

## An Anatomically Correct Translation of Genesis

### Genesis 37:1

Allies of the Shechemites, the seven kings, prior to their demise, formed a confederation, raised an army and declared war upon Yaakov (Jacob) a/k/a Yisrael (Israel)) and his sons. On the eve of the pending war, Yaakov formed an army comprised of his eleven sons and one hundred servants. Yaakov implored God to ensure their survival. War ensued and Yaakov's enemies lost tens of thousands of their comrades in battle and established a peace treaty with their victors. A year after war's end, Yaakov relocated from Shechem to Chevron (Hebron) and tasked his sons and servants to remain behind and pasture his livestock in Shechem. Yaakov assembled a caravan, left Shechem, journeyed toward <i>and settled</i> in Chevron.	וַיָּשָׁב
<i>Yaakov</i> , situated	יַעֲקֹב
<i>in</i> the <i>land</i> of Canaan, had prophetic insight revealing that God, prior to granting them permanent residence in Chevron (Hebron), would enable them to	בְּאֶרֶץ
<i>temporarily reside</i> there. Knowing he is going to inherit land from	מִגִּדְרֵי
<i>his father</i> (Yitzchok) (Isaac)), Yaakov realizes that the best course of action is to continue living	אָבִיו
<i>in</i> the <i>land</i> of	בְּאֶרֶץ
<i>Canaan</i> .	כְּנָעַן

### Genesis 37:2

In lieu of documenting the history of His covenant-observant people in chronological order, The Author of the Torah utilizes the following Torah passages to provide detailed information about Yaakov's (Jacob) a/k/a Yisrael (Israel)) son Yoseif (Joseph). The story of Yoseif unfolds in the year 1545 b.c.e. (2216 years after creation) when (i) Yaakov's father Yitzchok (Isaac) is 168 years old; (ii) Yaakov is 108 years old; and (iii) Yaakov's son Yoseif is 17 years old. <i>These</i> Torah passages, while chronicling	אֵלֶּה
<i>the generations</i> of offspring that issued forth from the loins of	תְּלִדֹת
<i>Yaakov</i> , focus on Yaakov's son	יַעֲקֹב
<i>Yoseif</i> whom God chose to play a pivotal role in shepherding His covenant-observant people toward their ultimate destiny. Torah tutelage of Yoseif bore fruit when this particular	יוֹסֵף
<i>son</i> of Yaakov, was	בֶּן
<i>seven</i> and	שִׁבְעַ
<i>ten</i>	עֶשְׂרֵה
<i>years</i> old. Becoming a learned Torah scholar did not exempt Yoseif from tending to his father's livestock, and he, along with his brothers,	שָׁנָה
<i>were</i> obligated to oversee the	הָיָה
<i>pasturing</i> of Yaakov's flocks. Yoseif comports himself in immature fashion while working	רָעָה
<i>with</i>	אֵת
<i>his brothers</i> to tend	אֶחָיו
<i>to the sheep</i> belonging to Yaakov,	בְּצֹאֵן
<i>and</i> because <i>he</i> acts immaturely, his brothers disparage and refer to him as the	יְהוּא
' <i>lad</i> '. Yaakov had four wives until Rochel died. After Rochel's death, Yaakov entrusts Bilhah and Zilpah to act as Yoseif and Binyomin's surrogate mothers. Yoseif's brothers, whose mother is Leah, castigate him for having Yaakov's 'inferior' wives serve as their surrogate mother. Yoseif got along well	נֶעַר

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<i>with</i> the	אֶת
<i>sons</i> of	בְּנֵי
<i>Bilhah</i>	בִּלְהָה
<i>and with</i> the	וְאֶת
<i>sons</i> of	בְּנֵי
<i>Zilpah</i> , disparagingly referred to by Leah's offspring as the 'lesser' of Yaakov's	זִלְפָּה
<i>wives</i> . While helping them shepherd the flocks belonging to	נָשִׁי
<i>his/their father</i> , Yoseif witnesses the ill manner in which they comport themselves,	אָבִיו
<i>and</i> is intent upon <i>bringing</i> him news of their defamatory doings. <sup>296</sup>	וַיָּבֵא
<i>Yoseif</i> intends to apprise his father of his sons' transgressions by providing him	יוֹסֵף
<i>with</i> an oral recitation of	אֶת
<i>their defamatory doings</i> , and while in Yaakov's presence, begins citing the	דְּבָרָם
<i>evil</i> manner in which they comport themselves. Yoseif took it upon himself	רָעָה
<i>to</i> inform	אֶל
<i>his/their father</i> of his sons' violation of the tenets of Torah observance.	אֲבִיהֶם

### Genesis 37:3

Yoseif (Joseph) is Yisrael's (Israel) a/k/a Yaakov (Jacob)) favorite because of his love, understanding and ability to discourse Torah. Yisrael fathered twelve sons, <i>and</i> of the twelve sons <i>Yisrael</i> fathered,	וְיִשְׂרָאֵל
<i>loved</i> Yoseif most. Their shared love of Torah enabled Yisrael to form a deep bond	אָהַב
<i>with</i>	אֶת
<i>Yoseif</i> . While deriving love	יוֹסֵף
<i>from all</i>	מִכָּל
<i>his sons</i> , Yisrael favors Yoseif	בְּנָיו
<i>because</i> he envisions him as the	כִּי
<i>son</i> ideally qualified to serve as the spiritual and intellectual lynchpin	כֵּן
<i>of</i> his <i>old age</i> . Aware of what	זִקְנָיו
<i>he</i> (Yoseif) means	הוּא
<i>to him</i> , Yisrael designates Yoseif as the son with whom he most desires to spend quality time in the remaining years of his life. Cognizant of the manner in which a son tending to his father's needs has to be attired, Yisrael is determined to accouter him in a manner comporting with the tenets of tradition,	לוֹ
<i>and makes</i> available	וַעֲשֶׂה
<i>to him</i> a superbly crafted garment fashioned from the finest material. The garment Yisrael made available to Yoseif was a full-length	לוֹ
<i>tunic</i> of	כְּתָנִית
<i>long sleeves</i> that purportedly belonged to Adam, the first man with an eternal, not-of-this-earth soul tethered to his body. After Adam passed away, this garment purportedly fell into the possession of Avraham's (f/k/a Avram) arch nemesis Nimrod. After killing Nimrod, Eisov (Esau) took possession of this coveted garment and wore it while in the service of his father (Yitzchok) (Isaac)). Yaakov traded a bowl of lentils for Eisov's firstborn birthright. Included in the trade was the aforementioned garment that will become the focal point of events regarding the unfolding of the destiny of God's	פָּסִים

<sup>296</sup> Yoseif's (Joseph) incorruptible younger brother Binyomin, at 9 years of age, is too young to help his brothers shepherd their father's flocks. Binyomin stays at home with his father.

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covenant-observant people.	
<b>Genesis 37:4</b>	
Yaakov's (Jacob) a/k/a Yisrael (Israel)) firstborn Reuvein is incensed upon learning that Yaakov garbed Yoseif (Joseph) in a garment that by virtue of being Yaakov's firstborn, he should have received. Reuvein believes that his father's gift-giving gesture is an affirmation that Yoseif, rather than he, has become his primary heir. Sinning against his father is the manner in which Reuvein forfeited his position as Yaakov's primary heir. Reuvein is unwilling to accept Yoseif as his replacement. <sup>297</sup> Tradition dictates that a son, while tending to his father's needs, wear the garment passed down from Adam. Eisov (Esau) had worn it while in the service of his father (Yitzchok (Isaac)) and now it is Yoseif's turn to wear it while in the service of their father (Yaakov). Reuvein tells his brothers of Yoseif's elevated status, <i>and</i> when <i>they see</i> Yoseif accoutered in the coveted garb,	וַיֵּרָא
<i>his</i> (Yoseif's) <i>brothers</i> (with the exception of Binyomin) react jealously to a father-son relationship	אָחָיו
<i>that</i> is superior to their respective father/son relationships. The sons of Yaakov look askance at	כִּי
<i>him</i> (Yoseif) because	אֹתוֹ
<i>he</i> (Yaakov) <i>loves</i> Yoseif more than them. The sons of Yaakov see overt favoritism with regard to the manner in which	אֶהָב
<i>their father</i> expresses his love and affection toward Yoseif. The consensus among the sons of Yaakov is that	אֲבִיהֶם
<i>from</i> among <i>all</i> the father-son relationships, Yaakov chose to have a most favored relationship with Yoseif. Yaakov's choice of a most favored relationship with Yoseif weighs heavily upon the mind of	מִכָּל
<i>his brothers</i> ,	אָחָיו
<i>and they hate</i>	וַיִּשְׁנְאוּ
<i>him</i> for rising to the top of the family hierarchy. Yoseif's brothers have to accept or reject Yoseif's status as Yaakov's most favored son,	אֹתוֹ
<i>and</i> choose <i>not</i> to accept him as their superior. Yoseif's brothers	וְלֹא
<i>are incapable of</i>	יָכְלוּ
<i>speaking to him</i> in a manner calculated	דְּבָרוֹ
<i>to</i> reestablish the brotherly <i>peace</i> extant prior to Yoseif becoming their father's favorite son and interacting with their father in the manner of a firstborn.	לְשָׁלֵם
<b>Genesis 37:5</b>	
God designates Yoseif (Joseph) as a prophet <i>and</i> imparts prophetic information to him while he is <i>dreaming</i> .	וַיַּחְלֵם
<i>Yoseif</i> realizes he is the recipient of prophetic information from God that comes to him by way of a	יוֹסֵף
<i>dream</i> ,	חֲלֹם
<i>and wants to tell</i> his brothers about future events that will have a significant impact upon their lives.	וַיַּגִּד
<i>To his brothers</i> , Yoseif is an annoying younger sibling who usurped Reuvein's role as heir	לְאָחָיו

<sup>297</sup> In an act of defiance against his father, Reuvein slept alongside Yaakov's (Jacob) a/k/a Yisrael (Israel)) wife Bilhah.

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apparent and reported their allegedly sinful acts to his/their father. Yaakov's (Jacob) a/k/a Yisrael (Israel)) favoritism toward Yoseif, as exemplified by allowing Yoseif to wear a garment worn by the firstborn while tending to his father's needs, further incenses his brothers because of the manner in which he ingratiated himself into Yaakov's heart and became Yaakov's favorite son and heir apparent. Yoseif is poised to share God's revelations with his brothers,	
<i>and</i> is unaware that <i>they</i> conspire to <i>increase</i> their resolve toward undermining him. Yoseif has no idea that his brothers will be	וְיֹסֵפִי
<i>more</i> resolved	עוֹד
<i>toward hating</i>	שָׂנֵא
<i>him</i> after hearing the subject matter of the revelations.	אֹתוֹ

### Genesis 37:6

Yoseif (Joseph) is anxious to share with his brothers God's prophetic information, <i>and</i> <i>says</i>	וַיֹּאמֶר
<i>to them,</i>	אֲלֵיהֶם
" <i>Hear</i> the revelation God imparted to me while I was dreaming.	שְׁמָעוּ
<i>Please</i> listen to prophetic information God imparted to me by way of	נָא
<i>the dream.</i> God had it in mind to impart a revelation, and	הַחֲלוֹם
<i>the</i> manner by which I came upon <i>this</i> revelation occurred during	הַזֶּה
<i>that</i> time	אֲשֶׁר
<i>I was dreaming.</i> Please try to capitalize on the insight I received from God as a means of helping you get through the God-ordained inevitable hard times that lie ahead. God's revelation forewarns of a time when you will find yourselves situated at the crossroads of drought and famine.	הַלְמָתִי

### Genesis 37:7

I received from God, by way of a dream, prophetic information, <i>and</i> while dreaming, I <i>beheld</i> the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) situated in a field of grain. It was harvest time, and after	וַהֲנִיָּה
<i>we</i> cut down and	אֶנְקְנוּ
<i>bound</i> our stalks of grain into	מֵאֲלָמִים
<i>sheaves</i> situated	אֲלָמִים
<i>in the midst of</i>	בְּתוֹךְ
<i>the field,</i> I gazed upon the bundles of bound grain stalks lying on the ground,	הַשָּׂדֶה
<i>and while beholding</i> my prostrated bundle, witnessed	וַהֲנִיָּה
<i>it rising</i> from the ground. I am astonished to witness	קָמָה
<i>my sheaf</i> of grain stalks standing upright,	אֲלָמָתִי
<i>and</i> I am further astonished to witness your respective bundles of grain stalks <i>also</i>	וְגַם
<i>remain standing.</i> This unprecedented animation of that which heretofore lacked the ability for self-mobilization enralls me,	נִצָּכָה
<i>and</i> while <i>beholding</i> each of your upright bundled grain stalks, I see	וַהֲנִיָּה
<i>them gathering around</i> my upright bundle of grain stalks. I sense that	תִּסְבִּינָה
<i>your</i> respective bundled <i>sheaves</i> of grain stalks, after situating themselves around my upright sheaf, are poised to prostrate in the presence of my sheaf,	אֲלִמְתִּיכֶם
<i>and</i> am amazed as <i>they bow</i>	וַתִּשְׁתַּחֲוֶינּוּ
<i>to my sheaf."</i>	לְאִלְמָתִי

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### Genesis 37:8

Taken aback by the subject matter of Yoseif's prophetic dream, Yoseif's (Joseph) brothers contemplate the manner in which they are going to reply <i>and</i> after thinking about what to <i>say</i>	וַיֹּאמְרוּ
<i>to him</i> , agree upon a harsh rebuke. After hearing Yoseif describe and interpret the symbolism of his prophetic dream,	לוֹ
<i>his brothers</i> say to him, "If, as you say, God destined you	אֶחָיו
<i>to reign</i> ,	תְּמַלֵּךְ
<i>will you reign</i> in a manner calculated to impose your authority	תְּמַלֵּךְ
<i>upon us?</i>	עָלֵינוּ
<i>If</i> , as you say, God destined you	אִם
<i>to rule</i> , then	מְשׁוֹל
<i>will you rule</i> over or	תְּמַשֵּׁל
<i>through us?"</i> Prior to hearing Yoseif's revelation, his brothers had cause to hate him,	כְּבוֹ
<i>and</i> after hearing his prophetic revelation, <i>intensified</i> their anger toward him,	וַיִּזְכְּפוּ
<i>more</i> so than before. Yoseif's brothers believe they are justified in	עוֹד
<i>hating</i>	שָׂנֵא
<i>him</i>	אֹתוֹ
<i>on</i> account of	עַל
<i>his</i> prophetic <i>dreams</i> relegating them to a role of subservience to and dependence upon him,	תְּלַמְתָּיו
<i>and on</i> account of the conveyance of	וְעַל
<i>his</i> disparaging <i>words</i> to Yaakov (Jacob) a/k/a Yisrael (Israel)) regarding the ill manner in which they comport themselves when not in their father's presence.	דְּבָרָיו

### Genesis 37:9

God pays no mind to their (Yoseif's brothers') adverse reaction to hearing Yoseif (Joseph) recount the initial revelation, <i>and</i> enters Yoseif's mind while he <i>is dreaming</i> . Once	וַיִּחְלֹם
<i>again</i> , by way of a	עוֹד
<i>dream</i> , God imparts to Yoseif	תְּחַלֹּם
<i>another</i> revelation of future events calculated to have a profound effect upon His covenant-observant people. Yoseif receives a second revelation	אֲחֵר
<i>and</i> is eager to <i>tell</i>	וַיִּסְפֹּר
<i>it</i>	אֹתוֹ
<i>to his brothers</i> . Yoseif receives permission to speak	לְאֶחָיו
<i>and says</i> to his brothers,	וַיֹּאמֶר
"Behold and listen! God had it in mind to impart yet another prophetic revelation, as when He initially imparted a prophetic revelation while	הִנֵּה
<i>I dreamt</i> , and while I	תְּלַמְתִּי
<i>was dreaming</i> , once	תְּחַלֹּם
<i>again</i> , filled my mind with insight as regards to the future of His covenant-observant people. While dreaming, God entered my mind	עוֹד
<i>and</i> at the onset of this dream, I <i>beheld</i> the sun and moon, and rather than proceeding on their regular celestial journey, they stopped and bowed before me. I believe	וַהֲנֵה
<i>the sun</i> represents Yaakov (Jacob) a/k/a Yisrael (Israel)), our father,	הַשֶּׁמֶשׁ
<i>and the moon</i> represents Rochel, my mother, or Bilhah, the woman who became my	וַהֲרִיחַ

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surrogate mother after Rochel passed away. I passively observed the dream as it continued to unfold,	
<i>and</i> when I beheld <i>one</i> and	וְאֶחָד
<i>ten</i>	עָשָׂר
<i>stars</i> , rather than proceeding on their regular celestial journey, they stopped and bowed before me. I believe the eleven stars appearing in my dream are symbolic representations of you, my brothers. What do you think of my interpretation of the symbolism of the celestial	כּוֹכָבִים
<i>ones bowing</i>	מִשְׁתַּחֲוִים
<i>to me?</i> "	לִי

### Genesis 37:10

Angered by the subject matter of Yoseif's initial prophetic revelation portending of a future in which they are subservient to and dependent upon him, Yoseif's (Joseph) brother become angrier upon hearing the second prophetic revelation from God reinforcing the notion that they are destined to become subservient and dependent upon their younger brother. After imparting his second prophetic revelation to his brothers, Yoseif is desirous of situating himself in Yaakov's (Jacob) a/k/a Yisrael (Israel)) presence <i>and tell it</i>	וַיִּסְפֹּר
<i>to</i>	אֶל
<i>his father</i>	אָבִיו
<i>and</i> to achieve his objective, goes <i>to</i> where his father resides. <sup>298</sup> Anxious to hear their father's reaction to Yoseif's second revelation,	וְאֶל
<i>his</i> (Yoseif's) <i>brothers</i> accompany Yoseif as he makes his way toward the house of their father. Upon hearing Yoseif's second revelation, Yaakov is intent upon interpreting its meaning,	אֶחָיו
<i>and</i> because <i>he</i> is a prophet in his own right, inwardly ascribes validity to Yoseif's prophetic insight and publicly <i>rebukes</i> Yoseif for interpreting a particular part of the second revelation in which Rochel rejoins the living and becomes her son's subordinate. The part of Yoseif's second prophetic dream in which Rochel comes back from the dead and bows down to her son makes no sense	וַיִּגְעַר
<i>to him</i> (Yaakov). While standing in the presence of	בּוֹ
<i>his father</i> and brothers, Yoseif waits for Yaakov to voice his opinion as regards to his (Yoseif's) interpretation of the second revelation. Yoseif's brothers witness	אָבִיו
<i>and</i> hear Yaakov <i>say</i>	וַיֹּאמֶר
<i>to him</i> (Yoseif), "I concur with the part of the revelation portending of a future in which you are destined to rule over the living.	לּוֹ
<i>What</i> am I to make of your interpretation of	מָה
<i>the</i> part of the revelation God imparted to you by way of a <i>dream</i> in which you are destined to rule over the living and the resurrected? I believe that there might be an alternative interpretation to	הַחֲלוֹם
<i>the</i> revelation imparted to you by God. <i>This</i> part of the revelation	הַזֶּה
<i>that</i> God imparted to you while	אֲשֶׁר
<i>you dreamt</i> needs further scrutiny to fathom its true meaning. <sup>299</sup> While I can accept a	הַלְמֶת

<sup>298</sup> Yoseif (Joseph) chooses to recount to his father the second, rather than the first revelation, because it portends of the fate of his family while the first portends of the fate of his brothers.

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future in which we, the living, are subservient to you, I cannot accept a future involving my late wife Rochel transitioning back into the living and bowing unto you. Are you claiming that your prophetic dream	
<i>will</i> be the <i>coming</i> of a time when all, dead and alive, shall be subservient to you?	הָבוֹא
<i>Will we come</i> to find ourselves under circumstances in which	נָבוֹא
<i>I,</i>	אֲנִי
<i>and your mother</i>	וְאִמִּי
<i>and your brothers</i> are compelled	וְאֶחָיו
<i>to bow</i>	לְהִשְׁתַּחֲוֹת
<i>to you?</i> I am not sure that your interpretation of God's revelation portends of a future unfolding in a manner in which the living and the resurrected dead, while situated in your presence, are compelled to bow	לָךְ
<i>to the ground."</i>	אֶרֶץ

### Genesis 37:11

Upon hearing Yoseif's (Joseph) second revelation, the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) reject the inevitability of their pending subservience and dependency upon their younger brother, <i>and</i> after Yaakov validates Yoseif's second revelation, <i>are jealous</i>	וַיִּקְנְאוּ
<i>of him.</i> The palpability of their (Yoseif's brothers) hatred toward Yoseif prompts Yaakov to protect Yoseif from	בּוֹ
<i>his brothers,</i>	אֶחָיו
<i>and as his father,</i> vows to	וְאָבִיו
<i>safeguard</i> him from anyone undermining the fulfillment of his destiny as the savior of God's covenant-observant people from the pending famine. Yaakov and Yoseif are of one mind	שָׁמַר
<i>with</i> regard to	אֶת
<i>the matter</i> of ensuring the survival of God's covenant-observant people during the pending famine.	הַדָּבָר

### Genesis 37:12

After discoursing matters concerning the future, Yaakov (Jacob) a/k/a Yisrael (Israel)) turns his thoughts toward matters concerning the present and, with the exception of Yoseif (Joseph) and Binyomin, instructs his sons to return to Shechem to tend to his sheep. Yaakov's youngest son Binyomin remains behind with his father and the remainder of Yaakov's sons, while harboring anger toward Yoseif, agree to tend to their father's sheep <i>and go</i> to Shechem. Yoseif does not accompany	וַיֵּלֶכּוּ
<i>his brothers</i> to Shechem	אֶחָיו
<i>to pasture</i> their father's sheep. Although Yaakov tasks his sons	לְרֹעוֹת
<i>with</i> going to Shechem to tend to his	אֶת
<i>sheep,</i> unbeknownst to either Yoseif or	צֹאן
<i>their father,</i> they contemplate doing away with Yoseif. The sons of Yaakov hope that Yoseif joins them	אֲבֵיהֶם

<sup>299</sup> Yaakov (Jacob) a/k/a Yisrael (Israel)) reacts incredulously to the part of Yoseif's (Joseph) prophetic dream in which he misinterprets the symbolism of the moon as Rochel (Yoseif's natural, deceased mother). The correct interpretation is that the moon symbolically represents Yoseif's surrogate mother Bilhah.



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<i>in Shechem</i> because its isolation would facilitate their murdering him and falsely attributing his demise to the allies of the Shechemites bent upon exacting revenge upon the sons of Yaakov for massacring their brethren.	בְּשָׁכֶם
<b>Genesis 37:13</b>	
While Yoseif (Joseph) and Binyomin remain at home, the remainder of the sons of Yisrael (Israel) a/k/a Yaakov (Jacob)) journey toward Shechem to shepherd their father's sheep. Yisrael designates his son Yoseif as the one to comfort him in his old age, engage him in Torah discourse and tend to his needs. Yisrael realizes that mending a brotherly rift supersedes his personal needs, <i>and says</i>	וַיֹּאמֶר
<i>Yisrael</i>	יִשְׂרָאֵל
<i>to</i>	אֵל
<i>Yoseif</i> , "For the sake of restoring harmony between you and your brothers, I am willing to forego our joyful interaction by situating you in their presence. I hope that you are able to mend the rift caused by your brothers' adverse reaction to the subject matter of your prophetic revelations.	יוֹסֵף
<i>Is it not</i> your obligation to serve your father by assisting	הֲלוֹא
<i>your brothers</i> (the	אֶחָיִךְ
<i>ones pasturing</i> my sheep	רְעִים
<i>in Shechem</i> )?	בְּשָׁכֶם
<i>Come</i> forward and declare your willingness to rejoin and make amends with your brothers,	לָכֶה
<i>and I will send you</i>	וְאֶשְׁלַחְךָ
<i>to them.</i> " Always mindful of acceding to his father's wishes, Yoseif wastes not a moment	אֲלֵיהֶם
<i>and says</i>	וַיֹּאמֶר
<i>to him</i> , "Father,	לוֹ
<i>here I am</i> , ready, eager and willing to do your bidding".	הִנְנִי
<b>Genesis 37:14</b>	
Pleased by Yoseif's (Joseph) enthusiasm to do his father's bidding, Yisrael (Israel) a/k/a Yaakov (Jacob)) is intent upon offering parting words of advice, <i>and says</i>	וַיֹּאמֶר
<i>to him</i> ,	לוֹ
" <i>Go</i> to Shechem and join your brothers.	לֵךְ
<i>Please</i>	נָא
<i>see</i> if your presence among your brothers engenders camaraderie or derision. After spending time with your siblings, come back to me	רְאֵה
<i>with</i> a report as to whether or not there can be	אֵת
<i>peace</i> between you and	שְׁלוֹם
<i>your brothers</i> ,	אֶחָיִךְ
<i>and with</i> regard to determining if there is	וְאֵת
<i>peace</i> or strife between my sons, please let me know if they tend to	שְׁלוֹם
<i>the sheep</i> in proper fashion. Go to Shechem, observe	הַצֹּאן
<i>and bring back to me</i>	וְהִשְׁבֵּנִי
<i>word</i> of your brothers' state of mind and the condition of my sheep." Prior to sending Yoseif on his way, Yisrael and Yoseif situate themselves at the Machpeilah Cave to pay their respects to Yisrael's grandfather Avraham (f/k/a Avram). Father and son pay their respects to Avraham,	דְּבָר



## An Anatomically Correct Translation of Genesis

and Yisrael <i>sends him</i>	וַיִּשְׁלָחֵהוּ
from the <i>depths of</i>	מֵעֲמֻק
<i>Chevron</i> toward Shechem. Yoseif sets about on his journey,	חֶבְרוֹן
and when <i>he comes</i> to find himself situated in	וַיָּבֵא
<i>Shechem</i> , attempts to locate his brothers and their father's livestock.	לְשָׂכְמָה

### Genesis 37:15

Yoseif (Joseph) fails to ascertain the whereabouts of his brothers. As a means of ensuring Yoseif's destiny unfolds in the selfsame manner as denoted in the prior revelations imparted to him, God dispatches an angel (Gavriel) to reunite him with his brothers, <i>and</i> it is not long before <i>he</i> (Gavriel) <i>finds him</i> (Yoseif). The angel Gavriel assumed the form of a	וַיִּמְצָאֵהוּ
<i>man</i> ,	אִישׁ
and after <i>beholding</i> Yoseif	וַהֲנִיָּה
<i>wandering</i>	תַּעֲוָה
in the <i>field</i> in search of his brothers, situates himself in his presence,	בַּשָּׂדֶה
and <i>asks him</i> a question. The angel Gavriel, whom Yoseif believes is	וַיִּשְׁאַלֵּהוּ
<i>the first man</i> he encounters in Shechem,	הָאִישׁ
<i>says</i> , "You have the demeanor of someone who has yet to find what he is looking for.	לֵאמֹר
<i>What</i> is it	מָה
<i>you seek?</i> "	תִּבְקֹשׁ

### Genesis 37:16

Yoseif (Joseph) is intent upon replying to the angel Gavriel's question, <i>and says</i> , "My father asked me to join up	וַיֹּאמֶר
<i>with</i> and help	אֶת
<i>my brothers</i> pasture his sheep.	אֶחָי
<i>I</i>	אֲנִיכִי
<i>seek</i> the whereabouts of my brothers.	מִבְקֹשׁ
<i>Tell</i> me if you know their whereabouts. If so,	הַגִּידָה
<i>please</i> tell	נָא
<i>me</i>	לִי
<i>where</i>	אֵיפֹה
<i>they</i> are	הֵם
<i>pasturing</i> our father's flocks."	רְעִים

### Genesis 37:17

The angel Gavriel is intent upon replying to Yoseif's (Joseph) question, <i>and says</i>	וַיֹּאמֶר
<i>the first man</i> he encountered in Shechem while searching for the whereabouts of his brothers, "I encountered your brothers earlier, but	הָאִישׁ
<i>they</i> have long <i>departed</i>	נִסְעוּ
<i>from here</i> . I know where they have gone	מִזֶּה
<i>because</i>	כִּי
<i>I heard</i> the	לְשִׁמְעָתִי
<i>ones</i> who are your brothers <i>saying</i> , 'There is a chance that the allies of the Shechemites bent upon exacting revenge upon the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) for massacring their brethren might happen upon us while we tend to our father's sheep here, in Shechem. To avoid confrontation,	אֶמְרֵיהֶם
<i>let us go</i>	נִלְכָּה

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<i>to Doson</i> and pasture our father's flocks there." Convinced by the veracity of Gavriel's answer, Yoseif is eager to reunite with his brothers,	דְּתִינָה
<i>and goes</i> toward Doson.	וַיֵּלֶךְ
<i>Yoseif</i> ,	יוֹסֵף
<i>after</i> Gavriel informed him where	אַחֵר
<i>his brothers</i> are situated, journeys	אַחֵיו
<i>and finds them</i>	וַיִּמְצָאם
<i>in Doson</i> .	בְּדֹסֵן

### Genesis 37:18

While en route to reunite with his brothers, Yoseif (Joseph) is unaware that they intend to kill him. The sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) become aware of Yoseif's presence, <i>and upon seeing</i>	וַיֵּרְאוּ
<i>him</i>	אֹתוֹ
<i>from</i> a <i>distance</i> , are intent upon conspiring	מִרְחֹק
<i>and</i> formulating a plan to kill him <i>before</i>	וּבְטָרֵם
<i>he comes nearer</i>	יִקְרַב
<i>to them</i> . Yoseif's brothers are intent upon ending his life	אֲלֵיהֶם
<i>and plot</i> against	וַיִּתְנַבְּלוּ
<i>him</i> . Believing they could get away with Yoseif's murder, his brothers are resolute in their decision	אֹתוֹ
<i>to kill him</i> . <sup>300</sup>	לְהַמִּיתוֹ

### Genesis 37:19

Yoseif's (Joseph) brothers tried and failed to kill Yoseif by way of goading their sheepherding dogs into attacking him. Eager to put forth an alternative manner of bringing about Yoseif's death, Yoseif's brothers Shimeon and Levi propose bringing about his end by one of the four Torah-sanctioned means of ending a life. Indecisive about choosing the mode of death to inflict upon him, Yoseif's brothers draw straws and the straw drawn represents a Torah-sanctioned mode of death by lapidation (stoning). After rejecting killing Yoseif's death by bludgeoning him with rocks, Yoseif's brothers reason that throwing him from a great height and dashing his body against a pile of rocks would meet the requirements of a Torah-permissible execution and render them, the executioners, with clean, bloodless hands. Yoseif's brothers are intent upon initiating a pretext to murdering Yoseif, <i>and begin saying</i> derisive things about him. Shimon, the	וַיֹּאמְרוּ
<i>man</i> most fanatical about killing Yoseif, steps forward	אִישׁ
<i>to</i> say to	אֶל
<i>his brother</i> Levi,	אֶחָיו
"Behold our brother Yoseif, the self-proclaimed	הִנֵּה
' <i>master</i> of	בַּעַל
<i>the prophetic dreams</i> '.	הַחֲלֻמוֹת
<i>This one</i>	הַלְזֵה
<i>comes</i> to assist his brothers in shepherding their father's flocks,	בָּא

<sup>300</sup> Yoseif's (Joseph) brothers unleash their sheepdogs upon Yoseif, but the dogs have no inclination toward inflicting harm.

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### Genesis 37:20

<i>and now</i> that he is in our midst,	וְעַתָּה
<i>let us</i> converge upon	לָכֹךְ
<i>and kill him!</i> Let us succeed where our shepherding dogs failed by bringing about Yoseif's (Yoseif) death in a Torah-permissive manner calculated to, in its aftermath, leave us with clean hands and guiltless conscience. Seize, transport,	וְנַהַרְגֵהוּ
<i>and throw him</i> (Yoseif)	וְנַשְׁלִכֵהוּ
<i>into one</i> of	בְּאֶחָד
<i>the cisterns</i> . When return home and appear before our father, in response to his inquiry as to Yoseif's whereabouts, we will feign hesitation	הַבְּרוֹת
<i>and say</i> , 'An	וְאָמְרֵנוּ
<i>animal</i> killed him. A	חַיָּה
<i>ferocious</i> animal attacked Yoseif and	רָעָה
<i>devoured him!</i> ' We will wait for our grief-stricken father to regain his composure,	אֲכָלְתֵּהוּ
<i>and then we will see</i>	וְנִרְאֶה
<i>what</i> he has to say about a prophetic dreamer dying prior to his prophecies coming to fruition. What will our father say when	מָה
<i>they</i> (Yoseif's prophetic dreams) <i>become</i> known as the pathetic notions of a dreamer who, in reality, was a false prophet? Let the passage of time determine the validity or falsity of	יִהְיוּ
<i>his</i> prophetic <i>dreams</i> ."	חֲלֻמֹּתָיו

### Genesis 37:21

After agreeing upon to kill Yoseif (Joseph), the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) become aware of the servile void that will be created by Yoseif's demise and decide to take turns as Yaakov's servant. Yaakov's eldest son Reuvein is the first to tend to his father's needs during Yoseif's absence. After serving his father, Reuvein journeys toward Doson, realizes that Yoseif's prophecies bode well for him and his siblings, and thinks it best for Yoseif to live out his life while the prophecies come to fruition. Upon arriving in Doson <i>and hearing</i> his brothers conspiring to kill Yoseif,	וַיִּשְׁמַע
<i>Reuvein</i> devises a plan he hopes will spare Yoseif's life,	רְאוּבֵן
<i>and intent upon rescuing him</i>	וַיִּצְלֵהוּ
<i>from their</i> (his brothers') <i>hands</i> , situates himself in his brothers' presence	מִיָּדָם
<i>and says</i> , "Let us	וַיֹּאמֶר
<i>not</i> kill Yoseif by stoning him or dashing his body against the rocks. If	לֹא
<i>we were to strike him</i> dead; either by stoning him or dashing his body against the rocks, God will surely deny	נִכְבְּנוּ
<i>our soul</i> the eternal rewards awaiting all righteous souls in the world to come."	נַפְשִׁי

### Genesis 37:22

After forewarning his brothers about incurring the wrath of God and suffering the eternal consequences of ending Yoseif's (Joseph) life by way of lapidation (stoning), Reuvein intends to put forth an alternate means of ridding themselves of him <i>and</i> formulates the precise words to <i>say</i>	וַיֹּאמֶר
<i>to them</i> . After devising a more benign way of ridding themselves of Yoseif,	אֲלֵהֶם
<i>Reuvein</i> says, "We will avoid God's wrath and punishment by benignly ridding ourselves of Yoseif (Joseph). I implore you	רְאוּבֵן
<i>not</i> to kill Yoseif by way of lapidation or dashing his body against the rocks. Rather than	אַל

## An Anatomically Correct Translation of Genesis

<i>spilling</i> his	תִּשְׁפֹּכוּ
<i>blood</i> in the aforementioned manner, we should contemplate	דָּם
<i>throwing</i>	הִשְׁלִיכוּ
<i>him</i>	אֹתוֹ
<i>into</i>	אֶל
<i>the pit</i> . I thought about throwing Yoseif into	הַבּוֹר
<i>the pit</i> ( <i>this</i> pit	הַזֶּה
<i>that</i> we discovered	אֲשֶׁר
<i>in</i> the <i>wilderness</i> ). Yoseif's fall, while not fatal, will seal his fate and achieve our objective. There is no chance that while stranded inside a pit situated in an area rarely frequented by man, Yoseif will encounter anyone happening by to rescue him. I believe God will perceive us as murderers if we allow Yoseif to die in the pit. I am sure God will hold us harmless if we benignly rid ourselves of Yoseif by way of selling him into slavery. I implore you to rid ourselves of Yoseif by selling him into slavery	בְּמִדְבָּר
<i>and</i> believe that disposing of Yoseif in this manner will leave us with clean <i>hands</i> . I implore you	וְיָד
<i>not</i>	אֶל
<i>to dispatch</i> him through lapidation. Conscriptio into slavery, rather than converging	תִּשְׁלַחַו
<i>upon</i> and stoning <i>him</i> with rocks or throwing him from a great height, or situating him inside a pit is the manner in which we should rid ourselves of Yoseif." Reuvein hopes his brothers will forego murdering Yoseif and implement his alternative plan of ridding themselves of him	בּוֹ
<i>because</i> he believes in the validity of Yoseif's prophecies and knows Yoseif must remain alive for the prophecies to come to fruition. Upon hearing his alternative plan of benignly ridding themselves of Yoseif, Reuvein's brothers do not suspect that Reuvein, if they reject conscripting Yoseif into slavery, will surreptitiously rescue him,	לְמַעַן
<i>and</i> after <i>rescuing</i>	הַצִּיל
<i>him</i>	אֹתוֹ
<i>from their hands</i> , take it upon himself	מִיָּדָם
<i>to take him back</i> home and	לְהָשִׁיבוֹ
<i>to</i> reunite him with	אֶל
<i>his/their father</i> .	אָבִיו

### Genesis 37:23

Reuvein convinces his brothers to change the mode of killing Yoseif (Joseph) from stoning to situating him at the bottom of a pit. The brothers await their intended victim's return, <i>and</i> gird themselves to inflict life-changing event upon him. <i>It is</i> during this time	וַיְהִי
<i>as</i>	כַּאֲשֶׁר
<i>he comes</i> to find himself in their presence that	כִּי
<i>Yoseif</i> tries	יֹסֵף
<i>to</i> ingratiate himself in the company of	אֶל
<i>his brothers</i> and they physically subdue him. Yoseif, a willing recipient of prophetic revelation, becomes an unwilling recipient of a revelation of brotherly betrayal. Yoseif is subdued	אֶחָיו
<i>and stripped</i> of his clothing. The sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) plan to do away	וַיִּפְשְׁטוּ

## An Anatomically Correct Translation of Genesis

<i>with</i> their brother	אֶת
<i>Yoseif</i> by throwing him into and letting him languish and die in pit. Yoseif's brothers intend to fabricate evidence to convince their father of Yoseif's demise and to achieve their objective, begin	יוֹסֵף
<i>with</i> the removal of	אֶת
<i>his</i> outer <i>tunic</i> , and continue	כְּתָנָתוֹ
<i>with</i> the removal of the	אֶת
<i>tunic</i> of	כְּתָנָת
<i>the long sleeves</i>	הַפָּסִים
<i>that</i> he had	אֲשֶׁר
<i>on him</i> . <sup>301</sup>	עָלָיו

### Genesis 37:24

Unable to break free of his brothers' grasp, Yoseif (Joseph) resorts to verbal entreaties. Intolerant of his brothers' reticence toward dragging Yoseif to the pit, Shimon reaches out <i>and takes</i> hold of <i>him</i> . Shimon drags	וַיִּקְחֵהוּ
<i>throws</i>	וַיִּשְׁלֹכוֹ
<i>him</i> into	אֵתוֹ
<i>the pit</i> ,	הַבְּרֶה
<i>and</i> fortunate for Yoseif, <i>the pit</i> is	וְהַבּוֹר
<i>empty</i> . Fearing reprisals from God if they end their brother's life in a non-Torah-sanctioned manner, Yoseif's brothers choose a pit with	רֵק
<i>no</i> manner of predatory species	אֵין
<i>in it</i> and no	בּוֹ
<i>water</i> to prolong his life.	מַיִם

### Genesis 37:25

Unaffected by their fraternal condemnation of their brother Yoseif's (Joseph) to death, they retreat to their campsite, prepare a meal, <i>and sit down</i>	וַיֵּשְׁבוּ
<i>to eat</i> . Prior to his brother's utterance of a thankful prayer unto God for the	לֶאֱכֹל
<i>bread</i> they are about to consume, Yoseif's brother Yehudah (Judah) castigates them for the murderers they are about to become. Yehudah cites the futility of praying to a God Who will ignore the prayers of murderers. An argument ensues and perpetuates until an unfamiliar sound interjects itself into the argument	לֶחֶם
<i>and</i> causes them to <i>lift</i>	וַיִּשְׁאוּ
<i>their eyes</i>	עֵינֵיהֶם
<i>and see</i> a Yishmaelite (Ishmaelite) caravan. The sight of the caravan allows a thought other than murder to dominate the minds of the sons of Yisrael. Selling a brother into slavery becomes the predominant subject matter of discussion,	וַיֵּרְאוּ
<i>and</i> upon <i>beholding</i> a	וְהִנֵּה
<i>caravan</i> of	אֶרְחַת
<i>Yishmaelites</i>	יִשְׁמָעֵאלִים
<i>coming</i> toward them	בָּאָה
<i>from Gilead</i> , the sons of Yisrael think to extricate Yoseif from the pit	מִגִּלְעָד
<i>and</i> sell him to Yishmaelites who, after purchasing him, will situate him atop one of	וַיִּמְלִיכֵם

<sup>301</sup> The tunic Yoseif (Joseph) received from Yaakov (Jacob) a/k/a Yisrael (Israel)) had purportedly belonged to Adam, the first man with an eternal, not-of-this-earth soul tethered to his body.

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<i>their camels</i> and continue proceeding toward Egypt.” In lieu of murdering Yoseif, his brothers agree upon selling him to the	
<i>ones carrying</i>	נִשְׂאִים
<i>spices</i>	נִכְאֹת
<i>and balsam</i>	וְצָרִי
<i>and lotus</i> . Contemplating the ramifications of selling their brother to slave traders, Yoseif’s brothers say, “We hope the	וְלֹט
<i>ones going</i> to Egypt are willing to purchase our brother and are not adverse	הוֹלְכִים
<i>toward carrying it</i> (another slave) <i>down</i> to and selling him	לְהוֹרִיד
<i>in Egypt.</i> ”	מִצְרַיִם

### Genesis 37:26

As a means of ensuring Yoseif (Joseph) survives the pit, God enables Yishmaelite (Ishmaelite) slave traders to happen upon and incentivize the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) toward selling Yoseif into slavery. An adamant opponent to slaying Yoseif, Yehudah (Judah) is intent upon dissuading his brothers from committing fratricide, <i>and says</i>	וַיֹּאמֶר
<i>Yehudah</i>	יְהוּדָה
<i>to</i>	אֶל
<i>his brothers,</i>	אֶחָיו
“ <i>What</i> is there to	מָה
<i>gain</i>	קִצְעַע
<i>if</i>	כִּי
<i>we kill</i> Yoseif? Rather than going through	בְּהִרְגוֹ
<i>with</i> killing Yoseif,	אֵת
<i>our brother</i> , what if we claim that he lost his life to an unfortunate encounter with a wild beast,	אֶחָיו
<i>and</i> to further deceive our father as to the manner in which his life ended, shred and <i>cover</i> his tunic	וְכִסִּינוּ
<i>with</i> goat’s blood? We stand a good chance of deceiving our father into believing Yoseif is dead by presenting him with his prized tunic and telling him, ‘It is	אֵת
<i>his</i> (Yoseif’s) <i>blood</i> on the tunic’. While it may be easy to deceive our father, it will be impossible to deceive God Who will surely punish us for lying to our father about Yoseif’s demise and subjecting him to mourn the loss of a son whom he presumes dead, but in reality, is a slave. Is it not self-evident that when we barter murder in exchange for personal gain, the remuneration received certainly falls short of that which we sacrifice to acquire?	דָּמוֹ

### Genesis 37:27

Rather than murdering Yoseif, what if we <i>go</i> to the pit where Yoseif languishes extricate him from the pit, and	לָכֵן
<i>sell</i> him	וְנִמְכְּרֵנוּ
<i>to the Yishmaelites</i> (Ishmaelites)? Spare Yoseif’s life,	לְיִשְׁמָעֵאֵלִים
<i>and our</i> collective <i>hand</i> ,	וְיָדֵנוּ
<i>not</i> stained with the blood of our brother,	אֶל
<i>will be</i> the manner by which God judges us for that which we contemplate doing to him. In lieu of heaping a premature death	תָּהִי
<i>upon him</i> (Yoseif), let us sell him into slavery. It is in our best interest to sell Yoseif	בּוֹ

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<i>because</i>	כִּי
<i>we brothers</i> , regardless of our qualms with Yoseif, should not resort to ending a life of that which is flesh of	אָחֵינוּ
<i>our flesh</i> . Yoseif is our brother, and as such,	בְּשָׂרֵנוּ
<i>he</i> is entitled to live out his life to its peaceful conclusion.” While attempting to convince his brothers that God will hold them harmless if, rather than murdering Yoseif, they sell him into slavery, Yehudah cites an alternative plan of selling Yoseif to the Yishmaelite merchants,	הוּא
<i>and</i> his brothers, desiring to avoid God’s wrath, intently <i>listen</i> . Yehudah convinces	וַיִּשְׁמְעוּ
<i>his brothers</i> to extricate Yoseif from the pit and sell him to the Yishmaelites.	אָחָיו

### Genesis 37:28

Intent upon selling Yoseif (Joseph) to the Yishmaelites (Ishmaelites), the sons of Yaakov (Jacob) a/k/a Yisrael (Israel) have no way of knowing that the Yishmaelites will sell him to the Midianites. The Midianites are en route to Egypt <i>and happen upon</i> the Yishmaelite caravan. The	וַיַּעֲבְרוּ
<i>men</i> known as the	אֲנָשִׁים
<i>Midianites</i> , upon encountering the Yishmaelites showing off their prized slave hope that these	מִדְיָנִים
<i>merchants</i> are amenable toward selling Yoseif for a low enough price to yield a profit from reselling him in Egypt. The Yishmaelites and Midianites catch sight of one another,	סוֹחְרִים
<i>and</i> the Midianites, <i>upon pulling within</i> salutation range of one another, see the magnificent specimen of a human being who, unbeknownst to them, is Yoseif, son of Yaakov. The slave merchants do not know that Yoseif is the victim of brotherly betrayal that began with situating him inside a pit until death	וַיִּמְשְׁכוּ
<i>and extricating</i> him from the pit to sell him into slavery. Rather than waiting to sell Yoseif in Egypt, the Yishmaelites are amenable toward making a quick profit by selling him to the Midianites. The Yishmaelites let the Midianites know that they are willing to part	וַיַּעֲלוּ
<i>with</i>	אֶת
<i>Yoseif</i> , extricated	יוֹסֵף
<i>from</i>	מִן
<i>the pit</i> by his brothers who were initially intent upon murdering him, but changed their mind and chose a non-violent means of ridding themselves of him by selling him into slavery. The Midianite merchants express an interest in purchasing Yoseif from the Yishmaelite merchants,	הַבּוֹר
<i>and</i> after an intense haggling session, the Yishmaelites <i>sell</i> Yoseif to the Midianites. The sons of Yaakov broke their brotherly bond	וַיִּמְכְּרוּ
<i>with</i>	אֶת
<i>Yoseif</i> by selling him	יוֹסֵף
<i>to the Yishmaelites</i>	לַיִשְׁמָעֵאלִים
<i>for twenty</i> pieces of	בְּעָשָׂרִים
<i>silver</i> . The Midianite merchants purchase Yoseif from the Yishmaelite merchants,	כֶּסֶף
<i>and</i> are intent upon <i>bringing</i> him to and selling him in Egypt. While journeying to Egypt, the Midianite merchants encounter the Medianite merchants and agree to sell Yoseif to the Medianites. The Medianites brought Yoseif	וַיָּבִיאוּ



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<i>with</i> them to Egypt and were intent upon selling him to the highest bidder. The Medanite merchants, whose inventory includes	אֶת
<i>Yoseif</i> , arrive	יוֹסֵף
<i>in Egypt</i> and sell him to Potiphar, a man who, in the Egyptian hierarchy, is second-in-command to Pharaoh of Egypt.	מִצְרַיִם

### Genesis 37:29

After tending to his father and prior to rejoining his brothers, Reuvein sets out to rescue Yoseif (Joseph) and becomes despondent <i>when he returns</i> to the pit and Yoseif is not there.	וַיָּשָׁב
<i>Reuvein</i> , after returning	רְאוּבֵן
<i>to</i>	אֶל
<i>the</i> empty <i>pit</i> , concludes that his brothers extricated Yoseif and put him to death. Compounded by arriving too late to rescue Yoseif, Reuvein's anguish overwhelms him to shout out, "Intent upon rescuing Yoseif from the pit and reuniting him with our father, I arrived at	הַבּוֹר
<i>and beheld</i> a pit devoid of any living creature. I became crestfallen and proclaimed in despair,	וַהֲנִיָּה
<i>'He is not</i> here! What has become of	אֵין
<i>Yoseif</i> who, prior to my departure was forcible sequestered	יוֹסֵף
<i>in the pit?'"</i> Fearing Yoseif dead, Reuvein grabs	בְּבוֹר
<i>and tears</i> his clothes. Reuvein externalizes his grief over the loss of Yoseif	וַיִּקְרַע
<i>with</i> the tearing of	אֶת
<i>his clothes</i> .	בְּגָדָיו

### Genesis 37:30

Perplexed as to why he did not find Yoseif (Joseph) in the pit, Reuvein is determined to coax his brothers into explaining Yoseif's fate, <i>and</i> upon <i>returning</i>	וַיָּשָׁב
<i>to</i>	אֶל
<i>his brothers</i> , took a moment to gather about his wits	אֶחָיו
<i>and</i> prior to initiating fraternal interaction, <i>says</i> to himself,	וַיֹּאמֶר
" <i>The boy</i> (Yoseif),	הַיֶּלֶד
<i>is not</i> in the pit. Yoseif is not here among his brothers. If my brothers killed Yoseif while our father is still alive, then they are far more treacherous than our uncle Eisov (Esau) who patiently waits for his father Yitzchok (Isaac) to die before attempting to end Yaakov's (Jacob) a/k/a Yisrael (Israel)), life. I loathe imposing an unbearable emotional burden upon my father by deceiving him into believing Yoseif is dead,	אֵינֶנּוּ
<i>and I</i> fear God's harsh judgment for my part in Yoseif's demise and for my failure to rescue him while he was alive. Will God perceive me as a brother responsible for the death of his brother, and punish me as He punished Kayin (Cain) for killing Hevel (Abel)? As He forced Kayin, to wander the earth as punishment for murdering Hevel, will God impose the selfsame punishment upon me?	וְאֲנִי
<i>Where</i> am	אֵנָּה
<i>I</i> to go if I cannot	אֲנִי
<i>come</i> home to face my father, unaware of how Yoseif's life ended? How am I to live under my father's roof after my brothers and I deceived him into believing his most beloved son is deceased? If I remain in the house of my father, how am I to endure his unceasing mourning over the loss of his most beloved son? If our father finds out what	כִּי

## An Anatomically Correct Translation of Genesis

we did, will he continue loving sons who sold one of their siblings into slavery and deceived him into believing he died?"	
<b>Genesis 37:31</b>	
Reuvein rejoins his brothers and they inform him of extricating Yoseif (Joseph) from the pit and selling him to a group of Yishmaelite (Ishmaelite) merchants passing by their encampment. The sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) are intent upon fabricating some tangible piece of evidence to deceive their father into believing that Yoseif is dead, <i>and</i> to achieve their objective, <i>take</i> the goat blood and commingle it	וַיִּקְחוּ
<i>with</i> the	אֶת
<i>tunic</i> Yaakov had given to	כְּתֹנֶת
<i>Yoseif</i> . After selling Yoseif into slavery, the sons of Yaakov are intent upon deceiving Yaakov into believing he is dead,	יוֹסֵף
<i>and</i> to achieve their objective, <i>slaughter</i> a	וַיִּשְׁחֲטוּ
<i>kid</i> (a young goat) culled from their father's herd of	שְׁעִיר
<i>goats</i> ,	עֲזִים
<i>and dip</i> the prized tunic Yoseif received from his father into the goat blood. The sons of Yaakov hope to get away	וַיִּטְבְּלוּ
<i>with</i> deceiving Yaakov into believing Yoseif is dead by shredding and smearing	אֶת
<i>the tunic</i> (Yoseif wore while in the service of his father)	הַכְּתֹנֶת
<i>in</i> the <i>blood</i> of a goat.	בְּדָם
<b>Genesis 37:32</b>	
Intent upon imparting to Yaakov (Jacob) a/k/a Yisrael (Israel)) a fabricated story regarding Yoseif's (Joseph) fate, the sons of Yaakov conscript Bilhah and Zilpah's sons as messengers <i>and dispatch</i> them	וַיִּשְׁלְחוּ
<i>with</i> the torn and bloodied	אֶת
<i>tunic</i> of	כְּתֹנֶת
<i>the long sleeves</i> ,	הַפְּסִים
<i>and</i> instruct them to <i>bring</i> it	וַיְבִיאוּ
<i>to</i> their father. While in their father's presence, the sons of Bilhah and Zilpah say, "Your sons tasked us with conveying the following message to	אֶל
<i>their father</i> ,	אֲבִיהֶם
<i>and</i> we <i>say</i> to you, "Do you recognize	וַיֹּאמְרוּ
<i>this</i> tunic of the long sleeves	זֹאת
<i>we found</i> in the midst of your herds situated in Doson? Do you	מֵצְאָנוּ
<i>recognize</i> it?	הֵכָר
<i>Please</i> examine this torn and bloodstained tunic. Is this	נָא
<i>the tunic</i> given to and worn by	הַכְּתֹנֶת
<i>your son</i> ? Is	בְּנֶךְ
<i>it</i>	הוּא
<i>or</i> is it	אִם
<i>not</i> the tunic of the long sleeves worn by Yoseif."	לֹא
<b>Genesis 37:33</b>	
Yaakov (Jacob) a/k/a Yisrael (Israel)) casts a mournful gaze upon the ripped and bloodied piece of clothing <i>and recognizes</i> it as the tunic he gave to Yoseif (Joseph). Yaakov regains his composure,	וַיִּכְרֶה
<i>and says</i> to his sons whose mothers are Bilhah and Zilpah, "There is no doubt in my	וַיֹּאמֶר

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mind that this bloodied and torn long-sleeved	
<i>tunic</i> is the one I had given to Yoseif,	כְּתֹנֶת
<i>my</i> beloved <i>son</i> . Even though I hold in my hand that which evidences his demise, I cannot bring myself to accept that a	בְּנִי
<i>beast</i> took his life. What manner of	חַיָּה
<i>evil</i> could possess a beast to kill and	רָעָה
<i>eat him!</i> It does not seem possible that Yoseif, destined to become an integral part in the evolution of God's covenant-observant people, would die before fulfilling his destiny. Why did God enable me to father a son whom He destined for greatness, only	אֲכָלְתָּהוּ
<i>to have him torn</i> into pieces by a wild and vicious animal? Based upon the evidence of this bloodied and torn tunic worn by Yoseif, I can draw no other conclusion other than Yoseif	טָרַף
<i>was torn</i> into pieces by a wild and vicious animal.	טָרַף
<i>Yoseif</i> , my beloved son, is this bloodied and torn tunic truly representative of your horrific and untimely demise?" <sup>302</sup>	יוֹסֵף

### Genesis 37:34

After internalizing the loss of his most beloved son, Yaakov (Jacob) a/k/a Yisrael (Israel)) is inclined toward externalizing his grief <i>and</i> accomplishes this by <i>tearing</i> off his clothes.	וַיִּקְרַע
<i>Yaakov</i> tears off	יַעֲקֹב
<i>his garments</i>	שְׂמֹלְתָיו
<i>and places</i> a swath of	וַיִּשֶׂם
<i>sackcloth</i>	שֵׁק
<i>on his loins,</i>	בְּמִתְנָיו
<i>and begins mourning</i>	וַיִּתְאַבֵּל
<i>for</i> Yoseif,	עַל
<i>his</i> beloved <i>son</i> . Rather than mourning Yoseif for a handful of	בְּנוֹ
<i>days</i> , Yaakov endeavors to mourn for him for	יָמִים
<i>many</i> days beyond the traditionally accepted norm.	רַבִּים

### Genesis 37:35

Yaakov's (Jacob) a/k/a Yisrael (Israel)) children are mindful of giving aid and comfort to their grieving father, <i>and rise</i> to the occasion of attending to his needs. Despite	וַיִּקְמוּ
<i>all</i>	כָּל
<i>his sons'</i>	בְּנָיו
<i>and all</i>	וְכָל
<i>his daughters'</i> attempts	בָּנוֹתָיו
<i>to comfort him</i> , Yaakov resists their consolatory overtures,	לְנַחֲמוֹ
<i>and refuses</i> all manner of comfort. Not knowing with surety if Yoseif (Joseph) is dead, Yaakov refuses	וַיִּמָּאֵן
<i>to comfort himself</i> in a manner befitting a mourner,	לְהַתְנַחֵם
<i>and</i> in the presence of his children, <i>says</i> , "I would cease mourning for Yoseif (Joseph) in a year's time, but as there is no trace of his body, how can I be sure he is dead? Comfort me not. I cannot cease mourning	וַיֹּאמֶר

<sup>302</sup> Yaakov (Jacob) a/k/a Yisrael (Israel)) is unaware that God revealed to his father Yitzchok (Isaac) that Yoseif (Joseph) is situated in Egypt and serving as a slave in the house of Potiphar.

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<i>for</i> a person who may or may not be dead. Absent his body, how	כִּי
<i>can I go down</i>	אֶרֶד
<i>to</i> the grave of	אֶל
<i>my son</i> and mourn his loss for the next twelve months? I will continue	בְּנִי
<i>mourning</i> the loss of my son Yoseif until judged by God. I would welcome banishment	אָבֵל
<i>to Sheol</i> (Purgatory) if the truth reveals that Yoseif died during my lifetime.” The inconsolable Yaakov said no more. Yaakov’s father Yitzchok (Isaac), a prophet in his own right, knows Yoseif is alive,	שְׁאֵלָה
<i>and</i> knowing it is God’s will for him to refrain from revealing the truth about Yoseif to his son (Yaakov), <i>weeps</i>	וַיִּבְךְ
<i>for him</i> . Yaakov had no idea that	אֵתוֹ
<i>his father</i> (Yitzchok) knew Yoseif was alive and forbidden by God from revealing the truth about Yoseif to him.	אָבִיו

### Genesis 37:36

With the exception of Binyomin, the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) sons enslaved their father’s mind with grief and their brother’s (Yoseif) (Joseph)) body with slavery. Yoseif’s (Joseph) brothers sold him to Yishmaelite (Ishmaelite) merchants, who, in turn, sold him to Midianite merchants, who, in turn, sold him to Medanite merchants, who, in turn, sold him to Potiphar, Pharaoh of Egypt’s second in command. The Medanites took Yoseif to the marketplace, displayed him as merchandise, a slave auction ensued, <i>and the Medanites</i>	וְהַמְדָּנִים
<i>sold</i>	מָכְרוּ
<i>him</i>	אֵתוֹ
<i>in</i>	אֶל
<i>Egypt</i>	מִצְרַיִם
<i>to Potiphar</i> , an	לְפוֹטִיפָר
<i>officer</i> and subordinate to	סָרִיס
<i>Pharaoh</i> . Potiphar, also known as the	פַּרְעֹה
<i>chief</i> of	שָׂר
<i>the Butchers’</i> , will play an integral part in Yoseif’s transition from slave to prisoner to a position of power rivaling Pharaoh. <sup>303</sup>	הַטְּבָחִים

<sup>303</sup> They called Potiphar “Chief of the Butchers” because he oversaw the execution, by way of butchery, of Egyptian lawbreakers. Another twenty-two years will have passed before Yoseif (Joseph) and Yaakov (Jacob) a/k/a Yisrael (Israel)) are reunited.