CHRISTOLOGICAL ARAMAIC GRAMMAR
A MEDITATION AND WORSHIP ON THE PERSON AND WORK OF JESUS CHRIST
DR. GARY STAATS

A BRIEF INTRODUCTORY ARAMAIC GRAMMAR AND DANIEL 2 & 7

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Transcribed by Jeffery Gujjarlamudi

Christological Aramaic Grammar
Daniel 2: 31-45, 7: 9-10; 13-14; 18, 22; 26-27
Dr. Gary Staats

A Short Biblical Aramaic Grammar

1.   **Aramaic Alphabet**

Aramaic Consonants (Same as in Hebrew)		**Transliteration**
א	aleph	ʾ
ב	bet	b
ג	gimel	g
ד	dalet	d
ה	he	h
ו	waw	w
ז	zayin	z
ח	het	ḥ
ט	tet	ṭ
י	yod	y
כ, ך	kaph	k
ל	lamed	l
מ, ם	mem	m
נ, ן	nun	n
ס	samek	s
ע	ʿayin	ʿ
פ, ף	pe	p
צ	sade	ṣ
ק	qoph	q
ר	reš	r
שׂ, שׁ	śîn, šîn	ś , š
ת	taw	t

The Hebrew and the Aramaic alphabet are the same.

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2. <u>**Aramaic Vowels**</u>

	Short				**Long**	
<u>a</u>	Class בַ	pathah, ba		בָ	qameṣ, bā
<u>e</u>	Class בֶ	seghol, be		בֵ	ṣere, bē
				בֵי	ṣere yod, bey
<u>i</u>	Class בִ	ḥireq, bi		בִי	ḥireq yod, bî
<u>o</u>	Class בָ	qameṣ ḥatuph, bo		בוֹ	ḥolem, bō
<u>u</u>	Class בֻ	qibbuṣ, bu		בוּ	šureq, bû

Half Vowels
(Simple & Composite shewas and transliteration)

Simple shewa	בְ	Under non guttural consonants
Composite shewas		Under gutturals such as א ה ח ע
		Transliterated
hateph (hurried) pathah	עֲ	ă
hateph seghol	אֱ	ĕ
hateph qames	הֳ	ŏ

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3.   **<u>The Article</u>**

<u>Singular</u>

מַלְכָּא   -   the king (from מֶלֶךְ, a king)

(In Hebrew הַמֶּלֶךְ -The king)

The Article on the feminine singular is :

חֵיוְתָא   -   the animal

<u>Plural</u>

מַלְכַיָּא   -   the kings

(In Hebrew הַמְּלָכִים -The kings)

The Article on the feminine plural is :

חֵיוָתָא   -   The animals

4.   **<u>Personal Pronoun</u>**

<u>Singular</u>			<u>Plural</u>		
אֲנָה	-	I	אֲנַחְנָא	-	we
אַנְתָּה	-	you (m.)	אַנְתּוּן	-	you (m.)
הוּא	-	he	הִמּוֹ, הִמּוֹן ,אִנּוּן	-	they (m.)
הִיא	-	she	אִנִּין	-	they (f.)

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5. **Suffix and Gender Indicators**

Singular	**Plural**
None for masculine	יִן for plural (m.)
הָ for feminine	ןָ for plural (f.)

6. **Suffix Pronoun Indicators**

Singular Nouns

Masculine Singular			**Pronoun Suffix Indicators**		
מַלְכִּי	-	my king	יִ	-	my
מַלְכָּךְ	-	your king	ךָ	-	your
מַלְכֵּהּ	-	his king	הֵ	-	his
מַלְכַּהּ	-	her king	הַ	-	her

Masculine Plural			**Pronoun Suffix Indicators**		
מַלְכַּנָא	-	our king	נָא	-	our
מַלְכְכוֹן	-	your king	כוֹן	-	your
מַלְכְהוֹן	-	their king (m.pl.)	הוֹן	-	their (m.pl.)
מַלְכְהֵן	-	their king (f.pl.)	הֵן	-	their (f.pl.)

(Christ is our King)

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Plural Nouns

Masculine Singular			Pronoun Suffix Indicators		
יוֹמַי	-	my days	ִ י	-	my
יוֹמַיְךָ	-	your days	ָיְךָ	-	your
יוֹמוֹהִי	-	his days	הִי	-	his
יוֹמַיַהּ	-	her days	הּ ַ	-	her

Masculine Plural			Pronoun Suffix Indicators		
יוֹמַיְנָא	-	our days[Kethib]	נָא	-	our
יוֹמֵיכוֹן	-	your days[Qere]	כוֹן	-	your
יוֹמֵיהוֹן	-	their days (m.pl.)	הוֹן	-	their (m.)
יוֹמֵיהֶן	-	their days (f.pl.)	הֶן	-	their (f.)

7. **Nouns in Construct Indicators**

Singular	Plural
(m)	יֵ (m.)
ת (f)	וֹת (f.)

8.   **Verbs**

    a.   **Peal Perfect** (Basic or Simple Perfect)

In Aramaic the simple perfect is פְּעַל "he did" instead of פָּעַל as in Hebrew. The verb כְּתַב "he wrote" will be used throughout in conjugating the verbal system. It is necessary to learn the Peal Perfect and Imperfect with its suffixes and then these suffixes can be added to the other stems in Aramaic.

Singular			**Suffix Ending**		
כְּתַב	-	he wrote			
כִּתְבַת	-	she wrote	ת ַ	-	she
כְּתַבְתְּ	-	you wrote (m.)	תְּ	-	you
כִּתְבֵת	-	I wrote	ת	-	I

Plural			**Suffix**		
כְּתַבוּ	-	they wrote (m.)	וּ	-	they (m.)
כְּתַבָה	-	they wrote (f.)	ָה	-	they (f.)
כְּתַבְתּוּן	-	you wrote	תּוּן	-	you (m.)
כְּתַבְנָא	-	we wrote	נָא	-	we

While the Perfect can have several usages in terms of time, it is basically looking at completed action.

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b.   **Peal Imperfect**

	Singular			**Prefix**	
יִכְתֻּב	-	he will write	יְ	-	he
תִּכְתֻּב	-	she will write	תְ	-	she
תִּכְתֻּב	-	you will write (m.)	תְ	-	you
אֶכְתֻּב	-	I will write	אֶ	-	I

	Plural			**Prefix**	
יִכְתְּבוּן	-	they will write (m.)	יְ, וּן	-	they (m.)
יִכְתְּבָן	-	they will write (f.)	יְ, ָן	-	they (f.)
תִּכְתְּבוּן	-	you will write	תְ, וּן	-	you (m.)
נִכְתֻּב	-	we will write	נְ	-	we

The Imperfect in Aramaic normally shows future or present time.

9.   **The Basic Stems in Aramaic**

(The Peal Peil, and Pael Stems)

a.   **Peal** is the basic stem with (shewa/a) (ְ/a) vowel pattern
      Ex: כְּתַב – "he wrote."

b.   **Peil** is the passive of the Peal with (shewa/i) (ְ/î) vowel pattern
      Ex: כְּתִיב – "it was or has been written."

c.   **Pael** is the active intensive stem with an (a/e) vowel pattern with the doubling of the middle radical or consonant. It is like the Hebrew Piel stem showing intensity.
Ex: כַּתֵּב – "he wrote intensely."

The Causative Stems

d.   **Haphel** is the causative stem with a ה prefix and an (a/e) vowel pattern
Ex: הַכְתֵּב – "he has caused to write."

e.   **Aphel** is the causative stem with an א prefix and an (a/e) vowel pattern
Ex: אַכְתֵּב – "he has caused to write."

f.   **Shaphel** is an active causative stem with a שׁ prefix and an (a/e) vowel pattern
Ex: שַׁכְתֵּב – "he has caused to write."

These are like the Hebrew Hiphil stem

g.   **Hophal** is the causative passive stem with a ה prefix and an (o/a) vowel pattern
Ex: הָכְתַּב – "he has caused to write."

It is like the Hebrew Hophal stem

The Reflexive or Passive Stem Conjugations

h.   **Hithpeel** is the reflexive/ passive stem with a הִתְ prefix with an (ִ/e) vowel pattern.
Ex: הִתְכְּתֵב – "he himself has written/ it has been written."

It is like the Hebrew Hithpael stem.

i.   **Hithpaal** is a passive stem with a הִתְ prefix with an (a/a) vowel pattern and doubling of the middle radical or consonant of the root.
Ex: הִתְכַּתַּב – "It has been written."

j.   **Hishtaphal** is a passive stem with a הִשְׁת prefix with an (a/a) vowel pattern.
Ex: הִשְׁתַּכְתַּב – "It has been written."

10.   **Parsing Imperfect Rule Chart**

א = 1st **Person Singular;** נ = 1st **Person Plural;** י = 3rd **Person;**
ת = 2nd **or** 3rd **Person Feminine**

(One must know the Peal regular perfect verb suffixes and imperfect prefixes as these will be used in all the other stems.)

Specific Principles : Go to prefix consonant and vowel and apply the following rules. If it is a י, ת, א or נ

a.   If "i" class vowel followed by a "u" class it is a Peal Imperfect.
Ex: יִכְתֻּב "he will write."

b.   If shewa under the prefix followed by an "a" class vowel and if there is a doubled middle consonant it is a Pael Imperfect.
Ex: יְכַתֵּב "he will write intensely or repeatedly."

c.   If it is a shewa followed by הַ it is a Haphel Imperfect.
Ex: יְהַכְתֵּב "he will cause to write."

d.   If it is an "a" class vowel followed by an "i/e" class vowel it is an Aphel Imperfect.
Ex: יַכְתֵּב "he will cause to write."

e.   If it has an "o" class vowel under the prefix followed by an "a" class it is a Hophal Imperfect.
Ex: יָכְתַּב "he will be caused to write."

f.   If there is a shewa under prefix followed by שׁ before the verb root it is a Shaphel Imperfect.
Ex: יְשַׁכְתֵּב "he will cause to write."

g.   If the verb begins with יִתְ it is either a Hithpeel or an Hithpaal Imperfect depending on whether the final vowel is a "i/e" class (Hithpeel) or an "a" class (Hithpaal).
Ex: הִתְכְּתֵב ⇨ hithpeel "he himself has written"
Ex: הִתְכַּתַב ⇨ hithpaal "it has been written"

h.   If the word begins with a מ it is a participle; apply the above rules for imperfect to determine what the stem is.
Ex: מְהַכְתֵּב "he is caused to write." = Haphel Participle

ה Prefix Chart

a.   If the verb begins with a ה prefix followed by an "e" vowel in the final vowel, it is a Haphel Perfect or Imperative.
Ex: הַכְתֵּב "he has caused to write," (Haphel Perfect), or "cause to write." If it has a final two "a" vowels in the root it is an infinitive
Ex: הַכְתָּבָה "to cause to write."

b.   If the word begins with a ה with an "o" class vowel and a final "a" class vowel it is a Hophal Perfect or Imperative.
Ex: הָכְתַּב "he has been caused to write" (Hophel Perfect), or "be caused to write" (Hophal Imperative).

c.   If the word begins with a הִתְ before the root it is either a Hithpeel or a Hithpaal Perfect or Imperative. With a final "e" vowel ⇨ Hithpeel and with a final "a" vowel ⇨ Hithpaal.
Ex: הִתְכְּתֵב "he himself has written," (Hithpeel Perfect).
Ex: הִתְכַּתַב "it has been written," (Hithpaal Perfect).

d.   If the word begins with הִשְׁת it is a Histaphal Perfect or Imperative.

      Ex: הִשְׁתַכְתַּב "he has been caused to write," (Histaphal Perfect).

שַׁ Prefix Chart

With a שַׁ prefix with an "a" vowel followed by an "e" vowel the verb is a Shaphel Perfect or Imperative.

Ex: שַׁכְתֵּב "he has been caused to write," (Shaphel Perfect).

11.   The Infinitives

The Peal Infinite begins with a מ

Ex: מִכְתַּב "to write."

The infinitives of the other stems end in ה

Ex: הַכְתָּבָה "to cause to write" (Haphel).

12.   No Prefix Chart with examples of Vowel Patterns

Peal Stem Vowel Pattern

כְּתַב Shewa /a Peal Perfect, "he has written."

Peal Imperative כְּתֻב shewa/u "write" (you).

Peal Active Participle כָּתֵב "he is writing."

Peil Perfect or Participle כְּתִיב Shewa/i "it has been written."

(Peil Perfect), "it is written" (Peil Participle) ⇨ Context must determine if it is a Peil Perfect or Participle.

13.   Pael Stem Vowel Pattern

כַּתֵּב notice it has a a/e with doubled middle consonant = a Pael Perfect or Imperative "he has written intensely" (Perf) or "write intensely" or "repeatedly" (Imper)

14. **Weak Verbs**

Weak verbs are verbs that deviate from regular verbs in that some begin with a נ (nun) or end in a ה and act differently from the regular verb. These verbs are classified by the verb פעל "to do." Or by 1st, 2nd, or 3rd position depending on the position in these verbs where these consonants occur. Ex: נתן is a Pe Nun or 1st נ for it is in the פ or first position.

Some of these verbs and their basic rules are:

a. **Pe Nun** where the נ nun is in the first position (Example נתן).
The initial נ may be assimilated, but not always.
Ex: יִנְתֵּן "he will give." יִפֵּל from נפל, he will fall. In נפל the noun assimilates with a doubling of the פ, יִפֵּל ⇦ יִנְפֵּל
But in the נתן in Aramaic there is no assimilation of the נ as illustrated above.

b. **Pe Yod** the י often assimilated in the Peal Imperfect
Ex: יִכֵּל where יִכֵּל ⇦ יִיְכֵּל from the verb יכל , to be able

c. **Pe Waw** as in Hebrew an original Pe Waw will show up in the Haphel. Where יתב (to sit) is הוֹתֵב in the Haphel where an original aw ⇦ ô in the development. The original Pe Yod verb retains the yod as in הֵיבֵל from יבל to bring.

d. **Pe Guttural** takes a composite shewa rather than a simple shewa
Ex: עֲרַב to mix or mingle.

e. **Pe Aleph** The aleph of a Pe Aleph verb quiesces and vowel the preceding vowel has compensatory lengthening.
Ex: יֵאכֵל ⇦ יַאֲכֵל

f. **Ayin Guttural** Since the middle radical cannot double in the Pael there is a compensatory lengthening of the preceding vowel.

Ex: יְבָהֵל ⇨ יְבַהֵל he will frighten; because the ה cannot double there is a compensatory lengthening of the pathah to qames in that בַ⇦בָ

g. **Lamed He** these verbs historically ended in א or י and changed to הָ in the Peal Perfect and א ֵ in the Imperfect of the Peal

Ex: בָנַי ⇦ בְנָה in the Perfect and in the Peal Imperfect יְבְנֵא ⇦ יְבְנֵי

h. **Lamed Guttural** The pathah is preferred before the guttural as in Hebrew in the Peal Imperfect
Ex: יִשְׁלַח "he will send."

i. **Ayin Waw and Ayin Yod** The middle ו or י weaknes into vowels and under the prefix the vowel in the Peal Imperfect is a shewa or half vowel.
Ex: יְקוּם while the regular Peal Imperfect is יְכְתֻב

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Introduction

In Daniel chapter two, Daniel sees a great image with a head of gold, its breast and arms of silver, its belly and thighs of bronze, and its legs of iron with feet partly of iron and partly of clay. As Daniel watched there was a stone cut out of the mountain without hands that struck the image at its feet and the statue crumbled and became like chaff from the summer threshing floor that was carried away by the wind leaving nothing of the image. Then the stone that struck the image became as a great mountain and filled the whole earth.

In the interpretation the image represents four kingdoms of the earth followed by the final kingdom of Christ the Messiah. The head of gold represents Babylon, the breast and arms of silver Media-Persia, the belly and thighs of bronze Greece, and the legs of iron and the toes the Roman empire in its past and continuation through time. The kingdom of Christ will finally defeat these world powers and will usher in an eternal kingdom that will fill the whole earth.

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Lesson 1: Daniel 2: 31

1.1 **Text**

אַנְתְּ מַלְכָּא הָזֵה חֲזַיְתָ וַאֲלוּ צְלֵם חַד שַׂגִּיא
צַלְמָא דִכֵּן רַב וְזִיוֵהּ יַתִּיר קָאֵם לְקָבְלָךְ וְרֵוֵהּ
דְּחִיל:

1.2 **Vocabulary**

אַנְתְּ	Personal Pronoun	"you"
מַלְכָּא	Noun	"oh king"
חָזֵה	Participle	"see"
הוה	Verb	"to be"
וַ	Conjunction	"and"
אֲלוּ	Interjection	"behold"
צְלֵם	Noun	"statue, image"
חַד	Adjective	"one"
שַׂגִּיא	Adjective	"great"

צַלְמָא	Noun(with article)	" the image"
דִכֵּן	Adjective	"that (common or neuter)"
רַב	Adjective	"great"
זִיו	Noun	"brightness"
יַתִּיר	Adjective	"extraordinary"
קוּם	Verb	"to stand"
ל	Preposition	"for, to"
קֳבֵל	Preposition	"before"
ךָ	Pronoun suffix	"you"
רֵו	Noun	"appearance"
דְחַל	Verb	"to fear"

1.3 Grammar

אַנְתְּ is a personal pronoun masculine singular. It is put here to emphasis the Personal Pronoun. <u>You</u> , oh king….

מַלְכָּא is an absolute noun with the definite article אָ at the end of the noun instead of at the beginning as in Hebrew. The noun מֶלֶךְ changes to

מַלְכְּ in construct followed by the definite article in the suffix. The noun with the article is a vocative of address here: "oh king."

חָזֵה is a Peal active participle masculine singular from the verb חזה, "to see." It is used periphrastically with הֲוַיְתָ, "you were seeing." Or "looking." Note the a/e vowel pattern of the Peal Participle and הֲוַיְתָ appears here is a Peal Perfect 2nd masculine singular from הוה, to be. The יֹ appears here in this lamed ה verb because it was originally a final yod form in הוי and the yod reappears here in the 2nd masculine singular of the Peal Perfect.

הֲוַיְתָ became הָוַיְתָ with the pathah changing to a hateph pathah as the accent moved to the end. The prophet describes the king's vision in the picture of the Gentile powers.

וַאֲלוּ "and behold." Notice the conjunction with a pathah because of the attraction of the pathah on the hateph pathah under the guttural א. אֲלוּ is an interjection meaning "behold" focusing the attention on the vision.

צְלֵם is an noun meaning image with the adjective חַד meaning "one." Note in Aramaic that a noun will often have the shewa in the first syllable of a two syllable noun as here in צְלֵם.

שַׂגִּיא is the adjective masculine singular meaning "great."

צַלְמָא דִכֵּן "that image…"

The change occurs in צְלֵם to צַלְמְ a proto-semitic pointing in construct

again with the final article in אָ_ , and the common singular demonstrative pronoun דִּכֵּן meaning "that" occurs with צַלְמָא as an adjective. Probably the proto-Semitic צַלְם became צֶלֶם and finally צְלֵם .

רַב means "great" that image was great. Here רַב is an adjective describing the size of the image. "and its brightness..." וְזִיוֵהּ is a noun with an הֵ suffix showing a pronominal suffix 3rd masculine singular. This is followed by an adjective יַתִּיר meaning "extraordinary." "Its brightness was extraordinary" in Daniel's vision.

קָאֵם לְקָבְלָךְ "it was standing opposite you." Note the Peal Active Participle in קָאֵם following the a/e vowel pattern which shows a Peal Participle. לְ is the preposition and קָבֵל meaning "before" or "opposite" with the pronominal suffix second masculine singular in ךָ . Again notice the change from קָבֵל to קָבְל (qobl) in construct with the pronominal suffix ךָ

וְרֵוֵהּ דְּחִיל "and its appearance was terrible." וְ is a conjunction followed by the noun רֵו "appearance' with the הֵ which is a pronominal suffix 3rd masculine singular. דְּחִיל , is rendered "was terrible," and it is a Peal passive participle masculine singular from דְּחַל "to fear." Note the shewa/i vowel pattern indicates a Peal passive in Aramaic.

1.4   **Translation**

"You, oh king was seeing and behold one great image. That image was mighty and its brightness was extraordinary standing before you and its appearance was terrible."

1.5   Application/Interpretation

Daniel describes what the king had seen in his dream. It was one great image whose brightness was extraordinary which stood before him and its appearance was to be feared. The image represents Gentile world powers which are awesome in appearance but terrible in its fearful effect upon the prophet. The prophet next describes the vision of King Nebuchadnezzar, stating the metals in the dream that compose the great image along with its interpretation.

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Lesson 2: Daniel 2: 32

2.1   <u>Text</u>

הוּא צַלְמָא רֵאשֵׁהּ דִּי־דְהַב טָב חֲדוֹהִי וּדְרָעוֹהִי

דִּי כְסַף מְעוֹהִי וְיַרְכָתֵהּ דִּי נְחָשׁ׃

2.2   <u>Vocabulary</u>

הוּא	Pronoun	"he, that"
צֶלֶם	Noun	"image"
רֵאשׁ	Noun	"head"
דִּי	Particle (genitive marker)	"of"
דְהַב	Noun	"gold"
טָב	Adjective	"good, pure"
חֲדֵה	Noun	"breast"
דְּרָע	Noun	"arm"
כְּסַף	Noun	"silver"
מְעָה	Noun	"belly"

יַרְכָה	Noun	"upper thigh"
נְחָשׁ	Noun	"copper, bronze"

2.3   Grammar

הוּא is a personal pronoun (he) that functions as a demonstrative pronoun here rendered "that image…"

צֶלֶםא is a noun with the definite article אָ . It is a nominative pendens and absolute "a hanging nominative" that reads "as for that image…" etc.

רֵאשֵׁהּ is a noun with a third masculine singular pronominal suffix in הֵ translated "its head."

דִּי דְּהַב "of gold." Notice that דִּי is a particle that acts as a marker of the genitive ("its head was of gold"), while דְּהַב is a noun meaning "gold." There are no genitive endings in Biblical Aramaic.

טָב is an adjective meaning "good" showing that the gold was "good gold" in its absolute purity.

חֲדוֹהִי "its breasts…" Here is the plural form of the noun חֲדֶה with a pronominal suffix 3rd masculine singular in הִי. Notice הֵ and הִי are two forms of the pronominal suffix 3rd masculine singular.

וּדְרָעוֹהִי and its arms. Again we find the plural form of the noun דְּרָע with the 3rd personal pronominal suffix.

דִּי כְּסַף "of silver."

Here as above the particle דִּי introduces the genitive in the noun כְּסַף, "of silver."

מְעוֹהִי, "its belly" is from the noun מְעָה with the plural form again with the suffixed 3rd masculine singular pronoun.

וְיַרְכָתֵהּ "and its thighs." יַרְכָה is a plural noun, "its thighs." Here the two pronominal suffixes are used with הֵ here and הִי in the previous word in the plural.

דִּי נְחָשׁ "of brass." The particle דִּי again introduces the genitive in the noun נְחָשׁ.

2.4   Translation

"As for that image, its head was of pure gold, its breasts and its arms of silver, its belly and its thighs of brass."

2.5   Application/Interpretation

The metals decrease in value as one observes from the head to the thighs. The metal becomes stronger but not better because of its decrease in value. In Plato's Republic, Plato uses similar metals to describe the different types of men from the philosopher down to the worker.

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Lesson 3: Daniel 2: 33

3.1   Text

שָׁקוֹהִי דִּי פַרְזֶל רַגְלוֹהִי מִנְּהֵין דִּי פַרְזֶל וּמִנְּהֵין

דִּי חֲסַף׃

3.2   Vocabulary

שָׁק	Noun	"leg"
פַרְזֶל	Noun	"iron"
רְגַל	Noun	"foot"
מִן	Preposition	"from"
חֲסַף	Noun	"clay"

3.3   Grammar

שָׁקוֹהִי is a dual noun with הִי a third masculine singular pronominal suffix.

דִּי relative particle translated "of" here marks the genitive case in פַרְזֶל. Its legs of iron.

רַגְלוֹהִי is another noun רְגַל with the dual ending plus the pronominal suffix in הִי, "its feet."

מִנְּהֵין here is the Qere reading of the Kethib

מִנְּהֵין is the preposition מִין "from" with the 3rd masculine plural pronominal suffix הֵין. Literally it would be rendered "from them," but the basic rendering "partly" captures the thought.

דִּי again we have the particle of relation pointing to the genitive in פַרְזֶל, translated as "partly of iron…"

פַרְזֶל is a noun meaning iron.

וּמִנְּהֵין is literally rendered, "and from them" or "partly."

דִּי is another particle of relation pointing to the genitive case understood in חֲסַף.

חֲסַף is a noun meaning "clay."

3.4 Translation

"*Its legs were of iron and its feet partly of iron and partly of clay.*"

3.5 Application/Interpretation

This image that Daniel saw becomes increasingly strong in the legs of iron but weaker in its feet being partly of iron and partly of clay. There is strength coupled with weakness in the clay as the final phase of the image is both strong and brittle viewing the Roman empire in its divided phase.

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Lesson 4: Daniel 2: 34

4.1 **Text**

חָזֵה הֲוַיְתָ עַד דִּי הִתְגְּזֶרֶת אֶבֶן דִּי־לָא בִידַיִן

וּמְחָת לְצַלְמָא עַל־רַגְלוֹהִי דִּי פַרְזְלָא וְחַסְפָּא

וְהַדֵּקֶת הִמּוֹן:

4.2 **Vocabulary**

חֲזָה	Verb	"to see"
הֲוָה	Verb	"to be"
עַד	Preposition	"until"
גְּזַר	Verb (Hithpeel)	"to be cut out"
דִּי	Relative Pronoun	"which"
אֶבֶן	Noun	"stone"
לָא	Negative Particle	"not"
בְּ	Preposition	"by, with"
יַד	Noun	"hand"

מְחָה	Verb	"strike, smite"
צְלֵם	Noun	"statue"
דְּקַק	Verb	"to break into pieces"
הִמּוֹן	Personal Pronoun	"them"

4.3 <u>**Grammar**</u>

הֲוַיְתָ   חָזֵה "you were looking…" חָזֵה is a Peal Participle masculine singular from חָזָה and הֲוַיְתָ is Peal Perfect 2nd masculine singular form the root הֲוָה.

We put together both words for a periphrastic construction "you were looking."

עַד is a temporal adverb "showing the time of looking."

דִּי is a relative pronoun here "you were looking until which (time)…"

הִתְגְּזֶרֶת is a Hithpeel Perfect 3rd feminine singular from גזר. Until a stone was cut out. The Hithpeel is used as a passive here in Aramaic with the noun אֶבֶן meaning stone. The king was looking until a stone was cut out.

דִּי   לָא   בִידַיִן "which was not with hands."
לָא is the negative particle followed by the preposition בְ and the dual noun meaning hands. Note that בְּיָדַיִן became בִידַיִן and that יִן‒ is the dual ending on the noun יַד meaning "hand."

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וּמְחָת "and it struck." וּ is a conjunction followed by the Peal perfect 3rd feminine singular from מחה. Note that the ת ending shows it as a 3rd feminine singular.

לְצַלְמָא literally "to the statue. The לְ of preposition is followed by the noun צְלַם with the definite article אָ in the suffix. צְלַם becomes צַלְמְ in construct with the definite article which occurs in Aramaic at the end of the noun. The stone cut not made with hands (Christ's kingdom) struck the image.

עַל is a preposition meaning "upon."

רַגְלוֹהִי is a noun in the plural form followed by the 3rd masculine personal pronominal suffix הִי. The rock smote the image "upon its feet."

דִּי פַרְזְלָא וְחַסְפָּא "of the iron and the clay…" Note that דִּי is a particle showing the genitive case: "of the iron etc…" The definite articles are at the end of the two nouns in the אָ suffix. The stone hit the image of the iron and of the clay.

וְהַדְּקֶת "and it crushed (them)." The verb here is a Haphel perfect showing causation "and it was caused to crush them…" The root of the verb is דקק in which one of the ק's has been elided. Note the ה prefix identifies it as a Haphel and the final ת as a 3rd feminine singular in this double ayin root.

הִמּוֹן is a personal pronoun 3rd masculine plural which is the direct objective of the verb.

4.4   **Translation**

"You were looking until a stone was cut out not with hands and it smote the image upon its feet which were partly of the iron and partly of the clay and it crushed them."

4.5   **Application/Interpretation**

The text is anticipating the coming kingdom of Christ which will finally defeat the kingdoms of the world and replace them with His eternal kingdom. In Revelation 11: 15 it reads: "and the seventh angel sounded; And the kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever." When Christ returns Rev 19: 15; In Psalm 2: 9 - Matt 21: 44.

Lesson 5: Daniel 2: 35

5.1   **Text**

בֵּאדַיִן דָּקוּ כַחֲדָה פַּרְזְלָא חַסְפָּא נְחָשָׁא כַּסְפָּא

וְדַהֲבָא וַהֲווֹ כְּעוּר מִן־אִדְּרֵי־קַיְט וּנְשָׂא הִמּוֹן

רוּחָא וְכָל־אֲתַר לָא־הִשְׁתְּכַח לְהוֹן וְאַבְנָא

דִּי־מְחָת לְצַלְמָא הֲוָת לְטוּר רַב וּמְלָאת

כָּל־אַרְעָא:

5.2   **Vocabulary**

בְּ	Preposition	"in"
אֱדַיִן	Adverb	"then"
דְּקַק	Verb	"bring into pieces"
כְּ	Preposition	"like, as"
חַד	Preposition	"one"
פַּרְזֶל	Noun	"iron"
חֲסַף	Noun	"the clay"

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נְחָשׁ	Noun	"copper"
כְּסַף	Noun	"silver"
דְּהַב	Noun	"gold"
וְ	Conjunction	"and"
הֲוָה	Verb	"to be, happen"
עוּר	Noun	"chaff"
מִן	Preposition	"from"
אִדַּר	Noun	"threshing floor"
קַיְט	Noun	"summer"
נְשָׂא	Verb	"to lift up, carry away"
הִמּוֹן	Personal Pronoun	"them"
כָּל	Adjective	"totality, all"
אֲתַר	Noun	"trace"
לָא	Negative Particle	"not"
שׁכח	Verb	"to find"

טוּר	Noun	"mountain"
רַב	Adjective	"great"
מלא	Verb	"to fill"
אֲרַע	Noun	"earth"

5.3   **Grammar**

בֵּאדַיִן literally "at then" rendered "then." It contains the preposition בְּ plus the adverb אֱדַיִן so that בְּאֱדַיִן became בֵּאדַיִן. It reads: "So then…."

דָּקוּ is a Peal perfect 3ʳᵈ masculine plural from דקק which is a double ayin verb where the ק which is doubled in the root. The final ק elided leaving דָּקוּ, "they were broken in pieces."

כַּחֲדָה means literally "as one" and is best rendered "together." All of the elements of the image and its metals all together were broken in pieces.

פַּרְזְלָא חַסְפָּא נְחָשָׁא כַּסְפָּא וְדַהֲבָא is rendered "the iron the clay, the bronze, the silver, and the gold, … Note that each of these nouns have the definite article after each word indicated by the אָ suffix. While in Hebrew the article is before the word as in הַשָּׁמַיִם "the heavens." In Aramaic the article comes after the noun.

וַהֲווֹ "and they became." This is a Peal Perfect 3rd masculine plural from

הֲוָה "to be," or "happen", "to become." Notice that in this lamed he verb the final ה is elided and the וֹ suffix indicates the 3rd masculine plural ending.

כְּעוּר is rendered "as chaff." כְ is the inseparable preposition "as."

עוּר means chaff and points to the imagery of that which is ephemeral or fleeting. The chaff would be ground almost to powder by the oxen that would trample the grain and is a picture of the judgment of God here against the image.

אִדְּרֵי is a plural noun in construct with קַיְט translated "threshing floors."

קַיְט means summer. It has the ט here while Hebrew would read קַיְץ The phrase is rendered "the threshing of summer."

וּנְשָׂא "and the wind carried them…."

נְשָׂא is a Peal perfect 3rd masculine singular.
The wind carried the chaff of the image away. הִמּוֹן is the personal pronoun 3rd masculine plural here as the direct object of וּנְשָׂא "and the wind carried them away."

רוּחָא, "the wind" carried away… The אָ on the noun indicates the definite article.

וְכָל־אַתַר "and every trace" would be removed and not found.

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הִשְׁתְּכַח is a Hithpeel perfect 3rd masculine singular that is best translated "and every trace cannot be found." In the this verb the root is שׁכח and we a metatheses in the interchange of the שׁ and ת.

לְהוֹן "to them." There was no trace left to them. Note here is an inseparable preposition ל with the 3rd masculine plural pronoun.

וְאַבְנָא is rendered "and the stone…" The noun אֶבֶן is here with the definite article אָ at the end of the noun.

דִּי is a relative pronoun. It is here rendered "which"

מְחָת is a Peal perfect 3rd feminine singular from the root מְחָה, meaning "to strike."

לְצַלְמָא , literally "to the image." The stone which struck the image brought its total power to a complete halt and the stone became a great mountain, the final kingdom of Christ.

הֲוָה is a verb that is Peal perfect 3rd feminine singular meaning "to become." Followed by the ל, hence הֲוָה means "to become" like the Hebrew הָיָה meaning "to become."

טוּר רַב "a great mountain." In Aramaic the ט is used in place of the צ in Hebrew as in צוּר meaning mountain in Hebrew. The rock that crushes the image become a great mountain or a great kingdom.

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וּמְלָאת כָּל־אַרְעָא "and it filled all the earth." וּ is the conjunction followed by the Peal perfect 3rd feminine singular from מלא . Note that the ת is a suffix indicating the 3rd feminine singular.

This is followed by the adjective כָּל meaning "all" and the noun אֲרַע "earth" with the definite article. This final divine kingdom fills the entire world with its vast worldwide dominion.

5.4   Translation

"Then as one the iron, the clay the bronze, the silver, and the gold were crushed, and they became as chaff from the summer threshing floors, and the wind carried them away and there was not a trace found of them, and the stone which struck the image became a great mountain and filled all the earth."

5.5   Application/Interpretation

Christ's kingdom is likened to a great mountain for its strength and permanence.

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Lesson 6: Daniel 2: 36

6.1 **Text**

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דְּנָה חֶלְמָא וּפִשְׁרֵהּ נֵאמַר קֳדָם־מַלְכָּא:

</div>

6.2 **Vocabulary**

דְּנָה	Demonstrative Pronoun	"this"
חֵלֶם	Noun	"dream"
פְּשַׁר	Noun	"interpretation"
אֲמַר	Verb	"to say"
קֳדָם	Preposition	"before"
מֶלֶךְ	Noun	"king"

6.3 **Grammar**

דְּנָה is a demonstrative pronoun nominative masculine singular and means "this."

חֵלֶם is a noun singular followed by the definite article אָ in the suffix. So that חֵלֶם⇨חֵלֶם in construct with the article.

וּפִשְׁרֵהּ "and its interpretation." The conjunction וּ (and) is followed by the noun פְּשַׁר in construct with הֵּ the third masculine singular pronominal suffix.

Note that פְּשַׁר becomes פְּשַׁר in construct with הֹ..

נֵאמַר is a peal imperfect 1ˢᵗ common plural from אמר, "we will say."

קֳדָם is a preposition meaning "before" followed by the noun מֶלֶךְ with the definite article אָ .

6.4   Translation

"This is the dream and its interpretation we will say before the king."

6.5   Application/Interpretation

Daniel is able to give the dream and its interpretation because of God's revealing it to Daniel which the gods of the wise men of Babylon were unable to do.

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Lesson 7: Daniel 2: 37

7.1 **Text**

אַנְתְּ מַלְכָּא מֶלֶךְ מַלְכַיָּא דִּי אֱלָהּ שְׁמַיָּא

מַלְכוּתָא חִסְנָא וְתָקְפָּא וִיקָרָא יְהַב־לָךְ:

7.2 **Vocabulary**

אַנְתְּ (Qere)	Personal Pronoun	"you"
אֱלָהּ	Noun	"God"
מַלְכוּ	Noun	"kingdom"
חֵסֶן	Noun	"might"
תְּקֹף	Noun	"strength"
יְקָר	Noun	"honor" or "glory"
יְהַב	Verb	"to give"

7.3 **Grammar**

אַנְתְּ is the Qere reading and is the second masculine singular personal pronoun, "you."

מַלְכָּא is the vocative of address which takes the definite article in Aramaic "you oh king."

מֶלֶךְ מַלְכַיָּא is rendered "king of kings."

מֶלֶךְ is a noun in construct מַלְכַיָּא which is a noun masculine plural in construct with the definite article.

דִּי is a relative pronoun followed by אֱלָהּ the proper name for God which is in construct with שְׁמַיָּא meaning "heavens." The phrase is rendered "which the God of Heaven…"

The noun is שְׁמַיִן is the dual ending followed by the definite article.

מַלְכוּתָא חִסְנָא וְתָקְפָּא וִיקָרָא

is rendered "the kingdom, the power, the might, and the glory." All of the nouns are followed by the definite article אָ ָ. The cluster of nouns show the power and might of the king of Babylon.

Note וְיְקָרָא became וִיקָרָא with the elision of the shewa under the qoph

יְהַב־לָךְ "he has given to you."

יְהַב is a peal perfect 3rd masculine singular from יְהַב followed by the preposition ל with the pronominal suffix second person masculine singular.

7.4 Translation

"You oh king are a king of kings whom the God of heaven has given to you the kingdom, the power, the might, and the honor."

7.5 Application/Interpretation

The kingdom, power, might and glory of the king of Babylon does not come from his own authority or gods but is given to him by the God of heaven. All human sovereignty comes from the Sovereign God of heaven.

Lesson 8: Daniel 2: 38

8.1   **Text**

וּבְכָל־דִּי דָיְרִין בְּנֵי־אֲנָשָׁא חֵיַות בָּרָא וְעוֹף־שְׁמַיָּא

יְהַב בִּידָךְ וְהַשְׁלְטָךְ בְּכָלְּהוֹן אַנְתְּ הוּא רֵאשָׁה

דִּי דַהֲבָא:

8.2   **Vocabulary**

דּוּר	Verb	"to live" or "to dwell"
בַּר	Noun	"son"
אֱנָשׁ	Noun	"mankind, man"
חֵיַוה	Noun	"beast" or "animal"
בַּר	Noun	"field" or "man"
עוֹף	Noun	"bird"
שְׁלַט	Verb	"to rule"
רֵאשׁ	Noun	"head"

8.3   **Grammar**

וּבְכָל־דִּי "and in all where they dwell." וּ is a conjunction followed by

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the preposition בְּ and the adjective כָל before the relative pronoun דִי

דָּיְרִין is Peal Participle masculine plural from דּור. "In all where they dwell." Note the masculine plural is ִין in Aramaic and the qamets under the דּ introduces the vowel pointing for a peal participle.

בְּנֵי־אֲנָשָׁא is translated "sons of men." The singular noun is בַר which becomes בְּנֵי in the masculine plural construct form followed by the noun אֲנָשׁ with the definite article that becomes אֲנָשָׁא.

חֵיוַת בָּרָא "beasts of the field." חֵיוַת is a feminine singular noun in construct with בָּרָא, the field. חֵיוָה becomes חֵיוַת in feminine construct. The noun בַר is followed by the definite article.

חֵיוַת is a singular noun that is used as a collective singular here and even though singular is rendered "beasts."

עוֹף־שְׁמַיָּא, the birds of the heaven. עוֹף a collective singular noun in construct with the plural noun שְׁמַיָּא with the definite article from the noun שְׁמַיִן.

יְהַב בִּידָךְ is translated "He has given into your hand."

יְהַב is a Peal Perfect 3rd masculine singular from יְהַב followed by the preposition בְּ and the noun יד with a pronominal suffix 2nd masculine singular.

וְהַשְׁלְטָךְ "and he has caused you to have dominion."

הַשְׁלְטָךְ is a Hafel perfect from שְׁלַט followed by the pronominal suffix 2nd masculine singular. The Hafel is a causative stem. God had caused the king to have dominion.

בְּכָלְהוֹן here the preposition בְ is followed by the adjective כֹל and the pronominal suffix 3rd masculine plural rendered "over all of them." God has given dominion to the king of Babylon over all of the things mentioned in the verse.

אַנְתְּ־הוּא רֵאשָׁה דִּי דַהֲבָא
"you are the head of gold."

אַנְתְּ is the personal pronoun second person masculine singular followed by

the personal pronoun הוּא which functions as a copula of the to be verb

"you are the head."

רֵאשָׁה דִּי דַהֲבָא "its head of gold."

רֵאשָׁה is the noun רֵאשׁ followed by the definite article הָ . דִּי

functions as a relative pronoun marking the genitive case and דַהֲבָא is the

noun דְּהַב (gold) followed by the definite article אָ .

8.4   Translation

"and in every (place) where they dwell, the sons of men, the wild beasts, and the birds of heaven, he has given into your hands and caused you to have dominion over all of them; you are the head of gold."

8.5   Application/Interpretation

Nebuchadnezzar is the head of gold representing the kingdom of Babylon in its world wide dominion. Gold shows the superior nature of his kingdom.

Lesson 9: Daniel 2: 39

9.1   **Text**

וּבָתְרָךְ תְּקוּם מַלְכוּ אָחֳרִי אֲרַע מִנָּךְ וּמַלְכוּ

תְלִיתָאָה אָחֳרִי דִּי נְחָשָׁא דִּי תִשְׁלַט בְּכָל־אַרְעָא:

9.2   **Vocabulary**

בָּאתַר	Preposition	"after"
קוּם	Verb	"rise up"
אָחֳרִי	Adjective	"another"
אֲרַע	Adjective	"inferior"
תְּלִיתָי	Adjective	"third"
נְחָשׁ	Noun	"bronze"
שְׁלֵט	Verb	"to rule"

9.3   **Grammar**

וּבָתְרָךְ "and after you…" The וּ is a simple conjunction followed by the
preposition בָּאתַר with a pronominal suffix 2nd masculine singular in ךָ.

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תְקוּם is a peal imperfect 3rd feminine singular from קוּם. Note the ת prefix showing a 3rd feminine singular and the וּ vowel appears in the imperfect of this bi-radical root קוּם.

אָחֳרִי מַלְכוּ , "another kingdom."

אָחֳרִי is a feminine adjective with the feminine noun מַלְכוּ.

מִנָּךְ "from you…"

מִן - The נ of מִן assimilated into the נ acting as a hinge between the preposition and the suffix causing a daghes forte or doubling followed by the 3rd feminine pronoun suffix. This kingdom is Medo-Persia which followed Babylon.

וּמַלְכוּ תְּלִתָאָה אָחֳרִי, "and another third kingdom. The conjunction is followed by the noun and the two adjectives in the feminine singular going with מַלְכוּ.

דִּי is a relative pronoun functioning as a marker of the genitive.

נְחָשָׁא meaning "bronze."

דִּי תִשְׁלַט "which shall rule." The verb is a Peal imperfect 3rd feminine singular from שְׁלַט preceded by the relative pronoun דִּי rendered "which."

The sphere of the rule of this 3rd kingdom is world wide.

בְּכָל־אַרְעָא "over all the earth."

אַרְעָא means "the earth." Note the definite article as the suffix.

9.4   Translation

"After you will arise another kingdom (apart) from you and another third kingdom which is of bronze which shall rule over all the earth."

9.5   Application/Interpretation

The extent of the Medo- Persian Kingdom and Greece have authority over the earth. These nations are only in this position by the will and power of the Lord.

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Lesson 10: Daniel 2: 40

10.1 Text

וּמַלְכוּ רְבִיעָאה תֶּהֱוֵא תַקִּיפָה כְּפַרְזְלָא

כָּל־קֳבֵל דִּי פַרְזְלָא מְהַדֵּק וְחָשֵׁל כֹּלָּא

וּכְפַרְזְלָא דִּי־מְרָעַע כָּל־אִלֵּין תַּדִּק וְתֵרֹעַ׃

10.2 Vocabulary

רְבִיעִי	Adjective	"fourth"
הֲוָא	Verb	"to be"
תַּקִּיף	Adjective	"strong"
כ	Preposition	"because"
דקק	Verb	"to break into pieces"
חשׁל	Verb	"crush"
כֹּל	Adjective	"all"
רעע	Verb	"shatter"
אִלֵּין	Demonstrative Pronoun	"these"

10.3 **Grammar**

וּמַלְכוּ רְבִיעָאָה "and a fourth kingdom…"

The conjunction וּ is followed by the feminine noun מַלְכוּ and the feminine adjective in רְבִיעָאָה .

תֶּהֱוֵא "shall be…" The verb is a Peal imperfect 3ʳᵈ feminine singular from הֲוָא . Note in the Peal imperfect the hateph seghol (hurried seghol) under the ה guttural that the prefix תֶּ attracts the seghol from the hateph seghol.

תַּקִּיפָה is a feminine adjective with the הָ suffix agreeing with the feminine noun מַלְכוּ.

כְּפַרְזְלָא has the inseparable preposition followed by the noun פַרְזְלָא with the definite article.

כָּל־קֳבַל דִּי taken together is a conjunction rendered "because" or "in as much as."

פַרְזְלָא מְהַדֵּק "the iron breaks into pieces." Note the מְ with the הַ prefix indicates a Haphel participle from the verb דקק in which the final ק drops out in this double ayin verb.

וְחָשֵׁל "and crushes…" The conjunction וּ is followed by the Peal participle masculine singular from the root חשל "to crush." Note the a/e vowel pattern indicating a Peal participle.

כֹּלָּא "everything" or "the totality." The word כֹּלָּא is the adjective כֹּל with the definite article אָ on the suffix "the all."

וּכְפַרְזְלָא דִּי מְרָעַע "and as the iron which shatters…" The conjunction וּ is followed by the inseparable preposition כְּ and the articular use of the noun followed by the relative pronoun דִּי.

מְרָעַע is the Pael participle masculine singular from רעע "to shatter." The vowel pattern shewa/a with the מ prefix gives it away as a Pael participle.

כָּל אִלֵּין "all these." אִלֵּין is a demonstrative pronoun 3rd masculine plural.

תַּדִּק is a Hafel imperfect 3rd feminine singular from דקק, "it shall cause to break in pieces." The a/i vowel pattern gives it away as a Haphel stem, Historically תְּהַדִּק became תַּדִּק with the elision of the ה prefix and the ת taking the pathah with the final ק dropping out.

וְתֵרֹעַ "and it shall shatter." The conjunction is followed by a Peal imperfect 3rd feminine singular from רעע. With the loss of the final ע we end up with תֵּרֹעַ.

10.4 Translation

"And a fourth kingdom shall be strong as iron because as iron breaks into pieces and crushes everything and as the iron which shatters all these, it shall break in pieces and shatter."

10.5 Application/Interpretation

The fourth kingdom by conservative interpretation looks at the Roman empire in her strength and devastation of Greece. It is the kingdom of Christ

as King of Kings and Lord of Lords who will ultimately judge the final Roman Empire.

Lesson 11: Daniel 2: 41

11.1 Text

וְדִי־חֲזַיְתָה רַגְלַיָּא וְאֶצְבְּעָתָא מִנְּהֵין חֲסַף

דִּי־פֶחָר וּמִנְּהֵין פַּרְזֶל מַלְכוּ פְלִיגָה תֶּהֱוֵה

וּמִן־נִצְבְּתָא דִּי־פַרְזְלָא לֶהֱוֵא־בָהּ כָּל־קֳבֵל דִּי

חֲזַיְתָה פַּרְזְלָא מְעָרַב בַּחֲסַף טִינָא:

11.2 Vocabulary

חֲזָה	Verb	"to see"
רְגַל	Noun	"foot"
אֶצְבַּע	Noun	"toe"
חֲסַף	Noun	"clay"
פֶּחָר	Noun	"potter"
מַלְכוּ	Noun	"kingdom"
פלג	Verb	"to divide"
נִצְבָּה	Noun	"firmness, hardness"

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עֲרֹב	Verb	"to mix"
טִין	Noun	"(wet) clay"

11.3 Grammar

חֲזַיְתָ is a Peal perfect 2nd masculine singular from חֲזָה, "you saw."

The form goes back to a lamed he verb which was originally a final י form and the yod reappears here in the 2nd masculine singular form.

רַגְלַיָּא is a plural noun with an ending in אָ indicating a definite article "the feet." The noun is plural in construct state as רַגְלֵי with the added suffix.

וְאֶצְבְּעָתָא "and the toes…" The conjunction וּ is followed by the feminine noun plural in construct state אֶצְבְּעָת with the definite article suffix in אָ making it emphatic.

מִנְּהֵין "from them…" The preposition מִן is followed by the personal pronoun 3rd masculine plural suffix. The phrase is rendered : "and from them," meaning "partly" of…

חֲסַף דִּי־פֶּחָר "clay of a potter." While part of the beast had feet of iron part had the clay of a potter. דִּי here functions like a genitive in Greek rendered "the clay of a potter."

פְּלִיגָה is a Peal passive participle 3rd feminine singular from פלג the kingdom "is divided." Some parts of kingdom have the strength of iron and another part that of clay.

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תֶּחֱוֵה is a Peal imperfect 3rd feminine singular from הוה.

נִצְבְּתָא "the stability." The feminine noun נִצְבָּה is in construct with the definite article suffix אָ .

לֶהֱוֵא בָה is the Peal imperfect 3rd masculine singular followed by בָה, the preposition בּ with the pronominal suffix 3rd feminine singular. Note the Peal imperfect here has the ל as a prefix of the imperfect in the Aramaic. "There shall be in it of the stability of iron."

כָּל־קֳבֵל דִּי is a phrase serving as a conjunction meaning "because" or "in as much as…"

פַּרְזְלָא "iron"

חֲזַיְתָה is a Peal perfect 2nd masculine singular from חֲזָה. Notice that the ח takes hateph pathah and the תָה suffix indicates a second masculine singular. The י appears again in the verb here because it goes back to a final lamed ה verb which originally was חזי in its root with the final ה added later.

מְעָרַב is a Pael participle masculine singular from ערב "mixed." The iron is mixed with common clay showing its strength and brittleness.

טִינָא "the (wet) clay"

11.4 Translation

"and whereas you saw the feet and the toes from them (partly) of the clay of a potter and from them (partly) iron, the kingdom will be divided and in the

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stability of iron will exist in it because you saw the iron mixed with miry clay."

11.5 <u>**Application/Interpretation**</u>

The final phase of the image in the fourth kingdom will be strong and brittle. There is a weakening in the toes of the image in its final phase.

Lesson 12: Daniel 2: 42

12.1 Text

וְאֶצְבְּעָת רַגְלַיָּא מִנְּהֵין פַּרְזֶל וּמִנְּהֵין חֲסַף

מִן־קְצָת מַלְכוּתָא תֶּהֱוֵה תַקִּיפָה וּמִנַּהּ תֶּהֱוֵה

תְּבִירָה:

12.2 Vocabulary

קְצָת	Noun	"part"
תַקִּיף	Adjective	"strong"
תבר	Verb	"to break"

12.3 Grammar

וְאֶצְבְּעָת רַגְלַיָּא "and the toes of the feet."

The conjunction is followed by the noun אֶצְבַּע in the plural construct form indicated by the ת ָ suffix. It is in construct with רַגְלַיָּא the masculine plural noun with the article א ָ in the suffix.

מִן־קְצָת is rendered "part" and when קְצָת appears with מִן it indicates that part of the kingdom will be strong and part weak, or part will be of iron and part clay.

תַקִּיפָה is an adjective meaning "strong."

תְּבִירָה is a Peal passive participle feminine singular from the verb תבר meaning "to break."

Note that תבר in Aramaic is שׁבר in Hebrew. In Aramaic the ת appears often in place of the שׁ.

Again the mixed picture is emphasized where the strength and brittlesness of this kingdom is emphasized.

12.4 Translation

"and the toes of the feet partly (lit. from them) of iron and from them or partly of clay; the kingdom will be strong and it will be partly (lit and from it) broken."

12.5 Application/Interpretation

As the image of the beast is described this final phase does not have the endurance and internal strength of the other kingdoms.

Lesson 13: Daniel 2: 43

13.1 Text

דִי חֲזַיְתָ פַּרְזְלָא מְעָרַב בַּחֲסַף טִינָא

מִתְעָרְבִין לֶהֱוֹן בִּזְרַע אֲנָשָׁא וְלָא־לֶהֱוֹן דָּבְקִין

דְּנָה עִם־דְּנָה הֵא־כְדִי פַרְזְלָא לָא מִתְעָרַב

עִם־חַסְפָּא:

13.2 Vocabulary

דִי	Conjunction	"whereas"
הוה	Verb	"to be"
זְרַע	Noun	"seed"
אֲנָשׁ	Noun	"man"
דבק	Verb	"to hold together, stick"
דְּנָה	Demonstrative Pronoun	"this"
הֵא־כְדִי	Adverb	"just as"

13.3 Grammar

וְדִי is a conjunction and can be rendered "and whereas…"

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חֲזַיְתָ is a Peal perfect 2nd masculine singular indicated by the תָ suffix, "you saw."

פַּרְזְלָא, "the iron…"

Note the article indicator in the suffix אָ

מְעָרַב is a Pael participle rendered "mixed." Note the מ with the shewa/a class vowel gives it away as a Pael and the final pathah under the ר as a passive participle. The Pael active participle would be מְעָרֵב while the Pael Passive Participle is מְעָרַב.

בַּחֲסַף טִינָא literally "with the formed clay of wet clay." There is the preposition בּ with the noun חֲסַף in construct with טִינָא the wet clay. The noun טִין appears with the definite article אָ in the suffix.

מִתְעָרְבִין is a Hitpaal participle masculine plural from ערב, mixing themselves.

לֶהֱוֹן is a Peal imperfect 3rd masculine plural from הֲוָה, to be.

The verb is used here with the Hitpaal active participle to express the future "they will mix themselves..." The ל introduces the 3rd person of the imperfect here in Aramaic.

בִּזְרַע אֲנָשָׁא, "with the seed of mankind." The preposition בּ is followed by two nouns in construct with זְרַע (seed) in construct with אֲנָשָׁא, mankind. Note the suffixed definite article here with אֲנָשׁ

וְלָא לֶהֱוֹן דָּבְקִין, "but they shall not cleave."

The conjunction וֹ is rendered "but" here followed by the negative particle לָא (not).

The Peal imperfect of the verb הֲוָה 3rd masculine plural is seen in לֶהֱוֹן followed by the Peal participle masculine plural in דָּבְקִין.

Note the a class vowel under the ד gives it away as a Peal participle and the masculine plural ending is with a נ in Aramaic rather than with a מ as in Hebrew. The Peal active participle is דָּבֵק while the Peal perfect would be דְּבַק. Here is a periphrastic use of the "to be" verb with a participle again rendered "they shall not hold together or cleave."

דְּנַה עִם־דְּנָה, "this with this" means "with one another." דְּנַה is a demonstrative pronoun masculine singular used as an adjective here.

הֵא־כְדִי can be rendered "just as," showing a comparison to what follows.

פַּרְזְלָא, "the iron…

The noun iron פַּרְזֶל appears with the suffixed definite article here.

לָא מִתְעָרַב עִם חַסְפָּא,"does not mix with clay."

מִתְעָרַב is a Hithpaal participle masculine singular from ערב "to mix." Notice the מִת prefix indicates a Hitpaal participle used reflexively here. "Iron is not mixing itself with the clay."

13.4   <u>**Translation**</u>

"Whereas you saw the iron mixed with (wet) clay, they will be intermingling themselves with the seed of mankind, but they shall not cleave this (one) with this (one) (to one another) just as iron is not mixing itself with clay."

13.5   <u>**Application/Interpretation**</u>

The Roman empire in its final phase will be weak because it will be formed by a conglomeration of many peoples trying to mix and it will therefore not cleave together in the unified sense of the previous empires.

Lesson 14: Daniel 2: 44

14.1 **Text**

וּבְיוֹמֵיהוֹן דִּי מַלְכַיָּא אִנּוּן יְקִים אֱלָהּ שְׁמַיָּא
מַלְכוּ דִּי לְעָלְמִין לָא תִתְחַבַּל וּמַלְכוּתָה לְעַם
אָחֳרָן לָא תִשְׁתְּבִק תַּדִּק וְתָסֵיף כָּל־אִלֵּין
מַלְכְוָתָא וְהִיא תְּקוּם לְעָלְמַיָּא׃

14.2 **Vocabulary**

יוֹם	Noun	"day"
אִנּוּן	Pronoun	"those"
קוּם	Verb	"stand up" or "to establish, continue"
אֱלָהּ	Noun	"God"
שְׁמַיִן	Noun	"heaven"
עָלַם	Noun	"eternity"
חבל	Verb	"destroy"
עַם	Noun	"people"

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אָחֳרָן	Adjective	"another"
שׁבק	Noun	"to leave"
דקק	Verb	"break into pieces"
סוף	Verb	"wipe out"

14.3 **Grammar**

וּבְיוֹמֵיהוֹן, literally, "and in their days." The conjunction וּ is followed by the inseparable preposition בְ and the plural noun יוֹמֵי from יוֹם in construct with הוֹן, the pronominal suffix 3rd masculine plural. The text is looking at their days collectively which God's kingdom will replace.

דִּי is a particle introducing the genitive case "in their days of these kings…"

מַלְכַיָּא is a plural noun masculine in construct with the suffixed definite article אָ from מֶלֶךְ becoming מַלְכֵי in construct.

אִנּוּן is the plural personal pronoun used as a demonstrative pronoun meaning "those."

יְקִים is a Hafel imperfect 3rd masculine singular from קוּם "he will establish," or "cause to endure."

אֱלָהּ שְׁמַיָּא, "the God of heaven."

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The noun אֱלָה meaning God is in construct with שְׁמַיָּא. The dual plural noun שְׁמַיִן ⇨ שְׁמַי in construct with the article אַ being added to the suffix.

מַלְכוּ דִּי לְעָלְמִין, "a kingdom which (shall be) for eternity."

The noun kingdom is followed by the relative pronoun use of the particle דִּי translated "which." The words לְעָלְמִין contain the inseparable preposition (to or for) followed by the noun עָלַם in the plural and is rendered "to eternity."

לָא תִתְחַבַּל, "it shall not be destroyed." The negative particle לָא is followed by the Hithpaal perfect 3rd masculine singular from חבל, to destroy. The Hithpaal form here is passive.

וּמַלְכוּתָה is a conjunction followed by the feminine noun with the definite article. It is translated "and the kingdom will not be left to another people."

לְעַם אָחֳרָן is translated "to another people."

תִשְׁתְּבִק is a Hithpeel imperfect 3rd feminine singular "it shall not be left" to another people. The final kingdom of Christ will not be followed by another; it is the final kingdom; note the metathesis in תִתְשְׁבִק becoming תְשֹת ⇨ תתש as תִשְׁתְּבִק.

תַּדִּק is a Hafel imperfect 3rd feminine singular from דקק. Note in the form a doubled middle radical while the final consonant elides in the Hafel imperfect form. The verb is rendered: "it shall crush.

וְתָסֵיף "and it shall put an end to…" The conjunction is followed by a Hafel imperfect 3rd feminine singular from סוּף.

כָּל־אִלֵּין מַלְכְוָתָא "all these kingdoms." Christ's final kingdom will bring to an end all the kingdoms.

אִלֵּין is a demonstrative plural pronoun with מַלְכְוָתָא which is a feminine plural noun.

וְהִיא תְּקוּם, "but it shall be established."

הִיא is a personal pronoun 3rd feminine singular followed by תְּקוּם the Peal imperfect 3rd feminine singular from קוּם.

לְעָלְמַיָּא literally "to the eternities."

The noun עָלַם is עָלְמַיָּא in the plural in construct with the definite article "to the eternities" meaning forever and ever.

14.4 Translation

"And in their days of these kingdoms the God of heaven will establish a kingdom which is eternal; it shall not be destroyed, and the kingdom shall not be left for another people; it shall crush and it shall put an end to all these kingdoms, but it shall be established forever."

14.5 Application/Interpretation

This kingdom is the eternal kingdom of Christ that will be inaugurated at Christ's return which will put down the final phase of the Roman empire and He will establish His eternal kingdom and reign. This is fulfilled in Revelation 11: 15 which reads: "and the seventh angel sounded a trumpet, and great voices came in heaven saying, the kingdom of the world has

become (the kingdom) of our Lord and His Christ." And again it says that "the twenty four elders which are before God setting on their thrones fall on their faces and worshipped God saying, we give thanks to you, Lord God Almighty, the One who is and the One who was because you have taken your great power and have begun to reign. And the nations were angry, and your wrath has come and the time to judge the dead and to give the reward to your servants the prophets and the saints and those who fear your name both the small and great and to destroy those who destroy the earth" (Rev. 11: 16-18).

Lesson 15: Daniel 2: 45

15.1 Text

כָּל־קֳבֵל דִּי חֲזַיְתָ דִּי מִטּוּרָא אִתְגְּזֶרֶת אֶבֶן

דִּי־לָא בִידַיִן וְהַדֵּקֶת פַּרְזְלָא נְחָשָׁא חַסְפָּא

כַּסְפָּא וְדַהֲבָא אֱלָהּ רַב הוֹדַע לְמַלְכָּא מָה

דִּי לֶהֱוֵא אַחֲרֵי דְנָה וְיַצִּיב חֶלְמָא וּמְהֵימַן

פִּשְׁרֵהּ׃

15.2 Vocabulary

טוּר	Noun	"mountain"
גזר	Verb	"to be cut out"
אֶבֶן	Noun	"stone"
יַד	Noun	"hand"
דקק	Verb	"to break in pieces"
פַּרְזֶל	Noun	"iron"
נְחָשׁ	Noun	"bronze"
חֲסַף	Noun	"clay"

כְּסַף	Noun	"silver"
דְּהַב	Noun	"gold"
יְדַע	Verb	"to know"
יַצִּיב	Adjective	"reliable"
אמן	Verb	"to trust in"
פְּשַׁר	Noun	"interpretation"

15.3 Grammar

כָּל־קָבֵל דִּי can be rendered "because." The kingdom of Christ the Messiah will last forever because you saw that it is a divine kingdom which crushed all the previous human kingdoms. It can be rendered "just as you saw…"

חֲזַיְתָ is the Peal perfect second masculine singular from חֲזָה "to see." The תָ suffix gives it away as a second masculine singular pronominal suffix. The י shows the verb as originally a final yod verb, later the ה was added as חזי became חזה and in certain forms the original final י reappears.

דִּי is a particle of relation used as a relative pronoun translated "that."

מְטוּרָא "from the mountain." The phrase has the preposition מִן, meaning "from," with the final nun assimilating into the ט. The noun טוּר meaning mountain is followed by the definite article in the suffix.

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אִתְגְּזֶרֶת is rendered "was cut out…" The Hithpeel imperfect with a feminine ending here is a passive reflexive in meaning. The stone from the mountain "was itself cut out…" לָא is a negative particle rendered "not."

בִידַיִן the stone was cut out of the mountain supernaturally not "with hands." The preposition בְ is followed by the noun יַד in the dual form with the יִן ending.

The word אֶבֶן or "stone" cut out of the mountain was not quarried out of the mountain by human hands, but by the power of God alone.

וְהַדֶּקֶת "and it crushed…" The verb is a Hafel perfect 3rd feminine singular with a וְ conjunction. Note the ה gives it away as a Hafel and the final ק in the double ayin verb דקק has elided.

פַּרְזְלָא נְחָשָׁא כַּסְפָּא וְדַהֲבָא
"the iron, the bronze, the silver, and the gold…"

Notice that each of these nouns ends with the suffix אָ indicating the definite article. All of the Gentile world powers represented by these metals will come to an end when Christ's final kingdom comes and judges them.

אֱלָהּ רַב the Great God has called the king to know and understand the dream.

הוֹדַע (the great God) "has revealed" this to Daniel. The verb is a Hafel perfect with the ה prefix.

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Historically the verb הַוְדַע was a pe waw verb וד ע in which the Hafel
perfect was probably הַוְדַע in which in the historical Aramaic the aw ⇨ ô
in the vowel pattern development.

לְמַלְכָּא "to the king." The inseparable preposition ל appears with the
noun מֶלֶךְ in construct becoming מַלְכ plus the final suffix indicating a
definite article.

מָה is the interrogative pronoun meaning "what"?

The phrase מָה דִּי is rendered "what so ever."

לֶהֱוֵא, is a Peal imperfect 3ʳᵈ person masculine singular from הֲוָא,
rendered "it will be."

Notice the ל prefix here introduces the 3ʳᵈ person masculine singular in the
imperfect here in the Aramaic.

This is followed by the preposition אַחֲרֵי with the demonstrative pronoun
דְנָה rendered "after this."

וְיַצִּיב חֶלְמָא "and the dream is secure." The conjunction is
followed by the adjective יַצִּיב meaning "sure" and חֶלְמָא is the noun
חֵלֶם becoming חֶלְמָא as the noun in the construct form with the
definite article. "The dream is sure" to be fulfilled.

וּמְהֵימַן פִּשְׁרֵהּ "and its interpretation reliable." The conjunction וּ
is followed by a Hafel participle passive indicated by the מ followed by the
prefix ה from the root אמן. פִּשְׁרֵהּ is rendered "its interpretation." The

noun פְּשַׁר appears here in construct with the pronominal suffix 3rd masculine singular in הֹ . The interpretation of the dream is sure and reliable. It will be fulfilled.

15.4 Translation

"Just as you saw a stone was cut out (hewn) from the mountain which was not by hands and it crushed the iron, the bronze, the clay, the silver, and the gold. The great God has made known to the king whatsoever will be after this, and the dream is sure and its interpretation reliable."

15.5 Application/Interpretation

Jesus seems to allude to this text in Matthew 21: 44 when He refers to the stone the builders rejected (Ps. 118: 22-23) as a reference to Himself. He says: "and the one who falls upon this stone will be broken to pieces; and upon whomsoever it falls he shall be crushed" (Matt. 21: 44).

To fall on Christ one is broken in redemption, but when Christ falls on one in judgment, one is crushed.

The return and judgment of Christ is depicted here in Matthew 21, I believe, with an allusion to Daniel 2: 45. Christ at His return will judge the world and bring in His eternal kingdom which shall never cease. Evidencing the true response of faith with proper works as a sign of real faith in Matthew 25: 34, the blessed of the Father "will inherit the kingdom prepared from the foundation of the world, which leads to eternal life (Matt 25: 46). The writer of Hebrews says: "wherefore receiving an unshakeable kingdom let us have gratitude, through which let us worship in an acceptable way to God with godly fear and reverence" (Heb. 12: 28).

Jesus Christ will return someday as King of Kings and Lord of Lords (Rev. 19: 16) and will bring in His eternal kingdom in a new heaven and new earth (Rev. 21: 1) where God "shall wipe away all tears from their eyes, and there shall be no death, nor sorrow nor crying, nor pain, because the former things have passed away" (Rev. 21: 4).

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In that New Jerusalem which Christ's return will bring the throne of God and of the Lamb will be in it, and His servants will worship Him and they will see His face, and His name will be upon their foreheads. There shall be no more night and they have not the need of the light of a lamp nor the light of the sun because the Lord God will shine upon them and they shall reign with Christ forever and ever" (Rev. 22: 3-5).

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INTRODUCTION

Daniel 7 like Daniel 2 deals with Gentile world powers. We begin with the first world power which speaks of Babylon. Daniel sees great beasts coming up from the sea as a picture of the world and the Gentile world powers that dominate it. First is the lion that represents Babylon. It had eagles' wings and Daniel says that he was looking and he saw that it was made to stand up as a man and a man's heart was given to it.

This is then followed by a beast which is likened to a bear and it is raised on the one side and three ribs were between its mouth. It says, "arise and devour much flesh." I believe that this is a depiction of Media-Persia. The third beast is like a leopard and it had on it four wings of a fowl and four heads. We understand this to be the four leaders which replaced Alexander the Great.

The next beast is a horrible mongrel non-beast which is more terrible, more dreadful than anything preceding it. It had great iron teeth and broke in pieces and stamped the rest with its feet. It had ten horns and out of the ten horns came a little horn which put down three and gained power. It had eyes like the eyes of a man in the horn which pictures a great power and yet having intelligence. It also had a mouth speaking blasphemous things against our Lord.

This is the background for Daniel 7, and we take the fourth beast as the Roman empire that is going to be replaced by the Kingdom of God. As we move into verse 9 through 14 we see a heavenly picture where thrones are placed and One who is aged, the Ancient of Days as He is called, representing God the Father. Thousands and ten thousand times ten thousands stood before Him and books were open and a judgment scene appears. Daniel continues to look at this vision and it is followed by the great horn that came out of the ten horns and the words which it spoke. Daniel sees its final judgment as it was burned with fire. And the rest of the beasts had their dominion taken away and they were judged as well. As Daniel is looking at this, he sees the Son of Man coming to the Ancient of Days and He is given a kingdom that peoples, nations, and languages, should serve Him and His kingdom will be an eternal one that would never be destroyed. It is these verses we would like to study, looking at the Aramaic text and seek to make application as seen through the New Testament, especially in Matthew 24 and Revelation 4 and 5.

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Lesson 1: Daniel 7: 9

1.1 Text

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין

יְתִב לְבוּשֵׁהּ כִּתְלַג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר

נְקֵא כָּרְסְיֵהּ שְׁבִיבִין דִּי־נוּר גַּלְגִּלּוֹהִי נוּר דָּלִק׃

1.2 Vocabulary

חָזֵה	Participle	"see"
הוה	Verb	"become"
עַד־דִּי	Adverb	"until"
כָּרְסֵא	Noun	"throne"
רמה	Verb	"to place"
ו	Conjunction	"and"
עַתִּיק	Adjective	"aged"
יום	Noun	"day"
יתב	Verb	"sit", "dwell"
ל	Preposition	"for, to"

לְבוּשׁ	Noun	"raiment," "garment"
תְּלַג	Noun	"snow"
חִוָּר	Adjective	"white"
שְׂעַר	Noun	"hair"
רֵאשׁ	Noun	"head"
עֲמַר	Noun	"wool"
נְקֵא	Adjective	"pure"
שְׁבִיב	Noun	"flame"
נוּר	Noun	"fire"
גַּלְגַּל	Noun	"wheel"
דלק	Verb	"to burn"

1.3 Grammar

חָזֵה הֲוֵית

חָזֵה is a Peal active participle nominative masculine singular from the root חָזֵה and means "to see or to look." We would translate this as "looking." Note the a/e vowel pattern indicating a Peal Participle.

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חֲזֵית is a Peal perfect 1st common singular from the root חזה. This is a lamed he verb which historically was a lamed yod and now we see that the yod is reappearing here in this perfect form. So the participle and the verb go together and is rendered "I was looking."

עַד־דִּי כָּרְסָוָן רְמִיו

עַד־דִּי is a conjunction and means "until."

כָּרְסָוָן is a noun and it is in the plural feminine form. In the nominative singular the form is כָּרְסֵא. Daniel says he sees a number of thrones being placed or set down.

רְמִיו is a Peil perfect 3rd common plural from רמה. Again it is a lamed he verb in the stem. Pael perfect sees the thrones "being placed" and goes on to speak of the Ancient of Days.

וְעַתִּיק יוֹמִין

וֹ is a conjunction "and." עַתִּיק is in construct with יוֹמִין. It is an adjective masculine singular meaning "ancient or aged." יוֹמִין is a noun in the plural form with the ין ending. Notice in Hebrew, if we were going to put this in the plural it would be יָמִים with the ים ending. Here it is יוֹמִין with the ין ending. In Aramaic the ן actually is used instead of the ם in the plural as in Hebrew. So Daniel saw One as Aged or Ancient of Days.

יְתִב

יְתִב is a Peal perfect 3rd masculine singular from the root יתב and it means "to sit" and it is looking at God sitting who is sitting on his throne. He is Ancient of Days. He is one who is eternal; He has no beginning or ending; He is the Eternal King. Daniel goes on to describe his raiment.

לְבוּשֵׁה כִּתְלַג חִוָּר   "his raiment was as white as snow"

לְבוּשֵׁה is a noun in לְבוּשׁ masculine singular with the pronominal suffix 3rd masculine singular in the ending. So we would render it "his raiment or his clothing" and we have to supply the verb "was."

כִּתְלַג, notice כ is a inseparable preposition "as." תְּלַג means "snow." It is interesting that it is a noun in the singular form and in Hebrew we know that noun to be שֶׁלֶג for "snow." So here we have ת is used instead of the שׁ in Aramaic as "snow."

חִוָּר is a adjective that means "white."

וּשְׂעַר רֵאשֵׁה כַּעֲמַר

וּ is a conjunction means "and." Notice it's a sureq because historically וְשְׂעַר the two shewas had to be changed in that environment to a sureq in that conjunction. So we have וּשְׂעַר, "and the hair," and this is in construct with the following noun and its pronominal suffix. So "and the hair of his head…"

רֵאשֵׁה is a noun singular that means "head." Notice ֵה is your pronominal suffix 3rd masculine singular. So the hair of his head was (and we supply the verb "to be" here in the past) as pure wool.

כ , כַּעֲמַר is a inseparable preposition going with the noun wool with עֲמַר. Notice the pathah under the כ and the reason for that is that hateph pathah under the ע causes the pathah part of that vowel to move to the position under the כ. That is why it is not a simple shewa but a pathah because in that environment we must have a pathah because of the hateph pathah under the ע. So "his head was as wool."

נְקֵא means "pure" or "clean." Again we have an adjective going with the noun "wool." In Aramaic here again ע is used in place of the צ. Hebrew would have had צֶמֶר with the צ in the word. So we are looking at One who is Ancient, who is old and the hair of wool is picturing the One with Aged. So the Lord again is eternal and He is Holy and He is God the Father, bringing about this judgment, and it is going to take place upon the Roman empire and all other empires.

דִּי־נוּר שְׁבִיבִין כָּרְסְיֵהּ "his throne was flames of fire." Notice again כָּרְסְיֵהּ , the word for throne, we have seen in the first part of the verse from כָּרְסְיֵ with a final הּ. . Notice here that final ה has a daghesh indicating the pronominal suffix 3rd masculine singular. So in the throne was שְׁבִיבִין "flames of fire."

שְׁבִיבִין means "flame" and the יִן . suffix shows that we are looking at a noun in the 3rd masculine plural. So his throne basically was made up of wheels as flames of fire.

דִּי־נוּר

דִּי is a particle of a relationship pointing to a genitive as in Greek.

נוּר is a noun in the singular meaning "fire."

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גַּלְגִּלּֽוֹהִי נוּר דָּלִק "its wheels of burning fire."

גלגלוהי is from גַּלְגַּל meaning "wheel" in the singular and וֹהִי is a pronominal suffix 3rd masculine singular so it is rendered "it's wheels" Again נוּר means "fire" followed by the Peal participle masculine singular in דָּלִק meaning "burning." Notice here in this participial form that we have an "a" vowel followed by a hireq.

1.4   Translation

"I was looking until thrones were placed and the Ancient of Days did sit, and His clothing was as white as snow and the hair of His head as pure wool, His throne was flames of fire and its wheels burning fire."

1.5   Application/Interpretation

So we are seeing the end of the world as well as the judgment that the Lord is going to bring. The picture here is God the Father. Daniel is seeing many thrones around God's throne depicting the court room of judgment that was about to take place to judge the Gentile world powers and especially the final Roman empire. The One on the throne was Aged and He has many days. He sits on this throne and He is One who is pure, seen by His clothing which is white as snow, showing an Aged One picturing his eternality seen also in His hair likened to a pure wool. We see the transcendence of God on the throne. The chariot imagery of wheels are like burning fire and this goes back to the idea where the chariot of God is pictured as the Holy of Holies, with wheels that can move in different directions (Ezek. 1). We see the throne of God having wheels of fire that can move and yet could bring the most destructive kind of judgment upon all that Lord judges. Hence the burning flames of the throne and the wheels are picturing the awesome judgment that is about to be enacted.

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<u>Lesson 2: Daniel 7: 10</u>

2.1   <u>Text</u>

נְהַר דִּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי אֶלֶף אַלְפִין

יְשַׁמְּשׁוּנֵהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן דִּינָא יְתִב

וְסִפְרִין פְּתִיחוּ:

2.2   <u>Vocabulary</u>

נְהַר	Noun	"stream"
נוּר	Noun	"fire"
נָגֵד	Participle	"stream, flow"
נָפֵק	Participle	"come forth"
מִן	Preposition	"from"
קדם	Preposition	"before"
אֶלֶף	Noun	"thousand"
שמש	Verb	"minister"
רבו	Noun	"ten thousand"

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קְדָם	Preposition	"before"
קוּם	Verb	"arise"
יתב	Verb	"to sit"
ספר	Noun	"book"
פתח	Verb	"to open"

2.3 <u>Grammar</u>

נְהַר is a masculine singular noun from נְהַר meaning "river or stream."

דִּי־נוּר

דִּי is a particle of a relationship here and in this context functions as pointing to a genitive relationship.

נוּר is a noun singular meaning "fire."

נָגֵד is a Peal participle nominative masculine singular meaning "to flow."

וְנָפֵק מִן־קֳדָמוֹהִי

וְנָפֵק

וֹ is a conjunction "and."

נָפֵק is a Peal participle from נְפַק meaning "and came forth."

מִן־קֳדָמֽוֹהִי

מִן is a preposition means "from."

קֳדָמֽוֹהִי is preposition with a pronominal 3rd masculine singular suffix which means "before him." We are looking at the absolute holiness of God pictured here as a river of fire flowing forth from before Him.

אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּה

אֶלֶף means "a thousand."

אַלְפִין is basically reiterating the idea of a thousand putting it into the plural "thousand, thousands" were ministering before the Lord.

יְשַׁמְּשׁוּנֵּה is a Pael imperfect 3rd masculine plural from שְׁמַשׁ and notice the shewa followed by the pathah gives it away as Pael. The nun here is a hinge leading to the pronominal suffix 3rd masculine singular. The pronominal suffix is used as an indirect object of the verb. We would render this as, "thousands of thousands were ministering to Him."

וְרִבּוֹ רִבְבָן קֳדָמֽוֹהִי יְקוּמֽוּן

וְרִבּוֹ

וֹ is a conjunction and means "and."

רִבּוֹ is a noun feminine singular meaning "and ten thousand."

רִבְבָן is a noun feminine plural meaning ten thousands. So, "thousands times ten thousands stood before Him."

קָדָמוֹהִי is a preposition with a pronominal 3rd masculine singular suffix rendered "before him."

יְקוּמוּן is a Peal imperfect 3rd masculine plural from קוּם and is translated "stood."

דִּינָא is a noun masculine singular with a definite article and means "the court" or "judgment."

יְתִב is a Peal imperfect 3rd masculine plural from יתב meaning "to sit."

וְסִפְרִין is a noun masculine plural "and the books…" The singular noun is סְפַר.

פְּתִיחוּ is a Peil perfect 3rd masculine plural from פתח and means "were opened."

2.4   Translation

"*a stream of fire was flowing and came forth from before Him; thousand thousands were serving Him and ten thousands times ten thousand were standing before Him, the judgment was set and books were opened.*"

2.5   Application/Interpretation

We are looking at the judgment in which the destinies of nations and peoples are now being judged in God's court room. This scene is depicted in the book of Revelation by the apostle John. John in Revelation 4 draws from this imagery when he is caught up to heaven by the Spirit. He sees a throne and One sitting upon it. God the Father is the One sitting upon the throne,

and He like in appearance to jasper and sardius stones with a rainbow round about the throne in the image of an emerald. Then about the throne are the 24 elders upon thrones. We see coming out of the throne lightning, voices, and thunders, and seven lamps of the fire burning before the throne. Then we see four living creatures and they are around the throne cry out, "Holy, Holy, Holy is the Lord God Almighty, the One who was, who is and who is to come." We are told that they give glory, honor, and thanksgiving to the One who sits on the throne who lives forever and ever. Here we see the eternality of God the Father and the twenty four elders fall down before Him who is setting upon the throne, and they worship the One who lives forever and ever. They cast their crowns before him and they sing, "you are worthy oh Lord God to receive glory and honor and power because you created all things and on account of You they are and have been created." That scene in Revelation 4 pictures God the Father on the throne and judgment on the world about to be brought forth. In Revelation 5, the Lamb that comes to receive the book to bring the final judgment is Jesus Christ, a Lamb slain and yet standing since He has defeated death. We then see imagery for Revelation chapter 4 and 5 drawn from Daniel 7 where Jesus Christ, the Son of Man comes to the throne of the Father to receive the eternal Kingdom and to judge the Roman Empire and all the empires of the world with the final everlasting Kingdom that He will establish.

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Daniel 2: 31-45, 7: 9-10; 13-14; 18, 22; 26-27
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Lesson 3: Daniel 7: 13

3.1 **Text**

חָזֵה הֲוֵית בְּחֶזְוֵי לֵילְיָא וַאֲרוּ עִם־עֲנָנֵי שְׁמַיָּא

כְּבַר אֱנָשׁ אָתֵה הֲוָה וְעַד עַתִּיק יוֹמַיָּא מְטָה

וּקְדָמוֹהִי הַקְרְבוּהִי:

3.2 **Vocabulary**

חֱזוּ	Noun	"vision"
לֵילְי	Noun	"night"
אֲרוּ	Interjection	"behold"
עִם	Preposition	"with"
עֲנָן	Noun	"cloud"
שְׁמַיִן	Noun	"heaven"
בַּר	Noun	"son"
אֱנָשׁ	Noun	"man"
אֲתָה	Verb	"come"

הֲוָה	Verb	"be"
וְ	Conjunction	"and"
עַד	Preposition	"to"
עַתִּיק	Adjective	"ancient, old"
יוֹם	Noun	"day"
מְטָה	Verb	"reach," "come to"
קְרֵב	Verb	"approach"

3.3   **Grammar**

חָזֵה   הֲוֵית

חָזֵה is a Peal active participle nominative masculine singular from חֲזָה means "to see, or to look." We would translate this as "looked."

הֲוֵית is a Peal perfect 1st common singular from the root הֲוָה. This is a lamed he verb which historically was a lamed yod and now you see that the yod is reappearing here in this perfect form. So "I was looking." The participle and the verb go together.

בְּחֶזְוֵי   לֵילְיָא

בְּ is an inseparable preposition and it means "in." חֶזְוֵי is a noun masculine plural in construct and means "visions." Notice the final sureq changes to a

waw followed by the sere yod in this plural masculine noun now in construct with the following noun.

לֵילְיָא is a noun masculine singular meaning "night." Notice אֲ is a definite article, "the." So we would translate this as "in the night visions."

וַאֲרוּ

וּ is a conjunction meaning "and." אֲרוּ is an interjection meaning "behold." So we would translate this as, "and behold."

עִם־עֲנָנֵי

עִם is the preposition "with."

עֲנָנֵי is a noun masculine plural translated "clouds." Notice עֲנַן changes to עֲנָנֵי in the plural masculine noun in construct. The sere yod shows that construct relationship with שְׁמַיָּא. So we would translate this phrase as "with the clouds of heaven."

שְׁמַיָּא

שְׁמַיָּא is a noun masculine plural meaning "heaven." Notice the אָ ending is a definite article, means "the." So we would translate this word as "the heaven." Notice in the Aramaic שְׁמַיָן with the nun ending again in a dual form. In Hebrew it is שָׁמַיִם with that ם ending. Here the word שְׁמַיָן appears with the definite article. We knock of the ן and add the definite article in the suffix in אָ .

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כְּבַר אֱנָשׁ

כְּבַר

כְּ is an inseparable preposition meaning "as" or "like." בַר is a noun masculine singular rendered "son."

אֱנָשׁ is a noun masculine singular meaning "man." The two nouns are in construct. So we would translate this phrase as "like the Son of Man."

אָתֵה הֲוָה

אָתֵה is a Peal participle from אתה meaning "to come." We would translate this word as "He comes…"

הֲוָה is a Peal perfect 3rd masculine singular from הֲוָה meaning "to be." We would translate this phrase as "He was coming."

וְעַד עַתִּיק יֹומַיָּא מְטָה

וְעַד

וְ is the conjunction, "and." עַד is a preposition meaning "to."

עַתִּיק is a adjective masculine singular translated "ancient." This phrase is in the construct form. So we would translate this phrase as וְעַד עַתִּיק "and to the ancient of Days He came..."

יֹומַיָּא is a noun masculine plural meaning "days." אָ is a definite article, "the." So we would translate this word as "the days."

מְטָה is a Peal perfect 3rd masculine singular from מטה and means "to come." So we would translate this word as "he came."

וְקָדָמוֹהִי הַקְרְבוּהִי

וְ is a conjunction, "and." קָדָמוֹהִי is a preposition with the added וֹהִי as the 3rd masculine singular pronominal suffix meaning "before him." So we would translate this word as "and before him."

הַקְרְבוּהִי is a Haphel perfect 3rd masculine plural with a 3rd masculine singular pronominal suffix meaning "he was caused to be brought near."

3.4   Translation

"I was watching in the visions of the night and behold with the clouds of heaven (one) as the Son of Man was coming and He came to the Ancient of Days and they brought Him before Him."

3.5   Application/Interpretation

The verse pictures one coming with the clouds of heaven that was like the Son of Man. He is coming to the Ancient of Days to receive an eternal kingdom that will never pass away. I believe this is looking at Jesus Christ found in Revelation 5 as the Lamb that was slain and that now is standing who opens the sealed book and ultimately returns as the King of Kings and Lord of Lords to establish an eternal kingdom.

As we look at this great verse we see its use especially in chapter 24 of Matthew. In Matthew chapter 24 Jesus applies these words to Himself speaking of His second coming. He speaks in referring to this great text of the reality of His return immediately after the tribulation when the sun shall be dark and the moon shall not give its light and stars shall fall from heaven and powers of the heavens shall be shaken. He then shall appear as the sign of the Son of Man in heaven. All the families of the earth shall mourn when they see the Son of Man coming upon the clouds of heaven with power and great glory. In Daniel the Son of Man comes with the clouds to the Father to

receive the kingdom; here Jesus applies those words to his second advent as he returns to earth with the clouds, having received the kingdom to judge the world. He will come with great glory and He will send forth his angels with a great trumpet and they shall gather his elect out of the four winds from one end of heaven to the other. The Lord goes on to talk about the judgment of the nations in Matthew 25. He says "when the Son of Man comes in his glory (verse 31) and all his holy angels with Him, then shall he set upon the glorious throne. Here we have a judgment scene in which the sheep and the goats are judged and they who have evidenced their faith in Jesus Christ are brought into the eternal kingdom and those have not are judged eternally. So Jesus clearly alludes to Daniel here in Matthew 24-25, and we see John also making allusion in Revelation 4-5 when there is a cry "who is worthy to open the book and release its seals, and no one was found in heaven or upon the earth nor under the earth who was worthy to open the book or look into to it." So John is crying. Then all of sudden he says, "behold the Lion of the tribe of Judah, the root of David has conquered to open the book and its seals" He sees in the midst of the throne the four living creatures and the elders, and the Lamb standing as having been slain. We then see Christ in all of His power as He comes and takes the book out of the right hand of the One who was sitting upon the throne. And so Jesus Christ fulfills what Daniel prophetical is seeing here in His resurrected glory as He comes to the Father to receive a kingdom that will be an eternal kingdom (Rev. 4- 5).

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Lesson 4: Daniel 7: 14

4.1 **Text**

וְלֵהּ יְהִיב שָׁלְטָן וִיקָר וּמַלְכוּ וְכֹל עַמְמַיָּא

אֻמַיָּא וְלִשָּׁנַיָּא לֵהּ יִפְלְחוּן שָׁלְטָנֵהּ שָׁלְטָן עָלַם

דִּי־לָא יֶעְדֵּה וּמַלְכוּתֵהּ דִּי־לָא תִּתְחַבַּל:

4.2 **Vocabulary**

יְהַב	Verb	"to give"
שָׁלְטָן	Noun	"dominion"
יְקָר	Noun	"honor"
מַלְכוּ	Noun	"kingdom"
כֹל	Noun	"all"
עַם	Noun	"people"
אֻמָּה	Noun	"nation"
לִשָּׁן	Noun	"language"
פלח	Verb	"to pay, reverence," "serve"

עלם	Noun	"forever," "eternity"
לָא	Negative Particle	"not"
עדה	Verb	"pass away," "vanish"
חבל	Verb	"destroy"

4.3   <u>**Grammar**</u>

וְלֵהּ   יְהִיב

וְלֵהּ

וּ is a conjunction meaning "and." לֵהּ is a preposition with a 3rd masculine singular pronominal suffix meaning "to him." The phrase is "and to Him…" יְהִיב is a Peil perfect 3rd masculine singular from יהב meaning "to be given." It is a passive. So we would translate this word as "was given." We would render this phrase וְלֵהּ   יְהִיב as "and to him was given."

שָׁלְטָן   is a noun masculine singular meaning "dominion."

וִיקָר

וּ is a conjunction meaning "and." יְקָר is a noun masculine singular meaning "glory." So we would translate these words as "and glory."

וּמַלְכוּ

וּ is the conjunction "and." מַלְכוּ is a noun feminine singular meaning "kingdom." We would translate as "and a kingdom."

וְכֹל עַמְמַיָּא

וְכֹל

וֹ is the conjunction "and." כֹל is a noun masculine singular meaning "all." So we would translate these words as "and all."

עַמְמַיָּא is a noun masculine plural meaning "peoples." אָ is a definite article, "the." So we would render this phrase וְכֹל עַמְמַיָּא as "and all the peoples."

אֻמַיָּא וְלִשָּׁנַיָּא

אֻמַיָּא is a noun feminine plural meaning "nations." אָ is a definite article. So we would translate this word as "the nations."

וְלִשָּׁנַיָּא

וֹ is the conjunction, "and." לִשָּׁנַיָּא is a noun masculine plural meaning "languages." Notice אָ is a definite article, "the." It is translated "and the languages."

לֵהּ יִפְלְחוּן

לֵהּ is a preposition "to or for" with a 3rd masculine singular pronominal suffix rendered "to him."

יִפְלְחוּן is a Peal imperfect 3rd masculine plural from פלה meaning "to serve." So we would translate this verb as "should serve him."

שָׁלְטָנֵהּ is a noun masculine singular with a 3rd masculine singular pronominal suffix translated "his dominion."

שָׁלְטָן עָלַם

שָׁלְטָן is a masculine singular "dominion." עָלַם is also adjective masculine singular meaning "eternal." We would translate this phrase as "everlasting dominion."

דִּי־לָא יֶעְדֵּה

דִּי is a relative pronoun, "which." לָא is a negative particle "not." יֶעְדֵּה is a Peal imperfect 3rd masculine singular with a pronominal suffix 3rd masculine singular from the root עדה means "to pass away." So we would render this phrase as "which shall not pass away."

דִּי־לָא תִתְחַבַּל

דִּי again is a relative pronoun, "which." לָא is a negative particle. תִתְחַבַּל is a Hithpaal imperfect 3rd feminine singular from the root חבל means "be destroyed." So we would render this phrase as "one that shall not be destroyed."

4.4 Translation

"There was given to him dominion and glory and a kingdom that all peoples, nations, and tongues should serve him. His dominion is an everlasting dominion which shall not pass away, and His kingdom which shall not be destroyed."

4.5 Application/Interpretation

What a beautiful depiction of Christ as the final King of Kings and Lord of Lords. In Revelation chapter 5, after Jesus Christ has opened the sealed book, we are told that the four living creatures and the 24 elders bow before Him and they sing this new song (Rev. 5: 9): "worthy are you to receive the book and open its seals because we were slain and you have redeemed to God by your blood out of every tribe, tongue, people and nation and you have made them to our God a kingdom and priests and they shall reign upon

the earth." Notice the praise that is brought to Jesus Christ because all tribes, tongues, peoples, and nations by his blood have now become part of His kingdom. Daniel had predicted this kingdom that Jesus Christ fulfills. John sees many angels around the throne, along with the living creatures and the elders, and their numbers are innumerable, thousands of thousands. They worship the Son and they say: "Worthy is the Lamb who was slain to receive the power, wealth, wisdom, strength, honor, glory and blessing" Rev. 5: 12. John extends praise to all creation and says, '"all creation which is in heaven, upon earth, and under the earth, and upon the seas and all that is in it' I heard saying to the One who sits upon the throne and to the Lamb blessing and honor and glory and power forever and forever"' Rev. 5: 13. The throne sitter of Daniel 7 is the Father. The Son of Man is also the Lamb who now as the Son of Man is destined to return as King of Kings and Lord of Lords because as the Lamb of God He has conquered death and created a kingdom by the victory of the cross and the resurrection. All of heaven is singing to both the One who sits upon the throne, God the Father, and to the Lamb of God, the Son, and both receive blessing and honor and glory and power forever and forever.

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Lesson 5: Daniel 7: 18

5.1   **Text**

וִיקַבְּלוּן מַלְכוּתָא קַדִּישֵׁי עֶלְיוֹנִין וְיַחְסְנוּן

מַלְכוּתָא עַד־עָלְמָא וְעַד עָלַם עָלְמַיָּא:

5.2   **Vocabulary**

קבל	Verb	"receive"
קַדִּישׁ	Adjective	"holy"
עֶלְיוֹן	Noun	"Most High"
חסן	Verb	"take possession of"
עד	Preposition	"until"

5.3   **Grammar**

וִיקַבְּלוּן

ו is a contrastive use of the conjunction rendered "but." וִיקַבְּלוּן is a Pael imperfect 3ʳᵈ masculine plural from קבל with the conjunction "to receive." So we would translate this word as "but they shall receive." Even though the great beast looks furious rising out of the earth, the destiny for the saints is that they are going to a final eternal kingdom from the Son of Man and the Father.

מַלְכוּתָא is a noun feminine singular, "kingdom." Notice the אָ is a definite article, "the kingdom."

קַדִּישֵׁי is an adjective masculine plural meaning "holy (ones)." Notice the יֵ puts it in the plural construct form.

עֶלְיוֹנִין is a noun masculine plural rendered "the Most High." Notice the ין ending is the plural masculine suffix.

וְיַחְסְנוּן

וְ is a conjunction, "and." יַחְסְנוּן is a Haphel imperfect 3rd masculine plural from חסן "to possess." Notice the patah under the yod gives it away as a Haphel stem. Historically יְהַחְסְנוּן becoming יַחְסְנוּן with the ה eliding or dropping out. So we would translate this word as "and they shall possess."

מַלְכוּתָא is a noun feminine singular, "the kingdom." Notice the אָ is a definite article rendered "the kingdom."

עַד־עָלְמָא

עַד is a preposition, "for." עָלְמָא is a noun masculine singular, means "forever." Notice the אָ is again a definite article. So we would translate this as "for forever." Literally "they shall possess for eternity or forever."

וְעַד   עָלַם

וְ is the conjunction, "and." עַד is a preposition, עָלַם is a noun masculine singular, "forever." So we would translate this phrase as "and forever."

עָלְמַיָּא is a noun masculine plural and means "forever and forever." Notice the אָ is the definite article.

5.4   Translation

"But the saints of the Most High will receive the kingdom and they will possess the kingdom for all ages to come."

5.5   Application/Interpretation

Having seen the Son of Man, Jesus Christ receiving his kingdom from God the Father in verses 15ff, Daniel is troubled in his mind and in his body and he wanted to understand more what his vision was about especially, the fourth beast. In summarizing the chapters, Daniel says that this great beast shall arise out of the earth, but the saints of the Most High shall receive the kingdom and possess it forever.

So the good news that Daniel wants to drive home is that the saints of the Most High shall receive the kingdom and shall posses the kingdom forever and forever. This again brings us back to Revelation chapter 5 where the Lamb, the Son of Man, has made us His people out of every tribe and tongue and people and kingdom, and we shall reign upon the earth. This reign will not end; it will be an eternal reign that will be an inaugurated by the return of Jesus Christ. And so we as believers can look forward to that eternal kingdom that Christ will give to us at His second coming. Again this is referred to in Matthew chapter 25 with the reference to the sheep and the goats. The Lord is the Son of Man and at his second coming the final judgment will happen: Christ will say to the sheep, "I was hungry and you fed Me and I was thirsty you gave drink, I was in prison and you visited me. The idea is that they have shown that they have real faith by their actions and so He says, "Enter the kingdom which has been prepared for you since the foundation of the world" Matt. 25: 34. This is the kingdom that I believe Daniel is speaking about in the book of Daniel. Daniel wants to know more about the fourth beast that was different from all the others that had teeth of iron, nails of brass, and devoured and broke in pieces and stamped the rest with its feet. He was concerned about the ten horns, especially the little horn that came up in the midst of ten and before whom three fell. That horn had intelligent eyes and a mouth that spoke great and blasphemous things. Daniel says, "I beheld until that horn made war with the saints and prevailed against them" Dan. 7: 21. Many believe that this is the Roman empire and that represents the world system that has never been a friend of God's

people. There will always be a conflict until the Ancient of Days comes and the judgment will be given to him, and the saints of the Most High will possess the kingdom forever.

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Lesson 6: Daniel 7: 22

6.1   **Text**

עַד דִּי־אֲתָה עַתִּיק יוֹמַיָּא וְדִינָא יְהִב לְקַדִּישֵׁי
עֶלְיוֹנִין וְזִמְנָא מְטָה וּמַלְכוּתָא הֶחֱסִנוּ קַדִּישִׁין׃

6.2   **Vocabulary**

אֲתָה	Verb	"come"
זְמָן	Noun	"time"
מְטָה	Verb	"come"

6.3   **Grammar**

עַד דִּי־אֲתָה

עַד is a preposition, "until."

דִּי־אֲתָה

דִּי is a relative pronoun meaning "which." אֲתָה is a Peal perfect 3rd masculine singular from אתה , "to come."

עַתִּיק יוֹמַיָּא

עַתִּיק is an adjective with the masculine singular meaning "ancient."
יוֹמַיָּא is a noun masculine plural, "days." Notice אָ is a definite article. And also notice that these words are in the construct form. So we   would translate this phrase as "the Ancient of the Days came."

וְדִינָא

וְ is the conjunction, "and." דִינָא is a noun masculine singular meaning "judgment." Notice אָ again is the definite article.

יְהִב is a Peil perfect 3rd masculine singular from יְהַב meaning "to give." So we would translate the phrase as "and the judgment was given."

לְקַדִּישֵׁי

לְ is the preposition, "for." קַדִּישֵׁי is a adjective masculine plural meaning "the saints." Notice it is the construct form so we would render this word as "for the saints of." Judgment was given for the benefit of the saints.

עֶלְיוֹנִין is an adjective masculine plural meaning "the most high."

וְזִמְנָא

וְ is the conjunction. זִמְנָא is a noun masculine singular, meaning "time." Notice the אָ again is the definite article. So we would translate this word as "and the time."

מְטָה is a Peil perfect 3rd masculine singular from מְטָה meaning "to `come." So we would render the phrase as "and the time came."

וּמַלְכוּתָא

וּ is the conjunction means "and." מַלְכוּתָא is a noun feminine singular meaning "kingdom." Notice אָ the definite article. So we would translate this word as "and the kingdom."

הֶחֱסִנוּ is a Haphel perfect 3rd masculine plural from חסן "to take possession."

קַדִּישִׁין is an adjective masculine plural "the saints." So the phrase is rendered: "the saints were caused to take possession of the kingdom."

6.4   Translation

"Until the Ancient of Days came and the judgment was given for the saints of the Most High and the time came and the saints were caused to take possession of the kingdom."

6.5   Application/Interpretation

Again here is a second reassurance that the saints of the Lord will have an eternal kingdom. Jesus Christ promises that he would come back after his return and establish with his people an eternal home and an unshakeable kingdom (Heb. 12: 28). Daniel by prophetic enunciation is anticipating this eternal unshakeable kingdom that the saints of the Most High who are believers in Jesus Christ will enter.

Lesson 7: Daniel 7: 26

7.1   Text

וְדִינָא יִתִּב וְשָׁלְטָנֵהּ יְהַעְדּוֹן לְהַשְׁמָדָה וּלְהוֹבָדָה

עַד־סוֹפָא:

7.2   Vocabulary

עדה	Verb	"to go"
שמד	Verb	"to destroy"
אבד	Verb	"to perish"
סוף	Noun	"end"

7.3   Grammar

וְדִינָא

וְ is a conjunction here rendered "but." דִינָא is a noun masculine singular meaning, "judgment."

יִתִּב is Peal passive participle masculine singular from יְתִב meaning "to sit." Notice the daghesh in the ת indicates the doubling that has occurred. This is a pe yod verb and so historically it would have been ייתב becoming יִתִּב where the yod has assimilated into the ת. It is rendered, "but the judgment was set." Note in Aramaic in the middle radical the ת is used where in the Hebrew it is ישׁב. Hence ישׁב appears in Hebrew while יתב is found in Aramaic.

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וְשָׁלְטָנֵהּ

וְ is the conjunction "and." שָׁלְטָנֵהּ is a noun masculine singular with the 3rd masculine singular pronominal suffix rendered "and its dominion." יְהַעְדּוֹן is a Haphel imperfect 3rd masculine plural from עדה and means "to take away." So we would translate this as "its dominion they shall take away."

לְהַשְׁמָדָה

לְ is the preposition "to" or "for." לְהַשְׁמָדָה is a Haphel infinitive from שְׁמַד meaning "to consume." So we would translate this, "and its dominion they shall take away to destroy…" Note the final הָ ending occurs in the infinitive in Aramaic in the Pael, Haphel, Aphel, and Shaphel stems while the מ prefix occurs in the Peal (מִכְתַּב).

וּלְהוֹבָדָה

וּ is the conjunction. לְהוֹבָדָה is a Haphel infinitive from אבד meaning "to destroy." So we would translate this "to cause to be destroyed." Note in the Hapel infinitive the Pe Aleph verb has the וֹ vowel in analogy to the Pe Waw type verb, with the א eliding.

עַד־סוֹפָא

עַד is a preposition, "to." סוֹפָא is a noun masculine singular, "end." Notice אָ is the definite article. So we would translate this phrase as "to the end."

7.4 Translation

"But the judgment was set and its dominion they will take away to consume and to destroy to the end."

7.5   Application/Interpretation

Having reassured the readers of this eternal kingdom that saints will possess, in verse 23 Daniel again wants to expand further on the little horn of that fourth kingdom. So he says that the fourth beast shall be a fourth kingdom on earth and it will be different from all the other kingdoms. It will devour the other kingdoms and break them down. The ten horns represent ten kings and another will raise out from their midst and put down three. He will become blasphemous against the most high and will seek to change the seasons and the law, and peoples will given into his hands "until times and a half of time," which many understand to be a 3½ year period. Some apply this to Antiochus Epiphanes but conservative interpreters would understand this to be a reference to the future antichrist who will come on the scene. Some take the 3½ year as literal and others understand it to be a limited time less that 7 which represents a perfect number. The time would be limited, hence an imperfect number is used meaning a small or limited time period. Conservative teachers understand this to the final antichrist that will come on the scene and after his limited time will be judged.
The judgment that is coming from the Father and from the Son of Man is to put down the final kingdom of this world representing the Roman empire or the world system as a whole, and when Jesus Christ returns there will be a judgment of the world and its kingdom. Then there will be the eternal kingdom of Christ who will return as King of Kings and Lord of Lords (Rev. 19-21).

Lesson 8: Daniel 7: 27

8.1 **Text**

וּמַלְכוּתָה וְשָׁלְטָנָא וּרְבוּתָא דִּי מַלְכְוָת תְּחוֹת

כָּל־שְׁמַיָּא יְהִיבַת לְעַם קַדִּישֵׁי עֶלְיוֹנִין מַלְכוּתֵהּ

מַלְכוּת עָלַם וְכֹל שָׁלְטָנַיָּא לֵהּ יִפְלְחוּן

וְיִשְׁתַּמְּעוּן:

8.2 **Vocabulary**

רבוּ	Noun	"greatness"
תחוֹת	Preposition	"under"
פלח	Verb	"to serve"
שְׁמַע	Verb	"obey"

8.3 **Grammar**

וּמַלְכוּתָא

וּ is the conjunction "and." מַלְכוּתָא is a noun feminine singular meaning "kingdom" with the definite article. So we would translate the phrase "and the kingdom."

Christological Aramaic Grammar
Daniel 2: 31-45, 7: 9-10; 13-14; 18, 22; 26-27
Dr. Gary Staats

וְשָׁלְטָנָא

וֹ is the conjunction. שָׁלְטָנָא is a noun masculine singular with the definite article. So we would translate, "and the dominion."

וּרְבוּתָא

וֹ again is the conjunction means "and." רְבוּתָא is a noun feminine singular meaning "greatness" with the definite article, "and the greatness."

דִּי   מַלְכְוָת

דִּי is a relative pronoun, "which." מַלְכְוָת is a noun feminine plural rendered "kingdoms."

תְּחוֹת is the preposition, "under."

כָּל־שְׁמַיָּא

כָּל is a noun masculine singular meaning "all" or "whole." שְׁמַיָּא is a noun masculine plural "heavens" with a definite article. So we will translate this phrase as "the kingdoms under all heaven."

יְהִיבַת is a Peil perfect 3rd feminine singular from יְהַב meaning "to give." "All the kingdoms under all the heavens shall be given."

לְעַם

לְ is the preposition "to" or "for." עַם is noun masculine singular meaning "people." Notice it is in the construct state. So we would translate this as "to the people of..."

קַדִּישֵׁי is an adjective masculine plural and meaning "holy." Notice it is the construct state. So we would translate this as "the holy ones of the Most High."

עֶלְיוֹנִין is an noun masculine plural meaning "the Most High." It is a proper noun and that is the name for God.

מַלְכוּתֵה is a noun feminine singular 3rd masculine singular pronominal suffix rendered "its kingdom."

עָלַם is a noun masculine meaning "everlasting." So its kingdom (shall be) an everlasting kingdom."

וְכֹל   שָׁלְטָנַיָּא

וְ is the conjunction. כֹל is a noun masculine singular means "all." So we would render this word as "and all." שָׁלְטָנַיָּא is a noun masculine plural means "dominions." Notice אָ the definite article. So we would translate this phrase as "and all the dominions."

לֵה is a preposition with a 3rd masculine singular pronominal suffix. יְפְלְחוּן is a Peal imperfect 3rd masculine plural from פלח, "to serve."

וְיִשְׁתַּמְּעוּן

וְ is a conjunction. יִשְׁתַּמְּעוּן is a Hithpeal imperfect 3rd masculine plural from שמע, "to obey." So we would translate this phrase: "and all dominion shall serve and obey Him."

8.4   **Translation**

"And kingdom and the dominion and the greatness of the kingdoms under all the heaven will be given to the people of the saints of the Most High. His kingdom (will be) an everlasting kingdom and all the dominions shall serve and obey Him."

8.5   Application/Interpretation

Concerning the final kingdom of Christ, all people who put their faith in Jesus Christ will be a part of that kingdom and will serve Him. This brings us back to Revelation 5: 9-10 where it says, "Worthy are you to receive the book and to open its seals because you were slain and you have redeemed to God by your blood out of every tribe and tongue and people and nation and you have made them a kingdom to our God and priests, and they shall reign upon the earth." This looks forward to that eternal new heaven and new earth when Jesus Christ returns as King of Kings and Lord of Lords. John can say, "I saw a new heaven and new earth for the first heaven and first earth have passed away and there was no sea" (Rev. 21: 1). He goes on to describe that God's tabernacle will be with men and He will tabernacle with them, and they shall be his people, and God shall be with them, and He will wipe away all the tears out of their eyes and in death shall be no more, neither sorrow nor crying nor pain for the former things have passed away. When Jesus Christ returns and established the new Jerusalem in the new heaven and new earth, that is when this eternal kingdom will be established. We look forward to this as believers in Jesus Christ as His people and as His saints, and we can say with John, "Even so come Lord Jesus," as we look forward to this day when His eternal dominion will be throughout the world and is unshakeable, where there will be no more tears, no more crying, for the former things will have passed away. We will reign with the Son of Man, with the Father, and with the Holy Spirit through the ceaseless ages of eternity.