

An Anatomically Correct Translation of Genesis

Genesis 44:1

At the conclusion of the meal, Yoseif (Joseph) tells the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) he is giving, rather than selling them Egyptian grain and returning the silver exchanged for their initial acquisition of grain. Yoseif calls for <i>and instructs</i> Menasheh,	וַיִּצַו
<i>with</i>	אֶת
<i>whom</i> he entrusts the overseeing of all the Viceroy of Egypt's servants, to oversee the packing of their (the sons of Yaakov's) sacks with grain, the silver exchanged for their initial acquisition of Egyptian grain, and the silver they were intent upon exchanging for their second purchase of grain.	אֲשֶׁר
<i>On</i> Yoseif's instructions, Menasheh sets out to do the Viceroy of Egypt's bidding with regard to the Hebrew guests situated in	עַל
<i>his house</i> . While in the presence of Yoseif, the sons of Yaakov hear him	בֵּיתוֹ
<i>saying</i> to Menasheh,	לֵאמֹר
"Fill their sacks	מִלֵּא
<i>with</i> grain and silver. Fill the	אֶת
<i>sacks</i> belonging to	אֲמָתָהֶם
<i>the men</i> known as the 'sons of Yaakov' with	הָאֲנָשִׁים
<i>food</i> . Fill them with	אֶכֶל
<i>as much</i> grain <i>as</i> they	כְּאֲשֶׁר
<i>are able</i>	יִיכָלוֹן
<i>to carry</i>	שָׂאת
<i>and put</i> into their sacks the	וְשִׁים
<i>silver</i> each	כֶּסֶף
<i>man</i> exchanged for their initial purchase of Egyptian grain that inexplicably wound up	אִישׁ
<i>in</i> the <i>mouth</i> of	בִּפִּי
<i>his sack</i> . Return to them the silver they were intent upon paying for their second purchase of Egyptian grain. Grain and silver is the means by which the Viceroy of Egypt is compensating the sons of Yaakov for the duress subjected to while being accused, tried and found innocent of spying."	אֲמָתָהֶם

Genesis 44:2

Prior to revealing his identity to his brothers, Yoseif (Joseph) intends to test them one more time. Curious to know if his brothers are willing to sacrifice their life for Binyomin, Yoseif intends to accuse Binyomin of thievery after secreting a piece of his divination goblet inside one of his sacks. Yoseif calls for and says to Menasheh, "I am intent upon determining if the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) are willing to sacrifice their life for their brother Binyomin. I mean to test their mettle by accusing Binyomin of thievery, <i>and</i> shall do so <i>with</i> a piece of	וְאֵת
<i>my</i> silver <i>cup</i> secreted inside his sack of grain. Dismantle my	גְּבִיעִי
<i>cup</i> and surreptitiously place one piece of	גְּבִיעַ
<i>the silver</i> divination cup in Binyomin's sack of grain. You	הַכֶּסֶף
<i>shall put</i> it (one part of the silver divining cup)	תָּשִׂים
<i>in</i> the <i>mouth</i> of the	בִּפִּי
<i>sack</i> belonging to Binyomin. When Binyomin is accused of thievery, we will see if his brothers are willing to offer up their lives to save	אֲמָתָהֶם
<i>'the small one'</i> ,	הַקָּטָן

An Anatomically Correct Translation of Genesis

<i>and</i> see how they cope <i>with</i> the prospect of Binyomin facing harsh punishment for illegally possessing a part of my	וְאֵת
<i>silver</i> divination cup secreted inside the sack containing	כֶּסֶף
<i>his grain</i> . You will allow the sons of Yaakov travel for a while before intercepting them. Upon opening Binyomin's sack and finding the missing piece of my cup, you will accuse him of stealing it. I need to know if the sons of Yaakov are willing to risk their lives to defend Binyomin, or if they are willing to spare their own lives by betraying him as they betrayed me." Upon hearing his father's instructions, Menasheh departs	שָׁכְרוּ
<i>and does</i> that which his father envisions as the means by which to ascertain his brothers' self-sacrificial aptitude. Menasheh meets with and compels his father's subordinates to do his father's bidding. Menasheh utters the Viceroy of Egypt's command, and his subordinates react	וַיַּעַשׂ
<i>as</i> if Yoseif himself had uttered the <i>words</i> . Yoseif's servants are mindful of accomplishing that which	כְּדִבְרֵי
<i>Yoseif</i> wants accomplished, and set about fulfilling the wishes of the man	יוֹסֵף
<i>who</i> is the Viceroy of Egypt. Upon hearing Menasheh speak, Yoseif's servants react as	אִשָּׁר
<i>he</i> (Yoseif) <i>had spoken</i> directly to them.	דִּבֶּר

Genesis 44:3

The Viceroy of Egypt (a/k/a Yoseif (Joseph)) allows the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) to spend the night at his house prior to journeying back to Canaan. <i>The</i> next <i>morning</i> , when the first	הַבֹּקֶר
<i>light</i> of day appears, Yoseif bids farewell,	אוֹר
<i>and the men</i> known as the 'sons of Yaakov'	וְהָאֲנָשִׁים
<i>after their send-off</i> from the house of the Viceroy of Egypt, set out for Canaan.	שִׁלְחוּ
<i>They</i> (the sons of Yaakov)	הֵמָּה
<i>and their donkeys</i> laden with sacks of grain and silver, begin journeying from Egypt to Canaan.	וְחֲמֹרֵיהֶם

Genesis 44:4

After interacting with the Viceroy of Egypt, <i>they</i> (the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)),	הֵם
<i>went out</i> of Egypt	יָצְאוּ
<i>with</i> sacks laden with grain and silver. Prior to dispatching his subordinates to overtake the sons of Yaakov, Yoseif waits for them to leave	אֵת
<i>the city</i> . The sons of Yaakov have	הָעִיר
<i>not</i>	לֹא
<i>gone far</i> when Yoseif (Joseph) decides to test his brothers' loyalty toward one another. As a means of achieving his objective, Yoseif enlists the aid of Menasheh who receives word of his father wishing to converse with him	הִרְחִיקוּ
<i>and</i> situates himself in his presence. While Menasheh stands in front of him, <i>Yoseif</i>	וַיּוֹסֶף
<i>says</i> that he has an assignment for the one	אָמַר
<i>to whom</i> he endowed with authority to hold sway	לְאִשָּׁר
<i>over</i> all the servants of	עַל
<i>his house</i> , and that assignment is to go after and overtake the sons of Yaakov. Yoseif says to Menasheh,	בֵּיתוֹ
" <i>Get up</i> and	קוּם
<i>chase</i>	רָדֵף

An Anatomically Correct Translation of Genesis

<i>after</i>	אַחֲרֵי
<i>the men</i> (the sons of Yaakov),	הָאֲנָשִׁים
<i>and you overtake</i> and situate <i>them</i> before you,	וְהִשְׁגַּתָּם
<i>and say</i>	וְאָמַרְתָּ
<i>to them</i> in a calm voice,	אֲלֵהֶם
' <i>Why</i> have you, as a means of	לָמָּה
<i>repayment</i> for that which you received from the Viceroy of Egypt, chosen an	שְׁלֵמָתָם
<i>evil</i> mode of reciprocity? Explain why you foisted evil upon the Viceroy of Egypt	רָעָה
<i>in place of</i>	תַּחַת
<i>good.</i> ' Tell them that one piece of the Viceroy of Egypt's two-piece divining cup (used by the Viceroy of Egypt to divine the familial hierarchy of the sons of Yaakov) is missing. Search through their sacks filled with grain and silver, and when you find the missing part of the Viceroy of Egypt's divining cup in Binyomin's sack, say to them,	טוֹכָה

Genesis 44:5

' <i>Is not</i>	הֲלוֹא
<i>this</i> part of the cup from	זֶה
<i>which</i>	אֲשֶׁר
<i>he</i> (the Viceroy of Egypt) <i>drinks</i> and utilizes as an instrument of divination? You may have thought his cup is the only means by which	יִשְׁתֶּה
<i>my master</i> (the Viceroy of Egypt) looks	אֲדַנִּי
<i>in it</i> and calls forth the power of divination. My master has many means by which to know the unknowable. Absent his divination cup, he looks to other means by which to know the unknowable,	בּוֹ
<i>and</i> after <i>he</i> accesses other resources by which	וְהוּא
<i>to divine</i> the unknowable, ascertains the identity of the one who stole the missing piece of his divination cup. The one who stole a piece of my master's cup may have believed he took away the only means by which my master could divine his identity, but now you know that	נִחַשׁ
<i>he</i> (my master) <i>divines</i>	יִנְחֹשׁ
<i>with</i> or without <i>it</i> . In reaction to the theft, my master called upon his powers of divination, and upon discovering Binyomin had stolen a part of the Viceroy of Egypt's cup of divination, ascertained the extent of	בּוֹ
<i>your wickedness</i> and compels you to appear before and answer for	הַרְעַתָּם
<i>what</i>	אֲשֶׁר
<i>you have done</i> '".	עֲשִׂיתָם

Genesis 44:6

Accompanied by soldiers, Yoseif's (Joseph) son Menasheh goes after the sons of Yaakov (Jacob) a/k/a Yisrael (Israel), <i>and when he catches</i> up with <i>them</i> , remembers to speak the words Yoseif instructed him to say. Desiring to have a private conversation with the sons of Yaakov, Menasheh takes them aside	וַיִּשְׁגֶּם
<i>and</i> after <i>speaking</i>	וַיְדַבֵּר
<i>to them</i> in a calm voice, accuses them of thievery. Dread overcomes the sons of Yaakov after being sidled	אֲלֵהֶם
<i>with</i>	אֶת
<i>the</i> accusatory <i>words</i> spoken by Menasheh. Upon hearing	הַדְּבָרִים

An Anatomically Correct Translation of Genesis

<i>the words (these</i> accusatory words) leveled against them, the sons of Yaakov, knowing not how they came to possess the stolen item, realize the futility of attempting to explain how they came into possession of a piece of the Viceroy of Egypt's divination cup. The sons of Yaakov also realizes that if the Viceroy of Egypt finds them guilty of thievery, they and their entire clan of monotheistic, covenant-observant people will starve from the pending denial of access to purchase some of the world's only source of grain heretofore sold to them by the Viceroy of Egypt.	הָאֱלֹהִים
---	------------

Genesis 44:7

The sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) are intent upon responding to their accuser, <i>and say</i>	וַיֹּאמְרוּ
<i>to him</i> (Menasheh),	אֵלָיו
" <i>Why</i> have you assumed the role of accuser and	לָמָּה
<i>speak</i> harshly as one speaks to thieves? What has happened to cause	וַיִּדְבֹר
<i>my master</i> to utter words	אֵדָנִי
<i>as</i> accusatory as the <i>words</i> uttered in our presence? We are innocent and react with incredulity toward	כַּדְבָרִים
<i>the</i> accusatory words uttered in our presence. Upon hearing <i>these</i> accusations of thievery leveled against us, we respond with a declaration of innocence. In the eyes of our God, the commission of a callous and egregious an act as that which we stand accused is	הָאֱלֹהִים
<i>a sacrilege</i> . Look not	חֲלִילָה
<i>to</i> we, <i>your servants</i> , as the ones having stolen something belonging to the Viceroy of Egypt. Our fear of God and our laws prohibit us	לְעַבְדֶיךָ
<i>from doing</i> something as reprehensible	מַעֲשֹׂוֹת
<i>as</i> the <i>thing</i> for which we stand accused. Nothing could have motivated us to commit	כַּדְבָר
<i>the</i> loathsome act of thievery perpetrated against the Viceroy of Egypt. Someone else is responsible for the commission of <i>this</i> crime of which we stand accused.	הַזֶּה

Genesis 44:8

Situated <i>here</i> inside our sacks are	הֵן
<i>silver</i> coins minted by our grandfather Avraham (f/k/a Avram)	כֶּסֶף
<i>that</i> we tendered to the Viceroy of Egypt during our initial exchange for Egyptian grain. During our return to Canaan with our purchased grain,	אֲשֶׁר
<i>we found</i>	מָצָאנוּ
<i>in</i> the <i>mouth</i> of	בְּפִי
<i>our sacks</i> our silver coins exchanged for Egyptian grain. Upon returning to Egypt, we	אֶמְתַּחֲתֵינוּ
<i>brought</i> the silver exchanged for grain <i>back</i>	הַשִּׁיבָנוּ
<i>to you</i> after carrying it	אֵלֶיךָ
<i>from</i> the <i>land</i> of	מֵאֶרֶץ
<i>Canaan</i> . As a demonstration of our honesty, we returned his (Pharaoh's) silver. We have comported ourselves in an honest manner	כְּנָעַן
<i>and</i> implore you to explain <i>how</i>	וְאֵיךְ
<i>we could steal</i> something	נִגְנַב
<i>from</i> the <i>house</i> of	מִבֵּית
<i>your master</i> ; be it	אֵדָנֶיךָ
<i>silver</i>	כֶּסֶף
<i>or</i>	אוֹ

An Anatomically Correct Translation of Genesis

<i>gold</i> , when it certainly would undermine our ability to purchase more of the world's only source grain during a famine prophesied to end in the distant future? Why would we risk starvation by stealing from the Viceroy of Egypt? We maintain our innocence and are amenable to a punishment of servitude if we obtained by thievery	וְהָב
---	-------

Genesis 44:9

<i>that which</i>	אֲשֶׁר
<i>you found</i> in our possession. If thievery is the manner in which we obtained the piece of the Viceroy of Egypt's cup, then do	יִמְצָא
<i>with him</i> whatever will induce penitence. So sure of our innocence, that all are willing to transition into servitude if the Viceroy of Egypt determines that one of us repaid his kindness with thievery. During the course of the pending trial, the Viceroy will receive full cooperation	אֹתוֹ
<i>from your servants</i> . According to Egyptian law, a covenant-observant person found guilty of thievery should become a slave,	מֵעַבְדֶּיךָ
<i>and</i> if a thief is not a covenant-observant person, <i>he should die</i> to pay for his crime. Servitude, rather than death, is an apt punishment befitting a covenant-observant person found guilty of thievery. So sure are we of Binyomin's innocence, that if found guilty, we implore you to punish him	וְנָמַת
<i>and</i> his brothers <i>too</i> . Accused of thievery,	וְגַם
<i>we</i> sons of Yaakov surrender and await the Viceroy of Egypt's determination of our guilt or innocence.	אֲנַחְנוּ
<i>We will</i> become servants to the one whom we allegedly wronged if found guilty of thievery. We will surrender ourselves	נִהְיָה
<i>to</i> you, <i>my master</i> , and if found guilty of thievery, accept punishment of a lifetime of servitude. We are willing to pay	לְאֲדֹנִי
<i>for</i> our crime by becoming <i>servants</i> of the one whom we allegedly wronged."	לְעַבְדִּים

Genesis 44:10

After hearing the sons of Yaakov's (Jacob) a/k/a Yisrael (Israel)) proclamation of innocence and eagerness to stand trial for the alleged crime, Menasheh gestures for an opportunity to respond <i>and says</i> , "According to the laws governing God's covenant-observant people, if one is found guilty of a crime, so	וַיֹּאמֶר
<i>too</i> his associates. In this matter, Egyptian law will determine the mode of punishment of the one found guilty of stealing from the Viceroy of Egypt. Egyptian punishment for thievery is not as harsh as punishment meted out by God's covenant-observant people. Knowing	גַּם
<i>now</i>	עַתָּה
<i>as</i> you know that your fate will not be as severe as described by <i>your words</i> denoting punishment for criminal behavior according to your laws, if found guilty, only one son of Yaakov will pay and the remainder set free.	כְּדִבְרֵיכֶם
<i>Therefore</i> ,	כֵּן
<i>he</i> who is responsible for stealing from the Viceroy of Egypt shall pay for his crime with servitude.	הוּא
<i>Whoever</i>	אֲשֶׁר
<i>is found</i> guilty of stealing a piece of the divining cup shall pay for the crime with servitude. Responsibility for paying for the crime lies	יִמְצָא
<i>with him</i> who masterminded and perpetrated the theft. With regard to this matter, the	אֹתוֹ

An Anatomically Correct Translation of Genesis

Viceroy of Egypt says, 'Whoever is found guilty of stealing my property	
<i>will become</i> subordinate	יִהְיֶה
<i>to me</i> and serve in my household for the remainder of his life. The individual found guilty of masterminding and stealing a piece of my cup of divination shall be relegated to live the life of a	לִי
<i>servant</i> in the house of the Viceroy of Egypt,	עֶבֶד
<i>and you</i> sons of Yaakov, despite your association with the convicted thief, shall be declared innocent and hereafter	וְאַתֶּם
<i>will be</i> known as the	תִּקְרֶי
' <i>blameless ones</i> '.	נָקִים

Genesis 44:11

Upon hearing Menasheh cite harsh terms of punishment awaiting the as-yet-to-be-found individual possessing a piece of the Viceroy of Egypt's divining cup, the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) begin dreading the prospect of possessing that which had been stolen from the Viceroy of Egypt. Intent upon searching the sons of Yaakov's belongings, Menasheh orders them to untie their bags tethered to their donkeys, <i>and</i> in compliance with his order, <i>they make haste</i>	וַיִּמְהָרוּ
<i>haste and lower</i> to the ground the sacks containing grain and silver coins. Each	וַיִּוָּרְדוּ
<i>man</i> who is a son of Yaakov, in compliance	אִישׁ
<i>with</i> Menasheh's order, lowers	אֶת
<i>his sack</i>	אֶמְתַּחַתּוֹ
<i>to the ground,</i>	אֶרְצָה
<i>and opens</i> their respective sacks. Each	וַיִּפְתְּחוּ
<i>man</i> anxiously awaits examination of	אִישׁ
<i>his</i> respective <i>sack</i> and hopes that Menasheh does not find the stolen piece of the Viceroy of Egypt's divination cup among their possessions.	אֶמְתַּחַתּוֹ

Genesis 44:12

Following the situation of the sons of Yaakov's (Jacob) a/k/a Yisrael (Israel)) sacks on the ground, Menasheh declares the method of searching for the Viceroy of Egypt's missing possession will be based upon chronological birth order (from oldest to youngest), <i>and</i> begins <i>searching</i> through the sacks of grain belonging to Reuvein. The search for the missing piece of the Viceroy of Egypt cup of divination begins	וַיַּחְפֹּשׂ
<i>with</i> Reuvein, <i>the oldest</i> of Yaakov's sons. Menasheh	בְּגִדּוֹל
<i>begins</i> searching for the missing piece of the Viceroy of Egypt cup of divination by going through Reuvein's sacks,	הַחֹל
<i>and</i> if necessary, will continue <i>with</i> the search until even <i>the 'smallest one's'</i> sacks (Binyomin) are examined. Menasheh finds nothing Egyptian in Reuvein's sacks, proceeds toward searching through the other sons of Yaakov's sacks and	וּבִקְטָן
<i>ends</i> his search when he finds the missing piece of the Viceroy of Egypt's divination cup in one of Binyomin's sacks. Menasheh searched for	כֻּלָּהּ
<i>and found</i> the missing piece of the Viceroy of Egypt's divination cup inside one of Binyomin's sacks. Unbeknownst to the sons of Yaakov is that prior to their departure from Egypt, Menasheh hid	וַיִּמְצָא
<i>the</i> missing piece of the Viceroy of Egypt's divination <i>cup</i>	הַגִּבִּיעַ
<i>in</i> one of the <i>sacks</i> belonging to Yaakov's youngest son	בְּאֶמְתַּחַת
<i>Binyomin</i> .	בְּיִמִּין

An Anatomically Correct Translation of Genesis

Genesis 44:13

Many years after his brothers sold him into slavery, Yoseif (Joseph) won his freedom by applying his dream-interpreting abilities to interpret correctly Pharaoh's recurring dreams portending of famine. Realizing that Yoseif is best qualified to ensure Egypt's survival during the pending famine, Pharaoh made him Viceroy of Egypt, a title intimating the supreme power Yoseif would possess and wield to ensure Egypt survived the pending famine. Yoseif conspired to punish his brothers by orchestrating a ruse implicating Binyomin as the one having stolen a piece of the Viceroy of Egypt's cup of divination. Upon realizing Binyomin faces the prospect of becoming the Viceroy of Egypt's lifelong slave, the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) fear the worst <i>and</i> equating his absence borne out of a lifetime of servitude as a death sentence and demonstrate their grief, <i>tear</i>	וַיִּקְרְעוּ
<i>their clothes</i> . ³¹⁹ Menasheh orders the sons of Yaakov to return to Egypt to witness Binyomin stand trial for his alleged theft of a piece of the Viceroy of Egypt's cup of divination. Prior to returning to Egypt, the sons of Yaakov lift their respective sacks off the ground	שָׁמְלָתָם
<i>and load</i> them atop their donkeys. Each	וַיַּעֲמֵם
<i>man</i> who calls himself a son of Yaakov got	אִישׁ
<i>on</i>	עַל
<i>his donkey</i>	חֲמֹרוֹ
<i>and journeyed to</i>	וַיָּשָׁבוּ
<i>the city</i> where Binyomin will stand trial for allegedly stealing a piece of the Viceroy of Egypt's cup of divination. Recounting and bemoaning their prior Egyptian court experience, the sons of Yaakov dread the prospect of watching Binyomin stand trial and defending himself against charges of thievery.	הָעִירָה

Genesis 44:14

Prior to Binyomin standing trial for stealing a piece of the Viceroy of Egypt's divination cup, Yehudah (Judah) remembers his promise to ensure Binyomin's post-Egyptian reunification with their father <i>and comes</i> to regret taking him to Egypt.	וַיִּבֹּא
<i>Yehudah</i>	יְהוּדָה
<i>and his brothers</i> , while en route	וְאָחָיו
<i>to the house</i> of the Viceroy of Egypt (a/k/a	בֵּיתָהּ
<i>Yoseif</i> (Joseph)), are unaware that Yoseif, in lieu of settling the matter of Binyomin's alleged thievery in an Egyptian court of law, is intent upon home-settling the matter. Yehudah arrives at the home of the Viceroy of Egypt,	יוֹסֵף
<i>and he</i> sees the Viceroy of Egypt, rather than selling and disbursing grain at the granary, is	וְהוּא
<i>still</i>	עוֹדָנוּ
<i>there</i> and poised to prosecute Binyomin for his alleged thievery. The sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) appear before the Viceroy of Egypt	שָׁם
<i>and</i> as Yoseif prophesied, they show subservience by <i>falling</i>	וַיִּפְּלוּ
<i>before him</i> with their faces	לְפָנָיו
<i>to the ground</i> .	אֶרֶצָה

³¹⁹ Tearing one's clothes is a Judaic custom of mourning the dead.

An Anatomically Correct Translation of Genesis

Genesis 44:15

Yoseif (Joseph) commands the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) to rise, <i>and</i> after contemplating what to <i>say</i>	וַיֹּאמֶר
<i>to them</i> , says	לָהֶם
<i>Yoseif</i> to his brothers,	יוֹסֵף
" <i>What</i> is Binyomin's alleged crime? Thievery is the nature of	מָה
<i>the</i> offensive <i>deed</i> perpetrated against the Viceroy of Egypt. While	הַמַּעֲשֵׂה
<i>the</i> crime of thievery is a punishable offence, <i>this</i> particular crime of thievery perpetrated against the Viceroy of Egypt is punishable by death. As our relationship was amicable prior to this incident, rather than pronouncing a death sentence, I have determined that servitude is an apt punishment. Were you aware of the dire consequences of your actions when you contemplated stealing from the Viceroy of Egypt?	הִנֵּה
<i>Who</i> could do what	אֲשֶׁר
<i>you did</i> and	עָשִׂיתֶם
<i>not</i>	הָלֹא
<i>know</i>	יָדַעְתֶּם
<i>that</i> with or without the aid of my cup of divination, I would know how	כִּי
<i>to divine</i> the identity of the one who stole my cup? When a man of my abilities desires to know the unknowable,	נִחַשׁ
<i>he divines</i> that which is unknowable, with or without the aid of a utensil. Your mistake was assuming that a	יִנְחַשׁ
<i>man</i> such as I needs a utensil to determine that which is unknowable.	אִישׁ
<i>Who</i> , among men, can know, without the aid of a utensil, that which is unknowable,	אֲשֶׁר
<i>as I?"</i>	כִּמְנִי

Genesis 44:16

Yehudah (Judah) is intent upon responding to the Viceroy of Egypt's leveling of charges of thievery against Binyomin, <i>and says</i>	וַיֹּאמֶר
<i>Yehudah</i> to the Viceroy of Egypt, "As a piece of your divination cup was found in Binyomin's sack,	יְהוּדָה
<i>what</i>	מָה
<i>could we say</i>	נֹאמֶר
<i>to my lord</i> in defense of Binyomin's innocence?	לְאֹדֹנִי
<i>What</i> words	מָה
<i>can we speak</i> to convince my lord that Binyomin did not steal a piece of his cup of divination? With regard to the theft of the Viceroy of Egypt's cup of divination, we maintain our innocence	נִדְבָר
<i>and</i> cannot fathom <i>how</i>	וּמָה
<i>we can</i> mount a defense to convince you to judge us innocent. Although we have a need to <i>declare ourselves free of blame</i> , we suspect that God, Whom we refer to as	נִצְטָדֵק
' <i>The Elokim</i> ' (Judge of the Universe) is using the alleged theft of the cup of divination as a means of punishing us for past sins. We believe that The Elokim has	הָאֱלֹהִים
<i>found</i> this moment in our lives as an opportune time to compel us to confess and atone for past sins. Burdened	מָצָא
<i>with</i> past	אֶת
<i>sin</i> , we desire to unburden ourselves by way of atonement.	עוֹן

An Anatomically Correct Translation of Genesis

<i>Your servants</i> , realizing the difficulty of my lord	עֲבָדֶיךָ
<i>perceiving us</i> as innocents, implore you to set Binyomin free and make	הִנָּנוּ
<i>servants</i> of the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)). If you set Binyomin free, the sons of Yaakov shall commit	עֲבָדֶימָם
<i>to</i> a lifetime of servitude and acknowledge you as <i>our master</i> . As we were held harmless for reacquiring the silver exchanged for Pharaoh's grain, is it	לְאֹדְנִי
<i>also</i> possible for you to consider that we are not responsible for taking a piece of your cup? While maintaining our innocence with regard to stealing a piece of your cup of divination, we admit to committing sins for which we have yet to atone.	גַּם
<i>We</i> are willing to accept the punishment of servitude to pay for our mysterious acquisition of a piece of your cup of divination. While accepting your judgment as regards to our violation of Egyptian law, we	אֲנִיחָנוּ
<i>also</i> accept our God's judgment as regards to transgressions committed prior to the transgressions of which we stand accused. We believe that our God is punishing us for past transgressions by using the Viceroy of Egypt to mete out punishment on His behalf. Our God,	גַּם
<i>Who</i> judged and	אֱשֶׁר
<i>found</i> us guilty of past sins, is using the Viceroy of Egypt to mete out punishment for	נִמְצָא
<i>the</i> piece of his <i>cup</i> of divination that inexplicably wound up in our possession, reclaimed and placed back	הַגְּבִיעַ
<i>in his hand.</i> "	בְּיָדוֹ

Genesis 44:17

Yoseif (Joseph a/k/a the Viceroy of Egypt) listens to Yehudah's (Judah) impassioned plea to spare Binyomin from a life of slavery <i>and says</i> , "I am rejecting your proposition to punish all the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) in lieu of punishing Binyomin for the crime of stealing a piece of my cup of divination. It would be	וַיֹּאמֶר
<i>a sacrilege</i>	חֲלִילָה
<i>for me</i> to force the innocent to pay for the crime of the guilty. While I admire your willingness to accept punishment for the crime committed by your brother, there is no Egyptian law for inflicting punishment upon a man for his past sins. Your argument fails to sway me	לִי
<i>from doing</i> that which I am required to do in my capacity as Viceroy of Egypt. Egyptian law demands the meting out of punishment upon	מִעֲשׂוֹת
<i>this</i> son of Yaakov, known by the name of Binyomin,	זֶאת
<i>the man</i>	הָאִישׁ
<i>who</i> stole a piece of my cup of divination. I believe Binyomin stole a piece of my cup of divination to use its power of divination to ascertain the whereabouts of his long lost brother. Binyomin deserves punishment because	אֲשֶׁר
<i>they found</i> him with	נִמְצָא
<i>the</i> piece of the divination <i>cup</i>	הַגְּבִיעַ
<i>in his hand.</i>	בְּיָדוֹ
<i>He</i> (Binyomin)	הוּא
<i>shall become</i> a subordinate	יִהְיֶה
<i>to me</i> and as such, function as a	לִי
<i>servant</i> in my household,	עֲבָד
<i>and you</i> sons of Yaakov are free to return to Canaan where your God compelled your	וְאַתֶּם

An Anatomically Correct Translation of Genesis

antecedents to	
<i>immigrate</i> . Go	עָלוּ
<i>in peace</i> . Return to Canaan	לְשָׁלוֹם
<i>to</i> be with and to take care of	אֶל
<i>your father</i> ."	אֲבִיכֶם
Genesis 44:18	
Yehudah (Judah) fails to convince the Viceroy of Egypt to forego meting out punishment upon Binyomin for thievery. Hoping to convince the Viceroy of Egypt to forego punishing Benjamin and enslave the remaining sons of Yaakov (Jacob) a/k/a Yisrael (Israel)). Yehudah decides to employ a different tactic to achieve his objective. The protocol for a foreign-tongued individual to communicate with the Viceroy of Egypt is through an interpreter. Yehudah suspects the Viceroy of Egypt's interpreter of planting a piece of the cup of divination in Binyomin's sack and does not want him, in his capacity as translator, to undermine his defense. Yehudah initiates interaction with the Viceroy of Egypt's interpreter <i>and</i> asks for permission to <i>approach</i> . Within speaking distance	וַיֵּגֶשׁ
<i>to him</i> ,	אֵלָיו
<i>Yehudah</i> gestures for permission to speak	יְהוּדָה
<i>and says</i> ,	וַיֹּאמֶר
"Oh	כִּי
<i>my lord</i> ! Thank you for	אֲדֹנִי
<i>allow</i> me to <i>speak</i> directly to the Viceroy of Egypt. I would be grateful if you would	יְדַבֵּר
<i>please</i> allow	נָא
<i>your servant</i> to impart a	עֲבָדְךָ
<i>word</i> directly	דְּבָר
<i>into</i> the <i>ears</i> of	בְּאָזְנִי
<i>my lord</i> ." Menasheh allows Yehudah to speak directly to the Viceroy of Egypt. Yehudah approaches the Viceroy of Egypt and says, "I have sworn to protect and reunite Binyomin with his father. I must attempt to convince my lord to free Binyomin,	אֲדֹנִי
<i>and</i> hope that my words <i>do not</i>	וְאֵל
<i>kindle</i>	יִחַר
<i>your anger</i> . Appearing before you in my capacity as	אִפְךָ
<i>your servant</i> , I must warn you that if you sentence Binyomin to a lifetime of servitude, my God, knowing Binyomin is innocent will appear before and judge you as He judged Pharaoh for inflicting mental anguish upon Avraham (f/k/a Avram) and Sarah (f/k/a Sarai). God recognizes your lofty position in Egyptian society, and in His capacity as Judge, will not spare you from punishment	בְּעֲבָדְךָ
<i>because</i> of His precedent of punishing Pharaoh, who, from a perspective of wielding absolute power, is	כִּי
<i>like you</i> . I am compelled to forewarn you that the God of Avraham (f/k/a Avram) and Yitzchok (Isaac) will take offense if the Viceroy of Egypt enslaves Binyomin for a crime he did not commit. If you enslave Binyomin, God will inflict His wrath upon you, as well	כְּמוֹךָ
<i>as Pharaoh</i> . Knowing Binyomin is innocent, God may strike you down for conscripting him into a lifetime of servitude. Upon enslaving Binyomin to pay for a crime he did not commit, my God will afflict you and the members of your household with leprosy. As He punished Pharaoh's predecessor in the time of Avraham and Sarah (f/k/a Sarai), so	כְּפָרְעֹה

An Anatomically Correct Translation of Genesis

too will God exact His wrath upon Pharaoh and you if Binyomin is forced to serve a life of servitude. I am forewarning my lord of the potential consequences that might befall him and Pharaoh if he were to anger my God by enslaving Binyomin for a crime he did not commit. During our initial encounter,	
--	--

Genesis 44:19

<i>my lord</i> , you	אֲדֹנָי
<i>asked</i> questions having to do	שָׁאַל
<i>with</i> members of our immediate family. The Viceroy of Egypt queried	אֶת
<i>his</i> Hebrew <i>servants</i> , by	עֲבָדָיו
<i>saying</i> ,	לֵאמֹר
' <i>Is there</i> someone	הֲיֵשׁ
<i>to</i> whom <i>you</i> address as	לָכֶם
<i>father</i> ?	אָב
<i>Or</i> is there a	אוֹ
<i>brother</i> with whom I am not acquainted?' During our initial encounter, you asked for detailed information regarding our immediate family,	אָח

Genesis 44:20

<i>and we said</i>	וַנֹּאמֶר
<i>to you</i> ,	אֵל
<i>my lord</i> ,	אֲדֹנָי
' <i>There are</i> twelve sons fathered by the man known as Yaakov (Jacob) a/k/a Yisrael (Israel)), son of Yitzchok (Isaac). Yaakov is father	יֵשׁ
<i>to us</i> all. Our	לָנוּ
<i>father</i> is an	אָב
<i>old man</i> dependent upon a son to care for him,	זָקֵן
<i>and</i> that is why Yaakov chose Binyomin, his youngest <i>child</i> , to comfort him in his	וַיֵּלֶד
<i>old age</i> . I implore you to reunite Binyomin, known as the	זָקֵנִים
' <i>small</i> one' with his father. Binyomin's older brother Yoseif (Joseph) is the only son of Yaakov whom you have yet to encounter. We have neither seen nor heard from him in twenty-two years,	קָטָן
<i>and</i> we believe <i>his</i> (Binyomin's) older <i>brother</i> is likely	וְאָחִיו
<i>dead</i> . The mother of the missing son of Yaakov died while giving birth to his younger brother,	מֵת
<i>and</i> as far as we know, <i>he</i> (Binyomin) <i>remains</i> the only living survivor of the progeny to have issued forth from the womb of Yaakov's most beloved wife. Binyomin holds a special place in his father's heart because	וַיֵּתֶר
<i>he</i> ,	הוּא
<i>by himself</i> , is the only living reminder Yaakov has with regard	לְבַדּוֹ
<i>to</i> kindling the memory of <i>his</i> (Binyomin's) <i>mother</i> . Yaakov and Binyomin have established a loving father/son bond,	לְאִמּוֹ
<i>and his father</i> (Yaakov)	וְאָבִיו
<i>loves him</i> more than his other sons and depends upon him in his capacity as caretaker. It was you, my lord, after expressing your desire to have a face-to-face encounter with Binyomin, commanded us to go back to Canaan and bring him before you. My lord's desire to meet with Binyomin ran contrary to our father's desire to have him remain by his side. Upon hearing our reluctance to bring Binyomin into your presence, my lord	אֶהְבּוֹ

An Anatomically Correct Translation of Genesis

responded,	
Genesis 44:21	
<i>and said</i>	וַתֹּאמֶר
<i>to</i>	אֵל
<i>your servants</i> , 'I understand your father's concern for the welfare of Binyomin while he is in Egypt, but I insist that you	עֲבָדֶיךָ
<i>bring him down</i>	הוֹרְדֵהוּ
<i>to me,</i>	אֵלַי
<i>and upon his arrival, I will set</i>	וְאֶשְׁמָה
<i>my eye</i>	עֵינִי
<i>on him</i> and protect him all the while he is here'. Admonished by our father for bringing Binyomin to Egypt,	עָלָיו
Genesis 44:22	
<i>and</i> despite my lord's assurances of Binyomin's safety, we <i>said</i>	וַנֹּאמֶר
<i>to</i> you,	אֵל
<i>my lord</i> , 'While we have every confidence in my lord's ability to protect Binyomin all the while he is in Egypt, our concern is that his life might come to an end while journeying to Egypt and back to Canaan. We cite Binyomin's mother and older brother having died during their respective journeys as precedent for our concern. We fear the same dire fate might befall Binyomin if compelled by my lord to undertake this journey. That is why, at that particular point in time, we explained to my lord why Binyomin should	אֲדֹנָי
<i>not</i> journey from Canaan to Egypt. How	לֹא
<i>can</i>	יִוָּכַל
<i>the young man</i> (Binyomin) be compelled	הַנָּעַר
<i>to leave</i> Canaan if it means leaving his father dependent upon him for companionship and care for the remainder of his life? My lord finding Binyomin guilty of thievery and sentencing him to a lifetime of servitude is a realization we most fear. We implore my lord to forego compelling Binyomin to serve you and reunite him	לְעֵזֹב
<i>with</i>	אֶת
<i>his father</i> . We fear the remainder of our father's life will be replete with sadness over the loss of his most beloved son whom he believes will comfort him for the remainder of his life. Yaakov (Jacob) a/k/a Yisrael (Israel)) expects Binyomin to return,	אֲבִיו
<i>and</i> his absence will assure that our father's remaining days will be replete with sadness and a longing for the grave. It is a foregone conclusion as regards to the length and quality of the remainder of our father's life <i>if he</i> (Binyomin) becomes your slave and <i>leaves</i> behind a father dependent upon him for aid and spiritual comfort. Binyomin should remain	וְעֵזֹב
<i>with</i>	אֶת
<i>his father</i> . News of permanent separation from Binyomin will undermine Yaakov's health	אֲבִיו
<i>and he will die</i> prematurely. We remember our last appearance before my lord,	וְמָת
Genesis 44:23	
<i>and you said</i>	וַתֹּאמֶר
<i>to</i>	אֵל
<i>your servants</i> , 'I will not sell you grain	עֲבָדֶיךָ
<i>if</i> you return to Egypt and Binyomin is	אִם

An Anatomically Correct Translation of Genesis

<i>not</i> with you, then you shall not be allowed to purchase grain. If you	לא
<i>come down</i> to Egypt, and	יֵרֵד
<i>your brother</i> whom you refer to as	אָחִיכֶם
<i>'the small one'</i> is not	הַקָּטָן
<i>with you</i> , I will	אִתְּכֶם
<i>not</i> allow you to purchase grain from our granary. If Binyomin fails to accompany you the next time you set foot in Egypt, I	לא
<i>shall</i> no longer allow you to <i>continue</i>	תִּסְפּוֹן
<i>to see</i>	לִרְאוֹת
<i>my face</i> as prelude to interaction leading to the sale of grain.' My lord's warning had a great effect upon our psyche,	פָּנֵי

Genesis 44:24

<i>and that was</i> the time when our hearts felt heavy	וַיְהִי
<i>because</i> the Viceroy of Egypt (i) accused us of spying; (ii) held our brother Shimon prisoner; and (iii) demanded we bring our brother Binyomin to testify on our behalf. Upon returning to Canaan,	כִּי
<i>we went up</i>	עָלִינוּ
<i>to</i> our father's house and were poised to tell him (who refers to himself as	אֶל
<i>your servant</i>) that which transpired between his sons and the Egyptians. While in the presence of	עַבְדְּךָ
<i>my father</i> , we withheld telling him about the adverse aspect of our interaction with the Egyptians,	אָבִי
<i>and told</i> him the benign aspect of our encounter with Viceroy of Egypt. We carefully chose the words imparted	וַנִּגַּד
<i>to him</i> (Yaakov) and it left him	לוֹ
<i>with</i> the impression that all had gone well. Our selectively recounting some of the	אֵת
<i>words</i> imparted to us by	דְּבָרֵי
<i>my lord</i> convinced our father that we had established an agreement with Egypt enabling us to procure food throughout the famine. Knowing Yaakov would never allow Binyomin to accompany us back to Egypt, we said nothing until he had it in mind to voice his concern about our dwindling food supply,	אֲדֹנֵי

Genesis 44:25

<i>and said</i>	וַיֹּאמֶר
<i>our father</i> , 'Our food supply dwindles and absent the customary means by which to replenish, it is imperative that you	אָבִינוּ
<i>go back</i> to Egypt and	לָשׁוּבוּ
<i>buy</i>	לְשַׁכְּרוּ
<i>us</i>	לָנוּ
<i>some</i>	מֵעֵט
<i>food.</i> ' We declined to return to Egypt. At our father's insistence, we had to explain our reluctance to return to Egypt and revealed that we faced spying charges and barred from purchasing grain until we returned to Egypt with Binyomin to testify on our behalf. We held silent while our father recovered from the shock of realizing that his sons' interaction with the Viceroy of Egypt imperiled Binyomin's life,	אָכֵל

Genesis 44:26

<i>and</i> when he regained his composure, we <i>said</i> , 'The Viceroy of Egypt accused us of	וַנֹּאמֶר
---	-----------

An Anatomically Correct Translation of Genesis

spying. It will	
<i>not</i> be possible to purchase more Egyptian grain unless	לֹא
<i>we can</i> go back to Egypt with Binyomin to testify on our behalf. It will be futile	נוֹכַל
<i>to go down</i> to Egypt	לְרֶדֶת
<i>if</i>	אִם
<i>he</i> (Binyomin) <i>is</i> not with us. If	יֵשׁ
<i>our brother</i> (the one whom you refer to as	אָחִינוּ
' <i>the small one</i> ') is not	הַקָּטָן
<i>with us</i> when we return to Egypt, then absent Binyomin testifying on our behalf, we will be found guilty of spying and barred from purchasing Egyptian grain. Please allow Binyomin to accompany us,	אִתָּנוּ
<i>and we will go down</i> to Egypt, Binyomin's testimony will lead to our exoneration, and your son Shimon, held prisoner, shall regain his freedom. We cannot go back to Egypt without Binyomin	וְיֵרָדוּ
<i>because</i> the Viceroy of Egypt will	כִּי
<i>not</i> allow us to appear before him unless Binyomin testifies on our behalf. The only way	לֹא
<i>we can</i> return to Egypt and allowed	נוֹכַל
<i>to see</i> the	לְרֹאוֹת
<i>face</i> of	פָּנָיו
<i>the man</i> known as the Viceroy of Egypt, is if Binyomin testifies on our behalf. If we return to Egypt,	הָאִישׁ
<i>and</i> Binyomin, <i>our brother</i> whom the Viceroy of Egypt refers to as	וְאָחִינוּ
' <i>the small one</i> '	הַקָּטָן
<i>is not</i>	אֵינָנוּ
<i>with us</i> to testify on our behalf, he will judge us guilty of spying. Without Binyomin's testimony, all members of the house of Yaakov, and all God's covenant-observant people will be barred from purchasing Egyptian grain and starve to death.' Initially shocked upon hearing the Viceroy of Egypt compelling his beloved son Binyomin to travel to Egypt and testify on his brothers' behalf, our father regained his composure	אִתָּנוּ
Genesis 44:27	
<i>and</i> in response to our dilemma, began by <i>saying</i> that he recognizes his place as	וַיֹּאמֶר
<i>your servant</i> . We weather a brief moment of silence and	עֶבְדְּךָ
<i>my father</i> resumes talking	אָבִי
<i>to us</i> and says, 'When I was a bachelor, I intended to marry and procreate with Rochel. Your grandfather Lavan deceived me into marrying Rochel's sister Leah. Six of	אֶלֵינוּ
<i>you</i> are the fruit of my loins by way of Leah.	אִתָּם
<i>You know</i>	יָדַעְתָּם
<i>that</i> of my four wives, Rochel is the one I loved most. Dearer to me than their siblings are the	כִּי
<i>two</i> sons I had with Rochel. Dearer to me are the sons Rochel	שְׁנֵיהֶם
<i>gave birth to</i> than the siblings I had by way of my other three wives. A bachelor at the onset of becoming Lavan's employee, I expressed my desire to marry his daughter Rochel. Lavan agreed to allow	לְקַדָּח
<i>me</i> to marry Rochel in exchange of seven years of servitude. Lavan deceived me into marrying Rochel's sister Leah, and forced me to commit to another seven years of laboring on his behalf to acquire Rochel's hand in marriage. I consider Rochel as	לִי

An Anatomically Correct Translation of Genesis

<i>my</i> primary <i>wife</i> and love her more than the others. Having fathered twelve sons and a daughter through four wives, I love Rochel's two offspring as if they are the only children I ever fathered. Tragedy ensued because I sent my beloved Yoseif (Joseph), the first son to issue forth from Rochel's womb, to rejoin his older brothers tending my livestock and attempt to mend the rift caused by their adverse reaction to his prophetic revelation relegating them to a life of subservience to their younger brother. In response to my inquiry as to Yoseif's whereabouts, my sons claimed that a wild animal killed him. I unwittingly sent Yoseif on a fatal mission, and he never returned after	אִשְׁתִּי
---	-----------

Genesis 44:28

<i>leaving my</i> presence. Of all the sons I fathered, Yoseif (Joseph) was	וַיֵּצֵא
<i>the one</i> I favored most. When he separated	הָאֶחָד
<i>from me</i> to reunite with his brothers, I feared their animosity toward him might escalate,	מֵאֵתִי
<i>and</i> after learning of Yoseif's demise, <i>said</i> to myself that it was most likely that filial animus factored into Yoseif's absence. I still doubt that Yoseif was fated to meet his end in such a horrific manner. I tried to understand the mind of God Who might have reason to cause Yoseif's death	וְאָמַר
<i>but</i> could not rationalize why Yoseif's demise came about by way of wild beasts	אָךְ
<i>tearing him apart</i> . To this day, I cannot believe that wild beasts	טָרַף
<i>tore him apart</i> . Yoseif's fate runs contrary to what God told me regarding the collective destiny of my sons. I cannot bring myself to believe that Yoseif died prior to fulfilling his destiny,	טָרַף
<i>and</i> it grieves me that I have <i>not</i> seen him for twenty-two years. After learning that Yoseif's demise came by way of a wild beast, in my mind, I	וְלֹא
<i>saw him</i> as being alive and well. Upon seeing his torn and bloodied garments, and apprised of his demise by way of a wild beast, I failed to understand why Yoseif could have suffered such a fate prior to fulfilling his destiny. Yoseif's demise instilled a sense of fear of losing other offspring. My fear of losing another son remained under control	רְאִיתִיו
<i>until</i>	עַד
<i>now</i> , when the Viceroy of Egypt threatens the lives of my surviving sons. I dispatched Yoseif to interact with his brothers and he met with a terrible fate,	הֵנָּה

Genesis 44:29

<i>and</i> it will be my undoing <i>if you take</i> him (Binyomin) with you, and he	וְלִקְחֶתֶם
<i>too</i> meets	גַּם
<i>with</i> a terrible fate. Allowing Binyomin to accompany you on	אֵת
<i>this</i> journey, I fear my most beloved son, taken	זֶה
<i>from</i> my protective care, might fall prey to the forces of evil. If Binyomin does not return,	מֵעַם
<i>my face</i> will surely transition into a mournful countenance. I know that if Binyomin journeys to Egypt	פָּנֵי
<i>and</i> should <i>disaster befall him</i> , I will bear the full weight of the	וְקָרְהוּ
<i>tragedy</i> of his loss of life in pursuit of exonerating his brothers. I have mourned the loss of Yoseif (Joseph) for twenty-two years. Who will console me if you are unable to protect Binyomin, the only living reminder of Rochel and Yoseif (Joseph)? The tragedy of losing Binyomin and Yoseif will be too heavy a burden,	אֶסוֹן
<i>and you will have brought</i> me that much closer <i>down</i> to the grave. You will leave me	וְהוֹרַדְתֶּם

An Anatomically Correct Translation of Genesis

<i>with</i> a profound sense of loss from which I will never recover.	אֶת
<i>My gray hair</i> framing my mournful countenance will serve as a visual reminder of a father outliving his most beloved sons. Those who comport themselves	שִׁבְתִּי
<i>in evil</i> fashion will be emboldened by the loss of my most beloved sons. Will not the mournful burden of losing my most beloved sons weigh heavily upon me for the rest of my life and follow me	כָּרְעָה
<i>into the grave</i> ”?	נִשְׁאַלָהּ

Genesis 44:30

Yehudah (Judah) is desperate for the Viceroy of Egypt (a/k/a Yoseif (Joseph) to understand that sentencing Binyomin to death or slavery would be Yaakov's (Jacob) a/k/a Yisrael (Israel)) undoing. In an attempt to change the Viceroy of Egypt's mind as regards to sentencing Binyomin to a lifetime of servitude, Yehudah says, "I have apprised my lord of the symbiotic father-son relationship between Yaakov and Binyomin, <i>and</i> I believe that <i>now</i> is the most opportune time to implore my lord to punish Binyomin's brothers in lieu of punishing Binyomin. Yaakov's demise might come about	וְעַתָּה
<i>If I come</i>	כִּבְאִי
<i>to</i> reappear before	אֶל
<i>your servant</i>	עַבְדְּךָ
<i>(my father),</i>	אָבִי
<i>and the young man</i> (Binyomin)	וְהַנָּעַר
<i>is not</i>	אֵינּוּ
<i>with us.</i> Yaakov might die because Binyomin's soul	אֶתְנוּ
<i>and his soul</i> are	וְנַפְשׁוֹ
<i>bound to one another.</i> This father-son soul connection is the means by which my father perpetuates his existence. A separation of my father's soul, intertwined	קְשׁוּרָה
<i>with his</i> (Binyomin's) <i>soul</i> , shall become the catalyst by which his life ends. I cannot foresee a positive outcome as regards to Yaakov's reaction upon realizing his beloved son Binyomin is never coming home,	כְּנַפְשׁוֹ

Genesis 44:31

<i>and it will</i> surely <i>come to pass</i> that my father Yaakov (Jacob) a/k/a Yisrael (Israel)) will die	וְהָיָה
<i>as he sees</i>	כְּרֹאֲתוֹ
<i>that</i> Binyomin is	כִּי
<i>not</i> with us. Upon realizing	אִין
<i>the lad</i> (Binyomin) is not with us, Yaakov will suffer	הַנָּעַר
<i>and die.</i> If my lord relegates Binyomin to a life of servitude, his father will cease from wanting to continue living,	וּמָת
<i>and</i> we, your servants, having failed to bring Binyomin home, <i>will have brought down</i> our father to the depths of despair from which there is no escape. We would rather have the Viceroy of Egypt throw our father into a pit than subject him to a lonely remainder of his life due to Binyomin's lifetime of servitude. Our father's death shall ensue after we	וְהוֹרִידוּ
<i>(your servants)</i> inform him that Binyomin, slave to the Viceroy of Egypt, is never coming home. Upon returning to Canaan, we will have to face our father, whose countenance, framed	עַבְדֶּיךָ

An Anatomically Correct Translation of Genesis

<i>with</i>	אֶת
<i>gray hairs</i> , shall undergo further diminution after he realizes that Binyomin is never coming home. In his capacity as	שִׁיבָת
<i>your servant</i> , and in his capacity as	עֲבָדְךָ
<i>our father</i> , upon realizing Binyomin is never coming home, Yaakov will become enveloped	אָבִינוּ
<i>in sorrow</i> sufficient to hasten his demise and accelerate his journey	כְּגִזּוֹן
<i>to the grave</i> . Responsibility for Binyomin's safety falls upon me	שְׂאֵלָה

Genesis 44:32

<i>because</i> I,	כִּי
<i>your servant</i>	עֲבָדְךָ
<i>guaranteed</i> his father to protect Binyomin all the while he is away from home. Entrusted	עָרַב
<i>with</i> the responsibility of ensuring the safety of	אֶת
<i>the lad</i> (Binyomin) while he journeyed from Canaan to Egypt and back to Canaan, I swore to do whatever necessary to keep him	הַנֶּעֱרַב
<i>from</i> harm. I was the one who promised	מֵעַם
<i>my father</i> ,	אָבִי
<i>saying</i> ,	לֵאמֹר
<i>'If</i> I do	אִם
<i>not</i> bring Binyomin home from Egypt, I will bear full responsibility for failing to protect him and subject myself to any punishment commensurate with having failed to ensure his return. After Binyomin's testimony leads to our exoneration,	לֹא
<i>I will bring him</i> back	אָבִיאָנּוּ
<i>to you</i> ,	אֵלֶיךָ
<i>and</i> if Binyomin's testimony fails to exonerate, <i>I will</i> own up to the manner in which I <i>sinned</i> and spend my waking hours atoning and bearing the burden of my sins.' My failure to return Binyomin	וְהִטָּאתִי
<i>to my father</i> will devastate and render him unwilling to continue living if he knows his most beloved son is never coming home. If my father, upon learning his most beloved son is never coming home, dies, I will assume responsibility for bringing about his premature death and spend	לְאָבִי
<i>all</i>	כָּל
<i>the</i> remaining <i>days</i> of my life atoning for my sins. My lord has to punish someone for stealing a piece of his cup of divination,	הַיָּמִים

Genesis 44:33

<i>and now</i> I beseech my lord to, in lieu of enslaving Binyomin, make me his servant and set him free. If you let Binyomin go, I will become my lord's loyal servant and	וְעַתָּה
<i>remain</i> in his service all the days of my life. When considering the ideal servant,	יָשֵׁב
<i>please</i> take into account my experience and maturity over my younger brother and my willingness to become	נָא
<i>your servant</i>	עֲבָדְךָ
<i>in place of</i>	תַּחַת
<i>the lad</i> (Binyomin). Help me transition from free man to	הַנֶּעֱרַב
<i>servant</i>	עֲבָד
<i>to my lord</i> . If my lord sets Binyomin free and conscripts me into his service, he will have	לְאֹדֹנִי

An Anatomically Correct Translation of Genesis

spared the life of our father, who will surely die if Binyomin does not return. Do not subject Binyomin to a lifetime of servitude. Rescind your order to enslave Binyomin	
and let <i>the lad</i>	וְהַנֶּעֱר
<i>go up</i> to Canaan	יָעַל
with	עִם
<i>his brothers</i> and resume tending to the needs of his father. If my lord is adamant about conscripting Binyomin into a lifetime of servitude, I implore him for guidance	אָחִיו

Genesis 44:34

<i>because</i> I lack the courage to impart news whose subject matter will hasten my father's demise.	כִּי
<i>How</i>	אֵיךְ
<i>will I</i> muster courage sufficient to <i>go up</i> before and say	אֶעֱלֶה
<i>to</i>	אֶל
<i>my father</i> that his most beloved son is never coming home? If I return to Canaan,	אָבִי
<i>and the lad</i> (Binyomin)	וְהַנֶּעֱר
<i>is not</i>	אֵינְנוּ
<i>with me</i> , upon realizing Binyomin is never coming home, my father may not live past the echoing of my words. I dread returning home without Binyomin	אִתִּי
<i>for fear that</i>	פֶּן
<i>I will see</i>	אֶרְאֶה
<i>the evil</i>	בָּרָע
<i>that</i>	אֲשֶׁר
<i>will come</i> to afflict my father. After taking responsibility for ensuring Binyomin's safe return, how shall I reconcile	יִמָּצֵא
<i>with</i>	אֵת
<i>my father?"</i>	אָבִי