

## An Anatomically Correct Translation of Genesis

### Genesis 48:1

Fearing interment in Egypt, Yaakov (Jacob) a/k/a Yisrael (Israel)) is relieved to have convinced his son Yoseif (Joseph) to oversee the transport to and burial of his body in their ancestral burial ground situated in God's holy land (the Machpeilah Cave). Prior to dying Yaakov prays to God in hopes of surviving long enough to impart prophetic information and confer blessings upon his sons. While studying Torah with Yaakov, Yoseif's son Menasheh perceives a change in his grandfather's health. Alarmed by his grandfather's infirmity, Menasheh sets out to inform Yoseif of Yaakov's condition. By way of answering Yaakov's prayer, God will forewarn him of his impending death, <i>and it is</i> some time	וַיְהִי
<i>after</i> the settlement of	אַחֲרֵי
<i>the matter</i> of arranging his (Yaakov's) pending burial that God forewarns him of his impending death. Upon seeing	הַדְּבָרִים
<i>the</i> signs ( <i>these</i> signs of failing health), Menasheh returns to Egypt to inform his father of Yaakov's condition. Menasheh appears before	הָאֵלֶּה
<i>and says</i>	וַיֹּאמֶר
<i>to Yoseif</i> , "When last	לְיוֹסֵף
<i>I beheld</i>	הִנֵּה
<i>your father</i> , I noticed he had taken	אֲבִיךָ
<i>ill.</i> " Having been prophetically informed of his pending role in (i) witnessing his father's passing; (ii) closing his father's eyes moments after his passing; and (iii) transporting his father's body to God's holy land for interment inside the Machpeilah Cave, Yoseif resolves to situate himself in the presence of his dying father	חֲלָה
<i>and takes</i> his sons	וַיִּקַּח
<i>with</i> him to Goshen. Upon receiving news of Yaakov's near-death condition, Yoseif takes the	אֶת
<i>two</i> of them (Menasheh and Ephraim) to Goshen to receive blessings from their grandfather. Yoseif wants	שְׁנֵי
<i>his sons</i> to be	בָּנָיו
<i>with him</i> when he encounters Yaakov and looks forward to uniting Yaakov	עִמּוֹ
<i>with</i>	אֶת
<i>Menasheh</i>	מְנַשֶּׁה
<i>and with</i>	וְאֶת
<i>Ephraim</i> . After welcoming Yoseif (Joseph) and his two sons, Yaakov's caretaker approaches Yaakov,	אֶפְרַיִם

### Genesis 48:2

<i>and</i> is intent upon <i>telling</i>	וַיִּגַּד
<i>to Yaakov</i> (Jacob a/k/a Yisrael (Israel)) that Yoseif (Joseph) and his sons are here to see their grandfather,	לְיַעֲקֹב
<i>and says</i> , "This ordinary day became extraordinary when I	וַיֹּאמֶר
<i>beheld</i>	הִנֵּה
<i>your son</i>	בְּנֶךָ
<i>Yoseif</i> standing in our midst.	יוֹסֵף
<i>He</i> and his two sons <i>came</i> all the way from Egypt	כָּא
<i>to see you.</i> " Mindful of conferring blessings upon Yoseif and Yoseif's children and not wanting to confer deathbed blessings that might be considered suspect if uttered by a	אֵלֶיךָ

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man not in full possession of his mental faculties, Yaakov is intent upon demonstrating that he is in full possession of his faculties, and musters his remaining strength to sit himself in an upright position. Yaakov's upright position will evidence that he is in his right mind prior to conferring blessings upon his progeny. Another reason Yaakov strove to sit upright in his bed is to assume a respectful posture while in the presence of the Viceroy of Egypt (his son). Yaakov draws upon all his inner strength,	
<i>and strengthens himself</i> into an upright position to receive his son and grandsons. Mustering strength sufficient to sit upright,	וַיִּתְחַזֵּק
<i>Yisrael</i> (a/k/a Yaakov) is poised to receive his son and two grandsons,	יִשְׂרָאֵל
<i>and as he is sitting up</i>	וַיֵּשֶׁב
<i>upon</i>	עַל
<i>the bed</i> , looks forward to a final interaction with his progeny.	הַמִּטָּה

### Genesis 48:3

Yoseif's (Joseph) father is determined to initiate a conversation with his son <i>and says</i>	וַיֹּאמֶר
<i>Yaakov</i> (Jacob a/k/a Yisrael (Israel))	יַעֲקֹב
<i>to</i>	אֶל
<i>Yoseif</i> , "A long time ago,	יוֹסֵף
<i>Eil</i>	אֵל
<i>Shadai</i> (His Sufficiency)	שְׁדֵי
<i>appeared</i>	נִרְאָה
<i>to me</i> while I was	אֵלַי
<i>in Luz</i> (a parcel of land situated	בְּלוֹז
<i>in the land</i> of	בְּאֶרֶץ
<i>Canaan</i> )	כְּנָעַן
<i>and blessed</i>	וַיְבָרֶךְ
<i>me</i> ,	אֹתִי

### Genesis 48:4

<i>and</i> while I was dreaming, <i>said</i>	וַיֹּאמֶר
<i>to me</i> ,	אֵלַי
' <i>Behold</i> and listen! I am intent upon fostering the growth of a nation of covenant-observant people, and to achieve My objective,	הִנְנִי
<i>will make you fruitful</i>	מִפְרֹד
<i>and</i> enable you to <i>multiply</i> prolifically,	וְהִרְבִּיתִּיךָ
<i>and</i> in this manner, I <i>will have given you</i> and the rest of My covenant-observant people the means by which to become a	וַיִּנְתְּנִיךָ
<i>multitude</i> of	לְקַהֵּל
<i>people</i> . I am also determined to enable My covenant-observant people to become custodians of and occupiers of My holy land,	עַמִּים
<i>and</i> to achieve My objective, <i>will give</i> them an opportunity to become its stewards.	וַיִּנְתְּנִי
<i>With</i> regard to stewardship of	אֶת
<i>the land</i> , I will entrust it to My covenant-observant people.	הָאֶרֶץ
<i>The</i> responsibility of stewardship of <i>this</i> , My holy land shall fall upon My covenant-observant people. It is your responsibility to impart	הַזֹּאת
<i>to your children</i> their pending role as occupiers and custodians of God's holy land. Your progeny are destined to come into possession of My holy land	לְיִרְעָדָה
<i>after you</i> pass. My covenant-observant people's eternal	אֶתְרִידָה

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<i>possession</i> of My holy land is in the offing. One day, all the nations shall come to know of My desire for My covenant-observant people to remain in	אָחֲזִית
<i>everlasting</i> possession of My holy land.' I have made known to you God's intent to enable His covenant-observant people to become stewards of His holy land,	עוֹלָם

### Genesis 48:5

<i>and now</i> I shall reveal which parcels of God's holy land my sons shall come to possess by way of inheritance. Twelve of my sons and	וְעַתָּה
<i>two</i> of	שְׁנֵי
<i>your sons</i>	בְּנֶיךָ
<i>(the ones having been born</i>	הַנּוֹלָדִים
<i>to you</i>	לָךְ
<i>in the land</i> of	בְּאֶרֶץ
<i>Egypt</i> ) shall inherit and lord over portions of God's holy land. Had Reuvein refrained from meddling in my marital affairs, I might have fathered two more children with Bilhah. Believing I was destined to father fourteen sons, I count your two sons as my own, and to each, bequeath a parcel of God's holy land. When I die, my twelve sons and your two sons will inherit and lord over parcels of God's holy land. From the time of our separation,	מִצְרַיִם
<i>until</i> the time we were reunited, I had no idea what had become of you whom your brothers claimed was dead. Pharaoh dictating the terms of our reunion necessitated	עַד
<i>my coming</i>	בָּאִי
<i>to you</i> . God fating all His covenant-observant people to reside temporarily	אֵלֶיךָ
<i>in Egypt</i> is the manner by which He provides an opportunity for me to gather my sons to witness an oral recitation of my last will and testament, receive father-to-son blessings, and make known their inherited portions of God's holy land given	מִצְרַיִם
<i>to me</i> by my father Yitzchok (Isaac). I fathered twelve sons, and, in a manner of speaking, my thirteenth and fourteen sons	לִי
<i>are</i>	הֵם
<i>Ephraim</i>	אֶפְרַיִם
<i>and Menasheh</i> . I consider Ephraim and Menasheh <i>as</i> much my sons as	וּמִנְשֵׁה
<i>as Reuvein</i>	כְּרֵאוּבֵן
<i>and Shimon</i> . Ephraim and Menasheh	וְשִׁמְעוֹן
<i>shall be</i> sons, rather than grandchildren	יְהִיוּ
<i>to me</i> . In addition to establishing their own tribes, Ephraim, Menasheh, and my twelve sons shall inherit portions of God's holy land,	לִי

### Genesis 48:6

<i>and your progeny</i>	וּמוֹלִדְתָּךְ
<i>whom</i>	אֲשֶׁר
<i>you may father</i>	הוֹלִדְתָּ
<i>after them</i> (Ephraim and Menasheh) shall not be allowed to establish their own tribes. From an inheritance perspective, sons fathered by you after Ephraim and Menasheh are less important	אַחֲרֵיהֶם
<i>to you</i> than your first or second-born.	לָךְ
<i>They</i> (sons fathered by you after fathering Ephraim and Menasheh) <i>are</i> exempt from establishing tribes of God's covenant-observant people. It will be incumbent	יְהִיוּ
<i>upon</i> sons fathered by you (after Ephraim and Menasheh) to join either the tribe of	עַל

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Ephraim or the tribe of Menasheh. Regardless of the	
<i>name</i> of the tribe to which they belong, they shall owe their allegiance to	שָׁם
<i>their brother</i> (either Menasheh or Ephraim). They will align themselves with either Menasheh or Ephraim's tribe, and if asked to which tribe they belong, will answer 'Ephraim' or 'Menasheh'. They will be	אֶחָיו
<i>called</i> Ephraimic or Menashehic tribesmen and regardless of the size of their respective tribes, shall share equally	יָקְרָאוּ
<i>in their inheritance</i> of their respective tribal leader's land."	בְּנַחֲלָתָם

### Genesis 48:7

After imparting to Yoseif (Joseph) the details of his progeny's future apportionment of God's holy land, Yaakov (Jacob) a/k/a Yisrael (Israel)) reminisces about Yoseif's mother Rochel, and says to Yoseif, "I know you harbor resentment toward me for not burying your mother inside the Machpeilah Cave. If you intend to harbor resentment toward me while transporting my body and continue resenting me after interring my body inside the Machpeilah Cave, then you should know that your mother Rochel experienced difficulty giving birth to Binyomin, <i>and I</i> watched her die shortly after giving birth.	וְאָנֹכִי
<i>When I came</i>	בְּבֹאִי
<i>from Paddan</i> Aram, I witnessed	מִפְּדָן
<i>her</i> (Rochel) <i>dying</i> after giving birth to Binyomin. When Rochel died, the emotional weight of her loss fell squarely	מֵתָהּ
<i>on me</i> . Not knowing Rochel, for altruistic reasons, had stolen Lavan's idols, I invoked a curse upon whoever stole them. Upon finding out that Rochel had stolen Lavan's idols, and knowing I could not rescind the curse, I watched helplessly while	עָלַי
<i>Rochel</i> succumbed to the curse that brought about her untimely end. Rochel died while situated	רָחֵל
<i>in the land</i> of	בְּאֶרֶץ
<i>Canaan</i> . Rochel died	כְּנָעַן
<i>on the way</i> to Ephros. You may ask why I did not bury your mother in the Machpeilah Cave situated a short distance from where she died. You may say, 'If only you had carried her body	בְּדֶרֶךְ
<i>an additional</i> short	בְּעוֹד
<i>distance</i> , she could have been interred in that particular parcel of	בְּכֶרֶת
<i>land</i> designated as the burial place of your forefathers and their respective wives.' Spousal burial custom dictated that Leah, my first wife, be interred inside the Machpeilah Cave. That is why I interred Rochel along the roadside before we	אֶרֶץ
<i>came</i>	לְבֹא
<i>to Ephros</i> . You should also know that God commanded me to bury Rochel along the roadside because He knew there would come a time when the spirit of Rochel would come forth to provide comfort to God's covenant-observant people in their time of need. I hope my explanation regarding Rochel's interment gives you reason to abandon your animosity	אֶפְרָתָהּ
<i>and</i> accept my <i>having buried her</i>	וְאֶקְבְּרָהּ
<i>there</i> on the side of the road while we were	שָׁם
<i>on our way</i> to	בְּדֶרֶךְ
<i>Ephros</i> , a province that	אֶפְרָת

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<i>is</i> situated near	הוא
<i>Beis</i>	בית
<i>Lechem</i> (Bethlehem) (House of Bread)."	לחם

### Genesis 48:8

Yisrael (Israel) a/k/a Yaakov (Jacob)) stops talking, and Yoseif (Joseph), asks him if he would confer blessings upon Ephraim and Menasheh. Yisrael tells Yoseif that the absence of God's Divine Presence is barring him from conferring blessings upon Yoseif's sons. Yisrael is intent upon conferring blessings upon Yoseif's sons, <i>and</i> prays for the return of God's Divine Presence. While waiting for God's Divine Presence, Yisrael <i>sees</i> two of Yoseif's siblings, but is unable to discern Ephraim from Menasheh because old age diminished his vision.	וישראל
<i>Yisrael</i> is having difficulty in discerning Ephraim from Menasheh, and prior to conferring blessings, will have to confer	ישׂראל
<i>with</i> Yoseif to tell him which of the	את
<i>sons</i> of	בני
<i>Yoseif</i> appears before him. While waiting for the return of God's Divine Presence, Yisrael seizes upon an opportunity to ask Yoseif a question,	יוסף
<i>and says,</i>	ויאמר
" <i>Who</i> is the mother of	מי
<i>these</i> children whom you fathered?"	אלה

### Genesis 48:9

Yisrael's (Israel) a/k/a Yaakov (Jacob) favorite son is intent upon answering his father's question as regards to the identity and background of the mother of his sons, <i>and says</i>	ויאמר
<i>Yoseif</i>	יוסף
<i>to</i>	אל
<i>his father,</i> "One woman conceived and gave birth to	אביו
<i>my</i> first- and second-born <i>sons</i> .	בני
<i>They</i> (my sons) issued forth from the womb of the woman	הם
<i>whom</i> you know as the daughter of your daughter Deenah. I know my wife is Deenah's progeny because of the golden tablet worn around her daughter's neck. Inscribed on the tablet are the following words, 'Yaakov, son of Yitzchok (Isaac), declares that the wearer of this golden tablet is the daughter of my daughter Deenah.' God (a/k/a Elokim) (Judge of the Universe) saw to it that Deenah's daughter made her way to Egypt and	אשר
<i>gave</i>	נמן
<i>me</i> the opportunity to meet and marry this woman.	לי
<i>Elokim</i> enabled Deenah's daughter, your granddaughter to appear	אלהים
<i>in this</i> part of the world where we met and married." Hearing the manner in which Yoseif came to marry and father children put Yisrael in a frame of mind conducive to receiving and conferring blessings upon Yoseif's sons. Sensing the return of God's Divine Presence (a necessary element when one is wont to confer God's blessings upon another), Yisrael is ready to confer blessings upon Yoseif's sons,	בנה
<i>and says</i> to Yoseif,	ויאמר
" <i>Bring them</i> (Ephraim and Menasheh) before me.	קחם
<i>Please</i> bring your sons	נא
<i>to me</i>	אלי

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<i>and I will bless them."</i>	וְאֶבְרַכֶּם
<b>Genesis 48:10</b>	
Yisrael (Israel) a/k/a Yaakov (Jacob)) is intent upon conferring blessings upon Ephraim from Menasheh, <i>and</i> because of his failing <i>eyes</i> , has to resort to placing his hands upon their respective heads to ensure the efficacy of the blessings.	וְעֵינָיו
<i>Yisrael</i> , because his eyes	יִשְׂרָאֵל
<i>are failing</i>	כְּבָדוֹ
<i>from old age</i> , instructs Yoseif (Joseph) to situate his sons before him.	מִזְקָן
<i>Not</i>	לֹא
<i>able</i>	יִכָּל
<i>to see</i> well enough to discern Ephraim from Menasheh, Yisrael instructs Yoseif to bring his sons before him,	לְרֹאֹת
<i>and</i> to comply with his father's wishes, Yoseif <i>brings</i>	וַיָּגֶשׁ
<i>them</i> nearer	אֲתָם
<i>to him</i> . Yisrael embraces	אֵלָיו
<i>and kisses</i> Ephraim and Menasheh. As a means of conferring a more efficacious blessing upon his grandchildren, and prelude	וַיִּשָּׁק
<i>to</i> conferring God's blessings upon <i>them</i> , Yisrael concentrates on transitioning into a heightened state of joy by embracing and kissing Ephraim and Menasheh,	לָהֶם
<i>and</i> after <i>embracing</i> and kissing them, achieves a frame of mind conducive	וַיַּחֲבֹק
<i>to</i> conferring God's blessings upon <i>them</i> .	לָהֶם
<b>Genesis 48:11</b>	
Prior to blessing Yoseif's (Joseph) sons (Ephraim and Menasheh), Yisrael (Israel) a/k/a Yaakov (Jacob)) reflects upon Yoseif's ability to fend off the corruptive influence of the Egyptians, <i>and says</i>	וַיֹּאמֶר
<i>Yisrael</i>	יִשְׂרָאֵל
<i>to</i>	אֵל
<i>Yoseif</i> , "I never thought I would live long enough	יוֹסֵף
<i>to see</i>	רֹאֶה
<i>your face</i> again. When I discovered you were alive and living in Egypt, I feared that the twenty-two years spent living with the Egyptians might have corrupted you. I am relieved that they were	כְּפָיֶךָ
<i>not</i> able to corrupt you. Prior to seeing you,	לֹא
<i>I thought</i> I might encounter a man corrupted by the Egyptians,	כְּלָלִיתִי
<i>and</i> upon <i>beholding</i> you, thank God (a/k/a Elokim) (Judge of the Universe) for	וַהֲנִיָּה
<i>showing</i>	הִרְאָה
<i>me</i> a man as virtuous and uncorrupted as he was in youth. I thank	אֲתִי
<i>Elokim</i> for enabling you to remain as virtuous and uncorrupted as you were in youth. I	אֱלֹהִים
<i>also</i> thank Elokim for providing me	גַּם
<i>with</i> an opportunity to meet with and confer God's blessings upon	אֶת
<i>your children."</i>	וְרַעְיָךְ
<b>Genesis 48:12</b>	
Yisrael (Israel) a/k/a Yaakov (Jacob)) signals to Yoseif (Joseph) his readiness to confer God's blessings upon his two grandchildren (Ephraim and Menasheh <i>and</i> Yoseif <i>removes them</i> from his embrace.	וַיּוֹצֵא
<i>Yoseif</i> relinquishes	יוֹסֵף

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<i>them</i> (Ephraim and Menasheh)	אֹתָם
<i>from between</i>	מֵעֵם
<i>his knees</i> and situates them in a position in close proximity to the one intent upon conferring God's blessings upon them. Yoseif informs his father that his grandchildren are ready to receive God's blessing,	בְּרַקְיוֹ
<i>and</i> as a means of showing respect, <i>bows</i> before Yisrael with	וַיִּשְׁתַּחוּ
<i>his face</i>	לְאָפָיו
<i>to the ground.</i>	אֶרֶצָה

### Genesis 48:13

Yoseif (Joseph) transitions from a prostrate to upright position and waits for his father to bless Ephraim and Menasheh. Yoseif is intent upon ensuring that his father confers a superior blessing upon his firstborn, <i>and takes</i> to positioning his firstborn in close proximity to Yisrael's (Israel) a/k/a Yaakov (Jacob)) right hand.	וַיָּקֶם
<i>Yoseif</i> is tasked	יוֹסֵף
<i>with</i> ensuring that his father confers a blessing upon	אֶת
<i>both of them</i> (Ephraim and Menasheh) and situates his sons before their grandfather in a manner calculated to make it easier for the nearly blind 147-year-old Yisrael to confer God's blessings upon them. It is Yoseif's intent to situate Menasheh and Ephraim in a manner calculated to enable Yisrael's right hand to rest upon Menasheh's (Yoseif's firstborn) head, and his left hand to rest upon Ephraim's (Yoseif's second-born) head.	שְׁנֵיהֶם
<i>With</i>	אֶת
<i>Ephraim</i> situated	אֶפְרַיִם
<i>on his</i> (Yoseif's) <i>right</i> and facing	בְּיָמֵינוּ
<i>toward</i> the <i>left</i> hand of	מִשְׁמָאל
<i>Yisrael,</i>	יִשְׂרָאֵל
<i>and with</i>	וְאֶת
<i>Menasheh</i> situated	מְנַשֶּׁה
<i>on his</i> (Yoseif's) <i>left</i> and facing	בְּשִׁמְאֵלוֹ
<i>toward</i> the <i>right</i> hand of	מִיָּמִין
<i>Yisrael,</i> Yoseif eagerly awaits the paternal conferring of blessings upon them	יִשְׂרָאֵל
<i>and</i> is grateful to have <i>brought them</i> (Ephraim and Menasheh)	וַיִּגַּשׁ
<i>to him</i> (Yisrael).	אֵלָיו

### Genesis 48:14

While waiting for Yisrael (Israel) a/k/a Yaakov (Jacob)) to confer blessings upon Menasheh and Ephraim, Yoseif (Joseph) expects Yisrael to confer a more significant blessing upon Menasheh (Yoseif's firstborn) and a less significant blessing upon Ephraim (Yoseif's second-born). Tradition dictates that the blessing conferred upon the firstborn should be more significant than the blessing conferred upon the second-born. Prior to conferring a blessing upon the firstborn, it is incumbent upon the blessing conferrer to place his right hand upon the blessee's head. It is also incumbent upon the blessing conferrer, prior to conferring the blessing upon the second-born, to place his left hand upon the blessee's head. Yisrael is intent upon conferring blessings upon Yoseif's sons <i>and</i> when <i>he stretches</i> out his right arm, it appears to Yoseif as if	וַיִּשְׁלַח
<i>Yisrael,</i>	יִשְׂרָאֵל
<i>with</i>	אֶת
<i>his right</i> arm outstretched, is intent upon placing it upon the head of Menasheh.	מִיָּמֵינוּ



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<i>And</i> to Yoseif's surprise, rather than placing his right hand on Menasheh's head, <i>he</i> (Yisrael) <i>puts</i> his right hand	וַיִּשֶׁת
<i>on</i> the	עַל
<i>head</i> of	רֹאשׁ
<i>Ephraim</i> . Yoseif expects Yisrael to confer a more significant blessing upon Menasheh, and to his horror, witnesses Yisrael placing his right hand upon Ephraim's head. Perplexed by Yisrael's seemingly erroneous intent to confer a more significant blessing upon his younger son, Yoseif says to himself, "How could my father confer a more significant blessing upon my second-born, than upon my firstborn? Yisrael knows that the elder of two sons is entitled to receive a more significant blessing,	אֶפְרַיִם
<i>and</i> yet <i>he</i> insists upon conferring a more significant blessing upon	וְהוּא
<i>the younger</i> of my two sons!" Yisrael's right hand remains upon Ephraim's head,	הַצָּעִיר
<i>and with</i>	וְאֵת
<i>his left</i> arm outstretched, puts his left hand	שְׁמָאלוֹ
<i>on</i> the	עַל
<i>head</i> of	רֹאשׁ
<i>Menasheh</i> . Despite Yoseif's wishes for him to confer a more significant blessing upon his firstborn and a less significant blessing upon his second-born, Yisrael crosses his outstretched arms and places his right hand upon the head of Ephraim and his left hand upon the head of Menasheh. Yisrael revealed his intent to confer a more significant blessing upon Yoseif's second-born when	מְנַשֶּׁה
<i>he</i> crossed his outstretched hands and placed his right hand upon the head of Ephraim. Yisrael <i>changed</i> the order of conferring God's blessings upon Yoseif's sons by designating Ephraim, rather than Menasheh, as the recipient of the more significant blessing. Yisrael makes his intentions known	שָׂכַל
<i>with</i> the placement of	אֵת
<i>his hands</i> in a manner calculated to confer a greater blessing upon Ephraim (Yoseif's second-born), and a less significant blessing upon Menasheh (Yoseif's firstborn). It is	יָדָיו
<i>because</i> of Yisrael's prophetic insight that	כִּי
<i>Menasheh</i> , even though he is	מְנַשֶּׁה
<i>the firstborn</i> , is not destined to become the greater of Yoseif's two sons, and as such, is not worthy of receiving a more significant blessing.	הַבְּכוֹר

### Genesis 48:15

Yisrael (Israel) a/k/a Yaakov (Jacob)) is intent upon conferring blessings upon Ephraim, Menasheh and Yoseif (Joseph), <i>and</i> to achieve his objective, <i>goes about blessing</i> them. Yoseif's children, along	וַיְבָרֶךְ
<i>with</i>	אֵת
<i>Yoseif</i> , are poised to become the recipients of Yisrael's blessing. Yisrael is intent upon prefacing his blessings with an oral preamble	יוֹסֵף
<i>and says</i> , "I acknowledge	וַיֹּאמֶר
<i>The Elokim</i> (Judge of the Universe) as The One	הָאֱלֹהִים
<i>Who</i>	אֲשֶׁר
<i>walked</i> with	הַתְּהַלֵּכוֹ
<i>my forefathers</i> all the days of their life. Awestruck while situated	אֲבֹתִי
<i>before Him</i> ,	לִפְנֵי
<i>Avraham</i> (f/k/a Avram)	אֲבְרָהָם



## An Anatomically Correct Translation of Genesis

<i>and Yitzchok</i> (Isaac) allowed	וַיִּצְחָק
<i>The Elokim</i>	הָאֱלֹהִים
( <i>The One</i> True God) to shepherd them all the days of their life. Elokim began <i>shepherding</i>	הִרְעָה
<i>me</i>	אֹתִי
<i>from my inception</i> , and will continue shepherding me	מֵעוֹדִי
<i>until</i>	עַד
<i>the day</i> I die. I glory in this, the day when I am the vessel in which The Divine Spirit is stored and through which blessings flows forth upon its intended recipients. My life has been leading up to	הַיּוֹם
<i>the</i> day ( <i>this</i> day) when my continuous adherence to His tenets facilitates the receipt and conferring of His blessings upon you.	הַהֵן

### Genesis 48:16

During my younger days, <i>the angel</i> dispatched by God was	הַמַּלְאָךְ
<i>the one</i> responsible for <i>delivering</i>	הַנִּצָּל
<i>me</i>	אֹתִי
<i>from all</i> those intent upon perpetrating acts of	מִכָּל
<i>evil</i> upon me.	רָע
<i>May He</i> (God) <i>bless</i> you, my son, along	יְבָרֵךְ
<i>with</i>	אֶת
<i>the young men</i> (Ephraim and Menasheh) accompanying you,	הַנְּעָרִים
<i>and may He</i> (God) <i>be called</i> upon to dispatch an angel to come to their aid when evil crouches at their door. May your two sons have	וַיִּקְרָא
<i>in them</i> the desire to walk in the ways of God. May God recognize in them a worthiness of being graced with His Divine Presence. May your two sons comport their lives in such an exemplary manner as to engender a positive reaction from anyone inquiring of their lineage. In response to inquiries about their lineage, may they proudly utter	כְּהֵם
<i>my name</i>	שְׁמִי
<i>and</i> the <i>names</i> of	וְשֵׁם
<i>my forefathers</i>	אֲבוֹתִי
<i>Avraham</i> (f/k/a Avram)	אֲבִרָהם
<i>and Yitzchok</i> (Isaac)). When our progeny cites their ancestral lineage, may those witnessing their recitations say, 'They emulate their forefathers and walk upon God's path.' I call upon God to bring about the proliferation of your progeny. May God transform the few into the many,	וַיִּצְחָק
<i>and may</i> God ensure that <i>they</i> (your sons) <i>proliferate</i> in prolific fashion. May God instill the wherewithal for them	וַיִּדְגּוּ
<i>to become many</i>	לְרַב
<i>in</i> the <i>midst of</i> the teeming populace comprised of the other nations inhabiting	בְּקֶרֶב
<i>the</i> surface of planet <i>Earth</i> ."	הָאֲרֶץ

### Genesis 48:17

Intent upon conferring individual blessings upon Yoseif's (Joseph) sons, Yisrael (Israel) a/k/a Yaakov (Jacob)) places his right hand on Ephraim's head and his left hand on Menasheh's head. Yoseif watches as Yisrael, prior to conferring blessings, places his hands upon the respective heads of his sons, <i>and</i> is upset upon <i>seeing</i> his hands positioned in a manner calculated to confer a more significant blessing upon his	וַיִּרָא
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## An Anatomically Correct Translation of Genesis

younger son.	
<i>Yoseif</i> is upset	יוסף
<i>that</i> Yisrael	כי
<i>has</i> mistakenly <i>placed</i> his hands upon the heads of his sons in a manner calculated to confer a more significant blessing upon his (Yoseif's) second-born and a less significant blessing upon his (Yoseif's) firstborn. Yoseif is upset that	לשית
<i>his father</i> situated his right	אביו
<i>hand</i> upon Ephraim's head and is poised to confer a more significant blessing upon his second-born. Yoseif cannot understand why his (Yisrael's)	יד
<i>right one</i> (hand) is situated	ימינו
<i>on</i> the	על
<i>head</i> of his younger son	ראש
<i>Ephraim</i> . The thought of Yisrael conferring a superior blessing upon his (Yoseif's) second-born	אפרים
<i>and</i> an inferior blessing upon his firstborn is <i>distressing</i> to him (Yoseif). The pending conferring of God's blessings, as it appears	וירע
<i>in his</i> (Yoseif's) <i>eyes</i> , is perplexing and he struggles in vain for an explanation as to why Yisrael insists upon placing his right hand on Menasheh's head. In an effort to ensure Menasheh receives the blessing of the firstborn, Yoseif intends to intercede on his behalf, reaches out,	בעיניו
<i>and takes hold</i> of the right	ויתמך
<i>hand</i> of	יד
<i>his father</i> , attempts	אביו
<i>to remove</i>	להסיר
<i>it</i>	אתה
<i>from</i> atop the	מעל
<i>head</i> of	ראש
<i>Ephraim</i> , and fails to move Yisrael's right hand	אפרים
<i>to</i> the	על
<i>head</i> of	ראש
<i>Menasheh</i> .	מנשה

### Genesis 48:18

Knowing the significance of his father's hand placement upon his grandsons' (Ephraim and Menasheh) heads prior to conferring a blessing, Yoseif (Joseph) tries and fails to convince Yisrael (Israel) a/k/a Yaakov (Jacob)) to alter his hand placement. Yoseif realizes that divine intervention is preventing him from forcing Yisrael to confer a more significant blessing upon his firstborn. Yisrael's son is curious as to why his father is insistent upon conferring a more significant blessing upon his second-born grandchild, <i>and</i> to satisfy his curiosity, <i>says</i>	ויאמר
<i>Yoseif</i>	יוסף
<i>to</i>	אל
<i>Yisrael</i> ,	אביו
<i>his father</i> , "Why are you intent upon conferring a greater blessing upon my second-born and a lesser blessing upon my firstborn?" My younger son receiving a greater blessing than his older sibling is	לא
<i>not</i>	כן

## An Anatomically Correct Translation of Genesis

<i>so</i> appealing a prospect as my older son receiving a greater blessing than the younger. It is with the utmost respect that I implore	אָבִי
<i>my father</i> to explain why he is determined to confer a greater blessing upon my second-born and a lesser blessing upon my firstborn. I ask	כִּי
<i>because</i>	זֶה
<i>this</i> unorthodox manner of conferring an inferior blessing upon	הַבְּכֹר
<i>the firstborn</i> seems wrong. I implore you to explain why you refuse to	שִׁים
<i>place</i>	יְמִינְךָ
<i>your right hand</i>	עַל
<i>upon his</i> (Menasheh's) <i>head</i> and insist upon conferring an inferior blessing with your left."	רִאשׁוֹ

### Genesis 48:19

Unbeknownst to Yoseif (Joseph) is that Yisrael's (Israel) a/k/a Yaakov (Jacob)) unorthodox conferring of blessings stems from his prophetic insight informing him that Ephraim (Yoseif's second-born) is destined to become greater than Menasheh (Yoseif's firstborn), <i>and</i> that is why <i>he</i> (Yisrael) <i>refuses</i> to confer a more significant blessing upon Menasheh. Mindful of Yoseif's concern about the manner in which he intends to confer blessings upon his sons, Yisrael is determined to explain to his son why	וַיִּשְׂאֵן
<i>his</i> (Yoseif's) <i>father</i> refuses to confer a more significant blessing upon Yoseif's firstborn son Menasheh,	אָבִיו
<i>and says</i> to Yoseif, "I am not oblivious about conferring a more significant blessing upon your second-born.	וַיֹּאמֶר
<i>I know</i> that	יָדַעְתִּי
<i>my son</i> wishes me to confer a more significant blessing upon his firstborn, but	בְּנִי
<i>I</i> also <i>know</i> by way of prophetic insight that your second-born will be even greater than Menasheh, and as such, he merits a super blessing than his older sibling. Blessings notwithstanding, Ephraim,	יָדַעְתִּי
<i>as well as</i> Menasheh are destined for greatness. A recipient of a less significant blessing shall not deter Menasheh's ascension to greatness.	גַּם
<i>He</i> (Menasheh)	הוּא
<i>shall become</i> an exemplary standard-bearer and credit	יִהְיֶה
<i>to</i> God's covenant-observant <i>people</i> ,	לְעַם
<i>and</i> Ephraim <i>too</i> .	וְגַם
<i>He</i> (Menasheh)	הוּא
<i>will be great</i> ,	יִגְדֹל
<i>and yet</i>	וְאוֹלָם
<i>his brother</i> Ephraim	אָחִיו
<i>(the younger)</i>	הַקָּטָן
<i>will become</i> even <i>greater</i> . Ephraim	יִגְדֹל
<i>and his children</i>	מִמֶּנּוּ
<i>shall be</i> exalted by God's covenant-observant people and the	וְזָרְעוֹ
<i>multitudes</i> comprised of	יִהְיֶה
<i>the nations</i> ."	מְלָא

### Genesis 48:20

Yisrael (Israel) a/k/a Yaakov (Jacob)) convinced Yoseif (Joseph) that God (a/k/a Elokim) (Judge of the Universe) compelled him to confer a more significant blessing upon	וַיְבָרְכֵם
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## An Anatomically Correct Translation of Genesis

Ephraim, the younger of his (Yoseif's) two sons. Yisrael is determined to confer blessings upon Yoseif's children, <i>and</i> while God's Divine Presence is upon him, <i>blesses them</i> (Ephraim and Menasheh). Yisrael conferred blessings upon Ephraim and Menasheh	
<i>on</i> the <i>day</i> (one of	בְּיוֹם
<i>the</i> few remaining days of life) <i>that</i> God allotted to Yisrael. Yisrael initiated the conferring of blessings upon Yoseif's sons by	הַהוּא
<i>saying</i> , "May God's Divine Presence manifest Itself	לְאמֹר
<i>in you</i> , and may	כִּךְ
<i>He bless</i> the Children of	יְבָרֵךְ
<i>Yisrael</i> . May future generations receiving father-to-child blessings hear their father	יִשְׂרָאֵל
<i>saying</i> , 'May God bless you, and	לְאמֹר
<i>may He make you</i> as He made Ephraim and Menasheh. May it be the will of	יִשְׁמַךְ
<i>Elokim</i> to facilitate your envisioning of the benefit of walking in His ways	אֱלֹהִים
<i>as</i> easily as it was for <i>Ephraim</i>	כְּאֶפְרַיִם
<i>and as</i> easily as it was for <i>Menasheh</i> ." Yisrael stopped talking	וְכַמְנַשֶּׁה
<i>and placed</i> his right hand on Ephraim's head. Faced	וַיִּשֶׁם
<i>with</i> conferring a greater blessing upon Yoseif's younger son	אֵת
<i>Ephraim</i> , Yisrael sets about establishing a fraternal hierarchy in which Ephraim comes	אֶפְרַיִם
<i>before</i>	לְפָנַי
<i>Menasheh</i> .	מְנַשֶּׁה

### Genesis 48:21

After blessing Ephraim and Menasheh, Yisrael (Israel) a/k/a Yaakov (Jacob)) is determined to interact with his son, <i>and says</i>	וַיֹּאמֶר
<i>Yisrael</i>	יִשְׂרָאֵל
<i>to</i>	אֶל
<i>Yoseif</i> (Joseph),	יוֹסֵף
"Behold and listen!	הִנֵּה
<i>I am</i>	אֲנִכִּי
<i>dying</i> ! God (a/k/a Elokim) (Judge of the Universe) has been with me all my life	מֵת
<i>and He will be</i> with you for the remainder of yours.	וְהָיָה
<i>Elokim</i> , in addition to being	אֱלֹהִים
<i>with you</i> , Menasheh and Ephraim all the days of your life, will be with your brothers and their offspring. After the sons of Yisrael pass away, the Egyptians will turn against God's covenant-observant people,	עִמָּכֶם
<i>and</i> after allowing the Egyptians many years to subjugate His people, God will send forth a prophet and liberator (Moshe) (Moses). Knowing His newly liberated covenant-observant people would never leave Egypt without your body, the Egyptians will hide it until <i>He</i> reveals its location to Moshe. As he leads God's newly liberated covenant-observant people out of Egypt, Moshe will <i>return</i>	וְהָשִׁיב
<i>you</i> (your body)	אֶתְכֶם
<i>to</i> the	אֶל
<i>land</i> of	אֶרֶץ
<i>your forefathers</i> .	אֲבוֹתֵיכֶם

### Genesis 48:22

Reuvein forfeited his firstborn share of my estate when he meddled in my conjugal	וְאֲנִי
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## An Anatomically Correct Translation of Genesis

affairs to benefit his mother Leah (my first wife). I designate you, Yoseif (Joseph), as Reuvein's successor. You, rather than Reuvein shall assume the role as my firstborn and receive a double portion of my estate including land I acquired after my sons sacked the city of Shechem. It is ordained from on high that a particular parcel of Shechem land shall serve as your final resting place. After liberating His covenant-observant people from Egypt, God will empower His prophet to wrest your body from its secret Egyptian burial place and transport and inter it in a particular parcel of Shechem land before he and God's covenant-observant people set about wandering the desert for forty years. Yoseif, my son, shall inherit the City of Shechem, <i>and I</i> take comfort knowing that	
<i>I have given</i> a double-portion of Shechem land	נָתַתִּי
<i>to you.</i> To ensure that your progeny maintains perpetual ownership of that particular parcel of Shechem land, I am bequeathing you twice the	לָךְ
<i>portion</i> of Shechem land received by any of your brothers. On the eve of My people's exodus from Egypt, My prophet shall oversee the retrieval and transport of your body from Egypt to Shechem. Possession of	שָׁכֶם
<i>one</i> larger parcel of Shechem land than either your brothers or your two sons will enable you to lord	אֶחָד
<i>over</i> them with regard to any decision involving the utilization or selling of the land. Neither	עַל
<i>your brothers</i> nor your two sons will be able to circumvent your desire to own Shechem in perpetuity. As you will recall, the city of Shechem is a particular parcel of land	אֶחָדָךְ
<i>that</i> came into my possession because my sons, using the pretext of rescuing and avenging the rape of my daughter Deenah, sacked and looted it. Upon finding out that my sons massacred the Shechemites (including Shechem who raped and impregnated Deenah), the Amorites swore an oath to avenge their brethren and attacked us. After we defeated the Amorites,	אֲשֶׁר
<i>I took</i> possession of and prevented the city of Shechem	לְקַחְתִּי
<i>from</i> falling into the <i>hands</i> of	מִיָּד
<i>the Amorite</i> people whom I defeated	הָאֲמֹרִי
<i>with my sword</i>	בְּחֶרֶבִי
<i>and with my bow."</i>	וּבִקְשֻׁתִּי