

An Anatomically Correct Translation of Genesis

Genesis 43:1

The sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) implored and failed to convince their father to allow Binyomin to accompany them to Egypt and testify on their behalf. Hunger had not been an issue for Yaakov's clan during the seven years of agricultural abundance, <i>and</i> while <i>the famine</i> at its onset had not been problematic for Yaakov and his people, it was just a matter of time before everyone would become sidled with the	וְהָרַעֲב
<i>heavy</i> yoke of perpetual hunger. Hunger afflicted everyone	כָּבֵד
<i>within</i> the <i>land</i> of Egypt. Hunger afflicted every non-Egyptian throughout the world. The famine is the means by which God shall enable the destiny of His covenant-observant people to unfold in a manner of His choosing. As a means of achieving His objective, God (i) enables Pharaoh of Egypt by way of recurring dreams to foretell the advent of seven years of agricultural abundance followed by seven years of famine; (ii) enables Yoseif (Joseph) to interpret Pharaoh's prophetic recurring dreams; and (iii) endows Yoseif with the ability to ensure the survival of the Egyptian and the remainder of the world's populace throughout the seven-year famine.	כְּאֶרֶץ

Genesis 43:2

After finishing their meal, Yaakov (Jacob) a/k/a Yisrael (Israel)) and his sons initiate a discussion regarding their dwindling food supply, <i>and it is</i> Yaakov's opinion that the time has come	וַיְהִי
<i>when</i> they must return to Egypt to	כְּאֶשֶׁר
<i>purchase</i> more grain from the Viceroy of Egypt. Their desire	כָּלּוּ
<i>to</i> continue <i>eating</i> necessitates returning to Egypt to buy more grain from the Viceroy of Egypt. Knowing a trial awaits upon their return to Egypt, and a guilty verdict is a death sentence, the sons of Yaakov are hesitant to return and face the man empowered	לְאָכֹל
<i>with</i> absolute control over the sale of	אֵת
<i>the</i> world's only source of <i>grain</i> . Despite knowing Binyomin testifying on his brothers' behalf might save their lives, Yaakov is not willing to risk his youngest son's life to save the lives of his other sons. Yaakov decides	הַשֶּׁכֶר
<i>that</i> Binyomin will stay with him and the remainder of his sons will go to Egypt to purchase more of the grain	אֶשֶׁר
<i>they</i> heretofore purchased and <i>brought</i> back	הַבִּיאוּ
<i>from Egypt</i> to Canaan. Unwilling to risk Binyomin's life to save the lives of his other sons,	מִמִּצְרַיִם
<i>and</i> knowing that any decision he makes will most likely result in the loss of offspring, Yaakov <i>says</i>	וַיֹּאמֶר
<i>to them</i> that which in his capacity as	אֲלֵיהֶם
<i>their father</i> is reluctant to say,	אֲבֵיהֶם
" <i>Go back</i> to Egypt and	לָשׁוּבוּ
<i>buy</i> more grain	לְשָׁכְרוּ
<i>for us</i> to eat! It is imperative that Binyomin remains with me and you go to Egypt to procure	לָנוּ
<i>a little</i> more	מְעֻט
<i>food</i> to stave off starvation."	אֲכֹל

Genesis 43:3

His (Yaakov's (Jacob) a/k/a Yisrael (Israel)) sons' incredulous reaction to their father's	וַיֹּאמֶר
--	-----------

An Anatomically Correct Translation of Genesis

refusal to allow them to return to Egypt with Binyomin to testify on their behalf motivates Yehudah (Judah) to speak on his brothers' behalf. Yehudah stands up and gestures for the attention of his father and brothers, <i>and says</i>	
<i>to him</i> (Yaakov) that which he hopes will persuade him to allow Binyomin to accompany them.	אֵלָיו
<i>Yehudah</i>	יְהוּדָה
<i>says</i> to his father and brothers, "Before we left Egypt, the Viceroy of Egypt	לְאֹמֶר
<i>warned</i> us not to return without Binyomin to testify on our behalf at our pending spy trial. How can you ask us to appear before the Viceroy of Egypt after	הָעֵד
<i>he warned</i>	הָעֵד
<i>us</i> not to return to Egypt without Binyomin? How can you expect us to return to Egypt without Binyomin after	כְּנוּ
<i>the man</i> (the Viceroy of Egypt)	הָאִישׁ
<i>said</i> , 'Do	לְאֹמֶר
<i>not</i> appear before me without Binyomin. The next time	לֹא
<i>you look upon</i>	תִּרְאוּ
<i>my countenance</i> , it must be a concerted effort in which all ten sons of Yaakov are present. Do not appear before me	פָּנַי
<i>unless</i>	בְּלֹתִי
<i>your</i> youngest <i>brother</i> is	אֶחָיֶכֶם
<i>with you</i> .' The survival of Yaakov's clan throughout the seven years of famine is dependent upon the continuous procurement of grain from the Viceroy of Egypt. The Viceroy of Egypt will be amenable toward selling us grain throughout the seven-year famine	אֶתְכֶם

Genesis 43:4

<i>if</i>	אִם
<i>you have</i> faith in our ability to protect Binyomin and allow him accompany us to Egypt, testify on our behalf, and absolve us of the crime of which we stand accused. I implore you to	יִשְׁעָה
<i>send</i> us to Egypt	מִשְׁלַח
<i>with</i> Binyomin. Binyomin testifying on our behalf is the key to surviving the seven-year famine. Send	אֵת
Send <i>our</i> youngest <i>brother</i> along	אֶחָיִנוּ
<i>with us</i> .	אִתָּנוּ
<i>We will go down</i> to Egypt with Binyomin whose testimony on our behalf will convince the Viceroy of Egypt that we are not spies. Allow Binyomin to return with us to Egypt	נִרְדֶּה
<i>and</i> convince the Viceroy of Egypt of our innocence. Exonerated, throughout the famine, <i>we will</i> repeatedly return to Egypt to <i>buy</i> food	וְנִשְׁבְּרָה
<i>for you</i> and your offspring. Once exonerated by the Viceroy of Egypt, we will repeatedly return to Egypt to purchase	לָהּ
<i>food</i> throughout the seven years of famine. Surviving the famine is dependent upon Binyomin accompanying us to Egypt and testifying on our behalf,	אֲכֹל

Genesis 43:5

<i>and if</i> you	וְאִם
<i>are not</i> amenable toward	אֵינָה
<i>sending</i> Binyomin to Egypt, we will	מִשְׁלַח

An Anatomically Correct Translation of Genesis

<i>not</i> go back there. The Viceroy of Egypt will not grant us an audience if	לֹא
<i>we were to go down</i> to Egypt without Binyomin. We refuse to return to Egypt without Binyomin	גִּיד
<i>because</i> of what	כִּי
<i>the man</i> (the Viceroy of Egypt)	הָאִישׁ
<i>said</i>	אָמַר
<i>to us</i> , 'Do	אֵלֵינוּ
<i>not</i> return to Egypt and expect to gaze upon my countenance if your youngest brother is not with you.' Our survival depends upon Binyomin appearing before the most powerful man in Egypt and testifying on our behalf. If you prevent Binyomin from accompanying us to Egypt, then what, if anything, do you hope to accomplish by compelling us appear before him who warned us, 'The only way	לֹא
<i>you shall</i> be permitted to <i>see</i>	תֵּרָאוּ
<i>my face</i> is if you are accompanied by your youngest brother. You have been warned not to appear before me	פָּנִי
<i>unless</i>	בְּלֹא
<i>your</i> youngest <i>brother</i> is	אֶחָיְכֶם
<i>with you</i> '.	אִתְּכֶם

Genesis 43:6

Incensed by his sons' revelation of the existence of Binyomin to their accuser and their refusal to return to Egypt without Binyomin, Yisrael (Israel) a/k/a Yaakov (Jacob)) is intent upon rebuking them for imperiling his most beloved son. Father gestures for his sons' attention <i>and says</i>	וַיֹּאמֶר
<i>Yisrael</i> to his sons,	יִשְׂרָאֵל
" <i>Why</i> could you not foresee the	לְמַה
<i>trouble</i> that would ensue from revealing Binyomin's existence to the Viceroy of Egypt? The news you bring	הַרְעָתֶם
<i>to me</i> of Binyomin having to testify on your behalf is more than I can bear. I sent you on a mission to purchase grain from Egypt and you tell me that your survival is dependent upon Binyomin testifying on your behalf. How could you not have foreseen the consequences of telling the Viceroy of Egypt of Binyomin's existence? It was sheer ignorance on your part	לִי
<i>to have told</i> the Viceroy of Egypt of Binyomin's existence. Your revelation about Binyomin has given an advantage	לְהַגִּיד
<i>to the</i> most powerful <i>man</i> in Egypt who will use the existence of	לְאִישׁ
<i>another</i> son of Yaakov as a means of achieving his objective. Did you hope the Viceroy of Egypt would be more lenient	הַעוֹד
<i>toward you</i> by revealing the existence of your youngest	לָכֶם
youngest <i>brother</i> ?"	אֶחָ

Genesis 43:7

Wanting to quell their father's exasperation over imperiling Binyomin's life after informing the Viceroy of Egypt of his existence, Yaakov's (Jacob) a/k/a Yisrael (Israel)) sons <i>say</i> , "We responded truthfully in response to the Viceroy of Egypt	וַיֹּאמְרוּ
<i>asking</i> why we came to Egypt. When the Viceroy of Egypt	שָׁאוֹל
<i>asked</i> us questions of a more personal nature,	שָׁאֵל
<i>the</i> most powerful <i>man</i> in Egypt compelled us to reveal personal things	הָאִישׁ

An Anatomically Correct Translation of Genesis

<i>about us</i> that we would not have revealed to a man of lesser stature. The Viceroy of Egypt displayed an uncanny ability of knowing irrefutable things about our not-too-distant past	לָנוּ
<i>and</i> details as <i>to our birthplace</i> . While in the presence of the Viceroy of Egypt, we witnessed him	וּלְמוֹלֶדְתֵּנוּ
<i>saying,</i>	לְאמֹר
'Is he <i>still</i> alive? Is	הָעוֹד
<i>your father</i> still	אָבִיכֶם
<i>alive?</i> ' Upon hearing that our father is alive, the Viceroy of Egypt surmised that a father sending ten of his sons on a mission in a foreign land would, at minimum, have at least one son remain behind to tend to his needs, and asked us,	חִי
'Is <i>there</i> another sibling whom you have yet to speak? I put the following question	הֲיֵשׁ
<i>to you:</i> Do you have another	לָכֶם
<i>brother?</i> ' We sense the Viceroy of Egypt knows, with certainty, that we have another brother,	אָח
<i>and</i> when <i>we tell</i> him about Binyomin, it confirms his suspicion of the likelihood of an elderly father keeping at least one of his sons home to tend to his needs. We provided information of a personal nature	וְנִגַּד
<i>to him</i> (the Viceroy of Egypt) because he affected a gentle demeanor and we regret having volunteered more information than we should	לּוֹ
<i>on</i> account of the pleasantness of the words issuing forth from the	עַל
<i>mouth</i> of this gentle speaking, most powerful man in Egypt. We regret uttering	פִּי
<i>the words</i> revealing the existence of Binyomin to the Viceroy of Egypt. The Viceroy of Egypt compelled us to utter	הַדְּבָרִים
<i>the</i> words revealing Binyomin's existence and used the subject matter of <i>these</i> words to compel us to bring him forth to testify on our behalf. The Viceroy of Egypt	הָאֵלֶּה
<i>had</i> an uncanny way of <i>knowing</i> things of a personal nature about our lives. How	הִדְּוָעַ
<i>could we have known</i>	גִּדַּעַ
<i>that</i> upon learning of Binyomin's existence,	כִּי
<i>he</i> (the Viceroy of Egypt), <i>would say</i> to us, 'Go back and	יֹאמֶר
<i>bring</i> your youngest brother <i>down</i> from Canaan to Egypt. Come back to Egypt	הוֹרִידוּ
<i>with</i>	אֶת
<i>your</i> youngest <i>brother</i> . He must be compelled to testify on your behalf'".	אֶחֶיכֶם

Genesis 43:8

Yaakov's (Jacob) a/k/a (Yisrael) (Israel)) son Yehudah (Judah) argues with his father as to why it is imperative for Binyomin to accompany them to Egypt to testify on their behalf <i>and says</i>	וַיֹּאמֶר
<i>Yehudah</i>	יְהוּדָה
<i>to</i>	אֶל
<i>Yisrael,</i>	יִשְׂרָאֵל
<i>his father,</i> "I beg you to reconsider withholding Binyomin from accompanying us to Egypt.	אָבִיו
<i>Send</i>	שְׁלַחָה
<i>the lad</i>	הַנֶּעַר
<i>with me</i>	אִתִּי
<i>we will arise</i>	וְנִקְוָמָה

An Anatomically Correct Translation of Genesis

<i>and go</i> to Egypt. Binyomin testifying on our behalf will convince the Viceroy of Egypt that we are not spies. After affirming our innocence, the Viceroy of Egypt will sell us more grain. If Binyomin testifies our behalf	וְנִלְכֶּה
<i>and</i> the Viceroy of Egypt decides to let us <i>live</i> , we can continue purchasing Egyptian grain	וְנִחְיֶה
<i>and not</i>	וְלֹא
<i>die</i> of starvation. Ignore the Viceroy of Egypt's command to return to Egypt to stand trial, and we,	נָמוּת
<i>as well as</i> our children will die of starvation.	גַּם
<i>We</i> ,	אֲנַחְנוּ
<i>as well as</i> our children will die of starvation if	גַּם
<i>you</i> , as head of our clan, do not grant Binyomin leave to accompany us to Egypt, testify on our behalf and convince the Viceroy of Egypt of our innocence. Your refusal to allow Binyomin to accompany us to Egypt and testify on our behalf will ensure the death of your sons	אֲתָהּ
<i>as well as</i>	גַּם
<i>our children.</i> "	טַפֵּנוּ

Genesis 43:9

Yaakov (Jacob) a/k/a Yisrael (Israel)) is curious as to who, among his sons, will protect Binyomin, and says, "Who among you will ensure Binyomin's safety?" In response to Yaakov's question, Yehudah says, " <i>I</i> will protect Binyomin and, if necessary, sacrifice my life to ensure his wellbeing and safe return.	אֲנֹכִי
<i>I will pledge</i> to sacrifice my life to protect Binyomin. All manner of defensive measures shall issue forth	אֶעֱרֹבֶנּוּ
<i>from my hand</i> to keep Binyomin out of harm's way. Only	מִיָּדִי
<i>you can command him</i> (Binyomin) to go to Egypt and testify on our behalf. I will ensure Binyomin's safety, and	תְּבַקֵּשְׁנּוּ
<i>if</i> I do	אִם
<i>not</i> bring him back to you, I will accept mortal and/or divine punishment commensurate with my failure.	לֹא
<i>I will bring him</i> (Binyomin) <i>back</i>	הַבִּיאֲתִיו
<i>to you</i>	אֵלַיךְ
<i>and set him</i>	וְהַצַּגְתִּיו
<i>before you</i> as unharmed as the day he set out for Egypt.	לִפְנֶיךָ
<i>I</i> will own up to my <i>sin</i> if the Viceroy of Egypt kills Binyomin. If Binyomin dies, I declare	וְהִטַּאתִי
<i>to you</i> my willingness to atone for my sins	לָךְ
<i>all</i>	כָּל
<i>the days</i> of my life, and continue atoning in the world to come. We are on the brink of starvation	הַיָּמִים

Genesis 43:10

<i>because</i> we did not, as the Viceroy of Egypt commanded, return to Egypt to stand trial. We would not be in this predicament	כִּי
<i>if</i> you had <i>not</i> disallowed Binyomin from accompanying us back to Egypt. We are facing the direst of consequences because	לִילָא
<i>we delayed</i> returning to Egypt to face the Viceroy of Egypt who tasked Binyomin to testify on our behalf.	הַתְּמַהְמָהֵנוּ

An Anatomically Correct Translation of Genesis

<i>That</i> is the reason why we are	כִּי
<i>now</i> on the brink of starvation. The establishment of good relations between our people and the Viceroy of Egypt would have ensued had we returned to Egypt with Binyomin in tow and his testimony convinced the Viceroy of Egypt of our innocence. As emancipated men,	עַתָּה
<i>we would have returned</i> from Egypt with food and an open invitation to return to purchase more. Binyomin is the key to the establishment of amicable trade relations with the Egyptians. During the time in which Binyomin's participation was withheld, the establishment of	לְשָׁבוּ
<i>this</i> amicable trade agreement with Egypt could have been accomplished not once, but	זֶה
<i>twice.</i> "	פַּעַמִּים

Genesis 43:11

Yisrael (Israel) a/k/a Yaakov (Jacob)) realizes that withholding Binyomin from testifying in Egypt will ensure that Shimon never returns home and God's covenant-observant people will die of starvation prior to the end of the seven-year famine. Considering all options toward resolving the matter at hand <i>and</i> thinking about what to <i>say</i>	וַיֹּאמֶר
<i>to them</i> , says	אֲלֵהֶם
<i>Yisrael</i> ,	יִשְׂרָאֵל
<i>their father</i> ,	אֲבִיהֶם
" <i>If</i> our survival is dependent upon Binyomin going to Egypt to testify on your behalf, then	אִם
<i>so</i> be it. When you are face to face with Viceroy of Egypt, it is important that you show the utmost respect and placate him with gifts.	כֵּן
<i>Therefore</i> , it is imperative that you gather precious items indigenous to the land of Canaan and give them to the Viceroy of Egypt.	אֲפֹא
<i>This</i> is what you must	זֹאת
<i>do</i> before leaving Canaan:	עֲשׂוּ
<i>Take</i>	קְחוּ
<i>what is</i> precious and <i>glorified</i> in	מִזְמֶרֶת
<i>the land</i> of Canaan, situate them	הָאָרֶץ
<i>in your</i> storage <i>utensils</i> ,	בְּכֵלֵיכֶם
<i>and bring</i> them <i>down</i> to Egypt. Present them	וְהוֹרִידוּ
<i>to</i> the <i>man</i> known as the Viceroy of Egypt. As for a	לְאִישׁ
<i>gift</i> befitting someone of the Viceroy of Egypt's stature, set about and gather	מִנְחָה
<i>some</i> extract of	מֵעֵט
<i>balsam</i>	צָרִי
<i>and some</i>	וּמֵעֵט
<i>honey</i> , some	דְּבַשׁ
<i>wax</i>	נֹכָאת
<i>and lotus</i> extract, some	וְלֹט
<i>pistachio nuts</i>	כַּטְנִים
<i>and almonds.</i>	וּשְׁקָדִים

Genesis 43:12

After bestowing our gifts upon the Viceroy of Egypt, subject yourself to his scrutiny and hope that he adjudicates you innocent of spying. If Binyomin's testimony exonerates you, ask the Viceroy of Egypt to sell you more grain, <i>and</i> , as before, pay for the grain	וְכֶסֶף
---	---------

An Anatomically Correct Translation of Genesis

with <i>silver</i> . In the eventuality that the price of grain has increased since your last purchase, pack	
<i>double</i> the amount of silver taken the first time you went to Egypt to purchase grain.	מִשְׁנָה
<i>Take</i>	קַח
<i>in your hands</i> twice as much silver as taken the first time you went to Egypt to purchase grain,	בְּיָדְכֶם
<i>and with</i> regard to	וְעַתָּה
<i>the silver</i> that mysteriously wound up intermingled in your sacks of grain, when you encounter the Viceroy of Egypt, give it back to him and explain why	הַכֶּסֶף
<i>that</i> silver <i>is being returned</i> to him. Tell him you are returning the silver because you found it intermingled with the grain initially purchased from him and know not how it wound up	הַמְּוָשָׁב
<i>in</i> the <i>mouth</i> of	בְּפִי
<i>your sacks</i> of grain.	אֲמֹתְחֹתֵיכֶם
<i>You should return</i> the silver to the Viceroy of Egypt because such a gesture will convince him that you are honorable men having no idea how the silver wound up back	תְּשִׁיבוּ
<i>in your hands</i> .	בְּיָדְכֶם
<i>Perhaps</i> the Viceroy of Egypt will hold you harmless as regards to how you came into possession of his silver and realize that it came about because of a	אוּלַּי
<i>mistake</i> made by his servants or divine intervention. Let us hope that the Viceroy of Egypt holds you harmless with regard to how you reacquired his silver, and that	מִשְׁנָה
<i>it is</i> his belief that the manner in which his silver wound up in your possession might be attributable to his own servants' incompetency or divine intervention. As for your role as Binyomin's protector, he is your responsibility	הוּא

Genesis 43:13

<i>and</i> I am entrusting you <i>with</i> his wellbeing. See that no harm comes to	וְעַתָּה
<i>your</i> youngest <i>brother</i> and	אֶחָיְכֶם
<i>take</i> care to ensure that he returns home unscathed. Gather and pack all the gifts of which I have spoken, get a good night's sleep	קַח
<i>and arise</i> and	וְקוּמוּ
<i>go back</i>	שׁוּבוּ
<i>to</i> Egypt and appear before	אֵל
<i>the man</i> (the Viceroy of Egypt) empowered to determine whether you live or die. We will all die of starvation if the Viceroy of Egypt, upon hearing Binyomin's testimony on behalf of his brothers fails to exonerate. Prior to your embarkation, I will confer a blessing upon my sons by invoking the name of God,	הָאִישׁ

Genesis 43:14

<i>and</i> as the One True <i>God</i> has many names, in this particular instance, I am inspired to invoke the name 'Eil	וְעַל
<i>Shadai'</i> (His Sufficiency). As my father Yitzchok (Isaac), when blessing me, invoked the God-name Eil Shadai, so too will I invoke His name and say unto you,	שְׁדַי
' <i>May He</i> (Eil Shadai), upon your return to Egypt, influence the Viceroy of Egypt to adjudicate you innocent of spying, <i>grant</i> you clemency and act compassionately	יְהוָה
<i>toward you</i> . May Eil Shadai enable the Viceroy of Egypt to show	לָכֶם
<i>compassion</i> toward you the next time you appear	רַחֲמִים
<i>before</i> him who is	לִפְנֵי

An Anatomically Correct Translation of Genesis

<i>the man</i> empowered to either kill or set you free,	הָאִישׁ
<i>and</i> may <i>He</i> (Eil Shadai) ensure that events unfold in a manner calculated to emancipate and <i>send</i> Shimon back	וְשָׁלַח
<i>to you</i> . May the Viceroy of Egypt liberate and reunite Shimon	לָכֶם
<i>with</i> his brothers. May it be God's will to ensure that	אֶת
<i>your brother</i> Shimon, whom the Egyptians refer to as 'the captive	אֶחָיֶכֶם
<i>one</i> ' reunites with his siblings,	אֶחָד
<i>and with</i> regard to hearing	וְאֶת
<i>Binyomin</i> testify on your behalf, may he recognize the veracity of his testimony, adjudicate you innocent of spying, and allow to continue purchasing Pharaoh's grain. Faced with the grim prospect of all my sons predeceasing me,	בְּיָמִינוּ
<i>and</i> not knowing if they will survive this ordeal, <i>I</i> feel	וְאֲנִי
<i>as</i> if	כְּאִשֶּׁר
<i>I am</i> already in a state of <i>bereavement</i> . I must begin mourning for my sons	שְׁכַלְתִּי
<i>so</i> that if <i>I am bereaved</i> by their demise, my premature bereavement will insulate against the reality of all my sons perishing at the hand of the Viceroy of Egypt."	שְׁכַלְתִּי

Genesis 43:15

Hoping to placate the Viceroy of Egypt, Yaakov (Jacob) a/k/a Yisrael (Israel)) writes a letter imploring him to show leniency toward his sons, <i>and</i> as <i>they take</i> it from his hand, invoke a promise to give it to the Viceroy of Egypt.	וַיִּקְחוּ
<i>The men</i> known as the 'sons of Yaakov' hope to placate the Viceroy of Egypt	הָאֲנָשִׁים
<i>with</i> an aggregation of items collectively referred to as	אֶת
' <i>the gift</i> '. Yaakov hopes that	הַמִּנְחָה
<i>the</i> gift (<i>this</i> peace offering), his letter to the Viceroy of Egypt, the return of the silver intermingled inside his sons' sacks of grain,	הַזֹּאת
<i>and double</i> the amount of	וּמִשְׁנָה
<i>silver</i>	כֶּסֶף
<i>they took</i> to Egypt to make their initial purchase of grain from the Viceroy of Egypt will disincline him toward inflicting harm. With silver, gifts, Yaakov's letter to the Viceroy of Egypt, provisions	לִקְחוּ
<i>in their hands</i> ,	בְּיָדָם
<i>and with</i>	וְאֶת
<i>Binyomin</i> , their youngest brother, in tow, the sons of Yaakov gird themselves for their inevitable encounter with the Viceroy of Egypt. The sons of Yaakov prepare for the worst outcome,	בְּיָמִינוּ
<i>and rise</i> to the occasion by committing to affect a positive outlook during their next encounter with the Viceroy of Egypt. The sons of Yaakov assemble their caravan	וַיִּקְמוּ
<i>and go down</i> to	וַיֵּרְדּוּ
<i>Egypt</i> ,	מִצְרַיִם
<i>and</i> upon arriving and <i>standing</i>	וַיַּעֲמֻדוּ
<i>before</i> the Viceroy of Egypt, are unaware that he is	לִפְנֵי
<i>Yoseif</i> (Joseph), their estranged brother.	יוֹסֵף

Genesis 43:16

The Viceroy of Egypt reunites with the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)), <i>and</i> upon <i>seeing</i> Binyomin, looks fondly upon his closest and unbetraying brother.	וַיִּרְאֵהוּ
<i>Yoseif</i> (Joseph) wonders if Binyomin remains uncorrupted or whether he is	יוֹסֵף

An Anatomically Correct Translation of Genesis

<i>with them</i> (his brothers in mind and spirit) and willing to perjure himself to exonerate them. Yoseif intends to determine whether he remains uncorrupted by interacting	אָתָם
<i>with</i>	אֶת
<i>Binyomin</i> at a noontime luncheon	בְּנִימִין
<i>and says</i>	וַיֹּאמֶר
<i>to</i> his son Menasheh, the one <i>who is</i> in charge	לְאִשָּׁר
<i>of</i>	עַל
<i>his</i> (the Viceroy of Egypt's) <i>house</i> ,	בֵּיתוֹ
" <i>Bring</i> the sons of Yaakov	הָבֵא
<i>with</i> you and situate them inside my house. Bring	אֶת
<i>the men</i> known as the sons of Yaakov to	הָאֲנָשִׁים
<i>the house</i> of the Viceroy of Egypt and tend to the needs of my honored guests. Select the finest kosher animal from my livestock	הַבְּיֹתָהּ
<i>and slaughter</i> it according to Hebrew custom.	וַיִּטְבַּח
<i>Slaughter</i> it before their (the sons of Yaakov's) eyes	טָבַח
<i>and prepare</i> the meat in a manner comporting with their religious beliefs. Make sure they see you remove the sciatic nerve from the animal's hindquarters. Upon seeing the removal of the sciatic nerve from the animal's hindquarters, they will recognize the correlation between its extraction and the injury their father sustained while wrestling with an angel, and readily eat an animal slaughtered in a manner comporting with their religious beliefs. You are responsible for overseeing today's luncheon	וְהִכֵּן
<i>because</i> I want to ensure that the sons of Yaakov, while dining	כִּי
<i>with me</i> ,	אִתִּי
<i>will eat</i> and enjoy the meal prepared in their honor. Do all that is necessary to ensure that	יֵאָכְלוּ
<i>the men</i> known as the sons of Yaakov partake of a meal with me today	הָאֲנָשִׁים
<i>at noon.</i> "	בַּצֹּהֲרַיִם

Genesis 43:17

Yoseif's (Joseph) son Menasheh awaits his father's instructions as regards to the preparation of a luncheon for the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)). Yoseif instructs Menasheh to select and ritually slaughter the choicest livestock in front of the sons of Yaakov and prepare the meat in a manner comporting with their religious beliefs. Menasheh sets about completing the task given to him by the Viceroy of Egypt, <i>and does</i> all that his father (Yoseif) requires.	וַיַּעַשׂ
<i>The man</i> known as Menasheh, son of the Viceroy of Egypt (Yoseif), with regard to overseeing the preparation of a luncheon for the sons of Yaakov did	הָאִישׁ
<i>just as</i> his father	כְּאִשֵּׁר
<i>said</i> . Intent upon doing all	אָמַר
<i>Yoseif</i> requires, Menasheh accompanies the sons of Yaakov	יוֹסֵף
<i>and</i> attempts to <i>bring</i> them inside Yoseif's house.	וַיָּבֵא
<i>The man</i> known as Menasheh, to comply	הָאִישׁ
<i>with</i> his father's request to bring	אֶת
<i>the men</i> (the sons of Yaakov)	הָאֲנָשִׁים
<i>into</i> the <i>house</i> of	בֵּיתָהּ
<i>Yoseif</i> , meets with resistance from the sons of Yaakov who believe that the luncheon is a ruse perpetrated by the Viceroy of Egypt intent upon killing them.	יוֹסֵף

An Anatomically Correct Translation of Genesis

Genesis 43:18

Menasheh informs the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)), that he is taking them to the house of the Viceroy of Egypt to partake of a meal. The sons of Yaakov believe the invitation is a pretext meant to lure them toward their demise, <i>and</i> when they arrive at his house, <i>are afraid</i> to enter.	וַיִּירָאוּ
<i>The men</i> (the sons of Yaakov),	הָאֲנָשִׁים
<i>because</i>	כִּי
<i>they were brought</i> to the	הוּבְאוּ
<i>house</i> of	בֵּית
<i>Yoseif</i> , are at a loss to understand why they, accused of spying and awaiting trial before the Viceroy of Egypt would merit an invitation to his house to partake of a meal. They fear the Viceroy of is intent upon foregoing the trial and the invitation to his house is a pretext for ending their lives. Fearing for their lives, the sons of Yaakov congregate	יֹסֵף
<i>and say</i> to one another, "We fear that the Viceroy of Egypt, upon discovering we reacquired the silver exchanged for our initial purchase of grain, will add the charge of thievery to the spying charge and sit in judgment of not one, but two crimes. We fear incurring a death sentence	וַיֹּאמְרוּ
<i>because</i> of the matter of the spying charges brought against us and the additional	עַל
<i>matter</i> of charges of thievery that will be brought against us for possessing	דְּבַר
<i>the silver</i> we mysteriously reacquired and found	הַכֶּסֶף
<i>secreted</i> inside our sacks of grain. It is a mystery as to how silver exchanged for grain became intermingled	הַשֵּׁב
<i>in our sacks</i> , but we are intent upon returning it to him who sold us the grain. Misfortune happened	בְּאַמְתָּהֶם
<i>upon</i> us <i>the very first time</i> we came to Egypt. Upon discovering Pharaoh's silver in our possession, the Viceroy of Egypt will add a charge of thievery and try us for two crimes. Unfortunate are	בְּתַחֲלָה
<i>we</i> , the	אֲנַחְנוּ
<i>ones brought</i> before the Viceroy of Egypt who, upon learning of our mysterious acquisition of Pharaoh's silver, may decide	מוֹבְאִים
<i>to turn</i>	לְהִתְגַּלֵּל
<i>on us</i> ,	עָלֵינוּ
<i>and</i> in his capacity as judge, <i>hand down</i> a death sentence	וְלִהְיוֹתֵנוּ לַפֶּלַע
<i>upon us</i> . Does the Viceroy of Egypt intend to forego the trial	עָלֵינוּ
<i>and</i> forcibly <i>take</i>	וְלִקְחָתָהּ
<i>us</i> outside the realm of Egyptian jurisprudence? If so, we are in danger of transitioning from free men	אֲתֵנוּ
<i>to slaves</i> . A slave is a humanoid beast of burden,	לְעִבָדִים
<i>and</i> in that respect, we would have that in common <i>with</i>	וְאֵת
<i>our donkeys</i> ."	חֲמֹרֵינוּ

Genesis 43:19

In reaction to the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) refusal to enter Yoseif's house, Menasheh orders the Viceroy of Egypt's guards to situate them forcibly inside his master's residence. Fearing for their lives, the sons of Yaakov, are desperate to declare their innocence, <i>and</i> as <i>they draw nearer</i>	וַיִּגְשׁוּ
<i>to Menasheh</i> ,	אֵל

An Anatomically Correct Translation of Genesis

<i>the man</i>	הָאִישׁ
<i>who</i> oversees the servants responsible for tending to the needs of the master	אֲשֶׁר
<i>of</i> the	עַל
<i>house</i> of the Viceroy of Egypt, do not know he is their nephew and the Viceroy of Egypt is their brother	בֵּית
<i>Yoseif</i> . Menasheh gestures for them to air their grievances,	יוֹסֵף
<i>and</i> they begin <i>speaking</i>	וַיִּדְבְּרוּ
<i>to him</i> while standing at the	אֵלָיו
<i>entrance</i> of	פֶּתַח
<i>the house</i> of the Viceroy of Egypt.	הַבַּיִת

Genesis 43:20

The sons of Yaakov (Jacob) a/k/a Yisrael (Israel) are eager to explain to Yoseif's (Joseph) son Menasheh, overseer of the servants in the Viceroy of Egypt's household, how they came to reacquire the silver they exchanged for Pharaoh's grain. Yehudah (Judah) receives Menasheh's permission to speak, <i>and</i> on behalf of his brothers, <i>says</i> to Menasheh, "It may	וַיֹּאמְרוּ
<i>please</i> my lord to know that prior to the onset of the famine we shared our largesse of grain with the less fortunate. The famine transitioned us into the less fortunate and compelled to go to Egypt to purchase grain.	כִּי
<i>My master</i> , we have	אֲדֹנָי
<i>come</i> from a lofty position of being flush with grain to a lowly position of not having enough grain to sustain us during this famine. Purchasing grain is the only reason	יָרַד
<i>we came down</i> from Canaan to Egypt. Perceived as spies, we transitioned from innocents	יָרַדְנוּ
<i>into</i> accused <i>the</i> very <i>first time</i> we set foot in Egypt	בַּתְּחִלָּה
<i>to buy</i>	לְשָׂבָר
<i>food</i> . Prior to purchasing grain, we were apprehended, brought before the Viceroy of Egypt, and accused of spying. Upon hearing our explanation as to why we came to Egypt, the Viceroy of Egypt refused to believe the veracity of our statement and leveled a spying charge against us. The Viceroy of Egypt set the matter for trial, sold us grain, and ordered us to, after delivering the grain to our respective families, return to Egypt with our brother Binyomin who would be compelled to testify on our behalf. We began journeying from Egypt to Canaan,	אָכַל

Genesis 43:21

<i>and it was</i> while we were traveling from Egypt to Canaan to collect our brother that we became weary and during our respite, took to feeding our donkeys. Our discovery of our reacquired silver came about	וַיְהִי
<i>because</i> of our need to rest and feed our donkeys.	כִּי
<i>We came</i>	בָּאוּ
<i>to rest</i> at	אָל
<i>the inn</i> and were intent upon using some of the newly acquired grain to feed our donkeys,	הַמָּלֶוֶן
<i>and</i> when <i>we opened</i> our sacks, found silver intermingled	וּנְפִתְקָה
<i>with</i> the grain. We carefully examined the silver extricated from	אֶת
<i>our sacks</i> of grain	אֲמִתְחַתֵּינוּ
<i>and</i> realized we were <i>beholding</i>	וַהֲגִה

An Anatomically Correct Translation of Genesis

<i>silver</i> originating from our father's estate. It was a horrific moment when each	קָסֶרֶף
<i>man</i> calling himself a son of Yaakov, determined that the silver extricated	אִישׁ
<i>from</i> the <i>mouth</i> of	בְּפִי
<i>his</i> respective <i>sack</i> of grain was	אִמְתָּחָתוֹ
<i>our</i> father's <i>silver</i> . We collected all the silver in each sack and	בְּסָפְנוֹ
<i>by its weight</i> determined that it was the exact amount heretofore exchanged for Egyptian grain. We contemplated going back to Egypt to return the silver, but were too far along to go back, and remembered the Viceroy of Egypt warning us not to return to Egypt without our brother Binyomin whom he expected to testify on our behalf at our spy trial. We hope Binyomin's testimony will exonerate us and lead to the establishment of good relations between our respective peoples. We have no explanation as to why the silver we exchanged for grain wound upon back in our possession,	בְּמִשְׁקָלוֹ
<i>and we brought</i>	וַנָּשֵׂב
<i>it</i> back to Egypt for the express purpose of taking that which inexplicably wound upon back	אֹתוֹ
<i>into our hands</i> , and returning it to its rightful owner. We are intent upon purchasing more grain,	בְּיָדֵנוּ

Genesis 43:22

<i>and</i> hope that the Viceroy of Egypt reacts favorably to the return of the <i>silver</i> rightfully belonging to the Egyptian government. We possess	וְקָסֶרֶף
<i>other</i> silver and hope that we can exchange what	אֲחֵר
<i>we brought down</i> to Egypt for grain. We have silver	הוֹרַדְנוּ
<i>in our hands</i>	בְּיָדֵנוּ
<i>to buy</i> more	לִישְׁכֹּר
<i>food</i> from the Viceroy of Egypt and hope that he refrain from barring us from purchasing more food for lack of a non-incriminating explanation as to why the silver we exchanged for our initial purchase of grain inexplicably wound up back into our hands. We know	אֶכֶל
<i>not</i> how the silver we exchanged for our initial purchase of Egyptian grain made its way back into our hands. How could we expect to purchase more grain to sustain us throughout the seven-year famine if the Viceroy of Egypt believes we stole the silver exchanged for grain? It is perplexing that	לֹא
<i>we know</i> not	יָדַעְנוּ
<i>who</i>	מִי
<i>put</i>	שָׂם
<i>our silver</i> back	בְּסָפְנוֹ
<i>in our sacks</i> . We hope that the Viceroy of Egypt does not bar us from purchasing more grain because of our lack of a non-incriminating explanation as to how we came to reacquire the silver rightfully belonging to Pharaoh."	בְּאִמְתָּחָתֵינוּ

Genesis 43:23

Yoseif's (Joseph) son Menasheh heard Yehudah's (Judah) frustration and fear borne out of lacking an explanation as to why he and his brothers came to repossession the silver they exchanged for grain, <i>and</i> to allay his fears, <i>said</i> to the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)), "Your interaction with Egypt, rather than engendering war, has engendered peace. I speak on behalf of the Egyptian people and say,	וַיֹּאמֶר
--	-----------

An Anatomically Correct Translation of Genesis

'Peace	שְׁלוֹם
unto you and yours.'	לָכֶם
Do not	אַל
be afraid of false accusations of criminality leveled against you for your mysterious reacquisition of silver exchanged for Egyptian grain. We remember past instances of	תִּירָאוּ
your God	אֱלֹהֵיכֶם
and the God of	וְאֱלֹהֵי
your father performing miracles on their behalf. Reacquisition of the silver exchanged for Egyptian grain appears to be the miraculous handiwork of your God recognizing your merit and	אֲבִיכֶם
giving it back	נָתַן
to you. Your God rewarded you by surreptitiously placing	לָכֶם
something of value hidden	מִטְמוֹן
in your sacks filled with Egyptian grain, and that 'something' appears to have been	בְּאִמְתָּחוֹתֵיכֶם
your silver exchanged for Egyptian grain. Rather than accepting your God's reward, you returned it to its rightful owner, and in doing so, demonstrate that you are men of integrity. All is well now that the silver you exchanged for Egyptian grain	כִּסְפְּכֶם
has come back	בָּא
to me." To further uplift their (the sons of Yaakov's) spirits, Menasheh informs them that Shimon is being freed and will be joining them for lunch. Menasheh goes to the Egyptian prison,	אֵלַי
and after taking Shimon out, is intent upon bringing him	וַיּוֹצֵא
to them (his brothers). Menasheh leaves the prison	אֲלֵהֶם
with	אֶת
with Shimon,	שְׁמֵעוֹן
Genesis 43:24	
and after bringing him back into the brotherly fold,	וַיָּבֵא
the man reflects upon his role in establishing a good rapport	הָאִישׁ
with	אֶת
the men known as the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)). The following takes place prior to the sons of Yaakov entering	הָאָנָשִׁים
into the house of	בֵּיתָהּ
Yoseif (Joseph) a/k/a the Viceroy of Egypt: Menasheh instructs the sons of Yaakov wash their feet prior to entering the house of the Viceroy of Egypt,	יוֹסֵף
and provides pitchers of	וַיִּתֵּן
water,	מַיִם
and they washed	וַיִּרְחֲצוּ
their feet. The sons of Yaakov are surprised that the Viceroy of Egypt emulates their great grandfather Avraham's (f/k/a Avram) custom of requiring guests to wash their feet prior to entering the house of their host. Menasheh calls for his father's subordinates to come forth and tend to the needs of his uncles' livestock,	רַגְלֵיהֶם
and instructs them to give adequate portions of	וַיִּתֵּן
fodder	מִסְפּוֹא
to their donkeys.	לְחֻמְרֵיהֶם

An Anatomically Correct Translation of Genesis

Genesis 43:25

Realizing there is time to render presentable gifts they are intent upon presenting to the Viceroy of Egypt, the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) lay hands upon <i>and prepare</i> them in a manner befitting a recipient as important as their host. The sons of Yaakov are intent upon making a good impression upon the Viceroy of Egypt	וַיִּכְנֻנוּ
<i>with</i> gifts they hope will evoke a favorable reaction from	אֶת
<i>the tribute</i> they have in mind to impart to their host. Prior to the Viceroy of Egypt's arrival, the sons of Yaakov prepare the gifts they intend to bestow upon him, and continue preparing his gifts	הַמִּנְחָה
<i>until</i> their intended recipient	עַד
<i>comes</i> home. The sons of Yaakov know that	בּוֹא
<i>Yoseif</i> (Joseph) will be returning home	יוֹסֵף
<i>at noon</i>	בַּצָּהֳרָיִם
<i>because</i>	כִּי
<i>they overheard</i> from the Viceroy of Egypt's servants	שָׁמְעוּ
<i>that</i> they expect their master	כִּי
<i>there</i> at noontime. The sons of Yaakov take comfort knowing they are the Viceroy of Egypt's honored guests and that	שָׁם
<i>they are to eat</i>	יֹאכְלוּ
<i>bread</i> and other sumptuous victuals specially prepared in their honor.	לֶחֶם

Genesis 43:26

Yoseif (Joseph) returns home <i>and</i> his servants <i>come</i> forth to inform him that the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) waiting inside. Yoseif's brothers have no idea that	וַיָּבֹא
<i>Yoseif</i> and Viceroy of Egypt are one in the same. After Yoseif returns	יוֹסֵף
<i>to the house</i> of the Viceroy of Egypt (his own house), his servants inform him that his guests (the sons of Yaakov -- his brothers) wish to present him with gifts. Yoseif instructs his servants to tell the sons of Yaakov that he is amenable toward receiving their gifts	הַבֵּיתָה
<i>and</i> when informed of his willingness to accept their gifts, <i>bring</i> them	וַיְבִיטוּ
<i>to him</i> . The sons of Yaakov proceed	לוֹ
<i>with</i> giving to the Viceroy of Egypt	אֶת
<i>the gifts</i>	הַמִּנְחָה
<i>that</i> are	אֲשֶׁר
<i>in their hands</i> . Brought	בְּיָדָם
<i>to</i> , and situated inside <i>the house</i> of the Viceroy of Egypt as honored guests, the sons of Yaakov stand before	הַבֵּיתָה
<i>and bow</i>	וַיִּשְׁתַּחֲוּוּ
<i>to him</i> . As a means of showing respect to the Viceroy of Egypt, the sons of Yaakov bow	לוֹ
<i>to the ground</i> . Upon seeing all his brothers bowing before him, Yoseif realizes the fulfillment of his 22-year-old prophesy that, when initially revealed it to his brothers, sent them (with the exception of Binyomin) into a jealous rage leading to a severance of their brotherly bond by way of selling him to slave traders.	אֶרֶצָה

Genesis 43:27

Yoseif (Joseph) (a/k/a the Viceroy of Egypt) inquires as to their state of being and the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) respond by saying all is well. Yoseif is curious to know about Yaakov's health and wellbeing, <i>and</i> is intent upon <i>asking</i>	וַיִּשְׁאַל
---	-------------

An Anatomically Correct Translation of Genesis

<i>them</i> (his brothers)	לָהֶם
<i>to</i> tell him if his/their father is well and at <i>peace</i> with himself. Yoseif gestures his intent to speak	לְשָׁלוֹם
<i>and says</i> to his brothers,	וַיֹּאמֶר
" <i>Is</i> he at <i>peace</i> with himself? Is	הַשָּׁלוֹם
<i>your father</i> in a worry-free state of mind? Is there any news regarding your father whom you, the last time we spoke, referred to as	אֲבִיכֶם
' <i>the old man</i> '	הַזָּקֵן
<i>whom</i>	אֲשֶׁר
<i>you said</i> is alive and replete with worry?	אִמְרָתָם
<i>Is he still</i>	הַעֲדָנּוּ
<i>alive?</i> " Is there any news regarding your grandfather?	הִי

Genesis 43:28

The sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) are intent upon responding to Yoseif's (Joseph) a/k/a the Viceroy of Egypt)) inquiries regarding their father and grandfather, <i>and say</i> to him, "Our father is at	וַיֹּאמְרוּ
<i>peace</i> with himself. ³¹⁵ Your inquiry as to the welfare of our father brings honor	שָׁלוֹם
<i>to</i> one who considers himself <i>your servant</i> . Upon returning to Canaan, we will bring word	לְעַבְדְּךָ
<i>to our father</i> that the Viceroy of Egypt inquired as to his well-being and was gladdened when we told him	לְאֲבִינִי
<i>he is still</i>	עֹדָנּוּ
<i>alive.</i> " After responding to the Viceroy of Egypt's inquiries, the sons of Yaakov are intent upon offering a conciliatory gesture in a manner befitting their host,	הִי
<i>and</i> proceed toward <i>bowing</i>	וַיִּקְדּוּ
<i>and prostrating</i> before the Viceroy of Egypt who interprets their gesture as a validation of the prophetic message God imparted to him in his youth.	וַיִּשְׁתַּחֲוּוּ

Genesis 43:29

Upon hearing his brothers' response to his inquiry regarding Yaakov (Jacob) a/k/a Yisrael (Israel)) and Yitzchok (Isaac), Yoseif (Joseph) deduces that his grandfather Yitzchok (Isaac), son of Avraham (f/k/a Avram) had passed away. ³¹⁶ Upon completion of familial inquiries, Yoseif is determined to seek out and reunite with Binyomin, his most beloved brother, absent when the sons of Yaakov made their initial appearance before the Viceroy of Egypt. Yoseif scans the room for Binyomin, <i>and lifts</i> and turns his head in every direction until	וַיִּשָּׂא
<i>his eyes</i> fix upon	עֵינָיו
<i>and see</i> his youngest and most beloved brother is	וַיֵּרָא
<i>with</i> them. Yoseif has an unparalleled affection for	אֶת
<i>Binyomin</i> ,	בְּנִימִין
<i>his</i> youngest <i>brother</i> because they are brothers of the same mother and Binyomin had	אָחִיו

³¹⁵ Yoseif's (Joseph) interpretation of his brothers' response to his inquiry regarding the wellbeing of their father and grandfather leads him conclude that their grandfather (Yitzchok (Isaac), the only one who knew he was alive) had passed away.

³¹⁶ The passing of Yoseif's (Joseph) grandfather Yitzchok (Isaac) occurred twelve years prior to the sons of Yaakov's (Jacob) a/k/a Yisrael (Israel)) response to Yoseif's inquiry about him.

An Anatomically Correct Translation of Genesis

no part in aiding and abetting his brothers in betraying him. Yoseif is intent upon determining if Binyomin	
(<i>son</i> of Rochel,	בן
<i>his/their mother</i>) is here under duress	אמו
<i>and</i> queries his brothers by <i>saying</i> ,	ויאמר
" <i>Is this</i> grown man	הזה
<i>your</i> youngest <i>brother</i> ? Is this	אחיכם
' <i>the small one</i> '	הקטן
<i>whom</i>	אשר
<i>you said</i> aids and comforts Yaakov? I am pleased	אמרתם
<i>to</i> see your youngest brother situated before <i>me</i> to partake of this meal and to subsequently testify on your behalf." Concluding that they did not forcibly bring Binyomin to Egypt, Yoseif continues engaging his brothers in conversation	אלי
<i>and says</i> to Binyomin, "I offer up the following prayer unto	ויאמר
<i>Elokim</i> ,	אלהים
' <i>May He show graciousness toward you</i> ,	יחנה
<i>my son</i> '".	בני

Genesis 43:30

After blessing Binyomin, his youngest and most beloved brother, Yoseif (Joseph) asks him if any brothers other than himself had issued forth from his mother's womb. Not knowing that the Viceroy of Egypt and his brother Yoseif are one in the same, Binyomin responds by telling him about his older brother whose untimely end came about by way of an attack by a wild beast. Yoseif asks Binyomin if he fathered any children. Binyomin reveals to Yoseif that he fathered and named each of his ten children in a manner calculated to pay homage to Yoseif, his beloved older brother. Overwhelmed by Binyomin's sentimental outpouring and not wanting his brothers to see him cry, Yoseif considers making a hasty retreat from their presence, <i>and hurriedly</i> hides his face before his brothers could detect the welling up of emotion.	וימחר
<i>Yoseif</i> is on the verge of tears	יוסף
<i>because</i> of Binyomin's sentimental outpouring. The sons of Yaakov are at a loss to explain why Binyomin's words had such a profound effect upon the Viceroy of Egypt. Not knowing Yoseif is their brother, they cannot understand that Binyomin's expression of love for his older brother	כי
<i>was</i> the catalyst <i>enkindling</i> Yoseif's reciprocation of brotherly love. The sons of Yaakov witness the Viceroy of Egypt's outpouring of	נכמרו
<i>compassion</i>	רחמיו
<i>toward</i> Binyomin and are surprised to see a stranger showing compassion toward an outsider who, unbeknownst to them is	אל
<i>his brother</i> . Desperate to continue keeping secret his identity from his brothers,	אחיו
<i>and wanting</i>	ויבקש
<i>to cry</i> from the overwhelming experience of reuniting with them, Yoseif excuses himself from their presence	לבכות
<i>and goes</i>	ויבא
<i>into the room</i> to privately, and without embarrassment, allow his emotions to freely flow forth. Alone in his private chamber, Yoseif ceases suppressing his motions	החדרה
<i>and begins weeping</i>	ויבך

An Anatomically Correct Translation of Genesis

there.	שָׁמָּה
Genesis 43:31	
Yoseif (Joseph) regains his composure <i>and</i> prior to rejoining his guests, <i>washes</i>	וַיִּרְחֹץ
<i>his face</i>	פָּנָיו
<i>and goes out</i> of his private chamber. Yoseif is mindful of remaining stoic during the resumption of his interaction with his brothers	וַיֵּצֵא
<i>and strengthens himself</i> in his resolve to suppress the emotions engendered by brotherly reunification. Yoseif determines it is time to feed his guests,	וַיִּתְאַפֵּק
<i>and says</i> to his servants,	וַיֹּאמֶר
"Place	שִׁימוּ
<i>bread</i> on the tables of our guests".	לֶחֶם
Genesis 43:32	
The seating arrangement for this particular meal is challenging because Yoseif's (Joseph) Egyptian guests are loath to dine with Hebrews known for slaughtering and consuming the meat of deified animals. Egyptian custom dictates the Viceroy of Egypt sit apart from his guests and eat at his own table. Custom also dictates feeding the Viceroy of Egypt prior to feeding his guests. Yoseif's servants return with bread <i>and place</i> it on the Viceroy of Egypt's table. Egyptian custom dictates bringing food	וַיִּשְׁימוּ
<i>to him</i> (the Viceroy of Egypt) prior to bringing food to his guests. Egyptian custom also dictates that the Viceroy of Egypt dine	לוֹ
<i>by himself</i> . The servants initially serve bread to the Viceroy of Egypt	לְבָדּוֹ
<i>and</i> serve the remainder <i>to them</i> (Yoseif's brothers and the Egyptian guests). Egyptian custom dictates that foreigners, when dining with Egyptians, eat	וְלֵהֶם
<i>by themselves</i> . The servants bring bread to Yoseif	לְבָדָם
<i>and</i> dole out the remainder <i>to</i> the <i>Egyptians</i> .	וְלַמִּצְרִיִּם
<i>The ones eating</i>	הָאוֹכְלִים
<i>with him</i> (the Viceroy of Egypt) adhere to the Egyptian custom of sitting at separate tables while the Viceroy of Egypt sits alone. Segregated from the Hebrews, the Egyptians eat	אִתּוֹ
<i>by themselves</i>	לְבָדָם
<i>because</i> there is	כִּי
<i>no</i> toleration on their part for dining with them (Yoseif's brothers). Yoseif delights in watching the lamb-worshipping Egyptians mortified by the sight of the lamb-eating Hebrews. Yoseif intentionally served to lamb as a means of demonstrating his knowledge of the customs of his Hebrew guests (the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) and to denigrate the sheep-worshiping idolatry of his Egyptian guests. Although	לֹא
<i>they</i> feel contemptuous toward their Hebrew dining companions, Yoseif's Egyptian guests <i>could</i> do nothing to alter the uncomfortable dining environment orchestrated by the Viceroy of Egypt.	וַיִּכְלֹן
<i>The Egyptians</i> , forced	הַמִּצְרִיִּם
<i>to eat</i> in the same room	לֶאֱכֹל
<i>with</i>	אִתּ
<i>the Hebrews</i> , have to witness their dining companions consuming that which they deify. Subsisting on legumes, vegetables and	הָעֵבְרִיִּם
<i>bread</i> , the Egyptian guests are horrified	לֶחֶם

An Anatomically Correct Translation of Genesis

<i>because</i> they have to witness the slaughtering, cooking and the Hebrews' consumption of lamb, one of the many animal gods they deify and worship. With regard to the dietary customs of the Hebrews, the Egyptians perceive that which they consume as	כִּי
<i>an abomination</i> . From a Hebraic perspective, that which Egyptians deify	תועבה
<i>is</i> merely food. Animals are gods	הוא
<i>to Egyptians</i> and mere sustenance to Hebrews. ³¹⁷	למצרים

Genesis 43:33

Egyptian protocol prohibits Yoseif (Joseph), in his capacity as Viceroy of Egypt, from eating at the same table as his guests. Desirous to sit near his brother Binyomin (the only brother who did not participate in the sons of Yaakov's (Jacob) a/k/a Yisrael (Israel)) conspiracy to sell Yoseif into slavery), Yoseif comes up with a pretext to compel his brothers to change their seating arrangement. Initiating his ruse by claiming to have powers of divination is the means by which Yoseif will achieve his objective of situating Binyomin closer to him by using his knowledge of the genealogical order of his brothers' birth and from whose mother's womb each brother issued forth. Yoseif is eager to demonstrate his powers of divination, and using his wine goblet as an instrument of divination, enunciates the correct genealogical order of his brothers' birth and from whose mother's womb each brother issued forth. The sons of Yaakov listens to Yoseif correctly cite their genealogy, <i>and</i> not knowing how, given the fact that their father had four wives, he could correctly cited their genealogy, <i>they sit</i> transfixed	וישביו
<i>before him</i> . The sons of Yaakov do not suspect that Yoseif's ulterior motive is to situate	לפניו
<i>the firstborn</i> of Yaakov's seed (Reuvein) furthest away from him and to situate the lastborn of Yaakov's seed (Binyomin) closest to him. The Viceroy of Egypt intends to utilize the ruse of divination to compel the sons of Yaakov to change their seating arrangement relative to him, and to achieve his objective of seating Binyomin closest to him, utilizes his foreknowledge of their (his brothers') respective birthdates and which of his father's four wives gave birth to them. Yoseif is successful in resituating his brothers, relative to where he is seated,	הבכר
<i>according to</i> the chronology of <i>his birth</i> ,	בבכרתו
<i>and the younger</i> a son of Yaakov is, the closer he sits, in relation to where Yoseif is seated. Yoseif succeeds in reseating the sons of Yaakov	והצעיר
<i>according to his youth</i> in comparison to his other brothers from whose mother's womb each had issued forth. This new seating arrangement results in Binyomin sitting closest to Yoseif. Yoseif cited divination as the means by which he ascertains the order of his brothers' respective births,	בצערתו
<i>and they are astonished</i> that the Viceroy of Egypt's 'powers of divination' enable him to know when they were born and from whose womb of the four wives married to their father, they emerged.	ויתמהו

³¹⁷ During the prophet Moshe's (Moses) time, and prior to liberating His covenant-observant people, God emulates Yoseif's (Joseph) forcing his Egyptian guests to witness Hebrews feasting upon lamb deified by the Egyptians, and instructs them to slaughter and apply lamb's blood to their door frame (to ward off the angel of death). As a means of further vexing the Egyptians, God instructs His covenant-observant people to cook and consume the slaughtered lambs. Ten God-induced plagues, rituals involving lambs and the emancipation of God's covenant-observant people will culminate in a watershed moment in Judaic history known as "Passover".

An Anatomically Correct Translation of Genesis

<i>The men</i> collectively known as the sons of Yaakov could not fathom how the Viceroy of Egypt was able to discern which mother's womb each	הָאֲנָשִׁים
<i>man</i> had issued forth and their chronological age. ³¹⁸ The aforementioned Torah passage described what Yoseif did	אִישׁ
<i>to</i> be closer to Binyomin,	אֶל
<i>his other</i> (younger) sibling who, as he, issued forth from the womb of the same mother (Rochel).	רֵעֵהוּ

Genesis 43:34

Yoseif (Joseph) derives satisfaction from manipulating his guests' seating arrangement enabling Binyomin, his younger and most beloved brother, according to Egyptian societal protocol, to be situated as close to him as possible. Yoseif is eager to demonstrate overt favoritism toward Binyomin <i>and</i> orders his steward to bring gifts to his table. Yoseif examines, selects gifts and has his servants <i>serve</i> his Hebrew guests	וַיֵּשֶׂא
<i>an apportionment</i> of gifts personally selected by him	מִשְׁאֵת
<i>from</i> the gifts situated	מֵאֵת
<i>before him</i> . After Yoseif's stewards gave gifts	פָּנָיו
<i>to them</i> , the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) compare that which they received from the Viceroy of Egypt to that which Binyomin received,	אֲלֵהֶם
<i>and</i> determine that <i>it</i> (Binyomin's portion) <i>is greater</i> than their portion. It was apparent to the sons of Yaakov that they received far less of a	וַתֵּרַב
<i>portion</i> of the Viceroy of Egypt's gifts than	מִשְׁאֵת
<i>Binyomin</i> . The sons of Yaakov could not understand why Binyomin's portion differed	בִּנְיָמִן
<i>from the portion</i> of gifts given to	מִמִּשְׁאֵת
<i>any of them</i> . The sons of Yaakov are unable to determine why Binyomin received	כָּלֵם
<i>five</i>	חֲמִשׁ
<i>times</i> as many gifts as any of the other sons of Yaakov. Deeming it an appropriate time for libations, Yoseif has his stewards fill his guests' cups with wine. The sons of Yaakov (with the exception of Binyomin) had abstained from drinking wine as a means of atoning for selling Yoseif into slavery twenty-two years earlier. Yoseif also gave up drinking wine from the time he became a slave to the present time. Yoseif and his brothers are about to end their twenty-two years of sobriety. Reticent about drinking wine, the sons of Yaakov are in no position to refuse the hospitality of their guest, empowered to sell them sufficient amounts of grain to ensure their survival during the seven-year famine. Yoseif expects all his guests to drink the wine,	יָדוֹת
<i>and they drink</i>	וַיִּשְׁתּוּ
<i>and feast</i>	וַיִּשְׂכְּרוּ
<i>with him</i> (the Viceroy of Egypt who, unbeknownst to them, is Yoseif, their brother). The sons of Yaakov drink to excess and become intoxicated.	עִמּוֹ

³¹⁸ Not knowing Yoseif (Joseph) is their brother, the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) are astonished by his knowledge of the chronology of their birth because Yaakov had four wives and all twelve of his sons were born during a span of seven years.