

An Anatomically Correct Translation of Genesis

Genesis 49:1

After blessing Yoseif (Joseph) and Yoseif's two sons (Ephraim and Menasheh) and prior to passing away, Yaakov (Jacob) a/k/a Yisrael (Israel)) is intent upon blessing his other sons, <i>and calls</i> upon Yoseif to situate his brothers before him. The sons of	וַיִּקְרָא
<i>Yaakov</i> assemble before their father and are eager for him	יַעֲקֹב
<i>to</i> impart prophetic information and confer God's blessings upon them. Yaakov indicates his readiness to interact with	אֵל
<i>his sons,</i>	בָּנָיו
<i>and</i> while they are in his presence, <i>says,</i>	וַיֹּאמֶר
" <i>Assemble</i> around me. We are in a phase of peace and prosperity, but there are times ahead when we will have to endure trials and tribulations prior to experiencing ultimate redemption. I am intent upon calling upon God's Divine Presence to acquire prophetic insight	הַאֲסֻפּוּ
<i>and tell</i> you what we will have to endure prior to the onset of the Messianic Era. I intend to reveal the future	וְאֶגִּידָה
<i>to you</i> whom I believe worthy of knowing when the Moshiach (Messiah) will come forth and usher in the Messianic Era. I will share information	לָכֶם
<i>with</i> you	אֵת
<i>that</i> God reveals to me regarding the future of His covenant-observant people. I	אֲשֶׁר
<i>will call</i> upon God's Divine Presence to empower me with the ability to convey	יִקְרָא
<i>to you,</i> my sons, the ultimate destiny of the children of Yisrael and the rest of God's covenant-observant people. You will have foreknowledge of when we will (i) fall under the yolk of our oppressors; (ii) become liberated; and (iii) experience the arrival of the Moshiach ushering in the Messianic Era. I will reveal the glory awaiting God's covenant-observant people occurring	אֶתְכֶם
<i>in</i> the <i>end</i> of	בְּאַחֲרִית
<i>the days</i> when the cessation of our suffering coincides with the arrival of the Moshiach ushering God's covenant-observant people into the Messianic Era."	הַיָּמִים

Genesis 49:2

Knowing that foreknowledge of the advent of the Messianic Era, so far in the offing, might cause Yaakov's sons to lose faith and abandon Him, God withholds prophetic insight and quashes Yisrael's (Israel) a/k/a Yaakov (Jacob)) desire to reveal to his sons the precise time of the beginning of Messianic Era. Despite withholding prophetic insight as regards to the advent of Messianic Era, God is amenable toward allowing Yisrael to impart some prophetic insight as regards to his sons' respective destinies. Upon acquiring God's prophetic insight, Yisrael says to his sons, " <i>Gather</i> around	הַקָּבְצוּ
<i>and hear</i> about your respective destinies. Gather around you	וְשִׁמְעוּ
<i>sons</i> of	בָּנָי
<i>Yaakov</i>	יַעֲקֹב
<i>and hear</i> God's prophetic insight regarding your respective destinies. Pay heed	וְשִׁמְעוּ
<i>to</i> the prophetic insight	אֵל
<i>Yisrael,</i>	יִשְׂרָאֵל
<i>your father,</i> is about to impart.	אֲבִיכֶם

Genesis 49:3

To <i>Reuvein,</i>	רְאוּבֵן
<i>my firstborn,</i> I say, 'Thank God for endowing	בְּכֹרִי

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<i>you</i> with	אַתָּה
<i>my strength</i> . I thank God for endowing you with the requisite strength and spirituality to shepherd God's covenant-observant people along the path leading to the formation of the future nation of Yisrael (Israel). Prior to becoming a father, I prayed for sons,	כְּחִי
<i>and</i> your birth signaled <i>the beginning</i> of His validation of	וְרֵאשִׁית
<i>my</i> procreative <i>vigor</i> . Reuvein, my firstborn, was to be	אוֹנִי
<i>foremost</i> in spiritual	יָתֵר
<i>rank</i>	שָׂאת
<i>and foremost</i> in wielding	וְיָתֵר
<i>power</i> in matters of a temporal nature.	עָז

Genesis 49:4

A leader of men must be steady-minded and adept at steering his subordinates along the path of greatness. Your <i>impetuosity</i> , as uncontrollable	פָּחַז
<i>as</i> rampaging <i>waters</i> destroying everything in its path, renders you unfit to continue as leader of God's covenant-observant people. You will	כַּמַּיִם
<i>not</i> continue in a position of authority over your brothers. Another son of Yisrael (Israel)	אֶל
<i>shall become</i> his brothers' authoritative leader. My oldest and <i>foremost</i> son forfeited his filial leadership by meddling in my conjugal affairs. You are no longer fit to lead your brothers	תוֹמֵר
<i>because</i>	כִּי
<i>you went up</i> to my bedchamber and moved	עָלִיתָ
<i>the bed</i> of	מִשְׁכְּבִי
<i>your father</i> from Bilhah to Leah's tent.	אֲבִיךָ
<i>Then</i> God, upon realizing your intent and having seen you	אֲזָ
<i>desecrate</i>	חָלַלְתָּ
<i>my bed</i> , nullified my ability to continue procreating. Upon hearing your birth mother's desire to bear the remainder of the sons God destined me to father, you moved my conjugal bed into her tent. God removed His Divine Presence from my bedchamber and nullified my ability to procreate after you	יִצְוָעִי
<i>went up</i> to Bilhah's tent and moved my conjugal bed into Leah's tent. You repented for this sinful act and have been restored to the ranks of the righteous, but I no longer consider you worthy of continuing as the spiritual or temporal leader of the tribal leaders of the clan known as the 'sons of Yisrael'.	עָלָה

Genesis 49:5

After rebuking Reuvein, Yisrael (Israel) a/k/a Yaakov (Jacob)) turns his attention toward Shimon and Leivi and says, " <i>Shimon</i>	שִׁמְעוֹן
<i>and Leivi</i> shall be remembered as the	וְלֵוִי
<i>brothers</i> who, upon entering the city of Shechem to rescue their sister Deenah, designated their swords as	אֶחָיו
<i>instruments</i> of	כְּלֵי
<i>violence</i> , murdered the Shechemites and plundered their city. Rather than peacefully coexisting with the Shechemites, Shimon and Leivi used their sister Deenah's defilement as a pretext to kill them in	הַמָּס
<i>their dwelling place</i> .	מִכְרַתֵּיהֶם

Genesis 49:6

From a treacherous perspective, the Shechemite massacre pales in comparison to the	בְּסֻדָּם
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time when Shimon and Levi conspired to murder their younger brother. While some of my sons were intent upon banishing Yoseif (Joseph) by selling him into slavery, Shimon and Levi campaigned vigorously to murder him. Failing to sway their brothers toward joining <i>in their</i> murder <i>conspiracy</i> , Shimon and Levi convinced them to embrace the alternative of selling him into slavery. When so inclined toward referring to their ancestors, it would	
<i>not</i> be proper for Shimon and Levi's progeny to cite my name. If Shimon and Levi's descendants lay claim to my role as their progenitor, those knowing of their misdeeds	אֵל
<i>may come</i> to believe I orchestrated the Shechem massacre. Shimon and Levi's transgressions are the reason why I do not want	תְּבֵא
<i>my soul</i> prayerfully mentioned	נַפְשִׁי
<i>in</i> the midst of <i>their congregation</i> . I pray God not allow Shimon and Levi's progeny to be inclined	בְּקִהְלָם
<i>toward</i>	אֵל
<i>enjoining</i> their honor with	תַּחַד
<i>my honor</i> . I pray God refrain from sanctioning their progeny enjoining their honor with mine. Shimon and Levi were motivated to act in murderous fashion	כְּבֹדִי
<i>because</i> they discovered that Shechem defiled their sister Deenah, and	כִּי
<i>in their</i> moment of <i>rage</i> , proceeded toward the city of Shechem, and	בְּאַפָּם
<i>killed</i> that	הָרְגוּ
<i>man</i> , his father, and hundreds of Shechemites. As regards to Shimon and Levi's desire to rid themselves of Yoseif by way of murder, had they convinced their brothers to kill Yoseif, he would not have lived to rise to the rank of Viceroy of Egypt and save his brothers and the rest of God's covenant-observant people from starvation. Shimon and Levi used the defilement of Deenah as a pretext to slaughter the Shechemites,	אִישׁ
<i>and</i> when their thoughts turned toward ridding themselves of Yoseif, whose prophecies portended of their subservient role, <i>in their desire</i> to rid themselves of their younger brother, rather than by murder, sold him into slavery. Selling Yoseif into slavery is the manner by which	וּבְרִצָּנָם
<i>they hobbled</i> my son's potential. Even though God likened my son Yoseif to a prized	עֶקְרוֹ
<i>ox</i> , He permitted Yoseif's bovine inferior siblings to hobble him. God healed my physical injuries inflicted by one of His angels during a combative encounter. God healed Yoseif from psychic injuries sustained by filial-induced slavery. A dream-plagued Pharaoh, upon hearing of Yoseif's dream interpreting acumen, emancipated Yoseif from prison. Yoseif interpreted Pharaoh's dreams portending of famine and demonstrated his wherewithal to ensure Egypt's survival. Pharaoh appointed him to a position of authority and Yoseif exercised his authority to ensure our survival.	שׁוֹר

Genesis 49:7

The Shechem massacre is a grim example of the consequence of Shimon and Levi conspiring with one another. The solution to prevent Shimon and Levi from conspiring with one another is to separate their respective tribes. In lieu of cursing them, I will separate and undermine their ability to conspire and inflict death and destruction upon their fellow man. While it is patently obvious that Shimon and Levi's past deeds are <i>damnable</i> , in lieu of cursing them, I will curse	אָרוֹר
<i>their anger</i> . It is imperative to inhibit them	אָפָם
<i>because</i> the	כִּי

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<i>intensity</i> of their anger, prior to the unleashing of	עַז
<i>their wrath</i> , becomes the catalyst by which destructive acts ensue. If left unchecked, the combined forces of Shimon and Levi could lay waste to the entire world. I must direct my curse toward their anger	וְעִבְרָתָם
<i>because</i> Shimon and Levi, upon becoming angered, will inflict all manner of suffering upon those having offended them. The death and destruction Shimon and Levi unleashed upon the Shechemites and their city is a grim reminder of their potential to lay waste to the entire world. They may perceive my actions as	כִּי
<i>cruel</i> , but separating their respective tribes will prevent further conspiracies that, in the past, transitioned them from shepherds into architects of betrayal, death and destruction. Therefore, in addition to cursing their anger,	קָשָׁתָהּ
<i>I will scatter</i> and separate <i>them</i> (the tribes of Shimon and Levi). Separating the tribes of Shimon and Levi, akin to keeping bees from cross-pollinating, will prevent the germination of seeds of conspiratorial death and destruction carried out	אֶחְלֹקֵם
<i>in</i> the name of <i>Yaakov</i> (Jacob) a/k/a Yisrael (Israel)). I will implore God to separate the tribes of Shimon and Levi from one another,	בְּיַעֲקֹב
<i>and</i> then <i>I will</i> implore God to <i>disperse them</i> . When the tribes of Shimon and Levi are dispersed and resituated	וְאֶפְצֵצֵם
<i>within</i> the confines of the land of <i>Yisrael</i> , their respective tribes, separated from one another, will lack the means by which to conspire with one another and hatch plots of death and destruction."	בְּיִשְׂרָאֵל

Genesis 49:8

Yisrael (Israel) a/k/a Yaakov (Jacob)) calls upon Yehudah (Judah) to come forth and receive a blessing. Yehudah is worried that Yisrael will chastise him for his involvement with Tamar. Yisrael is poised to confer a blessing upon Yehudah, and says, " <i>Yehudah</i> interceded on his brother Yoseif's (Joseph) behalf by advocating for banishment in lieu of murder advocated by Shimon and Levi. Yehudah's intercession on behalf of his brother resulted in the sparing of Yoseif's life. Learning that he unwittingly impregnated his twice-widowed daughter-in-law (Tamar), Yehudah confessed to fathering her yet-to-be-born twins, and his confession quelled an angry mob's desire to punish and thus spared her life and the life of her unborn children. Yehudah's brothers will recognize the exemplary manner in which	יְהוּדָה
<i>you</i> comport yourself and	אַתָּה
<i>acknowledge you</i> as their leader. Enemies eager to engage the sons of Yisrael in battle will find Yehudah a formidable military leader.	יְיָדֹדָהּ
<i>Your brothers</i> will take comfort knowing that on the eve of battle, God will intercede on behalf of His covenant-observant people and cause their enemies to be overwhelmed with fear and retreat. Yehudah, you only have to place	אֶחָיָךְ
<i>your hand</i>	יָדְךָ
<i>on</i> the <i>neck</i> of	בְּעֶרְףְּ
<i>your</i> retreating <i>enemies</i> , and they will be yours for the conquering. In recognition of your military prowess, your brothers	אֶבְיָיִךְ
<i>will bow</i>	יִשְׁתַּחֲוּוּ
<i>to you</i> , the one whom I foresaw becoming the military leader of the	לָךְ
<i>sons</i> of Yisrael. So says Yisrael,	בְּנֵי
<i>your father</i> .	אָבִיךָ

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Genesis 49:9

In keeping with the custom of extolling a person's virtue by comparing them to a noble beast, I shall compare Yehudah (Judah) to a lion <i>cub</i> . Yehudah is a young	גור
<i>lion</i> standing in readiness to annihilate any threat. A formidable predator in his own right, in his younger days,	אַרְיֵה
<i>Yehudah</i> applied his wisdom and compassion toward keeping his predacious brothers	יְהוּדָה
<i>from tearing</i> Yoseif (Joseph) apart. Yehudah,	מִטָּרֵף
<i>my son</i> ,	בְּנִי
<i>you elevated yourself</i> to a higher moral and spiritual plane when you interceded on Yoseif's behalf and again when you interceded on behalf of Tamar. When threatened by his enemies, Yehudah	עָלִיתָ
<i>crouches</i> in the manner of a lion poised to pounce upon its prey. In peacetime, Yehudah	כָּרַע
<i>lies down</i>	רָבַץ
<i>as a lion</i>	כְּאַרְיֵה
<i>and</i> possesses the confidence to know no attack will be forthcoming. Perceiving Yehudah <i>as an awesome lion</i> ,	וּכְלָבִיא
<i>who</i> , among his enemies,	מִי
<i>will</i> risk life and limb to <i>awaken him</i> ?	יִקְיָמוּ

Genesis 49:10

There shall be <i>no</i> one capable of wresting the king's scepter from Yehudah's progeny. It has been ordained from on high that before the Moshiach (Messiah) arrives, the king's scepter	לֹא
<i>will</i> not <i>depart</i> from the hand of Yehudah's descendants. The king's	יָסוּר
<i>scepter</i> shall not fall into the hands of anyone other than those having descended	שֵׁבֶט
<i>from Yehudah</i> . There will come a time when kings fall out of fashion,	מִיְהוּדָה
<i>and scholars</i> endowed with the ability to interpret and teach Torah shall issue forth from Yehudah's loins. These scholars shall move	וּמַחֲקִיקִים
<i>from between</i>	מִבֵּין
<i>his</i> (the king's) <i>feet</i> and become authority figures. While occupying positions of authority, these scholars shall teach Torah and resolve religious and societal issues	רַגְלָיו
<i>until</i> the Moshiach arrives. There will come a time	עַד
<i>when</i> the Moshiach	כִּי
<i>will come</i> forth, establish himself as the leader of God's covenant-observant people, and identify himself by the name of	יָבֹא
<i>Shiloh</i> . The Moshiach shall go by the name 'Shiloh' because Shiloh is the Hebrew word for a woman's amniotic sac, and as such, intimates that the Moshiach is human, rather than divine. After gestating inside a woman's womb (immersed in amniotic fluid), the Moshiach will enter into this world in the selfsame manner as all human beings since Kayin (Cain). The consensus among the nations will be that the Moshiach is human, rather than divine,	שִׁילֹה
<i>and</i> as a means of paying homage <i>to him</i> , shall align and become an	וְלוֹ
<i>assemblage</i> of	יְקֻמָּה
<i>nations</i> .	עַמִּים

Genesis 49:11

The heaviness of Yehudah's (Judah) harvested grapevines are such that when placed upon the back of a beast of burden, causes its legs to buckle. Upon <i>tying</i> his beast of	אָסַרְי
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burden	
<i>to the</i> base of one of Yehudah's <i>grapevines</i> , one discovers that	לְגִפֶּן
<i>his donkey</i> lacks the strength to break free. If one is intent upon sequestering his donkey's offspring,	עִירָה
<i>and</i> ties it <i>to the grapevine branch</i> of one of Yehudah's vines, its stoutness will be sufficient to deter the	וְלִשְׂרָקָה
<i>foal</i> (young offspring) of	בְּנִי
<i>his donkey</i> tethered to it from breaking free. As for the garment worn by the Moshiach (Messiah), it will appear as if	אֶתָּנוּ
<i>he laundered</i> it	כִּבֵּס
<i>in wine</i> , but in reality, that which gives color to	בַּיֵּין
<i>his garment</i> shall originate from the dye of the entrails of a rare, hard-to-find snail (Tekhelet). The uninformed will look upon the Moshiach's raiment	לְבָשׁוֹ
<i>and</i> surmise that its color originated <i>in</i> the <i>blood</i> of	וּבְדָם
<i>grapes</i> . Those recognizing the Moshiach in their midst shall know to attribute the color	עֲנָבִים
<i>his robe</i> to the dye extracted from the entrails of a rare, hard-to-find snail.	סוּתָה

Genesis 49:12

The fertility of Yehudah's (Judah) land will facilitate the issuance of all manner of bountiful crops. Unfortunately, some people will emulate Noach (Noah) who, after the flood, gave priority to planting grapevines, making wine and getting drunk. The consequence of Yehudah's land producing an overabundance of grapes will facilitate the making of wine, drinking to excess, and creation of many <i>red-eyed</i> drunkards. The drunkards'	חֲקָלִילִי
<i>eyes</i> , bloodshot	עֵינַיִם
<i>from</i> drinking too much <i>wine</i> will serve as a sorrowful testament to the folly of excessive drinking. Sweet grass, another manifestation of the fertility of Yehudah's land, will enable his livestock feeding upon it to grow fat and multiply. The dairy produced and ingested by Yehudah's people will have an efficacious effect on their health. An abundance of milk, when ingested and assimilated by Yehudah's people, will enable their teeth to grow strong, straight and white. By virtue of the ingestion of readily available dairy products, Yehudah's people shall have strong bones	מִיָּין
<i>and</i> strong <i>white</i>	וּלְבָן
<i>teeth</i> . Health wise, Yehudah's people will benefit	לְשׁוֹנִים
<i>from</i> ingestion and assimilation of <i>milk</i> and other dairy products."	מִחֶלֶב

Genesis 49:13

Foreknowledge of Zevulun's financial support of Yissachar's Torah-studying people motivates Yisrael (Israel) a/k/a Yaakov (Jacob)) to forego the order of blessing his sons according to their age and confer a blessing upon Zevulun. Yisrael addresses his sons and says, " <i>Zevulun</i> and his progeny are destined to occupy land close	זְבוּלֹן
<i>to the border</i> separating land from	לְחוּף
<i>oceans</i> . Zevulun	יָמִים
<i>will</i> lay claim to and <i>settle</i> upon land adjoining the ocean,	יִשְׁכֵּן
<i>and he</i> and his progeny, by virtue of living in close proximity	וְהוּא
<i>to the shore</i> , will become prosperous from manufacturing and selling goods to the owners of	לְחוּף
<i>ships</i> frequenting the ports situated on his property and controlled by him. Zevulun	אֲנִית

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shall own a vast expanse of property,	
<i>and his</i> land shall extend inland and <i>border</i>	וְיִרְכָּתוּ
<i>upon</i>	עַל
<i>Sidon</i> , that particular parcel of God's holy land apportioned to his brother Asher."	צִידֹן

Genesis 49:14

After blessing Zevulun, Yisrael (Israel) a/k/a Yaakov (Jacob)) is poised to confer God's blessings upon Yissachar, and says, "It is God's will that Yissachar's people study and teach Torah to their covenant-observant brothers. God will endow <i>Yissachar</i> and his progeny with strength of mind to bear the intellectual burden concomitant with Torah learning and teaching. God created the	יִשְׂשַׁכָּר
<i>donkey</i> and made it	חֲמֹר
<i>strong-boned</i> to bear the weight of that which its master sets upon it. God will endow Yissachar's people with intellectual strength sufficient to bear the weight of learning and disseminating Torah knowledge. Yissachar's people will acquire a reputation as itinerant educators who, at the end of an exhausting day of imparting Torah knowledge to their fellow covenant-observant people, accept the hospitality of their hosts and partake of a night's sleep before travelling to encounter the next group of students. Following a day of studying and teaching Torah,	גֶּרֶם
<i>he</i> (the Torah scholar/teacher) <i>crouches</i>	רֹבֵץ
<i>between</i>	בֵּין
<i>the boundaries</i> of his brothers' land, sleeps, awakens, and continues roaming God's holy land in search of covenant-observant people in need of Torah learning.	הַמְשַׁפְּתִים

Genesis 49:15

Unlike his brethren, Yissachar and his ilk are destined to study and teach Torah in lieu of performing manual labor, <i>and</i> upon <i>seeing</i> the inner	וְיִרָא
<i>tranquility</i> engendered from studying and teaching Torah, will accept	מְנַחֵה
<i>that</i> knowledge derived from such an intellectual endeavor is self-gratifying and has a	כִּי
<i>goodly</i> effect upon the mind and soul. Yissachar shall always be grateful to Zevulun for providing the necessities of life enabling him and his ilk to devote time toward learning and disseminating Torah knowledge. God tasks Yissachar with cultivating the mind,	טוֹב
<i>and</i> tasks Zevulun <i>with</i> cultivating	וְאֵת
<i>the land</i>	הָאֲרֶץ
<i>that</i> will yield prodigious crops. Yissachar will use the proceeds from the sale of produce to fund his brother's intellectual and Torah knowledge dissemination pursuits. The fruit of Zevulun's labor will enable Yissachar and his ilk to forego manual labor and endeavor in the intellectual labor of acquiring and disseminating Torah knowledge. While others place value on sustenance as a means by which to nourish and delight in the	כִּי
<i>pleasant</i> sensation accompanying its ingestion, Yissachar places a higher value on harvesting and feeding of Torah knowledge to his brethren as the means by which to nourish mind and soul. Yissachar will wholeheartedly accept the God-imposed task of studying and teaching Torah	נְעִמָה
<i>and</i> readily <i>bend</i>	וַיִּט
<i>his shoulder</i>	לְשִׁכְמוֹ
<i>to bear</i> its burden. Yissachar will wholeheartedly accept his fate as an intellectual laborer	לְקַבֵּל

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<i>and will be</i> likened	וְיִהְיֶה
<i>to an indentured</i>	לַעֲמָס
<i>laborer</i> (sharecropper) who, rather than sharing a portion of his crop yield with his corporeal master to pay off his debt, will share his Torah knowledge yield with God's covenant-observant people to pay off his debt to his Spiritual Master."	עֹבֵד

Genesis 49:16

After blessing Yissachar, Yisrael (Israel) a/k/a Yaakov (Jacob)) is poised to confer God's blessings upon Dan, his oldest son by way of Bilhah, and says, " <i>Dan</i>	דָּן
<i>will</i> hold court and <i>judge</i> those accused of bestriding God's covenant-observant people. In his capacity as judge, he shall pass judgment and mete out punishment commensurate with the egregiousness of the criminal act. Dan will come to the aid of	יָדִין
<i>his people</i> and they shall acknowledge him	עַמּוֹ
<i>as</i> the <i>one</i> who judges and punishes those inflicting suffering upon members of the	כְּאֶחָד
<i>tribes</i> of	שְׁבִטֵי
<i>Yisrael</i> .	יִשְׂרָאֵל

Genesis 49:17

While not as powerful as the descendants of Yehudah (Judah), the descendants of Dan, when engaging their enemies, <i>shall be</i> as cunning and deadly as serpents. Prior to engaging their enemies,	יְהִי
<i>Dan</i> and his descendants, in the manner of a	דָּן
<i>snake</i> , shall lie in wait and spring upon their unsuspecting enemies as they are	נָחָשׁ
<i>on</i> their	עָלֵי
<i>way</i> toward engaging God's covenant-observant people in battle. Taken by surprise, Dan's enemies shall fall prey to the	דָּרָה
<i>viper-like</i> strikes inflicted by the Danites. Dan's enemies shall meet their demise	שְׁפִיפָן
<i>on</i> the ill-fated	עָלֵי
<i>path</i> in which their cavalymen pursuing the Danites shall be undone in the manner of a serpent	אֲרֶחַ
<i>biting</i> the	הַנֶּשֶׁךְ
<i>heels</i> of the snake-bitten	עֲקָבָי
<i>horse</i> rearing backward and unseating its rider. The cavalryman's horse reels from the viper-like strike of the Danites,	סוּס
<i>and falls</i> off his horse. The	וַיִּפֹּל
<i>one riding</i> the horse, after falling	רֹכֵב
<i>backward</i> , transitions from a cavalryman into a foot soldier and becomes easy prey for the Danites.	אָחֹזֶר

Genesis 49:18

I received prophetic insight about a progeny of Dan whom I mistook for the Moshiach (Messiah). Subsequent prophetic insight revealed his demise and led me to realize that he is not the one God (a/k/a AdoShem) (Ruler of the Universe) will choose to deliver His covenant-observant people into the Messianic Era. ³³¹ I pray, oh God, <i>for Your deliverance</i> of Your covenant-observant people by way of the Moshiach.	לִישׁוּעָתְךָ
<i>I wait</i> and pray for	קִוִּיתִי
<i>AdoShem</i> to bring forth the Moshiach to shepherd His covenant-observant people into	יְהִינָה

³³¹ Shimson (Samson).

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the Messianic Era.”	
Genesis 49:19	
After blessing Yissachar, Yisrael (Israel) a/k/a Yaakov (Jacob)) is poised to confer God's blessings upon Gad, his oldest son by way of Zilpah, and says, “As a means of helping his brothers fend off attackers in their respective territories, <i>Gad</i> shall muster a regiment in numbers sufficient to defeat their enemies. Venturing into their brothers’ respective territories and defeating his brothers’ enemies in battle, Gad and his regiment shall garner praise for their formidability. Gad’s military prowess shall garner him a reputation as a	גָּד
<i>raider</i> among raiders.	גָּדוּד
<i>He</i> (Gad and his troops) <i>will conduct raids upon him</i> (who threatens his brothers)	יְגוּדְבוּ
<i>and</i> when <i>he</i> becomes the aggressor,	וְהוּא
<i>will make a raid on them</i> (the ones threatening his brothers). Gad and his troops will engage the raiders in battle, and pursue them until they turn on their	יָגֵד
<i>heel</i> and are overtaken and defeated by his superior forces.”	עָקֵב
Genesis 49:20	
After blessing Gad, Yisrael (Israel) a/k/a Yaakov (Jacob)) is poised to confer God's blessings upon Asher (Gad's younger brother, by way of Zilpah), and says, “People will clamor to purchase sustenance gleaned <i>from Asher's</i> fields. Asher shall father many beautiful daughters destined to marry the high priests tending to the spiritual needs of God's covenant-observant people. The extraordinary fertility of Asher's land shall yield bumper crops of olives. Everyone will have access to the	מֵאֲשֵׁר
<i>oil</i> extracted from olives and experience gustatory pleasure derived from mingling it with	שְׁמֶנֶה
<i>his bread</i> . God will enable Asher to reap all manner of sustenance from the ground,	לֶחֶמוֹ
<i>and</i> blessed by an abundance of sustenance issuing forth from his land,	וְהוּא
<i>he will</i> extract and <i>provide</i> all manner of	יָמֵן
<i>delicacies</i> to both commoner and	מֵעֲדָנֵי
<i>king</i> .”	מֶלֶךְ
Genesis 49:21	
After blessing Asher, Yisrael (Israel) a/k/a Yaakov (Jacob)) is poised to confer God's blessings upon Naftali, his younger son by way of Bilhah, and says, “ <i>Naftali</i> is as fleet-footed as a	נַפְתָּלִי
<i>female red deer</i> . When called upon to serve as a wartime messenger, Naftali	אֵילָה
<i>lets loose</i> and his fellow soldiers are grateful for receiving timely strategic information enabling them to triumph over their enemies. In addition to being fleet-footed, Naftali is endowed with the power of elocution that shall garner him a reputation as	שְׁלֵחָה
<i>the one</i> who excels at <i>giving</i> eloquent speeches and uttering	הַנָּתַן
<i>sayings</i> of exquisite	אֲמָרֵי
<i>beauty</i> .”	שֶׁפָּר
Genesis 49:22	
After blessing Naftali, Yisrael (Israel) a/k/a Yaakov (Jacob)) is poised to confer God's blessings upon Yoseif (Joseph), the older of his two sons by way of Rachel, and says, “Yoseif is my favorite <i>son</i> . In addition to inheriting his mother's beauty, Yoseif is	בֶּן
<i>charming</i> .	פֶּתַת
<i>Yoseif</i> , my	יוֹסֵף

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<i>son</i> , is beautiful and	בן
<i>charismatic</i> . Yoseif's beauty and charisma compels Egyptian women to do whatever is necessary to draw	פֶּת
<i>near</i> enough to fill their	עָלֵי
<i>eye</i> with his beautiful countenance. The Egyptian	עֵינֵן
<i>girls</i> , so enamored of Yoseif, would	בָּנוֹת
<i>climb</i>	צָעְדָה
<i>over</i> a	עָלֵי
<i>wall</i> to catch a glimpse of him.	שׁוֹר

Genesis 49:23

In his youth, Yoseif (Joseph) received prophetic insight from God and was eager to share it with his older brothers. Upon hearing him recount his prophetic visions relegating them as his subordinate, Yoseif's older brothers rebuked him. Yoseif thought his brothers would react favorably to God's prophetic insight, <i>and</i> when <i>they</i> rejected that which portended of their subjugation to their younger brother, it <i>made him bitter</i> . Yoseif's older brothers were unwilling to accept a future in which they occupied a position subordinate to their younger sibling,	וַיִּמְרָרוּהוּ
<i>and</i> emoted in <i>antagonistic</i> fashion toward him. Their antagonism escalated	וַיִּרְבוּ
<i>and</i> they took to <i>hating him</i> for revealing prophetic visions relegating them as subordinate to their younger brother. Antagonized by the prophecies he claimed to have received from God, their (Yoseif's older brothers') desire to inflict mental anguish upon him manifested itself in the form of invectives. Yoseif's older brothers became	וַיִּשְׁטְמוּהוּ
<i>masters</i> of spewing words calculated to inflict emotional suffering on par with the physical suffering one would experience upon impact of flying	בַּעֲלֵי
<i>arrows</i> hitting their fleshy mark. Yoseif tolerated his older brothers' verbal barbs. Unsatisfied from inflicting psychic harm, Yoseif's brothers initially contemplated murdering him and settled upon selling him into slavery.	הַצִּיִּים

Genesis 49:24

Pharaoh's wine steward and former inmate of Yoseif (Joseph), after witnessing Pharaoh's learned men failing to interpret correctly Pharaoh's dreams, suggested that his master extricate Yoseif from prison to gauge his dream-interpreting acumen. After correctly interpreting Pharaoh's dreams portending of famine, Yoseif enunciated a plan to store grain during the years of agricultural abundance and sell grain during the years of famine. Upon hearing Yoseif's plan to save Egypt, Pharaoh made him responsible for ensuring Egypt's survival, <i>and placed him in the position</i> of absolute power. Yoseif ruled Egypt	וַתִּשָּׂב
<i>with</i> fairness and <i>firmness</i> . Yoseif could have used the pretext of the famine to exact revenge upon his starving brothers, but rather than felling his brotherly adversaries with arrows from	בְּאֵיתָן
<i>his bow</i> , enabled them to procure food throughout the seven-year famine. After endowing Yoseif with absolute power, Pharaoh took to accoutering him in a manner commensurate with his position of authority	קִשְׁתּוֹ
<i>and</i> clothed him in the finest garments. Pharaoh also <i>adorned his arms</i> with golden armlets. After adorning	וַיַּכְפֹּזוּ
<i>his</i> (Yoseif's) <i>arms</i> with golden armlets, Pharaoh took notice of	זְרָעֵי
<i>his</i> (Yoseif's) unadorned <i>hands</i> , and proffered him to possess and wear his signet ring to	יָדָיו

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symbolize the passing of power	
<i>from</i> Pharaoh's <i>hands</i> to the Viceroy of Egypt. While Pharaoh took to endowing Yoseif with temporal power, God, the	מִיָּדִי
<i>Mighty One</i> , took to endowing him with power of a spiritual nature in the selfsame manner He endowed Yoseif's father	אֲבִיר
<i>Yaakov</i> (Jacob) a/k/a Yisrael (Israel)). God tempered Yoseif's absolute power with spirituality to enable him to benignly lord over famine-stricken people during his tenure as Viceroy of Egypt. Yoseif's divinely acquired spirituality would make him ideally suited to succeed his father as patriarch of God's covenant-observant people. In his capacity as Viceroy of Egypt, Yoseif comported himself in a manner garnering a reputation of a benign and compassionate ruler. The famine made it imperative for God's covenant-observant people to leave Canaan and settle in Egypt. Yoseif received Pharaoh's permission to resettle God's covenant-observant people in Egypt.	יַעֲקֹב
<i>From there</i> ,	מִשָּׁם
<i>he shepherded</i> them to the fertile land of Goshen and facilitated their transition into self-sufficient landowners. As Viceroy of Egypt, Yoseif used his power to ensure the survival of God's covenant-observant people whom God destined to evolve into a covenant-observant nation. God situated a group of stones surrounding my head and fashioned them into a pillar. After receiving prophetic insight as regards to the purpose of the pillar serving as the centerpiece of God's holy temple, I stood it upright and took comfort knowing its prominent place in the future. I envision Yoseif as an upright pillar and he envisions the twelve sons of Yisrael as a symbolic representation of twelve weight-bearing	רֵעָה
<i>stone</i> pillars upon which to build the house of	אֲבָן
<i>Yisrael</i> .	יִשְׂרָאֵל

Genesis 49:25

The blessings I confer upon Yoseif originate <i>from</i> the <i>God</i> of	מֵאֵל
<i>your father</i> . During my youth, in addition to receiving God's blessings, He empowered me to confer blessings upon my fellow human being. I pray that before I die, God enables me to confer blessings upon you,	אֲבִירָךְ
<i>and</i> that <i>He will help you</i> and your progeny evolve into the covenant-observant nation He envisions. Prior to interacting with human beings, God introduces Himself by a name commensurate with the nature of the manner in which He intends to interact,	וַיִּצְוֶנִי
<i>and</i> when He interacts <i>with</i> you, shall refer to himself as 'Eil	וְאֵת
<i>Shadai</i> (His Sufficiency). Eil Shadai will look after	שְׁדֵי
<i>and bless you</i> and the rest of His covenant-observant people with	וַיְבָרֶכֶן
<i>blessings</i> originating from the	בְּרִכַּת
<i>heavens</i> . Eil Shadai, Who rules	שָׁמַיִם
<i>from</i> a place situated <i>above</i> this earthly realm, shall confer	מֵעַל
<i>blessings</i> of fertility to facilitate the germination and crop yield of seeds planted by His covenant-observant people. Prior to planting seed	בְּרִכַּת
<i>deep</i> within the earth, God will ensure that His covenant-observant people reap bountiful crops season after season. The God of the covenant-observant people will confer blessings upon them	תְּהוֹם
<i>who crouch</i> to plant seed	רֹכְצֵת
<i>below</i> the ground and season after season, ensure they reap bountiful harvests. The	תַּחַת

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God of the covenant-observant people will also confer	
<i> blessings </i> of fertility upon their progeny. Enabling a vast number of covenant-observant people come into existence is the means by which God will ensure that ample milk flows from the	בְּרָכָה
<i> breasts </i> of the wives of your progeny. Ample breast milk	שָׁדִים
<i> and </i> a viable <i> womb </i> is the means by which God will ensure the formation of the nation of Yisrael (Israel) comprised of a vast number of covenant-observant people.	וְרָחֵם

Genesis 49:26

Knowing the ultimate destiny of His covenant-observant people would not come to fruition in their respective lifetime God limited the scope of His blessings conferred upon Avraham (f/k/a Avram) and Yitzchok (Isaac). I am the vessel through which God confers blessings upon my offspring to aid and abet in their fulfillment of the ultimate destiny of His covenant-observant people. Therefore, the <i> blessings </i> of	בְּרָכָה
<i> your father, </i>	אָבִיךָ
<i> are greater </i>	גְּבוּרָה
<i> than </i> the	עַל
<i> blessings </i> of	בְּרָכָה
<i> my conceivers. </i> During their lifetime, the scope of my progenitors' ability to confer God's blessings was limited	הוֹרֵי
<i> to </i> the area to which they (God's covenant-observant people) congregated. God empowered me to confer a blessing upon the Nile River that caused it to overflow and brought about a temporary abatement of the famine. You have seen that when I confer God's blessings, rather than being limited in geographic scope, they reach far beyond the	עַד
<i> boundaries </i> of the	תְּאֵנוֹת
<i> hills </i> and valleys of God's	גְּבֻעֹת
<i> everlasting </i> holy land. After my passing, may God empower one of my siblings with the ability to confer blessings upon His covenant-observant people, and	עוֹלָם
<i> let them </i> (all God's yet-to-be-conferred blessings) be channeled through Yoseif (Joseph). May the ability to confer God's blessings flow	תִּהְיֶינָה
<i> into </i> the <i> head </i> of	לְרֹאשׁ
<i> Yoseif, </i>	יוֹסֵף
<i> and </i> emanate <i> from the crown of the head </i> of the one consecrated by God to confer blessings upon his fellow man. Yoseif, the only son of Yisrael (Israel) a/k/a Yaakov (Jacob)) worthy of conferring God's blessings is the one	וּלְקֹדֶקֶד
<i> who, exiled </i> by	גִּזִּיר
<i> his </i> older <i> brothers </i> and forced to live in Egypt (the most depraved, amoral, hedonistic and sacrilegious place on planet Earth), surpassed his siblings by attaining and maintaining the highest degree of morality and spirituality. With the exception of Binyomin, Yoseif's brothers, threatened and intimidated by his prophetic visions, banished him by way of selling him to slave traders. Yoseif survived banishment and enslavement, and became ruler of Egypt. When his starving brothers implored him to sell them life-sustaining grain, rather than exacting revenge, Yoseif provided aid and comfort. Upon revealing that he and the Viceroy of Egypt are one in the same, Yoseif reconciled with and provided his brothers and their progeny with ample food to survive the seven-year famine and gave them Egyptian land to farm and own in perpetuity."	אֶחָיו

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Genesis 49:27

After blessing Yoseif (Joseph), Yisrael (Israel) a/k/a Yaakov (Jacob)) is poised to confer God's blessings upon Binyomin, his younger son by way of Rochel, and says, "As a means of providing nourishment for his tribe, <i>Binyomin</i> will have to comport himself in the manner of a	בְּנִימִין
<i>wolf</i>	זֶאֱב
<i>tearing</i> its prey asunder to gain access to the sustenance within. Upon awakening	יִטְרֹף
<i>in</i> the <i>morning</i> and finding his prey, Binyomin will pounce upon, tear into its flesh and end its life.	בְּבֹקֶר
<i>He will eat</i> a portion of his kill	יֹאכֵל
<i>until</i> his hunger is assuaged,	עַד
<i>and in</i> the <i>evening</i> , return to his tribe and	וְלָעֶרֶב
<i>distribute</i>	יִחַלֵּק
<i>the spoils</i> that are the remainder of his prey."	נְשָׁלָה

Genesis 49:28

After conferring individual blessings upon his twelve sons, Yisrael (Israel) a/k/a Yaakov (Jacob)) is poised to instruct them in the manner in which they are to transport and inter his body in its final resting place, but exhaustion forces him to remain silent while regaining his strength. While Yisrael is regaining his strength, The Author of the Torah utilizes this Torah passage to synopsise recently occurring interactions between Yisrael and his sons, and states, "Yisrael, patriarch of the twelve tribes of God's covenant-observant people, conferred individual blessings upon <i>all</i> his sons. Leaders of	כָּל
<i>these</i> aforementioned	אֵלֶּה
<i>tribes</i> of God's covenant-observant people, of whom	שְׁבִטֵי
<i>Yisrael</i> is the progenitor, number	יִשְׂרָאֵל
<i>two</i> and	שְׁנַיִם
<i>ten</i> . Spent after conferring individual blessings upon his sons, Yisrael rests	עָשָׂר
<i>and</i> utilizes <i>this</i> span of time to regain strength sufficient to confer one last collective blessing. Yisrael conferring one last collective blessing upon his twelve sons is the subject matter of	וְזֹאת
<i>that</i> which he	אֲשֶׁר
<i>had spoken</i> about from his deathbed. Before conferring his final collective blessing upon his sons, Yisrael blessed and imparted prophetic revelations	דִּבֶּר
<i>to</i> each of <i>them</i> to aid and abet their formation of the great nation comprised of God's covenant-observant people. While in the presence of his sons,	לָהֶם
<i>their father</i> uttered prophetic revelations	אֲבִיהֶם
<i>and blessed</i> every one of	וַיְבָרֶךְ
<i>them</i> . On this day, every	אֹתָם
<i>man</i>	אִישׁ
<i>whose</i> father is Yisrael received prophetic insight interspersed with	אֲשֶׁר
<i>his</i> individual <i>blessing</i> . Prior to dying, Yisrael	כְּבִרְכָתוֹ
<i>blessed</i> all of	כָּרָךְ
<i>them</i> (twelve sons whom he fathered by way of his four wives)."	אֹתָם

Genesis 49:29

After conferring individual blessings upon his sons, individually and collectively, Yisrael (Israel) a/k/a Yaakov (Jacob)) is determined to instruct them as to the manner in which	וַיִּצְוֶה
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they are to convey his body to its final resting place and inter it inside the Machpeilah Cave. Yisrael gestures for his sons' attention, <i>and</i> is poised to <i>instruct</i>	
<i>them</i> in the manner in which they are to convey his body to its final resting place and inter it inside the Machpeilah Cave. Yisrael's voice ends the silence borne out of his sons' attentiveness	אוֹתָם
<i>and says</i>	וַיֹּאמֶר
<i>to them</i> , "After dying,	אֲלֵהֶם
<i>I</i> insist upon	אֲנִי
<i>being transported</i>	נֶאֱסָף
<i>to</i> the place where	אֶל
<i>my people</i> (forefathers) are interred. I implore you to	עַמִּי
<i>bury</i>	קַבְרוּ
<i>me</i>	אֹתִי
<i>with</i>	אֶל
<i>my forefathers</i> . When I die, take my body	אֲבֹתִי
<i>to</i>	אֶל
<i>the</i> Machpeilah <i>Cave</i> ,	הַמַּעֲרָה
<i>that</i> particular cave situated	אֲשֶׁר
<i>in</i> the <i>field</i> purchased by my grandfather Avraham (f/k/a Avram) from	בַּשָּׂדֶה
<i>Ephron</i> ,	עֶפְרוֹן
<i>the Chittite</i> (Hittite).	הַחִתִּי

Genesis 49:30

Transport my body and inter it <i>inside</i> a <i>cave</i>	בַּמַּעֲרָה
<i>that</i> lies	אֲשֶׁר
<i>within</i> the <i>field</i> purchased by Avraham (f/k/a Avram), my grandfather. The name of the cave is	בַּשָּׂדֶה
' <i>the Machpeilah</i> '. What differentiates this particular cave from others is	הַמַּכְפֵּילָה
<i>that</i> while inside this cave and looking outward, you will find yourself gazing	אֲשֶׁר
<i>upon</i> a particular parcel of land	עַל
<i>facing</i>	פְּנֵי
<i>Mamre</i> (a parcel of land adjoining the city of Chevron (Hebron)) situated	מַמְרֵא
<i>in</i> the <i>land</i> of	בְּאֶרֶץ
<i>Canaan</i> . The death of Avraham's wife Sarah (f/k/a Sarai) drove him to desperation to acquire a parcel of property to serve as her final resting place. God intimated to Avraham of the existence of a cave in close proximity to where Sarah expired. Avraham inspected the cave and found the bodies of Adam, the first man with an eternal, not-of-this-earth soul tethered to his body and Chavah (Eve), the first woman with an eternal, not-of-this-earth soul tethered to her body. The sight of Adam and Chavah's bodies situated inside the cave led Avraham to conclude that God led him to the cave that would serve as Sarah's burial site.	כְּנָעַן
<i>That</i> is why	אֲשֶׁר
<i>he bought</i> the cave and the land surrounding it. God provided	קָנָה
<i>Avraham</i>	אַבְרָהָם
<i>with</i> a burial site for Sarah and facilitated his purchase of the cave and	אֵת
<i>the field</i>	הַשָּׂדֶה
<i>from</i>	מֵאֵת

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<i>Ephron,</i>	עֶפְרֹן
<i>the Chittite</i> (Hittite). After	הַחִתִּי
<i>coming into possession</i> of that particular parcel of God's holy land, Avraham took comfort knowing that it would serve as a	לְאֶחְזֹת
<i>burial site</i> for Sarah. Avraham took further comfort knowing that the cave would serve as a future burial site for (i) himself; (ii) his daughter-in-law Rivkah (Rebekah) who predeceased Yitzchok (Isaac); (iii) Yisrael's (Israel) a/k/a Yaakov (Jacob)) first wife Leah who predeceased Yisrael; (iv) Yitzchok; and lastly, (v) Yisrael.	קֶבֶר

Genesis 49:31

During his initial inspection of the cave, God revealed to Avraham (f/k/a Avram) the presence of the bodies of Adam (the first man with an eternal, not-of-this-earth soul tethered to his body) and Chavah (Eve) (the first woman with an eternal, not-of-this-earth soul tethered to her body). Avraham made inquiries as to the ownership of the cave and found out that Ephron, the Chittite (Hittite) owned the property. Avraham tried to ascertain Ephron's willingness to sell the cave and the surrounding land to him and determined that Ephron was amenable toward selling this particular parcel of land. In the presence of many witnesses, Ephron accepted from Avraham an exorbitant amount of silver in exchange for his property. Determined to memorialize this transaction, Avraham had a deed drawn up, and he and Ephron signed it in the presence of many witnesses. There will come a time when you will have to produce this deed, presently in Yoseif's (Joseph) possession, to quash any claims of ownership of the land that may arise when you arrive and make known to the Chittites your intent to bury your father inside the cave. ³³² You must situate my body <i>there</i> , inside the cave where	שָׁמָּה
<i>they buried</i> Sarah (f/k/a Sarai) (Avraham's wife). When Avraham passed away, ownership of the cave passed onto his son Yitzchok (Isaac). Yitzchok and his half-brother Yishmael (Ishmael) interred their father Avraham next to Sarah. When Yitzchok died, by way of inheritance, I came into possession of his land (including the burial cave). My twin brother Eisov (Esau), by way of inheritance, came into possession of Yitzchok's tangible goods. Please honor my dying wish by interring me	קֶבְרוֹ
<i>with</i>	אֵת
<i>Avraham</i>	אַבְרָהָם
<i>and with</i>	וְאֵת
<i>Sarah,</i>	שָׂרָה
<i>his wife,</i>	אִשְׁתּוֹ
<i>there</i> , inside the Machpeilah Cave. When I die, transport my body to and inter it inside the Machpeilah Cave, the place where	שָׁמָּה
<i>they buried</i> Avraham, Sarah, Yitzchok, Rivkah (Rebekah), and Leah. After dying, situate my body inside the Machpeilah Cave so that I may reunite with Leah, and	קֶבְרוֹ

³³² The burden of proof of ownership of the cave fell upon Yaakov's (Jacob) a/k/a Yisrael (Israel)) heirs when Yaakov's twin brother Eisov (Esau) showed up, claimed ownership of the Machpeilah Cave and barred Yaakov's interment. Yaakov's sons dispatched Naftali to Egypt to retrieve proof of ownership of the cave, but prior to his return, Yaakov's progeny killed Eisov. Rivkah's (Rebekah) premonition of her sons' (Yaakov and Eisov) same-day burial came true when prior to receiving documentation proving Yaakov's ownership of the cave, Yaakov's progeny took it upon themselves to kill Eisov.

An Anatomically Correct Translation of Genesis

with	אֶת
Yitzchok	יִצְחָק
and with	וְאֶת
Rivkah,	רִבְקָה
his (Yitzchok's) wife. I desire nothing more than to be transported to and interred inside the Machpeilah Cave,	אֶשְׁתּוֹ
and I implore my sons to take me there and	וְשָׁמָּה
bury me alongside Leah. After 39 years of separation from my late first wife, it is befitting that I share a burial plot	קְבֻרָתִי
with	אֶת
Leah.	לֵאָה

Genesis 49:32

I am the rightful owner of the Machpeilah Cave and the land surrounding it. God facilitated Avraham's (f/k/a Avram) search for a burial site for Sarah (f/k/a Sarai) by leading him to the burial site of Adam and Chavah (Eve). God instructed Avraham to purchase and use the cave to inter Sarah. Avraham's reason for purchasing	מְקֹנָה
the field	הַשָּׂדֶה
and the cave was to ensure	וְהַמְעָרָה
that his progeny own it in perpetuity and for it to serve as an eternal resting place for God's covenant-observant patriarchs and matriarchs interred	אֶשֶׁר
in it. Avraham memorialized the purchase of this particular parcel of property by drawing up a land deed. Signing the deed in the presence of witnesses made it a matter of public record and documented the transfer of ownership of the land	בּוֹ
from Ephron the Chittite (Hittite) to Avraham. After Ephron passed away, the	מֵאֵת
sons of	בָּנָי
Cheis, having witnessed the transference of land ownership from Ephron to Avraham, are still alive, and if necessary, can be called upon to attest to the validity of the land deed." ³³³	חַת

Genesis 49:33

Yaakov (Jacob) a/k/a Yisrael (Israel)) used his saintly powers to keep death at bay until he finished instructing his sons as to how they were to prepare, transport from Egypt to Canaan and situate his body inside the Machpeilah Cave. Yaakov also instructed his sons to form a procession around his coffin while transporting it from Egypt to the Machpeilah Cave. Yaakov exempted Yoseif (Joseph) and Leivi from carrying his coffin, and in the alternative, designated Yoseif's sons Menasheh and Ephraim to take their place. After imparting to his sons all that, from a spiritual perspective, was necessary, and after finishing imparting to his sons, information of a practical matter as regards to the post-mortem handling, transportation and burial of his body inside the Machpeilah Cave, Yaakov felt at ease to let go of life.	וַיָּכַל
Yaakov held death at bay long enough	יַעֲקֹב
to command his sons to prepare, transport and bury his body inside the Machpeilah Cave. Satisfied	לְצִוּוֹת
with the manner in which he instructed	אֶת

³³³ Yaakov (Jacob) a/k/a Yisrael (Israel)) told his sons that God designated him as the last body allowed interment inside the Machpeilah Cave.

An Anatomically Correct Translation of Genesis

<i>his sons</i> to prepare, transport and bury his body inside the Machpeilah Cave, Yaakov transitioned from an upright to a reclining position,	בָּנָיו
<i>and picked up</i>	וַיֵּאָסֶף
<i>his feet</i>	רַגְלָיו
to rest them upon	אֶל
<i>the bed</i> . Yaakov waited for death to lay claim to his body	הַמִּטָּה
<i>and breathed</i> his <i>last</i> . Yaakov, patriarch of the twelve tribes of God's covenant-observant people, having lived long enough to father twelve sons he knew were destined to form a nation of covenant-observant people, died at age 147. Yaakov died in 1506 b.c.e. (2255 years after creation). His sons embalmed his body	וַיָּגוּעַ
<i>and transported</i> it	וַיֵּאָסֶף
to the Machpeilah Cave. The time required to embalm Yaakov's body enabled	אֶל
<i>his people</i> and the people of Egypt, prior to transporting and burying his body inside the Machpeilah Cave, to mourn the man whom God chose as the progenitor of a nation of covenant-observant people and the man whom God chose to work through to bring about a temporary cessation to the famine.	עַמּוֹ