

An Anatomically Correct Translation of Genesis

Genesis 17:1

Avram (l/k/a Avraham) fathered Yishmael (Ishmael) <i>when he was</i> 86 years old. When	וַיְהִי
<i>Avram</i> reached the	אֲבְרָם
<i>age</i> of	כָּן
<i>ninety</i>	תְּשַׁעִּים
<i>years</i>	שָׁנָה
<i>and nine</i>	וַתֵּשַׁע
<i>years</i> , God (a/k/a AdoShem) (Ruler of the World) had it in mind to interact with him,	שָׁנִים
<i>and</i> to achieve His objective, <i>appeared</i> unto Avram.	וַיֵּרָא
<i>AdoShem</i> appeared	יְהוָה
<i>unto</i> the 99-year-old	אֵל
<i>Avram</i>	אֲבְרָם
<i>and said</i>	וַיֹּאמֶר
<i>to him</i> ,	אֵלָיו
"I am	אֲנִי
<i>God</i> . I have referred to Myself as 'AdoShem' (Ruler of the Universe) and 'Elokim' (Judge of the Universe). Now I choose to refer to Myself as	אֵל
<i>'Shadai'</i> (His Sufficiency). ¹⁵⁹	שָׁדַי
<i>Walk</i> with and worship	הִתְהַלֵּךְ
<i>before Me</i> ,	לִפְנֵי
<i>and strive to be</i>	וְהָיָה
<i>perfect</i> , ¹⁶⁰	תָּמִים

¹⁵⁹ Shadai (His Sufficiency) (a/k/a God) has the self-describing meaning of 'He Who possesses the sufficiency' (e.g. to be divinely present in every living creature).

¹⁶⁰ Shadai (His Sufficiency) (a/k/a God) will make known to Avram (l/k/a Avraham) that, in His eyes, all men are physically imperfect because of the foreskin surrounding the head of their penis. Shadai will instruct Avram to remove his own foreskin, as well as the foreskin of all the males in his encampment. God considers a man having undergone circumcision as meeting the criteria for entering into a covenant with God. The covenant between God and man is completed and maintained when man is cognizant enough to perform a 'spiritual circumcision' of his heart. Entering into a covenant with God is a good example of man working with God toward the completion of what God intentionally left uncompleted (i.e. an uncircumcised penis). Another example of man working with God is when man takes the seeds of God's creation, plants and tends to them until they yield grass, flowers, vegetables, trees and fruit. Shadai will change Avram's name to 'Avraham', by adding the Hebrew letter 'hay' to it. The 'hay', having a numerical value of five, refers to the five organs (two eyes, two ears and the penis). Any one or a combination of these five organs may undermine the morality of its host by serving as receptors of immoral influences and/or encouraging the initiation of immoral acts. Further, the numerical value of all the letters in Avram's God-modified name (Avraham) is 248 (the total number of organs in the human body). A man is holy in Shadai's eyes when he does not allow the organs of his body to succumb to immorality. There are 248 positive commandments denoted in the Torah. Perhaps the number 248 alludes to the human being's 248 organs used as a vehicle through which he can continuously fulfill every one of God's 248 positive commandments. However, man's five aforementioned organs, always susceptible to immoral influences, have the potential of detouring him from walking God's pathways and encouraging him to walk the pathways of immorality.

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Genesis 17:2

<i>and I will make</i> good on the promises denoted in	וְאֶתְנָה
<i>My covenant</i> . It is incumbent upon your heirs and followers to emulate the God/man relationship denoted in the covenant established	בְּרִיתִי
<i>between Me</i>	בֵּינִי
<i>and between you</i> . I am mindful of enabling you, by way of procreation, to bring about a manifold increase in your numbers,	וּבֵינָךְ
<i>and</i> to achieve My objective, <i>will</i> greatly <i>multiply</i> your seed. I will enable	וְאֶרְכֶּה
<i>you</i> and Sarai (l/k/a Sarah) to become the progenitors of a covenant-observant nation whose members, by virtue of entering into a covenant with Me and comporting their lives in a manner not violating any of the tenets of My covenant, will distinguish themselves from other human beings. Circumcision is the means by which you will enter into a covenant with Me. Do not fear the act of circumcision will diminish one's fertility. On the contrary, circumcision will facilitate and bring about quantitative and qualitative changes to your population. I will bring about a significant increase in your numbers if you and your male followers submit to circumcision. I assure you that, in time, your covenant-observant descendants will walk the earth	אוֹתָךְ
<i>in exceedingly</i> great numbers. When I say 'in	בְּמֵאֹד
<i>exceedingly</i> great numbers', so it will surely come to pass."	מְאֹד

Genesis 17:3

While in the midst of God's Divine Presence, Avram (l/k/a Avraham) fell to the ground. Avram did not know that not being circumcised rendered him incapable of standing upright in God's Divine Presence, <i>and</i> that explains why <i>he fell</i> to the ground whenever God's Divine Presence situated Itself in his midst. The moment God's Divine Presence situated Itself in his midst is when	וַיִּפֹּל
<i>Avram</i> fell	אֲבְרָם
<i>on</i>	עַל
<i>his face</i> . God (a/k/a Elokim) (Judge of the Universe) needs to stress to Avram the importance of entering into a God/man covenant,	פָּנָיו
<i>and</i> to Achieve His objective, decides to <i>speak</i>	וַיִּדְבֹּר
<i>to him</i> about what he needs to do to complete the process of entering into a covenant with Him.	אֵתוֹ
<i>Elokim</i> contemplates what	אֱלֹהִים
<i>to say</i> to Avram, and says,	לְאֹמַר

Genesis 17:4

"I call upon you, Avram (l/k/a Avraham) to apply yourself toward completing the God/man covenant that began with your sacrificial offering of halved animals. ¹⁶¹ Desirous of entering into a covenant with one of My humanoid creations, I	אֲנִי
<i>beheld</i> and scrutinized all the people situated on planet Earth, and determined that you were the only one qualified to enter into a covenant with Me.	הִנֵּה
<i>My covenant</i>	בְּרִיתִי
<i>with you</i> shall be everlasting,	אֶתְדָּ
<i>and you</i> , by virtue of entering into a covenant with Me, <i>will be</i> known	וְהָיִיתָ
<i>as</i> the <i>father</i> of a	לְאָב

¹⁶¹ The Covenant Between the Parts (Genesis 15:9 through 15:21).

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<i>multitude</i> of	קְמוֹן
<i>nations</i> . ¹⁶² I intend to guide you on the path toward spiritual elevation and to establish you as the father of a nation of covenant-observant people. As your name, 'Avram' (father of Aram) does not encompass all that you are about to become, I am adding a Hebrew letter to your name to effectuate your transitioning from 'father of Aram' into the father of a nation of covenant-observant people,	גוֹיִם

Genesis 17:5

<i>and</i> from this point forward, <i>no</i> one is to address you as 'Avram'. Whomever you encounter	וְלֹא
<i>shall call</i> you 'Avraham'. Never	יִקְרָא
<i>again</i> is anyone to equate you	עוֹד
<i>with</i> the name 'Avram'. I am changing	אֶת
<i>your name</i> from	שְׁמֶךָ
'Avram' to 'Avraham',	אֲבְרָם
<i>and it shall be</i> known by all that the one heretofore known by the name of 'Avram', will now be known by the name of 'Avraham'.	וְהָיָה
<i>Your new name</i> is	שְׁמֶךָ
'Avraham'. ¹⁶³ I am changing your name from Avram to Avraham	אֲבְרָהָם
<i>because</i> you are the one whom I have designated to become the	כִּי
<i>father</i> of a	אֲב
<i>multitude</i> of	קְמוֹן
<i>nations</i> .	גוֹיִם
<i>I have given you</i> the spiritual wherewithal to become the leader of My covenant-observant people,	נְתַתִּידָךְ

Genesis 17:6

<i>and will make fruitful</i> the seed you plant in woman's womb. ¹⁶⁴ I will always be	וְהִפְרֵתִי
<i>with you</i> and will ensure that you become the progenitor of many nations. Non-covenant-observant nations claiming you as its progenitor will never succeed	אֶתְךָ
<i>in surpassing</i> the nation of covenant-observant people that will spring forth from your	בְּמֵאֹד

¹⁶² After enabling Avram (I/k/a Avraham) to become the progenitor of a nation of covenant-observant people, God enabled Avram's son Yishmael (Ishmael) to become the progenitor of a nation of non-covenant-observant people. God also enabled Avram to become the progenitor of other nations by virtue of his reuniting with Hagar (following Sarah's (f/k/a Sarai) death)), and fathering six more sons whom Avram compelled to relocate to the east and establish nations of their own.

¹⁶³ The literal name of Avram is 'father of Aram'. The literal name of Avraham is 'father of them'. The 'Av' in Avraham means 'father'. The 'ham' in 'Avraham' means 'them'. The combined literal meaning of Avraham's name is 'the father of them' ('them' being the multitude of nations of which he is the progenitor).

¹⁶⁴ After changing Avram's name to Avraham, God changed the name of Sarai (my princess) to Sarah (our princess). After adding the Hebrew letter 'hay' to Avram's name, God added the Hebrew letter 'hay' to Sarai's name. A future example of God adding the Hebrew letter 'hay' to someone's name occurs in the time of Moshe (Moses) when God, through Moshe, adds the Hebrew letter 'hay' to Moshe's successor, Joshua ben Nun and in doing so changes the meaning of his name to 'deliverer'.

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loins. No other nation will come close to	
<i>surpassing</i> that which the nation of covenant-observant people shall accomplish. I am intent upon you becoming the progenitor of many nations,	מֵאֵד
<i>and</i> to achieve My objective, <i>will give you</i> the wherewithal to father children destined to evolve	וְנִתְּתִידָּ
<i>into nations</i> (both covenant-observant and non-covenant observant). I will ensure the perpetuation of a nation of covenant-observant persons through Yaakov (Jacob) a/k/a Yisrael (Israel)), your yet-to-be-born grandson. I will enable Yaakov's other yet-to-be-born son Eisov (Esau) to establish the non-covenant-observant nation of Edom. Commoners	לְגוֹיִם
<i>and kings</i> shall descend	וּמְלָכִים
<i>from you.</i>	מִמֶּךָ
<i>They</i> (kings, as well as commoners) <i>will come forth</i> from the loins of your progeny. I will initially enter into a covenant with you,	יֵצְאוּ

Genesis 17:7

<i>and</i> in doing so will provide <i>confirmation</i> sufficient to convince those in your midst that I have a unique rapport	וְהִקְמַתִּי
<i>with</i> you. Those on the cusp of entering into a covenant with Me shall acknowledge the validity of	אֶת
<i>My covenant</i> established	בְּרִיתִי
<i>between Me</i>	בֵּינִי
<i>and between you</i> and become incentivized toward entering into a covenant with Me. Every individual has the right to exercise their free will to perpetuate or end the covenant that for lack of cognizance, were compelled to enter into when they were eight days old. Circumcision is the means by which all male individuals issuing forth from the womb of woman enter into a covenant with Me. I shall continue establishing a covenant between Me	וּבֵינָךְ
<i>and between</i>	וּבֵין
<i>your descendants</i> coming into being	וְרֵעֶךָ
<i>after you</i> are gone. All fathers shall be compelled to subject their eight-day-old son to undergo circumcision. Circumcision is the means by which their eight-day-old sons enter into a covenant with Me. The responsibility of man entering into a covenant with God is applicable	אַחֲרֶיךָ
<i>to</i> every individual issuing forth from your loins and from the loins of those dwelling in your midst and <i>their generations</i> . Each individual entering	לְדוֹרָתָם
<i>into a covenant</i>	לְבְרִית
<i>everlasting</i> with Me shall know what it is	עוֹלָם
<i>to be</i> tethered to God as I am tethered	לְהִיּוֹת
<i>to you.</i> I will be ever-present and known to everyone entering into a covenant with Me	לָךְ
<i>as Elokim</i> (Judge of the Universe). I will judge you	לְאֱלֹהִים
<i>and</i> continue judging <i>your descendants</i> (the ones entering into this God/man pact) during your lifetime and	וּלְרֵעֶךָ
<i>after you</i> are gone. I am of a mind to allow My covenant-observant people to occupy My holy land,	אַחֲרֶיךָ

Genesis 17:8

<i>and</i> to achieve My objective, <i>will give</i> the land of Canaan	וְנִתְּתִי
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<i>to you</i>	לָךְ
<i>and to your offspring.</i> Those coming into being	וְלִנְצֶדֶךָ
<i>after you</i> and choosing to enter into a covenant with Me, shall,	אַחֲרֶיךָ
<i>with</i> regard to	אֵת
<i>land</i> situated in Canaan, be worthy of stewarding My holy land. I will apportion a parcel of Canaan land to provide you temporary respite	אֶרֶץ
<i>from your sojourning.</i> There will come a time when I provide your offspring	מִגֵּרֶיךָ
<i>with</i>	אֵת
<i>all</i> of this	כָּל
<i>land</i> known as the land of	אֶרֶץ
<i>Canaan.</i> I have destined My covenant-observant people	כְּנַעַן
<i>to possess</i> and	לְאֶחְזוֹת
<i>forever</i> occupy the land of Canaan,	עוֹלָם
<i>and</i> throughout their stewardship, <i>I will be</i> there	וְהָיִיתִי
<i>to</i> judge <i>them.</i> My covenant-observant followers will refer to Me	לָהֶם
<i>as Elokim</i> (Judge of the Universe). I will not allow those choosing to reside outside the land of Canaan to have firsthand experience of My Divine Judgment and My Divine Intervention."	לְאֱלֹהִים

Genesis 17:9

God (a/k/a Elokim) (Judge of the Universe) pauses communicating with Avraham (f/k/a Avram), <i>and</i> after a brief moment of silence, <i>says</i>	וַיֹּאמֶר
<i>Elokim</i>	אֱלֹהִים
<i>to</i>	אֶל
<i>Avraham,</i> "It is important for anyone entering into a God/man covenant to comport themselves in a morally upright manner. They	אַבְרָהָם
<i>and you,</i>	וְאַתָּה
<i>with</i> regard to entering into and forever being associated with	אֵת
<i>My covenant,</i> must	בְּרִיתִי
<i>keep</i> from breaking the covenant established between	תִּשְׁמֹר
<i>you</i> and Me. The men who are non-relations living among you must enter into and perpetuate the God/man covenant,	אַתָּה
<i>and your offspring</i> must be compelled to enter into and perpetuate the God/man covenant. All members of your clan must enter into and perpetuate the God/man covenant during your lifetime, and all subsequent generations must continue entering into the God/man	וְנִצְעֶדְךָ
<i>after you</i> die. Those having entered into a covenant with Me will be responsible	אַחֲרֶיךָ
<i>for</i> ensuring that the members of <i>their generations</i> enter into and perpetuate the God/man covenant.	לְדֹרֹתָם

Genesis 17:10

By virtue of entering into a covenant with Me, man will experience an unprecedented level of spiritual connectivity to God. Entering into a God/man pact necessitates an eight-day-old male undergoing circumcision. <i>This,</i>	זֹאת
<i>My covenant</i> established between God and man, occurs when the man undergoes circumcision. If he is to achieve and maintain a higher degree of spiritual connectivity to God,	בְּרִיתִי

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<i>that</i> circumcised male will have to comport himself in manner not offensive to Me.	אֲשֶׁר
<i>You</i> are the first man I call upon to enter into the covenant of which I speak. You must continue comporting yourself in a righteous manner to <i>maintain</i> the covenant that is about to be established	תִּשְׁמְרוּ
<i>between</i> you and <i>Me</i> . Eight days after exiting his mother's womb is the appropriate time for a male human being to enter into a covenant with Me. You are responsible for circumcising all eight-day-old males in your midst	בֵּינִי
<i>and</i> any other uncircumcised males living <i>among you</i> . Eight-day-old males are required to enter into a covenant with Me by undergoing circumcision. After entering into this covenant with Me, they must guard themselves against breaking this, My everlasting covenant between God and man. Having entered into this covenant with Me, they will begin to experience a heretofore-unprecedented higher degree of spiritual connectivity between themselves and God. You and I entering into a covenant with one another shall exemplify the virtues of entering into a God/man covenant. The God/man covenant established between Me	וּבְיֵינֵכֶם
<i>and between</i> you shall become the initiation by which begins the spiritual connectivity between God and man. The concept and implementation of the God/man covenant begins with you and Me, and continues with all males issuing forth from	וּבֵין
<i>your seed</i> while you are alive and	זַרְעֲךָ
<i>after you</i> are gone. All male members of your established social structure shall undergo circumcision as a means of entering into a covenant with Me. An eight-day-old male must undergo circumcision. Circumcision is the means by which he enters into a covenant with Me. Any man who is or becomes a member of your established structure, and any male born while their parents are members of your established social structure, and all males whose ancestry traces back to your seed shall be compelled to undergo circumcision. When a newborn male reaches the age of eight days, he is	אַחֲרֶיךָ
<i>to undergo circumcision</i> . Acknowledge the circumcised eight-day-old male as one who has entered into a covenant with Me. Circumcision is applicable	הַמּוּל
<i>to</i> all of <i>them</i> (eight-day old males). Regardless of their age and including those who have or will become members of your social structure,	לָכֶם
<i>all</i>	כָּל
<i>males</i> must undergo circumcision. You and Yishmael (Ishmael) are not exempt from undergoing circumcision,	זָכָר

Genesis 17:11

<i>and you shall circumcise</i> yourself	וּנְמַלְתֶּם
<i>with</i> a knife that pares away and removes the	אֵת
<i>flesh</i> of	בָּשָׂר
<i>your foreskin</i> . Following your own circumcision, remove the flesh of Yishmael's (Ishmael) foreskin,	עֶרְלָתְכֶם
<i>and so it shall come to pass</i> that fulfilling this, My commandment requiring the surgical removal of the foreskin will serve	וְהָיָה
<i>as</i> a corporeal <i>sign</i> of the	לְאוֹת
<i>covenant</i> that has been established	בְּרִית
<i>between Me</i>	בֵּינִי
<i>and between you</i> . Undergoing circumcision is the means by which you and Yishmael set	וּבְיֵינֵכֶם

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the precedent for entering into a God/man covenant. It will be incumbent upon the circumcised male to subject his eight-day old son to circumcision,	
Genesis 17:12	
and the <i>son</i> of a covenant-observant man, upon reaching the age of	וְבֶן
<i>eight</i>	שְׁמֹנֶת
<i>days</i> ,	יָמִים
<i>must undergo circumcision</i> . The men	יְמוּל
<i>among you</i> ; including	לָכֶם
<i>every</i>	כָּל
<i>male</i> and every male born while you are alive and	זָכָר
<i>throughout your generations</i> ; whether they are	לְדֹרֹתֵיכֶם
<i>born</i> in your	יְלִיד
<i>house</i>	בֵּית
<i>and/or purchased</i> with	וּמִקְנָת
<i>silver</i> must undergo circumcision. Upon becoming a member of your established social structure, a male foreigner must undergo circumcision. It is imperative to circumcise any newborn male issuing forth	כֶּסֶף
<i>from</i> the loins of <i>any</i> foreigners in your midst. If a foreigner fathers a	מִכָּל
<i>son</i> , that	בֶּן
<i>stranger</i> in your midst must allow his son to undergo circumcision. There is not one male in your midst	גֵּזֶר
<i>who</i> is exempt from undergoing circumcision. Compel any male in your midst, whether of your seed or	אִשָּׁר
<i>not</i>	לֹא
<i>of your seed</i> to undergo circumcision.	מִזֶּרְעֶךָ
<i>He</i> , as well as any other male member of your clan must undergo	הוא
Genesis 17:13	
<i>the circumcision</i> of which I have spoken. Upon reaching the age of eight days, a male	הַמּוּל
<i>must undergo circumcision</i> . Males required to enter into the God/man covenant include those	יְמוּל
<i>born</i> in	יְלִיד
<i>your house</i>	בֵּיתְךָ
<i>and</i> those <i>purchased with</i>	וּמִקְנָת
<i>silver</i> . Circumcision is prelude to a man entering into a covenant with God,	כֶּסֶף
<i>and</i> upon completion, <i>shall there be</i> an establishment of	וְהָיָה
<i>My covenant</i> with that circumcised male. Initiation into the covenant occurs upon making an incision	בְּרִיתִי
<i>in their flesh</i> (the foreskin surrounding the head of the penis). The surgery progresses by cutting and removing the penile foreskin. Upon accepting a sacrificial offering in the form of the penile foreskin, God declares the beginning of the God/man covenant. The circumcision contractually binds the individual to Me, and is	בְּבָשָׂרָם
<i>to be an</i> irrevocable <i>covenant</i> between God and man lasting	לְבְרִית
<i>forever</i> . There are consequences for those refusing to enter into a covenant with God,	עוֹלָם
Genesis 17:14	
<i>and an uncircumcised</i>	וְעֶרְל
<i>male</i>	זָכָר

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<i>who</i> is	אֲשֶׁר
<i>not</i> agreeable toward undergoing circumcision shall be cut off from God's covenant-observant people. God witnesses a father refusing to circumcise his son, withholds punishing the father and severs his uncircumcised offspring's ties with His covenant-observant people. When an uncircumcised man reaches the age of 20, he is responsible for his actions. God severs ties with the one who refuses to undergo	לֹא
<i>circumcision</i>	יְמוּל
<i>with</i> the removal of the	אֶת
<i>flesh</i> of	בָּשָׂר
<i>his foreskin</i> . I shall compel My covenant-observant people to sever ties with any man refusing to undergo circumcision. I will sever ties with	עַרְלָתוֹ
<i>and cut off</i>	וְנִכְרְתָהּ
<i>the soul</i> of	הַנֶּפֶשׁ
<i>the one who</i> refuses to undergo circumcision. As I distance Myself	הַהוּא
<i>from</i> the uncircumcised, so too shall My covenant-observant <i>people</i> . Whosoever refuses to enter into a covenant	מֵעַמִּיָּה
<i>with</i> Me is proclaiming the invalidity of	אֶת
<i>My Covenant</i> , and as such, becomes invalid in the eyes of God. One entering into a covenant with Me and subsequently comports himself in an offensive manner,	בְּרִיתִי
<i>breaks</i> the God/man covenant, and shall be spiritually cut off from God and physically cut off from God's covenant-observant people."	הִפָּר

Genesis 17:15

God (a/k/a Elokim) (Judge of the Universe) intends to change the subject of His discourse from circumcision to a discourse on Sarai (l/k/a Sarah), <i>and says</i>	וַיֹּאמֶר
<i>Elokim</i>	אֱלֹהִים
<i>to</i>	אֶל
<i>Avraham</i> (f/k/a Avram), "I changed your name and am intent upon changing the name of	אַבְרָהָם
<i>Sarai</i> ,	שָׂרִי
<i>your wife</i> .	אִשְׁתְּךָ
<i>No</i> one is to address your wife by that name (Sarai). From now on,	לֹא
<i>you</i> are to <i>call</i> her 'Sarah'. No one is to associate her	תִּקְרָא
<i>with</i> the name 'Sarai' (my princess). I am changing	אֶת
<i>her name</i> from	שְׁמָהּ
to 'Sarah' (our princess)	שָׂרִי
<i>because</i> 'your princess' has transitioned into the princess of all humankind.	כִּי
' <i>Sarah</i> ' is	שָׂרָה
<i>her</i> new <i>name</i> , and anyone uttering her name will understand it to mean 'our princess'. I am of a mind to enable Sarah to become the progenitrix of a nation of covenant-observant people,	שְׁמָהּ

Genesis 17:16

<i>and</i> to achieve My objective, <i>will bless</i>	וַיְבָרֶכְתִּי
<i>her</i> by restoring her youth	אֶתָּה
<i>and</i> her fertility <i>too</i> .	וְגַם
<i>I have given you</i> and Sarah (f/k/a Sarai) the ability to procreate and it will be	נִתְּתִי
<i>through her</i> (Sarah) that a lineage of covenant-observant people begins and evolves	מִמֶּנָּה

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into nation status. Your seed will grow in Sarah's womb and she will present	
<i>to you</i> a	לך
<i>son</i> . I will bless you by enabling your seed to germinate inside Sarah,	בן
<i>and I will bless her</i> with the ability to give birth to a son destined to become the progenitor of a nation of covenant-observant priests. As a means of celebrating the birth of your son, you are to gather all the members of your household unto you and have them partake in a festival commemorating his birth. While attending the festival, some women will disparagingly say your newborn son did not issue forth from Sarah's womb. As a means of testing whether or not Sarah can produce breast milk, these women will intentionally withhold bringing their nursemaids to breastfeed their children. Sarah will quash their vile accusations and vindicate herself by breastfeeding all their children. I will enable Sarah to conceive,	וברכתיה
<i>and</i> upon birthing your son, she <i>shall become</i> the progenitrix of a nation of covenant-observant people. Compared	והיתה
<i>to</i> the <i>nations</i> that ever were or will ever be, in My eyes, the nation of covenant-observant people will be greater than any nation that ever was, or will ever come into being. Sarah will be the mother of a child from whose lineage	לגוים
<i>kings</i> issue forth. I will ensure the formation of a great nation of covenant-observant	מלכי
<i>people</i> descended from the progeny issuing forth	עמים
<i>from her</i> (Sarah's) womb. The son borne of your intimate union with Sarah will become the progenitor of a nation of covenant-observant people,	ממנה
<i>and she</i> (Sarah) <i>shall become</i> known as the mother of the progenitor of a nation of covenant-observant people."	יהיו

Genesis 17:17

Upon hearing God talk about his impending fatherhood by way of an intimate union with Sarah, Avraham (f/k/a Avram) grasps the importance of what God portends, <i>and falls down</i> on his face. Upon hearing God's revelation about him and Sarah (f/k/a Sarai) having a son,	ויפל
<i>Avraham</i> falls	אברהם
<i>on</i>	על
<i>his face</i>	פניו
<i>and laughs</i> . Laughter ensues after Avraham hears God promising to enable him and Sarah to conceive a son destined to become the progenitor of a nation of covenant-observant people. Avraham's laughter ends when he begins wondering whether he and Sarah, both of advanced age, have the biological wherewithal to conceive a child. Avraham doubts that he and Sarah are biologically capable of procreating,	ויצחק
<i>and says</i> ,	ויאמר
" <i>In my heart</i> , I am overjoyed by God's revelation, but how will it be possible, at my advanced age, for me	בלבו
<i>to</i> father <i>a son</i> ? How is it possible for a	הלדן
<i>100-</i>	מאה
<i>year-old</i> man (the age I will be when	שנה
<i>he is born</i>) to possess the biological capacity of fathering a son?	יולד
<i>And if</i> fathering a child seems impossible to me, then it seems equally impossible for	ואם
<i>Sarah</i> , an 89-year-old barren	שרה
<i>female</i> who will be	הבת

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<i>ninety</i>	תשעים
<i>years</i> old when a child issues forth from her womb, to conceive and give birth. At our advanced age, how are we going to conceive a son? How can it be that	שנה
<i>she</i> (Sarah) <i>will</i> be able to <i>give birth to</i> a son at her advanced age?"	תלד

Genesis 17:18

Avraham (f/k/a Avram) is intent upon speaking to God (a/k/a Elokim) (Judge of the Universe), <i>and says</i>	ויאמר
<i>Avraham</i>	אברהם
<i>to</i>	אל
<i>The Elokim</i> , "Why do You deem it necessary that I father another son when I already fathered Yishmael (Ishmael)? Can You not influence Yishmael to walk in Your ways and be fearful of and in awe of You?	האלהים
<i>If only</i> You could see to influencing my son	לו
<i>Yishmael</i> to the extent that	ישמעאל
<i>he might live</i> in fear and awe of You, walk in Your ways, worship	יחיה
<i>before You</i> , and become the progenitor of a nation of covenant-observant people.	לפניך

Genesis 17:19

Avraham (f/k/a Avram) implores God (a/k/a Elokim) (Judge of the Universe) to withhold the procreative union between himself and Sarah. God intends to explicate the necessity of Avraham fathering a second son, <i>and says</i>	ויאמר
<i>Elokim</i> to Avraham, "Your thought process evidences a mind that has	אלהים
<i>yet</i> to fully comprehend the manner in which I intend the future to unfold. Yishmael (Ishmael) is not the one I intend to establish as the progenitor of a nation of covenant-observant people.	אבל
<i>Sarah</i> (f/k/a Sarai),	שרה
<i>your wife</i> ,	אשתך
<i>shall give birth</i> to your second son. A son will issue forth from Sarah's womb. It is imperative	ילדת
<i>for you</i> to understand that your second-born	לך
<i>son</i> will become the progenitor of a nation of covenant-observant people. I have already chosen a name for your yet-to-be-conceived son,	בן
<i>and you shall call</i> him (your second-born son) Yitzchok (Isaac).	וקראת
<i>You</i> and Sarah will procreate and name your son 'Yitzchok'.	את
<i>His name</i> will be	שמו
'Yitzchok',	יצחק
<i>and I will enter into</i> an everlasting covenant	וקקמתי
<i>with</i> him.	את
<i>My covenant</i>	בריתי
<i>with him</i> (Yitzchok) and My covenant with you shall be one in the same. Yitzchok and I will adhere	אתו
<i>to</i> the tenets of <i>the covenant</i>	לברית
<i>forever</i> . I will establish a covenant with Yitzchok whom I will deem holy while gestating inside Sarah's womb. I will make available the everlasting covenant	עולם
<i>to his</i> (Yitzchok's) <i>seed</i> , and to all the generations of covenant-observant people who come into being	לזרעו

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<i>after him.</i> ¹⁶⁵	אַחֲרָיו
Genesis 17:20	
Have no fear of My abandoning Yishmael (Ishmael). I am intent upon looking after <i>and</i> conferring blessings <i>upon Yishmael</i> .	וְלֹיִשְׁמָעֵאל
<i>I have heard you</i> voice your concern about Yishmael's future and know of your desire for Me to bless him.	שְׁמַעְתִּיךָ
<i>Behold</i> and listen!	הִנֵּה
<i>I will bless</i>	בִּרְכָתִי
<i>him</i>	אֹתוֹ
<i>and will make fruitful</i> the seed that issues from within	וְהַפְרִיתִי
<i>him,</i>	אֹתוֹ
<i>and increase</i> Yishmael's bloodline. Great in number will be the people who refer to	וְהִרְבֵּיתִי
<i>him</i> (Yishmael) as their progenitor. Regarding Yishmael and his lineage, I will bring forth people into this world	אֹתוֹ
<i>in excess</i> of that which other nations produce. The number of Yishmael's progeny, in comparison to other nations, shall be in	בְּמֵאֹד
<i>excess</i> of that which other nations produce.	מְאֹד
<i>Two</i> and	שְׁנַיִם
<i>ten</i>	עָשָׂר
<i>princes</i> will issue forth from Yishmael's loins. In addition to fathering twelve princes, Yishmael	נְשִׂאִים
<i>will father</i> other children whose lineage will not die out. I will watch over Yishmael,	יֹולִיד
<i>and</i> by way of a blessing, <i>will make him</i> the progenitor of a great nation. I shall enable Yishmael	וְנַתַּתִּיו
<i>to</i> become the progenitor of <i>a</i> great <i>nation</i> . A	לְגוֹי
<i>great</i> nation shall spring forth from Yishmael's loins. I command you to circumcise yourself and all the men in your household (including Yishmael). After your self-inflicted circumcisional wound heals, have intimate relations with Sarah (f/k/a Sarai). Sarah will conceive and when your second son is born, you are to name him 'Yitzchok' (Isaac). Yitzchok will become the first eight-day-old male to enter into an everlasting covenant with Me,	גְּדוֹל
Genesis 17:21	
<i>and with</i> regard to the time I enter into a covenant with Yitzchok (Isaac),	וְעֵת
<i>My covenant</i> with him will occur eight days after he is born.	בְּרִיתִי
<i>I will</i> ensure the <i>perpetuation</i> of My covenant	אֲקִים
<i>with</i>	אֵת

¹⁶⁵ God took into account the two different reactions Avraham and Sarah had upon learning about their newfound procreative viability and formulated the name 'Yitzchok' (Isaac) as the name of the son destined to enter this world from the eventual intimate union between Avraham (f/k/a Avram) and Sarah (f/k/a Sarai). 'Yitzchok' is a derivation from the Hebrew word meaning 'to laugh'. Joy, manifesting itself in laughter, was Avraham's initial reaction upon hearing God's pronouncement of a procreative union between himself and Sarah resulting in the birth of Yitzchok. 'Yitzchok' also means 'to mock'. Mockery, manifesting itself in laughter, was Sarah's initial reaction, upon overhearing an angel of God tell Avraham that at age 90, she would become the mother of Avraham's second son.

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<i>Yitzchok</i> . Yitzchok is the one	יִצְחָק
<i>who</i> , eight days after his birth, will have entered into an everlasting covenant with Me.	אֲשֶׁר
<i>She</i> (Sarah f/k/a Sarai) <i>will give birth</i> to the son with whom I will establish an everlasting covenant. A son will be the means by which I make fulfill the promise made	תֵּלֵד
<i>to you</i> and	לָךְ
<i>Sarah</i> . I will fulfill My promise by enabling you and Sarah to procreate and produce a son named Yitzchok, born	שָׂרָה
<i>by the time</i> the sun strikes planet Earth in the selfsame manner as it strikes it today. Yitzchok's birth will occur	לְמוֹעֵד
<i>the</i> same time that <i>this</i> day of the year recurs. Yitzchok will be born	הַיּוֹם
<i>in the year</i> following this one. Sarah will give birth to Yitzchok	בַּשָּׁנָה
<i>the next</i> time this day recurs (a year from now)."	הַבְּעֻרְתָּ

Genesis 17:22

God (a/k/a Elokim) (Judge of the Universe) imparted prophetic information to Avraham (f/k/a Avram), <i>and</i> after <i>He finished</i> speaking, determined it is time for His Divine Presence to return to heaven. God achieved His objective	וַיְכַל
<i>to speak</i>	לְדַבֵּר
<i>with him</i> (Avraham)	אִתּוֹ
<i>and ascended</i> back to heaven. The Divine Presence of	וַיַּעַל
<i>Elokim</i> rose from the earthly place	אֱלֹהִים
<i>from</i> where It had been communicating with	מֵעַל
<i>Avraham</i> and willed Itself back into the realm of heaven.	אֲבְרָהָם

Genesis 17:23

After experiencing God's (a/k/a Elokim) (Judge of the Universe) Divine Presence, Avraham (f/k/a Avram) is intent upon acting upon God's command to circumcise himself and all the male members of his household, <i>and undertakes</i> the task of circumcising himself and all the males in his household. ¹⁶⁶	וַיַּקַּח
<i>Avraham</i> , along	אֲבְרָהָם
<i>with</i>	אֶת
<i>Yishmael</i> (Ishmael),	יִשְׁמָעֵאל
<i>his son</i> , undergo circumcision,	בְּנוֹ
<i>and with</i> regard to	וְאֶת
<i>all</i>	כָּל
<i>the ones born</i>	יְלִידֵי
<i>in his household</i>	בֵּיתוֹ
<i>and with</i> regard to	וְאֶת
<i>all</i> the males he	כָּל
<i>purchased</i> with	מִקְנָת
<i>his silver</i> , they too undergo circumcision. Avraham circumcised	כֶּסֶף
<i>all</i> the	כָּל
<i>males</i> situated	זָכָר
<i>in the midst</i> of his household. Avraham circumcised those paid-for menservants who are members of the	בְּאֲנָשֵׁי

¹⁶⁶ Avraham (f/k/a Avram) began circumcising all the male members of his household on September 17, 1705 b.c.e. (2047 years after creation).

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<i>household</i> of	בֵּית
<i>Avraham</i> . Avraham circumcised all the men in his household because God told him that circumcision was His prerequisite for a man entering into a covenant with Him. Avraham initially circumcised himself,	אֲבְרָהָם
<i>and</i> subsequently <i>circumcised</i> all of them.	וַיִּמַּל
<i>With</i> the cutting away of the	אֶת
<i>flesh</i> that was	בָּשָׂר
<i>their foreskin</i> , Avraham accomplishes that which God, prior to entering into a covenant with man, requires. Avraham circumcised all the males of his household	עָרְלָתָם
<i>on</i> the <i>very</i> day when God's Divine Presence imparted Its prophetic message and instructions for him to circumcise all the males in his household (including himself and his son Yishmael (Ishmael)). Mass circumcision occurred on	בְּעֶצֶם
<i>the</i> same <i>day</i> God spoke to and commanded Avraham to circumcise himself and all the male members of his household. Mass circumcision occurred on	הַיּוֹם
<i>the</i> day <i>that</i> God's Divine Presence spoke to and commanded Avraham to circumcise all the male members of his household (including his son Yishmael and himself). Intent upon performing the circumcisions in the presence of his polytheistic neighbors, Avraham believes that just as God had protected him from consumption in Nimrod's fiery furnace, so too will He protect him and the members of his household from retribution that might ensue from his polytheistic neighbors' adverse reaction to witnessing the circumcisions. Avraham did	הַיּוֹם
<i>just as</i> God had commanded. Upon hearing God	כְּאֲשֶׁר
<i>telling</i>	דִּבֶּר
<i>him</i> to circumcise himself and all the males of his household, Avraham obeys God and by virtue of undergoing circumcision, enters into a holy covenant with	אִתּוֹ
<i>Elokim</i> . Upon cutting away their foreskin, Avraham fulfills God's commandment that man offer up a portion of his own flesh unto Him Who, in acceptance of man's self-flesh offering, establishes a God/man covenant with him. Prior to undergoing circumcision, God convinces Avraham to circumcise himself and all the male members of his entourage,	אֱלֹהִים

Genesis 17:24

<i>and Avraham</i> (f/k/a Avram), willing to carry out God's commandment, was very	וְאֲבְרָהָם
<i>old</i> when he circumcised himself and all the men of his household. Avraham was	בָּן
<i>ninety</i>	תִּשְׁעִים
<i>and nine</i>	וְתִשְׁעַ
<i>years</i> old	שָׁנָה
<i>when he circumcised</i> the	בְּהִמְלּוֹ
<i>flesh</i> of	בָּשָׂר
<i>his</i> own <i>foreskin</i> and the flesh of Yishmael's (Ishmael) foreskin and the flesh of foreskin of all the male members of his household.	עָרְלָתוֹ

Genesis 17:25

Avraham (f/k/a Avram) was 99 years old when he circumcised himself <i>and Yishmael</i> (Ishmael),	וַיִּשְׁמַעְאֵל
<i>his son</i> , was 13 years	בְּנוֹ
<i>old</i> when circumcised by Avraham. Yishmael was	בָּן
<i>three</i> and	שָׁלֹשׁ
<i>ten</i>	עֶשְׂרֵה
<i>years</i> old when he had the flesh of his foreskin surgically removed by Avraham.	שָׁנָה

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<i>In</i> the matter of <i>his</i> (Yishmael's) <i>circumcision</i> ,	בְּהַמְלֹךְ
<i>with</i> regard to the removal of the	אֶת
<i>flesh</i> of	בְּשָׁר
<i>his foreskin</i> , it was necessary for Avraham to cut open of the corona membrane prior to removing the foreskin.	עָרְלָתוֹ

Genesis 17:26

<i>On the very</i> same day God commanded, Avraham (f/k/a Avram) circumcised himself, Yishmael (Ishmael) and all the male members of his household. Mass circumcision occurred on	בְּעֶצְמָם
<i>the day</i> when Avraham reached the age of 99 years and Yishmael reached the age of 13 years. This was	הַיּוֹם
<i>the day that</i> Avraham, Yishmael and every male member of Avraham's household subjected themselves to	הַיּוֹם
<i>circumcision</i> . All the men belonging to the household of Avraham, including	נְמוֹל
<i>Avraham</i>	אֲבְרָהָם
<i>and Yishmael</i> ,	וְיִשְׁמָעֵאל
<i>his son</i> , underwent circumcision, ¹⁶⁷	בְּנוֹ

Genesis 17:27

<i>and all</i> the	וְכָל
<i>men</i> of	אֲנָשִׁי
<i>his household</i> , including men	בֵּיתוֹ
<i>born</i> in his	יְלִיד
<i>household</i> ,	בֵּית
<i>and</i> men Avraham (f/k/a Avram) <i>purchased</i> from foreigners with	וּמִקְנָת
<i>silver</i> underwent circumcision. All the men	כֶּסֶף
<i>from</i> Avraham's household, including Avraham and Yishmael, his	מֵאֵת
<i>son</i> , underwent circumcision. Even the	בֶּן
<i>foreigner</i> servants whom Avraham purchased with silver had the flesh of their foreskin removed. Avraham responded to God's command by (i) circumcising himself; (ii) circumcising Yishmael; and (iii) circumcising the male members of his household. The criterion by which God is willing to enter into an everlasting covenant is contingent	גֵּר
<i>upon undergoing circumcision</i> . Avraham put forth the proposition that all male members of his household undergo circumcision, and their willingness to go along	נִמְלֹךְ
<i>with him</i> facilitated their entering into a covenant with God. ¹⁶⁸	אֶתוֹ

¹⁶⁷ Even though God compelled Avraham (f/k/a Avram) to circumcise Yishmael (Ishmael), He refused to enter into a covenant with him. God told Avraham that his yet-to-be-born son Yitzchok (Isaac), rather his firstborn Yishmael, was destined to become the progenitor of a nation of God's covenant-observant people.

¹⁶⁸ Knowing that one day He would call upon Avraham (f/k/a Avram) to undergo circumcision as a means of entering into an everlasting covenant with Him, God intentionally created the male human species with a foreskin that man would have to surgically remove prior to entering into a God/man covenant. God commanded Avraham to initiate the covenantal procedure by way of self-circumcision. The circumcision was the means by which God established the God/man covenant that enabled man to achieve a higher level of spirituality. Avraham built an altar, placed all the foreskins upon it, and offered them up as a sacrifice unto God Who acknowledged the sacrifice by establishing an everlasting covenant between God and each circumcised male.