

An Anatomically Correct Translation of Genesis

Genesis 18:1

Three days had passed since Avraham (f/k/a Avram), as a means of entering into a covenant with God (a/k/a AdoShem) (Ruler of the Universe), had circumcised himself. God had it in mind to appear before and comfort His ailing friend, <i>and</i> to achieve His objective, <i>appeared</i>	וַיֵּרָא
<i>unto him</i> . Desiring to visit and comfort Avraham,	אֵלָיו
<i>AdoShem</i> situated His Divine Presence before him. Avraham's encounter with God's Divine Presence took place on October 8, 1714 b.c.e. (2048 years after creation) at approximately ten o'clock in the morning while Avraham was situated	יְהוָה
<i>in the groves</i> located on a particular parcel of land named after Avraham's friend	בְּאֵלֵי
<i>Mamrei</i> . Avraham, undaunted by the pain of a self-circumcision occurring three days prior, was of a mind to provide aid and comfort to passersby appearing in his midst,	מַמְרֵי
<i>and</i> to achieve his objective, <i>he</i>	וְהוּא
<i>sat</i> at the	יָשָׁב
<i>entrance</i> of	פֶּתַח
<i>the tent</i> hoping to encounter at least one passerby in need of food, water or a place to rest. Rather than devoting his time toward recovering from his circumcision, Avraham sought to alleviate the suffering of wayfaring strangers. Avraham could not achieve his humanitarian objective because of an absence of wayfaring strangers passing by	הַאֹהֶל
<i>in the heat</i> of	כַּחַם
<i>the day</i> . Making this day exceptionally sunny and hot was the means by which God dissuaded any travelers from imposing themselves upon His most devoted follower. God makes His presence known to Avraham and Avraham rises from his seated position. God admonishes Avraham to remain seated. ¹⁶⁹	הַיּוֹם

Genesis 18:2

Avraham (f/k/a Avram) is unaware that the three men in his midst are God-sent angels whom God tasked to (i) heal Avraham's circumcisional wounds; (ii) impart prophetic information about Sarah's (f/k/a Sarai) pending motherhood; (iii) rescue Avraham's nephew Lot (and his family) from Sedom (Sodom); and (iv) destroy the five cities situated on the Jordan Plain. Avraham hears the sound of men walking in the distance, <i>and lifts</i>	וַיִּשָּׂא
<i>his eyes</i>	עֵינָיו
<i>and sees</i> three men moving toward him. Avraham studies the men as they draw nearer,	וַיֵּרָא
<i>and</i> upon <i>beholding</i> the	וַהֲבִיחָהּ
<i>three</i>	שְׁלֹשָׁה
<i>men</i> , has no idea that the	אֲנָשִׁים
<i>ones standing</i>	נֹצְבִים
<i>near him</i> are angels. Avraham had it in mind to make himself presentable to the men he is about to encounter,	עָלָיו
<i>and</i> upon <i>seeing them</i> (three guests with whom he could bestow his hospitality upon), sets about removing and changing the bandages aiding in the healing of his circumcision. Upon seeing Avraham tending to his wounds, the three men begin walking away from him. Realizing that tending to his wounds is dissuading the	וַיֵּרָא

¹⁶⁹ Avraham (f/k/a Avram) attributes his newfound ability to stand in the presence of God from entering into a covenant with Him.

An Anatomically Correct Translation of Genesis

strangers from meeting with him, Avraham stops removing his bandages,	
<i>and runs</i> from the entrance of his tent	וַיָּרַץ
<i>to meet them</i> . After running	לְקָרְאתָם
<i>from</i> the <i>entrance</i> of	מִפֶּתַח
<i>the tent</i> to establish initial contact with the three men, Avraham gets close enough to attract their attention. Avraham catches up to the three men,	הָאֵהָלָה
<i>and</i> while in their presence, <i>bows</i> with his face	וַיִּשְׁתַּחוּוֶה
<i>to</i> the <i>earth</i> . Avraham bowed out of respect for, and as a means of welcoming the three men who, in fact, are angels. ¹⁷⁰	אֶרְצָהּ

Genesis 18:3

After impulsively removing himself from God's Divine Presence to tend to the needs of his fellow man, Avraham (f/k/a Avram) fears he might have offended God. Torn between basking in God's Divine Presence and tending to the needs of his fellow man, Avraham asks God if He would take offence to His servant leaving His presence to tend to the needs of his fellow man. Avraham implores God to hear what he has to say, <i>and</i> given leave to speak, <i>says</i> ,	וַיֹּאמֶר
"My Lord, would it offend You	אֲדֹנָי
<i>if</i> I removed myself from Your Divine Presence to tend to the needs of the three men in my midst?	אִם
<i>Please</i> let me know if	נָא
<i>I</i> will still <i>find</i>	מִצְאתִי
<i>favor</i>	חֵן
<i>in Your eyes</i> by foregoing our interaction and tending to the needs of my fellow man. If my actions do	בְּעֵינֶיךָ
<i>not</i> meet Your approval, then	אֵל
<i>please</i> refrain from harboring anger toward me as	נָא
<i>You pass</i>	תֵּעָבֵר
<i>by</i> and return to heaven. Forgive me for interrupting our interaction to tend to the needs of three strangers, and know that I am first and foremost	מֵעַל
<i>your servant</i> . ¹⁷¹	עַבְדְּךָ

Genesis 18:4

Avraham (f/k/a Avram) is intent upon instructing his servants to return with all manner of items to revive his wayfarer guests weathered from their journey, and to achieve his objective, says, "Let some water <i>be brought</i> forth for you to quench your thirst and to wash your feet.	יִקַּח
<i>Please</i> drink	נָא
<i>a little</i>	מְעַט
<i>water</i>	מַיִם

¹⁷⁰ The angel Michael, while in Avraham's (f/k/a Avram) presence, will inform Sarah (f/k/a Sarai) of the pending birth of her son, Yitzchok (Isaac). The angel Raphael, while in Avraham's presence, will heal his circumcisional wound, and upon completing his mission, proceed toward Sedom (Sodom) to rescue Avraham's nephew Lot prior to the angel Gabriel bringing about its destruction and the destruction of the other four cities situated on the Jordan Plain.

¹⁷¹ Interrupting his interaction with His Divine Presence to reach out and offer his hospitality to three strangers is what endears Avraham (f/k/a Avram) to God.

An Anatomically Correct Translation of Genesis

<i>and wash</i>	וַרְחֹצוּ
<i>your feet,</i>	רַגְלֵיכֶם
<i>and recline yourselves</i>	וְהִשְׁעֲנוּ
<i>under</i> the shade of	תַּחַת
<i>the tree.</i> ¹⁷²	הָעֵץ

Genesis 18:5

After quenching the thirst and washing the feet of his guests, Avraham (f/k/a Avram) says, "I have shielded you from the sun, given you water to drink, and washed the dirt from your feet. I would like to provide you with food to consume <i>and</i> ask that you <i>allow me to gather</i> and return with a	וְאָקְחָהּ
<i>morsel</i> of	פֶּת
<i>bread.</i> I will return shortly with fresh baked bread,	לֶחֶם
<i>and</i> may its consumption lend <i>support</i> to the maintenance of your body and strengthen whatever resolve you may have in	וְסִעְדּוֹ
<i>your heart</i> that motivates you to travel and achieve your objective." Avraham is aware of the three men looking askance at the bandages covering his circumcisional wound, and it intent upon explaining how the wound came about. Avraham says, "My wound, having the appearance of self-mutilation, is a rending of flesh calculated to meet the criteria of entering into an everlasting covenant with the One True God. You need not fear that I will demand that you subject yourselves to undergoing circumcision. My only wish is that you will afford me an opportunity to convince you to supplant your idol-worshiping ways with worshiping, as I do, the One True God. Rather than subjecting you to the seemingly harsh act of circumcision, I will attempt to proselytize you into foregoing polytheism in favor of monotheism. Fortunate am I that you happened to	לְבָבְכֶם
<i>pass</i> by my way and chose to avail yourself of my hospitality. Whether or not you remain a polytheist or become a monotheist,	אַחַר
<i>may you continue on your way</i> with my blessing. I proselytize	תַּעֲבֹרוּ
<i>because</i> you happened	כִּי
<i>upon</i> the road adjoining my abode. I am	עַל
<i>so</i> glad	כֵּן
<i>you came</i>	עָבַרְתֶּם
<i>to</i> avail yourselves of my hospitality. As	עַל
<i>your servant,</i> I will fulfill any needs you might require to facilitate the remainder of your journey." The three strangers are of a mind to respond to Avraham,	עַבְדְּכֶם
<i>and say,</i>	וַיֹּאמְרוּ
" <i>Very well.</i> We will forego undergoing circumcision and listen intently to your monotheistic discourse. We hope that	כֵּן
<i>you will</i> continue to <i>do</i> right by the One motivating you to motivate your fellow man into embracing monotheism. Speak of monotheism to the polytheists in our midst	תַּעֲשֶׂה
<i>just as</i>	כַּאֲשֶׁר
<i>you speak</i> about it in our presence. May your discourse convince polytheists to abandon polytheism and become monotheists."	דְּבַרְתָּ

¹⁷² Not knowing if the men in his midst are idol-worshippers intent upon tracking dirt into his house to situate idols therein, Avraham (f/k/a Avram) instructs his servants to wash their feet.

An Anatomically Correct Translation of Genesis

Genesis 18:6

Desirous of providing his guests with a sumptuous meal, Avraham (f/k/a Avram) removes himself from their presence <i>and hurries</i> to prepare the meal.	וַיִּמְהַר
<i>Avraham</i> rushes toward and enters	אֲבָרָהָם
<i>into the tent</i> of his wife, makes his presence known	הַתֵּנָה
<i>to</i>	אֶל
<i>Sarah</i> (f/k/a Sarai),	שָׂרָה
<i>and says</i> , "Would you please be so kind as to make fresh bread for my guests?"	וַיֹּאמֶר
<i>Hurry</i> to the pantry and gather	מִהָרִי
<i>three</i>	שְׁלֹשׁ
<i>measures</i> of	סְאִים
<i>flour</i> , and be sure to use the	קֶמַח
<i>fine</i> flour (Semolina).	סֵלֶת
<i>Knead</i> the flour into dough	לוּשִׁי
<i>and make</i> three	וַעֲשִׂי
<i>loaves</i> of bread."	עֲגוֹת

Genesis 18:7

After instructing Sarah (f/k/a Sarai) to make bread for his guests, Avraham (f/k/a Avram) sets about supplementing their meal with meat, <i>and runs toward</i>	וְאֵל
<i>the herd</i> . Eager to satisfy the needs of the guests in his midst, Avraham	הַבָּקָר
<i>runs</i> toward his herd of cattle.	רָץ
<i>Avraham</i> is determined to select, slaughter and cook three of his finest calves for his guests' consumption. Avraham examines his herd for ideal specimens,	אֲבָרָהָם
<i>and takes</i> possession of three calves. Avraham is intent upon slaughtering and cooking the tongue of each	וַיִּקַּח
<i>son</i> of a cow (calf) and apportioning equal portions to each of his guests. Avraham selects three choice calves from his	בָּן
<i>herd</i> (one calf for each of his three guests). ¹⁷³ Avraham selects three calves of exceptional quality to ensure a	בָּקָר
<i>tender</i>	רֶךָ
<i>and good</i> meal for his guests to consume. Avraham slaughters the three calves, removes their tongues, and engages the services of his son Yishmael (Ishmael) to help prepare them for his guests' consumption. Avraham gathered up the three calves tongues	וְטוֹב
<i>and gave</i> them	וַיִּתֵּן
<i>to</i>	אֶל
<i>the lad</i> (Yishmael, his firstborn). As a means of educating Yishmael in the manner in which one renders aid, comfort and food to others, Avraham has him assist in the preparation of this particular meal	הַנֶּעֶר
<i>and hurries</i>	וַיִּמְהַר
<i>to do</i> all that is necessary to prepare the calf tongues in a manner befitting their stature. Yishmael continues assisting	לַעֲשׂוֹת
<i>him</i> in the preparation of a meal for his father's guests to consume.	אֹתוֹ

¹⁷³ In recognition of the importance of his guests, Avraham (f/k/a Avram), provides each with an entire tongue of a calf, a delicacy relished by royalty.

An Anatomically Correct Translation of Genesis

Genesis 18:8

While the calf tongues are cooking, Avraham (f/k/a Avram) is intent upon providing his guests with dairy products, <i>and</i> to achieve his objective, <i>acquires</i>	וַיִּקַּח
<i>curd</i> (butter)	חֶמְצָאָה
<i>and milk,</i>	וְחֵלֶב
<i>and</i> serves it to his guests. While his guests are consuming the dairy products, Avraham sets about bringing forth the cooked tongue of a <i>calf</i> selected from	וַיָּבֵן
<i>the</i> (his) <i>herd</i> of cattle. Avraham intends to serve the three calf tongues	הַבָּקָר
<i>that</i> Yishmael (Ishmael) and	אֶשָׁר
<i>he prepared</i> for the three angels,	עָשָׂה
<i>and sets</i> the food	וַיִּתֵּן
<i>before them,</i>	לְפָנֵיהֶם
<i>and</i> after placing it before them,	וְהוּא
<i>stands</i>	עֹמֵד
<i>near them</i> in a servile manner. Avraham observes his guests eating while they are reclining	עֲלֵיהֶם
<i>under</i>	תַּחַת
<i>the tree,</i>	הָעֵץ
<i>and</i> informs them of his availability to fulfill any further requests they might have while <i>they</i> seemingly <i>eat</i> what he put before them. ¹⁷⁴	וַיֹּאכְלוּ

Genesis 18:9

After finishing their meal, Avraham's (f/k/a Avram) three guests are intent upon asking Avraham a question, <i>and say</i>	וַיֹּאמְרוּ
<i>to him,</i>	אֵלָיו
"Where is	אַיִן
<i>Sarah</i> (f/k/a Sarai),	שָׂרָה
<i>your wife?</i> Why did she not bring forth the bread you asked her to prepare?" Avraham is intent upon responding to their inquiry,	אֲשַׁמְדָּה
<i>and says</i> to the three angels, "When last I	וַיֹּאמֶר
<i>beheld</i> Sarah, she was afflicted by menstruation and resting	הִנֵּה
<i>in the tent.</i> I do not understand why a woman of Sarah's advanced age is menstruating. Sarah did not make the bread consumed by you because she began menstruating while kneading the dough and rendered it unfit for consumption."	בְּאֹהֶל

Genesis 18:10

After hearing Avraham's (f/k/a Avram) reply to his question regarding Sarah's (f/k/a Sarai) whereabouts, the angel Michael is incentivized toward imparting prophetic information to Avraham, <i>and</i> to achieve his objective, <i>says</i> , "See the sun entering through that hole in that wall and making its mark on the opposite wall? I am marking the spot on the wall where the sun is presently shining because the sun will not shine on that precise spot again until another year has passed. When another year has passed, I am going	וַיֹּאמֶר
<i>to return</i> to you. As I have made my mark on your wall, mark well in your mind when I say,	שׁוּב

¹⁷⁴ Avraham's (f/k/a Avram) misperception of the angels consuming his food in the manner of mortal men is due to the utilization of their fiery essence to make the food disappear.

An Anatomically Correct Translation of Genesis

<i>I will return</i>	אָשׁוּב
<i>to you</i>	אֵלֶיךָ
<i>at the time</i> your son is born. When I return, a new	כְּעַת
<i>life</i> will have issued forth from Sarah's womb,	חַיָּה
<i>and</i> when you <i>behold</i> the emergence of your child from the womb, it will be	וְהִנֵּה
<i>a son</i> . God's gift of a fertile womb has been given	בֶּן
<i>to Sarah,</i>	לְשָׂרָה
<i>your wife.</i> " While situated in her tent, Avraham's wife overhears the angel Michael talking about her impending motherhood,	אֲשֶׁמֶדָּה
<i>and Sarah,</i> whose interest had been piqued by the subject matter of their discussion, is incentivized toward situating herself in close proximity to Avraham and his guests. Intent upon	וְשָׂרָה
<i>listening</i> to the angel Michael continue prophesying about her impending motherhood, Sarah exits through the	שְׁמַעַת
<i>entrance</i> of	פֶּתַח
<i>the tent</i> and situates herself in close proximity to where the angels and Avraham are congregating. Sarah is astonished to have learned that she is capable of conceiving at her advanced age. God is intent upon enabling Sarah to hear the news of her impending pregnancy and subsequent birth of her child,	הָאֹהֶל
<i>and He</i> incentivizes her toward situating herself outside the tent	וְהוּא
<i>behind him</i> (the angel) while he prophesies about the conception and birth of a son fathered by Avraham.	אֲחֵרָיו

Genesis 18:11

Those acquainted with Sarah (f/k/a Sarai) <i>and Avraham</i> (f/k/a Avram), upon hearing that Avraham	וְאֶבְרָהָם
<i>and Sarah</i> are poised to procreate, are skeptical that Avraham and Sarah, whom they referred to as the	וְשָׂרָה
'old ones' could procreate as well as the 'young ones'. Having witnessed the angel Michael's proclamation that at 89 years of age, she will, by way of Avraham, conceive, and a year later, give birth to a child, Sarah finds it difficult to accept that such an unprecedented event could transpire.	זְקֵנִים
<i>Being</i> in a state of <i>advanced</i> age, Sarah finds it difficult to accept the news of her impending motherhood. Sarah does not understand how she could have become endowed with the ability procreate as easily as those in the prime of life procreate	כְּבָאִים
<i>in the days</i> when their biological viability is at its peak. One only had to look upon the 89-year-old Sarah's appearance to know that	בְּיָמִים
<i>she was</i> well <i>past</i> childbearing age. How was Sarah's barren womb going	חֲדָל
<i>to become</i> a viable place for the conception and gestation of a man's seed? After denying motherhood	לְהֵיזֹת
<i>to Sarah</i> all the days of her life, God proffers it to her at age 88. Long gone were the days when Sarah might have conceived. Everyone knows that Sarah is incapable of reproducing in the biological	לְשָׂרָה
<i>manner</i> established by Chavah (Eve), the first woman with an eternal, not-of-this-earth soul tethered to her body. Long gone are the days when Sarah might have procreated in the selfsame manner	אֶרֶץ
<i>as women</i> in the days when their biological viability is at its peak.	כְּנָשִׁים

An Anatomically Correct Translation of Genesis

Genesis 18:12

While standing outside Avraham's (f/k/a Avram) tent, Sarah (f/k/a Sarai) hears the angel Michael declare that she will give birth to a child within a year's time, <i>and laughs</i> . Upon hearing the news of her impending motherhood,	וַתִּצְחַק
<i>Sarah</i> gazes upon the belly covering her barren womb and laughs	שָׂרָה
<i>to herself</i> . Sarah laughs at the notion that at 89 years of age, she could conceive and give birth to a child. Thinking she is alone, Sarah does not know God is present	בְּקִרְבָּהּ
<i>to</i> hear her <i>say</i> , "Laughter is the only emotion I can muster	לְאָמַר
<i>after</i> hearing about my impending motherhood. What hope of motherhood is there for a woman	אֲחֵרִי
<i>withered</i> by the passage of time?	בְּלִתִּי
<i>She</i> (a woman) <i>is</i> fertile for a brief span of years. How can I believe a stranger's promise	הִיְתֵמָה
<i>to me</i> that a child will issue forth from my womb in a year's time? At my advanced age, I dare not even contemplate the	לִי
<i>pleasure</i> of conceiving and bringing forth a child into this world. If the onset of menstruation is a sign of the return of my vitality, where is the sign of the return of my lord Avraham's vitality? What are the prospects of bringing forth a child into the world when I am rejuvenated	עֲדָנָהּ
<i>and my lord</i> Avraham <i>is</i> too	וְאֵדְנִי
<i>old</i> to father and raise another child?"	זָקֵן

Genesis 18:13

Hearing Sarah's (f/k/a Sarai) reaction of disbelief to the stranger foretelling of her impending motherhood incentivizes God (a/k/a AdoShem) (Ruler of the Universe) to discuss Sarah's skepticism with Avraham (f/k/a Avram), <i>and says</i>	וַיֹּאמֶר
<i>AdoShem</i>	יְהוָה
<i>to</i>	אֶל
<i>Avraham</i> ,	אֲבְרָהָם
" <i>Why</i> does	לְמָה
<i>this</i> woman (Sarah), upon learning of her impending motherhood, laugh? Why is Sarah, a witness to and recipient of My miracles, not of a mind to believe that I am capable of enabling her, at age 89, to give birth to a son? Had I not heretofore promised to make you and Sarah the progenitors of a nation of covenant-observant people? It was disappointing to hear Sarah say, 'Upon hearing a stranger foretelling of my impending motherhood, shall I believe there is truth in that which he purports will come to pass?' News of her impending motherhood causes Sarah to	זֶה
<i>laugh</i> . The onset of Sarah's menstrual flow prohibited Me from speaking directly to and informing her of impending motherhood and necessitated one of the strangers (an angel appearing in human form) informing you and Sarah of her impending motherhood. I was disappointed when	צִחֲקָהּ
<i>Sarah</i> , with skepticism in her heart, had the temerity	שָׂרָה
<i>to say</i> , 'How is it possible that	לְאָמַר
<i>now</i> is the time for me, at age 89, to conceive and give birth to a child? Can it	הַעַתָּה
<i>really</i> be possible that at my age,	אֲמִנָּם
<i>I am to give birth to</i> a child? I find it hard to grasp that	אֵלֶּד
<i>as late as now</i> , I am to become a mother. Having been barren all my life,	וְאֵנִי

An Anatomically Correct Translation of Genesis

<p><i>I find it hard to believe in the possibility of becoming a mother when <i>I am old</i> and well beyond childbearing age.” “Sarah should have realized that the return of her menstrual cycle is My way of revealing that her womb is viable and ready to receive and germinate your seed.</i></p>	וְזָמַתִּי
<p>Genesis 18:14</p>	
<p>Do you think that it is beyond My capability to solve any problem? Do you think that when I am of a mind to do something, I say to Myself, <i>'Is there anything</i>, in the form of a solution that is <i>hidden</i></p>	הֲיִפְלֵא
<p><i>from AdoShem</i> (a/k/a God, Ruler of the Universe)? Does Sarah (f/k/a Sarai) really believe there is</p>	מִיָּהוָה
<p><i>anything</i> I cannot accomplish?</p>	דָּבָר
<p><i>At the time</i> of My choosing (one year from yesterday),</p>	לְמוֹעֵד
<p><i>I will return</i></p>	אָשׁוּב
<p><i>to you</i>, and My return will coincide with Sarah giving birth to a son fathered by Avraham (f/k/a Avram). The birth of your son will occur</p>	אֲלֶיךָ
<p><i>at this time</i> of the year known as</p>	כְּעֵת
<p><i>'the reviving time'</i>¹⁷⁵. The fulfillment of My promise to you</p>	חֲזִיהַ
<p><i>and to Sarah</i> will manifest itself in the form of the birth of a</p>	וּלְשָׂרָה
<p><i>son</i> issuing forth from her womb.”</p>	בֶּן
<p>Genesis 18:15</p>	
<p>God spoke to Avraham (f/k/a Avram), rather than to Sarah (f/k/a Sarai), because the return of Sarah’s menstrual cycle prohibited her from hearing firsthand, God’s audible reaction to her skepticism as regards to the possibility of her conceiving and giving birth to a child. After speaking to Avraham, God instructs him to engage Sarah in conversation to confirm her impending motherhood and convey His disappointment in her incredulous reaction toward her impending motherhood. When Avraham asks her why she laughed upon hearing the news of her impending motherhood, Sarah does not realize that he is asking the question on God’s behalf. Sarah laughing at <i>and denying</i> the viability of the news of her impending motherhood, revealed her lack of faith in God’s ability to render her fertile at her advanced age. After denying her laughter was borne out of her loss of faith in God’s ability to render her fertile,</p>	וְתַכְחֵשׁ
<p><i>Sarah</i> is desperate</p>	שָׂרָה
<p><i>to say</i> to Avraham that which she believes will absolve her of the offensive manner in which God perceived her inappropriate reaction to her impending motherhood. Avraham implores Sarah to explain why she laughed when told of her impending motherhood. Sarah responds to Avraham by saying, “Upon hearing of my impending motherhood, I did</p>	לְאִמֶּר
<p><i>not</i> register incredulity with laughter. You must believe that when I first heard of my impending motherhood,</p>	לֹא
<p><i>I did not laugh</i> in a scornful manner of a woman having lost faith in God’s ability to render her fertile.” Fear consumes Sarah when she realizes that she offended God</p>	צַחֲקֹתַי
<p><i>for</i> laughing at the prospect of becoming the procreative vessel through which Avraham would father a son. Sarah</p>	כִּי
<p><i>was afraid</i> that God might rescind His decree designating her as the procreative vessel</p>	וַיִּרְאֶה

¹⁷⁵ Spring.

An Anatomically Correct Translation of Genesis

through which Avraham fathers the son destined to become the progenitor of God's covenant-observant people. Avraham reacts adversely to Sarah's explanation as to why she laughed upon hearing of her impending motherhood,	
<i>and</i> intent upon rebuking her, <i>says</i> , "There is	וַיֹּאמֶר
<i>no</i> denying	לֹא
<i>that</i> upon hearing the news of your impending motherhood,	כִּי
<i>you laughed</i> in a scornful manner".	צָחָקָה

Genesis 18:16

After rebuking Sarah (f/k/a Sarai) for doubting God, Avraham (f/k/a Avram) rejoins his guests (three angels sent by God). One of the angels performed the God-assigned task of informing Avraham and Sarah that a child fathered by Avraham would issue forth from Sarah's womb in one year's time. Another angel healed Avraham's circumcisional wounds. After the angels completed their respective missions involving Avraham and Sarah, God tasked them to go to Sedom (Sodom), rescue Avraham's nephew Lot (and his family) and unleash the destructive power of God upon the five cities situated on the Jordan Plain (including all the inhabitants residing therein). God informed the angels that it was time for them to complete their God-assigned tasks <i>and</i> they responded by <i>getting up</i> and informing Avraham of their intent to resume their journey	וַיִּקְמוּ
<i>from there</i> (Avraham's residence) to the Jordan Plain. It was time for	מִשָּׁם
<i>the men</i> who were, in fact, angels, to complete their God assigned tasks of (i) traveling to and entering the city of Sedom to save Avraham's nephew Lot (and his family) from Sedom's pending destruction; and (ii) destroying Sedom and the other four cities situated on the Jordan Plain (including all the inhabitants residing therein). The angels stood up	הָאֲנָשִׁים
<i>and</i> as <i>they looked</i>	וַיִּשְׁקֹפוּ
<i>upon</i> the	עַל
<i>face</i> of the city of	פָּנָיו
<i>Sedom</i> , contemplated their respective God-given missions of rescue and destruction,	סְדוֹם
<i>and Avraham</i> , unaware that God designated his guests to rescue Lot and destroy the five cities situated on the Jordan Plain, took to	וַאֲבָרָהֶם
<i>walking</i>	הֵלֵךְ
<i>with them</i> . Prior	עִמָּם
<i>to sending them off</i> , Avraham saw an opportunity to perform a good deed and offered to accompany them on their journey. Given the nature of their respective missions, the angels refused to allow Avraham to accompany them all the way to Sedom.	לְשַׁלְּחָם

Genesis 18:17

While the angels are making their way toward Sedom (Sodom), God (a/k/a AdoShem) (Ruler of the Universe) contemplates the virtue of keeping secret from Avraham (f/k/a Avram) His intent to destroy all life and property within the confines of Sedom and the other four cities situated on the Jordan Plain. God contemplates the consequence of withholding from Avraham information regarding the fate of his fellow man, <i>and</i> reflecting upon what He intends to do, <i>AdoShem</i>	וַיַּהֲדָה
<i>says</i> to Himself, "Should I continue	אֲמַר
<i>hiding</i> from Avraham My intent to destroy Sedom and the other four cities situated on the Jordan Plain? Should	הַמְכַסֶּה
<i>I</i> keep hidden,	אֲנִי

An Anatomically Correct Translation of Genesis

<i>from Avraham</i> , My beloved friend, My intent to destroy Sedom and the other four cities situated on the Jordan Plain? Without forewarning Avraham, should I destroy all five cities situated on the Jordan Plain and all the inhabitants residing therein? Having defended the Sedomites against their enemies in time of war, Avraham believes they are, for the most part, good and peace-loving people, but he is unaware of the extent to which they corrupt themselves. How can I hide from Avraham, the acolyte of My covenant-observant people,	מֵאַבְרָהָם
<i>what</i>	אֲשֶׁר
<i>I</i> am intent upon	אֲנִי
<i>doing</i> to the inhabitants of the five cities situated on the Jordan Plain?	עֲשֶׂה

Genesis 18:18

I am of a mind to reveal to Avraham (f/k/a Avram) the destruction I am intent upon inflicting upon the five cities situated on the Jordan Plain, <i>and</i> to achieve My objective, have to determine if <i>Avraham</i> should be made aware of what I am about to do. As I have destined Avraham	וְאַבְרָהָם
<i>to become</i> the father of a great and powerful nation of covenant-observant people, should I withhold revealing to him the pending destruction of his contemporaries residing in the five cities situated on the Jordan Plain? I am determined that	הִיוּ
<i>he</i> (Avraham) <i>evolves into</i> a father of a nation of covenant-observant people. Avraham shall transition from the father of two sons	יְהִיָּה
<i>to</i> the father of a <i>nation</i> , a	לְגוֹי
<i>great</i>	גָּדוֹל
<i>and powerful</i> nation of covenant-observant people. I will take note of any nation recognizing, acknowledging and emulating Avraham,	וְעַצוֹם
<i>and they will be blessed</i> by Me. I have chosen to disseminate Torah knowledge	וְנִבְרָכוּ
<i>through him</i> (Avraham) and have empowered him to confer God's blessings upon	בּוֹ
<i>all</i> the	כָּל
<i>nations</i> situated upon	גוֹיֵי
<i>the</i> surface of planet <i>Earth</i> .	הָאָרֶץ

Genesis 18:19

I established a unique bond with Avraham (f/k/a Avram) <i>because</i> he is the most exceptional person of his time.	כִּי
<i>I have</i> always <i>known him</i> (Avraham) to comport himself in a righteous manner, and that is why I watch over him. I have entered into a covenant with Avraham	יְדַעְתִּיו
<i>in order</i>	לְמַעַן
<i>that</i>	אֲשֶׁר
<i>he may</i> be so inclined as to teach My <i>commandments</i> to his children and followers. Avraham will begin extolling the virtues of being Torah observant	יְצַוָּה
<i>with</i> teaching	אֵת
<i>his children</i> ,	בְּנָיו
<i>and</i> continue proselytizing <i>with</i> regard to all dwelling within	וְאֵת
<i>his household</i> . When Avraham is gone, those coming into being	בֵּיתוֹ
<i>after him</i> will take up the cause of perpetuating Torah teachings	אַחֲרָיו
<i>and will keep</i> on the path of righteousness and walk in the	וְשָׁמְרוּ
<i>way of</i>	דְרָוֹ

An Anatomically Correct Translation of Genesis

<i>AdoShem</i> (a/k/a God) (Ruler of the Universe). Their memory of Avraham, their teacher, will enable them	יְהוָה
<i>to do</i> that which is good in the eyes of God. Their acts of	לַעֲשׂוֹת
<i>charity</i> will define them as men of great repute,	צְדָקָה
<i>and</i> further engender the respect of their fellow man by interceding on others' behalf to ensure they receive <i>justice</i> . Covenant-observant followers of God shall strive toward enhancing the existence of their fellow man	וּמִשְׁפָּט
<i>in order that</i>	לְמַעַן
<i>He</i> (AdoShem) <i>may</i> be so inclined as to <i>bring</i> forth the Moshiach (Messiah). There will come a time when	הַבִּיֵּא
<i>AdoShem</i> will be so inclined as to bestow	יְהוָה
<i>upon</i> His covenant-observant people the fulfillment of the promise He initially made to	עַל
<i>Avraham</i> and to those	אֲבְרָהָם
<i>with</i>	אֵת
<i>whom</i>	אֲשֶׁר
<i>he</i> (Avraham) <i>spoke</i> and taught His ways. Avraham will ask for and receive the ability to confer God's blessings upon his fellow human beings. What people will remember	דְּבָר
<i>about him</i> (Avraham) is that he was the one with whom God initially entered into a covenant and comported his life in a manner worth emulating. ¹⁷⁶	עָלָיו

Genesis 18:20

After contemplating the virtue of either withholding or telling Avraham (f/k/a Avram) about the pending destruction of the five cities situated on the Jordan Plain, God (a/k/a AdoShem) (Ruler of the Universe), chooses to inform Avraham of His intent to obliterate those having no inclination toward ceasing from comporting themselves in such an egregious manner. God made Avraham aware of His presence <i>and said</i>	וַיֹּאמֶר
<i>AdoShem</i> to Avraham, "I am contemplating the destruction of Sedom (Sodom), Amorah (Gomorrhah) and the other three cities situated on the Jordan Plain. I can no longer tolerate the collective	יְהוָה
<i>outcry</i> of the afflicted residing in	וְעֵקֶת
<i>Sedom</i>	סְדֹם
<i>and Amorah</i> and the other three cities situated on the Jordan Plain. I am incensed	וְעַמֹּרָה
<i>because</i>	כִּי
<i>it</i> (the rampant sin occurring in these cities) <i>was great</i> enough to capture My attention and aggrieve Me to extent that I must seriously consider destroying the cities and the	רַבָּה

¹⁷⁶ God (a/k/a AdoShem) (Ruler of the Universe) intended for Avraham (f/k/a Avram) to live long enough to (i) father Yitzchok (Isaac); (ii) enter into an everlasting covenant with Him; and (iii) extol the virtues and viability of monotheism and entering into an everlasting covenant with God. Avraham thought about how his children, grandchildren, all members of his household, and to all subsequent generations would remember him. Avraham thought it imperative for them to remember the righteous manner in which he comported himself. Avraham hoped their remembrance of him would serve as a source of inspiration as regards to the efficacious aftermath of entering into a God/man covenant, and to ensure their continuous learning God's laws and comporting themselves in ways acceptable to AdoShem. Avraham hoped the memory of him and his teachings would enable God's covenant-observant people to eschew, rather than succumb to the evil inclination, and endow them with the presence of mind to act charitably and seek justice for all.

An Anatomically Correct Translation of Genesis

inhabitants residing therein. I stood by	
<i>and</i> watched as <i>their</i> collective <i>sin</i> propelled them toward the precipice of destruction. I am wont to mete out utter destruction	וְהִטְאַתָּם
<i>because</i> they comport themselves in such an	כִּי
<i>egregious</i> manner. So	כְּכַדָּה
<i>very</i> egregious are the inhabitants of the five cities situated on the Jordan Plain that before making a determination as regards to their fate,	מֵאֵד

Genesis 18:21

<i>I will go down</i>	אֲרֵדָה
<i>now</i>	נָא
<i>and see</i> , for Myself, the extent of the sinning occurring in Sedom (Sodom). I will sit in judgment of the offenders and if I adjudicate them guilty, will punish the offenders and everyone residing in Sedom and the other four cities situated on the Jordan Plain. The incident prompting Me to hold court and sit in judgment of the inhabitants of these five cities was the outcry of a woman murdered for performing a righteous act. Upon hearing	וְאֶרְאֶהָ
<i>her outcry against them</i> who, upon discovering she was	הַכַּצְעָקָתָהּ
<i>the one reaching</i> out to feed a hungry man, murdered her, I took it upon Myself to seek justice and punish those responsible for her murder. This murdered girl calls out	הַבָּאָהָה
<i>to Me</i> in the selfsame manner as Hevel (Abel). After reviewing the events leading up to her murder, I intend to judge and mete out punishment for what	אֵלַי
<i>they did</i> to her. The extent of My meting out punishment shall not be limited to the murderers. I intend to punish those who, prior to her death, failed to intercede on her behalf. I intend to punish everyone dwelling in the five cities situated on the Jordan Plain by bringing about its	עֲשׂוּ
<i>destruction</i> . I will sit in judgment of those accused of comporting themselves in an egregious manner,	כְּלָהָה
<i>and if</i> I think they are capable of repenting, then I will	וְאִם
<i>not</i> judge against them.	לֹא
<i>I will know</i> what is truly in their heart and that which is in their heart will determine whether or not they will be spared from total destruction.”	אֲדַעָהָה

Genesis 18:22

Knowing they cannot complete their missions in his presence, the three angels stop walking <i>and turn</i> toward Avraham (f/k/a Avram). The angels tell Avraham that he need not accompany them any further. It was	וַיִּפְּנוּ
<i>from there</i> (a short distance from Avraham’s home) that	מִשָּׁם
<i>the</i> angels disguised as <i>men</i> chose to continue journeying without Avraham bade him farewell	הָאֲנָשִׁים
<i>and went</i> journeying toward	וַיֵּלְכוּ
<i>Sedom</i> . God (a/k/a AdoShem) (Ruler of the Universe) situates His Divine Presence in Avraham’s midst,	סְדֹמָהָה
<i>and Avraham</i> perceives God’s Divine Presence and	וְאַבְרָהָם
<i>remains still</i> while	עוֹדֵנּוּ
<i>standing</i>	עֹמֵד
<i>before</i>	לִפְנֵי
<i>AdoShem</i> .	הָיְהוָה

An Anatomically Correct Translation of Genesis

Genesis 18:23

After making His presence known, God informs Avraham (f/k/a Avram) that his three guests are His messengers on their way to destroy the inhabitants and the cities of Sedom (Sodom), Amorah (Gomorrah), and the other three cities situated on the Jordan Plain. Shocked by God's intent to destroy the five cities situated on the Jordan Plain, Avraham is intent upon speaking to God in defense of the inhabitants slated for destruction, <i>and</i> his concern for his fellow man emboldens him to <i>approach</i> God's Divine Presence in a respectful manner. Shocked by God telling him of the impending destruction of Sedom, Amorah and the other cities situated on the Jordan Plain,	וַיִּגַּשׁ
<i>Avraham</i> is intent upon arguing in favor of sparing the inhabitants slated for destruction. Avraham gathers his thoughts	אֲבָרָהָם
<i>and says</i> to God, "You made known to me	וַיֹּאמֶר
<i>the anger</i> You harbor toward the evildoers residing in Sedom, Amorah and the other three cities situated on the Jordan Plain. Is it possible for You to consider destroying only the evil and sparing the righteous and the innocent? Even though it is within Your power to spare the righteous and the innocent, are you saying	הָאֵף
<i>You will</i> not refrain from unleashing destructive forces and <i>sweep away</i> the	תִּסְפָּה
<i>righteous</i> along	צְדִיק
<i>with</i> the	עִם
<i>wicked</i> ?	רָשָׁע

Genesis 18:24

<i>Perhaps</i>	אוּלַי
<i>there are</i>	יֵשׁ
<i>fifty</i>	חֲמִשִּׁים
<i>righteous ones</i> dwelling	צְדִיקִים
<i>within</i>	בְּתוֹךְ
<i>the city</i> of Sedom (Sodom). Would You consider holding back	הָעִיר
<i>the anger</i> confined within Your being and spare the righteous? Are	הָאֵף
<i>You willing to sweep away</i> the righteous along with the wicked if less than fifty righteous ones reside within the city of Sedom? No one is as compassionate as You,	תִּסְפָּה
<i>and</i> as such, is it <i>not</i> possible for You	וְלֹא
<i>to forgive</i> the righteous for their inability to overwhelm and quell the evildoers in their midst? If You must bring destruction	תִּשָּׂא
<i>to the place</i> where evil dwells, can You not find it in Your heart to spare all the inhabitants of Sedom if fifty righteous ones are living in their midst? Can You not forego the destruction of all Sedomites	לְמָקוֹם
<i>for the sake</i> of the	לְמַעַן
<i>fifty</i> righteous ones found living in their midst? Can you not forego destruction for the sake o	חֲמִשִּׁים
<i>the righteous ones</i>	הַצְדִּיקִים
<i>who</i> might be dwelling	אֲשֶׁר
<i>in</i> the <i>midst of her</i> city walls?	בְּקִרְבָּהּ

Genesis 18:25

Would not the people of planet Earth perceive You as being <i>sacrilegious</i> for destroying the good along with the evil? Because good people failed to quell the evildoers in their midst, how can	הֲלֹלָה
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An Anatomically Correct Translation of Genesis

<i>You</i> destroy the good along with the evil? Would not those dwelling on planet Earth equate <i>You</i> with a ruthless, despotic human being, who, instead of showing mercy, opts for the destruction of cities and its inhabitants? If <i>You</i> bring about the destruction of the inhabitants and their five cities, would it not lead those dwelling outside the killing zone to conclude that righteousness offers no protection from the wrath of God? What can I say to dissuade <i>You</i>	לָךְ
<i>from doing</i>	מַעֲשֵׂת
<i>such</i> a horrific <i>thing</i> as	כְּדַבָּר
<i>this</i> ? Have <i>You</i> thought about how people dwelling outside the five cities would behave if <i>You</i> were	הִנֵּה
<i>to kill</i> the	לְהַמִּית
<i>righteous</i> , along	צַדִּיק
<i>with</i> the	עִם
<i>wicked</i> ? Having witnessed <i>You</i> killing the good, along with the evil, will they realize the futility of righteously comporting themselves and be inclined toward comporting themselves in evil fashion? They will hold <i>You</i> accountable for the destruction of the five cities situated on the Jordan Plain	רָשָׁע
<i>and it will be</i> on <i>Your</i> conscience when they begin comporting themselves in evil fashion. Will they not become crestfallen upon realizing that comporting themselves	וְהִנֵּה
<i>as righteous</i> or	כְּצַדִּיק
<i>as wicked</i> ensures their destruction by <i>Your</i> hand if they fail to quell evildoers in their midst? Would not the souls tethered to the corporeal as well as the souls situated in heaven perceive <i>You</i> as being	כְּרָשָׁע
<i>sacrilegious</i> for having destroyed all the inhabitants dwelling within the walls of five cities situated on the Jordan Plain? How can	חֲלָלָה
<i>You</i> destroy both good and evil because good people failed to quell evildoers in their midst? Would not those dwelling in heaven equate <i>You</i> with a ruthless, despotic human being, who, instead of showing mercy, opts for the destruction of cities and its inhabitants? If <i>You</i> bring about the destruction of all the inhabitants of the five cities situated on the Jordan Plain, would those dwelling in heaven conclude that righteousness offers no protection from the wrath of God? What can I say to convince	לָךְ
<i>The Judge</i> of	הַשֹּׁפֵט
<i>all</i> living creatures situated on	כָּל
<i>the</i> surface of planet <i>Earth</i> to forego destroying both good and evil? Is it	הָאָרֶץ
<i>not</i> possible for <i>You</i> to punish evildoers while being merciful to the innocent? If <i>You</i> bring about the total destruction of the five cities situated on the Jordan Plain, people will say, 'Is there no mitigating factor that He will take into consideration to spare innocents intermingled with evildoers He is bent upon destroying? If God destroys the five cities situated on the Jordan Plain, then what	לֹא
<i>will He do</i> the next time there is a predomination of evil? Will God, once again, pass	יַעֲשֶׂה
<i>judgment</i> and mete out punishment in the form of utter destruction?'"	מִשְׁפָּט

An Anatomically Correct Translation of Genesis

Genesis 18:26

God (a/k/a AdoShem) (Ruler of the Universe) listens to Avraham (f/k/a Avram) imploring Him to spare the lives of the righteous inhabitants dwelling within the confines of the five cities situated on the Jordan Plain. God is intent upon explaining His rationale for destroying all residing within the confines of the five cities situated on the Jordan Plain, <i>and says</i>	וַיֹּאמֶר
<i>AdoShem</i> to Avraham, "It is unlikely that I will find a sufficient number of righteous individuals living in the midst of evildoers to forego destroying the five cities situated on the Jordan Plain. There has never been a generation of people as evil as the generation presently dwelling within the five cities situated on the Jordan Plain. The only way the dwellers of the five cities of the Jordan Plain may avoid My wrath is if you, a perfect saint, can convince Me to spare them. Since I am of a mind to destroy the evildoers and the innocents dwelling in the five cities of the Jordan Plain, the burden is upon you to argue in their defense.	יְהִיָּה
<i>If</i> I use Sedom (Sodom) as the benchmark of morality to judge all dwelling within the five cities situated on the Jordan Plain, and	אִם
<i>find</i> that	אֲמָצָא
<i>in Sedom</i> , there are	בְּסֹדֹם
<i>fifty</i>	חֲמִשִּׁים
<i>righteous ones</i> dwelling	צְדִיקִים
<i>within</i>	בְּתוֹךְ
<i>the city</i> , for the sake of the righteous, I will rescind My decree of destruction	הָעִיר
<i>and spare</i> both wicked and innocent. I will show mercy	וְנִשְׂאתִי
<i>to all</i> dwelling in	לְכָל
<i>the place</i> known as Sedom and extend My mercy to those dwelling in the other four cities situated on the Jordan Plain. This I will do	הַמְּקוֹם
<i>for their sake</i> (the fifty righteous persons dwelling in Sedom)."	בְּעִבְרָם

Genesis 18:27

God placed the burden upon Avraham (f/k/a Avram) to argue in favor of sparing the five cities situated on the Jordan Plain from total destruction, <i>and</i> pressed him to <i>answer</i> in the affirmative as regards to the moral quality of those whom God is wont to destroy.	וַיַּעַן
<i>Avraham</i> thinks about what manner of argument might convince God to spare those inhabiting the five cities situated on the Jordan Plain	אֲבָרָהָם
<i>and says</i> to God, "Your servant standing	וַיֹּאמֶר
<i>here</i> before You <i>is</i> poised to argue in defense of the inhabitants of the five cities situated on the Jordan Plain. Prior to passing judgment, I ask that You	הִנֵּה
<i>please</i> consider that which I am about to say in their defense. Knowing You never rescind a decree, I am grateful for the opportunity to defend those whom You intend to destroy.	נָא
<i>I am ready to begin</i>	הוֹאֵלְתִי
<i>to speak</i> on behalf of the inhabitants of the five cities situated on the Jordan Plain. I hope I can muster a defense convincing enough to cause You	לְדַבֵּר
<i>to</i> change Your mind with regard to obliterating the inhabitants of the five cities situated on the Jordan Plain. Prior to arguing in defense of the inhabitants of the five cities situated on the Jordan Plain, may I ask for permission to convey something personal to	אֵל

An Anatomically Correct Translation of Genesis

<i>my Master?</i> ” Receiving permission from God to speak of an unrelated matter incentivizes Avraham to say, “I am able to converse with You at this particular point in time because You interceded on my behalf and prevented Nimrod from killing me. Nimrod attempted to end my life as a means of halting my monotheistic proselytizing of his polytheistic subjects.	אָדָנִי
<i>Though I am</i> flesh and blood, had You not intervened on my behalf, I would have become	וְאֲנֹכִי
<i>dust</i>	עָפָר
<i>and ash</i> at the hand of the idol-worshiping Nimrod who, after becoming aware of my recognition and declaration of You as the One True God, thought to bring about my end by casting me into a fiery furnace. Thank you for interceding on my behalf and sparing my life. Speaking of sparing lives,	וְאָפָר

Genesis 18:28

<i>what if</i> a search for fifty righteous Sedomites (Sodomites) yields forty-five individuals actively involved in the eradication of evil in their midst? If forty-five righteous Sedomites	אוֹלֵי
<i>lack</i> the will to eradicate the evildoers in their midst, would You still require a quota of	וְהִקְרוֹן
<i>the fifty?</i> Would forty-five righteous Sedomites actively involved in the eradication of evildoers in their midst meet the criteria for You to rescind Your decree of destruction upon Sedom and the other four cities situated on the Jordan Plain? Would	חֲמִשָּׁים
<i>the</i> forty-five <i>righteous ones</i> actively involved in the eradication of evildoers in their midst cause You to rescind Your decree of destruction upon Sedom and the other four cities situated on the Jordan Plain? If the quota of fifty were to fall short by	הַצְדִּיקִים
<i>five</i> righteous individuals not actively involved in the eradication of evildoers in their midst,	חֲמִשָּׁה
<i>will You</i> still <i>destroy</i> all the inhabitants of the five cities situated on the Jordan Plain? Would You bring about the destruction of all the inhabitants of the five cities situated on the Jordan Plain	הַתְּשִׁחִית
<i>because five</i> fewer righteous persons are dwelling in Sedom? Would You be satisfied	בְּחֲמִשָּׁה
<i>with</i> finding, from	אֵת
<i>all</i> the inhabitants living in	כָּל
<i>the city</i> of Sedom forty-five righteous individuals actively involved in the eradication of evildoers in their midst and rescind Your destructive decree? Would not forty-five righteous individuals actively involved in the eradication of evildoers in their midst be sufficient to rescind Your decree of the destruction of Sedom and the other four cities situated on the Jordan Plain?” God is of a mind to respond to Avraham’s (f/k/a Avram) inquiry,	הָעִיר
<i>and says</i> to Avraham, “I will	וַיֹּאמֶר
<i>not</i> destroy the five cities situated on the Jordan Plain if I find forty-five righteous Sedomites actively engaged in the eradication of evildoers in their midst. However,	לֹא
<i>I will destroy</i> the five cities situated on the Jordan Plain	אֲשַׁחִית
<i>if</i>	אִם
<i>I find</i>	אִמְצָא
<i>there</i> less than	שָׁם
<i>forty</i>	אַרְבָּעִים

An Anatomically Correct Translation of Genesis

<i>and five</i> righteous Sedomites actively engaged in the eradication of evildoers in their midst.”	וְהַמְשִׁיחַ
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Genesis 18:29

Uncertain that God will find forty-five righteous individuals dwelling in Sedom (Sodom), Avraham (f/k/a Avram) intends to implore God to reduce the agreed-upon quota of forty-five righteous individuals required by God to forego destruction, <i>and continues</i> negotiating with God	וַיִּסַּף
<i>one more</i> time. Avraham begins	עוֹד
<i>to speak</i>	לְדַבֵּר
<i>to Him</i> (God),	אֵלָיו
<i>and says</i> ,	וַיֹּאמֶר
“ <i>What if</i> a search for forty-five righteous Sedomites actively involved in the eradication of evildoers in their midst yields forty? If You counted the number of righteous Sedomites actively engaged in the eradication of evildoers in their midst,	אוּלַּי
<i>and if it were found</i>	מִמְצְאוֹן
<i>there</i> a total of	לְשָׁם
<i>forty</i> , would You spare four of the five cities situated on the Jordan Plain for the sake of the forty?” God intends to respond to Avraham’s inquiry,	אַרְבָּעִים
<i>and says</i> , “I will	וַיֹּאמֶר
<i>not</i> destroy four of the five cities situated on the Jordan Plain if I find in Sedom a total of forty righteous individuals. This	לֹא
<i>I will do</i>	אֲעֲשֶׂה
<i>for the sake of</i>	בְּעֵבֹר
<i>the forty</i> righteous individuals living in Sedom; whether or not they are actively engaged in the eradication of evildoers in their midst.”	הָאַרְבָּעִים

Genesis 18:30

Uncertain that God will find forty righteous individuals dwelling in Sedom (Sodom), Avraham (f/k/a Avram) intends to implore God to reduce the agreed-upon quota of forty righteous individuals required by God to forego destruction, <i>and</i> to achieve his objective, <i>says</i> to God, “My Lord, be	וַיֹּאמֶר
<i>not</i> angered by what I am about to say. I implore my Lord to	אַל
<i>please</i> allow me to continue speaking in defense of my fellow human beings, and	נָא
<i>may He</i> not <i>become angry</i> from what I am about to say. I believe there is need for further discussion with regard to the agreed-upon terms dictating the fate of the individuals dwelling in the five cities situated on the Jordan Plain. That which I am about to say is directed	יְהִי
<i>to my Master</i> intent upon destroying the five cities situated on the Jordan Plain,	לְאֲדֹנָי
<i>and</i> I pray that He will <i>let me</i> continue to <i>speak</i> on their behalf.	וְאֲדַבֵּרָה
<i>What if</i> a search for forty righteous Sedomites (Sodomites) yields thirty individuals actively involved in the eradication of evildoers in their midst? If You counted the number of righteous Sedomites	אוּלַּי
<i>and if it were found</i>	מִמְצְאוֹן
<i>there</i> in Sedom, a total of	לְשָׁם
<i>thirty</i> , would You spare three of the five cities situated on the Jordan Plain for the sake of the thirty?” God intends to respond to Avraham’s inquiry,	שְׁלֹשִׁים
<i>and says</i> , “I will	וַיֹּאמֶר

An Anatomically Correct Translation of Genesis

<i>not</i> destroy three of the five cities situated on the Jordan Plain if thirty righteous Sedomites reside within the confines of Sedom. This	לא
<i>I will do</i>	אעשה
<i>if</i>	אם
<i>I find</i>	אמצא
<i>there</i> a total of	שם
<i>thirty</i> righteous individuals dwelling in Sedom.”	שלשים

Genesis 18:31

Avraham (f/k/a Avram) is not optimistic that God will find thirty righteous individuals dwelling in Sedom (Sodom) <i>and continues</i> arguing in favor of God lowering the quota of righteous individuals dwelling within the confines of the five cities situated on the Jordan Plain. Avraham says to God,	ויאמר
“ <i>Here</i> standing before You <i>is</i> your servant whom You tasked with arguing in favor of sparing the lives of the inhabitants of the five cities situated on the Jordan Plain.	הנה
<i>Please</i> , I implore You to hear what I have to say in defense of the inhabitants dwelling within the five cities situated on the Jordan Plain. Knowing You never rescind a decree, I	נא
<i>exercised boldness</i> as a means of attempting to change Your mind as regards to the destruction of the five cities situated on the Jordan Plain. I implore You to consider withholding the destruction of a lesser amount of people than You are wont to destroy. Thank You for choosing me	הואצתי
<i>to speak</i> on behalf of the inhabitants of the five cities situated on the Jordan Plain. Your grateful servant would like to impart the following question	לדבר
<i>to</i>	אל
<i>my Master</i> ,	אדני
‘ <i>What if</i> the search for righteous individuals was expanded to include all five cities situated on the Jordan Plain? If a search for thirty righteous individuals dwelling within the confines of the five cities situated on the Jordan Plain were conducted,	אולי
<i>and if it were found</i>	ימצאון
<i>there</i> , in the five cities, a total of	שם
<i>twenty</i> , would You spare two of the five cities for the sake of the twenty?’” God intends to respond to Avraham’s inquiry,	עשרים
<i>and says</i> , “I will	ויאמר
<i>not</i> destroy two of the five cities situated on the Jordan Plain if I find twenty righteous people dwelling within the confines of the five cities. If I find less than twenty righteous individuals,	לא
<i>I will destroy</i> all five cities. I will spare two cities situated on the Jordan Plain	אשחית
<i>for the sake of</i>	בעבור
<i>the twenty</i> righteous individuals found dwelling within the confines of the five cities.”	העשרים

Genesis 18:32

Avraham (f/k/a Avram) is not optimistic that God will find twenty righteous individuals dwelling within the confines of the five cities situated on the Jordan Plain, <i>and</i> to convince God to reduce the agreed-upon quota of twenty righteous individuals God requires to forego destruction, <i>says</i> to God, “Be	ויאמר
<i>not</i> angered by what I am about to say.	אל
<i>Please</i> allow me to continue speaking in defense of my fellow human being, and	נא

An Anatomically Correct Translation of Genesis

<i>may He not become angry</i> with me for what I am about to say. As I believe there is need for further discussion with regard to the fate of the individuals dwelling in the five cities situated on the Jordan Plain, I pray	יָחַר
<i>to my Master,</i>	לְאֵלֵי
<i>and</i> hope that He will <i>let me speak</i> on behalf of the individuals dwelling in the five cities situated on the Jordan Plain.	וְאֶדְבָּרָה
<i>Just</i> listen to what I have to say regarding the terms by which You judge the individuals dwelling within the five cities situated on the Jordan Plain. I promise that this will be	אֶף
<i>the last time</i> I discuss this matter with You.	הַפְּעַם
<i>What if</i> a search to find twenty righteous individuals dwelling within the confines of the five cities situated on the Jordan Plain fails to yield twenty? If the quota was lowered to ten,	אֵלֵי
<i>and if it were found</i>	יִמָּצְאוּן
<i>there,</i> dwelling within the confines of the five cities,	שָׁם
<i>ten</i> righteous individuals, would You spare one of the five cities for the sake of the ten?" God intends to respond to Avraham's inquiry,	עֲשֶׂרָה
<i>and says,</i> "I will spare one of the five cities if there are ten righteous individuals dwelling within the confines of the five cities situated on the Jordan Plain. One of the five cities will	וַיֹּאמֶר
<i>not</i> undergo destruction if I find ten righteous individuals residing within the confines of the five cities situated on the Jordan Plain.	לֹא
<i>I will destroy</i> all five cities if I find less than ten righteous individuals dwelling therein. I will spare only one of the five cities situated on the Jordan Plain	אֲשַׁחֲיִת
<i>for the sake of</i>	בְּעִבּוֹר
<i>the ten</i> righteous individuals found dwelling in any or all of the five cities." ¹⁷⁷	הָעֲשֶׂרָה
Genesis 18:33	
God (a/k/a AdoShem) (Ruler of the Universe) perceives Avraham's (f/k/a Avram) unwillingness to further modify the criteria by which to spare the inhabitants residing within the confines of the five cities situated on the Jordan Plain, is intent upon removing His Divine Presence from him, <i>and He goes away</i> . After Avraham finishes negotiating with and praying to Him for sparing of the lives of the people living in the five cities situated on the Jordan Plain,	וַיֵּלֶךְ
<i>AdoShem</i> removes His Divine Presence from Avraham. God's Divine Presence departs from Avraham	וַיֵּנָה
<i>as soon as</i>	כַּאֲשֶׁר

¹⁷⁷ God agrees to spare one city and its inhabitants from destruction if He finds ten righteous individuals residing among the five cities situated on the Jordan Plain. Avraham (f/k/a Avram) thought to ask God to set the quota below ten, but remembered that eight individuals (Noah) (Noah), his wife, his sons and his sons' wives) were not enough to sway God from sparing the rest of the world from diluvian destruction. While asking God to set the quota at ten righteous individuals, Avraham implores God to count Himself as one of the righteous ten and to count Avraham as the other righteous individual (technically reducing the quota of ten to eight).

An Anatomically Correct Translation of Genesis

<i>he</i> (Avraham) <i>finishes</i> negotiating with God on behalf of the people residing within the confines of the five cities situated on the Jordan Plain. God knows He will not find ten righteous people dwelling within the confines of the five cities. It is no longer necessary for God	כָּלָה
<i>to speak</i>	לְדַבֵּר
<i>with</i>	אֵל
<i>Avraham,</i>	אַבְרָהָם
<i>and Avraham,</i> after	וְאַבְרָהָם
<i>returning to</i>	שָׁב
<i>his</i> dwelling <i>place,</i> hopes God will find enough righteous people dwelling within the confines of the five cities situated on the Jordan Plain to withhold meting out total destruction.	לְמָקוֹמוֹ