

An Anatomically Correct Translation of Genesis

Genesis 11:1

340 years after the Great Flood (1764 b.c.e.), Nimrod, the world's first king, had it in mind to instill fear in and unite his subjects to do his bidding, and to achieve his objective, told them that God was intent upon wiping out humanity with yet another flood. After fomenting mass hysteria, Nimrod intended to offer a fantastical solution to a non-extant problem, <i>and had</i> it in mind to put forth the idea of building a tower high enough to access God, Whom he intended to kill before God unleashed another flood. Nimrod's fear mongering incentivizes his subjects toward helping him build the tower. Those not amenable toward helping Nimrod build the tower include the 941-year-old Noach (Noah), his 439-year-old son Sheim (Shem), and the 48-year-old Avram (I/k/a Avraham), son of Terach. This was a time in history when	וְיָהִי
<i>all</i> the people situated on	כָּל
<i>the</i> surface of planet <i>Earth</i> spoke one language (Hebrew). God hoped that humankind would be amenable toward uttering tomes of gratefulness to Him Who perpetuated humanity by forewarning and commanding Noach to build an ark to ride out the flood that destroyed the remainder of the land-based living creatures dwelling on the surface of planet Earth. Rather than using their	הָאָדָם
<i>one</i> common language (Hebrew) as a means of rendering prayers of thankfulness unto God, most succumbed to Nimrod's fear-mongering vision of God, Whom he claimed would yet again bring about the end of the world. Nimrod duped a majority of the populace into believing he is capable of preventing the end of the world by conquering the one True God Who, 340 years earlier, devastated the world by way of a flood. Mindful of Nimrod's seditious rumblings, God is determined to ascertain the manner in which the humanoids of His creation react to Nimrod's plan to overthrow Him,	שָׁפָה
<i>and</i> upon hearing <i>words</i> of denigration, ungratefulness and amenability towards joining Nimrod to overthrow Him, chooses to play an active role in undermining their tower-building objective. Nimrod, the architect of the revolution against God, was responsible for humanity's collective voice uttering	אָקַח
<i>the same</i> denigrating and ungrateful epithets toward Him. Nimrod instilled fear in his fellow human beings by concocting imaginary reasons why their survival depended upon participating in the building of a tower to gain access to and kill God. Nimrod's persuasive powers enabled him to form an army of workers committed to building the tower. Nimrod convinced his subjects that building a tower, invading heaven, and conquering God would prevent the occurrence of another catastrophic flood.	וַיְדַבְּרִים

Genesis 11:2

Determined to achieve mass subjugation, Nimrod fixated the masses on tower building, <i>and</i> knew that the desired outcome depended upon finding a location replete with natural resources. Nimrod had to have access to a vast amount of natural resources if <i>he were</i> to succeed at building a tower high enough to pierce the veil of heaven. Nimrod and his men were intent upon finding the ideal location to build the tower, and to achieve their objective,	וְיָהִי
<i>in their journeying</i>	בְּנִסְעָם
<i>from east</i> of where they lived, evaluated many prospective building sites	מִקְדָּם
<i>and found</i> a place with all the resources necessary for building the tower and city to house its builders. The site upon which Nimrod intended to build the tower was located in	וַיִּמְצְאוּ
<i>a valley</i>	בְּקִעָה

An Anatomically Correct Translation of Genesis

<i>in</i> the <i>land</i> of	בְּאֶרֶץ
<i>Shinar</i> (l/k/a Babylon). Nimrod and his men evaluated this particular parcel of land, determined it was the ideal place to build the tower	שִׁנְעָר
<i>and settled</i>	וַיֵּשְׁבוּ
<i>there</i> . ¹⁰⁶	שָׁם

Genesis 11:3

Nimrod duped the Egyptians, Ethiopians, Putites and Canaanites, duped into believing their survival depended upon building a tower as a means of invading God's heaven and conquering God before He unleashed another devastating flood upon His creation. Keen on traveling to and laboring on Nimrod's behalf, laborers intent upon enlisting their fellow man to build a tower high enough to pierce the veil of heaven approached their fellow man <i>and said</i> every	וַיֹּאמְרוּ
<i>man</i>	אִישׁ
<i>to</i>	אֶל
<i>his friend,</i>	רֵעֵהוּ
" <i>Come</i> with us to Shinar (l/k/a Babylon).	הָבָה
<i>Let us</i> congregate in Shinar, <i>make</i>	נִלְכְּנָה
<i>bricks</i> from clay	לְבָנִים
<i>and bake</i> them in furnaces. Marrying bricks	וַיִּשְׂרְפוּ
<i>to fire</i> will make them strong as stone. Stacking bricks upon one another will be the means by which to build a structure high enough to pierce the veil of heaven." Building the tower would require an unprecedented amount of raw material,	לְשִׂרְפָּה
<i>and it was</i> evident	וַתְּהִי
<i>to them</i> that they had to find a substitute for stone. They surveyed Shinar and discovered a vast amount of clay.	לָהֶם
<i>The</i> clay, when molded into <i>brick</i> and fired in a furnace, would be equivalent in hardness	הַלְבִּנָּה
<i>to stone</i> . The architect of the tower, upon realizing there was not enough stone in Shinar to build the tower, substituted kiln-fired clay bricks. The utilization of brick necessitated the acquisition of a substance to place between the bricks (mortar) and to cover the exposed surface of the bricks (plaster). Nimrod's architect surveyed the area for naturally occurring mortar and plaster,	לְאֶבֶן
<i>and</i> discovered a vast supply of <i>slime</i> . Nimrod's architect studied the properties of the slime and concluded that	וַיִּתְחַמֵּר
<i>it was</i> the material of choice to incorporate into the building of the tower.	הִיא
<i>To them</i> , the slime was the ideal material	לָהֶם
<i>to</i> use as <i>mortar</i> between the bricks and the ideal material to cover the exposed surface of the tower.	לְחֹמֶר

Genesis 11:4

Upon learning of Nimrod's plan to build a tower, Egyptian, Ethiopian, Putite and Canaanite opportunists realized that building a city to accommodate the army of tower	וַיֹּאמְרוּ
--	-------------

¹⁰⁶ Unbeknownst to Nimrod and his followers, God rendered fertile and beautiful the parcel of land upon which Nimrod intended to build the tower. Nimrod, having to choose between utilizing the fabulously rich and fertile land for agrarian purposes or forego farming in lieu of plundering the earth to make the countless number of bricks necessary for building the tower, chose to exploit the land for its clay and mortar.

An Anatomically Correct Translation of Genesis

builders would be the means by which to achieve fortune and fame. These opportunists were determined to build the city, <i>and</i> after making up their mind to build it, <i>said</i> to one another,	
" <i>Come</i> with us to Shinar (n/k/a Babylon), and upon our arrival,	הָבָה
<i>let us build</i> a city to house the tower builders. Let us build a city to house the tower builders and serve as a monument	נִבְנֶה
<i>to ourselves</i> . The	לָנוּ
<i>city</i> surrounding the tower will be our landmark	עִיר
<i>and</i> Nimrod's <i>tower</i> will serve as his landmark. The world will remember Nimrod as a builder of a tower	וּמִגְדָּל
<i>whose top</i> exceeded the height of the highest mountaintop, pierced the veil of heaven and served as a staging point for an incursion	וְרֹאשׁוֹ
<i>into the heavens</i> . Nimrod and his army will ascend the tower, initiate an attack upon and defeat God before He unleashes another catastrophic flood. Let Nimrod make a name for himself as God's vanquisher,	בְּשֵׁמִים
<i>and let us make</i> a name for ourselves as builders of the city that housed and fed the tower-building workforce. The part we play in Nimrod's victory over God will make	וְנַעֲשֶׂה
<i>for us</i> a	לָנוּ
<i>name</i> to last throughout the ages. People shall remember the builders of the city that housed the tower-building workforce responsible for building the tower that enabled Nimrod's army to attack God. God will inundate the world with yet another catastrophic flood	שֵׁם
<i>unless</i> Nimrod builds the tower and attacks Him before He attacks us. If Nimrod fails to conquer God, a victorious God will retaliate and	כִּן
<i>we will be scattered</i>	נִפְּוֶזִין
<i>over</i> the	עַל
<i>face</i> of the	פָּנֵי
<i>entire</i> surface of	כָּל
<i>the planet Earth</i> . ¹⁰⁷	הָאָרֶץ

Genesis 11:5

God (a/k/a Adoshem (Ruler of the Universe) enabled the construction of Nimrod's tower to go forth unimpeded until He had it in mind to situate His Divine Presence at the tower construction site, <i>and</i> to achieve His objective, <i>descended</i> from heaven to planet Earth.	וַיֵּרַד
<i>AdoShem</i> descended from heaven	יְהוָה
<i>to see</i> ,	לִרְאוֹת
<i>with</i> His own eyes,	אֵת
<i>the</i> construction of the <i>city</i> and tower situated in the valley of Shinar (n/k/a Babylon),	הָעִיר
<i>and</i> upon seeing Nimrod's minions building a tower based upon a blasphemous and	וְאֵת

¹⁰⁷ As a means of expediting the construction of the tower whose base was so massive as to require three days to walk its length, God provided Nimrod with enough natural resources to build his tower and endowed Nimrod's tower builders with extraordinary strength and stamina. Avram (l/k/a Abraham) tried and failed to dissuade the tower builders from completing it. The manner in which God destroyed Nimrod's tower left no doubt as to Whose hand brought about its destruction.

An Anatomically Correct Translation of Genesis

unsound notion, was determined to bring about an end to its construction. <i>With</i> regard to the continuation of the construction of	
<i>the tower</i> , ¹⁰⁸ God was determined to destroy	הַמִּגְדָּל
<i>that</i> which	אֲשֶׁר
<i>they built</i> thus far. It displeased God that Nimrod had engaged	בָּנוּ
<i>the sons</i> (descendants) of	בְּנֵי
<i>the man</i> known as Adam (the first man with an eternal, not-of-this-earth soul tethered to his body) to build a tower to invade heaven and destroy Him. ¹⁰⁹	הָאָדָם

Genesis 11:6

God's (a/k/a Adoshem (Ruler of the Universe) reconnaissance of the site of Nimrod's tower provided Him with evidence sufficient to hold court and pass judgment upon Nimrod and his tower-building minions. God returned to heaven, held court <i>and said</i>	וַיֹּאמֶר
<i>AdoShem</i> to His Heavenly Court comprised of angels, "I	יְהוָה
<i>beheld</i>	הוּא
<i>people</i> building a tower to gain access into My heavenly domain and destroy Me! See how well they work together! Though their task is complicated and daunting and their numbers are many, they act as	עַם
<i>one</i>	אֶחָד
<i>and</i> utilize the Hebrew <i>language</i> to communicate with one another to achieve the objective of building a tower they believe will enable them to gain access to My heavenly domain and bring about My downfall. They desecrate My sacred Hebrew language by using it as a means of achieving their foul objective. Rather than using the Hebrew language as a sacred vehicle of prayer and benign communication, they use the	וְשָׁפָה
<i>same</i> language to facilitate building a tower from which they intend to invade My heavenly domain. I use the Hebrew language as a means of creation and they use it as a means of destruction. Having judged the tower builders' actions, I am compelled to put a stop	אֶחָת
<i>to all of them,</i>	לְכֻלָּם
<i>and</i> if I allow them to complete the building of <i>this</i> tower, they will become so emboldened as to believe nothing is beyond accomplishment, and	וְזֶה
<i>will begin</i> formulating ideas and fabricating more blasphemous inventions. Should I allow them to have free reign	הַחֲלָם

¹⁰⁸ It was not necessary for the all-knowing God, as a prelude to passing judgment on Nimrod and his minions, to gauge the progress of the construction of the city and tower and to ascertain the state of mind of its builders. God situated His presence at this site of blasphemy to teach future judges the importance of situating themselves in the presence of the accused and bringing their judgmental faculties to the fore to provide them with a fair venue for determining their guilt or innocence.

¹⁰⁹ The builders of Nimrod's tower and the city surrounding it, rather than being grateful to God for enabling them to descend from the ones whom God spared from the devastating flood (Noah (Noah) and his sons), showed contempt and sided with Nimrod who declared war on Him. These blasphemers learned about contempt from Adam (the first man with an eternal, not-of-this-earth soul tethered to his body), who, rather than taking responsibility for being duped by Chavah (Eve) into eating the forbidden fruit from the tree growing in the center of the Garden of Eden, showed contempt toward God.

An Anatomically Correct Translation of Genesis

<i>to do</i> harm to one another with inventions inspired by unbridled evil inclination? They have become emboldened from overcoming the technical difficulties of building the tower	לַעֲשׂוֹת
<i>and now</i> they believe that	וְעַתָּה
<i>nothing</i>	לֹא
<i>is impossible</i>	יִכְבָּד
<i>for them</i> to accomplish. They believe	מֵהֶם
<i>all</i>	כָּל
<i>that</i>	אֲשֶׁר
<i>they plan</i>	יִזְמוּ
<i>to do</i> , no matter how evil the outcome is within the realm of possibility and possess no moral compass to refrain.	לַעֲשׂוֹת

Genesis 11:7

<i>Come</i> with Me My angels!	הִבֵּה
<i>Let Us go down</i> to planet Earth	נִרְדָּה
<i>and let Us confuse</i> the ones using the holy Hebrew language to facilitate the construction of a tower they intend to use to invade My heavenly domain. We will go	וְנִבְלָה
<i>there</i> (planet Earth) and cause mass confusion by manipulating	שָׁם
<i>their</i> (the tower builders') spoken <i>language</i>	שְׁפָתָם
<i>that</i> facilitates the building of a tower they believe will enable them to gain access to and launch an attack against Me.	אֲשֶׁר
<i>None</i> of	לֹא
<i>them</i> (the tower builders) <i>will understand</i> anything said or heard after I remove their ability to comprehend Hebrew and foist upon the mind of	יִשְׁמְעוּ
<i>man</i> an instantaneous infusion of sixty-nine newly spoken languages. I will bring about the cessation of the building of this tower when I remove the tower builders' ability to speak and understand Hebrew and replace their spoken language with a lexicon of 69 newly spoken languages. I will punish humankind for exploiting the Hebrew	אִישׁ
<i>language</i> to facilitate the building of this tower. I will cause the tower builders to lose their ability to speak or comprehend Hebrew, become estranged from	שְׁפָת
<i>his</i> tower-building <i>companion</i> and abandon all hope of completing the tower."	רֵעֵהוּ

Genesis 11:8

God (a/k/a AdoShem) (Ruler of the Universe) and His seventy angels congregated in close proximity to Nimrod's tower. God reacted adversely to the tower builders' refusal to believe He would keep His word as regards to never inundating planet Earth with a flood by removing their ability to comprehend or speak Hebrew. God severed the tower builders' synaptic connections responsible for perpetuating the comprehension and elocution of the Hebrew language and substituted one of sixty-nine newly created spoken languages by way of altering the cerebral learning receptors. Altering the part of the human brain responsible for linguistic function was the means by which God inflicted a psychic shock upon Nimrod's tower builders. God had it in mind to separate the contentious and befuddled tower builders from one another, <i>and</i> to achieve His objective, <i>scattered</i> them in all directions leading away from Shinar (l/k/a Babylon).	וַיִּפְּץ
<i>AdoShem</i> took away the tower builders' ability to communicate with one another and left	יְהוָה

An Anatomically Correct Translation of Genesis

<i>them</i> with a sense of hopeless when their thoughts turned toward completing the tower. After nullifying the tower builders' ability to communicate with one another, God exiled them	אָתָם
<i>from there</i> (Shinar). God undermined men determined to achieve Nimrod's blasphemous objective of building a tower to gain access to and destroy Him. After confounding the tower builders, God forcibly scattered them	מִשָּׁם
<i>over</i> the entire	עַל
<i>surface</i> of planet Earth. God forced Nimrod's tower-building minions to seek refuge in	פְּנֵי
<i>every</i> habitable parcel of land situated on	כָּל
<i>the</i> surface of planet <i>Earth</i> . Those determined to achieve fame by building a city adjoining the tower to house the tower builders had lost their ability to comprehend and speak Hebrew. God brought about the cessation of the building of the city adjoining the tower by removing their common language and infusing them with a multiplicity of new languages,	הָאָרֶץ
<i>and</i> the city builders, stripped of their ability to speak and comprehend Hebrew <i>ceased</i> communicating with one another. Confounding the city builders' ability to communicate with one another was the means by which God ended their quest	וַיַּחְדְּלוּ
<i>to build</i>	לְבִנּוֹת
<i>the city</i> adjoining the tower. ¹¹⁰	הָעִיר

Genesis 11:9

Nimrod sought to detour many from the path of righteousness by utilizing them in a concerted effort to build a tower he hoped would serve as a staging area for invading heaven and destroying God (a/k/a AdoShem) (Ruler of the Universe). God foiled Nimrod's plan to build a tower by undermining the tower builders' ability to communicate with one another. God had it in mind to memorialize the site where He exacted punishment upon Nimrod and his tower-building minions <i>for</i> attempting to turn	עַל
<i>this</i> place (Shinar) into a staging area for invading heaven, and to achieve His objective,	כֵּן
<i>called</i> it 'Bavel'. ¹¹¹ 'Shinar' was	קָרָא
<i>its name</i> before Nimrod utilized it as a construction site to build a tower he hoped would pierce the veil of heaven and provide him with the means by which to launch an invasion. After thwarting Nimrod's tower building plan, God changed the name of the site of blasphemy from Shinar to	שְׁמָהּ
'Bavel'	בָּבֶל
<i>because</i> it was	כִּי
<i>the place</i> where	שָׁם
<i>He confused</i> the minds of men to the extent they were unable to complete the construction of the tower and the city.	בָּלַל
<i>AdoShem</i> undermined the linguistic faculties of nearly all of humankind by stripping them of their ability to speak and comprehend Hebrew and infusing them with the ability to speak one of the sixty-nine newly created languages. God could not abide by Nimrod's utilization of the Hebrew	וַיְהִי

¹¹⁰ The architects of the war on God became the architects of their own diaspora.

¹¹¹ The Hebrew word 'Bavel' became the eponym for the word 'babble' (the utterance of incomprehensible verbiage).

An Anatomically Correct Translation of Genesis

<i>language</i> to build a tower he hoped would serve as a staging area to invade heaven and conquer Him. In addition to undermining the linguistic faculties of all who dwelt in Bavel, God undermined the linguistic faculties of nearly	שָׁפַת
<i>all</i> the inhabitants situated upon	כָּל
<i>the</i> surface of planet <i>Earth</i> . ¹¹² God had it in mind to punish Nimrod for turning Shinar into an epicenter of blasphemy	הָאָרֶץ
<i>and</i> to achieve His objective, scattered the tower and city builders <i>from there</i> . As a means of punishing the purveyors of Nimrod's blasphemy,	וּמִשָּׁם
<i>He</i> (God) <i>scattered them</i> (the tower and city builders) all over the surface of planet Earth. As a means of punishing the city and tower builders,	הִפִּיצָם
<i>AdoShem</i> scattered them all	יְהוָה
<i>over</i> the	עַל
<i>surface</i> of planet Earth. God scattered the purveyors of Nimrod's blasphemy to	פְּנֵי
<i>every</i> habitable part of	כָּל
<i>the</i> surface of planet <i>Earth</i> . ¹¹³ After expelling all living inhabitants situated in Shinar, God destroyed Nimrod's unfinished tower. ¹¹⁴	הָאָרֶץ

Genesis 11:10

The Author of the Torah wrote <i>these</i> verses to impart the story of the ten generations of	אֵלֶּה
<i>offspring</i> from	תּוֹלְדֹת
<i>Sheim</i> (Shem) to Avram (I/k/a Avraham).	שֵׁם
<i>Sheim</i> was 100 years	שֵׁם
<i>old</i> in the year 2103 b.c.e. (1658 years after creation). Sheim fathered his first child (a son) when he was	בֶּן
<i>one hundred</i>	מֵאָה
<i>years</i> old. Sheim had intimate relations with his wife	שָׁנָה
<i>and fathered</i> a son. Sheim's intimate union	וַיּוֹלֵד
<i>with</i> his wife produced a son whom he named	אֶת
<i>'Arpachshad'</i> . Arpachshad was born	אַרְפַּכְשָׁד
<i>two years</i>	שְׁנַיִם

¹¹² God enabled Noah (Noah), Noah's son Sheim (Shem) and Avram (I/k/a Avraham) to retain their ability to speak Hebrew.

¹¹³ God refrained from destroying Nimrod's tower and city builders (I/k/a the 'Generation of the Dispersed') because unlike their pre-diluvian predecessors, they interacted with one another in humane fashion. God destroyed the 'Generation of the Flood' because they inflicted all manner of suffering upon their fellow man. God denied the 'Generation of the Flood' and the 'Generation of the Dispersed' a place in the world to come. Rather than subjecting Noah's (Noah) son Sheim (Shem), and Avram (I/k/a Avraham), a descendant of Sheim to suffer the same fate as Nimrod and his minions, God enabled Sheim and all his descendants (including Avram) to remain situated on their respective territories, retain their ability to speak Hebrew, and assured them a place in the world to come.

¹¹⁴ God (i) incinerated the top third of the tower; (ii) submerged the bottom third of the tower below the earth's surface; and (iii) left the middle third portion of the tower exposed to the sky to memorialize the consequence of the misapplication of man's intellect toward effectuating the overthrow of God.

An Anatomically Correct Translation of Genesis

<i>after</i> the ending of	אַחֲרֵי
<i>the flood</i> that covered the entire surface of planet Earth and destroyed every land-based living creature barred by God from seeking refuge inside the ark Noach (Noah) built. ¹¹⁵	הַמַּבּוּל

Genesis 11:11

God blessed Sheim (Shem) with longevity, <i>and he lived</i> to reach the age of 600. Noach's (Noah) son	וַיְחִי
<i>Sheim</i> lived an additional 500 years	שֵׁם
<i>after</i>	אַחֲרֵי
<i>fathering</i> Arpachshad. Sheim continued having intimate relations	הוֹלִידוֹ
<i>with</i> his wife, and after fathering a son whom he named	אֵת
' <i>Arpachshad</i> ', lived another	אַרְפַּכְשָׁד
<i>five</i>	חֲמִשָּׁה
<i>hundred</i>	מֵאוֹת
<i>years,</i>	שָׁנָה
<i>and</i> during those 500 years, <i>fathered</i> other	וַיּוֹלֵד
<i>sons</i>	בָּנִים
<i>and daughters</i> . Sheim died at age 600 in the year 1603 b.c.e. (2158 years after creation).	וּבָנוֹת

Genesis 11:12

Sheim (Shem) fathered Arpachshad, <i>and Arpachshad</i> , born two years after the great flood (2103 b.c.e.) (1658 years after creation)),	וְאַרְפַּכְשָׁד
<i>lived</i>	חִי
<i>five</i>	חֲמִשָּׁה
<i>and thirty</i>	וּשְׁלֹשִׁים
<i>years</i> before fathering his first child. At age 35, Arpachshad had intimate relations with his wife	שָׁנָה
<i>and fathered</i> a son. Arpachshad's intimate union	וַיּוֹלֵד
<i>with</i> his wife produced his first child (a son) whom he named	אֵת
' <i>Shelach</i> '. Arpachshad's lifespan totaled 438 years and he died in 1665 b.c.e. (2096 years after creation).	שֶׁלַח

Genesis 11:13

God blessed Arpachshad with longevity, <i>and</i> ensured that <i>he lived</i> another 403 years.	וַיְחִי
<i>Arpachshad</i> lived another 403 years	אַרְפַּכְשָׁד
<i>after</i>	אַחֲרֵי
<i>fathering</i> Shelach. Arpachshad had intimate relations	הוֹלִידוֹ
<i>with</i> his wife and fathered a son whom he named	אֵת
' <i>Shelach</i> '. Arpachshad lived an additional	שֶׁלַח
<i>three</i>	שָׁלֹשׁ
<i>years</i>	שָׁנִים

¹¹⁵ A direct descendant of Sheim (Shem), Avram (I/k/a Avraham) knew Sheim and Noach (Noah). Avram spent 39 years studying Torah at the academy started by Eiver (Eber). A fourth-generation descendent of Sheim, Eiver established the academy as a means of disseminating Torah knowledge. While studying at Eiver's academy, Avram heard the story of the flood recounted to him by Noach and Sheim, two of the eight humanoid postdiluvian survivors spared by God.

An Anatomically Correct Translation of Genesis

<i>and four</i>	וְאַרְבַּע
<i>hundred years</i> after fathering Shelach. Arpachshad had it in mind to father more children,	מֵאוֹת
<i>and</i> to achieve his objective, <i>fathered</i> other	שָׁנָה
<i>sons</i>	וְיֻלְדוּ
<i>and daughters</i> during the last 403 years of his life. Arpachshad died at age 438 in the year 1665 b.c.e. (2096 years after creation).	בָּנִים

Genesis 11:14

Arpachshad fathered Shelach, <i>and Shelach</i> , born in 2068 b.c.e. (1693 years after creation),	וְשִׁלַּח
<i>lived</i> to reach the age of	חֵי
<i>thirty</i>	שָׁלֹשִׁים
<i>years</i> before fathering his first child. At age 30, Shelach had intimate relations with his wife	שָׁנָה
<i>and fathered</i> a son (his first). Shelach's intimation union	וְיֻלְדוּ
<i>with</i> his wife produced a son whom he named	אֵת
'Eiver' (Eber).	עֵבֶר

Genesis 11:15

God blessed Shelach with longevity, <i>and</i> ensured that <i>he lived</i> another 403 years.	וַיְחִי
<i>Shelach</i> lived another 403 years	שִׁלַּח
<i>after</i>	אַחֲרֵי
<i>fathering</i> Eiver (Eber). Shelach had intimate relations	הוֹלִידוּ
<i>with</i> his wife and fathered a son whom he named	אֵת
'Eiver'. Shelach lived an additional	עֵבֶר
<i>three</i>	שָׁלֹשׁ
<i>years</i>	שָׁנִים
<i>and four</i>	וְאַרְבַּע
<i>hundred</i>	מֵאוֹת
<i>years</i> ,	שָׁנָה
<i>and</i> achieved his procreative objective by <i>fathering</i> other	וְיֻלְדוּ
<i>sons</i>	בָּנִים
<i>and daughters</i> . Shelach died at age 433 in the year 1635 b.c.e. (2126 years after creation).	וּבְנֹת

Genesis 11:16

Shelach fathered Eiver (Eber), <i>and</i> Eiver (born in 2038 b.c.e.) (1723 years after creation))	וַיְחִי
<i>lived</i> 34 years before fathering his first child (a son).	
<i>Eiver</i> , at the age of	עֵבֶר
<i>four</i>	אַרְבַּע
<i>and thirty</i>	וּשְׁלֹשִׁים
<i>years</i> had intimate relations with his wife	שָׁנָה
<i>and fathered</i> a son (his first). Eiver's intimate union	וְיֻלְדוּ
<i>with</i> his wife produced a son whom he named	אֵת
'Peleg'.	פֶּלֶג

Genesis 11:17

God blessed (Eiver) (Eber) with longevity, <i>and</i> enabled him to <i>live</i> another 430 years.	וַיְחִי
<i>Eiver</i> lived another 430 years	עֵבֶר

An Anatomically Correct Translation of Genesis

<i>after</i>	אַחֲרֵי
<i>fathering</i> Peleg. Eiver had intimate relations	הוֹלִידוּ
<i>with</i> his wife and fathered a son whom he named	אֶת
' <i>Peleg</i> '. Eiver lived another	כָּלָג
<i>thirty</i>	שָׁלֹשִׁים
<i>years</i>	שָׁנָה
<i>and four</i>	וְאַרְבַּע
<i>hundred</i>	מֵאוֹת
<i>years,</i>	שָׁנָה
<i>and</i> during the remainder of his life, <i>fathered</i> other	וַיּוֹלֵד
<i>sons</i>	בָּנִים
<i>and daughters</i> . Eiver died at age 464, in the year 1574 b.c.e. (2187 years after creation). ¹¹⁶	וּבָנוֹת

Genesis 11:18

Eiver fathered Peleg, <i>and</i> Peleg <i>lived</i> 30 years before fathering his first child (a son). Eiver was born in 2004 b.c.e. (1765 years after creation). When	וַיְחִי
<i>Peleg</i> reached the age of	כָּלָג
<i>thirty</i>	שָׁלֹשִׁים
<i>years,</i> he had intimate relations with his wife	שָׁנָה
<i>and fathered</i> a son (his first). Peleg had intimate relations	וַיּוֹלֵד
<i>with</i> his wife and fathered a son whom he named	אֶת
' <i>Re'u</i> '.	רְעוּ

Genesis 11:19

God blessed Peleg with longevity, <i>and</i> enabled him to <i>live</i> another 209 years.	וַיְחִי
<i>Peleg</i> lived an additional 209 years	כָּלָג
<i>after</i>	אַחֲרֵי
<i>fathering</i> Re'u. Peleg had intimate relations	הוֹלִידוּ
<i>with</i> his wife and fathered a son whom he named	אֶת
' <i>Re'u</i> '. Peleg lived another	רְעוּ
<i>nine</i>	תִּשְׁעַ
<i>years</i>	שָׁנִים
<i>and two hundred</i>	וּמֵאוֹתַיִם
<i>years,</i>	שָׁנָה
<i>and</i> during the remaining 209 years of his life, <i>fathered</i> other	וַיּוֹלֵד
<i>sons</i>	בָּנִים
<i>and daughters</i> . Peleg died at age 239 in 1765 b.c.e. (1996 years after creation). ¹¹⁷	וּבָנוֹת

Genesis 11:20

Peleg fathered Re'u, <i>and</i> Re'u <i>lived</i> 32 years before fathering his first child (a son). Re'u was born in 1974 b.c.e. (1787 years after creation). When	וַיְחִי
---	---------

¹¹⁶ Eiver (Eber) established an academy to disseminate Torah knowledge. Students of Eiver's academy included Avram (I/k/a Abraham), Yitzchok (Isaac) and Yaakov (Jacob) a/k/a Yisrael (Israel)).

¹¹⁷ Peleg's death coincided with God's destruction of Nimrod's tower and city situated in Shinar (I/k/a Babylon).

An Anatomically Correct Translation of Genesis

Re'u reached the age of	רָעוּ
two	שְׁתַּיִם
and thirty	וּשְׁלֹשִׁים
years, he had intimate relations with his wife	שָׁנָה
and fathered a son. Re'u had intimate relations	וַיֹּלֵד
with his wife and fathered a son whom he named	אֶת
'Serug'.	שְׂרוּג

Genesis 11:21

God blessed Re'u with longevity, and enabled him to live another 207 years.	וַיְחַי
Re'u lived another 207 years	רָעוּ
after	אַחֲרַי
fathering Serug. Re'u had intimate relations	הוֹלִידוּ
with his wife and fathered a son whom he named	אֶת
'Serug'. Re'u lived another	שְׂרוּג
seven	שִׁבְעָה
years	שָׁנִים
and two hundred	וּמֵאֲתַיִם
years,	שָׁנָה
and during the remaining 207 years of his life, fathered other	וַיֹּלֵד
sons	בָּנִים
and daughters. Re'u died in the year 1735 b.c.e. (2026 years after creation).	וּבָנוֹת

Genesis 11:22

Re'u fathered Serug, and Serug lived 30 years before fathering his first child (a son). Serug was born in 1942 b.c.e. (1819 years after creation). When	וַיְחַי
Serug reached the age of	שְׂרוּג
thirty	שְׁלֹשִׁים
years, he had intimate relations with his wife,	שָׁנָה
and fathered a son whom he named 'Nachor'. After having intimate relations	וַיֹּלֵד
with his wife, Serug fathered a son whom he named	אֶת
'Nachor'.	נָחוֹר

Genesis 11:23

God blessed Serug with longevity, and Serug lived another 200 years.	וַיְחַי
Serug lived another 200 years	שְׂרוּג
after	אַחֲרַי
fathering Nachor. Serug had intimate relations	הוֹלִידוּ
with his wife and fathered a son whom he named	אֶת
'Nachor'. Serug lived another	נָחוֹר
two hundred	מֵאֲתַיִם
years,	שָׁנָה
and during the remaining 200 years of his life, fathered other	וַיֹּלֵד
sons	בָּנִים
and daughters. Serug died at age 230, in the year 1712 b.c.e. (2049 years after creation).	וּבָנוֹת

Genesis 11:24

Serug fathered Nachor, and Nachor lived 29 years before fathering his first child (a son).	וַיְחַי
Nachor was born in 1912 b.c.e. (1849 years after creation). When Nachor reached the	נָחוֹר

An Anatomically Correct Translation of Genesis

age of	
<i>nine</i>	תשע
<i>and twenty</i>	ועשרים
<i>years</i> , he had intimate relations with his wife	שנה
<i>and fathered</i> a son. Nachor had intimate relations	ויולד
<i>with</i> his wife and fathered a son whom he named	את
' <i>Terach</i> '.	תרח

Genesis 11:25

God blessed Nachor with longevity, <i>and</i> enabled him to <i>live</i> another 119 years before dying at age 148.	ויחי
<i>Nachor</i> lived another 119 years	נחור
<i>after</i>	אחרי
<i>fathering</i> Terach. Nachor had intimate relations	הולידו
<i>with</i> his wife and fathered a son whom he named	את
' <i>Terach</i> '. Nachor lived another	תרח
<i>nine</i>	תשע
<i>and ten</i>	עשרה
<i>years</i>	שנה
<i>and a hundred</i>	ומאת
<i>years</i> ,	שנה
<i>and</i> during the remaining 119 years of his life, <i>fathered</i> other	ויולד
<i>sons</i>	בנים
<i>and daughters</i> . Nachor died at age 148, in the year 1764 b.c.e. (1997 years after creation).	ובנות

Genesis 11:26

Nachor fathered Terach, <i>and</i> Terach <i>lived</i> 70 years before fathering his first child (a son).	ויחי
<i>Terach</i> was born in 1993 b.c.e. (1878 years after creation). During the first	תרח
<i>seventy</i>	שבעים
<i>years</i> of his life, Terach achieved fame as the inventor of stamping words and images onto coins. Terach augmented his fame by becoming the most fervently idolatrous priest of his day. Terach had intimate relations with his wife	שנה
<i>and fathered</i> a son. Terach had intimate relations	ויולד
<i>with</i> his wife and fathered the first of his three sons. Terach named his firstborn	את
' <i>Avram</i> ' (I/k/a Avraham). Avram was born in 1813 b.c.e. (1948 years after creation). After fathering Avram, Terach continued having intimate relations	אברם
<i>with</i> his wife and fathered his second-born son whom he named	את
' <i>Nachor II</i> '. After fathering Nachor II, Terach continued having intimate relations	נחור
<i>with</i> his wife and fathered his third-born son whom he named	ואת
' <i>Haran</i> '. After memorializing in the preceding Torah verses, the story of the ten generations from Sheim to Avram, The Author of the Torah is inclined toward memorializing, in the following Torah verses, the story of the generations of offspring issuing forth from Terach's loins.	קרן

Genesis 11:27

The Author of the Torah utilized the preceding verses to tell the story of the ten generations from Sheim (Shem) to Avram (I/k/a Avraham). The Author of the Torah has	ואלה
--	------

An Anatomically Correct Translation of Genesis

it in mind to utilize the following verses to tell the story of the generations that issued forth from the loins of Terach, <i>and</i> utilizes <i>these</i> Torah verses tell the story of the generations of	
<i>offspring</i> that issued forth from the loins of	תולדת
<i>Terach</i> .	תֵּרַח
<i>Terach</i> had it in mind to procreate and achieved his objective by having intimate relations with his wife and	תֵּרַח
<i>fathering</i> his firstborn son. Terach had intimate relations	הוליד
<i>with</i> his wife and fathered a son whom he named	אֶת
' <i>Avram</i> '. Terach continued having intimate relations	אֲבֵרָם
<i>with</i> his wife and fathered a second son whom he named	אֶת
' <i>Nachor II</i> '. Fathering two sons incentivizes Terach to continue procreating	נָחוֹר
<i>and</i> subsequent intimate relations <i>with</i> his wife results in the birth of a third son whom he named	וְאֶת
' <i>Haran</i> '. Terach's youngest son had an inclination toward marrying young,	הָרָן
<i>and</i> at age 6, <i>Haran</i> married, had intimate relations and	וְהָרָן
<i>fathered</i> a son whom he named 'Lot'. Haran had intimate relations	הוליד
<i>with</i> his wife and fathered a son (his firstborn), whom he named	אֶת
' <i>Lot</i> '.	לוֹט

Genesis 11:28

Terach inadvertently brought about the death of his third-born son (Haran) by complaining about his firstborn son (Avram (I/k/a Avraham)) to Nimrod, the self-proclaimed God and ruler of the civilized world. Terach was an idolatrous priest, Nimrod's second-in-command, and a manufacturer and seller of idols. Suspecting Avram had broken all but one of the idols in his shop, Terach had it in mind to recount this incident to Nimrod, and achieved his objective by saying to Nimrod, "Avram told me about a woman who came into my shop, handed him a sack of flour, and asked him to 'feed' it to the idols. Upon learning of the subsequent destruction of all but one of the idols in my shop, I asked Avram to explain what happened. Avram told me that the idols argued over who would eat the flour, a fight ensued among the idols, and all but one survived. I surmised that it was Avram who destroyed all but one of the idols, placed the axe he used to destroy the other idols in the hand of the remaining, unbroken idol and claimed the unbroken idol had destroyed the other idols." Nimrod weighed Avram's culpability in the idol-breaking incident, concluded that it undermined his supreme authority, and decided to kill him. Nimrod intended to kill Avram by way of incineration inside a large fiery furnace used, in part, to cast idols. God had it in mind to intervene on Avram's behalf, and to achieve His objective, prevented the fiery furnace from consuming Avram after Nimrod situated him inside the fiery furnace. Curious as to whether Haran possessed his brother Avram's ability to survive the fiery furnace, Nimrod asked him if he was a monotheist or idol worshiper. After Haran declared himself a monotheist, Nimrod placed him inside the fiery furnace <i>and</i> without the protection God afforded Avram, <i>he died</i> .	וַיָּמָת
<i>Haran</i> died	הָרָן
<i>in</i> the presence of his father. Nimrod killed Haran in	עַל
<i>the presence</i> of	פָּנָיו
<i>Terach</i> ,	תֵּרַח

An Anatomically Correct Translation of Genesis

<i>his</i> (Haran's) <i>father</i> . Haran's survivors collected and mixed his ashes	אָביו
<i>in</i> the <i>land</i>	בְּאֶרֶץ
<i>of his birth</i> (Ur Kasdim). The murder of Lot's father Haran took place	מִלְדָּתוֹ
<i>in</i> the land of <i>Ur</i>	בְּאוּר
<i>Kasdim</i> (Fire of the Chaldeans).	כַּשְׁדִּים

Genesis 11:29

Avram (I/k/a Avraham) fell in love with, <i>and took</i> to marrying his late brother Haran's daughter Sarai (I/k/a Sarah). The 28-year-old Avram married his 18-year-old niece Sarai and Avram's brother Nachor II married his late brother Haran's daughter Milkah (Sarai's sister) in 1973 b.c.e. (1788 years after creation).	וַיִּקַּח
<i>Avram</i>	אֲבִרָם
<i>and</i> his brother <i>Nachor II</i> had it in mind to get married and took	וַנְּחֹר
<i>unto themselves</i>	לָהֶם
<i>wives</i> from among their blood relations. The	נָשִׁים
<i>name</i> of the	שֵׁם
<i>wife</i> of	אִשְׁתּוֹ
<i>Avram</i> was	אֲבִרָם
' <i>Sarai</i> '	שָׂרַי
<i>and</i> the <i>name</i> of the	וְשֵׁם
<i>wife</i> of	אִשְׁתּוֹ
<i>Nachor II</i> was	נְחֹר
' <i>Milkah</i> '. Milkah was the	מִלְכָּה
<i>daughter</i> of Avram and Nachor II's late brother,	בֵּת
<i>Haran</i> . Milkah and Sarai were Avram and Nachor II's nieces. Haran was the	הָרָן
<i>father</i> of	אָבִי
<i>Milkah</i> (Sarai's older sister)	מִלְכָּה
<i>and</i> the <i>father</i> of	וְאָבִי
' <i>Yiskah</i> '. ¹¹⁸	יִסְכָּה

Genesis 11:30

Avram (I/k/a Avraham) and Sarai (I/k/a Sarah) tried to procreate, <i>and</i> after a while, it became evident that <i>she</i> (Sarai) <i>was</i> unable to have children.	וַתִּהְיֶה
<i>Sarai's</i>	שָׂרַי
<i>barren</i> womb could	עֲקָרָה
<i>not</i> provide a biologically viable environment for the inception and gestation of new life. Throughout Sarai's life, God denied motherhood	אֵין
<i>to her</i> , and waited until her 90 th year before enabling her to give birth to a	לָהּ
<i>child</i> . ¹¹⁹	וְלֵד

Genesis 11:31

Miraculously surviving Nimrod's fiery furnace emboldened Avram (I/k/a Avraham) to continue preaching monotheism. Fearing his subjects would reject him as a god if	וַיִּקַּח
--	-----------

¹¹⁸ People called Sarai (I/k/a Sarah) 'Yiskah' (See) because of her prophetic ability to 'see' into the future. Haran II's firstborn son Lot was Sarai and Milkah's brother and Avram's (I/k/a Avraham) nephew.

¹¹⁹ Yitzchok (Isaac).

An Anatomically Correct Translation of Genesis

Avram convinced them to become monotheists, Nimrod, a self-proclaimed god, had it in to banish him and his blood relations <i>and</i> to achieve his objective, <i>took</i> to speaking to Avram's father	
<i>Terach</i> . Nimrod told him that he was banishing Avram for preaching monotheism and banishing everyone related to him. Nimrod forced Terach to take Avram and his other blood relations	תֵּרַח
<i>with</i> him and resettle in the land of Canaan. Terach had to leave Ur Kasdim because	אֶת
<i>Avram</i> ,	אַבְרָם
<i>his</i> firstborn <i>son</i> preached monotheism in Nimrod's polytheistic domain. Terach was intent upon leaving Ur Kasdim with all the members of his family,	בְּנוֹ
<i>and</i> in addition to traveling <i>with</i> Avram, included	וְאֶת
<i>Lot</i> , the	לוֹט
<i>son</i> of his late son	בֶּן
<i>Haran</i> . Lot was the	הָרֹן
<i>son</i> of Haran whom Nimrod killed by way of immolation. Nimrod failed to kill Avram by way of immolation, but succeeded in killing Haran,	בֶּן
<i>his</i> (Terach's) other <i>son</i> . Terach formed a caravan	בְּנוֹ
<i>and</i> took <i>with</i> him Avram, Nachor, Lot, and Lot's sisters, Sarai (l/k/a Sarah) and Milkah. ¹²⁰ Terach's caravan was comprised of Avram, Nachor, Lot, Avram's wife	וְאֶת
<i>Sarai</i> and her sister Milkah who were	שְׂרַי
<i>his</i> (Terach's) <i>daughters-in-law</i> . Members of Terach's caravan included Sarai, the	כַּלְתּוֹ
<i>wife</i> of	אִשְׁתּוֹ
<i>Avram</i> , and Avram,	אַבְרָם
<i>his</i> firstborn <i>son</i> . Terach and his blood relations formed a caravan	בְּנוֹ
<i>and went out</i> from Ur Kasdim. Bound	וַיֵּצְאוּ
<i>together</i> by Nimrod's declaration of exile, Terach and his blood relations began journeying	אִתָּם
<i>from Ur</i>	מֵאִוּר
<i>Kasdim</i> to Canaan. ¹²¹ Nimrod exiled Terach and his family from Ur Kasdim and forced them	כְּשָׂדִים
<i>to go</i> to	לָלֶכֶת
<i>the land</i> of	אֶרֶץ
<i>Canaan</i> . Terach and his family journeyed for a while,	כְּנָעַן
<i>and</i> when they <i>came</i>	וַיָּבֹאוּ
<i>to</i> find themselves in the land called	עַד
' <i>Charan</i> ', Terach perceived it as a good place to settle down,	חָרָן
<i>and</i> decided to <i>settle</i> his family	וַיֵּשְׁבוּ
<i>there</i> .	שָׁם

¹²⁰ Sarai (l/k/a Sarah) and Milkah were the late Haran's daughters. Sarai was married to Terach's son Avram (l/k/a Abraham) and Milkah was married to Terach's other son Nachor.

¹²¹ 'Ur' means 'fire' and 'Kasdim' means 'Chaldeans'. Ur Kasdim, the name of Nimrod's domain, came about because of the horrific manner (immolation) in which Nimrod murdered his enemies.

An Anatomically Correct Translation of Genesis

Genesis 11:32

God blessed Terach with longevity, <i>and</i> after 205 years, <i>they</i> (the days of life allotted to Terach) <i>were</i> few. The	וַיְהִי
<i>days</i> of life God allotted to Terach were	יָמֵי
<i>five</i>	תֵּרַח
<i>years</i>	הָמִשׁ
<i>and two hundred</i>	שָׁנִים
<i>years</i> . It was God's will to end the life of Terach, father of Avram (I/k/a Avraham), the progenitor of monotheism,	וּמְאֹתָיִם
<i>and</i> after living a good long life, Terach <i>died</i> at age 205.	שָׁנָה
<i>Terach</i> died	וַיָּמָת
<i>in Charan</i> at age 205. After settling in Charan at age 145, Terach lived an additional 60 years. The 205-year-old Terach died in 1678 b.c.e. (2083 years after creation).	תֵּרַח