

## An Anatomically Correct Translation of Genesis

### Genesis 27:1

In the year 1590 b.c.e. (2171 years after creation), Yitzchok (Isaac) contemplates what would happen if he expired prior to conferring a father-to-son blessing upon Eisov (Esau), his eldest son, <i>and</i> fearing that he might not live much longer, <i>is</i> intent upon conferring God's blessing upon his eldest son.	וַיְהִי
<i>When</i> Yitzchok was 37 years old, God designated him as a sacrificial offering and called upon Yitzchok's father Avraham (f/k/a Avram) to sacrifice him. Yitzchok is no longer the physically perfect 37-year-old specimen he had been when prior to Avraham's attempt to sacrifice him, God required him to be physically perfect. When	כִּי
<i>he is</i> 123 years <i>old</i> ,	זָקֵן
<i>Yitzchok</i> is no longer physically perfect,	יִצְחָק
<i>and</i> his physical imperfection manifests itself in his inability to, by way of sight, discern any of God's earthly creations. Yitzchok's blindness <i>dimmed</i> that which is bright and discernable in the eyes of the sighted. Yitzchok bemoans	וּמִתְקַיֵּן
<i>his</i> dysfunctional <i>eyes</i> as the obstacle that prevents him	עֵינָיו
<i>from</i> perambulating toward and <i>seeing</i> anyone with whom he desires to converse. Disability relegates Yitzchok to calling out and hoping his voice catches the ear of whomever he desires to engage in conversation. Yitzchok desires to speak to Eisov,	מִרְאֵת
<i>and calls</i> out his name. Desiring to interact	וַיִּקְרָא
<i>with</i>	אֶת
<i>Eisov</i> ,	עִשָׂו
<i>his</i> older <i>son</i> , Yitzchok calls for	בְּנוֹ
<i>the older</i> of his twin sons to appear before him. Sensing someone in his presence incentivizes Yitzchok to inquire as to who it is,	הַגָּדֹל
<i>and says</i>	וַיֹּאמֶר
<i>to him</i> , "Is it Eisov standing before me? Is that you,	אֵלָיו
<i>my son?</i> " Situated in his father's presence, Eisov is mindful of responding to his father's inquiry	בְּנִי
<i>says</i>	וַיֹּאמֶר
<i>to him</i> , "Yes father, it is Eisov.	אֵלָיו
<i>Here</i> am I." <sup>255</sup>	הִנְנִי

### Genesis 27:2

Upon realizing Eisov (Esau) is in his presence, Yitzchok (Isaac) is intent upon speaking to him <i>and says</i> ,	וַיֹּאמֶר
" <i>Behold</i> and listen!	הִנֵּה
<i>Please</i> listen carefully to what I am about to tell you.	נָא
<i>I am</i> 123 years <i>old</i> and know	זָקֵנְתִּי

<sup>255</sup> Theories abound to explain Yitzchok's (Isaac) blindness: (i) Angel tears falling into his eyes while he is bound and situated upon the sacrificial altar; (ii) gazing upon God's Divine Presence while bound and situated upon the sacrificial altar (a transgression usually punishable by death); (iii) exposure to incense burned by Eisov's (Esau) idol-worshiping wives living under his roof; (iv) divine punishment as a means of atonement; (v) gazing upon Eisov's wicked countenance; (vi) succumbing to Eisov's gustatory bribery and false piousness; (vii) wanting Yaakov (Jacob) a/k/a Yisrael (Israel), rather than Eisov to receive a father-to-son blessing; (viii) a consequence of king Avimelech's curse of blindness upon Avraham's (f/k/a Avram) offspring; and (ix) God's merciful intervention to prevent him from seeing Eisov's horrific transgressions.

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<i>not</i> whether I will die at the same age (127) as my mother (Sarah (f/k/a Sarai)), or whether I will die at the same age (175) as my father (Avraham (f/k/a Avram)).	לֹא
<i>I know</i> not the	יָדַעְתִּי
<i>day</i> of	יוֹם
<i>my death</i> . I must set my affairs in order and ask God for permission to confer a blessing upon my eldest son. There comes a time in a man's life when prior to dying, he must ask for, receive and confer God's blessing upon his firstborn,	מוֹתִי

### Genesis 27:3

<i>and</i> that time is <i>now</i> . Prior to my conferring His blessing, you must do something to facilitate my transitioning into a state of mind conducive to receiving and conferring His blessing upon you.	וְעַתָּה
<i>Take</i> hold of your weapons.	קְחָא
<i>Please</i> take hold of	נָא
<i>your weapons</i> ; including your bow and	כְּלִיד
<i>your quiver</i> full of arrows. Sharpen the arrowheads into ritual slaughtering instruments	תְּלִיד
<i>and</i> take <i>your bow</i> and quiver full of arrows	וְקוֹשֶׁתְךָ
<i>and go out</i> to	וְצֵא
<i>the field</i> replete with wild animals,	הַשָּׂדֶה
<i>and hunt</i>	וְצוּדָה
<i>for my</i> consumption, a	לִי
<i>wild animal</i> (a deer) and kill it in a kosher-slaughtering manner.	צִיד

### Genesis 27:4

After killing a deer in a kosher-slaughtering manner, excise, season and cook a portion of its flesh <i>and make</i>	וַעֲשֵׂה
<i>for me</i> a	לִי
<i>delicacy</i>	מִטְעָמִים
<i>just as</i>	כְּאֲשֶׁר
<i>I love</i> to have it prepared,	אֲהַבְתִּי
<i>and bring it</i>	וְהָבִיָּאָה
<i>to me</i>	לִי
<i>and I will eat</i> until I am physically and mentally satisfied. After consuming a satisfying meal, I will become amenable toward receiving and conferring His blessing upon you. I need to be	וְאֵכְלָה
<i>in that</i> blissful state of mind in order that	בְּעִבּוֹר
<i>I may bless you</i> as my father, blessed me before he died. A meal properly prepared will enable	תְּבָרְכֶךָ
<i>my soul</i> to become receptive to and filled with the spirit of God. It is imperative that I receive and confer God's blessing upon you	נַפְשִׁי
<i>before</i>	בְּטָרֵם
<i>I die."</i>	אֲמוֹת

### Genesis 27:5

Yitzchok (Isaac) and Eisov (Esau) are unaware that Rivkah (Rebekah) overheard their conversation. Upon comprehending the gist of their conversation, Yitzchok's wife Rivkah cannot accept that Eisov, rather than Yaakov (Jacob) a/k/a Yisrael (Israel)) is to receive God's blessing, <i>and Rivkah</i> , who had been	וְרִבְקָה
<i>listening</i> to Yitzchok	שֹׁמְעַת

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<i>when he spoke</i> about conferring a blessing upon Eisov, believes she has to intercede on Yaakov's behalf.	קָדַבֵּר
<i>Yitzchok</i> spoke	יִצְחָק
<i>to</i>	אֶל
<i>Eisov</i> and informed	עָשָׂו
<i>his son</i> of his pending role as a recipient of God's blessing. Yitzchok urges his son to hunt and prepare a meal for him,	בְּנוֹ
<i>and</i> to comply with his father's request, Eisov <i>goes</i> about doing that which Yitzchok requires him to do prior to receiving God's blessing. At his father's behest,	וַיֵּלֶךְ
<i>Eisov</i> makes his way toward	עָשָׂו
<i>the field</i>	הַשָּׂדֶה
<i>to hunt</i> wild	לְצוּד
<i>game</i> (deer). Intent upon finding, killing and preparing a meal of the deer for his father's consumption, Eisov realizes that failure to procure the proper meat will necessitate his stealing or substituting meat from another animal (even a non-kosher one). Regardless of the outcome of his hunting expedition, Eisov is determined	צִיד
<i>to bring back</i> to Yitzchok a meal that, if properly prepared, will elevate his father's state of mind to a level conducive to God responding in kind and enabling him to receive and confer God's blessing upon him.	לְהָבִיא

### Genesis 27:6

Yitzchok (Isaac) lacks the prophetic insight Rivkah (Rebekah) has with regard to knowing that Yaakov (Jacob) a/k/a Yisrael (Israel)), rather than Eisov (Esau), is destined to receive the father-to-son blessing from God. Horrified at the prospect of Eisov, rather than Yaakov, receiving God's blessing, Rivkah frantically goes about searching for Yaakov, <i>and</i> when <i>Rivkah</i> finds him,	וְרִבְקָה
<i>she</i> is poised to collect her thoughts as to what she is going to <i>say</i>	אָמְרָה
<i>to</i>	אֶל
<i>Yaakov</i> ,	יַעֲקֹב
<i>her son</i> . Upon encountering Yaakov, Rivkah begins by	בְּנִי
<i>saying</i> ,	לֵאמֹר
" <i>Behold</i> and listen!	הִנֵּה
<i>I overheard</i> Eisov interacting	שָׁמַעְתִּי
<i>with</i>	אֶת
<i>your father</i> and learned that the reason Yitzchok	אָבִיךָ
<i>spoke</i>	מִדְבָּר
<i>to</i>	אֶל
<i>Eisov</i> ,	עָשָׂו
<i>your brother</i> , is to inform him of his pending role as the recipient of the father-to-son blessing. I listened while Yitzchok, unaware of my presence,	אָחִיךָ
<i>said</i> to Eisov,	לֵאמֹר

### Genesis 27:7

'Hunt and ritually slaughter a deer. Prepare a meal from an excised portion of the deer and <i>bring</i> it	הַבִּיאָה
<i>to me</i> . I require a choice portion of ritually slaughtered	לִי
<i>game</i>	צִיד
<i>and</i> for you to <i>make</i> from it a meal	וַעֲשֵׂה

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<i>for me</i> . Bring the	לִי
<i>delicacies</i> to me	מִטְעָמִים
<i>and I will eat</i> until I transition into a joyful state of mind conducive to receiving and conferring God's (a/k/a AdoShem) (Ruler of the Universe) blessing upon you. After consuming your meal, I will begin praying to God,	וְאָכַלָּהּ
<i>and</i> after receiving God's blessing, <i>will bless you</i> . I will humble myself	וְאִבְרַכְכָּהּ
<i>before</i>	לִפְנֵי
<i>AdoShem</i> and implore Him to enable me to receive and confer a father-to-son blessing upon you. May God enable me to,	יְהוָה
<i>prior to</i>	לִפְנֵי
<i>my dying</i> , receive and confer His blessing upon you."	מוֹתִי

### Genesis 27:8

Rivkah (Rebekah) informs Yaakov (Jacob) a/k/a Yisrael (Israel)) that he is at the crossroads of his destiny and poised to lay claim to becoming the leader of God's covenant-observant people. Rivkah approaches Yaakov and says, "Yitzchok (Isaac) is poised to receive from God a father-to-son blessing that he is intent upon conferring upon Eisov (Esau), <i>and now</i> ,	וְעַתָּה
<i>my son</i> , is the time when you must	בְּנִי
<i>listen</i>	שָׁמַע
<i>to my voice</i> , take matters into your own hand and become the recipient of the father-to-son blessing meant for Eisov. Listen carefully	בְּקוֹלִי
<i>to that</i> which	לְאִשָּׁר
<i>I</i> am about to say and do as I	אֲנִי
<i>command</i> of	מִצְוָה
<i>you</i> .	אִתָּךְ

### Genesis 27:9

<i>Go</i> ,	לֵךְ
<i>please</i> go	נָא
<i>to</i>	אֵל
<i>the flock</i> of your father's goats	הַצֹּאֵן
<i>and bring</i>	וְקַח
<i>to me</i>	לִי
<i>from there</i>	מִשָּׁם
<i>two</i> of the choicest	שְׁנֵי
<i>kids</i> (young goats). While selecting two	גְּדֵיִי
<i>goats</i> from your father's flock, make sure they are the	עֲזִים
<i>choicest ones</i>	טֹבִים
<i>and I will make</i> from	וְאֶעֱשֶׂה
<i>them</i> a meal that, when consumed by your father, will deceive him into believing the goat meat is venison (deer meat). Your father will not know that the	אֹתָם
<i>delicacies</i> I am preparing for him are goat, rather than the deer meat he is expecting from Eisov. I will prepare the meal	מִטְעָמִים
<i>for your father</i> and cook the meat	לְאִבִּיךָ
<i>just as</i>	כְּאִשָּׁר

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<i>he loves</i> having it prepared and cooked. If, for any reason, you cannot find, among your father's flock, two young goats of a quality meriting consumption by your father, then procure them from another source,	אָהב
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### Genesis 27:10

<i>and</i> after you bring me the goats, I will slaughter and prepare them in a manner that delights your father's palette. Upon the completion of Yitzchok's meal, I will call upon you, and <i>you will bring</i> the meal I prepared	וְהִבֵּאתָ
<i>to your father,</i>	לְאָבִיךָ
<i>and he will eat</i> and transition into a state of mind conducive to receiving and conferring God's blessing upon you whom he believes is Eisov. I implore you to attempt to deceive your father into believing that you are Eisov	וְאָכַל
<i>so that</i> he may bless you, rather than Eisov. If you are able to deceive Yitzchok into believing you are Eisov,	בְּעֵבֶר
<i>then</i>	אָשֶׁר
<i>he,</i> rather than blessing Eisov, <i>may bless you</i>	יְבָרֶכֶךָ
<i>before</i>	לִפְנֵי
<i>he dies."</i>	מוֹתוֹ

### Genesis 27:11

Yaakov (Jacob) a/k/a Yisrael (Israel)) is taken aback by Rivkah (Rebekah) imploring him to steal his father's blessing meant for Eisov (Esau). Yaakov is intent upon expressing his concerns about the underhanded manner in which he must comport himself, <i>and says</i>	וַיֹּאמֶר
<i>Yaakov</i>	יַעֲקֹב
<i>to</i>	אֶל
<i>Rivkah,</i>	רִבְקָה
<i>his mother,</i> "I do not think it possible to deceive my sightless father into believing I am Eisov. Even though father cannot	אִמּוֹ
<i>behold</i>	הִן
<i>Eisov,</i> upon embracing	עִשָׂו
<i>my brother,</i> he will expect to embrace a	אָחִי
<i>man</i> who is	אִישׁ
<i>hairy,</i>	שָׁעֵר
<i>and I, a</i>	וְאֲנֹכִי
<i>man</i> whose hairless skin is	אִישׁ
<i>smooth</i> to the touch, upon embracing him will reveal myself as a deceiver.	חֲלָק

### Genesis 27:12

<i>What if</i>	אוּלֵי
<i>he</i> (Yitzchok) (Isaac)) <i>touches me?</i> What if, prior to conferring God's blessing,	מַשְׁנִי
<i>my father</i> embraces me, realizes I am Yaakov and recoils in horror from his younger son's attempt to steal God's blessing meant for his older son? If Yitzchok realizes he is conferring God's blessing upon his younger son,	אָבִי
<i>and I appear</i> deceitful	וְהִיִּיתִי
<i>in his eyes,</i> will my heartbroken father, perceiving me	בְּעֵינָיו
<i>as a deceiver,</i> be inclined toward withholding the blessing and conferring a curse? If I go against my good nature, attempt to deceive my father into conferring God's blessing meant for Eisov,	כְּמַתְעֵתֵעַ

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<i>and I</i> am found out, <i>would</i> it <i>bring</i>	וְהִבֵּאתִי
<i>upon me</i> a father's	עָלַי
<i>curse</i>	קִלְלָה
<i>and not a</i>	וְלֹא
<i>blessing?</i> "	בְּרָכָה

### Genesis 27:13

Sensing Yaakov's (Jacob) a/k/a Yisrael (Israel)) resistance to acting in a manner contrary to his good nature, Rivkah (Rebekah) is intent upon assuaging the anxiety engendered by his pending role as the catalyst in her plot to deceive Yitzchok (Isaac) into conferring God's blessing upon him. Knowing the burden she is placing upon her son to act in manner contrary to his good nature, Rivkah must convince him to go along with the deception, <i>and</i> toward achieving this objective, crafts that which she intends to <i>say</i>	וַתֹּאמֶר
<i>to him</i> . Yaakov witnesses	לּוֹ
<i>his</i> (Yaakov's) <i>mother</i> saying, "I know, from prophetic insight, that you shall be held harmless for deceiving your father into conferring a blessing upon you meant for Eisov (Esau). I assure you that if your father discovers your deception, rather than cursing you, he will curse me, the mother who cajoled her younger son into deceiving him. I assure you that if Yitzchok realizes you are deceiving him, and in the heat of the moment utters a curse, his curse will fall	אִמּוֹ
<i>on me</i> .	עָלַי
<i>Your curse</i> ,	קִלְלָתְךָ
<i>my son</i> , will become your burden if you do nothing to stop Eisov (Esau) from receiving God's blessing from Yitzchok.	בְּנִי
<i>Just</i>	אֵךְ
<i>listen</i>	שְׁמַע
<i>to my voice</i> and do that which will assure you, rather than Eisov, receive a father-to-son blessing. It is God's will that you, rather than Eisov, receive God's blessing from Yitzchok. Leave now	בְּקוֹלִי
<i>and go</i> forth to	וְלֵךְ
<i>procure</i>	קַח
<i>for me</i> the goats that I will prepare in a manner convincing your father he is eating venison prepared by Eisov. I will be nearby while you are interacting with Yitzchok. If Yitzchok realizes he is being deceived, I will intercede on your behalf, assuage his anger and bear the brunt of his wrath." <sup>256</sup>	לִי

### Genesis 27:14

Yaakov (Jacob) a/k/a Yisrael (Israel)) agrees to co-conspire with his mother Rivkah (Rebekah) into deceiving Yitzchok (Isaac) into conferring a father-to-son blessing upon him, rather than Eisov (Esau). Rivkah assumes the role as the architect of this act of deceit, <i>and</i> at her behest, Yaakov <i>goes</i> into the midst of Yitzchok's herd	וַיֵּלֶךְ
<i>and takes</i> two of his father's choicest goats. Yaakov acquired	וַיִּקַּח
<i>and brought</i> the goats	וַיָּבֵא
<i>to his mother</i> ,	לְאִמּוֹ
<i>and she</i> (Rivkah) <i>prepared</i> them in a manner to Yitzchok's liking.	וַתַּעַשׂ

<sup>256</sup> Rivkah's (Rebekah) words of encouragement do not assuage Yaakov's (Jacob) a/k/a Yisrael (Israel)) uneasiness about deceiving his father into conferring a blessing upon him.

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<i>His</i> (Yaakov's) <i>mother</i> slaughtered, skinned and excised portions from the goat carcasses and applied her culinary skills to transform them into the	אָמוֹ
<i>delicacies</i> Yitzchok delighted in eating. As a means of deceiving Yitzchok into believing the deliverer of the meal is Eisov, Rivkah prepares the meal in a manner calculated to incentivize Yitzchok into receiving and conferring God's blessing upon Yaakov. Rivkah prepared the meal	מִטְעָמִים
<i>just as</i> Yitzchok expected. Knowing Yitzchok's penchant for deriving pleasure from food compensates him for the pleasure denied him by virtue of his blindness, Rivkah prepares a meal in the manner	כְּאִשֶּׁר
<i>he loves</i> to consume. Rivkah implores Yaakov to pretend he is Eisov, bring the meal to	אָהֵב
<i>his father</i> , and wait for Yitzchok, after consuming the meal, to transition into a state of mind conducive to communing with, asking for, receiving and conferring God's blessing upon him, rather than Eisov.	אָבִיו

### Genesis 27:15

After preparing Yitzchok's (Isaac) meal, Rivkah (Rebekah) tasks herself with clothing Yaakov (Jacob) a/k/a Yisrael (Israel) in the clothing Eisov (Esau) wears in the presence of his father, <i>and</i> after <i>taking</i> hold of Eisov's finest garment, gives them to Yaakov.	וַתִּקַּח
<i>Rivkah</i> knows that whenever Eisov performs a service for Yitzchok, he clothes himself in Adam, the first man's garment appropriated from Nimrod whom he, at age 15, killed. <sup>257</sup> Rivkah has access to Eisov's clothes and is intent upon accoutering Yaakov	רִבְקָה
<i>with</i> the most precious	אֵת
<i>clothes</i> owned by	בְּגָדֵי
<i>Eisov</i> ,	עֵשָׂו
<i>her son</i> . People perceive Eisov as	בְּנֵה
<i>the greater</i> of her twin sons because he was the first to issue forth from her womb. Eisov is also 'greater' in physical stature than Yaakov. Rivkah knows that the success of her plan to deceive Yitzchok into believing he is blessing Eisov is dependent upon Yaakov wearing	הַגָּדֹל
<i>the choicest ones</i> (Eisov's finest garment worn by Adam, the first man with an eternal, not-of-this-earth soul tethered to his body, and subsequently acquired by Nimrod) while situated in Yitzchok's presence. Rivkah is convinced	הַחֲמֻדֹת
<i>that</i> Yaakov wearing Eisov's prized garment while tending to his father's needs, will enable him to deceive Yitzchok into believing he is in the presence of Eisov. Rivkah,	אִשֶּׁר
<i>with</i> Eisov's prized garment in <i>her</i> hand, tells Yaakov that wearing them will be the means by which to deceive his father into conferring a blessing upon him. Prior to situating himself	אִתָּהּ
<i>into the house</i> where Yitzchok resides, Yaakov agrees to don Eisov's prized garment,	בְּבֵית
<i>and</i> after <i>dressing</i> Yaakov	וַתַּלְבֵּשׁ
<i>with</i> Eisov's prized garment, Rivkah hopes that Yitzchok is deceived into believing he is in the presence of Eisov, 'the greater' of his twin sons, rather than	אֵת
<i>Yaakov</i> ,	יַעֲקֹב
<i>her son</i> , known as	בְּנֵה
<i>'the lesser'</i> of his twin sons. <sup>258</sup>	הַקָּטָן

<sup>257</sup> Nimrod, son of Cush, acquired Adam, the first man's garment from his father.



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### Genesis 27:16

Knowing Yitzchok (Isaac) will physically embrace Eisov (Esau) prior to conferring a blessing upon him, Rivkah (Rebekah) has to deceive him into believing he is conferring a blessing upon the hairless Yaakov (Jacob) a/k/a Yisrael (Israel)) rather than the hirsute Eisov. Rivkah has to simulate Eisov's hirsuteness., <i>and</i> challenged <i>with</i> simulating hirsuteness of	וְאֵת
<i>his</i> (Yaakov's) hairless <i>hands</i> to match Eisov's hirsute hands, covers them with the skins from the	עֲרֹת
<i>kids</i> (young goats) slaughtered and prepared for Yitzchok's meal. Rivkah takes the skins of	גְּדִיִּים
<i>the</i> young <i>goats</i>	הָעִזִּים
<i>and covers</i> Yaakov's hands with them. Surmising the parts of Yaakov's body most likely to be embraced by Yitzchok, Rivkah places pieces of goatskin	הַלְבִּישָׁהּ
<i>over</i>	עַל
<i>his</i> (Yaakov's) <i>hands</i> ,	יָדָיו
<i>and over</i> the	וְעַל
<i>smooth part</i> of the back of	חֲלָקֶת
<i>his</i> (Yaakov's) <i>neck</i> .	צְוֹאנָיו

### Genesis 27:17

After doing all she could to help Yaakov (Jacob) a/k/a Yisrael (Israel)) obtain the father-to-son blessing Yitzchok (Isaac) meant to confer upon Eisov (Esau), Rivkah (Rebekah) accompanies Yaakov (Jacob) a/k/a Yisrael (Israel)) as far as Yitzchok's doorstep, <i>and</i> <i>hands</i> Yaakov the food she prepared for Yitzchok to consume. Prior to Yitzchok eating the meal, Rivkah asks God to enable Yaakov to deceive Yitzchok into conferring His blessing upon Yaakov. Rivkah entrusts Yaakov	וַתִּתֵּן
<i>with</i>	אֶת
<i>the delicacies</i>	הַמִּטְעָמִים
<i>and with</i>	וְאֵת
<i>the bread</i>	הַלֶּחֶם
<i>that</i>	אֲשֶׁר
<i>she made</i> for Yitzchok's consumption. Rivkah places the food	עָשָׂתָהּ
<i>in</i> the <i>hand</i> of	בְּיָד
<i>Yaakov</i> ,	יַעֲקֹב
<i>her son</i> , and hopes he is able to deceive Yitzchok into conferring a blessing upon him.	בְּנָהּ

### Genesis 27:18

With food in hand, Yaakov (Jacob) a/k/a Yisrael (Israel)) is poised to deceive his father Yitzchok (Isaac) into conferring upon him a blessing meant for Eisov (Esau), <i>and</i>	וַיִּבֹּא
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<sup>258</sup> Rivkah (Rebekah) realizes that Eisov's (Esau) garments are too large for Yaakov (Jacob) a/k/a Yisrael (Israel)) to wear. After Yaakov dons Eisov's finest garments (heretofore belonging to Adam, the first man with an eternal, not-of-this-earth soul tethered to his body), she witnesses his garment miraculously transitioning in size to accommodate Yaakov's body. Rivkah interprets the miraculous change in clothing size as God sanctioning an act that, on its face, seems underhanded. The miraculous occurrence in the changing of the size of the garment to accommodate Yaakov's body convinces Rivkah that God approves her interceding on Yaakov's behalf.



## An Anatomically Correct Translation of Genesis

disguised as Eisov, <i>comes</i>	
<i>into</i> the presence of	אֵל
<i>his father</i>	אָביו
<i>and says,</i>	וַיֹּאמֶר
" <i>My father</i> , it is I." Yitzchok is intent upon responding,	אָבִי
<i>and answers,</i>	וַיֹּאמֶר
" <i>Here</i> am I". Curious as to which of his two sons is standing in his presence, Yitzchok says to his visitor,	הֲגִנִי
" <i>Who</i> are	מִי
<i>you</i> ? Tell this blind man the name your father had given you. Say your name,	אָתָּה
<i>my son.</i> "	בְּנִי

### Genesis 27:19

For the first time in his life, Yaakov (Jacob) a/k/a Yisrael (Israel)), practices the art of deception by pretending to be Eisov (Esau), <i>and</i> while situated in Yitzchok's (Isaac) presence, <i>says</i>	וַיֹּאמֶר
<i>Yaakov</i>	יַעֲקֹב
<i>to</i> Yitzchok,	אֵל
<i>his father</i> , "It is	אָבִיו
<i>I</i> ,	אֲנִכִּי
<i>Eisov</i> ,	עֵשָׂו
<i>your firstborn</i> . <sup>259</sup> With regard to your request that I prepare a meal for you,	בְּכֹרְךָ
<i>I did</i>	עָשִׂיתִי
<i>just as</i> you specified. After	כְּאֲשֶׁר
<i>you spoke</i> and explained	דִּבַּרְתָּ
<i>to me</i> how you wanted me to acquire, slaughter, prepare and cook the meat, I took your words to heart and did as you asked. Father, please	אֵלִי
<i>arise</i> and partake of this fine meal.	קוּם
<i>Please</i>	נָא
<i>sit up</i>	שִׁבָּה
<i>and eat</i> this fine meal made	וְאָכְלָה
<i>from</i> the spoils of <i>my hunt</i> . Please eat to the point of physical satisfaction,	מִצִּידִי
<i>in order that</i> you may transition into a state of mind conducive to receiving and conferring a blessing upon me. My hope is that	בְּעֵבוּר
<i>you may bless me</i> before you die. I pray that God enables you to confer a blessing upon me before	תְּבָרַכְנִי
<i>your soul</i> departs from your body."	נַפְשְׁךָ

### Genesis 27:20

Yitzchok (Isaac) is astonished by how quickly Eisov (Esau) captured, slaughtered and prepared the wild deer used as the main ingredient in the meal he requested him to prepare as prelude to receiving a blessing from God (a/k/a AdoShem) (Ruler of the Universe). Yitzchok is intent upon asking his son to explain how he was able to prepare	וַיֹּאמֶר
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<sup>259</sup>When Yaakov (Jacob) a/k/a Yisrael (Israel)) responded to his father's request for identification, he, not comfortable about lying to Yitzchok (Isaac), crafted his words in a manner calculated to include a modicum of truth, and responded by saying 'It is I (Yaakov, who prepared and brought the meal you asked Eisov to prepare)'.

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the meal so quickly. Yitzchok motions for his son to stand in readiness for a question, <i>and says</i>	
<i>Yitzchok</i>	יִצְחָק
<i>to</i>	אֵל
<i>his son</i> Yaakov (Jacob) a/k/a Yisrael (Israel)) whom he believes is Eisov,	בְּנוֹ
" <i>How</i> is	מָה
<i>this</i> possible that	זֶה
<i>you were</i> so quick	מְהֵרָה
<i>to find</i> and slaughter the wild deer,	לְמַצָּא
<i>my son?</i> " In response to his father's inquiry, Yaakov (pretending to be Eisov), is forced to concoct a lie to explain how the meal placed before him had come to be prepared so expeditiously. Yaakov composes words calculated to obfuscate the truth	בְּנִי
<i>and says</i> , "God made the deer readily available	וַיֹּאמֶר
<i>because</i>	כִּי
<i>He</i> did not want to see you suffer with hunger. God <i>brought about</i> the expeditious appearance of the deer that became the main ingredient in the meal placed before you. Remember when you were bound and on the verge of becoming a sacrificial offering, and	הִקְרָה
<i>AdoShem</i> ,	יְהוָה
<i>your God</i> interceded on your behalf and spared your life? Having given Avraham (f/k/a Avram) the impression that He required him to sacrifice you, God tested his faith in Him. After God stopped Avraham from sacrificing you, he asked God what he should sacrifice in lieu of sacrificing you, and in response to Avraham's question, God provided him with a sacrificial ram. Just as you benefited from the miraculous appearance of a sacrificial ram, so too are you benefitting from God enabling a wild deer to appear	אֱלֹהֶיךָ
<i>before me</i> . Wanting you in a frame of mind conducive to asking for, receiving, and conferring God's blessing upon me, He enabled the expeditious appearance of a deer that became the main ingredient in your meal."	לִפְנֵי

### Genesis 27:21

Yitzchok (Isaac) hears his son (Yaakov (Jacob) a/k/a Yisrael (Israel)) pretending to be Eisov (Esau)) speaking in a manner belying his usual speech patterns, is determined to ascertain the identity of the man in his presence, <i>and</i> to achieve his objective, <i>says</i>	וַיֹּאמֶר
<i>Yitzchok</i>	יִצְחָק
<i>to</i>	אֵל
<i>Yaakov</i> ,	יַעֲקֹב
" <i>Come near</i> .	גִּשָּׂה
<i>Please</i> draw close and embrace your father. Draw close	נָא
<i>and I will feel you</i> , flesh of my flesh. Draw close,	וְאֶמְשֹׁךְ
<i>my son</i> , and from our embrace, I will know	בְּנִי
<i>whether you</i> are Eisov or someone else. An embrace is the only way	הַאֲתָה
<i>this</i> blind man can determine the identity of the one standing before him. Prior to conferring a blessing upon my firstborn, I need to know if the man standing before me is	זֶה
<i>my son</i>	בְּנִי
<i>Eisov</i> . You must confess your true identity	עֵשָׂו
<i>if</i> I determine that you are	אִם

## An Anatomically Correct Translation of Genesis

<i>not</i> Eisov."	לֹא
<b>Genesis 27:22</b>	
Fearing Yitzchok (Isaac) might expose him as a liar and thief of a father's blessing, Yaakov (Jacob) a/k/a Yisrael (Israel)) acquiesces to drawing closer to Yitzchok, <i>and</i> as <i>he moves closer</i> ,	וַיִּגַּשׁ
<i>Yaakov</i> contemplates confessing the truth	יַעֲקֹב
<i>to</i>	אֶל
<i>Yitzchok</i> ,	יִצְחָק
<i>his father</i> . Yitzchok embraces Yaakov	אָבִיו
<i>and feels him</i> who was flesh of his flesh,	וַיִּמְשְׁהוּ
<i>and says</i> to Yaakov, "This blind man knows he is in the presence of one of his sons, but	וַיֹּאמֶר
<i>the voice</i> I hear is the	הַקֹּל
<i>voice</i> of	קוֹל
<i>Yaakov</i> ,	יַעֲקֹב
<i>and the hands</i> I am holding are the	וְהַיָּדִים
<i>hands</i> of	יָדַי
<i>Eisov</i> ."	עֵשָׂו
<b>Genesis 27:23</b>	
Yitzchok (Isaac), whose blindness disadvantages him with regard to identifying which of his twin sons is in his presence, embraces the man claiming to be Eisov (Esau), <i>and</i> after embracing him, is <i>not</i> convinced he is in the presence of Eisov.	וְלֹא
<i>He</i> (Yitzchok) does not <i>recognize him</i> (Yaakov claiming to be Eisov). Eisov's hirsuteness and Yaakov's (Jacob) a/k/a Yisrael (Israel)) smooth skin are the only tactile means by which the sightless Yitzchok can differentiate between his sons. Yitzchok thought to identify Eisov by touching his hands	הַכִּירוֹ
<i>because</i> rather than smooth,	כִּי
<i>they are</i> hairy. After palpating	הָיוּ
<i>his</i> (Yaakov's) <i>hands</i> , Yitzchok concludes they are as hairy	יָדָיו
<i>as the hands</i> of	כִּי־יָדַי
<i>Eisov</i> ,	עֵשָׂו
<i>his</i> (Yaakov's) <i>brother</i> . The palpation of his (Yaakov's)	אָחִיו
<i>hairy</i> hands renders Yitzchok more amenable toward believing he is in Eisov's presence,	שְׁעָרָת
<i>and</i> is more at ease with the prospect of <i>blessing him</i> (Yaakov pretending to be Eisov).	וַיִּבְרַכְהוּ
<b>Genesis 27:24</b>	
Yitzchok (Isaac) is convinced that he is in the presence of Eisov (Esau), <i>and says</i> to Yaakov (Jacob) a/k/a Yisrael (Israel)) pretending to be Eisov,	וַיֹּאמֶר
" <i>You</i> really are who you claim to be! I am convinced that	אִתָּה
<i>this</i> man standing before me is	זֶה
<i>my son</i>	בְּנִי
<i>Eisov</i> ." Having deceived his father into believing he is Eisov, emboldens Yaakov to reassure Yitzchok that his assumption is valid,	עֵשָׂו
<i>and says</i> ,	וַיֹּאמֶר
"I am (Yaakov pretending to be Eisov)."	אֲנִי
<b>Genesis 27:25</b>	
Yitzchok (Isaac) laid to rest any doubt he might have had regarding which of his sons is in his presence and is eager to partake of the sumptuous meal prepared for him by his	וַיֹּאמֶר

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son. Yitzchok motions for his son to approach, <i>and says</i> to Yaakov (Jacob) a/k/a Yisrael (Israel)) pretending to be Eisov,	
" <i>Bring</i> the food	הַגִּשָּׁה
<i>to me,</i>	לִי
<i>and may</i> the satisfaction from what <i>I</i> am about to <i>eat</i> transition me into the requisite joyful state of mind God requires of one intent upon receiving and conferring His blessing upon another. Fortunate am I to eat	וְאֵכְלָה
<i>from</i> the choicest portion of the captured <i>game</i>	מִצִּיד
<i>my son</i> slaughtered, prepared and cooked in a manner to my liking. God enabled my son to prepare this sumptuous meal	בְּנִי
<i>so that</i> after eating, I will become both physically and mentally satisfied, and receptive toward receiving and conferring upon you a blessing from God. As I fear dying before conferring a blessing upon my firstborn, I	לְמַעַן
<i>will</i> ask God to confer a blessing that I, in turn, will confer upon you. I hope to <i>bless you</i> before	תְּבָרְכֵךְ
<i>my soul</i> leaves my body. God forbid my soul from leaving my body before I am able to receive and confer His blessing upon my firstborn son." Yaakov is very close to deceiving his father into conferring upon him a blessing from God meant for Eisov,	נַפְשִׁי
<i>and he</i> (Yaakov, pretending to be Eisov), having <i>brought</i> the food	וַיָּגִשׁ
<i>to him</i> (Yitzchok), anxiously waits for his father to begin eating. Yaakov observes Yitzchok eating,	לוֹ
<i>and</i> while <i>he eats</i> the meal Rivkah (Rebekah) prepared in the manner she knew would be to his liking, realizes there is no wine for his father to drink. Yaakov sets out to acquire wine for his father to drink	וַיֹּאכַל
<i>and brings</i> it	וַיָּבֵא
<i>to him.</i> Yaakov hopes the meal and	לוֹ
<i>wine</i> will facilitate Yitzchok's transition into a joyful state of mind conducive to receiving and conferring a blessing upon his son and enjoys watching his father eat	וְיֵין
<i>and drink.</i>	וַיִּשְׁתֵּה

### Genesis 27:26

Yitzchok (Isaac) consumes the meal provided to him by Yaakov (Jacob) a/k/a Yisrael (Israel)) pretending to be Eisov (Esau) and transitions into a state of mind conducive to receiving and conferring God's blessing upon his son. Satiated from ingesting the fine meal, Yitzchok calls out <i>and</i> is intent upon <i>saying</i>	וַיֹּאמֶר
<i>to him</i> (Yaakov pretending to be Eisov) that which he longs to hear. After acknowledging his presence, Yaakov hears the following utterance from	אֵלָיו
<i>Yitzchok,</i>	יִצְחָק
<i>his father</i> say,	אָבִיו
" <i>Come here.</i>	גִּשָּׁה
<i>Please</i> approach	בָּא
<i>and kiss</i>	וּשְׁקָה
<i>me,</i>	לִי
<i>my son.</i> Let our embrace serve as a prelude to my conferring God's blessing upon you, and symbolize the establishment of a father-son pact entitling you to receive His blessing."	בְּנִי

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### Genesis 27:27

Yitzchok (Isaac) implores Yaakov (Jacob) a/k/a Yisrael (Israel)), pretending to be Eisov (Esau) to embrace him. Yaakov cautiously approaches, <i>and</i> when <i>he draws near</i> , Yitzchok embraces	וַיִּגַּשׁ
<i>and kisses</i>	וַיִּשָּׁק
<i>him</i> . Rather than smelling the decaying goatskins Yaakov wore on his arms and on the back of his neck, Yitzchok detects a fragrance of divine origin he had heretofore experienced at age 37 while bound and situated upon a sacrificial altar. Yitzchok embraces Yaakov,	לּוֹ
<i>and smells</i> the fragrance emanating from his clothing. His nostrils inundated	וַיִּרַח
<i>with</i> the	אֶת
<i>smell</i> of the Garden of Eden emanating from	רִיחַ
<i>his</i> (Eisov's) <i>clothes</i> , Yitzchok is convinced that the presence of this fragrance is an olfactory sign of divine approval of his conferring a blessing upon his son. Yitzchok stands before his son	בְּגָדָיו
<i>and blesses him</i> (Yaakov pretending to be Eisov). Yitzchok believes God (a/k/a AdoShem) (Ruler of the Universe) sanctioned the blessing he conferred upon his son. Yitzchok thinks about his interaction with his son,	וַיְבָרְכֵהוּ
<i>and says</i> to himself, "I had trepidation about conferring a blessing upon the man appearing before me, but	וַיֹּאמֶר
<i>I perceived</i> the	רָאִה
<i>smell</i> of the clothing	רִיחַ
<i>my son</i> wore, and from past experience, knew that the fragrance is	בְּנִי
<i>akin to</i> the <i>smell</i> of a	כְּרִיחַ
<i>field</i>	שָׂדֶה
<i>that</i>	אֲשֶׁר
<i>has been blessed</i> by	בְּרָכּוֹ
<i>AdoShem</i> . The fragrance emanating from your clothing convinced me that the man standing in my presence is worthy of receiving God's blessing."	יְהוָה

### Genesis 27:28

Yitzchok (Isaac) is unaware that Yaakov (Jacob) a/k/a Yisrael (Israel)), not Eisov (Esau) stands before him. Yitzchok believes he is in the presence of Eisov, and says to Yaakov whom he believes is Eisov, "May God (a/k/a Elokim) (Judge of the Universe) see fit to initially give you a variegated abundance of tangible things, <i>and may He</i> be ever mindful to continue to <i>give</i>	וַיִּתֵּן
<i>to you</i> that which facilitates existence. May it be the will of	לָךְ
<i>The Elokim</i> to enable crops to spring forth	הָאֱלֹהִים
<i>from</i> the inundation of the <i>dew</i> of	מִטָּל
<i>the heavens</i> .	הַשָּׁמַיִם
<i>And</i> may you always have an abundance of milk and meat derived <i>from</i> the <i>fat</i> of the livestock feeding upon the grass growing on the surface of	וּמִשְׁמֵנֵי
<i>the earth</i> .	הָאֲרֶץ
<i>And</i> may you always have an <i>abundance</i> of	וְרַב
<i>grain</i> . And may you always have an abundance of grapes to make wine,	דֶּגֶן

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<i>and</i> the wisdom to use the <i>new wine</i> during sacred rituals. Do not emulate Noah (Noah) who drank wine in excess and whose drunkenness disadvantaged him at the hands of one of his betraying offspring. God will ensure your progeny's study and dissemination of Torah knowledge is unimpeded by hunger or strife.	וְתִירֵשׁ
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### Genesis 27:29

<i>May they</i> (the seventy nations) become inspired from your spirituality and choose to <i>serve you</i> in a manner that facilitates the perpetuation of your service to God. May the seventy	יַעֲבֹדוּךָ
<i>nations</i> be mindful of serving you,	עַמִּים
<i>and may they</i> demonstrate subservience by <i>bowing down</i>	וַיִּשְׁתַּחֲוּוּ
<i>to you</i> .	לָךְ
<i>Peoples</i> comprising the seventy nations will acknowledge you as their spiritual and moral leader. May your blood relations recognize your authority and	לְאֻמִּים
<i>be</i> subservient as you	הָיָה
<i>lord</i> over them. May you be perceived as superior	גָּבִיר
<i>to your brothers</i> (the sons of Yishmael (Ishmael), and the sons your widowed grandfather Avraham (f/k/a Avram) fathered by way of Yishmael's mother Keturah (f/k/a Hagar)),	לְאֶחָיִךְ
<i>and may they</i> demonstrate subservience by <i>bowing down</i>	וַיִּשְׁתַּחֲוּוּ
<i>to you</i> . May the	לָךְ
<i>sons</i> and grandsons of	בְּנֵי
<i>your mother</i> be inclined toward conferring blessings upon your memory. If some people are mindful toward cursing, rather than blessing, may	אִמְךָ
<i>those who curse you</i> be	אֲרֵרִיךָ
<i>cursed</i> ,	אָרוּר
<i>and those who bless you</i> be	וַיְמַכְּרִיךָ
<i>blessed</i> ."	בְּרוּךְ

### Genesis 27:30

After deceiving his father Yitzchok (Isaac) into conferring God's blessing upon him whom he believes is Eisov (Esau), Yaakov (Jacob) a/k/a Yisrael (Israel)) chooses to remain behind to see the inevitable interaction between Eisov and Yitzchok. Yaakov conceals himself in one of two doorways of his father's room, <i>and it is</i> at the precise time when Yaakov situates himself in the shadows of his father's room that Eisov arrives. Eisov arrives	וַיָּהִי
<i>just as</i>	כַּאֲשֶׁר
<i>he</i> (Yitzchok) <i>finishes</i> conferring his blessing upon Yaakov. Eisov does not know that	כִּלְהָ
<i>Yitzchok</i> managed	יִצְחָק
<i>to bless</i> Yaakov prior to his reappearance with the meal he prepared for his father. Eisov arrives a moment after Yitzchok finishes interacting	לְבָרֶךְ
<i>with</i> and conferring God's blessing upon	אֵת
<i>Yaakov</i> ,	יַעֲקֹב
<i>and it is</i> a moment after Yitzchok confers God's blessing upon Yaakov, when Eisov returns to his father's room. Eisov shows up at his father's doorstep a	וַיָּהִי
<i>scarce</i> moment after Yaakov received God's blessing from his father. Eisov's arrival coincides with Yaakov ending his interaction with Yitzchok. It would have been prudent for Yaakov	אֶף

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<i>to leave</i> his father's room, but rather than	יָצָא
<i>leaving</i> , he chooses to remain hidden to witness Eisov's interaction with Yitzchok.	יָצָא
<i>Yaakov</i> should have departed	יַעֲקֹב
<i>from</i> the	מֵאֵת
<i>presence</i> of	פָּנָי
<i>Yitzchok</i> ,	יִצְחָק
<i>his father</i> , but chooses to remain hidden while Eisov interacts with Yitzchok,	אָבִיו
<i>and</i> when <i>Eisov</i> ,	וְעִשָׂו
<i>his brother</i> ,	אָחִיו
<i>came</i> back	בָּא
<i>from his hunt</i> , he expects his father, after eating the meal he prepared, to confer God's blessing upon him.	מִצִּידוֹ

### Genesis 27:31

Intent upon preventing Eisov (Esau) from arriving at Yitzchok's (Isaac) door prior to Yaakov (Jacob) a/k/a Yisrael (Israel) receiving a blessing from Yitzchok, God delays his arrival by preventing him from successfully hunting, killing and preparing a deer for the meal his father requires before conferring God's blessing upon him. Unable to acquire a deer, Eisov kills one of his hunting dogs <i>and</i> from it <i>makes</i> the requisite meal Yitzchok expects prior to conferring God's blessing upon him.	וַיַּעַשׂ
<i>In addition to</i> preparing the requisite meal his father Yitzchok expects prior to conferring a blessing upon him, Eisov expects his father to confer a blessing upon him after consuming the meal.	גַּם
<i>He</i> (Eisov) prepares	הוּא
<i>delicacies</i>	מִטְעָמִים
<i>and brings</i> them	וַיָּבֵא
<i>to his father</i> . Eisov situates himself in Yitzchok's presence	לְאָבִיו
<i>and says</i>	וַיֹּאמֶר
<i>to his father</i> , "Your firstborn has prepared and returned with the meal you requested to consume prior to conferring a blessing upon him.	לְאָבִיו
<i>Let him sit up</i> and eat! Let	יָקֻם
<i>my father</i> arise from his reclining position,	אָבִי
<i>and let him</i> relish in <i>eating</i>	וַיֹּאכַל
<i>from</i> the <i>game</i> that is the fruit of my hunt. May your consumption of the meal render you amenable toward receiving a blessing from God and conferring it upon	מִצִּיד
<i>his</i> firstborn <i>son</i> . I hope that the Spirit of God overtakes my father,	בְּנוֹ
<i>so that</i>	כְּעֵבֶר
<i>he may</i> have the wherewithal to <i>bless me</i> . Bless me, my father, before	תְּבָרַכְנִי
<i>your soul</i> leaves your body."	נִפְשְׁךָ

### Genesis 27:32

Having already conferred God's blessing upon the son whom he believed to have been Eisov (Esau), Yitzchok (Isaac) is confused as to why, for the second time, someone, claiming to be Eisov, is asking to become the recipient of the father-to-son blessing. Curious to find out the identity of the person situated before him, <i>and</i> after hearing this person <i>saying</i>	וַיֹּאמֶר
<i>to him</i> that he is Eisov,	לוֹ
<i>Yitzchok</i> ,	יִצְחָק



## An Anatomically Correct Translation of Genesis

<i>his</i> (Eisov's) <i>father</i> , says to the person in question,	אָביו
" <i>Who</i> are	מי
<i>you</i> ?" Flabbergasted as to why his father is asking him to verify his identity, Eisov responds	אָתָּה
<i>and says</i> to Yitzchok	וַיֹּאמֶר
"I am	אֲנִי
<i>your son</i> ! I am	בְּנֶךָ
<i>your firstborn</i> ! I am	בְּכֹרְךָ
<i>Eisov</i> !"	עֵשָׂו

### Genesis 27:33

Yitzchok (Isaac) realizes his mistake <i>and trembles</i> .	וַיִּתְחַד
<i>Yitzchok</i>	יִצְחָק
<i>trembles</i> as	תַּרְדֵּה
<i>greatly</i> as he did when his father Avraham (f/k/a Avram), believing God designated him as a sacrificial offering, is poised to slash his jugular.	גְּדֹלָה
<i>To</i> Yitzchok, recent events are	עַד
<i>surpassingly</i> more traumatic than the time he thought God designated him as a sacrificial offering. Yitzchok is intent upon speaking to the person standing before him,	מְאֹד
<i>and says</i> to his second visitor, "If the man with whom I interacted and conferred God's blessing upon is not Eisov, then	וַיֹּאמֶר
<i>who</i> was he? If you are Eisov,	מי
<i>then</i>	אָפֹא
<i>he</i> , representing himself as Eisov, deceived me into conferring His blessing upon him. If you are Eisov, then who is the one claiming	הוּא
<i>he hunted</i>	הִצֵּד
<i>game</i> and prepared it in a manner to my liking? How is it possible that the one with whom I interacted prior to your arrival knew to hunt and prepare a meal? When the man with whom I interacted prior to your arrival walked through my door	צִיד
<i>and brought</i>	וַיָּבֵא
<i>to me</i> the meal I asked him to prepare, I arose from my reclining position	לִי
<i>and ate</i>	וָאָכַל
<i>from all</i> manner of victuals placed before me. The satisfaction I derived from consuming the meal enabled me to receive and confer a blessing upon him.	מִכָּל
<i>Just before</i>	בְּטֶרֶם
<i>you came</i> through my door, I consumed the meal placed before me	תְּבוֹאָה
<i>and blessed him</i> whom I believed to be Eisov. Do you expect that after blessing him, I should	וְאַבְרָכְהוּ
<i>also</i> bless you? I cannot confer upon you a father-to-firstborn blessing after conferring it upon your younger brother. Yaakov (Jacob) a/k/a Yisrael (Israel))	גַּם
<i>received my blessing</i> and it is your misfortune that	כְּרוּד
<i>he</i> , rather than you, <i>shall be</i> acknowledged as the sole recipient of a blessing God allows a father to confer upon his firstborn."	יִהְיֶה

### Genesis 27:34

As much a victim of deception as Yitzchok (Isaac), Eisov (Esau) suspects his younger twin brother Yaakov (Jacob) a/k/a Yisrael (Israel)) is the perpetrator who (i) interacted with Yitzchok prior to his return with the requisite meal; (ii) misrepresented himself as	כְּשִׁמְעַע
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## An Anatomically Correct Translation of Genesis

Eisov to Yitzchok; and (iii) by deception, usurped God's blessing meant for Eisov. <i>When he hears</i> that Yitzchok conferred the father-to-son blessing upon someone other than himself, Eisov is as emotionally devastated as Yitzchok. Upon hearing, in Yitzchok's own words, what occurred between Yitzchok and the one who stole God's blessing,	
<i>Eisov</i> realizes the value of what he had given up 48 years ago when he traded his birthright to Yaakov for a bowl of lentils. Eisov is undone	עֵשָׂו
<i>with</i>	אֵת
<i>words</i> uttered by	דְּבָרֵי
<i>his father</i>	אָבִיו
<i>and cries</i> . Eisov lets out a	וַיִּצְעַק
<i>cry</i> ; a	צַעֲקָה
<i>loud</i>	גְּדֹלָה
<i>and bitter</i> cry that incepted from his bowels	וַיִּמְרָה
<i>to</i> his mouth. After letting out a	עַד
<i>very</i> loud cry, Eisov is desperate	מְאֹד
<i>and says</i>	וַיֹּאמֶר
<i>to his father,</i>	לְאָבִיו
" <i>Bless me</i>	בְּרַכְנִי
<i>too!</i> Please bless	גַּם
<i>me,</i>	אֲנִי
<i>my father,</i> as you have blessed your other son!"	אָבִי

### Genesis 27:35

Yitzchok (Isaac) is intent upon responding to Eisov's (Esau) request for a blessing <i>and says</i> ,	וַיֹּאמֶר
" <i>He</i> (Yaakov (Jacob) a/k/a Yisrael (Israel)) <i>came</i> to deceive me into conferring God's blessing upon him.	כֹּא
<i>Your brother</i> , claiming to be you, came to me and,	אָחִיךָ
<i>in</i> the guise of his older brother, <i>deceived</i> me into believing he was you,	בְּמַרְמָה
<i>and took</i>	וַיִּקַּח
<i>your blessing.</i> "	בְּרַכְמֶךָ

### Genesis 27:36

In response to Yaakov (Jacob) a/k/a Yisrael (Israel)) deceiving Yitzchok (Isaac) into conferring God's blessing upon him, Eisov (Esau) turns to his father <i>and says</i> , "My heel-grabber of a brother stole my birthright and 48 years later, stole God's blessing meant for me! Why am I bereft of God's blessing?"	וַיֹּאמֶר
<i>It is because</i> Yaakov stole my birthright. Yaakov showed his true nature when he grabbed onto my heel while I emerged from my mother's womb. My father, you witnessed his failed attempt to emerge from the womb before me, recognized his inherent opportunistic nature and	הֲכִי
<i>called</i> him 'Yaakov' (heel-grabber). Having twice deceived me, Yaakov is true to	קָרָא
<i>his name</i> 'Yaakov, the heel-grabber'. Forty-eight years ago, when I on the verge of starvation, I implored	שָׁמוּ
<i>Yaakov</i> to feed me. Upon realizing there is an opportunity to steal my birthright, Yaakov forces me to choose between starvation and giving up my birthright,	יַעֲקֹב
<i>and deceives me</i> into relinquishing to him my birthright in exchange for a meal. The enticement of a meal is the means by which Yaakov deceives. In my time, a pot of lentil	וַיַּעֲקֹבֵנִי

## An Anatomically Correct Translation of Genesis

stew was the means by which Yaakov deceived me into giving up my birthright.	
<i>This</i> time, a pot of venison stew was the means by which Yaakov deceived you into conferring upon him a father-to-firstborn blessing meant for me. Yaakov exploited members of our family, not once, but	זֶה
<i>two times</i> . Yaakov,	פַּעַמַּיִם
<i>With</i> no apprehension toward usurping	אֵת
<i>my birthright</i> , Yaakov	בְּכֻרְתִּי
<i>took</i> it from me when I was a starving 15-year-old willing to exchange it for a meal. My blind father, listen	לָקַח
<i>and</i> in your mind's eye, <i>behold</i> what I intend to do. You conferred God's blessing upon someone pretending to be me, and	וְהִנֵּה
<i>now</i> you must correct the error by conferring a blessing upon me. Because	עַתָּה
<i>he</i> (Yaakov) <i>took</i> that which was meant for me, I will exact revenge upon Yaakov for deceiving you into giving him	לָקַח
<i>my blessing!</i> " Desperate for a blessing from his father, Eisov is intent upon asking for a blessing inferior to the blessing his father conferred upon Yaakov,	בְּרַכְתִּי
<i>and says</i> to Yitzchok,	וַיֹּאמֶר
" <i>Is it not</i> possible that	הֲלֹא
<i>you</i> might have <i>reserved</i>	אֶצְלָתָּ
<i>for me</i> , your firstborn a father-to-son convocation of God's	לִי
<i>blessing</i> that you did not pass onto Yaakov?"	בְּרַכָּה

### Genesis 27:37

Yitzchok (Isaac) contemplates a response to Eisov's (Esau) desperate plea for him to confer upon him a blessing inferior to the blessing he conferred upon Yaakov (Jacob) a/k/a Yisrael (Israel)), <i>and</i> after contemplating how he is going to <i>answer</i> Eisov's question, girds himself for his son's adverse reaction to his answer.	וַיַּעַן
<i>Yitzchok</i> indicates to Eisov that he is ready to reply to his request for the conferring of a father-to-son blessing,	יִצְחָק
<i>and</i> in response to whether he had a blessing to confer upon him that he might have withheld from passing onto Yaakov, <i>says</i>	וַיֹּאמֶר
<i>to Eisov</i> ,	לְעֵשָׂו
" <i>Behold</i> and listen! My having conferred God's blessing upon Yaakov entitles him to	הֵן
<i>lord</i> over you. By way of conferring upon him a blessing from God,	גִּבּוֹר
<i>I made him</i> (Yaakov) your superior. As your superior, Yaakov lords	שָׁמְתִיו
<i>over you</i> ,	לְךָ
<i>and</i> is empowered <i>with</i> authority to rule over	וְאֵת
<i>all</i> of	כָּל
<i>his brothers</i> , and by 'brothers', I mean Avraham's (f/k/a Avram) son Yishmael (Ishmael), and the sons whom Avraham fathered by way of Keturah (f/k/a Hagar).	אֶחָיו
<i>I have</i> unwittingly <i>given</i> God's blessing	נָתַתִּי
<i>to him</i> (Yaakov). Yaakov is your lord and master, and you and your 'brothers' are compelled to act	לוֹ
<i>as</i> his <i>servants</i> . Yaakov, your lord and master, is entitled to take possession of all my tangible goods (land	לְעַבְדִּים
<i>and grain</i>	וְדָגָן
<i>and wine</i> ). By way of God's blessing,	וְתִירָשׁ

## An Anatomically Correct Translation of Genesis

<i>I have endowed him</i> (Yaakov) with authority to lord over you,	סִמְכֵתִיו
<i>and</i> it is <i>for you</i> to remain subservient to your brother. If, by way of God's blessing, I endowed you with the power to acquire things,	וְלָכֶּה
<i>then</i> anything you acquire would belong to Yaakov. Given what has transpired,	אָפֹא
<i>what</i> , if anything,	מָה
<i>can I do</i> for you,	אֲעֲשֶׂה
<i>my son?</i> "	בְּנִי

### Genesis 27:38

Eisov (Esau) thinks back to the time he was fifteen years old and committed all manner of egregious acts at the time of Avraham's (f/k/a Avram) passing. He remembers assuaging his ravenous hunger by trading his birthright to Yaakov (Jacob) a/k/a Yisrael (Israel)), his twin brother, for a pot of lentil stew. Forty-eight years later, the sixty-three-year-old Eisov hopes to assuage his spiritual hunger by receiving a father-to-firstborn blessing stolen from him by Yaakov who deceived Yitzchok into conferring it upon him. Eisov is mindful of imploring his father to confer a blessing upon him, <i>and says</i>	וַיֹּאמֶר
<i>Eisov</i>	עֵשָׂו
<i>to</i> Yitzchok,	אֶל
<i>his father</i> , "Yaakov deceived you into conferring upon him a father-to-firstborn blessing. Can you not implore God to confer a lesser blessing upon me? I would be happy being the recipient of	אָבִיו
<i>the blessing</i> , albeit inferior, to that which my brother received from God. Can you not implore God to enable you impart	הַבְּרָכָה
<i>one</i> of His blessings for you to confer upon me?	אַחַת
<i>Is</i> my request	הוּא
<i>to you</i> ,	לָךְ
<i>my father</i> , to ask God to impart a blessing that, in turn, you may confer upon me, an act of futility?	אָבִי
<i>Bless me!</i> Father, bless me	בְּרַכְנִי
<i>too!</i> Bless	גַּם
<i>me</i> ,	אֲנִי
<i>my father!</i> " Eisov realizes no blessing from God will be forthcoming,	אָבִי
<i>and lifts</i> his head and blurts out a primordial cry of despair. Crestfallen,	וַיִּשָּׂא
<i>Eisov</i> raises	עֵשָׂו
<i>his voice</i> within earshot of a father incapable of conferring a blessing upon him	קְלוֹ
<i>and weeps.</i>	וַיִּבְךְּ

### Genesis 27:39

Yitzchok's (Isaac) inability to receive a blessing from God to confer upon Eisov (Esau) incentivizes him to confer God's blessing upon Eisov's progeny, <i>and answers</i> his impassioned plea by agreeing to confer a blessing upon Eisov's progeny.	וַיַּעַן
<i>Yitzchok</i> indicates his readiness to confer a blessing upon Eisov's progeny. Eisov is poised to hear	יִצְחָק
<i>his father</i> confer a blessing upon his progeny	אָבִיו
<i>and</i> remains silent while he <i>says</i>	וַיֹּאמֶר
<i>to him</i> ,	אֵלָיו

## An Anatomically Correct Translation of Genesis

"Behold and listen! God will give all His holy land to Yaakov (Jacob) a/k/a Yisrael (Israel)) and his descendants. God will create a new land mass (the Italian peninsula) for your progeny to possess, have access to and derive sustenance	הִנֵּה
from the fat of	מִשְׁמֶנִּי
the earth. This yet-to-be-created parcel of land	הָאָרֶץ
shall be	יְהִיָּה
your progeny's dwelling place,	מוֹשְׁבָךְ
and the land will benefit from the dew of	וּמִטֵּל
the heavens. Dew	הַשָּׁמַיִם
from above will enable your progeny's land to issue forth an abundance of grass upon which your livestock shall graze, grow fat and provide your progeny with milk and meat. This dew will also enable your progeny's land to yield an abundance of fruit, vegetables and grain,	מֵעַל

### Genesis 27:40

and by	וְעַל
your sword, shall you keep your enemies at bay.	חֶרֶבְךָ
You shall live by and use your sword to conquer your enemies	תַּחְיֶה
and refrain from quarreling with Yaakov (Jacob) a/k/a Yisrael (Israel)),	וְאַתָּה
your brother and refrain from raising your sword against him. Rather than waging war against Yaakov,	אֶחָיְךָ
you will serve him,	תַּעֲבֹד
and it will be that if and	וְהָיָה
when	כִּאֲשֶׁר
you are aggrieved by your brother's descendants succumbing to evil, you may revolt	תִּרְיֹד
and cast off	וּפָרַקְתָּ
his (Yaakov's) yoke	עָלוֹ
from off	מֵעַל
your neck."	צְוֹאֲרֶךְ

### Genesis 27:41

Embittered by Yitzchok's (Isaac) refusal to confer a father-to-son blessing upon him, Eisov (Esau) ceases to honor and respect his father and begrudges Yaakov (Jacob) a/k/a Yisrael (Israel)) for having stolen the blessing meant for him.	וַיִּשְׁטֹם
Eisov is furious	עָשׂוֹ
with	אֶת
Yaakov	יַעֲקֹב
because he received, by deception,	עַל
the blessing meant for him. Eisov begrudged Yaakov, the brother	הַבְּרָכָה
who stole his birthright and the father who unwittingly	אֲשֶׁר
blessed him (Yaakov). Yitzchok's older son turned his thoughts toward	בְּרָכוֹ
his father,	אָבִיו
and said	וַיֹּאמֶר
Eisov, with bitterness	עָשׂוֹ
in his heart from Yaakov cheating him out of his inheritance and God's blessing, "My father is old, and the end of his days	בְּלִבּוֹ
draws near. As there are far less	יִקְרָבוּ
days of life allotted to father than lived, upon his death, I will pretend to be	יָמֵי

## An Anatomically Correct Translation of Genesis

<i>mourning</i>	אָבֶל
<i>my father</i> , but on the day he dies, I will kill my brother Yaakov. I killed Nimrod on the day my grandfather Avraham (f/k/a Avram) died and I will kill Yaakov on the day my father Yitzchok dies. Yaakov will never acquire our father's inheritance. I will not kill Yaakov until my father dies of natural causes. I know that if Yaakov dies before Yitzchok, then my father, as did Adam (the first man with an eternal, not-of-this-earth soul tethered to his body), might be inclined toward fathering another son. I will wait for Yitzchok to die,	אָבִי
<i>and then I will kill</i> Yaakov. I will ensure that my deceased father will not have long to wait for Yaakov to keep him company in the cave where my grandfather Avraham is buried. I will make sure Yitzchok's death coincides	וְאַחֲרָיָהּ
<i>with</i> the death of	אֵת
<i>Yaakov</i> ,	יַעֲקֹב
<i>my brother</i> . <sup>260</sup>	אָחִי
<b>Genesis 27:42</b>	
God intercedes on Yaakov's (Jacob) a/k/a Yisrael (Israel)) behalf by forewarning Rivkah (Rebekah) of Eisov's (Esau) plan to kill Yaakov. God interacts with <i>and</i> imparts prophetic information to Rivkah. When <i>it</i> (Eisov's plot to kill Yaakov) <i>is told</i>	וַיַּגֵּד
<i>to Rivkah</i> , her mind fills	לְרִבְקָהּ
<i>with</i> Eisov's	אֵת
<i>words</i> of intent to murder Yaakov, and she is motivated to spring into action to arrange for Yaakov to seek refuge at her brother Lavan's house. God makes Rivkah privy to the words	דְּבָרָי
<i>Eisov</i> ,	עֵשָׂו
<i>her son</i> harbors in his heart. Upon learning that Eisov,	בְּנֶה
<i>the older</i> of her twin sons will not hesitate to kill Yaakov, Rivkah makes haste to forewarn Yaakov,	הַגָּדֹל
<i>and sends</i> someone to find and bring him to her. Rivkah wrote	וַתְּשַׁלַּח
<i>and called</i> upon someone to give her message	וַתִּקְרָא
<i>to Yaakov</i> ,	לְיַעֲקֹב
<i>her son</i>	בְּנֶה
( <i>the younger</i> of her twin sons). Rivkah instructs the messenger to find and implore Yaakov to accompany him back to the house of his father. Upon Yaakov's return, Rivkah informs her son of Eisov's intent to kill him,	הַקָּטָן
<i>and says</i>	וַתֹּאמֶר
<i>to him</i> ,	אֵלָיו
" <i>Behold</i> and listen!	הִנֵּה
<i>Eisov</i> ,	עֵשָׂו
<i>your brother</i> , as a means of	אָחִיךָ

<sup>260</sup> Having no desire to remain Yaakov's (Jacob) a/k/a Yisrael (Israel)) lifelong servant, Eisov (Esau) contemplates killing Yaakov, but realizes Sheim (Shem) and Eiver (Eber) would avenge his death. Eisov contemplates offering Yitzchok's (Isaac) half-brother Yishmael (Ishmael) half of Yitzchok's wealth in exchange for killing both Yitzchok and Yaakov, but God's love of Yitzchok and His desire to ensure Yaakov fulfill his destiny, will not let this come to pass.

## An Anatomically Correct Translation of Genesis

<i>consoling himself</i> over the tragedy that ensued from your having cheated him out of God's blessing, is intent upon murdering you! It is important	מִתְנַחֵם
<i>for you</i> to distance yourself from Eisov because he intends	לָךְ
<i>to kill you,</i>	לְהַרְגֶךָ

### Genesis 27:43

<i>and now</i>	וְעַתָּה
<i>my son,</i> you must	בְּנִי
<i>listen</i> and act upon that which I am about to tell you. God told me what is in Eisov's (Esau) mind, and implored me to use	שָׁמַעַ
<i>my voice</i> to tell you that he is intent upon murdering you. Tarry here no longer,	בְּקִלִּי
<i>and get up</i> and	וְקוּם
<i>flee</i> from this place! You are too vulnerable to fend	בָּרַח
<i>for yourself</i> while in such close proximity to Eisov. Leave here and make your way	לָךְ
<i>to</i>	אֶל
<i>Lavan,</i>	לָבָן
<i>my brother,</i> who lives in	אָחִי
<i>Charan.</i> Tell my brother that you are his sister's son and in need of his protection from your brother. My brother will welcome you into his household,	חֶרְנָה

### Genesis 27:44

<i>and you stay</i>	וְיִשְׁבֶּתָּ
<i>with him</i> for as many	עִמּוֹ
<i>days</i> as it takes for Eisov's (Esau) rage and murderous intent to subside. May the days you cohabit with Lavan be	יָמִים
<i>few</i> rather than many. <sup>261</sup> Please stay with Lavan	אֶחָדִים
<i>until</i> Eisov calms down and is no longer mindful of killing you. It will be safe for you to come home	עַד
<i>when</i> Eisov calms down and	אֲשֶׁר
<i>it</i> (his desire to murder you) <i>subsides</i> . You must not be around while the	תָּשׁוּב
<i>fury</i> of	חֲמַת
<i>your brother</i> is at its peak. Stay away from Eisov	אָחִיךָ

### Genesis 27:45

<i>until</i>	עַד
<i>it</i> (his anger) <i>subsides</i> . Do not return until the coming about of a diminution of the	שׁוּב
<i>anger</i>	אָף
<i>your brother</i> Eisov (Esau) harbors toward you and he is no longer mindful of extinguishing the spark of life	אָחִיךָ
<i>from you.</i> In time, Eisov will calm down	מִמָּךְ
<i>and forget</i> about what	וְשָׁכַח
<i>you</i> did to him. In time, Eisov will realize that murdering you will fail to undo	אֵת
<i>what</i>	אֲשֶׁר
<i>you did</i>	עָשִׂיתָ
<i>to him.</i> While you are away, I will monitor Eisov's behavior,	לוֹ

<sup>261</sup> Yaakov (Jacob) a/k/a Yisrael (Israel)) will live with and labor on Lavan's behalf for twenty years.



## An Anatomically Correct Translation of Genesis

<i>and will send</i> a messenger to inform you when it is safe for you to return to your father's house. The messenger, upon informing you that it is safe to return home will accompany	וְשִׁלְחֵתִי
<i>and deliver you</i>	וְלִקְחֵתִיךָ
<i>from there</i> (Lavan's house) to the house of your father." God informs Rivkah (Rebekah) that both her sons will die on the same day. Rivkah's newfound prophetic insight motivates her to say the following to Yaakov (Jacob) a/k/a Yisrael (Israel)), "God informed me that you and Eisov are to die on the same day. I know not the day of my sons' demise, but if you stay here while Eisov is intent upon killing you, the time for prophetic fulfillment might be at hand.	מָשָׁם
<i>Why</i>	לָמָּה
<i>should I become</i> the <i>bereaved</i> mother forced to live with the memory of the simultaneous death of my sons? I would be devastated if you die by Eisov's hand and doubly devastated if Eisov's life, according to prophecy,	אֲשַׁכֵּל
<i>also</i> ends on the same day of your demise. Dreading the prospect of both my sons dying on the same day, I am intent upon forestalling the inevitable fate of	גַּם
<i>both of you</i> dying on the same	לְשֵׁנֵיכֶם
<i>day</i> , and to achieve my objective, will situate you with my brother who will protect you from Eisov. I am willing to do anything to prevent both my sons from dying during the course of	יוֹם
<i>one</i> single day." <sup>262</sup>	אֶחָד

### Genesis 27:46

Rivkah (Rebekah) persuades Yaakov (Jacob) a/k/a Yisrael (Israel)) to flee from Eisov (Esau) and seek refuge in the house of her brother Lavan. Rivkah explains to Yitzchok (Isaac) why Yaakov has to leave. Yitzchok's wife is determined to complain about Eisov and his idol-worshipping wives, <i>and says</i>	וַתֹּאמֶר
<i>Rivkah</i>	רִבְקָה
<i>to</i>	אֶל
<i>Yitzchok</i> ,	יִצְחָק
<i>"I am disgusted</i>	קִצְתִּי
<i>with my life</i>	בְּחַיִּי
<i>because</i> you allow Eisov and his wives, the idol-worshipping	מִפְּנֵי
<i>daughters</i> of	בָּנוֹת
<i>Cheis</i> (Heth) to live under your roof. I will find it difficult to go on living	חֵת
<i>If</i> Yaakov emulates his brother by	אִם
<i>taking</i> a Chittite woman for a wife. I will find it difficult to go on living	לָקֶחַ
<i>Yaakov</i> chooses a	יַעֲקֹב

<sup>262</sup> Rivkah (Rebekah) misinterprets the meaning of her prophetic insight as regards to both of her sons dying on the same day. Rivkah does not know that Yaakov (Jacob) a/k/a Yisrael (Israel)) will predecease Eisov (Esau). While in attendance at Yaakov's funeral, Eisov will contest Yaakov's interment inside the Machpeilah Cave. Yaakov's son Yoseif (Joseph) will send his brother Naftali to retrieve the documentation proving Yaakov's interment rights. While they are waiting for the document to arrive, Dan's deaf son Chushim, unaware that resolving the problem is in the offing, takes matters into his own hands and kills Eisov. Same-day burial is the true meaning of God's prophecy regarding Rivkah's misinterpretation of Yaakov and Eisov's simultaneous demise.

## An Anatomically Correct Translation of Genesis

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wife	אִשָּׁה
from the daughters of	מִבְנוֹת
Cheis, who are just	חַת
like these idol-worshipping daughters-in-laws living under our roof. I dread the prospect of Yaakov choosing a wife	כְּאֵלֶּהָ
from among the daughters of	מִבְנוֹת
the land belonging to the Chittites.	הָאֲרֶץ
Why should I go on living with idol-worshipping women whose very presence is responsible for the absence of God's Divine Presence? I will not endure another idol-worshipping woman living under our roof if Yaakov marries a daughter of Cheis. There will be no reason	לָמָּה
for me to continue living if the newest member of our household is an idol-worshipping daughter-in-law.	לִי
Life will become even more unbearable if Yaakov marries and lives with his idol-worshipping wife under our roof."	חַיִּים