

An Anatomically Correct Translation of Genesis

Genesis 12:1

Nimrod took offence to Avram's (l/k/a Avram) destruction of the idols in Terach's shop and sought to put Avram to death. Nimrod failed to immolate Avram by way of a fiery furnace, and perceiving Avram as a threat to his polytheistic belief system, banished him, Terach and all of Terach's relations. Terach fled Ur Kasdim with Avram, Sarai (l/k/a Sarah) and Lot and settled down in Charan. God (a/k/a AdoShem) (Ruler of the Universe) could not abide Avram living with his idol-worshiping father. God could not abide Avram living in an unholy land. God could not abide Avram's proselytizing falling upon the deaf ears of the obstinately unrighteous natives of Charan. God had it in mind to inform His archetypical preacher of monotheism of impending changes, <i>and</i> to achieve His objective, <i>said</i>	וַיֹּאמֶר
<i>AdoShem</i>	יְהוָה
<i>to</i>	אֶל
<i>Avram</i> , "The fulfillment of your destiny is dependent upon relocating and situating yourself upon a particular parcel of My holy land. It is imperative that you	אֲבָרָם
<i>go</i> and achieve	לְךָ
<i>for yourself</i> that which enables your destiny to unfold in a manner I envision. You must depart	לְךָ
<i>from your country</i>	מֵאֶרֶץ
<i>and from your birthplace</i>	וּמִמּוֹלֶדְתְּךָ
<i>and from the house</i> of	וּמִבֵּית
<i>your father</i> and go	אֲבִיךָ
<i>to</i> and make a life for yourself in	אֶל
<i>the land</i>	הָאָרֶץ
<i>that</i>	אֲשֶׁר
<i>I will</i> designate as the base upon which you live and preach. I will <i>show you</i> how to influence your fellow man towards becoming spiritually enlightened. You will situate yourself in the midst of My holy land and from there you will set events in motion establishing you as the progenitor of a great and holy nation. I am of a mind to make known the greatness of Avram, the man who lives according to and espouses the word of the One True God,	אֲרַאךָ

Genesis 12:2

<i>and</i> to achieve My objective, <i>I will make you</i> the archetypical espouser of the word of the One True God. You will become the progenitor whose offspring will evolve	וְאֶעֱשֶׂךָ
<i>into</i> a <i>nation</i> of espousers of the word of the One True God. I will enlighten you, and in turn, you will enlighten passersby while providing them with aid and comfort. They will perceive you as a	לְגוֹי
<i>great</i> man,	גָּדוֹל
<i>and I will bless you,</i>	וְאֲבָרְכֶךָ
<i>and I will make great</i>	וְאֲגַדְלֶךָ
<i>your name,</i>	שְׁמֶךָ
<i>and you shall become</i> a vessel from which My	וְהָיָה
<i>blessing</i> flows onto those whom you encounter. I will monitor those interacting with you,	כְּרֶכֶה

Genesis 12:3

<i>and I will bless</i> those who bless you. I will derive pleasure	וְאֲבָרְכֶה
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<i>from those who bless you</i>	מְבָרְכֶיךָ
<i>and</i> will take offence <i>from</i> those <i>cursing you</i> . With a force only God can muster,	וּמְמַלְלֶיךָ
<i>I will curse</i> whoever foists a curse upon you. I will look kindly upon those blessing you,	אֲאָר
<i>and they shall receive blessings</i> from Me. I have empowered you to confer blessings upon those whom you may deem worthy. When you are mindful of conferring a blessing, I shall channel My blessing	וְנִבְרַכְכוּ
<i>through you</i> and you may confer it upon whomever you deem worthy. I have empowered you to confer blessings upon	כִּי
<i>all</i>	כָּל
<i>the</i> humanoid <i>families</i> situated upon	מִשְׁפְּחוֹת
<i>the</i> surface of planet <i>Earth</i> ."	הָאֲדָמָה

Genesis 12:4

God (a/k/a AdoShem) (Ruler of the Universe) finished speaking to Avram (I/k/a Avraham) and departed from his presence. Avram had it in mind to obey God's command to relocate <i>and</i> to achieve this objective, parted company with his father. Avram <i>went</i> away from Charan and headed toward God's holy land.	וַיֵּלֶךְ
<i>Avram</i> did	אֲבָרָם
<i>just as</i>	כְּאִשֶּׁר
<i>He</i> (God) <i>told</i> him. Eager to fulfill the commandment God imparted	דִּבֶּר
<i>to him</i> , Avram began preparing for his departure from Charan. Avram had it in mind to act upon the words spoken to him by	אֵלָיו
<i>AdoShem</i> ,	יְהוָה
<i>and</i> to achieve his objective, <i>went</i> away from Charan. While preparing to leave Charan, Avram had it in mind to take his nephew Lot	וַיֵּלֶךְ
<i>with him</i> , and to achieve his objective, took	אִתּוֹ
<i>Lot</i> , son of Haran, his late brother, with him on a God-directed journey away from Charan. Lot, Sarai (I/k/a Sarah)	לוֹט
<i>and Avram</i> ,	וְאֲבָרָם
<i>son</i> of Terach moved away from Charan. Avram was	בֶּן
<i>five</i>	חַמֵּשׁ
<i>years</i>	שָׁנִים
<i>and seventy</i>	וְשִׁבְעִים
<i>years</i> of age when he moved away from Charan. Avram got excited	שָׁנָה
<i>when</i> God told him <i>he was</i> destined <i>to go</i> away	כִּצְאָתוֹ
<i>from Charan</i>	מִתְּרַן

Genesis 12:5

<i>and</i> looked forward to fulfilling God's commandment to relocate to a particular parcel of God's holy land. Avram (I/k/a Avraham) <i>took</i> Sarai (I/k/a Sarah) and Lot with him.	וַיִּקַּח
<i>Avram</i> left Charan	אֲבָרָם
<i>with</i>	אֵת
<i>Sarai</i> ,	שָׂרָי
<i>his wife</i> ,	אִשְׁתּוֹ
<i>and with</i>	וְאֵת
<i>Lot</i> ,	לוֹט
<i>son</i>	בֶּן

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<i>of his</i> (Avram's) late <i>brother</i> (Haran). Avram girded himself for the journey towards God's holy land,	אָחִיו
<i>and with</i> Sarai and Lot in tow, took with them	וְאֵת
<i>all</i>	כָּל
<i>their possessions</i>	רְכוּשָׁם
<i>that</i>	אֲשֶׁר
<i>they acquired</i> ,	רָכְשׁוֹ
<i>and</i> took <i>with</i> him	וְאֵת
<i>the souls</i> (the former polytheistic slaves and maidservants)	הַנְּפָשׁ
<i>whom</i> they	אֲשֶׁר
<i>made</i> members of the monotheistic religion. Avram and his entourage set out for Canaan. Avram and Sarai's monotheistic subordinates residing with them	עֲשׂוֹ
<i>in Charan</i> were willing to accompany them as they journeyed toward Canaan. ¹²² Avram had it in mind to heed God's command to relocate,	בְּחָרָן
<i>and</i> to achieve this objective, <i>they</i> (Avram, Sarai, Lot and the other covenant-observant followers) <i>set out</i> on their journey from Charan to Canaan. Avram complied with God's commandment	וַיֵּצְאוּ
<i>to go</i> forth from	לְלֶכֶת
<i>the land</i> of Charan and settle down in the land of	אֶרֶץ
<i>Canaan</i> . Avram's entourage set out for	כְּנָעַן
<i>and</i> eventually <i>arrived</i> in	וַיָּבֹאוּ
<i>the land</i> of	אֶרֶץ
<i>Canaan</i> .	כְּנָעַן

Genesis 12:6

God told Avram (I/k/a Avraham) that it was imperative to leave Charan and journey to Canaan, <i>and he</i> , along with Sarai (I/k/a Sarah), Lot and the other covenant-observant followers) <i>traveled</i> from Charan to Canaan.	וַיַּעֲבֹר
<i>Avram</i> and his entourage found themselves situated	אֲבָרָם
<i>in</i> the <i>land</i> known as 'Shechem'. Avram and his entourage traveled from Charan to	בְּאֶרֶץ
<i>as far as</i> Shechem. Avram halted his caravan and instructed his fellow travelers to pitch their tents and set up camp at	עַד
<i>the place</i> known as	מְקוֹם
' <i>Shechem</i> '. ¹²³ The following day, Avram signaled his entourage to continue journeying toward Canaan. Avram and his entourage journeyed from Shechem to	אֶשְׁכֶם
<i>as far as</i> the	עַד
<i>plain</i> of	אֵלּוֹן
<i>Moreh</i> ¹²⁴	מֹרֶה

¹²² Avram (I/k/a Avraham) proselytized and converted the men to Judaism. Sarai (I/k/ Sarah) proselytized and converted the women to Judaism. God had given Avram the ability to proselytize effectively and to confer blessings upon others. Whomever Avram blessed came under the protective wing of God's Divine Presence.

¹²³ Shechem was the place where Avram (I/k/a Avraham), after receiving prophetic insight, stopped and prayed for the yet-to-be-born sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) responsible for massacring the Shechemites.

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<i>and</i> happened upon <i>the Canaanites</i> who acquired the land by waging war against the descendants of Noach's (Noah) son Sheim (Shem), inheritor of this particular portion of the world by virtue of being one of the few survivors of the great flood. Sheimites occupied the land prior to Avram's arrival.	וְהַכְנַעֲנִי
<i>Then</i> the Canaanites took it away from the Sheimites and became the predominant clan living	אָז
<i>in</i> the <i>land</i> of Canaan. ¹²⁵	בְּאֶרֶץ

Genesis 12:7

After taking notice of Avram's (l/k/a Avraham) presence in Canaan, God (a/k/a AdoShem) (Ruler of the Universe) had it in mind to communicate with him, <i>and</i> to achieve His objective, <i>appeared</i> unto him.	וַיֵּרָא
<i>AdoShem</i> appeared	יְהוָה
<i>unto</i>	אֵל
<i>Avram</i>	אַבְרָם
<i>and said</i> , "It is My will that custodianship of My holy land be given	וַיֹּאמֶר
<i>to your offspring</i> (your descendants). One day,	לְיִרְעָךָ
<i>I will give</i> leave for your offspring to take permanent possession of the land of Canaan. I say unto	אֲמַן
<i>you</i> that one day,	אֵת
<i>the land</i>	הָאֶרֶץ
(<i>this</i> land of Canaan) will come into the possession of your offspring." Heartened by God's prophetic news, Avram had it in mind to pay homage to Him,	הַזֹּאת
<i>and</i> to achieve his objective, <i>built</i> an altar. Inspired by God's prophetic message, and wanting to thank Him, Avram built	וַיִּבֶן
<i>there</i> an	שָׁם
<i>altar</i> that he intended to use as a means of paying homage	מִזְבֵּחַ
<i>to AdoShem</i>	לַיהוָה
<i>Who appeared</i>	הַנִּרְאָה
<i>unto him</i> and imparted prophetic information regarding his progeny's eventual acquisition of the land of Canaan.	אֵלָיו

Genesis 12:8

Avram (l/k/a Avraham) built an altar and thanked God (a/k/a AdoShem) (Ruler of the Universe) for promising to enable his progeny's eventual acquisition of the land of Canaan. Avram had it in mind to resume journeying toward that particular parcel of land that God intended him to settle upon <i>and</i> to achieve this objective, dismantled and packed up Sarai's (l/k/a Sarah) tent and <i>went on</i> journeying	וַיֵּצֵאֵם
<i>from there</i> . Avram and his entourage resumed traveling toward that particular parcel of land God intended him to settle upon. Avram and his entourage found themselves situated upon	מִשָּׁם

¹²⁴ While Avram (l/k/a Avraham) was on the plain of Moreh, God bade him to gaze upon Mount Gerizim and Mount Eival, and told him that Mount Gerizim and Mount Eival were in close proximity to where the Children of Yisrael (Israel), through Moshe (Moses), would receive and accept the Torah.

¹²⁵ God informed Avram (l/k/a Avraham) that there would come a time in the future when He would enable his progeny to take possession of the land of Canaan.

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<i>the mountain</i> east of Beis Eil (Beth El) (House of God). While situated	הַהָרָה
<i>upon</i> that particular mountain, Avram noted that his location was east of Beis Eil. Avram looked	מִקְדָּם
<i>toward Beis</i>	לְבַיִת
<i>Eil</i> , decided to situate himself and his entourage on this mountain,	אֵל
<i>and set up</i>	וַיִּט
<i>his</i> and Sarai's <i>tent</i> . While looking westward, Avram saw	אֶהְלֵה
<i>Beis</i>	בַּיִת
<i>Eil</i> , a particular parcel of land situated	אֵל
<i>west</i> of where he was situated. Avram looked eastward,	מִמֶּם
<i>and the Ai</i> was that particular parcel of land he saw while looking to the	וְהָעֵי
<i>east</i> . Avram had it in mind to thank God,	מִקְדָּם
<i>and</i> to achieve his objective, <i>built</i>	וַיִּבֶן
<i>there</i> , atop the mountain, another	שָׁם
<i>altar</i> . Avram built a second altar and God imparted to him a prophetic vision of Yehoshua (f/k/a Joshua ben Nun), successor to Moshe (Moses) and his men conquering the city of Jericho. After observing Yehoshua's soldiers stealing spoils of the conquered people of Jericho (even though Yehoshua, prior to the battle, forbade post-battle plundering), Avram prayed to and implored God to refrain from punishing the future Children of Yisrael (Israel) for the perpetrators of the post-battle plundering of Jericho. Avram prayed	מִזְבֵּחַ
<i>to AdoShem</i> . Avram prayed	לַיהוָה
<i>and called</i> out and asked God to be compassionate toward the future Children of Israel. Avram prayed to God, called out	וַיִּקְרָא
<i>in the name</i> of	בְּשֵׁם
<i>AdoShem</i> and implored God not to let the Children of Israel fall prey to enemies for the post-battle plundering that would take place at Jericho.	יְהוָה

Genesis 12:9

Avram (l/k/a Avraham) and his entourage spent time on the mountain east of Beis Eil (Beth El) (House of God). God commanding him to continue traveling, proselytizing and eventually settling on a particular parcel of His holy land was the means by which Avram continued journeying toward the destination of God's choosing. Avram girded his caravan to resume moving forward, <i>and set out</i> toward that particular parcel of holy land that God intended him to occupy.	וַיִּסַּע
<i>Avram</i> and his entourage were determined	אֲבָרָם
<i>to go</i> in a southerly direction	הַלָּוַי
<i>and to continue</i> journeying	וַיִּסֹּעַ
<i>toward the Negev</i> (South) where they were to settle upon a particular parcel of God's holy land situated in the southern part of Canaan ¹²⁶ . Avram and his entourage would ultimately settle down on a particular parcel of land encompassing Jerusalem and Mount Moriah. God promised Avram that one day, his progeny would permanently occupy this, His holy land.	הַנֶּגֶב

Genesis 12:10

Avram (l/k/a Avraham) set foot upon God's holy land, <i>and</i> realized that <i>there was</i> a	וַיִּהְיֶה
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¹²⁶ Eretz Yisrael (Land of Israel).

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<i>famine</i> occurring	רָעָב
<i>in</i> the <i>land</i> of Canaan. To avoid starvation, Avram steers his entourage toward Egypt. Avram assembles his caravan	בְּאֶרֶץ
<i>and he goes down</i> to Egypt.	וַיֵּרַד
<i>Avram</i> and his entourage enter	אֶבְרָם
<i>into Egypt</i>	מִצְרָיִם
<i>to live</i>	לָגוּר
<i>there</i> until famine's end. It was imperative for Avram to go to Egypt	שָׁם
<i>because</i>	כִּי
<i>it</i> (the famine in Canaan) <i>was severe</i> .	כִּבְדָּ
<i>The</i> severity of the <i>famine</i>	הָרָעָב
<i>in the land</i> of Canaan forced Avram and his entourage to relocate to Egypt. Avram did not know that God brought about the famine in Canaan to test his faith in Him. God wanted to see if the Egyptians, whose amorality and religious beliefs are antithetical to that which had been purported by the One True God, could undermine Avram's impeccable morality and religious belief.	בְּאֶרֶץ

Genesis 12:11

Prior to entering Egypt, Avram (I/k/a Avraham) knew of Egypt's amoral reputation <i>and was</i> concerned about the likelihood of Sarai (I/k/a Sarah) being accosted by Egyptian males whose reputation for being lewd and lascivious preceded them.	וַיְהִי
<i>Just as</i>	כַּאֲשֶׁר
<i>he was about</i>	הַקְּרִיב
<i>to enter</i>	לְבוֹא
<i>into Egypt</i> , Avram stopped to warn Sarai about what she might expect from her encounter with Egyptian males,	מִצְרָיִם
<i>and said</i>	וַיֹּאמֶר
<i>to</i>	אֵל
<i>Sarai</i> ,	שָׂרַי
<i>his wife</i> ,	אִשְׁתּוֹ
" <i>Behold</i> and listen! I fear the men of Egypt, not accustomed to a woman as extraordinarily beautiful as you, may attempt to act upon their venal impulses. My fearing for your virtue has given me a new perspective regarding the manner in which I perceive you.	הִנֵּה
<i>Now</i> I perceive you as someone whose extraordinary beauty will evoke lewd responses from the Egyptian males in our midst.	נָא
<i>I know</i>	יָדַעְתִּי
<i>that</i> you are	כִּי
<i>a woman</i> as	אִשָּׁה
<i>beautiful</i> in	יָפֵת
<i>appearance</i> as you will have a profound effect upon any male you encounter.	מֵרְאָה
<i>You</i> are the most beautiful woman God ever created and you must prepare for the inevitable onslaught of Egyptian men all too willing to act upon their venal impulses,	אָתָּ

Genesis 12:12

<i>and what will</i> certainly <i>happen</i> is that	וְהָיָה
<i>when</i> the Egyptian men	כִּי
<i>see</i>	יִרְאוּ
<i>you</i> , they will become aroused. Upon seeing you,	אֶתְךָ

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<i>the Egyptians</i> will become aroused	הַמִּצְרִים
<i>and say</i> , 'We must possess and ravish	וְאָמְרוּ
<i>his</i> (Avram's) <i>wife</i> . We will kill her husband if he attempts to bar our way from having carnal knowledge with	אִשְׁתּוֹ
<i>this</i> beautiful woman.' Even though murder is a capital offense in Egypt, it will not dissuade the Egyptian men from murdering me and violating you. The Egyptian men, upon seeing how beautiful you are and finding out I am your husband will perceive me as an impediment barring their way toward satisfying their carnal desires,	זֹאת
<i>and</i> to get what they want, <i>will kill</i>	וְהָרְגוּ
<i>me</i> ,	אֹתִי
<i>and you</i> ,	וְאֶתְךָ
<i>they will let live</i> to satisfy their carnal desires. When asked about your marital status,	מִיָּמִי

Genesis 12:13

<i>say</i> ,	אָמַרְתִּי
<i>please</i> say you are married, your husband is back in Canaan, and you are	נָא
<i>my sister</i> . Address me as 'brother' whenever	אֶחָדָתִי
<i>you</i> are in the presence of strangers. Address me as 'brother'	אֶתְךָ
<i>so that</i> the Egyptian men desiring to have intimate relations with you will not have a reason to kill me to have their way with you. Deceived into believing I am your brother, the Egyptian men will realize I am no threat and	לְמַעַן
<i>they will be well</i> mannered	יִיטֵב
<i>toward me</i> . Remember,	לִי
<i>for your sake</i> and mine, to say you are married, your husband is back in Canaan, and you are my sister. The Egyptians will spare my life if you tell them you are my sister,	בְּעִבּוּרְךָ
<i>and spare you</i> the emotional trauma engendered by ending your husband's life by a band of salacious murderers. Say you are my sister, and the Egyptian men will spare	וְהִקְדַּמָּה
<i>my life</i> . I will remain alive	נִפְשִׁי
<i>because of</i> what <i>you</i> say to the Egyptian men."	בְּגִלְגֵּלְךָ

Genesis 12:14

Hiding Sarai (l/k/a Sarah) in a box is the means by which Avram (l/k/a Avraham) hopes to prevent the Egyptians from learning of her existence. Avram fears every step taken on Egyptian ground <i>and</i> remains in a state of continuous nervousness all the while <i>he is</i> waiting for his inevitable encounter with the Egyptians in charge of processing the intake of foreign visitors. Fear of interacting with the Egyptians begins to surface	וַיְהִי
<i>when</i> it <i>comes</i> time for	כִּבּוֹא
<i>Avram</i> to enter	אֶבְרָם
<i>into Egypt</i> and confront the Egyptians in charge of processing the intake of foreign visitors whose curiosity would be piqued by the large box in which he hid Sarai. Avram stands before the Egyptian inspector whose interest was piqued by the large box in Avram's possession. Avram says he is willing to pay a premium tariff if the Egyptian inspector would forego looking inside the box. Avram's willingness to pay a high tariff to the Egyptian inspector to forego inspecting the contents of the box further piques his curiosity and prompts him to compel Avram to open the box. Avram refuses to comply. The Egyptians open the box	מִצְרַיִם
<i>and when they see</i> Sarai inside, take in her extraordinary beauty and are mesmerized.	וַיִּרְאוּ
<i>The Egyptians</i> , armed	הַמִּצְרִים

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<i>with</i> knowledge of the discovery of a foreign woman of incomparable beauty in their midst, begin spreading news of her existence throughout the land. Egyptians beholding Sarai,	אֶת
<i>the woman</i> who had been hiding in a box, come to the realization	הָאִשָּׁה
<i>that</i> she is extraordinarily	כִּי
<i>beautiful</i> . The consensus among all who beheld Sarai was that	יָפָה
<i>she</i> is a	הוּא
<i>very</i> beautiful woman.	מְאֹד

Genesis 12:15

In response to the inquiry regarding her marital status, Sarai (l/k/a Sarah) tells the Egyptian customs agent that her husband remained behind in famine-stricken Canaan while she and her 'brother' Avram (l/k/a Avraham) are in Egypt to buy food. Word of Sarai's extraordinary beauty piques the interest of Pharaoh's ministers who went to the customs station to determine if she is as beautiful as claimed, <i>and</i> attested to the accuracy of her description <i>when they see</i>	וַיְרֵא
<i>her</i> (Sarai). Upon seeing Sarai,	אֶתָּה
<i>the ministers</i> of	שָׂרֵי
<i>Pharaoh</i> are awestruck	פַּרְעֹה
<i>and praise</i>	וַיְהַלְלוּ
<i>her</i> unparalleled beauty. While sequestering Avram and Sarai, the Egyptian authorities, dispatch a messenger	אֶתָּה
<i>to</i> inform	אֶל
<i>Pharaoh</i> that the foreign woman in their midst is as extraordinarily beautiful as claimed. Pharaoh dispatches his messenger to return to the Egyptian customs station and, if necessary, forcibly bring Sarai and her 'brother' Avram to his house. Pharaoh's subordinates seize Sarai	פַּרְעֹה
<i>and take her</i> to Pharaoh's house. Everyone eagerly awaits the arrival of	וַתִּקַּח
<i>the woman</i> whose extraordinary beauty captured everyone's conscience and wondered how her fate would unfold after spending time inside the	הָאִשָּׁה
<i>house</i> of	בַּיִת
<i>Pharaoh</i> .	פַּרְעֹה

Genesis 12:16

Knowing Sarai (l/k/a Sarah) is married does not deter Pharaoh from wanting to engage her in intimate fashion. As a means of compensating Sarai's 'brother' Avram (l/k/a Avraham) for the carnal encounters he expects to have with Sarai, Pharaoh intends to augment Avram's wealth with servants and livestock. Knowing that harming Avram would undermine the intimate relationship he anticipates having with Sarai, Pharaoh intends to remain on good terms with Sarai, <i>and</i> spares her 'brother's' life and gives servants and livestock <i>to Avram</i> .	וַיִּלְאַכְדֵם
<i>He</i> (Pharaoh) <i>did well</i> by Avram by augmenting his wealth. Pharaoh intends to compensate Avram for the intimate relations he anticipates having with his married 'sister' by augmenting Avram's wealth with servants and livestock.	הֵטִיב
<i>For her</i> (Sarai's) <i>sake</i> , Pharaoh endeavors to make Avram a wealthy man,	בַּעֲבוּרָהּ
<i>and</i> to achieve his objective, <i>has</i>	וַיַּהֲיֶה
<i>to</i> give <i>him</i>	לוֹ
<i>sheep</i>	צֹאן

An Anatomically Correct Translation of Genesis

<i>and oxen</i>	וּבָקָר
<i>and he-asses</i> (male donkeys)	וּנְמָרִים
<i>and manservants</i>	וְעֲבָדִים
<i>and maidservants</i>	וְשִׁפְחֹת
<i>and she-asses</i> (female donkeys)	וְאַתְנֹת
<i>and camels.</i>	וּגְמָלִים

Genesis 12:17

Prior to Pharaoh marrying and consummating his marriage to Sarai (l/k/a Sarah), Avram (l/k/a Avraham) and Sarai pray and implore God (a/k/a AdoShem) (Ruler of the Universe) to prevent Pharaoh from having carnal relations with Sarai. God responds to Avram's prayers <i>and He plagues</i> Pharaoh and all members of his household with all manner of disease. Knowing Pharaoh intends to violate Sarai,	וַיִּנְגַע
<i>AdoShem</i> is intent upon incapacitating his body by afflicting it	יְהוָה
<i>with</i> sores. God inflicts	אֵת
<i>Pharaoh</i> with	פְּרַעַה
<i>plagues</i> upon his skin, and even though the severity of God's plague upon Pharaoh's body was	גְּדֹלִים
<i>great</i> , it was not enough to curtail his desire to initiate forcible intimate relations with Sarai. Pharaoh is resolute toward having intimate relations with Sarai,	וְאֵת
<i>and</i> continues toward her <i>with</i> a body wracked with disease. Pharaoh persists, even though God afflicted him and the members of	בֵּיתוֹ
<i>his household</i> with painful sores, and keeps coming toward Sarai. Realizing God's intercession is not enough to deter Pharaoh's salacious onslaught, Sarai pleads with God to incapacitate Pharaoh.	עַל
<i>Upon</i> hearing	דְּבַר
<i>her</i> (Sarai's) distressed <i>words</i> , God dispatches the angel Gabriel to strike and beat into submission. God spares	שְׂרַי
<i>Sarai</i> ,	אִשְׁתּוֹ
<i>wife</i> of	אַבְרָם
<i>Avram</i> , from becoming Pharaoh's sexual conquest. Pharaoh deduced from his angelic beating that pursuing Sarai offended the God of Avram. Pharaoh repents for attempting to have an adulterous relationship with Sarai, and God removes the sores afflicting his body and the bodies of all the members of his household.	

Genesis 12:18

Pharaoh's ordeal is over. The next morning, Pharaoh had it in mind to rebuke Avram (l/k/a Avraham) for deceiving him into believing that he and his wife Sarai (Sarah) are brother and sister, <i>and</i> to achieve his objective, <i>calls</i> for Avram to appear before him.	וַיִּקְרָא
<i>Pharaoh</i> waits	פְּרַעַה
<i>for Avram</i> to appear before him. Suspecting Avram used sorcery to punish him and the members of his household, Pharaoh intends to rebuke Avram for all the suffering that ensued from being deceived by Avram and Sarai into believing they are brother and sister,	לְאַבְרָם
<i>and says</i> to Avram,	וַיֹּאמֶר
" <i>What</i> is	מָה
<i>this</i>	זֹאת
<i>that you have done</i>	עָשִׂיתָ

An Anatomically Correct Translation of Genesis

<i>to me?</i>	לִי
<i>Why</i> did you	לָמָּה
<i>not</i>	לֹא
<i>tell</i>	הַגִּדְתָּ
<i>me</i>	לִי
<i>that</i> Sarai was	כִּי
<i>your wife?</i> When I asked who	אִשְׁתְּךָ
<i>she</i> was in relation to you,	הוּא

Genesis 12:19

<i>why</i> did	לָמָּה
<i>you say</i> to me,	אָמַרְתָּ
<i>'My sister</i> is	אָחֹתִי
<i>she'?</i> You left me with the mistaken impression that Sarai (l/k/a Sarah) was mine for the taking,	הוּא
<i>and</i> after <i>I took</i>	וְאַחַךְ
<i>her</i> to my bedchamber and tried to force myself upon her, your God plagued and beat me. I was intent upon asking Sarai	אֶתָּה
<i>to</i> marry <i>me</i> and gave up on that notion after your God interceded on her behalf and plagued and beat me. I was intent upon having intimate relations with Sarai and asking her	לִי
<i>to</i> become my <i>wife</i> . Your sorcery nullified my ability to have intimate relations with Sarai and I was convinced that your sorcery is greater than any practiced in Egypt. I was intent upon making Sarai the object of my desire,	לְאִשָּׁה
<i>and now</i> as I	וְעַתָּה
<i>behold</i> her and know she is	הִנֵּה
<i>your wife</i> , I am discouraged from pursuing and wooing her. I implore you to	אִשְׁתְּךָ
<i>take</i> Sarai	קַח
<i>and go</i> away from here! Do not stay in Egypt! If you and Sarai remain in Egypt, our immoral proclivity will surely compel us to repeatedly attempt to take from you that which is not rightfully ours."	וְלֵךְ

Genesis 12:20

Embittered from his unfortunate encounter with Avram (l/k/a Avraham) and Sarai (l/k/a Sarah), Pharaoh intends to remove them from his sight, <i>and</i> to achieve his objective, <i>gives orders</i> for his men to escort them out of Egypt. If	וַיִּצְוֶה
<i>it were up to him</i> , he would have put them to death, but	עָלָיו
<i>Pharaoh</i> , having suffered at the hand of the God of Avram and Sarai, feared God's retribution and ordered his	פָּרַעַה
<i>men</i> to escort them out of Egypt. Pharaoh's men are mindful of obeying his orders,	אֲנָשִׁים
<i>and accompany him</i> (Avram) and his entourage to the Egyptian border. Pharaoh allows Avram to take	וַיִּשְׁלַחֵהוּ

An Anatomically Correct Translation of Genesis

<i>with him</i> that which he owned prior to encountering Pharaoh and everything Pharaoh had given him. ¹²⁷ Pharaoh had it in mind to conscript his daughter Hagar into becoming Sarai's maidservant,	אָתוֹ
<i>and</i> to achieve his objective, paired her <i>with</i> Sarai,	וְאֵת
<i>his</i> (Avram's) <i>wife</i> . Pharaoh conscripted his daughter as Sarai's maidservant and ordered her to accompany her back to Canaan. Pharaoh orders Avram, Sarai	אִשְׁתּוֹ
<i>and</i> Hagar (along <i>with</i>	וְאֵת
<i>all</i>	כָּל
<i>that</i> Pharaoh had given	אֲשֶׁר
<i>to him</i> (Avram)) to return to the famine-stricken land of Canaan.	לּוֹ

¹²⁷ In anticipation of his carnal encounter with Sarai (l/k/a Sarah), and as a means of inducing Sarai to marry him, Pharaoh drew up and executed a document designating Sarai as the recipient of silver, gold and the land of Goshen.