

### Genesis 4: 8-12

Cain said to his brother Abel ... and when they were in the field, Cain set upon his brother Abel and killed him. God said to Cain, "Where is your brother Abel?" And he said, "I do not know. Am I my brother's keeper?" "What have you done? Hark, your brother's blood cries out to Me from the ground! Therefore, you shall be more cursed than the ground, which opened its mouth to receive your brother's blood from your hand.

ח וַיֹּאמֶר קַיִן אֶל־הָבֶל אָחִיו וַיְהִי בַּהֲיוֹתָם בַּשָּׂדֶה  
וַיִּקָּם קַיִן אֶל־הָבֶל אָחִיו וַיַּהַרְגֵהוּ: ט וַיֹּאמֶר יְהוָה  
אֶל־קַיִן אֵי הָבֶל אָחִיךָ וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר  
אָחִי אָנֹכִי: י וַיֹּאמֶר מֶה עָשִׂיתָ קוֹל דְּמֵי אָחִיךָ  
צֹעֲקִים אֵלַי מִן־הָאֲדָמָה: יא וְעַתָּה אָרוּר אַתָּה  
מִן־הָאֲדָמָה אֲשֶׁר פָּצְתָה אֶת־פִּיהָ לִקְחַת אֶת־דְּמֵי  
אָחִיךָ מִיָּדְךָ

### Genesis 12: 11-19

As he was about to enter Egypt, he said to his wife Sara, "I know what a beautiful woman you are. If the Egyptians see you, and think, 'She is his wife,' they will kill me and let you live. Please say that you are my sister, that it may go well with me because of you, and that I may remain alive thanks to you." When Abram entered Egypt, the Egyptians saw how very beautiful the woman was. Pharaoh's courtiers saw her and praised her to Pharaoh, and the woman was taken into Pharaoh's palace. And because of her, it went well with Abram; he acquired sheep, oxen, asses, male and female slaves, she-asses, and camels. But the Eternal afflicted Pharaoh and his household with mighty plagues on account of Sarai, the wife of Abram. Pharaoh sent for Abram and said, "What is this you have done to me! Why did you not tell me that she was your wife? Why did you say, 'She is my sister,' so that I took her as my wife? Now, here is your wife; take her and begone!"

יא וַיְהִי כַּאֲשֶׁר הִקְרִיב לְבֹא מִצְרַיִם וַיֹּאמֶר  
אֶל־שָׂרִי אִשְׁתּוֹ הִנֵּה־נָא יָדַעְתִּי כִּי אִשָּׁה  
יִפְת־מְרָאָה אַתָּה: יב וַהֲיָה כִּי־יִרְאוּ אֹתְךָ הַמִּצְרִיִּם  
וְאָמְרוּ אִשְׁתּוֹ זֹאת וְהָרְגוּ אֹתִי וְאַתָּה יָחִיו:  
יג אֲמַרְי־נָא אֶחָתִי אַתָּה לְמַעַן יִיטַב־לִי בְּעַבְדֶּיךָ  
וְחַיְתָה נַפְשִׁי בְּגִלְלֶךָ: [שְׁנִי] יד וַיְהִי כְּבֹא אַבְרָם  
מִצְרַיִם וַיִּרְאוּ הַמִּצְרִיִּם אֶת־הָאִשָּׁה כִּי־יִפָּהּ הוּא  
מְאֹד: טו וַיִּרְאוּ אֹתָהּ שָׂרֵי פְרָעָה וַיְהַלְלוּ אֹתָהּ  
אֶל־פְּרָעָה וַתִּקַּח הָאִשָּׁה בֵּית פְּרָעָה: טז וּלְאַבְרָם  
הֵיטִיב בְּעַבְדוּרָהּ וַיְהִי־לוֹ צֹאן־וּבָקָר וַחֲמֹרִים  
וְעַבְדִּים וּשְׁפָחוֹת וְאֶתְנַת וּגְמָלִים: יז וַיִּנָּצַע יְהוָה |  
אֶת־פְּרָעָה נֹגְעִים גְּדֹלִים וְאֶת־בֵּיתוֹ עַל־דָּבָר  
שָׂרִי אִשְׁתּוֹ אַבְרָם: עֲשִׂיתָ לִּי לְמָה לֹא־הִגַּדְתָּ לִּי כִּי  
אִשְׁתְּךָ הוּא: יט לְמָה אָמַרְתָּ אֶחָתִי הוּא וְאָקַח  
אֹתָהּ לִי לְאִשָּׁה וְעַתָּה הִנֵּה אִשְׁתְּךָ קַח וְלֵךְ

### Genesis 26: 6-11

So Isaac stayed in Gerar. When the local leaders asked him about his wife, he said, "She is my sister," for he was afraid to say "my wife," thinking, "The local leaders might kill me on account of Rebekah, for she is beautiful." When some time had passed, Avimelech king of the Philistines, looking out of the window, saw Isaac fondling his wife Rebekah. Avimelech sent for Isaac and said, "So she is your wife! Why then did you say: 'She is my sister'?" Isaac said to him, "Because I thought I might lose my life on account of her." Avimelech said,

ו וַיֵּשֶׁב יִצְחָק בְּגֵרָר: ז וַיִּשְׁאַלּוּ אַנְשֵׁי הַמָּקוֹם  
לְאִשְׁתּוֹ וַיֹּאמֶר אֶחָתִי הוּא כִּי יִרָא לְאֹמְרֵי אִשְׁתִּי  
פֶּן־יַהַרְגֵנִי אַנְשֵׁי הַמָּקוֹם עַל־רַבָּקָה כִּי־טוֹבַת  
מְרָאָה הוּא: ח וַיְהִי כִּי־אָרְכוּ־לוֹ שָׁם הַיָּמִים  
וַיִּשְׁקֶף אַבְיִמֶלֶךְ מֶלֶךְ פְּלִשְׁתִּים בְּעֵד הַחֲלוֹן וַיִּרְא  
וְהִנֵּה יִצְחָק מִצְחָק אֶת רַבָּקָה אִשְׁתּוֹ: ט וַיִּקְרָא  
אַבְיִמֶלֶךְ לְיִצְחָק וַיֹּאמֶר אָךְ הִנֵּה אִשְׁתְּךָ הוּא וְאֵיךְ  
אָמַרְתָּ אֶחָתִי הוּא וַיֹּאמֶר אֵלָיו יִצְחָק כִּי אָמַרְתִּי  
פֶּן־אָמוּת עָלָיָהּ: י וַיֹּאמֶר אַבְיִמֶלֶךְ

"What have you done to us! One of the men might have lain with your wife, and you would have brought guilt upon us." Avimelech then charged all the people, saying, "Anyone who molests this man or his wife shall be put to death."

מה־זאת עשית לנו כמעט שכב אחד העם  
את־אשתך והבאת עלינו אשם: יא ויצו אבימלך  
את־כל־העם לאמר הנגע באיש הזה ובאשתו  
מות יומת

### Genesis 29: 25-26

When morning came, there was Leah! So he said to Laban, "What is this you have done to me? I was in your service for Rachel! Why did you deceive me?" Laban said, "It is not the practice in our place to marry off the younger before the older,".

כה ויהי בפקר והנה־הוא לאה ויאמר אל־לכן  
מה־זאת עשית לי הלא ברחל עבדתי עמך ולמה  
רמיתני: כו ויאמר לכן לא־יעשה כן במקומנו  
לתת הצעירה לפני הבכירה

### Genesis 44: 33-45: 1

Therefore, please let your servant remain as a slave to my lord instead of the boy, and let the boy go back with his brothers.

For how can I go back to my father unless the boy is with me? Let me not be witness to the woe that would overtake my father!"

לג ועתה ישב־נא עבדך תחת הנער עבד לאדני  
והנער יעל עם־אחיו: לד כי־איך אעלה אל־אבי  
והנער איננו אתי פן אראה ברע אשר ימצא  
את־אבי:

Joseph could no longer control himself before all his attendants, and he cried out, "Have everyone withdraw from me!" So there was no one else about when Joseph made himself known to his brothers.

א ולא־יכל יוסף להתאפק לכל הנצבים עליו  
ויקרא הוציאו כל־איש מעלי ולא־עמד איש  
אתו בהתודע יוסף אל־אחיו:

### RASHI Genesis 21: 1 *And the Eternal remembered Sarah* - וזה' פקד את שרה וגו'

Scripture places this section after the preceding one to teach you that whoever prays for mercy on behalf of another when he himself also is in need of that very thing for which he prays on the other's behalf, will himself first receive a favorable response from God, for it is said (at end of last chapter), *And Avraham prayed for Avimelech and his wife and they brought forth* and immediately afterwards it states here, *And the Eternal remembered Sarah* - ie. God had already remembered her before healing Avimelech (Bava Kamma 92a)

### Rashi Genesis 21:9 *was laughing* - מצחק

This means worshipping idols, as it is said in reference of the Golden Calf, (Exodus 32:6) *And they rose up to make merry* (לצחק) Another explanation is that it refers to immoral conduct, just as it says in reference to Potiphar's wife, (Genesis 39:17) *To laugh* (לצחק) *at me*. Another explanation is that it refers to murder, as (2 Samuel 2:14) Let the young men, I pray thee, arise and make sport (ישחקו) before us (where they fought with and killed one another) From Sarah's reply - *No son of that slavewoman shall share the inheritance with my son* — you may infer that he (Ishmael) was quarrelling with Isaac about the inheritance, saying, "I am the first-born and will, therefore, take a double portion". They went into the field and he (Ishmael) took his bow and shot arrows at him (Isaac), just as it says (Proverbs 26:18-19) *As a madman who casts firebrands, [arrows and death] and says: I am only* מצחק *mocking* (Genesis Rabbah 53:11)



### Abraham ibn Ezra - Genesis 21: 9 - מצחק

Because that is what children do. Sarah was jealous because he (Ishmael) was older/bigger than her son.

כי כן מנהג כל נער ותקנא בו בעבור היותו גדול מבנה:

### Genesis 16:6

And Sarai said to Avram, "The wrong done me is your fault! I myself put my maid in your bosom; now that she sees that she is pregnant, I am lowered in her esteem. Let the Eternal decide between you and me!"

Avram said to Sarai, "Your maid is in your hands. Deal with her as you think right." Then Sarai treated her harshly, and she ran away from her.

וַתֹּאמֶר שָׂרַי אֶל-אַבְרָם חֲמָסִי עָלֶיךָ אָנֹכִי נָתַתִּי שְׁפָחָתִי בְּחִיקְךָ וַתֵּרָא כִּי הָרְתָהּ וְאֶקַּל בְּעֵינֶיהָ יִשְׁפֹּט יְהוָה בֵּינִי וּבֵינֶיךָ: וַיֹּאמֶר אַבְרָם אֶל-שָׂרַי הִנֵּה שְׁפָחָתְךָ בְּיָדֶךָ עֲשִׂי-לָהּ הַטּוֹב בְּעֵינֶיךָ וַתַּעֲנֶה שָׂרַי וַתִּבְרַח מִפָּנֶיהָ:

### Ramban - Rabbi Moshe ben Maimon - Genesis 16:6 וַתַּעֲנֶה שָׂרַי וַתִּבְרַח מִפָּנֶיהָ

*Then Sarai treated her harshly, and she ran away from her.* Our mother did transgress by this affliction, and Avraham also by his permitting her to do so. And so, God heard her [Hagar's] affliction and gave her a son who would be a wild-ass of a man, to afflict the seed of Avraham and Sarah with all kinds of affliction.

Ishmael, my brother,  
How long shall we fight each other?

My brother from times bygone,  
My brother - Hagar's son,  
My brother, the wandering one.

One angel was sent to us both,  
One angel watched over our growth =  
There in the wilderness, death threatening through thirst,  
I, a sacrifice on the altar, Sarah's first.

Ishmael, my brother, hear my plea:  
It was the angel who brought thee to me....

Time is running out, put hatred to sleep.  
Shoulder to shoulder, let's water our sheep.

Shin Shalom



Willem van Mieris (1662-1747)

*Expulsion of Hagar* (1724)

Hermitage, St Petersburg

Francesco Cozza 1605-1682

*Hagar and the Angel in the Wilderness*  
(1665)

Rijksmuseum, Amsterdam



Giovanni Battista Tiepolo (1696-1770)

*Hagar in the Wilderness* (1726-9)

Palazzo. Udine





Giovanni Battista Tiepolo (1696-1770)  
*The Angel succouring Hagar* (1732)  
 Scuola Grande de San Rocco, Venice



François-Joseph Navez (1787-1869)  
*Hagar and Ishmael in the desert*  
 (1820)  
 Royal Museum of Fine Art, Brussels

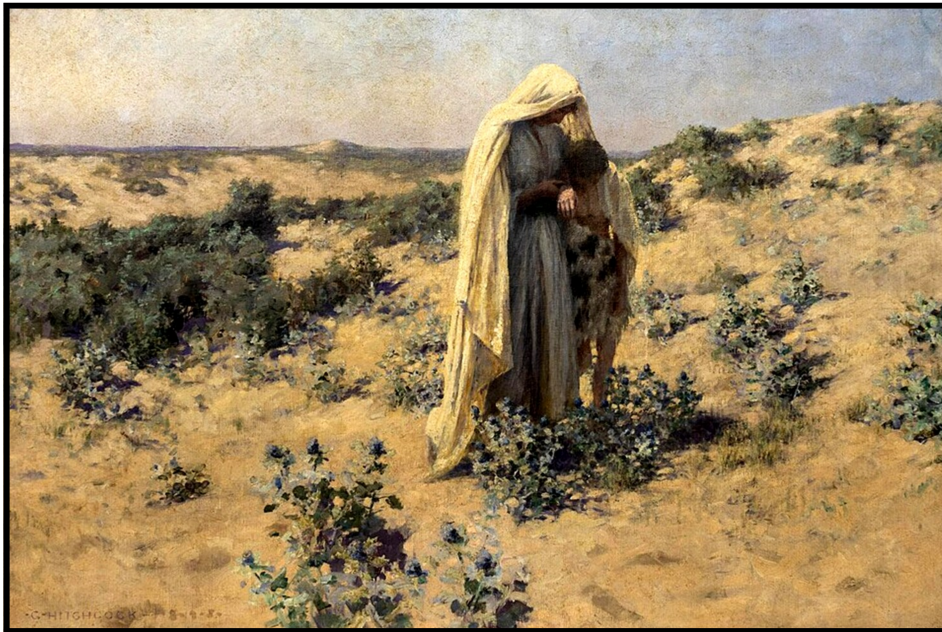
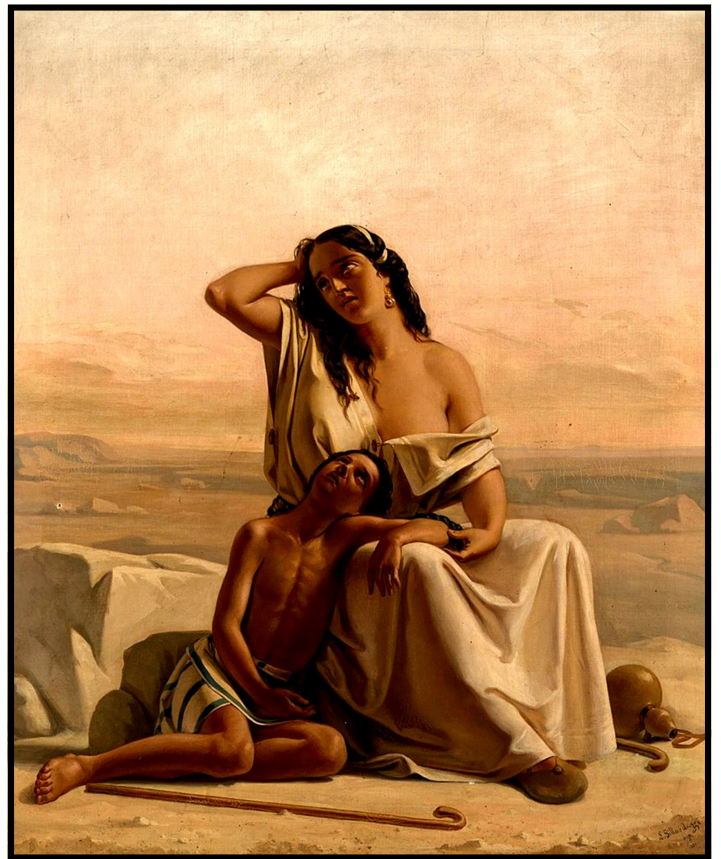


Charles Locke Eastlake (1793-1865)  
*Hagar offering water to Ishmael*  
 (1842)  
 Borrowdale, Cumbria



Luigi Alois Gillarduzzi (1822–1856)

*Hagar and Ishmael in the desert*  
(1851)



George Hitchcock (1850-1913)

Edmonia Lewis (1844-1907)

*Hagar* (1875)

National Gallery of Art,  
Washington, DC

