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An Arabic Hebrew comparative Study of Genesis 1-3

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Abstract

This paper aims to study how much the ancient Hebrew language in Genesis 1-3 statistically concurs with modern Arabic by identifying Hebrew and Arabic cognates (with a limit to verbs, nouns and adjectives) within the text. To see how well those common cognates are used today, the study will investigate how well they are used in two popular Arabic translations, *Smith & Van-Dyke* (فانديك) and the *Book of Life* (كتاب الحياة).

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1. Introduction

1.1 Preface

After his former studies in theology, and present studies in Arabic, the author noticed similarities between ancient Hebrew and modern day Arabic. A fascination grew regarding how much these languages actually concur; especially when it comes to word meaning. Both languages are Semitic with a common origin and a similar grammar with a lot of corresponding consonant sounds. Most Arabic and Hebrew words can be reduced to a root, which consists of three consonants, called radicals. The idea occurred of making a study over a section of the Hebrew Bible and to study how much it concurs with modern Arabic.

1.2 Statement of purpose

The purpose of the paper is to linguistically compare the similarities between ancient Hebrew and modern day Arabic through a case study comparing a portion of the book of Genesis in the aforementioned two languages. To limit the study, the first three chapters of the book of Genesis have been selected and the aim will be to identify Hebrew words that have Arabic cognates (with a limit to verbs, nouns and adjectives) and to study their statistical occurrences within the selected text.

To tie the study to the contemporary use of the words after the corresponding Hebrew and Arabic cognates have been identified, the ancient Hebrew text will be compared with two commonly used Arabic Bible translations, *Smith & Van Dyke* (فانديك) and the *Book of Life* (كتاب الحياة) to see how frequently the corresponding cognates have been used in the two translations and why or why not the corresponding radicals were chosen or rejected. The oversight could have been purposefully done to improve readability, or perhaps the cognates had developed into different meanings in Hebrew and Arabic, in the case of لحم, 'meat' and לחם, 'bread'.

1.3 Earlier research

In terms of comparing the three corresponding consonantal roots between ancient Biblical Hebrew and Arabic much has already been done. Wilhelm Gesenius, who has been called the father of Modern Hebrew Lexicography, published a Hebrew-German dictionary between 1810-12.¹ He developed his studies that were later translated to English under the name *Gesenius' Hebrew and Chaldee Lexicon to the Old Testament Scripture*. The last edition was finished by Roediger and published after Gesenius' death in 1858. The *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon (BDB)* who first appeared in 1906 is based on Gesenius' lexicon and reveals the development of Hebrew lexicographical studies during the 2nd half of the 19th century.² The *Hebrew and Aramaic Lexicon of the Old Testament (HALOT)* is the standard lexicon used today. It was first published in German 1953, has seen two revisions and appeared in English in 1994. Also worth mentioning is Ernest Klein's *A comprehensive etymological dictionary of the Hebrew language in English*, which was published in 1987. Edward Lepinski's *Semitic languages: outline of a comparative grammar* is the most modern summary of the development between Semitic comparative linguistics.

The author has not been able to locate a study which compares how frequently Hebrew words correspond to Arabic cognates in a selected portion of the Bible. The writer has also not been able to find a study which compares how much the *Van Dyke* and the *Book of Life* correspond in their selection of common cognates to the ancient Hebrew.

1.4 Materials and methods

As a source text, the *Lexham Hebrew-English interlinear Bible* will be used. This Bible is based on the *Biblia Hebraica Stuttgartensia*, which is the standard scholarly critical text on the composition of the Old Testament Hebrew. The *Biblia Hebraica Stuttgartensia* is primarily based on the *Codex Leningradensis*, which is the oldest manuscript of the complete

¹Gesenius, *Lexicon*, iii.

²Brown, Driver & Briggs, *Lexicon*, V.

Hebrew Bible and is dated to the beginning of the 11th Century.³ The *Codex Leningradensis* is part of the Masoretic text family which was standardized by the Masoretes. Just like the Quran, the early Hebrew text of the Old Testament was not vocalized in its manuscripts. The vocalization of the Hebrew text was done in post-talmudic times by Masoret scribes who invented signs that document the traditional readings of the text.⁴ The Hebrew text will be compared to two commonly used Arabic Bible translations; the *Van Dyke* translation, originally published in 1865 (for the research an electronic edition will be used in the Bible software e-Sword), and the *Book of Life*, which appeared in 1988. The reason for choosing those translations is that they have been commonly used in the churches that the author has visited in the Middle East and North Africa, and it has been debated there regarding which one of them is the best translation, so it is in the writer's interest to compare the two.

As tools for determining the connection between cognates, *A Dictionary of Modern Written Arabic* by Hans Wehr, and Edward William Lane's *An Arabic-English lexicon* will be used together with *Brown-Driver-Briggs*, *Gesenius* and *The Hebrew and Aramaic Lexicon of the Old Testament*. The analysis will systematically be done in Microsoft Excel according to the table below. First, the Arabic verses will be written out, and under them the Hebrew text, which will be followed by the lexical values of the Hebrew text (lemma). Each Hebrew lexical value will be analyzed to see if there is an Arabic correspondence. This will be done by first looking up the lemma in the Hebrew dictionaries to see if a correspondence is listed, which will later be compared with *Wehr's* dictionary and *Lane's* lexicon. If a correspondence is not listed in the Hebrew dictionary, the Hebrew radicals will be compared with the corresponding Arabic roots in *Lane's* lexicon and *Wehr's* dictionary. When a correspondent radical is found it will be listed under its Arabic equivalent and then the *Van Dyke* and the *Book of Life* translations will be compared to see if the corresponding Arabic word is used in them. The analysis will be presented in the appendix according to the table below. The appendix will also present a count on how many cognates (of verbs, nouns and adjectives) are used in a verse as well as how many of those are identical, have some level of correspondence, or have loaned words. A count of word frequency which occurs in the *Van Dyke* and the *Book of Life* translations will also be presented. This will be done so that the study can statistically verify how frequent the Hebrew and Arabic corresponds in the selected portion.

³Geisler & Nix, *Introduction*, 359.

⁴Lipinski, *Languages*, 58.

The discoveries from the analysis will be presented in five different groupings; *identical correspondence, some level of correspondence, potential or debated correspondence, loan words* and *non-correspondence*. The author will seek to find how many words actually match up in Genesis 1-3. A link will be sought between the corresponding cognates as for example if they are common words or more advanced words. Perhaps other patterns or links exist between the cognates. Another interesting question to look into is why the Bible translators chose not to use certain corresponding cognates.

The paper will be written without transliteration, because Arabic and Hebrew consonants sometimes are pronounced differently, which will obscure the connections between the radicals. Hebrew and Arabic words that correspond also often have different vowels which will also make the connection less clear if transliterated. A transliteration will also make the document overly lengthy according to the table below.

Genesis 1:1							
في الْبَدءِ خَلَقَ اللهُ السَّمَاوَاتِ وَالْأَرْضَ.						Van Dyke	
في الْبَدءِ خَلَقَ اللهُ السَّمَاوَاتِ وَالْأَرْضَ،						Book of Life	
הָאָרֶץ:	וְאֵת	הַשָּׁמַיִם	אֵת	אֱלֹהִים	בָּרָא	בְּרֵאשִׁית	Biblia Hebraica Stuttgartensia
ה · ארץ	ו · אות	ה · שמים	אות	אלהים	ברא	ב · ראשית	Heb. Lexical Value
أَرْضُ		سَمَاءً		الله	بَرَى/بَرَأَ	رَأْسُ	Arabic equivalent
الارض		السَّمَاوَاتِ		الله			VD equivalent
الارض		السَّمَاوَاتِ		الله			BL equivalent

Genesis 1:2							
وَكَانَتْ الْأَرْضُ خَرِبَةً وَخَالِيَةً وَعَلَى وَجْهِ الْعَمْرِ ظَلْمَةٌ وَرُوحُ اللَّهِ يَرِفُّ عَلَى وَجْهِ الْمِيَاهِ.						VD	
وَإِذْ كَانَتْ الْأَرْضُ مَسْوُوشَةً وَمُفْقَرَةً وَتَكْتَنِفُ الظُّلْمَةُ وَجْهَ الْمِيَاهِ، وَإِذْ كَانَ رُوحُ اللَّهِ يُرْفَرُّ عَلَى سَطْحِ الْمِيَاهِ،						BL	
תהוֹם	עַל־פְּנֵי	וַחֲשֹׁךְ	וְבֵהוּ	תהוֹ	הַיְתָה	וְהָאָרֶץ	BHS
תהוֹם	עַל · פֶּן	ו · חֹשֶׁךְ	ו · בֵּהוּ	תהוֹ	הִיָּה	ו · ה · ארץ	Heb. LV
تهم	فناً		بهو*		هوى	أَرْضُ	Arabic equivalent
						الارض	VD equivalent
						الأرض	BL equivalent
		הַמַּיִם:	עַל־פְּנֵי	מְרַחֶפֶת	אֱלֹהִים	וְרוּחַ	BHS
		ה · מים	עַל · פֶּן	רחף	אלהים	ו · רוּחַ	Heb. LV
		مَاءً	فناً		الله	رُوحُ	Arabic equivalent
		الْمِيَاهِ			الله	رُوحُ	VD equivalent
		الْمِيَاهِ			الله	رُوحُ	BL equivalent

Genesis 1:3							
وَقَالَ اللَّهُ: «لِيَكُنْ نُورٌ» فَكَانَ نُورٌ.						VD	
أَمَرَ اللَّهُ: «لِيَكُنْ نُورٌ». فَصَارَ نُورٌ،						BL	
		וַיְהִי-אֹר:	אֹר	יְהִי	אֱלֹהִים	וַיֹּאמֶר	BHS
		ו . הִיָּה . אֹר	אֹר	הִיָּה	אֱלֹהִים	ו . אֹמַר	Heb. LV
		نُورٌ * هُوَ	نُورٌ *		اللَّهُ	أَمَرَ	Arabic equivalent
		نُورٌ *	نُورٌ *		اللَّهُ		VD equivalent
		نُورٌ *	نُورٌ *		اللَّهُ	أَمَرَ	BL equivalent
*potential or debated cognates							

1.5 Synopsis of the consonantal system

The following chart is a synopsis of the consonantal system between Proto Semitic, Hebrew and Arabic following Lipinski.⁵

Proto - Semitic	Hebrew transliterated	Hebrew	Arabic transliterated	Arabic
'	'	א	'	ا
‘	‘	ע	‘	ع
b	b	ב	b	ب
d	d	ד	d	د
<i>d</i>	z	ז	<i>d</i>	ذ
g	g	ג	ǧ	ج
ǧ	ǧ>	ע	ǧ	ج
h	h	ה	h	ه
<i>h</i>	<i>h</i>	ח	<i>h</i>	ح
<i>h</i>	<i>h</i> > <i>h</i>	ח	<i>h</i>	ح
k	k	כ	k	ك
l	l	ל	l	ل
m	m	מ	m	م
n	n	נ	n	ن
p	p	פ	f	ف
q	q	ק	q	ق
r	r	ר	r	ر
s	s	ס	s	س
š	š	שׁ	š	ش
ś	ś	שׂ	ś	س

⁵Lipinski, *Languages*, 150.

š	ṣ	צ	d	ظ ع ث ط ث ظ و ي ن
š	š	ש	s	
t	t	ת	t	
t̥	t̥	ט	t̥	
t̥	š	ש	t̥	
t̥	ṣ	צ	z	
w	w	ו	w	
y	y	י	y	
z	z	ז	z	

2. Result

2.1 Hebrew and Arabic correspondence in Genesis chapter 1-3

In the result, the author has found a total amount of 179 cognates including verbs, nouns and adjectives of the Hebrew text of chapter 1-3. Among those cognates, a few are listed more than one time if they have more than one meaning For example עלה which is probably the same root for both the word ‘to rise’ and ‘leaf’ and therefore exists in both *identical correspondence* and *potential or debated correspondence*. Those 179 cognates occur 830 times in the Hebrew text. In the result, the Hebrew and Arabic equivalents are listed and then if the Arabic equivalent is used in the *Van Dyke* or the *Book of Life* translations, one of those occurrences is listed. Proper names have been left out, except in the case of אֱלֹהִים and אדם which can be used both as proper names and nouns.

Of the 179 cognates, as many as 72 roots (40.2%) are identical and occur 443 times out of the total 830 (53.4%) of cognates of verbs, nouns and adjectives of the Hebrew text of Genesis 1-3. In the category, *some level of correspondence*, 34 roots (19.0%) occur. Here, cognates are presented which clearly are linked to each other, but do not have the same meaning, as in the example of אמר (أَمَرَ) which means, ‘to say’ in Hebrew and, ‘to command’ in Arabic. In the most controversial category, “*Potential or debated correspondence*,” 33 roots (18.4%) are listed. In this group, cognates have been selected which are either listed in *Brown-Driver-Briggs*, *Gesenius* and/or the *Hebrew and Aramaic Lexicon of the Old Testament* as potential cognates, or if this author has made the judgment that there might be a potential correspondence when the Hebrew root was compared with its Arabic

correspondence in *Wehr's* dictionary and *Lane's* lexicon. It could be debated whether some of those cognates should be placed in the last category, non-correspondence, which consists of 35 roots (19.6%). Out of the 72 identical roots, *Van Dyke* uses 55 (76.4%) and the *Book of Life* 50 (69.4%) of them. When it comes to the *some level of correspondence* group *Van Dyke* uses one root and the *Book of Life* two.

2.1.1 Identical correspondence

Identical correspondence				
<i>Book of Life equivalent</i>	<i>Van Dyck equivalent</i>	<i>Arabic equivalent roots</i>	Hebrew lexical form	
أَبَاهُ	أَبَاهُ	أَب	אב	
أَدَمُ	أَدَمُ	أَدَم	אדם	
	لَايَاتٍ	أَيَّة	אות	
وَاحِدٍ	وَاحِدٍ	احد	אחד	
لِلأَكْلِ	لِلأَكْلِ	أَكَلَ	אכלה	
اللَّهِ	اللَّهِ	الله	אלהים	
أُمُّهُ	أُمُّهُ	أُم	אם	
أَنْفِهِ	أَنْفِهِ	أَنْف	אף	
الأَرْضِ	الأَرْضِ	أَرْض	ארץ	
		أَنْث	אנשה	
بِهَائِمٍ	بِهَائِمٍ	بهم	בהמה	
		بن	בן	
	بَنَى	بني	בנה	
		برأ	ברא	
بَارَكَهَا	بَارَكَهَا	برك	ברך	
جَنَّةً	جَنَّةً	جنن	גן	
		دبق	דבק	
الذَّهَبُ	الذَّهَبُ	ذهب	זהב	
ذَكَرًا	ذَكَرًا	نكر	זכר	
		زرع	זרע	
فَاخْتَبَا	فَاخْتَبَا	خبأ	חבא	
الْحَيَّةِ	حَيَّةٍ	حيي	חי	
الخَامِسَ	خَامِسًا	خمس	חמשי	
		طيب	טוב	
الْيَاسِئَةُ	الْيَاسِئَةُ	يبس	יבשה	
يَدُهُ	يَدُهُ	يد	יד	
الْيَوْمِ	يَوْمًا	يوم	יום	
	تَلِدِينَ	ولد	ילד	
		يم	ים	
		وسن	ישן	

		כוכב	כוכב
		כל	כל
	الْبَسْمَهُمَا	لبس	לבש
لَيْلًا	لَيْلًا	ليل	ליל
		وعد	מועד
مَطْرًا	اَمْطَرَ	مطر	מטר
الْمِيَاهِ	الْمِيَاهِ	ماه (موه)	מים
املاي	املاي	مأ	מלא
		قوم	מקום
تَمُوتُ	تَمُوتُ	موت	מת
نَهْرٌ	نَهْرٌ	نهر	נהר
نَفَخَ	نَفَخَ	נפخ	נפח
نَفْسًا	نَفْسًا	نفس	נפש
نَسَمَةً	نَسَمَةً	نسم	נשמה
أَعْيُنُكُمَا	أَعْيُنُكُمَا	عين	עין
		علو	עלה (rise)
		عفر	עפר
عَظْمٌ	عَظْمٌ	عظم	עצם
عَقِبَهُ	عَقِبَهُ	عقب	עקב
عُرْيَانَيْنِ	عُرْيَانَيْنِ	عري	ערם
عُشْبًا	عُشْبًا	عشب	עשב
		فرد	פרד
	اَوْصَى	وصى	צוה
ضِلْعًا, أَضْلَاعِهِ	اضْلَاعِهِ	ضلع	צלע
قَدَّسَهُ	قَدَّسَهُ	قدس	קדש
رَأَى	رَأَى	ראى	ראה
رَأْسِكَ	رَأْسِكَ	رأس	ראש
الرَّابِعِ	رَابِعًا	ربع	רביעי
رُوحٌ	رُوحٌ	روح	רוח
		ثوب	שב
السَّابِعِ	السَّابِعِ	سبع	שביעי
		سكن	שכן
الثَّالِثِ	ثَالِثًا	ثلث	שלישי
اسْمًا	اسْمُهَا	سم	שם
السَّمَاوَاتِ	السَّمَاوَاتِ	سما (سمو)	שמים
سَمِعَ	سَمِعَا	سمع	שמע
سِنِينَ	سِنِينَ	سن	שנה
الثَّانِي	ثَانِيًا	ثني	שני
فَيَسْقِي	يَسْقِي	سقى	שקה
السَّادِسِ	سَادِسًا	سدס	ששי
الثَّانِي	ثَانِي	תין	תאנה
		شوق*	תשוקה
			72 roots (40.2%)

2.1.2 Some level of correspondence

Some level of correspondence			
<i>Book of Life equivalent</i>	<i>Van Dyck equivalent</i>	<i>Arabic equivalent root</i>	Hebrew lexical value
أَمَرَ		أمر	אמר
		باء	בא
		بدل	בדל
		بأس (بؤس)	בש (בוש)
		بشر	בשר
		جدل (جدول)	גדול
		دمية	דמות
		درك	דרך
		هوى	היה
		هلك	הלך
		حجر	חגרה
		حمد	חמד
		حرب	חרב
		ورق	ירק
		كيس	כבש
		كف	כנף
		لحم	לחם
		لقح	לקח
		مثل	משל
		ناخ	נח (נח)
		نتن	נתן
		عبد	עבד
		عوف	עוף
		عری (عار)	עור
		عزب	עזב
		غرب	ערב
		فناً	פנה (פן)
		ففتح	פקח
		قدم	קדם
	لِقَوْلٍ	قَالَ (قول)	קול
		قرأ	קרא
		رأس	ראשית
		ربأ	רבה
		تهم	תהום
			34 roots (19.0%)

2.1.3 Potential or debated correspondence

Potential or debated correspondence			
<i>Book of Life equivalent</i>	<i>Van Dyck equivalent</i>	<i>Arabic equivalent root</i>	Hebrew lexical value
		آد (إِيَادُ)	אד
		ادم	אדמה
* نُورُ*	* نُورُ*	نور	אור
		انس	איש
		بهو	בהו
		بقر	בקר
		جرس	גרש
		دردار	דרדר
		ودس	דשא
		وذع	זעה
		ودع	ידע
		وصر	יצר
		كلل	כלה
		لَأَك	מלאכה
		نجد	נגד
		نحس	נחש
		نقب	נקבה
		سبب	סבב
		علم	עולם
		عذر	עזר
		على	עלה (leaf)
		عض	עץ
		عصب/غضب/عضب	עצב
		عرم	ערום
		قَطِن	קטן
		ردى/اردي	רדה
		رَع	רע
		رَقع	רקיע
		شَیح	שיח
		شکل	שכל
		شام (شيم)	שם (שום, שים)
		سمر	שמר
		اوى	תאווה
			33 roots (18.4%)

2.1.4 Loan words

Loan words			
<i>Book of Life equivalent</i>	<i>Van Dyck equivalent</i>	<i>Arabic equivalent root</i>	Hebrew lexical value
الْكُرُوبِيم	الْكُرُوبِيم	كروب	כרוב
		كتان	כתנת
		سلم	צלם
		سبت	שבת
	التَّنَائِينَ	تنين	תנין
			5 roots (2.8%)

2.1.5 Non-correspondent Hebrew cognate

Non-correspondent			
<i>Book of Life equivalent</i>	<i>Van Dyck equivalent</i>	<i>Arabic equivalent root</i>	Hebrew lexical value
			אבן
			איבה
			ארר
			גחן
			דגה
			הפך
			הרן
			חשך
			יצא
			ירא
			להט
			מין
			מצא
			מקוה
			נגע
			נפל
			נשא
			סגר
			עשה
			פעם
			פרי
			צבא

			צמח
			קוה
			קוץ
			רחף
			רמש
			שדה
			שלה
			שף (שוף)
			שרץ
			שת (שית)
			תהו
			תפר
			תרדמה
			35 roots (19.6)

2.2 Proportional use of corresponding cognates in the Arabic translations

In the translation work between Hebrew and Arabic, the translators have had to battle how faithfully they would like to preserve the source text versus readability. Preservation versus readability has affected the amount of common cognates which have been used. Even if a corresponding root occurs in both languages, it might normally be used in Arabic in another context or rarely used so that another synonym is preferable. The analysis plainly reveals that both the *Van Dyke* and the *Book of Life* at times choose to use the corresponding roots while at other time choose to use synonyms. An example of this is יום (يَوْمٌ) which sometimes is used in the Arabic translations but often is replaced with نَهَار. Out of the 443 occurrences of the 72 identical roots, *Van Dyke* uses them 335 times (75.6%) and the *Book of Life* 277 times (62.5%).

3. Discussion

3.1 Hebrew and Arabic correspondence in Genesis chapter 1-3

3.1.1 Identical correspondence

It's astonishing how similar biblical Hebrew and modern Arabic are. Even if there is a time span of around 3000 years, it is fascinating how much both languages concur in their grammar and the meaning of compatible cognates. Just by learning the Hebrew alphabet and how it corresponds to the Arabic, a modern day Arabic reader would immediately know the meaning of 72 (40.2%) out of the total amount of 179 cognates of verbs, nouns and adjectives of the Hebrew text of Genesis 1-3. Therefore he would know 443 (53.4%) out of the 830 total occurrences of all the verbs, nouns and adjectives in the Hebrew text. Add to this if he would learn the Hebrew meaning of the 34 roots (19.0%) with some level of correspondence that have a related meaning in Arabic, but not exact concurrence, and he would know 59.2% of the cognates in Genesis 1-3 and 606 (73.0%) of the 830 total occurrences.

It's hard to determine if there's an obvious link between the identical radicals. In order to determine whether certain types of words were more represented in the identical cognates this author tried to group similar words into different categories and compare the number of words within each category with the rest of the 179 cognates of Genesis 1-3. For example, categories such as creatures, body parts, nature related words, numbers, and many other groupings were used. The only clear link was seen between numbers, which concur very well. The words were also compared based on how simple they are. Based on this it seems like many of the words that correspond are relatively simple or commonly used words. Because the passage is relatively short with only 179 cognates it's hard to statistically verify the reliability of this statement or whether it is too subjective. In order to have something greater to compare with, the author read through George M. Landes' *Building Your Biblical Hebrew Vocabulary: Learning Words by Frequency and Cognate*. Based on this reading it seems that words which are used more frequently in the Bible are more likely to concur than those of less frequency, but more studies would be needed here (which goes outside of the boundaries of this study) to statistically verify the truth of this impression.

Most of the discussion regarding the identical correspondence will be discussed below under *Level of correspondence in the Van Dyke and Book of Life translations*, but a few

things should be mentioned here. There is some probability that the word for create ברא (ברא), which is mentioned in both *Wehr* and *Lane* could be a loan word. In ערם (عري), ‘naked’ either ם or י has replaced the other. וסי and צוה seem to be an identical correspondence, but a change has occurred in one of the languages where ו/ל and צ/ס have switched place. Even if נשי and سدس is not identical they are related with a variation in the root.

3.1.2 Some level of correspondence

It’s interesting to note in which sense the *some level of correspondence* cognates concur. בא (باء) which in Hebrew means ‘to come’, has the meaning of ‘to return’ in Arabic. If somebody returns they would come back, which naturally relates to come. בדל (بَدَلَ) which means ‘to separate’ has the meaning of ‘to replace or to exchange’ in Arabic. בוש/יבאס (بُؤْس/يُبَأْس) which means ‘to be ashamed’ in Hebrew has, according to Lane, the Arabic meaning of, “*Distress; straitness of the means of subsistence, or of the conveniences of life; poverty: (M, Msb,* TA:*) or a state of pressing want: (S, K:) or misfortune; calamity*”.⁶ To be in distress and poverty is an expression of something that people in the near eastern culture would be ashamed of.

בשר (بَشَرٌ) who means ‘flesh, body or meat’ in Hebrew has the meaning of ‘man or human being’ in Arabic. גדול (جَدَل) with the meaning of ‘big or great’ has the meaning ‘to twist’ in Arabic and can also mean ‘to be hard and strong’ according to *Lane*.⁷ It seems that big and great to some extent can be related to hard and strong in for example to describe the attribute of a leader. דמות, ‘likeness, image’ is clearly linked to (دُمِيَّةٌ) which has a wider usage in Arabic which would also include ‘statue and doll’. The word for way, דרך is similar to درك with its meaning of ‘to attain, to reach, to overtake and outrun’ and has to do with to move in a certain direction. היה (to be) is linked to هوى which according to the *Hebrew and Aramaic Lexicon of the Old Testament* means ‘to fall’⁸ and is related to ‘occur’. הלך, ‘to walk’ can be seen to be connected with هلك, ‘to perish or to die’ in the sense of the person that is perishing is departing or as said in Swedish ‘gå bort’.

⁶Lane, *Lexicon*, s.v. بُؤْسٌ

⁷Lane, *Lexicon*, s.v. جَدَلَةٌ

⁸Baumgartner & Koehler, *Lexicon*, s.v. היה

חַגְרָה (חָגַר) is used in the Hebrew for ‘covering, loincloth and belt’ and in its verbal form in Arabic has the meaning of ‘to deny access, to hinder, to petrify or make hard as a stone’. It can be speculated whether the origin of חַגְרָה which occur when Adam and Eve are being covered because they are naked (Gen 3:7) has to do with to hinder somebody from seeing. It can be seen that a link exists between חָמַד, ‘to be pleasing, desire or covet’ and חָמַד, ‘to praise or commend’. The person who is praising or commending, for example, God, wants to please him, and desires him. The word for sword (חָרַב) comes from the root which according to *Brown-Driver-Briggs* means ‘to attack or smite down’.⁹ In Arabic حَرَبٌ means ‘war’ and حَرْبَةٌ is the word used for a ‘spear’. The word יָרַק which has the meaning ‘green’ is correspondent to وَرَقٌ which means ‘leaf’. *Wehr* states that it can take the meaning of ‘leafy, green and verdant’.¹⁰

כָּבַשׁ (כָּבַשׁ) which takes the meaning of ‘to subdue’ in Gen 1:28 and also can mean ‘to rape’ takes the meaning of ‘to exert pressure, press or attack’ in Arabic. The word for wing (כָּנַף) takes the meaning of ‘side, flank; wing; shadow’, and ‘shelter’ in Arabic (كَنَف).¹¹ It’s interesting that for example a hen is using her wings to shelter her chicks. The word לָחַם which comes from the root for ‘to eat’ and as a noun means ‘bread or sometimes food,’ has preserved a referral to food with the meaning of ‘meat’ in Arabic (لَحْمٌ). לָקַח, ‘to take’ has in Arabic (لَقِح) the specific meaning when relating to the mating between camels in which the male camel ‘takes’ (sv. ‘tar’) the female camel so that she conceives.¹² To rule (מָשַׁל) which is also the root that means proverb is corresponding with the Arabic مَثَل, ‘to resemble, look like or being an example’. Even if the Arabic does not mean to rule, the one who rules sets an example and represent the people. נָוַח, ‘to leave, put, set, place, rest’ has according to *Gesenius* the specific meaning in Arabic (نَاخ) of ‘to kneel down as a camel.’¹³ נָתַן, ‘to give’ is interconnected with نَتَّن, ‘to smell and stink’ in the sense of a person or a thing that gives away (sv. ‘ge ifrån sig’) a bad smell.

עָבַד who generally means ‘to work, labor or to serve (slave)’ and in Gen 2:5 has the meaning of ‘to cultivate or till’ is also used sometimes in the Bible of serving God. In Arabic (عَبَد) it is used of ‘to serve or worship’. The word for bird (עוֹרֵף) is according to *Brown-Driver-*

⁹Brown, Driver & Briggs, *Lexicon*, s.v. חָרַב

¹⁰Wehr, *Dictionary*, s.v. وَرَق

¹¹Wehr, *Dictionary*, s.v. كَنَف

¹²Lane, *Lexicon*, s.v. لَقِح

¹³Gesenius, *Lexicon*, s.v. נָוַח

Briggs given the meaning ‘to practice augury or to fly’ in Arabic (عَوَفٌ, عَافٌ),¹⁴ while *Gesenius* qualifies the root to mean, ‘to hang in the air and hover over something’, and also brings out the fact that some forms of the word can have the connotation ‘to augur’.¹⁵ It’s interesting to compare the notion that birds in many cultures have a connection to augury or omens. The Arabic root for ‘naked’ (عري) is related to the Hebrew word for ‘skin’ (עור). When somebody shows their skin they are naked on that surface. עזב, ‘to leave’ is used in Gen 2:24 that a man should leave his father and mother and cling to his wife. It has a clear connection to the Arabic عزب, ‘to be distant or single’. The Hebrew word ערב which means ‘evening’ is related to the Arabic (غرب) ‘for to set, to go away, to depart and for sunset’. This all make sense because the evening occur when the sun sets. פנה, ‘face, before, front, surface’ is connected to فناء who means ‘courtyard, or open space in front of a house’.¹⁶

פקח, ‘to open’ can in Arabic (ففتح) mean ‘to blossom’ (when flowers are opening themselves).¹⁷ The root קדם means according to *Brown-Driver-Briggs* ‘front, east and aforeside’¹⁸ and in Arabic قَدَّمَ means ‘to precede, straight ahead, forward’. It could be speculated that the origin of the word comes from that a person stands in the direction of east when they point out the four cardinal points. ‘To call’ (קרא) which also can mean ‘to read’ is related to the Arabic for ‘to read’ (قَرَأَ). ראשית, ‘beginning, first fruit, first’ comes from ראש which is listed under *identical correspondence*, and is included here because of its separate lexical value and its some level of correspondence to رأس. רבה with the meaning ‘to increase or multiply or to be great’ has according to *Wehr* the meaning ‘to esteem highly or to have to high of an opinion of someone’¹⁹ while *Gesenius* says that the II form of the verb means ‘to bring up’ (رَبَّى, رَبَّيْتُ).²⁰ The correspondent cognate to תהום (deep), is used in Arabic (تهم) for a low coastal plain along the southwestern and southern shores of the Arabian Peninsula.²¹ The relation of אמר (أَمَرَ) and קול (قَالَ) will be discussed below under the heading: *level of correspondence in the Van Dyke and Book of Life translations*.

¹⁴Brown, Driver & Briggs, *Lexicon*, s.v. עוף

¹⁵Gesenius, *Lexicon*, s.v. עוף

¹⁶Wehr, *Dictionary*, s.v. فناء

¹⁷Lane, *Lexicon*, s.v. ففتح

¹⁸Brown, Driver & Briggs, *Lexicon*, s.v. קדם

¹⁹Wehr, *Dictionary*, s.v. رَبَّى

²⁰Gesenius, *Lexicon*, s.v. רבה

²¹Wehr, *Dictionary*, s.v. تهم

3.1.3 Potential or debated correspondence

This category is the most controversial where the readers might to some extent differ with the author. It is uncertain whether אַד, ‘mist’ is related to آد (إِيَادُ). It is listed here because Gesenius claims, “This derivation is confirmed by the Arabic, in which إِيَادُ, from the root آد med. Ye, to surround (comp. אַד No. 1), is whatever guards and strengthens anything, defence, bark, vail, also atmosphere.”²² *Brown-Driver-Briggs* finds this connection dubious.²³ אַדמָה, ‘land, ground and earth’ is according to *Brown-Driver-Briggs* connected with أَدَمَةٌ, ‘skin, as smoothly covering & close-fitting’ and دָמַם, ‘smear [spread over surface]’.²⁴ אור and نور both mean ‘light’. It can be speculated whether the first character in one of the languages at some time has been replaced by the other one. אִישׁ might be related to انس. This could be explained with that א is often assimilated in Hebrew.

בְּהוּ, ‘void, emptiness’ seems to some extent to be related to بهو. Lane points out that it can mean ‘became, characterized by, or possessed of, beauty, or goodness’, but that it also can mean that ‘a tent became empty or vacant’.²⁵ בֹּקֵר, ‘morning’ may be related to بقر which means ‘to split, cut and to some extent to open’²⁶ in regards to that it is the morning that “opens the day”. גֵּרַשׁ, ‘drive out’ could have a connection to جرس which in its II form according to Wehr can mean ‘to disgrace, discredit, bring into disrepute’²⁷ and which according to Lane can have the meaning ‘rendered the person notorious, or infamous’²⁸.

דַּרְדָּר (דרדאר) which in Hebrew means ‘thistles’ is also in Arabic related to something botanic. Wehr²⁹ state that دردار means ‘elm’ while Lane gives it a wider meaning, but also says that it applies to the elm trees.³⁰ Both Gesenius³¹ and *Brown-Driver-Briggs*³² links its

²²Gesenius, *Lexicon*, s.v. אַד

²³Brown, Driver & Briggs, *Lexicon*, s.v. אַד

²⁴Brown, Driver & Briggs, *Lexicon*, s.v. אַדמָה

²⁵Lane, *Lexicon*, s.v. بهو

²⁶Lane, *Lexicon*, s.v. بقر

²⁷Wehr, *Dictionary*, s.v. جرس

²⁸Lane, *Lexicon*, s.v. جرس

²⁹Wehr, *Dictionary*, s.v. دردار

³⁰Lane, *Lexicon*, s.v. دَرْدَارٌ

origin to *دَرَدَرٌ/دردار*. It could be speculated if it could have had a meaning that would also include some type of thistle. Gesenius points out that *דשא*, ‘grass, green’ is related to *ودس* (*وَدَسُن*), ‘sprouts of the earth’ while the newer dictionaries do not give the same parallel.³³ *זעה*, ‘to sweat’ might be related to *وَدَع* which Gesenius gives the meaning ‘to flow or to run (as water)’.³⁴ When somebody sweats, the sweat flows or runs down their skin. *ידע*, ‘to know’ could possibly be connected to *ودع* which according to *Wehr* can have the meaning ‘to put down, lodge and deposit’.³⁵ The one who knows something has deposited knowledge in their brains. The Hebrew word for ‘to form’ (*יצר*) might to some extent be related to *وَصَر* which means ‘covenant or contract’ in the specific sense of to form a contract.³⁶ It is possible that *כלה*, ‘to complete’ and *כל* (*כלל*) which means ‘all or entire’ is related because to complete is to finish something in its entirety. *מלאכה* which has the meaning ‘to work’ comes from the Hebrew root *לאך* which means ‘to send a messenger’ which corresponds to the Arabic *لأك*. In Arabic it does not have to do with work but it could be speculated whether it is related in the sense that the one sent out as a messenger is accomplishing a work.

It is doubtful whether *נגד* should be placed here. It means ‘before, opposite, presence’ and in its verb form has the meaning ‘to tell, declare, make known or inform’ and according to *Brown-Driver-Briggs* also ‘to be conspicuous’. *Brown-Driver-Briggs* links it to *نجد* which it claims has the meaning ‘to conquer, overcome and to be conspicuous’.³⁷ This is not attested by the other dictionaries consulted. The Hebrew word for snake (*נחש*) has the meaning of ‘to seek, as well as a magic curse’ in other lexical values of the same root³⁸ which makes it seem to be related to *نحس* which has the Arabic meaning of ‘to make unhappy, to bring bad luck, ill-fated, portend evil’.³⁹ While *נקבה* which has the meaning ‘female’ does not have an Arabic correspondent it comes from the root (*נקב*) of ‘to pierce’ which is the same in Arabic (*نقب*). ‘To turn, surround and go around’ (*סבב*) could be related to the Arabic word for ‘rope’ (*سبب*)

³¹Gesenius, *Lexicon*, s.v. *דַּרְדַּר*

³²Brown, Driver & Briggs, *Lexicon*, s.v. *דַּרְדַּר*

³³Gesenius, *Lexicon*, s.v. *דשא*

³⁴Gesenius, *Lexicon*, s.v. *זעה*

³⁵Wehr, *Dictionary*, s.v. *ودع*

³⁶Brown, Driver & Briggs, *Lexicon*, s.v. *יצר*

³⁷Brown, Driver & Briggs, *Lexicon*, s.v. *נגד*

³⁸Baumgartner & Koehler, *Lexicon*, s.v. *נחש*

³⁹Wehr, *Dictionary*, s.v. *نحس*

with the link that a rope is often tied around things. It can be questioned whether the lexical form of עולם, 'forever, eternity' has a four radical root or a three radical root which comes from עלם. If the latter option is correct then עולם would to some extent be related to علم, 'to know'. *Brown-Driver-Briggs* links עזר, 'to help' with עזר, 'excuse, exculpate, also aid'⁴⁰.

It is possible that עלה, 'leaf' is related to على (علا) because leaves are positioned in elevated places. עץ which would translate 'tree or wood' has a more specific meaning in Arabic (عض) where it means 'small prickly shrubs or brambles'.⁴¹ Both of the words are related to wood and it is possible that the Arabic specific meaning has been developed over time. It is uncertain whether עצב, 'pain, sorrow, labor, toil' in some sense is related to an Arabic correspondent and if it is, to which one: عصب, 'sharp (tongue)', غضب, 'angry' or عضب, '1. to wind, fold, tie, bind 2. nerve; sinew'⁴² 3. to hit, push, cause to stop moving'⁴³? It is doubtful whether ערום, 'prudent, crafty, shrewd' which describes the snake in Gen 3:1 could maybe be related to عرم which has a more negative meaning 'vicious; strong, violent, vehement', but it is listed here because of its occurrence in *Brown-Driver-Briggs*.⁴⁴ *Brown-Driver-Briggs* has a link between קטן, 'small' and قطن⁴⁵ which according to *Wehr* can take the meaning of 'small of the back'⁴⁶. The same meaning and link is not confirmed by the other dictionaries consulted. רדה can mean both 'to rule and to tread' (as for example a winepress). In the sense of ruling it does not directly correspond, but tread is from the same root in Arabic (ردى/ردى)⁴⁷ and the one who treads something under his feet is the one who is ruling so there could also be a link here in terms of ruling. רע, 'evil' could be related to راع which *Lane* gives the meaning 'young men of the lowest, or basest, or meanest, sort or of the refuse of mankind'.⁴⁸ *Wehr* concurs in giving راع a negative meaning 'rabble, mob, riffraff, scum, ragtag; rowdies, hooligans'⁴⁹ which makes it possible that it's related to רע. רקיע means

⁴⁰Brown, Driver & Briggs, *Lexicon*, s.v. עזר

⁴¹Wehr, *Dictionary*, s.v. عض

⁴²Wehr, *Dictionary*, s.v. عصب

⁴³Baumgartner & Koehler, *Lexicon*, s.v. עצב

⁴⁴Brown, Driver & Briggs, *Lexicon*, s.v. ערום

⁴⁵Brown, Driver & Briggs, *Lexicon*, s.v. קטן

⁴⁶Wehr, *Dictionary*, s.v. قطن

⁴⁷Baumgartner & Koehler, *Lexicon*, s.v. רדה

⁴⁸Lane, *Lexicon*, s.v. راع

⁴⁹Wehr, *Dictionary*, s.v. راع

‘expanse, heaven and sky’ and might correspond to رَفَعَ, ‘to patch a garment’. Lane claims that it can mean ‘the seventh heaven’ and that some think that it has this meaning in a verse by Umeiyeh Ibn-Abi-s-Salt.⁵⁰ This meaning is not confirmed by the other dictionaries. שִׂיחַ, ‘plant, bush’ is linked to شَيْح in *Brown-Driver-Briggs*⁵¹ which according to *Wehr* means ‘an oriental variety of wormwood’⁵². שָׂכַל which can mean ‘to be wise, understand, succeed and prosper’⁵³ may be related to شَكَلَ which has the meaning ‘to shape, to fashion, to form and to create’. *Gesenius* lists שָׂכַל and says in connection with it, “Arab. شَكَلَ to bind; Conj. II., to plait the hair; شَكَلَ and شَكَّل to be intertwined.”⁵⁴ שָׂם (שׂוּם, שָׂים) which means ‘to put, to set, to make’ may to some extent be linked to شَام (شِيم) which can take the meaning of ‘to insert’. שָׂמַר, ‘to watch, to keep and to guard’ is probably to some level connected with سَمَرَ, ‘he held a conversation, or discourse by night; continued awake; did not sleep’⁵⁵. It is especially in the night that people would watch and keep guard and therefore would have to be awake and not sleep. תַּאוּהַ, ‘to desire’ could maybe be related to the more specific אוּי, ‘to seek refuge, seek shelter’. It might seem far stretched but the one who seek refuge has a special desire and is listed in the *Hebrew and Aramaic Lexicon of the Old Testament* under תַּאוּהַ.⁵⁶

3.2 Level of correspondence in the *Van Dyke* and *Book of Life* translations

Bible translations are generally divided into those who try to translate the source “word-for-word” (formal equivalence) and “thought-for-thought” (dynamic equivalence). Both methods have their strengths and weaknesses. The “word-for-word” translation methodology has its strength in that it tries to preserve the original word order and grammar, with its disadvantage that it tends to decrease in readability and it is hard to get concepts across 100% literally due to the awkwardness of direct translation because of language and cultural differences. This is the advantage of the “thought-for-thought” translations, which has as its focus to get concepts

⁵⁰Lane, *Lexicon*, s.v. رَفَعَ

⁵¹Brown, Driver & Briggs, *Lexicon*, s.v. שִׂיחַ

⁵²Wehr, *Dictionary*, s.v. شَيْح

⁵³Brown, Driver & Briggs, *Lexicon*, s.v. שָׂכַל

⁵⁴Gesenius, *Lexicon*, s.v. שָׂכַל

⁵⁵Lane, *Lexicon*, s.v. سَمَرَ

⁵⁶Baumgartner & Koehler, *Lexicon*, s.v. תַּאוּהַ

across and tends to be more readable at the expense of preserving the original word order and grammar. There are no perfect or neutral Bible translations and all are subject to interpretation of the text while dynamic equivalent translations tend to be more interpretative in that they try to get a concept across rather than a literal rendering of the source text. With this said it should also be clear that most Bible translations are a combination of the two approaches with different preferences for one of the two methods.⁵⁷ The focus in Bible translations methodology has changed from the formal equivalence to dynamic equivalence, which has especially been promoted by Eugene A. Nida and Charles R. Taber. They point out that a shift has occurred whereupon previously the form of the message was of priority, while now the focus is on how the receptor responds to the message compared to how the original reader responded to the message in its original situation.⁵⁸

Because Hebrew and Arabic are so similar, it is possible to a greater extent to follow a more “word-for-word” method with a higher readability than translating for example to Germanic languages. Theoretically it is possible to translate the whole Hebrew text with the equivalent Arabic cognates, but because of the different meanings of cognates the translation would not make sense. Unfortunately it is not written within the printings of the *Van Dyke* and the *Book of Life* translations about their translation philosophy as is included in many contemporary English Bible translations. The author has not been able to find a book in English, Swedish or Arabic that speaks about the methodology of the two selected translations. The only book that he has been able to locate is *Die arabischen Bibelübersetzungen im 19. Jahrhundert* by Tharwat Kades which unfortunately this student is not able to read because it is written in German.

From its internal evidence it is clear that both translations have consulted the Hebrew text, but they differ in their translation methodology. By comparing the *Van Dyke* version with the Hebrew text it is clear that it has been translated directly from the Hebrew because it almost dogmatically follows the Hebrew text word for word. From the internal evidence it is harder to determine to which extent *The Book of Life* has been dependent on the Hebrew text as it is a more dynamic equivalent translation. For example Gen 1:6 gives a taste of how the *Van Dyke* follows the Hebrew text word for word while the *Book of Life* is freer in its translation. This verse also reveals how the translators of the *Book of Life* have consulted the Hebrew text by translating וַיֹּאמֶר, ‘said’ with أَمَرَ which in Arabic mean to command. Normally

⁵⁷*The ESV Study Bible*, 19, 20.

⁵⁸Nida & Taber, *Theory*, 1.

אמר would mean to say, but according to *Brown-Driver-Briggs* it can also mean to command in later times in certain contexts.⁵⁹ Here it would probably be better to follow the *Van Dyke* translation (قال).

Genesis 1:6	
ויאמר אלהים יהי רקיע בתוך המים ויהי מקדיל בין מים למים:	BHS
وَقَالَ اللهُ: «لِيَكُنْ جَلْدٌ فِي وَسْطِ الْمِيَاهِ. وَلْيَكُنْ فَاصِلًا بَيْنَ مِيَاهِ وَمِيَاهِ».	VD
ثُمَّ أَمَرَ اللهُ : «لِيَكُنْ جَلْدٌ يَحْجُزُ بَيْنَ مِيَاهِ وَمِيَاهِ».	BL

The underlying translation methodology clearly comes through, throughout the three chapters. Another example that could illustrate the fact is Genesis 1:7 where the *Book of Life* reveals its underlying translation philosophy in translating the verse in a very free and interpreted way while the *Van Dyke* as usual translates the text in a literal way.

Genesis 1:7	
ויעש אלהים את הרקיע ויבדל בין המים אשר מתחת לרקיע ובין המים אשר מעל לרקיע ויהי יום:	BHS
فَعَمِلَ اللهُ الْجَلْدَ وَفَصَلَ بَيْنَ الْمِيَاهِ الَّتِي تَحْتِ الْجَلْدِ وَالْمِيَاهِ الَّتِي فَوْقَ الْجَلْدِ. وَكَانَ كَذَلِكَ.	VD
فَخَلَقَ اللهُ الْجَلْدَ، وَفَرَّقَ بَيْنَ الْمِيَاهِ الَّتِي تَحْمِلُهَا السُّحْبُ وَالْمِيَاهِ الَّتِي تَعْمُرُ الْأَرْضَ. وَهَكَذَا كَانَ.	BL

The *Book of Life's* rendering of تَحْمِلُهَا السُّحْبُ وَالْمِيَاهِ الَّتِي تَعْمُرُ الْأَرْضَ is very interpretative and in the authors judgment it takes too much liberty, and strays from the facts of the original text. It is not only in the word order but also in the selection of words that *Van Dyke* strives to be more faithful in preserving the source text. In the beginning of Genesis 1:7 the Hebrew says ויעש, 'made' which is correctly rendered فَعَمِلَ in *Van Dyke* while the *Book of Life* translates it فَخَلَقَ.

At Gen 3:17 both Arabic translations chose the corresponding cognate قول (قال) that is grouped above in the *some level of correspondence* category. Here they reveal how they have followed the Hebrew text even though in Hebrew קול means voice or sound and قال in Arabic means to say. Here it would have been more appropriate to use صوت.

A sample of how close the Arabic translations sometimes can come to the Hebrew is manifested in Gen 2:7 where both the Arabic translations almost word for word follow the

⁵⁹Brown, Driver & Briggs, *Lexicon*, s.v. אמר

Hebrew text with the corresponding cognates. Out of the 13 cognates of verbs, nouns and adjectives *Van Dyke* and the *Book of Life* uses 9.

Genesis 2:7	
וַיִּצְרֶה יְהוָה אֱלֹהִים אֶת-הָאָדָם עֹפֶרֶת מִן-הָאֲדָמָה וַיִּפֹּחַ בָּאָפִיזוּ נְשָׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:	BHS
وَجَبَلَ الرَّبُّ الإِلهُ آدَمَ تُرَابًا مِنَ الأَرْضِ وَنَفَخَ فِي أُنْفِهِ نَسَمَةَ حَيَاةٍ. فَصَارَ آدَمُ نَفْسًا حَيَّةً.	VD
ثُمَّ جَبَلَ الرَّبُّ الإِلهُ آدَمَ مِنْ تُرَابِ الأَرْضِ وَنَفَخَ فِي أُنْفِهِ نَسَمَةَ حَيَاةٍ، فَصَارَ آدَمُ نَفْسًا حَيَّةً.	BL

The *Van Dyke* version uses six corresponding cognates that are not used in the *Book of Life* version. Those are *אות* (أَيْه), *בנה* (بَنَى), *ילד* (وَلَد), *לבש* (لَبَس), *צוה* (وَصَى), *תנין* (تَنَيْنٌ). Instead of *אֵיֶה* the *Book of Life* uses the more common *علامة*. The *Book of Life* uses the VIII form of *نحب* instead of *وَلَد*. When it comes to *בָּנָי* which describes how God took a rib out of man ‘to build’ the woman (Gen 2:22) the *Book of Life* translates it *عَمِلَ* which is also the approach that most English translations have followed because build in English can sound a bit awkward in that context. When God made garments of skin and clothed Adam and his wife (Gen 3:21) the *Van Dyke* uses *לָבַשׁ* while the *Book of Life* uses *كَسَا*. It is strange why the translators of the *Book of Life* choose to use *كَسَا* instead of the fourth form of the correspondent *لָبַשׁ*. Both are synonyms, but it could be asked if it would not have been better to follow the original root.

Instead of using the fourth form of *وَصَى*, the *Book of Life* uses the more common synonym *أَمَرَ* as in for example Gen 2:16. In the final case the *Book of Life* use *الْحَيَوَانَاتِ الْمَائِيَّةِ* instead of the loan word *تَنَيْنٌ*. Out of the 72 identical roots *Van Dyke* uses them 335 times compared to the *Book of Life*'s 277, which can be explained in that the *Book of Life* is a dynamic equivalent translation and by the fact that it also more frequently chooses to use synonyms to the corresponding cognates for the sake of readability.

When it comes to the translation of *אָדָם*, both *Van Dyke* and the *Book of Life* translate it as *إنسان* in Gen 1:26, 27; 2:5; 3:22, 24 while the majority of the other occurrences treat it as a proper name (*ادم*). Of the other many occurrences in Gen 1-3 there are only three places (Gen 2:20; 3:17; 3:21) where *אָדָם* is not preceded by a definite article and referred to as a proper name. It could be questioned if it would not have been better to translate the occurrences where *אָדָם* is preceded by a definite article with ‘the man’ (*الرجل*) as in many contemporary English translations? On the other hand there’s a long tradition starting with the Septuagint (from Gen 2:16) to translate *הָאָדָם* to Adam, maybe to preserve the word play between Adam and the man that otherwise will be lost in translation.

There are 13 identical correspondent radicals that are not used in either of the Arabic translations. They are בן (ابن), ברא (بَرَأَ), דבק (دَبِقَ), זרע (زَرَعَ), ים (يَم), ינשן (يَسِن), מועד (مُوعِد), (مَقَام) מקום, (وَعَدَ) (عَلَا) עלה, (عَفَر) עפר, (فَرَد) פרד, (ثَاب, ثوب) תב, (سَكَن) נכון. Among them, some of the cognates have been neglected because there is a more common synonym in Arabic as in the case of בְּרִי/בְּרָא (خَلَقَ) בְּרִי/בְּרָא (بِحِر) יַם, (نَامَ) וַסִּין, (مَوْضِع, مَكَان) مَقَام, (تصاعد, طلع) عَلَا, (تربة) عَفَر, and ثوب/ثَاب (عاد) ثَاب. In Gen 3:16 both translations have translated בְּנִים with اولاد to clarify that it speaks about children and not just sons. When it comes to זָרַע *Van Dyke* and the *Book of Life* chose to use another synonym (בזר) both for the verb and the noun. This is also the case with דָּבַק which was replaced with التصق in both translations. כּוֹכַב, ‘star’ which is equivalent to כּוֹכַב has been neglected in favor of the more common نجم, and probably also because כּוֹכַב can mean both ‘star and planet’ in Arabic. מוֹעֵדִים has been translated with اَوْقَات in *Van Dyke* and اَزْمِنَةٌ in the *Book of Life* (Gen 1:14). انقسم is used instead of فَرَد (Gen 2:10) which makes it clearer in Arabic. In Gen 2:2 is استراح is used instead of سَبַת. Here it might have been better to keep سَبַת to reveal that the custom of keeping the Sabbath has its origin here. When Adam and Eve were driven out of the Garden of Eden the Lord ‘placed’ (שָׁכַן) cherubs to guard the way to the tree of life (Gen 3:24). The word שָׁכַן means in general ‘to dwell’, but in this context has the meaning of ‘place or stationed’ so *Van Dyke* and the *Book of Life* are justified in translating it اَقَام.

So which of the two translations is best at translating Genesis 1-3? It all depends what the reader is looking for. The *Van Dyke* is better if the reader is looking for a translation which reproduces the Hebrew as literally as possible. The downside is that it was printed in 1865 and at times can have an old fashioned language just as if a modern day English reader would read the *King James Version* of the Bible. If the reader’s priority is readability, then the *Book of Life* would be his choice. It has a better flow for reading, but should not be used alone when it comes to an in-depth study of a passage.

3.3 Comparison with the *Holy Book*

After this study was finished the instructor suggested adding another translation to broaden the result of the Study. Both the *Van Dyke* and the *Book of Life* are protestant, so the addition of the official catholic Bible, the *Holy Book*, (الكتاب المقدس) improves the study.

The *Holy Book* originally was prepared as a counter action to the *Van Dyke* and the whole Bible came out in print in 1880. For this research a revised edition of the Old Testament has been used that was printed in 1986.

After going through Genesis chapter 1-3 in the *Holy Book* it is striking how similar it is to the *Van Dyke* version. Apart from a few exceptions (for example in Gen 3:9 where the *Holy Book* follows the Hebrew more literally than the *Van Dyke* and a few instances where the *Holy Book* leaves out words in the Hebrew that the *Van Dyke* uses such as in Gen 2:16, 20; 3:20) the *Holy Book* is a copy of the word order of the *Van Dyke* version and it could be questioned whether this is justified because the Hebrew and Arabic are so similar, or if it borders on plagiarism. If the *Holy Book* is as similar to the *Van Dyke* in the rest of the Bible it could be questioned if it would not have been more appropriate to give it the name “the revised Roman Catholic version of the *Van Dyke*”. At the same time even if the word order is almost identical, the *Holy Book* uses at many places synonyms to the wording of the *Van Dyke*. For example some frequent distinctions are *سمى* which is used instead of *دعا* to translate *קרא*, *صنع* which has been chosen instead of *عمل* to render the meaning of *עשה* and *صنّفه* and *بحسب صنّفه* has been used instead of *كجنسه* to translate *לְמִינוֹ*.

The *Holy Book* differs at times from the *Van Dyke* in its rendering from the Hebrew. Sometimes, the *Holy Book* uses corresponding cognates when the *Van Dyke* has neglected them. It uses *الكواكب* in Gen 1:16 where the *Van Dyke* has chosen *النجم* probably because it can mean both ‘star and planet’ in Arabic. In Gen 1:29 the *Holy Book* uses the corresponding *عشب* while *Van Dyke* differs from all of its other translations of *עשב* in these three chapters and renders it *يقل*. It can be questioned whether it would not have been better to be consistent and translate it the same. In Gen 1:30 the *Holy Book* translates *אכלה* as *مأكلا* while the *Van Dyke* differs from the cognate by translating it *طعاما*. It should be remarked that when *אכלה* was used in Gen 1.29 the *Holy Book* used the same translation as the *Van Dyke* (*طعاما*). At two times when *טוב* is used in reference to food the *Holy Book* translate it as *طيبة* (Gen 2:9; 3:6) while *Van Dyke* differs. The *Holy Book* uses the cognate *البنين* in Gen 3:16 while the *Van Dyke* uses *اولاد* probably to clarify that it speaks about children and not just sons.

There are other times when the *Holy Book* neglects a corresponding cognate that the *Van Dyke* uses. This includes *כל* (*جميع*) in many instances, *חי* (*حوش*) in Gen 1:30; 2:20, *צוה*, (*أمر*), *נהי* in Gen 2:16; 3:11, 17, *רוח*, (*نسيم*) in Gen 3:8, *לבש*, (*كسا*) in Gen 3:21 and potentially *לְהָאִיר* (*لتضيء*) in Gen 1:15, 17 which is in the debated category of cognates. In Gen 3:17 the *Holy Book* differs from *Van Dyke* in that it uses *صوت* instead of *قول* to render *קול*. Here the *Holy Book* makes a better choice as *قول* is not an identical correspondence to the Hebrew *קול*. In a

few instances the Holy Book leaves out a Hebrew word that has been translated in the *Van Dyke*. This is the case in Gen 2:16 where the *Holy Book* leaves out the repetition of אָכַל תֹּאכֵל. It should be remarked that in the next verse the *Holy Book* renders a similar grammatical construction (מִזֶּה תִּמְזֶה). In Gen 2:20 the *Holy Book* neglects to translate נְשָׂמֹת and in Gen 3:20 it leaves out to translate נֶשֶׁם. In terms of translating אָדָם the *Holy Book* translates it الإنسان until Gen 2:19 where it consistently starts to translate it with آدم until the end of chapter 3.

Despite the fact that the *Holy Book* is very similar to the *Van Dyke* it has added to this study in that it has used corresponding cognates at places where the *Book of Life* and the *Van Dyke* translations have neglected them. The *Holy Book* has used two cognates (כֹּכַב and בֵּן) that are not used at all in the other two translations and has given a better rendering of Gen 3:9 and translation of קוּל. Even if the *Van Dyke* and the *Holy Book* are quite similar, the *Van Dyke* is slightly stricter in its rendering of the Hebrew text. The two translations are so similar that it doesn't make much difference which one of the two a reader is using when reading Genesis 1-3.

4. Conclusion

The purpose of the paper was to research how much Hebrew and modern day Arabic concur in Genesis 1-3. More concisely, the aim was to identify Hebrew words that have Arabic cognates (with a limit to verbs, nouns and adjectives) and to see how much the common cognates were used in two commonly used Arabic Bible translations, *Van Dyke* and the *Book of Life*.

The case study has revealed how much ancient Hebrew and modern day Arabic actually concur. In the study, it has been discovered that out of the 179 cognates in Genesis 1-3, as many as 72 are identically corresponding (40.2%) and occur 443 times out of the 830 total occurrences (53.4%). To this should be added the some level of correspondence category, which subsists of 34 roots (19.0%) that show a clear link between 106 out of the 179 cognates (59.2%) and 606 (73.0%) of the 830 total occurrences in Genesis 1-3. To those numbers could potentially be added from the category potential or debated correspondence that has 33 roots and (18.4% of all the cognates). This was much more than the author could have imagined when starting the research.

When it comes to the use of the 72 identical roots *Van Dyke* uses 55 (76.4%) which are used 335 times (75.6%) out of the 443 occurrences. The *Book of Life* on the other hand uses

50 (69.4%) out of the 72 identical roots which are used 277 times (62.5%) of the 443 occurrences. From the internal evidence it is clear that the two translations have used two different approaches. The methodology of the *Book of Life* has been a “thought-for-thought” (dynamic equivalence) approach in which readability is prioritized while the *Van Dyke* version has tried to preserve the Hebrew word order of the text as much as possible in a word-for-word way (formal equivalence). The *Van Dyke* also uses more complicated words which reveals why it has a greater correspondence to the Hebrew text. When it comes to the 13 identical corresponding cognates which have been neglected by both the *Van Dyke* and the *Book of Life* this has been done in favor of more common synonyms for the sake of readability or clarity. It is astonishing that out of the 830 occurrences of the cognates of verbs, nouns and adjectives in Genesis 1-3, 277 (33.4%) are the same in the *Book of Life* and 335 (40.4%) in the *Van Dyke*.

The discoveries in this paper awaken further questions. How much does a larger portion of the Hebrew Scripture concur to the Arabic? Will as many as 40.2% of the cognates still be identical if a larger text is researched? Will the researched Bible versions continue to reflect the Hebrew text as much if a bigger range of text will be researched? This begs for further research.

5. Bibliography

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6. Appendix

Level of correspondence:	Identical	Some level	Loan words	Potential or debated	Number of occurrences:					
					Total	AE	VDE	BLE	SL	LW
Genesis 1:1					5	4	3	3	1	
	<p>Van Dyck</p> <p>Book of Life</p> <p>Biblia Hebraica Stuttgartensia</p>									
	<p>Heb. Lexical Value</p> <p>Eng. LV</p> <p>Eng. Literal translation</p>									
	<p>Arabic equivalent</p> <p>VD equivalent</p> <p>BL equivalent</p>									
	*potential or debated cognates									
Genesis 1:2					12	4	4	4	4	
	<p>VD</p> <p>BL</p> <p>BHS</p>									
	<p>Heb. LV</p> <p>Eng. LV</p> <p>Eng. Literal translation</p>									
	<p>Arabic equivalent</p> <p>VD equivalent</p> <p>BL equivalent</p>									
	*potential or debated cognates									
Genesis 1:3					5	1	1	1	3	
	<p>VD</p> <p>BL</p> <p>BHS</p>									
	<p>Heb. LV</p> <p>Eng. LV</p> <p>Eng. Literal translation</p>									
	<p>Arabic equivalent</p> <p>VD equivalent</p> <p>BL equivalent</p>									
	*potential or debated cognates									
Genesis 1:4					8	4	3	3	1	
	<p>VD</p> <p>BL</p> <p>BHS</p>									
	<p>Heb. LV</p> <p>Eng. LV</p> <p>Eng. Literal translation</p>									
	<p>Arabic equivalent</p> <p>VD equivalent</p> <p>BL equivalent</p>									
	*potential or debated cognates									
Genesis 1:5					12	5	4	3	5	
	<p>VD</p> <p>BL</p> <p>BHS</p>									
	<p>Heb. LV</p> <p>Eng. LV</p> <p>Eng. Literal translation</p>									
	<p>Arabic equivalent</p> <p>VD equivalent</p> <p>BL equivalent</p>									
	*potential or debated cognates									

Genesis 1:6							9	4	4	3	4	
<p>VD وَقَالَ اللهُ: «لِيَكُنْ جَلْدٌ فِي وَسْطِ الْمِيَاهِ. وَلْيَكُنْ فَاصِلًا بَيْنَ مِيَاهِ وَمِيَاهٍ».</p> <p>BL ثُمَّ أَمَرَ اللهُ: «لِيَكُنْ جَلْدٌ يُحْجَرُ بَيْنَ مِيَاهِ وَمِيَاهٍ».</p>												
BHS												
וְאָמַר	אֱלֹהִים	יְהִי	רָקִיעַ	בְּתוֹךְ	הַמַּיִם	וַיְהִי	ו	ה	ו	ה	ו	
and · say	God	let there be	an expanse	in · middle	the · waters	and · be	and · let there be	the · water	and · be	and · let there be	and · be	
Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	
<p>Arabic equivalent</p> <p>VD equivalent</p> <p>BL equivalent</p>												
BHS												
מַבְדִּיל	בֵּין	מֵיִם	לְמֵיִם:	מֵיִם	לְמֵיִם:	בְּתוֹךְ	ו	ה	ו	ה	ו	
cause to separate	between	water		water		in · middle	and · let there be	the · water	and · be	and · let there be	and · be	
Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	
<p>Arabic equivalent</p> <p>VD equivalent</p> <p>BL equivalent</p>												
<p>BHS</p> <p>potential or debated cognates</p>												

Genesis 1:7							9	3	3	3	2	
<p>VD فَعَمِلَ اللهُ الْجَلْدَ وَفَصَلَ بَيْنَ الْمِيَاهِ الَّتِي تَحْتَ الْجَلْدِ وَالْمِيَاهِ الَّتِي فَوْقَ الْجَلْدِ. وَكَانَ كَذَلِكَ.</p> <p>BL فَخَلَقَ اللهُ الْجَلْدَ، وَفَرَّقَ بَيْنَ الْمِيَاهِ الَّتِي تَحْمِلُهَا السُّحْبُ وَالْمِيَاهِ الَّتِي تُغْمَرُ الْأَرْضَ. وَهَكَذَا كَانَ.</p>												
BHS												
וַיַּעַשׂ	אֱלֹהִים	אֹתְהֵן רָקִיעַ	וַיַּבְדֵּל	בֵּין	הַמַּיִם	אֲשֶׁר	ו	ה	ו	ה	ו	
and · make	God	the · expanse	and · separate	between	the · waters	which	and · make	the · water	and · be	and · let there be	and · be	
Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	
<p>Arabic equivalent</p> <p>VD equivalent</p> <p>BL equivalent</p>												
BHS												
מִן־תַּחַת	לְרָקִיעַ	וּבֵין	הַמַּיִם	אֲשֶׁר	מֵעַל	לְרָקִיעַ	ל	ה	ו	ה	ו	
from · under	the · expanse	and · between	the · waters	which	from · over	to · the expanse	to · the expanse	the · water	and · be	and · let there be	and · be	
Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	
<p>Arabic equivalent</p> <p>VD equivalent</p> <p>BL equivalent</p>												
BHS												
<p>וַיְהִי־כֵן:</p> <p>וְהָיָה כֵן</p> <p>and · be · so</p> <p>and · heit was · so</p> <p>Arabic equivalent</p> <p>VD equivalent</p> <p>BL equivalent</p> <p>potential or debated cognates</p>												

Genesis 1:8							10	4	4	4	4	
<p>VD وَدَعَا اللهُ الْجَلْدَ سَمَاءً. وَكَانَ مَسَاءً. وَكَانَ صَبَاحٌ يَوْمًا ثَانِيًا.</p> <p>BL وَدَعَا اللهُ الْجَلْدَ سَمَاءً، ثُمَّ جَاءَ مَسَاءٌ أَعْقِبَهُ صَبَاحٌ فَكَانَ الْيَوْمَ الثَّانِي.</p>												
BHS												
וַיִּקְרָא	אֱלֹהִים	לְרָקִיעַ	שָׁמַיִם	וַיְהִי־עֶרֶב	וַיְהִי־בֹקֶר	יוֹם	ו	ה	ו	ה	ו	
and · call	God	the · expanse	heaven	and · be · evening	and · be · morning	day	and · call	the · water	and · be	and · let there be	and · be	
Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	
<p>Arabic equivalent</p> <p>VD equivalent</p> <p>BL equivalent</p>												
BHS												
<p>שְׁנַיִם:</p> <p>שְׁנַיִ</p> <p>second</p> <p>second</p> <p>Arabic equivalent</p> <p>VD equivalent</p> <p>BL equivalent</p> <p>potential or debated cognates</p>												

Genesis 1:9							10	7	5	5	2	
<p>VD وَقَالَ اللهُ: «لِتَجْمَعِ الْمِيَاهُ تَحْتَ السَّمَاءِ إِلَى مَكَانٍ وَاحِدٍ وَلِتُظْهِرِ الْيَابِسَةَ». وَكَانَ كَذَلِكَ.</p> <p>BL ثُمَّ أَمَرَ اللهُ: «لِتَجْمَعِ الْمِيَاهُ الَّتِي تَحْتَ السَّمَاءِ إِلَى مَوْضِعٍ وَاحِدٍ، وَلِتُظْهِرِ الْيَابِسَةَ». وَهَكَذَا كَانَ.</p>												
BHS												
וַיֹּאמֶר	אֱלֹהִים	יִקָּוּ	הַמַּיִם	מִן־תַּחַת	הַשָּׁמַיִם	אֶל־מְקוֹם	ו	ה	ו	ה	ו	
and · say	God	be gathered	the · waters	from · under	the · heaven	to · place	and · say	the · water	and · be	and · let there be	and · be	
Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	
<p>Arabic equivalent</p> <p>VD equivalent</p> <p>BL equivalent</p>												
BHS												
אֶחָד	וַיֵּרָא	הַיַּבֵּשָׁה	וַיְהִי־כֵן:	אֶחָד	וַיֵּרָא	אֶחָד	ו	ה	ו	ה	ו	
one	and · let (sheli) appear	the · dry ground	and · be · so	one	and · let (sheli) appear	one	and · let there be	the · water	and · be	and · let there be	and · be	
Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	
<p>Arabic equivalent</p> <p>VD equivalent</p> <p>BL equivalent</p> <p>potential or debated cognates</p>												

Genesis 1:10							11	8	6	6	2	
<p>VD وَدَعَا اللهُ الْيَابِسَةَ أَرْضًا وَمَجْمَعِ الْمِيَاهِ بَحَارًا. وَرَأَى اللهُ ذَلِكَ أَنَّهُ حَسَنٌ.</p> <p>BL وَسَمَّى اللهُ الْيَابِسَةَ أَرْضًا وَالْمِيَاهِ الْمَجْمَعَةَ بَحَارًا. وَرَأَى اللهُ ذَلِكَ فَاسْتَحْسَنَهُ.</p>												
BHS												
וַיִּקְרָא	אֱלֹהִים	לַיַּבֵּשָׁה	אֶרֶץ	וַיִּקְרָא	הַמַּיִם	קָרָא	ו	ה	ו	ה	ו	
and · call	God	to · the · dry ground	land	and · call	the · waters	call	and · call	the · water	and · be	and · let there be	and · be	
Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	
<p>Arabic equivalent</p> <p>VD equivalent</p> <p>BL equivalent</p>												
BHS												
יָם	וַיֵּרָא	אֱלֹהִים	כִּי־טוֹב:	יָם	וַיֵּרָא	יָם	ו	ה	ו	ה	ו	
seas	and · see	God	that · good	seas	and · see	seas	and · see	the · water	and · be	and · let there be	and · be	
Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	
<p>Arabic equivalent</p> <p>VD equivalent</p> <p>BL equivalent</p> <p>potential or debated cognates</p>												

Genesis 1:16							14	5	2	2	4																					
<p>VD فَعَمَلُ اللَّهِ التَّوْرَيْنِ الْعَظِيمَيْنِ: التَّوْرَ الْأَكْبَرَ لِحُكْمِ النَّهَارِ وَالتَّوْرَ الْأَصْغَرَ لِحُكْمِ اللَّيْلِ وَالنُّجُومِ. BL وَخَلَقَ اللَّهُ نُورَيْنِ عَظِيمَيْنِ، التَّوْرَ الْأَكْبَرَ لِشُرُوقِ فِي النَّهَارِ، وَالتَّوْرَ الْأَصْغَرَ لِضِيءِ فِي اللَّيْلِ، كَمَا خَلَقَ النُّجُومَ أَيْضًا.</p>																																
<p>BHS</p> <table border="0"> <tr> <td>וְעָשָׂה</td> <td>אֱלֹהִים</td> <td>אוֹת - שְׁנַיִם</td> <td>הַמְאֹרֹת</td> <td>הַגְּדֹלִים</td> <td>אֶת-הַמְאֹרֹת</td> <td>הַגְּדֹלִים</td> </tr> <tr> <td>and · make</td> <td>God</td> <td>[obj] · two</td> <td>the · light source</td> <td>the · great</td> <td>[obj] · the · light source</td> <td>the · great</td> </tr> <tr> <td>and · (he) made</td> <td>God</td> <td>[obj] · (the) two (of)</td> <td>the · light sources</td> <td>the · great</td> <td>[obj] · the · light source</td> <td>the · great</td> </tr> </table>							וְעָשָׂה	אֱלֹהִים	אוֹת - שְׁנַיִם	הַמְאֹרֹת	הַגְּדֹלִים	אֶת-הַמְאֹרֹת	הַגְּדֹלִים	and · make	God	[obj] · two	the · light source	the · great	[obj] · the · light source	the · great	and · (he) made	God	[obj] · (the) two (of)	the · light sources	the · great	[obj] · the · light source	the · great					
וְעָשָׂה	אֱלֹהִים	אוֹת - שְׁנַיִם	הַמְאֹרֹת	הַגְּדֹלִים	אֶת-הַמְאֹרֹת	הַגְּדֹלִים																										
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and · (he) made	God	[obj] · (the) two (of)	the · light sources	the · great	[obj] · the · light source	the · great																										
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לְמַשְׁלֶתָהּ	הַיּוֹם	אוֹת - הַיּוֹם	הַקָּטָן	לְמַשְׁלֶתָהּ	הַלַּיְלָה	אוֹת - הַלַּיְלָה																										
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Genesis 1:17							6	3	3	3	1																					
<p>VD وَجَعَلَهَا اللَّهُ فِي جِلْدِ السَّمَاءِ لِشִׁירָתِ عَلَى الْأَرْضِ BL وَجَعَلَهَا اللَّهُ فِي جِلْدِ السَّمَاءِ لِضِيءِ الْأَرْضِ،</p>																																
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וַיִּתֵּן	אֹתָם	אוֹת - הַמָּה	בְּרִקיעַ	הַשָּׁמַיִם	לְהַאֲרִי:	עַל-הָאָרֶץ:																										
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Genesis 1:18							9	5	3	3	2																					
<p>VD וַתְּחַכְּם עַלِ النَّهָרِ وَاللַיْلِ وَتַفְصִילَ בֵּין הַנּוֹר וְהַטֶּמֶם. וַרְאָי אֱלֹהִים דָּלֵךְ אֱנֶה חֲסֵן. BL لَتَتَّحַكְּם بِالنَّهَارِ وَاللَّيْلِ وَلِتَفْزِلَ بَيْنَ النُّورِ وَالظُّلْمَةِ. وَرَأَى اللَّهُ ذَلِكَ فَاسْتَحْسَنَهُ.</p>																																
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וְלִמְשָׁלָהּ	בַּיּוֹם	וּבַלַּיְלָה	וּלְתַבְדִּיל	בֵּין	הָאוֹר	וּבֵין																										
and · —° · rule	over ^m · the · day	over ^m · the · night	and · —° · cause to separate nd · over ^m · the · night	between	the · light	and · between																										
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הַחֹשֶׁךְ	וַיֵּרָא	אֱלֹהִים	כִּי טוֹב	כִּי טוֹב	כִּי טוֹב	כִּי טוֹב																										
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Genesis 1:19							6	2	2	2	2																					
<p>VD וְכָאן מִסָּאָה וְכָאן صَبَاحٌ يَوْمًا رَابِعًا. BL وَجَاءَ مَسَاءٌ أَعْفَى صَبَاحٌ فَكَانَ الْيَوْمَ الرَّابِعُ.</p>																																
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וַיְהִי עֶרֶב	וַיְהִי בֹקֶר	יּוֹם	רְבִיעִי	רְבִיעִי	רְבִיעִי	רְבִיעִי																										
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<p>*potential or debated cognates</p>																																

Genesis 1:20							13	6	6	5	4																					
<p>VD وَقَالَ اللَّهُ: «لَتُقْبَضَ الْمَيِّةُ زَحْفَاتٍ ذَاتِ نَفْسٍ حَيَّةٍ وَلَيَطِيرَ طَيْرٌ فَوْقَ الْأَرْضِ عَلَى وَجْهِ جِلْدِ السَّمَاءِ.» BL لَتَنْزَخَ الْمَيِّةُ بِسَنَى الْحَيَوَانَاتِ الْحَيَّةِ وَلَتَخْلُقَ الطَّيُورُ فَوْقَ الْأَرْضِ عِزْرَ فِضَاءِ السَّمَاءِ.»</p>																																
<p>BHS</p> <table border="0"> <tr> <td>וַיֹּאמֶר</td> <td>אֱלֹהִים</td> <td>יִשְׂרָעֵל</td> <td>הַמַּיִם</td> <td>שָׂרִיץ</td> <td>נֶפֶשׁ</td> <td>חַיָּה</td> </tr> <tr> <td>and · say</td> <td>God</td> <td>let (they) swarm</td> <td>the · waters</td> <td>swarm^l</td> <td>creature</td> <td>living</td> </tr> <tr> <td>and · (he) said</td> <td>God</td> <td>let (they) swarm</td> <td>the · waters</td> <td>swarm^l</td> <td>creature[s]^l</td> <td>living</td> </tr> </table>							וַיֹּאמֶר	אֱלֹהִים	יִשְׂרָעֵל	הַמַּיִם	שָׂרִיץ	נֶפֶשׁ	חַיָּה	and · say	God	let (they) swarm	the · waters	swarm ^l	creature	living	and · (he) said	God	let (they) swarm	the · waters	swarm ^l	creature[s] ^l	living					
וַיֹּאמֶר	אֱלֹהִים	יִשְׂרָעֵל	הַמַּיִם	שָׂרִיץ	נֶפֶשׁ	חַיָּה																										
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וַיִּנְפֹּץ	עַל-הָאָרֶץ	עַל-פְּנֵי	רְקיעַ	הַשָּׁמַיִם:	הַשָּׁמַיִם	הַשָּׁמַיִם																										
and · bird	above · the · earth	across · face/surface	vault/dome	the · heaven/sky ^l	the · heaven/sky ^l	the · heaven/sky ^l																										
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<p>*potential or debated cognates</p>																																

Genesis 1:30							16	11	10	6	3	
<p>וְלִכְלֹךְ חַיּוֹן הָאָרֶץ וְכָל עוֹף הַשָּׁמַיִם וְכָל דְּבַיֵּה עַל־הָאָרֶץ וְכָל חַיֵּה אֲרֻצְיָהּ וְכָל חַיֵּה אֲרֻצְיָהּ וְכָל חַיֵּה אֲרֻצְיָהּ. וְכָל כְּדָלְכָּךְ.</p> <p>אִמָּא הַעֲשִׂיבִי הָאֲחֻצְרִי פִּדְדֵי גְעֻלְתֵּהּ טַעַמָּא לִכְלֹךְ מִן וְחוֹשׁ הָאָרֶץ וְטַיּוֹר הַשָּׁמַיִם וְהַחַיּוֹנָת הַרְּאֻפָּה, וְלִכְלֹךְ מָא פִּיֵּה נִסְמֵה חַיֵּה. וְהַכְּדָּא כָּלֵן.</p>							VD					
<p>וְלִכְלֹךְ חַיּוֹן הָאָרֶץ וְכָל עוֹף הַשָּׁמַיִם וְכָל דְּבַיֵּה עַל־הָאָרֶץ וְכָל חַיֵּה אֲרֻצְיָהּ וְכָל חַיֵּה אֲרֻצְיָהּ וְכָל חַיֵּה אֲרֻצְיָהּ.</p>							BL					
עַל־הָאָרֶץ	רֹמֵשׁ	וְלִכְלֹךְ	הַשָּׁמַיִם	וְכָל־עוֹף	הָאָרֶץ	וְכָל־חַיֵּה	BHS					
על - ה - ארץ on - the - earth	רמש moving thing	ו - ל - כל and - to - every kind of and - to - every kind of	ה - שמים the - heaven/sky the - sky	ל - כל - עוף to - every kind of - b to - every kind of - b	ה - ארץ the - earth the - earth	ו - ל - כל - חי to - every kind of - an to - every kind of - an	Heb. LV Eng. LV Eng. Literal translation Arabic equivalent VD equivalent BL equivalent					
ארצ الأرض			سماة السماء السموات	كل كل كل	الأرض الأرض	كل كل كل	Arabic equivalent VD equivalent BL equivalent					
וְיַהֲיִי כֵן:	לְאֹכְלָהּ	עֹשֶׂב	אֹתֵּיכֶם	חַיֵּה	נֶפֶשׁ	אֲשֶׁר־בּוֹ הוּא	BHS					
ו - יהיה - כן and - be - so and - he/it was - so	ל - אכלה as - food	עשב plant plant	אות - כל - ירק [obj] - every kind of - green	חיי life life	נפש breath ^a [is] breath of	אשר - ב - הוא which - in - him which - in - him	Heb. LV Eng. LV Eng. Literal translation Arabic equivalent VD equivalent BL equivalent					
		אכל عشب عشبان أكلت	ירק كل كل	חיי حي حي	نفس نفس نفس	هو هو هو	Arabic equivalent VD equivalent BL equivalent					
							*potential or debated cognates					

Genesis 1:31							12	6	5	4	3	
<p>וַרְאִי אֱלֹהִים כָּל־מָא עֹמְלֵהּ אִדָּא הוּא חֲסֵן כְּדָּא. וְכָן מִסָּאָהּ וְכָן צִבְחָהּ יוֹמָא סַנְאִימָא.</p> <p>וַרְאִי אֱלֹהִים מָא חֲלָפֵהּ פִּלְמִסְחִינְתֵּהּ כְּדָּא. תֵּם גֵּיָא מִסָּאָהּ אַעֲבִיֵה צִבְחָהּ פִּקָּן הַיּוֹם הַסָּדִיס.</p>							VD					
<p>וַרְאִי אֱלֹהִים מָא חֲלָפֵהּ פִּלְמִסְחִינְתֵּהּ כְּדָּא. תֵּם גֵּיָא מִסָּאָהּ אַעֲבִיֵה צִבְחָהּ פִּקָּן הַיּוֹם הַסָּדִיס.</p>							BL					
וְיַהֲיִי כֵן:	מָאד	וְהִנְחִיטוּב	עֹשֶׂה	אֹתֵּיכֶם	אֱלֹהִים	וַיִּרְא	BHS					
ו - יהיה - ערב and - be - evening and - he/it was - evening	מאד very very	ו - הנח טוב and - look - good and - look - [it was] good	עשה make he made	אות - כל - אשו [obj] - everything - th [obj] - everything - th	אלהים God God	ו - ראה and - see and - (he) saw	Heb. LV Eng. LV Eng. Literal translation Arabic equivalent VD equivalent BL equivalent					
					الله الله الله	יר יר יר	Arabic equivalent VD equivalent BL equivalent					
							BHS					
							Heb. LV Eng. LV Eng. Literal translation Arabic equivalent VD equivalent BL equivalent					
							*potential or debated cognates					

Genesis 2:1							5	3	3	3	0	
<p>فَأَكْمَلَتِ السَّمَاوَاتِ وَالْأَرْضَ وَكُلَّ جَنْدَهَا.</p> <p>وَهَكَذَا أَكْمَلَتِ السَّمَاوَاتِ وَالْأَرْضَ بِكُلِّ مَا فِيهَا.</p>							VD					
<p>וְהַכְּדָּא אֲכַמְלֵת הַשָּׁמַיִם וְהָאָרֶץ בְּכָל־מָא פִּיֵּיהָ.</p>							BL					
וְיַהֲיִי כֵן:	מָאד	וְהִנְחִיטוּב	עֹשֶׂה	אֹתֵּיכֶם	אֱלֹהִים	וַיִּרְא	BHS					
ו - יהיה - ערב and - be - evening and - he/it was - evening	מאד very very	ו - הנח טוב and - look - good and - look - [it was] good	עשה make he made	אות - כל - אשו [obj] - everything - th [obj] - everything - th	אלהים God God	ו - ראה and - see and - (he) saw	Heb. LV Eng. LV Eng. Literal translation Arabic equivalent VD equivalent BL equivalent					
					الله الله الله	יר יר יר	Arabic equivalent VD equivalent BL equivalent					
							BHS					
							Heb. LV Eng. LV Eng. Literal translation Arabic equivalent VD equivalent BL equivalent					
							*potential or debated cognates					

Genesis 2:2							11	5	5	3	0	
<p>وَفَرَغَ اللهُ فِي الْيَوْمِ السَّابِعِ مِنْ عَمَلِهِ الَّذِي عَمَلَ. فَمَسَّرَ فِي الْيَوْمِ السَّابِعِ مِنْ جَمِيعِ عَمَلِهِ الَّذِي عَمَلَ.</p> <p>وَفِي الْيَوْمِ السَّابِعِ ائْتَمَّ اللهُ عَمَلَهُ الَّذِي قَامَ بِهِ، فَمَسَّرَ فِيهِ مِنْ جَمِيعِ مَا عَمِلَهُ.</p>							VD					
<p>وَفِي الْيَوْمِ السَّابِعِ ائْتَمَّ اللهُ عَمَلَهُ الَّذِي قَامَ بِهِ، فَمَسَّرَ فِيهِ مِنْ جَمِيعِ مَا عَمِلَهُ.</p>							BL					
וְיַהֲיִי כֵן:	מָאד	וְהִנְחִיטוּב	עֹשֶׂה	אֹתֵּיכֶם	אֱלֹהִים	וַיִּרְא	BHS					
ו - יהיה - ערב and - be - evening and - he/it was - evening	מאד very very	ו - הנח טוב and - look - good and - look - [it was] good	עשה make he made	אות - כל - אשו [obj] - everything - th [obj] - everything - th	אלהים God God	ו - ראה and - see and - (he) saw	Heb. LV Eng. LV Eng. Literal translation Arabic equivalent VD equivalent BL equivalent					
					الله الله الله	יר יר ير	Arabic equivalent VD equivalent BL equivalent					
							BHS					
							Heb. LV Eng. LV Eng. Literal translation Arabic equivalent VD equivalent BL equivalent					
							*potential or debated cognates					

Genesis 2:3							11	8	6	6	0	
<p>وَبَارَكَ اللهُ الْيَوْمَ السَّابِعَ وَقَدَّسَهُ لِأَنَّهُ اسْتَرَخَ فِيهِ جَمِيعَ عَمَلِهِ الَّذِي عَمَلَ اللهُ خَالِفًا.</p> <p>وَبَارَكَ اللهُ الْيَوْمَ السَّابِعَ وَقَدَّسَهُ، لِأَنَّهُ اسْتَرَخَ فِيهِ مِنْ جَمِيعِ أَعْمَالِ الْخَلْقِ</p>							VD					
<p>وَبَارَكَ اللهُ الْيَوْمَ السَّابِعَ وَقَدَّسَهُ، لِأَنَّهُ اسْتَرَخَ فِيهِ مِنْ جَمِيعِ أَعْمَالِ الْخَلْقِ</p>							BL					
וְיַהֲיִי כֵן:	מָאד	וְהִנְחִיטוּב	עֹשֶׂה	אֹתֵּיכֶם	אֱלֹהִים	וַיִּרְא	BHS					
ו - יהיה - ערב and - be - evening and - he/it was - evening	מאד very very	ו - הנח טוב and - look - good and - look - [it was] good	עשה make he made	אות - כל - אשו [obj] - everything - th [obj] - everything - th	אלהים God God	ו - ראה and - see and - (he) saw	Heb. LV Eng. LV Eng. Literal translation Arabic equivalent VD equivalent BL equivalent					
					الله الله الله	ير ير ير	Arabic equivalent VD equivalent BL equivalent					
							BHS					
							Heb. LV Eng. LV Eng. Literal translation Arabic equivalent VD equivalent BL equivalent					
							*potential or debated cognates					

Genesis 2:4							9	8	6	4	0	
<p>VD هذه مبادئ السموات والأرض حين خلقت يوم عمل الرب الإله الأرض والسموات BL هذا وصف مبدئي للسموات والأرض يوم خلقها الرب الإله.</p>												
עשות	ביום	בבראם	וארץ	השמים	תולדות	אלה	BHS					
עשה	ב יום	ב ברא המה	ו ה ארץ	ה שמים	תולדה	אלה	Heb. LV Eng. LV					
make	on day	at create them	and the earth	the heaven	generation/account ⁶	these	Eng. LV Eng. Literal translation					
	יום	יום	יום	יום	יום	יום	Arabic equivalent					
	יום	יום	יום	יום	יום	יום	VD equivalent					
	יום	יום	יום	יום	יום	יום	BL equivalent					
<p>BHS יהוה אלהים ארץ ו שמים יהוה אלהים ארץ ו שמים יהוה אלהים ארץ ו שמים</p>												
							Heb. LV Eng. LV					
							Eng. LV Eng. Literal translation					
							Arabic equivalent					
							VD equivalent					
							BL equivalent					
<p>*potential or debated cognates</p>												

Genesis 2:5							15	8	7	5	1	
<p>VD כל שجر הבריה למ יכן בעד فی الارض וכל עשב הבריה למ ינبت בעד لان الرب الاله لم یکن قد امطر علی الارض ولا کان انسان لیعمل الارض. BL ولم یکن قد نبت בעد فی الارض شجر بزئی ولا عشب بزئی، لان الرب الاله لم یکن قد ارسل مطراً علی الارض، ولم یکن هناك انسان لیفعلها،</p>												
וכל עשב	בארץ	יהיה	טרם	השדה	שיה	וכל	BHS					
עשב	ב ה ארץ	היה	טרם	ה שדה	שיה	וכל	Heb. LV Eng. LV					
and all plants	in the earth	be	not yet	the field	plant ⁶	and all	Eng. LV Eng. Literal translation					
and all (of) the plant[s] of	in the earth	he/it was ¹	not yet	the field	the plant[s] of	and all (of)	Eng. LV Eng. Literal translation					
	ארץ	היה	טרם	השדה	שיה	וכל	Arabic equivalent					
	ארץ	היה	טרם	השדה	שיה	וכל	VD equivalent					
	ארץ	היה	טרם	השדה	שיה	וכל	BL equivalent					
<p>BHS יהוה אלהים ארץ ו שמים יהוה אלהים ארץ ו שמים יהוה אלהים ארץ ו שמים</p>												
							Heb. LV Eng. LV					
							Eng. LV Eng. Literal translation					
							Arabic equivalent					
							VD equivalent					
							BL equivalent					
<p>*potential or debated cognates</p>												

Genesis 2:6							7	4	3	3	1	
<p>VD ثم كان ضباب يطلع من الارض ويسمي كل وجه الارض. BL الا ان ضبابا كان يتصاعد من الارض فيسمى سطحها كله.</p>												
את כל פני האדמה	מארץ	השקה	והשקה	מארץ	יעלה	ואד	BHS					
את כל פני האדמה	מארץ	השקה	והשקה	מארץ	יעלה	ואד	Heb. LV Eng. LV					
[obj] - all of the face/surface of	from the ground	dust	and water	from the earth	rise	and stream	Eng. LV Eng. Literal translation					
	ארץ	השקה	והשקה	מארץ	יעלה	ואד	Arabic equivalent					
	ארץ	השקה	והשקה	מארץ	יעלה	ואד	VD equivalent					
	ארץ	השקה	והשקה	מארץ	יעלה	ואד	BL equivalent					
<p>*potential or debated cognates</p>												

Genesis 2:7							13	10	9	9	1	
<p>VD وجعل الرب الاله ادم ترابا من الارض ونفخ في انفه نسمة حياة. فصار ادم نفسا حية. BL ثم جعل الرب الاله ادم من تراب الارض ونفخ في انفه نسمة حياة، فصار ادم نفسا حية.</p>												
ויצרו	יהוה	אלהים	את האדם	אדם	אדם	אדם	BHS					
יצר	יהוה	אלהים	אדם	אדם	אדם	אדם	Heb. LV Eng. LV					
and form	Yahweh	God	[obj] - the man	God	God	God	Eng. LV Eng. Literal translation					
and (he) formed	Yahweh	God	[obj] - the man	God	God	God	Arabic equivalent					
	אדם	אלהים	אדם	אדם	אדם	אדם	VD equivalent					
	אדם	אלהים	אדם	אדם	אדם	אדם	BL equivalent					
<p>BHS יהוה אלהים אדם ו יהוה אלהים אדם ו יהוה אלהים אדם ו</p>												
							Heb. LV Eng. LV					
							Eng. LV Eng. Literal translation					
							Arabic equivalent					
							VD equivalent					
							BL equivalent					
<p>*potential or debated cognates</p>												

Genesis 2:8							7	3	3	3	1	
<p>VD وغرس الرب الاله جنة في عدن شرقا ووضع هناك ادم الذي جعله. BL واقام الرب الاله جنة في شرق عدن ووضع فيها ادم الذي جعله.</p>												
ויטע	יהוה	אלהים	גן עדן	גן	גן	גן	BHS					
נטע	יהוה	אלהים	גן עדן	גן	גן	גן	Heb. LV Eng. LV					
and plant	Yahweh	God	garden in Eden	God	God	God	Eng. LV Eng. Literal translation					
and (he) planted	Yahweh	God	a garden in Eden	God	God	God	Arabic equivalent					
	גן	אלהים	גן עדן	גן	גן	גן	VD equivalent					
	גן	אלהים	גן עדן	גן	גן	גן	BL equivalent					
<p>BHS יהוה אלהים אדם ו יהוה אלהים אדם ו יהוה אלהים אדם ו</p>												
							Heb. LV Eng. LV					
							Eng. LV Eng. Literal translation					
							Arabic equivalent					
							VD equivalent					
							BL equivalent					
<p>*potential or debated cognates</p>												

Genesis 2:9							16	8	5	5	1
VD وَأَنْبَت الرَّبُّ الْإِلَهَ مِنَ الْأَرْضِ كُلَّ شَجَرَةٍ شَبِيهَةٍ لِلنَّظَرِ وَجَدَّةً لِلأَكْلِ وَشَجَرَةَ الْحَيَاةِ فِي وَسْطِ الْجَنَّةِ وَشَجَرَةَ مَعْرِفَةِ الْخَيْرِ وَالشَّرِّ.											
BL وَأَسْتَنْبَتِ الرَّبُّ الْإِلَهَ مِنَ الْأَرْضِ كُلَّ شَجَرَةٍ بَشِيئَةً لِلنَّظَرِ، وَلْيَذِيذَةً لِلأَكْلِ، وَغَرَسَ أَيْضًا شَجَرَةَ الْحَيَاةِ، وَشَجَرَةَ مَعْرِفَةِ الْخَيْرِ وَالشَّرِّ فِي وَسْطِ الْجَنَّةِ.											
BHS וַיַּצְמַח יְהוָה אֱלֹהִים מִן הָאֲדָמָה כָּל-עֵץ כָּל-עֵץ	BHS וְהָיָה מִן הָאֲדָמָה	BHS וְהָיָה מִן הָאֲדָמָה	BHS כָּל-עֵץ	BHS כָּל-עֵץ	BHS וְהָיָה מִן הָאֲדָמָה	BHS וְהָיָה מִן הָאֲדָמָה					
Heb. LV ו - צמח	Heb. LV יהוה	Heb. LV אלהים	Heb. LV מן - ה - אדמה	Heb. LV מן - ה - אדמה	Heb. LV כל - עץ	Heb. LV כל - עץ					
Eng. LV and - cause to grow	Eng. LV Yahweh	Eng. LV God	Eng. LV from - the - ground	Eng. LV from - the - ground	Eng. LV every kind of - tree	Eng. LV every kind of - tree					
Eng. Literal translation and - (he) made to grow											
Arabic equivalent الله الاله الاله											
VD equivalent الله الاله الاله											
BL equivalent الله الاله الاله											
BHS וְטוֹב	BHS ל - מאכל	BHS ו - עץ	BHS ה - חי	BHS ה - חי	BHS ו - עץ	BHS ו - עץ					
Heb. LV טוב	Heb. LV ל - מאכל	Heb. LV ו - עץ	Heb. LV ה - חי	Heb. LV ה - חי	Heb. LV ו - עץ	Heb. LV ו - עץ					
Eng. LV and - good	Eng. LV for - food	Eng. LV and - tree	Eng. LV the - life	Eng. LV the - life(s)	Eng. LV and - the tree of	Eng. LV and - tree					
Eng. Literal translation and - good											
Arabic equivalent النخل لخل للاكل											
VD equivalent النخل لخل للاكل											
BL equivalent النخل لخل للاكل											
BHS וְדָעַת											
Heb. LV ה - ידע											
Eng. LV the - knowledge											
Eng. Literal translation the - knowledge of											
Arabic equivalent *ذع*											
VD equivalent *ذع*											
BL equivalent *ذع*											
potential or debated cognates											

Genesis 2:10							8	6	5	4	1
VD وَكَانَ نَهْرٌ يُخْرِجُ مِنْ عَدْنٍ لِيَسْقِيَ الْجَنَّةَ وَمِنْ هُنَاكَ يَنْقَسِمُ فَيَصِيرُ أَرْبَعَةَ رُؤُوسٍ:											
BL وَكَانَ نَهْرٌ يَجْرِي فِي عَدْنٍ لِيَسْقِيَ الْجَنَّةَ، وَمَا يَلْبُثُ أَنْ يَنْقَسِمَ مِنْ هُنَاكَ إِلَى أَرْبَعَةِ أَنْهَارٍ:											
BHS וַיֵּצֵא	BHS וְהָיָה	BHS וְהָיָה	BHS וְהָיָה	BHS וְהָיָה	BHS וְהָיָה	BHS וְהָיָה					
Heb. LV נהר	Heb. LV ו - היה	Heb. LV ו - היה	Heb. LV ו - היה	Heb. LV ו - היה	Heb. LV ו - היה	Heb. LV ו - היה					
Eng. LV and - river	Eng. LV and - be	Eng. LV and - be	Eng. LV and - be	Eng. LV and - be	Eng. LV and - be	Eng. LV and - be					
Eng. Literal translation and - a river											
Arabic equivalent نهر											
VD equivalent نهر											
BL equivalent نهر											
BHS וְהָיָה											
Heb. LV ו - היה											
Eng. LV and - be											
Eng. Literal translation and - heit becomes											
Arabic equivalent *ذع*											
VD equivalent *ذع*											
BL equivalent *ذع*											
potential or debated cognates											

Genesis 2:11							6	5	4	2	0
VD اسْمُ الْوَادِئِ فِيشُونَ وَهُوَ الْمُحِيطُ بِجَمِيعِ أَرْضِ الْخَوْلِيلَةِ حَيْثُ الذَّهَبُ.											
BL الْأَوَّلُ مِنْهَا يُدْعَى فِيشُونَ، الَّذِي يَلْتَقُ حَوْلَ كُلِّ الْخَوْلِيلَةِ حَيْثُ يُوجَدُ الذَّهَبُ.											
BHS שֵׁם	BHS ה - אחר	BHS ה - אחר	BHS ה - אחר	BHS ה - אחר	BHS ה - אחר	BHS ה - אחר					
Heb. LV שם	Heb. LV ה - אחר	Heb. LV ה - אחר	Heb. LV ה - אחר	Heb. LV ה - אחר	Heb. LV ה - אחר	Heb. LV ה - אחר					
Eng. LV the name of	Eng. LV the - first	Eng. LV the - first	Eng. LV the - first	Eng. LV the - first	Eng. LV the - first	Eng. LV the - first					
Eng. Literal translation the - first											
Arabic equivalent اسم اسم الوجود											
VD equivalent اسم اسم الوجود											
BL equivalent اسم اسم الوجود											
BHS וְהָיָה											
Heb. LV ה - חוילה											
Eng. LV the - Havilah											
Eng. Literal translation (the) - Havilah											
Arabic equivalent الذهب											
VD equivalent الذهب											
BL equivalent الذهب											
potential or debated cognates											

Genesis 2:12							6	3	2	2	0
VD وَذَهَبَ تِلْكَ الْأَرْضُ جَدًّا. هُنَاكَ الْمَعْلُ وَحَجَرٌ الْجَزْعُ.											
BL وَذَهَبَ تِلْكَ الْأَرْضُ جَدًّا، وَفِيهَا أَيْضًا الْمَعْلُ وَحَجَرٌ الْجَزْعُ.											
BHS וַיֵּצֵא	BHS וְהָיָה	BHS וְהָיָה	BHS וְהָיָה	BHS וְהָיָה	BHS וְהָיָה	BHS וְהָיָה					
Heb. LV ו - אבן	Heb. LV ו - אבן	Heb. LV ו - אבן	Heb. LV ו - אבן	Heb. LV ו - אבן	Heb. LV ו - אבן	Heb. LV ו - אבן					
Eng. LV and - stone	Eng. LV and - stone	Eng. LV and - stone	Eng. LV and - stone	Eng. LV and - stone	Eng. LV and - stone	Eng. LV and - stone					
Eng. Literal translation and - stone											
Arabic equivalent ذهب الذهب الذهب											
VD equivalent ذهب الذهب الذهب											
BL equivalent ذهب الذهب الذهب											
BHS וְהָיָה											
Heb. LV ה - אבן											
Eng. LV the - onyx											
Eng. Literal translation (the) - onyx											
Arabic equivalent طيب											
VD equivalent طيب											
BL equivalent طيب											
potential or debated cognates											

Genesis 2:13							6	4	3	3	0
VD ואִשְׁמֵ הַנְּהַר הַשֵּׁנִי גִיחוֹן. וְהוּא הַמְּחִיבֵת בְּכֻלֵּי אֶרֶץ כּוּשׁ.											
BL وَالنَّهْرُ الثَّانِي يُدْعَى جِيحُونَ الَّذِي يُحِيط بِكُلِّ أَرْضِ كُوشٍ.											
BHS וְשֵׁם הַנְּהַר הַשֵּׁנִי גִיחוֹן הוּא הַסּוֹבֵב אֶת כָּל-אֶרֶץ											
Heb. LV ו · שֵׁם · ה · ה · נהר · ה · שני · גיחון · הוא · הסובב · את · כל · ארץ											
Eng. LV and · the name of · the river · the second · Gihon · he · the · go around · the · all · land											
Eng. Literal translation and · the name of · the river · the second · Gihon · he · the · go around · the · all of the whole of · the land of											
Arabic equivalent اسم النهر الثاني - نهري - نهري											
VD equivalent اسم النهر الثاني											
BL equivalent اسم النهر الثاني											
BHS כּוּשׁ:											
Heb. LV כּוּשׁ											
Eng. LV Cush											
Eng. Literal translation Cush											
Arabic equivalent كوش											
VD equivalent Koush											
BL equivalent Koush											
*potential or debated cognates											

Genesis 2:14							7	5	5	4	2
VD ואִשְׁמֵ הַנְּהַר הַשְּׁלִישִׁי טִיגְרִי שְׂרָרְי אֲשׁוּר. וְהוּא הַיָּרֵד בְּשָׂרְי אֲשׁוּר.											
BL وَالنَّهْرُ الثَّالِثُ يُدْعَى جِدْأَلٌ وَهُوَ الْجَارِي فِي شَرْقِيَّ أَسْوَورَ. وَالنَّهْرُ الرَّابِعُ هُوَ الْفُرَاتُ.											
BHS וְשֵׁם הַנְּהַר הַשְּׁלִישִׁי טִיגְרִי הוּא הַיָּרֵד בְּשָׂרְי אֲשׁוּר											
Heb. LV ו · שֵׁם · ה · ה · נהר · ה · שלישי · טיגרי · הוא · הירד · בשררי · אשור											
Eng. LV and · the name of · the river · the third · Tigris · he · the · river · the · go down · in · the · east of											
Eng. Literal translation and · the name of · the river · the third · Tigris · he · the · river · the · go down · in · the · east of											
Arabic equivalent اسم النهر الثالث - نهري - نهري											
VD equivalent اسم النهر الثالث											
BL equivalent اسم النهر الثالث											
BHS אֲשׁוּר											
Heb. LV אֲשׁוּר											
Eng. LV Asshur											
Eng. Literal translation Asshur											
Arabic equivalent آشور											
VD equivalent Asshur											
BL equivalent Asshur											
*potential or debated cognates											

Genesis 2:15							7	3	3	3	3
VD וַאֲחַזְרָא אֱלֹהִים אֱדָם וּבְרָא אֶת-הַגַּן עֵדֵן בְּגִן-עֵדֵן.											
BL وَأَخَذَ الرَّبُّ الْإِلَهَ أَدَمَ وَوَضَعَهُ فِي جَنَّةٍ عَدْنٍ لِيَعْمَلَهَا وَيَحْفَظَهَا.											
BHS וַיִּקַּח יְהוָה אֱלֹהִים אֶת-הָאָדָם וַיְבַרְכֵהוּ וַיִּצְטַדּוּ											
Heb. LV ו · לקח · יהוה · אלהים · את · האדם · וברכה · ויצטוו											
Eng. LV and · take · Yahweh · God · [obj] · the · man · and · he set · him · and · he set · him											
Eng. Literal translation and · (he) took · Yahweh · God · [obj] · the · man · and · he set · him											
Arabic equivalent اسم النهر الثالث											
VD equivalent اسم النهر الثالث											
BL equivalent اسم النهر الثالث											
BHS וְשָׁמְרָהּ:											
Heb. LV ו · ל · שמרה · היא											
Eng. LV and · - · keep · her											
Eng. Literal translation and · - · to keep · her											
Arabic equivalent اسم النهر الثالث											
VD equivalent اسم النهر الثالث											
BL equivalent اسم النهر الثالث											
*potential or debated cognates											

Genesis 2:16							9	7	6	3	1
VD וַאֲמַרְתָּ לְאָדָם: «כָּל-מִצְרֵי אֲשֶׁר אֲנִי מְבַרְכֵם מִן-כָּל-עֵץ הַגַּן יֵשְׁרֹעוּ לָכֶם.											
BL وَأَمَرَ الرَّبُّ الْإِلَهَ أَدَمَ قَائِلًا: «كُلِّ مَا تَشَاءُ مِنْ جَمِيعِ شُجَرِ الْجَنَّةِ،											
BHS וַיֹּצֵא יְהוָה אֱלֹהִים אֶת-הָאָדָם מִן-הַגַּן עֵדֵן											
Heb. LV ו · יצא · יהוה · אלהים · את · האדם · מן · הגן · עדן											
Eng. LV and · command · Yahweh · God · [obj] · the · man · from · the · garden · Eden											
Eng. Literal translation and · (he) commanded · Yahweh · God · [obj] · the · man · from · the · garden · Eden											
Arabic equivalent اسم النهر الثالث											
VD equivalent اسم النهر الثالث											
BL equivalent اسم النهر الثالث											
BHS אָכַל											
Heb. LV אָכַל											
Eng. LV eat											
Eng. Literal translation you may eat											
Arabic equivalent اسم النهر الثالث											
VD equivalent اسم النهر الثالث											
BL equivalent اسم النهر الثالث											
*potential or debated cognates											

Genesis 2:17							9	6	5	3	0
VD וְאֵלֶּיךָ מִן-עֵץ הַיָּדְעַת טוֹב וָרָע לֹא תֹאכְלֶנּוּ.											
BL وَلَكِنْ إِيَّاكَ أَنْ تَأْكُلَ مِنْ شَجَرَةِ مَعْرِفَةِ الْخَيْرِ وَالشَّرِّ لِأَنَّكَ تَأْكُلُ مِنْهَا يَوْمَ تَأْكُلُ مِنْهَا مَوْتًا تَمُوتُ.											
BHS וַיֹּצֵא יְהוָה אֱלֹהִים אֶת-הָאָדָם מִן-הַגַּן עֵדֵן											
Heb. LV ו · יצא · יהוה · אלהים · את · האדם · מן · הגן · עדן											
Eng. LV and · from · tree · the · knowledge · and · from · tree · the · knowledge of · good · and · evil											
Eng. Literal translation and · from · the tree · the · knowledge of · good · and · from · the tree · the · knowledge of · good · and · evil											
Arabic equivalent اسم النهر الثالث											
VD equivalent اسم النهر الثالث											
BL equivalent اسم النهر الثالث											
BHS כִּי											
Heb. LV כִּי											
Eng. LV because											
Eng. Literal translation because											
Arabic equivalent اسم النهر الثالث											
VD equivalent اسم النهر الثالث											
BL equivalent اسم النهر الثالث											
*potential or debated cognates											

Genesis 2:18											
<p>VD וַיֹּאמֶר יְהוָה אֱלֹהִים לֵאמֹר לֹא טוֹב לֵאדָם יְהִי יְחִידָא. נַסְמְעָנוּ לָהֶם מְעִינָא מְשָׁבְיָא לְהֵוּ.</p> <p>BL וַיֹּאמֶר יְהוָה אֱלֹהִים לֵאמֹר לֹא טוֹב לֵאדָם יְהִי יְחִידָא. נַסְמְעָנוּ לָהֶם מְעִינָא מְשָׁבְיָא לְהֵוּ.</p>							8	3	2	2	2
BHS	וּ אָמַר יְהוָה אֱלֹהִים לֵאמֹר לֹא טוֹב לֵאדָם יְהִי יְחִידָא.	יהוה	אלהים	לא טוב	היות	האדם	לבדו				
Heb. LV	and - say	Yahweh	God	not - good	be	the - man	alone - him				
Eng. LV	and - (he) said	Yahweh	God	not - [it is] good	to be	the - man	alone - him				
Eng. Literal translation											
Arabic equivalent	מר		الله الاله	طوبى	انتم	انتم	انتم				
VD equivalent											
BL equivalent											
BHS	וַיֵּשֶׁב ה' אֶת אָדָם בַּגֶּן עֵדֶן.	עדר	קנגדו:	כ - נגד - הוא	עזר	עשה - ל - הוא					
Heb. LV	make - for - him	helper	as - counterpart - him								
Eng. LV	I will make - for - him	a helper	as - counterpart - him								
Eng. Literal translation											
Arabic equivalent	معر										
VD equivalent											
BL equivalent											

*potential or debated cognates

Genesis 2:19											
<p>VD וַיִּצְרָף יְהוָה אֱלֹהִים אֶת הָאָדָם אֶת הָאֲדָמָה מִן הָאֲדָמָה וַיְבַרְכֵהוּ וַיֹּאמֶר יְהוָה אֱלֹהִים לֵאמֹר לֹא טוֹב לֵאדָם יְהִי יְחִידָא. נַסְמְעָנוּ לָהֶם מְעִינָא מְשָׁבְיָא לְהֵוּ.</p> <p>BL וַיִּצְרָף יְהוָה אֱלֹהִים אֶת הָאָדָם אֶת הָאֲדָמָה מִן הָאֲדָמָה וַיְבַרְכֵהוּ וַיֹּאמֶר יְהוָה אֱלֹהִים לֵאמֹר לֹא טוֹב לֵאדָם יְהִי יְחִידָא. נַסְמְעָנוּ לָהֶם מְעִינָא מְשָׁבְיָא לְהֵוּ.</p>							19	12	12	9	4
BHS	וַיִּצְרָף יְהוָה אֱלֹהִים אֶת הָאָדָם אֶת הָאֲדָמָה מִן הָאֲדָמָה וַיְבַרְכֵהוּ וַיֹּאמֶר יְהוָה אֱלֹהִים לֵאמֹר לֹא טוֹב לֵאדָם יְהִי יְחִידָא.	יהוה	אלהים	מן - ה - אדמה	כל חי	ה - שדה	את				
Heb. LV	and - form	Yahweh	God	from - the - ground	all - animal	the - field	and - [obj]				
Eng. LV	andso - (he) formed	Yahweh	God	from - the - ground	all (of) - the animal[s] of	the - field	and - [obj]				
Eng. Literal translation											
Arabic equivalent	معر		الله الاله	انتم	كل حيوان	الحقل	انتم				
VD equivalent											
BL equivalent											
BHS	וַיִּצְרָף יְהוָה אֱלֹהִים אֶת הָאָדָם אֶת הָאֲדָמָה מִן הָאֲדָמָה וַיְבַרְכֵהוּ וַיֹּאמֶר יְהוָה אֱלֹהִים לֵאמֹר לֹא טוֹב לֵאדָם יְהִי יְחִידָא.	יהוה	אלהים	מן - ה - אדמה	כל חי	ה - שדה	את				
Heb. LV	all - bird	the - heaven/sky	and - bring	to - the - man	to - see	what - call - to - him	and - all				
Eng. LV	all (of) - the bird[s] of	the - sky	and - he brought	to - the - man	to - see	what - call - to - him	and - all				
Eng. Literal translation											
Arabic equivalent	كل	سماء السماء	انتم	انتم	راى	فرا	كل				
VD equivalent											
BL equivalent											
BHS	וַיִּצְרָף יְהוָה אֱלֹהִים אֶת הָאָדָם אֶת הָאֲדָמָה מִן הָאֲדָמָה וַיְבַרְכֵהוּ וַיֹּאמֶר יְהוָה אֱלֹהִים לֵאמֹר לֹא טוֹב לֵאדָם יְהִי יְחִידָא.	יהוה	אלהים	מן - ה - אדמה	כל חי	ה - שדה	את				
Heb. LV	what	call - to - him	the - man	the - man	living	that	name - him				
Eng. LV	what	(he) called - (to) - him	the - man	the - man	[every] living	that	name - him				
Eng. Literal translation											
Arabic equivalent	فرا	انتم	انتم	انتم	كل حي	الحقل	انتم				
VD equivalent											
BL equivalent											

*potential or debated cognates

Genesis 2:20											
<p>VD וַיִּקְרָא יְהוָה אֱלֹהִים אֶת הָאָדָם שֵׁם ה' אֱדָם וַיִּצְרָף יְהוָה אֱלֹהִים אֶת הָאָדָם אֶת הָאֲדָמָה מִן הָאֲדָמָה וַיְבַרְכֵהוּ וַיֹּאמֶר יְהוָה אֱלֹהִים לֵאמֹר לֹא טוֹב לֵאדָם יְהִי יְחִידָא. נַסְמְעָנוּ לָהֶם מְעִינָא מְשָׁבְיָא לְהֵוּ.</p> <p>BL וַיִּקְרָא יְהוָה אֱלֹהִים אֶת הָאָדָם שֵׁם ה' אֱדָם וַיִּצְרָף יְהוָה אֱלֹהִים אֶת הָאָדָם אֶת הָאֲדָמָה מִן הָאֲדָמָה וַיְבַרְכֵהוּ וַיֹּאמֶר יְהוָה אֱלֹהִים לֵאמֹר לֹא טוֹב לֵאדָם יְהִי יְחִידָא. נַסְמְעָנוּ לָהֶם מְעִינָא מְשָׁבְיָא לְהֵוּ.</p>							14	8	5	5	2
BHS	וַיִּקְרָא יְהוָה אֱלֹהִים אֶת הָאָדָם שֵׁם ה' אֱדָם וַיִּצְרָף יְהוָה אֱלֹהִים אֶת הָאָדָם אֶת הָאֲדָמָה מִן הָאֲדָמָה וַיְבַרְכֵהוּ וַיֹּאמֶר יְהוָה אֱלֹהִים לֵאמֹר לֹא טוֹב לֵאדָם יְהִי יְחִידָא.	יהוה	אלהים	שם	שמות	לקל - הקמה	ולקל				
Heb. LV	the - man	and - call	name	and - call	and - to - bird	the - heaven/sky	and - to - all				
Eng. LV	and - (he) called/call	and - (he) called/call	names	names	all - (of) - the - domestic animal	and - to - the bird[s] of	and - to - all (of)				
Eng. Literal translation											
Arabic equivalent	فرا	انتم	اسم الله سيم	اسم	كل بهيمة	سماء السماء	كل				
VD equivalent											
BL equivalent											
BHS	וַיִּצְרָף יְהוָה אֱלֹהִים אֶת הָאָדָם אֶת הָאֲדָמָה מִן הָאֲדָמָה וַיְבַרְכֵהוּ וַיֹּאמֶר יְהוָה אֱלֹהִים לֵאמֹר לֹא טוֹב לֵאדָם יְהִי יְחִידָא.	יהוה	אלהים	מן - ה - אדם	עזר	לא מצא	קנגדו:				
Heb. LV	animal	the - field	the - field	as - counterpart - him	helper	not - he found	as - counterpart - him				
Eng. LV	the animal[s] of	the - field	the - field	as - counterpart - him	a helper	not - he found	as - counterpart - him				
Eng. Literal translation											
Arabic equivalent	حي						معر				
VD equivalent											
BL equivalent											

*potential or debated cognates

Genesis 2:21											
<p>VD וַיִּצְרָף יְהוָה אֱלֹהִים אֶת הָאָדָם אֶת הָאֲדָמָה מִן הָאֲדָמָה וַיְבַרְכֵהוּ וַיֹּאמֶר יְהוָה אֱלֹהִים לֵאמֹר לֹא טוֹב לֵאדָם יְהִי יְחִידָא. נַסְמְעָנוּ לָהֶם מְעִינָא מְשָׁבְיָא לְהֵוּ.</p> <p>BL וַיִּצְרָף יְהוָה אֱלֹהִים אֶת הָאָדָם אֶת הָאֲדָמָה מִן הָאֲדָמָה וַיְבַרְכֵהוּ וַיֹּאמֶר יְהוָה אֱלֹהִים לֵאמֹר לֹא טוֹב לֵאדָם יְהִי יְחִידָא. נַסְמְעָנוּ לָהֶם מְעִינָא מְשָׁבְיָא לְהֵוּ.</p>							10	5	4	3	2
BHS	וַיִּצְרָף יְהוָה אֱלֹהִים אֶת הָאָדָם אֶת הָאֲדָמָה מִן הָאֲדָמָה וַיְבַרְכֵהוּ וַיֹּאמֶר יְהוָה אֱלֹהִים לֵאמֹר לֹא טוֹב לֵאדָם יְהִי יְחִידָא.	יהוה	אלהים	תדמה	על - ה - אדם	ויישן	ויקח				
Heb. LV	and - cause to fall	and - (he) caused to fall	Yahweh	God	upon - the - man	and - sleep	and - take				
Eng. LV	and - (he) caused to fall	and - (he) caused to fall	Yahweh	God	upon - the - man	and - slept	and then - he took				
Eng. Literal translation											
Arabic equivalent											
VD equivalent											
BL equivalent											
BHS	וַיִּצְרָף יְהוָה אֱלֹהִים אֶת הָאָדָם אֶת הָאֲדָמָה מִן הָאֲדָמָה וַיְבַרְכֵהוּ וַיֹּאמֶר יְהוָה אֱלֹהִים לֵאמֹר לֹא טוֹב לֵאדָם יְהִי יְחִידָא.	יהוה	אלהים	תדמה	על - ה - אדם	ויישן	ויקח				
Heb. LV	one	one	and - close up/shut	and - close up/shut	in place of - her	in place of - her					
Eng. LV	one	one	and - closed up	and - closed up	in place of - her	in place of - her					
Eng. Literal translation											
Arabic equivalent	احد	احد	انتم	انتم							
VD equivalent											
BL equivalent											

*potential or debated cognates

Genesis 2:22						8 6 5 2 2
וַיְבִיئֵן הָאֱלֹהִים אֶת־הַצֶּלַע אֲשֶׁר־לְקַח מִן־הָאָדָם לְאִשָּׁה וַעֲמִיל־מִן־זֶה הַצֶּלַע אִמְרָא־חָצְרָהּ לְאִשָּׁה						
BHS						
וּבְנָה	יְהוָה	אֱלֹהִים	אֲשֶׁר־לְקַח	מִן־הָאָדָם	לְאִשָּׁה	
and · build	Yahweh	God	which · take	from · the · man	into · woman	
and · (he) built	Yahweh	God	which · he took	from · the · man	into · a woman	
אלהי	אלה	אלה	אדם	אדם	איש	
האלה	האלה	האלה	האדם	האדם	האיש	
BHS						
וַיְבִיאָהּ אֵלַי הָאָדָם						
and · bring · her	to · the · man	and · say	to · the · man	and · he brought · her		
and · he brought · her	to · the · man					
אדם	אדם	אדם	אדם	אדם	אדם	
האדם	האדם	האדם	האדם	האדם	האדם	
*potential or debated cognates						

Genesis 2:23						11 4 3 3 5
וַיֹּאמֶר הָאֱלֹהִים זֶה הָאָדָם וְלָחֶמְךָ מִן־עֲצָתוֹ זָרָה						
BHS						
וּבְשֵׁר	וְאָמַר	הָאָדָם	זָרָה	מִן־עֲצָמוֹ	וּבְשֵׁר	
and · flesh	and · say	the · man	this	bone	and · flesh	
and · flesh	and · (he) said	the · man	and · (he) said	bone[s]	and · flesh	
בשר	אמר	אדם	זרה	עצם	בשר	
הבשר	האדם	האדם	זרה	העצם	הבשר	
BHS						
מִן־בְּשָׂרִי אֲנִי וּבְשֵׂר־מִן־בְּשָׂרְךָ לָקַחְתָּ						
from · flesh · me	from · flesh · me	from · flesh · me	from · flesh · me	from · man	she was taken · this [one]	
from · flesh · me	from · flesh · me	from · flesh · me	from · flesh · me	from · man	she was taken · this [one]	
אדם	אדם	אדם	אדם	אדם	אדם	
האדם	האדם	האדם	האדם	האדם	האדם	
*potential or debated cognates						

Genesis 2:24						9 5 3 3 3
לְזָכָר יֵצֵא רֵגְלָאֱבָהּ וְיִלְטָצוּ בְּאַרְצֵיהֶם וְיִכְוָנוּן גְּסָדָא וְאַדְאַ						
BHS						
עַל־כֵּן	יֵצֵא־רֵגְלָאֱבָהּ	אוֹת־אָבִיו	אֹת־אִמּוֹ	וְיִלְטָצוּ	וְיִכְוָנוּן	
therefore · thus	(he) leaves · a man	[obj] · father · him	and · [obj] · mother · him	and · cling to	and · be	
therefore · thus	therefore · thus	[obj] · father · him	and · [obj] · mother · him	and · (he) clings	and · they arel become	
כן	יצא רגלה	אביו	אמו	ילטצו	יכוונו	
הכן	הרגל	האב	האם	הילטצו	היכוונו	
BHS						
לְבָשָׂר אֶחָד						
to/as · flesh	one	one	one	one	one	
to/as · flesh	(as) · flesh					
בשר	אחד	אחד	אחד	אחד	אחד	
הבשר	האחד	האחד	האחד	האחד	האחד	
*potential or debated cognates						

Genesis 2:25						6 4 2 2 2
וּכְנָאֵ כְלָהֶמָּא עָרִיבִין אִמְ וְאַמְרָתֶהּ וְהִמָּא לֹא יִכְחָלָן						
BHS						
וַיְהִי	שְׁנַיִם	עָרוּמִים	הָאָדָם	וְאִשְׁתּוֹ	וְלֹא	
and · be	two · them	naked	the · man	and · wife · him	and · not	
and · (they) were	and · (they) were	naked	the · man	and · wife · him	andbut · not	
היה	שנים	ערום	אדם	אשתו	לא	
היה	השנים	הערום	האדם	האשה	הלא	
BHS						
וְכָלְנָ אִמְ וְאַמְרָתֶהּ עָרִיבִין וְלֹא יִכְחָלָן						
and · (they) were	and · (they) were	and · (they) were	and · (they) were	and · (they) were	and · (they) were	
היה	היה	היה	היה	היה	היה	
*potential or debated cognates						

Genesis 3:1						16 8 6 4 3
וְכָנְתָּ הַחַיָּה אֲחִיל־כְּלֵמִי חַיּוֹנָתֵי הַבָּרְיָה אֲשֶׁר־לַלֹּהֵם אָמַר וְכָנְתָּ חַיָּה אֲמָר וְחוֹשׁ הַבָּרְיָה אֲשֶׁר־לַלֹּהֵם אָמַר						
BHS						
וְהִנֵּחַשׁ	הָיָה	עָרוּם	מִכָּל	הַיַּיִת	אֲשֶׁר	
and · the · serpent	be	crafty	more than · all	animal	that	
and · the · serpent	he was	crafty	more than · all (of)	the animal[s] of	that	
הנחש	היה	ערום	מכל	היית	אשר	
הנחש	היה	הערום	המכל	היית	האשר	
BHS						
עָשָׂה						
make	Yahweh	and · say	to · the · woman	and · he said	that · say	
(he) made	Yahweh	and · he said	to · the · woman	and · he said	that · (he) said	
עשה	יהוה	אמר	אלהי	אשה	אמר	
העשה	היהוה	האמר	האלהי	האשה	האמר	
BHS						
לֹא						
not	God	not	not	not	not	
not	God	not	not	not	not	
לא	אלהים	לא	לא	לא	לא	
הלא	האלהים	הלא	הלא	הלא	הלא	
*potential or debated cognates						

Genesis 3:21							7	4	3	2	1	1	
V D וַصַּעַר הַרְבֵּי הָאֱלֹהִים לְאִמְצַת מִן הַבְּשָׂמַיִם.							VD						
B L וְהָאֱלֹהִים הָאֱלֹהִים רָעָעוּ מִן הַבְּשָׂמַיִם לְאִמְצַת מִן הַבְּשָׂמַיִם.							BL						
עור	קְתָנֹת	וּלְאִשְׁתּוֹ	לְאָדָם	אֱלֹהִים	יְהוָה	וַיַּעַשׂ	BHS						
עור	כְּתָנֹת	וּלְאִשְׁתּוֹ	לְאָדָם	אֱלֹהִים	יְהוָה	וַיַּעַשׂ	Heb. LV						
skin	garment	and · for · wife · him	for · Adam	God	Yahweh	and · make	Eng. LV						
skins	garments of	and · for · wife · him	for · Adam	God	Yahweh	and · (he) made	Eng. Literal translation						
		كُنَّ	لِ	الله	الله		Arabic equivalent						
		عن	لِ	الاله	الاله		VD equivalent						
				الاله	الاله		BL equivalent						
BHS וַיַּעַשׂ לְבָשָׁתָם							BHS						
Heb. LV וַיַּעַשׂ לְבָשָׁתָם							Heb. LV						
Eng. LV and · cloth · them							Eng. LV						
Eng. Literal translation and · he clothed · them							Eng. Literal translation						
Arabic equivalent							Arabic equivalent						
VD equivalent							VD equivalent						
BL equivalent							BL equivalent						
*potential or debated cognates													

Genesis 3:22							17	8	6	6	3	
V D וַיֹּאמֶר ה' אֱלֹהִים הִנֵּה אָדָם כְּאֶחָד מִן הָאֱלֹהִים.							VD					
B L וַיֹּאמֶר ה' אֱלֹהִים הִנֵּה אָדָם כְּאֶחָד מִן הָאֱלֹהִים.							BL					
כְּאֶחָד	הִנֵּה	הָאָדָם	הֵן	אֱלֹהִים	יְהוָה	וַיֹּאמֶר	BHS					
כ · אֶחָד	הִנֵּה	ה · אָדָם	הֵנָּה	אֱלֹהִים	יְהוָה	ו · אָמַר	Heb. LV					
like · one	be	the · man	look	God	Yahweh	and · say	Eng. LV					
like · one	he has become	the · man	look	God	Yahweh	and · (he) said	Eng. Literal translation					
		هو	ان	الله	الله		Arabic equivalent					
				الاله	الاله		VD equivalent					
				الاله	الاله		BL equivalent					
BHS מִן אֲנַחְנוּ לְיָדְעָתָא							BHS					
Heb. LV מִן אֲנַחְנוּ לְיָדְעָתָא							Heb. LV					
Eng. LV from/of · us							Eng. LV					
Eng. Literal translation of · us							Eng. Literal translation					
Arabic equivalent							Arabic equivalent					
VD equivalent							VD equivalent					
BL equivalent							BL equivalent					
*potential or debated cognates												

Genesis 3:23							6	2	2	1	2	
V D וַיֹּצֵא ה' אֱלֹהִים אֶת הָאָדָם מִן הַגַּן עֵדֶן.							VD					
B L וַיֹּצֵא ה' אֱלֹהִים אֶת הָאָדָם מִן הַגַּן עֵדֶן.							BL					
אֶשֶׁר	אֶת הָאָדָמָה	לְעַבְדָּהּ	מִן גֵּן עֵדֶן	אֱלֹהִים	יְהוָה	וַיֹּצֵא	BHS					
אֶשֶׁר	אֶת · ה · אָדָמָה	ל · עַבְדָּהּ	מִן · גֵּן · עֵדֶן	אֱלֹהִים	יְהוָה	ו · יִשְׁלַח · הִים	Heb. LV					
which	[obj] · the · ground	— · cultivate/till	from · garden · Eden	God	Yahweh	and · send forth · him	Eng. LV					
which	[obj] · the · ground	— · to till	from · the garden of · Eden	God	Yahweh	nd · (he) sent forth · him	Eng. Literal translation					
		من	من	الله	الله		Arabic equivalent					
				جنة	جنة		VD equivalent					
				جنة	جنة		BL equivalent					
BHS מִן שָׁמַיִם							BHS					
Heb. LV מִן שָׁמַיִם							Heb. LV					
Eng. LV from · there							Eng. LV					
Eng. Literal translation he was taken							Eng. Literal translation					
Arabic equivalent							Arabic equivalent					
VD equivalent							VD equivalent					
BL equivalent							BL equivalent					
*potential or debated cognates												

Genesis 3:24							13	3	1	1	3	1
V D וַיִּצְרֹף אֱלֹהִים אֶת הָאָדָם מִן הַגַּן עֵדֶן.							VD					
B L וַיִּצְרֹף אֱלֹהִים אֶת הָאָדָם מִן הַגַּן עֵדֶן.							BL					
אֶת	אֶת הַכְּרֻבִים	לְגַן עֵדֶן	מִן עֵדֶן	וַיִּשְׁכֵּן	אֶת הָאָדָם	וַיִּצְרֹף	BHS					
אֶת	אֶת · ה · כְּרֻבִים	ל · גֵּן · עֵדֶן	מִן · עֵדֶן	ו · שָׁכַן	אֶת · ה · אָדָם	ו · יִצְרֹף	Heb. LV					
and · [obj]	[obj] · the · cherub	(to) · garden · Eden	from · east	1 · cause to dwell/pl	[obj] · the · man	and · drive out	Eng. LV					
and · [obj]	[obj] · the · cherubim	(to) · the garden of · Eden	(from) · east of	and · he placed	[obj] · the · man	and · he drove out	Eng. Literal translation					
		كرؤيبم	من	سكن	من		Arabic equivalent					
		الكرؤيبم	جنة	جدة	جدة		VD equivalent					
		الكرؤيبم	جدة	جدة	جدة		BL equivalent					
BHS לְהַטֵּא							BHS					
Heb. LV לְהַטֵּא							Heb. LV					
Eng. LV the · flame of							Eng. LV					
Eng. Literal translation the flame of							Eng. Literal translation					
Arabic equivalent							Arabic equivalent					
VD equivalent							VD equivalent					
BL equivalent							BL equivalent					
*potential or debated cognates												