

An Anatomically Correct Translation of Genesis

Genesis 3:1

As a means of testing the free will of His humanoid species endowed with an eternal, not-of-this-earth soul tethered to their body, God (a/k/a AdoShem Elokim) (Ruler and Judge of the Universe) prohibited them from eating the fruit growing from the tree situated in the center of the Garden of Eden. Then God tasked the male of the serpentine species to convince the female humanoid to violate His prohibition of eating the forbidden fruit. After witnessing the male and female humanoid species engaging in intimate relations, the serpent had it in mind to have intimate relations with Chavah (Eve), <i>and</i> to achieve his objective, <i>the serpent</i> hoped that eating forbidden fruit might make her amenable toward having intimate relations with him. The serpent believed	וַהֲנִיחַ
<i>he was</i>	הָיָה
<i>cunning</i> enough to convince Chavah that it was in her best interest to disobey God's commandment to refrain from eating the fruit from the Tree of Knowledge.	עָרוֹם
<i>From all</i> the	מִכָּל
<i>beasts</i> of	חַיִּית
<i>the field</i> , the serpent was the most cunning	הַשָּׂדֶה
<i>that</i>	אֲשֶׁר
<i>He</i> (God) ever <i>made</i> .	עָשָׂה
<i>AdoShem</i>	יְהוָה
<i>Elokim</i> endowed the serpent with a cunning predisposition. The serpent was amenable toward plying his cunning wiles upon the unwitting Chavah, alone in the Garden of Eden because God commanded Adam to travel the world in search of parcels of land for future human colonization. Observing the man and woman engaging in sexual intercourse incentivizes the serpent toward attempting to seduce her. The serpent sees her near the Tree of Knowledge, makes known his presence,	אֱלֹהִים
<i>and says</i>	וַיֹּאמֶר
<i>to</i>	אֵל
<i>the woman</i> , "While it is	הָאִשָּׁה
<i>certainly</i> true that God warned and prohibited you from eating certain fruits in the Garden, is He	אִם
<i>really</i> intent upon you dying as a consequence of eating one particular fruit He deemed forbidden? What did	כִּי
<i>He</i> (God), Who <i>said</i> you should refrain from eating fruit growing from a particular tree, have in mind as a form of punishment for those who ate the fruit growing from the Tree of Knowledge? What consequences did	אָמַר
<i>Elokim</i> have in mind when He warned you	אֱלֹהִים
<i>not</i> to eat a particular type of fruit growing in the Garden of Eden? What did Elokim mean when He said that if	לֹא
<i>you must eat</i> fruit, it shall be	תֹּאכְלוּ
<i>from every</i> tree except the fruit growing from the	מִכָּל
<i>tree</i> situated in the center of	עֵץ
<i>the Garden?</i> "	הַגֶּן

Genesis 3:2

Adam's mate Chavah (Eve) is intent upon responding to the serpent's question, <i>and says</i>	וַתֹּאמֶר
<i>the woman</i>	הָאִשָּׁה

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to	אֶל
<i>the serpent</i> , "God told Adam that we may ingest and derive sustenance and pleasure	הַנָּחָשׁ
<i>from the fruit</i> of the	מִפְּרִי
<i>trees</i> situated in	עֵץ
<i>the Garden</i> of Eden. God permitted Adam and me to choose and pluck fruit from the trees growing in the garden, and told Adam that as a means of deriving sustenance	הָעֵדֶן
<i>we may eat</i> that which God enabled to grow from the ground. God forewarned Adam about the fatal consequences that would ensue if he ate fruit issuing forth from the tree in the middle of the Garden of Eden. When Adam and I happened upon the tree growing in the center of the garden, remembering God's admonition about eating the fruit growing from this tree, he told me that which God said to him, 'Be not tempted to eat the fruit growing from the tree in the middle of the garden,	וְאָכַל

Genesis 3:3

<i>and</i> about the fatal consequences that shall ensue if you are so inclined toward deriving sustenance <i>from the fruit</i> of	וּמִפְּרִי
<i>the tree</i>	הָעֵץ
<i>that</i> is situated	אֲשֶׁר
<i>in</i> the <i>middle</i> of	בְּתוֹךְ
<i>the garden</i> '. God (a/k/a Elokim) (Judge of the Universe) had it in mind to emphasize the seriousness of violating His one commandment, and	הָעֵדֶן
<i>said</i>	אָמַר
<i>Elokim</i> to Adam, 'You are	אֱלֹהִים
<i>not</i> to eat the fruit issuing forth from this tree. Reject the notion that	לֹא
<i>you must eat</i> the fruit issuing forth	תֹּאכְלוּ
<i>from it</i>	מִמֶּנּוּ
<i>and</i> remember <i>not</i> to touch it. If	וְלֹא
<i>you must touch</i>	תִּגְעוּ
<i>it</i> , remember that I forewarned you of the fatal consequences that will ensue. Maintain your distance from this tree	בּוֹ
<i>for fear that</i>	פֶּן
<i>you will die</i> from touching the forbidden fruit". ³²	תָּמּוּתוֹן

³² God neither forbade Adam or Chavah (Eve) from touching the tree situated in the center of the Garden of Eden (the Tree of Knowledge) nor forbade them from touching the fruit issuing forth from it. As a means of preventing Chavah from being tempted to eat the forbidden fruit, Adam fabricated a story about God giving him a second commandment to refrain from touching the fruit issuing forth from the Tree of Knowledge and warning them that death would ensue. Hearing Chavah's mistaken notion about God's admonition incentivized the serpent to deceive her into eating the forbidden fruit and bring about her transformation into someone more amenable toward engaging him in intimate relations.

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Genesis 3:4

Knowing that God issued only one commandment to Adam, the serpent, upon hearing Chavah's (Eve) fabrication of another commandment, realized that she had provided him with the means by which he could deceive her into eating the forbidden fruit and make her amenable toward having intimate relations with him. The serpent had it in mind to commit the first act of deception, <i>and</i> after placing her hand upon the Tree of Knowledge, <i>said</i>	וַיֹּאמֶר
<i>the serpent</i>	הַנָּחָשׁ
<i>to</i>	אֶל
<i>the woman</i> , "You touched the tree and did	הָאִשָּׁה
<i>not</i>	לֹא
<i>die</i> . Now that you know you are not subject to	מוֹת
<i>certain death</i> from touching this tree, it goes to follow that you are not subject to certain death by eating its fruit.	תָּמָתוֹן

Genesis 3:5

God (a/k/a Elokim) (Judge of the Universe) admonished you and Adam from eating the fruit <i>because</i> He	כִּי
<i>knows</i> that if you eat the fruit from the Tree of Knowledge, you will become His equal. Having eaten the fruit from the Tree of Knowledge,	יָדַעַ
<i>Elokim</i> knows	אֱלֹהִים
<i>that</i> you will become His equal	כִּי
<i>on the day</i>	בְּיוֹם
<i>of your eating</i> the fruit of this particular tree, and no longer require anything	אֶכְלֶכֶם
<i>from Him</i> Who created you. Eat the fruit,	מִמֶּנּוּ
<i>and they</i> (your eyes) <i>will open</i> . After ingesting the fruit from the Tree of Knowledge,	וַנִּפְקְחוּ
<i>your eyes</i> shall see what God sees,	עֵינֵיכֶם
<i>and you shall become</i> as powerful as Him. You will gain knowledge enabling you to create worlds as glorious as created by God. Eating this fruit will enable you to become	וְהָיִיתֶם
<i>Elokim</i> from Whom	מֵאֱלֹהִים
<i>knowledge</i> of	יָדְעִי
<i>good</i>	טוֹב
<i>and evil</i> originates. Your newfound ability to distinguish between good and evil will elevate you far above the lesser beings inhabiting planet Earth. God is a jealous Being Who does not want you to acquire power equal to His own. That is why He commanded you neither to touch nor eat the fruit of the Tree of Knowledge."	וְרָע

Genesis 3:6

While in the presence of the serpent, Chavah (Eve) heard <i>and saw</i> his spoken words. Seeing and hearing the words spoken by the serpent convinced	וַתִּרְאֶה
<i>the first woman</i> (with an eternal, not-of-this-earth soul tethered to her body)	הָאִשָּׁה
<i>that</i> his words of encouragement to eat the fruit growing from the Tree of Knowledge, if acted upon, would achieve a	כִּי
<i>good</i> result for her. Gaining Chavah's trust was the means by which the serpent mislead and manipulated her into believing that eating the fruit of	טוֹב
<i>the Tree</i> of Knowledge would enable her to acquire knowledge and power equal to that of God. The serpent's deceitful words convinced Chavah that ingesting the forbidden fruit	הָעֵץ

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<i>for food</i> would be beneficial to her in a manner beyond its intrinsic sustenance. The serpent took advantage of Chavah's trust by misleading and manipulating her into believing she would acquire Godlike knowledge and power from eating the fruit of the Tree of Knowledge. The serpent wanted to seduce the woman	למאכל
<i>and</i> believed <i>that</i> he could realize his objective by coaxing her into ingesting the forbidden fruit he knew would arouse	וכי
<i>passion</i> in and make her amenable toward requiting her newfound passion with him.	תאוה
<i>He</i> (the serpent) was poised to induce the woman to eat the forbidden fruit by convincing her of its appeal beyond its intrinsic sustenance and hoped to convince the woman to eat the fruit by promising it would bring a newfound, far-reaching perception	הוא
<i>to the eyes</i> of one with limited perception. The serpent hoped that the woman's perception of him after eating the forbidden fruit would change	לעינים
<i>and cause her to desire him</i> . Chavah failed to discern the serpent's true motive for inducing her into eating the fruit of	ונחמד
<i>the tree</i> . The serpent promised Chavah that ingesting the forbidden fruit would enable her	העץ
<i>to gain wisdom</i> and power rivaling that of God. Chavah had it mind to eat the forbidden fruit,	להשכיל
<i>and took</i> a piece of fruit	ותקח
<i>from His</i> (God's) forbidden <i>fruit</i> tree	מפריו
<i>and ate</i> it. Upon ingesting the forbidden fruit, Chavah became aware of transitioning from an immortal to a mortal being,	ותאכל
<i>and</i> not wanting other living creatures to outlive her, <i>gave</i> the fruit to all the other living species. Chavah was	ותתן
<i>also</i> determined to feed it to Adam, whom she feared would find another mate after her demise and constantly implored Adam to eat the forbidden fruit until he acquiesced. It was imperative for Chavah to feed the forbidden fruit	גם
<i>to her husband</i> . The ingestion of the forbidden fruit caused Chavah to become aware of her mortality, and not wanting God to create another woman for Adam after she died, kept imploring him to eat it. Initially reluctant to eat the forbidden fruit, Adam could no longer put up	לאישה
<i>with her</i> (Chavah) imploring him to eat the forbidden fruit, went against his better judgment,	עמה
<i>and</i> gained knowledge and lost immortality after <i>eating</i> the forbidden fruit of the Tree of Knowledge.	ויאכל

Genesis 3:7

A profound alteration of mind ensued after Adam and Chavah (Eve) ingested the forbidden fruit. Prior to eating the forbidden fruit, Adam and Chavah were innocent, <i>and</i> now <i>they were open</i> to embracing and acting upon abstract concepts engendered by their newfound knowledge of good and evil. In	ותפסקנה
<i>the eyes</i> of God, they had corrupted themselves and now	עיני
<i>both of them</i> perceived the world in terms of good and evil. The first post-forbidden-fruit-eating revelation experienced by Adam and Chavah came about when they looked upon one another and experienced the newfound shame of their naked bodies. Adam and Chavah looked at their naked bodies,	שניהם

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<i>and knew</i>	וַיָּדְעוּ
<i>that</i>	כִּי
<i>their nakedness</i> engendered feelings of shame.	עִרְמָם
<i>They</i> (Adam and Chavah) have it in mind to use their newfound knowledge to obviate the shame their naked bodies engender,	הֵם
<i>and</i> to achieve their objective, gather and <i>stitch together</i>	וַיִּתְּפְרוּ
<i>leaves</i> from the	עֲלֵה
<i>fig</i> tree (a/k/a known as the Tree of Knowledge) to cover their genitalia. Adam and Chavah relied upon their newfound intellect to devise a solution to negate the stigma engendered by their nakedness,	תְּאֵנָה
<i>and</i> to obviate their mutual embarrassment, <i>made</i> girdles	וַיַּעֲשׂוּ
<i>for themselves</i> to cover their genitalia. Embarrassment engendered from gazing upon each other's naked bodies prompted Adam and Chavah to fashion	לָהֶם
<i>coverings</i> made from sewn-together fig leaves to hide their genitalia. ³³	חֲגֹרֶת

Genesis 3:8

Prior to eating the forbidden fruit, Adam and Chavah (Eve) reacted favorably to the sound of God's (a/k/a AdoShem Elokim) (Ruler and Judge of the Universe) voice, <i>and</i> the next time <i>they heard</i> It, reacted	וַיִּשְׁמְעוּ
<i>with</i> fear. Adam and Chavah's newfound knowledge of good and evil acquired from ingesting the forbidden fruit of the Tree of Knowledge caused them to react fearfully to the	אֶת
<i>sound</i> of God's voice. Adam and Chavah recognized the voice of	קוֹל
<i>AdoShem</i>	יְהוָה
<i>Elokim</i> as having a wind-like sound that seemed to be	אֱלֹהִים
<i>floating</i>	מִתְהַלֵּךְ
<i>in</i> the <i>garden</i> . God initiated communication with Adam and Chavah by way of a sound emanating from His	בְּגֶן
<i>spirit</i> . The communicative sound made by God emanated from the direction of the setting sun. Adam and Chavah heard the sound accompanying the presence of God at the end of	לְרוּחַ
<i>the</i> same <i>day</i> of their creation. It was on the very same day of their creation that Adam and Chavah disobeyed God's commandment to refrain from eating the fruit of the Tree of Knowledge. God made His presence known to Adam and Chavah. Adam feared God would castigate him for transgressing His one commandment,	הַיּוֹם
<i>and hid</i> himself from Him. Adam,	וַיִּתְחַבֵּא
<i>the</i> first <i>man</i> with an eternal, not-of-this-earth soul tethered to his body,	הָאָדָם
<i>and his wife</i> attempted to hide	וְאִשְׁתּוֹ
<i>from the presence</i> of	מִפְּנֵי
<i>AdoShem</i>	יְהוָה
<i>Elokim</i> . Adam and Chavah attempted to avoid interacting with God by hiding themselves	אֱלֹהִים
<i>in the midst</i> of the	בְּתוֹךְ
<i>trees</i> situated in	עֵץ

³³ Fig is the species of the forbidden fruit growing from the tree situated in the middle of the Garden of Eden.

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<i>the Garden</i> of Eden.	הֶגֶן
Genesis 3:9	
Knowledge of Adam and Chavah (Eve) fearing His presence prompted God (a/k/a AdoShem Elokim) (Ruler and Judge of the Universe) to allay Adam's newfound fear by engaging him in conversation. God directed a wind-like sound toward Adam and Chavah, <i>and called</i> out to Adam.	וַיִּקְרָא
<i>AdoShem</i>	יְהוָה
<i>Elokim</i> called out	אֱלֹהִים
<i>to</i> Adam	אֶל
(<i>the</i> first <i>man</i> with an eternal, not-of-this-earth soul tethered to his body)	הָאָדָם
<i>and said</i>	וַיֹּאמֶר
<i>to him,</i>	לוֹ
" <i>Where</i> are <i>you</i> ?" ³⁴ Adam had it in mind to respond to God's inquiry,	אֵיכָּה
Genesis 3:10	
<i>and said,</i> "I was overcome	וַיֹּאמֶר
<i>with</i> fear from hearing	אֶת
<i>Your voice</i> and hid. I hid when	קוֹלְךָ
<i>I heard</i> Your voice	שְ�מִעָתִי
<i>in</i> the <i>Garden</i> of Eden,	בְּגֶן
<i>and was afraid</i>	וְאֵירָא
<i>because</i> of my	כִּי
<i>nakedness.</i>	עִירָם
<i>I</i> am ashamed at the prospect of You looking upon my naked body,	אֲנֹכִי
<i>and</i> that is why <i>I hid</i> among the trees." God had it in mind to respond to Adam's response to His question,	וְאֶתְקַבַּל
Genesis 3:11	
<i>and said,</i>	וַיֹּאמֶר
" <i>Who</i>	מִי
<i>told</i>	הִגִּיד
<i>you</i>	לְךָ
<i>that</i> your	כִּי
<i>nakedness</i> is a shameful state of being? How did	עִירָם
<i>you</i> and Chavah (Eve) acquire a shameful state of mind engendered by your naked bodies? Do you think your newfound self-consciousness and shame might have come	אִתָּה
<i>from</i> ingesting the fruit of	הַמֶּן
<i>the one tree</i>	הָעֵץ
<i>that</i> I forbade you from eating? Had	אֲשֶׁר
<i>I</i> not <i>commanded you</i> to refrain from eating fruit from that particular tree situated in the middle of the Garden? What brought about a change	צִוִּיתִיךָ
<i>in that</i> thought process of yours to convince you it was not wrong	לְבִלְתִּי
<i>to eat</i> the forbidden fruit growing	אֲכֹל

³⁴ Feigning unawareness as regards to Adam's whereabouts, God asks a simple question to give him time to muster the presence of mind to engage Him in conversation, admit his wrongdoing and repent for violating His commandment to refrain from eating the fruit of the Tree of Knowledge.

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<i>from it?</i> Tell Me why	מִמֶּנּוּ
<i>you</i> disobeyed Me and <i>ate</i> the forbidden fruit from the Tree of Knowledge."	אָכַלְתָּ

Genesis 3:12

Adam had it in mind to respond to God's question, <i>and said</i>	וַיֹּאמֶר
<i>the first man</i> with an eternal, not-of-this-earth soul tethered to his body,	הָאָדָם
" <i>The woman</i>	הָאִשָּׁה
<i>whom</i>	אֲשֶׁר
<i>You</i> created and <i>gave</i> leave to cohabit	נָתַתָּה
<i>with me</i> implored and convinced me to eat the forbidden fruit. After disobeying Your commandment to refrain from eating the fruit of the Tree of Knowledge,	עָמַדִי
<i>she</i> kept foisting it upon me. I relented,	הוּא
<i>she gave</i> it	נָתַתָּה
<i>to me</i> , and I ate the forbidden fruit growing	לִי
<i>from</i>	מִן
<i>the Tree</i> of Knowledge. She was relentless in achieving her objective to induce me to eat the forbidden fruit	הָעֵץ
<i>and</i> her persistence wore down my resistance. No longer able to resist my 'resistor', <i>I ate</i> it." ³⁵	וְאָכַל

Genesis 3:13

God (a/k/a AdoShem Elokim) (Ruler and Judge of the Universe) has it in mind to elicit a response from Chavah (Eve), <i>and says</i>	וַיֹּאמֶר
<i>AdoShem</i>	יְהוָה
<i>Elokim</i>	אֱלֹהִים
<i>to the woman</i> ,	לְאִשָּׁה
" <i>What</i> is	מָה
<i>this</i> thing	זֹאת
<i>you have done?</i> " Chavah had it in mind to respond to God	עָשִׂית
<i>and said</i>	וַתֹּאמֶר
<i>the first woman</i> with an eternal, not-of-this-earth soul tethered to her body,	הָאִשָּׁה
" <i>The serpent</i>	הַנָּחָשׁ
<i>deceived me</i> into eating the forbidden fruit. You warned Adam, who, in turn, warned me against eating the fruit from the Tree of Knowledge. I was convinced by the serpent that eating the fruit from the Tree of Knowledge would transform me into a better, more powerful being,	הַשִּׂיָּאֲנִי
<i>and</i> that is why <i>I ate</i> it." ³⁶	וְאָכַל

Genesis 3:14

God (a/k/a AdoShem Elokim) (Ruler and Judge of the Universe) is intent upon rebuking	וַיֹּאמֶר
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³⁵ Rather than replying to God's question: 'The woman gave me fruit from the Tree', said Adam, 'The woman *whom You created and designated as my mate*, gave me fruit from the Tree'. Rather than blaming himself, Adam is blaming God for providing him with a mate who, against his better judgment, caused him to disobey God's commandment to refrain from eating the fruit of the Tree of Knowledge.

³⁶ Chavah (Eve) should have said to God: "I was wrong to reject Your words of warning and allow myself to be duped by the serpent into eating the fruit growing in the middle of the Garden of Eden."

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and punishing the serpent for manipulating Chavah (Eve) into ignoring His one commandment to refrain from eating the fruit from the Tree of Knowledge. God makes His presence known to the Adam and Chavah's instigator, <i>and says</i>	
<i>AdoShem</i>	יְהוָה
<i>Elokim</i>	אֱלֹהִים
<i>to</i>	אֶל
<i>the serpent</i> , "You manipulated the woman into disobeying My commandment to refrain from eating the fruit growing on the Tree of Knowledge. After eating the forbidden fruit, the woman cajoled her mate into eating the fruit growing on the Tree of Knowledge. Eating the forbidden fruit caused them to gain knowledge and lose their immortality. Feeding the fruit to every living creature situated on the surface of planet Earth is the means by which Chavah brought about an end to their immortality. From now on, every living creature born into this world shall die	הַנָּחָשׁ
<i>because</i> of what	כִּי
<i>you have done</i>	עָשִׂיתָ
<i>this</i> day. Prior to every living creature's ingestion of the forbidden fruit, you were the only living creature capable of understanding the concept of good and evil. As you are no longer unique among the living creatures, I	זֹאת
<i>curse</i>	אָרוּר
<i>you</i> in a manner that will differentiate you	אִתָּהּ
<i>from all</i>	מִכָּל
<i>the cattle</i>	הַבְּהֵמָה
<i>and from all</i>	וּמִכָּל
<i>beasts</i> of	חַיַּת
<i>the field</i> . A curse is the means by which I will differentiate you from other living creatures. I will remove your arms and legs and	הַשָּׂדֶה
<i>upon</i>	עַל
<i>your belly</i>	בְּחִנֶּךָ
<i>shall you go</i>	תֵּלֵךְ
<i>and dust</i>	וְעָפָר
<i>shall you eat</i>	תֹּאכַל
<i>all</i> the	כָּל
<i>days</i> of	יָמֵי
<i>your life</i> . The source of hostility comes from an understanding of the concept of good and evil,	חַיֶּיךָ

Genesis 3:15

<i>and</i> I will use it to engender perpetual <i>hostility</i> between your serpentine species and the human species.	וְאִיֶּכָּה
<i>I will introduce</i> and implement a mindset of perpetual enmity	אֲשִׁית
<i>between you</i> (your serpentine species)	בֵּינֶךָ
<i>and between</i> them (the human species).	וּבֵין
<i>The woman</i> you seduced and her female offspring will no longer succumb to your species' duplicitous behavior. I will cause perpetual enmity between the humanoid species	הָאִשָּׁה
<i>and between</i>	וּבֵין
<i>your serpentine offspring</i>	וְרֵעֶךָ

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<i>and between</i>	וּבֵין
<i>her</i> human <i>offspring</i> . Upon seeing your serpentine species, the humanoid species shall be inclined toward inflicting harm.	וְרָעָה
<i>He</i> shall	הוּא
<i>strike</i> your serpentine species on the	יִשּׁוּפֶךָ
<i>head</i> ,	רֹאשׁ
<i>and you</i> (the serpentine species) shall be inclined toward striking back.	וְאַתָּה
<i>You</i> (the serpentine species) <i>shall</i> be inclined toward <i>striking</i> the human species on the	תִּשּׁוּפְנֶנּוּ
<i>heel</i> and the humanoid species shall be inclined toward striking your species upon the head." ³⁷	עָקֵב

Genesis 3:16

After saying all He intended to say to the serpent, God turns His attention <i>toward</i>	אֵל
<i>the woman</i> and	הָאִשָּׁה
<i>says</i> to Chavah (Eve), "You and your mate have transitioned from immortal to mortal beings. As a means of perpetuating your species, I altered your biological makeup to enable you and your mate to procreate. The catalytic intermingling of your mate's sperm with the egg situated inside your womb shall be the means by which shall come about the perpetuation of your species. Conception of your progeny shall take place within your womb. Prior to the emergence of your progeny from your womb, I shall	אָמַר
<i>amplify</i> the level of pain emanating from your groin, and	הִרְבָּה
<i>I will</i> bring about a further <i>increase</i> in your pain while the child is making its way through your birth canal. During childbirth, the intensity of	אֲרַבָּה
<i>your pain</i> will force you to cry out and remind you and your mate and your progeny of the consequence of disobeying My one commandment to refrain from eating the fruit of the Tree of Knowledge. Suffering	עֲצֹבוֹנָה
<i>and</i> pain will become an integral part of <i>your childbearing</i> experience. Prior to giving birth, you shall be enveloped	וְהִרְבָּה
<i>in pain</i> and suffer	בְּעֹצֵב
<i>while giving birth to</i>	תִּלְדִּי
<i>children</i> . You will experience the onset of pain from the time the infant is on the verge of separating from your womb and continue to experience pain until it completely passes through your birth canal and separates from your body. You assumed a dominant role over Adam that led to his ingestion of the forbidden fruit. Now Adam will assume the dominant role	בָּנִים
<i>and</i> you will be subservient <i>toward</i>	וְאֵל
<i>your husband</i> . If it is	אִישְׁךָ

³⁷ God did not enter into a conversation with the serpent because He knew that his explanation as to why he deceived Chavah (Eve) into eating the fruit of the Tree of Knowledge would go as follows: "You are the teacher. Adam, Chavah and I are your pupils. I had a difference of opinion regarding the effects of ingesting the fruit of the Tree of Knowledge and shared my opinion with Chavah. Chavah is at fault for being swayed by my words and disobeying Your commandment to refrain from eating the fruit of the Tree of Knowledge. Adam is at fault for allowing Chavah to persuade him to disobey Your commandment to refrain from eating the fruit of the Tree of knowledge."

An Anatomically Correct Translation of Genesis

<i>your desire</i> to initiate marital relations with your husband, in recognition of your act of dominance, he shall reject your seductive overtures	תְּשׁוּקָתְךָ
<i>and</i> determine the proper time for intimacy.	וְהוּא
<i>He</i> (your husband) <i>will dominate</i> and rule	יִמְשֵׁל
<i>over you</i> in this and every other aspect of your relationship."	בְּךָ

Genesis 3:17

After speaking to Chavah (Eve), God turns His attention toward her mate <i>and to the man</i>	וּלְאָדָם
<i>says</i> , "You merit punishment	אָמַר
<i>because</i> rather than refraining from violating My one commandment,	כִּי
<i>you listened</i>	שָׁמַעְתָּ
<i>to</i> the imploring <i>voice</i> of	לְקוֹל
<i>your wife</i> who cajoled you into eating the forbidden fruit. You should have heeded the prohibition of eating the fruit of the tree growing in the middle of the Garden of Eden and resist, rather than acquiesce to your wife imploring you to eat it. You allowed your wife's commandment to eat the forbidden fruit to supersede My commandment to avoid eating it. You weighed My commandment against her commandment, deemed My commandment inferior to hers,	אִשְׁתְּךָ
<i>and ate</i> the fruit	וַתֹּאכַל
<i>from</i>	מִן
<i>the Tree</i> of Knowledge	הָעֵץ
<i>whose</i> fruit	אֲשֶׁר
<i>I commanded you</i> not to eat. Do you not remember My	צִוִּיתִיךָ
<i>saying</i> , 'Do	לֵאמֹר
<i>not</i> eat fruit from the Tree of Knowledge'? If	לֹא
<i>you must eat</i> , then eat the fruit from every tree in the Garden except the fruit of the tree situated in the middle of the Garden'. You merit punishment because you disregarded My commandment prohibiting the eating of the fruit of the tree growing in the middle of the Garden. Banishment from the Garden of Eden is an apt punishment	תֹּאכַל
<i>from Him</i> Who created you. I will banish you and the woman from the Garden of Eden and the suffering that ensues shall remind you of the extent to which you are	מִמֶּנּוּ
<i>cursed</i> . Upon leaving the Garden, you will discover a degradation of	אֲרוּרָה
<i>the soil</i> I utilized to create you. Degradation of the soil will result in a degradation of your progeny. When the soil of the earth is degraded, that which issues forth from it falls short of its potential. As you have become corrupt, so too the soil. Its poor yield of food will remind you of your own corruption. Your progeny shall no longer be comprised of that pure soil that had the potential to yield fine crops of future generations. Future generations issuing forth from you and your progeny will be corrupt. Your progeny will be self-loathing and curse you for inheriting the legacy of the punishment brought about by your violation of God's one commandment. The ground, heretofore yielding the finest flora and fauna will yield scarcely enough to keep you alive. I bring about this drastic change in the earth	הָאֲדָמָה

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<i>because you</i> disobeyed My one commandment to refrain from eating the fruit of the Tree of Knowledge. The sensation of pain awaiting you outside the Garden is the means by which I intend to inflict punishment upon you, your wife and your progeny. Women shall experience pain while giving birth and men shall experience pain from planting seeds and working the ground. Extraction of sustenance from the ground will come	בַּעֲבוּרְךָ
<i>by</i> way of <i>painful toil</i> .	בְּעֶצְבוֹן
<i>You shall</i> labor to grow, render palatable and <i>eat</i> the meager food issuing forth from the ground. Hard labor in exchange for meager food shall be your lot for	תֹּאכְלֶנָּה
<i>all</i> the remaining	כָּל
<i>days</i> of	יָמֶי
<i>life</i> . You will have to labor to coax the ground into yielding sustenance	חַיֶּיךָ

Genesis 3:18

<i>and</i> come harvest time, extract <i>thorns</i> (artichokes)	וְקוֹץ
<i>and thistles</i> (cardoons) from the ground. Whatever seeds you plant in the ground	וְדִרְדֹר
<i>will produce</i> thorns and thistles. I will exact hard labor in exchange	תִּצְמִיחַ
<i>for</i> what <i>you</i> extract from the ground	לְךָ
<i>and</i> you <i>shall</i> be limited to <i>eating</i> thorns and thistles. You can supplement your diet	וְאָכַלְתָּ
<i>with</i>	אֶת
<i>herbs</i> growing wildly in	עֵשֶׂב
<i>the field</i> . Every edible thing you harvest will be unpalatable. You will have to draw upon your newfound knowledge to render palatable whatever issues forth from the ground. Prior to your transgression, you never had to exert yourself to procure food to satisfy your hunger. You will know how much effort is required to acquire food	הַשָּׂדֶה

Genesis 3:19

<i>by</i> the <i>sweat</i> accumulating on	בְּזֵיעַת
<i>your face</i> . Sweat, a byproduct of hard labor will be the measure of how much toil I shall exact from you while planting, harvesting and rendering edible the food	אַפֶּיךָ
<i>you eat</i> to stay alive. Sensing your disappointment as regards to the lack of palatability of the food you will eat, I will allow you to make	תֹּאכַל
<i>bread</i> from whatever you harvest from the ground. Bread will sustain you	לֶחֶם
<i>until</i> death. When the life force and eternal soul separate from your body, through decomposition,	עַד
<i>you</i> (your corporeal body) <i>will revert</i>	שׁוּבְךָ
<i>to</i> the same particulate matter that comprises	אֶל
<i>the ground</i> from which I made you. Rather than remaining forever viable, your corporeal body will revert to dust	הָאֲדָמָה
<i>because</i> I made you (a living being with an eternal, not-of-this-earth soul tethered to your body)	כִּי
<i>from it</i> . Mindful of creating you, I gathered a portion of the ground and transformed its elements into a living, breathing human being. Mortality is the consequence of your transgression. Death will ensue and your lifeless body will decompose and become integrated into the ground from which	מִמֶּנָּה
<i>you were taken</i> and fashioned by My hand into the organism endowed with an eternal, not-of-this-earth soul tethered to its body. You exist	לְקַחְתָּ
<i>because</i> of My ability to transform	כִּי

An Anatomically Correct Translation of Genesis

<i>dust</i> into the living, breathing, sentient being that you are. I made	עָפָר
<i>you</i> and Chavah (Eve) from dust,	אֲתָה
<i>and</i> upon your death, shall ensure that through decomposition, your bodies revert <i>to</i>	וְאֵל
<i>dust</i> . Upon your death, I will ensure that your bodies decompose and	עָפָר
<i>revert</i> to dust.”	תָּשׁוּב

Genesis 3:20

God gave Adam (the first man with an eternal, not-of-this-earth soul tethered to his body) the unique ability to name every species situated on planet Earth. After God created a mate from one of his ribs, it was incumbent upon Adam to give her a name. Adam had it in mind to name his mate, <i>and named</i> her 'Chavah' (Eve). While thinking about an appropriate name for his mate,	וַיִּקְרָא
<i>the</i> first <i>man</i> with an eternal, not-of-this-earth soul tethered to his body thought about their transition from immortality to mortality and the necessity of procreating to perpetuate their humanoid species, and that thought process led him to	הָאָדָם
<i>name</i>	שֵׁם
<i>his wife</i>	אִשְׁתּוֹ
'Chavah'. Adam named his wife 'Chavah' (Mother of all living human beings)	חַוָּה
<i>because</i>	כִּי
<i>she</i> disobeyed God's one commandment to refrain from eating the fruit from the Tree of Knowledge, and transitioned from an immortal to mortal being. God altered her physiology to complement her male counterpart and to enable her to perpetuate her species by way of having intimate relations with him. By virtue of God rendering her mortal,	הוּא
<i>she</i> (Chavah) <i>became</i> the	הָיְתָה
' <i>mother</i> of	אִם
<i>all</i>	כָּל
<i>living</i> human beings'.	חַיִּי

Genesis 3:21

After forcing Adam and Chavah (Eve) out of the Garden Eden, God (a/k/a AdoShem Elokim) (Ruler and Judge of the Universe) recognizes the frailty of their naked bodies, <i>and makes</i> protective clothing to help them cope with their harsh environment. Perceiving the inadequacy of their (Adam and Chavah's) fig leaf clothing prompts	וַיַּעַשׂ
<i>AdoShem</i>	יְהוָה
<i>Elokim</i> to provide superior clothing	אֱלֹהִים
<i>for Adam</i>	לָאָדָם
<i>and for his wife</i> . God creates	וּלְאִשְׁתּוֹ
<i>garments</i> made from	כְּתָנוֹת
<i>skin</i>	עוֹר
<i>and</i> instructs His humanoid creations to discard their fig leaf clothing and <i>cloth themselves</i> in that which He made for them. ³⁸	וַיְלַבְּשֵׁם

Genesis 3:22

God (a/k/a AdoShem Elokim) (Ruler and Judge of the Universe) wanted to apprise His angels of the transgression committed by His humanoid creations, assembled His angels, <i>and said</i>	וַיֹּאמֶר
<i>AdoShem</i>	יְהוָה

³⁸ God hid the divine knowledge contained within the Torah by clothing it in ink and parchment. God hid His Divine Countenance from Adam and Chavah (Eve) by clothing them in mortality.

An Anatomically Correct Translation of Genesis

<i>Elokim,</i>	אֱלֹהִים
<i>"Behold</i>	הִן
<i>the man</i> (Adam) who, after ingesting the forbidden fruit,	הָאָדָם
<i>has become</i>	הָיָה
<i>as</i> cognizant as the <i>One</i> Who created him. I am as unique among sentient beings situated in the celestial realm as Adam is unique among sentient beings situated in the terrestrial. In one respect, Adam ingestion of the forbidden fruit makes it difficult to different him	כְּאֶחָד
<i>from us.</i> Adam now possesses the ability	מִמֶּנּוּ
<i>to know</i> what is	לְדַעַת
<i>good</i>	טוֹב
<i>and</i> what is <i>evil</i> . Dejected by the loss of his immortality, Adams knows he can reacquire it by eating the fruit from the Tree of Life situated within the Garden of Eden. Adam will draw upon his newfound intellect to formulate a hypothesis he thinks will enable him to circumvent the barriers barring him from regaining entrance into the Garden of Eden. Not amenable toward enabling Adam to regain his immortality, I must thwart any attempt he makes to reenter the Garden of Eden. Disheartened from disobeying my One commandment, Adam is desperate to regain his immortality and reclaim his place in paradise. Adam is inclined toward regaining his immortality and place in paradise,	וְרָע
<i>and now</i> I must maintain vigilance in barring him from reentering the Garden of Eden	וְעֵתָהּ
<i>for fear that</i>	פֶּן
<i>he</i> enters the Garden, <i>puts forth</i>	יִשְׁלַח
<i>his hand</i>	יָדוֹ
<i>and takes</i> a bite from the fruit of the Tree of Life. Fueled by his newly acquired knowledge and desire to regain his immortality, Adam is	וְלָקַח
<i>too</i> obsessed to live out the remainder of his life in harmony. If I allow him access to the fruit	גַּם
<i>from</i> the <i>Tree</i> of	מֵעֵץ
<i>Life</i> situated in the Garden of Eden,	הַחַיִּים
<i>and he eats</i> its fruit, will be like us	וְאָכַל
<i>and live</i>	וְחָיָה
<i>forever.</i> If Adam regains his immortality, mortal human beings will perceive him, rather than Me as the Supreme Being."	לְעֹלָם

Genesis 3:23

God (a/k/a AdoShem Elokim) (Ruler and Judge of the Universe) punished Adam and Chavah (Eve) for violating His one commandment, <i>and</i> after forcing them out from the Garden of Eden, <i>sent him</i> and his mate to dwell upon a particular parcel of land situated east of the Garden of Eden.	וַיִּשְׁלַחְהוּ
<i>AdoShem</i>	יְהוָה
<i>Elokim</i> banished Adam and Chavah	אֱלֹהִים
<i>from</i> the <i>Garden</i> of	מִגֶּן
<i>Eden</i> and situated them upon a particular parcel of land east of the Garden of Eden. If Adam wanted to eat, he would have	עֵדֶן
<i>to till</i> the ground until sweat oozed out of the pores of his skin. God tasked Adam	לְעֵבֵד
<i>with</i> tilling	אֶת
<i>the ground</i> until it yielded life-sustaining sustenance. God relegated Adam to farm the ground from	הָאֲדָמָה

An Anatomically Correct Translation of Genesis

<i>which</i> He	אֲשֶׁר
<i>took</i> and molded him into a living, breathing, sentient creature with an eternal, not-of-this-earth soul tethered to his body. God fated Adam to derive sustenance	לָקַח
<i>from there</i> (the earth) and upon dying, return to and, through decomposition, become indistinguishable from any other particle of earth.	מִשָּׁם
Genesis 3:24	
As a means of punishing Adam and Chavah (Eve) for breaking His one commandment, God deemed it imperative to banish them from the Garden of Eden, <i>and drove</i> them <i>out</i> . God forcibly expelled Chavah, the first woman, along	וַיִּגְרֶשׁ
<i>with</i> Adam,	אֶת
<i>the</i> first <i>man</i> from the Garden of Eden. As a means of preventing Adam and Chavah from returning to the Garden of Eden and gaining access to the Tree of Life, God brought forth angels of destruction	הַאֲדָמָה
<i>and situated them</i> at the entrance of the Garden. God's angels stood	וַיִּשְׁכֵּן
<i>on</i> the <i>East</i>	מִקְדָּם
<i>to</i> where the entrance of the <i>Garden</i> of	לְגֹן
<i>Eden</i> was located. God tasked them	עָדוּ
<i>with</i> preventing any living being from gaining access to the Garden. It was the responsibility of	אֶת
<i>the Cherubim</i> (angels of destruction) to prevent Adam, Chavah or any of their progeny from entering the Garden of Eden,	הַכְּרֻבִּים
<i>and</i> as a means of deterring any mortal beings hopeful of getting past the Cherubim, armed them <i>with</i> swords of	וְאֵת
<i>flame</i> . God designated	לְהֵט
<i>the sword-wielding</i> angels of destruction as	הַתְּרַב
<i>the ones</i> charged with deterring intruders with swords <i>flashing</i> fire and spinning <i>around</i> in continuous rotating fashion. These angels and their rotating swords of flame provided a demonstrative and effective means of deterring anyone intent upon entering the Garden of Eden. God appointed angels	הַמְתֵּהֲפֹכֶת
<i>to guard</i> against anyone determined to enter the Garden of Eden. God charged the Cherubim (angels of destruction)	לְשֹׁמֵר
<i>with</i> the responsibility of blocking	אֶת
<i>the way</i> of those mindful of entering the Garden of Eden, gaining access to, ingesting the fruit growing from the	דֶּרֶךְ
<i>Tree</i> of	עֵץ
<i>the Living</i> . ³⁹	הַחַיִּים

³⁹ The moment a humanoid dies, one of two souls tethered to its body ascends to heaven while the other soul, tainted by corruption from its host's earthly experiences, remains behind until the host body, through decomposition in the ground, undergoes purification, meets the criteria for repatriation, and returns to heaven.