

An Anatomically Correct Translation of Genesis

Genesis 14:1

Nimrod, the first king and ruler of the world had it in mind to build a tower as a means of invading heaven and destroying God. In 1765 b.c.e. (1996 years after creation), God confounded Nimrod's tower builders' minds with a multiplicity of different spoken languages, destroyed Nimrod's uncompleted tower situated in Bavel (Babylon), and dispersed its builders to the four corners of planet Earth. Freed from the yoke of Nimrod's rule, some Bavel exiles established themselves as kings. An aggregation of new kings diminished Nimrod's power, <i>and it</i> (Nimrod's fall from power) <i>happened</i>	נִמְרוֹד
<i>in</i> the <i>days</i> following the destruction of the tower in Bavel. Twenty-eight years had passed since God routed and dispersed Nimrod and his minions for building a tower as a means of conquering Him. ¹³¹	בְּיָמֵי
<i>Amraphel</i> (a/k/a Nimrod),	אַמְרָפֶל
<i>king</i> of	מֶלֶךְ
<i>Shinar</i> (a/k/a Babylon) had been the world's first and only king until God halted the building of the Tower of Bavel by confounding the tower builders' minds with a multiplicity of different spoken languages, destroying the Tower and scattering the multilingual masses over the face of planet Earth. A multiplicity of self-appointed kings filling the power vacuum created by the God-induced diaspora following the destruction of the Tower of Bavel became the catalyst for history's first world war. 28 years after the destruction of the Tower of Bavel, Kedarlaomer (f/k/a Ailam, son of Sheim (Shem)) became the most powerful king and used his superiority to exact tribute monies from five kings whose territories included Sedom (Sodom), Amorah (Gomorra) and Bela (n/k/a Zoar). Intolerant toward paying tribute monies to Kedarlaomer, the five kings formed an alliance and declared that tribute monies would no longer be forthcoming. The five kings withheld paying tribute monies for the next thirteen years. Amraphel took advantage of the five kings' rebellion against Kedarlaomer by aligning himself with king Arioch and king Tidal and attacking Kedarlaomer whom he perceived as vulnerable because of pressure brought upon him by the five rebellious kings. A battle ensued. Kedarlaomer's victory over the three kings enabled him to combine forces to take on the five rebelliousness kings withholding tribute money for thirteen successive years. Having aligned with Kedarlaomer, Amraphel joined forces with	שִׁנָּר
<i>Aryoch</i> , the	אַרְיוֹךְ
<i>king</i> of	מֶלֶךְ
<i>Elasar</i> and	אֶלְסָר
<i>Kedarlaomer</i> (f/k/a Ailam, son of Sheim (Shem)), the	קְדָרְלָעֹמֶר
<i>king</i> of	מֶלֶךְ
<i>Ailam</i> ,	עֵילָם
<i>and Tidal</i> ,	וְתִדְעָל
<i>king</i> of the	מֶלֶךְ

¹³¹ Prior to building the tower of Bavel, Amraphel (a/k/a Nimrod) condemned Avram (l/k/a Avraham) to death by means of incineration inside a giant fiery furnace (Avram miraculously survived) (See Genesis 10:10). Some Assyrologists believe Amraphel and Hammurabi are one in the same person.

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<i>Goyim</i> ¹³² and declared war against the five kings withholding tribute monies to Kedarlaomer. The four kings recognized that king Tidal excelled above all in the art of warfare and appointed him as their supreme wartime commander.	גוֹיִם
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Genesis 14:2

After forming an alliance, Kings Amraphel (a/k/a Nimrod), Aryoch, Kedarlaomer (f/k/a Ailam, son of Sheim (Shem)) and Tidal were intent upon laying siege to various clans they believed might align themselves with the five kings, and to achieve their objective, <i>made</i> a declaration of	עָשׂוּ
<i>war</i> upon them. They were intent upon doing battle	מִלְחָמָה
<i>with</i> king	אֶת
<i>Bera</i> ,	בְּרָע
<i>king</i> of	מֶלֶךְ
<i>Sedom</i> (Sodom)	סְדֹם
<i>and with</i>	וְאֶת
<i>Birsha</i> ,	בִּרְשָׁע
<i>king</i> of	מֶלֶךְ
<i>Amorah</i> (Gomorraah), and with	עֲמֹרָה
<i>Shinav</i> ,	שִׁנְאָב
<i>king</i> of	מֶלֶךְ
<i>Admah</i> ,	אֲדָמָה
<i>and with Shemeiver</i> ,	וְשִׁמְעֵיבֶר
<i>king</i> of	מֶלֶךְ
<i>Tzevoyim</i> ,	צִבְיִים
<i>and with the king</i> of	וּמֶלֶךְ
<i>Bela</i> whose territory encompassed	בְּלָע
<i>that</i> place now known by the name of	הָיָא
' <i>Zoar</i> '. ¹³³ Kings Bera, Birsha, Shinav, Shemeiver and the king of Bela (n/k/a Zoar) formed an alliance in anticipation of engaging the combined armies of kings Amraphel, Aryoch, Kedarlaomer and Tidal laying siege to various territories and making a conquistadorial beeline toward their respective kingdoms.	צֶעַר

Genesis 14:3

<i>All</i> five of	כָּל
<i>these</i> kings agreed that the best chance of avoiding defeat at the hands of the combined armies of kings Amraphel (a/k/a Nimrod), Kedarlaomer, Aryoch and Tidal, was to	אֵלֶּה
<i>join forces</i> and engage their enemies	הִתְבָּרְוּ
<i>in</i> the	אֵל

¹³² The various factions aligning themselves with one another formed a new world empire. The Author of the Torah called this newly formed alliance of nations 'Goyim' (the Hebrew word for 'Nations').

¹³³ It was just a matter time before God initiated the destruction of the five cities situated on the Jordan Plain. Regarding the destruction of Zoar, one of the five cities situated on the Jordan Plain, God had to alter the manner of the destruction of that city because Lot insisted on seeking refuge there. Rather than destroying Zoar, God caused fire and brimstone to rain down upon it to force Lot to flee prior to the destruction of every living contained therein.

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<i>valley</i> of	עֵמֶק
<i>Siddim</i> . Siddim was that particular parcel of land	הַשְּׂדִים
<i>that</i> after a flood, was renamed the	הוּא
'Sea' of	יָם
<i>the Salt</i> '. ¹³⁴	הַמֶּלַח

Genesis 14:4

For <i>two</i> and	שְׁתֵּים
<i>ten</i>	עֶשְׂרֵה
<i>years</i> , the five kings (Bera, Birsha, Shinav, Shemeiver and the king of Bela (n/k/a Zoar))	שָׁנָה
<i>served</i> and aligned themselves	עָבְדוּ
<i>with</i> king	אֶת
<i>Kedarlaomer</i> . During the	כְּדָרְלַעֲמֹר
<i>third</i> and	וּשְׁלִישׁ
<i>tenth</i>	עֶשְׂרֵה
<i>year</i> of their service to and alliance with Kedarlaomer, the five kings agreed to cease paying him tribute monies. Upon realizing	שָׁנָה
<i>they</i> (the five kings) <i>had rebelled</i> against him, Kedarlaomer aligned himself with kings Amraphel (a/k/a Nimrod), Arioch and Tidal.	מָרְדּוּ

Genesis 14:5

Kings Kedarlaomer, Amraphel (a/k/a Nimrod), Arioch and Tidal had it in mind to declare war against their enemies, <i>and</i> to achieve their objective, went to war <i>in the fourth</i> and	וּבְאַרְבַּע
<i>tenth</i>	עֶשְׂרֵה
<i>year</i> of the preceding thirteen years of the kings' withholding tribute payment to king Kedarlaomer. Kings Amraphel (a/k/a Nimrod), Aryoch and Tidal	שָׁנָה
<i>came</i> to the aid of king	בָּא
<i>Kedarlaomer</i> who, prior to waging war against the five rebellious kings, had it in mind to lay siege to various clans whom he believed might align themselves with the five kings. Kedarlaomer gave word for his subservient kings to initiate war with the various clans whom he believed might align themselves with the five kings,	כְּדָרְלַעֲמֹר
<i>and the kings</i> (Amraphel, Aryoch and Tidal)	וְהַמְּלָכִים
<i>who</i> , one year earlier, had been king Kedarlaomer's enemies, joined forces	אִשָּׁר
<i>with him</i> ,	אִתּוֹ
<i>and defeated</i> the 'Rephaim'. The collective forces of kings Kedarlaomer, Amraphel, Aryoch and Tidal battled	וַיִּכּוּ
<i>with</i> and defeated the people collectively known as the	אֶת
' <i>Rephaim</i> ', native to the land of	רִפְאִים
<i>Ashteros</i>	בְּעֶשְׂתֵּרֶת
<i>Karnayim</i> . Emboldened by their victory over the Rephaim, Kings Kedarlaomer, Amraphel, Aryoch and Tidal set their sights on,	קַרְנַיִם
<i>and</i> battled <i>with</i> and defeated	וְאֶת
<i>the 'Zuzim'</i> who resided	הַזּוּזִים
<i>in Ham</i> . Emboldened by their victory over the Zuzim, Kings Kedarlaomer, Amraphel, Aryoch and Tidal set their sights on,	בְּהֵם

¹³⁴ 'Dead Sea' is the name of the body of water cited in this Torah passage as the 'Sea of the Salt'.

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<i>and</i> battled <i>with</i> the people known as	וְאֵת
<i>the 'Aimim'</i> who resided	הָאִיִּמִּים
<i>in Shaveh</i>	בְּשָׁוִי
<i>Kiryasayim</i> . Emboldened by their victory over the Aimim, Kings Kedarlaomer, Amraphel, Aryoch and Tidal set their sights on,	קִרְיַסְאִיִּם

Genesis 14:6

<i>and</i> battled <i>with</i> the people known as	וְאֵת
<i>the 'Chorites'</i> . The combined forces of kings Kedarlaomer, Amraphel (a/k/a Nimrod), Aryoch and Tidal battled the Chorites	הַחֹרִי
<i>within</i> the confines of <i>their</i> native <i>hills</i> . The combined forces of kings Kedarlaomer, Amraphel, Aryoch and Tidal fought the Chorites on the hills of	בְּהִרְרָם
<i>Seir</i> , overwhelmed and forced them to retreat, and pursued them	שַׁעִיר
<i>as far as</i>	עַד
<i>Eil</i>	אֵיל
<i>Paran</i> ,	פָּאֶרָן
<i>that</i> particular parcel of land situated	אֲשֶׁר
<i>on</i> the periphery of	עַל
<i>the desert</i> .	הַמִּדְבָּר

Genesis 14:7

The combined armies of kings Kedarlaomer, Amraphel (a/k/a Nimrod), Aryoch and Tidal were intent upon battling against the Amalekites and the Amorites, <i>and</i> to achieve their objective, <i>turned</i> their forces around	וַיִּשְׁבּוּ
<i>and went</i>	וַיֵּבֵאוּ
<i>to</i>	אֶל
<i>Ein</i>	עֵין
<i>Mishpat</i> (Fountain of Judgment). Future events dictated the renaming of 'Ein Mishpat' to 'Kadeish' (Holiness). People refer to	מִשְׁפָּט
<i>that</i> particular parcel of land formerly known as 'Ein Mishpat' as	הוּא
<i>'Kadeish'</i> . ¹³⁵ The combined armies of kings Kedarlaomer, Amraphel, Aryoch and Tidal continued warring upon	קָדֵשׁ
<i>and conquering</i> the indigenous populations	וַיִּכְבוּ
<i>with</i> their armies, and prior to moving on to their next conquest, destroyed	אֶת
<i>every</i>	כָּל
<i>field</i> used for farming. After defeating	שָׂדֵה
<i>the Amaleik</i> people, the combined armies of kings Kedarlaomer, Amraphel, Aryoch and Tidal razed the fields as a means of denying them sustenance that could strengthen their resolve toward pursuing and reengaging them in battle. Emboldened by their victory over the Amaleik, kings Kedarlaomer, Amraphel, Aryoch and Tidal hoped to engage the Emorites in battle and achieve the same outcome. Amaleik,	הָעֲמָלֵקִי

¹³⁵ Some believe this Torah verse alludes to a future incident occurring in the land of Merivah. To appease the thirst of the people whom He freed from Egyptian bondage, God commanded Moshe (Moses) to bring forth a 'fountain' of waters by speaking to a rock formation located at Merivah. Angered by the impatience and arrogance of his thirsty people, rather than verbally coaxing water from the rock, Moshe struck it. God punished Moshe by denying him entry into the Promised Land.

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<i>as well as</i> Emorites had reason to fear the combined forces of kings Kedarlaomer, Amraphel, Aryoch and Tidal intent upon battling	וְגַם
<i>with</i>	אֶת
<i>the Emorites</i> , who, at the time, were	הָאֱמֹרִי
<i>the ones living</i>	הַיֹּשֵׁב
<i>in Chazazon</i>	בְּחִצְצוֹן
<i>Tamar</i> . ¹³⁶	תָּמָר

Genesis 14:8

The five kings (Bera, Birsha, Shinav, Shemeiver and the king of Bela (n/k/a Zoar) received news that the four kings defeated the Rephaim, Zuzim, Aimim, Chorites, Amaleikites and the Emorites. The five kings had it in mind to fight against the combined armies of kings Kedarlaomer, Amraphel (a/k/a Nimrod), Aryoch and Tidal, <i>and</i> to achieve their objective, <i>marched out</i> to the battlefield and girded themselves for battle. The	וַיָּצֵא
<i>king</i> of	מֶלֶךְ
<i>Sedom</i> (Sodom)	סֹדֶם
<i>and</i> the <i>king</i> of	וּמֶלֶךְ
<i>Amorah</i> (Gomorraah)	עֲמֹרָה
<i>and</i> the <i>king</i> of	וּמֶלֶךְ
<i>Admah</i>	אֲדָמָה
<i>and</i> the <i>king</i> of	וּמֶלֶךְ
<i>Tzevoyim</i>	צִבְיִים
<i>and</i> the <i>king</i> of	וּמֶלֶךְ
<i>Bela</i> situated their respective armies onto the battlefield and girded themselves for battle with the combined armies of kings Kedarlaomer, Amraphel, Aryoch and Tidal. The cities 'Bela' and 'Zoar' are one in the same. Bela	כָּלֵעַ
<i>is</i>	הוּא
<i>Zoar</i> . The generals of the armies of kings Bera, Birsha, Shinav, Shemeiver and the king of Zoar had it in mind to unify their armies,	צִעַר
<i>and</i> to achieve their objective, <i>joined</i> forces. There was not a king	וַיַּעֲרֹכוּ
<i>among them</i> disinclined toward engaging them (the combined armies of kings Kedarlaomer, Amraphel, Aryoch and Tidal) in	אִתָּם
<i>battle</i> . The two armies agreed to battle one another	מִלְחָמָה
<i>in</i> the <i>valley</i> of	בְּעֵמֶק
<i>the Siddim</i> .	הַשְּׂדִים

Genesis 14:9

The combined armies of the five kings ((the king of Sedom (Sodom), the king of Amorah (Gomorraah), the king of Admah, the king of Tzevoyim and the king of Bela (n/k/a Zoar)) were at war <i>with</i> the combined armies of the four kings	אֶת
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¹³⁶ Chazazon Tamar (a/k/a 'Ein Gedi'). Between battles, Amraphel (a/k/a Nimrod) slept and had a prophetic dream revealing that Avram (I/k/a Abraham) was living in the vicinity where his army and the other kings' armies were engaged in battle. Happening upon an ideal opportunity to exact revenge upon Avram, who, three years earlier, walked out unscathed despite spending a prolonged period inside Nimrod's fiery furnace, prompted Amraphel to plan to lure Avram into a trap by capturing Avram's nephew Lot.

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((<i>Kedarlaomer</i> ,	קְדָרְלָעֹמֶר
<i>king of</i>	מֶלֶךְ
<i>Eilam</i> ,	עֵילָם
<i>and Tidal</i> ,	וְתִדְעָל
<i>king of</i>	מֶלֶךְ
<i>Goyim</i> (Nations)	גוֹיִם
<i>and Amraphel</i> (a/k/a Nimrod),	וְאַמְרָפֶל
<i>king of</i>	מֶלֶךְ
<i>Shinar</i> (a/k/a Babylon)	שִׁנְעָר
<i>and Aryoch</i> ,	וְאַרְיוֹךְ
<i>king of</i>	מֶלֶךְ
<i>Elasar</i>)). The combined armies of the	אַלְסָר
<i>four</i>	אַרְבָּעָה
<i>kings</i> , after battling	מְלָכִים
<i>with</i> the combined armies of	אֶת
<i>the five</i> kings were overwhelmed and forced to retreat, ¹³⁷	הַחֲמִשָּׁה

Genesis 14:10

<i>and</i> while fleeing toward <i>the valley</i> of	וְעַמְק
<i>the Siddim</i> , were unaware of	הַשְּׂדִימִים
<i>pits</i> upon	בְּאֵרֹת
<i>pits</i> of	בְּאֵרֹת
<i>tar</i> directly on their path. ¹³⁸ The two kings maintained their distance from their enemy	הַחֹמֶר
<i>and</i> continued doing so until disaster ensued <i>when they</i> came upon a tar pit while	וַיִּגְסּוּ
<i>fleeing</i> . The	
<i>king of</i>	מֶלֶךְ
<i>Sedom</i> (Sodom)	סֹדֶם
<i>and</i> the king of <i>Amorah</i> (Gomorra) encountered	וְעַמְרָה
<i>and fell</i>	וַיִּפֹּל
<i>in there</i> ,	שָׁמָּה
<i>and the ones remaining</i> unencumbered by the tar pits caught sight of a cluster of	וְהַנִּשְׁאָרִים
<i>mountains</i> and	הָרָה
<i>fled</i> toward them. ¹³⁹	נָסוּ

¹³⁷ The following five kings (the king of Sedom (Sodom), the king of Amorah (Gomorra), the king of Admah, the king of Zeboiim, and the king of Bela (Zoar)) prepared to battle against the following four kings (Kedarlaomer, king of Elam, Tidal, king of Goyim, Amraphel (a/k/a Nimrod), king of Shinar (Babylon), and Aryoch, king of Elasar). During the course of this war, the combined forces of the four kings captured Avram's (l/k/a Avraham) nephew Lot. Avram was intent upon rescuing Lot from captivity. Knowing the size of the combined armies of the four kings numbered in the thousands, Avram did not shy away from engaging them with his army comprised of 317 men. Avram and his 317 men defeated the combined armies of the four kings and rescued Lot.

¹³⁸ The same type of tar used as mortar in the building of the tower of Bavel.

¹³⁹ After thanking The God of Avram (l/k/a Avraham) for extricating him from the tar pit he fell into while retreating from battle, the king of Amorah (Gomorra) held out hope that Avram,

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Genesis 14:11

The combined armies of king Kedarlaomer, Amraphel (a/k/a Nimrod), Aryoch and Tidal defeated the combined armies comprised of the king of Sedom (Sodom), the king of Amorah (Gomorra), the king of Admah, the king of Zeboiim, and the king of Bela (Zoar). The victorious kings had it in mind to lay claim to the spoils of war, and to achieve their objective, entered into Sedom and Amorah, captured the Sedomites <i>and seized</i> all their possessions. They took	וַיִּקְחוּ
<i>with</i> them	אֶת
<i>all</i> the	כָּל
<i>movable property</i> found in	רֶכֶשׁ
<i>Sedom</i>	סֶדֶם
<i>and Amorah</i>	וְעַמֹּרָה
<i>and</i> absconded <i>with</i>	וְאֶת
<i>all</i>	כָּל
<i>their food</i> . The combined armies of the four kings gathered up the Sedomite spoils of war	אֶכְלָם
<i>and went away</i> .	וַיֵּלְכוּ

Genesis 14:12

The combined forces of the four kings (Kedarlaomer, king of Elam, Tidal, king of Goyim, Amraphel (a/k/a Nimrod), king of Shinar (a/k/a Babylon) and Aryoch, king of Elasar)) captured <i>and took</i> Avram's (I/k/a Abraham) nephew Lot	וַיִּקְחוּ
<i>with</i> them. Having failed to kill Avram by way of incineration inside a large furnace, Amraphel resorted to holding	אֶת
<i>Lot</i> hostage to lure Avram (whom he knew would attempt to rescue his nephew) into a trap. Overcome with the loss of his freedom	לוֹט
<i>and with</i> the loss of	וְאֶת
<i>his movable property</i> , Lot bemoans his dire situation. The	רֶכֶשׁוֹ
<i>son</i> of the	בְּנוֹ
<i>brother</i> of	אָחִי
<i>Avram</i> was at the mercy of the combined forces of the four kings. The combined forces of the four kings sacked Sedom (Sodom), imprisoned the Sedomites, seized their possessions,	אֶבְרָם
<i>and departed</i> from their latest site of conquest. Prior to the invasion of Sedom, Lot was a wealthy man,	וַיֵּלְכוּ
<i>and he</i> who enjoyed	וְהוּא
<i>living</i>	יָשָׁב
<i>in Sedom</i> had become a destitute prisoner of war.	בְּסֶדֶם

Genesis 14:13

Og, king of Bashan, was the sole survivor of a people known as the Rephaim who were defeated at Ashteros Karnayim ¹⁴⁰ . Og had it in mind to inform Avram (I/k/a Abraham) of Lot's capture, <i>and</i> to achieve his objective, <i>came</i> into Avram's camp. Referring to	וַיְבֵא
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whom God extricated from Amraphel's (a/k/a Nimrod) fiery furnace, would aid him in subsequent battles.

¹⁴⁰ See Genesis 14:4.

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himself as	
' <i>the refugee</i> ', Og asked to be situated in Avram's presence,	הַפְּלִיט
<i>and</i> while in his presence, <i>told</i> the story of Lot's capture	וַיַּגֵּד
<i>to Avram</i> ,	לְאַבְרָם
<i>the Ivri</i> . ¹⁴¹ Avram reacted adversely to the news of the capture of his kin,	הָעִבְרִי
<i>and he</i> who	וְהוּא
<i>dwelt</i>	שָׁכַן
<i>in the Plains</i>	בְּאֵלְנֵי
<i>of Mamrei</i>	מִמְרֵא
<i>the Emorite</i> , had it in mind to take action toward emancipating Lot from his captors, and to achieve his objective, sought to make an alliance with Mamrei, Mamrei's	הָעַמְרִי
<i>brother</i>	אָחִי
<i>Eshkol</i>	אֶשְׁכּוֹל
<i>and Mamrei's brother</i>	וְאָחִי
<i>Aneir</i> . Prior to the war, Avram spoke of his interaction with God to Mamrei, Eshkol and Aneir,	עֲנֵיר
<i>and they</i> , having been proselytized to and convinced by Avram that there was only One Supreme	וְהֵם
<i>Master</i> of the Universe, entered into the same God/man	בְּעָלִי
<i>covenant</i> as had	כְּרִית
<i>Avram</i> .	אַבְרָם

Genesis 14:14

It had been a while since Avram (I/k/a Avraham) and Lot separated from one another, <i>and when he heard</i> of Lot's imprisonment,,	וַיִּשְׁמַע
<i>Avram</i> knew	אַבְרָם
<i>that</i>	כִּי
<i>he</i> (Lot) <i>was</i> taken <i>captive</i> because Lot was	נִשְׁבָּה
<i>his</i> (Avram's) <i>kinsman</i> . Avram had it in mind to take action toward freeing Lot,	אָחִיו
<i>and</i> to achieve his objective, <i>called out</i> for his men whom he trained in the art of war to gather around and become party to rescuing Lot. Avram had	וַיִּרָק
<i>with</i> him an army of 318 men whom he referred to as	אֶת
' <i>his trained ones</i> '. Avram formed an army from	חֲנִיכָיו
<i>the ones born</i>	יְלִידֵי
<i>into his household</i> . Avram's troops numbered	בֵּיתוֹ
<i>eight</i> ,	שְׁמֹנֶה

¹⁴¹ 'Avram the Ivri' means 'Avram the Hebrew'. 'Ivri' means 'the other side'. People referred to Avram (I/k/a Avraham) and his people as those originating from the 'other side' of the Nile River. The word 'Ivri' would evolve into the word 'Hebrew' and the name used to describe Avram's covenant-observant people and progeny. In Avram's time, it was common for people to refer to them as 'the people who come from the other side of the Nile River'. Conversely, when one spoke of the Egyptians, one would refer to them as 'those Easterners' (Mitzraim). Og told Avram about Lot's capture to incentivize him into action. Og hoped that Avram's involvement in Lot's rescue would either result in Avram defeating his enemies or Avram dying in battle. If Avram died in battle, Og would marry his widow Sarai (I/k/a Sarah) and acquire her late husband's possessions.

An Anatomically Correct Translation of Genesis

<i>ten</i>	עָשָׂר
<i>and three</i>	וּשְׁלֹשׁ
<i>hundred</i> . Avram and his 318 men had it mind to rescue Lot,	מֵאוֹת
<i>and</i> to achieve their objective, <i>pursued</i> Lot's captors	וַיִּרְדְּף
<i>until</i> they found themselves situated in a place known by the name of	עַד
'Dan'. ¹⁴²	דָּן

Genesis 14:15

Failing to find Lot in Dan, Avram (l/k/a Avraham) and his servants pursue the combined armies of the four kings until happening upon their encampment. In response to his 318 men having to battle against thousands, Avram devised a battle strategy to even the odds, <i>and</i> to achieve his objective, <i>divided</i> his 318 men into smaller fighting groups to battle	וַיִּחָלֶק
<i>against them</i> (the combined armies of the four kings). It was during the	עֲלֵיהֶם
<i>night</i> that	לַיְלָה
<i>he</i> (Avram)	הוא
<i>and his</i> 318 <i>servants</i> engaged the combined armies of the four kings in battle	וַעֲבָדָיו
<i>and smote them</i> . While battling and defeating the combined armies of the four kings, Avram and his 318 men killed three of the four kings. ¹⁴³ Avram and his men defeated the combined armies of the four kings, but failed to find and rescue Lot. Avram had it in mind to continue pursuing Lot's captors,	וַיִּכֶם
<i>and</i> to achieve his objective, <i>pursued them</i>	וַיִּרְדְּפֵם
<i>as far as</i>	עַד
<i>Chovah</i> (f/k/a Dan), ¹⁴⁴	חֹבָה
<i>that</i> particular parcel of land one would pass through	אֲשֶׁר
<i>from the left</i> (North) if one had it in mind	מִשְׁמָאל
<i>to</i> situate himself in <i>Damascus</i> .	לְדַמְשֶׁק

Genesis 14:16

Avram (l/k/a Avraham) and his 318 men defeated the combined armies of Kedarlaomer, king of Eilam, Tidal, king of Goyim and Amraphel (a/k/a Nimrod), king of Shinar (l/k/a Babylon) and Aryoch, king of Elasar. Avram and his men freed the prisoners captured	וַיִּשָּׁב
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¹⁴² While situated in the city of Dan, Avram (l/k/a Avraham) had a prophetic vision in which he saw some of his descendants growing impatient while waiting for their prophet Moshe (Moses) to return from God's presence and disseminate the knowledge of the Torah. Prior to Moshe's return, the seeds of their impatience bore blasphemous fruit in the form of a golden calf they forced Moshe's brother Aharon (Aaron) to construct. They had the temerity to worship the golden calf and abandon their belief in the One True God Who recently freed them from slavery and performed all manner of miracles for their benefit. Avram temporarily halted his mission of rescuing Lot because he needed to recuperate from of the physical and emotional toll the prophetic vision had exacted upon his body and mind.

¹⁴³ Of the four kings who engaged Avram's (l/k/a Avraham) forces, only Amraphel (a/k/a Nimrod) survived.

¹⁴⁴ In this verse, The Author of the Torah refers to Dan as 'Chovah' (Guilty) because it is where Avram (l/k/a Avraham) had a prophetic vision of the newly emancipated covenant-observant people, who, during Moshe's (Moses) 40-day absence, reverted to idol worship prior to Moshe's return from atop Mount Sinai.

An Anatomically Correct Translation of Genesis

by the combined forces of the four kings, <i>and recovered</i> Sedom's (Sodom) movable property. Intent upon the repatriation of people and property, Avram formed a caravan comprised of the former Sedomite prisoners of war and their recovered property wrested from the hands of the defeated combined armies of the four kings. While occupied	
<i>with</i> reclaiming	את
<i>all</i>	כל
<i>the movable property</i> taken from the hands of his defeated enemies, Avram found and liberated his nephew Lot from his former captors,	הָרֶכֶשׁ
<i>and</i> was all <i>too</i> eager to bring him back	וְגַם
<i>with</i> him to Sedom. After rescuing	את
<i>Lot</i>	לוֹט
<i>(his kinsman</i> (nephew))	אָחִיו
<i>and</i> reclaiming <i>his</i> (Lot's) <i>movable property</i> , Avram journeyed toward Sedom. Avram	וַיִּרְכָּשׁוּ
<i>brought back</i> to Sedom all the male Sedomites captured by the combined armies of the four kings,	הַשִּׁיב
<i>and</i> he <i>also</i> brought back	וְגַם
<i>with</i> him all	את
<i>the women</i> captured by the combined armies of the four kings. Upon seeing Avram's caravan approaching, border guards sent word to the king of Sedom,	הַנָּשִׁים
<i>and</i> upon seeing Avram <i>with</i> all	וְאֵת
<i>the</i> newly emancipated Sedomite <i>people</i> , the king of Sedom had it in mind to express his gratitude toward Avram,	הָעָם

Genesis 14:17

<i>and</i> to achieve his objective, <i>came out</i> to meet him. The	וַיֵּצֵא
<i>king</i> of	מֶלֶךְ
<i>Sedom</i> (Sodom) came out	סֶדֶם
<i>to meet him</i> (Avram) (l/k/a Avraham))	לִקְרֹאתוֹ
<i>after</i>	אַחֲרֵי
<i>his</i> (Avram's) triumphant <i>return</i>	שׁוּבוֹ
<i>return from defeating</i> the combined forces of the four kings. Avram and his 318 men returned triumphant from the war	מִהַכּוֹת
<i>with</i> king	את
<i>Kedarlaomer</i>	כְּדָרְלַעֲמֹר
<i>and with</i>	וְאֵת
<i>the</i> other three <i>kings</i>	הַמְּלָכִים
<i>who</i> aligned themselves	אֲשֶׁר
<i>with him</i> . ¹⁴⁵ The victors of the first world war in history gathered	אֹתוֹ
<i>unto</i> the place known as the	אֶל
<i>'Vale</i> of	עֵמֶק
<i>Shaveh'</i> (the 'Flat Valley' or the 'King's Valley'). It was in	שָׁוֶה
<i>that</i> particular	הוּא
<i>valley</i> where	עֵמֶק

¹⁴⁵ Including Amraphel (a/k/a Nimrod).

An Anatomically Correct Translation of Genesis

<i>the king</i> of Sedom chose to honor Avram and celebrate his victory over king Kedarlaomer and the combined forces of the other kings. Upon meeting Avram, the king of Sedom expressed gratitude to The God of Avram for enabling Avram's army of 318 men to defeat armies comprised of thousands. The king of Sedom also thanked The God of Avram for enabling him to self-extricate from the tar pits inundating and halting him from further retreating from the enemy. Rather than looking up to the king of Sedom, the Sedomites looked up to Avram, their liberator, whom they acknowledged as a prince of God and superior in rank to their king.	הַמֶּלֶךְ
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Genesis 14:18

Noach's (Noah) son Sheim (Shem) (a/k/a 'Malki Zedek') ('King of the Righteous' and survivor of the Great Flood) had it in mind to provide Avram (I/k/a Avraham) and his allies with food and drink, <i>and</i> to achieve his objective, <i>Malki</i>	וּמִלְכִּי
<i>Zedek,</i>	צֶדֶק
<i>king</i> of	מֶלֶךְ
<i>Shaleim</i> (Salem) and the progenitor of the Semites,	שָׁלֵם
<i>brought out</i>	הוֹצִיא
<i>bread</i>	לֶחֶם
<i>and wine</i> . Sensing Avram's anguish over killing so many people, Malki Zedek set about comforting him with words absolving him of any wrongdoing. Malki Zedek, father of the Semites, told Avram that he did not harbor animosity toward him for killing so many of his kin. God needs someone to minister to the monotheists,	וַיִּוֶּן
<i>and</i> to achieve His objective, <i>He</i> appoints Malki Zedek as His	וְהוּא
<i>Kohein</i> (Priest). Malki Zedek's relationship	כֹּהֵן
<i>to God</i> is to espouse the word of	לְאֵל
<i>the</i> One sentient Being endowed with a <i>higher</i> degree of spirituality than any sentient being in the universe.	עֲלִיוֹן

Genesis 14:19

After consoling Avram (I/k/a Avraham), Malki Zedek (King of the Righteous) a/k/a Sheim (Shem)) had it in mind to confer a blessing upon him, <i>and</i> to achieve his objective, called for Avram to appear before him. Malki Zedek expressed his desire to <i>bless him</i> (Avram),	וַיְבָרֶכְהוּ
<i>and said,</i>	וַיֹּאמֶר
" <i>Blessed</i> is	בָּרוּךְ
<i>Avram</i> , servant	אֲבָרָם
<i>to God,</i>	לְאֵל
<i>the</i> One sentient Being possessing a <i>higher</i> degree of spirituality than any sentient being in the universe and known by man as the	עֲלִיוֹן
<i>Maker</i> of	קוֹנֵה
<i>heaven</i>	שָׁמַיִם
<i>and earth,</i>	וָאָרֶץ

Genesis 14:20

<i>and bless</i>	וַיְבָרֶךְ
<i>God,</i>	אֵל
<i>the</i> One sentient Being endowed with a <i>higher</i> degree of spirituality than any sentient being	עֲלִיוֹן
<i>Who</i>	אֲשֶׁר

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<i>delivered</i>	מָגֵן
<i>your enemies</i>	צָרֶיךָ
<i>into your hand.</i> " Avram (I/k/a Avraham) confided in Sheim and expressed anguish and guilt for killing many of Sheim's descendants. To assuage Avram's guilt and anguish, Sheim told Avram that by way of a prophetic vision, God told him to incite the five kings into revolting against king Kedarlaomer. After thanking Sheim for his blessings, insight and words of comfort, Avram had it in mind to make a priestly contribution to Sheim,	כִּידָךָ
<i>and</i> to achieve his objective, <i>gave</i>	וַיִּתֵּן
<i>him</i>	לּוֹ
<i>a tithe.</i> Avram took one-tenth	מֵעֶשֶׂר
<i>from everything</i> he owned and tithed it to Sheim, God's 'Kohein Gadol' (High Priest). ¹⁴⁶	מִכָּל

Genesis 14:21

The king of Sedom (Sodom) witnessed Avram (I/k/a Avraham) give a tenth of his wealth to Sheim (Shem) and saw an opportunity to offer Avram an opportunity to make up the loss through the acceptance of spoils of war. The king of Sedom wanted Avram to be indebted to him, <i>and</i> to achieve his objective, <i>said</i> the	וַיֹּאמֶר
<i>king</i> of	מֶלֶךְ
<i>Sedom</i>	סְדֹם
<i>to</i>	אֶל
<i>Avram</i> , "If you are amenable toward repatriating the newly liberated Sedomites, then	אַבְרָם
<i>give</i> them back	תֵּן
<i>to me.</i> Repatriate	לִי
<i>the souls</i> who, prior to their capture and subsequent liberation, were subjects in my kingdom. Return my people to me	הַנָּפְשׁ
<i>and</i> take possession of <i>the movable property</i> taken by my enemies and reclaimed by your army.	וְהָרֶכֶשׁ
<i>Take</i> possession of all the movable property recovered from my enemies. Take	קַח
<i>for yourself</i> the spoils of war."	לָךְ

Genesis 14:22

After contemplating the manner in which to reply to the king of Sedom's (Sodom) proposition to repatriate the Sedomites in exchange for the spoils of war, Avram (I/k/a Avraham) signals his intent to answer <i>and says</i>	וַיֹּאמֶר
<i>Avram</i>	אַבְרָם
<i>to</i> the	אֶל
<i>king</i> of	מֶלֶךְ
<i>Sedom</i> , "I will repatriate the Sedomites and decline any compensation borne out of the spoils of war. Having lifted my hand in war, I	סְדֹם
<i>lift up</i>	הִרְמַתִּי
<i>my hand</i> prior	יָדִי
<i>to</i> uttering the following oath in the presence of	אֶל
<i>AdoShem</i> (Ruler of the Universe), whom Sheim referred to as	יְהוָה
<i>'God</i>	אֱלֹהִים

¹⁴⁶ Another 'Kohein Gadol' of note would be the yet-to-be born Aharon (Aaron), brother of Moshe (Moses).

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<i>the Most High</i> ’ and	עֲלִיוֹן
<i>Maker</i> and Possessor of all that is in	קִנָּה
<i>heaven</i>	שָׁמַיִם
<i>and earth</i> ’. I stand before God, the Most High and Maker and Possessor of all that is in heaven, and refuse to accept any form of compensation for emancipating your people from your enemies.	וְאֶרֶץ

Genesis 14:23

I would refuse to accept, <i>if</i> , as a means of remuneration, the king of Sedom (Sodom) offered as much as a	אִם
<i>thread</i> or	מִחוּט
<i>even</i> a	וְעַד
<i>string</i> from a	שָׁרוֹף
<i>sandal</i> .	נֶעַל
<i>And if</i>	וְאִם
<i>I were to take</i>	אֶקַּח
<i>from anything</i>	מִכָּל
<i>that</i> belonged	אֲשֶׁר
<i>to you</i> or your people, the king of Sedom would be inclined toward bragging about elevating Avram (I/k/a Avraham) to the status of a wealthy man. I refuse to allow you to become my benefactor. I call upon everyone to witness my refusal to receive compensation from the king of Sedom for liberating his people.	לָךְ
<i>And</i> if the king of Sedom claims to have remunerated Avram for liberating his subjects, then <i>no</i> one present today	וְלֹא
<i>will</i> hear <i>you say</i>	תֹּאמַר
<i>I</i>	אֲנִי
<i>made</i> him <i>rich</i> ’, or say, ‘I parted	הַעֲשֵׂיתִי
<i>with</i> spoils of war to compensate	אֶת
<i>Avram</i> for emancipating my subjects’. Credit for winning the war belongs to my comrades who defeated our enemies	אֶבְרָם

Genesis 14:24

<i>without me</i> . It is	בְּלִעְדִּי
<i>only</i> fair that they keep their shares of the spoils as compensation for participating in the war. Forgive my comrades’ debt for	רַק
<i>whatever</i> food	אֲשֶׁר
<i>they ate</i> . My men should not be indebted to you for food seized from your defeated enemies and consumed while journeying from the battleground to your kingdom. As for	אָכְלוּ
<i>the men</i> who helped me, but did not engage the enemy in battle, I implore you to allow them to keep their share of the spoils of war acquired prior to arriving here. In addition to the aforementioned allies, there were three men committed to and aligned with our cause,	הַנִּעָרִים
<i>and</i> with regard to the <i>share of</i> the spoils of war acquired by	וְחֶלֶק
<i>the three men</i>	הָאֲנָשִׁים
<i>who</i> guarded our campsite while my army engaged your enemies in war, I implore you to allow them to keep their wartime earnings. They, who were not part of the entourage who	אֲשֶׁר

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<i>went</i>	הָלְכוּ
<i>with me</i> to engage your enemies in battle, guarded our campsite until we returned. Their names are	אֶתִּי
<i>Aneir</i> ,	עֲנִיר
<i>Eshkol</i>	אֶשְׁכּוֹל
<i>Mamrei</i> and having aided me during the war,	וּמַמְרֵי
<i>they</i> should keep their respective shares of the spoils. Please	הֵם
<i>let them take</i> possession of	יִקְחוּ
<i>their share</i> of the spoils of this war without being indebted to you." ¹⁴⁷	חֶלְקָם

¹⁴⁷ The Torah portends of a future event in which David, King of Israel, knowledgeable of the incident involving Avram (I/k/a Avraham) and the King of Sedom (Sodom), emulates Avram by passing a law allowing comrades in arms a share of the spoils of war.