

## An Anatomically Correct Translation of Genesis

### Genesis 42:1

|   |              |
|---|--------------|
| It was at the beginning of the second year of the prophesied seven years of famine when Yaakov (Jacob) a/k/a Yisrael (Israel)) realizes the amount of grain on hand is insufficient to sustain his people until famine's end. A solution presents itself when Yaakov happens upon neighbors laden with grain, <i>and</i> upon <i>seeing</i> them, asks from whence it came. They tell                             | וַיֵּרָא     |
| <i>Yaakov</i>   | יַעֲקֹב      |
| <i>that</i>   | כִּי         |
| <i>there is</i>   | יֵשׁ         |
| <i>grain</i> for sale   | שֶׁבֶר       |
| <i>in Egypt</i> and that its acquisition requires an appearance before the Viceroy of Egypt. Upon hearing their father implore them to purchase Egyptian grain, Yaakov's sons argue over which sibling should go. Disconcerted by their inability to realize that as head of their respective households, all of them must go to Egypt to purchase grain, their father is intent upon interjecting clarification, | בְּמִצְרַיִם |
| <i>and says</i>   | וַיֹּאמֶר    |
| <i>Yaakov</i>   | יַעֲקֹב      |
| <i>to his sons</i> , "We do not have enough grain to survive the seven-year famine. As Egyptian law requires the head of a household to purchase grain directly from the Viceroy of Egypt,  | לְבָנָיו     |
| <i>why</i>  | לָמָּה       |
| <i>do you</i> stand around and <i>look at each other</i> ?"   | תִּתְרָאוּ   |

### Genesis 42:2

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| Astounded by his sons' inability to grasp the importance of going to Egypt to purchase grain, Yaakov (Jacob) a/k/a Yisrael (Israel)) resorts to addressing them in a more aggressive manner, <i>and says</i> , | וַיֹּאמֶר    |
| " <i>I beheld</i> passersby with wagonloads of newly-purchase grain and  | הִנֵּה       |
| <i>I heard</i> from them   | שָׁמַעְתִּי  |
| <i>that</i>  | כִּי         |
| <i>there is</i>  | יֵשׁ         |
| <i>grain</i> for sale  | שֶׁבֶר       |
| <i>in Egypt</i> .  | בְּמִצְרַיִם |
| <i>Go down</i>   | רְדוּ        |
| <i>there</i> (to Egypt),   | שָׁמָּה      |
| <i>and purchase</i>  | וְשָׁבְרוּ   |
| <i>for us</i> as much grain  | לָנוּ        |
| <i>from there</i> as they are willing to sell. Purchase grain from Egypt,  | מִשָּׁם      |
| <i>and we may</i> yet <i>live</i> to see the end of the seven-year famine. Go to Egypt   | וְנִחְיֶה    |
| <i>and</i> do <i>not</i> deviate from accomplishing the task at hand or  | וְלֹא        |
| <i>we may die</i> of starvation."  | נָמוּת       |

### Genesis 42:3

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| Motivated by their father to purchase grain, Yaakov's (Jacob) a/k/a Yisrael (Israel)) sons prepare for <i>and go down</i> to Egypt. At the time he commands ten of his twelve sons to go to Egypt to purchase grain, Yaakov does not know that the | וַיֵּרְדוּ |
| <i>brothers</i> of   | אָחֵי      |
| <i>Yoseif</i> (Joseph) (with the exception of Binyomin) sold Yoseif into slavery. Yaakov is also   | יוֹסֵף     |

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| unaware that his sons are intent upon reuniting their estranged brother with their father. |              |
| <i>Ten</i> of Yaakov's twelve sons set out   | עֲשָׂרָה     |
| <i>to buy</i>  | לְשֹׁבֵר     |
| <i>grain</i>   | כֶּרֶם       |
| <i>from Egypt.</i>   | מִמִּצְרַיִם |

### Genesis 42:4

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| His sons (with the exception of Binyomin), having deceived him into believing Yoseif (Joseph), his most beloved son is dead, Yaakov (Jacob) a/k/a Yisrael (Israel)) refrains from allowing Binyomin to accompany his brothers to Egypt <i>and</i> takes comfort <i>with</i> having | וְאֵת       |
| <i>Binyomin,</i>   | בְּנִימִין  |
| <i>brother</i> of  | אָחִי       |
| <i>Yoseif,</i> by his side. Yaakov cares not what his sons might think about their father  | יוֹסֵף      |
| <i>not</i>   | לֹא         |
| <i>sending</i> Binyomin to Egypt.  | שְׁלַח      |
| <i>Yaakov</i> adamantly refuses to allow Binyomin to go  | יַעֲקֹב     |
| <i>with</i>  | אֵת         |
| <i>his brothers</i> to Egypt,  | אָחָיו      |
| <i>because</i> as he   | כִּי        |
| <i>said</i> to himself prior to their return journey, "If I allow Binyomin to journey to Egypt,  | אָמַר       |
| <i>perhaps</i> death or harm   | כֵּן        |
| <i>will befall him.</i> Keeping Binyomin at home will ensure that I avoid the  | יִקְרָאֲנִי |
| <i>tragedy</i> of losing another son."   | אֶסוֹן      |

### Genesis 42:5

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| The onset of the seven-year famine necessitates everyone having to queue up to purchase grain stored in the Egyptian granaries. Yisrael (Israel) a/k/a (Yaakov)) tasked his sons with purchasing Egyptian grain, <i>and</i> when they <i>came</i> to find themselves situated in the land of Egypt, the  | וַיָּבֹאוּ |
| <i>sons</i> of   | בְּנֵי     |
| <i>Yisrael,</i> determined   | יִשְׂרָאֵל |
| <i>to buy</i> grain, feared the Egyptians might react adversely toward foreigners in their midst and single them out from  | לְשֹׁבֵר   |
| <i>among</i>   | בְּתוֹךְ   |
| <i>the ones going</i> there to purchase grain. People from the four corners of planet Earth came to Egypt  | הַבָּאִים  |
| <i>because</i> they lack food and believe that no new crops will be forthcoming for the next seven years. The seven-year famine  | כִּי       |
| <i>is</i> afflicting everyone on planet Earth. Yisrael sent his sons to Egypt because God's holy land of Canaan was not exempt from the affliction caused by   | הָיָה      |
| <i>the famine.</i> There is famine   | הָרָעָב    |
| <i>in the land</i> of  | בְּאֶרֶץ   |
| <i>Canaan</i> because God wants to force the sons of Yisrael to interact and reunite with Yoseif (Joseph). God's implement of a famine will also have relevance in the future when the newly emancipated children of Yisrael, led by Moshe (Moses), while leaving Egypt, take with them Egypt's largesse amassed by the sale of grain during the seven | כְּנָעַן   |

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| years of famine. During the post-exilic era, the Egyptian fortune, in the hands of God's covenant-observant people, will facilitate the manner in which God wants their destiny to unfold.   |                  |
| <b>Genesis 42:6</b>  |                  |
| As Viceroy of Egypt, Yoseif (Joseph) conceived and implemented an impartial system of grain disbursement that earned him the admiration and respect of all (including his father Yaakov (Jacob) a/k/a Yisrael (Israel)) who, upon hearing of the Viceroy of Egypt's fairness, was eager to send his sons to purchase grain from him). As a means of knowing when his brothers arrived in Egypt to purchase grain, Yoseif issued a proclamation mandating the writing down of the name of each individual grain purchaser and the name of their father. Yoseif's other reasons for documenting personal information about grain purchasers is (i) to determine how much grain to apportion to each household; (ii) to deter hoarding; (iii) to prevent inequitable distribution of grain; and (iv) to prevent the reselling of grain at exorbitant prices. Upon learning his brothers are in Egypt, Yoseif will have them arrested and brought before him. Despite his eagerness to see his brothers, he will withhold revealing his identity, <i>and Yoseif's</i> brothers, rather than knowing they are in the presence of their brother, will perceive the Egyptian as the Viceroy of Egypt. Empowered by Pharaoh, | וְיוֹסֵף         |
| <i>he</i> (Yoseif) is  | הוא              |
| <i>the</i> supreme <i>ruler</i>  | הַשְׁלִיט        |
| <i>on</i> matters involving the selling of the world's only source of grain. Prior to the famine, Yoseif had the foresight to extract grain from   | עַל              |
| <i>the land</i> of Egypt, store in granaries, and sell it to the masses. Yoseif's strategy is to continue hiding his identity from his brothers until  | הָאָרֶץ          |
| <i>he</i> compels them to comport themselves in the selfsame manner as envisioned in the prophecies he received from God. Unaware that the Viceroy of Egypt and Yoseif are one in the same, his brothers will perceive him as  | הוא              |
| <i>the one</i> in charge of <i>selling</i> the world's only source of grain  | הַמְשַׁבֵּיר     |
| <i>to all</i> the  | לְכָל            |
| <i>people</i> heretofore dependent upon  | עַם              |
| <i>the land</i> for nourishment yielded during the years of agricultural abundance. Everyone has an equal opportunity to survive the seven-year famine because Yoseif had the foresight to store grain during the seven years of abundance and sell it throughout the seven years of famine. Yoseif's brothers refrain from queuing up to purchase food and utilize their time in Egypt buy Yoseif's freedom, return him home and right the wrong of selling him into slavery. Frustrated by his inability to find his brothers, Yoseif dispatches many guards to find, arrest, and situate them before him. The Egyptians find and arrest the sons of Yaakov. Yoseif awaits his brothers' arrival,  | הָאָרֶץ          |
| <i>and</i> when they <i>come</i> to find themselves situated in his presence, his  | וַיָּבֹאוּ       |
| <i>brothers</i> fail to realize that   | אָחֵי            |
| <i>Yoseif</i> and the Viceroy of Egypt are one in the same. Upon hearing the announcement of the Viceroy of Egypt's name (Tzafnas Paneiach), the sons of Yaakov have no reason to suspect that he is their brother whom they betrayed,   | יוֹסֵף           |
| <i>and</i> as a gesture of respect, <i>bow</i>   | וַיִּשְׁתַּחֲווּ |
| <i>to him</i> with their   | לוֹ              |
| <i>faces</i>   | אִפְּסִים        |

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| to the <i>ground</i> .   | אֶרֶץ         |
| <b>Genesis 42:7</b>  |               |
| An arrest is the means by which Yoseif (Joseph) reunites with his brothers, <i>and</i> upon <i>seeing</i> them for the first time since they sold him into slavery, is overwhelmed with the reattachment of the fraternal connection severed by past betrayal.   | וַיֵּרָא      |
| <i>Yoseif</i> is alone   | יֹסֵף         |
| <i>with</i>  | אֶת           |
| <i>with his brothers</i> and the passage of time makes it difficult for him to ascertain one brother from the other. Yoseif studies their facial features and their demeanor   | אֶחָיו        |
| <i>and</i> transitions into being able to <i>recognize</i> all of <i>them</i> . Yoseif is greatly relieved that his brothers are unable to recognize him, and to perpetuate his anonymity a while longer, effects a demeanor antithetical to his own,  | וַיִּכְרֶם    |
| <i>and makes himself</i> out to be a <i>stranger</i>   | וַיִּתְנַסֵּר |
| <i>to them</i> ,   | אֲלֵיהֶם      |
| <i>and speaks</i>  | וַיְדַבֵּר    |
| <i>to them</i>   | אֹתָם         |
| <i>harshly</i> ,   | קָשׁוֹת       |
| <i>and says</i>  | וַיֹּאמֶר     |
| <i>to them</i> ,   | אֲלֵיהֶם      |
| "From where  | מֵאֵין        |
| <i>did you come?</i> " Yoseif's brothers respond to the Viceroy of Egypt's question,   | בְּאֹתָם      |
| <i>and say</i> , "We came  | וַיֹּאמְרוּ   |
| <i>from the land</i> of  | מֵאֶרֶץ       |
| <i>Canaan</i>  | כְּנָעַן      |
| <i>to buy</i>  | לְשָׂבֵר      |
| <i>food.</i> "   | אֶכֶל         |
| <b>Genesis 42:8</b>  |               |
| Yoseif (Joseph) finishes interacting with his estranged brothers, <i>and</i> although <i>he recognizes</i> them, they fail to recognize him.   | וַיִּכְרַ     |
| <i>Yoseif</i> , the last time he interacted  | יֹסֵף         |
| <i>with</i>  | אֶת           |
| <i>his brothers</i> , fell victim to siblings whose jealousy motivated them to sell him into slavery. Yoseif's brothers gaze upon their bearded captor,  | אֶחָיו        |
| <i>and they</i> are  | וְהֵם         |
| <i>not</i> able to   | לֹא           |
| <i>recognize him</i> because at the time they betrayed him, he was young and beardless.  | הַכְרָהוּ     |
| <b>Genesis 42:9</b>  |               |
| Yoseif's (Joseph) brothers (with the exception of Binyomin) turned on and sold him into slavery because he enunciated two dreams that prophesied his lording over them and Yaakov (Jacob) a/k/a Yisrael (Israel)). In lieu of killing him, Yoseif's brothers settle upon selling him into slavery. Yoseif's thoughts travel back to the time when all the sons of Yaakov are young and harbored no animus toward one another, <i>and</i> upon <i>recalling</i> his prophetic dreams portending of <u>all</u> his brothers subservience to him, realizes that the absence of his brother Binyomin meant that this particular prophetic dream had yet to come to fruition. | וַיִּזְכֹּר   |
| <i>Yoseif</i> ,  | יֹסֵף         |

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| <i>with</i> regard to the affirmation of his prophetic prowess manifesting itself in his correct interpretation of the prophetic dreams of Pharaoh's baker, Pharaoh's wine steward and Pharaoh, realizes that   | אֵת        |
| <i>the</i> prophetic <i>dreams</i>  | הַחֲלֻמוֹת |
| <i>that</i>   | אֲשֶׁר     |
| <i>he dreamt</i> in his youth are viable and unfolding in the selfsame manner as prophesized. For Yoseif, becoming Viceroy of Egypt validates the prophetic dreams of his youth portending his superiority  | חֻלָּם     |
| <i>to them</i> (his brothers). Realizing that Binyomin's presence is the key to bringing about the realization of his prophetic vision in which all his brothers demonstrate subservience toward him, Yoseif must utilize his power to force them to bring his youngest brother to Egypt. Yoseif meets with | לָהֶם      |
| <i>and says</i>   | וַיֹּאמֶר  |
| <i>to them</i> , "Rather than perceiving you as ones whose primary objective is to purchase grain, I perceive you as  | אֲלֵהֶם    |
| <i>ones spying</i> on Egypt to determine if we are conquerable. Spies are   | מְרַגְלִים |
| <i>you!</i> I believe you came to Egypt   | אַתֶּם     |
| <i>to see</i> if we are conquerable. I have documentation showing each of you entering into Egypt through a different gate. As you are from the same clan, why would you not enter through the same gate? I suspect you entered Egypt separately rather than en masse                                       | לְרֹאוֹת   |
| <i>with</i> the intent of ascertaining our vulnerabilities. You seek to find the weak,  | אֵת        |
| <i>naked</i> underbelly of  | עֲרוֹת     |
| <i>the land</i> of Egypt, and if found, return from whence  | הָאֶרֶץ    |
| <i>you came</i> and reveal our vulnerabilities to your compatriots."  | כְּאַתֶּם  |

### Genesis 42:10

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|---|-------------|
| Astonished by the Viceroy of Egypt's accusation, Yoseif's (Joseph) brothers are intent upon imploring him to grant them an opportunity to prove their innocence, <i>and say</i> | וַיֹּאמְרוּ |
| <i>to him</i> , "My lord, we are  | אֵלָיו      |
| <i>not</i> spies!   | לֹא         |
| <i>My lord</i> , knowing that you control the world's only source of food, we would be foolish to jeopardize our very life with thoughts of conquering Egypt,                   | אֲדֹנָי     |
| <i>and</i> we, <i>your servants</i> , implore you to believe that the only reason we  | וַעֲבָדֶיךָ |
| <i>came</i> to Egypt is   | כָּאוּ      |
| <i>to buy</i>   | לִישְׁכֹּר  |
| <i>food.</i> "  | אִכֹּל      |

### Genesis 42:11

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|---|-----------|
| Yoseif's (Joseph) brothers are unaware that Yoseif and the Viceroy of Egypt are one in the same. Unaware that what they are about to say will be applicable both Yoseif and themselves, Yoseif's brothers say to Yoseif, "My lord, <i>all of us</i> are | כָּלֵנוּ  |
| <i>sons</i> of the same   | בְּנֵי    |
| <i>man</i> who sent us here for the sole purpose of purchasing food from you. Sons of   | אִישׁ     |
| <i>one</i> man are  | אֶחָד     |
| <i>we.</i>  | נַחֲנוּ   |
| <i>Honest ones</i> are  | כֹּנִים   |
| <i>we.</i> We are   | אֲנַחְנוּ |

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| <i>not</i> spies as my lord suspects. We sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) standing before my lord | לֹא        |
| <i>are</i>  | הֵיוּ      |
| <i>your servants</i> . We are not, as my lord suspects,   | עֲבָדֶיךָ  |
| <i>ones spying</i> on Egypt. We did not come here to ascertain Egypt's weakness as prelude to attacking her."   | מְרַגְלִים |

### Genesis 42:12

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| Yoseif (Joseph) has to maintain his anonymity to enable his brothers' fate to unfold as envisioned in his prophetic dreams. After accusing his brothers of spying and feigning disbelief in their assertion of innocence, Yoseif intends to rebuke <i>and says</i> | וַיֹּאמֶר |
| <i>to them</i> , "Is purchasing food the only reason you came to Egypt? I say  | אֲלֵהֶם   |
| <i>no!</i> I believe your reason   | לֹא       |
| <i>for</i> coming to Egypt is to discover the weak,  | כִּי      |
| <i>naked</i> underbelly of   | עֲרוֹת    |
| <i>the land</i> .  | הָאֶרֶץ   |
| <i>You came</i> to Egypt   | בָּאתֶם   |
| <i>to see</i> if we are conquerable. Upon ascertaining our vulnerabilities, you will return home, reveal our weaknesses to your compatriots, and attack Egypt."  | לְרֹאוֹת  |

### Genesis 42:13

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| Yoseif's (Joseph) brothers are desperate to convince Yoseif of their innocence, <i>and say</i> , "It may interest my lord to know that   | וַיֹּאמְרוּ |
| <i>two</i> of our brothers are absent from these proceedings. The  | שְׁנַיִם    |
| <i>ten</i> sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) standing before my lord pledge our loyalty and swear to continue as  | עֲשָׂרָה    |
| <i>your</i> loyal and faithful <i>servants</i> .   | עֲבָדֶיךָ   |
| <i>Brothers</i> fathered by one man are we.  | אֲחֵים      |
| <i>We</i> ten  | אֲנַחְנוּ   |
| <i>sons</i> of Yaakov are here on behalf of the  | בְּנֵי      |
| <i>man</i> who sent us to Egypt to purchase food. Yaakov, the  | אִישׁ       |
| <i>one</i> residing  | אֶחָד       |
| <i>in</i> the <i>land</i> of   | בְּאֶרֶץ    |
| <i>Canaan</i> dispatched his sons to Egypt to acquire food. Our father insisted that his youngest son Binyomin remain with him,  | כְּנָעַן    |
| <i>and</i> before leaving Canaan, <i>we beheld</i> Binyomin,   | וַהֲבִינָה  |
| <i>the small one</i> (the youngest of our father's offspring), and took comfort knowing that in our absence, he will interact  | הַקָּטָן    |
| <i>with</i>  | אֵת         |
| <i>our father</i> and spend  | אִבְיָנוּ   |
| <i>the day</i> tending to his needs. My lord Viceroy of Egypt should also know that there is one son of Yaakov absent from these proceedings,  | הַיּוֹם     |
| <i>and the one</i> brother of whom we speak might be residing in Egypt. We desire to reunite with our brother after a past twenty-two year separation, and believe he might be residing in Egypt. We hoped that entering Egypt separately would increase the likelihood of finding our brother. It is because he (our estranged brother) | וְהָאֶחָד   |
| <i>is not</i> among us that we thought to enter Egypt at different gateways to cover more ground and increase the likelihood of finding him."  | אֵינָנוּ    |

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### Genesis 42:14

|  |             |
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| Yoseif (Joseph) is convinced that his brothers came to Egypt to purchase food and reunite with him. Yoseif is determined to maintain his anonymity and to bring to fruition, his brothers' fate as envisioned in his prophetic dreams. Yoseif continues feigning disbelief in their assertion of innocence and persists at accusing them of spying. Yoseif is intent upon intimidating his brothers into submission, <i>and says</i> things  | וַיֹּאמֶר   |
| <i>to</i> convince <i>them</i> of the seriousness of the trumped-up charges leveled against them. As a means of incriminating his brothers,  | אֲלֵהֶם     |
| <i>Yoseif</i> says, "I have learned through divination that you are the ones responsible for destroying the city of Shechem. Your violent past leads me to believe that you are here to ascertain our weaknesses as prelude to attempting to conquer Egypt. You say you are here, in part to reunite with your brother. If, upon encountering him, you determine that his freedom is contingent upon paying a price beyond your means, would you liberate him by attacking his captors? If | יֹסֵף       |
| <i>he</i> of   | הוא         |
| <i>whom</i> I speak (your long-lost brother) is in our midst, and you are wont to commit violence to liberate him, then I must   | אֲשֶׁר      |
| <i>declare</i> that the sons of Yaakov pose a threat to Egyptian citizenry and as such, merit the imposition of a death sentence. I say  | דְּבַרְתִּי |
| <i>unto you</i> sons of Yaakov that given your proclivity toward inflicting mass casualties and the likelihood of the violence that may ensue if you attempt to achieve your objective in Egypt, I may have to put you to death to avoid Egyptian bloodshed. I implore everyone in this assemblage to witness the Viceroy of Egypt   | אֲלֵכֶם     |
| <i>saying</i> that he perceives you ten sons of Yaakov as a grave threat to Egypt and if tried and convicted as  | לְאֹמֶר     |
| <i>ones spying</i> on Egypt,   | מְרַגְלִים  |
| <i>you</i> will be put to death."  | אֲתֶם       |

### Genesis 42:15

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|---|------------|
| To coerce his brothers into bringing Binyomin from Canaan to Egypt, Yoseif (Joseph) says, "I believe that your brother Binyomin remained behind because you did not want to risk his life to accomplish your mission of spying upon Egypt. I will compel Binyomin to testify on your behalf <i>in this</i> matter to determine if you are innocent or guilty of spying. Having your brother Binyomin testify on your behalf is the means by which I | בְּזֹאת    |
| <i>shall test you</i> to determine your guilt or innocence. I swear on the  | תִּבְחָנוּ |
| <i>life</i> of  | חַי        |
| <i>Pharaoh</i> that I will determine  | פַּרְעֹה   |
| <i>whether</i>  | אִם        |
| <i>you</i> ten sons of Yaakov (Jacob) a/k/a Yisrael (Israel) are guilty or innocent. I  | תִּצְאוּ   |
| <i>will</i> allow you to <i>depart from this</i> place if Binyomin's testimony affirms your benign attempt to procure food from our Egyptian granaries and reunite with your estranged brother. If I am to absolve you of spying charges, it will be  | מִזֶּה     |
| <i>because</i> your youngest brother's testimony affirms your innocence.  | כִּי       |
| <i>If</i> compelled to  | אִם        |
| <i>come</i> to testify on your behalf,  | בָּבוֹא    |
| <i>your</i> youngest <i>brother</i> , known as  | אֲחִיכֶם   |
| <i>'the small one'</i> , when situated  | הַקָּטָן   |



## An Anatomically Correct Translation of Genesis

|  |             |
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| <a href="#">here</a> before me, will determine your guilt or innocence.  | הִנֵּה      |
| <b>Genesis 42:16</b>   |             |
| I was intent upon sending one of the ten sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) back to Canaan to retrieve and bring Yaakov's youngest son back to Egypt to testify on behalf of his brothers. As a means of preventing you from coaching your youngest brother into uttering falsities to influence my judgment, I will <a href="#">send</a> an emissary to Canaan. My emissary will ask Yaakov's leave to impart a message | שְׁלַחְו    |
| <a href="#">from you</a> , his sons imploring him to allow Binyomin to accompany him back to Egypt to testify on his brothers' behalf. I will dispatch only  | מִכֶּם      |
| <a href="#">one</a> emissary who, after apprising Yaakov of your situation, will ask him to allow his youngest son to accompany him back to Egypt to testify on his brothers' behalf,  | אֶחָד       |
| <a href="#">and</a> upon receiving permission to take Binyomin back to Egypt, <a href="#">shall take</a> your youngest brother   | וְיִקַּח    |
| <a href="#">with</a> him and return to Egypt. I will wait until  | אֵת         |
| <a href="#">your</a> youngest <a href="#">brother</a> arrives in Egypt,  | אֶחְיֶכֶם   |
| <a href="#">and you</a> shall remain   | וְאַתֶּם    |
| <a href="#">imprisoned</a> until my emissary and your youngest brother appear before me. I will compel your youngest brother to testify as to your reason for coming to Egypt,   | הָאֲסוּרִי  |
| <a href="#">and</a> his testimony, in comparison to yours, <a href="#">will</a> be the means by which I may determine if <a href="#">you</a> are telling the truth. Binyomin's testimony will be the means by which to <a href="#">test</a> your veracity. By contrasting your youngest brother's testimony with yours, I will be able to determine the veracity or falsity of   | וְיִבְחֲנוּ |
| <a href="#">your words</a> . Upon hearing and contrasting your youngest brother's testimony with your testimonies, I will be able to determine if you speak  | דְּבָרֵיכֶם |
| <a href="#">the truth</a> . I will determine whether or not there is   | הָאֱמֶת     |
| <a href="#">within you</a> a penchant for inflicting harm upon Egypt,  | אֶתְכֶם     |
| <a href="#">and if</a> you are   | וְאַם       |
| <a href="#">not</a> telling the truth, then I swear on the   | לֹא         |
| <a href="#">life</a> of  | חַיִּי      |
| <a href="#">Pharaoh</a> to put you to death. If Binyomin's testimony leads me to believe you came to Egypt to inflict harm,  | פְּרַעֲוָה  |
| <a href="#">then</a> you, the  | כִּי        |
| <a href="#">ones</a> determined guilty of <a href="#">spying on</a> Egypt will die.  | מְרַגְלִים  |
| <a href="#">You</a> will incur the death penalty if found guilty of spying!"   | אַתֶּם      |
| <b>Genesis 42:17</b>   |             |
| Yoseif (Joseph) informs his brothers that their youngest brother is to play a pivotal role in determining their innocence or guilt. Yoseif intends to sequester his brothers while an emissary journeys to Canaan to collect and return Binyomin to Egypt to testify on their behalf. Yoseif ceases communicating with his brothers <a href="#">and places</a>   | וַיֹּאסֶף   |
| <a href="#">them</a> in a prison cell. Yoseif orders his subordinates  | אֹתָם       |
| <a href="#">to</a> keep the sons of Yaakov   | אֵל         |
| <a href="#">under guard</a> for  | מִשְׁמָר    |
| <a href="#">three</a>  | שְׁלֹשֶׁת   |
| <a href="#">days</a> .   | יָמִים      |
| <b>Genesis 42:18</b>   |             |
| Regretting his decision to imprison his brothers while waiting for Binyomin to make his  | וַיֹּאמֶר   |



## An Anatomically Correct Translation of Genesis

|  |               |
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| initial appearance in Egypt, Yoseif (Joseph) changes his mind <i>and</i> thinks about what to <i>say</i>   |               |
| <i>to</i> placate <i>them</i> . As a means of rescinding the initially harsh sentence imposed upon his ten brothers,   | אֵלֶּהֶם      |
| <i>Yoseif</i> says, "Rather than aggrieving your father by imprisoning ten of his sons, with the exception of one, I will allow you to return to Canaan. I am tasking you with convincing your father to allow his youngest son, to come to Egypt to testify on your behalf. I am releasing nine of the ten sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) from prison | יֹסֵף         |
| <i>on</i> this <i>day</i>  | בְּיוֹם       |
| ( <i>the third</i> day of your incarceration).   | הַשְּׁלִישִׁי |
| <i>This</i> I  | זֹאת          |
| <i>do</i> because I realize that holding one son of Yaakov hostage should suffice to compel his brothers to implore their father to allow Binyomin to testify on their behalf. You shall be set free   | עָשׂוּ        |
| <i>and live</i> to see another day if Binyomin's testimony affirms your innocence. You shall die if Binyomin's testimony leads me to believe you are potential enemies of Egypt. I am familiar   | וְחָיִי       |
| <i>with</i> The God Whom you worship and call 'The Elokim' (The Ruler of the Universe) and I know His penchant for interceding on behalf of your antecedents. I fear that  | אֵת           |
| <i>The Elokim</i> might punish me if I maltreat you, and that is why I am proceeding cautiously with you, His loyal followers, because   | הָאֱלֹהִים    |
| <i>I</i>   | אֲנִי         |
| <i>I fear</i> incurring the His wrath.   | יִרָא         |

### Genesis 42:19

|   |              |
|---|--------------|
| As I am unable to determine <i>if</i> you are   | אִם          |
| <i>honest men</i> , or if   | כִּנְיִם     |
| <i>you</i> intend to attack Egypt, I will continue imprisoning one of the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) and allow his siblings to return to Canaan to collect and bring back your youngest brother to testify on your behalf. Until you return with Binyomin, we will imprison | אִתָּם       |
| <i>your brother</i> (the  | אֶחָיְכֶם    |
| <i>one</i>  | אֶחָד        |
| <i>confined</i>   | לְאֶסֶר      |
| <i>in</i> the prison <i>house</i> and placed under  | בְּבֵית      |
| <i>guard</i> ),   | מִשְׁמָרְכֶם |
| <i>and you</i> , prior  | וְאַתֶּם     |
| <i>to going</i> back to Canaan, will be allowed   | לָכֵן        |
| <i>to</i> purchase and <i>bring</i>   | הַבִּיאוּ    |
| <i>grain</i> to assuage the   | שָׂבֶר       |
| <i>hunger</i> of the members of   | רַעֲבוֹן     |
| <i>your</i> respective <i>households</i> . After delivering the grain to your respective households, you nine sons of Yaakov will return to Egypt with Binyomin to testify on your behalf,  | בְּתֵיכֶם    |

### Genesis 42:20

|  |           |
|--|-----------|
| <i>and with</i> regard to Binyomin,                              | וְאֵת     |
| <i>your</i> youngest <i>brother</i> , whom you refer to as       | אֶחָיְכֶם |
| ' <i>the small one</i> ', after delivering grain to your people, | הַקָּטָן  |

## An Anatomically Correct Translation of Genesis

|   |         |
|---|---------|
| <i>you shall bring</i> him  | תביאו   |
| <i>to me</i> . Your youngest brother will be compelled to testify as a means of determining the veracity or falsity of your words,  | אלי     |
| <i>and they</i> (your words professing innocence), depending upon your youngest brother's testimony <i>may</i> or may not <i>be verifiable</i> . Upon hearing Binyomin's testimony, I will determine the veracity of  | ויאמנו  |
| <i>your words</i> professing innocence,   | דברייכם |
| <i>and</i> if Binyomin's testimony does <i>not</i> convince me of your innocence,   | ולא     |
| <i>you will die</i> ." The sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) contemplate the conditions put upon them by the Viceroy of Egypt,   | תמותו   |
| <i>and they</i> agree to leave one of their brothers in his custody. <i>Doing</i> as Yoseif (Joseph) asks, and  | ויעשו   |
| <i>in accordance with</i> the only means by which they may be exonerated, the sons of Yaakov agree to leave one of their brothers in the custody of the Viceroy of Egypt, journey back to Canaan, and return to Egypt with Binyomin to testify on their behalf. | כן      |

### Genesis 42:21

|   |         |
|---|---------|
| Shame ensues after the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) contrast the Viceroy of Egypt's mercy toward them with their lack of mercy toward Yoseif, whom they betrayed and sold into slavery. Left alone, Yoseif's brothers are free to converse in an uninhibited manner <i>and say</i> to one another, "The incident precipitating the dire predicament besieging the sons of the | ויאמרו  |
| <i>man</i> known as Yaakov can be traced back   | איש     |
| <i>to</i> when we betrayed Yoseif, our brother, whom we sold into slavery. One should suffer for betraying  | אל      |
| <i>his brother</i> . We formulated a plan to rid ourselves of Yoseif and  | אחיו    |
| <i>most assuredly</i> deserve punishment for betraying him. We took matters into our own hands, betrayed Yoseif, and await  | אבל     |
| <i>punishment</i> for our transgression.  | אשמים   |
| <i>We</i> ,   | אנחנו   |
| <i>accountable for</i> betraying  | על      |
| <i>our brother</i> and should atone and accept whatever punishment the Viceroy of Egypt envisions. What possessed us to betray him  | אחינו   |
| <i>who</i> is our flesh and blood?  | אשר     |
| <i>We</i> brought about and <i>saw</i> the  | ראינו   |
| <i>anguish</i> manifesting in   | צרת     |
| <i>his</i> (Yoseif's) <i>soul</i> , and did nothing to alleviate his suffering.   | נפשו    |
| <i>When he</i> (Yoseif) <i>implored</i> us to extricate him from the pit, we decided that our brother had become nothing  | כהתחננו |
| <i>to us</i> ,  | אלינו   |
| <i>and</i> did <i>not</i> do anything to aid and comfort him.   | ולא     |
| <i>We heard</i> his cries, and rather than asking forgiveness and welcoming him back into our brotherly fold, sold him into slavery. In addition to being   | שמענו   |
| <i>accountable for</i> imperiling Yoseif's life, we are accountable for imperiling our own lives.   | על      |
| <i>Therefore</i> , we must conclude that misfortune   | כן      |
| <i>has come</i>   | כאה     |
| <i>to us</i> because we betrayed him.   | אלינו   |

## An Anatomically Correct Translation of Genesis

|   |          |
|---|----------|
| <i>The distress</i> we inflicted upon Yoseif is the reason why we incurred the wrath of our God. Had it not been for our betraying Yoseif,  | הַצָּרָה |
| <i>the</i> predicament in which we presently find ourselves would never have occurred. <i>This</i> predicament in which we find ourselves is the manner in which God punishes us for betraying Yoseif." | הַזֹּאת  |

### Genesis 42:22

|  |             |
|--|-------------|
| Upon hearing his brothers commiserating over their dire predicament, Yaakov's (Jacob) a/k/a Yisrael (Israel)) eldest son Reuvein intends to reprimand them for betraying Yoseif (Joseph) <i>and</i> provide an <i>answer</i> as to why they merit punishment.  | וַיַּעַן    |
| <i>Reuvein</i> reproaches  | רְאוּבֵן    |
| <i>them</i> (his brothers) by  | אֹתָם       |
| <i>saying</i> , "Twenty-two years ago, you conspired to kill Yoseif. I wanted no part in bringing about his demise and thought to spare his life by convincing you to throw him into a pit and leave him to die. Unbeknownst to you, I was intent upon rescuing Yoseif from the pit, but when I returned to extricate him, he was gone. You demonstrated to God by selling Yoseif into slavery that you were | לְאֹמַר     |
| <i>not</i> capable of putting aside your anger toward him. You incurred the wrath of God Who, twenty-two years after the fact, is punishing us for selling Yoseif into slavery. Remember what  | הָלוֹא      |
| <i>I said</i>  | אֲמַרְתִּי  |
| <i>to you</i> twenty-two years ago when you were intent upon killing Yoseif? You witnessed my  | אֲלֵיכֶם    |
| <i>saying</i> ,  | לְאֹמַר     |
| <i>'Do not</i> , by way of murder,   | אַל         |
| <i>sin</i>   | תִּחַטָּאוּ |
| <i>against the boy!</i> " I was the lone voice of reason imploring my brothers to spare Yoseif from harm,  | בְּלֹד      |
| <i>and not</i> one of  | וְלֹא       |
| <i>you listened</i> to my call for mercy. If Yoseif is dead, God hears his blood cries as plainly as He heard Hevel's (Abel) blood cry after Kayin (Cain) killed him. We have punished our father by foisting upon him the lie that Yoseif is dead,  | שָׁמַעְתָּם |
| <i>and</i> we <i>too</i> await God's punishment and expect it to be commensurate with that which we did to Yoseif. Is not our predicament evidence of God's response to the outcry of the spilling of  | וְגַם       |
| <i>his</i> (Yoseif's) <i>blood</i> ? Having  | דָּמּוֹ     |
| <i>beheld</i> the consequences of our actions, I believe that Yoseif's blood   | הִנֵּה      |
| <i>is being avenged</i> by God seeking to exact retribution."  | נִדְרָשׁ    |

### Genesis 42:23

|  |         |
|--|---------|
| Yoseif (Joseph) situates the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) in his presence, <i>and they</i> ,                 | וְהֵם   |
| <i>not</i> knowing the Viceroy of Egypt and Yoseif are one in the same, converse with one another in Hebrew. Yoseif's brothers | לֹא     |
| <i>know</i>  | יָדְעוּ |
| <i>that</i> the Viceroy of Egypt (a/k/a Yoseif)  | כִּי    |
| <i>is hearing</i> every word they utter, but do not realize that   | שָׁמַעַ |
| <i>Yoseif</i> understands everything they say. While in Yoseif's presence, Yoseif's brothers                                   | יוֹסֵף  |

## An Anatomically Correct Translation of Genesis

|   |           |
|---|-----------|
| express themselves freely, in their Hebrew tongue,                  |           |
| <i>because</i> Yoseif's son Menasheh,                               | כִּי      |
| <i>the one</i> responsible for <i>interpreting</i> all that is said | הַמְּלִיץ |
| <i>between them</i> is no longer in their presence.                 | בֵּינָתָם |

### Genesis 42:24

|   |             |
|---|-------------|
| The sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) are under the mistaken belief that the Viceroy of Egypt (a/k/a Yoseif (Joseph) does not understand Hebrew. Yoseif is brought to tears from hearing his brothers express their contriteness for having wronged him, <i>and</i> to avoid their seeing him crying, <i>turns away</i>  | וַיִּסַּב   |
| <i>from them</i> ,  | מֵעֲלֵיהֶם  |
| <i>and</i> after removing himself from their presence, <i>weeps</i> in the privacy of his antechamber. Yoseif regains his composure   | וַיִּבְרַךְ |
| <i>and</i> accompanied by his interpreter, <i>returns</i>   | וַיָּשָׁב   |
| <i>to them</i> (his brothers). Yoseif instructs his translator to engage the sons of Yaakov   | אֲלֵהֶם     |
| <i>and</i> resumes <i>speaking</i>  | וַיְדַבֵּר  |
| <i>to them</i> . Yoseif commands his brothers to decide which of the ten sons of Yaakov should remain behind as a hostage while the other siblings journey to Canaan and return to Egypt with Binyomin to testify on their behalf. Yoseif tells his brothers that he will sequester them until they decide upon which son of Yaakov is to remain behind as a hostage. After his brothers fail to designate one of the sons of Yaakov as a hostage, Yoseif chooses Shimon because of his role as the main proponent arguing in favor of putting him to death, and the one who threw him into the pit. Yoseif signals for | אֲלֵהֶם     |
| <i>and</i> commands his guards to <i>take</i> Shimon  | וַיִּקַּח   |
| <i>from them</i> (his brothers). Not willing to comply  | מֵאֲתָם     |
| <i>with</i> becoming a hostage, Shimon girds himself against the guards determined to take him prisoner. Confronted by seventy guards,  | אֶת         |
| <i>Shimon</i> fends off their attempt to subdue him. Yoseif reacts to the inability of seventy guards to overpower Shimon by dispatching Menasheh to subdue him. Menasheh strikes Shimon once, renders him unconscious  | שְׁמַעוֹן   |
| <i>and binds</i>  | וַיֹּאסֵר   |
| <i>him</i> in chains. Unwilling   | אֹתוֹ       |
| <i>to</i> believe that which <i>their eyes</i> witnessed, the sons of Yaakov fail to understand how the Viceroy of Egypt's translator (Yoseif's son Menasheh (their nephew)) singlehandedly subdued and bound their brother.  | לְעֵינֵיהֶם |

### Genesis 42:25

|   |              |
|---|--------------|
| Shimon is held hostage until the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) return to Egypt with their youngest brother to testify on their behalf. Prior to their departure and subsequent return to Egypt with Binyomin to testify on their behalf, Yoseif (Joseph) summons <i>and commands</i> his servants to fill each of their (his brothers') sacks with grain. On its face, providing grain to the sons of Yaakov seems a benign gesture, but | וַיֵּצֵא     |
| <i>Yoseif</i> has an ulterior motive,   | יוֹסֵף       |
| <i>and</i> in addition to <i>filling</i> their sacks  | וַיִּמְלֵאוּ |
| <i>with</i> grain, fills  | אֶת          |
| <i>their sacks</i> with the silver they exchanged for grain. Yaakov's sons are unaware that silver has been interspersed with the sacks of  | כָּלֵיהֶם    |
| <i>grain</i> acquired from the Viceroy of Egypt. Yoseif needs a pretext to hold sway over his   | כָּר         |

## An Anatomically Correct Translation of Genesis

|   |                |
|---|----------------|
| brothers,   |                |
| <i>and</i> instructs his servants <i>to put</i>   | וְלִקְשִׁיב    |
| <i>their silver</i> inside the bags of grain to implicate each  | בְּסַפִּיָּהֶם |
| <i>man</i> as a thief. Yoseif plans to intercept his brothers while journeying back to Canaan, search their sacks, and  | אִישׁ          |
| <i>to</i> 'discover' the stolen silver planted in   | אֵל            |
| <i>his</i> respective <i>sack</i> . Yoseif instills a false sense of security by telling his brothers he bears no ill will,   | שָׁקוֹ         |
| <i>and</i> after setting their minds at ease, commits <i>to giving</i>  | וְלָתַת        |
| <i>to them</i> enough   | לָהֶם          |
| <i>provisions</i> to feed their respective families and enough provisions   | צֹדָה          |
| <i>to</i> sustain them throughout their <i>journey</i> to Canaan and their return journey to Egypt. Yoseif's brothers fail to grasp the underlying reason for his kindness toward them, | לְדָרֶךְ       |
| <i>and</i> could not have known that all <i>he did</i>  | וַיַּעַשׂ      |
| <i>for them</i> is  | לָהֶם          |
| <i>in accordance with</i> prophetic knowledge imparted to him by God.   | כֵּן           |

### Genesis 42:26

|  |             |
|--|-------------|
| Relieved to have been set free to return to Canaan, Yoseif's (Joseph) nine brothers are presented with sacks of life-sustaining grain for their respective households, <i>and load</i> the sacks of grain onto the backs of their donkeys (including Shimon's donkey). Yoseif's nine brothers did not know that interspersed | וַיִּשְׂאוּ |
| <i>with</i>  | אֶת         |
| <i>their grain</i> is silver they tendered to Yoseif in exchange for grain. The sacks of grain loaded  | שָׂבָרָם    |
| <i>onto</i>  | עַל         |
| <i>their donkeys</i> contain silver that, when 'discovered' by Yoseif's servants, will implicate the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) as thieves. Yoseif's brothers finish securing the sacks of grain to the donkeys  | חֲמִירֵיהֶם |
| <i>and depart</i>  | וַיֵּלְכוּ  |
| <i>from there</i> .  | מִשָּׁם     |

### Genesis 42:27

|  |             |
|--|-------------|
| Wearied from journeying, Yoseif's (Joseph) brothers take up residence at an inn and intend to resume their journey at daybreak. Before retiring for the night, Yoseif's brothers take to feeding hay to their donkeys. Because one of Leivi's donkeys is not in the best of health, he decides to feed it some of the grain Yoseif had given to him and his brothers, at no charge, for the specific purpose of feeding their donkeys while journeying between Egypt and Canaan. Leivi unties one of his sacks of grain, <i>and</i> after <i>opening</i> | וַיִּפְתַּח |
| <i>the one</i> sack of grain intermingled  | הָאֶחָד     |
| <i>with</i> silver, reaches into   | אֶת         |
| <i>his sack</i> to extract some grain  | שָׁקוֹ      |
| <i>to give</i> to his donkey and discovers silver intermingled in the sack containing the  | לָתַת       |
| <i>feed</i>  | מִסְפּוֹא   |
| <i>to</i> nourish <i>his donkey</i> . While staying  | לְחִמְרוֹ   |
| <i>in</i> the <i>inn</i> , Leivi goes about feeding his donkey, extracts some grain from the sack,   | בְּמָלוֹן   |
| <i>and</i> becomes horrified when <i>he sees</i> grain intermingled  | וַיֵּרָא    |

## An Anatomically Correct Translation of Genesis

|  |              |
|--|--------------|
| <i>with</i>  | אֶת          |
| <i>his silver</i> heretofore tendered to Yoseif in exchange for grain. Levi immediately understands the gravity of the situation,      | כִּסְפוֹ     |
| <i>and</i> as soon as <i>he beholds</i>  | וַהֲנִיחַ    |
| <i>it</i> (the silver tendered to Yoseif in exchange for grain)  | הוּא         |
| <i>in</i> the <i>mouth</i> of  | בְּפִי       |
| <i>his sack</i> , fears the Viceroy of Egypt, upon discovering this act of thievery, will exact retribution upon him and his brothers. | אִמְתָּחֲתוֹ |

### Genesis 42:28

|   |                 |
|---|-----------------|
| Levi intends to apprise his brothers of his horrific discovery of finding the silver tendered to the Viceroy of Egypt in exchange for grain secreted in his sack of grain, <i>and says</i>  | וַיֹּאמֶר       |
| <i>to</i>   | אֶל             |
| <i>his brothers</i> , "I opened one of my sacks and found silver intermingled with the grain. I cannot explain  | אֶחָיו          |
| <i>my reacquisition</i> of the silver tendered to the Viceroy of Egypt in exchange for grain. The last thing I expected to find in my possession is   | הוֹשֵׁב         |
| <i>my silver</i> tendered to the Viceroy of Egypt in exchange for grain. I reached into my sack to extricate a portion of grain to feed my donkey,  | כִּסְפִי        |
| <i>and in addition to</i> finding grain, find silver intermingled with the grain. I fear that the Viceroy of Egypt will perceive us as thieves and withdraw his offer to have Binyomin testify on our behalf. When I  | וְגַם           |
| <i>beheld</i> silver intermingled   | הִנֵּה          |
| <i>in my sack</i> of grain, I thought the Viceroy of Egypt either framed us as thieves or had given us silver in exchange for Shimon, his hostage-turned-slave!" Optimism accompanied the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) as they journeyed toward Canaan  | כְּאִמְתָּחֲתִי |
| <i>and departed</i> upon discovering silver secreted in Levi's sack of grain. The steadiness of the beating of  | וַיֵּצֵא        |
| <i>their</i> collective <i>heart</i> is supplanted by palpitations and faintness brought on by what manner of punishment might be meted out by the Viceroy of Egypt (Yoseif) (Joseph)) upon discovering Pharaoh's silver in their possession. The discovery of Pharaoh's silver in their midst compels the sons of Yaakov to contemplate the manner of Egyptian punishment commensurate with thievery | לִבָּם          |
| <i>and</i> that notion engenders fear-based <i>trembling</i> . Each   | וַיִּחְרְדוּ    |
| <i>man</i> calling himself a son of Yaakov turns  | אִישׁ           |
| <i>to</i> one of  | אֶל             |
| <i>his brothers</i> , and   | אֶחָיו          |
| <i>says</i> ,   | לֵאמֹר          |
| " <i>What</i> trickery is   | מָה             |
| <i>this</i> ? Could it be that  | זֹאת            |
| <i>He</i> (God) (a/k/a Elokim) (Judge of the Universe)) <i>made</i> the silver appear inside the sack of grain? Why would   | עָשָׂה          |
| <i>Elokim</i> do this   | אֱלֹהִים        |
| <i>to us</i> ?"   | לָנוּ           |

## An Anatomically Correct Translation of Genesis

### Genesis 42:29

|  |              |
|--|--------------|
| Upon arriving in Canaan, Yoseif's (Joseph) brothers remember to appear before and give their father a detailed account of their journey, <i>and come</i>   | וַיָּבֹאוּ   |
| <i>to</i> find themselves in the presence of   | אֵל          |
| <i>Yaakov</i> (Jacob) a/k/a Yisrael (Israel)),   | יַעֲקֹב      |
| <i>their father</i> . Joyful upon seeing his sons returning  | אֲבִיהֶם     |
| <i>to</i> the <i>land</i> of   | אֶרֶץ        |
| <i>Canaan</i> , Yaakov asks them to enunciate their experiences while situated in Egypt,   | כְּנָעַן     |
| <i>and</i> to oblige their father, <i>they are about to tell</i>   | וַיַּגִּידוּ |
| <i>him</i> an abridged rather than full version. Knowing their father will never allow them to bring Binyomin back to Egypt to testify on their behalf, the sons of Yaakov decide to report their experience in Egypt in a manner calculated to obfuscate the direness of their situation. Unsuspecting that his sons intend to withhold information | לוֹ          |
| <i>with</i> regard to  | אֵת          |
| <i>all</i>   | כָּל         |
| <i>that</i> had <i>happened</i>  | הַקֹּרֶת     |
| <i>to them</i> while they were in Egypt, Yaakov hears them   | אֹתָם        |
| <i>saying</i> ,  | לֵאמֹר       |

### Genesis 42:30

|   |                |
|---|----------------|
| "Soon after arriving in Egypt, we were arrested and situated before the Viceroy of Egypt, and <i>he spoke</i> harshly to us.                | דָּבָר         |
| <i>The man</i> known as the Viceroy of Egypt, in addition to overseeing the acquisition, storage and sale of all Egyptian grain, is lord of | הָאִישׁ        |
| <i>lords</i> in   | אֲדֹנֵי        |
| <i>the land</i> of Egypt. This Viceroy of Egypt spoke   | הָאֶרֶץ        |
| <i>to us</i>  | אֵתָנוּ        |
| <i>harshly</i>  | קָשׁוֹת        |
| <i>and gave</i>   | וַיִּתֵּן      |
| <i>us</i> cause to fear for our lives after accusing us of comporting ourselves   | אֵתָנוּ        |
| <i>as spies</i> intent upon ascertaining Egypt's weaknesses and joining forces  | כְּמַרְגְּלִים |
| <i>with</i> Egypt's enemies intent upon attacking, conquering and laying claim to   | אֵת            |
| <i>the land</i> of Egypt,   | הָאֶרֶץ        |

### Genesis 42:31

|   |             |
|---|-------------|
| <i>and</i> in response to the Viceroy of Egypt's accusations, <i>we said</i>  | וַנֹּאמֶר   |
| <i>to him</i> ,   | אֵלָיו      |
| ' <i>Truthful</i> men are   | כִּנִּים    |
| <i>we</i> . You may believe our reason for coming to Egypt was to ascertain your country's weaknesses, but we steadfastly maintain our assertion of innocence and say unto you that it is | אֲנַחְנוּ   |
| <i>not</i> true that  | לֹא         |
| <i>we are</i> , as you claim,   | הֵינּוּ     |
| <i>ones spying</i> on Egypt.  | מַרְגְּלִים |

### Genesis 42:32

|   |          |
|---|----------|
| We sons of Yaakov (Jacob) a/k/a Yisrael (Israel)), numbering <i>two</i> and   | שְׁנַיִם |
| <i>ten</i> , implore the Viceroy of Egypt to take note of the existence of two brothers not present at these proceedings. | עֶשֶׂר   |



## An Anatomically Correct Translation of Genesis

|  |            |
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| <i>We</i> ten  | אַנְחֵנוּ  |
| <i>brothers</i> , known as the   | אֲחִים     |
| <i>sons</i> of Yaakov, want to tell you about the other sons fathered by   | בְּנֵי     |
| <i>our father</i> . The older of the two brothers not present in this court is   | אֲבִינוּ   |
| <i>the one</i> son fathered by Yaakov named Yoseif (Joseph). It has been many years since we last saw one another. We have no knowledge of Yoseif's whereabouts. Upon entering Egypt, we attempted to find Yoseif, but everywhere we looked, | הָאֶחָד    |
| <i>he is not</i> there. Binyomin is the other brother whom my lord has yet to behold,  | אֵינְנוּ   |
| <i>and</i> he is <i>the youngest</i> of our brothers. On   | וְהַקָּטָן |
| <i>the day</i> we stand before you, Binyomin is  | הַיּוֹם    |
| <i>with</i>  | אֶת        |
| <i>our father</i> who resides  | אֲבִינוּ   |
| <i>in</i> the <i>land</i> of   | בְּאֶרֶץ   |
| <i>Canaan</i> .  | כְּנָעַן   |

### Genesis 42:33

|  |            |
|--|------------|
| Upon hearing our defense, we await the Viceroy of Egypt's reply, <i>and</i> after taking time contemplating what to <i>say</i>   | וַיִּאָמֶר |
| <i>to us</i> ,   | אֵלֵינוּ   |
| <i>the man</i> lording over all the  | הָאִישׁ    |
| <i>lords</i> in  | אֲדֹנָי    |
| <i>the land</i> of Egypt said, 'I believe your youngest brother's pending testimony on your behalf is the means by which I may determine your guilt or innocence. To ensure your brother's appearance, I will hold one of you hostage.   | הָאֶרֶץ    |
| <i>In this</i> matter of determining your guilt or innocence, one hostage will ensure your youngest brother's appearance, and  | בְּזֹאת    |
| <i>I will know</i> from his testimony, whether or not you are spies. This I do   | אֲדַע      |
| <i>because</i> I need to know if   | כִּי       |
| <i>truthful</i> men are  | כִּנִּים   |
| <i>you</i> . Return to Canaan, retrieve and situate  | אִתָּם     |
| <i>your brother</i> before me.   | אֲחֵיכֶם   |
| <i>The one</i> residing with his father in Canaan is to appear before me and testify on your behalf. I will kill the brother held hostage if you fail to bring your youngest brother to testify on your behalf. I command you to return to Canaan, escort your youngest brother back to Egypt, and | הָאֶחָד    |
| <i>leave</i> him   | הַנִּחִיו  |
| <i>with me</i> . I will compel him to testify as regards to whether or not his brothers came to Egypt to achieve benign or malevolent objectives. As for the matter of purchasing grain for your respective families, it is my wish that you do not starve to death prior to standing trial,       | אִתִּי     |
| <i>and with</i> regard to the matter of assuaging your hunger and the  | וְאֵת      |
| <i>hunger</i> of the members of  | רַעְבּוֹן  |
| <i>your</i> respective <i>households</i> ,   | בְּתֵיכֶם  |
| <i>take</i> as much grain as you can carry   | קָחוּ      |
| <i>and go</i> back to Canaan. Collect  | וְלָכוּ    |

### Genesis 42:34

|  |            |
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| <i>and bring</i> your youngest brother | וְהֵבִיאוּ |
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## An Anatomically Correct Translation of Genesis

|  |             |
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| <i>with</i> you on your return journey to Egypt. Bring   | אֶת         |
| <i>your brother</i> Binyomin, known as   | אֶחֶיכֶם    |
| ' <i>the small one</i> '   | הַקָּטָן    |
| <i>to me</i> . I will compel him to testify on your behalf,  | אֵלַי       |
| <i>and</i> from his testimony, <i>I will know</i> if spying was your objective,  | וְאֶדְעָה   |
| <i>as</i> I believe, or  | כִּי        |
| <i>not</i> . I will drop the charges and set you free if I determine that you are not the                                      | לֹא         |
| <i>ones</i> intent upon <i>spying</i> on Egypt, but  | מְרַגְלִים  |
| <i>you</i> are,  | אַתֶּם      |
| <i>as</i> you claim,   | כִּי        |
| <i>truthful</i> men.   | כִּנִּים    |
| <i>You</i> must leave Egypt, journey to Canaan, and return to Egypt  | אַתֶּם      |
| <i>with</i>  | אֶת         |
| <i>your</i> youngest <i>brother</i> whom I will compel to testify on your behalf. If his testimony exonerates his siblings,    | אֶחֶיכֶם    |
| <i>I will give</i> Shimon back   | אֶתוֹ       |
| <i>to you</i> ,  | לָכֶם       |
| <i>and</i> remove any obstacle <i>with</i> regard to reentering  | וְאֶת       |
| <i>the land</i> of Egypt to acquire food for your respective households. Upon your return, you will be welcomed into Egypt and | הָאָרֶץ     |
| <i>you can</i> continue <i>trading</i> your worldly goods for food."   | תִּסְתָּרוּ |

### Genesis 42:35

|   |            |
|---|------------|
| After recounting to their father what befell them in Egypt, the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) are poised to reveal the most disconcerting part of their story that occurred while journeying from Egypt to Canaan. The sons of Yaakov show their father the silver he gave them to exchange for grain, <i>and it is</i> Yaakov's opinion that either they took part in the illicit reacquisition of the silver or the Egyptians secreted it into their sacks of grain. | וַיְהִי    |
| <i>They</i> (the sons of Yaakov)  | הֵם        |
| <i>empty</i>  | מְרִיקִים  |
| <i>their sacks</i> of grain,  | שְׁקִיהֶם  |
| <i>and</i> Yaakov <i>beholds</i> silver interspersed in their sacks of grain. Yaakov is disconcerted that each  | וַיִּהְיֶה |
| <i>man</i> (his sons) cannot explain how they reacquired the silver exchanged for grain found in their respective   | אִישׁ      |
| <i>sacks</i> of grain. Yaakov fears that their inexplicable reacquisition of  | צָרוֹר     |
| <i>his silver</i> bodes ill for them. Yaakov cannot envision a good outcome following the Egyptian discovery of their missing silver  | כְּסָפוֹ   |
| <i>in his</i> sons' respective <i>sack</i> . Yaakov's sons tell their father that they discovered the silver after stopping off at an inn and that Levi, reaching into the sack of grain to feed to his donkey, discovered the silver he exchanged for the grain. Levi conferred with his brothers,   | בְּשֻׁקוֹ  |
| <i>and</i> when <i>they saw</i> his sack of grain laden   | וַיֵּרְאוּ |
| <i>with</i> silver, checked their respective sacks, and upon finding silver interspersed with the grain, could offer no explanation as to why their   | אֶת        |
| <i>sacks</i> contained  | צָרוֹת     |

## An Anatomically Correct Translation of Genesis

|  |              |
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| <i>their silver</i> exchanged for grain from Pharaoh's grain silos   | כֶּסֶף יָהֶם |
| <i>They</i> had no explanation as to why they were in possession of the silver given to the Viceroy of Egypt in exchange for the grain. The sons of Yaakov   | הֵמָּה       |
| <i>and their father</i> realize that possessing the silver they exchanged for grain imperils Shimon's life,  | וְאָבִיהֶם   |
| <i>and are afraid</i> that the Viceroy of Egypt, upon discovering the sons of Yaakov stole Pharaoh's silver might execute their brother held hostage to ensure they return with Binyomin to testify on their behalf. | וַיִּירָאוּ  |

### Genesis 42:36

|  |             |
|--|-------------|
| Rather than being sympathetic toward his sons' plight, Yaakov (Jacob) a/k/a Yisrael (Israel)) judges them harshly for becoming adversaries to the Viceroy of Egypt who accused them of spying, held Shimon hostage and demanded Binyomin testify on their behalf. Based upon the manner in which they comported themselves in Egypt, Yaakov realizes that his sons are capable of deception, robbery and treachery and forms an opinion that his sons may have either killed or sold Shimon into slavery. Father is determined to speak to his sons, <i>and</i> after contemplating what to <i>say</i> | וַיֹּאמֶר   |
| <i>to them.</i>  | אֲלֵהֶם     |
| <i>Yaakov,</i>   | יַעֲקֹב     |
| <i>their father</i> says, "The treacherous and foolhardy manner in which you comported yourselves in Egypt may result in Shimon's death. It has been ordained from on high that God will not fulfill the destiny of His covenant-observant people if any of my sons predecease me. Your actions may have condemned   | אָבִיהֶם    |
| <i>me</i> to suffer, not only in this life, but also in the afterlife. Failing to protect Yoseif (Joseph) from wild beasts is the manner by which  | אֹתִי       |
| <i>you bereaved</i> his father. Your failure to look after   | שְׁכֻלָתָם  |
| <i>Yoseif</i> is the reason why he   | יוֹסֵף      |
| <i>is not</i> here with me,  | אֵינָנוּ    |
| <i>and</i> your foolhardy interaction with the Egyptians is the reason why <i>Shimon</i>   | וְשִׁמְעוֹן |
| <i>is not</i> here with me. Now you ask for my permission to allow Binyomin to be taken to Egypt to testify on your behalf,  | אֵינָנוּ    |
| <i>and with</i> two of my sons gone, how dare you ask me to give you leave to take Binyomin to Egypt and put his life in jeopardy?   | וְאֵת       |
| <i>Binyomin</i> is the son whom I have chosen to comfort me in my old age, and in hopes of saving yourselves,  | בְּנִימִן   |
| <i>you would take</i> him away from me and place his life in jeopardy to testify on your behalf? Your misdeeds weigh heavily   | תִּקְחוּ    |
| <i>upon me.</i> My sons have become the architects of misfortune and   | עָלַי       |
| <i>they are</i> in the midst of building a house of self-destruction. I fear that their foolhardiness may get  | הֵיוּ       |
| <i>all of them</i> killed."  | כָּלֵנָה    |

### Genesis 42:37

|   |           |
|---|-----------|
| Yaakov (Jacob) a/k/a Yisrael (Israel)) goes silent after rebuking his sons for having the temerity to ask his permission to place Binyomin (his beloved son, their youngest brother) in harm's way. During his father's silence, Yaakov's eldest son Reuvein seizes upon an opportunity to attempt to convince him to allow Binyomin to appear before the Viceroy of Egypt and testify on their behalf. Reuvein approaches Yaakov, <i>and</i> after contemplating what manner of argument might convince his father to allow Binyomin to accompany them to Egypt, knows what he has to <i>say</i> . | וַיֹּאמֶר |
|---|-----------|

## An Anatomically Correct Translation of Genesis

|  |             |
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| <i>Reuvein</i> has to say  | רְאוּבֵן    |
| <i>to</i>  | אֶל         |
| <i>his father</i> that which he hopes will convince him to allow Binyomin to accompany them to Egypt. Yaakov and his sons witness Reuvein  | אָבִיו      |
| <i>saying</i> , "Exact retribution upon two of my four sons if I fail to return with Binyomin. Have at it  | לְאָמַר     |
| <i>with</i>  | אֶת         |
| <i>two</i> of  | שְׁנֵי      |
| <i>my</i> four <i>sons</i> if I fail to return with Binyomin. If, for example, you disinherit two of my four sons, in a manner of speaking,  | בָּנֵי      |
| <i>you will have killed</i> them. Do what you will with two of my four sons  | תְּמִית     |
| <i>if</i> I do   | אִם         |
| <i>not</i> return with Binyomin and Shimon. Please allow Binyomin to accompany us back to Egypt!   | לֹא         |
| <i>I will bring him</i> back   | אֲבִיָּאנוּ |
| <i>to you</i> after he testifies and convinces the Viceroy of Egypt to restore our freedom If you  | אֵלֶיךָ     |
| <i>give</i> me leave to become Binyomin's temporary guardian, I will protect   | תִּנֶּה     |
| <i>him</i> with my life. While Binyomin is in my care, I will ensure his safe return to Canaan after he appears before the Viceroy of Egypt and provides testimony leading to our exoneration. Consent to deliver Binyomin | אֹתוֹ       |
| <i>into</i>  | עַל         |
| <i>my hand</i>   | יָדִי       |
| <i>and I</i> swear that after he testifies and wins our freedom,   | וְאֲנִי     |
| <i>I will return him</i> and Shimon  | אֲשִׁיבֵנוּ |
| <i>to you.</i> "   | אֵלֶיךָ     |
| <b>Genesis 42:38</b>   |             |
| Yaakov (Jacob) a/k/a Yisrael (Israel)) reacts to Reuvein imploring him to take Binyomin to Egypt <i>and says</i> to all his sons, "Binyomin will   | וַיֹּאמֶר   |
| <i>not</i> be accompanying you to Egypt. I   | לֹא         |
| <i>will</i> not allow Binyomin <i>go down</i> to Egypt with you. I forbid  | יִרְדּוּ    |
| <i>my son</i> , who is to comfort me in my old age, to go  | בָּנִי      |
| <i>with you</i> to Egypt. My sons have brothers, but Binyomin, my only surviving seed to have issued forth from Rachel's womb, has none. Binyomin is the only filial survivor to have issued forth from Rachel's womb      | עִמָּכֶם    |
| <i>because</i>   | כִּי        |
| <i>his brother</i> Yoseif (Joseph) met with an untimely end. Yoseif, the older/other brother to have issued forth from Rachel's womb is  | אָחִיו      |
| <i>dead</i> because of you. Long ago, I entrusted Yoseif to care for me in my old age,   | מֵת         |
| <i>and</i> since he is gone, <i>he</i> (Binyomin),   | וְהוּא      |
| <i>by himself</i> , will tend to his father's needs. It would be better if Binyomin, in lieu of traveling to Egypt with his brothers,  | לְבַדּוֹ    |
| <i>stayed</i> behind to tend to his father's needs. If Binyomin goes to Egypt,   | נִשְׁאַר    |
| <i>and</i> disaster <i>should call</i> upon and cause him  | וּקְרָאָהוּ |
| <i>harm</i> or death while journeying  | אֶסוֹן      |
| <i>on the way</i> to and from Egypt, then any retribution exacted against your sons will serve no purpose to compensate for his loss. If I allow Binyomin to accompany you on  | בְּדַרְךְ   |
| <i>that</i> path dictated by the Viceroy of Egypt, it is likely that   | אֲשֶׁר      |

## An Anatomically Correct Translation of Genesis

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|   |               |
|---|---------------|
| <i>you</i> , while <i>walking</i>   | תֵּלֶכְךָ     |
| <i>on it</i> , will encounter disaster. If your interaction with the Egyptians ends in violence                         | כִּה          |
| <i>and</i> Binyomin dies, <i>you will bring down</i> a torrent of grief that will wash the color from my hair. I shall, | וְהוֹרִדְתָּם |
| <i>with</i>   | אֵת           |
| <i>with my white hairs</i> framing my sorrowful countenance, remain   | שִׁיבְתִּי    |
| <i>in</i> a perpetual state of <i>sorrow</i> and pray for a hastening   | בְּיָגוֹן     |
| <i>to the grave.</i> "  | לְשֹׂאֻלָּה   |