

An Anatomically Correct Translation of Genesis

Genesis 33:1

During his absence, those dependent upon Yaakov (Jacob) a/k/a Yisrael (Israel)) to defend against Eisov (Esau) anxiously await his return and are joyful when he reappears. Optimistic after his combative victory over an angel whom he coerced into conferring a blessing, upon hearing the unmistakable sound of hordes of men galloping toward him, Yaakov turns pessimistic. Yaakov is determined to ascertain what manner of congregation of men are heading his way, <i>and</i> after <i>lifting</i> his head, beholds the awesome and awful sight of 400 soldiers galloping toward him.	וַיִּשָּׂא
<i>Yaakov</i> trains	יַעֲקֹב
<i>his eyes</i> upon the scores of soldiers in his midst,	עֵינָיו
<i>and</i> when he <i>sees</i> them coming toward him, is determined to discern the identity of its leader. Yaakov fixates upon the lead rider	וַיֵּרָא
<i>and</i> upon <i>beholding</i> his facial features, determines that it is	וַהֲנִיחַ
<i>Eisov</i>	עֵשָׂו
<i>coming</i> toward him,	בָּא
<i>and with him,</i>	וְעִמּוֹ
<i>four</i>	אַרְבַּע
<i>hundred</i> men. Yaakov will come to learn that each	מֵאוֹת
<i>man</i> accompanying Eisov has an army of men under his command. Upon beholding the fast-approaching 400 kings on horseback, Yaakov realizes that his gifts have failed to appease Eisov and loses confidence in the surety of his survival if he were to engage him in battle. Yaakov implements a plan to lessen the likelihood of harm befalling his children	אִישׁ
<i>and divides</i> his eleven sons into three groups. ²⁷⁸ Yaakov hopes that grouping his children	וַיַּחְזֵץ
<i>with</i> their respective mothers will give	אֶת
<i>the children</i> their best chance of survival if battle ensues. Yaakov depends	הַיְלָדִים
<i>upon</i>	עַל
<i>Leah</i> to protect their children	לְאָה
<i>and depends upon</i>	וְעַל
<i>Rochel</i> to protect their son Yoseif (Joseph). Mindful of interacting with his third and fourth wives (Bilhah and Zilpah, half-sisters and handmaidens to his other wives Leah and Rachel), Yaakov approaches	רָחֵל
<i>and</i> tells Bilhah and Zilpah that he is depending	וְעַל
<i>two</i> of them	שְׁתֵּי
(<i>the maidservants</i> to Leah and Rachel) to do their utmost to protect his/their respective children.	הַשִּׁפְחוֹת

Genesis 33:2

Intent upon ensuring the survival of his children and his four wives, Yaakov (Jacob) a/k/a Yisrael (Israel)) situates them in areas of the encampment where Eisov's (Esau) forces are least likely to attack. Yaakov surveys the area upon which his entourage is situated <i>and</i> decides to <i>place</i> his children, along	וַיִּשֶׂם
<i>with</i> their mothers known as	אֶת

²⁷⁸ Yaakov's (Jacob) a/k/a Yisrael (Israel)) encounter with Eisov (Esau) occurred prior to the birth of his twelfth son Binyomin.

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' <i>the maidservants</i> ' (Bilhah and Zilpah) in an area somewhat removed from the potential battlefield. Yaakov situates them in staggered fashion in three areas relative to the likely battlefield. Yaakov accompanies Bilhah and Zilpah to a safe area,	הַשְּׂפָחוֹת
<i>and with</i> wives (Bilhah and Zilpah) and	וְאֵת
<i>their/his children</i> in hand, situates them	יְלִדֵיהֶן
<i>primarily</i> in an area somewhat removed from the potential battlefield. Yaakov accompanies Leah and their/his children to a relatively safe area,	רְאשֻׁנָּה
<i>and with</i>	וְאֵת
<i>Leah</i>	לֵאָה
<i>and her children</i> under his protective care, situates them further away from the potential battlefield relative to where he situated Bilhah, Zilpah and their children.	וְיִלְדֶיהָ
<i>After</i> situating Bilhah, Zilpah and his/their children, and Leah and his/their children, Yaakov accompanies Rachel and Yoseif (Joseph) to a relatively safe area,	אַחֲרָיִם
<i>and with</i>	וְאֵת
<i>Rachel</i> and their only son Yoseif in hand, situates them in an area least likely come under attack. Yaakov situates Rachel and Yoseif further away from the potential battlefield than Bilhah, Zilpah, Leah, and their/his respective children are situated. Yaakov finds a relatively safe area to situate Rachel and Yoseif,	רָחֵל
<i>and with</i> protection of his loved ones foremost on his mind (Rachel and	וְאֵת
<i>Yoseif</i>) situates them furthest away from the potential battlefield. If Eisov's forces proceed forward, Rachel and Yoseif will be the	יוֹסֵף
<i>last</i> of his loved ones to come under attack.	אַחֲרָיִם

Genesis 33:3

After situating his wives and children in an area of the encampment least likely to be attacked by Eisov's (Esau) forces, Yaakov (Jacob) a/k/a Yisrael (Israel)) focuses on diffusing, by supplication, Eisov's anger toward him. Intent upon initiating a face-to-face reunion with his estranged brother, Yaakov leaves his encampment, <i>and</i> while <i>he</i> is walking toward Eisov,	וְהוּא
<i>passes</i>	עָבַר
<i>before them</i> (his wives and children). While traversing the potential battle line of his encampment and making his way toward Eisov, Yaakov is determined to bow unto God's Divine Presence,	לִפְנֵיהֶם
<i>and</i> while drawing nearer to Eisov, <i>bows</i>	וַיִּשְׁתַּחוּ
<i>to the ground</i>	אֶרֶצָה
<i>seven</i>	שִׁבְעַ
<i>times</i> . Yaakov continues proceeding toward Eisov	פְּעָמַיִם
<i>until</i>	עַד
<i>he is near</i> enough to initiate physical contact. Yaakov keeps walking toward and bowing unto Eisov	גִּשְׁתּוֹ
<i>until</i>	עַד
<i>his brother</i> is close enough to either embrace or fight.	אָחִיו

Genesis 33:4

Overwhelmed by the sight of Yaakov (Jacob) a/k/a Yisrael (Israel)) whom he has not seen in thirty-four years, Eisov picks up the pace <i>and runs</i> toward him.	וַיָּרֶץ
<i>Eisov</i> runs	עָשָׂו
<i>to meet him</i> (Yaakov)	לִקְרָאתוֹ

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<i>and embraces him,</i>	וַיִּחַבְקֵהוּ
<i>and falls</i>	וַיִּפֹּל
<i>upon</i>	עַל
<i>his neck,</i>	צְוֹארוֹ
<i>and kisses him,</i>	וַיִּשָּׁקֵהוּ
<i>and they weep.</i>	וַיִּבְכוּ

Genesis 33:5

Upon seeing Yaakov (Jacob) a/k/a Yisrael (Israel)) and Eisov (Esau) (two brothers estranged from one another for the past 34 years) embrace one another, the members of Yaakov's encampment let out a collective sigh of relief and take comfort knowing they would not have to engage Eisov's forces in battle. Eisov begins a visual assessment of Yaakov's encampment, <i>and lifts</i> his head and scrutinizes Yaakov's wives	וַיִּשָּׂא
<i>with</i>	אֶת
<i>his eyes,</i> turns his eyes toward Yaakov	עֵינָיו
<i>and sees</i> his countenance change from relief to distress. Concerned	וַיִּרָא
<i>with</i> the safety of	אֶת
<i>the women</i> to whom he is married,	הַנָּשִׁים
<i>and</i> concerned <i>with</i>	וְאֶת
<i>the</i> safety of the <i>children</i> fathered by way of his four wives, Yaakov fears Eisov might assert his right to marry Leah. After encountering the women and children whom he perceives have an emotional connection to his twin brother, Eisov initiates a conversation with Yaakov,	הַיְלָדִים
<i>and says,</i>	וַיֹּאמֶר
"Who are	מִי
<i>these</i> women and children in relation	אֵלֶּה
<i>to you?"</i> Yaakov is intent upon responding to Eisov's question,	לָךְ
<i>and says,</i> "These are	וַיֹּאמֶר
<i>the children</i>	הַיְלָדִים
<i>whom</i> God (a/k/a Elokim) (Judge of the Universe) enabled me to father. I	אֲשֶׁר
<i>have</i> children because of the <i>graciousness</i> of God Who <i>gave</i> the gift of procreativity to your servant and his wives.	הֵנּוּ
<i>Elokim</i> enabled me to father the children situated before you. I hope the revelation of having eleven nephews and a niece pleases my lord. May it please my lord to acquaint himself	אֱלֹהִים
<i>with</i> the blood relations fathered by	אֶת
<i>your servant."</i>	עַבְדְּךָ

Genesis 33:6

Determined to introduce his family to Eisov (Esau), Yaakov (Jacob) a/k/a Yisrael (Israel)) motions for his two handmaiden wives (Bilhah and Zilpah) and children to come forward <i>and they came nearer</i> to Eisov. Yaakov compels two of his four wives, also known as	וַתִּגְשֶׁן
<i>the maidservants,</i> to pay their respects to Eisov, and	הַשֹּׁפְחוֹת
<i>they,</i>	הֵנָּה
<i>and their children</i> acknowledge Eisov's presence	וַיִּלְדִּיקוּ
<i>and bow</i> unto him.	וַתִּשְׁתַּחֲוֶינּוּ

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Genesis 33:7

After introducing his two handmaiden wives (Bilhah and Zilpah) to Eisov (Esau), Yaakov (Jacob) a/k/a Yisrael (Israel)) motions for Leah and her/his children to come forward, <i>and they come nearer</i> to Eisov. As it had been proper for Yaakov to introduce his two handmaiden wives to Eisov, so	וַתֵּגֶשׁ
<i>too</i> is it proper for Yaakov to introduce	גַּם
<i>Leah</i> , his first wife,	לֵאָה
<i>and her children</i> . Leah and her children appear before	וַיֵּלֶדְהָ
<i>and bow</i> unto Eisov	וַיִּשְׁתַּחֲוּוּ
<i>and after</i> introducing Leah and her children to Eisov, Yaakov motions for Rochel and Yoseif (Joseph) to come forward. Aware of Eisov's lascivious reputation, Rochel's son Yoseif's anger grows as	וַאֲחֵר
<i>he comes nearer</i> to Eisov.	בָּגַשׁ
<i>Yoseif</i> demonstrates his resentment against a man whom he perceives as leering at his mother by holding up his arms to shield Rochel from Eisov's lascivious gaze. Standing before Eisov, Yoseif	יֹסֵף
<i>and Rochel</i> are mindful of showing respect,	וַרְחֵל
<i>and</i> to this end, <i>bow</i> before him.	וַיִּשְׁתַּחֲוּוּ

Genesis 33:8

Knowing why Yaakov (Jacob) a/k/a Yisrael (Israel)) gave him livestock, <i>and</i> before eliciting a response from his twin brother, Eisov (Esau) <i>utters</i> the following rhetorical questions,	וַיֹּאמֶר
" <i>Who</i> authorized the drovers of the caravans laden with livestock to present me with their master's livestock? Who are these drovers in relation	מִי
<i>to you</i> ? Who commanded	לָךְ
<i>all</i> the drovers originating from	כָּל
<i>the camp</i> upon which we find ourselves? Who dispatched all	הַמַּחֲנֶה
<i>the</i> people (<i>this</i> congregation of drovers)	הָזֶה
<i>whom</i>	אֲשֶׁר
<i>I met</i> to intercept and present me with caravan after caravan laden with livestock?" Eisov ceases asking rhetorical questions and asks the following question to which he expects Yaakov to respond, "What did you hope to accomplish by bestowing upon me caravan after caravan of your livestock?" Yaakov is intent upon responding to Eisov's question,	פָּגַשְׁתִּי
<i>and says</i> , "My desire to pay tribute to you is the reason why I dispatched and gifted all these caravans laden with livestock to you. I am anxious	וַיֹּאמֶר
<i>to find</i> out if my gift-giving gesture engenders	לְמַצָּא
<i>favor</i>	חֵן
<i>in</i> your <i>eyes</i> ,	בְּעֵינֵי
<i>my lord</i> ."	אֲדֹנָי

Genesis 33:9

Eisov (Esau) is determined to verbalize his reaction to his twin brother's gift-giving gesture <i>and says</i>	וַיֹּאמֶר
<i>Eisov</i> to Yaakov (Jacob) a/k/a Yisrael (Israel)), "I might be inclined toward accepting your gift if I were destitute.	עָשׂוּ
<i>There is</i> no reason for	לִשְׁ

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<i>me</i> to take possession of that which is yours because I have	לִי
<i>plenty,</i>	רַב
<i>my brother!</i>	אָחִי
<i>Let</i> that which belongs to you <i>remain</i> with you. I am giving back	יְהִי
<i>to you</i>	לָךְ
<i>that</i> which belongs	אֲשֶׁר
<i>to you."</i>	לָךְ

Genesis 33:10

Disconcerted upon hearing Eisov's (Esau) rejection of his gift of droves of livestock, Yaakov (Jacob) a/k/a Yisrael (Israel)) is determined to convince him to reconsider <i>and</i> <i>says</i>	וַיֹּאמֶר
<i>Yaakov</i> to Eisov, "My lord, please	יַעֲקֹב
<i>do not</i> reject my gift!	אַל
<i>Please</i> reconsider your decision to reject my gift!	נָא
<i>If</i> my lord would	אִם
<i>please</i> accept, rather than reject my gift,	נָא
<i>I</i> will know my lord has <i>found</i>	מָצָאתִי
<i>favor</i> with me. I long to see	חֵן
<i>in your eyes</i> , a pleasant countenance engendered by my presence. My lord should know that the droves of livestock you intend to give back to me are not representative of all I intended to bestow upon you. Behold, my lord, this bag of precious jewels that I withheld from you until I could place them in your hand. Please consider reversing your decision to reject my gift of livestock,	בְּעֵינֶיךָ
<i>and</i> that in addition to accepting my livestock, <i>take</i>	וְלָקַחְתָּ
<i>my gift</i> of precious jewels	מִנְחָתִי
<i>from my hand</i> . I implore my lord to reconsider his initial rejection of my gifts,	מִיָּדִי
<i>because</i> my lord's acceptance of my gifts would sanction the manner in which I choose to pay tribute to my lord	כִּי
<i>on</i>	עַל
<i>this</i> , the day of our reunion. When	כֵּן
<i>I saw</i>	רָאִיתִי
<i>your face</i> , it was	פָּנֶיךָ
<i>as</i> if I were <i>seeing</i> the	כְּרֹאֶת
<i>face</i> of an angel sent by	פָּנֵי
<i>Elokim</i> (Judge of the Universe). ²⁷⁹ My lord, I realize that it is within your power to exact revenge upon me for the manner in which I wronged you in our younger days. It is only by your grace, my lord, that I remain alive,	אֱלֹהִים
<i>and</i> because <i>you received me</i> so favorably, I implore you to allow me to pay tribute to you with this, my gift-giving gesture of droves of livestock and a fortune in precious jewels.	וַתִּרְצֶנִי

Genesis 33:11

My lord Eisov (Esau) <i>take</i> ,	קַח
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²⁷⁹ The countenance Yaakov (Jacob) a/k/a Yisrael (Israel)) is referring to is not that of Eisov's (Esau), but rather the countenance of the angel Samael whose God-formed countenance mirrored that of Eisov.

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<i>please</i> take my gifts, along	נָא
<i>with</i>	אֶת
<i>my blessing</i> . My lord should know	בְּרַכְתִּי
<i>that</i>	אֲשֶׁר
<i>they</i> (droves of livestock and precious jewels) <i>came</i> into my possession by the grace of God (a/k/a Elokim) (Judge of the Universe). I wish to give a portion of my wealth	הַבָּאת
<i>to you</i>	לָךְ
<i>because</i> God	כִּי
<i>has been gracious to me</i> . All that I possess has come about by the will of	חַנּוּנִי
<i>Elokim</i> . Please accept as a gift a part of that which Elokim enabled me to acquire. May my lord, upon accepting my gifts, perceive them as a fitting tribute from your servant to you,	אֱלֹהִים
<i>and because</i>	וְכִי
<i>there is</i> , by the grace of God, an accumulation of wealth that found its way	יֵשׁ
<i>to me</i> , having	לִי
<i>all</i> I need, I wish to give a portion of it to you, my lord." Eisov (Esau) reconsiders accepting Yaakov's offer,	כֹּל
<i>and</i> after being <i>urged</i> by Yaakov to look into his heart and find it	וַיִּפְצֹר
<i>within him</i> to accept his gifts, decides to accept them,	בּוֹ
<i>and takes</i> possession of that which Yaakov gifted him.	וַיִּקַּח

Genesis 33:12

Without bloodshed, Eisov (Esau) and Yaakov (Jacob) a/k/a Yisrael (Israel)) resolved their longstanding animosity toward one another. Eisov is intent upon accompanying his brother on his journey, <i>and says</i> to Yaakov,	וַיֹּאמֶר
" <i>Let us journey</i> together. Give the word	נִסְעָה
<i>and we will go</i> forth together	וְנֵלְכָה
<i>and I will go</i> journeying	וְאֵלְכָה
<i>alongside you</i> ."	לְנֶגְדְךָ

Genesis 33:13

Yaakov (Jacob) a/k/a Yisrael (Israel)) is of mind to respond to Eisov's (Esau) offer, <i>and says</i>	וַיֹּאמֶר
<i>to him</i> ,	אֵלָיו
" <i>My lord</i>	אֲדֹנִי
<i>knows</i>	יָדַעַ
<i>that</i>	כִּי
<i>the children</i> traveling with me are	הַיְלָדִים
<i>tender ones</i> unfit for traveling at an army's customary marching pace.	רַפִּים
<i>and the sheep</i>	וְהַצֹּאן
<i>And the cattle</i> ; especially the	וְהַבָּקָר
<i>nursing ones</i> need more of	עֲלוֹת
<i>my care</i> than their older siblings and will die if subjected to maintaining the marching pace your entourage. My nursing livestock, pressed upon	עָלַי
<i>and driven</i> hard for even one	וַיִּדְּקוּם
<i>day</i> will perish. If my livestock are compelled to maintain a traveling pace customary for an army, for even so much as	יוֹם
<i>one</i> day traveling at your pace, they will begin to falter	אֶחָד

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<i>and die.</i>	וּמָתוּ
<i>All</i>	כָּל
<i>the sheep</i> I possess will perish in an effort to keep pace with you and your army.	הַצֹּאֵן

Genesis 33:14

Anyone intent upon accompanying me will unduly lengthen his journey. <i>Let him</i> who desires to accompany me withdraw their offer.	יַעֲבֹר
<i>Please,</i>	נָא
<i>my lord,</i> forego your desire to travel alongside me. Rejoin your army accustomed to moving at a brisk pace, and as you pass	אֲדֹנִי
<i>before</i> me, I will implore God to grant you safe journey. I beg my lord to permit	לִפְנֵי
<i>his servant</i> to journey alone	עַבְדּוֹ
<i>and I,</i> your servant,	וְאֲנִי
<i>I will make my way</i> toward Seir	אֶתְנַהֵּלָהּ
<i>at my sluggish pace</i> to ensure my children and livestock survive the journey from here to there. It is imperative that I maintain a pace timed	לְאִטִּי
<i>to the</i> normal <i>gait of</i>	לְרַגְלִי
<i>the droves</i> of livestock	הַמְּלֹאכָה
<i>that</i> you see	אֲשֶׁר
<i>before me,</i>	לִפְנֵי
<i>and to the</i> normal <i>gait of</i>	וּלְרַגְלִי
<i>the children.</i> This, my lord, I must do	הַיְלָדִים
<i>until</i> the time	עַד
<i>when</i>	אֲשֶׁר
<i>I come to</i> find myself situated in your presence. I look forward	אָבָא
<i>to</i> the time when I am able to <i>rejoin</i>	אֶל
<i>my lord</i> in	אֲדֹנִי
<i>Seir."</i>	שְׁעִירָה

Genesis 33:15

Yaakov (Jacob) a/k/a Yisrael (Israel)) convinces Eisov (Esau) that it would be detrimental for his entourage to keep pace with Eisov's army. Eisov is intent upon reciprocating his brother's act of kindness, <i>and says</i>	וַיֹּאמֶר
<i>Eisov</i> to Yaakov, "I agree with you that it would be detrimental for you and your people to attempt to keep pace with my army.	עֲשׂוֹ
<i>Let me leave</i> a small contingent of my men to guard and accompany you as you make your way toward Seir.	אֶצְיֶגָה
<i>Please</i> allow me to leave	נָא
<i>with you</i> a number of men	עִמָּךְ
<i>from</i> my entourage to guard and accompany you on your journey. Please accept my offer to dispatch some of	מִן
<i>the people</i>	הָעָם
<i>who</i> are	אֲשֶׁר
<i>with me</i> to guard and accompany you to Seir." Unwilling to reunite with Eisov, Yaakov intends to decline his offer without giving offense	אִתִּי
<i>and says</i> to Eisov, "I cannot think of one good reason	וַיֹּאמֶר
<i>why</i> I should inconvenience you in	לָמָּה
<i>this</i> manner. The only act of kindness I want to elicit from my lord is a favorable	זֶה

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reaction whenever I am in his presence. The next time I encounter my lord,	
I pray he <i>will find</i> it in his heart to express	אֶמְצָא
<i>favor</i> towards me. I hope to see,	חַן
<i>in</i> the <i>eyes</i> of	בְּעֵינַי
<i>my lord</i> , a favorable reaction to my presence."	אֲדֹנָי

Genesis 33:16

Upon seeing Eisov (Esau) settling his differences with Yaakov (Jacob) a/k/a Yisrael (Israel)), the four hundred kings see no reason to continue aligning themselves with him and leave. Eisov bade Yaakov farewell, <i>and</i> is astonished when he <i>goes back</i> to rejoin his army and realizes they abandoned him. The armies accompanying Eisov abandoned him	וַיֵּשֶׁב
<i>on</i> the <i>day</i>	בְּיוֹם
<i>(the very day) that</i>	הַהוּא
<i>Eisov</i> reunited with Yaakov. While	עָשָׂו
<i>on his way</i> back	לְדַרְכּוֹ
<i>to Seir</i> , Eisov has no inclination that the only time he and Yaakov will ever encounter one another is when they reunite at the Machpeilah Cave and entomb their father Yitzchok's (Isaac) body in the midst of his ancestors.	שְׁעִירָה

Genesis 33:17

After avoiding a violent encounter with one another, Yaakov (Jacob) a/k/a Yisrael (Israel)) and Eisov (Esau) go their separate ways, <i>and Yaakov</i> , accompanied by his entourage,	וַיֵּעָקֹב
<i>goes</i> onward toward his next destination. Yaakov is fated	נִסָּע
<i>to</i> happen upon an unsettled and unnamed parcel of land that he will lay claim to and name 'Sukkos' (temporary dwellings). Yaakov ascertains that Sukkos, a parcel of unsettled and unnamed land is conducive for settlement. Yaakov foregoes continuing on towards God's holy land,	סִכְתָּה
<i>and</i> after determining it is ownerless, lays claim to it and <i>builds</i>	וַיִּבְנוּ
<i>for himself</i> a house upon it. Yaakov constructs a	לוֹ
<i>house</i> in a manner affording him and his family protection from Eisov in the event he attacks without provocation. After constructing shelters for himself and his people, Yaakov realizes the environment is too harsh for his livestock,	בֵּית
<i>and for</i> the protection of <i>his livestock</i>	וּלְמִקְנֵהוּ
<i>builds</i>	עָשָׂה
<i>shelters</i> . Yaakov is determined to name his parcel of land based upon an auspicious happening, and	סִכְת
<i>for</i>	עַל
<i>this</i> reason (building many shelters)	כֵּן
<i>calls</i> the place 'Sukkos'. Yaakov settles upon	קָרָא
<i>naming</i>	שֵׁם
<i>the place</i>	הַמָּקוֹם
'Sukkos'.	סִכּוֹת

Genesis 33:18

After establishing a settlement in Sukkos, Yaakov (Jacob) a/k/a Yisrael (Israel)) is determined to thank God for enabling him and his people to survive their encounter with Eisov (Esau). During his stay in Sukkos, Yaakov reminisces about his encounter	וַיִּבְא
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An Anatomically Correct Translation of Genesis

with Eisov <i>and</i> marks his <i>arrival</i> in Sukkos as a fortunate turn of events. Yaakov is intent upon thanking God for his good fortune by way of erecting a sacrificial altar and making sacrificial offerings. Upon arriving at the outskirts of the city of Shechem,	
<i>Yaakov</i> pitches his tent and expresses thankfulness toward God for enabling him to remain physically and spiritually	יַעֲקֹב
<i>unimpaired</i> . Yaakov marvels at his physical and spiritual wellbeing and acknowledges God's hand in maintaining both. Remiss about foregoing Torah study for the past twenty years (a consequence of his dawn-to-dusk servitude to Lavan), Yaakov thanks God for enabling him to retain Torah knowledge. While dwelling on the outskirts of the	שָׁלֵם
<i>city</i> of	עִיר
<i>Shechem</i> ,	שֶׁכֶם
<i>that</i> particular city situated	אֲשֶׁר
<i>in</i> the <i>land</i> of	בְּאֶרֶץ
<i>Canaan</i> , Yaakov expresses gratitude to God Who allowed him to remain as physically unscathed and as spiritually intact as when he, at God's behest, began journeying toward His holy land. Prior to reuniting with Eisov, Yaakov feared his twin brother might exact retribution upon him for deceiving their father Yitzchok (Isaac) into conferring a blessing upon Yaakov meant for Eisov. Yaakov considers himself fortunate because of Eisov's amicability toward him. Reminiscing about God providing angels to protect him from Eisov, Yaakov thanks Him for protecting him	בְּנֶעַן
<i>when he came</i>	בְּבֹאוֹ
<i>from Paddan</i>	מִפָּדָן
<i>Aram</i>	אֲרָם
<i>and</i> hopes the protection continues all the while he <i>camp</i> s on the outskirts of Shechem	וַיִּחַן
<i>with</i> his tent	אֶת
<i>facing</i>	פָּנָי
<i>the city</i> of Shechem.	הָעִיר
Genesis 33:19	
After traveling from Sukkos to Shechem, Yaakov (Jacob) a/k/a Yisrael is intent upon acquiring and using a parcel of land to build an altar to thank Him by way of sacrificial offerings. Yaakov arrives in Shechem and is unable to find a single parcel of ownerless land upon which to build an altar. Knowing it is imperative to build an altar in Shechem, Yaakov is determined to interact with the Shechemites <i>and buy</i> a parcel of land upon which to build his altar. Yaakov happens upon a suitable parcel of land, speaks	וַיִּקְוֶה
<i>with</i> and expresses interest in purchasing	אֶת
<i>the parcel</i> of	חֶלְקֶת
<i>the field</i>	הַשָּׂדֶה
<i>where</i>	אֲשֶׁר
<i>he pitched</i> his tent. It was	נָטָה
<i>there</i> , in close proximity to where he pitched	שָׁם

An Anatomically Correct Translation of Genesis

<i>his tent</i> that Yaakov expresses his desire to purchase a parcel of land upon which to build an altar. After agreeing to pay the asking price for the property, Yaakov tenders money to the landowner, and ownership of the property passes	אָהָלֹו
<i>from</i> the <i>hands</i> of the	מִיָּד
<i>sons</i> of	בְּנֵי
<i>Chamor</i> to Yaakov. One of the sons of Chamor named Shechem built a city and named it after himself. Chamor is the	חָמוֹר
<i>father</i> of the man named Shechem. Yaakov purchased a parcel of land from	אָבִי
<i>Shechem</i>	שָׁכֶם
<i>for</i> one <i>hundred</i>	בְּמֵאָה
<i>kesitahs</i> .	קֶשֶׁטָה

Genesis 33:20

Yaakov (Jacob) a/k/a Yisrael (Israel)) intends to thank God for ensuring that no bloodshed occurred during his encounter with Eisov (Esau), <i>and</i> prior to thanking Him, <i>sets up</i> an altar	וַיִּצָּב
<i>there</i> upon the property he purchased from the sons of Chamor. After making sacrificial offerings upon the	שָׁם
<i>altar</i> , Yaakov is intent upon naming the place surrounding his altar,	מִזְבֵּחַ
<i>and calls</i>	וַיִּקְרָא
<i>it</i>	לֹו
<i>'Eil</i>	אֵל
<i>Elohe'</i> ('God, The Almighty' Who changed my name from Yaakov to	אֱלֹהֵי
<i>Yisrael</i> (Israel)).	יִשְׂרָאֵל