

An Anatomically Correct Translation of Genesis

Genesis 34:1

Yaakov's (Jacob) a/k/a Yisrael (Israel)) daughter Deenah is curious to know how the Shechemite daughters comport themselves, <i>and goes out</i> by herself to explore the city of Shechem. Inheriting her mother Leah's penchant for wandering,	וַתֵּצֵא
<i>Deenah</i> journeys toward the city of Shechem. Deenah's wanderlust prompts people to call her 'the	דִּינָה
<i>daughter</i> of	בַּת
<i>Leah</i> '. The one	לֵאָה
<i>who</i>	אֲשֶׁר
<i>gave birth</i>	יָלְדָה
<i>to</i> the only daughter fathered by <i>Yaakov</i> is unaware that Deenah has gone to the city of Shechem	לְיַעֲקֹב
<i>to see</i> how the Shechemite	לְרֹאוֹת
<i>daughters</i> living in	בְּכִנּוֹת
<i>the land</i> upon which Chamor built the city of Shechem comport themselves.	הָאָרֶץ

Genesis 34:2

After taking notice of Deenah's extraordinary beauty, one of Shechem's men informs Shechem of her presence. Curious to see if the woman described to him is as beautiful as claimed, Shechem situates himself in Deenah's presence <i>and</i> is overwhelmed upon <i>seeing</i>	וַיֵּרָא
<i>her</i> .	אֹתָהּ
<i>Shechem</i> ,	שָׁכֵם
<i>son</i> of	בֶּן
<i>Chamor</i> , member of	חָמוֹר
<i>the Chivite</i> clan, after gazing upon Deenah's countenance, wants to have intimate relations with her, and recognizing liberties afforded him as	הַחִוִּי
<i>prince</i> of	נָשִׂיא
<i>the land</i> where Deenah presently finds herself, devises a plan to facilitate his objective by arranging a public performance of dancing women to hold her attention while his men kidnap her. Shechem's men kidnap Deenah while she is watching the dancing women	הָאָרֶץ
<i>and take</i>	וַיִּקַּח
<i>her</i> to Shechem who forces himself upon	אֹתָהּ
<i>and lies</i>	וַיִּשְׁכַּב
<i>with her</i>	אִתָּהּ
<i>her and violates her</i> in carnal fashion.	וַיַּעֲוֶהָ

Genesis 34:3

Shechem forms an emotional bond with his unwilling sexual conquest <i>and</i> commits to <i>joining</i>	וַתִּדְבַּק
<i>his soul</i> to hers. Shechem gives his heart and soul	בְּנַפְשׁוֹ
<i>to Deenah</i> ,	בְּדִינָה
<i>daughter</i> of	בַּת
<i>Yaakov</i> (Jacob) a/k/a Yisrael (Israel)). Shechem initially perceived Deenah as an object to requite his lust,	יַעֲקֹב
<i>and</i> after debauching her, realizes that <i>he is in love</i>	וַיֵּאָהֱבָ
<i>with</i>	אֶת

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<i>the girl</i> he sexually violated. Shechem is intent upon initiating a courtship,	הַנַּעֲרָה
<i>and speaks</i>	וַיְדַבֵּר
<i>to Deenah</i> in a manner calculated to win the	עַל
<i>heart</i> of	לֵב
<i>the girl</i> victimized by his sexual assault.	הַנַּעֲרָה

Genesis 34:4

Shechem is intent upon asking his father Chamor to speak on his behalf convince Yaakov (Jacob) a/k/a Yisrael (Israel)) to allow Deenah to marry him <i>and says</i>	וַיֹּאמֶר
<i>Shechem</i>	שָׁכֵם
<i>to</i>	אֶל
<i>Chamor,</i>	חַמּוֹר
<i>his father,</i> "Convince Yaakov to sanction the marriage between myself and his daughter. Offer him a generous gift on behalf of the prospective groom." So enamored by Deenah, Shechem is intent upon reiterating that which he wants his father to do on his behalf and	אָבִיו
<i>says,</i>	לֵאמֹר
" <i>Obtain</i> Yaakov's permission	קַח
<i>for me</i> to marry his daughter. Tell Yaakov that I am in love	לִי
<i>with</i> Deenah,	אֶת
<i>the girl</i> I intend to marry. Tell Yaakov that I am desirous of marrying	הַיְלָדָה
<i>the</i> daughter he fathered and with whom I had intimate relations. Tell Yaakov that <i>this</i> is the woman I envision	הַזֹּאת
<i>as</i> my <i>wife</i> ."	לְאִשָּׁה

Genesis 34:5

Yaakov (Jacob) a/k/a Yisrael (Israel)) is concerned about Deenah's disappearance and dispatches servants to the city of Shechem to find and bring her home. Upon witnessing Shechem's amorous overtures toward Deenah, Yaakov's servants fail to overcome the guards protecting Shechem and his prisoner. Yaakov's servants return to their master <i>and Yaakov</i> reacts angrily after	וַיַּעֲקֹב
<i>hearing</i>	שָׁמַע
<i>that</i>	כִּי
<i>he</i> (Shechem) <i>defiled</i> his daughter and is holding her prisoner. Dismayed	טָמֵא
<i>with</i> news of	אֶת
<i>Deenah,</i>	דִּינָה
<i>his daughter</i> held prisoner by Shechem, Yaakov is eager to tell his sons what has befallen her	בָּתּוֹ
<i>and</i> waits for <i>his sons</i> to return. Yaakov waits patiently until	וּבָנָיו
<i>they are</i> finished	הָיוּ
<i>with</i> tending to	אֶת
<i>his livestock</i>	מִקְנֵהוּ
<i>in</i> the <i>field</i> . Given the nature of what has befallen his daughter, Yaakov does not want to discuss the matter with anyone other than his sons,	בַּשָּׂדֶה
<i>and keeps quiet</i> until they return. Refusing to discuss with anyone other than his sons what had happened to Deenah,	וַהֲתַקַּח
<i>Yaakov</i> waits	יַעֲקֹב
<i>until</i>	עַד

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<i>they came</i> home.	בָּאִם
Genesis 34:6	
Witnessing his son's declaration of love for Deenah, Chamor is intent upon convincing Yaakov (Jacob) a/k/a Yisrael (Israel)) to sanction the marriage between Deenah and Shechem, <i>and goes out</i> to meet with Deenah's father to discuss marital terms.	וַיֵּצֵא
<i>Chamor,</i>	חָמוֹר
<i>father</i> of	אָבִי
<i>Shechem</i> went	שָׁכֵם
<i>to</i>	אֶל
<i>Yaakov</i>	יַעֲקֹב
<i>to talk</i>	לְדַבֵּר
<i>with him</i> about Shechem's desire to marry Deenah, and to ascertain if Yaakov is amenable toward sanctioning their union.	אִתּוֹ
Genesis 34:7	
Yaakov (Jacob) a/k/a Yisrael (Israel)) and Chamor discuss the possibility of a marital union between Deenah and Shechem. Yaakov refrains from giving Chamor a definitive answer. The father of a violated daughter begin held against her will waits for his sons to return, <i>and</i> when the <i>sons</i> of	וּבְנֵי
<i>Yaakov,</i>	יַעֲקֹב
<i>came</i> back	בָּאוּ
<i>from</i>	מִן
<i>the field,</i> he tells them that Shechem, after raping Deenah, desires to marry her. The sons of Yaakov,	הַשָּׂדֶה
<i>as they hear</i> Yaakov describe what Shechem had done to Deenah, are enraged	כַּשְׁמָעָם
<i>and aggrieved.</i> Yaakov reminds	וַיִּתְעַצְבוּ
<i>the men</i> who are his sons that the Torah forbids them from killing Shechem for sexually violated Deenah,	הָאֲנָשִׁים
<i>and it angers</i> them to have to withhold retribution while Shechem continues victimizing their sister. It is emotionally overwhelming	וַיִּחַר
<i>to them</i> (the sons of Yaakov) to withhold exacting vengeance upon Shechem. The Torah's prohibition against exacting vengeance upon Shechem makes the sons of Yaakov	לָהֶם
<i>very</i> angry	מְאֹד
<i>because</i> they cannot punish Shechem for the	כִּי
<i>vile deed</i> perpetrated upon Deenah. The sons of Yaakov want to exact revenge upon Shechem for what	נִבְלָה
<i>he did</i> to Deenah and are willing to go	עָשָׂה
<i>against</i> the wishes of her father <i>Yisrael</i> (a/k/a Yaakov). The sons of Yaakov are intent upon exacting vengeance upon Shechem, the non-covenant observant man who saw fit	בְּיִשְׂרָאֵל
<i>to</i> take matters into his own hand by forcibly <i>lying</i>	לְשָׁכַב
<i>with</i> the	אֶת
<i>daughter</i> of	בֵּת
<i>Yaakov,</i> standard-bearer of God's covenant-observant people. The thought of Shechem raping his daughter weighs heavily upon Yaakov,	יַעֲקֹב
<i>and so</i> too does it weigh heavily upon his sons.	וְכֵן

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<i>Not</i> a thing	לֹא
<i>could he</i> (Yaakov) <i>do</i> to punish Shechem for raping Deenah. Yaakov's sons are willing to ignore Torah prohibitions against exacting revenge and take matters into their own hands.	יַעֲקֹב

Genesis 34:8

Fearing Yaakov (Jacob) a/k/a Yisrael (Israel)) and his sons are wont to exact revenge upon Shechem raping Deenah, Chamor decides to placate them by establishing a mutually beneficial relationship between their respective clans, <i>and</i> asks for leave to <i>speak</i> to the sons of Yaakov.	וַיִּדְבֹּר
<i>Chamor</i> , after receiving leave to speak	חָמוֹר
<i>with them</i> (the sons of Yaakov), begins by	אֲתָם
<i>saying</i> ,	לֵאמֹר
" <i>Shechem</i> ,	שָׁכֵם
<i>my son</i> ,	בְּנִי
<i>desires</i> to marry your sister. Shechem's love for Deenah originates from	חֲשָׁקָה
<i>his soul</i> . Because Shechem is in love with	בְּנָשׁוֹ
<i>your father's daughter</i> , I implore you to	בְּבָתְּכֶם
<i>give</i> serious thought to allowing your sister to marry him.	תֵּנוּ
<i>Please</i> give	נָא
<i>her</i> (Deenah) permission	אֶתָּה
<i>to</i> marry <i>him</i> (Shechem). Deenah is subject to ridicule if she continues as Shechem's mistress.	לוֹ
<i>As</i> Shechem's <i>wife</i> , Deenah will not be subject to ridicule.	לְאִשָּׁה

Genesis 34:9

Sanctioning the marriage between Shechem and Deenah will establish a precedent enabling the members of our respective clans to intermarry. Consider the prospect of the eligibility of our women as potential mates for the men of your clan <i>and intermarry</i>	וְהִתְחַתְּנוּ
<i>with us</i> . In addition to sanctioning the marriage between Shechem and Deenah, give us leave to marry	אִתָּנוּ
<i>your daughters</i> and we will give you leave to marry ours. If	בְּנֹתֵיכֶם
<i>you give</i> us permission to marry your women, we shall reciprocate by giving you permission to marry ours. Permit your daughters	תֵּתְנוּ
<i>to</i> marry <i>us</i> ,	לָנוּ
<i>and</i> we will permit you to form marital unions <i>with</i>	וְאֵת
<i>our daughters</i> . We shall take to marrying your daughters, and	בְּנֹתֵינוּ
<i>you shall take</i> to marrying ours. The newfound marital opportunities engendered by a newly formed pact between our respective clans will enable you to acquire Shechemite women	תִּקְחוּ
<i>for yourselves</i> and your fellow clansmen.	לָכֶם

Genesis 34:10

Sanction intermarriage between our respective clans <i>and</i> live <i>among us</i> in peace. Choose	וְאִתָּנוּ
<i>to dwell</i> among us	תִּשְׁבוּ
<i>and</i> apportion parcels of <i>the land</i> upon which we dwell. We	וְהָאָרֶץ
<i>shall be</i> amenable toward apportioning to you parcels of land upon which you may settle upon and cultivate if we establish a pact permitting intermarriage between our	תִּהְיֶה

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respective clans. The choicest parcels of land appearing	
<i>before you</i> shall be yours if you sanction intermarriage between our respective clans.	לְפָנֶיכֶם
<i>Live</i> among us, cultivate the land	שָׁבוּ
<i>and trade in</i> that which issues forth from <i>her</i> soil to acquire what is beyond your capability to produce. Take possession of, cultivate	וּסְחָרוּהָ
<i>and acquire</i> that which issues forth from the land. Take ownership of the land and reap what you sow from all that lies	וְהֶאֱחָזוּ
<i>within her.</i> "	בָּהּ

Genesis 34:11

Shechem is intent upon placating Yaakov (Jacob) a/k/a Yisrael (Israel)) and his sons by proposing intermarriage between the members of their respective clans. Shechem travels from his city to Yaakov's encampment, <i>and</i> while situated before them, <i>says</i>	וַיֹּאמֶר
<i>Shechem</i> , son of Chamor,	שָׁכֶם
<i>to</i>	אֶל
<i>her</i> (Deenah's) <i>father</i> ,	אָבִיהָ
<i>and to</i>	וְאֶל
<i>her brothers</i> , "Intermarriage between our respective clans is the manner in which I intend to make amends for what I have done to Deenah.	אֶחָיו
<i>Let me find</i>	אֶמְצָא
<i>favor</i>	חֵן
<i>in your eyes</i> in exchange for what I propose to do for you,	בְּעֵינֶיכֶם
<i>and whatever</i> demands you impose upon me; be it land and/or tangible things, may that which I intend to render unto you serve as restitution for what I have done to Deenah. I long to hear	וְאִשָּׁר
<i>you say</i> that you are amenable	תֹּאמְרוּ
<i>toward</i> Deenah marrying <i>me</i> .	אֵלַי
<i>I will give</i> whatever you demand if you sanction the marriage between Deenah and myself and sanction intermarriage between our respective clans.	אֲתֵן

Genesis 34:12

Accept me as Deenah's prospective groom and I will compensate you in exchange for her hand in marriage. <i>Make great</i> your demand	הִרְבּוּ
<i>on me</i> to render a dowry to offset the anger I engendered by defiling Deenah. If the amount of your dowry is	עָלַי
<i>very</i> great, I am more than eager to pay. You have only to cite the terms of the	מְאֹד
<i>dowry</i>	מְהֵרָה
<i>and</i> accompanying <i>gifts</i>	וּמִתָּן
<i>and I will give</i> you	וְאֶתְּנָהּ
<i>as</i> much as	כְּאִשָּׁר
<i>you shall say</i> is required	תֹּאמְרוּ
<i>of me</i> . Cite your dowry terms	אֵלַי
<i>and give</i>	וְתִבְנוּ
<i>to me</i> permission to marry and be	לִי
<i>with</i> Deenah,	אֵת
<i>the girl</i> I defiled. I seek your approval and am willing to accede to whatever you demand. I want nothing more than for Deenah and myself to be	הַנֶּעְרָה
<i>as wife</i> and husband".	לְאִשָּׁה

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Genesis 34:13

Yaakov's (Jacob) a/k/a Yisrael (Israel)) sons contemplate what they would gain from sanctioning the marriage between Shechem and Deenah <i>and</i> deliberate on how to <i>reply</i> to Shechem's proposal. Unbeknownst to Shechem is that the	וַיַּעֲנוּ
<i>sons</i> of	בְּנֵי
<i>Yaakov</i> , while negotiating	יַעֲקֹב
<i>with</i>	אֶת
<i>Shechem</i>	שָׁכֵם
<i>and with</i>	וְאֶת
<i>Chamor</i>	חָמוֹר
<i>(his father)</i> , intend to negotiate	אֲבִיו
<i>with cunning</i> . The sons of Yaakov have an ulterior motive antithetical to the premarital terms proposed by Chamor and Shechem,	בְּמַרְמָה
<i>and</i> when <i>they speak</i> to Shechem and Chamor in a cunning manner, it will convince Chamor and Shechem that they are amenable toward sanctioning the marriage between Shechem and Deenah. Prior to rendering their decision to Shechem and Chamor, the sons of Yaakov decide that an honor killing of Shechem will be the means by which they exact vengeance upon Shechem for raping Deenah. The sons of Yaakov want to kill Shechem	וַיִּדְבְּרוּ
<i>because</i>	אֲשֶׁר
<i>he defiled</i> Deenah. The sons of Yaakov believe killing Shechem is justified because Shechem forced himself upon and had carnal knowledge	טָמְאָה
<i>with</i>	אֶת
<i>Deenah</i> ,	דֵּינָה
<i>their sister</i> .	אָחֳתָם

Genesis 34:14

Yaakov's (Jacob) a/k/a Yisrael (Israel)) sons agree to conspire to deceive Chamor and Shechem into believing they are amenable toward sanctioning the marriage between Shechem and their sister and sanctioning intermarriage between the members of their respective clans. Yaakov's sons meet with Chamor and Shechem <i>and say</i>	וַיֹּאמְרוּ
<i>to them</i> , "While we are amenable toward Shechem marrying Deenah and establishing an intermarriage pact between their respective clans,	אֵלֵיהֶם
<i>no</i> marriage between members of our respective clans can occur until all your clansmen undergo circumcision.	לֹא
<i>We cannot</i> be compelled	נוֹכַל
<i>to do</i> with regard to	לַעֲשׂוֹת
<i>the matter</i> of a Shechemite male marrying a woman of our clan. We cannot sanction	הַדָּבָר
<i>the</i> marriage of an uncircumcised male member of your clan to a female member of our clan. We cannot sanction marriage between the members of our respective clans until your uncircumcised men fulfill <i>this</i> God-required obligation to undergo circumcision. It is impossible for us	הַזֶּה
<i>to give</i> Shechem permission to unite	לָתֵת
<i>with</i> and marry	אֶת
<i>our sister</i> while he is uncircumcised. We cannot allow any of our women	אֲחֹתֵנוּ
<i>to</i> wed a <i>man</i>	לְאִישׁ
<i>who</i> retains his foreskin. We will not allow any of our women	אֲשֶׁר

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<i>to</i> marry <i>him</i> who retains his	לו
<i>foreskin</i> ,	עָרְלָה
<i>because</i> such a marital arrangement would	כִּי
<i>disgrace</i> us. We emphatically refuse to allow a member of your clan to retain	חֲרָפָה
<i>that</i> vestige of manhood prior	הוּא
<i>to</i> marrying a female member of our clan. It is imperative for <i>us</i> to require men desiring to marry our daughters to undergo circumcision.	לָנוּ

Genesis 34:15

Circumcision is the <i>only</i> requirement Shechem has to fulfill to marry Deenah. We will permit intermarriage between the members of our respective clans if Shechem and all his fellow clansmen undergo circumcision.	אֵךְ
<i>On this</i> , the matter of intermarriage between our respective clans, we are insistent upon all males of your clan undergoing circumcision.	בְּזֹאת
<i>We will allow</i> Deenah to marry Shechem and allow the men of your clan to marry our women if they undergo circumcision. It is up	בְּאוֹת
<i>to you</i> and every male of your clan to agree to and undergo circumcision. Intermarriage between our respective clans will only be possible	לָכֶם
<i>if</i> , by way of circumcision,	אִם
<i>you become</i>	תִּהְיוּ
<i>like us</i> . Eight days after being born, circumcision is the means by which a male member of our clan enters into a covenant with God. As all the men of our clan are circumcised, so too must all the men of your clan agree	כְּמֵנוּ
<i>to be circumcised</i> . It is up	לְהִמָּל
<i>to you</i> to convince the men of your clan to agree to undergo circumcision.	לָכֶם
<i>All</i> the	כָּל
<i>males</i> of your clan must undergo circumcision if there is to be intermarriage between our respective clans.	זָכָר

Genesis 34:16

Undergo circumcision <i>and we will give</i> your men leave to marry and cohabit	וְנִתְּנוּ
<i>with</i>	אֶת
<i>our daughters</i> . It will not be a matter	בְּנִתֵינוּ
<i>for you</i> to sanction the marriage between a male member of our clan and a female member of your clan. We are free to marry	לָכֶם
<i>and</i> cohabit <i>with</i>	וְאֶת
<i>your daughters</i> . If a member of our clan finds a marriageable daughter from among your clan,	בְּנִתֵיכֶם
<i>we will take</i> to marrying her. We will not empower you to countermand our choice of wives from among the daughters of your clan. We will take wives	נִקַּח
<i>for ourselves</i> from the women of your clan,	לָנוּ
<i>and live</i> peaceably	וְיָשְׁבוּ
<i>among you</i> ,	אִתְּכֶם
<i>and we shall become</i> , in a manner of speaking, one clan. If all your fellow clansmen enter into a covenant with our God, it will appear	וְהָיינוּ
<i>to</i> outsiders that we are a <i>people</i> comprised of	לְעָם
<i>one</i> clan,	אֶחָד

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Genesis 34:17

<i>and if</i> your fellow clansmen refuse to undergo circumcision, there will be	וְאִם
<i>no</i> intermarriage between the members of our respective clans. Intermarriage is possible if	לֹא
<i>you listen</i>	תִּשְׁמָעוּ
<i>to us</i> and compel your fellow clansmen to undergo circumcision. There will be no intermarriage between our respective clans if you refuse	אֲלֵינוּ
<i>to undergo circumcision,</i>	לְהַמּוּל
<i>and we will take</i> Deenah	וְלִקְחוּ
<i>with us.</i> If you reject circumcision, we will take	אֵת
<i>our</i> father's <i>daughter</i> , away from you,	בְּתוּלָתוֹ
<i>and go</i> about our business."	וְהִלְכּוּ

Genesis 34:18

After hearing Yaakov's (Jacob) a/k/a Yisrael (Israel)) sons' terms for intermarriage between the members of their respective clans, Chamor and Shechem agree that undergoing circumcision is a small price to pay for Shechem to marry the love of his life and for their fellow clansmen to acquire wives from Yaakov's clan. Chamor and Shechem contemplate the potential benefit of unifying with Yaakov's clan, <i>and they</i> (the benefits) <i>seem good</i> . Upon hearing	וַיִּשְׁמְעוּ
<i>their</i> (Yaakov's sons') <i>words</i> denoting the benefits of intermarriage between the members of their respective clans, Chamor and Shechem are amenable toward complying with the terms set forth by their neighboring clan.	דְּבָרֵיהֶם
<i>In</i> the <i>eyes</i> of	בְּעֵינֵי
<i>Chamor</i> , circumcision seems a small price to pay to gain access to the daughters of God's covenant-observant people. Shechem contemplates the prospect of gaining access to the daughters of God's covenant-observant by way of undergoing circumcision,	חָמֹר
<i>and in</i> the <i>eyes</i> of	וּבְעֵינֵי
<i>Shechem</i> ,	שִׁכֶּם
<i>son</i> of	בֶּן
<i>Chamor</i> , circumcision seems a small price to pay to intermarry with the daughters of God's covenant-observant people.	חָמֹר

Genesis 34:19

Shechem is deeply in love with Deenah, the woman he defiled and holding captive. Unlike the other members of his clan adverse to undergoing circumcision, Shechem knows that undergoing circumcision will enable him to marry Deenah, the love of his life, <i>and</i> the pain and suffering from undergoing circumcision <i>does not</i> cause him mental anguish. That is why	וְלֹא
<i>he</i> (Shechem) <i>delayed</i> not one moment to undergoing circumcision.	אַחֵר
<i>The young man</i> responsible for defiling Deenah is deeply in love with, and more than eager	הַנָּעַר
<i>to do</i>	לַעֲשׂוֹת
<i>the thing</i> (undergoing circumcision) her siblings require prior to marrying her. Shechem has to commit to undergoing circumcision	הַדָּבָר
<i>because</i> he initiated forceful intimate relations with Deenah, fell in love and	כִּי
<i>desires</i> to marry and continue having intimate relations. Intermarriage between Yaakov	הַפֶּזַז

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(Jacob) a/k/a Yisrael (Israel)) and Chamor's respective clans is contingent upon all males of Chamor's clan undergoing circumcision. The members of Chamor's clan must undergo circumcision prior to intermarrying	
with the <i>daughters</i> of the members of	בָּת
Yaakov's clan. Knowing that his marriage to Deenah is contingent upon undergoing circumcision, Shechem implores his lover's brothers to circumcise him. Chamor is convinced that Shechem, having undergone circumcision, is the best person to convince his fellow uncircumcised clan members to undergo circumcision.	יַעֲקֹב
And after <i>he</i> tells Shechem that he is the most	וְהוּא
<i>respected</i>	נִכְבָּד
of all the members of the	מִכָּל
house of Chamor,	בֵּית
his father implores his circumcised son to situate himself among his fellow clansmen and convince them to undergo circumcision.	אָבִיו

Genesis 34:20

After submitting to circumcision at the hands of the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)), Shechem returns home and is determined to convince his fellow clansmen that undergoing circumcision is the means by which to gain access to and marry the daughters of Yaakov's clan. Determined to convince their fellow clansmen to undergo circumcision, Shechem and Chamor head toward the place where the elders, judges and dignitaries convene, <i>and when they come</i> to find themselves at the city gates, are resolved to plead their case regarding the matter of circumcision.	וַיָּבֹא
<i>Chamor</i>	חָמוֹר
and <i>Shechem</i> ,	וְשִׁכֶם
his son are determined	בְּנוֹ
to convince their fellow clansmen to undergo circumcision, and after passing through the	אֶל
gate of	שַׁעַר
their city (Shechem), are intent upon appearing before the assembly of elders, judges and dignitaries and ask them to weigh in on the matter of circumcision. The elders, judges and dignitaries convene	עִירָם
and allow Shechem and Chamor to <i>speak</i>	וַיִּדְבְּרוּ
to the	אֶל
men of	אֲנָשִׁי
their city. Situated before an assemblage of Shechemites, Chamor	עִירָם
says,	לֵאמֹר

Genesis 34:21

"The men known as	הָאֲנָשִׁים
the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) agreed to allow Shechem to marry Deenah if Shechem undergoes circumcision. The sons of Yaakov will allow Shechemites to marry their daughters if they undergo circumcision. <i>These</i> men and their fellow clansmen, whom we collectively refer to as the	הָאֵלֶּה
'peaceable ones' will remain peaceable and allow us to intermarry if we undergo circumcision. Shechem raped Deenah, and if we do not agree to her brothers' demands,	שְׁלָמִים
they will go to war	הֵם

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<i>with us</i> . If our clans unite, we will avoid a war and be more adept at defending our land against invaders. Say 'yes' to clan unification	אָמְנוּ
<i>and they</i> (Yaakov's clan) <i>will</i> continue to <i>live</i> in peace	וַיֵּשְׁבוּ
<i>on the land</i> we apportion to them. Say 'yes' to clan unification	בְּאֶרֶץ
<i>and let them</i> (Yaakov's clan) <i>trade</i> from what issues forth from their cultivated land. We will gain a trading partner if we apportion parcels of land to the members of Yaakov's clan who will cleave farming implements	וַיִּסְחָרוּ
<i>into her</i> soil	אֶתָּה
<i>and</i> harvest <i>the land</i> upon which they dwell.	וְהָאֶרֶץ
<i>Behold</i> the length and breadth of our land. Our land	הִנֵּה
<i>is</i> too <i>wide</i> of length and breadth for our	רַחֲבַת
<i>hands</i> to measure. We possess so much territory that even if we apportion some of it to Yaakov's clan, there remains more than enough for our people to live on and cultivate. If we place	יָדֵינוּ
<i>before them</i> (Yaakov's clan) an opportunity to marry and cohabit with our daughters, they will reciprocate by allowing us to marry and cohabit	לְפָנֵינוּ
<i>with</i>	אֵת
<i>their daughters</i> . Under clan unification, the members of Yaakov's clan will take to courting our daughters and	בְּנֹתָם
<i>we will take</i> to courting theirs. Clan unification will make it possible	נִקַּח
<i>for us</i>	לָנוּ
<i>to</i> court and transition their women into our <i>wives</i> . We will procreate with their daughters	לְנָשִׁים
<i>and</i> they will procreate <i>with</i>	וְאֵת
<i>our daughters</i> .	בְּנֹתֵינוּ
<i>We will give</i> our daughters leave	נָתַן
<i>to</i> marry <i>them</i> (Yaakov's clansmen) and they will give their daughters leave to marry us.	לָהֶם

Genesis 34:22

Foregoing circumcision is the <i>only</i> obstacle barring our way from marrying the daughters of Yaakov's (Jacob) a/k/a Yisrael (Israel)) clan. Intermarriage between our respective clans is dependent	אִךְ
<i>upon this</i> (undergoing circumcision). Only when we undergo circumcision	בְּזֹאת
<i>will they</i> (Yaakov's clan) <i>consent</i> to intermarrying with their daughters. It would be advantageous	יֵאָתוּ
<i>to us,</i>	לָנוּ
<i>the men</i> native to this territory	הָאֲנָשִׁים
<i>to live</i> in peaceful coexistence with Yaakov's clan. If we undergo circumcision, Yaakov's clan will enable their daughters to intermarry and cohabit	לְשִׁבָּת
<i>with us</i> . If we undergo circumcision, the members of our clan and Yaakov's clan will no longer continue	אָמְנוּ
<i>to exist</i>	לְהִיוֹת
<i>as people</i> of two distinct clans, but as	לְעָם
<i>one</i> .	אֶחָד
<i>When</i> we <i>undergo circumcision</i> , the daughters of Yaakov's clan will become available	בְּהִמּוּל
<i>to us</i> . Prior to courting the females of Yaakov's clan,	לָנוּ
<i>all</i>	כָּל

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<i>males</i> of our clan must undergo circumcision.	זָכָר
<i>Just as</i>	כַּאֲשֶׁר
<i>they</i> (the male members of Yaakov's clan), collectively known as the	הֵם
<i>ones having been circumcised</i> distinguish themselves from all other clans, so too must we undergo circumcision and distinguish ourselves from all the other clans.	נִמְלִיִּם

Genesis 34:23

Undergoing circumcision is the means by which we marry their daughters and become one with Yaakov's (Jacob) a/k/a Yisrael (Israel)) clan. After marrying their women, we will seize <i>their cattle</i>	מִקְנֵהָם
<i>and property</i>	וְקִנְיָנָם
<i>and all</i>	וְכָל
<i>their livestock.</i>	בְּהֶמְתָּם
<i>Is it not</i> advantageous to undergo circumcision as a means of positioning ourselves within striking distance of our clueless allies prior to forcing them to relinquish their possessions	הֲלוֹא
<i>to us?</i> If	לָנוּ
<i>they</i> believe that unification of our respective clans will result in peaceful coexistence, then they deserve to be conquered.	הֵם
<i>So</i>	אֲךָ
<i>let us consent</i> to undergoing circumcision. After undergoing circumcision, it will appear	נִאֻתָּה
<i>to them</i> (Yaakov's clan) that we are their allies. Believing there is an alliance between our respective clans, the sons of Yaakov will be lulled into a false sense of security and vulnerable to attack. The sons of Yaakov will rejoice at the onset of unification,	לָהֶם
<i>and</i> after <i>settling</i> among our people, will feel at ease	וַיִּשְׁבּוּ
<i>with us.</i> We will betray our allies, take their possessions and ravage their women."	אִתָּנוּ

Genesis 34:24

Shechem and Chamor stated their case to their fellow clansmen, <i>and</i> after <i>listening</i>	וַיִּשְׁמְעוּ
<i>to</i>	אֶל
<i>Chamor</i>	חַמּוֹר
<i>and to</i>	וְאֶל
<i>Shechem,</i>	שִׁכֶּם
<i>his son</i> explain how undergoing circumcision is the means by which to conquer and pillage Yaakov's (Jacob) a/k/a Yisrael (Israel)) clan and ravish their women, are amenable toward participating in the clandestine takeover. Chamor and Shechem declare that	בָּנוּ
<i>all</i> their fellow clansmen are obligated to undergo circumcision, as well as all the	כָּל
<i>ones going</i> in and <i>out of</i> the	יֵצְאֵי
<i>gate</i> of	שַׁעַר
<i>his</i> (Shechem's) <i>city.</i> Chamor meets with and informs the sons of Yaakov that all the male members of his clan and the ones doing business within the confines of the city of Shechem have agreed to undergo circumcision. Intent upon circumcising all the male Shechemites, the sons of Yaakov enter the city of Shechem	עִירוֹ
<i>and</i> will not leave until every man situated in the city of Shechem <i>has undergone</i>	וַיִּמְלֻוּ
<i>circumcision.</i>	
<i>All</i> the	כָּל
<i>males</i> belonging to Chamor's clan and	זָכָר

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<i>all</i> the	כָּל
<i>ones going</i> in and <i>out of</i> the	יֵצְאִי
<i>gate</i> of	שַׁעַר
<i>his</i> (Shechem's) <i>city</i> underwent circumcision. ²⁸⁰	עִירוֹ

Genesis 34:25

Although appearing amenable toward the marriage between Shechem and Deenah, the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) intend to exact revenge upon Shechem for raping their sister, <i>and it is</i> their decision to attack the Shechemites	וַיהִי
<i>on</i> the third <i>day</i> following their circumcision. The sons of Yaakov plan to attack the Shechemites on	בַּיּוֹם
<i>the third</i> day following the circumcision of all the males residing within the city of Shechem. The sons of Yaakov believe the most opportune time to attack is on the third day following circumcision when the post-circumcision debilitation is most intense. The sons of Yaakov believe the best time to attack the Shechemites is on the third day following their circumcision	הַשְּׁלִישִׁי
<i>when they are</i> debilitated and recovering from their circumcisional wounds. Prior to initiating the battle against the Shechemites, the sons of Yaakov realize they have a great advantage over the	בְּהִיוֹתָם
<i>ones debilitated by pain</i> following their circumcision. The sons of Yaakov determine it will require two individuals to attack and sack the city of Shechem, and choose Shimon and Levi as harbingers of death. Shimon and Levi gird themselves for the ensuing massacre,	כְּאֲבִים
<i>and</i> after <i>taking</i> leave of their brothers, set out toward the city of Shechem. It will only require	וַיִּקְחוּ
<i>two</i> of the	שְׁנֵי
<i>sons</i> of	בְּנֵי
<i>Yaakov</i> to sack the city of Shechem.	יַעֲקֹב
<i>Shimon</i>	שִׁמְעוֹן
<i>and</i> his 13-year-old brother <i>Levi</i> are poised to attack the Shechemites. These	וְלֵוִי
<i>brothers</i> of	אֶחָי
<i>Deenah</i> ,	דִּינָה
<i>each one</i> endowed with their father's superhuman strength, are intent upon killing Shechemites with	אִישׁ
<i>his</i> respective <i>sword</i> . Shimon and Levi set out toward the city of Shechem, and are intent upon killing all the males residing within. Shimon and Levi make their way toward Shechem city,	חֲרָבוֹ
<i>and</i> when <i>they came</i>	וַיָּבֹאוּ
<i>upon</i>	עַל
<i>and</i> when <i>they come upon the city</i> of Shechem, are	הָעִיר
<i>confident</i> that the post-circumcisional debilitated Shechemites are no match for their	בְּטַח

²⁸⁰ After circumcising 645 men and 276 Shechemite boys, The sons of Yaakov (Jacob) a/k/a Yisrael (Israel)), are unaware that Chamor's father and six brothers refused to undergo circumcision. These seven Shechemite holdouts, unwilling to undergo circumcision as a pretext to conquering Yaakov's clan, are so adverse to undergoing circumcision that they contemplate killing Chamor, Shechem, Deenah and anyone in favor of undergoing circumcision.

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strength and military prowess. Shimon and Leivi enter the city of Shechem	
<i>and kill</i>	וַיַּהַרְגוּ
<i>all</i> the newly circumcised	כָּל
<i>males</i> residing within. Shimon and Leivi single-handedly killed 645 men and 276 boys residing within the city of Shechem.	זָכָר

Genesis 34:26

Shimon and Leivi's mission is to sack the city of Shechem and rescue their sister Deenah from Shechem who raped and is holding her hostage. Yaakov (Jacob) a/k/a Yisrael (Israel) is unaware that his sons are using an honor killing as the pretext for sacking the city of Shechem. After Shimon and Leivi killed 921 male Shechemites, it was a relatively easy task for them to rescue Deenah. All that remained for Shimon and Leivi to do was to (i) kill Shechem for raping Deenah; (ii) kill Shechem's father Chamor for protecting Shechem from retribution; and (iii) rescue Deenah. Upon learning of his sons' killing spree, Yaakov situates himself at Shechem's city gate to protect Shimon and Leivi from outsiders sympathetic to the plight of the Shechemites and went to attack them for killing their friends. Shimon and Leivi are intent upon killing Chamor and Shechem <i>and</i> when they come upon them, use their swords to dispense <i>with</i>	וְאֵת
<i>Chamor,</i>	חָמוֹר
<i>and</i> dispense <i>with</i>	וְאֵת
<i>Shechem,</i>	שָׁכֶם
<i>his</i> (Chamor's) <i>son</i> .	בְּנוֹ
<i>They</i> (Shimon and Leivi) <i>killed</i> Chamor and Shechem	הָרָגוּ
<i>with</i> the <i>edge</i> of their	לְפִי
<i>sword,</i>	חֶרֶב
<i>and took</i> Deenah	וַיִּקְחוּ
<i>with</i> them. Shimon and Leivi rescued	אֶת
<i>Deenah</i> and escorted her	דִּינָה
<i>from</i> the <i>house</i> of	מִבֵּית
<i>Shechem</i> . Deenah, Shimon, Leivi	שָׁכֶם
<i>and</i> Yaakov <i>departed</i> from the city of Shechem and returned home to reunite with their clan.	וַיֵּצְאוּ

Genesis 34:27

Yaakov's (Jacob) a/k/a Yisrael (Israel) sons are intent upon pillaging Shechem city by stripping 921 slain Shechemite males of their valuables. The <i>sons</i> of	בְּנֵי
<i>Yaakov</i> enter Shechem city, and when	יַעֲקֹב
<i>they come</i>	בָּאוּ
<i>upon</i>	עַל
<i>the dead ones</i> (921 male Shechemites slain by Shimon and Leivi), remove any valuable items found upon their person. After taking all the slain Shechemites' valuables, Yaakov's sons contemplate pillaging the remainder of Shechem city. While the sons of Yaakov are making their way through Shechem city, the women, reeling from the deaths of 921 of their fathers/sons/brother/husbands, respond in anger by pummeling them with dirt and rocks. Shimon responds by killing 300 of the dirt/rock-throwing women. After eliminating all Shechemite resistance, the sons of Yaakov perambulate through	הַחֲלָלִים
<i>and plunder</i>	וַיַּבְזֻזוּ

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<i>the city</i> of Shechem of the remainder of its unclaimed spoils. It was an easy task for the sons of Yaakov to plunder the city of Shechem	הָעִיר
<i>because</i> of the massive casualties inflicted upon the Shechemites. The sons of Yaakov justified the Shechemite massacre by claiming	אֲשֶׁר
<i>they</i> (the Shechemites) were aiders and abettors of Shechem <i>defiling</i>	טִמְּאוּ
<i>their sister</i> .	אָחֻתָּם

Genesis 34:28

After stripping 921 slain Shechemite males of their valuables, the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) go to the Shechemite fields and abscond <i>with</i>	אֶת
<i>their sheep</i>	צֹאֲנֵם
<i>and</i> abscond <i>with</i>	וְאֶת
<i>their cattle</i>	בְּקָרָם
<i>and</i> abscond <i>with</i>	וְאֶת
<i>their donkeys</i>	חֲמֹרֵיהֶם
<i>and</i> abscond <i>with</i>	וְאֶת
<i>with whatever</i> had value and happened to be situated	אֲשֶׁר
<i>within</i> the <i>city</i> of Shechem. The sons of Yaakov absconded with valuables found within the confines of Shechem city	בְּעִיר
<i>and</i> absconded <i>with</i>	וְאֶת
<i>whatever</i> else had value and happened to be lying	אֲשֶׁר
<i>within</i> the confines of the Shechemite <i>fields</i> .	בְּשָׂדֶה
<i>They</i> (the sons of Yaakov) <i>took</i> everything the Shechemites possessed.	לָקְחוּ

Genesis 34:29

The sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) killed scores of Shechemites, removed items of value from their bodies <i>and</i> made off <i>with</i>	וְאֶת
<i>all</i>	כָּל
<i>their wealth</i>	חֵילָם
<i>and with</i>	וְאֶת
<i>all</i>	כָּל
<i>their children</i> . The sons of Yaakov seized upon the slain Shechemites' widowed wives,	טַפָּם
<i>and with</i>	וְאֶת
<i>their wives</i> in tow,	נְשֵׁיהֶם
<i>carried</i> them <i>off</i> . The sons of Yaakov plundered tangible goods	לָשְׁבוּ
<i>and plundered</i> human beings,	וַיַּבְזּוּ
<i>and with</i> no self-imposed restrictions as to the manner of plundering the wealth of the Shechemites, took possession of	וְאֶת
<i>all</i>	כָּל
<i>that</i> they found	אֲשֶׁר
<i>inside</i> the Shechemites' <i>houses</i> .	בְּבָיִת

Genesis 34:30

Upon watching his sons returning with the spoils of the Shechemite massacre, Yaakov (Jacob) a/k/a Yisrael (Israel)) envisions the horrific acts Shimon and Levi must have committed to acquire these spoils, <i>and says</i>	וַיֹּאמֶר
<i>Yaakov</i>	יַעֲקֹב
<i>to</i> his son	אֶל
<i>Shimon</i> ,	שִׁמְעוֹן

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<i>and to</i> his son	וְאֵל
<i>Levi</i> , "You used the pretext of an honor killing to wage war against the Shechemites. The Canaanites and the Perizzites will use the pretext of avenging their Shechemite brethren to wage war against us. Although it has been prophesied that we will defeat the Canaanites when our nation is 600,000 strong, what you have done to the Shechemites will embolden the Canaanites and the Perizzites to join forces and attack us before the predetermined time determined by God. My clear mind, prior to the Shechemite massacre, is muddled with troubling thoughts of how to fend off hostile forces intent upon exacting retribution upon our kith and kin. I possessed mental clarity until	לְוִי
<i>you disoriented</i>	עֲכָרְתָּם
<i>me</i> . Before the Shechem massacre, in the eyes of God, you were innocent. The torrent of bloodshed brought about by your own hand has tainted and made us the object of revenge. Prior to your opening up the bloody floodgates of war, my reputation was clean, but now there is no way to undo the befouling of my reputation. The unwitting consequence of your bloodshed	אֲתִי
<i>makes me odious</i> to whomever I extend my outstretched bloodstained hand. I reek from the stench of a war initiated by my sons! You undermined my rapport	לְהִבְאִישָׁנִי
<i>with the</i> native <i>inhabitants</i> who, after finding out we massacred their Shechemite brethren, will become obsessed with banishing us from	בְּיֹשֵׁב
<i>the land</i> of their brethren. Your heinous acts transitioned us from allies	הָאֶרֶץ
<i>to</i> adversaries of <i>the Canaanite</i> clan	בְּכֹנְעֵנִי
<i>and</i> transitioned us from allies <i>to</i> adversaries of <i>the Perizzite clan</i> . Our neighbors will perceive us as the scourge of the land,	וּבִפְרִזִּי
<i>and I</i> , heretofore perceived by my neighbors as righteous, will appear unrighteous. The horrific acts you perpetrated upon the Shechemites have diminished my stature, and the Canaanites and the Perizzites will perceive me as an adversary deserving retribution for being the leader of the clan responsible for massacring the Shechemites. After ascertaining our military strength, the Canaanites and Perizzites will know that we are	וְאֲנִי
<i>few in</i>	מְתִי
<i>number</i> , and will be emboldened to attack,	מִסָּפָר
<i>and</i> we will have to engage them in battle <i>if they join</i> forces	וְנִאֲסָפוּ
<i>against me</i> . Upon learning that you massacred the Shechemites, the Canaanites and Perizzites will perceive us not as warriors, but as a band of cowardly marauders,	עָלַי
<i>and</i> believing their cause to exact revenge is just, <i>they</i> will <i>attack me</i> and mine. Hostile forces will aggregate,	וְהִכּוּנִי
<i>and I</i> (and the members of my household) will become targets for <i>destruction</i> .	וְנִשְׁמַדְתִּי
<i>I</i>	אֲנִי
(<i>and</i> everyone in <i>my household</i>) will be targeted for destruction!"	וּבֵיתִי

An Anatomically Correct Translation of Genesis

Genesis 34:31

The sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) react defensively to their father's impassioned disapproval of their killing Shechem, Chamor and hundreds of other Shechemites. The sons of Yaakov justified killing Shechem because he kidnapped and raped Deenah. The sons of Yaakov justified killing Shechem's father Chamor for protecting his rapist son. The sons of Yaakov justified killing the Shechemites for refusing to punish Shechem for violating Deenah. Yaakov's sons justified their actions by equating the morality of the Shechemites with the Sedomites (Sodomites) and Amorahites (Gomorrahiters) whom God annihilated. God's destruction of Sedom (Sodom) and Amorah (Gomorraha) served as an object lesson to dissuade those mindful of comporting themselves in similar immoral fashion. Mindful of what transpired in Sedom and Amorah, the Shechemites knew their survival depended upon comporting themselves in a benign manner. The Shechemites were apt to punish offenders in their midst or face God's wrath. Upon realizing that the Shechemites were not going to mete out justice for what Shechem had done to Deenah, the sons of Yaakov took it upon themselves to mete out justice, by way of death upon Shechem, Chamor and hundreds of other Shechemites. The sons of Yaakov are determined to explain to their father why they felt justified in doing what they did, <i>and say</i> , "Had we done nothing, Shechem would have tired of Deenah, turned her out and she would have been perceived as a whore. Should we have accepted a whore's fate for Deenah?	וַיֹּאמְרוּ
<i>Is</i> Shechem's relegation of Deenah to that of <i>a whore</i> an acceptable fate for your daughter? We pondered whether	הֲכִזְוָנָהּ
<i>his</i> debauched <i>treatment</i> of Deenah should have gone unpunished, and given the reprehensible things he did	יַעֲשֶׂהָ
<i>with</i>	אֵת
<i>our sister</i> , put him to death."	אֶחָתָנוּ