

An Anatomically Correct Translation of Genesis

Genesis 41:1

While marking the passing of the tenth year of his imprisonment, Yoseif (Joseph) remembers Pharaoh's chief cupbearer transitioning from fellow inmate to free man. Following the failure of all other dream interpreters, Yoseif succeeded in interpreting correctly the cupbearer's prophetic dream. Prior to the cupbearer's release from prison, Yoseif asked him to remember him to Pharaoh. Yoseif continues waiting for someone to intercede on his behalf and be instrumental in freeing him, <i>and it is</i>	וַיְהִי
<i>at the end of</i>	מִמָּוֶז
<i>two years of</i>	שְׁנַתִּים
<i>days</i> following his (Pharaoh's chief cupbearer's) release from prison when he gives up believing Pharaoh's cupbearer would or could do anything to get him released from prison. Yoseif is unaware of his pending extrication from prison	יָמִים
<i>and</i> audience before <i>Pharaoh</i> to interpret the recurring dreams he had been	וּפְרֹעָה
<i>dreaming</i> . The source of Pharaoh's consternation is his dream interpreters' inability to come up with a definitive interpretation of his recurring dreams. It would not be long before Yoseif finds himself in Pharaoh's presence and compelled to interpret his dream. In need of a definitive interpretation of his recurring dreams, Pharaoh assembles his dream interpreters before him	חֶלֶם
<i>and</i> recounts his dream by telling how he <i>beheld</i> himself	וַהֲגִה
<i>standing</i>	עֹמֵד
<i>by</i>	עַל
<i>the Nile River,</i>	הַיָּאֵר

Genesis 41:2

<i>and</i> while standing there, <i>beholds</i> seven cows emerging	וַהֲגִה
<i>from</i>	מִן
<i>the Nile River</i> . Pharaoh evaluates the cows that	הַיָּאֵר
<i>came up</i> from the Nile River, and perceives these	עֹלֹת
<i>seven</i>	שִׁבְעַ
<i>cows</i> as	פְּרוֹת
<i>beautiful</i> in	יָפוֹת
<i>appearance</i>	מַרְאֶה
<i>and healthy</i> as evidenced by the condition of their	וּבְרִיאוֹת
<i>flesh</i> . Pharaoh continues observing the seven cows as they graze,	בְּשָׂרָם
<i>and</i> wonders why <i>they graze</i>	וּמִתְעִינָה
<i>in the marshland</i> rather than grazing upon the grass. Another event is about to unfold in Pharaoh's dream,	בְּאֶחָיו

Genesis 41:3

<i>and</i> while fixating on the seven grazing cows, Pharaoh <i>beholds</i>	וַהֲגִה
<i>seven</i> more	שִׁבְעַ
<i>cows</i> emerging from the Nile River and inclined toward joining the	פְּרוֹת
<i>other ones</i> Pharaoh saw emerging from the Nile River. Pharaoh notices that the cows that	אַחֵרוֹת
<i>came up</i>	עֹלֹת
<i>after them</i> (the seven cows emerging)	אַחֲרֵיהֶן
<i>from</i>	מִן

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<i>the Nile River</i> , in comparison to the first seven cows that emerged from the Nile River, are	הַיָּאָר
<i>ugly</i> in	רָעוּת
<i>appearance</i>	מַרְאֵה
<i>and gaunt</i> in the	וְדַקוּת
<i>flesh</i> . Pharaoh observes seven ugly, emaciated cows emerging from the Nile River and making their way toward the seven healthy cows,	בָּשָׂר
<i>and</i> wonders why <i>they</i> come to a halt and <i>stand</i>	וּתְעִמְדָּנָה
<i>next to</i>	אַצֵּל
<i>the</i> healthy <i>cows</i> that preceded their emergence from the Nile River and congregated	הַפָּרוֹת
<i>on</i> the marshland by the	עַל
<i>bank</i> of	שְׂפַת
<i>the Nile River</i> . Noticing a change in the activity of the seven gaunt cows, Pharaoh focuses his attention on them,	הַיָּאָר

Genesis 41:4

<i>and</i> to his horror, watches as <i>they</i> stop grazing and <i>eat</i> the seven healthy cows. Pharaoh could not understand why	וּתְאַכְלָנָה
<i>the</i> seven <i>cows</i> (discernable from the healthy and beautiful cows by their	הַפָּרוֹת
<i>ugly</i>	רָעוּת
<i>appearance</i>	הַמַּרְאֵה
<i>and gauntness</i> of	וְדַקוּת
<i>the flesh</i>) ate the seven healthy cows. Pharaoh struggles	הַבָּשָׂר
<i>with</i> making sense as to why the emaciated ones consumed	אֵת
<i>seven</i> of	שִׁבְעַ
<i>the cows</i> endowed with the	הַפָּרוֹת
<i>beautiful</i> and	יִפְת
<i>the</i> healthful <i>appearance</i> of perfection. Pharaoh witnessed the onset of this horrific act of bovine cannibalism	הַמַּרְאֵה
<i>and</i> witnessed its end when <i>the healthy ones</i> (cows) are totally consumed by the unhealthy ones (cows). Pharaoh is further perplexed as to why the emaciated cows, after consuming the healthy cows, remain emaciated. The horrific subject matter of this dream drove him toward consciousness,	וְהַבְּרִיאָת
<i>and</i> when <i>he woke</i> from his dream,	וַיִּקְוֶז
<i>Pharaoh</i> is quite distraught.	פְּרַעָה

Genesis 41:5

Every night Pharaoh dreams the same dream until the night when the cycle of his recurring dream is broken and replaced by a second recurring dream. On this particular night, Pharaoh went to sleep, <i>and</i> while <i>he slept</i> , transitioned into a dreamlike state	וַיִּישָׁן
<i>and dreamed</i> that which became the	וַיַּחְלֹם
<i>second</i> of his recurring dreams,	שְׁנִית
<i>and</i> while dreaming, Pharaoh <i>beheld</i>	וַהֲגִיחַ
<i>seven</i>	שִׁבְעַ
<i>heads of grain</i>	שִׁבְלִים
<i>growing</i>	עֹלֹת
<i>on</i> a single <i>stalk</i> . Perplexed by the peculiarity of a seven-headed stalk of grain growing from	בְּקִנְיָה

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<i>one</i> stalk, Pharaoh has the presence of mind to determine that it is	אָקד
<i>healthy</i>	בְּרִיאוֹת
<i>and good</i> enough for human consumption,	וְטוֹבוֹת

Genesis 41:6

<i>and</i> while fixating upon it, <i>beholds</i> the emergence of another seven-headed single stalk of grain maturing as quickly the first. While studying the new stalk containing	וַהֲגִה
<i>seven</i>	שִׁבְעָה
<i>heads of grain</i> , Pharaoh sees a	שִׁבְלִים
<i>gaunt</i> and wind-blasted version of its counterpart,	דַּקּוֹת
<i>and</i> because the second seven-headed stalk of grain has the appearance of <i>one having been scorched</i> by the	וְשִׁדּוּפֹת
<i>east winds</i> , Pharaoh suspects its symbolism portends of famine. In this, his second series of recurring dreams, Pharaoh beholds the emergence and quick maturity of a seven-headed stalk of healthy grain and witnesses the appearance of a second seven-headed stalk of gaunt and wind-blasted grain	קָדִים
<i>sprouting</i> to maturity as quickly as the first. Pharaoh senses an aggressiveness in the gaunt and wind-blasted seven-headed stalk of grain toward the healthy seven-headed stalk of grain, watches in horror as it goes	צִמְחוֹת
<i>after it</i> ,	אַחֲרֵיכֵן

Genesis 41:7

<i>and</i> when <i>it</i> (the seven-headed stalk of wind-battered, unhealthy grain) <i>swallows</i>	וַתִּבְלַעְנָה
<i>the seven-headed</i> stalk <i>of</i> healthy <i>grain</i> , Pharaoh understands that the recurrence of cannibalism in his second recurring dream portends of the same event. Pharaoh concludes that	הַשִּׁבְלִים
<i>the thin one</i> (the seven-headed stalk of wind-battered, unhealthy grain), while interacting	הַדַּקּוֹת
<i>with</i> the	אֶת
<i>seven-headed</i> stalk of healthy grain and consuming the superior portends of famine. Pharaoh witnessed	שִׁבְעָה
<i>the seven-headed</i> stalk <i>of grain</i>	הַשִּׁבְלִים
<i>(the healthy one)</i> being consumed by the sickly one,	הַבְּרִיאוֹת
<i>and</i> perceiving a recurrence of cannibalism, understands that the symbolic meaning of <i>the</i> sickly ones consuming the <i>fecund ones</i> portends of famine. To end the subconscious trauma induced by this dream, Pharaoh fights his way toward consciousness,	וְהַמְלָאוֹת
<i>and awakens</i> . Traumatized toward consciousness,	וַיִּזְמַזְם
<i>Pharaoh</i> awakens	פָּרָעָה
<i>and</i> while <i>beholding</i> himself in the familiar trappings of reality, realizes he had experienced yet another recurring	וַהֲגִה
<i>dream</i> .	חֲלוֹם

Genesis 41:8

Shocked and troubled by his recurring dreams, Pharaoh is determined to ascertain their meaning, <i>and it is</i>	וַיִּהְיֶה
<i>in the morning</i> after his recurring dreams that he summons his dream interpreters. Believing his recurring dreams portend of famine,	בַּבֹּקֶר
<i>and agitated</i> by the prospect of mass starvation, Pharaoh seeks to unburden himself from the effect of the recurring dreams weighing heavily on	וַתִּפְעֶם

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<i>his</i> mind and <i>spirit</i> . Pharaoh is determined to enlist the aid of his advisors to ascertain the meaning of his recurring dreams	רוחו
<i>and sends</i> messengers to situate all the magicians and wise men before him. Pharaoh intends to task them with ascertaining the meaning of his recurring dreams. Pharaoh situates the Egyptian magicians and wise men before him	וישלח
<i>and calls</i> upon them to ascertain the symbolic meaning of his two recurring dreams. Pharaoh interacts	ויקרא
<i>with</i>	את
<i>all</i> the	כל
<i>magicians</i> of	חֲרָטְמֵי
<i>Egypt</i>	מִצְרַיִם
<i>and with</i>	ואת
<i>all</i> of	כל
<i>her wise men,</i>	חֲכָמֶיהָ
<i>and</i> after <i>he tells</i> them his recurring dreams, expects a definitive interpretation of their symbolic meaning and a determination if they, as he suspects, portend of famine.	ויספר
<i>Pharaoh</i> imparts	פרעה
<i>to them</i> (the magicians and wise men) their responsibility of providing him	להם
<i>with</i> the definitive interpretation of	את
<i>his</i> recurring <i>dream</i> involving the cows and his other recurring dream involving the stalks of grain. Pharaoh's dream interpreters attempt to expound upon the meaning of Pharaoh's two recurring dreams,	חלמו
<i>and</i> after hearing all manner of interpretations, concludes that <i>there is no</i> one among them	ואין
<i>who</i> , to his satisfaction, is capable of <i>interpreting</i> the true meaning of both of	פותר
<i>them</i> . No one is capable of interpreting,	אומם
<i>to Pharaoh's</i> satisfaction, the true meaning of his recurring dreams.	לפרעה

Genesis 41:9

Having failed to coax a definitive explanation of his recurring dreams from his subordinates, Pharaoh threatens to kill all his dream interpreters. In response to the failure of Pharaoh's wise men and magicians to render a correct interpretation of their master's recurring dreams, Pharaoh's cupbearer asks for, receives permission to speak, <i>and speaks</i> to Pharaoh. Pharaoh's	וינדבך
<i>chief</i> of	שר
<i>the cupbearers</i> remembers how Yoseif (Joseph), by way of dream interpretation, predicted correctly the unfolding of their respective fates (his and Pharaoh's chief baker). Eager to interact	המשקים
<i>with</i> and tell	את
<i>Pharaoh</i> about a man whom he believes capable of interpreting his recurring dreams, the chief of the cupbearers	פרעה
<i>saying</i> to Pharaoh, "You are familiar	לאמר
<i>with</i>	את
<i>my sin</i> of an error of servitude and subsequent imprisonment.	חטאי
<i>I</i>	אני
<i>remember</i>	מזכיר
<i>the day</i> when I presented Pharaoh with an insect-contaminated cup of wine, and upon	היום

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seeing an insect in his cup of wine,	
Genesis 41:10	
<i>Pharaoh</i>	פַּרְעֹה
<i>is angry</i> and rather than placing responsibility for this mishap of servitude	קָצַף
<i>upon</i>	עַל
<i>his servants</i> , holds their supervisor responsible. Pharaoh instructs his guards to arrest	עֲבָדָיו
<i>and put</i>	וַיִּתֵּן
<i>me</i> in prison. While	אֵתִי
<i>in</i> the <i>custody of</i> the prison steward, I languish inside the prison	בְּמִשְׁמַר
<i>house</i> run by Potiphar, the	בֵּית
<i>chief</i> of	שָׂר
<i>the butchers</i> . Pharaoh's chief baker shares a cell with	הַטְּבָחִים
<i>me</i> ,	אֵתִי
<i>and</i> along <i>with</i> the	וְאֵת
<i>chief</i> of	שָׂר
<i>the bakers</i> , awaits Pharaoh's decision as to the meting out of punishment commensurate with our respective crimes,	הָאֲפִים
Genesis 41:11	
<i>and</i> on one particular night, <i>we dream</i> a	וַנַּחֲלֶמָה
<i>dream</i> that, upon awaking, cannot forget. We suspect that our respective dreams occurring	חֲלוֹם
<i>in</i> the same <i>night</i> are prophetic and are desperate for someone to discern their meaning. The next morning, we send for Pharaoh's dream interpreters to hear and interpret not	בְּלַיְלָה
<i>one</i> , but two dreams we believe are prophetic in nature. Unfortunately, none of the dream interpreters could discern the true meaning of our respective dreams.	אֶחָד
<i>I</i> encounter and recount my dream to our prisoner overseer	אֲנִי
<i>and</i> then <i>he</i> (Pharaoh's chief baker) recounts his dream to our prisoner overseer. After hearing our plight, this	וְהוּא
<i>man</i> expresses his desire to interpret our respective dreams. We are curious	אִישׁ
<i>as</i> to what manner of <i>interpretation</i> of my dream and	כְּפִתְרוֹן
<i>his</i> (Pharaoh's chief baker's) <i>dream</i> will be forthcoming and allow him to interpret our respective dreams. The prisoner overseer's self-proclaimed confidence in his ability to interpret correctly the dreams	חֲלֹמוֹ
<i>we dreamt</i> incentivizes us to provide him with an opportunity to prove his dream-interpreting acumen. To our amazement, after interpreting our respective dreams, events unfold in the selfsame manner as described in his interpretation. While it is Pharaoh's misfortune that his dream interpreters are incapable of interpreting his recurring dreams, I believe it would behoove Pharaoh to give this dream interpreter the chance to ascertain the meaning of his recurring dreams. Consider sending your guards to the prison	חֲלֹמָנוּ
Genesis 41:12	
<i>a and</i> transporting him from <i>there</i> to here. I believe in the abilities of the dream interpreter incarcerated	וְשָׁם
<i>with us</i> to provide Pharaoh with a definitive interpretation of his recurring dreams. Please consider removing from prison the	אֶתָּנוּ

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<i>young man</i> who is a	נַעַר
<i>Hebrew</i> . Prior to his imprisonment, this Hebrew lad had been a	עֲבָדִי
<i>servant</i>	עֶבֶד
to the <i>chief</i> of	לְשֵׁר
<i>the butchers</i> . Prior to betraying his master's trust, this Hebrew servant was the best overseer his master ever had. The chief of the butchers put his former slave's skills to good use by tasking him with overseeing the prisoners. After the chief baker and I failed to receive a definitive interpretation of our respective dreams, in desperation to find someone capable of fathoming their meaning, we told this lad, whom we saw on a daily basis, about our plight and he volunteered to interpret our dreams. We were amenable toward giving him a chance to interpret our dreams,	הַטֹּבָחִים
and after <i>telling</i>	וְנִסְפֵּר
<i>him</i> our respective dreams, he endeavored to provide us with their definitive meaning. We tasked the lad to interpret our respective dreams	לּוֹ
and <i>he interpreted</i> and revealed	וַיִּפְתֹּר
to <i>us</i> their true meaning. After our release from prison, we saw our respective fates unfold in the selfsame manner predicted by the lad and concluded that	לָנוּ
with uncanny accuracy, he correctly interpreted	אֵת
<i>our dreams</i> . This Hebrew inmate, whom we initially perceived as a	חֲלֹמְתֵינוּ
<i>man</i> of no extraordinary talent, interpreted our respective dreams	אִישׁ
as if it were <i>his</i> own <i>dream</i> .	כְּחִלְמוֹ
<i>He</i> (the Hebrew inmate) <i>interpreted</i> our respective dreams,	פָּתַר

Genesis 41:13

and validated his dream-interpretation acumen after <i>it became</i> apparent that our respective fates unfolded	וַיִּוְהֶי
<i>just as</i>	כְּאֲשֶׁר
<i>he interpreted</i> . Just as the Hebrew prisoner overseer revealed our pending fate	פָּתַר
to <i>us</i> ,	לָנוּ
so too shall he discern the meaning of Pharaoh's recurring dreams.	כֵּן
<i>It was</i> fortunate for	הָיָה
<i>me</i> that Pharaoh	אֵתִי
<i>restored</i> me	הַשִּׁיב
to	עַל
<i>my post</i>	כְּנִי
and unfortunate for <i>him</i> (Pharaoh's chief baker) that Pharaoh determined him derelict in his duties and implemented a death sentence by way of	וְאֵתוֹ
<i>strangulation</i> ."	תְּלָה

Genesis 41:14

Intrigued by the possibility that the aforementioned Hebrew prisoner overseer might have the wherewithal to render a correct interpretation of his two recurring dreams, Pharaoh commands his subordinates to situate the Hebrew prisoner before him, and <i>sends</i> his guards to extricate him from prison.	וַיִּשְׁלַח
<i>Pharaoh</i> is determined to have Yoseif (Joseph) situated before him,	פָּרְעֹה
and <i>calls</i> upon his subordinates to return	וַיִּקְרָא
with	אֵת
<i>Yoseif</i> . Pharaoh's subordinates make all due haste to retrieve and situate Yoseif before	יֹסֵף

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their master. Twelve years imprisonment has rendered Yoseif unfit to appear before Pharaoh,	
<i>and</i> to render him presentable, Pharaoh's subordinates <i>make him run</i>	וַיְרִיצֵהוּ
<i>from</i>	מִן
<i>the dungeon</i> and command him to wash his body. Following Yoseif's ablution, the prison guards command Yoseif to shave his beard,	הַבּוֹר
<i>and he</i> complies by <i>shaving</i> his beard. After bathing and shaving, the guards intend to clothe Yoseif in a manner commensurate with interacting with Pharaoh,	וַיְגַלֵּחַ
<i>and</i> give him a <i>change</i> of clothing to replace	וַיַּחֲלֶף
<i>his</i> old <i>garments</i> . On September 24, 1532 b.c.e. (2230 years after creation), Yoseif, properly groomed and accoutered, is brought to Pharaoh's palace	שְׂמֻלָּתוֹ
<i>and</i> prior to <i>arriving</i> and being situated in close proximity to Pharaoh, is reminded of his obligation	וַיִּבְאֵ
<i>to</i> interpret	אֶל
<i>Pharaoh's</i> recurring dreams. Situated before Pharaoh, Yoseif waits for Pharaoh to initiate a conversation,	פַּרְעֹה

Genesis 41:15

<i>and says</i>	וַיֹּאמֶר
<i>Pharaoh</i>	פַּרְעֹה
<i>to</i>	אֶל
<i>Yoseif</i> , "I had a recurring dream followed by another recurring	יוֹסֵף
<i>dream</i> . The dreams	חֲלֻמִּים
<i>I dreamt</i> greatly agitated my mind and spirit. I summoned all my dream interpreters to appear before me,	חֲלֻמָּי
<i>and</i> each <i>interpreter</i> failed to discern the meaning of my recurring dreams. In all of Egypt,	וַיִּפְתָּר
<i>there is no one</i> capable of interpreting	אִין
<i>it</i> (my recurring dreams),	אֹתוֹ
<i>and</i> when <i>I</i>	וְאֲנִי
<i>heard</i> from my chief cupbearer	שָׁמַעְתִּי
<i>about</i> how <i>you</i> correctly interpreted his dream and the dream of my chief baker, asked him to recount, in detail, his interaction with you. My chief cupbearer	עָלֶיךָ
<i>says</i> that	לֵאמֹר
<i>you listen to</i> a person describing their	תִּשְׁמַע
<i>dream</i> and can be relied upon	חֲלֻמִּים
<i>to</i> correctly <i>interpret</i>	לְפָתַר
<i>it</i> ."	אֹתוֹ

Genesis 41:16

Knowing a death sentence will ensue if he misinterprets Pharaoh's recurring dreams, Yoseif (Joseph) is determined to provide him with a definitive interpretation of his recurring dreams, <i>and</i> prior to <i>answering</i> , thinks to preface his interpretation with a clarifying statement.	וַיַּעַן
<i>Yoseif</i> ,	יוֹסֵף
<i>with</i> regard to the manner of interpreting the dream of	אֵת
<i>Pharaoh</i> , decides to preface his dream interpretation with a caveat, and	פַּרְעֹה
<i>says</i> , "While I lack the wherewithal to interpret Pharaoh's dream, a correct	לֵאמֹר

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interpretation of his dream will be forthcoming. Pharaoh shall hear the definitive interpretation of his dream, but	
<i>without my</i> taking credit as the source. The source of the correct interpretation of Pharaoh's dream will come from	בְּלִעְדִּי
<i>Elokim</i> (Judge of the Universe), the God Whom I worship.	אֱלֹהִים
<i>He</i> (Elokim) <i>will answer</i> Pharaoh's question as to the meaning of his recurring dreams and his agitated mind and spirit will be supplanted	יַעֲנֶה
<i>with</i>	אֶת
<i>peace.</i> " Yoseif prays and implores God to provide him with a definitive interpretation of the recurring dreams plaguing the mind and spirit of	שְׁלוֹם
<i>Pharaoh.</i>	פַּרְעֹה

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Prior to hearing Pharaoh recount his recurring dreams, Yoseif (Joseph) implores God to provide him with the correct interpretation. The possessor of a mind troubled by recurring dreams is poised to impart the details to the dream interpreter, <i>and speaking</i> aloud says	וַיְדַבֵּר
<i>Pharaoh</i>	פַּרְעֹה
<i>to</i>	אֶל
<i>Yoseif,</i>	יוֹסֵף
<i>"In my dream,</i>	בְּחִלְמִי
<i>I am</i>	הֲנִי
<i>standing</i>	עֹמֵד
<i>on the</i>	עַל
<i>bank of</i>	שֵׁפֶת
<i>the Nile River,</i>	הַנָּהָר

Genesis 41:18

<i>and I behold</i> seven cows emerging	וַהֲגִהָ
<i>from</i>	מִן
<i>the Nile River.</i> I witness seven cows	הַנָּהָר
<i>coming up</i> from the Nile River. I am determined to ascertain the condition of the	עֹלֹת
<i>seven</i>	שֹׁבַע
<i>cows,</i> and judge them	פָּרוֹת
<i>healthy</i> by virtue of the superb condition of their	בְּרִיאֹת
<i>flesh</i>	בָּשָׂר
<i>and beautiful</i> in	וַיִּפֹּת
<i>form.</i> I observe the cows grazing,	תֹּאֲרָ
<i>and</i> am curious as to why <i>they</i> chose to <i>graze</i>	וּתַרְעִינָה
<i>in the marshland</i> adjoining the Nile River rather than grazing upon the grassy earth. While observing the seven cows grazing in the marshland, I take notice of activity occurring beneath the surface of the Nile River,	בְּאֲחוּ

Genesis 41:19

<i>and behold</i>	וַהֲגִהָ
<i>seven</i> more	שֹׁבַע
<i>cows</i> emerging from the Nile River. I contrast their appearance with the	פָּרוֹת
<i>other ones</i> initially emerging from the Nile River. I continue observing the second bovine group emerging from the Nile River and watch as they	אַחֲרוֹת

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<i>go up</i>	עלות
<i>after them</i> (the first bovine group). The cows initially emerging from the Nile River are extraordinary physical specimens. The cows subsequently emerging from the Nile River are	אחריהן
<i>gaunt</i>	דלות
<i>and ugly</i> in	ורעות
<i>formation</i> . In comparison to the first bovine group, they (the second bovine group emerging from the Nile River) are	תאר
<i>very</i> ugly	מאד
<i>and gaunt</i> . Rather than beautiful and full in the	ורקות
<i>flesh</i> as the first bovine group emerging from the Nile River, they (the second bovine group) are ugly and gaunt. In all my waking moments, I can recount	בשר
<i>no</i> experience of having beheld a bovine group as sickly and ugly as the seven cows	לא
<i>seen</i> in my dream. I have never encountered inferior cows	ראיתי
<i>as these</i> . You will not find	כהנה
<i>in all</i> the	בכל
<i>land</i> of	ארץ
<i>Egypt</i> cows comparable	מצרים
<i>to</i> the <i>inferior</i> ones appearing in my dream. An unprecedented event is about to occur in my dream and it involves seven sickly cows emerging from the Nile River. The seven sickly cows exhibit aggressiveness toward the seven healthy cows, congregate before the seven healthy cows	לרע

Genesis 41:20

<i>and swallow</i>	ותאכלנה
<i>the</i> seven healthy <i>cows</i> !	הפרות
<i>The</i> seven <i>gaunt</i>	הרקות
<i>and ugly</i> cows, whom I refer to as 'the secondary ones' to have emerged from the Nile River, congregate	והרעות
<i>with</i>	את
<i>seven</i> of	שבע
<i>the</i> healthy <i>cows</i> and swallow them whole. The secondary ones (the sickly ones) consumed	הפרות
<i>the first ones</i>	הראשנות
(<i>the healthy ones</i>). Someone happening upon the gaunt cows following their consumption of the healthy cows would assume the herd had not eaten for a while,	הבריאת

Genesis 41:21

<i>and</i> would never have concluded <i>that they</i> (the healthy cows) <i>came</i>	ותבאנה
<i>to</i> be	אל
<i>inside them</i> . After witnessing this unprecedented event of bovine cannibalism, I tried to unravel the mystery of its grotesque symbolism,	קרננה
<i>and</i> could <i>not</i> explain why their (the sickly cows) outwardly appearance, after swallowing the healthy cows had not changed. There is no way anyone encountering these seven sickly cows would have	ולא
<i>known</i> from their emaciated appearance	נודע
<i>that</i> earlier,	כי
<i>they</i> wholly ingested the healthy cows. How did the healthy cows <i>come</i>	באו

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<i>to</i> wind up	אָל
<i>inside them?</i> After witnessing this unprecedented event of bovine cannibalism, I try to unravel the mystery of this grotesque symbolism,	קרבנה
<i>and</i> try as I may, cannot explain why <i>their</i> (the sickly cows) outwardly <i>appearance</i> , after swallowing the healthy cows, remained unchanged. I thought the sickly cows, after wholly ingesting the healthy cows would have had a bloated appearance, but they retained their gaunt and	ומראיהו
<i>ugly</i> appearance. The cows remained	רע
<i>just as</i> gaunt as prior to swallowing the healthy cows. Why did the cows, emaciated	כאֲשֶׁר
<i>in the beginning</i> of my dream, remain emaciated after swallowing the healthy cows? Traumatized by the dream	בתחלה
<i>and</i> drifting toward consciousness <i>I awoke</i> . I struggle and fail to fathom the implications of the dream, and fall back to sleep. I transition into a dreamlike state,	ואיך

Genesis 41:22

<i>and see</i> myself,	וארא
<i>in my</i> second <i>dream</i> , standing in a field,	בחלמי
<i>and beholding</i>	והנה
<i>seven</i>	שבע
<i>heads of grain</i>	שפלים
<i>growing</i>	עלת
<i>on</i> a single <i>stalk</i> . I thought it unusual that seven heads of grain are growing from	בקנה
<i>one</i> stalk. I witness the rapid growth of this seven-headed stalk of grain that stops growing when it	אָחַד
<i>fully</i> matures	מלאה
<i>and</i> has the appearance of being <i>good</i> enough for harvesting and human consumption.	וטבות

Genesis 41:23

I continue gazing at the seven-headed stalk of grain <i>and behold</i> another stalk comprised of	והנה
<i>seven</i>	שבע
<i>heads of grain</i> growing alongside it. What differentiates the second seven-headed stalk of grain from the first is that it is	שפלים
<i>withered</i> ,	צנמות
<i>gaunt</i> and wind blasted.	דקות
<i>Having</i> the appearance of a plant <i>scorched</i> by the	שדפות
<i>east winds</i> , the second seven-headed stalk of grain	קדים
<i>sprouts</i> to maturity as quickly as the seven-headed stalk of healthy grain. The seven-headed stalk of healthy grain peacefully coexists alongside the seven-headed stalk of withered, gaunt and wind blasted grain until I notice the seven-headed stalk of withered, gaunt and wind blasted grain becoming aggressive toward its healthy cohabitant, and poised to go	צמחות
<i>after it</i> . The seven-headed stalk of withered, gaunt and wind blasted grain comes upon	אחריהם

Genesis 41:24

<i>and swallows</i> whole	ותבלעו
<i>the</i> stalk comprised of seven <i>heads of</i> healthy <i>grain</i> .	השפלים
<i>The thin</i> , sickly <i>ones</i> (the stalk comprised of seven sickly wind-blasted heads of grain sprouting forth in close proximity to the stalk comprised of seven healthy head of grain)	הדקות

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assuages its hunger,	
<i>with</i> its consumption of the stalk comprised of	את
<i>seven</i> heads of healthy grain. The seven-headed stalk of withered, gaunt and wind blasted grain consumed	שבע
<i>the</i> stalk comprised of seven <i>heads of grain</i>	השבלים
(<i>the good one</i>). Upon awakening, I summoned for	הטבות
<i>and said</i>	ואמר
<i>to</i>	אל
<i>the magicians</i> , 'I am going to task you with interpreting my two recurring dreams.' I recount my two recurring dreams,	החרטמים
<i>and there is not</i> one magician capable of	ואין
<i>telling</i>	מגיד
<i>me</i> the definitive meaning of either."	לי

Genesis 41:25

Yoseif (Joseph) is determined to ascertain the meaning of Pharaoh's two recurring dreams <i>and</i> after praying to and receiving from God (a/k/a Elokim) (Judge of the Universe) their true meaning, <i>says</i>	ויאמר
<i>Yoseif</i>	יוסף
<i>to</i>	אל
<i>Pharaoh</i> , "The first and second recurring	פרעה
<i>dream</i>	חלום
<i>Pharaoh</i> had are	פרעה
<i>one</i> in the same. By way of two recurring dreams, The God Whom I worship provided Pharaoh with prophetic insight to ensure Egypt survives the pending famine.	אחד
<i>He</i> (The Elokim) Whom I worship provided Pharaoh	הוא
<i>with</i> foreknowledge of events that will profoundly affect Pharaoh and his people. Dreams are the manner in	את
<i>which</i>	אשר
<i>The Elokim</i> forewarns before He	האלהים
<i>does</i> that which the dreams portend.	עשה
<i>He</i> (The Elokim) <i>told</i> Pharaoh, by way of dreams, to take extraordinary measures to ensure the survival of his people from the pending drought and famine that The Elokim intends to bring about. As a means of forewarning, The Elokim revealed	הגיד
<i>to Pharaoh</i> that it is imperative for him to devise and implement a methodology to avoid mass starvation during the pending drought and famine. The symbolic meaning of the	לפרעה

Genesis 41:26

<i>seven</i> healthy	שבע
<i>cows</i>	פרת
(<i>the good ones</i>) appearing in Pharaoh's first recurring dream represent	הטבות
<i>seven</i>	שבע
<i>years</i> of agricultural prosperity.	שנים
<i>They</i> (seven healthy cows) portend of a seven-year cycle of agricultural prosperity	הנה
<i>and</i> the stalk comprised of <i>seven</i> heads of healthy grain appearing in Pharaoh's second recurring dream are a reiteration of the foretelling and symbolization of a seven-year cycle of agricultural prosperity. The appearance of	ושבע

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<i>the</i> stalk comprised of seven <i>heads of</i> healthy <i>grain</i> in Pharaoh's second recurring dream portend of seven years of agricultural prosperity.	הַשִּׁבְלִים
<i>The good ones</i> (the stalk comprised of seven heads of healthy grain) symbolize and reiterate the foretelling of the same	הַטֹּבֹת
<i>seven</i>	שִׁבְעַ
<i>years</i> of agricultural prosperity alluded to in Pharaoh's first recurring dream. The seven healthy cows and the stalk comprised of seven healthy heads of grain	שָׁנִים
<i>are</i> , by virtue of appearing in Pharaoh's first and second recurring	הִנֵּה
<i>dream</i> , a symbolization of the foretelling of	חֲלוֹם
<i>one</i> seven-year cycle of agricultural prosperity.	אֶחָד
<i>It is</i> apparent from the appearance of the seven gaunt cows that they portend of seven years of famine.	הוּא

Genesis 41:27

While recounting his first recurring dream, I listened as Pharaoh described the emergence of an initial group of seven healthy cows from the Nile River <i>and</i> subsequent emergence of a second group of <i>seven</i> sickly cows.	וְשִׁבְעַ
<i>The cows</i> Pharaoh referred to as	הַפָּרוֹת
<i>'the gaunt ones</i>	הַרְקוֹת
<i>and the ugly ones'</i>	וְהַרְעֵת
<i>that came up</i>	הַעֲלִית
<i>after them</i> (the seven healthy cows initially emerging from the Nile River) symbolize and foretell of	אַחֲרֵיהֶן
<i>seven</i>	שִׁבְעַ
<i>years</i> of famine that will sorely afflict Egypt.	שָׁנִים
<i>They</i> (the seven-headed stalk of withered grain) appearing in Pharaoh's second recurring dream, and the seven gaunt cows appearing in Pharaoh's first recurring dream, <i>are</i> symbolizations of a famine that will sorely afflict Egypt for seven successive years. The seven gaunt and sickly cows appearing in Pharaoh's first recurring dream	הִנֵּה
<i>and</i> the <i>seven-headed</i> stalks of gaunt and wind-blasted grain appearing in Pharaoh's second recurring dream portend of one seven-year cycle of famine.	וְשִׁבְעַ
<i>The</i> stalk containing seven withered <i>heads of grain</i>	הַשִּׁבְלִים
(referred to as <i>'the empty one'</i>) devoid of any nutritional value by virtue of being	הַרְקוֹת
<i>blasted</i> by	וְשִׁדְפוֹת
<i>the east winds</i> ,	הַקָּדִים
<i>is</i> yet another foretelling and symbolization of seven years of famine that will sorely afflict Egypt. The seven sickly cows and the stalk comprised of seven withered and wind-blasted heads of grain, rather than symbolizing and foretelling of fourteen successive years of famine, foretell of	יִהְיֶה
<i>seven</i> successive	שִׁבְעַ
<i>years</i> of	שָׁנִי
<i>famine</i> .	רָעָב

Genesis 41:28

<i>This</i> conveyance of two recurring dreams to Pharaoh <i>is</i> the manner in which The Elokim (Judge of the Universe) chooses to forewarn of the impending famine. By way of dreams, Pharaoh has been the recipient of	הוּא
<i>the</i> prophetic <i>word</i> of The Elokim, Whose desire is for Pharaoh to have foreknowledge	הַדְּבָר

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of future events profoundly affecting himself and his people. The words interpreting Pharaoh's dreams	
<i>that</i>	אֲשֶׁר
<i>I spoke</i>	דִּבַּרְתִּי
<i>to</i>	אֶל
<i>Pharaoh</i> describe	פָּרְעֹה
<i>what</i>	אֲשֶׁר
<i>The Elokim</i> intends	הָאֱלֹהִים
<i>to do</i> to the inhabitants of Egypt. The Elokim intends to bring about a seven-year cycle of agricultural prosperity followed by a seven-year cycle of famine.	עֲשֶׂה
<i>He</i> (The Elokim) <i>has shown</i> Pharaoh, by way of dreams, a symbolic glimpse of the future. The Elokim has provided Pharaoh	הִרְאָה
<i>with</i> a symbolic glimpse of the future to enable	אֵת
<i>Pharaoh</i> to deal with and survive the impending famine."	פָּרְעֹה

Genesis 41:29

I have been the vessel through which God (a/k/a Elokim) (Judge of the Universe) imparts to Pharaoh the meaning of his recurring dreams. God is intent upon further enlightening Pharaoh as to the gravity of the pending abundance and famine. <i>I</i> implore Pharaoh to <i>behold</i> and pay heed to his servant's interpretation of his recurring dreams portending of	הִנֵּה
<i>seven</i>	שִׁבְעַ
<i>years</i> of agricultural prosperity. Pharaoh's dreams portend of the	שָׁנִים
<i>coming</i> of an	בָּאוֹת
<i>abundance</i> of crops far	שָׁבַע
<i>greater</i> than any prior crop yields occurring	גְּדוֹל
<i>in all</i> the	בְּכָל
<i>land</i> of	אֶרֶץ
<i>Egypt</i> . We are on the verge of experiencing a seven-year cycle of agricultural prosperity followed by a seven-year cycle of famine,	מִצְרַיִם

Genesis 41:30

<i>and</i> after experiencing seven years of agricultural prosperity, Egypt <i>shall come</i> to experience	וְקָמוּ
<i>seven</i> successive	שִׁבְעַ
<i>years</i> of	שָׁנֵי
<i>famine</i> . Held at bay by seven years of agricultural prosperity, upon prosperity's end, starvation will be unleashed and pursue	רָעַב
<i>after them</i> (the Egyptian population). During the seven successive years of famine, unceasing and overwhelming hunger will afflict everyone	אֲחֲרֵיהֶן
<i>and</i> all Egyptians <i>will forget</i> the sensation a full stomach engenders. We should accept the inevitability of a cessation of	וְנִשְׁכַּח
<i>all</i>	כָּל
<i>the</i> agricultural <i>abundance</i> that will issue forth	הַשָּׁבַע
<i>in</i> the <i>land</i> of	בְּאֶרֶץ
<i>Egypt</i> during the seven years of abundance	מִצְרַיִם
<i>and</i> take steps to ensure there is sufficient grain to <i>consume</i> throughout the duration of	וּכְלָה
<i>the famine</i> . We will have to subsist on the grain stored during the seven years of	הָרָעַב

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abundance. At the onset and throughout the seven years of famine, we will look for and fail to find anyone endowed	
<i>with</i> the ability to coax	אֶת
<i>the land</i> of Egypt into yielding new crops,	הָאָרֶץ

Genesis 41:31

<i>and no</i> one among us	וְלֹא
<i>knowing</i> the means by which to grow new crops, the sensation of ingesting food to the point of satiation, an easily achievable goal during	יָדַעַ
<i>the</i> seven-year period of <i>abundance</i> , will become unachievable during the seven-years of famine. All dwelling	הַשָּׁנָה
<i>in</i> the <i>land</i> of Egypt will suffer	בְּאֶרֶץ
<i>because</i> of	מִפְּנֵי
<i>the</i> impending <i>famine</i> .	הָרָעָב
<i>The</i> seven-year period of famine <i>that</i> ensues	הַהוּא
<i>after</i> the seven-year period of abundance shall afflict the entire world. By way of foretelling and revealing the impending famine to Pharaoh, The Elokim (The Judge of the Universe) is forewarning him that	אַחֲרֵי
<i>this</i> is the time to implement a plan to store enough grain to sustain life during the seven years of famine. We must take extraordinary measures to ensure our survival	כֵּן
<i>because</i> the famine will be	כִּי
<i>severe</i> and	קָבֵד
<i>it is</i> going to afflict us for a	הוּא
<i>very</i> long time."	מְאֹד

Genesis 41:32

By way of interpreting Pharaoh's two recurring dreams, Yoseif (Joseph) made it clear to Pharaoh that The God (a/k/a Elokim) (Judge of the Universe) Whom Yoseif worships is intent upon bringing about a seven-year period of abundance followed by a seven-year period of famine. Pharaoh must determine if Yoseif is a credible interpreter of dreams, <i>and</i> act <i>upon</i> the word of his dream interpretation by devising and implementing methodologies of growing and storing enough surplus grain during the seven years of plenty to ensure survival during the seven years of famine. Mindful of the possibility that Pharaoh might misinterpret a singular prophetic message, God implemented	וַעַל
<i>the doubling</i> of	הַשְּׁנוּת
<i>the</i> prophetic message (by way of recurring <i>dreams</i>). Not wanting anyone	הַחֲלוּם
<i>to</i> doubt His intention to afflict the land of Egypt with seven years of famine, God imparted two prophetic dreams to	אֵל
<i>Pharaoh</i> . By way of recurring dreams, God enabled Pharaoh to receive foreknowledge of His intent to afflict the land of Egypt with seven years of famine. Rather than chancing Pharaoh misinterpreting one prophetic message, God conveyed the prophetic message to Pharaoh	פְּרֹעָה
<i>two times</i> . Because of the inevitability of the seven years of famine, God enabled Yoseif to interpret Pharaoh's dreams	פַּעַמִּים
<i>because</i> the survival of His covenant-observant people is dependent upon Egypt's ability to obtain and store enough grain during the seven years of agricultural prosperity to sustain the populace throughout the famine. To ensure that the unfolding of future events favors His covenant-observant people, God will see to it that Yoseif <i>is</i>	כִּי

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recognized by Pharaoh to as the one best qualified to oversee Egypt's acquisition and storage of grain during the years of plenty and disbursement of grain throughout the years of famine. God will also ensure that Pharaoh	
<i>establishes</i> Yoseif as a supreme authority empowered to create a grain producing and storage infrastructure necessary for Egypt's survival. God interacted with Pharaoh to enable him to focus on	נָכוֹן
<i>the matter</i> of a seven-year period of agricultural prosperity followed by a seven-year period of famine. Seven years of agricultural prosperity followed by seven years of famine is the message Pharaoh received	הַדָּבָר
<i>from</i>	מֵעַם
<i>The Elokim</i> . God will hold sway over the laws of nature to ensure that a seven-year span of agricultural prosperity occurs prior to a seven-year period of famine. God is using abundance and famine to influence Pharaoh to choose Yoseif to oversee the acquisition and disbursement of grain and empower him with supreme authority to achieve his objectives. In addition to exercising his power to save Egypt and God's covenant-observant people from starvation, Yoseif will exercise his power to augment the spiritual evolution of God's covenant-observant people (of which he is a member). God wastes no time setting into motion events as prophesied	הָאֱלֹהִים
<i>and hastens</i> the advent of the seven-year period of agricultural abundance.	וּמַמְהֵרָה
<i>The Elokim</i> deems this as the most opportune time	הָאֱלֹהִים
<i>to do it</i> (to bring about a seven-year period of abundance followed a seven-year period of famine). God will establish Yoseif's credibility with Pharaoh as a means of incentivizing Pharaoh towards empowering Yoseif with the means of ensuring the survival of the Egyptians and God's covenant-observant people.	לַעֲשׂוֹתוֹ

Genesis 41:33

Yoseif (Joseph) expresses his desire to cite to Pharaoh the qualifications he believes an individual should possess to oversee the acquisition and storage of grain during the seven years of agricultural prosperity, and the judicious doling out of grain during the seven years of famine. Yoseif receives permission to speak and says to Pharaoh, "God initiated the seven-year cycle of plenty, <i>and now</i> is the time for Pharaoh to	וְעַתָּה
<i>look</i> for the man best qualified to oversee the acquisition and storage of grain during the seven years of agricultural prosperity and to oversee the doling out of grain during the seven years of famine.	יִרְאֶה
<i>Pharaoh</i> should look for a	פַּרְעֹה
<i>man</i> who is	אִישׁ
<i>understanding</i>	נָכוֹן
<i>and wise</i> , and when he finds such a man, should contemplate appointing him as overseer of the acquisition, storage and doling out of grain. Upon finding such a man, Pharaoh should appoint	וְחָכָם
<i>and place him</i> in an authoritative position to lord	וְיָשִׁיתָהוּ
<i>over</i> all who dwell in the	עַל
<i>land</i> of	אֶרֶץ
<i>Egypt</i> . Pharaoh should empower this man	מִצְרַיִם

Genesis 41:34

<i>and allow him do</i> all that is necessary to acquire and store grain during the years of plenty and judiciously dole it out during the years of scarcity.	וַעֲשֶׂהָ
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<i>Pharaoh</i> should choose a person capable of overseeing the acquisition, storage and judicious doling out of grain	פָּרֹעַה
and empower him to appoint	וַיִּמְקֹד
overseers to lord	פְּקֻדִים
over	עַל
the land utilized for the production of grain. It is imperative that during the next seven years, Pharaoh appoints someone to oversee the production of grain	הָאָרֶץ
and empower him to take possession of and situate inside grain silos a fifth of every harvest.	וְחִמְשׁ
With the acquisition and storage of one-fifth of all crops over the next seven years, Pharaoh will have the means by which to sustain life situated within the	אֵת
land of	אֶרֶץ
Egypt throughout the seven years of famine. Egypt's survival is dependent upon no one shirking responsibility of tendering one-fifth of every crop yield to Pharaoh during the next seven years. What we need to accomplish	מִצְרַיִם
in the seven	בְּשִׁבְעַ
years of what will be come to known as	שָׁנֵי
'the seven years of abundance' is to acquire and store one-fifth of all crop yields in granaries and judiciously dole it out during the seven years of famine. It is imperative that Pharaoh empower individuals capable of acquiring and storing grain during the seven years of agricultural abundance and doling it out during the seven years of famine. Empower individuals with the authority to compel farmers to, season after season, tender one-fifth of their crop yields,	הַשִּׁבְעַ

Genesis 41:35

and let them gather and store,	וַיִּקְבְּצוּ
with the help of subordinates, a one-fifth portion of	אֵת
all the	כָּל
food grown during	אֶכְל
the next seven years that will come to be known as	הַשָּׁנִים
'the good ones'. Grain gathered and stored during the seven years of agricultural prosperity will ensure that enough food is available during the seven years of famine. During the next seven years, let us store grain in preparation for	הַטֹּבוֹת
the ones (seven years of famine) coming after the seven years of abundance.	הַבָּאִת
The gathering and storage of food during these seven years of agricultural prosperity will ensure that we survive the seven years of famine. Pharaoh should empower overseers and subordinates with the authority to demand one fifth of every harvest produced,	הָאֵלֶּה
and marshal forces to gather and store it in granaries. The key to Egypt's survival is to store	וַיִּצְבְּרוּ
food in granaries during the seven years of agricultural abundance. Stored grain will be	כֶּרֶם
under the controlling	תַּחַת
hand of	יָד
Pharaoh. It would be ill advised to expend labor to transport grain from its harvesting site to some distant granary.	פָּרֹעַה
Food acquired from the farms should be stored	אֶכְל
in the cities in close proximity to the farms. Dwellers situated in the midst of the	בְּעָרִים

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harvested grain will not fear starving to death if they know that grain harvested from their own land is easily and quickly accessible. This arrangement, in addition to putting the grain producers' mind at ease, will incentivize them toward protecting	
<i>and guard it,</i>	וְשָׁמְרוּ
Genesis 41:36	
<i>and</i> if Pharaoh enacts measures to acquire and store food during seven years of agricultural abundance, <i>it</i> (the food supply) <i>will become</i> the means by which all may survive the seven years of famine. We will survive the seven-year famine because Pharaoh had the foresight to collect and store one-fifth of all crop yields in granaries and judiciously dole it out during the seven years of famine. Throughout the seven years of agricultural abundance, Pharaoh should lawfully compel growers of	וְהָיָה
<i>the food</i> issuing forth from Egyptian soil to surrender one-fifth of their crop yield to his overseers. Pharaoh should build granaries to hold grain in storage during the seven years of agricultural abundance and systematically distribute it during the seven years of famine. As	הָאֶמְלָק
<i>for</i> the aggregate <i>reserve</i> garnered during the seven years of plenty, it will become Egypt's sole source of sustenance during the seven years of famine. During the seven years of famine, Egypt's survival will be dependent upon its ability to acquire and store grain during the seven years of plenty. There must be mandatory grain acquisition and storage during the seven years of agricultural abundance if Egypt is to survive the seven years of famine. It is imperative	לְפָקֻדֹן
<i>for</i> the Egyptian farmers, during the next seven years, to give one-fifth of all crop yields from the <i>land</i> to an overseer entrusted to store it in granaries	לְאֶרְץ
<i>for</i> a period of no less than <i>seven</i>	לְשִׁבַע
<i>years</i> . Egypt will have seven years of agricultural prosperity prior to	שָׁנֵי
<i>the</i> onset of the seven-year <i>famine</i> . Pharaoh knows	הָרָעָב
<i>that</i> seven years of famine shall occur after the occurrence of seven years of agricultural prosperity and should implement the storage of grain during the seven years of agricultural prosperity. Collection and storage of grain during the seven years of agricultural prosperity	אֲשֶׁר
<i>will become</i> the means by which everyone dwelling	תִּהְיֶינָה
<i>in</i> the <i>land</i> of	בְּאֶרֶץ
<i>Egypt</i> avoids starvation. Implement this plan during the seven years of agricultural prosperity,	מִצְרַיִם
<i>and no</i> Egyptian	וְלֹא
<i>shall perish</i> of starvation during the seven-year period when	תִּכָּרֵת
<i>the land</i> is incapable of yielding sustenance. Acquisition and storage of grain during the seven years of agricultural abundance will ensure Egypt's survival	הָאֶרֶץ
<i>in the</i> seven years of <i>famine</i> occurring after the conclusion of the seven years of agricultural abundance." After reviewing Yoseif's plan to ensure Egypt's survival, Pharaoh decides to place Yoseif in charge of the acquisition, storage and disbursement of grain,	בְּרָעָב
Genesis 41:37	
<i>and</i> realizes that <i>it had been</i> his <i>good</i> fortune to encounter Yoseif (Joseph) whose dream-interpretation and food conservation acumen is the means by which to ensure Egypt's survival during the pending seven years of famine.	וַיֵּיטֵב

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<i>The matter</i> of ensuring Egypt's survival during the pending seven years of famine is Yoseif's responsibility. While gazing	הִדָּבֵר
<i>into</i> the <i>eyes</i> of	בְּעֵינָי
<i>Pharaoh</i>	פַּרְעֹה
<i>and into</i> the <i>eyes</i> of	וּבְעֵינָי
<i>all</i>	כָּל
<i>his servants</i> , Yoseif sees optimism borne out of their acceptance of Pharaoh's prophetic insight and acceptance of his plan to save them from starvation.	עֲבָדָיו

Genesis 41:38

Upon hearing Yoseif's (Joseph) plan for saving Egypt from starvation, Pharaoh is convinced that he is the person most qualified to oversee the acquisition, transport and storage of grain during the seven years of agricultural prosperity and to oversee the distribution of grain during the seven years of famine. Pharaoh is determined to sing Yoseif's praises, <i>and says</i>	וַיֹּאמֶר
<i>Pharaoh</i>	פַּרְעֹה
<i>to</i>	אֶל
<i>to his servants</i> , "If we conducted a search throughout the land of Egypt,	עֲבָדָיו
<i>could we find</i> a man as wise	הַנִּמְצָא
<i>as this</i>	כֵּן
<i>man</i>	אִישׁ
<i>who</i> credits his valid interpretation of my dreams to the	אֲשֶׁר
<i>spirit</i> of	רוּחַ
<i>The Elokim</i> (The Judge of the Universe) dwelling	אֱלֹהִים
<i>within him?"</i>	בּוֹ

Genesis 41:39

All in Pharaoh's presence have heard him utter a rhetorical question as to who is most qualified to oversee the acquisition, transport and storage of grain during the seven years of agricultural prosperity and to oversee the distribution of grain during the seven years of famine. Pharaoh is intent upon enunciating the answer to his rhetorical question, <i>and says</i>	וַיֹּאמֶר
<i>Pharaoh</i>	פַּרְעֹה
<i>to</i>	אֶל
<i>Yoseif</i> , "There is no doubt in my mind that you are a prophet.	יוֹסֵף
<i>After</i> witnessing the manner in which your God	אַחֲרֵי
<i>informed</i> you how to interpret future events, it became apparent to me that The	הוֹדִיעַ
<i>Elokim</i> (Judge of the Universe) has given	אֱלֹהִים
<i>to you</i> the ability to interpret dreams portending of future events and the wisdom to devise and implement plans to avoid the dire consequences of that which you prophesied. The Elokim has endowed you	אוֹתָךְ
<i>with</i>	אֶת
<i>all</i>	כָּל
<i>this</i> prophetic insight because He wants Egypt to survive the pending seven years of famine. Tasked with finding one capable of interpreting prophetic dreams, and devising and implementing procedures toward avoiding the dire consequences of that which you have prophesied, I have determined that	זֹאת
<i>there is none</i> as	אֵין

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<i>discerning</i>	נָבוֹן
<i>and wise</i>	וְחָכָם
<i>as you.</i> If we do not store grain during the years of plenty, the foundation upon which the house of Egypt stands will collapse under the weight of the famine. I am convinced that	כְּמוֹדֶךָ

Genesis 41:40

<i>you</i> are the person most qualified to build a new house of Egypt and the foundation upon which it will stand. It is my decree that	אַתָּה
<i>you shall become</i> the builder of the new foundation	תִּהְיֶה
<i>upon</i> which	עַל
<i>my</i> new <i>house</i> shall stand,	בֵּיתִי
<i>and by</i> my authority as Pharaoh, king of Egypt, I proclaim that with regard to the acquisition, storage and distribution of grain, any edicts issuing forth from	וְעַל
<i>your mouth</i> shall become the law of the land. Your acquisition and storage of grain during the seven years of agricultural prosperity	פִּיךָ
<i>shall sustain</i> all during the seven years of famine. Putting you in charge of the acquisition, storage and distribution of grain during the seven years of agricultural prosperity will ensure that	יִשָּׁק
<i>all</i>	כָּל
<i>all my people</i> receive sustenance during the seven years of famine. I will endow you with supreme power to ensure the survival of the Egyptian people.	עַמִּי
<i>Only</i> upon	רַק
<i>the throne</i> , a seat of power upon which I occupy,	הַכִּסֵּא
<i>will I be greater</i> endowed than you. I am endowing you with supreme power as a means of enabling you to acquire, store and distribute sustenance. Any edict issuing forth	אֶגְדֹּל
<i>from you</i> shall become the law of the land."	מִמֶּךָ

Genesis 41:41

Pharaoh knows that implementation of Yoseif's (Joseph) plan (to store grain during the seven pending years of agricultural prosperity and distribution during the seven years of famine) requires endowing him with absolute power. Pharaoh composes an edict that when uttered, will become the law of the land, <i>and</i> to implement that law, <i>says</i>	וַיֹּאמֶר
<i>Pharaoh</i>	פַּרְעֹה
<i>to</i>	אֶל
<i>Yoseif</i> , "I endow you with supreme power to acquire and store grain during the seven pending years of agricultural prosperity and distribute it during the seven years of famine. I will inform the Egyptian masses of your position in Egyptian hierarchy and parade you around Egypt as a means of enabling every Egyptian to	יֹסֵף
<i>see</i> that your power rivals my own. Let it be proclaimed throughout the land of Egypt that	רְאֵה
<i>I have given</i>	נָתַתִּי
<i>you</i> authority	אֶתְךָ
<i>over</i>	עַל
<i>all</i> native and foreign to	כָּל
<i>land</i> of	אֶרֶץ
<i>Egypt.</i> "	מִצְרַיִם

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Genesis 41:42

After verbally conferring supreme power upon Yoseif (Joseph), Pharaoh is determined to empower him with the ability to validate written documents of law. Pharaoh's signet ring is the means by which to validate written documents of law. Pharaoh removes <i>and takes</i> hold of his signet ring.	וַיִּסֶר
<i>Pharaoh</i> initiates transfer of ownership of his document-validating signet ring	פָּרַעָה
<i>with</i> the removal of	אֶת
<i>his ring</i>	טַבַּעְתּוֹ
<i>from</i> his finger. Holding the ring in	מֵעַל
<i>his hand</i> , Pharaoh commands Yoseif to extend his hand	יָדוֹ
<i>and gives</i>	וַיִּתֵּן
<i>it</i> to him.	אֵתָהּ
<i>Upon</i> placing the ring on the finger of the	עַל
<i>hand</i> of	יָד
<i>Yoseif</i> , Pharaoh completes the transfer of a significant portion of his power to him. After endowing Yoseif with supreme authority over Pharaoh's subjects, Pharaoh intends to clothe him in the manner commensurate with his position, and situates his personal clothier in Yoseif's presence	יֹסֵף
<i>and</i> commands the clothier to <i>dress</i>	וַיִּלְבֹּשׁ
<i>him</i> in	אֹתוֹ
<i>garments</i> of the finest	בְּגָדֵי
<i>linen</i> . ³¹² Pharaoh intends to bejewel Yoseif in the manner commensurate with his position, and situates his personal jeweler in Yoseif's presence	שֵׁשׁ
<i>and</i> instructs him to <i>place</i> a necklace fashioned in the form of a	וַיִּשֶׂם
<i>chain</i> of interlinking rings made of	רֶכֶד
<i>the finest gold</i>	הַזָּהָב
<i>upon</i> the circumference of	עַל
<i>his neck</i> .	צְוֹארוֹ

Genesis 41:43

After endowing Yoseif (Joseph) with power rivaling his own, Pharaoh intends to parade his newly appointed second-in-command in front of the Egyptian populace <i>and</i> to achieve his objective, situates him in a chariot and intends to <i>have him ride</i> throughout Egypt. Pharaoh is intent upon demonstrating his faith in	וַיַּרְכֵּב
<i>him</i> (Yoseif) by parading him	אֹתוֹ
<i>in</i> a <i>chariot</i> solely designated for	בְּמַרְכָּבָת
<i>the second-in-command</i> . The masses will learn of Yoseif's empowerment by seeing him riding in the chariot symbolizing	הַמִּשְׁנָה
<i>that</i> Yoseif is Pharaoh's second-in-command. Prior to dispatching Yoseif, Pharaoh says	אֲשֶׁר
<i>to him</i> , "The people of Egypt, whom you have sworn to nourish during the pending seven years of famine, upon seeing you riding in this particular chariot, shall acknowledge you as my second-in-command. The guards accompanying you are responsible for coaxing the crowd to show respect,	לּוֹ
<i>and</i> to elicit a proper acknowledgment from the crowd will <i>shout</i> , 'Bend your knee	וַיִּקְרָאוּ

³¹² Pharaoh believes that wearing linen clothing is the means by which to neutralize sorcerers' spells, and accouters Yoseif (Joseph) in clothes made of linen.

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while in the presence of Yoseif, Pharaoh's second-in-command!" From this point forward, all Pharaoh's subjects appearing	
<i>before him</i> (Yoseif) are compelled to	לִפְנֵי
<i>bow the knee</i> . To ensure that the Egyptians do not starve during the pending seven years of famine, Pharaoh appoints Yoseif as his second-in-command. Recognizing Yoseif's ability to oversee the acquisition and storage of grain during the years of agricultural prosperity and doling out of grain during the years of famine, Pharaoh appoints	אֶבְרָהָ
<i>and gives</i>	וְנָתַן
<i>him</i> power	אֹתוֹ
<i>over</i>	עַל
<i>all</i> dwelling in the	כָּל
<i>land</i> of	אֶרֶץ
<i>Egypt</i> .	מִצְרַיִם

Genesis 41:44

After making his first public appearance as Pharaoh's second-in-command, Yoseif (Joseph) appears before Pharaoh. Sensing Yoseif's fear borne out of becoming his second-in-command, Pharaoh is determined to allay his fear of acquiring power others would kill for <i>and says</i>	וַיֹּאמֶר
<i>Pharaoh</i>	פַּרְעֹה
<i>to</i>	אֵל
<i>Yoseif,</i>	יוֹסֵף
"I am	אֲנִי
<i>Pharaoh</i> , ruler of Egypt. I have endowed you with absolute power to enable you to acquire grain during the next seven years of agricultural prosperity, and dole it out during the seven years of famine. Egypt survives as long as you are in charge of the acquisition and storage of grain during the seven years of agricultural prosperity and in charge of doling out of stored grain during the seven years of famine. Absent your authority over the next fourteen years, Egypt withers	פַּרְעֹה
<i>and</i> dies <i>without you</i> overseeing the acquisition and storage of grain during the seven years of agricultural prosperity and doling out of stored grain during the seven years of famine. You need not fear that your acquisition of power renders you vulnerable to anyone intent upon usurping it, because at	וּבְלִעְדֶּיךָ
<i>no</i> time will you be left vulnerable to attack. No one will have an opportunity to	לֹא
<i>lift</i> his hand against you. Guards will neutralize any	יָרִים
<i>man</i> charging toward you	אִישׁ
<i>with</i> weapon in	אֶת
<i>hand</i> . The guards will neutralize anyone intent upon attacking you on horseback	יָדוֹ
<i>and</i> hoping to strike a fatal blow <i>with</i> weapon in hand. The guards will disable the attacker by striking and dislodging	וְאֶת
<i>his foot</i> in the stirrup. No one	וְגִלּוֹ
<i>in all</i> the	בְּכָל
<i>land</i> of	אֶרֶץ
<i>Egypt</i> will be afforded an opportunity to harm you."	מִצְרַיִם

Genesis 41:45

After empowering Yoseif (Joseph), a non-Egyptian, with power rivaling his own,	וַיִּקְרָא
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Pharaoh realizes that the Egyptian people will not be able to relate to Yoseif's Hebrew name, and decides to give him an Egyptian name. Pharaoh thinks about an appropriate Egyptian name for Yoseif, <i>and</i> decides to <i>call</i> him 'Tzafnas Paneiach'. ³¹³	
<i>Pharaoh</i> decrees that everyone address Yoseif by the	פֶּרַעֲה
<i>name</i> 'Tzafnas Paneiach'. Pharaoh changes	שֵׁם
<i>Yoseif's</i> name to	יוֹסֵף
<i>Tzafnas</i>	צָפְנָת
<i>Paneiach</i> . Pharaoh issues and disseminates a proclamation changing Yoseif's name to Tzafnas Paneiach. Intent upon arranging a marriage for Yoseif, Pharaoh is unaware that The God Whom Yoseif worships has already arranged his (Yoseif's) pending marriage. ³¹⁴ Pharaoh chooses a woman whom he believes is the ideal mate for Yoseif	פָּנִיעַח
<i>and gives</i>	וַיִּתֵּן
<i>him</i> leave to marry. Pharaoh decrees that Yoseif form a marital union	לוֹ
<i>with</i>	אֵת
<i>Osnas</i> , the adopted	אֲסֻנָּת
<i>daughter</i> of	בֵּת
<i>Poti</i>	פוֹטִי
<i>Phera</i> (f/k/a Potiphar), Yoseif's former master and former chief of the butchers who resigned to become a	פֶּרַע
<i>priest</i> in the service of a manmade god named	כֹּהֵן
<i>On</i> . Pharaoh envisions a particular woman whom he designates	אֵן
<i>to</i> become Yoseif's <i>wife</i> , and her name is Osnas. Heartened by news of his arranged marriage, Yoseif turns his thoughts toward designing and building a granary infrastructure capable of storing enough grain to sustain the people of Egypt during the seven pending years of famine,	לְאִשָּׁה
<i>and goes about</i> completing the task.	וַיַּצֵּא
<i>Yoseif</i> begins the monumental task of building a granary infrastructure capable of storing enough sustenance to last for seven years. After accumulating grain during the seven years of agricultural prosperity, Yoseif intends to distribute it among the people of Egypt during the seven pending years of famine. It is Yoseif's responsibility to ensure that over the course of the next seven years, one-fifth of every grain crop growing	יוֹסֵף
<i>on</i> any parcel of	עַל
<i>land</i> in	אֶרֶץ
<i>Egypt</i> becomes Pharaoh's property, stored in granaries and distributed at the onset and throughout the seven-year period of famine.	מִצְרַיִם
Genesis 41:46	
Yoseif (Joseph) entered Egypt as a 17-year-old slave, spent 12 years in prison, and became Pharaoh's second-in-command at the inception the of seven-year period of agricultural abundance. <i>And Yoseif</i> , at the	וַיּוֹסֶף
<i>age</i> of	כָּן

³¹³ 'Tzafnas Paneiach' means "One who listens to prophetic dreams and 'has the facility to reveal' their true meaning."

³¹⁴ God arranged for Yoseif (Joseph) to marry Osnas, Potiphar's adopted child. Osnas mother is Yoseif's sister Deenah who conceived Osnas following her forced sexual encounter with Shechem.

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<i>thirty</i>	שְׁלֹשִׁים
<i>years</i> , is put upon to bring his managerial abilities to the fore and begin his Pharaoh-appointed mission of creating a food storage infrastructure that is the key to Egypt's survival during the pending seven years of famine.	שָׁנָה
<i>As he is standing</i>	בְּעֹמְדוֹ
<i>before</i>	לִפְנֵי
<i>Pharaoh,</i>	פַּרְעֹה
<i>king of</i>	מֶלֶךְ
<i>Egypt</i> , Yoseif asks and receives permission to depart	מִצְרַיִם
<i>and goes out</i> of Pharaoh's palace to create a food storage infrastructure to ensure Egypt's survival during the pending seven years of famine.	וַיֵּצֵא
<i>Yoseif</i> removes himself	יֹסֵף
<i>from before</i>	מִלִּפְנֵי
<i>Pharaoh's</i> presence and begins conducting onsite inspections of all the largest Egyptian crop-producing landmasses. During his encounter with each Egyptian farmer-landowner, Yoseif explains his visionary plan of acquiring one-fifth of every one of their crop yields during the seven years of agricultural prosperity, storing it in Pharaoh's food granaries, and judiciously doling it out during the seven-year famine. Yoseif interacts with all the farmer-owners of major crop-producing parcels of Egyptian land,	פַּרְעֹה
<i>and travels</i> throughout the land and stops	וַיַּעֲבֹר
<i>in all</i> the places endowed with major crop-producing parcels of	בְּכָל
<i>land</i> in	אֶרֶץ
<i>Egypt</i> . Yoseif implores everyone, during the next seven years, to grow as much grain as possible, and to be mindful of giving Pharaoh one-fifth of every crop yield for storage in granaries during the seven years of plenty. It is Yoseif's responsibility, during the seven years of agricultural prosperity, to collect and store grain and during the seven years of plenty, and dole out grain during the seven years of famine.	מִצְרַיִם

Genesis 41:47

God intends to ensure prodigious crop yields throughout the seven-year period of agricultural prosperity, <i>and</i> endows seed with the <i>capacity to produce</i> a larger crop yield than produced in prior seasons. God enables	וַתַּעַשׂ
<i>the earth</i> to yield more crops during the seven years of agricultural prosperity than yielded any prior time.	הָאֲרֶץ
<i>In</i> recounting the history of Egyptian crop yield, no one could remember a crop yield comparable to the crop yields occurring during the <i>seven</i>	בְּשִׁבְעַת
<i>years</i> of Yoseif's (Joseph) tenure as Viceroy of Egypt. God enabled	שָׁנָיִם
<i>the</i> seven years of unprecedented crop <i>abundance</i> to occur during Yoseif's tenure as Viceroy of Egypt. Throughout the seven years of agricultural prosperity, the Egyptians harvest grain	הַשָּׁבַע
<i>by</i> the <i>handful</i> .	לְקַמְצִים

Genesis 41:48

Prior to the onset of the seven years of famine, Yoseif (Joseph) intends to store as much grain as possible in Pharaoh's granaries during the seven years of agricultural prosperity, <i>and gathers</i> enough food grown during the seven years of abundance to ensure Egypt's survival during the pending seven years of famine.	וַיִּקְבֹּץ
<i>With</i> regard to acquiring one-fifth of every crop yield from every Egyptian farm, Yoseif	אֵת

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gathers and stores in granaries	
<i>all</i> surplus	כָּל
<i>food</i> grown throughout Egypt during the	אֶכֶל
<i>seven</i>	שָׁבַע
<i>years</i> of agricultural prosperity. The Egyptians are eager to comply with Pharaoh's edict	שָׁנִים
<i>that</i> requires them to tender unto Yoseif one-fifth of all grain	אֲשֶׁר
<i>they produce</i> . Harvested grain is stored	הָיוּ
<i>in</i> granaries situated in every significantly populated area throughout the <i>land</i> of	בְּאֶרֶץ
<i>Egypt</i> . Empowered with the task of acquiring, storing and distributing grain, Yoseif	מִצְרַיִם
contemplates the logistics of storing surplus grain throughout the land of Egypt,	
<i>and</i> rather than transporting the surplus grain to a centralized location, <i>places</i> the	וַיִּתֵּן
surplus	
<i>food</i>	אֶכֶל
<i>in</i> granaries built in the <i>cities</i> from which the	בְּעָרִים
<i>food</i> originates. As a means of appealing to the masses' sense of fairness, Yoseif	אֶכֶל
transports grain from the	
<i>field</i> in close proximity to	שָׂדֶה
<i>the city</i> from which it originates and situates it inside the newly built grain storage	הָעִיר
facilities	
<i>that</i> are capable of accommodating and preserving the incoming surplus food grown	אֲשֶׁר
on the farms	
<i>around it</i> . Rather than transporting the surplus food to a central location,	סְבִיבֻתֶּיהָ
<i>he</i> (Yoseif) <i>places</i> it in proximity to a particular city	נָתַן
<i>within its</i> own borders.	בְּתוֹכָהּ

Genesis 41:49

The Egyptian mathematical lexicon lacks a number capable of representing the amount of grain amassed and placed in storage during the seven years of agricultural prosperity. Rather than counting the aggregate amount of grain on hand, the Egyptians resort to counting the number of grain-filled granaries, <i>and</i> the aggregate amount of grain <i>gathered</i> throughout the seven years of plenty is equivalent to the amount of grains of sand at the bottom of the sea. During the seven years of agricultural prosperity,	וַיִּצְבֹּר
<i>Yoseif</i> gathered and stored an amount of	יוֹסֵף
<i>grain</i>	בָּר
<i>as</i> numerous as there is <i>sand</i> at the bottom of	בְּחֹל
<i>the sea</i> . So	הָיָם
<i>abundant</i> an amount of stored Egyptian grain, that it is impossible to enunciate it in measurable terms comprehensible to the human mind. For a while, it is	הַרְבֵּה
<i>very</i> easy to count the aggregate amount of Egyptian grain in storage. The Egyptians kept track of the amount of grain collected and stored in granaries	מְאֹד
<i>until</i> the time	עַד
<i>when</i>	כִּי
<i>they cease</i>	חָדַל
<i>counting</i> the grain in storage	לְסַפֵּר
<i>because</i>	כִּי
<i>no</i>	אִין

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<i>number</i> in their system of counting existed to represent the total amount of grain amassed. Rather than counting the total amount of grain amassed, the Egyptians resorted to counting the number of grain-filled granaries.	מִסְפָּר
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Genesis 41:50

God knows the important role Yoseif's (Joseph) sons will have in the unfolding of the destiny of His covenant-observant people, <i>and</i> intercedes on his behalf <i>to</i> ensure that <i>Yoseif</i> procreates and fathers sons	וַיִּסְמַךְ
<i>born</i> prior to the onset of the famine. Yoseif fathered	יָלַד
<i>two</i>	שְׁנֵי
<i>sons</i>	בָּנִים
<i>prior to</i> onset of the famine. Yoseif's wife expresses joy when	בְּטָרֶם
<i>she comes</i> to realize that she is with child. During the seven years of agricultural prosperity, Yoseif fathered two sons prior to the onset of the first	תְּבוֹאָה
<i>year</i> of	שָׁנָה
<i>the famine</i> . Prior to the onset of the seven years of famine is	הִרְעָב
<i>when</i>	אָשָׁר
<i>she</i> (Yoseif's wife) <i>gives birth</i>	יָלְדָה
<i>to</i> two sons fathered by <i>him</i> (Yoseif). The name of Yoseif's only wife was	לִוְיָהּ
<i>Osnas</i> , adopted	אֶסְנָה
<i>daughter</i> of	בֵּת
<i>Poti</i>	פּוֹטִי
<i>Phera</i> (f/k/a Potiphar), Yoseif's former master and chief of the butchers who resigned to become a	פָּרַע
<i>priest</i> in the service of a manmade god named	כֹּהֵן
<i>On</i> .	אֹן

Genesis 41:51

During the seven years of agricultural abundance, Yoseif (Joseph) judiciously exercises his power to amass and store grain sufficient to ensure the survival of the Egyptians during the pending seven years of famine. Prior to the birth of his first sons, Yoseif reflects upon the extraordinary manner in which God (a/k/a Elokim) (Judge of the Universe) enabled his life to unfold. After the birth of his firstborn son, Yoseif contemplates a name, <i>and calls</i> him 'Menasheh' (Forgetfulness).	וַיִּקְרָא
<i>Yoseif</i> ,	יֹסֵף
<i>with</i> regard to naming his son, focuses on the word 'forgetfulness' and realizes that forgetfulness is the mental antidote to that which, in his youth, poisoned his life. Yoseif used the palliative theme of forgetfulness as a means of coming up with a	אֵת
<i>name</i> for	שֵׁם
<i>the firstborn</i> . Yoseif named his firstborn	הַבְּכוֹר
'Menasheh'	מְנַשֶּׁה
<i>because</i> God enabled him, through forgetfulness of that which troubled him most, to cope with duress. Yoseif praised God by saying,	כִּי
" <i>He</i> (God) <i>made me forget</i> to long for the family interaction I enjoyed prior to being betrayed by my brothers. Naming my son 'Menasheh' will remind me to refrain from 'forgetting' to study Torah that I neglected because of my time-consuming position as Pharaoh's second-in-command. Bless	בְּשָׁנִי
<i>Elokim</i> for tasking me with saving His covenant-observant people from starvation, and	אֱלֹהִים

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enabling me forget about things that, if remembered would have undermined my ability bring about that which Elokim destined me to achieve. As a means of preventing the Egyptians and His covenant-observant people from starving, Elokim endowed me	
<i>with</i> wisdom, wealth and power. Wary of	אֶת
<i>all</i>	כָּל
<i>my travails</i> engendered by those with hostile intent, Elokim assuaged my anxiety with marriage, fatherhood and a sense of purpose borne out of an objective calculated to prevent mass starvation. I have been sidled with travails borne out of fraternally induced slavery,	עָמָלִי
<i>and</i> sidled <i>with</i> travails borne out of my lowly state of enslavement in a foreign land. Bless Elokim for bringing to fruition a portion of that which He prophesied and enabling me to draw strength from the fond memories acquired from my youthful interaction with	וְאֵת
<i>all</i> the members situated in the	כָּל
<i>house</i> of	בֵּית
<i>my father.</i> "	אָבִי

Genesis 41:52

Yoseif (Joseph fathers another child, <i>and with</i> regard to choosing a	וְאֵת
<i>name</i> for	שֵׁם
<i>the second</i> son,	הַשֵּׁנִי
<i>calls</i> him	קָרָא
'Ephraim' (Fruitful). After naming his son Ephraim, Yoseif says, "I named him 'Ephraim'	אֶפְרַיִם
<i>because</i>	כִּי
<i>He</i> (God) (a/k/a Elokim) (Judge of the Universe)) <i>made me fruitful</i> with progeny.	הַפְרִינִי
<i>Elokim</i> fated me to reside	אֱלֹהִים
<i>in</i> the <i>land</i> of Egypt and brought about an end to	בְּאֶרֶץ
<i>my suffering</i> by enabling me to interpret correctly Pharaoh's prophetic dreams. In recognition of my dream-interpreting acumen, Pharaoh ended my prison sentence and, upon hearing my plan to save Egypt from starvation, empowered me to implement a plan to stave off mass starvation. I am grateful for what I have, but still suffer (i) from being separated from my father and brothers; (ii) from not living in God's holy land; and (iii) from not setting aside time to study Torah."	עָנִי

Genesis 41:53

The people of Egypt enjoy seven successive years of record-breaking crop yields, <i>and</i> without warning, the preordained seven years of agricultural prosperity abruptly <i>end</i> . The Egyptians had transitioned from the seven-year phase of agricultural prosperity into the prophesied seven-year phase of drought and famine There came about an abrupt end to the	וַתִּכְלֶינָה
<i>seven</i>	שִׁבְעַ
<i>years</i> of the earth yielding	שָׁנִי
<i>the</i> predictable and oft-taken-for-granted <i>abundance</i> of edible crops to which the Egyptians had grown accustomed. The immediate absence of sustenance throughout the land of Egypt forced the Egyptians to accept	הַשָּׂבַע
<i>that</i> for the next seven years, their only source of sustenance	אֲשֶׁר
<i>is</i> the grain stored inside the granaries that Yoseif (Joseph) had the foresight to build during the seven years of plenty. For the next seven years, everyone dwelling	הָיָה

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<i>in</i> the <i>land</i> of	בְּאֶרֶץ
<i>Egypt</i> will have to queue up for food rations judiciously doled out at the granaries.	מִצְרַיִם

Genesis 41:54

Every Egyptian knows that the periodic rising of the Nile River and its waters inundating Egyptian farmland is the catalyst for perpetual crop yield. The failure of the periodic rising of Nile River and subsequent inundation of the land signaled both the end of seven years of agricultural prosperity and the onset of seven years of famine. The passing of seven years of agricultural prosperity followed by the instantaneous onset of drought validated Yoseif's (Joseph) interpretation of Pharaoh's prophetic dreams. The seven-year span of easily accessible food ends <i>and</i> seven years of famine <i>begins</i> . Egypt girds itself for	וַתַּחֲלִינָה
<i>seven</i>	שִׁבְעַ
<i>years</i> of agricultural scarcity referred to as	שָׁנִי
' <i>the famine</i> '. Upon accepting the earth's incapability of yielding new food for the next seven years, the Egyptians are glad that Pharaoh had the foresight to put Yoseif in charge of acquiring grain they could purchase from the granaries Yoseif built. The transition from agricultural prosperity to famine	הָרָעָב
<i>came about</i>	לְבוֹא
<i>just as</i>	כְּאֲשֶׁר
<i>he</i> (Yoseif) <i>said</i> .	אָמַר
<i>Yoseif</i> interpreted correctly Pharaoh's prophetic dreams,	יֹסֵף
<i>and</i> evidence of his prescience is an absence of new crop yield where <i>there had</i> heretofore <i>been</i> plenty. Lack of bread is the sign of	וְהָיָה
<i>famine</i>	רָעָב
<i>in all</i>	בְּכָל
<i>the lands</i> surrounding Egypt,	הָאֲרָצוֹת
<i>and in all</i> the parcels of occupied	וּבְכָל
<i>land</i> of	אֶרֶץ
<i>Egypt</i>	מִצְרַיִם
<i>there is</i>	הָיָה
<i>bread</i> because Yoseif had the foresight and authority to store excess grain during the seven years of agricultural prosperity.	לֶחֶם

Genesis 41:55

The onset of the seven-year famine wreaked mental havoc upon the Egyptians because (i) there are no new crops issuing forth from the ground; (ii) only grain stored in granaries under Yoseif's (Joseph) control remains unspoiled; (iii) only Yoseif stands between themselves and starvation; and (iv) of Yoseif's unwillingness to sell grain to uncircumcised males. The seven years of agricultural prosperity ends <i>and</i> all Egyptians at the onset of the seven-year period of famine <i>are famished</i> .	וַתִּרְעַב
<i>All</i> dwelling in the	כָּל
<i>land</i> of	אֶרֶץ
<i>Egypt</i> are famished	מִצְרַיִם
<i>and cry</i> out for food.	וַיִּצְעַק
<i>The people</i> cry out	הָעָם
<i>to</i>	אֶל
<i>Pharaoh</i>	פַּרְעֹה

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<i>for bread.</i> Outraged by Yoseif compelling Egyptian men to undergo circumcision prior to selling them grain, the Egyptians implore Pharaoh to redress their grievances,	לָלֶחֶם
<i>and</i> after careful deliberation, <i>says</i>	וַיֹּאמֶר
<i>Pharaoh</i>	פַּרְעֹה
<i>to all</i> the inhabitants of	לְכָל
<i>Egypt</i> , "As Yoseif prophesied, we are experiencing the beginning of the seven-year period cessation of new grain issuing forth from the earth. As the only viable source of sustenance is under Yoseif's control, your only means of survival is to	מִצְרַיִם
<i>go</i>	לָכוּ
<i>to</i>	אֵל
<i>Yoseif</i> and do	יוֹסֵף
<i>whatever</i> he asks. If you appear before Yoseif, and	אֲשֶׁר
<i>he says</i>	יֹאמַר
<i>to you</i> , 'Have you been circumcised?' you must answer the question in the affirmative. As Yoseif is in control of all the Egyptian granaries,	לָכֶם
<i>do</i> whatever he asks if you wish to purchase grain and avoid starvation. You have to decide whether to remain alive and circumcised or to die with your foreskin intact."	תַּעֲשׂוּ

Genesis 41:56

The authoritative words spoken by Pharaoh have a sobering effect upon the Egyptians overcome with fear of starvation. The Egyptians realize their survival depended upon (i) accepting Yoseif's (Joseph) supreme authority as regards to the doling out the only source of life-sustaining grain; (ii) having the means to pay for the grain; and (iii) meeting certain conditions imposed upon them (e.g., male circumcision) as a means of becoming eligible to purchase grain. The Egyptians are not the only ones facing starvation, <i>and</i> that is because <i>the famine</i>	וְהָרָעָב
<i>is</i> occurring	הָיָה
<i>on</i> every occupied surface of planet Earth.	עַל
<i>Everyone</i> is hungry. Famine is occurring across the entire	כָּל
<i>surface</i> of	פְּנֵי
<i>the</i> (planet) <i>Earth</i> . Fearing the collective pangs of unrequited hunger might evolve into mass hysteria, Yoseif announces the opening of the royal granaries,	הָאָרֶץ
<i>and</i> upon <i>opening</i> the royal granaries, enables the throngs of hungry people to queue up and purchase life-sustaining grain.	וַיִּפְתַּח
<i>Yoseif</i> is the most powerful person on planet Earth because he controls the world's only source of grain during the worst famine in history. Aware of his power of life and death over the Egyptians, Yoseif knows they will comply	יוֹסֵף
<i>with</i> any terms he might impose upon them with regard to acquiring rationed amounts of the only extant source of grain on planet Earth.	אֵת
<i>All</i> existing grain	כָּל
<i>that</i> is contained	אֲשֶׁר
<i>in them</i> (the royal granaries) is under Yoseif's control,	בָּהֶם
<i>and he sells</i> the much-sought-after grain	וַיִּשְׁבֹּר
<i>to Egyptians</i> at a price of his own choosing. God is determined to reunite Yoseif with his family,	לְמִצְרַיִם
<i>and</i> to achieve His objective, causes <i>an intensification</i> of the famine to spread out over the entire surface of planet Earth.	וַיַּחֲזֶק
<i>The famine</i> originated	הָרָעָב

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<i>in</i> the <i>land</i> of	בְּאֶרֶץ
<i>Egypt</i> and spread to Canaan where Yoseif's father (Yaakov) (Jacob) and Yoseif's brothers reside.	מִצְרַיִם
Genesis 41:57	
Brought low from the prospect of enduring seven years of food scarcity, everyone takes comfort knowing that edible grain is for sale in Egypt. Everyone knows Yoseif (Joseph) is in charge of doling out grain during the famine, <i>and all</i> the inhabitants scattered throughout	וְכָל
<i>the</i> surface of planet <i>Earth</i> are compelled to	הָאֲרֶץ
<i>come</i>	בָּאוּ
<i>to Egypt</i>	מִצְרַיִם
<i>to buy</i> grain. Uncircumcised men desiring to purchase grain know not	לִישָׁבֵר
<i>to</i> appear before	אֶל
<i>Yoseif</i> . Uncircumcised men are amenable toward undergoing circumcision	יוֹסֵף
<i>because</i>	כִּי
<i>it</i> (the famine Yoseif prophesied to last for seven years) <i>is intense</i> . Upon learning that there is no place in the entire world where	הָזֶק
<i>the famine</i> is not extant, Yoseif is amenable toward selling grain to non-Egyptians. Knowing there is not a single morsel of grain	הָרָעָב
<i>in all</i> the habitable places found on	בְּכָל
<i>the</i> surface of planet <i>Earth</i> , people are grateful to Yoseif for his willingness to sell them grain.	הָאֲרֶץ