

An Anatomically Correct Translation of Genesis

Genesis 30:1

Lavan deceived Yaakov (Jacob) a/k/a Yisrael (Israel)) into marrying Leah. A week later, Yaakov marries Rochel. Rochel contrasts her inability to conceive and procreate with Leah's ability to conceive and procreate <i>and</i> reacts with jealousy toward her when she <i>sees</i> her sister tending to her young. It bothers	וַתֵּרָא
<i>Rochel</i>	רָחֵל
<i>that</i> she is	כִּי
<i>not</i> capable of conceiving from Yaakov's seed. Denied the experience of bearing the weight of a child gestating in her womb, Rochel bears the weight of humiliation and social castigation engendered by her inability to conceive and bear children. Rochel remains childless while Leah	לֹא
<i>births</i> many of the twelve sons God destined Yaakov to father. Rochel lacks the ability to conceive and provide sons	לְיָדָהּ
<i>to Yaakov,</i>	לְיַעֲקֹב
<i>and is jealous</i> of Leah's ability to conceive and give birth to children fathered by Yaakov.	וַתִּקְנֵא
<i>Rochel</i> wonders why God enables Yaakov's seed to germinate	רָחֵל
<i>in her sister</i> Leah's womb and prevents the germination of Yaakov's seed in her own. Rochel desires to discuss her infertility with her husband,	בְּאֵחָתָהּ
<i>and says</i>	וַתֹּאמֶר
<i>to</i>	אֵל
<i>Yaakov,</i> "Pray to God and ask Him why your seed germinates inside Leah's womb and lies dormant in mine! Pray to and ask God to open up my womb and	יַעֲקֹב
<i>give</i>	הִבָּה
<i>me</i> the ability to bear	לִי
<i>children.</i>	בְּנִים
<i>And if</i> you pray and ask God to restore my fertility, and God does	וְאִם
<i>not</i> answer your prayer, I shall be at the mercy of the clan eager to castigate and equate me with the	אֲנִי
<i>dead.</i> Lacking the ability to bear children,	מֵתָהּ
<i>I</i> will be perceived as if I were dead."	אֲנִכִּי

Genesis 30:2

Rochel's laments over her inability to conceive and give birth and accuses Yaakov (Jacob) a/k/a Yisrael (Israel)) of failing to beseech God, on her behalf, to enable her to conceive and enable children to issue forth from her womb. The spark of Rochel's accusation set fire to Yaakov's cool and saintly demeanor, <i>and he burns</i> with	וַיִּחַר
<i>anger.</i> Believing God (a/k/a Elokim) (Judge of the Universe) has a reason for denying Rochel the ability to conceive and procreate,	אָף
<i>Yaakov</i> reacts angrily to Rochel foisting the emotional burden of her infertility upon his shoulders. Believing	יַעֲקֹב
<i>in Rochel's</i> worthiness of bearing his children, Yaakov defers to God perpetuating her barrenness. Remembering that other Jewish matriarchs had protracted periods of infertility prior to conceiving, Yaakov thinks Rochel should draw upon her inner strength, put all of her stock in her faith in God, and patiently wait out her God-imposed sentence of infertility. Yaakov is intent upon replying to Rochel,	בְּרָחֵל

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<i>and says</i> , "Despite my constantly praying to Him on your behalf, God refuses to enable your womb to become the vessel through which I may procreate. It is wrong for you to assume that it is within my power to intercede on your behalf and ask God to render you fertile. From a hierarchal perspective, am I not	וַיֹּאמֶר
<i>beneath</i>	הַמַּחַת
<i>Elokim?</i> Only Elokim is capable of enabling you to conceive and have children issue forth from your womb. I am angered to hear you say that it is	אֱלֹהִים
<i>I,</i>	אֲנֹכִי
<i>who</i> , for failing to convince God to intercede on your behalf, am perpetuating your inability to conceive and have children issue forth from your womb. I do not know why God is	אֲשֶׁר
<i>withholding</i>	מִנַּע
<i>from you</i> the germination and issuing forth of the	מִמְךָ
<i>fruit</i> of your	פְּרִי
<i>womb.</i> "	בְּטֶן

Genesis 30:3

Yaakov (Jacob) a/k/a Yisrael (Israel)) convinces Rochel that it is not for lack of praying to God on her behalf that perpetuates her infertility. Yaakov implores Rochel to emulate Sarah (f/k/a Sarai), his paternal grandmother, who, during her period of infertility, sought to gain God's favor by giving her servant Hagar leave to attempt to conceive with her husband Avraham (f/k/a Avram). Rochel considers Yaakov's suggestion to entreat God to open her womb by enlisting the aid of someone to conceive a child with her husband <i>and says</i> , "Upon	וַתֹּאמֶר
<i>beholding</i>	הִנֵּה
<i>my maidservant</i> , I envision Bilhah becoming the procreative vessel through which you may father more of the sons God destined you to father. If you marry	אֲמָתִי
<i>Bilhah</i> , and she conceives and has your child, then perhaps God will find favor in my goodwill gesture and enable me to bear children. Marry Bilhah, my half-sister/maidservant,	בְּלֵהָ
<i>come</i>	בֹּא
<i>to her</i> bedchamber and procreate. God willing, your seed will sprout forth in her womb	אֵלַיָּהּ
<i>and she shall bear</i> her first, your fifth son. I shall place Bilhah's newborn son (fathered by you)	וַתֵּלֵד
<i>upon</i>	עַל
<i>my knees</i> , and he shall become my adopted child. God built up Sarah's demolished womb, and perhaps He will acknowledge my goodwill gesture enabling you to father more children by way of Bilhah by rebuilding mine. I entrust God, the builder of everything contained within the universe, to build up my womb,	בְּרַכְּבִי
<i>and</i> after <i>I am built up</i> in the womb, I hope to give birth to at least one of the twelve sons God destined you to father. As Sarah's womb was built up after she gave leave for Hagar to marry Avraham, may it be God's will that I	וְאֶבְנָהּ
<i>too</i> am built up in my womb, after giving leave for Bilhah to marry and conceive a child with my husband.	גַּם
<i>I</i> hope God finds merit in your marrying and conceiving a son	אֲנֹכִי
<i>through her</i> (Bilhah), and rewards my goodwill gesture by enabling me to bear at least one of the twelve sons God destined you to father."	מִמְנָהּ

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Genesis 30:4

After declaring to Yaakov (Jacob) a/k/a Yisrael (Israel)) her intent to sanction the marriage between him and Bilhah, her half-sister/maidservant, Rochel lets her know that she is amenable toward her marrying Yaakov, <i>and gives</i> Bilhah leave to become his third wife. Rochel gave	וַתִּתֵּן
<i>him</i> (Yaakov) leave to marry and to conceive a child	לוֹ
<i>with</i>	אֵת
<i>Bilhah</i> , her half-sister and	בִּלְהָהּ
<i>servant</i> . Enabling her half-sister to marry Yaakov is the means by which Rochel hopes to entreat God to restore her fertility. Rochel believes God might bring about the restoration of her fertility if she emulates Yaakov's grandmother Sarah (f/k/a Sarai), who appealed to God to restore her fertility by allowing her servant Hagar to marry and procreate with Avraham (f/k/a Avram). Sarah enabling Avraham to marry and procreate with Hagar is the precedent Rochel relies upon to implore God to restore her fertility. Rochel hopes that if Bilhah, her half-sister/servant, in her capacity	שְׁפָחָתָהּ
<i>as</i> Yaakov's <i>wife</i> , provides Yaakov with at least one of the twelve sons God destined him to father, and God rewards her with the ability to conceive and have issue forth from her womb at least one of the sons God destined Yaakov to father. Yaakov marries Bilhah	לְאִשָּׁה
<i>and comes</i>	וַיָּבֵא
<i>to her</i> bedchamber. To fulfill his destiny of fathering twelve sons,	אֵלָיָהּ
<i>Yaakov</i> attempts to procreate with Bilhah, his third wife,	יַעֲקֹב

Genesis 30:5

<i>and she conceives</i> . After having intimate relations with Yaakov (Jacob) a/k/a Yisrael (Israel)),	וַתַּהַר
<i>Bilhah</i> becomes pregnant	בִּלְהָהּ
<i>and gives birth to</i> Yaakov's fifth son. On September 8, 1565 b.c.e. (2196 years after creation), Bilhah gave birth to a son fathered by Yaakov. Bilhah provided the fifth of the twelve sons God destined Yaakov to father. God sanctioned Yaakov and Bilhah's intimate union by enabling Yaakov	וַתֵּלֵד
<i>to</i> father another son. <i>Yaakov</i> stands in the presence of his newborn	לְיַעֲקֹב
<i>son</i> and wonders if God will reward Rochel (for enabling Bilhah to bear one of his children) by enabling her to bear at least one of the twelve sons God destined him to father.	בֶּן

Genesis 30:6

Rochel situates Yaakov's (Jacob) a/k/a Yisrael (Israel)) newborn son (by way of Bilhah) upon her knees. Rochel is intent upon imploring God (a/k/a Elokim) (Judge of the Universe) to restore her fertility, <i>and says</i>	וַתִּאמֶר
<i>Rochel</i> to God, "I implored God to enable me to become the procreative vessel through which Yaakov may father some of the twelve children God destined him to father, and	רָחֵל
<i>He judged</i> against <i>me</i> . As a means of imploring Elokim to render viable my womb, I suggested Yaakov marry and procreate with Bilhah. During the course of deciding if I am worthy of bearing some of Yaakov's children	דָּבַנִּי
<i>Elokim</i> considered my orchestration of an intimate union between Yaakov and Bilhah and enabled Yaakov to father a child by way of Bilhah.	אֱלֹהִים
<i>And in addition to</i>	וְגַם

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<i>hearing</i> my prayers, detected sincerity	שָׁמַע
<i>in my voice</i> as regards to my endorsing a procreative union between Yaakov and Bilhah,	בְּקוֹלִי
<i>and</i> through Bilhah, <i>gave</i>	וַיִּתֵּן
<i>me</i> a	לִי
<i>son</i> whom I choose to adopt.” After adopting the child issuing forth from Bilhah’s womb, Rochel believes it is her place to give it a name. Citing ‘judgment’ as the theme of her plight, Rochel utilizes the Hebrew root meaning of the word ‘judgment’ to name the newborn. It was	בֵּן
<i>for</i>	עַל
<i>this</i> reason that	בֵּן
<i>she</i> (Rochel) <i>called</i> Yaakov and Bilhah’s newborn son ‘Dan’ (Judged). Perceiving God’s judgment as the string sewn through and holding together the patchwork of events leading from her infertility to the birth of Yaakov’s fifth son through Bilhah, Rochel incorporates ‘judgment’ into the name of Yaakov and Bilhah’s newborn son. This is how Yaakov’s fifth son ‘Dan’ got	קָרָאָהּ
<i>his name</i> . The unfolding of events involving Yaakov, Rochel and Bilhah led to Rochel naming Yaakov’s fifth son	שָׁמוֹ
‘Dan’.	דָּן

Genesis 30:7

After having intimate relations with Yaakov, conceiving and giving birth to Dan, Yaakov’s (Jacob) a/k/a Yisrael (Israel)) third wife Bilhah continues having intimate relations with Yaakov <i>and conceives</i>	וַתַּהַר
<i>again</i> ,	עוֹד
<i>and</i> on September 23, 1564 b.c.e. (2198 years after creation), <i>gives birth to</i> Yaakov’s sixth son (her second).	וַתֵּלֵד
<i>Bilhah</i> , half-sister and	בְּלֵקָה
<i>servant</i> of	אֲשֶׁפֶחַת
<i>Rochel</i> , gave birth to a	רָחֵל
<i>son</i> (the	בֵּן
<i>second</i> son fathered by Yaakov by way of Bilhah). Yaakov’s second son by way of Bilhah increased the number of sons Yaakov fathered to six. God saw fit	אֲשֵׁנִי
<i>to</i> enable <i>Yaakov</i> , by way of Leah and Bilhah, to father six of the twelve sons he is destined to father.	לְיַעֲקֹב

Genesis 30:8

Having been present at the birth of Bilhah’s first child, Rochel is present at the birth of Bilhah’s second child. After naming Bilhah’s first child, Rochel intends to name Bilhah’s second child, <i>and says</i>	וַתֹּאמֶר
<i>Rochel</i> , with regard to naming the nameless newborn, “In pursuit of fulfilling my maternal destiny, I	רָחֵל
<i>struggle</i> and stumble upon God’s (a/k/a Elokim) (Judge of the Universe) crooked path. Just as	נִפְתְּוֹלִי
<i>Elokim</i> fashions the branches of a tree in crooked fashion, so too has He fashioned the crooked path upon which I must travel before arriving at the intersection of procreation and motherhood.	אֱלֹהִים
<i>I struggle</i> to acquire, by way of God, the fertility possessed by my sisters. I hope God will recognize my goodwill gesture of uniting Yaakov (Jacob) a/k/a Yisrael (Israel))	נִפְתְּלֹתַי

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<i>with</i> Bilhah,	עם
<i>my half-sister</i> , and enable me to conceive and give birth to at least one child fathered by Yaakov. I	אחותי
<i>too</i> hope to conceive and give birth to at least one of Yaakov's children. I prayed to God to enable Yaakov to father sons through Bilhah, and	גם
<i>have prevailed</i> . God heard my prayers and enabled Bilhah to conceive and give birth to Yaakov's sixth son (his second son by way of Bilhah).” Rochel is intent upon naming Yaakov and Bilhah's newborn,	יָלַדְתִּי
<i>and calls</i> him 'Naftali' (My struggle). Naftali got	וַתִּקְרָא
<i>his name</i> from Rochel. The triangle of procreation involving Yaakov, Rochel and Bilhah culminates in the birth of Yaakov's sixth son whom Rochel named	שְׁמוֹ
'Naftali'.	בְּנַפְתָּלִי

Genesis 30:9

Knowing God destined Yaakov (Jacob) a/k/a Yisrael (Israel)) to father twelve sons, Leah is mindful of her inability to have more children, and thinks to emulate Rochel's gesture of enabling Bilhah to marry and procreate with Yaakov. Leah decides to enable Zilpah, her half-sister/servant to become Yaakov's fourth wife and provide Yaakov with at least one of the six yet-to-be-born sons God destined Yaakov to father. Determined to find the means by which Yaakov could father more children, Leah thinks about the procreative role Zilpah might play, <i>and</i> the solution to her problem occurs <i>when she envisions</i> Zilpah as the procreative vessel through which Yaakov could father at least one of the six yet-to-be-born sons God destined him to father.	וַתִּרְא
<i>Leah</i> is cognizant of the fact	לְאָה
<i>that</i>	כִּי
<i>she ceased</i>	עֲמִידָה
<i>from giving birth</i> to more of the children God destined Yaakov to father. Leah thinks it a good idea to enable Zilpah to marry and procreate with Yaakov. Leah intends to inform her half-sister of her pending marriage to Yaakov,	מִלְדָּת
<i>and takes</i> it upon herself to talk	וַתִּקַּח
<i>with</i>	אֶת
<i>Zilpah</i> ,	זִלְפָּה
<i>her maidservant</i> and half-sister. Leah tells Zilpah that she envisions her as the procreative vessel through which Yaakov could father more children,	שִׁפְחָתָהּ
<i>and gives</i>	וַתִּתֵּן
<i>her</i> leave	אֶתָּהּ
<i>to</i> marry and procreate with <i>Yaakov</i> . Leah envisions Zilpah	לְיַעֲקֹב
<i>as</i> Yaakov's fourth <i>wife</i> and takes a proactive role in uniting them.	לְאִשָּׁה

Genesis 30:10

Yaakov (Jacob) a/k/a Yisrael (Israel)) has intimate relations with Zilpah, his fourth wife. Zilpah becomes pregnant <i>and gives birth to</i> Yaakov's seventh son (her first). On October 28, 1564 b.c.e. (2198 years after creation)	וַתִּלְד
<i>Zilpah</i> , half-sister and	זִלְפָּה
<i>servant</i> of	שִׁפְחָת
<i>Leah</i> , gives birth to a child fathered by Yaakov. The issuing forth of the first son of Yaakov from Zilpah's womb brought the total number of sons fathered by Yaakov to seven. God acted upon Leah's goodwill gesture to enable Yaakov to father more	לְאָה

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children by marrying her half-sister and	
<i>to</i> ensure that <i>Yaakov</i> fathers another	לְיַעֲקֹב
<i>son</i> by way of Zilpah (his seventh).	בֶּן

Genesis 30:11

Leah is present when her half-sister/servant Zilpah gives birth to Yaakov's (Jacob) a/k/a Yisrael (Israel) seventh son. Leah witnesses the birth of a male born circumcised (as was his ancestor Noach (Noah), whose birth preceded his own by 1,141 years). Leah receives prophetic insight regarding Yaakov and Zilpah's firstborn child becoming the first of the twelve tribes of Yisrael (Israel) (a/k/a Yaakov) to acquire a portion of God's holy land. Leah intends to share this prophetic information regarding Gad with her family, <i>and says</i>	וַתֹּאמֶר
<i>Leah</i> of Zilpah's newborn son, "The arrival of this newborn portends of the	לְאֵה
<i>success</i> this particular son of Yaakov is destined to achieve. It has been preordained that this particular son of Yaakov will be the first of the twelve tribes of Yisrael to acquire a portion of God's holy land." Leah intends to name the child,	בְּגָד
<i>and calls</i> Yaakov and Zilpah's newborn son 'Gad' (Success). After receiving prophetic insight from God regarding Gad's future success, Leah reasons that the meaning of his name should be a derivation of the Hebrew word for success. The Torah credits Leah for coming up	וַתִּקְרָא
<i>with</i>	אֵת
<i>his</i> (Gad's) <i>name</i> . The triangle of procreation involving Yaakov, Leah and Zilpah culminates in the birth of Yaakov's seventh son whom Leah named	שְׁמוֹ
'Gad'.	גָּד

Genesis 30:12

Zilpah continues having intimate relations with Yaakov (Jacob) a/k/a Yisrael (Israel)), conceives a second time, <i>and gives birth to</i> another son.	וַתֵּלֶד
<i>Zilpah</i> , half-sister and	זִלְפָּה
<i>servant</i> of	שִׁפְחַת
<i>Leah</i> , gave birth to Yaakov's eighth son (her second by Yaakov) on March 23, 1562 b.c.e. (2199 years after creation). After giving birth to a	לְאֵה
<i>son</i> fathered by Yaakov, Zilpah gives birth to a	בֶּן
<i>second</i> son fathered by Yaakov. God had given	שְׁנִי
<i>to Yaakov</i> the ability to father another son by way of Zilpah. To date, Yaakov has fathered eight sons by way of three of his four wives.	לְיַעֲקֹב

Genesis 30:13

Leah was present when her half-sister/servant Zilpah gave birth to Yaakov's (Jacob) a/k/a Yisrael (Israel) eighth son. As with Yaakov and Zilpah's firstborn, Leah has prophetic insight regarding Yaakov and Zilpah's second born. Leah envisions Yaakov's eighth son as the progenitor of one of the twelve tribes of Yisrael (Israel) (a/k/a Yaakov) whom God would provide the most fruit-bearing parcel of His holy land. Leah thought about her role in facilitating the procreative union between her sister and husband, <i>and</i> after Zilpah gave birth to a child fathered by Yaakov, <i>said</i>	וַתֹּאמֶר
<i>Leah</i> , "The daughters dwelling in the house of Yaakov will sanction the role I played in enabling Yaakov and Zilpah to procreate. The daughters dwelling in the house of Yaakov will participate in the celebration of this auspicious event and share	לְאֵה
<i>in</i> my good <i>fortune</i> . God responded to my prayers by enabling Zilpah to give birth to	בְּאַשְׁרֵי

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some of the twelve sons God destined Yaakov to father. I am happy about the procreative outcome of Yaakov and Zilpah's marital union	
<i>because</i> I believe God looks favorably upon my selfless act of allowing Zilpah to marry Yaakov as a means of providing him with a procreative vessel through which he fathers some of the twelve sons God destined him to father. The daughters dwelling in the house of Yaakov	כִּי
<i>will call</i> out to <i>me</i> and say, 'Some may perceive you as unfortunate for sharing your husband with another woman, but given the procreative outcome of Yaakov and Zilpah's union, we consider you the <i>fortunate</i> one.' That is what the	אֲשֶׁרֹנִי
<i>daughters</i> dwelling in the house of Yaakov will say of me." Leah is intent upon naming Yaakov and Zilpah's newborn	בְּנוֹת
<i>and calls</i> him 'Asher' (Happiness). After receiving prophetic insight from God about Asher and his tribe's role as caretakers of a particular parcel of God's holy land yielding the choicest of fruit, Leah reasons that the meaning of his name should be a derivative of the Hebrew word meaning 'happiness'. God had given Leah the prophetic insight to come up	וַתִּקְרָא
<i>with</i> the name of Yaakov and Zilpah's second newborn, and	אֵת
<i>his</i> (Yaakov and Zilpah's second newborn son's) <i>name</i> (given to him by Leah, who had been inspired by God) is	שְׁמוֹ
'Asher'.	אֲשֶׁר

Genesis 30:14

Aware of his mother's inability to have more children, Leah's firstborn Reuvein believes he can cure his mother's infertility, <i>and goes</i> out to an ownerless field in hopes of procuring mandrakes, whose roots are purportedly capable of curing infertility.	וַיֵּלֶךְ
<i>Reuvein</i> ,	רְאוּבֵן
<i>in</i> the <i>days</i> of the growing season when it is time to	בְּיָמֵי
<i>harvest</i>	קְצִיר
<i>wheat</i> , went looking for	חֲטִיִּם
<i>and found</i>	וַיִּמְצָא
<i>mandrakes</i>	דִּנְדָּאִים
<i>in</i> the <i>field</i> ,	בַּשָּׂדֶה
<i>and brought</i>	וַיָּבֵא
<i>them</i>	אֹתָם
<i>to</i>	אֶל
<i>Leah</i> ,	לְאָה
<i>his mother</i> . Of Yaakov's (Jacob) a/k/a Yisrael (Israel) four wives, only Rachel is incapable of conceiving. Upon finding out about Leah's acquisition of mandrakes, Rachel is hopeful they might cure her infertility, and is determined to acquire them from her. Rachel situates herself in Leah's presence,	אִמּוֹ
<i>and says</i>	וַתֹּאמֶר
<i>Rochel</i>	רָחֵל
<i>to</i>	אֶל
<i>Leah</i> , "I have heard about your son bringing you mandrakes to enable you to bear more of Yaakov's children, and implore you to	לְאָה
<i>give</i> them to me!	תְּנֵי
<i>Please</i> give the mandrakes	נָא

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<i>to me</i> . As I am the only one Yaakov's four wives incapable of conceiving, won't you refrain	לִי
<i>from</i> partaking of the <i>mandrakes</i>	מִדְּרָאִי
<i>your son</i> gathered and let me partake of them as a means of curing my infertility?"	בְּנִי
Genesis 30:15	
Leah will take advantage of Rochel's desire to acquire her mandrakes by trading them for a night of intimacy with Yaakov (Jacob) a/k/a Yisrael (Israel)). Leah is intent upon responding to Rochel's request <i>and says</i>	וַתֹּאמֶר
<i>to her</i> ,	לָהּ
" <i>It is</i> no <i>small matter</i> that	הַמַּעַט
<i>you have taken</i> all Yaakov's love and left me and his other two wives	קִחְתָּךְ
<i>with</i> none! While I envy your ability to capture	אֶת
<i>my husband's</i> love, I do not envy your inability to conceive. My two half-sisters and I are Yaakov's unloved child bearers! I might be sympathetic toward your plight if you were not the sole object of Yaakov's love. While your heart is laden with Yaakov's love, your womb is light for lack of ability to propagate and nurture Yaakov's seed. My helping to restore your fertility would only strengthen Yaakov's love for you. How can you, the possessor of all Yaakov's love, have the temerity to ask me for my help in aiding you to procreate with him? You took all of Yaakov's love,	אִישִׁי
<i>and</i> now <i>you are</i> intent upon <i>taking away</i> and using the mandrakes to open up your womb to receive his seed and bear his children. I gave birth to four of the twelve sons Yaakov is destined to father. As both you and I are incapable of bearing Yaakov's children, it might be God's will that I forego giving you the mandrakes, use them to restore my fertility and continue having more of Yaakov's children. What price should I exact from you for depriving myself of the fertility-restorative powers of the mandrakes and giving them to you? What should I ask in exchange for giving up my last hope of reclaiming Yaakov's love by way of having more of his children? You should be satisfied with being the sole object of Yaakov's love.	וְלִקְחַת
<i>In addition to</i> being Yaakov's sole love interest, you have the temerity to hope, by way of the mandrakes, to become the procreative vessel through which he fathers the remainder of the sons God destined him to father. Why should I part	גַּם
<i>with</i> the	אֶת
<i>mandrakes</i>	דְּרָאִי
<i>my son</i> procured for me?" Leah tells Rochel that she is willing exchange the mandrakes for a night of intimacy with Yaakov. Rochel reflects upon Leah's offer	בְּנִי
<i>and says</i>	וַתֹּאמֶר
<i>Rochel</i> to Leah, "You are determined to take advantage of my desire to acquire mandrakes by forcing me to trade conjugal places on the night I am to have intimate relations with Yaakov.	רְחֵל
<i>Therefore</i> , I agree to your terms. Upon finishing his work and entering my tent, Yaakov will come to learn of our arrangement, and	לָכֵן
<i>shall lie</i> in intimate fashion	יִשְׁכַּב
<i>with you</i> on	עִמָּךְ
<i>the night</i> he is supposed to lie with me. This I will do, in exchange	הַלַּיְלָה
<i>for</i> my acquisition of the	תַּחַת
<i>mandrakes</i>	דְּרָאִי

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<i>your son</i> procured for you.” Wanting to spare Rochel the embarrassment of telling Yaakov about the change in plans, Leah decides to situate herself in Yaakov’s presence and explain that she, rather the Rochel, will be spending the night with him.	בְּנֵךְ
Genesis 30:16	
Yaakov (Jacob) a/k/a Yisrael (Israel)) completes another day’s work in the service of Lavan and expects to spend the night with Rochel. Yaakov is making his way toward Rochel’s tent <i>and</i> to his surprise, <i>while coming in</i> from the field, encounters Leah.	וַיָּבֹא
<i>Yaakov</i> , while walking away	וַיֵּקֶב
<i>from</i>	מִן
<i>the field</i> where he had been laboring, encounters Leah who tells him that rather than spending the night with Rochel, he is going to be spending the night with her. Upon encountering Yaakov	הַשָּׂדֶה
<i>in</i> the <i>evening</i> when Yaakov finished another day’s labor in the service of Lavan, Leah informs him that she, rather than Rochel is going to be spending the night with him. Yaakov is unaware of Leah trading her mandrakes to Rochel in exchange for a night of intimacy with him,	בְּעֶרְבַּי
<i>and</i> when <i>she goes out</i> looking for Yaakov,	וַתֵּצֵא
<i>Leah</i> is intent upon informing Yaakov that she, rather than Rochel, will be the object of his intimacy. Leah is eager	לְאֵהָ
<i>to meet</i> and tell <i>him</i> (Yaakov) why he is not going to be spending the night with Rochel. Leah encounters Yaakov,	לְקָרְאָתוֹ
<i>and says</i> to him, “Rather than spending the night with Rochel, you will be spending the night	וַתֹּאמֶר
<i>with me</i> . Our son Reuvein, sympathetic toward my inability to procreate, brought home a bouquet of mandrakes that are purported to have the ability to restore my fertility and enable me to provide you with more children. Upon learning of my acquisition of the mandrakes, Rochel thought to acquire them as a means of curing her infertility. Rochel gave up her conjugal union with you in exchange for my mandrakes and her sacrifice obligates	אֵלַי
<i>you to come</i> unto and engage me in intimate fashion. This prearrangement obligates you to spend the night with me. You must be intimate with me	תָּבוֹא
<i>because</i> I acquired the right to be intimate with you, by way of trade with Rochel. The only way I was able to procure a night of intimacy was	כִּי
<i>to hire</i> you for your conjugal services.	שָׂכַרְךָ
<i>I hired you</i> , my husband, for the intimacy you intended to bestow upon Rochel, your other wife. I paid for your services	שָׂכַרְתִּיךָ
<i>in mandrakes</i> that Reuvein,	בְּדַוְדָּאִי
<i>my/our son</i> procured for me. Rather than meeting you in Rochel’s tent, I came to meet you in the field to avoid embarrassing Rochel who, if present, would surely have been embarrassed by the subject matter of our conversation.” Yaakov refrains from protesting because he realizes that Leah orchestrated this conjugal arrangement for his benefit (to father more children). The impartation of prophetic insight to Leah is the means by which God informs her of Yaakov’s destiny to father twelve sons. Giving Rochel the mandrakes to enable her to conceive and give birth to some of the twelve sons God destined Yaakov to father is the means by which Leah believes God will enable her to continue being the procreative vessel through which Yaakov fathers more	בְּנֵי

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children. Yaakov and Leah retire to her tent,	
<i>and he lay</i>	וַיִּשְׁכַּב
<i>with her</i>	עִמָּהּ
<i>in the night</i>	בַּלַּיְלָה
<i>he</i> was supposed to lay with Rochel.	הוּא

Genesis 30:17

God (a/k/a Elokim) (Judge of the Universe) is aware of Leah's desire to conceive and give birth to more sons fathered by her husband Yaakov (Jacob) a/k/a Yisrael (Israel)), considers responding to her prayers, <i>and</i> after <i>hearing</i> Leah's prayers, enables the following to happen.	וַיִּשְׁמַע
<i>Elokim</i> responds	אֱלֹהִים
<i>to</i>	אֶל
<i>Leah</i> imploring Him to enable her to conceive and give birth to more of the sons He destined Yaakov to father,	לְאֵה
<i>and she conceives</i> on the night of intimacy she acquired from Rochel in exchange for a bouquet of mandrakes. On May 17, 1563 b.c.e. (2198 years after creation), Leah goes into labor	וַתַּהַר
<i>and gives birth to</i> Yaakov's ninth son (her fifth). After having intimate relations with Yaakov, Leah became pregnant and provided another son	וַתֵּלֶד
<i>to Yaakov</i> . Yaakov's first wife Leah gives birth to a	לְיַעֲקֹב
<i>son</i> fathered by Yaakov (his ninth). It is the	בֵּן
<i>fifth</i> son fathered by Yaakov by way of Leah. The issuing forth of a fifth son of Yaakov from Leah's womb increases the total number of sons fathered by Yaakov to nine (three short of the twelve sons God destined Yaakov to father).	חַמִּישִׁי

Genesis 30:18

Leah believes her childbearing days are over until she gives birth to her fifth son fathered by Yaakov (Jacob) a/k/a Yisrael (Israel)). Leah intends to thank God (a/k/a Elokim) (Judge of the Universe) for enabling her to conceive and give birth to yet another of Yaakov's sons, <i>and says</i>	וַתֹּאמֶר
<i>Leah</i> to God,	לְאֵה
" <i>He gave</i> me the ability to conceive and give birth to yet another of Yaakov's sons. The	נָתַן
<i>Elokim</i> answered my prayers by enabling me to conceive and give birth to yet another of Yaakov's sons. My conceiving and giving birth to yet another of Yaakov's sons is	אֱלֹהִים
<i>my reward</i> from God, for giving fertility-inducing mandrakes to Rochel to aid in her conceiving her first child by way of Yaakov. Prior to being rewarded with my latest child, God rewarded me with other children when I allowed Zilpah, my half-sister/servant to marry Yaakov and become the procreative vessel through which Yaakov could father more of the sons God destined him to father. God noticed	שָׁכָרִי
<i>that</i>	אֲשֶׁר
<i>I gave</i> Zilpah, my half-sister and	נָתַתִּי
<i>my maidservant</i> leave to be wedded	לְשִׁפְחָתִי
<i>to</i> (Yaakov) <i>my husband</i> , and enabled her to become the procreative vessel through which Yaakov could father more of the sons God destined him to father." Leah is intent upon naming her newborn,	לְאִישִׁי
<i>and calls him</i> 'Yissachar' (Issachar) ('There is reward' for those who study Torah'). Leah received prophetic insight that God would endow Yissachar, one of the progenitors of	וַתִּקְרָא

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the twelve tribes of Yisrael (Israel) (a/k/a Yaakov)), with a facility for study, comprehension and dissemination of Torah knowledge. In addition to receiving prophetic information regarding Yissachar, Leah is responsible for giving him	
<i>his name.</i>	שְׁמוֹ
<i>Yissachar</i> is Yaakov's ninth-born son (and fifth-born son by way of Leah, his first wife).	יִשָּׁכָר
Genesis 30:19	
After giving birth to five of the nine sons fathered by Yaakov (Jacob) a/k/a Yisrael (Israel)), Leah is unaware that God intends for her to provide Yaakov with one more son. Leah continues having intimate relations with Yaakov <i>and conceives</i>	וַתֵּהֶר
<i>again.</i>	עוֹד
<i>Leah</i> has intimate relations with Yaakov, conceives,	לְאָה
<i>and</i> on October 2, 1562 b.c.e. (2200 years after creation) <i>gives birth to</i> another	וַתֵּלֵד
<i>son</i> fathered by Yaakov (his tenth). This was the	בֵּן
<i>sixth</i> and last son fathered by Yaakov by way of Leah. Following the birth of Leah's sixth son, God renders her incapable of conceiving and providing any more sons	אִשָּׁי
<i>to Yaakov.</i>	לְיַעֲקֹב
Genesis 30:20	
Leah is intent upon praising God (a/k/a Elokim) (Judge of the Universe) for enabling her to give birth to yet another of the twelve sons He destined Yaakov (Jacob) a/k/a Yisrael (Israel)) to father. Yaakov's first wife turns her thoughts toward God <i>and says</i>	וַתֹּאמֶר
<i>Leah</i> , "He enabled me to conceive and give birth to yet another of Yaakov's sons. God	לְאָה
<i>endowed</i> this, my newborn son, with the adeptness of acquiring goods and using the proceeds from their sale to support Yissachar (Issachar) and his tribe while they devote their time to studying and teaching Torah. Bless	זְכַדְנִי
<i>Elokim</i> Who answered my prayers and enabled	אֱלֹהִים
<i>me</i> to conceive and give birth to yet another of Yaakov's sons. My sixth son and the members of his tribe will provide	אֵתִי
<i>endowment</i> after endowment to the members of Yissachar's tribe. Exempt from earning a living by virtue of subsidization by Zevulun's tribe, Yissachar's tribe will be able to devote their time toward studying and teaching Torah. God has enabled me to provide Yaakov with an endowment of six sons. I hope that six sons is a	זְכַדְךָ
<i>good</i> enough endowment to convince Yaakov to bestow a greater amount of love upon me than he bestows upon his other wives. I pray	טוֹב
<i>the time</i> is at hand when	הַפְּעֵם
<i>he</i> (Yaakov) rewards the mother of six of his children <i>by honoring me</i> above all his other wives. Will not Yaakov,	זְכַדְלִנִי
<i>my husband</i> , want to spend more time with me	אִישִׁי
<i>because</i>	כִּי
<i>I have borne</i>	יְלִדְתִי
<i>to him</i>	לוֹ
<i>six</i>	שֵׁשָׁה
<i>sons?"</i> Responsibility for naming her newborn falls upon his mother,	בְּנָיִם
<i>and</i> Leah rises to the occasion and <i>calls</i> him 'Zevulun' (disburser of endowments). Leah receives prophetic insight that Zevulun, one of the progenitors of the twelve tribes of Yisrael (Israel) (a/k/a Yaakov), will be adept at acquiring and selling goods and use the proceeds to support Yissachar and the members of his Torah-centric tribe. Divinely	וַתִּקְרָא

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inspired Leah comes up	
<i>with</i> the name of her sixth son, and proclaims	אֶת
<i>his name</i>	שְׁמוֹ
'Zevulun'.	זְבֻלֹן

Genesis 30:21

<p>Leah believes that the six sons fathered by Yaakov (Jacob) a/k/a Yisrael (Israel)) will endear her to him more so than Rochel, who has yet to bear any of his children. Unbeknownst to Leah is that God will not enable her to continue being the procreative vessel through which Yaakov fathers more sons. While God is amenable toward enabling Leah to have six of the twelve sons He destined Yaakov to father, He is not amenable toward enabling her to bear the two remaining sons He destined Yaakov to father by way of Rochel. Leah hopes to disenthral Yaakov's love for Rochel by having the two sons God destined Rochel to bear. Despite the protests of her two half-sisters to refrain from having more sons fathered by Yaakov, Leah continues having intimate relations with Yaakov and once again, finds herself with child. Not wanting to abide by Leah's selfish and vindictive motives for being the procreative vessel by which Yaakov could father more sons, God sees to it that Leah, rather than giving birth to a son, gives birth to a daughter. Leah becomes pregnant with her seventh child fathered by Yaakov, <i>and after</i> her child issues forth from her womb, she is surprised to see that rather than giving birth to a son,</p>	וְאֶחָדָה
<i>she had given birth to a</i>	יְלֵדָה
<i>daughter</i> . Leah is determined to name her daughter,	בֵּת
<i>and calls</i> her 'Deenah' (Judgment). Leah comes up	וּתְקַרְאָהּ
<i>with</i> 'Deenah' as	אֶת
<i>her name</i> because she realizes that God, enabling her to have a daughter, is the manner in which He passed judgment upon her with regard to her desire to have more than six sons fathered by Yaakov. The birth of a daughter made Leah realize that her desire to bear more than six sons fathered by Yaakov did not comport with God's desire to enable Rochel to conceive the remainder of the twelve sons He destined Yaakov to father. Leah's unexpected procreative gender outcome is the reason why she named her daughter	שְׁמָהּ
'Deenah'.	דֵּינָה

Genesis 30:22

<p>Rochel's infertility is what differentiates her from Yaakov's (Jacob) a/k/a Yisrael (Israel)) other three wives. Yaakov knows that if Rochel remains infertile, then Eisov (Esau), his evil twin brother (who should have married Leah) will (because Yaakov could not procreate with Rochel), demand Yaakov divorce Rochel and marry him. Yaakov loved Rochel and dreaded the prospect of divorcing her and acquiescing to Eisov's demand to marry her. On September 7, 1563 b.c.e. (2199 years after creation), God (a/k/a Elokim) (Judge of the Universe) convenes His heavenly court, <i>and cognizant</i> of Rochel's plight, restores her fertility.</p>	וַיִּזְכֹּר
<i>Elokim</i> is familiar	אֱלֹהִים
<i>with</i> the infertility that besieges	אֶת
<i>Rochel</i> and takes into account her selfless act to forego marrying Yaakov in lieu of helping Leah deceive Yaakov into marrying her,	רְחֵל
<i>and after listening</i> to Rochel's lamentations, renders judgment in favor of enabling her	וַיִּשְׁמַע

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to procreate. God responds	
<i>to her</i> prayers by enabling Rochel to conceive. After listening to Rochel's prayers and convening His heavenly court as regards to resolving the issue of her infertility,	אֱלֹהֵי
<i>Elokim</i> judges Rochel worthy of becoming the procreative vessel through which Yaakov can father the remaining two sons He destined him to father. God is intent upon enabling Rochel to bear the remaining two sons He destined Yaakov to father,	אֱלֹהִים
<i>and</i> to achieve His objective, <i>opens</i> her womb. God restores the viability	וַיִּפְתַּח
<i>within</i>	אֶת
<i>her</i> (Rochel's) <i>womb</i> and enables it to become a biologically viable vessel through which to conceive and issue forth the remaining two sons God destined Yaakov to father.	רִחְמָהּ

Genesis 30:23

Rochel has intimate relations with Yaakov (Jacob) a/k/a Yisrael (Israel) <i>and</i> for the first time, <i>conceives</i> . God endowed Rochel with the ability to receive, germinate, and grow Yaakov's seed inside her womb. On June 30, 1562 b.c.e. (2199 years after creation), Rochel goes into labor	וַתֵּלֶד
<i>and gives birth to</i> Yaakov's eleventh son (her first). Yaakov's second wife Rochel provides yet another	וַתֵּלֶד
<i>son</i> fathered by Yaakov. Rochel's firstborn son is the first of two sons God (a/k/a Elokim) (Judge of the Universe) destined Yaakov to father by way of Rochel. The experience of childbirth incentivizes Rochel to render thanks unto God,	בְּנֵי
<i>and she says,</i>	וַתֹּאמֶר
" <i>He gathered</i> His minions, convened His heavenly court, judged in my favor and enabled me to bear one of twelve sons God destined Yaakov to father. Bless	אֱסַף
<i>Elokim</i> for affirming my role as one of Yaakov's childbearing wives and removing the shame I endured from being the only one of his four wives incapable of bearing his children. God saw to it that I no longer had to live	אֱלֹהִים
<i>with</i>	אֶת
<i>my shame</i> engendered by my inability to bear any of the twelve sons God destined Yaakov to father. I was shamed further by those mistakenly believing that Yaakov designated me as his vessel of sexual pleasure kept sterile to maintain my beauty and to perpetuate my role as a vessel of sexual pleasure. Bless God for enabling me to have Yaakov's seed germinate and grow inside my womb!"	חַרְפְּתִי

Genesis 30:24

God (a/k/a AdoShem) (Ruler of the Universe) ended Rochel's infertility and enabled her to conceive and give birth to a son fathered by Yaakov (Jacob) a/k/a Yisrael (Israel)). After giving birth, Rochel is intent upon naming her newborn, <i>and calls</i> him 'Yoseif' (Joseph) (to increase). After naming her son 'Yoseif', Rochel hopes that God will enable her to 'increase' the number of children issuing from her womb from one to two. Rochel prays that God would enable her to give birth to the last (twelfth) son God destined Yaakov to father. Rochel implores God	וַתִּקְרָא
<i>with</i> prayerful utterances; part of which included a grammatical variation of	אֶת
<i>his</i> (Yoseif's) <i>name</i> . Having given birth to	שְׁמוֹ
<i>Yoseif</i> , and knowing God destined Yaakov to father twelve sons, Rochel hopes that God, having enabled her to provide Yaakov with his eleventh son, will yet again enable her to conceive and give birth to the last son God destined Yaakov to father. God hears Rochel prayerfully	יוֹסֵף

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<i>saying,</i>	לְאמֹר
" <i>May He increase</i> Yaakov's fold with yet another son. May	יִסַּף
<i>AdoShem</i> see fit to, once again, enable	יְהִינֵה
<i>me</i> to conceive and give birth to yet another	לִי
<i>son</i> fathered by Yaakov. May God enable me to conceive and give birth to	בֵּן
<i>another</i> of the twelve sons He destined Yaakov to father."	אֲחֵר

Genesis 30:25

Yaakov (Jacob) a/k/a Yisrael (Israel) and his family have been members of Lavan's household for fourteen years. In exchange for marrying Lavan's daughters, Yaakov is compelled to fulfill his fourteen-year obligation to work for Lavan. Another incentive for Yaakov to stay with Lavan is the protection Lavan provides him and his family from Yaakov's twin brother Eisov (Esau). The birth of Yoseif (Joseph) coincides with Yaakov's fulfillment of the fourteen years Lavan obligated him to work in exchange for marrying his four daughters. When Yoseif is born, God tells Yaakov not to fear Eisov anymore because Yoseif and his other sons would protect him and the other members of his family. The prophetic insight Yaakov receives from God emboldens him to plan to extricate himself and his family from the house of Lavan, <i>and it is</i> fourteen years	וַיְהִי
<i>after</i> he completes serving in the house of Lavan and after	כְּאַשֵּׁר
<i>she</i> (Rochel) <i>gives birth to</i> his eleventh son that Yaakov seriously considers extricating himself and his family from the house of Lavan. God restores the viability of her barren womb as a means of enabling	לְדֹתָהּ
<i>Rochel</i> to conceive and become the procreative vessel through which Yaakov could father a son. God's prophetic message to Yaakov coincides	רְחֵל
<i>with</i> the birth of	אֵת
<i>Yoseif</i> (Yaakov's eleventh son). Yaakov intends to discuss with Lavan the means by which he and his family will extricate themselves from his house,	יִוְסַף
<i>and</i> while in his presence, <i>says</i>	וַיֹּאמֶר
<i>Yaakov</i>	יַעֲקֹב
<i>to</i>	אֶל
<i>Lavan</i> , "Having given you fourteen years of labor in exchange for marrying your daughters, I implore you to	לְבָן
<i>send me</i> away. I desire to establish my own house and become self-sufficient. Give me leave to extricate myself from your employ	שְׁלַחֲנִי
<i>and I will go</i> back	וְאָלַכְהָ
<i>to</i>	אֶל
<i>my place</i> of origin	מִקְוֹמִי
<i>and to my land</i> that God intends to place in my custodial care.	וּלְאֶרְצִי

Genesis 30:26

<i>Give</i> me permission to leave your house. I am intent upon striving toward self-sufficiency, and implore you to let me leave	תִּנְהַנֵּה
<i>with</i>	אֵת
<i>my wives</i>	נְשָׁי
<i>and with</i>	וְאֵת
<i>my children</i> . I intend to acquire a parcel of land and establish a house of my own. I seek permission to separate from the one	יְלָדָי
<i>whom</i>	אֲשֶׁר

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<i>I served</i> fourteen years to pay off the debt incurred from my marital acquisition of your daughters, and beg	עֲבַדְתִּי
<i>you</i> to allow our family to extricate ourselves from your house. Sanction freedom	אֶתָּךְ
<i>for them</i> who are your daughters whom I acquired and married in exchange for the fourteen years of laboring on your behalf. Sanction freedom for them who are your grandchildren. Grant me permission to leave,	קָהוּ
<i>and I will go</i> forth and establish a house of my own. I understand the difficulty you will experience from no longer being able to avail yourself of my services. You have become wealthy	וְאֵלְכָה
<i>because</i> I labored on your behalf for fourteen years.	כִּי
<i>You</i>	אַתָּה
<i>know</i> that your prosperity coincided	יָדַעְתָּ
<i>with</i> the advent of my arrival.	אֵת
<i>My</i> having provided you with fourteen years of <i>service</i> is the reason	עֲבַדְתִּי
<i>why</i> you became a wealthy man. When you are deciding as to whether or not to extricate me from your employ, please take into account the fourteen years	אֲשֶׁר
<i>I served you</i> . Prior to my arrival, you were a poor man with no sons to succeed you. Fourteen years later, with God's help and my laboring on your behalf, you have become a man whose wealth is measured in livestock and progeny."	עֲבַדְתִּיךָ

Genesis 30:27

Unwilling to release Yaakov (Jacob) a/k/a Yisrael (Israel)) from his employ, Lavan formulates his thoughts in a manner calculated to dissuade him from leaving <i>and says</i>	וַיֹּאמֶר
<i>to him</i> that which he hopes will convince him to stay.	אֵלָיו
<i>Lavan</i> , with regard to Yaakov's request for emancipation says, "I should be indebted to you	לְךָ
<i>if</i> there is truth in what you say.	אִם
<i>Please</i> allow me to gaze upon your countenance and	נָא
<i>find</i> a semblance of	מִצָּאֹתַי
<i>favor</i>	חַן
<i>in your eyes</i> . I am compelled to believe that my prosperity, that began upon your arrival and perpetuated all the while you have been with me, is the manner by which God (a/k/a AdoShem) (Ruler of the Universe) has rewarded me for how well I treated you. At first, I thought that you were solely responsible for my prosperity.	בְּעֵינַיִךְ
<i>I learned by divination</i> that God rewarded me for taking you in, allowing you to marry my daughters, and protecting you from your twin brother Eisov (Esau). I truly believe God rewarded	בְּחֻשְׁתִּי
<i>and blessed me</i> for all I have done for you. I have no doubt that	וַיְבָרֵכֵנִי
<i>AdoShem</i> blessed me with prosperity and the ability to father sons after fathering four daughters whom I allowed you to marry. I have become wealthy and procreative	יְהוָה
<i>because of you</i> and God's blessing."	בְּגַלְלָךְ

Genesis 30:28

Lavan is determined to convince Yaakov (Jacob) a/k/a Yisrael (Israel)) to remain in his employ <i>and</i> to achieve his objective, <i>says</i> , "I fear that upon your departure, I will fall out of favor with your God and eventually lose everything I acquired. I understand that your God destined you to father twelve sons. As you have eleven sons, and are in need of fathering one more, please consider acquiring another wife from the daughters I have	וַיֹּאמֶר
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fathered since your initial arrival and continue laboring on my behalf in exchange for her hand in marriage. Rather than having to accept the same terms by which you worked in exchange for my daughters, you are now in a position to	
<i>name</i> the terms of	וְקָבָה
<i>your wages</i> . Tell me how much remuneration you require	שְׂכָרְךָ
<i>to</i> continue working for <i>me</i> ,	עָלַי
<i>and</i> in exchange for your labor, <i>I will give her</i> (one of my daughters) leave to marry you."	וְאֶתְנָהּ

Genesis 30:29

While contemplating his father-in-law's proposition to marry yet another one of his daughters in exchange for working another seven years in his employ, Yaakov (Jacob) a/k/a Yisrael (Israel) recounts the meager wages received from Lavan and decides to forego entering into another contract guaranteed to perpetuate his poverty. Yaakov intends to respond to Lavan's proposition that he marry yet another one of his daughters in exchange for working another seven years in his employ, <i>and says</i>	וַיֹּאמֶר
<i>to him</i> , "Upon meeting	אֵלָיו
<i>you</i> , your flock consisted of seventy sickly sheep tended by your daughter Rochel.	אֶתָּה
<i>You know</i> how difficult it was to maintain your household	יָדַעְתָּ
<i>with</i> a daughter tending to your small, sickly flock. You know	אֵת
<i>that</i> your small, sickly flock, after	אֲשֶׁר
<i>I</i> agreed to <i>work for you</i> , became healthier and multiplied exponentially. My presence became the catalyst by which you became a wealthy man,	עֲבַדְתִּיךָ
<i>and with</i> regard to tending to your flocks, it is apparent to anyone interested in determining how you became wealthy to see	וְאֵת
<i>how</i> it	אֲשֶׁר
<i>was</i> possible for	הָיָה
<i>your livestock</i> ,	מִקְנֶךָ
<i>with me</i> in charge of their care, to thrive and multiply. You are wealthy	אֲתִי

Genesis 30:30

<i>because</i> you entrusted me with tending to your sickly flock,	כִּי
<i>few</i> in number, now many. There is no denying	מְעַט
<i>that</i> under my care, your flock regained their health and bred prolifically. You exacted fourteen years of my labor in exchange for marrying your daughters. God (a/k/a AdoShem) (Ruler of the Universe), while	אֲשֶׁר
<i>He was</i> conferring blessings upon me, conferred blessings	הָיָה
<i>unto you</i> . When I first set foot upon your land, God enabled the water to flow out of the well and land at the feet of your daughter Rochel. God continues providing enough water commensurate with the needs of your ever-increasing herd. Hardship was your lot in life	לָךְ
<i>before</i> involving <i>me</i> in your affairs. God saw fit to bless you by enabling you to father sons	לְפָנַי
<i>and</i> further blessed you by <i>increasing</i> the number of your livestock. God enabled your livestock, few in number,	וַיִּבְרָךְ
<i>to become many</i> . God foresaw our alliance,	לְרַב
<i>and</i> during our alliance, <i>blessed</i> both you and me. The blessings	וַיְבָרֶךְ
<i>AdoShem</i> conferred upon	יְהוָה

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<i>you</i> coincided with my arrival. God confers a blessing upon me whenever I step on a patch of earth	אָתָּךְ
<i>with my foot</i> . By virtue of your association with me, you fall within the scope of God's blessing. I find it very difficult to provide for my family on the meager wages received for laboring on your behalf. Now that you have sons of your own, it is apparent that my sons (your grandsons) are not as dear to you as when your offspring consisted of daughters. For as long as they labor on your behalf, my sons can expect the same meager wages paid to their father, while your sons can expect to live comfortably off your inheritance. You must understand that the time has come for me to build up an estate of my own. I need to acquire wealth to provide for my family and to provide my sons, some of whom will soon be of marrying age, with the means by which to bestow gifts upon their potential brides. As long as I work for you, the meager wages I receive will fall short of that which I need to provide for my family. You have heard my grievance,	לְרַגְלִי
<i>and now</i> I hope you understand why I must leave your employ and provide for my family in a manner not unlike the manner in which you provide for yours. Remember	וְעַתָּה
<i>when</i> you were young, under the yoke of your father, and had nothing, save that which your father provided you? You inherited all your father owned and used his wealth to perpetuate your self-sufficiency. Your wealth ended when disease struck your herd and were no better off than I was when first we met. As you provide for your family,	מָתִי
<i>can I do</i> no less for mine? Do you understand why I	אֲעֲשֶׂה
<i>too</i> need to acquire my own land and tend to my own livestock? Will you deny me that which I need for the establishment of my own household? Grant me leave to become independent of you. Allow me to pursue that which	גַּם
<i>I</i> need to acquire	אֲנֹכִי
<i>for</i> the maintenance and perpetuation of <i>my household</i> ."	לְבֵיתִי
Genesis 30:31	
Realizing that destitution that will ensue if Yaakov (Jacob) a/k/a Yisrael (Israel)) ceases working for him, Lavan implores him to state the terms of remuneration by which he will continue to remain in his employ, <i>and says</i> ,	וַיֹּאמֶר
" <i>What</i>	מָה
<i>shall I give</i>	אֶתֶּן
<i>to you</i> in exchange for continuing to labor on my behalf?" Yaakov intends to reply to his father-in-law's question,	לָךְ
<i>and says</i>	וַיֹּאמֶר
<i>Yaakov</i> to Lavan, "During my tenure as your employee I have suffered from your meager wages and do	יִשְׁקַב
<i>not</i> wish	לֹא
<i>you</i> to <i>give</i>	תִּתֶּן
<i>me</i>	לִי
<i>anything</i> resembling the meager compensation I received all the years in your employ.	מֵאוּמָה
<i>If</i> you want me to continue tending to your livestock,	אִם
<i>you will do</i>	תַּעֲשֶׂה
<i>for me</i> that which I am about to ask of you. As for	לִי
<i>the matter</i> of continuing to labor on your behalf, whether or not I remain in your employ depends upon your complying with the following conditions. If you agree to	הַדָּבָר

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and comply with	
<i>the</i> following terms, I will continue being in your employ. If you comply with <i>this</i> , my terms for continuing to tend to your livestock,	הָזֶה
<i>I will resume</i> my position of tending to your livestock.	אֲשׁוּבָה
<i>I will tend</i> to	אֲרַעָה
<i>your sheep</i> and	צֹאֲנֵךְ
<i>will watch</i> over them if you agree to my terms of remuneration.	אֲשָׁמֵר

Genesis 30:32

You need to segregate your flocks by separating the more marketable pure white, black and brown sheep from the brownish, streaked or spotted ones. By your leave, <i>I will pass through</i> your livestock, and while passing	אֲעֲבֹר
<i>through all</i>	בְּכֹל
<i>your sheep</i> , will separate the pure white, black and brown ones from the brownish, streaked or spotted ones. You can look forward to	צֹאֲנֵךְ
<i>the day</i> when after segregating your livestock perceive an increase in the most marketable species (the white, black and brown sheep and the pure white, black and brown goats). I too will benefit from taking possession of all the livestock with variegated coats born after we enter into this agreement. My acquisition of that portion of your livestock with variegated coats will enable me to adequately provide for my family and become self-sufficient. Grant me leave to perform the task of leaving you with the pure white, black and brown sheep by	הַיּוֹם
<i>removing</i>	הִסַּר
<i>from there</i> (your herds)	מִשָּׁם
<i>every</i>	כָּל
<i>lamb</i> ; be it	שֵׁה
<i>speckled</i>	נִקְוֶד
<i>and spotted</i> ,	וְטָלוּא
<i>and every</i>	וְכָל
<i>lamb</i> that is	שֵׁה
<i>brownish</i> . Separate your speckled, spotted and brownish lambs	חֹם
<i>from the</i> pure white, black and brown <i>lambs</i> ,	בְּצֹאֲנֵיכֶם
<i>and</i> separate the <i>spotted</i>	וְטָלוּא
<i>and speckled</i> goats	וְנִקְוֶד
<i>from the</i> pure white, black and brown <i>lambs</i> , <i>and</i> separate the <i>spotted and speckled</i> goats <i>from the</i> pure black, white and brown <i>goats</i> . Segregating your livestock according hide configuration will enable the most marketable livestock (the pure white, black and brown sheep and the pure white, black and brown goats) to breed and produce more of the same. In addition to tending to the best of your livestock (the pure white, black and brown sheep and the pure white, black and brown goats), your sons shall also tend to the less marketable livestock (the striped and speckled sheep and goats). The remuneration I expect for work performed on your behalf is livestock acquisition from our respective herds. In exchange for my labor, I want sheep and goats born striped	בְּעֵזִים
<i>and</i> speckled. From an agrarian perspective, <i>it will be</i> fair compensation if I derive	וְהִנֵּה
<i>my wages</i> from culling newborn striped and speckled sheep and goats from our respective herds.	שְׂכָרִי

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Genesis 30:33

If you are inclined toward believing I might be motivated to steal from you because I am a poor man whom you know is desirous of becoming wealthy through the acquisition of livestock, then I implore you periodically inspect my livestock. After inspecting my livestock, you will not find evidence of thievery on my part. Inspect my livestock as often as you wish, <i>and</i> at the conclusion of each inspection, you will discover a reaffirmation of <i>my honesty</i> . You will find neither pure white, black and brown sheep nor pure white, black and brown goats among my herds. As God is my Judge, it is important	וְעָנְתָהּ
<i>for me</i> to always comport myself in a righteous manner. It is also important that I comport myself in a righteous manner for the benefit of my fellow human being. If you question	כִּי
<i>my righteousness</i> , I welcome you to inspect my herds	צִדְקוֹתַי
<i>on</i> any <i>day</i> of your choosing, whether it is	בְּיוֹם
<i>tomorrow</i> or the next day. You can determine if I am dealing honestly with you	מָחָר
<i>when</i>	כִּי
<i>you come</i> by to inspect my livestock. Gazing	תְּבוֹא
<i>upon</i> the color of my livestock will be the means by which you may determine if I honestly earn	עַל
<i>my wages</i> . At any time of your choosing, I will present	שְׂכָרִי
<i>before you</i>	לְפָנֶיךָ
<i>all</i> my livestock. I assure you that, upon inspection, you will not find one	כֹּל
<i>that</i>	אֲשֶׁר
<i>is not</i> without	אֵינְנוּ
<i>speckles</i>	נֶקֶד
<i>and spots</i> . Rather than finding pure white, black and brown goats	וְטָלוּא
<i>from</i> among <i>the goats</i> in my herd, you will only find speckled, spotted	בְּעֵזִים
<i>and brownish</i> ones. Rather than finding pure white, black and brown lambs	וְחֹמִים
<i>from</i> among <i>the lambs</i> in my herd, you will find brownish, speckled, streaked and spotted ones. Season after season, I promise to give you all the pure white, black and brown lambs and pure white, black and brown goats born within the confines of my herd. If you find pure white, black and brown lambs and pure white, black and brown goats commingled in my herds, you have the right to conclude that	בְּכִשְׁבִּים
<i>it is stolen</i> merchandise. If one suspects I have stolen from him, upon inspection of my livestock,	גָּנוֹב
<i>he</i> will absolve any wrongdoing	הוּא
<i>by me.</i> "	אֲתִי

Genesis 30:34

Lavan acknowledges the prodigious labor Yaakov (Jacob) a/k/a Yisrael (Israel)) performed on his behalf during the past fourteen years, <i>and says</i>	וַיֹּאמֶר
<i>Lavan</i> to Yaakov, "I accept the terms to remunerate you for the work you intend to perform on my behalf. The uttered word contractually binding us is	לָקַו
<i>'yes'</i> ! Today we enter into a livestock-for-labor pact! The segregation of my livestock will begin immediately and you shall be entitled to receive, from among my herds, the newborn sheep and newborn goats with variegated coats in exchange for work you perform on my behalf. Our pact remains viable	הֵן

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<i>only if</i> both parties comport with the agreed-upon terms.	לו
<i>Let</i> the actions of <i>him</i> entering into this livestock-for-labor pact <i>be</i> reflective of the words comprising the pact. May your actions prove	יהי
<i>as</i> viable as <i>your words</i> purporting to labor to our mutual benefit.”	כדברך

Genesis 30:35

It is incumbent upon Lavan to comply with the livestock-for-labor pact entered into with Yaakov (Jacob) a/k/a Yisrael (Israel)) by segregating his flocks (separating the pure white, black and brown sheep from the brownish, streaked or spotted ones and to separate the pure white, black and brown goats from the streaked or spotted ones). Lavan is determined to comport with the terms of the livestock-for-labor pact entered into with Yaakov <i>and removes</i> his sheep in a manner calculated to prevent the pure white, black and brown sheep from commingling with the brownish, streaked or spotted ones. Lavan also removes and separates his goats in such a manner as to prevent the pure white, black and brown goats from commingling with the streaked or spotted ones. Lavan begins segregating his livestock	ויסר
<i>on</i> the <i>day</i>	ביום
(<i>the</i> same day) <i>that</i> he enters into a livestock-for-labor pact with Yaakov. Lavan initiates the livestock segregation process	ההוא
<i>with</i>	את
<i>the</i> segregation of the pure white, black and brown <i>male goats</i> from	התישים
<i>the streaked ones</i>	העקדים
<i>and the spotted ones,</i>	והטלאים
<i>and</i> Lavan, <i>with</i> regard to his she-goats, began segregating	ואת
<i>all</i>	כל
<i>the</i> pure white, black and brown <i>female goats</i> from	העזים
<i>the speckled ones</i>	הנקדות
<i>and the spotted ones.</i> Lavan segregates his herds of goats and forms respective herds of pure white, black and brown goats he intends to keep from commingling with the streaked and spotted ones. In addition to segregating his herds of sheep into respective herds of pure white, black and brown herds, Lavan segregates into one herd	והטלאות
<i>all</i> the sheep having a variegated wooly configuration. Lavan also segregates	כל
<i>that</i> group of livestock whose coats are pure	אשר
<i>white,</i> black and brown from the respective groups of livestock with variegated wooly markings	לבן
<i>on it.</i> Lavan is intent upon renegeing on fulfilling his contractual obligation to give Yaakov livestock with variegated coats	בו
<i>and</i> withholds giving Yaakov <i>all</i> the goats with	וכל
<i>brownish</i> markings. Lavan also refrains	חום
<i>from</i> giving Yaakov <i>the lambs</i> whose coats are comprised of variegated color wool,	בכשבים
<i>and places</i> all the livestock meant for Yaakov	ויתן
<i>into the hands</i> of	ביד
<i>his sons.</i> Lavan’s sons are responsible for tending to the needs of the herds and preventing the pure white, black and brown sheep from breeding with the brownish, streaked or spotted ones, and preventing the pure white, black and brown goats from breeding with the streaked or spotted ones.	בניו

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Genesis 30:36

Lavan segregated his livestock into herds of (i) pure white sheep; (ii) pure black sheep; (iii) pure brown sheep; (iv) streaked and spotted sheep; (v) pure white goats; (vi) pure black goats; (vii) pure brown goats; (viii) streaked and spotted goats; (ix) old and sickly sheep and (x) old and sickly goats. Lavan is intent upon reneging his contractual obligation to provide Yaakov (Jacob) a/k/a Yisrael (Israel)) with newborn livestock with variegated coats, and rather than giving all the newborn livestock with variegated coats to Yaakov, withholds the healthy newborn livestock with variegated coats and gives Yaakov the sickliest. Lavan further hinders Yaakov from becoming wealthy and independent by implementing a segregation-by-distance plan of situating their respective herds a distance equivalent to three days journey by foot. Agreeing to comply with Lavan's segregation-by-distance plan, Yaakov begins driving his herd away from Lavan's herd, <i>and puts a</i>	וַיִּשָּׂם
<i>distance</i> of	דָּרֶךְ
<i>three</i>	שְׁלֹשָׁת
<i>days</i>	יָמִים
<i>between himself</i>	בֵּינוּ
<i>and between</i> Lavan. The separation of Yaakov and Lavan's respective herds by three day's distance lessens the chance of the herds commingling, breeding and violating the livestock-for-labor pact established between Lavan and	וּבֵין
<i>Yaakov</i> . Lavan's sons are responsible for tending to their father's herds of livestock with unblemished coats,	וַיַּעֲקֹב
<i>and Yaakov</i> is responsible for	וַיַּעֲקֹב
<i>tending</i> to Lavan's livestock with variegated coats.	רָעָה
<i>With</i> regard to his objective of acquiring, tending to and breeding his own	אֶת
<i>sheep</i> and goats, Yaakov hopes that in time, his herds will rival or exceed that which his father-in-law owns. Contractually obligated to give his newborn sheep and goats with variegated coats to Yaakov,	צֹאן
<i>Lavan</i> reneges by giving him	לְכֹן
<i>the</i> old and sickly <i>ones left</i> in Yaakov's charge.	הַנּוֹתְרֹת

Genesis 30:37

When God created man, He intended to ennoble him, in part, by creating situations forcing him to devise solutions to and undertake tasks to complete that which He intentionally left unfinished or to cure the lack of God-given resources brought about by either a growing population and/or man's greedy exploitation of his fellow man. Yaakov (Jacob) a/k/a Yisrael (Israel)) hopes to acquire a fair share of Lavan's livestock in exchange for labor performed on his behalf, but Lavan, at the onset of this pact, shows his true nature by giving Yaakov old and sickly specimens in lieu of young, healthy livestock. Preventing Lavan from cheating Yaakov at every turn is the means by which God enables Yaakov to implement animal husbandry methods calculated to lead to the birth of livestock whose variegated coats Lavan, by contractual obligation, has to give to Yaakov. God enables Yaakov to have a vision of innovative animal husbandry methodology, <i>and he takes</i> it upon	וַיִּקַּח
<i>himself</i> to utilize the God-given knowledge to his advantage.	לוֹ
<i>Yaakov</i> intends to implement his innovative methodology of breeding livestock of variegated coats that, under the terms of the livestock-for-labor pact with Lavan,	וַיַּעֲקֹב

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entitle him to own, and to achieve his objective, acquires rods fashioned from tree branches. The divinely inspired Yaakov knows that he can control the birth outcome of his and Lavan's livestock	
<i>from rods</i> fashioned from the branches of various species of trees. Yaakov chooses branches of	מקל
<i>poplar</i> that are	לְבָנָה
<i>moist</i>	לֶחֶם
<i>and almond</i> branches	וְלֵוֹז
<i>and chestnut</i> branches,	וְעֵרְמוֹן
<i>and</i> makes many <i>peelings</i> in the bark. The patterns of the partially peeled-away bark have	וְיַפְצָל
<i>in them</i> the resultant characteristics of	בָּהֶן
<i>stripes</i> that will mesmerize the female sheep into immobility. The male sheep, in season, will mount and inseminate the immobilized female sheep. Enhancement of mating is Yaakov's objective, and the effect the	פְּצָלוֹת
<i>white ones</i> (branches sticking out of the water) will have upon the sheep will achieve his objective. Yaakov is intent upon situating the rods in the bodies of water where their (his and Lavan's) livestock come to drink. The branches stuck in the bottom of a particular body of water will protrude above the water and the	לְבָנוֹת
<i>exposed</i> branch, partially stripped of its bark, will startle their (Yaakov and Lavan's) livestock into moving backwards and subsequently mounted and mated by their male counterparts. Yaakov had a divine vision to remove peelings from the rods in a manner representative of the type of coats he desired his newly bred livestock to possess. Yaakov intends	מִחֲשֹׁף
<i>the white</i> stripes	הַלְבָּן
<i>that</i> come about	אֲשֶׁר
<i>in</i> the stripping of	עַל
<i>the rods</i> to serve as a visual representation of the livestock he is intent upon breeding (livestock with striped coats). Knowing he is entitled to take possession of any newborn livestock whose coats are not pure white, black and brown, Yaakov places the modified rods in the bodies of water where the female livestock come to drink. Upon seeing the branches protruding from the water, the female sheep will become startled into moving backwards into their male counterparts poised to mount and inseminate them.	הַמְקָלוֹת

Genesis 30:38

Yaakov (Jacob) a/k/a Yisrael (Israel) is intent upon implementing an innovative method of animal husbandry, <i>and</i> to achieve his objective, <i>places</i> the wooden rods in the earth below the surface of the water. Selective mating is what Yaakov intends upon achieving	וַיִּצַג
<i>with</i>	אֶת
<i>the rods</i>	הַמְקָלוֹת
<i>that</i> he gathered from various species of trees. After procuring various species of branches, Yaakov	אֲשֶׁר
<i>peels</i> the bark to create patterns calculated to influence the birth outcome of the livestock forced to gaze upon it. Yaakov places these wooden rods	פָּצַל
<i>in gutters</i> that are fashioned into troughs to contain and facilitate the watering of their (his and Lavan's) livestock. Yaakov places the rods	בְּרִקְעֵימָם

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<i>in the troughs of</i>	בִּשְׁקֵתוֹת
<i>the water</i>	הַמַּיִם
<i>where</i>	אֲשֶׁר
<i>they</i> (the sheep) <i>come</i> to drink. Cognizant of the need for	תְּבִיאֵן
<i>the sheep</i>	הַצֹּאֵן
<i>to drink</i> , Yaakov situates them	לְשִׁתוֹת
<i>in front of</i> the wooden rods protruding from the water. Yaakov is intent upon selectively breeding	לְנֹכַח
<i>the</i> female <i>sheep</i> to have offspring with variegated woolly coats,	הַצֹּאֵן
<i>and</i> given that <i>they</i> (the female sheep) <i>are in heat</i> (ovulating),	וַיְהִימְנָה
<i>when they</i> (the female sheep) <i>come</i>	בְּבֹאֵן
<i>to drink</i> , it is an opportune time for Yaakov to facilitate their mating.	לְשִׁתוֹת

Genesis 30:39

Yaakov's (Jacob) a/k/a Yisrael (Israel)) placement of the tree branches fashioned into rods of partially stripped bark into the watering troughs coincides with the time the female sheep are in heat (ovulating). Yaakov hopes that the thirsty female sheep, upon drinking from the trough, will encounter these rods, and become startled into moving backwards where their male counterparts will mate with them. Yaakov waits for the female sheep to ovulate, <i>and</i> when <i>they go into heat</i> , implements his innovative method of animal husbandry to bring about a desired outcome from the mating process of	וַיִּחְמֵם
<i>the</i> (female) <i>sheep</i> . Just as Yaakov envisioned, the female sheep, startled	הַצֹּאֵן
<i>by</i>	אֵל
<i>the rods</i> intentionally placed in the watering trough, affects the formation of the coats of their offspring,	הַמְקֵלוֹת
<i>and</i> when <i>they</i> (the female sheep) <i>gave birth</i> ,	וַתֵּלֶדְן
<i>the sheep</i> , rather than having coats comprised of pure white, black and brown, are born with	הַצֹּאֵן
<i>ringed ones</i> and	עֲגֻדִים
<i>speckled ones</i> ,	גְּזֻזִים
<i>and spotted ones</i> . Yaakov is entitled to keep all the newborn livestock whose coats are impure, and is compelled to give Lavan all newborn sheep whose coats are pure white, black and brown.	וַטְלָאִים

Genesis 30:40

Yaakov (Jacob) a/k/a Yisrael (Israel)) is responsible for tending to his own flocks and assisting Lavan's sons in tending their father's flocks. During the first fourteen years in Lavan's employ, Yaakov transforms Lavan's seventy sickly sheep into myriad flocks of healthy sheep. Mindful of Yaakov's shepherding skills, Lavan has no reason to question his shepherding techniques. Yaakov's application of his revolutionary animal husbandry techniques upon the herds under his watch brought about an extraordinarily high birthrate of healthy livestock whose variegated woolly configuration, according to his labor-for-livestock contract, entitled him to possess. Yaakov is about to implement another revolutionary animal husbandry technique he believes will result in an even higher birthrate of sheep (with variegated woolly configurations) than had occurred during his herd's last mating season. In addition to using the rods, Yaakov believes that if he had Lavan's pure white, black and brown sheep face the goats whose wool is	וְהַקְּשָׁבִים
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brownish, streaked and spotted, they, having gazed upon the pure brown goats will bring about an even higher birthrate of sheep with variegated wooly configurations. Yaakov intends to implement another revolutionary animal husbandry technique, <i>and</i> to achieve his objective, sets apart <i>the young ones</i> (sheep) from the older ones. Yaakov also segregates Lavan's flocks with variegated wooly configuration from the pure white, black and brown ones. Because the younger sheep are not as intimidated as the older ones by the sticks protruding from the water,	
<i>he</i> (Yaakov) <i>sets</i> them <i>apart</i> from the older sheep.	הִפְרִיד
<i>Yaakov</i> segregates his father-in-law's recently born livestock and older livestock,	וַיַּקְבֵּץ
<i>and makes</i> the sheep congregate in accordance with their wooly configuration or lack thereof. Yaakov believes he can bring about the birth of livestock with variegated wooly configurations by having the	וַיִּתֵּן
<i>faces</i> of	פָּנָיו
<i>the sheep</i> whose wool is pure white, black and brown, face	הַצֹּאֵן
<i>toward</i> the sheep with speckled and	אֶל
<i>streaked</i> wooly configurations. Yaakov is intent upon implementing this innovative animal husbandry technique,	עָקֵד
<i>and</i> to achieve his objective, herds together <i>all</i> the	וְכָל
<i>brown</i> goats. After moving the aforementioned segregated herds of sheep to pasture, Yaakov situates the herd of pure brown goats behind the respective herds of pure white, black and brown sheep. Hoping to achieve his goal of newborn sheep having variegated wooly configurations by controlling the mating of sheep according to their wooly configuration, Yaakov begins with the segregation	חִיּוֹם
<i>of the sheep</i> belonging to	בְּצֹאֵן
<i>Lavan</i> . Yaakov segregates his own herd after segregating Lavan's herd. Yaakov is intent upon increasing his herd,	לָקֵן
<i>and</i> to achieve his objective, <i>makes</i> Lavan's herds of sheep congregate into herds according to their wooly configuration (pure or variegated). If Yaakov is to prosper, it is necessary	וַיִּשְׁתַּבֵּחַ
<i>for him</i> (Yaakov) to acquire as many newborn	לוֹ
<i>flocks</i> as possible.	עֲדָרִים
<i>By himself</i> , Yaakov undertakes and implements a plan to affect the birth outcome of their (his and Lavan's) flocks so that a far greater birthrate of animals with variegated coats are born than animals with coats of pure white, black and brown. Yaakov's goal is to facilitate a majority birthrate of animals with variegated coats,	לְבָדוֹ
<i>and not</i> have many newborn animals born with coats of pure white, black and brown. To achieve his objective, Yaakov	וְלֹא
<i>puts them</i> (the flocks of sheep) into segregated herds to lessen the likelihood of pure white, black and brown sheep being born	שְׁתֵּם
<i>among</i> the	עַל
<i>sheep</i> belonging to	צֹאֵן
<i>Lavan</i> .	לָקֵן
Genesis 30:41	
Another mating season for sheep is fast approaching, <i>and he</i> (Yaakov) (Jacob) a/k/a Yisrael (Israel)) <i>is</i> inclined toward using the successfully proven method of placing rods of stripped bark before the ovulating sheep. Knowing female sheep become unusually thirsty when in heat (ovulating), Yaakov places wooden rods of stripped bark	וַיִּהְיֶה

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protruding from the water. Upon seeing the branches protruding from the water, the female sheep will become startled into moving backwards and their male counterparts, sensing they are in heat, will be on hand to mate with them. Yaakov applies his revolutionary animal husbandry techniques	
<i>in all</i> manner of livestock belonging to either Lavan or himself. Yaakov will apply a variation of his breeding inducement methods to Lavan's flocks and be more selective in his implementation of wooden rods placed in front of those female sheep found	בְּכָל
<i>to be in heat</i> . Intent upon taking possession of new litters by selectively breeding	יָחֵם
<i>the sheep</i> belonging to Lavan, Yaakov places wooden rods before	הַצֹּאֵן
<i>the stronger ones</i> (female sheep). Yaakov intends to increase his herd,	הַמְקַשְׁרוֹת
<i>and</i> to achieve his objective, <i>places</i> wooden rods before the strongest female sheep found amongst Lavan's herds.	וַיִּשֶׂם
<i>Yaakov</i> ,	יַעֲקֹב
<i>with</i> regard to the placement of	אֵת
<i>the</i> wooden <i>rods</i> that are	הַמְקָלוֹת
<i>to</i> be beheld by the <i>eyes</i> of	לְעֵינָיו
<i>the</i> female <i>sheep</i> attempting to quench their thirst by seeking out the water	הַצֹּאֵן
<i>in the troughs</i> , subjects only the strongest female sheep found amongst Lavan's herds to gaze upon the wooden rods. It is Yaakov's intent	בְּרֵהֲטֵימָם
<i>to mate them</i> (the stronger female sheep) with their male counterparts. Yaakov will achieve this animal husbandry objective	לְיַחְמְנָהּ
<i>with rods</i> of stripped bark that served him well the first time he used them to aid in the breeding of his own livestock that, by virtue of their woolly configuration, entitle him to forego relinquishing them to Lavan, take possession of and integrate them into his own flock.	בַּמְקָלוֹת

Genesis 30:42

Yaakov (Jacob) a/k/a Yisrael (Israel)) begins implementing his plan to increase his own livestock by selectively breeding Lavan's livestock with a variation of the revolutionary animal husbandry techniques used on his own herd. In addition to fostering the birth of offspring with variegated coats, Yaakov is determined to ensure the hardiness of newborn livestock, <i>and if</i> genetically predisposed <i>to be weak</i> are among Lavan's herd, then Yaakov will ensure	וּבְהֶעֱטִירָהּ
<i>the sheep</i>	הַצֹּאֵן
<i>not</i> breed with the hardiest of their male counterparts. Yaakov	לֹא
<i>placed</i> the wooden rods before the hardiest of female sheep found amongst Lavan's herds,	וַיִּשֶׂם
<i>and he is</i> determined to prevent	וְהִנְיָהּ
<i>the weaker ones</i> from mating with the hardiest of their male counterparts. It is Yaakov's intent to breed the hardiest of Lavan's livestock in such a manner as to result in newborn sheep with hardy constitutions and variegated woolly configurations that, according to the labor-for-livestock pact between Yaakov and Lavan, meet the criteria of Yaakov laying claim to them. Not wanting to deprive Lavan of all the newborn livestock under his care, Yaakov withholds the wooden rods and selectively breeds the weakest of Lavan's livestock with each other. This deliberate manner of breeding implemented by Yaakov will result in a weaker strain of newborn livestock whose wool was pure white, black and brown. The implementation of Yaakov's revolutionary animal husbandry techniques will result in the weakest of newborn sheep livestock going	הַעֲטֹפִים
<i>to Lavan</i> ,	לְלָבָן

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<i>and the stronger</i> going	וְהַקְשָׁרִים
<i>to Yaakov</i> who, according to the terms of the labor-for-livestock pact between himself and his father-in-law, is entitled to take possession and integrate into his own herd.	לְעֵקֵב
Genesis 30:43	
God is intent upon enabling Yaakov (Jacob) a/k/a Yisrael (Israel)) to prosper, <i>and</i> by way of the impartation of revolutionary animal husbandry techniques, will ensure that he <i>prosper</i> s. God enables	וַיַּפְרֵץ
<i>the man</i> known as Yaakov to become	הָאִישׁ
<i>very</i> wealthy. Upon learning of Yaakov's exceptionally hardy livestock, other livestock owners are eager to purchase that which he is willing to sell and willing to pay a	מְאֹד
<i>very</i> high price. Yaakov intends to use the proceeds from the sale of his livestock to expand his household,	מְאֹד
<i>and is</i> successful in using his newly acquired wealth to purchase camels, donkeys and other goods and materials. Yaakov also purchases male servants and female servants commensurate with the needs of a man heading a very large and growing household. Yaakov is grateful for all God provides	וַיְהִי
<i>to him</i> . Transforming Yaakov's small sickly flock of	לוֹ
<i>sheep</i> into	צֹאן
<i>many</i> healthy ones is the means by which God enables him to sell a portion of his livestock and use the proceeds received to purchase goods and materials	רְבוֹת
<i>and maidservants</i>	וּשְׁפָחוֹת
<i>and menservants</i>	וְעֹבְדִים
<i>and camels</i>	וְגַמְלִים
<i>and donkeys</i> .	וְחֹמְרִים