

An Anatomically Correct Translation of Genesis

Genesis 45:1

As a means of determining if his brothers (after betraying him twenty-two years ago) have changed for the better, Yoseif (Joseph) falsely accuses his beloved brother Binyomin of a crime and hopes his brothers will implore him to punish them, rather than Binyomin. Convinced that his brothers are righteous when they plead for Binyomin's life and offer to subject themselves to any punishment commensurate with his alleged crime, and successful in keeping secret his dual identity from his brothers, Yoseif recognizes his lack of emotional fortitude to continue deceiving them <i>and</i> is <i>no</i> longer willing to maintain a dispassionate countenance in their presence. Yoseif is poised to reveal that he is their long lost brother because he	וְלֹא
<i>is no longer able</i> to continue keeping secret his identity from them.	כֹּל
<i>Yoseif</i> ceases	יוֹסֵף
<i>to restrain himself</i> from keeping secret his identity. Fearing the loss of composure in front of and revealing	לְהִתְאַפֵּק
<i>to all</i>	לְכָל
<i>the ones attending</i> to his needs (his servants) that the Viceroy of Egypt is their (the sons of Yaakov's (Jacob) a/k/a Yisrael (Israel)) long lost brother, Yoseif sets about solving his dilemma by ordering the removal of the Egyptians situated	הַנֹּצְבִים
<i>about him</i> . Yoseif gestures	עָלָיו
<i>and calls out</i> to the Egyptians in his presence, saying,	וַיִּקְרָא
" <i>Make</i> haste and <i>leave!</i>	הוֹצִיאוּ
<i>All</i> Egyptians situated within the confines of this room must leave! Every Egyptian	כָּל
<i>man</i> in this room must immediately distance himself	אִישׁ
<i>from me!</i> " The Egyptians respond to the Viceroy of Egypt's command,	מֵעָלָי
<i>and</i> moments later, <i>no</i> Egyptians were	וְלֹא
<i>standing</i> in his presence. Every Egyptian	עֹמֵד
<i>man</i> heretofore standing	אִישׁ
<i>with him</i> (Yoseif) is no longer there. Yoseif removed all the Egyptians from his court to keep them from discovering that twenty-two years ago, his brothers (with the exception of Binyomin), had sold him into slavery. Yoseif is intent upon relocating his father, brothers and their progeny to Egypt and upon their arrival give them Egyptian land to own in perpetuity.	אִתּוֹ
<i>When he makes himself known</i> to his brothers, Yoseif is determined to express his desire for Yaakov and his covenant-observant clan to relocate to Egypt and take possession of a choice parcel of land to own in perpetuity.	בְּהִתְרַדֵּעַ
<i>Yoseif</i> wants to reveal his identity	יוֹסֵף
<i>to</i>	אֶל
<i>his brothers</i> because he desires to reunite Yaakov with all his sons by relocating him and his covenant-observant clan from Canaan to Egypt, and giving them a choice parcel of Egyptian land to own in perpetuity.	אֶחָיו

Genesis 45:2

Yoseif's (Joseph) newfound privacy facilitates the flowing forth of his pent-up emotions, <i>and</i> with no Egyptians around to inhibit him, <i>gives</i> himself leave to emote freely in the presence of his brothers. Yoseif prefaces the revelation of his identity	וַיִּתֵּן
<i>with</i> the flowing forth of	אֶת
<i>his</i> inarticulate, weeping <i>voice</i> . While	קִלּוֹ

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<i>in</i> the process of <i>weeping</i> in the presence of his brothers, Yoseif regains his composure and is amenable toward revealing to them his identity. Situated outside Yoseif's room, the Egyptians press their ears to the door	בְּכִי
<i>and hear</i> Yoseif's emotional outburst. Clueless as to why Yoseif is crying, the	וַיִּשְׁמְעוּ
<i>Egyptians</i> situated on the other side of Yoseif's closed door are wont to disseminate the news of the emotional turmoil besieging the most powerful man in Egypt,	מִצְרַיִם
<i>and he</i> who <i>hears</i> about Yoseif's emotional outburst is eager to inform others. News of Yoseif's emotional outburst eventually makes its way into the	וַיִּשְׁמַע
<i>house</i> of	בֵּית
<i>Pharaoh</i> . Having concealed from his brothers that he and the Viceroy of Egypt are one in the same, the long-lost son of Yaakov is poised to reveal his identity,	פַּרְעֹה

Genesis 45:3

<i>and says</i>	וַיֹּאמֶר
<i>Yoseif</i> (Joseph)	יוֹסֵף
<i>to</i>	אֶל
<i>his brothers,</i>	אֶחָיו
" <i>I am</i> your brother	אֲנִי
<i>Yoseif!</i>	יוֹסֵף
<i>Is he</i> (Yaakov) (Jacob)) <i>still</i> alive? Has	הֲעוֹד
<i>my father</i> , whom you heretofore told me is	אָבִי
<i>alive</i> , retained some of the vitality of his younger days?" Upon hearing the Viceroy enunciate that he and Yoseif are one in the same, the sons of Yaakov fear retribution from the brother whom they sold into slavery	חַי
<i>and</i> do <i>not</i> respond. Had the sons of Yaakov (with the exception of Binyomin) not betrayed Yoseif twenty-two years earlier,	וְלֹא
<i>they would have been able</i> to respond to the revelation uttered by the most powerful man in Egypt whom they sold into slavery prior his rise to power. Upon realizing that the Viceroy of Egypt and Yoseif are one in the same,	יָכְלוּ
<i>his</i> (Yoseif's) <i>brothers</i> refuse	אֶחָיו
<i>to answer</i>	לְעֹנוֹת
<i>him</i>	אֹתוֹ
<i>because</i> of past filial betrayal.	כִּי
<i>They are frightened</i>	וַיִּבְהָלוּ
<i>of him</i> because they know their survival and the survival of their clan depends upon the establishment of an amicable relationship with the most powerful man in Egypt who, for the duration of the seven-year famine, controls the distribution of the world's only source of grain. Knowing their estranged brother whose vengeful frame of mind is conducive to ending their lives, Yoseif's brothers worry about him exacting retribution for their past filial betrayal,	מִפְּנֵי

Genesis 45:4

<i>and</i> during their silence, <i>says</i>	וַיֹּאמֶר
<i>Yoseif</i> (Joseph)	יוֹסֵף
<i>to</i>	אֶל
<i>his brothers</i> , "With the exception of Binyomin, everyone	אֶחָיו

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<i>come nearer</i> to me. ³²⁰	גָּשׁוּ
<i>Please</i> draw nearer	נָא
<i>to me!</i> " Yoseif's (Joseph) brothers respond to his request	אֵלַי
<i>and draw nearer.</i> Yoseif is ready to impart his dual identity to his brothers,	וַיִּגְשׁוּ
<i>and</i> whisperingly <i>says he,</i>	וַיֹּאמֶר
"I am	אֲנִי
Yoseif,	יוֹסֵף
<i>your brother.</i> I am the brother of brothers	אָחִיכֶם
<i>who,</i> as a means of bringing about my demise, threw me into a pit. I survived because you changed your mind, extricated me from the pit and	אֲשֶׁר
<i>sold</i>	מְכַרְתֶּם
<i>me</i> to slave traders who brought me	אֵתִי
<i>into Egypt</i> and sold me to the highest bidder. The Viceroy of Egypt and Yoseif are one in the same,	מִצְרַיִם

Genesis 45:5

<i>and now</i> is the time for you to return to Canaan and let our father know that his son Yoseif (Joseph) is alive.	וְעַתָּה
<i>Do not</i>	אַל
<i>be distressed</i> for having wronged me,	תִּעֲצֹבוּ
<i>and do not</i> continue to	וְאַל
<i>be angry</i> with yourselves for radically altering my destiny. I see	יָחַר
<i>in your eyes</i> a manifestation of anger and shame	בְּעֵינֵיכֶם
<i>because</i>	כִּי
<i>you sold</i>	מְכַרְתֶּם
<i>me</i> into slavery. I am	אֵתִי
<i>here</i> in Egypt	הַנֶּגֶד
<i>because</i> it was God's (a/k/a Elokim) (Judge of the Universe) plan for me to rise to the position of one capable of preventing His covenant-observant people from starving to death. Foreseeing my pivotal role Egypt, God influenced my brothers to sell me into slavery. God also influenced my slave master to imprison me so that I could demonstrate my dream interpreting acumen to Pharaoh's imprisoned subordinates. Convinced of my dream interpreting acumen, my former cellmate informed Pharaoh of my dream interpreting abilities. Pharaoh released me from prison. I called upon and received God's interpretation of Pharaoh's recurring dreams. I told Pharaoh that his dreams portended of a seven-year famine. After hearing my discourse on how to survive the seven-year famine, Pharaoh made me Viceroy of Egypt	כִּי
<i>to save life</i> during the pending seven-year famine. That is why	לְמַחְיָה
<i>He sent me</i> to Egypt.	שְׁלַחַנִי
<i>Elokim</i> situated me in Egypt	אֶלְהִים
<i>before</i> it became imperative for <i>you</i> to come here to purchase food. Elokim saw to it that I secured a position of power and influence enabling me to provide food to you and yours throughout the seven years of famine. It is important	לְפָנֶיכֶם

³²⁰ Unwilling to reveal their past treachery to Binyomin, Yoseif (Joseph) takes his brothers aside to privately confer with and hold them harmless for that which they unwittingly did at God's behest.

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Genesis 45:6

<i>for</i> you to keep in mind that at	כִּי
<i>this</i> juncture we are	זֶה
<i>two years</i> into	שְׁנָתַיִם
<i>the</i> seven-year <i>famine</i> . We are	הָרָעָב
<i>in</i> the <i>midst</i> of a seven-year famine ravaging all	בְּקִרְבּוֹ
<i>the land</i> on the face of planet Earth	הָאָרֶץ
<i>and</i> are destined to endure five <i>more</i> years of famine. The severity of the remaining	וְעוֹד
<i>five</i>	חֲמִשׁ
<i>years</i> of famine will be such	שָׁנִים
<i>that</i> it will	אֲשֶׁר
<i>not</i> be worth one's time to	אִין
<i>plant</i> seeds in the earth	הָרִישׁ
<i>and</i> expect to reap a <i>harvest</i> . God (a/k/a Elokim) (Judge of the Universe) foresaw the famine,	וְקָצִיר

Genesis 45:7

<i>and</i> prior to its inception, <i>sent me</i> to Egypt to assume a position of power to acquire grain during the seven years of agricultural abundance and dole out grain during the seven-year famine.	וַיִּשְׁלַחֵנִי
<i>Elokim</i> situated your cast-off brother in Egypt	אֱלֹהִים
<i>before</i> it became imperative for <i>you</i> to come here to acquire food. God's plan was to ensure the survival of His covenant-observant people during the famine, and the means by which He would accomplish this was	לְפָנֵיכֶם
<i>to place</i> me in charge of providing sustenance	לְשׂוֹם
<i>for yourselves</i> , your wives, your offspring, and your servants. Our progeny will remember the sons of Yaakov (Jacob) a/k/a Yisrael (Israel) as the	לְכֶם
<i>remnant</i> survivors of the famine, and refer to us as 'God's vanguard	שְׂאֲרִית
<i>on</i> planet <i>Earth</i> '. God sanctioned the sons of Yaakov selling their brother Yoseif into slavery to enable him to become the most powerful man in Egypt. Pharaoh empowered me to store Egyptian grain during the years of agricultural abundance	בְּאֶרֶץ
<i>and</i> ration Egyptian grain <i>to sustain</i> you and yours during the years of famine. God radically altered our destinies	וְהִקְדִּיחַת
<i>for you</i> , His covenant-observant people. During our lifetime, we sons of Yaakov will enjoy good relations with the Egyptians. After our demise, the Egyptians will turn hostile toward and enslave our progeny. One day, God will intercede on our behalf and emancipate His covenant-observant people	לְכֶם
<i>by</i> way of our <i>deliverance</i> from the hand of our enemy. Upon freeing us from Egyptian bondage, God will bring about a	לְפָלִיטָה
<i>great</i> deliverance of His covenant-observant people from the hand of our enemy and situate us upon a parcel of His holy land. Your actions then	גְּדֹלָה

Genesis 45:8

<i>and now</i> are the means by which God (a/k/a Elokim) (Judge of the Universe) facilitates the unfolding of the destiny of His covenant-observant people. The Elokim,	וְעַתָּה
<i>not</i>	לֹא
<i>you</i> , my brothers,	אַתֶּם
<i>sent</i>	שְׁלַחְתֶּם

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<i>me</i>	אתי
<i>here</i> to Egypt. I would have reason to hate you if it were truly in your heart to sell me into slavery. I am Viceroy of Egypt	הנה
<i>because</i>	כי
<i>The Elokim</i> needed someone in a position of authority to preserve His covenant-observant people whom He destined for greatness. I bear absolutely no hatred toward you, my brothers because it was The Elokim's will to situate me in Egypt	האלהים
<i>and</i> to enable Pharaoh to <i>position me</i> as acquirer and disburser of grain. The Elokim endowed me with the ability to interpret correctly Pharaoh's dreams, and the wherewithal to come up with a viable plan to ensure Egypt's survival during the seven years of famine. Convinced that I am the best man to ensure Egypt's survival, Pharaoh empowered me to oversee the acquisition, storage and doling out of grain to prevent mass starvation. During the years of agricultural abundance, I acquired and stored an abundance of grain. I am empowered to dole out grain throughout the duration of the famine. As a child depends upon his father to provide sustenance, so too did I come	וישימני
<i>to</i> be perceived as a <i>father</i> figure	לאב
<i>to Pharaoh</i> and his subjects,	לפרעה
<i>and to</i> be perceived as a <i>quartermaster</i>	ולאדון
<i>to all</i> who serve in	לכל
<i>his</i> (Pharaoh's) <i>house</i> . Upon realizing that I could be instrumental in Egypt surviving the seven-year famine, Pharaoh deemed it imperative that the Egyptians perceive me as an authority figure,	ביתו
<i>and</i> as such, appointed me <i>ruler</i>	ומשל
<i>in</i> and over <i>all</i> who dwell in the	בכל
<i>land</i> of	ארץ
<i>Egypt</i> . It is imperative that you	מצרים

Genesis 45:9

<i>hurry</i>	מהרו
<i>and go up</i>	ועלו
<i>hurry and go up to</i> the land of Canaan where	אל
<i>my/our father</i> resides,	אבי
<i>and</i> when you are in his presence, <i>say</i>	ואמרתם
<i>to him</i> , 'The Viceroy of Egypt implores Yaakov (Jacob) a/k/a Yisrael (Israel)), son of Yitzchok (Isaac) to gather all his people and possessions, sojourn from Canaan and take up residence in Egypt.	אליו
<i>So</i>	כה
<i>says</i>	אמר
<i>your son</i>	בנך
<i>Yoseif</i> , Viceroy of Egypt.' Continue quoting me by saying, 'Father, I want you to know that God (a/k/a Elokim) (Judge of the Universe) influenced your sons to	יוסף
<i>make</i> a slave of <i>me</i> . As a means of ensuring that I became the most powerful man in Egypt and saving His covenant-observant people from starvation, The Elokim influenced your sons (except for Binyomin) to sell me into slavery. The	שמיני
<i>Elokim</i> influenced Pharaoh to transition me from slave	אלהים
<i>to master</i> . I became an authority figure	לאדון
<i>to all</i> citizens of	לכל

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<i>Egypt</i> and empowered by Pharaoh to acquire and store grain during the years of agricultural abundance and dole it out during the famine. I wish I could stand in your presence, but the survival of every living human being in the world depends upon the fulfillment of my day-to-day responsibilities of distributing food. I implore you to embrace the concept of relocating to Egypt, gather your possessions and prepare for the journey from Canaan to Egypt. I implore you be amenable toward	מִצְרַיִם
<i>coming down</i>	רָדָה
<i>to be with me</i> . Please	אֵלַי
<i>do not</i>	אַל
<i>delay</i> . Sojourn from Canaan to Egypt,	תַּעֲמֹד

Genesis 45:10

<i>and</i> upon your arrival, <i>take up residence</i>	וַיִּשְׁבֶּתָּ
<i>in</i> the <i>land</i> of	בְּאֶרֶץ
<i>Goshen</i>	גֹּשֶׁן
<i>and</i> given the proximity of Goshen to Egypt's epicenter, <i>you shall be</i> relatively	וְהָיִיתָ
<i>near</i>	קָרוֹב
<i>to me</i> .	אֵלַי
<i>You</i>	אַתָּה
<i>and your sons</i> ,	וּבָנֶיךָ
<i>and the children</i> of	וּבְנֵי
<i>your sons</i> ,	כְּנִיָּה
<i>and your sheep</i>	וְצֹאֲנֶךָ
<i>and your cattle</i> ,	וּבְקָרְךָ
<i>and all</i>	וְכָל
<i>that</i> belongs	אֲשֶׁר
<i>to you</i> will settle upon and live, in perpetuity, on the most choice and secluded Egyptian parcel of land. If you remain in Canaan, I will be compelled to send you food throughout the duration of the famine. The Egyptians will not take kindly to its Viceroy sending food to his foreigner/relations in Canaan and suspect that such an act is prelude to the Viceroy of Egypt (i) abandoning his position; (ii) fleeing with ill-gotten wealth; and (iii) taking up permanent residence in Canaan. Come to Egypt,	לְךָ

Genesis 45:11

<i>and I will provide</i> a secluded parcel of fertile land	וְכָל־כִּלְכִּלְתִּי
<i>for you</i>	אַתָּה
<i>there</i> in the land of Goshen. It is imperative that you come live in Egypt	שָׁם
<i>because</i> there are	כִּי
<i>still</i>	עוֹד
<i>five more</i>	חֲמִשָּׁה
<i>years</i> of	לְשָׁנִים
<i>famine</i> to endure. I dread the prospect of your remaining in Canaan	רָעַב
<i>for fear that</i>	פֶּן
<i>you will become destitute</i> because of the ever-rising cost of food during the remainder of the famine. The ever-rising cost of grain will bring financial ruin upon	תִּתְרוֹשׁ
<i>you</i>	אַתָּה
<i>and</i> those residing in <i>your house</i> ,	וּבֵיתְךָ
<i>and all</i>	וְכָל

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<i>that</i> belongs	אֲשֶׁר
<i>to you</i> will disappear”.	לָךְ
Genesis 45:12	
In response to his siblings’ skepticism that he is their long-lost brother, Yoseif (Joseph) says, “I sense doubt, on your part, that we share the same bloodline, <i>and</i> as you <i>behold</i> me, can you not, with	וְהִנֵּה
<i>your</i> own <i>eyes</i> , recognize our familial resemblance? I look into your eyes and see remorse engendered by having wronged me twenty-two years ago. I do not hate you for selling me into slavery because I know that God (a/k/a Elokim) (Judge of the Universe), not you, was responsible for bringing about my enslavement that ultimately led to my becoming the Viceroy of Egypt. As Viceroy of Egypt, I am able to intercede on your behalf and save you and the rest of God’s covenant-observant people from starvation. I neither bear any malice toward Binyomin who had no part in my becoming a slave, nor toward you who had everything to do with my becoming a slave. Transition from	עֵינֵיכֶם
<i>ones perceiving</i> me as the Viceroy of Egypt and perceive me as your brother. When I look into the eyes of my brothers, I see an uneasiness brought about by filial betrayal,	רְאוּת
<i>and</i> when I look into the <i>eyes</i> of	וְעֵינַי
<i>my brother</i>	אָחִי
<i>Binyomin</i> , I see someone who loves his older brother from the same mother. Because he was neither aware, nor made to participate in my undoing, Binyomin knows I have no reason to exact revenge upon him. I spoke Egyptian in your presence to keep you from discovering who I am. Standing in my presence	בְּנִימִן
<i>as</i> Hebrew words issue forth from	פִּי
<i>my mouth</i> , can you not tell that	פִּי
<i>the one speaking</i>	הַמְדַבֵּר
<i>to you</i> in your Hebrew dialect is your brother Yoseif?	אֵלֵיכֶם
Genesis 45:13	
I know our father will not be amenable toward taking up residence in Egypt. I also know that our father might fear that I have forsaken our covenant-observant ways to assimilate into Egyptian society. I am dependent upon you to convince him to relocate to Egypt, <i>and</i> implore <i>you to tell</i> this	וְהִגַּדְתֶּם
<i>to my father</i> , ‘In spite of becoming the most powerful man in Egypt, I have not succumbed to the pagan ways of the Egyptians and remain one of God’s covenant-observant people.’ Tell father what I told you and attest to my ability to provide for him once he takes up residence in the land of Goshen. Tell him Goshen, by virtue of Pharaoh having given it to Avraham (f/k/a Avram) and Sarah (f/k/a Sarai), our great grandparents, is holy land. As I am too modest to speak of my power and popularity, I implore you to speak to our father, on my behalf, for the purpose of convincing him that I can provide a parcel of land in Goshen upon which he can live out his days in a peaceful, spiritual manner. Instill him	לְאָבִי
<i>with</i> confidence and tell him that I have put to good use	אֶת
<i>all</i>	כָּל
<i>my glory</i> that ensued from God Who enabled my transition from slave to the most powerful man	כְּבוֹדִי
<i>in Egypt</i>	בְּמִצְרַיִם

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<i>and</i> convince him to leave Canaan <i>with</i> stories of	וְאֵת
<i>all</i>	כָּל
<i>that</i>	אֲשֶׁר
<i>you saw</i> transpiring while you were in Egypt. Make your best effort to convince our father that it is God's will that all His covenant-observant people leave Canaan and relocate to the land of Goshen. Prepare yourselves for your journey	וְרֵאִיתֶם
<i>and hurry</i> back to Canaan. I have tasked you with convincing our father that his best course of action is to leave Canaan and take up residence in Goshen,	וּמְהֵרָתֶם
<i>and</i> when you convince him to relocate, <i>bring him</i> , his possessions and everyone else <i>down</i> from Canaan	וְהוֹרְדֶתֶם
<i>with</i> you. I implore you to make haste and bring	אֵת
<i>my/our father</i> down	אֲבִי
<i>here</i> to Egypt!"	הֵנָּה

Genesis 45:14

Optimistic that his decades-long desire to reunite with his family is within the realm of possibility, Yoseif (Joseph) is at ease in regaling in the anticipation of his pending reunification with his father, <i>and</i> approaches and allows his head to <i>fall</i>	וַיִּפֹּל
<i>upon</i> the	עַל
<i>neck</i> of	צְוֵאֲרֵי
<i>Binyomin</i> ,	בְּנִימִן
<i>his brother</i> from the same mother (Rochel). While Yoseif and Binyomin are interacting with one another, God enables them to have visions replete with travails that His covenant-observant people will have to endure (including the destruction of the two yet-to-be-built temples of worship existing at separate times). Yoseif receives prophetic visions from God	אֶחָיו
<i>and weeps</i> . Yoseif wept for the pending suffering of God's covenant-observant people and destruction of yet-to-be-built temples of worship. God is intent upon Yoseif's youngest brother receiving the same prophetic visions,	וַיִּבְכֶּה
<i>and</i> the influx of prophetic visions overwhelms <i>Binyomin</i> .	וַיִּבְנֶגְמֵן
<i>He</i> (Binyomin) receives the same prophetic insight as Yoseif and <i>weeps</i> . Yoseif wept upon Binyomin's neck and Binyomin wept	בְּכַה
<i>on</i>	עַל
<i>his</i> (Yoseif's) <i>neck</i> .	צְוֵאֲרָיו

Genesis 45:15

After an emotional exchange with Binyomin, Yoseif (Joseph) approaches <i>and kisses</i> his other brothers. Following Yoseif's impartation of affection	וַיִּבְשֹׁק
<i>to all</i>	לְכָל
<i>his brothers</i> , God enables him to have yet another prophetic vision of ten martyrs. Yoseif realizes that his brothers' past betrayal is the reason for the ultimate fate of the ten unfortunate individuals	אֶחָיו
<i>and weeps</i> for them. Yoseif wept because he knows the burden of responsibility for the death of the ten martyrs will fall	וַיִּבְכֶּה
<i>on them</i> (his ten brothers). Unaware of the implication of Yoseif's most recent prophetic revelation, his brothers are at a loss to explain their brother's transition from happy to sad. Yoseif regained his composure	עֲלֵהֶם
<i>and afterwards</i> , engaged his brothers in casual conversation.	וְאַחֲרָי

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<i>So</i> relieved by his affable demeanor, Yoseif's brothers take the initiative and begin	כֵּן
<i>speaking</i> to him in a brotherly manner. Convinced that Yoseif has no inclination toward exacting revenge,	דִּבְרוּ
<i>his brothers</i> begin conversing	אִתּוֹ
<i>with him</i> in brotherly fashion.	אִתּוֹ

Genesis 45:16

While situated outside Yoseif's (Joseph) chambers, the Egyptians discover the familial relationship between Yoseif and the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)). The Egyptians are eager inform Pharaoh of what transpired between Yoseif and his brothers, <i>and the next voice</i>	וְהִקְלִי
<i>heard</i> in the	בְּשִׁמְעַ
<i>house</i> of	בֵּית
<i>Pharaoh</i> is a messenger's voice intent upon conveying to Pharaoh the news of a revelation regarding the pedigree of Yoseif, Viceroy of Egypt. After being given permission to speak, the messenger	פָּרְעֹה
<i>says</i> , "The descendants of Avraham (f/k/a Avram)	לְאֹמֵר
<i>have come</i> back to Egypt, and they are the	בָּאוּ
<i>brothers</i> of	אֲחָיו
<i>Yoseif</i> . The Viceroy of Egypt is a direct descendant of Avraham, and as such, his family lineage is of the highest pedigree." Pharaoh's servants study Pharaoh's reaction to the news,	יוֹסֵף
<i>and</i> could tell by <i>it</i> (Pharaoh's countenance) that his reaction to the revelation about Yoseif's pedigree <i>is good</i> . They look	וַיִּיטֹב
<i>into the eyes</i> of	בְּעֵינָיו
<i>Pharaoh</i> and see a favorable reaction to the news that Yoseif is a descendant of Avraham. The news of Yoseif's pedigree causes a wave of happiness throughout the house of Pharaoh	פָּרְעֹה
<i>and</i> upon seeing happiness <i>in the eyes</i> of	וּבְעֵינָיו
<i>his servants</i> , Pharaoh takes pleasure in knowing that the man (Yoseif) he appointed as Viceroy of Egypt, rather than being an orphan of indeterminable heritage, is a man whose family lineage was of the highest pedigree.	עֲבָדָיו

Genesis 45:17

Upon discovering his prestigious heritage and knowing he is the only man capable of ensuring Egypt's survival during the remaining five years of the famine, Pharaoh fears Yoseif's (Joseph) might leave Egypt to live with his father and brothers in Canaan. Pharaoh intends to question Yoseif as regards to his propensity toward fleeing Egypt and settling down in Canaan, <i>and</i> after situating him in his presence, <i>says</i>	וַיֹּאמֶר
<i>Pharaoh</i>	פָּרְעֹה
<i>to</i>	אֶל
<i>Yoseif</i> , "Our survival is dependent upon your overseeing the distribution of grain throughout the remaining five years of the famine. It is imperative that you remain in Egypt while your brothers return to Canaan and oversee the relocation of their/your people to Egypt.	יוֹסֵף
<i>Say</i>	אָמַר
<i>to</i>	אֶל
<i>your brothers</i> that	אֲחָיֶיךָ

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<i>this</i> is what Pharaoh of Egypt proposes: Pharaoh will provide the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) with wagons and chariots. What the sons of Yaakov must	זאת
<i>do</i> is tether Pharaoh's animals to the wagons and chariots. The animals will pull the	עשו
<i>load</i> of wagons and chariots all the way to Canaan. The sons of Yaakov are to travel from Egypt	טענו
<i>with</i> my animals hitched to my wagons and chariots. Throughout the duration of the journey, my animals will become	את
<i>your animals</i> and tasked with pulling the wagons and chariots full of grain from Egypt to Canaan. Your brothers are to go to Canaan and return to Egypt with your people in tow. Meet with	בעיניכם
<i>and</i> tell your brothers that Pharaoh commands them to <i>go</i> back to Canaan. When your brothers	ולכו
<i>come</i>	באו
<i>to</i> find themselves situated in the <i>land</i> of	ארצה
<i>Canaan</i> , they are to inform their relations that by order of Pharaoh of Egypt, everyone must leave Canaan and take up permanent residence in Egypt. I will provide your eleven brothers with wagons and chariots tethered to animals capable of transporting them to Canaan and back to Egypt with your people in tow. Speak to	קנעו

Genesis 45:18

<i>and</i> admonish your brothers to <i>take</i> special care	וזהרו
<i>with</i> regard to transporting Yaakov (Jacob) a/k/a Yisrael (Israel)),	את
<i>your/their father</i> to Egypt. Instruct your brothers to admonish their fellow clansmen to avoid holding on to tangible goods that will delay their return to Egypt,	אביכם
<i>and</i> those <i>with</i> coveting in their heart should refrain from taking that which is situated within	ואת
<i>your</i> relations' <i>houses</i> . Instruct your brothers to tell their people to leave behind everything situated within the confines of their houses	בתיכם
<i>and come</i> back	ובאו
<i>to me</i> empty handed,	אלי
<i>and I will give</i> authority	ואתנה
<i>to you</i> to replace all items left behind in Canaan. In addition to providing your relations with tangible goods, I will provide them	לכם
<i>with</i> the	את
<i>best</i>	טוב
<i>land</i> in	ארץ
<i>Egypt</i> ,	מצרים
<i>and</i> at famine's end, they will <i>eat</i> heartily from that which issues forth from this choicest parcel of land. As Pharaoh of Egypt, I give you my word that I will provide your relations	ואכלו
<i>with</i> the	את
<i>choicest</i> parcel of all	חלב
<i>the land</i> situated in Egypt,	הארץ

Genesis 45:19

<i>and you</i> sons of Yaakov (Jacob) a/k/a Yisrael (Israel))	ואתה
<i>are commanded</i>	צויתה
<i>this</i> day to	זאת

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<i>do</i> as Pharaoh says.	עָשׂוּ
<i>Take</i> my animal-drawn wagons to Canaan. Gather your people	קָחוּ
<i>unto you</i> and tell them that Pharaoh orders their relocation to Egypt. Upon arrival, they will take up residence upon a parcel of land in Goshen that Pharaoh chose	לָכֶם
<i>from</i> the choicest parcels of <i>land</i> in	מֵאַרְצֵי
<i>Egypt</i> . Show them Pharaoh's	מִצְרַיִם
<i>wagons</i> and inform them that they are the means by which	עֲגֻלוֹת
<i>to</i> transport <i>your little ones</i> ,	לְטַפְּכֶם
<i>and</i> the means by which <i>to</i> transport <i>your wives</i> to Egypt. As for Yaakov, the patriarch of your clan, situate him in the most luxuriant and comfortable wagon	וְלְנִשְׁיֶיכֶם
<i>and convey</i> him to Egypt in a manner befitting a king. Take special care	וּנְשֵׂאתֶם
<i>with</i> transporting	אֵת
<i>your father</i> from Canaan to Egypt. Upon setting foot upon Egyptian soil, Yaakov	אֲבִיכֶם
<i>and</i> the members of his clan will become Egyptian citizens. <i>You</i> and your covenant-observant people <i>will come</i> into Egypt and upon arrival, attain the status of Egyptian citizens. Convey the following words of Pharaoh of Egypt to your brothers, 'It is imperative that you and the rest of your covenant-observant people, rather than tarrying in Canaan to sell your possessions, leave them behind and journey, with all due dispatch, toward Egypt. Gather your people before you,	וּבְאֵתֶם

Genesis 45:20

<i>and</i> tell them 'not to let <i>your eye</i> longingly gaze upon your possessions and feel remorseful for leaving them behind. Do	וְעֵינֵיכֶם
<i>not</i> waste time becoming emotional over the abandonment of your possessions. It is a waste of precious time to tarry in Canaan to sell your possessions. Do not	אֵל
<i>think</i> about casting a compassionate eye	תַּחַס
<i>upon</i>	עַל
<i>your utensils</i>	כְּלֵיכֶם
<i>because</i> I will provide replacements as	כִּי
<i>good</i> as the ones you possess. In addition to replacing	טוֹב
<i>all</i> the covenant-observant people's possessions left behind in Canaan, I will apportion and situate them upon the best parcel of	כָּל
<i>land</i> in	אֶרֶץ
<i>Egypt</i> . The parcel of land being given	מִצְרַיִם
<i>to you</i> (God's covenant-observant people)	לָכֶם
<i>is</i> considered the finest parcel of land in Egypt'".	הוּא

Genesis 45:21

After imparting to his brothers of Pharaoh's desire for the relocation of God's covenant-observant people from Canaan to Egypt, Yoseif (Joseph) expects the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) to oversee the transport of God's covenant-observant from Canaan to Egypt. Yoseif's brothers are in agreement with their sibling <i>and</i> express their desire <i>to do</i> that which Pharaoh commands. Shortly	וַיַּעֲשׂוּ
<i>thereafter</i> , the	כֵּן
<i>sons</i> of	בְּנֵי
<i>Yisrael</i> (Israel) a/k/a Yaakov)) begin in earnest to ensure a quick and effortless transition of God's covenant-observant people from Canaan to Egypt,	יִשְׂרָאֵל
<i>and gives</i>	וַיִּתֵּן

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<i>to them</i> wagons tethered to livestock. On Pharaoh's say so,	לָהֶם
<i>Yoseif</i> provides his brothers with six	יוֹסֵף
<i>wagons</i> to convey the seventy covenant-observant people from Canaan to Egypt. Permission for God's covenant-observant people to emigrate from Canaan to Egypt is dependent	עֲגָלוֹת
<i>upon</i> the words issuing forth from the	עַל
<i>mouth</i> of	פִּי
<i>Pharaoh</i> . Pharaoh provides the sons of Yaakov with wagons tethered to livestock	פַּרְעֹה
<i>and gives</i>	וַיִּתֵּן
<i>to each of them</i>	לָהֶם
<i>provisions</i> to consume while journeying from Egypt to Canaan and provisions for God's covenant-observant people to consume prior to and while journeying from Canaan to Egypt. Pharaoh provides the sons of Yaakov with everything needed	צָדָה
<i>for the journey</i> from Egypt to Canaan and for the return journey (accompanied by the rest of God's covenant-observant people) from Canaan to Egypt.	לְדַרְךָ

Genesis 45:22

Yoseif (Joseph) is determined to convince his brothers that he harbors no ill toward them for selling him into slavery. Yoseif is also intent upon compensating his brother Binyomin for falsely accusing him of thievery as part of a ruse to determine his ten brothers' willingness to exchange a lifetime of servitude for his freedom. In addition to compensating Binyomin for intentional infliction of mental anguish, Yoseif intends to make amends to his brothers by providing gifts <i>to all of them</i> . Yoseif initiates the compensation process by	לְכֻלָּם
<i>giving</i> his brothers new clothing. After subjecting his brothers to an inordinate amount of emotional duress, Yoseif feels obligated to alleviate their mental anguish with gifts. Yoseif selects clothing for his eleven brothers, and	נָתַן
<i>to each man</i> he calls brother, gives two	לְאִישׁ
<i>changes of</i>	תְּלֻפּוֹת
<i>clothing</i> (one change of clothing for the Sabbath and another change of clothing for the other days of the week). With regard his most beloved brother from the same mother, Yoseif has it in mind to give him substantially more than he gave his siblings	שְׂמֹלֹת
<i>and</i> rather than giving two changes of clothing <i>to Binyomin</i> whom he falsely accused of thievery,	וּלְבִנְיָמִן
<i>gives</i> him	נָתַן
<i>three</i>	שְׁלֹשׁ
<i>hundred</i> pieces of	מֵאוֹת
<i>silver</i>	כֶּסֶף
<i>and five</i>	וְחַמֵּשׁ
<i>changes of</i>	תְּלֻפּוֹת
<i>clothing.</i>	שְׂמֹלֹת

Genesis 45:23

After giving gifts to his brothers, Yoseif (Joseph) is intent upon giving gifts to Yaakov (Jacob) a/k/a Yisrael (Israel)), <i>and</i> prior to their selection and acquisition, charges his siblings with the responsibility of delivering the gifts <i>to his/their father</i> . Deciding upon livestock as an appropriate gift for a man of Yaakov's stature, Yoseif	וּלְאָבִיו
<i>sends</i> his servants to select and acquire donkeys from his herd. Upon seeing his	שְׁלַח

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servants return with ten male donkeys, Yoseif concludes that a gift such	
<i>as this</i> is commensurate with a man of Yaakov's stature. In Yoseif's mind,	קְזֹאת
<i>ten</i>	עֲשָׂרָה
<i>male donkeys</i> is an appropriate gift for a man of Yaakov's stature. In addition to presenting his father with donkeys, Yoseif envisions giving his father a variety of pre-famine Egyptian victuals. Yoseif takes measures to ensure that the livestock Yaakov is to receive are	חֲמֹרִים
<i>ones</i> healthy enough <i>to bear the load</i> of edible items	נְשָׂאִים
<i>from the best</i> of what	מֵטוֹב
<i>Egyptian</i> soil yielded prior to the onset of the seven-year famine (beans, dates, figs, raisins and wine made from grapes). After queuing up ten male donkeys and situating sacks of edibles upon their backs, Yoseif is determined to augment Yaakov's gift,	מִצְרַיִם
<i>and</i> adds <i>ten</i>	וְעֶשֶׂר
<i>female donkeys</i> . In addition to designating ten male donkeys to bear the load of gifts for Yaakov, Yoseif designates ten female	אֲתֹנֹת
<i>ones to bear the load</i> of the choicest	נְשֹׂאת
<i>grain</i> (barley, rye, wheat, oats, millet, spelt) and legumes (split peas and white beans). Yoseif knows his father will recognize the scarcity of the foodstuff comprising his gift and relish in anticipation of its consumption. Everyone fortunate enough to obtain grain from the Egyptian granaries is grateful to have the means by which to sustain life,	כֶּרֶם
<i>and</i> acknowledges that in a time of famine, <i>bread</i> is the only means by which to satisfy one's hunger. Yoseif speculates as to what manner of gift Yaakov will appreciate most,	וְלֶחֶם
<i>and</i> concludes that fine wine and good <i>food</i> are the best of all possible gifts	וּמִזֶּן
<i>for his father</i> to consume in Canaan and	לְאָבִיו
<i>for the</i> return <i>journey</i> to Egypt.	לְדַרְךָ

Genesis 45:24

At the onset of his siblings' return journey to Canaan, Yoseif (Joseph) accompanies them for a while <i>and</i> decides to resume his duties after <i>sending</i> them <i>off</i> . After walking a while	וַיֵּשְׁלַח
<i>with</i>	אֶת
<i>his brothers</i> , Yoseif fears they might tarry while traveling to and from Canaan,	אָחָיו
<i>and</i> before <i>they go</i> to Canaan, composes a cautionary message	וַיִּלְכֹּד
<i>and says</i>	וַיֹּאמֶר
<i>to them</i> , "While journeying, it is customary for our covenant-observant people to pass the time discoursing Torah. Knowing that Pharaoh wants your mission completed with all due haste,	אֲלֵהֶם
<i>do not</i> discourse difficult topics of the Torah, for fear that you	אַל
<i>become agitated</i> to the point of distraction and become lost	תִּרְגְּזוּ
<i>on the way</i> from Egypt to Canaan. If our father (Yaakov), upon realizing that you deceived him into believing I was dead, doubts that I am alive, to convince him otherwise, you must challenge him to remember our last discussion of a particular Torah passage. I have no doubt you will convince him that his long-lost son is alive when he hears you cite the last Torah portion he and I discussed."	בְּדַרְךָ

Genesis 45:25

Yoseif (Joseph) and the eleven sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) exchange farewells, <i>and</i> while <i>going up</i>	וַיֵּעַל
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<i>from Egypt</i> toward Canaan, the sons of Yaakov dread the prospect of telling their father that Yoseif is alive and his reaction of being lied to about Yoseif twenty-two years prior. The sons of Yaakov are making their way toward Canaan,	מִמִּצְרַיִם
<i>and</i> after journeying for a while, <i>come</i> to the realization that they are within the confines of the	וַיָּבֹאוּ
<i>land</i> of	אֶרֶץ
<i>Canaan</i> . Yoseif's brothers are poised	לְבַעַן
<i>to</i> appear before	אֶל
<i>Yaakov</i> and tell	יַעֲקֹב
<i>their father</i> that Yoseif is alive.	אֲבִיהֶם

Genesis 45:26

Yoseif's (Joseph) brothers fear Yaakov (Jacob) a/k/a Yisrael (Israel)) might die of shock upon hearing that Yoseif is alive and enlist the aid of Asher's daughter Serach to sing to Yaakov a song with lyrics implying that Yoseif is alive. After Serach finishes singing, Yaakov's sons ask for and receive permission from Yaakov to speak, <i>and tell</i>	וַיִּגְדּוּ
<i>him</i> the truth about Yoseif. Upon hearing his sons	לוֹ
<i>saying</i> , "He is	לְאֹמַר
<i>still</i> alive.	עוֹד
<i>Yoseif</i> , your son, is still	יוֹסֵף
<i>alive</i>	חַי
<i>and that</i>	וְכִי
<i>he</i> is the	הוּא
<i>one</i> Pharaoh designated <i>to rule</i>	מִשָּׁל
<i>over all</i> the people residing in the	בְּכָל
<i>land</i> of	אֶרֶץ
<i>Egypt!</i> ", Yaakov reacts to news of Yoseif being alive with cautious optimism and remains suspicious toward his sons who, if the story is true, lied about what happened to Yoseif twenty-two years earlier. Yaakov is not ready to accept, as truth, their claim that Yoseif is still alive,	מִמִּצְרַיִם
<i>and rejects</i> that which they purport to be the truth about Yoseif. In	וַיִּפְגַּע
<i>his heart</i> , Yaakov wants to believe them, but doubts his sons are telling him the truth about Yoseif	לְבָבוֹ
<i>because</i> twenty-two years ago, they lied about what really happened to him.	כִּי
<i>Not</i> willing to alter his belief that Yoseif is still alive,	לֹא
<i>he</i> (Yaakov) continues to <i>believe</i> that he is dead, and pays no mind	הֶאֱמִין
<i>to them</i> (his sons).	לָהֶם

Genesis 45:27

Failing to convince their father that Yoseif (Joseph) is alive, the sons of Yaakov (Jacob) a/k/a Yisrael (Israel)) ask for and receive permission from their father to speak, <i>and</i> begin to <i>tell</i> him all that Yoseif commanded them to impart	וַיְדַבְּרוּ
<i>to him</i> . Intent upon informing him	אֵלָיו
<i>with</i>	אֵת
<i>all</i> the	כָּל
<i>words</i>	דְּבָרָיו
<i>Yoseif</i> commanded them to impart, the sons of Yaakov impart the words	יוֹסֵף
<i>that</i> Yoseif	אֲשֶׁר

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<i>had spoken</i>	דָּבַר
<i>to them</i> while they were in Egypt (including the portion of the Torah Yaakov and Yoseif had been discussing prior to Yoseif's disappearance). After taking in and contemplating the extraordinary subject matter of the words purportedly spoken by Yoseif,	אֲלֵהֶם
<i>and upon seeing</i> his sons	וַיִּרְא
<i>with</i>	אֶת
<i>the wagons</i>	הַעֲגָלוֹת
<i>that</i> Yoseif	אֲשֶׁר
<i>sent</i> to transport Yaakov and his people to Egypt, their father is convinced that Yoseif is alive. Yaakov is amenable toward acceding to the wishes of	שְׁלַח
<i>Yoseif</i> who, by way of his brothers, expressed his desire	יוֹסֵף
<i>to carry</i>	לְשֵׂאת
<i>him</i> and the other covenant-observant people from Canaan to Egypt. Yaakov is convinced Yoseif is alive because (i) he heard his sons uttering Yoseif's words; (ii) he saw his sons dressed in magnificent garments; (iii) he saw twenty donkeys laden with gifts; and (iv) he saw Pharaoh's wagons and chariots. Yaakov had been in a state of perpetual mourning for the past twenty-two years, and upon hearing the revelation about Yoseif being alive, accepted it as fact	אֹתוֹ
<i>and</i> his spirit <i>revived</i> . The revival of the dormant	וַתְּחַי
<i>spirit</i> of	רוּחַ
<i>Yaakov,</i>	יַעֲקֹב
<i>their father</i> occurs upon his realization that all his sons are alive. Remembering that God's fulfillment of the destiny of His covenant-observant people is contingent upon his twelve sons outliving him, Yaakov derives comfort from knowing that none of his sons predeceased him.	אֲבֵיהֶם

Genesis 45:28

Any doubt Yaakov (Jacob) a/k/a Yisrael (Israel) has with regard to Yoseif (Joseph) being alive disappeared when God's Divine Presence reappeared. By way of His Divine Presence, God revived Yaakov's spirit by confirming that Yoseif is alive, <i>and</i> after God's Divine Presence departed, <i>said</i>	וַיֹּאמֶר
<i>Yisrael</i> to his sons, "The return of God's Divine Presence, after a twenty-two-year absence, is not	יִשְׂרָאֵל
<i>enough</i> to set my mind at ease as regards to Yoseif's moral state. It is heartening to know that Yoseif is alive,	רַב
<i>yet</i> it is more important to know if	עוֹד
<i>Yoseif,</i>	יוֹסֵף
<i>my son,</i> in addition to being	בְּנִי
<i>alive,</i> remains righteous. I need to gaze upon his countenance to determine if he is still righteous or has become corrupted by his twenty-two-year association with the Egyptians.	חַי
<i>I will go</i> with you to Egypt	אֵלֶיךָ
<i>and</i> as a means of determining whether or not he is righteous, <i>I will</i>	וְאֶרְאֶנּוּ
<i>in person before</i>	בְּטָרַם
<i>I die.</i> "	אֲמוֹת