

An Anatomically Correct Translation of Genesis

Genesis 35:1

God (a/k/a Elokim) (Judge of the Universe) is intent upon chastising Yaakov (Jacob) a/k/a Yisrael (Israel)) for failing to return to Chevron (Hebron) <i>and</i> dispatches an angel from heaven to speak on His behalf. After situating itself in Yaakov's presence, the angel <i>says</i> that which	וַיֹּאמֶר
<i>Elokim</i> is intent upon saying	אֱלֹהִים
<i>to</i>	אֶל
<i>Yaakov</i> , "After massacring the Shechemites, your sons permitted their fellow clansmen to strip the Shechemite bodies of their clothing and valuables and ransack the homes of the deceased. The Shechemites would still be alive if, rather than settling in their midst, you returned to Chevron. Having failed to honor your vow and return to Chevron, you are no better than your brother Eisov (Esau) known for failing to fulfill vows. You must leave because nothing good has come about from living in the land of Shechem.	יַעֲקֹב
<i>Arise</i> and	קוּם
<i>go up</i> to the	עֲלֵה
<i>Beis</i> (House) of	בֵּית
<i>Eil</i> (God)	אֵל
<i>and stay</i>	וְשָׁב
<i>there</i>	שָׁם
<i>and build</i>	וַעֲשֵׂה
<i>there</i> an	שָׁם
<i>altar</i> and render sacrifices	מִזְבֵּחַ
<i>unto God</i>	לְאֵל
(<i>the One</i> True God) <i>Who appeared</i>	הַנִּרְאָה
<i>to you</i>	אֵלֶיךָ
<i>after you fled</i>	בְּכַרְמֶךָ
<i>from the face</i> of	מִפְנֵי
<i>Eisov</i> ,	עֵשָׂו
<i>your brother."</i>	אָחִיךָ

Genesis 35:2

After receiving God's rebuke by way of an angel, Yaakov (Jacob) a/k/a Yisrael (Israel)) sets out to inform his people that they have fallen out of favor with God because of their involvement in the Shechemite massacre. Yaakov is intent upon steering his people back onto the path of righteousness, <i>and</i> to achieve his objective, <i>says</i>	וַיֹּאמֶר
<i>Yaakov</i>	יַעֲקֹב
<i>to</i> the members of	אֶל
<i>his household</i>	בֵּיתוֹ
<i>and to</i>	וְאֶל
<i>all</i> the others	כָּל
<i>who</i> are	אֲשֶׁר
<i>with him</i> ,	עִמּוֹ
" <i>Turn away</i> from the idols acquired after the Shechemite massacre. Possessing Shechemite false gods offends God and He mandates that you immediately part	הַסֵּרוּ
<i>with</i> them. You may perceive the Shechemite idols as objects of value, but in truth, they are foreign	אֵת

An Anatomically Correct Translation of Genesis

<i>gods</i> . You must cast off	אֱלֹהֵי
<i>the foreign</i> gods in your midst. God will not abide His covenant-observant people possessing	הַנִּזְכָּר
<i>that</i> which the Shechemites perceived as objects of worship. By way of coveting these idols, you have defiled yourselves and offended God. There is not one	אֲשֶׁר
<i>among you</i> who has not been defiled by the Shechemite massacre and the spoils extricated from the carnage. Take off all your clothing and jewelry	בְּתִכְכֶּם
<i>and cleanse yourselves</i> with water,	וְהִטְהַרְוּ
<i>and exchange</i>	וְהִמָּלִיכוּ
<i>your garments</i> plundered from the Shechemites for unsullied ones. You must cast aside all Shechemite garments and jewelry because it is impossible to determine if the Shechemites wore them while worshiping their false gods.	שְׂמַלְתֵּיכֶם

Genesis 35:3

God mandates that we leave Shechem and journey toward Chevron (Hebron). Laid low by our involvement in the Shechem massacre and subsequent pilfering of the vanquished, we need to distance ourselves from the killing ground and endeavor to regain our spiritual footing. God is intent upon seeing that we situate ourselves upon a particular portion of His holy land, <i>and</i> to accommodate His wishes, <i>let us</i> endeavor to <i>rise</i> above our misdeeds. Let us endeavor to cleanse ourselves,	וְנִקְוָמָהּ
<i>and</i> afterward, <i>let us go up</i> to the	וְנַעֲלֶה
<i>Beis</i> (House) of	בֵּית
<i>Eil</i> (God), establish an encampment there,	אֵל
<i>and</i> atone for comporting ourselves in a manner offensive to God. <i>I will construct</i>	וְאֶעֱשֶׂה
<i>there</i> an	שָׁם
<i>altar</i>	מִזְבֵּחַ
<i>to God</i> . I will endeavor to interact with	לְאֵל
<i>the One</i> True God <i>Who</i> , prior to the Shechem massacre, <i>answered</i>	הָעֵנָה
<i>me</i>	אֵתִי
<i>on</i> the <i>day</i> I sunk to the deepest depths of	בְּיוֹם
<i>my despair</i>	צָרָתִי
<i>and</i> expressed assurances that <i>He is</i>	וַיְהִי
<i>with me</i> . God vows to provide us safe passage while	עִמָּדִי
<i>on the way</i> back to Chevron. I know	בַּדֶּרֶךְ
<i>that</i> wherever	אֲשֶׁר
<i>I go</i> , God is with me and you."	הִלַּכְתִּי

Genesis 35:4

Cognizant of the manner in which their actions offended God, Yaakov's (Jacob) a/k/a Yisrael (Israel)) people are eager to disassociate from the idolatrous spoils acquired after the Shechemite massacre, <i>and give</i> them	וַיִּתְּנוּ
<i>to</i>	אֶל
<i>Yaakov</i> . Yaakov's people part	יַעֲקֹב
<i>with</i>	אֶת
<i>all</i> the ill-gotten, tangible, symbolic representations of the	כָּל
<i>gods</i> worshipped by the Shechemites. Yaakov takes hold of	אֱלֹהֵי
<i>the foreign</i> gods	הַנִּזְכָּר
<i>that</i> they wore	אֲשֶׁר

An Anatomically Correct Translation of Genesis

<i>on their hands,</i>	בְּיָדָם
<i>and with</i> all the hand adornments in his possession, takes hold of	וְאָת
<i>the</i> Shechemite <i>riings</i>	הַנְּזָמִים
<i>that</i> were	אֲשֶׁר
<i>on their ears,</i>	בְּאָזְנֵיהֶם
<i>and buries</i>	וַיִּטְמֶן
<i>them</i> under an oak tree near the city of Shechem.	אֹתָם
Yaakov buried all the tangible, symbolic representations of the gods worshipped by the Shechemites	יַעֲקֹב
<i>under</i>	תַּחַת
<i>the oak</i> tree	הָאֵלֶּה
<i>that</i> grew	אֲשֶׁר
<i>by</i> the road leading to and away from the city of	עַם
<i>Shechem.</i> ²⁸¹	שְׁכֶם

Genesis 35:5

To avoid an inevitable encounter with the allies of the Shechemites bent upon avenging their slain brethren, Yaakov (Jacob) a/k/a Yisrael (Israel)) forms a caravan <i>and begins journeying</i> toward Chevron (Hebron). Yaakov's sons, responsible for the Shechem massacre and post-massacre plunder, pray to God (a/k/a Elokim) (Judge of the Universe) for intervention and protection from the allies of the Shechemites determined to avenge their slain brethren. God pays attention to their (Yaakov's sons') prayers	וַיִּסְעוּ
<i>and</i> as a means of preserving their lives, <i>is</i> inclined toward instilling their enemies with an overwhelming sense of fear and	וַיִּהְיֶה
<i>terror.</i> Intent upon discouraging the friends of the slain Shechemites from massing an army and exacting revenge upon Yaakov's people for massacring the Shechemites,	חֶמֶת
<i>Elokim</i> intercedes on Yaakov's behalf by placing an insurmountable burden of fear	אֱלֹהִים
<i>upon</i> them. Happening upon the Shechemite massacre, the friends of the massacred Shechemites deduce from the absence of the Shechemites' covenant-observant neighbors, that they are the perpetrators. The Shechemite allies canvass	עַל
<i>the cities</i> for soldiers and form an army. God is intent upon ensuring	הָעָרִים
<i>that</i> the hostile forces will be intimidated into inaction after situating their forces	אֲשֶׁר
<i>around them</i> (Yaakov's people)	סְבִיבוֹתֵיהֶם
<i>and</i> will ensure that Yaakov's enemies are <i>not</i> emboldened to attack.	וְלֹא
<i>They</i> (the friends of the massacred Shechemites) <i>pursue</i>	רָדְפוּ
<i>after</i> Yaakov and his people, but God overwhelms their minds with fear at the prospect of engaging the	אַחֲרֵי
<i>sons</i> of	בְּנֵי
Yaakov and their fellow clansmen in battle.	יַעֲקֹב

Genesis 35:6

Yaakov (Jacob) a/k/a Yisrael (Israel)) is eager to interact with God, <i>and</i> hopes God will reciprocate when he <i>comes</i> back to Luz. Accompanied by his people,	וַיָּבֵא
--	----------

²⁸¹ As a means of rendering inaccessible the Shechem spoils, Yaakov (Jacob) a/k/a Yisrael (Israel)) single-handedly uproots a large oak tree, places the Shechem spoils in the ground and replants the tree.

An Anatomically Correct Translation of Genesis

<i>Yaakov</i> returns	יַעֲקֹב
<i>Luz</i> ,	לִזְזָה
<i>that</i> particular parcel of land situated	אֲשֶׁר
<i>in</i> the <i>land</i> of	בְּאֶרֶץ
<i>Canaan</i> . Yaakov is intent upon building an altar as a means of expressing gratefulness toward God for preventing his enemies from exacting revenge for the Shechem massacre. Yaakov situates the altar upon a particular parcel of land	כְּנָעַן
<i>that</i> he refers to as	הוּא
' <i>Beis</i> (House) of	בֵּית
<i>Eil</i> (God)'. As a means of inspiring his people,	אֵל
<i>he</i> (Yaakov) assembles	הוא
<i>and</i> tells <i>all</i>	וְכָל
<i>the people</i>	הָעָם
<i>who</i> are	אֲשֶׁר
<i>with him</i> that they are in close proximity to the 'doorstep' of the 'House of God'.	עִמּוֹ

Genesis 35:7

While situated in Luz, Yaakov (Jacob) a/k/a Yisrael (Israel)) is hopeful that (a/k/a Elokim) (Judge of the Universe) is inclined toward interacting with him, <i>and</i> to achieve his objective, <i>builds</i>	וַיִּבֶן
<i>there</i> an	שָׁם
<i>altar</i> he hopes God will deem an acceptable earthly environment for His Divine Presence to dwell. Yaakov built the altar	מִזְבֵּחַ
<i>and called</i> out to God in prayerful fashion, "May the Divine Presence of God find reason	וַיִּקְרָא
<i>to</i> dwell in this <i>place</i> . May the Divine Presence of	לְמָקוֹם
<i>Eil</i> (God) see fit to grace us with His presence, and may He deem this an appropriate	אֵל
<i>Beis</i> (House) where	בֵּית
<i>Eil</i> situates His Divine Presence while interacting with His covenant-observant people.'	אֵל
<i>Because</i> he is in need of God's counsel, Yaakov hopes that returning to and erecting an altar upon ground God deemed holy would lead to a revelation on par with the one he experienced	כִּי
<i>there</i> in Luz where angels climbing up and down God's ladder	שָׁם
<i>were revealed</i>	נִגְלוּ
<i>to him</i> . Yaakov is hopeful that the Divine Presence of	אֵלָיו
<i>The Elokim</i> is inclined toward interacting with him. Many years ago, Yaakov,	הָאֱלֹהִים
<i>in fleeing</i>	בְּפָרְחוֹ
<i>from</i> the <i>face</i> of	מִפְנֵי
<i>his brother</i> (Esav) (Esau)), spent the night in this place, and while sleeping, had his first interaction with God Who enabled him to have visions of angels traveling up and down His ladder situated between heaven and planet Earth.	אָחִיו

Genesis 35:8

In 1555 b.c.e. (2206 years after creation), Yaakov's (Jacob) a/k/a Yisrael (Israel)) mother Rivkah (Rebekah), aware of his pending arrival, dispatches Devorah, her personal servant, along with some of Yitzchok's (Isaac) servants, to meet up with and accompany Yaakov and his people from Luz to Hebron (Chevron). While situated in Padan Aram, Devorah took ill <i>and died</i> .	וַתָּמָת
<i>Devorah</i> ,	דְּבִרָה

An Anatomically Correct Translation of Genesis

<i>the</i> former <i>wet-nurse</i> of	מִיִּנְקָתָהּ
<i>Rivkah</i> , died	וַתָּמָת
<i>and</i> Yaakov <i>buried her</i>	וַיִּקְבֹּר
<i>beneath</i> an oak tree in close proximity	מִתַּחַת
<i>to</i> the <i>Beis</i> (House) of	לְבֵית
<i>Eil</i> (God). Yaakov deemed it appropriate to situate Devorah's body	אֵל
<i>under</i>	תַּחַת
<i>the oak</i> tree. Three days after Devorah died, Yaakov received news of the passing of Rivkah, his 133-year-old mother,	הָאֵלֹן
<i>and</i> to memorialize her death, <i>called</i>	וַיִּקְרָא
<i>its name</i> (Devorah's burial site)	שְׁמוֹ
' <i>Allon</i>	אֵלֹן
<i>Bachuth</i> ' (Oak of Weeping). While mourning the loss of his mother, Yaakov is unaware of the passing of Rivkah's brother Lavan (his father-in-law).	בְּכוֹת

Genesis 35:9

God (a/k/a Elokim) (Judge of the Universe) is intent upon consoling Yaakov (Jacob) a/k/a Yisrael (Israel) over the loss of his mother, <i>and appears</i> unto him.	וַיֵּרָא
<i>Elokim</i> , as He had heretofore appeared	אֱלֹהִים
<i>unto</i>	אֵל
<i>Yaakov</i> , once	יַעֲקֹב
<i>again</i> , appears before him	עוֹד
<i>when he comes</i> back to Paddan Aram. While journeying	בְּבֹאוֹ
<i>from Paddan</i>	מִפְּדָן
<i>Aram</i> to Chevron (Hebron) to reunite with his father Yitzchok (Isaac), Yaakov learns of the death of his mother,	אֲרָם
<i>and</i> as a means of consoling Yaakov over his loss, God <i>blesses</i>	וַיְבָרֵךְ
<i>him</i> and recites a mourner's prayer in his presence.	אֹתוֹ

Genesis 35:10

After reciting a mourner's prayer for Rivkah (Rebekah) in Yaakov's (Jacob) a/k/a Yisrael (Israel) presence, God (a/k/a Elokim) (Judge of the Universe) speaks directly to <i>and says</i>	וַיֹּאמֶר
<i>to him</i> , "I am	לִי
<i>Elokim</i> .	אֱלֹהִים
<i>Your birth name</i>	שְׁמֶךָ
' <i>Yaakov</i> ', given to you from on high, has served you well. A change in name is necessary to facilitate your fellow human beings' awareness of your spiritual ascension. I am	יַעֲקֹב
<i>not</i> taking away your birth name. People	לֹא
<i>will</i> be inclined toward <i>calling</i> you 'Yaakov', but will know to call you by	יִקְרָא
<i>your new name</i> 'Yisrael' (Israel). 'Yaakov' is	שְׁמֶךָ
<i>another</i> name by which people know you, but 'Yisrael' is your primary name. In some future instances, it will be appropriate for people to call you	עוֹד
' <i>Yaakov</i> '. Yisrael, your primary name, will have another connotation	יַעֲקֹב
<i>because</i> it will become the name of the nation comprised of My covenant-observant people. From	כִּי
<i>now</i> on, people are to call you by the name	אִם
' <i>Yisrael</i> '. From now on, 'Yisrael'	יִשְׂרָאֵל

An Anatomically Correct Translation of Genesis

<i>shall be</i>	יִהְיֶה
<i>your</i> primary <i>name</i> , and 'Yaakov' shall be your secondary name." After appearing in Yaakov's presence, God explains to Yaakov why He is changing his name,	שָׁמַךְ
<i>and calls</i> him 'Yisrael'. Prior to God renaming him, Yaakov bested one of God's angels in hand-to-hand combat. While holding the angel against its will, Yaakov attempts to extricate a blessing from it. The angel acquiesces and gives Yaakov insight	וַיִּקְרָא
<i>with</i> regard to God's intent to give him a new, primary name. God fulfills the prophecy uttered by Yaakov's angelic adversary by changing	אֵת
<i>his name</i> from 'Yaakov' to	שְׁמוֹ
'Yisrael'.	יִשְׂרָאֵל

Genesis 35:11

God (a/k/a Elokim) (Judge of the Universe) is intent upon imparting more revelations to Yisrael (Israel) a/k/a Yaakov (Jacob)), <i>and</i> after allowing Yaakov to absorb that which He <i>said</i>	וַיֹּאמֶר
<i>to him</i> , says	לוֹ
<i>Elokim</i> to Yisrael, "Just as you have than one name, so too have I. When I was mindful of communicating with your ancestors, I referred to Myself as either 'AdoShem' (Ruler of the Universe) or 'Elokim' (Judge of the Universe). At this particular point in time,	אֱלֹהִים
<i>I</i> choose to refer to Myself as 'Eil Shadai' (His Sufficiency).	אֲנִי
<i>Eil</i>	אֵל
<i>Shadai</i> says unto you,	שְׁדִי
' <i>Be fruitful</i>	פְּרֶה
<i>and multiply</i> . The twelfth son fathered by you gestates inside Rachel's womb and from his progeny shall emerge a covenant-observant	וַיִּרְבֶּה
<i>nation</i> . Two more nations of covenant-observant people shall evolve from Yoseif's (Joseph) sons Menasheh and Ephraim,	גוֹי
<i>and</i> the tribes formed by your other sons will evolve into <i>a congregation</i> of covenant-observant	וַיִּקְהֵל
<i>nations</i> .	גוֹיִם
<i>They</i> (covenant-observant nations) <i>will come</i> forth	יִהְיֶה
<i>from you</i> and your progeny,	מִמֶּךָ
<i>and kings</i> shall come forth from Binyomin's progeny. ²⁸² I am intent upon ensuring the issuance of innumerable covenant-observant souls	וּמִלְכִּים
<i>from your loins</i> and the loins of your progeny. These covenant-observant souls	מִחֲלָצֶיךָ
<i>shall come forth</i> and form a nation of covenant-observant people,	יִצְאוּ

Genesis 35:12

<i>and with</i> regard to the perpetuation of the stewardship of	וְאֵת
<i>the holy land</i> ,	הָאֲרֶץ
<i>that</i> responsibility shall fall upon My covenant-observant people.	אֲשֶׁר
<i>I</i> initially <i>gave</i> My land	נָתַתִּי
<i>to</i> your grandfather <i>Avraham</i> (f/k/a Avram) who ensured that it remained under his stewardship until he died,	לְאַבְרָהָם
<i>and</i> then the responsibility of stewardship of the holiest parcel of My land was passed on <i>to</i> his son, your father <i>Yitzchok</i> (Isaac). Upon Yitzchok's passing, responsibility for	וְלִיְצָחָק

²⁸² Kings Shaul (Saul) and Ish Boshes.

An Anatomically Correct Translation of Genesis

stewardship of the holiest parcel of My land, passes on	
<i>to you</i> . During your lifetime, I will ensure that the holiest parcel of My land remains under your stewardship. Upon your passing, I	לך
<i>will give it</i> (responsibility of the stewardship of the holiest parcel of My land) to your sons. Upon the passing of all your sons, for a finite amount of time, the Egyptians will subjugate and prevent your progeny from acting as My holy land stewards. My promise to you	אתננה
<i>and to your descendants</i> is that they shall come into possession of the holiest parcel of My land and steward it in perpetuity.	ולתרצד
<i>After you</i> die,	אתריד
<i>I will give</i> over responsibility of the stewardship of the holiest parcel of My land to your sons. So shall it be	אתו
<i>with</i> regard to the stewardship of	את
<i>the</i> holiest parcel of My <i>land</i> ."	הארץ

Genesis 35:13

After imparting to Yisrael (Israel) a/k/a Yaakov (Jacob)) all the revelatory knowledge necessary for him to continue comporting himself in a manner befitting a patriarch of God's covenant-observant people, God (a/k/a Elokim) (Judge of the Universe) deems it appropriate to heaven, <i>and goes up</i>	ויעל
<i>from him</i> (Yisrael). After interacting with Yisrael,	מעליו
<i>Elokim</i> ,	אלהים
<i>in the place</i>	במקום
<i>where</i>	אשר
<i>He had spoken</i>	דבר
<i>with him</i> , ascends back to His heavenly domain.	אתו

Genesis 35:14

After receiving a second revelation from God, Yaakov (Jacob) a/k/a Yisrael (Israel)) is mindful of paying homage to Him, <i>and</i> to achieve his objective, <i>situates</i> himself in front of that pillar he erected following his initial encounter with God.	ויצב
<i>Yaakov</i> stood in front of the	יעקב
<i>pillar</i> he erected	מצבה
<i>in the place</i>	במקום
<i>where</i> it stood as a memorial to the first time God	אשר
<i>had spoken</i> and interacted	דבר
<i>with him</i> and determined the need to cleanse the pillar prior to anointing it with oil. Yaakov approaches the	אתו
<i>pillar</i> of	מצבת
<i>stone</i> with a pouch containing water	אבן
<i>and pours</i> water	ויסד
<i>on it</i> . After initiating a	עליה
<i>drink offering</i> unto God by pouring water over the pillar, Yaakov intends to anoint it	נסד
<i>and</i> to achieve his objective, <i>pours</i> oil	ויצק
<i>on it</i> . Yaakov anoints the pillar with the remainder of the God-provided	עליה
<i>oil</i> used to anoint it after his initial interaction with God.	שמן

An Anatomically Correct Translation of Genesis

Genesis 35:15

Yaakov (Jacob) a/k/a Yisrael (Israel)) stands before the pillar he initially erected after receiving his first revelation from God (a/k/a Elokim) (Judge of the Universe). Yaakov intends to re-consecrate the pillar, <i>and</i> prior to doing so, <i>calls</i> out, 'Beis Eil' (House of God) (the name he had given the place where God initially spoke to him).	וַיִּקְרָא
<i>Yaakov</i> is satisfied	וַיֵּקֶב
<i>with</i> the	אֵת
<i>name</i> he had given to	שֵׁם
<i>the place</i>	הַמָּקוֹם
<i>where</i> on two prior occasions God	אֲשֶׁר
<i>had been</i>	דָּבָר
<i>with him</i> . While standing	אֵתוֹ
<i>there</i> , Yaakov is poised to express gratitude toward	שֵׁם
<i>Elokim</i> for revealing His	אֱלֹהִים
' <i>Beis</i>	בֵּית
<i>Eil'</i> and endowing him the superhuman strength to erect an altar in proximity to where He situated His Divine Presence while interacting with him.	אֵל

Genesis 35:16

After leaving the sacred site where he received his second revelation from God, Yaakov (Jacob) a/k/a Yisrael (Israel)) is anxious to inform his people that it is time to resume their journey. Yaakov reunites with his people <i>and</i> after pressing them to move onward, <i>resume journeying</i>	וַיִּסְעוּ
<i>from Beis</i> (House of)	מִבֵּית
<i>Eil</i> (God) to Hebron (Chevron). Yaakov realizes that a quickened pace will reduce the likelihood of disaster,	אֵל
<i>and</i> coaxes them to maintain a quicker-than-normal pace because <i>there is</i>	וַיְהִי
<i>still</i> an appreciable	עוֹד
<i>stretch</i> of	כְּבִרַת
<i>the earth</i> to traverse before reaching their destination. At the onset of Rachel's labor, Yaakov orders his caravan	הָאָרֶץ
<i>to come</i> to a halt. Yaakov halts his caravan in	לְבוֹא
<i>Ephros</i> to enable Rachel, (one of his four wives) laboring with triplets inside her womb (two daughters and a son) to give birth. Rachel's midwife tends to her needs,	אֶפְרָתָה
<i>and</i> after <i>giving birth</i> to two daughters, a son remains situated in her womb. The midwife anticipates	וּמֵלֵד
<i>Rachel</i> will have a difficult birthing experience	רָחֵל
<i>and</i> during her labor, she <i>has difficulty</i>	וּמִקְשָׁה
<i>in giving birth</i> to her third child.	בְּלִדְתָּהּ

Genesis 35:17

The midwife maintains her vigil during Rachel's labor, <i>and it is</i> while	וַיְהִי
<i>she is having difficulty</i>	בְּהִקְשָׁתָּהּ
<i>in giving birth</i> to her yet-to-be-born son that she becomes concerned	בְּלִדְתָּהּ
<i>and</i> determines it is an appropriate time to utter comforting words to <i>say</i>	וַתֹּאמֶר
<i>to her</i> .	לָהּ
<i>The midwife</i> says to Rachel, "After giving birth to two daughters, you	הַמֵּיִלְדָּת
<i>need not</i>	אֵל

An Anatomically Correct Translation of Genesis

<i>fear</i> giving birth to another	תִּירָאִי
<i>because</i> the child in your womb is the twelfth son God destined Yaakov (Jacob) a/k/a Yisrael (Israel)) to father.	כִּי
<i>In addition to</i> birthing and providing Yaakov with two daughters, you shall provide him with the twelfth son God destined him to father.	גַּם
<i>This</i> third child struggling to emerge from your womb is the twelfth son God destined Yaakov to father. God is intent	זֶה
<i>upon you</i> giving birth to yet another	לָךְ
<i>son</i> for Yaakov."	בֶּן

Genesis 35:18

The midwife's words of comfort have no palliative effect on Rochel, <i>and it is</i> now apparent to the midwife that Yaakov's (Jacob) a/k/a Yisrael (Israel)) wife will not survive the difficult ordeal of struggling to issue forth her yet-to-be-born son from her womb. Death was about to undo the bond keeping Rochel's soul tethered to her body. Rochel's unborn child is making his way through her birth canal	וַיֵּהִי
<i>while it</i> (her soul) <i>is departing</i> . God oversees the separation of	בְּצֵאתָ
<i>her soul</i> from her body. Sensing she is about to die, Rochel is desperate to name her son, and calls him 'Ben Oni' (Son of my sorrow). The words 'Ben Oni' uttered by Rochel are her last	בְּקִשָּׁהּ
<i>because</i>	כִּי
<i>she dies</i> moments later. Present at Rochel's side,	מֵתָהּ
<i>and</i> at odds with the name <i>she</i> gave their newborn son, Yaakov countermands the name she <i>called</i> out and is intent upon substituting another. Not willing to accept that	וַתִּקְרָא
<i>his name</i> should be	שְׁמוֹ
<i>Ben</i>	בֶּן
<i>Oni,</i>	אוֹנִי
<i>and</i> by virtue of being <i>his father</i> , Yaakov chooses another name for his son, and	וַאֲבִיו
<i>calls</i>	קָרָא
<i>him</i>	לוֹ
' <i>Binyomin</i> ' (Benjamin) ('Son of my right hand' or 'Son of the South'). ²⁸³	בְּנִימִין

Genesis 35:19

Not destined to live past giving birth, Rochel gave birth to Binyomin <i>and died</i> . After giving birth to the twelfth of Yaakov's sons, Yaakov's (Jacob) a/k/a Yisrael (Israel)) 37-year-old wife	וַתָּמָת
<i>Rochel</i> died on November 7, 1554 b.c.e. (2208 years after creation). Rather than burying Rochel in Ephros, a mile away, Yaakov had a prophetic vision that one day, the land upon which her burial site stood would belong to Binyomin, the last son to issue forth from her womb	רָחֵל
<i>and buried her</i> along the roadside one traverses	וַתִּקְבֹּר
<i>on the way</i> to	בְּדֶרֶךְ
<i>Ephros</i> . The parcel of land, known in Yaakov's time as Ephros	אֶפְרָתָהּ
<i>is</i> , in present time, known as	הָוָא

²⁸³ Conscious of his old age, Yaakov (Jacob) a/k/a Yisrael (Israel)), hopes Binyomin, the only one of his twelve sons born in God's Holy Land ('south' of where his other eleven sons were born) will be willing to comfort and situate himself at his 'right hand' throughout the remainder of his life.

An Anatomically Correct Translation of Genesis

'Beis	בֵּית
Lechem' (Bethlehem) (House of Bread). ²⁸⁴	לֶחֶם
Genesis 35:20	
Prior to continuing his journey to the land of his father, Yaakov (Jacob) a/k/a Yisrael (Israel) is determined to memorialize Rochel's burial site, <i>and sets up</i> a stone pillar monument.	וַיִּצַב
Yaakov erected a pillar of stone as a means of honoring Rochel and serving as a visual reminder of the final resting place of one of the matriarchs of God's covenant-observant people. Another reason Yaakov erected a stone pillar	וַיִּקְבַּע
monument	מִצְבָּה
upon	עַל
her (Rochel's) <i>burying place</i> was because he wanted	קְבֻרָתָהּ
that	הוּא
monument to represent the place where future generations of God's covenant-observant people, in times of strife, could pray unto her; in hopes that she would implore God to aid them in their time of need. The stone pillar monument erected by Yaakov upon	מִצְבָּת
the <i>burying place</i> of	קְבֻרָת
Rochel stood undisturbed and remained standing	רָחֵל
up to	עַד
the day of the writing of this Torah passage.	הַיּוֹם
Genesis 35:21	
After burying Rochel and memorializing her burial site with a stone pillar, Yisrael (Israel) a/k/a Yaakov (Jacob) is ready to move on, <i>and he</i> and his people <i>journey</i> toward Chevron (Hebron). At the onset of nightfall,	וַיֵּסַע
Yisrael halts his caravan	יִשְׂרָאֵל
and pitches	וַיַּט
his tent. Having lost Rochel, his favorite wife and bedmate, Yisrael has to choose, from among his three wives, one with whom to spend the night. It saddens Yisrael that Rochel,	אָהָלָהּ
from beyond her grave, will not reciprocate that which he feels toward her. While anguishing over the loss of Rochel, Yisrael turns	מִהֲלָאָהּ
to and gazes upon the Migdal (Tower) of the	לְמִגְדָּל
Edar (Herd).	עֵדֶר
Genesis 35:22	
Reuvein is angered upon learning that Yisrael (Israel) a/k/a Yaakov (Jacob) intends to spend the night with Bilhah, rather than with Leah. Knowing Leah's childbearing days are over, Reuvein fears a diminishment of his inheritance if Yaakov conceives yet another child with Bilhah. Reuvein decides to take matters into his own hands, <i>and</i> the manner in which <i>he is</i> about to sin is (i) moving his father's bed from Bilhah's tent to Leah's tent; and (ii) sleeping in the same tent as Bilhah. Reuvein seizing upon an opportunity to intervene on behalf of his mother Leah occurs	וַיִּהְיֶה
when Yisrael takes up temporary <i>residence</i> upon a particular parcel of land prior to the resumption of their journey to Chevron (Hebron).	בְּשָׁכֵן

²⁸⁴ Beis Lechem (n/k/a Bethlehem).

An Anatomically Correct Translation of Genesis

<i>Yisrael</i> , while situated	יִשְׂרָאֵל
<i>in</i> that particular parcel of <i>land</i>	בְּאֶרֶץ
(<i>the</i> land <i>that</i> provides temporary respite from their journey to Chevron), is about to experience betrayal by his firstborn son (Reuvein). Reuvein is determined to spend the night with Bilhah,	הָהוּא
<i>and goes</i> into her tent. Aware of the sin he is about to commit (sleeping alongside one of his father's wives)	וַיֵּלֶךְ
<i>Reuvein</i> situates himself	רְאוּבֵן
<i>and sleeps</i> alongside Bilhah. Reuvein does not have intimate relations	וַיִּשְׁכַּב
<i>with</i>	אֵת
<i>Bilhah</i> , the wife and	בִּלְהָה
<i>concubine</i> of	פִּילְגֶּשׁ
<i>his father</i> . Upon learning what Reuvein has done, Yisrael will react as if his oldest son had had intimate relations with Bilhah. The next morning, the encampment is abuzz with talk of Reuvein's transgression,	אָבִיו
<i>and</i> it shocks Yisrael when <i>he hears</i> that Reuvein had slept in close proximity to Bilhah.	וַיִּשְׁמַע
<i>Yisrael</i> is shocked and greatly distressed that his firstborn had the effrontery to spend the night in close proximity to Bilhah. Reuvein realizes the folly of his actions and implores God for forgiveness. Reuvein becomes the first person to implore God for the restoration of his status as a righteous person. Through prayer, Reuvein redeems himself in the eyes of God Who restores him to the ranks of the righteous. Shaken by his sons' aberrant behavior at Shechem and Reuvein's recent transgression involving Bilhah, Yisrael is concerned that they are no longer righteous,	יִשְׂרָאֵל
<i>and</i> after some deliberation, concludes that despite their transgressions at Shechem and Reuvein's recent transgression, <i>they are</i> righteous individuals. It gladdens Yisrael's heart that all twelve	וַיְהִי
<i>sons</i> of	בְּנֵי
<i>Yaakov</i> , despite their transgressions, retain their status as righteous individuals. Yisrael thanks God for blessing him with	יַעֲקֹב
<i>two</i> and	שְׁנַיִם
<i>ten</i> righteous sons.	עָשָׂר

Genesis 35:23

The following Torah passage denotes the <i>sons</i> Yaakov (Jacob) a/k/a Yisrael (Israel)) fathered by way of his first wife	בְּנֵי
<i>Leah</i> , from whose womb issued forth six sons. Reuvein was the	לֵאָה
<i>firstborn</i> of	בְּכוֹר
<i>Yaakov</i> to issue forth from Leah's womb. After	יַעֲקֹב
<i>Reuvein</i> , five more sons issued forth from Leah's womb. Reuvein was the first son Yaakov fathered by way of Leah. Yaakov and Leah had intimate relations,	רְאוּבֵן
<i>and Shimon</i> (Simeon) was the second son Yaakov fathered by way of Leah. Yaakov and Leah had intimate relations,	וְשִׁמְעוֹן
<i>and Leivi</i> (Levi) was the third son Yaakov fathered by way of Leah. Yaakov and Leah had intimate relations,	וְלֵוִי
<i>and Yehudah</i> (Judah) was the fourth son Yaakov fathered by way of Leah. Yaakov and Leah had intimate relations,	וַיהוּדָה
<i>and Yissachar</i> (Issachar) was the fifth son Yaakov fathered by way of Leah. Yaakov and	וַיִּשָּׂכָר

An Anatomically Correct Translation of Genesis

Leah had intimate relations,	
<i>and Zevulun</i> was the sixth son Yaakov fathered by way of Leah.	וְזִבְלֹן

Genesis 35:24

The following Torah passage denotes the <i>sons</i> Yaakov (Jacob) a/k/a Yisrael (Israel)) fathered by way of his second wife	בְּנֵי
<i>Rochel</i> , from whose womb issued forth two sons.	רָחֵל
<i>Yoseif</i> (Joseph) was the first son to issue forth from Rochel's womb. After Yoseif, there issued forth one more son from Rochel's womb,	יוֹסֵף
<i>and Binyomin</i> was the second and last son fathered by Yaakov to issue forth from Rochel's womb.	וּבִנְיָמִן

Genesis 35:25

The following Torah passage denotes the <i>sons</i> Yaakov (Jacob) a/k/a Yisrael (Israel)) fathered by way of his third wife	וּבְנֵי
<i>Bilhah</i> , who, in addition to being his wife, is the	בִּלְהָה
<i>maidservant</i> of Yaakov's second wife	שִׁפְחָת
<i>Rochel</i> .	רָחֵל
<i>Dan</i> was the first of two sons to issue forth from Bilhah's womb. After Dan, there issued forth one more son from Bilhah's womb,	דָּן
<i>and Naftali</i> was the second and last son fathered by Yaakov to issue forth from Bilhah's womb.	וְנַפְתָּלִי

Genesis 35:26

The following Torah passage denotes the <i>sons</i> fathered by Yaakov (Jacob) a/k/a Yisrael (Israel)) by way of his fourth wife	וּבְנֵי
<i>Zilpah</i> , who, in addition to being his fourth wife, is the	זִלְפָּה
<i>maidservant</i> of	שִׁפְחָת
<i>Leah</i> .	לֵאָה
<i>Gad</i> was the first of two sons to issue forth from Zilpah's womb. After Gad, there issued forth one more son from Zilpah's womb,	גָּד
<i>and Asher</i> was the second and last son fathered by Yaakov to issue forth from Zilpah's womb. Yaakov's youngest son Binyomin was the only son born in God's holy land. In addition to fathering Binyomin, Yaakov fathered eleven other sons, and	וְאַשֶּׁר
<i>these</i> eleven	אֵלֶּה
<i>sons</i> fathered by	בְּנֵי
<i>Yaakov</i> (by way of his four wives) are the ones	יַעֲקֹב
<i>who</i>	אֲשֶׁר
<i>were born</i>	יָלַד
<i>to him</i> while he resided	לוֹ
<i>in Paddan</i>	בְּפַדָּן
<i>Aram</i> .	אֲרָם

Genesis 35:27

Upon entering Hebron (Chevron), Yaakov (Jacob) a/k/a Yisrael (Israel)) reunites with his father Yitzchok (Isaac), <i>and</i> revels when <i>he comes</i> to find himself in his presence.	וַיָּבֵא
<i>Yaakov</i> is glad that God enabled him	יַעֲקֹב
<i>to</i> reunite with	אֶל
<i>Yitzchok</i> ,	יִצְחָק
<i>his father</i> . Their reunion occurred in the	אֲבִיו

An Anatomically Correct Translation of Genesis

<i>Mamre</i> territory; specifically, at the	מִמְרָא
<i>Kiriath</i> (city) of	קִרְיַת
<i>the Arba</i> (Four),	הָאַרְבַּע
<i>that is</i> part of the territory known as	הוא
<i>Chevron</i> (Hebron). Chevron is the place	חֶבְרוֹן
<i>where</i> Yaakov	אֲשֶׁר
<i>stayed</i> for the next twenty years.	גָּר
<i>There</i> , in Chevron, is where Yaakov's grandfather	שָׁם
<i>Avraham</i> (f/k/a Avram) lived out the remainder of his life,	אֲבְרָהָם
<i>and Yitzchok</i> lived out the remainder of his life.	יִצְחָק

Genesis 35:28

After enabling Yitzchok to live to age 180, God intends to end his life, <i>and</i> takes measures to bring about his demise. The remaining number of days Yitzchok had left to live <i>are</i> few. All the	וַיְהִי
<i>days</i> of life allotted to	יָמֵי
<i>Yitzchok</i> , son of Avraham (f/k/a Avram), totaled a	יִצְחָק
<i>hundred</i>	מֵאוֹת
<i>years</i>	שָׁנָה
<i>and</i>	וּשְׁמֹנִים
<i>eighty</i>	שָׁנָה
<i>years,</i>	וַיְהִי

Genesis 35:29

<i>and</i> in the 180 th year of his life, he ceases <i>breathing</i> .	וַיָּגָע
<i>Yitzchok</i> (Isaac), at age 180, ceased breathing,	יִצְחָק
<i>and died</i> in the year 1533 b.c.e. (2228 years after creation),	וַיָּמָת
<i>and</i> his body <i>was gathered</i>	וַיֵּאָסֶף
<i>unto</i>	אֶל
<i>his people</i> who paid their last respects to their beloved spiritual leader. Yitzchok was 180 years	עַמּוֹ
<i>old</i> when he passed away. Yitzchok's life was replete with joy	זָקֵן
<i>and satiated</i> with God's spirituality. Yitzchok led an exemplary life all the	וּשְׂבַע
<i>days</i> God allowed him to dwell upon planet Earth. Yaakov (Jacob) a/k/a Yisrael (Israel)) and his brother Eisov (Esau) carried Yitzchok's body to,	יָמִים
<i>and buried</i>	וַיִּקְבְּרוּ
<i>him</i> inside the Machpeilah Cave alongside Avraham (f/k/a Avram) and Sarah (f/k/a Sarai). Yitzchok's sons,	אֹתוֹ
<i>Eisov</i>	עִשָׂו
<i>and Yaakov</i> , 120 years old at the time Yitzchok died, carried his body inside the Machpeilah Cave and situated his body in the chamber occupied by Avraham and Sarah.	וַיַּעֲקֹב
<i>His sons</i> put aside their differences and reunited to situate their father Yitzchok's body inside the Machpeilah Cave.	בָּנָיו