A Short Grammar of Biblical Aramaic

An Annotated Answer Key

Alger F. Johns

James N. Jumper
AN ANNOTATED ANSWER KEY
TO ALGER JOHNS’S
A SHORT GRAMMAR
OF
BIBLICAL ARAMAIC
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A SHORT GRAMMAR
OF
BIBLICAL ARAMAIC

by
James N. Jumper

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To
Michael and Elijah
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The genesis of this project occurred at Gordon-Conwell Theological Seminary during an introductory course in Aramaic which I took while pursuing my Master of Divinity. Our textbook was *A Short Grammar of Biblical Aramaic* by Alger F. Johns (Berrien Springs, Mich.: Andrews University Press, 1972). Throughout that semester we covered all of Johns’s grammar and exercises, all the Aramaic in the Old Testament, a papyri from Elephantine, and part of the Targum of Genesis. At such a brisk pace, it became apparent to me that a companion volume to Johns’s grammar might prove very beneficial. From the student’s perspective, a key could have helped with exam review as well as with homework preparation and comprehension.

The real impetus for an annotated key, though, would not come until years later. After I had pursued Akkadian, Ugaritic, and finally Syriac, it became clear that the difficulty was not so much in acquiring a new language, but in retaining it. Thus, I realized that many students, pastors, and even teachers desired aids to help them retain their quickly eroding language skills. Therefore I began working on this project.

Classroom acquisition and review are only two pieces of the picture, though. There is a third class of students who would benefit from this type of work—those taking Aramaic as independent study. Since such students do not have the advantage of consistent instructor feedback, an annotated key, in some regards, works to reinforce the lessons of the central points of the grammar.

Much of this key is self-explanatory in its design. Each sentence is translated into English in a fairly literal style. Various important aspects of the translation are footnoted beneath it using standard numbers. Nonetheless, more detailed comments should be made about its design.

Every work has its limitations, and this work, despite its current length, is no different. One minor limitation of the key is that it does not include the exercises themselves, and thus forces students to jump back and forth between the grammar and key. Unfortunately, space limitations are always a real obstacle.

Another possible limitation is that inherent in the translation task itself. How should each exercise be rendered into English: more literally or more idiomatically? It seems to me that erring to the side of literalness is more desirable for beginners in a language. It is important for students to be
able to compare the various semantic, syntactical, and grammatical units of their translation with those of the key, something which would be made more difficult with a linguistically sophisticated approach to translation. Nonetheless, a more fluid translation is often given in the annotations themselves; indeed, sometimes a more literal rendering is impossible without obfuscating the meaning of a given exercise.

Because Johns’s exercises are mostly artificial sentences, we run the risk of overanalyzing them (a potential danger in translating any text). However, artificial or not, the analysis of the exercises will help prepare students to tackle the biblical text once they encounter it in the later chapters.

While the answer key does seek to bring forward some “original” data, its main purpose is to be a companion to Johns’s grammar. As such, the key tries to closely model Johns’s approach. The key constantly strives to repeat and cross-reference important linguistic concepts and ideas in an effort to help students learn key features of Aramaic that they will encounter as they learn and translate. The key even cross-references itself for the same purpose.

There are many people behind an author who make it possible for any given project to see the light of day. I first would like to thank some of my mentors who have not only given me a love for Semitic languages and the Old Testament, but who have modeled a humble spirit in their scholastic excellence. Most notably, I would like to thank professors Gordon Hugenberger, Douglas Stuart, and Gary Pratico.

In the early days of the project, many students and friends encouraged me, helped with the editing process, and gave helpful suggestions about content, format, and approach. I want to thank Jason DeRouchie, Gypsy Fleischmann, Wei-Hua Hu, Juan Hernández, Jr., Carol Kaminski, Wendy Glidden, George Dunning, and Miles Van Pelt. I particularly want to thank Daniel Gurtner who suggested and produced a scripture index to Johns’s grammar, something which makes that work and this key even more valuable.

I would like especially to thank Sandra, my wife, whose tireless commitment to excellence has improved this project countless times. Her quick eye has caught many an embarrassing mistake. Also, she was able to continue Dan’s work and complete the scripture index for the key itself. Her faithful devotion to me during this time has been more appreciated than I can express.

I want to thank Deborah Everhart and the staff at Andrews University
Press for accepting this project and for their great patience and care during the editing process. Their help was invaluable.

No matter the pains we take, there are always shortcomings in our efforts. For these I take full responsibility. I hope this project will prove to be a blessing to teachers, students, pastors, and anyone else with a love for Aramaic.
The following table represents the phonetic changes from so-called Proto-Semitic to Biblical Aramaic and Biblical Hebrew. The symbols in the far-right column represent the rules in sections 2 and 3, as well as the table in section 1. Due to space limitations this lesson will not be annotated.

<table>
<thead>
<tr>
<th>BA</th>
<th>BH Cognates</th>
<th>Translation</th>
<th>Phonetic Rules</th>
</tr>
</thead>
<tbody>
<tr>
<td>איש</td>
<td>はありません</td>
<td>man, mankind</td>
<td>(\dot{\iota}) C, M</td>
</tr>
<tr>
<td>עצ</td>
<td>יש</td>
<td>wood, beam</td>
<td>(\dot{\iota})</td>
</tr>
<tr>
<td>עצב</td>
<td>עצב</td>
<td>digit; toe; finger</td>
<td>(\dot{\iota})</td>
</tr>
<tr>
<td>ארי</td>
<td>ארץ</td>
<td>earth</td>
<td>(\dot{\iota}) A, J, M</td>
</tr>
<tr>
<td>אוח</td>
<td>אות</td>
<td>sign; miracle</td>
<td>C, 1</td>
</tr>
<tr>
<td>דוד</td>
<td>דוד</td>
<td>gold</td>
<td>(\dot{\iota}), A, B, 1</td>
</tr>
<tr>
<td>דא</td>
<td>דא</td>
<td>generation; lifetime</td>
<td>C</td>
</tr>
<tr>
<td>דאה</td>
<td>דאה</td>
<td>grass</td>
<td>(\dot{\iota}), 1</td>
</tr>
<tr>
<td>היקל</td>
<td>היקל</td>
<td>palace; temple</td>
<td>B, 1</td>
</tr>
<tr>
<td>זה</td>
<td>זה</td>
<td>seed; descendants</td>
<td>(\dot{\iota}), A, J</td>
</tr>
<tr>
<td>טוב</td>
<td>טוב</td>
<td>good</td>
<td>C, 1</td>
</tr>
<tr>
<td>צפר</td>
<td>צפר</td>
<td>(finger) nail; claw</td>
<td>(\dot{\iota}), A, J, 1</td>
</tr>
<tr>
<td>יבין</td>
<td>יבין</td>
<td>to sit; dwell</td>
<td>(\dot{\iota}), A, 1, 6</td>
</tr>
<tr>
<td>כוה</td>
<td>כוה</td>
<td>priest</td>
<td>C, H</td>
</tr>
<tr>
<td>כסף</td>
<td>כסף</td>
<td>silver</td>
<td>A, 1</td>
</tr>
<tr>
<td>BA</td>
<td>BH Cognates</td>
<td>Translation</td>
<td>Phonetic Rules</td>
</tr>
<tr>
<td>------</td>
<td>-------------</td>
<td>---------------------------------</td>
<td>----------------</td>
</tr>
<tr>
<td>לְשׁוֹנָה</td>
<td>לְשׁוֹנָה</td>
<td>tongue; language</td>
<td>ֶס ını C</td>
</tr>
<tr>
<td>מָשָׁבָּה</td>
<td>מָשָׁבָּה</td>
<td>bed</td>
<td>ֶס ın B, 1</td>
</tr>
<tr>
<td>נְבֵיָה</td>
<td>נְבֵיָה</td>
<td>prophet</td>
<td>A, 1</td>
</tr>
<tr>
<td>נְבֵר</td>
<td>נְבֵר</td>
<td>river</td>
<td>A, B</td>
</tr>
<tr>
<td>נְתַמָּה</td>
<td>נְתַמָּה</td>
<td>to give</td>
<td>A, B, 1</td>
</tr>
<tr>
<td>גָּלַם</td>
<td>גָּלַם</td>
<td>eternity; remote time</td>
<td>B, C</td>
</tr>
<tr>
<td>עֵשָׂר</td>
<td>עֵשָׂר</td>
<td>ten</td>
<td>ֶס ın A, B, J, M</td>
</tr>
<tr>
<td>קָטָל</td>
<td>קָטָל</td>
<td>to kill</td>
<td>A, B</td>
</tr>
<tr>
<td>קָו</td>
<td>קָו</td>
<td>voice; sound</td>
<td>C</td>
</tr>
<tr>
<td>שֶׁבֶה</td>
<td>שֶׁבֶה</td>
<td>year</td>
<td>ֶס ın A</td>
</tr>
<tr>
<td>שָׁבָּה</td>
<td>שָׁבָּה</td>
<td>to return</td>
<td>ֶס ın 1</td>
</tr>
<tr>
<td>שָׁוָר</td>
<td>שָׁוָר</td>
<td>ox, bull</td>
<td>ֶס ın</td>
</tr>
<tr>
<td>שְׁלַשָׁה</td>
<td>שְׁלַשָׁה</td>
<td>three</td>
<td>ֶס ın A, C, 1</td>
</tr>
<tr>
<td>שְׁפִּמָּה</td>
<td>שְׁפִּמָּה</td>
<td>there</td>
<td>ֶס ın</td>
</tr>
<tr>
<td>שְׁפִּל</td>
<td>שְׁפִּל</td>
<td>shekel</td>
<td>ֶס ın A</td>
</tr>
</tbody>
</table>

Additional Notes on Lesson I

Memorize this list of Aramaic words as part of your vocabulary, as well as those in the introduction. You can explore the phonetic patterns of Aramaic words further in Lessons V (verbs), VII (classes of nouns), XVIII (noun types), and XIX (similar noun classes). Do not be too unsettled if you have difficulty with these phonetic changes. Though they can be very helpful, they are not critical to your understanding of Aramaic. The rules that might be most helpful are A, B, C, J, M, Q, 1, 2, 3, and 6.
LESSON II
NOUNS AND ADJECTIVES
(Johns, p. 11)

(1) Angels [are]¹ holy (OR holy angels).²

¹The copula “to be” can be implied, just like BH.
²Two options are available here. (1) Because מַלְאָכִים is in the absolute state, it could be a predicate adjective (“angels [are] holy”). (2) Because מַלְאָכִים agrees with מַלְאָקָה in gender, number, and state of determination (definiteness), it could be an attributive adjective (“holy angels”). It is impossible to tell which translation is best without context. Not even word order is helpful because a predicate adjective can come before or after the word it modifies (II. 4.). Lastly, like BH, מַלְאָקָה can mean “messengers” and is often mistakenly misread as מַלְאָכִים “kings.” The word “holy” might lead one to conclude that “angels” is the more appropriate translation, but keep in mind all the possible meanings of a word when translating.

(2) The books [are]¹ holy.²

¹The verb “to be” is implied.
²משה is not in construct with מַלְאָכִים because of the postpositive article on מַלְאָקָה (II. 5.). Therefore, מַלְאָכִים is an adjective modifying a noun. If the adjective מַלְאָקָה functioned attributively (“holy books”), it would have to agree with מַלְאָקָה in gender, number, and definiteness (state of determination). However, מַלְאָקָה is in the emphatic state, while מַלְאָכִים is in the absolute state. Therefore, מַלְאָכִים must be a predicate adjective (II. 4.).

(3) The head of the statue/image² [is] gold.³

¹As in BH, the whole construct chain is made definite (determinate) when the nomen rectum (i.e., the last noun in the construct chain) is in the emphatic state (II. 5.).


^dbTi can mean “statue” or “image” (see vocabulary). Keep in mind all your options when translating.

^5? is a noun which is functioning as a predicate nominative.

(4) The man knows^1 the names^2 of the animals.

^1Lesson V will introduce verbs, but each verb will be parsed for all of those who are reviewing. Until then, allow context to guide your choice of “tense.” The Perfect “tense” can take on many different values in English, including the present and historical perfect tenses (V. 5.). יָדְעָ—Peal, Perfect, 3ms (דָע “to know”).

^2Note the odd form of שָׁם. Sometimes the plurals of words like שָׁם and אָל add a ל. In BHS, this ל appears in the plural form of the construct state (e.g., שְׁמֵיהֶם “their names” in Ezra 5:10; אֲבָנַיִם “your fathers” in Ezra 4:15). Also see Lesson III, exercise sentence 2 in this key. However, note that the singular construct form of שָׁם does not add the ל, and the singular construct of אָל adds a ל when followed by a pronominal suffix (e.g., אֲבָכָה “your father”), except with the first person singular pronominal suffix (e.g., אֲבָכַי “my father”). See also Lesson VII. 3.

(5) The master/lord^1 of the wise men^2 [is] the father^3 of the queen.

^1Again, though your translation will reflect only one of these options, realize that other translational values are possible.

^2Like BH, adjectives can be used substantively (cf sentence 1).

^3Unlike BH, which has a different form for the construct of אָל (אֲלֵי), the singular construct and absolute forms of אָל in BA are the same.

(6) God made^1 the earth. ^2

^1יָרָד—Peal, Perfect, 3ms (“to do; make”). See Lesson V.

^2Recall that in BA, the ל can be used in a number of ways. In this context, ל is a direct object marker (since “God made to the earth” is not as intelligible). Here the direct object happens to be in the emphatic state, but unlike BH, the direct object marker is not only for “determinate” (i.e., definite or emphatic) direct objects but also those in the absolute state.
(7) The hand [is] flesh, but the heart of the man is iron.

The spelling אָדָם is functioning as a predicate nominative, as it is a noun and not an adjective.

As in BH, 1 can be used to denote contrast (“but,” cf. Dan. 2:6), coordination (“and”), explanation (“now such and such was the case,” cf. Dan. 4:21-22 [24-25]), or continuation (“if this...then that,” cf. Dan. 2:4, 7).

Possibly, אָדָם is used as a collective here. That is to say, “the heart of humanity is iron” (cf. Lesson VI, sentence 9 in this key).

(8) How the stone fell on the copper!

The spelling אָדָם is never used in questions, only exclamations.

—Peal, Perfect, 3ms (נהל “to fall”). See Lesson V.

(9) The prophet prevailed in the night.

The spelling אָדָם (“the prophet”) represents a Kethib-Qere. Johns follows the spelling found in the Hebrew Bible (BHS). When pronounced by the reader, it should be אָדָם (Ezra 5:1-2). This translation for נָפָל is not uncommon. Do not always assume that the definition for נפל is “to be able” (see vocabulary).

—Peal, Perfect, 3ms (נפל “to be able; prevail”).

(10) a thousand thousands

Literally, this phrase is “a thousand of thousands.” One could also translate this phrase idiomatically as “many thousands” or as “one million” since a thousand thousands is one million. Note briefly Johns’s discussion about numerals (XX. 1.).

(11) two hundred oxen

Keep in mind that BA has a dual ending, though it is rare (34 occurrences in BA with most of them being שם). Like BH, the dual ending denotes two of something (here, “two hundreds”). Outside of שם (“the heavens” or “the sky”), the dual usually occurs with natural pairs (II. 2.), like רגליים (“feet”). In terms of form, note that when the noun precedes the number, it is in the plural form (e.g., מָשָּׁה עָדָּי; otherwise, it is in the singular form (e.g., מָשָּׁה עָדָּי). See Johns XX. 2.
(12) The king built\(^1\) a house\(^2\) for the birds.\(^3\)

\(^1\)יָבֹא—Peal, Perfect, 3ms (בּוֹא “to build”).

\(^2\)Note the two different uses of ל here. It is used as a direct object marker on לִבּוּשׁ.

\(^3\)Lamedh is also used as a preposition (II. 6.), expressing the so-called “ethical dative” or “dative of benefit” on לִבּוּשׁ יָעַל. As the name implies, this dative expresses a benefit for someone or something (II. 6.). A house for birds is usually called an “aviary” in standard English.

(13) Why is he/it\(^1\) in the field\(^2\) under\(^3\) the grass?

\(^1\)The word לָא (albeit rarely in BA) means “it” instead of “he” (Ezra 5:8; for לָא see Dan. 5:7).

\(^2\)Note that לָא can mean “son” or “field.” Context forces us to decide for the latter.

\(^3\)“Under the grass” seems like an odd translation here. Idiomatically, it can be understood as “in the grass.”

Additional Notes on Lesson II

Again, it is important to note that unlike BH, the direct object marker, ל, marks both definite and indefinite direct objects.
LESSON III

INDEPENDENT PERSONAL PRONOUNS
AND SUFFIXES ON NOUNS

(Johns, p. 15)

(1) (And) \(^1\) he threw\(^2\) them,\(^3\) their sons,\(^4\) and their women\(^5\) into the den\(^6\) of lions.\(^7\)

As in BH, many sentences start with \(ו\); however, as a matter of English style, they will usually be left untranslated. But one should be careful when dealing with actual biblical texts, since the initial \(ו\) might be used to express a logical (“but”) or temporal (“then”) connection.

Why is the translation not “they threw”?\(^8\)—Peal, Perfect, 3ms (רל “to throw”). See vocabulary.

Remember that \(יִתְנַּה\) can be a subject pronoun (“they”) or object pronoun (“them”).

Though we have translated \(יִתְנַּה\) as “sons,” it could have been translated as “children.” As in BH, “son” can be used in a variety of ways, not just to mean “a male child.”

“Their women” undoubtedly refers to “their wives.” The context of the passage will make this choice clear.

Remember that \(בָּנָי\) can also mean “pit.”

The plural of \(נֵבָּיִים\) is irregular (see the notes on \(נֵבָּיִים\), \(בָּנָי\), and \(בָּנָי\) in VII. 3.).

(2) The chief of the magicians killed\(^1\) his\(^2\) fathers.\(^3\)

—Peal, Perfect, 3ms (לָלֶשׁ “to kill”).

In this lesson Johns concentrates on pronominal suffixes. Observe that both the masculine and feminine suffixes on singular nouns contain \(יִת\) (i.e., not the matre but a consonantal Heh). The vowels, however, differ. Here is the masculine “his.”
3Note again the addition of the ה in the plural construct (VII. 3.; cf. Lesson II, sentence 4 of this key). As with בָּש, the pronoun suffix is added to the construct form of the noun, not the absolute form. This is the case in BH and other Semitic languages. In the biblical text, “fathers” is sometimes best rendered as “ancestors” (e.g., Ezra 5:12).

(3) You\(^1\) (ms) are\(^2\) a\(^3\) son of Israel.

1In the chart on page 12 of the grammar, you learned two forms for “you” (ms): הָּניָּא (Kethib; i.e., the way the word is written in BHS) and הָּניָּא (Qere; i.e., the way it should be read). In this exercise, Johns uses the spelling הָּניָּא, which does not appear in BA. Only once does הָּניָּא appear in BA (Ezra 7:25). In every other instance, it is written as הָּניָּא.

2Here is an example of the 3ms personal pronoun הָּניָּא functioning as a copula (i.e., the verb “to be”). Note that we do not have to assume that the tense value is present, though here present tense makes the best sense.

3Another use of ה is to keep the first element of a genitive construction (in this sentence “son”) indeterminate (“a son” instead of “the son”) when the second element is determinate or definite (i.e., the ה allows the construction to mean “a son of Israel” instead of “the son of Israel” [II. 6.]). Such is the case with BH as well. Semantically, “son of Israel” can mean “Israelite.”

(4) The priest gave\(^1\) a shekel to his wives.\(^2\)

1בָּש—Peal, Perfect, 3ms (וֹיֶה “to give”). There is nothing significant about the fact that the verb is first in the sentence. Though BH generally employs the verb-subject-object word order, BA is far less regular than this.

2Note the choice of “wives” instead of “women.” The singular form of הָּשֶׁה does not appear in BA (VII. 3.).

(5) I [am] the servant\(^1\) of the great\(^2\) God of heaven.\(^3\)

1It might be tempting to translate this sentence, “I serve,” but יִבְרָד is a noun, not a verb (יִבְרָד is the verb “to do; make”).

2Also, how do we know what noun הָּשֶׁה modifies? Is it הָּשֶׁה (“great heavens”), or is it הָּשֶׁה (“great God”)? How should we decide? הָּשֶׁה
is dual, while נָּבָט and חֶלֶל are not (II. 4.). Note, however, that נָּבָט could modify the singular definite noun בָּט, which is also in construct with the definite נָּבָט. Biblical context tells precedence here. Most likely נָּבָט is an epithet given to God (cf. Ezra 5:8).

It is customary to translate the dual נְבָט as “heaven” instead of the more literal “the two heavens” (cf. Lesson II, sentence 11 in this key). “The sky” is also a possible translation of נְבָט depending on who is speaking.

(6) **We are** the sons**^2** of the king.

Here is an example of the 3mp personal pronoun לֹהֵם functioning as a copula (III. 2. B.). Notice how the subject of the third person personal pronoun is another personal pronoun (cf. next sentence). This is the spelling found in Daniel (III. 1.).

Though the word for “son” in BA is בֵּן, its plural is irregular בֵּנִים. Thus, its construct is בֵּן (VII. 3.), not בֵּנֶּר בֵּן. Also, בֵּן can be used to mean “children,” not just male offspring (see Lesson III, sentence 1 in this key). It is even possible to understand “sons of the king” as “the princes.”

(7) **You (mp) are** the prophets of**^2** the Jews**^3** who**^2** are in Jerusalem.

Again, the third person personal pronoun is used as a copula. Also note that this spelling is only used in Ezra (III. 1.). See also sentence 6, note 1.

The particle נַ is used in a number of ways. In this sentence it is used in two different ways: (1) to relate words genitivally (“of”) and (2) as a relative pronoun (“who”). Only context determines how נַ is being used (see vocabulary).

Literally, this word means “Judahites” since the word for “Judah” is נָּבָט (in BH נָּבָט). Note the gentilic ending on נָּבָט (II. 3.; also phonetic rule I Q). The “Judahites” is a term denoting the “Jews,” so is translated “Jews.” Gentilic endings denote people groups. In English -ite (Israelite), -ian (Californian), etc. is added to denote an inhabitant of a certain place.

(8) **They (f) [are]** the wives of the holy men/saints.

Why is “wives” determinate (definite)? It is in construct with נָּבָט which is determinate (II. 5.).
Our translation “the holy men” is justified since the adjective, which is being used as a noun (i.e., substantivally), is masculine plural. However, the emphatic plural of מָרָא (mira) can be used to mean “saints” (i.e., all of God’s people). In fact, BA, like English, employed the use of the masculine grammatical gender to express a generic idea of “person.” Also see Daniel 7:18ff. for the translation “saints.”

(9) The owner of the field bought\(^1\) the/that\(^2\) abode\(^3\) for his son.

\(^1\)ְּ—Peal, Perfect, 3ms (יָפָה “to buy”).

\(^2\)Does the pronoun הַרְעָה go with הָרָא (“that field”) or מָרָא (“that abode”)? Either seems possible, but when an independent personal pronoun comes before an emphatic noun, it functions much like an article (III. 2. D.; IV. 1.). When personal pronouns function in this way, they almost always come before the noun they modify (Dan. 2:32 מָרָא הַרְעָה “that image”), rarely after (Dan. 2:44 מֵלֶכֶת אֲנָשִׁים “these kings”). Either way, the modified noun must have some mark of determination (i.e., have the postpositive article מ, a pronomial suffix, etc.). In contrast to BH, the personal pronoun does not need the article when functioning demonstratively (e.g., BH: מְלֹאָה הַרְעָה “that field”).

\(^3\)Also, “abode” can be rendered “house” or “dwelling place.”

(10) In the year/at the time\(^1\) that the wise man\(^2\) built\(^3\) his house, he had\(^4\) a million\(^5\) shekels.

\(^1\)See the vocabulary for בֵּן.

\(^2\)This is yet another use of an adjective as a noun (the substantival use).

\(^3\)יָפָה—Peal, Perfect, 3ms (יָפָה “to build”).

\(^4\)Again י expresses ownership. כָּל could also mean “for him,” the so-called “dative of benefit.” If this phrase means “for him,” then “a million shekels” would not connect with the rest of the sentence. Also, there would be no main clause, since יִרְבָּה introduces a relative clause.

\(^5\)See Lesson II, sentence 10 in this key for a translation of מְלֶכֶת אֲנָשִׁים.
(11) At that time/at the same time\(^1\) he bought\(^2\) a field for\(^3\) his son.\(^4\)

\(^1\)Note that the construction of רָאַי with a time element yields a translation of “at that time” or “in the same hour” (III. 4. E.).

\(^2\)יָרַי—Peal, Perfect, 3ms (וָאַי “to buy”).

\(^3\)An effort has been made to stress along the way how important it is to keep in mind the full semantic range of the vocabulary. Here is an example where knowing that יָרַי can be either “son” or “field” affects your ability to translate sensibly (compare vocabularies in the introduction and Lesson III). Also, יָרַי is being used to express the “dative of benefit” (cf. Lesson II, sentence 12 in this key).

\(^4\)Technically speaking, the sentence is somewhat ambiguous. It is possible to translate it, “a son bought his field.”

Additional Notes on Chapter III

Some words, like יָרַי and יָרַי, are extremely flexible and can be used in a number of ways in the same sentence, as you have seen. Make sure you take careful note of their varied usages.
(And) who is the God who [is] the Lord of the earth?

As in BH, an initial 1 is often best left untranslated (cf. Lesson III, sentence 1 in this key).

Is הַשָּם used as a demonstrative (“that God”) or as a copula? The construction of הַשָּם appears only once in Daniel 3:15. In that case, הַשָּם functions as a copula. One would have expected הַשָּם to be in the emphatic state if הַשָּם were used as a demonstrative (III. 2. D.).

Though הַשָּם is not in the emphatic state, it is best to translate it as definite (“the God”) due to the relative clause which modifies it (i.e., this god is the one “who is the Lord of the earth”). Not that a relative clause necessarily makes the word it modifies definite; however, the nature of the clause might suggest it.

Daniel, whose name is Belteshazzar according to/like the name of my God and in whom is a spirit of [the] holy gods, served the God of heaven.

The construction יָדְנָן represents a series of relative clauses. Each of these clauses contains words with retrospective pronominal suffixes. The first relative clause contains הָעִשְׂרִים (lit. “who his name” or “who the name of him”), and the second has הָעִדְנָנים (lit. “and who...in him”). These are best translated as “whose” and “in whom,” respectively (IV. 2.).

Just like BH, בּ can mean both “like” or “according to.”

Since this sentence seems to be speaking of “gods” in general, instead of the God of the Jews, this whole construction should be indefinite (e.g., “a god”) instead of definite or determinate (e.g., “the God”). In addition, it is not grammatically necessary to translate this
phrase definitely (ד"כ in the absolute state). Despite this, however, "[the]" must be added for smoother English. See Daniel 5:11.

4As in BH, "served" could be understood as "worshiped" (see vocabulary in Lesson IV). פלט—Peal, Perfect, 3ms (פלט "to give").

5Note that "God of heaven" comes after the verb. Normally in BH the subject follows the verb. In this sentence, the incredibly long appositional phrase describing Daniel probably has influenced word order, though word order is a bit less consistent in BA.

(3) O Chief Magician,1 why did the king give2 this animal and this vessel to the priest?

1 is a construct chain (lit. "the chief of the magicians"). For this reason is not the same gender, number, and definiteness, as it would have been if it were acting as an attributive adjective. Also, recall that the emphatic state can be used to express the vocative (II. 3.).

2—Peal, Perfect, 3ms (ויב "to give").

(4) these men, the three3 of them (OR these three’ men)2

1Though numbers have not been covered at this point in Johns, one should note that they can come before or after the nouns they modify (XX. 2.).

2One should see this phrase as another way of saying, "these three men." See Daniel 3:23 for this construction. Also it is possible that the independent personal pronoun functions as a copula (lit. "these men three are"). If this were the case, the pronoun, as a copula, would be in a somewhat surprising position. For what appears to be a similar example, see sentence 9 below.

(5) You1 (ms) are2 the king to whom3 belongs4 the might.5

1Note the variant spelling of תומא which normally has a final נ. Words ending in א sometimes end in נ and vice versa (III. 1.), which even applies to the postpositive article (II. 3.).

2Again, context might demand that we use the past tense; however, present tense will do in this case.

3This sentence provides another example of a retrospective pronominal suffix "דר" (IV. 2.).

5expresses possession (IV. 3.).
It could be translated, “You are the king who has the might.” Lastly, do not confuse הָרָעָב (“might”) with מָנָה (“man”).

(6) Is this not Babylon the great? 

Just as in BH, the ה is an interrogative particle (see Introduction).

^nniaa (“might”) is used as a copula here (III. 2. B.). Though “Babylon” has not entered into vocabulary yet, it is well-known from BH.

^Note that בָּרָא is grammatically feminine (as was סְדִיר), because it modifies בֶּנֶג (e.g., Gen. 11:9). Place names are often construed as grammatically feminine (as in BH).

^This sentence can also be translated, “Is this not the great Babylon?”

(7) Those men [are] the wise men of the king.

Carefully distinguish between נַעֲר (“these”) and נַעֲרָא (“those”). How a demonstrative is translated—as near (“this”) or far (“that”)—is often a subjective choice. Even in English we might say “this thing called love” or “that thing called love” without a real difference in meaning. For our purposes, follow the definitions given by Johns.

(8) Why did that man live in that village?

^תִּהְיֶה—Peal, Perfect, 3ms (בָּהֵן “to sit; dwell”).

This noun can be spelled with a final נ (תִּהְיֶה) or a final ק (תִּהְיֶה), as it is in Ezra 4:15 (II. 3.). Also, the singular emphatic form can be used as a collective (e.g., נִהְיֶה in Ezra 4:10 means “towns”). See Johns’s note in VII. 3.

(9) That Daniel is the chief of the magicians.

How is סְדוֹר functioning? Since it is singular and follows סְדוֹרְסִים (“that chief of the magicians”), it cannot be modifying סְדוֹרְסִים (“that chief of the magicians”). It is also unlikely that it modifies בָּרָא since it follows it (cf. III. 2. D.). This is another example of סְדוֹר being used as a copula; however, one might have expected it to appear earlier in the sentence (IV. 3.; cf. sentence 4; Dan. 2:20; possibly 2:28).

A smoother translation is, “Daniel is the chief magician.”
There are four hundred houses in these villages.

"ר" is not a verb. Like "ש" in BH, it predicates the existence of something or someone.

Like BH, numbers between three and ten exhibit "chiastic concord;" that is, numbers feminine in form are used with nouns masculine in form and vice versa (XX. 2.).

Remember that "ל" means "these," not "God" (IV. 1.) or "to" (ל).
LESSON V
THE VERBAL SYSTEM: THE PERFECT
(Johns, p. 22)

(1) I bought a house.

1 וָקָנָה—Peal, Perfect, 1cs (וָקָנָה “to buy”). Without a greater context to guide us, it is impossible to say for sure how this perfect should be translated (i.e., present, future, pluperfect, etc.). Therefore, as a convention, the perfect will be translated as a simple past unless context demands otherwise.

(2) The men know their king.

1 ידִעָו—Peal, Perfect, 3mp (ידִעָו “to know”).

2 It might be wise here to restate that unlike BH, BA sentences are much freer in their word order. We normally expect verb-subject-object in BH.

(3) We gave the gold and the silver.

1 וָנָבֵא—Peal, Perfect, 1cp (וָנָבֵא “to give”).

(4) She prevailed by her strength.

1 וָכִילָה—Peal, Perfect, 3fs (וָכִילָה “to be able; prevail”).

2 The form וָכִילָה can be understood as follows: בֶּן + בּוֹרָה + הַפִּלְפָלָה. The Hireq beneath the ב is by Rule of Shewa (ב + ב > ב). Like BH, the ה appears on the construct form of the feminine noun before a pronomial suffix is added (III. 3.). Remember that ב can be used to express agency or means (see glossary in Johns), not just location (e.g., “in”).

(5) They (f) lived on the earth.

1 וָיָשַׁבְּהָ—Peal, Perfect, 3fp (וָיָשַׁבְּהָ “to live, dwell”). It is tempting to see the ending on this verb and conclude that it is a 3fs וָיָשַׁבְּהָ, “she
lived” [Qal, Perfect]). Make sure to differentiate between BA and BH in your head.

Though יָרָא does mean “earth” here, it can also mean “ground” (e.g., Dan. 7:4) or “land.”

(6) You (ms) fell¹ in² the night.

¹—Peal, Perfect, 2ms (ןָלָל “to fall”). Note that the Peal, Perfect, 2ms can have three forms: לָל, לָלָה, and לָלָה (V. 4.).
² can be used temporarily (e.g., “at night;” cf. Dan. 2:28).

(7) You (mp) killed¹ the prophets.²

¹—Peal, Perfect, 2mp (קָטַל “to kill”). It is also possible to see the meaning as “You, O Prophets, killed,” since “prophets” is in the emphatic state and can be vocative. However, the intended meaning seems to be a straightforward sentence.
²Unlike Lesson III, sentence 7, Johns has decided to use the Kethib of the plural determinate form of נְזֵר (נְזֵר) instead of the form normally found in BA (נְזֵר), which combines the Kethib and Qere readings. BHS suggests this word to be read (Qere) as נְזֵר. See notes on Lesson II, sentence 9 in this key.

(8) He threw/placed¹ a stone on/against/toward² the statue.

¹—Peal, Perfect, 3ms (לָמַד “to throw, place”). It might be tempting to translate, “A stone was thrown on the statue,” but the Peal is not a passive verbal stem (“was thrown”). It is active (“threw”). In BA, this verb is frequently spelled לָמַד (II. 3.).
²As in BH, על can have the meaning “on,” “over,” “against,” “concerning,” or “toward.”

(9) The priest went¹ out from the temple.

¹—Peal, Perfect, 3ms (נָס “to go out”). This sentence can be translated more smoothly as, “The priest left the temple.”

(10) We paid homage¹ to the great God, the God of heaven.

¹—Peal (Stative), Perfect, 1cp (מָנַד “to pay homage to”). This verb can also be rendered “worshiped.”
Additional Notes on Lesson V

Though you will not learn about other verbal stems (e.g., Haphel, Pael, etc.) until Lesson VIII, you might want to start making separate vocabulary cards for some of these verbs now (e.g., בָּרָא). As you can see from the vocabulary of this lesson, the BA Haphel can be likened to the BH Hiphil (i.e., it is a causative stem).
(1) The king commanded\(^1\) to kill\(^2\) the magicians and wise men of Babylon.\(^3\)

\(^1\)משה—Peal, Perfect, 3ms (משה “to say; command”). \(משה\) could mean “said” here, but “commanded” seems more appropriate in this context. Though you have not seen any Pe guttural (L-guttural) or Pe Aleph (L-L) verbs yet, the reduced vowel under the first consonant of \(משה\) becomes a Hateph Pathach (ך) in the presence of the laryngeal (i.e., the guttural) \(ך\) (I. M.).

\(^2\)אָסַל—Peal, Infinitive (אָסַל “to kill”). This is our first exposure to the infinitive in Aramaic. Note that the infinitive phrase is used as the direct object of the sentence. Also observe that the only conjugation that adds the \(ך\) prefix to the infinitive is the Peal. The infinitives of other conjugations (Haphel, Pael, etc.) will not have this prefix. The infinitive in BA almost always appears with a prefixed preposition (82 of 83 occurrences). Approximately ninety percent of these occurrences employ \(ך\) (76 of 83 occurrences). It also occurs with \(כ\) (4 times), \(כ\) (twice), and \(כ\) (once).

\(^3\)This type of construct chain does not occur in BA (i.e., where two substantives connected by \(ך\) are both in construct with a third substantive), though one will find an adjective in construct with a group of nouns in BA (Dan. 5:11). One might occasionally find this type of grammatical construction in BH.

(2) The Most High\(^1\) will rule\(^2\) all/the whole\(^3\) earth.

\(^1\)The spelling of \(לְלִוָא\) represents a Kethib-Qere, where the Kethib is \(לְלִוָא\) and the Qere is \(לְלִוָא\).

\(^2\)וֹלַת—Peal, Imperfect, 3ms (וֹלַת “to rule; have power over”). We have translated this imperfect as future (“will rule”) by convention,
but it could have been accurately rendered as present ("rules"), as past (usually after a perfect), or as a jussive ("May the Most High rule..."). Again, context will clarify. See Johns VI. 2. A-D.

3This is the first time we encountered הֶלְכָּה, and as is no surprise, it functions like לְכָּה in BH. Before a determinate singular noun, הֶלְכָּה is usually translated as "all" or "the whole" (IV. 5. B.).

(3) **The might of the lions** in their **den** was strong.3

1Note that "lions" has an irregular plural. The plural of "lions" is always in the emphatic state in BA (VII. 3.).

2Does this prepositional phrase modify "lions" or the verb? Proximity to "lions" would suggest the former (i.e., "the lions [which were] in their den...").

3—Peal, Perfect, 3fs (יהֵמֵר "to be[come] strong"). It might have been tempting to construe יהֵמֵר as some type of imperfect (VI. 1.), but neither of the 3fs or 2ms forms suits the context. Additionally, יהֵמֵר is in our vocabulary, while the verb יהֵמֵר does not exist in BA. Lastly, there is always the option of translating a stative verb as a change in state (e.g., "became strong").

(4) **Just as he desired** he did with the army of heaven.4

1—Peal, Perfect, 3ms (יהֵשׁ "to be; happen; exist"). **זָכַר**—Peal, Participle, ms (זָכַר "to desire; wish, like"). The combination of the perfect of יהֵשׁ with the participle usually indicates past time (VI. 6. C.). However, participles are able to indicate past time without the use of the perfect of יהֵשׁ (VI. 6. C.).

2—Peal, Participle, ms (עָבֵר "to do; make"). It might be quite tempting to see this form of the Peal participle as a stative perfect verb as in BH (e.g., עָבֵר "to be heavy; to be honored"), but it is important to learn the differences between BA and BH as well as the similarities. Also, do not confuse this BA verb with the BA noun עָבְר ("servant").

3ןָכִּיל could mean "army" or "strength."

4Due to other lexical possibilities, this sentence could be rendered as, "He did what he wanted by the strength of heaven" or "He did what he wanted among the army of heaven." Our translation above reflects Daniel 4:32 [35].
Then Daniel answered and said, "O king, you are the head of the gold."

—Peal, Participle, ms (עננה “to answer”). Sometimes עננה is used in contexts where no one has spoken to the person who “answers.” In these cases, עננה might be best understood as “to speak up” or simply “to say” (e.g., Dan. 5:13).

—Peal, Participle, ms (אמר “to say; command”). The Pathach under the ה occurs in this participial form instead of the expected Tsere (א) because of the final ר (I. J.). The combination of עננה and אמר is equivalent to the BH idiom (ל Negro שיאוה לאמר) “Saul answered and said” [1 Sam. 9:21] or (נתחו אהרי והשיגו לאמר “they answered Joshua saying” [Josh. 1:16]). Many times the word order of the BA idiom is like Daniel 2:20عرفbralבבר (“answering Daniel said,” or idiomatically, “Daniel replied” or “Daniel said”).

Remember that the emphatic state can be used to express the vocative (cf. Lesson IV, sentence 3 in this key; Johns II. 3.).

The form נפשי appears to be the result of a slip of the pen. We learned in Lesson II that ישנא means “head,” and nowhere in BA does it occur with a middle ר. We would have expected it to be spelled ישנא (cf. Dan. 2:38).

As a side note, when נא functions genitivally (“X of Y”), the first and last terms (X and Y, respectively) are usually either both definite or both indefinite. One rare exception is Daniel 7:19 (“its teeth [שניהם] of iron [שלים]”), where the phrase “its teeth” is definite and “iron” is not.

is used to express the genitive of material here (i.e., נפשי is made of שלים). Though both nouns are in the emphatic state (נ and ישנא are not feminine endings), the postpositive article is spelled two different ways (II. 3.).

The height of the house grew up like the height of a mountain.

—Peal, Perfect, 3ms (רדב “to grow up; be[come] great”).

As we have noted, מ can be used in a vast number of ways. This is a מ of specification (i.e., “like the height with respect to a mountain”). This phrase cannot be a circumlocution used in place of a construct chain (II. 6.), because the first element (“ספנרט”) has the postpositive
article and is, therefore, definite, while the last is indefinite. A good example of a circumlocution might be יִלְוָ֑הוּ “a son of the king.” Note Johns II. 6.

(7) The officer will come upon a treasure under his house.
1Peal, Imperfect, 3ms (ְמְסָא “to reach, attain; come upon; happen to”). Perhaps it might be better to see this imperfect as a past (“came”) or as a jussive “may an officer,” since it makes a bit more sense.

(8) The wise man is able to drive away the magicians.
1Peal, Participle, ms (ְכָּלָה “to be able”).
2Peal, Infinitive (ְמַרְד “to drive away”) with ל prefix.

(9) All humanity is perishing like the dew on the grass.
1Clearly אֶתְנִיש (Lit. “all the man”) is being used as a collective for “all mankind” or “all humanity.” This collective usage helps to explain the plural participle בְּאֶרֶץ can also refer to humanity as a class of beings (e.g., Dan. 7:8 אֶתְנִיש “like the eyes of the man” or “like human eyes”).
2Peal, Participle, mp (בָּא “to perish”). Remember that as a matter of convention we are using present tense. In a narrative context, this could have been easily understood as “all humanity was perishing.”

(10) They (mp) will drive away the king from the house of the God of heaven. (OR The king will be driven away from the temple of the God of heaven.)
1Peal, Imperfect, 3mp (תְּרָם “to drive away”).
2The “house” of a god in the ANE refers to the “temple” of that god.
3Johns explained in VI. 8. that passive meanings can be expressed with an active verb form when the verb is 3mp. The “direct object” (in this case יִלְוָ֑הוּ) then serves as the “subject.” English has a similar construction. For example, English speakers often say “they say you shouldn’t do that,” where “they” is used generically. It would have been just as acceptable to say, “It is said that you shouldn’t do that.”
Though our example is not completely analogous, it still serves to illustrate the rationale behind the BA construction.

**Additional Notes on Lesson VI**

Unlike BH, BA does not have an equivalent to the so-called converted imperfect (e.g., רָאָה יִרְאוּ “he said”) and the so-called converted perfect (e.g., יִושְׁנָה יִיְשָׁנִי “it will be”). Johns has shown that the perfect, imperfect, and participles can all be used to express a variety of time values.
LESSON VII
CLASSES OF NOUNS
(Johns, p. 31)

(1) The house of the treasures\(^1\) of the king has\(^2\) great\(^3\) windows.\(^4\)

\(^1\) What concept does נִינָיָם \(\text{מִלְתָּם} \) communicate? In English we might say “the king’s treasury” or “the royal treasury.”

\(^2\) As in BH, \(\text{ל} \) can express ownership (cf. Lesson IV, sentence 5 in this key).

\(^3\) אַרְבָּא is a rare adjective whose plural is formed by reduplication (VII. 3.). In nearly every instance, אַרְבָּא means “chief” or “great,” as opposed to “many.” However, it might mean “many” in Daniel 2:48. The word אַרְבָּא is usually employed to mean “many.”

\(^4\) בכיר is masculine in the plural but feminine (כְּכוּר) in the singular (VII. 3.).

(2) The matter was written\(^1\) in the letter which the prophet wrote\(^2\) to his\(^3\) brother.\(^4\)

\(^1\) נִיצֶת—Peal, Passive Participle, fs (כתיב \(\text{“to write”}\)). Here we have translated the participle as a past (“was written”) instead of a present (“is being written”). Participles can express the past tense (V. 6. C.); and with the use of the perfect (see note 2 below), it is best to see the sentence as past time.

\(^2\) נִיצֶת—Peal, Perfect, 3ms (כתיב \(\text{“to write”}\)).

\(^3\) is used after long vowels for the 3ms. Note נִיצֶת (cf. Dan. 5:2; יִיצֶת in Dan. 2:48). Likewise, \(\text{ל} \) rarely appears on plural nouns (e.g., Dan. 5:2-3; Ezra 5:6).

\(^4\) This form does not appear in BA. In fact, \(\text{ל} \) (“brother”) appears only once in BA (נִיצֶת \(\text{ל} \) [K]/נִיצֶת \(\text{ל} \) [Q] “your brothers/companions,” Ezra 7:18). This example in Ezra 7:18 is plural, unlike the singular form in our exercise. However, one might expect \(\text{ל} \) to behave like
in its various singular forms (אֲבָהָיו, "his father" and בַּעַל, "his brother"). See the forms of בַּעַל in Lesson II, sentence 4 in this key.

(3) Myriad of myriads\(^1\) worship\(^2\) the Lord\(^3\) of heaven.

\(^1\)A similar phrase is found in Daniel 7:24. There are some alternatives in translation of this phrase: (a) “ten thousand of ten thousands,” (b) “ten thousand times ten thousand,” or (c) “a great multitude.” See Johns XX. 1. Note that רַבּ is irregular in the plural (VII. 3.). An alternative translation might be “a myriad of myriads worshiped.”

\(^2\)—Peal, Participle, mp (פָּלָח “to serve, worship”).

\(^3\)Here, the ל marks the direct object. Though קָרֵא means “lord,” it is really a Peal, Participle (ms) used as a substantive (VII. 2. 6.). The same is true of the noun פֶּלֶת (“priest”). Compare Lesson VI, sentence 8 in this key.

(4) The throne of the great\(^1\) queen was\(^2\) in Babylon.

\(^1\)אֲבֵרְתָּה is feminine, and it therefore modifies מִלְקָמְתָּה ("queen"). Though the plural of מִלְקָמְתָּה is נְפַרְשׁה (feminine in form), it is grammatically masculine. See comments in the Additional Notes section about this plural form.

\(^2\)—Peal, Perfect, 3ms (דָּוֵה “to be[come]; happen; exist”).

(5) The visions\(^1\) of his wise men were told\(^2\) to the magician.

\(^1\)Note that אֲבָרָהִים is an irregular noun (VII. 3.).

\(^2\)—Peal, Passive Participle, mp (אָמַר “to say; command”).

(6) You (ms)/she will pay homage\(^1\) to the governor\(^2\) of the nations.

\(^1\)—Peal, Imperfect, 3fs or 2ms (סָלַם “to pay homage to; worship”). Remember that we could have translated this imperfect as jussive “let her pay homage” or as a present “she pays homage.” Context will determine the best choice of “tense.”

\(^2\)The lexical form of “governor” is הָלָם, but the construct form is
As a side note, מֵיתְרָה and many other terms are loan words from Akkadian (e.g., פֵּינָן “prefect” or מֵינָה “mina”).

(7) The good men dwell\(^1\) in the midst\(^2\) of the fire.\(^3\)

\(^1\)Peal, Perfect, 3mp (תוֹרַה “to sit; dwell”). It might have been tempting to see this verb as an imperfect (Peal, 3ms); however, the Pe Yodh (I\(^-\)) verbs can sometimes be deceiving. You will be introduced to Pe Yodh verbs in Lesson 11, section 4. It should suffice to say for now that if this were an imperfect, a Hireq would have appeared under the Yodh.

\(^2\)The construct for the noun יֹא is irregular (מא). See Johns VII. 3. Just as some words use a י (i.e., a matre lectiones) to indicate a final long “a” vowel (e.g., יָשָׁב “year”), the final י in יֹא is also a vowel letter.

\(^3\)We might have rendered this sentence, “the good men sat inside the fire.”

(8) We will give\(^1\) the wheat\(^2\) to our father\(^3\) as a present.

\(^1\)Peal, Imperfect, 1cp (נִנָּה “to give”). Because imperfects are used as injunctives (expressing a command), we might have translated this verb, “let us give.”

\(^2\)Here בְּנֵי is plural (lit. “wheats”). The plural denotes that the wheat had been harvested. This use of the plural can be termed a “plural of natural products in an unnatural state.” For instance, in BH, a tree is called an עֵץ; however, when the tree is cut into firewood, it is then called עֵצִים (e.g., Gen. 22:7).

\(^3\)For the singular construct form of בְּנֵי, see Lesson II, sentence 4 in this key (Johns VII. 3.).

(9) That statue,\(^1\) its head\(^2\) [is]\(^3\) of good\(^4\) gold [and] its breast/chest\(^5\) [is] of silver.\(^6,7\)

\(^1\)Recall that the personal pronoun אֲנָה before a noun (here, בְּנֵי) is used like a demonstrative pronoun (III. 2. D.). Also, this sentence gives an example of casus pendens (or the “hanging case”), where words that begin a sentence stand grammatically apart, yet introduce the topic of the sentence. In (non-standard) English we might say, “This stranger, he came up to me and gave me a million dollars!” “This stranger” is grammatically separate, yet its early introduction
focuses the hearer on the subject of the sentence. We might render the sentence, “As for that statue, it had a head of....”

2 The ending  ע is masculine, because מ is grammatically masculine.

3 This is a verbless sentence; therefore, we are forced to supply the verb (as would be the case with BH). Though we used the present tense, past tense would be suitable as well. This exercise reflects Daniel 2:32 and is best rendered using past tense, since it is part of a narrative section.

4 What concept is being expressed by the word טוב (“good”)? It is the quality of the gold. In English we usually say “fine gold.”

5 To a modern English speaker, breast might give the impression of the female form; therefore, “chest” might be a more appropriate translation. For this form, note our discussion in sentence 2 of this lesson.

6 The genitive relationship denoted by נב ה and נ is a “genitive of material.” In English we can express this same idea, saying “the box is of wood” or “the box is wood.” Hebrew uses the construct chain for the same genitive purposes (e.g., מון מ “vessels of silver” in 1 Kings 10:25).

7 A smoother translation might be, “As for that statue, it has a head of fine gold [and] a chest of silver” or “As for that statue, its head is fine gold and its chest is silver.”

(10) Daniel and his companions\(^1\) will grow strong\(^2\) in the kingdom of Babylon by/in\(^3\) the strength of the Most High God.\(^4\)

\(^1\) נב (perhaps originally נב or נ in the singular) is an irregular plural (VII. 3.). The word itself is a loan word from Akkadian. One might wonder why the נ (“and”) is spelled נ before נ. According to the Masoretic vocalization, ל often changes to נ before words whose first consonant is followed by a Vocal Shewa.

\(^2\) פס—Peal, Imperfect, 3mp (ות “to be[come] strong”). It might be better here to translate this verb as a past “became strong.”

\(^3\) One must question whether Daniel and his companions grew strong “by means of God’s strength” or if they grew strong “in the state or condition of God’s strength.” It is difficult to decide without context, but it is important to note the choices available.
Additional Notes on Lesson VII

There is no need to memorize the list of irregular forms (VII. 3. 10.), but be able to recognize the distinctive qualities of each. For example, nouns like נס (“seat; throne”) and נס (“lion”) add a 1 in the plural. נס (sg.) becomes נס (pl.), and נס (sg.) becomes נס (pl. det.). The change occurs because roots with a final ה in BA were originally final ה, and roots that were final ה and final ה merged. Thus a 1 appears in the plural.
LESSON VIII
THE DERIVED ACTIVE CONJUGATIONS
(Johns, p. 36)

(1) If you will write\(^1\) the dream and its interpretation, [then]\(^2\) you will receive\(^3\) great\(^4\) gifts from me.\(^5\)

\(^1\)—Peal, Imperfect, 3mp (הבחר “to write”). Remember as in BH an imperfect can take on a modal sense (i.e., “If you can write...”). See Daniel 5:7.

\(^2\) Do not expect the apodosis in BA to begin with the word “then.” The word מָלַא (“then”) is used as a temporal coordinating conjunction (“this happened, then that happened”). Note that the pair דָּא (“if”) and מָלַא (“then”) do not occur in BA.

\(^3\)—Pael, Imperfect, 2mp (קִבּוֹת “to receive”).

\(^4\) Remember that the adjective לֹא has an irregular reduplicating plural (VII. 3.), and see Lesson VII, sentence 1 in this key for the translation.

\(^5\) יָדַע means “before,” both temporally (Dan. 7:7) and spatially (Dan. 7:10); however, in combination with the preposition יָד, it can mean “in the presence of” (e.g., Dan. 7:8, 10) or “from” (e.g., Dan. 2:6; Ezra 7:14).

(2) The vessels which were given\(^1\) to you for the service of\(^2\) the house of your god,\(^3\) deliver\(^4\) before the God of Jerusalem.

\(^1\)—Hithpeel, Participle, mp ( למען “to give”). Though the Hithpeel conjugation has not been introduced yet (see IX. 3.), this example should not prove too difficult because of its similarities to the Hithpael in BH. (Johns does briefly show the derived conjugations in V. 2.) Instead of a reflexive meaning (“to give to oneself”), this usage of the Hithpeel is passive (“was given”). In fact, the passive sense of these verbs seems to dominate any reflexive sense by about 10 to 1, respectively. See Johns IX. 2. for the passive use of the Hithpeel.
is in construct with תֶּֽהֱעַר which is in turn in construct with הָֽאָמֶֽר. The reason the construct chain is definite is because of the pronominal suffix on הָֽאָמֶֽר (II. 5.). We might further classify this genitive as an “objective genitive,” which means that the genitive noun (the nomen rectum) receives the “action” of the nomen regens (noun in the construct form).

The speaker in this sentence does not seem to be a strict devotee of the God of Israel as the sole God but probably believes in many gods. Thus, we translated “your god” here but “the God of Jerusalem” later, as the latter is the sole God of Jerusalem.

—Haphel, Imperative, ms (שׁל זה “[Haphel] to complete, finish; deliver [completely]”). Though this form is exactly the same as the Haphel perfect, the use of the perfect does not fit the context, due to the use of earlier.

(3) Now make a decree to stop those men; that town will not be rebuilt.

—Peal, Imperative, mp (שָׁם “to place, lay; make; establish”). If this verb were a Peal perfect it would have been שָׁם. Also, שָׁם followed by מַעְרָב is used in this very common BA formula to express “to make a command” or “to make a decree.”

—Pael, Infinitive (בָּשִּׁל [Pael] to stop”). The final ו of the infinitive is spelled with an (VIII.1.).

What is the relationship between these clauses? Is it disjunction (see above), purpose (“so that”), or simple coordination (“and”)? Context is the ultimate key to our choice. Whatever the case, it would be odd that לָֽהַ רָּזִים is being used to negate an injunctive (a command), since יָֽזָר serves that function. However, יָֽזָר in BH is used to negate commands.

—Hithpeel, Imperfect, 3fs (בָּנוּ “to build”). This is another example of a Hithpeel used passively. Though you could not have foreseen the translation of “rebuilt,” you will find that the biblical context of this verb implies such a translation (e.g., Ezra 4:21). With the use of לָֽהַ רָּזִים, it is unlikely that this is a jussive (“do not let that town be rebuilt”).
(4) To [certain/some] men, the warriors of might who [were] in his army, he commanded to bind Shadrach and his companions.

1Because לָבָב is not definite (as indicated by the Shewa under the ل), we need an indefinite translation. Thus, we say in English “some men.” The preposition ל here marks the indirect object, not the direct object as the direct object marker. The direct object of the sentence is the content of the command (viz., to bind Shadrach and his friends). When a speaker wants to express a command to do something, he might use the construction אמר + ל + an infinitive (e.g., “he commanded X to do Y”).

2The appositional phrase further defines who these men are, that is, נְבֵרִי הָיוֹל “mighty warriors who were in his army.” Though הָיוֹל is not in the emphatic state, the following relative clause relates that there was a “definite” group of men.

3In some cases, בָּהַי means “out loud” (e.g., Dan. 4:11 [14]). In those cases, בָּהַי is not modified by a pronominal suffix as it is here. Also, the phrase normally follows the verb. This choice of “in his army” is made much more secure by the phrase נְבֵרִי הָיוֹל.

4אמר—Peal, Perfect, 3ms (אמר “to say, command”).

5לְכָּסָה—Pael, Infinitive (“לְכָּסָה “to bind”).

6We might render this sentence more idiomatically as “He commanded certain men, the mighty warriors who were in his army, to bind Shadrach and his companions.”

(5) Because our fathers angered the God of heaven, he gave them into the hand of the king of Babylon.

1Remember that כל סכִּיל means “because” or “although.” Only the former fits this context.

2סָכִיל—Haphel, Perfect, 3mp (סָכִיל “[Haphel] to irritate, make angry”).

3גּוֹב—Peal, Perfect, 3ms (גּוֹב “to give”).

4בר often expresses the notion of “in the power of” or “in the control of.”
(6) The lord of Babylon saw a dream in the night, and behold, [there was] a statue, and its head [was] fine gold.

Like its BH counterpart is sometimes best left untranslated. It is used to say something like, “Here’s what happened: there was....” Such is the case with BA where it introduces circumstances or, in our case, the content of the vision. It draws the reader’s attention to what comes next (e.g., Dan. 4:7 [10], 10 [13]).

Though there is no indefinite article in BA, per se, it appears that the word דָּנוֹ ("one") was being used in this sense. The English words “one,” “an,” and “a” have a common ancestor in the Scottish ane, which means “one.” Thus, we translated “a statue” (e.g., Ezra 4:8) instead of “one statue” (Dan. 2:31). Like the definite article, דנָ comes after the noun it modifies.

Literally, “and its head of good gold.” The translation above is slightly smoothed over for style. Also, note that like BH, the conjunction (used disjunctively) can be rendered “there was a statue with its head of fine gold” (e.g., Gen. 11:4; 24:15).

(7) Daniel asked the king that he would give him [some] time, so that he might make known the interpretation to the king.

As in sentence 4, indefinite nouns can be translated indefinitely with “some.”

The context seems to demand such a logical connection.

The infinitive can come before or after its object (VI. 3.).

Try to render this sentence more smoothly into English without losing either the essential message or the important syntactical relationships.
Additional Notes on Lesson VIII

It is crucial to note that some forms can be interpreted in more than one way. For example, הָכָּתַב can be analyzed as either a Haphel, Perfect, 3ms or a Haphel, Imperative, ms. Such is the case in the other derived conjugations. Often, context will make the correct choice clear.
LESSON IX
THE PASSIVE AND REFLEXIVE CONJUGATIONS
(Johns, p. 40)

(1) You (ms) were looking\(^1\) until\(^2\) the animal was killed.\(^3\)

\(^1\) —Peal, Passive Participle, ms (חָלַק “to see; perceive”). The participle can be translated as past, present, or future tense (VI. 6.); however, the perfect of לְכַלַּק at the end of the sentence most likely merits a past-tense rendering. The continuous aspect seems merited by the use of לְכַלַּק. That is, an action was being done until something happened.

\(^2\) "I have the same force as לְכַלַּח alone.

\(^3\) —Peil, Perfect, 3fs (לְכַלַּק “to kill; [Peil] to be killed”). Since lְכַלַּק ("the animal") is grammatically feminine, the passive verb must also be feminine.

(2) From then until now, that/the\(^1\) house was being rebuilt,\(^2\) but\(^3\) it has not been completed.\(^4\)

\(^1\) There are instances where the definite article might function as a demonstrative (e.g., "this" or "that"). Such is the case in BH (e.g., 1 Sam. 24:20 [19]).

\(^2\) —Hithpeel, Participle, ms (לְכַלַּק “[Hithpeel] to be [re]built”). For the translation “rebuilt,” see the answer for sentence 3 in the previous lesson.

\(^3\) As in BH, 1 plus a noun at the beginning of a clause can express disjunction.

\(^4\) —Peil, Perfect, 3ms (לְכַלַּק “[Peil] to be finished”). Again, this form looks exactly the same as the Peal passive participle; however, as a rule, we will classify this form as a Peil perfect when there is no stated subject (IX. 1.).
(3) The men assembled and agreed to consider the matter.

1This word is יִבְרָע ("man") not יִבְרָע ("mighty man").

2Hithpaal, Perfect, 3mp (ニ תְלַכֹּשׁ "[Hithpaal] to gather, assemble").

3Hithpeel, Perfect, 3mp (נ מְדִינָה "[Hithpeel] to agree; decide"). Because ר is a sibilant, metathesis occurred along with a phonetic change of נ to ד. In this case, one might have also expected ר to be doubled (V. 2. and IX. 3.). The sole occurrence of this verb in Daniel 2:9 represents a Kethib-Qere (IX. 3.).

4Hithpaal, Infinitive (ן תְלַכֹּשׁ "[Hithpaal] to consider"). Again, there is metathesis of the sibilant ר and the ק prefix.

5Keep in mind the range of meanings for the word יִבְרָע.

6Consider the possibility that the sentence above could be a command (if we take נ הָבָר to be vocative ("O men!") and the verbs as imperatives (note the similarity of forms in IX. 2.). We would then render the sentence, "O men, assemble and agree to consider the matter!" Note that this possibility is only "technical," as the imperative forms of these verbs do not occur in BA. To determine this, however, we would have needed a context for this sentence.

(4) The king sent his silver to his treasure house, and it was weighed there.

1Peal, Perfect, 3ms (נ הָבָר "to send").

2Literally, נְבַקְתָּה means "to the house of his treasures." This phrase obviously refers to the king's treasury building.

3Peil, Perfect, 3ms (חֵלֶל "[Peil] to be weighed").

(5) Over my kingdom I was reestablished and was not killed.

1Remember that in BA the absolute state for abstract nouns ends in ר, while the construct state ends in ה.

2Hophal, Perfect, 1cs (זְרָה "[Hophal] to be reestablished").

3Hithpeel, Perfect, 1cs (וֹכֶל "to kill; [Hithpeel] to be killed"). Why is this form not a Hithpaal when there is an "a" vowel under the פ? There is no doubling of the middle radical פ (IX. 3.). As a side note, there is possibly one instance of יִכְלָשׁ in the Hithpeel stem being used actively (cf. Dan. 2:13; infinitive form), but even that instance might be understood as a passive.
(6) The wise man was looking and [there was] a tree in the midst of the earth, and its height [was] great.

The wise man was looking—Peal, Participle, ms (לתהו “to see, look; perceive”). Frequently BA employs participles in past narratives without any discernable stress on continual action. In narrative, it would have been appropriate to translate this verb as “The wise man looked.” Check context to see what best fits.

Again, יָלָא introduces the content of the vision and draws attention to what is seen (cf. Lesson VIII, sentence 6 in this key). It is best to avoid the most literal translation, as in BH.

If you recall, the construct of יָא is נַח (VII. 3.). Also, one might render this word “center.”

As a small review, אֲרֵבַת must be functioning as a predicate adjective, since it does not agree with the noun it modifies in gender, number, and state of determination (II. 4.). An attributive use of אֲרֵבַת would not make sense in this context (cf. Dan. 4:7 [10]).

(7) All the people who are on the opposite side of the river are the ones who know the commands of the God of heaven.

In the BA the term נִדְרֵי נְבֶדֶר is a provincial designation (e.g., “all the people who are in the Trans-River [province]”). See Ezra 4:10, 11, 16, etc. The river referred to here is the Euphrates. As a picky note, the Pathach under the נ is not the definite article, as in BH. This vowel is produced due to the juxtaposition of a vocal Shewa and the Hateph vowel under the following נ (which is always vocal). This juxtaposition caused the vocal Shewa to go to Pathach.

The sentence could be translated “All the people in Trans-River are those who know the commands of the God of heaven.”
(8) Whoever does not fall and pay homage to the statue will be thrown into the midst of the fire.

The הָיָה followed by a relative pronoun is used as an indefinite pronoun. For example, הָיָה מַלְאָכֶּה means “whoever” and הָיָה מַלְאָכֶּה means “whatever.” However, הָיָה or הָיָה alone can be used as an indefinite pronoun, but this usage is much less frequent (IV. 4.)

*—Peal, Imperfect, 3ms (גָּפֵל “to fall”). We could have easily translated this “will not.” In this verb the initial י assimilated, causing the doubling of the י. We normally would not expect the Tsere (ֳ) under the second root consonant in a Peal verb (normally we expect a Shureq [ֳ] or a Pathach [ֳ], as in the case of stative verbs). The Pe Nun (I-3) verbs seem to prefer i-type vowels (here the Tsere ֳ). The Nun does not always assimilate (cf. XI. 1. A.). The way to identify this verb as Peal is to recognize the preformative vowel under the Yod. Only the Peal has a Hireq.

^—Peal, Imperfect, 3ms (גָּפֵל “to pay homage to”).

^—Hithpeel, Imperfect, 3ms (נָפֵל “[Hithpeel] to be thrown”).

(9) The kingdom will be left forever to a good people.

—Hithpeel, Imperfect, 3fs (נָפֵל “[Hithpeel] to be left; pass on to”). Note the metathesis of the ו and ה. Again, this occurs in the hith- stem verbs as in BH (IX. 3.). Also, it is somewhat surprising to see the verb spelled with a Hireq (ֳ) instead of a Tsere (ֳ). However, these vowels are both classified as i-type vowels whose interchange did not have a divergent enough sound to produce a change in meaning. For example, the British and Americans pronounce the second “a” in banana differently. However, the change in pronunciation of the vowel does not produce a change in meaning. One can order a banana in either country with either pronunciation. ^ in the plural has the same sense as the singular.

(10) A command came from the king and the wise men were killed.

We could have easily translated this noun “decree,” “law,” or even “order.”

—Peal, Perfect, 3ms (נַחֲלַה “to be[come]; happen; exist). The translation “came” is good idiomatic English. Literally, the Aramaic says, “a command was.”
It is quite possible that the 1 here expresses purpose ("that") as it might in BH.

—Hithpaal, Participle, mp (םתסילוין) "[Hithpaal/-peel] to be killed." Theoretically, the Hithpeel/-paal could have a reflexive meaning here (as the sentence is completely devoid of context); however, in BA the Hithpaal/-peel of קסיל are passive (see vocabulary Lesson IX; cf. sentence 5 in this lesson). If קסיל were taken reflexively, this sentence would be translated, "and the wise men killed themselves." It is a possible translation, but it is unlikely. See Lesson VIII, sentence 2 in this key for general statistics on this verb stem.
LESSON X
LARYNGEAL VERBS
(Johns, pp. 45-46)

(1) All of the inhabitants\(^1\) of the land/earth\(^2\) [are] like those not considered.\(^3\)

\(^1\)ןִּיִּה—Peal, Participle, mp (const) (בְּהֵן “to sit; dwell”).

\(^2\)אַרְבַּי can mean “earth” or “land” in BA and BH. Consult context for the correct choice.

\(^3\)Note that אַרְבַּי literally means “like not” rather than כל, which means “all the.”lish—Peal, Passive Participle, mp (בְּשֵׁה “to consider; respect”). The translation above is quite “wooden.” A smoother and preferred translation might be, “All of the inhabitants of the earth are considered as nothing” (i.e., they cannot pose a serious threat to God’s self-determined actions). In less formal idiom we might say, “all the inhabitants of the land are like a drop in the bucket.” Here אַרְבַּי appears to be used as a noun (“nothing”). This is the only case in BA where it is used this way (cf. Dan. 4:32 [35]).

(2) You (ms) will offer\(^1\) them\(^2\) on the altar of your (mp) God’s\(^3\) temple which\(^4\) [is] in Jerusalem.

\(^1\)קָרָב—Pael, Imperfect, 2ms or 3fs (קרב “[Pael] to offer”). Note that the “a” was lengthened for this Pael, since the Resh cannot double (compensatory lengthening). Also remember that the imperfect can be translated as an imperative (“offer them”).

\(^2\)The 3p independent personal pronoun can be used as the direct object, unlike BH which adds a pronominal suffix to the definite direct object marker (e.g., בְּמִזְמַנְתָּם “them”). See Johns III. 2. E.

\(^3\)Note the shorter (defective) spelling לאֹנְכָּב (III. 3.) instead of the fuller (plene) spelling לאֹנְכָּב.

\(^4\)Does the relative pronoun modify לאֹנְכָּב (“the house of your God who”) or נהֵב (“the house of your God which”)? The construct chain is one logical unit in which the first noun governs the second. Most
likely it is the first noun that would be modified here, especially in the absence of any further contextual clarifications. Note, however, the construct in Ezra 5:8 in which the second noun is modified. See Lesson XI, sentence 6 in this key for a further discussion.

(3) With them \(\text{mp}\) \(^3\) [were] the prophets of God\(^2\) helping\(^3\) them.\(^4\)

\(^1\)It is easy to confuse \(\text{אֶתֶם} (“with them”) with \(\text{אֵתָם (“their people”). The difference is the vowel under the \(\text{י}.
\(^2\)Though we normally expect English and Aramaic to use the definite article in the same way, we often find \(אֵלִיָּהּ when we would have expected it to appear without the article (e.g., Dan. 2:20; 5:26). Possibly some instances are the distinctive use of the definite article “the true God.”
\(^3\)Pael, Participle, mp (דָּעַת “[Pael] to help, aid”). Note that in Lesson X. 3. Johns spelled this verb with a Qamets (כָּפָר) as it is in Ezra 5:2.
\(^4\)The \(\text{י} is used here as the direct-object marker.

(4) Here is what happened:\(^1\) a stone was cut\(^2\) from the mountain, though\(^3\) it was cut\(^4\) without hands.\(^5\)

\(^1\)For the use of \(אַלֶּה in BA, see Lesson IX, sentence 6 in this key.
\(^2\)Ithpeel, Perfect, 3fs (וֹדֵר “[H-/Ithpeel] “to be cut; break off”).
\(^3\)As in BH, \(\text{י can introduce a concessive clause. This interpretation seems best since it is a surprising fact that hands did not cut the stone. The relationship could be disjunctive as well (“but”).
\(^4\)Hithpeel, Perfect, 3fs (וֹדֵר “[H-/Ithpeel] to be cut; break off”).
\(^5\)usually carries the meaning “without.” Note also the formation of \(כָּפָר > בֵּדַד > צָרָה.

(5) I issued a decree,\(^1\) and they searched\(^2\) and found\(^3\) the letter.\(^4\)

\(^1\)Peal, Passive Participle, ms (כָּפָר “[to be placed, laid; made; established”). Again, remember that for our purposes here, when an explicit subject is expressed, we will conjugate these types of forms as Peal passive participles (IX. 1.). Literally, this phrase says, “From me a command is placed.” The phrase \(כָּפָר \text{ כָּפָר is employed a
handful of times in BA. It is probably best translated “I commanded” or “I made/issued a command/decreed.” A literal translation is almost unbearable in English.

2 Pael, Imperative, mp OR Pael, Perfect, 3mp (בָּרַךְ “[Pael] to seek; investigate”). Such is the case with הָנַשֵׁת (VIII. 3.). If this Pael were an imperative, the sentence would be translated as “I issued a decree: Seek and find the letter!” Note, however, that the imperatives of these two verbs are not found in BA.

3 Haphel, Imperative, mp OR Haphel, Perfect, 3mp (שָׁנו “[Haphel] to find”). Also, compare Ezra 4:19.

4 These 3p verbs could also be translated passively, “I issued a decree, a search was conducted, and the letter was found” (VI. 8. A.).

6 Then the king became greatly fearful and he scattered his wives in the midst of his palace.

1 Does מִלֶּכֶת modify בָּרַך or the verb מְנַבֵּה? If it modified מְנַבֵּה as an attributive adjective, then מִלֶּכֶת would have to be in the emphatic state. Therefore, it must be an adverb modifying the verb.

2 Hithpaal, Participle, ms ([Hithpaal] to be[come] frightened, fearful; perplexed). As expected with Ayin laryngeal (II-guttural) verbs, the Pathach under the first root consonant is forced to lengthen to Qamets, since the ה does not double.

3 Pael, Perfect, 3ms ([Pael] disperse, scatter”).

7 Four times/years will pass by/over him until he possesses the kingdom.

1 could be “time” or “year.” Context alone will help you decide.

2 Pael, Imperfect, 3mp (לָלָד “[Pael] habitually pass over [with על]; pass by”). This imperfect could have been translated as a jussive (e.g., “let four years pass”). How do we know that לָלָד is a Peal instead of an Aphel (compare forms of the Aphel in VIII. 5.)? Contextual considerations merit this classification. First, the meaning does not seem causative. Second, the Peal form of לָלָד in BA appears to have the same meaning as that of the Qal of the same root in BH, not the Hiphil. These clues indicate that the weight of probability is on the side of a Peal classification.

3 It seems that the particle רָא can also mean “until.” Normally, we would have expected something like רָא or רָא עַד.
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Aphel, Imperfect, 3ms (םָּשׁ “[H-/Aphel] to possess, occupy”). For a discussion on the use of the Hireq instead of Tsere as the stem vowel, see notes in IX, sentence 9 in this key.

A smoother translation might be, “Four years will pass by before he possesses the kingdom.”

(8) I blessed¹ the Most High,² and I praised³ the Eternal One.⁴

¹Pael, Perfect, 1cs (בָּרָכָה “[Pael] to praise”).
²See Lesson VI, sentence 2 in this key for remarks on the spelling of אֱלֹהִים. The 7 on לְאָלֹהִים is used as the direct object marker.
³Pael, Perfect, 1cs (שֵּׁבַת “[Pael] to praise”).
⁴It literally means, “the living [one] of forever,” since לְאָלֹהִים is an adjective used substantivally (“living one”) and is in construct with בְּאָלֹהִים.

(9) They will feed¹ you (ms)² grass³ like oxen.⁴

¹Pael, Imperfect, 3mp (טָמַם “[Pael] to feed, give to eat”).
²The 7 indicates the indirect object.
³Though אֲשֵׂרָה is in the emphatic state, as it always is in BA, its collective meaning is “the green things” (similarly see remarks on אֲשֵׂרָה in Lesson VI, sentence 9 in this key).
⁴A 3mp verb with an indefinite subject is often BA shorthand for the passive voice (“Grass will be fed to you like oxen”; cf. VI. 8. A.).

(10) The Jews¹ were (re)building² and making progress³ in the days of Haggai the prophet.⁴

¹For comments on this gentilic see Johns, II. 3. and Lesson III, sentence 7 in this key.
²Peal, Participle, mp (בָּנוֹ “[to build”). The past-tense translation is justified by the temporal prepositional phrase בְּנֵי (“in the days of”).
³Aphel, Participle, mp (צלָל “[H-/Aphel] to make prosper; fare well; make progress”). A suggestion by Douglas Stuart is that these verbs form a hendiadys—that is, two words are used to express one concept. In this case, we would translate the sentence, “The Jews were successfully rebuilding.”
4 For the spelling of this Kethib-Qere, see Lesson I, sentence 9 in this key.

(11) Everything that the priest commanded, let it be done to/from the house of God.4

1—Peal, Perfect, 3ms (אָמַר “to speak; command”). Again, only context helps to determine whether it means “speak” or “command” here, but it seems that the priest was instructing the workers. The perfect could be understood as “everything which the priest commands.”

2—Hithpeel, Imperfect, 3ms (עָבַד “[Hithpeel] to be made; turned into; be done”). We could have just as easily translated this verb “will be done.”

3 could mean “to” or “for” here.

4 A more idiomatic rendering of יָנוּחַ might be “God’s temple.”

(12) A document was found in Babylon, and thus it was written in it.45

1—Hithpeel, Perfect, 3ms (שָׁמֵעַ “[Hithpeel] to be found”).

2 always refers to what follows, either in written or spoken word. Presumably, content of the document would have followed the last words in this sentence (cf. Ezra 6:2-3).

3—Peil, Perfect, 3ms (כָּתַב “to write”). For our purposes, the Peil will appear without a stated subject and the Peal passive participle will appear with a stated subject (IX. 1.).

4While the prepositional phrase בֵּין might be “in its midst,” this phrase refers to the contents of the document.

5An alternate translation might be “a document was found in Babylon, and the following was written in it.”

Additional Notes on Lesson X

By now, verbal forms are starting to “pile up.” Instead of memorizing paradigm after paradigm, try to remember the basic identifying characteristics of each verb tense (e.g., Pael has doubling of the second root consonant), as well as how the various elements affect vocalization (e.g., laryngeals love short “a” [Pathach]).
Also, try to understand what concepts are being represented by words and phrases instead of just rendering sentences literally. This key will continue to be fairly literal in its approach, but it will also begin to adopt more fluid readings of certain texts, especially to illustrate translation principles. Also, more comments will be made about alternative translations.
LESSON XI

PE NUN, PE YODH, AND PE ALEPH VERBS

(Johns, pp. 52-53)

(1) They ate the animal, and the house of its owner was destroyed.\(^1\)\(^2\)\(^3\)

\(^1\)Peal, Perfect, 3mp (אכלו “to eat”). How can you know אכלו is a perfect and not an imperative (mp)? Only the imperative of אכל uses the Hateph Seghol (מ) instead of the Hateph Pathach (מ). See Johns XI. 10. (cf. Dan. 2:9).

\(^2\)Hophal, Perfect, 3ms (ሰ walmart “[Hophal] to be destroyed”). The forms of Pe Aleph (יפ) verbs follow that of the Pe Yodh (Pe Waw) verbs in the Haphel and Hophal (XI. 8. C.).

\(^3\)Again, the use of a 3mp verb might well express the passive voice here. In that case, the sentence would be “The animal was eaten, and the house of its owner destroyed” (VI. 8. A.).

(2) Whatever is pleasing to you (ms) and your brothers to do you may/should do.\(^1\)\(^2\)\(^3\)\(^4\)\(^5\)

\(^1\)For notes on יִֽהַּפֵּל followed by פְּלֵל see Lesson IV, sentence 1 in this key (cf. IV. 4.).

\(^2\)Peal, Imperfect, 3ms ( приятüm “to be pleasing”). When טוב, טוב or טוב (adj.) are used with прият, the sense can be “is pleasing” or “seems good.”

\(^3\)Depending on the context, טוב can mean “countrymen” or “companions/colleagues.”

\(^4\)Peal, Infinitive (do; make”). In Pe laryngeal verbs, the Hireq (מ) of the מ prefix becomes a Seghol (מ) before the laryngeal (X. 2. A.; cf. I. 2. F.).

\(^5\)Peal, Imperfect, 2mp ( приятүılm “to do; make”). One might have mistaken this verb for an Aphel, but an Aphel would have a closed first syllable (e.g., прият). See Johns X. 2. A. and C. Again, imperfects can take on a modal sense (e.g., “may,” “might,” “should,” etc.).

Hophal, Perfect, 3fs (וָיִשָּׁב “[Hophal] to be added”). Possibly these forms should be identified as Hophal. See Johns about ambiguities in classifying this verb as a Peal as opposed to a Hophal (XI. 4. A.). The former verb is a good example of a Pe Aleph (I-א) verb that acts like a Pe Yodh (I-י) verb in the Haphel and Hophal stems (XI. 8.).


Ithpaal, Perfect, 3mp (וָעַס “[Ithpaal] to take counsel together”).

Shaphel, Infinitive with a 2ms suffix (וָעָב “[Shaphel] to rescue”). For the parsing of this verb, see Johns XI. 5. A. The נַ- ending on the infinitive is a standard change before affixing a pronominal suffix on the infinitive.


Haphel, Perfect, 3ms (וָנַרכ “[Haphel] to bring”). This verb was originally a Pe Yodh (I-י) verb. If it was originally a Pe Waw (I-ו) verb, one would have expected a 1 in the first syllable (וָנַרכ). See Johns XI. 4. C.

Haphel, Perfect, 3ms (וָשָּׁב “[Haphel] to settle; to cause to dwell”). Like BH שיב, הב was originally a Pe Waw verb (XI. 4.).

One might have expected נַרכ[כ] to be in the determined state. In addition, a number of ancient translations (e.g., LXX) have a plural. Therefore, some see this form as an irregular determined form or a collective plural. The singular, however, makes perfect sense here.

What type of relationship does יַע represent? Most likely it is a genitive relationship used to express location (“in”).

might be mistakenly rendered “Samarians,” but note the plural gentilic in Johns (II. 3.). יַע represents the pausal form of the dual ending, as opposed to the normal form of the dual ending (יַא). See Ezra 4:10, 17.
(6) We went to the province of Judah to the house of the great God, and it was being (re)built with stone.

1Peal, Perfect, 1cp (לך “to go [to or away]”).
2Literally, the phrase אֲלֵהוֹ is not a construct chain, but a noun with an appositive (“to Judah, the province”).
3Does אָלֶה modify אֱלֹהִים (“the house of the great God”) or הִ_ylabel (“the great house of God”)? This sentence is quite close to what we find in Ezra 5:8. Possibly the אָלֶה describes the temple (in its former glory). However, note the mention of “the great God” in Daniel 2:45. Our instincts are to see אָלֶה as an epithet for God. Note most translations go with “great God.”
4Can be used here in a number of ways. It can be circumstantial (“to the house of the great God while it was being rebuilt”). It can be explanatory (“to the house of the great God, since it was being rebuilt”).
5Hithpeel, Participle, ms (בָּנָה “[Hithpeel] to be built”).
6One might expect to see double accusatives with verbs of “making” (e.g., אֶבֶן תָּבָנָה אִיצְרָיִבּ, lit. “stones you will build the altar”). The first accusative is the object built (altar), while the second is the material of building (stones). Because the verb in our sentence is passive, the object built is the subject of the sentence (viz., “the house of the great God”).

(7) He commanded him, “Go, deposit the vessels in the temple which is in Jerusalem.”

1Peal, Perfect, 3ms (אמר “to say; command”). As in BH, when the conjunction א is followed by a word whose first vowel is a hapeh vowel (א, א, or א), then the Shewa under the Waw changes to the corresponding short vowel (א, א, or א), respectively. There is no “Converted Perfect” or “Converted Imperfect” in BA.
2Peal, Imperative, ms (תָּלָק “to go [to or away]”). See Johns XI. 8. A. for this highly irregular form.
3Aphel, Imperative, ms (תָּנָה “[H-/Aphel] to deposit”). See Johns XI. 2. B. As is the case with Pe Yodh (I-1), Pe Nun (I-1) verbs often lose the Nun in the Imperative.
(8) He rescues¹ delivers,² and makes/performsthree signs in heaven and on earth.

¹—Shaphel, Participle, ms (מָשֵׁל/שָׁלוֹם “[Shaphel] to rescue”).

Again, the “tense” which one employs for participles is mainly dependent on context. We have chosen here the present tense, which is usual in BA (VI. 6.). For a discussion on the classification of this form, see Johns XI. 5. A.

²—Aphel, Participle, ms (הָנָל “[H-/Aphel] to rescue, deliver”).

³—Peal, Participle, ms (עָבַד “to do”). In English we usually do not say that someone “does” a sign, wonder, or miracle, but that someone “performs” a sign or miracle.

(9) [Jeremiah 10:11] The following¹ you (mp) will say² to them, “The gods who did not make³ heaven and earth⁴ will perish⁵ from the earth⁶ and from under⁷ these heavens.”

¹—Peal, Imperfect, 3mp (אמר “to say; command”).

²—Peal, Imperfect, 2mp (אמר “to say; command”).

³—Peal, Perfect, mp (עָבַד “to do; make”).

⁴Note the spelling of עָרַק instead of the more common עָרַק which appears later in the sentence. The second form is a later spelling, due to phonetic changes in the language. Note Johns’s chart in 1.1.

⁵—Peal, Imperfect, 3mp (יָכַב “to perish; destroy”).

⁶The implication of “from under” is that those false gods were not in heaven in the first place; therefore, they will perish “from under the heavens.”

(10) [Genesis 31:47] the heap of stones of the testimony

When this phrase is viewed in the context of covenant-making in Genesis 31, it can be rendered something like “testifying monument.”
LESSON XII
HOLLOW VERBS
(Johns, p. 58)

(1) God raised up a tree, and all living beings were fed from it.

1-Aphel, Perfect, 3ms (רחם “[Aphel] to raise; heighten”).
2-See Lesson VIII, sentence 6 in this key for notes on this usage of דוד (cf. Johns II. 3.).
3—is being used as a collective; thus, the plural translation above.

4-Hithaphel, Imperfect, 3ms (תחן “[Hithaphel] to live [on]; subsist [on]”). Though not observed before, this word can mean “to feed.” Note the doubling of the ה, which signifies that ה has been assimilated. Johns observes that this form could represent the t-reflexive of the Peal, the Hithpeel, where the ה geminates (i.e., doubles). See Johns XII. 4.

(2) You (ms) rose up against the Lord of heaven, acted presumptuously, and praised the gods [made] of silver and gold.

1-Hithpolel, Perfect, 2ms (רדה “[Hithpolel] to rise up [against]”).
2-Haphel, Perfect, 2ms (졌 “[Haphel] to act presumptuously”) with a Waw conjunction.
3-Polal, Perfect, 2ms (נתר “[Polal] to praise; exalt”) with a Waw conjunction.

4-Most likely this construct expresses a genitive of material. In BH an example might be ("the oxen of bronze" or "the bronze oxen") in 2 Kings 16:17.
(3) The word/matter\(^1\) was fulfilled;\(^2,3\) Nebuchadnezzar was placed\(^4\) on his throne.

\(^1\) יַֽמְלִ֖ח in Daniel 7:16 (pl.) and Daniel 7:28 both refer to visions. Most likely this is what we have here.

\(^2\) וַיִּשָּׁנֶ֣ת—Peal, Perfect, 3fs (וַיִּשָּׁנֶת “to be fulfilled”).

\(^3\) It could be that ī expresses content (see above), concomitant circumstances (“while”), or just simple coordination (“and”).

\(^4\) וַיְמָנֵ֣ת—Hithaphel, Perfect, 3ms (וַיְמָנֵת “[Hithaphel] to be put; be made”). When a king is mentioned sitting, especially on a throne, one might understand this idea as “being enthroned.” It would have been just as accurate to translate this last verb “enthroned.” If this verb is taken to be a reflexive and related to the causative Aphel, we might have translated it, “then the king placed himself on his throne.” Like most hith- verbs, this one is most likely passive.

(4) The might\(^1\) of God establishes\(^2\) kingdoms and puts an end to\(^3\) kingdoms.

\(^1\) Remember that נְפָר means “might” and בָּר is “man.” In general, feminine abstract nouns (e.g., might, justice, etc.) will have this vowel pattern (XVIII. 3.).

\(^2\) וַיִּסְגָּאוֹת—Aphel, Imperfect, 3fs (וַיִּסְגָּאוֹת “[H-/Aphel] to set up; found, appoint, establish”). Your choice of how to translate this verb will be governed by the context of this sentence.

\(^3\) וַיְסָגוֹת—Aphel, Imperfect, 3fs (וַיְסָגוֹת “[Aphel] to put an end to, annihilate”). We translated this imperfect as present tense. Such a choice is governed by the sense of the verse, which seems to indicate that this statement is a general saying about God’s might. However, without context, the standard future translation value is always possible (VI. 2.).

(5) A\(^1\) beast rose up,\(^2\) fell,\(^3\) and was established\(^4\) on/over\(^5\) the earth.

\(^1\) See notes in Lesson VIII, sentence 6 in this key for a discussion of יָנָ֣ה as the indefinite article (cf. Johns II. 3.). In this case the יָנָ֣ה ending is a feminine singular ending that agrees with the feminine singular noun חַ֠לִּיק. Therefore, it is not the postpositive article. When numbers three to ten modify a noun, they are usually of the opposite gender, as in BH. We call this “chiastic concord” (XX. 2.).

\(^2\) וַיִּשָּׁנֶ֣ת—Peal, Perfect, 3fs (וַיִּשָּׁנֶת “to rise; be high, be haughty”).
Peal, Perfect, 3fs (נפל “to fall [down]”) with a Waw conjunction.

Hophal, Perfect, 3fs (הום “[Hophal] to be set up; established”).

The combination of על קלום with often signifies the establishment of authority over something or someone (e.g., Dan. 4:14 [17]; 5:21).

All the magicians of the kingdom took counsel together to establish a decree to kill Daniel, but he did not become frightened and flee.

Ithpaal, Perfect, 3mp (ענס “[Ithpaal] to take counsel together”).

Pael, Infinitive ()__ (__[Pael] to set up, establish”) with the __ prefix. Again, the Infinitive in Aramaic appears with the __ prefix ninety percent of the time. See Lesson VI, sentence 1 in this key.

Peal, Infinitive (קסט “[to kill”) with the __ prefix.

Hithpaal, Perfect, 3ms (בחל “to be[come] frightened; perplexed). Most likely, perplexity is not the cause of fleeing; fear is.

Peal, Perfect, 3ms (מנ “to flee”).

[Ezra 4:8] Rehum, master of command, and Shimshai, the scribe, wrote a letter concerning Jerusalem to Artaxerxes, the king, as follows:

Until now, we have not seen many proper nouns. This sentence contains several proper nouns, most of them not immediately recognizable. Add them to your vocabulary for future reference.

To what governmental position does refer? Some translations render this phrase “commander” (NASB), while others “royal deputy” (NRSV). For our purposes here, choose one and be consistent when you translate.

Peal, Participle, ms (ספרא “to write”). The participle is used substantivally here, hence, our translation. From here on out, we will not parse common participles like “priest” and “scribe.”

Peal, Perfect, 3mp (מבר “to write”).

See Lesson VIII, sentence 6 in this key for notes on (II. 3.).

Among other meanings, the preposition על can either denote “against,” “concerning,” or even “to.” Whatever one’s choice, it must make the best sense of the context.
is used to indicate that what follows is the content of a communication, in this case a letter.

[Ezra 4:9] 'Then Rehum, the commander with Shimshai, the scribe, and the rest of their companions—the judges and the envoys, the officials, the secretaries, the inhabitants of Uruk, the Babylonians, the inhabitants of Susa, who are/that is the Elamites,'

Verse 9 appears to be a doublet of verse 8. Possibly this sentence is a large parenthetical section enumerating the breadth of the conspiracy against Jerusalem. For this reason our translation begins with an open parenthesis. The closed parenthesis is in Ezra 4:11, which is in the next lesson. The parenthetical nature of the sentence also explains why this sentence “ends” with a comma. Williamson views this verse as a misplaced section that had appeared at one time at the start of verse 8 (p. 54).

is usually used temporally (“he did this, then that”) or logically (“he ordered it so it was done”), but here it could be marking a parenthetical phrase. Perhaps it is a textual problem (see the LXX).

The might be used to express accompaniment (“with”).

These titles are rendered in many ways by various English translations. Again, choose a translation and be consistent. Note that the gentilic ending ( ) found on most of these nouns is translated like “inhabitants of.”

In addition, though pointed as a gentilic noun “Dehavite” (cf. II. 3.), is in all likelihood a relative pronoun joined to the 3ms personal pronoun. When this form is revocalized accordingly (“that is” or “who are”; cf. LXX oí ἐσιν those who are”), our translation becomes clear. For this reason, Johns does not point the word in his vocabulary.
LESSON XIII
GEMINATE VERBS
(Johns, p. 62)

(1) Anָ¹ angel brought² in the statue, and then the iron, copper, silver, and gold crushed³ together.⁴

¹For notes on the use of יְהַ as an indefinite article, see Lesson XII, sentence 1 in this key.

²—Haphel, Perfect, 3ms (לֵלַע “[Haphel] to bring in”). Because the ל is not doubled, we could expect י to double (XIII. 1. C.); but because it is a guttural, it cannot double. The י is added to compensate for the lack of י doubling (XIII. 4. B.).

³—Peal, Perfect, 3mp (ךָךֶל ל “to crush”). The passive translation comes from the use of the 3mp (VI. 8. A.). Possibly, the sentence can be taken in an active sense, “and then they crushed the iron, etc.”

⁴The phrase כְּבָה could mean that all these metals were crushed into one lump, but it also might be rendered “at the same time.”

(2) Then the king spoke¹ with² the wise men of Babylon in his palace to show them mercy.³

¹—Pael, Perfect, 3ms (לֵל “[to speak”).

²As a side note, the BH preposition ב does not show up in BA. BA only uses ב.

³—Peal, Infinitive (לֵל “[to show mercy”) with the ל prefix.

(3) Cut down¹ the tree under which² the animals³ of the field⁴ seek shade.⁵

¹—Peal, Imperative, mp (לֵל “[cut down”). The Holem vowel after the ל is diagnostic of the geminate imperative (as opposed to the Perfect, 3ms, לֵל). See Johns XIII. 1. A.

²The preposition with the retrospective pronominal suffix כְּבָה (“under it”) after ל yields the translation above (IV. 2.).
Literally, this phrase states “the living thing of the field”). This phrase seems to be used as a collective (cf. אֲנָפָיו אֲנָפָיו in Lesson VI, sentence 9 in this key), thus our plural translation with a singular verb. This phrase can also be understood as “wild animals” (cf. Dan. 2:38).

This word looks very much like the BH verb אַבְרָא (“he created”), but it is ש + בֹּר. Therefore, the translation is not “under which the animals he created seek shade.”

—Aphel, Imperfect, 3fs (เพราะ “[Aphel] to seek shade; to make a nest”).

(4) The chief priest entered Jerusalem and finished its walls.

1Literally נַחֲלָה לָבָנָה means “the chief of the priests”; however, in English we would say, “chief priest” or “high priest.” Note that this phrase is never used in BH, which normally uses וּכָלִים, yet it is used in Ugaritic and Aramaic.

—Peal, Perfect, 3ms (לָעֵל “to go in, enter”).

—Shaphel, Perfect, 3ms ([Shaphel] to finish”). Note again the use of the Hireq in the Shapel imperfect (XIII. 2. A.) rather than the Tsere (cf. the imperfect for derived stems in the paradigms in the back of the grammar). We have seen this Hireq/Tsere interchange before, and it produces no difference in meaning.

Grammatically speaking, place names are often construed as feminine, thus the feminine pronominal ending on רַשׁ.

(5) Like the iron [one] that shatters all of these, that kingdom will crush and smash.

—Pael, Participle, ms (שָׁמַע “to crush”). Because the middle consonant cannot double, the vowel after ש lengthens. Also, the presence of the second ש causes the original short vowel (an “i” vowel) after it to go to Pathach (I. J.). Because the same basic meaning is attributed to שָׁמַע and שָׁמַע, we will need to use a variety of words in English to vary the translation.

It is difficult to determine whether הָלַךְ אלִים goes with the first verb (translation above) or with the second series of verbs (“Like the iron [one] that shatters, that kingdom will crush and shatter all of
these.”). Many translators choose this second option due to contextual considerations (cf. Dan. 2:40).

3 run—Aphel, Imperfect, 3fs (רָעַע “to crush”).

4 הָרְעִיע—Peal, Imperfect, 3fs (רָעַע “to crush”).

(6) Then Daniel was brought1 into the palace of the king, and he was appalled.2

1 נָשְׁל—Hophal, Perfect, 3ms (נָשְׁל “[Hophal] to be brought in”).

2 דְָשַׁהוֹמָמס—H-/Ithpoel, Perfect, 3ms (דְָשַׁהוֹמָמס “[H-/Ithpoel] to be appalled”).

(7) That village/city will be (re)built1 and its foundations2 will be completed3 in/by4 the name of the God of Heaven.5

1 מָבֹגְנָה—Hithpeel, Imperfect, 3fs (מָבֹגְנָה “[Hithpeel] to [re]build”).

2 The word מי appears only a handful of times in BA, and even these are in the emphatic or construct state (i.e., with a pronominal ending). We would expect its lexical form to be מי (cf. Holladay).

3 מָכִיר—aHishtaphal, Imperfect, 3mp (מָכִיר “[Hishtaphal] to be completed”).

4 מַכָּה has this semantic range, so context will usually clarify which is the most accurate choice.

5 Both of these imperfects might be rendered as jussives, “may that village be...and its foundations be completed” (VI. 2. D.). Again, consult the context.

[Ezra 4:10] 1“and the remainder of the peoples whom2 the great and honorable Osnapper took into exile,3 and settled4 them in the village5 of Samaria6 and the remainder in Trans-River.7 And now:

1 Remember that this verse is a continuation from vv. 8 and 9; hence, the first word of the line is not capitalized.

2 The relative pronoun מי is the direct object of the verb מי, therefore, it is translated as “whom” not “who.”

3 מָלֹא—Haphel, Perfect, 3ms (מָלֹא “[Haphel] to take into exile”). The Haphel 3ms form of Lamedh Heh (III-ה) verbs end in מ, unlike their Hebrew counterparts whose Hiphil 3ms perfect form ends in מ (e.g., מָלָל).}

4 מֵהוֹפְת—Haphel, Perfect, 3ms (מֵהוֹפְת “[Haphel] to settle; to cause to
dwell”). It is quite tempting to see this as a Qal participle; however, this is BA.

Possibly this should be plural (note the LXX πόλεσιν “cities”). See notes on Lesson XI, sentence 5 in this key.

Like the proper name of Egypt in BH (מצרים), the name of Samaria is dual. If this were meant to be “the Samarians,” the emphatic gentilic ending would have been יִשְׂרָאֵל (sg.) or יִשְׂרָאֵלִים (pl.). Also, see annotations on Ezra 4:9 in the previous lesson and Johns I. 2.

עֵברִיהוֹ is the proper name of a province (Lesson IX, sentence 7 in this key). Again, the river referred to here is the Euphrates.

[Ezra 4:11] “This is a copy of the letter which they sent to him): To Artexerxes, the king: your servants, [the] men of Trans-River. And now:

—Peal, Perfect, 3mp (שלח “to send”).

It is difficult to place the end of the parenthetical section. Part of that decision is based on where one begins it. The suggestion here serves as a convenient guideline to suit the current purposes. Most likely,IDEOGRAM—begins the letter.

Like BH, Aramaic employs two sets of endings on prepositions—those appearing on singular nouns (e.g., in BH את “to me”) and those appearing on plural nouns (in BH אלי “to me”). See Johns III. 3.

One would have expected an emphatic form, sinceיך is in apposition with יִשְׂרָאֵל ("your servants"). Consider this a collective usage of וְהָאָדָם.

Additional Notes on Lesson XIII

Johns has begun to move into BA proper now with two exercises directly from Ezra (though we had one from Genesis and one from Jeremiah already). While this step is minor, some adjustments will have to be made when confronting the complexities of the biblical text (e.g., textual corruptions). While the translations in the key have been fairly literal to this point, relegating smoother renderings to the annotations, more idiomatic translations will be given to clarify the sense of certain texts. Nonetheless, an attempt will be made to stay more literal so that you may be able to compare various elements of your translations with that of the key.
LESSON XIV
LAMEDH HE VERBS
(Johns, p. 68)

(1) He will violate seasons and law and will wear out the saints of the Most High.

1 הָשִּׁית—Haphel, Imperfect, 3ms (שהנה “[Haphel] to alter; violate”).
2 Most likely יָצִיר refers to seasons (see Dan. 7:25). With the word יָצִיר this might refer to legally appointed seasons. Also, it might simply refer to time itself (cf Dan. 2:21), where only the God of the Jews is responsible for the changing of times and seasons. It is possible, despite our translation, that this individual would seek not just “to violate” these appointed times but “to change” them. The greater context might give more insight into the more appropriate choice.
3 בָּלַע—Pael, Imperfect, 3ms ( yalnız “[Pael] to wear out”).

4 אִלְיוֹנִים is a reference to God’s people, “the saints of the Most High” (see Lesson III, sentence 8 in this key). This terminology in the NT was a standard way of referring to the church (e.g., Rom. 1:7 uses ἅγιοι “to the holy ones [saints]”). The ה before this phrase marks the direct object. How is the plural אִלְיוֹנִים to be explained? Perhaps it is explained on analogy with שם in BH or a double plural (cf. Holladay).

(2) Whomever he wanted, he struck down; and whomever he wanted, he appointed over the kingdom.

1,5 נַ can be used as the indefinite relative pronoun (IV. 4.), and in this case it begins a relative clause that functions as the direct object of the first independent clause (“he struck down”). The parallel נ can functions the same way in relation to the second independent clause (“he appointed”).
2 דָּלַר—Peal, Perfect, 3ms (דלר “to be; happen; exist”). See below.
3 לֵבַע—Peal, Participle, ms (לבא “to desire; wish; like”). The participle
with the perfect of הָדָה usually yields a past tense value (VI. 6. C.). See below.

3חָמַת—Peal, Participle, ms (חָמַת “to strike [down], smite”).

4Note that 1 followed by a noun does not necessarily signal a disjunctive clause as in BH. Context alone determines the relationship between these two clauses.

7חָמַת—Pael, Participle, ms (חָמַת “[Pael] to appoint”). Note that the final mater 7 is spelled as א.

8A smoother English translation might be, “He struck down whomever he wanted and appointed whomever he wanted over the kingdom.”

(3) As for me,1 Daniel, my spirit was distressed2 in the midst of my flesh;3 and I was frightened4 by5 the visions of my head.

1Literally this phrase reads “was distressed my spirit, I Daniel.” This superfluous usage of the pronoun is an example of casus pendens (or the nominative absolute). Casus pendens is a grammatically isolated word or phrase used to focus a reader’s (or listener’s) attention on a certain subject—in this case, on Daniel. In BH, see Psalm 18:31 [30].

2חָמַת—Ithpeel, Perfect, 3fs (חָמַת “[Ithpeel] to be distressed”).

3Note that the spelling שְׁנֵא is a slip of the pen. We would normally expect the spelling שְׁנֵא. This combination of words is not found in BA. Daniel 7:15 reads שְׁנֵא (“in the midst of the sheath”). Most likely this phrase represents a textual problem. Goldingay suggests repointing שְׁנֵא as שְׁנֵא, yielding “at this”.

4חָפָּל—Hithpaal, Participle, ms (חָפָּל “[Hithpaal] to be frightened; be perplexed”).

5The preposition ב can be rendered as “in,” “by,” “at,” or “because of.” The choice can be difficult.

(4) Then1 the heart2 of the priest was filled3 with wisdom.

1The compound preposition חָפָל has the same sense as חָפָל. Even in English, compound prepositions might not yield a different sense. For example, “in” and “into” can be used in the same way.

2The ancient Near Eastern concept of the heart included the center of the intellect; thus, wisdom, a mental attribute, can be associated with the heart.
Hithpeel, Perfect, 3ms (מלו显示器 [Hithpeel] to be filled [with]).

(5) Daniel said, 1 "O king, 2 live 3 forever! May the spirit of the king not be changed." 4

1-א-ו—Peal, Perfect, 3ms (אמר “to say; command”).
2Remember that the emphatic state is used to express the vocative (II. 3.).
3-ו—Peal, Imperative, ms (חי “to live”).
4-ט-ו—Hithpaal, Imperfect, 3fs (арь “[H-/Ithpaal] to be changed”). The presence of ל is a clue that the following imperfect 3fs is used jussively (i.e., as a third-person command). This * ending occurs because, historically speaking, III-ו verbs used to be III-ו verbs. The same is true in Hebrew (e.g., the Qal, Perfect, 2ms בָּנֵיהו). Note how the * appears as the third root consonant. Most likely this phrase means “be violated,” that is, “may the will [i.e., the heart] of the king not be violated.”

(6) He violated 1 the word of the king, lifted 2 his eyes, and prayed 3 to the God of Heaven.

1-כ-ו—Pael, Perfect, 3ms (שתה “[Pael] to change; to violate”). It is tempting to see ב like אל as the subject of the sentence; however, the verb would need to be feminine, since ב is feminine.
2-ו—Peal, Perfect, 3ms (نحن “[to take; carry away; lift up”). If were the subject, then one might expect a plural verb.
3-ל—Peal, Perfect, 3ms (זאל “[Pael] to pray”).

[Ezra 4:12] Let it be known 1 to the king that the Jews who came up from you 2 to us 3 have come 4 to Jerusalem. They are (re)building 5 that rebellious and evil village; they are finishing its walls 6 and repairing 7 the foundations.

1-ו—Pael, Imperfect, 3ms (ו “[to be; happen; exist”). Note two things about this imperfect. (1) The imperfect form of ו uniquely utilizes a ל prefix, probably under Akkadian influence (XIV. 3. A.); and (2) it is used to express the jussive.
2-ו—Pael, Passive Participle, ms (ידע “to know”). How do we know this verb is a Peal instead of a Piel perfect? The use of the participle seems more suitable with the jussive. This is a rare instance
where we break with Johns’s convention concerning the identification of Peal passive participles and Piel perfect verbs (IX. 1.).

3 הַלָּחָה literally means “from near” (cf. BH הָלָה), but it is used here to merely indicate that these particular Jews were sent by the king.

4 It is somewhat unclear with which phrase נַעֲלוּנָה goes. Should we render the sentence as above or as “the Jews who came up from you they have come to us”? The latter translation is partially supported by the Masoretic accents, which divide the verse between נַעֲלוּנָה and אָנָא. In favor of our translation, however, is the fact that in every other instance where נַעֲלוּנָה is used with a preposition (e.g., “he came to”), that preposition follows נַעֲלוּנָה. What could also help answer this question is to determine whether the authors of the letters are in Jerusalem or not.

5 נִחְדַּר—Peal, Perfect, 3mp (נִחְדַּר “to come”).

6 בּוּלִּים—Peal, Participle, mp (בּוּלִּים “to [re]build”).

7 The postpositive article is a demonstrative element. As such it can sometimes be used like the demonstrative pronoun “that.”

8 Most likely the נ prefixed to the verb שְׁכַלְלֵל should be the postpositive article on שְׁכַלְלֵל (see the Qere). שְׁכַלְלֵל—Shaphel, Perfect, 3mp (כָּלָל “[Shaphel] to finish”). Although כָּלָל is a perfect here, we have rendered it with a present tense value. Context bears this decision out, since the Jews did not finish rebuilding the temple at this point in the narrative.

9 חָזַי—Aphel, Imperfect, 3mp (חָזַי “[Aphel] to join together; repair; lay; inspect”).

[Ezra 4:13] And now, let it1 be known2 to the king that if that village is [re]built3 and its walls are completed,4 [then] tribute, tax, or toll will not be given5 and royal revenue6 will be harmed.7

1: See the sentence above for parsings and use of these verbal forms.

3 הַחָזַי—Hithpeel, Imperfect, 3fs (חָזַי “[Hithpeel] to be [re]built”).

4 הַחָזַי—Hishtaphal, Imperfect, 3mp (כָּלָל “[Hishtaphal] to be finished”).

5 הַחָזַי—Peal, Imperfect, 3mp (חָזַי “[Peal] to give”). The passive voice comes from the generic use of the 3p verb (VI. 8. A.). However, in this case, the voice of this verb could be rendered as active (e.g.,
“they will not pay”). 6Literally, this phrase says, “revenue of kings.”

The meaning of מַפֵּשׁ is unsure. Some believe it is an adverb instead of a noun. See Johns’s Glossary. If it is a noun, it would have to be feminine to agree with the following verb. Also, it is somewhat unusual to see the plural here, especially with a Hebrew ending. Possibly there is a textual problem (see the notes in BHS). 7עָבַת—Haphel, Imperfect, 3fs (עָבַת “[Haphel] to damage”).
LESSON XV
OTHER DOUBLY WEAK AND IRREGULAR VERBS
(Johns, p. 73)

(1) This temple\(^1\) was finished\(^2\), and the chief priest gave praise\(^3\) to
God in it.

\(^1\)The \(יִתְנָה\) of a god(dess) in the ancient Near East was his/her temple. Observe also
the spelling of the postpositive article as \(י\) instead of \(ו\).

\(^2\)יֵשָׁתָה—Shaphel, Perfect, 3ms (יֹשַׁת "[Shaphel] to finish; be finished"). Note the influence of Akkadian on this form (XV. 3. B.).

\(^3\)יֵנָת—Aphel, Participle, ms (יָנות "[H-/Aphel] to praise"). Again, the perfect of
יָנות followed by a participle usually expresses the past tense (VI. 6. C.). Possibly
there is a continuous sense given by the participle ("was praising").

(2) The king shut\(^1\) Daniel in the lion’s pit, and he walked about\(^2\) there.

\(^1\)יֵסָר—Peal, Perfect, 3ms (יָסַר "to shut").

\(^2\)יֵנָה—Pael, Participle, ms (יָנה "[Pael] to walk about"). Again, it
is possible that the participle expresses continuous past action here
(“was walking about”). The Pael form of this verb, unlike the Peal
form, is regular. The \(י\) is lost in the Pael occurrences of this verb. Is
the second independent clause about “the king” who is walking
about outside the den fearing for Daniel’s life? Is it concerning Daniel
walking about in the den? Only context can determine the answer to
these questions.

(3) He commanded\(^1\) that Daniel be taken up\(^2\) from the pit, and Daniel
was taken up\(^3\) from the pit.

\(^1\)יֵסָר—Peal, Perfect, 3ms (יָסַר "to say; command").

\(^2\)יֵלִיף—Haphel, Infinitive (יִלִּף "[Haphel] to take up"). Like
יֵלִיף and the geminate class of verbs, tpl sometimes elides the second
root consonant and compensates by adding a ง (XV. 6.). Here, the infinitive phrase (เห็นพระเจ้า พระเจ้า) functions as the direct object of เห็น. This translation is in the passive voice, as the infinitive can be used to express the passive voice in BA where a third person plural object is implied or expressed (VI. 8. C.).

3—Hophal, Perfect, 3ms (חלם “[Hophal] to be lifted up”). Why is the ง doubled? Evidently it is to compensate for the loss of the ง (XV. 6.) along the same lines as the Geminate class of verbs (XIII. 1.).

4 A great gift was brought1 to the temple of the God in Jerusalem, while2 its walls were being laid.3

1—Haphel, Passive Perfect, 3fs (עאה “[Haphel passive] to bring”). For discussion on this unique passive, see Johns XV. 2.
2 Again, 1 can suggest more than simple coordination (“and”). Check the context for the most appropriate choice.
3—Poel, Participle, mp (סב “[Poel] to bring; lay; preserve; take care of”). Possibly this is a Saphel of ס (XV. 6.).

5 The fire was greatly heated,1 but Shadrach and his companions were walking around2 in the midst of it.

1—Peal, Passive Participle, ms (ורה “[to light, heat”). The i-vowel beneath the ง is somewhat unexpected. One might have expected a reduced vowel as in most passive participles.
2—Aphel, Participle, mp (ל “[H-/Aphel] to walk about”).

6 They drank1 from the gold and silver vessels, and they praised2 the gods of copper, iron, wood, and stone.

1—Peal, Perfect, 3mp (שת “[to drink”). Note the apparent prosthetic ง only in the perfect (XV. 7.).
2—Pael, Perfect, 3mp (ש “[Pael] to praise”).

3 This is a construct of material, expressing what the gods were made from (i.e., “to the gods [made] of copper, iron, wood, and stone”). It could also mean that they praised the gods who reigned over these materials (e.g., “the God of heaven and earth” would signify the God who reigns over heaven and earth). Most likely the
sentence refers to the material construction of these gods in idol form as is found throughout the Old Testament.

(7) I issue a decree that anyone from the people of Israel and their priests who wants to go to Jerusalem with you may go.

1—Peal, Passive Participle, ms (שָׁמוֹן “to place, lay; make; establish”). The form of this verb is deceptive, since it can be construed two ways: a Peil perfect or a Peal passive participle. Due to the explicit subject, שָׁמוֹן, we see it as a Peal passive participle (Johns in XII. 5. A. and B.). Literally, this phrase means “a command was placed from me.” Either translation above is suitable.

2 with a substantival participle can be rendered as an indefinite relative pronoun (e.g., “anyone who”).

3Literally, יִנְבְּנָהוֹדֵי means “its priests.” The singular pronominal suffix refers to Israel collectively.

4—Peal, Participle, ms (תָּמָץ “to desire; wish; like”).

5—Peal, Infinitive (הָלַךְ “to go”) with a ל prefix.

6—Peal, Imperfect, 3ms (see sentence 5). See Johns’s discussion on the root of this verb (XV. 6.). Again, the imperfect can express a modal sense (e.g., may, might, should, etc.).

[Ezra 4:14] Now because we ate the salt of the palace, [it is] not fitting for us to see the nakedness of the king, therefore, we have sent and informed the king:

1—Peal, Perfect, 1cp (מָלַח “to eat salt”). Note that the verb and the direct object are from the same root. We call this a cognate accusative. In BH a similar example is לָעַל לָעַל “I dreamt a dream” (Gen. 37:9). The notion is that they are bound in loyalty to the king, perhaps by covenant as represented by the eating of a meal. A perfect translation is also very suitable (e.g., “have eaten”).

2 can refer to the palace or temple. Here it is obviously the palace of the king.

3—Peal, Infinitive (תְּשָׁא “to see”).

4 expresses the idea “the dishonor” or “shame of the king.”

5—Peal, Perfect, 1cp (שָׁלִּיךְ “to send”).
[Ezra 4:15] so that, he might search² in your fathers³ record books⁴ and you might find⁵ in the record books, and might know⁶ that that village is a rebellious village and has damaged⁷ kings and provinces. Sedition was done⁸ in it⁹ from a long time ago.¹⁰ Therefore, this village was destroyed.¹¹

¹This sentence is a continuation of the former, since רֹאֶשֶׁת functions here as a conjunction (“that” or “so that”).

²—Pael, Imperfect, 3ms ([Pael] to seek; investigate”). Again, the imperfect can express modal ideas, especially in a purpose clause. The subject of this sentence is presumably the king (3s), though the following prepositional phrase states “your fathers” (2s) not “his fathers” (3s). Perhaps the verb was יִשַּׁקָל (BHS) “a search might be made,” but the ה accidentally dropped out. Perhaps this is an impersonal use of the third person (Williamson). Either way, this verb is best translated passively (“a search might be made...”).

³The idea communicated by יִשָּׁקֶל is “ancestors.”

⁴Literally, it says, “in the book of the records of your fathers.” Idiomatically we might render it “your ancestors’ annals.”

⁵—Haphel, Imperfect, 2ms ([Haphel] to find”).

⁶—Peal, Imperfect, 2ms (עַד “[Haphel] to know”).

⁷—Haphel, Participle, fs ([Haphel] to damage; wrong; injure”).

⁸—Peal, Participle, ms (דָּבֶד “[Haphel] to do; make”). When a plural participle is used with an impersonal or indefinite subject, a passive translation value is not uncommon (VI. 8. B.).

⁹ (“in its midst”) is too “clunky” for English, thus our translation.

¹⁰literally means “the day of the remote time/eternity.”

¹¹—Hophal, Perfect, 3fs ([Hophal] to be laid waste”).
LESSON XVI
VERBAL SUFFIXES: WITH THE PERFECT
(Johns, p. 76)

[Ezra 4:16] We are informing the king that if that village is rebuilt and its walls are completed, then you will not have a share in Trans-River.

1—Haphel, Participle, mp (קוור “[Haphel] to communicate; to make known”). The translation above is closer to standard English idiom.

2—Hithpeel, Imperfect, 3fs (בנה “[Hithpeel] to be [re]built”). The apodosis of conditional sentences in BA, as in BH, will often employ the imperfect.

3—Hishtaphal, Imperfect, 3mp (כלה “[Hishtaphal] “to be completed”). Note the metathesis of the sibilant (ץ) with the נ of the prefix (XIII. 2. B.).

4Literally, לְשֵׁר means “before,” “corresponding to,” or “in front of,” and לְקָבֵל means “because of this/therefore” or “accordingly.” However, the force of the expression here is clearly “then.” Otherwise, the protasis (“if” clause) marked by ו would have no apodosis (“then” clause).

5The particle of existence plus ל expresses ownership, as it does in BH.

6Remember that לְבַעַר נְבָרָה is a province name (see Lesson IX, sentence 7 in this key).

[Ezra 4:17] The king sent this answer: To Rehum, the commander, Shimshai, the scribe, and the rest of their colleagues who are living in Samaria and the rest of Trans-River, greetings! And now:

1—Peal, Perfect, 3ms (של “[to send”).

2Again, the definite article is a demonstrative element (cf. Ezra 4:12 in this key [Lesson XIV]). This translation is fitting, since the actual transcript of the letter is forthcoming.
In BA לֹּעַ is used where one would have expected לֹּא. In fact, BA does not use לֹּא at all. We do note the use of לֹּא in Aramaic texts from Elephantine, though. Note that Late BH sometimes uses לֹּא where we would have expected לֹּא. This interchange is possibly due to a merging of the sounds of ל and נ in later periods of Hebrew, but it could also be due to Aramaic influence on the Hebrew. Also, note this usage in Ezra 4:18 below.

6See the annotation on Ezra 4:8 in this key (Lesson XII) concerning the title מַעֲלֵה יָנָס.

5Both קַרְתָּא and יִקְרָא are Peal participles. The first is singular, and the latter is plural. Both are used as substantives.

6See comments on this word in Ezra 4:10 (Lesson XIII) of this key.

7Literally, שֵׁלָם means “peace,” but in this context it is meant as a salutation.

[Ezra 4:18] The document which you sent1 to us has been interpreted2 and3 read4 before me.

1עָשִּׂית—Peal, Perfect, 2mp (עָשָׂה “to send”).

2מַפְרֵשׁ—Pael, Passive Participle, ms (מַפְרֵשׁ “[Pael] to separate; interpret”). The Pael participle might be used to express the active or passive voice and might be employed to express the equivalent of the English past perfect. Only context determines the voice and tense of the participle. Note also the passive forms of the Pael participle ms (VIII. 3.).

3Unless a 1 has dropped out of the text accidentally (or מַפְרֵשׁ dropped out altogether, cf. LXX), the juxtaposition of these two verbs might be considered a case of asyndeton, the joining of words or phrases without the use of a coordinating conjunction. Williamson suggests that מַפְרֵשׁ might be giving the sense of “piece by piece” (p. 56). The sentence would then be translated “has been read word for word.” Myers renders these two words “clearly read” (p. 32; cf. Blenkinsopp, p. 108).

4שֵׁלָם—Peil, Perfect, 3ms (שָׁלַם “[Peil] to read; shout”).
[Ezra 4:19] So I issued a decree\(^1\) a search was made\(^2\) and it was found\(^3\) that that village from ages past\(^4\) has risen up\(^5\) against kings. Rebellion\(^6\) and sedition were done\(^7\) in it.

\(^1\)Peil, Passive Participle, ms (שָׁנִים
"[Peil] to be placed; laid; made; established"). See Lesson X, sentence 5 of this key for a discussion on this phrase.

\(^2\)Pael, Perfect, 3mp (בְּנֵי
"[Pael] to seek; investigate"). Again, the passive is due to the generic use of the masculine plural (VI. 8. A).

\(^3\)Haphel, Perfect, 3ms (סָכַנ
"[Haphel] to find"). Note two things about this verb: (1) the 3mp is used to express the passive, and (2) the meaning of the שָׁנִים is not “to forget,” as in BH, but “to find.” A better translation of these verbs might be, “a search has been conducted and it has been discovered....”

\(^4\)יִנָּה הַלָּלָה (lit. “the days of eternity” or “the days of a distant time”).

\(^5\)Hithpaal, Participle, fs (יָשָׁם
"[Hithpaal] to rise").

\(^6\)This form of מָרָד is deceptive. It appears to be a Peal verb (perfect, 3ms); however, it is a noun in parallel with אָמַסְדָּר. If it were a verb, it would have been feminine singular like מָתֵנָא.

\(^7\)Hithpeel, Participle, ms (עֵבֶד
"[Hithpeel] to be done; made; turned into").

[Ezra 4:20] Strong kings were\(^1\) over Jerusalem, rulers over\(^2\) all of Trans-River. Tribute, tax, and toll were paid\(^3\) to them.\(^4\)

\(^1\)Peal, Perfect, 3mp (וּהֱוָא
"to be; happen; exist").

\(^2\)ナル with ב often means “to rule over” (e.g., Dan. 2:39). is a plural adjective here used substantivally.

\(^3\)Hithpeel, Participle, ms (יָבֵד
"to be given; paid"). Though the subject of this participle is plural in number, the participle is singular. These three “taxes” are viewed collectively.

\(^4\)A better translation would be, “There were strong kings over Jerusalem, rulers over all of Trans-River, to whom tax, tribute, and toll were paid.”
[Ezra 4:21] Now, issue¹ a decree to stop² these men. That village is not to be rebuilt³ unless⁴ I order it.⁵
₁Peal, Imperative, mp (שִׁים “to place; lay; make; establish”).
₂Pael, Infinitive (בָטַל “[Pael] to stop”). Note the use of the נ instead of the ב for the infinitive.
₃Hithpeel, Imperfect, 3fs (בָנו “[Hithpeel] to be [re]built”). It is also possible that this verb is 2ms, but contextual considerations make this an unlikely choice.
₄The force of דָע here seems to be less temporal (Williamson, p. 56) and more conditional.
₅The imperfect of בָנו (vs. the perfect) is the same form as the Hithpeel imperfect, 3ms (בָנו “[Hithpeel] to be placed; laid; made; reestablished”). It was necessary to alter the translation of the second occurrence of this phrase so as not to be redundant in English. Literally, the text reads, “until from me the command is placed.”

[Ezra 4:22] Be¹ warned² in being³ negligent concerning this [matter]. Why⁴ should harm become great⁵ to cause damage to⁶ royal [interests]?⁷⁸
₁וֹ—Peal, Imperative, mp (וֹ “[to be; happen; exist”). Note that the imperative of וֹ contains a Hatef Seghol. This imperative can contain a Hatef Pathach (וֹ) which would give it the same form as the Peal, perfect, mp form.
₂וֹ—Peal, Passive Participle, mp (וֹ “[to warn”). This participle is used in the same way as מַיְיִד in Ezra 4:12 (Lesson XIV). Some analyze this form as an adjective of the qatil type (XVIII. 3.).
₃וֹ—Peal, Infinitive (וֹ “[to do; make”). A more literal rendering of this sentence is, “Be warned to do negligence concerning this.”
₄Possibly מָלַם is being used to express “lest.” Note Ezra 7:23 and Daniel 1:10 (cf. LXX μὴ πτωτε), though both occur with a relative pronoun.
₅וֹ—Peal, Imperfect, 3ms (וֹ “[come] great”). A stative verb can contain the idea of “becoming” (e.g., becoming great, fearful, etc.). As we have noted before, the imperfect can express modal ideas.
₆וֹ—Haphel, Infinitive (וֹ “[Haphel] to damage”). Normally the infinitive has a final ה; however, this infinitive is in construct
This is the only instance in BA where the infinitive with the construct ending נ is found instead of מ. Consult XVII. 3. and VI. 3. in Johns.

Literally the Aramaic reads “kings.” This is not referring to damage being done to kings themselves, but damage done to the royal interests in Trans-River. Thus, we see the plural used here.

A smoother rendering of this sentence might be, “Be warned not to be negligent in this matter, lest more harm occur so as to damage the royal interests.”

[4:23] Then, as soon as the copy of King Artaxerxes’ letter was read before Rehum and Shimshai, the scribe, and their companions, they went with haste to Jerusalem to the Jews and stopped them by force and might.

occurs four times in BA. Sometimes, like here, it seems to be temporal (“as soon as” or “after”); but in other contexts, it seems to have a causal force (“because,” Dan. 3:22). English is similar in this regard. One can say, “Since I went to the park, I have been feeling fine.” “Since” could be causal (“because”) or temporal (“after that time”). Our translation comports best with the context, which emphasizes immediate action. Evidently, these men were not negligent with regard to the king’s orders (cf Ezra 4:22 above).

—Peil, Perfect, 3ms (םdoes “[Peil] to read; shout”). Some scholars, such as Rosenthal, analyze this form as a Peal, Passive Perfect, 3ms (§146). Johns, however, in XIV. 1. lists it as a Peil (e.g., התבכ). Why is the פ followed by a Hateph Seghol instead of a Shewa? Normally in BH, Hateph vowels (א, י, ו) are generally restricted to the laryngeals (gutturals). Though the Hateph vowels appear after gutturals in BA (I. M.), this tendency is less frequent, as they appear after or preceding פ or ל (Rosenthal, §10). This form also resembles a Peal imperative, ms; however, context warrants against such analysis.

—Peal, Perfect, 3mp (לdoes “to go”).

An action done “with haste” means acting “hastily.” Such a translation is closer to standard English idiom.

Possibly ל means “against.”

—Pael, Perfect, 3mp (ל does “[Pael] to stop”).

Literally this phrase reads “by arm and might” (i.e., by an armed
force). This translation would mean that יִתְנַהְלָה is an example of hendiadys. A hendiadys (Gk. “one through two”) is an expression using two terms to embody one idea. An example of a hendiadys in BH would be יִתְנַהְלָה יִרְאֲזָה ("glory and splendor," Job 40:10), which would best be rendered “glorious splendor.”

**Additional Notes on Lesson XVI**

Though Johns has introduced pronominal suffixes on verbs in this chapter, only nine instances are found in the BA sections in Ezra, which is where these exercises are focused. Moreover, three of these occurrences appear outside of the scope of the exercises in Johns’s grammar. All other fifty-plus cases of verbal suffixes appear in Daniel.
LESSON XVII

VERBAL SUFFIXES: WITH THE IMPERFECT, THE INFINITIVE, ETC.

(Johns, p. 79)

[Ezra 4:24] Then the work on the temple of God, which/who is in Jerusalem, stopped. It remained stopped until the second year of the reign of Darius, the king of Persia.

1 has the same temporal (“then”) or logical (“so”) force as (cf. Lesson XIV, sentence 4 in this key).

2 Literally, the phrase is “the work of the house of God.” The construct expresses an objective genitive relationship (i.e., the last word in the construct, the nomen rectum, receives the “action” of the first word in the construct, the nomen regens). So, the work is done to the temple, not by the temple.

3 Does the relative pronoun refer to ("which") or ("who")? From the following context, it appears that remains the focus of the sentence. Also, we find the phrase ("the temple which is in Jerusalem") in Ezra 6:5. Though the construct is conceived as one unit, it is not necessarily true that modifiers of constructs always modify the nomen regens. For example, note Ez 6:9 ("according to the command of the priests who are in Jerusalem").

4 —Peal, Perfect, 3fs ("to cease; be discontinued; stop").

5 —Peal, Perfect, 3fs ("to be; happen; exist"). The combination of the perfect of and the participle can express continuous or habitual action (e.g., Dan. 6:11 [10]). The adverb also indicates past continuous action.

6 —Peal, Participle, fs ("to cease; be discontinued; stop").

7 This use of is one of respect or specification (i.e., X with respect to Y). This usage is a very common way of identifying the reign of a king (Ezra 6:15; similarly BH, 1 Kings 15:9; 16:8).
Literally, מַלְכוּת means “kingdom” but can also refer to a ruler’s “reign” (see Jer. 52:31 in BH).

[Ezra 5:1] Now the prophets, Haggai the Prophet and Zechariah the son of Iddo, prophesied to the Jews who were in Judah and Jerusalem in the name of the God of Israel [which was] over them.

Like BH, the 1 can signal the beginning of a new section.

It might seem redundant to identify Haggai as “the prophet” when both Haggai and Zechariah have just been identified as “the prophets.” However, since Haggai lacks a patronymic like Zechariah, who is called “son of Iddo,” this designation seems to be a standard way of identifying him (e.g., Ezra 6:14; Haggai 1:1, 3, 12, etc.).

It could mean “to,” “concerning,” or “against” here.

Literally speaking, צָרֵד means “Judah” and צָרֵד means “the Judahites.” The antecedent to “them” is unclear. The form of the verb is to refer either to the prophets or to the Jews.

[Ezra 5:2] Then Zerubabel, the son of Shealtiel, and Jeshua, the son of Jozadak, rose up and began to rebuild the house of God which [is] in Jerusalem. The prophets of God [were] with them supporting them.

The verb is often paired with other verbs in BH in phrases such as “get up and go,” “get up and return to,” “get up and make,” “get up and kill.” One need not infer that the subjects were sitting at the time. This verb, when used in this way, serves to introduce action. One, then, could translate simply, “Zerubabel...began to rebuild...” or “...set out to begin building....”

—Pael, Perfect, 3mp (“[Pael] to begin”). Observe how similar this form of the verb is to a noun with a 3p suffix in BH.
Indeed, it is a Lamedh He verb (XIV. 2. A.), and the apparent suffix is only found in BH (minus the Hireq under the Resh).

—Peal, Infinitive (בָּנוּ “to [re]build”).

—Pael, Participle, mp (סָעַד “to help; aid; support”). The process of supporting seems to be ongoing, though this could be the standard narrative use of the participle. If that be the case, then we might have translated it “supported.”

[77x530] ‘Siaa”—Peal, Infinitive (n “to [re]build”).

[87x503] “inyOXJ—Pael, Participle, mp (7^0 “to help; aid; support”). The process of supporting seems to be ongoing, though this could be the standard narrative use of the participle. If that be the case, then we might have translated it “supported.”

[87x503] “Sns—Peal, Perfect, 3ms (SnX “to come”). Note that, though the subject is plural, the verb is singular. Likewise, BH grammar allows compound subjects to take singular verbs (e.g., Gen. 31:14).

—infpN—Peal, Participle, mp (“I73X “to say; speak; command”). Most likely a narrative use of the participle (see last note in Ezra 5:2).

‘Semitic style is a bit redundant for English using both לָכְתָה and לָכְתָה. It is probably best to omit one if rendering this sentence into standard English idiom.

—Peal, Perfect, 3ms (יָרָה “to place; lay; make; establish”).

—Shaphel, Infinitive (לָכֹל “to [re]build”). Note the absence of the preformative מ on the Peal infinitive. This absence only occurs here and in Ezra 5:13, both instances with the same verb.

—Shaphel, Infinitive (לָכֹל “[Shaphel] to finish”).

The meaning of has been the occasion of much discussion. Most likely it refers to wood material used in building vessels and buildings (Mowinckel, pp. 130-35; cf. Williamson, p. 68). This being the case, we might render this infinitive phrase “to complete [the preparation of] this material.”

[77x517] ’Siaa”—Peal, Infinitive (n “to [re]build”).

[87x503] “inyOXJ—Pael, Participle, mp (7^0 “to help; aid; support”). The process of supporting seems to be ongoing, though this could be the standard narrative use of the participle. If that be the case, then we might have translated it “supported.”

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The meaning of has been the occasion of much discussion. Most likely it refers to wood material used in building vessels and buildings (Mowinckel, pp. 130-35; cf. Williamson, p. 68). This being the case, we might render this infinitive phrase “to complete [the preparation of] this material.”
[Ezra 5:4] Then, we told\(^1\) them the following:\(^2\) what\(^3\) the names of the men are\(^4\) who are rebuilding\(^5\) this\(^6\) building.

1—Peal, Perfect, 1cp (לָמַל “to say; speak”). To whom does “we” refer? Is it to Tattenai and his companions? In this case, the narrative perspective suddenly changes, since the narrative section in 5:3 is in the third, not first, person. If the “we” refers to the Jews, as translated above, then there is a problem with בָּנָם, as it always introduces direct speech in BA. One solution is that 5:4 is corrupted under the influence of 5:9. The Greek OT (LXX) reads εἰποσαν (“they said”). Our translation, then, is, “Then \textit{they} asked them the following, ‘What are the names of the men who are rebuilding this building?’”

2For a translation of בָּנָם (lit. “thus”), see the note on בָּנָם above.

3לִין (lit. “who”) is best rendered “what” here.

4לָמַל is being used as the copula.

5בָּנָה—Peal, Participle, mp (בָּנָה “to [re]build”).

6This is one of those infrequent instances where the demonstrative comes before the noun it modifies (cf. Ezra 5:15 in Lesson XVIII of this key).

[Ezra 5:5] But the eye of their God was on the elders of the Jews, and they did not stop\(^1\) them until a report\(^2\) should go\(^3\) to Darius\(^4\) and then the letter be returned\(^5\) concerning this.

1לָכִל—Pael, Perfect, 3mp (לָכִל “[Pael] to cease; be discontinued; stop”).

2לִסקָה does not always have to mean “command” or “decree.”

3לִסק—Peal, Imperfect, 3ms (לִסק “to go; reach”). “Reach” might be more appropriate here. Also, a modal translation of the imperfect seems more suitable than the simple future.

4לְדָרִים could either be “to Darius” or “belonging to Darius.” In this case, the sentence would be something like, “until Darius’ report should go and then the letter be returned.” It would seem a bit odd to express possession in this way when a construct could have been easily employed. This would be the only instance in BA where a noun in the emphatic state is followed by a " of possession.

5לְרָבָה—Aphel, Imperfect, 3mp (לְרָבָה “[Aphel] to return”). This 3mp verb gives another example of an active verb being used to express the passive voice (VI. 8. A.).
Ezra 5:6] The copy of the letter which Tattenai, the governor of Trans-River, Shethar-bozenai, and his colleagues, the officials of Trans-River sent to Darius the king.

1 נַשְׁלָה—Peal, Perfect, 3ms (נָשַׁל “to send”).

2 The equivalent and customary idiom in BH is הַנַּשְׁלָה with ל; in BA it is with הַנָּשָׁל, though the latter is used a handful of times in BH but always in later books (Jer. 29:31; Ezek. 5:17; 1 Chron. 13:2).

Ezra 5:7] They sent this report to him and the following was written in it: To Darius, the king. All peace.

1 Concerning this translation, see notes on Ezra 4:17 (Lesson XVI) in this key.

2 כְּתַב—Peil, Perfect, 3ms (כָּתַב “[Peil] to be written”). To decide between a Peil perfect and a Peal passive participle, see Johns IX. 1.

3 The emphatic form of הַנָּשָׁל (נַשְׁלָה) is in apposition to כְּתַב (כִּתְב) (Williamson, p. 70). One can classify it as apposition of measure (i.e., complete or total peace).

Ezra 5:8] Let it be known to the king that we went to the province of Judah to the temple of the great God, and it was being rebuilt with dressed stone. Moreover, beams were being set in the walls. That work was being done diligently and it [the temple?] is progressing by their hands.

1 לָו—Peal, Imperfect, 3ms (לָו “[Peal] to be; happen, exists”). As in Ezra 4:12-13, the imperfect is being used as a jussive.

2 יִדְעָה—Peil, Passive Participle, ms (יִדְעָה “[Peil] to be made known”). See notes on Ezra 4:12 in this key (Lesson XIV) on this use of the participle.

3 שָׁלָם—Peal, Perfect, 1cp (שָׁלָם “to go”).

4 לָו יִדְעַה מִדְעַה are actually in apposition (lit. “to Judah, the province”), not in construct.

5 Is it “great temple of God” or “temple of the great God”? See the notes in Lesson XI, sentence 6 in this key.

6 בֶּהְבֵּא—Hithpeel, Participle, ms (בֶּהְבֵּא “[Hithpeel] to be [re]built”).

7 כַּל has been identified as the root “to roll,” perhaps meaning that the stones are large, and need to be rolled (cf. BH Gen. 29:3). This
root is also found in many Akkadian and Aramaic texts with reference to worked stones (Williamson, p. 70).

8Literally שָׁמָיָא means “wood,” but here it obviously refers to wood (collectively) that supports the wall (i.e., beams).

9—Hithaphel, Participle, ms (שִׁיָּמָה “[Hithaphel] to be set”). For the Hithaphel, see Johns XII. 4.

10—Hithpeel, Participle, fs (עָבֵד “[Hithpeel] to be done; made”). Note the instead of the ending (II. 3).

11Other proposed meanings for יָפָרֵה are “thoroughly” (e.g., Ezra 6:8; 7:17) or “eagerly.” Our translation follows Ezra 6:12, 13 (cf. NRSV).

12—Aphel, Participle, ms (斝 “to make prosper; fare well; progress”). Though הבַּרְכוּתָה (fs) is the subject of הבַּרְכוּת (fs), it cannot be the subject of הבַּרְכוּת (ms). must either refer to the temple itself or to the workers as a collective whole (i.e., “they are progressing”). Rosenthal proposes that the form might be considered an infinitive (§111).

[Ezra 5:9] Then we asked1 these elders and said2 the following3 to them, "Who gave you a decree to rebuild this temple and to complete [the preparation of] this material?"4

1—Peal, Perfect, 1cp (שָׁאַל “to ask; inquire”).

2—Peal, Perfect, 1cp (אמר “to say; command”).

3For the use of "("thus") see the comments in Ezra 5:4 on בָּא.

4For a discussion on this sentence, compare those for Ezra 5:4 above.

[Ezra 5:10] Moreover,1 we asked2 them their names to inform3 you, so that4 we might write5 the names6 of the men who were their leaders.7

1can be used with respect to whole clauses (e.g., our translation), not just singular words (e.g., “and also their names we asked”).

2—Peal, Perfect, 1cp (שָׁאַל “to ask; inquire”).

3—Haphel, Infinitive with 2ms suff. (דַּע “[Haphel] to make known; communicate”) with a prefix.

4Remember that can be used as a conjunction (III, Vocabulary).

5—Peal, Imperfect, 1cp (כָּתַב “to write”). One can expect a purpose clause would utilize the imperfect as in BH.
This noun, which is singular in Aramaic, requires a plural English translation. As suggested by Williamson, possibly the singular form is meant distributively, “each name of” (p. 71).

Litely, בְּנֵי יָשָׁה means “in/at their heads.” Both “in” and “at” are locative uses of ב.

[Ezra 5:11] The following [is] the word they replied to us saying, “We are the servants of the God of heaven and earth, and we are rebuilding the temple which was built a great many years ago. A great king of Israel built and completed it.

1—Haphel, Perfect, 3mp with 1cp suff. (בָּהַר “to give back; deliver; answer”). We can render this whole sentence more smoothly as “The following was their reply to us.”

2—Peal, Infinitive (אָמַר “to say; command”). This infinitive of אָמַר works similarly in BH (e.g., אָמַר אֶל נַח ה אֵל אָמַר “God said to Noah saying”). On the odd orthography of this form, see Johns XI. 10.

3—Note the prospective pronominal suffix on עֵבָדֹתֵי meaning אֶל ה שְׁמֵיה (III. 4. D.).

4—Peal, Participle, mp (בָּנוּ “to [re]build”).

5—Peal, Perfect, 3ms (יהָ “to be; happen; exist”). Note that the aspect is continuous here. Also, observe again the ה/א interchange (II. 3).

6—Peal, Passive Participle, 3ms (see above). See Johns XIV. 1. about the Peal passive participles of Lamedh He verbs (III-7).

7—The construction הָנָּה מְסָרָת appears only here and in Daniel 6:11 [10]. In both cases it refers to a period of time before that of the narrative. It is qualified by שְׁנֵי עַשְׁנֵי (“great [number of] years”). Although שְׁנֵי has a masculine plural ending, due to the feminine plural adjective it is construed as grammatically feminine (cf. Dan. 7:1; Ezra 4:24).

8—Peal, Perfect, 3ms with 3ms suff. (see above). Note the differences between the 3ms suffix on בָּנוּ and that on כִּלֵּל בְּנֵי following (XVI. 1.).—Shaphel, Perfect, 3ms with 3ms suff. (כִּלֵּל “[Shaphel] to finish”).
LESSON XVIII
NOUN TYPES
(Johns, p. 83)

[Ezra 5:12] But when/because our ancestors had angered the God of heaven, he gave them [up] into the control of Nebuchadnezzar, the king of Babylon, the Chaldean. He destroyed this temple, and he exiled the people to Babylon.

1For comments on 'יהיו, see the note on Ezra 4:23 (Lesson XVI in this key). The causative translation is preferable, since God’s anger is always based on the rebellion of his people.

2אבות carries the idea of “forefathers” or “ancestors” (cf. Lesson III, sentence 2 of this key; Ezra 4:15).

3חרר—Haphel, Perfect, 3mp (רר “[Haphel] to irritate; make angry”). Note the past perfect translation. The Aramaic perfect need not be simple past every time.

4าน—Peal, Perfect, 3ms (ן ה “to give”). We might say in English, “he placed them under the control of.”

5To יב is used to express placing someone or something under the “authority” or “control” of someone. We would say that יב is a metonomy for power (e.g., Dan. 2:38; 7:25). A metonomy is a word used in the place of the idea that it suggests. Here the “hand” is used in the place of “power,” “control,” or “authority.”

6פור—Peal, Perfect, 3ms with 3ms suff. (פור “to destroy; demolish”). This form might seem odd, almost like a Pael without the doubling of the middle root consonant. Remember that pronominal suffixes were added to perfect forms similar to those in Proto-Semitic (V. 2. and XVI. 2. and 3.). The suffix on the verb is redundant in English. It refers to ותר.

7ל alış—Haphel, Perfect, 3ms (ליר “[Haphel] to take into exile”).
[Ezra 5:13] However, in the first year\(^1\) of Cyrus, the king of Babylon, King Cyrus issued\(^2\) a decree to rebuild\(^3\) this temple\(^4\) of God.

\(^1\)The standard formula for dating an event using regnal years usually follows the formula \( \text{ארח} + \text{a cardinal number} + \text{ל} \) (yielding “of the reign of” or the king’s name (yielding “of Cyrus”). See Johns XX. 2. (in BH, cf. 1 Kings 15:9; 2 Kings 8:16). Here is another example of the \( \text{ל} \) of specification (“with respect to X”). Obviously, this does not refer to the age of Cyrus but to the year of his reign.

\(^2\)\( \text{שיבוה} \)—Peal, Perfect, 3ms (בֹּשׁ “to place; lay; make; establish”).

\(^3\)\( \text{לָבַשׁ} \)—Peal, Infinitive (בֹּבַשׁ “to [re]build”). Here again is another rare instance where the Peal infinitive lacks a \( \text{מ} \) (cf. Ezra 5:3).

\(^4\)Should \( \text{הָעָד} \) go with \( \text{אֱלֹהִים} \) (“the house of this God”) or \( \text{בית} \) (as above)? The grammar is ambiguous. However, context would suggest that \( \text{הָעָד} \) modifies \( \text{בית} \) (see v. 12 above).

[Ezra 5:14] Moreover,\(^1\) the gold and silver vessels\(^2\) of God’s temple, which Nebuchadnezzar had taken\(^3\) out of the temple which is in Jerusalem and \( \text{which} \)\(^4\) he brought\(^5\) them to the temple which is in Babylon, King Cyrus took\(^6\) them out of the temple in Babylon, and they were given\(^7\) to one named\(^8\) Sheshbazzar, whom\(^9\) he had made\(^10\) governor.

\(^1\)For this use of \( \text{תק} \) see Ezra 5:10 in this key (Lesson XVII).

\(^2\)The syntax of BA comes across in English in a convoluted way. Why does \( \text{מָאָס} \) not agree with \( \text{לָבָשׁ} \) in number if they modify it? The answer is that both \( \text{מָאָס} \) and \( \text{לָבָשׁ} \) are nouns, not adjectives. They are related genitivally by \( \text{ל} \). In BH, this relationship is often expressed using a construct chain (e.g., \( \text{כָּלְיָכָה} \) \( \text{וכָּלְיָכָה} \) “vessels of silver and vessels of gold”).

\(^3\)\( \text{נָכָת} \)—Haphel, Perfect, 3ms (נָכָת “[Haphel] to take [out]”).

\(^4\)Most likely this is a compound relative clause. The object of the second half (“\( \text{them} \)”) will have to be omitted in English to conform to good English style. Translate the relative clause as, “which Nebuchadnezzar had taken out of the temple in Jerusalem and brought back to the temple in Babylon....”

\(^5\)\( \text{נָכָת} \)—Haphel, Perfect, 3ms (נָכָת “[Haphel] to bring”).

\(^6\)See note 3 above.

\(^7\)\( \text{וָשָׂים} \)—Peil, Perfect, 3mp (וָשָׂים “[Peil] to be given”).
Literally, this phrase states, “to Sheshbazzar [was] his name.”

The use of נָּא followed by a noun with a retrospective pronominal suffix (here, הָשָׁם) has been seen before (cf. Lesson IV, sentence 5 in this key; IV. 2.).

Here, Peal, Perfect, 3ms with 3ms suff. (שְׁלֹם “to place; lay; make; establish”). “Appointed” would also be an appropriate translation.

[Ezra 5:15] He said¹ to him, “Take² these³ vessels, go,⁴ and deposit⁵ them in the temple which is in Jerusalem, and let the temple of God be rebuilt⁶ on its site.

¹ נָא—Peal, Perfect, 3ms (קָמָה “to say; command”).
² פָּלַק—Peal, Imperative, ms (קָפַל “to take; carry away, lift up”).
³ נָּא representa Kethib-Qere. The Kethib is חֵלָה, and the Qere is חָלָה. Since the demonstrative חָלָה does not appear anywhere else in the BA corpus, most likely the Kethib is the correct choice. However, since our choice does not affect our translation value (IV. 1.), either option is acceptable for our purposes. This is another occasional instance where the demonstrative precedes the noun it modifies (cf. Ezra 5:4; III. 2. D.).

⁴ נָא—Peal, Imperative, ms (זָדוּ “to go [to or away]”). The lack of a conjunction between these verbs is called asyndeton, that is, the coordinating of words and phrases without the use of a conjunction.
⁵ נָא—Aphel, Imperative, ms (קָפַל “[H-/Aphel] to deposit”).
⁶ נָא—Hithpeel, Imperfect, 3ms (קָפַל “[Hithpeel] to be [re]built”).

[Ezra 5:16] Then that Sheshbazzar came¹ [and] laid² the foundations of God’s temple which is in Jerusalem. From then until now it was being rebuilt³ but it has not been completed.⁴

¹ נָא—Peal, Perfect, 3ms (קָמָה “to come”).
² נָא—Peal, Perfect, 3ms (קָמָה “to give”). “Giving the foundations” here must mean something like “lay.”
³ נָא—Hithpeel, Participle, ms (קָמָה “[Hithpeel] to be [re]built”). Note how the temporal modifiers guide the translation of the aspect of this Peal participle.
⁴ נָא—Peil, Perfect, 3ms (שָׁלָם “[Peil] to be finished”). This Peil is spelled defectively, that is, the unchangeable long vowel (א) is spelled defectively (i.e., with a Hireq only).
[Ezra 5:17] And now if it pleases the king, let it be investigated in the royal treasury which is in Babylon if it is [the case] that King Cyrus has issued a decree to rebuild that house of God in Jerusalem. Let the king send us his decision concerning this matter.

1 Literally this reads, “And now if to the king [it is] good.” In BA (and in BH) can mean “pleasing” (Holladay). One might translate this phrase, “if it pleases the king.”

2 Hithpaal, Imperfect, 3ms (בָּרָק “[Hithpaal] to be investigated”). The subject is implied with this passive verb, but is it “the matter” which should be investigated? Perhaps the verb might be rendered “let a search be conducted.”

3 Literally, this construct means, “the house of the treasures of the king.” Our translation above reflects the same concept in English idiom. Against our translation is that “treasury” usually implies money to many English speakers, where the place being searched is clearly an archive. But note Ezra 6:1 below and the mention of the “books of the treasury house,” which most naturally would be understood as archival records.

4 All the ancient versions omit הַשָּׁבָת.

5 To render מַשְׁחַת אֲרוֹן הַתּוֹרָה literally (“if there is that”) might obscure the meaning.

6 Peal, Passive Participle, ms (שִׁמְשָׁם “to be placed; laid; made; established”).

7—Peal, Infinitive (בָּנוּ “to [re]build”).

8 Peal, Imperfect, 3ms (שָׁלַל “to send”).

9 This word could also be translated “will” or “pleasure.”

[Ezra 6:1] Then King Darius issued a decree, and the archives of the treasures which were deposited there in Babylon were searched.

1 Peal, Participle, ms (שִׁמְשָׁם “to place; lay; make; establish”).

2 Literally, this phrase means, “and the house of the books of the treasures.” The “house of the books” is one way of expressing “the archives.”

3 Haphel, Passive Participle, mp (מַגְּהא “[Haphel] to deposit”). Remember that this form can be active or passive (VIII. 4.). When something has been deposited, one can think about it as being “stored.”
Pael, Perfect, 3mp (בָּרָא “[Pael] to search”). Remember that the use of the 3mp is a common way of expressing the passive voice in BA. A smoother translation might be, “Then King Darius issued a decree, and a search was conducted in the archives where the treasures were stored in Babylon.”

[Ezra 6:2] A scroll was found in Ecbatana, in the fortress, which is in the province of Media, and the following was written in it: “The record/memorandum:

1Remember that רָא can be used in BA like the indefinite article (“a” or “an”). See Johns XX. 2.

2Hithpeel, Perfect, 3ms (נָסַב “[Hithpeel] to be found”). Note the metathesis. Though the subject is feminine, this is allowable when the subject follows the verb (Williamson, p. 71).

3“in the fortress” is in apposition to בָּאָתְרָה (“in Ecbatana”). Many ancient versions omit the ב on בָּאָתְרָה. Most likely the first ב is the result of dittography, the accidental scribal error of copying a letter, word, or phrase twice. By dropping the preposition, we see how this designation resembles what we find elsewhere in terms of place names (cf Neh. 1:1; Dan. 8:2). Therefore, we read “in Ecbatana the fortress” (not reflected in the translation above).

4Literally, this phrase states, “the province, Media.” With this change in note 3, the relative clause modifies Ecbatana.

5Peil, Perfect, 3ms (כָּתָב “[Peil] to be written”).

6Should we consider כָּתָב as part of the content of the document that was found (translation above) or as part of the previous clause (“the following memorandum was written in it”)? The grammar alone is indecisive. Breneman notes that “the extracts of decrees of Persian kings are sometimes referred to as דֶּרֶךְ-דָּרַכְרָת (Ezra 4:15) or ספר הָאִרְבֵּמ (Esther 6:1)” (Breneman, p. 114). Lastly, כָּתָב is most likely part of the quoted document. In addition, the root כָּתָב is related to the root כָּת (see chart I. 1.), which has “remembrance” as a central idea. Therefore, “memorandum” is an acceptable translation. The quotation marks close in Ezra 6:12.
[Ezra 6:3] In the first\(^1\) year of King Cyrus, King Cyrus issued\(^2\) a decree:
As for the temple of the God in Jerusalem,\(^3\) let the temple be rebuilt,\(^4\) a place\(^5\) where sacrifices were sacrificed,\(^6\) and [let] its foundations be preserved/laid.\(^7\) [Let] its height [be] sixty\(^8\) cubits and its width sixty cubits,

\(^1\)For comments on date formulas see Ezra 5:13 above.
\(^2\)שׁ—they, Participle, 3ms (שׁים “to place; lay; make; establish”).
\(^3\)Literally this whole phrase reads, “the house of God in Jerusalem, the house.” “The temple” seems to be a redundant idea. This is an example of casus pendens, as we have translated it above (cf Lesson VII, sentence 9 in this key).
\(^4\)תָּבֹא—Hithpeel, Imperfect, 3ms (תָּבֹא “to [re]build”).
\(^5\)In Ezra 5:15 and 6:7 there is a stress on building the temple on its original site. Possibly, אֲרֵיה is a noun functioning as an accusative of place. The accusative of place helps to more precisely define a location of something (cf. Williamson, p. 71; in BH see GKC §118 d-g). If this is true, our translation should be, “let the temple be rebuilt on a place where the sacrifices were sacrificed.”
\(^6\)דָּבַת—they, Peal, Passive Participle, mp (דָּבַת “to sacrifice”).
\(^7\)מְסֹבָלָל—he, Saphel, Participle, mp (מְסֹבָלָל “[Saphel] to bring; lay; preserve”). Though a participle, the sense of this verb must be jussive due to the context. Also, for the Akkadian influence on the form of this verb, see Johns XI. 5. B. Some, however, understand בֵּי as coming from zabālum instead of wabālum. Those who choose the former translate “preserved” and those that pick the latter, “laid.”
\(^8\)For the format of expressions involving numbers (e.g., gender agreement), see Lesson XX.

**Additional Notes on Lesson XVIII**

One does not need to have an ironclad grasp on noun types to learn Aramaic or Hebrew. Nonetheless, recognizing these patterns is incredibly helpful, especially for those students who plan to study more Semitic languages.
LESSON XIX
SIMILAR NOUN CLASSES
(Johns, p. 86)

[Ezra 6:4] [with] three rows of dressed stone and one row of timber. Let the expense be paid out of the king’s house.

This verse is a continuation of the last, though there is no explicit conjunction. This is an example of asyndeton, the connection of clauses without an explicit coordinating conjunction. Therefore, we need to supply that missing conjunction in English.

In the previous sentence we encountered some Akkadian influence in BA, and also shows a borrowing of Akkadian vocabulary (nadbaku).

It seems that אַשָּׁרֶה is definite, while the word it modifies is not. What appears to be the postpositive article is really the feminine ending on the adjective (II. 3.). This is another example of "chiastic concord" with respect to cardinal numbers (XX. 2.).

For a discussion on הָיוֹלֵה, see Ezra 5:8 in this key (Lesson XVII).

Literally, תֵּךְ (BH שֵּׁךְ) means “new.” Most likely we should read כְּ (“one”) with the LXX.

For a discussion on אָנָ, see Ezra 5:8 in this key (Lesson XVII).

—Hithpeel, Imperfect, 3fs (נָבַּה “[Hithpeel] to be given; paid”). We took this imperfect to have a jussive sense, since the king is issuing orders.

The construct is semantically equivalent to “royal treasury.”

[Ezra 6:5] Moreover, let the gold and silver vessels of God’s temple, which Nebuchadnezzar took from the temple which is in Jerusalem and brought to Babylon, be returned; let [each] be brought to the temple which is in Jerusalem to its place; and you will deposit [them] in the temple of God.

See Ezra 5:10 in this key (Lesson XVII) for the translation of this
particle. Though we did not remark before, the genitive relationship expressed by יְהִי can further be defined as a “genitive of source” (i.e., “the gold and silver vessels from God’s temple”) or a genitive of possession (“the gold and silver vessels belonging to God’s temple”).

2For a discussion on this syntax, see Ezra 5:14 in this key (Lesson XVIII).

3וַיִּיהָנֵךְ—Haphel, Perfect, 3ms (ינך “[Haphel] to take out”).

4וַיִּיהַבֵּר—Haphel, Perfect, 3ms (בר “[Haphel] to bring”).

5וַיִּאַהֲבֵרוּ—Haphel, Imperfect, 3mp (חר “[Haphel] to give back; deliver; answer; return”). This imperfect is used as a jussive. Usually, when the imperfect mp is used as a jussive, the final י drops off (VI. 2. D.).

6וַיִּיהַבֵּר—Peal, Imperfect, 3ms (בר “[H-/Aphel] to go”). It seems that יָרֵא and יָרֵא are in parallel, yet they do not agree in number. Most likely, יָרֵא begins a new clause, and there is no need to restore כל (“everything”), as the notes in BHS suggest. See note 9 for the distributive idea of this singular verb.

7Like BH, BA uses ל to express termination of motion (e.g., “he went to”).

8The distributive sense of the singular verb is confirmed here by the masculine singular pronominal suffix (אֵל), though there is a plurality of vessels.

9וַיְנַחַת—Aphel, Imperfect, 2ms (נת “[H-/Aphel] to deposit”).

10This verse completes the account of Cyrus’ memorandum begun in verse 3. The following verses detail Darius’ subsequent decree as a result of the memorandum.

[Ex 6:6] And now Tattenai, governor of Trans-River, Shethar-boznai, and [you] their companions, the officials who are in Trans-River, get 1 far away 2 from there.

1וַיְנַחַת—Peal, Imperative, mp (נת “[H-/Aphel] to be; happen; exist”). The translation “get” is a bit more idiomatic. Literally, this verb means “be” or “become.” Remember that stative verbs in Hebrew can mean “to be X” or “become X.” In English we do not say “become far away” but “get far away” or “go far away.” Perhaps we can even render this phrase “keep far away from there.”

2Though יְנַחַת looks like some type of participle, it is really a
plural adjective. Note the similarity again in the *qatil* type of adjective to the Peal passive participle (cf. Ezra 4:22 in this key [Lesson XVI]; Johns XX). The adjective is plural, because it refers to “people.”

[Ezra 6:7] Leave [alone]¹ the work² of³ that temple of God. Let the governor of the Jews⁴ and the elders⁵ of the Jews rebuild⁶ that temple of God on its place.⁷

¹—Peal, Imperative, mp (שָׁבַע “to leave [behind]”). In English we usually say, “leave the work...alone.”
²The ל marks the direct object (טָפְרִיהָ), which is in construct with בֵית יָמָה (“temple of God”).
³This is an objective genitive (cf. Ezra 4:24 in Lesson XVII).
⁴Again, technically speaking, הָאָמָה means “Judahites.”
⁵The ל is problematic.
⁶—Peal, Imperfect, mp (בָּנו “to [re]build”).
⁷Also translate “site.”

[Ezra 6:8] I issue¹ a decree about what² you should do³ for⁴ those elders of the Jews concerning the rebuilding⁵ of that⁶ house of God: May⁷ the expense be paid⁸ in full⁹ to those men from the royal revenue¹⁰ out of¹¹ the tribute of Trans-River,¹² so that the [work] does not stop.¹³

¹—Peal, Passive Participle, ms (שִׁמ “to place; lay; make; establish).
²Though לֹא can mean “why” and “lest,” here it combines with מ to have the sense “on how,” “for what,” or even “regarding what.”
³—Peal, Imperfect, 2mp (עֲבֹר “to do; make”). The simple future fits very well here too (“what you will do”).
⁴Johns suggests the meaning “(along) with.” While that meaning fits Daniel 2:18, it would seem to be less appropriate here, since the officials of Trans-River are not to work “along with” the elders, but to keep far away. The meaning is probably closer to “for.” לֹא is used in this sense in BH (e.g., Gen. 26:29).
⁵—Peal, Infinitive (בָּנו “to [re]build”). This is a ל of specification.
⁶For discussion on ל modifying הָא, see notes on Ezra 4:24 in Lesson XVII of this key.
Xinri—Peal, Imperfect, 3fs (היה “to be; happen; exist”).

Hithpeel, Participle, fs (הב “[Hithpeel] to be given; paid”). The usage of this participle is like that of יְהִי in Ezra 4:12.

See notes on Ezra 5:8 in Lesson XVII and 6:12 in Lesson XX.

The genitive relationship expressed by יְשָׁנַה in this sentence is one of source (“from”).

Pael, Infinitive (בָּא “[Pael] to stop”). As in BH, the infinitive can be used to express purpose. Also, the subject of the infinitive is ambiguous. Does it mean that the giving (i.e., to the king) or the work on the temple is not to stop? Most likely it is the latter (cf. the LXX and Syriac), since the overall subject is the work on the temple, especially in the next verse.

[Ezra 6:9] Whatever is needed—young bulls, rams, lambs for burnt offerings to the God of heaven [or] wheat, salt, wine, or anointing oil, according to the command of the priests who are in Jerusalem—let it be given to them day after day without negligence.

can be used indefinitely, as in BH (e.g., 1 Sam. 19:3).

could either refer to “young bulls” (e.g., Gen. 18:7) or a class of animal (e.g., נֶפֶשׁ “human” or “mortal”). Most likely it is the former.

English demands a conjunction here as the list of possible temple necessities is continued. Again, the lack of conjunctions is called asyndeton (cf Ezra 6:4 above).

Remember that נֶפֶשׁ is a “plural of natural products in an unnatural state” (lit. “wheats”), indicating that the wheat is harvested (cf. Lesson VII, sentence 8 in this key).

is a noun with an inseparable preposition as a prefix. If it were a Peal infinitive, it would have a ה or א ending. If this form were a Peal participle, it would not have a ה prefix, nor would it be pointed this way in any other conjugation (e.g., Haphel).

Peal, Imperfect, 3ms (היה “to be; happen; exist”).

Hithpeel, Participle, ms (הב “[Hithpeel] to be given; paid”).
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is used distributively here (see translation; in BH see Exod. 5:19. Another idiomatic English translation might be “daily.”

has the translation value “without.” The meaning here is that the supplies are to be given “without fail” or “without delay.”

[Ezra 6:10] so that they might offer pleasing/acceptable sacrifices to the God of heaven and pray for the life of the king and his sons.

1—Peal, Imperfect, 3mp (וה “to bc; happen; exist”). Also translate passively “so that acceptable sacrifices might be offered.”

2—Haphel, Participle, mp (קריב “[Haphel] to bring near; offer; [ptc] offering”).

3—Pael, Participle, mp (צל “[Pael] to pray”). Though it is rare, a noun can be in construct with a series of nouns (contrast Johns II. 5.). For example, see Genesis 49:25 (ברכת טובות見た “[blessings of the breasts and of the womb”).

Though this is a plural construct, the masculine plural is often used to express abstract notions. Here the abstract is “life.”

[Ezra 6:11] I decree that anyone who violates this edict, a beam will be pulled out from his house; and being lifted up, [the violator] will be impaled on it, and his house will be made a dunghill because of this.

1—Peal, Passive Participle, ms ( Sms “to place; lay; make; establish”).

2Literally this phrase states, “any man"; however, the command is obviously not limited to males.

3—Haphel, Imperfect, 3ms (שנה “[Haphel] to alter; violate”).

4—Hithpeel, Imperfect, 3ms (עש “[Hithpeel] to be pulled out”). Also consider a jussive translation (“may a beam be torn out”).

5—Peal, Passive Participle, ms (ס “[Peil] to be lifted; raised”). Most likely this participle is used to express simultaneous action.

6—Hithpeel, Imperfect, 3ms (מש “[Hithpeel] to be impaled on a stake”). Possibly this term means “to strike” (i.e., the perpetrator will be flogged while upon the post). See Williamson, p. 72.

7—Hithpeel, Imperfect, 3ms (עשה “[Hithpeel] to be done; made”).
LESSON XX
THE NUMERALS
(Johns, p. 89)

[Ex 6:12] And may the God who made his name to dwell\(^1\) there overthrow\(^2\) any\(^3\) king or\(^4\) people who stretches\(^5\) forth his hand\(^6\) to violate\(^7\) [this decree] by destroying\(^8\) that temple of God in Jerusalem. I, Darius, have issued\(^9\) a decree. May it be done\(^10\) diligently.\(^{11}\)

\(^1\) שַׁבָּת—Pael, Perfect, 3ms (שַׁבָּת “[Pael] to cause to dwell”).

\(^2\) שםָר—Pael, Imperfect, 3ms (שם “[Pael] overthrow”). Since this verse continues the list of curses brought forth on the people who try to violate the command of Darius, it makes sense that this imperfect is jussive and not future.

\(^3\) כָּל takes on the sense of “any” or “every” when a noun is indeterminate (i.e., lacking the article). In addition, this כָּל is distributive; that is, it applies not only to מִלְּךָ but to יִשְרָאֵל as well.

\(^4\) כל can be used alternatively (“or”), as in BH.

\(^5\) שָׁלֹת—Peal, Imperfect, 3ms (שָׁלֹת “to send”).

\(^6\) The idiom שָׁלַח literally means “(who) will stretch forth his hand” (e.g., Gen. 3:22). In this context, one can understand it as “if any king or people who attempts to violate.”

\(^7\) מָהַן—Haphel, Infinitive (mahן “[Haphel] to change; violate”). The object of this infinitive is ambiguous. Is it the temple that should not be changed, or the decree? From Ex 6:11 above, the sense is probably the violation of the decree.

\(^8\) נָדַל—Pael, Infinitive (נָדַל “[Pael] to hurt; destroy; damage”). The second infinitive functions like a gerund (e.g., Deut. 9:18 in BH).

\(^9\) שם—Peal, Perfect, 1cs (שם “[Pael] to place; lay; make; establish”).

\(^10\) הָיָה—Hithpeel, Imperfect, 3ms (יָה “[Hithpeel] to be made; done”).

\(^11\) See the notes on Ezra 5:8 in this key (Lesson XVII) for commentary on אָסָף. The quote of the memorandum began in Ex 6:2.
[Ezra 6:13] Then Tattenai, the governor of Trans-River, Shethar-bozenai, and their companions diligently\(^1\) did\(^2\) just as\(^3\) King Darius had sent.\(^4\)

\(^1\)See note 11 for Ezra 6:12.

\(^2\)Pal, Perfect, 3mp (עב “[Pal] to make; do”).

\(^3\)Literally, רָכָ֑ב means “corresponding to what.” רָכָ֑ב usually has the nuance of “facing, opposite, before.” By extension this phrase can mean “just as.”

\(^4\)Pal, Perfect, 3ms (סָנָ֣ה “to send”). The English past perfect is suitable to this context.

[Ezra 6:14] Now the elders of the Jews kept rebuilding\(^1\) and making progress\(^2\) by\(^3\) the prophesying of Haggai the prophet and Zechariah, son of Iddo. They rebuilt\(^4\) and finished\(^5\) [it] by\(^6\) the decree\(^7\) of the God of Israel and by\(^8\) the decree\(^9\) of Cyrus, Darius, and Artaxerxes, the king of Persia.

\(^1\)Participle, mp (בֵּן “to [re]build”).

\(^2\)Participle, mp (אָפָל “[H-/Aphel] to (cause to) prosper; fare well; make progress”). The Jews were continuing to rebuild, as they had not stopped (Ezra 5:5). From Lesson X, sentence 10, we understood this phrase as a hendiadys (“kept successfully rebuilding”).

\(^3\)This is the instrumental use of ב (e.g., Exod. 5:3). Also see note 7 below.

\(^4\)Pal, Perfect, 3mp (see above).

\(^5\)Shaphel, Perfect, 3mp (לְכָל “[Shaphel] to finish; complete”).

\(^6\)In BH, ב can be used to express cause (“because”), means (“by a thing”), agency (“by” [a person]). Our choice (of means) is governed by the parallel usage of ב, which seems to be one of the means by which the Jews were able to successfully build and complete the temple.

\(^7\)Note the difference in vocalization between the ב of God and the ב of the king. It is possible that the distinction was made by the Masoretes who originally inserted the vowels into the text to indicate that God’s command is of a different order than the king’s.
[Ezra 6:15] This temple was completed on the third day of the month of Adar. It was the sixth year of the reign of King Darius.

1Shaphel, Perfect, 3ms (_lazy: "[Shaphel] to finish; be finished"). See Johns XV. 3. B. and XI. 5. A. for an analysis of this verb.

2This is another example of the of specification ("with respect to the" X).

3Normally one would have expected that exhibit chiastic concord (i.e., numbers that are feminine in form are used with masculine nouns and vice versa; XX. 2.). However, both noun and adjective here are feminine. The masculine of “six” is which does not appear in BA. Numbers can come before or after the nouns they modify, though in this case the noun is in construct with the number.

[Ezra 6:16] The Israelites, the priests,1 the Levites and the rest of the exiles celebrated the dedication of this temple of God with joy.3

1Another way to construe the relationship between “Israelites” and the ensuing list (i.e., priests...exiles) is to see the following list as those who comprise Israel. If so, the translation would be, “The Israelites—the priests, Levites, and the rest of the exiles—celebrated.” The fact that there is no 1 before might suggest this decision.

2Peal, Perfect, 3mp (_lazy: “to make; do”). To “do” or “make” the dedication means to “celebrate” the dedication.

3literally means “in joy.” Remember that prepositional phrases are often used adverbially. In essence, this phrase means “joyfully.” This usage of can be called the of condition or state.

[Ezra 6:17] They offered for the dedication of this temple of God one hundred bulls2 and two hundred rams, three hundred lambs, and male goats4 as the sin offering for all Israel, twelve, corresponding to the number of the tribes of Israel.

1Haphel, Perfect, 3mp (_lazy: “[Haphel] to bring near; offer”).

2This sentence illustrates well the rule that when numbers precede the noun they modify, the noun is singular in form, and when numbers follow the noun they modify, the noun is plural in form (XX. 2.).

3Note again that the dual is used to signify two of something, in this case “two hundreds.”

4literally means “and male goats of goats.”
“as a sin offering”) modifies only "twelve he-goats"), not the whole list.

Here is yet another example of the ה of specification (e.g., "corresponding to," “according to," or “with reference to”). It might be better to express this verse as “twelve male goats as a sin offering for all Israel, corresponding to....” It provides a smoother reading without losing the sense of the text.

[Ezra 6:18] The priests were appointed in their divisions and the Levites in their orders for the service of God which is in Jerusalem, according to what is prescribed, that is, the book of Moses.²

¹ הָפֵל —Haphel, Perfect, 3mp (כָּסָמ “[H-Aphel] to set up; found; appoint; establish”).

² קָאָר probably refers to the “work” as it did in Ezra 4:24 (כֹּל אָרֶץ כֹּר בָּאָרֶץ). See Ezra 4:24 (Lesson XVII) for comments on this relative pronoun.

³ כָּהָב refers to a written document or that which is contained in a written document. Here it refers to prescriptions in a written document, namely the Law of Moses (cf. Ezra 7:22).

⁴ Literally, this phrase means “according to what is written in the book of Moses.” Our literal translation seems to be missing something, but note that כָּהָב is not in construct with כָּרְפֵּר; otherwise, like כָּרְפֵּר, it would have a Pathach instead of a Qamets under the second root consonant. The relationship is, therefore, appositional. This would then be either an apposition of genus/species (e.g., אַשֶּה אֶלְמַנָּה “a woman [who is] a widow”) or an apposition of the thing and its name (e.g., הָאָרֶץ כָּנָה “the land Canaan”).


SCcoture Index

The following scripture index covers both the answer key and the grammar. References preceded by a "[K]" are to be found in the answer key, while references preceded by a "[G]" are to be found in the grammar.

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Haggai

THE NEW TESTAMENT

Romans

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