

An Anatomically Correct Translation of Genesis

Genesis 9:1

God (a/k/a Elokim) (Judge of the Universe) had it in mind to reward Noach (Noah) and his sons for their initial postdiluvian burnt animal sacrificial offerings, <i>and</i> to achieve His objective, confers <i>blessings</i> upon them.	וַיְבָרֶךְ
<i>Elokim</i> is impressed	אֱלֹהִים
<i>with</i>	אֶת
<i>Noach</i>	נֹחַ
<i>and with</i>	וְאֶת
<i>his sons'</i> sacrificial offerings and confers blessings upon them. God had it mind to issue a directive to facilitate the repopulation of planet Earth,	בְּנָיו
<i>and</i> to achieve His objective, <i>said</i>	וַיֹּאמֶר
<i>to them,</i>	לָהֶם
" <i>Be fruitful</i>	פְּרוּ
<i>and multiply.</i> Procreate	וּרְבוּ
<i>and replenish</i> the land devoid of humanoids with your offspring.	וּמְלֵאוּ
<i>With</i> regard to reconstituting	אֶת
<i>the earth</i> damaged by the flood, if you render the soil viable, I will enable you to extract enough sustenance to ensure your survival and the survival of your progeny. Prior to the flood, human beings feared all manner of species of living creatures. I am of a mind to restore, to a degree, harmony between human beings and other species of living creatures,	הָאָרֶץ

Genesis 9:2

<i>and</i> to achieve My objective, will negate <i>your fear</i>	וּמוֹרְאֵכֶם
<i>and dread</i> of other species of living creatures apt to diminish your food supply and prey upon you. I will alter the mind of all species in your midst and they	וְהִתְקַחְם
<i>shall be</i> disinclined toward preying upon you. I shall render various creatures amenable toward becoming domesticated. I shall render various creatures amenable toward offering themselves up for sacrifice. The prospect of fear of harming humanoids will weigh heavily	יִהְיֶה
<i>upon</i> the mind of	עַל
<i>every</i>	כָּל
<i>beast</i> situated upon	חַיַּת
<i>the</i> surface of planet <i>Earth,</i>	הָאָרֶץ
<i>and</i> the prospect of fear of harming humanoids will weigh heavily <i>upon</i> the mind of	וְעַל
<i>every</i>	כָּל
<i>fowl</i> (bird) flying above the surface of planet Earth with their back facing toward	עוֹף
<i>the heavens.</i> I will instill fear of harming humanoids	הַשָּׁמַיִם
<i>in all</i> living things	בְּכָל
<i>that</i>	אֲשֶׁר
<i>creep</i> on	תִּרְמֹשׁ
<i>the ground</i>	הָאֲדָמָה
<i>and in all</i> species of	וּבְכָל
<i>fish</i> in	דְּגַיִם
<i>the sea.</i> Before the flood, there was a prohibition against humans eating other living creatures. From now on, you may eat the flesh of other living creatures. When you are in need of animals to consume for sustenance, I will make sure to place them	הַיָּם

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<i>into your hands.</i>	בְּיַדְכֶם
<i>They shall they be delivered</i> into your hands and serve as sustenance. After Adam (the first man with an eternal, not-of-this-earth soul tethered to his body) sinned, I limited his and his progeny's subsistence to thorns and thistles acquired through hard labor. I removed the curse from the ground on the day Noach (Noah) was born (126 years after Adam died) and I enabled the ground to yield a variety of delicious herbs, fruits, vegetables and nuts. Noach's invention of various farming implements facilitated the cultivation of the ground and the perpetuation of large, delicious crop yields. While waiting for edible crops to issue forth from the soil undermined by the flood, you may eat	נִתְּנוּ

Genesis 9:3

<i>every</i>	כָּל
<i>moving thing</i> (insect, animal, bird and aquatic creature)	רֶמֶשׂ
<i>that</i>	אֲשֶׁר
<i>is</i>	הוּא
<i>alive.</i> I will enable various species of living things to become accessible	חַי
<i>to you,</i> and they	לְכֶם
<i>shall be</i> yours	יִהְיֶה
<i>to eat.</i> You may continue eating various species of living things when the ground resumes yielding herbs, vegetables, legumes, fruits and nuts. You may eat flesh	לְאֵכְלָהּ
<i>as</i> well as the <i>green</i>	בְּיֵרֶק
<i>herb</i>	עֵשֶׂב
<i>I gave</i> permission to grow from the ground and permitted you to extract and consume. I will provide a variety of food sources	נִתַּתִּי
<i>to you.</i> You may supplement your diet of herbs, vegetables, legumes, fruits and nuts	לְכֶם
<i>with</i>	אֶת
<i>all</i> manner of living things from the insect and animal kingdoms. I give you leave to consume animal flesh,	כָּל

Genesis 9:4

<i>however,</i> I prohibit you from eating the	אֲדָ
<i>flesh</i> of a living animal. I prohibit you from eating flesh	בְּשָׂר
<i>with</i> the <i>lifeblood of it</i> still coursing through its veins. I prohibit you from eating an animal whose	בְּנִפְשׁוֹ
<i>blood</i> is coursing through its veins. You are	דָּמוֹ
<i>not</i> to eat any part of a living organism prior to slaughtering and draining its blood. If	לֹא
<i>you must eat</i> flesh originating from a living animal, then you have to slaughter it in the slaughtering manner of the living creatures whose carcasses you burnt upon Adam's sacrificial altar. Having enunciated the rewards one can expect to reap in the postdiluvian world, I shall enunciate the consequences engendered by ill-mannered behavior practiced by those who perished in the flood. I will hold postdiluvian survivors to a higher standard of behavior,	תֹּאכְלוּ

Genesis 9:5

<i>and</i> as <i>surely</i> as I am God (a/k/a Elokim) (Judge of the Universe), transgressors shall pay	וְאָדָ
<i>with</i> their blood. If you commit suicide by shedding	אֶת
<i>your own blood</i> or by an act of hanging yourself (resulting in no bloodshed), your blood that served as the corporeal link	דְּמָכֶם

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<i>to your souls</i> is the price	לְנַפְשֵׁיכֶם
<i>I will demand.</i> If violence	אֶדְרֹשׁ
<i>from the hand</i> of any man results in either murder or suicide, then that man's actions are deemed animalistic and	מִיָּד
<i>every</i> wild	כָּל
<i>beast</i> will perceive the murderer as a beast rather than a man and go out of its way to prey upon him. If one commits murder,	חַיָּה
<i>I will demand it</i> (the soul),	אֶדְרֹשְׁנוּ
<i>and</i> if fatal blows issue forth <i>from the hand</i> of	וּמִיָּד
<i>the man</i> willfully committing murder while ensuring there are no witnesses to his crime, I will punish the murderer by spilling his blood. If blows issuing forth	הָאָדָם
<i>from the hand</i>	מִיָּד
<i>of a man</i> land upon someone to whom he equates as	אִישׁ
<i>his brother</i> , the one from whose fists issued the fatal blow will be compelled to go into exile. The spilt blood of the murder victim, as it cried out when Kayin (Cain) killed Hevel (Abel), shall cry out the name of the murderer.	אָחִיו
<i>I will demand</i> blood as a means of punishing the body along	אֶדְרֹשׁ
<i>with</i>	אֶת
<i>the soul</i> of	נַפְשׁוֹ
<i>the man</i> who commits murder. If two or more people witness	הָאָדָם

Genesis 9:6

<i>one</i> shedding the	שֹׁפֵךְ
<i>blood</i> of	דָּם
<i>the man</i> or the woman, and the shedding of blood results in death, then whomever was	הָאָדָם
<i>in</i> the presence of another <i>man</i> or woman while they committed murder must appear in court and testify. If it is determined that the accused murderer is guilty, then the life-sustaining	בְּאָדָם
<i>blood</i> coursing through various parts <i>of his</i> body shall be shed until	דָּמוֹ
<i>he</i> is as dead as the one whom he murdered. The convicted murderer <i>shall</i> incur the death penalty	יִשְׁפֹּךְ
<i>because</i> that human being willfully destroyed another human being created	כִּי
<i>in</i> the <i>image</i> of	בְּצַלְמִי
<i>Elokim</i> . Most precious is the life of a human being because	אֱלֹהִים
<i>He</i> (God) <i>made</i> it with His own hands. Upon creating the first humanoid with an eternal, not-of-this-earth soul tethered to his body, I declared it my most prized creation because I made it	עָשָׂה
<i>with</i> My own hands. I created	אֶת
<i>the man</i> (Adam, the first man with an eternal, not-of-this-earth soul tethered to his body) with My own hands. If a human being murders another human being and there is either one or no witness, then I, rather than man, will punish the murderer. I understand your reluctance to procreate and raise children in this desolate, postdiluvian world, but the world needs to be repopulated,	הָאָדָם

Genesis 9:7

<i>and</i> all <i>you</i> postdiluvian survivors must begin to	וְאַתֶּם
<i>be fruitful</i> (procreate)	פְּרוּ
<i>and multiply</i> in numbers great enough to	וּרְבוּ

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<i>swarm</i> and migrate and establish settlements upon all the habitable parcels of land	וְרָצוּ
<i>on</i> the surface of planet <i>Earth</i> . Fear not the animals in your midst. I will ensure they refrain from harming you, not withhold themselves when you need to derive sustenance from them, and cooperate when you need to utilize them for plowing, transporting and distributing food to the ever-growing population. I will ensure that you will dominate, exploit	בְּאֶרֶץ
<i>and hold sway</i> over any living creature	וְרָבוּ
<i>on it</i> (the planet Earth).”	כִּי

Genesis 9:8

God (a/k/a Elokim) (Judge of the Universe) is intent upon entering into a covenant with Noach (Noah) and his sons, <i>and</i> to achieve His objective, contemplates what to <i>say</i> to them.	וַיֹּאמֶר
<i>Elokim</i> (Judge of the Universe), with regard to what He intends	אֱלֹהִים
<i>to</i> say to	אֶל
<i>Noach</i>	נֹחַ
<i>and to</i>	וְאֶל
<i>his sons</i> who were	בְּנָיו
<i>with him</i> ,	אִתּוֹ
<i>says</i> , “I sense reluctance on your part to repopulate the world. I revisited the postdiluvian world that bore the brunt of My assault,	לְאמֹר

Genesis 9:9

<i>and I</i> ,	וְאֲנִי
<i>having beheld</i> its desolation, am inclined toward entering into a covenant with you to ensure that I never resort to flooding the entire surface of planet Earth. I am intent upon	הִנְנִי
<i>establishing</i> a covenant	מִקִּים
<i>with</i> you.	אִתְּךָ
<i>My</i> postdiluvian <i>covenant</i>	בְּרִיתִי
<i>with you</i> , your sons	אִתְּכֶם
<i>and with</i>	וְאִתְּךָ
<i>your seed</i> (the offspring eventually issuing forth from your loins) will remain in effect while you are alive, and continue to remain in effect long	וְרַעְיֶכֶם
<i>after you</i> die. I intend to enter into a postdiluvian covenant with you	אֲחֵרֵיכֶם

Genesis 9:10

<i>and with</i>	וְאִתְּךָ
<i>every</i> other	כָּל
<i>living</i>	נֶפֶשׁ
<i>creature</i>	הַחַיָּה
<i>that</i> shared safe passage	אֲשֶׁר
<i>with you</i> inside the ark. I intend to enter into a postdiluvian covenant	אִתְּכֶם
<i>with the fowl</i> (birds) and	בְּעוֹף
<i>with the cattle</i>	בַּבְּהֵמָה
<i>and with every</i> species of	וּבְכָל
<i>beast</i> (including those inclined toward inflicting harm upon human beings). I am intent upon entering into a postdiluvian covenant with all the creatures of	חַיַּת
<i>the</i> planet <i>Earth</i> who were	הָאֶרֶץ

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<i>with you</i> in the ark. I will require a commitment	אַתְּכֶם
<i>from all</i>	מִכָּל
<i>the ones</i> (creatures) <i>coming out of</i>	יִצְאֵי
<i>the ark</i> to enter into a covenant with Me. My invitation of entering into a covenant extends	הַתְּבָה
<i>to every</i>	לְכָל
<i>beast</i> situated on	חַיֵּית
<i>the</i> surface of planet <i>Earth</i> and every species of water-dwelling creatures that survived the flood while situated in various bodies of water. I am of a mind to demonstrate My resolve toward never causing another devastating worldwide flood,	הָאָרֶץ

Genesis 9:11

<i>and</i> to achieve My objective, <i>will</i> enter into and <i>establish</i> a postdiluvian covenant	וְהִקְמַתִּי
<i>with you</i> .	אֶתְּ
<i>My</i> postdiluvian <i>covenant</i>	בְּרִיתִי
<i>with you</i> will ensure that I will never again flood the entire surface of planet Earth as a means of destroying every living creature dwelling therein. If ever I am of a mind to bring about the premature ending of every living creature's life by way of flooding the entire surface of planet Earth, I will remember entering into a postdiluvian covenant with you,	אַתְּכֶם
<i>and</i> will remember My promise to <i>not</i> use the watery 'sword'	וְלֹא
<i>to cut off</i>	יְכַרֵּת
<i>all</i>	כָּל
<i>flesh</i> from its life-giving source	בְּשָׂרָה
<i>anymore</i> . Never again will I bring about the death of every living creature dwelling upon the surface of planet Earth	עוֹד
<i>by waters</i> comparable to	מִמֵּי
<i>the flood</i> that, with the exception of you and the living creatures situated inside the ark, claimed the lives of every living creature dwelling upon the surface of planet Earth. Fear not	הַמַּבּוּל
<i>and</i> take comfort in knowing there is <i>not</i> even a remote possibility that there	וְלֹא
<i>will be</i> forthcoming from My hand another flood capable of enveloping the entire surface of planet Earth. I promise to refrain from bringing about	יְהִיָּה
<i>any more</i> catastrophes in the form of the	עוֹד
<i>flood</i> that, with the exception of all the living creatures inside the ark, claimed the lives of every living creature dwelling upon the surface of planet Earth. I will not bring forth another flood	מִבּוּל
<i>to destroy</i>	לְשַׁחֵת
<i>the</i> entire surface of planet <i>Earth</i> and every land-dwelling creature dwelling therein." God had it in mind to provide a visual reminder of entering into a covenant with the survivors of the flood,	הָאָרֶץ

Genesis 9:12

<i>and</i> to achieve His objective, <i>said</i>	וַיֹּאמֶר
<i>Elokim</i> (Judge of the Universe) to Noach and his sons, "I am going to make something appear in the sky that will serve as a sign of the postdiluvian covenant entered into between you and Me.	אֲלֹהִים
<i>This</i> visual phenomenon will be the	זֹאת

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<i>sign</i> of	אות
<i>the covenant</i>	הברית
<i>that</i>	אשר
<i>I</i>	אני
<i>make</i>	נתן
<i>between Me</i>	ביני
<i>and between you</i>	וביניכם
<i>and between</i>	ובין
<i>every</i>	כל
<i>living</i>	נפש
<i>creature</i>	חיה
<i>that</i> was	אשר
<i>with you</i> inside the ark. This covenant will be in effect during your generation, and continue	אתכם
<i>to</i> remain in effect during the <i>generations</i> that follow throughout	לדורת
<i>eternity.</i> " I am going to bring about a radical change to planet Earth's atmosphere that will enable water droplets suspended in the sky to break down the sunlight into separate wavelengths visible to the human eye. The sun commingling	עולם

Genesis 9:13

<i>with</i> water will resemble a multicolored hunting bow pointing toward heaven.	את
<i>My rainbow</i>	קשתי
<i>set</i> up in the sky will become visible when sunlight strikes water droplets contained	נתתי
<i>within the clouds.</i> I will cause a rainbow to appear in the sky when I am inclined toward showing humanity a sign of My covenant,	בשמי
<i>and it will be</i> the means by which I choose	והיתה
<i>to signal</i> the viability of the postdiluvian	לאות
<i>covenant</i> established	ברית
<i>between Me</i>	ביני
<i>and between</i> you and all the other living creatures dwelling upon the surface of	ובין
<i>the</i> (Planet) <i>Earth,</i>	הארץ

Genesis 9:14

<i>and it</i> (the rainbow) <i>shall be</i> seen by all	והיה
<i>when I bring</i> about the gathering of	בענני
<i>clouds</i>	ענן
<i>above</i>	על
<i>the</i> surface of planet <i>Earth.</i> Sunlight passing through water droplets suspended in the sky will break down the sunlight into separate wavelengths visible to the human eye and resemble a multicolored hunting bow facing toward heaven. I will enable water and light to interact in a manner calculated to produce a visual phenomenon when I am inclined toward showing humanity a sign of My covenant,	הארץ
<i>and</i> that will cause a bow <i>to appear</i> in the sky.	ונראתה
<i>The rainbow</i> comprised of sun and water suspended	הקשת
<i>in the clouds</i> will be My sign to remind you that never again will I destroy the world with water. The gathering of dark clouds shall serve as a forewarning to malefactors committing acts of evil,	בשמי

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Genesis 9:15

<i>and</i> rather than destroying the malefactors, <i>I will remember</i> the postdiluvian covenant entered into	וְזָכַרְתִּי
<i>with</i> you and all the other living creatures dwelling upon the surface of planet Earth and refrain from inflicting mass destruction. The rainbow will be the visual sign of the viability of	אֵת
<i>My covenant</i>	בְּרִיתִי
<i>that</i> exists	אֲשֶׁר
<i>between Me</i>	בֵּינִי
<i>and between you</i>	וּבֵינֵיכֶם
<i>and between</i>	וּבֵין
<i>every</i>	כָּל
<i>soul</i> tethered to a	גֶּפֶשׁ
<i>living</i> body dwelling on planet Earth. The covenant ensures that I will refrain from bringing about the destruction	חַיָּה
<i>of all</i> living things comprised of	בְּכָל
<i>flesh</i> and blood. Be assured,	בְּשָׂר
<i>and</i> fear <i>not</i> the recurrence of an end to the world by way of another flood. Never again is there	וְלֹא
<i>to be</i> a life-killing global flood brought about by My hand. I will never	יִהְיֶה
<i>again</i> bring about a gathering of	עוֹד
<i>the waters</i>	הַמַּיִם
<i>to flood</i> the entire surface of planet Earth. I will never resort	לְמַבּוּל
<i>to destroy</i> , by way of a flood,	לְשַׁחֵת
<i>all</i> land-dwelling creatures comprised of	כָּל
<i>flesh</i> and blood,	בְּשָׂר

Genesis 9:16

<i>and when there will be</i> cause for the appearance of	וְהִיְתָה
<i>the rainbow</i>	הַקֶּשֶׁת
<i>in the clouds</i> , you should interpret its appearance as the aftermath of My initial declaration of accusations of wrongdoing against malefactors. Prior to implementing the infliction of destruction upon the perpetrators as well as those failing to quell the evil in their midst, I will pause	בְּעָנָן
<i>and look upon it</i> (the rainbow) and refrain from inflicting punishment. I am obliged	וּרְאִיתֶיהָ
<i>to remember</i> the postdiluvian	לְזָכַר
<i>covenant</i> that is	בְּרִית
<i>everlasting</i> in duration. Remember the covenant established	עוֹלָם
<i>between</i>	בֵּין
<i>Elokim</i> (Judge of the Universe)	אֱלֹהִים
<i>and between</i>	וּבֵין
<i>every</i> living	כָּל
<i>soul</i> . This postdiluvian covenant is the means by which to ensure the perpetuation of every	גֶּפֶשׁ
<i>living</i> soul intertwined with the spark of corporeal life present	חַיָּה
<i>in all</i> living creatures made of	בְּכָל
<i>flesh</i> and blood	בְּשָׂר

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<i>that</i> live	אֲשֶׁר
<i>on</i>	עַל
<i>the</i> surface of planet <i>Earth</i> ."	הָאָרֶץ

Genesis 9:17

God (a/k/a Elokim) (Judge of the Universe) had it in mind to explicate the meaning of the rainbow, <i>and</i> to achieve His objective, <i>said</i>	וַיֹּאמֶר
<i>Elokim</i>	אֱלֹהִים
<i>to</i>	אֶל
<i>Noach</i> and his sons,	נֹחַ
" <i>This</i> rainbow is My	זֹאת
<i>sign</i> of	אוֹת
<i>the</i> everlasting postdiluvian <i>covenant</i>	הַבְּרִית
<i>that</i>	אֲשֶׁר
<i>has been established</i>	הַקְּמָתִי
<i>between Me</i>	בֵּינִי
<i>and between</i>	וּבֵין
<i>every</i> living organism comprised of	כָּל
<i>flesh</i> and soul	בְּשָׂר
<i>who</i> dwell	אֲשֶׁר
<i>upon</i>	עַל
<i>the</i> surface of planet <i>Earth</i> ". God stopped talking to Noach and his sons. ⁹⁷ Noach and his sons decide to leave Jerusalem and return to the ark,	הָאָרֶץ

Genesis 9:18

<i>and</i> while <i>they are</i> journeying from Jerusalem to the ark, Noach (Noah) and the	וַיְהִי
<i>sons</i> of	בְּנֵי
<i>Noach</i> contemplate how best to undertake the momentous task of reestablishing themselves upon the surface of planet Earth and repopulating the world. The 365-day ordeal inside the ark had taken a tremendous toll on their bodies until God restored them to perfect health and vitality as soon as	נֹחַ
<i>they</i> (Noach, his sons and their wives) <i>went out</i>	הַיְצְאִים
<i>from</i>	מִן
<i>the ark</i> . Noach and his sons (i) removed all the living creatures situated inside the ark; (ii) removed anything from inside the ark that might help them reestablish the antediluvian infrastructure that facilitated their existence; and (iii) dismantled the ark and used the wood to build shelters, furniture and tools. The Author of the Torah usually cites a man's progeny in the order of their birth, but in the following instance, cites the names of Noach's sons in the following order:	הַתְּבָה
<i>Shem</i> (Shem)	שֵׁם
<i>and Cham</i> (Ham)	חָם
<i>and Yafes</i> (Japheth). The Author of the Torah could have made mention of any of Noach's three sons, but chose to make mention of Cham (Ham) because of his involvement in the postdiluvian assault and mutilation of Noach's manhood. Fearing a diminution of his inheritance if Noach fathered more sons, one of Noach's sons had it in mind to prevent Noach from fathering more sons,	וַיִּנְפֹּת

⁹⁷ This is the last time God (a/k/a Elokim) (Judge of the Universe) spoke to Noach (Noah).

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<i>and</i> to achieve his objective, <i>Cham</i> physically assaulted and mutilated the reproductive part of Noach's body. Not long after their disembarkation from the ark, Noach became a victim of domestic violence.	וְחָם
<i>He</i> (Cham) disregarded God's prohibition against procreating in the ark and fathered the first newborn in the postdiluvian era. Cham was the	הוּא
<i>father</i> of a son whom he named	אָבִי
' <i>Canaan</i> '.	כְּנָעַן

Genesis 9:19

God forbade all living creatures situated inside the ark from procreating. God's prohibition against procreation was in effect all the while His living creatures resided inside the ark (365 days). One of Noach's (Noah) <i>three</i> sons (Cham (Ham)) ignored God's prohibition of procreating and fathered the first child born in the postdiluvian world. Ending the flood and causing the waters to recede was the means by which God signaled	שְׁלֹשָׁה
<i>these</i>	אֵלֶּה
<i>sons</i> of	בְּנֵי
<i>Noach</i> that they, along with their father, mother and their respective wives should leave the ark and resume living on the surface of planet Earth. God commanded the humanoid survivors of the flood to procreate,	נֹחַ
<i>and</i> through the collective procreative output <i>from these</i> three sons of Noach and their wives, the world	וּמֵאֵלֶּה
<i>became repopulated</i> . Noach's three sons and their wives (comprising six of the eight human survivors of the Generation of the Flood) repopulated the world. The continuous increase in the population necessitated migration and resettlement upon	נִפְצָה
<i>every</i> habitable place on	כָּל
<i>the</i> surface of planet <i>Earth</i> . Upon disembarking from the ark, Noach evaluated the condition of the postdiluvian ground, and determined that the flood deposited eleven inches of sludge on top of the topsoil. In order to plant new crops, Noach had to expose the topsoil,	הָאָרֶץ

Genesis 9:20

<i>and</i> with the help of his sons, <i>began</i> clearing away the postdiluvian debris. After removing eleven inches of postdiluvian sludge, Noach (Noah) and his sons began farming the land with domesticated animals tethered to implements invented by Noach and utilized by the Generation of the Flood prior to their demise. By way of God's blessing, Noach had the cooperation of various animals to facilitate farming the land. The implementation of animal labor and farm implements invented by Noach was the means by which farming became a far less arduous task. Despite knowing his primary task in the postdiluvian world was to cultivate the ground and produce edible crops to sustain an ever-growing population, Noach focused upon cultivating grapevines as a means of making wine to induce intoxication. In spite of his antediluvian foresight to gather and store cuttings from various trees and vines inside the ark, Noach focused on planting grapevines in the postdiluvian ground and making wine. His single-minded objective to get drunk caused	וַיִּתְחַל
<i>Noach</i> to transition from a man of God into a	נֹחַ
<i>man</i> of	אִישׁ

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<i>the ground</i> (a farmer). Noach maintained sobriety while riding out the flood inside the ark,	הָאֲדָמָה
<i>and</i> when <i>he</i> disembarked from the ark, <i>planted</i> a	וַיִּטֵּעַ
<i>vineyard</i> of grapes in the postdiluvian soil. Growing grapes was the means by which Noach could make wine and indulge his penchant for becoming intoxicated. No harvest could be forthcoming until God initiated the first rainfall of the postdiluvian era. Noach harvested the first postdiluvian crop of grapes, crushed and fermented the grapes,	כַּרְם

Genesis 9:21

<i>and drank</i> his homemade wine. Noach (Noah) could not foresee the consequences that would ensue	וַיִּשְׁכַּר
<i>from</i>	מִן
<i>the wine</i> made from the grapes. Noach had no idea that his drunkenness would make him vulnerable to personal attack by one of his sons who did not want his father to diminish his inheritance by fathering more sons. There was one particular day when Noach drank an excess of wine,	הַיַּיִן
<i>and after becoming drunk</i> , became sexually aroused. Noach went into his wife's tent, but was too drunk to initiate sexual relations. Failing to initiate intimate relations with his wife, Noach stumbled back to his tent	וַיִּשְׁכַּר
<i>and</i> during the course of sleep, inadvertently <i>uncovered himself</i> . While situated	וַיִּתְגַּל
<i>inside</i>	בְּתוֹךְ
<i>his tent</i> , Noach transitioned from drunkenness to sleep. Noach had no idea that his vulnerable state of being would motivate one of his sons to render him incapable of procreating in the postdiluvian world.	אֹהֶלָה

Genesis 9:22

God forbade all living creatures from having intimate relations and procreating while situated inside the ark. Noach's (Noah) son Cham (Ham) ignored God's warning, and within the confines of the ark, had intimate relations with his wife and fathered the first child born in the postdiluvian world. Canaan, Cham's firstborn happened upon Noach's tent and discovered Noach naked and asleep. Canaan informed Cham of Noach's vulnerable state of being. Prior to this incident, Cham observed the manner in which Noach doted on Canaan, and this led Cham to believe that Noach was intent upon fathering another child to serve as his source of comfort and servitude throughout the remainder of his life. Noach owned the entire world, and his three sons, from an inheritance perspective, knew that upon Noach's death, they would inherit shares of that which Noach owned. Cham feared that he and his brothers would receive lesser parcels of planet Earth if Noach fathered more heirs. Cham saw Noach's vulnerable state of being as an opportunity to ensure that he and his two brothers would be the sole heirs of the man (Noach) who owned planet Earth. Cham went to Noach's tent to verify Noach's nakedness, <i>and</i> upon <i>seeing</i> his father lying naked on the floor of his own tent, realized there was an opportunity to prevent Noach from fathering any more children.	וַיִּרְא
<i>Cham</i> ,	חָם
<i>the father</i> of	אָבִי
<i>Canaan</i> , the first child born in the postdiluvian world, having seen,	כְּנַעַן
<i>with</i> his own eyes, the	אֶת
<i>nakedness</i> of	עֲרוֹת

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<i>his father</i> , seized upon an opportunity to prevent Noah from fathering any more children and mutilated his genitals while he slept. The mutilation of Noah's genitals limited the number of his heirs to three (Sheim, Yafes and Cham). Not long after mutilating Noah's genitals, Cham happened upon Sheim (Shem) and Yafes (Japheth)	אָבִיו
<i>and told</i> them he had seen Noah lying naked on the floor of his tent. Not wanting to implicate himself as the perpetrator of Noah's mutilation, Cham withheld telling his brothers about the commission of his crime and imparted the fact of Noah's nakedness	וַיַּגֵּד
<i>to his two</i>	לְשְׁנָיו
<i>brothers</i> (Sheim and Yafes) whom he encountered	אָחָיו
<i>outside</i> Noah's tent. Upon learning from their brother Cham (Ham) that their father had passed out drunk in his tent and lying naked, Sheim (Shem) and Yafes (Japheth) had it in mind to cover up and spare him the embarrassment that might ensue if others saw him naked,	בַּחוּץ

Genesis 9:23

<i>and</i> to achieve their objective, (Sheim) <i>took</i> hold of a blanket that would serve to cover his father's nakedness.	וַיִּקַּח
<i>Sheim</i> (Shem) convinced his brother Yafes (Japheth) to help him	שֵׁם
<i>and Yafes</i> accompanied Sheim to Noah's (Noah) tent.	וַיֵּצֵא
<i>With</i>	אֶת
<i>the</i> blanket that would suffice as a <i>garment</i> to cover up Noah's nakedness, Sheim and Yafes arrived outside his tent	הַשְּׂמָלָה
<i>and</i> prior to entering his tent, <i>placed</i> a portion of the blanket	וַיִּשְׂמוּ
<i>upon</i>	עַל
<i>the shoulder</i> of each of them. With a portion of the blanket pressed upon against their shoulder, the	אֶשְׂרָם
<i>two of them</i> (Sheim and Yafes) entered Noah's tent	וַשְׁנֵיהֶם
<i>and walked</i>	וַיֵּלְכוּ
<i>backwards</i> in unison to avoid looking upon his naked body. With the backs of their heads facing Noah and their hand covering their eyes, Sheim and Yafes entered Noah's tent, stooped down	אֲחֵרְנִית
<i>and covered</i> his naked body	וַיִּכְסֵוּ
<i>with</i> a blanket. Sheim and Yafes' actions eliminated the possibility of anyone happening by and seeing the	אֶת
<i>nakedness</i> of	עֲרוֹת
<i>their father</i> . It was important for Sheim and Yafes to avoid gazing upon Noah's naked body,	אֲבִיהֶם
<i>and</i> that is why they situated <i>their faces</i>	וּפְנֵיהֶם
<i>backward</i> to him while inside his tent. All while they were in Noah's tent, Sheim and Yafes walked backward toward Noah,	אֲחֵרְנִית
<i>and</i> doing so enabled them to avoid seeing the <i>nakedness</i> of	וְעֲרוֹת
<i>their father</i> . The extraordinary measures Sheim and Yafes took to avoid seeing their father's nakedness resulted in their	אֲבִיהֶם
<i>not</i> seeing Noah's mutilated genitals. Had Sheim and Yafes gazed upon their father's naked body,	לֹא

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<i>and</i> when <i>he awoke</i> , recalled falling victim to someone mutilating his genitals.	רָאָה
Genesis 9:24	
<i>and</i> when <i>he awoke</i> , recalled falling victim to genital mutilation.	וַיִּקְוֹץ
<i>Noach</i> (Noah) awoke	נָח
<i>from his wine-induced</i> sleep	מִיֵּינוֹ
<i>and</i> through divine revelation <i>knew</i> who mutilated his genitals.	וַיֵּדַע
<i>With</i> regard to	אֵת
<i>what</i>	אֲשֶׁר
<i>he</i> (Cham) <i>had done</i>	עָשָׂה
<i>him</i> , Noach knew	לוֹ
<i>his son</i> Cham (Ham) was responsible for mutilating his father's genitals. Fearing Noach fathering more sons would diminish his inheritance, Cham resorted to mutilating his father's genitals. Cham was Noach's middle son until, Noach, genitally mutilated by Cham relegated Cham from the middle to	בְּנוֹ
<i>the youngest</i> . From an inheritance perspective, as Noach's youngest son, Cham would receive the smallest portion of his father's inheritance. Noach confronted the one responsible for castrating him	הַקָּטָן
Genesis 9:25	
<i>and said</i> to Cham, "Do you remember, not long after the flood, when God permitted us to leave the ark and journey to the place (Jerusalem) where Adam, the first man with an eternal, not-of-this-earth soul tethered to his body built an altar used to make sacrificial burnt offerings unto God? God blessed everyone involved in the preparation and sacrifice of burnt offerings rendered unto Him. I would curse Cham (Ham) for the assault that destroyed my reproductive capabilities, but I cannot curse someone blessed by God. In lieu of cursing you, I will curse your son Canaan for the role he played in bringing about my procreative demise. I can confer a curse upon Canaan because God did not bless him. I	וַיֹּאמֶר
<i>curse</i>	אָרוּר
<i>Canaan</i> because his father, motivated by greed, countermanded God's command, and by assault, took away my ability to father other children. My curse upon your son Canaan, your firstborn, is that he becomes a	בְּנֵעָן
<i>slave</i> of	עֶבֶד
<i>slaves</i> .	עֲבָדִים
<i>He</i> (Canaan) <i>will be</i> a slave	יִהְיֶה
<i>his brothers</i> ." After confronting his son Cham and cursing Cham's son Canaan, Noach (Noah) had it in mind to ask God to confer a blessing upon his son Sheim (Shem) and to confer a curse upon his grandson Canaan and Canaan's progeny,	לְאֶחָיו
Genesis 9:26	
<i>and</i> to achieve these objectives, <i>said</i> to God (a/k/a AdoShem) (Ruler of the Universe), "A	וַיֹּאמֶר
<i>blessing</i> unto	בְּרוּךְ
<i>AdoShem</i> ,	יְהוָה
<i>The God</i> worshipped by	אֱלֹהֵי
<i>Sheim</i> (Shem). May it be Your will to confer a curse upon Canaan,	שֵׁם
<i>and may he</i> and his descendants <i>become</i> subservient to Sheim's descendants. May it be God's will that	וְיִהְיֶה

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<i>Canaan</i> and his descendants become	כְּנַעַן
<i>a servant</i>	עֶבֶד
<i>to them</i> (Sheim's descendants)."	לָמוֹ

Genesis 9:27

Noach (Noah) asked God (a/k/a Elokim) (Judge of the Universe) to confer a blessing upon his son Sheim (Shem) and a curse upon his grandson Canaan. Noach intends to ask God to reiterate the blessing upon Sheim and to confer an initial blessing upon his other son Yafes (Japheth), and utters that which he hopes God will do, " <i>May He extend</i> the boundaries of Yafes' consciousness. After extending Yafes' consciousness, may it be the will of	יְיָ
<i>Elokim</i> to impart greater spiritual awareness	אֱלֹהִים
<i>to Yafes</i> . May Elokim find merit in future generations of His covenant-observant people,	לְיָפֶת
<i>and may He</i> cause His Divine Presence to <i> dwell</i> in the First Temple built by Schlomo (King Solomon), a descendant of Sheim. May Elokim cause His Divine Presence to dwell	וַיִּשְׁכֵּן
<i>in</i> the <i>tents</i> of the descendants of	בְּאֶהֱלָי
<i>Sheim</i> , destined to receive God's revelation on Mount Sinai and become the nation of Israel,	שֵׁם
<i>and may he</i> (Canaan and his descendants) <i>be</i> servile to Sheim and Yafes' descendants. May it come to pass that all the descendants of	וַיְהִי
<i>Canaan</i> become	כְּנַעַן
<i>a servant</i>	עֶבֶד
<i>to them</i> (Sheim and Yafes' descendants)." God blessed Noach (Noah) with longevity,	לָמוֹ

Genesis 9:28

<i>and he lived</i> another 350 years during the postdiluvian era.	וַיֵּחִי
<i>Noach</i> (Noah) lived another 350 years	נֹחַ
<i>after</i> God ended	אַחַר
<i>the flood</i> that destroyed the Generation of the Flood and everything built by them and their predecessors. Noach remained alive in the postdiluvian era for	הַמַּבּוּל
<i>three</i>	שְׁלֹשׁ
<i>hundred</i>	מֵאוֹת
<i>years</i>	שָׁנָה
<i>and fifty</i>	וַחֲמִשִּׁים
<i>years</i> ,	שָׁנָה

Genesis 9:29

<i>and</i> if <i>they</i> (the number of years of life allotted to Noach) (Noah) <i>were</i> added up, then	וַיְהִי
all	כָּל
the days	יָמֵי
<i>Noach</i> lived equaled	נֹחַ
<i>nine</i>	תֵּשַׁע
<i>hundred</i>	מֵאוֹת
<i>years</i>	שָׁנָה
<i>and fifty</i>	וַחֲמִשִּׁים
<i>years</i> . Noach lived long enough to witness the postdiluvian repopulation of the world	שָׁנָה
<i>and died</i> at age 950.	וַיָּמָת