

KEEP UP YOUR

# Biblical Aramaic

IN TWO MINUTES A DAY

365 SELECTIONS FOR EASY REVIEW

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Keep Up Your Biblical Aramaic in Two Minutes a Day  
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# Biblical Aramaic

IN TWO MINUTES A DAY

365 SELECTIONS FOR EASY REVIEW

*Compiled and edited by  
Jonathan G. Kline*

 HENDRICKSON  
PUBLISHERS

## **Keep Up Your Biblical Aramaic in Two Minutes a Day**

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## PREFACE

*Keep Up Your Biblical Aramaic in Two Minutes a Day* has been specially designed to help you build on your previous study of Biblical Aramaic by reading a verse from the Aramaic portions of Daniel or Ezra every day in an easy, manageable, and spiritually enriching way. (Genesis 31:47 and Jeremiah 10:11 are also included, on Days 226 and 227.) This book does not do away with the need to consult traditional textbooks and to review paradigms and the fundamentals of Aramaic grammar, which are essential tasks for developing an enduring ability to read and understand these portions of the Bible in the original. Rather, this book complements such grammatical study by enabling you to build a robust vocabulary base and by encouraging you to work with the biblical text and review morphology and syntax in a largely inductive manner.

In order to help you reconnect with Aramaic in a direct and efficient way, this book contains no grammatical jargon or extraneous material—only verses from the Bible, in Aramaic and English, carefully selected and presented (along with brief vocabulary entries) in a manner intended to facilitate rapid and enjoyable learning. The book is designed to be used on a daily basis (ideally), or in any case with some measure of consistency. The page for each day includes the following:

- two new vocabulary words (for most of the book), with transliteration and definitions, beginning with the most common words and proceeding to the rarest
- the English text of a verse from Daniel or Ezra, with the day's two Aramaic words embedded in it, as they appear in the verse
- the Aramaic text of the verse, in full and then divided into phrases or clauses, with the corresponding English phrases or clauses next to them

To encourage you to spend a little time with Aramaic on a regular basis, each page is labeled with a day number (from 1 to 365), a date (from January 1 to December 31), and a week number (from Week 1 to Week 52). The book is thus designed so that you can work through it in a calendar year (whether starting on January 1 or any other date), though of course you need not use it according to this scheme. What is important, in any event, is not perfection or following a rigid schedule, but regular practice. There is no reason to feel bad if you miss a day or two, for example; the next time you have a chance to use the book, you can simply pick up where you left off, or skip to the page for the current date.

As the title *Keep Up Your Biblical Aramaic in Two Minutes a Day* indicates, spending at least two minutes with each day's page is recommended. Yet glancing at the page for a given day for even ten or fifteen seconds can still provide real benefits; and in any case this is better than not opening the book at all. Here are some suggestions for different ways you might wish to use this book, depending on how much time you have on a particular day:

**10 seconds to 1 minute.** *Activity:* Read the daily Bible verse in English, noticing the Aramaic words in parentheses. *Benefit:* You have read a Bible verse in English and have been quickly reminded of what a couple Aramaic words mean and perhaps of an aspect or two of Aramaic grammar. *Alternate activity:* Look at the Aramaic words for the day and read their definitions. *Benefit:* You have been reminded of the full range of meaning of two Aramaic words.

**2 to 5 minutes.** *Activity:* Read the daily Bible verse in English, noticing the Aramaic words in parentheses. Next, look at the Aramaic words for the day and their meanings. Finally, read the Aramaic text as best you can, perhaps only in the phrase/clause section on the lower half of the page, simply ignoring what you don't understand (even if this is all or most of the words). *Benefit:* You have read a Bible verse in English and (as much as you are able) in Aramaic. You have been reminded of what at least a couple, and perhaps many, Aramaic words mean, and perhaps also of certain principles of Aramaic phonology, morphology, and syntax.

**10 to 20 minutes.** *Activity:* Every day of a given week, look at all seven pages for the present week, spending whatever amount of time you desire on each page (perhaps skimming some pages and spending more time on others). *Benefit:* After the week is over, you will likely have developed a deep familiarity with the week's biblical texts and a lasting knowledge of the week's vocabulary words. You will also have deepened your familiarity with various principles of Aramaic phonology, morphology, and syntax.

As these suggestions indicate, although this book has been designed to provide substantial benefits if you use it for only two minutes a day, mulling over (and, as need be, puzzling through) its contents for longer periods of time can help you even further along the journey toward achieving a lasting mastery of Biblical Aramaic.

If the verse for a particular day is one that you would like to internalize or try to memorize in Aramaic, feel free to temporarily suspend your regular reading of a new page each day and instead spend several days, or perhaps even a week, reading the same page every day. By doing so, you may notice new things about the grammar or syntax of the verse, and at least some, if not

all, of the verse will likely remain in your mind for a long time to come. If you take the time to meditate on a verse in this way, you may also wish to look up the verse in a technical commentary or two to see what scholars have said about it; or you may choose to look up the verse in the index of an advanced Aramaic grammar in order to learn about the morphology of the words the verse contains or about its syntax. Meditating on or memorizing even two or three Aramaic verses in this way over the course of a year can go a long way toward helping you internalize and become proficient in the language.

As the foregoing discussion indicates, the benefits you derive from using this book will obviously depend on how much time you spend with it and how often, the specific ways you choose to use it, your current level of Aramaic proficiency, and your ability to learn inductively. Nevertheless, I have done my best to design the book so that it can help you make substantial and enduring gains in learning even if you are able to use it for only short periods of time at most sittings and even if your Aramaic is at a rudimentary level when you begin.

## The Vocabulary

*Keep Up Your Biblical Aramaic in Two Minutes a Day* presents, one day at a time and in order of descending frequency, every word in Biblical Aramaic. The lexical forms, their glosses, and their frequencies are taken from *Biblical Aramaic: A Reader & Handbook*, by Donald R. Vance, George Athas, Yael Avrahami, and Jonathan G. Kline (published by Hendrickson in 2016), though in a few cases I have edited the glosses slightly. The glosses are exhaustive; that is, every attested meaning a word has in Biblical Aramaic is listed. Except in the case of a brief number of the most frequently occurring words found at the beginning of the book, the glosses for a given word are given in order of frequency, with the most common meaning of a word coming first and the rarest last. Likewise, for verbal roots, stems are normally listed in order of the frequency in which they are attested for the root in question. For a verb that is a *hapax legomenon* (a word that occurs only once in Biblical Aramaic), no stem is listed, although the gloss provided is what the verb means in the stem in which it is attested (with a very few exceptions, in which an active gloss is provided for a verb attested in a passive stem).

More than one-third of the words in Biblical Aramaic are *hapax legomena*. When these words begin to be presented in this book (on Day 226), all that appear in a particular verse (whether this is one *hapax legomenon*, two, or several) are presented together as the new words for the day. (Two verses, Dan 4:24 [27] and Ezra 4:9, contain so many *hapax legomena*—seven and eight, respectively—that I have spread out these words, and thus the verses in which they occur, over two days.) The result is that—although there are approximately 720 unique vocabulary words in Biblical Aramaic—by the time

you reach the end of this book you will have seen every single one of these words. And during this process, you will have read about 80 percent of the Aramaic verses found in the Bible.

The frequency for a given word is found to the right of the gray box containing the word's gloss(es) and is followed by an "x." I generated the frequency numbers by manually counting the occurrences of each word in the Biblical Aramaic corpus (with a few exceptions for very frequent words, such as the conjunction *waw*). I originally made these frequency computations for the volume *Biblical Aramaic: A Reader & Handbook* (cited above), and I have reproduced the numbers found in that book here.

For readers who are in the beginning stages of their knowledge of Aramaic grammar and who are accustomed to using Strong's concordance in their study of biblical vocabulary, I have also included the Strong's number for each daily vocabulary word. These numbers are prefixed with an "S" and are found below the frequency numbers.

## Abbreviations Used

The following abbreviations appear among the glosses found in this book:

|         |               |    |                                   |
|---------|---------------|----|-----------------------------------|
| adj     | adjective     | G  | Pe'al (פְּעַל) stem               |
| adv     | adverb        | Gp | Pe'il (פְּעִיל) stem              |
| conj    | conjunction   | tG | Hithpe'el (הִתְפַּעֵל) stem       |
| dir obj | direct object | D  | Pa'el (פָּעַל) stem               |
| disj    | disjunctive   | Dp | Pu'al (פּוּעַל) stem              |
| inf     | infinitive    | tD | Hithpa'al (הִתְפַּעֵל) stem       |
| intrans | intransitive  | H  | A/Haph'el (אֶ/הִפְעֵל) stem       |
| prep    | preposition   | Hp | Ho/Huph'al (הוּ/הִפְעֵל) stem     |
| pron    | pronoun       | Š  | Shaph'el (שִׁפְעֵל) stem          |
| ptcp    | participle    | Št | Hishtaph'al (הִשְׁתַּפְּעֵל) stem |
| trans   | transitive    |    |                                   |
| w/      | with          |    |                                   |

## The Phrases and Clauses

In breaking up each day's verse into phrases and/or clauses, I have done my best to help you see the correspondence between brief elements in the day's Aramaic text and English translation. Naturally, however, a one-to-one correspondence does not always exist (and in a technical sense never

completely exists) between an Aramaic word, phrase, or clause and its English translation. For this reason, you may occasionally find the way that I have matched up parts of the Aramaic and English verses to be slightly forced. It goes without saying that the correspondences shown are not meant to be completely scientific or precise in every case; rather, they are a pedagogical tool intended to help you work through each day's verse little by little and in a short amount of time, in order to arrive at a basic understanding of the grammar and syntax of the Aramaic.

Correlatively, in an attempt to be sensitive to the unique content of each day's verse and to help you understand it as well as possible, I have sometimes divided syntactically or grammatically identical structures found in different verses in different ways. Such inconsistencies are intentional and, again, are always the result of my trying to present the parts of a given day's verse in the way that I thought would be most helpful, as well as in a way that makes the most sense in light of the specific English translation used for the day in question. By breaking up the verses in different ways, in fact, I hope to have made the point that there is no rigid or single system that one ought to use for analyzing an Aramaic sentence's grammar in order to achieve understanding.

## Highlighting and Bold Type

On each day's page, there are two (or, from Day 226 onward, a varying number of) Aramaic words embedded in the English verse, with the English equivalents marked in bold type. I have kept the number of English words in bold type to a minimum, since this formatting is intended primarily to remind you of a word's basic meaning, not (as a rule) to convey syntactic information communicated by the word in question.

Because of the differences between the morphology and syntax of English (an Indo-European language) and of Aramaic (a Semitic language in which discrete lexical and syntactic information is often communicated by means of prefixes and suffixes), in certain cases there is no perfect way to use bold type and highlighting in order to show the correlation between words, phrases, or clauses in the two languages. Two of the most frequently occurring instances of this are when one of the day's highlighted Aramaic words is either a construct form or a word with a pronominal suffix.

For example, the phrase **חַכְמֵי בָבֶל**, “the wise men of Babylon,” appears in Dan 2:24, which is quoted on Day 34. The genitive relationship in this phrase is signaled most visibly in Aramaic by the fact that the first noun, **חַכְמֵי** (the so-called *nomen regens*), is in the construct state; thus, this word conveys the idea “the wise men of,” and the word **בָבֶל** conveys the idea “Babylon.” Because the point of this book is to help you focus on the essential *lexical* information communicated by a given day's highlighted words, however, in the English verse

at the top of the page I have put only the words “wise men” in bold type in this and similar cases and have embedded the word חכמי in parentheses immediately after this phrase—the result being “the **wise men** (חכמי) of Babylon.” (A similar, though slightly different, issue of presentation occurs in such cases as “night visions (חֲזוֹן),” which appears, for example, on Day 45.) Although imperfect, this formatting seemed to me to be the best of the available alternatives, and I hope in any case that the main point is clear: namely, that the basic meaning of the word חכמי is “wise men.”

More awkward are the many cases found in this book that involve pronominal suffixes. Unlike many prefixes (e.g., כּ, ק, ל, and ו), which I normally removed before embedding the Aramaic forms in the English text (since this could often be done without altering the morphology of the words in question), suffixes cannot usually be detached from the bases to which they are joined without turning the latter into nonsense forms. For this reason and for the sake of consistency, I decided to retain all suffixes on the Aramaic words that I embedded in the English verses, even though in some cases this results in a slightly odd presentation of the parallel between the relevant English and Aramaic words. This is not so striking when a form like “your **dominion** (שְׁלִטְנָךְ)” occurs (e.g., on Day 32), in which case the English pronoun reflecting the Aramaic pronominal suffix *precedes* the English word in question. But the situation is more pronounced in cases when the English pronoun *follows*: for example, in such phrases as “**decree** (דְּתִכּוֹן) for you” (Day 36) and “**to deliver** (שִׁיבִיתְךָ) you” (Day 62). Again, I hope that this presentation of the information, albeit imperfect, is clear enough and achieves its goal of helping you learn the meaning of the Aramaic words in question.

Rarely it happened that removing a prefix (such as the conjunction ו when spelled ו, as in ויקר in Dan 7:14, quoted on Day 69) would have resulted in a form that looked erroneous because of the absence of a vowel under the first consonant (e.g., יקר, as opposed to ויקר). In such cases, I therefore retained the prefix when embedding the word in the English verse text (thus, ויקר).

A few final clarifications on my method of highlighting: When a finite verb form appears as one of the marked words for the day, I have normally put the relevant English pronoun (if one is present) in bold type as a reminder of the fact that this information is encoded in the verb form (though admittedly this practice is slightly at odds with not highlighting grammatical information in connection with non-verbs). An exception to this, however, is that if an Aramaic personal pronoun accompanies a finite verbal form, I have not put the English pronoun in bold type—in order to draw your attention to the presence of the Aramaic pronoun. In addition, I have not highlighted the preposition ל when it is prefixed to an infinitive construct, but I have made the corresponding “to” in English (if one is present) bold.

---

Such details as the foregoing, which occasionally result in apparent inconsistencies in formatting, reflect the fact, again, that a one-to-one correspondence does not exist between Aramaic and English (or, of course, between any two languages). I have done my best to be as consistent as possible in how I have formatted the text, and I was always guided by what I thought would be most helpful to you, the reader. As with the way I have broken up the text into phrases and clauses, the bold type and highlighting are meant not to reflect a “scientific” analysis of the Aramaic text but simply to help you quickly understand what the words mean.

## Sources Used

The Aramaic text quoted in this book is taken from the Michigan-Clairemont-Westminster Electronic Hebrew Bible, a popular electronic version that is based on the BHS and that has been revised by its creators on the basis of comparison with the Leningrad Codex. This electronic text is in the public domain and has been made available courtesy of the J. Alan Groves Center for Advanced Biblical Research. For ease of reading, I have removed the Masoretic accents and—for the same reason—in cases of Ketiv/Qere I have omitted the Ketiv form and included only the Qere.

The following English translations are used in this book: NRSV, ESV, NASB, NIV, CSB, and MLB. I chose these six translations because most of them are widely used, and I wanted to help provide a sense of different ways in which Aramaic can be rendered in English. Another reason I chose these particular translations is because most of them—especially the NASB, ESV, and NRSV—tend to be rather “literal” renderings; one indication of this is that their syntax often corresponds closely to that of the Aramaic, making it relatively easy to show which parts of the English text parallel which parts of the Aramaic text (a key feature of this book). The other translations used here—the NIV, CSB, and MLB—are often relatively literal but, in contrast to the NASB, ESV, and NRSV, they usually lie further toward the “dynamic equivalence” end of the translation spectrum. I hope that by seeing how each of these translations deals with a sampling of verses, you will grow in your familiarity with and appreciation of the translation philosophies that underlie them.

In addition to embedding Aramaic words in each day’s English translation, I have made a number of minor modifications to the punctuation and formatting of the translations for the sake of clarity and consistency of presentation. The most common changes include the following: the change of a comma or semicolon at the end of a verse to a period; the insertion of an opening or closing quotation mark when a quotation is carried on from the previous verse or carries on into the next verse; and the capitalization

of a lowercase letter at the beginning of a verse. When a verse constitutes a complete quotation, I have removed the quotation marks at the beginning and end of the verse. I have also removed the italics from words in the NASB that mark English words that do not explicitly correspond to a word in the Aramaic.

For the most part, I have cited entire verses. Occasionally, however, in order to make all the text fit on the page for the day, it was necessary to omit material. Material omitted from the middle of a verse is always marked with ellipses, but material omitted from the beginning or end of a verse is generally not marked. Occasionally I have used ellipses at the end of a verse not to indicate omitted material but to signal that the text that has been quoted constitutes an incomplete sentence.

In a few instances, I have inserted one or more words in brackets in the English Bible translation to indicate a word (or more than one) that is present in the Aramaic but not reflected in the translation. On a greater number of occasions, I have inserted a more literal rendering in brackets, prefixing it with “lit.”

Because both the English and Aramaic verses quoted in this book are presented in isolation, I encourage you, as often as you are able, to look at them in their original contexts in order to gain a better understanding of their meaning and how they function in the passages from which they have been excerpted. Please note that when the Aramaic and English verse numbers differ, the former is listed first and the latter second, in square brackets.

\* \* \* \* \*

I offer this book with empathy and in friendship to everyone who has spent countless hours studying Aramaic but who has experienced difficulty, principally on account of a lack of time, in keeping up with the language. May you receive encouragement, challenge, and hope from the time you spend with the biblical texts on these pages.

—Jonathan G. Kline, PhD

About that time Tatnai, the governor west of the River, **and** (וְ) Shethar-bozenai, **with** (וְ) their companions, came and asked them [lit., **to** (לְ) them], “Who gave you [lit., **to** (לְ) you] official permission **to** (לְ) build this house **and** (וְ) **to** (לְ) finish this wall?” (MLB)

וְ (conj, disj) *and, but* 731x  
 vě

לְ (to, for, belonging to) 378x  
 lě

בַּהֲזַמְנָא אֶתָּא עֲלֵיהוֹן תְּתַנִּי פַחַת עֲבַר־נְהָרָה וְשֵׁתַר בּוֹזַנַי  
 וּכְנֹתָהוֹן וְכֵן אָמְרִין לְהֵם מִן־שָׁם לְכֶם טַעַם בֵּיתָא דְנָה לְבַנָּא  
 וְאִשְׁרָנָא דְנָה לְשַׁכְלָלָה:

|  |   |
|--|---|
| About that time  | בַּהֲזַמְנָא                                      |
| Tatnai, the governor west of the River . . . came        | אֶתָּא עֲלֵיהוֹן תְּתַנִּי פַחַת<br>עֲבַר־נְהָרָה |
| <b>and</b> Shethar-bozenai, <b>with</b> their companions | וְשֵׁתַר בּוֹזַנַי וּכְנֹתָהוֹן                   |
| and asked them [lit., <b>to</b> them]                    | וְכֵן אָמְרִין לְהֵם                              |
| Who gave you [lit., <b>to</b> you] official permission   | מִן־שָׁם לְכֶם טַעַם                              |
| <b>to</b> build this house                               | בֵּיתָא דְנָה לְבַנָּא                            |
| <b>and to</b> finish this wall?                          | וְאִשְׁרָנָא דְנָה לְשַׁכְלָלָה                   |

Then the mystery was revealed to Daniel **in** (בְּ) a vision **of** (דִּי) the night, and Daniel blessed the God of heaven. (MLB)

|           |   |       |
|-----------|---|-------|
| דִּי      | (pron) <i>who, which, that</i> ; (conj) <i>that, so that</i> ; <i>for, because; when</i> ; (particle) <i>of</i> | 332x  |
| <i>dî</i> |   | S1768 |

|           |                                    |      |
|-----------|------------------------------------|------|
| בְּ       | <i>in, into; by, through, with</i> | 226x |
| <i>bě</i> |                                    |      |

אֲדִין לְדַנְיָאֵל בְּחֻזָּא דִּי־לֵילְיָא רְזָה גְּלִי אֲדִין דְּנִיָּאֵל בְּרַךְ לְאַלְהַ  
שְׁמֵיָא:

|                          |                    |
|--------------------------|--------------------|
| Then . . . to Daniel     | אֲדִין לְדַנְיָאֵל |
| the mystery was revealed | רְזָה גְּלִי       |
| <b>in</b> a vision       | בְּחֻזָּא          |
| <b>of</b> the night      | דִּי־לֵילְיָא      |
| and Daniel               | אֲדִין דְּנִיָּאֵל |
| blessed                  | בְּרַךְ            |
| the God of heaven        | לְאַלְהַ שְׁמֵיָא  |

While the words were still in the **king's** (מֶלֶךָ) mouth, there fell a voice **from** (מִן) heaven, “O **King** (מֶלֶךָ) Nebuchadnezzar, to you it is spoken: The kingdom has departed **from** (מִנְּךָ) you.” (ESV)

מֶלֶךָ

king

180x

melek

54430

מִן

(prep, adv) from, away from, out of, some of,  
because of; than

119x

min

54481

עוֹד מִלְּתָא בְּפִם מֶלֶךָ קָל מִן־שָׁמַיָא נָפַל לְךָ אָמְרִין נְבוּכַדְנֶצַּר  
מִלְּתָא מַלְכוּתָהּ עֵדֶת מִנְּךָ:

While the words were still

עוֹד מִלְּתָא

in the **king's** mouth

בְּפִם מֶלֶךָ

there fell a voice **from** heaven

קָל מִן־שָׁמַיָא נָפַל

O **King** Nebuchadnezzar

נְבוּכַדְנֶצַּר מִלְּתָא

to you it is spoken

לְךָ אָמְרִין

The kingdom

מַלְכוּתָהּ

has departed **from** you

עֵדֶת מִנְּךָ

Forasmuch as you are sent by the king and his seven counselors to inquire **concerning** (על) Judah and Jerusalem according to the law of your **God** (אֱלֹהֶיךָ) which is in your hand, . . . (NASB)

|           |  |       |
|-----------|--|-------|
| עַל       | <i>on, upon, over, concerning, about, against;</i> | 104x  |
| ‘al       | <i>to, toward</i>                                  | S5922 |
| אֱלֹהֶיךָ | <i>God; god, deity</i>                             | 95x   |
| ’elāh     |  | S426  |

כָּל־קִבֵּל דִּי מוֹקְדָם מְלָכָא וְשִׁבְעַת יַעֲטָהּי שְׁלִיחַ לְבַקְרָא עַל־יְהוּדָא  
וְלִירוּשָׁלַם בְּדַת אֱלֹהֶיךָ דִּי בִידְךָ:

|  |                             |
|--|-----------------------------|
| Forasmuch as                               | כָּל־קִבֵּל דִּי            |
| you are sent                               | שְׁלִיחַ                    |
| by the king                                | מוֹקְדָם מְלָכָא            |
| and his seven counselors                   | וְשִׁבְעַת יַעֲטָהּי        |
| to inquire                                 | לְבַקְרָא                   |
| <b>concerning</b> Judah and<br>Jerusalem   | עַל־יְהוּדָא וְלִירוּשָׁלַם |
| according to the law of your<br><b>God</b> | בְּדַת אֱלֹהֶיךָ            |
| which is in your hand                      | דִּי בִידְךָ                |

Then the king was very pleased and gave orders for Daniel to be taken up out of the den. So Daniel was taken up out of the den and **no** (לֹא) injury **whatever** (כָּל) was found on him, because he had trusted in his God. (NASB)

|      |  |       |
|------|--|-------|
| לֹא  | <i>no, not</i>                                   | 82x   |
| lā'  |  | S3809 |
| כָּל | <i>all, each, every, the whole, the entirety</i> | 80x   |
| kōl  |  | S3606 |

בְּאֵדִין מְלֶכָא שְׂגִיָא טָאב עֲלוּהִי וּלְדַנְיָאֵל אָמַר לְהִנְסָקָהּ מִן־גְּבָא  
וְהִסָּק דְּנִיָּאֵל מִן־גְּבָא וְכָל־חֶבֶל לְאִי־הַשְׁתַּכַּח בֵּיהּ דִּי הֵימֵן בְּאֵלֵהּ:

|   |                                       |
|---|---------------------------------------|
| Then  | בְּאֵדִין                             |
| the king was very pleased                             | מְלֶכָא שְׂגִיָא טָאב עֲלוּהִי        |
| and gave orders for Daniel                            | וּלְדַנְיָאֵל אָמַר                   |
| to be taken up  | לְהִנְסָקָהּ                          |
| out of the den  | מִן־גְּבָא                            |
| So Daniel was taken up                                | וְהִסָּק דְּנִיָּאֵל                  |
| out of the den  | מִן־גְּבָא                            |
| and <b>no</b> injury <b>whatever</b> was found on him | וְכָל־חֶבֶל לְאִי־הַשְׁתַּכַּח בֵּיהּ |
| because he had trusted                                | דִּי הֵימֵן                           |
| in his God  | בְּאֵלֵהּ                             |

This is what **he said** (אָמַר): “As for the fourth beast, **there shall be** (תְּהוּא) a fourth kingdom on earth that shall be different from all the other kingdoms; it shall devour the whole earth, and trample it down, and break it to pieces.” (NRSV)

|       |                                      |       |
|-------|--------------------------------------|-------|
| אמר   | (G) say; order                       | 71x   |
| ʾāmar |                                      | S560  |
| הוה   | (G) be, become, exist; occur, happen | 71x   |
| hāvā  |                                      | S1934 |

בְּן אָמַר חַיּוֹתָא רְבִיעִיתָא מְלָכוּ רְבִיעִיָּא תְּהוּא בְּאַרְעָא דִּי תְּשִׁנָּא  
מִן־כָּל־מְלָכוֹתָא וְתֹאכֵל כָּל־אַרְעָא וְתִדְוֶשְׁנָהּ וְתִדְקַנְנָהּ:

This is what **he said** בְּן אָמַר

As for the fourth beast חַיּוֹתָא רְבִיעִיתָא

**there shall be** a fourth kingdom מְלָכוּ רְבִיעִיָּא תְּהוּא

on earth בְּאַרְעָא

that shall be different דִּי תְּשִׁנָּא

from all the other kingdoms מִן־כָּל־מְלָכוֹתָא

it shall devour וְתֹאכֵל

the whole earth כָּל־אַרְעָא

and trample it down וְתִדְוֶשְׁנָהּ

and break it to pieces וְתִדְקַנְנָהּ

After **this** (דְּנָה) I kept looking, and behold, another one, **like** (כְּ) a leopard, which had on its back four wings of a bird; the beast also had four heads, and dominion was given to it. (NASB)

|        |  |       |
|--------|--|-------|
| כְּ    | <i>like, as; about, approximately; according to, corresponding with; (w/ inf) as soon as</i> | 63x   |
| kě     |  |       |
| דְּנָה | <i>(pron, adj) this</i>  | 58x   |
| děná   |  | S1836 |

בְּאַתֵּר דְּנָה חִזָּה הָיִית וְאָרוּ אֲחֵרֵי כְּנִמְר וְלֹה גַפִּין אַרְבַּע דִּי־עוֹף  
עַל־גִּבָּה וְאַרְבַּעָה רֵאשִׁין לְחִיּוֹתָא וְשִׁלְטָן יְהִיב לֵה:

|                               |                                   |
|-------------------------------|-----------------------------------|
| After <b>this</b>             | בְּאַתֵּר דְּנָה                  |
| I kept looking                | חִזָּה הָיִית                     |
| and behold, another one       | וְאָרוּ אֲחֵרֵי                   |
| <b>like</b> a leopard         | כְּנִמְר                          |
| which had on its back         | וְלֹה . . . עַל־גִּבָּה           |
| four wings                    | גַפִּין אַרְבַּע                  |
| of a bird                     | דִּי־עוֹף                         |
| the beast also had four heads | וְאַרְבַּעָה רֵאשִׁין לְחִיּוֹתָא |
| and dominion                  | וְשִׁלְטָן                        |
| was given to it               | יְהִיב לֵה                        |