

An Anatomically Correct Translation of Genesis

Genesis 50:1

Prior to passing away, Yisrael (Israel) a/k/a Yaakov (Jacob)), patriarch of the twelve tribes of God's covenant-observant people, whispered into Yoseif's (Joseph) ear revelations he received from God. Upon realizing Yisrael had passed away, Yoseif closed his father's eyes, <i>and fell</i> upon his father's lifeless body. In the moments following his passing,	וַיָּפֹל
<i>Yoseif</i> collapsed and fell	יֹסֵף
<i>upon</i> the	עַל
<i>face</i> of	פָּנָיו
<i>his father,</i>	אָבִיו
<i>and wept</i>	וַיִּבְכֶּה
<i>on him,</i>	עָלָיו
<i>and kissed</i> him one last time. A kiss was the means by which Yoseif imparted a final gesture of love	וַיִּשָּׁק
<i>for him</i> who was his father.	לוֹ

Genesis 50:2

Knowing his father's saintly body was not subject to decomposition and fearing the Egyptians deification of Yisrael (Israel) a/k/a Yaakov (Jacob)), Yoseif (Joseph) set into motion plans for its embalmment by ordering the Egyptian physicians to teach his brothers the art of embalming. All humanoid mortals have a higher and lower divine spirit tethered to their bodies. Every humanoid's sinful act corrupts the lower divine spirit. When a humanoid dies, its higher, incorruptible divine spirit immediately ascends to heaven while its lower spirit, corrupted by the commission of earthly sins, remains behind until the host body undergoes purification by way of decomposition. The ascension to heaven of the lower divine spirit occurs following the purging of the corruption of the lower spirit, by way of bodily decomposition. Because the saintly Yisrael had not committed sin during his lifetime, when he died, his uncorrupted higher and lower divine spirits simultaneously returned to heaven. Wary of Yisrael's prohibition against any non-covenant-observant person touching his corpse, Yoseif enlists the aid of the Egyptian physicians to teach his brothers the art of embalming, <i>and commands</i> them to impart to his siblings their knowledge of embalming.	וַיֵּצֵא
<i>Yoseif</i> unites his brothers	יֹסֵף
<i>with</i>	אֶת
<i>his</i> physician <i>servants</i> and compels them to tutor his siblings in the art of embalming.	עֲבָדָיו
<i>With</i> the aid of	אֶת
<i>the doctors</i> well versed in the art of embalming, Yoseif's brothers learn how	הָרִפְּאִים
<i>to embalm</i> Yisrael. Yoseif commanded the Egyptian physicians to work	לְהַנְט
<i>with</i> and impart their knowledge to the sons of Yisrael. Tasked by Yoseif to teach his brothers the art of embalming, the Egyptian physicians guide them toward embalming	אֶת
<i>his/their father.</i> Having become adept in the art of embalming	אָבִיו
<i>and</i> with the guidance of the Egyptian physicians, Yoseif's brothers <i>embalm</i> their father proper. With the guidance of	וַיַּחְנְטוּ
<i>the</i> Egyptian <i>doctors</i> well versed in the art of embalming, the sons of Yisrael are successful	הָרִפְּאִים
<i>with</i> transitioning the body of	אֶת
<i>Yisrael</i> into an embalmed corpse.	יִשְׂרָאֵל

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Genesis 50:3

Guided by the Egyptian physicians well versed in the art of embalming, the sons of Yisrael (Israel) a/k/a Yaakov (Jacob)) spend forty days embalming their father, <i>and</i> their time <i>is consumed</i> doing that which is required	וַיִּמָּלְאוּ
<i>for him</i> (Yisrael) to transition into a state of non-decomposition. Fearing the Egyptians will discover Yisrael's saintly body it is not subject to decomposition and perceive him as a deity, the sons of Yisrael spent	לוֹ
<i>forty</i>	אַרְבָּעִים
<i>days</i> embalming their father. Forty days is required	יּוֹם
<i>for</i> a procedure of	כִּי
<i>this kind</i> (embalming) to be	כֵּן
<i>completed</i> . Masters of the art of embalming, the Egyptians determined that prior to burial a body must undergo forty	יִמָּלְאוּ
<i>days</i> of preparation to bring about an end to decomposition.	יָמֵי
<i>Those</i> bodies <i>subjected to embalmment</i> undergo forty days of procedures rendering it impervious to decomposition. Revering Yisrael for causing the rise of the Nile River that eased the effects of the famine, the Egyptians mourned him during his embalming	הַחַגְגִּים
<i>and mourned</i>	וַיִּבְכּוּ
<i>him</i> an additional thirty days after its completion. The	אֹתוֹ
<i>Egyptians</i> spent	מִצְרַיִם
<i>seventy</i>	שִׁבְעִים
<i>days</i> mourning Yisrael.	יּוֹם

Genesis 50:4

Yoseif (Joseph) waits seventy days <i>before</i> attempting to transport Yisrael's (Israel) a/k/a Yaakov (Jacob)) body to Canaan, <i>and</i> after <i>they</i> (the forty days required for properly embalming Yisrael followed by a thirty-day mourning period) <i>pass</i> , he is intent upon asking Pharaoh's permission to temporarily leave Egypt to transport and bury his father in Canaan. After spending seventy	וַיַּעֲבֹר
<i>days</i> of	יָמֵי
<i>his</i> life <i>mourning</i> the loss of Yisrael, Yoseif seeks Pharaoh's permission to leave Egypt to bury his father in Canaan. Upon receiving Yoseif, Pharaoh's servants react adversely to his mourner's garments	בְּכִיתוֹ
<i>and</i> are intent upon barring him from having a face-to-face encounter with Pharaoh. Sensing an adverse reaction to his attire, <i>he resorts to speaking</i> to the members of Pharaoh's household in an imploring manner.	וַיַּדְבֵּר
<i>Yoseif</i> asks them	יוֹסֵף
<i>to</i> arrange an audience with Pharaoh. The members of the	אֶל
<i>house</i> of	בֵּית
<i>Pharaoh</i> reject Yoseif's request for a face-to-face encounter with Pharaoh and cite his mournful attire as the reason. Yoseif's only recourse for communicating with Pharaoh is to impart a message to his underlings, and to them	פְּרַעֲהוֹ
<i>he says</i> , "I need to know	לֵאמֹר
<i>if</i> you would	אִם
<i>please</i> allow me to cite my request and impart it to Pharaoh. If	נָא
<i>I find</i> an indication of a	מִצָּאתִי
<i>favorable reaction</i>	חַן

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<i>in your eyes</i> , allow me to	בְּעֵינֶיכֶם
<i>speak</i> the words I wish Pharaoh to hear.	דַּבְּרוּ
<i>Please</i> hear and impart these, my words,	נָא
<i>into</i> the <i>ears</i> of	בְּאָזְנֵי
<i>Pharaoh</i> ." Pharaoh's underlings agree to impart Yoseif's request to their master. Yoseif responds by	פָּרָעָה
<i>saying</i> ,	לְאמֹר

Genesis 50:5

" <i>My father</i>	אָבִי
<i>had me swear</i> to transport his body to Canaan and entomb it inside the Machpeilah Cave. My brothers and I witnessed Yisrael	הַשְׁבִּיעַנִי
<i>saying</i> ,	לְאמֹר
' <i>Behold</i> and listen!	הִנֵּה
<i>I</i> am	אֲנֹכִי
<i>dying</i> . Upon my death, I implore you to transport my body to the Machpeilah Cave and situate it	מֵת
<i>in my grave</i>	בְּקִבְרִי
<i>that</i>	אֲשֶׁר
<i>I prepared</i>	כָּרִיתִי
<i>for myself</i> . Transport and place my body inside the Machpeilah Cave located	לִי
<i>in</i> the <i>land</i> of	בְּאֶרֶץ
<i>Canaan</i> .	כְּנָעַן
<i>There</i> , inside the Machpeilah Cave, is where	שָׁמָּה
<i>you shall bury me</i> . Following my death, I implore you to plead my case before Pharaoh.' It is imperative that my father's body is interred proper.	תִּקְבְּרֵנִי
<i>And now</i> I require Pharaoh's permission to transport my father's body to Canaan and inter it inside the Machpeilah Cave. Please apprise Pharaoh of my situation and ask him to consider allowing me to leave Egypt for a span of time sufficient to transport and bury my father's body in Canaan. If Pharaoh sanctions my burial request,	וְעַתָּה
<i>I will go up</i> from Egypt to Canaan with my father's body in tow and situate it inside the Machpeilah Cave.	אֵעָלֶה
<i>Please</i> ask Pharaoh to consider granting the Viceroy of Egypt leave to travel from Egypt to Canaan,	נָא
<i>and allow me to bury</i> my father inside the Machpeilah Cave. Please let Pharaoh know that when I am done	וְאֶקְבְּרָה
<i>with</i> interring	אֵת
<i>my father's</i> body inside the Machpeilah Cave, I will immediately return and resume serving Egypt in my capacity as its Viceroy. If Pharaoh allows me to travel from Egypt to Canaan to inter my father's body, upon completion of my task, I will journey from Canaan to Egypt	אָבִי
<i>and will</i> , upon my <i>return</i> , resume my duties as its Viceroy."	וְאֵשׁוּבָה

Genesis 50:6

The members of Pharaoh's household situate themselves in their master's presence and ask Pharaoh, on behalf of Yoseif (Joseph), if he would be amenable toward allowing the Viceroy of Egypt to travel from Egypt to Canaan to transport and inter his father's body inside the Machpeilah Cave. Pharaoh considers Yoseif's request, <i>and says</i>	וַיֹּאמֶר
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<i>Pharaoh</i> of Egypt to his servants, "Tell Yoseif that Pharaoh of Egypt will allow him to	פַּרְעֹה
<i>go up</i> to Canaan with his father's body in tow	עֲלֶה
<i>and bury</i> him inside the Machpeilah Cave." Pharaoh grants Yoseif permission to travel from Egypt to Canaan	וְקָבַר
<i>with</i> the body of	אֶת
<i>his father</i> , whose last wish was for his beloved son to transport his body to Canaan and bury it inside the Machpeilah Cave. Pharaoh tells his underlings to tell Yoseif that Pharaoh of Egypt says, 'Honor your father's last wishes	אָבִיו
<i>just as</i> he	כְּאִשֶּׁר
<i>had you swear.</i> ³³⁴	הִשְׁבִּיעַד

Genesis 50:7

Upon returning from their meeting with Pharaoh, the members of his household inform Yoseif (Joseph) that Pharaoh is amenable toward him traveling from Egypt to Canaan to bury Yisrael (Israel) a/k/a Yaakov (Jacob)) inside the Machpeilah Cave. Despite being the most powerful man in Egypt, Yoseif had to ask Pharaoh's permission to leave Egypt to bury his father. Dependent upon Yoseif overseeing the judicious doling out of food during the famine, Pharaoh is afraid that Yoseif and his brothers might use Yisrael's funeral as a pretext for a mass exodus. To ensure Yoseif's return, Pharaoh forbade all the sons of Yisrael's children from leaving Egypt and becoming part of the funerary procession. As custom prevented Yoseif and Levi from serving as pallbearers, Yoseif is dependent upon his two children Menasheh and Ephraim to serve as pallbearers, and asks Pharaoh to make an exception to his prohibition of Yisrael's grandchildren participating in Yisrael's funeral procession. Yoseif receives Pharaoh's permission to allow Menasheh and Ephraim to serve as pallbearers. Yoseif assembled a funeral procession <i>and went up</i> from Egypt to Canaan. Accompanied by his brothers and members of their respective households,	וַיַּעַל
<i>Yoseif</i> (sans children, wives and livestock) led Yisrael's funeral procession from Egypt to Canaan. They traveled from Egypt to Canaan	יוֹסֵף
<i>to bury</i> their father inside the Machpeilah Cave.	לְקָבַר
<i>With</i>	אֶת
<i>his father's</i> body in tow, Yoseif leads a procession of mourners out of Egypt. To ensure the prevention of a mass exodus of God's covenant-observant people, Pharaoh adds his servants to the funeral procession,	אָבִיו
<i>and</i> admonishes them to keep a watchful eye on Yoseif and his brothers as they <i>go up</i>	וַיַּעַלּוּ
<i>with him</i> from Egypt to Canaan.	אִתּוֹ
<i>All</i> the elder	כָּל
<i>servants</i> of	עַבְדֵי
<i>Pharaoh</i> were compelled to accompany and keep a watchful eye on Yoseif and his funerary retinue. Egyptian	פַּרְעֹה

³³⁴ Realizing Yoseif (Joseph) is the only one qualified to ensure Egypt's survival, Pharaoh is afraid that he will not return after situating Yisrael's (Israel) a/k/a Yaakov (Jacob)) body inside the Machpeilah Cave. Pharaoh rejects the notion of denying Yoseif temporary leave because he is afraid that in reprisal for barring him from burying his father, Yoseif will reveal to the public his master's inability to speak Hebrew (one of the seventy languages a Pharaoh must master if he is to maintain his position as Egypt's leader).

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<i>elders</i> endowed with wisdom, members of	זִקְנֵי
<i>his</i> (Pharaoh's) <i>household</i> ,	בֵּיתוֹ
<i>and all</i> the other Egyptian	וְכָל
<i>elders</i> left the	זִקְנֵי
<i>land</i> of	אֶרֶץ
<i>Egypt</i> and became part of Yisrael's funeral procession,	מִצְרַיִם

Genesis 50:8

<i>and</i> with the exception of Yoseif's (Joseph) brothers and Yoseif's sons, Menasheh and Ephraim, <i>all</i> members of the	וְכָל
<i>house</i> of	בֵּית
<i>Yoseif</i> are barred from leaving Egypt to participate in Yisrael's (Israel) a/k/a Yaakov (Jacob)) funeral. While permitting Yoseif	יוֹסֵף
<i>and his brothers</i>	וְאֶחָיו
<i>and</i> Yoseif's sons Menasheh and Ephraim (who are members of the <i>house</i> of Yoseif) to leave Egypt to participate in the transportation and burial of	וּבָתִּי
<i>his</i> (Yoseif's) <i>father</i> (Yisrael), Pharaoh forbids the rest of God's covenant-observant people from participating in Yisrael's funeral. Fearful of a mass exodus of God's covenant-observant people, and as a means of ensuring Yoseif and his brothers' return to Egypt upon completion of burying Yisrael in Canaan, Pharaoh holds hostage their children, wives and livestock. Per Pharaoh's orders,	אָבִיו
<i>only</i>	רַק
<i>their little ones</i> (the covenant-observant children of the sons of Yisrael, the wives of the sons of Yisrael)	טַפָּם
<i>and their sheep</i>	וְצֹאֲנָם
<i>and their cattle</i> remained behind while the sons of Yisrael temporarily left Egypt to participate in their father's funeral. While journeying from Egypt to Canaan, Yoseif and his brothers thought poorly of Pharaoh compelling them to	וּבְקָרָם
<i>leave</i> Egypt without taking their children, wives, sheep and cattle sequestered	עֲזָבוּ
<i>in</i> the <i>land</i> of	בְּאֶרֶץ
<i>Goshen</i> .	גֹּשֶׁן

Genesis 50:9

Yoseif (Joseph) is concerned for the safety of all the members of Yisrael's (Israel) a/k/a Yaakov (Jacob)) funeral procession, <i>and</i> to ensure their protection, <i>brings</i>	וַיַּעַל
<i>with him</i> those skilled in the art of defense to enable the funeral procession to proceed without incident. The defenders of the funeral procession are	עֲמָו
<i>also</i> equipped with	גַּם
<i>chariots</i> , a formidable means of defense. Yoseif	רָכֶב
<i>also</i> had the foresight to bolster his defenses with	גַּם
<i>cavalrymen</i> . The combined forces and armaments of the Egyptians and the sons of Yisrael is certain to intimidate anyone mindful of attacking the funeral procession,	פָּרָשִׁים
<i>and</i> an enemy with hostile intent would become discouraged upon seeing that <i>it is</i> well protected. From a military perspective,	וַיִּהְיֶה
<i>the camp</i> comprised, in part, of well-wishers paying their last respects to Yisrael, is very	הַמַּחֲנֶה
<i>imposing</i> . The presence of the military attaché assigned to guard Yisrael's funeral procession is, from a military perspective,	כְּבֹד
<i>very</i> imposing and sure to dissuade hostile forces from initiating an attack.	מְאֹד

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Genesis 50:10

While Yisrael's (Israel) a/k/a Yaakov (Jacob)) funeral procession proceeds toward its ultimate destination, Yoseif (Joseph) has it in mind to initiate a seven-day pre-interment mourning period, <i>and</i> when <i>they come</i> to a place that subsequently becomes known as 'Goren HaAtad' (Threshing Floor of Thorns), Yoseif halts the funeral procession. Yisrael's funeral procession had been proceeding toward Canaan	וַיָּבֹאוּ
<i>until</i> Yoseif stops and initiates a seven-day mourning period prior to the interment of his father's body inside the Machpeilah Cave.	עַד
<i>Goren</i>	גֶּרֶן
<i>HaAtad</i> is	הָאֶטָד
<i>that</i> particular parcel of land situated	אֲשֶׁר
<i>on</i> the <i>other side</i> of	בְּעֵבֶר
<i>the Jordan</i> River that Yisrael's funeral procession had to cross while en route from Egypt to the Machpeilah Cave. While en route to the Machpeilah Cave, Yoseif had it in mind to initiate a seven-day, pre-interment mourning period	הַיַּרְדֵּן
<i>and</i> it was there, in Goren HaAtad, where <i>they mourned</i> Yisrael for seven days. It was	וַיִּסְפְּדוּ
<i>there</i> , in Goren HaAtad, that the funeral procession heard Yoseif	שָׁם
<i>eulogize</i> Yisrael. The words comprising Yisrael's eulogy	מְסַפְּדִים
<i>greatly</i> affected	גָּדוֹל
<i>and</i> evoked a <i>heavy</i> emotional response from the attendees. Yoseif's words eulogizing Yisrael are	וַיִּכְבֵּד
<i>very</i> moving,	מְאֹד
<i>and</i> after eulogizing him prior to interment of his body inside the Machpeilah Cave, Yoseif <i>makes</i> a vow to mourn anew	וַיַּעַשׂ
<i>for his father</i> following the situation of his body inside the Machpeilah Cave. The people comprising Yisrael's funeral procession witnessed an unprecedented pre-interment period of	לְאָבִיו
<i>mourning</i> lasting	אֲכָל
<i>seven</i>	שִׁבְעַת
<i>days</i> . ³³⁵	יָמִים

Genesis 50:11

The Canaanites happen upon Yisrael's (Israel) a/k/a Yaakov (Jacob)) funerary procession in the midst of their territory, <i>and</i> become intimidated upon <i>seeing</i> an army protecting the participants. Intimidated by the army, the Canaanites keep their distance and continue following the funeral procession. While observing the large retinue of Yisrael's mourners camped in Goren HaAtad (Threshing Floor of Thorns), the native	וַיֵּרָא
<i>inhabitants</i> of	יֹשְׁבֵי

³³⁵ After interacting with many kings while en route to Canaan, Yoseif (Joseph) named the place where he initiated a seven-day, pre-interment mourning period 'Goren HaAtad' (Threshing Floor of Thorns). Yoseif encounters (i) tribal leader-kings whose progenitor is Yisrael's (Israel) a/k/a Yaakov (Jacob)) twin brother Eisov (Esau); (ii) tribal leader-kings whose progenitor is Avraham's (f/k/a Avram) son Yishmael (Ishmael); and (iii) tribal leader-kings whose progenitors are Avraham and Keturah (f/k/a Hagar). These tribal leader-kings united and planned to attack Yoseif's retinue, but upon seeing Yoseif's crown, situated atop Yisrael's coffin, placed their crowns alongside his and departed peaceably.

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<i>the land</i> of Canaan, known as	הָאֶרֶץ
<i>the Canaanite</i> people, rather than perceiving a benefit from being in such close proximity to Yisrael's body, deem it detrimental. Concerned	הַכְּנַעֲנִי
<i>with</i> the large gathering of people involved in	אֵת
<i>mourning</i> Yisrael in	הָאֵבֶל
<i>Goren</i>	בְּגֵרֹן
<i>HaAtad</i> , the Canaanites are inclined toward verbalizing their observations,	הָאֵטָד
<i>and say</i> to one another, "It is evident that the manner in which the Egyptians	וַיֹּאמְרוּ
<i>mourn</i> this non-native Egyptian weighs	אֵבֶל
<i>heavily</i> upon their heart. Even in death,	כִּבְדָּה
<i>this</i> patriarch of God's covenant-observant people has significance	זֶה
<i>to the Egyptians.</i> " The Canaanites' collective witnessing of the Egyptians' outcry for the passing of Yisrael, a non-Egyptian inspired them to call the heretofore-unnamed place 'Avel Mitzraim' (Mourning of Egypt). The Canaanites called the place 'Avel Mitzraim'	לְמִצְרַיִם
<i>because</i> they witnessed an Egyptian display of an unprecedented degree of mourning for a non-Egyptian named Yisrael.	עַל
<i>So</i> came about the dual naming of the site where a seven-day period of pre-interment mourning of Yisrael occurred. The clan of God's covenant-observant people named the place 'Goren HaAtad' and the clan of Canaanites named the place 'Avel Mitzraim'. From this point forward, when a Canaanite makes mention of this particular place, it	כֵּן
<i>is called</i> by the name of 'Avel Mitzraim'.	קָרָא
<i>Its name,</i>	שְׁמָהּ
<i>Avel</i>	אֵבֶל
<i>Mitzraim</i> , is the name the Canaanites gave to that heretofore unnamed parcel of land	מִצְרַיִם
<i>that</i> is situated	אֲשֶׁר
<i>on the other side</i> of	בְּעֵבֶר
<i>the Jordan</i> River where God's covenant-observant people and the Egyptians congregated and initiated a seven-day pre-interment mourning period for Yisrael before proceeding onward and interring his body inside the Machpeilah Cave.	הַיַּרְדֵּן

Genesis 50:12

At the end of Yisrael's (Israel) a/k/a Yaakov (Jacob)) seven-day, pre-interment period of mourning, Yoseif (Joseph) instructs the large retinue of mourners to remain behind while he and his brother Leivi lead a small funeral procession comprised of the coffin-carrying sons of Yisrael and Yoseif's sons Menasheh and Ephraim. Yoseif instructs his brothers and his sons to ready themselves for the carrying of Yisrael's body to the Machpeilah Cave, <i>and they did</i> exactly as he commanded. Prior to dying, Yisrael relied upon	וַיַּעֲשׂוּ
<i>his sons</i> and grandsons (Menasheh and Ephraim) to transport his body from Egypt to Canaan and inter his body inside the Machpeilah Cave, and they rose to the occasion and accomplished	בָּנָיו
<i>for him</i> (Yisrael) the post-mortem accomplishment foremost on his mind.	לוֹ
<i>So</i> came about the fulfillment of Yisrael's wish for interment inside the Machpeilah Cave.	כֵּן
<i>Just as</i>	כְּאֲשֶׁר
<i>he</i> (Yisrael) <i>instructed</i> , Yisrael's sons and grandsons (Menasheh and Ephraim) brought to fruition his deathbed wishes.	צִוָּם

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Genesis 50:13

Yoseif (Joseph) told the large retinue of Yisrael's (Israel) a/k/a Yaakov (Jacob)) mourners to remain behind while he and his brother Levi led a small funeral procession comprised of the coffin-carrying sons of Yisrael, and Yoseif's sons Menasheh and Ephraim. Yisrael's progeny are intent upon carrying Yisrael's coffin to the Machpeilah Cave, <i>and carry</i>	וַיִּשְׂאוּ
<i>him</i> all the way from Goren HaAtad (Threshing Floor of the Thorns) to Canaan. With the exception of Yoseif and Levi,	אֹתוֹ
<i>his</i> (Yisrael's) <i>sons</i> and grandsons Menasheh and Ephraim carried Yisrael's coffin from Goren HaAtad	בָּנָיו
<i>to</i> the Machpeilah Cave situated in the <i>land</i> of	אֶרֶץ
<i>Canaan</i> . On September 22, 1506 b.c.e. (2256 years after creation), the sons and grandsons of Yisrael carried Yisrael's coffin to their ancestral burial site	כְּנָעַן
<i>and buried</i>	וַיִּקְבְּרוּ
<i>him</i>	אֹתוֹ
<i>inside</i> the Machpeilah <i>Cave</i> . Acquisition of the Machpeilah cave occurred long before Yisrael passed away. The passing of his wife Sarah (f/k/a Sarai) incentivized Avraham (f/k/a Avram) to acquire a burial site. God led Avraham to a	בְּמַעְרַת
<i>field</i> surrounding a cave that happened to be an ideal place to inter Sarah. Avraham's purchase of the property enabled him to own, in perpetuity,	שָׂדֶה
<i>the Machpeilah</i> Cave and the land surrounding it. Avraham purchased	הַמְּכַפֵּלָה
<i>that</i> particular parcel of land because God told him it was the burial site for the bodies of Adam (the first man with an eternal, not-of-this-earth soul tethered to his body) and Adam's wife Chavah (Eve). The necessity of acquiring a burial place for Sarah prompted Avraham	אֲשֶׁר
<i>to buy</i> the land and cave situated on that particular parcel of land located in Canaan.	קָנָה
<i>Avraham</i> purchased the cave, along	אֲבְרָהָם
<i>with</i>	אֶת
<i>the field</i> surrounding it. Avraham	הַשָּׂדֶה
<i>came into possession</i> of this particular parcel of land he intended to use as a	לְאֻחֻזּוֹת
<i>burying place</i> for (i) Sarah, and subsequently for (ii) himself; (iii) Yitzchok's (Isaac) wife Rivkah (Rebekah) who predeceased Yitzchok; (iv) Leah, Yisrael's first wife who predeceased him; (v) Yitzchok; and (vi) lastly, Yisrael. After agreeing to purchase this particular parcel of land and cave	קֶבֶר
<i>from</i>	מֵאֵת
<i>Ephron</i>	עֶפְרֹן
<i>the Chittite</i> (Hittite), Avraham made it a matter of public record by drawing up a deed and signing it in the presence of many witnesses. To ensure his progeny happened	הַחִתִּי
<i>upon</i> the Machpeilah Cave prior to his interment, Yisrael told his sons to go inside and when looking outside, they would see that it	עַל
<i>faced</i> a particular parcel of land known as	פָּנָי
<i>Mamre</i> . ³³⁶	מַמְרָא

Genesis 50:14

Prior to Yisrael's (Israel) a/k/a Yaakov (Jacob)) interment inside the Machpeilah Cave,	וַיִּשָּׁב
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³³⁶ A parcel of Canaanite land adjoining the city of Chevron (Hebron).

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his twin brother Eisov (Esau) appears and says, "By virtue of being Yitzchok's (Isaac) firstborn, I am entitled to interment inside the Machpeilah Cave". Seizing upon Eisov's failure to mention that at age fifteen, he exchanged his firstborn status with Yisrael for a good meal, Yoseif (Joseph) reminds him that his inheritance consists of Yitzchok's tangible goods and his brother Yisrael's inheritance consists of Yitzchok's land. Realizing that proof of Avraham's (f/k/a Avram) ownership of the burial site is the means by which to refute Eisov's claim of burial rights, Yoseif dispatches Yisrael's son Naftali to Egypt to retrieve the bill of sale Avraham and Ephron the Chittite (Hittite) signed in the presence of witnesses. While everyone waits for Naftali's return, Dan's deaf son Chushim, unaware that Naftali is en route to retrieve and produce the bill of sale, perceives his uncle Eisov's contestation of Yisrael's burial as a sign of disrespect and strikes him on the head. Yehudah (Judah) seizes upon the opportunity to end the controversy by decapitating Eisov. The same-day burial of Yisrael and Eisov is the fulfillment of the prophecy their mother Rivkah (Rebekah) had regarding the ultimate fate of her twin sons. Yisrael and Eisov buried on the same day evidences Rivkah's misinterpretation of the prophecy of Yisrael and Eisov dying on the same day. Upon discovering Eisov's murder, those loyal to Eisov marshal their forces, attack and are defeated by the sons of Yisrael. Following the interment of Yisrael's body inside the Machpeilah cave, Yoseif commands the funeral procession to mobilize <i>and return</i> to Egypt.	
<i>Yoseif</i> , his brothers, and his sons, Menasheh and Ephraim begin the return journey	יוסף
<i>to Egypt.</i>	מצרים
<i>He</i> (Yoseif)	הוא
<i>and his brothers,</i>	ואחיו
<i>and all</i>	וכל
<i>who went up</i>	העלים
<i>with him</i>	אתו
<i>to bury</i> Yisrael are satisfied to have complied	לקבר
<i>with</i> the wishes of	את
<i>his father</i>	אביו
<i>after</i> transporting his body and	אחר
<i>burying</i> it inside the Machpeilah Cave. After reuniting Yisrael with Leah (his first wife), his ancestors and their respective wives, the sons of Yisrael fulfilled their obligation	קברו
<i>with</i> regard to honoring the last wishes of	את
<i>their father.</i>	אביו
Genesis 50:15	
As a means of allaying the Egyptians' fear of the sons of Yisrael (Israel) a/k/a Yaakov (Jacob)) might conspire to overthrow the Egyptian government, Yoseif (Joseph) brings about an end to filial amicability. Yoseif reasons that the cessation of amicable relations with his brothers will allay the Egyptians' fears of the sons of Yisrael conspiring with one another to overthrow the Egyptian government. Yoseif's older brothers misinterpret his demonstration of aloofness as a sign of a desire to exact vengeance upon them for betraying and selling him into slavery. Yoseif's older brothers believed they were safe from Yoseif as long as their father was alive, but after Yisrael died, fear the most powerful man in Egypt will exact revenge upon siblings having sold him into slavery. Upon returning to Egypt, Yoseif's older brothers begin fearing Yoseif	ויראו

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when he takes a detour and steers them to the pit where, many years ago, they threw him in and left him for dead. While languishing in the pit, Yoseif cried out to his brothers until they changed their mind, extricated him from the pit and sold him into slavery. Yoseif's mistake was not telling his brothers the reason he revisited the pit was to thank God for staging the pit incident that preceded his acquisition of power enabling him to prevent his father, brothers, and the rest of God's covenant-observant people from starving to death. Not knowing the true reason why Yoseif revisited the pit, Yoseif's older brothers thought he was there to stoke the fires of his long dormant desire to exact vengeance upon them. After revisiting the site where they initiated filial betrayal, Yoseif's older brothers walk heavy heartedly toward Egypt, <i>and</i> upon their return, <i>see</i> a lack of amicability, and wonder if he is intent upon stoking fires of his long dormant desire to exact vengeance upon them who sold him into slavery. After seeing their heretofore warm and friendly brother acting coldly toward them, the older	
<i>brothers</i> of	אָחֵי
<i>Yoseif</i> fear the change in his demeanor is prelude to exacting revenge for them having betrayed him.	יוֹסֵף
<i>Because</i> Yisrael	כִּי
<i>is dead</i> , Yoseif's older brothers believe it is just a matter of time before he exacts revenge for their youthful indiscretion of selling him into slavery. The sons of Yisrael believe Yoseif withheld punishment while	מֵת
<i>their father</i> lived. Following their father's death, Yoseif's older brothers are concerned for their personal safety,	אָבִיהֶם
<i>and say</i> to one another, "As a means of expressing intent to exact revenge upon his older siblings for selling him into slavery, Yoseif took us to the pit where, in our youth, and prior to selling him into slavery, we threw him in and condemned him to death. It	וַיֹּאמְרוּ
<i>may be</i> that Yoseif returned to the pit because	לֹ
<i>he</i> still <i>holds</i> a <i>grudge against us</i> . What if	יִשְׁטָמְנוּ
<i>Yoseif</i> is intent upon exacting retribution	יוֹסֵף
<i>and returns</i> a full measure of the infliction of evil upon the ones initiating and inflicting a full measure of evil upon him? Is it not apparent from Yoseif's newfound perceivable coldness toward us, that we have reason to fear him?	וְהָשִׁב
<i>Will</i> Yoseif <i>repay</i> us by inflicting a full measure of evil upon we who inflicted a full measure of evil upon him? Will Yoseif do	יִשָּׁיב
<i>to us</i> what we did to him? Is it Yoseif's intent to exact retribution	לָנוּ
<i>with</i> that same measure of infliction of evil we inflicted upon him? Do you believe Yoseif is intent upon punishing us	אֵת
<i>all</i> for	כָּל
<i>the evil</i> inclination that overwhelmed and caused us to betray him? After betraying him, will Yoseif inflict punishment for	הָרָעָה
<i>what</i>	אֲשֶׁר
<i>we did</i>	גַּמְלָנוּ
<i>to him?"</i>	אֹתוֹ
Genesis 50:16	
Yoseif's (Joseph) older brothers believe his newfound aloofness toward them is prelude to exacting revenge for selling him into slavery. Yoseif's older brothers are unaware that his reason for distancing himself is to allay the Egyptians' fears that he desires to	וַיִּצְווּ

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become Pharaoh and might conspire with his brothers to remove him from power. Fearing for their lives, Yoseif's older brothers hope to deceive Yoseif into believing Yisrael (Israel) a/k/a Yaakov (Jacob)) uttered a deathbed testament admonishing him to refrain from taking revenge. Yoseif's older brothers conspire to designate filial emissaries to foist upon Yoseif a paternal deathbed prevarication, <i>and instruct</i> Dan and Naftali	
<i>to</i> appear before	אֵל
<i>Yoseif</i> and utter that which they claim is Yisrael's deathbed testament admonishing him to refrain from exacting revenge upon his older brothers who, in their younger days, sold him into slavery. Dan and Naftali are coached	יוֹסֵף
<i>to say</i> the following when situated in front of Yoseif, "On his deathbed,	לְאָמַר
<i>your father</i>	אָבִיךָ
<i>instructed</i> us to admonish you to refrain from exacting revenge upon your older brothers who, long ago, sold you into slavery, and	צִוָּה
<i>before</i>	לִפְנֵי
<i>he died</i> , this is what our father had	מוֹתוֹ
<i>to say</i> ,	לְאָמַר
Genesis 50:17	
'So when you are in his presence,	כֹּה
<i>you shall say</i>	תֹּאמְרוּ
<i>to Yoseif</i> (Joseph), 'On his deathbed, Yisrael (Israel) a/k/a Yaakov (Jacob)) implored his sons to admonish you to suppress any revenge-seeking inclination you might have toward those who, in their youth, sold you into slavery.' "Now that you have heard your father's deathbed testament,	לְיוֹסֵף
<i>please</i> find it in your heart to withhold exacting revenge upon your older siblings and continue to	אֲנִי
<i>bear</i> the emotional burden of a victim of past filial betrayal.	שָׂא
<i>Please</i> remember that God sanctioned the	נָא
<i>sin</i> perpetrated upon you by	פְּשָׁע
<i>your brothers</i>	אֶחָיֶךָ
<i>and their</i> commission of the <i>sin</i> of selling you into slavery. You became the savior of your people	וְחַטָּאתָם
<i>because</i> your brothers succumbed to the	כִּי
<i>evil</i> inclination that compelled them to sell you to slave traders who, in turn, sold you to a prominent Egyptian who imprisoned you for a crime you did not commit. It was while you were in prison that Pharaoh compelled you to interpret his dreams. After successfully interpreting his dreams, Pharaoh made you Viceroy of Egypt. While it is true that you suffered at the hands of the Egyptians for many years, they more than	רָעָה
<i>compensated you</i> with an unrivaled endowment of power. We are grateful that you allowed us to plead our cause,	גִּמְלוּךָ
<i>and now</i> we implore you to	וְעַתָּה
<i>forgive</i> us for past betrayal.	שָׂא
<i>Please</i> acknowledge that if we had not sold you into slavery, you would not have become Viceroy of Egypt in charge of doling out food during the famine that, without your generosity, would have resulted in mass starvation. Do not exact vengeance upon we who, long ago, were inclined	נָא

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<i>toward sinning</i> against you. In spite of our sinful past, we are	לְפָשַׁע
<i>servants</i> of the	עֲבָדֵי
God of Yisrael,	אֱלֹהֵי
<i>your/our father</i> ". Upon hearing his brothers uttering words purportedly spoken by Yisrael on his deathbed, Yoseif is dismayed in their belief that he is intent upon seeking vengeance,	אָבִיךָ
<i>and weeps</i> because of lies uttered in the name of self-preservation.	וַיִּבְכֶּה
Yoseif cried	יֹסֵף
<i>when they</i> (Naftali and Dan) <i>spoke</i> words purportedly uttered by Yisrael on his deathbed. Upon hearing the words imparted	בְּדִבְרֵם
<i>to him</i> by his brothers, Yoseif reacts tearfully from knowing that his father never uttered them.	אֵלָיו

Genesis 50:18

Naftali and Dan reunite with their siblings after imparting to Yoseif (Joseph) a fabricated father's deathbed testament admonishing him to refrain from taking revenge upon his older brothers. Fearing the ineffectualness of the lie foisted upon Yoseif, his older brothers intend to appear before and implore him to exact revenge by way of filial enslavement. Yoseif's older brothers band together <i>and go</i> to the place where their younger brother performs his duties as Viceroy of Egypt. While situated before Yoseif, his older brothers say, "We were instrumental in removing you from our father's house and leading him to believe you were dead.	וַיָּלֶכּוּ
<i>In addition to</i> inflicting punishment upon your older siblings, we implore you to force us to serve in your household." In the presence of	גַּם
<i>his</i> older <i>brothers'</i> allocution of betrayal	אֶחָיו
<i>and falling</i> to the ground	וַיִּפְּלוּ
<i>before him</i> , Yoseif witnesses the realization of the prophecy of filial subservience. While lying face down on the ground, Yoseif's older brothers muster the courage to continue speaking	לִפְנָיו
<i>and say</i> , "You should	וַיֹּאמְרוּ
<i>perceive us</i> as a treacherous lot. As a means of atoning for our sins, we implore you to make us your slaves. We believe that enslavement is the means by which we may atone for selling you into slavery. Let our enslavement be the means by which we repay our debt	הַנָּנוּ
<i>to you</i> . It would be far better	לָךְ
<i>for</i> us to serve as <i>slaves</i> in your household than suffer enslavement in the service of strangers."	לְעֲבָדִים

Genesis 50:19

The Viceroy of Egypt is determined to convince his older brothers that he is unwilling to exact revenge for filial betrayal by way of selling him into slavery, <i>and</i> thinking about what to <i>say</i>	וַיֹּאמֶר
<i>to them</i> , says	אֲלֵהֶם
Yoseif (Joseph) to his older brothers,	יֹסֵף
"Do not	אַל
<i>be afraid</i> that I have it in mind to punish you	תִּירְאוּ
<i>for</i> having sold me into slavery. I realize and accept that it was God's (a/k/a Elokim) (Judge of the Universe) plan to compel you to betray me and set into motion a chain of	כִּי

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events calculated to bring about my acquisition of the position of Viceroy of Egypt. Upon becoming Viceroy of Egypt, I exercised my power to prevent my father, brothers, and the Egyptians from starving to death. Even if I were inclined toward punishing you, how could I insert my will	
<i>in place of</i> the will of	הַמַּחֲתָה
<i>Elokim</i> ? Having foreseen the famine and the role I would play in preventing mass starvation, Elokim ensured that my older brothers succumbed to the evil inclination and sold me into slavery. Upon arriving in Egypt, I became the property of an influential Egyptian, and during my tenure as his slave, fended off his wife's amorous advances. The spurned wife's husband, upon realizing the falsity of her sexual assault, imprisoned me for an imaginary crime. While languishing in prison, God imparted prophetic insight as a means of foretelling the future of two fellow inmates, one of whom, years after his release from prison, informed Pharaoh, at his wits end to find someone to interpret correctly his dreams, of my dream-interpreting prowess. After appearing before Pharaoh, I interpreted his dreams as the means by which God imparted prophetic insight as regards to Egypt's fate. Believing in the validity of my interpretation of his dreams, and hearing my plan to implement a system of acquiring, storing and disbursing grain during the pending seven-year famine, Pharaoh appointed me Viceroy of Egypt. I used my God-given vision and newly acquired power to create and implement a food storage infrastructure and distribution system that, during of the famine, prevented mass starvation. Now that you are aware of my true state of mind as regards to my feelings toward you,	אֱלֹהִים
<i>am I</i> someone you should fear? Rather than fearing mortal man, you should fear Elokim. Fear of Elokim will keep you from doing that which is offensive in His eyes. In our younger days, you rejected my prophetic insight and took offence by the manner in which I reported your aberrant behavior to father. Anger motivated you to consider murdering me,	אֲנִי

Genesis 50:20

<i>and</i> after stranding me in a pit, <i>you</i> changed your mind and sold me into slavery.	וְאַתֶּם
<i>You</i> directed your <i>thoughts</i> toward inflicting suffering	חֲשַׁבְתֶּם
<i>upon me</i> and that was patently	עָלַי
<i>evil</i> . As evil as your act may have been, God (a/k/a	רָעָה
<i>Elokim</i> (Judge of the Universe)	אֱלֹהִים
<i>meant</i> for <i>it</i> to occur. God knew that my older brothers' betrayal would set into motion a chain of events preventing us from starving to death.	חֲשַׁבָהּ
<i>For</i> the <i>good</i> of His covenant-observant people, God allowed you to betray me	לְטוֹבָה
<i>in order</i>	לְמַעַן
<i>to make</i> sure that I became the most powerful man in Egypt and used my power to nourish rather than punish. Prior to the famine, we were full-bellied and of good spirit. The famine, having run its course, we are as full-bellied	עָשָׂה
<i>as</i> we were on the <i>day</i> prior to its inception. Let us remember	כִּיּוֹם
<i>the</i> day (<i>this</i> day) when we sons of Yisrael (Israel) a/k/a Yaakov (Jacob)) acknowledge an absence of filial animosity. Progenitors of a vast nation of God's covenant-observant people, He intends	הַיּוֹם
<i>to keep</i> you <i>alive</i> to procreate those destined to enter into an everlasting covenant with Him. It is God's will that His covenant-observant	לְהַחְיִיתָ

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<i>people</i> become a nation of	עַם
<i>many</i> .	רַב
Genesis 50:21	
Determined to become the instrument of my undoing, you were unaware that God influenced you to betray me, <i>and now</i> that you know that the reprehensible thing you did to me was God's will,	וְעַתָּה
<i>do not</i>	אַל
<i>fear</i> that I will punish you for having sold me into slavery. We were two years into the seven-year famine when Yisrael (Israel) a/k/a Yaakov (Jacob)) arrived in Egypt. God enabled our father to confer a blessing upon the Nile River, and its rising and inundating the parched Egyptian land brought about a temporary cessation of the seven-year famine. Having removed Yisrael from our presence, God is intent upon resuming the seven-year famine until it runs the remainder of its course (five more years).	תִּירָאוּ
<i>I</i> nourished you during the first two years of the seven-year famine, and	אֲנִי
<i>will</i> continue <i>nourishing</i>	אֶכְלָל
<i>you</i> until famine's end. I am mindful of the welfare of your offspring,	אֶתְכֶם
<i>and with</i> regard to	וְעַתָּה
<i>your little ones</i> , just as I provided nourishment during the first two years of the seven-year famine, so too will I continue providing nourishment during the remaining five years of the seven-year famine." Yoseif reassured	טַפְּכֶם
<i>and comforted</i>	וַיְנַחֵם
<i>them</i>	אֹתָם
<i>and</i> the words <i>spoken</i> fell	וַיִּדְבֹּר
<i>upon</i> his older siblings' ears and remained within	עַל
<i>their heart</i> all the while he had the power to comfort, nourish and protect."	לִבָּם
Genesis 50:22	
Yoseif (Joseph) served as Viceroy of Egypt for eighty years. Yoseif was seventeen years of age when his older brothers sold him to Yishmaelite (Ishmaelite) slave traders who sold him to an Egyptian by the name of Potiphar who, at the time, was Pharaoh's second-in-command. Enslaved from age seventeen to thirty, Yoseif languished in prison until Pharaoh called upon and commanded him to interpret his recurring dreams. Having successfully interpreted his dreams, Pharaoh liberated Yoseif from prison and appointed him as his second-in-command. Yoseif exercised power toward the betterment of the Egyptians and God's covenant-observant people. God intended Yoseif to spend the remainder of his life in Egypt, <i>and</i> enabled him to <i>live</i> in its confines a total of ninety-three years.	וַיָּשֶׁב
<i>Yoseif</i> lived	יוֹסֵף
<i>in Egypt</i> a total of ninety-three years.	בְּמִצְרַיִם
<i>He</i> (Yoseif)	הוּא
<i>and</i> his brothers constituted the male offspring of the <i>house</i> of Yisrael (Israel) a/k/a Yaakov (Jacob)). Yoseif spent the remainder of his life emulating	וּבְיִת
<i>his father</i> . Yoseif was the first of the twelve sons of Yisrael to die. God predetermined Yoseif's lifespan	אָבִיו
<i>and</i> enabled him to <i>live</i> a total of one hundred and ten years.	וַיַּחֲיֵי

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<i>Yoseif</i> , the second youngest son of Yisrael, died in the year 1452 b.c.e. (2309 years after creation). He lived a total of one	יוסף
<i>hundred</i>	מאה
<i>and ten</i>	ועשר
<i>years.</i>	שנים

Genesis 50:23

God blessed Yoseif (Joseph), <i>and</i> enabled him to live long enough to <i>see</i> the birth of Ephraim's children, grandchildren, and great-grandchildren.	וירא
<i>Yoseif</i> was grateful	יוסף
<i>to</i> his younger son <i>Ephraim</i> for fathering	לאפרים
<i>children</i> of a	בני
<i>third generation</i> (children, grandchildren and great-grandchildren). Yoseif was	שלשים
<i>also</i> grateful to his elder son Menasheh for fathering children of a second generation (children and grandchildren). Yoseif participated in raising the	גם
<i>children</i> of	בני
<i>Machir</i> ,	מכיר
<i>son</i> of his elder son	בן
<i>Menasheh</i> . During Yoseif's lifetime, Yoseif's son Menasheh provided him with grandchildren. During Yoseif's lifetime, Yoseif's younger son Ephraim provided him with grandchildren and great-grandchildren. Yoseif participated in raising his grandchildren and great-grandchildren from the time	מנשה
<i>they were born</i> . Yoseif participated in the circumcision of his grandchildren and great-grandchildren. Placing their eight-day old male offspring	ילדו
<i>on</i> his	על
<i>knees</i> ,	ברכיו
<i>Yoseif</i> delighted in witnessing his blood relations entering into an everlasting covenant with the God of Avraham (f/k/a Avram), Yitzchok (Isaac) and Yisrael (Israel) a/k/a Yaakov (Jacob)). Yoseif taught his male grandchildren and great-grandchildren to emulate the manner in which the patriarchs of God's covenant-observant people comported themselves. Yoseif taught his female grandchildren and great-grandchildren to emulate the manner in which the matriarchs of God's covenant-observant people comported themselves.	יוסף

Genesis 50:24

Sensing his life is nearing its end, Yoseif (Joseph) situates his brothers before him. Knowing none of his brothers will live to see the day when Egyptians take to enslaving their progeny, Yoseif chooses to impart some of Yisrael's (Israel) a/k/a Yaakov (Jacob)) heretofore unrevealed prophetic insight to help them understand the inevitability of their progeny's enslavement and eventual emancipation. Mindful of the importance of having witnesses to an oral recitation of his last will and testament, he assembles <i>and says</i>	ויאמר
<i>(Yoseif)</i>	יוסף
<i>to</i>	אל
<i>his brothers</i> ,	אחיו
"I am	אנכי
<i>dying</i> . In my absence, God (a/k/a Elokim) (Judge of the Universe) will watch over you. Following the natural death of all the sons of Yisrael, the Egyptians will begin enslaving their progeny. In time, God will see fit to liberate us from our Egyptian oppressors,	מת

An Anatomically Correct Translation of Genesis

<i>and Elokim</i> , in addition to	וְאֱלֹהִים
<i>remembering</i> to liberate us from our Egyptian oppressors,	פָּקַד
<i>will remember</i> to fulfill His promise to situate His covenant-observant people upon His holy land and foster our evolving into a holy nation of priests. The Egyptians will wait for	יִפְקֹד
<i>you</i> sons of Yisrael to die before they begin suppressing and eventually enslaving your progeny. While discomfited by prophetic insight regarding the suppression and enslavement of your progeny, you should take comfort knowing that God will intercede on our behalf. Growing intolerant of our Egyptian oppressors, God will intercede	אֶתְכֶם
<i>and bring about</i> the emancipation of the progeny	וְהַעֲלֶה
<i>you</i> brought forth into the world. God will spirit us	אֶתְכֶם
<i>from</i>	מִן
<i>the land</i> of Egypt by facilitating their exodus and situating them upon a portion of His holy land. While we are fortunate to live in a foreign land whose natives are accepting of our presence and tolerant of our freedom, there will come the day when those native to	הָאֶרֶץ
<i>the</i> land of Egypt will resolve to enslave us. The natives of <i>this</i> land of Egypt will enslave us until God brings forth and works through a prophet to emancipate us from Egyptian bondage and shepherd us (including my remains)	הַזֹּאת
<i>to</i>	אֶל
<i>the land</i>	הָאֶרֶץ
<i>that</i>	אֲשֶׁר
<i>He promised</i> to bequeath to our progeny. God initially made a promise of nation building and land possession	נִשְׁבַּע
<i>to Avraham</i> (f/k/a Avram). Following Avraham's passing, God reiterated His promise	לְאַבְרָהָם
<i>to Yitzchok</i> (Isaac). Following Yitzchok's passing God spoke to	לְיִצְחָק
<i>and</i> reiterated His promise <i>to Yaakov</i> . Unfortunately, we sons of Yaakov will not live to see the day when God fulfills His promise to emancipate His covenant-observant people from their Egyptian oppressors."	וּלְיַעֲקֹב

Genesis 50:25

Yoseif (Joseph) reassures his brothers that God (a/k/a Elokim) (Judge of the Universe) will fulfill His promise of emancipation <i>and makes</i> them <i>swear</i> to indoctrinate every member of God's covenant-observant people into believing that God will eventually liberate their progeny from their Egyptian oppressors. Yoseif also reassures his brothers that God will fulfill His promise to settle their progeny upon a parcel of His holy land and enable them to evolve into a holy nation of priests.	וַיִּשְׁבַּע
<i>Yoseif</i> , after interacting	יוֹסֵף
<i>with</i> the	אֶת
<i>sons</i> of	בְּנֵי
<i>Yisrael</i> (Israel) a/k/a Yaakov (Jacob)) intends to warn them to be ever vigilant toward encouraging their progeny to remain optimistic until God brings to fruition the prophetic insight heretofore imparted to his siblings. Intent upon emphasizing the importance of indoctrination his brothers' progeny, Yoseif	יִשְׂרָאֵל
<i>says</i> ,	לֵאמֹר
" <i>Remember</i> to teach your children to hold fast to the belief that God will fulfill His promise to liberate their progeny from Egyptian oppression. God will also fulfill His promise to settle them upon His holy land and enable them to evolve into a holy nation of priests. My brothers, teach your children to take comfort in knowing that one day	פָּקַד

An Anatomically Correct Translation of Genesis

<i>He will remember</i> to fulfill His promise to liberate them from their Egyptian oppressors, fulfill His promise to settle them upon His holy land and enable them to evolve into a holy nation of priests. Remember	זָכַר
<i>Elokim's</i> promise to	אֱלֹהִים
<i>you</i> sons of Yisrael to liberate your progeny from their Egyptian oppressors, fulfill His promise to settle them upon His holy land and enable them to evolve into a holy nation of priests. Prior to dying, I must impart to you something of a personal nature. After I die, the Egyptians will embalm my body and situate my coffin in a secret location. A prophet sent by God to liberate them ³³⁷ will know its exact location and concurrently with liberating God's covenant-observant people, extract it from its secret location and add it to the caravan bound for God's holy land. When I am gone, none of our people will be rise to a position of power affording us the degree of protection enjoyed during my tenure as Viceroy of Egypt. Tell your progeny that the prophet through which God works to liberate His covenant-observant people will say, 'It is God's will that His liberated people reclaim Yoseif's body and incorporate it into the entourage of His liberated covenant-observant people as they leave Egypt and make their way toward the promised land. God's prophet shall excise Yoseif's coffin submerged in the Nile River	אֶתְכֶם
<i>and you shall carry it up</i>	וְהַעֲלֵתֶם
<i>with</i> you while hastily distancing yourselves from your former oppressors.' You will remember to tell them that Yoseif said to his brothers, 'Find the coffin containing	אֶת
<i>my bones</i> , integrate it into your escape caravan, and make haste to distance yourself	עַצְמוֹתַי
<i>from this</i> God-forsaken land of Egypt''.	מִזֶּה

Genesis 50:26

After imparting to his brothers the entirety of the prophetic information necessary for the perpetuation of God's covenant-observant people, Yoseif (Joseph) feels at ease to let go of life. It was in the year 1452 b.c.e. (2309 years after creation) when Yoseif's soul departed from his body <i>and he died</i> .	וַיָּמָת
<i>Yoseif</i> , the first	יֹסֵף
<i>son</i> of Yisrael (Israel) a/k/a Yaakov (Jacob)) to pass away, lived to the age of a	בֶּן
<i>hundred</i>	מֵאָה
<i>and ten</i>	וְעֶשְׂרִי
<i>years</i> . Yoseif's brothers took possession of his body	שָׁנִים
<i>and embalmed</i>	וַיַּחְנְטוּ
<i>him</i> in the manner in which they embalmed Yisrael fifty-four years prior. The Egyptians seized Yoseif's embalmed body	אֹתוֹ
<i>and put</i> it	וַיִּשֶׂם
<i>in</i> a lead, waterproof Egyptian-built <i>coffin</i> . After submerging Yoseif's coffin in the Nile River, the Egyptians refused to reveal its location to Yoseif's brothers. Yoseif's coffin would remain	בְּאֵרוֹן
<i>in Egypt</i> until the day God concurrently emancipates His covenant-observant people and enables His prophet Moshe (Moses) to extricate it from the Nile River and incorporate it into the caravan exiting Egypt.	בְּמִצְרַיִם

³³⁷ Moshe (Moses).