

## An Anatomically Correct Translation of Genesis

### Genesis 25:1

Witnessing the deleterious effect Sarah's (f/k/a Sarai) eternal absence is having on the widowed Avraham (f/k/a Avram) incentivizes God to reunite him with Hagar (n/k/a Keturah) <i>and</i> in doing so, <i>He adds</i> the element of happiness to Avraham's existence..	וַיִּסְרָה
<i>Avraham's</i> reunification with Hagar is the means by which God fills the companionship void caused by Sarah's passing. Avraham dispatches Yitzchok (Isaac) to Beer Lachai Ro'i (The Well of the Living One Who sees me) to bring Hagar back with him,	אֶבְרָהָם
<i>and</i> upon her arrival, <i>takes</i> her back into his life and she fills the void left by the passing of Sarah, his first	וַיִּקַּח
<i>wife</i> . God had someone in mind to provide the widowed Avraham with companionship in his old age,	אִשָּׁה
<i>and her name</i> is Hagar. God changed Hagar's name to	וַיִּשְׁמָהּ
'Keturah' (One whose deeds are beautiful). Throughout the years of separation from Avraham, Hagar refrained from having intimate relations with another man. <sup>239</sup>	קֶטֹּרָה

### Genesis 25:2

God is intent upon enabling Keturah (f/k/a Hagar) to become the procreative vessel through which Avraham's (f/k/a Avram) progeny will make up for the loss of the 30 families who perished during the Tower of Babel (Babel) incident. Of the 30 descendants whose paternal lineage trace back to Avraham, 16 are able to trace their maternal lineage back to Keturah, 12 of the 30 families are descended from Avraham's son Yishmael (Ishmael), and two more families are descended from Avraham's grandsons Yaakov (Jacob) a/k/a Yisrael (Israel) and Eisov (Esau). Avraham and Keturah are reunited and have intimate relations, <i>and she bore</i> him six sons. At age 140, Avraham regains his ability to father children. Fertility returns	וַתֵּלֶד
<i>to him</i> during the 140 <sup>th</sup> year of his life. Avraham has intimate relations	לּוֹ
<i>with</i> Keturah and fathers a son named	אֶת
'Zimran'.	זִמְרָן
<i>And</i> Avraham continues having intimate relations <i>with</i> Keturah and fathers a second child named	וְאֶת
'Yokshon'.	יֹכְשָׁן
<i>And</i> Avraham continues having intimate relations <i>with</i> Keturah and fathers a third child named	וְאֶת
'Medan'.	מִדְּן
<i>And</i> Avraham continues having intimate relations <i>with</i> Keturah and fathers a fourth child named	וְאֶת
'Midian'.	מִדְיָן
<i>And</i> Avraham continues having intimate relations <i>with</i> Keturah and fathers a fifth child named	וְאֶת

<sup>239</sup> At 87 years of age, Avraham (f/k/a Avram) fathered Yishmael (Ishmael), his firstborn son, by way of Hagar, his second wife. At 100 years of age, Avraham fathered a son (Yitzchok) (Isaac), his second-born son, by way of Sarah (f/k/a Sarai), his first wife. When Yitzchok is around two or three years of age, God warns Sarah of the threat Yishmael poses to Yitzchok. To preserve the life of her son, Sarah convinces Avraham to banish Hagar and Yishmael. Yitzchok is 37 years of age when Sarah died. Seeing the deleterious emotional effect widowhood has on Avraham, God intercedes on his behalf and reunites him with Hagar (n/k/a Keturah).

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'Yishbok'.	יִשְׁבֹּק
And Avraham continues having intimate relations <i>with</i> Keturah and fathers a sixth child named	וְאֵת
'Shuach'.	שׁוּחַ

### Genesis 25:3

God destined Avraham's (f/k/a Avram) son Yokshon to father sons <i>and</i> upon reaching manhood, <i>Yokshon</i> marries, has intimate relations with his wife, and	וַיִּקְשֶׁן
<i>fathers</i> two sons named Shevah and Dedan. Yokshon has intimate relations	בְּלֶד
<i>with</i> his wife and she gives birth to a child named	אֵת
'Shevah'.	שְׁוָא
And Avraham's son Yokshon continues having intimate relations <i>with</i> his wife and she gives birth to a second child named	וְאֵת
'Dedan'. Upon maturing, Dedan marries and procreates,	דֵּדַן
<i>and</i> the <i>descendants</i> of	וּבְנֵי
<i>Dedan</i> evolve into three tribes.	דֵּדַן
<i>They</i> (the three tribes whose progenitor is Dedan) <i>are</i> the	הֵיוּ
'Ashurim' (Ashurites),	אֲשׁוּרִים
<i>and</i> the 'Letushim' (Letushites)	וּלְטוּשִׁים
<i>and</i> the 'Leumim' (Leumimites).	וּלְאֻמִּים

### Genesis 25:4

Avraham (f/k/a Avram) and Keturah's (f/k/a Hagar) son Midian fathered five children, <i>and</i> the names of the <i>sons</i> of	וּבְנֵי
<i>Midian</i> are	מִדְיָן
<i>Eiphah</i> ,	עִיפָה
<i>and Eipher</i> ,	וְעִפָּר
<i>and Chanoah</i> ,	וְחִנּוֹה
<i>and Avidah</i> ,	וְאַבִּידָע
<i>and Eldoah</i> .	וְאֶלְדָּעָה
<i>All</i>	כָּל
<i>these</i> sons of Midian are the	אֵלֶּה
<i>grandchildren</i> of Avraham and	בְּנֵי
<i>Keturah</i> .	קֶטוּרָה

### Genesis 25:5

God reunited Avraham (f/k/a Avram) with Hagar (n/k/a Keturah) as a means of enabling him to father six sons whom He knows will not have a role in the establishment of a nation of covenant-observant people. God tells Avraham to tell his six sons fathered by way of Hagar to distance themselves from their father and Yitzchok (Isaac). Prior to Yitzchok marrying Rivkah (Rebekah), Avraham contemplates transferring his wealth to him, <i>and</i> decides to <i>give</i> all he owns to him. With the exception of all the gifts received from Pharaoh of Egypt,	וַיִּתֵּן
<i>Avraham</i> gives all his belongings to Yitzchok. Avraham endows Yitzchok	אֲבִרָהֶם
<i>with</i>	אֵת
<i>all</i> the material things	כָּל
<i>that</i> God enabled him to acquire. Avraham gives his possessions	אֲשֶׁר
<i>to him</i> (Yitzchok) because he believes his son's newfound wealth will make his prospective in-laws more amenable toward enabling their daughter	לוֹ

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to marry <i>Yitzchok</i> .	לִיִּצְחָק
<b>Genesis 25:6</b>	
Avraham (f/k/a Avram) contrasts the manner in which his six sons fathered by way of Keturah (f/k/a Hagar) comport themselves with the manner in which Yitzchok (Isaac), the son whom he fathered with Sarah (f/k/a Sarai) comports himself, and concludes that his six sons are evil. Avraham intends to banish Yitzchok's evilly inclined stepbrothers to keep them from interacting with Yitzchok. Avraham is mindful of facilitating his sons' relocation <i>and</i> gives them gifts received from Pharaoh of Egypt <i>to</i> the <i>sons</i> of	וְלִבְנָי
<i>the concubines</i> . <sup>240</sup> Keturah was the only woman, other than Sarah, to have given birth to children fathered by Avraham. Sarah's passing leaves a void in Avraham's life. God waits three years after the passing of Sarah and commands Yitzchok to reunite Keturah with Avraham. God decides to reunite Keturah with Avraham and designate Keturah as the one	הַפְּלִגְשִׁים
<i>who</i> will bear six more children fathered by Avraham. The six sons fathered by Avraham by way of Keturah comport themselves in evil fashion and prove to be an emotional burden	אֲשֶׁר
<i>to Avraham</i> . Prior to sending off the six sons whom he fathered by way of Keturah, Avraham is intent upon	לְאַבְרָהָם
<i>giving</i> them gifts.	נָתַן
<i>Avraham</i> gives them	אַבְרָהָם
<i>gifts</i>	מִתְּנַת
<i>and sends them</i> to live east of where he is situated. Avraham sends	וַיִּשְׁלַחֵם
<i>away</i> the last six sons he fathered in order to distance them <i>from</i>	מֵעַל
<i>Yitzchok</i> ,	יִצְחָק
<i>his son</i> (whom he fathered by way of Sarah). Prior to banishing his six sons (whom he fathered by way of Keturah), Avraham gives them gifts. It troubles Avraham that the latter fruit of his loins are the source of unrest	בְּנוֹ
<i>while he</i> is	בְּעוֹדָנוּ
<i>alive</i> . Avraham compels his six sons whom he fathered by way of Keturah, to distance themselves from Yitzchok and himself and to relocate to the	חַי
<i>east</i> . Avraham's six sons relocate	קִדְמָה
<i>to</i> a particular parcel of land known as the	אֵל
<i>'Land</i> of the	אֶרֶץ
<i>East</i> '.	קִדְמָה
<b>Genesis 25:7</b>	
Avraham (f/k/a Avram) and Keturah (f/k/a Hagar) reunite and she transitions into the procreative vessel through which Avraham fathers six sons. Avraham's firstborn Yishmael (Ishmael), whom he fathered by way of Hagar, provides him with grandchildren. Avraham's second-born Yitzchok (Isaac) whom he fathered by way of	וְאֵלָהּ

<sup>240</sup> Sarah (f/k/a Sarai) is Avraham's (f/k/a Avram) first wife. People refer to Hagar, whom Avraham married at Sarah's behest, as Avraham's concubine. Keturah (f/k/a Hagar) remarried the widowed Avraham, and in this Torah passage, to differentiate Hagar from Keturah (even though they are one in the same person), God refers to Avraham's love interests outside of Sarah as 'concubines'.

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Sarah (f/k/a Sarai) provides him with twin grandsons (Yaakov (Jacob) a/k/a Yisrael (Israel)) and Eisov (Esau). Avraham is 160 years old when Yaakov and Eisov are born. Avraham passes away when his grandsons are 15 years old. The Author of the Torah is intent upon eulogizing Avraham <i>and</i> utilizes <i>these</i> words to document the	
<i>days</i> and	יָמֵי
<i>years</i> in the	שָׁנֵי
<i>life</i> of	חַיֵּי
<i>Avraham</i> . God says, "Let it be known	אֲבְרָהָם
<i>that</i> Avraham	אֲשֶׁר
<i>lived</i> his life without a moment's-worth of self-indulgency. In his	חַי
<i>hundredth</i>	מֵאָת
<i>year</i> , Avraham possessed the strength and vitality of a 70-year-old,	שָׁנָה
<i>and</i> in his <i>seventieth</i>	וְשִׁבְעִים
<i>year</i> , comported himself in sinless fashion as would a five-year-old." God predetermined that Avraham live to the age of one hundred and seventy	שָׁנָה
<i>and five</i>	וְחָמֵשׁ
<i>years</i> .	שָׁנִים

### Genesis 25:8

God is intent upon bringing His most beloved saint back into His fold, and to facilitate the separation of his eternal soul from his body, inflicts Avraham (f/k/a Avram) with a terminal disease, <i>and</i> he <i>expires</i> (his spirit left his body)	וַיָּגוּעַ
<i>and dies</i> at the same moment his spirit leaves his body. Death comes upon	וַיָּמָת
<i>Avraham</i> while	אֲבְרָהָם
<i>in</i> the throes of a God-induced illness. God enabled Avraham to live to a very <i>old age</i> . Avraham died in the year 1638 b.c.e. (2123 years after creation). Comporting his life in a manner most pleasing to God is the means by which Avraham lives a	בְּשִׁיבָה
<i>good</i> life that continues until he is 175 years	טוֹבָה
<i>old</i> . Avraham avoids the wine-induced satiation that befell Noah (Noah). God rewards Avraham	וְזָקֵן
<i>and satiates</i> him with spirituality. Avraham's son Yitzchok (Isaac) undertakes the task of interring his father's body inside the Machpeilah Cave,	וַיִּשְׁבֹּעַ
<i>and</i> prior to interment, <i>gathers</i> him	וַיֵּאַסְף
<i>unto</i>	אֶל
<i>his people</i> to pay their last respects to their beloved spiritual leader.	עַמּוֹ

### Genesis 25:9

Sheim (Shem), son of Noach (Noah), and blood relation to Avraham (f/k/a Avram), attends Avraham's funeral. Sheim's son Eiver (Eber) eulogized Avraham. After Avraham's people pay their last respects, his sons Yitzchok (Isaac) and Yishmael (Ishmael) take Avraham's body to, <i>and bury</i>	וַיִּקְבְּרוּ
<i>him</i> inside the Machpeilah Cave (alongside Sarah (f/k/a Sarai)).	אֹתוֹ
<i>Yitzchok</i>	יִצְחָק
<i>and Yishmael</i> carried the body of Avraham, their father into the Machpeilah Cave. Realizing he does not possess the wherewithal to become the spiritual leader of God's covenant-observant people, Yitzchok's older stepbrother Yishmael acknowledges his younger brother as its new spiritual leader. During Avraham's funeral procession, Yishmael allows Yitzchok to walk in front of him and in doing so, demonstrates to	וַיִּשְׁמָעֵאל

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everyone that Yitzchok has become Avraham's earthly patriarchal and spiritual successor. Both	
<i>his</i> (Avraham's) <i>sons</i> (Yitzchok and Yishmael) placed Avraham's remains	בָּנָיו
<i>inside</i> the	אֵל
<i>Cave</i> of	מְעֵרַת
<i>the Machpeilah</i> located	הַמְּכַפֵּלָה
<i>in</i> the	אֵל
<i>field</i> formerly owned by	שָׂדֵה
<i>Ephron,</i>	עֶפְרוֹן
<i>son</i> of	בֶּן
<i>Tzochar</i> (Zohar),	צֹחַר
<i>the Chittite</i> (Hittite). The Machpeilah Cave purchased by Avraham to provide a final resting place for Sarah is	הַחִתִּי
<i>that</i> particular cave situated	אֲשֶׁר
<i>on</i> a parcel of land formerly owned by Ephron, son of Tzochar. The Machpeilah Cave	עַל
<i>faces</i> a parcel of land owned by Avraham's friend	כְּנִי
<i>Mamre.</i>	מִמְרָא

### Genesis 25:10

Avraham's (f/k/a Avram) sons shared responsibility for interring his body inside the Machpeilah Cave located in <i>the field</i>	הַשָּׂדֵה
<i>that</i>	אֲשֶׁר
<i>he</i> (Avraham) <i>bought</i> from Ephron, a member of the clan comprised of the sons of Cheis (Heth). After receiving insight from God as to where to entomb his departed wife Sarah (f/k/a Sarai),	קָנָה
<i>Avraham</i> purchases the Machpeilah Cave	אֶבְרָהָם
<i>from</i> a member of the clan comprised of the	מֵאֵת
<i>sons</i> of	בָּנָיו
<i>Cheis</i> . The Machpeilah Cave becomes the final resting place for Avraham's wife Sarah (f/k/a Sarai), who predeceased him by 38 years. Yitzchok (Isaac) and Yishmael (Ishmael) carry and situate their father's body inside the Machpeilah Cave and upon arriving	חַת
<i>there,</i>	שָׁמָּה
<i>bury</i> his body alongside Sarah. Avraham's sons Yitzchok and Yishmael shared responsibility for reuniting	קָבַר
<i>Avraham</i>	אֶבְרָהָם
<i>and Sarah,</i>	וְשָׂרָה
<i>his</i> first <i>wife</i> .	אִשְׁתּוֹ

### Genesis 25:11

God (a/k/a Elokim) (Judge of the Universe) consoles Yitzchok (Isaac), <i>and</i> upon hearing His words of consolation, Yitzchok <i>is</i> elevated from a mournful to elated state of mind and is able to cope with life	וַיְהִי
<i>after</i> the	אַחֲרֵי
<i>death</i> of	מוֹת
<i>Avraham</i> (f/k/a Avram). God enables Yitzchok to confer blessings upon those he deems worthy. Knowing Yitzchok's son Eisov (Esau) will use his free will to comport himself in evil fashion, God refrains from empowering Yitzchok with the ability to confer blessings upon him. It was Avraham's wish that following his death, God will decide as to	אֶבְרָהָם

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whether or not to empower Yitzchok with the ability to confer blessings upon those he deems worthy. God spoke words of consolation to Yitzchok	
<i>and blessed</i> him with the ability to confer blessings upon those he deemed worthy.	וַיְבָרֶךְ
<i>Elokim</i> empowered Yitzchok	אֱלֹהִים
<i>with</i> the ability to confer blessings upon those he deems worthy. Avraham had the God-given ability to confer blessings upon those he deemed worthy, and so too	אֵת
<i>Yitzchok</i> ,	יִצְחָק
<i>his son</i> . Following the death of Avraham, Yitzchok remains situated on the same parcel of land,	בְּנוֹ
<i>and</i> continues <i>living</i> near 'Beer Lachai Ro'i' (Well of the Living One Who sees me).	וַיֵּשֶׁב
<i>Yitzchok</i> becomes the spiritual leader of God's covenant-observant people and continues living	יִצְחָק
<i>near</i>	עַם
<i>Beer</i>	בְּאֵר
<i>Lachai</i>	לַחַי
<i>Ro'i</i> .	רֹאִי

### Genesis 25:12

Having heretofore documented the generations of Avraham (f/k/a Avram) and those preceding him, The Author of the Torah deems this an appropriate time to document Avraham's son Yishmael's (Ishmael) lineage. The preceding passages detail the generations of Avraham and those preceding him, <i>and these</i> passages document the	וְאֵלֶּה
<i>generations</i> that issued forth from the loins of	תְּלִדֹת
<i>Yishmael</i> (Ishmael), the firstborn	יִשְׁמָעֵאל
<i>son</i> of	בְּנוֹ
<i>Avraham</i> . Yishmael was conceived when Avraham's wife Sarah (f/k/a Sarai) sanctioned the marriage between Avraham and Hagar (n/k/a Keturah). Hagar is the one	אִבְרָהָם
<i>who</i>	אִשָּׁר
<i>gives birth</i> to Avraham's firstborn. Avraham named the child 'Yishmael'. Prior to Yishmael's birth, Avraham is unable to father a child by way of Sarah. Sarah hopes to implore God to restore her fertility by giving	לְדָהּ
<i>Hagar</i> permission to marry and procreate with Avraham. Hagar is	הַגֵּר
<i>the Egyptian</i> daughter of Pharaoh, whom Pharaoh ordered to become the	הַמִּצְרִית
<i>maidservant</i> of	שִׁפְחָת
<i>Sarah</i> . Old, infertile, and aware of God's promise to make Avraham the progenitor of a nation of covenant-observant people, Sarah hopes that allowing Avraham to procreate with Hagar will motivate God to enable her to procreate with Avraham. Sarah allows Hagar	שָׂרָה
<i>to</i> marry and procreate with <i>Avraham</i> . Avraham and Hagar have intimate relations and she subsequently gives birth to a son fathered by Avraham (his first).	לְאִבְרָהָם

### Genesis 25:13

Avraham's (f/k/a Avram) firstborn marries and fathers many children, <i>and these</i> are the	וְאֵלֶּה
<i>names</i> of the twelve	שְׁמוֹת
<i>sons</i> fathered by	בְּנָיו
<i>Yishmael</i> (Ishmael). This Torah verse lists Yishmael's progeny	יִשְׁמָעֵאל
<i>with their names</i> written down in the order of their birth and memorializes their lineage from Yishmael	בְּשֵׁמֹתָם

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<i>to their</i> subsequent <i>generations</i> . Yishmael fathered and named his	לְתוֹלְדֹתָם
<i>firstborn</i> 'Nevayos'.	בְּכֹר
<i>Yishmael</i> , after fathering	יִשְׁמָעֵאל
<i>Nevayos</i> , fathered other sons. Yishmael fathered	נָבִית
<i>and</i> named his second-born ' <i>Keidar</i> '. Yishmael fathered	וְקִידָר
<i>and</i> named his third-born ' <i>Adbeil</i> '. Yishmael fathered	וְאַדְבֵּי־אֵל
<i>and</i> named his fourth-born ' <i>Mivsom</i> '. Yishmael fathered	וּמִבְּסוֹם

### Genesis 25:14

<i>and</i> named his fifth-born ' <i>Mishma</i> '. Yishmael (Ishmael) fathered	וּמִשְׁמֵעַ
<i>and</i> named his sixth-born ' <i>Dumah</i> '. Yishmael fathered	וְדוּמָה
<i>and</i> named his seventh-born ' <i>Masa</i> '. Yishmael fathered	וּמִשָּׂא

### Genesis 25:15

<i>and</i> named his eighth-born ' <i>Chadad</i> '. Yishmael (Ishmael) fathered	חֲדָד
<i>and</i> named his ninth-born ' <i>Teima</i> '. Yishmael fathered and named his tenth-born	וְתֵימָא
' <i>Yetur</i> '. Yishmael fathered <i>and</i> named his eleventh-born	יֵטוּר
' <i>Nofish</i> '. Yishmael fathered	נָפִישׁ
<i>and</i> named his twelfth-born ' <i>Keidmah</i> '.	וְקִידְמָה

### Genesis 25:16

Upon maturity, <i>these</i> aforementioned twelve sons born unto Yishmael (Ishmael) are inclined toward acquiring and settling upon their own respective territories. Realizing	אֵלֶּה
<i>they</i> have outgrown the land upon which they dwell, the	הֵם
<i>sons</i> of	בְּנֵי
<i>Yishmael</i> abandon their habitat and venture forth to lay claim to and settle upon their own respective territories. Yishmael's progeny venture forth in search of new territory,	יִשְׁמָעֵאל
<i>and</i> upon discovering unclaimed parcels of land, <i>these</i> twelve sons of Yishmael take possession, establish territories, and apply	וְאֵלֶּה
<i>their</i> own <i>names</i> to parcels of ownerless land. The people who live	שְׁמֵתָם
<i>in their</i> (the sons of Yishmael's respective) <i>villages</i>	בְּחֻצְרֵיהֶם
<i>and their encampments</i> acknowledge the sons of Yishmael as owners of the land upon which they dwell. The general population perceives Yishmael's sons	וּבִטְיֵירָתָם
( <i>two</i> and	שְׁנַיִם
<i>ten</i> ) as	עָשָׂר
<i>princes</i> . Each of Yishmael's twelve sons established independent self-rule within the confines of their respective territories. Everyone acknowledges Yishmael's sons as rulers	נְשִׂאִים
<i>unto their</i> respective <i>nations</i> .	לְאַמְתָּם

### Genesis 25:17

The Author of the Torah is mindful of utilizing this Torah verse to document the passing of Yishmael (Ishmael) <i>and</i> utilizes <i>these</i> words to achieve His objective of documenting his demise at the age of 137	וְאֵלֶּה
<i>years</i> . God ends the	שְׁנֵי
<i>life</i> of	חַיֵּי
<i>Yishmael</i> at age	יִשְׁמָעֵאל
<i>hundred</i>	מֵאָת
<i>years</i>	שָׁנָה
<i>and thirty</i>	וּשְׁלִשִׁים



## An Anatomically Correct Translation of Genesis

years	שָׁנָה
and seven	וְשִׁבְעַ
years,	שָׁנִים
and he <i>expires</i> (his spirit left his body)	וַיָּגוּעַ
and <i>dies</i> a righteous man. Prior to burial, Yishmael's people are mindful of viewing his body,	וַיִּזְמַת
and to achieve their objective, <i>extract</i> his body from the death site and present it	וַיֹּאסֶף
to	אֶל
his people to gaze upon his countenance a final time.	עַמּוֹ

### Genesis 25:18

Yishmael (Ishmael) and his people prosper while Avraham (f/k/a Avram) is alive. Following Avraham's death, Yishmael and his people experience a steady decline. As long as Avraham was alive, God protected and enabled Yishmael and his people to prosper. Yishmael's people were in possession of <i>and dwelt</i> upon various parcels of land	וַיִּשְׁכְּנוּ
from Chavilah	מִחֻוִּלָּה
to	עַד
Shur. Shur is	שׁוּר
that particular parcel of land situated	אֲשֶׁר
near a particular land mass	עַל
facing	כְּפִי
Egypt, and is	מִצְרַיִם
within striking distance of	בְּאַכְזָה
Asshur (Assyria). Following the death of Avraham, Yishmael's people begin to perceive His diminishing interest in their welfare. Consternation appears	אֲשׁוּרָה
in the	עַל
faces of	כְּפִי
all	כָּל
his (Yishmael's) <i>brethren</i> who realize the connection between Yishmael's death and their	אֶחָיו
falling out of favor with God. God no longer affords Yishmael's people the good fortune and protection received while Avraham was alive.	נָפַל

### Genesis 25:19

The Author of the Torah is intent upon documenting the evolution of the progeny fathered by Yitzchok (Isaac), <i>and</i> begins to elaborate upon the origin of <i>these</i>	וְאֵלֶּה
descendants of	תּוֹלְדֹת
Yitzchok, the second-born	יִצְחָק
son of	בְּנוֹ
Avraham (f/k/a Avram). After the 90-year-old Sarah (f/k/a Sarai) gives birth to a child fathered by	אֲבִרְהָם
Avraham, many believe that king Avimelech, not Avraham, fathered Sarah's child. As a means of quelling vicious rumors of Yitzchok's paternity, God enables Yitzchok to bear an uncanny resemblance to Avraham. Everyone is convinced that Avraham	אֲבִרְהָם
fathered Sarah's child. A year after foretelling Avraham and Sarah of their pending fatherhood and motherhood, God makes good on His promise to enable Avraham's intimate union	הוֹלִיד
with Sarah to bring about the birth of their firstborn whom they named	אֶת



## An Anatomically Correct Translation of Genesis

'Yitzchok'.	יִצְחָק
<b>Genesis 25:20</b>	
God is intent upon testing Avraham's (f/k/a Avram) faith in Him, and to achieve His objective, calls upon Avraham to sacrifice Yitzchok (Isaac). While accompanying his father to Mount Moriah, the 37-year-old Yitzchok is unaware that God told Avraham to kill and offer him up as a sacrificial offering. Avraham's faith in God is so great that had God not dispatched an angel to stay his hand from delivering a killing knife-stroke to Yitzchok's throat, he would have killed and sacrificed Yitzchok unto God. God waits until after the near-death incident to reveal to Avraham that Yitzchok's future wife Rivkah (Rebekah) had just been born. Three years after Yitzchok's wife is born, Avraham dispatches his servant Eliezer to find and return with the woman whom God destined Yitzchok to marry. Three years passed since the 'Akeidah' (Avraham's binding and near-sacrifice of Yitzchok) that coincided with the birth of Yitzchok's future wife. After informing Avraham that it is time for Yitzchok to unite with the women God destined him to marry, God prompts him to dispatch his servant Eliezer to find and bring back a wife for Yitzchok. Upon returning with Rivkah, Eliezer introduces Yitzchok to the woman whom God destined him to marry, <i>and</i> Yitzchok <i>is</i> forty years old when he meets Rivkah.	וְיִהְיֶה
<i>Yitzchok</i> , the	יִצְחָק
<i>son</i> of Avraham, was	בֶּן
<i>forty</i>	אַרְבָּעִים
<i>years</i> old	שָׁנָה
<i>when he took</i> up	בְּקִרְתּוֹ
<i>with</i>	אֶת
<i>Rivkah</i> ,	רִבְקָה
<i>daughter</i> of	בֵּת
<i>Besueil</i> (Bethuel),	בְּתוּאֵל
<i>the Aramite</i> (Syrian). Eliezer brought Rivkah	הָאֲרָמִי
<i>from Padan</i>	מִפָּדָן
<i>Aram</i> to the house of Avraham. Rivkah,	אֶרֶם
<i>sister</i> of	אָחוֹת
<i>Lavan</i> ,	לָבָן
<i>the Aramite</i> , is three years old when introduced to Yitzchok. Rivkah,	הָאֲרָמִי
<i>to him</i> , is the woman whom God destined	לּוֹ
<i>to</i> become his <i>wife</i> . Rivkah is an ideal mate for Yitzchok because she eschews the immoral ways of her father and brother.	לְאִשָּׁה
<b>Genesis 25:21</b>	
Twenty years passed since the 40-year-old Yitzchok (Isaac) married the three-year-old Rivkah (Rebekah). Yitzchok waits until he is ten years into his marriage to Rivkah before engaging her in intimate relations. Rivkah attempts to conceive from age 13 to age 23. Yitzchok and Rivkah fail to procreate during the 10 <sup>th</sup> through 20 <sup>th</sup> years of their marriage. Frustrated by his inability to procreate, Yitzchok implores <i>and prays</i> to God (a/k/a AdoShem) (Ruler of the Universe) to enable Rivkah to conceive and give birth. The 59-year-old	וַיַּעֲתָר
<i>Yitzchok</i> prays	יִצְחָק

## An Anatomically Correct Translation of Genesis

<i>to</i> and implores <i>AdoShem</i> to enable him and Rivkah to procreate. Rivkah also prays to and implores God to enable her womb to receive and germinate Yitzchok's seed. Yitzchok prayed in one corner of the room while Rivkah prayed in the	לִיהֲנָה
<i>opposite</i> corner. Yitzchok and Rivkah simultaneously and continuously pray to God to enable them to procreate. Yitzchok prays to and asks God to enable	לְנִכְחַ
<i>his wife</i> to conceive. Yitzchok and Rivkah are unable to procreate	אֶשְׁתּוֹ
<i>because</i> Rivkah's	כִּי
<i>barren</i> womb cannot germinate Yitzchok's viable seed.	עֲקָרָה
<i>She</i> (Rivkah) and Yitzchok continue praying to God to enable them to procreate. Upon hearing Yitzchok and Rivkah's prayers, God commits to providing that which Yitzchok and Rivkah desire,	הוּא
<i>and answers</i> the prayers Yitzchok offers up	וַיַּעֲמֶר
<i>to Him</i> by enabling Yitzchok and Rivkah to procreate. Rather than responding to both Yitzchok and Rivkah's prayers,	לּוֹ
<i>AdoShem</i> responds to Yitzchok's prayers. God intends to enable Rivkah's womb to support the inception and gestation of life,	לְהִנָּה
<i>and enables her to conceive</i> . After ten failed years of trying to conceive a child by way of Yitzchok,	וַתֵּהָרָה
<i>Rivkah</i> conceives. Upon hearing Yitzchok's prayers, God enables	רִבְקָה
<i>his</i> 23-year-old <i>wife</i> to conceive. <sup>241</sup>	אֶשְׁתּוֹ

### Genesis 25:22

Rivkah's (Rebekah) pregnancy is made difficult by twin sons struggling within the confines of her womb, <i>and</i> the pain <i>they</i> cause while <i>struggling</i> with one another within the confines of her womb motivate her to find someone to explain why she is afflicted with such a difficult pregnancy. Whenever Rivkah walks by Sheim (Shem) and Eiver's (Eber) Torah houses of study, her womb-bound son Yaakov (Jacob) a/k/a Yisrael (Israel) is able to perceive and physically react favorably to this holy environment. Whenever Rivkah happens upon idol-worshipping women congregating at heathen temples, and is engaged in converting them to monotheism, her womb-bound son Eisov (Esau) is able to perceive and physically react favorably to this unholy environment.	וַיִּתְרַצְצוּ
<i>The babies</i> struggling	הַבָּנִים
<i>within her</i> womb have a deleterious physical and emotional effect upon Rivkah. Rivkah bemoans her prenatal predicament	בְּקִרְבָּהּ
<i>and</i> possessing prophetic insight as to how many children God (a/k/a AdoShem) (Ruler of the Universe) destined Yitzchok to father, <i>says</i> ,	וַתֹּאמֶר
" <i>If</i> pregnancy is	אִם
<i>so</i> painful,	כֵּן
<i>why</i> has God chosen me to be the procreative vessel through which Yitzchok is to father twelve children? If	לָמָּה
<i>this</i> pregnancy and subsequent pregnancies similarly afflict	זֶה

<sup>241</sup> Yitzchok (Isaac) and Rivkah (Rebekah) pray to and implore God to enable them to conceive and procreate. Rather than responding to Rivkah's prayers, God responds to Yitzchok's prayers because Yitzchok and his parents are saints. Despite Rivkah's goodly demeanor, God does not answer her prayers because members of her immediate family are evil.

## An Anatomically Correct Translation of Genesis

<i>me</i> with physical pain and emotional distress, I do not know if I can withstand giving birth to ten more children.” Rather than imploring Avraham (f/k/a Avram) to explain her predicament, Rivkah decides to discuss the matter with Sheim, son of Noach (Noah),	אֲנֹכִי
<i>and goes</i> off to speak with the prophet and headmaster of a Torah house of study. Rivkah hopes Sheim will be able	וַתֵּלֶךְ
<i>to</i> call upon God to <i>interpret</i> the meaning as to why her twins struggle so fiercely within her womb. Sheim is amenable toward communing	לְדַרְשׁ
<i>with</i>	אֶת
<i>AdoShem</i> and after receiving prophetic insight, is eager to explain why she is experiencing difficulty during her pregnancy.	יְהוָה

### Genesis 25:23

At Rivkah’s (Rebekah) behest, Noach’s (Noah) son Sheim (Shem) prays to and implores God (a/k/a AdoShem) (Ruler of the Universe) to explain why she is being subjected to the duress caused by the confrontational twins situated inside her womb. After communicating with Sheim, God incentivizes him to impart His answer to Rivkah. Sheim says to Rivkah, “God answered my prayers <i>and said</i>	וַיֹּאמֶר
<i>AdoShem</i> to say	יְהוָה
<i>to her</i> (Rivkah), ‘The	לָהּ
<i>two</i> children inside your womb will establish and become leaders of	שְׁנֵי
<i>nations</i> . Eisov (Esau), the evil child, and Yaakov (Jacob) a/k/a Yisrael (Israel)), the good child, struggling with one another is the source of the pain	גוֹיִם
<i>in your womb</i> . The twins struggling with one another will not end in the womb,	בְּבֶטֶןךָ
<i>and</i> when these <i>two</i> children emerge from your womb, they will continue to be at odds with one another. They will become rulers of their own respective	וּשְׁנֵי
<i>tribes</i> and continue at odds with one another. The twins’ in-utero struggle with one another will continue well after they exit	לְאֻמִּים
<i>from your womb</i> . One physical attribute of note that will distinguish one twin from the other is that Eisov will be born uncircumcised and Yaakov will be born circumcised. There will come a time when	מִמֵּעֶיךָ
<i>they</i> (your twin sons) <i>separate</i> from one another and establish respective tribes of their own,	יִפְרְדּוּ
<i>and</i> in time, it will become evident that the unholy manner in which the <i>people</i> comprising Eisov’s tribe comport themselves will distinguish them	וְלֹאֵם
<i>from</i> the holy manner in which the <i>people</i> comprising Yaakov’s tribe comport themselves. Eisov	מֵלֹאֵם
<i>will be</i> the <i>stronger</i> of the twin brothers,	יִצְחָק
<i>and</i> in time, Yaakov will become stronger than Eisov. Eisov, the <i>older</i> of the twins,	וְרֵב
<i>will</i> sell his birthright to his younger twin brother and <i>become subservient to</i> Yaakov. The older of the twins is destined to serve the	יַעֲבֹד
<i>younger”</i> .	צָעִיר

### Genesis 25:24

Rivkah (Rebekah) is poised to give birth to twin sons. It takes seven, rather than nine gestational months for her twin sons to come to term. Seven months after conception, <i>and it is</i> time for <i>the fulfillment</i> of God’s promise to enable her to give birth to twin sons. Having fully matured inside Rivkah’s womb after seven months gestation, the twin boys are ready to enter the world.	וַיִּמְלֹאוּ
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## An Anatomically Correct Translation of Genesis

<i>Her days</i> of in-vitro nourishment end and it is time for Rivkah	לְמִיָּהּ
<i>to give birth</i> to twin sons. Rivkah goes into labor,	לֵלֶדֶת
<i>and</i> it is just a matter of time before she <i>beholds</i> the emergence of	וַהֲגִיחָהּ
<i>twin boys</i> gestating	תּוֹמִם
<i>in her womb</i> for seven months and eager to enter the world of the living.	בְּבֶטְנָהּ

### Genesis 25:25

Prenatal awareness of the importance of being the first to emerge from their mother's womb incentivizes Yaakov (Jacob) a/k/a Yisrael (Israel)) and Eisov (Esau) to strive toward being the first to emerge from their mother's womb. An in-utero struggle ensues, <i>and</i> Eisov <i>comes out</i> of Rivkah's (Rebekah) womb moments before Yaakov. In 1653 b.c.e. (2108 years after creation), Eisov is	וַיֵּצֵא
<i>the first</i> of Rivkah's twin children to emerge from her womb. Eisov has a	הָרִאשׁוֹן
<i>reddish</i> complexion and	אֲדָמוֹנִי
<i>his whole</i> body covered with reddish hair. Eisov is so unusually hirsute that it appears	כְּלוֹ
<i>as</i> if he is wearing a <i>garment</i> of	כְּאֵדָרֶת
<i>hair</i> . Upon seeing Eisov's hirsuteness, Yitzchok (Isaac) factors it into the formation of his name	שָׁעַר
<i>and calls</i> him 'Eisov'. Yitzchok and Rivkah draw upon their powers of observation to come up with a name defining Eisov's unusual physical appearance and decide that	וַיִּקְרָא
<i>his name</i> should be	שְׁמוֹ
'Eisov'. Eisov's hirsuteness notwithstanding, another unprecedented postpartum event is about to occur,	עָשׂוֹ

### Genesis 25:26

<i>and</i> it occurs right <i>after</i> Eisov (Esau) emerges from Rivkah's (Rebekah) womb. Yitzchok (Isaac) is astonished	וַאֲחֵרִי
<i>that</i> the other twin	כֵּן
<i>comes out</i> holding onto his brother's heel. Yitzchok expects	יָצָא
<i>his</i> (Eisov's fraternal twin) <i>brother</i> emerging from Rivkah's womb to emerge in uneventful fashion,	אָחִיו
<i>and</i> upon seeing <i>his</i> (Eisov's twin brother's) <i>hand</i>	וַיֵּדוּ
<i>holding</i>	אֶחָזֶת
<i>onto</i> the <i>heel</i> of	בְּעֶקֶב
<i>Eisov</i> , thinks of the Hebrew root word for 'grabbing', incorporates it into the given name of the younger of his twin sons,	עָשׂוֹ
<i>and calls</i> him 'Yaakov' (heel-grabber). 'Yaakov' (Jacob) a/k/a Yisrael (Israel)) becomes	וַיִּקְרָא
<i>his</i> given <i>name</i> . God orchestrated Yaakov's unusual birth to influence Yitzchok to name him	שְׁמוֹ
'Yaakov'. It took Yitzchok ten years to father a child with Rivkah,	יַעֲקֹב
<i>and Yitzchok</i> , the	וַיִּצְחָק
<i>son</i> of Avraham, a father at the age of	כֵּן
<i>sixty</i>	שִׁשִּׁים
<i>years</i> , expresses gratitude to God for ending the suffering Rivkah experienced	שָׁנָה
<i>in</i> carrying and <i>giving birth</i> to	בְּלֵדֶת

## An Anatomically Correct Translation of Genesis

<i>them</i> (fraternal twin boys). <sup>242</sup>	אֶתֵם
<b>Genesis 25:27</b>	
During their formative years, the twin brothers (Yaakov (Jacob) a/k/a Yisrael (Israel)) and Eisov (Esau)), personality wise, are indistinguishable from one another. Years pass, <i>and</i> when <i>they grow up</i> , no longer constrained by parental guidance,	וַיִּגְדְּלוּ
<i>the lads</i> exercise their free will to pursue their true inclinations,	הַנְּעָרִים
<i>and</i> Eisov, age 13, <i>becomes</i> inclined toward discontinuing his Torah studies and comporting himself in a manner antithetical to Torah tenets.	וַיִּהְיֶה
<i>Eisov</i> , upon becoming a	עֶשָׂו
<i>man</i> , discontinues his Torah studies to pursue trapping game with bow and arrow to satisfy his hunger and trapping people with words to satisfy his hunger for all things immoral.	אִישׁ
<i>Skilled</i> in	יָדָע
<i>trapping</i> (both game, by way of the bow and arrow, and people, by way of words), Eisov garners a reputation as a	צֹדֵד
<i>man</i> who spends an inordinate amount of time hunting in the	אִישׁ
<i>field</i> . Personality wise, Yaakov is Eisov's opposite,	שֶׁדָּה
<i>and Yaakov</i> , rather than emulating his twin brother's proclivity toward hunting, continues studying Torah. Rather than allowing the ever-present evil inclination to dominant him, Yaakov comports himself in pious fashion. Yaakov becomes known as the	וַיִּצְקֶב
<i>man</i> who comports himself in	אִישׁ
<i>pious</i> fashion. The 13-year-old Eisov pursues and experiences all manner of pleasure, while his twin brother Yaakov pursues and benefits from all manner of Torah knowledge. Eisov spends most of his time in the field while Yaakov spends most of his time	תָּם
<i>dwelling</i> in the	יָשָׁב
<i>tents</i> of study in pursuit of learning Torah from Noach's (Noah) son Sheim (Shem) and Sheim's great-grandson Eiver (Eber).	אֹהֲלִים

<sup>242</sup> Eisov (Esau) and Yaakov (Jacob) a/k/a Yisrael (Israel)) are fraternal twins originating from two separate eggs fertilized by Yitzchok's (Isaac) sperm. Fraternal twins usually gestate in their own separate amniotic sacs. During their gestation, Yaakov and Eisov occupy the same amniotic sac. This explains how they are able to wrestle with one another while inside their mother's womb and how Yaakov is able to grasp Eisov's heel as Eisov emerges from his mother's womb. Although Yaakov is the second twin child to emerge from Rivkah's (Rebekah) womb, he is first to have been conceived. The following experiment explains how Yaakov began life before Eisov: If you take two stones and drop them in a tube, the second stone emerges first. The first conceived embryo occupies a position furthest from the opening of a woman's birth canal. The second conceived embryo occupies a position closest to the opening of a woman's birth canal. God let everyone know that Yaakov is destined for greatness by enabling him to be born circumcised. Eisov was not born circumcised. When Eisov is eight days old, Yitzchok, his father, believing his reddish complexion is a sign of poor health, refrains from circumcising him. Eisov never undergoes circumcision.

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### Genesis 25:28

Rather than walking in the ways of God, Yitzchok's (Isaac) son Eisov (Esau) prefers to comport himself in evil fashion. Eisov feigns piety in Yitzchok's presence, <i>and</i> deceived by his false piety, Yitzchok <i>loves</i> Eisov more than Yaakov (Jacob) a/k/a Yisrael (Israel)).	וַיֵּאָהֱב
<i>Yitzchok</i> favors Eisov over Yaakov because Eisov, in addition to feigning piety in his father's presence, plies Yitzchok	לְעֵשָׂו
<i>with</i> delicious food procured by way of his skill as a huntsman.	אֶת
<i>Eisov</i> is able to curry favor from Yitzchok	עֲשֹׂו
<i>because</i> of the manner in which he hunts and prepares	כִּי
<i>venison</i> (deer) for him to eat. In his father's presence, Eisov feigns piety. The deceptive words uttered from	צִיד
<i>his</i> (Eisov's) <i>mouth</i> enable him to curry favor with his father (Yitzchok). Impervious to Eisov's deception, his mother aligns herself with Yaakov,	בְּפִיו
<i>and Rivkah</i> (Rebekah), knowing Yaakov, not Eisov, is the truly pious one,	וְרִבְקָה
<i>loves</i> Yaakov more than Eisov. Rivkah forms an alliance	אֶהְבֶּת
<i>with</i>	אֶת
<i>Yaakov</i> that in time will facilitate his acquisition of Eisov's birthright. <sup>243</sup>	לְעֵשָׂו

### Genesis 25:29

In the year 1638 b.c.e. (2123 years after creation), Avraham (f/k/a Avram), age 175, dies and his body is situated next to Sarah (f/k/a Sarai), inside the Machpeilah Cave by his sons Yitzchok (Isaac) and Yishmael (Ishmael). Avraham's 15-year-old grandson Yaakov (Jacob) a/k/a Yisrael (Israel) attends his funeral. Yaakov's twin brother Eisov (Esau), in lieu of attending Avraham's funeral is raping, murdering, denying of the essence of God, rejecting belief in the immortality of the soul, and rejecting his birthright. <sup>244</sup> Upon the conclusion of Avraham's funeral, Yaakov returns home <i>and cooks</i> a meal of consolation for his grieving father.	וַיֵּזֶד
<i>Yaakov</i> prepares and cooks a lentil	לְעֵשָׂו
<i>stew</i> for Yitzchok to consume. Famished from the energy expended to commit all manner of egregious acts, Eisov returns home,	גִּזִּיד
<i>and comes</i> to find Yaakov cooking.	וַיָּבֵא
<i>Eisov</i> , having just returned	עֲשֹׂו
<i>from</i>	מִן
<i>the field</i> in a state of near starvation, is desperate to acquire and ingest sustenance,	הַשָּׂדֶה
<i>and</i>	וְהוּא
<i>exhausted</i> from expending nearly all his energy to commit all manner of egregious acts, seeks to consume the meal Yaakov is preparing for their father.	עָנִי

<sup>243</sup> Aware of Eisov's (Esau) feigned piety, Yitzchok (Isaac) holds out hope that Eisov will forego comporting himself in an untoward manner and embrace a life of piety.

<sup>244</sup> God ends Avraham's (f/k/a Avram) life to spare him from finding about Eisov's (Esau) egregious transgressions.

## An Anatomically Correct Translation of Genesis

### Genesis 25:30

Unaware that Avraham's (f/k/a Avram) passing, Eisov (Esau) happens upon Yaakov (Jacob) a/k/a Yisrael (Israel)) cooking lentils. After informing Eisov that their grandfather is dead, Yaakov explains that the meal he is preparing is for Yitzchok (Isaac) to consume. Eisov's penchant for instant gratification outweighs his desire to mourn for Avraham, <i>and</i> prompts him to <i>say</i> , "What good comes to a man who walks in God's ways when God allows Avraham, who led a pious life, to predecease his evil ancestors?"	וַיֹּאמֶר
<i>Eisov's</i> hunger dictates the subject matter of the remainder of his conversation, and says	עָשׂוּ
<i>to</i>	אֵל
<i>Yaakov</i> , "I am famished and implore you to	יַעֲקֹב
<i>let me devour</i> the meal meant for Yitzchok!	הִלְעִיטָנִי
<i>Please</i> allow me, rather than our father, to eat	נָא
<i>from</i> the pot containing	מִן
<i>the red</i> stuff (lentil stew). Have pity on your brother, too exhausted to feed himself, and spoon feed	הָאָדָם
<i>the red</i> stew into my mouth. I do not care if	הָאָדָם
<i>the</i> stew ( <i>this</i> red stew) is for our grieving father to consume.	הַזֶּה
<i>Because</i> I am so	כִּי
<i>faint</i> from hunger,	עָיִף
<i>I</i> fear I will die if I do not eat something right away!" Eisov will inspire people to nickname him 'Edom'	אֲנָכִי
<i>because</i> of the egregious acts he committed on the day Avraham died. It was on	עַל
<i>this</i> day of Avraham's passing that everyone began	כֵּן
<i>calling</i> him (Eisov) 'Edom'. Although	קָרָא
<i>his</i> given <i>name</i> is 'Eisov', people are inclined to call him	שְׁמוֹ
'Edom' ('red' as the color of his hair; 'red' as the color of the lentil stew he exchanged for his birthright; and 'red' as the color of the blood oozing from his many victims). <sup>245</sup>	אֲדָוִם

### Genesis 25:31

Upon seeing how desperate Eisov (Esau) is to consume the food he is preparing for their grieving father, Yaakov (Jacob) a/k/a Yisrael (Israel)), realizes the opportunity it presents toward obtaining Eisov's birthright in exchange for feeding him the red lentil stew meant for Yitzchok (Isaac). Yaakov knows that upon Avraham's (f/k/a Avram) passing, Yitzchok will become God's High Priest (Kohein Gadol) and that upon his passing Eisov will become God's High Priest. Yaakov remembers the time when Noach's (Noah) son Sheim (Shem) blessed Avraham prior to blessing God. God punished Sheim by removing him as His High Priest and replacing him with Avraham. Yaakov knows that the all-knowing God will never allow Eisov to succeed Yitzchok as High Priest. Fearing God will most likely kill him if, after becoming God's High Priest, he continues comporting his life in a sinful manner, Eisov realizes that it his survival might be dependent upon trading his birthright for a good meal and unburden himself from	וַיֹּאמֶר
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<sup>245</sup> Some of Eisov's (Esau) descendants utilize the nickname 'Edom' given to him by his contemporaries, to form a nation by the name of 'Edom'. In recognition of the establishment of the nation of Edom, people call its inhabitants 'Edomites'.



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the responsibilities inherent in serving as God's High Priest. Intent upon convincing Eisov to give up his birthright, Eisov's twin approaches <i>and says</i>	
<i>Yaakov</i> to Eisov, "While I sympathize with your plight, I have more sympathy for our father mourning the loss of his father. He, rather than you, should partake of the lentil stew, bread and wine. Have a little patience. After father has partaken of the bread, lentil stew and wine, I will return with whatever he leaves over and give it to you." Upon perceiving Eisov's desperation to eat and drink all he prepared for their father, Yaakov realizes he could barter Yitzchok's meal in exchange for Eisov's birthright. Yaakov is intent upon asking Eisov to give his birthright to him in exchange for the meal meant for Yitzchok, and says, "In lieu of feeding Yitzchok, I will feed you if you agree to	יַעֲקֹב
<i>sell</i> your birthright to me. Agree to this exchange, and	מְכִרָה
<i>as</i> of <i>today</i> , I will own your birthright. If you are willing to part	כִּיּוֹם
<i>with</i> all the rights and privileges accorded with	אֶת
<i>your firstborn</i> status and give them	בְּכֹרְתָךְ
<i>to me</i> , I will take possession of all rights and privileges accorded to the firstborn and bar you from ever taking them back."	לִי

### Genesis 25:32

Yaakov (Jacob) a/k/a Yisrael (Israel)) and Eisov (Esau) have no idea that God prematurely ended Avraham's (f/k/a Avram) life on the day the fifteen-year-old Eisov committed a number of egregious sins to spare Avraham the heartbreak he would have experienced had he been alive while his grandson committed a variety of egregious sins. While considering Yaakov's offer to trade his lentil stew for his birthright, Eisov knows that when Yitzchok dies, he will have to take his place as God's High Priest (Kohein Gadol). Eisov believes that the ill manner in which he comports himself will incur God's wrath and subject him to a premature demise. Yaakov reminds Eisov that God requires His High Priest to be of impeccable moral character, and that God will strike Eisov dead if, for example, he performs his priestly duties while drunk or with uncovered head. Eisov contemplates the dire consequences his immoral behavior will incur if he becomes God's High Priest, <i>and</i> in response to his twin brother's offer, <i>says</i>	וַיֹּאמֶר
<i>Eisov</i> to Yaakov,	עִשָׂו
" <i>Behold</i> and listen! I know that upon becoming God's High Priest and continue comporting myself in sinful manner,	הִנֵּה
<i>I</i> am surely	אֲנִכִּי
<i>going</i>	הוֹלֵךְ
<i>to die</i> by God's hand. I know the value of my birthright,	לְמוֹת
<i>and</i> question <i>what</i> value is	וְלִמָּה
<i>this</i> birthright	זֶה
<i>to me</i> if it brings about my untimely demise? Given my proclivity toward sinning and knowing God will strike me dead if I sin while comporting myself as His High Priest, perhaps a good meal is a fair exchange for my birthright. If God does not kill me while I am serving as His High Priest, there are many who would want to kill me for the egregious things I have done and most likely will do. As I am not inclined toward foregoing my sinful ways, if I retain my	לִי
<i>birthright</i> and become God's High Priest, God will surely strike me dead." <sup>246</sup>	בְּכֹרְהָ

<sup>246</sup> On the same day he killed his grandfather Avraham's (f/k/a Avram) nemesis (Nimrod), Eisov (Esau) pleads with his 15-year-old twin brother Yaakov (Jacob) a/k/a Yisrael (Israel)) to give him

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### Genesis 25:33

Upon learning of Eisov's (Esau) willingness to concede that being Yitzchok's (Isaac) firstborn is more of a curse than a blessing, Yaakov (Jacob) a/k/a Yisrael (Israel)) realizes the scope of the opportunity he has to acquire Eisov's birthright in exchange for the meal he prepared for their grieving father. Yaakov contemplates <i>and</i> realizes the potential benefit he could derive from entering into a food-for-birthright pact with Eisov. Prior to speaking to Eisov, Yaakov chooses carefully the words that will become the irrevocable food-for-birthright pact entered into with his twin brother. <i>Says</i>	וַיֹּאמֶר
<i>Yaakov</i> to Eisov, "Prior to ingesting my food, you must	יַעֲקֹב
<i>swear</i>	הַשְׁבָּעָה
<i>to me</i> that as of this moment in time, and	לִי
<i>as</i> this <i>day</i> ends, and when tomorrow comes and goes, and every day thereafter, you will neither renege nor complain about my acquisition of your birthright in exchange for our father's lentil stew." Eisov contemplates the oath Yaakov compels him to utter,	כִּי־וּמָּ
<i>and swears</i>	וַיִּשְׁבַּע
<i>to him</i> that upon relinquishing his birthright to his younger twin brother, he will not attempt to reclaim it. Eisov must acknowledge to all that Yaakov has permanently acquired all the rights and privileges accorded to Yitzchok's firstborn. Only concerned about satisfying his immediate needs, Eisov agrees to relinquish his birthright to Yaakov,	לּוֹ
<i>and sells</i> it to him for a meal.	וַיִּמְכֹּר
<i>With</i> no regard to the value of	אֶת
<i>his birthright</i> , Eisov sells it	בְּכֹרְתּוֹ
<i>to Yaakov</i> in exchange for the lentil stew meant for Yitzchok to consume,	לְיַעֲקֹב

### Genesis 25:34

<i>and Yaakov</i> (Jacob) a/k/a Yisrael (Israel)), upon acquiring all the entitlements accorded to Yitzchok's (Isaac) firstborn, relinquishes to Eisov (Esau) the meal comprised of lentil stew, bread and wine originally intended for their father's consumption. Mindful of providing Eisov with that which he asked for in exchange for his birthright, Yaakov	וַיַּעֲקֹב
<i>gives</i> that which is meant for Yitzchok to consume	נָתַן

the meal prepared for Yitzchok (Isaac), their grieving father. Nimrod's first attempt to kill Avraham took place after he learned of his intentional destruction of all the idols in Terach's shop. Nimrod planned to end Avraham's life by placing him in a large fiery furnace, but God interceded on his behalf and enabled Avraham to survive the manmade inferno. It was during the war with the kings that Nimrod (a/k/a Amraphel) captured Avraham's nephew Lot. Nimrod hoped to use Lot to draw Avraham into a fatal trap. Nimrod's motivation for making a second attempt to kill Avraham came in the form of a dream portending of the day a descendant of Avraham would kill him. Nimrod reasoned that if he killed Avraham prior to Avraham procreating, it would prevent his progeny from killing him. Eisov (Esau) fulfilled the prophecy by killing Nimrod. After killing Nimrod, Eisov steals his clothing formerly owned by Adam (the first man with an eternal, not-of-this-earth soul tethered to his body). Yaakov will come into possession of Adam's clothing and give it to his son Yoseif (Joseph). Envious of Joseph's acquisition of Adam's clothing and put off by their younger sibling's arrogance and self-declared superiority, his brothers tear his clothing, smear the tattered garment with goat's blood and after selling him into slavery, hand the rent and bloodied garments to their father falsely proclaim it as evidence of a wild beast responsible for his demise.

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<i>to Eisov</i> (the	לְעִשָׂו
<i>bread</i> , wine	לֶחֶם
<i>and</i> the <i>stew</i> comprised of	וּנְזִיד
<i>lentils</i> ). Thinking he is receiving more than he is giving up, the ravenously hungry Eisov is poised to consume the meal meant for Yitzchok,	עֲדָשִׁים
<i>and eats</i> Yaakov's lentil stew and bread	וַיֹּאכַל
<i>and drinks</i> Yaakov's wine. Eisov finishes eating and drinking all of Yaakov's food and drink,	וַיִּשְׁתֶּה
<i>and</i> after consuming every morsel, <i>gets up</i> from the table	וַיָּקָם
<i>and leaves</i> . After satisfying his immediate needs, Eisov sees no reason to continue interacting with his brother and leaves. Embracing the life of a hunter	וַיֵּלֶךְ
<i>and despising</i> the prospect of becoming God's High Priest, Eisov believes he got the better of the exchange of his birthright for Yaakov's food. As evidenced by his willingness to trade his birthright for a good meal,	וַיִּבֶז
<i>Eisov</i> places no value on his birthright. The satisfaction of a good meal means more to Eisov than his birthright that, in part, requires him to maintain a covenant-observant relationship with God.	עִשָׂו
<i>With</i> regard to acquiring a good meal in exchange for giving up the privileges accorded to	אֵת
<i>the first birthright</i> , Eisov is relieved, rather than remorseful.	הַבְּכֹרָה