TOM Mc DANIEL’S TRANSLATION OF
BAFFLING BIBLICAL PASSAGES
A SUMMARY OF TEXTUAL STUDIES IN:

CLARIFYING BIBLICAL PASSAGES (click here)
CLARIFYING MORE BIBLICAL PASSAGES (click here)

(Chapter and verse numbers in italics indicate that the proposed translation has the support of an Arabic cognate.)

Gen 2:1  וַיְיָכוּוּ וְהֵם מִרְבּוּ אָדָם וַיְיָכוּוּ "they were perfected,” rather than “they were finished.”

Gen 2:2  יְהוָה וַיְיָכוּוּ וְגַם יְיָכוּוּ "and God was fatigued,” rather than “God finished.”

Gen 2:3  תָוַּֽמ “to take life,” rather than “to make.”

Gen 3:14  וָלָא יִבְּשֵׂשְׁכָה יָאָדָם "small creatures shall you eat,” rather than “you will eat dust.”

Gen 3:16  וְהִיא לְךָ וְתֹאֵב לְךָ "(your husband) will be like you,” rather than “he shall rule over you.”

Gen 6:3  וַיִּבְּשֵׂשְׁכָה "humans are into skull bashing,” rather than “for that he also is flesh.”

Gen 6:4  וַיְבָשֵׂשְׁכָה "men of violence,” rather than “men of reknown.”

Gen 16:12  הָשֹׁא "he shall be a peacemaker, a reconciler,” rather than “he will become a wild ass of a man” (RSV).

Gen 25:18  וַיֵּשֵּׂב לְעֹלָם כְּכָל בֵּנֵי בָּא "in the favor of all his brothers he will dwell (tranquilly),” rather than “and he shall dwell in the presence of all his brethren.”

Gen 39:6  וַיְבָשֵׂשְׁכָה "he would indeed entrust to him whatever,” rather than “and he knew not ought he had” (KJV).

Exo 4:24  וַיְבָשֵׂשְׁכָה "Yahweh met him and sought to bond the relationship,” rather than “that the LORD met him, and sought to kill him” (KJV).

Exo 4:26  וַיְבָשֵׂשְׁכָה "they became bonded . . . ‘You are a blood relative by circumcision,’” rather than “So he let him alone. . . , “You are a bridegroom of blood,” because of the circumcision” (RSV).

Lev 16:10  וַיְבָשֵׂשְׁכָה "to send it to a harsh rugged place, into the wilderness”

Lev 16:21  וַיְבָשֵׂשְׁכָה "to send (it) by the hand of an extremely corrupt man into the wilderness, rather than “and shall send him away by the hand of a fit man into the wilderness” (KJV).

Lev 18:20  וַיְבָשֵׂשְׁכָה "unto your kinsman’s wife you shall not give your effusion to impregnate,” rather than “thou shalt not lie carnally with thy neighbour's wife” (KJV).
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Lev 18:22
h'îy bîh mî b kî tî a | r kî tî a y

Do not penetrate a male in preference to the penetratings of a woman,” rather than “thou shall not lie with mankind, as with womankind” (KJV).

Num 12:3
hî mî b kî tî a | hî mî b kî tî a | hî mî b kî tî a

Moses was brought to despair,” rather than “Now the man Moses was very meek” (KJV).

Num 20:8
~nî bîh mî b kî tî a | bîh mî b kî tî a

“make channels up to the rock with their help,” rather than “speak to that rock before their eyes.”

Num 20:10
~nî bîh mî b kî tî a | bîh mî b kî tî a

“Please listen! Behold, O water carriers!” rather than “Listen now, you rebels.”

Num 24:7
(LXX Vorlage read: ~ybr wîr zî mî tî zî ymab lî wîyw “there shall come a man from his seed and he shall rule over many nations,” rather than “he shall pour the water out of his buckets, and his seed shall be in many waters” (KJV).

Num 24:17
j bîh mî b kî tî a | bîh mî b kî tî a

“a comet [i.e., a star having lank hair] shall arise,” rather than “and a Sceptre shall rise” (KJV) or “a man shall arise” (LXX).

Num 33:32
dî nî bîh mî b kî tî a | bîh mî b kî tî a

“They encamped at the inlet of the (Wadi) Gidgad,” rather than “and encamped in Hor-haggidgad.”

Deu 15:11
!îbîh mî b kî tî a | lî bîh mî b kî tî a

“The poor must not be treated unjustly,” or “the poor must not be denied assistance,” rather than “For the poor shall never cease out of the land.”

Deut 26:5
ybîh mî b kî tî a | bîh mî b kî tî a

“a prolific Aramean was my father,” rather than “a Syrian ready to perish was my father” (KJV) or “a wandering Aramean was my father” (RSV).

Josh 2:1
hî hî ybîh mî b kî tî a | bîh mî b kî tî a

“They entered the house of a woman innkeeper,” rather than “and they came into an harlot’s house” (KJV).

Josh 10:12
~wî ybîh mî b kî tî a | ybîh mî b kî tî a

“Sun, be dark in Gibeon!” rather than “Sun, stand still upon Gibeon” (KJV).

Josh 10:13
~wî ybîh mî b kî tî a | ybîh mî b kî tî a

“The sun became darkened and the moon stayed concealed,” rather than “And the sun stood still, and the moon stayed” (KJV).

Josh 10:13
~wî ybîh mî b kî tî a | ybîh mî b kî tî a

“The sun concealed itself while in the middle of the sky,” rather than “So the sun stood still in the midst of heaven” (KJV).

Josh 10:13
~wî ybîh mî b kî tî a | ybîh mî b kî tî a

“it actually hastened to set as though it were a whole day,” rather than “and hastened not to go down about a whole day” (KJV).

Josh 24:10
~wî ybîh mî b kî tî a | ybîh mî b kî tî a

“I was indeed willing to listen to Balaam,” rather than “But I would not hearken unto Balaam” (KJV).
II Sam 12:13-14  

bYēt awēh dh wēh yēhōwāh  

“I have sinned against Yahweh... but I have shown myself to be repentant,” rather than with the MT, “I have sinned against Yahweh... you have made the enemies of Yahweh...”

II Kings 22:14  

~yd gb hār mX  

“the (woman who was) guarding the truths/traditions,” rather than “keeper (masculine) of the wardrobe” (KJV).

I Chr 4:9  

wyxāmēd bēkōn #Bē'y yēh yōwāh  

“and Jabez was more afflicted than his brethren,” rather than, “And Jabez was more honourable than his brethren.”

I Chr 4:9  

#Bē'y Amv. hār qāl  

“she call his name Preemie,” rather than “she called his name Jabez.”

I Chr 4:10  

yīw bG>d tih bR b bū  

“increase my people,” rather than “enlarge my territory” (NIV)

II Chron 28:6  

dāxā, ~AyB. gāl a yrfhāme  

“one hundred twenty contingents,” rather than “an hundred and twenty thousand in one day” (KJV) or “an hundred and twenty thousand soldiers” (NIV).

II Chron 28:15  

twmXb wova hār hāvān  

“the men who were designated by badges to be in charge,” rather than “and the men which were expressed by name” (KJV) or “the men designated by name” (NIV).

II Chron 34:22  

~yd gb hār mX  

“the (woman who was) guarding the truths/traditions,” rather than “keeper (masculine) of the wardrobe” (KJV).

II Chron 34:22  

hāmX mb ~lāvāy bīt bēy ay hāyī  

“she was dwelling in Jerusalem in her old age,” rather than “now she dwelt in Jerusalem in the college” (KJV) or “now she dwelt in Jerusalem in the second quarter” (ASV).

Psa 2:11  

hādīrb wēh yēhōwāh  

“adore [God] with unrestraint,” rather than “rejoice with trembling” (KJV) or “with trembling bow down in homage” (NAB).

Psa 2:12  

rb wqāvān  

“worship with fidelity,” rather than “Kiss the Son” (KJV) or “kiss his feet” (RSV).

Psa 8:2  

zōtōdēsyl “thou hast ordained strength” (KJV) read as ūzōtōdēsyl in the LXX  

Vorlage = kathrōiś aiōn “you have perfected praise,” followed by the NIV “you have ordained praise.”

Psa 19:5  

hāhōfēm vwm  

“verily, in them [the skies] the scorching sun shines!” rather than “in them hath he set a tabernacle for the sun.”

Psa 19:6  

At Pšē mēc a qōlit xK  

“he comes out like a fire-carrier from his canopy,” rather than “which is as a bridegroom coming out of his chamber” (KJV).
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Psa 40:2  \( \text{Yl ys mn m} \) “he drew me up from the burial plot,” rather than “he drew me up from the desolate pit.”

Psa 40:4  \( \text{b zk y} \) “who does not turn to skeptics nor misleading myth,” rather than “and respecteth not the proud, nor such as turn aside to lies.”

Psa 40:6  \( \text{yl t y} \) “you have freed me of faults,” rather than \( \text{yl t y K} \) “ears you dug for me.”

Psa 40:7  \( \text{yt b h Ne i yT r m a l} \) “then he said ‘Behold I confessed [sin],” rather than “Behold, I come.”

Psa 48:2  \( \text{wpc ytkry} \) “Mount Zion, the quintessence of purity,” rather than “Mount Zion, in the far north” (RSV) or “Like the utmost heights of Zaphon is Mount Zion” (NIV).

Psa 109:23  \( \text{yT k l h h} \) “like a fading shadow I became worn out,” rather than “I am gone like the shadow when it declineth” (KJV) or “I fade away like an evening shadow” (NIV).

Psa 109:31  \( \text{Av p n yj y P v M} \) “(to save) from the ones pursuing my soul,” rather than “to save from the ones judging my soul” or “to save him from those who condemn him to death” (RSV).

Pro 30:1  \( \text{wga yreb DI} \) “the words of one-rewarded-for-righteousness,” rather than “the words of Agur” (KJV), or “the words of Gatherer” (DRA).

Pro 30:1  \( \text{h q y B l} \) “a pious person,” rather than “the son of Jakeh” or “the son of Vomiter” (DRA).

Pro 30:1  \( \text{rb G x} \) “the one authoring the saying,” rather than “even the prophecy: the man spake” (KJV).

Pro 30:1  \( \text{rb g h} \) “the one-restored-to-sound-estate,” rather than “the man” (KJV).

Pro 30:1  \( \text{l a e y t y a l} \) “surely there is a God,” rather than “Ithiel” (KJV), or “I am weary” (NRS), or “with who God is” (DRA), or “I am not God” (NAB).

Pro 30:1  \( \text{l k a} \) “I will be kept safe,” rather than “Ucal” (KJV), or “how can I prevail” (NRS).

Pro 30:2  \( \text{v y a m y k h} \) “for I was consumed from despair,” rather than “Surely I am more brutish than any man” (KJV), or “I am the most ignorant of men” (NIV).

Pro 30:4  \( \text{wm v w m} \) “How exalted his name!” rather than “what is his name?” (KJV).

Pro 30:4  \( \text{Anyb ~ v} \) “How sublime his intelligence!” rather than “what is his son’s name?”

Pro 30:4b–5a  \( \text{h p W c H W a t r m a i} \) “Certainly you know every saying of God has stood the test!” rather than “Tell me if you know! Every word of God is flawless” (NIV).
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Pro 30:30 wml ~ wq | a $ l m “and a king governing/demagoguing a tribe of his people,” rather than “a king, against whom there is no rising up” (KJV) or “a king with his army around him” (NIV).

Pro 31:2 yr d h B; h m W y n B; h m W y r B; h m; “Prosper, my son! Flourish, son of my womb! Thrive, son of my vows!” rather than “What, my son? and what, the son of my womb? and what, the son of my vows?” (KJV).

Pro 31:3 yx e ~ yw N’; !T E ‘il a; “give not your wealth to women,” rather than “give not your strength to women.”

Pro 31:3 yk f h m. t Ak ml; yk r d W “nor your acquisitions to (women) who deceive kings,” rather than “nor thy ways to that which destroyeth kings” (KJV).

Pro 31:8 yw n’ yn B: l K’ “all the sons of the covenant,” rather than “in the cause of all who are appointed to die” (NKJ) or “for the rights of all who are destitute” (NIV).

Pro 31:8 yw n’ yn B: l K’ ly D l “judge all of the sons of the rich,” rather than “judge all of the sons of the poor.”

Pro 31:10 lyk t v a e “woman of intellect” or “generous woman,” rather than “a woman of power.”

Pro 31:11 r s x y < a l { l l v “he will not lack a son,” rather than “so that he shall have no need of spoil.”

Pro 31:15 Ht y b e. @ r j, !T E ‘w “she gave fresh quality food to her household,” rather than just “food.”

Pro 31:30 ! x b; r q v, “infidelity is deceitful,” rather than “charm is deceitful.”

Ecc 7:26 h r v a h V a i t a, t w M r m; “. . . more bitter than death is a self-conceited woman,” rather than “more bitter than death is a woman who . . . ”

Ecc 7:26 H B l i ~ y m i x y ~ y d A c m. a y h i “she is a (sure) snare and her heart is a (really tight) net,” rather than “whose heart is snares and nets” (KJV).

Ecc 7:28 @ l a m e @ l a m d x a, ~ d a’ y t a c h ‘I found a single friendly man out of a thousand,” rather than “one man among a thousand have I found” (KJV).

SSol 1:3 y b X ~ y n m v. x y r l “truly, the scent of your perfume is delightful!” rather than “the savour of thy good ointments” (KJV).

SSol 1:3 $ m v q r v t ! m v “precious, your scent was made to induce pleasure,” rather than “thy name is ointment poured forth” (LXX) or your name is like perfume poured out” (NIV).

SSol 1:4 ^ W b h a ] ~ y r X y m “they loved you more than great luxuries,” rather than “the upright right thee” (KJV), or “How right they are to adore you!” (NIV).
Isa 8:6  
\[ f \text{ AF mW}(=v\text{ vE mW}) \text{ or } f\text{ vE mW} \] "(the waters of Shiloah that flow gently) and are barely visible," rather than "... and rejoicing."

Isa 8:8  
\[ \text{^c ra bx roal or wyhK. t A} \text{ mW yh} \] "his camp shall thus fill the breadth of thy land" (LXX), rather than "and the stretching out of his wings shall fill the breadth of thy land" (KJV).

Isa 8:9  
\[ WT x ov' \text{ yM} \] "tremble with fear, O nations, and be terrified," rather than "Associate yourselves, O ye people, and ye shall be broken in pieces" (KJV) or "Be broken, you peoples, and be dismayed" (RSV).

Isa 8:14  
\[ vD \text{ mi} \] "sanctuary" corrected to \[ v f q \text{ m} \] "oppressor, grief-maker."

Isa 53:9  
\[ r yv \] "vile, ignoble," rather then "rich."

Isa 65:25  
\[ Amx.l; r p \text{ v x h} \] "the serpent (will have) vegetation for his food," rather than "and dust shall be the serpent's meat" (KJV).

Jer 5:8  
\[ Wh' \text{ ykXm yznv W} \] "they were stallions on the verge of discharging semen," rather than "They were as fed horses in the morning" (KJV), or "they are well-fed, lusty stallions" (NIV).

Jer 20:7  
\[ T \text{ p a Wh} \] "you told me, O Yahweh, of the fiat and I was informed of the decree," rather than "O LORD thou hast deceived me, and I was deceived" (KJV).

Jer 20:7  
\[ yT;q.z.x \] "you made me eloquent," rather than "thou art stronger than I" (KJV).

Jer 20:7  
\[ l k WT w \] "and you entrusted," rather than "and hast prevailed" (KJV).

Jer 20:10  
\[ yl.l c; yr enw oym\text{ v. v Ana} / l K o \] "All my familiars watched for my halting" (KJV) or "All those who were my friends are on the watch for any misstep of mine" (NAB) is corrected to read \[ yl.l c; yr hnv oym\text{ v v Wa} / l K \] "an incurable wearness is my recompense; my being on guard is my undoing."

Jer 31:21  
\[ h la %yt l a, yb v ul a e f yt l wt b yb \] "Return, O Virtuous Israel, return to your negligent city," rather than "turn again, O virgin of Israel, turn again to these thy cities" (KJV).

Jer 31:22  
\[ h b b \text{ Av h;} t B h; lyq mx t t yt m1 d \] "How long will you remain stupid, O faithless daughter?" rather than "How long wilt thou go about, O thou backsliding daughter?" (KJV).

Jer 31:22  
\[ r b G b b st \text{ h b q } \] "the female enamors the male," rather than "A woman shall compass a man" (KJV), or "a woman protects a man" (RSV), or "the woman must encompass the man with devotion," or "the Woman sets out to find her Husband again" (NJB).
Jer 31:32  "I was disgusted with them," rather than "I was their husband" (RSV), or "and I had to show myself their master" (NAB).

Jer 51:53  "though she make inaccessible the top of her tel." rather than "and though she should fortify the height of her strength" (KJV).

Ezekiel (passim)  "son of reconciliation" = "the reconciler" or "the son of authority" = "the One with Authority"

Ezek 3:14  "I went off flying in circles of wind," rather than "and I went in bitterness, in the heat of my spirit" (KJV).

Ezek 13:18  "Woe to the ones tying bandages on every maimed limb," rather than "Woe to the women that sew pillows to all armpits" (KJV), or "Woe to the women who sew magic charms on all their wrists" (NIV).

Ezek 13:18  "and placing compresses upon every oozing head," rather than "and make kerchiefs upon the head of every stature to hunt souls!" (KJV) or "and make veils for every size of head so as to entrap their owners" (NIV).

Ezek 13:18  "they shun my very own people," rather than "Will ye hunt [the souls] of my people?"
Eze 20:25 ~yb Aj al u ~yQx u ~h ~yT t n^ ynb } ~gw^I gave them statutes that were indeed good,” rather than “I gave them statutes that were not good.”

Eze 20:25 ~h B' Wx yl al u ~yj P v mW “and ordinances by which they could indeed have life,” rather than “ordinances by which they could not have life.”

Ezek 28:12 h nWb T. ~t & h Ta; “you were the signet of erudition,” rather than “Thou sealest up the sum” (KJV), or “you used to be a model of perfection” (NJB).

Ezek 28:12 yp y l yl k “crowned with beauty” (following the LXX), rather than “perfect in beauty” (KJV).

Ezek 28:13 t t k b h z “(your canopy was of) gold leaf” [the MT is ^yP T t k a l m. b h zW but the al m is moved to follow the t t k , with ^t k s m. being the subject].

Ezek 28:13 $w p a l m ~b $yb q nW “your settings for them were filled with antimony,” rather than “and of thy pipes was prepared in thee” [for the MT %B' ^yb q hN ^yP T w.

Ezek 28:13 s a r b h ~AyB. “for the day you were perfected,” rather than “in the day that thou wast created” (KJV).

Ezek 28:13 ^yT t n^~yx ym !k w h b r k “as the chief statesman of the anointed I set you,” rather than “Thou art the anointed cherub that covereth, and I have set thee so” (KJV), or “Thou a cherub stretched out, and protecting, and I have set thee . . .” (DRA), or “I made you a living creature with outstretched wings, as guardian” (NJB).

Ezek 28:13 yt yyh ~yh l â /!G !d jB. “I was in Eden, the garden of God,” rather than “you were in Eden, the garden of God” (NIV).

Ezek 28:14 ~yh l â /v d q o h B. yt yyh “I was on the holy mountain of God,” rather than “thou wast upon the holy mountain of God” (KJV).

Eze 38:21 br x o y r h o h l k l. Wl [t y t r q w “and I have called against him for annihilation, demolition, desolation,” rather than “and I will call for a sword against him throughout all my mountains.”

Joel 2:31 ~dl x r h w %v x b. %p b y Ev mV h ; “the sun will be turned to darkness and the moon to blackness,” rather than “The sun shall be turned into darkness, and the moon into blood” (KJV).

Amos 7:14 ~ym q X s l w b y W y h Q r q w “I am an inquirer and an investigator of whatever happens,” rather than “but I was an herdsman, and a gatherer of sycomore fruit” (KJV).

Micah 5:1 h t t Q a , ~x J ; t y bE “insignificant Bethlehem” or “preeminent Bethlehem,” rather then Bethlehem Ephratha.

Hab 2:3 d [ AM ] ; ! Azx ' d W y yK i “for a vision was promised to the protestant,” rather than the MT d [ AM ] ; ! Azx ' d A f yK “for the vision is yet for an appointed time.”
Hab 2:2  
Ab a r Ab q #W y'!] [m] .“so that the one reading it may be disciplined!” rather than “so he may run who reads it” (RSV) or “so that a herald may run with it” (NIB).

Hab 2:3  
#Q e; x p  
-its intent would be understood by the preacher,” rather than “and it shall shoot forth at the end” (LXX) or “but at the end it shall speak” (KJV).

Hab 2:4  
AB Av p n h r v y' e a l {h l P [u this soul which is lifted up is not upright in him” corrected to read AB Av p n h r v y' e a l {h l B [u this unrighteous soul was cut off from life].”

Hab 2:5  
- a proud man” is corrected to read “the strong man demolishes.”

Hab 2:5  
- neither keepeth at home” (KJV) is corrected to “and cannot be sated.”

Zech 5:6  
t a c A N h; l p y a h t a ZO -this is the mobile shrine,” rather than “this is an ephah that goeth forth,” (KJV), or “It is a bushel measure going along” (NJB).

Zech 5:7  
t a F e l t r p [ r K K i h N E i “lo, the circular cover circular roof was lifted,” rather than “And, behold, there was lifted up a talent of lead” (KJV), or “then a leaden cover was lifted” (NAB).

Zech 5:7  
h l p y a h %A B t b y A x a h X a t a ZO -this is ‘the first lady (= goddess) sitting in the center of the shrine,” rather than “and this is a woman that sitteth in the midst of the ephah,” or “and I saw a woman sitting inside the barrel” (NJB).

Gospels (passim) o` uioj [tou] l awqrwpou “the son of [the Man” = (1) X na r b = “the son of man,” or “the most pure person,” or (2) ~da !b = “son of man” or “the conciliator” or “the one with authority,” or (3) ~d a h !b = “the son of the Sovereign.”

Matt 2:9  
o` a st h r . . . e s t a q h = d m ] . . . b k k h = “the star set”

Matt 2:23  
t r z N Nazaret / Nazareth = “Hamlet”; yr t An Nazarene = “Helper / Victor.”

Matt 6:19  
- o` pou sh j k a i . b r w s i j a v a n i z e i = w k a y l k a w s s ~X r X a “where the maggot and lice devour,” rather than “where moth and rust doth corrupt” (KJV).

Matt 7:6  
m h d w e t o . a g i o n t o i j k u s i n = r w h j h w n t t l a ~y b l k l = “Do not give the holy (word) to the dog keepers”

Matt 7:6  
m h d e . b a l h t e t o i j m a r g a r i t a j u m w h e m p r o s q e n t w h c o i r w n = ~y r z x h y n p l ~k t r w t w v l a w = “and do not teach your torah in the presence of swine-herders.”

Matt 7:6  
m h p o t e k a t a p a t h s o u s i n a u b o u j e u t o i j p o s i n a u " w h = ~h y l g r b h t w a ~y p y r j m p = “lest, blaspheming it with their slander.”
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Matt 7:6  
\( \text{kai. stráfeントej r} \ \text{hxwsin umaj} \)
= \(-\text{kφ a w} \ \text{rqy} \ \text{~yr zwx w} \)
= “and disavowing (it), they malign you.”

Matt 7:11  
\( \text{eivou}_{} ^{\text{umij pohnroi.}} = \text{~y}[r] \ \text{~t a } \ \text{~a} = \text{“if you being kinfolk.”} \)

Matt 8:9  
(Shem Tob) \( \text{aj w} \ \text{~da} \ \text{ymahw} \ “\text{and I am a provost, a commander,” rather than “I am a man, a sinner,” as Howard translated.} \)

Matt 8:22  
\( \text{afej touj nekrouj qayai touj e} \ \text{eautwn nek- rouj} \)
= \(-\text{hyt m r wbgl} \ \text{~yt mh bw[} \)
= “let the next of kin bury their dead”

Matt 10:34  
\( \text{m} \ \text{nomisht} ^{\text{e}ij \ \text{h} = \text{gon balei} ^{\text{n}} \ \text{e} \ \text{whpnh epi} ^{\text{thn gh}} \}
= \ \text{a la rab} \ \text{~lx ytabX wbXxt la @lx} \)
= “do not think that I have come to bring the end/retribution on the earth, but a change.”

Matt 21:9  
(Shem Tob) \(-\text{l w} \ \text{~yX w} \ \text{wm a n} \ \text{X wh} \) (1) “Please save, O Savior of the poor,”
(2) whereas the \text{a nF} \ \text{v} \ \text{Ah} \ \text{of Succoth means “wave/mix branches,” and}
(3) the Aramaic \( \text{a nF h} ^{\prime} \) means “Cheers! Hooray! Hurrah!”

Matt 26:14  
‘Ιουδασ, Ισκαριωτής = \text{t AyW q} \ \text{X ya} = “Judas the Lector,” rather than “Judas Iscariot.”

Mark 3:17  
\( \text{Boanhrge} ^{\text{ij}} \) “shouters of thunder,” rather than “sons of thunder.”

Mark 9:49  
\( \text{paj gar puri. alisqhsetai} \) “For every one shall be salted with fire” goes back to
\( \text{r[bb hml ylkh yk} \ “\text{for everyone will be dragged through the muck.”} \)

Luke 14:26  
\( \text{kai. ouvmisel/ton patera e} \ \text{eautou/} \)
= \(-\text{aby} \ \text{wbyta anxyal wXya yl a} \)
= (1) “if a man comes to me and does not treat his father with gentleness”
or (2) “. . . and does not rightfully support his father”
or (3) “. . . and does not forsake his father”
or (4) “. . . and he truly hates his father.”

Luke 16:9  
\( \text{polhsate filouj ek tou/mamwna/thj adikiaj} \) “make to yourselves friends of the
\( \text{mammon of unrighteousness” reflects an original [h] w[h] !wmnh !m w r th} \) which
should have been interpreted to mean “abstain yourselves from unrighteous mammon.” \( \text{[} \varphi = \text{Arabic رع/م رعو} [\text{ra}”\text{wa / ra’} \dot{\text{a}}] \ “\text{he refrained from things or affairs, he forebore, or he abstained from bad or foul conduct.”} \)

John 21:15  
\( \text{agapaj me plepn toutwn} \)
= \(-\text{hlam rt w ynbhath} \)
= “Do you love me more than kith-and-kin?”
Rev 3:18  ἑξακόσιοι ἐξηκοντα ἐκ “666” equals: (1) swthr “savior” or (2) ῥῆς = “knave, rogue.”

PsSol 2:26  ἐκκεκεντημένον ἐπὶ τῶν ὀρέων Ἀἰγύπτου = ~γρ. ομ. γρ. Χ = “he was stabbed along the inlets of Egypt.”

_Gospel of Thomas_, Logia 114, “For every woman who makes herself male (= Arabic ﮑ>[dakara] = ﮑ ﮑ) will enter the Kingdom of Heaven,” can also mean “For every woman who is repentent /obedient (= Arabic ﮑ>[dakara] = ﮑ ﮑ) will enter the Kingdom of Heaven.”