

RIGHTLY SAID,  
WRONGLY READ:  
LOST HEBREW WORDS  
RESCUED BY COGNATES

BY

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## RIGHTLY SAID, WRONGLY READ

The ambiguities in the *written* Hebrew and Aramaic scriptures would not have been present in the *spoken* words of the prophets, psalmists, and sages since vowels are a requisite for speech. In speech the vowels precluded most ambiguities. Consequently most words were *rightly said*. The <sup>ʾ</sup>*ā dām* “man,” the <sup>ʾ</sup>*ō dēm* “reconciler,” and the <sup>ʾ</sup>*ē dām* “provost” were as distinctly different as the English ‘a dam,’ ‘a dame,’ ‘a dome,’ and ‘a dime.’ But when all four are spelled simply as “a dm” the ambiguity is real. What Jesus said in Aramaic and Hebrew was well understood. But once his words were written down in Aramaic and Hebrew they became instantly and automatically ambiguous since vowels were not recorded along with the consonants. Sometimes the words he *rightly said* were poorly recorded with consonants only and were subsequently *wrongly read*.

One has only to browse through [Edmund Castell’s \*Lexicon Heptaglotton\* of 1669](#) ) to appreciate how dependent Hebrew lexicography was upon Arabic lexicography. The “hyper-arabism” of the eighteenth century declined after the discovery of Akkadian texts in the nineteenth century and the Ugaritic texts in the twentieth century. But while the focus in biblical Aramaic and Hebrew lexicography shifted to the newly discovered Semitic texts, [Edward Lane’s \*Arabic-English Lexicon\* \(1863–1893\)](#) continued to be a gold mine wherein lay the missing links for recovering the meaning of obscure and problematic words in the Hebrew Bible and in the Hebrew and Aramaic *Vorlagen* which underlie the Gospel traditions and other New Testament semiticisms. Although Arabic is seldom a tool used by New Testament scholars, it has proven to be a helpful tool for recovering the meaning of the more obscure Hebrew and Aramaic words. It should come as no surprise that the most beneficial reference works for interpreting the obscure passages of [Shem Tob ben-Isaac ben-Shaprut’s \*Hebrew Gospel of Matthew\* \(c, 1400\)](#) have been the Arabic lexicons.

This document entitled “Rightly Said, Wrongly Read: Lost Hebrew Words Rescued by Cognates,” provides an introduction *to* and a summary *of* two hundred new translations of Biblical verses which I have argued for in five books which are available online, namely:

1. *The Song of Deborah: Poetry in Dialect* (my translation of Judges 5 is cited in the ADDENDUM below);
2. *Clarifying Baffling Biblical Passages*, which is abbreviated in the text below as CBBP;
3. *Clarifying More Baffling Biblical Passages*, which is abbreviated in the text below as CMBBP;
4. *Clarifying New Testament Aramaic Names and Words and Shem Tob's Hebrew Gospel of Matthew*, which is abbreviated in the text below as SHEM TOB;
5. *Miscellaneous Biblical Studies*, which is abbreviated in the text below as MBS.

The Roman numerals below indicate the Chapter in the book where the interpretation and translation of that biblical passage is presented more fully. (Click on the *blue abbreviation* to open that chapter; and click on the *blue Roman numeral* next to it to open a list of lexical items germane to that chapter and the biblical passage cited.) [The six items in the list marked off by brackets are not from these books but are clearly identified.]

James Barr (1968), in *Comparative Philology and the Text of the Old Testament*, cited three hundred-thirty-four selected philological proposals made by numerous scholars. Of these proposals one hundred sixty-five were based upon Arabic cognates. John Kaltner (1996), in *The Use of Arabic in Biblical Hebrew Lexicography*, provided another list of sixty Arabic cognates to which other scholars have appealed in order to clarify baffling biblical passages. The two hundred lost Hebrew words recovered mostly by Arabic cognates discussed in my five books noted above should be added to the lists cited by Barr and Kaltner and become candidates for inclusion in subsequent ventures in Hebrew lexicography.

**200 NEW TRANSLATIONS:  
GENESIS to REVELATION**

GENESIS 2:1 ([CMBBP I](#))

וַיִּכְלוּ “they were *perfected*,” rather than “they were finished.” Though the MT *Pu<sup>c</sup>al* plural וַיִּכְלוּ in 2:1 and the *Pi<sup>e</sup>l* singular וַיִּכַּל in 2: 2 appear to be from כָּלָה “to be complete, to be finished” the וַיִּכְלוּ is more likely to be from כָּלַל “to perfect, to complete.”

GENESIS 2:2 ([CMBBP I](#))

וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי “and God was *fatigued* on the seventh day.” The narrator shifted the verb from כָּלַל, stem I, “to perfect” to כָּלַל, stem III, “to be tired, fatigued, weary,” which is the cognate of the Arabic كل (*kalla*) “he became, fatigued, weary, tired.”

GENESIS 2:3 ([CMBBP I](#))

אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת “which God created to make.” The Septuagint reading is ὧν ἤρξατο ὁ θεὸς ποιῆσαι “which God began to make”—reflecting a *Vorlage* having בָּרָא for the בָּרָא. This בָּרָא is the cognate of Arabic بدأ (*bada<sup>o</sup>*) “he began.” The לַעֲשׂוֹת “to make” needs to be re-pointed as לַעֲשׂוֹת, i.e., the preposition ל attached to עֲשׂוֹת, an abstracted noun meaning “livelihood, life, the sustenance of life.” This עֲשׂוֹת is the cognate of Arabic عاش (*‘ā’sa*) “he became possessed of life” and عيش (*‘aiš*) “life, the means of life or subsistence, livelihood, the way of living.” Thus the MT אֲשֶׁר-

בְּרָא אֱלֹהִים לְעֵשׂוֹת can be translated as “*which God created to sustain life.*”

GENESIS 2:18 ([CBBP II](#))

אֶעֱשֶׂה-לּוֹ עֵזֶר כְּנַגְדּוֹ, Ποιήσωμεν αὐτῷ βοηθὸν κατ’ αὐτόν, “I will make him a helper meet for him.” Traditional translations are misleading in that they suggests a subordinate role for the woman as a “helpmate.” Actually, עֵזֶר כְּנַגְדּוֹ indicates an elevated role for the woman. The עֵזֶר was a “savior, rescuer” (found in Psa 20:3 to describe God’s being the savior of Israel) and is the cognate of Ugaritic *ʿdr* “to rescue.” The כְּנַגְדּוֹ “as his front-one” could also be read as כְּנִגְדּוֹ “as his leader.” The woman named אָדָם “Adam” (Gen5:2) was created to be “a savior as his front one,” i.e., in front of the man also named אָדָם “Adam” (Gen5:2).

GENESIS 3:14 ([CBBP I](#))

עֹפֶר תֹּאכַל “*small creatures shall you eat,*” rather than “you will eat dust.” The עֹפֶר here is the cognate of Arabic غفر (*gifr*) “a small beast or creeping thing, or an insect.”

GENESIS 3:16 ([CBBP II](#))

וְאֵל-אִישׁךָ תִּשְׁוֶקֶתְךָ וְהוּא יִמְשָׁל-בְּךָ, Καὶ πρὸς τὸν ἄνδρα σου ἢ ἀποστροφή σου καὶ αὐτός σου κυριεύσει, “And your desire will be for your husband, and he will rule over you.” The תִּשְׁוֶקֶתְךָ “desire” is the cognate of the Arabic شوق (*šûq*) “desire” and أشواق (*ašwâq*) “yearning”; and the מִשָּׁל “to be like” is the cognate of the Arabic مثل (*matla*), form 5, “to be similar” and مثل (*mitl<sup>m</sup>*) “a similar person.” Thus by re-pointing the *Qal* יִמְשָׁל “he will rule” to the *Pi<sup>c</sup>el* יִמְשֵׁל “he will

be similar ” the verse is best translated as “and your desire will be for your husband, and he will be just like you.”

GENESIS 6:3 ([CMBBP II](#))

וַיֹּאמֶר יְהוָה לֹא־יִרְדּוֹן רוּחִי בָאָדָם לְעֹלָם בְּשָׂרָה  
 בְּשָׂרָה הוּא, “and Yahweh said, ‘my spirit will not always strive with man forever for that he also is flesh.’” The last three words need to be read in reverse order and repointed as בְּשָׂרָה בְּשָׂרָה הוּא. The בְּשָׂרָה “human” is the cognate of Arabic بشر (*bašar*) “human being” and the שָׂרָה is the cognate of Arabic شج / شجة (*šaj/šajjat*) “to bash in the skull, skull fracture.” In light of the violence mentioned in Gen 6:11 and 6:13 the שָׂרָה in Gen 6:3 is probably the cognate of the Arabic شج (*šaj*) “skull bashing.” If so the ם of שָׂרָה would be the suffix ים indicating a *pluralis intensivus*, and the singular בְּשָׂרָה would be a collective noun. Thus the בְּשָׂרָה הוּא בְּשָׂרָה can be translated as “humans were into skull bashing.”

GENESIS 6:4 ([CMBBP II](#))

הַנְּבִרִים אֲשֶׁר מֵעוֹלָם אֲנִשֵּׁי הַשָּׁם  
 Ἐκεῖνοι ἦσαν οἱ γίγαντες οἱ ἀπ’ αἰῶνος οἱ ἄνθρωποι οἱ ὀνομαστοί,  
 “they were the giants / mighty men of old, men of renown.” The הַשָּׁם “the name” in this context is more likely to be the cognate of Arabic هشم (*hašama*) “to destroy, smash, shatter” and its adjective هشيم (*hašîm*) “broken, crushed,” so that הַשָּׁם / הַשָּׁם is a synonym of הַבִּזְזִים “to treat violently.” If so, the phrase needs to be repointed as אֲנִשֵּׁי הַשָּׁם; “men of violence,” those gifted in skull bashing (שָׂרָה = שָׂרָה) and skulldugery.

GENESIS 8:11 ([CBBP II](#))

עֵלֶה זַיִת טָרֵף, “an olive leaf plucked off.” The Septuagint reads Φύλλον ἐλαίας κάρφος, “an olive leaf, a dry twig.” But the טָרֵף here is the cognate of the Arabic طريف (*tarîf*) “a thing that is good, recent, new, fresh” and طريفَة (*tarifat*) “anything new, recent, or fresh.” Thus the עֵלֶה זַיִת טָרֵף means “a fresh olive leaf.” The leaf’s being fresh was evidence that the flood waters had abated.

GENESIS 16:12 ([CBBP III](#))

הוּא יְהִי פֶרְא אָדָם, “he shall be a wild ass of a man.” Οὗτος ἔσται ἄγρoικος ἄνθρωπος, “He shall be a countryman.” The פֶרְא need not mean “wild ass.” The verb פֶרְא “to be fruitful, to have progeny” appears in Hosea 13:15. The אָדָם פֶרְא may be another way of stating what appears unambiguously in Gen 17:20, “I will make him fruitful and exceedingly numerous.” Moreover, like the verbs גִּמַּע and גִּמַּא “to suck,” פֶרְא may be a variant spelling of the פָרַע which is the cognate of Arabic فرع (*fara<sup>c</sup>a*) “he intervened, he made peace, he effected a reconciliation.” If so the אָדָם “man” is better read as the verb אָדַם, the cognate of (a) Arabic أدم (*adama*) “he effected a reconciliation between them, he induce love and agreement between them,” (b) Arabic أدام (*idâm*) “the aider, and manager of the affairs of his people,” and (c) Arabic أدمَة (*adamat*) “the chief or provost of his people. Ishmael would be *prolific* (פֶרְא) and become the *chief* and *provost* (אָדָם) of his tribe, setting the example as a *peacemaker* (פֶרַע = פֶרְא) and *reconciler* (אָדָם).

GENESIS 16:12 (CBBP III)

יָדוֹ בְּכֹל יָד כָּל בּוֹ, “His hand in all and the hand of all in his.” Αἱ χεῖρες αὐτοῦ ἐπὶ πάντας καὶ αἱ χεῖρες πάντων ἐπ’ αὐτόν, “His hands on all and the hand of all on him.” Were the hand movements hostile the preposition would have been **עַל** “against,” not **בְּ** “in.” The “hand-in-hand” here may not be the same as a Western “handshake” or a “high-five,” but the hand movements support the idea of Hagar’s being given the good news that Ishmael would become a congenial person active in reconciliation.

GENESIS 16:12 (CBBP III)

עַל-פְּנֵי כָל-אֶחָיו יִשְׁכֵּן, Καὶ κατὰ πρόσωπον πάντων τῶν ἀδελφῶν αὐτοῦ κατοικήσει, “And he shall dwell in the presence of all his brethren.” In light of the phrase in Job 33:26, וַיִּרְצֶהוּ וַיֵּרָא פָּנָיו, “he will be favorable to him: and he shall see his face,” this phrase in 16:12 can be read as “in the *favor* of all his brothers he will dwell.”

GENESIS 17:5 (CBBP IV)

וְלֹא-יִקְרָא עוֹד אֶת-שְׁמֶךָ אַבְרָם, “No longer shall your name be Abram.” The **רָם** of **אַבְרָם** is the cognate of Arabic **رَام** (*rām*), “he went away, departed, he quit a place.” Thus **אַבְרָם** “Abram” (= “father departed”) was a very fitting name for someone who would obey the command, “Go from your country and your kindred and your father's house to the land that I will show you” (Gen 12:1).

GENESIS 17:5 (CBBP IV)

וְהָיָה שְׁמֶךָ אַבְרָהָם כִּי אֲבִי-מוֹן גּוֹיִם נִתְּתִיךָ, “But your name shall be Abraham, for the father of a multitude of

nations have I made you.” The  $\text{רָהַם}$  of  $\text{רָהַם רַחֵם}$  means “prolific.” It is the cognate of the Arabic  $\text{رہام}$  (*ruhâm*) “numerous, copious,”  $\text{رہمة}$  (*rihmat*) “a lot of rain drops,” and  $\text{أرہم}$  (*irham*) “fruitful, abundant.” The patriarch’s progeny would become as numerous (a) as the stars: “look toward heaven, and number the stars, if you are able to number them . . . so shall your descendants be” (Gen 15:5); (b) as sand: “I will indeed bless you, and I will multiply your descendants as . . . the sand which is on the seashore” (Gen 22:17); and (c) as the “drizzling rain drops,” i.e., the *raham* of the name *Abraham*.

GENESIS 17:15 ([CBBP IV](#))

“As for Sarai your wife, you are no longer to call her Sarai; her name will be *Sarah*.” The Arabic cognate of *Sarah* is  $\text{ثرى / ثرا}$  (*tarrâ / tarî*) “he became great in number or quantity, many, numerous,” which is confirmed by Gen. 17:16b,  $\text{וְהָיְתָה לְגוֹיִם}$  “and she will become nations.”

GENESIS 18:13 ([MBS XI](#))

“The LORD said to Abraham, “Why did Sarah laugh, and say, ‘Shall I indeed bear a child, now that I am old?’” But in light of the Arabic cognate  $\text{ضحك}$  (*ṣaḥaka* =  $\text{צַחַק}$ ) “to menstruate” this verse is better translated as “Yahweh said to Abraham, Verily, this is the situation: Sarah has menstruated, saying, ‘Oh! Wow! Truly I will give birth though I am old!’”

GENESIS 18:15 ([MBS XI](#))

“But Sarah denied, saying, ‘I did not laugh’; for she was afraid. He said, ‘No, but you did laugh.’ But in light of the Arabic cognate  $\text{ضحك}$  (*ṣaḥaka* =  $\text{צַחַק}$ ) “to menstruate” this verse is better translated as “But Sarah denied saying: ‘I did not menstruate!’—for she was afraid—and he said, ‘Not so! You did indeed menstruate!’”

GENESIS 25:18 (CBBP III)

עַל־פְּנֵי כָל־אָחָיו נִפְּל, “he fell upon the faces of all his brothers.” Κατὰ πρόσωπον πάντων τῶν ἀδελφῶν αὐτοῦ κατώκησεν, “he dwelt in the presence of all his brethren.” This phrase is essentially the same as וַיִּפֹּל עַל־צַוְאָרֵי בְנֵי־מִן אָחָיו, “and he embraced Benjamin his brother” (Gen 45:14), and exactly the same idiom found in Genesis 50:1, וַיִּפֹּל יוֹסֵף עַל פְּנֵי אָבִי, “Joseph embraced his father.

GENESIS 39:6 (CMBBP II)

וְלֹא־יָדַע אֵתוֹ מֵאוֹמָה, “and he knew not ought he had,” which became in the Septuagint Καὶ οὐκ ἤδει τῶν καθ’ ἑαυτὸν οὐδὲ, “And he did not know of anything that belonged to him.” The verb יָדַע “to know” is widely attested, but the יָדַע in this verse is the cognate of the Arabic يدع / وُدع (*wada<sup>c</sup>a / yada<sup>c</sup>a*) “to entrust, to consign for safekeeping.” The לֹא here is not the negative לֹא but the emphatic לֵא “indeed.” Thus וְלֹא יָדַע אֵתוֹ מֵאוֹמָה is best translated as “Verily he entrusted to him anything.”

EXODUS 4:24 (CBBP V)

וַיִּפְגְּשֵׁהוּ יְהוָה וַיִּבְקֹשׂ הַמַּיִתוֹ, “Yahweh met him and sought to kill him.” Συνήτησεν αὐτῷ ἄγγελος κυρίου καὶ ἐζήτηι αὐτὸν ἀποκτείνειν, “The angel of the Lord met him by the way in the inn, and sought to slay him.” The verb הַמַּיִתוֹ has two meanings. At first glance it appears to be the *Hiph<sup>c</sup>il* infinitive of מוֹת “to die,” the cognate of Arabic مات (*mât*) “he died.” But it can also be the *Hiph<sup>c</sup>il* infinitive of מִתַּת which is the cognate of the Arabic مت (*matta*) “he sought to bring himself near, to gain access, or to advance himself in favor by a relationship and by affection or by love,” as in the expression

بيننا رحم مائة (*baynanâ rahim mâttat*) “between us is an inviolable relationship.” Thus וַיִּבְקֹשׁ יְהוָה הַמִּיתוֹ could be translated as “Yahweh sought to make inviolable the relationship / marriage.”

EXODUS 4:26 ([CBBP V](#))

וַיִּרְף מִמֶּנּוּ “So he [Yahweh] let him [Moses] alone.” The verb וַיִּרְף has two meanings. At first glance it appears to be from רָפָה “to sink, to relax, to withdraw from, to let one alone.” But it may also be from רָפָא, stem II, which is the cognate of the Arabic رَفَا (*rafâ*) “he effected a reconciliation, made peace between them, he married, took a wife” and رَفَأَ (*rifâ’un*) “a close union/marriage” Thus Exod 4:26 should be read as וַיִּרְפּוּ אִזְ אִמְרָהּ חֲתָן דָּמִים לְמוֹלַת “they became irrevocably bonded when she said ‘You are a blood relative by circumcision.’” (The מִמֶּנּוּ “from him” is restored to 4:25, which once read “she cut off her son’s foreskin *from him*.”)

EXODUS 6:3 ([MBS XIV](#))

וּשְׁמִי יְהוָה לֹא נִדְרַעְתִּי לָהֶם, “By my name Yahweh I did not make myself known.” By changing the negative לֹא into the emphatic לֵא the verse reads “By my name Yahweh I did indeed make myself known.”

EXODUS 21:22–23 ([MBS XXI](#))

The Septuagint has the correct translation of Exo 21:22–23. The Hebrew dialect of the Septuagint translators in Alexandria included two words spelled אֶסוֹן, namely, (a) the אֶסוֹן which was translated as  $\mu\alpha\lambda\alpha\kappa\acute{\iota}\alpha$ , “affliction, disease” (Gen 42: 28) and (b) the אֶסוֹן (= אֶסוֹן / אֶסוֹן) which was translated as

ἐξεικονίζομαι, “to be fully formed.” The word אֶסּוֹן / אֶסּוֹן־ / אֶסּוֹן־ did not survive in the Judean and Samaritan Hebrew dialects. Thanks to the Arabic cognate سَوَى (*sawaya*), “he made it equal, he became full-grown in body,” the lost lexeme אֶסּוֹן־ / אֶסּוֹן־ “to be fully formed” has been recovered. The Septuagint of Exo 21:22–23 states quite clearly that a fully developed fetus was a person protected by the *lex talionis*, but a fetus which was not fully formed was not a person but was a property properly protected by the *lex pensationis*. ]

LEVITICUS 16: 8 (CBBP VI)

גֹּזֶרֶל אֶחָד לַיהוָה וְגֹזֶרֶל אֶחָד לְעֶזְאֵזֶל, “one lot for Yahweh and one lot for Azazel.” Κληρον ἕνα τῷ κυρίῳ καὶ κληρον ἕνα τῷ ἀποπομπαίῳ, “One lot for the Lord, and the other for the scape-goat.” In Lev. 16:26, *Azazel* was read as a compound of עִזָּל “to separate” and אֶזֶל “to go away” and translated as Τὸν χίμαρον τὸν διεσταλμένον εἰς ἄφεσιν, “The goat separated for release.” Many interpreters have identified *Azazel* as a demon in the wilderness, but the Talmud (*Yoma* 67<sup>b</sup>) rightly noted: (1) עֶזְאֵזֶל שִׁיחָא עִזָּ וְקָשָׁה, “*Azazel* which must be a *rugged height* and *harsh*,” and (2) עֶזְאֵזֶל קָשָׁה שְׁבָהֲרִים, “*Azazel* is any *harsh place* which is in the *mountains*.” The עֶזְאֵזֶל is a compound of עִזָּ “rugged peak” and אֶזֶל “difficult, distressful, dearth,” with the אֶזֶל being the modifier of the עִזָּ. The Arabic cognates are (1) عنان (<sup>c</sup>*anz*) “land having in it ruggedness and sand and stones,” and (2) أزَل (<sup>a</sup>*azala*) “he became in the state of straitness and suffering from dearth, drought, or sterility,” and مازل (*mâzil*) “the place where the means of subsistence are strait.” Thus the עֶזְאֵזֶל in Lev 16:8, 10, 26 means “the badlands” rather than being the name of

a demon or a noun meaning “scapegoat.”

LEVITICUS 16:21 (CBBP VI)

וְשַׁלַּח בְּיַד־אִישׁ עֵתִי הַמִּדְבָּרָה, “and sending it away into the wilderness by means of someone designated for the task” [NRS]. Καὶ ἐξαποστελεῖ ἐν χειρὶ ἀνθρώπου ἐτοίμου εἰς τὴν ἔρημον, “And shall send him by the hand of a ready man into the wilderness.” The עֵתִי “timely” in this verse is the cognate of the Arabic عتی (*itîy*) / أعتى (*a<sup>c</sup>tay*) “a man who transgressed the commandment of God,” as found in the *Qur’an* (*Sura* 51:44), “they rebelled against their Lord’s decree,” and عات (*âti*) “inordinately proud or corrupt.” Thus the goat would be dispatched “by the hand of an *extremely corrupt* man” (בִּיד־אִישׁ עֵתִי / עֵתִי).

LEVITICUS 18:20 (MBS I)

וְאֶל־אִשְׁת׃ עַמּוּתְךָ לֹא־תִתֵּן שְׁכַבְתָּךְ לְזָרַע לְטַמְאָה־בָּהּ, “Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her” (KJV). Καὶ πρὸς τὴν γυναῖκα τοῦ πλησίον σου οὐ δώσεις κοίτην σπέρματός σου ἐκμιαυθῆναι πρὸς αὐτήν, “And with thy neighbor's wife you shall not give a bed of your sperm to copulate with her.” There is no Arabic cognate of שְׁכַב, stem I, “to lie down.” But שְׁכַב, stem II, “to (sexually) penetrate” is the cognate of Arabic ثقب (*ṭaqaba*) “to bore, to penetrate”; and שְׁכַב, stem III, “to ejaculate” is the cognate of Arabic سكب (*sakaba*) “to pour out/forth, to gush forth.” The Hebrew nouns שְׁכַבָּה, שְׁכַבְתָּךְ and שְׁכִיבָה all mean “the effusion of semen.” The לְזָרַע “to a seed” is better read as the *Hiph<sup>c</sup>il* infinitive (*scriptio defectiva*) for לְהַזְרִיעַ “to impregnate.” Thus this verse commands, *Unto your kinsman’s wife you shall not give your effusion to*

*impregnate and defile yourself with her.*” (The **שָׁכַב**, stem II, “to [sexually] penetrate” appears also in II Sam 13:14 and Ezek 23:8.)

LEVITICUS 18:22 ([MBS I](#))

**וְאַתָּה לֹא תִשָּׁכַב בְּמִשְׁכְּבֵי אִשָּׁה** “Thou shalt not lie with mankind, as with womankind.” (KJV). Hebrew **שָׁכַב**, stem II, “to (sexually) penetrate” is the cognate of Arabic **ثَقِب** (*ṭaqaba*) “to bore, to penetrate”; and **שָׁכַב**, stem III, “to ejaculate” is the cognate of Arabic **سَكَب** (*sakaba*) “to pour out/forth, to gush forth.” Thus this verse can be translated as “Do not penetrate/ejaculate with a male rather than the penetrations/ejaculations with a woman.”

NUMBERS 12:3 ([CBBP VII](#))

**וְהָאִישׁ מֹשֶׁה עֲנָו [עֲנָוִי] מְאֹד**, *Καὶ ὁ ἄνθρωπος Μωσῆς πρᾶϋς σφόδρα*, “And the man Moses was very meek.” The **הָאִישׁ** “the man” should have been vocalized as **הָאִישׁ** “he was brought to despair,” the *Hoph<sup>c</sup>al* of **שָׁאַ** “to despair,” the cognate of Arabic **أيس** (*ʿayisa*) and **أياس** (*ʿiyâs*) “to despair most vehemently of a thing, to become disheartened, to be without hope.” The **עֲנָו / עֲנָוִי** “meek, humble” (from **עָנָה**, stem III) is the cognate of Arabic **عنى** (*ʿanaya*) “to be disquieted, to suffer difficulty, distress, trouble, fatigue, or weariness.” The variants **עֲנָו / עֲנָוִי** need to be vocalized as **עֲנָוִי** and **עֲנָו**, indicating that “Moses was brought to despair—intensely perplexed” by the challenges from Miriam and Aaron.

NUMBERS 20:8 ([CMBBP V](#))

**וְדַבַּרְתֶּם אֶל־הַסֵּלַע לְעִינֶיהָ**, “and speak to the rock

before their eyes, that it may yield its water.” Καὶ λαλήσατε πρὸς τὴν πέτραν ἔναντι αὐτῶν καὶ δώσει τὰ ὕδατα αὐτῆς “Speak to the rock before them, and it shall give forth its waters.” The וְדַבַּרְתֶּם “and speak” needs to be repointed as וְדַבַּרְתֶּם and this דַּבַּר read as the cognate of the Arabic دَبَار (dibâr) “ridges of earth which retain water for irrigation,” and دِبَارَة (dibârat) / دِبَارَات (dibârât) “channels, rivulets that flow through a land.” Thus וְדַבַּרְתֶּם אֶל-הַסֵּלַע means “you will make channels up to the rock.” The MT לְעֵינֵיהֶם “to their eyes” should be repointed as לְעֵינֵיהֶם meaning “with their help/assistance.” This עֵוֹן “help, assistance” is the cognate of Arabic عَوْن (“awn) “aid, assistance.” Thus וְדַבַּרְתֶּם אֶל-הַסֵּלַע לְעֵינֵיהֶם means “and you will make channels up to the rock with their help.”

NUMBERS 20:10 (CMBBP V)

שְׁמַעוּ-נָא הַמְרִים הַמֶּן-הַסֵּלַע הַזֶּה נּוֹצִיא לָכֶם מַיִם,  
 “Hear now, you rebels; shall we bring forth water for you out of this rock?” (RSV). Ἀκούσατέ μου οἱ ἀπειθεῖς μὴ ἐκ τῆς πέτρας ταύτης ἐξάξομεν ὑμῖν ὕδωρ, “Hear, I pray you, O rebels, from this rock do we bring out to you water?” The MT הַמְרִים “O rebels!” needs to be vocalized as מְרִים (scriptio defectiva for מְרִיִּים), the Hiph<sup>il</sup> participle plural of מְרִי, meaning “water carriers.” This מְרִי is the cognate of the Arabic رَاو (ra<sup>3</sup>wi) “one who brings water to his family” and رَوَّاء (rawwâ<sup>3</sup>un) “one whose occupation is the drawing of water.” The interrogative הַ of מֶן is better read as the interjection הַ or הַ (without an א as in the interjection הַאֵלֵּא “By God!”). Thus Moses probably said, שְׁמַעוּ-נָא הַמְרִים הַמֶּן-הַסֵּלַע

הִזָּה נּוֹצִיא לְכֶם מַיִם, “Please listen, O water carriers!”  
Behold! From this rock we bring forth water for you!”

NUMBERS 21:15 ([MBS XIV](#))

וַנִּשְׁעַן לְגִבּוֹל מוֹאָב, “it leans to the border of Moab.” By changing the preposition ל “to” into the emphatic לָא the verse reads “We easily entered the *very* borders of Moab.”

NUMBERS 24:7 ([CMBBP VI](#))

וַיֵּלֶם-מַיִם מִדְּלִיּוֹ וַיִּזְרְעוּ בְּמַיִם רַבִּים, “Water shall flow from his buckets and his seed in many waters.” Ἐξελεύσεται ἄνθρωπος ἐκ τοῦ σπέρματος αὐτοῦ καὶ κυριεύσει ἐθνῶν πολλῶν, “There shall come a man out of his seed and he shall rule over many nations.” The מַיִם “water” was read by the Greek translators as מָתוּ/מָתוּ “man.” The מִדְּלִיּוֹ is pointed as a dual with a 3ms suffix of דְּלִי “bucket,” the cognate of Arabic دلو (*dalw*) and Persian دول (*dûl*) “bucket.” The translation of the דל of מִדְּלִיּוֹ as κυριεύω “to rule over” shows that the translators were aware of the דל which was a cognate of the Arabic دال / دول (*dûl/ dâla*) “to give someone ascendancy or superiority, to make victorious.” Following the Septuagint the text once read:

יֵאָזֵל מָתוּ מִן זְרַעוֹ וַיִּדּוֹל בְּאַמִּים רַבִּים

“a man from his seed shall go forth,  
and he shall become superior by means of many tribes.”

NUMBERS 24:17 ([CMBBP VI](#))

וַיִּזְרַח כּוֹכֵב מִיַּעֲקֹב וְקֶסֶף מִיִּשְׂרָאֵל, “A star shall come forth out of Jacob, and a scepter shall rise out of Israel.” Ἄστρον ἐξ Ἰακωβ καὶ ἀναστήσεται ἄνθρωπος ἐξ Ἰσραηλ.  
“A star shall rise out of Jacob, a man shall spring out of Israel.”

The translation of שִׁבֵּט as ἄνθρωπος “man” remains problematic, but the translation of שִׁבֵּט as “scepter” or “comet” was a matter of homographs: שִׁבֵּט, stem I, “scepter” was the cognate of the Akkadian *šibtu* and the Egyptian *ša-ba-t*. שִׁבֵּט, stem II, was the cognate of the Arabic سبط (*sabiṭ/sabat*) and سباطة (*sibâṭat/sûbâṭat*), all meaning “lank, loose, long hair,” i.e., a star with long hair, similar to the use in Arabic of نجم ذو ذنب (*najmu dū ḍanab*) “a star having a tail.” Thus the metaphors in this verse state, “a *star* shall come forth out of Jacob, and a *comet* shall rise out of Israel.”

NUMBERS 33:32–33 ([CBBP XXXIV](#))

וַיִּסְעוּ מִחֹר הַגִּדְגָד . . . וַיִּחַנּוּ בְּחֹר הַגִּדְגָד, “and they encamped at Horhaggidgad . . . and they set out from Horhaggidgad (RSV). Καὶ παρενέβαλον εἰς τὸ ὄρος Γαδγαδ . . . καὶ ἀπῆραν ἐκ τοῦ ὄρους, “And they encamped in the mountain Gadgad . . . and they departed from the mountain Gadgad.” The Septuagint translators mistakenly read the MT מִחֹר “from the hollow” as מִהָר “from the mountain.” The noun חר can be the cognate of Arabic خور (*ḥawr*) “the depressed ground between hills” or Arabic خار (*ḥâra*) “entrance to a river, the land around a gulf, the shore of a bay, an inlet from a sea or a large river.” Thus these six Hebrew words are best translated as “and they encamped at the *inlet* of the (Wadi) Gidgad . . . and they set out from the *inlet* of the (Wadi) Gidgad.”

DEUTERONOMY 15:4, 11 ([CBBP VIII](#))

לֹא יִהְיֶה־בְּךָ אֶבְיֹן . . . לֹא־יִחַדֵּל אֶבְיֹן מִקֶּרֶב הָאָרֶץ  
 “There will be no poor among you . . . the poor will never cease out of the land.” Οὐκ ἔσται ἐν σοὶ ἐνδεής . . . μὴ ἐκλίπη ἐνδεής ἀπὸ τῆς γῆς, “There will be no poor among you . . . the

poor will never cease out of the land.” The verb **חָדַל** need not mean “to cease.” Here it is best read as the cognate of the Arabic **حَدَلَ** (*ḥadala*) “to treat unjustly” or **خَذَلَ** (*ḥadala*) “to refuse to help someone.” If **חָדַל** is the cognate of the former it is a *Niph<sup>c</sup>al* passive (**יִחָדַל**), “for the poor from the midst of the land *must not be treated unjustly*.” If **חָדַל** is the cognate of the latter it is the *Niph<sup>c</sup>al* passive (**יִחָדַל**) meaning, “the poor *must not be denied assistance*.” In John 12:8 Jesus, while in Bethany, seemingly quoted Deu 15:11. But “Bethany” is a name which means “House of the Poor” (**בֵּית עֲנִי** “house” and “poor”). To have stated while in “Poor Town” that “you will always have the poor with you” does not require the statement to be interpreted as a universal absolute, especially when the text from the Torah probably meant “the poor must not be treated unjustly” or “the poor must not be denied assistance.”

DEUTERONOMY 26:5 ([CMBBP IV](#))

**אַרְמִי אֲבִד אָבִי . . . וַיְהִי־שֵׁם לְגוֹי גְדוֹל עֲצוּם וְרַב:**  
 “A Syrian ready to perish *was* my father, . . . became there a nation, great, mighty, and populous” (KJV). **Συρίαν ἀπέβαλεν ὁ πατήρ μου . . . καὶ ἐγένετο ἐκεῖ εἰς ἔθνος μέγα καὶ πλῆθος πολὺ καὶ μέγα**, “My father abandoned Syria, . . . and became there a mighty nation and a great multitude.” Most translations render the **אַרְמִי אֲבִד אָבִי** as “a wandering Aramean was my father.” The Arabic cognate of the ambiguous **אֲבִד** here is **أَبَد** (*ʿabid/ʿibid*) meaning “prolific, one that breeds or brings forth plentifully.” This definition fits the context perfectly and parallels Psalm 105: 23–24, “then Israel came to Egypt; Jacob sojourned in the land of Ham; and he increased his people greatly . . . .” With twelve sons and at least one daughter Jacob well deserved to be called “a prolific Aramean”— with his

progeny at the time of the exodus numbering six hundred thousand men, plus children (Exod 12:37).

DEUTERONOMY 33:27 ([CMBBP V](#))

מִעֲנָה אֱלֹהֵי קָדְמָךְ, “the eternal God is your refuge / dwelling place.” The root of מִעֲנָה is עֵוַן, stem II, “help, assistance” which is the cognate of Arabic عَوْن (*‘awn*) “aid, assistance.” This phrase means “(Your) savior / helper is the God of old.”

DEUTERONOMY 33:28 ([CMBBP V](#))

וַיִּשְׁכֵּן יִשְׂרָאֵל בְּטַח בְּדָר עֵין יַעֲקֹב . . . ., “So Israel dwelt in safety alone, the fountain / eye of Jacob . . . .” Καὶ κατασκηνώσει Ἰσραὴλ πεποιθῶς μόνος ἐπὶ γῆς Ἰακωβ . . . ., “And Israel shall dwell in confidence alone on the land of Jacob.” (The Septuagint has nothing for the עֵין “fountain / eye.”) The phrase עֵין יַעֲקֹב בְּדָר should be repointed to בְּדָר עֵין יַעֲקֹב, meaning “by himself he helped Jacob.” The root of the עֵין is עֵוַן, stem II, “help, assistance,” the cognate of Arabic عَوْن (*‘awn*) “aid, assistance.”

JOSHUA 2:1 ([CBBP IX](#))

וַיָּבֹאוּ בֵּית־אִשָּׁה זֹנָה וּשְׁמָהּ רַחַב וַיִּשְׁכְּבוּ־שָׁמָּה, “And they went and came into an harlot's house, named Rahab, and lodged there.” Καὶ εἰσήλθοσαν εἰς οἰκίαν γυναικὸς πόρνης ἣ ὄνομα Ρααβ καὶ κατέλυσαν ἐκεῖ, “And they entered into the house of a harlot, whose name was Raab, and lodged there.” The Hebrew זֹנָה definitely means “harlot”; but the unpointed זונה has other possible definitions depending upon which Arabic cognate the זונה is identified. Rahab may have been זנה “short” (= زناة [zanâ’]), or Rahab was זנה “hyper-

emotional” (= زناة [zanâ’]), or Rahab was זונה “smart and skillful” (= ذهن [dahin]), or Rahab was זנה “beautiful” (= زينة [zînat]). The adjective which best fits the context of Rahab’s providing the spies with “bed and breakfast” is the cognate زناة (zanâ’) “having the ability to offer lodging, refuge, and concealment.” Targum Jonathan stated that Rahab was an “innkeeper,” using the Greek πανδοκεύς “innkeeper,” transliterated as פוּנְדִיקָן. Josephus followed the same tradition as the Targum, referring to Rahab’s “inn” rather than a “brothel.”

JOSHUA 10:12–13 (CBBP X)

וַיִּשְׁמַשׁ בַּבֹּקֶעוֹן הַיּוֹם וַיֵּרָח עֶמְדָּה בְּעֵמֶק אַיָּלֹן, Στήτω ὁ ἥλιος κατὰ Γαβαων καὶ ἡ σελήνη κατὰ φάραγγα Αἰλων, “Let the sun stand over against Gibeon, and the moon over against the valley of Ajalon. וַיִּשְׁמַשׁ הַשֶּׁמֶשׁ וַיֵּרָח עֶמְדָּה . . . וַיַּעֲמֹד

הַשֶּׁמֶשׁ בַּחֲצֵי הַשָּׁמַיִם וְלֹא-אָץ לָבוֹא כִּיּוֹם תָּמִים:

Καὶ ἔστη ὁ ἥλιος καὶ ἡ σελήνη ἐν στάσει . . . καὶ ἔστη ὁ ἥλιος κατὰ μέσον τοῦ οὐρανοῦ οὐ προεπορεύετο εἰς δυσμὰς εἰς τέλος ἡμέρας μιᾶς, “And the sun and the moon stood still . . . and the sun stood still in the midst of heaven; it did not proceed to set till the end of one day.” These verses actually refer to a complete solar eclipse, probably the one that occurred on September 30, 1131 B.C. at 12:35 PM (lasting for 4.5 minutes) which darkened the area between Sidon and Jerusalem Here the verbs וַיִּשְׁמַשׁ / וַיֵּרָח and וַיַּעֲמֹד / וַיִּשְׁמַשׁ do not mean “to stand still” but “to become dark.” The וַיִּשְׁמַשׁ / וַיֵּרָח is the cognate of (a) the Arabic دهم (dahama) “it became black” and الدهمان (’addahmânu) “the night” and (b) the Akkadian *da’ ā mu*, as in the phrase *id-ḫi-im šamšum* “the sun became darkened.” The וַיַּעֲמֹד / וַיִּשְׁמַשׁ is the cognate of Arabic غمد (gamada) “to con-

ceal,” as in *اغتمد الليل* (*igtamada ’allayla*) “he entered into [the darkness] of the night.” Thus this verse states that “the sun concealed itself while in the middle of the sky.” Similarly, by reading the לָא as the emphatic לְאֵ “indeed, actually” 10:13 can be translated as “and [the sun] *actually* hasten to set as though it were a whole day.”

JOSHUA 24:10 ([MBS XIV](#))

וְלֹא אָבִיתִי לְשָׁמֹעַ לְבַלְעָם, “I was not willing to listen to Balaam.” By changing the negative לָא into the emphatic לְאֵ the verse reads “I was *indeed* willing to listen to Balaam.”

JUDGES 5:1–31. The ADDENDUM at the end of this document contains the McDaniel translation of “The Song of Deborah” with the new interpretations highlighted by italics.

JUDGES 5:11 ([MBS XIV](#))

אֲזִי יִרְדּוּ לְשָׁעָרִים עִם יְהוָה, “Down to the gates marched the people of Yahweh.” By changing the preposition לְ “to” into the emphatic לְאֵ the verse reads “When *indeed* the storms would descend from Yahweh.”

JUDGES 5:17 ([MBS XIV](#))

וְדָן לָמָּה יָגַר אֲנִיּוֹת, “And Dan, why did he abide with the ships?” By changing the interrogative לָמָּה into the emphatic לְאֵ the verse reads “Then Dan *indeed* attacked ships.”

JUDGES 5:25 ([MBS XIV](#))

בְּסִפְלֵ אֲדִירִים הִקְרִיבָה חֲמָאָה, “She brought him curds in a lordly bowl.” When this phrase is emended by adding an א that was lost by haplography and by dividing the first two words to read בְּסִפְלֵ אֲ — with the emphatic לְאֵ “truly”—this

verse can be translated as “in a *truly* magnificent goblet she brought cream.”

II SAMUEL 12:14 ([CMBBP](#))

אָפֶס כִּי־נִאֲזַן נֹאצֶת אֶת־אֵיבֵי יְהוָה בְּדָבָר הַזֶּה,  
 “However, because by this deed you have given great occasion to the enemies of the LORD to blaspheme” (NKJ). The RSV, NRS, and NJB omit the MT אֶת־אֵיבֵי “the enemies of.” However, the אֶת־אֵיבֵי here is not the well attested noun אֵיב “enemy,” but the *Hithpa<sup>c</sup>el* of אֵיב (<sup>o</sup>*iyyēb*), the cognate of the Arabic أَوْب (<sup>a</sup>*awwāb*) “wont to repent, frequent in repenting unto God, or turning from disobedience to obedience” The final ך of the MT אֶת־אֵיבֵי can be transposed to become an initial ך; and the reconstructed ואתאיב can be pointed as וְאֶת־אֵיב, a *Hithpa<sup>c</sup>el* imperfect meaning “but I have shown myself to be repentant.” Thus II Sam 12:13–14 can be translated as “And David said to Nathan, ‘I have sinned against Yahweh, *but I have shown myself to be repentant.*’ And Nathan said to David, ‘Indeed, Yahweh has transferred your sin, you will not die. But, since you have outraged Yahweh with this matter, the child born to you will die.’”

II KINGS 22:14 & II CHRONICLES 34:22 ([CBBP XI](#))

חֻלְדָּה הַנְּבִיאָה אִשְׁת׃ שְׁלֹם . . . שֹׁמֵר הַבְּגָדִים,  
 “Huldah, the prophetess, wife of Shallum . . . keeper of the clothes.” The masculine שֹׁמֵר הַבְּגָדִים “guardian of the clothes,” referring to Shallum, must be read as the feminine שֹׁמְרָה בְּגָדִים, referring to Huldah. The בְּגָדִים “clothes” must be read as the cognate of Arabic بَجْد (*bajdat / bujudat*) “the true state and circumstances thereof; the established, truth,” as in the

expression *هو عالم ببجدة امرک* (*hû 'âlmun bibajdati 'amrika*) “he is acquainted with the established truth thereof.” Thus the prophetess Huldah was “the guardian of the traditions, the guardian of the essential truths.” Huldah’s name should not be identified with the Arabic cognate *خلد* (*ḥald / ḥuld / ḥild*) “a mole, a blind rat, weasel” but the cognate *خالد* (*ḥâlid*) “everlasting, perpetual, immortal, undying, unforgettable, glorious.” The *מִשְׁנֵה* in the phrase *יֹשְׁבֵת בְּמִשְׁנֵה בִירוּשָׁלַם* “dwelling in Jerusalem in MISHNEH,” has several derivations. MISHNEH may mean: (a) “in her old age,” with the *מִשְׁן* being the cognate of the Arabic *مسن* (*musinn*) “old age,” (b) a place name where the *שֵׁן* was the cognate of the Arabic *سن* (*sanna*) “the place where the commandments of God are disclosed,” (c) the place named “Second District,” with the *שְׁנָה* being cognate of the Arabic *ثنى* (*ṭanay*) “to double,” and (d) following the tradition in the Targum that Huldah had an “academy” in Jerusalem, the *שְׁנָה* of *מִשְׁנֵה* would be the cognate of the Aramaic *תַּנָּה* “to teach.”

I CHRONICLES 4:9 ([CMBBP VII](#))

*וַיְהִי יַעֲבֵץ נִכְבָּד מֵאָחָיו וְאִמּוֹ קָרָאָהּ שְׁמוֹ יַעֲבֵץ*  
*לְאָמֹר כִּי יִלְדֵתִי בְּעֵצָב:* “Jabez was more honorable than his brothers; and his mother called his name Jabez, saying, ‘Because I bore him in pain.’” The Peshitta reads, “And one of them was dear to his father and to his mother, so they called his name My Eye.” Castell (1669) cited the Arabic *عصب* (*‘abiṣa*) “to be sick with very sore eyes, what flows from the eyes” and “a sudden, unexpected appearance.” This cognate accounts for the Syriac translation of *עבץ* as “My Eye” and provides the clue for translating *עבץ* as “a premature birth” — which accounts

also for the Septuagint's ἔτεκον ὡς γαβῆς, “I have born very quickly/unexpectedly.” (Others have linked עבץ with Arabic cognate عبط (*‘abada*) “to hasten.”) The נִכְבָּד מֵאַחָיו “he was more honorable than his brothers,” can also mean “he had been more afflicted than his brothers” — the כָּבַד here being the cognate of the Arabic كَبَد (*kabad*) “difficulty, distress, affliction,” and كَابَد (*kâbada*) “he endured, struggled with (difficulties).” This verse is best translated as, “And Jabez was more afflicted than his brethren, and his mother called his name Jabez (“*Preemie*”), saying, ‘Indeed I gave birth in sudden unexpected haste.’”

I CHRONICLES 4:10 ([CMBBP VII](#))

אִם-בְּרַךְ תִּבְרַכֵּנִי וְהִרְבִּית אֶת-גְּבוּלִי, “Oh that you would bless me and enlarge my border.” The optative particle אִם is the cognate of Arabic أَيْم (*‘aymu*) and أَم (*‘amI*), as in the expression أَيْمُ اللَّهِ (*‘aymu ‘allahi*) “I swear by God.” The גְּבוּל “border” in this verse can also be the cognate of Arabic جَبَل (*jibill / jubull*) and جَبِيل (*jabîl*) “a great company of men.” The feminine جَبَلَة (*jibillat*) signified the same as أُمَّة (*‘ummat*) “a nation or people.” Thus Jabez may have prayed, “Increase my people (גְּבוּלִי),” rather than “Increase my property (גְּבוּלִי).”

I CHRONICLES 4:10 ([CMBBP VII](#))

וְעָשִׂית מְרַעָה לְבַלְתִּי עֲצָבִי, “And that you would keep me from hurt and harm!” (NRS). Καὶ ποιήσεις γνῶσιν τοῦ μὴ ταπεινωσάί με, Aand that you would make me know that you will not grieve me!” The Septuagint’s γνῶσιν “knowledge” reflects a *Vorlage* with מְרַעָה “knowledge” instead of מְרַעָה

“evil.” The dot in the **מ** of **מִרְעָה** indicates that the **מ** is not a prefix but the **מ** of the root **מרע** “sickness,” the cognate of Aramaic **מִרְע**, Syriac **מרע** (*mēra*<sup>c</sup>), and Arabic **مرض** (*marida*)—all meaning “to be sick.” Jabez’ linking the **מִרְעָה** with **עֲצָבִי** “my suffering/pain” is sufficient reason for reading **מִרְעָה** as “sickness.”

II CHRONICLES 25:16 ([MBS XIV](#))

**יִפְּוֹדְךָ לְמָהּ לְפָנֶיךָ**, “Stop! Why should you be struck down?” By changing the interrogative **לְמָהּ** into the emphatic **לְמָהּ** the verse reads “Stop! You will *surely* be struck down.”

II CHRONICLES 28:6, 8 ([CBBP XII](#))

**וַיַּהַרְג פֶּקַח . . . מֵאָה וְעֶשְׂרִים אֲלֶף בַּיּוֹם אֶחָד**, “Pekah . . . slew a hundred and twenty thousand in Judah in one day.” “The sons of Israel took captive two hundred thousand of their kinsfolk.” **וַיִּשְׁבּוּ בְנֵי־יִשְׂרָאֵל מֵאֲחִיהֶם מֵאֲתֵים אֲלֶף**. *Ἡχμαλώτισαν οἱ υἱοὶ Ἰσραηλ ἀπὸ τῶν ἀδελφῶν αὐτῶν τριακοσίας χιλιάδας*, “The sons of Israel captured of their brethren three hundred thousand.” In light of the 120,000 casualties and the 200,000 to 300,000 captives this narrative reads like a midrashic fiction rather than a historical recollection. However, the **אֲלֶף** in these verses need not mean 1,000. This **אֲלֶף** is probably the cognate of (a) the Arabic **الف** (*ʿilf*) “a companion, associate, fellow, comrade” and (b) the Arabic **ألف** (*ulûf*) appearing in the *Qurʾan* (*Sura 2:244*), which has been interpreted as “a united band.” Thus 28:6 can be read as “Pekah . . . slew a hundred and twenty contingents in Judah in one day”; and 28:8 can be read as “the sons of Israel took captive two hundred bands of their kinsfolk.”

## II CHRONICLES 28:9 (CBBP XII)

וְשֵׁם הָיָה נְבִיא לַיהוָה עֹדֵד שְׁמוֹ, “and a prophet of Yahweh was there whose name was Oded.” The name Oded (עֹדֵד) carried multiple meanings, including (a) “old man,” which is suggested by the Arabic cognate *عود* (*‘awd*) and *عادي* (*‘ādiy*) “old, ancient,” (b) “restorer,” which is suggested by the Arabic *عود* (*‘awd*) “he returned, restored” and his restoring captured property and returning people to their homes, (c) “benefactor,” which is suggested by the Arabic *عائد* (*‘āʿid*) “a visitor of one who is sick” along with the feminine noun *عائدة* (*‘āʿidat*) “kindness, pity, compassion, or mercy, an act of beneficence.”

## II CHRONICLES 28:15 (CBBP XII)

וַיִּקְמוּ הָאֲנָשִׁים אֲשֶׁר-נִקְבוּ בְּשֵׁמוֹת, “and the men who have been mentioned by name arose.” The *נִקְבוּ*, though commonly derived from *נָקַב* “to pierce, to prick off,” is more likely a *Niph<sup>al</sup>* of *קָבַב*, the cognate of Arabic *قَب* (*qabb*) “a head, chief, ruler or elder upon [the control of] whom the affairs of the people, or party, turn.” With this cognate in mind, the MT *אֲשֶׁר נִקְבוּ* means “who were designated to be in charge.” The plural *שְׁמוֹת* “names” here is probably the cognate of Arabic *سومة* (*sūmat*) and *سيمة* (*sīmat*) “a mark, sign, token, or badge, by which a thing/person is known” and *تسوم* (*tasawim*) “he set a mark, badge, upon himself, whereby he might be known.” Thus this phrase in 28:15 can be translated “the men, who were designated by badges to be in charge, arose.”

## JOB 16:15 (CBBP XXI)

שָׁק תַּפְרֹתַי עָלַי גְּלָדִי וְעַל־לְתִי בְּעַפָּר קַרְנֵי: “I have

sewed sackcloth upon my skin, and defiled my horn in the dust” (KJV); “I have sewn sackcloth over my skin, And laid my head in the dust” (NKJ). Σάκκον ἔρραψα ἐπὶ βύρσης μου τὸ δὲ σθένος μου ἐν γῆ ἐσβέσθη, “They sewed sackcloth upon my skin, and my strength has been spent on the ground.” The noun גָּלַד is the cognate of Arabic جلد (*jild*<sup>um</sup> /*jalada*) “skin, to beat, hurt, or flog the skin.” The noun קֶרֶן means “horn,” but קָרְן can also mean “forehead” and “strength”—like its Arabic cognate قرن (*qarn*) “head, forehead” and أقرن (*ʿaqrana*) “he was strong enough to do the thing.” This explains the varied translations of קֶרֶן as “horn, head, forehead, brow, strength.”

PSALM 2:1 (MBS XIV)

לָמָּה רָגְזוּ גוֹיִם, “Why do the nations rage?” By changing the interrogative לָמָּה into the emphatic לָמָּה the verse reads “*Indeed* the nations rage!”

PSALM 2:11–12 (CBBP XIV)

וְגִילוּ בְּרַעְדָּה: נִשְׁקוּ-בֶר פֶּן-יֵאָרֶף, “And rejoice with trembling. Kiss the son, lest he be angry. Και ἀγαλλιᾶσθε αὐτῷ ἐν τρόμῳ δράξασθε παιδείας μήποτε ὀργισθῆ κύριος, “And rejoice in him with trembling; accept correction, lest at any time the Lord be angry.” The Septuagint’s παιδείας “instruction” reflects an internal Greek corruption of παιδίον “child”; and the δράξασθε “catch, trap” reflects a reading of the MT נִשְׁקוּ “kiss” as if it were from שׁוּק, the cognate of the Arabic سوق (*sûq*) “grasp.” The initial imperative גִּילוּ “rejoice” is better read as the cognate of the Arabic جَل (*jalla*) “to honor, dignify, exalt the majesty of God.” By removing the ’ vowel letter the גִּילוּ becomes the imperative וְגִלּוּ “and magnify

[Him],” which logically follows the call in 2:11a to worship Yahweh with great reverence.” The **רעד** of **בְּרִעְדָּהּ** “with trembling” is better read as the cognate of the Arabic **رغد** (*ragada*) “it became ample and unrestrained” and **رغد** (*ragd*) “plentiful, pleasant, easy.” Thus 2:11b can be translated as “worship Yahweh in reverence, adore with unrestraint!” The **נִשְׁקִי** is probably a variant for **נִשְׁכִּי**, and if so it would be the cognate of Arabic **نسك** (*nasaka*) “to worship.” The **בר** could be the Aramaic **בַּר** “son,” but it is more likely to mean “pure, pious, honest,” which is the cognate of Arabic **بر** (*birr / barr*) “fidelity, piety towards God or parents, obedience” or **بری** (*bariy*) “free, clear, pure in heart from associating any [other] with God.”

PSALM 19:4–5 (MT 19:5-6) ([CMBBP VIII](#))

**לְשֶׁמֶשׁ שָׁם-אֵהָל בְּהֵם וְהוּא כְּחֹתֵן יֵצֵא מִחַפְּתוֹ יִשִּׁי**  
**לְרוּיֵן אֲרַח:** “In them he has set a tent for the sun,  
 which as a bridegroom coming out of his chamber rejoices as a strong man to run his course.” The Hebrew text can also be translated as “Verily, in the skies *the scorching sun shines*; it comes out like *a fire-carrier* from his canopy and like a champion runs its course with joy.” The **ל** of **לְשֶׁמֶשׁ** can be read as the emphatic **לֵ** “indeed, verily,” and the **שָׁם** “he set” can be repointed as **שָׁם** “scorching,” the cognate of the Arabic **سموم** (*samûm*) “a hot violent wind in a sand storm” (which became the loanword *simoom* in English). Instead of reading the **אֵהָל** as **אֵהָל** “tent” it can be read as **אֵהָל** “shining.” The **בְּהֵם** “in them” refers to the heavens and firmament in 19:1. The **חֹתֵן** can be read as **חֹתֵן** (*scriptio defectiva* for **חֹתוֹן**) “a fire-carrier,”

derived from **חָתַף** “to snatch up fire/ coals” and **מְחַתֵּף** “a fireholder.” The **חֹפֶה** “canopy, chamber” is a cognate of Arabic **حَف / حَفِيف** (*haffa / hafif*) “to circuit, to surround, to enclose” and “to make (rustling) sounds from running feet or the whizzing sounds of wind.” With these nuances of **חֹפֶה** in focus, the transition was easily made from the “circuit of the sun” to a noisy “champion running his course.”

PSALM 22:1 ([MBS XIV](#))

**אֱלֹהֵי אֱלֹהֵי לָמָּה עֲזַבְתָּנִי**, “My God, my God, why have you forsaken me?” By changing the interrogative **לָמָּה** into the emphatic **לָמָּה** the verse reads “My God, my God, you have *surely* forsaken me.” (See Matthew 27:46, below.)

PSALM 40:2 ([CMBBP IX](#))

**וַיַּעֲלֵנִי מִבּוֹר שְׂאוֹן**, “He drew me up from the desolate pit.” **Καὶ ἀνήγαγέν με ἐκ λάκκου ταλαιπωρίας**, “And he brought me up out of a pit of misery.” The **שְׂאוֹן** is the cognate of Arabic **ثَوِيَ** (*tawaya*) “he remained, stayed, or abode, he was slain and remained where he was, or he remained in his grave . . . he died,” with the passive **تَوِيَ** (*tuwiyā*) meaning “he was buried.” Thus the **בּוֹר שְׂאוֹן** is equal to “grave site” or “burial plot,” and this phrase would mean, “he drew me up from the burial plot.”

PSALM 40:4 ([CMBBP IX](#))

**וְלֹא-פָנָה אֶל-רְהָבִים וְשָׁטִי כֶזֶב**, “and does not respect the proud, nor such as turn aside to lies.” The MT **רְהָבִים** “proud/defiant” can also be recognized as the cognate of the Arabic **رَاب / رَيْب** (*raib / rāba*) “it made me to doubt, to be

suspicious and skeptical” and مرتاب (*murtâb*) “a sceptic in matters of religion.” Given the positive references in 40:3–4 to those who trust (מִבְּטָח) a negative reference to skeptics and doubters (רְיָה בִים) in 40:5 would be contextually appropriate. The שְׁטִי / שׁוֹטִיָּה “fool, madman” became in the Septuagint *μανίας ψευδεῖς* “false frenzies.” The שְׁטִי “ones turning aside” should probably be emended to שֹׁטֵר, stem II, “lies, fiction, myths,” the cognate of the Arabic *سطر* (*saṭara*) “he composed lies, falsehoods” and *أسطورة / سطر* (*saṭr / ʿusṭûrat*) “lies, fictions, fables, myths.” Thus this phrase can be translated as “who does not turn to skeptics nor misleading myth.”

PSALM 40:6 ([CMBBP IX](#))

זָבַח וּמִנְחָה לֹא־חָפְצָתָ אֲזַנִּים כְּרִית לִי, “Sacrifice and offering you did not desire; ears you dug for me.” *Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας σῶμα δὲ κατηρτίσω μοι* ( $\text{C}^{\text{ABS}}$ ), “Sacrifice and offering you not desire but a body you have prepared for me.” The Greek σῶμα “body” was probably due to scribal errors in the uncials when the final  $\varsigma$  of ἠθέλησας was mistakenly read as the initial letter of the ὠτία “ears.” Then the  $\tau\iota$  of this erroneous σωτια was misread as a  $\mu$ , resulting in the σῶμα now in the text. In light of the Arabic cognates (a) أذنان (*ʿadân* = אָזַן) “notification, announcement,” and (b) كر (*karra* = כָּרַר) “to repeat, to reiterate,” the phrase אֲזַנִּים כְּרִית לִי is best translated as “you reiterated to me the pronouncements” — namely the fact that burnt offerings and sin offerings were not required.

PSALM 48:3 ([CBBP XXXIV](#))

יִפָּה נוֹף מְשׁוּשׁ כָּל־הָאָרֶץ הַר־צִיּוֹן יִרְבְּתִי צִפּוֹן

:קְרִיַת מְלֶךְ רַב, “Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King” (KJV). “It is beautiful in its loftiness, the joy of the whole earth. Like the utmost heights of Zaphon is Mount Zion, the city of the Great King King” (NIV). Εὖ ῥιζῶν ἀγαλλιάματι πάσης τῆς γῆς ὄρη Σιων τὰ πλευρὰ τοῦ βορρᾶ ἡ πόλις τοῦ βασιλέως τοῦ μεγάλου (47:3), “The city of the great King is well planted *on* the mountains of Sion, with the joy of the whole earth, *on* the sides of the north.” The desiderated Semitic meaning of *Zaphon* is not צָפֹן “to hide” or צָפוֹן “north” but the Arabic cognate صفوان / صفو (*safwun / safwân*) “pure, choice, selected purely or exclusively belonging to God. Here the הַר־צִיּוֹן יְרֻכְתִּי is a plural of intensity and יְרֻכְתִּי צָפוֹן is best translated as “Mount Zion, the quintessence of purity.”

PSALM 55:20 ([CMBBP XI](#))

אֲשֶׁר אֵין חֲלִיפֹת לָמוֹ וְלֹא יֵרָאוּ אֱלֹהִים, “Because they have no changes, therefore they fear not God” (KJV); “because they keep no law, and do not fear God”(RSV). Οὐ γάρ ἐστιν αὐτοῖς ἀντάλλαγμα καὶ οὐκ ἐφοβήθησαν τὸν θεόν, “For they suffer no reverse, and they have not feared God.” The MT חֲלִיפֹת “changes” is better read as the cognate of the Arabic حلف (*halif*) meaning “the act of confederating to assist,” permitting this verse to be read as, “There were no *oaths of allegiance* from them, and they did not fear God.”

PSALM 68:31 ([CBBP XXXV](#))

יֵאָתִי חֲשֻׁמַיִם מִנִּי מִצְרַיִם, “Envoys will come out of Egypt” (NKJ). “Let bronze be brought from Egypt” (RSV). Ἔξουσιν πρέσβεις ἐξ Αἰγύπτου (67:32), “Elders shall arrive

out of Egypt.” The Arabic cognate *حشيم* (*hasīm*) means one who is “regarded with reverence, veneration, respect, honor, and fear.” This cognate explains the Septuagint’s translation of **חֲשִׁמָנִים** as *πρέσβεις* “ambassadors, elders, venerable men.” In the language of Psalm 68:32, the Hasmoneans (**חֲשִׁמָנִים** / **חֲשִׁמוֹנָי**) would have been the Judean men “held in high esteem” or “regarded with fear.”

PSALM 70:1 ([CMBBP IX](#))

**לְמִנְצִיחַ לְדָוִד לְהַזְכִּיר**, “To the choirmaster. A Psalm of David, for the memorial offering.” *Εἰς τὸ τέλος τῷ Δαυιδ εἰς ἀνάμνησιν*, “For the end, by David for a remembrance.” The **מִנְצִיחַ** here means “bass voices,” the **נְצַח** being the cognate of the Syriac *נצח* (*nēṣah*) “to celebrate, to triumph,” which when used of the voice meant “clear, sonorous.” The original finite verb which began this verse survives in the **לְהַזְכִּיר** “to hold in memory” of the superscription. This **הַזְכִּיר** was mistakenly read as the *Hiph<sup>c</sup>il* infinitive and given the preposition **ל** and made the final word of the superscription. But **הַזְכִּיר** was a *Hiph<sup>c</sup>il* imperative and was originally the first word of the psalm itself: “Remember, O God, to save me” The text may have had the infinitive and the imperative: **הַזְכִּיר הַזְכִּיר**

PSALM 109:4 ([CMBBP X](#))

**וְאֲנִי תַפְלָה**, “And I am a prayer.” *Ἐγὼ δὲ προσευχόμενος*, “And I am praying.” The **תַפְלָה** here is not the same as the **תַפְלָה** “prayer” in 109:7 (from the stem **פָּלַל**). The initial **ת** of the **תַפְלָה** here in 109:4 is the first letter of the stem **תָּפַל** “to be unseemly, to be indecent.” The MT **תַפְלָה** “prayer” should be

pointed as (1) תִּפְלָה “impropriety, indecency, obscenity, triviality” or as (2) תִּפְלָה, a participle meaning “an indecent / obscene (woman).” The Hebrew תִּפְל is the cognate of Syriac טפל (*tēpal*) “defiled, corrupt.” The female psalmist laments the deceitful mouths, lying tongues, words of hate, and verbal attacks which besmirch her. The curses in verses 6–15 were invoked by this castaway concubine or divorced wife against her former mate, his fellows, and his family.

PSALM 109:23 ([CMBBP X](#))

כָּצֵל־כְּנֻטוֹתָיו נִהְלָכְתִּי, “I am gone like the shadow when it declineth” (KJV) or “I fade away like an evening shadow” (NIV). The Arabic cognate of this הָלַךְ (stem II) is هلك (*halaka*), which in form 10 means “he became distressed, trouble, or fatigued.” Thus this phrase probably meant, “like a fading shadow I became fatigued,” for this psalmist had become weary of the false allegations and lies.

PSALM 109:31 ([CMBBP X](#))

כִּי־יַעֲמֵד לְיָמִין אֲבִיוֹן לְהוֹשִׁיעַ מִשֹּׁפְטֵי נִפְשׁוֹ, “For he stands at the right hand of the needy, to save from the ones judging his soul.” “Οτι παρέστη ἐκ δεξιῶν πένητος τοῦ σῶσαι ἐκ τῶν καταδιωκόντων τῆν ψυχήν μου, “For he stood at the right hand of the poor, to save from the ones pursuing my soul.” The מִשֹּׁפְטֵי “from the ones judging” was read by the Septuagint translators as a *Šaph<sup>c</sup>ēl* participle of פִּיט, the cognate of Arabic فيط (*fīd*) and فيض (*fīd*) “to die.” The מִשֹּׁפְטֵי, when pointed as מִשֹּׁפְטֵי and coupled with נִפְשׁוֹ, was a perfect match with this cognate in form IV, أفطت نفسه (*ʿafad tu nafsahu*) “I made his soul to depart.”

PSALM 118:25 ([SHEM TOB](#))

אָנָּא יְהוָה הוֹשִׁיעָה נָּא אָנָּא יְהוָה הַצְּלִיחָה נָּא, “O Yahweh, *please save!* O Yahweh, *please send prosperity!*” Ὁ κύριε σῶσον δὴ ᾧ κύριε εὐόδωσον δὴ, “O Lord, *save now:* O Lord, *send now prosperity.*” The MT הוֹשִׁיעָה נָּא can be transliterated as *hoshianna*. It is one of three different imperatives which became Ὁσαυνά in Greek and *Hosanna* in English. The initial הוֹ of הוֹשִׁיעָה marks it as a *Hiph<sup>c</sup>il* imperative of יָשַׁע “to save,” and the נָּא is the polite particle of entreaty—which when combined mean “Please save!” This Ὁσαυνά/*Hosanna* is the cognate of the Arabic وَسَّعَ (*wasac<sup>a</sup> /wassac<sup>c</sup>*) “he made one’s means of subsistence ample and abundant and the related noun سَعَة (*šac<sup>a</sup>t*) “richness, wealthiness, plentifulness, and easiness of life.” The הוֹשִׁיעָנָּא (Ὁσαυνά/*Hosanna*) of the Feast of Booths (Succoth) is more likely to be the cognate of Arabic وَشَعَ (*wasac<sup>a</sup>*) “to mix things,” for the festival of Succoth (based upon Lev 23:40) requires the mixing of a piece of quality fruit with branches from palm, willow, and myrtle trees. (The third הוֹשִׁיעָנָּא/Ὁσαυνά/*Hosanna* is noted below in the paragraph focused on Matt 21:9.)

PROVERBS 25:21–22 ([MBS V](#))

אִם-רָעַב שִׁנְאָדָּךְ הֶאֱכַלְהוּ לֶחֶם . . . כִּי גִחְלִים אֶתָּה  
אִם-רָעַב שִׁנְאָדָּךְ הֶאֱכַלְהוּ לֶחֶם . . . כִּי גִחְלִים אֶתָּה, “If your enemy is hungry, give him food to eat . . . For you will heap burning coals on his head.” Ἐὰν πεινᾷ ὁ ἐχθρὸς σου τρέφε αὐτόν . . . τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τῆν κεφαλῆν αὐτοῦ, “If your enemy is hungry, give him bread to eat; . . . for so doing you will heap coals of fire upon his head.” The metaphor of “heaping coals of fire upon the head,” meaning “to teach someone a good lesson,”

is based upon the usage in Arabic of *قبس* (*qabasa*) “fire, a live coal.” It is the cognate of *כִּבְשֵׁשׁ* “hot ashes, coals”— a synonym of the *נִחְלָיִים* “glowing coals” in Prov 25:22. The Arabic *نارا قيس* (*qabasa nâran*) means “he took fire” and *قبس النارا* (*qabasa ‘alnârâ*) means “he lighted the fire.” But *قبس علما* (*qabasa ‘ilmâ*) means “he acquired / sought knowledge.” In the causative form *نارا اقبسه* (*‘aqbasahu nârâ*) means “he gave him fire”; and *علما اقبسه* (*‘aqbasahu ‘ilmâ*) means “he taught him knowledge.” The plural noun *القوابس* (*alqawâbisu*) means “those who teach what is good.” Thus the Arabic idiom and metaphor removes the obscurity of the Hebrew idiom and metaphor of “heaping of glowing coals upon the head” in Prov 25:22 and its quotation in Rom 12:20. If the *firey coals* have to do with *heat*, then crowning someone with *coals* would be an act of torture. If the *firey coals* have to do with *light*, then crowning someone with *glowing coals* would be an act of *illumination* with the recipient’s becoming *enlightened*.

PROVRBS 30:1 ([CBBP XV](#))

דְּבַרֵי אָגוּר בֶּן־יָקֵה הַמְּשָׂא נָאֵם הַגִּבֹּר לְאִיתִיאל  
 דְּבַרֵי אָגוּר בֶּן־יָקֵה הַמְּשָׂא נָאֵם הַגִּבֹּר לְאִיתִיאל וְאָכַל  
 “The words of Agur the son of Jakeh, even the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal.” Τοὺς ἐμοὺς λόγους υἱέ φοβήθητι καὶ δεξάμενος αὐτοὺς μετανόει τάδε λέγει ὁ ἀνὴρ τοῖς πιστεύουσιν θεῷ καὶ παύομαι, “‘Reverence my words, son, and receiving them, repent,’ says the man to them that trust in God; and I cease.” The first four words of the MT can be rendered, “the words of a pious person rewarded for righteousness,” for the name אָגוּר (Agur) is a cognate of Arabic *اجر* (*ajara*) “a reward from God to a man for righteous conduct,” and the name יָקֵה (Yakeh) is

a cognate of Arabic وقسى (*waqî*) “to be pious, to be obedient, to guard oneself from sin.” The next two words, הַמְשֵׂא נָאִם, mean “the one authoring the saying,” for הַמְשֵׂא is the cognate of Arabic نشأ (*našaʿa*) “he created or composed a proverb” and הַגְּבַר מְנַשֵּׂי (*munšî*) “author, originator.” The word, הַגְּבַר جبر (*jabara*) “he restored to a good estate, to treat anyone in a kind and conciliatory manner.” Thus the first seven words of 30:1 mean “the words of Agur [= the one-rewarded-for-righteousness], the son of Jakeh [= the pious one], the one authoring the declaration [= הַמְשֵׂא נָאִם] of the one-restored-to-sound-estate” [= הַגְּבַר].

PROVERBS 30:1 ([CBBP XV](#))

נָאִם הַגְּבַר לְאִתִּיָּאֵל לְאִתִּיָּאֵל וְאֶכֶל, “The man says to Ithiel, to Ithiel and Ucal” (RSV). Recognizing the Aramaic אִתִּי, “to exist” and changing the preposition לְ “to” into the emphatic לְּ the phrase reads, “The declaration of the one-restored-to-good health: ‘Surely there is a God! Surely there is a God! I will be safeguarded.’” The אֶכֶל is a *Hophʿal* imperfect of כָּלָא, the cognate of the Arabic كلا (*kalaʿa*) “to guard, to keep safe,” as in the expression, كلاءة الله (*kilâʿat ʿallahi*) “the safe keeping of God”).

PROVERBS 30:2 ([CBBP XV](#))

כִּי בַעַר אֲנֹכִי מֵאִישׁ וְלֹא־בִינַת אָדָם לִי, “Surely I am too stupid to be a man. I have not the understanding of a man.” Ἀφρονέστατος γὰρ εἰμι πάντων ἀνθρώπων καὶ φρόνησις ἀνθρώπων οὐκ ἔστι ἐν ἐμοί, “For I am the most simple of all men, and there is not in me the wisdom of men.”

The **בַּעַר** is better read as **בַּעֲרָ**, the *Qal* passive participle of **בַּעַר** stem II, “to burn, to be consumed with anger or emotion”; and the **מֵאִישׁ** can be repointed to **מֵאִישָׁ** “from despair”—the **מֵאִישָׁ** being the cognate of Arabic **أيس** (*ʿayisa*) “he despaired” and **أياس** (*ʿiyās*) “desperation.” Thus this verse states, “for I was consumed from despair and I did not have (normal) human discernment.

PROVERBS 30:4 ([CBBP XV](#))

**מַה־שְּׁמוֹ וּמַה־שְּׁם־בְּנוֹ כִּי תִדְעַ**, “What is his name, and what is his son’s name? Surely you know!” **Τί ὄνομα αὐτοῦ ἢ τί ὄνομα τοῖς τέκνοις αὐτοῦ ἵνα γνῶς**, “What is his name and what is his son’s name so that you know.” The **מַה** here is not the interrogative “what” but the exclamatory “how!” as in **מַה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ**, how majestic is thy name in all the earth!” (Psa 8:2). The **שְׁמוֹ** in 30:4 may be the cognate of Arabic **سمو** (*sumū*) “exaltedness, eminence.” If so, the MT **מַה־שְּׁמוֹ** matches the **מַה־אֲדִיר** of Psa 8:2. The *Vorlage* could have been **מַה שְׁמוֹ שְׁמוֹ** “How exalted his name!” The phrase **מַה־שְּׁם־בְּנוֹ** “What is his son’s name?” may actually mean “How *sublime* his *intelligence*!” The MT **בְּנוֹ** “his son” can be read as **בְּנוֹ** (*scriptio defectiva* for **בֵּין**, the masculine variant of **בִּינָה** “intelligence”). The closing **כִּי תִדְעַ** “Surely you know!” (RSV) should be read as the initial words of 30:5, “*Certainly you know* every saying of God has stood the test!”

PROVERBS 30:31 ([CMBBP XI](#))

**וּמֶלֶךְ אֲלֻקִּים עֹמֵד**, “And a king, against whom *there is* no rising up” (KJV). **Καὶ βασιλεὺς δημηγορῶν ἐν ἔθνει**, “And

a king orating before a nation.” The Septuagint translators read the אלקום as if it were אלקום, the Latin *eloquens* “expressing one’s thoughts forcefully.” Here the אל can be read as the cognate of Arabic آل (*āla*) “he ruled/governed his subjects,” and the קום of אלקום can be read as the cognate of Arabic قوم (*qawm*) “a community, a body of men and women, kinfolk, or tribe.” This phrase, when divided as קום עמו ומלך אל, means “and a king governing/demagoging a tribe of his people.”

PROVERBS 31:2 ([CMBBP XI](#))

מָה־בְּרִי וְמָה־בִּרְבֻטֵּי וְמָה־בְּרִנְדָּרָי, “What, my son? What, son of my womb? What, son of my vows?” (RSV). τί τέκνον τηρήσεις τί ῥήσεις θεοῦ πρωτογενές σοὶ λέγω υἱέ τί τέκνον ἐμῆς κοιλίας τί τέκνον ἐμῶν εὐχῶν, “What, O child, will you observe? What are the dictates of God? My firstborn, I am speaking to you, O son, What is it, son of my womb? What is it, son of my vows?” Behind the threefold interrogative וְמָה...וְמָה...מָה, “What... what... what?” of the MT stand three imperatives of the verb נָמַח, the cognate of Arabic نماء/نمی (*namy/namā*) “to grow, increase, expand, prosper, flourish, thrive.” Thus this phrase can be translated as “*Prosper, my son! Flourish, son of my womb! Thrive, son of my vows!*”

PROVERBS 31:3 ([CMBBP XI](#))

אֵל־תִּתֵּן לְנָשִׁים חֵילָךְ וְדַרְכֶיךָ לְמַחֲוֹת מְלָכִין, “Give not your strength to women, your ways to those who destroy kings” (RSV). Μὴ δῶς γυναιξὶ σὸν πλοῦτον καὶ τὸν σὸν νοῦν καὶ βίον εἰς ὑστεροβουλίαν, “Give not your wealth to women, nor your mind and living to remorse.” The דַּרְכֶיךָ here is

the cognate of the Arabic *دارك* (*darak*) “the attainment or acquisition of an object of want.” The *מִחַח* here is not stem I “to wipe out, to exterminate” but stem II, the cognate of Arabic *مباح* (*mahḥâḥ*) “one who pleases with his words but does nothing, a habitual liar.” The advice of Lemuel’s mother was essentially “Son, beware of female flatterers who do lip service only!” The Septuagint’s *νοῦν* “mind, reason” is an alternative translation of the *חַיִל* which was read as though it were the cognate of Arabic *خال/خيل* (*ḥyl/hâla*) “he thought, fancied, imagined.” Here the advise of the mother to her son was, “Give not your wealth to women nor your *acquisitions* to (women) who *deceive* kings.”

PROVERBS 31:5 ([CMBBP XI](#))

*פֶּן־יִשְׁתֶּה וְיִשְׁכַּח מִחֻקֶּךָ וְיִשְׁנֶה דִין כָּל־בְּנֵי־עַנְי*, “Lest he drink, and forget the decree, and change the judgment of any of the sons of affliction.” *Ἴνα μὴ πλόντες ἐπιλάθωνται τῆς σοφίας καὶ ὀρθὰ κρίναι οὐ μὴ δύνωνται τοὺς ἀσθενεῖς*, “Lest they drink and forget wisdom and be not able to judge the poor rightly.” The MT *עַנְי* needs to be vocalized as *עֲנִי* and identified as the cognate of the Arabic *غنى* (*ḡaniya*) “he was free from want, he became wealthy,” and *غنى* (*ḡinan*) and *غناء* (*ḡana*) “wealth, riches”— not to be confused with *עַנְי* / *עֲנִי* “poor,” the cognates of Arabic *عنو* (*‘unūw*) and *عنا* (*‘anā*) “to be humble, miserable.” Lemuel’s need to adjudicate on behalf of the poor is stated in 31:9 (*וְדִין עַנְי וְאֲבִיּוֹן*), “maintain the rights of the poor and needy”). Here in 31:5 Lemuel was advised not to drink wine and strong drink lest it interfere with his ability to properly adjudicate for the wealthy.

PROVERBS 31:8 ([CMBBP XI](#))

פִּתַח־פִּיךָ לְאֵלִים אֶל־דִּין כָּל־בְּנֵי חַלוֹף, “Open your mouth for the dumb, for the rights of all who are left desolate” (RSV). Ἀνοιγε σὸν στόμα λόγῳ θεοῦ καὶ κρῖνε πάντας ὑγιῶς, “Open thy mouth with the word of God, and judge all fairly.” The Septuagint’s λόγῳ θεοῦ “to the word of God” translates what now stands in the MT as לְאֵלִים אֶל, as if the *Vorlage* read לַכֹּלֵם אֶל, with the כֹּלֵם being the cognate of Arabic *kalâm* (*kalâm*) “saying, words,” used in a similar expression, *fataḥa famahū biʿlkalâm* “he opened his mouth to say something.” The MT אֵלִים “dumb” is better read as *scriptio defectiva* for לְאֵלִיִּם “to kith-and-kin,”—the אֵלֵה being the cognate of Arabic *ʾal* (ʾ*âl*/ʾ*ill*) and *ʾilat* (ʾ*ilat*) “a man’s family and kinfolk.” The בְּנֵי חַלוֹף is the equivalent of בְּנֵי בְרִית “sons of the covenant,” a reference to the confederates and affiliates of the kingdom of Massa. The Arabic cognate of this חַלֵּף is *ḥalif* (*ḥalif*) meaning “the act of confederating, to assist and make an agreement to aid those wronged.” Thus this verse should be translated as “open your mouth for kith-and-kin, for the rights of all who are associates.”

PROVERBS 31:10 ([CMBBP XI](#))

אִשָּׁת־חַיִּל מִי יִמְצָא, “Who can find a virtuous woman?” (KJV); “A good wife who can find?” (RSV). Γυναῖκα ἀνδρείαν τίς εὐρήσει, “Who can find a manly woman?” The חַיִּל can mean (a) “might,” the cognate of Arabic (1) *ḥayl*/*ḥawl*/*ḥâl* “strength, power, might,” or (b) *ḥuwwal* (*ḥuwwal*) “intelligent, smart in turning affairs over in the mind,

or (c) خال/خيل (*hyl/hâl*) “a bountiful, liberal, generous person.” Here the חַיִּל carries multiple levels of meaning which permits this *paraphrase*: “Who can find a rich, generous, dynamic, smart woman, gifted with administrative skills?”

PROVERBS 31:11 ([CMBBP XI](#))

וְשָׂלַל לֹא יִחְסֵר, “And he will have no lack of gain.” Ἡ τοιαύτη καλῶν σκύλων οὐκ ἀπορήσει, “Such a one shall not be at a loss for fine spoils.” As Driver (1951) noted, the שָׂלַל here is the cognate of Arabic سليل (*salil*) “a child or male offspring.” Thus this phrase can be translated as “he will not lack a son.”

PROVERBS 31:15 ([CMBBP XI](#))

וַתִּתֵּן טָרֶף לְבֵיתָהּ וְחֶק לְנַעֲרֹתֶיהָ, “She provides food for her household and tasks for her maidens.” Καὶ ἔδωκεν βρώματα τῷ οἴκῳ καὶ ἔργα ταῖς θεραπαινάις, “And gives food to her household, and work to her maidens.” The MT טָרֶף is the cognate of Arabic طريف (*tarif*) “a thing that is good and fresh and pleasing to the eye of fruits and other things.” Therefore it can be said that “she gave *fresh quality food* to her household,” rather than just “food.” The חֶק here is probably the cognate of the Arabic حقة (*huqqat*) “small pot, jar, container,” rather than “tasks” or “work,” base upon the חֶק “statute” (from קָקַח, stem I, “to inscribe, to decree”).

PROVERBS 31:30 ([CMBBP XI](#))

שֶׁקֶר תַּחַן וְהַבֵּל הִיפִי אִשָּׁה יִרְאַת־יְהוָה הִיא תִתְהַלָּל,  
“Grace is deceitful, and beauty is vain; *But* a woman that feareth  
Jehovah, she shall be praised” (ASV). Ψευδεις ἀρέσκεια καὶ

μάταιον κάλλος γυναικός γυνή γὰρ συνετή εὐλογεῖται φόβον δὲ κυρίου αὐτή αἰνεῖτω, “Desires to please are false, and woman's beauty is vain: for it is a wise woman that is blessed, and let her praise the fear the Lord.” The Septuagint’s ἀρέσκαι “desires to please” is a doublet reflecting the שִׁקָּר “a lie” and variant which was read as שִׁפָּר / שִׁפֵּר “comeliness, beauty, to be pleasing.” The MT הֵחֵן is not from חָנַן “to be gracious,” but from חָן which is the cognate of Arabic خان / خون (*ḥwn / ḥân*) meaning “he was disloyal, false, unfaithful, he acted perfidiously.” Thus the שִׁקָּר הֵחֵן וְהַבֵּל הַיָּפִי should be translated as “infidelity is deceitful, and beauty is fleeting.”

ECCLESIASTES 2:8 ([CBBP XVI](#))

וְתַעֲנוּגַת בְּנֵי הָאָדָם שִׁדָּה וְשִׁדּוֹת, “And the luxuries of the sons of man—a wife and wives” (YLT). Καὶ ἐντροφήματα υἱῶν τοῦ ἀνθρώπου οἰνοχόον καὶ οἰνοχόας, “And delights of the sons of men, a butler and female cupbearers.” The nouns שִׁדָּה וְשִׁדּוֹת are cognates of Arabic شد / شدو (*šadw / šadā*) “he sang, chanted, recited poetry.” They should be repointed as participles שִׁדָּה וְשִׁדּוֹת “a chanter and chanting women,” like the preceding שָׂרִים וְשָׂרוֹת “singing men and singing women.”

ECCLESIASTES 7:26 ([CBBP XVI](#))

וּבְמוֹצָא אֲנִי מֵר מִמּוֹת אֶת־הָאִשָּׁה אֲשֶׁר־הִיא מְצוֹרִים לִבָּהּ, “And I find more bitter than death the woman, whose heart is snares and nets” (KJV). Καὶ εὐρίσκω ἐγὼ πικρότερον ὑπὲρ θάνατον σὺν τῇ γυναικῇ ἥτις ἐστὶν θηρεύματα, “And I find her to be, and I will pronounce to be more bitter than death the woman which is a snare and her heart

nets.” The **אֲשֶׁר-הִיא** needs to be emended to **אֲשֶׁה** **הִיא**, and the **אֲשֶׁרָה** can then be read as the cognate of Arabic **أَشْر** (*ʿašir*) “exulting greatly or excessively by reason of wealth and behaving with pride and self-conceitedness.” Thus the verse can be translated as “more bitter than death is a self-conceited / thankless woman; she is snares and her heart is nets.”

ECCLESIASTES 7:28 (CBBP XVI)

**אָדָם אֶחָד מֵאַלְפֵי מִצְאָתִי וְאִשָּׁה בְּכָל-אֵלֶּה לֹא מִצְאָתִי**  
 “One man in a thousand I found, but a woman in all these I did not find.” The word **מֵאַלְפֵי** “familiar, friendly” which dropped out due to a haplography needs to be restored. The **מֵאַלְפֵי** is the cognate of Arabic **مَالُوف** (*mā`lūf*) “familiar,” **مَالِف** (*mā`lāf*) “an object of familiarity,” and **الِف** (*ilf*) “close friend, intimate, confidant, lover.” Thus this verse states, “one friendly (**מֵאַלְפֵי**) man out of a thousand (**מֵאַלְפֵי**) I found but a woman in all these I did not find.”

ECCLESIASTES 7:29 (CBBP XVI)

**מִצְאָתִי אֲשֶׁר עָשָׂה הָאֱלֹהִים אֶת-הָאָדָם יָשָׁר וְהֵמָּה**  
**הָאָדָם** **בְּקִשְׁוֹ חֲשִׁבֹת רַבִּים** “I found, that God made man upright, but they have sought out many devices.” Here the MT **הָאָדָם** “the man” is gender inclusive, as it is in Gen 1: 27, where **הָאָדָם** “the human being” includes the **זָכָר וְנִקְבָּה** “male and female,” and as it is in Gen 5:2b, **וַיִּקְרָא אֶת-שְׁמֹם אָדָם** “and he called *their* name ‘Adam.’” The Arabic cognate of **יָשָׁר** is **يسر** (*yusr*), “ease, easiness of circumstance, and what is made easy.” This verse is a clear allusion to Eden where **הָאָדָם** (Adam and Eve) had “easiness of circumstance.” But the ease of

Eden ended when **הָאָדָם** (*Adam and Eve*) “willfully turned to many reckonings of their own” (7:29b).

SONG OF SOLOMON 1:3 ([CBBP XVII](#))

לְרִיחַ שְׁמֹנֶיךָ טוֹבִים שְׁמֵן תּוֹרַק שְׁמֶךָ עַל-כֵּן עַל-מֹות אֶהְבוֹךָ, “Your oils are fragrant, your name is oil poured out; therefore the maidens love you.” *Καὶ ὁσμὴ μύρω σου ὑπὲρ πάντα τὰ ἀρώματα μύρον ἐκκενωθὲν ὄνομά σου διὰ τοῦτο νεάνιδες ἠγάπησάν σε*, “And the smell of your ointments is better than all spices: your name is ointment poured forth; therefore do the young maidens love you.” By changing the initial preposition לְ “to” into the emphatic לְ the לְרִיחַ שְׁמֹנֶיךָ טוֹבִים reads “*Truly, the scent of your oils/ perfumes is delightful.*” The שְׁמֵן of שְׁמֹנֶיךָ is the cognate of Arabic شَم (šamma) “scent,” but the שְׁמֵן of תּוֹרַק שְׁמֵן is the cognate of Arabic ثَمَن (taman) “high-priced, expensive.” The רַק of תּוֹרַק is the cognate of the Arabic رَاق / رُوق (ruq/râqa) “to be clear/pure, to excel, to delight,” Thus this verse stated, “Truly, the scent of your perfume is very delightful. Precious, your scent was made to induce pleasure; therefore (young) women have loved you.”

SONG OF SOLOMON 1:4 ([CBBP XVII](#))

נִזְכִּירָה דְרִיךְ מִיַּיִן מִיִּשְׂרָיִם אֶהְבוֹךָ, “We will extol your love more than wine; rightly do they love you.” *Ἀγαπήσομεν μαστούς σου ὑπὲρ οἴνου εὐθύτης ἠγάπησέν σε*, “We will love your breasts more than wine: righteousness loves you.” The מִיִּשְׂרָיִם אֶהְבוֹךָ “the upright love you” is better read as “they loved you more than *great luxuries*”—recognizing here the Arabic cognate يَسْر (yusr) “richness, opulence, wealth, luxury.” (The plural מִיִּשְׂרָיִם is a plural of intensity indicated

by the adjective “*great*.”)

ISAIAH 8:6 ([CMBBP XIII](#))

אֵת מֵי הַשְּׁלַח הַהֲלֹכִים לְאֵט וּמְשׁוֹשׁ, “The waters of Shiloah that go softly, and rejoice.” Τὸ ὕδωρ τοῦ Σιλωαμ τὸ πορευόμενον ἡσυχῆ ἀλλὰ βούλεσθαι ἔχειν . . . βασιλέα ἐφ’ ὑμῶν, “The water of Siloam that goes softly, but wills to have . . . a king over you.” The Greek ἔχειν . . . βασιλέα reflects a reading of the MT מְשׁוֹשׁ with the stem שׁוּשׁ, the cognate of the Arabic سوس / ساس (*saws/sās*) “he ruled, he governed,.” (The וּמְשׁוֹשׁ needs to be repointed as וּמְשׁוֹשׁ or וּמְשׁוֹשׁ.) The βούλεσθαι “to desire” translates the MT אֵט, which must have appeared as אֵוֵט and was read and as the construct of אֵוֵט “desire. Actually the MT מְשׁוֹשׁ is the cognate of the Arabic adjective مشاوش / مشاوش (*mušâwis / mušawīš*) “water hardly to be seen, by reason of its remoteness from the surface of the ground or its paucity and the depth to which it has sunk.” Thus אֵט מֵי הַשְּׁלַח הַהֲלֹכִים לְאֵט וּמְשׁוֹשׁ means “the waters of Shiloah that flow gently and are barely visible.”

ISAIAH 8:8 ([CMBBP XII](#))

וְהָיָה כְּנָפָיו מְלֵא רֶחֶב-אֶרֶץ עַמְּנוּ אֵל, “And its outspread wings will fill the breadth of your land, O Immanuel.” Καὶ ἔσται ἡ παρεμβολὴ αὐτοῦ ὥστε τὸ πλάτος τῆς χώρας σου μεθ’ ἡμῶν ὁ θεός, “And his camp shall fill the breadth of thy land, O God with us.” The כְּנָף of the MT כְּנָפָיו is the cognate of Arabic كنف (*kanafa*) “to guard, to protect, to provide with an enclosure” and the noun كنف (*kanaf*) “shelter, fold, protection.” The Septuagint’s παρεμβολή “a fortified en-

closure” reflects this derivation and is the true meaning here of the MT כַּנְפִּיּוֹ.

ISAIAH 8:9 ([CMBBP XIII](#))

רֵעוּ עַמִּים וְחָתוּ, “Associate yourselves, O ye people, and ye shall be broken in pieces” (KJV); “Make an uproar, O ye peoples, and be broken in pieces” (ASV); “Be broken, O peoples, and be shattered” (NAS). Γνωτε ἔθνη καὶ ἠττάσθε, “Know, ye peoples, and be conquered.” The γνωτε “know ye” reflects a *Vorlage* with רֵעוּ for the MT רֵעוּ. The Syriac text reads זועני (zû‘û) “quake, quiver, tremble,” which reflects the verb רוע (stem II) “to be frightened / tremble with fear.” It is the cognate of the widely attested Arabic روع / راع (rû‘ / râ‘) “he was frightened, it affected his heart with fear.” This meaning is the perfect parallel for the imperative חָתוּ “be dismayed, scared, terrified” which follows.

ISAIAH 8:14 ([CMBBP XIII](#))

וְהָיָה לְמִקְדָּשׁ, “And he will become a sanctuary.” Καὶ ἐὰν ἐπ’ αὐτῷ πεποιθὼς ἦς ἔσται σοι εἰς ἀγίασμα, “And if thou shalt trust in him, he shall be to thee for a sanctuary.” The MT מִקְדָּשׁ “sanctuary” needs to be emended to מִקְרָשׁ, a *Hiph’il* participle of the stem קרשׁ, which is the cognate of the Arabic كرت (karaṭa) “it oppressed, afflicted, grieved him” and كارثة (kâritat) “disaster, catastrophe. Thus the king of Assyria, *not* Yahweh, will become the “oppressor” (literally, “the grief-maker”) as well as his becoming “a stone of offense, and a rock of stumbling.”

ISAIAH 9:6 ([MBS XX](#))

וַיִּקְרָא שְׁמוֹ פֶּלֶא יוֹעֵץ אֵל גִּבּוֹר אֲבִיעֵד שֶׁר־שְׁלוֹם

“And his name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Seven Hebrew words have traditionally been translated as these five names. Taking a clue from the Septuagint’s αὐτῷ “to him” at the end of the verse and recognizing it as the translation of the initial לָם (read as לָמוֹ “to him”) of the initial word לְרִבְּהָ in 9:6, nine Hebrew words emerge which make up three titles composed of three words: (1) פֶּלֶא יוֹעֵץ אֱלֹהִים, “Wonderful Counselor of God,” (2) גִּבּוֹר אָבִי עֶדְלָה, “Mighty One of the Eternal Father,” and (3) שָׂרֵן לָם שְׁלוֹם, “Reconciling Prince of Peace.” The לָם “reconciling” in the third title (which lies behind the Septuagint’s αὐτῷ “to him”) is the cognate of Arabic verb لָم (lām) “to reconcile” and the noun لَم (li<sup>3</sup>m) “peace, concord, agreement, unity.”

[ ISAIAH 11:1 [1998 Graduation Sermon Lexical Data on “Jesse”](#)  
 “A shoot shall forth from the stump of Jesse (אִישִׁי / יִשְׁרָאֵלִי).” ]

ISAIAH 24:12 ([CMBBP IX](#))

נִשְׂאָר בְּעִיר שְׁמָהּ וּשְׂאִיָּהּ יִכָּתֵּשׂ עָרָה, “Desolation is left in the city, the gates are battered into ruins (RSV). Καὶ καταλειφθήσονται πόλεις ἔρημοι καὶ οἴκοι ἐγκαταλειμμένοι ἀπολοῦνται, “And cities shall be left desolate, and houses being left shall fall to ruin.” The οἴκοι “houses” reflects the MT שְׂאִיָּהּ (perhaps read as the plural שְׂאִיָּת [scriptio defectiva] in the Vorlage). This שְׂאִיָּהּ / שְׂאִיָּת is a cognate of the Arabic ثوى (tawaya) “he dwelt, or abode,” and مَثْوَى (matwan) “a place where one stays, dwells, or abides, an abode or a dwelling.”

ISAIAH 53:9 ([CMBBP XIV](#))

וַיִּתֵּן אֶת־רְשָׁעִים קְבֹרוֹ וְאֶת־עֲשִׂיר בְּמִתּוֹ, “And they made his grave with the wicked and with a rich man in his death.” Καὶ δώσω τοὺς πονηροὺς ἀντὶ τῆς ταφῆς αὐτοῦ καὶ τοὺς πλουσίους ἀντὶ τοῦ θανάτου αὐτοῦ, “And I will give the wicked for his burial and the rich for his death.” The MT עֲשִׂיר “rich” is not the contextually desiderated parallel for the רְשָׁעִים “wicked (ones).” The NAB translation rightly reads, “A grave was assigned him among the wicked and a burial place with evildoers.” The MT עֲשִׂיר “rich” when repointed as עֲשִׂיר can be recognized as the cognate of Arabic عُثْر (*gútru*) “vile, ignoble.”

ISAIAH 61:3 ([CBBP XXXIII](#))

וְקָרָא לָהֶם אֵילֵי הַצֶּדֶק מִטַּע יְהוָה לְהִתְפָּאֵר, “That they might be called oaks of righteousness.” Καὶ κληθήσονται γενεαὶ δικαιοσύνης, “And they shall be called *generations* of righteousness.” The MT אֵילֵי “trees, oaks terebinths” became in Greek the plural of γενεά “family, race, generation, clan, offspring.” The translators were aware of the אֵיל/אלה which was the cognate of the Arabic آل (*ʿāl/ʿill*) and ايلة (*ʿilat*) meaning “a man’s family, relations or kinfolk.” Thus Hebrew אלה can mean (1) אֵלֶּה “these”, (2) אֵלֶּה “to curse,” (3) אֵלֶּה “to wail,” (4) אֵלֶּה “terebinth, oak tree” (5) אֵלֶּה “lance, fork, sign-pole,” (6) אֵלֶּה/אלוה “God,” and (7) אֵלֶּה “kith and kin.” This last definition is the key for interpreting Jesus’ question to Peter in John 21:15, ἀγαπᾶς με πλέον τούτων “do you love me more than these?” which read originally as הָאֵלֶּה הָאֵלֶּה, “do you love me more than kith-and-kin?” (See below on John 21:15.)

[ ISAIAH 64:5 ([Classroom Notes & Handouts #49](#))

“They remember you in your ways. *But we sinned in spite of them. Behold you became angry.* ]

[ ISAIAH 64:9 ([Classroom Notes & Handouts #49](#))

“Be not exceedingly angry, O LORD, and remember not iniquity for ever. Behold, consider, we are all thy people. *and would that we be saved forever.*” ]

ISAIAH 65:25 ([CBBP I](#))

וְנָחַשׁ עֵפֶר לַחֲמוֹ, “And dust shall be the serpent's food.”

The עֵפֶר in this verse is עֵפֶר, stem IV, which is the cognate of Arabic غُفْر (*gafar*) “small herbage, a sort of small sprouting herbage which when green resembles green passerine birds.” Thus the phrase וְנָחַשׁ עֵפֶר לַחֲמוֹ can be translated “sprouts (will be) the serpent's food.” The עֵפֶר in Gen 3:14 is a collective noun meaning “small crawling or creeping creatures”; but here in 65:25 the עֵפֶר refers to “sprouting vegetation” (analogous to the lion's eating תֵּבֵן “straw” in Isaiah 11:7).

JEREMIAH 5:7 ([CBBP XVIII](#))

וּבֵית זוֹנָה יִתְגַּדְּרוּ, “And at the house of a harlot they gather themselves together.” Καὶ ἐν οἴκοις πορνῶν κατέλυον, “And lodged in harlots' houses.” The Greek translators read the MT יִתְגַּדְּרוּ as יִתְגַּרְרוּ and translated it as κατέλυον, “they were lodging,” as though the stem was גִּוַר “to sojourn, to dwell.” The most probable meaning of the יִתְגַּדְּרוּ / יִתְגַּרְרוּ is גִּוַר, stem IV, the cognate of the Arabic جار/جور (*jâra*) “he deviated from the right course, he acted wrongfully, unjustly, injuriously, or tyrannically.” Thus these three words stated that “at the house of a harlot they acted wrongfully.”

JEREMIAH 5:8 ([CBBP XVIII](#))

סוֹסִים מְיֻזָּנִים מִשְׂכִּים הָיוּ אִישׁ אֶל-אִשְׁתּוֹ רָעוּהוּ יִצְהָלוּ  
 “They were well-fed lusty stallions, each neighing for his neighbor’s wife” (RSV). Ἴπποι θηλυμανεῖς ἐγενήθησαν ἕκαστος ἐπὶ τὴν γυναῖκα τοῦ πλησίον αὐτοῦ ἐχρεμέτιζον, “They became stallions frenzied-by-females, they neighed each one after his neighbor’s wife.” The MT מְיֻזָּנִים (and variant מְיֻזָּנִים) have been identified as זָן “to feed” or זָן “to be heavy,” resulting in the translations “well-fed” or “weighty” horses. But in this context the מְיֻזָּנִים/מְיֻזָּנִים is better identified as the זָן which is the cognate of the Arabic (a) ذنين (*dinîn*) “any sort of thin mucus or seminal fluid of a stallion or of a man that flows from the penis by reason of excessive appetite,” and (b) the verb ذن (*danna*) “it (mucus or seminal fluid) flowed.” The MT מִשְׂכִּים when repointed as מִשְׂכִּים can be read as the *Hoph’al* participle of יִשְׂךְ, which is the cognate of the Arabic وشك (*wašuka*) “to be quick, to hurry, to be on the verge (of doing something).” Thus the first four words of 5:8 can be translated as “they were horses whose seminal fluid have been made to flow” or “they were stallions about to discharge semen.”

JERRMIAH 20:7a ([CMBBP XV](#))

פְּתִיתָנִי יְהוָה וְאָפַתְךָ, “O LORD, thou hast deceived me, and I was deceived” (KJV); “O LORD, You induced me, and I was persuaded” (NKJ). Ἐπάτησάς με κύριε καὶ ἠπάτηθην, “You have deceived me, O Lord, and I have been deceived.” The פְּתָה here in Jer 20:7 is not the denominative of פָּתַי / פָּתִי “simple/simplicity,” meaning in the *Pi<sup>c</sup>el* “to deceive,” but a cognate of the Arabic فتو (*fatawa*) “he notified the decision of

the law.” The noun *فتوى* (*fatwā*) means “the giving of an answer, or a reply, stating the decision of the law respecting a particular case, and the related title *مفت* (*mufti*) means “a juriconsult who notifies the decisions of the law.” Jeremiah had been informed of the divine *fatwa* (summarized in Deut 28:15–68). Thus this phase can be translated as “You told me, O Yahweh, of the *fiat* and I was informed of the *decree*.”

JEREMIAH 20:7b ([CMBBP XV](#))

**חִזַּקְתָּנִי וַתּוֹכַל**, “You have overpowered me, and you have prevailed” (NKJ). Ἐκράτησας καὶ ἠδυσάσθης, “You have taken hold and have prevailed.” The **חִזַּק** here in 20:7 is not the verb “to be strong, to strengthen,” but the cognate of Arabic *حذق* (*ḥaḍaqa*) “he made him skilful” (form II) and *حاذق* (*ḥāḍiq*) “a man chaste or eloquent of tongue, perspicuous in language and thoroughly learned.” Thus **חִזַּקְתָּנִי** means “you made me eloquent” or “you made me quite articulate”—an idea which is reinforced by Yahweh’s having promised Jeremiah “you will become as my mouth” (15:19). Similarly, the **וַתּוֹכַל** here in 20:7 is not from the verb **יָכַל** “to be able, to prevail” but the cognate of the Arabic *وكل* (*wakala*) “he left him to his opinion, judgment,” and in form II “he appointed him as his commissioned agent,” and in form V “he relied upon him and confided in him.” Consequently, **חִזַּקְתָּנִי וַתּוֹכַל** is best translated as “You made me articulate and you commissioned (me).”

JEREMIAH 20:10 ([CMBBP XV](#))

**הַגִּידוּ וְנִגְדַנּוּנוּ כָּל אֲנֹשׁ שְׁלוֹמֵי שְׂמֵרֵי צַלְעֵי**, “Denounce, and we will denounce him, *say* all my familiar friends, they that watch for my fall” (ASV); “Report him! Let’s report him! All my friends are waiting for me to slip” (NIV). Ἐπισύστητε καὶ

ἐπισυστώμεν αὐτῷ πάντες ἄνδρες φίλοι αὐτοῦ τηρήσατε τὴν ἐπίνοιαν αὐτοῦ, “Conspire and let us conspire against him all men his friends watch his intent.” The verb נגד here in 20:10 is the cognate of Arabic نجد (*najada*) “he overcame, he overpowered, he subdued.” It calls for a physical attack, not just a verbal attack. The MT כל is the cognate of the Arabic كل (*kalla*) “he became fatigued, tired, weary, incapacitated” and כליל (*kalīl*) “weak, faint.” The MT אָנוּשׁ “man” needs to be read as אָנוּשׁ “sickened, incurable.” The צִלְעִי “limp” is best read as the cognate of the Arabic أصلع (*ʿaṣlaʿ*) “distressing, calamitous,” and صليعاء (*ṣulayʿāʿ*), a calamity or misfortune hard to bare.” This verse is better translated as, “Overpower him! Let us overpower him! An incurable weariness is my recompense; my being on guard is a calamity for me.”

JEREMIAH 31:21 ([CBBP XIX](#))

הַצִּיבִי לְךָ צִיָּנִים שְׂמִי לְךָ תַּמְרוּרִים שְׂתִי לְבֶדֶד לְמַסְלָה  
 דְּרָךְ הַלְכֹתִי שׁוּבִי בְּתוֹלַת יִשְׂרָאֵל שְׁבִי אֶל-עָרֶיךָ אֵלֶּה

“Set up road markers for yourself, make yourself guideposts;  
 consider well the highway, the road by which you went.

Return, O virgin Israel, return to these your cities” (NRS).

Στήσον σεαυτήν Σιων ποίησον τιμωρίαν δὸς καρδίαν σου  
 εἰς τοὺς ὄμους ὁδὸν ἣν ἐπορεύθης ἀποστράφητι παρθένος  
 Ἰσραὴλ ἀποστράφητι εἰς τὰς πόλεις σου πενθοῦσα,

“Prepare yourself, O Sion; execute vengeance;  
 rouse up your heart upon the shoulders.

Turn away from the road you traveled,

O virgin of Israel, return mourning to your cities.”

The Septuagint translators transliterated צִיָּנִים as σιωνιμ, which was then read as Σιων (Zion). The τιμωρίαν “ven-

geance” reflects the *transliteration* of תְּמַרְוֵרִים as τιμρωριμ ; and the δὸς καρδίαν σου εἰς τοὺς ὠμους, “set your heart upon the shoulders,” reflects the misreading of the οἴμους “roads” as ὠμους “shoulder.” The Arabic cognate of the בתל of בְּתוּלַת “virgin” is بتل (*batala*), which in form V means “he detached himself from worldly things and devoted himself to God exclusively without hypocrisy.” Only secondarily did بتل (*batala*) focus on celibacy and virginity. If the Hebrew בתל shared the Arabic nuance the title בְּתוּלַת יִשְׂרָאֵל “Virgin Israel” would be better translated as “Virtuous Israel.” The MT אלה “these” became πειθοῦσα “mourner” in the Septuagint — indicating that אלה was read as the cognate of Arabic (1) الله (*ʿaliha*) “he manifested vehement grief and agitation,” or (2) وله (*waliha*) “he became bereft of his reason or intellect in consequence of grief or the loss of a beloved,” or (3) الليل (*ʿalil*) “the state of a mother who has lost her children.”

JEREMIAH 31:22 ([CBBP XIX](#))

עַד-מָתַי תַּחֲמִקִּין הַבַּת הַשׁוֹבְבָה, “How long wilt thou go about, O thou backsliding daughter?” (KJV). Ἔως πότε ἀποστρέψεις θυγάτηρ ἡτιμωμένη, How long, O disgraced daughter, wilt thou turn away?” The verb חֲמַק “to turn away” can also mean “to be stupid, foolish,” which would make it the cognate of Arabic حَمَق (*humaq*) “foolishness or stupidity; i.e., unsoundness in the intellect or understanding.” Jeremiah frequently reminded the Virgin Israel that she had been stupid, as in 4:22 כִּי אֵוִיל עַמִּי, “for my people are foolish”); 5:4 (וְהֵם נֹאֲלִין, “they have no sense”); 5:21 (וְאֵין לָב עִם סָכָל), “O foolish and senseless people”); 10:8 (וְיִכְסְלוּ יַבְעֲרוּ), “they

are stupid and foolish”); 17:11 (יְהִי־נָבֵל), “he will become a fool”). The חִמּוֹק of 31:22 can be added to Jeremiah’s synonyms for “foolish,” and 31:22 can be translated as “How long will you *stupidify yourself*, O faithless daughter?”

JEREMIAH 31:22 ([CBBP XIX](#))

כִּי־בָרָא יְהוָה חֲדָשָׁה בְּאֶרֶץ נִקְבָּה תְּסֹבֵב גְּבֵר,  
 “For the LORD has created a new thing on the earth: a woman protects a man” (RSV). Ὅτι ἔκτισεν κύριος σωτηρίαν εἰς καταφύτευσιν καινήν ἐν σωτηρίᾳ περιελεύσονται ἄνθρωποι, “For the Lord has created safety for a new plantation: men shall go about in safety.” In the Septuagint the נִקְבָּה “woman” appears as σωτηρίαν “safety” and σωτηρίᾳ “safety,” reflecting a misreading of נִקְבָּה as נִקְדָּה “to save,” the cognate of the Arabic نَقَدَ (*naqida*) “he became safe, he saved, he liberated.” The Arabic cognate of נִקְבָּה is نِقَاب (*naqâb*) “a man of great knowledge who is intelligent, and enters deeply into things.” The תְּסֹבֵב “encompass” (NKJ) is the cognate of Arabic شَبَّ (*šabba*), which in stems II and V means “to rhapsodize about a beloved woman and one’s relationship to her, to celebrate her in verse with amatory language, to compose love sonnets.” In Jer 31:3–4 Yahweh affirmed in masculine amatory language his love for the “Virgin/Virtuous Israel,” and now in Jer 31:22 the new thing that Yahweh had created was this gender reversal: the Virtuous/Virgin Israel would now “*lovingly rhapsodize*” (תְּסֹבֵב) with sincerity about *her* God and *her* relationship with *Him*.

JEREMIAH 31:32 ([CMBBP XV](#))

אֲשֶׁר־הָמָּה הִפְרוּ אֶת־בְּרִיתִי וְאֲנִי בְּעַלְתִּי בָם נְאֻם־

יהיה, “My covenant which they broke, though I was their husband, oracle of Yahweh” (RSV). “Οτι αυτοι ουκ ενεμειναν εν τη διαθηκη μου και εγω ημελησα αυτων φησιν κυριος, “For they abode not in my covenant, and I disregarded them, saith the Lord.” The MT בעלתי “I was a husband” is from בעל, stem I, the cognate of Arabic بعَل (ba<sup>c</sup>ala) “he became a husband, or lord, or master,” and the Greek ημελησα “I disregarded” translated בעל, stem II, the cognate of Arabic بعَل (ba<sup>c</sup>ala) “he became confounded or perplexed, he was disgusted.” The Syriac reads with the Septuagint “and so I despised בסית [bēsīt]) them,” but the Vulgate reads *ego dominatus sum eorum*, “and I had dominion over them.” The Septuagint’s reading is the preferred reading.

JEREMIAH 51:53 ([CBBP VI](#))

כִּי־תַעֲלֶה בְּבַל הַשָּׁמַיִם וְכִי תִבְצֹר מְרוֹם עֲזָה מֵאֲתִי לָהּ, “Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her.” “Οτι εαν αναβη Βαβυλων ως ο ουρανος και οτι εαν οχυρωση υψος ισχυος αυτης παρ’ εμου ηξουσιν εξολεθρευοντες αυτην, “For though Babylon should go up as the heaven, and though she should strengthen her walls with her power, from me shall come they that shall destroy her.” The MT עֲזָה may not mean ισχυος αυτης “her strength.” Here עֲזָה is probably the cognate of the Arabic عنز (anz) “an eminence or hill, a synonym for a *tel*.” (The ʾ of ענז was simply assimilated so that ענז became עז.) Thus the phrase עֲזָה מְרוֹם תִּבְצֹר means, “though she make inaccessible the top of her *tel*.”

LAMENTATIONS 3:37–38 ([Biblica](#) 1968)

אֲדַנִּי לֹא צָוָה מִפִּי עֲלִיּוֹן לֹא תֵצֵא הַרְעוֹת וְהַטּוֹב,  
 “The Lord has not commanded it. Out of the mouth of the Most High there shall not come forth evil and good.” By changing the negative לֹא into the emphatic לֵא the verse reads “*Verily* the Lord has ordained it! *Verily* from the mouth of the Most High there shall come forth evil and good.”

LAMENTATIONS 4:3 ([Biblica](#) 1968)

בַּת־עַמִּי לְאֶכְזָר, the daughter of my people is cruel.” By changing the ל “to” into the emphatic לֵא the phrase reads “the daughter of my people is *truly* cruel.”

EZEKIEL (*passim*) בֶּן אָדָם “the son of man” or “the son of reconciliation” = “the reconciler” or “the son of authority” = “the One with Authority.”

EZEKIEL 3:14 ([CBBP XX](#))

וַיִּרְוַח נְשָׂאתַי וַתִּקַּחַנִּי וַאֲלֶךְ מֵר בְּחַמַּת רוּחִי, “The Spirit lifted me up and took me away, and I went in bitterness in the heat of my spirit.” Καὶ τὸ πνεῦμα ἐξῆρέν με καὶ ἀνέλαβέν με καὶ ἐπορεύθη ἐν ὀρμῇ τοῦ πνεύματός μου, “And the Spirit lifted me, and took me up, and I went in the impulse of my spirit.” Here the MT מֵר is probably from the stem מֵרָא, the cognate of the Arabic مَرَى (*maraya*) a verb used for the movement of the wind and clouds. This derivation accounts for the Septuagint’s ὀρμη “rapid motion forward.” The חֲמָה of the MT בְּחַמַּת רוּחִי, “in the heat of my spirit,” it is more likely the cognate of the Arabic حَم / حوم (*hûm / hâma*) used of the motion of birds flying or hovering in circles.” If the ך of רוּחִי were dropped as a dittography of the following ך of וַיִּרְוַח the phrase

would mean, “I went flying off in circles of wind.” Far from being depressed, this phrase speaks of the physical means of transport (even if only in a vision or in the imagination) which carried Ezekiel to the exiles along the Chebar River. Whatever acrophobia he may have had, his fear (*not* depression) was allayed because, while airborne, he was firmly gripped by the hand of God (חֲזָקָה וַיִּדְּיָהוָה עָלַי).

EZEKIEL 13:18a ([CBBP XXI](#))

הוּי לְמַתְפְּרוֹת כְּסָתוֹת עַל כָּל-אַצְבְּלֵי יָדַי, “Woe to the women who sew magic bands upon all wrists” (RSV). Οὐαὶ ταῖς συρραπτουσαῖς προσκεφάλαια ἐπὶ πάντα ἀγκῶνα χειρὸς. “Woe to the women that sew pillows under every elbow.” The כְּסָתוֹת / כְּסָת, translated as “pillows” or “magic bands” is actually the cognate of Arabic أكسية (*kisâʿ*) / أكسية (*aksiyat*) meaning “a simple oblong piece of cloth, a wrapper of a single piece.” This كِسَاءٌ (*kisâʿ*) is probably the etymon of the English “gauze” and French *gaze*, and the כְּסָתוֹת here is best translated as “bandages.” The יָדַי in the phrase כָּל-אַצְבְּלֵי יָדַי “every joint of my hand” should be emended to יָדַי, a *Qal* passive participle meaning “maimed” from יָדָה, the denominative of יָד and the equivalent of Arabic يَدَى (*yaday / yadî*) “to wound anyone on the hand, to maim the hand,” or وَدَى (*wadaya*) “to cut off.” The אַצְבֵּל “joint” can refer also to an entire limb, like the Arabic وَصْل (*wuṣl* or *wiṣl*) “limb.” Thus this phrase in 13:18a is best translated as “Woe to the ones tying *bandages* on every *maimed* limb.”

EZEKIEL 13:18b ([CBBP XXI](#))

וַעֲשׂוֹת הַמְסַפְּחוֹת עַל-רֹאשׁ כָּל-קוֹמָה לְצוֹרֵד נַפְשׁוֹת,

“And make veils for the heads of persons of every stature, in the hunt for souls” (RSV). The **הַמְסַפְּחוֹת** has been variously translated as ἐπιβόλαια “wrappers/kerchiefs,” or “rags.” The Arabic cognate of **מְסַפְּחוֹת/סַפָּח** is سفیح (*safih*) “a thick, coarse garment or piece of cloth called كساء (*kisā*).” The **מְסַפְּחָה** “(gauze) bandage” and the **כֶּסֶת** “(gauze) dressing” are synonyms. The **לְצוֹרֵד** should be corrected to **לְצוֹרִיד** and read as the cognate of Arabic صديد (*ṣadīd*) “ichor, i.e. the thin water or watery humour of a wound tinged with blood or pus.” The **עַל-רֹאשׁ כָּל-קוֹמָה לְצוֹרֵד נְפֹשׁוֹת** “upon the head of every height to hunt souls” is better read as **עַל כָּל-רֹאשׁ צוֹרִיד** “upon every oozing head, to revive the ones breathing.” Thus this phrase in 13:18b is best translated as “and placing *compresses* upon every *oozing* head, to revive those *breathing*.”

EZEKIEL 13:18c ([CBBP XXI](#))

**הַנְּפֹשׁוֹת הַצּוֹרֵדְנָה לְעַמִּי וְנַפְשׁוֹת לְכַנָּה תַחֲיִינָה**,  
 “Will you hunt down souls belonging to my people, and keep other souls alive for your profit?” (RSV). Αἱ ψυχὰὶ διεστράφησαν τοῦ λαοῦ μου καὶ ψυχὰς περιεποιούντο, “The souls of my people are perverted, and they have saved souls alive.” The MT **נַפְשׁוֹת** (13:18–19) and **נַפְשִׁים** (13:20) are plural participles of the denominative **נָפַשׁ** “to breathe” (the cognate of Arabic نفس [*nafas*] in form V “to breathe, to inhale and exhale”) and should be repointed **נַפְשִׁים** “breathing men” and **נַפְשׁוֹת** “breathing women.” The **הַצּוֹרֵדְנָה** here is not from **צוֹרֵד** “to hunt down” but from **צַדַּד**, the cognate of Arabic صد

(*šadda*) “to shun, to alienate, to turn away.” The ל of לעמי is the emphatic ל. Thus the phrase הנפשות תצודרנה לעמי means “they shun the ones breathing of my *very own* people,” which is contrasted with לכנה תחיינה נפשות “those of their own [*still*] breathing, they restore to life.”

EZEKIEL 13:19d ([CBBP XXI](#))

וַתַּחֲלֵלְנָה אֶתִּי אֶל־עַמִּי, “You have profaned me among my people.” Καὶ ἐβεβήλουν με πρὸς τὸν λαόν μου, “And they have dishonored me before my people.” The MT אַתִּי is best read as אוֹתִי “my sign,” which is a cognate of Arabic آية (*ayat*) “a sign, an example, or a warning.” This phrase can be translated as “they have undermined my warning unto my people.”

EZEKIEL 13:20c ([CBBP XXI](#))

וְשַׁלַּחְתִּי אֶת־הַנְּפֹשֹׁת אֲשֶׁר אַתֶּם מְצַדְדוֹת אֶת־נַפְשֵׁימָן לְפָרַחַת לְפָרַחַת “And [I] let the souls go, the souls you hunt like birds” (NKJ). Καὶ ἐξαποστελῶ τὰς ψυχὰς ἃς ὑμεῖς ἐκστρέφετε τὰς ψυχὰς αὐτῶν εἰς διασκορπισμόν, “And will set at liberty their souls which you pervert to scatter them.” The Hebrew word order needs to be altered to read and translated as follows:

וְשַׁלַּחְתִּי לְפָרַחַת אֶת הַנְּפֹשֹׁת  
אֶת־נַפְשֵׁימָן אֲשֶׁר אַתֶּם מְצַדְדוֹת

“and I will let go to [become] *the-ones-set-free*  
—the breathing women (and the) breathing men—  
whom you have shunned.”

EZEKIEL 14:9 ([CMBBP XVI](#))

וְהַנְּבִיא כִּי־יִפְתָּה וְדַבֵּר דְּבַר אֲנִי יְהוָה פְּתִיתִי אֶת

וְהַנְּבִיאַ הַהוּא, “And if the prophet be deceived and speak a word, I, the LORD, have deceived that prophet” (RSV). Καὶ ὁ προφήτης ἐὰν πλανηθῆ καὶ λαλήσῃ ἐγὼ κύριος πεπλάνηκα τὸν προφήτην ἐκεῖνον, “And if a prophet should deceive and should speak, I the Lord have deceived that prophet.” The *Pu<sup>c</sup>al* פִּתְּהוּ (פִּתְּהוּ, stem I) “he will be deceived” needs to be repointed as the *Pi<sup>c</sup>el* יִפְתְּהוּ “he deceives”— which is the reading of the Septuagint. But the *Pi<sup>c</sup>el* פִּתְּיִתִי is from פִּתְּהוּ, stem II, the cognate of Arabic فتو (*fatawa*) “he issued a fiat/*fatwa*.” Thus the apodosis contains a wordplay: if a prophet *deceives* (פִּתְּהוּ, stem I) then I *decree* (פִּתְּהוּ, stem II). Yahweh then explicitly spelled out his *fatwa* / fiat: “I will stretch out my hand against him and destroy him from among my people Israel.”

EZEKIEL 20:25 ([CMBBP XVI](#))

וְגַם־אֲנִי נָתַתִּי לָהֶם חֻקִּים לֹא טוֹבִים וּמִשְׁפָּטִים לֹא  
 וַיְהִי בָהֶם, “And I also gave them statutes that were not good.  
 and ordinances by which they could not have life.” By changing  
 the negative לֹא into the emphatic לָּא the verse reads “I gave  
 them statutes that were *indeed* good and ordinances by which  
 they could *indeed* have life.”

EZEKIEL 20:25–27 ([CMBBP XVI](#))

These three verses need to be read in this sequence (25<sup>a-b</sup>, 26<sup>c</sup>, 27, 26<sup>a-b</sup>): *Moreover I gave them statutes that were indeed good and ordinances by which they could indeed have life. I did it that they might know that I am Yahweh. Therefore, son of man, speak to the house of Israel and say to them, “Thus says my Lord Yahweh: ‘In this again your fathers blasphemed me, in their transgressing they transgressed against me, {say-*

ing} “I defile them through their very gifts in making them offer by fire all their first-born, that I might horrify them.”

EZEKIEL 23:8 ([MBS I](#))

וְאֶת־תְּזוּנוֹתֶיהָ מִמִּצְרַיִם לֹא עָזְבָה... וַיִּשְׁפְּכוּ תְזוּנוֹתָם עָלֶיהָ, “And her fornications out of Egypt she had not forsaken . . . they poured out their lust on her.” The initial תְּזוּנוֹתֶיהָ “her fornications,” is from זָנָה, stem I, the cognate of Arabic زنى (*zanay*) “to commit fornication”; but the תְּזוּנוֹתָם “their lust” is from זָנָה, stem II, the cognate of Arabic ذن (*danna*) “it (semen or mucus) flowed” and the corresponding noun ذنين (*danîn*) “thin mucus, semen, seminal fluid.” The phrase means “they poured out their semen upon her.”

EZEKIEL 28:12 ([CBBP XXII](#))

אתה חותם תכנית מלא חכמה וכליל יפי, “You were the model of perfection, full of wisdom and perfect in beauty.” Σὺ ἀποσφράγισμα ὁμοιωσεως καὶ στέφανος κάλλους. “You are a seal of resemblance, and crown of beauty.” The MT תְּכִנִּית “measurement” needs to be emended to תְּבוּנָה “understanding,” The στέφανος translates the כְּלִיל “crown” which is the cognate of the Syriac כְּלִיל (*kēlîl*) “crown.” Thus this verse states, “you were the signet of erudition, full of wisdom and a crown of beauty.”

EZEKIEL 28:13 ([CBBP XXII](#))

בְּעֵדֶן גֶּן־אֱלֹהִים הָיִיתָ, “You were in Eden, the garden of God.” ἐν τῇ τρυφῇ τοῦ παραδείσου τοῦ θεοῦ ἐγενήθης, “You were in the luxury of the paradise of God.” By reading הָיִיתָ “I was” for the MT הָיִיתָ “you were” the King of Tyre

stated, “I was in Eden, the garden of God,” or “I was in the luxury of the paradise of God.” The Septuagint’s *τρυφή* “luxury” reflects עָרֵן, stem II, which is the cognate of the Arabic *غدن* (*gʿadan*) “luxuriant.”

EZEKIEL 28:13 ([CBBP XXII](#))

בַּיּוֹם הַבְּרֵאֶךָ כּוֹנְנֵנוּ, On the day that you were created they were prepared.” Εἰν τῇ τρυφῇ τοῦ παραδείσου τοῦ θεοῦ ἐγενήθης, “You were in the luxury of the paradise of God.” In light of the Arabic cognate *برأ* (*bara*<sup>3</sup>) “he became free of a thing, he became safe from any sickness or imperfection” and *بريء* (*bari*<sup>3</sup>) “to be clear of evil qualities or dispositions, shunning what is vain and false, sound in body and intellect,” the MT הַבְּרֵאֶךָ “you were created” can also be translated as “you were perfected.” Thus this phrase stated, “On the day that you were perfected they were prepared.” (Reading הָיִיתִי “I was” for the MT הָיִיתָ “you were” which appears also in 28:14, and the הַבְּרֵאֶךָ “you were perfected” which appears also in 28:15).

EZEKIEL 28:14 ([CBBP XXII](#))

אַתָּה־כְּרוֹב מִמְּשַׁח הַסּוֹכֵךְ וּנְתַתִּיךָ בְּהַר קֹדֶשׁ אֱלֹהִים הָיִיתָ, “You are the anointed cherub who covers, and I gave you; you were on the holy mountain of God.” The first five words must be read as *אַתָּה נְתַתִּיךָ כְּרַב הַסּוֹכֵן מְשִׁיחִים*, meaning “You — I set you as the chief statesman of those anointed.” The *הַסּוֹכֵן* (read here in lieu of the MT *הַסּוֹכֵךְ* “the one covering”) is from *סָכַן*, the cognate of Ugaritic *skn* “governor, high official,” used in parallelism with *mlk* “king.”

EZEKIEL 32:27 ([CMBBP XVI](#))

וְלֹא יִשְׁכְּבוּ אֶת־גְּבוּרִים נִפְלִיִּים, “nor do they lie beside the fallen heroes.” By changing the negative לֹא into the emphatic לְאֵ the verse reads “they are *indeed* buried with the fallen heroes.”

EZEKIEL 38:21 ([CMBBP XVIII](#))

וְקָרָאתִי עָלָיו לְכָל־הָרֵי חֶרֶב נֶאֱמַר אֲדַנִּי יְהוָה, “I will call for a sword against him on all My mountains,” declares the Lord GOD” (NAU). “I will summon every kind of terror against Gog, says the Lord GOD” (RSV). Καὶ καλέσω ἐπ’ αὐτὸν πᾶν φόβον λέγει κύριος, “And I will summon against it even every fear, saith the Lord.” The עָלָיו “against him” refers to Gog who appears by name in 38:16 and 18. The הָרֵי “my mountain” needs to be repointed as הֶרֶי and recognized as the cognate of Arabic هارِه/هور (*hwr/hâra*) “he threw it down, pulled it down, demolished it,” هائر / هارى (*hârî/hâ‘ir*) “becoming thrown down, pulled to pieces, demolished.” The י of הָרֵי is not a 1cs suffix but a part of the stem.” In the context of destruction mentioned in Ezekiel 38, this הָרֵי is best translated as “demolition” or “collapse.” The MT חֶרֶב “sword” can be repointed as חָרֵב “desolation; and the לְכָל “to all” can be emended to לְכָל־הֶ “for annihilation” — restoring a ה which was lost by haplography — like the בְּחֵמָה לְכָל־הֶ “destructive fury” in Ezek 13:13. Thus the וְקָרָאתִי עָלָיו לְכָל־הָרֵי חֶרֶב “and I called against him to all of my mountains a sword,” now becomes וְקָרָאתִי עָלָיו לְכָל־הֶ חָרֵב “and against him I have called for annihilation, demolition, desolation.”

EZEKIEL 43:7 ([CMBBP XIV](#))

וְלֹא יִטְמְאוּ עוֹד בֵּית־יִשְׂרָאֵל שֵׁם קִדְשִׁי . . . בְּפִגְרֵי  
 מְלָכֵיהֶם בְּמוֹתָם, “And my holy name shall the house of Israel  
 no more defile . . . by the carcasses of their kings in their high  
 places” (KJV); “And the house of Israel will not again defile My  
 holy name . . . by the corpses of their kings when they die”  
 (NAS, NAU). The **בְּמוֹתָם** was translated in the Septuagint as  
 ἐν μέσῳ αὐτῶν “in their midst,” evidently having a *Vorlage*  
 with **בתוכם** for the MT **במוותם**. Eissfeldt (1935) argued that  
**מִלְכֵיהֶם** was not a divine name but a cognate of the Punic *mlk*, a  
 technical term for a child-sacrifice. Thus the **מִלְכֵיהֶם** needs to  
 be repointed as **מְלָכֵיהֶם**, a segolate plural meaning “their child-  
 sacrifices”—which accounts for the reference to all of the dead  
 bodies. The **בְּפִגְרֵי מְלָכֵיהֶם בְּמוֹתָם** should be translated as  
 “by the corpses of their child-sacrifices at their high places.”

JOEL 2:31 ([CBBP XXIII](#))

הַשֶּׁמֶשׁ יִהְיֶה לְחֹשֶׁךְ וְהַיָּרֵחַ יִהְיֶה לְדָם, “The sun shall be  
 turned into darkness, and the moon into blood.” Ὁ ἥλιος  
 μεταστραφήσεται εἰς σκοτός καὶ ἡ σελήνη εἰς αἷμα, “The  
 sun shall be turned into darkness, and the moon into blood.”  
 Although the Septuagint translated the **דָּם** as αἷμα “blood” this  
**דָּם** is from **דָּם / דָּהַם**, stem II, the synonym of **עֲלָטָה** “dark-  
 ness,” and the cognate of Akkadian *dā’āmu* “to darken” and  
 Arabic *dahama* (دهم) “it became black,” *duhmat*  
 “blackness,” and *’addahmānu* (’الدهمان) “the night.” Thus this  
 verse states, “The sun will be turned to darkness and the moon  
 to blackness.”

AMOS 1:1 ([CBBP XXIV](#))

דְּבַרֵי עָמוֹס אֲשֶׁר-הָיָה בְּנִקְרִים מִתְּקוּעַ, “The words of Amos, who was among the shepherds of Tekoa,” Λόγοι Ἀμωσ οἱ ἐγένοντο ἐν νακκαριμ ἐκ Θεκουε, “The words of Amos which came in Naccarim out of Thecue.” The Septuagint’s νακκαριμ / *Naccarim* reflects a misreading of the MT נִקְרִים “ranchers” as נִקְרִים, a place name. Were the נִקְרִים correct the נִקְר would be a cognate of the Arabic نَقَر (naqara) “to investigate, to examine.” An Arabic cognate of נִקְר is نَقَد (naqada) “he examined money, he separated the bad from the good, he paid the price in cash or ready money”— suggesting that Amos could have been an affluent rancher. The Arabic نَقَد (naqada) also means “to examine critically, to criticize, to call to account, to find fault, to show up the shortcomings,” which matches Amos’ prophesying.

AMOS 7:14 ([CBBP XXIV](#))

לֹא-נָבִיא אֲנִי וְלֹא בֶן-נְבִיאָ אֲנִי כִּי-בֹקֵר אֲנִי וּבֹלֵס שִׁקְמִים, “I am no prophet, nor a prophet’s son; but I am a herdsman, and a dresser of sycamore trees.” Οὐκ ἤμην προφήτης ἐγὼ οὐδὲ υἱὸς προφήτου ἀλλ’ ἦ αἰπόλος ἤμην καὶ κινίζων συκάμυνα, “I was not a prophet, nor the son of a prophet; but I was a goatherder and a gatherer of sycamore fruits.” The לֹא of MT לֹא-נָבִיא אֲנִי needs to be vocalized as the emphatic לֹא, but the negative לֹא of the לֹא בֶן-נְבִיאָ וְלֹא אֲנִי must be retained. Amos stated, “Indeed, I am a prophet! But not of *‘the corps of prophets.’*” In light of the Arabic بَقَر (baqara) “he examined, inspected, inquired, searched,” the MT בֹּקֵר “herdsman” can also mean “examiner, investigator,”

which has the support of the Septuagint's *νακκαριμ* (= נקרים "investigators") in 1:1. Aquila translated בולס as *ἔρρευον* "he examined," which suggests that the *Vorlage* was בולש (= בולש) "searcher." The MT שְׁקָמִים "sycamore trees" can also be read as שְׁקָמִים, i.e. the relative particle שְׁ affixed to the plural participle of קָם "to arise, to happen." Amos' statement, כִּי בּוֹקֵר אֲנִי וּבּוֹלֵשׁ שְׁקָמִים, probably meant "I am an inquirer and an investigator of what are the happenings." Amos may well have been a master of ranching and research. This prophet's wealth from ranching gave him the leisure to do research and opened the doors of the royal chapel for him.

AMOS 9:12 ([CMBBP XXV](#))

לְמַעַן יִרְשׁוּ אֶת־שְׂאֵרֵיט אֲדוֹם, "That they may possess the remnant of Edom" (KJV). "Ὅπως ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων, "That they seek the remnant of men." The MT יִרְשׁוּ "they may possess" was read as יִדְרְשׁוּ "they may seek" by the Septuagint translators, and the Septuagint version is quoted in part in Acts 15:17, ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν κύριον, "that the rest of men may seek the Lord." A second misreading was the אֲדוֹם "Edom" which the Septuagint translators read it as אָדָם "man," and this was followed by Luke in Acts 15:17. The אֲדָם here can be the cognate of Arabic *أدم* (*ʿadama*) "he effected a reconciliation between them, induced love and agreement between them." Thus the אֲדָם / אֲדוֹם could be a sequential infinitive construct אֲדָם / אֲדָם "to reconcile." By inverting the שְׂאֵרֵיט אֲדוֹם to שְׂאֵרֵיט אֲדוֹם the purpose for Yahweh's rebuilding the fallen booth and breaches of David was "in order that they seek *to reconcile the remnant* and all the gentiles upon whom

my name is called.” The imperial and ethnocentric statement in the MT of Amos 9:12 may once have been a statement of the universalism which survives in the Septuagint, “that the remnant of men and all the Gentiles upon whom my name is called may earnestly seek *me*, saith the Lord who does all these things.”

MICAH 5:1 ([CMBBP XXII](#))

וְאַתָּה בֵּית־לָחֶם אֶפְרַתָּה צָעִיר לְהִיּוֹת בְּאַלְפֵי יְהוּדָה,  
 “But you, O Bethlehem Ephrathah, who are little to be among the clans of Judah.” Καὶ σύ Βηθλεεμ οἴκος τοῦ Εφραθα ὀλιγοστός εἶ τοῦ εἶναι ἐν χιλιάσιν Ἰουδα, “And you, Bethlehem, house of Ephratha, are few in number to be among the thousands of Judah.” The root of אֶפְרַתָּה “Ephrathah” could be פְּרַת which was used for the river Euphrates (פְּרַת) and is related to the Arabic فرت (*furat*) “sweet” (applied to water that subdues thirst by its excessive sweetness). But given the frequent interchange of the ת and the ט the root of אֶפְרַתָּה is more readily identified as the פְּרַט which has opposite meanings. There was פְּרַטוֹם “a small portion” and פְּרִיטָה / פְּרוּטָה “small change, a small coin,” which addressed the fact that Bethlehem had “too few in number to be among the thousands of Judah.” Then there was the פְּרַט which was the cognate of the Arabic (a) فرط (*farāṭa*) “he preceded, he was or became first,” (b) فرط (*farṭ<sup>um</sup>*) “prevalence, mastery, ascendancy, or predominance,” and (c) فارط (*fârṭ<sup>um</sup>*) “becoming foremost, getting priority or precedence.” This פְּרַט addressed the prediction that “from you shall come forth for me one who is to rule in Israel.”

HABAKKUK 2:2 ([CMBBP XVII](#))

כְּתוּב חֲזוֹן וּבְאֵר עַל־הַלְּחֹת לְמַעַן יִרְוֶן קוֹרָא בּוֹ,

“Write the vision; make it plain upon tablets, so he may run who reads it (RSV). “Write down the revelation and make it plain on tablets so that a herald may run with it.” (NIV) Γράψον ὄρασις καὶ σαφῶς ἐπὶ πτυξίου ὅπως διώκη ὁ ἀναγινώσκων αὐτά, “Write the vision and plainly on a tablet that he that reads it may run.” The MT רָוַן is not from רָוַן, stem I, “to run,” but רָוַן, stem II, “to train, discipline oneself,” the cognate of the Arabic راض / راض (rûḍ / râḍa) “to train, to discipline oneself.” The phrase روض نفسك بالتقوى (rawwid nafsaka bi'lattaqway) “discipline thyself well by piety” provides the clue to the meaning of רָוַן in this verse. Thus this verse can be read as, “Write the vision! Make it plain upon tablets so that the one reading it may be disciplined!”

HABAKKUK 2:3 (CMBBP XVII)

כִּי עוֹד חֲזוֹן לְמוֹעֵד וַיִּפֹּחַ לִקְוֹן וְלֹא יִכְזֵב אִם-  
 יִתְמַהֲמָה חִפְּהָ לֹו כִּי-בֹא כִּי-יִבֹא לֹא יֵאָחֵר:

“For the vision *is* yet for an appointed time;

But at the end it will speak, and it will not lie.

Though it tarries, wait for it;

Because it will surely come, It will not tarry.” (NKJ)

The MT כִּי עוֹד must be restored as כִּי יַעֲוֵד by vocalizing the עוֹד as a passive participle. The verb is not יַעֲוֵד, stem I, “to appoint” but יַעֲוֵד, stem II, “to promise, to threaten,” the cognate of Arabic وعد (wa<sup>c</sup>ada) “he promised, he threatened.” The MT מוֹעֵד does not mean “appointed time or place.” Rather it is the *Hiph<sup>c</sup>il* participle מוֹעֵד / מוֹעֵד of עוֹד, stem II, “to exhort, to protest, to warn.” Also the MT וַיִּפֹּחַ is not from פוּחַ “to blow, to breathe” but the cognate of the Arabic فحا / فحو (faḥw / faḥâ)

“he meant, he intended.” The קִי has traditionally been read as קִי “end,” as in the Septuagint which has πέρας “conclusion.” But here it is better read as the cognate of Arabic قاص (qâṣ) “a narrator, a preacher.” Consequently, this phrase in Habakkuk, כִּי יַעֲוֹד חֶזוֹן לְמוֹעֵד וַיִּפָּח לְקַץ, stated “for a vision was promised to the protestor; its intent would be understood by the preacher.”

HABAKKUK 2:4 (CMBBP XVII)

הִנֵּה עֲפֹלָה לֹא־יִשְׁרָה נַפְשׁוֹ בּוֹ וְצַדִּיק בְּאַמּוֹנָתוֹ יִחִיָּה,  
 “Behold, he whose soul is not upright in him shall fail, but the righteous shall live by his faith” (RSV). Ἐὰν ὑποστείληται οὐκ εὐδοκεῖ ἢ ψυχῆ μου ἐν αὐτῷ ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται, “If he should draw back, my soul has no pleasure in him: but the just shall live by my faith.” The final ה of עֲפֹלָה needs to be shifted to the וְצַדִּיק, thereby making the verb masculine (עֲפֹל) and the noun definite (וְהַצַּדִּיק). In light of the Septuagint’s ὑποστείληται “should he draw back” the עֲפֹל needs to be emended to עֲבַל, the cognate of Arabic عبال (‘abala) “he cut it, he cut it off (said of a man when he has died).” This verse should be translated as, “Behold! The unrighteous soul has been cut off [from life], but the righteous lives by his faithfulness.”

HABAKKUK 2:5 (CMBBP XVII)

וַאֲף כִּי־הֵיִן בּוֹגֵד גְּבַר יַהֲרִי וְלֹא יִנָּה,  
 “Yea also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home” (KJV). “Moreover, wealth (הוֹן) is treacherous; the arrogant do not endure” (NRS). Ὁ δὲ κατοινωμένος καὶ κατὰ φρονητῆς ἀνὴρ ἀλαζών οὐδὲν μὴ περάνη, “But the arrogant

man and the scorner, the boastful man, shall not finish anything.” By moving כִּי־הֵיִן בּוֹגֵד from 2:5 to the last line in 2:15, the rest of 2:5 can be read as a description of the unrighteous person mentioned to in 2:4a. The MT גִּבֹּר יְהִיר “a proud man” needs to be corrected to read גִּבּוֹר יְהִיר “the strong man demolishes” — the verb הִיר of the MT יְהִיר being a cognate of Arabic هير (*hayyir*) “he threw down, he demolished.” Wellhausen rightly emended the MT וְלֹא יִנּוּה “he will not abide” to וְלֹא יִרְוֶה “he will not be sated,” which balances the וְלֹא יִשְׂבַּע “he will not be satisfied” that follows in the next line.

ZECHARIAH 2:8 [MT 2:12] ([MBS XXII](#))

The אַחַר כְּבוֹד שְׁלַחְנִי אֶל־הַגּוֹיִם in the MT “after glory he sent me to the nations,” must be repointed as אַחַר כּוֹבֵד / כִּבֹּד “struggle, difficulty.” This word appears in Isaiah 21:15. It is the cognate of the Arabic كبد (*kabad<sup>um</sup>*) “difficulty, distress” and كبد (*kabada*) III, “to struggle with difficulties.” The original phrase was אַחַר כּוֹבֵד שְׁלַחְנִי אֶל־הַגּוֹיִם, “after a struggle he sent me to the nations,”

ZECHARIAH 5:6 ([CBBP XXV](#))

וַיֹּאמֶר זֹאת הָאֵיפָה הַיּוֹצֵאת וַיֹּאמֶר זֹאת עֵינָם בְּכֹל הָאָרֶץ, “And he said, ‘This is the ephah/measuring basket going forth.’ Again he said, ‘This is their appearance in all the land.’” Καὶ εἶπεν τοῦτο τὸ μέτρον τὸ ἐκπορευόμενον καὶ εἶπεν αὕτη ἡ ἀδικία αὐτῶν ἐν πάσῃ τῇ γῆ, “And he said, ‘This is the measure that goes forth.’ And he said, ‘This is their iniquity in all the earth.’” The masculine form (*ʿap*) of אֵיפָה appears in the Ugaritic texts as a synonym for *ḥdrm* “rooms.” Mareno

suggested that the Sumerian *e-pa* “shrine” became the Hebrew הַיִּכָּל in the same way the Sumerian *e-gal* became the הַיִּכָּל “palace, temple.” The הַיִּזְצֵאת “the one going forth” indicates that the shrine was portable and mobile. The עוֹן of the MT עֵינָם, “their appearance” or “their iniquity,” is better identified as the cognate of Arabic عون (*awn*) “aid, assistance,” used in reference to God’s aiding a person—as in the prayer “O my Lord, *aid* me, and *aid* not against me.” The figure in the portable shrine was no doubt that of the goddess who aided her devotees in Shinar.

ZECHARIAH 5:7 ([CBBP XXV](#))

וְהִנֵּה כֶּבֶד עֹפֶרֶת נִשְׂאת וְזֹאת אִשָּׁה אֶחָת יוֹשֶׁבֶת  
 בְּתוֹךְ הָאֵיפָה, “And behold, the leaden cover was lifted, and  
 there was one woman sitting in the ephah!” Καὶ ἰδοὺ τάλαντον  
 μολίβου ἐξαιρόμενον καὶ ἰδοὺ μία γυνὴ ἐκάθητο ἐν μέσῳ  
 τοῦ μέτρου, “And behold a talent of lead lifted up, and behold  
 one woman sat in the midst of the measure.” The עֹפֶרֶת  
 usually translated “lead weight,” which served as the roof of the  
 shrine, was just a simple “circular cover.” The עֹפֶרֶת is a cog-  
 nate of the Arabic غفيرة (*gufirat*) “a cover.” The אִשָּׁה אֶחָת “a  
 single woman” can be paraphrased as ‘*the first lady*,’ referring  
 to the idol of the goddess in the mobile *shrine*.”

ZECHARIAH 5:8 ([CBBP XXV](#))

זֹאת הִרְשָׁעָה וַיִּשְׁלֵךְ אֶתָּהּ אֶל-תּוֹךְ הָאֵיפָה, “This *is*  
 Wickedness! and he thrust her down into the basket.” When  
 recognized as the cognate of Arabic راسع (*rasāga*) “he made  
 abundant,” the noun רִשְׁעָה, translated here as “wickedness,”  
 can also mean “abundance.” For the devotees in Shinar this

goddess figure in the mobile shrine would be הַרְשָׁעָה “the one making [the means of subsistence] abundant,” but for the people of Judah in covenant with Yahweh she was הַרְשָׁעָה “the wicked one.”

**GOSPELS** (*passim*) ὁ υἱὸς [του] ἀνθρώπου “the son of [the] Man” can equal (1) בַּר אָנֶשׁ “the son of man,” or “the most pure person,” (2) בֶּן אָדָם “son of man” or “the conciliator” or “the one with authority,” and (3) בֶּן הָאָדָם “the son of the-one-with authority,” i.e., “the Son of the Sovereign.”

MATTHEW 2:9 ([CBBP XXVI](#))

Ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτούς, ἕως ἔλθων ἐστάθη ἐπάνω οὗ ἧν τὸ παιδίον,

“The star which they had seen in the East went before them, until it came and stood over the place where the child was.”

הַכּוֹכַב אֲשֶׁר-רָאוּ בִקְדָם עָלָה לְפָנֵיהֶם עַד  
אֲשֶׁר-בָּא וַיַּעֲמֹד מִמַּעַל לְאִשֶׁר הָיָה שָׁם הַיֶּלֶד

Salkinson’s translating ἐστάθη “it stood” as עָמַד “it stood” is not problematic for עָמַד, stem I. However, if the עָמַד was in the Hebrew *Vorlage* of Matthew it may well have been עָמַד, stem II, which is the cognate of (a) the Syriac עַמַד (*‘āmad*) “to go down, to plunge, to set (used with the sun or stars),” and (b) the Arabic غَمَد (*gamada*) “to conceal a star, to engulfed a star in darkness, or for a star to set.” Thus a star somehow standing over a manger, as though it were a laser beam from infinity, appears to be the result of a mistranslation of עָמַד, stem II, “to set,” as if it were עָמַד, stem I, “to stand.”

MATTHEW 3:7 ([MBS IX](#))

Πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἔρχομῆ  
 νους ἐπὶ τὸ βάπτισμα αὐτοῦ, “Many of the Pharisees and  
 Sadducees coming to his baptism.” An Ethiopic variant has  
 “many of the Pharisees and Sadducees coming *secretly* to his  
 baptism,” which equals רבים מן־הַפְּרוֹשִׁים וּמִן־הַצְּדוּקִים  
 לְטַבִּילָתוֹ לֵט בְּאֵיִם לֵט. There was a dittography in the Hebrew  
*Vorlage* of the לֵט of לְטַבִּילָתוֹ or a haplography of the לֵט  
 “secretly” in the original phrase of לֵט לְטַבִּילָתוֹ “*secretly* to  
 his baptism.”

MATTHEW 5:22 ([MBS XII](#))

“Every one who is angry with his brother *without cause*  
 (εἰκῆ) shall be liable to judgment; whoever insults (Ῥακά) his  
 brother shall be liable to the council, and whoever says, ‘You  
 fool!’ (Μωρέ) shall be liable to the hell of fire” (RSV). A back  
 translation into Hebrew and identifying the Arabic cognates  
 permits the following interpretation: “*Whoever is obscenely*  
 (εἰκῆ = אִנְּם, stem III, a cognate of Arabic خنى [*ḥanaya*] “he  
 uttered obscene speech”) *angry with his brother shall be in  
 danger of the court: and he who says to his brother “Vile-  
 Fool- Slave”* (Ῥακά = רָקָה, a cognate of the Arabic رقيق  
 [*raqîq*] “fool, slave” or ركيك [*rakîk*] “ignoble, vile”) *shall be in  
 danger of the Sanhedrin: and he who says “Drop Dead”*  
 (Μωρέ, which translated a *vocative* נָבֵל “Fool!” or an intensive  
 imperative נִבֵּל “Die! / Drop Dead!” and a cognate of the Ara-  
 bic نبل [*nabala*] “to die”) *will be in danger of the fire of  
 Gehenna.*”

MATTHEW 6:19 ([CMBBP XXIV](#))

Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς καὶ βρῶσις ἀφανίζει καὶ ὅπου κλέπται διορούσουσιν καὶ κλέπτουσιν, “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal” (KJV). The Greek βρῶσις “food” — along with the Vulgate’s *erugo* “rust,” the Peshitta’s ܐܟܠܐ (*ʾakla*) “eaters / worms,” and the Old Syriac’s ܡܚܒܠ (*mḥabel*) “worm” — point to a Hebrew *Vorlage* (of the “where moth and rust doth corrupt”) which read אֲשֶׁר שָׂם סָס וְאָכַל יֹאכְלוּ, meaning literally: (1) “where maggot and worm eat” or (2) “where moth and food eat.” The Greek should have used σκώληξ “maggot, worm” rather than βρῶσις “food.” The Arabic cognates of the Hebrew אכל indicate that this root was used for “corrosion” and “rust” (which was understood by Jerome) including: آكلت (*ʾakilat*) “rust,” أَكَالَ (*ʾukâl*) “corrosion,” أَكَالَ (*ʾukâl*) “corroded, cankered, decayed.” The fact is the Greek βρῶσις never meant “rust” or “worm” or “maggot.” But the Hebrew אכל behind Matthew’s βρῶσις “food” could also mean “rust” or “worm” or “maggot”—all of which requires a Hebrew *Vorlage* behind the Greek text of Matthew.

MATTHEW 6:34 ([MBS VII](#))

Μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον, ἡ γὰρ αὔριον μεριμνήσει ἑαυτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς. “Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.” The Codex Sinaiticus text of Neh 9:9, וַתִּרְאֵהוּ אֶת אֲבֹתֵינוּ בְּמִצְרַיִם, “you saw the distress of our fathers in Egypt,” has κακία “evil, trouble” for the MT עֲנִי, which is the

same Greek word here in Matt 6:34c. The Hebrew עני is a homograph of two antithetical words. There is the well attested עני/עני “poor,” the cognate of the Arabic *عنا/عنا* (*‘ana* / *‘anaw*) “he became lowly, humble”; and there is the rare עני/עני “rich,” which is the cognate of Arabic *غنى* (*ḡaniya*) “he was free from want, he was wealthy” and *غناء* (*ḡana*) “wealth, resources.” Once Jesus’ words were written down in unpointed Hebrew the text may have read *די ליום עני לו*, meaning either (a) “sufficient unto the day is the *evil / trouble* (עני = *κακία*) thereof,” or (b) “sufficient unto the day are the *resources / welfare* (עני = *πλοῦτος*) thereof.” Option (b) here removes the tension between Jesus’ optimistic teaching in 6:25–33 — especially “all these things shall be added unto you” — and the more pessimistic conclusion in 6:34c when option (a) is the only option available.

MATTHEW 7:6 ([CBBP XXVIII](#))

If the prohibitions in Matt 7:6 were spoken by Jesus in Hebrew they could have been written in a consonantal text as:

אל תתנו הטהור לכלבים ואל תרו תורתכם לפני החזרים  
פן מטריפים אותה ברגליהם וחזרים אתוה יקרעו אתכם.

Were they spoken in Aramaic, they could have been written as

אל תוהב קדשא לכלביא ולא תאורון אורייתא דלכן קדם  
חזריא די למא מטרפין יתה ברגליהון וחזירין יקרעון יתכון.

Both the Hebrew and Aramaic statements can mean, “Do not give dogs what is holy; and do not throw your pearls before swine, lest they trample them under foot and turn to attack you.”

But the Hebrew reconstruction can be vocalized as:

אל תתנו הטהור לפלבים ואל תורו תורתכם לפני החזרים

פֶּן מְטַרְיִפִּים אוֹתָהּ בְּרַגְלֵיהֶם וְחֹזְרִים יִקְרְעוּ אֶתְכֶם.

The Aramaic reconstruction, with the same meaning, can be:  
 אַל תּוֹהֵב קְדוּשָׁא לְכַלְבָּיָא וְלָא תִּאֲרוּן אוּרְיִיתָא דִּילְכוֹן קְדָם  
 תּוֹרָיָא דִּי לְמָא מְטַרְיִפִּין יְתָהּ בְּרַגְלֵיהוֹן וְחֹזְרִין יִקְרְעוּן יְתְּכוֹן.

These fully vocalized retroversions can readily be translated as:

“Do not give the holy (word) to dog-keepers,  
 and do not teach your Torah before swine-herders,  
 lest, blaspheming it with their slander  
 and disavowing it, they malign you.”

MATTHEW 7:11 ([CBBP XXXIII](#))

Εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτουῦσιν αὐτόν. “If you then, who are evil, know how to give good gifts to your children, how much more will your heavenly Father give good things to those who ask him.” Salkinson translated this as:

וְאִם כִּי רָעִים אַתֶּם תִּדְרְעוּן לְתַת מַתָּנוֹת טְבוֹת  
 לְבָנֵיכֶם אִם כִּי-אֲבִיכֶם שִׁבְשָׁמִים יִתֶּן-טוֹב לְדַרְשָׁיו:

The πονηροὶ “evil ones” reflects a Hebrew *Vorlage* having the word רָעִים, which was wrongly read as רָעִים “evil ones.” It should have been read as רְעִים “kin/kinfolk/family members.” The Aramaic חֲבָרָא “family, friends” could not have produced such a misunderstanding—adding support for there being a Hebrew *Vorlage* for this Matthean tradition. At one time Matt 7:11 surely carried the meaning, “If you who are *kinfolk* know how to give good gifts to your children, how much more so will your *heavenly father* give good things to those who ask him!”

MATTHEW 8:4 ([MBS XIV](#))

“Ὁρα μηδενὶ εἰπης, “Behold, you may tell no one,” can

be translated back into Hebrew as ראה לא תגיד לאיש. The Greek translator vocalized this as רֵאֵה לֹא תִגְדַּר לְאִישׁ “See! You must not tell anyone.” However what Jesus probably said was רֵאֵה לֹא תִגְדַּר לְאִישׁ “See! *Indeed* you must tell everyone!” In Shem Tob’s *Hebrew Gospel of Matthew* (c.1400) Jesus’ warning reads השמרו לך פן תגיד לאדם “Beware lest you tell a man” (and in 9:30 as השמרו פן יודע הדבר, “Beware lest the matter be made known”) and this has also been mistranslated. The פן has been read as the conjunction פֶּן “lest,” but it can also be read as the defectively spelled particle פֹּן “would that,” which introduces a subjunctive. Here the imperative השמרו is the cognate of the Arabic شمر (*šamara*) “he strove vigorously and laboriously and was quick in [the religious service].” The פן יודע הדבר in the Shem Tob text, which approximates what must have been in the Hebrew *Vorlage*, means “Strive hard! Would that the matter be known!”

MATTHEW 8:9 ([SHEM TOB](#))

Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν ἔχω ὑπ’ ἐμαυτὸν στρατιώτας, “For I am a man under authority, having soldiers under me” (KJV). Shem Tob’s *Hebrew Gospel of Matthew* reads: ואני אדם חוטא ויש לי ממשלת תחת ידי פירושים ופרשים ורוכבים “I am a sinful man and I have authority under the Pharisees and [I have] horses and riders” (Howard’s translation). Contra Howard, the אדם here is not אָדָם “man” but אֲדָם “commander,” which is the cognate of the Arabic آدم (*idāmu*) and أدمّة (*adamat*) “the chief / provost of his people.” Similarly, contra Howard, the חוטא is not חוֹטֵא “sinner” but the Aramaic word which is the cognate of the Ara-

bic حوط (*hawîṭ/hayyîṭ*) “one who guards, takes charge, protects” as in the expression حواط أمر (*ḥuwwātu ʿamr<sup>in</sup>*) “superintendent of an affair” This חוטא is a by-form of the Aramaic חטי “nobleman, one who lives in luxury.” The Roman centurion introduced himself to Jesus using Hebrew and Aramaic titles, and his חוטא אנא ארם needs to be translated as “I am a provost, a superintendent”—which he then explains saying “I have authority! Under my hand (= control) are mounted horsemen, and equestrians and charioteers.” Thanks to a Roman centurion and to Shem Tob Ibn Shaprut it has been possible to recover with confidence the lost Hebrew word ארם “the-one-with-authority.” This provides the clue for the proper interpretation of the title ὁ υἱὸς τοῦ ἀνθρώπου, “the Son of the Man” (בן־האדם). It was a pious substitute for the titles “the Son of the Sovereign” (בן־האדָם) and “the Son of God.”

MATTHEW 8:22b ([CBBP XXIX](#))

Ἀκολουθεῖ μοι καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς, “Follow me; and let the dead bury their dead.” The Shem Tob Gospel reads here בא אחרי ועזוב המתים לקבור מתיהם. The νεκροὺς certainly means “dead ones,” but the מת of the unpointed המתים is ambiguous. It can be (a) מת “a dead (man),” a cognate of Arabic مات (*mâta*), Syriac מית (*mîṭ*), and Aramaic מות — all meaning “to die” and are related to the Egyptian *m(w)t* “a dead man”; and (b) the noun מת “a male, a man,” a cognate of Ugaritic *mt*, Akkadian *mutu*, and Ethiopic ጠጥ (*mētē*)— all meaning “man, male, or husband” and all are related to the Egyptian *mt*, “man, male”; and (c) the noun מת which is the cognate of the Arabic مت (*matta*) “to be-

come related by marriage” and *ماتة* (*mâtat*) “close ties, family ties, kinship.” Thus the **הַמְּתִים** can mean (a) “the dead,” (b) “the dying,” (3) “the men,” or (d) “the family members/next-of-kin.” This last definition reflects most likely the **הַמְּתִים** that Jesus said without any ambiguity: “Follow me; and let the next-of-kin bury their dead.”

MATTHEW 9:30 ([MBS XVI](#))

Καὶ ἐνεβριμήθη αὐτοῖς ὁ ἰησοῦς, “And Jesus strictly charged them.” The Hebrew *Vorlage* may have had **יִיעַר בָּם יְשׁוּעַ**. If so, the Greek translators of Matthew were aware of **עִיר**, stem II, the cognate of the Arabic **عَد** (form 4) “to be angry.” This would explain why they used ἐνεβριμήθη “he became angry” rather than παρεκάλει “he exhorted,” which would have translated **עִיר**, stem I, “to exhort.”

MATTHEW 9:30 ([MBS XIV](#))

Ὅρατε μηδεὶς γινωσκέτω “See, to no one be it known.” Jesus probably said **רְאוּ לֹא יוֹדַע לְאִישׁ**, which can be vocalized as **רְאוּ לֹא יוֹדַע לְאִישׁ**. “See! *Indeed*, let it be known to everyone.”

MATTHEW 10:17 ([SHEM TOB](#))

Παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια, “For they will give you up to councils.” The Shem Tob text reads **לֹא יִמְסְרוּ בְּקַהְלֹתָם אֶתְכֶם**, “they will *not* deliver you up in their congregations.” By reading the **לֹא** as the emphatic **לֹא־** the verse reads “they will *surely* deliver you up in their congregations.”

MATTHEW 10:34 ([CBBP XXX](#))

Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν, “Do not think

that I have come to bring peace on earth; I have not come to bring peace, but a sword.” The Salkinson-Ginsburg translation reads

אֶל־תִּחְשְׁבוּ כִּי בָאתִי לְהַבְיֵא שְׁלוֹם בְּאָרֶץ  
 לֹא בָאתִי לְהַבְיֵא שְׁלוֹם כִּי אִם־חֶרֶב:

The εἰρήνην “peace” translated the שְׁלוֹם (read as שְׁלָם) which must have been in the Hebrew *Vorlage*. But שְׁלוֹם can also be read as (a) שְׁלָם “recompense,” (b) שְׁלוֹם “retribution,” and (c) שְׁלָם “end, *Finis*.” In disagreement with John the Baptist Jesus may well have said, “Do not think that I have come to bring retribution (שְׁלוֹם) upon the earth,” or “Do not think that I have come to bring an end (שְׁלָם) on earth.” The Syriac Curetonian text has the doublet פִּלְגוּתָא דְרַעִינָא וְסִיפָא (*pelgûtā dre‘yānā wēsāypā*) “the division of opinion and the sword” (for the μάχαιραν “sword,” in contrast to the διαμερισμόν “division” in Luke 12:41). This doublet reflects a Hebrew *Vorlage* with an ambiguous חֶלֶף, that can mean many things including (a) חֶלְף “a difference of opinion,” which is the cognate of Arabic *خلاف* (*ḥilâf*), (b) חֶלְף “contention,” the cognate of Arabic *خلف* (*ḥilf*) “opposition, contention, (c) חֶלְף “knife,” the cognate of Arabic *حليف* (*ḥallîf*) “a sharp spear,” (d) *حلف* (*ḥalafa*) “to swear an oath, to establish a brotherhood, to unite in a covenant,” (e) *حلف* (*ḥilf*) “confederacy, league, covenant,” and (f) חֶלְף “change,” the cognate of Arabic *خلاف* (*ḥillûf*) “change.” Thus instead of Jesus’ having said, “I have not come to bring peace . . . but a sword.,” he may well have said, “I have not come to bring the end (שְׁלָם) . . . but to *make a change* (חֶלְף),” or “I have not come to bring retribution but *to establish*

*a covenant community* (חֶלְףִי).”

MATTHEW 11:6 ([MBS](#) [XIV](#))

Και μακάριος ἐστὶν ὃς ἐὰν μὴ σκανδαλισθῆ ἐν ἐμοί,  
 “And blessed is he who may not be scandalized over me.” The Hebrew *Vorlage* of this blessing (and in Luke 7:23) may well have been **לֹא יִהְיֶה כְּשֵׁל בִּי אֲשֶׁר לֹא**, which could also mean, “*Blessed is he who truly has trust in me!*” if the **לֹא** was the emphatic **לֹא־** and the **כְּשֵׁל** was not **כָּשַׁל** “to stumble” but **כְּשֵׁל** “confidence, trust”—a variant spelling of the **כֶּסֶל** in Psalm 78:7.

MATTHEW 12:16 ([SHEM TOB](#))

“Ἴνα μὴ φανερὸν αὐτὸν ποιήσωσις, “That they should not make him known.” Shem Tob’s *Hebrew Gospel of Matthew* (c.1400) reads **וַיִּצְוֶם לֹא יִגְלוּהוּ** (mss G) and **וַיִּצְוֶם לֹא יִגְלוּהוּ** (mss H), “he commanded them saying that they should not reveal him.” By reading the **לֹא** and the **שֵׁל** as the emphatic **לֹא־** the verse reads “he commanded them saying they should *indeed* reveal him.”

MATTHEW 16:20 ([MBS](#) [XIV](#))

The Greek Μηδενὶ ἐῖπωσις ὅτι αὐτός ἐστιν ὁ χριστός, “They should tell no one that he was the Christ,” appears in Shem Tob’s *Hebrew Matthew* as **אִזְ צוּה לְתַלְמִידָיו לְבַל** **יִאֲמְרוּ שֶׁהוּא מְשִׁיחַ**, where the negative **לְבַל** “to not” should probably be emended to **לְכָל** “to all,” so that Jesus charged his disciples to tell *everyone* that he was the Messiah.

MATTHEW 18:10 ([SHEM TOB](#))

Οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς, “Their messengers in the heavens do always behold the face of my Father who is in the heavens.” The Shem Tob text reads here לַמַּלְאכִיָּהֶם הֵם רֹאִים תְּמִיד בְּנֵי אָבִי שְׁבַשְׁמִים, “to their angels they always see the sons of my father in heaven.” The ל prefixed to מַלְאכִיָּהֶם “their angels” is the emphatic ל (לָא/לָו). The רֹאִים is not from רָאָה “to see” but the participle of רָוָא “to report, to give an account of,” the cognate of the Arabic روى (*rawiya*) “to report, to give an account of.” Thus the Sem Tob text stated, “*Verily* their angels are constantly giving an account of the sons of my heavenly father.”

MATTHEW 19:4 ([SHEM TOB](#))

Οὐκ ἀνέγνωτε ὅτι ὁ κτίσας ἅπ’ ἀρχῆς, “Have you not read that he who made them of old,” appears in the Shem Tob manuscript Add. no. 26964, and manuscripts C and H as הֲלֵא קְרִאתֶם לַעֲוִשִׂיהֶם מִקְדָּם. The ל of לַעֲוִשִׂיהֶם is probably the emphatic ל, so that the phrase read “have you not read that *indeed* he who made them of old.”

MATTHEW 19:14 ([SHEM TOB](#))

Τῶν γὰρ τοιοῦτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν, “For of such is the kingdom of heaven.” The Shem Tob text reads שְׁלֵא יִכְנַס בְּמַלְכוּת שְׁמַיִם אִם לֹא כֵאלֵּה, “One will not enter the kingdom of heaven except (he shall be) like these.” If the שְׁלֵא and לֹא are read as emphatic particles the verse means “*Indeed* one will enter the kingdom of heaven if (one is) *indeed* like these.”

MATTHEW 19:22 ([SHEM TOB](#))

Ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά, “He went away sorrowful, for he had many possessions.” The Shem Tob text has הלך זעף לפי שלא היה לו קרקעות רבות “He went away angry because he did not have much property.” But the **שלא** “for not” is actually the emphatic “for *indeed*.” Thus the verse states that “he went raging at the mouth because he *indeed* had much property.”

[ MATTHEW 19:24; Mark 10:25 ([Item 44 in Classroom Notes](#) and [Lexical Data and Quran Texts](#)). Ted Lorah, one of my students in the 1970’s, translated “*As they [the disciples] used their hand-held needles and thread to mend nets, Jesus said: ‘It is easier for a hawser to pass through the eye of a needle, than for a rich person to enter the kingdom of heaven.’*” ]

MATTHEW 21:9 ([CMBBP XXI](#))

Ὡσαννὰ τῷ υἱῷ Δαυίδ· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· Ὡσαννὰ ἐν τοῖς ὑψίστοις, “Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!” The Shem Tob text reads:

הושענא מושיע העולם ברוך הבא בשם ה'  
הושענא מושיענו תתפאר בשמים ובארץ:

“*Hosanna, savior of the world,  
blessed is he who comes in the name of the Lord;  
hosanna, our savior, may you be glorified  
in heaven and on earth.*”

The Ὡσαννὰ / *Hosanna* in the Gospels probably transliterates the Aramaic הַשְׁנָא, from the root הַשֵּׁשׁ (with an affixed ן), the cognate of Arabic هاش/هش (*hašš/hāšš*) “he was or became joyful and cheerful, one who rejoices or is glad.” If so, the noun

obviously functioned as an exclamatory interjection meaning “Hail! Cheers! Hooray! Hurrah!” The exclamatory Aramaic הַשָּׁנָא “Cheers! Hurrah! Hail!” and the Hebrew polite imperative הוֹשִׁיעָה נָא “Please help!” became blended and Ὡσαννά / *Hosanna* carried both meanings— as in the Shem Tob text with its use of “O Savior” and “our savior,” plus “be glorified.”

MATTHEW 22:2 ([MBS XVIII](#))

Ὁμοιωθή ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ, “The reign of the heavens was likened to a man, a king, who made marriage feasts for his son.” The Hebrew *Vorlage* of this verse was probably

הַמְּלָכֻתָּה מְלָכוֹת הַשָּׁמַיִם לְגַבֵּר מְלִךְ  
אֲשֶׁר עָשָׂה חַתָּנֹת / חַתָּנֹת לְבָנוֹ

“The kingdom of the heavens was likened to a lord, a king, who made circumcision / marriage feasts for his son.” The unpointed חַתָּנֹת could have been read as the plural of חַתָּנָה “marriage, marriage feast” or as חַתָּנָה “circumcision, circumcision feast.” This חַתָּנָה is the cognate of Arabic ختان (*hitân<sup>um</sup>*) “circumcision, a feast or banquet to which people are invited on account of a circumcision or a wedding.”

MATTHEW 22:11 ([MBS XVIII](#))

Εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου, “He saw there a man who had no wedding garment.” In Hebrew there may well have been a *double entendre* for the noun מְדָה means ἔνδυμα “garment” as well as φόρος “tribute, contribution, gift.”

MATTHEW 22:12 ([MBS XVIII](#))

Ἐταίρε, πῶς εἰσηλθες ὧδε μὴ ἔχων ἔνδυμα γάμου;  
 “Friend, how did you come in here without a wedding garment?”  
 The *Vorlage* of this phrase was probably רעי איך באת  
 הלם בלתי נתן מרת חתנה, the last three words of which  
 could also mean (a) “giving a wedding gift” and (b) “giving a  
 circumcision gift.”

MATTHEW 22:12 ([MBS XVIII](#))

Ὁ δὲ ἐφίμωθη, “He was put to silence.” This “silence” points  
 to a Hebrew *Vorlage* which had אַלם, stem I, “silence, dumb,  
 speechless.” But the אַלם here should have been read either as  
 אַלם or אַלם, stem II, which is the cognate of the Syriac אַלם  
 “to keep anger” and Arabic أليم (*ʿalim* / אַלים) “rancorous” and  
 تآلم (*taʿallam* / תאַלם) “to be irritated.” Instead of reading this  
 verb as the *Niph<sup>c</sup>al* passive אַלם (= ἐφίμωθη) “he was  
 silenced” it should have been read as the *Qal* active אַלם (= ὀργισθεὶς)  
 “he became rancorous/ angry.”

MATTHEW 22:14 ([MBS XVIII](#))

Πολλοὶ γὰρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί, “For  
 many are called, but few are chosen.” The Hebrew *Vorlage* was  
 probably כי רבים הם מזמנים והבחרים מעטים, to be  
 vocalized as כִּי רַבִּים הֵם מְזַמְּנִים וְהַבּוֹחֲרִים מְעַטִּים,  
 “Indeed, many have been invited, but *the ones accepting* are  
 few.” The adjective ἐκλεκτοί can only mean “chosen” (= *בַּחֲרִים*,  
*scriptio defectiva* for the *Qal* passive בַּחֲרִים “the  
 ones being chosen”). But the בַּחֲרִים was the *scriptio defectiva*  
 for the *Qal* active participle בּוֹחֲרִים “the ones choosing/

accepting (the invitation).”

MATTHEW 26:14 ([CMBBP XXVI](#))

Ἰούδας Ἰσκαριώτης = תְּרֵיִן אִישׁ = “Judas the Lector,” rather than “Judas Iscariot.” (See Luke 6:16, below.)

MATTHEW 27:46 ([SHEM TOB](#))

Ἡλι ἡλι λεμα σαβαχθανι; τοῦτ’ ἔστιν, Θεέ μου θεέ μου, ἵνατί με ἐγκατέλιπες; “*Eli, Eli, lama sabachthani?*” that is, “My God, my God, why have you forsaken me?” The Shem Tob text reads אֱלֹהֵי אֱלֹהֵי לָמָּה עֲזַבְתָּנִי, “My God, my God, why have you forsaken me?” But this Hebrew text can also be translated as “My God! My God! *Oh how* you made me suffer!” In this case the לָמָּה is an emphatic particle and the verb עֲזַב may well be עֲזַב, stem III, the cognate of Arabic عَذَّب (*‘adaba*) “he castigated, chastised, punished, tortured, and tormented.” This identification would explain the variants (a) ωνειδισας με “you reproached, you reproved me” in Mk 15:34 D<sup>gr</sup>, (b) *exprobasti me* “upbraided me” in Mk 15:34 Old Latin *c*, and (c) *dereliquisti me* “you reproved me” in the Vulgate and Old Latin *aur v g d ff<sup>2</sup> l n* of Matt 27:46 and Mk 15:34. Thus there need be no tension between this verse and John 16:32, “and yet I am not alone, because the Father is with me.”

MARK 1:41 ([MBS XV](#))

Καὶ σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ ἤψατο καὶ λέγει αὐτῷ, Θέλω, καθαρίσθητι, “Moved with compassion, Jesus stretched out his hand and touched him, and said to him, ‘I am willing; be cleansed.’” This verse can be translated into Hebrew as

וַיַּחַמַּל וַיִּשְׁלַח יָדוֹ נֹגַע בּוֹ וְאָמַר רֹצֵחַ אֲנִי טָהֵר:

Surprisingly, Ephraem (fourth century), five manuscripts

(Codex Bezae from the sixth century and the Old Latin manuscripts *a*, *d*, *ff*<sup>2</sup>, and *r*<sup>1</sup>) have ὀργισθεῖς “becoming angry” as Jesus’ initial response to the leper, not σπλαγχνισθεῖς “compassion.” The verb σπλαγχνισθεῖς translated חַמַּל, stem I, “to have compassion,” (which is the cognate of the Arabic حَمَلَ [*ḥamala*] “to accept responsibility, to accept the trust”). The verb ὀργισθεῖς translated חַמַּל, stem II, which is the cognate of the Arabic حَمَلَ (*ḥamala*), stem II, meaning in forms 1 and 8 “he became angry.”

MARK 1:44 ([MBS XIV](#))

“Ὁρα μηδενὶ μηδὲν εἶπης, “Behold you may say nothing to no one,” which can be translated back into Hebrew as רֵאָה לֹא תִגְדַּר לְאִישׁ הַדָּבָר. If so, this was read by Mark as רֵאָה לֹא תִגְדַּר לְאִישׁ הַדָּבָר, “See! You may not tell anyone a thing!” But Jesus most likely said רֵאָה לֹא תִגְדַּר לְאִישׁ הַדָּבָר, “See! *Indeed* you must tell everyone the matter!”

MARK 3:17 ([CMBBP](#))

Καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου καὶ ἐπέθηκεν αὐτοῖς ὄνομα[τα] Βοανηργές, ὃ ἐστὶν Υἱοὶ Βροντῆς; “And James the son of Zebedee and John the brother of James, whom he surnamed Boanerges, that is, sons of thunder.” The Βοανη element of Βοανηργές, has nothing to do with the Hebrew בְּנֵי “the sons of.” Rather it is to be identified with the place name בְּעֵן (*Beon*) in Num 32:3. The root בָּעַן is a by-form of בָּוַע and נָבַע “to burst forth, to shout, to rejoice.” The ργές element of βοανηργές is the transliteration of the Hebrew רָגַשׁ “thunder,” which

is the cognate of the Arabic رَجَس (rajasa) “it thundered” and رَجَس / رَجَس (râjis / rajjâs) “thunder, a vehement sound.” Thus “Boanerges” equals בּוֹעֲנֵי רֶגֶשׁ “Shouters of Thunder.”

MARK 5:43 ([MBS](#) [XIV](#))

Καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνοῖ τοῦτο, “And he charged them much, that no one may know this thing,” which can be readily translated back into Hebrew as וַיִּצַו אוֹתָם לֹא יִדְעוּ הַדָּבָר לְאִישׁ. But the particle לֹא “not” should have been read as the emphatic particle לְאִישׁ. Jesus probably said “*Verily!* Let the matter be known to anybody!”

MARK 7:36 ([MBS](#) [XIV](#))

Καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ λέγωσιν, “And he charged them to tell no one.” The Hebrew *Vorlage* was probably לְכָל יִגִּדוּ שְׁלֹא אוֹתָם שְׁלֹא, in which case the שְׁלֹא was misread as שְׁלֹא “that not,” rather than being read as intended as שְׁלֹא “that *indeed* they should tell everyone.”

MARK 8:26 ([MBS](#) [XIV](#))

Μηδὲ εἰς τὴν κώμην εἰσέλθης καὶ μηδενὶ εἴπῃς εἰς τὴν κώμην, “Do not go into the village; and do not tell anyone in the village.” The Hebrew *Vorlage* behind these commands was probably לֹא תִבְא בְכֹפֶר וְלֹא תִגִּיד לְכָל בְּכֹפֶר, which was read and interpreted by Mark as if Jesus said לֹא תִבְא בְכֹפֶר וְלֹא תִגִּיד לְכָל בְּכֹפֶר לֹא. But what Jesus probably said was לֹא תִבְא בְכֹפֶר וְלֹא תִגִּיד לְכָל בְּכֹפֶר, “*Indeed*, you must go into the village; and you must *indeed* tell everyone in the village.”

MARK 9:49 ([CMBBP XXII](#))

Πᾶς γὰρ πυρὶ ἀλισθήσεται, “For everyone will be salted with fire.” In Hebrew these four Greek words become **כִּי הַכֹּל יִמְלַח בַּבְּעֵרָה**, which can mean more than “for everyone will be salted with fire.” The **γέενναν** “Gehenna” in Mark 9:43, 45, and 47 does not refer to hell but to the very earthly **גֵּי הַנֶּחֱם**, “the Valley of Hinnom,” which was accessible through Jerusalem’s Dung Gate and became the municipal dump for corpses, carcasses, excrement, and garbage. With this in focus, the *Vorlage* of 9:49, **כִּי הַכֹּל יִמְלַח בַּבְּעֵרָה**, can be translated as “for everyone will be dragged through the dung/ muck.” The noun **מֶלַח** means “salt” but the verb **מִלַּח** can mean “to drag, to dissipate, to vanish” when it is the cognate of the Arabic **مَلَحَ** (*malaha*) “he pulled or dragged a thing, he drew it forth quickly, vehemently.” The **בְּעֵרָה** which translates the **πυρὶ** “fire” can also be the cognate of Arabic **بَعَرَ** (*ba<sup>c</sup>ara*) “he voided dung” and **بَعْر** (*ba<sup>c</sup>r*) “dung.” The association of death and dung appears in Jer 8:2, “and they shall not be gathered or buried; they shall be as dung on the surface of the ground,” in Jer 9:22, “the corpses of men will fall like dung on the open field,” Jer 16:4, “they shall die grievous deaths: they shall not be lamented, neither shall they be buried; they shall be as dung upon the face of the ground,” and Jer 25:33, “they shall not be lamented, or gathered, or buried; they shall be dung on the surface of the ground.”

MARK 9:50 ([CMBBP](#))

Ἐὰν δὲ τὸ ἄλας ἀναλον γένηται ἐν τίνι αὐτὸ ἀρτύσετε, “But if the salt has become insipid, how will you season it.” The *Vorlage* was probably **וְאִם יִמְלַח הַמֶּלַח בַּמַּחְוֶה תִּמְלַחוּ אֹתוֹ**.

The noun מֶלַח “salt” is the cognate of Arabic ملح (*milḥ*), Syriac מֶלְחָא (*melḥā*), and Aramaic מְלַחָא. The verb מִלַּח “to become insipid” is the cognate of Arabic مَلِيح (*malīḥ*) “tasteless, insipid, applied to meat that has no taste.” But here the verb תִּמְלַחוּ is the cognate of Arabic مَلَح (*milḥ*) “to season, to salt.” A verb and noun from one lexeme (*mlḥ*) and another verb from a second lexeme (*mlḥ*) provided paronomasia enhanced by assonance.

[ Mark 10:25, see Matthew 19:24 above. ]

MARK 11:13 ([MBS XVII](#))

The Hebrew *Vorlage* behind the Greek Ὁ γὰρ καιρὸς οὐκ ἦν σύκων, “for it was not the time of figs,” was probably כִּי לֹא הִיְתָה עֵת פְּגִים, which was misread as כִּי לֹא הִיְתָה עֵת פְּגִים. It should have been read as כִּי לֹא הִיְתָה עֵת פְּגִים, “though *indeed* it was the time of [early unripe] figs.” The לֹא here was not the negative particle לֹא but the emphatic לֵאלֹהִים, “verily, indeed.”

MARK 11:14 ([MBS VII](#))

Καὶ ἀποκριθεὶς εἶπεν αὐτῇ, “And answering he said to it.” In I Sam 20:3 ἀποκρίθη appears as the translation of the עָשָׂב “he swore,” and this was probably the Hebrew verb translated as ἀποκριθεὶς in Mark 11:14, “and *swearing* he [Jesus] said to it [the fig tree].”

MARK 11:23 ([MBS XVII](#))

Ὅς ἂν εἴπῃ τῷ ὄρει τούτῳ, ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, “Whoever says to this mountain, ‘be taken up

and cast into the sea” reflects a Hebrew *Vorlage* which probably read כָּל-אִישׁ אֲשֶׁר יֹאמַר אֶל-הַגְּבוּל הַזֶּה הַנְּשֵׂא וְהִתְנַפֵּל אֶל-תּוֹךְ הַיָּם. This גְּבוּל (= ὄρος / mountain), the cognate of the Arabic جبل (*jabal*) “mountain,” can also mean “boundary stone, landmark” (= ὄριον), as in Deut 19:14, “You shall not remove your neighbor’s גְּבוּל (boundary stone) and 27:17, “cursed is he who moves his neighbor’s גְּבוּל (boundary stone).” Jesus’ statement recorded in Matt 17:20 and 21:21 and in Mark 1:23 probably used גְּבוּל “boundary stone, landmark” (= ὄριον) rather than גְּבוּל “mountain” (= ὄρος).

LUKE 5:14 ([MBS XIV](#))

Μηδενὶ εἰπεῖν, “To no one to tell,” can be translated back into Hebrew as לֹא תגיד לאישׁ. If this was in Luke’s source he obviously read this as לֹא תגיד לאישׁ, “Tell not to anyone.” But Jesus probably used the emphatic particle לְאֵ and said לְאֵ לֹא תגיד לאישׁ “Indeed, you must tell anybody.”

LUKE 6:16 ([CMBBP XXVI](#))

Καὶ Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριώθ, ὃς ἐγένετο προδοτής, “Judas of James, and Judas Iscariot, who also became betrayer.” The *cariot* found in the name *Iscariot* is best identified as the Hebrew קְרוֹאוֹת “lectors,” for the קְרוֹאוֹת were those called to read from the Torah—comparable to the Arabic قارئ (*qârîy<sup>un</sup>*) “a reader / reciter of the *Qurʾan*,” and similar to the Arabic قُرَّاء (*qurrâʾ*) “a devotee, one who devotes himself/herself to religious exercise.” This interpretation does justice to the Greek definite article ὁ in the named spelled as Ἰούδαν ὁ Ἰσκαριώθ or as Ἰούδας ὁ Ἰσκαριώτης. This definite article in Greek requires the name to be reconstructed as

אִישׁ קְרוּיֹתָי, with the ה' of the ה' Ἰσκαριώτης reflecting an אִישׁ in the construct state (“the man of”) followed by the קְרוּיֹתָי “lectors” in the absolute state.

LUKE 9:21 ([MBS XIV](#))

The Greek Παρήγγειλεν μηδενὶ λέγειν τοῦτο, “He commanded they should tell this to no man,” reflects a misreading of the לֹא יַגִּידוּ הַדָּבָר לְכָל וַיִּצַו in the Hebrew *Vorlage* as וַיִּצַו לֹא יַגִּידוּ הַדָּבָר לְכָל, which should have been read as וַיִּצַו לֹא יַגִּידוּ הַדָּבָר לְכָל, “he commanded they should indeed tell the matter to everyone.”

LUKE 12:33 ([CMBBP XXIV](#))

Ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρον ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει, “Provide yourselves money bags which do not grow old, a treasure in the heavens that does not fail, where no thief approaches nor moth destroys” (NKJ). The first phrase of this text probably came from a Hebrew *Vorlage* reading עֲשׂוּ לָכֶם כְּסִים אֲשֶׁר לֹא יִבְלוּ. This Hebrew can mean either (1) “make for yourselves purses (βαλλάντια = כְּסִים, the plural of כֶּסֶף “purse) which do not wear out,” or (2) “make for yourselves clothes (ἱμάτια = כְּסִים, the plural of כֶּסֶף “clothing) which do not wear out.” According to Luke 10:4, Jesus prohibited his disciples from carrying a purse (βαλλάντιον) or a bag (πήραν); and Luke 22:34 indicates that the disciples had carefully obeyed him. Once the כְּסִים in the *Vorlage* is read as כְּסִים “clothing” rather than כְּסִים “purse” or “bag” the contradiction between Luke 10:4

and 12:33 disappears. Once the “maggot” is restored in Matt 6:19–20 and the thieves mentioned there are recognized as “grave robbers,” it becomes obvious that “laying up treasure in heaven,” and “providing one’s self with the ageless clothes of heaven’s eternal treasure” (Luke 12:33) address the reality of human mortality, as well as the promise of immortality.

LUKE 14:26 ([CBBP XXXI](#))

Εἰ τις ἔρχεται πρὸς με καὶ οὐ μισεῖ . . . οὐ δύναται εἶναί μου μαθητής, “If any one comes to me and does not hate . . . he cannot be my disciple.” The *Vorlage* here was probably

... אִם יָבֵא אִישׁ וְלֹא יִשְׁנָא  
לֹא יוּכַל לְהִיּוֹת תַּלְמִידִי:

This verse has Jesus contradicting the second greatest commandment, וְאַהֲבַת לְרֵעֶךָ כְּמוֹךָ, “you shall love your neighbor as yourself” (Lev 19:18, Matt 5:43, 19:19, 22:39, Mark 12:31, 12:33, Luke 10:27, Rom 13:9, Gal 5:14, and James 2:8). If the Greek had the emphatic οὐν “really” rather than the negative οὐ “not” there would be no contradiction. Or had the לֹא in the *Vorlage* been the emphatic לֵא “indeed,” rather than לֹא “not,” there would have been no contradiction. If Jesus used the negative לֹא the questions turn to the ambiguous יִשְׁנָא / יִשְׁנָה in the *Vorlage*, with its interchange of א and ה and its ש which can be read as a ש (ś) or ש (š). When the ש is read a ש the verb is שָׂנְאָה / שָׂנְאָ “to hate,” the cognate of Arabic سَنَأَ (šanaʿa) or سَنَى (šaniʿa). When the ש is read a ש the verb is (a) שָׂנְאָ / שָׂנְאָ, the cognate of Arabic سَنَى / سَنَى (sanay/sanaw) “he treated him with gentleness, behaved well with him in social

intercourse” or (b) שָׁנָה / שָׁנָא “to change, to go away, to forsake,” the cognate of Syriac שְׁנָא (*šēna*) “to change from one place to another, to remove, to depart,” and Ugaritic *šnw* “to go away.” This (b) option removes the contradiction between Luke 14:26 and Luke 10:27. Forsaking one’s own family for a new love has its roots in Gen 2:24, “a man leaves / forsakes (יָעַזַב) his father and his mother and cleaves (וַיִּרְבֵּץ) to his wife, and they become one flesh.” The forsaking of kith and kin for a new love required no hate, just a change and new priorities.

LUKE 14:27 ([CBBP XXXI](#))

Ὅστις οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ δύναται εἰναί μου μαθητής, “Whoever does not bear his own cross and come after me, cannot be my disciple.” וְיִמִי אֲשֶׁר לֹא-יִקַּח אֶת-צְלוֹבוֹ וַיֵּלֶךְ אַחֲרַי לֹא יִבְרַח לִי אֶת-יָמָיו (Salkinson-Ginsburg). In the Hebrew *Vorlage* of Luke 9:23 and 14:27 the σταυρὸν “cross” may not have been צֶלֶב “a pole, a cross” but תְּלָא / תְּלָה. If so this תְּלָא / תְּלָה may well have been the cognate of (a) Arabic تَلَاء (*talâ*) “a bond by which one becomes responsible for the safety of another” and اتلى (*atlay*) “he gave him his bond by which he became responsible for his safety” and (b) Arabic تلو / تلا (*tilw / talâ*) “companion who imitates such a one and follows him in action.” With these definitions in focus the original meaning behind Jesus’ statement, “whoever does not carry the cross and follow me cannot be my disciple,” may well have been “whoever does *not bear responsibility* and does not *imitate me* cannot be my disciple.

LUKE 16:9 ([CMBBP](#))

Ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, “Make to yourselves friends of the mammon of unrighteousness” reflects an original **התרתו מן הממון העול** which should have been interpreted to mean “abstain yourselves from unrighteous mammon.” The verb **התרתו** is not the *Hithpa<sup>c</sup>el* of **רָעָה**, stem II, “to cherish, to be a friend, a companion,” but **רָעָה**, stem III, which is the cognate of the Arabic **رعا / رعو** (*ra<sup>c</sup>wa / ra<sup>c</sup>â*) “he refrained from things or affairs, he forebore, or he abstained from bad or foul conduct.”

JOHN 3:3 ([MBS XV](#))

Ἐὰν μὴ τις γεννηθῆ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ, “If anyone may not be born *from above*, he is not able to see the kingdom of God,” or “If any one may not be born *again*, he is not able to see the kingdom of God.” The ambiguity of **ἄνωθεν** reflects the ambiguity in Jesus’ reply to Nicodemus in Hebrew speech: **אם-לא יוֹלֵד אִישׁ מֵעֵלָה**: **לֹא-יִוָּכַל לְרַאֲוֹת אֶת-מַלְכוּת הַאֱלֹהִים מֵעֵלָה**. The unpointed **מֵעֵלָה** could be read as **מֵעֵלָה** “above” (from the stem **עָלָה**) or **מֵעֵלָה** “a second time” (from **עָלָה / עָלַל**, stem IV, which is the cognate of the Arabic **عل** (*‘alla*) “a second time).

JOHN 8:6 ([MBS VIII](#))

Ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν can be translated back into Hebrew as **ושחה ישוע** **כתב בצבע צבעו על העפר** “bending over Jesus wrote with a finger (**בצבע**) *his religious-decision* (**צבעו**) in the dust”—the **צבעו** being the cognate of Arabic **صبغة** (*ṣibġat*) “a religious law.” There was a haplography which changed the

original **בצבע צבעו** to just **בצבעו** “with his finger.”

JOHN 8:8 ([MBS VIII](#))

Ἐγραφεν εἰς τὴν γῆν, “He wrote upon the ground” can be translated back into Hebrew as **כָּתַב עַל-הָעֶפֶר עַל-עֶפֶר** “he wrote upon the *dust* about *forgiveness*.” The **עֶפֶר** “forgiveness” is the cognate of Arabic verb **غَفَرَ** (*ḡafara*) “he forgave” and the nouns **غَافِر** (*ḡāfir*) and **غَفُور** (*ḡafūr*) which are epithets of God meaning “covering and forgiving the sins, crimes, and offences of his people.” There was seemingly a haplography which changed the original **עַל הָעֶפֶר עַל עֶפֶר** to just **עַל הָעֶפֶר** “upon the dust.”

JOHN 9:35 ([CMBBP XXV](#))

Καὶ εὗρων αὐτὸν εἶπεν· σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώπου, “And when He had found him, He said to him, ‘Do you believe in the Son of God?’” (NKJ). “And having found him he said, ‘Do you believe in the Son of man?’” The manuscripts and versions differ over which title was actually used by Jesus. The Greek manuscripts **ⲡ<sup>66, 75</sup> Ⲭ B D W** read τὸν υἱὸν τοῦ ἀνθρώπου “the son of man,” but manuscripts **A K L X Δ Θ Ψ** read τὸν υἱὸν τοῦ θεοῦ “Son of God.” The Peshitta reads **בְּרַה דְּאֱלֹהָא** “in the Son of God,” but the Old Syriac reads **בְּרַה דְּאִנְשָׁא** “in the Son of Man.” Once the Greek **ὁ υἱὸς τοῦ ἀνθρώπου** is translated back into Hebrew and Aramaic and written without vowels at least fifteen meanings become possible (seven for **אָדָם** and eight for **אָנָשׁ**). Even if Jesus and the disciples knew perfectly well what was meant when they spoke, ambiguity was unavoidable once the sayings were written Hebrew and Aramaic using consonants only. The most likely

meanings of בן־אדם, or בן־אנש, or בר־אנש — which became the anarthrous ὁ υἱὸς ἀνθρώπου “the son of man” and the arthrous ὁ υἱὸς τοῦ ἀνθρώπου “the son of the man”— are: (1) “*the son of man*” = a mortal human being, i.e., בן אָדָם, or בן אֲנוּשׁ or בַּר אֲנוּשׁ, with the אנש being the cognate of the Arabic أنس (*ʿanisa*) “to be friendly, social”; (2) “*the man of purity*” = the purest person, i.e., בַּר אֲנוּשׁ, with the בר being the cognate of the Arabic بر (*barra*) “he was pious, kind, good, gentle”; (3) “*the son of reconciliation*” conciliator, i.e., בֶּן־אָדָם, with the אָדָם being the cognate of Arabic آدم (*ʿadama*) “he effected a reconciliation between them and brought them together”; (4) “the son of authority” = one in authority, i.e., בֶּן־אָדָם, with the אָדָם being the cognate of the Arabic آدم (*ʿidāmu*) and ادمّة (*ʿadamat*) “the chief/ provost of his people, the aider or manager of the affairs, the exemplar of his people”; and (5) “the son of the-one-in-charge” = the Sovereign,” i.e., בֶּן־הָאָדָם. With all of the right vowels restored and with the lexical options in focus, it is easy to recognize הָאָדָם “the Sovereign” as a title for Yahweh. Reverence for the name may well have been extended to הָאָדָם itself so that the בֶּן־הָאָדָם “the Son of the Sovereign” was intentionally mispronounced as בֶּן־הָאָדָם “the Son of the Man” which, in turn, produced the baffling ὁ υἱὸς τοῦ ἀνθρώπου “*the son of the man.*” The disciples and those in the early church certainly knew that “*the Son of the Man*” meant “*the Son of the Sovereign,*” which was but another way of saying “*the Son of God.*” It was apparently so well understood it required no commentary.

JOHN 11:33 ([MBS XVI](#))

The Ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτὸν, “He became angry in his spirit, and shook himself,” reflects an original Hebrew phrase רוח זעם זעם, which was read as זעם רוח זעם, as though it included זעם, stem I, “to be indignant, to be angry,” and רוח, stem I, “wind, breath, spirit.” But the רוח זעם זעם should have been read as רוח זעם זעם, which included זעם, stem II, “to be assertive, to be responsible” and רוח, stem II, “to act quickly, promptly.” The Arabic cognate of זעם, stem II, is زعم (*za<sup>c</sup>ama*) “he asserted, he became responsible, amenable.” The cognate of רוח, stem II, is روح / راح (*rwh / rāḥa*) “he was active, prompt,” as in the phrase ارياح له (*aryāḥa lah*), “he was prompt to do what was beneficent.” Thus רוח זעם זעם can mean “becoming assertive he immediately took full responsibility upon himself.”

JOHN 11:38 ([MBS XVI](#))

Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον, has traditionally been translated as “then Jesus, again groaning in himself, came to the tomb.” But initially the text probably stated, “*then Jesus, again asserting himself, came to the tomb.*” (See above on John 11:33.)

JOHN 19:39 ([MBS IX](#))

Φέρων μίγμα σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν φέρων μίγμα σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν, “Bringing a mixture of myrrh and aloes, about a hundred pounds.” The Hebrew *Vorlage* for this verse may have been הָבִיא אֶסְפֵּן סוּדָּן מִסֵּף מִרְיָאֵה־לֹּחַת כְּלִי־טָרָא מִאֲהָהּ, “he came bringing a flask of ointment—a mixture of myrrh and aloes

about a liter— wailing (as he came).” The מַאֲהָהּ is the cognate of the Arabic أَهْه (‘*ahhaha*) “he expressed pain or grief or sorrow.”

JOHN 20:15 ([MBS IX](#))

Ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστὶν λέγει αὐτῷ· κύριε, “She, supposing him to be the *mortician* said to him, Lord . . .” The Greek κηπουρός “gardener,” was one who took care of the flowers, plants, and trees; but the Hebrew גַּנָּן “gardener” could have been a homograph for the one who handled dead bodies. Its Arabic cognates include جنن (*janan*) “grave” (= גַּנָּן), جنن (*janan*) “dead body (= גַּנָּן), جنين (*janîn*) “grave clothes” (= גַּנִּין), and جنين (*janîn*) “buried, placed in the grave” (= גַּנִּין).

JOHN 21:15–17 ([CBBP XXXIII](#))

Σίμων Ἰωάννου, ἀγαπᾷς με πλέον τούτων; λέγει αὐτῷ· ναὶ κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ· βόσκει τὰ ἀρνία μου, ““Simon son of John, do you truly love me more than these?” ‘Yes, Lord,’ he said, ‘you know that I love you.’ Jesus said, ‘Feed my lambs.’” In Hebrew this became:

שְׁמַעוֹן בֶּר־יוֹנָה הָאֱהָב אֶתְּה אֶתִּי יְתֵר מֵאֶלֶה  
וַיֹּאמֶר אֵלָיו הֵן אֶדְנִי אֶתְּה  
יִרְדַּעַת כִּי אֶהְבֵּתִיךָ וַיֹּאמֶר אֵלָיו נִהְלֵ אֶת־עֲלוֹתַי:  
(Salkinson-Ginsburg).

The Greek text has ἀγαπᾷς, the lofty word for “love” in Jesus’ question and φιλῶ, a less lofty word for “love” in Peter’s response. The Hebrew in Jesus’ initial question would have been אֱהָב “to love” and the verb in Peter’s response would have been

רָעָה, the intensive *Piel* “to love intensively, to cherish.” Peter’s choice of רָעָה matches its use in Psalm 37:3–4, וְרָעָה אֱמוּנָה, “cherish faithfulness and take exquisite delight in Yahweh.” Not conspicuous in the Greek text of Jesus’ and Peter’s dialogue, but very conspicuous in its Hebrew *Vorlage*, is the wordplay with (a) רָעָה “to cherish,” (b) רָעָה “to pasture, to feed,” and (c) רָעָה used as the metaphor “to pastor, to lead, to teach.” Verses 15–17 once read: “Simon of Jonah, do you *love* (אָהַב) me more than *kith-and-kin* (אֱלֹהֵי)?” He said to him, “Yes, Lord, you know that I *cherish* (רָעָה) you.” Jesus said to him, “Feed (רָעָה) my lambs!” A second time he said to him, “Simon of Jonah, do you *love* (אָהַב) me?” He said to him, “Yes, Lord; you know that I *cherish* (רָעָה) you.” Jesus said to him, “*Lead* (רָעָה) my sheep!” He said to him the third time, “Simon of John, do you *cherish* (רָעָה) me?” Peter felt hurt because he said to him the third time, “Do you *cherish* (רָעָה) me?” And he said to him, “Lord, you know everything; you know that I *cherish* (רָעָה) you.” Jesus said to him, “*cherish* (רָעָה) my lambs!” The אֱלֹהֵי behind the πλέον τούτων (יִתְרַ מֵאֱלֹהֵי) “more than these” was certainly the אֱלֹהֵי that was the cognate of Arabic آل (*ʿāl/ʿill*) and إيلة (*ʿilat*) “a man’s family, relations, or kinfolk.”

ACTS 26:14 ([MBS XIII](#))

The Hebrew phrase spoken by Jesus and quoted by Paul — which Luke translated as σκληρόν σοι πρὸς κέντρα λακτιζειν, “it is hard for thee against goads to kick”— was probably קשה לך בעט בפרשים. If so, Luke misread the

phrase as **קָשָׁה לְךָ בְּעֵט בְּפָרְשִׁים**, “it is hard for you to kick against goads.” What Jesus probably said to Paul in Hebrew was **קָשָׁה לְךָ בְּעֵט בְּפָרְשִׁים**, “it is hard for you to reject the Pharisees.”

ROMANS 12:20 ([MBS V](#))

Ἀλλὰ ἐὰν πεινᾷ ὁ ἐχθρὸς σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτογὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ, “If your enemies are hungry, feed them; if they are thirsty, give them something to drink; for by doing this you will heap burning coals on their heads.” The metaphor of “heaping coals of fire upon the head”—meaning “to teach someone a good lesson”—is based upon the usage in Arabic of **قبس (qabasa)** “fire, a live coal.” It is the cognate of **כִּפְשֵׁי** “hot ashes, coals”—a synonym of the **נִחְלָיִים** “glowing coals” in Proverbs 25:22. The Arabic **قبس ناراً (qabasa nârâ)** means “he took fire” and **قبس النارا (qabasa ’alnârâ)** means “he lighted the fire.” But **قبس علما (qabasa ’ilmâ)** means “he acquired knowledge, he sought knowledge.” In the causative **ناراً اقبسه (’aqbasahu nârâ)** means “he gave him fire” and **اقبسه علما (’aqbasahu ’ilmâ)** means “he taught him knowledge.” The plural noun **القوابس (alqawâbisu)** means “those who teach what is good.” Thus the Arabic idiom and metaphor removes the obscurity of the Hebrew idiom and metaphor of “heaping of glowing coals upon the head” in Prov 25:22 and its quotation here in Rom 12:20. If the *firey coals* have to do with *heat*, then crowning someone with *coals* would be an act of torture. If the *firey coals* have to do with *light*, then crowning someone with *glowing coals* would be an act of *illumination* with the recipient’s becoming *enlightened*.

I CORINTHIANS 11:10 ([MBS I](#) & [SHEM TOB](#))

Διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους, “That is why a woman ought to have a veil on her head, because of the angels” (RSV). “Therefore ought the woman to have a power over her head, because of the angels” (DRA).” The “veil” versus “authority” issue disappears once the σ of ἐξουσία is removed and the remaining letters are recognized as a transliterated Aramaic loanword. The ἐξουσίαν “power” found in every major Greek manuscript needs to be corrected to ἐξουίαν and read as the loanword אַכְסוּיָא “a covering,” a variant of the well attested אַכְסוּיָא “covering.” The prosthetic א of אַכְסוּיָא is analogous to the prosthetic ε̇ with the variants ἐχθές and χθές “yesterday.” (Using a loanword for an item of clothing is still common, like the English *scarf* coming from the Old French *escherpe* and the English *gown* coming from the Late Latin *gunna*).

I CORINTHIANS 11:24 ([MBS X](#))

Τοῦτό μού ἐστιν τὸ σῶμα, “This is my body.” The variants here and in Matt 26:26, Mark 14:22 and Luke 22:19 include: [a] τὸ ὑπὲρ ὑμῶν, [b] τὸ ὑπὲρ ὑμῶν κλώμενον, [c] τὸ ὑπὲρ ὑμῶν διδόμενον, [d] τὸ ὑπὲρ ὑμῶν θρυπτόμενον). These *texts and variants* read, “*This is my body, which is for you, which is broken for you, which is given for you, which is broken-in-pieces for you.*” These variants reflect a Hebrew tradition which read זֶה פָּגְרִי הַפָּגוּר הַנִּפְגָּר בְּעַדְכֶם — with פָּגַר stems I, II, and III. The פָּגַר, stem I, means “body”; the פָּגַר, stem II “to break,” is the cognate of Arabic فَجَرَ (*fajara*) “to cleave, to brake open, to pour forth, to make water, blood, or a fluid to flow”; and the פָּגַר, stem III “to give,” is the cognate of Arabic فَجَرَ (*fajara*) “he gave, he made his gift large.”

REVELATION 13:18 ([CMBBP XXV](#))

Ὁ ἔχων νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου, ἀριθμὸς γὰρ ἀνθρώπου ἐστίν, καὶ ὁ ἀριθμὸς αὐτοῦ ἑξακόσιοι ἑξήκοντα ἕξ, “Let anyone with understanding calculate the number of the beast, for it is the number of a person. Its number is six hundred sixty-six.” The most obvious name which the Christ and the beast shared in common with a numerical equivalent of 666 would have been *sôter*, which had antithetical meanings depending on whether the *sôter* was a Greek word or a Hebrew word. The Greek σωτηρ “savior” (as in Luke 2:11, σωτὴρ ὃς ἐστὶν Χριστὸς κύριος “a savior who is Christ, the Lord”) would be transliterated in Hebrew and Aramaic as סוּתֵר (= *swtr* = *sôtēr*). In Hebrew the ס (S) = 60, the ו (W) = 6, the ת (T) = 400, and the ר (R) = 200— which all together equals 666. The Hebrew and Aramaic סוּתֵר (= *swtr* = *sôtēr*), in contrast to the Greek word transliterated into Hebrew using these same letters, means “destroyer” or “one who tears down,” being the cognate of Arabic شَتْر (*šatar*) “to offend, abuse, revile” and شَتِير (*šatîr*) “knave, rogue.” Therefore, 666 can be a numeric code for “savior” when based upon the Greek loanword σωτηρ (*sôtēr*) or 666 can be a numeric code for “destroyer” when based upon the Hebrew / Aramaic סוּתֵר (= *swtr* = *sôtēr*).

PSALMS OF SOLOMON 2:26–27 ([CBBP XXXIV](#))

Ἐκκεκεντημένον ἐπὶ τῶν ὀρέων Αἰγύπτου, “He [Pompey] was pierced through upon the mountains of Egypt.” The *Vorlage* was either נַחַר עַל חַרֵי מִצְרַיִם, “he was stabbed upon the mountains of Egypt,” or נַחַר עַל חַרֵי מִצְרַיִם, “he was stabbed along the inlets of Egypt.” The ὀρέων “mountains” is problematic since there are no mountains in the Egyptian Delta at Pelusium or even at Mons Cassius. Moreover, Dio Cassius,

Plutarch, and Lucanus concurred that Pompey’s assassination occurred on a small boat in the shallow waters off Pelusium, on the eastern edge of the Egyptian delta. The Greek ὄρεων “mountains”—minus the genitive plural suffix ων—may actually be the *transliteration* of הַרִי “inlets” in the Hebrew *Vorlage* rather than the *translation* of הַרִי “mountains.” The Arabic cognate خور (*hawr*) means “an inlet from a sea or a large river entering into the land, a channel where water pours into a sea or large river, or a canal from a sea or river.” The Syriac “when he was slain upon the mountains in Egypt,” simply misread the original הַרִי in its *Vorlage* as הַרִי, as well as having misread נכה “slain” instead of the original נחר “stabbed.”

GOSPEL OF THOMAS, LOGIA 114 ([MBS 1](#))

“For every woman who makes herself male (= Arabic ذَكَر [dakara] = זָכַר) will enter the Kingdom of Heaven,” can also mean “For every woman who is repentant/obedient (= Arabic ذَكَر [dakara] = זָכַר) will enter the Kingdom of Heaven.”

## ADDENDUM

### THE SONG OF DEBORAH \*

#### I. PROSE PROLOGUE: 4:23–24

4:23 God subdued in that day Jabin, King of Canaan, before the Israelites. 4:24 Yea, the hand of the Israelites bore harder and harder on Jabin, King of Canaan, until they finally destroyed Jabin, King of Canaan.

## II. POETIC PROLOGUE: 3:31; 5:6–7, 5:1–2b

3:31 Then later Shamgar ben-Anat appeared on the scene! He smote with a mattock *two marauding bands*; he *plundered* hundreds of men with a(n) (ox)goad. He was *appointed overseer*, and gained victories by himself for Israel! 5:6 From the days of Shamgar ben-Anat, from the days he *used to attack (covertly)*, caravans ceased and *caravaneers* had to travel roundabout routes. Warriors *deserted*, in Israel they *failed to assist*, until the arising of Deborah, the arising of a Mother in Israel! 5:1 Then Deborah made Barak ben-Abinoam *march forth* on that day when the *heroine called for heroism* in Israel, when the militia was summoned, (by her) saying:

## III. DEBORAH'S EXHORTATION: 5:2c–4, 5:8–9

## 5:2c "PRAISE YAHWEH!

Hear, O kings! Listen, O princes! I am for Yahweh! I, yes I, *I will attack, I will fight* for Yahweh, the God of Israel. 5:4 O Yahweh, when you went out from Seir, when you marched from the plain of Edom, the earth trembled *noisily*, the heavens dropped open, the clouds dropped *torrentially*. The waters of the mountains flowed from the presence of Yahweh, the One of Sinai, from the presence of Yahweh, my God. *God will provide strength*. 5:8 God will muster the *recruits*. When *the brave ones* battle, shield, *moreover*, and spear will appear among the forty thousand in Israel.

*Respond to the call*, O leaders of Israel!  
*O you who are summoned* for the militia!

5:9c PRAISE YAHWEH!"

## IV. MUSTERING THE TROOPS: 5:10–13

5:10 Riders on young donkeys, those sitting on *mules*, and those walking along the way 5:11 *hastened on mountain roads, hurrying between the mountain-passes*, where the victories of

Yahweh would be given—the victories of his two warriors in Israel, when the *very storms* would descend from Yahweh. 5:12 The *troops* of Deborah roused themselves *to rout the troops of the pursuer*. Barak *made preparations to attack*, ben-Abinoam to take prisoners. 5:13 When the *caravan-leader* went forth against the nobles, (when) the militia of Yahweh descended, *they were accompanied* by (heavenly) warriors.

#### V. STRATEGY OF THE FORCES: 5:14–16

5:14 Some from Ephraim, *hastening* through Amalek, would strike at the rear; Benjamin from *concealment* would attack. 5:15 From Machir commanders would go down. Yea, from Zebulon, (those) brandishing the marshal's mace, and officers from Issachar along with Deborah. That *he might inflict defeat*, Barak was *concealed* in the plain. Dispatched with his footmen along the tributaries was Reuben. Gad had *joined* them. 5:16 Those of *true courage circled about* to wait between the *ravines*, to listen, *to look for stragglers* along the tributaries, *to triumph over* the cowardly chieftains.

#### VI. ISRAELITE ATTACK: 5:17–18

5:17 Gilead in Trans-Jordan went on *alert*. then Dan *boldly attacked* ships; Asher *assailed* along the water's edge and *struck* against its *harbors*. 5:18 Zebulon *swam (underwater)*, risking his life; Naphtali *attacked* Merom.

#### VII. CANAANITE COUNTERATTACK: 5:19

5:19 The kings were forced to come. They fought. (But) when the kings of Canaan fought, from Taanach along the waters of Megiddo, silver spoils they did not take.

#### VIII. THE DEFEAT OF THE CANAANITES: 5:20–23

5:20 From the heavens fought the stars, from their stations they fought against Sisera. 5:21 The Wadi Kishon swept them [the

chariots] away, the Wadi *surged seaward*. The Wadi Kishon *overtook* (them), *it overflowed, they sought refuge*. 5:22 Then *retreated up the slopes* their horses (and their) *chariots* — *his chariot*, his stallions. 5:23 *Doomed to die, they panicked*—Yahweh had sent a cloudburst! Their riders *were in total panic!* *Truly victorious* were the ones going forth for the *Warrior Yahweh*, for the *Warrior Yahweh*, with the (heavenly) heroes!

#### IX. ASSASSINATION OF SISERA:

5:24–25, 5:27a, 5:26, 5:27b

5:24 Most blessed among women is Yael, wife of Heber the Kenite, among women in tents she is most blessed. 5:25 Water he requested, milk she gave, in a *truly magnificent goblet* she brought cream. 5:27a Between her legs *he drank*, he fell to sleep. 5:26 She stretched her hand to the tent-pin, her right hand to the workmen's hammer. She hammered Sisera, battered his head, shattered and pierced his neck. 5:27b Between her legs *half-conscious* he fell; *motionless, powerless*, there he fell slain.

#### X. ANXIETY IN SISERA'S COURT: 5:28–30

5:28 Through the window she peered—but (only) *emptiness!* The mother of Sisera *inquired* (at) the lattice: “Why tarries his chariot's arrival? Why so late the sound of his chariotry?” 5:29 *The clairvoyants among her damsels divined*. Indeed, *her soothsayer reported* to her: 5:30 “*The victors have forded (the water)*; they are dividing the spoil—a wench or two for the head of the hero—spoil of dyed cloth for Sisera, spoil of the best cloth, an embroidered cloth or two for the spoiler's neckerchiefs.”

#### XI. POETIC CONCLUSION: 5:31a

5:31a Thus may all the enemies of Yahweh perish. (May) His lovers (be) like the rising of the sun because of His power.

XII. PROSE EPILOGUE: 5:31b

5:31b And the land was at peace for forty years.

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\* This is the translation of Thomas McDaniel, published in *Deborah Never Sang: A Philological Study of the Song of Deborah (Judges Chapter V), with English Translation and Comments*. Jerusalem: Makor, 1983, 402 pages.

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