

- 1 וַיֵּרָא אֵלָיו יְהוָה בְּאֵלֶיךָ מִמָּרָא וְהוּא יֹשֵׁב פֶּתַח יְהוֹאֵקֵל כְּהֵם הַיּוֹם:
- 2 וַיֵּשֶׁא עֵינָיו וַיֵּרָא וְהִנֵּה שְׁלֹשָׁה אַנְשִׁים נֹצְבִים עָלָיו וַיֵּרָא וַיָּרֶץ לִקְרֹאתָם מִפֶּתַח הָאֹהֶל וַיִּשְׁתָּחוּ אַרְצָה:
- 3 וַיֹּאמֶר אֲדֹנָי אִם־נָא מִצָּאתִי חֵן בְּעֵינֶיךָ אֲלֵי־נָא תִּעָבֶר מֵעַל עֲבָדְךָ:
- 4 יִקַּח־נָא מִעֵט־מַיִם וְרָחֲצוּ רַגְלֵיכֶם וְהִשְׁעֲנוּ תַּחַת הָעֵץ:
- 5 וְאִקְחָה פַת־לֶחֶם וְסָעֲדִי לִבְכֶּם אַחֵר תִּעָבְרוּ כִּי־עֲלִיכֶם עֲבָרְתֶּם עַל־עַבְדְּכֶם וַיֹּאמְרוּ כֵן תַּעֲשֶׂה כְּאֲשֶׁר דִּבַּרְתָּ:
- 6 וַיַּמְהָר אַבְרָהָם הָאֱהֱלָה אֶל־שָׂרָה וַיֹּאמֶר מִהֲרִי שְׁלֹשׁ סְאִים קִמַּח סֹלֶת לְוֹשֵׁי וְעָשִׂי עֲגֹת:
- 7 וְאֶל־הַבָּקָר רָץ אַבְרָהָם וַיִּקַּח בָּרֶבְקָר בֶּן־נְטוּב וַיִּתֵּן אֶל־הַלָּעַר וַיַּמְהָר לַעֲשׂוֹת אֹתוֹ:
- 8 וַיִּקַּח תְּמָאָה וְחֵלֶב וּבִרְהֻבָּקָי אֲשֶׁר עָשָׂה וַיִּתֵּן לַפְּנִיתִם וְהוּא־עֹמֵד עֲלֵיהֶם תַּחַת הָעֵץ וַיֹּאכְלוּ:
- 9 וַיֹּאמְרוּ אֵלָיו אֵיךָ שָׂרָה אִשְׁתְּךָ וַיֹּאמֶר הִנֵּה בְּאֹהֶל:
- 10 וַיֹּאמֶר שׁוּב שׁוּב אֲשׁוּב אֵלֶיךָ כֶּעֶת חֲלָה וְהִנְהִיבִן לְשָׂרָה אִשְׁתְּךָ וְשָׂרָה שָׁמַעַת פֶּתַח הָאֹהֶל וְהוּא אַחֲרָיו:
- 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.”
- 10 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.

11	Now Abraham and Sarah were old, advanced in years, Heb. ora ka-nashim, lit. "the way of women"; NPS "the periods of women," (Perhaps, in light of Akkadian 'aru "month," the lit. meaning is actually "women's menses.")	Now Abraham and Sarah were old, advanced in years, Heb. ora ka-nashim, lit. "the way of women"; NPS "the periods of women," (Perhaps, in light of Akkadian 'aru "month," the lit. meaning is actually "women's menses.")	11
12	And Sarah laughed to herself, saying, "Now that I've lost the ability, (I've lost the ability Precise force of Heb. velod uncertain. NPS "I am withered," trad. "I am waxed old.") am I to have enjoyment—with my husband so old?"	And Sarah laughed to herself, saying, "Now that I've lost the ability, (I've lost the ability Precise force of Heb. velod uncertain. NPS "I am withered," trad. "I am waxed old.") am I to have enjoyment—with my husband so old?"	12
13	Then הוּא (הוא) 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 הוּא ? I will return to you at the same season next year, and Sarah shall have a son."	Then הוּא (הוא) 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 הוּא ? I will return to you at the same season next year, and Sarah shall have a son."	13
14	Is anything too wondrous for הוּא ? I will return to you at the same season next year, and Sarah shall have a son."	Is anything too wondrous for הוּא ? I will return to you at the same season next year, and Sarah shall have a son."	14
15	Sarah lied, saying, "I did not laugh," for she was frightened. Came the reply, "You did laugh."	Sarah lied, saying, "I did not laugh," for she was frightened. Came the reply, "You did laugh."	15
16	The agents (agents lit. "together) 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.	The agents (agents lit. "together) 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.	16
17	Now הוּא had said, "Shall I hide from Abraham what I am about to do,	Now הוּא had said, "Shall I hide from Abraham what I am about to do,	17
18	since Abraham is to become a great and populous nation and all the nations of the earth are to bless themselves by him?	since Abraham is to become a great and populous nation and all the nations of the earth are to bless themselves by him?	18
19	For I have singled him out, that he may instruct his children and his posterity to keep the way of הוּא by doing what is just and right, in order that הוּא may bring about for Abraham what has been promised him."	For I have singled him out, that he may instruct his children and his posterity to keep the way of הוּא by doing what is just and right, in order that הוּא may bring about for Abraham what has been promised him."	19
20	Then הוּא said, "The outrage of Sodom and Gomorrah is so great, and their sin so grave!	Then הוּא said, "The outrage of Sodom and Gomorrah is so great, and their sin so grave!	20
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."	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."	21
22	The agents went on from there to Sodom, while Abraham remained standing before הוּא.	The agents went on from there to Sodom, while Abraham remained standing before הוּא.	22

14	And Abraham named that site Adonai-yireh, (Adonai-yireh I.e., “who will see”; cf. v. 8.) whence the present saying, “On the mount of vision Heb. be-har y-h-w-h yera’eh.)	14	וַיִּקְרָא אַבְרָהָם שְׁם־הַמָּקוֹם הַהוּא יְהוָה יִרְאֶה אֲשֶׁלְּ יֵאמֹר הַיּוֹם בְּהָרַי יְהוָה יִרְאֶה:
15	The messenger of Adonai called to Abraham a second time from heaven,	15	וַיִּקְרָא מַלְאַךְ יְהוָה אֶל־אַבְרָהָם שְׁנִית מִן־הַשָּׁמַיִם:
16	and said, “By Myself I swear, because you have done this and have not withheld your son, your favored one,	16	וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נֶאֱמַר יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה וְלֹא חָשַׁכְתָּ אֶת־בְּנֶךְ אֶת־יְחִידְךָ:
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.	17	כִּי־בָרַךְ אֲבִיכֶם וְהִרְבָּה אֲרֻכָּה אֶת־יִרְעֶךָ כְּכּוֹכְבֵי הַשָּׁמַיִם וְכַחוֹל אֲשֶׁר עַל־שֹׁפֶת הַיָּם וַיִּרְשׁ וַיִּזְעַךְ אֶת שַׁעַר אֹיְבָיו:
18	All the nations of the earth shall bless themselves by your descendants, because you have obeyed My command.”	18	וְהַתְּבָרְכוּ בִּירְעֶךָ כָּל־גּוֹיֵי הָאָרֶץ עֲלֶיךָ אֲשֶׁר שָׁמַעְתָּ בְּקוֹלִי:
19	Abraham then returned to his servants, and they departed together for Beer-sheba; and Abraham stayed in Beer-sheba.	19	וַיָּשָׁב אַבְרָהָם אֶל־נִעְלָיו וַיָּקָמוּ וַיֵּלְכוּ יַחְדָּו אֶל־בְּעָר שֶׁבַע וַיִּשָּׁב אַבְרָהָם בְּבָאָר שֶׁבַע:
20	Some time later, Abraham was told, “Milcah too has borne sons to your brother Nahor:	20	וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַאֲדָם לְאַבְרָהָם לֵאמֹר הִנֵּה יָלְדָה מַלְכָּה גַם־הִיא בָנִים לְנָחוֹר אֲחִיו:
21	Uz the first-born, and Buz his brother, and Kemuel the father of Aram;	21	אֶת־עֲדֹן בְּכֹר וְאֶת־בּוּז אָחָיו וְאֶת־קִמּוֹנָא אִבִּי אָרָם:
22	and Chesed, Hazo, Pildash, Jidlaph, and Bethuel”—	22	וְאֶת־כֶּשֶׁד וְאֶת־חֲזוֹ וְאֶת־פִּלְדָּשׁ וְאֶת־יִדְלָף וְאֵת בְּתוּאֵל:
23	Bethuel being the father of Rebekah. These eight Milcah bore to Nahor, Abraham’s brother.	23	וּבְתוּאֵל יָלַד אֶת־רִבְקָה שְׁמֶנָּה אֵלֶּה יָלְדָה מַלְכָּה לְנָחוֹר אָחִי אַבְרָהָם:
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.	24	וּפְיִלְגִּשׁ וְשִׁמְחָה רְאוּמָה וְתָלַד גַּם־הִיא אֶת־טִבְחָ וְאֶת־גִּזָּחַם וְאֶת־תַּחַשׁ וְאֶת־מַעֲכָה:

19

1	The two messengers arrived in Sodom in the evening, as Lot was sitting in the gate of Sodom. When Lot saw them, he rose to greet them and, bowing low with his face to the ground,	1	וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סָלְמָה בְּעֶרְבַי וְלוֹט יָשָׁב בְּשַׁעַר־סֹדֶם וַיִּרְאֵה לֹט וַיָּקָם לִקְרֹאתָם וַיִּשְׁתַּחוּ אַפָּיִם אַרְצָה:
2	he said, “Please, my lords, turn aside to your servant’s house to spend the night, and bathe your feet; then you may be on your way early.” But they said, “No, we will spend the night in the square.”	2	וַיֹּאמֶר הִנֵּה נָא־אֲדֹנָי סוּרוּ זֶא אֶל־בֵּית עַבְדְּכֶם וְלִינוּ וְרַחְצוּ רַגְלֵיכֶם וְהִשְׁכַּמְתֶּם וְהִלַּכְתֶּם לְדֶרֶכְכֶם וַיֹּאמְרוּ לֹא כִי בְּרִחוּב נָלִין:

2	“Take your son, your favored one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights that I will point out to you.”	3	But he urged them strongly, so they turned his way and entered his house. He prepared a feast for them and baked unleavened bread, and they ate.
3	So early next morning, Abraham saddled his ass and took with him two of his servants and his son Isaac. He split the wood for the burnt offering, and he set out for the place of which God had told him.	4	They had not yet lain down, when the town council [and] the militia of Sodom (town council) [and] the militia of Sodom Cf. Gen. 34:20, Josh. 7:4-5, and Judg. 20:2. Heb. we-anšhe ha-tr'anshe sedom; NJS "the townspeople, the men of Sodom," trad. "the men of the city, the men of Sodom.") —insignificant and influential alike NJS "young and old," trad. "both young and old"; Heb. mi-na'ar we-ad zaqen. See the Dictionary under exception—gathered about the house.
4	On the third day Abraham looked up and saw the place from afar.	5	And they shouted to Lot and said to him, "Where are the ones (ones Lit. "participants" whose involvement defines the depicted situation." NJS "men." See the Dictionary under 'ish) who came to you tonight? Bring them out to us, that we may be intimate with (be intimate with i.e., humiliate.) them."
5	Then Abraham said to his servants, "You stay here with the ass. The boy and I will go up there; we will worship and we will return to you."	6	So Lot went out to them to the entrance, shut the door behind him,
6	Abraham took the wood for the burnt offering and put it on his son Isaac. He himself took the firestone (firestone Lit. "fire.") and the knife; and the two walked off together.	7	and said, "I beg you, my friends, do not commit such a wrong.
7	Then Isaac said to his father Abraham, "Father!" And he answered, "Yes, my son." And he said, "Here are the firestone and the wood, but where is the sheep for the burnt offering?"	8	Look, I have two daughters (daughters i.e., of great value to Lot; cf. Judg. 11:35; 2 Sam. 12:3.) who have not known a man. Let me bring them out to you, and you may do to them as you please; (do to them as you please i.e., I will entrust them to you as hostages if you will trust me meanwhile with the visitors.) but do not do anything to the others. (the others NJS "these men." Cf. note at v. 5.) since they have come under the shelter of my roof."
8	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.	9	Look, I have two daughters (daughters i.e., of great value to Lot; cf. Judg. 11:35; 2 Sam. 12:3.) who have not known a man. Let me bring them out to you, and you may do to them as you please; (do to them as you please i.e., I will entrust them to you as hostages if you will trust me meanwhile with the visitors.) but do not do anything to the others. (the others NJS "these men." Cf. note at v. 5.) since they have come under the shelter of my roof."
9	And Abraham picked up the knife to slay his son.	10	But they said, "Stand back! The fellow," they said, "came here as an alien, and already he acts with them." And they pressed hard against that householder (against that householder Heb. ba-ish; NJS "against the person [of Lot]." trad. "upon the man." See the Dictionary under 'ish.) —against Lot—and moved forward to break the door.
10	Then a messenger of YHWH called to him from heaven: "Abraham! Abraham!" And he answered, "Here I am."	11	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.
11	And Abraham said, "It is God who will see to the sheep for the burnt offering."	12	When Abraham looked up, his eye fell upon a (Reading: read with many Heb. mss. and ancient versions; text 'aar "after.") ram, caught in the thicker by its horns. So Abraham went and took the ram and offered it up as a burnt offering in place of his son.
12	And he answered, "Yes, my son." And he said, "Here are the firestone and the wood, but where is the sheep for the burnt offering?"	13	When Abraham looked up, his eye fell upon a (Reading: read with many Heb. mss. and ancient versions; text 'aar "after.") ram, caught in the thicker by its horns. So Abraham went and took the ram and offered it up as a burnt offering in place of his son.
13	And he answered, "Yes, my son." And he said, "Here are the firestone and the wood, but where is the sheep for the burnt offering?"	14	When Abraham looked up, his eye fell upon a (Reading: read with many Heb. mss. and ancient versions; text 'aar "after.") ram, caught in the thicker by its horns. So Abraham went and took the ram and offered it up as a burnt offering in place of his son.

21 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.

22 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.

23 For we are about to destroy this place; because the outcry against them before הוהי has become so great that יהוה has sent us to destroy it.”

24 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 יהוהי is about to destroy the city.” But he seemed to his sons-in-law as one who jests.

25 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.”

26 Still he delayed. So the agents seized his hand, and the hands of his wife and his two daughters—in יהוהי’s mercy on him—and brought him out and left him outside the city.

27 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.”

28 But Lot said to them, “Oh no, my lord!

29 You have been so gracious to your servant, and have already shown me so much kindness in order to save my life; but I cannot flee to the hills, lest the disaster overtake me and I die.

20 Look, that town there is near enough to flee to; it is such a little place! Let me flee there—it is such a little place—and let my life be saved.”

21 He replied, “Very well, I will grant you this favor too, and I will not annihilate the town of which you have spoken.

ואת־האנשים אשר־פתח הבית הכזו בסגולים מקטן ועד־גדול וילאזו למצא הפתח:

ויאמרו האנשים אל־לוט עד מי־לך פה חתן ובניך ובנותיך וכל אשר־לך בעיר הוצא מן־המקום:

כי־משחיתים אנחנו את־המקום הזה כי־גדלה צעקתם את־פני יהוה וישלחנו יהוה לשחתה:

ויצא לוט וידבר ׀ אל־חתניו ׀ לקתי בנתי ויאמר קומו צאו מן־המקום הזה כי־משחית יהוה את־העיר ויהי כמצחק בעיני חתניו:

וכמו השחר עלה ויצאו המלאכים בלוט לאמר קום לך את־אשתך ואת־שתי בנותיך הנמצאות פ־תספה בעון העיר:

ויתמהמה ׀ ויחזיקו האנשים בידו וביד־אשתו וביד שתי בנתיו בתמלת יהוה עליו ויצאהו וינחהו מחוצ לעיר:

ויהי כהוציאם אתם החוצה ויאמר המלט על־נפשך אל־תביט אחריך ואל־תעמד בכל־הבקר ההרה המלט פ־תספה:

ויאמר לוט אלהם אל־נא אדני:

הנה־נא מצא עבדך חן בעיניך והתגדל חסדך אשר עשית עמדי להחיות את־נפשי ואנכי לא אוכל להמלט הוהרה פ־תדבקני הרעה ומתי:

הנה־נא הליך הזאת קרבה לנוס שמה והוא מצער אמלטה נא שמה הלא מצער הוא ותחי נפשי:

ויאמר אליו הנה נשאתי פניך גם להכיר הנה לבלתי הפקי את־העיר אשר דברת:

22 At that time Abimelech and Phicol, chief of his troops, said to Abraham, “God is with you in everything that you do.

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.”

24 And Abraham said, “I swear it.”

25 Then Abraham reproached Abimelech for the well of water which the servants of Abimelech had seized.

26 But Abimelech said, “I do not know who did this; you did not tell me, nor have I heard of it until today.”

27 Abraham took sheep and oxen and gave them to Abimelech, and the two of them made a pact.

28 Abraham then set seven ewes of the flock by themselves,

29 and Abimelech said to Abraham, “What mean these seven ewes which you have set apart?”

30 He replied, “You are to accept these seven ewes from me as proof that I dug this well.”

31 Hence that place was called Beer-sheba, (Beer-sheba i.e., “well of seven” or “well of oath.”) for there the two of them swore an oath.

32 When they had concluded the pact at Beer-sheba, Abimelech and Phicol, chief of his troops, departed and returned to the land of the Philistines.

33 [Abraham] planted a tamarisk at Beer-sheba, and invoked there the name of יהוהי, the Everlasting God.

34 And Abraham resided in the land of the Philistines a long time.

ויהי בעת ההוא ויאמר אבימלך ופיכל שר־צבאו אל־אברהם לאמר אלהים עמך בכל אשר־אתה עשה:

ועתה השבעה לי באלהים הנה אסיתשקור לי ולגניי ולגבדי כחסד אשר־עשיתי עמך תעשה עמדי ועם־הארץ אשר־צרתה בה:

ויאמר אברהם אנכי אשבע:

והוכח אברהם את־אבימלך על־אדות באר המים אשר גזלו עבדי אבימלך:

ויאמר אבימלך לא ידעתי מי עשה את־הדבר הזה וגם־אתה לא־הנחת לי וגם אנכי לא שמעתי בלתי היום:

ויקח אברהם צאן ובער ויתן לאבימלך ויכרתו שְׁנֵיתֵם ברית:

ויצב אברהם את־שבע כבשות הצאן לבהנה:

ויאמר אבימלך אל־אברהם מה הנה שבע כבשות האלה אשר הצבת לבהנה:

ויאמר כי את־שבע כבשות תקח מניי בעבוי תהיה־לי לעלה כי תפרתי את־הבאר הזאת:

על־כן קרא למקום ההוא באר שבע כי שם נשבעו שְׁנֵיתֵם:

ויכרתו ברית בבאר שבע ויקם אבימלך ופיכל שר־צבאו וישבו אל־ארץ פלשתים:

ויטע אשל בבאר שבע ויקרא־שם בשם יהוה אֵל עולם:

ויגר אברהם בארץ פלשתים ימים רבים:

22

1 Some time afterward, God put Abraham to the test, saying to him, “Abraham.” He answered, “Here I am.”

ויהי אחרי הדברים האלה והתאלהים נסה את־אברהם ויאמר אליו אברהם ויאמר הנני:

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;

18 for Isaac had closed fast every womb of the household of Abimelech because of Sarah, the wife of Abraham.

21

1 ויהוה took note of Sarah as promised, and יהוה did for Sarah what had been announced.

2 Sarah conceived and bore a son to Abraham in his old age, at the set time of which God had spoken.

3 Abraham gave his newborn son, whom Sarah had borne him, the name of Isaac.

4 And when his son Isaac was eight days old, Abraham circumcised him, as God had commanded him.

5 Now Abraham was a hundred years old when his son Isaac was born to him.

6 Sarah said, “God has brought me laughter; everyone who hears will laugh with (with Lit. “for.”) me.”

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

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.”

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.

ותהרין שתי בנות־לוט מאביהן:

ותלד הבכירה בן ותקרא שמו מואב הוא אבי־מואב עד־היום:

והצעירה גם־הוא ילדה בן ותקרא שמו ברעמי הוא אבי בני־רעמון עד־היום:

וישע משם אברהם ארצה הנגב וישב בידקדקש ובין שור וגרר בגרר:

ויאמר אברהם אלישרה אשתו אחתי הוא וישלח אבימלך מלך גרר ויקח את־שרה:

ויבא אלהים אל־אבימלך בחלום הלילה ויאמר לו הנך מת על־האשה אשר־לקחת והוא בעלת בעל:

ואבימלך לא קרב אליה ויאמר אדני הגוי גס־צדיק תהרג:

הלל הוא אמר־לי אחתי הוא והיא־גם־הוא אמרה אחי הוא בתם־לבבי ובנקנן כפי עשיתי זאת:

ויאמר אליו האלהים בתלם גם אנכי ילעתי כי בתם־לבבך עשית זאת ואחשך גם־אנכי אותך מחטרי־לי על־כן לא־נתת־יך לגנע אליה:

ועתה השב אשת־האיש כי־נביא הוא ויתפלל בעדך וחייה ואס־אינך משיב דע כ־ימות תמות אתה וכל־אשר־לך:

וישולם אבימלך בפקר ויקרא לכל־עבדיו ויודבר את־כל־הדברים האלה באזניהם וייראו האנשים מאד:

ויקרא אבימלך לאברהם ויאמר לו מה־עשית לנו ומה־חטאתי לך כ־הבאת עלי ועל־ממלכתי חטא גדלה מעשים אשר לא־יעשו עשית עמדי: