

An Anatomically Correct Translation of Genesis

Genesis 6:1

Witnessing the rampant immorality, thievery and murder perpetrated by the humanoids, prompts God to inform Noah (Noah) of His intent to bring about an end to all land-based creatures if, after 120 years, the humanoid species fails to repent. To ensure Noah's postdiluvian survival, God gives him 120 years to build an ark (boat). At the onset of the flood, Noah, along with his wife, sons, daughters-in-law and a small representation of all the other non-aquatic living creatures dwelling upon the surface of planet Earth are to situate themselves inside the ark and remain there until flood's end. God knew the curiosity Noah engendered while building the ark would afford him many opportunities to engage and impart God's prophetic message of impending doom if the humanoids of His creation fail to repent and refrain from further sinning. Adam (the first man with an eternal, not-of-this-earth soul tethered to his body) was a moral man, but the progeny of his son Kayin (Cain) exercised their free will to deviate from the morality Adam espoused and ushered in the era of immorality. Kayin's progeny multiplied, <i>and that was</i> during the time	וַיְהִי
<i>when</i> the descendants of Adam's son Kayin	כִּי
<i>began</i> to increase in number.	הֵחֵל
<i>The men</i> of subsequent generations engaged in various forms of carnal immorality. The aggregation of their immoral acts equated	הָאָדָם
<i>to</i> an <i>increase</i> in the spilling of man's seed	לְרַב
<i>upon</i> the	עַל
<i>face</i> of	פְּנֵי
<i>the</i> planet <i>Earth</i> . God taught Adam that the utilization of man's seed was for procreation and a byproduct of marital pleasure not resulting in pregnancy. The descendants of Adam's son Sheis (Seth) upheld the moral tenets of their ancestors, had intimate relations with their respective spouses, and sons	הָאֲדָמָה
<i>and daughters</i>	וּבָנוֹת
<i>were born</i>	יָלְדוּ
<i>unto them</i> .	לָהֶם

Genesis 6:2

The practitioners of immorality, relying upon their sense of entitlement afforded them by virtue of being members of the upper echelon of society, were mindful of and satiated their immoral appetites by preying upon those living in their midst. Witnesses to those comporting themselves in immoral fashion without heavenly rebuke perceived them as gods living in their midst. The members of the lower echelon of society coexisted with the members of the upper echelon of society, <i>and</i> when <i>they saw</i> the	וַיִּרְאוּ
<i>sons</i> of the descendants of Kayin (Cain) comporting themselves in immoral fashion without heavenly rebuke, mistook the transgressors for	בָּנָי
<i>the God</i> Adam (the first man with an eternal, not-of-this-earth soul tethered to his body) worshiped. An immoral man inclined toward having carnal knowledge made it his objective to be intimate	הָאֱלֹהִים
<i>with</i> any of the	אֶת
<i>daughters</i> of man he encountered. Even	בָּנוֹת
<i>the man</i> whose daughter	הָאָדָם
<i>was</i> prepared to look as	כִּי

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<i>good</i> as possible for her impending wedding was not exempt from debauchery by these immoral men. An immoral man happening upon a woman on the verge of marriage became sexually aroused and usurped the role of the groom by satiating his carnal desire with her.	טבת
<i>They</i> (the immoral men) were replete with unrequited carnal desire for sexually immoral unions. Rather than assuming a passive role as regards to encountering women to whom they were attracted, these immoral men acted aggressively	הנה
<i>and took</i> those women	ויקחו
<i>unto themselves</i> to engage them in intimate relations before their respective grooms could marry and have intimate relations with those on the verge of becoming their respective	לקם
<i>wives</i> . Rather than restricting themselves to having intimate relationships with maidens, these immoral men derived carnal satisfaction	נשים
<i>from all</i> (including married women, men and beasts). These immoral men were not adverse toward having intimate relations with	מכל
<i>whomever</i> or whatever they encountered.	אשר
<i>They</i> (the immoral men) <i>chose</i> to have intimate relations with unmarried women, married women, men and beasts.	בחרו

Genesis 6:3

Reacting angrily to the rampant immorality in His midst prompted God (a/k/a AdoShem) (Ruler of the Universe) to verbalize what irked Him, <i>and said</i>	ויאמר
<i>AdoShem</i> to Himself, "I will	יהנה
<i>not</i> continue to allow My holy spirit residing in every human to passively observe men inflicting suffering upon their fellow human being. I am not amenable toward enabling My holy spirit to continue	לא
<i>contending</i> with men inflicting suffering upon their fellow human being. I will not continue standing idly by while man garners emotional satisfaction from carnal immorality, thievery and murder. If the humanoid species continues subverting	ידון
<i>My</i> holy <i>spirit</i> residing	רוחי
<i>in man</i> , I will refuse to	באדם
<i>forever</i> stand idly by and allow them to burden My heart with their offensive acts.	לעלם
<i>Even though</i>	בשגם
<i>he</i> (man) is nothing more than an agglomeration of	הוא
<i>flesh</i> , the corruption of the soul tethered to his body by way of exercising his free will to commit acts of immorality, thievery and murder is not exempt from punishment and will not escape My judgment. I will give humankind species a finite amount of time to abandon their evil ways,	בשר
<i>and</i> if <i>they</i> do not change, then by My hand <i>shall</i> cease to <i>exist</i> . If humankind, rather than repenting, continues using its free will to comport itself in evil fashion, I will wait a finite amount of time before bringing about an end to	יהיו
<i>their days</i> on planet Earth. I will give humankind	ימיו
<i>one hundred</i>	מאה
<i>and twenty</i>	ועשרים

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<i>years</i> to repent, and if, after 120 years, humankind does not repent, I will bring about their destruction by way of a flood." ⁷¹	שָׁנָה
Genesis 6:4	
The individuals responsible for rampant immorality belonged to various clans collectively known as <i>the Nephilim</i> (giants). ⁷² While superior to their contemporaries in size and strength, the Nephilim were inferior in morality and spirituality.	הַנְּפִלִים
<i>They</i> (the Nephilim) <i>were</i> alive during the time when Enosh and the sons of Kayin (Cain) resided	הָיוּ
<i>on</i> the surface of planet <i>Earth</i> . Rampant debauchery, thievery and murder occurred	בְּאֶרֶץ
<i>in</i> the <i>days</i> when Enosh and the sons of Kayin were alive.	בַּיָּמִים
<i>Those</i> giants existed before	הָהֵם
<i>and continued to</i> exist	וְגַם
<i>after</i> God enabled the oceans to rise, flood a third of the world and destroy the generation of Enosh. Upon seeing the survivors of the flood failing to heed His diluvian warning to repent, God begins contemplating the implementation of another worldwide diluvian destruction because of	אַחֲרֵי
<i>them</i> (the 'giants'). God begins contemplating the destruction of the world	כֵּן
<i>when</i> He realizes that the 'giants' who survived the flood, rather than heeding His diluvian warning,	אֲשֶׁר
<i>came</i> to the decision of continuing to impose their immorality upon their morally upright contemporaries. The	יָבֹאוּ
<i>sons</i> of the Eymim, Refaim, Gibborim, Zamzumim, Anakim, and Avvim clans, whom others equated with	בְּנֵי
<i>The God</i> Whom Adam (the first man with an eternal, not-of-this-earth soul tethered to his body) worshiped, turned their attention	הָאֱלֹהִים
<i>toward</i> and had intimate relations with the	אֵל
<i>daughters</i> of	בָּנוֹת
<i>the</i> ordinary <i>men</i> of that era. These sons of the Eymim, Refaim, Gibborim, Zamzumim, Anakim, and Avvim clans had intimate relations with women outside their clan	הָאָדָם
<i>and</i> the daughters of the ordinary men of that era <i>gave birth</i>	וַיֵּלְדוּ
<i>to them</i> (the 'giants').	לָהֶם
<i>They</i> (the children who were the fruit of the intimate union between women and the Eymim, Refaim, Gibborim, Zamzumim, Anakim, and the Avvim) became known as	הַמָּה
<i>'the mighty ones'</i> whose superior size and strength is	הַגִּבּוֹרִים
<i>what</i> differentiated them	אֲשֶׁר
<i>from the</i> ordinary people inhabiting the <i>world</i> . When thinking about the 'mighty ones', the postdiluvian survivors referred to those instigating God into bringing forth a devastating flood as the	מֵעוֹלָם

⁷¹ God gave humanity 120 years to stop comporting themselves in evil fashion. If, at the end of 120 years, humanity does not repent, God will destroy them by way of flooding the entire surface of planet Earth. God's ultimatum, made 20 years prior to the birth of Noah's (Noah) son Yafes (Japheth), gave Noah 120 years to build the ark (boat) enabling him, his wife, his sons, his sons' wives and a small contingent of all land dwelling creatures to survive the diluvian destruction of the world and start anew.

⁷² Eymim, Refaim, Gibborim, Zamzumim, Anakim, and Avvim.

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<i>men</i> whose immoral actions brought about the	אָנְשִׁי
<i>destruction</i> of the world. ⁷³	הַשָּׁמ

Genesis 6:5

God (a/k/a AdoShem) (Ruler of the Universe) witnessed the variegated deviance occurring in His midst <i>and it aggrieved Him</i> . It upset	וַיֵּרָא
<i>AdoShem</i>	יְהוָה
<i>that</i> a proliferation of	כִּי
<i>great</i>	רָבָה
<i>wickedness</i> emanated from	רָעָת
<i>the men</i> and women living	הָאָדָם
<i>on</i> the surface of planet <i>Earth</i> .	בְּאֶרֶץ
<i>And</i> it further aggrieved Him to witness His humanoid creation abandon <i>all</i> manner of morality and give into their	וְכָל
<i>inclination</i> to act upon their evil	יָצָר
<i>thoughts</i> . Man became preoccupied with evil thoughts and let the evil inclination migrate from his mind to	מִחֲשַׁבֹּת
<i>his heart</i> . A man whose immoral thoughts undermined his ability to maintain moral uprightness was	לְבוֹ
<i>only</i> concerned with the emotional satisfaction derived from acting upon his	רַק
<i>evil</i> inclination. Man's evil inclination goaded him	רָע
<i>all</i> through	כָּל
<i>the day</i> and all through the night. Many succumbed to the evil inclination and committed all manner of immoral acts	הַיּוֹם

Genesis 6:6

God (a/k/a AdoShem) (Ruler of the Universe) witnessed the rampant immorality of the humanoid species, <i>and</i> put off by their aberrant behavior, <i>had second thoughts</i> regarding the wisdom of creating a humanoid species with an eternal, not-of-this-earth soul tethered to its body. The ill manner in which a goodly portion of the populace comported itself caused	וַיִּנָּחֵם
<i>AdoShem</i> to regret	יְהוָה
<i>that</i>	כִּי
<i>He</i> had <i>made</i> a humanoid with an eternal, not-of-this-earth soul tethered to its body. God derived a mere hour's joy before Adam (His newly created humanoid species with an eternal, not-of-this-earth soul tethered to its body) disobeyed His commandment to refrain from eating the fruit of the Tree of Knowledge. Disappointed	עָשָׂה
<i>with</i> the humanoids' penchant for comporting themselves in a manner offensive to Him, God regretted having created	אֵת
<i>the man</i> (Adam, the first man with an eternal, not-of-this-earth soul tethered to his body). Having witnessed Adam's progeny living	הָאָדָם
<i>on the</i> surface of planet <i>Earth</i> and comporting themselves in such an evil manner, God reviewed the crimes against humanity,	בְּאֶרֶץ
<i>and there was anguish</i>	וַיִּתְעַצֵּב

⁷³ The most infamous of the so-called 'men of destruction' were Irad, Mechuyael and Mesushael (remembered for the destruction they brought upon themselves and the subsequent devastation of the entire world).

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<i>in</i>	אֵל
<i>His heart</i> as He contemplated bringing about the destruction of humankind and all creatures whose free will opted them to embrace and act out their evil inclinations.	לְבוֹ

Genesis 6:7

God (a/k/a AdoShem) (Ruler of the Universe) waited 120 years after humanity willfully failed to keep its evil inclination in check and eschew the rampant immorality perpetrated upon their fellow human being, judged and sentenced all land-based living creatures to death by way of flood. God contemplated the ramifications of the ensuing flood, <i>and said</i>	וַיֹּאמֶר
<i>AdoShem</i> to Himself, "I will inundate the entire surface of planet Earth with water and <i>obliterate</i> every living creature dwelling upon its surface. The obliteration of the bodies of the Generation of the Flood will exempt them from resurrection. Come resurrection time, those having died and worthy of resurrection will not include the humanoids alive prior to the impending flood. The entire Generation of the Flood shall not occupy a place in the world to come. What I intend to do	יְהוָה אֵמָּה
<i>with</i> the humanoid species descended from Adam,	אֶת
<i>the first man</i>	הָאָדָם
<i>whom</i>	אֲשֶׁר
<i>I created</i> with an eternal, not-of-this-earth soul tethered to his body, is to obliterate them	בְּרֵאשִׁיתִי
<i>from</i> the	מֵעַל
<i>surface</i> of	פְּנֵי
<i>the planet Earth</i> . A flood is the means by which I intend to remove the spark of life	הָאָרֶץ
<i>from</i> the <i>humanoid</i> species and all other species dwelling upon the surface of planet Earth. Water shall be the means by which I intend	מֵאָדָם
<i>to</i> drown the	עַד
<i>beasts</i> dwelling upon the surface of planet Earth. Water shall be the means by which I intend	בְּהֵמָה
<i>to</i> drown the	עַד
<i>creeping things</i>	רֶמֶשׂ
<i>and</i> the means by which I intend <i>to</i> drown the	וְעַד
<i>birds</i> flying with their back facing toward	עוֹף
<i>the heavens</i> . I will become the destroyer of life	הַשָּׁמַיִם
<i>because</i> of humankind's failure to keep its evil inclination in check and foisting their immorality upon their fellow human being. The humanoids are evil and beyond redemption and	כִּי
<i>I regret</i>	נִחַמְתִּי
<i>that</i>	כִּי
<i>I ever made them</i> . I am saddened by My pending role as the destroyer of life."	עָשִׂיתָם

Genesis 6:8

Set upon destroying every living thing dwelling upon the surface of planet Earth, God (a/k/a AdoShem) (Ruler of the Universe) brings His compassion and mercy to the fore and decides to spare Noah (Noah), his wife, his three sons, their wives and a sampling of every species of living organisms dwelling upon the surface of planet Earth. God needs someone of impeccable morality to ensure the postdiluvian survival of a small representation of every land-dwelling species, <i>and Noah</i> is the one He chose. God	וְנֹחַ
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chose Noah to lead the vanguard of postdiluvian survivors because he was the most moral man of his time.	
<i>He</i> (God) <i>found</i> qualities in Noah that merited His interceding on Noah and his family's behalf and was in	מָצָא
<i>favor</i> of ensuring Noah and his family's survival during the impending flooding of the entire surface of planet Earth.	חָן
<i>in</i> the <i>eyes</i> of	בְּעֵינֵי
<i>AdoShem</i> , Noah was the only human worthy of carrying out His commands to ensure his own survival, the survival of his wife, his three sons, their wives and a small representative portion of every species of living organisms dwelling upon the surface of planet Earth. ⁷⁴	הֵנָּה

Genesis 6:9

<i>These</i> Torah passages provide a narrative of the	אֵלֶּה
<i>offspring</i> that issued forth from the loins of	תּוֹלְדֹת
<i>Noah</i> (Noah). God perceived	נָח
<i>Noah</i> as a	נָח
<i>man</i> among men who comported himself in a	אִישׁ
<i>righteous</i> manner. Compared to his contemporaries, Noah was, from a moral perspective, as close to	צַדִּיק
<i>perfection</i> as one could be. From a moral perspective,	תְּמִים
<i>he</i> (Noah) <i>was</i> best qualified to comport with the tenets proscribed by the God Whom Adam (the first man with an eternal, not-of-this-earth soul tethered to his body) worshipped. What made Noah unique	הָיָה
<i>in his generation</i> was that he walked	בְּדַרְתּוֹ
<i>with</i>	אֶת
<i>The God</i> Who created Adam.	הָאֱלֹהִים
<i>He</i> (Noah) <i>walked</i> in the ways of God.	הִתְהַלֵּךְ
<i>Noah</i> was a righteous man who, unlike his contemporaries, did not allow his free will to succumb to the evil inclination inherent in all human beings.	נָח

Genesis 6:10

God intended to unleash a catastrophic flood upon the entire surface of planet Earth and utilize Noah (Noah) as the means by which to save a portion of humanity and a small representation of all land-dwelling creatures. God intentionally rendered Noah incapable of fathering children for the first 500 years of his life. 100 years prior to the flood, God enabled Noah's seed to become viable. At age 500, Noah had intimate relations with his wife <i>and fathered</i> three sons prior to the onset of the flood. God enabled	וַיּוֹלֶד
<i>Noah</i> , in the 500 th year of his life, to begin fathering children and during his lifetime, Noah fathered	נָח
<i>three</i>	שְׁלֹשָׁה
<i>sons</i> . After having intimate relations	בָּנִים

⁷⁴ Throughout his lifetime, Noah (Noah) would use the pleasing qualities in his heart, mind and spirit to influence, in a positive manner, his family and all the people born after the flood. Moshe (Moses), God's greatest prophet and teacher of God's covenant-observant people, was a descendant of Noah's son Sheim (Shem).

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<i>with</i> his wife (Naamah), Noach fathered his third-born son whom he named	אֶת
<i>Sheim</i> (Shem). Sheim was born in the year 2203 b.c.e. (1556 years after creation)). The Author of the Torah cites Noach having intimate relations	שֵׁם
<i>with</i> his wife and fathering his second-born son whom he named	אֶת
' <i>Cham</i> ' (Ham). Cham was born in the year 2204 b.c.e. (1557 years after creation). The Author of the Torah usually cites the genealogical order of progeny, cites lastly the birth of Noach's firstborn son Yafes (Japheth). The Author of the Torah cites the birth of Noach's two younger sons prior to citing the birth of his eldest son.	חָם
<i>And with</i> regard to Noach's eldest son	וְאֶת
<i>Yafes</i> (Japheth), born in the year 2205 b.c.e. (1556 years after creation), The Author of the Torah cites Yafes' birth <u>after</u> citing the birth of his two younger brothers (Sheim and Cham) ⁷⁵	יָפֶת

Genesis 6:11

Humankind paid no mind to Noach's (Noah) advance warning of an impending catastrophic worldwide flood that would ensue if they refused to abandon their immoral ways. Rather than supplanting their immoral ways with morality, they continued comporting themselves in immoral fashion. God (a/k/a Elokim) (Judge of the Universe) gave humanity 120 years to repent, <i>and</i> after witnessing humanity's unbroken 120-year chain of rampant immorality, concluded that since virtually all of humanity <i>was corrupted</i> , all the inhabitants, with the exception of Noach (Noah), his wife and Noach's sons, dwelling upon	וַתִּשְׁחָת
<i>the</i> surface of planet <i>Earth</i> deserved to die. God judged and concluded that humanity's lack of fear and lack of need for God was the engine that perpetuated their immorality, idolatry, robbery and violence. Humanity brazenly committing offensive acts in His presence prompted God	הָאָרֶץ
<i>to</i> turn His <i>face</i> toward and witness every transgression.	לְפָנַי
<i>Elokim</i> witnessed the manner in which humanity comported itself,	הָאֱלֹהִים
<i>and</i> upon seeing planet Earth <i>filled</i> with morally corrupted creatures, gave humankind 120 years to right itself. 120 years passed, and the inhabitants situated on	וַתִּמָּלֵא
<i>the</i> surface of planet <i>Earth</i> continued comporting themselves in immoral fashion. Upon	הָאָרֶץ

⁷⁵ Although Noach (Noah) fathered three sons, the Author of the Torah, rather than mentioning the birth of Noach's sons from the firstborn onward, mentions, by name, 'Sheim' (Shem), the youngest of Noach's three sons. Even though Noach had three sons, the Author of the Torah cites Sheim before citing his other two brothers, because Sheim was a righteous man. Sheim, as his father Noach, was born circumcised. Sheim is the progenitor of a clan known as the 'Semites'. Prior to Avraham (f/k/a Avram), Sheim was God's High Priest (Kohein Gadol). A descendant of Sheim, Avraham was the first man to enter into a covenant with God. Noach named his second-born child 'Cham' (Ham). Restoring fertility to the 500-year-old Noach's loins is the means by which God enabled him to father his firstborn son whom he named Yafes (Japheth). Even though Yafes was the oldest of Noach's sons, the Author of the Torah cites him after citing the birth of his two younger brothers. Knowing the worldwide flood will occur during Noach's lifetime, God prevents Noach from having children earlier in his life. If God enabled Noach to have children before the age of 500, and some of them chose to be evil, they would be among the victims of the impending flood. Alternatively, if God allowed Noach to have children before his 500th year and they chose to be righteous, it would have been incumbent upon Noach to build many arks to accommodate all his righteous progeny whom God would be compelled to spare.

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realizing that humanity is not willing to forego committing acts of immorality, idolatry, robbery and	
<i>violence</i> , God condemns them to death by flood.	הָמָס

Genesis 6:12

God (a/k/a Elokim) (Judge of the Universe) monitored the activities of humankind <i>and saw</i> how people, with very few exceptions, allowed their evil inclination to dictate the manner in which they comported their lives. To His dismay,	וַיִּרְא
<i>Elokim</i> witnesses nearly all the living creatures dwelling upon the surface of planet Earth giving into their evil inclination. Concerned	אֱלֹהִים
<i>with</i> the manner in which His living creations situated on the surface of	אֵת
<i>the</i> planet <i>Earth</i> comport themselves, God decides to witness their actions in real time,	הָאָרֶץ
<i>and</i> wherever He looks, <i>beholds</i> people comporting themselves in immoral fashion. God sadly concludes that humanoid inhabitants acquiescing to the dictates of their evil inclination caused <i>it</i> (humanity)	וַיִּהְיֶה
<i>to corrupt itself</i> beyond redemption. It was self-evident to God	נִשְׁחָתָה
<i>that</i> virtually all living things	כִּי
<i>had corrupted</i> themselves beyond redemption. It dismayed God that virtually	הַשָּׁחִית
<i>all</i>	כָּל
<i>flesh</i> (including animals consorting with dissimilar species) had self-corrupted beyond redemption. All living things endowed	בָּשָׂר
<i>with</i> life ignored their innate ability to keep their immorality in check, and chose to deviate from	אֵת
<i>His way</i> . Virtually all living things dwelling	דְּרָכּוֹ
<i>upon</i>	עַל
<i>the</i> surface of planet <i>Earth</i> ignored their innate ability to keep their immorality in check, and succumbed to committing acts of immorality, idolatry, robbery and violence.	הָאָרֶץ

Genesis 6:13

Prior to unleashing the flood (2225 b.c.e. (1536 years after creation)), God (a/k/a Elokim) (Judge of the Universe) is inclined toward speaking to Noah (Noah) (480 years old at the time), <i>and says</i>	וַיֹּאמֶר
<i>Elokim</i>	אֱלֹהִים
<i>to Noah</i> , "I gave humanity 120 years to cease comporting itself in such a vile and immoral manner. Humanity having failed, I am compelled to initiate a mass extinction that, by water, will bring about an	לִנְחַ
<i>end</i> to the viability of	קֵץ
<i>all</i> living	כָּל
<i>flesh</i> . Prior to meting out punishment for the crimes I witnessed, I held court to render judgment as regards to humanity's commission and perpetuation of all manner of immorality. The matter concerning humanity's survival	בָּשָׂר
<i>came</i>	בָּא
<i>before Me</i> , and after careful deliberation, it is ordered and adjudged that the sentence of death, by way of flood, shall be imposed upon the land-based organisms situated on the surface of planet Earth. I impose a death sentence	לִפְנֵי
<i>because</i> the surface of planet Earth	כִּי
<i>is replete</i> with humanity corrupted beyond redemption.	מְלֵאָה
<i>The</i> surface of planet <i>Earth</i> is replete with immorality, idolatry, robbery and	הָאָרֶץ

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<i>violence</i> . I will bring about their demise by enabling a flood to disrupt the ground	הָמָס
<i>from under them</i> . A flood is the means by which I intend to bring about an end to the perpetuation of their immorality, idolatry, robbery and violence.	מִפְּנֵיהֶם

Genesis 6:14

I intend to spare you and your family from destruction, and to achieve My objective, it is necessary for you to <i>make</i>	עֲשֵׂה
<i>for yourself</i> an	לָךְ
<i>ark</i> of	תִּבְתָּ
<i>wood</i> . Go to Mount Ararat, seek out and cut down the species of tree known as	עֵצִי
' <i>gopher</i> ', and transport the logs to the ark construction site. It is imperative that while you are constructing the ark, that you build	גֹּפֶר
<i>nests</i> (rooms or compartments) to house the various living species accompanying you all the while you remain afloat during the flood. After you complete the construction of the ark, be sure	קְנִים
<i>to make</i> it waterproof by coating the inside and outside of the ark	תַּעֲשֶׂה
<i>with</i> tar. I will show you the location of the tar that will enable you to waterproof	אֶת
<i>the ark</i> ,	הַתִּבָּה
<i>and you shall</i> use it to <i>coat</i>	וּכְפֹרֶתָ
<i>her</i> inner and outer surfaces. The tar has properties that will make the ark waterproof	אֹתָהּ
<i>from within</i>	מִבֵּיתָ
<i>and from without</i> . Covering the interior and exterior surfaces of the ark	וּמִחוּץ
<i>with the pitch</i> (a/k/a tar) will repel the infiltration of water and ensure it remains afloat throughout the duration of the flood. I am aware that you are having trouble envisioning the structure I have in mind for you to build,	בְּכֹפֶר

Genesis 6:15

<i>and</i> will provide you with a visual aid to further your understanding. I will provide you with a visual aid, and from <i>this</i> image, you will know	וְזֶה
<i>how</i>	אֲשֶׁר
<i>to build</i>	תַּעֲשֶׂה
<i>it</i> (the ark). I will provide you with a visual representation of the ark that will facilitate your comprehension of the structure I have in mind for you to build. As a means of rendering accurately the wooden ark, you shall utilize a unit of measurement known as the 'amoh'. An amoh is equal to six of your handbreadths. ⁷⁶	אֹתָהּ
<i>Three</i>	שְׁלֹשׁ
<i>hundred</i>	מֵאוֹת
<i>amohs</i> (cubits) shall be	אֲמָה
<i>the length</i> of	אָרְךָ
<i>the ark</i> (700 feet).	הַתִּבָּה
<i>Fifty</i>	חֲמִשִּׁים
<i>amohs</i> shall be	אֲמָה
<i>its breadth</i> (width) (117 feet),	רֵחְבָּהּ
<i>and thirty</i>	וּשְׁלֹשִׁים
<i>amohs</i> shall be	אֲמָה

⁷⁶ An 'amoh' is a 'cubit' (28 inches in length).

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<i>its height</i> (70 feet). My inundating the world with water and darkness necessitates your acquiring a source of non-combustible illumination (a luminous stone) that you will integrate into the ark's structure. I will reveal the location of this light source, and after retrieving it, you are to construct	קומתה
Genesis 6:16	
<i>a skylight</i> to house it (the luminous stone). I	צהר
<i>shall</i> show <i>you</i> how to <i>make</i> a structure to house the luminous stone. The skylight will serve as the source of illumination for the inside of the ark. Go down to the Pishon River and obtain a luminous stone measuring one cubit by one cubit. You will build a frame at the top of the ark to house the luminous stone. This stone will emanate light and provide you with a source of illumination all the while you are inside the ark. As a means of providing illumination throughout the ark, you will need to construct and strategically place reflectors in the lower decks of the ark. These reflectors will catch the light of the luminous stone, illuminate the lower decks of the ark and enable you to see, without igniting combustible material. The skylight and reflectors will make it possible	תעשה
<i>to</i> illuminate <i>the</i> inside of the <i>ark</i> ,	לתבה
<i>and</i> with regard <i>to</i> the dimensions of this 'skylight', it will measure one amoh (28 inches) by one	ואל
<i>amoh</i> . After you	אמה
<i>finish</i> framing <i>it</i> , the luminous stone will illuminate the lower levels of the ark. Light	תכלנה
<i>from above</i> will enable you to care for the animals sequestered in the ark for the duration of the flood. After you finish constructing the skylight, construct a frame to house the ark's doorway entrance,	מלמעלה
<i>and</i> with regard to the construction of the <i>door</i> of	ופתח
<i>the ark</i> , rather than situating it perpendicular to the floor, situate it	התבה
<i>on its side</i> at a 45-degree angle in relation to the floor. Constructing the ark door in this manner will facilitate the dispersal of the rain falling upon it. As for the matter of handling all the waste produced throughout the duration of your sequestration inside the ark,	בצדה
<i>you shall situate</i> all the waste	תשים
<i>beneath</i> you (in the bottom of the ark). ⁷⁷ You are to situate all the living creatures on the	תחתים
<i>second</i> level of the ark,	שניים
<i>and</i> the <i>third</i> level of the ark (below the outside top of the ark) will serve as living quarters for you and your family." Noach expressed to God his difficulty in visualizing the ark in its completed form. In response to Noach's inquiry, God showed him an image of the ark, and said, "Study the image of the ark and	ושלשים
<i>you</i> will be able to <i>make</i> it according to My specifications. I will flood the entire surface of planet Earth if humankind does not repent within the next 120 years. The ark will enable you, your wife, your sons, your daughters-in-law and a miniscule representation of all the non-aquatic living creatures dwelling upon the surface of planet Earth to survive the flood. I intend to bring about an end to all the non-aquatic living creatures	תעשה

⁷⁷ God was intent upon Noach (Noah) utilizing the excrement situated at the bottom of the ark to invigorate the topsoil damaged by the flood.

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dwelling upon the surface of planet Earth,	
Genesis 6:17	
<i>and</i> to achieve My objective, <i>I</i> will inundate the entire surface of planet Earth with water.	וְאֶנִּי
<i>Behold</i> and listen! If humankind fails to repent within the next 120 years, I will	הִנְנִי
<i>bring</i> about the end of all land-dwelling living creatures	מְבִיא
<i>with</i>	אֶת
<i>the flood</i> of	הַמַּבּוּל
<i>waters</i> that I will let loose	מֵיִם
<i>upon</i>	עַל
<i>the</i> entire surface of planet <i>Earth</i> . I mean	הָאָרֶץ
<i>to destroy</i> , by way of a flood,	לְשַׁחֵת
<i>all</i> land-dwelling living creatures made of	כָּל
<i>flesh</i>	בָּשָׂר
<i>that</i> perpetuates the life	אֲשֶׁר
<i>within it</i> by drawing a	בּוֹ
<i>breath</i>	רוּחַ
<i>of life</i> into its lungs. A flood shall be the means by which all land-dwelling living creatures	חַיִּים
<i>from under</i>	מִתַּחַת
<i>the heavens</i> shall perish. A flood shall be the means by which	הַשָּׁמַיִם
<i>all</i> living creatures	כָּל
<i>that</i> dwell	אֲשֶׁר
<i>on</i> the surface of planet <i>Earth</i>	בָּאָרֶץ
<i>shall perish</i> . The ark (a multi-tiered barge) will enable you, your wife, your sons and the wives of your sons to survive the impending flood. At the onset of the flood, I will compel you, your wife, your sons and the wives of your sons to enter into the ark,	יָגוּעַ
Genesis 6:18	
<i>and</i> after ending the flood and rendering the surface of planet Earth habitable, <i>I will establish</i> an everlasting covenant	וְהִקְמַתִּי
<i>with</i> you and your humanoid shipmates.	אֶת
<i>My covenant</i>	בְּרִיתִי
<i>with you</i> , your humanoid shipmates, and their progeny will ensure that the world never succumbs to a flood capable of causing mass extinction. ⁷⁸ I will initiate a constant rainfall gradually increasing in intensity if humankind fails to repent within the next 120 years. I shall initiate the falling of rain,	אִתְּךָ
<i>and you</i> will interpret the rainfall as a signal to <i>come</i>	וּבֹאֲתָ
<i>into</i>	אֶל
<i>the ark</i> .	הַתִּבָּה
<i>You</i>	אַתָּה
<i>and your sons</i>	וּבְנֶיךָ

⁷⁸ The establishment of a covenant between God and Noach (Noah) was, in part, necessary to keep the fruits from rotting and putrefying while the ark stayed afloat for 365 days, and to prevent the evil people of Noach's generation from destroying Noach and his family prior to entering the ark.

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<i>and your wife</i>	וְאִשְׁתְּךָ
<i>and the wives of</i>	וּנְשֵׁי
<i>your sons</i> will enter into the ark. Everyone situated	בְּנֶיךָ
<i>with you</i> inside the ark shall acquiesce to sequestration while the floodwaters cover the entire surface of planet Earth. While situated inside the ark, you will cease from engaging in intimate relations and procreating with your respective spouses. I will prohibit all the other living creatures, while situated inside the ark from having intimate relations with their respective species. I intend to enable a small representation of all land dwelling species to survive the flood, and to achieve My objective, will select the most biologically viable and place you in charge of situating them inside the ark	אִתְּךָ

Genesis 6:19

<i>and</i> caring for them. <i>From all</i>	וּמִכָּל
<i>the</i> most biologically viable of the extant <i>living</i> creatures in your midst, I will select and enable them to survive the flood by situating them inside the ark. I will select the best	הַחַי
<i>from all</i> species of creatures comprised of living	מִכָּל
<i>flesh</i> dwelling upon the surface of planet Earth and compel them to appear before you. You are to situate inside of the ark no less than	בְּשָׂר
<i>two</i> , and no more than seven male-female pair of species that I will make known to you at the appropriate time. It is your responsibility to situate inside of the ark all manner of land-dwelling species. I will select the best	אֲשֵׁנִים
<i>from all</i> land-dwelling species and compel them to appear before you, and	מִכָּל
<i>you shall bring</i> them	תָּבִיא
<i>into</i>	אֶל
<i>the ark</i> . During the flood, it will be your responsibility	הַתִּבָּה
<i>to keep</i> them <i>alive</i> . All land-dwelling species situated inside the ark shall journey	לְהֵתִיב
<i>with you</i> while the flood destroys the remainder of land-dwelling creatures situated outside the ark. I will enable the survival of no less than one	אִתְּךָ
<i>male</i>	זָכָר
<i>and</i> one <i>female</i> of each particular land-dwelling species and no more than seven pair of land-dwelling species. I have designated some of the seven pair of land dwelling species as sacrificial offerings, and upon debarking, I intend for you to sacrifice them unto Me. Take care of the land-dwelling species sequestered inside the ark, and upon leaving the ark,	וּנְקֵבָה
<i>they shall be</i> inclined toward repopulating planet Earth. I will ensure the survival of all manner of land-dwelling species by selecting	יִהְיוּ

Genesis 6:20

<i>from</i> among all the species of <i>the fowl</i> (birds) that have kept	מִהָעוֹף
<i>to their own kind</i> (birds consorting exclusively with their own species). While determining a particular species for survival, I will deem unworthy any birds consorting with other species and prohibit them from entering the ark.	לְמִינֵהוּ
<i>And from</i> all the species of	וּמִן
<i>cattle</i> , I will choose the ones who have kept	הַבְּהֵמָה
<i>to their own kind</i> and ensure their survival. I will deem unworthy any cattle consorting with other species and prohibit them from entering the ark. And	לְמִינֵהוּ
<i>from all</i> the	מִכָּל
<i>creeping things</i> that creep upon	רֶמֶשׂ

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<i>the ground</i> , I will choose the ones who have kept	הָאֲדָמָה
<i>to their own kind</i> (creeping things that have consorted exclusively with their own species). I will deem unworthy any creeping thing consorting with other species and prohibit them from entering the ark. I will choose	לְמִינֵהוּ
<i>two</i> and in some instances, not more than seven pair	שְׁנַיִם
<i>of every</i> kind of land-dwelling species that I deem worthy of situating inside the ark. I am aware that you believe it beyond your capability to find and select the requisite number of land-dwelling species destined to survive the flood. I will ensure that they	מִכָּל
<i>shall come</i>	יָבֹאוּ
<i>to you</i> of their own accord. It will be your responsibility to place them inside the ark and	אֵלֶיךָ
<i>to keep</i> them <i>alive</i> . Prior to the onset of the flood, you are responsible for stocking the ark with all manner of supplies,	לְהַחְיֹת

Genesis 6:21

<i>and</i> at the appropriate time, <i>you</i> shall	וְאַתָּה
<i>take</i> all the food in your possession and situate it inside the ark. Do not take any of your neighbors' food. I will enable the food in your possession to sustain everyone and everything situated inside the ark throughout the duration of the flood. Gather fruit-bearing saplings and seed and store it inside the ark. Upon disembarking the ark, replant the saplings and seeds. Harvest crops as a means of nourishing	קָח
<i>yourselves</i> in the postdiluvian world. Derive nourishment	לָךְ
<i>from all</i>	מִכָּל
<i>food</i>	מֵאֲכָל
<i>that</i> you situate in its hull. I will ensure that there is enough food is available	אֲשֶׁר
<i>for consumption</i> during your sequestration inside the ark. Procure enough food and situate it inside the ark,	יֵאָכֵל
<i>and</i> after <i>gathering</i> enough food	וְאִסְפָּתָה
<i>to</i> sustain <i>yourselves</i> take comfort knowing that there will be enough on hand to sustain every living creature situated inside the ark throughout the duration of the flood. Gather food	אֵלֶיךָ
<i>and</i> take comfort knowing that enough of <i>it shall be</i> on hand	וְהָיָה
<i>for you</i>	לָךְ
<i>and for them</i>	וְלָהֶם
<i>to derive nourishment."</i>	לְאֲכֹלָהּ

Genesis 6:22

Noah (Noah) heeded the word of God (a/k/a Elokim) (Judge of the Universe), <i>and did</i> all God required of him. It took	וַיַּעַשׂ
<i>Noah</i> 120 years to build the ark (a multi-level barge). Noah did	בָּנָה
<i>all</i>	כָּכָל
<i>that</i>	אֲשֶׁר
<i>was commanded</i>	צִוָּה
<i>of him</i> by	אֵתוֹ
<i>Elokim</i> . Noah's completion of the ark coincided with the allotted time (120 years) God gave humanity to repent. God made clear to Noah that building the ark was the only means by which to survive the impending flood.	אֱלֹהִים
<i>So</i> after 120 years,	כֵּן
<i>he</i> (Noah) <i>made</i> good on his promise to construct an ark to ensure the survival of all manner of land-based living species.	עָשָׂה