



- אליו יהיה באלני ממרא והוא ישב פתח־האהל כהם היום:  
וירא
- נצבים עליו וירא וירץ לקראתם מפתח האהל וישתחו ארצה:  
וישא עיניו וירא והנה שלשה אנשים
- אדני אסינא מצאתי תן בעליך אלינא תעבר מעל עבדך:  
ויאמר
- יחדנא מעט־מים ורחצו רגליכם והשענו תחת העץ:
- כיעליכן עברתם עליעבדכם ויאמרו כן תעשה כאשר הברת:  
ואקחה פת־לחם וסעדו לבכם אחר תעברו
- ויאמר מהר־י שלש סאים קמח סלת לוישי ועשי עגות:  
וימחר אברתם האהלה אל־שרה
- וילח ב־בקר רך וטוב ויתן א־להנער וימחר לעשות אתו:  
וא־להבקר רץ אברתם
- אשר עשה ויתן לפניהם והוא־עמד עליהם תחת העץ ויאכלו:  
וילח חמאה ותלב וב־הבקר
- ויאמרו אליו איזה שרה אשתך ויאמר הנה באה־ל:  
ויאמר
- 1 appeared\*appeared Or “initiated communication (with); made contact (with)”—without indicating a visual experience—as in 12.7; 17.1; 26.2, 24; 35.9–10; 48.3–4; and seven passages elsewhere in the Bible. to him by the terebinths of Mamre; he was sitting at the entrance of the tent as the day grew hot.
- 2 Looking up, he saw three figures\*figures Lit. “participants whose involvement defines the depicted situation.” Or “agents [of the divine],” as the notice of the advent of divine communication in v. 1 (see previous note) implies an agency situation that casts these participants in their defining role as agents. Trad. “men.” Cf. Rashbam, Ramban; see further the Dictionary under ‘ish; Agent. standing near him. Perceiving this, he ran from the entrance of the tent to greet them and, bowing to the ground,
- 3 he said, “My lords!\*My lords Or “My lord,” referring either to the delegation’s apparent leader or to God. If it please you, do not go on past your servant.
- 4 Let a little water be brought; bathe your feet and recline under the tree.
- 5 And let me fetch a morsel of bread that you may refresh yourselves; then go on—seeing that you have come your servant’s way.” They replied, “Do as you have said.”
- 6 Abraham hastened into the tent to Sarah, and said, “Quick, three seahs of choice flour! Knead and make cakes!”
- 7 Then Abraham ran to the herd, took a calf, tender and choice, and gave it to a servant-boy, who hastened to prepare it.
- 8 He took curds and milk and the calf that had been prepared and set these before them; and he waited on them under the tree as they ate.
- 9 They said to him, “Where is your wife Sarah?” And he replied, “There, in the tent.”

22 and Chesed, Hazo, Pildash, Jidlaph, and Bethuel"—  
Bethuel being the father of Rebekah. These eight  
Milcah bore to Nahor, Abraham's brother.  
24 And his concubine, whose name was Reumah,  
also bore [sons]—Tebah, Gaham, and  
Tahash—and [a daughter.]\* [a daughter] As  
implied. In the Bible, the name Maacah is given  
to five or six other persons—all of whom are  
women. Biblical genealogies are known to  
identify a lineage by a woman's  
name—especially at the end of a list of segments.  
Maacah.

Then one said, "I will return to you next  
year," next year Heb. ka-et ayyah; cf. Gen.  
17.21; 2 Kings 4.16–17, and your wife Sarah shall  
have a son!" Sarah was listening at the entrance  
of the tent, which was behind him.  
Now Abraham and Sarah were old, advanced in  
years; Sarah had stopped having her  
periods,\* her periods Heb. ora ka-nashim, lit.  
"the way of women"; NJPS "the periods of  
women." (Perhaps, in light of Akkadian "aru  
month," the lit. meaning is actually "women's  
months.")  
And Sarah laughed to herself, saying, "Now that  
I've lost the ability,\* I've lost the ability Precise  
force of Heb. velod uncertain. NJPS "I am  
withered." trad. "I am waxed old." am I to have  
enjoyment—with my husband so old?"  
13 Then יהוה\*The agent who is speaking is  
labeled with the principal's name, to underscore  
that the following message is delivered on the  
principal's behalf. (A narrative convention  
throughout the Hebrew Bible; cf. Kimhi at 31.3.)  
said to Abraham, "Why did Sarah laugh, saying,  
'shall I in truth bear a child, old as I am?'  
Is anything too wondrous for יהוה? I will return  
to you at the same season next year, and Sarah  
shall have a son."  
14 Sarah lied, saying, "I did not laugh," for she was  
frightened. Came the reply, "You did laugh."  
15 The agents\*agents lit. "[other] participants  
whose involvement defines the depicted  
situation." See note at 18.2, set out from there  
and looked down toward Sodom, Abraham  
walking with them to see them off.  
17 Now יהוה had said, "Shall I hide from Abraham  
what I am about to do,  
since Abraham is to become a great and  
populous nation and all the nations of the earth  
are to bless themselves by him?  
For I have singled him out, that he may instruct  
his children and his posterity to keep the way of  
יהוה by doing what is just and right, in order that  
יהוה may bring about for Abraham what has  
been promised him."  
20 Then יהוה said, "The outrage of Sodom and  
Gomorrah is so great, and their sin so grave!

8 And Abraham said, “It is God who will see to the sheep for this burnt offering, my son.” And the two of them walked on together.

9 They arrived at the place of which God had told him. Abraham built an altar there; he laid out the wood; he bound his son Isaac; he laid him on the altar, on top of the wood.

10 And Abraham picked up the knife to slay his son.

11 Then a messenger of הוהי called to him from heaven: “Abraham! Abraham!” And he answered, “Here I am.”

12 “Do not raise your hand against the boy, or do anything to him. For now I know that you fear God, since you have not withheld your son, your favored one, from Me.”

13 When Abraham looked up, his eye fell upon a\*<sup>a</sup> Reading 'ead with many Heb. mss. and ancient versions; text 'aar “after.” ram, caught in the thicket by its horns. So Abraham went and took the ram and offered it up as a burnt offering in place of his son.

14 And Abraham named that site Adonai-yireh,\*Adonai-yireh I.e., “the one will see”; cf. v. 8. whence the present saying, “On the mount of הוהי there is vision.”\*On the mount of הוהי there is vision Heb. be-har y-h-w-h yera'eh.

15 The messenger of הוהי called to Abraham a second time from heaven,

16 and said, “By Myself I swear, הוהי declares: Because you have done this and have not withheld your son, your favored one,

17 I will bestow My blessing upon you and make your descendants as numerous as the stars of heaven and the sands on the seashore; and your descendants shall seize the gates of their foes.

18 All the nations of the earth shall bless themselves by your descendants, because you have obeyed My command.”

19 Abraham then returned to his servants, and they departed together for Beer-sheba; and Abraham stayed in Beer-sheba.

20 Some time later, Abraham was told, “Milcah too has borne sons to your brother Nahor:

21 Uz the first-born, and Buz his brother, and Kemuel the father of Aram;

אברהם אלהים יראה־לו השָׁה לעלה בני וילכו שְׁנֵיהֶם יחדוֹ:  
וַיֹּאמֶר

וַיָּעֻדוּ אֶת־יִצְחָק בְּנוֹ וַיִּשֶׁם אוֹתוֹ עֲלֵיהֶמוֹנֹחַ מִמַּעַל לַעֲצִים:  
הָאֱלֹהִים וַיָּבִן שָׁם אֲבִרָהָם אֶת־הַמִּזְבֵּחַ וַיִּשְׂרֶה אֶת־יִצְחָק  
וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לּוֹ

וַיִּשְׁלַח אֲבִרָהָם אֶת־יָדוֹ וַיִּקַּח אֶת־הַמֶּאֱבָלֶת לְשַׁחֵט אֶת־בְּנוֹ:  
מִלָּאָךְ יָהֳנוּ מִדְּהַשְׁמִים וַיֹּאמֶר אֲבִרָהָם אֲבִרָהָם נֹאמַר הִנְנִי:  
וַיִּקְרָא אֵלָיו

כִּי־יָרָא אֱלֹהִים אוֹתוֹ וְלֹא חִשְׁבַּת אֶת־בְּנֵה אֶת־יִחִידֶהּ מִמֶּנִּי:  
אֶל־תִּשְׁלַח יָדְךָ אֶל־יְהוָה וְאֶל־תַּעַשׂ לוֹ מֵאוֹמֶה כִּי אֶתָּה יִדְעָתִי  
וַיֹּאמֶר

בַּקֶּרְבָּנוֹ וַיִּלֶּךְ אֲבִרָהָם וַיִּקַּח אֶת־הָאֵיל וַיַּעֲלֶהוּ לַעֲלֹה תַּחַת בְּנוֹ:  
וַיִּשָּׂא אֲבִרָהָם אֶת־עֵלָיו וַיִּזְרָא וַיַּהַיֵּה־אֵיל אוֹחַר נֶאֱחָז בִּסְבָּךְ

הָהוּא יָהֳנוּ אֲשֶׁר יֹאמַר הַיּוֹם בְּהָר יָהֳנוּ יִרְאֶה:  
וַיִּקְרָא אֲבִרָהָם שֵׁם־הַמָּקוֹם

וַיִּקְרָא מִלָּאךְ יָהֳנוּ אֶל־אֲבִרָהָם שְׁנִית מִדְּהַשְׁמִים:

יָעוּ אֲשֶׁר עָשִׂיתָ אֶת־יְהוָה הָאֵל וְלֹא חִשְׁבַּת אֶת־בְּנֵה אֶת־יִחִידֶהּ:  
וַיֹּאמֶר כִּי נִשְׁבַּעְתִּי נָאִים־יָהֳנוּ כִּי

הַשָּׁמַיִם וְכֹחֹל אֲשֶׁר עַל־שֹׁפֶת הַיָּם וַיִּרַשׁ וַיִּרְעַל אֶת שְׂעֵר אִיָּבּוֹ:  
כִּי־בִרְכָּה אֲבִרְכֶּךָ וְהִרְבָּה אֲרִבָּה אֶת־יִרְעָךָ כְּכֹכְבֵי

וְהִתְבָּרְכוּ בִירְעָךָ כָּל גּוֹיֵי הָאָרֶץ עֲקֵב אֲשֶׁר שָׁמַעַתָּ בְּקִלִּי:

וַיָּקֻמוּ וַיִּלְכוּ יַחְדָּו אֶל־בְּאֵר שָׁבַע וַיִּשָּׁב אֲבִרָהָם בְּבָאָר שָׁבַע:  
וַיִּשָּׁב אֲבִרָהָם אֶל־יִנְעָרָיו

לִאֲבִרָהָם לֵאמֹר הִנֵּה יָלְדָה מַלְכָּה גְּסִיָּהוּא בָנִים לְנָחוֹר אֲחִיךָ:  
וַיְהִי אוֹחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיָּגֵד

אֶת־עֲרֹם בְּכֹרֵו וְאֶת־בִּזּוֹ אֲחִיו וְאֶת־קִמּוּאֵל אָבִי אָרָם:

21 I will go down to see whether they have acted altogether according to the outcry that has reached Me; if not, I will take note.”

22 The agents went on from there to Sodom, while Abraham remained standing before יהוהי.

23 Abraham came forward and said, “Will You sweep away the innocent along with the guilty?”

24 What if there should be fifty innocent within the city; will You then wipe out the place and not forgive it for the sake of the innocent fifty who are in it?

25 Far be it from You to do such a thing, to bring death upon the innocent as well as the guilty, so that innocent and guilty fare alike. Far be it from You! Shall not the Judge of all the earth deal justly?”

26 And יהוהי answered, “If I find within the city of Sodom fifty innocent ones, I will forgive the whole place for their sake.”

27 Abraham spoke up, saying, “Here I venture to speak to my lord, I who am but dust and ashes:

28 What if the fifty innocent should lack five? Will You destroy the whole city for want of the five?” “I will not destroy if I find forty-five there.”

29 But he spoke up again, and said, “What if forty should be found there?” “I will not do it, for the sake of the forty.”

30 And he said, “Let not my lord be angry if I go on: What if thirty should be found there?” “I will not do it if I find thirty there.”

31 And he said, “I venture again to speak to my lord: What if twenty should be found there?” “I will not destroy, for the sake of the twenty.”

32 And he said, “Let not my lord be angry if I speak but this last time: What if ten should be found there?” “I will not destroy, for the sake of the ten.”

33 Having finished speaking to Abraham, הוהי departed; and Abraham returned to his place.

וַיֵּרָא הַכְּצִיקָתָהּ הַבָּאָה אֵלָי עֲשׂוֹ אֶלֶּה וְאִם־לֹא אֲדַעַה:  
אֶרְדֶּה־נָּא

מִשָּׁם הָאֲנָשִׁים וַיִּלְכוּ סֻדְמָה וְאַבְרָהָם עֹדְנוֹ עֹמֵד לִפְנֵי יָהֳנוּ:  
וַיִּפְנֶה

וַיָּגֶשׁ אֲבִרָהָם וַיֹּאמֶר הֲאֵךְ תִּסְפֶּה צְדִיק עִם־רָשָׁע:

תִּסְפֶּה וְלֹא־יִשָּׂא לַמָּקוֹם לַמַּעַן חֲמִשִּׁים הַצְדִּיקִים אֲשֶׁר בְּקִרְבָּהּ:  
אוֹלֵי יֵשׁ חֲמִשִּׁים צְדִיקִים בְּתוֹךְ הָעִיר הֲאֵךְ

כְּצִדִּיק כְּרָשָׁע חֲלָלָה לָךְ הַשֹּׁפֵט כִּלִּי־הָאָרֶץ לֹא יַעֲשֶׂה מִשְׁפָּט:  
חֲלָלָה לָךְ מִשְׁפָּט אֲכַבֵּר הִנֵּה לְהַמִּית צְדִיק עִם־רָשָׁע וְהִנֵּה

חֲמִשִּׁים צְדִיקִים בְּתוֹךְ הָעִיר וְנִשְׁאַתִּי לְכָל־הַמָּקוֹם בְּעִבְרוֹם:  
וַיֹּאמֶר יָהֳנוּ אִם־אֶמְצָא בְּסֻדָּם

וַיֹּאמֶר הִנֵּה־נָא הוֹאֲלָתִי לְדַבֵּר אֶל־אֲדָנִי וְאִנֹּכִי עֹפֵר וְאֹפֵר:  
וַיַּעַן אֲבִרָהָם

וַיֹּאמֶר לֹא אֲשׁוּחִית אִם־אֶמְצָא שָׁם אֲרִבְעִים וְחֲמִשָּׁה:  
חֲמִשִּׁים הַצְדִּיקִים חֲמִשָּׁה הַתְּשׁוּחִית בְּחִמְשָׁה אֶת־כִּלִּי־הָעִיר  
אוֹלֵי יִחְסְרוּן

אוֹלֵי יִמְצְאוּן שָׁם אֲרִבְעִים וַיֹּאמֶר לֹא אַעֲשֶׂה בְּעִבּוֹר הָאֲרִבְעִים:  
וַיִּסֶּף עוֹד לְדַבֵּר אֵלָיו וַיֹּאמֶר

יִמְצְאוּן שָׁם שְׁלֹשִׁים וַיֹּאמֶר לֹא אַעֲשֶׂה אִם־אֶמְצָא שָׁם שְׁלֹשִׁים:  
וַיֹּאמֶר אֶל־נָא יָחַר לִאֲדָנִי וְאֲדַבְּרָה אוֹלֵי

אוֹלֵי יִמְצְאוּן שָׁם עֶשְׂרִים וַיֹּאמֶר לֹא אֲשׁוּחִית בְּעִבּוֹר הָעֶשְׂרִים:  
וַיֹּאמֶר הִנֵּה־נָא הוֹאֲלָתִי לְדַבֵּר אֶל־אֲדָנִי

אוֹלֵי יִמְצְאוּן שָׁם עֶשְׂרָה וַיֹּאמֶר לֹא אֲשׁוּחִית בְּעִבּוֹר הָעֶשְׂרָה:  
וַיֹּאמֶר אֶל־נָא יָחַר לִאֲדָנִי וְאֲדַבְּרָה אֶךְ־הַפָּעַם

וַיִּלֶּךְ יָהֳנוּ כְּאֲשֶׁר כָּלָה לְדַבֵּר אֶל־אֲבִרָהָם וְאַבְרָהָם שָׁב לַמָּקוֹמוֹ:



<p>נָרַע לָךְ מִהֶם וַיַּפְצְרוּ בְּאִישׁ בְּלוֹט מֵאֵד וַיָּגִשׁוּ לְשֹׁבֵר הַדֶּלֶת:   גְּשִׁי-הָלָאָה וַיֹּאמְרוּ הָאֶתֶד בְּאֵלֵינוּ וַיִּשְׁפֹּט שְׁפוֹט עֵתָה וַיֹּאמְרוּ</p>	<p>9 But they said, “Stand back! The fellow,” they said, “came here as an alien, and already he acts the ruler! Now we will deal worse with you than with them.” And they pressed hard against that householder*against that householder Heb. ba-’ish; NJPS “against the person [of Lot],” trad. “upon the man.” See the Dictionary under ‘ish. —against Lot—and moved forward to break the door.</p>	<p>14 Early next morning Abraham took some bread and a skin of water, and gave them to Hagar. He placed them over her shoulder, together with the child, and sent her away. And she wandered about in the wilderness of Beer-sheba.</p>
<p>אֶת־יָלְדָם וַיָּבִיאוּ אֶת־לוֹט אֲלֵיהֶם הַבֵּיתָה וְאֶת־הַדֶּלֶת סָגְרוּ: וַיִּשְׁלְחוּ הָאֲנָשִׁים</p>	<p>10 But the agents*agents See notes at 18.2, 16; cf. 19.1. stretched out their hands and pulled Lot into the house with them, and shut the door.</p>	<p>15 When the water was gone from the skin, she left the child under one of the bushes,</p>
<p>הַבֵּית הַכּוֹ בִּסְגוּלָּתוֹ מִקֵּטָן וְעַד־גָּדוֹל וַיֵּלְאוּ לִמְצָא הַפֶּתַח: וְאֶת־הָאֲנָשִׁים אֲשֶׁר־פָּתַח</p>	<p>11 And the people*people So NJPS; lit. “[other] participants whose involvement defines the depicted situation.” Trad. “men.” See the Dictionary under ‘ish. who were at the entrance of the house, low and high alike,*low and high alike Cf. note at v. 4. Heb. mi-katon we-’ad gadol; NJPS “young and old,” trad. “both small and great.” they struck with blinding light, so that they were helpless to find the entrance.</p>	<p>16 and went and sat down at a distance, a bowshot away; for she thought, “Let me not look on as the child dies.” And sitting thus afar, she burst into tears.</p>
<p>פֶּה חֹתָן וּבְנֵיךְ וּבְנֹתֶיךָ וְכָל אֲשֶׁר־לָךְ בְּעִיר הוּצָא מִיְּדֵי־הַמֶּקוֹם: וַיֹּאמְרוּ הָאֲנָשִׁים אֲלֵי־לוֹט עַד מִי־לָךְ</p>	<p>12 Then the agents said to Lot, “Whom else have you here? Sons-in-law, your sons and daughters, or anyone else that you have in the city—bring them out of the place.</p>	<p>17 God heard the cry of the boy, and a messenger of God called to Hagar from heaven and said to her, “What troubles you, Hagar? Fear not, for God has heeded the cry of the boy where he is.</p>
<p>הִנֵּה כִּי־נִגְדָלָה צַעֲקָתָם אֶת־פָּנָי יִהְיֶה וַיִּשְׁלְחוּנוּ יְהוָה לִשְׁחַתֹּתָה: כִּי־שֹׂחַתִּים אֲנִחנוּ אֶת־הַמֶּקוֹם</p>	<p>13 For we are about to destroy this place; because the outcry against them before יהוה has become so great that יהוה has sent us to destroy it.”</p>	<p>18 Come, lift up the boy and hold him by the hand, for I will make a great nation of him.”</p>
<p>הִנֵּה כִּי־מִשְׁחִית יְהוָה אֶת־הָעִיר וַיְהִי כַמְצָתָק בְּעִנֵּי חֲתָנָיו: וַיִּדְבֹּר   אֶל־חֲתָנָיו   לֵקֶחְתִּי בְנֹתַי וַיֹּאמֶר קוֹמוּ צֵאוּ מִיְּדֵי־הַמֶּקוֹם וַיֵּצֵא לוֹט</p>	<p>14 So Lot went out and spoke to his sons-in-law, who had married his daughters, and said, “Up, get out of this place, for יהוה is about to destroy the city.” But he seemed to his sons-in-law as one who jests.</p>	<p>19 Then God opened her eyes and she saw a well of water. She went and filled the skin with water, and let the boy drink.</p>
<p>אֶת־אֲשֶׁתָּךְ וְאֶת־שְׁתֵּי בְנֹתֶיךָ הַנִּמְצָאֹת פֶּרֶת־סָפָה בְּעֹנֵן הָעִיר: וְכִמּוֹ הַשְׁחֹר עֲלֶה וַיֵּצִיאוּ הַמַּלְאָכִים בְּלוֹט לֵאמֹר קוּם לָךְ</p>	<p>15 As dawn broke, the messengers urged Lot on, saying, “Up, take your wife and your two remaining daughters, lest you be swept away because of the iniquity of the city.”</p>	<p>20 God was with the boy and he grew up; he dwelt in the wilderness and became skilled with a bow.</p>
<p>שְׁתֵּי בְנֹתָיו בְּחִמְלָת יְהוָה עָלָיו וַיִּצְאָהוּ וַיִּנְתְּהוּ מִחוּץ לְעִיר: וַיִּתְּמָהוּ   וַיִּחְזְקוּ הָאֲנָשִׁים בְּיָדוֹ וּבִידֵי־אֲשֶׁתוֹ וּבִידֵי</p>	<p>16 Still he delayed. So the agents seized his hand, and the hands of his wife and his two daughters—in יהוה’s mercy on him—and brought him out and left him outside the city.</p>	<p>21 He lived in the wilderness of Paran; and his mother got a wife for him from the land of Egypt.</p>
<p>אֶחָדָם וְאֶל־עַמְדָם בְּכָל־הַכְּכַר הַהָרָה הַמֶּלֶט פֶּרֶת־סָפָה: וַיְהִי כִהוֹצִיָאם אֹתָם הַחוּצָה וַיֹּאמֶר הַמֶּלֶט עַל־נַפְשֶׁךָ אֶל־תִּבְטֵט</p>	<p>17 When they had brought them outside, one said, “Flee for your life! Do not look behind you, nor stop anywhere in the Plain; flee to the hills, lest you be swept away.”</p>	<p>22 At that time Abimelech and Phicol, chief of his troops, said to Abraham, “God is with you in everything that you do.</p>
<p>וַיֹּאמֶר לוֹט אֲלֵהֶם אֵלֵיָּא אֲדֹנָי:</p>	<p>18 But Lot said to them, “Oh no, my lord!</p>	<p>23 Therefore swear to me here by God that you will not deal falsely with me or with my kith and kin, but will deal with me and with the land in which you have sojourned as loyally as I have dealt with you.”</p>
		<p>24 And Abraham said, “I swear it.”</p>
		<p>25 Then Abraham reproached Abimelech for the well of water which the servants of Abimelech had seized.</p>
		<p>26 But Abimelech said, “I do not know who did this; you did not tell me, nor have I heard of it until today.”</p>
		<p>27 Abraham took sheep and oxen and gave them to Abimelech, and the two of them made a pact.</p>
		<p>28 Abraham then set seven ewes of the flock by themselves,</p>



ותבא הבכירה ותשקב את־אביה ולא־ידע בשקבה ובקומה:  
ותשקין את־אביהו יין בלילה הוא

נשקנו יין גס־הלילה ובֹאִי שכבי עמו ונחִיָה מאבינו זרע:  
ותאמר הבכירה אֶל־הצעירה הֲשַׁכַּבְתִּי אִמֶּשׁ אֶת־אָבִי  
יְהִי מִמָּחָרָת

יין ותקם הצעירה ותשקב עמו ולא־ידע בשקבה ובקמה:  
ותשקין גם בלילה ההוא את־אביהו

ותהרין שתי בנות־לוט מאביהן:

ותלד הבכירה בן ותקרא שמו מואב הוא אֶבֶי־מוֹאָב עד־הַיּוֹם:

בן ותקרא שמו בִּרְעֵמֹן הוא אָבִי בְנִי־רְעֹמֹן עד־הַיּוֹם:  
והצעירה גס־הוא ילדה

33 That night they made their father drink wine,  
and the older one went in and lay with her  
father; he did not know when she lay down or  
when she rose.

34 The next day the older one said to the younger,  
“See, I lay with Father last night; let us make him  
drink wine tonight also, and you go and lie with  
him, that we may maintain life through our  
father.”

35 That night also they made their father drink  
wine, and the younger one went and lay with  
him; he did not know when she lay down or  
when she rose.

36 Thus the two daughters of Lot became pregnant  
by their father.

37 The older one bore a son and named him  
Moab; \*Moab As though me-’ab “from (my)  
father.” he is the father of the Moabites of today.

38 And the younger also bore a son, and she called  
him Ben-ammi; \*Ben-ammi As though “son of my  
(paternal) kindred.” See further the Dictionary  
under ‘am. he is the father of the Ammonites of  
today.

## 20

משם אברהם אֶרְצָה הַנֶּגֶב וישב בִּירְקֵהֶשׁ ובין שויר ויָגֵר בְּגֵרָה:  
ויסע

אשתו אחתי הוא וישלח אַבִּימֶלֶךְ מֶלֶךְ גֵּרָר ויקח את־שָׂרָה:  
ויאמר אברהם אֶל־שָׂרָה

ויאמר לו הנך מת על־האשה אֲשֶׁר־לָקַחְתְּ וְהוּא בַּעַלְתִּי בַעַל:  
ויבא אֱלֹהִים אֶל־אַבִּימֶלֶךְ בַּחלֹם הַלַּיְלָה

וַאֲבִימֶלֶךְ לֹא קָרַב אֵלֶיהָ ויאמר אֲדֹנָי הִנְיִי גַם־צָדִיק תִּהְיֶה:

אמרה אחי הוא בתם־לִבִּי וּבְנִיָּה כְּפִי עֲשִׂיתִי זֹאת:  
הֲלֹא הוּא אֶמְרִלִּי אֶחָתִי הוּא וְהִיא־גַם־הוּא

1 Abraham journeyed from there to the region of  
the Negeb and settled between Kadesh and Shur.  
While he was sojourning in Gerar,

2 Abraham said of Sarah his wife, “She is my  
sister.” So King Abimelech of Gerar had Sarah  
brought to him.

3 But God came to Abimelech in a dream by night  
and said to him, “You are to die because of the  
woman that you have taken, for she is a married  
woman.”

4 Now Abimelech had not approached her. He  
said, “O lord, \*lord See the Dictionary under  
“male metaphors for God.” will You slay people  
even though innocent?

5 He himself said to me, ‘She is my sister!’ And she  
also said, ‘He is my brother.’ When I did this, my  
heart was blameless and my hands were clean.”

ואחשך גַּם־אֲנֹכִי אוֹתָךְ מִחֲטֹרֵלִי עַל־כֵּן לֹא־נִתַּחֲתִיךְ לִנְגַע אֵלַיָּה:  
אֵלַיִּי הָאֱלֹהִים בַּחֹלֶם גַּם־אֲנֹכִי יָדַעְתִּי כִּי בַתְּם־לִבְּךָ עֲשִׂיתִי זֹאת  
וְלֹאֲמַרְךָ

וְנָחִיָה וְאִם־אֵינֶךָ מְשִׁיב דָּע כִּי־מוֹת תָּמוּת אוֹתָהּ וְכָל־אֲשֶׁר־לָהּ:  
וְעַתָּה הִשָּׁב אֶשְׁת־הָאִישׁ כִּי־נָבִיא הוּא וְיִתְפַּלֵּל בְּעֶדְךָ

וַיְדַבֵּר אֶת־כָּל־הַדְּבָרִים הָאֵלֶּה בְּאָזְנֵיהֶם וַיִּירָאוּ הָאֲנָשִׁים מֶאֱדָה:  
וַיִּשְׁלֹם אַבִּימֶלֶךְ בַּבֹּקֶר וַיִּקְרָא לְכָל־עַבְדָּיו

חֲטָאָה גְדוֹלָה מַעֲשִׂיִם אֲשֶׁר לֹא־עָשׂוּ עֲשִׂיתָ עִמָּדִי:  
לֹא מִה־עֲשִׂיתָ לָנוּ וּמִה־חֲטָאתִי לָךְ כִּי־הִבָּאת עָלַי וְעַל־מַמְלַכְתִּי  
וַיִּקְרָא אַבִּימֶלֶךְ לְאַבְרָהָם וַיֹּאמֶר

אַבִּימֶלֶךְ אֶל־אַבְרָהָם מַה רָאִיתִי כִּי עֲשִׂיתָ אֶת־הַדְּבָר הַזֶּה:  
וַיֹּאמֶר

רַק אֵידִירָאתָ אֱלֹהִים בַּמָּקוֹם הַזֶּה וְהִרְגֵנִי עַל־דְּבָר אִשְׁתִּי:  
וַיֹּאמֶר אַבְרָהָם כִּי אֲמַרְתִּי

וְגַם־אֲמַנָּה אֶחָתִי בַת־אָבִי הוּא אָךְ לֹא בַת־אָמִי וְתַחֲיִילִי לְאִשָּׁה:  
וְגַם־אֲמַנָּה אֶחָתִי בַת־אָבִי הוּא אָךְ לֹא בַת־אָמִי וְתַחֲיִילִי לְאִשָּׁה:

עַמָּדִי אֵל כָּל־הַמָּקוֹם אֲשֶׁר נָבֹא שָׁמָּה אֶמְרִילִי אֶחָי הוּא:  
הִתְעָזוּ אֹתִי אֱלֹהִים מִבֵּית אָבִי וְאֲמַר לָהּ זֶה חֲסֹדְךָ אֲשֶׁר תַּעֲשִׂי  
וַיְהִי כֹאשֶׁר

וּבֹקֶר וַעֲבָדִים וּשְׁפֹחֹת נִיָּתוּ לְאַבְרָהָם וַיִּשָּׁב לוֹ אֶת שָׂרָה אִשְׁתּוֹ:  
וַיָּקַח אַבִּימֶלֶךְ צֹאן

וַיֹּאמֶר אַבִּימֶלֶךְ הִנֵּה אֶרֶצִי לְפָנֶיךָ בְּטוֹב בְּעֵינֶיךָ שָׁב:

הִנֵּה הוֹאִילֶךְ כְּסוּת עֵינַיִם לְכָל אֲשֶׁר אֲתָךְ וְאֵת כָּל וְנִכְתַּחֲתָ:  
וּלְשָׂרָה אָמַר הִנֵּה נִתְּתִי אֵלַיךְ לְכֹסֶף לְאַחֶיךָ

וַיִּרְפָּא אֱלֹהִים אֶת־אַבִּימֶלֶךְ וְאֶת־אִשְׁתּוֹ וְאִמְהָתָיו וַיִּלְדוּ:  
וַיִּתְפַּלֵּל אַבְרָהָם אֶל־הָאֱלֹהִים

6 And God said to him in the dream, “I knew that  
you did this with a blameless heart, and so I kept  
you from sinning against Me. That was why I did  
not let you touch her.

7 Therefore, restore the man’s wife—since he is a  
prophet, he will intercede for you—to save your  
life. If you fail to restore her, know that you shall  
die, you and all that are yours.”

8 Early next morning, Abimelech called his  
servants and told them all that had happened;  
and they\*they Lit. “the [salient] participants.”  
See the Dictionary under ‘ish. were greatly  
frightened.

9 Then Abimelech summoned Abraham and said  
to him, “What have you done to us? What wrong  
have I done that you should bring so great a guilt  
upon me and my kingdom? You have done to me  
things that ought not to be done.

10 What, then,” Abimelech demanded of Abraham,  
“was your purpose in doing this thing?”

11 “I thought,” said Abraham, “surely there is no  
fear of God in this place, and they will kill me  
because of my wife.

12 And besides, she is in truth my sister, my father’s  
daughter though not my mother’s; and she  
became my wife.

13 So when God made me wander from my father’s  
house, I said to her, ‘Let this be the kindness that  
you shall do me: whatever place we come to, say  
there of me: He is my brother.’”

14 Abimelech took sheep and oxen, and male and  
female slaves, and gave them to Abraham; and  
he restored his wife Sarah to him.

15 And Abimelech said, “Here, my land is before  
you; settle wherever you please.”

16 And to Sarah he said, “I herewith give your  
brother a thousand pieces of silver; this will  
serve you as vindication\*vindication Lit. “a  
covering of the eyes”; meaning of latter half of  
verse uncertain. before all who are with you,  
and you are cleared before everyone.”

17 Abraham then prayed to God, and God healed  
Abimelech and his wife and his slave girls, so  
that they bore children;