

An Anatomically Correct Translation of Genesis

Genesis 2:1

| | |
|--|-------------|
| God had it in mind to create, from nothingness, the universe and everything contained therein, <i>and</i> to achieve His objective, after six days of continuous acts of creation, <i>brought it to a state of completion</i> . ¹⁹ After spending six days creating | וַיְכַלֵּוּ |
| <i>the heavens</i> | הַשָּׁמַיִם |
| <i>and the planet Earth</i> | וְהָאָרֶץ |
| <i>and all</i> | וְכֹל |
| <i>their hosts</i> , God rested on the seventh. ²⁰ | צָבָאָם |

Genesis 2:2

| | |
|---|--------------|
| God (a/k/a Elokim) (Judge of the Universe) had it in mind to create the universe and everything contained therein, <i>and</i> after performing continuous acts of creation over the course of six successive days, <i>He finished</i> creating the universe and everything contained therein. | וַיְכַלֵּוּ |
| <i>Elokim</i> created the universe and everything contained therein over a period of six days, and | אֱלֹהִים |
| <i>prior to the</i> onset of the seventh <i>day</i> , declared that throughout | בַּיּוֹם |
| <i>the seventh</i> day, He would rest and refrain from further acts of creation. | הַשְּׁבִיעִי |
| <i>His</i> (Elokim's) <i>work</i> over a period of six successive days resulted in the creation of the universe and everything contained therein. After creating the universe and everything contained therein in six days, God had it in mind to spend the seventh day contemplating | מְלַאכְתּוֹ |
| <i>that</i> which | אֲשֶׁר |
| <i>He made</i> , | עָשָׂה |
| <i>and rested</i> on that day. God knew the benefits His yet-to-be created humanoid species with an eternal, not-of-this-earth soul tethered to its body would derive from resting one out of every seven days and after their creation, canonized it in the form of a Torah commandment. God created and implemented the concept of rest | וַיִּשְׁבֹּת |
| <i>on the day</i> following six successive days of creation. God exemplified that which He expected humankind to emulate by refraining from all manner of activity on the | בַּיּוֹם |
| <i>seventh</i> day following six successive days of creating the universe and everything contained therein. God spent the seventh day refraining | הַשְּׁבִיעִי |
| <i>from all</i> manner of activity that brought about the creation of something from nothing. Following the completion of | מִכֹּל |
| <i>His work</i> of creating the universe and everything contained therein in six successive 'days' of various acts of creation, God chose to rest, rather than perform any further acts of creation on the seventh day. God took a one-day 'sabbatical' after spending six successive days creating the universe and everything contained therein. Rather than continue working, God chose to spend the seventh day resting and reflecting upon | מְלַאכְתּוֹ |
| <i>that</i> which | אֲשֶׁר |
| <i>He made</i> during the six preceding days when He created the universe and everything contained therein. ²¹ | עָשָׂה |

¹⁹ The six successive days of creation occurred over a span of approximately 15 billion years.

²⁰ The 'hosts' refer to the sun, moon and stars.

²¹ God's creation and implementation of the 'Sabbath' enabled humanoids to rest, pray, reflect and refrain from labor and things God permitted them to do on the other six days of the week.

An Anatomically Correct Translation of Genesis

Genesis 2:3

| | |
|--|--------------|
| After conceptualizing and implementing the Sabbath, God (a/k/a Elokim) (Judge of the Universe) had it in mind to confer a blessing upon it, <i>and blessed</i> and declared this seventh day and every seventh day thereafter a day of rest. It was | וַיְבָרֶךְ |
| <i>Elokim's</i> objective to canonize the sabbatical blessing in the Torah and billions of years later, have it disseminated by Moshe (Moses) to His covenant-observant people. Following the establishment of a day of rest, God provided human beings | אֱלֹהִים |
| <i>with</i> a | אֵת |
| <i>day</i> consisting of resting, praying, reflecting and refraining from certain activities performed during the other six days of the week. God designated | יוֹם |
| <i>the seventh</i> day of every week as a day of rest | הַשְּׁבִיעִי |
| <i>and sanctified it</i> . Sanctifying and designating the seventh day of the week as a day of rest is the means by which God enabled future generations of covenant-observant human beings to emulate Him Who, after spending six days creating the universe and everything contained therein, rested on the seventh day. The observance of the Sabbath began | וַיְקַדְּשׁ |
| <i>with Him</i> (Elokim). Elokim was the first Sentient Being to observe the Sabbath, and | אִתּוֹ |
| <i>because</i> He had within | כִּי |
| <i>Him</i> the self-discipline to observe the Sabbath by refraining from any further acts of creation, in observance of the Sabbath, | בּוֹ |
| <i>He rested</i> and refrained | שָׁבַת |
| <i>from all</i> manner of work. God reasoned that if He set an example of refraining from | מִכָּל |
| <i>His work</i> , the yet-to-be-created humanoid species with an eternal, not-of-this-earth soul tethered to its body would emulate Him. The manner of work God refrained from on performing on the Sabbath was | מִלַּאֲמָתוֹ |
| <i>that</i> kind of work performed when He | אֲשֶׁר |
| <i>created</i> the universe and everything contained therein during the six days preceding the seventh. A commandment canonized in the Torah was the means by which God decreed that human beings, one day a week, should refrain from working. After laboring six days to create the universe and everything contained therein, | בָּרָא |
| <i>Elokim</i> refrained from performing any further acts of creation on the seventh. God established the Sabbath | אֱלֹהִים |
| <i>to make</i> known to future generations that it was imperative that during the course of the Sabbath day, they forego undertaking work-related tasks until Sabbath's end. God designated His prophet Moshe to impart the concept of the Sabbath day to the Children of Israel on Mount Sinai and codify it in the written Torah. ²² | לַעֲשׂוֹת |

²² After enabling His covenant-observant people to escape from Egypt, God provided them with sustenance in the form of manna falling from heaven. God enabled manna to fall from heaven on a daily basis, but on the day prior to the beginning of the Sabbath, enabled enough manna to fall and last throughout the Sabbath. The exemplification of God's commandment of observing the Sabbath through rest and prayer came about when God miraculously allowed Moshe (Moses) and his people, each Friday morning, to gather enough manna to sustain them throughout the Sabbath period when God prohibited them from gathering food. The quantity of manna gathered on Friday morning before the Sabbath began on Friday evening remained viable and in sufficient amount to nourish each person over a span of two days (from Friday through Saturday). Lasting two days without spoiling, the manna negated the need for people

An Anatomically Correct Translation of Genesis

Genesis 2:4

| | |
|---|--------------|
| <i>These</i> events (documented in this Torah verse) recount the telling of the | אֱלֹהִים |
| <i>history</i> of heaven and planet Earth. This is the story of the birth of the universe and the creation and evolution of | תּוֹלְדוֹת |
| <i>the heavens</i> | הַשָּׁמַיִם |
| <i>and the</i> planet <i>Earth</i> . The story begins when God (a/k/a AdoShem Elokim) (Ruler and Judge of the Universe), the only Sentient Entity in existence, intent upon creating the universe and everything contained therein, brought the universe into existence by creating and exploding a minute particle of pure energy that moved forward through and began occupying various sectors of newly created ever-expanding space. God transitioned some of the energy into matter, and some of that matter transitioned into celestial objects presently occupying the space contained within the universe. At this particular point in time, all the matter and energy extant in the universe was | וְהָאָרֶץ |
| <i>in a state of innocence</i> . Every iota of God-created matter and energy was in a primordial state (as when a newly fertilized womb containing all the primordial elements is on the verge of gestating, maturing and eventually issuing forth as a newborn organism). This is the story of what happened | בְּהַבְרָאָה |
| <i>on</i> the <i>day</i> when God decided to create the universe from nothingness. God tasked Himself | בְּיוֹם |
| <i>to make</i> the universe out of nothingness. From nothingness, | עָשׂוֹת |
| <i>AdoShem</i> | יְהוָה |
| <i>Elokim</i> created all the primordial elements that became an evolving, expanding conglomeration of things extant in the universe. It was on the very same day that AdoShem Elokim, Who preceded the existence of the universe, transitioned from contemplating to actually creating the universe. This is the story of how planet | אֱלֹהִים |
| <i>Earth</i> | אָרֶץ |
| <i>and heaven</i> came into existence. | וּשְׁמַיִם |

Genesis 2:5

| | |
|---|-----------|
| God (a/k/a AdoShem Elokim) (Ruler and Judge of the Universe) had it in mind to transition planet Earth into a place replete with multi-cellular life, <i>and</i> to achieve His objective, approximately 500 million years ago, created all manner of multi-cellular plant life. <i>Every</i> | וְכֹל |
| <i>plant</i> of | שִׁיחַ |
| <i>the field</i> had | הַשָּׂדֶה |
| <i>yet</i> to transition | טָרַם |
| <i>into</i> an active phase of <i>existence</i> . ²³ The seed of every species of plant lay dormant | יְהִיָּה |

to gather, by way of manual labor, food for consumption during the Sabbath (that began on Friday at sunset and ended one hour after the sun set on Saturday). The miracle of the manna lasting two days during the Sabbath enabled people to avoid violating the Sabbath by expending labor to procure food throughout the duration of the Sabbath. People resumed their daily gathering of manna on the morning after the Sabbath ended (Sunday morning) and continued gathering manna until the next Sabbath eve.

²³ God created and enabled single-cell living organisms to occupy and perpetuate on planet Earth for approximately 3.2 billion years. Approximately 500 million years ago, God created all manner of multi-cellular, complex living organisms (dinosaurs, fish, mammals, insects, etc.). Approximately 50,000 years ago, God created a humanoid species resembling our own

An Anatomically Correct Translation of Genesis

| | |
|--|-----------|
| <i>in the earth,</i> | בָּאָרֶץ |
| <i>and all the</i> | וְכָל |
| <i>herbs in</i> | עֵשֶׂב |
| <i>the fields had</i> | הַשָּׂדֶה |
| <i>not yet</i> | טָרַם |
| <i>sprouted</i> | יִצְמַח |
| <i>because</i> God had | כִּי |
| <i>not</i> brought about the falling of rain upon the surface of planet Earth. | לֹא |
| <i>Sending rain</i> to fall upon the surface of planet Earth was the means by which God activated the plant life He created. | הַמָּטֵר |
| <i>AdoShem</i> | יְהוָה |
| <i>Elokim</i> enabled rain to fall | אֱלֹהִים |
| <i>upon</i> the surface of | עַל |
| <i>the planet Earth,</i> | הָאָרֶץ |
| <i>and man,</i> whom God had yet to create, | וְאָדָם |
| <i>was not</i> there to pray for and appreciate the rain enabling the dormant seed to germinate. God initially provided an ideal ecosystem enabling Adam, the first humanoid with an eternal, not-of-this-earth soul tethered to its body, and Chavah (Eve), his mate to derive sustenance. God banished Adam and Chavah from the Garden of Eden and forced them to perform hard labor to extract sustenance from the ground that heretofore yielded all manner of delicious sustenance. Modifying the genetic makeup of every living species to succumb to death is the means s by which God punished Adam and Chavah for breaking His one commandment. God forced them | אֲנִי |
| <i>to work</i> the land for sustenance. Adam's relationship | לְעַבֵּד |
| <i>with</i> | אֶת |
| <i>the ground</i> was one of dependency upon its ability to issue forth life-sustaining sustenance. After bringing Adam and Chavah into existence and casting them out of the Garden of Eden, God forced them to fend for themselves and become dependent upon Him to enable the falling of rain to germinate various species of seed into sustenance. | הָאֲדָמָה |

Genesis 2:6

| | |
|--|------------|
| Prior to creating a unique species of humanoid endowed with an eternal, not-of-this-earth soul tethered to its body, God created a humanoid devoid of a soul. Approximately 6,000 years ago, God had it in mind to create a unique species of humanoid endowed with an eternal, not-of-this-earth soul tethered to its body, <i>and</i> to achieve His objective, enabled <i>a mist</i> to | וְאָדָם |
| <i>rise up</i> | יַעֲלֶה |
| <i>from</i> | מִן |
| <i>the earth</i> that served as the catalyst for the creation of a new organism. God enabled water from below the surface of the dry earth to evaporate, rise and form clouds, | הָאָרֶץ |
| <i>and</i> rain fell and <i>irrigated</i> the ground | וְהִשְׁקָה |
| <i>with</i> water. After inundating | אֶת |

(Cro Magnon), but this particular humanoid species did not have an eternal, not of this earth soul tethered to its body. Approximately 6,000 years ago, God created a sentient humanoid (Adam) with an eternal, not of this earth soul tethered to its body.

An Anatomically Correct Translation of Genesis

| | |
|--|-----------|
| <i>the entire</i> | כָּל |
| <i>surface</i> of | פְּנֵי |
| <i>the ground</i> with water, God shaped the earthen mass into the body resembling a humanoid, transitioned it into a living, breathing body of flesh, bone, sinew and blood and created and tethered an eternal, not-of-this-earth soul to the body to this new humanoid species. | הָאָדָמָה |

Genesis 2:7

| | |
|---|------------|
| God (a/k/a AdoShem Elokim) (Ruler and Judge of the Universe) had it in mind to create a humanoid organism radically different from its humanoid predecessors, <i>and</i> to achieve His objective, <i>formed</i> earth and water into the shape of a humanoid, breathed life into it and tethered an eternal, not-of-this-earth soul to its body. Endowing this humanoid species with an eternal, not of this earth soul tethered to its body was the means by which God made this particular species of humanoid unique among all other living beings inhabiting planet Earth. ²⁴ | וַיֵּצֵר |
| <i>AdoShem</i> | יְהוָה |
| <i>Elokim</i> combined earth | אֱלֹהִים |
| <i>with</i> water, shaped it into a humanoid form, transformed it into a living, breathing 'man' and tethered a God-created, eternal, not-of-this-earth soul to its body. God created | אֶת |
| <i>the</i> new humanoid species He called ' <i>man</i> ' out of the | הָאָדָם |
| <i>dust</i> gathered from the four corners of planet Earth. God formed the body of the humanoid out of the dust | עָפָר |
| <i>from</i> | מִן |
| <i>the ground</i> and the rainwater that fell upon the surface of planet Earth | הָאָדָמָה |
| <i>and breathed</i> life | וַיִּפַּח |
| <i>into his nostrils</i> . God imparted | בְּאַפָּיו |
| <i>the breath</i> of | נְשָׁמַת |
| <i>life</i> through the humanoid's nostrils, | חַיִּים |
| <i>and this</i> transition from lifelessness to living <i>was</i> prelude to God tethering an eternal, not-of-this earth soul to | וַיְהִי |
| <i>the man</i> (Adam). God enabled this new humanoid species | הָאָדָם |
| <i>to</i> come into possession of a <i>soul</i> that made it unique among all the other | לְנַפְשׁוֹ |
| <i>living</i> creatures dwelling upon planet Earth. ²⁵ | חַיִּיהָ |

Genesis 2:8

| | |
|---|----------|
| God (a/k/a AdoShem Elokim) (Ruler and Judge of the Universe) had it in mind to provide an ideal environment for the humanoid whom He created, endowed with life and tethered an eternal, not-of-this earth soul to its body, <i>and</i> to achieve His objective, <i>planted</i> a unique garden of beauty, perfection and delight called 'Eden'. | וַיִּטַע |
| <i>AdoShem</i> | יְהוָה |
| <i>Elokim</i> created a unique | אֱלֹהִים |
| <i>garden</i> of beauty, perfection and delight, and called it 'Eden'. Everything contained | בָּן |

²⁴ God created humanoids before Adam, but refrained from endowing this particular humanoid species with an eternal, not-of-this earth soul tethered to their body.

²⁵ Prior to creating Adam, God created and populated planet Earth with soulless humanoid species.

An Anatomically Correct Translation of Genesis

| | |
|---|-----------|
| <i>within Eden</i> was beautiful, perfect and eternal. After creating the first humanoid endowed with an eternal, not-of-this earth soul tethered to its body, God transported him | בָּעֵדֶן |
| <i>from the east</i> of where Eden was situated, | מִקְדָּם |
| <i>and placed</i> him (Adam) | וַיִּשֶׂם |
| <i>there</i> (in the Garden of Eden). God had certain expectations | שָׁם |
| <i>with</i> regard to | אֵת |
| <i>the man</i> | הָאָדָם |
| <i>whom</i> | אֲשֶׁר |
| <i>He formed</i> out of earth and water, shaped into a humanoid form, transformed into a living, breathing being and tethered a God-created, eternal, not-of-this-earth soul to his body. | יָצַר |

Genesis 2:9

| | |
|---|------------|
| God (a/k/a AdoShem Elokim) (Ruler and Judge of the Universe) had it in mind to provide the newly created humanoid with a habitable, self-sustaining environment, and to achieve His objective, <i>enabled</i> various flora and fauna <i>to grow</i> in the Garden of Eden. | וַיִּצְמַח |
| <i>AdoShem</i> | יְהוָה |
| <i>Elokim</i> enabled various flora and fauna to issue forth | אֱלֹהִים |
| <i>from</i> | מִן |
| <i>the ground</i> in the Garden of Eden, including | הָאֲדָמָה |
| <i>every</i> kind of | כָּל |
| <i>tree</i> that is | עֵץ |
| <i>pleasant</i> | נְחֻמָּד |
| <i>to the sight</i> | לְמַרְאֵה |
| <i>and</i> endowed with fruit <i>good</i> enough | וְטוֹב |
| <i>to eat</i> . God had it in mind to create a tree endowed with characteristics beyond that of visual beauty and sustenance and to achieve His objective, made it appear in the center of the garden | לְמַאֲקָל |
| <i>and</i> called it "The <i>Tree</i> of | וְעֵץ |
| <i>the Living</i> ". Any living being ingesting the fruit growing from Tree of Life situated | הַחַיִּים |
| <i>in the center</i> of | בְּתוֹךְ |
| <i>the Garden</i> would transition from mortal to immortal. God had it in mind to create another tree endowed with characteristics beyond that of visual beauty and sustenance, | הַגֵּן |
| <i>and</i> to achieve His objective, enabled the appearance of another one-of-a-kind <i>tree</i> known as the "Tree of Knowledge". A living being ingesting the fruit of the Tree of Knowledge would acquire | וְעֵץ |
| <i>the knowledge</i> necessary to understand the abstract concept of | הַדַּעַת |
| <i>good</i> | טוֹב |
| <i>and evil</i> . | וְרָע |

Genesis 2:10

| | |
|--|-------------|
| God maintained the lushness of the Garden of Eden with river water, <i>and the river</i> water | וַנְהָרָה |
| <i>flowing</i> through Eden flowed | יֹצֵא |
| <i>from Eden</i> to the world outside its confines. God enabled the river to flow through and | מֵעֵדֶן |
| <i>to water</i> the Garden of Eden. The Garden of Eden thrived because God directed the | לְהַשְׁקוֹת |

An Anatomically Correct Translation of Genesis

| | |
|--|--------|
| rivers waters, while coursing through the Garden to provide it | |
| <i>with</i> irrigation. The water flowing from the river through | את |
| <i>the Garden</i> of Eden kept the garden alive, | הגן |
| <i>and</i> water <i>from there</i> (the river) continued flowing in, through and out of the Garden of Eden until | ומשם |
| <i>it separated</i> | יפרד |
| <i>and became</i> divided | והיה |
| <i>into four</i> | לארבעה |
| <i>headwaters.</i> | ראשים |

Genesis 2:11

| | |
|--|-------|
| The <i>name</i> of | שם |
| <i>the first</i> of the four headwaters (rivers) is | האחד |
| <i>Pishon</i> and | פישון |
| <i>it</i> | הוא |
| <i>meanders</i> through and intersects | הסבב |
| <i>with</i> | את |
| <i>all</i> metes and bounds of the | כל |
| <i>land</i> known by the name of | ארץ |
| <i>Chavilah</i> . ²⁶ Chavilah is a particular parcel of land | החולה |
| <i>that</i> has an abundance of many natural resources. An individual determined to acquire gold would find it | אשר |
| <i>there</i> , in Chavilah, where | שם |
| <i>the gold</i> is plentiful, | הזהב |

Genesis 2:12

| | |
|---|-------|
| <i>and</i> in addition to <i>gold</i> , | וזהב |
| <i>the land</i> yields resources | הארץ |
| <i>that one</i> would perceive as | ההוא |
| <i>good</i> and worthwhile of expending one's time and energy to possess. | טוב |
| <i>There</i> is in Chavilah, an indigenous species of tree known as the | שם |
| <i>bdellium</i> . Resin extracted from the bdellium tree is a key ingredient in the manufacture of perfume. Chavilah has other natural resources, | הבדלה |
| <i>and</i> one natural resource worthy of mention is a type of black <i>stone</i> called | ואבן |
| <i>onyx.</i> | השחם |

Genesis 2:13

| | |
|---|-------|
| After citing the existence of the Pishon River, The Author of the Torah has it in mind to cite the existence of a second river emanating from the Garden of Eden, <i>and</i> Gichon is <i>the name</i> of | ושם |
| <i>the other river</i> . The name of | הנהר |
| <i>the second</i> river emanating from the Garden of Eden is | השני |
| <i>Gichon</i> , and | גיחון |
| <i>it</i> | הוא |
| <i>meanders</i> throughout the land known as Kush (Ethiopia) and intersects | הסבב |
| <i>with</i> | את |

²⁶ Some people believe that the Pishon and Nile River are one in the same.

An Anatomically Correct Translation of Genesis

| | |
|---|-------|
| <i>all</i> of the | כָּל |
| <i>landmasses</i> collectively known as | אֶרֶץ |
| <i>Kush</i> (Ethiopia). | כוּשׁ |

Genesis 2:14

| | |
|---|---------------|
| After citing the existence of the Pishon and Gichon River, The Author of the Torah is about to cite the existence of a third river emanating from the Garden of Eden, <i>and</i> Chidekel is <i>the name</i> of | וְשֵׁם |
| <i>the</i> other <i>river</i> . The name of | הַנְּהַר |
| <i>the third</i> river emanating from the Garden of Eden is | הַשְּׁלִישִׁי |
| <i>Chidekel</i> (Tigris), and | חִדְקֵל |
| <i>it</i> is | הוּא |
| <i>the one</i> flowing forth in the direction | הַהֹלֵךְ |
| <i>toward the east</i> of | קִדְמַת |
| <i>Asshur</i> (Assyria). After citing the existence of the Pishon, Gichon and Chidekel River, The Author of the Torah is about to cite the existence of a fourth river emanating from the Garden of Eden, | אֲשׁוּר |
| <i>and</i> P'ras (Euphrates) is <i>the</i> name of the <i>river</i> . The name of | וְהַנְּהַר |
| <i>the fourth</i> river emanating from the Garden of Eden | הַרְבִּיעִי |
| <i>is</i> | הוּא |
| <i>P'ras</i> . ²⁷ | פְּרָת |

Genesis 2:15

| | |
|--|---------------|
| God (a/k/a AdoShem Elokim) (Ruler and Judge of the Universe) had it in mind to relocate His humanoid creation from Mount Moriah to the Garden of Eden, <i>and</i> after speaking kind and persuasive words, convinced the man that it would be in his best interest to relocate. God <i>took</i> the man from Mount Moriah and situated him inside the Garden of Eden. After creating Adam, the first humanoid with an eternal, not-of-this-earth soul tethered to its body, | וַיִּקַּח |
| <i>AdoShem</i> | יְהוָה |
| <i>Elokim</i> convinced His creation to leave Mount Moriah (his birthplace) and come | אֶלֱהִים |
| <i>with</i> Him on a journey. God accompanied | אֵת |
| <i>the man</i> | הָאָדָם |
| <i>and</i> upon arrival, <i>put him</i> (Adam) in complete charge of everything contained | וַיַּנְחֵהוּ |
| <i>within</i> the <i>Garden</i> of | בְּגֵן |
| <i>Eden</i> . God ensured that the Garden of Eden provided the man with everything he needed. God wanted Adam to co-create with Him, and to achieve His objective, enabled Adam | עֲדוֹן |
| <i>to work</i> the land and derive joy and sustenance from that which God enabled him to grow and extract from the ground. As a means of expressing gratefulness for the sustenance God enabled him to extract from the ground, Adam rendered sacrificial offering unto Him. God tasked Adam to observe | לְעִבְדָהּ |
| <i>and to guard</i> himself against breaking His one commandment. ²⁸ | וּלְשֹׂמְרָהּ |

²⁷ The Euphrates River is the most important of the aforementioned rivers because of God's promise to give land adjoining it the Children of Israel. (See Deuteronomy 1:7).

²⁸ God admonished Adam not to eat the fruit growing from the tree situated in the center of the Garden of Eden.

An Anatomically Correct Translation of Genesis

Genesis 2:16

| | |
|---|----------|
| God (a/k/a AdoShem Elokim) (Ruler and Judge of the Universe) had it in mind to interact with His humanoid creation, <i>and</i> to achieve His objective, <i>commanded</i> Adam, the first man with an eternal, not-of-this-earth soul tethered to his body, to eat fruit growing within the confines of the Garden of Eden. | וַיִּצַו |
| <i>AdoShem</i> | יְהוָה |
| <i>Elokim</i> uttered a commandment that fell | אֱלֹהִים |
| <i>upon</i> the ears of | עַל |
| <i>the man</i> and gave him leave to eat the fruit growing within the Garden of Eden. God meant for the man | הָאָדָם |
| <i>to</i> hear Him <i>say</i> , "You will derive pleasure from looking upon and eating the various fruits growing in this garden and derive sustenance from eating fruit | לֵאמֹר |
| <i>from</i> almost <i>every</i> | מִכָּל |
| <i>tree</i> in | עֵץ |
| <i>the Garden</i> . I command you | הִנְנִי |
| <i>to eat</i> the fruit growing in My garden. As a means of satisfying your hunger, | אֲכַל |
| <i>you may eat</i> the fruit growing within My garden. | תֹּאכַל |

Genesis 2:17

| | |
|---|------------|
| I forbid you from ingesting fruit growing from the Tree of Knowledge. If pluck <i>and</i> ingest the fruit growing <i>from the Tree</i> of Knowledge, you will acquire | וַיִּמְעַץ |
| <i>the knowledge</i> enabling you to differentiate between | הַדַּעַת |
| <i>good</i> | טוֹב |
| <i>and evil</i> . | וְרָע |
| <i>No</i> living creature eating the fruit of the Tree of Knowledge shall escape punishment. If | לֹא |
| <i>you must eat</i> the fruit from the Tree of Knowledge, remember the warning you received | תִּזְכֹּר |
| <i>from Him</i> Who created you, | מִמְנוֹ |
| <i>because</i> | כִּי |
| <i>on</i> the <i>day</i> you eat the forbidden fruit, I will introduce the concept of and the implementation of death, and your death will be the consequence | בְּיוֹם |
| <i>of your having eaten</i> the forbidden fruit. Heed the warning | אֲכַלְךָ |
| <i>from Him</i> Who created you. Your inability to understand the concept of death makes you susceptible toward succumbing to the temptation of eating the forbidden fruit. If you eat the forbidden fruit, you will gain understanding of the concept of death, and after becoming aware of your impending death, will know, with surety that it is your destiny | מִמְנוֹ |
| <i>to die</i> . | מוֹת |
| <i>You will surely die</i> if you eat the fruit I expressly forbade you from ingesting." | תָּמוּת |

Genesis 2:18

| | |
|---|-----------|
| After interacting with all manner of living species situated on planet Earth, Adam deduced that he is the only living species without a mate. Attuned to Adam's longing, God (a/k/a AdoShem Elokim) (Ruler and Judge of the Universe) had it in mind to create a mate for him, <i>and</i> to achieve His objective, <i>said</i> | וַיֹּאמֶר |
| <i>AdoShem</i> | יְהוָה |
| <i>Elokim</i> to Himself, "It is | אֱלֹהִים |
| <i>not</i> | לֹא |
| <i>good</i> for the man | טוֹב |

An Anatomically Correct Translation of Genesis

| | |
|---|-----------|
| <i>to be</i> alone. As all other living species have mates, why should I deprive | הָיִוֹת |
| <i>the man</i> of a mate? It is not right for this humanoid species with an eternal, not-of-this-earth soul tethered to his body | הָאָדָם |
| <i>to remain alone.</i> | לְבַדּוֹ |
| <i>I will make</i> | אֶעֱשֶׂה |
| <i>for him</i> a mate and | לוֹ |
| <i>helper.</i> I will create another living being to mate with and help him when he comports himself in a forthright manner, and become | עֵזֶר |
| <i>his resistor</i> when he behaves badly or commits wrongful acts.” | קַנְגָדוֹ |

Genesis 2:19

| | |
|--|-------------|
| Comfortable with their place in the heavenly hierarchy, God’s angels became contentious when God (a/k/a AdoShem Elokim) (Ruler and Judge of the Universe), creates a humanoid whom He endows with an eternal, not-of-this-earth soul tethered to his body, and declares it superior to them. As a means of proving His humanoid creation superior to His angels, God tasks Adam with naming every living species situated on planet Earth. Prior to the creation of Adam, the angels were secondary to God, <i>and</i> became tertiary to God <i>after</i> God <i>formed</i> and endowed His humanoid creation with life and soul. | וַיִּצְרֶה |
| <i>AdoShem</i> | יְהוָה |
| <i>Elokim</i> , after forming Adam | אֱלֹהִים |
| <i>from</i> | מִן |
| <i>the ground</i> and tethering an eternal, not-of-this-earth soul tethered to his body, commanded | הָאֲדָמָה |
| <i>every</i> | כָּל |
| <i>beast</i> of | חַיֵּית |
| <i>the field</i> to appear before him. God had it in mind to prove to His angels that Adam had abilities beyond theirs, | הַשָּׂדֶה |
| <i>and</i> to achieve His objective, tasked Adam <i>with</i> naming | וְעִתָּה |
| <i>every</i> | כָּל |
| <i>bird</i> flying above the surface of planet Earth with its back facing toward | עוֹף |
| <i>the heaven.</i> God initially commanded all manner of flying species to appear before and receive a name from Adam, | הַשָּׁמַיִם |
| <i>and</i> subsequently <i>brought</i> all the other unnamed species of living things | וַיִּבְאֵה |
| <i>to</i> appear before | אֵל |
| <i>the man.</i> God wanted | הָאָדָם |
| <i>to see</i> Adam exercise his intellect as a means of determining | לְרֹאוֹת |
| <i>what</i> | מָה |
| <i>he would call</i> each living species appearing before him. God had given | יְקַרְא |
| <i>him</i> (Adam, the first man with an eternal, not-of-this-earth soul tethered to his body) the unique ability to determine the perfect name for any living species situated before him. God tasked Adam with naming all the species situated on planet Earth, | לוֹ |
| <i>and</i> Adam’s method for naming a particular species involved ascertaining what distinguished it from <i>all</i> the other species. The unique attribute of a particular species was the criteria by | וְכָל |
| <i>which</i> Adam named it. Adam studied each species appearing before him, and | אֲשֶׁר |
| <i>named</i> it according to that which distinguished it from all other species. God gave | יְקַרְא |

An Anatomically Correct Translation of Genesis

| | |
|--|---------|
| <i>him</i> (Adam), | לו |
| <i>the first man</i> with an eternal, not-of-this-earth soul tethered to his body, the ability to name every | הָאָדָם |
| <i>creature</i> | נֶפֶשׁ |
| <i>living</i> on planet Earth. The name Adam initially gave | חַיָּה |
| <i>it</i> (each living species situated on planet Earth) is the same | הוּא |
| <i>name</i> we use when referring to a particular species. | שְׁמוֹ |

Genesis 2:20

| | |
|---|-------------|
| God tasked Adam with naming every species of living creatures dwelling upon planet Earth, <i>and he named</i> them all. | וַיִּקְרָא |
| <i>The first man</i> with an eternal, not-of-this-earth soul tethered to his body gave | הָאָדָם |
| <i>names</i> | שְׁמוֹת |
| <i>to all</i> the species of living creatures dwelling upon planet Earth. Adam gave name to | לְכָל |
| <i>the</i> various species of <i>cattle</i> | הַבְּהֵמָה |
| <i>and</i> gave name <i>to the</i> various species of <i>birds</i> flying above planet Earth with their back facing | וּלְעוֹף |
| <i>the heaven</i> , | הַשָּׁמַיִם |
| <i>and</i> gave name <i>to every</i> | וּלְכָל |
| <i>beast</i> dwelling in | חַיַּת |
| <i>the field</i> . Adam encountered and named all species indigenous to planet Earth | הַשָּׂדֶה |
| <i>and</i> it became apparent <i>to the</i> first <i>man</i> with an eternal, not-of-this-earth soul tethered to his body, that unlike all the other living things he encountered, he had | וּלְאָדָם |
| <i>no</i> mate of his own. Upon ascertaining the advantages of having a mate, Adam | לֹא |
| <i>found</i> himself at a disadvantage for lack of a | מִצָּא |
| <i>helper</i> and mate. Knowing he is the only one of his particular species, Adam desires to acquire a mate to act as his helper when he acts in a forthright manner and | עֹזֵר |
| <i>his resistor</i> when he acts in an untoward manner. Adam thought his potential mate, upon seeing him acting in an untoward manner, should condemn, rather than condone his actions. | כִּנְגֵדוֹ |

Genesis 2:21

| | |
|---|--------------|
| Sympathetic to Adam's plight, God (a/k/a AdoShem Elokim) (Ruler and Judge of the Universe) had it in mind to create a mate for him, <i>and</i> to achieve His objective, <i>causes</i> Adam, the first man with an eternal, not-of-this-earth soul tethered to his body, <i>to fall</i> into a deep sleep. In order to create a mate for Adam, it is incumbent upon | וַיִּפֹּל |
| <i>AdoShem</i> | יְהוָה |
| <i>Elokim</i> to perform an invasive process necessitating Adam's transition from a state of consciousness to a state of | אֱלֹהִים |
| <i>deep sleep</i> . After rendering Adam unconscious and impervious to pain, God descends | תַּרְדֵּמָה |
| <i>upon</i> | עַל |
| <i>the first man</i> with an eternal, not-of-this-earth soul tethered to his body, | הָאָדָם |
| <i>and</i> while <i>he slept</i> , made an opening in his flesh, | וַיִּשָּׂן |
| <i>and excised</i> | וַיִּקַּח |
| <i>one</i> of his ribs. Invasive surgery is the means by which God will create a mate for Adam | אֶחָת |
| <i>from</i> one of <i>his ribs</i> . God closed up the entry wound made to gain access to and extricate one of his ribs, | מִצְלָעָתָיו |
| <i>and</i> after <i>closing</i> it <i>up</i> , caused a regeneration of new | וַיִּסְגֵּר |

An Anatomically Correct Translation of Genesis

| | |
|--|-------------|
| <i>flesh</i> in | בָּשָׂר |
| <i>place of it.</i> ²⁹ | מִתְחַמְמָה |
| Genesis 2:22 | |
| God (a/k/a AdoShem Elokim) (Ruler and Judge of the Universe) extracted the rib from Adam's body, <i>and constructed</i> a female humanoid from it. | וַיִּבֶן |
| <i>AdoShem</i> | יְהוָה |
| <i>Elokim,</i> | אֱלֹהִים |
| <i>with just</i> | אֵת |
| <i>the rib</i> of Adam, created the female mate | הַצֵּלַע |
| <i>whom</i> Adam longed for. God created a mate for Adam by | אֲשֶׁר |
| <i>taking</i> a rib | לָקַח |
| <i>from</i> | מִן |
| <i>the man,</i> transforming it | הָאָדָם |
| <i>into</i> a woman, | לְאִשָּׁה |
| <i>and</i> endowing it with life and an eternal, not-of-this-earth soul tethered to her body. God <i>brought her</i> | וַיְבִיאָהּ |
| <i>to</i> | אֶל |
| <i>the man,</i> ³⁰ | הָאָדָם |
| Genesis 2:23 | |
| <i>and said</i> | וַיֹּאמֶר |
| <i>the first man</i> with an eternal, not-of-this-earth soul tethered to his body, "I will remember | הָאָדָם |
| <i>this</i> as | זֹאת |
| <i>the time</i> God satisfied my desire for a mate by taking a | הַפְּעַם |
| <i>bone</i> from my ribcage and creating a mate | עֲצָם |
| <i>from</i> one of <i>my bones</i> . God brought about the transformation of one of my ribs into an entire humanoid skeleton, | מֵעֲצָמִי |
| <i>and</i> to complete the creation of my mate, used <i>flesh</i> to cover the skeleton. God took one rib | וּבָשָׂר |
| <i>from my flesh</i> and transformed it into my humanoid counterpart. Upon beholding my mate for the first time, I had it in mind | מִבָּשָׂרִי |
| <i>to</i> name <i>this</i> , His creation, and to achieve my objective, declared, | לְזֹאת |
| " <i>She shall be called</i> | יִקְרָא |
| ' <i>woman</i> '. I named her ' <i>woman</i> ' | אִשָּׁה |
| <i>because</i> God created her | כִּי |
| <i>from</i> the rib of a <i>man</i> . In response to my need for a companion, God created a mate from one of my ribs. God | מֵאִישׁ |
| <i>took</i> a rib bone from my body and transformed it into | לָקַחָהּ |
| <i>this</i> ' <i>woman</i> ' whom He designated as my mate." ³¹ | זֹאת |

²⁹ God rendered Adam unconscious to spare him the revulsion that would have ensued had he witnessed the manner in which He created his mate.

³⁰ God endowed Adam's mate with the ability to serve as the procreative vessel through which to perpetuate the humanoid species.

An Anatomically Correct Translation of Genesis

Genesis 2:24

| | |
|---|--------------|
| Adam's epiphany regarding the pending procreative aspect of all living species prompted him to say, "Upon learning that God created a mate for me <i>from</i> one of the bones of my body, I realize that she is my biological counterpart and destined to become the procreative vessel through which to perpetuate our species. | עַל |
| <i>This</i> perpetuation of the humanoid species will come about when a man, upon finding his mate, decides | כֵּן |
| <i>to leave</i> his father and mother. Upon finding his mate, a | יַעֲזֹב |
| <i>man</i> shall realize it is no longer necessary to continue living | אִישׁ |
| <i>with</i> | אֵת |
| <i>his father</i> | אָבִיו |
| <i>and with</i> | וְאֵת |
| <i>his mother</i> . Man and his mate's knowledge of their inevitable death shall motivate them to procreate and ensure the perpetuation of the species. The man will be overwhelmed with the urge to procreate, | אִמּוֹ |
| <i>and</i> will take the initiative by <i>cleaving</i> | וְדָבַק |
| <i>into his wife</i> , | בְּאִשְׁתּוֹ |
| <i>and they</i> (the man and the woman) <i>will become</i> progenitors and perpetuators of the human species. I am the first humanoid born without parents. The extraction and transformation of one of my bones was the means by which God created my mate. From now on, procreation shall occur from flesh to flesh. The flesh of the man (sperm) unites with the flesh of the woman (egg), and in approximately nine months' time, there shall issue forth from the mother's womb a living offspring owing its existence to its father and mother. The act of procreation brings about the unification of man's sperm and woman's egg and sets | וְהָיוּ |
| <i>into</i> motion the biological process enabling the growing of these two components of <i>flesh</i> into | לְבָשָׁר |
| <i>one</i> new, unique humanoid comprised of an admixture of dominant genetic attributes of the father and the mother." | אֶחָד |

Genesis 2:25

| | |
|--|-------------|
| Providing an ideal environment in the Garden of Eden was the means by which God negated the need for His humanoid creations (Adam and Chavah (Eve)) to wear clothing. Adam <i>and</i> Chavah <i>were</i> naked while residing within the confines of the Garden of Eden. God referred to | וַיְהִי |
| <i>both of them</i> (Adam and his mate) as the | לְשְׁנֵיהֶם |
| <i>'naked ones'</i> . | עֲרוּמִים |
| <i>The man</i> | הָאָדָם |

³¹ Rather than uttering a Hebrew letter as a means of creating something from nothing, God used His 'hands' to mold the man from earth and water, breathed life into and tethered an eternal, not of this earth soul to its body. Rather than creating Adam's mate in the selfsame manner utilized to create Adam, God created her from one of his ribs.

An Anatomically Correct Translation of Genesis

| | |
|---|-----------------|
| <p><i>and his wife</i> had no reason to feel ashamed about their nakedness. Prior to ingesting the fruit from the Tree of Knowledge, neither the man nor the woman understood the concept of shame engendered by their nakedness. Prior to ingesting the fruit growing from the Tree of Knowledge, neither the man nor the woman felt shameful about their nakedness. Adam and his mate's ability to feel shameful about their nakedness was non-extant because they neither possessed an evil inclination enabling them to embrace the abstract concept of shame, nor had contact with another sentient being mindful of shaming them into believing the offensiveness of their nakedness. Adam and his mate exercised their free will to ingest the fruit growing from the Tree of Knowledge,</p> | וְאִשְׁתּוֹ |
| <p><i>and</i> without ingesting the fruit, it would <i>not</i> have been possible for them experience shame. After ingesting the fruit growing from the Tree of Knowledge,</p> | וְלֹא |
| <p><i>they felt shame</i> while perceiving each other's nakedness and while standing in the presence of God.</p> | וַתִּבְּשְׂשׁוּ |