

## פְּרָשָׁה Parashah - 12/27/03

מִקֵּץ /Miq`qetz - "At the End"

**Genesis 41: 1** > וַיְהִי מִקֵּץ שְׁנַתִּים יָמִים וּפְרָעָה חָלַם וַהֲיָה עִמָּד עַל-הַיָּאֵר: (1) > Vay`hi miq`qetz sh`nata`yim Yomim u`far`o cholem v`hin`ne `omed `al-hay`or:} And-it-will-exist from-an-end of two-years of days, and-Far`o dream; and-behold, he stood upon the-river. \* [ **Note:** פְּרָעָה /Par`o is a title such as King; פְּרָע /Pera` means 'A-Leader.' Notice the letters: Pay (פ) Mouth, Resh (ר) Head, Ayin (ע) Eyes Hay (ה) Behold, ...or... 'Behold the Mouth, the-Eyes of the Head/ Master/Ruler. However פְּרָע /Para` is the root, meaning 'To-Loosen/Remove/ Make-naked, such as shaving the head. פְּרָע /Para` also gives the idea of Unbridled as in Anything-Goes, such as a Paro could make or brake a law at a moments notice. ]

2 And-behold from-the-river seven cows went-up, a-beautiful appearance and-fat flesh (: וַתֵּרַע יָנָה בְּאָחוּ: > vat`tir`e`na ba`achu:} and-shall-graze on-reeds/marsh-plants.

3 And-behold, seven other cows came-up after-them from-the-river, evil/bad appearance and-thin/gaunt/skinny of flesh and-shall-stand beside the-cows on-a-lip/ledge/bank of the-river.

(Vs 4 is difficult to translate)

4 וַתֵּאכְלֶנָה הַפְּרוֹת רְעוֹת הַמְּרֹאָה וַדְּקוֹת הַבָּשָׂר אֵת שֶׁבַע הַפְּרוֹת יְפוֹת הַמְּרֹאָה (4) > Vat`to`ckal`nah hap`parot ra`ot ham`mar`e v`daq`got hab`basar `et sheva` hap`parot y`fot ham`mar`e v`hab`b`ri`ot va`yi`qatz Par`o:} And~ the-appearance of the~ evil/bad and/thin/gaunt/skinny of the-flesh ~cows ~they-shall-eat with/this the~ seven ~cows, the~ beautiful of ~appearance and-the-fat-ones. And-will-awake Par`o ...or...1. And-they-shall-eat the-cows the~ evil ~of appearance and-skinny of the flesh with the~ seven ~cows the~ beautiful and-the-fat ~of appearance and~ Par`o ~will-awake. ...or...2. And the-cows the~ evil of-appearance and-skinning of the-flesh ~they-shall-eat with the~ seven ~cows the~ beautiful and-the-fat ~of-Appearance, and Par`o will-awake. [Note: Taking in every prefix and suffix it's difficult to understand if cows are eating each other or eating with each other.]

5 And-he-will-sleep and-will- dreamed שְׁנִית /she`nit/twice/a-second-time; and-behold seven שִׁבְּלִים /Shib`bolim/heads-of-grain/ears-of-corn upon/coming-up on~ one ~reed/stalk fat and-good.

Gen. 41: 6 And-behold, seven heads-of-grain/ears-of-corn, thin/gaunt/skinny and

scorch *by-the* east/east-wind sprouted/spring-up after-them.

(: > }

(Again Vs 7 is difficult to translate)

7 וַתִּבְלַעְנָה הַשֶּׁבִלִים הַדְּקוֹת אֵת שִׁבְעַת הַשֶּׁבִלִים הַבְּרִיאוֹת וְהַמְּלֵאוֹת וַיִּיקֶץ (ויקץ) 7  
: פְּרָעָה וְהִנֵּה חָלוֹם: > *Vat`tiv`la`na hash`shib`bolim had`daq`got`et sheva`  
hash`shib`bolim hab`b`ri`ot v`ham`m`le`ot va`yi`qatz Par`o v`hin`ne  
cha`lom*:} And-shall-swallow-up/devourer/eat-up the-heads-of-grain/ears-of-corn the-  
skinny with the~ seven heads-of-grain/ears-of-corn, the-fat and-the-full. And~ Par`o  
~will-awake, and-behold a-dream ...or... And~ the-skinny, the-heads-of-grain ~shall-  
eat-up with/this the-fat and-the-full seven heads-of grain and~ Par`o ~will-awake,  
and-behold a-dream.

8 And-it-will-exist/be in-a/the-morning and~ his-spirit ~shall-be-disturbed, and-he-  
will-send (ואת-כל-חכמיה ואת-כל-חרטמי מצרים > *va`yiq`ra`et-kol-  
char`tum`mi Mitz`rayim v`et-kol-cha`ckame`ha*) and-will-call with all-my-sacred-  
scribes of <sup>1</sup>Mitz`raim and-with-all-its-wise/skilled/intelligent ...or... and-with-all-wise/  
skilled/intelligent/women (ויספר פרעה להם את-חלמו ואין פותר אותם) וַיִּסְפֹּר  
: לְפָרָעָה: > *Vay`sap`per Par`o la`hem`et-cha`lomo v`en`poter`otam l`Par`o*}  
And~ Par`o ~will-write/inscribe to-them this-his-dreams, and-non interpreted them to/  
for-Par`o. [Note: 1 (מצרים/Egypt/To-restrain/distresses/two parts: מצור/Matzor/  
Lower-Egypt; and פתרום /Pat`rom/Upper Egypt; מצרים/Mitz`rim/Egyptians, spelled  
with a Heireg-Yod-Mem (ימ) not Yod-Heireq-Mem (ים)]

9 ¶ And~ a-Sar/chief of the-butlers/waiters ~will-speak with-Par`o, to-say: "With-my-  
error/mistakes I remember/recall to-day/this-day. . . .

10 "Par`o was displeased/angry, over-his-servants, and-will-give/place me in-a-  
custody house of the~ Sar/chief ~executioner, me and-with the~ sar/chief baker/cook,

11 "And-we-dreamed a-dream (בַּלַּיְלָה אֶחָד) > *b`lay`la`echad*} one at-night ...or...  
on~ one ~night, I and-he ...or... he and I. A-man according-to-an-interpretation of his-  
dream we-dream.

12 "And-there with-us was a-Hebrew boy/lad, a-servant for-a-sar/chief of the-  
executioners. And-we-wrote/recounted/related to-him, and-he-will-interpret to/for-us  
with-our-dreams; a-man according-to-his-dream he interpreted.

Gen. 41:13 (ויהי כאשר פתר לנו כן היה אתי השיב על-כני ואתו תלה) >  
*Vay`hi ka`a`sher patar-lanu ken haya`oti he`shiv`al-kan`ni v`oto tala*:}  
"And-it-will-exist/be, just-as he interpreted for-us, thus-so it-existed/was/happened. I  
returned over-my-office/place, and-he was hanged."

14 וַיִּשְׁלַח פַּרְעֹה וַיִּקְרָא אֶת-יוֹסֵף וַיְרִיץֵהוּ מִן-הַבּוֹר וַיִּגְלַח וַיַּחְלֵף שְׂמֹלֹתָיו (14)  
 :Par`o > *Va`yish`lach Par`o va`yiq`ra` 'et-Yosef vay`ri`tzu`hu min-hab`bor vay`gal`lach vay`chal`lef sim`lota`v va`yavo` 'el-Par`o:*} And Par`o will-send and-will-call **this-Yosef** (*he will add*), **and-he-will-hurry** from-the-pit/well/cistern **and-will-shave and-will-exchange his-garments**, and-will-come to-Par`o. [**Note:** יֹאסֵף /*Yo`sef* spelled with an Alef (א) means 'He-Takes-Away.' יַסֵּף /*Yasaf* spelled with a Qames (א) or Qames-Hatuf (א) means 'He-will-Add.' **Also:** The root of וַיְרִיץֵהוּ /*Vay`ri`tzu`hu* is רוץ /*Rutz* meaning 'To-Run.' The prefix Vav-Yod (וי) means 'And-Will, the suffix Hay-Vav (וה/Hu) meaning He. This should give us 'And-he-will-run,' however the Qibbus (ו) under the Tzade (צ) changes it to 'And-he-will-hurry.']

15 And~ Par`o ~will-say to-Yosef, "A-dream I-dreamed, and~ none have ~interpret it. I-heard about-you to-say you-hear a-dream to-interpret it."

16 > וַיַּעַן יוֹסֵף אֶת-פַּרְעֹה לֵאמֹר בְּלִעְדֵי אֱלֹהִים יַעֲנֶה אֶת-שְׁלוֹם פַּרְעֹה: (16)  
*Va`ya`an Yosef 'et-Par`o le`mor bil`aday 'Elohim ya`a`ne 'et-Sh`lom Par`o:*} **And~ Yosef ~will-answered/responded** with- Par`o, to-say, "**Without/apart-from Elohim, will-answer/respond-to/towards** Par`o with-peace." [**Note:** אֱלֹהִים /*Elohim/Gods, plural. אֵלֶּה /El`le/These and אֵלָּה /Ela/Oak-tree. Oak tress can survive up to 1000 years. There is one in Glou`cester`shire England that measures more than 48' around. For ages Oaks symbolized Sturdiness and Strength and were worshiped by many cultic people* (WBE, Volume O, pg474). ]

(So Par`o tells Yosef his dream. . . )

17 ¶ And~ Par`o ~will-say/said to-Yosef: "In-my-dream behold-I stood on-a-lip/ shore/ edge/bank of the-stream/river.

18 "And-behold from-the-river came-up seven cows fat flesh and-of-beautiful form/appearance; and-shall-fed on-reeds/marsh-plants.

Gen 41:19 "And-behold, (שֶׁבַע-פָּרוֹת אַחֲרוֹת עֹלוֹת אַחֲרֵיהֶן דַּלּוֹת וְרַעוֹת תֹּאֲרַן) > *sheva-parot 'a`cherot `olot 'acha`re`hen dal`lot v`ra`ot to`ar m`od*} **another seven cows came-up after-them, hanging-down/slender and~ very ~bad/evil of form** (לֹא-רָאִיתִי) > *v`raq`qot basar*} **and-thin/lean flesh** (כִּהְיִנָּה בְּכָל-אֶרֶץ מִצְרָיִם) > *lo`ra`i`ti cka`hen`na b`ckol-`eretz Mitz`rayim*} **I-have-not-seen a-likes-of-them/these in-all~ Mitz`rayim's land** (לְרָעָה > *la`ro`a*) **for-badness/evil/bad-quality.**

(Verse 20 is difficult to translate)

20 > וַתֹּאכְלֵנָה הַפְּרוֹת הַרְקוֹת וְהָרְעוֹת אֶת שִׁבְעַת הַפְּרוֹת הָרִאשׁוֹנוֹת הַבְּרִיאֹת: } *Vat`to`ckal`na hap`parot ha`raq`got v`ha`ra`ot `et sheva hap`prot ha`ri`shonot hab`b`ri`ot:* } "And~the-cows, the-thin/lean and-the-evil, ~shall-be-completely-devoured with/this the~ seven ~cows, the-first-ones the-fat-ones. [Note: The word וַתֹּאכְלֵנָה/*Vat`to`ckal`na*; the root is אָכַל/'Ackal/Eat/Devour. The prefix Vav-Tav (וַ) means 'And-shall-eat' and the suffix Nun-Hay (נָה) can mean 'And-shall-eat-Towards-many/much/them' ...or... 'And-shall-eat-while-Lamenting/Wailing/Mourning as in נָהַ/Noha/To-Moan/Grieve. But אָכַלן/'Ack`lan means 'A-Glutton/ Eater;' So the translation could be 'And-shall-Glutton/Completely-eat/consume' and the suffix Hay (הַ) makes the word feminine tense.]

21 וַתְּבֹאֲנָה אֶל-קַרְבְּנָה וְלֹא נֹדַע כִּי-בָאוּ אֶל-קַרְבְּנָה וּמְרֵאִיהֶן רַע כַּאֲשֶׁר) > *Vat`tavo`na `el-qir`bena v`lo` noda ki-va`u `el-qir`bena u`mar`e`hen ra` ka`a`sher bat`t`chil`la va`i`qatz:* } "And-shall-completely-go into-an-interior/inner-part/middle/inward-part and-not be-visible for-they-entered into-to-an-interior/inner-part/middle and-their-appearance was evil just-like/as at-the-beginning and-I-awaken.

22 "And-I-saw in-my-dream, and-behold / seven branches/ears-of-corn came-up on~one ~reed/stalk, full and good.

23 "And-behold, seven branches/ears-of-corn, dried-up/harden/withered, thin/small, a-scorching east-wind sprang-up after-them.

24 "And-shall-completely-swallow-up/engulf the-branches/ears-of-corn the-thin/small with seven of the-good branches/ears-of-corn. And-I-spoke to-the-sacred-scribes, (וְאִין מְגִיד לִי? > *v`en mag`gid li:* } and-none proclaimed/explained to-me."

Gen 41:25 וַיֹּאמֶר יוֹסֵף אֶל-פַּרְעֹה חֲלוֹם פַּרְעֹה אֶחָד הוּא אֶת אֲשֶׁר הָאֱלֹהִים) > *Va`yo`mer Yosef `el-Par`o cha`lom Par`o `echad hu` `et Ha`Elohim `oseh hig`gid l`far`o:* } And~Yosef ~will-say/said to-Par`o, "Par`o's dream it's one with which Ha`Elohim works declaring/announcing to-Par`o ...or... requiring Par`o to know: [Note: הִגִּיד/*Hig`gid* is a Hif'il Verb (הִ) meaning 'Causing/Requiring-to-Reveal/Know. ]

(So Yoseph explains the dream to Par`o)

Gen 41: 26 "The~ seven ~good cows their seven years, and~ the~ ~seven ~branches/ears-of-corn their the-good seven years, it's one dream.

27 "And~ the~ ~seven ~cows the-thin/lean and-evil/bad *ones* the-*ones*-going-up after-them their seven years, and~ the~ ~seven ~branches/ears-of-corn the-empty/poor/worthless *ones* the-east-wind scorched (: יהיו שבע שני רעב > Yih`yu sheva *sh`ne ra`av*:} they-are My~ seven ~years of famine.

28 הוא הדבד אֲשֶׁר דִּבַּרְתִּי אֶל־פַּרְעֹה אֲשֶׁר הָאֱלֹהִים עָשָׂה הַרְאָה אֶת־פַּרְעֹה(: > Hu` had`davar `a`sher *dib`bar`ti `el-Par`o `a`sher Ha`Elohim `ose her`a `et-Par`o*:} "It's the-word which I-spoke to-Par`o which Ha`Elohim worked to-show/exhibit/manifest ...or... towards-showing with/this-Par`o.

29 "Behold, seven years *are* coming of great plenty in-all-*the*-land of Mits-rain;

30 וְקָמוּ שִׁבְעַת שָׁנֵי רָעַב אַחֲרֵיהֶן וְנִשְׁכַּח כָּל־הַשְּׂבַע בְּאֶרֶץ מִצְרַיִם וְכָלָה) > V`qamu sheva *sh`ne ra`av `acha`re`hen v`nish`kach Kol-ha`shava b`eretz mitz`rayim v`ckil`la ha`ra`av `et-ha`aretz*:} "And-they-will-arise seven of My-years of famine after-them, and-many-will-forget/ignore all-the-plenty in-the-land of Mitz`rayim; and~ the-famine-it will ~consume with/this-the-land.

31 > וְלֹא־יָדַע הַשְּׂבַע בְּאֶרֶץ מִפְּנֵי הַרָעַב הַהוּא אַחֲרֵי־כֵן כִּי־כָבֵד הוּא מְאֹד(: > V`lo`-yiv`vada` *has`sava ba`aretz mim`m`ne ha`ra`av ha`hu` `acha`re`cken ki`ckaved hu` m`od*:} "And-nothing-will-be-known ...or... And~ they-will~ ~not ~learn/know/perceive the-plenty in-a/the-land from-a-face/presents of the-famine that afterwards/after, for~ it will-be very ~difficult/severe.

Gen. 41:32 וְעַל הַשְּׁנוֹת הַחֲלוֹם אֶל־פַּרְעֹה פָּעַמִּים כִּי־נִכּוֹן הַדָּבָר מִיָּמִים) > V`al hish`sha`not ha`cha`lom `el-Par`o pa`a`mayim *ki-na`ckon had`davar meyim Ha`E`lohim um`maher Ha`E`lohim la`a`soto*:} "And-on being-repeated the-dream to-Par`o, urging for confirming/establishing the-word from-together/at-the-same-time/with Ha`Elohim and-from-hastening Ha`Elohim to-perform/do-it.[Note: The root of פָּעַמִּים/ Pa`a`mayim is פָּעַם/Pa`am meaning 'An-Anvil' that you strike a hammer on. Because פָּעַם/Pa`am spelled with a Qames (ָ) and a Patah (ַ) means 'To-Strike.' The word can mean 'A-Step/Footsteps/To-Tread/Stroke/Push/Urge.' Looking at the letters Pay (פ) Mouth, Ayin (ע) Eyes, Mem (מ) Power, Yod (י) Hand, and Final-Mem (ם) Power; Gives us 'Scrunching up the eyes with a verbal sound from the mouth is powerful communication, pointing the hand towards the person is even more powerful way 'To-

Urge 'someone to do something.']

33 וַיֵּצֵא וַיִּרְא וַיִּחַם וַיִּשִׂיתָהּ עַל-אַרְץ מִצְרַיִם: } > *V'at'ta yere' Far'o 'ish na'von v'chackam vi'shi'tehu 'al-eretz Mitz'rayim:*} "'And-at-this-time/now will~ Pharaoh ~look at a-man of much-discernment/ understanding and-wise, and-put/set/station/appoint-him over~ Mitz'rayim/Egypt's land. [Note: The root of וַיִּחַם/Na'von is בִּין/Bi'n meaning 'To-Discern/ Understand.' The Nun (נ) prefix means 'Many/Much/A-Lot/Etc' giving us 'Much-Discernment.']

34 וַיַּעַשׂ פְּרֹעָה וַיִּפְקֹד וַיִּפְקְדִים עַל-הָאָרֶץ וַחֲמֵשׁ אֶת-אַרְץ מִצְרַיִם בְּשֶׁבַע שָׁנִים: } > *Ya'a'se Far'o v'yaf'qed p'qidim 'al-ha'aretz v'chim'mesh 'et-eretz Mitz'rayim b'sheva' sh'ne has'sava':*} "'Will~ Par'o ~work and-will-you-attend-to/look-after/appoint commissioners/deputies/overseers/officers over-the-land, and-be-eager/prepared with~ Mitz'rayim/Egypt's ~land ...or... and-a-fifth with-Egypt's land with in-seven years of the-plenty ...or... in~ the~ ~seven years of ~plenty? [Note: The root of the word וַחֲמֵשׁ/V'chim'mesh is חָמַשׁ/Chamash meaning 'To-be-fat-after-being-skinny' in Arabic. Because one suddenly becomes fat after being lean communicates the idea of 'Being-Eager/Ready/Prepared. חָמַשׁ/Chamesh is also the Number-Five (5) in Hebrew. So it's understandable why its translated 'And-A-Fifth. My first or second grade teacher taught be make a Five (5), by saying make a skinny man (ל), Then make him fat (כ) and put on his hat (-) (Chamesh-5). ]

וַיִּקְבְּצוּ אֶת-כָּל-אֲכָל הַשָּׁנִים הַטֹּבֹת הַבָּאֹת הָאֵלֶּה וַיִּצְבְּרוּ-בָרָב תַּחַת (Gen.41:35) } > *V'yiq'betzu 'et-kol-'ockel hash'sha'nim hat'tovot hab'ba'ot ha'el'le v'yitz'be'ru-var ta'chat yad-Par'o 'ockel be'arim v'sha'maru:*} "And-they-will-gather/collect with-all-food the-years of the-good towards-the-coming, and-they-will-heap/pile/store-up--corn/grain under Par'o's-hand and-they-keep/guard/watch food/consumption in-cities.

וְהָיָה הָאֲכָל לְפִקְדוֹן לְאָרֶץ לְשֶׁבַע שָׁנֵי הָרָעָב אֲשֶׁר תִּהְיֶינָה בְּאָרֶץ מִצְרַיִם (36) } > *V'ha'ya ha'ockel l'fiq'qa'don la'aretz l'sheva sh'ne ha'ra'av 'a'sher tih'ye'na b'erez mitz'rayim v'lo'-tik'karet ha'aretz ba'ra'av:*} "And-it-was the-food for-deposit/storage of-the-land for~ My~ ~seven ~years of the-famine/hunger which shall-be-great in-a-land of Mitz'rayim and~ the-land shall~ ~not ~be-cut-off/cut-down/eliminate by-famine/hunger." [Note: The root of the word תִּהְיֶינָה/Tih'ye'na is הָיָה/Haya meaning 'To-Exist/Be.' The Tav (ת) prefix means 'Shall' and the final Nun (ן), is a suffix meaning 'Many/Much/A-Lot/ Great/Etc.' giving us 'Shall-Be-Great.']

37 וַיִּטֵּב הַדָּבָר בְּעֵינֵי פַרְעֹה וּבְעֵינָיו כָּל־עַבְדָּיו: > *Va`yi`tav had`davar b`e`ne Far`o uv`e`ne kol-`a`vadav:*} And~ the-word will-be-good in-My-eyes of Par`o and-in-My-eyes of all-his-servants.

38 וַיֹּאמֶר פַּרְעֹה אֶל־עַבְדָּיו הֲנִמְצָא כָזֶה אִישׁ אֲשֶׁר רוּחַ אֱלֹהִים בּוֹ: > *V`yo`mer Par`o `el-`a`vadav ha`nim`tza ckaze `ish ruach `Elohim bo:*} And~ Par`o ~will-say/said to-his-servants, "Behold-find like-this man who Elohim's -breath/spirit is in-him. [Note: The prefix הַנְּ/ *Ha`ni* of the word הֲנִמְצָא/ *Ha`nim`tza* is usually seen as a suffix (הֵן) meaning 'They/Here/Behold/Whether/If/Yes. The Root is מָצָא/ *Matza*' meaning 'To-Come/Find/Attain/Obtain/Acquire/Receive.']

39 וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף אַחֲרָי הוֹדִיעַ אֱלֹהִים אוֹתָךְ אֶת־כָּל־זֹאת אֵין־נְבוֹן וְהָכֶם כְּמוֹךְ: > *Vayo`mer Par`o `el-Yosef `acha`re hodi`a `E`lohim `ot`cka `et-kol-zo`t `en-navon v`cha`ckem ka`mocka:*} And~ Par`o ~will-say/said to-Yosef, "After~ Elohim instructed/showed ~me your-sign/testimony with-all-this, no- one is as discerning/understanding and-wise like-you.

40 "You shall-be over-my-house, and-according-to-your-mouth will-arrange/put-in-order all--my-people, only the-throne, I`m-greater from-you."  
Gen.41: 41 וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף רְאֵה נָתַתִּי אֶתְךָ עַל כָּל־אֶרֶץ מִצְרָיִם: > *Va`yo`mer Par`o `el-Yosef r`e natat`ti `ot`cka `al kol-`eret. Mitz`rayim:*} And~ Par`o ~will-say to-Yosef, "See, I-shall-give over to-you all-land of Mitz`rayim."

42 וַיִּסַּר פַּרְעֹה אֶת־טַבַּעְתּוֹ מֵעַל יָדוֹ וַיִּתֵּן אֹתָהּ עַל־יַד יוֹסֵף וַיִּלְבֵּשׂ אֹתוֹ: > *Va`yasar Par`o `et-tab`ba`to me`al yado va`yit`tah `ot`tah `al-yad Yosef va`yal`besh `oto big`de--`she`sh va`yasem r`vid haz`zahav `al-tzav`va`ro:*} And~ Par`o ~will-turn-aside/depart ...or... ~will-part with-his-signet-ring from-on his-hand and-will-give/place it on~ Yosef's ~hand; and-will-dress/clothe him in My~ linen/fine-linen ~garments and-will-put/place the-gold ornament/chain on-his-neck. [Note: The root of the verb בָּגַדַי/ *Big`de/My-Garment* is בָּגַד/ *Bagad* meaning Cover/Hid/Treachery/Deceit.']

43 And~ he ~will-ride in-a-chariot a-double/copy which was for-him; and-they-called/cried-out before-him, "*Av`reck/Bow-the-knee!*" And-he-gave/placed him over all-land of Mitz`rayim. [Note: *Av`reck/`Av`reck* is a made-up Hebrew word, most likely from the Egyption word *Au-rek/Let-everyone bow himself* or *Ape`rek/Bow-the-head*. However if it's Hebrew then *אב/`Av*, *רֵךְ/`Your-head* ...or... 'Father-of-your-head' since Par`o could have your head.] (Yosef is also a messiah image and it is written,

**Romans 14:11** For it is written: "As I live, says Hashem, Every knee shall bow to Me, And every tongue shall confess to Elohim." **Philippians 2:10** that at the name of Yehoshua every knee should bow, of those in heaven, and of those on earth, and of those under the earth.)

44 And~ Par`o ~will-say to-Yosef, "I'm Par`o, and-apart-from/except/without-you a-man will~ not ~rise-up with-his-hand and-with-his-foot in-all-land of Mitz`rayim."

45 And~ Par`o ~will-call Yosef's-name *Zaf`nat - Pa`neach/Secret Reveler*. And-will-give-him this '*As`nat/She-who-is-devoted-to-Isis*, daughter-of-*Po`ti - Fera/He-whom-the-sun-gave* kohen/priest of *On/Sunlight* for-a-woman/wife. And~ Yosef ~will-go-out over all the land of Mitz`rayim. [Note: פֶּעֲנָח זַפְנָת/Zaf`nat - Pa`neach in Egyptian is *So`dzein Ai`on* "Salvation/Savior of the Age" Also: אֲסֵנֶת/'As`nat in Egyptian it is *Asen`eth ...or... Asen`neth/'She-Who-is-of-Neith/The-goddess-Isis/ Nature/All-life*. And: פֶּרַע פּוֹטִי/Po`ti - Fera' in Egyptian it is *Pente`phra* "He-whom-Ra/Sun-gave." Finally: אֲוֵן/אֵן/'On in Egyptian is '*Aven/'Sunlight*'.

Gen.41: 46 ¶ וְיֹסֵף בֶּן־שְׁלֹשִׁים שָׁנָה בָּעָמְדוֹ לִפְנֵי פַרְעֹה מֶלֶךְ־מִצְרָיִם וַיֵּצֵא (וַיֵּצֵא)  
: וְיֹסֵף מֶלֶךְ־מִצְרָיִם פַּרְעֹה וַיַּעַבְדֵהוּ בְּכָל־אֶרֶץ מִצְרָיִם:  
b`am`do lif`ne Par`o meleck-Mitz`rayim va`yetze Yosef mil`lif`ne Far`o  
va`ya`vod b`ckol-`eretz Mitz`rayim:} And Yosef a-son of thirty year-old when-he-  
stood/remained/endured before Par`o meleck-Mitz`rayim (13 years has passed since  
Yosef was sold into bondage). And~ Yosef ~will-go-out from-before Par`o, and-will-  
pass-over/through in-all-the-land of Mitz`rayim.

47 וַתַּעַשׂ הָאָרֶץ בְּשִׁבְעַת שָׁנִי הַשְּׁבַע לְקַמְצִים: > Vat`ta`as ha`aretz b`sheva  
sh`ne has`sava' liq`matzim:} And~ the-land ~shall-produce in- My~ ~seven ~years  
the-plenty by-handfuls.

48 And-will-gather/assemble/collect with/this-all-food / seven years which they-  
existed/was in-the-land of Mitz`rayim, and-will-give/place-food in-cities; food in the-  
city fields which are round-about giving/placing it in-among-them.

49 וַיֵּצֵבֵר יוֹסֵף בָּר כַּחֹל הַיָּם הַרְבֵּה מְאֹד עַד כִּי־חָדַל לְסַפֵּר כִּי־אֵין מִסְפָּר: > Va`yitz`bor Yosef bar k`chol ha`yam har`be m`od ad ki-`hadal lis`por  
ki-`en mis`par:} And~ Yosef ~heap/pile-up corn/grain like/as-sand of the~ very  
~great/large sea for~ until ~he-stopped/ceased to-count/number it, for-not a-number  
...or... for it-could-not be-number.

50 And-to-Yosef were/are-born My-two sons before shall-come the~ years of ~famine/hunger ...*or...* before the years of the-famine shall-come, which *As`nat*, daughter-of Po`ti - Fera (*whom-Ra-gave*), kohen/priest of On, bore-to-him.

51 And~ Yosef ~will-call the-first-born this-name, מְנַשֶּׁה/M`nash`she (*one-who-forgets*) "For~ Elohim forgets-me with-all-my-toil/trouble/labor and-with all~ my-Ab`ba`s ~house."

52 And-this is the~ name of ~My-second called אֶפְרַיִם/`Ef`rayim (*twin lands*): "For~ Elohim ~caused-me-to-be-fruitful in-a-land of my-affliction/poverty/misery."

53 וַתְּכַלֵּינָה שְׁבַע שָׁנֵי הַשָּׁבַע אֲשֶׁר הָיָה בְּאֶרֶץ מִצְרַיִם: } *Vat`tick`le`na sheva`sh`ne has`sava`a`sher haya b`eretz Mitz`rayim:*} And~ My~ seven ~years of plenty ~shall-be-caused-to-end-bitterly which existed in-a-land of Mits-raim: [Note: וַתְּכַלֵּינָה/*Vat`tick`le`na* is a Hifil-verb. The suffix נָה/נָה means 'To Morn/Lament.' (This was 20 years After Yosef arrived. He is now 37 years old.)]

Gen. 41:54 וַתְּחַלֵּינָה שְׁבַע שָׁנֵי הַרָעָב לָבוֹא כַּאֲשֶׁר אָמַר יוֹסֵף וַיְהִי רָעָב: } *Vat`t`chul`le`na sheva`sh`ne ha`ra`av lavo`ka`a`sher `amar Yosef vay`hi ra`av b`ckol-ha`a`ratzot uv`ckol-`eretz Mitz`rayim haya lachem:*} And~ My~ seven ~years of the-famine to-come ~shall-break-through-bitterly, just-as Yosef said. And~ a-famine ~will-exist/be in-all-the-lands, but-in-all-the-land of Mitz`rayim there-existed/was bread. [Note: The root of וַתְּחַלֵּינָה/*Vat`t`chul`le`na* is חָלַל/Chalal meaning 'To-Pierce-through/Wound/ To-Profane/Defile/Pollute/Desecrate/To-lay-open/Give-access. The Prefix וַ means 'And-Should,' the suffix נָה/נָה means 'To-Lament/Morn/Bitterness.']

55 וַתִּרְעַב כָּל-אֶרֶץ מִצְרַיִם וַיִּצְעַק הָעָם אֶל-פַּרְעֹה לֵאמֹר פָּרְעֹה: } *Vat`tir`av kol-`eretz Mitz`rayim va`yitz`aq ha`am `el-Par`o lal`lachem va`yo`mer Par`o l`kol-Mitz`rayim l`cku `el-Yosef `a`sher-yo`mar lackem ta`a`su:*} And-it-shall-cause-hunger in all-the-land of Mitz`rayim and~ the-people ~will-cry-out to-Par`o for-bread. And~ Par`o ~will-say to-all-Mitz`rayim, "Their-to-Go/walk to-Yosef; who-will-say to-them, they-shall-work." [Note: וַתִּרְעַב/*Vat`tir`av* is a Hifil-verb.]

56 וַהֲרַעַב הָיָה עַל כָּל-פְּנֵי הָאָרֶץ וַיִּפְתַּח יוֹסֵף אֶת-כָּל-אֲשֶׁר בָּהֶם וַיִּשְׁבֹּר: } *Vhara`av ha`ya `al kol-p`ne ha`aretz va`yif`tach Yosef `et-kol-`a`sher ba`hem va`yish`bor l`Mitz`rayim va`yeche`zaq ha`ra`av b`eretz Mitz`rayim:*} And-the-famine/hunger exist/was over my-face-of-all the-land/earth ...*or...* over the face~ of all~ ~My ~land, and~ Yosef

~will-open all-that-which is in-them and-will-sell to-Mitz`rayim and~ the-famine/hunger ~will-be-bound-fast/forcefully-established in-a-land of Mitz`rayim.

57 וְכָל-הָאָרֶץ בָּאוּ מִצְרַיִם לְשֹׁבֵר אֶל-יוֹסֵף כִּי-חָזַק הָרָעַב בְּכָל-הָאָרֶץ: } > V`ckol-ha`aretz ba`u mitz`ray`ma lish`bor `el-Yosef ki-**ch**azaq ha`ra`av b`ckol-ha`aretz:} And-all-land/earth they-came towards-Mitz`ra`ma/Egyptians to-Yosef to-buy/purchase-grain, for/because~ the-famine/hunger was ~fully-established/severe in-all-the-land/earth.

**Genesis 42:** 1 ¶ And~ Ya`acov ~will-see that there-is-grain/corn in Mitz`rayim, And~ Ya`acov ~will-say to-his-sons, (: לָמָּה תִּתְרָאוּ: } > Lam`ma tit`ra`u} "They-Shall-see nothing."

Gen. 42: 2 וַיֹּאמֶר הִנֵּה שָׁמַעְתִּי כִּי יֵשׁ-שֹׁבֵר בְּמִצְרַיִם רְדוּ-שָׁמָּה וְשִׁבְרוּ-לָנוּ) > Va`yo`mer hin`ne shama`ti ki yesh-shever b`Mitz`rayim r`du-sham`ma v`shiv`ru-lanu mish`sham v`nich`ye v`lo`na`mut:} And-he-will-say, "Behold I-hear that there-is-grain/corn in Mitz`rayim; They-are-to-go-down towards-there and-they-can-buy/purchase-grain for-us from-there and-we`ll-live and~ we`ll~ ~not ~die."

3 וַיֵּרְדוּ אֲחֵי-יוֹסֵף עִשְׂרָה לְשֹׁבֵר בָּר מִמִּצְרַיִם: } > Va`yer`du `a`che-Yosef `a`sara lish`bor bar mim`Mitz`rayim:} And-they-will-go-down,~ My~ ten ~brothers~ of ~Yosef to-buy grain/corn from Mitz`rayim.

4 וְאֶת-בְּנֵימִין אַחִי יוֹסֵף לֹא-שָׁלַח יַעֲקֹב אֶת-אָחָיו כִּי אָמַר פֶּן-יִקְרָאנוּ אִסּוֹן: } > V`et-Bin`yamin `a`chi Yosef lo`-shalach Ya`a`qov `et-`echav ki `amar pen-yiq`ra`enu `ason:} And-this-Bin`yamin (my-right-hand-son) My-brother of Yosef, Ya`acov did-not send with-his-brothers, for he said, "Lest-we-encounter evil/harm ...or... We-corner~ an-evil ~meeting" [Note: פֶּן/Pen, normal spelled פְּנָה/ Pin`na, can mean 'A-Corner.' It also means 'Removing/Taking-away/Lest/For-fear-that-something-will-happen. ']

5 And~ My-sons of Yisrael ~they-will-go to-buy-grain/corn (בְּתוֹךְ הַבָּאִים) > b`tock hab`ba`im} among the-going for/because~ the-famine/hunger ~existed/was in-a-land of K`na`an. [Note: Its possible, according to this verse, that at first the sons of Yisrael purchase grain from those traveling back and forth from Egypt.]

6 And~Yosef he`s הַשֵּׁל/ hash`shal`let/the-master/ruler over-the-land; he`s the seller

of-all-people of the-earth and ~My-brothers of Yosef ~they-will-go and-they-will-bow-down-to-him, nostrils/noses/faces towards-the-ground/earth. (Remember his dream: The eleven stars, the sun and the moon, and the bundles of grain stalks will bow down in Chapter 37:1-11.)

7 ¶ And~ Yosef ~will-see this-his-brothers and-will-recognized-them, and-will-be-a-stranger to-them and-will-say to-them harshly/cruelly/severely. And-will-say to-them, (מֵאֵין בָּאתֶם > me'ayin ba'tem} "From-where have you-come?" And-they-will-say, from-a-land of K`na`an to-buy/purchase-grain food.

Gen 42: 8 (וַיֵּכַר יוֹסֵף אֶת־אָחָיו וְהֵם לֹא הִכְרָהוּ: > Va'yak'ker Yosef 'et-'echav v'hem lo' hik'kiru'hu:} And~ Yosef ~will-recognized this-his-brothers, and-they were~ unable ~to-recognize-him ...or... They were-caused not ~to- recognize-him. [Note: The prefix Hay-Holem (ה) of the word הִכְרָהוּ / Hik'kiru'hu makes it a Hifil-Verb meaning 'Causing-to-know/ recognize-him.].

9 And~ Yosef ~will-remember with-the-dreams which he dreamed for/of-them, and-will-say to-them, (מִרְגְּלִים אַתֶּם לִרְאוֹת אֶת־עֲרֹת הָאָרֶץ בָּאתֶם: > M'rag'glim 'at'tem lir'ot 'et-'er'vat ha'aretz ba'tem:} "From-moving-feet/going-about you-all are-seeing this-nakedness of the-land!" Note: The root of מִרְגְּלִים/M'rag'glim is רָגַל/Ragal 'To-Move-The-Feet'. It's an idiom for 'Going-about-in-order-to-slander.' the word רָגַל/Regel/Foot. However, מִרְגַּל/M'rag'gel in modern Hebrew means 'Spy.' Also: עֲרֹתָ/Ar'va/Naked gives the idea 'To-Dishonor.']

10 And-they-will-say to-him, (לֹא אָדֹנָי וְעַבְדֶּיךָ בָּנוּ לְשֶׁבַר־אֲכָל: > lo' 'adoni va'a'vade'cka banu lish'bar-'ockel:} No, my-lord, and/but-your-servants we-came to-buy/purchase-grain/corn food.

11 (כָּלֵנוּ בְּנֵי אִישׁ־אֶחָד נָחֵנוּ כְּנִים אֲנַחְנוּ לֹא־הָיוּ עַבְדֶּיךָ מִרְגְּלִים: > Kul'lanu b'ne 'ish-'echad nach'nu kenim 'a'nach'nu lo'-hau 'a'varde'cka m'rag'g'lim:} "All-of-us are sons of one-man ...or... My-Sons, all-of-us are of one man; they-are-pardoned therefore ...or... they are pardoned honestly/sincerely ...or... we-rested sincerely ...or... sincerely we-rested/are-silent, your-servants we do-not ~exist/are-not from-moving-feet ...or... from-moving-about-to-slander." [Note: נָחֵנוּ/Nach'nu means 'We-Rest/Settle-down/Are-Silent' and נִחַן/Nechan means 'To-be-Pardoned' with the suffix Sureg (ו) it means 'They-are-Pardoned.' Also: כְּנִים/Kenim is plural for כֵּן/Ken meaning 'Upright/Erect/Honest.' Being plural it means 'Honesty/Honestly/Sincerely'. And: מִרְגְּלִים/M'rag'glim is plural for רָגַל/Ragal 'To-Move-the-Feet'. It's an idiom for

'Going-about-in-order-to-slander,' as in to spy. The word רָגַל/Regel means 'A-Foot.' ]

12 And-he-will-say ti-them he said to them, (לֹא כִי־עֲרֹת הָאָרֶץ בְּאַתֶּם לְרֹאוֹת:;) > lo' ki-er'vat ha'aretz ba'tem lir'ot:} "No, for-nakedness/nudity/shame/exposure of the-land you-all-have-come to-see."

13 And-they-will-say, "Your-servants are two ten (12) brothers, we are sons of one man in-a-land of K`na`an; and-behold the-smallest/youngest is with-our-ab`ba today, and-the-one of us-nothing."

Gen. 42:14 And~ Yosef ~will-say to-them, (הוּא אֲשֶׁר דִּבַּרְתִּי אֵלֵיכֶם לֵאמֹר) > Hu' a'sher dib`bar`ti a`leckem le`mor m`rag`g`lim 'at`tem:} "It's which/as I-spoke to-you, to-say, `You-all are feet-movers/walking-about-to-slander/spy!" [Note: רָגַל/Ragal means 'To-move-the-feet, to-walk-about; To-slander, To-spread-false-and-harmful-statements. The Mem (מ) is a prefix meaning 'From/Of/ More-than/Since.' But מְרַגֵּל/M`rag`gel in modern Hebrew means 'Spy.' This translation has come about due to the accepted version and, one who goes about to gossip also sneaks around to gather up information to gossip about.]

15 בְּזֹאת תִּבְחֲנוּ חַי פְּרַעֲה אִם־תֵּצְאוּ מִזֶּה כִּי אִם־בָּבֹא אֲחִיכֶם הֲקֵטַן הִנָּה:;) > B`zot tib`bachenu che Par`o 'im-tetz'u miz`ze ki 'im-b`vot a`chi`ckem haq`qaton hen`na:} "In/by-this they-shall-be-examined/tried/proven/tested as Par`o lives, if/whether-they-shall-go-out/leave from-this for if~ your-brother, the-smaller/younger ~comes they-behold/their-here ...or... they-benefit. [Note: הִנָּה/Hen`na is the feminine tense of 'They,' and הִנָּה/Hin`ne means 'Behold/Here-is/are' and הִנָּה/Hin`na means 'To-Please/Benefit/Profit'. There are no vowel in the Torah Scroll and the word is spelled the same.]

16 שְׁלְחוּ מִכֶּם הַחַד וְיִקַּח אֶת־אֲחִיכֶן וְאַתֶּם הָאֲסֵרוּ וְיִבְחֲנוּ דִבְרֵיכֶם הָאֵמֶת) > Shil`chu mik`kem he`chad v`yiq`qach 'et-a`chi`cken v`at`tem he`as`ru v`yib`ba`cha`nu div`re`ckem ha`emet 'it`t`ckem v`im-lo' che Far`o ki m`rag`g`lim 'at`tem:} "They-sent from-them one, and-will-take this-your-brother and-you-all are-his-bonds/imprison and-they-will-examine/try/prove their-words the-firmness/faithfulness/truth is with-you-all. And-if~ Far`o ~does-not live for you-all-are Movers-of-the-feet/moving-the-feet-to slander/spy!"

17 And-will-gather them into-confinement three days.

18 (וַיֹּאמֶר אֲלֵהֶם יוֹסֵף בֵּינִים הַשְּׁלִישִׁת זֹאת עֲשׂוּ וְחִיו) > Va`yo`mer a`lehem Yosef

ba`yom hash`sh`li`shi zot `a`su vi`ch`yu} And~ Yosef ~will-say to-them on~ the-third ~day this is their-work/to-do and-they-will-live. (את־הָאֱלֹהִים אֲנִי יִרָא׃) > et-ha`E`lohim `a`ni yare`:} This-Ha`Elohim I fear ...or... I fear this-The-Gods.

19 "If~ you-all are-truthful, one of your-brothers will-be-bound/confined/imprison, in-a-house of your-confinement; and-you-all, go/walk and they-bring/take-the famine grain/corn to their-houses.

Gen. 42: 20 "And-with-your-brother the-smallest/youngest they-shall-bring to-me; so-they-will-confirm/be-faithful to-their-words and~ they-shall~ ~not ~die." And-they-will-work/do-so.

21 ¶ וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו אָבֵל אֲשֶׁמִּים \ אֲנַחְנוּ עַל־אָחִינוּ אֲשֶׁר רָאִינוּ צָרָת) > Va`yom`ru `ish `el-`achiv `a`val `a`shemim / `anach`nu `al-`ashi`nu `a`sher ra`i`nu tzarat naf`sho b`hit`chan`no `ele`nu v`lo` shama`nu `al-ken ba`a `ele`nu hatz`tzara haz`zot:} And-they-will-say a-man to-his-brother, "Truly/indeed guilty / We-are, over-our-brother who saw-us distress/trouble/vex his-soul when-we-caused- him-to-plead-for-mercy to-us, and~ we~ ~did-not ~listen/hear; therefore the-distress, this-distress comes to-us." [Note: The word אָבֵל/`A`val when spelled אַבֵּל/`Avel means `To-Mourn/Mourning.` Also: The root of בְּהִתְחַנְּנוּ/B`hit`chan`no is either חָנַן/ Chan`not meaning `To-Plea-For-Mercy` ...or... חָנַן/Chanan `To-Favor-Someone/Show-Pitty. However it is a Hifil-Verb meaning `Caused-To-Plea-For-Mercy.`]

22 וַיַּעַן רְאוּבֵן אֹתָם לֵאמֹר הֲלוֹא אָמַרְתִּי אֲלֵיכֶם \ לֵאמֹר אֶל־תְּחַטְּאוּ בְיָדְךָ) > Va`ya`an R`uven `otam le`mor ha`lo `amar`ti `a`le`ckem / le`mor `al-`techet`u ba`yeled v`lo` sh`ma`tem v`gam-damo hin`ne nid`rash:} And~ R`uven (See-a-son - 1<sup>st</sup> born) ~will-answered/ responded to-them, to-say, "Did`nt I-speak to-you-all, / to-say, `they-shall-not-sin against-a-child/boy`; and-no did you-all-listen? And-also-his-blood behold, continues-treading/demanding/seeking/raising/coming-up. [Note: The root of נִדְרַשׁ/Nid`rash is דָּרַשׁ/Darash meaning `To-Rub/Beat/Tread/Trample/Frequent/Demanding/Searching.` The Nun-Hireq (נִ) makes it a Hifil-Verb and means `Causing-Many-a-time.` In other words, The guilt of what they did to Yosef kept coming up.]

23 וְהֵם לֹא יָדְעוּ כִּי שָׁמַעַ יוֹסֵף כִּי הִמְלִיץ בֵּינֵהֶם׃) > V`hem lo` yad`u ki shome`a Yosef Ki ham`meli`tz be`notam:} And~ they~ did-not ~know that Yosef heard ~them, for the-advocate/interpreter between-them. [Note: The root of הִמְלִיץ/Ham`meli`tz is לִצַּח/Lutz meaning `To-Stammer/Speak-Uncomprehensible/Mock.` But



meaning 'And~ their-heart will-go' is therefore an idiom meaning, 'Their-Heart Failed/Skipped-a-beat/Stopped/Sunk/Came-into-their-throat. Notice **לָבָם**/Lab`bam is singular as if they are all in it together ...or... of one heart, which they were! ]

Gen. 42: 29 ¶ **וַיְבֹאוּ אֶל-יַעֲקֹב אֲבִיהֶם אֶרְצָה כְּנָעַן וַיְגִידוּ לוֹ אֵת כָּל-הַקְּרוֹת** | **אֶתְּם לְאמֹר:**  
> *Va`ya`vou`el-Ya`a`qov`a`vi`hem`ar`tzah`K`na`an`va`yag`gi`du`lo`et`kol-haq`qorot`otam`le`mor.* } And-they-will-come to-Ya`aqov their-ab`ba towards-a-land of K`na`an and-they-will-tell/report to-him with all-that-happened to-them, by-saying:

**דְּבַר הָאִישׁ אֲדֹנָי הָאֶרֶץ אֲתָנוּ קָשׁוֹת וַיִּתֵּן אֲתָנוּ כְּמַרְגְּלִים אֶת-הָאֶרֶץ:** 30 > *Dib`ber`ha`ish`a`do`ne`ha`aretz`it`tanu`qashot`va`yit`ten`otanu`kim`rag`g`lim`et`ha`aretz.* } "The-man my-lord/master of the-land spoke to-us, hard/cruel/severely and-will-give to-us as-movers-of-the-feet/foot-walkers/slanders/spies with-the-land.

31 > *Van`no`mer`elav`kenim`a`nach`nu`lo`ha`yi`nu`m`rag`g`lim.* } "And-we-said to-him, `We-are truthful; we are not foot-walkers/slanders/spies.

**שְׁנַיִם-עָשָׂר אֲנַחְנוּ אַחִים בְּנֵי אָבִינוּ הָאֶחָד אֵינָנוּ וְהַקָּטָן הַיּוֹם אֶת-אָבִינוּ:** 32 > *Sh`nem-`asar`a`nach`nu`achim`b`ne`avi`nu`ha`echad`e`nen`nu`v`haq`qaton`ha`yom`et-`avi`nu`b`eret`K`na`an.* } We-are two ten (12) brothers, My-sons of our-ab`ba; the-one we-are-without, and-the-smallest/youngest is today with-our-ab`ba in-a-land of K`na`an. [Note: **אֵין**/'En means 'Not/Nothing/There-Is/Are-Not/Without/Lacking.' **אֵינָנוּ**/'E`nen`nu can be translated 'We-are-Nothing/Without/Lacking.']

**וַיֹּאמֶר אֵלָיו הָאִישׁ אֲדֹנָי הָאֶרֶץ בְּזֹאת אֵדַע כִּי כִנִּים אַתֶּם אַחֲיֶכֶם הָאֶחָד** | **וַיֵּלֶכּוּ:** 33 > *Va`yo`mer`ele`nu`ha`ish`a`do`ne`ha`aretz`b`zot`eda`ki`ckenim`at`tem`a`chi`ckem`ha`echad`han`ni`chu`iti`v`et-ra`a`von`bat`te`ckem`q`chu`va`lecku.* } And~ the-man, lord/master of the-land, ~will-say to-us, 'By-this I-know that truly/truthfully you-all are your-brothers, the-one they'll-dwell with-me and-with-famine/hunger in-your-house they-took and-they-went/walked. [Note: The root of **הַנִּיחֹו**/Han`ni`chu is uncertain but most likely is **נָח**/Nuach meaning 'To-Rest/Dwell' it also gives the idea 'To-be-Calm/Reposed.' When we look closer, we see Nun-Vav-Chet (נוה) 'Many-are-Nailed/Hooked-in-a-Fence' ...or... 'Held-Captive/Protected.' There is a Prefix Hay (ה) used as a direct article 'The' ...or... 'To-See/Behold, and a Suffix Vav-Dagesh/Sureg (ו) meaning 'They.' Taking all this into consideration **הַנִּיחֹו**/Han`ni`chu could be translated 'See/Behold-they-will-be-held.']

Also: The root of **קחו/Q`chu** is **קח/Qach** meaning 'To-Reciprocate-By-Taking.']  
 Gen. 42: 34 ( **וְהָבִיאוּ אֶת־אֲחֵיכֶם הַקָּטָן אֵלַי וְאִדְעָה כִּי לֹא מְרַגְלִים אַתֶּם כִּי** )  
**וְהָבִיאוּ אֶת־אֲחֵיכֶם הַקָּטָן אֵלַי וְאִדְעָה כִּי לֹא מְרַגְלִים אַתֶּם כִּי** > *V'havi`u* 'et-`a`chi`ckem  
*haq`qaton* 'ela v`ed`a ki lo' m`rag`g`lim 'at`tem ki *ckenim* 'at`tem  
 'et-`a`chi`ckem 'et`ten la`ckem v`et-ha`aretz *tis`cha`ru*.} And-behold-they-are-to-come/bring with/your-brother, the-smallest/youngest, to-me; and-I'll-know that you are not movers-of-the-feet/foot-walkers/slanders/spies, for truthful you-are. This-your-brother I'll-give to-you and-with-the-land they-shall-go-around/go-about/travel-to-trade." [Note: The root of **וְהָבִיאוּ/V'havi`u** is **בוא/Bo**' meaning 'To-Go-In/Enter/Come/Bring'. There is Vav-Hay prefix (וְהָ) meaning 'And-The/See/Behold' and a Vav/Sureq (ו) suffix meaning 'They.' Also: The root of **תִּסְחָרוּ/Tis`cha`ru** is **סָחַר/Sa`char** meaning 'To-Go/Travel-About-In-Order-To-Trade.']

35 ( **וַיְהִי יָמָם מְרִיקִים שְׂקֵיהֶם וְהָנְהָ אִישׁ צָרוּר־כֶּסֶפּוֹ בְּשָׂקוֹ וַיִּרְאוּ אֶת־צָרוּתוֹ** )  
**וַיְהִי יָמָם מְרִיקִים שְׂקֵיהֶם וְהָנְהָ אִישׁ צָרוּר־כֶּסֶפּוֹ בְּשָׂקוֹ וַיִּרְאוּ אֶת־צָרוּתוֹ** > *Vay`hi hem m`ri`qim saq`qe`hem v`hin`ne-ish*  
*tz`ror-kas`po b`saq`qu va`yir`u* 'et-tz`ro`rot kas`pe`hem *hem`mach* va`a`vi`hem  
 va`yi`ra`u.} And-it-will-exist/be they from-emptying their-sacks, and-behold-a-man's his-silver-bundle/pouch/bag was in-his-sack; and-they-will-see this/these-bundles/pouches/bags of their-silver they and-their-ab`ba and-they-will-be fearful.

36 ( **וַיֹּאמֶר אֲלֵיהֶם יַעֲקֹב אֲבִיהֶם שְׂכַלְתֶּם יוֹסֵף אֵינְנוּ וְשִׁמְעוֹן אֵינְנוּ** )  
**וַיֹּאמֶר אֲלֵיהֶם יַעֲקֹב אֲבִיהֶם שְׂכַלְתֶּם יוֹסֵף אֵינְנוּ וְשִׁמְעוֹן אֵינְנוּ** > *Va`yo`mer* 'a`lechem *Ya`a`qov* 'a`vi`hem  
 'oti *shik`kal`tem* *Yosef* 'e`nen`nu v`Shim`on 'e`nen`nu *v`et-Bin`yamin*  
*Tiq`qa`chu* 'alay ha`u *kul`lana*.} And~ Ya`acov their-ab`ba ~will-say to-them, "Me you-have-bereaved: Yosef we-are-without, and-Shim`on we-are-without, and-this-son-of-my-right-hand/Ben`yamin they-shall-take? Upon/Against-me they-exist/are totally/ Fully/ Completely ...or... They-are completely against-me ...or... To-Many, they-are upon/against-me." [Note: The root of **כָּלְנָה/Kul`lana** is **כל/Kol** or **כול/Kol** meaning 'The-Whole/Total/All/Everything' The Nun-Hay (נָה) is a suffix meaning 'To-Much/Many.' However **נָה/No`h** means 'To-Morn/Wail/Lament' giving the idea that **כָּלְנָה/Kul`lana** could mean 'There-is-much-to-morn-over.']

Gen 42: 37 ( **וַיֹּאמֶר רְאוּבֵן אֶל־אָבִיו לֵאמֹר אֶת־שְׁנֵי בְנֵי תָמִית אִם־לֹא אָבִיאוּ** )  
**וַיֹּאמֶר רְאוּבֵן אֶל־אָבִיו לֵאמֹר אֶת־שְׁנֵי בְנֵי תָמִית אִם־לֹא אָבִיאוּ** > *Va`yo`mer* *R`uven* 'el-`aviv le`mor  
 'et-shenayim *benayim* *tiyit* im`lo`la *avi`u* } And-Ruven said to-his-father, "I have lost two of my sons, if I do not bring them back to you, I will be a widow."

'et-sh`ne vana tamit 'im-lo' 'a`vi`en`nu 'elecka t`na 'oto `al-yadi va`a`ni 'a`shi`ven`nu 'elecka:} And~ R' uven ~will-speak to-his-ab`ba to-say, "This-my-two sons-of-mine shall-die if~ I~ ~don't ~bring-us to-you; give/place him on-my-hands, And-I, I'll-return-us to-you."

38 וַיֹּאמֶר לֹא-יֵרֵד בְּנֵי עִמְכֶם כִּי-אָחִיו מֵת וְהוּא לְבָדוֹ וְנִשְׂאָר וְקָרָאָהוּ אָסוֹן > Va`yo`mer lo`-yered b`ni `im`mackem ki-`achiv met v`hu` l`vad`do nish`ar uq`ra`ahu `ason bad`derekk 'a`sher tel`cku-vah v`horad`tem 'et-se`vati b`yagon sh`ola:} And-he-will-say, "My-son is not-going-down with-you, for-his-brother is dead, and-he, he-alone is left-behind/survives-many. And-he-encounter/befalls/meets evil/harm on-a-way/road/journey which you-shall-go/walk-in-it, and-you-all-cause~ this-my-old-age/gray-hair to ~go-down in-grief/sorrow/anguish to-she`ol/grave/pit." [Note: The root of נִשְׂאָר/Nish`ar is שָׂאָר/Sha`ar meaning 'To-Remain/Be-Left'. However is has a Nun-Hireq (נ) prefix giving us a Hifil-Verb meaning 'Caused-to-Remain/To-Be-left-behind/A-Survivor'. The Prefix also gives the idea of 'To-Be-Left-Behind/Survivor-of-Many/Much/Alot. ']

**Genesis 43:** 1 ¶ And-famine/hunger was heavy/great/plentiful/abundant on-earth. 2 And-it-will-exist/be just-as they-completed/finished by-eating (אֶת-הַשֶּׁבֶר > 'et-hash`shever} this-the-grain/corn which they-brought from Mitz`rayim, And~ their-ab`ba ~will-say to-them, "They-are-to-return, שִׁבְרוּ-לָנוּ > shiv`ru-lanu} they-are-to-buy-grain/corn-for-us a-little-food." [Note: Not גֵּר/גר/Gar`gir/Grain; חֵטָה/Chit`ta/Wheat; שְׁעוֹרָה/S`ora/Barley; דָּגָן/Dagan/Corn but שֶׁבֶר/Shever/Grain-Corn/Fracture/Rift] (*Watch the bonding* )

3 And~ יהוּדָה/Y`hudah (Praised- 4<sup>th</sup> born) ~will-speak to-him, by-saying, הֵעֵד הֵעֵד > ha`ed he`id banu ha`ish le`mor lo`-tir`u fana bil`ti 'a`chickem `it`t`ckem:} "With/Because-of-us the-man again and again ...or... again, repeated by-saying, 'They-shall~ not ~see my-face except your-brother is with-you."

4 אִם-יֵשֶׁךְ מְשַׁלַּח אֶת-אָחִינוֹ אִתָּנוּ נִרְדָּה וְנִשְׂבְּרָה לָךְ אֶכְלִ: > 'Im-yesh`cka m`shal`lech 'et-`achi`nu `it`tanu ner`da v`nish`be`ra l`cka `ockel:} "If-your-present/exist/ready then-send this-our-brother with-us, we-will-go-down-to and-we-will-buy-grain/corn for-your food. [Note: שִׁבְרוֹן/Shiv`ron means 'To-Trade-In-Corn']

Gen. 43: 5 וְאִם-אֵינְךָ מְשַׁלַּח לֹא-נֵרְדָה כִּי-הָאִישׁ אָמַר אֵלֵינוּ לֹא-תָרְאוּ פָנָי > V'im-`e`n`cka m`shal`lech lo` nered ki-ha`ish `amar 'ele`nu lo`-tir`u fana bil`ti 'a`chi`ckem `it`t`ckem:} "And-if you-are-empty/have-

nothing then-send him, we-will~ not ~go-down; for the-man said to-us, 'They-shall-not-see my-face except your-brother is with-you.'"

6 > וַיֹּאמֶר יִשְׂרָאֵל לָמָּה הִרְעִיתֶם לִי לְהַגִּיד לְאִישׁ הָעוֹד לְכֶם אָח: } *Va'yo'mer Yis'ra'el lama ha're'otem li l'hag'gid la'ish ha'od lackem 'ach:* } And~ Yis'ra'el ~will-say, "For-Why you-all-did-evil to-me to-the-telling/announcing to-a-man the-repeat for-your brother ...or... the-same for-your brother?"

7 וַיֹּאמְרוּ שְׂאוֹל שְׂאֵל-הָאִישׁ לָנוּ וְלִמּוֹלַדְתָּנוּ לְאֹמֵר הָעוֹד אֲבִיכֶם חַי הָיִשׁ לְכֶם: } *Va'yom'ru sha'ol sha'al-ha'ish lanu ul'molad'tenu le'mor ha'od 'a'vi'ckem cha ha'yesh lackem 'ach va'nag'ged-lo 'al-pi had'd'varim ha'el'le ha'yado'a neda ki yo'mar hori'du 'et-'a'chi'ckem:* } And-they-will-say, "The-man-asked enquiring of-us and-of-our-origin/birth/relatives/offspring by-saying the-repeat/same, 'Is your-ab'ba alive? The-existence of-your brother?' And-we-announce/declare/inform/made-known to-him according-to-my-mouth the-words, these-words. The-magician/wizard we-are-to-know that he will-say they-will-lower/decrease/remove/ subtract this-our-brother'?" [Note: The root of the word שְׂאוֹל/sha'ol is שְׂאֵל/Sha'al meaning to 'Ask/Enquire.' The word שְׂאוֹל/Sh'ol, spelled the same except the Qames ( ) is a Sheva ( ) means 'Undergrown/Grave.' The root is the same שְׂאֵל/Sha'al sometimes spelled שְׂעַל/Sha'al meaning 'To-be-Hollow/To-Dig/Excavate.' So we get the real meaning of שְׂאוֹל/sha'ol, 'To-really-search-to-find-something.' Also: The word root of יָדוּעַ/Yado'a is יָדַע/Yada meaning 'To-know/Perceive/Acquire-knowledge. The word הוֹרִיד/Hori'd meaning 'To-Lower/Decrease/Subtract has a Vav/Sureq (ו) suffix meaning 'They-Remove.']

8 וַיֹּאמֶר יְהוּדָה אֶל-יִשְׂרָאֵל אָבִיו שְׁלַחָה הַנַּעַר אִתִּי וְנִקְוָמָה וְנִלְכָּה וְנִחַיָּה } *Va'yo'mer Y'huda 'el-Yis'ra'el 'aviv shil'cha han'na'ar 'it'ti v'naqu'ma v'nele'cka v'nich'ye v'lo' na'mut gam-'a'nach'nu gam-'at'ta gam-tap'penu:* } And~ Y'udah ~will-say to-Yis'ra'el his-ab'ba, "Send-towards the-boy with-me, and-we-will-rise-up and-we-will-walk/go, and-we-will-live and~ we-will~ ~not ~die, also-us, also-you also-our-little-children.

Gen. 43: 9 אֲנֹכִי אֶעֱרְבֶנּוּ מִיָּדִי תִבְקָשׁנוּ אִם-לֹא הֵבִיתִיו אֵלַיךָ וְהִצַּגְתִּיו לְפָנֶיךָ } *Anocki 'e'er'ven'nu mi'yadi t'vaq'shen'nu 'im-lo' ha'vi'tiv 'ele'cka v'hitz'tzag'tiv l'fane'cka v'chata'ti l'cka kol-hat'tamim:* } "I pledge-us from-my-hand we-shall-see/require if~ I~ shall~ ~not bring-him to-you and-shall-cause-him-to-be-set/placed before-you I-shall-error/be-liable to/for-you all-the-

days.

10 > *Ki lule' hit'mah'ma'vu ki-'at'ta shav'nu ze fa'a'mayim*:} "For unless/if-not/except we-shall-be-caused-to-linger, for-at-this-time/now we'll-return these foot-steps/beatings." [Note: The root of פְּעָמִים/*Fa'a'mayim* it's the plural of פָּעַם /*Pa'am* meaning 'An-Anvil/To-Strike/Beat/A-Foot-Step. as in 'To-Hit-The-Road.' Notice the letters (פּ-Mouth), (ע-Eyes) (נ-Water). When you are hit your mouth opens as you cry and your eyes water.]

(This was how Yehudah & Ben-yamin became bonded together forever)

11 וַיֹּאמֶר אֲלֵהֶם יִשְׂרָאֵל אֲבִיהֶם אִם-כֵּן \ אִפּוֹא זֹאת עֲשׂוּ קָחוּ מִזְמֶרֶת) 11 > *Va'yo'mer 'a'lehem yis'ra'el 'a'vi'hem im-ken / 'efo' zot 'a'su q'chu miz'zim'rat ha'aretz bick'le'ckem v'hori'du la'ish min'cha m'at tzo'ri um'at d'vash n'ckot va'lot bat'nim ush'qedim*:} And~ their-ab'ba, Yis'ra'el, ~will-say to-them, "If-yes/so/truly/sincerely / then/now work/perform/do this. They-agreed-to-take from-choice-fruits/products of the-land in-their-vessels and~ for-each-man ~they-subtracted/removed/separated a-gift/present a-little balsam/balm/salve and-a-little honey, spices and-myrrh (a fragrant gum extracted from the leaves of the rock rose which is probably a cistus shrub know as The Rose of Sharon) pistachios/nuts and-almonds. [Note: וַיִּשְׁקְדוּ/*Q'chu* gives the idea 'They-mutual-agreed-to-Take.']

12 וְכֶסֶף מְשֹׁנָה קָחוּ בְיַדְכֶם וְאֶת-הַכֶּסֶף הַמּוֹשֵׁב בְּפִי אִמְתַּחֲתֵיכֶם תְּשִׁיבוּ בְיַדְכֶם) 12 > *V'ckesef mish'ne q'chu b'yed'ckem v'et-hak'kesef ham'mu'shav b'fi 'am'te'chote'ckem tashi'vu b'yed'ckem 'ula mish'ge hu'*:} "They-reciprocated-by-taking double silver in-your/their-hand, and-this-the-silver from-their-return in-a-mouth/opening of your/their-sacks they-shall-return in-your/their-hand; perhaps/may-be it's a-mistake.

13 וְאֶת-אֲחֵיכֶם קָחוּ וְקוּמוּ שׁוּבוּ אֶל-הָאִישׁ:) 13 > *V'et-'a'chi'ckem qachu v'qumu shu'vu 'el-ha'ish*:} "And~ they-took ~this-their-brother and-they-rose-up and they-returned to-the-man. [Note: וַיִּקְחוּ/*Qachu* gives the idea 'They-mutual-agreed-to-Take.']

Gen. 43: 14 וְאֵל שְׂדֵי יִתֵּן לָכֶם רַחֲמִים לְפָנַי הָאִישׁ וְשִׁלַּח לָכֶם אֶת-אֲחֵיכֶם אַחֵר) 14 > *V'el Shad'da yit'ten la'ckem rachamim lif'ne ha'ish v'shil'lach la'ckem 'et-'a'chi'ckem 'acher v'et-Bin'yamin va'ani ka'a'sher shackol'ti shackol'ti*:} "And God Almighty will-give to-you bowels/guts/affection/favor before the-man, and-send-away to-you with-your~ other ~brother and-with Bin'yamin. Just-like/as/because I'm-bereaved/Childless, I'm-

**bereaved!**" [Note: The root of **רַחַמִּים/Racha`mim** is **רַחַם/Racham** meaning *'The-Womb-of-a-woman/Inner-Parts* but the word is plural. Its an idiom pertaining to being-Well-Off/Favored/Loved.]

15 וַיִּקְחוּ הָאֲנָשִׁים אֶת־הַמְּנָחָה הַזֹּאת וּמִשְׁנֵה־כֶּסֶף לָקְחוּ בְיָדָם וְאֶת־בְּנֵימִן) 15 > *Va`yiq`chu ha`a`nashim `et-ham`min`cha haz`zot u`mish`ne-kesef laq`chu v`yadam v`et-Bin`yamen va`ya`qumu va`yer`du Mitz`rayim va`ya`am`du lif`ne Yosef:}* And~ the-men ~they-will-take with-the-gift/present and-double~ this-the ~silver, they-took in-their-hand and-with-Bin`yamin, and-they-rose/stood-up and-they-will-go-down to Mitz`rayim; and-they-will-stand before Yosef.

16 יוֹסֵף אֶתָם אֶת־בְּנֵימִן וַיֹּאמֶר לְאֶשֶׁר עַל־בֵּיתוֹ הוּא אֶת־הָאֲנָשִׁים הַבְּיָתָה) 16 > *Va`yar` Yosef `it`tam `et-Bin`yamin va`yo`mer la`a`sher `al-be`to have `et-ha`a`nashim hab`bay`ta ut`voach tevach v`hacken ki `it`ti yo`ck`lu ha`a`nashim batz`tzaho`rayim:}* And~ Yosef ~will-see them-with Bin`yamin, and-he-will-say to-who`s over-his-house, "Come/Enter with-the-men towards-the-house, slaughter and-butcher and-alert/be-ready; for the-men they-will-eat with-me at-noon/midday."

17 וַיַּעַשׂ הָאִישׁ כַּאֲשֶׁר אָמַר יוֹסֵף וַיָּבֵא אֶת־הָאֲנָשִׁים בֵּיתָהּ יוֹסֵף:) 17 > *Va`ya`as ha`ish ka`a`sher `amar Yosef va`yave` ha`ish `et-ha`a`nashim be`ta Yosef:}* And~ the-man ~will-work/prepare/do just-like/as Yosef said, and~ the-man ~will-come with-the-men towards~ Yosef`s ~house.

Gen. 43: 18 וַיִּרְאוּ הָאֲנָשִׁים כִּי הוּבְאוּ בֵּית יוֹסֵף וַיֹּאמְרוּ עַל־דְּבַר הַכֶּסֶף הַשֶּׁב) 18 > *Va`yi`r`u ha`a`nashim ki huv`u bet Yosef va`yom`ru `al-d`var hak`kesef hash`shav b`am`te`chote`nu bat`chil`la `a`nach`nu muva`im l`hit`gol`lel `ale`nu ul`hit`nap`pel `ale`nu v`laqachat `ot`tanu la`a`vadim v`et-cha`more`nu:}* And~ the-men ~they-will-be-afraid for/because he-brought-them to Yosef`s house; and-they-will-say, "Over-a-word/ Concerning the-silver

the-return/It-was-returned in-our-sacks in/at-first/beginning. We are made-to-come/be-brought/cited to-welter/roll/wallow/grumble over-us and-to-attack/fall upon-us and-shall-take and mark-us for-slaves and-with-our-donkeys."

19 > וַיִּגְשׁוּ אֶל-הָאִישׁ אֲשֶׁר עַל-בֵּית יוֹסֵף וַיְדַבְּרוּ אֵימֹתָא הַבַּיִת: } *Va`yig`g`shu`el-ha`ish`a`sher`al-bet Yosef vay`dab`b`ru`eckav petach hab`bayit:* } And-they-will-draw-near/approach to-the-man who was over~ Yosef's ~house, and-they-speak to-him at the opening/doorway/entrance of the-house,

20 > וַיֹּאמְרוּ בִּי אֲדֹנָי יְרֹד יְרֹדְנוּ בַתְּחִלָּה לְשָׂבֵר-אֶכֶל: } *Va`yom`ru bi`a`doni yarod yarad`nu bat`t`chil`la lish`bar-`ockel:* } and-they-will-say, "In/by-me/Please sir, we-descended/came-down poor at-first to-buy/purchase-grain-corn food; [Note: יְרֹד/Yarod or יְרֹד/Yarod means 'To-See-Poorly/A-Cataract.' יְרֹד/Yar`ud means 'Poor/Inferior/Reduced/Depleted' and יְרֹד/Yerud means 'Devaluation/Descend.']

21 וַיְהִי כִּי-בָאוּ אֶל-הַמְּלוּן וּנְפַתְחָה אֶת-אַמְתַּחְתֵּינוּ וְהָיָה כֶּסֶף-אִישׁ בְּפִי: } *Vay`hi ki-va`nu`el-ham`malon van`nif te`chah`et-`am`te`chote`nu v`hin`ne ckesev-`ish b`fi`am`tach`to kas`penu b`mish`qalo van`nashev`oto b`yadenu:* } "And-it-will-exist/be, as-we-came to-the-lodging-place, and-we-opened w/t-our-sacks, and-behold a-mans-silver in-a-mouth of his-sack, our-silver in-his/its-weight and-we-return it in-our-hand.

22 וְכִשְׁף אַחֵר הוֹרְדָנוּ בְּיָדְנוּ לְשָׂבֵר-אֶכֶל לֹא יָדַעְנוּ מִי-שָׂם בְּאַמְתַּחְתֵּינוּ: } *V`ckesev`acher horad`nu v`yadenu lish`bar-`ockel lo`yada`nu mi-sam kas`penu b`am`te`chote`nu:* } "And~ other ~silver we-descended/brought-down in-our-hands to-buy/purchase-grain-food we~ do-not ~know who-put our-silver in-our-sacks." [Note: Because there are no vowels used in the Torah Scroll, the phrase מִי-שָׂם/Mi-Sham could be מִי-שָׂם/Mi-Sham literally meaning 'There-from-me' or 'From-my-Evaluation/Estimation.' However we need to stick with the vowels as we know them.]

Gen 43: 23 וַיֹּאמֶר שְׁלוֹם לָכֶם אֶל-תִּירָאוּ אֱלֹהֵיכֶם וְאֱלֹהֵי אֲבֹתֵיכֶם נָתַן לָכֶם: } *Va`yo`mer shalom la`ckem`al-ti`ra`u`Elohim ve`lohe`a`vi`ckem natan la`ckem mat`mon b`am`te`chote`ckem kas`pe`ckem ba`elay va`yotze`a`lehem`et-Shim`on:* } And-he-will-say, "Shalom/Peace to-you, they-shall-not-fear. Your-Elohim and-my-Elohim of your-ab`ba has given to-you a-hidden-treasure in-your-sacks, your-silver." Come to-me and-he-will-bring to-them this-Shim`on.

24 וַיָּבֹא הָאִישׁ אֶת־הָאֲנָשִׁים בֵּיתָהּ יוֹסֵף וַיִּתֵּן־מַיִם וַיִּרְחֲצוּ רַגְלֵיהֶם וַיִּתֵּן מִסֹּפּוֹא (א) 24  
> Va'yave ha'ish 'et-ha'a'nashim be'ta Yosef va'yit'ten-mayim  
va'yir'cha'tzu rag'le'hem va'yit'ten mis'po la'cha'more'hem:} And~ the-man  
~will-come with-the-men towards~ Yosef's ~house and-will-give-water, and-they-will-  
wash/wash-off their-feet; and-will-give fodder/feed to-their-donkeys.

25 > וַיְכִינוּ אֶת־הַמִּנְחָה עַד־בּוֹא יוֹסֵף בַּצְּהָרִים כִּי שָׁמְעוּ כִּי־שָׁם יֵאָכְלוּ לֶחֶם: (:) 25  
Va'yacki'nu 'et-ham'min'cha 'ad-bo' Yosef batz'tzaha'rayim ki sham'u ki-sham  
yo'ck'lu lachem:} And-they-will-confirm/maintain/establish with-the-gift/present until~  
Yosef ~comes at-midday/noon, for they-heard that-there they-will-eat bread. [Note: The  
root of וַיְכִינוּ/Va'yacki'nu is כּוּן/Kun giving the idea of  
confirming/maintaining/establishing something-in-ones-mind/thinking. ]

26 ¶ And~ Yosef ~will-come to-the-house, and-they-will-come to-him with-the-  
gift/present which-was-in-their-hand to-the-house, and-they-will-bow-down-to-him  
towards-earth.

27 וַיִּשְׂאֵל לָהֶם לְשָׁלוֹם וַיֹּאמֶר הַשְּׁלוֹם אֲבִיכֶם הֲזִקְנָן אֲשֶׁר אָמַרְתֶּם הַעוֹדְנָנוּ הִיא: (:) 27  
> Va'yish'al la'hem l'shalom va'yo'mer ha'shalom 'a'vi'ckem haz'zagen  
'a'sher 'a'mar'tem ha'oden'nu cha:} And-he-will-ask/enquire to/for/of-them for-  
shalom/peace/well-being-and-health and-will-say the-shalom/peace of your-ab'ba the-  
old-one of whom you-all-spoke? Our-God-still lives! ...or... We~ live ~again? ...or... Yet-  
again-we live?" [Note: The root of the word הַעוֹדְנָנוּ/Ha'oden'nu is עוֹד/Od meaning  
'To-Repeat/Again/Yet-Again/In-Addition/Still.' There is a Hay (ה) prefix which can mean  
the direct article 'The' or symbolizes 'A-Question-is-being-asked,' as in a question mark  
(?) or a 'Symbol-of-the-Tetragram-for-the-name-of-HaShem (יה). Then the suffix Nun-  
Vav/Sureq (נו) meaning 'Us/Our/We' giving us either Our-God-still lives! ...or... We~ live  
~again? ...or... Yet-again-we live?]

Gen. 43: 28 > וַיֹּאמְרוּ שְׁלוֹם לְעַבְדְּךָ לְאֲבִינוּ עוֹדְנָנוּ הִיא וַיִּקְדּוּ וַיִּשְׁתַּחֲוּוּ: (:) 28  
Va'yom'ru shalom l'av'decka l'avi'nu 'oden'nu cha va'yiq'q'du v'yish'tachv  
va'yish'tacha'uu:} And-they-will-say, "Shalom/peace/good-health-and-well-being to-  
your-servants, to-our-ab'ba we-still live." And-they-will-bow and-he-will-bow ... and-  
they-will-bow-down.

29 וַיִּשָּׂא עֵינָיו וַיִּרְא אֶת־בְּנֵימִן אָחִיו בֶּן־אֶמּוֹ וַיֹּאמֶר הֲזֵה אַחִיכֶם הַקָּטָן אֲשֶׁר) 29  
> Va'yis'sa' e'nav va'yar' 'et-Bin'yamin  
'achiv ben-'im'mo va'yo'mer ha'ze 'a'chi'ckem haq'qaton 'a'sher 'a'mar'tem  
'elay va'yo'mar 'Elohim yach'necka b'ni:} And-will-lift-up his-eyes and-will-see

this-Bin`yamin, his-brother, son-of-his-Im`ma, and-he-will-say, "Is this your-brother, the-youngest/smallest whom you-all-spoke to me?" And-he-will-say, "Elohim will-show-favor/be-gracious-to-you my-son."

30 וַיְמַהֵר יוֹסֵף כִּי־נִכְמְרוּ רַחֲמָיו אֶל־אָחִיו וַיִּבְקֶשׁ לְבָכוֹת וַיָּבֵא הַחֲדָרָה וַיִּבֶךְ) > Vay`maher Yosef ki-nick`me`ru racha`mav `el-`achiv vay`vaq`qesh liv`kot va`yavo` ha`had`ra va`yev`k shama:} And~ Yosef ~will-hasten/hurry for-they-caused-great-burning/heated/saddening of his-affections/compassion/pity to/towards-his-brother; and-will-look/seek to-weep/cry and-will-go towards/to-the-chamber and-will-weep/cry towards-there. [Note: That the root of נִכְמְרוּ/Nick`me`ru is כָּמַר/Kamar meaning 'To-Grow-Hot/Warm-up' as in 'To-Be-Sad/Sorrowful.' The Nun-Hireq (נ) prefix makes it a Hif'il Verb meaning 'Causing-Many/Much/Great/A-Lot' and the Vav/Sureq (ו) means 'They' giving us 'They-Greatly-Sadden.' And: The root of רַחֲמָיו/Racha`mav is רָחַם/Racham meaning 'A-Womb/Inner-Parts.' When a Hay (ה) is added as a suffix רַחֲמָה/Racha`ma it means 'A-Girl.' Therefore showing emotions of saddens or crying is for girls! Also: When a Hay (ה) is added as a suffix to a word like הַחֲדָרָה/Ha`had`ra and שָׁמָה/Shama it give direction as in 'To/Toward-The-Chamber,' or 'To/Towards-There.']

31 וַיִּרְחֹץ פָּנָיו וַיֵּצֵא וַיִּתְּאֶפֶק וַיֹּאמֶר שִׁמוּ לָחֶם) > Va`yir`chatz panav va`yetze` va`yit`ap`paq va`yo`mer si`mu lachem:} And-he-will-wash his-face and-will-go-out and-will-restrain/controlled-himself, and-will-say, "They-are-to-put/place/set/lay-out/serve bread/food." [Note: The root of וַיִּתְּאֶפֶק/Va`yit`ap`paq is אָפֶק/Afaq meaning 'To-Hold-Fast/Be-Strong.' The prefix Vav-Yod-Tav (וַיִּת) /Vayit) makes is a Future-Tense Hit`pa`el Verb meaning 'And-will-Control-Oneself. And: The root of שִׁמוּ/Si`mu is שָׁם/Sum or שִׁים/Sim meaning 'To-Put/Set/Place/Lay-out.']

Gen 43: 32 וַיִּשְׁמוּ לוֹ לְבַדּוֹ וְלָחֶם לְבַדָּם וְלַמִּצְרַיִם הָאֵכֵלִים אֹתוֹ לְבַדָּם כִּי לֹא) > Vayasi`mu lo l`vad`do v`la`hem l`vad`dam v`lam`Mitz`rim ha`ock`lim `it`to l`vad`dam ki lo` yock`lun ham`Mitz`rim le`e`ckol `et-ha`Iv`rim lechem ki-to`eva hiv` l`Mitz`rayim:} And-they-will-put/place/set/lay-out for-him for-his-separate-part/portion and-to-them for-their-separate-part/portion and-to/the-Egyptians the-ones-eating with-him for-their-separate-part/portion for the-Egyptians they~ are-not ~able to-eat bread/food, with-the-Hebrews for~ it's ~a-disgusting-thing/abomination for-Egypt. [Note: The root of the word לְבַדּוֹ/L`vad`do and לְבַדָּם/L`vad`dam is בָּדַד/Bad meaning 'Separation/Separate-Part/Portion.' But it also gives the idea of 'Cloth/Textile/ Material.' And: The Root of יוֹכְלוֹן/Yock`lun is יָכַל/Yackol meaning 'To-be-Able/ Permitted-To-

Do-Somthing. ' Also: The word **תועבה**/*To`eva* means 'An-Abomination/ A-Disgusting-Thing. ']. . . They were shepards of cattle - see note)

**NOTE:** **תועבה**/*To`eva* . . . Abomination: This word is used,

1. To express the idea that the Egyptians considered themselves as defiled when they ate with strangers (Ge 43:32) The Jews subsequently followed the same practice, holding it unlawful to eat or drink with foreigners (Joh 18:28, Ac 10:28 11:3)
2. Every shepherd was "an abomination" unto the Egyptians (Ge 46:34) This aversion to shepherds, such as the Hebrews, arose probably from the fact that Lower and Middle Egypt had formerly been held in op-pres-sive subjection by a tribe of nomad shepherds (**the Hyk-sos**), who had only recently been expelled, and partly also perhaps from this other fact that the Egyptians detested the lawless habits of these wandering shepherds.
3. Par`o was so moved by the fourth plague, that while he refused the demand of Moses, he offered a compromise, granting to the Israelites permission to hold their festival and offer their sacrifices in Egypt. This permission could not be accepted, because Moses said they would have to sacrifice "the abomination of the Egyptians" (Ex 8:26) i.e., the cow or ox, which all the Egyptians held as sacred, and which they regarded it as sacrilegious to kill.

וַיֵּשְׁבוּ לִפְנֵי הַבְּכֹר פְּבַכְתּוֹ וְהַצְעִיר כִּפְצַעְתּוֹ וַיִּתְמְהוּ הָאֲנָשִׁים אִישׁ אֶל- (33)  
: > *Va`yish`vu l`fanav hab`b`ckor kiv`ckora`to v`hatz`tza`ir kitz`ira`to*  
*va`yit`me`hu ha`a`nashim `ish `el-re`ehu:* } And-they-will-sit before-him, the-firstborn  
according-to-his-birthright and-the-youngest according-to-his-youth; and~ the-men  
~they-were-astounded/amazed a/each-man to-his-friend/companion. [Note: The root of  
**רעהו**/*Re`ehu* is **רע** /*Re`a* or **רעה** /*Re`e* meaning 'A-Companion/Friend/ Beloved/Close-  
Person.' However **רע** /*Re`a* comes from **רעה** /*Ra`a* 'To-Be-Evil/Bad/ Calamity', giving  
the idea that Friendship-can-turn-bad.

Gen. 43: 34 (וַיֵּשֶׂא מִשָּׂאת מֵאֵת פְּנֵי אֱלֹהִים וַתֵּרֶב מִשָּׂאת בְּנֵימִן מִמִּשָּׂאת כָּלֵם)  
: > *Va`yisa mas`ot me`et panav `a`lechem*  
*vat`terev mas`at Bin`yamin mim`mas`ot kul`lam chamesh yadot va`yish`tu*  
*va`yish`ke`ru `im`mo:* } And-will-take/lift-up a-contribution-as-a-sign from before-him  
to-them and-a-very-great contribution to Bin`yamin from/than-a-contribution of all-of-  
them, five-hands, and-they-will-drink and-they-will-drink-fully/to-hilarity/drunkenness  
with-him. [Note: The word **משאת**/*Mas`ot* is the plural of **משאת**/*Mash`sh`et* or **משאה**/*Mash`sha`a* meaning "To-Lift-Up" such as the Hands/Smoke/A-Sign/Burden/ Gift. It also  
means Something-Uttered/Contributed as in 'A-promise-to-give-a-gift. Even the root of  
**וישא**/*Va`yisa*, **נשא**/*Na`sa* means 'To-Take/Lift-Up.' Notice Sin (ש), meaning 'To-Take-  
Hold' and Alef (א) meaning 'One-Ox' in each of the two words. The meaning here is 'To-  
Take-Up-A-Gift/Contribution-As-a-Sign.' **חמש ידות**/*Chamesh Yadot* means Five Hands  
and idiom meaning 'Five-Times as much a One.' ]

Genesis 44: 1 וַיִּצַו אֶת־אֲשֶׁר עַל־בֵּיתוֹ לֵאמֹר מִלֵּא אֶת־אֲמַתְחַת הָאֲנָשִׁים אֲכָל) | 1 > Vay'tzav 'et-'a'sher 'al-be'to le'mor mal'le 'et-'am'te'chot ha'a'nashim 'ockel Ka'a'sher tuck'lut s'et v'sim kesef-ish b'fi 'am'tach to:} And-he-will-appoint/charge who-this is over-his-house to-say, "Fill the-men's sacks-with food, just-as much-as-they-are-able to bear/carry, and-put each-man's-silver in~ his-sack's mouth/opening. [Note: The root of תוּכְלוּ/Tuck'lut is יָכַל/Yackol meaning 'To-Prevail/Overcome/Endure/Be-Able.' The Tav-Vav/Sureq prefix (תו) means 'Again/Further/More/Much,' the Yod (י) is dropped because of the Tav-Sureq prefix (תו) which gives us 'More-Able.' The Vav/Sureq/Final-Nun (וּ) means They-Are, finally giving us Much-As-They-Are-Able. Keep in mind that the letter Nun (נ) = 50 and Final-Nun (ן) = 700, therefore the suffix tells us They-Had-A-Lot ...or... 'Much-More-Than-They-Were-Able' to-Carry/Lift-up. Also: The word שֵׂאֵת/S'et means 'Raising-Up/Being-Generous/Majesty/Vigor/ Bearing/Suffering/ Fear/Terror.' ]

2 וְאֶת־גְּבִיעִי גְבִיעַ הַכֶּסֶף תָּשִׂים בְּפִי אֲמַתְחַת הַקֶּטָן וְאֵת כֶּסֶף שִׁבְרוֹ וַיַּעַשׂ) 2 > V'et-g'vi'i g'vi'a' hak'kesef tasim b'fi 'am'tach at haq'qatin v'et kesef shiv'ro va'ya'as kid'var Yosef 'a'sher dib'ber:} "And-this my-cup, the-silver cup, shall-be-placed in~a- mouth/opening of a-sack of the-youngest, and-with his-grain/corn silver." And-it-will-be-done according-to~ Yosef's ~word who spoke.

Gen 44: 3 > Hab'boqer 'or v'ha'nashim shul'l'chu hem'ma va'cha'more'hem:} The/by-morning light and-the-men they-were-sent-away, they and-their-donkeys. [Note: The root of שְׁלַחוּ/Shul'l'chu is חָלַח/Shalach meaning 'To-Send.' Notice The suffix Vav/Sureq (ו) meaning 'They' and the Qames (ָ) has been changed to a Qibbus (ֻ) changing it to Pu'al-Verb 'They-Were-Sent' instead of 'They-Sent.' ]

4 הֵם יֵצְאוּ אֶת־הָעִיר לֹא הִרְחִיקוּ וַיֹּסֵף אָמַר לְאֲשֶׁר עַל־בֵּיתוֹ קוּם רְדֹף אַחֲרָי) 4 > Hem yatz'u 'et-ha'ir lo' hir'chi'qu v'Yosef 'amar la'a'sher 'al-be'to qum r'doq 'acha're ha'a'nashim v'his'sag'tam v'ama'ta 'a'lechem lam'ma shil'lam'tem ra'a tachat tova:} They, they-exited/left this-the-city they~ did-not ~go-far and-Yosef said to-who is/was over-his-house, "Rise-up, follow after the-men; and-overtake-them, and-you-say to-them, 'For-why have you-all-paid evil after/instead-of good? [Note: The root of שְׁלַמְתֶּם/Shil'lam'tem is שָׁלַם/Shalam meaning 'To-Be-Whole/Sound/Safe.' Depending on the

vowels the root could be spelled שְׁלֵם/Shelem meaning 'A-Peace-Offering,'  
שְׁלַם/Shal`lam meaning 'A-Paymaster,' שְׁלִים/Shil`lem meaning  
'Recompense/Requital/To-Pay,' or שְׁלַם/Shul`lam meaning 'To-Be-Paid.']

5 > הֲלוֹא זֶה אֲשֶׁר יִשְׁתָּה אֶדְנִי בּוֹ וְהוּא נֹחֵשׁ יִנְחֵשׁ בּוֹ הַרְעִיתֶם אֲשֶׁר עָשִׂיתֶם: (Ha`lo' ze 'a'sher yish`te 'a'doni bo v`hu' nachesh y'nachesh bo ha're`otem 'a'sher `a`si`tem:} Is~ this ~not that/which my-master will-drink in-it and~ practice-fortune-telling ~he will-foretell by-it the-evil which they-work/perform?"

6 > וַיִּשְׁגֶּם וַיְדַבֵּר אֲלֵהֶם אֶת־הַדְּבָרִים הָאֵלֶּה: (Va`yas`sigem vay`dab`ber 'a`lehem 'et-had`d`varim ha`el`le:} And-he-will-reach/overtake-them, and-will-speak to-them with-the-word, these-words.

7 וַיֹּאמְרוּ אֵלָיו לָמָּה יְדַבֵּר אֶדְנִי כְּדַבְּרִים הָאֵלֶּה חֲלִילָה לְעַבְדֶּיךָ מַעֲשׂוֹת) > Va`yom`ru 'elav lam`ma y`dab`ber 'a'doni kad`d`varim ha`el`le chali`la la`a`vade`cka me`a`sit kad`davar haz`ze:} And-they-will-say to-him, "For-why will~ my-lord/ master ~say/speak according-to~ these ~words? Far-be-it for-your-servants from-working/performing/doing as/like~ this ~word/thing.

Gen 44: 8 הֲזֶן כֶּסֶף אֲשֶׁר מָצְאוּנוּ בְּפִי אִמְתַּחֲתֵינוּ הַשִּׁיבֵנוּ אֵלֶיךָ מֵאֶרֶץ כְּנָעַן וְאִיךָ > Hen kesef 'a'sher matza`nu b`fi 'am`te`chote`nu he`shi`vonu 'ele`cka me`eretz K`na`an v`e`ck nig`nov mib`bet 'a`done`cka kesef 'o zahav:} "See/look/ behold, silver which we-found in-a-mouth/ opening of our-sacks we-did-returned to-you from-a-land of K`na`an and-how would-we-steal from~ your-masters ~house, silver or gold?"

9 > אֲשֶׁר יִמָּצֵא אֹתוֹ מֵעַבְדֶּיךָ וְיָמָת וְגַם־אֲנַחְנוּ נִהְיָה לְאֶדְנִי לְעַבְדִּים: (A`sher yim`matze 'it to me`a`vare`cka v`met v`gam-`a`nach`nu nih`ye la`doni la`a`vadim:} "Who/whoever will-find with-him/it from-your-servants then-he-dies/ perishes and-also-we more-than-exist/we-will-be as/to-my-lord/master for/as-slaves/servants."

10 וַיֹּאמֶר גַּם־עַתָּה כְּדַבְּרֵיכֶם כֵּן־הוּא אֲשֶׁר יִמָּצֵא אֹתוֹ יִהְיֶה־לִּי עַבְדַּד וְאַתֶּם) > Va`yo`mer gam-`at`ta ck`div`re`ckem ken`hu' 'a'sher yim`matze 'it to yih`ye-li `aved v`at`tem tih`yu n`qi`yim:} And-he-will-say, "Also-now according-to-your-words thus/truly~ who/whoever will-find ~it with-him will-exist/be--to-me a-slave/servant and-you-all shall-exist/be exempt/innocent."

11 > וַיִּמְהָרוּ וַיִּזְרְדוּ אִישׁ אֶת־אִמְתַּחֲתוֹ אֶרְצָה וַיִּפְתְּחוּ אִישׁ אֶת־אִמְתַּחֲתוֹ: (Vay`maha`ru

va`yo`ridu 'ish 'et-'am`tach`to 'ar`tza va`yif`te`chu 'ish 'am`tach`to:} And-they-will-hurry and~ a/each-man ~they-will-let-down/lower with-his-sack towards-earth/ground and~ each-man ~they-will-open his-sack.

12 > וַיַּחְפֹּשׂ בַגְדוֹל הַחֵל וּבִקְטָן כֶּלֶה וַיִּמָּצֵא הַגְּבִיעַ בְּאַמְתַּחַת בְּנִימָן: (:)  
Vay`chap`pes bag`gadol he`chel u`vaq`qaton kil`la va`yim`matze hag`gavi`a b`am`tach`at Bin`yamin:} And-he-will-search starting with-each-great/large one and~ ended ~with-a-small one and-will-find the-cup in~ Bin`yamin`s sack:

13 > וַיִּקְרְעוּ שְׂמֹלֹתָם וַיַּעֲמִסּוּ אִישׁ עַל־חֲמורוֹ וַיָּשׁוּבוּ הָעִירָה: (:)  
va`ya`a`mos 'ish `al-cha`moro va`ya`shuvu ha`i`ra:} And-they-will-tear their-mantle/outer-garment, and-will-load each-man on-his-donkey and-they-will-returned towards-the-city.

14 > וַיָּבֹאוּ יְהוּדָה וְאָחִיו בְּיַתָּה יוֹסֵף וְהוּא עוֹדְנוּ שָׁם וַיִּפְּלוּ לְפָנָיו אַרְצָה: (:)  
Y`huda v`echav be`ta Yosef v`hu` 'iden`nu sham va`yip`lu l`fanav `ar`tza:} And~ Y`hudah ~will-come and-his-brothers towards~ Yosef`s ~house, and-he again/besides-us was there; and-they-will-fall-down before-him towards-the-earth/ground.

Gen. 44: 15 ( וַיֹּאמֶר לָהֶם יוֹסֵף מָה־הַמַּעֲשֶׂה הַזֶּה אֲשֶׁר עָשִׂיתֶם הֲלוֹא יָדַעְתֶּם )  
: > וַיֹּאמֶר לָהֶם יוֹסֵף מָה־הַמַּעֲשֶׂה הַזֶּה אֲשֶׁר עָשִׂיתֶם הֲלוֹא יָדַעְתֶּם )  
Va`yo`mer lahem Yosef ma-ham`ma`a`se haz`ze `a`sher `a`si`tem ha`lo` y`da`tem ki-nachesh y`nachesh 'ish `a`sher kamo`ni:} And~ Yosef ~will-say to-them, "What/why-the-work/labor/deed/thing, this-deed which you-preformed/did? Did-you~ not ~know that-fortune-telling will-foretell a-man who is hideing/concealing-from-me?" [Note: The root of כָּמַן/Kamo`ni is כָּמַן/Kaman meaning 'To-Hide/Conceal,' The Hireq-Yod (וּ) suffix means 'Hiding-Me.']

16 וַיֹּאמֶר יְהוּדָה מַה־נֹּאמַר לְאֲדֹנָי מַה־נִּדְבַר וּמַה־נִּצְטַדֵּק הָאֱלֹהִים מִצָּא >  
> אֶת־עוֹן עַבְדֶּיךָ הִנְנוּ עַבְדִּים לְאֲדֹנָי גַּם־אֲנַחְנוּ גַּם אֲשֶׁר־נִמְצָא הַגְּבִיעַ בְּיָדוֹ:  
Va`yo`mer Y`huda ma-no`mar la`doni ma-n`dab`ber u`ma-nitz`ta`daq ha`Elohim matza `et-`a`od `a`vare`cka hin`nen`nu `a`vadim la`doni gam-`a`nach`nu gam `a`sher-nim`tza hag`gavi`a b`yado:} And~ Y`hudah ~will-say, "What-can-we-say to-my-lord/master? What/how-can-we-speak? And-how-can-we-be-justify/righteous? Elohim found this-perversity/crime of your-servants; behold-we are slaves to/for-my-lord/master, also-us and also who-we-found with the-cup in-his-hand."

17 וַיֹּאמֶר חָלִילָה לִּי מַעֲשׂוֹת זֹאת הָאִישׁ אֲשֶׁר נִמְצָא הַגְּבִיעַ בְּיָדוֹ הוּא פ >  
> יְהִי־לִי עֵבֶר וְאַתֶּם עֲלוּ לְשָׁלוֹם אֶל־אֲבִיכֶם: פ  
Va`yo`mer chali`la li me`a`sot zot ha`ish `a`sher nim`tza` hag`gavi`a b`yado hu` yih`ye-li `aver v`at`tem `a`lu l`shalom `el-`a`vi`ckem: Pay} And-he-will-say, "Far-be-it for-me from-

working/doing this. The-man we-found the-cup in-his-hand he will-exist/be for-me a-slave and-you-all they-can-go-up at-peace to-your-ab`ba." פ

**END of *Parasha***

This Parasha ends at B`re`shet 44:17 and the next *Para`sha* begins at B`re`shet 44:18.