

An Anatomically Correct Translation of Genesis

Genesis 24:1

God (a/k/a AdoShem) (Ruler of the Universe) intends to make good on His promise to enable Avraham's (f/k/a Avram) son Yitzchok (Isaac) to procreate, and to achieve His objective, charges Avraham with conscripting his servant Eliezer to find the woman whom He destined Yitzchok to marry. <i>And Avraham</i> , because he	וְאֶבְרָהָם
<i>is old</i> and	זָקֵן
<i>entering</i>	בָּא
<i>into</i> the latter phase of his life in which most of the <i>days</i> of life God allotted to him are spent, hastens to dispatch his servant Eliezer to find the woman whom God destined Yitzchok to marry. Avraham is mindful of acquiring a wife for Yitzchok,	בְּיָמָיו
<i>and</i> to achieve his objective, calls upon his servant Eliezer to set out and find the woman whom God destined Yitzchok to marry. With the exception of enabling Yitzchok to marry and procreate <i>AdoShem</i>	וַיְהִי
<i>bleses</i> Avraham	בְּרַךְ
<i>with</i> everything to facilitate his temporal existence. While enabling	אֵת
<i>Avraham</i> to prosper	אֶבְרָהָם
<i>in all</i> he undertakes, God withholds fulfilling the promise of bringing forth a nation of covenant-observant people from Yitzchok's loins. Avraham prays to God to provide Yitzchok with a mate worthy of becoming the mother of a nation of covenant-observant people. Avraham is adamant about barring his 40-year-old son from marrying a Canaanite woman.	בְּכָל

Genesis 24:2

Avraham (f/k/a Avram) is intent upon conscripting his eldest and most devoted servant to find a wife for Yitzchok (Isaac). Avraham summons Eliezer of Damascus, <i>and</i> while he stands before him, <i>says</i>	וַיֹּאמֶר
<i>Avraham</i>	אֶבְרָהָם
<i>to</i>	אֶל
<i>his servant</i> , "I am entrusting you, the	עַבְדִּי
<i>eldest</i> and most valued of servants in	זָקֵן
<i>his</i> master's <i>house</i> to find the woman whom God chose to marry Yitzchok. Your skill and loyalty are the reasons why you are	בְּיֵתוֹ
<i>the one in charge</i> of overseeing his master's subordinates. In my capacity as your master, I entrust you to be involved	הַמְשָׁל
<i>in everything</i>	בְּכָל
<i>that</i> is important	אֲשֶׁר
<i>to him</i> (Yitzchok), and what is most important to your master is for you to undertake a mission on Yitzchok's behalf". Avraham is mindful of impressing upon Eliezer the importance of the task he is about to undertake, and says,	לִי
" <i>Place</i> your hand under my thigh.	שִׁים
<i>Please</i> place	נָא
<i>your hand</i>	יָדְךָ
<i>under</i>	תַּחַת

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<i>my thigh</i> and prepare to swear to do your utmost to complete the task I set before you. ²²⁵	יִרְכִי
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Genesis 24:3

<i>I will make you swear</i>	וְאֶשְׁבִיעֲךָ
<i>in</i> the name of <i>AdoShem</i> (God) (a/k/a AdoShem) (Ruler of the Universe), to strive toward completing the task set before you. In the presence of	בַּיהוָה
<i>God</i> , Ruler of	אֱלֹהֵי
<i>the heavens</i>	הַשָּׁמַיִם
<i>and God</i> , Ruler of	וְאֱלֹהֵי
<i>the planet Earth</i> , I will witness my servant pledging to strive toward finding the woman whom God destines Yitzchok to marry. You must know	הָאָרֶץ
<i>that</i> under	אֲשֶׁר
<i>no</i> circumstance	לֹא
<i>are you to take</i> a prospective	תִּקַּח
<i>wife</i>	אִשָּׁה
<i>to my son</i>	לְבָנִי
<i>from</i> among the <i>daughters</i> of the	מִבְּנוֹת
<i>Canaanites</i>	הַכְּנַעֲנִי
<i>who</i> dwell in our midst.	אֲשֶׁר
I will not permit Yitzchok to marry any Canaanite women	אֲנֹכִי
<i>living</i> in our midst. Bound by God to marry a covenant-observant woman, remote are Yitzchok's chances of finding a mate	יֹשֵׁב
<i>in his midst</i> . Yitzchok cannot marry a Canaanite woman because they are neither inclined nor desirous of accepting and embracing the concept of the One True Living God. As Yitzchok comports himself in a saintly manner, so too must the woman he marries.	בְּקִרְבּוֹ

Genesis 24:4

<i>Rather</i> than uniting Yitzchok (Isaac) with a Canaanite woman, God will unite him with the woman who dwells not among us. Encountering Yitzchok's mate necessitates a journey	כִּי
<i>to</i>	אֶל
<i>my country</i> of origin	אֶרְצִי
<i>and to</i> that particular place where	וְאֶל
<i>my relatives</i> reside.	מִוְלַדְתִּי
<i>You will go</i> to my country of origin, seek out my relatives, and ascertain the	תִּלְדָּ

²²⁵ Placing one's hand upon a sacred object prior to taking an oath adds solemnity and gravity to the undertaking. As circumcision is the corporeal focal point involved in a human being entering into a covenant with God, it follows that Avraham (f/k/a Avram), desiring to enter into a covenant with Eliezer would solemnize and seal the pact with a corporeal gesture. Avraham's body is the only viable sacred object upon which one could place one's hand upon as prelude to taking an oath. Avraham's thigh is in respectful proximity to the site of his circumcision. It will suffice for Eliezer to place his hand on Avraham's thigh and utter an oath to achieve his master's objective. In our time, an example of placing a hand upon a sacred object occurs when it is incumbent upon an individual, testifying in a court of law, to place his right hand upon a bible and acknowledge his intent to answer truthfully to all questions put before him.

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whereabouts of the woman whom God destined Yitzchok to marry. Upon meeting her parents, you must inform them that your master sent you there to procure a wife for his son. Convince her parents that God chose their daughter to marry Yitzchok,	
<i>and take</i> her back to the house of your master who, after introducing her to Yitzchok, will explain that she is the	וְלָקַחְתָּ
<i>wife</i> whom God destined him to marry. Seek out and find the ideal mate	אִשָּׁה
<i>for my son</i> . Bring her back here	לְבָנִי
<i>to</i> meet and become acquainted with <i>Yitzchok</i> , her future husband."	לְיָצְחָק

Genesis 24:5

Oath-bound to find a wife for Yitzchok (Isaac), Avraham's (f/k/a Avram) servant Eliezer is concerned about the outcome of his mission <i>and says</i>	וַיֹּאמֶר
<i>to him</i> ,	אֵלָיו
" <i>The servant</i> of Avraham begs leave to ask his master the following questions:	הַעֲבֹד
' <i>What if</i> the woman whom God destines to marry Yitzchok is	אוּלַי
<i>not</i> willing to return with me? What if	לֹא
<i>she is willing</i> to go with me and her family insists upon waiting for the arrival of the groom before granting leave for the two to marry? What shall I do if	תֹּאבָה
<i>the woman's</i> family is unwilling to allow her	הָאִשָּׁה
<i>to go</i> with me	לָלֶכֶת
<i>after</i> I make known to them that she is the woman whom God destined to marry my master's son? What will happen if I return	אֲחֵרֵי
<i>to</i>	אֵל
<i>the land</i> where my master resides without his (Yitzchok's) intended bride? If	הָאֶרֶץ
<i>the</i> participants in <i>this</i> marriage arrangement insist upon meeting the groom, would you allow me to	הַזֹּאת
<i>take</i> Yitzchok <i>back</i> to where your relations reside and introduce the woman whom God destined him to marry? Please consider allowing Yitzchok to travel with me. After uniting him with the woman God destined him to marry, we will	הַהֵשֵׁב
<i>return</i>	אֲשִׁיב
<i>with</i> his bride-to-be. Would you consider allowing	אֵת
<i>your son</i>	בְּנִי
<i>to</i> accompany me to meet the woman whom God destined Yitzchok to marry? May I take Yitzchok to	אֵל
<i>the land</i>	הָאֶרֶץ
<i>that</i> shelters the woman whom God destined him to marry? Does it not make sense to unite Yitzchok with his mate by bringing him to the territory from which	אֲשֶׁר
<i>you fled</i> to avoid Nimrod's wrath? Is it possible for the initiation of the courtship between Yitzchok and his intended wife to originate	מִצֵּאתָ
<i>from there</i> ? Please tell me how I should proceed if I fail to return with the woman whom God destined Yitzchok to marry".	מִשָּׁם

Genesis 24:6

Avraham (f/k/a Avram) listens to Eliezer's concerns regarding an acceptable recourse if he fails to come back with an ideal mate for Yitzchok (Isaac). Avraham is intent upon quelling Eliezer's notion that Yitzchok should go forth and seek out his mate <i>and will say</i>	וַיֹּאמֶר
<i>to him</i> that which will discourage Eliezer from taking Yitzchok with him.	אֵלָיו

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<i>Avraham</i> says to Eliezer,	אַבְרָהָם
" <i>Guard against</i> any inclination you might have toward indulging Yitzchok to venture forth into the land of my ancestors to acquire a mate. It is up	הַשָּׁמַר
<i>to you</i> to discourage Yitzchok from leaving this land	לָךְ
<i>for fear that</i> his lack of courtship experience disadvantages him toward identifying his ideal mate. If you fail to come back with an ideal mate for Yitzchok, I shall absolve you from finding an alternative. There is an ideal mate for Yitzchok, and she is a member of my blood relations presently living in proximity to the land of my birth. Under no circumstances will I allow	פֶּן
<i>you</i> to <i>take</i> Yitzchok	תִּשָּׂב
<i>with</i> you to situate him in the presence of the woman whom God destined him to marry. I absolutely forbid	אֵת
<i>my son</i> from going	בְּנִי
<i>there</i> (where my blood relatives reside).	שָׁמָּה

Genesis 24:7

There was a time in my life when <i>AdoShem</i> (Ruler of the Universe), the One true	יְהוָה
<i>God</i> of	אֱלֹהֵי
<i>the Heaven</i> had me distance myself from my idol worshipping father and from other idol worshippers in my midst. AdoShem is the One True God	הַשָּׁמַיִם
<i>Who</i> brought me out from the house of my father and situated me in the land of the Canaanites. Mindful of removing me from the presence of my idol-worshipping father,	אֲשֶׁר
<i>He</i> (God) <i>took me</i> away	לְקַחְנִי
<i>from</i> the <i>house</i> of	מִבֵּית
<i>my father</i> . God compelled me to journey toward and settle upon a parcel of His holy land. God told me that one day, my offspring would come to possess and forever hold in their possession this, His holy land of which He spoke. God compelled me to leave the house of my father	אָבִי
<i>and</i> to distance myself <i>from</i> the <i>land</i> of	וּמֵאַרְצִי
<i>my birthplace</i> (Ur Kasdim) (Ur of the Chaldees). God had it in mind to speak to me,	מוֹלְדֹתַי
<i>and</i> He <i>Who</i> is the Master of the Universe	וְאֲשֶׁר
<i>spoke</i>	דִּבֶּר
<i>to</i> and convinced <i>me</i> to reject all other gods and accept Him as the One True God. God called upon me to make animal sacrifices and place their halved carcasses before Him. I rendered sacrificial offerings	לִי
<i>and</i> God, the one <i>Who</i> called upon me to render a sacrificial offering unto Him,	וְאֲשֶׁר
<i>swore</i> that I would become the progenitor of a nation of covenant-observant people. Mindful of imparting prophetic information	בְּשָׁבַע
<i>to me</i> , God	לִי
<i>says</i> , 'I will give the land of Canaan	לְאָמַר
<i>to your offspring</i> .	לְיִרְעָדָךְ
<i>I will give</i> it and all the spoils contained	אִתּוֹ
<i>within</i>	אֵת
<i>the land</i> of Canaan to your offspring.' I fathered Yitzchok (Isaac) whom God said is destined to become the progenitor of a nation of covenant-observant people. God called upon me to sacrifice Yitzchok who, at the time, had neither married nor procreated. After interceding and preventing me from sacrificing Yitzchok, God told	הָאָרֶץ

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me about the birth of a woman whom He destined to marry Yitzchok. God told me there would come a time when He would compel to retrieve her from the house of her father and introduce her to Yitzchok.	
<i>This</i> is how	הַזֹּאת
<i>He</i> (God) chooses to unite Yitzchok with his mate. God told me that	הוא
<i>He will send</i> an	יִשְׁלַח
<i>angel of His</i> to appear	מִלְאָכּוֹ
<i>before you,</i>	לְפָנֶיךָ
<i>and</i> accompanied by the angel, <i>you will take</i> your entourage to the land where my blood relations reside. God's angel will guide you to the only woman worthy of becoming Yitzchok's	וְלַקְחָתָּ
<i>wife.</i> Yitzchok's prospective wife will accompany you back from the land where my blood relations reside. Upon her arrival, I will introduce and betroth her	אִשָּׁה
<i>to my son</i> (Yitzchok). God destined Yitzchok's mate to come	לְבָנִי
<i>from there</i> (the land where my blood relations reside). Yitzchok will marry her when she is of marriageable age. ²²⁶ You will journey to the land of my birth,	מִשָּׁם

Genesis 24:8

<i>and if,</i> during the course of journeying to the land where my blood relations reside, you find the woman worthy of marrying Yitzchok (Isaac), refrain from using force if she is	וְאִם
<i>not</i> willing to return with you to become my son's wife. If	לֹא
<i>she</i> has no <i>desire</i> to become my son's wife, refrain from forcibly doing anything to get	תִּאְדָּבָה
<i>the woman</i>	הָאִשָּׁה
<i>to come</i> back	לְלָכֶת
<i>with you.</i> If this is how events unfold, your mission is over	אֲחֲרַיִךְ
<i>and you will be free</i>	וְנָקִיָּת
<i>from</i> having to fulfill <i>my oath</i> taken in the presence of God. As an alternative means of procuring a wife for Yitzchok, I will task you with searching for a suitable mate from among the daughters of my covenant-observant Amorite friends Aneur, Eshkol and Mamrei. If a woman worthy of marrying Yitzchok is not residing in the land of my blood relations, you may search for one among the Amorite daughters. After completing	מִשְׁבַּעַתִּי
<i>this</i> journey, if you do not return with a wife for Yitzchok, your	זאת
<i>only</i> obligation to me is to continue searching for a wife for Yitzchok from among the daughters of my friends Aneur, Eshkol and Mamrei. If you intend to travel	רַק
<i>with</i>	אֵת
<i>my son</i> to where his intended bride resides, you should know that under	בְּנִי
<i>no</i> circumstance will I allow you	לֹא
<i>to take</i> him	תִּשָּׁב
<i>there</i> (to the land where my blood relations reside). ²²⁷	שָׁמָּה

²²⁶ Yitzchok's (Isaac) future wife Rivkah (Rebekah), at the time she meets Yitzchok, is too young to have marital relations. A span of twenty-three years occurs from the time Rivkah meets Yitzchok to the time when their marital union and intimate relations result in the birth of twin sons whom they name 'Yaakov' (Jacob) a/k/a Yisrael (Israel)) and 'Eisov' (Esau).

²²⁷ It not part of Yitzchok's (Isaac) destiny to journey to and happen upon the woman whom God intends him to marry. It will be the destiny of Yitzchok's yet-to-be-born son Yaakov (Jacob) a/k/a

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Genesis 24:9

Avraham (f/k/a Avram) ends his discussion with Eliezer regarding the strict parameters to which Eliezer must adhere while attempting to find an ideal mate for Yitzchok (Isaac). Prior to Eliezer's departure, Avraham determines the need for his servant to utter a second solemn oath in his presence, <i>and places</i> Eliezer's hand under his thigh.	וַיִּשָּׂם
<i>The servant,</i>	הַעֲבָד
<i>with</i>	אֶת
<i>his hand</i> placed	יָדוֹ
<i>under</i> the	תַּחַת
<i>thigh</i> of	יָרֵךְ
<i>Avraham,</i>	אַבְרָהָם
<i>his master,</i> awaits his master's utterance of an oath he will affirm to uphold. Avraham utters the oath he wishes Eliezer to take,	אֲדַנְיָו
<i>and</i> upon hearing it, Eliezer <i>swears</i>	וַיִּשָּׁבַע
<i>to him</i> to conduct himself in accordance with Avraham's	לוֹ
<i>concerns</i> regarding	עַל
<i>the matter</i> of interacting with Avraham's blood relations and finding the ideal mate for Yitzchok.	הַדָּבָר
<i>The</i> oath (<i>this</i> second oath) Eliezer utters in Avraham's presence will bind him in his commitment to adhere to the strict parameters defined by his master, as regards to searching for the ideal mate for Yitzchok.	הַזֶּה

Genesis 24:10

After uttering a second solemn oath in his master's presence, Eliezer prepares for the journey to find a prospective bride to marry Avraham's (f/k/a Avram) son Yitzchok (Isaac). Eliezer ascertains what is necessary to complete the 550-mile journey from Chevron (Hebron) to Charan, <i>and takes</i> hold of ten of Avraham's camels.	וַיֵּקַח
<i>The servant</i> of Avraham, with	הַעֲבָד
<i>ten</i> muzzled	עֲשָׂרָה
<i>camels</i>	גַּמְלִים
<i>from</i> the <i>camels</i> owned by	מִגַּמְלֵי
<i>his master,</i> is ready to proceed with the journey,	אֲדַנְיָו
<i>and</i> accompanied by a retinue of Avraham's men, <i>leaves</i> from Chevron to journey toward Aram Naharayim (Mesopotamia). Prior to dispatching Eliezer, Avraham transfers all his wealth to Yitzchok because he knows that Yitzchok's prospective father-in-law will be more amenable toward allowing his daughter to marry a wealthy man. After preparing a document memorializing the transfer of his material wealth to Yitzchok, Avraham gives it to Eliezer who takes it	וַיֵּלֶךְ
<i>and all</i> the other	וְכָל
<i>good</i> things that	טוֹב
<i>his master</i> hopes will entice the prospective bride's family to commit to allowing their daughter to marry Avraham's son. With documentation of Avraham's wealth	אֲדַנְיָו

Yisrael (Israel)) to journey to the land of his mother's birth and procure from his mother's brother Lavan, the four wives whom God destined him to marry.

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<i>in his hand</i> , Eliezer is poised to begin the fateful journey he hopes will lead him to the woman God fated Yitzchok to marry. Avraham knows that if Eliezer finds the right woman for Yitzchok, then Yitzchok's prospective bride will be of such impeccable character that Yitzchok's wealth will not be a decisive factor in her decision to marry him. After considering the possibility that her (Yitzchok's prospective bride's) parents might not allow their daughter to marry a poor man, Avraham gives this document to Eliezer who, upon meeting them, will show it as proof of Yitzchok's wealth. Anxious to begin his journey, Eliezer excuses himself from the presence of Avraham, his master,	בְּיָדוֹ
<i>and gets up</i>	וַיָּקָם
<i>and goes</i> journeying	וַיֵּלֶךְ
<i>toward</i> a place called	אֶל
<i>Aram</i>	אֲרָם
<i>Naharayim</i> . Eliezer's knowledge of two rivers (Tigris and Euphrates) flanking Aram Naharayim enables him to determine the way	נְהַרִים
<i>to</i> the	אֶל
<i>city</i> of	עִיר
<i>Nachor</i> (Nahor), the place he hopes to find the wife whom God destined to marry Yitzchok. As a means of facilitating the achievement of his objective, God enables Eliezer to journey 550 miles in three hours.	נַחֲוֹר

Genesis 24:11

Arriving at the outskirts of the city of Nachor (Nahor), Eliezer brings the camels to a halt <i>and makes</i> them <i>kneel</i> . Mindful of providing water to	וַיִּבְרָךְ
<i>the camels</i> , Eliezer spies a watering place a short distance	הַגְּמְלִים
<i>from outside</i> Nachor's city walls. Thinking a well is a likely place to encounter Yitzchok's (Isaac) prospective mate, Eliezer waits in anticipation for her to appear. If Eliezer encounters such a person, he will test her character by asking her to provide his men and camels with water, and further test her character by asking her if he and his entourage could acquire food and lodging in the house of her father. If she agrees to furnish them with water from the well and lodging at her father's house, they will accompany her back	מִחוּץ
<i>to the</i> section of <i>city</i> where her family resides, partake of her father's hospitality and capitalize on an opportunity to interact with her parents. Eliezer believes the particular water supply site is an ideal place to encounter a prospective mate for Yitzchok because the local inhabitants routinely send their women	לְעִיר
<i>to</i> the	אֶל
<i>well</i> of	בְּאֵר
<i>the waters</i> to gather and return with water to satisfy the needs of their respective households. Eliezer's arrival in Nachor coincides	הַמַּיִם
<i>to the time of</i>	לְעֵת
<i>evening</i> when the women of Nachor are apt to draw water from the well. Eliezer's arrival at the well occurs	עָרֵב
<i>at that time of</i> the day when it is cool enough for the women	לְעֵת
<i>to go out</i> from Nachor, draw water from the well and return to their respective households. This particular watering well contains a sufficient amount of water for	צֵאת
<i>female water drawers</i> to satisfy the needs of their respective households.	הַשֹּׁאֲבוֹת

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Genesis 24:12

While resting at the watering well located on the outskirts of the city of Nachor, Eliezer hopes for a favorable outcome with regard to finding the ideal mate for Yitzchok (Isaac). Eliezer is mindful of offering up a prayer unto God (a/k/a AdoShem) (Ruler of the Universe) <i>and says</i> , "I pray unto	וַיֹּאמֶר
<i>AdoShem</i> ,	יְהוָה
<i>God</i> of	אֱלֹהֵי
<i>my master</i>	אֲדֹנָי
<i>Avraham</i> , to aid in my quest to find the ideal mate for Yitzchok, and ask that You	אֲבְרָהָם
<i>make it happen</i> soon.	הַקְרָה
<i>Please</i> guide me toward encountering Yitzchok's ideal mate born at the same time Avraham (f/k/a Avram) mistook Yitzchok as a sacrificial offering. Please be receptive to my prayers, situate Your Divine Presence	נָא
<i>before me</i> and let this be	לִפְנֵי
<i>the day</i> You aid in my quest to find the ideal mate for Yitzchok. Please hear my prayer	הַיּוֹם
<i>and</i> enable me to return to my master's house with the woman whom You destined to marry Yitzchok. <i>Make</i> known Your	וַעֲשֵׂה
<i>kindness</i> known	חֶסֶד
<i>to</i>	עִם
<i>my master</i>	אֲדֹנָי
<i>Avraham</i> by introducing me to the woman You destined Yitzchok to marry.	אֲבְרָהָם

Genesis 24:13

<i>Behold</i> and listen!	הִנֵּה
<i>I</i> am	אֲנִכִּי
<i>standing</i>	בְּצֶבֶב
<i>by</i> the	עַל
<i>fountain</i> of	עֵינַן
<i>the waters</i> and see a group of young women making their way toward the well. Perhaps among them is the woman You heretofore told Avraham is Yitzchok's (Isaac) ideal mate born at the same time Yitzchok was poised to become a sacrificial offering while situated at Moriah. May it be Your will to answer my prayers,	הַמַּיִם
<i>and</i> may I find Yitzchok's ideal mate from among the <i>daughters</i> of the	וּבָנוֹת
<i>people</i> of	אֲנָשֵׁי
<i>the city</i> of Nachor	הָעִיר
<i>going out</i>	לְצֵאת
<i>to draw</i>	לְשָׂאב
<i>water</i> from the well. May You be inclined toward facilitating my finding the one You predestined to become Yitzchok's wife,	מַיִם

Genesis 24:14

<i>and let it be</i> Your will to ensure that	וְהָיָה
<i>the girl</i>	הַנַּעֲרָה
<i>who</i> is destined to marry Yitzchok (Isaac) perceives my need for water, and is attentive when	אֲשֶׁר
<i>I</i> say	אֹמֵר
<i>to her</i> ,	אֵלֶיהָ
<i>Tip</i> ,	הֵטִי

An Anatomically Correct Translation of Genesis

<i>please</i> tip	נָא
<i>your pitcher</i> laden with water toward this thirsty traveler. Please share some of your water	כִּדְדָךְ
<i>and I will drink</i> away the thirst brought about by my arduous journey.' I hope that upon encountering our entourage, she is willing to offer aid and hospitality, and possesses the humanity and strength of character equal to that of Yitzchok, her potential future husband. Please provide me with an opportunity to engage her in conversation,	וְאֶשְׁתָּהּ
<i>and</i> I pray that upon hearing my request for water, <i>she will say</i> , 'Please	וְאִמְרָהּ
<i>drink</i> from my pitcher. May I also provide water to your fellow travelers?	לְשִׁתָּהּ
<i>And in addition to</i> providing water to your fellow travelers, may I provide water to	וְגַם
<i>your camels</i> ?	גַּמְלֶיךָ
<i>I will</i> provide <i>water</i> for	אֶשְׁקֶה
<i>you</i> , your traveling companions and camels.' May the God of Avraham ensure that I return to Avraham, my master, with the woman whom	אֶתָּהּ
<i>You have chosen</i> to become a member of his immediate family by way of marriage to Yitzchok. If You allow events to unfold as I envision, I will express myself as the thankful recipient and witness to Your continuous acts of kindness. Please show kindness	הַכֹּהֵן
<i>to your servant</i> and	לְעַבְדְּךָ
<i>to Yitzchok</i> who, upon my return, will become acquainted with the woman whom You destined to become his wife. Please situate me in close proximity to the woman whom You destined to become Yitzchok's wife,	לְיִצְחָק
<i>and</i> when we encounter one another, may I recognize <i>in her</i> an innate goodness confirming that without doubt, she is the woman whom You destined to become Yitzchok's wife. If You enable events to unfold in the manner leading to a favorable outcome,	וּבָהּ
<i>I will know</i>	אֲדַע
<i>that</i>	כִּי
<i>You</i> continue to <i>make</i> manifest Your acts of	עֲשִׂיתָ
<i>kindness</i>	חֶסֶד
<i>to</i>	עִם
<i>my master.</i> "	אֲדָנִי
Genesis 24:15	
Eliezer is in deep in prayer, <i>and it is</i> while	וְהִיא
<i>he</i> is praying that the young girl whom God destined to become Yitzchok's (Isaac) wife appears	הוּא
<i>before</i> him.	טָרָם
<i>He finishes</i> praying to God and upon seeing the young girl he hopes is Yitzchok's potential mate, resolves	כִּלְהָ
<i>to talk</i> to her. Eliezer needs to determine if the young girl is suitable for Yitzchok,	לְדַבֵּר
<i>and</i> upon <i>beholding</i>	וְהִנֵּה
<i>Rivkah</i> (Rebekah), hopes that when asked, will	רִבְקָה
<i>go out</i> of her way to offer him water. Eliezer,	לְצֵאתָ
<i>who</i> is a stranger in her midst, will soon find out that Rivkah	אֲשֶׁר
<i>was born</i>	יְלֵדָהּ
<i>to Besueil</i> (Bethuel),	לְבִתְוֵאֵל
<i>son</i> of	בְּנוֹ

An Anatomically Correct Translation of Genesis

<i>Milkah</i> (Milcah). Eliezer will eventually come to learn that Milkah is the	מִלְכָּה
<i>wife</i> of	אִשָּׁת
<i>Nachor</i> (Nahor),	נָחוֹר
<i>brother</i> of	אָחִי
<i>Avraham</i> (f/k/a Avram). Catching sight of Rivkah	אֲבְרָהָם
<i>and her pitcher</i> resting	וְכַדָּהּ
<i>on</i>	עַל
<i>her shoulder</i> , Eliezer believes that God has answered his prayers. Eliezer studies her features	שִׁכְמָהּ

Genesis 24:16

<i>and</i> determines that <i>the girl</i> is as extraordinarily beautiful as Sarah (f/k/a Sarai), wife of Avraham (f/k/a Avram), his master. Eliezer is able to perceive that God has endowed the person standing before him with the same degree of	וְהַנְּעָרָה
<i>goodness</i> he perceives in Yitzchok (Isaac). Eliezer is also able to perceive that God endowed her with such extraordinary beauty as to evoke a universal response of awe from all who behold her. It is quite apparent that the very	טוֹבָתָהּ
<i>sight</i> of this girl will evoke a universal response confirming she is	מֵרְאֵהָ
<i>very</i> beautiful. Eliezer gets the sense that Rivkah is a	מְאֹד
<i>virgin</i> . Eliezer hopes that the woman whom God destined to become Yitzchok's (Isaac) mate is a virgin	בְּתוּלָה
<i>and</i> will become ecstatic upon learning that no <i>man</i> had had intimate relations with her. Eliezer will be relieved to learn that	וְאִישׁ
<i>no</i> man had come to	לֹא
<i>know her</i> in any carnal manner. ²²⁸ Eliezer observes Rivkah (Rebekah) making her way toward the well,	וְרִבְקָה
<i>and</i> when <i>she goes down</i> to the well, the waters miraculously gush forth and fill her pitcher. Eliezer remembers seeing waters issue forth from a well in similar miraculous manner when Avraham, his master, to prove to king Avimelech that he is the rightful owner of a particular well, calls upon God to enable water to issue forth from the well. A miracle was the means by which God complied with Avraham's request to settle the matter of rightful ownership of the well. Rivkah situates herself in front of the well and Eliezer witnesses water gushing forth and filling her pitcher. Water gushing forth in her presence is the means by which God shows Eliezer that Rivkah is the woman whom Yitzchok is destined to marry. Eliezer witnesses the outpouring of well water inundating and transforming the ground	וַתִּרְד
<i>into the spring</i>	הָעַיִן
<i>and filling</i>	וַתִּמְלֵא
<i>her pitcher</i> . After acquiring the requisite amount of water, Rivkah begins heading home,	כַּדָּהּ
<i>and</i> the grateful recipient of water miraculously <i>ascending</i> from the well occupies her time wondering about the significance of the event.	וַתַּעַל

²²⁸ The Author of the Torah is intent upon conveying that Rivkah (Rebekah) is pure in every sense of the word. The prevailing belief in those times is that a girl is a virgin if she engages in sexual activities, save that of the sexual act that is procreative in nature. Rivkah was neither touched nor subjected to performing any kind of act deemed sexual in nature.

An Anatomically Correct Translation of Genesis

Genesis 24:17

Eliezer is convinced that the miraculous occurrence involving Rivkah (Rebekah) and the water issuing forth from the well is the means by which God is indicating that she is the mate whom He destined to marry Yitzchok (Isaac). Eliezer is anxious to meet this girl <i>and runs</i> toward her. Upon seeing Rivkah making her way back home,	וַיָּרַץ
<i>the servant</i> of Avraham (f/k/a Avram) runs	הַעֶבֶד
<i>to meet her,</i>	לְקַרְאָתָהּ
<i>and</i> after introducing himself, <i>says</i> , "I am parched from journeying hundreds of miles and implore you to	וַיֹּאמֶר
<i>let me sip</i> some water from your pitcher. Would you	הֲגִמְיֵאֵינִי
<i>please</i> be so kind as to allow me to drink a	כֵּן
<i>little</i>	מְעַט
<i>water</i>	מֵיִם
<i>from your pitcher?"</i>	מִכַּדְּךָ

Genesis 24:18

Rivkah (Rebekah) is eager to respond to Eliezer's request for water, <i>and says</i> ,	וַתֹּאמֶר
<i>drink</i>	שְׁתֵּה
<i>my lord!"</i> Rivkah is intent upon performing an act of kindness,	אֲדֹנָי
<i>and hurries</i> to situate herself in close proximity to Eliezer,	וַתַּמְהַר
<i>and lowers</i>	וַתִּרְדַּד
<i>her pitcher</i> from shoulder	כַּדָּהּ
<i>to</i>	עַל
<i>hand</i>	יָדָהּ
<i>and gives him</i> a <i>drink</i> . Eliezer gestures to Rivkah that he had had enough to drink,	וַתִּשְׁקְהוּ

Genesis 24:19

<i>and</i> after <i>she finishes</i> quenching his thirst, is determined to tend to the needs of the other members of his entourage. After responding to Eliezer's request of her	וַתַּחֲבֵל
<i>to give him a drink</i> of water, Rivkah (Rebekah) is determined to tend to the needs of the other members of his entourage,	לְהַשְׁקִיתוֹ
<i>and says</i> , "As I have quenched your thirst, so	וַתֹּאמֶר
<i>too</i> must I quench the thirst of your fellow travelers and your camels. Please, my lord, let me provide water	גַּם
<i>to your</i> fellow travelers and <i>camels</i> .	לְגַמְלֶיךָ
<i>I will continue drawing</i> water from the well	אֲשָׂאב
<i>until</i> your fellow travelers and camels have had their fill. I will return home	עַד
<i>when</i>	אִם
<i>they</i> (your fellow travelers and camels) <i>finish</i> drinking. I am grateful to have been called upon to provide your entourage with water	כֻּלּוֹ
<i>to drink."</i>	לְשִׁתָּת

Genesis 24:20

After quenching Eliezer's thirst, Rivkah (Rebekah) is determined to tend to the needs of the other members of his entourage, <i>and hurries</i> toward the well to gather more water. With a pitcher full of water in hand, Rivkah proceeds toward the hollowed-out stone on the ground	וַתַּמְהַר
<i>and empties</i> the water from	וַתְּעַר
<i>her pitcher</i>	כַּדָּהּ

An Anatomically Correct Translation of Genesis

<i>into</i>	אֶל
<i>the trough</i> (that intentionally chiseled-out hole in the ground that accommodates water to quench the thirst of domesticated animals). Rivkah observes that there is not enough water in the trough to accommodate Eliezer's camels,	הַשְּׂקָת
<i>and runs</i> back to the well to gather yet	וַתָּרֶץ
<i>another</i> pitcher full of water and pours its contents into the trough. Rivkah continues returning	עוֹד
<i>to</i>	אֶל
<i>the well</i>	הַבְּאֵר
<i>to draw</i> as much water as was necessary to quench the thirst of Eliezer's ten camels,	לְשָׂאב
<i>and draws</i> pitcher after pitcher of water from the spring, runs back to the trough and empties her pitcher full of water into the hollowed-out stone on the ground. Rivkah draws as much water as is necessary to provide water in sufficient amount	וַתִּשָּׂאב
<i>to</i> quench the thirst of <i>all</i> ten of	לְכָל
<i>his</i> (Eliezer's) <i>camels</i> ,	אֲמָלָיו

Genesis 24:21

<i>and the man</i> whose master conscripted him to find the woman God (a/k/a AdoShem) (Ruler of the Universe) destined Yitzchok (Isaac) to marry, while	וְהָאִישׁ
<i>looking steadfastly</i>	מִשְׁתַּאֲה
<i>at her</i> ,	לָהּ
<i>keeps silent</i> and is anxious	מִחְרִישׁ
<i>to know</i> if	לְדַעַת
<i>He</i> (God) <i>has made successful</i> his quest to find the woman whom God destined to become Yitzchok's wife. Eliezer wonders if	הַהֲצִלִּיחַ
<i>AdoShem</i> , Who facilitated	יְהִנֶּה
<i>his journey</i> by enabling him to complete a 17-day journey in three hours, is indicating that Rivkah is Yitzchok's ideal mate	דְּרָכּוֹ
<i>or</i> is indicating that she is	אִם
<i>not</i> the woman destined to become Yitzchok's wife.	לֹא

Genesis 24:22

Eliezer is anxious to determine if Rivkah (Rebekah) is the woman whom God destined to marry Yitzchok (Isaac), <i>and it was</i>	וַיִּהְיֶה
<i>just as</i>	כְּאִשְׁרַ
<i>they</i> (Eliezer's men and camels) <i>finished</i> drinking that Eliezer decides to reward Rivkah for the water provided to him, his men and their ten camels. After Rivkah provides his traveling companions and	כָּלּוֹ
<i>the camels</i> with enough water	הַגְּמָלִים
<i>to drink</i> , Eliezer chooses to reward her for her act of kindness,	לְשִׂתוֹת
<i>and takes</i> a gold nose ring stored in one of his saddlebags.	וַיִּקַּח
<i>The man</i> known as Eliezer retrieves from one his saddlebags a	הָאִישׁ
<i>nose ring</i> made of	זָהָב
<i>gold</i> and is intent upon giving it to Rivkah. The weight of the nose ring is equivalent in weight to a	זָהָב
<i>beka</i> (half-shekel of legal tender). While fashioning the nose ring to give to Yitzchok's potential mate, Avraham (f/k/a Avram) relies upon prophetic insight to limit	בְּקָע

An Anatomically Correct Translation of Genesis

<i>its weight</i> to half a shekel. ²²⁹ After bestowing Rivkah with a nose ring, Eliezer reaches into one of his pouches and removes two bracelets. Eliezer makes his way toward Rivkah,	מִשְׁקָלוֹ
<i>and</i> with <i>two</i>	וּשְׁנַיִ
<i>bracelets</i> in hand, places a bracelet	צְמִידִים
<i>upon</i> each of	עַל
<i>her arms</i> . The bracelets were fashioned from	יָדֶיהָ
<i>ten</i> shekels of	עֲשָׂרָה
<i>gold</i> , and	זָהָב
<i>their</i> combined <i>weight</i> is equivalent to ten shekels of legal tender. ²³⁰	מִשְׁקָלָם

Genesis 24:23

Prior to determining if Rivkah (Rebekah) is the woman whom God destined to become Yitzchok's (Isaac) wife, Eliezer gave her a nose ring and two bracelets. Eliezer is determined to find out if this woman is Avraham's (f/k/a Avram) blood relative, <i>and says</i> to her, "I would like to know if you are the	וַיֹּאמֶר
<i>daughter</i> of the family whose blood lineage is shared by Avraham, my master. Would you please tell me	בֵּת
<i>who</i> your father is and of his family lineage? Would	מִי
<i>you</i> also	אַתָּה
<i>tell</i> me if your father might be amenable toward allowing my entourage to spend the night at his house?	הַגִּידִי
<i>Please</i> let me know if your father is a man who customarily extends hospitality to wayfaring strangers and if he might be of a mind	נָא
<i>to</i> extend hospitality to my companions and <i>me</i> .	לִי
<i>Is there</i> room	הֲיֵשׁ
<i>in</i> the <i>house</i> of	בֵּית
<i>your father</i> to accommodate my entourage for the night? Pray tell me whether or not there is a	אָבִיךָ
<i>place</i> in your father's house	מָקוֹם
<i>for us</i>	לָנוּ
<i>to lodge</i> for the night."	לָלִין

Genesis 24:24

In reaction to the questions posed to her by Eliezer, Rivkah (Rebekah) is intent upon replying to his first question, <i>and says</i>	וַתֹּאמֶר
<i>to him</i> , "I am the	אֲלֵיוֹ
<i>daughter</i> of	בֵּת
<i>Besueil</i> (Bethuel).	בֵּתוֹאֵל

²²⁹ Following the formation and worship of a golden calf fashioned in his absence, Moshe (Moses) will return to provide absolution by accepting a half shekel from every adult male participating in the idolatry occurring while he received God's laws.

²³⁰ The two bracelets Eliezer placed upon Rivkah's (Rebekah) arms are a symbolic representation of two stone tablets Moshe (Moses), future liberator of God's covenant-observant people from Egyptian bondage, will receive from God. Engraving the two tablets with ten basic tenets was the means by which God instructed His covenant-observant people to comport themselves and remain in His good stead.

An Anatomically Correct Translation of Genesis

I came into this world by way of an intimate union between my father Besueil and my mother. My father came into this world by way of an intimate union of his mother and his father. Nachor (Nahor) is the name of my father's father. My father is the	אָנְכִי
<i>son</i> who issued forth from the loins of his mother whose name is	בְּנִי
<i>Milkah</i> (Milcah). Milkah is the woman	מִלְכָּה
<i>who</i>	אֲשֶׁר
<i>gave birth</i> to Besueil. My father is one of the children to issue forth from the womb of my grandmother Milkah, married	יָלְדָה
<i>to Nachor.</i> ²³¹	לְנָחוֹר

Genesis 24:25

After responding to Eliezer's first question, Rivkah (Rebekah) is intent upon answering his second question, <i>and says</i>	וַתֹּאמֶר
<i>to him</i> , "My lord, there is room in my father's house to accommodate your entourage.	אֵלָיו
<i>In addition to</i> having a surplus of meat, we have a surplus of	גַּם
<i>grain</i> to feed your entourage. We	תִּבְנוּ
<i>also</i> have a surplus of animal	גַּם
<i>feed</i> for your camels. Please accompany me back to my father's house and partake of our hospitality. Our father's house is large enough to accommodate wayfaring travelers and there are	מִסְפּוֹאֵה
<i>plentiful</i> amounts of food on hand to satisfy the hunger of everyone and everything in your entourage. Rest assured that you and your men will be welcomed at my father's dinner table and encouraged to share a meal	רַב
<i>with us</i> . My father will	עִמָּנוּ
<i>also</i> provide lodging to the members of your entourage. My father shall encourage the members of your entourage to spend the night under his roof. I assure you that there is	גַּם
<i>room</i> in my father's house for you and your men	מְקוֹם
<i>to spend</i> the <i>night</i> ."	לָלַיְנָה

Genesis 24:26

A recipient of Rivkah's (Rebekah) kindness and generosity, Eliezer is convinced that he has found Yitzchok's (Isaac) mate. Rivkah provided Eliezer, his men and their camels with water and invited him and his entourage to dine and lodge at her father's house. Finding out that Rivkah and Avraham's (f/k/a Avram) family shared the same blood lineage (one of the essential criterion Avraham required of Yitzchok's potential mate), convinces Eliezer that God (a/k/a AdoShem) (Ruler of the Universe) has led him to the woman whom God destined to become Yitzchok's wife. Eliezer is intent upon offering up prayers of thankfulness to God, <i>and bows</i> his head.	וַיִּקַּד
<i>The man</i> whom Avraham has conscripted to find a wife for Yitzchok bows his head	הָאִישׁ
<i>and prostrates himself</i>	וַיִּשְׁתַּחֲוֶה
<i>unto AdoShem</i>	לַיהוָה

Genesis 24:27

<i>and says</i> ,	וַיֹּאמֶר
" <i>Blessed</i> are You,	בְּרוּךְ
<i>AdoShem</i> (Ruler of the Universe),	יְהוָה

²³¹ Nachor is Avraham's (f/k/a Avram) brother. Besueil, the son of Avraham's brother Nachor is Avraham's nephew. Besueil's daughter Rivkah (Rebekah) is Avraham's great niece.

An Anatomically Correct Translation of Genesis

<i>God</i> of	אֱלֹהֵי
<i>my master</i>	אֲדֹנָי
<i>Avraham</i> (f/k/a Avram)	אֲבְרָהָם
<i>Who</i> guided me to the woman whom You created and destined to marry Yitzchok (Isaac). Thank You God for	אֲשֶׁר
<i>not</i>	לֹא
<i>withholding</i> Your aid manifesting itself in the miraculous swiftness bringing me to the place where I happened upon the woman whom You created and destined to become Yitzchok's wife. Upon discovering Yitzchok's mate, I am convinced that He never fails to withhold	עֹזֵב
<i>His kindness</i> from Avraham. My master told me that his Master created the ideal mate for Yitzchok, and beholding her, I believe His spoken word	חֶסֶדוֹ
<i>and His truth</i> are one in the same. Leading me to the woman whom You created and destined to become Yitzchok's wife, I know that You are not One to withhold	וְאַמְתּוֹ
<i>from my</i>	מֵעַם
<i>master</i> that which You promise to deliver. After journeying on behalf of Avraham, my master,	אֲדֹנָי
<i>I</i> thank You for accompanying and guiding me	אֲנֹכִי
<i>on the way</i> from my master's house and leading me to encounter the woman whom You created and destined to become Yitzchok's wife. Bless You, God, the One Who	בְּדַרְךָ
<i>led me</i> to the exact place and time where I happened upon the woman whom You created and destined to become Yitzchok's wife. Thank you	נִתְּנִי
<i>AdoShem</i> for ensuring my swift and safe arrival at the	יְהוָה
<i>house</i> of my master's	בֵּית
<i>relatives</i> to meet the parents of the woman whom You created and destined to become Yitzchok's wife. Thank you God, for fulfilling the promises You made to Avraham,	אֲחֵי
<i>my master.</i> "	אֲדֹנָי

Genesis 24:28

After offering food and lodging to Eliezer and his entourage, Rivkah (Rebekah) is mindful of obtaining her father's permission prior to bringing home wayfaring travelers she met at the well, <i>and runs</i> toward her father's house and is intent upon speaking to the members of her late mother's household.	וּמְרִצַּ
<i>The maiden</i> , rather asking her father for permission to provide food and lodging to the strangers she met at the well, decides to discuss the matter with the members of her late mother's household. Rivkah initiates a conversation with the members of her late mother's household,	הַנַּעֲרָה
<i>and</i> after <i>telling</i> them about her encounter with Eliezer and his entourage and their need for an overnight stay under her father's roof, waits for determination as regards to their amenability toward accommodating Eliezer's entourage. After going	וּמַגִּדָה
<i>to the house</i> of	לְבֵית
<i>her</i> late <i>mother</i> and waiting for her late mother's servants to determine if they are able to accommodate Eliezer's entourage, Rivkah tells them	אִמָּהָ
<i>about the things</i> she received from their leader as an expression of thankfulness for providing them with water. In addition to showing them jewelry she received for aiding a caravan, Rivkah recounts	בְּדְבָרֵיהֶם
<i>the</i> happenings occurring at the well and the potential impact <i>these</i> events might	הָאֵלֶּה

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portend about her future.	
Genesis 24:29	
Rivkah's (Rebekah) brother Lavan, upon becoming aware of a caravan of wealthy nomads in need of lodging, is determined to exploit them, and orders his servants to prepare for their arrival. Rivkah's brother and Rivkah are quite different from one another, <i>and</i> everyone perceives the goodness tethered <i>to Rivkah</i> and the evil tethered to her	וּלְרִבְקָה
<i>brother</i> . Rivkah's brother is intent upon exploiting Eliezer,	אָח
<i>and his name</i> is	וּשְׁמוֹ
<i>Lavan</i> . Enticed by the valuables Rivkah received from Eliezer, Lavan is intent upon exploiting his guest,	לָבָן
<i>and</i> to achieve his objective, <i>runs</i> to meet him.	וַיָּרֻץ
<i>Lavan</i> intends	לָבָן
<i>to</i> engage	אֶל
<i>the man</i> (Eliezer) who interacted with his sister at the well. Determined to exploit Eliezer, Lavan steps through the door of his father's house, and once	הָאִישׁ
<i>outside</i> , began running	הַחוּצָה
<i>toward</i>	אֶל
<i>the spring</i> to meet his intended quarry. ²³²	הַצֵּיטָוֹן
Genesis 24:30	
Rivkah's (Rebekah) brother Lavan is a man known for exploiting his fellow man, <i>and is</i> motivated to exploit his sister's benefactor	וַיְהִי
<i>when he sees</i> Rivkah adorned	כִּי רָאָתָהּ
<i>with</i>	אֶת
<i>the nose ring</i> and bracelets given to her by Eliezer. Lavan realizes Rivkah's benefactor is wealthy,	הַנָּזָם
<i>and</i> upon seeing her adorned <i>with</i> the nose ring and	וְאֶת
<i>the bracelets</i> situated	הַצְּמִדִּים
<i>upon</i> the	עַל
<i>arms</i> of	יָדָיָהּ
<i>his sister</i> begins thinking of ways to extract more wealth from her benefactor. Lavan's sister recounts the story of her encounter with the stranger,	אָחֵתָהּ
<i>and upon hearing</i> that she received valuable gifts from the stranger at the well, listens	וּכְשִׁמְעוֹ
<i>with</i> great concentration to all the	אֶת
<i>words</i> spoken by	דְּבָרָיו
<i>Rivkah</i> ,	רִבְקָה
<i>his sister</i> . Rivkah is intent upon providing a detailed description of her encounter with the stranger, and	אָחֵתָהּ
<i>says</i> , "Today, while situated at the spring to gather water, I encountered a thirsty man.	לְאָמַר

²³² The Author of the Torah will reveal the nature of Lavan's character by documenting the manner in which he will exploit Yitzchok (Isaac) and Rivkah's son Yaakov (Jacob) a/k/a Yisrael (Israel)). Lavan will exact seven years labor in in exchange for his daughter Rochel's hand in marriage. Rather than honoring the contract, Lavan will deceive Yaakov into marrying his other daughter (Leah) and force Yaakov to commit another seven years of labor in exchange for Rochel's hand in marriage.

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After providing water to satisfy his thirst and the thirst of his entourage and camels, the man gave me a gold nose ring and two gold arm bracelets. He then inquired about my family background. After he expressed the need for temporary lodging, I told him I would go home and ask my father's permission to provide food and lodging for his entourage. I departed from his presence and came home to inform you of his need for lodging and to obtain permission to dispatch someone to bring him here. Now that I have told you	
<i>what</i>	כה
<i>he</i> (Eliezer) <i>said</i>	דָּבַר
<i>to me</i> , I hope father is amenable toward providing a night's lodging." Upon hearing his sister (Rivkah) inquire as to whether there is room in the house of Besueil to accommodate the strangers situated at the well,	אָלַי
<i>the man</i> known as Lavan takes it upon himself to meet with and invite Eliezer and his entourage to spend the night at his father's house. Lavan arrives at the well	הָאִישׁ
<i>and comes</i> to find himself in Eliezer's presence. Lavan intends	וַיָּבֹא
<i>to</i> extend an invitation to	אֶל
<i>the man</i> to spend the night at his father's house,	הָאִישׁ
<i>and</i> upon <i>beholding</i> Eliezer	וַיִּהְיֶה
<i>standing</i>	עֹמֵד
<i>by</i>	עַל
<i>the camels</i>	הַגְּמֵלִים
<i>near</i>	עַל
<i>the spring</i> , initiates a conversation with him	הַצֵּיִן
Genesis 24:31	
<i>and says</i> , "My lord Eliezer, I am Rivkah's (Rebekah) brother Lavan.	וַיֹּאמֶר
<i>Come</i> back with me to my father's house. It would be an honor to have a minion of Avraham (f/k/a Avram),	בֹּא
<i>blessed</i> by	בְּרוּךְ
<i>AdoShem</i> (God) (Ruler of the Universe) as a guest in our house." Eliezer withholds indicating that he is amenable toward accompanying Lavan back to the house of Besueil (Bethuel). Having elicited no response from Eliezer, Lavan says, "Please, my lord, let us not tarry here any longer. If the reason	יִהְיֶה
<i>why</i>	לָמָּה
<i>you</i> would want to remain	תַּעֲמֵד
<i>out here</i> is fear of entering a house full of idols, you need not worry. I am aware of your revulsion toward idols,	בַּחֲוִיזִן
<i>and I</i> can assure you that	וְאֲנֹכִי
<i>I removed</i> all from	פְּנֵיתַי
<i>the house</i> of my father. I would not subject a believer in an invisible God to dwell in the midst of idols. Please, my lord Eliezer, let us return to my father's house. Everything is in readiness to receive you as our honored guest. It is our hope that your stay with us will facilitate your recovery from any hardships you might have incurred during your journey. We have made accommodations for you, your men,	הַבַּיִת
<i>and</i> a <i>place</i> for your camels. I can assure you that you and your men will be well cared for by members of our household who, upon your arrival, will tend	וּמְקוֹם
<i>to the</i> needs of the <i>camels</i> while you and your men spend time under our roof as our	לְגֵמֵלִים

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honored guests.”	
Genesis 24:32	
Eliezer accepts Lavan’s invitation to spend the night under his father’s roof, <i>and</i> after accompanying him, <i>enters</i> the house of Besueil (Bethuel).	וַיָּבֵא
<i>The man</i> known as Eliezer accompanied Lavan all the way back to	הָאִישׁ
<i>the house</i> of Besueil. Upon arriving at the house of Besueil, Eliezer and his entourage dismount	הַבֵּיתָה
<i>and unmuzzled</i>	וַיִּפְתַּח
<i>the camels</i> . Lavan instructs his servants to feed Eliezer’s livestock,	הַגְּמֵלִים
<i>and</i> they procure and <i>give</i>	וַיִּתֶּן
<i>bran</i>	תֶּבֶן
<i>and animal feed</i>	וּמְסֻפָּא
<i>to the camels</i> . Mindful of his guests’ custom of washing their feet prior to entering the house of a stranger, Lavan instructs his servants to bring water,	לַגְּמֵלִים
<i>and</i> to use the <i>water</i>	וּמַיִם
<i>to wash</i>	לְרַחֵץ
<i>his feet</i>	רַגְלָיו
<i>and</i> the <i>feet</i> of	וּרַגְלֵי
<i>the men</i>	הָאֲנָשִׁים
<i>who</i> are	אֲשֶׁר
<i>with him</i> . ²³³	אִתּוֹ
Genesis 24:33	
Besueil (Bethuel) prepares a special meal in honor of Eliezer. Lavan is intent upon killing Eliezer and stripping him of his wealth, <i>and</i> to achieve his objective, <i>sets</i>	וַיִּוָּשֶׂם
<i>before him</i> a poison-laced meal	לְפָנָיו
<i>to eat</i> . Eliezer refuses to ingest the food placed before him until he determines whether or not Rivkah (Rebekah) is willing to commit to marrying Yitzchok (Isaac) and accompanying him back to his master Avraham’s (f/k/a Avram) house. After gesturing an unwillingness to eat the food placed before him, Eliezer is intent upon explaining his behavior,	לֹאֲכַל
<i>and says</i> to his hosts, “I will	וַיֹּאמֶר
<i>not</i> eat a morsel of food until I have spoken my mind.	לֹא
<i>I will</i> not <i>eat</i> a morsel of your food	אֲכַל
<i>until</i> I explain why I journeyed all the way from Chevron (Hebron) to Nachor (Nahor). I will partake of the meal	עַד
<i>if</i> my hosts will hear my explanation as to why I journeyed all the way from Chevron to Nachor. I hope my hosts understand the necessity of why I delayed partaking of their meal after	אִם
<i>I have spoken</i>	דִּבַּרְתִּי

²³³ Avraham (f/k/a Avram) solves the problem of guests contaminating his household with foot-dust they believe is deified by insisting they wash their feet prior to entering his house. Lavan avoids giving Eliezer the impression that idol worshipping is occurring inside the house of Besueil (Bethuel) by insisting that they allow his servants to wash their feet prior to entering the house of his father. Impressed by Lavan’s awareness and respect for his foot-washing custom, Eliezer welcomes the footbath.

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<i>my words.</i> " The members of the house of Besueil grasp the importance of Eliezer's passion to refrain from eating until having spoken	דְּבָרַי
<i>and say</i> , "Please, my lord Eliezer,	וַיֹּאמֶר
<i>speak.</i> "	דַּבֵּר

Genesis 24:34

In response to being given leave to explain to Besueil (Bethuel) and Lavan why his master sent him to Nachor (Nahor), Eliezer rises from his seat <i>and says</i> , "A	וַיֹּאמֶר
<i>servant</i> of	עֶבֶד
<i>Avraham</i> (f/k/a Avram) am	אֲבְרָהָם
<i>I</i> . Nachor, your father, and Avraham, my master, are brothers. My master has a very special relationship with God (a/k/a AdoShem) (Ruler of the Universe),	אֲנֹכִי

Genesis 24:35

<i>and AdoShem</i>	וַיהוָה
<i>blessed</i> Avraham (f/k/a Avram)	בֵּרַךְ
<i>with</i> all manner of wealth and greatness. Blessings God confers upon	אֵת
<i>my master</i> are	אֲדֹנָי
<i>greater</i> than He confers upon others. God conferring blessings upon Avraham is the means by which he became wealthy	מֵאֵד
<i>and great.</i> Avraham comports himself in a manner engendering greatness	וַיִּגְדֵּל
<i>and</i> to complement his greatness, <i>He</i> (God) <i>has given</i> all manner of material wealth	וַיִּתֵּן
<i>to him.</i> God enabled Avraham to acquire	לוֹ
<i>sheep</i>	צֹאן
<i>and cattle</i>	וּבָקָר
<i>and silver</i>	וּכְסֵף
<i>and gold</i>	וְזָהָב
<i>and menservants</i>	וְעֲבָדִים
<i>and maidservants</i>	וְשִׁפְחוֹת
<i>and camels</i>	וּגְמֵלִים
<i>and donkeys.</i> God conferred blessing upon Avraham's wife Sarah (f/k/a Sarai) by enabling her to have a child. Sarah had been barren all her life,	וְתַמְרִים

Genesis 24:36

<i>and</i> when God told her <i>she</i> would have a son, in her 90 th year, Sarah (f/k/a Sarai) <i>bore</i> a son fathered by Avraham (f/k/a Avram). At age 90,	וַתֵּלֶד
<i>Sarah</i> , the	שָׂרָה
<i>wife</i> of	אִשְׁתּוֹ
<i>my master</i> , gave birth to a	אֲדֹנָי
<i>son</i> whom they named 'Yitzchok' (Isaac). After enabling Avraham to father a son by way of Sarah, God intended to make good on His promise	בֵּן
<i>to</i> enable the son of <i>my master</i> to marry and procreate.	לְאֲדֹנָי
<i>After</i> enabling	אַחֲרַי

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<i>her</i> (Sarah), in <i>old age</i> , to give birth to Yitzchok, God set about providing him with a mate with whom to procreate and formulate a nation of covenant-observant followers of the One True God. God informed my master of His intent to lead him to the woman He destined Yitzchok to marry." After touting the lineage of Rivkah's prospective husband, Eliezer produces documentation evidencing Yitzchok's wealth and shows Besueil (Bethuel) the document evidencing the transfer of Avraham's possessions to Yitzchok. After producing documentation of Yitzchok's wealth, Eliezer says, "This document proves that my master, has given his possessions to Yitzchok,	זְקֵנְתָּהּ
<i>and has given</i> the remainder of his wealth	וְיָתֵן
<i>to him</i> . I cannot think of any reason why you would not allow Rivkah to accompany me back to the house of Avraham and become Yitzchok's wife. Evidence of Avraham providing his son Yitzchok	לוֹ
<i>with</i>	אֵת
<i>all</i>	כָּל
<i>that</i> he possessed should nullify any argument you might put forth in favor of not allowing Rivkah to accompany me back to Avraham's household and becoming betrothed	אֲשֶׁר
<i>to him</i> (Yitzchok). After summoning me to appear before him, my master tasked me with finding a wife for his son,	לוֹ
Genesis 24:37	
<i>and</i> prior to beginning my journey, <i>he made me swear</i> to seek out and find a wife for his son. While standing before	וַיִּשְׁבְּעֵנִי
<i>my master</i> , I heard him	אָדֹנָי
<i>saying</i> , "When you arrive in the land where my blood relations reside, look for the woman whom God destined to become Yitzchok's (Isaac) wife. If you find her and she is unwilling or unable to return with you to marry my son, your only recourse will be to find an alternative bride from among the daughters of my covenant-observant Amorite friends named Aneir, Eshkol and Mamrei. You are	לְאִמֶּר
<i>not</i> to search among the daughters of the Canaanites for a wife for Yitzchok. If you happen upon the woman whom God destined to become Yitzchok's wife,	לֹא
<i>you should take</i> her back and declare to your master that she is the woman destined to become Yitzchok's	תִּקַּח
<i>wife</i> . Intent upon choosing a mate	אִשָּׁה
<i>for my son</i> , God forbids him	לְבָנִי
<i>from</i> acquiring a mate from among the <i>daughters</i> of	מִבְּנוֹת
<i>the Canaanites</i>	הַכְּנַעֲנִי
<i>who</i> , after the great flood, acquired and settled upon a self-named particular parcel of land upon which	אֲשֶׁר
<i>I</i>	אֲנִי
<i>live</i> . I am a foreigner living in a land dominated by Canaanites. Because my religious beliefs are antithetical to theirs, I am compelled to endure a certain degree of hostility from those	יֹשֵׁב
<i>in whose midst</i> I dwell. ²³⁴	בְּאֶרְצוֹ

²³⁴ After the great flood, Cham (Ham), one of Noach's (Noah) sons, had a son whom he named 'Canaan'. Canaan left his family and settled upon a particular parcel of self-named land.

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Genesis 24:38

God told me the woman whom He destined to become Yitzchok's (Isaac) wife is one of my blood relations. <i>If</i> you do	אם
<i>not</i> find her among the members of my blood relations, I will empower you to choose a mate for Yitzchok from among the daughters of my covenant-observant Amorite friends Aneir, Eshkol and Mamrei. Go	לא
<i>to</i> the land inhabited by my blood relations and interact with the members of the	אל
<i>house</i> of	בית
<i>my father</i> (Terach). God will lead you to the woman whom He created and destined to become Yitzchok's wife. After encountering the woman whom God destined Yitzchok to marry,	אבי
<i>you will go</i> to her father's house	תלך
<i>and</i> do your best <i>to</i> convince members of	ואל
<i>my family</i> that God guided you to the woman whom God created and destined to become the wife of my son. God will enable you to make a compelling argument as to why her father should consent to allowing his daughter to marry Yitzchok,	משפחתי
<i>and</i> after convincing her family that she is destined to become my son's wife, <i>you will take</i> her with you, and upon entering the house of Avraham, introduce Yitzchok's future	ולקחת
<i>wife</i> to your master. Go forth, seek out and bring back to my house, the woman whom God created and destined to become the ideal mate	אשה
<i>for my son.</i> ' After receiving instructions from my master, questions came to mind,	לבני

Genesis 24:39

<i>and</i> in need of answers, I <i>said</i>	ואמר
<i>to</i>	אל
<i>my master</i> , 'What if God leads me to the woman whom He created and destined to become Yitzchok's (Isaac) wife, and after I reveal her destiny,	אדני
<i>perhaps</i> she is	אלי
<i>not</i> willing to return with me or her perhaps her parents will not permit her to leave? What am I to do if	לא
<i>she</i> declines to <i>come</i> back to the house of my master and meet her prospective groom? What am I to do if	תלך
<i>the woman</i> whom God created and destined to become Yitzchok's wife refuses to accompany me, or her parents forbid her from accompanying	האשה
<i>me</i> to the land of my master to marry his son? ²³⁵	אתרי

Avraham's (f/k/a Avram) brother Charan settled upon a particular parcel of land, and, as Noach's grandson Canaan, named that particular parcel of land after himself.

²³⁵Avraham (f/k/a Avram) refuses to allow Yitzchok (Isaac) to marry a Canaanite woman because of the postdiluvian incident that occurred between Noach (Noah) and his progeny. Upon learning about Noach's intent to father another son, either Noach's son Cham (Ham) or Cham's son Canaan, fearing a fourth son would diminish their land inheritance (planet Earth) from one-third to one-fourth, castrated Noach while Noach, in a sleep-induced drunken stupor, is alone in his tent. Suspecting Cham was the perpetrator, Noach refrained from cursing Cham whom God blessed and spared from the ravages of the great flood and cursed Cham's son Canaan. A descendant of Noach's righteous son Sheim, Avraham knows it is wrong for his progeny to marry a descendant of an accursed people.

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Genesis 24:40

Avraham (f/k/a Avram) reacts to my concerns <i>and says</i>	וַיֹּאמֶר
<i>to me,</i>	אֵלַי
' <i>AdoShem</i> (Ruler of the Universe), the One True God with	יְהוָה
<i>Whom</i>	אֲשֶׁר
<i>I walk</i> and Whose path I walk upon said as I stood	הַתְּהַלְכֹתַי
<i>before Him</i> , that Eliezer will find the woman whom He created and destined to become Yitzchok's (Isaac) wife. God told me that	לְפָנָי
<i>He will send</i>	יִשְׁלַח
<i>His angel</i> along	מִלְאַכּוֹ
<i>with you,</i>	אִתְּךָ
<i>and will make</i> you <i>successful</i> in procuring a wife for Yitzchok. While you are making	וְהַצְלִיחַ
<i>your way</i> toward the land where my father's descendants reside, an angel will guide you to the woman whom God created and destined to become Yitzchok's wife. Upon learning that she is the one whom God created and destined to become Yitzchok's wife, the woman will accept her fate and want to accompany you back to the house of Avraham. If she	דְרָכְךָ
<i>and</i> her family are amenable toward entrusting you to take their daughter to the house of your master, <i>you will take</i> her with you on your return journey to my house and she will become the	וְלִמְחֶהָ
<i>wife</i> whom God destined	אִשָּׁה
<i>to</i> marry <i>my son</i> . Yitzchok's future wife is most assuredly a descendant	לְבָנִי
<i>from</i> among <i>my family</i> members conceived under the roof of the house of my father Terach,	מִמִּשְׁפַּחְתִּי
<i>and</i> having descended <i>from</i> the <i>house</i> of	וּמִבֵּית
<i>my father</i> Terach, shall eagerly accept her fate as the woman whom God created and destined to become Yitzchok's wife.	אָבִי

Genesis 24:41

If my blood relations forbid her from journeying back to the house of Avraham (f/k/a Avram) to marry Yitzchok (Isaac), <i>then</i>	אִם
<i>you will be absolved</i>	תִּצְלָח
<i>from</i> fulfilling <i>my oath</i> compelling you to find and bring back the woman whom God created and destined to become Yitzchok's wife.	מֵאֲלֹתַי
<i>When</i>	כִּי
<i>you come</i> to find yourself situated before the woman whom God destined to become Yitzchok's wife, express your desire to speak to her parents. After she introduces you	תְּבוֹא
<i>to</i> her immediate family who are blood relations to	אֶל
<i>my family</i> , inform them of your master's proposition of a marriage arrangement between your master's son and their daughter.	מִשְׁפַּחְתִּי
<i>And if</i> she is amenable toward marrying Yitzchok, but her parents are	וְאִם
<i>not</i> , you are no longer obligated to continue seeking out from among my blood relations, a wife for Yitzchok. Your mission ends if	לֹא
<i>they will not give</i> leave for the woman whom God destined to marry Yitzchok	יִתְּנוּ
<i>to</i> return with <i>you</i> to the house of your master. Failure to procure the woman destined to become Yitzchok's wife shall signal the end of your mission,	לְךָ
<i>and you shall be</i>	וְהָיִיתָ

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<i>absolved</i>	נָקִי
<i>from</i> that which <i>my oath</i> compelled you to do.' Prior to beginning my journey to find a wife for Yitzchok (Isaac), I expected the journey to take seventeen days,	מֵאֲלֵתִי
Genesis 24:42	
<i>and</i> when <i>I</i> arrived here three hours later, <i>came</i> to realize that God had a hand in enabling me to complete my journey on	וְאָבֵא
<i>the</i> very same <i>day</i> I left my master Avraham's (f/k/a Avram) house. If you do not believe me, look at Avraham's signed document transferring everything he owns to his son Yitzchok (Isaac). The date appearing on document is today's date! God (a/k/a AdoShem) (Ruler of the Universe) hastened my journey by dispatching an angel to guide me	הַיּוֹם
<i>to</i>	אֶל
<i>the spring</i> from which you draw water. Prior to beginning my journey, I had it in mind to pray to God and ask Him for guidance,	הַעַיִן
<i>and said</i> to	וְאָמַר
<i>AdoShem,</i>	יְהוָה
<i>'God</i> of	אֱלֹהֵי
<i>my master</i>	אֲדֹנָי
<i>Avraham,</i>	אֲבְרָהָם
<i>if</i>	אִם
<i>You have it</i> in mind to ensure that I achieve my master's objective, then	וְיִשָּׂדַד
<i>please</i> endeavor to	נָא
<i>make</i> my mission <i>successful</i> . Make known	מִצְלִיחַ
<i>the way</i> to encounter the woman whom You created and destined to become Yitzchok's wife. I pray	דְרָכֵי
<i>that</i>	אֲשֶׁר
<i>I</i>	אֲנֹכִי
<i>go</i> to and happen	הִלָּךְ
<i>upon her</i> in a timely manner.'	עָלֶיהָ
Genesis 24:43	
While praying to God at the well frequented by your people, I am oblivious to my surroundings until <i>I see</i> the woman who might be the one whom God created and destined to become Yitzchok's (Isaac) wife. When	הִנֵּה
<i>I</i> find myself	אֲנֹכִי
<i>standing</i>	בְּצַב
<i>by</i> the	עַל
<i>spring</i> of	עַיִן
<i>the water</i> where your people congregate and fill their pitchers, I contemplate what I might say to her,	הַמַּיִם
<i>and</i> hope <i>it</i> (the words I choose to say) <i>shall be</i> persuasive enough to elicit a humane response from	וְהִנֵּה
<i>the young woman</i>	הַעַלְמָה
<i>who</i> regularly <i>comes out</i> here	הַיִּצְאָת
<i>to draw</i> water from the well. I thought about what to say to her,	לְשָׂאב
<i>and</i> after initiating a conversation with the water-bearing woman, heard myself <i>saying</i>	וְאָמַרְתִּי
<i>to her,</i> 'Please!	אֵלַיָּהּ

An Anatomically Correct Translation of Genesis

<i>Let me drink</i> some of the water you gathered from the well. May I	הַשְּׁקִינִי
<i>please</i> drink a	נָא
<i>little</i> amount of	מְעַט
<i>water</i>	מַיִם
<i>from your pitcher?</i>	מִבְּדֶרֶךְ

Genesis 24:44

After initiating a conversation with the woman who might be the one whom God (a/k/a AdoShem) (Ruler of the Universe) destined to become Yitzchok's (Isaac) wife, I hope she responds in humane fashion to my request to drink some of her water <i>and says</i>	וְאָמְרָה
<i>to me</i> , 'Please avail yourself of the water in my pitcher. May I provide water to your traveling companions	אֵלַי
<i>as well?</i> After providing	גַּם
<i>you</i> and your traveling companions with a	אִתָּה
<i>drink</i> from my water pitcher, may I gather and provide water for your camels?	שְׁתֶּה
<i>And in addition to</i> bringing water	וְגַם
<i>to your camels</i> , may I go back to the well and	לְגַמְלֶיךָ
<i>draw</i> as much water as necessary to ensure your men and camels have had enough to drink?' If, while in my presence, Rivkah (Rebekah) is demonstratively thoughtful and generous, I will say to God,	אֲשָׂאב
' <i>She</i> must be	הוּא
<i>the woman</i>	הָאִשָּׁה
<i>whom</i>	אֲשֶׁר
<i>He</i> (God) <i>chose</i> as Yitzchok's wife. If	הַכִּיָּה
<i>AdoShem</i> guides me toward the woman whom He destined	יְהִנֶּה
<i>to</i> marry Yitzchok, <i>son</i> of Avraham (f/k/a Avram),	לְבִן
<i>my master</i> , I will rejoice and thank God for enabling me to make good on the promise I made to my master to find the woman whom God created and destined to marry his son.'	אֲדַנִּי

Genesis 24:45

<i>I</i> am speaking to God, and	אֲנִי
<i>before</i>	טָרָם
<i>I finish</i> saying all that I intend to say, encounter Rivkah (Rebekah). While endeavoring	אֲכַלֶּה
<i>to speak</i>	לְדַבֵּר
<i>to</i> God from	אֶל
<i>my heart</i> , Rivkah's presence distracts me,	לִבִּי
<i>and</i> I stop interacting with Him. When I <i>behold</i>	וַהֲנֶה
<i>Rivkah</i> situated among other women	רַבְּקָה
<i>coming out</i> to gather water from the well,	יֵצֵאת
<i>and</i> see her <i>with her pitcher</i>	וְכַדָּה
<i>upon</i>	עַל
<i>her shoulder</i> , I hope she might be amenable toward sharing some of her water with me. She passes by me	שְׂכָמָה
<i>and goes down</i> to	וַתֵּרַד
<i>the spring</i> ,	הָעַיִנָּה
<i>and draws</i> water. After drawing water from the spring, she is close enough for me to call out to her,	וַתִּשָּׂאב

An Anatomically Correct Translation of Genesis

<i>and</i> eager to initiate a conversation, <i>I say</i>	וְאָמַר
<i>to her</i> , 'Would you be so kind as to	אֵלַיהָ
<i>let me drink</i> some of your water? Would you	הַשְּׁקִינִי
<i>please</i> consider sharing some of your water?'	נָא

Genesis 24:46

Eager to aid one's fellow man, Rivkah (Rebekah) <i>hurriedly</i> complies with my request	וַתַּמְהַר
<i>and lowers</i>	וַתוֹרֵד
<i>her pitcher</i>	כַּדָּהּ
<i>from her</i> shoulder. Rivkah asks for, receives leave to speak,	מֵעַלֶיהָ
<i>and says</i> to me, 'After providing you with water to	וַתֹּאמֶר
<i>drink</i> , may I continue drawing more water from the well	שְׁתֵּה
<i>and</i> provide drinking water to your traveling companions <i>too</i> ? After quenching the thirst of your traveling companions, may I provide water for	וְגַם
<i>your camels?</i>	בְּמִלְכֵיהֶם
<i>I shall</i> endeavor to provide your companions and livestock with drinking <i>water</i> .' I avail myself of her water,	אֶשְׁקֶה
<i>and</i> after <i>I drink</i> from her pitcher, she tasks herself with providing my traveling companions with water. After providing water to my companions, Rivkah sets about providing water for the camels,	וַאֲשַׁת
<i>and</i> goes to the well to draw more. After tending to our needs, she is <i>also</i> of a mind to assuage the thirst of	וְגַם
<i>the camels</i> , and makes as many trips as necessary to and from the well to provide our livestock with	הַבְּמִלִּים
<i>water</i> .	הַשְּׁקֵתָהּ

Genesis 24:47

Rivkah (Rebekah) is out and about gathering water, <i>and</i> upon her return, <i>I will ask</i>	וַאֲשַׁאֵל
<i>her</i> questions regarding her family background. Upon her return, Rivkah expresses her amenability toward answering my questions,	אֹתָהּ
<i>and I say</i> ,	וְאָמַר
' <i>Daughter</i> of	בֵּת
<i>whom</i> are	מִי
<i>you</i> ?' Your daughter ponders my question,	אֹתָךְ
<i>and says</i> , 'I am the	וַתֹּאמֶר
<i>daughter</i> of	בֵּת
<i>Besueil</i> (Bethuel),	בֵּתוּאֵל
<i>son</i> of	בֶּן
<i>Nachor</i> (Nahor), my grandfather,	נַחֹר
<i>whose</i> wife, Milkah	אִשְׁרָהּ
<i>gave birth to</i>	יְלִידָהּ
<i>him</i> (Besueil). The parents of Besueil, my father, are Nachor, my paternal grandfather and	לוֹ
<i>Milkah</i> , my paternal grandmother.' Upon hearing your daughter reveal her family lineage, realizing she is related to Avraham (f/k/a Avram), my master, I excuse myself from her presence, go to my saddlebag, extract some jewelry, return to her,	מִלְכָּהּ
<i>and put</i>	וַאֲשַׁם
<i>the ring</i>	הַבְּנָיִם

An Anatomically Correct Translation of Genesis

<i>on</i>	עַל
<i>her nose</i>	אַפָּהּ
<i>and the bracelets</i>	וְהַצְמִידִים
<i>on</i>	עַל
<i>her hands,</i>	יָדֶיהָ

Genesis 24:48

<i>and bowed</i>	וַאֲקֻד
<i>and prostrated myself</i>	וַאֲשַׁתְּמוֹנֶה
<i>unto AdoShem</i> (Ruler of the Universe),	לַיהוָה
<i>and after blessing</i> God, follow up	וַאֲבָרַךְ
<i>with</i> a prayer of thankfulness unto	אֵת
<i>AdoShem,</i>	יְהוָה
<i>God</i> of	אֱלֹהֵי
<i>master</i>	אֲדֹנָי
<i>Avraham</i> (f/k/a Avram). I thanked God, the One	אֲבְרָהָם
<i>Who</i> put me on the pathway	אֲשֶׁר
<i>leading me</i> to the woman whom He created and destined to become Yitzchok's (Isaac) wife. Praise God for enabling me, in a handful of hours, to traverse a vast stretch of land normally requiring 17 days to traverse. Thank God for shortening my path and guiding me	הַנְּחִנִּי
<i>on</i> the <i>way</i> toward finding the woman whom He created and destined to become Yitzchok's (Isaac) wife. In	בְּדַרְךְ
<i>truth,</i> I praise God for guiding me to the woman whom He created and destined to become Yitzchok's wife and hope He removes any obstacle that might prevent me	אֱמֶת
<i>from taking</i> back	לְקַחַת
<i>with</i> me the	אֵת
<i>granddaughter</i> of the	בֵּת
<i>brother</i> of Avraham	אָחִי
<i>my master,</i> and introducing her	אֲדֹנָי
<i>to his son.</i> ²³⁶	לְבָנוֹ

Genesis 24:49

After explaining to Besueil (Bethuel) and Lavan how God guided him to Rivkah (Rebekah), Eliezer hopes they are amenable toward allowing her to accompany him back to the house of his master and marry his master's son. To elicit a response, Eliezer says, "I have recounted my interaction with Rivkah, <i>and</i> need <i>you</i> to respond to my inquiry as regards to allowing her to return with me to the house of my master and marry his son. God will look favorably upon you	וְעֵתָהּ
<i>if,</i>	אִם
<i>by your will,</i> you allow Rivkah to accompany me on my return journey to my master's house. Facilitating a marriage between Yitzchok and Rivkah is the means by which you may acquire a reputation as ones	יִשְׁכְּכֶם

²³⁶ Avraham (f/k/a Avram) subjected Eliezer to take an oath to find for Yitzchok (Isaac) a wife from among the descendants of Avraham's family. After discovering that Rivkah (Rebekah) is a descendant of Nachor, brother of Avraham, Eliezer realizes he has found the woman whom God destined Yitzchok to marry.

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<i>doing</i> what constitutes an act of	עֲשִׂים
<i>kindness</i> in response to the will of God. After aiding and abetting Yitzchok's (Isaac) procurement of a wife, people shall refer to you as the ones acting in the best interest of their blood relation. Facilitate the marital union between Yitzchok and Rivkah	חֶסֶד
<i>and</i> garner a reputation of kindness and <i>truthfulness</i> . Pray tell me you are comfortable	וְאָמַת
<i>with</i> the idea of your daughter becoming the wife of Yitzchok, son of Avraham (f/k/a Avram),	אֵת
<i>my master</i> . If you	אֲדָנִי
<i>tell</i>	הַגִּידוּ
<i>me</i> you are willing to allow Rivkah to accompany me on my return journey, I will shepherd her to the house of my master,	לִי
<i>and if</i> you tell me that Rivkah should	וְאִם
<i>not</i> marry Yitzchok, I shall tarry no longer.	לֹא
<i>Tell</i>	הַגִּידוּ
<i>me</i> to leave without Rivkah accompanying me	לִי
<i>and I will turn</i> my entourage around from this place and journey	וְאָפְנָה
<i>to</i> the land situated to the	עַל
<i>right</i> of where my master resides, and search for a wife for Yitzchok from among the daughter of Avraham's son Yishmael (Ishmael). Either my quest to find a wife for Yitzchok ends here	יְמִין
<i>or</i> the wife whom God destined to become Yitzchok's wife resides elsewhere. If I don't leave here with Yitzchok's potential mate, and fail to find a wife for Yitzchok from among the sons of Yishmael, I will journey	אוּ
<i>to</i> the land situated to the	עַל
<i>left</i> of where Avraham resides, and search for a wife for Yitzchok from among the daughters of Avraham's nephew Lot."	שְׂמֹאל

Genesis 24:50

Expecting Besueil (Bethuel) to respond to his request for permission to allow his daughter to marry Avraham's (f/k/a Avram) son Yitzchok (Isaac), Eliezer is surprised that Lavan interjects his authority <i>and answers</i> on his father's behalf.	וַיַּעַז
<i>Lavan</i> prevents his father from replying to Eliezer's inquiry	לָבָן
<i>and</i> speaks on behalf of <i>Besueil</i> as regards to whether or not to approve the marriage between Yitzchok and Rivkah (Rebekah). Lavan intends respond to Eliezer's request for permission to take Rivkah (Rebekah) back to the house of his master	וּבְתוֹאֵל
<i>and says</i> , "By way of a letter we received shortly after Rivkah's birth, Avraham informs us that Rivkah's birth, coinciding with Yitzchok's (Isaac) near sacrifice, is the manner in which God sanctions their marriage. We understand that one does not refuse to comply when one receives a request	וַיֹּאמְרוּ
<i>from AdoShem</i> . What could we say to convince God to change His mind as regards to the destiny He has in mind for Rivkah? When Avraham, a prophet of God, communicates to us in written form that which God revealed to him about Rivkah's destiny, and has his servant	מִיְהוָה
<i>come</i> forth and tell us of	יָצֵא
<i>the thing</i> regarding the God-forged indivisible bond between Rivkah and Yitzchok, whatever we may say regarding this matter is	הַדָּבָר
<i>not</i> relevant. Although	לֹא

An Anatomically Correct Translation of Genesis

<i>we can</i>	נוכל
<i>speak</i>	דבר
<i>to you</i> at length and voice our opinions, whatever we may say,	אליך
<i>bad</i>	רע
<i>or</i>	או
<i>good</i> , would be irrelevant because there is no doubt that God is intent upon Rivkah accompanying you back to the house of Avraham and marry the son of your master.”	טוב

Genesis 24:51

Realizing that the matter at hand requires the presence of his sister Rivkah (Rebekah), Lavan commands one of his servants to find and bring her to him. Upon Rivkah's arrival, Lavan says to Eliezer, " <i>Behold</i>	הנה
<i>Rivkah</i> standing	רבקה
<i>before you</i> .	לפניך
<i>Take</i> her along on your journey	קח
<i>and go</i> back to the house of Avraham (f/k/a Avram),	ולך
<i>and let her become</i> betrothed to Yitzchok (Isaac) and become his	ותהי
<i>wife</i> . Having destined Rivkah	אשה
<i>to</i> become the wife of Yitzchok, the <i>son</i> of Avraham,	לכו
<i>your master</i> , God (a/k/a AdoShem) (Ruler of the Universe) compels us to do	אדניך
<i>just as</i> He requires. Regarding Rivkah's fate, God	כאשר
<i>has spoken</i> , and we are not so foolish as to believe we might have the power to thwart the will of	דברך
<i>AdoShem</i> .”	יהוה

Genesis 24:52

Eliezer pauses to process Lavan's response to his inquiry as to whether or not he approves of Rivkah (Rebekah) marrying Avraham's (f/k/a Avram) son, <i>and is</i> quite happy	ויהי
<i>when</i>	כאשר
<i>he hears</i> his approval of the union between Rivkah and Yitzchok (Isaac). The	שמע
<i>servant</i> of	עבד
<i>Avraham</i> , whose mission is to find the woman whom God (a/k/a AdoShem) (Ruler of the Universe) created and destined to become Yitzchok's wife, is overcome	אברהם
<i>with</i> joy upon hearing	את
<i>their</i> (Lavan's family's) <i>words</i> approving their (Rivkah and Yitzchok's) pending marital union. Eliezer is intent upon thanking God,	דבריהם
<i>and prostrates himself</i>	וישתחו
<i>onto</i> the <i>ground</i> . Eliezer offers up prayers	ארצה
<i>to AdoShem</i> and thanks God for guiding him to the woman whom God destined to become Yitzchok's wife.	ליהוה

Genesis 24:53

After praying to God, Eliezer is mindful of bestowing gifts upon Rivkah (Rebekah) and the members of her family <i>and extricates</i> a number of things from his saddlebags. Upon returning to the house of Besueil (Bethuel),	ויוצא
<i>the servant</i> of Avraham (f/k/a Avram) brings forth	העבד
<i>ornaments</i> of	כלי
<i>silver</i>	קסף

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<i>and ornaments</i> of	וּכְלֵי
<i>gold</i>	זָהָב
<i>and garments,</i>	וּבְגָדִים
<i>and gives</i> them	וַיִּתֵּן
<i>to Rivkah.</i> After bestowing gifts upon Rivkah, Eliezer is intent upon bestowing gifts upon Yitzchok's future in-laws,	לְרִבְקָה
<i>and</i> with <i>precious things</i> in hand,	וּמִגְדָּנֹת
<i>gives</i> them	נָתַן
<i>to her brother</i> Lavan	לְאָחֶיהָ
<i>and</i> the members of his household who, having tended <i>to</i> the needs of <i>her mother</i> after her demise, tend to the needs of Besueil, Lavan and Rivkah.	וּלְאִמָּהּ

Genesis 24:54

After obtaining the requisite familial approval for an arranged marriage between Yitzchok (Isaac), son of Avraham (f/k/a Avram) and Rivkah (Rebekah) and bestowing his master's gifts upon the members of her family, Eliezer is ready to partake of the meal his guests prepared in his honor, <i>and they eat</i>	וַיֵּאָכְלוּ
<i>and drink.</i> During the course of eating, drinking and celebrating, Besueil (Bethuel) takes ill and brings the meal to its conclusion.	וַיִּשְׁתּוּ
<i>He</i> (Eliezer)	הוּא
<i>and the men</i>	וְהָאֲנָשִׁים
<i>who</i> were	אֲשֶׁר
<i>with him</i> retire to their quarters	עָמוּ
<i>and spend the night</i> under Besueil's roof. The next morning, one of God's angels informs Eliezer that Besueil died from ingesting poisoned food Lavan meant for Eliezer to eat. Armed with foreknowledge of Lavan attempting to poison Eliezer, the angel switched Eliezer's food with Besueil's food. The angel tells Eliezer to prepare for the return journey to the house of Avraham. Eliezer rouses his men from their sleep,	וַיְלִיְנוּ
<i>and</i> upon <i>rising up</i>	וַיִּקְוּמוּ
<i>in the morning</i> following the death of Besueil, prepare for their return journey to the house of Avraham. Eliezer encounters Lavan	בַּבֶּקֶר
<i>and says,</i> "Before we depart, do you wish to say goodbye to your sister and bid us a safe journey? Please	וַיֹּאמֶר
<i>send me</i> back	שְׁלַחֲנִי
<i>my master</i> if all matters between us are concluded."	לְאֲדֹנָי

Genesis 24:55

Besueil's demise transitions Lavan to head of household. Empowered with determining Rivkah's (Rebekah) fate, emboldens Lavan to respond to Eliezer's question, <i>and says</i> that which Eliezer does not expect to hear. Eliezer is not prepared to hear what	וַיֹּאמֶר
<i>her</i> (Rivkah's) <i>brother,</i> speaking on behalf of their late father	אָחֶיהָ
<i>and</i> late <i>mother,</i> is about to say. Lavan responds to Eliezer's inquiry by saying, "Last night, my father and I were amenable toward allowing Rivkah to accompany you back to the house of your master. Custom dictates that during his mourning period, Rivkah remain within the confines of our late father's house. I implore you to	וְאִמָּהּ
<i>let her dwell</i> with her family a little while longer. Let	תֵּשֵׁב
<i>the girl</i> (Rivkah), as a means of mourning the loss of her father remain	הַנַּעַר
<i>with us</i> for seven more	אִתָּנוּ

An Anatomically Correct Translation of Genesis

<i>days</i> . You are welcome to stay with us for the next seven days,	זָמַיִם
<i>or</i> , if you cannot wait that long, return to your master and come back after we have had at least	אוֹ
<i>ten</i> months following the seven-day mourning period to prepare Rivkah for her pending marriage. After putting our affairs in order, we will summon for you and	עֶשְׂרֵים
<i>then</i>	אַחַר
<i>she may go</i> journeying with you from our house to the house of Avraham (f/k/a Avram)."	תֵּלֵךְ

Genesis 24:56

Taken aback by Lavan's desire to delay Rivkah's (Rebekah) departure for ten months, Eliezer strives toward advocating on Rivkah's behalf, <i>and says</i>	וַיֹּאמֶר
<i>to them</i> (Lavan and Rivkah),	אֶלְהֵם
" <i>Do not</i>	אַל
<i>delay</i>	תִּאַחַרְרֵנִי
<i>me</i> from timely uniting Rivkah with Yitzchok (Isaac)! God (a/k/a AdoShem) (Ruler of the Universe) will not take kindly to your delaying that which He is intent upon occurring in timely fashion. God intends to ensure that Rivkah and Yitzchok marry,	אֲתִי
<i>and AdoShem</i> , to achieve His objective,	וַיְהִינָה
<i>made successful</i> my mission by expediting	הַצְלִיחַ
<i>my journey</i> and guiding me to Rivkah, whom He created and destined to become the wife of Yitzchok, my master Avraham's (f/k/a Avram) son. I implore you to obey the will of God by allowing Rivkah to leave with me today. Acquiesce to God's will by	דְרָכֵי
<i>sending me</i> and Rivkah on our way,	שְׁלַחֲנִי
<i>and I will go</i> back	וְאֵלַיָּה
<i>to my master</i> (Avraham) and introduce him to the woman whom God destined Yitzchok to marry."	לְאֲדֹנָי

Genesis 24:57

Lavan is intent upon responding to Eliezer's request for permission to depart with Rivkah (Rebekah) <i>and says</i> ,	וַיֹּאמְרוּ
" <i>Let us call</i> out	נִקְרָא
<i>to the young woman</i> ,	לַנְּעָרָה
<i>and ask</i> her (Rivkah) if she is amenable toward delaying her journey to mourn the passing of her father or accompanying you to the house where her prospective groom resides. Let us endow Rivkah	וְנִשְׁאַלָהּ
<i>with</i> the power to determine the manner in which her immediate future unfolds. Let the decisive words issue forth from	אֶת
<i>her mouth</i> and settle this matter." ²³⁷	פִּיהָ

Genesis 24:58

At odds with Eliezer and fearing reprisal from God, Rivkah's (Rebekah) brother Lavan intends to allow her sister to decide to either delay her departure or immediately leave with Eliezer. Rivkah is situated in Lavan's presence, <i>and</i> Lavan <i>calls</i> out	וַיִּקְרָא
<i>to Rivkah</i>	לְרִבְקָה
<i>and says</i>	וַיֹּאמְרוּ

²³⁷ At her age, Rivkah (Rebekah) has the right to decline any marital arrangement formulated by either her parents or the parents of her intended husband.

An Anatomically Correct Translation of Genesis

<i>to her</i> , "You must decide to either stay with us or begin journeying with Eliezer today.	אֵלֶיָּהּ
<i>Will you go</i>	הֲתֵלְכִי
<i>with</i>	עִם
<i>the man</i> claiming to be the liaison between you and your groom or refuse to go with	הָאִישׁ
<i>the</i> man tasked with bringing you back to his master's house and marrying his master's son? Are you willing to go with <i>this</i> man or are you willing stay a while longer with us?" Rivkah is intent upon answering her brother's questions,	הֲיָהּ
<i>and says</i> , "Even though you want me to delay my departure to pay respects to my departed father, I have decided not to tarry any longer.	וַתֹּאמֶר
<i>I will go</i> with Eliezer to the house of Avraham (f/k/a Avram) and eagerly await an introduction to the man whom I agree to marry."	אֵלָיו

Genesis 24:59

Lavan accepts Rivkah's (Rebekah) decision to leave now, rather than later, <i>and</i> even though <i>they</i> (Lavan and the members of his household) despise Eliezer for taking her away, think highly enough of Rivkah to <i>give her a</i> heartfelt <i>send-off</i> . Realizing their close relationship	וַיִּשְׁלְחוּ
<i>with</i>	אֶת
<i>Rivkah</i> ,	רִבְקָה
<i>their sister</i> is ending, Lavan, and the members of his household help prepare her for the journey to the house of Avraham (f/k/a Avram). Lavan is not amenable toward Rivkah traveling without a companion,	אֶחָתָם
<i>and</i> to allay his fears of her being in the company of strange men provides her <i>with</i> a traveling companion to accompany her back to Canaan and serve as	וְאֵת
<i>her nurse</i> when she takes up residence in the house of Avraham. Rivkah and her nurse become the newest members of Eliezer's entourage,	מִגִּנְתָּהּ
<i>and with</i> Rivkah and her nurse incorporated into the caravan, there is nothing barring Eliezer, the	וְאֵת
<i>servant</i> of	עֶבֶד
<i>Avraham</i> , from journeying back to the house of Avraham. Rivkah	אֲבְרָהָם
<i>and</i> her nurse, along <i>with</i> Eliezer and	וְאֵת
<i>his men</i> , begin journeying from the house of Besueil (Bethuel) to the house of Avraham.	אֲנָשָׁיו

Genesis 24:60

Prior to her leaving, Rivkah's (Rebekah) brother Lavan is intent upon conferring a blessing upon her, <i>and blesses her</i> .	וַיְבָרְכוּ
<i>With</i> regard to conferring a blessing upon	אֶת
<i>Rivkah</i> , Lavan stands before	רִבְקָה
<i>and says</i>	וַיֹּאמְרוּ
<i>to her</i> , "May God look favorably upon	לָהּ
<i>our sister</i> and the man God is intent upon marrying her. May God make good on His word to ensure that	אֶחָתֵנוּ
<i>you</i> and your husband become the progenitors of a nation of covenant-observant people. May God ensure an	אֶתְּ
<i>increase</i> of your progeny	הִיא
<i>to</i> number in the <i>thousands</i> , and continue increasing your progeny to number beyond	לְאַלְפֵי
<i>ten thousand</i> . When your enemies are upon you, may God intercede on your behalf and anoint a leader capable of leading them into battle,	רִבְכָּה

An Anatomically Correct Translation of Genesis

<i>and may he</i> (their leader) <i>possess</i> the wherewithal to triumph over their enemy, and may	וַיִּרֶשׁ
<i>your offspring</i> find peace and refuge	וַיִּרְעוּ
<i>within</i> the	אֶת
<i>gates</i> of the cities of	שַׁעַר
<i>his</i> vanquished <i>foes</i> .”	שְׂנְאָיו

Genesis 24:61

Rivkah (Rebekah) is prepared to begin her journey to the house of Avraham (f/k/a Avram), <i>and</i> after exchanging farewells with Lavan, <i>rises</i> from her reclining position and makes her way toward the kneeling camels.	וַתִּקַּם
<i>Rivkah</i>	רִבְקָה
<i>and her young woman</i> conscripted into accompanying and serving her, make their way toward	וַנְעֲרֹתֶיהָ
<i>and mount</i> the kneeling camels. Eliezer seats Rivkah and her servant	וַתִּרְכַּבְנָה
<i>upon</i>	עַל
<i>the camels</i> and situates them in the back of the caravan. Rivkah is compelled to keep pace with the caravan	הַגְּמֵלִים
<i>and</i> relies upon the herding instinct of the camels <i>to go</i>	וַתִּלְכְּנָה
<i>after</i> the camels in front of them.	אַחֲרֵי
<i>The man</i> situated at the front of the caravan is cognizant of his precious cargo in the form of a bride for his master’s son, and is eager to transport Rivkah to his master’s home,	הָאִישׁ
<i>and take</i> every precaution to ensure her safety.	וַיִּקַּח
<i>The servant</i> of Avraham, after incorporating Rivkah and her female servant into his caravan, vows to ensure their safety all the while they are	הַעֲבָד
<i>with</i> him.	אֶת
<i>Rivkah</i> and her female servant are part of the caravan,	רִבְקָה
<i>and he</i> (Eliezer) bids farewell to Lavan and the members of his household, <i>leaves</i> the house of Besueil (Bethuel) and begins journeying back to the house of Avraham.	וַיֵּלֶךְ

Genesis 24:62

Unaware of his arranged marriage to Rivkah (Rebekah), Yitzchok (Isaac) responds favorably upon hearing his widowed father express his desire to reunite with Hagar (n/k/a Keturah). Avraham (f/k/a Avram) had not seen Hagar since banishing her and his firstborn son (Yishmael (Ishmael)), whom he fathered by way of Hagar. A 24-year separation from his second wife incentivizes the widowed Avraham to reunite with Hagar. God sanctions the reunion of Avraham and Hagar because of her steadfast adherence to the concept of worshipping Him and of her faithfulness to Avraham all the while they are apart. Avraham dispatches Yitzchok to bring Hagar to his house. The son of Avraham informs Hagar of his father’s desire to reunite with her, <i>and</i> she agrees to accompany <i>Yitzchok</i> back to the house of Avraham. It was in the year 1674 b.c.e. (2087 years after creation) when	וַיִּצְחָק
<i>he</i> (Yitzchok) convinces Hagar to <i>come</i> back from Beer Lachai Ro’i and reunite with Avraham. Yitzchok’s return journey begins	בָּא
<i>from the well</i> that is in close proximity to where Hagar resides, and ends at the house of Avraham. Yitzchok finds Hagar living in	מְבוֹא
<i>Beer</i>	בְּאֵר

An Anatomically Correct Translation of Genesis

<i>Lachai</i>	לחי
<i>Ro'it</i> (The Well of the Living One Who sees me),	ראי
<i>and he</i> (Yitzchok), who	והוא
<i>dwelt</i>	יושב
<i>in the land</i> of	בארץ
<i>the Negev</i> (South), is eager to participate in reuniting his father (Avraham) with Hagar.	הנגב

Genesis 24:63

Yitzchok (Isaac) succeeds in reuniting Avraham (f/k/a Avram) with Hagar (n/k/a Keturah) and resumes studying Torah and praying to God. Yitzchok sets about <i>and goes</i> to the field adjacent to the entrance of the Machpeilah Cave where he will be in close proximity to Sarah (f/k/a Sarai), his mother, whose body is entombed inside.	ויצא
<i>Yitzchok</i> intends	יצחק
<i>to meditate</i> and pray, and situates himself	לשונה
<i>in the field</i> adjacent to the Machpeilah Cave. Yitzchok initiates meditating and praying to God	בשדה
<i>just before</i>	לקפות
<i>evening</i> . Yitzchok hears the sound of camels, stops praying	ערב
<i>and raises</i>	וישא
<i>his eyes</i>	עיניו
<i>and sees</i> a caravan,	וירא
<i>and while beholding</i> a caravan of people riding	והנה
<i>camels</i> , realizes they	גמלים
<i>are coming</i> toward him.	באים

Genesis 24:64

Rivkah (Rebekah) sees Yitzchok (Isaac) praying in the field, <i>and raises</i> her eyes to gaze upon him.	ותשא
<i>Rivkah</i> does not know that the man upon whom she fixates	רבקה
<i>with</i>	את
<i>her eyes</i> is the man whom God intends for her to marry. While fixating upon	עיניה
<i>Yitzchok</i> , Rivkah catches sight of an angel standing beside him,	ותרא
<i>and upon seeing</i> an angel in such close proximity to the praying man, concludes that the praying man merits God situating an angel in his presence. The sight of a man	את
<i>with</i> an angel prompts Rivkah to pay her respects to	יצחק
<i>Yitzchok</i> , and to achieve her objective, she slides off from atop the camel and bows unto him. Looking back and seeing Rivkah situated on the ground, Eliezer assumes she had a mishap,	ותפל
<i>and</i> mistakenly believes she <i>fell</i>	מעל
<i>from</i>	הגמל
<i>the camel</i> , rushes to her aid.	ותשא

Genesis 24:65

Under the mistaken impression that Rivkah (Rebekah) has fallen from her camel, Eliezer rushes to the back of the caravan to determine if she sustained injuries. Eliezer asks Rivkah if she sustained an injury, <i>and</i> after reassuring Eliezer that she is okay, Rivkah <i>says</i>	ותאמר
<i>to</i> Eliezer,	אל

An Anatomically Correct Translation of Genesis

<i>the servant</i> of Avraham (f/k/a Avram), "Upon seeing the man praying in the field, I was determined to pay my respects, and dismounted and bowed unto him.	הַעֲבָד
<i>Who</i> is	מִי
<i>the man</i> situated in the field? I would like to know more about	הָאִישׁ
<i>the one who</i> is walking backward toward us. Can you explain why	הַלְלוֹה
<i>the one walking</i> backwards	הַהֹלֵךְ
<i>in the field</i> is moving	בַּשָּׂדֶה
<i>toward us?</i> ²³⁸ Eliezer intends to respond to Rivkah's question,	לְקַרְאֲתָנוּ
<i>and the answer</i>	וַיֹּאמֶר
<i>the servant</i> of Avraham provides to Rivkah is,	הַעֲבָד
" <i>He</i> is Yitzchok, son of Avraham,	הוּא
<i>my master.</i> " Rivkah is overcome with modesty upon learning that the man whom she inquired about is the man God destined her to marry,	אֲדֹנָי
<i>and</i> to transition toward a more a modest appearance, <i>takes</i>	וַתִּקַּח
<i>the shawl</i> draped around her shoulders	הַצַּעֲרִיף
<i>and covers herself</i> about the head.	וַתִּתְקַס

Genesis 24:66

Eliezer is eager to recount all that occurred while searching for a wife for his master's son, <i>and tells</i>	וַיֹּסֶפֶר
<i>the servant</i> of Avraham (f/k/a Avram)	הַעֲבָד
<i>to Yitzchok</i> (Isaac),	לְיִצְחָק
<i>with</i> detailed information,	אֵת
<i>all</i>	כָּל
<i>the things</i>	הַדְּבָרִים
<i>that</i>	אֲשֶׁר
<i>he did</i> while journeying to and from the land of Avraham's blood relations. Eliezer tells Yitzchok how God enabled his entourage to complete the seventeen-day journey to the house of Besueil (Bethuel) in three hours. Eliezer tells Yitzchok that God answered his prayers by dispatching an angel to guide him to Rivkah (Rebekah), the woman whom God created and destined to become Yitzchok's wife. Eliezer tells Yitzchok how an angel of God saved his life by preventing him from consuming poisoned food Rivkah's brother Lavan was intent upon him eating. Eliezer tells Yitzchok how God repeated the miracle of enabling their 550-mile return journey from Charan to Chevron (Hebron) to occur over the course of three hours.	עֲשָׂה

Genesis 24:67

Yitzchok (Isaac) is intent upon providing living quarters for Rivkah (Rebekah) <i>and brings her</i> into his mother's tent. After	וַיְבָאָהּ
<i>Yitzchok</i> brings Rivkah	יִצְחָק
<i>to the tent</i> of	הָאֵהָלָה
<i>Sarah</i> (f/k/a Sarai),	שָׂרָה

²³⁸ Rivkah (Rebekah) perceives Yitzchok (Isaac) walking backwards and toward her at the precise time his prayer requires him to take three steps backward.

An Anatomically Correct Translation of Genesis

<i>his</i> departed <i>mother</i> , God enables the recurrence of miracles occurring while Sarah was alive. Rather than burning for a few hours, Sabbath oil Rivkah kindles while situated inside Sarah's tent burns for a week and goes out the moment it is time to kindle oil for the next Sabbath. A cloud continuously appearing above Sarah's tent while Sarah was alive, and disappeared when Sarah died, reappears the moment Rivkah occupies Sarah's tent. Upon seeing these miraculous occurrences, Yitzchok concludes that Rivkah is the one whom God destined to become his wife and the next matriarch of God's covenant-observant people. Yitzchok spends many years getting to know Rivkah,	אָמוֹ
<i>and</i> when she is of age, <i>marries</i> her. Yitzchok unites	וַיִּקַּח
<i>with</i>	אֶת
<i>Rivkah</i> in holy matrimony	רִבְקָה
<i>and after being</i> married	וַתְּהִי
<i>to him</i> , Rivkah reflects upon God destining her	לוֹ
<i>to</i> be his <i>wife</i> . Rivkah thanks God for uniting her with the love of her life. Cognizant of Rivkah as the source of his happiness, Yitzchok intends to reciprocate	לְאִשָּׁה
<i>and</i> express <i>his love for her</i> . Inconsolable after the death of Sarah, Yitzchok finds consolation when introduced to Rivkah. Yitzchok sought	וַיִּאֲהָבָהּ
<i>and found consolation</i> from his association with Rivkah. Upon becoming an integral part of his life, Rivkah ends three years of loneliness	וַיִּנָּחֵם
<i>Yitzchok</i> experienced	יִצְחָק
<i>after</i> the death of	אֶחָיו
<i>his mother</i> (Sarah).	אָמוֹ