

## An Anatomically Correct Translation of Genesis

### Genesis 20:1

Prior to the destruction of the five cities situated on the Jordan Plain, Avraham (f/k/a Avram) lived in Chevron (Hebron) for twenty-five years. A lack of human interaction in a land made desolate by the hand of God incentivizes Avraham to leave Chevron. <sup>196</sup> Another reason Avraham decides to leave Chevron is to distance himself from his nephew Lot who, by way of incest, fathered two sons. Avraham assembles a caravan <i>and journeys</i>	וַיֵּסַע
<i>from there</i> (Chevron) to Gerar. While heading toward Gerar,	מִשָּׁם
Avraham and his entourage enter	אֲבְרָהָם
into the <i>region</i> of	אֶרֶץ
The Negev (South). Avraham and his entourage continue journeying	הַנֶּגֶב
journeying <i>and</i> temporarily <i>dwell</i> in various places	וַיֵּשֶׁב
<i>between</i>	בֵּין
Kadeish	קַדִּישׁ
<i>and between</i>	וּבֵין
Shur. Avraham enters	שׁוּר
<i>and stays</i>	וַיֵּגֶר
in Gerar to proselytize the oneness of God to its polytheistic natives.	בְּגֶרָר

### Genesis 20:2

Prior to arriving in Gerar, Avraham (f/k/a Avram) prepares his rejuvenated 90-year-old wife Sarah (f/k/a Sarai) for her inevitable encounter with Gerarite men who will be tempted to seduce her. Upon making initial contact with Avraham, the Gerarites inquire about his relationship to the woman with whom he is traveling, <i>and</i> in response to their question regarding his relationship to Sarah, <i>says</i>	וַיֹּאמֶר
Avraham, while pointing	אֲבְרָהָם
to	אֵל
Sarah	שָׂרָה
his wife,	אִשְׁתּוֹ
"My sister is	אָחוֹתִי
she". There is one Gerarite who, upon seeing Sarah, is intent upon taking the initiative to make known to the king of the presence of this beautiful, married foreign woman in their midst,	הוּא
<i>and sends</i> a messenger to inform	וַיִּשְׁלַח
Avimelech,	אֲבִימֶלֶךְ
king of	מֶלֶךְ
Gerar of the presence of an extraordinarily beautiful, married woman in their midst. Upon hearing of Sarah's incomparable beauty, availability and presence in Gerar, Avimelech dispatches a courier to bring her to him. The king's courier happens upon	גֶּרָר
<i>and takes</i> Sarah and her 'brother' Avraham	וַיִּקַּח
<i>with</i> him. The king's courier situates Avraham and	אֶת
Sarah inside king Avimelech's palace and informs them of the king's pending arrival.	שָׂרָה

### Genesis 20:3

Separated from Avraham (f/k/a Avram) and sequestered in a room, Sarah (f/k/a Sarai)	וַיִּבָּא
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<sup>196</sup> God destroyed Sedom (Sodom), Amorah (Gomorra) and other cities situated on the Jordan Plain.

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awaits her initial encounter with king Avimelech. Realizing she is in the same dire predicament as when Pharaoh of Egypt tried and failed to defile her, Sarah prays to God (a/k/a Elokim) (Judge of the Universe) to protect her from being sexually violated by the king of Gerar. Sarah is in the same predicament as in Egypt because Avraham, despite his unique relationship with God, could not assume that He would intercede on their behalf. Fearing Avimelech will defile her, Sarah prays to God to timely dispatch an angel to inflict all manner of painful maladies upon him. God is intent upon incapacitating Avimelech, <i>and comes</i> from above and situates His essence in his presence.	
<i>Elokim</i> makes His presence known	אֱלֹהִים
<i>to</i>	אֵל
<i>Avimelech</i> by appearing to him	אֲבִימֶלֶךְ
<i>in a dream</i> . On	בְּחֵלֹם
<i>the night</i> Avimelech held Sarah against her will, God appears to Avimelech in a dream	הַלַּיְלָה
<i>and says</i>	וַיֹּאמֶר
<i>to him,</i>	לוֹ
" <i>I behold</i> a man destined	הִנֵּנִי
<i>to die</i>	מָת
<i>because</i> of his desire to seduce Sarah,	עַל
<i>the woman,</i>	הָאִשָּׁה
<i>whom</i> he knows is married. Rather than thoroughly investigating the true nature of Sarah's marital status,	אֲשֶׁר
<i>you took</i> the word of a stranger in your midst, who, under duress, claimed that Sarah was his sister. Avraham told every Gerarite he encountered that he and Sarah were brother and sister. Avraham feared telling you that he and Sarah are husband and wife. I am not intimidated by you,	לְקַחְתָּ
<i>and</i> that is why I am telling you that <i>she</i> (Sarah) is	וְהוּא
<i>married</i> , and Avraham is her	בְּעֵלָת
<i>husband</i> ."	בְּעַל
<b>Genesis 20:4</b>	
God rebukes King Avimelech for attempting to seduce Sarah (f/k/a Sarai), <i>and Avimelech</i> ,	וַאֲבִימֶלֶךְ
<i>not</i> having had the chance to seduce and defile Sarah when	לֹא
<i>he went near</i>	קָרַב
<i>to her</i> , could not understand why Avraham's (f/k/a Avram) God inflicted a plethora of diseases upon him and the members of his household. Avimelech is determined to speak to God,	אֵלָיו
<i>and says,</i>	וַיֹּאמֶר
" <i>Master!</i> I believe that many members of	אֲדֹנָי
<i>the nation</i> of Gerar are	הַגּוֹי
<i>also</i> as	גַּם
<i>innocent</i> as were many of the people of the Generation of the Flood. Innocent as were many of the people living in close proximity to the construction of the tower of Bavel. Innocent as were many of the people living in Sedom (Sodom), Amorah (Gomorra), and the other cities formerly situated on the Jordan Plain.	צַדִּיק
<i>Will You destroy</i> the Gerarites because I attempted to seduce Sarah whom I was led to	תִּהְרַג

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believe was unmarried?	
<b>Genesis 20:5</b>	
When asked who Sarah (f/k/a Sarai) was in relation to himself, <i>did not</i>	הֲלֹא
<i>he</i> (Avraham f/k/a Avram) say that her sister was she? While in the presence of Avraham,	הוּא
<i>he said</i>	אָמַר
<i>to me</i> , 'Sarah is	לִי
<i>my sister</i> . Yes, Avimelech, my sister is	אָחֹתִי
<i>she</i> . ' Sarah also had it in mind to utter a false declaration to all who inquired as to her relationship to Avraham,	הוּא
<i>and</i> when asked about her relationship to Avraham, <i>she</i>	וְהִיא
<i>too</i> claimed that he was her brother. When queried about her relationship to the man with whom she was traveling,	גַּם
<i>she</i> (Sarah)	הוּא
<i>said</i> ,	אָמְרָה
' <i>My brother</i> is	אָחִי
<i>he</i> .' I hope that	הוּא
<i>in</i> determining my guilt or <i>innocence</i> , You take into account that I did not defile Sarah. I implore You to look into	בְּתָם
<i>my heart</i> to determine if it beats hastily in anticipation of achieving a sinful objective by way of ravaging Sarah. I made romantic overtures toward Sarah with pureness of heart	לִבִּי
<i>and cleanliness</i> of	וּבְנִקְיוֹן
<i>hands</i> .	כְּפִי
<i>I did</i> nothing to bring shame upon	עָשִׂיתִי
<i>this</i> woman."	זֹאת
<b>Genesis 20:6</b>	
God (a/k/a Elokim) (Judge of the Universe) tells Avimelech that He interceded on Sarah's (f/k/a Sarai) behalf to prevent him from defiling her. God intends to sit in judgment of the man He thwarted from having carnal knowledge with the wife of Avraham (f/k/a Avram), <i>and</i> after situating His presence in close proximity to Avimelech, contemplates what to <i>say</i>	וַיֹּאמֶר
<i>to him</i> .	אֵלָיו
<i>The Elokim</i> , while Avimelech is	הָאֱלֹהִים
<i>in a dreamlike</i> state of consciousness, says, "I am here to pass judgment upon you for the ill manner in which you interacted with Avraham and Sarah. I	בְּחֻלָּם
<i>also</i> knew of your intent to become intimate with Sarah because you believed she was an unmarried woman.	גַּם
<i>I</i>	אֲנֹכִי
<i>knew</i>	יָדַעְתִּי
<i>that</i> your mistaken belief about Sarah's marital status motivated you towards being intimate with her	כִּי
<i>In</i> determining your guilt or <i>innocence</i> , I looked into	בְּתָם
<i>your heart</i> and determined why	לִבִּי
<i>you did</i> that which you hoped would lead to the consummation of your relationship with <i>this</i> woman,	עָשִׂיתָ
<i>this</i> woman,	זֹאת

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<i>and</i> that is why <i>I prevented</i> you from defiling her.	וְאֶהְיֶה
<i>In addition to</i> preventing you from violating Sarah,	גַּם
<i>I</i> kept	אֲנִי
<i>you</i>	אֹתָךְ
<i>from sinning</i> against	מִחַטֹּא
<i>Me</i> . In your capacity as king, you are empowered to thwart every obstacle barring you from experiencing that which you desire, and it was	לִי
<i>for</i>	עַל
<i>this</i> reason that I interceded on Sarah's behalf and did	כֵּן
<i>not</i> allow you to violate her. Under no circumstance would	לֹא
<i>I</i> have <i>allowed you</i> to defile Sarah. I interceded on Sarah's behalf	נִתְחַיֵּד
<i>to</i> prevent someone of your ilk from <i>touching</i> her. Now you know why I responded to Sarah's prayers and came	לְנִגֵּעַ
<i>to her aid</i> , <sup>197</sup>	אֵלֶיהָ

### Genesis 20:7

<i>and now</i> you must	וְעַתָּה
<i>return</i> the	הַשָּׁב
<i>wife</i> to	אִשְׁתְּךָ
<i>the man</i> (Avraham f/k/a Avram)) whom you thought was her brother. Do not believe for one moment that Avraham might entertain the notion that Sarah (f/k/a Sarai), upon returning to him, was defiled and that he might not want her back. This is impossible	הָאִישׁ
<i>because a</i>	כִּי
<i>prophet</i> is	נָבִיא
<i>he</i> , and as such, heard My answer to his prayer to prevent you from defiling Sarah. Return Sarah to Avraham	הוּא
<i>and he will pray</i> that I remove the diseases afflicting your body and the bodies of your subjects. Avraham will pray	וְיִתְפַּלֵּל
<i>for you</i> and your people and ask that I cease afflicting them. Upon seeing Avraham praying for you, your people will realize that you did not defile Sarah. Return Sarah to Avraham	בְּעֵדָךְ
<i>and you shall live</i> ,	וְחָיָה
<i>and if</i>	וְאִם
<i>you are not</i> amenable toward	אֵינְךָ
<i>returning</i> Sarah to Avraham, then you should	מִשִּׁיב
<i>know</i>	דָּע
<i>that</i> I am intent upon bringing about your	כִּי
<i>death</i> by My hand. Death is apt punishment for kidnapping Sarah. Refuse to reunite Avraham and Sarah and	מוֹת
<i>you will die</i> by My hand. Refuse to reunite Sarah and Avraham, and	תָּמוּת

<sup>197</sup> Avraham (f/k/a Avram) knew from the manner in which the Gerarites questioned him about his relationship to Sarah (f/k/a Sarai), that their intent was to violate her and kill him if it was determined that he was Sarah's husband. In order to survive his encounter with the Gerarites, Avraham has to tell them that he and Sarah are brother and sister. Unlike the Gerarites or the Egyptians, Avraham would never have had the temerity to ask a wayfaring stranger if his female companion was either his wife or sister.

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<i>you,</i>	אַתָּה
<i>and all</i>	וְכָל
<i>who</i> are servile	אֲשֶׁר
<i>to you,</i> will die by My hand."	לְךָ

### Genesis 20:8

God is intent upon ceasing communicating with Avimelech, <i>and</i> removes His presence from Avimelech's mind. Avimelech regains consciousness and <i>gets up</i> .	וַיִּשְׁכַּם
<i>Avimelech</i> , king of Gerar, arose	אֲבִימֶלֶךְ
<i>in</i> the <i>morning</i> after God appeared to him in a dream,	בְּבֹקֶר
<i>and called</i> upon his servants to appear before him. Avimelech intends to explain	וַיִּקְרָא
<i>to all</i>	לְכָל
<i>his servants</i> that which transpired between himself, Avraham (f/k/a Avram) and Sarah (f/k/a Sarai),	עֲבָדָיו
<i>and speaks</i>	וַיְדַבֵּר
<i>with,</i> and told them	אֶת
<i>all</i>	כָּל
<i>the things</i> God said to him. Avimelech's servants grow fearful when they hear the ultimatum God had given their king. They know that God will destroy them if their king refuses to reunite Sarah and Avraham. They are convinced that	הַדְּבָרִים
<i>the</i> warnings ( <i>these</i> warnings from a God more powerful than their king) are life threatening. The words spoken by Avimelech went	הָאֵלָה
<i>into their ears,</i> engendered great fear in their heart,	בְּאָזְנֵיהֶם
<i>and they were afraid</i> of what would become of them if their king continued defying the will of God. Upon hearing Avimelech recount his dream,	וַיִּירָאוּ
<i>the men</i> (Avimelech's subjects) become	הָאֲנָשִׁים
<i>exceedingly</i> afraid of incurring the wrath of Avraham's God.	מְאֹד

### Genesis 20:9

Interacting with the God of Avraham (f/k/a Avram) angered by the manner in which he comported himself with Avraham and Sarah (f/k/a Sarai), Incentivizes Avimelech to make amends, <i>and</i> to achieve his objective, <i>calls</i> upon his servants to situate Avraham before him.	וַיִּקְרָא
<i>Avimelech</i> intends	אֲבִימֶלֶךְ
<i>to</i> interact with <i>Avraham</i>	לְאַבְרָהָם
<i>and says</i>	וַיֹּאמֶר
<i>to him,</i>	לּוֹ
" <i>What</i> have	מָה
<i>you done</i>	עָשִׂיתָ
<i>to us?</i> Why does your God afflict us with all manner of painful maladies? Why does your God bar the entry of Gerarite children into this world by sealing their mothers' womb? While dreaming, I heard God explain the manner in which I transgressed,	לָנוּ
<i>and</i> now I want you to tell me, in your own words, <i>in what manner</i> have I offended you? How	וּמָה
<i>did I sin</i> so egregiously as to have angered your God to the extent He wants to kill me? Was the manner in which I interacted with you and Sarah such an affront	הֲטָאֲתִי
<i>to you</i>	לְךָ
<i>that</i>	כִּי

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<i>you had to</i> petition your God to <i>bring</i> to the fore all manner of suffering	הִבְאֵתָהּ
<i>upon me</i>	עָלַי
<i>and upon</i> the members of	וְעַל
<i>my kingdom</i> ? Explain why you believe your God is wont to inflict us with the kind of suffering usually meted out to those having committed a truly egregious	מִמְלַכְתִּי
<i>sin</i> . I consider my transgression toward you and Sarah as minor, and yet, our suffering, by the hand of your God, is	חֲטָאָהּ
<i>great</i> ! Why did you call upon and cite our bad	גְּדֹלָהּ
<i>deeds</i> to your God Who is eager to mete out punishment because of my desire to have intimate relations with Sarah whom you led me to believe was your sister? Why does my intent, rather than my action, offend your God and motivate Him to inflict a degree of suffering upon the Gerarites	מַעֲשֵׂיָם
<i>that</i>	אֲשֶׁר
<i>no</i> living creature should have to endure? What reason could your God have for	לֹא
<i>doing</i> harm to us in such inhumane fashion? Please tell me why	יַעֲשֶׂה
<i>you</i> petitioned your God and <i>did</i> incite Him to heap punishment	עָשִׂיתָ
<i>upon me</i> and my household?"	עַמּוּדִי

### Genesis 20:10

Mindful of continuing to rebuke Avraham (f/k/a Avram), he looks upon the man God chose to espouse His teachings <i>and says</i>	וַיֹּאמֶר
<i>Avimelech</i>	אֲבִימֶלֶךְ
<i>to</i>	אֵל
<i>Avraham</i> , "Your God appeared to me in a dream and told me you are a prophet. Before encountering us,	אֲבְרָהָם
<i>what</i> evil	מָה
<i>did you foresee</i> in us	רָאִיתָ
<i>that</i>	כִּי
<i>made</i> you pray to your God to spare you and Sarah (f/k/a Sarai) from the evil acts you feared I would inflict upon you? What did you prayerfully say to your God to make Him afflict us	עָשִׂיתָ
<i>with</i>	אֶת
<i>the thing</i> (the diseases) that threatens our very lives? Our bodies cannot tolerate	הַדָּבָר
<i>the</i> degree to which <i>this</i> God of yours inflicts suffering. From a moral perspective, we keep ourselves in check by gazing upon the flames still burning where the city of Sedom (Sodom) used to be. The carnage of Sedom, brought about by your God, reminds us that if provoked, your God has a penchant for destroying people comporting themselves in a manner displeasing to Him."	הַזֶּה

### Genesis 20:11

Avimelech's rebuke incentivizes Avraham (f/k/a Avram) to explain why his God (a/k/a Elokim) (Judge of the Universe) inflicted such horrific suffering upon the Gerarites. Eager to reply <i>and</i> to achieve his objective, <i>says</i>	וַיֹּאמֶר
<i>Avraham</i> to Avimelech, "I told the Gerarites whom we initially encountered that Sarah (f/k/a Sarai) was my sister	אֲבְרָהָם
<i>because</i> rather than inquiring about our welfare, they inquired about my relationship to Sarah. In reaction to the Gararites' inappropriate questions,	כִּי
<i>I said</i> to myself that the Gerarites fear	אֶמְרָתִי

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<i>only</i> their king.	רַק
<i>Not</i> believing in the existence of the One, True, Almighty God evidences that Gerarites do not share in my awe and	אִין
<i>fear</i> of Him Whom I refer to by the name of	יִרְאַת
<i>Elokim</i> . I realized that the manner in which the natives	אֱלֹהִים
<i>in the place</i> known as	בְּמָקוֹם
<i>the</i> kingdom of Gerar comport themselves (neither fearing the One, True, Almighty God, nor fearing the consequences of killing a married woman's husband to achieve a lustful objective) have rendered <i>this</i> territory unholy. I knew that upon telling the Gerarites that Sarah was my wife, in anticipation of my resisting their advanced toward Sarah, they would have converged upon	הָהָה
<i>and killed me</i> . Having thought	וְהָרַגְנִי
<i>over</i> how to reply to their question regarding	עַל
<i>the matter</i> of my relation to Sarah, I knew to say that Sarah, the half-sister whom I married, was not	דְּבַר
<i>my wife</i> . Assuming the Gerarites would not rape a married woman, I told them that Sarah was married and that her husband was not with us. Knowing Sarah was married did not deter the Gerarites from telling you about her and did not deter you from bringing her to you.	אִשְׁתִּי

### Genesis 20:12

When I told your subjects that Sarah (f/k/a Sarai) was my sister, <i>and</i> told the same to you <i>too</i> , in	וְגַם
<i>reality</i> , I told the truth. Claiming Sarah as	אֶמְנָה
<i>my sister</i> is truthful because she is the	אֶחָתִי
<i>daughter</i> of Haran, my late brother, whose father was my father, but whose mother was not my mother. Sarah, the granddaughter of Terach,	בַּת
<i>my father</i> , is	אָבִי
<i>she</i> ,	הִוא
<i>but</i> not the granddaughter of my mother. Sarah is	אֵף
<i>not</i> the	לֹא
<i>granddaughter</i> of	בַּת
<i>my mother</i> . Sarah is the granddaughter of Haran's mother. Sarah is my niece,	אִמִּי
<i>and</i> when <i>she became</i> mature enough to marry, I asked that she become betrothed	וְתַתִּי
<i>to me</i> and when I received permission to marry her, she became destined	לִי
<i>to</i> become the <i>wife</i> of her uncle. <sup>198</sup>	לְאִשָּׁה

### Genesis 20:13

I was a member of an idol-worshipping, polytheistic society until I heard the voice of the One True God (a/k/a Elokim) (Judge of the Universe). While dreaming, you heard	וַיְהִי
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<sup>198</sup> After the great flood, Noah (Noah), his wife, his sons and their wives are the only human beings left alive on the surface of planet Earth. As a means of facilitating the repopulation of the world, God permitted Noah's descendants to marry their stepsiblings born of the same father, but not born of the same mother. The tradition of marrying one's stepsibling is permissible in Avraham's (f/k/a Avram) time. In Avraham's time, it is the custom to refer to any blood relations as either 'brother' or 'sister'. In the case of Lot, Avraham referred to his nephew as his 'brother' and referred to Sarah, his stepsister/wife as his 'sister'.



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God's voice, <i>and It was</i> warning you of the consequences of violating Sarah (f/k/a Sarai). I obeyed	
<i>when</i> the voice of the One True God told me it was imperative that I leave the land of my ancestors. Knowing that	כְּאִשְׁרַי
<i>He</i> had my best interest in mind, I did not hesitate to comply with His wishes. God had it in mind to <i>cause me to wander</i> , and to achieve His objective, motivated	הַתַּעֲזוּ
<i>me</i> toward extricating myself from a land replete with people unable or unwilling to embrace the concept of One Supreme Being. The voice of	אֶתִּי
<i>Elokim</i> told me to prepare my entourage and journey away	אֱלֹהִים
<i>from</i> the <i>house</i> of	מִבֵּית
<i>my</i> idol-worshipping <i>father</i> . I knew that foreigners, upon seeing Sarah, would be inclined toward committing murder as a means of acquiring and defiling her. I recognized the need to explain how she should comport herself in their presence,	אָבִי
<i>and said</i>	וַאֲמַר
<i>to her</i> , 'When we find ourselves in	לָהּ
<i>this</i> situation where you are called upon to explain who you are, in relation to me, that is when I will be most in need of	זֶה
<i>your kindness</i> . The act of kindness	חֲסִדָּךְ
<i>that</i>	אֲשֶׁר
<i>you can do</i>	תַּעֲשִׂי
<i>unto me</i> as we journey	עִמָּדִי
<i>to</i> and situate ourselves in foreign lands is to tell everyone we are brother and sister.	אֶל
<i>Everywhere</i> we happen to be, you must declare that brother and sister are we. Regardless of	כָּל
<i>the place</i>	הַמָּקוֹם
<i>where</i>	אֲשֶׁר
<i>we shall come</i> to seek temporary respite, we are sure to encounter people	נִבְּוָא
<i>there</i> who reject the One True God in favor of many false gods. Rather than asking if we are in need of food and drink, they will inquire as to whether we are either husband and wife or brother and sister. If they ask whether I am your brother or husband,	שָׁמָּה
<i>say</i>	אֲמַרְי
<i>of me</i> that 'the man with whom I am traveling,	לִי
<i>my brother</i> is	אֶחָי
<i>he</i> '".	הוּא

### Genesis 20:14

Avimelech listened to Avraham (f/k/a Avram) explain why he protected Sarah (f/k/a Sarai) and himself by telling everyone he encountered that he and Sarah were brother and sister, and realized that Avraham did what he had to do to survive while interacting with people whom he correctly perceived as potentially hostile. Realizing the error his ways, Avimelech intends to compensate Avraham for the mental anguish he inflicted upon him and Sarah, <i>and takes</i> to gathering that which he is intent upon gifting to Avraham. In hopes that Avraham will pray to God for the restoration of his health and the health of his subjects,	וַיִּקַּח
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## An Anatomically Correct Translation of Genesis

<i>Avimelech</i> has his subjects gather and place before him	אֲבִימֶלֶךְ
<i>sheep</i>	צֹאן
<i>and cattle</i>	וּבָקָר
<i>and male slaves and</i>	וְעֲבָדִים
<i>female slaves</i> . Avimelech makes good on his promise to compensate Avraham for inflicting him and Sarah with mental anguish borne out of his desire to be intimate with Sarah,	וְשָׂפָחוֹת
<i>and</i> after <i>he gives</i> the aforementioned items	וַיִּתֵּן
<i>to Avraham</i> , tells him that he intends to reunite him with Sarah,	לְאַבְרָהָם
<i>and returns</i> Sarah	וַיָּשָׁב
<i>to him</i> . Avimelech bestows wealth upon Avraham, and reunites him	לוֹ
<i>with</i>	אֵת
<i>Sarah</i> , whom he recently learned is	שָׂרָה
<i>his</i> (Avraham's) <i>wife</i> .	אִשְׁתּוֹ

### Genesis 20:15

After reuniting Avraham (f/k/a Avram) and Sarah (f/k/a Sarai), the king of Gerar intends to further demonstrate his generosity, <i>and says</i>	וַיֹּאמֶר
<i>Avimelech</i> to Avraham,	אֲבִימֶלֶךְ
"Behold and listen. In addition to gifting you various tangible items, I wish to give you a particular parcel of	הִנֵּה
<i>my land</i> . Please inspect the land situated	אֶרֶצִי
<i>before you</i> , and if you determine that it is	לִפְנֶיךָ
<i>in good</i> condition and can accommodate your livestock and your people and is also pleasing	בְּטוֹב
<i>in your eyes</i> , lay claim to and	בְּעֵינֶיךָ
<i>live</i> upon it." <sup>199</sup>	נָשָׁב

### Genesis 20:16

The king of Gerar is intent upon speaking to Avraham's (f/k/a Avram) wife, <i>and to Sarah</i> (f/k/a Sarai)	וּלְשָׂרָה
<i>says</i> ,	אָמַר
"Behold and listen! In addition to giving Avraham slaves, livestock and land,	הִנֵּה
<i>I give</i> you	נִתַּתִּי
<i>one thousand</i> pieces of	אֶלֶף
<i>silver</i> and entrust Avraham	כֶּסֶף
<i>to</i> guard it for you. I say unto you and <i>your 'brother'</i> ,	לְאַחֶיךָ
<i>Behold</i> and listen! From this day forward, let everyone know that	הִנֵּה
<i>he</i> (Avraham), in relation	הוּא
<i>to you</i> , is your husband. When confronted by those refusing to believe that the king of Gerar paid you a thousand pieces of silver as a gesture of conciliation and appeasement, set it before the skeptics and let it serve as a symbolic warning to those intent upon casting an evil eye upon or mistreating you. They will know that the silver, in addition to compensating you for the infliction of mental cruelty can	לָךְ
<i>cover</i>	כִּסּוּת

<sup>199</sup> His (Avimelech's) self-serving reason for Avraham (f/k/a Avram) living in his midst is to ensure that the God of Avraham will not destroy Gerar (as long as Avraham is living in close proximity to his kingdom).

## An Anatomically Correct Translation of Genesis

<i>their eyes</i> after your God strikes them dead for maligning your good name. I say, 'Death	עֵינַיִם
<i>to all</i>	לְכָל
<i>who</i> claim that I had my way	אֲשֶׁר
<i>with you.</i> Tell them that the king of Gerar holds Avraham	אֶתְּךָ
<i>and you</i> in the highest esteem. Tell	וְאַתָּה
<i>all</i> who think that you abandoned your husband to consort with the king of Gerar, that the God of Avraham afflicted and incapacitated the king of Gerar before any intimacy ensued. Tell them that the God of Avraham thwarted the will of the king of Gerar by afflicting and incapacitating him. Tell them that the king of Gerar implored Avraham to call upon and pray to his God to intercede on his behalf and remove the affliction. Tell them that Avraham forgave the king of Gerar and prayed to his God to end his suffering. Tell them that the king of Gerar is alive because God answered Avraham's prayers. Let all my subjects know that when the king of Gerar tried to impose himself upon you, your God interceded on your behalf and enabled you to walk away with your virtue intact. Tell this story and show the silver to anyone who would cast aspersions upon your virtue,	כָּל
<i>and you will be vindicated</i> and secure in the knowledge that Avimelech, king of Gerar, is your ally, protector, and defender of your virtue".	וְנִכְחַת

### Genesis 20:17

Upon seeing the manner in which God afflicts Avimelech as a means of deterring him from violating Sarah (f/k/a Sarai), Avraham (f/k/a Avram) is intent upon imploring God (a/k/a Elokim) (Judge of the Universe) to cease afflicting him, <i>and he prays</i> to and implores God to cease afflicting Avimelech.	וַיִּתְפַּלֵּל
<i>Avraham</i> prays	אֲבְרָהָם
<i>to</i> and asks	אֵל
<i>The Elokim</i> to bring about an end to that which afflicts Avimelech and the members of his household. God responds to Avraham prayerfully imploring Him to end the Gerarites' suffering	הָאֱלֹהִים
<i>and heals</i> Avimelech and the members of his household.	וַיִּרְפָּא
<i>Elokim</i> answered Avraham's prayers and dealt compassionately	אֱלֹהִים
<i>with</i> those He afflicted with disease. God stopped afflicting	אֵת
<i>Avimelech</i>	אֲבִימֶלֶךְ
<i>and</i> ceased <i>with</i> afflicting	וְאַתָּה
<i>his</i> (Avimelech's) <i>wife</i> with interminable pre-birth labor.	אִשְׁתּוֹ

### Genesis 20:18

In addition to afflicting Avimelech with disease rendering him incapable of sexually violating Sarah (f/k/a Sarai), God (a/k/a AdoShem) (Ruler of the Universe) prevents all the women in Avimelech's household (including Avimelech's wife) from giving birth. The aggregation of God-inflicted suffering incentivizes Avimelech to accede to God's will. God physically disabled Avimelech <i>because</i> Sarah prayed for protection against his carnal advances. God further aggrieved Avimelech by causing the fecund womb of the women on the verge of giving birth,	כִּי
<i>to close.</i>	עָצַר
<i>He</i> (God) <i>closed</i> the womb of all the pregnant members of Avimelech's household.	עָצַר
<i>AdoShem</i> prevented all the women in Avimelech's household from giving birth by shutting	יָהוָה
<i>up</i> their womb. God shut up	בָּעֵד
<i>all</i> the	כָּל

## An Anatomically Correct Translation of Genesis

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<i>wombs</i> of every pregnant woman belonging	רָחֵם
to the <i>house</i> of	לְבֵית
<i>Avimelech</i> . God intervened on Sarah's behalf	אֲבִימֶלֶךְ
<i>because</i> in His presence, she prayerfully uttered the	עַל
<i>word</i> 'strike'.	דְּבַר
<i>Sarah</i> ,	שָׂרָה
<i>wife</i> of	אִשְׁתּוֹ
<i>Avraham</i> , prays to God to intercede on her behalf, and God intercedes and prevents Avimelech from defiling her. <sup>200</sup>	אֲבִרְהָם

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<sup>200</sup> This was not the first time Sarah (f/k/a Sarai) had to call upon God to stave off the amorous advances of a king. The first time Sarah needed God to intervene on her behalf occurred prior to Pharaoh's failed attempt to sexually violate her. Sarah prayerfully uttered the word 'strike' and God answered her prayer by rendering Pharaoh incapable of sexually violating her.