# *Appendixes*

## Appendix A: Verb Translations

**be~Change:** repeat
**be~Kneel:** be respected
**be~see:** appear
**be~Seek~ing:** require
**make~Add:** again
**make~Be.face.to.face:** tell
**make~Boil:** ripen
**make~Came:** bring
**make~Damage:** destroy
**make~Die:** kill
**make~Firm: Support**
**make~Go.down:** bring down
**make~Go.out:** bring out
**make~Go.up:** brought up
**make~Mimic:** interpret
**make~Pass.over:** change
**make~Pierce:** begin
**make~Remember:** mention
**make~Rest:** leave
**make~Run:** quickly brought
**make~See:** show
**make~Set:** present
**make~Suckle~ing(fs):** nurse
**make~Throw:** point
**make~Throw.the.hand:** thank
**make~Turn.aside:** remove
**make~Turn.back:** return
**make~Turn.over:** feeble
**make~Visit:** set over

**make~Wrap.around:** warn
**much.be~Tie~ing(fp):** robust
**much~Be.unclean:** defile
**much~Be.zealous:** envious
**much~Bring.forth~ing(fs):** midwife
**much~Count:** recount
**much~Err:** reconcile
**much~Fill:** fulfill
**much~Kneel:** respect
**much~Laugh:** mock
**much~Live:** keep alive
**much~Pass.over:** change
**much~Send:** send off
**much~Shine:** commend
**much~Steal:** steal away
**much~Throw.down:** betray
**much~Tread.about:** spy
**self~Be.crafty:** act craftily
**self~Kneel:** respect self
**self~Know:** reveal self
**self~Recognize:** make self unrecognizable
**self~See:** look at self
**self~Show.beauty:** beseech
**self~Sieze:** strengthen
self**!(mp)~Provide~^:** come, bring

## Appendix B: Phrase Translations

**Add Yet.again:** continue
**After So:** afterward
**Also Now:** let it be
**and~But:** but
**from~Distant to~:** beyond
**from~Facing:** opposite
**from~Outside      to~the~City:** outside the city
**from~to~Separated.thing:** besides
**from~to~Upward:** upward
**from~Tomorrow:** the next day
**from~Under to~:** under
**from~Upon to~:** upon
**from~Upward to~:** upon
**from~With:** from
**from~Without:** from where
**from~Yet.again~me:** all my life
**Given.that If:** except, instead, unless
**Given.that Seeing.as Which:** seeing that
**Given.that So:** since
**Given.that Unless:** for if
**Given.that Upon:** because
**Given.that Upon So:** since
**If Not:** or not
**in~Before:** before
**in~This:** here
**in~What:** how
**in~Which:** whereas
**in~which~Also:** whereas
**in~Yet.again:** while, within

**Life~s:** life
**like~from~:** about
**like~Small.amount:** might have
**like~That.one:** as
**like~the~Word   the~This:** in this manner
**like~What:** how many
**like~Which:** just as
**Look~me:** here am I
**Moreover Because:** really (as a question)
**Nose~s2:** nostrils
**Seventh.time~s2:** sevenfold
**Shining~s2:** noontime
**Short Land:** short distance
**Since Which:** because
**Sky~s2:** sky
**So Given.that:** because
**Stroke.of.time~s2:** second time
**Thus.far:** here
**to~say:** saying
**to~So:** because of this
**to~What:** why
**Until Given.that:** until
**Until Thus.far:** ever again, yet
**Upon So:** therefore
**Upon Word:** because of
**Water~s2:** water
**What Thus.far:** what is this
**Without This Given.that:** this is nothing but
**Yesterday    Three.days.ago:** previously

## Appendix C: Alternative Translations

**After:** afterward, behind
**Also:** both, should
**Also Sure:** indeed
**and:** as, that, then
**and~he~will~Exist:** and it came to pass
**Appointed:** appointed one, appointed place, appointed time
**At:** to, with
**Company:** witness
**Do:** make
**Do.well:** Go.well
**Except:** not
**Exist:** was
**Face~s:** face
**from:** at, kinds, more than, out of, rather than, to
**Given.that:** but, given, that
**He:** that, it
**I:** me
**If:** or, that
**in:** with
**Life:** alive
**Life:** living
**like:** according to, as, at, such as
**Look:** here
**make:** cause
**Man:** each
**Many:** great, greatly, much, much more, very
**Midst:** middle
**Mighty.one:** might
**Mold:** distress
**Moreover:** also

**much:** many
**No:** not
**Nose:** anger
**Not:** no, nothing
**Nothing:** anything
**On.account.of:** so that
**Only:** at all
**Opposite:** in the face of
**Other:** another
**s2:** two
**Second:** second time
**See:** watch
**Separated.thing:** self
**She:** that
**Small.amount:** small thing
**So:** should
**Stroke.of.time:** time
**Surely:** only
**the~Day:** today
**the~Night:** tonight
**There.is:** is, will
**Though:** look
**to:** about, as, at, for, belong to, by, has
**To:** at, by
**to~Face~s:** before
**to~me:** I have
**to~That:** so that, that
**Unaware:** not
**Under:** in place of, underneath
**Unit:** one
**Unit~s:** few
**Until:** again, as far as, also, before, concerning, unto

**Upon:** about, above, because, in addition to

**What:** how

**Where:** how, why

**Which:** because, because of what, how, such as, that, what, when, where, who, whoever, whose

**With:** by

**Without:** not, not with, where

**Word:** matter, thing

**Yet.again:** again, also, another, still, while, yet

## Appendix D: Idioms

**a son of thirty years:** thirty years old
**bearded one:** aged
**beauty in the eyes:** accepted
**bone of the day:** noontime
**eye:** spring
**face fell:** sad
**functional in the eye:** pleases

**lift up your face:** accept you
**nose:** anger
**nose flare up:** be very angry
**one shoulder:** in agreement
**sea:** west
**uncover the nakedness:** sexual relations

## Appendix F: Verse Notes

ALSO, this is for 2:3**2:9** The singular word "tree" may imply a "tree" or "trees." The context of this and following verses do not specify if there is one tree or a forest of trees. Compare this with 2:16.

**4:3** The phrase "from~conclusion" is usually followed by a number of years or days to identify the end of that time frame, such as in 8:6 where it states "at the conclusion of the forty days." In 4:3 it appears that either a period of days or years is missing or this verse is prophetic of the end of days.

**4:8** The conversation between Qayin and Hevel is missing from the text. The phrase "let us go into the plain" is from the Greek Septuagint. The Septuagint may have been translated from a Hebrew text with the conversation intact or the translators may have supplied it to clarify the text.

**4:26** The phrase "call out in the title" may also be translated as "met with the title."

**6:11** The grammar of the MT "and~she~will~be~Fill the~Land Violence" requires the translation "the land of violence was filled" unlike most translations which read "the land was filled with violence." If the latter is the correct translation, the Hebrew is missing the word "at" or "with." Also see verse 13.

**9:2** The grammar of the phrase "in~All Which she~will~Tread the~Ground" identifies "the~Ground" as the subject of the verb, requiring the translation "in all which the ground will tread." The standard translation of this phrase is "and everything that treads upon the ground" where "the ground" is identified as the object of the verb, contrary to the Hebrew grammar of the verse. It is probable that the Hebrew is in error and should read "in~All Which Tread~ing(mp) Upon the~Ground" allowing the translation "in all which tread upon the ground."

**9:21** All modern translations have "his tent" but the Hebrew spelling of this word should be translated as "her tent." The Hebrew spelling may be in error but, in the modern Bedouin culture, which is very similar to the ancient Hebrew culture, the family tent is owned by the wife. Therefore, it is possible that the Hebrew text may use the word "her tent" in reference to this cultural context.

**9:22** The phrase "nakedness of the father" is an idiom for "sexual relations with the wife of the father" as seen in Leviticus 18:8. Also, the phrase "uncover the nakedness" is another idiom for "sexual relations." The common interpretation of this verse is that Hham saw his father naked; however this is not a wrongful act. The idiomatic phrasing of this verse means that Hham had sexual relations with his mother. This type of relationship is forbidden and is the reason why Kena'an, the product of this union, is cursed in verse 25.

**10:11** The construction of the sentence identifies Ashur as the subject of the verb "go out" and would be translated as "Ashur went out." If however, the original meaning of the phrase was "he went out to Ashur," (where the "he" is Nimrod) the word "to" should have preceded the word Ashur.

**11:29** The subject of the verb "took" is probably incorrectly written as third person singular (he~), as the subjects of the verb is identified as Avram and Nahhor. The subject of the verb should probably be third person plural (they~).

**12:8** All modern translations have "his tent" but the Hebrew spelling of this word should be translated as "her tent." The Hebrew spelling may be in error but, in the modern Bedouin culture, which is very similar to the Ancient Hebrew culture, the family tent is owned by the wife. Therefore, it is possible that the Hebrew text may use the word "her tent" in reference to this cultural context. The phrase "he called out in the title" may also be translated as "he met with the title."

**12:15** The word "to" appears to be missing before the word "House."

**13:3** All modern translations have "his tent" but the Hebrew spelling of this word should be translated as "her tent." The Hebrew spelling may be

in error but, in the modern Bedouin culture, which is very similar to the Ancient Hebrew culture, the family tent is owned by the wife. Therefore, it is possible that the Hebrew text may use the word "her tent" in reference to this cultural context.

**13:4** The phrase "call out in the title" may also be translated as "met with the title."

**14:23** The first part of the verse is in the positive while the final sentence is in the negative. The word "not" appears to be missing from the first part of the verse three times as the context requires it to also be in the negative.

**15:2** The Hebrew text has the names listed as "Dameseq Eliezer" which requires the translation "Dameseq of Eliezer" or as a compound name - "Dameseq-Eliezer." If the standard translation of "Eliezer of Damascus" is correct then the names must be reversed to "Eliezer Dameseq."

**17:16** The verb "i~did~Give" should be translated as "I gave" but the context indicates that this verb should have been written as "i~will~Give" and would then be translated as "I will give."

**18:1** The text in the Hebrew translated in the MT as "and~He Sit~ing(ms) Opening the~Tent like~Hot the~Day" does not contextually make sense. The Hebrew may be in error and may have originally been written as "and~He Sit~ing(ms) in~Opening the~Tent in~Hot the~Day".

**18:3** The name "Adonai" may be translated as the name "Adonai [*my lords*]" or as "my lords." Context supports both translations as there are three men before Avraham allowing for the "my lords" translation but, the three uses of the pronoun "you" in the singular implies that he is speaking to one individual supporting the translation of the name "Adonai [*my lords*]".

**18:10** The prefix "in," or other clarifying word, is missing from the word "opening."

**19:4** The phrase "they~did~be~Surround" implies that the men of Sedom were surrounded. As the context of the verse is the men of Sedom

surrounding the house of Loth it appears that the phrase should read "they~did~Surround." The phrase "and~the~Door  he~did~Shut" should read "and~at the~door he~did~shut" (compare with 19:10).

**20:2** The Hebrew of this verse appears to be missing some text. It appears this verse should read something like "and Avraham said to Sarah his woman [missing text, possibly - say you are my brother] [missing text, possibly - and he said to Aviymelek the king of Gerar] she is my sister and Aviymelekh the king of Gerar sent [missing text, possibly - his servant] and he took Sarah (See 20:5)

**20:6** Most translations have something like "and it was I who kept you from sinning against me" implying the sin of Aviymelekh. The Hebrew however implies it is the sin (fault) of Avraham.

**23:10** The word "Gate" is missing the prefix "to."

**25:30** The phrase "the~red" appears twice and is probably an accidental repeat by a scribe.

**26:15** The phrase "and~they(m)~will~much~Fill~them(m) Powder" is missing a preposition and should probably read "and~they(m)~will~much~Fill~them(m)   With   Powder"   or "and~they(m)~will~much~Fill~them(m) in~Powder."

**26:23** The phrase "from~There 'B'er.Sheva [*Pit of oath*]'" is missing the word or prefix "to."

**26:25** The phrase "he called out in the title" may also be translated as "he met with the title."

**26:28** The phrase Between~s~us is written twice in the Hebrew. In one case the word between is written in the masculine plural and the other is in the feminine plural. It would appear that one of these was accidentally added to the text.

**26:29** The phrase "like~Which," meaning "just as," implies the phrase before is similar in meaning to the phrase after. If the phrase after the "like~Which" is positive then the phrase before must also be positive

but, the phrase is negative. The probable solution is that the word "Not" is missing prior to the verb "you(ms)~will~Do."

**27:28** The sentence "and~he~will~Give to~you(ms) the~'Elohiym [*Powers*]' from~Dew the~Sky~s2" may also be translated as "and he gave to you the powers from the dew of the sky."

**29:24** The word Maid (final word of the verse) appears to be missing the prefix "to~" (see 29:29 for a comparison).

**29:34** The word "he~did~call.out" is probably an error for "she~did~call.out" as Le'ah called out the names of the other three children (see 29:32, 29:33 and 29:35).

**30:11** The phrase "in~Fortune" is in error for "he~did~come Fortune."

**31:4** The phrase "the~Field To Flocks~him" should be translated as "the field to his flocks" but may have originally been written as "To the~Field Flocks~him" which would be translated as "to the field of his flock" which better fits the context of the sentence structure.

**31:21** The word "Upon" or "To" appears to be missing from the word "hill."

**32:1** This verse is the first verse of chapter 32 in Hebrew Bibles but in English Bibles this verse is the last verse (55) of chapter 31. For the remainder of this chapter the verse numbers in English Bibles will be one number lower. For instance, verse 32:5 in the Hebrew Bible will be 32:4 in English Bibles.

**32:31** The verse appears to be missing the phrase "he~did~say" prior to "i~did~see."

**33:18** The verse appears to be missing one or two prepositions. There are several possible translations for this verse depending on where the preposition or prepositions are placed. One possible translation is "and Ya'aqov came *to* Shalem, a city of Shekhem." Another possible translation is "and Ya'aqov came *in* completeness *to* the city of Shekhem" (the word Shalem would be a noun rather than a proper

name). Another is "and Ya'aqov of Shalem came *to* the city of Shekhem" (nowhere does the text suggest that Ya'aqov is from Shalem which would invalidate this translation).

**35:1** The word "To," the prefix "to" or the suffix "unto" appears to be missing from the name "Beyt El."

**35:3** The word "To," the prefix "to" or the suffix "unto" appears to be missing from the name "Beyt El."

**35:21** All modern translations have "his tent" but the Hebrew spelling of this word should be translated as "her tent." The Hebrew spelling may be in error but, in the modern Bedouin culture, which is very similar to the Ancient Hebrew culture, the family tent is owned by the wife. Therefore, it is possible that the Hebrew text may use the word "her tent" in reference to this cultural context.

**35:27** The word "To," the prefix "to" or the suffix "unto" appears to be missing from the name "Mamre" and "Qiryat Arbahh."

**36:24** The list of the sons of Tsiv'on begin with "and" unlike any other list of names. Either the "and" was accidentally added to the beginning of the list of names or there is suppose to be a name preceding this first "and."

**36:26** The Hebrew text identifies this name as Dishan but is probably written in error and should be Dishon. Compare the names of the sons of Dishan from Genesis 36:28 and 1 Chronicles 1:42 and the names of the sons of Dishon from Genesis 36:26 and 1 Chronicles 1:41 (although, in the Genesis account the first son is Hhemdan but in the Chronicles account it is Amram. In the middle (paleo) Hebrew script the letters used to write each of these names are similar in appearance and are easy to juxtapose.)

**37:21** The phrase "Not we~will~make~Hit~him Being" would literally be translated as "we will not hit him, a being" and makes no grammatical sense. The phrase may have originally been written as "Not we~will~make~Hit Being~him" meaning "we will not hit his being."

**39:2** The Hebrew word for "lord" is written in the plural, possibly in reference to the great power (often emphasised by plurality) that Potiphar holds. This is also found in verses 3, 7, 8, 19 and 20.

**40:1** The Hebrew word for "lord" is written in the plural, possibly in reference to the great power (often emphasised by plurality) that the King holds. Also in verse 7.

**40:4** The context of the story implies that Yoseph was placed in charge over the drinker and the baker. The structure of the sentence as written should be translated as "and the noble of the slaughterers visited Yoseph with them." The verb "visit" is written in the text as simple-active (Visit) but should be in the causative-active (make~Visit) which would then be translated as "and the noble of the slaughterers set Yoseph over them."

**41:39** An alternate reading would be "and Paroh said to Yoseph, after Elohiym..." It is not certain if the word "After" is part of what Paroh said or if it comes before the words of Paroh.

**41:40** The phrase, from the RMT, "upon your mouth he will kiss all my people" could be also be translated as "and by the words of your mouth will all my people be touched" or "and by your edge (of the sword) will all my people be armed."

**42:19** The phrase "!(mp)~make~Come Barley Famine House~s~you(mp)" appears to be missing the prefix "to~" before the word "Famine."

**42:25** Most translations have "with grain" but the word "with" is not in the Hebrew text. Either this word is missing from the text or the word grain is in the construct state - instruments of grain.

**42:30** The Hebrew word for "lord" is written in the plural, possibly in reference to the great power (often emphasised by plurality) that Yoseph holds. Also in verse 33.

**43:14** The word "i-did-Be.childless" is written twice, probably a scribal error.

**43:15** The phrase "and~they(m)~will~Go.down 'Mitsrayim [*Troubles*]'" should read "and Mitsrayim went down." However, the context implies the sons went down to Mitsrayim therefore, the suffix "unto" or the prefix "to" is missing from the word Mitsrayim which would then read "and they went down unto Mitsrayim."

**43:18** The RMT for "they~did~make.be~Come House 'Yoseph [*Adding*]'" should read "and they were brought down house of Yoseph." The word house appears to be missing the suffix "unto" or the prefix "to" so that it would read "and they were brought down unto the house of Yoseph." The phrase "and~to~>~Take At~us to~the~Servant~s" can be translated as "and to take us to the servants" or "and take us for servants."

**43:29** The grammar of the phrase "and~he~will~Say 'Elohiym [*Powers*]' he~will~Show.beauty~you(ms) Son~me" can also be translated as "and Elohiym said, he will show you beauty my son."

**43:34** The beginning of this verse reads differently in the *Biblia Hebraica Stuttgartensia* which would be translated in the MT as "and~he~will~Lift.up Uprising~s from~At Uprising Uprising~s". In the RMT this would be translated as "and he lifted up the uprisings from the uprising of the uprisings."

**44:1** The three nouns "Bag~s the~Man~s Foodstuff" should grammatically be translated as "the bags of the men of the foodstuff" but, apparently a word, such as "With," is missing before the word "Foodstuff."

**44:13** The phrase "and~he~will~Load Man," would be translated as "and a man loaded" but context dictates that the phrase should read as "and~they(m)~will~Load Man" which would then be translated as "and each loaded" (compare with 44:11).

**45:5** The verb "he~will~Flare.up" appears to be an error as the context implies that it should be "you(mp)~will~Flare.up."

**45:16** The prefix "in" appears to be missing before the word "house."

**46:12** The subject of the verb "and~he~will~die" is identified as Eyr and Onan therefore, the verb should be written as "and~they~will~die."

**46:23** It is uncertain if the descendant of Dan identified here is named Hhushim (a plural name due to the "im" suffix) or are the descendants of Hhush (plural in number). Because the verse begins with "and the sons" (plural) it would appear that it is the descendants of Hhush but, the total number of children born to Bilhah are seven (see vs. 25) and Hushim would be only one of these.

**47:22** The Hebrew word translated as "Custom" in the MT is hhoq meaning custom (see vs. 26) but may have been miswritten for the word hheleq meaning a portion (see 31:14).

**50:26** Even this verse will end with a comma as the first verse of the next book (Shemot/Exodus) begins with "and these are the names..." implying a continuation of this verse.