

An Anatomically Correct Translation of Genesis

Genesis 21:1

Desperate for a cure of his God-induced afflictions brought about by his failed attempt to seduce Sarah (f/k/a Sarai), Avimelech implores Avraham (f/k/a Avram) to pray and ask God (a/k/a AdoShem) (Ruler of the Universe) to cure him and the members of his household. God answers Avraham's prayers and cures Avimelech and the members of his household of their God-induced afflictions. His health restored, Avimelech rewards Avraham with a parcel of land, but rather than choosing to live in the land of Gerar, opts Avraham to live elsewhere in the land of the Plishtim (Philistines). Six months after Avraham and Sarah's encounter with Avimelech, God visits Sarah, <i>and AdoShem</i>	וַיְהִי
<i>considers</i> making good on His promise to enable Sarah to conceive and give birth to a son fathered by Avraham. God visits	פָּקַד
<i>with</i>	אֶת
<i>Sarah</i> to determine if she is worthy of bearing a child fathered by Avraham. As a means of rewarding Avraham for his selfless act of praying for the restoration of health and fertility of Avimelech and his subjects, God determines Sarah is worthy of giving birth to a son (her first). With regard to ensuring Sarah conceives and issues forth a son from her loins, God does	שָׂרָה
<i>just as</i>	כְּאִשֶּׁר
<i>He said.</i> God intends to ensure that Sarah conceives and gives birth to a son	אָמַר
<i>and does</i> what is necessary to enable Avraham and Sarah to conceive and have a child.	וַיַּעַשׂ
<i>AdoShem</i> kept His promise by (i) rejuvenating the 89-year-old Sarah to her physiological prime; (ii) enabling Avraham's sperm, upon entering	יְהוָה
<i>into Sarah's</i> womb to fertilize the egg inside her newly rejuvenated womb; (iii) allowing the full-term gestation of a child within her womb; and (iv) ensuring that Sarah give birth to a healthy baby boy.	לְשָׂרָה
<i>Just as</i>	כְּאִשֶּׁר
<i>He had spoken</i> to Avraham one year earlier, God makes good on His promise to enable Avraham to father a son by way of Sarah.	דִּבֶּר

Genesis 21:2

God (a/k/a Elokim) (Judge of the Universe) physiologically rejuvenated Sarah (f/k/a Sarai) who, at 89 years of age, had intimate relations with Avraham (f/k/a Avram) <i>and became pregnant</i> . Sarah goes into labor	וַתֵּהֶר
<i>and</i> at the precise time the sun shone upon the mark made a year earlier on Avraham's tent by the angel Michael, <i>gives birth</i> to a son on April 6, 1713 b.c.e. (2048 years after creation). A son issuing forth from her womb is the means by which	וַתֵּלֶד
<i>Sarah</i> gives	שָׂרָה
<i>to Avraham</i> a	לְאַבְרָהָם
<i>son</i> worthy of carrying on in the name of Avraham. The son issuing forth from Sarah's womb will bring joy	בֶּן
<i>to</i> Avraham in <i>his old age</i> , and will a staunch proponent of fulfilling God's promise to enable Avraham, by way of his progeny, to build a great nation of covenant-observant people. The sun striking the same part of the tent marked by an angel a year ago coincides exactly	לְזִקְנֵוֹ
<i>to the time</i> when Yitzchok (Isaac) is born.	לְמוֹעֵד
<i>That</i> which	אֲשֶׁר

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<i>He had spoken</i> about a year earlier comes to fruition when Sarah rejuvenates and Avraham's procreative vitality returns	דָּבָר
<i>to him</i> . A year earlier,	אֵתוֹ
<i>Elokim</i> told Avraham that He would enable him to father a son by way of Sarah. Avraham's second son, unlike his first, would be covenant-observant and worthy of carrying on in the name of his father.	אֱלֹהִים

Genesis 21:3

It is incumbent upon Avraham (f/k/a Avram) to name his son, <i>and</i> through Godly inspiration, <i>calls</i> him 'Yitzchok' (Isaac). God predetermined that	וַיִּקְרָא
<i>Avraham</i> and Sarah (f/k/a Sarai) would conceive a son named 'Yitzchok'. Avraham and Sarah's respective reactions of laughter at the prospect of conceiving a child at their advanced age incentivized God to come up	אֲבִרָהִם
<i>with</i> the	אֵת
<i>name</i> 'Yitzchok' (laughter). After enabling Sarah to conceive by way of Avraham, God decides to name	שֵׁם
<i>his</i> (Avraham's) <i>son</i>	בְּנוֹ
<i>(the one being born</i>	הַנּוֹלֵד
<i>to him)</i> 'Yitzchok'. Yitzchok,	לוֹ
<i>whom</i> Sarah	אֲשֶׁר
<i>bore</i> , came into being because God rejuvenated her womb and restored Avraham's procreative ability	יָלְדָה
<i>to him</i> . God enabled	לוֹ
<i>Sarah</i> , in her 90 th year, to give birth to	שָׂרָה
<i>Yitzchok</i> .	יִצְחָק

Genesis 21:4

One year earlier, when Avraham (f/k/a Avram) was 99 years of age, as a means of entering into a covenant with God (a/k/a Elokim) (Judge of the Universe), he performs the ritual of circumcision upon himself, the men in his entourage, and upon Yishmael (Ishmael) his 13-year-old firstborn son by way of Hagar. A year later, God incentivizes Avraham to circumcise Yitzchok (Isaac) eight days after he is born. Avraham is eager to obey God <i>and circumcises</i> Yitzchok. It is God's will that Yitzchok become the first eight-day-old male to undergo circumcision.	וַיִּמָּל
<i>Avraham</i> , eager to comply	אֲבִרָהִם
<i>with</i> God's commandment to circumcise	אֵת
<i>Yitzchok</i> , circumcises	יִצְחָק
<i>his son</i> when he is eight days	בְּנוֹ
<i>old</i> . Yitzchok undergoes circumcision when he is	כֵּן
<i>eight</i>	שְׁמֹנֶת
<i>days</i> old.	יָמִים
<i>Just as</i>	כְּאֲשֶׁר
<i>He</i> (God) <i>commands</i> , Avraham circumcises	צִוָּה
<i>him</i> (his second-born son whom he fathered by way of Sarah (f/k/a Sarai)).	אֵתוֹ

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<i>Elokim</i> commanded Avraham to circumcise Yitzchok, the first eight-day-old male to undergo circumcision, ²⁰¹	אֱלֹהִים
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Genesis 21:5

<i>and Avraham</i> (f/k/a Avram) does as God wishes. Avraham reached the	וְאַבְרָהָם
<i>age of</i> one	בֶּן
<i>hundred</i>	מֵאת
<i>years</i>	שָׁנָה
<i>when was born</i>	בְּהוֹלִיד
<i>to him</i> the son whom he conceived	לוֹ
<i>with</i> Sarah (f/k/a Sarai). As is incumbent upon Avraham to name his newborn son, he names him 'Yitzchok'.	אֵת
<i>Yitzchok</i> is the name Avraham gives to	יִצְחָק
<i>his</i> second-born <i>son</i> .	בְּנוֹ

Genesis 21:6

The ninety-year-old Sarah (f/k/a Sarai), as predicted one year earlier by an angel sent by God (a/k/a Elokim) (Judge of the Universe) to inform her of her pending motherhood, gave birth to Yitzchok (Isaac). The birth of her child fathered by Avraham (f/k/a Avram) incentivizes Sarah to formulate the following insight. Avraham's wife implores God for an audience, <i>and says</i>	וְתֹאמַר
<i>Sarah</i> , "God enabled me to conceive and bring forth this child into the world and will enable many other barren women to conceive and bring forth children into the world. Thinking of my newborn son overwhelms me with joy and	שְׂרָה
<i>laughter</i> . In addition to bringing forth new life from my barren womb,	צֶחֶק
<i>He</i> (God) <i>will make</i> it possible for other barren women to conceive and bring forth children into the world. News of God enabling a 90-year-old woman to give birth will incentivize barren women to come	עֲשֵׂה
<i>to me</i> and ask that I pray to and implore God to enable new life to grow in their womb. May	לִי
<i>Elokim</i> make known His greatness by enabling	אֱלֹהִים
<i>every</i>	כָּל
<i>one</i> afflicted with a barren womb, upon <i>hearing</i> of my miraculous motherhood, implore me to pray to and ask God to enable them to conceive and give birth. Burdened with the sadness of their inability to conceive will incentivize the barren women to implore me to pray to God to enable their wombs to become viable. Upon becoming pregnant, they	הַשְׁמַע
<i>will</i> rejoice and <i>laugh</i> along	יִצְחָק
<i>with me</i> ."	לִי

²⁰¹ God (a/k/a Elokim) (Judge of the Universe) had it in mind to set a precedent regarding eight-day-old male human beings, by way of circumcision, to enter into a covenant with Him, and to achieve His objective, designates Yitzchok (Isaac) as the first to undergo circumcision eight days after being born. Barring no physiological complications, all Jewish males are required to undergo circumcision eight days after being born.

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Genesis 21:7

Avraham (f/k/a Avram) is intent upon sharing the joy of his newborn by holding a public festival honoring the birth of Yitzchok (Isaac), his newly circumcised eight-day old son. As a means of proving to all that Sarah (f/k/a Sarai) gave birth to Yitzchok, God intentionally stops the flow of all the lactating women attending the festival held in Yitzchok's honor. In response to hungry babies crying for mothers' milk, their mothers, in an effort to disprove Sarah gave birth to Yitzchok, beseech her to breastfeed their babies. The mothers whom God refrained from lactating are motivated to prove Sarah had not given birth to Yitzchok by revealing her inability to produce breast milk. God enables Sarah to breastfeed all the babies in attendance at Yitzchok's festival, <i>and</i> after breastfeeding them all, <i>she says</i> to all the women casting aspersions upon her claim as Yitzchok's birthmother, "One woman breastfeeding all your children should quash any notion that Avraham and Sarah are not Yitzchok's natural parents. May God, Who knows that Avraham and I are Yitzchok's natural parents, strike down anyone	וְתֹאמַר
<i>who</i>	מִי
<i>utters</i> disparaging words claiming that motherhood should not be attributed to me or that fatherhood should not be attributed	מִלֵּל
<i>to Avraham</i> . If anyone claims that Sarah, rather than giving birth to a child fathered by Avraham, appropriated him from the womb of another woman, then rebuke them with an eyewitness account of Sarah breastfeeding all the babies in attendance at Yitzchok's festival. Tell anyone doubting that Sarah is not Yitzchok's natural mother, that you were there at Yitzchok's celebration when	לְאַבְרָהָם
<i>she breastfed</i> all your	הַיְנִיקָהּ
<i>children</i> . Tell them that when	בְּנִים
<i>Sarah</i> was 89 years old, God rejuvenated her barren womb and enabled her to conceive and give birth to the son whom we honor at his festival. God fulfilled His promise by enabling me to give birth to a son fathered by Avraham. It is God's will that my son's progeny become a nation of covenant-observant people. God is responsible	שָׂרָה
<i>for</i> enabling me to conceive and give birth to a son fathered by Avraham.	כִּי
<i>I gave birth to</i> a	יֶלְדִּי
<i>son</i> whom God destined for greatness and whom God designated	בֶּן
<i>to</i> comfort Avraham in <i>his old age</i> ."	לְזַמְנֵי

Genesis 21:8

Yitzchok (Isaac) subsists on Sarah's (f/k/a Sarai) breast milk for the first two years of his life, <i>and</i> after <i>outgrowing</i> his dependence upon mother's milk,	וַיִּגְדֵּל
<i>the</i> 24-month-old <i>child</i> transitions into a diet appropriate to his age	הַיֶּלֶד
<i>and is weaned</i> off his mother's breast milk. In addition to deriving sustenance from solid food, Yitzchok is poised to partake in the intellectual and spiritual nourishment found within the wellsprings of the Torah. Avraham (f/k/a Avram) intends to share the joy he engenders from his two-year-old progeny,	וַיִּגְמַל
<i>and holds</i> a festival to celebrate the cessation of Yitzchok's dependency upon mother's milk and embarkation into Torah study.	וַיַּעַשׂ
<i>Avraham's</i> intent to make a	אַבְרָהָם
<i>feast</i> to celebrate Yitzchok's second birthday incentivizes God to situate His Divine Presence there, and transitions an ordinary feast into a	מִשְׁתֶּה
<i>great</i> one. God's Divine Presence	גָּדוֹל

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<i>on</i> the <i>day</i> of Yitzchok's second birthday transitions the celebration from ordinary to great. Those in attendance at Yitzchok's festival were Sheim (Shem), son of Noach (Noah), Eber, grandson of Noach, Terach, father of Avraham, Nachor, brother of Avraham and many other leaders of the day, including Avimelech, king of Gerar, Og, king of Bashan, and 32 Canaanite kings. Avraham held the festival to (i) celebrate Yitzchok's second birthday; (ii) celebrate the ending of Yitzchok's biological dependence upon mother's milk; and (iii) initiate Yitzchok's embarkation into Torah study. Those present when Yitzchok reached the age of two are aware	כּוֹיֹם
<i>that</i> Yitzchok, <i>weaned</i> off his mother's milk, is poised to study Torah, and join in celebrating	הַגְּמֵל
<i>with</i> the two-year-old	אֵת
<i>Yitzchok</i> freed from his dependence upon mother's milk as his sole source of sustenance and poised to begin a lifetime of Torah study.	יִצְחָק

Genesis 21:9

Avraham's (f/k/a Avram) firstborn son Yishmael (Ishmael) behaves very properly in his father's presence. When Sarah (f/k/a Sarai) becomes aware of Yishmael committing all manner of sin, she receives prophetic insight from God instructing her to inform Avraham, unaware of Yishmael's doings, to banish him and his mother from their encampment. Sarah remembers when God removed His Divine Presence from their midst because of the egregious manner in which Avraham's nephew Lot comported himself, and fears Yishmael comporting himself in an egregious manner while living in Avraham's midst, will prevent God's Divine Presence from manifesting Itself there. Observing the adverse manner in which Yishmael interacts with Yitzchok incentivizes Sarah to banish Yishmael and Hagar. Sarah observes Yishmael playing with Yitzchok, <i>and upon seeing</i> him shooting arrows at Yitzchok, believes he is a threat to his life.	וְיִשְׁמָעֵאל
<i>Sarah</i> , unhappy	שָׂרָה
<i>with</i> the manner in which the	אֵת
<i>son</i> of	בֶּן
<i>Hagar</i> ,	הַגֵּר
<i>the Egyptian</i> , interacts with his stepbrother is determined to become the catalyst by which Yishmael and Hagar are driven from their midst. Prior to Yishmael's birth, Sarah believed that God will restore her fertility if she permits Hagar to have intimate relations and conceive a child with Avraham. Sarah designates Hagar as the woman	הַמִּצְרִיָּה
<i>who</i> should become the procreative vessel through which Avraham fathers a child. Sarah enables Avraham to marry and father a child by way of Hagar. Hagar provides Avraham with an heir when	אֲשֶׁר
<i>she gives birth</i> to a son whom she names Yishmael. Thirteen years after Yishmael is born, Sarah gives birth to Yitzchok and provides	יֵלֶדָה
<i>to Avraham</i> the heir sanctioned by God to become the progenitor of a nation of covenant-observant people. Yishmael is unwilling to remain subservient to his younger brother, and is mindful of reclaiming his position as Avraham's primary heir by way of fratricide. The incident motivating Sarah to take action toward removing Hagar and Yishmael from their midst occurs when she witnesses the 15-year-old Yishmael	לְאִכְרָהֶם
<i>mocking</i> the two-year-old Yitzchok and boasting that by virtue of being Avraham's firstborn, he is entitled to a much larger inheritance than his younger brother.	מִצְחָק

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Genesis 21:10

Worried about the mortal threat Yishmael (Ishmael) poses to Yitzchok (Isaac) incentivizes Sarah (f/k/a Sarai) to discuss the matter with her husband, <i>and says</i>	וַתֹּאמֶר
<i>to Avraham</i> (f/k/a Avram),	לְאַבְרָהָם
" <i>Drive out</i> Hagar	גֵּרֶשׁ
<i>the slave woman</i> and her son from our midst! I fear	הָאִמָּה
<i>the</i> handmaiden's son is intent upon killing Yitzchok. Do not provide <i>this</i> son of Hagar an opportunity to kill Yitzchok. Hagar encourages rather than discourages Yishmael to believe that he is your primary heir. I cite evidence that Yishmael means to kill Yitzchok by the manner in which he sports with his younger brother. Realizing he may not be your primary heir, Ishmael may take matters into his own hands and kill Yitzchok. Yishmael shooting arrows at Yitzchok frightens me into believing that he intends to use arrow play as the means by which to murder his brother and absolve himself of blame by claiming it was an accident. Yitzchok's life is in peril because of Hagar and Yishmael's presence,	הַזֹּאת
<i>and</i> you need to banish Hagar, along	וְאֵת
<i>with her son</i> . I fear for Yitzchok's life	בְּנֶהּ
<i>because</i> I know that God, having ordained Yitzchok as your primary heir, means that neither she (Hagar)	כִּי
<i>nor</i>	לֹא
<i>he</i> (Yishmael) <i>will inherit</i> your wealth. Banish the	יִירָשׁ
<i>son</i> of Hagar,	בְּנוֹ
<i>the slave woman</i> who bore him. Do not let them leave with any of your possessions. You must banish	הָאִמָּה
<i>this one</i> (Yishmael, your firstborn son) before he either harms or kills Yitzchok. God ordained Yitzchok to become the progenitor of a nation of covenant-observant people. If you do not banish Yishmael, then left to his own devices, he will do away	הַזֹּאת
<i>with</i>	עִם
<i>my son</i> . I believe Yishmael intends to kill Yitzchok because he is your firstborn and knows that his younger brother is destined to become your primary heir. I am sure Yishmael would rather kill than become subordinate to and take his place	בְּנִי
<i>alongside</i>	עִם
<i>Yitzchok</i> ."	יִצְחָק

Genesis 21:11

Avraham (f/k/a Avram) listens to Sarah (f/k/a Sarai) describe the threatening manner in which Yishmael (Ishmael) interacts with Yitzchok (Isaac), <i>and</i> upon hearing the truth about Yishmael <i>becomes distressed</i> . During his investigation of	וַיִּרַע
<i>the matter</i> of Yishmael's aberrant behavior toward Yitzchok (Isaac), Avraham discovers that the things Sarah said about Yishmael are true, and the emotional burden of the truth weighs	הַדָּבָר
<i>very</i> heavily upon him. Sarah sees anguish	מְאֹד
<i>in</i> the <i>eyes</i> of	בְּעֵינֵי
<i>Avraham</i> engendered by the manner in which he agonizes over banishing Hagar and Yishmael. Witnessing Yishmael's true nature, combined with Sarah's prophetic insight as to the necessity of banishing Yishmael incentivizes Avraham to accept the inevitability of banishing Yishmael and Hagar. Avraham agrees to banish Hagar and	אַבְרָהָם

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Yishmael	
<i>on</i>	עַל
<i>account of</i> the threat his older son poses to	אֹדֶת
<i>his</i> younger <i>son</i> .	בְּנוֹ

Genesis 21:12

Avraham's (f/k/a Avram) troubled mind incentivizes God (a/k/a Elokim) (Judge of the Universe) to ease his pain, <i>and</i> to achieve His objective, <i>says</i>	וַיֹּאמֶר
<i>Elokim</i>	אֱלֹהִים
<i>to</i>	אֶל
<i>Avraham</i> ,	אַבְרָהָם
"Do not	אַל
<i>become distressed</i> over banishing Yishmael (Ishmael) and Hagar. I can see	יֵרַע
<i>in your eyes</i> how much you love Yishmael and how upset you became upon finding out	בְּעֵינַיִךְ
<i>about</i> the ill manner in which	עַל
<i>the boy</i> comports himself	הַנֶּעַר
<i>and</i> how upset you became when upon finding out <i>about</i> Sarah's (f/k/a Sarai) prophetic insight as regards to	וְעַל
<i>your</i> wife's <i>maidservant</i> . In matters regarding Yitzchok's fate, trust her (Sarah's) prophetic inside.	אִמְתָּךְ
<i>All</i>	כֹּל
<i>that</i>	אֲשֶׁר
<i>she</i> <i>says</i>	תֹּאמַר
<i>to you</i> portends of tragic events that will befall Yitzchok if you do not intercede on his behalf. When	אֵלֶיךָ
<i>Sarah</i> tells you to banish Yishmael and Hager, you must	שָׂרָה
<i>listen</i>	שָׁמַע
<i>to her</i> imploring <i>voice</i>	בְּקוֹלָהּ
<i>because</i> in this instance, a greater prophet than you is she. Sarah knows the seed I intend to use to grow a nation of covenant-observant people is	כִּי
<i>in Yitzchok</i> (Isaac).	בְּיִצְחָק
<i>He</i> (Yitzchok), rather than Yishmael, is the son who <i>will be called</i> upon to become the progenitor of the great nation of covenant-observant people. I will bring forth a nation of covenant-observant people through Yitzchok's bloodline. The promise I made	יִקְרָא
<i>to you</i> to create a great nation of covenant-observant people shall come about through Yitzchok's bloodline. The yet-to-be-established nation of covenant-observant people shall acknowledge you and Sarah as its progenitors and Yitzchok's	לָךְ
<i>seed</i> will perpetuate the genealogical lineage begun by you.	זָרַע

Genesis 21:13

You need not worry about Yishmael (Ishmael). I will ensure that Yishmael becomes the progenitor of a great nation of people, <i>and</i> Yitzchok (Isaac) <i>too</i> . I will ensure that Yitzchok (Isaac) becomes the progenitor of a great nation of covenant-observant people. I will endow your sons	וְגַם
<i>with</i> nation-building acumen enabling them to become progenitors of great nations. The	אֶת
<i>son</i> whom you fathered by way of Hagar,	בֶּן

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<i>the maidservant</i> , and the son whom you fathered by way of Sarah (f/k/a Sarai), both are destined to become progenitors of offspring evolving	הָאֵמָּה
<i>into nation</i> status.	לְגוֹי
<i>I will make him</i> (Yishmael) the progenitor of a great nation	אֲשִׁימֵנוּ
<i>because</i>	כִּי
<i>your offspring</i> is	וְרַעְיָה
<i>he</i> . I will enable Yitzchok to become the progenitor of a nation of covenant-observant people, and I will enable Yishmael to become the progenitor of a great nation of non-covenant-observant people."	הוּא

Genesis 21:14

The revelations Avraham (f/k/a Avram) receives from God give him the strength to banish Yishmael (Ishmael) and Hagar. Avraham goes to sleep, <i>and</i> upon <i>getting up</i> early next morning, is mentally fortified to complete the task of banishing Hagar and Yishmael. Spurred on from receiving revelations from God,	וַיִּשְׁכֶּם
<i>Avraham</i> arises early	אֶבְרָהָם
<i>in</i> the <i>morning</i> and resigns himself to completing the inevitable task of banishing Yishmael and Hagar. It burdens Avraham's mind to know that Yishmael chose to comport himself in an evil, rather than good manner. It further burdens Avraham's mind to know that Hagar failed to discourage Yishmael from comporting himself in ways offensive to God. Sarah's (f/k/a Sarai) prophetic words and God's reaffirming revelations incentivize Avraham, prior to banishing Hagar and Ishmael, to divorce Hagar and prior to banishments, provide them with bread and water in sufficient amounts to ensure they succeed in reestablishing themselves elsewhere. Wary of God's prohibition to give any of his possessions to Hagar and Yishmael, Avraham sets aside some bread and water,	בְּבֹקֶר
<i>and takes</i> hold of the	וַיִּקַּח
<i>bread</i>	לֶחֶם
<i>and a skin bottle</i> containing	וְתִמְתַּח
<i>water</i>	מַיִם
<i>and gives</i> them	וַיִּתֵּן
<i>to</i>	אֵל
<i>Hagar</i> . After placing bread and water upon Hagar's shoulder, Avraham situates an ill-stricken Yishmael	הָגָר
<i>there</i>	שָׁם
<i>on</i>	עַל
<i>her</i> other <i>shoulder</i> . Yishmael fell ill because Sarah, fearing Yishmael might make one last attempt to end Yitzchok's life, asked God to nullify his ability to harm Yitzchok. God rendered Yishmael incapable of walking under his own power. With bread and water slung over one shoulder,	שִׁכְמָהּ
<i>and with</i>	וְאֵת
<i>the</i> incapacitated <i>boy</i> (Yishmael) slung over the other, Hagar sets about journeying toward the wilderness. Avraham bids them farewell,	הַיָּלֵד
<i>and</i> with a heavy heart, <i>sends her</i> (Hagar) and Yishmael <i>away</i> . Hagar's bitterness toward Avraham and Sarah is compounded by her loss of faith in God Whom she heretofore believed looked out for her and her son,	וַיִּשְׁלַחָהּ
<i>and</i> upon <i>departing</i> from Avraham's household, abandons the monotheistic ways	וַתַּלְקֵהּ

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instilled in her while cohabiting with Avraham and embraces polytheism that had been an integral part of her life prior to meeting him. Hagar is under the mistaken belief that God has abandoned her. God will restore Hagar's belief in Him. God will cause Hagar to lose her way	
<i>and</i> after <i>she strays</i>	ותתע
<i>into</i> the <i>wilderness</i> known as	במדבר
'Beer	באר
<i>Sheva'</i> (Well of Abundance), will task four of His angels to encounter and convince her to return to Avraham's camp.	שבע

Genesis 21:15

Avraham (f/k/a Avram) provided Hagar and Yishmael (Ishmael) with water sufficient to enable them to complete their exilic journey to the nearest settlement, but God saw to it that Hagar got lost along the way. Ill-stricken Yishmael consumes an inordinate amount of water, <i>and it is gone</i> before they reach their destination. Yishmael drank all	ויכלו
<i>the water</i>	המים
<i>from</i>	מן
<i>the skin bottle</i> given to them by Avraham. Hagar knows Yishmael will die from the lack of water	החמת
<i>and throws</i> him <i>down</i> to the ground. Hagar can no longer continue traveling	ותשלה
<i>with</i>	את
<i>the</i> dying <i>boy</i> and walks away after casting him down	הילד
<i>beneath</i>	תחת
<i>one of</i>	אחד
<i>the bushes.</i>	השיחים

Genesis 21:16

Unable to watch Yishmael (Ishmael) die, Hagar removes herself from his presence <i>and goes</i> even further away,	ותלך
<i>and</i> after <i>sitting</i>	ותשב
<i>herself</i> down	לה
<i>from</i> an even greater <i>distance</i> from where Yishmael lay dying, anguishes over the pending death of her son. Hagar thought it imperative	מנגד
<i>to be</i> far enough <i>away</i> from Yishmael to mitigate the emotional impact of his death. The space between Hagar and Yishmael is a distance as long	הרחק
<i>as</i> the distance a <i>shot of</i> an arrow travels when it flies from a fully retracted	במטווי
<i>bow</i> . Hagar distanced herself from Yishmael	קשת
<i>because</i> she did not want to witness him expiring before her eyes. While thinking about Yishmael, Hagar	כי
<i>says</i> , "I	אמרה
<i>cannot</i> watch my son die. In nearness,	אל
<i>I see</i> a dying boy. In distance, I avoid seeing him pass away. I cannot bring myself to gaze upon my boy	אראה
<i>in</i> the throes of <i>death</i> . When thinking about	במות
<i>the boy</i> (Yishmael), the only image I want to retrieve from my mind is that of a vibrant, healthy young boy." Hagar bemoans the pending death of her son	הילד
<i>and</i> while <i>sitting</i>	ותשב

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<i>from a distance</i> calculated to avoid witnessing his death. Is intent upon praying to the God she abandoned. Hagar regains her composure	מִנְּגִיד
<i>and</i> prior to praying, <i>lifts up</i> her head toward heaven, pleads to God	וַתִּשָּׂא
<i>with</i>	אֶת
<i>her voice</i> reflecting her tortured state of mind,	קוֹלָהּ
<i>and cries</i> to and implores God to spare her son. Hagar also implores God to explain why He refuses to make good on His promise to enable Yishmael to become the progenitor of a great and populous nation.	וַתִּבְקֶה

Genesis 21:17

God (a/k/a Elokim) (Judge of the Universe) intends to intervene on their (Hagar and Yishmael's (Ishmael)) behalf, <i>and</i> upon <i>hearing</i> the cries of Hagar and Yishmael (Ishmael), dispatches an angel to provide aid and comfort.	וַיִּשְׁמַע
<i>Elokim</i> cannot abide	אֱלֹהִים
<i>with</i> being nonresponsive to the plaintiff	אֶת
<i>voice</i> of	קוֹל
<i>lad</i> (Yishmael),	הַנֶּעֱר
<i>and calls</i> upon one of His angels to communicate with Hagar. An	וַיִּקְרָא
<i>angel</i> dispatched by	מִלְאָךְ
<i>Elokim</i> calls out	אֱלֹהִים
<i>to</i>	אֶל
<i>Hagar</i> and speaks with a voice emanating	הֶגֶר
<i>from</i>	מִן
<i>the heavens,</i>	הַשָּׁמַיִם
<i>and says</i>	וַיֹּאמֶר
<i>to her,</i>	לָהּ
" <i>What is</i> so disconcerting	מָה
<i>to you</i> about being banished by Avraham and Sarah,	לָךְ
<i>Hagar?</i>	הֶגֶר?
<i>Do not</i>	אַל
<i>be afraid</i>	תִּירָאִי
<i>because</i>	כִּי
<i>He</i> (God) <i>listened</i> to his anguished cries and sent me to provide Yishmael with aid and comfort.	שָׁמַע
<i>Elokim</i> , in response	אֱלֹהִים
<i>to</i> the anguished	אֶל
<i>voice</i> of	קוֹל
<i>the lad</i> from	הַנֶּעֱר
<i>where</i> you left him to die, sent me to provide aid and comfort. God is aware that	בְּאֶשֶׁר
<i>he</i> (Yishmael) <i>is</i> alone and suffering over	הוּא
<i>there</i> (where you left him to die) and dispatched me to provide him with aid and comfort. ²⁰²	שָׁם

²⁰² Rather than judging Yishmael (Ishmael) for who he is destined to become, God judges him for the person he is at the precise moment in time he called out to Him. God determines Yishmael is a righteous person, and as such, intercedes on his behalf and prevents him from dying of thirst. Despite knowing Yishmael's descendants will inflict death by way of thirst upon Avraham's (f/k/a

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Genesis 21:18

<i>Arise!</i> Leave here and reunite with Yishmael (Ishmael), and	קוּמִי
<i>lift</i> Yishmael	שְׂאִי
<i>with</i> your arms. Take	אֶת
<i>the lad</i> in your arms	הַנָּעַר
<i>and hold</i> him. Draw Yishmael close to you	וְהִקְזִיקִי
<i>with</i>	אֶת
<i>your hands</i> firmly	לְדָךְ
<i>upon him</i> . You must return to Yishmael	בּוֹ
<i>because</i> it is your responsibility to nurse him back to health. God knows you doubt His intent to make good on His promise to enable Yishmael to become the progenitor of a great nation. God, tasking me with imparting the following revelation, says, 'From the loins of your son Yishmael will issue forth a people whom God has destined	כִּי
<i>to</i> become a <i>nation</i> . A	לְגוֹי
<i>great</i> and populous nation	גָּדוֹל
<i>I will make</i> from <i>him</i> (Yishmael)''.	אֲשִׁימְנוּ

Genesis 21:19

While holding her debilitated son in her arms, Hagar stands before an angel sent by God (a/k/a Elokim) (Judge of the Universe) to provide water sufficient to enable Yishmael (Ishmael) to recover from his illness. God is intent upon keeping Yishmael alive and enabling him to fulfill his God-ordained destiny of becoming the progenitor of a great and populous nation, <i>and</i> to achieve His objective, <i>opens</i> her (Hagar's) mind to accept the possibility that a superior being has their (her and her son's) best interest in mind.	וַיִּפְקֹחַ
<i>Elokim</i> enables Hagar to see	אֱלֹהִים
<i>with</i>	אֶת
<i>her</i> own <i>eyes</i> that which will ensure their (her and Yishmael's) survival during their trek across the desert. God enhances Hagar's perception of her surroundings,	עֵינֶיהָ
<i>and</i> with heightened perception, Hagar <i>sees</i> a	וַתֵּרָא
<i>well</i> of	בְּאֵר
<i>water</i>	מַיִם
<i>and goes</i> to the well	וַתֵּלֶךְ
<i>and fills</i> the skin bottle	וַתִּמְלֵא
<i>with</i> water and brings	אֶת
<i>the skin</i> bottle full of	הַחֶמֶת
<i>water</i> to Yishmael's lips	מַיִם
<i>and gives</i> him as much water as necessary to ensure his revival. God will enable Hagar, along	וַתִּשָּׂק
<i>with</i>	אֶת
<i>the lad</i> (Yishmael), to survive their trek through the wilderness and settle down in a place called 'Paran'.	הַנָּעַר

Avram) descendants, God saves him because (i) at the time he is dying of thirst, Yishmael is a righteous person; and (ii) to make good on the promise to enable Yishmael to become the progenitor of a great and populous nation.

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Genesis 21:20

Evidence of God's (a/k/a Elokim) (Judge of the Universe) commitment to ensure Yishmael's (Ishmael) survival manifests itself in the form of the miraculous appearance of a well of water at the precise time when Yishmael's survival depends upon it. The miraculous appearance of one of the four elements essential for Yishmael's survival incentivizes Hagar to reestablish her faith in God, <i>and</i> convinces her that <i>He is</i> going to provide for the lad (Yishmael). Hagar is comforted from hearing that	וַיְהִי
<i>Elokim</i> is committed to making Yishmael the progenitor of a great and populous nation, and will continue to be	אֱלֹהִים
<i>with</i>	אֶת
<i>the lad</i> from this point forward. Hagar and Yishmael settle upon a particular parcel of land	הַנָּעַר
<i>and</i> it is upon this particular parcel of land where <i>he grows</i> to manhood. Yishmael comports himself in the manner of a man owing his existence to living off the land,	וַיִּגְדֹּל
<i>and</i> while <i>living</i>	וַיֵּשֶׁב
<i>in the wilderness</i> , spent his time eking out an existence	בַּמִּדְבָּר
<i>and becoming</i> known as an expert arrow	וַיְהִי
<i>shooter</i> . Yishmael relies upon his expertise with	רֶכֶה
<i>bow</i> and arrow to ensure his survival in the wilderness. ²⁰³	קֶשֶׁת

Genesis 21:21

Yishmael (Ishmael) settles down <i>and lives</i> with Hagar	וַיֵּשֶׁב
<i>in the wilderness</i> of	בַּמִּדְבָּר
<i>Paran</i> . Hagar is intent upon marrying Yishmael,	פָּאֲרָן
<i>and</i> to achieve her objective, <i>takes</i> him back to her native Egypt and sets about procuring a suitable wife	וַתִּקַּח
<i>for him</i> . After searching diligently for a woman for Yishmael to marry,	לּוֹ
<i>his mother</i> finds him a suitable	אִמּוֹ
<i>wife</i> . Hagar chose a wife for Yishmael	אִשָּׁה
<i>from</i> among the women living in the <i>land</i> of	מֵאֶרֶץ
<i>Egypt</i> . Hagar, Yishmael and his new wife settle down in Egypt and procreate four sons and a daughter. Yishmael leaves Egypt and returns to Paran to resume his nomadic lifestyle. ²⁰⁴	מִצְרַיִם

²⁰³ At times, as a means of survival, Yishmael (Ishmael) resorts to thievery. The first time Sarah (f/k/a Sarai) banished her to the desert, Hagar encountered three angels. Upon telling Hagar of the impending birth of Yishmael, one of God's angels also tells her that Yishmael will incite others toward becoming his enemy (See Genesis 16:12).

²⁰⁴ Upon learning of Yishmael's (Ishmael) return from Egypt, Avraham (f/k/a Avram) visits him. Upon arriving at Yishmael's tent, Avraham encounters Yishmael's wife. Avraham does not inform Yishmael's wife that he is Yishmael's father. Upon meeting Avraham, Yishmael's wife treats him with disrespect. Following his maltreatment at the hands of Yishmael's wife, Avraham leaves a parting message for her to impart to Yishmael. Upon hearing his wife recount Avraham's message for him to replace the lynchpin of his tent, Yishmael interprets his father's symbolic message as advice for him to divorce his wife and find another. Yishmael took Avraham's advice, divorced his wife, and married a Canaanite woman. The next time Avraham came to visit Yishmael, Yishmael's second wife, not knowing the visitor is Yishmael's father, treats Avraham with the utmost respect. Upon hearing his second wife recount a visit by an old

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Genesis 21:22

Prior to attending Yitzchok's (Isaac) second birthday celebration, Avimelech recalls his initial encounter with Avraham (f/k/a Avram) and Sarah (f/k/a Sarai) and focuses upon Avraham's false utterances regarding the true nature of his (Avraham's) relationship to Sarah. Avraham claiming to be Sarah's sister, encouraged Avimelech to court Sarah and in pursuing her, incurred the wrath of God (a/k/a Elokim) (Judge of the Universe) Who interceded on Sarah's behalf and afflicted him and his people with all manner of disease. Avimelech implored Avraham to pray to God to relieve the God-inflicted suffering foisted upon him and his people. Avimelech regained his health and gifted Avraham with precious metal, livestock and slaves. Avimelech offered Avraham a parcel of land within his kingdom. Avraham declined to accept a parcel of Avimelech's land and chose to live in an area outside of Gerar. Intimidated by Avraham's alliance with God, Avimelech seeks to establish a non-aggression treaty between their respective clans. Although there have been no hostilities between their respective clans, Avimelech recognizes Avraham's alliance with God, <i>and</i> fears that <i>it is</i> just a matter	וַיִּהְיֶה
<i>of time</i> before he initiates an attack against his kingdom. Avimelech, king of Gerar, Pichol, the commander of Avimelech's armies, and Avimelech's army come upon Avraham's encampment and, pointing to Avraham, Avimelech says to Pichol, "He is	בְּעֵת
<i>the</i> one with <i>whom</i> we need to establish a peace pact". Avimelech and Pichol approach Avraham,	הָהוּא
<i>and says</i>	וַיֹּאמֶר
<i>Avimelech</i> to Pichol, "Let me introduce you to Avraham",	אֲבִימֶלֶךְ
<i>and</i> introduces <i>Pichol</i> ,	וּפִיכֹל
<i>commander</i> of	שָׂר
<i>his armies</i> ,	צְבָאוֹ
<i>to</i>	אֵל
<i>Avraham</i> . Avimelech initiates a conversation with Avraham by	אֲבִרְהָם
<i>saying</i> , "We remember how you and your army of little more than three hundred triumphed in battle over the combined armies of four kings comprised of thousands. We know that God spared you and your people from the destruction of Sodom (Sodom) and the other four cities situated on the Jordan Plain. We know about your wife Sarah miraculously giving birth in her ninetieth year to a child named Yitzchok (Isaac). We know that after you banished Yishmael (Ishmael), your firstborn son and Hagar, his mother, God interceded on their behalf and enabled them to survive and prosper. Based upon all these aforementioned miraculous occurrences, we accept that	לְאִמֶּר
<i>Elokim</i> is	אֱלֹהִים
<i>with you</i>	עִמָּךְ
<i>in all</i>	בְּכָל
<i>that</i>	אֲשֶׁר
<i>you</i>	אַתָּה
<i>do</i> ,	עֲשֵׂה

man, Yishmael knows the visitor and his father are one in the same. Intent upon being in close proximity to his father, Yishmael leaves the wilderness, resettles in the land of the Plishtim (Philistines) and spends the next 26 years living near Avraham.

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Genesis 21:23

<i>and now</i> , while we are at peace with one another, let us enter into a non-aggression pact.	וְעַתָּה
<i>Swear</i>	הִשָּׁבְעָה
<i>to me</i>	לִי
<i>in</i> the name of <i>Elokim</i> (Judge of the Universe) that after entering into a non-aggression pact, you will not violate its terms. We are	בְּאֵלֵהֶם
<i>here</i> to compel you to enter into a non-aggression pact and ask you to swear, in the name of your God, to deal fairly and truthfully with the Gerarites and their posterity.	הִנֵּה
<i>If</i> , in the future,	אִם
<i>you</i> , as a means of exploiting the Gerarites, <i>lie</i>	תִּשְׁקֹר
<i>to me</i> ,	לִי
<i>and to my son</i>	וּלְבְנִי
<i>and to my grandson</i> and initiate hostilities toward the Gararites, I implore your God to cease protecting you. I desire entering into a peace pact to ensure the perpetuation of good will between our respective clans. I believe the oath I am asking you to take will ensure peaceful coexistence between our respective clans.	וּלְנִכְדִּי
<i>As</i> I desire reciprocation for <i>the kindness</i> shown to you during our initial encounter, do unto me	כְּחֶסֶד
<i>that</i> which	אֲשֶׁר
<i>I did</i> unto you. I will work	עֲשִׂיתִי
<i>with you</i> toward maintaining peace between our respective clans and hope	עֲמֶה
<i>you will do</i> the same	תַּעֲשֶׂה
<i>with me</i> . One's desire to take another's land by force is the manner in which war ensues,	עִמָּדִי
<i>and with</i> regard to	וְעַם
<i>the land</i>	הָאֲרֶץ
<i>that</i> harbors my people, I ask you to remember that for a short while,	אֲשֶׁר
<i>you lived</i> peacefully and prosperously on my land. If any members of your clan are inclined toward taking possession of my land or its resources by force, I implore you to draw upon your fond memories of our peaceful coexistence and intercede to prevent such aggression. A peace treaty is the means by which to prevent the shedding of war-induced blood from pouring	גֵּרְתָּה
<i>into her</i> earthly bosom."	כָּה

Genesis 21:24

Avraham (f/k/a Avram) contemplates entering into a non-aggression pact with Avimelech, <i>and says</i>	וַיֹּאמֶר
<i>Avraham</i> to Avimelech,	אֲבְרָהָם
"I	אֲנִכִּי
<i>will swear</i> an oath, in the name of God, that I will deal truthfully and fairly with you and your people. However, the oath taken remains in effect for as long as I live and remains in effect for as long as you live. As leaders entering into a non-aggression pact, we cannot allow our oaths remain in effect past the point of our demise. Following our demise, it will be incumbent upon our posterity to establish a non-aggression treaty with one another."	אֲשָׁבֵעַ

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Genesis 21:25

After exchanging oaths to ensure non-aggression between their respective clans, Avraham (f/k/a Avram) turns his thoughts toward a matter of controversy engendered by Avimelech's people, <i>and reprimands</i> Avimelech for not reproaching and quashing his servants' claim of ownership of a particular well dug by Avraham's people.	וְהוֹכַח
<i>Avraham</i> is angry	אֲבְרָהָם
<i>with</i>	אֶת
<i>Avimelech</i> ,	אֲבִימֶלֶךְ
<i>on</i>	עַל
<i>account of</i> the contested ownership of a	אֲדוֹת
<i>well</i> initially excavated by his people. Prior to entering into a non-aggression pact with Avimelech, Avraham is intent upon settling the matter of who has rights to	בְּאֵר
<i>the water</i> contained therein. It was Avraham's contention	הַמַּיִם
<i>that</i> Avimelech's people	אֲשֶׁר
<i>were stealing</i> his water. Avraham expresses to Avimelech his contention that the	גָּזְלוּ
<i>servants</i> of	עֲבָדָי
<i>Avimelech</i> , in their desire to secure exclusive rights of a well initially excavated by Avraham's people, threaten to harm anyone caught drawing water from it.	אֲבִימֶלֶךְ

Genesis 21:26

Avraham's (f/k/a Avram) accusation against the Gerarites stealing his well incentivizes Avimelech to reply <i>and says</i>	וַיֹּאמֶר
<i>Avimelech</i> to Avraham, "This is the first I have heard of the controversy involving the contestation of ownership of a well. I do	אֲבִימֶלֶךְ
<i>not</i> know who is responsible for this controversy, but I intend to find out and punish whoever prevents the rightful owner from accessing the water contained within the well. I will take immediate action to resolve this matter. When	לֹא
<i>I know</i>	יָדַעְתִּי
<i>who</i> is responsible for causing strife between our respective clans, I will punish whoever	מִי
<i>did</i> this	עָשָׂה
<i>without</i> asking for my approval. As a means of putting an end to	אֶת
<i>the matter</i> of ownership of the well, I shall share	הַדָּבָר
<i>the</i> news of <i>this</i> matter with Pichol, and task him with righting the wrong. Pichol	הַנָּה
<i>and</i> I <i>too</i> will do everything within our power to bring about a swift and amicable resolution to the matter of controversy. Why did	וְגַם
<i>you</i>	אָתָּה
<i>not</i> tell me about the trouble occurring at this particular well? If	לֹא
<i>you</i> had <i>told</i> it	הִגַּדְתָּ
<i>to me</i> , I would have exercised my authority to right the wrong. I am upset that you failed to bring this to my attention at its onset,	לִי
<i>and</i> I <i>too</i> am upset because if	וְגַם
<i>I</i> had known about this problem before today, I would have avoided the embarrassment of attempting to enter into a peace pact during the midst of controversy between our respective clans. I am disadvantaged by	אֲנֹכִי
<i>not</i> having	לֹא
<i>heard</i> about the problem occurring at the well	שָׁמַעְתִּי
<i>until</i>	בְּלִתִּי

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<i>the</i> very same <i>day</i> I chose to meet with you to discuss the formation of a non-aggression treaty between our respective clans”.	הַיּוֹם
Genesis 21:27	
As prelude to entering into a non-aggression pact with Avimelech, Avraham (f/k/a Avram) has it in mind to give some of his livestock to him, <i>and</i> to achieve his objective, <i>takes</i> sheep and cattle from his herds and is poised to give them to Avimelech.	וַיִּקַּח
<i>Avraham</i> takes many	אֲבְרָהָם
<i>sheep</i>	צֹאן
<i>and cattle</i> from his herds	וּבָקָר
<i>and gives</i> them	וַיִּתֵּן
<i>to Avimelech</i> . Avraham explains to Avimelech that giving him sheep and cattle is prelude to their entering into a non-aggression pact. Avraham and Avimelech recognize the necessity of maintaining peace between their respective clans,	לְאַבְיִמֶלֶךְ
<i>and make</i> up their mind to enter into a non-aggression pact with one another. Avraham indicates to Avimelech that the sheep and cattle removed from Avraham’s herds and gifted to Avimelech will serve as tangible evidence of the establishment of a covenant between their respective clans. Avimelech expresses approval of Avraham’s livestock gift-giving gesture as prelude to entering into a peace pact, and the	וַיִּכְרְתוּ
<i>two of them</i> (Avraham and Avimelech) establish a peace pact by entering into a	שְׁנֵיהֶם
<i>covenant</i> with one another.	בְּרִית
Genesis 21:28	
Avraham (f/k/a Avram) giving Avimelech cattle and sheep, in and of itself, is an unremarkable gesture, but that which Avraham is about to do will pique Avimelech’s curiosity and solve the matter concerning ownership of the contested well. Avraham situates himself among his herd of sheep <i>and sets</i> aside seven ewe lambs from the rest of the herd.	וַיִּצַּב
<i>Avraham</i> ,	אֲבְרָהָם
<i>with</i>	אֶת
<i>seven</i>	שִׁבְעַ
<i>ewe lambs</i> separated from the rest of	כְּבָשֹׁת
<i>the flock</i> , is intent upon enabling God to use them as the means by which to prove to Avimelech that he is the rightful owner of the well. God is intent upon utilizing the seven ewe lambs situated in front of the well to convince Avimelech that Avraham is the rightful owner of the well. Avraham’s seven ewe lambs,	הַצֹּאן
<i>by themselves</i> , are the means by which God will convince Avimelech that Avraham is the rightful owner of the well.	לְבִדְהֶן
Genesis 21:29	
Avraham (f/k/a Avram) removal of seven ewe lambs from his herd and situating them in front of the well piques Avimelech’s curiosity, <i>and says</i>	וַיֹּאמֶר
<i>Avimelech</i>	אַבְיִמֶלֶךְ
<i>to</i>	אֶל
<i>Avraham</i> ,	אֲבְרָהָם
“ <i>What</i> is the reason for setting	מָה
<i>here</i> before me	הִנֵּה
<i>seven</i> of your	שִׁבְעַ
<i>ewe lambs</i> ? What is the significance of situating	כְּבָשֹׁת

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<i>the</i> seven lambs in front of the well? What purpose do <i>these</i> seven ewe lambs serve	הָאֵלֶּה
<i>that</i>	אֵשֶׁר
<i>you</i> have <i>set</i> them <i>apart</i> from the rest of the herd and situated them in front of the well? Rather than grouping the sheep and cattle with the seven ewe lambs, why have you situated them	הַצִּבֵּת
<i>by themselves?</i> "	לְבִדָּנָה
Genesis 21:30	
Avraham (f/k/a Avram) is eager to reply to Avimelech's question, <i>and says</i> , "I situated these seven ewe lambs before you	וַיֹּאמֶר
<i>because</i> they will become the means by which God shall determine the rightful owner of the well.	כִּי
<i>With</i>	אֵת
<i>seven</i>	שִׁבְעַת
<i>ewe lambs</i> , God shall reveal to all present, the rightful owner of the well. As a means of determining the rightful owner of the well, God will enable our respective clans, at separate times, to situate seven of their ewe lambs before the well.	כְּבִשְׁת
<i>You shall take</i> seven ewe lambs	תִּקַּח
<i>from my hand</i> , and after situating them before the well, wait to see if their presence coaxes the well water to gush forth. Prior to situating my ewe lambs before the well, instruct your shepherds to bring forth and situate seven of your ewe lambs before the well. God orchestrated this demonstration	מִיָּדִי
<i>so that</i>	בְּעֵבֹר
<i>you may be</i> convinced that He meant	תִּהְיֶה
<i>for me</i> to have sole access to the water contained within the well. You shall	לִי
<i>witness</i> God rendering judgment as regards to determining the rightful owner of the well. God will judge in my favor	לְעֵדָה
<i>because</i>	כִּי
<i>I dug</i> the well	חָפַרְתִּי
<i>with</i> my own hands. The gushing forth of water from	אֵת
<i>the well</i> shall prove that	הַבְּאֵר
<i>the</i> well belongs to me. By way of my seven ewe lambs, God will convince you that <i>this</i> well belongs to me." ²⁰⁵	הַזֹּאת

²⁰⁵ As a means of proving to Avimelech that he, not Avimelech owns the well, Avraham (f/k/a Avram) situates seven of his ewe lambs around it. After situating the lambs around the well, Avraham states to all in his presence, "Whoever stands before the well and is able to command the waters contained therein to overflow and inundate the ground upon which the ewe lambs stand, will be known as the rightful owner of the well". Avraham prompts one of Avimelech's shepherds to stand before the well with seven of Avimelech's ewe lambs. Nothing happens. Avraham stands before the well and God enables the water contained in the well to gush forth until it inundates the seven ewe lambs situated before it.

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Genesis 21:31

Enabling the well water to gush forth in the presence of Avraham's (f/k/a Avram) ewe lambs is the means by which God removes any obstacles barring their (his and Avimelech's) respective clans from entering into a peace pact. Avraham has it in mind to name the place where God performed a miracle establishing him and the rightful owner of the well, and <i>for</i>	עַל
<i>this</i> reason,	כֵּן
<i>calls</i> the place 'Beer Sheva' (The place where God settled the matter of ownership of the well by enabling water to gush forth and inundate <u>seven</u> ewe lambs situated before it). Avraham deemed it appropriate	קָרָא
<i>to</i> name <i>the place</i> where God, by way of a miracle, proved beyond a doubt, that he is the rightful owner of the well. Beer Sheva is the name Avraham gave to	לְמָקוֹם
<i>the</i> place where ownership of a well of water had been the source of contention between their (Avraham and Avimelech's) respective clans. <i>That</i> is why Avraham named that place	הַהוּא
'Beer	בְּאֵר
<i>Sheva</i> '. Avraham named the place 'Beer Sheva'	שֶׁבַע
<i>because</i> of the miraculous gushing forth of well water occurring	כִּי
<i>there</i> . Avraham and Avimelech had it in mind to establish a non-aggression pact between their respective clans, and to achieve their objective,	שֶׁם
<i>swore</i> an <i>oath</i> to one another. It was at Beer Sheva that the	וַשְּׁבָעוּ
<i>two of them</i> (Avraham and Avimelech) established a non-aggression pact between their respective clans.	שְׁנֵיהֶם

Genesis 21:32

Avimelech believes the establishment of one covenant between himself and Avraham (f/k/a Avram) is insufficient to ensure peaceful coexistence between their respective clans <i>and makes</i> an argument for entering into a second	וַיִּכְתְּרוּ
<i>covenant</i> . While situated	בְּרִית
<i>in Beer</i>	בְּבֵאֵר
<i>Sheva</i> (Well of Seven),	שֶׁבַע
<i>and</i> to achieve his objective, Avimelech <i>rises up</i> and proffers the establishment of second covenant between himself and Avraham. Avraham agrees to enter into a second covenant with	וַיִּקָּם
<i>Avimelech</i>	אַבְיִמֶלֶךְ
<i>and Pichol,</i>	וּפִיכֹל
<i>commander</i> of	שָׂר
<i>his</i> (Avimelech's) <i>army</i> . Avimelech and Pichol bid Avraham farewell,	צָבָאוֹ
<i>and return</i>	וַיָּשָׁבוּ
<i>to</i> the	אֶל
<i>land</i> of the	אֶרֶץ
<i>Plishtim</i> (Philistines).	פְּלִשְׁתִּים

Genesis 21:33

Prior to destroying Sedom (Sodom), Amorah (Gomorra) and the other cities situated on the Jordan Plain, God ensures Avraham's (f/k/a Avram) survival by forcing him to seek refuge in the nearby mountains. Following the destruction of Sedom, Amorah and the other cities situated on the Jordan Plain, Avraham seeks refuge in a grove situated in Mamre. The destruction of the cities situated on the Jordan Plain discourages	וַיִּטַּע
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wayfarers from passing by Avraham's home. Avraham's inability to proselytize about the One True God to wayfaring passersby prompts him to leave the groves of Mamre and settle down in Gerar. Avraham's adverse experience with Avimelech compels him to move away from Gerar. Avraham settles down on the outskirts of Gerar. Avimelech encounters Avimelech who compels him to enter into a non-aggression treaty. Prior to entering into a non-aggression treaty with Avimelech, Avraham informs him of the matter of the contested well Avimelech's people claims is theirs. The matter of controversy regarding ownership the well is resolved when God intercedes on Avraham's behalf and establishes Avraham as the rightful owner. Shortly after Avimelech's departure, Avraham receives prophetic insight urging him to plant trees, <i>and</i> responds by <i>planting</i> a grove of	
<i>tamarisk trees</i>	אֲשֵׁל
<i>in Beer</i>	בְּרֵאֵר
<i>Sheva</i> (Well of Seven).	שֶׁבַע

Genesis 21:34

Beer Sheva is the ideal place for Avraham (f/k/a Avram) to provide aid, comfort and knowledge of the concept of monotheism to wayfaring travelers. After leaving the groves of Mamre and resettling in Beer Sheva, Avraham resumes providing wayfaring travelers with aid, comfort and knowledge of the concept of monotheism. Avraham settles down in Beer Sheva <i>and stays</i> in the land of the Plishtim (Philistines) for quite a while.	וַיֵּגֶר
<i>Avraham</i> initially dwells	אֲבְרָהָם
<i>in</i> the <i>land</i> of the	בְּאֶרֶץ
<i>Plishtim</i> for a number of	פְּלִשְׁתִּים
<i>days</i> and continues living in the land of the Plishtim fo	יָמִים
<i>many</i> years. ²⁰⁶	רַבִּים

²⁰⁶ Avraham (f/k/a Avram) dwelt in the land of the Plishtim (Philistines) for 26 years (a year longer than his stay in Chevron (Hebron). 75 years old at the time he left Charan, Avraham settled on a parcel of land owned by Mamrei. Famine forced Avraham to leave the Plains of Mamrei and compelled him to dwell in Egypt for three months. Avraham left Egypt and dwelt in the Plains of Mamrei until God destroyed Sodom (Sodom) and the other four cities situated on the Jordan Plain. Avraham intended to stay in the mountains near the Plains of Mamrei, but upon learning that Lot had had an incestuous relationship and fathered offspring with his daughters, decided to distance himself from his nephew. The 99-year-old Avraham left the Plains of Mamrei and settled down in the Land of the Plishtim. After spending 26 years in the land of the Plishtim, Avraham returned to Chevron. Twelve years later, God called upon Avraham to sacrifice Yitzchok (Isaac), his 37-year-old son.