

## An Anatomically Correct Translation of Genesis

### Genesis 29:1

Yaakov's (Jacob) a/k/a Yisrael (Israel)) interaction with God strengthens his resolve toward arriving at his destination with all due haste, <i>and</i> to achieve his objective, <i>lifts</i> his feet and briskly distances himself from Mount Moriah. Incentivized by his initial encounter and interaction with God,	וַיִּשָּׂא
<i>Yaakov</i> lifts	וַיַּקֵּב
<i>his feet</i> , proceeds forward in an emotionally charged quickened pace,	וַיִּגְלִי
<i>and proceeds from</i> Mount Moriah	וַיִּלָּךְ
<i>to</i> the <i>land</i> inhabited by an aggregation of	אֶרְצָה
<i>people</i> collectively known as inhabitants of the	בְּנֵי
<i>east</i> .	קִדְמָה

### Genesis 29:2

While journeying toward his destination, Yaakov (Jacob) a/k/a Yisrael (Israel)) happens upon <i>and sees</i> shepherds tending to their flocks,	וַיֵּרָא
<i>and</i> as he <i>beholds</i> three flocks of sheep gathered around a	וַהֲנִיה
<i>well</i> situated	בְּאֵר
<i>in a field</i> , says to himself, "I look	בַּשָּׂדֶה
<i>and behold</i>	וַהֲנִיה
<i>there</i> in the distance	לְשָׁם
<i>three</i>	שְׁלֹשָׁה
<i>flocks</i> of	עֲדָרֵי
<i>sheep</i> congregating around a well. I wonder why the	צֹאן
<i>ones</i> (livestock) <i>lying</i>	רֹבְצִים
<i>upon it</i> (the well) are situated there, and then I realize that the shepherds have situated their sheep there	עָלֶיהָ
<i>because</i> they intend to draw water	כִּי
<i>from</i>	מִן
<i>the well</i> and quench the thirst of their sheep.	הַבְּאֵר
<i>The</i> sheep know <i>that</i>	הֵיוּא
<i>they</i> (the shepherds) <i>will</i> draw <i>water</i> from the well to quench their thirst. It appears that	וַיִּשְׁקוּ
<i>the flocks</i> are thirsty and lie in wait for their shepherds to draw water from the well." Yaakov caught sight of the large stone covering the opening of the well	הַעֲדָרִים
<i>and</i> determined that <i>the</i> sheer mass of the <i>stone</i> would require a	וַהֲאֵבֹן
<i>great</i> amount of collective strength to remove it. Yaakov observes the shepherds girding themselves prior to removing the stone situated	גְּדֻלָּהּ
<i>upon</i> the	עַל
<i>mouth</i> of	פִּי
<i>the well</i> ,	הַבְּאֵר

### Genesis 29:3

<i>and</i> knowing <i>they gathered</i>	וַנֵּאֲסָפוּ
<i>there</i> to provide water for	לְשֵׁמָה
<i>all</i>	כָּל
<i>the flocks</i> of sheep, watches as they situate themselves evenly about the stone covering the well	הַעֲדָרִים
<i>and roll</i> away the stone to gain access to the water contained therein. Yaakov (Jacob) a/k/a Yisrael (Israel)) continues observing the shepherds tasked	וַיִּגְלְלוּ

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<i>with</i> removing	אֶת
<i>the stone</i>	הָאֶבֶן
<i>away from</i> the	מֵעַל
<i>mouth</i> of	פִּי
<i>the well</i> . The shepherds draw water from the well	הַבְּאֵר
<i>and provided drinking water</i> for their sheep. Challenged	וְהִשְׁקוּ
<i>with</i> removing the obstacle barring their way from accessing the water in the well, the shepherds, removed the stone covering and drew water from the well for	אֶת
<i>the sheep</i> to drink,	הַצֹּאן
<i>and</i> after watering their sheep, <i>returned</i> the stone atop the well opening. Challenged	וְהִשְׁיבוּ
<i>with</i> removing	אֶת
<i>the stone</i> resting	הָאֶבֶן
<i>upon</i> the	עַל
<i>mouth</i> of	פִּי
<i>the well</i> , the shepherds remove it, draw water and return the stone	הַבְּאֵר
<i>to its place</i> atop the well hole.	לְמָקוֹמָהּ

### Genesis 29:4

Yaakov (Jacob) a/k/a Yisrael (Israel)) is intent upon interacting with the shepherds, <i>and</i> contemplates what to <i>say</i>	וַיֹּאמֶר
<i>to them</i> .	לָהֶם
<i>Yaakov's</i> first words to the shepherds are,	וַיִּשָּׁבַח
" <i>My brothers!</i> I am a stranger in your midst and would like to know	אֲחֵי
<i>from where</i>	מֵאַיִן
<i>you</i> and your forbearers originate." The shepherds are intent upon answering the question asked by the stranger in their midst,	אֲתֵם
<i>and say</i> to Yaakov, "We are	וַיֹּאמְרוּ
<i>from Charan</i> .	מִחָרָן
<i>We</i> , as well as our forbearers, are from Charan."	אֲנָחְנוּ

### Genesis 29:5

Yaakov (Jacob) a/k/a Yisrael (Israel)) intends to ask the shepherds if they are acquainted with his uncle Lavan, <i>and says</i>	וַיֹּאמֶר
<i>to them</i> ,	לָהֶם
" <i>Do you know</i> a man by the name of Lavan? If you know him, what insight can you provide	הֲיָדַעְתֶּם
<i>with</i> regard to the reputation of	אֶת
<i>Lavan?</i> Can you tell me if Lavan considers himself a son of Besueil (Bethuel) (his father) or does he consider himself a	לְבָן
<i>grandson</i> of	בֶּן
<i>Nachor?</i> " <sup>267</sup> The shepherds are intent upon responding to Yaakov's inquiry regarding Lavan's character,	נָחֹר
<i>and say</i> to Yaakov,	וַיֹּאמְרוּ
" <i>We know</i> Lavan, a man whose dishonest reputation precedes him."	יָדַעְנוּ

<sup>267</sup> Nachor is Avraham's (f/k/a Avram) brother and Lavan's grandfather.

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### Genesis 29:6

Having acquired from the shepherds valuable insight regarding his uncle Lavan's reputation incentivizes Yaakov (Jacob) a/k/a Yisrael (Israel)) to further query them, <i>and</i> to further satisfy his curiosity, <i>says</i>	וַיֹּאמֶר
<i>to them</i> , "Does Lavan maintain	לָהֶם
<i>the peace</i> with his neighbors? Is keeping the peace with his neighbors important	הַשְּׁלוֹם
<i>to him</i> (Lavan)?" The shepherds are intent upon responding to Yaakov's inquiry regarding Lavan's proclivity toward violence,	לוֹ
<i>and say</i> to Yaakov, "We are at	וַיֹּאמְרוּ
<i>peace</i> with him (Lavan) and recommend that you converse with his daughter to gain further insight as regards to his character". One of the shepherds sees one of Lavan's daughters making her way toward the well and says, "Look over there	שְׁלוֹם
<i>and behold</i> Lavan's daughter	וַהֲנִיָּה
<i>Rochel</i> approaching the well with her father's flock in tow. You might gain further insight as regards to the manner in which Lavan comports himself with his neighbors if you converse with	רָחֵל
<i>his daughter</i>	בִּתּוֹ
<i>coming</i> toward the well	בָּאָה
<i>with</i>	עִם
<i>the sheep</i> her father entrusts her to shepherd."	הַצֹּאֵן

### Genesis 29:7

While waiting for Rochel to arrive, Yaakov (Jacob) a/k/a Yisrael (Israel)) is puzzled why the shepherds in his midst refrain from tending their flocks until the onset of nightfall, <i>and</i> wanting an explanation as to why, <i>says</i> ,	וַיֹּאמֶר
" <i>Behold</i> and listen! While studying Torah at Eiver's (Eber) academy, I learned that a man is obligated to work from sunrise until the onset of nightfall. The sun is still shining,	הֵן
<i>yet</i> you refrain from grazing your livestock prior to the cessation of	עוֹד
<i>the daylight</i> . When a	הַיּוֹם
<i>substantial</i> portion of the day remains, why do you	גָּדוֹל
<i>not</i> continue grazing your flocks until sunset? Your flocks would yield more meat and wool if you used the	לֹא
<i>time</i> prior to sunset	עֵת
<i>to gather</i> and pasture <i>your livestock</i> . Grazing the sheep and	הַאֶסֶף
<i>the cattle</i> from sunrise until the onset of nightfall will require more trips to the well to extract more	הַמְקַנָּה
<i>water</i> . Commit to increasing the grazing time of	הַשִּׁקּוֹ
<i>the sheep</i> and cattle,	הַצֹּאֵן
<i>and</i> after <i>guiding them</i> to	וּלְכוּ
<i>pasture</i> and grazing them until the onset of nightfall, reap the reward of a flock of increased size and number. The prospect of a flock of fatted sheep and cattle should incentivize you toward pasturing them until the sunset. From this day forward, let the rising sun signal the beginning of your work day and the appearance of the stars signal its end."	רְעוּ

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### Genesis 29:8

Upon hearing Yaakov's (Jacob) a/k/a Yisrael (Israel)) comment regarding their truncated workday duration, the shepherds are amenable toward working longer to achieve greater herd yield, but are quick to point out an inherent flaw in his plan, <i>and say</i> , "Accessing the water in the well requires our combined strength to move the massive stone covering it. Given our individual limited strength, it is	וַיֹּאמְרוּ
<i>not</i> possible for to access the well water without a concerted effort of many shepherds present to move the heavy stone covering its opening.	לֹא
<i>We cannot</i> provide water for our flocks	נוֹכַל
<i>until</i> everyone makes a concerted effort to move the stone situated atop the opening of the well. Access to the water in the well is only possible	עַד
<i>when</i> all the shepherds	אֲשֶׁר
<i>gather</i> about the stone and make a concerted effort to remove it. It is imperative that	יֵאָסְפוּ
<i>all</i> the shepherds are present to make a concerted effort to remove the stone covering the well from which water is drawn.	כָּל
<i>The flocks</i> are dependent upon our ability to provide water to quench their thirst,	הַעֲדָרִים
<i>and</i> that occurs when the shepherds make a concerted effort to <i>roll</i> away the stone	וַיִּגְלְלוּ
<i>with</i> brute force sufficient to move	אֶת
<i>the stone</i>	הָאֶבֶן
<i>away from</i> the	מֵעַל
<i>mouth</i> of	פִּי
<i>the well</i> . Then,	הַבְּאֵר
<i>and</i> only then <i>are we able</i> to provide <i>water</i> in amounts sufficient to quench the thirst of	וְהִשְׁקִינוּ
<i>the sheep</i> ."	הַצֹּאֵן

### Genesis 29:9

Rochel and her father's flock of sheep draw nearer to the well <i>while</i> Yaakov (Jacob) a/k/a Yisrael (Israel)) is <i>still</i>	עוֹדְנוּ
<i>speaking</i>	מְדַבֵּר
<i>with them</i> (the shepherds of Charan). Yaakov catches sight	עֵינָם
<i>and</i> becomes enamored with <i>Rochel</i> . Upon Rochel's	וַיִּרְחַל
<i>arrival</i> at the well	בָּאָהּ
<i>with</i>	עִם
<i>the sheep</i>	הַצֹּאֵן
<i>that</i> belong	אֲשֶׁר
<i>to her father</i> entrusting her to shepherd his flock, Yaakov tallies the number of sheep comprising Lavan's flock, and realizes that one shepherd is all that is required to tend to a flock so few in number. Having observed the manner in which Lavan's young daughter controls her father's flock, Yaakov recognizes her shepherding ability and commends her father	לְאֵבִיהָ
<i>for</i> entrusting her with the task of shepherding his sheep. Yaakov recognizes that the young	כִּי
<i>shepherdess</i> possesses shepherding acumen on par with the shepherds in her midst. Upon seeing the stranger in her midst, Rochel has no idea that	רָעָה
<i>she</i> and Yaakov were destined to become husband and wife.	הוּא

### Genesis 29:10

The God Who guided Avraham's (f/k/a Avram) servant Eliezer to a well where he	וַיְהִי
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encountered the women whom God destined to become the wife of Avraham's son Yitzchok (Isaac) also guided Yaakov (Jacob) a/k/a Yisrael (Israel)) to a well where he encountered Rochel, one of his future wives. God intends to unite Yaakov and Rochel, <i>and</i> to achieve His objective, sees to it that they encounter one another at the well. <i>It is</i> God's plan for Yaakov,	
<i>when</i>	כַּאֲשֶׁר
<i>he</i> first <i>sees</i> Rochel at the well she frequents to water her father's sheep, to fall in love, marry and father children.	רָאָה
<i>Yaakov's</i> initial encounter	יַעֲקֹב
<i>with</i> his cousin	אֶת
<i>Rochel</i>	רָחֵל
( <i>daughter</i> of	בֵּת
<i>Lavan,</i>	לָבָן
<i>brother</i> of Rivkah (Rebekah),	אָחִי
<i>his mother</i> )) is an overwhelming experience. Yaakov is intent upon providing her father's sheep with water,	אִמּוֹ
<i>and</i> to achieve his objective, moves away the heavy stone covering the opening of the well <i>with</i> a single hand. As a means of providing water to the	וְאֵת
<i>sheep</i> belonging to	צֹאן
<i>Lavan,</i>	לָבָן
<i>brother</i> of Rivkah,	אָחִי
<i>his mother,</i> Yaakov singlehandedly removed the massive stone covering the well. Yaakov intended to provide Rochel access to the well water,	אִמּוֹ
<i>and</i> to achieve his objective, <i>went over</i> to the massive stone covering the mouth of the well and singlehandedly removed it. God endowed	וַיֵּגֶשׁ
<i>Yaakov</i> with superhuman strength evidenced when he erected a massive God-created stone pillar made from an aggregation of stones situated around his head prior to receiving revelations from God while situated atop Mount Moriah. Yaakov brought his superhuman strength to the fore	יַעֲקֹב
<i>and rolled</i> away the stone covering the mouth of the well	וַיִּגֹּל
<i>with</i> one hand. Possessing the strength of many men, Yaakov moves	אֶת
<i>the stone</i>	הָאֶבֶן
<i>away from</i> the	מֵעַל
<i>mouth</i> of	פִּי
<i>the well</i> with one hand. After Yaakov moves the stone covering the mouth of the well, God enables the water to flow from the well and form a pool at Rochel's feet. Prior to enabling water to flow out of the well for Rochel, God enabled water to flow out of a well for Yaakov's mother Rivkah and again for Yaakov's grandfather Avraham. The miraculous outpouring of water flowing at Rochel's feet convinces everyone that God is acting on Yaakov and Rochel's behalf. God intended to perform a miracle on Yaakov and Rochel's behalf,	הַבְּאֵר
<i>and</i> achieved His objective by enabling water to gush forth from the well for Rochel to water her sheep. Rochel <i>watered</i> (provided drinking water for) her father's sheep	וַיִּשְׁקֵה
<i>with</i> water brought forth by the hand of God. Bringing forth water from the well to the ground beneath Rochel's feet was the means by which God quenched the thirst of the	אֶת
<i>sheep</i> belonging to	צֹאן

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<i>Lavan,</i>	לָבָן
<i>brother</i> of Rivkah,	אָחִי
<i>his</i> (Yaakov's) <i>mother</i> .	אִמּוֹ

### Genesis 29:11

Yaakov (Jacob) a/k/a Yisrael (Israel)) believes that the manner by which God brought forth water from the well to quench the thirst of Lavan's flock tended to by Rachel is the means by which He is informing him that he and Rachel are fated to become man and wife. Yaakov realizes his God-sanctioned bride (Rachel) is standing before him, <i>and</i> rather than refraining from initiating a physical reaction commensurate with his heightened emotions, <i>kisses</i> her. God's miracle incentivized	וַיִּשָּׂק
<i>Yaakov</i> to display unbridled affection	וַיַּעֲקֹב
<i>toward</i> Rachel,	לְרַחֵל
<i>and</i> his heightened emotional state of mind gave <i>rise</i> to physically interacting	וַיִּשָּׂא
<i>with</i> her. Yaakov's God-given prophetic insight as regards to finding the love of his life causes a welling-up of emotion manifesting itself in	אֶת
<i>his voice</i> . Possessing nothing in the form of a groom's gift to give to Rachel, gives rise to the outpouring emotion of anguish borne of ineptitude,	קִלּוֹ
<i>and</i> causes Yaakov to <i>weep</i> . Yaakov wept because of (i) the impropriety of having kissed Rachel; (ii) his lack of a groom's gift; and (iii) a revelation from God informing him of Rachel's premature demise and subsequent burial along a roadside in lieu of situating her inside the Machpelah Cave. <sup>268</sup>	וַיִּבְכֶּה

### Genesis 29:12

After regaining his presence of mind, Yaakov (Jacob) a/k/a Yisrael (Israel)) is desirous to explain to Rachel why he had had such an intense emotional outburst in her presence, <i>and tells</i> her that her father Lavan's sister Rivkah (Rebekah) is his mother.	וַיִּגְדֹּ
<i>Yaakov</i> says	וַיַּעֲקֹב
<i>to Rachel</i>	לְרַחֵל
<i>that</i> her father is the	כִּי
<i>brother</i> of his mother. After telling Rachel that	אָחִי
<i>her father</i> is his uncle, Yaakov tells her that by virtue their cunning nature,	אֲבִיהָ
<i>he</i> and Lavan are brothers. To ease Rachel's mind regarding the taboo of blood relatives marrying each other, Yaakov cites the precedent of his father Yitzchok (Isaac) marrying his cousin Rivkah,	הוּא
<i>and</i> it is at <i>that</i> moment when the prospect of marrying Yaakov,	וְכִי
<i>son</i> of	בְּנוֹ
<i>Rivkah</i> , her aunt, in Rachel's mind, is not taboo. Knowing	רַבְקָה
<i>he</i> (Yaakov) is her cousin does not undermine Rachel's desire to marry him. After receiving news that will have a profound effect on her life, Rachel is anxious to discuss the matter with her family,	הוּא
<i>and runs</i> home. Rachel seeks out her father,	וַתָּרֹץ
<i>and</i> while situated in his presence, <i>tells</i> him of her encounter with the son of his sister. Rachel imparts	וַתִּגְדֹּ
<i>to her father</i> that Yaakov is intent upon marrying her,	לְאֲבִיהָ

<sup>268</sup> Yaakov's (Jacob) a/k/a Yisrael (Israel)) ancestral burial site.

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and it is after Rachel tells her father of Yaakov's (Jacob) a/k/a Yisrael (Israel)) intent to marry her, that Lavan's cunning and exploitative nature comes to the fore and motivates him to exploit her potential suitor.	וַיְהִי
As soon as he hears about Rachel's potential suitor, Lavan jumps at the opportunity to exploit him.	כַּשְׁמַע
Lavan, from the moment Rachel provides him	לָבָן
with the	אֵת
news of	שִׁמְעָה
Yaakov's arrival and desire to marry her, is intent upon exploiting Yaakov,	יַעֲקֹב
son of Rivkah (Rebekah),	בֶּן
his (Lavan's) sister,	אָחֻתוֹ
and runs	וַיָּרֵץ
to meet him,	לִקְרָאתוֹ
and upon encountering Yaakov, embraces	וַיַּחֲבֹק
him	לוֹ
and kisses	וַיִּנָּשֶׁק
him	לוֹ
and brings him	וַיְבִיֵּאֵהוּ
to his	אֶל
house. A welcomed guest by his kinfolk, Yaakov feels at ease to confide,	בֵּיתוֹ
and tells Lavan everything about himself. Yaakov recounts	וַיְסַפֵּר
to Lavan the incident in which he, after convincing his twin brother Eisov (Esau) to trade his birthright for a meal, deceived his father into conferring upon him a blessing meant for Eisov. Yaakov asks Lavan to protect him from Eisov who swore to kill him. Yaakov makes the mistake of sharing	לָלָבָן
with Lavan	אֵת
all	כָּל
the personal things documenting his character flaws, and upon hearing	הַדְּבָרִים
the aggregation of Yaakov's exploits, Lavan is intent upon using them to exploit him.	הָאֵלֶּה

### Genesis 29:14

Lavan perceives Yaakov (Jacob) a/k/a Yisrael (Israel)) as an easy mark for exploitation (due to vulnerability engendered by destitution, fugitive status, and desire to marry his daughter), and after contemplating what to say	וַיֵּאמֶר
to him, says	לוֹ
Lavan to Yaakov, "I am not obligated to aid a refugee whose exploits have laid him low.	לָבָן
In truth, you are bone of	אֶה
my bone	עַצְמִי
and flesh of my flesh, and as such, shall receive all the hospitality I can muster. A long time ago, your grandfather Avraham's (f/k/a Avram) servant (Eliezer) came to our house, and on behalf of Yitzchok (Isaac), your father, gave Rivkah (Rebekah), my sister, your mother, a treasure-laden groom's gift in exchange for my sister's hand in marriage. As a prospective suitor, you are not worthy of consideration as a potential groom because	וּבִשְׁרִי



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<i>you</i> lack the wealth commensurate with receiving my daughter's hand in marriage. For my daughter's hand in marriage, I will accept from you a groom's gift in the form of laboring on my behalf. Because you are destitute and a blood relation, in exchange for a month's worth of your labor, I will provide you with food, clothing and shelter." Yaakov agrees to Lavan's terms	אָמַר
<i>and stays</i>	וַיֵּשֶׁב
<i>with him</i> for a	עִמּוֹ
<i>month's</i> worth of	חֹדֶשׁ
<i>days.</i>	יָמִים

### Genesis 29:15

After extricating a month's worth of servitude from Yaakov (Jacob) a/k/a Yisrael (Israel)) in exchange for food, clothing and shelter, Yaakov's uncle Lavan is in awe of his nephew's prodigious output. No stranger to exploiting his neighbor, Lavan is intent upon Yaakov providing a lifetime of laboring on his behalf, <i>and</i> to achieve his objective, <i>says</i>	וַיֹּאמֶר
<i>Lavan</i>	לָבָן
<i>to Yaakov</i> , "Under my employ for the past month, you have proven yourself a prodigious laborer, and I desire that you continue laboring on my behalf.	לְיַעֲקֹב
<i>Because</i> we are blood relatives, I equate you as	הִכִּי
<i>'my brother'</i> , and as such,	אֲחִי
<i>you</i> deserve to receive wages in addition to receiving food, clothing and shelter.	אָמַר
<i>Should</i> you <i>serve me</i>	וַעֲבֹדַתִּי
<i>for nothing?</i> No!	חֲנָם
<i>Tell</i>	הַגִּידָה
<i>me</i>	לִי
<i>what</i>	מָה
<i>your wages</i> should be."	מִשְׁכָּרְתִּי

### Genesis 29:16

Lavan fathered four daughters (two with his wife and two with his concubines), <i>and</i> it was apparent <i>to</i> all who knew <i>Lavan</i> that he held	וַיִּלְלָבָן
<i>two</i> of his four	שְׁתֵּי
<i>daughters</i> in higher esteem than the others. Lavan favored the two daughters (Leah and Rivkah) whose mother is his wife over the other two daughters (Bilhah and Zilpah) whose mothers are concubines. With regard to one of Lavan's two favored daughters, Leah is the	בָּנוֹת
<i>name</i> of the daughter whom Lavan refers to as	שֵׁם
<i>'the great one'</i> . Lavan's daughter	הַגְּדֹלָה
<i>Leah</i> , from a prophetic perspective, is called 'the great one' because upon marrying Yaakov (Jacob) a/k/a Yisrael (Israel)), she will become the progenitrix of prophets such as Moshe (Moses), Yeshayahu (Isaiah), Shmuel (Samuel) and royalty such as King David. Lavan had another daughter whom he favored,	לֵאָה
<i>and</i> the <i>name</i> of the daughter whom Lavan affectionately calls	וְשֵׁם
<i>'the small one'</i> is	הַקְּטָנָה



## An Anatomically Correct Translation of Genesis

<i>Rochel</i> . <sup>269</sup>	רַחֵל
<b>Genesis 29:17</b>	
There are physical characteristics differentiating Rochel (Rachel) from Leah. The <i>eyes</i> of	וְעֵינֵי
<i>Leah</i> , as compared to Rochel's eyes, are	לֵאָה
<i>weak</i> . Leah has diminished visual acuity because (i) she cried upon initially beholding and falling in love with Yaakov (Jacob) a/k/a Yisrael (Israel)); (ii) she cried upon discovering Yaakov favoring Rochel over her; and (iii) she cried upon discovering the possibility of an arranged marriage between herself and Yaakov's evil brother Eisov (Esau). Both Leah and Rochel are beautiful,	רַכּוֹת
<i>and</i> those having beheld both sisters conclude that <i>Rochel</i> is the more beautiful daughter. Anyone having beheld both Rochel and Leah are of the opinion that	וְרַחֵל
<i>she</i> (Rochel) <i>is</i> more beautiful than her older sister. The consensus among those who know both Leah and Rochel is that Rochel is more	הִיא
<i>beautiful</i> of	יָפֶת
<i>form</i>	תֶּאֱרָךְ
<i>and beautiful</i> of	וְיָפֶת
<i>appearance</i> than Leah.	מִרְאָהּ
<b>Genesis 29:18</b>	
God interceding on Rochel's behalf (by providing well water for her sheep) convinces Yaakov (Jacob) a/k/a Yisrael (Israel)) that Rochel is the one whom God destined him to marry. Discovering Lavan has four marriageable daughters, Yaakov fears that marrying more than one will incense his brother Eisov (Esau), whose perverse sense of entitlement will motivate him to acquire a fourth wife and use Yaakov's marital excess as a pretext to kill him for stealing his birthright. Yaakov is intent upon marrying only one of Lavan's daughters, <i>and</i> chooses Rochel because <i>he loves</i> her.	וַיִּצְהַב
<i>Yaakov</i> is in love	וַיֵּקֶב
<i>with</i> and only wants to marry	אֶת
<i>Rochel</i> . Exceeding Lavan's expectations as regards to his ability to labor on his behalf, Yaakov believes his unmatched labor skills entitle him to dictate the terms by which he will earn the right to marry Rochel. Wary of Lavan's proclivity toward deceit, Yaakov is careful to dictate the terms by which he will labor on his behalf,	רַחֵל
<i>and says</i> to Lavan,	וַיֹּאמֶר
" <i>I will serve you</i> for	אֲעָבְדְךָ
<i>seven</i>	שָׁבַע
<i>years</i> in exchange	שָׁנִים
<i>for Rochel</i> ,	בְּרַחֵל
<i>your daughter's</i> hand in marriage. When I say 'Rochel', I mean the daughter whom you fathered and named Rochel. I am speaking of your daughter whom I met at the well prior to meeting you. She is the one whom you refer to as	בְּתֶךָ
<i>'the small one'</i> ".	הַקְטָנָה

<sup>269</sup> From a prophetic perspective, Rochel is called 'the small one' because in comparison to Leah, 'the greater one', Rochel will marry Yaakov (Jacob) a/k/a Yisrael (Israel)) and become the progenitrix of comparatively less prominent Jewish historical figures such as Yoseif (Joseph) and King Shaul (Saul).

## An Anatomically Correct Translation of Genesis

### Genesis 29:19

Lavan believes Yaakov's (Jacob) a/k/a Yisrael (Israel)) proposition to labor on his behalf for seven years in exchange for marrying Rachel is fair compensation for his daughter's hand in marriage. Yaakov's prospective father-in-law is intent upon responding to his offer, <i>and says</i>	וַיֹּאמֶר
<i>Lavan</i> to Yaakov, "At five years of age, Rachel is too young to marry. Prior to marrying Rachel, you should remain in my employ for seven years. At the end of seven years, marry Rachel, who at that time, will be of childbearing age. Having considered marrying off Rachel to a rich man, I determined that it would be	לָךְ
<i>better</i> for me	טוֹב
<i>to give</i>	תַּתִּי
<i>her</i> leave to be married	אֶתָּה
<i>to you</i> , a poor man, whose prodigious laboring on my behalf will enrich me beyond a groom's gift from a wealthy suitor. A rich man, upon marrying Rachel, would take her away, and in exchange for a groom's gift, I would lose a daughter. Your marriage to Rachel, followed by a groom's gift of laboring on my behalf for seven years, enables me to both prosper and maintain a close relationship with my beloved daughter. As you can see, I benefit far more	לָךְ
<i>from giving</i> you, rather than a rich man, leave to marry	מִתַּתִּי
<i>her</i> (Rachel). Not standing to profit as much from giving Rachel leave	אֶתָּה
<i>to marry a man</i>	לְאִישׁ
<i>other</i> than yourself, I accept your pledge to provide seven years of servitude in exchange for her hand in marriage.	אַחֵר
<i>Stay</i>	שָׁבָה
<i>with me</i> , and Rachel shall become your bride after you have labored on my behalf for the next seven years."	עִמָּדִי

### Genesis 29:20

In exchange for Rachel's hand in marriage, Yaakov (Jacob) a/k/a Yisrael (Israel)) is willing to labor on her father Lavan's behalf for the next seven years. Yaakov understands that he has to complete seven years of laboring on Lavan's behalf before Lavan allows him to marry Rachel <i>and</i> agrees to <i>work</i> for Lavan who, at the end of seven years, will become his father-in-law. In exchange for Rachel's hand in marriage,	וַיַּעֲבֹד
<i>Yaakov</i> agrees to work for Lavan for seven successive years in exchange	יַעֲקֹב
<i>for Rachel's</i> hand in marriage. The 77-year-old Yaakov, upon completion of laboring on Lavan's behalf for	בְּרַחֲלָה
<i>seven</i>	שָׁבַע
<i>years</i> , will be entitled to marry Rachel. Yaakov contemplates exchanging seven years of his labor for Rachel's hand in marriage,	שָׁנִים
<i>and</i> in his mind, <i>they</i> (the seven years of servitude in exchange for Rachel's hand in marriage) <i>are</i> a small price to pay for marrying the love of his life.	וַיִּהְיוּ
<i>In his</i> (Yaakov's) <i>eyes</i> , the passing of seven years will come and go by	בְּעֵינָיו
<i>as days</i> , and	כִּימִים
<i>few ones</i> at that. Because o	אַחֲדִים
<i>his love</i>	בְּאַהֲבָתוֹ
<i>for her</i> (Rachel), Yaakov gladly commits to laboring for Lavan seven years in exchange for his daughter Rachel's hand in marriage.	אֶתָּה

## An Anatomically Correct Translation of Genesis

### Genesis 29:21

After laboring on Lavan's behalf for seven years, Yaakov (Jacob) a/k/a Yisrael (Israel)) is entitled to marry his daughter Rochel. Yaakov is intent upon reminding Lavan that he fulfilled his obligation to labor on his behalf for seven years, <i>and says</i>	וַיֹּאמֶר
<i>Yaakov</i>	יַעֲקֹב
<i>to</i>	אֶל
<i>Lavan</i> , "I have fulfilled my obligation to labor on your behalf for seven years in exchange for Rochel's hand in marriage. Rochel is old enough to marry and procreate. I implore you to	לָבָן
<i>give</i> me leave to marry her. I wish to begin procreating	הִבָּה
<i>with</i> her as soon as she becomes	אֶת
<i>my wife</i> . I ask that you honor our labor-for-marriage contract	אִשְׁתִּי
<i>because</i> I	כִּי
<i>fulfilled</i> my obligation to labor on your behalf for seven years. As	מֵלֵאֵי
<i>my days</i> of laboring on your behalf have ended, I am entitled to marry Rochel. Upon marrying Rochel, I will attempt to procreate and provide you with grandchildren. Give your daughter leave to marry,	יָמֵי
<i>and I shall come</i>	וְאָבוֹאָהּ
<i>to her</i> in the manner of a husband wishing to engage his wife in procreative fashion. God destined me to father twelve sons. As I am 84 years old, and destined to father twelve sons, I should begin procreating as soon as possible."	אֵלֶיהָ

### Genesis 29:22

Seven years of prodigious servitude from Yaakov (Jacob) a/k/a Yisrael (Israel)) in exchange for Rochel's hand in marriage convinces Lavan of his value as an indispensable laborer. Lavan intends to perpetuate his employment by deceiving Yaakov into marrying his older daughter Leah and extricating another seven years of labor in exchange for marrying Rochel. Lavan knows he cannot singlehandedly deceive Yaakov into marrying Leah <i>and</i> to achieve his objective, <i>gathers</i> his wedding guests into aiding and abetting him. Lavan takes comfort in knowing that after deceiving Yaakov into marrying Leah, he will be in a position to exact another seven years of labor from him in exchange for Rochel's hand in marriage.	וַיֹּאסֶף
<i>Lavan</i> is intent upon incentivizing his fellow shepherds into aiding and abetting him in keeping Yaakov in their midst for an interminable amount of time, and to achieve his objective, says to them, "Seven years ago, you witnessed Yaakov's arrival and the miraculous manner in which his God brought forth water from the well to water my sheep. Since Yaakov's arrival, we have had access to ample water for our flocks. Now that Yaakov is no longer obligated to continue laboring on my behalf, after marrying Rochel, he may choose to leave and acquire his own parcel of land. If Yaakov leaves, his God will cease ensuring that we have adequate water. I intend to keep Yaakov here for another seven years by deceiving him into unwittingly consummating his marriage with my daughter Leah in a room devoid of illumination. Yaakov will assume the woman in his marital bed is Rochel. Upon realizing he has consummated with Leah, rather than Rochel, Yaakov will have to labor on my behalf for another seven years in exchange for her hand in marriage." Having shared his plot to deceive Yaakov	לָבָן
<i>with</i>	אֶת
<i>all</i> of the	כָּל

## An Anatomically Correct Translation of Genesis

<i>people</i> indigenous to	אֲנָשִׁי
<i>the place</i> where Yaakov's presence coincided with their prosperity, Lavan is ready to implement his plan. Lavan's co-conspirators agree to keep secret his scheme to deceive Yaakov into marrying Leah. Not satisfied with exploiting his fellow shepherds by aiding and abetting him in deceiving Yaakov, Lavan is intent upon foregoing his fatherly obligation to provide for his daughter's wedding,	הַמָּקוֹם
<i>and makes</i> them provide all the food for the wedding	וַיַּעַשׂ
<i>feast</i> . Lavan exploits the shepherds' fear of losing their water supply they know is attributable to Yaakov's presence, and uses it to leverage them into participating in the conspiracy to deceive Yaakov and to pay for the wedding.	מִשְׁתֵּה

### Genesis 29:23

Lavan and his guests celebrate Yaakov's (Jacob) a/k/a Yisrael (Israel)) marriage to Rochel on a Friday night in the year 1569 b.c.e. (2192 years after creation). Lavan intends to nullify Yaakov's marriage to Rochel by deceiving him into unwittingly consummating with Leah, <i>and it is</i> later	וַיִּהְיֶה
<i>in the evening</i> , after situating Yaakov inside the pitch-dark marriage chamber that Lavan goes to Leah's room	בָּעֶרְבַּי
<i>and takes</i> hold of her hand and	וַיִּקַּח
<i>with</i>	אֶת
<i>Leah</i> ,	לֵאָה
<i>his daughter</i> in tow, walks toward the wedding chamber. Situated outside the wedding chamber, Lavan calls out to Yaakov and informs him that his bride is ready to join him. After giving seven years of indentured servitude to him, Yaakov expects Lavan to fulfill his obligation to enable him and Rochel to consummate,	בְּתוֹ
<i>and hopes he</i> (Lavan) <i>brought her</i> (Rochel)	וַיִּבֵּא
<i>her</i> (Rochel)	אֶתָּה
<i>to him</i> . Yaakov is unaware that Leah, rather than Rochel, is about to join him inside the pitch-dark wedding chamber. To ensure he does not consummate with anyone other than Rochel, prior to the wedding night, Yaakov established a password with Rochel, that when uttered, will ensure that he is consummating the marriage with the woman he acquired from her father in exchange for seven years of servitude. While sequestered inside a room devoid of light, Yaakov asks for and hears the correct password uttered by the woman in his presence,	אֵלָיו
<i>and comes</i>	וַיִּבֵּא
<i>unto her</i> with all the enthusiasm a groom could muster for consummating with his bride. Upon hearing the woman utter the correct password, Yaakov assumes it is Rochel, but will later find out that he had unwittingly consummated his marriage with Leah, whom he mistakenly believed was Rochel. <sup>270</sup>	אֵלֶיהָ

### Genesis 29:24

Lavan fathered four daughters (two with his wife and two with his concubines). Custom dictates that the younger of Lavan's daughters, fathered by way of spouse, upon	וַיִּתֵּן
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<sup>270</sup> Upon realizing that Lavan is intent upon deceiving Yaakov (Jacob) a/k/a Yisrael (Israel)) into consummating the marriage with Leah, Rochel becomes sympathetic toward her older sister's plight of remaining single while she, her younger sister marries, and gives Leah the password that will deceive Yaakov into believing he is consummating with Rochel.

## An Anatomically Correct Translation of Genesis

getting married, will acquire as a servant, the younger of her father's daughters fathered by way of concubine. Lavan intends to conscript Zilpah to Rochel, <i>and gives</i> leave for Zilpah to become Rochel's handmaiden. Prior to Yaakov's (Jacob) a/k/a Yisrael (Israel)) pending marriage to Rochel,	
<i>Lavan</i> makes known to Yaakov his intent to give Zilpah leave	לָבָן
<i>to</i> serve <i>her</i> (Rochel). After being deceived into marrying Leah instead of Rochel, Yaakov realizes that Lavan has broken precedent	לָהּ
<i>with</i> regard to conscripting his younger daughter, fathered by way of concubine, to serve Leah, his older daughter, fathered by way of spouse. Lavan gives	אֶת
<i>Zilpah</i> , his younger daughter, fathered by way of concubine leave to transition from	זִלְפָּה
<i>his servant</i> ,	שִׁפְחָתוֹ
<i>to</i> serve <i>Leah</i> ,	לְלֵאָה
<i>his</i> oldest <i>daughter</i> . Upon witnessing Lavan conscripting his younger	בָּתוֹ
<i>daughter-maid-servant</i> to Rochel, Yaakov takes it as a sign of Lavan sanctioning his marriage to Rochel.	שִׁפְחָהּ

### Genesis 29:25

The first light of day reveals to Yaakov (Jacob) a/k/a Yisrael (Israel)) that Leah, not Rochel, is the woman with whom he had consummated his marriage, <i>and</i> Yaakov <i>is</i> aghast as he beholds Leah, not Rochel, in his bed	וַיִּהְיֶה
<i>in the morning</i> following the consummation of his marriage to the woman whom he believed was Rochel. Daylight reveals to Yaakov what darkness concealed. Upon awakening, Yaakov expected to behold Rochel,	בַּבֹּקֶר
<i>and</i> when he <i>beheld</i> Leah in his bed, was mystified that	וַיִּהְיֶה
<i>she</i> knew and uttered the password Rochel was to utter on their wedding night	הָוָא
<i>Leah</i> , not Rochel, was the woman with whom Yaakov unwittingly consummated his marriage. When asked by Yaakov why she deceived him, Leah declares his love for him. Not wanting forcibly marry Yaakov's evil brother Eisov (Esau), Leah agreed to participate Lavan's plot to deceive him into marrying her. After regaining his composure, Yaakov realizes that Lavan's deception was no different than the manner in which he deceived Yitzchok (Isaac) into conferring upon him blessings meant for Eisov. Yaakov exploited his father's blindness as a means of deceiving him into conferring blessings meant for Eisov and Leah exploited Yaakov's blindness by way of darkness, to obtain a husband. The darkness of the wedding chamber blinded Yaakov to the reality that he was, in fact, consummating his marriage with the woman meant for Eisov. It would have been hypocritical for Yaakov, having deceived his father into conferring a blessing meant for Eisov, to condemn Leah for deceiving the man betrothed to Rochel, into marrying and consummating with her. Yaakov is intent upon confronting the man who deceived him into marrying Leah,	לֵאָה
<i>and says</i>	וַיֹּאמֶר
<i>to</i>	אֵל
<i>Lavan</i> ,	לָבָן
" <i>What</i> manner of deception is	מָה
<i>this</i> ? Why have	זֹאת
<i>you have done</i> this	עָשִׂיתָ
<i>to me</i> ? Why did you	לִי

## An Anatomically Correct Translation of Genesis

<i>not</i> honor the terms of our agreement that I fulfilled by providing you with seven years of servitude in exchange	וְלֹא
<i>for Rachel</i> becoming my wife?"	בְּרַחֵל
<i>I served</i> you for the agreed-upon seven-year span of time. When it came time	עָבַדְתִּי
<i>for you</i> to honor your end of the bargain, rather than enabling me to marry Rachel, you surreptitiously substituted Leah! I stand before you	עַמָּךְ
<i>and</i> need to know <i>why</i>	וְלָמָּה
<i>you deceived me.</i> "	רַמִּיתִנִּי

### Genesis 29:26

Lavan is intent upon responding to Yaakov's (Jacob) a/k/a Yisrael (Israel)) claim that he deceived him into marrying and consummating with Leah, <i>and says</i>	וַיֹּאמֶר
<i>Lavan</i> to Yaakov, "In this place, you will	לָכֵן
<i>not</i> find an instance of a father marrying off his younger daughter prior to marrying off the older. Maybe that is the way it	לֹא
<i>is</i> customarily <i>done</i> in the place where you come from, but here, it is not	יַעֲשֶׂה
<i>so.</i>	כֵּן
<i>In our place</i> , we marry off the older sibling before the younger. It is not our custom	בְּמָקוֹמֵנוּ
<i>to grant</i> leave for	לְתֵת
<i>the younger</i> daughter to be married	הַצְעִירָה
<i>before</i>	לִפְנֵי
<i>the firstborn</i> daughter. We have heard the story of how you orchestrated and successfully executed a plot according you the status of being Yitzchok's (Isaac) firstborn. How is your usurpation, by way of deception, of your firstborn brother's birthright any different from the manner in which I deceived you into marrying the woman whom you were not intent upon marrying? Having consummated with Leah, you cannot disenfranchise by way of annulment. You need not despair because our custom permits a spouse to be married to more than one woman. Leah shall remain as your first wife and Rachel shall become your second wife.	הַבְּכִירָה

### Genesis 29:27

Custom dictates that a newly married husband must refrain from labor and cohabit with his wife during the first week of their marriage. <i>Finish</i> devoting a	מִלֵּא
<i>week</i> of your time to	שָׁבַע
<i>this</i> one (Leah) and then marry the other one (Rachel). Devote a week to your newlywed wife (Leah),	זֹאת
<i>and</i> at the end of the week, <i>we</i> (the village elders) <i>will give</i> you leave to marry Rachel. The manner of Rachel's betrothal	וְנִתְּנָה
<i>to you</i> is contingent upon your laboring on my behalf for another seven years. You are Leah's husband. In a week's time, you will	לָךְ
<i>also</i> be Rachel's husband. If you agree to spend a week's time	גַּם
<i>with</i>	אֶת
<i>this one</i> (Leah), I will permit you to marry the other one (Rachel). Just as you provided me with a groom's payment of seven years of servitude for my daughter Leah's hand in marriage, so too will you have to provide me with a groom's payment of seven years of servitude for my daughter Rachel's hand in marriage. I will enable you to marry Rachel, in exchange	זֹאת
<i>for</i> the same amount of <i>work</i>	בְּעִבְדָּה

## An Anatomically Correct Translation of Genesis

<i>that</i> I required of you in exchange for Leah's hand in marriage. The only way I will enable you to marry Rachel is if	אֲשֶׁר
<i>you will work</i>	תַּעֲבֹד
<i>for me</i>	עִמָּדִי
<i>yet</i> another	עוֹד
<i>seven</i>	שִׁבְעַ
<i>years</i> . Seven more years of your labor is the groom's payment you must render unto me in exchange for marrying the	שָׁנִים
' <i>other one</i> ' (Rachel). <sup>271</sup>	אַחֲרוֹת

### Genesis 29:28

Realizing that Lavan has made it impossible for him to marry Rachel without committing to another seven years of laboring on his behalf, Yaakov (Jacob) a/k/a Yisrael (Israel) acquiesces to his demand, <i>and does</i> as Lavan asks. Yaakov agrees to serve Lavan an additional seven years in exchange for marrying Rachel.	וַיַּעַשׂ
<i>Yaakov</i> , more	יַעֲקֹב
<i>so</i> in love with Rachel than Leah, agrees to work another seven years for Lavan in exchange for Rachel's hand in marriage. Yaakov is amenable toward devoting a week of his time to his newlywed,	כֵּן
<i>and</i> after <i>completing</i> a	וַיִּמְלֵא
<i>week</i> of marital devotion to Leah, is poised to marry Rachel. Yaakov will marry Rachel and spend the next week in marital devotion to her. Yaakov is intent upon honoring	שִׁבְעַ
<i>this</i> obligation of laboring Lavan's behalf for seven years in exchange for marrying Rachel. After spending a week with Leah, Yaakov marries Rachel and spends a week with her. Yaakov spends the two weeks in marital devotion to his respective wives,	זֹאת
<i>and gives</i> Lavan his assurance that he will render another seven years of service	וַיִּתֵּן
<i>to him</i> . Seven additional years of labor is the price Yaakov is willing to pay for marrying and cohabiting	לּוֹ
<i>with</i>	אֵת
<i>Rachel</i> . Yaakov had to agree to serve Rachel's father Lavan for seven years in exchange for marrying	רָחֵל
<i>his daughter</i> . In exchange for Rachel's hand in marriage, Yaakov is obligated to provide seven years of service	בְּתוֹ
<i>to him</i> (Lavan). Yaakov agrees to provide Lavan seven years of servitude in exchange for leave to marry Rachel. After marrying Yaakov, Rachel transitions from maiden	לּוֹ
<i>to wife</i> .	לְאִשָּׁה

### Genesis 29:29

Yaakov (Jacob) a/k/a Yisrael (Israel) is willing to serve Lavan for seven years in exchange for marrying Rachel. After giving Yaakov leave to marry Rachel who became his second wife, Lavan conscripts Bilhah, his other daughter fathered-by way of concubine, to become Rachel's servant. The newly married Rachel is in need of a	וַיִּתֵּן
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<sup>271</sup> Yaakov (Jacob) a/k/a Yisrael (Israel)), the deceiver, became Yaakov, the deceived. Lavan convinced his prospective son-in-law, to provide him with seven years of servitude in exchange for Rachel's hand in marriage. Intent upon exacting an additional seven years of servitude from Yaakov, Lavan deceived Yaakov into consummating with Leah and demanded an additional seven years of servitude for Rachel's hand in marriage.



## An Anatomically Correct Translation of Genesis

maidservant, <i>and</i> to ensure she has one, Lavan <i>gives</i> leave for Bilhah, his daughter-servant, to become her servant.	
<i>Lavan</i> conscripts Bilhah	לָכָן
<i>to</i> serve <i>Rochel</i> ,	לְרַחֵל
<i>his daughter</i> . Upon Rochel's marriage to Yaakov, Lavan conscripts Bilhah, his other daughter-servant to become her servant. Lavan severs his master-servant relationship	בְּתוֹ
<i>with</i>	אֶת
<i>Bilhah</i> whom he fathered by way of concubine, and conscripts	בְּלֵקָה
<i>his</i> former <i>maid</i>	שִׁפְחָתוֹ
<i>into</i> serving <i>her</i> (Rochel). Just as Lavan provided a servant for Leah in the form of a half-sister (Zilpah), so too does he provide a servant	לָהּ
<i>for</i> Rochel in the form of a half-sister (Bilhah) conscripted into serving as her <i>maid</i> .	לְשִׁפְחָהּ
<b>Genesis 29:30</b>	
At the conclusion of the wedding ceremony, Yaakov (Jacob) a/k/a Yisrael (Israel)) is intent upon consummating his marriage to Rochel <i>and comes</i> to her in the manner of a husband intending to procreate with his wife. A week earlier, Yaakov married and consummated his marriage with Leah. Upon marrying Rochel, his second wife, Yaakov	וַיָּבֵא
<i>also</i> consummates with her. Yaakov is very happy	גַּם
<i>to</i> be married to	אֶל
<i>Rochel</i> , the woman whom he loved so much that he exchanged another seven years of servitude for her hand in marriage. Yaakov had given seven years of servitude in exchange for marrying Rochel, but Lavan deceived him into marrying Leah. Yaakov and Leah had a seven-year platonic relationship, and now he was married to her. By virtue of spending time and having intimate relations with Leah, Yaakov falls in love with her,	רַחֵל
<i>and</i> while <i>in love</i> with Leah, is	וַיֵּאָהֱב
<i>also</i> in love	גַּם
<i>with</i>	אֶת
<i>Rochel</i> . Yaakov is more in love with Rochel	רַחֵל
<i>than</i> he is with <i>Leah</i> . Having spent a week being intimate with Rochel, his second bride in as many weeks, Yaakov is ready to begin laboring on Lavan's behalf	מִלֵּאָהּ
<i>and</i> honor his commitment to <i>work</i>	וַיַּעֲבֹד
<i>for him</i>	עָמּוֹ
<i>yet</i> another	עוֹד
<i>seven</i>	שָׁבַע
<i>years</i> . In Yaakov's mind, the passing of the first seven years Yaakov spent laboring for Lavan were fleeting. Yaakov anticipates the passing of the	שָׁנִים
<i>other ones</i> (the second seven-year term of labor Yaakov was obligated to render unto Lavan) to pass as fleetingly as the first.	אַחֲרוֹת

## An Anatomically Correct Translation of Genesis

### Genesis 29:31

There is an awareness among the general population of Leah and Yaakov's (Jacob) a/k/a Yisrael (Israel)) inability to conceive and procreate. The consensus among the populace is the mistaken belief that Leah's barren womb is the manner in which God (a/k/a AdoShem) (Ruler of the Universe) is punishing her for participating in her father's plan to deceive Yaakov into marrying her and coercing Yaakov into providing another seven years of servitude. Fearing Yaakov will divorce her for not being able to provide children and fearing that she will be forced to marry Yaakov's evil brother Eisov (Esau), Leah prays to God to restore the viability of her womb as a means of providing Yaakov with the sons God destined him to father. God takes notice of Leah's continuous and sincere prayers imploring Him to restore the viability of her womb, <i>and</i> when <i>He sees</i> Yaakov's disdain for her inability to conceive, takes pity on her.	וַיֵּרָא
<i>AdoShem</i> took pity upon Leah	וַיְהִי
<i>because</i> her neighbors	כִּי
<i>hated</i> her for participating in her father's plot to deceive and exploit Yaakov. Knowing Leah's reasons for participating in her father's plot to deceive Yaakov were altruistic, God took pity on	שְׂנוֹאָה
<i>Leah</i>	לֵאָה
<i>and opened</i> her womb. God restored the viability of Leah's womb, and	וַיִּפְתַּח
<i>with</i> regard to the viability of	אֶת
<i>her</i> (Rochel's) <i>womb</i> , saw fit to continue afflicting her with barrenness. While reveling in the viability of Leah's womb, Rochel hopes God will restore the viability of her own womb. Time goes by,	רְחֵמָהּ
<i>and Rochel</i> realizes that divine intervention to restore the viability of her	וְרַחֵל
<i>barren</i> womb will not be forthcoming.	עֲקָרָהּ

### Genesis 29:32

God (a/k/a AdoShem) (Ruler of the Universe) answered Leah's prayers <i>and enabled her to conceive</i> .	וַיַּעַן
<i>Leah</i> conceives the first child fathered by Yaakov (Jacob) a/k/a Yisrael (Israel)). Procreation between Yaakov and Leah came about on November 25, 1569 b.c.e. (2193 years after creation),	לֵאָה
<i>and she bore</i> him a	וַיֵּלֶד
<i>son</i> . It is incumbent upon Leah to name her newborn,	בֶּן
<i>and she calls</i> him 'Reuvein'. As a reminder to those in her midst who doubted her ability to serve as the procreative vessel through which Yaakov fathered children, Leah names him Reuvein. Leah derives pleasure from hearing former doubters of her procreative ability utter	וַיִּקְרָא
<i>his</i> (Reuvein's) <i>name</i> because of the meaning of his name ('See, a son!') <sup>272</sup> Divinely inspired by God, after giving birth to	שְׁמוֹ
<i>Reuvein</i> , Leah says, "Thank God for determining my worthiness to bring forth new life into this world. Yaakov fathered a son	רְאוּבֵן
<i>because</i> God adjudicated me worthy of bearing his child." Leah contemplates the meaning of Reuvein's name and	כִּי

<sup>272</sup> Whenever uttering Reuvein's name, Leah declares 'I see, a son of Yaakov (Jacob) a/k/a Yisrael (Israel)) that issued forth from my womb.'

## An Anatomically Correct Translation of Genesis

<i>says</i> , "I named him 'Reuvein'	אָמַרָה
<i>because</i>	כִּי
<i>because He</i> (God) <i>saw</i> the depths to which I sank and elevated me by the conception and birth of a child fathered by Yaakov.	רָאָה
<i>AdoShem</i> witnessed Lavan as he deceived Yaakov into marrying me and witnessed the birth of	יְהוָה
<i>my humiliation</i> fathered by Yaakov's hatred toward me for being complicit in deceiving him into marrying me. Adoshem put an end to my suffering by enabling me to become the procreative vessel through which Yaakov fathered a child. I was able to conceive	בְּעָנְיִי
<i>because</i> God restored my womb and enabled the issuing forth of new life from my loins.	כִּי
<i>Now</i> that I have become the procreative vessel through which he may father the sons God destined him to father, I am sure to become the object of Yaakov's love. I believe that Yaakov	עָתָה
<i>will</i> begin to <i>love me</i> because	יֵאָדָבְנִי
<i>my husband</i> realizes that I have the potential to provide him with many of the sons God destined him to father. I revel in the prophetic knowledge that I, along with Yaakov's other three wives/concubines will bring about the fulfillment of God's preordination that Yaakov father many sons."	אִשִּׁי

### Genesis 29:33

By virtue of conceiving and giving birth to his (Yaakov's (Jacob) a/k/a Yisrael (Israel)) first child, Leah becomes a Jewish matriarch. God (a/k/a AdoShem) (Ruler of the Universe) intends to enable Leah to conceive a second child by way of Yaakov, <i>and she conceives</i> and gives birth to Yaakov's second child. Once	וַתֵּלֶד
<i>again</i> , Leah conceives a child fathered by Yaakov. It is on January 26, 1527 b.c.e. (2194 years after creation) when Leah gives birth to her second son whom she names Shimon. Yaakov and Leah had intimate relations,	עוֹד
<i>and</i> for the second time, <i>she</i> conceives and <i>gives birth</i> to another	וַתֵּלֶד
<i>son</i> fathered by Yaakov. It is incumbent upon Leah to name her newborn,	בֶּן
<i>and</i> to achieve her objective, <i>says</i> , "I shall name Yaakov's second-born 'Shimon' ('He (God) has heard'). I give him this name	וַתֹּאמֶר
<i>because</i>	כִּי
<i>He</i> (God) <i>heard</i> my lamentation of wanting to bear more children fathered by Yaakov and enabled me to bear another son.	שָׁמַע
<i>AdoShem</i> interceded on my behalf	יְהוָה
<i>because</i> I considered myself	כִּי
<i>unloved</i> by Yaakov, and believed that bearing more of his children would incentivize him toward loving me. By way of prayer,	שְׁנוּאָה
<i>I</i> communicated with God,	אֲנִכִּי
<i>and He gave</i>	וַיִּתֵּן
<i>me</i> the ability to give birth to a second son fathered by Yaakov. In addition to hearing one prayerfully imploring Him to intercede on their behalf, God	לִי
<i>also</i> responds by bringing to fruition that which, by way of prayer, He is called upon to do. Having provided Yaakov	גַּם
<i>with</i>	אֶת
<i>this</i> , his second son might be the means by which he rekindles his love for me." Leah is of a mind to name her newborn,	זֶה

## An Anatomically Correct Translation of Genesis

<i>and calls</i> him 'Shimon'. Divinely inspired, Leah says,	וַתִּקְרָא
" <i>His name</i> shall be	שְׁמוֹ
' <i>Shimon</i> '".	שִׁמְעוֹן

### Genesis 29:34

For the third time, God affirms Leah's role as a Jewish matriarch by enabling her to conceive and give birth to Leivi, the third of twelve sons God destined Yaakov (Jacob) a/k/a Yisrael (Israel)) to father. Yaakov and Leah attempt to procreate, <i>and she conceived</i>	וַתֵּהֶר
<i>again</i> . On April 2, 1566 b.c.e. (2195 years after creation), Leah goes into labor	עוֹד
<i>and gives birth to</i> Yaakov's third	וַתֵּלֶד
<i>son</i> . After giving birth to Yaakov's third child, Leah reflects upon her accomplishment,	בֶּן
<i>and says</i> to herself,	וַתֹּאמֶר
" <i>Now</i> that I have given birth to as many sons as God will allow, I believe	עַתָּה
<i>the time</i> has come for Yaakov to rejoice in my reproductive accomplishment and elect to augment his feelings toward me. I am hoping that my being the first of his two wives to provide him with three of the twelve sons God destined him to father,	הַפַּעַם
<i>will</i> enable him to <i>become</i> more emotionally <i>attached to me</i> . Since I am the only procreative vessel through which Yaakov fathers children, I believe my fertility will cause him to bestow a greater degree of husbandly affection upon me than the husbandly affection he bestows upon my sister. I believe that	יִלְוֶהָ
<i>my husband</i> will become more enamored	אִישִׁי
<i>to me</i> than to Rochel	אֵלִי
<i>because</i> unlike Rochel,	כִּי
<i>I bore</i> him three sons. Yaakov should be more endeared toward me because I provided three sons	יִלְדָּתִי
<i>to him</i> ." After inspiring Leah to name the first and second son she had by way of Yaakov, God sends the angel Gavriel to reveal to Leah the name He chose for son number	לוֹ
<i>three</i> . When called upon to name the first and second son she had by way of Yaakov, Leah draws inspiration from God. Leah will have no say in the naming the third son she had by way of Yaakov. Leah gave birth to three of the	שְׁלֹשָׁה
<i>sons</i> God destined Yaakov to father and will have no say in naming child number three	בָּנִים
<i>because</i> naming Leah and Yaakov's third child has been decided on high. To impart to the parents the name of	עַל
<i>this</i> third son of Yaakov, God dispatches the angel Gavriel to convey it to Leah. While in Leah's presence, Gavriel	בֶּן
<i>calls</i> out and tells her that 'Leivi' is the God-given name of her third child. Gavriel tells Leah that	קָרָא
<i>his</i> (Yaakov's third child's) God-given <i>name</i> is	שְׁמוֹ
' <i>Leivi</i> '. Upon hearing the name of her third child, Leah understands the Hebrew root meaning of his name (entwine) and integrates it into the following statement, 'He (God) will see fit to <i>entwine</i> Yaakov's heart with mine.'	לְוִי

### Genesis 29:35

For the fourth time, God (a/k/a AdoShem) (Ruler of the Universe), affirms Leah's role as a Jewish matriarch by enabling her to conceive and give birth to Yehudah (Judah), the fourth of twelve sons God destined Yaakov (Jacob) a/k/a Yisrael (Israel)) to father. Yaakov and Leah are intent upon procreating, <i>and she conceives</i>	וַתֵּהֶר
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## An Anatomically Correct Translation of Genesis

<i>again</i> . On June 17, 1565 b.c.e. (2196 years after creation), Leah goes into labor	עוד
<i>and gives birth to</i> Yaakov's fourth	וּתְלִיד
<i>son</i> . Giving birth to another son (her fourth) incentivizes Leah to thank God for enabling her to give birth to Yaakov's fourth child,	בֶּן
<i>and</i> prompts her to <i>say</i> , "I thought that You would bar me from having no more than three of the twelve sons You destined Yaakov to father. I am joyous and thankful that You enabled me to give birth to yet another of Yaakov's sons. I thought	וַתֹּאמֶר
<i>the time</i> of my bearing children fathered by Yaakov had ended. You enabled me to give birth to three of the twelve sons You destined Yaakov to father, and	הַפַּעַם
<i>I thank</i> You for blessing me	אוֹדָה
<i>with</i> yet another child. Thank you	אֵת
<i>AdoShem</i>	יְהוָה
<i>for</i> enabling me to give birth to yet another of Yaakov's children." God uses the subject matter of Leah's expression of appreciation to ascertain the name of her fourth child and comes up with the name 'Yehudah'. Naming the child 'Yehudah' is the means by which God enables Leah to say her son's name and thank God at the same time. The dual meaning of	עַל
<i>this</i> child's name became evident whenever	כֵּן
<i>she</i> (Leah) <i>calls</i>	קִרְאָה
<i>his</i> (Yehudah's) <i>name</i> . Whenever Leah utters the name	שְׁמוֹ
' <i>Yehudah</i> ', she is thanking God at the same time. Leah's state of mind waxed upon giving birth to Yehudah,	יְהוּדָה
<i>and</i> waned when <i>she stopped</i>	וַתַּעֲמֵד
<i>giving birth</i> . <sup>273</sup>	מִלֵּדָת

<sup>273</sup> The meaning of the name of her fourth child (Yehudah (Judah)) is the manner in which Leah is able to express thankfulness to God for enabling her to give birth to yet another child fathered by Yaakov (Jacob) a/k/a Yisrael (Israel)). As the meaning of the Hebrew root of Yehudah's name is 'thank', whenever Leah utters Yehudah's name, she is thanking God. Leah was the first covenant-observant person to render thanks unto God. Before Leah, others, not thinking to thank God, either praised or blessed Him. God is intent upon enabling Leah to give birth to more sons fathered by Yaakov, and will achieve His objective by enabling her to give birth to two more sons and a daughter.