

# Aramaic Study Guide: The Lord's Prayer

## Table of Contents

|                                     |    |
|-------------------------------------|----|
| Introduction.....                   | 3  |
| Aramaic Text.....                   | 4  |
| Aramaic Text & Transliteration..... | 5  |
| Aramaic Text & Translation.....     | 6  |
| Explanation of Aramaic Text.....    | 7  |
| Verse 9.....                        | 7  |
| Verse 10.....                       | 9  |
| Verse 11.....                       | 11 |
| Verse 12.....                       | 13 |
| Verse 13.....                       | 15 |
| YouTube Videos.....                 | 20 |

# Introduction

Welcome to this Study Guide of *The Lord's Prayer* from the Gospel of Mattai (Matthew) Chapter 6. We hope this Study Guide will increase your understanding of *The Lord's Prayer* and help you to read it, speak it, and understand it at a much deeper and more intuitive level, by understanding the original Aramaic.

We present *The Lord's Prayer* in Hebrew letters, to make it as accessible as possible to the most people. We also give a literal translation in interlinear format, and a transliteration of the Hebrew letters if you do not read Hebrew. We then break down every word and phrase in *The Lord's Prayer*, explaining why the word means what we say it means, and bringing you many insights into the Aramaic word and the equivalent in Hebrew. Finally, we provide links to several YouTube videos of *The Lord's Prayer*.

Whatever your level or experience in Aramaic is, our hope and prayer is that you will understand *The Lord's Prayer* much better after studying this Guide.

This Study Guide is the first in a series that we hope to produce for favourite passages in the Holy Scriptures. Make sure that you come back to the website [JesusSpokeAramaic.com](http://JesusSpokeAramaic.com) on a regular basis. God Willing, we will add new Study Guides as time permits. If you love Aramaic and want to know more, you are sure to find something of interest on our site.

## Aramaic Text

### *The Lord's Prayer: Matthew Chapter 6*

9 הַכְּנָא הַכִּיל צְלוּ אַנְתּוֹן  
אֲבוֹן דִּבְשִׁמְיָא נִתְקַדֵּשׁ שְׁמֵךְ  
10 תְּאֵתָא מַלְכוּתְךָ  
נְהוּא צְבִינְךָ  
אִיכְנָא דִּבְשִׁמְיָא אָף בְּאַרְעָא  
11 הַב לֵן לְחַמָּא דִּסְוִנְקֵנָן יוֹמָנָא  
12 וְשִׁבּוּק לֵן חוֹבִין  
אִיכְנָא דְאָף חֲנָן שְׁבִקֵן לְחַיִּבִין  
13 וְלֹא תַעֲלֵן לִנְסִיוְנָא  
אֵלָא פְּעֵן מִן בִּישָׂא  
מִטְּל דִּדְיֵלְךָ הִי מַלְכוּתָא וְחֵילָא וְתִשְׁבּוּחַתָּא  
לְעֵלַם עֲלַמִּין

# Aramaic Text & Transliteration

## The Lord's Prayer: Matthew Chapter 6

9 הַכְּנָא הַכִּיל צְלוּ אַנְתּוֹן  
 antoon tsalau hakhil hakhana  
 אָבוֹן דְּבִשְׁמַיָּא נְתַקְדַּשׁ שְׁמֵךְ  
 shmakh nethkadash de-vashmaya avoon  
 10 תַּאֲתָא מַלְכוּתְךָ  
 malkoothakh teethe  
 נְהוּא צְבִינְךָ  
 tsevyanakh nehewe  
 אֵיפְנָא דְּבִשְׁמַיָּא אַף בְּאַרְעָא  
 ba-ara af de-vashmaya aykana  
 11 הַב לָן לַחֲמָא דְּסוֹנְקָנָן יוֹמָנָא  
 yawmana de-soonkanan lakhma lan hav  
 12 וְשִׁבּוּק לָן חוּבַיִן  
 khawbayn lan wa-shvook  
 אֵיפְנָא דְּאַף חֲנָן שְׁבַקְן לַחֲיַבַיִן  
 le-khayavayn shvak'n khnan daaf aykana  
 13 וְלֹא תַעֲלֵן לִנְסִיּוֹנָא  
 le-nesyoona talan we-la  
 אֵלֹא פְּצָן מִן בֵּישָׂא  
 beesha men patsan ela  
 מִטַּל דְּדִילְךָ הִי מַלְכוּתָא וְחִילָא וְתִשְׁבּוּחָתָא  
 we-teshbookhta we-khayla malkootha hee de-deelakh metool  
 לְעָלָם עַלְמִין  
 almeen le-alam

## Aramaic Text & Translation

*The Lord's Prayer: Matthew Chapter 6  
(Remember: Aramaic reads from right to left)*

|                    |                    |                      |                    |                      |    |
|--------------------|--------------------|----------------------|--------------------|----------------------|----|
|                    | אֲנַתּוֹן          | צְלוּ                | הַכִּיל            | הַכְנֵא              | 9  |
|                    | you (pl.)          | pray (pl.)           | therefore          | thus                 |    |
| שְׁמֵךְ            | נְתַקְדֵּשׁ        | דְּבִשְׁמֵיא         | אֲבוֹן             |                      |    |
| Thy name           | (let) be glorified | who is in Heaven     | our Father         |                      |    |
|                    |                    | מַלְכוּתְךָ          | תֵּאתָא            | 10                   |    |
|                    |                    | Your Kingdom         | it will come       |                      |    |
|                    |                    | צְבִינְךָ            | נְהוּא             |                      |    |
|                    |                    | Your Will            | it will be         |                      |    |
| בְּאַרְעָא         | אֲף                | דְּבִשְׁמֵיא         | אִיפְנֵא           |                      |    |
| on earth           | also               | which [is] in heaven | as,like            |                      |    |
|                    | יּוֹמָנָא          | דְּסוֹנְקָנֵן        | לָן לְחֵמָא        | הַב לָן              | 11 |
|                    | daily              | of our need          | the bread to us    | give                 |    |
|                    |                    | חֻבִּין              | לָן וְשְׂבוּק      | 12                   |    |
|                    |                    | our sins, debts      | to us and forgive  |                      |    |
| לְחִיבִין          | שְׂבִקֵן           | חַנּוּן              | דְּאֵף             | אִיפְנֵא             |    |
| to [those who] sin | against us         | we forgive           | we that also       | as,like              |    |
|                    | לְנִסְיוֹנָא       | תְּעֵלֵן             | וְלֹא              | 13                   |    |
|                    | to trial,testing   | cause us to enter    | and not            |                      |    |
|                    |                    | בִּישָׂא             | מִן פְּצֵן         | אֵלָא                |    |
|                    |                    | [the] evil           | from deliver us    | rather               |    |
| וְתִשְׂבּוּחַתָּא  | וְחֵילָא           | וְחֵילָא             | מַלְכוּתָא         | הִי מְטַל דְּדִילְךָ |    |
| the Glory and &    | the Power,         | the Kingdom          | [it is] that yours | because              |    |
|                    |                    |                      | לְעֵלָם            | וְלְעֵלָם            |    |
|                    |                    |                      | [and] for ever     | for ever             |    |

# Explanation of Aramaic Text

## *The Lord's Prayer: Matthew Chapter 6*

*The following is a word by word breakdown and grammatical explanation of all the Aramaic words in The Lord's Prayer.*

### Verse 9

הַכְּנָא

הַכְּנָא is an adverb meaning *like this, thus, so*. It is used in other Aramaic texts, such as the Targums in Esther 9:16; 2 Chronicles 16:7, 20:26; Proverbs 6:29; Targum Pseudo-Jonathan in Deuteronomy 29:23. It is *very* common in the Peshitta text.

הַכִּיל

הַכִּיל is also an adverb, meaning *therefore, on account of [this]*. It is very common in the Peshitta, but also occurs in the Targums, such as in Proverbs 6:3.

צִלוּ

This is an imperative form of the Aramaic verb צִלָּא meaning *to pray*. It occurs here in the Pael form (similar to Piel in Hebrew) with the meaning *to pray, to beseech*. The ך ending indicates that it is the 2<sup>nd</sup> person, masculine plural ending, since Yeshua was telling his disciples to pray.

אַנְתּוּן

אַנְתּוּן means *you* (masculine plural), referring to the disciples. The ן ending commonly indicates masculine plural. You can see the close relationship with Hebrew here; the Hebrew equivalent is *atem*. Masculine Hebrew plurals typically end on *im*; the equivalent in Aramaic is *oon* or *in*. Aramaic also inserts ך after the initial *Alap*, which Hebrew does not have.

Thus, taken together, the above four words הַכְּנָא הַכִּיל צִלוּ אַנְתּוּן mean *Thus, therefore, pray ye* (referring to the disciples).

אַבוּן

אָבּוֹן means *our Father*; אָבָא means *Father*, while אָבּוֹן means *our Father*. Again we see the masculine plural ending ןן but in this case it means *our* (plural). We will meet this ending again soon!

## דְּבִשְׁמִיָּא

The root word here is שְׁמִיָּא meaning *[the] heaven*. In Aramaic words, the *Alap* א at the end of nouns generally signifies a *determined noun*, i.e. one where in English you would say '*the* cat' rather than just '*a* cat'. Exactly when and why Aramaic words need *the* in front of them is *usually* the same as English, but not always. In particular, nouns in Aramaic which are abstract (love, evil, heaven), generally need to be *determined* (i.e. have *Alap* at the end) whereas this is not necessarily the case in English. (In English, you usually don't need to say *the* love, *the* heaven).

דְּבִשְׁמִיָּא also has two *very* important single-letter prefixes at the start, which you will see again and again in Aramaic words:

- ד at the start of Aramaic words often means *that, which*. This is similar to the prefix שְׁ in Hebrew, short for *asher*. In the Aramaic verses in Daniel, the single letter ד at the start of Aramaic words is very commonly the separate word דִּי instead.
- ב or בּ at the start of Aramaic words generally means *in*. This is exactly the same as Hebrew.

## נְתַקְדֵּשׁ

נְתַקְדֵּשׁ means *let it be holy*, or *it will be holy*. The root is קִדֵּשׁ which means *to make holy*, *to sanctify* or *consecrate*, or *to set apart*. This root קִדֵּשׁ in Hebrew has exactly the same meaning as the Aramaic. For example, in Hebrew, 'Holiness to the LORD' is 'Kodesh to YHWH'. However, the Aramaic word here is a verb in the *Ethpaal* form, imperfect (future) and 3<sup>rd</sup> person masculine singular. The *Ethpaal* form in Aramaic is a passive form; it has a similar form to the Hebrew *Hithpaal*, but a different meaning. In Aramaic, *Ethpaal* is a *passive* form of the verb, whereas in Hebrew *Hithpaal* is a *reflexive* form of the verb. Thus, the phrase נְתַקְדֵּשׁ in Aramaic means "it will be holy" or "may be holy".

## שְׁמִךְ

שְׁמִךְ means *Your name*; it is from *shem* meaning *name*. This is exactly the same as Hebrew. The ך at the end of the Aramaic word means *your* (masculine singular). This construct is very similar to Hebrew; whereas *your name* in Hebrew would be *shimkha*, in Aramaic it is *shmakh*.

## Verse 10

### תאתא

תאתא means *it will come*. The root Aramaic verb is אתא *to come*, which is the normal (very common) Aramaic word *to come*. This illustrates that, while many Hebrew and Aramaic words are similar or equivalent, some extremely common words are completely different. In Hebrew, for instance, אתא is not used for *to come*, but the verb בא is *very* common and is used instead.

The prefix ת at the start of תאתא indicates that the word is the 3<sup>rd</sup> person feminine singular imperfect; it is feminine because the subject of the sentence (*kingdom*) happens to be a feminine word in Aramaic.

Therefore, taken together, תאתא means *she will come* (referring to the kingdom) but of course in English kingdom is not regarded as feminine, so *it will come* needs to be used instead.

Actually, you probably already know the Aramaic verb אתא (*atha*) meaning *to come*. Have you heard of the Aramaic phrase *Maranatha* in 1 Corinthians 16:22? Depending on where you take the word break, *Maranatha* can either mean *Maran atha* (*our Lord comes*) or *Mara natha* (*The Lord will come*).

### מלכותך

מלכותך means *Thy Kingdom*. מלכותא would mean *the kingdom*, but the ך at the end of an Aramaic noun indicates *your* (masculine singular). We saw this ending earlier, in the word שמך meaning *Your name*. מלכותא meaning *the kingdom* is equivalent to the Hebrew *malchut* with the same meaning. Both come from the same verbal root as מלך *to reign*, from which we get מלכא (*malka*) meaning a *king*. This illustrates how, in English, lots of related words are completely different words (*king, reign, kingdom*) while in Aramaic these all come from the same root, and are formed from the root in predictable and systematic ways. Once you start seeing these patterns and being aware of them, you really start to make progress in understanding Aramaic.

### נהיא

נהיא means *it will be* or *let it be*, from the Aramaic root היא *to be*. This is equivalent to the Hebrew root היה *to be*. The letter נ at the start of the word indicates that it is 3<sup>rd</sup> person masculine singular imperfect, i.e. *he will be*. In other dialects of Aramaic (and Hebrew!) the letter ן would be used to indicate 3<sup>rd</sup> person masculine singular imperfect, but the Peshitta is written in an Eastern

dialect of Aramaic (Syriac) which is characteristic for using ܢ instead of ܢ.

## ܘܒܝܢܟ

The previous word, ܢܗܘܢܐ (*it will be*) refers to ܘܒܝܢܟ which means *Thy will*, i.e. together the two words mean *let Thy will be*. Again in the word ܘܒܝܢܟ we see that the ܟ ending which means *your* (masculine singular). The noun ܘܒܝܢܐ on its own means *will, desire*.

This Aramaic word does not really have a simple equivalent in Hebrew.

## ܐܝܦܢܐ

ܐܝܦܢܐ is a conjunction meaning *as, just as*. It is equivalent to the Hebrew *eich* or *eicha* (compare with Lamentations 1:1 – “How doth the city sit solitary.”) In the word ܐܝܦܢܐ of course, the final ܢ (*Alap*) does not mean *the*, because the word is not a noun.

## ܕܒܫܡܝܐ

We saw this word earlier. It means *which is in [the] heaven*. Thus, this word and the previous word together mean *just as in heaven*. Whereas in English we would have to say *just as it is in heaven*, in Aramaic the words *it is* are not needed.

## ܐܟ

ܐܟ is a conjunction. It means *also*. It is frequently used in both Hebrew and Aramaic. For instance, in Genesis 40:16, both the Hebrew Bible and Targum Onkelos have “[I] *also*”.

## ܒܐܪܥܐ

Earlier, in the word ܕܒܫܡܝܐ (meaning *which is in heaven*), we saw that the letter *Beet* (ܒ) at the *start* of an Aramaic word means *in*. We also saw that the letter *Alap* (ܢ) at the *end* of a *noun* in Aramaic generally means that the noun is *determined*, i.e. *the something* rather than just *a something*.

The word ܒܐܪܥܐ again shows both these ideas. *Beet* (ܒ) is at the start, so the word is *in* (something). *Alap* (ܢ) is at the end, so it is *in the something*.

The root of this Aramaic word is ܐܪܥܐ which means *land, earth*. It is equivalent

to the very common Hebrew word אֶרֶץ (*arets*) which also means *land, earth*. (Think of the phrase *Eretz Yisrael*, meaning *The Land of Israel*). Thus, the word אֶרֶץ means *in the earth* or *in the land* (or *on earth*, as we would say in English).

The equivalence between אֶרֶץ and אֶרֶץ illustrates a very interesting point. Hebrew, Aramaic (and Arabic, and others) are all Semitic languages. They have many words in common, but sometimes those similarities are obscured by systematic letter exchanges when words circulate between the languages. Sometimes ע and ק are exchanged; sometimes ב and ק; sometimes ש and ת. The effect of this is to make the two languages seem *very different at first*. But, once you scratch the veneer of the languages *appearing* different, you find that they are not so different after all.

In addition, these systematic differences are not just confined to Hebrew and Aramaic. There are literally thousands of words in English and other languages which have originally come from Hebrew. They seem different at first, but once you get past the apparent differences and start to realize that certain sounds have been regularly interchanged, you realize that a pattern is emerging. That pattern is easy to explain. The explanation can be found in Genesis 11 where, at the Tower of Babel incident, God “confounded” their language, so that they could not understand one another's speech.

The word “confound” means “mixed up” and is the Hebrew *balal*. Many think that this is a play on words on *Babel*, later to be called *Babylon*. But this is not *quite* correct. *Balal* (to mix up) and *Babel* (Babylon) are similar, but the roots have *themselves* been *mixed up*, or letters interchanged. The letters in *Balal* are **b+l+l**, and in *Babel* they are **b+b+l**. In other words, the Hebrew is not *just* a play on words, but is actually giving an example of what had happened – letters becoming interchanged when going between the different languages.

## Verse 11

הָב

הָב means *give* (it is the 3<sup>rd</sup> person masculine singular imperative of the Peal verb יָהַב *to give*). This illustrates another key difference (and similarity!) between Hebrew and Aramaic. The *usual* Hebrew word for *to give* is נָתַן, and the imperative form is נָתַן. However, הָב is used in Hebrew meaning *to give*, but more in the sense of *to ascribe*, to give something *intangible*. For example, Psalm 29:1 uses this root in the phrase “Give unto the LORD” (הָבֵנוּ לַיהוָה), and many other similar places in the Psalms. The verb is also used in Hebrew to mean “come and let's give (i.e. do something)”. For example, the famous Hebrew song *Hava nagila* means “let's be happy” (i.e. *give happiness*).

There are many similar examples where Hebrew and Aramaic words are clearly *related*, but not with *exactly* the same meaning.

We have therefore seen examples of the following:

- Aramaic words which have *no* equivalent in Hebrew (such as noun **ܘܒܝܢܐ** meaning *will, desire* or the verb **ܐܬܐܐ** *to come*).
- Aramaic words which *exactly* correspond to a Hebrew word (such as **ܫܡܝܐ** meaning *heaven*, equivalent to the Hebrew **שמים**).
- Aramaic words which exactly correspond to a Hebrew word *but perhaps with a letter interchange* (such as **ܐܪܥܐ** meaning *land*, equivalent to the Hebrew **ארץ**).
- Aramaic words where there is a similar Hebrew word with a closely related meaning (such as the Aramaic verb **ܝܗܒ** *to give*).

As we have said, the combined effect of all these changes is that Hebrew and Aramaic are *not* mutually understandable. Think of the Tower of Babel. God *mixed up* the languages of mankind so that they could *not* understand each other. However, once you start to piece these differences together, you start to see connections between the two languages, and you can make very rapid progress in learning the other language if you know one of them.

ܠܢ

ܠܢ means *to us*. The ending ܢ means it is *the first person plural* (i.e. it means *our, we* or *us* depending on the way it is used). Actually, we have met this ending earlier in the word **ܐܒܘܢ** meaning *our Father*. We saw that **ܐܒܐ** means *Father*, while **ܐܒܘܢ** means *our Father*.

So, ܠܢ is a very short word (only two letters!). If the ending ܢ means *us*, what does the ܠ at the start mean? The letter ܠ (*Lamad*) at the start of Aramaic words often means *to, for*. This is exactly the same as Hebrew.

Thus, with ܠ meaning *to* and ܢ meaning *us*, the whole word ܠܢ means *to us* when reading from right to left. Easy, right?

Thus, taken together, ܠܢ ܝܗܒ means *give us*.

ܠܚܡܐ

ܠܚܡܐ means *the bread*. We saw earlier that ܐ at the end of an Aramaic noun generally means that the noun is *determined*, i.e. *the something*. In this case, the noun is **ܠܚܡ** meaning *bread*. This is equivalent to the Hebrew for bread (*lechem*). Again, we see that Aramaic and Hebrew have many words in common (as well as some completely different ones!).

ܕܝܫܘܢܩܢܢ

The word **דִּסְוִנְקָנָן** means *of our need*. We have already met some of the elements that make up this Aramaic word. Thus, **ד** at the start of the word means *that, which [is]*. The final **ן** at the end of the word means *our*. The remainder of the word is **סְוִנְקָן** which is a noun means *a need*, from the root **סִנְק** meaning *to need*. Thus, the phrase **דִּסְוִנְקָנָן לְחֵמָא** means *the bread of our need*.

## יּוֹמָנָא

**יּוֹמָנָא** means *today, this day*. Again, we see the letter **א** (*Alap*) at the end of the word, meaning *the day, i.e. today*. This is similar to Hebrew where *hayom* is used to mean *today*.

From this and the previous word, we also see that masculine Aramaic words sometimes end in **נ** (*Noon*). Obviously, if there is another letter after it, such as the **א** (*Alap*) to indicate *the*, or another **נ** (*Noon*) to indicate *our*, then the *Noon* will no longer be the final form (**ן**) but the regular form (**נ**).

## Verse 12

### וּשְׁבוּק

**וּשְׁבוּק** means *and forgive*. The **ו** at the start of the word is a new conjunction which we have not met before. When prefixed to an Aramaic word like this, it means *and*.

**שְׁבוּק** is the imperative second person masculine singular of the Aramaic verb **שְׁבַק** meaning *to forgive*. It is an interesting verb because it has a dual meaning. It can mean either *to forgive*, but also *to leave, forsake, abandon* (also *to divorce*, if you *abandon* a wife). Whereas in English these are separate ideas, in Aramaic they are all related. You *forgive* someone when you *forsake, leave* or *abandon* the grudge or fault which you had against them.

Actually, you probably already know this Aramaic verb, even though you might not have realized it. The words of Yeshua on the cross in Matthew 27:46 were *Eli, Eli, lama sabachthani*. In Aramaic, *sabachthani* is *shabakthani*, i.e. it is from the verb **שְׁבַק**. It means *lama (why) you have left, abandoned me?*

### לָן

We have met **לָן** already. It means *to us*. It is made up from **ל** which means *to*, and **ן** which means *us*. Note that in Aramaic you say *forgive to us*, whereas in English you say *forgive us* (with no need for the preposition *to*). Prepositions in Aramaic are often different to English. You therefore have to be very careful

when you expound the importance of a preposition! A preposition that might be very unexpected and unusual in English might be perfectly normal in Aramaic, or vice versa!

Thus, the phrase לְן וְשָׁבוּק means *and forgive us*.

## חֻבִּין

חֻבִּין means *our sins, our debts*. We have met the ך ending already. At the end of a noun, it often means *our*, i.e. *our sins*. In Aramaic, *sins* and *debts* (as in financial debts) are the same word. They are both something that count against you, a debt which you *owe*, from the root *to owe*.

Thus, the phrase לְן חֻבִּין וְשָׁבוּק means *and forgive us our debts*.

## אִיכְנָא

We have met אִיכְנָא already. It is a conjunction meaning *as, just as*.

Thus, לְן חֻבִּין אִיכְנָא וְשָׁבוּק means *and forgive us or debts, just as*.

## דְּאָךְ

We have met דְּאָךְ already. Well, nearly! We have seen that אָךְ is a conjunction meaning *and* or *also*. We saw that דְּ at the start of a word means *that, which*. Thus, taking this and the previous word together, דְּאָךְ אִיכְנָא means *just as [that] also*. In English, you do not really need the word *that*.

## חֻנְן

חֻנְן means *we*. Thus, the phrase חֻנְן דְּאָךְ אִיכְנָא means *just as [that] we also*.

The Aramaic word for we (חֻנְן) is very similar to the Hebrew word for *we*, which is *anachnu*.

## שָׁבְקָן

שָׁבְקָן means *we have forgiven*. We met the root verb שָׁבַק earlier, where we saw that it meant *to forgive*, but also *to leave* or *abandon*. The final Noon ך at the end means *we have forgiven*. There are different endings depending on who has forgiven (I, you, he, she, they, etc.) but in this case the ending is *we*. We have seen this ending a lot now, in different contexts. It means *we, our, us*, etc. depending on how it is used (nominative, accusative or genitive declensions, if

you know grammatical terminology!).

Also, because the ׀ ending already means *we* (as in *we* forgive), the previous word (חַנְּן) is not necessary. It is added for emphasis. Thus, the verse is saying *forgive us our sins, just as WE have forgiven those who sin against us*. First *we* need to forgive, then our Father will forgive us.

Thus, taken together, the phrase חַנְּן דְּאָרְךָ אֵיפְנָא means *just as we also forgive*.

## לְחַיְבִין

The word לְחַיְבִין is very similar to the previous word חַיְבִין which we saw. They both come from the same root (*to sin*, or *owe*). It means *those who sin against us*. The ל at the start means *to*. We saw earlier that the Aramaic verb שְׂבַק *to forgive* needs the preposition to after it (unlike English). We also saw that the final Noon (ן) ending means *our*. Thus, taken together, חַיְבִין means *our debtors* or *those who sin against us*.

Thus, the phrase חַנְּן דְּאָרְךָ לְחַיְבִין שְׂבַק means *just as we also forgive those who sin against us*.

## Verse 13

### וְלֹא

We saw earlier that the Aramaic word וְשְׂבַק means *and forgive*. The ו at the start of the word is a conjunction which, when prefixed to an Aramaic word like this, means *and*. This conjunction is also used in the word before us.

לֹא means *no*, or *not*. Thus, וְלֹא taken together means *and not*.

### תַּעֲלֵן

תַּעֲלֵן on its own means *you will make us enter*. However, since it is preceded by וְלֹא which means *and not*, the phrase וְלֹא תַּעֲלֵן together means *you will not make us enter*, or *let us not enter*.

The root Aramaic verb here is עָל which means *to enter*. We saw earlier that the final Noon (ן) ending means *our* or *we*; this is where we get the translation *let us not enter*. However, the Aramaic verb is actually in the *Aphel* form (equivalent to *Hiphil* in Hebrew) which is a *causative* form; it means *cause to enter*, or *make to enter*. It is preceded by תְּ which is a sign of the 2<sup>nd</sup> person masculine singular, i.e. *you* (masculine). Thus, the phrase וְלֹא תַּעֲלֵן means *you (God) will (not) make us enter*.

## לִּנְסִיּוֹנָא

We saw earlier in the word לָן (to us/for us) and the word לְחִיבִין (to those who sin against us or to our debtors) that the ל (Lamad) at the start of an Aramaic word is often a preposition, means *to, for*. We also saw that the א (Alap) at the end of an Aramaic noun means that the noun is *determined*, i.e. it is *the* something rather than *a* something.

In this case, the noun is נִסְיוֹן which means *temptation* or *testing*. Thus, the word לִּנְסִיּוֹנָא means *to the temptation, testing*. We saw earlier that abstract nouns in Aramaic often need *the* where English would not need this. (In English, you would just say *into temptation* rather than *into the temptation*).

Hebrew also uses this word to mean *test*, in the same way.

Thus, the whole phrase וְלֹא תֵעָלֵן לִּנְסִיּוֹנָא means *and let us not enter into temptation*.

## אֵלָא

אֵלָא is a simple Aramaic word meaning *rather, instead* or *but*. It is equivalent to the Hebrew *eleh*, with the same meaning.

## פָּצֵן

פָּצֵן means *deliver us* or *save us*. While the Aramaic verb פָּצַא meaning *to deliver, to save* or *to rescue* is new, the ending ן is not. We have met it several times already in other words. Its meaning *us* or *we*, depending on the context. This is why the word פָּצֵן means *deliver us*.

## מִן

מִן is a simple preposition in Aramaic meaning *from*. It is equivalent to the Hebrew מִן, also meaning *from*.

## בִּישָׂא

בִּישָׂא is an Aramaic noun meaning *evil, bad*. It has the familiar א (Alap) at the end, meaning that the noun is *determined* (i.e. *the evil*). Once again, we see that abstract nouns in Aramaic are often determined when they might not be in English. We have to be careful in making the assumption that, just because it is *the evil*, that a *specific evil* (or *evil being*) is implied.

Thus, the whole phrase מִן בִּישָׁא פָּצֹן מִן בִּישָׁא means *deliver us from evil*.

## מִטַּל

מִטַּל is a preposition meaning *because, on account of*.

## הַדִּילְךָ

We saw earlier (in the word דִּבְשִׁמְיָא meaning *who is in heaven*) that the prefix דִּ at the start of an Aramaic word is a preposition which means *that, which* or *who*. We also saw earlier (in the word שְׁמֵךְ meaning *your name*) that ךָ at the end of a noun in Aramaic is a suffix meaning *your*.

The word דִּיל in Aramaic is equivalent to the Hebrew *shel* (the letters ש and ד in Aramaic and Hebrew words are often inter-changed). It means *belonging to*, and often comes with a suffix at the end saying *who* it belongs to.

Thus, the whole word הַדִּילְךָ means *that (is) yours, or that belongs to you*.

## הִי

On its own, הִי means *she* or *it*. It is *feminine* because it matches the following word (*kingdom*) which happens to be a feminine noun in Aramaic. However, הִי is frequently used in Aramaic as an *enclitic* (i.e. it is, in effect, a suffix of the preceding word). In the context, it is roughly equivalent to *is* in English.

Taken together, therefore, מִטַּל הַדִּילְךָ הִי means *because yours (is)*.

## מַלְכוּתָא

מַלְכוּתָא means *the kingdom*. It is equivalent to the Hebrew *haMalchut*. It is derived from the root מִלַּךְ (*malakh*) meaning *to rule, to reign*. From the same root comes *malka* (meaning *king*), equivalent to the Hebrew *melech*.

Once again (from the אֵ Alap at the end of this noun), we see that the Aramaic noun is *determined*. In other words, it is *the kingdom*. Thus, coming after the preceding phrase, the Aramaic means *because yours (is) the kingdom*.

## וְחִילָא

We saw earlier (in the word וְשִׁבּוּךְ meaning *and forgive*) that the prefix וְ (Waw) at the start of an Aramaic word means *and*. We also see this prefix in the word before us.

חַיִּיל means *the power, or might, strength*. It is equivalent to the Hebrew *chayil*. Once again, we see that this Aramaic noun is *determined*, i.e. it is *the power* because it has א (Alap) at the end.

## וּתְשׁוּבָהּתָא

וּתְשׁוּבָהּתָא means *and the praise, glory, magnificence*. Once again, we see the familiar prefix ו (Waw) at the start of the word (meaning *and*) as well as the suffix א (Alap) showing that the noun is *determined*.

The noun תְּשׁוּבָהּתָא comes from the Aramaic root שׁבַח meaning *to praise, to glorify*. This root is unique to Aramaic. It is not used in Hebrew. (Hebrew uses the root הָלַל for *to praise, glorify*).

The ending תָא in the word תְּשׁוּבָהּתָא (*the praise*) is the same ending as the תָא in the word מְלִכְוּתָא (*the kingdom*). The תָא ending is typical of a feminine noun in Aramaic.

Aramaic has only two genders: *masculine* and *feminine*. All nouns will be one or the other. There is no neuter in Aramaic or Hebrew.

## לְעֵלָם

לְעֵלָם means *forever* in Aramaic. It is equivalent to the Hebrew *leOlam* also meaning *forever*. This word is composed of the prefix ל which we have seen before (meaning *for*) and עֵלָם which means *an age, an eternity*. Thus, literally translated, לְעֵלָם means *for an eternity*.

## עֲלָמִין

עֲלָמִין is the plural of the (above) word עֵלָם meaning *an eternity*. The ם ending is common for masculine plural nouns. Thus, עֲלָמִין means *eternities*. However, it is in the *construct state* with the previous word. Thus, the whole phrase עֲלָמִין לְעֵלָם needs to be taken together as a single joint phrase. Literally, it means *for an eternity of eternities*. In English, of course, we would say *for ever and ever*.

This pattern, *noun (singular) of same noun (plural)* is common in both Aramaic and Hebrew. It is how the superlative is expressed. You have probably met this already many times in Biblical phrases such as *lord of lords, king of kings, song of songs*. In the case before us, we have *for an eternity of eternities*.

God's Kingdom will be an everlasting kingdom. Unlike the rival Kingdom of men which has been variously ruled by the Assyrians, Babylonians, Greeks, Romans and so on, when the Kingdom of God is established, it will be given

forever to the saints of the Most High God. The Kingdom will stand for ever and will never be given to others. (See Daniel chapters 2 and 7).

### **Final Thoughts**

As we study *The Lord's Prayer*, we need to understand what we are praying for. We are praying for God's Kingdom to be established on Earth, for God to rule on Earth as well as in heaven. Right now, we do not see that. We see mankind ruling over man, sin and evil abounding, every imagination of the thoughts of mens' hearts only evil continually. But soon, *Maran atha, Our Lord will come*, to establish the Kingdom of God on Earth, as it is in heaven.

May we humble our hearts, and prepare ourselves for that great day, when the Kingdom of Satan will finally be overthrown and the Lord God Almighty will rule from His throne in Jerusalem and all nations of the Earth will be subject to His will, just as the angels in heaven are subject to His will now.

This evil and iniquitous generation will soon witness the kingdom, and the power, and the glory of the LORD, as he establishes His kingdom on the Earth. That day cannot come to soon. *Even so, come, Lord Jesus.*

## YouTube Videos

YouTube has a number of videos and songs of *The Lord's Prayer* being sung or spoken. Listening to these, and comparing them to the words you have studied, is one of the best ways to really appreciate the Aramaic. This music (and the accompanying videos) is likely to be some of the most beautiful and moving pieces that you will ever hear.

Examples of YouTube songs and videos of *The Lord's Prayer* are given below:

By IndiaJiva, from their album *Sacred Ragas*. This is an incredibly beautiful and moving song:

<http://www.youtube.com/watch?v=MAEIrp4MFBEE>

By Majida El Roumi, a famous Lebanese singer, this song really brings out the (Middle) Eastern feel of *The Lord's Prayer*:

<http://www.youtube.com/watch?v=Bs-j-ByzpVE>

A video of an Eastern (Syrian) Church pastor singing *The Lord's Prayer* can be seen here:

<http://www.youtube.com/watch?v=HpHZCeXbMjU&feature=Playlist&p=4D8AAA77AC147EAC&index=0>

*The Lord's Prayer* spoken (rather than sung) can be heard here:

<http://www.youtube.com/watch?v=e8M6EqCPjMI>

A video showing two different Aramaic (Syrian) speaking Christians (Eastern and Western) can be heard here:

<http://www.youtube.com/watch?v=X0jbiPpPaP4>

Although the accents in the above videos differ slightly, if you listen carefully and compare it to the words and transliteration given in this Study Guide, they are unmistakably all the same Aramaic. As many of the Aramaic speakers nowadays live in isolated villages across the Middle East where everyone around them speaks Arabic, the Aramaic is spoken or sung with an accent that has clearly been influenced by Arabic. This must surely be very close to how it was pronounced in Bible times. The words, however, are clearly the same Aramaic as written in the Aramaic Peshitta – still alive and well, and unchanged, almost 2000 years later. It is a wonderful witness to the inspired Word of YHWH and how the Aramaic has been preserved intact down through the centuries.

There are many other similar videos on YouTube. It is worth spending some times going through these, and watching the videos that the music has been set to. You will understand and appreciate the Aramaic at a much deeper level than just studying the words and grammar alone.

*May God bless you as you study His Inspired Word.*

[JesusSpokeAramaic.com](http://JesusSpokeAramaic.com)