

An Anatomically Correct Translation of Genesis

Genesis 16:1

Avram (I/k/a Avraham) marked the passing of the tenth year since God promised to enable him to father a son by way of Sarai (I/k/a Sarah), <i>and</i> was concerned as to why <i>Sarai</i> , his 75-year-old	וְשָׂרִי
<i>wife</i> , had yet to conceive.	אִשָּׁת
<i>Avram</i> could	אֲבִרָם
<i>not</i> understand the nature of the impediment barring Sarai from motherhood	לֹא
<i>and had</i> no idea of God's rationale for barring her from <i>bearing</i> children. Sarai's barrenness was a mystery	זִקְלָהּ
<i>to him</i> . The onset of famine forced Avram and Sarai to journey from Canaan to Egypt to procure food. Avram and Sarai encountered Pharaoh, ruler of Egypt who, upon seeing Sarai, had it in mind to engage her in intimate fashion. God interceded on Avram and Sarai's behalf by rendering Pharaoh impotent. Convinced that The God of Avram is superior to any of the gods he worships, and sorrowful for inflicting mental anguish upon Avram and Sarai, Pharaoh compensates Avram with tangible goods, livestock and servants. Pharaoh envisions his daughter procreating with Avram,	לוֹ
<i>and</i> conscripts Hagar <i>to</i> serve <i>her</i> (Sarai). As a means of facilitating the unification and procreation between Avram and Hagar, Pharaoh designates his daughter to serve as Sarai's	וְלֶהָ
<i>maidservant</i> . Pharaoh introduces his	שִׁפְחָהּ
<i>Egyptian</i> daughter to Avram and Sarai	מִצְרַיִת
<i>and</i> after citing her transition from Egyptian princess to Sarai's servant, tells them <i>her name</i> is	וְשִׁמָּהּ
' <i>Hagar</i> '.	הָגָר

Genesis 16:2

During her ten years of subordination, Hagar witnesses her mistress Sarai (I/k/a Sarah) bemoaning her inability to transition into the procreative vessel through which Avram (I/k/a Avraham) fathers the child God destined him to father. Desperate to procreate, Sarai intends to implore Avram to pray to God (a/k/a AdoShem) (Ruler of the Universe) on her behalf, <i>and</i> to achieve her procreative objective, <i>says</i>	וְתֹאמַר
<i>Sarai</i>	שָׂרִי
<i>to</i>	אֵל
<i>Avram</i> ,	אֲבִרָם
" <i>Behold</i> and listen to me	הִנֵּה
<i>please!</i> I believe	נָא
<i>He keeps me</i> from procreating because of my failure to ascend to an acceptable level of spirituality. Through fault of my own,	עֲצָרְנִי
<i>AdoShem</i> prevents me	יְהוָה
<i>from bearing</i> your children. Perhaps God will enable me to procreate if I sanction a marriage between Hagar and you. Marry Hagar,	מִלְזָת
<i>go</i> into her tent and conceive a child.	בֹּא
<i>Please</i> marry Hagar and conceive a child with her. Cleave	נָא
<i>unto</i> Hagar,	אֵל
<i>my maidservant</i> and	שִׁפְחָתִי
<i>perhaps</i> God will recognize my goodwill gesture of sanctioning the procreative union between Hagar and you as an augmentation of my spiritual growth and allow me to	אוּלִי

An Anatomically Correct Translation of Genesis

become the procreative vessel through which you may father the child God destined you to father. If, in His infinite wisdom, God had reason to tear down my womb, then perhaps He	
<i>can</i> find a reason to <i>build it up</i> . If you have progeny	אֲכֹנָה
<i>through her</i> (Hagar), perhaps God will enable me to conceive a child." Avram contemplates fathering a child with his wife's maidservant,	מִמְנָה
<i>and</i> having determined that his wife's request is prophetic, <i>complies</i> by having intimate relations with Hagar.	וַיִּשְׁמַע
<i>Avram</i> paid heed	אֲכָרָם
<i>to</i> the <i>voice</i> of	לְקוֹל
<i>Sarai</i> urging him to procreate with her maidservant, and agreed to marry and attempt to conceive a child with Hagar.	שָׂרִי

Genesis 16:3

Sarai (l/k/a Sarah) believed that allowing Hagar to become Avram's (l/k/a Avraham) second wife and conceive a child by way of Avram might be the means by which God looks favorably upon her goodwill gesture, renders her fertile, and enables her to conceive a child by way of Avram. Sarai is intent upon informing Hagar of her pending procreative union with Avram, <i>and takes</i> Hagar aside.	וַתִּקַּח
<i>Sarai</i> , the	שָׂרִי
<i>wife</i> of	אִשְׁתּוֹ
<i>Avram</i> , speaks	אֲכָרָם
<i>with</i>	אֵת
<i>Hagar</i> ,	הַגֵּר
<i>the Egyptian</i> daughter of Pharaoh. Ten years earlier, Pharaoh conscripted his daughter into becoming	הַמִּצְרִית
<i>her</i> (Sarai's) <i>maidservant</i> , and hoped that Avram would marry and procreate with her. Sarai knew that if,	שִׁפְחָתָהּ
<i>at</i> the <i>end</i> of	מִסָּוֶה
<i>ten</i>	עֶשְׂרִי
<i>years</i> , she is unable to bear children then it would be incumbent upon her husband to choose an additional wife through which to procreate. Avram had been Sarai's husband for more than ten years, but since God promised to make Avram a great nation in His holy land of Canaan, the ten-year span God gave them to procreate began when Avram took up residence in Canaan. Prior to enabling Avram and Sarai to procreate, God recognizes the necessity for them	שָׁנִים
<i>to live</i> in Canaan for ten years. The inability to procreate plagues	לְשִׁבְתָּהּ
<i>Avram</i> and Sarai all the while they reside	אֲכָרָם
<i>in</i> the <i>land</i> of	בְּאֶרֶץ
<i>Canaan</i> . ¹⁵⁴ Believing her goodwill gesture of enabling Avram and Hagar to procreate might convince God to render her fertile, Sarah unites Hagar with Avram. Sarai encounters Hagar	כְּנָעַן
<i>and gives</i>	וַתִּתֵּן
<i>her</i> leave	אֶתָּהּ
<i>to</i> marry <i>Avram</i> ,	לְאֲכָרָם

¹⁵⁴ Ten years.

An Anatomically Correct Translation of Genesis

<i>her husband</i> . Believing she needs divine intervention to bear children, Sarai gives Hagar leave	אִשָּׁה
to marry <i>him</i> (Avram). Sarai hopes Hagar,	לוֹ
as Avram's second <i>wife</i> , will conceive and give birth to Avram's first offspring, and prays to God that her goodwill gesture convinces Him that she too is worthy of bearing Avram's children.	לְאִשָּׁה

Genesis 16:4

Avram (l/k/a Avraham) believes Sarai's (l/k/a Sarah) prophetic insight reflects the will of God as regards to the manner in which God will enable her to conceive the child He destined Avram to father. Avram agrees to marry and attempt to conceive a child with Hagar. Avram had it in mind to initiate intimate relations with Hagar, <i>and</i> to achieve his procreative objective, <i>went</i>	וַיָּבֹא
to the tent where	אֵל
<i>Hagar</i> resided, had intimate relations with her,	הָגָר
<i>and she conceived</i> . With the passing of time, Hagar becomes self-aware of bodily changes,	וַתֵּהָרָא
<i>and upon realizing</i>	וַתֵּרָא
<i>that</i>	כִּי
<i>she is pregnant</i> , castigates Sarai's barrenness and exalts Avram's viable seed. Subservient to Sarai for ten years, Hagar envisions her pregnancy as the means by which to elevate herself above Sarai and assume the role as Avram's primary wife. During her ten-year tenure as Sarai's servant, Hagar masks her contempt toward Sarai,	הָרָתָהּ
<i>and</i> after <i>she</i> becomes pregnant by Avram, openly begins to <i>despise</i>	וַתִּמְקַל
<i>her mistress</i> . In addition to despising Sarai	גְּבִרְתָּהּ
<i>with her eyes</i> , Hagar spews forth words denigrating Sarai in the presence of visitors motivated to bask in the presence of Sarai's legendary beauty. ¹⁵⁵	בְּעֵינֶיהָ

Genesis 16:5

Sarai (l/k/a Sarah) intends s to implore Avram (l/k/a Avraham) to punish Hagar for her insubordination, <i>and</i> to achieve her objective, <i>says</i>	וַתֹּאמֶר
<i>Sarai</i>	שָׂרִי
to	אֵל
<i>Avram</i> , "Hagar flaunts her pregnancy and belittles my barrenness. Hagar has	אֶבְרָם
<i>wronged me</i> . I place blame	חָמָסִי
<i>upon you</i> for failing to implore God (a/k/a AdoShem) (Ruler of the Universe) to bring about an end to my perpetual childlessness. Unable to provide you with children,	עָלֶיךָ
<i>I</i> allowed my maidservant to marry you and serve as a vessel of procreation.	אֲנֹכִי
<i>I put</i> my	נָתַתִּי
<i>maidservant</i>	שִׁפְחָתִי
<i>in your arms</i> and hoped God would reward my goodwill gesture by enabling my womb to become a vessel of procreation. Hagar perceives her pregnancy as an elevation of her status,	בְּחִיקְךָ

¹⁵⁵ Hagar's pregnancy emboldens her to end her subservience to Sarai (l/k/a Sarah). Sarai reacts contemptuously toward Hagar's rejection of her authority. After becoming pregnant with Avram's (l/k/a Avraham) child, Hagar believes *she* should take Sarai's place as Avram's primary wife.

An Anatomically Correct Translation of Genesis

<i>and now she sees</i> me in an inferior light. Hagar fancies herself my superior	וְתָרָא
<i>because</i>	כִּי
<i>she is pregnant</i> . That former Egyptian princess has been a member of our household for ten years,	הָרְתָה
<i>and</i> after becoming pregnant by you, <i>I find myself despised</i> by her. My words fail to convince you that Hagar harbors ill will toward me. Look	וְאָמַל
<i>in her eyes</i> to determine if her countenance reflects that which is in her heart. Because you failed pray to God on my behalf, I say unto God,	בְּעֵינֶיהָ
' <i>May He judge</i> my infertility as a wrong needing to be set right and enable me to conceive your child. May	יִשְׁפֹּט
<i>AdoShem</i> judge my infertility as a wrong needing to be set right and undo the inability to procreate that exists	יְהוָה
<i>between me</i>	בֵּינִי
<i>and between you</i> ''' ¹⁵⁶	וּבֵינֶיךָ

Genesis 16:6

Avram (I/k/a Avraham) acts upon Sarai's (I/k/a Sarah) complaint of Hagar's insubordination by observing Hagar's interaction with her, <i>and</i> when he sees Hagar disrespecting Sarai, <i>said</i>	וַיֹּאמֶר
<i>Avram</i>	אַבְרָם
<i>to</i>	אֶל
<i>Sarai</i> , "Upon	שָׂרִי
<i>beholding</i> Hagar,	הִנֵּה
<i>your maidservant</i> , my second wife and the bearer of my yet-to-be-born child, I perceived an air of superiority and disrespect toward you. Hagar's fate is	שְׁפָחָתְךָ
<i>in your hands</i> .	בְּיָדְךָ
<i>Do</i>	עָשִׂי
<i>unto her</i> as she has done unto you or benignly correct her behavior by drawing upon	לָהּ
<i>the goodness</i> within. Discipline your subordinate if Hagar's behavior engenders anger	הַטּוֹב
<i>in your eyes</i> ." Sarai thinks about the manner in which to deal with Hagar's insubordination,	בְּעֵינֶיךָ
<i>and</i> the next time <i>she</i> encounters Hagar, verbally <i>mistreats</i> and physically afflicts <i>her</i> by imposing endless tasks involving hard labor.	וּתַעֲנֶנָּה
<i>Sarai</i> punishes Hagar with verbal abuse and the imposition of hard labor. Hagar endures Sarai's verbal abuse and carries out the physically demanding tasks Sarai imposes upon her. Hagar holds Sarai in contempt because of Sarai's inability to become pregnant. Perceiving no end to the strife between her and Sarai, Hagar takes the initiative	שָׂרִי
<i>and runs away</i> . Hagar ran away because she could no longer tolerate Sarai's mistreatment and infliction of mental cruelty emanating	וּתִבָּרַח

¹⁵⁶ Growing intolerable toward Sarai's (I/k/a Sarah) abuse, Hagar runs away from Avram's (I/k/a Avraham) camp. Hagar encounters an angel admonishing her to return to and conceive a child with Avram. Knowing she is carrying Avram's child in her womb, a perplexed Hagar wonders why the angel speaks of her pregnancy as a future occurrence. Upon returning to Avram's camp, Hagar falls victim to Sarai's 'evil eye' curse and miscarries before conceiving a second time and giving birth to Avram's firstborn son Yishmael (Ishmael).

An Anatomically Correct Translation of Genesis

<i>from her face.</i>	מִפְנֵיהָ
Genesis 16:7	
Hagar ends Sarai's (l/k/a Sarah) abuse by running away from Avram's (l/k/a Avraham) camp. God (a/k/a AdoShem) (Ruler of the Universe) had it in mind to counsel Hagar as regards to the fate He envisions for her, <i>and</i> to achieve His objective, dispatches an angel to do His bidding. When <i>he finds her</i> , that	וַיִּמְצְאָהּ
<i>angel</i> sent by	מִלְאָךְ
<i>AdoShem</i> , is intent upon doing God's will by interacting with her. The angel encountered Hagar	יְהוָה
<i>by</i> a	עַל
<i>fountain</i> of	עֵין
<i>the water</i> situated	הַמַּיִם
<i>in the wilderness.</i> Hagar's encounter with an angel occurred	בַּמִּדְבָּר
<i>by</i>	עַל
<i>the fountain</i> of water one would find if one were	הָעֵין
<i>on the way</i> to	בְּדֶרֶךְ
' <i>Shur</i> '. An angel of God appeared before	שׁוּר
Genesis 16:8	
<i>and said,</i>	וַיֹּאמֶר
" <i>Hagar,</i>	הַגֵּר
<i>maidservant</i> to	שִׁפְחָת
<i>Sarai</i> (l/k/a Sarah),	שָׂרִי
<i>where</i> are you going? Tell me why you ran away	אֵי
<i>from there</i> (Avram's (l/k/a Avraham) camp). I know	מִזֶּה
<i>you came</i> from Avram's camp	בָּאת
<i>and</i> implore you to tell me <i>where</i>	וְאֵנָּה
<i>you are going.</i> " Hagar felt obliged to answer the angel's question	תֵּלֵכִי
<i>and said,</i> "I ran away from Avram's camp because I needed to distance myself	וַתֹּאמֶר
<i>from the angry face</i> of	מִפְנֵי
<i>Sarai,</i>	שָׂרִי
<i>my mistress.</i>	גְּבִרְתִּי
<i>I am</i>	אֲנִכִּי
<i>running</i> away from Sarai because I can no longer endure her mistreatment."	בִּרְחַת
Genesis 16:9	
After dispatching the first angel to interact with Hagar, God (a/k/a AdoShem) (Ruler of the Universe) sends another angel to interact with her, <i>and</i> instructs him to <i>say</i>	וַיֹּאמֶר
<i>to her</i> that which God is intent upon her hearing. The second of four	לָהּ
<i>angels</i> sent by	מִלְאָךְ
<i>AdoShem</i> says to Hagar,	יְהוָה
" <i>Go back</i>	שׁוּבִי
<i>to</i>	אֵל
<i>your mistress</i>	גְּבִרְתְּךָ
<i>and submit</i> to her will and respect her authority. You are to cower in Sarai's (l/k/a Sarah) presence. You must convince Sarai that you are	וְהִתְעַנִּי
<i>under</i> her authority and subject to punishment meted out by	תַּחַת

An Anatomically Correct Translation of Genesis

<i>her hands</i> if you commit another act of insubordination. You must submit yourself to Sarai's will and authority. You must be prepared to absorb all manner of suffering Sarai, your mistress, may deem fit to inflict upon you."	וְדִידָה
--	----------

Genesis 16:10

After dispatching the second angel to interact with Hagar, God (a/k/a AdoShem) (Ruler of the Universe) sends <i>and</i> instructs a third angel to <i>say</i>	וַיֹּאמֶר
<i>to her</i> that which God is intent upon her hearing. The third of four	לָהּ
<i>angels</i> sent by	מֵלְאֲכָד
<i>AdoShem</i> says to Hagar, "God intends	יְהוָה
<i>to increase</i> the world's population. God told me to tell you,	הַרְבֵּה
'I <i>will</i> significantly <i>increase</i> the world's population by enabling you to become the progenitrix of many nations. I will bless you	אֲרַבֶּה
<i>with</i> many	אֶת
<i>offspring</i> ,	וְרֵעֶדָה
<i>and no</i> one will be able	וְלֹא
<i>to count</i> the number of progeny whose bloodline traces back to you. A declaration	יִסְפֹּר
<i>from the multitudes</i> shall recognize you as the maternal progenitor and Avram (I/k/a Avraham) as the paternal progenitor of many nations." ¹⁵⁷	מֵרַב

Genesis 16:11

After dispatching the second angel to interact with Hagar, God (a/k/a AdoShem) (Ruler of the Universe) sends <i>and</i> instructs a fourth angel to <i>say</i>	וַיֹּאמֶר
<i>to her</i> that which God is intent upon her hearing. The fourth of four	לָהּ
<i>angels</i> sent by	מֵלְאֲכָד
<i>AdoShem</i> says to Hagar,	יְהוָה
" <i>Behold</i> and listen to me. You will miscarry while	הִנֵּנִי
<i>you are pregnant</i> because Sarai (I/k/a Sarah) will cast an evil eye upon you. God has destined you to become the procreative vessel through which Avram (I/k/a Avraham) is the father. You must return to Avram's camp and resume having intimate relations with him. For a second time, you will become pregnant by Avram,	הָרָה
<i>and you will give birth to</i> a	וְיִלְדֶתָ
<i>son</i> ,	בֵּן
<i>and you shall call</i> him 'Yishmael' (Ishmael).	וְקָרָאתָ
<i>His name</i> will be	שְׁמוֹ
'Yishmael'. God sent His angels to you	יְשַׁמְעֵאל
<i>because</i>	כִּי
<i>He heard</i> your anguished cries.	שָׁמַע
<i>AdoShem</i> is bringing about an end	יְהוָה
<i>to</i> your suffering and	אֶל
<i>your poverty</i> . God will ensure that you bear Avram's child,	עֲנֵנִי

Genesis 16:12

<i>and he</i> shall be named 'Yishmael' (Ishmael).	וְהוּא
--	--------

¹⁵⁷ This prophetic statement refers to the first nation to issue forth from Yishmael's (Ishmael) loins. This prophetic statement also refers to the issuing forth of subsequent nations from Avram (I/k/a Avraham) and Hagar who reunite and procreate after Sarai's (I/k/a Sarah) death (Genesis 25:1). Sometime after fathering six more children with Hagar (Genesis 25:2), Avram disassociates and dispatches them the east where they establish nations of their own (Genesis 25:6).

An Anatomically Correct Translation of Genesis

<i>He</i> (Yishmael) <i>will become</i> known as the one who comports himself in the manner of a	יְהִיָּה
<i>wild donkey</i> . Rejecting the notion of comporting himself as a civilized	פָּרָא
<i>man</i> , Yishmael will prefer living and hunting in the wilderness. Yishmael will steal that	אָדָם
which honest men acquire through toil. Yishmael will acquire ill-gotten gains by	
<i>his</i> own <i>hand</i> . Yishmael will take up arms	יָדוֹ
<i>against everyone</i>	בְּכָל
<i>and</i> force the <i>hand</i> of	וְיָד
<i>everyone</i> wronged by him to turn	כָּל
<i>against him</i> . Yishmael's enemies will seek revenge	בּוֹ
<i>and</i> take up arms <i>against</i> him. Yishmael's misdeeds will engender a downcast	וְעַל
countenance upon the	
<i>faces</i> of	פְּנֵי
<i>all</i>	כָּל
<i>his relatives</i> .	אֶחָיו
<i>He</i> (Yishmael) <i>will dwell</i> in the wilderness of Paran to maintain safe distance from his	יִשְׁכֵּן
enemies."	

Genesis 16:13

The recipient of prophetic messages from four of God's (a/k/a AdoShem) (Ruler of the	וַתִּקְרָא
Universe) angels, Hagar is eager to interact with God, <i>and</i> to achieve her objective, <i>calls</i>	
out the	
<i>name</i> of	שֵׁם
<i>AdoShem</i> Whom she believes is	יְהוָה
<i>the One speaking</i>	הַדֹּבֵר
<i>to her</i> through His angels. Hagar says to God, "Are	אֵלֶיָּהּ
" <i>You</i> , The	אִתָּהּ
<i>God</i>	אֵל
<i>Who saw me</i> in a state of distress and dispatched angels to aid and comfort? We	רָאִי
(Yishmael (Ishmael) and I) are alive	
<i>because</i> You dispatched angels to provide aid and comfort." Hagar waits for God to	כִּי
reply, and with no reply forthcoming,	
<i>says</i> , "Are the angels You had interact with Avram	אֲמָרָה
<i>the same</i> angels who interacted with me	הַגַּם
<i>here</i> ? Are the angels	הֵלֶם
<i>I have seen</i> here the same angels entrusted to look	רָאִיתִי
<i>after him</i> (Avram)? Please acknowledge if You are The	אַחֲרָי
<i>One Who saw me</i> in a state of distress and dispatched angels to aid and comfort."	רָאִי

Genesis 16:14

Although she does not receive a reply from God, Hagar knows she has been the	עַל
recipient of God's revelations. Hagar wants to memorialize the site where she	
encountered four of God's angels, and <i>for</i>	
<i>this</i> reason,	כֵּן
<i>calls</i> it 'Be'er Lachai Ro'i' (The Well of the Living One Who sees me). Hagar ascribes	קָרָא
holiness	
<i>to the well</i> and names it	לְבֵּאֵר
' <i>Be'er</i>	בֵּאֵר
<i>Lachai</i>	לַחַי
<i>Ro'i</i> '. After naming the holy site, Hagar thought, "I named this well 'Be'er Lachai Ro'i'	רָאִי
because it is the site where I	

An Anatomically Correct Translation of Genesis

<i>beheld</i> and received prophetic insight from God's angels. Inspired by my encounter with the angels of The God of Avram (I/k/a Avraham), I will encourage my progeny to make pilgrimages to and draw inspiration from this holy site situated	הִנֵּה
<i>between</i>	בֵּין
<i>Kadeish</i>	קֹדֶשׁ
<i>and between</i>	וּבֵין
<i>Bared."</i>	בָּרֵד

Genesis 16:15

After returning to Avram's (I/k/a Avraham) encampment, Hagar declares her allegiance and subservience to Sarai (I/k/a Sarah). Hagar resumes having intimate relations with Avram, <i>and</i> in the year 1727 b.c.e. (2034 years after creation), <i>gives birth to</i> a child.	וַתֵּלֶד
<i>Hagar</i> gave birth to the first child ever fathered by Avram. God had given	הָגָר
<i>to Avram</i> the ability to father his first child (a	לְאַבְרָם
<i>son</i>) who entered into this world with His blessing. Avram is intent upon naming his son	בֶּן
<i>and</i> to achieve his objective, <i>calls</i> him 'Yishmael' (Ishmael) (God will hear). Absent when one of God's angels informed Hagar of her impending motherhood and subsequent birth of a son named 'Yishmael',	וַיִּקְרָא
<i>Avram</i>	אַבְרָם
<i>named</i>	שֵׁם
<i>his son</i> 'Yishmael'. Avram fathered the son	בְּנוֹ
<i>whom</i>	אֲשֶׁר
<i>she</i> (Hagar) <i>had given birth to</i> , and named him 'Yishmael'. Hagar and Avram having intimate relations was the means by which	יָלְדָה
<i>Hagar</i> conceived and gave birth to	הָגָר
<i>Yishmael</i> ,	יִשְׁמָעֵאל

Genesis 16:16

<i>and Avram</i> (I/k/a Avraham), 85 years	וְאַבְרָם
<i>old</i> at the time of the conception of his firstborn, was	בֶּן
<i>eighty</i>	שְׁמֹנִים
<i>years</i>	שָׁנָה
<i>and six</i>	וְשֵׁשׁ
<i>years</i> old when Hagar gave birth to Yishmael (Ishmael).	שָׁנִים
<i>Giving birth</i> to Yishmael is the means by which Hagar convinces all that Avram's seed is viable and Sarai's (I/k/a Sarah) womb is barren and incapable of germinating his viable seed. The intimate union between Avram and	בְּלֶדְתָּ
<i>Hagar</i> resulted in the birth of Yishmael. The establishment of the viability of Avram's seed coincided	הָגָר
<i>with</i> the birth of	אֶת
<i>Yishmael</i> , the first son	יִשְׁמָעֵאל
<i>to</i> issue forth from the loins of <i>Avram</i> . ¹⁵⁸	לְאַבְרָם

¹⁵⁸ The Torah cites Avram's (I/k/a Avraham) exact age to document his and Yishmael's (Ishmael)) age at the time they underwent circumcision (a God-ordained prerequisite a male must undergo prior to entering into a covenant with God).