

An Anatomically Correct Translation of Genesis

Genesis 28:1

Rivkah's (Rebekah) expression of discontent over the manner in which their son Eisov's (Esau) idol-worshipping wives comport themselves under their roof incentivizes Yitzchok (Isaac) to admonish Eisov's twin brother Yaakov (Jacob) a/k/a Yisrael (Israel)) to refrain from emulating his brother's interfaith marital choices. Abhorring the prospect of Yaakov emulating Eisov and marrying a Canaanite woman incentivizes Yitzchok to admonish him, <i>and</i> to achieve his objective, <i>calls</i> out to Yaakov to appear before him.	וַיִּקְרָא
<i>Yitzchok</i> signals his intent	יִצְחָק
<i>to</i> bless	אֵל
<i>Yaakov</i>	יַעֲקֹב
<i>and blesses</i>	וַיְבָרֶךְ
<i>him</i> . ²⁶³ After conferring a blessing upon Yaakov, Yitzchok is mindful of discouraging him from marrying a Canaanite woman,	אֹתוֹ
<i>and commands him</i> to avoid interacting with the women of that particular clan. Yitzchok gestures for his son's attention,	וַיִּצְוֵהוּ
<i>and says</i>	וַיֹּאמֶר
<i>to him</i> , "You are	לֹא
<i>not</i> to marry a Canaanite woman. Under no circumstances are	לֹא
<i>you to take</i> a	תִּקַּח
<i>wife</i>	אִשָּׁה
<i>from</i> the <i>daughters</i> whose ancestral lineage traces back to Noach's (Noah) grandson	מִבְנוֹת
<i>Canaan</i> .	כְּנָעַן

Genesis 28:2

<i>Rise</i> and prepare for a journey.	קוּם
<i>Go</i>	לֵךְ
<i>to Paddan</i>	פַּדְאֵן
<i>Aram</i> and make your way	אֲרָם
<i>to</i> the <i>house</i> of	בֵּיתָה
<i>Besueil</i> (Bethuel),	בְּתוּאֵל
<i>father</i> of Rivkah (Rebekah),	אָבִי
<i>your mother</i> ,	אִמִּי
<i>and take</i>	וְקַח
<i>for yourself</i>	לָךְ
<i>from there</i> a	מִשָּׁם
<i>wife</i>	אִשָּׁה
<i>from</i> among the <i>daughters</i> of	מִבְנוֹת
<i>Lavan</i> , son of Besueil and	לָבָן
<i>brother</i> of Rivkah,	אָחִי
<i>your mother</i> .	אִמִּי

Genesis 28:3

One day, God will interact with you and refer to Himself as 'Eil Shadai' (His Sufficiency), <i>and</i> in anticipation of your encounter with The Almighty, I say unto <i>Eil</i>	וְאֵל
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²⁶³ Yaakov (Jacob) a/k/a Yisrael (Israel)) deceived Yitzchok into conferring an initial blessing upon him. Prior to Yaakov's departure, Yitzchok (Isaac) knowingly confers another blessing upon him.

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<i>Shadai,</i>	שְׁדַי
<i>'May He bless</i>	יְבָרֵךְ
<i>you</i> as He blessed Avraham (f/k/a Avram),	אֶתְּךָ
<i>and may He make you fruitful,</i>	וַיַּכְרֶכְךָ
<i>and may He increase you</i> spiritually.	וַיַּרְבֶּכְךָ
<i>And</i> after blessing and spiritually enlightening <i>you</i> , I pray God <i>shall</i> enable you to <i>become</i> known	וְהִייתָ
<i>to a multitude</i> of	לְקָהָל
<i>people</i> as the progenitor of a nation of covenant-observant people,	עַמִּים

Genesis 28:4

<i>and may He</i> (God a/k/a Eil Shadai) (His Sufficiency) <i>give</i> comfort and guidance	וַיִּתֵּן
<i>to you</i> all the days of your life. May Eil Shadai comfort and guide you as He comforted and guided Avraham (f/k/a Avram) and me. May Eil Shadai always be	לְךָ
<i>with</i> you and designate you to fulfill His promise to Avraham to bring about a nation of covenant-observant people. May Eil Shadai's	אֶתְּ
<i>blessing</i> of	בְּרַכַּת
<i>Avraham</i> , that was, in part, a promise to give all His holy land	אֲבִרְהָם
<i>to you</i>	לְךָ
<i>and to your seed</i> come to fruition. God be	וַיִּזְרַעַךְ
<i>with you</i> and your progeny. May God fulfill His promise	אֶתְּךָ
<i>to bring</i> His holy land <i>into your</i> covenant-observant people's <i>possession</i> , and may God see fit to unite you	לְרִשְׁתָּךְ
<i>with</i> His holy	אֶתְּ
<i>land</i> that during your lifetime, you will traverse while	אֶרֶץ
<i>your journeys</i> bring you ever closer toward the fulfillment of your destiny. There will come a time	מִגֵּרֶיךָ
<i>when</i> the will of God enables your progeny to become the custodians of holy land	אֲשֶׁר
<i>He</i> initially <i>gave</i> to the nations. The One True God known to Avraham by the name of	נָתַן
<i>Elokim</i> (Judge of the Universe) shall make known and refer to Himself as Eil Shadai. Eil Shadai shall make good on His promise to enable His covenant-observant people to become the custodians of His holy land referred to in His promise	אֱלֹהִים
<i>to Avraham</i> ".	לְאֲבִרְהָם

Genesis 28:5

Yitzchok (Isaac) blessed Yaakov (Jacob) a/k/a Yisrael (Israel)), bade him farewell, <i>and sent</i> him <i>off</i> to live with Lavan. After blessing and commanding Yaakov not to marry a Canaanite woman	וַיִּשְׁלַח
<i>Yitzchok</i> hopes that Besueil's (Bethuel) son Lavan will provide Yaakov with employment, a daughter to marry and protection from Eisov (Esau) who is intent upon exacting revenge for stealing his birthright. Yitzchok bade farewell to Yaakov who took	יִצְחָק
<i>with</i> him God's blessings and his father's sage advice. Commanded by Yitzchok to journey toward the house of Besueil to live with his uncle Lavan,	אֶתְּ
<i>Yaakov</i> bids farewell to his father	יַעֲקֹב
<i>and goes</i> journeying toward	וַיֵּלֶךְ
<i>Paddan</i>	פְּדָנָה
<i>Aram</i>	אֲרָם
<i>to</i> live with his uncle	אֶל

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<i>Lavan,</i>	לָבָן
<i>son of</i>	בֶּן
<i>Besueil,</i>	בְּתוּאֵל
<i>the Aramaen,</i>	הָאַרְמִי
<i>brother of</i>	אָחִי
<i>Rebekah (Rivkah),</i>	רִבְקָה
<i>mother of</i>	אִם
<i>Yaakov</i>	יַעֲקֹב
<i>and Eisov.</i>	וְעִשָׂו

Genesis 28:6

Eisov (Esau) returns to the house of Yitzchok (Isaac) and finds out that Yitzchok sent Yaakov (Jacob) a/k/a Yisrael (Israel) to live with Lavan (Yitzchok's brother-in-law) and marry one of his daughters. The extraordinary measures his parents took to prevent his younger brother from intermarrying convinces Eisov that he and his two Canaanite wives living under Yitzchok's roof are a constant source of consternation to his mother and father. Eisov finds out that his father conferred yet another blessing upon Yaakov, <i>and sees</i> an opportunity to do something to merit Yitzchok conferring a blessing upon him.	וַיָּרָא
<i>Eisov</i> is convinced	עִשָׂו
<i>that</i> he can obtain a paternal	כִּי
<i>blessing</i> if he marries a non-Canaanite woman. Eisov hopes that	בְּרָךְ
<i>Yitzchok</i> will recognize the merit of his son marrying a non-Canaanite woman and	יִצְחָק
<i>with</i> God's approval, confer a blessing similar to the one he conferred upon	אֶת
<i>Yaakov</i> . Prior to Eisov's arrival, Yitzchok commanded the twice-blessed Yaakov to leave the land replete with Canaanite women and attempt to procure a wife from Lavan (Yitzchok's brother-in-law),	יַעֲקֹב
<i>and sent</i>	וַיִּשְׁלַח
<i>him</i> to	אֹתוֹ
<i>Paddan</i>	פַּדָּנָה
<i>Aram</i> to live with Rivkah's (Rebekah) brother Lavan. Yitzchok hoped that Yaakov, situated among his brother-in-law's clan, might be inclined	אָרָם
<i>toward taking</i> a wife	לְקַחַת
<i>for himself</i>	לּוֹ
<i>from there</i> (Paddan Aram). Yitzchok hopes that Lavan will be amenable toward Yaakov and sanction one of his daughters into becoming husband and	מִשָּׁם
<i>wife</i> . The measures Yitzchok took to ensure Yaakov will not marry a Canaanite woman causes Eisov to express contriteness for marrying two Canaanite women whose presence and idol worshiping practices aggrieve his father and mother. When Eisov finds out that Yitzchok	אִשָּׁה
<i>blessed him</i> (Yaakov)	בִּבְרָכּוֹ
<i>him</i> (Yaakov)	אֹתוֹ
<i>and commanded</i> him not to marry a Canaanite woman, he takes it upon himself to marry a non-Canaanite woman. Eisov is determined to marry a non-Canaanite woman because his father called out	וַיִּצְוֵ
<i>to him</i> (Yaakov) and	עָלָיו
<i>said</i> , "You are	לֵאמֹר

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<i>not</i> to marry a Canaanite woman! Under no circumstances	לֹא
<i>shall</i> you <i>take</i> to acquiring a	תִּקַּח
<i>wife</i>	אִשָּׁה
<i>from</i> the <i>daughters</i> whose ancestral lineage harkens back to Noach's (Noah) grandson	מִבָּנוֹת
<i>Canaan.</i> "	כְּנָעַן

Genesis 28:7

Prior to Eisov's (Esau) return, Yaakov (Jacob) a/k/a Yisrael (Israel)) took up residence in the house of Lavan. Prior to his departure, Yitzchok (Isaac) spoke to Yaakov, <i>and</i> after <i>listening</i> to Yitzchok imploring him to relocate and marry a non-Canaanite woman,	וַיִּשְׁמַע
<i>Yaakov</i> agrees	יַעֲקֹב
<i>to</i> heed the words of	אֶל
<i>his father.</i> Yaakov's mother Rivkah (Rebekah) echoes her husband's sentiment	אָבִיו
<i>and</i> admonishes Yaakov <i>to</i> heed the words of his father and	וְאֵל
<i>his mother.</i> Eager to work for Lavan and perchance, marry one of his daughters, Yaakov leaves his father's house	אָמוֹ
<i>and goes</i>	וַיֵּלֶךְ
<i>to Paddan</i>	פַּדְדָּנָה
<i>Aram.</i>	אֲרָם

Genesis 28:8

Aware of the measures Yitzchok (Isaac) took to ensure that Yaakov (Jacob) a/k/a Yisrael (Israel)), rather than marrying a Canaanite woman, marries a woman from the bloodline of the family on his mother's side, Eisov (Esau), acknowledges the emotional burden his two Canaanite wives places upon his parents. Eisov is intent upon becoming the recipient of his father's blessing, <i>and sees</i> an opportunity to do something to merit Yitzchok conferring a blessing upon him.	וַיֵּרָא
<i>Eisov</i> knows	עֵשָׂו
<i>that</i> his idol-worshiping wives, as perceived by Yitzchok and Rivkah (Rebekah),	כִּי
<i>are evil</i> , and is intent upon marrying a third time while remaining married to the	רְעוּת
<i>daughters</i> of	בָּנוֹת
<i>Canaan.</i> Eisov's realization that his wives are evil	כְּנָעַן
<i>in</i> the <i>eyes</i> of	בְּעֵינֵי
<i>Yitzchok,</i>	יִצְחָק
<i>his father</i> and Rivkah, his mother, incentivize him to marry a non-Canaanite woman.	אָבִיו

Genesis 28:9

Rather than going to Paddan Aram to live with Lavan, Yaakov (Jacob) a/k/a Yisrael (Israel)) travels to and studies Torah in the house of Eiver (Eber). Upon learning that Yitzchok (Isaac) commanded Yaakov to marry a non-Canaanite woman, Eisov (Esau) reasons that if he marries a non-Canaanite woman, then Yitzchok might be amenable toward conferring a blessing upon him. Eisov is intent upon procuring a non-Canaanite wife from the progeny of his father's half-brother Yishmael (Ishmael), <i>and</i> to achieve his objective, <i>goes</i> to meet with him.	וַיֵּלֶךְ
<i>Eisov</i> , 63 years old when he goes	עֵשָׂו
<i>to</i> procure a wife from the progeny of his uncle	אֶל
<i>Yishmael</i> (Yitzchok's half-brother), obtains Yishmael's permission to marry one of his daughters,	יִשְׁמָעֵאל
<i>and</i> upon receiving permission to marry Yishmael's daughter, <i>takes</i> her back to his	וַיִּקַּח

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father's house. Eisov consummated his marital union	
<i>with</i>	אֶת
<i>Mahalath,</i>	מַחֲלַת
<i>daughter</i> of	בֵּת
<i>Yishmael</i> . After Yishmael,	יִשְׁמָעֵאל
<i>son</i> of	בֶּן
<i>Avraham</i> (f/k/a Avram) dies, Eisov marries Mahalath,	אֲבְרָהָם
<i>sister</i> of Yishmael's son Nebaioth. Acting on behalf of his deceased father Yishmael,	אָחוֹת
<i>Nebaioth</i> gives leave for Mahalath to marry Eisov.	נָכְיוֹת
<i>in addition to</i>	עַל
<i>his</i> two Canaanite <i>wives</i> , Eisov procured	נָשָׁיו
<i>for himself</i> yet another wife. Eisov had three wives after taking Mahalath	לּוֹ
<i>to</i> be his <i>wife</i> .	לְאִשָּׁה

Genesis 28:10

While his 63-year-old twin brother Eisov (Esau) is journeying from the house of Yitzchok (Isaac) to the house of Yishmael (Ishmael) to marry one of Yishmael's daughters, Yaakov (Jacob) a/k/a Yisrael (Israel)) is situated inside the house of Eiver (Eber) and is studying Torah. Yaakov studies Torah with Eiver for the next 14 years. In 1576 b.c.e. (2185 years after creation), after studying Torah in the house of Eiver, the 77-year-old Yaakov ceases studying Torah <i>and leaves</i> the house of Eiver.	וַיֵּצֵא
<i>Yaakov</i> begins journeying	יַעֲקֹב
<i>from Beer</i>	מִבְּעַר
<i>Sheva</i> (the Well of the Seven)	שֶׁבַע
<i>and sets out</i>	וַיֵּלֶךְ
<i>for Charan</i> . Yaakov avoids staying in Beer Sheva because he has prophetic insight to avoid honoring the non-aggression pact entered into between Avraham (f/k/a Avram) and Avimelech, king of Gerar. ²⁶⁴	חֶרֶן

Genesis 28:11

Upon arriving in Charan (Paddan Aram), Yaakov (Jacob) a/k/a Yisrael (Israel)) regrets not having stopped at Mount Moriah to pray at the holy site where God interacted with Avraham (f/k/a Avram) and Yitzchok (Isaac). Overwhelmed with desire to pray atop Mount Moriah, Yaakov begins traveling from Charan to Mount Moriah. As a means of initiating communication with Yaakov, God shortens the distance between Charan and Mount Moriah, <i>and</i> enables Yaakov, in a fraction of time to <i>arrive</i> at the place where God interacted with Avraham and Yitzchok. Yaakov finds himself situated	וַיִּפְגַּע
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²⁶⁴ Eisov's (Esau) fourteen-year separation from Yaakov (Jacob) a/k/a Yisrael (Israel)) did not diminish his desire to murder his twin brother. Upon learning about Yaakov leaving Eiver's (Eber) Torah academy, Eisov dispatches his son Eliphaz to find and kill him. Eliphaz encounters Yaakov and threatens to kill him. Yaakov responds to Eliphaz's threat by giving him all his possessions and implores him to forego inflicting physical harm because stripping a man of all his possessions is equivalent to killing him. Eliphaz spares Yaakov's life. Eisov, infuriated by his son's refusal to kill Yaakov, is unaware of the role God plays in foiling this and any subsequent attempts upon Yaakov's life.

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<i>in</i> that sacred, holy <i>place</i> where God interacted with Avraham and Yitzchok. As a means of getting Yaakov to stay throughout the night, God causes the sun to set prematurely. Yaakov senses that the prematurely setting sun is the means by which God wants him to stay the night on Mount Moriah,	בְּמָקוֹם
<i>and ceases</i> from journeying away from the sacred site. Yaakov accepts that it is God's desire that he spend the night	וַיֵּלֶן
<i>there</i> (atop Mount Moriah). Yaakov decides to spend the night atop Mount Moriah	שָׁם
<i>because</i> God enabled the sun to	כִּי
<i>set</i> prematurely. As a means of interacting with and conveying prophetic messages to Yaakov while he is sleeping, God causes	כֹּא
<i>the sun</i> to set prematurely. After praying to God, Yaakov is intent upon rendering the ground conducive for sleeping	הַשֶּׁמֶשׁ
<i>and</i> to achieve his objective, <i>takes</i> a stone	וַיִּקַּח
<i>from</i> the many <i>stones</i> situated around	מֵאֲבָנֵי
<i>the place</i> where he chose to sleep (Mount Moriah),	הַמָּקוֹם
<i>and places</i> the stone not far	וַיִּשֶׂם
<i>from his head,</i>	מִרֹאשׁוֹ
<i>and sleeps</i>	וַיִּשְׁכַּב
<i>in</i> the <i>place</i> known as Mount Moriah. God chose Mount Moriah as	בְּמָקוֹם
<i>the place where</i> He would interact with and convey prophetic messages to Yaakov while he lay sleeping.	הַהוּא

Genesis 28:12

Sleep-deprived all the while he studied Torah at Eiver's (Eber) academy, Yaakov (Jacob) a/k/a Yisrael (Israel)) falls into a deep, sound sleep atop Mount Moriah, <i>and</i> while <i>he</i> is sleeping, has prophetic <i>dreams</i> imparted to him by God. God is intent upon Yaakov seeing what He sees,	וַיַּחְלֵם
<i>and</i> while Yaakov is dreaming, he <i>beholds</i> a	וַהֲגִה
<i>ladder</i> . The legs of this ladder are	סֻלָּם
<i>resting</i>	מֵצֵב
<i>on</i> the surface of planet <i>Earth</i> ,	אֶרֶץ
<i>and its head</i> (the uppermost part of this ladder)	וְרֹאשׁוֹ
<i>reaches</i> straight into	מִגִּיעַ
<i>the heavens</i> . Yaakov remains fixated upon the celestial ladder	הַשָּׁמַיִם
<i>and beholds</i> two	וַהֲגִה
<i>angels</i> of	מִלְאָכֵי
<i>Elokim</i> (Judge of the Universe) walking up the ladder. While watching the	אֱלֹהִים
<i>ascending ones</i> (two angels ascending up the ladder towards heaven), Yaakov realizes they are the very same angels whom God dispatched to destroy Sedom (Sodom) and Amorah (Gomorra) and guarded him all the while he journeyed from the house of his father to Charan (Paddan Aram). Yaakov is unaware that these two angels are ascending toward heaven because they completed their mission of guarding him while he journeyed from the house of his father to Charan. Yaakov is also unaware that his guardian angels are returning to heaven after serving a terrestrial prison sentence for countermanding God's commandment to evacuate Avraham's (f/k/a Avram) nephew Lot to the nearby mountains and allowing him to seek refuge in one of the five cities situated on the Jordan Plain slated for destruction. In addition to seeing angels	עֲלִים

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ascending the celestial ladder, Yaakov sees two angels descending from heaven toward planet Earth	
<i>and</i> does not know that God designated these <i>descending ones</i> (angels) to accompany and guard him after he leaves Mount Moriah. Upon stepping off the last rung of God's ladder, the two angels gaze upon Yaakov's countenance and realize that they had seen its likeness engraved on God's heavenly throne. The two angels conclude that Yaakov's likeness engraved	וַיֵּרְדִּים
<i>on it</i> (God's heavenly throne) portends of the significance of his role in both the physical and metaphysical world.	בו

Genesis 28:13

All the while he is receiving God's (a/k/a AdoShem) (Ruler of the Universe) revelations in the form of a vision of angels ascending and descending God's ladder, Yaakov (Jacob) a/k/a Yisrael (Israel)) remains unaware of his impending direct interaction with God, <i>and</i> while dreaming, <i>beholds</i>	וַהֲגִה
<i>AdoShem</i>	יְהוָה
<i>standing</i>	נֹצֵב
<i>above him</i> . Yaakov is unaware that the reason God situated Himself in such close proximity to him was to neutralize Eisov's (Esau) guardian angels threatening his life. God is intent upon speaking to Yaakov,	עָלָיו
<i>and says,</i>	וַיֹּאמֶר
"I am	אֲנִי
<i>AdoShem</i> , the	יְהוָה
<i>God</i> of	אֱלֹהֵי
<i>Avraham</i> (f/k/a Avram), the father of	אַבְרָהָם
<i>your father,</i>	אַבִּיךָ
<i>and the God</i> of	וְאֱלֹהֵי
<i>Yitzchok</i> (Isaac). I intend for your descendants to become custodians of	יִצְחָק
<i>the</i> parcel of <i>land</i>	הָאֲרֶץ
<i>that</i> cradles	אֲשֶׁר
<i>you</i> as you	אַתָּה
<i>lie</i> in a subconscious state of repose. One day, your descendants will be living	שָׁכַב
<i>on it</i> (My holy land). I will make good on My promise	עָלֶיךָ
<i>to</i> enable <i>you</i> and your progeny to become custodians and residents of My holy land.	לְךָ
<i>I</i> promise that one day, I <i>will give it</i> (My holy land) to you	אֶתְּנֶנָּה
<i>and to your offspring,</i>	וְלִבְנֶיךָ

Genesis 28:14

<i>and it will be</i> incumbent upon	וַהֲיָה
<i>your offspring</i> to exhibit a proclivity toward procreation. Prior to spiritual ascension, My covenant-observant people will succumb to spiritual degradation. Those responsible for their spiritual degradation will perceive them not as human beings, but	וְרַעַד
<i>as</i> particles of <i>dust</i> of	כְּעָפָר
<i>the earth</i> . One day, hostile forces will confront My covenant-observant people,	הָאֲרֶץ
<i>and you will</i> be forced to <i>spread</i> out and	וּפִרְצֶתָ
<i>to</i> settle upon parcels of land in the <i>west</i> ,	יָמָה
<i>and</i> forced <i>to</i> settle upon parcels of land in the <i>east</i> ,	וּמִזְמָה
<i>and</i> forced <i>to</i> settle upon parcels of land in the <i>north</i> ,	וּמִצְפֹּנָה

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<i>and</i> forced <i>to</i> settle upon parcels of land in the <i>south</i> . One day, I will liberate your descendants,	וְנִגְבָּה
<i>and confer a blessing upon them</i>	וְנִבְרַכְו
<i>through you</i> . I shall bless	כָּךְ
<i>all</i> the dispersed	כָּל
<i>families</i> situated on	מִשְׁפָּחֹת
<i>the</i> surface of planet <i>Earth</i> . I will bless them through you	הָאֲדָמָה
<i>and through your offspring</i> . Do not be discouraged by forewarning of the dire times that lie ahead for My covenant-observant people. Listen to	וּבְזֶרְעְךָ

Genesis 28:15

<i>and behold</i> the One declaring that	וְהִנֵּה
<i>I am</i>	אֲנִכִּי
<i>with you</i> ,	עִמָּךְ
<i>and I will watch over you</i>	וְשָׁמַרְתִּיךָ
<i>in all</i> that you do and	בְּכֹל
<i>wherever</i>	אֲשֶׁר
<i>you go</i> ,	תֵּלֶךְ
<i>and</i> avow to <i>bring you back</i>	וְהִשְׁבַּתִּיךָ
<i>to</i>	אֶל
<i>the</i> holy <i>land</i> . You and your people are destined to settle upon and custodians of	הָאֲדָמָה
<i>the</i> holy land. I shall place <i>this</i> , My holy land, into your hands	הַזֹּאת
<i>because</i> of your merit. I will	כִּי
<i>not</i> withdraw My direct protection until I have made good on the promise made to your ancestors. There will come a time when	לֹא
<i>I leave you</i> , but that will not occur	אֲעֲזָבְךָ
<i>until</i> I make good on My promise to you and your ancestors. I assure you	עַד
<i>that</i> there will come a time when you will not require My presence to the degree that It is required in present time.	אֲשֶׁר
<i>When</i>	אִם
<i>I do</i> for you	עֲשִׂיתִי
<i>that</i>	אֵת
<i>which</i>	אֲשֶׁר
<i>I spoke</i> of	דִּבַּרְתִּי
<i>to you</i> in prior conversation, your progeny's need for My presence will diminish. Behold the spiritual ladder appearing before you. At this time, the guardian angels of the nations of planet Earth are capable of ascending the spiritual ladder, but there will come a time when they will lack the spiritual fortitude necessary to ascend all the way to heaven. Your fear notwithstanding, you will succeed in ascending this spiritual ladder to heaven." ²⁶⁵	לָךְ

Genesis 28:16

After imparting prophetic insight to Yaakov (Jacob) a/k/a Yisrael (Israel)) while he lay	וַיִּימָן
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²⁶⁵. Despite God's reassurance that he has the wherewithal to ascend to heaven by way of the spiritual ladder, Yaakov (Jacob) a/k/a Yisrael (Israel)) is reluctant to ascend to its zenith. Yaakov's reluctance to ascend to heaven by way of the spiritual ladder causes God to implement four periods of exile upon Yaakov's descendants.

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sleeping, God (a/k/a AdoShem) (Ruler of the Universe) ceases communicating with him. Sensing the absence of God's presence, Yaakov drifts toward consciousness <i>and awakes</i> .	
<i>Yaakov</i> awoke	יַעֲקֹב
<i>from his sleep</i> and realized that God initiated contact with and imparted prophetic insight to him while he slept. Yaakov contemplates his initial encounter with God,	מִשְׁנָתוֹ
<i>and says,</i>	וַיֹּאמֶר
" <i>Surely</i>	אֲכֵן
<i>He</i> (God) <i>is</i> present in this place! I have no doubt that	יֵשׁ
<i>AdoShem</i> is present	יְהוָה
<i>in</i> this <i>place</i> ! I have no doubt that	בַּמָּקוֹם
<i>the</i> place (<i>this</i> place where God initially revealed Himself to me) is the gateway between heaven and planet Earth!" Worried he might have offended God by sleeping while God imparted prophetic information to him, Yaakov says to himself, "I am grateful that God chose to interact with me,	הַזֶּה
<i>and</i> while <i>I</i> was	וְאֲנִכִּי
<i>not</i> awake during His interaction, I hope I did not offend Him. Prior to going to sleep,	לֹא
<i>I</i> did not <i>know</i> that God was intent upon interacting with me and hope that He did not intend for me to be sleeping during our interaction."	יָדַעְתִּי

Genesis 28:17

Yaakov (Jacob) a/k/a Yisrael (Israel)) had had his initial interaction with God (a/k/a Elokim) (Judge of the Universe), <i>and</i> upon awakening, <i>was afraid</i> he might have offended God by sleeping during the impartation of His revelations,	וַיִּירָא
<i>and said</i> to himself,	וַיֹּאמֶר
" <i>How</i> this place	מַה
<i>fills me with</i> fear and <i>awe</i> ! I am overwhelmed with fear and awe because I recognize this as	בּוֹרָא
<i>the place</i> God chose to interact with me! God revealed	הַמָּקוֹם
<i>the</i> place (<i>this</i> place known as Mount Moriah) that serves as a gateway through which one may ascend and enter into His house! Now I know that this place is	הַזֶּה
<i>not</i> an ordinary parcel of land upon which all God's creatures may happen upon. I am of the belief that	אֵין
<i>this</i> place (Mount Moriah) is none	זֶה
<i>other</i>	כִּי
<i>than</i> the gateway through which one may pass through and enter into the	אִם
<i>House</i> of	בֵּית
<i>Elokim,</i>	אֱלֹהִים
<i>and</i> now I know that <i>this</i>	וְזֶה
<i>gateway</i> is the means by which one may ascend, by way of a celestial ladder, into	שַׁעַר
<i>the heavens</i> !"	הַשָּׁמַיִם

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Genesis 28:18

After contemplating God's revelations imparted to him while dreaming, Yaakov (Jacob) a/k/a Yisrael (Israel)) is intent upon resuming his journey toward Charan (Paddan Aram), becoming a member of the house of Besueil (Bethuel), working for his uncle Lavan who, by way of inheritance, owns the house of Besueil, and marrying one of Lavan's daughters. Yaakov is eager to encounter that which awaits him <i>and gets up</i> to prepare for the journey.	וַיִּשְׁכֶּם
<i>Yaakov,</i>	יַעֲקֹב
<i>in the morning</i> after receiving God's revelation, gets up and is ready to resume journeying toward Charan. Prior to leaving Mount Moriah, Yaakov discovers God's transformation of the stone he used as a pillow into a massive pillar. Yaakov perceives the stone-transferred-into-pillar as a sign of God's intent for him to situate it upright and have it serve as a marker memorializing his interaction with Him. Yaakov also discovers a flask of oil that God situated in his midst and perceives it as a sign that God wants him to anoint the pillar. Yaakov is intent upon consecrating the holy ground upon which he received his initial revelation from God,	בַּבֹּקֶר
<i>and takes</i> hold of and situates the pillar in an upright position. Yaakov believes it is God's intent that the oil-covered pillar serve as a permanent marker to memorialize his revelatory experience with God. Prior to going to sleep, what Yaakov intends do	וַיִּקַּח
<i>with</i>	אֶת
<i>the stone</i>	הָאֶבֶן
<i>that</i>	אֲשֶׁר
<i>he placed</i> not far	שָׁם
<i>from his head</i> is to utilize it as a monument to memorialize the site where he received God's revelation (Mount Moriah). Yaakov is intent upon taking that God-transformed-stone-into-pillar,	מִרְאשְׁתּוֹ
<i>and setting</i>	וַיִּשֶׁם
<i>setting it</i> in an upright position. After setting the stone	אֹתָהּ
<i>pillar</i> in an upright position, Yaakov intends to anoint it with oil,	מִצֵּבָה
<i>and</i> to achieve his objective, <i>pours</i>	וַיִּצֶק
<i>oil</i>	שֶׁמֶן
<i>on</i>	עַל
<i>top of it.</i>	רֹאשָׁהּ

Genesis 28:19

After beholding God's Divine Presence atop Mount Moriah, a God-inspired Yaakov (Jacob) a/k/a Yisrael (Israel)) memorializes the site heretofore known as 'Luz' (almond tree) by renaming it 'Beis Eil' (Beth El) (House of God). Yaakov is intent upon emulating his forbearers' penchant for renaming particular parcels of land upon which a miracle occurred, <i>and</i> to achieve his objective, <i>calls</i> the place 'Beis Eil'. Having beheld God's Divine Presence incentivizes Yaakov to change the name of the place from Luz to Beis Eil. Not satisfied	וַיִּקְרָא
<i>with</i> the name of the site where such an auspicious occasion occurred, Yaakov changes the	אֶת
<i>name</i> of	שֵׁם
<i>the place</i> from Luz to Beis Eil. Yaakov changed the name of	הַמָּקוֹם
<i>the place</i> (<i>that</i> place known as 'Luz') to	הַהוּא

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<i>Beis</i>	בֵּית
<i>Eil</i> because it is where he experienced God's Divine Presence. Through divine revelation, Yaakov realizes that it is a gateway to the house of God.	אֵל
<i>Even though</i> its inhabitants identify their parcel of land by the name of	וְאוֹלָם
<i>Luz</i> , after interacting with God, Yaakov changed the	לֹז
<i>name</i> of	שֵׁם
<i>the city</i> adjacent to the mountain from Luz to Beis Eil. Yaakov referred to Luz by its secondary name (Beis Eil), and its inhabitants referred	הָעִיר
<i>to</i> Luz by its <i>primary</i> name.	לְרֹאשְׁנָה

Genesis 28:20

After experiencing God's (a/k/a Elokim) (Judge of the Universe) Divine Presence atop Mount Moriah, Yaakov (Jacob) a/k/a Yisrael (Israel) changed its name from 'Luz' to 'Beis Eil' (Beth El) (House of God). Yaakov's encounter with God strengthened his resolve, <i>and</i> if God sees fit to safeguard and provide him with the necessities of life, <i>vows</i> to comport himself in a manner acceptable to God.	וַיֹּדַר
<i>Yaakov</i>	יַעֲקֹב
<i>vowed</i> unto God	נָדַר
<i>saying</i> , "I would be most grateful	לְאמֹר
<i>if</i> God, in His capacity as my protector,	אִם
<i>will be</i> with me as I journey toward the house of Besueil (Bethuel). I hope	יְהִיָּה
<i>Elokim</i> will be	אֱלֹהִים
<i>with me</i>	עִמָּדִי
<i>and guard me</i> while I am	וּשְׁמֶרְנִי
<i>on the way</i> to the house of Besueil. I hope God remains with me while I am on	בַּדֶּרֶךְ
<i>the way</i> to the house of Besueil. I hope to God that while I traverse <i>this</i> path	הַזֶּה
<i>that</i>	אֲשֶׁר
<i>I</i>	אֲנִכִּי
<i>take</i> to convey myself to the house of Besueil, He is amenable toward protecting me	הוֹלִיךְ
<i>and gives</i>	וְנָתַן
<i>to me</i>	לִי
<i>bread</i>	לֶחֶם
<i>to eat</i>	לֵאכֹל
<i>and clothes</i>	וּבִגְדֵי
<i>to wear,</i>	לְלַבֵּשׁ

Genesis 28:21

<i>and</i> upon my <i>return</i> to the house of Yitzchok (Isaac), I hope to find its residents	וְשִׁבְתִּי
<i>in peace</i> . Upon my return	בְּשָׁלוֹם
<i>to</i> Yitzchok's	אֵל
<i>house</i> , may	בֵּית
<i>my father</i> embrace a son uncorrupted by his wife's brother. I pray God (a/k/a AdoShem) (Ruler of the Universe) is with me now,	אָבִי
<i>and will</i> always <i>be</i> with me. If	וְהָיָה
<i>AdoShem</i> is inclined	יְהִיָּה
<i>toward</i> watching over <i>me</i> , I will devote my life	לִי

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<i>to Elokim</i> (Judge of the Universe). I believe God intends for the stone pillar He fashioned during my initial encounter with Him to serve as the centerpiece through which His followers build a temple to accommodate His spirit,	לְאֱלֹהִים
Genesis 28:22	
<i>and</i> with regard to <i>the stone</i>	וְהָאֵבֶן
(<i>the</i> stone You (God) transformed into a pillar), I will designate <i>this</i> pillar	הַזֹּאת
<i>that</i>	אֲשֶׁר
<i>I set upright</i> as a	שְׁמִתִּי
<i>monument</i> to Your initial interaction with me and hope that someday,	מִצְבֵּה
<i>it will become</i> the cornerstone of a temple upon which the ark of the covenant will be situated. The antechamber surrounding the pillar shall serve as an appropriate place for Your spirit to dwell and facilitate the interaction between Your priesthood and Yourself. May my Lord look upon the temple as the	יְהִיָּה
<i>house</i> where the spirit of	בֵּית
<i>Elokim</i> (Judge of the Universe) may situate Itself. ²⁶⁶ If God enables me to acquire tangible items with which I may further His objectives, then I promise to tithe one of my son's lineage to serve You in the capacity of a priesthood,	אֱלֹהִים
<i>and</i> tithe to the less fortunate a portion of <i>all</i> the tangible things	וְכָל
<i>that</i>	אֲשֶׁר
<i>You give</i>	תִּתֶּן
<i>to me</i> . At the onset of my acquisition of tangible goods, I vow to	לִי
<i>tithe</i> a portion of it to the less fortunate and throughout my lifetime,	עֲשֶׂה
<i>I will</i> continue <i>tithing</i> sacrificial offerings	אֲעֲשֶׂהנִּי
<i>unto You.</i> "	לָךְ

²⁶⁶ Aware of the significance of the pillar, the architects of the first Holy Temple built the Holy of Holies room around and set the Ark of the Covenant on top of it.