

An Anatomically Correct Translation of Genesis

Genesis 39:1

In the previous chapter, The Author of the Torah told the story of Yoseif's (Joseph) brother Yehudah (Judah) and his progeny. In this chapter, The Author of the Torah resumes telling the story of Yoseif, whose brothers (with the exception of Binyomin) sold him into slavery. The sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) benignly rid themselves of Yoseif by selling him to slave traders, <i>and</i> after being repeatedly sold, while en route to Egypt, <i>Yoseif</i>	וְיוֹסֵף
<i>is brought down</i>	הוֹרֵד
<i>to Egypt</i> by the Medanites intent upon selling him to the highest bidder. There is a man who is interested in purchasing a male slave to serve as his concubine,	מִצְרַיִם
<i>and</i> upon seeing Yoseif, <i>purchases him</i> . The man who purchased Yoseif from the Medanites is	וְיִקְנֶהוּ
<i>Potiphar</i> , an	פּוֹטִיפָר
<i>officer</i> whose position in the Egyptian hierarchy is that of a subordinate to	סָרִיס
<i>Pharaoh</i> , ruler of Egypt. Potiphar,	פַּרְעֹה
"chief of	שָׂר
<i>the butchers</i> " is a	הַטְּבָחִים
<i>man</i> whose position empowers him to punish, by way of butchery, transgressors of the law. An	אִישׁ
<i>Egyptian</i> man named Potiphar acquired Yoseif	מִצְרִי
<i>from</i> the <i>hand</i> of Medanite slave traders. The Medanite slave traders were the last slave traders to acquire Yoseif after his brothers initially sold him to	מִיָּד
<i>the Yishmaelites</i> (Ishmaelites). Potiphar purchased Yoseif from the Medanite slave traders	הַיִּשְׁמְעֵאלִים
<i>who</i>	אֲשֶׁר
<i>brought him down</i>	הוֹרִידוּהוּ
<i>there</i> to Egypt for the express purpose of selling him to the highest bidder.	שָׁמָּה

Genesis 39:2

God (a/k/a AdoShem) (Ruler of the Universe) is intent upon ensuring that Yoseif (Joseph) is neither physically nor spiritually defiled, <i>and is</i> committed to protecting him during his tenure as Potiphar's slave.	וַיהוָה
<i>AdoShem</i> , by virtue of aligning Himself	וַיהוָה
<i>with</i>	אֵת
<i>Yoseif</i> , spares him from defilement by Potiphar. God knows Yoseif's managerial acumen and dream-interpreting abilities will figure prominently in the unfolding of his destiny	וְיוֹסֵף
<i>and</i> ensures that Yoseif is instrumental in increasing Potiphar's wealth all the while <i>he is</i> in his employ. God is intent upon convincing Potiphar that Yoseif is a	וַיהוָה
<i>man</i> capable of making	אִישׁ
<i>successful</i> whatever endeavor he undertakes on behalf of his master. Having benefitted from his managerial acumen as regards to all matters occurring outside his house, Potiphar contemplates tasking Yoseif with managing all matters occurring within his house. Potiphar summons Yoseif,	מַצְלִיחַ
<i>and</i> tells him that <i>he is</i> to oversee all matters occurring	וַיהוָה
<i>inside</i> of the <i>house</i> of	בְּבֵית
<i>his master</i> . Potiphar,	אֲדֹנָיו

An Anatomically Correct Translation of Genesis

<i>the Egyptian</i> recognizes Yoseif's unparalleled managerial skills, and tasks him with managing the affairs of his entire household.	הַמִּצְרִי
Genesis 39:3	
Potiphar observes Yoseif (Joseph), prior to undertaking a task, imploring the One True God (a/k/a AdoShem) (Ruler of the Universe) to help him achieve his master's objective, <i>and sees</i> that his prayerful preamble coaxes his God into helping him achieve whatever objective	וַיִּרְאֵהוּ
<i>his master</i> envisions. After witnessing Yoseif's God aiding him in completing any given task, Potiphar concludes	אֲדֹנָיו
<i>that</i> his slave's invisible God	כִּי
(<i>AdoShem</i>) is	יְהוָה
<i>with him</i>	אִתּוֹ
<i>and</i> aiding him in <i>all</i>	וְכָל
<i>that</i>	אֲשֶׁר
<i>he</i>	הוא
<i>does</i> on behalf of his master. Potiphar is convinced that everything Yoseif sets out to do on behalf of his master comes to fruition with the aid of	עֲשֵׂה
<i>AdoShem</i> . Potiphar realizes that the invisible God Whom Yoseif worships is responsible for	יְהוָה
<i>making it</i> (any task Yoseif sets about completing on behalf of Potiphar) <i>succeed</i> . Potiphar is convinced that Yoseif's God ensures the completion of whatever task Potiphar places	מַצְלִיחַ
<i>in his hand</i> .	בְּיָדוֹ
Genesis 39:4	
Yoseif (Joseph) studies Potiphar's countenance to determine what he thinks of his servile acumen, <i>and finds</i> out that he exceeds his master's expectations. Whenever interacting with Potiphar,	וַיִּמְצֵא
<i>Yoseif</i> detects a	יוֹסֵף
<i>favorable</i> reaction	חַן
<i>in his eyes</i> . Impressed by his servile acumen, Potiphar is intent upon ensuring that Yoseif does not have answer to anyone other than his master,	בְּעֵינָיו
<i>and</i> to achieve his objective, relegates his slave <i>to</i> answering to and <i>serving</i> only	וַיִּשְׁרֹת
<i>him</i> . Potiphar assembles his servile staff,	אֶתוֹ
<i>and places him</i> (Yoseif) <i>in charge</i>	וַיִּקְדְּמוֹ
<i>of</i> all the servants in	עַל
<i>his house</i> . Potiphar recognizes Yoseif's unparalleled managerial abilities	בֵּיתוֹ
<i>and</i> entrusts him with the completion of <i>all</i> matters pertaining to the running of his household. It is clear to Potiphar that	וְכָל
<i>there is</i> justification in Yoseif running his household. Potiphar gives autonomy	לְשׁוֹ
<i>to him</i> (Yoseif), and believes that	לוֹ
<i>giving</i> Yoseif complete control over the slaves situated within his household is the means by which to ensure a smoothly run, profitable household. Potiphar will not regret placing authority	לְתַתּוֹ
<i>in his</i> (Yoseif's) <i>hand</i> .	בְּיָדוֹ
Genesis 39:5	
Potiphar acknowledges the correlation between the acquisition of Yoseif (Joseph) and	וַיְהִי

An Anatomically Correct Translation of Genesis

the prosperity that ensues during his tenure as his slave. Potiphar contrasts his wealth prior to and after Yoseif arrives, <i>and</i> concludes that <i>it</i> (the inception of his prosperity) occurred	
<i>from</i> when	מֵאִז
<i>he appointed</i>	הִפְקִיד
<i>him</i> to oversee every task occurring outside and	אֹתוֹ
<i>within</i> the confines of <i>his house</i> ,	בְּבֵיתוֹ
<i>and</i> will end in the near future, when he finds out that his wife, rather than Yoseif, is the sexual aggressor. To save face, Potiphar will have to imprison Yoseif. After imprisoning Yoseif, Potiphar will lose the means by which he acquires and perpetuates wealth. Potiphar realizes that Yoseif, acting <i>on</i> his behalf, enables him to amass	וְעַל
<i>all</i> the wealth	כָּל
<i>that</i> he acquires through his managerial acumen.	אֲשֶׁר
<i>There comes about</i> a dramatic increase in Potiphar's net worth because Yoseif brings his managerial acumen to the fore	יֵשׁ
<i>to</i> enrich <i>him</i> . It is for his (Yoseif's) sake	לֹ
<i>that He</i> (God) (a/k/a AdoShem) (Ruler of the Universe) <i>blesses</i> Potiphar with prosperity.	וַיְבָרֶךְ
<i>AdoShem</i> ,	יְהוָה
<i>with</i> regard to the master of	אֶת
<i>house</i> of Potiphar,	בֵּית
<i>the Egyptian</i> , ensures that Potiphar prospers and attributes his newfound prosperity to the manner in which Yoseif manages his household. Potiphar acknowledges his prosperity	הַמִּצְרִי
<i>because</i> of the manner in which	בְּגִלַּל
<i>Yoseif</i> manages his household,	יוֹסֵף
<i>and</i> recognizes that Yoseif <i>is</i> the vessel through which the	וַיְהִי
<i>blessings</i> of	בְּרַכַּת
<i>AdoShem</i> flow unto him. God ensures success	יְהוָה
<i>in all</i>	בְּכָל
<i>that</i> Yoseif endeavors to accomplish on behalf of his master.	אֲשֶׁר
<i>There is</i> cause for Potiphar	יֵשׁ
<i>to</i> impart praise to <i>him</i> (Yoseif) for increasing his. Recognizing his ability to augment his wealth while working	לֹ
<i>within</i> the confines of his <i>house</i> , Potiphar assigns Yoseif to oversee his field workers,	בְּבֵית
<i>and</i> after becoming overseer <i>in the field</i> of his master, manages his field underlings in a manner calculated to produce larger crops that further augment his master's wealth.	וּבַשָּׂדֶה

Genesis 39:6

Potiphar reflects upon his decision to put Yoseif (Joseph) in charge of his household, <i>and</i> is self-assured that <i>leaving</i> him in charge of	וַיַּעֲזֹב
<i>all</i>	כָּל
<i>that</i> belongs	אֲשֶׁר
<i>to him</i> is the best course of action. Potiphar placed	לֹ
<i>in</i> the <i>hand</i> of	בְּיַד
<i>Yoseif</i> the reigns of responsibility of running his household and overseeing his fields	יוֹסֵף
<i>and does not</i>	וְלֹא
<i>know</i> anyone who might have reason to cast aspersions upon his slave's reputation.	יָדַע

An Anatomically Correct Translation of Genesis

Potiphar has no reservations about entrusting	
<i>with him</i> (Yoseif)	אִתּוֹ
<i>anything</i> he possesses that might tempt a lesser servant to covet. Potiphar knows Yoseif is honest	מֵאִמָּה
<i>because</i> every time he searches his room to ascertain if he has coveted any of his possessions, the	כִּי
<i>only</i> thing he finds is	אֵם
<i>the bread</i>	הַלֶּחֶם
<i>that</i>	אֲשֶׁר
<i>he</i> honestly earned in exchange for services performed on his master's behalf. God enables the bread Yoseif	הוּא
<i>eats</i> to provide him with energy sufficient to complete the tasks performed on behalf of his master. Yoseif is the picture of health,	אוֹכֵל
<i>and</i> it is miraculous that <i>he is</i> able to thrive solely on a diet of bread and water. God enabled	וַיְהִי
<i>Yoseif</i> , while subsisting on bread and water, to maintain soundness of mind and body. While entrusting Yoseif with his possessions, Potiphar worries that his wife might take liberties with Yoseif, who is	יוֹסֵף
<i>beautiful of</i> physical	יָפָה
<i>form</i>	תֶּאֱרָ
<i>and beautiful</i> of facial	וַיְפָה
<i>appearance.</i>	מֵרְאָה

Genesis 39:7

Observing Yoseif (Joseph) performing his duties stimulates Potiphar's wife's sexual appetite. Potiphar's wife takes pleasure in observing Yoseif, <i>and it is</i> not long	וַיְהִי
<i>after</i> Yoseif becomes an integral part of Potiphar's household that he catches the eye of Potiphar's wife and becomes the object of her desire. God will ensure that all	אַחֵר
<i>the</i> amorous <i>things</i> Potiphar's wife is intent upon doing to Yoseif fails to come to fruition. Spurned by her advances upon Yoseif, Potiphar's wife will undo him by falsely claiming that he forced himself upon her.	הַדְּבָרִים
<i>The</i> seductive overtures (<i>these</i> seductive overtures orchestrated by Potiphar's wife) will create a moral quandary for Yoseif and will jeopardize his position as overseer of his master's household. Whenever Yoseif is in her presence,	הָאֵלָה
<i>and she lifts</i> her eyes to gaze upon his countenance, out of respect to his master and his master's wife, he averts his eyes. The	וַתִּשָּׂא
<i>wife</i> of Potiphar,	אִשְׁתּוֹ
<i>his master</i> does not refrain from making known her desire to have intimate relations	אֶדְנָיו
<i>with</i> him. Refusal to reciprocate her seductive gaze will not deter Potiphar's wife from perpetuating her seductive onslaught upon Yoseif with	אֵת
<i>her eyes.</i> Potiphar's wife's amorous overtures continue until one day, she draws closer	עֵינֶיהָ
<i>to</i>	אֶל
<i>Yoseif,</i>	יוֹסֵף
<i>and says,</i>	וַתֹּאמֶר
" <i>Lie</i>	שִׁכְבָּה
<i>with</i> and do unto <i>me</i> that which a husband does with his wife."	עִמִּי

An Anatomically Correct Translation of Genesis

Genesis 39:8

Having been propositioned by Potiphar's wife, and not wanting to have an adulterous relationship with her, Yoseif (Joseph) is determined to discourage her sexual advances, <i>and refuses</i> to become intimately involved with her. Yoseif thinks about how to spurn her advances	וַיִּמָּאן
<i>and says</i>	וַיֹּאמֶר
<i>to the</i>	אֵל
<i>wife of</i>	אִשְׁתּוֹ
<i>his master,</i>	אֲדֹנָיו
" <i>Behold</i> and listen to your humble servant entrusted by your husband, <i>my master</i> , to oversee his house and fields. As long as I maintain order and generate wealth, my master does	הִנֵּה
<i>not</i>	לֹא
<i>know</i> or concern himself with the minutiae of what I do on his behalf. Responsibility for overseeing the personnel maintaining my master's household lies	יָדַע
<i>with me</i> . My master entrusts me to do	אִתִּי
<i>whatever</i> is necessary to achieve his objectives	מִה
<i>within</i> his <i>house</i>	בְּבֵית
<i>and all</i>	וְכָל
<i>that</i>	אֲשֶׁר
<i>there is</i> to achieve on the property surrounding his house. I am beholden	יֵשׁ
<i>to him</i> .	לּוֹ
<i>He</i> (Potiphar) <i>gives</i> me free reign to run his household by placing authority	נָתַן
<i>in my hand</i> . I manage his household and he amasses wealth.	בְּיָדִי

Genesis 39:9

As a slave, I acknowledge my master's superiority in every manner save one. When it comes to who is best qualified to run his household, <i>he is no</i>	אֵינְנוּ
<i>greater</i> than I. Potiphar recognized my managerial acumen and put me	גָּדוֹל
<i>in</i> charge of managing his <i>household</i> . In every respect, save one,	בְּבֵית
<i>the</i> owner of <i>this</i> house is greater	הַזֶּה
<i>than I</i> . Potiphar recognizes my unparalleled ability to manage his household	מִמֶּנִּי
<i>and does not</i>	וְלֹא
<i>hold back</i>	חָשָׁד
<i>from me</i> the authority to do	מִמֶּנִּי
<i>anything</i> on his behalf. Potiphar allows me to do anything,	מֵאֻמָּה
<i>except</i> having intimate relations with his wife. He is the	כִּי
<i>only</i> person empowered to command me to have intimate relations with his wife. If Potiphar so commanded, I would refuse to have intimate relations with you. I cannot, in good conscience, have an adulterous relationship with	אִם
<i>you</i>	אוֹתָךְ
<i>because</i>	בְּאֲשֶׁר
<i>you</i> are	אֵת
<i>his</i> (Potiphar's) <i>wife</i> , and because my God (a/k/a Elokim) (Judge of the Universe) forbids His followers from engaging in adulterous relationships. If you	אִשְׁתּוֹ
<i>and</i> I have an adulterous relationship, <i>how</i>	וְאִיךְ
<i>will I make</i> amends to my God for	אֲעֲשֶׂה

An Anatomically Correct Translation of Genesis

<i>the wicked thing</i> you would have me do? In the eyes of my God,	הָרָעָה
<i>the</i> severity of the sin of adultery <i>is great</i> .	הַגְדֹּלָהּ
<i>The</i> sin of adultery (<i>this</i> sin you would have me commit) will surely infuriate my God. Seduce me	הַזֹּאת
<i>and</i> in the eyes of my God, <i>I will have</i> egregiously <i>sinned</i> and will have to answer	וְהִטָּאתִי
<i>to Elokim</i> for committing adultery."	לְאֱלֹהִים

Genesis 39:10

Despite his refusal to accede to her seductive demands, Potiphar's wife is unrelenting in her quest to seduce Yoseif (Joseph), <i>and</i> even though she spent twelve months trying to seduce him, in her mind, <i>it is</i> as if she were trying to seduce Yoseif for the first time. Yoseif is bound to remain in her presence	וַיְהִי
<i>as she speaks</i> of her desire	כְּדִבְרָהּ
<i>to</i> seduce him. Potiphar's wife subjects	אֶל
<i>Yoseif</i> to a	יוֹסֵף
<i>day</i> -to-	יוֹם
<i>day</i> barrage of unrelenting seduction,	יוֹם
<i>and</i> in response to her romantic overtures, he does <i>not</i> pay her any mind while forced to	וְלֹא
<i>listen</i>	שָׁמַע
<i>to her</i> seductive wiles. When Potiphar's wife implores him	אֵלֶיהָ
<i>to lie</i>	לְשֹׁכֵב
<i>beside her</i> , Yoseif refuses	אֶצְלָהּ
<i>to be</i>	לִהְיוֹת
<i>with her</i> in an environment that is conducive to committing adultery.	עִמָּהּ

Genesis 39:11

Yoseif (Joseph) spends a year fending off her attempts to seduce him, <i>and it is</i> on this particular day when Potiphar's is alone with him that she will attempt to achieve her seductive objective.	וַיְהִי
<i>As</i> this is <i>the</i> one <i>day</i> of the year when the overflowing of the Nile River obligates all Egyptians to stand on its shores and offer sacrifices unto their gods, Potiphar's wife seizes upon this opportunity to be alone with and seduce Yoseif. Feigning illness will exempt her from paying homage to the Nile River gods, and be the means by which Potiphar's wife will be alone with and attempt to seduce Yoseif.	כִּהְיוֹם
<i>The</i> moment of his undoing is at hand. <i>This</i> is the moment when Yoseif is alone with Potiphar's wife. Yoseif, a non-Egyptian is exempt from paying homage to the Nile River gods. Potiphar's wife feigns illness to stay home and attempt to seduce him. Yoseif returns from the field	הַיּוֹם
<i>and comes</i> into	וַיָּבֹא
<i>the house</i> of his master	הַבַּיִתָּה
<i>to do</i>	לַעֲשׂוֹת
<i>his work</i> . Yoseif assumes Potiphar's wife and all the other members of his household are at the Nile River festivities,	מִלְאָכָתוֹ
<i>and</i> as far as he knows, <i>there is not</i> another	וְאִין
<i>man</i> or woman in his master's house.	אִישׁ
<i>From</i> among all the <i>men</i> regularly working inside	מֵאֲנָשֵׁי
<i>the house</i> of his master, Yoseif assumes all Egyptian members of Potiphar's household	הַבַּיִת

An Anatomically Correct Translation of Genesis

are paying homage to their gods and other than himself, no one is	
<i>there</i>	שָׁם
<i>in the house.</i>	בְּבֵית

Genesis 39:12

Potiphar's wife feigned illness to be alone with and seduce Yoseif (Joseph). Her presence surprises Yoseif who expected her to participate in the annual paying of homage to the Nile River gods. Potiphar's wife makes her way toward Yoseif, <i>and when she catches hold of him</i>	וַתִּתְּפֶשֶׂהוּ
<i>by his garment</i> , she	בְּבִגְדוֹ
<i>says</i> to him,	לֵאמֹר
"Lie	שָׁכְבָה
<i>with me</i> in the manner a husband and wife lie with one another prior to engaging in intimate relations." Potiphar's wife tears his garment from his body and Yoseif recoils from her adulterous clutches. Naked and cognizant of the consequences of spurning his master's wife, Yoseif panics	עִמִּי
<i>and leaves</i>	וַיַּעֲזֹב
<i>his garment</i>	בִּגְדוֹ
<i>in her hands</i> ,	בְּיָדָהּ
<i>and flees</i> from her presence. Yoseif is intent upon putting as much distance between him and his master's wife,	וַיִּנָּס
<i>and goes</i> running from her bedchamber to	וַיֵּצֵא
<i>the outside</i> of his master's house.	הַחוּצָה

Genesis 39:13

Yoseif's (Joseph) escape is ill timed because it coincides with the return of Potiphar's menservants. Desperate to fabricate a story portraying her as Yoseif's victim, Potiphar's wife takes notice of his rent garment, <i>and it is</i> at that moment	וַיִּהְיֶה
<i>as she sees</i> the garment lying there, that she decides to use it to implicate Yoseif as a sexual predator. Potiphar's wife knows	כִּרְאוֹתָהּ
<i>that</i>	כִּי
<i>he</i> has given her the means by which to implicate him as a potential rapist thwarted by his master's wife by <i>leaving</i>	עֲזֹב
<i>his garment</i>	בִּגְדוֹ
<i>in her hand</i> ,	בְּיָדָהּ
<i>and fleeing</i> from her bedchamber to	וַיִּנָּס
<i>the outside</i> of Potiphar's house.	הַחוּצָה

Genesis 39:14

Spurned by Yoseif (Joseph), Potiphar's wife is incentivized toward concealing the truth that she, not Yoseif, was the amorous aggressor, <i>and calls</i>	וַתִּקְרָא
<i>to the men</i> of	לְאֲנָשֵׁי
<i>her household</i> to situate themselves in her presence while she recounts her false story of his failed sexual onslaught. While in the presence of her menservants, Potiphar's wife feigns distress	בֵּיתָהּ
<i>and says</i>	וַתֹּאמֶר
<i>to them</i> that which she hopes will pass for a legitimate series of events implicating Yoseif as an aggressive sexual predator spurned by his master's wife. Potiphar's menservants witness their master's wife	לָהֶם

An Anatomically Correct Translation of Genesis

<i>saying</i> , "Come to my bedchamber and	לֵאמֹר
<i>look</i> at the seminal discharge the Hebrew slave left on my bed! ³⁰⁹	רָאוּ
<i>He</i> (Potiphar) <i>brought</i>	הֵבִיא
<i>to us</i> a Hebrew	לָנוּ
<i>manservant</i> who betrayed his master's trust by way of a failed attempt to rape his wife. My husband's	אִישׁ
<i>Hebrew</i> manservant, having the effrontery	עֲבָרִי
<i>to make sport</i> of me, must think himself superior	לְצַחֵק
<i>to us!</i>	כָּנוּ
<i>He</i> (Yoseif) <i>came</i>	בָּא
<i>to me</i> while I was in my bedchamber, attempted	אֵלַי
<i>to lie</i>	לְשָׁכַב
<i>with</i> and force himself upon <i>me</i> in the manner a husband and wife interact prior to having intimate relations. Shocked and horrified that this lowly manservant would force himself upon me, I fought off his carnal advances	עִמִּי
<i>and called</i> for help	וְאָקְרָא
<i>with</i> a <i>voice</i> so	בְּקוֹל
<i>great</i> in volume that you heard and rushed to determine the nature of my distress.	גָּדוֹל

Genesis 39:15

Yoseif (Joseph) was determined to take advantage of me, <i>and was</i> undeterred by my resistance. It was only	וַיִּהְיֶה
<i>while hearing</i> my screaming rejection of his carnal advances, that Yoseif took flight when he realized	כְּשָׁמְעוּ
<i>that</i> I was not going to let him force himself upon me. I startled Yoseif when	כִּי
<i>I raised</i>	הִרְיַמְתִּי
<i>my voice</i> in protest,	קוֹלִי
<i>and my having called out</i> for help caused him to panic	וְאָקְרָא
<i>and leave</i>	וַיֵּצֵא
<i>his garment</i>	בְּגָדוֹ
<i>by me</i> . The passion overwhelming Yoseif was dispelled by fear of the consequences of attempting to rape me,	אֶצְלִי
<i>and he fled</i> from my presence	וַיָּנָס
<i>and went out</i> to	וַיֵּצֵא
<i>the outside</i> of the house to avoid capture and subsequent punishment for attempting to rape his master's wife."	הַחוּצָה

Genesis 39:16

After recounting her fabricated story of Yoseif's (Joseph) failed rape attempt, Potiphar's wife retires to her bedchamber with Yoseif's garment in hand and surreptitiously derives satisfaction from clinging to it. Potiphar's wife clung to <i>and kept</i>	וַתִּנָּח
<i>his</i> (Yoseif's) <i>garment</i>	בְּגָדוֹ
<i>beside her</i> . Yoseif's garment would remain beside her	אֶצְלָהּ
<i>until</i> Potiphar returns. Aside from its emotionally derivative value to Potiphar's wife,	עַד

³⁰⁹ As a means of convincing others of the validity of her fabricated story of Yoseif's (Joseph) failed rape attempt, Potiphar's wife pours the white of a raw egg on her bed and claims that Yoseif spilled his seed while attempting to rape her.

An Anatomically Correct Translation of Genesis

Yoseif's garment is valuable because she intends to use it as evidence against him whom she accused of attempted rape. While waiting for Potiphar	
<i>to come</i> home, Potiphar's wife and servants are curious as to how	בוא
<i>his master</i> will punish Yoseif for attempting to rape his wife. While waiting for Potiphar	אֲדֹנָיו
<i>to return to</i>	אֶל
<i>his house</i> , everyone wonders what manner of punishment he will inflict upon Yoseif for attempting to rape his wife.	בֵּיתוֹ

Genesis 39:17

Upon her husband's return, Potiphar's wife intends to implicate Yoseif (Joseph) as a sexual predator, <i>and</i> to achieve her objective, intends to <i>speak</i> words calculated	וַתְּדַבֵּר
<i>to incense him</i> . She (Potiphar's wife) knows,	אֵלָיו
<i>as</i> the <i>words</i> issued forth from her mouth, that	כְּדִבְרֵיהֶם
<i>the</i> words will incense Potiphar who, in defense of his wife, will be instrumental in bringing about Yoseif's downfall. Knowing <i>those</i> untruthful words uttered in her husband's presence will bring about Yoseif's downfall, Potiphar's wife forewarns him of a recounting of an emotionally traumatic event involving her and Yoseif. Girding himself for bad news, Potiphar hears his wife	הָאֵלָה
<i>saying</i> ,	לְאמֹר
" <i>He</i> (Yoseif) <i>came</i>	בָּא
<i>to me</i> without my having summoned him.	אֵלַי
<i>The Hebrew servant</i> , with sexual conquest in mind, situated himself in my presence.	הַעֲבָד
<i>The Hebrew</i> man	הָעֲבָרִי
<i>whom</i>	אֲשֶׁר
<i>you</i> purchased and <i>brought</i> into our household	הַבֵּאתָ
<i>to serve us</i> , after situating himself in my presence, was intent upon seducing and having intimate relations with another man's wife. There was no doubt in my mind that Yoseif was going	לָנוּ
<i>to make sport</i>	לְצַחֵק
<i>of me!</i> At the onset of his encounter with me, his libido intensified,	בִּי

Genesis 39:18

<i>and</i> then <i>it was</i> diminished	וַיִּהְיֶה
<i>as I raised</i>	כְּהִרְיָמִי
<i>my voice</i> in protest of his amorous advances. I screamed	קוֹלִי
<i>and called out</i> for help. Startled by my rebuke, Yoseif panicked	וַאֲקָרָא
<i>and left</i>	וַיֵּצֵא
<i>his garment</i>	בְּגָדוֹ
<i>beside me</i>	אֵצְלִי
<i>and fled to</i>	וַיָּנָס
<i>the outside</i> of your house."	הַחוּצָה

Genesis 39:19

Taken aback by her husband's incredulous reaction to her claim that Yoseif (Joseph) attempted to rape her, Potiphar's wife will attempt to goad him into punishing Yoseif for spurning her. Potiphar's wife strives to string words together that will goad her husband into punishing Yoseif for spurning her, <i>and it is</i>	וַיִּהְיֶה
<i>as</i> Potiphar is initiating intimate relations that <i>he hears</i> her saying, "That which you are intent upon doing to me is what Yoseif, prior to my rejecting him, was intent upon	כְּשִׁמְעַע

An Anatomically Correct Translation of Genesis

doing! My spurning his advances and screaming for	
<i>his master</i> to come to my aid filled him	אֲדֹנָי
<i>with</i> dread. Yoseif ran out of the house upon hearing	אֵת
<i>words</i> of rejection uttered by	דְּבָרֵי
<i>his master's wife</i> ."	אִשְׁתּוֹ
<i>That</i> is what Potiphar's wife said to Potiphar while he was initiating intimate relations with her.	אִשָּׁר
<i>She</i> (Potiphar's wife) <i>spoke</i>	דְּבָרָה
<i>to him</i> (Potiphar) about Yoseif's alleged transgressions, and then she	אֵלָיו
<i>said</i> , "The intimate things you intend to do with me are the same	לְאָמַר
<i>as the</i> intimate <i>things</i> Yoseif intended to do with me. You are striving to do to me that which Yoseif failed to do.	כְּדְבָרִים
<i>The</i> intimate overtures initiated by my husband are the same as <i>those</i> intimate overtures initiated by Yoseif. You are doing to me what	הָאֵלָה
<i>he</i> (Yoseif) <i>did</i>	עָשָׂה
<i>to me</i> before I screamed and scared him into fleeing before he was able to consummate! How can you withhold punishing	לִי
<i>your servant</i> for attempting to rape me?" Her diatribe against Yoseif goads Potiphar into punishing him,	עֲבָדְךָ
<i>and</i> the spark of her inflammatory remarks <i>flare up</i> and intensify	וַיִּחַר
<i>his anger</i> toward Yoseif.	אָפוּ

Genesis 39:20

Unwilling to incarcerate Yoseif (Joseph), the servant responsible for his acquisition of wealth, Potiphar has to save face by punishing him. As overseer of Pharaoh of Egypt's prison, Potiphar imposes upon Yoseif a prison sentence in lieu of death <i>and has him taken</i> to Pharaoh's prison. Potiphar,	וַיִּקַּח
<i>master</i> of the Hebrew slave named	אֲדֹנָי
<i>Yoseif</i> , after pronouncing sentence upon	יוֹסֵף
<i>him</i> , arranges for an armed escort	אֹתוֹ
<i>and puts him</i> in their custody. They march Yoseif	וַיִּתְּנֵהוּ
<i>toward</i> the	אֵל
<i>house</i> that serves as	בֵּית
<i>the prison</i> where violators of Egyptian law serve time. Potiphar had Yoseif taken to the	הַסֵּהָר
<i>place</i>	מְקוֹם
<i>where</i> the	אִשָּׁר
<i>prisoners</i> of	אֲסִירֵי
<i>the king</i> (Pharaoh) are the unfortunate	הַמֶּלֶךְ
<i>ones confined</i> to serve their time for violating Egyptian law. Potiphar exiled Yoseif from his house for allegedly attempting to rape his wife,	אֲסִירִים
<i>and</i> situated him	וַיִּהְיֶה
<i>there</i>	שָׁם
<i>inside</i> the <i>house</i> that serves as	בְּבֵית
<i>the prison</i> where Egyptian lawbreakers serve their time. ³¹⁰	הַסֵּהָר

³¹⁰ Yoseif (Joseph) will spend twelve years in prison for a crime he did not commit.

An Anatomically Correct Translation of Genesis

Genesis 39:21

To ensure Yoseif (Joseph) fulfills his destiny, God (a/k/a AdoShem) (Ruler of the Universe) endows him with the wherewithal to become the warden's overseer of the prison workforce. God situates His presence in close proximity to Yoseif, <i>and He is</i> with him all the while he languishes in prison.	וַיְהִי
<i>AdoShem</i> is	יְהוָה
<i>with</i>	אֵת
<i>Yoseif</i> all the while he is in prison,	יוֹסֵף
<i>and extends</i>	וַיִּט
<i>to him</i> the power to	אֵלָיו
<i>charm</i> the warden,	הַסֹּד
<i>and He gives</i> Yoseif the ability to foist	וַיִּתֵּן
<i>his charisma</i> upon the warden who treats him well and appoints him overseer of the wellbeing of the prisoners. Bolstering his charisma is the means by which God enables Yoseif to find favor	חֲנוּ
<i>in</i> the <i>eyes</i> of the	בְּעֵינָיו
<i>warden</i> in charge of the	שָׂר
<i>house</i> that serves as	בֵּית
<i>the prison</i> where Egyptian lawbreakers serve their time.	הַסֶּהר

Genesis 39:22

God influences the warden of the Egyptian prison to look favorably upon Yoseif (Joseph). The warden recognizes Yoseif's managerial acumen with regard to caring for his fellow inmates <i>and gives</i> him authority to oversee the production of saleable products crafted by the prison workforce. The	וַיִּתֵּן
<i>warden</i> in charge of the	שָׂר
<i>house</i> that serves as	בֵּית
<i>the prison</i> where Egyptian lawbreakers serve their time placed overseer responsibility	הַסֶּהר
<i>into</i> the <i>hand</i> of	בְּיַד
<i>Yoseif</i> . The warden tasks Yoseif	יוֹסֵף
<i>with</i> overseeing	אֵת
<i>all</i>	כָּל
<i>the prisoners</i>	הָאֲסִירִם
<i>who</i> , while serving their time in	אֲשֶׁר
<i>in</i> the <i>house</i> that serves as	בְּבֵית
<i>the prison</i> , are responsible for producing saleable items. Answerable to Pharaoh as regards to the productivity of the prisoners, the warden chooses	הַסֶּהר
<i>and</i> empowers Yoseif <i>with</i> overseeing the production of	וְאֵת
<i>all</i> saleable products	כָּל
<i>that</i> Pharaoh expects the	אֲשֶׁר
<i>ones doing</i> their penance	עֹשִׂים
<i>there</i> in prison to produce.	שָׁם
<i>He</i> (Yoseif)	הוּא
<i>is</i> responsible for overseeing their productivity and ensuring they are	הֵיךְ
<i>doing</i> work in an efficient manner calculated to offset the cost of perpetuating their incarceration and maintaining the prison.	עֲשָׂה

An Anatomically Correct Translation of Genesis

Genesis 39:23

After gaining Potiphar's complete confidence in his ability as overseer of the servants of his household and his fields, Yoseif (Joseph) gains the prison warden's confidence with regard to his ability to oversee the prison workforce. <i>He</i> (the warden) <i>does not</i> have any doubt in Yoseif's ability as overseer of the prison workforce. The	אֵין
<i>warden</i> in charge of the	שָׂר
<i>house</i> (that is,	בֵּית
<i>the prison</i> where Egyptian lawbreakers serve time) does not	הַסֵּהָר
<i>perceive</i> any deficiency in the manner in which Yoseif oversees the prisoner workforce. The warden has no problem	רָאָה
<i>with</i>	אֵת
<i>all</i> Yoseif does with regard to overseeing the prison workforce. Whenever the warden needs his workforce to accomplish	כָּל
<i>something</i> , he places the responsibility of completing the task	מְאוֹמָה
<i>in his</i> (Yoseif's) <i>hand</i> . Yoseif succeeds in overseeing the prisoner workforce	בְּיָדוֹ
<i>because</i>	בְּאֲשֶׁר
<i>AdoShem</i> (God a/k/a Ruler of the Universe) is	יְהוָה
<i>with him</i> . Challenged with bringing various prison-related objectives to fruition, Yoseif undertakes	אֵתוֹ
<i>and</i> accomplishes <i>whatever</i>	וְאֲשֶׁר
<i>he</i> (the warden) tasks him	הוּא
<i>to do</i> . Yoseif strives to complete every task set before him by his taskmasters, and	עֲשֵׂה
<i>AdoShem</i>	יְהוָה
<i>enables him to succeed</i> .	מִצְלִיחַ