Aramaic Study Guide:
The Lord's Prayer
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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 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 תַּנְאָה תְּכִיָּה צָלֶל אֶתְכָּה
   אֱבוֹן תְּכִיָּה נַחֲכֶשׁ שְּמֹךְ
   תְּאוֹתָה מְלָכָהָּ
   יְהַוֶּה צָבָא

10 אַכְּנֵא לְכַפְּנֵא אֲלַכְּוַּרְאָה
   נֶבֶל לְלָכֵא לְכַפְּנֵא לֶכְמָּא
   לֶכְפָּוֶל לְלָכֵא

11 אַכְּנֵא לְכַפְּנֵא שְׁכַּנִּּתָה לְתָבֵנָּי
   לָא מְעִילָה לֶפְשָּׁנָה
   לָא מְעִילָה לֶפְשָּׁנָה

12 אַכְּנֵא לְכַפְּנֵא וָלְכַפְּנֵא
   מִשָּׁלְיָרָלוֹל הָיָה הַפַּכְּהָה
   לָעָלָם עֶלֶמִּים
Aramaic Text & Transliteration

The Lord’s Prayer: Matthew Chapter 6

The Aramaic text and transliteration follows:

9 antoon tsalau hakhil hakhana

10 shmakh nethkadash de-vashmaya avoon

11 malkoothakh teethe

12 tsevyanakh nehewe

13 yawmana de-soonkanan lakhma lan hav

The English translation is as follows:

9 And forgive us our debts, as we forgive our debtors.

10 And lead us not into temptation, but deliver us from evil:

12 And deliver us from evil:

13 Give us this day our daily bread.

The Lord’s Prayer is a central prayer in Christianity and is used by many as a daily devotional practice.
The Lord’s Prayer: Matthew Chapter 6
(Remain: Aramaic reads from right to left)

The Lord’s Prayer: Matthew Chapter 6
(Remain: Aramaic reads from right to left)
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

אֱלֹהִים

אֱלֹהִים 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.

לְעָלָה

לְעָלָה 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.

וָלָל

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

אֶתְנָה

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

Thus, taken together, the above four words והנה לְעָלָה וָלָל אֶתְנָה mean Thus, therefore, pray ye (referring to the disciples).
means our Father; אב nostra means Father, while א"ב nostra means our Father. Again we see the masculine plural ending י but in this case it means our (plural). We will meet this ending again soon!

The root word here is א"מ 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).

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

- א at the start of Aramaic words often means that,which. This is similar to the prefix י in Hebrew, short for asher. In the Aramaic verses in Daniel, the single letter א at the start of Aramaic words is very commonly the separate word א instead.

- א or ב at the start of Aramaic words generally means in. This is exactly the same as Hebrew.

means let it be holy, or it will be holy. The root is כה which means to make holy, to sanctify or consecrate, or to set apart. This root כה 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 3rd person masculine singular. The Ethpaal form in Aramaic is a passive form; it has a similar form to the Hebrew Hithpael, but a different meaning. In Aramaic, Ethpaal is a passive form of the verb, whereas in Hebrew Hithpael is a reflexive form of the verb. Thus, the phrase כה in Aramaic means “it will be holy” or “may be holy”.

means Your name; it is from shem meaning name. This is exactly the same as Hebrew. The מ 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

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 בה is very common and is used instead.

The prefix  at the start of אתא indicates that the word is the 3rd 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, אתא 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 מ라נה in 1 Corinthians 16:22? Depending on where you take the word break, מ라נה can either mean מרא אנה (our Lord comes) or מראה (The Lord will come).

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dialect of Aramaic (Syriac) which is characteristic for using $n$ instead of $y$.

The previous word, $n"y"bce$ (it will be) refers to $n"y"bce$ which means Thy will, i.e. together the two words mean let Thy will be. Again in the word $n"y"bce$ we see that the $n$ ending which means your (masculine singular). The noun $n"y"bce$ on its own means will, desire. This Aramaic word does not really have a simple equivalent in Hebrew.

$n"y"bce$ 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 $n"y"bce$ of course, the final $n$ (Alap) does not mean the, because the word is not a noun.

$K;ya;$ 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”.

$K;ya;$ earlier, in the word $K;ya;$ (meaning which is in heaven), we saw that the letter Beet ($B$) at the start of an Aramaic word means in. We also saw that the letter Alap ($N$) 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 $K;ya;$ again shows both these ideas. Beet ($B$) is at the start, so the word is in (something). Alap ($N$) is at the end, so it is in the something.

The root of this Aramaic word is $K;ya;$ which means land, earth. It is equivalent
to the very common Hebrew word יָרָץ (arets) which also means land, earth. (Think of the phrase Eretz Yisrael, meaning The Land of Israel). Thus, the word בָּרַץ means in the earth or in the land (or on earth, as we would say in English).

The equivalence between בָּרַץ and יָרָץ 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 ב and ג are exchanged; sometimes ב and ג; sometimes כ and ה. 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 בָּלַל. Many think that this is a play on words on בabel, 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 ב+ל+ל, and in Babel they are ב+ב+ל. 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

בי means give (it is the 3rd person masculine singular imperative of the Peal verb בִּי to give). This illustrates another key difference (and similarity!) between Hebrew and Aramaic. The usual Hebrew word for to give is נַן, and the imperative form is נֹן. However,בי 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” (לְהַדֵּב לֶיהוֹרָד בִּי), 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 אֱלֹהִים meaning will, desire or the verb נְעֻרַה to come).

Aramaic words which exactly correspond to a Hebrew word (such as אָמַר meaning heaven, equivalent to the Hebrew והם).

Aramaic words which exactly correspond to a Hebrew word but perhaps with a letter interchange (such as בַּהֲרָה meaning land, equivalent to the Hebrew בֵּית).

Aramaic words where there is a similar Hebrew word with a closely related meaning (such as the Aramaic verb בַּהֲרָה meaning 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.

לֹא

לֹא means to us. The ending † 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 יִבְנֶה meaning our Father. We saw that יִבְנֶה means Father, while יִבְנֶה means our Father.

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

Thus, with † meaning to and † meaning us, the whole word לֹא means to us when reading from right to left. Easy, right?

Thus, taken together, לֹא הבֵּית means give us.

לֹא הבֵּית

לֹא הבֵּית means the bread. We saw earlier that נ at the end of an Aramaic noun generally means that the noun is determined, i.e. the something. In this case, the noun is הבֵּית 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!).

םינבנה
The word מָשָּׂא 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 ג at the end of the word means our. The remainder of the word is מָשָּׂא which is a noun means a need, from the root מָשָּׂא meaning to need. Thus, the phrase מָשָּׂא מָשָּׂא מָשָּׂא means the bread of our need.

אָמְרוּ: אָמְרוּ 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 hoyom 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 (ג) but the regular form (ג).

**Verse 12**

שַׁבְקֵם שַׁבְקֵם means and forgive. The 1 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.

שַׁבְקֵם is the imperative second person masculine singular of the Aramaic verb שַׁבְקֵם 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 שַׁבְקֵם. It means lama (why) you have left, abandoned me?

לָל We have met לָל already. It means to us. It is made up from ל which means to, and ג 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 לְשֵׂםְתָּנוּ means and forgive us.

[\(\text{םיִבְּוָנִי}\)]

[\(\text{םיִבְּוָנִי}\)] means our sins, our debts. We have met the ל 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 לְשֵׂםְתָּנוּ לְשֵּׂמַיִּים means and forgive us our debts.

[\(\text{כִּיקְנָא}\)]

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

Thus, כִּיקְנָא לְשֵּׂמַיִּים means and forgive us or debts, just as.

[\(\text{כּאָדָא}\)]

We have met כּאָדָא already. Well, nearly! We have seen that כּאָדָא is a conjunction meaning and or also. We saw that כ at the start of a word means that, which.

Thus, taking this and the previous word together, כּאָדָא כִּיקְנָא לְשֵּׂמַיִּים means just as [that] also. In English, you do not really need the word that.

[\(\text{כַּנְיָנָא}\)]

[\(\text{כַּנְיָנָא}\)] means we. Thus, the phrase כַּנְיָנָא כִּיקְנָא כּאָדָא means just as [that] we also.

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

[\(\text{שָׁבָחֲא}\)]

[\(\text{שָׁבָחֲא}\)] means we have forgiven. We met the root verb שָׁבָח earlier, where we saw that it meant to forgive, but also to leave or abandon. The final Noon ל 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 (ךש) 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 אֲרֵעַ הָאָדָם וְהָנָּה שְׁבֵעָן means just as we also forgive.

לִהְבֵים

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

Thus, the phrase אֲרֵעַ הָאָדָם וְהָנָּה שְׁבֵעָן לִהְבֵים means just as we also forgive those who sin against us.

Verse 13

לְא

We saw earlier that the Aramaic word לְא means and forgive. The † 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.

לְא means no, or not. Thus, לְא taken together means and not.

ותָּך

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

The root Aramaic verb here is וְתָּך which means to enter. We saw earlier that the final Noon (ך) 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 מ which is a sign of the 2nd person masculine singular, i.e. you (masculine). Thus, the phrase וְתָּך לְא means you (God) will (not) make us enter.
We saw earlier in the word לְעֵדָה (to us/for us) and the word לְעֵדָה (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 לְעֵדָה which means temptation or testing. Thus, the word לְעֵדָה 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 לְעֵדָה תַּעֲשֶׂה לְעֵדָה means and let us not enter into temptation.

לְאָלָה

לְאָלָה is a simple Aramaic word meaning rather, instead or but. It is equivalent to the Hebrew את, with the same meaning.

פְּלִים

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

פָּר

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

בְּרִימָה

בְּרִימָה 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 אֶלָּי בִּשְׁמַ֖ךְ means deliver us from evil.

לְפָנָ֑י is a preposition meaning because, on account of.

הלְדִ֔יד We saw earlier (in the word אֶלָּי בִּשְׁמַ֖ךְ meaning who is in heaven) that the prefix ה at the start of an Aramaic word is a preposition which means that, which or who. We also saw earlier (in the word לְשָׁמַ֖ךְ meaning your name) that ל at the end of a noun in Aramaic is a suffix meaning your.

The word הלְדִ֔יד in Aramaic is equivalent to the Hebrew shel (the letters ש and ה 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 הלְדִ֔יד means that (is) yours, or that belongs to you.

הלְרָ֔ו On its own, הלְרָ֔ו means she or it. It is feminine because it matches the following word (kingdom) which happens to be a feminine noun in Aramaic. However, הלְרָ֔ו 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, הלְרָ֔ו לְדִ֔יד means because yours (is).

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

Once again (from the K 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.

רָוָ֔א We saw earlier (in the word רָוָ֔א לְשָׁבָ֖ע meaning and forgive) that the prefix ר (Waw) at the start of an Aramaic word means and. We also see this prefix in the word before us.
The noun א'ליאך 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 נ (Alap) at the end.

The noun תֶּשֶׁבְרָה תִּבֵּט הָעַתּוּ 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 נ (Alap) showing that the noun is determined.

The noun תֶּשֶׁבְרָה תִּבֵּט הָעַתּוּ comes from the Aramaic root מְשַׁבֶּרְתָה meaning to praise, to glorify. This root is unique to Aramaic. It is not used in Hebrew. (Hebrew uses the root מִלְחַי for to praise, glorify).

The ending נ in the word תֶּשֶׁבְרָה תִּבֵּט הָעַתּוּ (the praise) is the same ending as the נ in the word תֶּשֶׁבְרָה תִּבֵּט הָעַתּוּ (the kingdom). The נ 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.

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

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. In English, of course, we would say for ever and ever.

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, *Maranatha, 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=MAEIrp4MFBE](http://www.youtube.com/watch?v=MAEIrp4MFBE)

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](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](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](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](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 unmistakeably 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