

An Anatomically Correct Translation of Genesis

Genesis 32:1

Lavan entered into a peace-pact with Yaakov (Jacob) a/k/a Yisrael (Israel)), <i>and</i> the next morning <i>got up</i> and prepared for his journey home.	וַיֵּשָׁב
<i>Lavan</i> ,	לָבָן
<i>in</i> the <i>morning</i> following the establishment of peace between his and Yaakov's respective tribes, encounters his daughters and his grandchildren,	בַּבֹּקֶר
<i>and kisses</i> and says goodbye	וַיִּנָּשֶׂק
<i>to his grandsons</i> fathered by Yaakov	לְבָנָיו
<i>and to his</i> four <i>daughters</i> married to Yaakov. Lavan, after confronting Yaakov for leaving without warning, embraced his daughters and his grandsons	וְלִבְנוֹתָיו
<i>and blesses</i>	וַיְבָרֶךְ
<i>them</i>	אֹתָהֶם
<i>and goes</i> back home. While journeying home, Lavan has no idea of the impoverishment awaiting him,	וַיֵּלֶךְ
<i>and</i> when <i>he returns</i> home, discovers that he is destitute. When	וַיָּשָׁב
<i>Lavan</i> returns	לָבָן
<i>to his place</i> , he discovers thieves had stolen everything he owned. God impoverished Lavan to punish him for maltreating Yaakov and his family and for intending to kill Yaakov for abandoning him. God saw to it that Lavan, upon returning home, would be as destitute as the day he encountered Yaakov twenty years earlier.	לְמָקְמוֹ

Genesis 32:2

God (a/k/a Elokim) (Judge of the Universe) would not interact with Yaakov (Jacob) a/k/a Yisrael (Israel)) until Yaakov separated from Lavan. God wanted to resume interacting with Yaakov and to achieve His objective, forewarned him to leave Lavan, <i>and Yaakov</i> complied with God's request and	וַיַּעֲקֹב
<i>went</i>	הָלַךְ
<i>on his way</i> . Yaakov happened upon 600,000 of God's Divine Beings (angels). Upon seeing the angels, the members of Yaakov's entourage assumed they are allies of Yaakov's brother Eisov (Esau) who sought to exact retribution upon Yaakov for stealing his birthright. God informed Yaakov that He designated one of the angelic armies in his midst to accompany and protect him and his entourage from Eisov and designated the other angelic army to ensure them safe passage while en route to Canaan. Yaakov desires to interact with God's angelic armies,	לְדַרְכוֹ
<i>and</i> discovers they are amenable toward <i>meeting</i>	וַיִּפְגְּעוּ
<i>with him</i> , and the	בּוֹ
<i>angels</i> of	מִלְאָכָיו
<i>Elokim</i> begin interacting with Yaakov, the one whom God entrusted them to protect.	אֱלֹהִים

Genesis 32:3

Prior to Yaakov's (Jacob) a/k/a Yisrael (Israel)) inevitable encounter with Eisov (Esau), God (a/k/a Elokim) (Judge of the Universe) dispatches an army of angels to protect him and his entourage from Eisov and his army and another army of angels to ensure Yaakov and his entourage safe passage while en route to God's holy land. Yaakov will take comfort knowing that God's armies of angels are there to protect him and his people. The son of Yitzchok (Isaac) beholds the presence of two angelic armies in his midst, <i>and says</i>	וַיֵּאמֶר
<i>Yaakov</i> to himself, "These angels are the ones I beheld ascending and descending God's ladder situated between heaven and planet Earth". A sense of wellbeing envelopes	יַעֲקֹב

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Yaakov	
<i>when</i>	כַּאֲשֶׁר
<i>he sees them</i> (600,000 angels) congregated in his	רָאם
<i>encampment</i> . Yaakov is thankful that that	מַחֲנֵה
<i>Elokim</i> situated	אֱלֹהִים
<i>this</i> army of angels to protect him from Eisov and to ensure safe passage while en route to God's holy land." The presence of dual armies of angelic beings inspires Yaakov to name the place where God situated two angelic armies to protect him and his entourage	זֶה
<i>and he calls</i> it 'Machanayim' (Double Camps). 'Machanayim' is the	וַיִּקְרָא
<i>name</i> Yaakov gave to	שֵׁם
<i>the place</i> where God saw fit to situate one angelic army to protect him and his entourage from Eisov and his army and another angelic army to provide safe passage after encountering Eisov.	הַמָּקוֹם
<i>The</i> place <i>that</i> became the staging area for Yaakov and Eisov's encounter inspired Yaakov to name it	הַהוּא
<i>'Machanayim'</i> .	מַחֲנָיִם

Genesis 32:4

Knowing his entourage has to pass through Eisov's (Esau) land to get to the land of Canaan, Yaakov (Jacob) a/k/a Yisrael (Israel) has no idea if after 34 years Eisov still harbors ill feelings toward him for stealing his birthright. Yaakov desires to establish contact with Eisov, <i>and</i> believes he can achieve his objective by <i>sending</i> messengers to encounter him.	וַיִּשְׁלַח
<i>Yaakov</i> sent	יַעֲקֹב
<i>messengers</i>	מַלְאָכִים
<i>ahead of him</i>	לִפְנֵי
<i>to</i> meet with	אֶל
<i>Eisov</i> ,	עִשָׂו
<i>his brother</i> . Yaakov sent messengers	אָחִיו
<i>to</i> the <i>land</i> of	אֶרֶץ
<i>Seir</i> (Goat). ²⁷⁶ Speculating that his messengers will most likely encounter Eisov in Seir, Yaakov instructs them to set up camp in the	שְׂעִיר
<i>field</i> adjoining the city of	שָׂדֶה
<i>Edom</i> (Red). ²⁷⁷	אֶדוֹם

Genesis 32:5

All the while Yaakov (Jacob) a/k/a Yisrael (Israel) is in his employ, Lavan prevents Eisov (Esau) from exacting revenge upon his twin brother who initially incensed him by	וַיִּצֹ
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²⁷⁶ Many years ago, Yaakov's (Jacob) a/k/a Yisrael (Israel) mother Rivkah (Rebekah) aided and abetted Yaakov into deceiving Yitzchok (Isaac) into conferring a blessing upon Yaakov meant for Eisov (Esau). Rivkah slaughtered, prepared and cooked the meat of a goat to taste like the venison Yitzchok expected Eisov to bring. After preparing the meal, Rivkah prepared and draped the skin of the slaughtered goat over Yaakov's hands and neck to simulate his brother's hirsuteness. Eisov named his land "Seir" because the utilization of a goat was the means by which Yaakov and their mother deceived their father into conferring upon Yaakov blessings intended for him.

²⁷⁷ Eisov (Esau) named his city "Edom" ("Red") because he came out of the womb covered in red hair and in his later years, shed the blood of many a human being.

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trading food in exchange for his birthright and subsequently deceived their blind father Yitzchok (Isaac) into conferring upon him a blessing meant for Eisov. Coming to terms with the unavoidability of his encounter with Eisov, Yaakov decides upon dispatching messengers to convey to Eisov a placating and conciliatory message. Yaakov composes a message, <i>and</i> is intent upon <i>commanding</i>	
<i>them</i> to	אתם
<i>say</i> it in Eisov's presence. Yaakov says,	לאמר
" <i>This</i> is what	כה
<i>you will say</i> , word for word,	תאמרון
<i>to</i> Eisov, <i>my master</i> . Say	לאדני
<i>to Eisov</i> , 'My lord, we were sent by Yaakov, your brother, to impart	לעשו
<i>this</i> message to you.	כה
<i>He</i> (your brother) <i>says</i> , 'I am	אמר
<i>your servant</i> .'	עבדך
<i>Yaakov</i> wants you to know about his twenty-year association	יעקב
<i>with</i>	עם
<i>Lavan</i> .' Yaakov says, and I quote, 'Lavan comported himself in an evil manner all the while	לכן
<i>I stayed</i> with him. During my tenure with Lavan, I was neither adversely influenced, nor estranged from God's commandments,	גירתי
<i>and</i> as long as <i>I remained</i> with him, had no opportunity to bring about an end to the ill will between us,	ואחר
<i>until</i>	עד
<i>now</i> . No longer having to serve Lavan, I offer my services to you.	עתה

Genesis 32:6

I became Lavan's indentured servant shortly after my initial encounter with him. That which I received from Lavan in exchange for laboring on his behalf was barely enough to support my family. My indentured servitude was instrumental in making Lavan a wealthy man. Knowing Lavan depended upon me to perpetuate his wealth, I felt emboldened to negotiate new terms for services rendered and insisted upon entering into a livestock-for-labor pact that would enable me to amass wealth on par with my father-in-law/employer. Acknowledging my laboring on his behalf made him a fortune, Lavan agreed to my terms, <i>and became</i> obligated	ויהי
<i>to</i> remunerate <i>me</i> according to the terms of the livestock-for-labor pact. I prospered under this livestock-for-labor arrangement and upon selling my surplus, acquired	לי
<i>cattle</i>	שור
<i>and donkeys</i> and	וקמור
<i>sheep</i> ,	צאן
<i>and</i> more <i>menservants</i>	ועבד
<i>and maidservants</i> to aid in the operation of my business and household. I intend to make things right between you and me,	ושפחה
<i>and</i> that is why I <i>sent</i> messengers	ואשלחה
<i>to tell</i> you that I am amenable toward becoming indentured	להגיד
<i>to</i> you, <i>my lord</i> and will do anything to	לאדני
<i>to find</i>	למצא
<i>favor</i>	חן
<i>in your eyes</i> ".	בעיניך

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Genesis 32:7

After receiving Yaakov's (Jacob) a/k/a Yisrael (Israel)) message to impart to Eisov (Esau), Yaakov's messengers encountered Eisov, <i>and upon their return</i> ,	וַיִּשְׁבוּ
<i>the messengers</i> are eager to recount	הַמְלָאָכִים
<i>to</i>	אֶל
<i>Yaakov</i> their interaction with Eisov. The messengers begin recounting their interaction with Eisov by	יַעֲקֹב
<i>saying</i> to Yaakov,	לְאִמֶּר
" <i>We came</i>	בָּאוּנוּ
<i>to</i> find ourselves in the presence of	אֶל
<i>your brother</i> , and per your instructions, imparted, word-for-word, your message	אֶחָיְדָה
<i>to</i>	אֶל
<i>Eisov</i> . Upon hearing your message, Eisov's countenance changed from anticipation to hostility. Eisov's anger toward you hastens his pace	עֵשָׂו
<i>and</i> he <i>too</i>	וְגַם
<i>goes</i> along the same path as we. Eisov is eager	הַלֵּךְ
<i>to meet</i> with <i>you</i> . Eisov is not alone. He	לִקְרֹאתְךָ
<i>and four</i>	וְאַרְבַּע
<i>hundred</i> of his	מֵאוֹת
<i>men</i> are	אִישׁ
<i>with him</i> ."	עִמּוֹ

Genesis 32:8

Yaakov (Jacob) a/k/a Yisrael (Israel)) receives the alarming news of his messengers' encounter with Eisov, (Esau), <i>and he is afraid</i> for himself, his children, his wives and his people. Upon learning that Eisov, accompanied by an army, is coming to meet with him,	וַיִּירָא
<i>Yaakov</i> becomes	יַעֲקֹב
<i>very</i> distressed. Hoping God will protect him, Yaakov worries that this dire situation may have come about because God perceives him as a sinner,	מְאֹד
<i>and it</i> (the prospect of Eisov attacking him and his people) <i>is</i> especially <i>distressing</i>	וַיִּצָּר
<i>to him</i> . Yaakov has to devise a plan to protect himself, his wives, his children and his people from Eisov's potential onslaught,	לּוֹ
<i>and</i> to lessen the potential collateral damage that might ensue from resisting an attack, <i>he divides</i> his people and goods into two camps. Concerned	וַיַּחֲזֵן
<i>with</i> the wellbeing of	אֶת
<i>the people</i>	הָעָם
<i>who</i> are traveling	אֲשֶׁר
<i>with him</i> , Yaakov assembles a camp comprised of women and children and instructs a group of warriors to protect them if Eisov's men attack. Yaakov assembles a second camp comprised of his possessions, livestock and a small number of unarmed men instructed to refrain from engaging Eisov in battle. Yaakov situated the camp containing all his possessions in the place where Eisov is most likely to make initial contact. Yaakov hopes that upon seeing his possessions unguarded, Eisov will cease all warlike activities	אֹתוֹ
<i>and</i> direct his army to abscond <i>with</i>	וְאֶת
<i>the sheep</i>	הַצֹּאֵן

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<i>and</i> abscond <i>with</i>	וְאֵת
<i>the cattle,</i>	הַבָּקָר
<i>and</i> abscond with <i>the camels</i> . Yaakov hopes his strategy of dividing divides his people and possessions	וְהַגְמְלִים
<i>into two</i>	לְשֵׁנֵי
<i>camps</i> will prevent Eisov from inflicting mass casualties.	מִחַנּוֹת

Genesis 32:9

To diminish the collateral damage Eisov (Esau) might choose to inflict, Yaakov (Jacob) a/k/a Yisrael (Israel) separates his people and his possessions into two camps <i>and says</i> to himself, "As a means of defending all that I deem precious, I will engage Eisov in battle	וַיֹּאמֶר
<i>if</i>	אִם
<i>he comes</i> upon us with hostile intent. If	יָבוֹא
<i>Eisov</i> decides	עָשׂוֹ
<i>to</i> attack	אֶל
<i>the camp</i> containing all my livestock and possessions, I will accept the loss of the contents situated within that camp as the price to pay for nullifying Eisov's longstanding desire to exact retribution for my having wronged him. If Eisov attacks, let him attack	הַמַּחֲנֶה
<i>the one</i> camp containing all my possessions and livestock. If Eisov attacks this camp, my men, instructed not to offer any resistance, will let him take possession of all I own. While Eisov is plundering the camp, we will escape and continue proceeding toward God's holy land. If Eisov happens upon the camp where my children and wives reside	הָאֶחָת
<i>and attacks it</i> , my warriors will defend and protect my people by engaging his warriors in battle. If a battle ensues, I hope God will bring His compassion to the fore,	וְהִפָּהּוּ
<i>and may</i> the outcome conclude in my favor. Let <i>it</i> (my encounter with Eisov) <i>come to</i> a benign conclusion and <i>pass</i> into memory. God protect	וְהִנֵּה
<i>the camp</i> where	הַמַּחֲנֶה
<i>the ones left</i> behind are poised to engage Eisov's army in battle and ensure they prevail if a battle ensues. May God intercede on our behalf and enable us	הַנִּשְׁאַר
<i>to survive</i> and to situate ourselves within the confines of His holy land."	לְפָלִיטָה

Genesis 32:10

Worried that his next encounter with Eisov (Esau) might be his undoing, the son of Yitzchok (Isaac) assumes a prayerful stance, <i>and says</i>	וַיֹּאמֶר
<i>Yaakov</i> (Jacob) a/k/a Yisrael (Israel) to God, "I am grateful for always receiving the protection of The	יְעֻקֵּב
<i>God</i> of	אֱלֹהֵי
<i>my grandfather</i>	אָבִי
<i>Avraham</i> (f/k/a Avram),	אֲבִרָהָם
<i>and</i> the same <i>God</i> of	וְאֵלֵהֶי
<i>my father</i>	אָבִי
<i>Yitzchok</i> . Prior to my separation from Lavan, I recall	יִצְחָק
<i>AdoShem</i> , Whom I acknowledge as	יְהוָה
<i>The One True God saying</i>	הָאֱמֶר
<i>to me,</i>	אֵלַי
<i>'Return</i>	שׁוּב

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<i>to your father's land</i>	לְאֶרֶץ
<i>and</i> become an asset <i>to your relatives</i> ,	וּלְמוֹלֵדְתָּךְ
<i>and I will ensure things</i> continue to <i>go well</i>	וְאִיטִיבָהּ
<i>with you.</i> Are You still of a mind to continue protecting me or will You allow Eisov to exact his revenge? I am grateful for the manner in which You brought about my spiritual elevation, but fear that the threat of Eisov might be the means by which You intend to punish me for unintentional past transgressions. Please let me know if by way of sin,	עִמָּךְ

Genesis 32:11

<i>I have</i> undergone a spiritual <i>diminution</i> and merit punishment. I prospered	קָטַנְתִּי
<i>from all</i>	מִכָּל
<i>the kindness</i> You bestowed upon me,	הַחֲסָדִים
<i>and</i> have become spiritually elevated <i>from all</i>	וּמִכָּל
<i>the truth</i> You chose to impart. As I have expressed awareness and gratefulness for all	הָאֱמֶת
<i>that</i>	אֲשֶׁר
<i>You have done</i> on my behalf, please let me know if You are angry	עֲשִׂיתָ
<i>with</i>	אֵת
<i>your servant.</i> I need to know if You intend to intercede on my behalf by preventing Eisov (Esau) from exacting revenge. I am grateful that You brought about the unfolding of part of my destiny by enabling me to marry and father children. For the first fourteen years in my father-in-law Lavan's employ, I received meager wages to the detriment of my family's wellbeing. For my remaining six years in Lavan's employ, you interceded on my behalf and enabled me to become a rich man possessing the means by which to disassociate from him. I am here today	עֲבָדְךָ
<i>because</i> You enabled me to part the waters of the Jordan River	כִּי
<i>with my staff</i> (walking stick).	בַּמִּקְלִי
<i>I crossed</i> the dry Jordan riverbed	עָבַרְתִּי
<i>with</i> Your blessing and set out to fulfill the destiny You envisioned. Being on the other side of	אֵת
<i>the Jordan</i> River set into motion	הַיַּרְדֵּן
<i>the fate (this fate of mine)</i> that Your divine intervention caused to unfold in a manner calculated to bring about a benign change in my life. I do not know if, in my hour of need, You are intent upon interceding on my behalf. I never had to strategize to nullify an impending threat,	הַזֶּה
<i>and now</i> I have to divide my unified camp into two separate camps in hopes of surviving Eisov's onslaught. Not knowing if the armies of angels You dispatched will intercede on our behalf,	וְעַתָּה
<i>I have become</i> an encampment of two groups. If Eisov attacks, I pray You will intercede on my behalf and extend Your protection	הָיִיתִי
<i>to</i> those situated in the <i>two</i>	לְשְׁנֵי
<i>camps</i> established prior to Eisov's potential onslaught. I implore You to	מִחֲנוֹת

Genesis 32:12

<i>save</i> my loved ones and <i>me!</i>	הַצִּילֵנִי
<i>Please</i> save us	נָא
<i>from</i> the vengeful <i>hand</i> of	מִיָּד
<i>my brother!</i> I pray You intercede on my behalf and save us	אָחִי

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<i>from</i> the vengeful <i>hand</i> of	מִיַּד
<i>Eisov</i> (Esau)! Have I comported myself in a manner displeasing to my Lord? Is my Lord intent upon inflicting punishment by allowing Eisov to inflict death upon my family and my people? I fear that my loved ones are on the brink of destruction	עֵשָׂו
<i>because</i> the manner in which I comport myself is displeasing to You. I am	כִּי
<i>afraid</i> for my children, wives and people and fear that Eisov might be the means by which You intend to bring about my destruction and the collateral destruction of my children, wives and people.	יִרָא
<i>I am</i> in fear	אֲנֹכִי
<i>of him</i> (Eisov) and I pray You intercede on behalf of my loved ones and my people. If I am the sole reason why Eisov is so intent upon bringing about our destruction, I implore You to ensure that he exacts his revenge upon me, rather than upon my family and my people	אֲתָו
<i>I fear that</i> after	כֵּן
<i>he comes</i> to exact vengeance upon me, Eisov will shed the blood of my wives and progeny. What if Eisov attacks,	יָבוֹא
<i>and</i> in the process of <i>attacking me</i> , kills my family and my people? What will You gain from enabling Eisov to kill the	וְהִכְנִי
<i>mothers</i> of my children? Are You willing to enable Eisov to inflict collateral damage upon my children and wives? Are You willing to allow Eisov to become the instrument of my demise and to have his murderous way	אִם
<i>with</i> my wives and	עַל
<i>children?</i> I stood in Your presence,	בְּנִים
Genesis 32:13	
<i>and You</i> , the One True God of Avraham (f/k/a Avram),	וְאַתָּה
<i>You said</i> words to the effect that You would take a proactive part in the fulfillment of my destiny because of the merit of Avraham, my grandfather and Yitzchok (Isaac), my father. Expressing Your intent to	אָמַרְתָּ
<i>do good</i> by me and my progeny, You said,	הֵיטֵב
<i>'I will do well</i> by you,	אֵיטִיב
<i>with you</i> and for you and your progeny,	עִמָּךְ
<i>and I will make</i> a great nation	וְשִׁמְתִּי
<i>with</i>	אֶת
<i>your offspring.</i> ' Is it still Your intent to sanction and facilitate the multiplicity of my progeny	וְרַעְךָ
<i>as</i> far as their becoming a populace as myriad as the grains of <i>sand</i> lying beneath	כְּחוֹל
<i>the sea?</i> Will You enable the proliferation of my progeny to become numerous beyond counting? Is it Your intent	הֵימָּן
<i>that</i> Your covenant-observant people become numerous to the extent that	אֲשֶׁר
<i>no</i> man alive possesses the intellectual capacity to calculate their number? If a man attempts to ascertain the number of covenant-observant people,	לֹא
<i>would he</i> , while <i>counting</i> , fail because of the prodigious number of progeny issuing forth from the loins of my sons and their descendants? Hopefully, You will ensure that it is beyond the ken of any man to give number to that which, at Your behest, flows forth	יִסְפֹּר
<i>from the infinite</i> well of human procreation."	מֵרֶב

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Genesis 32:14

Fearing an attack from his brother Eisov (Esau), Yaakov (Jacob) a/k/a Yisrael (Israel)) divides his people, livestock and tangible goods into two camps (one camp comprised of people and the other camp comprised of livestock and tangible goods). After instructing his people to rest until sunrise, Yaakov goes to the camp where his livestock are sequestered. Lacking specific insight from God as to how he is to interact with Eisov, rather than waiting for Eisov to happen upon either of his two camps, Yaakov intends to assemble and dispatch many caravans of livestock to give to and placate him. Yaakov orders his subordinates to gather livestock he intends to give to Eisov, <i>and stays</i>	וַיֵּלֶךְ
<i>there</i> (in the camp where his animals are sequestered) until they return.	שָׁם
<i>In</i> the <i>night</i> before he expects Eisov to attack, Yaakov devises a plan to placate his vengeful brother by gathering, transporting and gifting a portion of his livestock to him. Unsure as to the manner in which to choose the animals he intends to give to Eisov, Yaakov hopes God, in the selfsame manner He selected and directed animals to Noach (Noah), directs the animals to him. To test his theory as to whether God will facilitate selection of livestock he intends to give to Eisov, Yaakov outstretches his hand, witnesses	בַּלַּיְלָה
<i>the</i> coming forth of animals <i>that</i> God chose,	הַהוּא
<i>and he takes</i> hold of the livestock that came forth	וַיִּקַּח
<i>from</i> the guiding hand of God. Yaakov seizes the God-sent livestock	מֵן
<i>that came</i>	הַבָּא
<i>into his hand</i> and instructs his subordinates to situate them in separate caravans. Yaakov is intent upon dispatching his herdmasters steering animal-laden caravans toward Eisov's encampment and giving them to Eisov. Yaakov hopes that paying	בְּיָדוֹ
<i>tribute</i>	מִנְחָה
<i>to Eisov,</i>	לְעֵשָׂו
<i>his brother,</i> with caravan after caravan of livestock, disinclines him toward launching an attack.	אֶחָיו

Genesis 32:15

Knowing his brother Eisov (Esau) is intent upon confronting and possibly killing him and his loved ones, Yaakov (Jacob) a/k/a Yisrael (Israel)) hopes to assuage his anger by giving him a tenth of his 5,500 animals. The following is a breakdown of the species and number of animals Yaakov is intent upon giving to Eisov: Yaakov is intent upon giving Eisov a percentage of his <i>female goats</i> , and selects	עֲזִים
<i>two hundred</i> of the best specimens from his flock. Yaakov is intent upon giving Eisov a percentage of his male goats,	מֵאֲתָיִם
<i>and</i> after searching through his flock of 200 <i>male goats</i> selects	וּתְיֻשִׁים
<i>twenty</i> of the best specimens. Yaakov is intent upon giving Eisov a percentage of his	עֶשְׂרִים
<i>female sheep</i> and after searching through his flock of	רְחֵלִים
<i>two hundred</i> , selects twenty of the best specimens. Yaakov is intent upon giving Eisov a percentage of his rams (male sheep),	מֵאֲתָיִם
<i>and</i> after searching through his flock of 200 rams, selects	וְאֵילִים
<i>twenty</i> of the best specimens. Yaakov is intent upon giving Eisov a percentage of his	עֶשְׂרִים

Genesis 32:16

<i>camels</i> , and after searching through his flock of 300 camels, selects fifteen female	גְּמֵלִים
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camels	
<i>nursing</i> fifteen male offspring. The number of camels Yaakov (Jacob) a/k/a Yisrael (Israel)) is intent upon giving to Eisov (Esau) (fifteen female camels	מִיִּנְיָקוֹת
<i>and</i> fifteen of <i>their colts</i>) totals	וּבִנְיָהֶם
<i>thirty</i> . Yaakov is intent upon giving Eisov a percentage of his female	שְׁלֹשִׁים
<i>cows</i> , and after searching through his flock, selects	פָּרוֹת
<i>forty</i> females. Yaakov is intent upon giving Eisov a percentage of his male cows,	אַרְבָּעִים
<i>and</i> culls ten of the choicest <i>bulls</i> from his flock. In addition to culling forty of the choicest female cows from his flock, Yaakov culls	וּפָרִים
<i>ten</i> of the choicest bulls. Yaakov is intent upon giving Eisov a percentage of his donkeys, and culls twenty of his choicest	עֲשָׂרָה
<i>female donkeys</i> from his herd. After culling	אֶתְנַת
<i>twenty</i> female donkeys from his herd, Yaakov is intent upon giving Eisov a percentage of his choicest male donkeys,	עֲשָׂרִים
<i>and</i> the number of <i>male donkeys</i> Yaakov culls from his herd is	וְעִזִּים
<i>ten</i> .	עֲשָׂרָה

Genesis 32:17

After selecting animals he intends give to his brother Eisov (Esau), Yaakov (Jacob) a/k/a Yisrael (Israel)) arranges them according to their species into caravans. Yaakov instructs each caravan master, upon encountering Eisov, to tell him that the animals contained therein are a gift from Yaakov. Yaakov hopes Eisov receiving gifts in incremental rather than singular fashion will be a more effective means of assuaging his anger and make him amenable toward forgiving him for past transgressions. Yaakov cites the amount of space each herdmaster should maintain between herds while en route to Eisov's encampment, <i>and places</i> the fate of the herds	וַיִּתֵּן
<i>in</i> the <i>hand</i> of each of	בְּיָד
<i>his servants</i> whom he held responsible for conveying and gifting	עֲבָדָיו
<i>herd</i> after	עֵדֶר
<i>herd</i> of livestock to Eisov. Yaakov hopes that Eisov will react more favorably to receiving gifts in staggered fashion than receiving all at once. Yaakov's tactic of staggering the herds he intended to gift to Eisov, in and	עֵדֶר
<i>of itself</i> , might not cause an abatement of his anger toward him, but might facilitate the visualization and engender appreciate of the scope of his gift. Yaakov is intent upon imparting a word to his drovers	לְבָדוֹ
<i>and says</i>	וַיֹּאמֶר
<i>to</i>	אֵל
<i>his servants</i> , "Mobilize the herds, have them	עֲבָדָיו
<i>pass</i>	עָבְרוּ
<i>before me</i> ,	לִפְנֵי
<i>and</i> remember to <i>keep a space</i> between each herd. It is incumbent upon each of	וְרוּחַ
<i>you to put</i> an appreciable amount of space	תְּשִׁימוּ
<i>between</i> each	בֵּין
<i>herd</i> . Make sure to maintain a mile of space between your herd	עֵדֶר
<i>and between</i> your fellow drovers'	וּבֵין
<i>herd</i> ."	עֵדֶר

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Genesis 32:18

Yaakov (Jacob) a/k/a Yisrael (Israel)) selects a drover to make initial contact with Eisov (Esau) <i>and instructs</i> him in the manner in which he is to interact	וַיִּצַו
<i>with</i> him during	אֵת
<i>the initial</i> encounter. While in Yaakov's presence, the lead drover listens to Yaakov	הָרִאשׁוֹן
<i>saying</i> , "This is what you say to Eisov	לֵאמֹר
<i>when</i>	כִּי
<i>he meets you</i> : When	יִפְגְּשְׁךָ
<i>Eisov</i> ,	עֵשָׂו
<i>my brother</i> , is standing before you, it is likely he will initiate the conversation	אָחִי
<i>and will ask you</i> questions one usually asks a stranger. If you hear Eisov	וְשָׁאַלְךָ
<i>saying</i> :	לֵאמֹר
' <i>To whom</i> do	לְמִי
<i>you</i> serve?	אַתָּה
<i>And where</i> has he commanded	וְאַנְהָ
<i>you to go</i> with all these animals?	תֵּלֶךְ
<i>And to whom</i> do	וּלְמִי
<i>these</i> animals belong? Utter the name of your master who owns all the animals I see	אֵלֶּה
<i>before you</i> ". Prior to responding to Eisov's query, pause	לִפְנֶיךָ

Genesis 32:19

<i>and say</i> , 'These animals belong	וְאָמַרְתָּ
<i>to your servant</i> . The one known	לְעַבְדְּךָ
<i>to</i> you as <i>Yaakov</i> (Jacob) a/k/a Yisrael (Israel)) instructed us to give them to you. Yaakov's gift is the means by which he pays	לְעֵקֶב
<i>tribute</i> to his brother and master.	מִנְחָה
<i>He</i> wants you to know that the herds	הוּא
<i>sent</i> by him	שְׁלוּחָה
<i>to</i> you are a gift from the one who, when speaking about his brother, refers to him as ' <i>my master</i> '. Yaakov wants you to know these animals are the means by which he pays tribute	לְאֹדְנִי
<i>to Eisov</i> (Esau), his master.	לְעֵשָׂו
<i>And</i> upon taking possession of the livestock you <i>behold</i> , Yaakov hopes you will accept his invitation to meet with him. Yaakov desires to meet with you and hopes that you	וְהִנֵּה
<i>too</i> are amenable toward meeting with him. It will not be long before you encounter Yaakov because	גַּם
<i>he</i> is not far	הוּא
<i>behind us</i> ."	אַחֲרֵינוּ

Genesis 32:20

Fearing a hostile reunion with his brother, Yaakov (Jacob) a/k/a Yisrael (Israel)) hopes to placate Eisov (Esau) with livestock, <i>and</i> prior to their encounter, <i>commands</i> the lead herdmaster to make initial contact with and gift his portion of the herd to Eisov. Yaakov	וַיִּצַו
<i>also</i> communicates	גַּם
<i>with</i> and commands	אֵת
<i>the second</i> herdmaster to make secondary contact with and gift his portion of the herd to Eisov. As Yaakov communicates with and commands his first and second	הַשֵּׁנִי

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herdmaster, so	
<i>too</i> does he communicate	גם
<i>with</i> and command	את
<i>the third</i> herdmaster to, after making tertiary contact with Eisov, gift him livestock. After imparting instructions to the third herdmaster, Yaakov	השלישי
<i>also</i> does the same	גם
<i>with</i>	את
<i>all</i>	כל
<i>the other ones</i> (herdmasters) <i>following</i> his orders to form a procession of herdmasters responsible for looking	ההלכים
<i>after</i> and delivering	אחרי
<i>the herds</i> he intends to give to Eisov. Prior to departure, Yaakov's herdmasters hear him	העדרים
<i>say,</i>	לאמר
" <i>As</i> you are now well versed in the <i>manner</i> in which I wish you to address Eisov, I command you to impart to Eisov	כדבר
<i>the</i> message committed to memory. Commit <i>this</i> , my message to memory and swear	הנה
<i>you shall speak</i> my words	תדברון
<i>to</i>	אל
<i>Eisov</i>	עשו
<i>when you find</i> yourself in his presence. Upon completion of imparting my words to Eisov, give	במצאכם
<i>him</i> all the livestock contained within your respective herds,	אתו

Genesis 32:21

<i>and</i> hope he reacts favorable to what <i>you say</i> on my behalf. You are	ואמרתי
<i>also</i> to inform Eisov (Esau) of my imminent arrival. After giving him my animals, say to Eisov,	גם
' <i>Behold</i> and listen! Yaakov (Jacob) a/k/a Yisrael (Israel)),	הנה
<i>your servant</i> and bearer of gifts, is nearby.	עבדך
<i>Yaakov</i> is right	יעקב
<i>behind us</i> ". After dispatching his men and herds, Yaakov reflects upon how his brother might react to his message and gifts, and says to himself, "I hope Eisov reacts favorably to my message and gifts". After finishing speculating about Eisov's possible reaction to his gifts, Yaakov begins speculating anew and says to himself, "I do not know how my brother, upon receiving my message and gifts will react	אחירינו
<i>because</i> Eisov, a man of violence, might harbor animosity toward and want to kill me for having stolen his birthright". Yaakov tries to envision an optimistic outcome from his encounter with Eisov and	כי
<i>says</i> to himself, "Eisov may still harbor anger toward me for stealing his birthright. <i>I</i> hope my message and gifts	אמר
<i>will appease</i> him. I hope that when Eisov and I meet,	אכפרה
<i>his face</i> , if angry at the prospect of our meeting, changes to joy upon our next encounter. I hope Eisov is content	פניו
<i>with the tribute</i> tendered to him by	במנחה
<i>the ones</i> (herdsmen) <i>that go</i>	ההלכת
<i>before me</i> ,	לפני

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<i>and after</i>	וְאַחֲרֵי
<i>that,</i>	כֵּן
<i>I will see</i> a joyful countenance in	אֶרְאֶה
<i>his face.</i>	פָּנָיו
<i>Perhaps</i>	אוּלַּי
<i>he</i> (Eisov) <i>will forgive</i> me for having stolen his birthright and react with a joyful countenance upon seeing	יִשָּׂא
<i>my face."</i>	פָּנַי

Genesis 32:22

Realizing the fate of his people is dependent upon Eisov (Esau) reacting favorably to his gifts, Yaakov (Jacob) a/k/a Yisrael (Israel)) prays to God to protect his children, wives, people and himself from Eisov's potential wrath. Yaakov fixates upon the caravans of gifts sent to placate Eisov, <i>and</i> while <i>passing before</i> him, hopes	וַתַּעֲבֹר
<i>the gift</i> comprised of all the herds he is intent upon bestowing upon his brother passing	הַמִּנְחָה
<i>by</i>	עַל
<i>his face</i> will be enough to placate and keep him from exacting revenge. After realizing that he did everything he could do prior to his encounter with Eisov, Yaakov is intent upon retiring	פָּנָיו
<i>and he</i>	וְהוּא
<i>lodges</i> in one of the two camps that, upon daybreak, might become killing fields.	לָן
<i>On the night</i>	בַּלַּיְלָה
<i>(the night that</i> occurs) prior to his inevitable encounter with Eisov, Yaakov dwells	הַהוּא
<i>in</i> one of the <i>camp(s)</i> and struggles to envision the outcome of the next fateful day when Eisov either forgives and embraces or begrudges and obliterates.	בַּמִּנְחָה

Genesis 32:23

While sleeping, Yaakov (Jacob) a/k/a Yisrael (Israel)) has a subconscious realization that he has not done all he could to safeguard his wives and children from Eisov (Esau), <i>and</i> in in a state of desperation, <i>gets up</i>	וַיָּקָם
<i>in</i> the middle of the <i>night</i> . Upon awakening, Yaakov sees a flame hovering above his camp and takes it as a sign from God that there is more to be done prior to Eisov's arrival. Yaakov sees the Yabbok River and concludes that moving his people across might increase the likelihood of their survival. Yaakov surveys and finds a portion of the Yabbok River to cross and discovers a site where his people are less likely to come under attack by Eisov. Upon entering his encampment, Yaakov is intent upon telling his four wives, eleven sons and one daughter that the time has come for them to leave the camp and make their way across the Yabbok River. Upon returning to the camp,	בַּלַּיְלָה
<i>he</i> (Yaakov) wakes his family	הוּא
<i>and takes</i>	וַיִּקַּח
<i>with</i> him	אֵת
<i>two</i> of	שְׁתֵּי
<i>his</i> primary <i>wives</i> ,	נָשָׁיו
<i>and</i> takes <i>with</i> him his other	וְאֵת
<i>two</i> wives who are	שְׁתֵּי
<i>his</i> primary wives' <i>maidservants</i> ,	שִׁפְחֹתָיו
<i>and</i> takes <i>with</i> him his children	וְאֵת
<i>(one</i> and	אֶחָד

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<i>ten</i> of	עָשָׂר
<i>his sons</i> and his daughter Deenah). Knowing his children will be afraid of crossing the Yabbok River, Yaakov will have their mothers cross first. Yaakov reasons that his children, upon seeing their mothers safely crossing the river, will not fear the crossing. Yaakov takes the initiative,	וַיִּלְדִּיו
<i>and</i> is the first to <i>cross</i> the Yabbok River. Upon seeing Yaakov traverse the river, Yaakov's wives cross the Yabbok. Upon seeing Yaakov's wives traverse the river, his children cross the Yabbok. Yaakov, along	וַיַּעְבֹּר
<i>with</i> his four wives and children succeeded	אֶת
<i>in crossing</i> the	מֵעָבֵר
<i>Yabbok</i> River.	יַבְבֹּק

Genesis 32:24

After successfully transporting <i>and taking them</i> (his wives and children) across the Yabbok River, Yaakov (Jacob) a/k/a Yisrael (Israel)) sets about transporting his livestock and movable goods,	וַיִּקְחֵם
<i>and crosses them over</i> to the other side of the Yabbok River. Yaakov contends	וַיַּעְבְּרֵם
<i>with</i>	אֶת
<i>the streaming</i> waters of the Yabbok River	הַנֶּחֱלִי
<i>and sends</i> all his livestock and movable goods <i>across</i> . After abandoning his camps, Yaakov traverses the Yabbok River	וַיַּעְבֹּר
<i>with</i> his wives, children and all	אֶת
<i>that</i> belongs	אֲשֶׁר
<i>to him</i> .	לוֹ

Genesis 32:25

After transporting his family, livestock and his possessions across the Yabbok River, Yaakov (Jacob) a/k/a Yisrael (Israel)) realizes he left behind the vessel of oil God provided him to anoint the pillar he heretofore erected as a means of memorializing his first interaction with God. Yaakov knows his progeny will utilize the holy oil during the course of interacting with God, and crosses the Yabbok River to retrieve this vessel of holy oil <i>and remains</i> there <i>alone</i> until he encounters a stranger. After crossing the Yabbok River,	וַיִּתֵּר
<i>Yaakov</i> had this particular parcel of land	יַעֲקֹב
<i>to himself</i> until a stranger appears before him. God is intent upon convincing Yaakov that he is much stronger than Eisov (Esau), and to achieve His objective, arranges a combative encounter between Yaakov and one of His angels. God knows that following his triumph over an angel, Yaakov's newfound self-confidence will serve him well during his encounter with Eisov. Yaakov did not know the stranger approaching him is Eisov's guardian angel Samael. Samael approaches Yaakov,	לְבָדּוֹ
<i>and a wrestling</i> match ensues. Samael, an angel with the outwardly appearance of a	וַיִּאָּבֵק
<i>man</i> , wrestles	אִישׁ
<i>with him</i> (Yaakov) throughout the night, and continues wrestling	עִמּוֹ
<i>until</i> the	עַד
<i>coming about of</i>	עֲלֻת
<i>the dawn</i> .	הַשָּׁחַר

Genesis 32:26

Unable to best Yaakov (Jacob) a/k/a Yisrael (Israel)) at wrestling, Samael yearns to	וַיִּרָא
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understand why a divine being is unable to defeat a mortal man, <i>and</i> upon <i>seeing</i> the Divine Presence of God in Yaakov, realizes	
<i>that</i> is why he could	כִּי
<i>not</i> defeat him. Obligated to resume his angelic duties in heaven and realizing	לֹא
<i>he cannot overpower</i> Yaakov, Samael decides to	יָכַל
<i>overcome him</i> with a disabling blow	לֹו
<i>and touches</i> Yaakov	וַיַּגֵּעַ
<i>on</i> the <i>socket</i> of	בְּכַף
<i>his hip,</i>	יָרְכוֹ
<i>and it becomes dislocated.</i> Samael disabled Yaakov by touching the	וַתִּקַּע
<i>socket</i> of the	כַּף
<i>hip</i> of	יָרֵךְ
<i>Yaakov.</i> Yaakov is unable to continue wrestling with the angel	יַעֲקֹב
<i>in</i> the manner as <i>he wrestled</i>	בְּהֶאֱבָקוֹ
<i>with him</i> throughout the night.	עַד

Genesis 32:27

Severely injured by the angel Samael, Yaakov (Jacob) a/k/a Yisrael (Israel)) manages to hold onto and prevent him from returning to heaven, <i>and</i> desperate to return to heaven, the angel <i>says</i> to Yaakov,	וַיֹּאמֶר
" <i>Let me go</i>	שְׁלַחֲנִי
<i>because</i> I must return to heaven before the sun	כִּי
<i>comes up.</i> You must let me go before	עֹלָה
<i>the dawn</i> heralds forth the night-conquering sun." The pre-dawn light shining upon the angel's face reveals an uncanny resemblance to Eisov (Esau). Upon realizing that his adversary is Eisov's guardian angel, Yaakov resolves to continue holding it at bay and extricate a blessing. Yaakov gazes upon the captive angel	הַשָּׁחַר
<i>and says,</i> "I will	וַיֹּאמֶר
<i>not</i> let you go until you bless me.	לֹא
<i>I will let you go</i> if you confer a blessing upon me. You may return to heaven,	אֲשַׁלְּחֶךָ
<i>but</i> only	כִּי
<i>if</i>	אִם
<i>you bless me.</i> " The angel cites a lack of authority to confer a blessing and in response, Yaakov says, "If you do not have the authority to bless me, then as Eisov's guardian angel, affirm to Eisov that I, rather than he, am the legitimate recipient of Yitzchok's (Isaac) blessings. Eisov poses a mortal threat to my wives and children as long as he continues to hold fast to the belief that I stole his birthright. If you affirm to Eisov that I am the legitimate recipient of Yitzchok's blessings, it will deprive him of the justification to exact revenge."	בְּרַבְרָתִי

Genesis 32:28

Yaakov (Jacob) a/k/a Yisrael (Israel)) is poised to receive a blessing from the angel Samael in exchange for setting him free, and prior to conferring a blessing upon Yaakov, Samael looks at Yaakov <i>and says</i> to	וַיֹּאמֶר
<i>him,</i>	אֵלָיו
" <i>What</i> is	מָה
<i>your name?</i> " Yaakov looks back as Samael	שְׁמֶךָ
<i>and says,</i> "My name is	וַיֹּאמֶר

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<i>Yaakov.</i> "	יַעֲקֹב
Genesis 32:29	
Upon hearing Yaakov (Jacob) a/k/a Yisrael (Israel)) utter his name, Eisov's (Esau) guardian angel Samael is poised to impart prophetic insight <i>and says</i> to Yaakov, "God (a/k/a Elokim) (Judge of the Universe) recognizes your triumph over angel and man. God will change your name from Yaakov to Yisrael (Israel). It is God's will that	וַיֹּאמֶר
<i>no</i> longer will you be known by the name	לֹא
' <i>Yaakov</i> '. It is for God	יַעֲקֹב
<i>to say</i> that no one call you 'Yaakov'	יֹאמֶר
<i>anymore</i> . God changed	עוֹד
<i>your name</i> from Yaakov to Yisrael	שְׁמֶךָ
<i>because</i> you triumphed over man and angel. From	כִּי
<i>now</i> on, men and angels shall call you 'Yisrael'.	אִם
' <i>Yisrael</i> ' is your God-given name	יִשְׂרָאֵל
<i>because</i>	כִּי
<i>you have striven</i>	שָׁרִיתָ
<i>with</i> an emissary of	עַם
<i>Elokim</i>	אֱלֹהִים
<i>and with</i>	וְעַם
<i>men,</i>	אֲנָשִׁים
<i>and you overcame</i> the adversity engendered by both. Hearing your new God-given name will cause men to absolve you of past transgressions and affirm your impeccable reputation."	וַתוֹכֵל
Genesis 32:30	
Yaakov (Jacob) a/k/a Yisrael (Israel)) desires to know the name of the angel he defeated in hand-to-hand combat, <i>and will ask</i> him to reply to the question he is about to ask.	וַיִּשְׁאַל
<i>Yaakov</i> looks at	יַעֲקֹב
<i>and says</i> to the angel,	וַיֹּאמֶר
" <i>Tell,</i>	הַגִּידָה
<i>please</i> tell me	נָא
<i>your name.</i> " Unable to grasp the relevance of Yaakov's impertinent question, the angel looks at	שְׁמֶךָ
<i>and says,</i>	וַיֹּאמֶר
" <i>Why</i> do you want to know	לָמָּה
<i>this?</i> Why do	זֶה
<i>you ask</i>	תִּשְׁאַל
<i>for my name?</i> Angels remain nameless until God conscripts them into completing an earthly mission. My God-given name became irrelevant upon completion of my mission." The angel's refusal to answer Yaakov's question strengthens his resolve to continue holding him captive. Yaakov's failure to learn the name of the angel incentivizes him to force it to bless him. Realizing his freedom is contingent upon conferring a blessing the angel acquiesces to Yaakov's demand and says, "Since my freedom is contingent upon conferring a blessing, I will bless you." The angel looks upon	לְשִׁמִּי
<i>and blesses</i>	וַיְבָרֶךְ
<i>him</i>	אֹתוֹ

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<i>there</i> (where Yaakov is holding him captive).	שם
Genesis 32:31	
Yaakov (Jacob) a/k/a Yisrael (Israel)) coerced the angel into imparting prophetic insight and conferring a blessing upon him. After setting the angel free, Yaakov realizes the necessity of naming the place where he encountered and defeated one of God's (a/k/a Elokim) (Judge of the Universe) divine emissaries, <i>and calls</i> it 'Peniel' (Face of God).	וַיִּקְרָא
<i>Yaakov</i> , after	יַעֲקֹב
<i>naming</i>	שם
<i>the place</i>	הַמָּקוֹם
' <i>Peniel</i> ', exclaims, "I named this place 'Peniel'	פְּנִיֵּאֵל
<i>because</i>	כִּי
<i>I saw</i> an angelic emissary of	רְאִיתִי
<i>Elokim</i> with whom I had a	אֱלֹהִים
<i>face-</i>	פָּנִים
<i>to-</i>	אֶל
<i>face</i> encounter and physical confrontation. Eisov's (Esau) guardian angel should have defeated me,	פָּנִים
<i>and</i> yet God enabled me to triumph over it. I left the battlefield with <i>it</i> (my soul, along with my body) intact. Praise God for <i>sparing</i> my life and	וַתִּנָּצֵל
<i>my soul</i> ."	נַפְשִׁי
Genesis 32:32	
After praising God for enabling him to survive his ordeal with one of His emissaries, Yaakov (Jacob) a/k/a Yisrael (Israel)) realizes it is imperative for him to take his place among the defenders of his entourage threatened by Eisov (Esau) and his army. The pain emanating from Yaakov's hip injured during his battle with the angel Samael dissipates the euphoria experienced from coercing his angelic adversary to confer a blessing upon him. God is intent upon utilizing the sun to heal Yaakov's injured hip, <i>and</i> to facilitate his recovery, causes <i>it to rise</i> two hours earlier	וַיִּזְרַח
<i>for him</i> .	לוֹ
<i>The</i> rays of the <i>sun</i> heal and render Yaakov	הַשֶּׁמֶשׁ
<i>just as</i> healthy as he had been prior to being injured by one of God's divine emissaries. As	כְּאִשֶּׁר
<i>he passes</i> by the site where he battled one of God's divine emissaries, Yaakov realizes that he no longer suffers from the injury inflicted by Eisov's guardian angel, and	עָבַר
<i>with</i> his back to the place named	אֶת
' <i>Peniel</i> ', quickens his pace to reunite with and prepare his people for their inevitable encounter with Eisov. Yaakov marvels at God's ability to heal his injured hip,	פְּנוּאֵל
<i>and</i> wants to thank Him. <i>He</i> is no longer	יְהוּא
<i>limping</i>	צִלַּע
<i>because</i> God healed	עַל
<i>his</i> injured <i>hip</i> . Yaakov thanks God for restoring his physical prowess that he might have to rely upon during his next encounter with Eisov.	יָרְכוּ
Genesis 32:33	
The Author of the Torah documents severe hip injury Yaakov (Jacob) a/k/a Yisrael (Israel)) sustained while battling one of God's divine emissaries to provide Yaakov's offspring and subsequent followers of the Torah with an object lesson of admonishment with regard to eating that particular portion of a kosher animal's anatomy comparable to the anatomical area of his injury. God admonishes His	עַל

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covenant-observant followers to refrain from eating a particular portion of a kosher animal's anatomy <i>because</i> during his encounter with an angel, Yaakov sustained an injury to	
<i>this</i> particular part of his body. God issued a prohibitive commandment admonishing people to	כֵּן
<i>not</i> eat the sciatic nerve and sinew entwined in that meaty portion of an animal's anatomy comparable to the anatomical area where Yaakov sustained an injury inflicted by one of God's angelic emissaries. The prohibition directs them, prior to	לֹא
<i>eating</i> the meaty portion of an animal's anatomy comparable to the anatomical area where Yaakov sustained an injury from one of God's angelic emissaries, to remove the sciatic nerve and sinew entwined therein. This prohibitive commandment from God to the	יֹאכֶלֶוּ
<i>sons</i> of	בְּנֵי
<i>Yisrael</i> (Israel) (a/k/a Yaakov)) forbids them from eating the portion of meat of a kosher animal entwined	יִשְׂרָאֵל
<i>with</i> the sciatic nerve and	אֶת
<i>sinew</i> of	גִּיד
<i>the tendon</i>	הַנָּשָׂה
<i>that</i> clings to and lies	אֲשֶׁר
<i>on</i> the	עַל
<i>socket</i> of	כַּף
<i>the hip</i> . Upon becoming aware of Yaakov's interaction with an angel, people commit	הִירָד
<i>to</i> observing the prohibition of eating the part of the animal equivalent to the part of Yaakov's anatomy injured by the angel during their struggle. Observance occurring in	עַד
<i>the days</i> following Yaakov's injury are still in effect even in	הַיּוֹם
<i>the</i> day (<i>this</i> day) when God's covenant-observant followers of the Torah find themselves in a situation where there is the potential to eat meat from this God-decreed forbidden area of certain kosher animals. So came about a prohibitive commandment from God to the Children of Yisrael	הַיּוֹם
<i>because</i> of the time when	כִּי
<i>he</i> (the angel, while battling with Yaakov, to extricate himself from Yaakov's grasp), <i>touched</i> him	נָגַע
<i>on</i> the joint <i>socket</i> and damaged the	בְּכַף
<i>hip</i> of	יִרָד
<i>Yaakov</i>	יַעֲקֹב
<i>in</i> the <i>sinew</i> and	בְּגִיד
<i>the tendon</i> .	הַנָּשָׂה