

An Anatomically Correct Translation of Genesis

Genesis 26:1

Food, a heretofore-plentiful commodity during the time when Yitzchok's (Isaac) son Yaakov (Jacob) a/k/a Yisrael (Israel)) exchanged some for his brother Eisov's (Esau) birthright, has become scarce, <i>and</i> at this point in time, <i>there is</i>	וַיְהִי
<i>famine</i>	רָעָב
<i>in</i> the <i>land</i> of Chevron (Hebron). In Yitzchok's lifetime, there were periods of famine,	בְּאֶרֶץ
<i>in addition</i> to the other hardships occasionally afflicting the living.	מִלְכָּד
<i>The famine</i> occurring in Yitzchok's lifetime is the fourth of ten Torah-documented famines. Avraham (f/k/a Avram) experienced	הָרָעָב
<i>the first</i> Torah-documented famine. The God-induced famine	הָרִאשׁוֹן
<i>that</i>	אֲשֶׁר
<i>had been</i> the bane of their (God's covenant-observant people's) existence initially occurred	הָיָה
<i>in</i> the <i>days</i> of	בְּיָמֵי
<i>Avraham</i> . The famine's nullification of the perpetuation of food forces Yitzchok to procure food from either Egypt or Gerar. Remembering the periods of famine that besieged his father Avraham, who, while attempting to procure food, had adverse experiences in Egypt and Gerar, Yitzchok reasons that if he fails to procure food from Gerar (whose natives were less inclined toward immoral behavior than the Egyptians), he will attempt to procure food from the Egyptians. Yitzchok prepares a caravan,	אֲבְרָהָם
<i>and</i> accompanied by Rivkah (Rebekah), <i>he goes</i> to Gerar.	וַיֵּלֶךְ
<i>Yitzchok</i> remembers his father's (Avraham) emotionally charged experience with the Egyptians, and opts to go to the land of Gerar to attempt to procure food from Avimelech. It is Yitzchok's intent	יִצְחָק
<i>to</i> meet with and attempt to procure food from	אֵל
<i>Avimelech</i> ,	אֲבִימֶלֶךְ
<i>king</i> of the	מֶלֶךְ
<i>Plishtim</i> (Philistines), who rules from	פְּלִשְׁתִּים
<i>Gerar</i> . ²⁴⁷	גֶּרָרָה

Genesis 26:2

It is incumbent upon Yitzchok (Isaac), the spiritual leader of God's (a/k/a AdoShem) (Ruler of the Universe) covenant-observant people, to devise and implement a plan to circumvent starvation brought about by a God-induced famine. While Yitzchok is contemplating and dreading the prospect of going to Egypt to procure food, God is mindful of interceding on his behalf, <i>and appears</i>	וַיֵּרָא
<i>unto him</i> .	אֵלָיו
<i>AdoShem</i> makes His presence known	יְהוָה

²⁴⁷ Yitzchok (Isaac) recounts the incident when Avraham (f/k/a Avram) and Sarah (f/k/a Sarai), while attempting to procure food in Gerar, encounter king Avimelech who, enamored with Sarah, tries to seduce her. Yitzchok hopes that if Avimelech is inclined toward seducing Rivkah (Rebekah), then God, as He intervened on Sarah's behalf, will intervene on behalf of Rivkah and prevent Avimelech from violating her.

An Anatomically Correct Translation of Genesis

<i>and says</i> to Yitzchok, "My purpose of orchestrating your near-death experience upon the sacrificial altar was to transform you into a metaphorical burnt offering, and you, as My 'burnt offering', are forbidden from ever leaving My Holy Land. I will not interact with you if you choose to dwell upon an unholy parcel of land. It is	וַיֹּאמֶר
<i>not</i> wise for you	אֵל
<i>to go down</i>	תָּרַד
<i>into Egypt</i> to acquire food. Rather than seeing you take up temporary residence in that most unholy of places, I prefer that you	מִצְרָיִם
<i>live</i> out the days of your life	שָׁכֵן
<i>in</i> the confines of My Holy <i>land</i> .	בְּאֶרֶץ
<i>That</i> is why	אֲשֶׁר
<i>I say</i>	אֲמַר
<i>unto you</i> , 'Remain situated upon a parcel of My Holy Land if we are to continue interacting with one another.'	אֵלֶיךָ

Genesis 26:3

Knowing you are intent upon emulating your father Avraham (f/k/a Avram) by going to Egypt to procure food, I implore you to <i>stay</i>	גֹּיִר
<i>in</i> the <i>land</i> of Canaan. Stay in	בְּאֶרֶץ
<i>the</i> land (<i>this</i> land),	הַזֹּאת
<i>and I will be</i>	וְאֵהְיָה
<i>with you</i> ,	עִמָּךְ
<i>and I will bless you</i> . It behooves you to stay in My holy land	וְאֶבְרַכְךָ
<i>because</i> one day, I will give it	כִּי
<i>to you</i>	לְךָ
<i>and to your descendants</i> . There will come a time when	וּלְיִרְעָךָ
<i>I give</i> the land of Canaan to your people. I will be	אֲתֵן
<i>with</i> you for as long as you dwell in Canaan. I promise that in time, your descendants will become the custodians of	אֵת
<i>all</i>	כָּל
<i>the</i> parcels of <i>lands</i> situated in that particular sector of planet Earth I deem Holy. One day, My covenant-observant people will become the custodians of	הָאֲרָצֹת
<i>these</i> ten parcels of Canaan land presently occupied by the nations. I established a covenantal relationship with your father	הָאֵל
<i>and will establish</i> a covenantal relationship	וְהִקְמַתִּי
<i>with</i> those coming into being after you are gone. They will reap the benefits denoted in	אֵת
<i>the oath</i>	הַשְּ�בָעָה
<i>that</i>	אֲשֶׁר
<i>I swore</i>	נִשְׁבַּעְתִּי
<i>to Avraham</i> ,	לְאַבְרָהָם
<i>your father</i> . A covenant between My covenant-observant people and Myself is contingent upon their willingness to practice and teach monotheism to the nations,	אֲבִיךָ

An Anatomically Correct Translation of Genesis

Genesis 26:4

and that is why I will multiply your seed and require your progeny to study, teach and live by the tenets of My Torah (both oral and written). ²⁴⁸ I will task your seed	וְהִרְבֵּיתִי
with learning, studying, teaching and living by the tenets of My Torah (both oral and written). It is through	אֵת
your seed that the nations shall receive My Torahs (oral and written). Because it will take a multitude of covenant-observant people to disseminate the knowledge contained in Torah, I will make your seed as numerous	וְרַעַד
as the stars of	כְּכּוֹכְבֵי
the heavens. There will come a time when it will be necessary for My covenant-observant people to become custodians of My holy land,	הַשָּׁמַיִם
and I will give My Holy Land	וְנָתַתִּי
to your covenant-observant descendants when they are worthy of possessing it. My covenant-observant peoples' strict adherence to My Torah will coincide	לְרַעַד
with their acquisition of	אֵת
all	כָּל
the holy lands from the non-covenant-observant nations. My covenant-observant peoples' acquisition of	הָאֲרָצוֹת
the ten parcels of My holy land will occur when I bring about the 'Messianic Age'. Rather than bemoaning the loss of these ten parcels of My holy land, the nations will derive spiritual sustenance from their covenant-observant teachers	הָאֵל
and they (the non-covenant-observant nations) shall bless themselves	וְהִתְבָּרְכוּ
through the merit of your Torah-disseminating, covenant-observant descendants. Because of the merit of your Torah-disseminating, covenant-observant descendants, I will bless	בְּרַעַד
all the	כָּל
nations situated upon	גּוֹיֵי
the surface of planet Earth. The reason why I bless you and all your covenant-observant descendants is	הָאֲרֶץ

Genesis 26:5

because your father Avraham (f/k/a Avram) was the first one	עָקֵב
who	אֲשֶׁר
listened to My voice and entered into a covenant with Me. I will bless My covenant-observant people because	שָׁמַע
Avraham listened	אֲבְרָהָם
to My voice,	בְּקוֹלִי
and kept	וַיִּשְׁמֹר
My charge, and obeyed and taught	מִשְׁמַרְתִּי
My commandments and	מִצְוֹתִי
My statutes	חֻקּוֹתִי
and My oral and written Torahs to the masses. My blessings will be forthcoming if you and your descendants devote yourselves to learning, studying, teaching and living by the tenets of My Torahs (oral and written)."	וְתוֹרָתִי

²⁴⁸ It is purported that at the advent of the Messianic Age, the Israelites shall come into possession of three of the aforementioned ten parcels of Canaan land.

An Anatomically Correct Translation of Genesis

Genesis 26:6

After God forewarns him to avoid going to Egypt to procure food, Yitzchok (Isaac), sets out <i>and dwells</i> in Gerar. Convinced by God's rationale as to why he should always reside on a parcel of God's holy land,	וַיֵּשֶׁב
<i>Yitzchok</i> leaves his famine-stricken land and dwells	לְצֶחֶק
<i>in Gerar.</i>	בְּגֵרָר

Genesis 26:7

Upon arriving in Gerar, Yitzchok (Isaac) and Rivkah (Rebekah) encounter Avimelech, king of the Plishtim (Philistines). Based upon his past relationship with Yitzchok's father Avraham (f/k/a Avram), Avimelech provides them with living quarters adjacent to his own. The Gerarites wonder why Yitzchok and Rivkah merit sharing their king's living quarters and further wonder if Yitzchok and Rivkah are husband and wife. Some Gerarites encounter Yitzchok <i>and ask</i> him who Rivkah is, in relation to himself. Upon hearing the	וַיִּשְׁאַל
<i>men</i> native to	אֲנָשִׁי
<i>the place</i> known as Gerar ask about the marital status	הַמָּקוֹם
<i>of his wife</i> , Yitzchok carefully formulates the words he will use to respond to their salacious inquiry. Yitzchok is poised to respond to the salaciously inquisitive men,	לְאִשְׁתּוֹ
<i>and says</i> to the men inquiring about his relationship to Rivkah,	וַיֹּאמֶר
" <i>My sister</i> is	אָחֹתִי
<i>she</i> ." Yitzchok tells the men that Rivkah is his sister	הִוא
<i>because</i>	כִּי
<i>because he is afraid</i>	יָרָא
<i>to say</i> 'she is	לֵאמֹר
<i>my wife</i> '. Prior to responding, Yitzchok said to himself, "I am afraid to say Rivkah is my wife	אֲשֶׁתִּי
<i>for fear that</i>	פֶּן
<i>they</i> (the Gerarites) will <i>kill me</i> and marry my widow. I know that the	יִהְיֶנִּי
<i>men</i> native to	אֲנָשִׁי
<i>the place</i> where Rivkah and I have settled will kill me if they knew	הַמָּקוֹם
<i>about</i> my true relationship with	עַל
<i>Rivkah.</i>	רִבְקָה
<i>Because</i> Rivkah is so	כִּי
<i>fair</i> in	טוֹבָת
<i>appearance,</i>	מַרְאֶה
<i>she</i> will stir up passion in men who will not hesitate to kill the husband barring them from requiting their passion with her."	הִוא

Genesis 26:8

After Yitzchok (Isaac) convinces Avimelech, king of the Plishtim (Philistines) and the Gerarites that Rivkah (Rebekah) is his sister, he is at ease to express more than a modicum of affection toward her, <i>and</i> because he lets his guard down, <i>there comes about</i> an incident	וַיְהִי
<i>that</i> occurs many days after Yitzchok and Rivkah's arrival in Gerar. Because	כִּי
<i>they</i> (Yitzchok and Rivkah) <i>have grown long</i> accustomed to their surroundings, it became easy	אֶרְכוּ
<i>for him</i> (Yitzchok) to drop his guard and be more demonstrably affectionate toward	לוֹ

An Anatomically Correct Translation of Genesis

Rivkah.	
<i>There</i> is an incident in	שָׁם
<i>the days</i> following Yitzchok and Rivkah's arrival in Gerar that will profoundly change their relationship with Avimelech. Avimelech observes the goings-on outside his castle,	הַיָּמִים
<i>and looking</i> outside the window sees Yitzchok and Rivkah in the throes of affectionate interaction.	וַיִּשְׁקֹר
<i>Avimelech</i> ,	אַבְימֶלֶךְ
<i>king</i> of the	מֶלֶךְ
<i>Plishtim</i> , looked	פְּלִשְׁתִּים
<i>through</i>	בְּעֵד
<i>the window</i>	הַחַלּוֹן
<i>and seeing</i> Yitzchok and Rivkah expressing affection toward one another, begins to suspect they are not, as claimed, brother and sister. Avimelech continues observing Yitzchok and Rivkah interacting with one another,	וַיֵּרָא
<i>and</i> when he <i>beholds</i>	וַהֲגִה
<i>Yitzchok</i>	יִצְחָק
<i>laughing</i>	מִצְחָק
<i>with</i>	אֵת
<i>Rivkah</i> , who, unbeknownst to Avimelech, is	רִבְקָה
<i>his wife</i> , perceives a romantic involvement that belies their brother-sister relationship.	אִשְׁתּוֹ

Genesis 26:9

Having observed Yitzchok (Isaac) and Rivkah (Rebekah) interacting with one another; not in a brotherly/sisterly manner, but in a husbandly/wifely manner, Avimelech, king of the Plishtim (Philistines) realizes Yitzchok and Rivkah have deceived him into believing they (Yitzchok and Rivkah) are brother and sister. Avimelech is anxious to hear Yitzchok explain his true relationship to Rivkah, <i>and calls</i> for his servants to situate Yitzchok before him. Prior to allowing Yitzchok to speak,	וַיִּקְרָא
<i>Avimelech</i> expresses his need to explain	אַבְימֶלֶךְ
<i>to Yitzchok</i> why he summoned him	לְיִצְחָק
<i>and says</i> , "After seeing you interact with Rivkah, in	וַיֹּאמֶר
<i>truth</i> , I	אֵךְ
<i>beheld</i> a man and a woman representing themselves and brother and sister, interacting with one another in a husbandly/wifely manner. I believe your 'sister' Rivkah is	הִנֵּה
<i>your wife!</i> During our initial encounter, why did you claim that	אִשְׁתִּי
<i>she</i> (Rivkah) is your sister? During our initial encounter, I reacted with sympathy to your famine-stricken predicament and invited you and Rivkah to join my household. You availed yourselves of my hospitality,	הוּא
<i>and</i> after becoming members of my household, <i>how</i> could	וְאֵיךְ
<i>you</i> have <i>said</i> to the king inquiring about your relationship to the woman accompanying you that	אָמַרְתְּ
<i>'My sister</i> is	אָחָתִי
<i>she</i> '"? Yitzchok is intent upon replying to Avimelech's inquiry,	הוּא
<i>and says</i>	וַיֹּאמֶר
<i>to him</i> that which he hopes will bring about an abatement of the anger engendered by perceived deception. In response to Avimelech's question,	אֵלָיו
<i>Yitzchok</i> says, "I told you Rivkah was my sister	יִצְחָק

An Anatomically Correct Translation of Genesis

<i>because,</i>	כִּי
<i>said I</i> to myself, 'If I tell you or any man in Gerar that Rivkah is my wife, then	אָמַרְתִּי
<i>perhaps</i> someone, overwhelmed by her beauty might be inclined toward killing me and marrying my widow.' Self-preservation is the reason why I told everyone that Rivkah and I are brother and sister. I said Rivkah was my sister to avoid amorous suitors perceiving me as a disposable obstacle standing in the way of requiting their love for Rivkah.	כִּן
<i>I would</i> have <i>died</i>	אָמַוְת
<i>on account of her</i> extraordinary beauty motivating men to kill her husband and marry his widow."	עָלֶיהָ

Genesis 26:10

The revelation of Yitzchok (Isaac) and Rivkah (Rebekah) as husband and wife triggers Avimelech's remembrance of Avraham (f/k/a Avram) misleading him into believing that Avraham and Sarah (f/k/a Sarai) were brother and sister. Avimelech is glad to have avoided making the same mistake with Rivkah as he had with Sarah, but still angry to want to rebuke Yitzchok, <i>and says</i>	וַיֹּאמֶר
<i>Avimelech</i> to Yitzchok, "Do you realize	אֲבִימֶלֶךְ
<i>what</i> havoc might have ensued had we ascribed validity to	מָה
<i>this</i> fabricated story portraying you and Rivkah as brother and sister? Do you realize the chaos that might have ensued had one of us, acting on the assumption that you and Rivkah are siblings, took to courting and marrying her? What a disservice	זֹאת
<i>you</i> would <i>have done</i>	עָשִׂיתָ
<i>to us</i> had your charade incentivized someone to take the initiative to court and marry your sister. The lie you told about being Rivkah's brother is the same lie told by your father Avraham when he claimed Sarah (his wife, your mother) was his sister. Under the mistaken believe that Sarah was Avraham's sister, I might well have married and unknowingly consummated the marriage with a married woman. If your God had chosen not to intercede on Sarah's behalf, I	לָנוּ
<i>might</i> very <i>well</i>	כִּמְעַט
<i>have lain down</i> and had carnal knowledge with her. I forbid any	שָׁכַב
<i>one</i> of	אֶחָד
<i>the</i> Gerarite <i>people</i> from establishing romantic relations	הָעָם
<i>with</i>	אֶת
<i>your wife</i> . Your God is sure to intervene if any Gerarite attempts to forcibly marry and consummate with Rivkah. Had your God not intervened on Rivkah's behalf, you would have transitioned into a state of perpetual anguish engendered from uttering a falsehood that led to losing Rivkah to another man. A man makes romantic overtures toward Rivkah,	אֲשֶׁתְּךָ
<i>and you</i> incite your God to <i>bring</i> forth His wrath and inflict suffering	וְהִבֵּאתָ
<i>upon us</i> . Can you imagine the collective	עָלֵינוּ
<i>guilt</i> that would have ensued from a man unwittingly seducing a married woman under your God's protection?"	אָשָׁם

Genesis 26:11

Finding out Yitzchok (Isaac) and Rivkah (Rebekah) are husband and wife incentivizes Avimelech, king of the Plishtim (Philistines) to protect them from those inclined toward having their way with his wife, <i>and</i> the issuing forth of a <i>command</i> from	וַיִּצְוֶה
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An Anatomically Correct Translation of Genesis

<i>Avimelech</i> to his subordinates ensues. Avimelech commands his subordinates to clothe Yitzchok and Rivkah in the finest of garments. Avimelech commands his subordinates to situate the properly accoutered Yitzchok and Rivkah on horses, parade them throughout Gerar, and proclaim their royally protected status. While parading Yitzchok and Rivkah throughout Gerar, Avimelech's subordinates comport	אַבִּימֶלֶךְ
<i>with</i> informing their king's subjects that Yitzchok and Rivkah are under his protection.	אֵת
<i>All</i>	כָּל
<i>the people</i> witnessing the parade given in honor of Yitzchok and Rivkah hear Avimelech's subordinates	הָעָם
<i>saying</i> , "By order of Avimelech, king of the Philistines,	לֵאמֹר
<i>the one who touches</i> this man Yitzchok will be put to death. Death shall be inflicted upon anyone disrespecting or inflicting harm	הַנִּגָּע
<i>upon the man</i> known as Yitzchok. Anyone disrespecting or harming	בְּאִישׁ
<i>the</i> man (<i>this</i> man) (Yitzchok) shall be put to death." Avimelech's subordinates further proclaim that Yitzchok's wife Rivkah is also under the king's protection. It is incumbent upon Avimelech's subordinates, while parading Yitzchok and Rivkah throughout the kingdom, to proclaim that Yitzchok	הַזֶּה
<i>and his wife</i> Rivkah are under the king's protection and to forewarn the imposition of a	וּבְאִשְׁתּוֹ
<i>death</i> sentence upon any man mindful of harming or disrespecting them. The king of Gerar purposefully parades Yitzchok and Rivkah around Gerar to warn the Gerarites of the dire consequence of harming or disrespecting them. The Gerarites understood that by order of the king, anyone harming or disrespecting Yitzchok or Rivkah	מוֹת
<i>would die</i> .	יּוּמָת

Genesis 26:12

Following his proclamation of death as punishment for anyone disrespecting or harming Yitzchok (Isaac) and Rivkah (Rebekah), Avimelech gives Yitzchok a parcel of land to enable him to establish a homestead and to achieve self-sufficiency. Yitzchok accepts Avimelech's order to resettle upon a particular parcel of Gerar land <i>and plants seed</i> as a means of becoming self-sufficient.	וַיֵּזְרַע
<i>Yitzchok</i> settles down	יִצְחָק
<i>in</i> the <i>land</i> of Gerar, farms	בְּאֶרֶץ
<i>the</i> land <i>that</i> king Avimelech gave him	הָהוּא
<i>and reaps</i> crops a hundredfold larger than any farmer dwelling in his midst. Yitzchok's good fortune occurs	וַיִּמְצָא
<i>in</i> the <i>year</i> of the famine that compelled him and Rivkah to move from Canaan to Gerar. God (a/k/a AdoShem) (Ruler of the Universe) enables	בְּשָׁנָה
<i>the</i> land <i>that</i> Avimelech gave Yitzchok to yield prodigious crops. Yitzchok's crop yields are a	הַהוּא
<i>hundred</i>	מֵאָה
<i>times</i> greater than the average crop yield brought forth by any Gerarite farmer. Yitzchok harvests his crop and gives a portion of it to famine-stricken Gerarites. God recognizes Yitzchok's generosity toward his starving neighbors	שְׁעָרִים
<i>and blesses him</i> with bountiful harvests.	וַיְבָרְכֵהוּ
<i>AdoShem</i> rewards Yitzchok's generosity to his starving neighbors by enabling his land to yield bountiful harvests.	יְהוָה

An Anatomically Correct Translation of Genesis

Genesis 26:13

Yitzchok's (Isaac) hundredfold crop yield and his willingness to share portions of it with his less fortunate neighbors astound the Gerarites. The Gerarites consider themselves fortunate to have this generous foreigner in their midst. God intends to reward Yitzchok for the manner in which he comports himself while dwelling in the midst of the Gerarites <i>and</i> enables him to <i>become great</i> , in wealth and reputation. Yitzchok's willingness to share his bountiful harvests with his less fortunate neighbors endears him to God and the Gerarites. Following his resettlement in Gerar,	וַיַּגְדֵּל
<i>the man</i> known as Yitzchok becomes wealthy,	הָאִישׁ
<i>and</i> by virtue of his bumper crops, <i>grows</i> wealthier and wealthier. God enables Yitzchok	וַיִּלְךָ
<i>to grow</i> and reap bumper crops. God continues favoring	הָלוֹךְ
<i>and</i> enabling Yitzchok's land to yield crops <i>greater</i> than his previous crop yields	וַיַּגְדֵּל
<i>until</i> he becomes the wealthiest man in Gerar. Yitzchok became the wealthiest man in Gerar	עַד
<i>because</i> upon his arrival, sold all his possessions, gave one-tenth of his wealth to the poor, and acquired seed to sow the land given to him by king Avimelech. While the crops are growing, Yitzchok commits to giving a percentage of his harvest to the poor. God rewards Yitzchok for sharing his harvest with the famine-stricken Gerarites by enabling him to	כִּי
<i>become a great</i> and	גָּדֹל
<i>very</i> wealthy man. ²⁴⁹	מְאֹד

Genesis 26:14

Mass starvation is avoided because of Yitzchok's (Isaac) willingness to share his bountiful harvests with the native Gerarites. Suspecting the manure droppings from Yitzchok's livestock is the catalyst for his bountiful crop yields, some Gerarites acquire and use it to produce bountiful harvests of their own. Other Gerarites aided by Yitzchok, resent their dependence upon this foreigner living in their midst, <i>and there came about</i> a diminution of the Gerarites' amicable feelings	וַיָּהִי
<i>toward him</i> . The Gerarites turned their thoughts toward the foreigner in their midst who is in	לוֹ
<i>possession</i> of many	מִקְנֵה
<i>flocks</i> of sheep	צֹאן
<i>and</i> in <i>possession</i> of many herds of	וּמִקְנֵה
<i>cattle</i>	בָּקָר
<i>cattle and</i> in possession of many <i>servants</i> to farm his land. After contrasting their few possessions with the	וְעֶבְדָּה
<i>many</i> tangible goods Yitzchok possesses, the Gerarites grow hostile toward	רִבָּה
<i>and envy</i>	וַיִּקְנְאוּ
<i>him</i> . The Gerarites, also known as the	אֹתוֹ
<i>Plishtim</i> (Philistines), envy Yitzchok, a stranger in their midst, for having become the	פְּלִשְׁתִּים

²⁴⁹ From the starving Gerarites' perspective, Yitzchok's (Isaac) bountiful harvest are more valuable than gold. Suspecting Yitzchok's animal droppings might be the reason for Yitzchok's bountiful harvest, an inquisitive Gerarite fertilizes his land with it, and a bountiful harvest ensues. Awareness of the agricultural efficacy of Yitzchok's animal droppings causes the Gerarites to conclude that the manure from Yitzchok's animals is more valuable than gold.

An Anatomically Correct Translation of Genesis

wealthiest man in Gerar.	
Genesis 26:15	
Fear of Yitzchok (Isaac) using his wealth to wage war against his kingdom incentivizes Avimelech to force him to leave, <i>and</i> to achieve his objective, commands his subjects to plug up <i>all</i>	וְכָל
<i>the wells</i>	הַבְּאֵרֹת
<i>that</i>	אֲשֶׁר
<i>they</i> (the servants of Avraham (f/k/a Avram) <i>dug</i> . King Avimelech orders his subjects to plug up the wells dug by the	הַקְּפְרוּ
<i>servants</i> of Avraham,	עַבְדָּי
<i>his</i> (Yitzchok's) <i>father</i> ,	אָבִיו
<i>in</i> the <i>days</i> when	בְּיָמַי
<i>Avraham</i> ,	אֲבִרָהָם
<i>his father</i> , was alive. In compliance with their leader's order to plug up all the wells utilized by Yitzchok, King Avimelech's Philistine subordinates	אָבִיו
<i>plug them</i> with earth. Using the pretext of invading armies using Yitzchok's wells to supply their troops with water Avimelech, king of the	סִתְּמוּם
<i>Plishtim</i> (Philistines) orders his subjects to sabotage Yitzchok's wells	פְּלִשְׁתִּים
<i>and fill them</i> with	וַיִּמְלְאוּם
<i>earth</i> . ²⁵⁰	עֶפְר
Genesis 26:16	
Upon learning Yitzchok's wealth exceeds his, Avimelech, king of the Plishtim (Philistines) ends his friendship with Yitzchok (Isaac). The king of the Plishtim is intent upon banishing Yitzchok from his kingdom, <i>and says</i>	וַיֹּאמֶר
<i>Avimelech</i>	אֲבִימֶלֶךְ
<i>to</i>	אֶל

²⁵⁰ Intimidated by the demonstrable superiority of the God of Avraham (f/k/a Avram) manifesting Itself in Yitzchok's (Isaac) bountiful harvests, Avimelech, king of the Plishtim (Philistines) fears Yitzchok's agricultural largesse might influence his polytheistic subjects toward converting to monotheism. Avimelech is determined to banish Yitzchok, the main proponent of monotheism, from Gerar. Citing the possibility of invaders using Yitzchok's well water to their advantage, Avimelech orders his subordinates to plug up Yitzchok's wells. The reason why Avimelech plugs up Yitzchok's wells is to make it impossible for him to continue living in Gerar. Yitzchok perceives his father Avraham's wells as symbols of God's covenant-observant people who, as 'spiritual' receptacles, transitioned from polytheists to monotheists. Avimelech reasons that ridding himself of Yitzchok will enable him to reconvert his monotheistic subordinates into polytheists and reestablish polytheism as the predominant religion in his kingdom. In defiance of king Avimelech, Yitzchok restores access to the well water contained in the wells dug by Avraham. This defiant act, in addition to its practicality, symbolically benefits Yitzchok who sends the following message to Avimelech, 'I emulate Avraham, my father, who proselytized and converted polytheists into monotheists. In defiance of king Avimelech's orders, I re-excavated the wells as a means of exposing Avimelech's motive to block access to life-giving water and exposing his motive to block access to the 'afterlife-giving' waters of spirituality of those among us willing to enter into a covenant with the One Supreme God. I say to all that I am mindful of perpetuating the proselytizing work of Avraham, my father, and will continue instilling the converted and yet-to-be-converted polytheists with the 'afterlife-giving' spirituality that is the belief in the One Supreme God.'

An Anatomically Correct Translation of Genesis

<i>Yitzchok,</i>	יִצְחָק
" <i>Go away</i> from us! Gather all your belongings and leave Gerar! Separate yourself	לֵךְ
<i>from our people</i> now! I am banishing you from Gerar	מֵעַמִּינוּ
<i>because</i>	כִּי
<i>you are powerful</i> enough to bring about the overthrow of my kingdom. Move away	עֲצָמָתְךָ
<i>from us</i> now! I fear your having become	מִמֶּנּוּ
<i>too</i> wealthy and powerful may embolden you to overthrow my kingdom."	מְאֹד

Genesis 26:17

After being ordered by the king Avimelech to leave Gerar, Yitzchok (Isaac) gathers all his people and belongings and <i>goes</i> away	וַיֵּלֶךְ
<i>from there</i> . Having journeyed awhile,	מִשָּׁם
<i>Yitzchok</i> and his entourage happen upon a parcel of land situated next to a wadi (a dry riverbed where water accumulates during the rainy season). Believing this parcel of land might have the potential to provide enough grazing and water for his livestock and household, Yitzchok sets about establishing a new well,	יִצְחָק
<i>and</i> prior to digging, <i>encamps</i> there in the valley of Gerar. Yitzchok resettles	וַיַּחֲנוּ
<i>in the valley</i> of	בְּנֶחֱלָה
<i>Gerar</i> situated between two large mountains. Yitzchok happens upon and lays claim to a parcel of land he believes is capable of sustaining his household,	גֶּרָר
<i>and</i> after determining the territory is capable of sustaining life, <i>dwells</i>	וַיֵּשֶׁב
<i>there</i> (in the valley of Gerar).	שָׁם

Genesis 26:18

It is Yitzchok's (Isaac) misfortune to have settled upon a particular parcel of land situated in the valley of Gerar during the dry season. Yitzchok is intent upon finding an adequate source of water, <i>and returns</i> to the wells excavated by his father Avraham (f/k/a Avram). Upon revisiting the plugged-up wells dug by his father Avraham,	וַיֵּשֶׁב
<i>Yitzchok</i> orders his men to unblock the wells,	יִצְחָק
<i>and</i> after <i>reopening</i> the plugged-up wells	וַיִּחְפֹּר
<i>with</i> the help of the members of his household, reestablishes a source of water contained within the	אֶת
<i>wells</i> established in Avraham's lifetime. Yitzchok's people are able to access	בְּאֵרֵת
<i>the water</i> contained within the well	הַמַּיִם
<i>that</i>	אֲשֶׁר
<i>they</i> (their ancestors) initially <i>dug</i>	הִכְרוּ
<i>in the days</i> of	בְּיָמֵי
<i>Avraham,</i>	אַבְרָהָם
<i>his father</i> . During Avraham's lifetime, King Avimelech was mindful of blocking his access to the wells, and ordered his subordinates to go	אַבְיוֹ
<i>and stop them up</i> . During Avraham's lifetime, the	וַיִּסְתְּמוּם
<i>Plishtim</i> (Philistines) plugged up his wells. The wells remained plugged up long	כְּלִשְׁתִּים
<i>after</i> the	אַחֲרֵי
<i>death</i> of	מוֹת
<i>Avraham</i> . Success in re-excavating the wells established by Avraham incentivizes Yitzchok to refer to them by the names given to them by his father,	אַבְרָהָם
<i>and calls</i> out the names Avraham gave	וַיִּקְרָא
<i>to them</i> . Whenever referring to re-excavated wells established by Avraham, Yitzchok	לָהֶן

An Anatomically Correct Translation of Genesis

uses the	
<i>names</i> given to them by Avraham. Those drawing water from the wells initially excavated by Avraham realize that they are the	שְׁמוֹת
<i>same</i> wells dug by Yitzchok's father and are compelled to refer to them <i>as the names</i>	כְּשֵׁמֹת
<i>that</i> Avraham	אֲשֶׁר
<i>called</i> them. When referring to the wells, Yitzchok uses the same names given	קָרָא
<i>to them</i> by	לָהֶן
<i>his father</i> Avraham who, in his day, dug the wells subsequently plugged up by the Philistines.	אָבִיו

Genesis 26:19

After re-excavating three wells dug by his father Avraham (f/k/a Avram), Yitzchok (Isaac) recognizes the necessity of procuring more water to accommodate the needs of his expanding household and livestock. Unfortunate to have homesteaded upon a particular parcel of land during the dry season, Yitzchok speculates there might be an underground spring situated beneath the wadi <i>and</i> instructs his servants to <i>dig</i> deep down into the wadi. The	וַיִּחְפְּרוּ
<i>servants</i> of	עֲבָדָיו
<i>Yitzchok</i> dig for water in the wadi situated	יִצְחָק
<i>in the valley</i> situated between two large mountains located in a remote part of Gerar,	בְּנֶחֱל
<i>and</i> after <i>finding</i> an underground source of water	וַיִּמְצְאוּ
<i>there</i> , build a well to facilitate water extraction. After constructing a	שֵׁם
<i>well</i> to access the	בְּאֵר
<i>water</i> deep within the wadi, Yitzchok likens the water's fluid motion to the motion made by the	מַיִם
<i>living</i> .	חַיִּים

Genesis 26:20

Upon learning Yitzchok (Isaac) and his entourage are encroaching upon land adjoining theirs, the herdsmen, native to the valley of Gerar react adversely and are further antagonized by Yitzchok's discovery of a freshwater spring beneath their native soil. The indigenous Gerar Valley dwellers have it in mind to take possession of Yitzchok's invaluable natural resource, <i>and quarrel</i> with Yitzchok's servants over ownership of the underground freshwater spring and the well Yitzchok constructed to facilitate water extraction. Ownership of the well becomes a point of contention among the	וַיִּרְיְבוּ
<i>ones</i> (the native Gerarites) <i>herding</i> in the valley of	רֹעִי
<i>Gerar</i> and	גֶּרָר
<i>with</i> the	עִם
<i>ones herding</i> for	רֹעִי
<i>Yitzchok</i> . Contesting ownership of the well Yitzchok built to access the newly discovered underground spring compel the Gerar Valley clans	יִצְחָק
<i>to say</i> to the herdsmen belonging to the household of Yitzchok, "As natives of this land, we claim ownership of the well and the underground spring. Even though you discovered the underground spring and built the well to access it, we natives claim it belongs	לֵאמֹר
<i>to us</i> and as such, are entitled to	לָנוּ

An Anatomically Correct Translation of Genesis

<i>the water</i> contained therein." Even though Yitzchok discovered an underground spring and built a well to access the water contained therein, the Gerar Valley clans are undeterred from claiming exclusive water rights. Learning of the strife caused by the well incentivizes Yitzchok to give it a name,	הַמַּיִם
<i>and he calls</i> the	וַיִּקְרָא
<i>name</i> of	שֵׁם
<i>the well</i>	הַבְּאֵר
'Eisek' (Contention). Yitzchok calls the well 'Contention'	עֵשֶׂק
<i>because</i> the Gerar Valley clans, desirous of taking possession of the water he discovered in their territory,	כִּי
<i>dispute</i> his right to exploit their natural resources. The Gerar Valley clans argue	הִתְעַשְׂקוּ
<i>with him</i> (Yitzchok) over ownership of the newly discovered underground spring and the well providing access to the water contained therein,	עִמּוֹ

Genesis 26:21

<i>and</i> to avoid a violent confrontation with the Gerar Valley clans, Yitzchok (Isaac) agrees to stop drawing water from it, relocates and <i>digs</i> another hole in the ground. Upon discovering another underground spring, Yitzchok and his subordinates build a	וַיִּחְפְּרוּ
<i>well</i> to provide continuous access to the water contained therein. Learning of Yitzchok's discovery of yet	בְּאֵר
<i>another</i> source of water incentivizes the Gerarites to take it away from him because God caused the well they misappropriated from Yitzchok to stop yielding water. Needing another source of water, and finding out about Yitzchok's second newly discovered source of water in the Gerar Valley incentivizes the Gerarites to confront	אֶחָת
<i>and quarrel</i> with Yitzchok until he relinquishes ownership of the second well. Arguing and acquiring the first underground spring discovered by Yitzchok incentivizes the Gerar Valley clans to attempt to lay claim to his second newly discovered source of underground water. The bloodless acquisition of Yitzchok's first well incentivizes the Gerarites to contemplate misappropriating the second well	וַיִּרִיבוּ
<i>too</i> . The Gerarites argue with Yitzchok	גַּם
<i>about it</i> (the second newly discovered source of underground water discovered by Yitzchok). The contentious nature as regards to ownership of the second well dug by Yitzchok incentivizes him to give it a name,	עָלֶיהָ
<i>and he calls</i>	וַיִּקְרָא
<i>it</i> by the <i>name</i> of	שְׁמָהּ
'Sitnah' (Obstruction). Yitzchok chose to name the second well 'Sitnah' because God, after the Gerar Valley clans took the first well away from him, obstructed their access to the water. Yitzchok believes that God will most likely obstruct the Gerar Valley clans from accessing the water contained therein. Compelled to relinquish ownership of their first well established in the Gerar Valley to the Gerar Valley clans, Yitzchok and his entourage are also compelled to relinquish ownership of their second well established in the Gerar Valley. After abandoning the second well, Yitzchok and his entourage move away from the contentious Gerar Valley clans, settle upon an uninhabited parcel of Philistine land, discover another source of underground water, build a well to access the water, and name it 'Rechovoth' (Wide Spaces). No one challenges Yitzchok's ownership of this, the third well built by Yitzchok on Philistine soil.	שִׁטְנָה

An Anatomically Correct Translation of Genesis

Genesis 26:22

Twice driven off land situated in the Gerar Valley by native Gerarites incentivizes Yitzchok (Isaac) to find and settle upon an uncontested parcel of land in the Gerar Valley, <i>and he moves</i> away	וַיֵּצֵאֵם
<i>from there</i> and settles upon a particular parcel of land the Gerarites thought uninhabitable. Needing a source of water incentivizes Yitzchok to excavate an area he believes might contain an underground spring	מִשָּׁם
<i>and he digs</i> down deep enough to discover a new source of underground water, and constructs a	וַיִּחְפֹּר
<i>well</i> to facilitate access to the underground source of water. Yitzchok discovered yet	בְּאֵר
<i>another</i> source of underground water (the third),	אֲחֵרָת
<i>and</i> the Gerar Valley clans, having twice taken possession of two wells Yitzchok established on their territory (that ran dry upon their taking possession), did <i>not</i> contest Yitzchok's claim of ownership of the third well. Realizing that God (a/k/a AdoShem) (Ruler of the Universe) twice intervened on Yitzchok's behalf and dried up the two wells they stole from Yitzchok,	וְלֹא
<i>they</i> (the Gerar Valley clans), know not to <i>quarrel</i>	רְבוּ
<i>over</i> ownership of <i>it</i> (the third well Yitzchok built to access an underground source of water). Yitzchok is intent upon naming this third well,	עָלֶיהָ
<i>and calls</i> it 'Rechovos'.	וַיִּקְרָא
<i>Its name</i>	שְׁמָהּ
'Rechovos' means 'Wide Spaces'. Yitzchok intends to thank God for enabling him to acquire a parcel of land upon which there exists a water supply capable of sustaining his entire household and livestock,	רְחֹבוֹת
<i>and says</i> , "Praise God	וַיֹּאמֶר
<i>for</i> intervening on our behalf.	כִּי
<i>Now</i> is the time to thank God because	עַתָּה
<i>He has given us</i> a source of water and enough <i>space</i> for our people to live in peace. Praise unto	הַרְחִיב
<i>AdoShem</i> for giving a parcel of land	יְהוָה
<i>to</i> , and protecting <i>us</i> from our aggressive Gerarite neighbors. God will protect	לָנוּ
<i>and enable us to flourish</i>	וּפְרִינוּ
<i>in</i> the <i>land</i> of the Gerarites. I have no doubt that God, twice interceding on our behalf and twice thwarting the Philistines from benefiting from our wells, is the reason why there is an absence of Philistine contention regarding our settlement upon this third parcel of land situated in the Gerar Valley."	בְּאֶרֶץ

Genesis 26:23

Twice forced by the Gerarite Valley natives to vacate the land upon which he settled, incentivizes Yitzchok (Isaac) to find a new parcel of land upon which to settle, <i>and he emigrates</i>	וַיֵּעַל
<i>from there</i> (the part of the Gerar Valley he initially settled upon) to here (another part of the Gerar Valley). No one challenges Yitzchok settling upon a third parcel of Gerarite land or the source of water supply discovered there. Desiring to give name to the third particular parcel of Gerarite land upon which he settled, Yitzchok tallies the number of wells either dug by Avraham (f/k/a Avram) or himself (seven) in the Gerar Valley, and decides to call it	מִשָּׁם

An Anatomically Correct Translation of Genesis

'Beer	בְּעַר
Sheva' (Land of the Seven Wells).	שֶׁבַע
Genesis 26:24	
God (a/k/a AdoShem) (Ruler of the Universe) is intent upon interacting with Yitzchok (Isaac), <i>and appears</i> and makes His presence known	וַיֵּרָא
<i>to him.</i>	אֵלָיו
AdoShem,	יְהוָה
<i>in the night</i> , appears before and makes His presence known to Yitzchok.	בַּלַּיְלָה
The One Supreme Being <i>Who</i> interacted with Avraham (f/k/a Avram), made His presence known to Yitzchok,	הָהוּא
<i>and said,</i>	וַיֹּאמֶר
"I am the	אֲנִכִּי
God of	אֱלֹהֵי
Avraham,	אֲבִרָהִם
<i>your father.</i> Do	אָבִיךָ
<i>not</i> fear My presence. There is no reason for	אַל
<i>you</i> to <i>fear</i> Me. You can rely upon Me	תִּירָא
<i>because</i> I am always	כִּי
<i>with you.</i>	אִתְּךָ
<i>I</i> will always be with you	אֲנִכִּי
<i>and I will bless you,</i>	וַיְבַרְכֵנִיךָ
<i>and I will</i> bring about a prolific <i>increase</i> in the number of your descendants. One day, this land will be replete	וְהִרְבֵּיתִי
<i>with</i>	אֶת
<i>your offspring.</i> I will bring about a manifold increase in the number of your progeny	וְרֵעֶךָ
<i>because</i> of the promise I made to	בְּעִבּוּר
Avraham, your father, who is	אֲבִרָהִם
My friend and <i>servant.</i> "	עַבְדִּי
Genesis 26:25	
Inspired by God's (a/k/a AdoShem) (Ruler of the Universe) interaction interacted with him, Yitzchok (Isaac) is intent upon expressing gratitude toward the Supreme Being Who imparted prophetic insight as regards to the destiny of God's covenant-observant people, <i>and builds</i> an altar	וַיִּבֶן
<i>there.</i> Yitzchok builds an	שָׁם
<i>altar</i> to thank God and to memorialize the auspicious event of God communicating with him. Yitzchok is intent upon praying to God,	מִזְבֵּחַ
<i>and calls</i> out,	וַיִּקְרָא
<i>in the name</i> of	בְּשֵׁם
AdoShem. After praying to God, Yitzchok rejoins his entourage	יְהוָה
<i>and pitches</i> his tent	וַיֵּט
<i>there.</i> After pitching	שָׁם
<i>his tent</i> on that particular parcel of land he named the 'Land of the Seven Wells', Yitzchok recognizes the need to find a source of water adequate to sustain his people. Yitzchok surveys a particular parcel of land and after determining its potential for yielding water from the ground instructs his servants to dig deep,	אֶהְלֹו
<i>and</i> after <i>digging</i> to a certain depth, discovers water	וַיִּכְרוּ

An Anatomically Correct Translation of Genesis

<i>there</i> . At his behest, the	שָׁם
<i>servants</i> of	עֲבָדָיו
<i>Yitzchok</i> dig another hole in the ground and after excavating the hole to a certain depth, discover water and establish a	יִצְחָק
<i>well</i> at the site where God spoke to Yitzchok.	בְּאֵר

Genesis 26:26

Yitzchok's (Isaac) pastoral existence is about to be interrupted by an unexpected visit from Avimelech, king of Gerar. Those accompanying Avimelech are Pichol, commander of Avimelech's armed forces and Ahuzzath, Avimelech's main adviser. Avimelech intends to interact with Yitzchok, whom he banished from his kingdom, <i>and</i> rather than commanding Yitzchok to appear before him in Gerar, <i>Avimelech</i>	וְאַבְימֶלֶךְ
<i>comes</i>	הֵלךְ
<i>to him</i> . Avimelech and his entourage travel	אֵלָיו
<i>from Gerar</i> to Beer Sheva to meet with Yitzchok. Avimelech	מִגֶּרָר
<i>and Ahuzzath,</i>	וְאַחֻצַּח
<i>his advisor,</i>	מְרַעְהוֹ
<i>and Pichol,</i> the	וּפִיכֹל
<i>commander</i> of	שָׂר
<i>his army</i> travel from Gerar to Beer Sheva, encounter and exchange greetings with Yitzchok (Isaac). Avimelech and his entourage encounter Yitzchok,	צָבָאוֹ

Genesis 26:27

<i>and</i> in the presence of those who engineered his exile, Yitzchok (Isaac) contemplates what to <i>say</i>	וַיֹּאמֶר
<i>to them</i> .	אֲלֵהֶם
<i>Yitzchok</i> says to Avimelech, Pichol and Ahuzzath,	לְיִצְחָק
" <i>Why</i> have	מִדּוּעַ
<i>you</i> , without advance notice, <i>come</i>	בָּאתֶם
<i>to visit me?</i> There was a time when we were on good terms with one another,	אֵלַי
<i>and</i> threatened by my presence, <i>you</i> banished me from your kingdom. I am ill at ease in your presence because I remember the time when	וְאַתֶּם
<i>you were hostile</i>	שֶׁנֶּאֱתַתֶּם
<i>towards me</i>	אֵתִי
<i>and</i> by way of banishment, <i>you sent me</i> away. After forcing me to distance myself	וּמִשְׁלַחֹנִי
<i>from you</i> , why have you journeyed all the way from Gerar to Beer Sheva and situated yourself in my presence?"	מֵאַתְּכֶם

Genesis 26:28

Avimelech, Pichol and Ahuzzath are intent upon responding to Yitzchok's (Isaac) query <i>and say</i> , "We came	וַיֹּאמְרוּ
<i>to see</i> you because we fear that God (a/k/a AdoShem) (Ruler of the Universe) is intent upon exacting revenge because of the ill manner in which we treated you.	רָאוֹ
<i>We understand</i>	רָאִינוּ
<i>that</i>	כִּי
<i>He</i> (God) <i>is</i> always with you and protects you from all manner of harm. We know	הִיא
<i>AdoShem</i> was	הָיְתָה
<i>with you</i> when you dwelt among us, is with you now, and will be with you forever. After banishing you, we were stricken with debilitating physical maladies that led us to	עִמָּךְ

An Anatomically Correct Translation of Genesis

believe that your God was punishing us for heaping hostility upon and banishing you and your people from our kingdom. Mindful of nullifying the wrath of God, we thought that making amends with you might move your God toward ending our suffering,	
<i>and said</i> to one another,	וַנֹּאמֶר
' <i>Let</i> there <i>be</i> an establishment of a peace treaty between our respective clans.' We are here to establish a non-aggression treaty between our respective clans.	תְּהִי
<i>Please</i> consider uttering an	נָא
<i>oath</i> that will establish a non-aggression treaty	אֶלֶּה
<i>between us</i> . Please consider exchanging oaths to establish a non-aggression treaty to ensure perpetual goodwill	בֵּינוֹתֵינוּ
<i>between ourselves</i> (the Gerarites)	בֵּינֵינוּ
<i>and between you</i> and your people,	וּבֵינֶךָ
<i>and let us make</i> peace by establishing a	וְנִכְרְתָהּ
<i>treaty</i> . The Gerarites entering into a treaty	כְּרִית
<i>with you</i> and your people will be the means by which we can maintain the peace between our respective clans for a very long time." ²⁵¹	עֲמֻדָּה

Genesis 26:29

Anxious to establish peaceful relations between the Gerarites and Yitzchok's (Isaac) people, Avimelech attempts to work with Yitzchok to achieve peace by way of establishing a non-aggression treaty between their respective clans. Avimelech approaches Yitzchok and says, " <i>If</i> we agree to enter into a non-aggression treaty between our respective clans,	אָם
<i>you will</i> be constrained from <i>doing</i> that which is harmful	תַּעֲשֶׂה
<i>to us</i> and we will be constrained from doing that which is harmful to you. If you are mindful of acting in an	עֲמֻנוּ
<i>evil</i> manner, then God (a/k/a AdoShem) (Ruler of the Universe) will remove His protection from and render you	רָעָה
<i>just as</i> vulnerable to attack as we. Do	כְּאִשֶּׁר
<i>not</i> be inclined toward inflicting harm upon the ones who compelled you to leave their land. If you are inclined toward punishing us for forcing you to flee from our presence, then remember that after	לֹא
<i>we plagued you</i> with exile, your God plagued us with physical infirmity. We are here to determine if you are willing to put aside your hostility toward us,	וְנִגְעַנּוּךָ
<i>and</i> ask that you do unto us <i>just as</i>	וְכְאִשֶּׁר
<i>we did</i> unto you when you initially came to Gerar. We want to forego interacting evilly	עֲשִׂינוּ
<i>with you</i> and	עֲמֻדָּה
<i>solely</i> interact with you in a	רַק
<i>goodly</i> manner. I remember you as a refugee from a famine-stricken land who accepted my hospitality and parcel of land that enabled you to prosper during the famine afflicting your homeland. Intimidated by your prosperity and swelling ranks, I wrongly perceived you as a potential enemy and banished you from my kingdom. To our credit, rather than implementing your removal in a violent manner, we forewarned of the unacceptability of your presence in our midst	טוֹב

²⁵¹ Believing God afflicted him for banishing Yitzchok (Isaac) from his kingdom Avimelech thinks to appease God by entering into a non-aggression pact with Yitzchok.

An Anatomically Correct Translation of Genesis

<i>and sent you</i> away	וְנִשְׁלַחְךָ
<i>in peace</i> . Having felt the wrath of God angered by our maltreating	בְּשָׁלוֹם
<i>you</i> , we are here to make amends. We	אַתָּה
<i>now</i> realize that your people are truly	עַתָּה
<i>blessed</i> by	בְּרוּךְ
<i>AdoShem</i> and believe our respective clans entering into a non-aggression pact will ensure that no one will be inclined toward initiating war." Upon realizing that peace between his and Avimelech's clan will ensue if both agreed to enter into a non-aggression pact, Yitzchok utters an oath that will compel both clans to refrain from initiating hostility toward one another.	יְהוָה

Genesis 26:30

After entering into a mutual non-aggression pact with Avimelech, Yitzchok (Isaac) has it in mind to celebrate this auspicious occasion, <i>and makes</i> his subordinates prepare a feast	וַיַּעַשׂ
<i>for them</i> (Avimelech and his men). Yitzchok invites his guests to partake of the	לָהֶם
<i>feast</i> ,	מִשְׁתֵּה
<i>and they</i> (Yitzchok, Avimelech and his men) <i>eat</i>	וַיֹּאכְלוּ
<i>and drink</i> . After celebrating, both clans turn in for the night,	וַיִּשְׁתּוּ

Genesis 26:31

<i>and rise</i>	וַיִּשְׁכְּמוּ
<i>in</i> a harmonious state of mind the following <i>morning</i> . Yitzchok (Isaac) and Avimelech are intent upon attesting to the covenant entered into the night before,	בַּבֹּקֶר
<i>and swear</i> to uphold the peace treaty. Each	וַיִּשְׁבְּעוּ
<i>man</i> swears	אִישׁ
<i>to</i> one <i>another</i> that all members of their respective clans will strive toward maintaining the peace established by way of an exchange of oaths uttered the night before. Yitzchok imparts a parting message to Avimelech	לְאַחֵיו
<i>and sends them on their way</i> .	וַיִּשְׁלַחֵם
<i>Yitzchok</i> conferred a blessing upon Avimelech and his entourage. Avimelech thanks Yitzchok for conferring a blessing	יִצְחָק
<i>and leaves</i> Yitzchok to resume tending to his affairs. While distancing themselves	וַיִּלְכוּ
<i>from him</i> (Yitzchok), Avimelech and his men walk away with a sense of reassurance that there will be lasting peace between their respective clans. Grateful for establishing a peace treaty with Yitzchok's clan, Avimelech and his cohorts head back to Gerar and part from Yitzchok	מֵאִתּוֹ
<i>in peace</i> .	בְּשָׁלוֹם

Genesis 26:32

After concluding his peace-making business with Avimelech and his entourage, Yitzchok (Isaac) resumes tending to his affairs, <i>and</i> while <i>he is</i> tending to the needs of his household, his servants arrive and ask for leave to speak.	וַיְהִי
<i>On the day</i>	בַּיּוֹם
(<i>the</i> very same day) <i>that</i> Yitzchok and king Avimelech part ways after entering into a non-aggression pact the night before, Yitzchok's servants situate themselves before their master	הַהוּא
<i>and</i> tell him that <i>they come</i> to impart some important news. The	וַיִּבְאוּ
<i>servants</i> of	עֲבָדָי

An Anatomically Correct Translation of Genesis

<i>Yitzchok</i> receive leave to speak to their master	לְצַחֵק
<i>and they tell</i>	וַיִּגְדּוּ
<i>him</i>	לוֹ
<i>about</i> the	עַל
<i>matter</i> of	אֲדוֹת
<i>the</i> new <i>well</i>	הַבְּאֵר
<i>that</i>	אֲשֶׁר
<i>they dug,</i>	הִפְרוּ
<i>and say</i>	וַיֹּאמְרוּ
<i>to him</i> , "We have discovered a vast underground supply of water. When one of your wells ran dry, we dug deeper down inside that well and discovered an underground spring. After digging through the bottom of a dry well,	לוֹ
<i>we found</i> an underground spring of	מִצְאָנוּ
<i>water."</i>	מַיִם

Genesis 26:33

News of a newly discovered underground water supply situated on his property incentivizes Yitzchok (Isaac) to give it a name, <i>and he calls</i>	וַיִּקְרָא
<i>it</i>	אֵתָהּ
' <i>Shibah</i> ' (Oath). Yitzchok believes the discovery of the new source of water is the manner by which God chose to reward him for taking an oath to ensure peace between their (his and Avimelech's) respective clans. News of Yitzchok naming his parcel of land 'Beer Shevah' incentivizes those inclined toward building a city adjacent to Yitzchok's land to name their city 'Beer Shevah'. Yitzchok provided the source	שְׁבָעָה
<i>for</i> the naming of the city adjoining his property (Beer Shevah) because prior to the building of the city, he named his parcel of land 'Beer Shevah'.	עַל
<i>This</i>	כֵּן
<i>name</i> (Beer Sheva) given to	שֵׁם
<i>the city</i> that sprung forth near Yitzchok's land, came about because it is the name he gave to the land upon which he settled. The city of	הָעִיר
<i>Beer</i>	בְּאֵר
<i>Sheva,</i>	שְׁבַע
<i>to</i>	עַד
<i>the day</i> this particular Torah passage was written, still stands, and that is why	הַיּוֹם
<i>the</i> name (<i>this</i> name) 'Beer Sheva' is memorialized in the Torah. ²⁵²	הִנֵּה

Genesis 26:34

Yitzchok (Isaac) marries Rivkah (Rebekah) <i>when he is</i> 40 years old. Yitzchok's son Eisov (Esau) marries when he is 40 years old. When	וַיְהִי
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²⁵² In the year 1607 b.c.e., the 100-year-old Yitzchok (Isaac) sent his 40-year-old son Yaakov (Jacob) a/k/a Yisrael (Israel) to study Torah at the academy of Noach's (Noah) son Sheim (Shem) and Sheim's great-grandson Eiver (Eber). Yaakov studies Torah for ten years and, at age 50, returns home in the year 1597 b.c.e. (the same year Sheim died). Six years later, God informs Yitzchok that Dina, wife of Rivkah's (Rebekah) brother Lavan, has given birth to Leah, whom God destined Yaakov to marry. God also informs Yitzchok that Yaakov will marry three other daughters fathered by Lavan (Rochel, Bilhah and Zilpah) and by way of four wives, will father twelve sons destined to evolve into familial dynasties known as 'The Twelve Tribes of Israel'.

An Anatomically Correct Translation of Genesis

<i>Eisov</i> , the	עִשָׂו
<i>son</i> of Yitzchok was	בֶּן
<i>forty</i>	אַרְבָּעִים
<i>years</i> old,	שָׁנָה
<i>he took</i> to finding himself a	וַיִּקַּח
<i>wife</i> . Eisov's initiation into marriage began	אִשָּׁה
<i>with</i> his betrothal to	אֶת
<i>Yehudis</i> ,	יְהוּדִית
<i>daughter</i> of	בֵּת
<i>Be'eri</i>	בְּעָרִי
<i>the Chittite</i> (Hittite). Eisov is mindful of acquiring a second wife	הַחִתִּי
<i>and</i> forms a marital union <i>with</i>	וְאֵת
<i>Bosmas</i> ,	בְּשָׁמַת
<i>daughter</i> of	בֵּת
<i>Eylon</i>	אֵילָן
<i>Chittite</i> . ²⁵³	הַחִתִּי

Genesis 26:35

Yaakov (Jacob) a/k/a Yisrael (Israel)) studies Torah with Sheim (Shem) and Eiver (Eber), while Eisov (Esau) ignores his father's prohibition against marrying polytheistic women, marries two idol-worshipping Chittite (Hittite) women, and imposes upon his parents to tolerate their presence when they take up residence in the house of Yitzchok (Isaac). While living under Yitzchok's roof, Eisov's wives practice idolatry in their (Yitzchok and Rivkah's (Rebekah)) presence. Yitzchok does nothing to dissuade Eisov's wives from practicing idolatry, <i>and</i> while <i>they are</i> practicing idolatry under his roof, God reacts to the open	וַתְּהִי
<i>rebellion</i> against Torah tenets and removes His Divine	מִרְתָּה
<i>Spirit</i> from their (Yitzchok and Rivkah's) presence. God reacts	רוּחַ
<i>to Yitzchok</i>	לְיִצְחָק
<i>and to Rivkah's</i> failure to cast out the idolaters in their midst by removing from their presence His Divine Spirit. ²⁵⁴	וּלְרִבְקָה

²⁵³ Yitzchok (Isaac) and Rivkah (Rebekah) are sorely aggrieved by Eisov (Esau) and his two Chittite (Hittite) idol-worshipping wives living under their roof and comporting themselves in a manner antithetical to Torah teachings.

²⁵⁴ The absence of God's Divine Presence coinciding with the arrival of Eisov (Esau) and his two idol-worshipping Chittite (Hittite) wives leads Yitzchok (Isaac) to conclude that God could not abide situating His Divine Spirit while Eisov and his two idol-worshipping wives remain under his roof.