

## An Anatomically Correct Translation of Genesis

### Genesis 47:1

The Egyptians endured two of the God-imposed seven years of famine prior to Yaakov's (Jacob a/k/a Yisrael (Israel)) arrival. Yoseif (Joseph) is intent upon privately meeting with Pharaoh to convince him to allow God's covenant-observant people to permanently occupy and use a particular parcel of land situated in Goshen to maintain their agrarian lifestyle and to perpetuate their livestock. Rather than receiving a private audience with Pharaoh, Yoseif finds himself situated in Pharaoh's presence while Pharaoh is holding public court. Pharaoh motions for Yoseif to come forward, <i>and as he comes</i> forth, he bids	וַיָּבֹא
<i>Yoseif</i> to speak,	יֹסֵף
<i>and</i> Yoseif <i>tells</i> Pharaoh of the settlement of God's covenant-observant people upon a particular parcel of Egyptian land located in Goshen. Yoseif has to disclose	וַיַּגֵּד
<i>to Pharaoh</i> that shepherding is the means by which God's covenant-observant people achieve and maintain their self-sufficiency. To avoid angering Pharaoh, Yoseif must convince him to show tolerance toward the sons of Yaakov's vocation of raising, slaughtering and eating animals deified and worshiped by the Egyptians. Yoseif bows to Pharaoh	לְפָרֹעִה
<i>and says,</i>	וַיֹּאמֶר
" <i>My father</i>	אָבִי
<i>and my brothers</i>	וְאָחֵי
<i>and their sheep</i>	וְצֹאֲנָם
<i>and their cattle</i>	וּבְקָרָם
<i>and all</i>	וְכָל
<i>that</i> belongs	אֲשֶׁר
<i>to them</i> occupy a particular parcel of Egyptian land in Goshen. Pharaoh commanded my people to leave behind all their possessions. My people brought their livestock with them because it is the means by which to perpetuate their self-sufficiency. If Pharaoh allows God's covenant-observant people (who	לָהֶם
<i>came</i>	בָּאוּ
<i>from</i> the <i>land</i> of	מֵאֶרֶץ
<i>Canaan</i>	כְּנָעַן
<i>and are</i> presently residing	וְהֵנָּה
<i>in</i> the <i>land</i> of	בְּאֶרֶץ
<i>Goshen</i> ) to retain their livestock while residing on that particular parcel of Egyptian land, he will be giving them the means by which to perpetuate their self-sufficiency. Pharaoh's deification and worship of livestock inclines him toward castigating shepherds' treatment of livestock, but the parcel of land in Goshen is so far removed from Pharaoh's presence, that it will not be a constant visual reminder of that which offends him."	גֹּשֶׁן

### Genesis 47:2

Yoseif (Joseph) awaits Pharaoh's decision to allow or disallow the sons of Yaakov (Jacob a/k/a Yisrael (Israel)) to shepherd livestock on that particular parcel of Egyptian land situated in Goshen. Fearing Pharaoh will forbid the sons of Yaakov's from shepherding on his land, <i>and</i> in lieu of shepherding, conscript them into the Egyptian military, Yoseif is determined to situate them before and influence Pharaoh to judge, <i>from the least</i> physically imposing of	וּמִקְצָה
---	-----------

## An Anatomically Correct Translation of Genesis

<i>his brothers</i> , their unsuitability for military service. To convince Pharaoh that his brothers are inept for conscription into the military, Yoseif	אָחיו
<i>takes</i> back with him to Egypt	לָקַח
<i>five</i> of the eleven	חַמֵּשָׁה
<i>men</i> he calls 'brother',	אֲנָשִׁים
<i>and stands them up</i> before Pharaoh in a manner calculated to demonstrate their passivity and weakness. Yoseif and his five brothers stand	וַיַּצְגֵּם
<i>before</i>	לִפְנֵי
<i>Pharaoh</i> and await his scrutiny as regards to whether he will conscript them into the military or allow them to continue shepherding.	פַּרְעֹה

### Genesis 47:3

Yoseif's (Joseph) superior is poised to question five of the eleven sons of Yaakov (Jacob a/k/a Yisrael (Israel)) situated before him, <i>and says</i>	וַיֹּאמֶר
<i>Pharaoh</i> of Egypt	פַּרְעֹה
<i>to</i>	אֶל
<i>his</i> (Yoseif's five) <i>brothers</i> ,	אָחיו
" <i>What</i> is the nature of	מָה
<i>your work?</i> " Yoseif's brothers ignore the Viceroy of Egypt's advice to tell Pharaoh they are cattlemen,	מַעֲשֵׂיכֶם
<i>and say</i>	וַיֹּאמְרוּ
<i>to</i>	אֶל
<i>Pharaoh</i> , "We are	פַּרְעֹה
<i>shepherds</i> of	רֹעֵה
<i>sheep</i> . Shepherding is the manner in which	צֹאן
<i>your servants</i> maintain their self-sufficiency. Our father was	עֹבְדֵיךָ
<i>also</i> a shepherd, and	גַּם
<i>we</i>	אֲנַחְנוּ
<i>too</i> are inclined toward continuing as shepherds in the land of Goshen. We, as	גַּם
<i>our</i> father and <i>forefathers</i> , are shepherds."	אֲבוֹתֵינוּ

### Genesis 47:4

Upon seeing their Egyptian master's adverse reaction toward their vocation, the sons of Yaakov (Jacob a/k/a Yisrael (Israel)) hope to convince him to sanctioning shepherding upon that particular parcel of Egyptian land situated in Goshen, <i>and say</i>	וַיֹּאמְרוּ
<i>to</i>	אֶל
<i>Pharaoh</i> , "The ravages of the famine forced us	פַּרְעֹה
<i>to</i> leave Canaan and <i>live</i>	לָגור
<i>in</i> the <i>land</i> of Egypt.	בְּאֶרֶץ
<i>We came</i> to Egypt as Pharaoh commanded, and contrary to his orders, brought our livestock with us	בְּאֵנוּ
<i>because</i> in Canaan, there is	כִּי
<i>not</i> enough grass for our livestock to	אֵין
<i>pasture</i> . The severity of the famine in Canaan forces its human inhabitants eat the grass intended	מִרְעָה
<i>for sheep</i> . Pharaoh should know that in our grandfather Yitzchok's (Isaac) time, the dung from his livestock enriched the soil and coaxed the ground into yielding prodigious crops. In a time of famine, animal dung is more valuable than gold. The	לְצֹאן

## An Anatomically Correct Translation of Genesis

dung from our livestock can reinvigorate Egyptian soil and coax the ground into yielding prodigious crops. We hope	
<i>that</i> Pharaoh will show kindness	אֲשֶׁר
<i>toward your servants</i>	לְעַבְדֶּיךָ
<i>because</i> of the	כִּי
<i>heavy</i> toll	כֶּבֶד
<i>the famine</i> exacts upon all living things. We no longer reside	הָרָעָב
<i>in</i> the <i>land</i> of	בְּאֶרֶץ
<i>Canaan,</i>	כְּנָעַן
<i>and</i> are <i>now</i> dependent upon Pharaoh allowing us to reside, in perpetuity, in the land of Goshen. If Pharaoh allows us to reside in the land of Goshen, we	וְעַתָּה
<i>shall</i> endeavor to <i>live</i> there and comport ourselves in accordance with Egyptian law. We implore Pharaoh of Egypt to	יֵשְׁבוּ
<i>please</i> consider allowing	נָא
<i>your servants</i> and their livestock to dwell	עַבְדֶּיךָ
<i>in</i> the <i>land</i> of	בְּאֶרֶץ
<i>Goshen.</i> "	גֹּשֶׁן

### Genesis 47:5

After expressing to Pharaoh of Egypt the necessity of pasturing livestock in the land of Goshen, five of Yoseif's (Joseph) eleven brothers await his rendering a decision as regards to their Egyptian residency. Pharaoh weighs the pros and cons of foreigners living and farming in his midst, <i>and</i> during his contemplation of the matter, Yoseif's brothers wonder if what he <i>says</i> will be favorable or unfavorable.	וַיֹּאמֶר
<i>Pharaoh</i> composes the subject matter with which to reply	פָּרְעֹה
<i>to</i>	אֶל
<i>Yoseif</i> as regards to the matter of the sons of Yaakov (Jacob a/k/a Yisrael (Israel)) permanently residing in the land of Goshen and	יֹסֵף
<i>says,</i>	לֵאמֹר
" <i>Your father</i>	אָבִיךָ
<i>and brothers</i>	וְאֶחָיךָ
<i>came</i> from famine-stricken Canaan	בָּאוּ
<i>to</i> settle upon parcel of Egyptian land and to be within close proximity to <i>you</i> .	אֵלֶיךָ

### Genesis 47:6

Prior to your arrival, I empowered the Viceroy of Egypt to choose parcel of <i>land</i> in	אֶרֶץ
<i>Egypt</i> to offer to his blood relations migrating from Canaan. Having sanctioned your brother's choice, in gift-like fashion, I place that particular parcel of Egyptian land	מִצְרַיִם
<i>before you</i> . All that remains is for you to settle upon it. The conversation ensuing between the Viceroy and myself began when I said, 'I know it	לִפְנֶיךָ
<i>is</i> in your mind to apportion and deed a particular parcel of Egyptian land over to your people. Choose a parcel of land situated	הוּא
<i>in the best</i> location and deed over to those in dire need of resettlement and continuation of their agrarian lifestyle. Apportion to your people	בְּמִיטֵב
<i>the</i> parcel of Egyptian <i>land</i> most conducive to the perpetuation of their livestock. I empower you to oversee the	הָאֶרֶץ
<i>settling</i> down of your people upon a parcel of Egyptian land of your choosing. Your brothers, along	הוֹשֵׁב

## An Anatomically Correct Translation of Genesis

<i>with</i>	אֶת
<i>your father</i> and the rest of God's covenant-observant people are welcome to settle down in Egypt,	אֲבִיךָ
<i>and with</i> my permission,	וְאֶת
<i>your brothers</i>	אֲחֵיךָ
<i>shall live</i>	יֵשְׁבוּ
<i>in</i> the <i>land</i> of	בְּאֶרֶץ
<i>Goshen</i> . I own many herds of sheep that are the object of Egyptian worship,	גֹּשֶׁן
<i>and if</i>	וְאִם
<i>you know</i> of livestock overseers in your midst, situate them before me and I will task them with shepherding my livestock. In addition to owning sheep, I own all manner of livestock,	יָדַעְתָּ
<i>and if there is</i>	וְיִשׁ
<i>among them</i>	בָּם
<i>people</i> possessing the	אֲנָשִׁי
<i>ability</i> to tend to my livestock, call upon	חֵל
<i>and make them</i>	וְשִׁמַּתָּם
<i>the ones in charge of</i> my	שָׂרֵי
<i>cattle</i> , horses and mules. Empower those with expertise to watch	מִקְנֵה
<i>over</i>	עַל
<i>that</i> which belongs	אֲשֶׁר
<i>to me</i> and ensure my livestock survives the famine”.	לִי

### Genesis 47:7

After resolving the matter of resettling God's covenant-observant people in the land of Goshen, Pharaoh is anxious to meet Yoseif's (Joseph) father Yaakov (Jacob) a/k/a Yisrael (Israel)), and asks Yoseif to bring Yaakov to him. Yoseif accompanies his father from Goshen <i>and brings him</i> before Pharaoh. In the year 1523 b.c.e. (2238 years after creation),	וַיָּבֵא
<i>Yoseif</i> ,	יוֹסֵף
<i>with</i>	אֶת
<i>Yaakov</i> ,	יַעֲקֹב
<i>his father</i> at his side, are situated before and awaiting Pharaoh's permission to initiate formal introductions. Pharaoh gestures to Yoseif to introduce him to his father,	אֲבִיו
<i>and</i> Yoseif complies <i>by standing him up</i>	וַיַּעֲמֵדְהוּ
<i>before</i>	לִפְנֵי
<i>Pharaoh</i> and introducing them to one another. While standing before Pharaoh, Yaakov enunciates a benediction	פְּרֹעָה
<i>and blesses</i> him.	וַיְבָרֵךְ
<i>Yaakov</i> ,	יַעֲקֹב
<i>with</i> regard to the manner in which he chooses to interact with	אֶת
<i>Pharaoh</i> , confers a blessing upon him.	פְּרֹעָה

### Genesis 47:8

After receiving a blessing from Yaakov (Jacob) a/k/a Yisrael (Israel)), Pharaoh recognizes the exceptional being in his midst, <i>and</i> curious to know more about the father of his most entrusted subordinate, <i>says</i>	וַיֹּאמֶר
<i>Pharaoh</i>	פְּרֹעָה

## An Anatomically Correct Translation of Genesis

to	אֶל
Yaakov,	יַעֲקֹב
How many	כַּמָּה
days have gone by since your birth? How many	יָמֵי
years have passed during the course of	שָׁנֵי
your life?"	חַיֶּיךָ

### Genesis 47:9

Yoseif's (Joseph) father contemplates a response to his son's superior, <i>and says</i>	וַיֹּאמֶר
Yaakov (Jacob) a/k/a Yisrael (Israel))	יַעֲקֹב
to	אֶל
Pharaoh, "A substantial portion of the	פַּרְעֹה
days of my life have been fraught with bitterness. My elderly appearance is the result of bearing the burden of bitterness and strife dogging me throughout the	יָמֵי
years of	שָׁנֵי
my journeys. I have been on this life journey for	מַגִּוְרֵי
thirty	שְׁלֹשִׁים
and a hundred	וּמֵאָתָה
years. I remember a	שָׁנָה
few joyful days when evil failed to sway people in my midst from inflicting physical harm and mental anguish. I spent most of my days suffering at the hands of people intent upon doing me harm,	מְעַט
and evil confronted me wherever I went. Few	וְרַעִים
were the	הָיוּ
days and	יָמֵי
years of	שָׁנֵי
my life unencumbered by evil. God gifted Avraham (f/k/a Avram) my father and grandfather with longevity, vigor and happiness	חַיֵּי
and in my case, I have <i>not</i> been so fortunate as to have attained the longevity, vigor and happiness attained by him and Yitzchok (Isaac) who lived to	וְלֹא
reach the respective ages of 175 and 180. Comparing the days and years of Avraham and Yitzchok's life	הַשָּׂנִיּוֹת
with my	אֶת
days and	יָמֵי
years, I realize that	שָׁנֵי
the life of	חַיֵּי
my forefathers,	אֲבוֹתַי
in most of the days of	בְּיָמֵי
their journeys, were replete with peace and joy."	מַגִּוְרֵיהֶם

### Genesis 47:10

Prior to leaving Pharaoh's presence, Yaakov (Jacob) a/k/a Yisrael (Israel)) is intent upon conferring another blessing upon Pharaoh, <i>and blesses</i> him again.	וַיְבָרֶךְ
Yaakov,	יַעֲקֹב
with regard to conferring a blessing upon	אֶת

## An Anatomically Correct Translation of Genesis

<i>Pharaoh</i> , asks God to alleviate the Egyptians' suffering by enabling the Nile River rise and inundate the parched land with water. <sup>328</sup> Pharaoh's encounter with Yaakov ends,	פָּרַעֲה
and Yoseif <i>leaves</i> with his father and they begin distancing themselves	וַיֵּצֵא
from before the presence of	מִלִּפְנֵי
<i>Pharaoh</i> . Yoseif escorted his father back to Goshen,	פָּרַעֲה

### Genesis 47:11

and witnesses God's covenant-observant people <i>settling</i> upon that particular parcel of Goshen land given to them by Pharaoh.	וַיֹּשֶׁב
<i>Yoseif</i> (Joseph), along	יוֹסֵף
with	אֶת
his father,	אָבִיו
and with	וְאֶת
his brothers, oversaw the resettlement of God's covenant-observant people in the land of Goshen. Prior to their arrival, Pharaoh empowered Yoseif to choose and apportion a parcel of Egyptian land to God's covenant-observant people residing in Canaan. Yoseif set about finding a suitable parcel of land for his people,	אֶחָיו
and after surveying a particular parcel of Goshen land, realized it suited their needs and gave it	וַיִּתֵּן
to them. Yoseif instructed his family to take	לָהֶם
possession of that particular parcel of Goshen property situated	אֲחֻזָּה
in the land of	בְּאֶרֶץ
<i>Egypt</i> . God's covenant-observant people found themselves situated	מִצְרַיִם
in that particular part of Egyptian territory <i>best</i> suited for farming and shepherding. Prior to the inception of the famine, this particular parcel of Goshen land settled upon by God's covenant-observant people had been most conducive to pasturing and growing crops.	בְּמִיטֵב
The land given to God's covenant-observant people is located	הָאֶרֶץ
in an Egyptian province known as the land of	בְּאֶרֶץ
<i>Ramseis</i> . Yoseif responded	רַעְמִסֵּס
just as	כְּאִשֶּׁר
commanded by	צִוָּה
<i>Pharaoh</i> and situated God's covenant-observant people upon a choice parcel of Egyptian land.	פָּרַעֲה

### Genesis 47:12

It was Yoseif's (Joseph) responsibility to provide sustenance to God's covenant-observant people compelled by Pharaoh to leave Canaan and settle upon on a parcel of Goshen land, and demonstrated his responsibility by <i>providing</i> them with bread.	וַיַּכְלִיל
<i>Yoseif</i> , in addition to providing God's covenant-observant people	יוֹסֵף
with bread, took measures to ensure that	אֶת
his father Yaakov (Jacob) a/k/a Yisrael (Israel)) had the best food to eat. Yoseif's concern for the welfare of his family extended to his siblings,	אָבִיו
and with regard to providing sustenance for	וְאֶת
his brothers, made sure they always had enough bread to eat,	אֶחָיו

<sup>328</sup> Prior to the famine, the Egyptians perceived Pharaoh as a god, and believed he caused the periodic rising of the Nile River to irrigate the land and produce perennial crops.

## An Anatomically Correct Translation of Genesis

<i>and with</i> regard to providing sustenance to	וְאֵת
<i>all</i> the members of the	כָּל
<i>house</i> of	בֵּית
<i>his father</i> , made sure they always had enough to eat. Fearing a lack of	אָבִיו
<i>bread</i> might lead to the malnourishment of God's covenant-observant children, Yoseif calculated the amount of grain disbursed	לֶחֶם
<i>according to</i> the nutritional needs of	לְפִי
<i>the children</i> .	הַטָּף

### Genesis 47:13

Although the preceding Torah verses describe a place in time when Egypt is in the throes of the second year of its seven-year famine, in the following verses, The Author of the Torah elects to describe events taking place at the beginning of the famine. Through Pharaoh's prophetic dreams and Yoseif's (Joseph) correct interpretation of same, the Egyptians have foreknowledge of seven successive years of abundance, followed by seven years of famine. During the lean years, the Egyptians queued up to purchase <i>and</i> make <i>bread</i> from grain stored the royal granaries that Yoseif had the foresight to build, collect and store during the seven years of agricultural abundance. Prior to the inception of the famine, Egypt was the breadbasket of the world because the Nile River periodically irrigated and enabled the land to yield an abundance of edible substances. The cessation of the seasonal rise of the Nile River resulted in a famine of unprecedented length and severity. Famine occurred because	וְלֶחֶם
<i>there was no</i> seasonal rising of the Nile River to irrigate the land.	אֵין
<i>In all</i>	בְּכָל
<i>the land</i> of Egypt, everyone knew that during the next seven years, only a finite amount of food would be meted out in meager fashion from the royal granaries by Yoseif, who had the foresight to build silos and acquire and store grain during the seven years of agricultural abundance. During the seven lean years, one's life depended upon having the means with which to pay for and acquire the world's only source of grain.	הָאָרֶץ
<i>Because</i> of the length and severity of the famine, the Egyptians bore the	כִּי
<i>heavy</i> burden of hunger and despair.	כִּבְד
<i>The</i> length and severity of the <i>famine</i> had a	הִרְעִב
<i>very</i> deleterious effect (both physical and mental) upon the Egyptian population. During the years of agricultural abundance, the Egyptians were accustomed to ingesting as much bread as they desired,	מְאֹד
<i>and</i> during the famine, <i>became weary</i> from expending energy to acquire that which Yoseif judiciously doled out from the royal granaries. Throughout the seven-year famine, everyone situated in the	וְתִמְלָה
<i>land</i> of	אֶרֶץ
<i>Egypt</i>	מִצְרַיִם
<i>and</i> in the <i>land</i> of	וְאֶרֶץ
<i>Canaan</i> wearied from incessant hunger and constant acquisition and consumption of meager allotments of rationed grain.	כְּנָעַן
<i>Because of</i>	מִפְּנֵי
<i>the famine</i> , a preoccupation with the prospect of starvation became the foremost thought in Egyptian society.	הִרְעִב

## An Anatomically Correct Translation of Genesis

### Genesis 47:14

It is incumbent upon Yoseif (Joseph), in his capacity as Viceroy of Egypt, to acquire <i>and</i> situate inside Pharaoh's royal treasury silver <i>accrued</i> in exchange for grain.	וַיִּלְקֹט
<i>Yoseif's</i> objective was, by way of trading grain, to acquire Egyptian silver and place it in Pharaoh's possession.	יוֹסֵף
<i>With</i> regard to achieving his objective of acquiring	אֵת
<i>all</i>	כָּל
<i>the silver</i> in the possession of Pharaoh's subjects, Yoseif issues a proclamation that all	הַכֶּסֶף
<i>the silver found</i>	הַנִּמְצָא
<i>in the land</i> of	בְּאֶרֶץ
<i>Egypt</i>	מִצְרַיִם
<i>and in the land</i> of	וּבְאֶרֶץ
<i>Canaan</i> is an acceptable means of paying	כְּנָעַן
<i>for grain</i> stored in Pharaoh's granaries. Those	בַּשָּׂדֶה
<i>who</i> desired to live another day, dare not exchange their silver for anything other than grain.	אֲשֶׁר
<i>They</i> (the	הֵם
<i>ones buying</i> grain) were compelled to stave off starvation by tendering any amount of silver demanded in exchange for the world's only source of grain. Yoseif acquired	שֹׂכְרִים
<i>and brought</i> the silver he received in exchange for Pharaoh's grain to the royal treasury.	וַיָּבֵא
<i>Yoseif,</i>	יוֹסֵף
<i>with</i> regard to all	אֵת
<i>the silver</i> acquired in exchange for grain, transported it to and situated it	הַכֶּסֶף
<i>inside</i> the treasury portion of the <i>house</i> of	בֵּיתָה
<i>Pharaoh.</i>	פַּרְעֹה

### Genesis 47:15

Yoseif (Joseph) acquires all the silver of its collective citizenry in exchange for grain during the first three of the God-imposed seven years of famine. Throughout the famine, the Egyptians continue paying and paying for grain, <i>and</i> one day <i>it</i> (the silver) <i>was gone</i> . The Egyptians traded all	וַיִּתֶּם
<i>the silver</i> they had for grain. No one	הַכֶּסֶף
<i>from the land</i> of	מֵאֶרֶץ
<i>Egypt</i>	מִצְרַיִם
<i>and</i> no one <i>from</i> the <i>land</i> of	וּמֵאֶרֶץ
<i>Canaan</i> possessed silver with which to exchange for grain. The rich and poor simultaneously relinquished the remainder of their silver in exchange for grain because Yoseif (Joseph) set the price of grain based upon each person's ability to pay. Unable to pay for grain and faced with the prospect of starvation, the Egyptian populace unified	כְּנָעַן
<i>and came</i> to seek an audience with Yoseif.	וַיָּבֹאוּ
<i>All</i> the citizens of	כָּל
<i>Egypt</i> came	מִצְרַיִם
<i>to</i>	אֶל
<i>Yoseif</i>	יוֹסֵף
<i>saying,</i>	לֵאמֹר
" <i>Give</i> grain	הִבֵּה
<i>to us!</i> We need grain to make	לָנוּ



## An Anatomically Correct Translation of Genesis

<i>bread!</i> Is the grain stored in Pharaoh's granaries more precious than the lives of those unable to pay for it? We implore the Viceroy of Egypt to continue providing us with grain,	לֶחֶם
<i>and</i> if he is unwilling, implore him to explain <i>why</i> he condemns us to death by starvation. It is inhumane that	וְלָמָּה
<i>we should die</i>	נָמוּת
<i>before you</i> change your mind and provide us with grain. Will you condemn us to die	נָגִידָה
<i>because</i> we	כִּי
<i>used up</i> our silver purchasing Pharaoh's grain? Will you stand idly by while we starve to death for lack of	אָפֶס
<i>silver</i> to pay for grain?"	כֶּסֶף

### Genesis 47:16

In the beginning of the fourth year of the seven-year famine, Yoseif (Joseph) if forced to deal with the mass hysteria brought about by everyone's inability to pay for grain with silver, <i>and</i> after hearing their plight, <i>says</i>	וַיֹּאמֶר
<i>Yoseif</i> to a representative group of starving Egyptians,	יוֹסֵף
" <i>Bring</i>	הָבֹו
<i>your cattle</i>	מִקְנֵיכֶם
<i>and I will give</i> you grain. I am willing	וְאֶתְנֶנָּה
<i>to give you</i> grain in exchange	לָכֶם
<i>for your cattle.</i>	בְּמִקְנֵיכֶם
<i>If</i> all your silver is	אִם
<i>gone</i> , then in lieu of	אָפֶס
<i>silver</i> , trade your livestock for grain."	כֶּסֶף

### Genesis 47:17

Reprieved from starvation by way of Yoseif's (Joseph) edict accepting livestock in lieu of silver in exchange for grain, the Egyptians queue up <i>and bring</i>	וַיָּבִיאוּ
<i>with</i> them	אֶת
<i>their cattle</i> to the granaries. <sup>329</sup> Situated at the granaries, the starving masses queue up	מִקְנֵיהֶם
<i>to</i> relinquish their cattle to	אֶל
<i>Yoseif</i> ,	יוֹסֵף
<i>and</i> in exchange for livestock, <i>he gives to them</i> life-sustaining grain from which they make	וַיַּתֵּן
<i>to them</i> life-sustaining grain from which they make	לָהֶם
<i>Yoseif</i> gave them grain in exchange for their livestock and they used the grain to make	יוֹסֵף
<i>bread</i> . Cattle are not the only livestock Yoseif exchanges for grain. As horses are even more valuable than cattle, Yoseif gladly doles out grain in exchange	לֶחֶם
<i>for their horses</i> . After acquiring all their cattle and horses in exchange for grain, Yoseif is amenable toward accepting other species of livestock in exchange for grain,	בְּפוֹסִים
<i>and</i> after making a declaration of trading grain <i>for flocks</i> of	וּבְמִקְנֶה
<i>the sheep</i> , livestock owners queue up	הַצֹּאן
<i>and</i> acquire grain in exchange <i>for herds</i> of sheep in the same manner they acquired grain for	וּבְמִקְנֶה

<sup>329</sup> Yoseif (Joseph) has, at his disposal, grain with which to sustain cattle he acquires in exchange for grain.

## An Anatomically Correct Translation of Genesis

<i>the cattle</i> . Yoseif acquires the remainder of the Egyptians' cattle, horses and sheep in exchange for grain. To ensure the further doling out of grain, the Viceroy of Egypt issues an edict allowing donkey owners to trade their livestock for grain,	הַבָּקָר
<i>and</i> after exchanging grain <i>for</i> the remainder of the <i>donkeys</i> , Yoseif girds himself for the inevitable onslaught of Egyptians appearing before and imploring him to part with grain without offering compensation. Overseeing the doling out of the world's only source of grain, Yoseif is intent upon acquiring the entirety of Egypt's collective wealth,	וּבַחֲמֹרִים
<i>and</i> to achieve his objective, <i>steers them</i> (the Egyptians) along a path leading to destitution. Mass destitution is inevitable because no one possesses sufficient net worth with which to acquire grain throughout the duration of the seven-year famine. During the first four of the God-imposed seven years of famine, Yoseif (Joseph) obtained all the livestock of its collective citizenry in exchange for grain. Up to this point in time, the Egyptians are able to avoid starvation	וַיִּנְהֲלֵם
<i>with bread</i> made from the grain procured through trade. Yoseif exchanged grain	בִּלְחֶם
<i>for all</i>	בְּכָל
<i>their cattle</i> . After acquiring all their cattle, Yoseif traded grain for the remainder of livestock in their possession. This grain-for-livestock exchange occurred	מִקְנֵהֶם
<i>in the fourth year</i> of	בַּשָּׁנָה
<i>the</i> God-induced seven-year famine <i>that</i> afflicted the entire world.	הַהוּא

### Genesis 47:18

The Egyptians harken back to the time when two years into the seven-year famine, they witnessed Yoseif's father Yaakov (Jacob) a/k/a Yisrael (Israel)) coax the waters of the Nile River to rise, overflow and irrigate the parched, famine-stricken land. They reveled in the temporary diminution in the severity of the famine, and after consuming the crops issuing forth from the ground, had to resume queuing up at the granaries. <sup>330</sup> By the end of the third year of the famine, Yoseif acquired all their silver in exchange for grain. By the end of the fourth year of the famine, Yoseif acquired all their livestock in exchange for grain. By the end of the fifth year of the famine, Yoseif acquired all their land in exchange for grain. By the end of the sixth year of the famine, Yoseif contractually obligated Pharaoh's subjects to labor on Pharaoh's behalf in exchange for grain they hoped would take root and yield crops during the seventh year of the famine. Having endured six of the seven years of famine, the Egyptians lost <i>and</i> regained hope when the severity of the famine that God intended to last seven years temporarily <i>ended</i> at the beginning of	וַתִּתֵּם
<i>the</i> seventh <i>year</i> when the Nile River overflowed and inundated the Egyptian land with water.	הַשָּׁנָה
<i>The</i> overflowing of the Nile River convinced Egyptians <i>that</i> it was time to resume planting seeds to grow food. The Egyptians are intent upon resuming the planting of crops,	הַהוּא
<i>and come</i>	וַיָּבֹאוּ
<i>to him</i> (Yoseif) to purchase seed. The incident of the Egyptians clamoring to purchase seed occurred	אֵלָיו

<sup>330</sup> The temporary diminution of severity of the famine did not run contrary to God's plan to afflict the world with a seven-year famine.

## An Anatomically Correct Translation of Genesis

<i>in</i> the beginning of <i>year</i> seven of the seven-year famine. The Egyptians remember witnessing the Yaakov-induced resumption of the Nile River overflowing and watering their fields at the end of	בִּשְׁנָה
<i>the second</i> year of what was to have been seven successive years of famine. Upon witnessing the Nile River overflowing and watering their fields at the beginning of the seventh year of the famine, the Egyptians are desperate to seize upon the opportunity to resume farming. Heartened by the prospect of growing their own food and not having to depend upon the Viceroy of Egypt to feed them, the Egyptians ask for and receive an audience with Yoseif,	הַשְּׁנִית
<i>and</i> in his presence, <i>say</i>	וַיֹּאמְרוּ
<i>to him</i> , "Throughout the first two years of famine, we traded whatever the Viceroy of Egypt demanded in exchange for grain. In this, the beginning of the seventh year of the famine, the overflowing of the Nile River irrigates our land and motivates us to implore you to sell us seed we intend to use to plant new crops. The Viceroy of Egypt knows we	לּוֹ
<i>no</i> longer possess anything with which to trade for seed. Given my lord's proclivity toward rendering destitute those clamoring for Pharaoh's grain meted out by my lord's hand	לֹא
<i>we</i> know there is nothing of value that <i>can be hidden</i>	נִכְחָד
<i>from</i> you, <i>our master</i> , and implore you to provide us with seed	מֵאֲדֹנֵי
<i>because</i> the water of the Nile River inundating the land signals the resumption of the planting of crops.	כִּי
<i>Since</i> all our silver, livestock and land	אִם
<i>passed</i> from our hands into Pharaoh's possession, we are desperate to acquire seed to plant in the newly watered land. Having relinquished all	תֵּם
<i>the silver</i>	הַכֶּסֶף
<i>and herds</i> of	וּמִקְנֵה
<i>the cattle</i> and other livestock	הַבְּהֵמָה
<i>to</i>	אֶל
<i>our master</i> in exchange for grain, we have	אֲדֹנֵי
<i>not</i> a thing with which to trade for grain and seed. Of all that we owned, nothing of ours	לֹא
<i>remains</i> in our possession to exchange for grain and seed. We have no possessions to situate	נִשְׁאָר
<i>before</i> you,	לִפְנֵי
<i>our master</i> , in exchange for grain and seed. We are hoping my lord will look upon us and say, 'The people standing before me have	אֲדֹנֵי
<i>nothing</i> to trade in exchange for grain and seed and ask that I intercede on their behalf. Perhaps I should consider accepting their labor in exchange for grain and seed.' We will survive the seventh year of famine	בְּלִתִּי
<i>if</i> my lord accepts the labor of	אִם
<i>our bodies</i> in exchange for grain and seed. What is there to gain if you reject our bodies	גּוֹיֵתֵנוּ
<i>and</i> allow <i>our</i> former respective parcels of <i>land</i> to lie fallow? We implore my lord, in lieu of letting the land lie fallow, allow us to work the land in exchange for grain and seed. In time, we will extract fresh crops from the ground and bring about an end to the famine and our dependence upon stored grain.	וְאֵדְמָתֵנוּ

## An Anatomically Correct Translation of Genesis

### Genesis 47:19

Please explain <i>why</i> withholding grain and seed from the destitute profits my lord if, through your inaction, witness	לָמָּה
<i>our dying</i>	נָמוּת
<i>before your eyes?</i> As farmers die of starvation, so	לְעֵינֶיךָ
<i>too</i> the land for lack of cultivation. Is death the fate my lord has in mind for those unable to pay for grain? Must	גַּם
<i>we</i> , for lack of payment in exchange for grain and seed, die? In addition to sanctioning genocide by way of starvation, is my lord	אֶנְקֹנִי
<i>also</i> willing to allow the land to lay fallow? What will become of Pharaoh after he consumes all the grain in his granaries and there are no fresh crops on hand? The Viceroy of Egypt will have to take responsibility for Pharaoh's demise because he lacked foresight to conscript his farmers to plant new crops when the Nile River resumed inundating the farmland with water. The solution to the food supply problem lies within the cultivation of	גַּם
<i>our land</i> . We implore my lord to allow us to	אֶדְמָתֵנוּ
<i>purchase</i> grain and conscript	קָנָה
<i>us</i> into sowing the land we heretofore deeded to Pharaoh for grain. Sanction this arrangement	אֶתֵּנוּ
<i>and</i> we will work <i>with</i> my lord to ensure that new crops issue forth from what used be	וְאֵת
<i>our land</i> . We implore you to accept our land in exchange	אֶדְמָתֵנוּ
<i>for bread</i> and seed,	בִּלְחֶם
<i>and</i> if it <i>should be</i> my lord's will to separate us from our land,	וְנִהְיָה
<i>we</i>	אֶנְקֹנִי
<i>and our</i> fellow dispossessed owners of <i>land</i> will accept becoming Pharaoh's property and labor toward harvesting new crops in exchange for food. Grant us leave to become sharecropping	וְאֶדְמָתֵנוּ
<i>servants</i>	עֲבָדִים
<i>to Pharaoh,</i>	לְפָרְעֹה
<i>and give</i> us grain and	וְתֵן
<i>seed</i> in exchange for our laboring to produce new crops. Allow us to work the land prior to and throughout harvest time,	זֶרַע
<i>and</i> we will express gratitude for having <i>lived</i> to witness the end of this terrible famine. Enabling us to farm the land in perpetuity, my lord will garner praise for bringing about the revival of Egypt's reputation as the breadbasket of the world,	וְנִהְיָה
<i>and</i> if my lord is <i>not</i> amenable toward implementing this sharecropping plan,	וְלֹא
<i>we will die,</i>	נָמוּת
<i>and the</i> sole use of <i>land</i> will be to bury our corpses. Do	וְהָאֶדְמָה
<i>not</i> let the land lie fallow. Egypt	לֹא
<i>will become</i> a <i>desolate</i> place and its survivors, prior to dying will rue the day the Viceroy of Egypt refused to implement a sharecropping plan put forth by farmers heretofore starved by the hand of Pharaoh."	תִּשָּׁם

### Genesis 47:20

After exchanging all their possessions for grain during the first six years of the seven-year famine, the former Egyptian landowners, in exchange for grain and seed, offer to become Pharaoh's sharecroppers. Yoseif (Joseph) accepts their offer to become	וַיִּקַּן
--	-----------

## An Anatomically Correct Translation of Genesis

sharecroppers <i>and acquires</i> their lifetime commitment to farm Pharaoh's land in exchange for grain and seed. It is incumbent upon	
<i>Yoseif</i> to contend	יוסף
<i>with</i> overseeing the production and acquisition of one-fifth of sharecropper yields. With the exception of the land owned by Egyptian priests, Yoseif acquires	את
<i>all</i> remaining parcels of	כל
<i>land</i> situated in	אדמת
<i>Egypt</i> and deeds them over	מצרים
<i>to Pharaoh</i> . Yoseif easily acquires parcels of Egyptian land	לפרעה
<i>because</i> the ones	כי
<i>selling</i> it to him (the	מכרו
<i>Egyptians</i> ) sell to avoid starvation. During the sixth year of the famine, each	מצרים
<i>man</i> owning	איש
<i>his field</i> had to deed it over to Pharaoh in exchange for grain and seed. At the beginning of the seventh year of the famine, the former Egyptian landowners agreed to become Pharaoh's sharecroppers in exchange for grain and seed to plant upon farms recently inundated with Nile River water. The former Egyptian landowners agreed to a lifetime of servitude	שדהו
<i>because</i>	פי
<i>it</i> (servitude) <i>was</i> the only thing they had to exchange for grain and seed. The famine was too <i>severe</i> and the prospect of starvation weighed heavily	חזק
<i>upon them</i> (the Egyptians). At the beginning of the seventh year, the severity of	עלהם
<i>the famine</i> forced the former Egyptian landowners to commit to a lifetime of laboring on Pharaoh's behalf in exchange for seed and grain. The Egyptians held onto their land for as long as possible,	הרעב
<i>and</i> when the famine increased in severity and duration, <i>it became</i> imperative for the Egyptians to cede ownership of their land to Pharaoh in exchange for grain and seed. With the exception of priestly-owned property, all	ותהי
<i>the land</i> heretofore belonging to the Egyptians belonged	הארץ
<i>to Pharaoh</i> .	לפרעה

### Genesis 47:21

After acquiring the Egyptians' respective parcels of land and lifetime commitment to sharecrop for Pharaoh, Yoseif (Joseph) realizes that allowing the former landowners to remain upon their respective parcels of relinquished land will generate animosity toward their new masters. Yoseif issues a relocation proclamation to quash the collective animosity that is certain to ensue from former Egyptian landowners forced to sharecrop Pharaoh's land. <i>And with</i> the dissemination of the proclamation,	ואת
<i>the people</i> (Egyptian landowners) relinquishing ownership of their land in exchange for grain	העם
<i>moved</i>	העביר
<i>are moved</i> from their native land	אתו
<i>to cities</i> situated	לערים
<i>from</i> one <i>end of</i> the	מקצה
<i>border</i> of	גבול
<i>Egypt</i>	מצרים
<i>and</i> relocates them <i>to</i>	ועד

## An Anatomically Correct Translation of Genesis

<i>its</i> other <i>end</i> .	קצהו
<b>Genesis 47:22</b>	
Some Egyptians are exempt from selling land in exchange for grain. The <i>only</i>	רק
<i>land</i> exempt from Pharaoh's ownership belongs to	אדמת
<i>the priests</i> . Land owned by the priesthood is	הכהנים
<i>not</i> subject to Pharaoh's acquisition because Egyptian law provided food in exchange for their priestly services. Permitted by law to	לא
<i>buy</i> land from Egyptians, the law prohibits Yoseif from buying land owned by the priesthood	קנה
<i>because</i> of the	כי
<i>decree</i> that promised	חק
<i>to</i> provide the <i>priests</i> with a daily allotment of bread in exchange for their services. The Egyptian priests receive bread made	לכֹּהֲנִים
<i>from</i> grain owned by	מֵאֵת
<i>Pharaoh</i> ,	פַּרְעֹה
<i>and they eat</i> that which Pharaoh promises to give them in exchange for performing their priestly services. Pharaoh's priests do not have to worry about the prospect of starvation because Pharaoh provides them	וְאָכְלוּ
<i>with</i>	אֶת
<i>their portion</i> of bread made from the grain	חֶקֶם
<i>that</i>	אֲשֶׁר
<i>he gives</i>	נָתַן
<i>to them</i> in exchange for priestly services.	לָהֶם
<i>Pharaoh</i> is obligated to feed the priests	פַּרְעֹה
<i>because</i> of the priestly services performed on his behalf. Pharaoh exempts his priests from bartering for grain,	עַל
<i>so</i> as	כֵּן
<i>not</i> to force them to	לֹא
<i>sell</i> their land in exchange for bread. Yoseif does not concern himself	מְכֹרֵו
<i>with</i> the acquisition of	אֶת
<i>their</i> (the priests') <i>land</i> because they interceded on his behalf when he stood accused of raping Potiphar's wife and used their influence to commute his death sentence to imprisonment.	אֲדָמָתָם
<b>Genesis 47:23</b>	
After deeding their land to Pharaoh during the sixth year of the famine, the Egyptians agreed to become Pharaoh's sharecroppers at the onset of the seventh year of the famine. Having no means by which to acquire grain and seed, the Egyptians accepted Pharaoh's offer of grain and seed in exchange for their lifelong commitment to sharecrop Pharaoh's land. In exchange their labor, the Egyptians would receive four-fifths of every crop yield and tender the remaining fifth to Pharaoh. After acquiring the Egyptians' land during the sixth year of the seven-year famine, Yoseif (Joseph) set out to acquire their lifelong commitment to labor on Pharaoh's behalf, <i>and</i> to achieve his objective, <i>said</i>	וַיֹּאמֶר
<i>Yoseif</i>	יוֹסֵף
<i>to</i>	אֶל
<i>the people</i> forced to relinquish their land to Pharaoh in exchange for grain and seed,	הָעָם

## An Anatomically Correct Translation of Genesis

"Behold and listen! Pharaoh will accept your lifelong commitment to labor on his behalf in exchange for grain sufficient to enable your survival during the seventh year of the famine and seed to sow the farmland recently inundated with Nile River water. At famine's end, you will continue laboring on Pharaoh's behalf and tender unto Pharaoh a fifth of every crop yield produced on his farmland. By Pharaoh's authority,	הָן
I purchase your lifelong commitment to labor on Pharaoh's behalf on land you deeded to Pharaoh during the sixth year of the famine. At famine's end,	קָנִיתִי
you shall continue laboring on Pharaoh's behalf and tender unto Pharaoh a fifth of every crop yield produced on his farmland. Your sharecropping tenure began on	אֶתְכֶם
the day when you agreed to work the remainder of your lives on Pharaoh's behalf	הַיּוֹם
and complied with Pharaoh's edict to surrender	וְאֵת
your land to Pharaoh in exchange for grain, seed and a lifelong commitment to provide Pharaoh with a fifth of every crop yield extracted from his land. For the remainder of your lives, you are compelled to farm the land	אֶדְמַתְכֶם
for Pharaoh. You are	לְפָרְעָה
here to acquire seed	הָאָדָמָה
for you to farm Pharaoh's land. You will take possession of Pharaoh's	לְכֶם
seed,	זֶרַע
and you shall sow the seed by intermingling it	וְזָרַעְתֶּם
with	אֵת
the ground. Season after season, you will render unto Pharaoh a fifth of what you reap. The seasons will determine when you are obligated to tender one-fifth of your crop yield to Pharaoh,	הָאֲדָמָה
<b>Genesis 47:24</b>	
and it will be that	וְהָיָה
in the time of the harvests, you shall measure your crop yield,	בְּתִבּוּאוֹת
and give a	וְנָתַתֶּם
fifth of it and one-fifth of every subsequent harvest	חֲמִישִׁית
to Pharaoh. During the seven years of agricultural abundance, all landowners were required to give one-fifth of every one of their harvests to Pharaoh. You are alive because Pharaoh had the foresight to accumulate and store one-fifth of your harvests in his royal granaries during the years of agricultural abundance and judiciously sell it back to you during the seven years of famine. You will work Pharaoh's land all the days of your life, tender one-fifth of every one of your future harvests to Pharaoh,	לְפָרְעָה
and retain ownership of the remaining four-fifths. After giving one-fifth share of your future harvests to Pharaoh, you must suffice upon	וְאָרְבַּע
the remaining four-fifths' portion. Season after season, Pharaoh shall lay claim to one-fifth of your crop yield, and the remaining four-fifth crop yield	הַיָּדֹת
shall be	יִהְיֶה
for yourselves. You will derive your needs from your four-fifths share of every harvest. During sowing time, delve into your own supply	לְכֶם
for seed to replant	לְזֶרַע
the field. You traded your land and made a lifelong commitment to work the land for bread, grain and seed. You are obligated to work Pharaoh's land all the days of your life. Delve into your four-fifths share of the first post-famine crop and use it to grow your next. You are responsible for acquiring seed from future crops	הַשָּׂדֶה



## An Anatomically Correct Translation of Genesis

<i>and</i> using it <i>for</i> growing <i>your</i> own <i>food</i> . It is incumbent upon you to derive nourishment from your sharecropping efforts	וְלֹאֲכֹלְכֶם
<i>and</i> to provide nourishment <i>for those</i> dwelling	וְלֹאֲשֹׁר
<i>in your houses</i> and in your employ. You are responsible for providing your household with sustenance	בְּבֵתֵיכֶם
<i>and</i> responsible for providing food for the children of your household <i>to eat</i> . It is your responsibility to provide food	וְלֹאֲכֹל
<i>for your little ones.</i> "	לְטַפְּכֶם

### Genesis 47:25

The generosity of the Viceroy of Egypt's sharecropping arrangement astonishes former landowners, <i>and</i> while reflecting upon the ramifications of transitioning from landowners to sharecroppers <i>say</i> to Yoseif (Joseph), "Pharaoh transitioned us from landowners to sharecroppers, and expects to receive one-fifth of every crop yield produced on his land. My lord, rather than starving us to death,	וַיֹּאמְרוּ
<i>you have given us life.</i>	הֵחַיֵּתָנוּ
<i>May we</i> continue to <i>find</i>	נִמְצָא
<i>favor</i>	חַן
<i>in your eyes,</i>	בְּעֵינֵי
<i>my lord,</i>	אֲדֹנִי
<i>and we shall be</i> forever grateful to Pharaoh who, rather than starving us to death, made us his	וְהֵייוּנוּ
<i>servants.</i> We shall pay homage	עֲבָדִים
<i>to Pharaoh</i> and to you for sparing our lives and allowing us to sharecrop his land in exchange for as much as we earned as landowners."	לְפָרְעָה

### Genesis 47:26

In reaction to hearing a unanimous acceptance of their transition from landowner to sharecropper, Yoseif (Joseph) seizes upon the opportunity to inform the Egyptians that this landowner-sharecropper transition is an irrevocable law of the land. Yoseif gestures for their attention <i>and to establish</i> an Egyptian law to perpetuate their sharecropper status, says, "Egyptian law obligates	וַיִּשָּׂם
<i>you</i> landowners with nothing of value to exchange for food to surrender ownership of your land to Pharaoh and sharecrop his land for the remainder of your life. This newly enacted law allows you to keep four-fifths of every harvest sown and obligates you to give the remaining fifth to Pharaoh."	אֹתָהּ
<i>Yoseif</i> made sure that the Egyptians understood the irrevocability of deeding their land over to Pharaoh in exchange	יֹסֵף
<i>for</i> bread, seed and a lifelong commitment to sharecrop the land. Pharaoh's variegated laws of bestriding people in this manner will remain in effect up	לְחֹק
<i>until</i>	עַד
<i>the day</i> when God calls upon the prophet Moshe (Moses) to act as His instrument toward liberating His covenant-observant people from Egyptian bondage.	הַיּוֹם
<i>The</i> law ( <i>this</i> landowner-sharecropper transition law) applied to everyone except the priesthood. With the exception of the priesthood, Pharaoh lay claim to and had dominion	הַזֶּה
<i>over</i> every parcel of	עַל
<i>land</i> in	אֲדָמָת



## An Anatomically Correct Translation of Genesis

<i>Egypt</i> . At the onset of the sixth year of the famine, Pharaoh took possession of all the land heretofore owned by landowners unable to pay for grain. At the beginning of the seventh year of the famine, Pharaoh conscripted the former Egyptian landowners to sharecrop his land for the rest of their life in exchange for four-fifths of every crop yield and tendering of one-fifth crop yield to Pharaoh. The Egyptians landowners-turned-sharecroppers were obligated to work Pharaoh's land in exchange for four-fifths of future crop yields and were required to tender the remaining fifth	מִצְרַיִם
<i>to Pharaoh</i> . The Egyptians landowners-turned-sharecroppers were obligated to farm Pharaoh's land, keep four-fifths of every one of their future harvests, and to cut Pharaoh in	לְפָרְעָה
<i>for a fifth</i> of their future harvests.	לְחֶמֶשׁ
<i>Only</i> the	רַק
<i>land</i> owned by	אֲדָמָת
<i>the priests</i> was exempt from foreclosure, and as such, there were no circumstances under Egyptian law to compel the priests to relinquish to Pharaoh a fifth of future harvests. In addition to retaining ownership of the land, priests kept	הַכֹּהֲנִים
<i>for themselves</i> the entirety of future harvests. The Egyptian priests were entitled to keep all future harvests because they were under	לְבָדֵם
<i>no</i> obligation to tender any portion to Pharaoh. The law clearly stated that under no circumstance were the priests obligated to relinquish ownership of their land or any portion of their crop yield to Pharaoh.	לֹא
<i>It</i> (the landowner-sharecropper transition law) <i>became</i> the means by which ownership of land transitioned from the masses	הָיְתָה
<i>to Pharaoh</i> . In anticipation of a former landowner harboring animosity toward sharecropping land formerly in his possession, the newly enacted law forced former landowners to relocate to a parcel of farmland other than their own, assume the status of sharecroppers and farm Pharaoh's land for the remainder of their life.	לְפָרְעָה

### Genesis 47:27

Pharaoh initially ceded to God's covenant-observant people a particular parcel of land situated in Goshen. In lieu of repopulating Goshen with Egyptian sharecroppers, Yoseif (Joseph) used his power as Viceroy of Egypt to convince Pharaoh to allow God's covenant-observant people to take possession of Goshen in its entirety. Yoseif gained another concession for God's covenant-observant people by convincing Pharaoh that God's covenant-observant people were not subject to the landowner-sharecropper transition law and exempt from giving a fifth of their future harvests to Pharaoh. Yisrael (Israel) a/k/a Yaakov (Jacob) left Canaan to settle down <i>and live</i> in Goshen. After relocating from Canaan,	וַיָּשֶׁב
<i>Yisrael</i> took up residence on a particular parcel of land situated	יִשְׂרָאֵל
<i>in the land</i> of	בְּאֶרֶץ
<i>Egypt</i> (Raamses). Yisrael and his people took up residence	מִצְרַיִם
<i>in the land</i> of	בְּאֶרֶץ
<i>Goshen</i> ,	גֹּשֶׁן
<i>and</i> after <i>acquiring</i> additional parcels of <i>property</i>	וַיִּאָּחֲזוּ
<i>in it</i> , worked the land	בָּהּ
<i>and</i> it <i>became fruitful</i> . A largess of sustenance enabled God's covenant-observant people to grow in number,	וַיִּפְרוּ

## An Anatomically Correct Translation of Genesis

<i>and</i> their population <i>increased</i>	וַיִּרְבּוּ
<i>greatly</i> because of their ability to coax the fertile Goshen land into yielding all manner of sustenance.	מְאֹד

### Genesis 47:28

God fated Yaakov (Jacob) a/k/a Yisrael (Israel)) to spend the remaining amount of corporeal time allotted to him in Egypt. Knowing that Egypt is the epicenter for the unfolding of the fate of His covenant-observant people, God compels them to take up residence <i>and live</i> in Egypt.	וַיַּחֲיִי
<i>Yaakov</i> , after leaving Canaan and resettling	יַעֲקֹב
<i>in</i> the <i>land</i> of Goshen (a province in	בְּאֶרֶץ
<i>Egypt</i> ), lived in Goshen a total of	מִצְרַיִם
<i>seven</i> and	שִׁבְעַ
<i>ten</i>	עֶשְׂרֵה
<i>years</i> before succumbing to death. God is mindful of Yaakov's desire to enjoy the remainder of his life,	שָׁנָה
<i>and</i> takes measures to ensure that the remainder of the corporeal allotment of his time <i>is</i> replete with happiness and contentment. God will see to it that remaining	וַיַּהֲיִי
<i>days</i> of life allotted to	יָמֵי
<i>Yaakov</i> are replete with happiness and contentment. Yaakov experiences happiness and tranquility throughout the remaining seventeen	יַעֲקֹב
<i>years</i> of	שָׁנֵי
<i>his life</i> and passes away at age	חֲדָיו
<i>seven</i>	שִׁבְעַ
<i>years</i>	שָׁנִים
<i>and forty</i> years	וְאַרְבָּעִים
<i>and a hundred</i>	וּמֵאָה
<i>years</i> .	שָׁנָה

### Genesis 47:29

Yisrael (Israel) a/k/a (Yaakov) (Jacob)) takes ill, <i>and</i> sensing the end of his life <i>is approaching</i> , prays to God. The remaining	וַיִּקְרָבוּ
<i>days</i> of life allotted to	יָמֵי
<i>Yisrael</i> are few. It is God's will for Yisrael	יִשְׂרָאֵל
<i>to die</i> in Egypt. Prior to dying, Yisrael is determined to communicate with Yoseif (Joseph),	לְמוֹת
<i>and calls</i> for a courier to convey a message	וַיִּקְרָא
<i>to his</i> favorite <i>son</i> . Yisrael dispatches a courier to convey his message	לְבָנוֹ
<i>to Yoseif</i> . Upon hearing his father is in need of his presence, Yoseif hastily travels from Egypt to Goshen,	לְיוֹסֵף
<i>and</i> upon his arrival, Yisrael <i>says</i>	וַיֹּאמֶר
<i>to him</i> , "Let me know	לִי
<i>if</i> my presence engenders heartfelt feelings, my son.	אִם
<i>Please</i> let me know if	נָא
<i>you have found</i> a place in your heart to perceive me as a	מִצְאָתִי
<i>favorable</i> sight	חֵן
<i>in your eyes</i> . My life nearing an end and I implore you to	בְּעֵינֶיךָ
<i>place</i> your hand under my thigh.	שִׁים

## An Anatomically Correct Translation of Genesis

<i>Please</i> place	נָא
<i>your hand</i>	יָדְךָ
<i>under</i>	תַּחַת
<i>my thigh</i>	יָרְכִי
<i>and</i> after hearing and repeating my oath, <i>do</i> that which the oath requires. I need you to interact	וְעָשִׂיתָ
<i>with me</i> in the selfsame manner I interacted with my father when he called upon me to receive his blessing. Listen to and repeat the oath, and perform an act of	עֲמָדִי
<i>kindness</i> by situating my body inside the Machpeilah Cave. Act accordingly,	חֶסֶד
<i>and</i> people will say 'Yoseif, son of Yisrael acted in a <i>truthful</i> manner when asked to honor his father's oath. Yoseif fulfilled his father's last wish to situate his body inside the Machpeilah Cave.' As God denied my request to die in His holy land, I implore you	וְאָמְתָּ
<i>not</i> to bury me in Egypt.	אַל
<i>Please</i> do not	נָא
<i>bury me</i>	תִּקְבְּרֵנִי
<i>in Egypt!</i>	בְּמִצְרַיִם

### Genesis 47:30

After I die, you must exercise your authority as Viceroy of Egypt to transport my body to the Machpeilah Cave. Situate my body inside the Machpeilah Cave where <i>I will lie down</i> and spiritually reunite	וְשִׁכַבְתִּי
<i>with</i>	עִם
<i>my ancestors</i> . After I die, ready my body for transport	אֲבוֹתִי
<i>and carry me</i>	וְנִשְׂאתֵנִי
<i>from Egypt</i> to our ancestral burial ground,	מִמִּצְרַיִם
<i>and bury me</i>	וּקְבַרְתֵּנִי
<i>in their</i> (my forefathers') <i>burying place</i> (the Machpeilah Cave)." Yoseif is intent upon assuring his father that he will do what he asks,	בְּקִבְרָתָם
<i>and says</i> to Yisrael,	וַיֹּאמֶר
" <i>I</i>	אֲנִי
<i>will do</i> that which you task me to do.	אֲעֲשֶׂה
<i>As</i> it is your desire that I transform <i>your words</i> of instruction into action, I will ensure that your body is transported to God's holy land and entombed inside the Machpeilah Cave."	כְּדַבְרְךָ

### Genesis 47:31

Yisrael (Israel) a/k/a Yaakov (Jacob)) worries that Pharaoh might prevent Yoseif (Joseph) from transporting his body out of Egypt and interring him inside the Machpeilah Cave, and hopes that Yoseif swearing an oath to transport and situate his body inside the Machpeilah Cave would negate Pharaoh's power to deny Yoseif the opportunity to fulfill his father's oath. Yisrael is intent upon speaking to Yoseif, <i>and says</i> ,	וַיֹּאמֶר
" <i>Swear</i>	הִשְׁבָּעָה
<i>to me</i> that you will use your power as Viceroy of Egypt to prevent Egypt from becoming my final resting place and situate my body inside the Machpeilah Cave". Upon hearing his father's plea, Yoseif is ready to reply,	לִי
<i>and swears</i>	וַיִּשָּׁבַע

## An Anatomically Correct Translation of Genesis

---

<i>to him</i> (Yisrael) that he will use his power as Viceroy of Egypt to ensure Yisrael is interred inside their ancestors' burial cave. Yisrael is intent upon expressing gratitude toward God and to Yoseif,	לו
<i>and</i> prior to verbalizing his gratitude, <i>bows</i> unto God and Yoseif. A recumbent	וישתחו
<i>Yisrael</i> propped himself	ישראל
<i>up</i> and bowed his	על
<i>head</i> to the foot of	ראש
<i>the bed</i> , thanked God for enabling him to father twelve virtuous sons and thanked God, in advance, for enabling his son Yoseif to fulfill his desire for interment within the confines of the Machpeilah Cave.	המטה