

**A TRANSLATION SAMPLE FROM...  
THE TRANSPARENT ENGLISH BIBLE**

**SIDRA LEK LEKA** (“Walk for yourself”)

**GENESIS 12:1-17:27**

**HAFTARA: ISAIAH 40:27-41:16**

**CHAPTER 12:1** And YHVH said toward Abram, “Walk for yourself, from your land, and from *those* brought forth of yours,<sup>1</sup> and from the house of your father, toward the land that I will make you see<sup>c</sup>. **2** And I will make<sup>2</sup> you for a large nation, and I will bless you, and I will make your name large—and you be a blessing!<sup>3</sup> **3** And I will bless those blessing you, and the one treating you lightly<sup>4</sup> I will curse, and blessed<sup>5</sup> in you will be all the families of the soil.” **4** And Abram walked, as YHVH spoke toward him, and Lot walked with him, and Abram *was* a son of five years and seventy years<sup>s</sup>, in his going out from Haran. **5** And Abram took Sarai his woman, and Lot, son of his brother, and all their gathered *property* that they gathered, and the life-breathers<sup>s6</sup> that they made<sup>7</sup> in Haran; and they went out to walk toward the land<sup>8</sup> of Canaan, and they came toward the land of Canaan. **6** And Abram passed over through the land, unto the place of Shechem, unto the oak of Moreh. And the Canaanite *was* then in the land. **7** And YHVH was seen toward Abram and he said, “To your seed I will give this land.” And he built there a slaughter-place to YHVH, the one who was seen toward him. **8** And he moved on from there toward the mountain at the east of Beth-EL, and he stretched out his tent—Beth-EL at the west,<sup>9</sup> and Ai<sup>d</sup> on the east. And he built there a slaughter-place to YHVH, and called in the name of YHVH. **9** And Abram pulled up *stakes*, walking, and pulling up *stakes* toward the Negev.<sup>10</sup>

**10** And there was a hunger in the land. And Abram went down toward Egypt, to sojourn there, for weighty *was* the hunger in the land. **11** And it was, as he came near to come toward Egypt,<sup>11</sup> that he said toward Sarai his woman, “Look!, please!—I know that a

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<sup>1</sup> I.e., your kindred.

<sup>2</sup> Or “do.”

<sup>3</sup> Verb is imperative.

<sup>4</sup> I.e., treating with disregard or disdain.

<sup>5</sup> Or “blessing themselves,” the reflexive meaning is possible here and is explicit in Gen 22:18.

<sup>6</sup> Any breathing life whether humans or animals.

<sup>7</sup> Or “did,” i.e., obtained.

<sup>8</sup> Lit “land-ward.”

<sup>9</sup> Lit “from sea,” i.e., the Mediterranean.

<sup>10</sup> Or “the south.”

<sup>11</sup> Lit “Egypt-ward.”

woman beautiful of sight you *are*, **12** and it will be that the Egyptians will see you, and they will say, ‘His woman *is* this one’; and they will kill me, and you they will let live. **13** Say, please!—my sister you *are*, so that it will be good to me on account of you, and my life-breath may live for your sake.” **14** And it was, as Abram came toward Egypt,<sup>1</sup> that the Egyptians saw the woman, that she *was* exceedingly beautiful. **15** And the chiefs of Pharaoh saw her, and they praised her toward Pharaoh, and the woman was taken *into* the house of Pharaoh. **16** And to Abram he did good on account of her, and there was to him flock and herd, and donkeys, and servants, and *house-servants*<sup>f</sup>, and female donkeys, and camels. **17** And YHVH touched Pharaoh *with* large touches<sup>2</sup>—and his house—because of the matter<sup>3</sup> of Sarai, woman of Abram. **18** And Pharaoh called to Abram and he said, “What *is* this you have done to me? Why did you not tell to me that your woman she *is*? **19** Why did you say ‘My sister she *is*,’ and I took her to me for a woman? And now, look!—your woman—take *her* and walk!” **20** And Pharaoh charged men concerning him, and they sent<sup>4</sup> him—and his woman, and all that *was* to him. **CHAPTER 13:1** And Abram went up from Egypt—he and his woman, and all that *was* to him, and Lot with him—toward the Negev.<sup>5</sup> **2** And Abram *was* exceedingly weighty<sup>6</sup> in acquired *livestock*, in silver, and in gold. **3** And he walked, for his pulling up<sup>p</sup> *stakes*, from *the* Negev, and unto Beth-EL, unto the place—that there his tent was in the beginning—between Beth-EL and between Ai<sup>d</sup>, **4** toward the place of the slaughter-place that he made<sup>7</sup> there at the first; and Abram called there in the name of YHVH. **5** And there was also to Lot, the one walking with Abram, flock and herd and tents, **6** and the land could not lift them,<sup>8</sup> sitting as one, for their gathered *property* was abundant, and they were not able to sit as one. **7** And it was, a contention between the ones pasturing the acquired *livestock* of Abram and between the ones pasturing the acquired *livestock* of Lot, and the Canaanite and the Perizzite were sitting then in the land. **8** And Abram said toward Lot, “Let there not be please!—contention between me and between you, and between my pasturing ones, and between your pasturing ones, for men, brothers, *are* we. **9** Is not all the land before your face<sup>p</sup>? Be separated, please, from upon me. If to the left, and I go to the right; and if to the right, and I go to the left.” **10** And Lot lifted his eyes and saw all the circuit<sup>9</sup> of the Jordan, that it *was* completely watered—before YHVH ruined Sodom and Gomorrah—as the garden of YHVH, as the land of Egypt *in* your coming *toward* Zoar. **11** And Lot chose for himself all the circuit of the Jordan, and Lot

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<sup>1</sup> Lit “Egypt-ward.”

<sup>2</sup> The word can imply “striking,” see Gen 32:36 and Exo 11:1, but its basic meaning is to touch or make contact.

<sup>3</sup> Lit “thing.”

<sup>4</sup> Intensive form of the verb (Piel).

<sup>5</sup> Lit “Negev-ward,” i.e., “the south.”

<sup>6</sup> I.e., rich.

<sup>7</sup> Or “did.”

<sup>8</sup> I.e., bear or support them.

<sup>9</sup> Heb *kikkar*, something round, a coin, a loaf of bread, or here, an area.

pulled up *stakes* from the east,<sup>1</sup> and they were separated, a man from upon his brother. **12** *Abram* sat in the land of Canaan, and *Lot* sat in the cities of the circuit, and he tented<sup>2</sup> unto Sodom. **13** Now the men of Sodom *were* bad, and errant<sup>3</sup> against<sup>4</sup> YHVH exceedingly. **14** And YHVH said toward Abram, after the separation of Lot from him, “Lift, please, your eyes, and see from the place there, where you *are*, toward *the* north,<sup>5</sup> and toward *the* Negev,<sup>6</sup> and toward the east,<sup>7</sup> and toward the sea;<sup>8</sup> **15** for all the land that you are seeing I will give it to you and to your seed until an age.<sup>9</sup> **16** And I will place<sup>10</sup> your seed as the dust of the land, so that, if a man is able to count the dust of the land, also your seed will be counted. **17** Rise, walk about<sup>11</sup> in the land—according to its length and according to its width—for to you I will give it.” **18** And Abram tented,<sup>12</sup> and came and sat by the oaks of Mamre, that *are* in Hebron, and he built there a slaughter-place to YHVH.

**CHAPTER 14:1** And it was in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim;<sup>13</sup> **2** they did battle with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the king of Bela—that *is* Zoar. **3** All these joined toward the Valley of Siddim—that *is* the Sea of Salt. **4** Two *and* ten years<sup>s</sup> they had served Chedorlaomer, and the three *and* ten year they rebelled. **5** And in the four *and* ten year Chedorlaomer came—and the kings that *were* with him, and they struck the Rephaim in Ashteroth-Karnaim, and the Zuzim in Ham, and the Emim in Shaveh-Kiriathaim, **6** and the Horite in their Mount Seir, unto El-Paran, which *is* upon<sup>14</sup> the desert. **7** And they returned and came toward En-Mishpat—that *is* Kadesh, and they struck all the field of the Amalekite, and also the Amorite, who were sitting in Hazazon-Tamar. **8** And the king of Sodom went out, and the king of Gomorrah, and the king of Admah, and the king of Zeboim, and the king of Bela—that *is* Zoar, and they set in order with them a battle, in

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<sup>1</sup> Or, “eastward.”

<sup>2</sup> I.e., set up his tent.

<sup>3</sup> Heb *chata*’, traditionally translated “sin” or “sinners” means to err or “miss the mark,” (thus the translation in this version of “err,” “error,” and “errant”) and can be used for any level of mistake, whether serious, inadvertent, or relatively minor. The English word “sin” carries an excessively heavy theological connotation that is not supported by the root Hebrew word (see Gen 31:39).

<sup>4</sup> Or “before,” both meanings are possible, but “against” more likely in this context (compare Deut 9:16).

<sup>5</sup> Lit “north-ward.”

<sup>6</sup> Lit “Negev-ward,” i.e., south, toward the Negev desert.

<sup>7</sup> Lit “east-ward.”

<sup>8</sup> Lit “sea-ward,” i.e., west, toward the Mediterranean.

<sup>9</sup> I.e., continually; Heb idiom referring to an undetermined time into the future or in the past.

<sup>10</sup> I.e., in the sense of establish.

<sup>11</sup> This form of the verb carries an iterative meaning, thus “to walk back and forth.”

<sup>12</sup> I.e., set up his tent.

<sup>13</sup> Or “nations.”

<sup>14</sup> I.e., on the edge of.

the Valley of Siddim—**9** with Chedorlaomer king of Elam, and Tidal king of Goiim, and Amraphel king of Shinar, and Arioch king of Ellasar—four kings with the five. **10** And the Valley of Siddim *had* pits of pits<sup>1</sup> of smear;<sup>2</sup> and they fled, the king of Sodom—and Gomorrah—and they fell toward there,<sup>3</sup> and those being left fled toward the mountain.<sup>4</sup> **11** And they took all the gathered *property* of Sodom and Gomorrah, and all their eatable *things*, and they walked. **12** And they took Lot, and his gathered *property*, the son of the brother of Abram, and they walked—for he was sitting in Sodom. **13** And an escaper came and he told to Abram the Hebrew, and he was dwelling by the oaks of Mamre, the Amorite, brother of Eshcol, and brother of Aner; and they *were* lords of a pact of Abram. **14** And Abram heard that his brother was taken captive, and he emptied<sup>5</sup> his trained ones,<sup>6</sup> brought forth of his house—eight *and* ten and three hundred, and he pursued unto Dan. **15** And he was divided against them by night, *he* and his servants, and he struck them, and pursued them unto Hobah, that *is* at the left<sup>7</sup> of Damascus. **16** And he made return<sup>c</sup> all the gathered *property*, and also Lot his brother, and his gathered *property*, he made<sup>c</sup> return, and also the women and the people. **17** And the king of Sodom went out to meet him, after his return from striking Chedorlaomer and the kings that *were* with him, toward the valley of Shaveh, that *is* the valley of the king. **18** And Melchi-Zedek, king of Shalem,<sup>8</sup> made to go out<sup>c</sup> bread and wine, for he *was* priest to EL ELYON.<sup>9</sup> **19** And he blessed him and said, “Blessed be Abram to EL ELYON, the one possessing<sup>10</sup> skies and land; **20** and blessed be EL ELYON, who has delivered<sup>11</sup> your oppressors in your hand.” And he gave to him a tenth from all. **21** And the king of Sodom said toward Abram, “Give to me the life-breathers<sup>s,12</sup> and the gathered *property* take for yourself.” **22** And Abram said toward the king of Sodom, “I have made my hand lifted up<sup>c</sup> toward YHVH EL ‘ELYON, the one possessing skies and land **23** —if from a thread, and unto a thong of a sandal, and if I take from all that *is* to you, and you do not say, ‘I have made Abraham rich<sup>c</sup>,’ **24** except only that which the lads have eaten, and the division<sup>13</sup> of the men that walked with me—Aner, Eshcol, and Mamre—*they* will take their division.” **CHAPTER 15:1** After these things<sup>14</sup> the *spoken*-thing of YHVH *was* toward Abram in the vision, saying, “Do not fear, Abram! I *am* a shield to

<sup>1</sup> I.e., full of pits.

<sup>2</sup> Heb root *chamar* refers to any slimy substance, whether mortar, clay, or tar.

<sup>3</sup> I.e., into the pits.

<sup>4</sup> Lit “mountain-ward.”

<sup>5</sup> SP has “mustered,” one very similar letter different (Dalet for Resh).

<sup>6</sup> Or “dedicated,” “experienced.”

<sup>7</sup> I.e., north of, as one faces east.

<sup>8</sup> Hebrew is Shalem rather than the more usual Salem (see Psa 76:2).

<sup>9</sup> The high or highest EL or God.

<sup>10</sup> Or perhaps, “making.”

<sup>11</sup> Lit “covered over,” like a shield, but in this form the idea is captured or enclosed.

<sup>12</sup> Heb *nephesh*, breathing life, whether human or otherwise.

<sup>13</sup> I.e., their share.

<sup>14</sup> Hebrew *davar* can mean a spoken word or a “thing,” here it is used both ways in a single sentence, with a play on the words.

you, your wage *is* made abundant<sup>c</sup> exceedingly.” **2** And Abram said, “ADONAI<sup>1</sup> YHVH, what will you give to me, for I walked stripped, and a son acquired<sup>2</sup> *is in* my house—that is Eliezer of Damascus.”<sup>3</sup> **3** And Abram said, “Look!—to me you have not given seed, and look!—a son of my house is possessing<sup>4</sup> me.” **4** And look!—the *spoken*-thing of YHVH *was* toward him saying, “This one will not possess you, but indeed one who comes out from your insides, he will possess you.” **5** And he made him go out<sup>c</sup> toward the outside,<sup>5</sup> and he said, “Gaze please, toward the skies, and count the stars, if you are able to count them.” And he said to him, “Thus will be your seed.” **6** And he put trust<sup>6</sup> in YHVH, and he thought it<sup>f</sup> to him justness. **7** And he said toward him, “I *am* YHVH who made you go out<sup>c</sup> from Ur of the Chaldeans, to give to you this land, to possess it.” **8** And he said, “ADONAI YHVH, With what will I know that I will possess it?” **9** And he said toward him, “Take for me a heifer being three,<sup>7</sup> and a female goat being three, and a ram being three, and a turtle-dove, and a nestling.” **10** And he took to him all these, and he split them in the middle, and he gave a man of his part, to meet his fellow,<sup>8</sup> and the birds<sup>s</sup> he did not split. **11** And the bird of prey came down upon the carcasses, and Abram blew them away<sup>9</sup>. **12** And it was, the sun to come *in*,<sup>10</sup> and a deep sleep fell upon Abram, and look!—a terror—a large darkness, was falling upon him. **13** And he said to Abram, “Knowing—you will *surely* know!<sup>11</sup>—that a sojourner will be your seed in a land not to them, and they will serve them, and they will bring them low four hundred years<sup>s</sup>, **14** and also, the nation that they will serve I am judging, and after, they will go out with large gathered *property*. **15** And *you* will come toward your fathers in peace; you will be buried at a good gray-headed *age*. **16** And the fourth *life-cycle*<sup>12</sup>—*they* will return, for the crookedness<sup>13</sup> of the Amorite is not whole<sup>14</sup> until here<sup>15</sup>.” **17** And it was, the sun coming *in*,<sup>16</sup> and it was dark, and look!—a fire-pot<sup>17</sup> of smoke, and a torch of fire—that

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<sup>1</sup> This special form of *'adon*, “master,” that always refers to God, is in the plural with a first common singular pronominal suffix that is left untranslated.

<sup>2</sup> Or “the son of Mesheq,” perhaps a proper name, and either way, a play on the name Damascus (DaMesheq) in Hebrew.

<sup>3</sup> Or “Damesheq Eliezer.”

<sup>4</sup> I.e., in the sense of inheriting, here and following verse.

<sup>5</sup> Lit “outside-ward.”

<sup>6</sup> Lit “cause trust.” The verb is causative, difficult to bring out in English.

<sup>7</sup> I.e., three years old.

<sup>8</sup> I.e., each half touching the other.

<sup>9</sup>

<sup>10</sup> Hebrew idiom, at sunset the sun “comes in,” in the morning it “goes out.”

<sup>11</sup> Double use of the verb indicates emphasis.

<sup>12</sup> Or “generation,” a cycle from birth to death.

<sup>13</sup> Heb *'avon* can refer to the deed, or to its “guilt,” in the sense of deserving punishment. The verb means to twist, bend, or turn.

<sup>14</sup> I.e., complete or full.

<sup>15</sup> I.e., up to this point in time.

<sup>16</sup> See v. 12.

<sup>17</sup> I.e., a pot-like “oven” for baking.

passed over between these pieces. **18** And on that day YHVH cut with Abram a pact<sup>1</sup>, saying, “To your seed I give this land, from the river of Egypt unto the large river—the river Euphrates—**19** the Kenite, and the Kenizzite, and the Kadmonite, **20** and the Hittite, and the Perizzite, and the Rephaim, **21** and the Amorite, and the Canaanite, and the Girgashite, and the Jebusite.”

**CHAPTER 16: 1** And Sarai, the woman of Abram, did not bring forth to him. And there *was* to her a *house-servant*<sup>f</sup>, an Egyptian, and her name *was* Hagar; **2** and Sarai said toward Abram, “Look! please—YHVH has held me back from bringing forth, come please—toward my *house-servant*<sup>f</sup>; perhaps I will be built from her.” And Abram hearkened to<sup>2</sup> the voice of Sarai. **3** And Sarai, the woman of Abram, took Hagar the Egyptian, her *house-servant*<sup>f</sup>, from the end of<sup>3</sup> ten years of the sitting of Abram in the land of Canaan, and she gave her to Abram her man,<sup>4</sup> to him for a woman. **4** And he came toward Hagar, and she became pregnant; and she saw that she had become pregnant, and she made light of her strong one<sup>5</sup> in her eyes. **5** And Sarai said toward Abram, “My violence *be* upon you!<sup>6</sup> *I* gave my *house-servant*<sup>f</sup> into your bosom, and she saw that she had become pregnant, and I am made light in her eyes. YHVH will judge between me and between you.” **6** And Abram said toward Sarai, “Look!—your servant<sup>f</sup> *is* in your hand, do to her the good in your eyes.”<sup>7</sup> And Sarai brought her low and she fled from her face<sup>p</sup>. **7** And the messenger of YHVH found her by the spring of water in the desert, by the spring on the way of Shur. **8** And he said, “Hagar, *house-servant*<sup>f</sup> of Sarai, where from<sup>8</sup> have you come and to where are you walking?” And she said, “From the face<sup>p</sup> of Sarai my strong one<sup>f</sup> I am fleeing.” **9** And the messenger of YHVH said toward her, “Return to your strong one<sup>f</sup> and make yourself low<sup>c</sup> under her hands. **10** And the messenger of YHVH said to her, “Making abundant<sup>c</sup>—I will *surely* made abundant<sup>c!</sup><sup>9</sup>—your seed, and it will not be counted from abundance.” **11** And the messenger of YHVH said toward her, “Look!—you *are* pregnant, and bringing forth a son, and you will call his name Ishmael,<sup>10</sup> because YHVH has hearkened toward your lowness.<sup>11</sup> **12** And *he* will be a wild ass *soil*-man, his hand against all, and the hand of all against him; and against the face<sup>p12</sup> of all his brothers he will dwell.” **13** And she called the name of YHVH the one speaking toward her, “You *are* EL-roi”;<sup>13</sup>

<sup>1</sup> Hebrew idiom, “made a deal,” perhaps referring to the cut sacrifices which were involved.

<sup>2</sup> Lit “heard to.”

<sup>3</sup> I.e., after.

<sup>4</sup> Heb *'ish*.

<sup>5</sup> Heb *geveret* is the feminine form of the masculine *gever*, which means a “strong one.” Here it means something like “mistress,” the feminine of master.

<sup>6</sup> I.e., the injury or damage. Heb *chamas* is a strong word, so that this exclamation has the tone of a curse.

<sup>7</sup> I.e., as it seems good to you.

<sup>8</sup> Lit “where from this.”

<sup>9</sup> Double use of the verb indicates emphasis.

<sup>10</sup> “God will hear.”

<sup>11</sup> Same verbal root as in vv. 6, 9, thus a play on this idea.

<sup>12</sup> Or “upon the face of,” possibly suggesting defiance, but perhaps only meaning “to the east of.”

<sup>13</sup> Meaning, “EL who sees.”

for she said, “Have I also here<sup>1</sup> looked after the one who sees me?” **14** Therefore he called the well Beer-lahai-roi;<sup>2</sup> look!—between Kadesh and between Bered. **15** And Hagar brought forth a son for Abram, and Abram called the name of his son, that Hagar brought forth, Ishmael. **16** And Abram *was* a son of eighty years<sup>s</sup> and six years at the bringing forth of Hagar of Ishmael to Abraham. **CHAPTER 17:1** And Abram *was* a son of ninety years<sup>s</sup> and nine years, and YHVH was seen toward Abram, and said toward him, “I *am* EL SHADDAI,<sup>3</sup> walk about<sup>4</sup> before my face<sup>p</sup> and be whole;<sup>5</sup> **2** and I will give my pact between me and between you, and I will make you abundant<sup>c</sup>, in exceedingly, exceedingly *measure*.” **3** And Abram fell upon his face<sup>p</sup>, and ELOHIM spoke to him saying, **4** “I—look!—my pact *is* with you, and you will become father of a crowd of nations. **5** And not still will your name be called Abram—and your name will be Abraham, for father of a crowd of nations I have given you. **6** I will make you bear fruit<sup>c</sup>, in exceedingly, exceedingly *measure*, and I will give you to *be* nations, and kings from you will go out. **7** And I have made rise<sup>c</sup>, my pact between me and between you, and between your seed after you, for their *life-cycles*,<sup>6</sup> for a pact age-lasting,<sup>7</sup> to be to you for ELOHIM, and to your seed after you. **8** And I will give to you, and to your seed after you, the land of your sojournings—all the land of Canaan, for an age-lasting holding, and I will be to them for ELOHIM.” **9** And ELOHIM said toward Abraham, “And *you*—my pact you will guard—you and your seed after you, throughout their *life-cycles*.<sup>8</sup> **10** This *is* my pact that you<sup>p</sup> will guard between me and between you<sup>p</sup>, and between your<sup>s</sup> seed after you<sup>s</sup>—every male to you *is* to be trimmed back. **11** And you<sup>p</sup> will be trimmed back—the flesh of your<sup>p</sup> foreskin, and it will be a sign of a pact between me and between you<sup>p</sup>. **12** A son of eight days to you will be trimmed back among you<sup>p</sup>, every male throughout your *life-cycles*,<sup>9</sup> brought forth of house or acquired of silver from any son of a foreigner, who not your<sup>s</sup> seed he is. **13** Being trimmed back—he will *surely* be trimmed back!<sup>10</sup> One brought forth of your<sup>s</sup> house, or acquired of your<sup>s</sup> silver; and my pact will be in your<sup>p</sup> flesh a pact age-lasting.<sup>11</sup> **14** And a foreskined one, a male, who will not be trimmed back—the flesh of his foreskin—and cut from his people will be that life-breather; my pact he has broken<sup>c</sup>.<sup>12</sup>” **15** And ELOHIM said toward Abraham, “Sarai your woman—you will not call her name Sarai, because Sarah<sup>13</sup> *is* her name. **16** And I will bless her, and

<sup>1</sup> I.e., in this direction.

<sup>2</sup> Meaning, “well to the living one seeing me.”

<sup>3</sup> Heb *shad* (here plural) can mean either “nipple,” “breast,” (see Gen 49:25) or “destruction,” thus combining ideas of nurture, protection, and fearful power.

<sup>4</sup> This form of the verb carries an iterative meaning, thus “to walk back and forth.”

<sup>5</sup> Or “complete,” in the sense of sound and without flaws.

<sup>6</sup> Or “generation,” a cycle from birth to death.

<sup>7</sup> I.e., continually; Heb idiom referring to an undetermined time into the future or in the past.

<sup>8</sup> See v. 7.

<sup>9</sup> Or “generations,” a cycle from birth to death.

<sup>10</sup> Double use of the verb indicates emphasis.

<sup>11</sup> I.e., continually; Heb idiom referring to an undetermined time into the future or in the past.

<sup>12</sup> Lit “caused breaking.” The verb is causative, difficult to bring out in English.

<sup>13</sup> Meaning, “noblewoman” or female ruler.

also I have given<sup>1</sup> from her, to you, a son, and I will bless her, and she will become nations—kings of peoples from her will come.” **17** And Abraham fell upon his face<sup>p</sup>, and he laughed,<sup>2</sup> and he said in his heart, “To a son of a hundred years<sup>s</sup> will one be brought forth? And will Sarah, who *is* a daughter of ninety years, bring forth?” **18** And Abraham said toward the ELOHIM, “If only Ishmael might live before your face<sup>p</sup>!” **19** And ELOHIM said, “Surely Sarah your woman is bringing forth to you a son, and you will call his name Isaac,<sup>3</sup> and I will make my pact rise<sup>c</sup> with him, for a pact age-lasting<sup>4</sup> to his seed after him. **20** And to Ishmael, I have heard you, look!—I bless him, and I will make him bear<sup>c</sup> fruit, and I will make him abundant<sup>c</sup> in exceedingly, exceedingly *measure*, two *and* ten chieftains he is bringing forth<sup>c</sup>,<sup>5</sup> and I will give him to *be* a large nation. **21** And my pact I will make rise<sup>c</sup> with Isaac, whom Sarah will bring forth to you at this appointed time in the year, the another one.”<sup>6</sup> **22** And he finished speaking with him, and ELOHIM went up from upon Abraham. **23** And Abraham took Ishmael his son, and all those brought forth of his house, and all those acquired of his silver—every male in the men of the house of Abraham—and he trimmed back the flesh of their foreskin, in the bone of this day,<sup>7</sup> as ELOHIM had spoken to him. **24** And Abraham *was* a son of ninety and nine years<sup>s</sup> at his being trimmed back—the flesh of his foreskin. **25** And Ishmael his son *was* a son of three *and* ten years<sup>s</sup> at his being trimmed back—the flesh of his foreskin. **26** In the bone of this day<sup>8</sup> Abraham was trimmed back—and Ishmael his son; **27** and all the men of his house—brought forth of house, and acquired of silver from the son of a foreigner—they were trimmed back with him.

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<sup>1</sup> In the sense of “appointed,” the verb is in the perfect tense, though future, showing certainty.

<sup>2</sup> The verb, *tzachaq* means “laugh,” but the context must determine whether it is in the sense of playing, mocking, or even sexual joy. See v.19, as it is connected to Isaac’s name, and Gen 18:12 where Sarah also laughs.

<sup>3</sup> Meaning, “he laughs.”

<sup>4</sup> I.e., continually; Heb idiom referring to an undetermined time into the future or in the past.

<sup>5</sup> Lit “causing bringing forth.” The verb is causative, difficult to bring out in English.

<sup>6</sup> I.e., the year following.

<sup>7</sup> I.e., “in the selfsame day,” meaning in the very substance of the day.

<sup>8</sup> See previous note.