

An Anatomically Correct Translation of Genesis

Genesis 13:1

God tests Avram's (I/k/a Avraham) faith in Him by creating a famine in Canaan that forces him to travel to Egypt, acquire food and interact with the immoral Egyptians. Upon arriving in Egypt, Avram encounters Egyptian officials who, upon seeing Sarai (I/k/a Sarah), reports to Pharaoh that there is a female foreigner of incomparable beauty in their midst. Learning of the presence of an incomparable beauty representing herself as Avram's brother, Pharaoh has her situated before him and upon seeing her, concludes that the description of her beauty is no exaggeration, and is intent upon having intimate relations with her. To compensate Sarai's 'brother' Avram for the intimate relations he anticipates having with Avram's married 'sister', Pharaoh augments his with servants and livestock. God intercedes on Avram and Sarai's behalf and prevents Pharaoh from having intimate relations with Sarai. After banishing Avram and Sarai from Egypt, Pharaoh allows Avram to keep the fortune given to him prior to finding out Sarai is Avram's wife. Pharaoh compels Avram to return to Canaan. Unaffected by his immoral surroundings, Avram is poised to distance himself from Pharaoh, <i>and ascends</i> spiritually while retreating from the heart of an immoral Egyptian society	וַיַּעַל
<i>Avram</i> is content with distancing himself	אֲבָרָם
<i>from Egypt</i> . After forming a caravan,	מִמִּצְרַיִם
<i>he</i> (Avram), his nephew (Lot),	הוּא
<i>and his wife</i> (Sarai),	וְאִשְׁתּוֹ
<i>and all</i>	וְכָל
<i>that</i> Pharaoh had given	אֲשֶׁר
<i>to him</i> are heading toward Canaan. Avram shares his newfound wealth with his nephew Lot. Lot's newfound wealth incentivizes him toward separating from Avram and pursuing a hedonistic lifestyle. Having no interest in spiritually elevating himself as had Avram, Avram's orphaned nephew rejects his uncle's fatherly countenance,	לוֹ
<i>and Lot</i> , who aligned himself	וְלוֹט
<i>with him</i> (Avram) after Nimrod killed his father, is inclined toward comporting himself in a hedonistic manner. Lot would eventually separate from Avram and settle upon a particular parcel of land situated on the Jordan Plain and in close proximity to the city of Sodom (Sodom). While journeying back to Canaan, Avram happens upon a particular parcel of land situated	עִמּוֹ
<i>the Negev</i> (South),	הַנֶּגֶב

Genesis 13:2

<i>and Avram</i> , (I/k/a Avraham), heretofore	וְאֲבָרָם
<i>weighed down</i> by Pharaoh's inflicted mental anguish is	כָּבֵד
<i>exceedingly</i> weighed down	מְאֹד
<i>in cattle</i> , and	בַּמִּקְנָה
<i>in silver</i>	בַּכֶּסֶף
<i>and in gold</i> . Avram strives to cope with the burden of his newfound wealth.	וּבַזָּהָב

Genesis 13:3

While journeying to Canaan, Avram (I/k/a Avraham) proselytizes to whomever he encounters <i>and</i> revisits the inns stayed at during his journey from Canaan to Egypt. Avram paid the innkeepers twice (once for his initial stay and again for his return stay). As <i>he proceeds</i>	וַיֵּלֶךְ
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on with <i>his journey</i>	לְמַסְעָיו
from the <i>Negev</i> (South) to Canaan, Avram happens upon an area that evokes the intuitive sensation of being in the midst of God's sanctuary,	מִנֶּגֶב
and ceases journeying when he comes <i>to</i>	וְעַד
<i>Beis</i>	בֵּית
<i>Eil</i> (Beth El) (House of God). ¹²⁸ Avram ceases journeying when he comes	אֵל
<i>to</i>	עַד
<i>the place</i>	הַמָּקוֹם
<i>where</i>	אֲשֶׁר
<i>he is</i> destined to interact with God. Avram and his entourage camp	הָיָה
<i>there</i> at Beis Eil. Avram pitches	שָׁם
<i>his tent</i>	אֹהֶלָה
at the same location he <i>initially</i> encamped when journeying from Canaan to Egypt. The location of Avram's encampment is somewhere	בְּתַחֲלָה
<i>between</i>	בֵּין
<i>Beis</i>	בֵּית
<i>Eil</i>	אֵל
and <i>between</i>	וּבֵין
<i>the 'Ai'</i> ('Heap of Ruins').	הָעֵי

Genesis 13:4

Avram (I/k/a Avraham) has no doubt in his mind that God (a/k/a AdoShem) (Ruler of the Universe) interceded on his and Sarai's (I/k/a Sarah) behalf. While journeying from Egypt to Canaan, Avram had it in mind <i>to</i> return to	אֵל
<i>the place</i> where he built	מָקוֹם
<i>the altar</i> utilized to pay homage to God, and to achieve his objective, returns to the site of	הַמִּזְבֵּחַ
<i>that</i> altar	אֲשֶׁר
<i>he built</i>	עָשָׂה
<i>there</i> some time ago. For the second time, Avram finds himself situated	שָׁם
at <i>the first</i> altar he built as a means of interacting with God. ¹²⁹ Avram had it in mind to use the altar as a means of honoring, thanking and praying to God for all God had done for him and Sarai while they were in Egypt,	בְּרִאשֹׁנָה
and to achieve his objective, <i>calls</i> out to God from	וַיִּקְרָא
<i>there</i> (the altar). While situated at the altar,	שָׁם
<i>Avram</i> thanks God for intervening on their behalf when he and Sarai were at the mercy of Pharaoh who had it in mind to engage her in carnal fashion. As a means of expressing thanks to God, Avram calls out	אֲבָרָם
in the <i>name</i> of	בְּשֵׁם
<i>AdoShem</i> and renders prayers of thankfulness unto Him.	יְהוָה

¹²⁸ The Torah, in this verse, cites 'Beis Eil' (House of God) as the place where Avram (I/k/a Avraham) is situated prior to his encounter with God.

¹²⁹ See Genesis 12:7.

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Genesis 13:5

Avram (I/k/a Avraham) <i>and</i> Lot <i>too</i> are wealthy men. A father-son relationship developed between the childless Avram and the fatherless Lot. Having no son of his own, Avram apportioned some of his wealth	וְגַם
<i>to</i> his nephew Lot. Lot,	לְלוֹט
<i>the one who went</i>	הַהֹלֵךְ
<i>with</i>	אֶת
Avram from Charan to Canaan. Lot became the recipient of a portion of Avram's wealth. That which made Lot wealthy	אֲבָרָם
<i>was</i> the amount of	הָיָה
<i>flocks</i>	צֹאן
<i>and herds</i>	וּבָקָר
<i>and tents</i> in his possession.	וְאֶהָלִים

Genesis 13:6

The proliferation of their (Avram (I/k/a Avraham) and Lot's) livestock outstripped the finite amount of grazing land necessary to sustain their respective herds. Avram and Lot worry about the loss of livestock due to inadequate grazing land, <i>and</i> there <i>not</i> being enough grazing land	וְלֹא
<i>to support</i> the needs of their respective herds, causes	נִשְׂאָא
<i>them</i> to realize that it is no longer possible to continue sharing	אֹתָם
<i>the</i> grazing <i>land</i> or	הָאֶרֶץ
<i>to</i> continue <i>dwelling</i>	לְשִׁכְתָּא
<i>together</i> . It became impossible for Avram and Lot to perpetuate their cohabitation	יַחְדָּו
<i>because</i>	כִּי
<i>he</i> (Avram) and Lot <i>were</i> sharing a parcel of land inadequate to sustain their respective herds. It is imperative for Avram and Lot to relocate and situate	הָיָה
<i>their movable property</i> in the midst of their newly established settlements. Avram and Lot's respective need for sufficient grazing land is too	רְכוּשָׁם
<i>great</i> a problem to ignore,	רַב
<i>and</i> realizing they are <i>no</i> longer	וְלֹא
<i>able</i>	יָכִלוּ
<i>to</i> continue <i>dwelling</i>	לְשִׁכְתָּא
<i>together</i> , strive toward finding unoccupied parcels of grazing land to lay claim to and settle upon.	יַחְדָּו

Genesis 13:7

Upon realizing that the land he shares with Avram (I/k/a Avraham) no longer sustains their respective herds, Lot grazes his livestock on Canaanite and Perizzite land. Lot figured that as Avram's heir, he would inherit Canaanite and Perizzite land God promised to give to Avram. Adversity toward exploiting his neighbors' land incentivizes Avram to muzzle his livestock. Avram and Lot's herdsmen are at odds with one another because of the ethical dilemma caused by Lot's herdsmen pasturing Lot's livestock on other peoples' land. The members of Avram's clan become aware of Lot's exploitation of other landowners' land, <i>and there is</i>	וַיְהִי
<i>quarreling</i>	רִיב
<i>between</i> the	בֵּין
<i>ones tending</i> the	רְעֵי

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<i>herds</i> owned by	מִקְנֵה
Avram	אַבְרָם
and between the	וּבֵין
ones tending the	רְעִי
<i>herds</i> owned by Lot.	מִקְנֵה
Lot commands his shepherds to graze his herds on Canaanite and Perizzite land because he knows that God destined their land to come into Avram's possession. As Avram's sole heir, Lot knows he will inherit the land trespassed upon to pasture his livestock. Avram fears Lot's exploitation of Canaanite and Perizzite land will incur their animosity	לוֹט
and knows that the Canaanites	וְהַכְנַעֲנִי
and the Perizzites, upon discovering Lot encroaching upon their grazing land, would	וְהַפְרִזִּי
then have justification to retaliate against both Lot and himself. Lot's exploitation of Canaanite and Perizzite land gives Avram reason to fear	אָז
living	יֹשֵׁב
in the land inadequate to sustain their respective herds.	בְּאֶרֶץ

Genesis 13:8

Avram (I/k/a Avraham) fears the Canaanites and Perizzites will inflict violence upon Lot for pasturing his herds on their land. Avram had it in a mind to discourage Lot from exploiting his neighbors' land, and to achieve his objective, said	וַיֹּאמֶר
Avram	אַבְרָם
to	אֶל
Lot, "I have	לוֹט
to tell you that there is no justification for grazing your herds upon our neighbors' land. Fear of God and respect for our neighbors precludes me from exploiting their land. Your exploitation of our neighbors' land has caused a great deal of strife between you and me and between your herdsmen and my herdsmen.	אֶל
Please refrain from exploiting your neighbors' land and acquire your own parcel of land.	נָא
Let there come about a cessation of	תְּהִי
strife	מְרִיבָה
between me	בֵּינִי
and between you	וּבֵינָךְ
and between	וּבֵין
my herdsmen	רְעִי
and between	וּבֵין
your herdsmen. Discovering your unauthorized utilization of their land to graze your herds will incentivize the Canaanites and the Perizzites to attack	רְעִיךָ
because we are foreign	כִּי
men encroaching upon their land. Perceiving us as	אֲנָשִׁים
brethren, the Canaanites and the Perizzites will not refrain from inflicting casualties upon our respective clans.	אֲחֵים
We will have to defend ourselves against irate landowners exploited by your exploitation of their pastures."	אֲנָחְנוּ

Genesis 13:9

As a means of solving the problem of land insufficient to sustain their respective herds, Avram (I/k/a Avraham) points to the Jordan Plain and says to Lot, "Is it <i>not</i> pleasing to	הֲלֹא
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you? Would not laying claim to	
<i>all</i>	כָּל
<i>the land</i>	הָאֶרֶץ
<i>before you</i> become the means by which to sustain your herds? Gather all your belongings and	לְפָנֶיךָ
<i>part company</i> . Settle upon that particular parcel of land situated on the Jordan Plain.	הַפָּרָד
<i>Please</i> gather all your worldly possessions and separate	נָא
<i>from me</i> .	מֵעָלַי
<i>If</i> you settle upon the land situated to	אִם
<i>the left</i> , then I will set my sights upon	הַשְּׂמָאל
<i>and go</i> to the land situated to the right of your newly established settlement.	וְאִמְנָה
<i>And if</i> you decide to settle upon the land situated to	וְאִם
<i>the right</i> ,	הַיָּמִין
<i>then I will go</i> settle upon the land situated to the <i>left</i> of your newly established settlement."	וְאִשְׁמְאֵלָה

Genesis 13:10

It is incumbent upon Lot to choose one of two parcels of land to settle upon. Lot had it in mind to ascertain the viability of Avram's (I/k/a Avraham) suggestion <i>and</i> to achieve his objective, <i>lifts</i> his head and gazes upon either parcel of land Avram said is his for the taking. In accordance with Avram's directive to choose one of two parcels of land upon which to resettle,	וַיֵּשֶׁא
<i>Lot</i> surveys the parcels of land	לוֹט
<i>with</i>	אֶת
<i>his eyes</i> ,	עֵינָיו
<i>and</i> when <i>he sees</i>	וַיֵּרָא
<i>with</i> his eyes	אֶת
<i>all</i> that the	כָּל
<i>Plain</i> of	פֶּתַח
<i>the Jordan</i> has to offer, realizes	הַיַּרְדֵּן
<i>that</i> it would be an ideal place upon which to settle. Lot likes the land situated on the Jordan Plain because	כִּי
<i>all of it</i> is	כֻּלָּהּ
<i>well watered</i> and rife with grazing land. Lot had no way of knowing that it is just a matter of time	מִשְׁקָה
<i>before</i> the five cities situated on the Jordan Plain and everyone dwelling therein are	לְפָנַי
<i>destroyed</i> by	שָׁחַת
<i>AdoShem</i> (Ruler of the Universe). The land Lot contemplated making his own is rich, fertile, and in close proximity to the cities of Sedom (Sodom) and Amorah (Gomorrah). Attraction to the immoral activities occurring in Sedom and Amorah motivates Lot to situate himself in close proximity to and align himself	יְהוָה
<i>with</i> the citizens of	אֶת
<i>Sedom</i>	סְדֹם
<i>and with</i> the citizens of	וְאֶת
<i>Amorah</i> . Prior to its destruction by the hand of God, the Jordan Plain was as fertile	עֲמֹרָה
<i>as</i> the <i>Garden</i> of Eden that	כְּגֵן
<i>AdoShem</i> created for Adam, and Chavah (Eve), the first humanoids endowed with an	יְהוָה

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eternal, not-of-this-earth soul tethered to their body. The Jordan Plain was	
<i>as</i> fertile as that particular parcel of <i>land</i> in	בְּאֶרֶץ
<i>Egypt</i> that one would see	מִצְרַיִם
<i>as one goes</i> toward the city of	בְּאֶכָּה
<i>Zoar</i> (f/k/a Bela).	צֹעַר

Genesis 13:11

Lot has to decide which of the two aforementioned parcels of land to settle upon, <i>and chose</i>	וַיִּבְחַר
<i>for himself</i> a parcel of unoccupied land situated on the Jordan Plain. Faced with choosing between two parcels of land,	לּוֹ
<i>Lot</i> decides to go	לוֹט
<i>with</i> settling down upon	אֶת
<i>all</i> the unoccupied land situated on the	כָּל
<i>Plain</i> of	כְּפָר
<i>the Jordan</i> . Lot bade Avram (l/k/a Avraham) farewell	הַיַּרְדֵּן
<i>and set out</i> toward the Jordan Plain.	וַיֵּסַע
<i>Lot</i> and his people began traveling	לוֹט
<i>from east</i> to west	מִמְּזָרְחָם
<i>and</i> after <i>separating</i> from Avram's clan, the	וַיִּפְרְדּוּ
<i>man</i> whose relationship with Avram was akin to that of a brother, took comfort in separating	אִישׁ
<i>from</i>	מֵעַל
<i>his brother</i> . ¹³⁰	אֶחָיו

Genesis 13:12

Lot and Avram (l/k/a Avraham) realize they can no longer continue living together, and agree to separate from one another. Lot journeys toward and settles upon a particular parcel of land situated on the Jordan Plain. Avram journeys toward and settles upon a particular parcel of land situated in Canaan. <i>Avram</i>	אֲבָרָם
<i>lived</i>	יָשָׁב
<i>in</i> the <i>land</i> of	בְּאֶרֶץ
<i>Canaan</i> ,	כְּנָעַן
<i>and Lot</i> ,	וְלוֹט
<i>lived</i>	יָשָׁב
<i>in</i> close proximity to <i>the cities</i> situated upon	בְּעָרֵי
<i>the Jordan Plain</i> . Lot initially situated his herds on a particular parcel of unoccupied land situated on the Jordan Plain,	הַכְּפָר
<i>and</i> after his herds ate all the grass, he set about to find a new parcel of grazing land. Upon finding new grazing land, Lot <i>pitched</i> his <i>tents</i> . Lot continues comporting himself in nomadic fashion	וַיֹּאכֵל
<i>until</i> situating himself in close proximity to the gates of the city of	עַד
<i>Sedom</i> (Sodom).	סְדֹם

¹³⁰ Lot chose to live on the Jordan Plain because of its abundant natural resources and close proximity to the city of Sedom (Sodom).

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Genesis 13:13

The manner in which Sedomite (Sodomite) society comports itself piques God's (a/k/a AdoShem) (Ruler of the Universe) interest, <i>and</i> after observing the Sedomites, determines that <i>the men</i> of	וְאֵנָשִׁי
<i>Sedom</i> (Sodom) comport themselves in exceedingly	סֶדֶם
<i>wicked</i> fashion. God realizes the Sedomite Sedom society is replete with idol worshipers, sexual deviants, robbers and murderers. The Sedomites have no fear of God,	רָעִים
<i>and</i> while perpetuating their <i>sinful</i> behavior project demonstrable contempt	וְחַטָּאִים
<i>toward AdoShem</i> . The	לַיהוָה
<i>exceedingly</i> offensive manner in which the Sedomites comport themselves prompts God to contemplate their destruction.	מָאֵד

Genesis 13:14

God (a/k/a AdoShem) (Ruler of the Universe) ceased interacting with Avram (I/k/a Avram) when Lot began rejecting piety in favor of hedonism, <i>and AdoShem</i> continues withholding saying that which	וַיהוָה
<i>He</i> intends to <i>say</i>	אָמַר
<i>to</i>	אֶל
<i>Avram</i> until Lot separates from him. God will resume interacting with Avram	אֲבְרָם
<i>after</i>	אַחֲרֵי
<i>he</i> (Lot) and Avram <i>part</i> ways. God withholds interacting with Avram until	הַפָּרֶד
<i>Lot</i> separates	לוֹט
<i>from</i> Avram and <i>his people</i> . After Lot's departure, God resumes interacting with Avram and says,	מֵעַמּוֹ
" <i>Lift</i>	שָׂא
<i>now</i>	כָּא
<i>your eyes</i>	עֵינֶיךָ
<i>and look</i>	וּרְאֵה
<i>from</i>	מִן
<i>the place</i>	הַמָּקוֹם
<i>where</i>	אֲשֶׁר
<i>you</i> stand. Look	אִתָּה
<i>there</i> . Look	שָׁם
<i>northward</i> ,	צָפוֹנָה
<i>and southward</i>	וּנְגִבָה
<i>and eastward</i>	וּמִזְרָחָה
<i>and westward</i> .	וּמִיָּמָה

Genesis 13:15

Focus your attention upon this particular parcel of land <i>because</i> I intend to unite you	כִּי
<i>with</i>	אֶת
<i>all</i>	כָּל
<i>the land</i>	הָאֶרֶץ
<i>that</i>	אֲשֶׁר
<i>you</i>	אִתָּה
<i>see</i> before you. One day, the land you see before you will belong	רְאֵה
<i>to you</i> and your progeny.	לְךָ
<i>I will give it</i> (the land of Canaan) to you	אֶתְנַתְּנָהּ

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<i>and</i> one day, <i>your descendants</i> will possess and occupy it	וְלִירְעָדָה
<i>forever</i> and	עַד
<i>ever</i> . I intend to ensure that your progeny take possession of My holy land,	עוֹלָם

Genesis 13:16

<i>and</i> to achieve My objective, <i>will make</i> a covenant	וְשָׁמַתִּי
<i>with</i> you and	אֶתְּ
<i>your offspring</i> whom I have destined to become as plentiful in number	וְרַעְדָה
<i>as</i> the <i>dust</i> of	כְּעָפָר
<i>the earth</i> . Your progeny will become so populous	הָאֶרֶץ
<i>that</i>	אֲשֶׁר
<i>if</i> one man endeavored to count all the particles of dust lying on the surface of planet Earth, the sum would be equivalent to the population of all My covenant-observant people. If	אִם
<i>he</i> (any man) <i>could</i> count all the dust particles lying on the surface of planet Earth, that	יֻכַּל
<i>man</i> , endeavoring	אִישׁ
<i>to count</i> all those particles would come up	לְמִנּוֹת
<i>with</i> a sum of particles of	אֶתְּ
<i>dust</i> lying upon	עָפָר
<i>the</i> surface of planet <i>Earth</i> equivalent to the number of covenant-observant people inhabiting it. As it is impossible to count all the dust particles resting upon the surface of planet earth, so	הָאֶרֶץ
<i>too</i> will be impossible to count all the covenant-observant people dwelling upon its surface. There will come a time when the number of	גַּם
<i>your offspring</i> will be equivalent to all the dust particles found on the surface of planet Earth. There will come a time when it will be impossible for anyone possessing the acumen	וְרַעְדָה
<i>to count</i> the number of your descendants.	לְמִנּוֹה

Genesis 13:17

<i>Arise</i> and	קוּם
<i>walk</i>	הִתְהַלֵּךְ
<i>through</i> the <i>land</i> I promise to give to you and your progeny. Walk along its boundaries. Walk	בְּאֶרֶץ
<i>through its length</i>	לְאָרְכָּהּ
<i>and through its breadth</i> . Perambulate its metes and bounds	וּלְרֵחְבָּהּ
<i>because</i> one day it will belong	כִּי
<i>to you</i> and your progeny. There will come a day when	לְךָ
<i>I give it</i> (the land of Canaan) to your progeny. It is My will that one day My covenant-observant people will take possession of and forever occupy the land of Canaan."	אֶתְּנֶנָּה

Genesis 13:18

After walking through the land God (a/k/a AdoShem) (Ruler of the Universe) promised to bequeath to him and his progeny, Avram (l/k/a Avraham) returns to his encampment <i>and sets up his tent</i> one more time prior to resuming his journey toward Canaan. Incentivized by the prophetic word of God, the next morning,	וַיֵּצֵאֵהוּ
<i>Avram</i> disassembles his tent and leads his caravan toward Canaan. Avram and his entourage journey for a while,	אֲבָרָם
<i>and</i> when <i>he comes</i> upon a particular parcel of land, is of mind to set up camp and rest before continuing onward to Canaan,	וַיָּבֵא

An Anatomically Correct Translation of Genesis

<i>and</i> to achieve his objective, temporarily <i>settles</i> there. After halting his journey to Canaan, Avram instructs his entourage to take temporary refuge	וַיֵּשֶׁב
<i>in</i> the <i>Plains</i>	בְּאֵלֶיךָ
<i>of Mamrei</i> , a particular parcel of land	מִמְרֵא
<i>that</i> is located	אֲשֶׁר
<i>in Chevron</i> (Hebron) and named after his friend. Avram had it in mind to pray to God,	בְּחֶבְרוֹן
<i>and</i> to achieve his objective, <i>built</i>	וַיִּבֶן
<i>there</i> , in the Plains of Mamrei, an	אֵשֶׁת
<i>altar</i>	מִזְבֵּחַ
<i>to</i> interact with <i>AdoShem</i> .	לַיהוָה