

An Anatomically Correct Translation of Genesis

Genesis 8:1

Noach (Noah) and his family have been adrift in the ark for 191 days. God (a/k/a Elokim) (Judge of the Universe) thinks about <i>and remembers</i> the tenets of the antediluvian survival pact established between Himself and Noach. While the surface of planet Earth lies completely submerged under water for 190 days, Elokim remembers to reward Noach for his valiant and backbreaking effort to care for the living creatures situated inside the ark.	וַיִּזְכֹּר
<i>Elokim</i> remembers the antediluvian pact He made	אֱלֹהִים
<i>with</i>	אֶת
<i>Noach,</i>	נֹחַ
<i>and with</i>	וְאֶת
<i>all</i>	כָּל
<i>the beasts</i>	הַחַיָּוָה
<i>and with</i>	וְאֶת
<i>all</i>	כָּל
<i>the cattle</i>	הַבְּהֵמָה
<i>that</i> are	אֲשֶׁר
<i>with him</i>	אִתּוֹ
<i>in the ark,</i> and sees fit to end the flood unleashed upon the entire surface of planet Earth. God has it in mind to end the flood,	בַּתֵּבָה
<i>and</i> to achieve His objective, <i>sends</i> a calming wind over the surface of the waters.	וַיַּעֲבֵר
<i>Elokim</i> causes a gentle	אֱלֹהִים
<i>wind</i> to pass	רוּחַ
<i>over</i>	עַל
<i>the</i> watery surface of planet <i>Earth.</i> A prelude to God's removal of the excess water from the surface of planet Earth, this gentle wind, has a calming effect upon the turbulent waters. As a means of achieving His objective of enabling the water levels to revert to their antediluvian state, God commands the boiling liquid matter to return to the abyss situated beneath the ocean floor	הַאֲרָזִים
<i>and they sink</i> back into the abyss.	וַיִּשְׁכּוּ
<i>The waters</i> above the ocean floor, along with the boiling liquid matter God enabled to issue forth from below the oceanic floor, return to their point of origin (the wellsprings of the abyss).	הַמַּיִם

Genesis 8:2

After willing the boiling liquid matter that issued forth from below the ocean floor to return to its point of origin, God is intent upon sealing the wellsprings from which they came, <i>and</i> by His command, <i>they are sealed</i> shut. God brought about	וַיִּסְכְּרוּ
<i>the</i> sealing up of the <i>wellsprings</i> of the	מַעְיָנוֹת
<i>abyss.</i> Sealing shut all the wellsprings spewing boiling liquid matter from beneath the ocean floor was the means by which God put an end to the commingling of its boiling liquid matter with the surrounding waters. ⁸² As a means of providing further respite for those riding out the flood inside the ark, God has to bring about the cessation of the rain inundating planet Earth for the past 190 days,	תְּהוֹם
<i>and</i> to achieve His objective, causes the <i>floodgates</i> of	וְאֲרָבַת

⁸² Recognizing the value to humankind of the hot springs of the Tiberias and other hot springs, God allows them to continue flowing into the surrounding waters in the postdiluvian era.

An Anatomically Correct Translation of Genesis

<i>the heavens</i> to close,	הַשָּׁמַיִם
<i>and stops</i>	וַיִּפְּלֵא
<i>the</i> flow of <i>rain</i> falling	הַגֶּשֶׁם
<i>from</i>	מִן
<i>the heavens</i> .	הַשָּׁמַיִם

Genesis 8:3

After inundating planet Earth with rain for 190 successive days, God had it in mind to restore the antediluvian balance of land and water, <i>and</i> to achieve His objective, willed the waters to recede, and <i>they recede</i> . God ended	וַיֵּשְׁבוּ
<i>the waters</i> raining down upon planet Earth for 190 successive days. The next day, God enabled the waters to begin receding	הַמַּיִם
<i>from upon</i> the surface of	מֵעַל
<i>the planet Earth</i> . ⁸³ The waters	הָאָרֶץ
<i>continuously</i> diminished in depth because God stopped the rain and enabled the	הַלֹּדֶד
<i>returning</i> of the boiling liquid matter to the abyss (the deep, cavernous places below the ocean floor). God has it in mind to separate the boiling liquid matter commingling with the rain-induced water covering the entire surface of planet Earth,	וַיָּשׁוּב
<i>and</i> to achieve His objective, commands the boiling liquid matter <i>to go</i> back <i>down</i> into the abyss from whence it came. It was on May 7, 2105 b.c.e. (1657 years after creation) when there came about a cessation of	וַיִּתְקַרְרוּ
<i>the</i> torrent of <i>waters</i> that rained down upon the surface of planet Earth for 150 successive days. The torrent of rain, preceded by 40 days of regular rain, fell for 150 successive days, and ceased	הַמַּיִם
<i>at the end</i> of	מִקְצֵה
<i>fifty</i>	חֲמִשִּׁים
<i>and a hundred</i>	וּמְאָת
<i>days</i> .	יּוֹם

Genesis 8:4

God had it in mind to end to the aimless floating about of the ark, <i>and</i> to achieve His objective, enabled the water to recede. The recession of the waters enabled <i>it</i> (the bottom of ark) <i>to rest</i> atop Mount Ararat. Having floated about upon the watery surface of planet Earth for 167 days,	וַתִּנַּח
<i>the ark</i> came to rest upon land. ⁸⁴ The landing of the ark upon Mount Ararat occurred on a particular day	הַתִּבָּה
<i>in the seventh month</i> (Sivan) in the year 2105 b.c.e. (1657 years after creation). The ark came to rest upon land on a particular day in	בַּחֹדֶשׁ
<i>the seventh</i> month (Sivan) in the year 2105 b.c.e. (1657 years after creation). 207 days after the beginning of the flood, God enabled the ark to assume a stationary position atop Mount Ararat. The bottom of the ark came to rest upon Mount Ararat	הַשְּׂבִיעִי
<i>on the seventh</i> and	בְּשִׁבְעָה
<i>tenth</i>	עָשָׂר

⁸³ The first day of the Hebrew month of Sivan (2105 b.c.e.).

⁸⁴ The ark remained stationary during the first 40 days of rain. A torrent of rain ensued, and when the depth of the waters reached 11 amohs, it caused the ark to begin floating and randomly moving about.

An Anatomically Correct Translation of Genesis

<i>day</i>	יום
<i>of the</i> Hebrew <i>month</i> of Sivan. The ark remained afloat for 167 days, and when it assumed a stationary position	לַחֹדֶשׁ
<i>upon</i> Mount Ararat, Noah hoped for the reappearance of the submerged	עַל
<i>mountains</i> surrounding Mount	הַרֵי
<i>Ararat</i> . ⁸⁵	אַרְרָט

Genesis 8:5

191 days after initiating the flood, God began reversing its effects by evaporating the surface water and redirecting the boiling liquid matter into the abyss situated below the ocean floor. Gradually and continuously diminishing of the depths of the waters covering the entire surface of planet Earth is the means by which God enabled the bottom of Noah's (Noah) ark to rest upon the surface of the uppermost part of Mount Ararat. ⁸⁶ God had it in mind to reestablish the antediluvian ratio of land to water, <i>and</i> to achieve His objective, <i>the</i> depth of <i>waters</i> covering the entire surface of planet Earth	וְהַמַּיִם
<i>were</i> being directed by God	הָיוּ
<i>to continue</i> receding. The depth of the water covering the entire surface of planet Earth recede until the tops of some of the highest mountains reappear above the surface of the water,	הַלֹּוֹף
<i>and</i> the water continued <i>to recede</i> for the next two-and-a-half months at the rate of one-and-a-half handbreadths per day (one amoh (cubit) every four days)). The tops of the highest mountains remained submerged under water	וְהִסְוֹר
<i>until</i>	עַד
<i>the</i> first day of the tenth Hebrew <i>month</i> (Av). The tops of the highest mountains became visible on	הַחֹדֶשׁ
<i>the tenth</i> Hebrew month in the year 2105 b.c.e. (1657 years after creation). A visible sign of the waters receding occurred	הַעֲשִׂירִי
<i>in the tenth</i> Hebrew month in the year 2105 b.c.e. (1657 years after creation). It was	בְּעֲשִׂירִי
<i>on the first</i> day	בְּאַחַד
<i>of the</i> Hebrew <i>month</i> of Av that	לַחֹדֶשׁ
<i>they</i> (the tops of the mountains) <i>became visible</i> . The	נִרְאוּ
<i>tops</i> of some of	רֵאשֵׁי
<i>the</i> highest <i>mountains</i> on planet Earth remained submerged under water for a period of 250 days after the inception of the flood. The reappearance of the highest mountain peaks above the surface of the water occurred over a period of two and a half months following the ark coming to rest upon the uppermost surface of Mount Ararat.	הַהָרִים

Genesis 8:6

An additional 40 days had gone by since the tops of some of the highest mountains on	וַיֵּהָיֶה
--	------------

⁸⁵ During the peak of the flood, the waters had risen to, and sustained a maximum height of 15 amohs (cubits) above the highest mountain on planet Earth. By the 16th day of Sivan, the waters diminished to a level of 11 amohs above Mount Ararat. The next day (the 17th day of Sivan), the 30-cubit-high ark came to rest upon Mount Ararat. All the time the ark floated about in the water, its bottom remained exactly 11 amohs below the surface of the water while the remaining 19 amohs of the ark remained above the water. After 167 days afloat, the ark's bottom rested upon the exposed surface of Mount Ararat.

⁸⁶ On the 17th day of the seventh Hebrew month of Sivan (May 17, 2105 b.c.e.).

An Anatomically Correct Translation of Genesis

planet Earth reappeared above the surface of the water. Noach (Noah) refrained from initiating any form of reconnaissance until the 10 th day of the Hebrew month of Elul (August 13, 2105 b.c.e.) (290 days after the beginning of the flood), <i>and it came to pass</i> that he became inclined toward opening the window of the ark	
<i>at the end of</i>	מֵאַחַר
<i>forty</i>	אַרְבָּעִים
<i>days</i> after the tops of some of the highest mountains on planet Earth reappeared above the surface of the water. Noach had it in mind to get a glimpse of the postdiluvian world,	יּוֹם
<i>and</i> to achieve his objective, <i>opened</i> the window of the ark.	וַיִּפְתַּח
<i>Noach</i> , overcome	נָח
<i>with</i> curiosity, opened the	אֶת
<i>window</i> of	חַלּוֹן
<i>the ark</i>	הַתֵּבָה
<i>that</i>	אֲשֶׁר
<i>he made</i> with his own hands, and peered out to determine if it was time to disembark and resume living upon the surface of planet Earth.	עָשָׂה

Genesis 8:7

After being inside the ark for 290 days, Noach (Noah) took his first postdiluvian view of the outside world by looking through the opening of the ark's window. Noach's view of the postdiluvian world yielded nothing definitive as regards to the habitability of the surface of planet Earth. Noach had it in mind to ascertain the habitability of the ground, <i>and</i> to achieve his objective, <i>sent forth</i> a raven on a reconnaissance mission. After waiting 40 days after some of the tops of the highest mountain appeared above the surface of the water, Noach sent forth a raven to determine if there was a parcel of dry land upon which to disembark. Noach allied himself	וַיִּשְׁלַח
<i>with</i>	אֶת
<i>the raven</i> to determine if there was a parcel of land upon which to disembark. Noach dispatched the raven through the window of the ark,	הָעֹרֵב
<i>and</i> after <i>he went</i> flying out of the ark, exhibited reluctance	וַיִּצָּא
<i>to go out</i> beyond its confines. Rather than performing reconnaissance, the raven circled the ark	יְצוּא
<i>and</i> was inclined <i>toward returning</i> to its confines. Noach determined that the raven's unwillingness to fly about to determine the whereabouts of a parcel of dry land was due to its reluctance to leave his mate behind. It appeared to Noach that the raven would not leave the ark	וְשׁוֹב
<i>until</i> God enabled the postdiluvian waters covering portions of the surface of planet Earth	עַד
<i>to</i> yield <i>dry</i> land. Noach contemplated utilizing an alternative species neither adverse toward doing reconnaissance nor amenable toward waiting until God removed	וְיִבֶשֶׁת
<i>the postdiluvian waters</i>	הַמַּיִם
<i>from upon</i>	מֵעַל
<i>the surface of planet Earth,</i> ⁸⁷	הָאָרֶץ

⁸⁷ The raven species, refusing Noach's (Noah) request to search for land, would achieve redemption by bringing food to Eliyahu (Elijah, the Prophet), hiding from Ahab, whom he

An Anatomically Correct Translation of Genesis

Genesis 8:8

<i>and</i> seven days after the failed raven reconnaissance mission, <i>sent forth</i> a dove to ascertain if any part of planet Earth's surface was dry and habitable. Hoping to get a better perspective as to the goings on in the postdiluvian world, Noach (Noah) allied himself	וַיִּשְׁלַח
<i>with</i> the dove. 296 days after the beginning of the flood, ⁸⁸ Noach released	אֶת
<i>the dove</i>	הַיּוֹנָה
<i>from his</i> hand and hoped it would be able	מֵאִתּוֹ
<i>to see</i> if the waters had	לִרְאוֹת
<i>subsided</i> to the degree in which some of planet Earth's surface became habitable. Noach needed to find out if	הַקְּלוֹי
<i>the waters</i> had subsided to the degree that some portion of the land was no longer under water. Noach hoped that if the dove descended	הַמַּיִם
<i>upon</i>	מֵעַל
<i>the face of</i>	פְּנֵי
<i>the ground</i> and did not return, then he would infer from its absence that it had found a resting place on dry land. Knowing doves were inclined toward perching in trees, rather than on bare, treeless mountaintops, Noach was not worried that it might resume its existence upon any particular mountaintop exposed by the diminution of the depth of the waters.	הָאָרֶץ

Genesis 8:9

After releasing the dove to perform reconnaissance, Noach (Noah) hoped that it would happen upon a parcel of dry land and not return. Noach would infer from the dove's permanent absence that he and all the other living species situated inside the ark could disembark and begin repopulating the world. Sometime after dispatching the dove, Noach saw it flying toward the ark, <i>and</i> knew it was <i>not</i> the right time to disembark. Noach became despondent when	וְלֹא
<i>she</i> (the dove) <i>found</i> neither a parcel of dry land nor a tree upon which to perch. During its long and arduous flight,	מְצָאָהּ
<i>the dove</i> failed to find	הַיּוֹנָה
<i>a resting place</i>	מְנוּחַ
<i>for the sole</i> of	לְכַף
<i>her foot</i> to perch. Unable to find a dry parcel of land, the dove set out to reunite with Noach	רַגְלָהּ
<i>and returned</i>	וַתָּשָׁב
<i>to him</i> . The dove returned	אֵלָיו
<i>to</i>	אֵל
<i>the ark</i>	הַתֵּבָה

rebuked for his avocation of idol worship, appointment of hundreds of false prophets, and aiding Jezebel in her quest to kill the legitimate prophets. Ahab sought to kill Eliyahu after he cited Ahab's blasphemous activities as the reason God withheld rain for three successive years. Upon finding out about Ahab's desire to kill him, Eliyahu hid inside a cave while waiting for God to call upon him to play a demonstrable role in confronting the idol worshipers and proving God was the One True Lord of the Universe (See: I Kings 17:6)

⁸⁸ The 16th day of the Hebrew month of Elul (August 19, 2105 b.c.e) (1656 years after creation)

An Anatomically Correct Translation of Genesis

<i>because</i> the	כִּי
<i>waters</i> continued aggregating	מֵיִם
<i>upon</i>	עַל
<i>the surface</i> of	פְּנֵי
<i>all</i> of the antediluvian parcels of land found on	כָּל
<i>the</i> surface of planet <i>Earth</i> . Upon seeing the dove flying near the ark, Noach intended to return it to its place inside the ark,	הָאָרֶץ
<i>and</i> to achieve his objective, <i>put forth</i>	וַיִּשְׁלַח
<i>his hand</i> . The dove landed upon Noach's arm	יָדוֹ
<i>and</i> he <i>took her</i> in hand. Noach walked toward the entrance of the ark,	וַיִּקְרָהָ
<i>and after bringing</i>	וַיָּבֵא
<i>her</i>	אֶתָּהּ
<i>unto him</i> , situated the dove back	אֵלָיו
<i>inside</i>	אֶל
<i>the ark</i> .	הַתֵּבָה

Genesis 8:10

The dove's failure to find dry land during its initial attempt incentivizes Noach (Noah) to wait a while before dispatching it again. Noach has it in mind to send the dove out a second time, <i>and waits</i> seven more days to pass before dispatching it on another reconnaissance mission to ascertain the existence of any dry, habitable parcels of land. Exercising wisdom and patience, Noach waits	וַיִּחַל
<i>yet</i>	עוֹד
<i>seven</i> more	שִׁבְעַת
<i>days</i> before sending the dove on another reconnaissance mission. Noach is determined to occupy the dove's time with	יָמִים
<i>more</i> of the <i>ones</i> (reconnaissance missions) necessary to find dry land. Noach is optimistic	אֲחֵרִים
<i>and continues</i> to cling to the belief that the dove is the creature most ideally suited to determine if the waters have receded to the point where some dry, habitable parcels of land reappeared. After waiting seven days after the dove initially returned to the ark, Noach decides	וַיִּסָּרֶף
<i>to send</i> it forth	וַיִּשְׁלַח
<i>with</i> the hope that	אֶת
<i>the dove</i> will fly	הַיּוֹנָה
<i>out of</i>	מִן
<i>the ark</i> , and this time, find a parcel of dry, habitable land.	הַתֵּבָה

Genesis 8:11

Noach (Noah) eagerly awaits the completion of the dove's second attempt to determine if the depth of the waters covering the entire surface of planet Earth had receded enough to reveal at least one parcel of dry land. Noach waits patiently for the dove to return, <i>and she returned</i>	וַתָּבֵא
<i>to him</i> on the evening of August 26, 2105 b.c.e. (303 days after the beginning of the flood)	אֵלָיו
<i>The dove</i> returned to Noach	הַיּוֹנָה
<i>at the time</i> of the day known as the	לַעֲתָה
<i>evening</i> ,	עֶרֶב

An Anatomically Correct Translation of Genesis

<i>and</i> Noach beheld	וַהֲגִיחַ
<i>a leaf</i> in the dove's beak. Noach became elated upon discerning that it was an	עֵלֶה
<i>olive</i> leaf freshly	זֵית
<i>torn off</i> from a tree branch	טָרַף
<i>in her</i> (the dove's) <i>beak</i> , ⁸⁹	בְּפִיהָ
<i>and knew</i> it was time to disembark.	וַיֵּדַע
<i>Noach</i> was convinced	נָח
<i>that</i> the waters	כִּי
<i>receded</i> to the degree that rendered some parcels of land exposed to the sky. Noach was convinced that God removed enough of	קָלוּ
<i>the waters</i>	הַמַּיִם
<i>from upon</i> the surface of	מֵעַל
<i>the</i> planet <i>Earth</i> to cause the reappearance of parcels of dry land.	הָאָרֶץ

Genesis 8:12

Encouraged by the evidence of dry land in the form of an olive leaf brought back by the dove, Noach (Noah) believes it is just a matter of time before he would be able to leave the ark. Noach exercises patience <i>and waits</i> another seven days before sending the dove out to determine if there was enough dry land to convince him to leave the ark. Noach could have dispatched the dove in less than seven days after its prior mission,	וַיִּיָּחַל
<i>yet</i> waited	עוֹד
<i>seven</i> more	שִׁבְעַת
<i>days</i> before sending it out on its third reconnaissance mission. Noach hoped that the dove's third reconnaissance mission would produce	יָמִים
<i>more</i> evidence like the <i>one</i> it produced upon returning to the ark from its second reconnaissance mission. Noach waited seven days after the dove returned from its second reconnaissance mission with an olive leaf	אֲחֵרִים
<i>and sent</i> it <i>forth</i> on its third reconnaissance mission on September 2, 2105 b.c.e. (365 days after the beginning of the flood)). Noach sent the dove out from the ark	וַיִּשְׁלַח
<i>with</i> the hope that it could bring back more evidence of the waters having subsided even more so than had been indicated seven days earlier. Noach deduced from the olive leaf brought back by the dove that the treetops remained unencumbered by water, but realized that the tree trunks and the land from which they sprouted remained underwater. Noach hoped sending	אֵת
<i>the dove</i> on a third reconnaissance mission would result in it finding evidence indicating that planet Earth's surface was continuing to revert to its antediluvian condition when it provided suitable habitation for all manner of living creature. Noach deduced that if the dove found evidence that its surroundings reverted to its antediluvian condition, it would have no need to return to the ark. Noach bides his time,	הַיּוֹנָה

⁸⁹ The Midrash Aggadah interprets the Hebrew 'toroff' to mean 'food' and the Hebrew word 'bfeehaw' to mean 'speaking'. The sequence of these two Hebrew words conveys the following message from the dove to Noach (Noah), "The olive branch, while evidencing my freedom of dependence upon you, does not absolve me of my obligation to return and inform you of the condition of the surface of planet Earth. I am grateful to you for feeding and caring for me while sequestered inside the ark. I want you to know that I prefer this bitter olive branch from the hand of God than any sweeter sustenance from the hand of a mortal."

An Anatomically Correct Translation of Genesis

<i>and</i> it would soon become evident that the dove was <i>no</i> longer inclined toward returning to the ark. Having found an olive tree to perch upon and a parcel of dry land,	וְלֹא
<i>she</i> (the dove) lacked the incentive to return to the ark and <i>repeat</i> Noah's mission of finding dry land and refused	וְסָפָה
<i>to return</i>	שׁוּב
<i>to him</i> . Noah deduced from the dove's absence that it had found a dry, habitable portion of earth and would not be seeing that particular dove	אֵלָיו
<i>again</i> . The time is at hand for Noah and its occupants to vacate the ark,	עוֹד

Genesis 8:13

<i>and what occurred</i> is that dry land reappeared 310 days after the inception of the great flood.	וַיְהִי
<i>in the first</i>	בְּאַחַת
<i>and sixth</i>	וַיֵּשֶׁשׁ
<i>hundredth</i>	מֵאוֹת
<i>year</i> of his life, Noah (Noah) witnessed the postdiluvian reappearance of land. What occurred	שָׁנָה
<i>in the first</i> Hebrew month of Tishri (September 2, 2105 b.c.e.) (310 days after the flood),	בְּרֵאשִׁית
<i>on the first</i> day	בְּאַחַד
<i>of the</i> Hebrew <i>month</i> of Tishri, was that	לַחֹדֶשׁ
<i>they</i> (portions of land submerged under water by the great flood) <i>dried up</i> . God removed enough of	חֶרְבּוֹ
<i>the waters</i>	הַמַּיִם
<i>from</i>	מֵעַל
<i>the</i> surface of planet <i>Earth</i> to enable the exposure of some parcels of land to the sky. Heartened by his discovery of dry land, Noah had it in mind to remove the ark's hatch covering that ensured the containment of every living thing sequestered inside the ark,	הָאָרֶץ
<i>and removed</i> it.	וַיִּסֶר
<i>Noah</i> was determined to satisfying his curiosity as regards to the condition of the postdiluvian world, and began	נָח
<i>with</i> the removal of	אֶת
<i>the covering</i> of	מִכְסֵה
<i>the ark</i> . Noah raised his head above its opening	הַתִּבָּה
<i>and looked</i> outside,	וַיִּרָא
<i>and</i> upon <i>beholding</i> the ground, saw that	וַיַּהַגֵּה
<i>they</i> (portions of the ground) <i>were dry</i> . To Noah's relief, some parts of the	חֶרְבּוֹ
<i>surface</i> of	פְּנֵי
<i>the ground</i> had dried up. ⁹⁰	הָאָדָמָה

Genesis 8:14

Forty-five days had passed since Noah (Noah) discovered, by way of the dove, that some parcels of land were dry. ⁹¹ Noah waited a little longer, <i>and</i> the landmasses reverted to their dry antediluvian state <i>in the</i> Hebrew <i>month</i> of Cheshvan (October 27, 2105 b.c.e.). The landmasses reverting to their dry antediluvian state occurred on	וּבַחֹדֶשׁ
--	------------

⁹⁰ The ground was too hot and muddy for Noah (Noah) and his people to walk upon it.

⁹¹ September 2, 2105 b.c.e. (310 days after the flood had begun).

An Anatomically Correct Translation of Genesis

<i>the second</i> Hebrew month of Cheshvan in the year 2105 b.c.e. (1657 years after creation).	הַשְּׁנִי
<i>On the seven</i>	בַּשְּׁבַע
<i>and twentieth</i>	וְעֶשְׂרִים
<i>day</i> of Cheshvan, God rendered dry all the antediluvian landmasses of planet Earth. God timed the reversion of the landmasses to their antediluvian state	יוֹם
<i>to</i> occur in <i>the</i> Hebrew <i>month</i> of Cheshvan (October 27, 2105 b.c.e.) and	לְחֹדֶשׁ
<i>dried out</i> the landmasses submerged throughout the duration of the great flood. God saw to it that all the antediluvian landmasses of	יִבְשָׁה
<i>the</i> planet <i>Earth</i> completely dried up. A substantial amount of rain would have to fall to enable the return of the antediluvian landmasses to their varying degrees of geologic normality. ⁹² The 27 th day of October, 2105 b.c.e. marked the end of the 365-day journey of Noah and all the living creatures situated inside the ark, and the one-year anniversary of the destruction of the Generation of the Flood.	הַיָּמִין

Genesis 8:15

God (a/k/a Elokim) (Judge of the Universe) had it in mind to speak to Noah (Noah), <i>and</i> to achieve His objective, <i>spoke</i> to him.	וַיְדַבֵּר
<i>Elokim</i> refrained from speaking	אֱלֹהִים
<i>to</i>	אֵל
<i>Noah</i> , and after 121 years, decided	נֹחַ
<i>to say</i> something to him.	לְאמֹר

Genesis 8:16

Following a year's sequestration inside the ark, Noah (Noah) heard the voice of God Who, after 121 years of silence, said, " <i>Go outside!</i> Come out	צֵא
<i>from</i> inside	מִן
<i>the ark!</i> I want	הַתֵּבָה
<i>you,</i>	אַתָּה
<i>and your wife</i>	וְאִשְׁתְּךָ
<i>and your sons</i>	וּבְנֶיךָ
<i>and the wives of</i>	וּנְשֵׁי
<i>your sons</i>	בְּנֶיךָ
<i>with you</i> to disembark. ⁹³	אַתָּה

Genesis 8:17

Now is the time for <i>every</i> one of	כָּל
---	------

⁹² Most of the Generation of the Flood observed the lunar calendar. The duration of the flood exceeded the lunar calendar year of 354 days by 11 days. The 365-day duration of the flood, being equivalent to the duration of a solar year, might have been God's way of setting an example of punishment toward those of the Generation of the Flood who worshipped the sun. In Noah's (Noah) time, those deifying the sun may have had enough knowledge to base their calendar on its 365-day cycle. Perhaps Noah and his progeny interpreted this event as a cautionary tale to continue using the lunar calendar to mark the passage of time.

⁹³ God's first postdiluvian commandment was for Noah (Noah) and his family to leave the ark. God's second postdiluvian commandment was for Noah, his wife and Noah's sons and their wives to end their God-imposed one-year prohibition against engaging in marital relations and procreation.

An Anatomically Correct Translation of Genesis

<i>the living</i> creatures	הַחַיָּוִיִּם
<i>that</i> are	אֲשֶׁר
<i>with you</i> inside the ark to disembark. I am charging you with the responsibility	אִתְּךָ
<i>of</i> shepherding <i>all</i> living creatures comprised of	מִכָּל
<i>flesh</i> and blood from the confines of the ark to the surface of planet Earth. The ark should be free	בְּשָׂר
<i>from fowl</i> (remove all the birds remaining inside the ark),	בְּעוֹף
<i>and</i> free <i>from cattle</i> (remove all the cattle remaining inside the ark). Begin extricating all the aforementioned creatures	וּבַבְּהֵמָה
<i>and</i> continue <i>with</i> the extrication of <i>every</i>	וּבְכָל
<i>creeping thing</i>	הַרֹמֵשׁ
<i>that creeps</i>	הַרֹמֵשׁ
<i>upon</i>	עַל
<i>the</i> surface of planet <i>Earth</i> .	הָאָרֶץ
<i>Bring out</i> every living creature situated inside the ark. All living creatures must leave the ark	הוֹצֵא
<i>with you</i>	אִתְּךָ
<i>and</i> resume <i>swarming</i>	וְשָׂרְצוּ
<i>on the</i> surface of planet <i>Earth</i>	בְּאָרֶץ
<i>and</i> resume <i>being fruitful</i> (procreate)	וּפְרוּ
<i>and</i> resume <i>multiplying</i> (enable gestation to come to term)	וְרָבוּ
<i>on</i>	עַל
<i>the</i> surface of planet <i>Earth</i> . ⁹⁴	הָאָרֶץ

Genesis 8:18

Noah (Noah) heeded the word of God to remove all living things situated inside the ark, <i>and</i> after removing every living thing, <i>went out</i> of the ark to resume living upon the surface of planet Earth.	וַיֵּצֵא
<i>Noah</i> was the first to leave the ark,	נֹחַ
<i>and</i> then <i>his sons</i> left the ark,	וּבָנָיו
<i>and</i> then <i>his wife</i> left the ark,	וְאִשְׁתּוֹ
<i>and</i> then <i>the wives</i>	וּנְשָׁיו
<i>of his sons</i> left the ark. The members of Noah's family	בָּנָיו
<i>with him</i> inside the ark throughout the duration of the flood disembarked.	אִתּוֹ

Genesis 8:19

Prior to initiating the flood, God chose and placed all manner of land-based living creatures inside the ark. God spared those land-based living creatures because they were healthy and eschewed from interspecies procreation. After flood's end, Noah (Noah) escorted the members of his immediate family and their respective wives off the ark, and went back and removed all the creatures situated inside. God witnessed <i>every</i> species of	כָּל
<i>the beasts</i> and	הַחַיָּוִיִּם

⁹⁴ All the while Noah (Noah), his family, and all manner of land-based living creatures remained inside the ark God prohibited cohabitation and procreation. After ending the flood, God commands all species to inhabit the surface of planet Earth and resume cohabitation and procreation.

An Anatomically Correct Translation of Genesis

<i>every</i> species of	כָּל
<i>the creeping things</i>	הַרְמֵשׁ
<i>and every</i> species of	וְכָל
<i>the fowl</i> (birds) and	הָעוֹף
<i>every</i> other species of living creature that	כָּל
<i>creeps</i>	רוֹמֵשׁ
<i>upon</i>	עַל
<i>the</i> surface of planet <i>Earth</i> vow	הָאָרֶץ
<i>to</i> procreate within <i>their</i> own <i>families</i> (species). After vowing to refrain from interspecies procreation in the postdiluvian world,	לְמִשְׁפָּחֹתֵיהֶם
<i>they</i> (all living creatures confined inside the ark) <i>departed</i>	לְצֵאוֹ
<i>from</i>	מִן
<i>the ark</i> with God's blessing.	הַתִּבְיָה

Genesis 8:20

After enabling Noach (Noah) and all manner of living creatures heretofore sequestered inside the ark to reclaim and live upon the surface of planet Earth, God (a/k/a AdoShem) (Ruler of the Universe) expressed His desire for Noach to make some sacrificial offerings unto Him. Noach selected from among the surviving species (in which there were seven, rather than a pair), and was intent upon offering them up as a sacrifice unto God. With sacrificial animals in tow, Noach and his three sons proceeded toward a place that would one day come to be known as 'Jerusalem' and found the altar Adam, the first man (with an eternal, not-of-this-earth soul tethered to his body) built and used to sacrifice various things unto God. Upon seeing the altar Adam built 1657 years ago is in disrepair, Noach concludes that it is an unfit vessel through which to pay homage to God <i>and</i> is determined to <i>rebuild</i> it.	וַיִּבֶן
<i>Noach</i> rebuilt the	בֵּן
<i>altar</i> Adam used to sacrifice things	מִזְבֵּחַ
<i>unto AdoShem</i> . Noach had it in mind to render sacrificial offerings unto God,	לַיהוָה
<i>and</i> to achieve his objective, <i>took</i>	וַיִּקַּח
<i>from all</i> the species of	מִכָּל
<i>the beasts</i> only	הַבְּהֵמָה
<i>the clean</i> ones to sacrifice unto God. Noach knew which species of living creatures were suitable for a sacrificial offering because there were seven pair of the 'clean (kosher) ones' to every pair of the 'unclean ones'. Mindful of sacrificing the aforementioned 'clean' beasts (cattle, sheep, and goats) and 'clean' fowl (birds),	הַטְּהוֹרָה
<i>and of all</i>	וּמִכָּל
<i>the fowl</i> (birds) he bought with him (the 'clean' ones), Noach chooses from among	הָעוֹף
<i>the purest</i> of the 'kosher' ones. Noach selects for sacrifice, animals absent of scars, blemishes or other defects. Knowing the injury he sustained tending to a lion rendered him unfit to make a sacrificial offering, ⁹⁵ Noach calls upon his son Sheim (Shem) to officiate in his stead. ⁹⁶ Noach had it in mind to render animals as sacrificial offerings unto God,	הַטְּהוֹר

⁹⁵ Leviticus 21:17

⁹⁶ Sheim (Shem) was the foremost monotheistic spiritual leader of his time (until Avram (I/k/a Avraham), the father of Judaism, succeeded him).

An Anatomically Correct Translation of Genesis

<i>and</i> to achieve his objective, <i>he</i> had Sheim <i>bring</i> them <i>up</i> before the altar. Noah slaughtered the animals in a humane manner and his son Sheim situated them upon the sacrificial altar and rendered them as	וַיַּעַל
<i>burnt offerings</i> (sacrifices) unto God. A sacrifice was the means by which Noah chose to express his thankfulness to God for sparing him and his family from the flood and giving humankind and all the other land-based living creatures another chance to start anew. As a means of expressing gratefulness unto God for sparing Noah and all other living creatures from the destruction of the flood, Noah and Sheim repeat the process of placing an animal in front of the altar, slaughtering, cutting and placing the pieces of it onto the altar, and burning the pieces	עֹלֹת
<i>on the altar.</i>	בַּמִּזְבֵּחַ
Genesis 8:21	
God (a/k/a AdoShem) (Ruler of the Universe) witnesses the antediluvian survivors' sacrificial offerings <i>and</i> derives joy from <i>smelling</i> the aroma emanating from their burnt offerings.	וַיִּרְחַח
<i>AdoShem</i> inhales and is delighted	יְהוָה
<i>with</i> the	אֶת
<i>aroma</i> of the burnt animal sacrifices. After inhaling	רִיחַ
<i>the pleasant</i> aroma emanating from the antediluvian survivors' burnt sacrificial offerings, God reflects upon the consequence of exercising His will to bring about the destruction of planet Earth's land-dwelling inhabitants. Mournful for the loss of life and a willingness to express remorse, God composes a vow	הַנְּחִיחַ
<i>and says</i>	וַיֹּאמֶר
<i>AdoShem</i> to Himself with conviction	יְהוָה
<i>in</i>	אֵל
<i>His heart</i> , "I will	לְבַבִּי
<i>not</i> ever inundate planet Earth with a flood that I used to destroy the Generation of the Flood. If my thoughts turn toward destroying planet Earth,	לֹא
<i>I will</i> not <i>duplicate</i> and implement the diluvian process utilized	אֶסֶף
<i>to curse</i> it. I cursed the ground after Adam (the first man with an eternal, not-of-this-earth soul tethered to his body) violated My one commandment. I perpetuated Adam's curse throughout his lifetime and 126 years following his death. I removed the curse to coincide with the birth of Noah (Noah). I vow never	לְקַלֵּל
<i>again</i> to destroy every living creature dwelling upon the surface of planet Earth	עוֹד
<i>with</i> a devastating worldwide flood completely covering	אֶת
<i>the ground.</i> I will withhold all manner of diluvian punishment	הָאֲדָמָה
<i>for the sake of</i> Adam. Adam was	בְּעֵבוֹר
<i>the first man</i> to acquire the evil inclination	הָאָדָם
<i>because</i> he ate the forbidden fruit. Adam acquired	כִּי
<i>the evil inclination</i> in his	לְצַר
<i>heart</i> and mind and passed it along to his descendants. The descendants of Adam,	לֵב
<i>the first man</i> , must resist giving into the	הָאָדָם
<i>evil</i> inclination. This evil inclination incessantly floods man's heart and mind and is intent upon drowning the goodness within. To avoid drowning in the depths of the evil inclination, man must build an 'ark' out his own free will and use it to navigate his way out of the turbulent waters of evil and drop anchor in the calm waters of goodness.	רַע

An Anatomically Correct Translation of Genesis

Man begins battling his evil inclination	
<i>from his youth</i> , and continues struggling with it throughout his life. Man is involved in a lifelong struggle to suppress the urge to give into his evil inclinations. Having derived some degree of joy from the activities of the humanoid species with an eternal, not-of-this-earth soul tethered to its body, I am remorseful for having brought about their demise by way of a devastating flood,	מְנַעֲרִיו
<i>and</i> will <i>not</i> ever again destroy with water all living creatures dwelling upon the surface of planet Earth. If ever I am inclined toward destroying humankind,	וְלֹא
<i>I will</i> cease to <i>continue</i> thinking <i>anymore</i> about a process involving a watery means of destruction that if implemented, would	אֶסְפָּךְ
<i>again</i> destroy every living creature dwelling upon the surface of planet Earth. No longer will I be so inclined as	עוֹד
<i>to destroy</i> every living creature	לְהַכּוֹת
<i>with</i> water covering the entire surface of planet Earth. I vow never again to destroy	אֶת
<i>every</i>	כָּל
<i>living</i> thing	חַי
<i>just as</i>	כְּאִשֶּׁר
<i>I had done</i> to the Generation of the Flood by means of the worldwide catastrophic flood.	עָשִׂיתִי

Genesis 8:22

I will perpetuate the various continuous seasonal cycles <i>as long as</i> planet Earth remains in existence. I will ensure seasonal cycles continue for	עַד
<i>all</i> the	כָּל
<i>days</i>	יָמֵי
<i>the</i> planet <i>Earth</i> remains in existence. There will be continuous cycles of	הָאָרֶץ
<i>sowing time</i> when seeds are planted,	וְרַע
<i>and</i> continuous cycles of <i>harvest</i> time	וְקִצִּיר
<i>and</i> continuous, seasonal cycles of <i>cold</i> days	וְקָר
<i>and</i> continuous, seasonal cycles of <i>heat-filled</i> days	וְחֶם
<i>and</i> continuous, seasonal cycles of spring and <i>summer</i>	וְקִיץ
<i>and</i> continuous, seasonal cycles of autumn and <i>winter</i>	וְחֵרֶף
<i>and</i> continuous 24-hour cycles of <i>day</i>	וְיוֹם
<i>and night</i> . I vow	וְלַיְלָה
<i>not</i> to cause an interruption of the continuous cycles of day, night and seasonal changes that occurred during the duration of the flood. If ever I am intent upon initiating the end of days and bringing about the destruction and subsequent reconstitution of planet Earth, I will cause	לֹא
<i>them</i> (the continuous cycles of day, night and seasonal changes) to <i>cease</i> ."	יִשְׁבְּתוּ