

Sefer DaniEl

Chapter 1

Shavua Reading Schedule (29th sidrah) – Dan 1 - 4

בשנת שלוש למלכות יהויקים מלך-יהודה בא
נבוכדנאצר מלך-בבל ירושלם ויצר עליה: Dan1:1

1. bish'nath shalosh l'mal'kuth Yahuyaqim melek-Yahudah ba'
N'bukad'ne'tsar melek-Babel Y'rushalam wayatsar `aleyah.

Dan1:1 In the third year of the reign of Jehoiakim king of Yahudah,
Nebuchadnezzar king of Babylon came to Yerushalam and besieged it.

<1:1> Ἐν ἔτει τρίτῳ τῆς βασιλείας Ἰωακὶμ βασιλέως Ἰουδα ἦλθεν
Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος εἰς Ἱερουσαλὴμ καὶ ἐπολιόρκει αὐτήν.

1 En etei tritō tēs basileias Iōakim basileōs Iouda ēlthen

In the year third of the kingdom of Jehoiakim king of Judah came

Nabouchodonosor basileus Babylōnos eis Ierousalēm kai epoliorkei autēn.

Nebuchadnezzar the king of Babylon unto Jerusalem, and assaulted it.

בַּיּוֹם הַהוּא אָדָנִי בָּרָדוּ אֶת-יְהוֹיָקִים מֶלֶךְ-יְהוּדָה וּמִקְצַת כְּלֵי
בֵּית-הָאֱלֹהִים וַיְבִיֵּאם אֶרֶץ-שִׁנְעָר בֵּית אֱלֹהֵיו
וְאֶת-הַכֵּלִים הַבִּיֵּא בֵּית אוֹצָר אֱלֹהֵיו:

2. wayiten 'adonay b'yado 'eth-Yahuyaqim melek-Yahudah umiq'tsath k'ley beyth-ha'Elohim
way'bi'em 'erets-Shin'ar beyth 'elohayu w'eth-hakelim hebi' beyth 'otsar 'elohayu.

Dan1:2 My master gave Jehoiakim king of Yahudah into his hand, with part of the vessels
of the house of the Elohim; and he brought them to the land of Shinar, to the house of his deity,
and he brought the vessels into the treasury of his deity.

<2> καὶ ἔδωκεν κύριος ἐν χειρὶ αὐτοῦ τὸν Ἰωακὶμ βασιλέα Ἰουδα καὶ ἀπὸ μέρους τῶν σκευῶν οἴκου
τοῦ θεοῦ, καὶ ἤνεγκεν αὐτὰ εἰς γῆν Σεννααρ οἶκον τοῦ θεοῦ αὐτοῦ.
καὶ τὰ σκεύη εἰσήνεγκεν εἰς τὸν οἶκον θησαυροῦ τοῦ θεοῦ αὐτοῦ.

2 kai edōken kyrios en cheiri autou ton Iōakim basilea Iouda

And YHWH gave into his hand Jehoiakim king of Judah,

kai apo merous tōn skeuōn oikou tou theou, kai ēnegken auta eis gēn Sennaar oikon tou theou autou;
and from part of the items of the house of the Elohim.

And he brought them into the land of Shinar of the house of his deity.

kai ta skeuē eisēnegken eis ton oikon thēsaurou tou theou autou.

And the items he carried into the house of the treasury of his deity.

לְכַנְסֵם מִבְּנֵי יִשְׂרָאֵל וּמִזֶּרַע הַמֶּלֶךְ וּמִן־הַפְּרִתִּים׃
 3 לְכַנְסֵם מִבְּנֵי יִשְׂרָאֵל וּמִזֶּרַע הַמֶּלֶךְ וּמִן־הַפְּרִתִּים׃

3. wayo'mer hamelek l'Ash'p'naz rab sarisayu l'habi' mib'ney Yis'ra'El
 umizera` ham'lukah umin-hapar't'mim.

Dan1:3 Then the king spoke to Ashpenaz, the chief of his officials, to bring in some of the sons of Yisrael, and of the royal seed and of the nobles,

3> καὶ εἶπεν ὁ βασιλεὺς τῷ Ασφανεὶ τῷ ἀρχιευνούχῳ αὐτοῦ εἰσαγαγεῖν ἀπὸ τῶν υἱῶν τῆς αἰχμαλωσίας Ἰσραὴλ καὶ ἀπὸ τοῦ σπέρματος τῆς βασιλείας καὶ ἀπὸ τῶν φορθομμιν

3 kai eipen ho basileus tō Asphanez tō archieunouchō autou eisagagein apo tōn huiōn
 And told the king Ashpenaz his chief eunuch to bring in some from the sons
 tēs aichmalōsias Israēl kai apo tou spermatos tēs basileias kai apo tōn phorthommin
 of the captivity of Israel, and from the seed of royalty, and from the nobles;

וְלָדִים אֲשֶׁר אֵין־בָּהֶם כָּל־מֵאִים וְטוֹבֵי מַרְאֶה
 וּמִשְׁפִּילִים בְּכָל־חֻכְמָה וְיֹדְעֵי דַעַת וּמִבְּנֵי מִדֶּעַ
 וְאֲשֶׁר כָּח בָּהֶם לַעֲמֹד בְּהִיכָל הַמֶּלֶךְ וּלְלַמְּדָם סֵפֶר וּלְשׁוֹן כַּשְׁדִּים׃

4. y'ladim 'asher 'eyn-bahem kal-m'um w'tobey mar'eh
 umas'kilim b'kal-chak'mah w'yod'`ey da`ath um'biney mada`
 wa'asher koach bahem la'amod b'heykal hamelek ulalam'dam sepher ul'shon Kas'dim.

Dan1:4 youths in whom was no blemish in them, but who were good of appearance and skillful in all wisdom, having knowledge and understanding learning, even those with strength in them to stand in the king's court; and to teach them the literature and language of the Chaldeans.

4> νεανίσκους οἷς οὐκ ἔστιν ἐν αὐτοῖς μῶμος καὶ καλοὺς τῇ ὄψει καὶ συνιέντας ἐν πάσῃ σοφίᾳ καὶ γιγνώσκοντας γνῶσιν καὶ διανοομένους φρόνησιν καὶ οἷς ἔστιν ἰσχύς ἐν αὐτοῖς ἐστάναι ἐν τῷ οἴκῳ τοῦ βασιλέως, καὶ διδάξαι αὐτοὺς γράμματα καὶ γλῶσσαν Χαλδαίων.

4 neaniskous hois ouk estin en autois mōmos kai kalous tē opsei kai synientas en pasē sophiā
 young men to whom there is no upon them blemish,
 and good to the appearance, and perceiving in all wisdom,
 kai gignōskontas gnōsin kai dianooomenous phronēsīn kai hois estin ischys en autois hestanai
 and knowing knowledge, and considering in intelligence,
 and ones in whom there is strength in them to stand
 en tō oikō tou basileōs, kai didaxai autous grammata kai glōssan Chaldaion.
 in the house before the king, to teach them letters and the language of the Chaldeans.

וְהַיּוֹמָן לָהֶם הַמֶּלֶךְ דְּבַר־יּוֹם בְּיוֹמוֹ מִפֶּת־בֵּי הַמֶּלֶךְ וּמִיָּיִן מִשְׁתֵּירוּ
 5 וְהַיּוֹמָן לָהֶם הַמֶּלֶךְ דְּבַר־יּוֹם בְּיוֹמוֹ מִפֶּת־בֵּי הַמֶּלֶךְ וּמִיָּיִן מִשְׁתֵּירוּ

וּלְגַדְלָם שָׁנִים שְׁלוֹשׁ וּמִקְצָתָם יַעֲמִדוּ לִפְנֵי הַמֶּלֶךְ:

5. way'man lahem hamelek d'bar-yom b'yomo mipathbag hamelek umieyn mish'tayu ul'gad'lam shanim shalosh umiq'tsatham ya'am'du liph'ney hamelek.

Dan1:5 The king appointed for them the portion of a day in its day from the king's food and from the wine which he drank so as to bring them up three years, so that at the end of them they might stand before the king.

<5> καὶ διέταξεν αὐτοῖς ὁ βασιλεὺς τὸ τῆς ἡμέρας καθ' ἡμέραν ἀπὸ τῆς τραπέζης τοῦ βασιλέως καὶ ἀπὸ τοῦ οἴνου τοῦ πότου αὐτοῦ καὶ θρέψαι αὐτοὺς ἔτη τρία καὶ μετὰ ταῦτα στήναι ἐνώπιον τοῦ βασιλέως.

5 kai dietaxen autois ho basileus to tēs hēmeras kath' hēmeran apo tēs trapezēs tou basileōs And set in order to them the king day by day from the table of the king, kai apo tou oinou tou potou autou kai threpsai autous etē tria kai meta tauta stēnai enōpion tou basileōs. and from the wine of his banquet; and to maintain them years for three, and after these things to stand them before the king.

וַיְהִי בָהֶם מִפְּנֵי יְהוּדָה דָּנִיֵּאל חֲנַנְיָה מִישָׁאֵל וְעֶזְרָיָה:
6. way'hi bahem mib'ney Yahudah Dani'El Chanan'Yah Misha'El wa'Azar'Yah.

Dan1:6 And there were among them from the sons of Yahudah were Daniel, Hananiah, Mishael and Azariah.

<6> καὶ ἐγένετο ἐν αὐτοῖς ἐκ τῶν υἱῶν Ἰουδα Δανιηλ καὶ Ανανίας καὶ Μισαηλ καὶ Ἀζαριᾶς.

6 kai egeneto en autois ek tōn huiōn Iouda Daniēl kai Ananias kai Misaēl kai Azarias. And there existed among them from out of the sons of Judah, Daniel, and Hananiah, and Mishael, and Azariah.

וַיִּשֶׂם לָהֶם שֵׁר הַפָּרִיסִים שִׁמּוֹת וַיִּשֶׂם לְדָנִיֵּאל בֶּלְטַשְׁצַּר
וּלְחֲנַנְיָה שְׁדַרְחַךְ וּלְמִישָׁאֵל מִשְׁחַךְ וּלְעֶזְרָיָה אֲבֶד־נֶגוֹ:
7. wayasem lahem sar hasarisim shemoth wayasem l'Dani'El Bel't'sha'ttsar w'laChanan'Yah shad'rak ul'Misha'El Meyshak w'la'Azar'Yah `Abed n'go.

Dan1:7 Then the chief of the eunuchs assigned names to them; and to Daniel he assigned the name Belteshazzar, to Hananiah Shadrach, to Mishael Meshach and to Azariah Abed-nego.

<7> καὶ ἐπέθηκεν αὐτοῖς ὁ ἀρχιευνουῦχος ὀνόματα, τῷ Δανιηλ Βαλτασαρ καὶ τῷ Ανανια Σεδραχ καὶ τῷ Μισαηλ Μισαχ καὶ τῷ Ἀζαρια Ἀβδεναγω.

7 kai epethēken autois ho archieunouchos onomata, tō Daniēl Baltasar And added to them the chief eunuch names; to Daniel – Belteshazzar, kai tō Anania Sedrach kai tō Misaēl Misach kai tō Azaria Abdenagō. and to Hananiah – Shadrach, and to Mishael – Meshach, and to Azariah – Abed-nego.

חֲנַנְיָהּ וְדָנִיֵּאל עַל-לְבוֹ אֲשֶׁר לֹא-יִתְּנָאֵל בְּפִתְּבַג הַמֶּלֶךְ
8. wayasem lahem sar hasarisim shemoth wayasem l'Dani'El Bel't'sha'ttsar w'laChanan'Yah shad'rak ul'Misha'El Meyshak w'la'Azar'Yah `Abed n'go.

וּבְיַיִן מִשְׁתִּירוּ וּבִכְנֹשׁ מִשָּׂר הַפְּרִיסִים אֲשֶׁר לֹא יִתְנַאֵל:

8. wayasem Dani'El `al-libo 'asher lo'-yith'ga'al b'phath'bag hamelek
ub'yeyn mish'tayu way'baqesh misar hasarisim 'asher lo' yith'ga'al.

Dan1:8 But Daniel laid on his heart that he would not defile himself with the king's food or with the wine which he drank; so he sought permission from the chief of the eunuchs that he might not defile himself.

«8» καὶ ἔθετο Δανιηλ ἐπὶ τὴν καρδίαν αὐτοῦ ὡς οὐ μὴ ἀλισγηθῇ ἐν τῇ τραπέζῃ τοῦ βασιλέως καὶ ἐν τῷ οἴνῳ τοῦ πότου αὐτοῦ, καὶ ἤξιωσε τὸν ἀρχιευνοῦχον ὡς οὐ μὴ ἀλισγηθῇ.

8 kai etheto Daniël epi tēn kardian autou hōs ou mē alisgēthē en tē trapezē tou basileōs

And Daniel put unto his heart so as in no way he should be polluted in the table of the king,

kai en tō oinō tou potou autou, kai ēxiōse ton archieunouchon hōs ou mē alisgēthē.

and in the wine of his banquet.

And he petitioned the chief eunuch so that in no way he should be polluted.

טוֹיִתֵן הָאֱלֹהִים אֶת-דָּנִיֵּאל לְחֶסֶד וּלְרַחֲמִים לְפָנָי שֶׁר הַפְּרִיסִים:

9. wayiten ha'Elohim 'eth-Dani'El l'chesed ul'rachamim liph'ney sar hasarisim.

Dan1:9 Now the Elohim granted Daniel kindness and compassion in the sight of the chief of the eunuchs,

«9» καὶ ἔδωκεν ὁ θεὸς τὸν Δανιηλ εἰς ἔλεον καὶ εἰς οἰκτιρμὸν ἐνώπιον τοῦ ἀρχιευνοῦχου.

9 kai edōken ho theos ton Daniël eis eleon kai eis oiktirmon enōpion tou archieunouchou.

And the Elohim granted Daniel for mercy and for compassion before the chief eunuch.

יִזְאָמֵר שֶׁר הַפְּרִיסִים לְדָנִיֵּאל יְהֵא אָנִי אֶת-אֲדֹנָי הַמֶּלֶךְ
אֲשֶׁר מָנָה אֶת-מְאָכְלָכֶם וְאֶת-מִשְׁתֵּיכֶם אֲשֶׁר לָמָּה יִרְאָה אֶת-פְּנֵיכֶם
זֻעֲפִים מִן-הַיְלָדִים אֲשֶׁר כְּגִילְכֶם וְחִיבֵתֶם אֶת-רֹאשִׁי לְמַלְךְ:

10. wayo'mer sar hasarisim l'Dani'El yare' 'ani 'eth-'adonay hamelek
'asher minah 'eth-ma'akal'kem w'eth-mish'teykem 'asher lamah yir'eh
'eth-p'neykem zo`aphim min-hay'ladim 'asher k'gil'kem w'chiab'tem 'eth-ro'shi lamelek.

Dan1:10 and the chief of the eunuchs said to Daniel, I fear my master the king, who has appointed your food and your drink; for why should he see your faces worse looking than the youths who are of your age? Then you would make me forfeit my head to the king.

«10» καὶ εἶπεν ὁ ἀρχιευνοῦχος τῷ Δανιηλ Φοβοῦμαι ἐγὼ τὸν κύριόν μου τὸν βασιλέα τὸν ἐκτάξαντα τὴν βρώσιν ὑμῶν καὶ τὴν πόσιν ὑμῶν μήποτε ἴδῃ τὰ πρόσωπα ὑμῶν σκυθρωπά παρὰ τὰ παιδάρια τὰ συνήλικα ὑμῶν καὶ καταδικάσητε τὴν κεφαλὴν μου τῷ βασιλεῖ.

10 kai eipen ho archieunouchos tō Daniël Phoboumai egō ton kyrion mou ton basilea

And said the chief eunuch to Daniel, I fear my Master the king,

ton ektaxanta tēn brōsin hymōn kai tēn posin hymōn mēpote idē ta prosōpa hymōn skythrōpa the one arraying your food and your drink,

lest at any time he should behold your faces looking downcast

para ta paidaria ta synēlika hymōn kai katadikasēte tēn kephalēn mou tō basilei.

more than the boys, the ones of your contemporaries;

and you should condemn my head to the king.

11 וַיֹּאמֶר דָּנִיֵּאל לְאֶל־הַמְּלָצָר אֲשֶׁר מִנָּה שָׂר הַפָּרִיסִים
אֶל־דָּנִיֵּאל חֲנַנְיָה מִישָׁאֵל וְעֲזַרְיָה׃

יא וַיֹּאמֶר דָּנִיֵּאל לְאֶל־הַמְּלָצָר אֲשֶׁר מִנָּה שָׂר הַפָּרִיסִים
עַל־דָּנִיֵּאל חֲנַנְיָה מִישָׁאֵל וְעֲזַרְיָה׃

11. wayo'mer Dani'El 'el-hamel'tsar 'asher minah sar hasarisim `al-Dani'El
Chanan'yah Misha'El wa`Azar'Yah.

Dan1:11 But Daniel said to the overseer whom the chief of the eunuchs had appointed over Daniel, Hananiah, Mishael and Azariah,

<11> καὶ εἶπεν Δανιηλ πρὸς Αμελσαδ, ὃν κατέστησεν ὁ ἀρχιευνούχος ἐπὶ Δανιηλ, Ανανιαν, Μισαηλ, Αζαριαν

11 kai eipen Daniēl pros Amelsad, hon katestēsēn ho archieunouchos epi Daniēl,

And Daniel said to Melzar, whom placed the chief eunuch over Daniel,

Ananian, Misaēl, Azarian

`and Hananiah, and Mishael, and Azariah.

12 וְנִסְּנוּ אֶת־עַבְדֶּיךָ יָמִים עֲשָׂרָה וַיִּתְּנוּ־לָנוּ מִן־הַזֶּרְעִים
וְנֹאכְלָה וּנְשָׂתָה׃

יב נִסְּנוּ אֶת־עַבְדֶּיךָ יָמִים עֲשָׂרָה וַיִּתְּנוּ־לָנוּ מִן־הַזֶּרְעִים
וְנֹאכְלָה וּנְשָׂתָה׃

12. nas-na' 'eth-`abadeyak yamim `asarah
w'yit'nu-lanu min-hazero'im w'no'k'lah umayim w'nish'teh.

Dan1:12 Please test your servants for ten days,
and let us be given some of the vegetables to eat and water to drink.

<12> Πείρασον δὴ τοὺς παῖδάς σου ἡμέρας δέκα, καὶ δότωσαν ἡμῖν ἀπὸ τῶν σπερμάτων,
καὶ φαγόμεθα καὶ ὕδωρ πióμεθα·

12 Peirason dē tous paidas sou hēmeras deka, kai dotōsan hēmin apo tōn spermatōn,

Test now indeed your servants days ten;

and let there be given to us from the seeds!

kai phagometha kai hydōr piometha;

and we shall eat of it, and water we shall drink.

13 וַיִּרְאוּ לְפָנֶיךָ מְרֹאֲיוֹ וּמִרְאָה הַיְלָדִים הָאֲכָלִים אֶת פֶּתֶבַּג הַמֶּלֶךְ
וּכְאֲשֶׁר תִּרְאֶה עֲשֵׂה עִם־עַבְדֶּיךָ׃

יג וַיִּרְאוּ לְפָנֶיךָ מְרֹאֲיוֹ וּמִרְאָה הַיְלָדִים הָאֲכָלִים אֶת פֶּתֶבַּג הַמֶּלֶךְ
וּכְאֲשֶׁר תִּרְאֶה עֲשֵׂה עִם־עַבְדֶּיךָ׃

13. w'vera'u l'phaneyak mar'eynu umar'eh hay'ladim ha'ok'lim 'eth path'bag hamelek
w'ka'asher tir'eh `aseh `im-`abadeyak.

Dan1:13 Then let our appearance be observed in your presence and the appearance of the youths

who are eating the king's food. And as you see, deal so with your servants.

<13> καὶ ὀφθῆτωσαν ἐνώπιόν σου αἱ ιδέαι ἡμῶν καὶ αἱ ιδέαι τῶν παιδαρίων τῶν ἐσθιόντων τὴν τράπεζαν τοῦ βασιλέως, καὶ καθὼς ἂν ἴδῃς ποιήσων μετὰ τῶν παίδων σου.

13 kai ophthētōsan enōpion sou hai ideai hēmōn kai hai ideai tōn paidariōn

And let be seen before you our shape! and the shapes of the boys

tōn esthiontōn tēn trapezan tou basileōs, kai kathōs an idēs poiēsōn meta tōn paidōn sou.
of the ones eating at the table of the king.

And how ever you should behold, do accordingly with your servants!

14 wayish'ma`lahem ladabar hazeh way'nasem yamim`asarah.

יד וינשמע להם לדבר הזה וינסם ימים עשרה:

14. wayish'ma`lahem ladabar hazeh way'nasem yamim`asarah.

Dan1:14 So he listened to them in this matter and tested them for ten days.

<14> καὶ εἰσῆκουσεν αὐτῶν καὶ ἐπείρασεν αὐτοὺς ἡμέρας δέκα.

14 kai eisēkousen autōn kai epeirasen autous hēmeras deka.

And he hearkened to them, and he tested them days ten.

15 ub'ri'ey basar min-kal-hay'ladim ha'ok'lim 'eth path'bag hamelek.

טוב ומקצת ימים עשרה נראה מראיהם טוב

ובריאי בשר מן-כל-הילדים האכלים את פתבג המלך:

15. umiq'tsath yamim`asarah nir'ah mar'eyhem tob

ub'ri'ey basar min-kal-hay'ladim ha'ok'lim 'eth path'bag hamelek.

Dan1:15 At the end of ten days their appearance seemed better
and fatter of the flesh than all the youths who had been eating the king's food.

<15> καὶ μετὰ τὸ τέλος τῶν δέκα ἡμερῶν ὥραθησαν αἱ ιδέαι αὐτῶν ἀγαθαὶ
καὶ ἰσχυραὶ ταῖς σαρκὶν ὑπὲρ τὰ παιδάρια τὰ ἐσθίοντα τὴν τράπεζαν τοῦ βασιλέως.

15 kai meta to telos tōn deka hēmerōn hōrathēsan hai ideai autōn agathai

And after the end of the ten days looked their shape good

kai ischyrai tais sarxin hyper ta paidaria ta esthionta tēn trapezan tou basileōs.

and strong in flesh above the boys eating at the table of the king.

16 way'hi hamel'tsar nose' 'eth-path'bagam w'yeyn mish'teyhem w'nothen lahem zer'onim.

טז ויהי המלצר נושא את-פתבגם ויין משתייהם ונתן להם זרענים:

16. way'hi hamel'tsar nose' 'eth-path'bagam w'yeyn mish'teyhem w'nothen lahem zer'onim.

Dan1:16 So the overseer continued to withhold their food and the wine of their drinks,
and gave them vegetables.

<16> καὶ ἐγένετο Ἀμελσαδ ἀναιρούμενος τὸ δεῖπνον αὐτῶν
καὶ τὸν οἶνον τοῦ πόματος αὐτῶν καὶ ἐδίδου αὐτοῖς σπέρματα.

16 kai egeneto Amelsad anairoumenos to deipnon autōn

And it came to pass Melzar did away with their supper

kai ton oinon tou pomatos autōn kai edidou autois spermata.

and the wine for their drink, and he gave to them the seeds.

17 וַיְהִי־לָדִים הָאֵלֶּה אֲרֻבַּעְתָּם נָתַן לָהֶם הָאֱלֹהִים מִדָּע
וְהַשְׁפִּיל בְּכָל־סֵפֶר וְחֻכְמָה וְדַנְיָאֵל הִבִּין בְּכָל־חֲזוֹן וְחֻלְמוֹת׃

17. w'hay'ladim ha'eleh 'ar'ba'tam nathan lahem ha'Elohim mada`
w'has'kel b'kal-sepher w'chak'mah w'Dani'El hebin b'kal-chazon wachalomoth.

Dan1:17 As for these four youths, the Elohim gave them knowledge and intelligence in all of learning and wisdom; Daniel even understood in all visions and dreams.

<17> καὶ τὰ παιδάρια ταῦτα, οἱ τέσσαρες αὐτοί, ἔδωκεν αὐτοῖς ὁ θεὸς σύνεσιν καὶ φρόνησιν ἐν πάσῃ γραμματικῇ καὶ σοφίᾳ· καὶ Δανιηλ συνῆκεν ἐν πάσῃ ὁράσει καὶ ἐνυπνίοις.

17 kai ta paidaria tauta, hoi tessares autoi, edōken autois ho theos synesin kai phronēsīn
And as for these four children, Elohim gave to them understanding and intelligence en pasē grammatikē kai sophiā; kai Daniēl synēken en pasē horasei kai enypnois.
in all academics, and wisdom. And Daniel perceived in every vision and in dreams.

18 וַיְהִי־כֵן אֶת־הַיָּמִים אֲשֶׁר־אָמַר הַמֶּלֶךְ לַהֲבִיאָם
וַיְבִיאוּם שָׁר הַסָּרִיסִים לִפְנֵי נְבֻכַדְנֶצַּר׃

18. ul'miq'tsath hayamim 'asher-'amar hamelek lahabi'am
way'bi'em sar hasarisim liph'ney N'bukad'netsar.

Dan1:18 Then at the end of the days which the king had said to bring in them, the chief of the eunuchs presented them before Nebuchadnezzar.

<18> καὶ μετὰ τὸ τέλος τῶν ἡμερῶν, ὧν εἶπεν ὁ βασιλεὺς εἰσαγαγεῖν αὐτούς, καὶ εἰσήγαγεν αὐτούς ὁ ἀρχιευνούχος ἐναντίον Ναβουχοδοноσορ.

18 kai meta to telos tōn hēmerōn, hōn eipen ho basileus eisagagein autous,
And after the end of the days which told the king to bring them in,
kai eisēgagen autous ho archieunouchos enantion Nabouchodonosor.
that brought them in the chief eunuch before Nebuchadnezzar.

19 וַיְדַבֵּר אִתָּם הַמֶּלֶךְ וְלֹא נִמְצָא מִכֻּלָּם כְּדַנְיָאֵל חַנַּנְיָהּ מִישָׁאֵל
וְעֲזַרְיָה וַיַּעֲמְדוּ לִפְנֵי הַמֶּלֶךְ׃

19. way'daber 'itam hamelek w'lo' nim'tsa' mikulam k'Dani'El Chanan'Yah Misha'El
wa`Azar'Yah waya`am'du liph'ney hamelek.

Dan1:19 The king talked with them, and out of them all not one was found like Daniel, Hananiah, Mishael and Azariah; so they stood before the king.

<19> καὶ ἐλάλησεν μετ' αὐτῶν ὁ βασιλεὺς, καὶ οὐχ εὗρέθησαν ἐκ πάντων αὐτῶν ὅμοιοι Δανιηλ

καὶ Ἀνανία καὶ Μισαηλ καὶ Ἀζαρία· καὶ ἕστησαν ἐνώπιον τοῦ βασιλέως.

19 kai elalēsen met' autōn ho basileus, kai ouch heurethēsan ek pantōn autōn homoioi Daniēl

And spoke with them the king;

and there was not found from out of all of them one likened to Daniel,

kai Anania kai Misaēl kai Azaria; kai estēsan enōpion tou basileōs.

and Hananiah, and Mishael, and Azariah; and they stood before the king.

20 יְלַמֵּד מִכָּל־מַלְכוּתוֹ וְיִמְצָא עֲשָׂר יָדוֹת עַל־כָּל־הַחֲרֻטִּים הָאֲשֶׁר בְּכָל־מְלָכֹתָיו
20 יְלַמֵּד מִכָּל־מַלְכוּתוֹ וְיִמְצָא עֲשָׂר יָדוֹת עַל־כָּל־הַחֲרֻטִּים הָאֲשֶׁר בְּכָל־מְלָכֹתָיו

כְּכֹל דְּבַר חֲכָמַת בִּינָה אֲשֶׁר־בְּקֶשׁ מֶהֱם הַמְּלָךְ

וְיִמְצָא עֲשָׂר יָדוֹת עַל־כָּל־הַחֲרֻטִּים הָאֲשֶׁר בְּכָל־מְלָכֹתָיו

20. w'kol d'bar chak'math binah 'asher-biqesh mehem hamelek

wayim'tsa'em `eser yadoth `al kal-hachar'tumim ha'ashaphim 'asher b'kal-mal'kutho.

Dan1:20 As for every matter of wisdom and understanding about which the king consulted them, he found them ten times better than all the magicians and the conjurers who were in all his realm.

<20> καὶ ἐν παντὶ ῥήματι σοφίας καὶ ἐπιστήμης, ὧν ἐζήτησεν παρ' αὐτῶν ὁ βασιλεὺς, εὗρεν αὐτοὺς δεκαπλασίονας παρὰ πάντας τοὺς ἐπαιδοὺς καὶ τοὺς μάγους τοὺς ὄντας ἐν πάσῃ τῇ βασιλείᾳ αὐτοῦ.

20 kai en panti hrēmati sophias kai epistēmēs, hōn ezētēsen par' autōn ho basileus, heuren autous

And in every discourse of wisdom and higher knowledge,

as much as sought from them the king, he found them

dekaplasionas para pantas tous epaoidous kai tous magous tous ontas en pasē tē basileiā autou.

ten-times more than all of the enchanters,

and the magi, the ones being in all of his kingdom.

21 כְּאִוִּיָּהּ דְּנִיְאֵל עַד־שָׁנַת אַחַת לְכוּרֵשׁ הַמֶּלֶךְ׃ פ
21 כְּאִוִּיָּהּ דְּנִיְאֵל עַד־שָׁנַת אַחַת לְכוּרֵשׁ הַמֶּלֶךְ׃ פ

21. way'hi Dani'El `ad-sh'nath 'achath l'Koresh hamelek.

Dan1:21 And Daniel continued until the first year of Cyrus the king.

<21> καὶ ἐγένετο Δανιηλ ἕως ἔτους ἐνὸς Κύρου τοῦ βασιλέως.

21 kai egeneto Daniēl heōs etous henos Kyrrou tou basileōs.

And Daniel existed until year one of Cyrus the king.

Chapter 2

Dan2:1 וְיִבְשֶׁנָּת שְׁתִּים לְמַלְכוּת נְבֻכַדְנֶצַּר חָלַם נְבֻכַדְנֶצַּר חֲלֻמוֹת
Dan2:1 וְיִבְשֶׁנָּת שְׁתִּים לְמַלְכוּת נְבֻכַדְנֶצַּר חָלַם נְבֻכַדְנֶצַּר חֲלֻמוֹת

וַתִּתְפַּעֵם רוּחוֹ וּשְׁנָתוֹ נִהְיָתָה עָלָיו׃

וַתִּתְפַּעֵם רוּחוֹ וּשְׁנָתוֹ נִהְיָתָה עָלָיו׃

1. ubish'nath sh'tayim l'mal'kuth N'bukad'netsar chalam N'bukad'netsar chalomoth

watith'pa'em rucho ush'natho nih'y'thah `alayyu.

Dan2:1 Now in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams; and his spirit was troubled and his sleep left him.

<2:1> Ἐν τῷ ἔτει τῷ δευτέρῳ τῆς βασιλείας Ναβουχοδονοσορ ἡνυπνιάσθη Ναβουχοδονοσορ ἐνύπνιον, καὶ ἐξέστη τὸ πνεῦμα αὐτοῦ, καὶ ὁ ὕπνος αὐτοῦ ἐγένετο ἀπ’ αὐτοῦ.

1 En tō etei tō deuterō tēs basileias Nabouchodonosor ēnypniasthē Nabouchodonosor enypnion,
In the year second of the kingdom of Nebuchadnezzar, dreamed Nebuchadnezzar a dream,
kai exestē to pneuma autou, kai ho hypnos autou egeneto ap’ autou.
and was startled his spirit, and his sleep went from him.

בַּיָּמִים הַהֵם הַמֶּלֶךְ לָקָרָא לַחֲרָטִימִים וְלְאַשְׁפִּימִים וְלַמְכַשְׁפִּים
וּלְכַשְׁדִּים לְהַגִּיד לַמֶּלֶךְ חֲלֻמָּתוֹ וַיִּבְּאוּ וַיַּעֲמְדוּ לִפְנֵי הַמֶּלֶךְ׃

2. wayo'mer hamelek liq'ro' lachar'tumim w'la'ashaphim w'lam'kash'phim
w'laKas'dim l'hagid lamelek chalomothayu wayabo'u waya'am'du liph'ney hamelek.

Dan2:2 Then the king said to call to the magicians, to the conjurers, to the sorcerers
and to the Chaldeans to tell the king his dreams. So they came in and stood before the king.

<2> καὶ εἶπεν ὁ βασιλεὺς καλέσαι τοὺς ἐπαοιδοὺς καὶ τοὺς μάγους
καὶ τοὺς φαρμακοὺς καὶ τοὺς Χαλδαίους τοῦ ἀναγγεῖλαι τῷ βασιλεῖ τὰ ἐνύπνια αὐτοῦ,
καὶ ἦλθαν καὶ ἕστησαν ἐνώπιον τοῦ βασιλέως.

2 kai eipen ho basileus kalesai tous epaoidous kai tous magous kai tous pharmakous kai
And said the king to call the enchanters, and the magi, and the sprcerers, and
tous Chaldaious tou anaggeilai tō basilei ta enypnia autou, kai ēlthan kai estēsan enōpion tou basileōs.
the Chaldeans, to announce to the king the things of his dreams.
And they came and stood before the king.

גַּם הַיּוֹמָאִם הַהֵם הַמֶּלֶךְ חֲלֹם חֲלֻמָּתִי וַתִּפְּעֵם רוּחִי לְדַעַת אֶת-הַחֲלוֹם׃

3. wayo'mer lahem hamelek chalom chalam'ti watipa'em ruchy lada'ath 'eth-hachalom.

Dan2:3 The king said to them, I dreamed a dream and my spirit is anxious to understand the dream.

<3> καὶ εἶπεν αὐτοῖς ὁ βασιλεὺς Ἡνυπνιάσθην,
καὶ ἐξέστη τὸ πνεῦμά μου τοῦ γνῶναι τὸ ἐνύπνιον.

3 kai eipen autois ho basileus Ēnypniasthēn, kai exestē to pneuma mou tou gnōnai to enypnion.
And said to them the king, I dreamed, and it startled my spirit so as to know the dream.

דַּוִּידְבְּרוּ הַכַּשְׁדִּים לַמֶּלֶךְ אֲרָמִית מִלְכָּא לְעֲלָמִין חַי אָמֵר
חֲלֻמָּא לְעִבְדֵּיךָ וּפְשָׁרָא נְחֻא׃

4. way'dab'ru haKas'dim lamelek 'Aramith mal'ka' l'al'min cheyi 'emar chel'ma' l'ab'dayik
uphish'ra' n'chaue'.

Dan2:4 Then the Chaldeans spoke to the king in Aramaic: O king, live forever!
Tell the dream to your servants, and we shall declare the interpretation.

τὸ ἐνύπνιον μου εἶπατέ μοι, καὶ γνώσομαι ὅτι τὴν σύγκρισιν αὐτοῦ ἀναγγελεῖτέ μοι.

9 **ean oun to enypnion mē anaggeilēte moi, oida hoti hrēma pseudes**

If then the dream you should not announce to me, I know that word a lying

kai diephtharmenon synesthethe eipein enōpion mou, heōs hou ho kairos parelthē;

and corrupt you agreed to speak before me until the time should go by.

to enypnion mou eipate moi, kai gnōsomai hoti tēn sygkrisin autou anaggeilete moi.

my dream Tell to me! and I shall know that also its interpretation you shall announce to me.

כְּחֹלֶם-לִי אָמַרְתִּי מִיָּד יֵדְעָה לִּי הַדְּבָרִים הָאֵלֶּם 10
וְעַד שֶׁיִּשְׁתַּחֲוֶה לִּי הַמֶּלֶךְ רַב
וְעַד שֶׁיִּשְׁאֵל לְכָל-חֲרָטָם וְאֶשְׁפָּה וְכִשְׁדִּי
יֵעָנֵנִי בְּשִׁדְיָא קְדָם-מֶלֶךְ אֶל-אִתִּי אֲנֹשׁ עַל-יִבְשֶׁתָּא

יֵעָנֵנִי בְּשִׁדְיָא קְדָם-מֶלֶךְ אֶל-אִתִּי אֲנֹשׁ עַל-יִבְשֶׁתָּא
הִי מִלֵּת מֶלֶךְ אֶל-יִבְשֶׁתָּא לְחֲחִיָּה כָּל-קָבֵל הִי כָּל-מֶלֶךְ רַב
וְשִׁלִּיט מֶלֶךְ כְּדָנָה לָא שְׂאֵל לְכָל-חֲרָטָם וְאֶשְׁפָּה וְכִשְׁדִּי

10. **`ano Kas'daye' qadam-mal'ka' w'am'rin la'-'ithay 'anash `al-yabesh'ta'**

di milath mal'ka' yuka l'hachawayah kal-qabel di kal-melek rab

w'shalit milah kid'nah la' sh'el l'kal-char'tom w'ashaph w'Kas'day.

Dan2:10 The Chaldeans answered before the king and said, There is not a man on earth who is able to declare the matter for the king, because no great king or ruler has ever asked anything like this of any magician, conjurer or Chaldean.

<10> ἀπεκρίθησαν οἱ Χαλδαῖοι ἐνώπιον τοῦ βασιλέως καὶ λέγουσιν Οὐκ ἔστιν ἄνθρωπος ἐπὶ τῆς ξηρᾶς, ὅστις τὸ ῥῆμα τοῦ βασιλέως δυνήσεται γνωρίσαι, καθότι πᾶς βασιλεὺς μέγας καὶ ἄρχων ῥῆμα τοιοῦτο οὐκ ἐπερωτᾷ ἐπαοιδόν, μάγον καὶ Χαλδαῖον.

10 **apekrithēsan hoi Chaldaioi enōpion tou basileōs kai legousin Ouk estin anthrōpos epi tēs xēras,**

Answered again the Chaldeans before the king, and they say,

There is not a man upon the dry land

hostis to hrēma tou basileōs dynēsetai gnōrisai, kathoti pas basileus megas

who is able the discourse of the king to make known, in so far as every king great

kai archōn hrēma toiouto ouk eperōtā epaoidon, magon kai Chaldaion;

and ruler matter according to such asked not an enchanter, magus or Chaldean.

וְעַד שֶׁיִּשְׁאֵל לְכָל-חֲרָטָם וְאֶשְׁפָּה וְכִשְׁדִּי 11
יֵעָנֵנִי בְּשִׁדְיָא קְדָם-מֶלֶךְ אֶל-אִתִּי אֲנֹשׁ עַל-יִבְשֶׁתָּא
יֵעָנֵנִי בְּשִׁדְיָא קְדָם-מֶלֶךְ אֶל-אִתִּי אֲנֹשׁ עַל-יִבְשֶׁתָּא

יֵעָנֵנִי בְּשִׁדְיָא קְדָם-מֶלֶךְ אֶל-אִתִּי אֲנֹשׁ עַל-יִבְשֶׁתָּא
יֵעָנֵנִי בְּשִׁדְיָא קְדָם-מֶלֶךְ אֶל-אִתִּי אֲנֹשׁ עַל-יִבְשֶׁתָּא
יֵעָנֵנִי בְּשִׁדְיָא קְדָם-מֶלֶךְ אֶל-אִתִּי אֲנֹשׁ עַל-יִבְשֶׁתָּא

11. **umil'tha' di-mal'kah sha'el yaqirah w'acharan la' 'ithay**

di y'chauinah qadam mal'ka' lahen 'elahin di m'dar'hon `im-bis'ra' la' 'ithohi.

Dan2:11 And the thing which the king asks is difficult, and there is no one else who could declare it before the king except deity, whose dwelling place is not with flesh.

<11> ὅτι ὁ λόγος, ὃν ὁ βασιλεὺς ἐπερωτᾷ, βαρύς, καὶ ἕτερος οὐκ ἔστιν, ὃς ἀναγγελεῖ αὐτὸν ἐνώπιον τοῦ βασιλέως, ἀλλ' ἢ θεοί, ὧν οὐκ ἔστιν ἡ κατοικία μετὰ πάσης σαρκός.

11 **hoti ho logos, hon ho basileus eperōtā, barys, kai heteros ouk estin,**

For the word which the king asks is heavy, and no other there is

hos anaggelei auton enōpion tou basileōs, all' ē theoi, hōn ouk estin hē katoikia meta pasēs sarkos.
who shall announce it before the king, except the deities, which are not dwelling with any flesh.

12
יב כָּל-קָבֵל דְּנָה מְלָכָא בְּנִס וּקְצָף שְׂנִיא
וְאָמַר לְהוֹבְדָּה לְכֹל חֲכִימֵי בָבֶל:

12. kal-qabel d'nah mal'ka' b'nas uq'tsaph sagi' wa'amar l'hobadah l'kol chakimey Babel.

Dan2:12 Thereupon the king was enraged and very angered.

And he commanded to destroy all the wise men of Babylon.

<12> τότε ὁ βασιλεὺς ἐν θυμῷ καὶ ὀργῇ πολλῇ εἶπεν ἀπολέσαι πάντας τοὺς σοφοὺς Βαβυλῶνος·

12 tote ho basileus en thymō kai orgē pollē eipen apolesai pantas tous sophous Babylōnos;

Then the king in rage and anger much, said to destroy all the wise men of Babylon.

13
יג וְדָתָא נִפְקַת וְחֲכִימַיָּא מִתְקַטְלִין וּבְעִזּוֹ דְּנִיֵּאל וְחֲבֵרֵיהּ לְהַתְקַטְלָה: פ

13. w'datha' neph'qath w'chakimaya' mith'qat'lin ub'o Dani'El w'chab'rohi l'hith'q'talah.

Dan2:13 So the law went forth that the wise men should be slain;

and they looked for Daniel and his friends to kill them.

<13> καὶ τὸ δόγμα ἐξῆλθεν, καὶ οἱ σοφοὶ ἀπεκτένοντο,
καὶ ἐζήτησαν Δανιηλ καὶ τοὺς φίλους αὐτοῦ ἀνελεῖν.

13 kai to dogma exēlthen, kai hoi sophoi apektenonto,

And the decree went forth, that the wise men be killed;

kai ezētēsan Daniēl kai tous philous autou anelein.

and they sought Daniel and his friends to do away with.

14
יֵד בְּאַדְנִין דְּנִיֵּאל חֲתִיב עֲטָא וְטַעַם לְאַרְיֹךְ רַב-טַבַּחַיָּא דִּי
מְלָכָא דִּי נִפְקַת לְקַטְלָה לְחֲכִימֵי בָבֶל:

14. be'dayin Dani'El hathib `eta' ut`em l'Ar'yok rab-tabachaya'

di mal'ka' di n'phaq l'qatalah l'chakimey Babel.

Dan2:14 Then Daniel answered with counsel and insight to Arioch,

the captain of the king's bodyguard, who had gone forth to slay the wise men of Babylon;

<14> τότε Δανιηλ ἀπεκρίθη βουλὴν καὶ γνώμην τῷ Αῤιῶχ τῷ ἀρχιμαγείρῳ τοῦ βασιλέως, ὃς
ἐξῆλθεν ἀναιρεῖν τοὺς σοφοὺς Βαβυλῶνος

14 tote Daniēl apekrithē boulēn kai gnōmēn tō Ariōch tō archimageirō tou basileōs,

Then Daniel answered counsel and opinion to Arioch the chief guard of the king,

hos exēlthen anairein tous sophous Babylōnos

who came forth to do away with the wise men of Babylon.

15 אָנע וואָמער אַרײַק שאַליטא די־מאַלכאַ אַל־מאַ דאַתא מ׳האַכ׳ט־פּאַח מינ־קאַדאַם מַלכאַ
 טוענע וואָמער אַרײַק שאַליטא די־מאַלכאַ אַל־מאַ דאַתא מ׳האַכ׳ט־פּאַח מינ־קאַדאַם מַלכאַ
 מִהֶחֱצִפָּה מִן־קֶדֶם מַלְכָּא אֲבִין מִלְתָּא הוֹדַע אֲרִיֹךְ לְדַנְיָאֵל׃

15. `aneh w'amar l'Ar'yok shalita' di-mal'ka' `al-mah datha' m'hach'ts'phah min-qadam mal'ka' 'edayin mil'tha' hoda' 'Ar'yok l'Dani'El.

Dan2:15 He answered and said to Arioch, the king's commander, for what reason is the decree from before the king so urgent? Then Arioch made the thing known to Daniel.

<15> Ἀρχων τοῦ βασιλέως, περὶ τίνος ἐξῆλθεν ἡ γνώμη ἡ ἀναιδὴς ἐκ προσώπου τοῦ βασιλέως; ἐγνώρισεν δὲ τὸ ῥῆμα Αῤιωχ τῷ Δανιηλ.

15 Archōn tou basileōs, peri tinos exēlthen hē gnōmē hē anaidēs ek prosōpou tou basileōs?

O Ruler of the king, for what reason came forth the decree

which is impudent from in front of the king?

egnōrisen de to hrēma Ariōch tō Daniēl.

made known And the saying Arioch to Daniel.

16 אָנע וואָמער אַרײַק שאַליטא די־מאַלכאַ אַל־מאַ דאַתא מ׳האַכ׳ט־פּאַח מינ־קאַדאַם מַלכאַ
 טוענע וואָמער אַרײַק שאַליטא די־מאַלכאַ אַל־מאַ דאַתא מ׳האַכ׳ט־פּאַח מינ־קאַדאַם מַלכאַ
 מִהֶחֱצִיָּה לְמַלְכָּא׃ פ

16. w'Dani'El `al ub'`ah min-mal'ka' di z'man yin'ten-leh uphish'ra' l'hachawayah l'mal'ka'.

Dan2:16 So Daniel went in and requested of the king that he would give him time, in order that he might declare the interpretation to the king.

<16> καὶ Δανιηλ εἰσῆλθεν καὶ ἠξίωσεν τὸν βασιλέα ὅπως χρόνον δῶ αὐτῷ, καὶ τὴν σύγκρισιν αὐτοῦ ἀναγγείλῃ τῷ βασιλεῖ.

16 kai Daniēl eisēlthen kai ēxiōsen ton basilea hopōs chronon dō autō,

And Daniel entered and petitioned the king so as time to give to him,

kai tēn sygkrisin autou anageilē tō basilei.

and the interpretation of it he should announce to the king.

17 אָנע וואָמער אַרײַק שאַליטא די־מאַלכאַ אַל־מאַ דאַתא מ׳האַכ׳ט־פּאַח מינ־קאַדאַם מַלכאַ
 טוענע וואָמער אַרײַק שאַליטא די־מאַלכאַ אַל־מאַ דאַתא מ׳האַכ׳ט־פּאַח מינ־קאַדאַם מַלכאַ
 יז אַבִין דַּנְיָאֵל לְבֵיתָהּ אַזַּל וְלִחְנֻנְיָהּ מִשְׁאֵל
 וְעֲרִיָּה חֲבֵרֹהִי מִלְתָּא הוֹדַע׃

17. 'edayin Dani'El l'bay'theh 'azal w'laChanan'Yah Misha'el wa'Azar'Yah chab'rohi mil'tha' hoda'.

Dan2:17 Then Daniel went to his house and declared the thing to Hananiah, Mishael and Azariah, his companions,

<17> καὶ εἰσῆλθεν Δανιηλ εἰς τὸν οἶκον αὐτοῦ καὶ τῷ Ἀνανία καὶ τῷ Μισαηλ καὶ τῷ Ἀζαρία τοῖς φίλοις αὐτοῦ τὸ ῥῆμα ἐγνώρισεν.

17 kai eisēlthen Daniēl eis ton oikon autou kai tō Anania

And Daniel went into his house, and to Hananiah,

kai tō Misaēl kai tō Azaria tois philois autou to hrēma egnōrisen;

and to Mishael, and to Azariah his friends the saying to make known.

18. וְרַחֲמִין לְמִבְעֵא מִן־קֶדֶם אֱלֹהִי שְׁמִיָּא עַל־רָזָה הַזֶּה הִי
לֹא יִהְיֶדוֹן הַנִּיָּא לְחִבְרוּהִי עִם־שְׂאֵר חֲכִימֵי בָבֶל׃

18. w'rachamin l'mib'e' min-qadam 'Elah sh'maya' 'al-razah d'nah
di la' y'hob'dun Dani'El w'chab'rohi 'im-sh'ar chakimey Babel.

Dan2:18 that they might pray for before the mercies of the El of heaven concerning this mystery,
so that Daniel and his friends would not be destroyed with the rest of the wise men of Babylon.

<18> καὶ οἰκτιρμοὺς ἐζήτουν παρὰ τοῦ θεοῦ τοῦ οὐρανοῦ ὑπὲρ τοῦ μυστηρίου τούτου,
ὅπως ἂν μὴ ἀπόλωνται Δανιηλ καὶ οἱ φίλοι αὐτοῦ μετὰ τῶν ἐπιλοίπων σοφῶν Βαβυλῶνος.

18 kai oiktirmous ezētoun para tou theou tou ouranou hyper tou mystēriou toutou,
And compassions they sought from the Elohim of heaven concerning this mystery,
hopōs an mē apolōntai Daniēl kai hoi philoi autou meta tōn epiloipōn sophōn Babylōnos.
so that therefore should not be destroyed Daniel and his friends
with the rest of the wise men of Babylon.

19. יִטְאַדְיִן לְהַנִּיָּא בְּחִזְיוֹא דִּי־לִילְיָא רָזָה גַּלִּי אֶדְיִן הַנִּיָּא
בְּרֶךְ לְאֱלֹהִי שְׁמִיָּא׃

19. 'edayin l'Dani'El b'chez'wa' di-leyl'ya' razah gali 'edayin Dani'El barik le'Elah sh'maya'.

Dan2:19 Then the mystery was revealed to Daniel in a night vision.
Then Daniel blessed the El of heaven;

<19> τότε τῷ Δανιηλ ἐν ὁράματι τῆς νυκτὸς τὸ μυστήριον ἀπεκαλύφθη·
καὶ εὐλόγησεν τὸν θεὸν τοῦ οὐρανοῦ

19 tote tō Daniēl en horamati tēs nyktos to mystērion apekalyphthē;
Then to Daniel in vision a night the mystery was uncovered,
kai eulogēsen ton theon tou ouranou
and blessed the El of heaven Daniel.

20. כְּעֵנָה הַנִּיָּא לְאָמַר לְהוּא שְׁמָהּ דִּי־אֱלֹהֵא מְבָרַךְ מִן־עַלְמָא
וְעַד־עַלְמָא דִּי חֲכָמָא וְגִבּוֹרָתָא דִּי לֵה־הִיא׃

20. 'aneh Dani'El w'amar lehewe' sh'meh di-'Elaha' m'barak min-'al'ma'
w'ad-'al'ma' di chak'm'tha' ug'bur'tha' di leh-hi'.

Dan2:20 Daniel answered and said, Let the name of the El be blessed forever and ever,
for wisdom and power are to Him.

<20> Δανιηλ καὶ εἶπεν Εἴη τὸ ὄνομα τοῦ θεοῦ εὐλογημένον ἀπὸ τοῦ αἰῶνος

καὶ ἕως τοῦ αἰῶνος, ὅτι ἡ σοφία καὶ ἡ σύνεσις αὐτοῦ ἐστίν·

20 Daniël kai eipen Eiē to onoma tou theou eulogēmenon apo tou aiōnos

And he said, May it be – the name of Elohim being blessed from the eon

kai heōs tou aiōnos, hoti hē sophia kai hē synesis autou estin;

and unto the eon, for the wisdom and the might are his.

כַּאֲדָנִיָּהּ אֵינֶנּוּ מְבָרָכִים מִיְּמֵי עוֹלָם
וְעַד עוֹלָם כִּי הָיָה כֹחַ וְחָכְמָה בְּיָדָיו
וְעַד עוֹלָם כִּי הָיָה חֵן וְחֶסֶד בְּעֵינָיו

כֹּחַ וְחֵן הָיוּ מְבָרָכִים וְחֶסֶד וְחֵן
מִיְּמֵי עוֹלָם וְעַד עוֹלָם
מִיְּמֵי עוֹלָם וְעַד עוֹלָם

21. w'hu' m'hash'ne' `idanaya' w'zim'naya' m'ha`deh mal'kin

um'haqeym mal'kin yaheb chak'm'tha' l'chakimin uman'd'a' l'yad`ey binah.

Dan2:21 It is He who changes the times and the seasons. He removes kings and establishes kings. He gives wisdom to wise men and knowledge to those who have understanding.

<21> καὶ αὐτὸς ἀλλοιοῖ καιροὺς καὶ χρόνους, καθιστᾷ βασιλεῖς

καὶ μεθιστᾷ, διδούς σοφίαν τοῖς σοφοῖς καὶ φρόνησιν τοῖς εἰδόσιν σύνεσιν·

21 kai autos alloioi kairous kai chronous, kathistᾷ basileis

And he changes seasons and times; he ordains kings,

kai methistᾷ, didous sophian tois sophois kai phronēsīn tois eidosīn synesin;

and changes; giving wisdom to the wise, and intelligence to the ones knowing understanding.

כִּי הוּא הוֹרֵא וְעוֹשֶׂה חֲסִידִים וְעוֹשֶׂה מְלָכִים
וְעוֹשֶׂה חֲסִידִים וְעוֹשֶׂה מְלָכִים
וְעוֹשֶׂה חֲסִידִים וְעוֹשֶׂה מְלָכִים

כִּי הוּא הוֹרֵא וְעוֹשֶׂה חֲסִידִים וְעוֹשֶׂה מְלָכִים
וְעוֹשֶׂה חֲסִידִים וְעוֹשֶׂה מְלָכִים
וְעוֹשֶׂה חֲסִידִים וְעוֹשֶׂה מְלָכִים

22. hu' gale' `amiqatha' um'sat'ratha' yada' mah bachashoka' un'hira' `imeh sh're'.

Dan2:22 It is He who reveals the profound and hidden things;

He knows what is in the darkness, and the light dwells with Him.

<22> αὐτὸς ἀποκαλύπτει βαθέα καὶ ἀπόκρυφα, γινώσκων τὰ ἐν τῷ σκότει,

καὶ τὸ φῶς μετ' αὐτοῦ ἐστίν·

22 autos apokalyptei bathea kai apokrypha, ginōskōn ta en tō skotei, kai to phōs met' autou estin;

He uncovers deep and concealed things, knowing the things in the darkness,
and the light with him is.

כִּי הוּא הוֹרֵא וְעוֹשֶׂה חֲסִידִים וְעוֹשֶׂה מְלָכִים
וְעוֹשֶׂה חֲסִידִים וְעוֹשֶׂה מְלָכִים
וְעוֹשֶׂה חֲסִידִים וְעוֹשֶׂה מְלָכִים

כִּי הוּא הוֹרֵא וְעוֹשֶׂה חֲסִידִים וְעוֹשֶׂה מְלָכִים
וְעוֹשֶׂה חֲסִידִים וְעוֹשֶׂה מְלָכִים
וְעוֹשֶׂה חֲסִידִים וְעוֹשֶׂה מְלָכִים

23. lak 'Elah 'abathathi m'hode' um'shabach 'anah di chak'm'tha' ug'bur'tha' y'hab't' li uk'an hoda`tani di-b`eyna' minak di-milath mal'ka' hoda`tena'.

Dan2:23 To You, O the El of my fathers, I give thanks and praise,

for You have given me wisdom and power; Even now You have made known to me what we requested of You, for You have made known to us the king's matter.

<23> σοί, ὁ θεὸς τῶν πατέρων μου, ἐξομολογοῦμαι καὶ αἰνῶ, ὅτι σοφίαν καὶ δύναμιν ἔδωκάς μοι

23 **soi, ho theos tōn paterōn mou, exomologoumai kai ainō, hoti sophian kai dynamin edōkas moi**
To you, O Elohim of my fathers, I acknowledge and praise,
for wisdom and power you gave to me,
kai egnōrisas moi ha ēxiōsamen para sou kai to horama tou basileōs egnōrisas moi.
And made known to me what we petitioned from you;
and the matter of the king you made known to me.

24-לַעֲשׂוֹת אֵלֶיךָ אֱלֹהִים לְבָרְכְּךָ אֱלֹהֵינוּ
לְעַלְמֵי עוֹלָם וְעַד עוֹלָם וְעַד עוֹלָם
לְעַלְמֵי עוֹלָם וְעַד עוֹלָם וְעַד עוֹלָם
לְעַלְמֵי עוֹלָם וְעַד עוֹלָם וְעַד עוֹלָם
כֹּד-קָבֵל הִנֵּה הִנֵּי אֶל-אֲרִיזָה הִי מִנִּי מִלְכָּא
לְהוֹבִדָּה לְחִפְיָמִי בָּבֶל אֲזַל וְכֵן אָמַר-לָהּ לְחִפְיָמִי בָּבֶל
אֶל-תְּהוֹבֵד הַעֲלֵנִי קָדָם מִלְכָּא וּפְשָׁרָא לְמִלְכָּא אֲחִינֹא: ס

Dan2:24 Therefore, Daniel went in to Arioch, whom the king had appointed to destroy the wise men of Babylon; he went and said this to him, Do not destroy the wise men of Babylon! Bring me in before the king, and I shall declare the interpretation to the king.

24 kai ēlthen Daniēl pros Ariōch, hon katestēsēn ho basileus apolesai tous sophous Babylōnos,
And Daniel came to Arioch, whom appointed the king to destroy the wise men of Babylon,
kai eipen autō Tous sophous Babylōnos
and said to him, The wise men of Babylon
mē apolesēs, eisagage de me enōpion tou basileōs, kai tēn sygkrisin tō basilei anaggelō.
you should not destroy, but bring me before the king,
and the interpretation to the king I shall announce.

כה אֲדִין אֶרְיוֹךְ בַּהֲתַבָּחְלָה הִנֵּעַל לְדִגְיָאֵל קָדָם מֶלֶכָא וְכֵן אָמַר-לָהּ
דִּי-הִשְׁפַּחַת גָּבֵר מִז־בְּנֵי גִלוּתָא דִּי יְהוּדָא דִּי פִשְׁרָא לְמֶלֶכָא יְחוּדָע:

Dan2:25 Then Arioch hurriedly brought Daniel in before the king and spoke thus to him,
I have found a man of the sons of the exiles from Yahudah
who can make the interpretation known to the king!

25 tote Ariōch en spoudē eisēgagen ton Daniēl enōpion tou basileōs
Then Ariocho in haste brought Daniel before the king,

kai eipen autō Heurēka andra ek tōn huiōn tēs aichmalōsias tēs Ioudaias,
 and said to him, I found a man from out of the sons of the captivity of Judea,
 hostis to sygkrima tō basilei anaggelei.
 one who the interpretation to the king shall announce.

26 יְעֲזָרָה אֶת־הַמֶּלֶךְ וְיֹאמַר לְדָנִיֵּאל הִי שְׁמָהּ בְּלִטְשַׁאצָּר הָאִתִּיָּךְ
 כֹּעֲנָה מֶלֶךְא וְאָמַר לְדָנִיֵּאל הִי שְׁמָהּ בְּלִטְשַׁאצָּר הָאִתִּיָּךְ
 כֹּהֵל לְהוֹדֵעַתִּי חֶלְמָא דִּי-חֲזִית וּפְשָׁרָהּ:

26. `aneh mal'ka' w'amar l'Dani'El di sh'meh Bel't'sha'tsar
 ha'ithayik kahel l'hoda`uthani chel'ma' di-chazeyth uphish'reh.

Dan2:26 The king answered and said to Daniel, whose name was Belteshazzar,
 Are you able to make known to me the dream which I have seen and its interpretation?

<26> καὶ ἀπεκρίθη ὁ βασιλεὺς καὶ εἶπεν τῷ Δανιηλ, οὗ τὸ ὄνομα Βαλτασαρ Εἰ δύνασαι μοι
 ἀναγγεῖλαι τὸ ἐνύπνιον, ὃ εἶδον, καὶ τὴν σύγκρισιν αὐτοῦ;

26 kai apekrithē ho basileus kai eipen tō Daniēl,
 And answered the king and said to Daniel,

hou to onoma Baltasar Ei dynasai moi anaggeilai to enypnion, ho eidon, kai tēn sygkrisin autou?
 of which the name was Belteshazzar, Are you able to announce to me the dream
 which I beheld, and the interpretation of it?

27 כְּזַעֲנָה דָנִיֵּאל קָדָם מֶלֶךְא וְאָמַר הִיא הִי-מֶלֶךְא שְׂאֵל לָא
 חֲכִימִין אֲשָׁפִין חֲרֻטִּמִּין וְזִרְיָן יְכָלִין לְחַבְרָהּ לְמֶלֶךְא:
 כְּזַעֲנָה דָנִיֵּאל קָדָם מֶלֶךְא וְאָמַר הִיא הִי-מֶלֶךְא שְׂאֵל לָא
 חֲכִימִין אֲשָׁפִין חֲרֻטִּמִּין וְזִרְיָן יְכָלִין לְחַבְרָהּ לְמֶלֶךְא:

27. `aneh Dani'El qadam mal'ka' w'amar razah
 di-mal'ka' sha'el la' chakimin 'ash'phin char'tumin gaz'rin yak'lin l'hachawayah l'mal'ka'.

Dan2:27 Daniel answered before the king and said, The mystery which the king has inquired,
 neither wise men, conjurers, magicians nor diviners are able to declare it to the king.

<27> καὶ ἀπεκρίθη Δανιηλ ἐνώπιον τοῦ βασιλέως καὶ λέγει Τὸ μυστήριον, ὃ ὁ βασιλεὺς ἐπερωτᾷ,
 οὐκ ἔστιν σοφῶν, μάγων, ἐπαοιδῶν, γαζαρηνῶν ἀναγγεῖλαι τῷ βασιλεῖ,

27 kai apekrithē Daniēl enōpion tou basileōs kai legei To mystērion,
 And Daniel answered before the king, and he said, The mystery

ho ho basileus eperōtā, ouk estin sophōn, magōn, epaoidōn, gazarēnōn anaggeilai tō basilei,
 which the king asks is not of wise men, magi, enchanters, astrologers, to announce to the king.

28 אֲנִי אֶלֶּה בְּשִׁמְיָא וְלֹא רָזִין וְחֹדֶעַ לְמֶלֶךְא נְבוּכַדְנֶצַּר מָה
 דִּי לְהוֹא בְּאַחְרִית יוֹמִיָּא חֶלְמָךְ וְחֲזוּי הָאֲשָׁךְ עַל-מִשְׁכַּבְּךָ דְּנָה הוּא: פ
 אֲנִי אֶלֶּה בְּשִׁמְיָא וְלֹא רָזִין וְחֹדֶעַ לְמֶלֶךְא נְבוּכַדְנֶצַּר מָה
 דִּי לְהוֹא בְּאַחְרִית יוֹמִיָּא חֶלְמָךְ וְחֲזוּי הָאֲשָׁךְ עַל-מִשְׁכַּבְּךָ דְּנָה הוּא:

28. b'ram 'ithay 'Elah bish'maya' gale' razin w'hoda' l'mal'ka' N'bukad'netsar mah
 di lehewe' b'acharith yomaya' chel'mak w'chez'wey re'shak `al-mish'k'bak d'nah hu'.

Dan2:28 But there is an El in heaven who reveals mysteries,
and He has made known to King Nebuchadnezzar what shall take place in the latter days.
This was your dream and the visions of your head on your bed, was this.

<28> ἀλλ' ἡ ἔστιν θεὸς ἐν οὐρανῷ ἀποκαλύπτων μυστήρια καὶ ἐγνώρισεν τῷ βασιλεῖ
Ναβουχοδονοσορ ἃ δεῖ γενέσθαι ἐπ' ἐσχάτων τῶν ἡμερῶν.

τὸ ἐνύπνιον σου καὶ αἱ ὁράσεις τῆς κεφαλῆς σου ἐπὶ τῆς κοίτης σου τοῦτό ἐστιν.

28 all' ē estin theos en ouranō apokalyptōn mystēria kai egnōrisen tō basilei Nabouchodonosor

But there is an Elohim in heaven uncovering mysteries,

and he made known to king Nebuchadnezzar

ha dei genesthai ep' eschatōn tōn hēmerōn.

what must take place at the last of the days.

to enypnion sou kai hai horaseis tēs kephalēs sou epi tēs koitēs sou touto estin.

The dream of yours, and the visions of your head upon your bed, is this,

כַּיָּאֵל בְּעֵלְמִישְׁכַּבְּךָ מִשְׁכַּבְּךָ עַל־מִשְׁכַּבְּךָ סִלְקוֹן מָה הִיא 29

:כַּיָּאֵל בְּעֵלְמִישְׁכַּבְּךָ מִשְׁכַּבְּךָ עַל־מִשְׁכַּבְּךָ סִלְקוֹן מָה הִיא 29

כַּיָּאֵל בְּעֵלְמִישְׁכַּבְּךָ מִשְׁכַּבְּךָ עַל־מִשְׁכַּבְּךָ סִלְקוֹן מָה הִיא 29

לְהִיא אֲחֵרִי דְנָה וְגַלְיָא רַזְיָא הוֹדְעָךְ מָה־דִּי לְהִיא:

29. 'an'tah mal'ka' ra'yonak `al-mish'k'bak s'liqu mah

di lehewe' 'acharey d'nah w'gale' razaya' hod'`ak mah-di lehewe'.

Dan2:29 As for you, O king, while on your bed your thoughts turned to what shall happen after this.

And He who reveals mysteries has made known to you what shall take place.

<29> σὺ βασιλεῦ, οἱ διαλογισμοί σου ἐπὶ τῆς κοίτης σου ἀνέβησαν τί δεῖ γενέσθαι μετὰ ταῦτα,
καὶ ὁ ἀποκαλύπτων μυστήρια ἐγνώρισέν σοι ἃ δεῖ γενέσθαι.

29 sy basileu, hoi dialogismoι sou epi tēs koitēs sou anebēsan ti dei genesthai meta tauta,

You, O king, your thoughts upon your bed ascended to what must take place after these things.

kai ho apokalyptōn mystēria egnōrisen soi ha dei genesthai.

And the one uncovering mysteries made known to you what must take place.

וְגַלְיָא רַזְיָא הוֹדְעָךְ מָה־דִּי לְהִיא 30

:וְגַלְיָא רַזְיָא הוֹדְעָךְ מָה־דִּי לְהִיא 30

לְהִיא אֲחֵרִי דְנָה וְגַלְיָא רַזְיָא הוֹדְעָךְ מָה־דִּי לְהִיא 30

עַל־הַבֵּרֶת הִיא בְּשָׂרָא לְמַלְכָּא יְהוּדָעוֹן וְרַעְיוֹנֵי לְבָבְךָ תְּנַדַּע:

30. wa'anah la' b'chak'mah di-'ithay bi min-kal-chayaya' raza' d'nah geli li lahen `al-dib'rath

di phish'ra' l'mal'ka' y'hod'un w'ra'yoney lib'bak tin'da`.

Dan2:30 But as for me, this mystery has not been revealed to me for any wisdom that I have more
than any living man, but, so that the meaning might be known to the king,
and that you might know the thoughts of your heart.

<30> καὶ ἐμοὶ δὲ οὐκ ἐν σοφίᾳ τῇ οὖσῃ ἐν ἐμοὶ παρὰ πάντας τοὺς ζῶντας τὸ μυστήριον τοῦτο
ἀπεκαλύφθη, ἀλλ' ἕνεκεν τοῦ τὴν σύγκρισιν τῷ βασιλεῖ γνωρίσαι,

ἵνα τοὺς διαλογισμοὺς τῆς καρδίας σου γνῶς.

30 kai emoi de ouk en sophiā tē ousē en emoi para pantas tous zōntas to mystērion touto apekalyphthē,

And to me there is not a wisdom being in me more than all the living;

all' heneken tou tēn sygkrisin tō basilei gnōrisai, hina tous dialogismous tēs kardias sou gnōs.
 but because of the interpretation to the king to be made known,
 that the thoughts of your heart you should know.

HaMiqraot/The Scriptures – Chetuvim/Writings Hebrew-Greek-English color coded Interlinear edited by Lanny Mebust – page 6902

34 חָזַח הַחַיָּת עַד הִי הִתְגַּזְזַת אֶבֶן דִּי-לֹא בִידֵיָּן
וּמַחַת לְצִלְמָא עַל-רִגְלוֹהִי דִּי פְרִזְלָא וְחִסְפָּא וְהִדְקַת הַמּוֹן:

34. **chazeh haway'ath `ad di hith'g'zereth `eben di-la' bidayin**
um'chath l'tsal'ma' `al-rag'lohi di phar'z'la' w'chas'pa' w'hadeqeth himon.

Dan2:34 You continued looking until a stone was cut out without hands,
and it struck the statue on its feet of iron and clay and crushed them.

<34> ἐθεώρεις, ἕως οὗ ἐτμήθη λίθος ἐξ ὄρους ἀνευ χειρῶν καὶ ἐπάταξεν τὴν εἰκόνα
ἐπὶ τοὺς πόδας τοὺς σιδηροὺς καὶ ὀστρακίνοὺς καὶ ἐλέπτυνεν αὐτοὺς εἰς τέλος.

34 **etheōreis, heōs hou etmēthē lithos ex orous aneu cheirōn**

You viewed until was shredded a stone from a mountain without hands,

kai epataxen tēn eikona epi tous podas tous sidērous kai ostrakinous kai eleptynen autous eis telos.
and it struck the image upon the feet of iron and earthenware;
and it thinned them out unto completion.

35 חָזַח הַחַיָּת עַד הִי הִתְגַּזְזַת אֶבֶן דִּי-לֹא בִידֵיָּן
וּמַחַת לְצִלְמָא עַל-רִגְלוֹהִי דִּי פְרִזְלָא וְחִסְפָּא וְהִדְקַת הַמּוֹן:
וְהָיוּ כְּעוֹר מִן-אֲדָרֵי-קִיט וּנְשָׂא הַמּוֹן רִיחָא וְכָל-אַתֵּר לָא-הִנְשַׁתְּכָּח
לְחִזָּן וְאַבְנָא דִּי-מַחַת לְצִלְמָא הָיָה לְטוֹר רַב וּמִלַּת כָּל-אַרְעָא:

35. **be'dayin daqu kachadah par'z'la' chas'pa' n'chasha' kas'pa' w'dahaba'**
wahawo k'ur min-'id'rey-qayit un'sa' himon ruach' w'kal-'athar la'-hish'takach l'hon
w'ab'na' di-m'chath l'tsal'ma' hawath l'tur rab um'lath kal-'ar'a'.

Dan2:35 Then the iron, the clay, the bronze, the silver and the gold were crushed together
and became like chaff from the summer threshing floors;
and the wind carried them away so that not any trace of them was found.
But the stone that struck the statue became a great mountain and filled the whole earth.

<35> τότε ἐλεπτύνθησαν εἰς ἅπαξ τὸ ὀστρακον, ὁ σίδηρος, ὁ χαλκός, ὁ ἄργυρος, ὁ χρυσὸς
καὶ ἐγένοντο ὡσεὶ κονιορτὸς ἀπὸ ἁλωνος θερινῆς·

καὶ ἐξῆρεν αὐτὰ τὸ πλήθος τοῦ πνεύματος, καὶ τόπος οὐχ εὐρέθη αὐτοῖς·

καὶ ὁ λίθος ὁ πατάξας τὴν εἰκόνα ἐγενήθη ὄρος μέγα καὶ ἐπλήρωσεν πᾶσαν τὴν γῆν.

35 **tote eleptynthēsan eis hapax to ostrakon, ho sidēros, ho chalkos, ho argyros, ho chrysos**

Then they were thinned out at once – the potsherd, the iron, the brass, the silver, the gold;

kai egenonto hōsei koniortos apo halōnos therinēs;

and they became as a cloud of dust from the threshing-floor at harvest;

kai exēren auta to plēthos tou pneumatatos, kai topos ouch heurethē autois;

and lifted them away the abundance of the wind, and no place was found for them;

kai ho lithos ho pataxas tēn eikona egenēthē oros mega kai eplērōsen pasan tēn gēn.

and the stone which struck the image became mountain a great, and it filled all the earth.

36 חָזַח הַחַיָּת עַד הִי הִתְגַּזְזַת אֶבֶן דִּי-לֹא בִידֵיָּן
וּמַחַת לְצִלְמָא עַל-רִגְלוֹהִי דִּי פְרִזְלָא וְחִסְפָּא וְהִדְקַת הַמּוֹן:

לו דְּנָה חֶלְמָא וּפְשָׁרָהּ נֹאמַר קֳדָם-מֶלֶכָא:

36. d'nah chel'ma' uphish'reh ne'mar qadam-mal'ka'.

Dan2:36 This was the dream; now we shall tell its interpretation before the king.

<36> τοῦτό ἐστιν τὸ ἐνύπνιον· καὶ τὴν σύγκρισιν αὐτοῦ ἐροῦμεν ἐνώπιον τοῦ βασιλέως.

36 touto estin to enypnion; kai tēn sygkrisin autou eroumen enōpion tou basileōs.

This is the dream; and the interpretation of it we shall tell before the king.

4748 4x77 477w 364 74 4777 77 477 3x74 37
:77-777 4777 477x7

לֹא אֵנִתָּה מֶלֶכָא מֶלֶךְ מְלִכְיָא דִּי אֱלָה שְׁמִיָּא מְלִכּוּתָא חֲסִנָּא
וְתִקְפָּא וִיקָרָא יְהִיב-לָךְ:

37. 'an'tah mal'ka' meleq mal'kaya' di 'Elah sh'maya' mal'kutha' chis'na'
w'thaq'pa' wiqara' y'hab-lak.

Dan2:37 You, O king, are the king of kings, to whom the El of heaven has given you the kingdom, the power, the strength and the glory;

<37> σύ, βασιλεῦ βασιλεὺς βασιλέων, ᾧ ὁ θεὸς τοῦ οὐρανοῦ βασιλείαν ἰσχυρὰν καὶ κραταιὰν καὶ ἔντιμον ἔδωκεν,

37 sy, basileu basileus basileōn, hō ho theos tou ouranou basileian ischyran

You, O king, are king of kings, to whom the El of heaven kingdom a strong

kai krataian kai entimon edōken,

and fortified and honorable gave.

477 x774 4774-777 7774 74-777 38
:4774 74 3774 477 3x74 77777 77777 7777 4777-7777

לַח וּבְכָל-דִּי דְּאָרִין בְּנִי-אֲנָשָׁא חַיּוֹת בְּרָא

וְעוֹף-שָׁמַיָּא יְהִיב בִּידָךְ וְחַשְׁלָטָךְ בְּכָל-חֶן אֵנִתָּה-הוּא רֹאשָׁא דִּי בְּהֵמָא:

38. ub'kal-di da'arin b'ney-'anasha' cheyuath bara' w'oph-sh'maya' y'hab bidak
w'hash'l'tak b'kal'hon 'an'tah-hu' re'shah di dahaba'.

Dan2:38 and wherever the sons of men dwell, or the beasts of the field, or the birds of the sky, He has given them into your hand and has caused you to rule over them all. You are the head of gold.

<38> ἐν παντὶ τόπῳ, ὅπου κατοικοῦσιν οἱ υἱοὶ τῶν ἀνθρώπων, θηρία τε ἀγροῦ καὶ πετεινὰ οὐρανοῦ ἔδωκεν ἐν τῇ χειρὶ σου καὶ κατέστησέν σε κύριον πάντων, σὺ εἶ ἡ κεφαλὴ ἡ χρυσή.

38 en panti topō, hopou katoikousin hoi huioi tōn anthrōpōn, thēria te agrou

In every place where dwell the sons of men, both wild beasts of the field

kai peteina ouranou edōken en tē cheiri sou kai katestēsen se kyrion pantōn, sy ei hē kephalē hē chrysē.

and birds of heaven he gave into your hand, and he placed you master of all.

You are the head of gold.

4074 4074 7777 7777 7777 7777 39
:4074-777 7777 74 4777 74 7777 47777 77777

לֹט וּבְתַרְךָ תִּקּוּם מְלִכּוּ אֲחֵרִי אֶרְעָא מְנָךְ

וּמִלְכוֹ תִּלְיִתָּא אֲחֵרִי דִּי נְחָשָׂא דִּי תִשְׁלֵט בְּכָל-אַרְעָא:

39. ubath'arak t'qum mal'ku 'achari 'ara' minak umal'ku th'lithaya' 'achari di n'chasha' di thish'lat b'kal-'ar'a'.

Dan2:39 And in your place shall arise another kingdom lower than yours, and another third kingdom of bronze, which shall rule over all the earth.

<39> καὶ ὀπίσω σου ἀναστήσεται βασιλεία ἑτέρα ἥττων σου, καὶ βασιλεία τρίτη ἥτις ἐστὶν ὁ χαλκός, ἡ κυριεύσει πάσης τῆς γῆς.

39 kai opisō sou anastēsetai basileia hetera hēttōn sou,

And after you shall arise kingdom another inferior of you,

kai basileia tritē hētis estin ho chalkos, hē kyrieusei pasēs tēs gēs.

and kingdom a third which is the brass, which shall dominate over all the earth.

40. umal'ku r'bi'ayah tehewe' thaqiphah b'phar'z'la' kal-qabel di phar'z'la' m'hadeq w'chashel kola' uk'phar'z'la' di-m'ra'a kal-'ileyn tadiq w'thero'a.

40. umal'ku r'bi'ayah tehewe' thaqiphah b'phar'z'la' kal-qabel di phar'z'la' m'hadeq w'chashel kola' uk'phar'z'la' di-m'ra'a kal-'ileyn tadiq w'thero'a.

Dan2:40 Then there shall be a fourth kingdom as strong as iron; inasmuch as iron crushes and smashes all things, so, like iron that shatters all these, it shall crush and shatter.

<40> καὶ βασιλεία τετάρτη ἔσται ἰσχυρὰ ὡς ὁ σίδηρος·

ὃν τρόπον ὁ σίδηρος λεπτύνει καὶ δαμάζει πάντα, οὕτως πάντα λεπτυνεῖ καὶ δαμάσει.

40 kai basileia tetartē estai ischyra hōs ho sidēros;

And kingdom a fourth which shall be strong as iron,

hon tropon ho sidēros leptynei kai damazei panta, houtōs panta leptynei kai damasei.

in which manner iron makes fine and tames all things – so all shall be made fine and be tamed.

41. w'di-chazay'thah rag'laya' w'ets'b'atha' min'hon chasaph di-phechar umin'hon par'zel mal'ku ph'ligah teheweh umin-nits'b'tha' di phar'z'la' lehewe'-bah kal-qabel di chazay'thah par'z'la' m'arab bachasaph tina'.

41. w'di-chazay'thah rag'laya' w'ets'b'atha' min'hon chasaph di-phechar umin'hon par'zel mal'ku ph'ligah teheweh umin-nits'b'tha' di phar'z'la' lehewe'-bah kal-qabel di chazay'thah par'z'la' m'arab bachasaph tina'.

Dan2:41 And as to that which you saw the feet and toes, partly of potter's clay and partly of iron, the kingdom shall be divided; but there shall be in it the strength of iron, inasmuch as you saw the iron mixed with clay of the porter.

<41> καὶ ὅτι εἶδες τοὺς πόδας καὶ τοὺς δακτύλους μέρος μὲν τι ὀστράκινον μέρος δέ τι σιδηροῦν, βασιλεία διηρημένη ἔσται, καὶ ἀπὸ τῆς ῥύζης τῆς σιδηρᾶς ἔσται ἐν αὐτῇ,

hon tropon eides ton sidēron anamemeigmenon tō ostrakō;
in which manner you beheld the iron being intermingled with the potsherd.

xጊቀ-ሃኝ ገዢ ሃሳባችሁ ርገገ ሃሳባችሁ ቀጥሎ ጸድቀው 42
 ጸድቀው ሃሳባችሁ ሃሳባችሁ ሃሳባችሁ ሃሳባችሁ ሃሳባችሁ ሃሳባችሁ

מב וְאַעֲבֹדֶתָ רַגְלִיָּא מִנְּחוּן פִּרְזֵל וּמִנְּחוּן

חֲסֵף מִן-קֶצֶת מְלֻכּוּתָא תְּהִיָּה תְּקִיפָה וּמִנֵּה תְּהִיָּה תְּבִירָה:

42. w'ets'b`ath rag'laya' min'hon par'zel

umin'hon chasaph min-q'tsath mal'kutha' teheweh thaqiphah uminah teheweh th'birah.

Dan2:42 As the toes of the feet were partly of iron and partly of clay, so the kingdom shall be partly strong and shall be partly fragile.

«42» καὶ οἱ δάκτυλοι τῶν ποδῶν μέρος μὲν τι σιδηροῦν μέρος δέ τι ὀστράκινον, μέρος τι τῆς βασιλείας ἔσται ἰσχυρὸν καὶ ἀπ' αὐτῆς ἔσται συντριβόμενον.

42 kai hoi daktyloi tōn podōn meros men ti sidēroun meros de ti ostrakinon,

And the toes of the feet, part somewhat of iron and part somewhat earthenware,

meros ti tēs basileias estai ischyron kai ap' autēs estai syntribomenon.

part somewhat of the kingdom shall be strong, and some from it shall be broken.

ᐱᑦᑲᑦᑲ ᐅᐱᐱ ᑭᑦᑲᐱ ᑭᐱᐱᐱᐱ ᐱᑦᑲᐱ ᐱᑦᑲᐱ ᐱᑦᑲᐱ ᐱᑦᑲᐱ ᐱᑦᑲᐱ ᐱᑦᑲᐱ 43
ᐱᑦᑲᐱᐱᐱ ᐱᑦᑲᐱ ᐱᑦᑲᐱ ᐱᑦᑲᐱ ᐱᑦᑲᐱ ᐱᑦᑲᐱ ᐱᑦᑲᐱ ᐱᑦᑲᐱ ᐱᑦᑲᐱ ᐱᑦᑲᐱ

מג די חזית פרוזלא מערב ב'חסף טינא מתערבין לחון בזרע אנשא

וְלֹא-לְהוֹיָן הַבְּקִיִּין הִנֵּה עִם-הִנֵּה הָאֵל-כְּדֵי פִרְזָלָא לֹא לֹא מִתְעַרְב עִם-חֲסִפָּא:

43. di chazay'ath par'z'la' m``arab bachasaph tina' mith``ar'bin lehewon biz'ra` 'anasha'

w'la'-lehewon dab'qin d'nah`im-d'nah he'-k'di phar'z'la' la' mith'`arab`im-chas'pa'.

Dan2:43 And in that you saw the iron mixed with the clay of the clay, they shall be mixed with the seed of men; but they shall not adhere to one another, even as iron does not mix with clay.

«43» ὅτι εἶδες τὸν σίδηρον ἀναμειγμένον τῷ ὀστράκῳ, συμμειγρῆς ἔσονται ἐν σπέρματι ἀνθρώπων καὶ οὐκ ἔσονται προσκολλώμενοι οὗτος μετὰ τούτου, καθὼς ὁ σίδηρος οὐκ ἀναμείγνυται μετὰ τοῦ ὀστράκου.

43 **hoti eides** ton sidēron **anamemeigmenon** tō ostrakō,

For you beheld the iron being intermingled with the potsherd;

symmeigeis esontai en spermati anthrōpōn kai ouk esontai proskollōmenoi houtos meta toutou,
mixed together so they shall be with the seed of men.

But they shall not be cleaving, this one with this other one,

kathōs ho sidēros **ouk** anameignytai **meta** tou ostrakou.

as the iron does not mix with the potsherd.

[illegible]

44. ub'yomeyhon di mal'kaya' 'inun y'qim 'Elah sh'maya' mal'ku di l'al'min la' thith'chabal
 umal'kuthah l'am 'acharan la' thish't'biq tadiq
 w'thaseyph kal-'ileyen mal'k'watha' w'hi' t'qum l'al'maya'.
 מד וביומיהון די מלכיא אנון יקים אלה שמיא מלכו די
 לעלמין לא תתחבל ומלכותה לעם אחרן לא תשתבק
 תדק ותסיר כל-אלין מלכותא והיא תקום לעלמיה:

44. ub'yomeyhon di mal'kaya' 'inun y'qim 'Elah sh'maya' mal'ku di l'al'min la' thith'chabal
 umal'kuthah l'am 'acharan la' thish't'biq tadiq
 w'thaseyph kal-'ileyen mal'k'watha' w'hi' t'qum l'al'maya'.

Dan2:44 In the days of those kings the El of heaven shall set up a kingdom
 which shall not be destroyed for ever, and that kingdom shall not be left for another people;
 it shall crush and put an end to all these kingdoms, but it shall stand forever.

<44> καὶ ἐν ταῖς ἡμέραις τῶν βασιλέων ἐκείνων ἀναστήσει ὁ θεὸς τοῦ οὐρανοῦ βασιλείαν,
 ἣτις εἰς τοὺς αἰῶνας οὐ διαφθαρήσεται, καὶ ἡ βασιλεία αὐτοῦ λαῶ ἑτέρῳ οὐχ ὑπολειφθήσεται·
 λεπυνεῖ καὶ λικμήσει πάσας τὰς βασιλείας, καὶ αὐτὴ ἀναστήσεται εἰς τοὺς αἰῶνας,

44 kai en tais hēmerais tōn basileōn ekeinōn anastēsei ho theos tou ouranou basileian,
 And in the days of those kings shall raise up the El of heaven a kingdom,
 hētis eis tous aiōnas ou diaphtharēsetai, kai hē basileia autou laō heterō ouch hypoleiphthēsetai;
 which into the eons shall not be corrupted. And his kingdom people to another shall not be left,
 leptynei kai likmēsei pasas tas basileias, kai autē anastēsetai eis tous aiōnas,
 but it shall thin and winnow all the kingdoms, and this one shall rise up into the eons.

45. kal-qabel di-chazay'ath di mitura' 'ith'g'zereth 'eben di-la' bidayin
 w'hadeqeth par'z'la' n'chasha' chas'pa' kas'pa' w'dahaba' 'Elah rab hoda' l'mal'ka' mah
 di lehewe' 'acharey d'nah w'yatsib chel'ma' um'heyman pish'reh.

מה כל-קבל די-חזית די מטורא אתגזרת אבן די-לא בידין
 וחדקת פרזלא נחשא חספא חספא ודהבא אלה רב חודע למלכא
 מה די להוא אחר דינה ויציב חלמא ומחיימן פשרה: פ

45. kal-qabel di-chazay'ath di mitura' 'ith'g'zereth 'eben di-la' bidayin
 w'hadeqeth par'z'la' n'chasha' chas'pa' kas'pa' w'dahaba' 'Elah rab hoda' l'mal'ka' mah
 di lehewe' 'acharey d'nah w'yatsib chel'ma' um'heyman pish'reh.

Dan2:45 Inasmuch as you saw that a stone was cut out of the mountain without hands
 and that it crushed the iron, the bronze, the clay, the silver and the gold, the great El has made known
 to the king what shall take place after this; so the dream is true and its interpretation is trustworthy.

<45> ὃν τρόπον εἶδες ὅτι ἀπὸ ὄρους ἐτμήθη λίθος ἄνευ χειρῶν καὶ ἐλέπυνεν τὸ ὄστρακον,
 τὸν σίδηρον, τὸν χαλκόν, τὸν ἄργυρον, τὸν χρυσόν. ὁ θεὸς ὁ μέγας ἐγνώρισεν τῷ βασιλεῖ
 ἃ δεῖ γενέσθαι μετὰ ταῦτα, καὶ ἀληθινὸν τὸ ἐνύπνιον, καὶ πιστὴ ἡ σύγκρισις αὐτοῦ.

45 hon tropon eides hoti apo orous etmēthē lithos aneu cheirōn kai eleptynen to ostrakon,
 In which manner you beheld that from a mountain was trimmed a stone without hands,
 and it thinned the potsherd,
 ton sidēron, ton chalkon, ton argyron, ton chryson. ho theos ho megas egnōrisen tō basilei
 the iron, the brass, the silver, the gold; the great El made known to the king
 ha dei genesthai meta tauta, kai alēthinon to enypnion, kai pistē hē sygkrisis autou.

what must take place after these things.

And is true the dream, and is trustworthy the interpretation of it.

46. be'dayin mal'ka' N'bukad'netsar n'phal `al-'an'pohi ul'Dani'El s'gid
umin'chah w'nichochin 'amar l'nasakah leh.
מִן־בְּיָמֵי מַלְכָּא נְבוּכַדְנֶצְצַר נָפַל עַל־אַנְפּוֹהִי
וַלְדָּנִיָּאֵל סָגַד וּמִנְחָה וְנִיחֻחִין אָמַר לְנִסְכָּה לָהּ:

46. be'dayin mal'ka' N'bukad'netsar n'phal `al-'an'pohi ul'Dani'El s'gid
umin'chah w'nichochin 'amar l'nasakah leh.

Dan2:46 Then King Nebuchadnezzar fell on his face and did homage to Daniel,
and gave orders to present to him an offering and incense.

<46> τότε ὁ βασιλεὺς Ναβουχοδονοσορ ἔπεσεν ἐπὶ πρόσωπον
καὶ τῷ Δανιηλ προσεκύνησεν καὶ μαναα καὶ εὐωδίας εἶπεν σπεῖσαι αὐτῷ.

46 tote ho basileus Nabouchodonosor epesen epi prosōpon

Then king Nebuchadnezzar fell upon his face,

kai tō Daniēl prosekynēsen kai manaa kai euōdias eipen speisai autō.

and did obeisance to Daniel, and of a gift offering

and of a pleasant aroma offering said to offer a libation to him.

47. `aneh mal'ka' l'Dani'El w'amar min-q'shot di 'Elahakon hu' 'Elah 'eahin umare' mal'kin
w'galeh razin di y'kel'at l'mig'le' razah d'nah.
מִזְעָנָה מַלְכָּא לְדָנִיָּאֵל וְאָמַר מִן־קִשּׁוֹת דִּי אֱלֹהִיכֹן הוּא אֱלֹהִי אֱלֹהִין
וּמָרָא מַלְכִּין וְגַלְהָ רָזִין דִּי יְכַלְתָּ לְמַגִּלָּא רָזָה דְנָה:

47. `aneh mal'ka' l'Dani'El w'amar min-q'shot di 'Elahakon hu' 'Elah 'eahin umare' mal'kin
w'galeh razin di y'kel'at l'mig'le' razah d'nah.

Dan2:47 The king answered Daniel and said, In truth your El is an El of elohim and a master of kings
and a revealer of mysteries, since you have been able to reveal this mystery.

<47> καὶ ἀποκριθεὶς ὁ βασιλεὺς εἶπεν τῷ Δανιηλ Ἐπ' ἀληθείας
ὁ θεὸς ὑμῶν αὐτός ἐστιν θεὸς θεῶν καὶ κύριος τῶν βασιλέων καὶ ἀποκαλύπτων μυστήρια,
ὅτι ἡδυνήθης ἀποκαλύψαι τὸ μυστήριον τοῦτο.

47 kai apokritheis ho basileus eipen tō Daniēl Ep' alētheias ho theos hymōn autos estin theos theōn

And responding the king said to Daniel, In truth your Elohim, he is Elohim of elohim,

kai kyrios tōn basileōn kai apokalyptōn mystēria, hoti ēdynēthēs apokaluuai to mystērion touto.

and master of the kings, and uncovering mysteries, for you were able to uncover this mystery.

48. 'edayin mal'ka' l'Dani'El rabi umat'nan rab'r'ban sagi'an y'hab-leh
w'hash'l'teh `al kal-m'dinath Babel w'rab-sig'nin `al kal-chakimey Babel.
מַחֲאֵרִין מַלְכָּא לְדָנִיָּאֵל רַבִּי וּמַתָּנָן רַב־רְבָּן שָׂגִי'אֵן יְהַב־לָהּ
וְהַשְׁלִיטָהּ עַל כָּל־מְדִינַת בָּבֶל וְרַב־סֻגְנִין עַל כָּל־חַכְמֵי בָבֶל:

48. 'edayin mal'ka' l'Dani'El rabi umat'nan rab'r'ban sagi'an y'hab-leh
w'hash'l'teh `al kal-m'dinath Babel w'rab-sig'nin `al kal-chakimey Babel.

Dan2:48 Then the king made Daniel great and gave him many great gifts, and he made him ruler
over the whole province of Babylon and chief prefect over all the wise men of Babylon.

<48> καὶ ἐμεγάλυνεν ὁ βασιλεὺς τὸν Δανιηλ καὶ δόματα μεγάλα
καὶ πολλὰ ἔδωκεν αὐτῷ καὶ κατέστησεν αὐτὸν ἐπὶ πάσης χώρας Βαβυλῶνος
καὶ ἄρχοντα σατραπῶν ἐπὶ πάντας τοὺς σοφοὺς Βαβυλῶνος.

48 kai emegalynen ho basileus ton Daniēl kai domata megala kai polla edōken autō kai katestēsen auton
And magnified the king Daniel, and gifts great and many he gave to him, and he established him
epi pasēs chōras Babylōnos kai archonta satrapōn epi pantas tous sophous Babylōnos.
over all the places of Babylon, and ruler of satraps, over all the wise men of Babylon.

מט וְדָנִיֵּאל בָּעָא מִן-מַלְכָּא וּמַנִּי עַל עֲבִידֵהָא דִּי מְדִינַת
בָּבֶל לְשַׂרְרָךְ מִיִּשְׁךְ וְעִבְד נְגוּ וְדָנִיֵּאל בְּתֶרַע מַלְכָּא: פ

49. w'Dani'El b'`a' min-mal'ka' umani `al `abid'ta' di m'dinath Babel l'Shad'rak Meyshak
wa`Abed n'go w'Dani'El bith'ra` mal'ka'.

Dan2:49 And Daniel made request of the king, and he appointed Shadrach, Meshach and Abed-nego
over the administration of the province of Babylon, while Daniel was at the king's court.

<49> καὶ Δανιηλ ἡτήσατο παρὰ τοῦ βασιλέως, καὶ κατέστησεν ἐπὶ τὰ ἔργα τῆς χώρας Βαβυλῶνος
τὸν Σεδραχ, Μισαχ, Αβδευαγω· καὶ Δανιηλ ἦν ἐν τῇ αὐλῇ τοῦ βασιλέως.

49 kai Daniēl ḡtēsato para tou basileōs, kai katestēsen epi ta erga tēs chōras Babylōnos ton Sedrach,
And Daniel asked of the king, and he placed over the works of the region of Babylon, Shadrach,
Misach, Abdenagō; kai Daniēl ēn en tē aulē tou basileōs.
Meshach and Abed-nego. And Daniel was in the courtyard of the king.

Chapter 3

נְבֻכַדְנֶצַּר מַלְכָּא עָבַד צִלָּם דִּי-דְהַב רִוְמָה אַמִּין
שְׁתִּין פְּתִיחַ אַמִּין שֵׁת אֲקִימָה בְּבִקְעַת דְּוִרָא בְּמְדִינַת בָּבֶל:
Dan3:1

1. N'bukad'netsar mal'ka' `abad ts'lem di-d'hab rumeh 'amin shitin
p'thayeh 'amin shith 'aqimeh b'biq'`ath Dura' bim'dinath Babel.

Dan3:1 Nebuchadnezzar the king made an image of gold, the height of which was sixty cubits
and its width six cubits; he set it up on the plain of Dura in the province of Babylon.

<3:1> Ἔτους ὀκτωκαιδεκάτου Ναβουχοδονοσορ ὁ βασιλεὺς ἐποίησεν εἰκόνα χρυσῆν, ὕψος αὐτῆς
πήχεων ἑξήκοντα, εὖρος αὐτῆς πήχεων ἕξ, καὶ ἔστησεν αὐτὴν ἐν πεδίῳ Δεῖρα ἐν χώρᾳ Βαβυλῶνος.

1 Etous oktōkaidekatou Nabouchodonosor ho basileus epoiēsen eikona chrysēn, huuos autēs pēcheōn
In his eighteenth year Nebuchadnezzar the king made image a gold. Its height – cubits
hexēkonta, euros autēs pēcheōn hex, kai estēsen autēn en pediō Deira en chōrā Babylōnos.
sixty, its breadth – cubits six, and he stationed it in the plain of Dura, in the region of Babylon.

בָּבֶל בְּמְדִינַת דְּוִרָא בְּבִקְעַת דְּוִרָא בְּמְדִינַת דְּוִרָא
בְּבִקְעַת דְּוִרָא בְּמְדִינַת דְּוִרָא בְּבִקְעַת דְּוִרָא בְּמְדִינַת דְּוִרָא

בַּיּוֹם הַהוּא שָׁלַח מֶלֶךְ נְבוּכַדְנֶצַּר לְאַחְשֵׁר־פְּנִיָּא סִגְנִיָּא
וּפְחֹתָא אֲדַרְגָּזְרִיָּא גְּדַבְרִיָּא הִתְבְּרִיָּא תַּפְתִּיָּא וְכָל שְׁלִטְנֵי
מְדִינָתָא לְמִתָּא לְחַנְפַּת צִלְמָא דִּי הָקִים נְבוּכַדְנֶצַּר מֶלֶךְ:

2. uN'bukad'netsar mal'ka' sh'lach l'mik'nash la'achash'dar'p'naya' sig'naya' uphachawatha' 'adar'gaz'raya' g'dab'raya' d'thab'raya' tiph'taye' w'kol shil'toney m'dinatha' l'methe' lachanukath tsal'ma' di haqeym N'bukad'netsar mal'ka'.

Dan3:2 Then Nebuchadnezzar the king sent to assemble the satraps, the prefects and the governors, the counselors, the treasurers, the judges, the magistrates and all the rulers of the provinces to come to the dedication of the image that Nebuchadnezzar the king had set up.

<2> καὶ ἀπέστειλεν συναγαγεῖν τοὺς ὑπάτους καὶ τοὺς στρατηγοὺς καὶ τοὺς τοπάρχας, ἡγούμενους καὶ τυράννους καὶ τοὺς ἐπ' ἐξουσιῶν καὶ πάντας τοὺς ἄρχοντας τῶν χωρῶν ἐλθεῖν εἰς τὰ ἐγκαίνια τῆς εἰκόνης, ἧς ἔστησεν Ναβουχοδονοσορ ὁ βασιλεὺς·

2 kai apestelein synagagein tous hypatous kai tous stratēgous kai tous toparchas, hēgoumenous And he sent to gather together the supreme leaders, and the commandants, and the toparchs, leaders,

kai tyrannous kai tous ep' exousiōn kai pantas tous archontas tōn chōrōn elthein and sovereigns, and the ones in authorities, and all the rulers of the regions, to come eis ta egkainia tēs eikōnos, hēs estēsen Nabouchodonosor ho basileus; unto the holidays of dedication of the image which stationed Nebuchadnezzar the king.

גַּבְרִיָּא דִּינִין מִתְכַּנְשִׁין אֲחֻשְׁר־פְּנִיָּא סִגְנִיָּא וּפְחֹתָא אֲדַרְגָּזְרִיָּא גְּדַבְרִיָּא
הִתְבְּרִיָּא תַּפְתִּיָּא וְכָל שְׁלִטְנֵי מְדִינָתָא לְחַנְפַּת צִלְמָא דִּי הָקִים
נְבוּכַדְנֶצַּר מֶלֶךְ וְקָאֱמִין לְקַבֵּל צִלְמָא דִּי הָקִים נְבוּכַדְנֶצַּר:

3. be'dayin mith'kan'shin 'achash'dar'p'naya' sig'naya' uphachawatha' 'adar'gaz'raya' g'dab'raya' d'thab'raya' tiph'taye' w'kol shil'toney m'dinatha' lachanukath tsal'ma' di haqeym N'bukad'netsar mal'ka' w'qa'amin laqabel tsal'ma' di haqeym N'bukad'netsar.

Dan3:3 Then the satraps, the prefects and the governors, the counselors, the treasurers, the judges, the magistrates and all the rulers of the provinces were assembled for the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

<3> καὶ συνήχθησαν οἱ τοπάρχαι, ὕπατοι, στρατηγοί, ἡγούμενοι, τύραννοι μεγάλοι, οἱ ἐπ' ἐξουσιῶν καὶ πάντες οἱ ἄρχοντες τῶν χωρῶν εἰς τὸν ἐγκαινισμὸν τῆς εἰκόνης, ἧς ἔστησεν Ναβουχοδονοσορ ὁ βασιλεὺς, καὶ εἰστήκεισαν ἐνώπιον τῆς εἰκόνης, ἧς ἔστησεν Ναβουχοδονοσορ.

3 kai synēchthēsan hoi toparchai, hypatoi, stratēgoi, hēgoumenoi, tyrannoi megaloi, hoi ep' exousiōn And gathered together the toparchs, supreme leaders, commandants, leaders,

kai pantes hoi archontes tōn chōrōn eis ton egkainismon tēs eikōnos, hēs estēsen Nabouchodonosor and all the rulers of the regions, to the dedication of the image which stationed Nebuchadnezzar ho basileus, kai heistēkeisan enōpion tēs eikōnos, hēs estēsen Nabouchodonosor.

the king. And they stood before the image which Nebuchadnezzar stationed.

ד וְכִרְזָא קִרְא בְּחַיִּל לְכוֹן אֲמֵרִין עֲמֵמָא אֲמֵא וְלִשְׁנָא:
4. w'karoza' qare' b'chayil l'kon 'am'rin 'am'maya' 'umaya' w'lishanaya'.

Dan3:4 Then the herald cried with strength,
To you it is commanded, O peoples, nations and languages,

<4> καὶ ὁ κήρυξ ἐβόα ἐν ἰσχύϊ Ὑμῖν λέγεται, λαοί, φυλαί, γλῶσσαι.

4 kai ho kēryx eboa en ischui Hymin legetai, laoi, phylai, glōssai;

And the herald yelled in strength, To you it is spoken, O peoples, tribes, languages,

ה בְּעֵדָנָא דִּי-תִשְׁמְעוּן קָל קִרְנָא מִשְׁרוּקִיתָא קִיתָרוֹס
סַבְכָּא פְּסִנְתֵּרִין סוּמְפְנִיָּה וְכֹל זִנִּי זְמָרָא תַפְלֹן
וְתִסְגְּדוּן לְצֻלָּם דִּהָבָא דִּי הָקִים נְבוּכַדְנֶצַּר מֶלֶכָּא:
5. b'`idana' di-thish'm`un qal qar'na' mash'roqitha' qitharos sab'ka' p'san'terin sum'pon'yah
w'kol z'ney z'mara' tip'lun w'this'g'dun l'tselem dahaba' di haqeym N'bukad'netsar mal'ka'.

Dan3:5 that at the time you hear the sound of the horn, flute, lyre, trigon, psaltery, bagpipe
and all kinds of music, you fall down and worship the golden image
that Nebuchadnezzar the king has set up.

Dan3:5 that at the time you hear the sound of the horn, flute, lyre, trigon, psaltery, bagpipe
and all kinds of music, you fall down and worship the golden image
that Nebuchadnezzar the king has set up.

<5> ἢ ἂν ὥρα ἀκούσητε τῆς φωνῆς τῆς σάλπιγγος σύριγγός τε καὶ κιθάρας, σαμβύκης
καὶ ψαλτηρίου καὶ συμφωνίας καὶ παντὸς γένους μουσικῶν, πίπτοντες προσκυνεῖτε
τῇ εἰκόνι τῇ χρυσῇ, ἣ ἔστησεν Ναβουχοδονοσορ ὁ βασιλεὺς.

5 hē an hōrā akousēte tēs phōnēs tēs salpiggos syriggos te kai kitharas, sambykēs
in which ever hour you should hear a sound of a trumpet, even flute, and harp, even sambuke
kai psaltēriou kai symphōnias kai pantos genous mousikōn, piptontes proskyneite
and psaltery, and harmony of sound, and every kinds of music – falling, you shall do obeisance
tē eikoni tē chrysē, hē estēsen Nabouchodonosor ho basileus;
to the image of gold which stationed Nebuchadnezzar the king.

וּמִן-דִּי-לֹא יִפֹּל וְיִסְגַּד בַּה-שְׁעָתָא דְּתַרְמָא לְגֹא-אַתּוֹן נִירָא יִקְדָּתָא:
6. uman-di-la' yipel w'yis'gud bah-sha'atha' yith'r'me' l'go'-'atun nura' yaqid'ta'.

Dan3:6 But whoever does not fall down and worship, at that moment they shall be thrown
into the midst of a furnace of blazing fire.

<6> καὶ ὁς ἂν μὴ πεσὼν προσκυνήσῃ, αὐτῇ τῇ ὥρᾳ ἐμβληθήσεται
εἰς τὴν κάμινον τοῦ πυρὸς τὴν καιομένην.

6 kai hos an mē pesōn proskynēsē, autē tē hōrā emblēthēsetai eis tēn kaminon tou pyros tēn kaiomenēn.
And who ever should not fall to do obeisance,
in that same hour they shall be put into the furnace of fire burning.

7 כָּל־קָבֵל הָנָה בַּה־זְמַנָּא כְּדִי שְׁמַעִין כָּל־עַמֻּמֵּיָא קָל קַרְנָא מִשְׁרוֹקִיתָא
 כָּל־קָבֵל הָנָה בַּה־זְמַנָּא כְּדִי שְׁמַעִין כָּל־עַמֻּמֵּיָא קָל קַרְנָא מִשְׁרוֹקִיתָא
 כָּל־קָבֵל הָנָה בַּה־זְמַנָּא כְּדִי שְׁמַעִין כָּל־עַמֻּמֵּיָא קָל קַרְנָא מִשְׁרוֹקִיתָא

זָכַל־קָבֵל הָנָה בַּה־זְמַנָּא כְּדִי שְׁמַעִין כָּל־עַמֻּמֵּיָא קָל קַרְנָא מִשְׁרוֹקִיתָא
 קִיתָרִים שִׁבְכָא פְּסִנְטֵרִין וְכֹל זִנִּי זְמָרָא נִפְלִין כָּל־עַמֻּמֵּיָא אֲמֵיָא
 וְלִשְׁנֵיָא סָגְדִין לְצִלָּם הִהָבָא הִי הָקִים נְבוּכַדְנֶצַּר מִלְכָּא:

7. **kal-qabel d'nah beh-zim'na' k'di sham'in kal-'am'maya' qal qar'na' mash'roqitha'**
qitharos sab'ka' p'san'terin w'kol z'ney z'mara' naph'lin kal-'am'maya' 'umaya'
w'lishanaya' sag'din l'tselem dahaba' di haqeym N'bukad'netsar mal'ka'.

Dan3:7 Therefore at that time, when all the peoples heard the sound of the horn, flute,
 the lyre, the harp, the psaltery, and all kinds of music, all the peoples, nations and the tongues
 fell down and worshiped the golden image that Nebuchadnezzar the king had set up.

<7> καὶ ἐγένετο ὅτε ἤκουσαν οἱ λαοὶ τῆς φωνῆς τῆς σάλπιγγος σύριγγός τε καὶ κιθάρας, σαμβύκης
 καὶ ψαλτηρίου καὶ συμφωνίας καὶ παντὸς γένους μουσικῶν, πίπτοντες πάντες οἱ λαοί, φυλαί,
 γλῶσσαι προσεκύνουν τῇ εἰκόνι τῇ χρυσεῇ, ἣ ἔστησεν Ναβουχοδονοσορ ὁ βασιλεὺς.

7 kai egeneto hote ekousan hoi laoi tes phōnēs tes salpiggos syriggos te kai kitharas, sambykēs
 And it came to pass when heard the peoples the sound of the trumpet,
 even flute and harp, even sambuke

kai psaltēriou kai symphōnias kai pantos genous mousikōn, piptontes pantes hoi laoi,
 and psaltery, and harmony of sound, and every kind of music, falling down all of the peoples,
 phylai, glōssai prosekynoun tē eikoni tē chrysē, hē estēsen Nabouchodonosor ho basileus.
 tribes, languages, did obeisance to the image of gold which stationed Nebuchadnezzar the king.

8 כָּל־קָבֵל הָנָה בַּה־זְמַנָּא כְּדִי שְׁמַעִין כָּל־עַמֻּמֵּיָא קָל קַרְנָא מִשְׁרוֹקִיתָא
 כָּל־קָבֵל הָנָה בַּה־זְמַנָּא כְּדִי שְׁמַעִין כָּל־עַמֻּמֵּיָא קָל קַרְנָא מִשְׁרוֹקִיתָא

חָכַל־קָבֵל הָנָה בַּה־זְמַנָּא קַרְבֵּי גְבָרִין כְּשִׁדְּאִין
 וְאֲכָלוּ קַרְצִיחוֹן הִי יְחִידְיָא:

8. **kal-qabel d'nah beh-zim'na' q'ribu gub'rin Kas'da'in wa'akalu qar'tseyhon di Yahudaye'.**

Dan3:8 Therefore at that time men, Chaldeans came forward
 and brought charges against the Yahudim (Jews).

<8> τότε προσήλθοσαν ἄνδρες Χαλδαῖοι καὶ διέβαλον τοὺς Ἰουδαίους
 tote prosēlthosan andres Chaldaioi kai diebalon tous Ioudaious
 Then came forward men Chaldean, and they accused the Jews.

9 טַעֲנוּ וְאָמְרִין לְנְבוּכַדְנֶצַּר מִלְכָּא לְעֵלְמִין חַיִּי:
 טַעֲנוּ וְאָמְרִין לְנְבוּכַדְנֶצַּר מִלְכָּא לְעֵלְמִין חַיִּי:

9. **`ano w'am'rin liN'bukad'netsar mal'ka' mal'ka' l'al'min cheyi.**

Dan3:9 They responded and said to Nebuchadnezzar the king: O king, live forever!

<9> τῷ βασιλεῖ Ναβουχοδονοσορ Βασίλει, εἰς τοὺς αἰῶνας ζῆθι.
 9 tō basilei Nabouchodonosor Basileu, eis tous aiōnas zēthi;
 O king, into the eons live!

10 וְכָל־אִישׁ־שִׁמְעָה אֶת־קוֹל־הַשּׁוֹפָר וְהַנְּבִלָה וְהַבִּצְלִיחַ וְהַבָּגְדָן וְכָל־מִין־כְּלִי־מִוְצָא יִפֹּל וְיִשְׁתַּחֲוֶה לְצַלְמֵהּ יְהוָה׃
 וְכָל־אִישׁ־שִׁמְעָה אֶת־קוֹל־הַשּׁוֹפָר וְהַנְּבִלָה וְהַבִּצְלִיחַ וְהַבָּגְדָן וְכָל־מִין־כְּלִי־מִוְצָא יִפֹּל וְיִשְׁתַּחֲוֶה לְצַלְמֵהּ יְהוָה׃
 יִפֹּל וְיִשְׁתַּחֲוֶה לְצַלְמֵהּ יְהוָה׃

10. 'an'tah mal'ka' sam'at t'em di kal-'enash di-yish'ma` qal qar'na' mash'roqitha' qitharos sab'ka' ph'san'terin w'sipon'yah w'kol z'ney z'mara' yipel w'yis'gud l'tselem dahaba'.

Dan3:10 You, O king, have made a decree that every man who hears the sound of the horn, flute, lyre, trigon, psaltery, and bagpipe and all kinds of music, is to fall down and worship the golden image.

<10> σύ, βασιλεῦ, ἔθηκας δόγμα πάντα ἄνθρωπον, ὃς ἂν ἀκούσῃ τῆς φωνῆς τῆς σάλπιγγος σύριγγός τε καὶ κιθάρας, σαμβύκης καὶ ψαλτηρίου καὶ συμφωνίας καὶ παντὸς γένους μουσικῶν

10 sy, basileu, ethēkas dogma panta anthrōpon, hos an akousē tēs phōnēs tēs salpiggos syriggos te

You O king established a decree,

Every man who ever should hear the sound of the trumpet, even flute

kai kitharas, sambykēs kai psaltēriou kai symphōnias kai pantos genous mousikōn

and harp, even sambuke and psaltery, and harmony of sound, and every kind of music,

11 וְכָל־אִישׁ־לֹא־יִפֹּל וְיִשְׁתַּחֲוֶה יִקְדָּח׃
 יִפֹּל וְיִשְׁתַּחֲוֶה יִקְדָּח׃
 יִפֹּל וְיִשְׁתַּחֲוֶה יִקְדָּח׃

11. u-man-di-la' yipel w'yis'gud yith'r'me' l'go'-'atun nura' yaqid'ta'.

Dan3:11 But whoever does not fall down and worship shall be cast into the midst of a furnace of blazing fire.

<11> καὶ μὴ πεσὼν προσκυνήσῃ τῇ εἰκόνι τῇ χρυσῇ, ἐμβληθήσεται εἰς τὴν κάμινον τοῦ πυρὸς τὴν καιομένην·

11 kai mē pesōn proskynēsē tē eikoni tē chrysē, emblēthēsetai eis tēn kaminon tou pyros tēn kaiomenēn;

and should not fall to do obeisance to the image in gold,

shall be put into the furnace of fire burning.

12 וְהָיוּ אֵלֶּיךָ יְהוּדִים וְכָל־אִישׁ־יִשְׂרָאֵל עֹשֵׂי־מַלְכָּה וְלֹא־יִשְׁתַּחֲוֶה לְצַלְמֵהּ יְהוָה׃
 וְהָיוּ אֵלֶּיךָ יְהוּדִים וְכָל־אִישׁ־יִשְׂרָאֵל עֹשֵׂי־מַלְכָּה וְלֹא־יִשְׁתַּחֲוֶה לְצַלְמֵהּ יְהוָה׃
 וְהָיוּ אֵלֶּיךָ יְהוּדִים וְכָל־אִישׁ־יִשְׂרָאֵל עֹשֵׂי־מַלְכָּה וְלֹא־יִשְׁתַּחֲוֶה לְצַלְמֵהּ יְהוָה׃

יבֹאֵי יִשְׂרָאֵל וְכָל־אִישׁ־יִשְׂרָאֵל עֹשֵׂי־מַלְכָּה וְלֹא־יִשְׁתַּחֲוֶה לְצַלְמֵהּ יְהוָה׃
 שְׂדָרַח מֵשַׁח וְאַבְדִּנֹג וְכָל־אִישׁ־יִשְׂרָאֵל עֹשֵׂי־מַלְכָּה וְלֹא־יִשְׁתַּחֲוֶה לְצַלְמֵהּ יְהוָה׃
 לֹא־יִשְׁתַּחֲוֶה לְצַלְמֵהּ יְהוָה׃

12. 'ithay gub'rin Yahuda'yin di-maniath yath'hon`al-'abidath m'dinath Babel Shad'rak Meyshak wa`Abed n'go gub'raya' ilek la'-samu`alayik mal'ka' t'em l'elahayik la' phal'chin ul'tselem dahaba' di haqeym'at la' sag'din.

Dan3:12 There are men, Yahudim, whom you have set them over the business of the province of Babylon: Shadrach, Meshach and Abed-nego. These men, O king, do not pay attention to you; they do not serve your deities nor worship the golden image which you have set up.

<12> εἰσὶν ἄνδρες Ἰουδαῖοι, οὓς κατέστησας ἐπὶ τὰ ἔργα τῆς χώρας Βαβυλῶνος, Σεδραχ, Μισαχ, Αβδεναγω, οἱ ἄνδρες ἐκεῖνοι οὐχ ὑπήκουσαν, βασιλεῦ, τῷ δόγματί σου, τοῖς θεοῖς σου οὐ λατρεύουσιν καὶ τῇ εἰκόνι τῇ χρυσῇ, ἣ ἔστησας, οὐ προσκυνοῦσιν.

12 eisin andres Ioudaioi, hous katestēsas epi ta erga tēs chōras Babylōnos, Sedrach, Misach, Abdenagō,
There are men Jews whom you placed over the works of the region of Babylon –
Shadrach, Meshach, Abed-nego.

hoi andres ekeinoi ouch hypēkousan, basileu, tō dogmati sou, tois theois sou ou latreuousin

These men obeyed not, O king, your decree, and your deities they serve not,

kai tē eikoni tē chrysē, hē estēsas, ou proskynousin.

and to the image of gold which you stationed they do not do obeisance to.

יג באדין נבוכדנצר ברַגז וחמה אמר להיתיה לשדַרַך מישך
ועבד נגו באדין גבריא אלך היתיו קדם מלְכָא:

13. be'dayin N'bukad'netsar bir'gaz wachamah 'amar l'hay'thayah l'shad'rak Meyshak
wa`Abed n'go be'dayin gub'raya' 'ilek heythayu qadam mal'ka'.

Dan3:13 Then Nebuchadnezzar in rage and anger gave orders to bring Shadrach, Meshach
and Abed-nego; then these men were brought before the king.

<13> τότε Ναβουχοδοносор ἐν θυμῷ καὶ ὀργῇ εἶπεν ἀγαγεῖν τὸν Σεδραχ, Μισαχ καὶ Αβδεναγω,
καὶ ἤχθησαν ἐνώπιον τοῦ βασιλέως.

13 tote Nabouchodonosor en thymō kai orgē eipen agagein ton Sedrach, Misach

Then Nebuchadnezzar in rage and anger said to lead in Shadrach, Meshach,

kai Abdenagō, kai ēchthēsan enōpion tou basileōs.

and Abed-nego. And they led them before the king.

יד ענה נבוכדנצר ואמר לחון הצדא שדַרַך מישך ועבד
נגו לאלְחִי לָא אִיתִיכֹן פְּלִחִין וּלְצֻלָם דִּי הִקְיַםְתָּ לָא סְגִדִין:

14. `aneh N'bukad'netsar w'amar l'hon hats'da' Shad'rak Meyshak
wa`Abed n'go l'elahay la' 'ithaykon pal'chin ul'tselem dahaba' di haqeymeth la' sag'din.

Dan3:14 Nebuchadnezzar responded and said to them, Is it true, Shadrach, Meshach
and Abed-nego, that you do not serve my deities nor worship the golden image that I have set up?

<14> καὶ ἀπεκρίθη Ναβουχοδοносор καὶ εἶπεν αὐτοῖς Εἰ ἀληθῶς, Σεδραχ, Μισαχ, Αβδεναγω,
τοῖς θεοῖς μου οὐ λατρεύετε καὶ τῇ εἰκόνι τῇ χρυσῇ, ἣ ἔστησα, οὐ προσκυνεῖτε;

14 kai apekrithē Nabouchodonosor kai eipen autois Ei alēthōs, Sedrach, Misach, Abdenagō,

And Nebuchadnezzar responded and said to them, Is it true, Shadrach, Meshach, Abed-nego,

tois theois mou ou latreueite kai tē eikoni tē chrysē, hē estēsa, ou proskyneite?

to my deities you serve not, and to the image in gold which I stationed,

you do not do obeisance to?

לָא אִיתִיכֹן פְּלִחִין וּלְצֻלָם דִּי הִקְיַםְתָּ לָא סְגִדִין וְאַתָּה אַתָּה הוּא הַצֵּלָא דְּהַבָּא דִּי עָבַדְתָּ

אֶחָד מִן־הַמִּלִּיכִים וְהַמִּלִּיכִים אֶחָד מִן־הַמִּלִּיכִים אֶחָד מִן־הַמִּלִּיכִים
 אֶחָד מִן־הַמִּלִּיכִים אֶחָד מִן־הַמִּלִּיכִים אֶחָד מִן־הַמִּלִּיכִים אֶחָד מִן־הַמִּלִּיכִים
 אֶחָד מִן־הַמִּלִּיכִים אֶחָד מִן־הַמִּלִּיכִים אֶחָד מִן־הַמִּלִּיכִים אֶחָד מִן־הַמִּלִּיכִים
 אֶחָד מִן־הַמִּלִּיכִים אֶחָד מִן־הַמִּלִּיכִים אֶחָד מִן־הַמִּלִּיכִים אֶחָד מִן־הַמִּלִּיכִים

טוֹכֵעַן הֵן אֵיתִיכֹן עֲתִידִין הִי בְּעִתָּהּ הִי־תִשְׁמְעִין קָל
 קִרְנָא מִשְׁרוֹקִיתָא קִיתָרִם שְׁבָכָא פְּסַנְתֵּרִין
 וְסוּמְפַנְיָה וְכָל זִנִּי זִמְרָא תַּפְלִין וְתַסְגְּדִין לְצִלְמָא הִי־עֲבָדַת
 וְהֵן לָא תַסְגְּדִין בַּה־שְׁעָתָה תַתְרָמוֹן לְגִזָּא־אַתִּין נוֹרָא יְקָדְתָּא
 וּמִן־הִיא אֵלֶּה הִי יִשְׁיזְבְּנֹן מִן־יָדֵי:

15. k`an hen 'theykon `athidin di b`idana' di-thish'm`un qal qar'na' mash'roqitha' qitharos
 sab'ka' p'san'terin w'sum'pon'yah w'hol z'ney z'mara' tip'lun w'this'g'dun l'tsal'ma'
 di-`ab'deth w'hen la' this'g'dun bah-sha`athah thith'r'mon l'go'-`atun nura' yaqid'ta'
 uman-hu' `elah dey y'sheyz'bin'kon min-y'day.

Dan3:15 Now if you are ready, at the moment that you hear the sound of the horn, flute, lyre,
 trigon, psaltery and bagpipe and all kinds of music, to fall down and worship the image that I have made.
 But if you do not worship, in that moment you shall be cast into the midst of a furnace of blazing fire;
 and what deity is there who can deliver you out of my hands?

<15> νῦν οὖν εἰ ἔχετε ἐτοίμως ἵνα, ὡς ἂν ἀκούσητε τῆς φωνῆς τῆς σάλπιγγος σύριγγός τε καὶ
 κιθάρας, σαμβύκης καὶ ψαλτηρίου καὶ συμφωνίας καὶ παντὸς γένους μουσικῶν, πεσόντες
 προσκυνήσητε τῇ εἰκόνι, ἣ ἐποίησα· ἐὰν δὲ μὴ προσκυνήσητε, αὐτῇ τῇ ὥρᾳ ἐμβληθήσεσθε εἰς
 τὴν κάμινον τοῦ πυρὸς τὴν καιομένην· καὶ τίς ἐστὶν θεός, ὃς ἐξελεῖται ὑμᾶς ἐκ τῶν χειρῶν μου;

15 nyn oun ei echete hetoimōs hina, hōs an akousēte tēs phōnēs tēs salpiggos syriggos te kai kitharas,
 Now then if it suffices readily that as whenever you should hear the sound of the trumpet,
 also flute and harp,

sambykēs kai psaltēriou kai symphōnias kai pantos genous mousikōn, pesontes proskynēsēte
 also sambuke and psaltery, and harmony of sound,
 and every kind of music, falling you should do obeisance
 tē eikonī, hē epoiēsa; ean de mē proskynēsēte, autē tē hōrā emblēthēsēthe eis tēn kaminon
 to the image which I made – good. And if you should not do obeisance this hour,
 you shall be put into the furnace

tou pyros tēn kaiomenēn; kai tis estin theos, hos exeleitai hymas ek tōn cheirōn mou?
 of fire burning; and who is Elohim who shall rescue you from out of my hands?

אֶחָד מִן־הַמִּלִּיכִים אֶחָד מִן־הַמִּלִּיכִים אֶחָד מִן־הַמִּלִּיכִים אֶחָד מִן־הַמִּלִּיכִים
 אֶחָד מִן־הַמִּלִּיכִים אֶחָד מִן־הַמִּלִּיכִים אֶחָד מִן־הַמִּלִּיכִים אֶחָד מִן־הַמִּלִּיכִים

טוֹכֵעַן הֵן אֵיתִיכֹן עֲתִידִין הִי בְּעִתָּהּ הִי־תִשְׁמְעִין קָל
 קִרְנָא מִשְׁרוֹקִיתָא קִיתָרִם שְׁבָכָא פְּסַנְתֵּרִין
 וְסוּמְפַנְיָה וְכָל זִנִּי זִמְרָא תַּפְלִין וְתַסְגְּדִין לְצִלְמָא הִי־עֲבָדַת
 וְהֵן לָא תַסְגְּדִין בַּה־שְׁעָתָה תַתְרָמוֹן לְגִזָּא־אַתִּין נוֹרָא יְקָדְתָּא

16. `ano šhad'rak Meyshak wa`Abed n'go w'am'rin l'mal'ka' N'bukad'netsar
 la'-chash'chin `anach'nah `al-d'nah pith'gam lahathabuthak.

Dan3:16 Shadrach, Meshach and Abed-nego replied to the king, O Nebuchadnezzar,
 we have no need to answer you on this matter.

<16> καὶ ἀπεκρίθησαν Σεδραχ, Μισαχ, Αβδεναγω λέγοντες τῷ βασιλεῖ Ναβουχοδονοσορ

Οὐ χρείαν ἔχομεν ἡμεῖς περὶ τοῦ ῥήματος τούτου ἀποκριθῆναί σοι·

16 kai apekrithēsan Sedrach, Misach, Abdenagō legontes tō basilei Nabouchodonosor
And answered Shadrach, Meshach, and Abed-nego, saying to king Nebuchadnezzar,
Ou chreian echomen hēmeis peri tou hrēmatos toutou apokrithēnai soi;
no need have We concerning this matter to answer to you.

17 hen 'ithay 'Elahana' di-'anach'na' phal'chin yakil l'sheyzabuthana' min-'atun nura' yaqid'ta' umin-y'dak mal'ka' y'sheyzib.

17. hen 'ithay 'Elahana' di-'anach'na' phal'chin yakil l'sheyzabuthana' min-'atun nura' yaqid'ta' umin-y'dak mal'ka' y'sheyzib.

Dan3:17 If it be so, our El whom we serve is able to deliver us from the furnace of blazing fire; and He shall deliver us out of your hand, O king.

<17> ἔστιν γὰρ θεός, ᾧ ἡμεῖς λατρεύομεν, δυνατὸς ἐξελεῖσθαι ἡμᾶς ἐκ τῆς καμίνου τοῦ πυρὸς τῆς καιομένης, καὶ ἐκ τῶν χειρῶν σου, βασιλεῦ, ῥύσεται ἡμᾶς·

17 estin gar theos, hō hēmeis latreuomen, dynatos exelesthai hēmas ek tēs kaminou
is For Elohim our in the heavens in whom we serve able to rescue us from out of the furnace
tou pyros tēs kaiomenēs, kai ek tōn cheirōn sou, basileu, hrysetai hēmas;
of fire burning. And from out of your hands, O king, he shall rescue us.

18 w'hen la' y'di'a lehewe'-lak mal'ka' di l'elahayik la'-'ithay'na' phal'chin ul'tselem dahaba' di haqeym'at la' nis'gud.

18. w'hen la' y'di'a lehewe'-lak mal'ka' di l'elahayik la'-'ithay'na' phal'chin ul'tselem dahaba' di haqeym'at la' nis'gud.

Dan3:18 And, if not, let it be known to you, O king, that we shall not serve your deities nor worship the golden image that you have set up.

<18> καὶ ἐὰν μὴ, γνωστὸν ἔστω σοι, βασιλεῦ, ὅτι τοῖς θεοῖς σου οὐ λατρεύομεν καὶ τῇ εἰκόνι τῇ χρυσῇ, ἣ ἕστησας, οὐ προσκυνούμεν.

18 kai ean mē, gnōston estō soi, basileu, hoti tois theois sou ou latreuomen
But if not, made known let it be to you, O king! that your deities we shall not serve,
kai tē eikoni tē chrysē, hē estēsas, ou proskynoumen.
and to the image golden which you stationed, we shall not do obeisance to.

19 יט פאריין נבוכדנאצר התמלי חמא וצלים אנפיהי אשתנו על-שחרך מישך ועבד נגו ענה

19. be'dayin N'bukad'netsar hith'm'li chema' uts'lem 'an'pohi 'esh'tanu `al-shad'arak Meyshak
wa `Abed n'go `aneh w'amar l'meze' l'atuna' chad-shib'ah `al di chazeh l'mez'yeh.

«19» τότε Ναβουχοδοноσορ ἐπλήσθη θυμοῦ, καὶ ἡ ὄψις τοῦ προσώπου αὐτοῦ ἠλλοιώθη ἐπὶ Σεδραχ, Μισαχ καὶ Αβδεναγω, καὶ εἶπεν ἐκκαῦσαι τὴν κάμινον ἑπταπλασίως, ἕως οὗ εἰς τέλος ἐκκαῆ·

20 וַיִּגְבְּרִין גְּבָרֵי-חַיִל הֵי בַחֲיִלָּה אָמַר לְכַפֹּתָהּ לְשֹׁדְדָהּ׃
וַיִּשָּׁךְ וַעֲבַד נָגוּ לְמַרְמָא לְאַתּוּן נֹרָא יְקַדְתָּא׃

Dan3:20 He commanded mighty men of valor, who were in his army to tie up Shadrach, Meshach and Abed-nego to cast them into the furnace of blazing fire.

«20» καὶ ἄνδρας ἰσχυροὺς ἰσχύϊ εἶπεν πεδήσαντας τὸν Σεδραχ, Μισαχ καὶ Αβδεναβω ἐμβαλεῖν εἰς τὴν κάμινον τοῦ πυρὸς τὴν καιομένην.

20 kai andras ischyrous ischui eipen pedēsantas ton Sedrach, Misach
And men strong of strength he told shackling Shadrach, Meshach,
kai Abdenagō embalein eis tēn kaminon tou pyros tēn kaiomenēn.
and Abed-nego, to cast them into the furnace fire burning.

כא בַּאֲדִין גְּבָרִיא אֵלֶךְ כִּפְתּוֹ בְּסֶרְבְּלִיהוֹן פִּטְיֻשִׁיהוֹן
וּכְרַבְלָתְהוֹן וּלְבִישִׁיהוֹן וּרְמִיו לְגֹא-אַתּוֹן נוֹרָא יִקְדָּתָא:

Dan3:21 Then these men were tied up in their trousers, their coats, their caps and their other clothes, and were cast into the midst of the furnace of blazing fire.

21 τότε οἱ ἄνδρες ἐκεῖνοι ἐπέδῃθησαν σὺν τοῖς σαραβάροις αὐτῶν καὶ τιάrais καὶ περικνημῖσι καὶ ἐνδύμασιν αὐτῶν καὶ ἐβλήθησαν εἰς μέσον τῆς καμίνου τοῦ πυρὸς τῆς καιομένης.

21 **tote** **hoi andres** **ekeinoi** **epedēthēsan** **syn** **tois sarabarois** **autōn** **kai** **tiarais** **kai** **periknēmisi**
Then those men were shackled with their pantaloons, and tiaras, and leggings,

kai endymasin autōn kai eblēthēsan eis meson tēs kaminou tou pyros tēs kaiomenēs.

and their garments. And they were thrown into the midst of the furnace of fire burning,

ጃገጢዘኝ ቀሃሪኝ ጸሪኝ ጉረ-ካኝ ጃሃረ ሪገዋ-ሪኝ **22**
 ሃሠጊኝ ሃላላሠሪ ሃዋቹጃ ጉረ ሃሪቱ ቀገገገገ ቀገገጸገጸ ጃፎቱ ቀገሃጸቱሃ
 :ቀገሃኝ ጉረ ቀገገገገ ሃሃኝጃ ሪጸዋ ሃገሃ ልገዐሃ

כב פֿל-קֿיבל דֿנה מן-די מַלְּת מִלְכָּא מַחֲצִפָּה

22. kal-qabel d'nah min-di milath mal'ka' mach'ts'phah w'atuna' 'ezeh yatira' gub'raya' 'ilek di hasiqu l'shad'rak Meyshak wa`Abed n'go qatil himon sh'biba' di nura'.

Dan3:22 Thereupon, because the king's command was urgent and the furnace was exceedingly hot, the flame of the fire slew them, those men, who carried up Shadrach, Meshach and Abed-nego.

«22» ἐπεὶ τὸ ῥῆμα τοῦ βασιλέως ὑπερίσχυνεν, καὶ ἡ κάμινος ἐξεκαύθη ἐκ περισσοῦ.

22 **epei to hrēma** tou **basileōs hyperischuen**, kai **hē kaminos** **exekauthē** ek **perissou**.

since the saying of the king excelled, and the furnace was made exceedingly hot.

ywz $yqaw$ $y\tau ax/x$ $y\zeta b$ $kzqgty$ **23**

$y\tau xjy$ $kxapz$ $kqyy-y\times k-k\tau\tau\zeta$ $\tau\zeta j$ τj Δgoy

כג וַגְּבִרְיָא אֵלֶּךָ תִּלְתָּחוּן שְׂדֵרְךָ מִיִּשְׁךְ

וַעֲבַד נָגוּ נִפְּלוּ לְגֹאֲ-אֶתוֹן-נוֹרָא יִקְדָּתָא מְכַפְּתִין: פ

23. w'gub'raya' 'ilek t'latehon Shad'rak Meyshak
wa`Abed n'go n'phalu l'go'-`atun-nura' yaqid'ta' m'kap'thin.

Dan3:23 But these three men, Shadrach, Meshach and Abed-nego, fell down bound into the midst of the furnace of blazing fire.

«23» καὶ οἱ τρεῖς οὗτοι Σεδραχ, Μισαχ καὶ Αβδεναβω ἔπεσον εἰς μέσον τῆς καμίνου τοῦ πυρὸς τῆς καιομένης πεπεδημένοι.

23 kai hoi treis houtoi Sedrach, Misach kai Abdenagō epeson

And these three – Shadrach, Meshach, and Abed-nego, fell

eis meson tēs kaminou tou pyros tēs kaiomenēs pepedēmenoi.

into the midst of the furnace of fire burning, being shackled.

24 Καὶ περιεπάτουν ἐν μέσῳ τῆς φλογὸς ὑμνοῦντες τὸν θεὸν καὶ εὐλογοῦντες τὸν κύριον.

24 Kai periepatoun en mesō tēs phlogos hymnountes ton theon kai eulogountes ton kyrion.

and walked in the midst of the flame, singing praise of Elohim, and blessing YHWH.

[illegible]

כד אֲדִין נְבוּכַדְנֶצַּר מֶלֶכָא תְּנִיה וְקָם בְּהַתְּבַהֲלָה עָנָה וְאָמַר
לְהַדְּבָרוּהִי הֵלֵא גְבָרִין תִּלְתָּא רְמִינָא לְגֹא־נִירָא מְכַפְּתִין
עֲנִין וְאָמְרִין לְמֶלֶכָא יִצְיָבָא מֶלֶכָא:

24. 'edayin N'bukad'netsar mal'ka' t'wah w'qam b'hith'b'halah `aneh w'amar l'hadab'rohi hala' gub'rin t'latha' r'meyna' l'go'-nura' m'kap'thin `anayin w'am'rin l'mal'ka' yatsiba' mal'ka'.

Dan3:24 Then Nebuchadnezzar the king was astounded and he rose up in haste; He answered and said to his high officials, Was it not three men we cast bound into the midst of the fire? They replied to the king, Certainly, O king.

<3:91> Καὶ Ναβουχοδονοσορ ἤκουσεν ὑμνούντων αὐτῶν καὶ ἐθαύμασεν καὶ ἐξανέστη ἐν σπουδῇ καὶ εἶπεν τοῖς μεγιστᾶσιν αὐτοῦ Οὐχὶ ἄνδρας τρεῖς ἐβάλομεν εἰς μέσον τοῦ πυρὸς πεπεδημένους; καὶ εἶπαν τῷ βασιλεῖ Ἀληθῶς, βασιλεῦ.

91 Kai Nabouchodonosor ēkousen hymnountōn autōn kai ethaumasen kai exanestē en spoudē And Nebuchadnezzar heard their praising. And he wondered, and rose up in haste, kai eipen tois megistasin autou Ouchi andras treis ebalomen eis meson tou pyros pepedēmenous? and said to his great men, Was it not men three we threw into the midst of the fire being shackled? kai eipan tō basilei Alēthōs, basileu. And they said to the king, Truly, O king.

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לֹא-יִפְלְחוּ וְלֹא-יִסְגְּדוּן לְכָל-אֱלֹהִים לִהְיוֹן לְאֱלֹהֵיהֶן:

28. `aneh N'bukad'netsar w'amar b'rik 'Elahahon di-shad'arak Meyshak wa`Abed n'go di-sh'lach mal'akeh w'sheyzib l'`ab'dohi di hith'r'chitsu `alohi umilath mal'ka' shaniu wihabu gesh'meyhon di la'-yiph'l'chun w'la'-yis'g'dun l'kal-'elah lahen l'Elahahon.

Dan3:28 Nebuchadnezzar responded and said, Blessed be the El of Shadrach, Meshach and Abed-nego, who has sent His angel and delivered His servants who trusted in Him, and changed the king's words, and yielded up their bodies so as not to serve nor worship any deity except their own El.

<95> καὶ ἀπεκρίθη Ναβουχοδονοσορ καὶ εἶπεν Εὐλογητὸς ὁ θεὸς τοῦ Σεδραχ, Μισαχ, Αβδευαγω, ὃς ἀπέστειλεν τὸν ἄγγελον αὐτοῦ καὶ ἐξείλατο τοὺς παῖδας αὐτοῦ, ὅτι ἐπεποιθείσαν ἐπ' αὐτῷ καὶ τὸ ῥῆμα τοῦ βασιλέως ἠλλοίωσαν καὶ παρέδωκαν τὰ σώματα αὐτῶν εἰς πῦρ, ὅπως μὴ λατρεύσωσιν μηδὲ προσκυνήσωσιν παντὶ θεῷ ἄλλ' ἢ τῷ θεῷ αὐτῶν.

95 kai apekrithē Nabouchodonosor kai eipen Eulogētos ho theos tou Sedrach, Misach, Abdenagō, And responded Nebuchadnezzar the king,

and he said, Blessed be the Elohim of Shadrach, Meshach, and Abed-nego,

hos apesteilen ton aggelon autou kai exeilato tous paidas autou, hoti epepoitheisan ep' autō who sent his angel, and rescued his servants, for they relied upon him.

kai to hrēma tou basileōs ἔλλοιῶσαν kai paredōkan ta sōmata autōn eis pyr,

And the word of the king they changed, and they delivered up their bodies unto fire

hopōs mē latreusōsin mēde proskynēsōsin panti theō all' ē tō theō autōn;

so that they should not serve nor do obeisance to any deity except their Elohim.

יְהוָה אֱלֹהֵינוּ יִשְׁמַר אֶת אֲמָרֵינוּ וְלֹא יִפְלְחוּ וְלֹא יִסְגְּדוּן לְכָל-אֱלֹהִים לִהְיוֹן לְאֱלֹהֵינוּ
אֲמָרֵינוּ יִשְׁמַר אֶת אֲמָרֵינוּ וְלֹא יִפְלְחוּ וְלֹא יִסְגְּדוּן לְכָל-אֱלֹהִים לִהְיוֹן לְאֱלֹהֵינוּ
אֲמָרֵינוּ יִשְׁמַר אֶת אֲמָרֵינוּ וְלֹא יִפְלְחוּ וְלֹא יִסְגְּדוּן לְכָל-אֱלֹהִים לִהְיוֹן לְאֱלֹהֵינוּ

כַּטְוִמְנִי שִׁים טָעִים הִי כָל-עַם אֲמָר וְלֹא יִפְלְחוּ וְלֹא יִסְגְּדוּן לְכָל-אֱלֹהִים לִהְיוֹן לְאֱלֹהֵינוּ

הִי-שְׁחָרַף מִיִּשְׁרָאֵל וְעָבַד נְגוּאָה הַזֶּמֶן יִתְעַבֵּד וּבִיתָהּ נִגְלִי יִשְׁתַּחֲוֶה

כָּל-קָבֵל הִי לֹא אֵיתִי אֲלֶה אֲחָרָן הִי-יִכָּל לְהַצִּילָה כְּדָנָה:

29. umini sim t'em di kal-`am 'umah w'lishan di-ye'mar shelah `al 'Elahahon di-shad'arak Meyshak wa`Abed n'go' hadamin yith'`abed ubay'theh n'wali yish'taueh kal-qabel di la' 'ithay 'Elah 'acharan di-yikul l'hatsalah kid'nah.

Dan3:29 Therefore I make a decree that any people, nation or tongue that speaks anything offensive against the El of Shadrach, Meshach and Abed-nego from their limb shall be taken and their houses shall be made an outhouse. Because there is no other Elohim who is able to deliver like this.

<96> καὶ ἐγὼ ἐκτίθεται δόγμα Πᾶς λαός, φυλὴ, γλῶσσα, ἢ ἂν εἴπη βλασφημίαν κατὰ τοῦ θεοῦ Σεδραχ, Μισαχ, Αβδευαγω, εἰς ἀπώλειαν ἔσονται καὶ οἱ οἴκοι αὐτῶν εἰς διαρπαγὴν, καθότι οὐκ ἔστιν θεὸς ἕτερος ὅστις δυνήσεται ρύσασθαι οὕτως.

96 kai egō ektithemai dogma Pas laos, phylē, glōssa, hē an eipē blasphēmian

And I display a decree, Every people, tribe, language, which ever should speak blasphemy

kata tou theou Sedrach, Misach, Abdenagō, eis apōleian esontai kai hoi oikoi autōn eis diarpagēn, against the El of Shadrach, Meshach, Abed-nego,

for destruction shall be, and their houses for ravaging,

kathoti ouk estin theos heteros hostis dynēsetai hrysasthai houtōs.

in so far as there is no Elohim other who shall be able to rescue thus.

לְבַאדִּין מַלְכָּא הַצֶּלַח לְשַׁדְרַךְ מִשְׁחָ וְעֶבֶד נְגוֹ בְּמַדִּינַת בָּבֶל: פ
 30. be'dayin mal'ka' hats'lach l'shad'rak meyshak wa`abed n'go bim'dinath Babel.

Dan3:30 Then the king caused Shadrach, Meshach and Abed-nego to prosper in the province of Babylon.

<97> τότε ὁ βασιλεὺς κατεύθυνεν τὸν Σεδραχ, Μισαχ, Αβδεναγω ἐν τῇ χώρᾳ Βαβυλῶνος καὶ ἡξίωσεν αὐτοὺς ἡγεῖσθαι πάντων τῶν Ἰουδαίων τῶν ὄντων ἐν τῇ βασιλείᾳ αὐτοῦ.

97 tote ho basileus kateuthynen ton Sedrach, Misach, Abdenagō en tē chōrā Babylōnos
 Then the king prospered Shadrach, Meshach, Abed-nego in the region of Babylon.

kai ēxiōsen autous hēgeisthai pantōn tōn Ioudaiōn tōn ontōn en tē basileiā autou.
 and gave them authority to rule over all the Yahudim (the Jews) who were in his kingdom

לֹא נְבוּכַדְנֶצַּר מַלְכָּא לְכָל-עַמְמָיָא אֲמַיָּא וְלִשְׁנָיָא
 דִּי-הָאָרִין בְּכָל-אַרְעָא שְׁלָמְכוֹן יִשְׁנָא:
 31. N'bukad'netsar mal'ka' l'kal-'am'maya' 'umaya' w'lishanaya' di-da'arin b'kal-'ar'a' sh'lam'kon yis'ge'.

1. (3:31 in Aramaic) N'bukad'netsar mal'ka' l'kal-'am'maya' 'umaya' w'lishanaya' di-da'arin b'kal-'ar'a' sh'lam'kon yis'ge'.

Dan4:1 Nebuchadnezzar the king to all the peoples, nations, and the languages that live in all the earth: May your peace abound!

<4:1> Ναβουχοδονοσορ ὁ βασιλεὺς πᾶσι τοῖς λαοῖς, φυλαῖς καὶ γλώσσαις τοῖς οἰκοῦσιν ἐν πάσῃ τῇ γῇ Εἰρήνην ὑμῖν πληθυνθείη.

1 Nabouchodonosor ho basileus pasi tois laois, phylais kai glōssais
 Nebuchadnezzar the king to all the peoples, tribes, languages,
 tois oikousin en pasē tē gē Eirēnē hymin plēthyntheiē;
 to the ones dwelling in all the land; peace to you may be multiplied.

לְבַאדִּין מַלְכָּא הַצֶּלַח לְשַׁדְרַךְ מִשְׁחָ וְעֶבֶד נְגוֹ בְּמַדִּינַת בָּבֶל: פ
 32. di`abad`imi 'Elaha' `ilaya' sh'phar qadamay l'hachawayah.

2. (3:32 in Aramaic) 'athaya' w'thim'haya' di`abad`imi 'Elaha' `ilaya' sh'phar qadamay l'hachawayah.

Dan4:2 It has seemed good to me to declare the signs and wonders which the Most High El has done for me.

<2> τὰ σημεῖα καὶ τὰ τέρατα, ἃ ἐποίησεν μετ' ἐμοῦ ὁ θεὸς ὁ ὑψιστος, ἥρεσεν ἐναντίον ἐμοῦ ἀναγγεῖλαι ὑμῖν

2 ta sēmeia kai ta terata, ha epoiēsen met' emou ho theos ho huiistos,
 The signs and the miracles which did with me Elohim the highest
 ēresen enantion emou anageilai hymin
 is pleasing before me to announce to you.

לְבַאדִּין מַלְכָּא הַצֶּלַח לְשַׁדְרַךְ מִשְׁחָ וְעֶבֶד נְגוֹ בְּמַדִּינַת בָּבֶל: פ
 33. l'g'atohi k'ma rab'bin u'tmehodei k'ma t'kipin mlכותיה

מְלָכוּת עָלַם וְשִׁלְטָנָה עַם-דָּר וְדָר:

3. (3:33 in Aramaic) 'athohi k'mah rab'r'bin w'thim'hohi k'mah thaqiphin mal'kutheh mal'kuth `alam w'shal'taneh `im-dar w'dar.

Dan4:3 How great are His signs And how mighty are His wonders!
His kingdom is an everlasting kingdom And His dominion is from generation to generation.

<3> ὥς μεγάλα καὶ ἰσχυρά· ἡ βασιλεία αὐτοῦ βασιλεία αἰώνιος,
καὶ ἡ ἐξουσία αὐτοῦ εἰς γενεὰν καὶ γενεάν.

3 hōs megala kai ischyra; hē basileia autou basileia aiōnios, kai hē exousia autou eis genean kai genean.
How great and mighty they are. His kingdom kingdom is an everlasting,
and his authority unto generation and generation.

Chapter 4

אֲנָהּ נְבוּכַדְנֶצְצַר שְׁלֵחַ הָיִית בְּבֵיתִי וְרַעְנָן בְּהִיכְלִי: Dan4:1

4. (4:1 in Aramaic) 'anah N'bukad'netsar sh'leh haweyth b'beythi w'ra`nan b'heyk'li.

Dan4:4 I, Nebuchadnezzar, was at ease in my house and flourishing in my palace.

<4> ἐγὼ Ναβουχοδονοσορ εὐθηνῶν ἤμην ἐν τῷ οἴκῳ μου καὶ εὐθαλῶν.

4 egō Nabouchodonosor euthēnōn ēmēn en tō oikō mou kai euthalōn.
I Nebuchadnezzar was thriving in my house, and prospering.

בְּחֶלְם חֲזִית וּיְבַחֲלֵנִי וְהַרְחֵרִין עַל-מִשְׁכְּבִי וְחֲזִי רֵאשִׁי יְבַחֲלֵנִי: 2

5. (4:2 in Aramaic) chelem chazeyth widachalinani w'har'horin `al-mish'k'bi w'chez'wey re'shi y'bahalunani.

Dan4:5 I saw a dream and it terrified me, and the thoughts on my bed
and the visions in my head troubled me.

<5> ἐνύπνιον εἶδον, καὶ ἐφοβέρισέν με, καὶ ἐταράχθην ἐπὶ τῆς κοίτης μου,
καὶ αἱ ὁράσεις τῆς κεφαλῆς μου συνετάραξάν με.

5 enypnion eidon, kai ephoberisen me, kai etarachthēn epi tēs koitēs mou,
a dream I beheld, and it threw me into fear. And I was disturbed upon my bed,
kai hai horaseis tēs kephalēs mou synetaraxan me.
and the visions of my head disturbed me.

גּוֹמְנֵי שִׁים טָעַם לְהִנְעֹלָה קְדָמִי לְכֹל חֲכִימֵי בָבֶל
דִּי-פִשֵּׁר חֲלָמָא יְהוּדָעֵנִי: 3

6. (4:3 in Aramaic) umini sim t'em l'han`alah qadamay l'hol chakimey Babel di-ph'shar chel'ma' y'hod`unani.

Dan4:6 So I made a decree to bring in all the wise men of Babylon before me,
that they might make known to me the interpretation of the dream.

<6> καὶ δι' ἐμοῦ ἐτέθη δόγμα τοῦ εἰσαγαγεῖν ἐνώπιόν μου πάντας τοὺς σοφοὺς Βαβυλῶνος, ὅπως τὴν σύγκρισιν τοῦ ἐνυπνίου γνωρίσωσιν μοι.

6 kai di' emou etethē dogma tou eisagagein enōpion mou pantas tous sophous Babylōnos,
And by me was made a decree to bring in before me all the wise men of Babylon,
hopōs tēn sygkrisin tou enypniou gnōrisōsin moi.
so that the interpretation of the dream they should make known to me.

כְּעִשְׂרֵי יָמִים כְּעִשְׂרֵי שָׁנִים כְּעִשְׂרֵי חֹדָשִׁים כְּעִשְׂרֵי יָמִים כְּעִשְׂרֵי שָׁנִים
כְּעִשְׂרֵי יָמִים כְּעִשְׂרֵי שָׁנִים כְּעִשְׂרֵי חֹדָשִׁים כְּעִשְׂרֵי יָמִים כְּעִשְׂרֵי שָׁנִים
דְּבִאֲרֵיהֶן עַל־לֵין חֲרֻטְמֵיָא אֲשֶׁפִּיָא כְּשֶׁפִּיָא וְגִזְרֵיָא
וְחֻלְמָא אָמַר אֲנֵה קְדַמִּיהוֹן וּפְשָׁרָהּ לֹא-מְהוֹדְעִין לִי:

7. (4:4 in Aramaic) be'dayin `alalin char'tumaya' 'ash'phaya' Kas'daye'
w'gaz'raya' w'chel'ma' 'amar 'anah qadameyhon uphish'reh la'-m'hod'in li.

Dan4:7 Then the magicians, the conjurers, the Chaldeans and the diviners came in
and I told the dream before them, but they did not make its interpretation known to me.

<7> καὶ εἰσεπορεύοντο οἱ ἐπαοιδοί, μάγοι, γαζαρηνοί, Χαλδαῖοι,
καὶ τὸ ἐνύπνιον εἶπα ἐγὼ ἐνώπιον αὐτῶν, καὶ τὴν σύγκρισιν αὐτοῦ οὐκ ἐγνώρισάν μοι,

7 kai eiseporeuonto hoi epaoidoi, magoi, gazarēnoi, Chaldaioi,
And entered the enchanters magi astrologers Chaldeans.
kai to enypnion eipa egō enōpion autōn, kai tēn sygkrisin autou ouk egnōrisan moi,
And the dream I told before them; and the interpretation of it they did not make known to me,

כְּעִשְׂרֵי יָמִים כְּעִשְׂרֵי שָׁנִים כְּעִשְׂרֵי חֹדָשִׁים כְּעִשְׂרֵי יָמִים כְּעִשְׂרֵי שָׁנִים
כְּעִשְׂרֵי יָמִים כְּעִשְׂרֵי שָׁנִים כְּעִשְׂרֵי חֹדָשִׁים כְּעִשְׂרֵי יָמִים כְּעִשְׂרֵי שָׁנִים
הוֹעֵד אֲחֵרִין עַל קְדַמִּי הַנִּיֵּאֵל דִּי-שְׁמָהּ בִּלְטַשְׂאֲצַר כְּשֶׁם אֱלֹהִי
וְדִי רוּחַ-אֱלֹהִין קְדִישִׁין בֵּיהּ וְחֻלְמָא קְדַמוּהִי אֲמַרְתָּ:

8. (4:5 in Aramaic) w'ad 'achareyn `al qadamay Dani'El di-sh'meh Bel't'sha'tsar k'shum 'Elahi
w'di ruach-'Elahin qadishin beh w'chel'ma' qadamohi 'am'reth.

Dan4:8 But at the last Daniel came in before me, whose name is Belteshazzar according to
the name of my El, and in whom is a spirit of the holy El; and I told the dream before him,

<8> ἕως οὗ ἦλθεν Δανιηλ, οὗ τὸ ὄνομα Βαλταसार κατὰ τὸ ὄνομα τοῦ θεοῦ μου,
ὃς πνεῦμα θεοῦ ἅγιον ἐν ἑαυτῷ ἔχει, καὶ τὸ ἐνύπνιον ἐνώπιον αὐτοῦ εἶπα

8 heōs hou ēlthen Daniēl, hou to onoma Baltasar kata to onoma tou theou mou,
until Daniel came, whose name was Belteshazzar (according to the name of my El)
hos pneuma theou hagian en heautō echei, kai to enypnion enōpion autou eipa
who spirit of Elohim holy within himself has. And the dream before him I told.

כְּעִשְׂרֵי יָמִים כְּעִשְׂרֵי שָׁנִים כְּעִשְׂרֵי חֹדָשִׁים כְּעִשְׂרֵי יָמִים כְּעִשְׂרֵי שָׁנִים
כְּעִשְׂרֵי יָמִים כְּעִשְׂרֵי שָׁנִים כְּעִשְׂרֵי חֹדָשִׁים כְּעִשְׂרֵי יָמִים כְּעִשְׂרֵי שָׁנִים
וּבִלְטַשְׂאֲצַר רַב חֲרֻטְמֵיָא דִּי אֲנֵה יְדַעַת דִּי רוּחַ אֱלֹהִין קְדִישִׁין
בֵּיהּ וְכָל-רֹז לֹא-אֲנִים לֹךְ חֲזוּי חֲלָמִי דִּי-חֲזִית וּפְשָׁרָהּ אָמַר:

Dan4:9 O Belteshazzar, chief of the magicians, since I know that a spirit of the holy Elohim is in you and any mystery shall not baffle you, tell me the visions of my dream which I have seen, along with its interpretation.

9 Baltasar ho archōn tōn epaoidōn, hon egō egnōn hoti pneuma theou hagian en soi kai pan mystērion
O Belteshazzar, ruler of the enchanters, whom I know that spirit holy Elohim is in you,
and concerning every mystery
ouk adynatei se, akouson tēn horasin tou enypniou, hou eidon, kai tēn sygkrisin autou eipon moi.
not powerless you are, hear the vision of my dream which I beheld,
and the interpretation of it tell to me!

וַיִּחַזְקֵי הָאֲנָשִׁי עַל־מִשְׁכְּבֵי תַּזְהָה הָיִיתָ וְאֵלַי אֵילָן בְּגוֹא אֲרַעָא
וְרוּמָה שְׁגִיָּא:

<10> ἐπὶ τῆς κοίτης μου ἐθεώρουν, καὶ ἰδοὺ δένδρον ἐν μέσῳ τῆς γῆς, καὶ τὸ ὕψος αὐτοῦ πολὺ.
 10 **epi tēs koitēs** **mou** **etheōroun**, **kai** **idou dendron en mesō tēs gēs**, **kai to huuos** **autou poly**.

And behold, a tree was in the midst of the earth, and the height of it was great.

[illegible]

◀11▶ ἐμεγαλύνθη τὸ δένδρον καὶ ἰσχυσεν, καὶ τὸ ὕψος αὐτοῦ ἔφθασεν ἕως τοῦ οὐρανοῦ
καὶ τὸ κύτος αὐτοῦ εἰς τὰ πέρατα πάσης τῆς γῆς·

11 emegalynthē to dendron kai ischysen, kai to huuos autou ephthasen heōs tou ouranou
was magnified The tree, and became strong, and its height came unto the heaven,
kai to kytos autou eis ta perata pasēs tēs gēs;
and the extent of it into the ends of all the earth.

x y z h l l o x z a y x h x a g - b c y l y z w y z b r w a b r o g
 : b q w g - c y z b x z a y z b r w y z a b z a y z w g g b q g
 ט ע פ ר ה ש פ י ר ו א נ פ ה ש ג י א ו מ ז ו ז ל כ ל א - ב ה ת ח ת ו ה י ת ט ל ל ח י ו ת

בָּרָא וּבְעִנְפוֹהִי יִהְיוּן צִפְרֵי שְׁמַיָא וּמִנֵּה יִתְּזִין כָּל-בְּשָׂרָא:

12. (4:9 in Aramaic) `aph'yeh shapir w'in'beh sagi' umazon l'hola'-beh t'chothohi tat'lel cheyuath bara' ub'an'phohi y'durun tsiparey sh'maya' umineh yit'zin kal-bis'ra'.

Dan4:12 Its foliage was beautiful and its fruit abundant, and in it was food for all.
The beasts of the field found shade under it, and the birds of the sky dwelt in its branches,
and all living creatures fed themselves from it.

<12> τὰ φύλλα αὐτοῦ ὡραῖα, καὶ ὁ καρπὸς αὐτοῦ πολὺς, καὶ τροφή πάντων ἐν αὐτῷ·
καὶ ὑποκάτω αὐτοῦ κατεσκῆνουν τὰ θηρία τὰ ἄγρια,
καὶ ἐν τοῖς κλάδοις αὐτοῦ κατῴκουν τὰ ὄρνεα τοῦ οὐρανοῦ, καὶ ἐξ αὐτοῦ ἐτρέφετο πᾶσα σὰρξ.

12 ta phylla autou hōraia, kai ho karpos autou polys, kai trophē pantōn en autō;
Its leaves were beautiful, and its fruit abundant, and a nourishment for all was in it.
kai hypokatō autou kateskēnoun ta thēria ta agria,
And underneath it encamped the beasts wild,
kai en tois kladois autou katōkoun ta ornea tou ouranou, kai ex autou etrepheto pasa sarx.
and in its branches dwelt the birds of the heaven; from out of it was nourished all flesh.

12 אֶפְיֵה שַׁפִּיר וְיִנְבֵּה סָגִי אֻמָּזוֹן לְהוֹלָא' בֵּה תְּחֹתֹהִי תַּתְּלֵל כְּעֻיֹּת בָּרָא וּבְאַנְפֹּהִי יְדֻרֻן צִיפָרֵי שְׁמַיָא וּמִנֵּה יִתְּזִין כָּל-בִּישְׂרָא

יִחְזֶה הַיּוֹת בְּחֻזֵּי רֵאשֵׁי עַל-מִשְׁכְּבֵי וְאֶלֹי עִיר
וּבְקִדְיֵשׁ מִן-שְׁמַיָא נָחַת:

13. (4:10 in Aramaic) chazeh hawayth b'chez'wey re'shi `al-mish'k'bi wa'alu `ir w'qadish min-sh'maya' nachith.

Dan4:13 I was looking in the visions of my head on my bed:
and behold, a watcher, a holy one, descended from heaven.

<13> ἐθεώρουν ἐν ὁράματι τῆς νυκτὸς ἐπὶ τῆς κοίτης μου,
καὶ ἰδοὺ ἱρ καὶ ἅγιος ἀπ' οὐρανοῦ κατέβη

13 etheōroun en horamati tēs nyktos epi tēs koitēs mou, kai idou ir kai hagios ap' ouranou katebē
I viewed in a vision of the night upon my bed, and behold, a sentinel,
even a holy one from heaven came down.

13 אֶחְזֶה חַוְיָת בְּחֻזֵּי רֵאשִׁי אֶל-מִשְׁכְּבִי וְאֶלֹי עִיר וְקָדִישׁ מִן-שְׁמַיָא נָחַת:

יִאֲקָרָא בְּחִיל וְכֵן אָמַר גְּדִי אֵילָנָא וְקַצְצֻ עִנְפוֹהִי אֲתֵרוּ עֲפָהּ
וּבִפְרוּ אֲנִיָּה תֵּגֵד חֵיוֹתָא מִן-תְּחֹתֹהִי וְצִפְרֵיָא מִן-עִנְפוֹהִי:

14. (4:11 in Aramaic) qare' b'chayil w'ken amar godu 'ilana' w'qatsitsu `an'phohi ataru `aph'yeh ubadaru 'in'beh t'nud cheyu'tha' min-tach'tohi w'tsip'raya' min-`an'phohi.

Dan4:14 He cried aloud and said this, Cut down the tree and cut off its branches, strip off
its foliage and scatter its fruit; let the beasts flee from under it and the birds from its branches.

<14> καὶ ἐφώνησεν ἐν ἰσχύι καὶ οὕτως εἶπεν Ἐκκόψατε τὸ δένδρον καὶ ἐκτίλατε
τοὺς κλάδους αὐτοῦ καὶ ἐκτινάξατε τὰ φύλλα αὐτοῦ καὶ διασκορπίσατε τὸν καρπὸν αὐτοῦ·
σαλευθήτωσαν τὰ θηρία ὑποκάτωθεν αὐτοῦ καὶ τὰ ὄρνεα ἀπὸ τῶν κλάδων αὐτοῦ·

14 kai ephōnēsen en ischui kai houtōs eipen Ekkopsate to dendron kai ektilate tous kladou autou

And he spoke out loud in strength, and thus he said, Cut down the tree,
and pluck off his branches,

kai ektinaxate ta phylla autou kai diaskorporisate ton karpon autou;
and shake off his leaves, and scatter his fruit!

saleuthētōsan ta thēria hypokatōthen autou kai ta ornea apo tōn kladōn autou;
Let be shaken away the wild beasts from beneath him, and the birds from his branches!

לַעֲקוֹרֵי-הָעֵץ וְלַפְּרִיָּהּ וְלַחֲלָבִים וְלַחֲסִידִים וְלַחֲסִידִים וְלַחֲסִידִים וְלַחֲסִידִים
וְלַחֲסִידִים וְלַחֲסִידִים וְלַחֲסִידִים וְלַחֲסִידִים וְלַחֲסִידִים וְלַחֲסִידִים
וְלַחֲסִידִים וְלַחֲסִידִים וְלַחֲסִידִים וְלַחֲסִידִים וְלַחֲסִידִים וְלַחֲסִידִים

יב בָּרָם עֵקֶר וְשָׂרְשׁוֹהִי בְּאַרְעָא שְׂבָקוּ וּבְאַסְוִיר דִּי-פְרִיָּהּ
וּנְחָשׁ בְּדִתְאָא דִּי בָרָא וּבְטַל שְׂמִיָּא יִצְטַבַּע
וְעַם-חַיּוֹתָא חֲלָקָה בְּעֵשֶׂב אַרְעָא:

15. (4:12 in Aramaic) b'ram `iqar shar'shoi b'ar`a' sh'buqu ube'esur di-phar'zel un'chash
b'dith'a' di bara' ub'tal sh'maya' yits'taba`w'im-cheyu'tha' chalaqeh ba`asab 'ar`a'.

Dan4:15 But leave the stump with its roots in the ground, but with a band of iron
and bronze, in the grass of the field; and let him be drenched with the dew of heaven,
and let him share with the beasts in the grass of the earth.

<15> πλὴν τὴν φυὴν τῶν ῥιζῶν αὐτοῦ ἐν τῇ γῇ ἐάσατε καὶ ἐν δεσμῷ σιδηρῷ
καὶ χαλκῷ καὶ ἐν τῇ χλόῃ τῇ ἔξω, καὶ ἐν τῇ δρόσῳ τοῦ οὐρανοῦ κοιτασθήσεται,
καὶ μετὰ τῶν θηρίων ἡ μερὶς αὐτοῦ ἐν τῷ χόρτῳ τῆς γῆς.

15 plēn tēn phyēn tōn hrizōn autou en tē gē easate kai en desmō sidērō kai chalkō kai en tē chloē tē exō,
Only the development of his roots in the earth allow! even with a bond of iron and brass,
and in the tender shoots of grass in the outside;

kai en tē drosō tou ouranou koitasthēsetai, kai meta tōn thēriōn hē meris autou en tō chortō tēs gēs.
and in the dew of the heaven he shall lay down,
and with the wild beasts his portion shall be in the grass of the ground.

אֶל גַּאֲזַלְתָּא אֲזַלְתָּא וְגַאֲזַלְתָּא וְגַאֲזַלְתָּא וְגַאֲזַלְתָּא וְגַאֲזַלְתָּא וְגַאֲזַלְתָּא
וְגַאֲזַלְתָּא וְגַאֲזַלְתָּא וְגַאֲזַלְתָּא וְגַאֲזַלְתָּא וְגַאֲזַלְתָּא וְגַאֲזַלְתָּא

יג לְבָבָה מִן-אַנְשָׁא יִשְׁנֹן וּלְבַב חַיָּוָה יִתְיַהֵב לֵיהּ
וְשִׁבְעָה עֶדְנִין יִחְלְפוּן עָלוּהִי:

16. (4:13 in Aramaic) lib'beh min-'enosha' y'shanon ul'bab cheyuah yith'y'hib leh
w'shib'ah idanin yach'l'phun alohi.

Dan4:16 Let his heart be changed from that of a man and let a beast's heart be given to him,
and let seven times pass over him.

<16> ἡ καρδία αὐτοῦ ἀπὸ τῶν ἀνθρώπων ἀλλοιωθήσεται,
καὶ καρδία θηρίου δοθήσεται αὐτῷ, καὶ ἑπτὰ καιροὶ ἀλλαγῇσονται ἐπ' αὐτόν.

16 hē kardia autou apo tōn anthrōpōn alloiōthēsetai, kai kardia thēriou dothēsetai autō,
His heart from the ones of men shall be changed,
and the heart of a wild beast shall be given to him;

kai hepta kairoi allagēsontai ep' auton.
and seven times shall change over him.

יד בגזרת עיריין פתגמא ומאמר קדישין ושאלתא עד-הבֿרת
 די ינהֿעון חֿיֿיא די-שליט עלֿיא במלכות אֿנושא
 ולמן-די רצבא והתנפה ושפל אנשים יקים עליה:

15
 3x74Y 9n7AYY9Y 4y6y 3y4 x25H 4y6H 3y6
 2xYy6y 2y2yH-6y 26 699-6y 9y4 49w7 9n4w669
 :y9 y2w269 y2364-HY9 26 63y 3x74Y 2yX06Y36 49w7 y26y2-46
 טו הנה חלמא חזית אנה מלכא

נְבוּכַדְנֶצַּר וְאַנְתָּח בִּלְטָשְׁאֶצֶר פִּשְׁרָא אָמַר
כָּל-קָבֵל הִי כָל-חֲכִימֵי מַלְכוּתִי לֹא-יִכְלִין פִּשְׁרָא
לְהוֹרְעָתִנִּי וְאַנְתָּח כָּהֵל הִי רוּחַ-אַלְהִין קוֹדִישִׁין בָּךְ:

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This dream I beheld, I the king, Nebuchadnezzar.

kai sy, Baltasar, to sygrima eipon, hoti pantes hoi sophoi tēs basileias mou ou dynantai

And you, O Belteshazzar, the interpretation tell! for all the wise men of my kingdom are not able to sygrima autou dēlōsai moi, sy de, Daniēl, dynasai, hoti pneuma theou hagian en soi. the interpretation of it to manifest to me. But you Daniel are able, for Spirit of Elohim holy is in you.

16
אֲנִי הַמֶּלֶךְ הַזֶּה הָיִיתִי בְּחֵלְמִי
כִּי הָיִיתִי בְּחֵלְמִי וְכִי הָיִיתִי בְּחֵלְמִי
כִּי הָיִיתִי בְּחֵלְמִי וְכִי הָיִיתִי בְּחֵלְמִי
כִּי הָיִיתִי בְּחֵלְמִי וְכִי הָיִיתִי בְּחֵלְמִי
כִּי הָיִיתִי בְּחֵלְמִי וְכִי הָיִיתִי בְּחֵלְמִי

טז אֲנִי הַמֶּלֶךְ הַזֶּה הָיִיתִי בְּחֵלְמִי
וְכִי הָיִיתִי בְּחֵלְמִי וְכִי הָיִיתִי בְּחֵלְמִי
וְכִי הָיִיתִי בְּחֵלְמִי וְכִי הָיִיתִי בְּחֵלְמִי
וְכִי הָיִיתִי בְּחֵלְמִי וְכִי הָיִיתִי בְּחֵלְמִי
וְכִי הָיִיתִי בְּחֵלְמִי וְכִי הָיִיתִי בְּחֵלְמִי

19. (4:16 in Aramaic) 'edayin Dani'El di-sh'meh Bel't'sha'tsar 'esh'tomam k'sha'ah chadah

w'ra'yonohi y'bahaluneh aneh mal'ka' w'amar Bel't'sha'tsar chel'ma' uphish're' 'al-y'bahalak
`aneh Bel't'sha'tsar w'amar mar'i chel'ma' l'san'ayik uphish'reh l'arayik.

Dan4:19 Then Daniel, whose name is Belteshazzar, was stunned for one hour, and as his thoughts alarmed him. The king responded and said, Belteshazzar, do not let the dream or its interpretation alarm you. Belteshazzar replied, My master, the dream is to those who hate you and its interpretation to your adversaries!

<19> τότε Δανιηλ, οὐ τὸ ὄνομα Βαλτασαρ, ἀπηνεώθη ὥσει ὥραν μίαν, καὶ οἱ διαλογισμοὶ αὐτοῦ συνετάρασσον αὐτόν. καὶ ἀπεκρίθη ὁ βασιλεὺς καὶ εἶπεν Βαλτασαρ, τὸ ἐνύπνιον καὶ ἡ σύγκρισις μὴ κατασπευσάτω σε. καὶ ἀπεκρίθη Βαλτασαρ καὶ εἶπεν Κύριε, τὸ ἐνύπνιον τοῖς μισοῦσίν σε καὶ ἡ σύγκρισις αὐτοῦ τοῖς ἐχθροῖς σου.

19 tote Daniēl, hou to onoma Baltasar, apēneōthē hōsei hōran mian,

Then Daniel, whose name was Belteshazzar, was rendered speechless for hour one,

kai hoi dialogismoi autou synetarasson auton. kai apekrithē ho basileus

and his thoughts disturbed him. And answered the king

kai eipen Baltasar, to enypnion kai hē sygkrisis mē kataspeusatō se. kai apekrithē Baltasar

and said, Belteshazzar, the dream and interpretation hasten not you! Belteshazzar answered

kai eipen Kyrie, to enypnion tois misousin se kai hē sygkrisis autou tois echthois sou.

and said, O YHWH, let be the dream to the ones detesting you,

17
כִּי הָיִיתִי בְּחֵלְמִי וְכִי הָיִיתִי בְּחֵלְמִי
כִּי הָיִיתִי בְּחֵלְמִי וְכִי הָיִיתִי בְּחֵלְמִי
כִּי הָיִיתִי בְּחֵלְמִי וְכִי הָיִיתִי בְּחֵלְמִי
כִּי הָיִיתִי בְּחֵלְמִי וְכִי הָיִיתִי בְּחֵלְמִי
כִּי הָיִיתִי בְּחֵלְמִי וְכִי הָיִיתִי בְּחֵלְמִי

יז אֲנִי הַמֶּלֶךְ הַזֶּה הָיִיתִי בְּחֵלְמִי
וְכִי הָיִיתִי בְּחֵלְמִי וְכִי הָיִיתִי בְּחֵלְמִי
וְכִי הָיִיתִי בְּחֵלְמִי וְכִי הָיִיתִי בְּחֵלְמִי
וְכִי הָיִיתִי בְּחֵלְמִי וְכִי הָיִיתִי בְּחֵלְמִי
וְכִי הָיִיתִי בְּחֵלְמִי וְכִי הָיִיתִי בְּחֵלְמִי

20. (4:17 in Aramaic) 'ilana' di chazay'ath di r'bah uth'qiph

w'rumeh yim'te' lish'maya' wachazothel l'kal-'ar'a'.

Dan4:20 The tree that you saw, which became large and grew strong, whose height reached to the sky and was visible to all the earth

<20> τὸ δένδρον, ὃ εἶδες, τὸ μεγαλυνθὲν καὶ τὸ ἰσχυκός,
οὗ τὸ ὕψος ἔφθασεν εἰς τὸν οὐρανὸν καὶ τὸ κύτος αὐτοῦ εἰς πᾶσαν τὴν γῆν

20 to dendron, ho eides, to megalyntēn kai to ischykos,
The tree which you beheld, the one magnified and strengthened,
hou to huuos ephthasen eis ton ouranon kai to kytos autou eis pasan tēn gēn
of which the height came unto the heaven, and the extent of it into all the earth,

כָּאֵץ חָאֵץ אֲשֶׁר-כָּלְעָל יָצַע מִן כָּרְמֵךְ אֲשֶׁר כָּרְמֵךְ אֲשֶׁר כָּרְמֵךְ 18
:כָּרְמֵךְ כָּרְמֵךְ מִן כָּרְמֵךְ כָּאֵץ חָאֵץ אֲשֶׁר כָּרְמֵךְ
יַחְזִיקָהּ שְׁפִיר וְאֲנִיָּה שְׁנִיא וּמִזֶּזֶן לְכָל-בָּה תַּחְתּוֹהִי
תְּדוּר חַיּוֹת בָּרָא וּבְעִנְפוֹהִי יִשְׁכְּנָן צִפְרֵי שָׁמַיָא:

21. (4:18 in Aramaic) w'`aph'yeh shapir w'in'beh sagi'
umazon l'kola'-beh t'chothohi t'dur cheyuath bara' ub'`an'phohi yish'k'nan tsiparey sh'maya'.

Dan4:21 and whose foliage was beautiful and its fruit abundant, and in which was food for all in it,
under which the beasts of the field dwelt and in whose branches the birds of the sky lodged

<21> καὶ τὰ φύλλα αὐτοῦ εὐθαλή καὶ ὁ καρπὸς αὐτοῦ πολὺς καὶ τροφή πᾶσιν ἐν αὐτῷ, ὑποκάτω
αὐτοῦ κατώκουν τὰ θηρία τὰ ἄγρια καὶ ἐν τοῖς κλάδοις αὐτοῦ κατεσκήνουν τὰ ὄρνεα τοῦ οὐρανοῦ,

21 kai ta phylla autou euthalē kai ho karpos autou polys kai trophē pasin en autō,
and its leaves flourishing, and its fruit abundant, and a nourishment to all by it,
hypokatō autou katōkoun ta thēria ta agria kai en tois kladois autou kateskēnoun ta ornea tou ouranou,
and underneath it dwelt the beasts wild, and in its branches encamped the birds of the heaven

כָּאֵץ חָאֵץ אֲשֶׁר-כָּלְעָל יָצַע מִן כָּרְמֵךְ אֲשֶׁר כָּרְמֵךְ אֲשֶׁר כָּרְמֵךְ 19
:כָּרְמֵךְ כָּרְמֵךְ מִן כָּרְמֵךְ כָּאֵץ חָאֵץ אֲשֶׁר כָּרְמֵךְ

יִטְאָנְתָּהּ-הוּא מַלְכָּא דִּי רְבִית וְתַקְפָּתָּ וּרְבּוּתָּךְ רַבָּת
וּמִטָּת לְשָׁמַיָא וְשִׁלְטָנָךְ לְסוּף אַרְעָא:

22. (4:19 in Aramaic) 'an'tah-hu' mal'ka' di r'bayth uth'qeph't'
ur'buthak r'bath um'tath lish'maya' w'shal'tanak l'soph 'ar'`a'.

Dan4:22 it is you, O king; for you have become great and strong.
For your greatness has grown and reached to the sky and your dominion to the end of the earth.

<22> σὺ εἶ, βασιλεῦ, ὅτι ἐμεγαλύνθης καὶ ἰσχυσας καὶ ἡ μεγαλωσύνη σου ἐμεγαλύνθη
καὶ ἔφθασεν εἰς τὸν οὐρανὸν καὶ ἡ κυριεία σου εἰς τὰ πέρατα τῆς γῆς.

22 sy ei, basileu, hoti emegalynthēs kai ischysas kai hē megalōsynē sou emegalynthē
You are, O king. For you were magnified and strengthened, and your greatness was magnified,
kai ephthasen eis ton ouranon kai hē kyrieia sou eis ta perata tēs gēs.
and it came unto heaven, and your dominion unto the ends of the earth.

יָצַע מִן כָּרְמֵךְ אֲשֶׁר כָּרְמֵךְ אֲשֶׁר כָּרְמֵךְ 20
יָצַע מִן כָּרְמֵךְ אֲשֶׁר כָּרְמֵךְ אֲשֶׁר כָּרְמֵךְ
וּמִטָּת לְשָׁמַיָא וְשִׁלְטָנָךְ לְסוּף אַרְעָא
:כָּאֵץ חָאֵץ אֲשֶׁר-כָּלְעָל יָצַע מִן כָּרְמֵךְ אֲשֶׁר כָּרְמֵךְ אֲשֶׁר כָּרְמֵךְ
כְּיָדִי חֲזָה מַלְכָּא עִיר וְקִדְיִשׁ נָחַת מִן-שָׁמַיָא וְאַמֵּר גְּדוּ:

אֵילָנָא וְחַבְלוּהִי בְרָם עֶקֶר נְשָׁרְשׁוּהִי בְּאַרְעָא שְׁבִקוּ
וּבְאַסּוּר דִּי-פְרָזֵל וּנְחָשׁ בְּדַתְאַא דִּי בָרָא וּבְטַל שְׁמִיָּא יִצְטַבַּע
וְעַם-חַיּוֹת בָּרָא חֲלָקָה עַד דִּי-שְׁבַעַה עֲדָנִין יַחְלִפוּן עָלוּהִי:

23. (4:20 in Aramaic) w'di chazah mal'ka' 'ir w'qadish nachith min-sh'maya' w'amar godu 'ilana' w'chab'luhi b'ram 'iqar shar'shoi b'ar'a' sh'buqu ube'esur di-phar'zel un'chash b'dith'a' di bara' ub'tal sh'maya' yits'taba` w'im-cheyuath bara' chalaqeh `ad di-shib'`ah `idanin yach'l'phun `alohi.

Dan4:23 As the king saw a watcher, a holy one, descending from heaven and saying, Chop down the tree and destroy it; yet leave the stump with its roots in the ground, but with a band of iron and bronze in the grass of the field, and let him be drenched with the dew of heaven, and let him share with the beasts of the field until seven times pass over him,

<23> καὶ ὅτι εἶδεν ὁ βασιλεὺς ἱρ καὶ ἅγιον καταβαίνοντα ἀπὸ τοῦ οὐρανοῦ, καὶ εἶπεν Ἐκτίλατε τὸ δένδρον καὶ διαφθείρατε αὐτό, πλὴν τὴν φυὴν τῶν ῥιζῶν αὐτοῦ ἐάσατε ἐν τῇ γῇ καὶ ἐν δεσμῷ σιδηρῷ καὶ χαλκῷ καὶ ἐν τῇ χλόῃ τῇ ἔξω, καὶ ἐν τῇ δρόσῳ τοῦ οὐρανοῦ αὐλισθήσεται, καὶ μετὰ θηρίων ἀγρίων ἢ μερὶς αὐτοῦ, ἕως οὗ ἑπτὰ καιροὶ ἀλλοιωθῶσιν ἐπ' αὐτόν,

23 kai hoti eiden ho basileus ir kai hagian katabainonta apo tou ouranou,

And that beheld the king a sentinel, and a holy one coming down from the heaven,

kai eipen Ektilate to dendron kai diaphtheirate auto, plēn tēn phyēn tōn hrizōn autou easate en tē gē and he said, Pluck the tree, and destroy it; only the development of his roots in the earth allow!

kai en desmō sidērō kai chalkō kai en tē chloē tē exō, kai en tē drosō tou ouranou aulisthēsetai, even with a bond of iron and brass; and in the tender shoots of grass in the outside, and in the dew of the heaven he shall lodge,

kai meta thērion agriōn hē meris autou, heōs hou hepta kairoi alloiōthōsin ep' auton, and with beasts wild shall be his portion,

until of which time seven seasons should be changed over him.

21 אֵילָנָא וְחַבְלוּהִי בְרָם עֶקֶר נְשָׁרְשׁוּהִי בְּאַרְעָא שְׁבִקוּ

כֹּא דְנָח פִּישׁרָא מְלָכָא וּגְזַרְתָּ עֲלָיָא הִיא דִּי מָטָת עַל-מַרְאִי מְלָכָא:

24. (4:21 in Aramaic) d'nah phish'ra' mal'ka' ug'zerath `ilaya' hi' di m'tath `al-mar'i mal'ka'.

Dan4:24 this is the interpretation, O king, and this is the decree of the Most High, which has come upon my master the king:

<24> τοῦτο ἡ σύγκρισις αὐτοῦ, βασιλεῦ, καὶ σύγκριμα ὑψίστου ἐστίν, ὃ ἐφθασεν ἐπὶ τὸν κύριόν μου τὸν βασιλέα,

24 touto hē sygkrisis autou, basileu, kai sygkrima huioustou estin,

This is the interpretation of it, O king, and an interpretation of the highest it is

ho ephthasen epi ton kyrion mou ton basilea,

which came upon my master the king.

22 אֵילָנָא וְחַבְלוּהִי בְרָם עֶקֶר נְשָׁרְשׁוּהִי בְּאַרְעָא שְׁבִקוּ
כֹּא דְנָח פִּישׁרָא מְלָכָא וּגְזַרְתָּ עֲלָיָא הִיא דִּי מָטָת עַל-מַרְאִי מְלָכָא:

כֹּא דְנָח פִּישׁרָא מְלָכָא וּגְזַרְתָּ עֲלָיָא הִיא דִּי מָטָת עַל-מַרְאִי מְלָכָא:

וְעִשְׂבָּא כְתוּרִין לָךְ יִטְעֻמוּן וּמִטַּל שְׁמַיָּא לָךְ מְצַבְעִין
וְשִׁבְעָה עֶדְנִין יַחְלִפוּן עָלֶיךָ עַד דִּי-תִגְדַּע
דִּי-שְׁלִיט עָלְיָא בְּמַלְכוּת אֲנָשָׁא וּלְמַן-דִּי יֵצֵא וְתִגְבֹּה:

25. (4:22 in Aramaic) w'lak tar'din min-'anasha' w'im-cheyuath bara' leheweh m'dorak
w'is'ba' b'thorin lak y'ta'amun umital sh'maya' lak m'tsab'in w'shib'ah idanin yach'l'phun
alayik ad di-thin'da di-shalit ilaya' b'mal'kuth 'anasha' ul'man-di yits'be' yit'ninah.

Dan4:25 And you shall be driven away from mankind and your dwelling place shall be with the beasts of the field, and you shall be fed the grass like cattle and you shall be drenched with the dew of heaven; and seven times shall pass over you, until you recognize that the Most High is ruler in the kingdom of men and gives it on whomever He wishes.

<25> καὶ σὲ ἐκδιώξουσιν ἀπὸ τῶν ἀνθρώπων, καὶ μετὰ θηρίων ἀγρίων ἔσται ἡ κατοικία σου, καὶ χόρτον ὡς βοῦν ψωμιούσιν σε, καὶ ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ αὐλισθήσῃ, καὶ ἑπτὰ καιροὶ ἀλλαγῇσονται ἐπὶ σέ, ἕως οὗ γνῶς ὅτι κυριεύει ὁ ὑψιστος τῆς βασιλείας τῶν ἀνθρώπων, καὶ ὃ ἂν δόξῃ, δώσει αὐτήν.

25 kai se ekdiōxousin apo tōn anthrōpōn, kai meta thērion agriōn estai hē katoikia sou, kai chorton
And you shall be banished from men; and with beasts wild shall be your dwelling; and grass
hōs boun psōmiousin se, kai apo tēs drosou tou ouranou aulisthēsē, kai hepta kairoi allagēsontai epi se,
as an ox they shall feed you, and from the dew of the heaven you shall lodge,
and seven seasons shall change over you,
heōs hou gnōs hoti kyrieuei ho huiistos tēs basileias tōn anthrōpōn, kai hō an doxē, dōsei autēn.
until of which time you should know that dominates the highest the kingdom of men,
and to whomever it seems good he shall give it.

יֵצֵא מִן-בְּרִית אֲנָשָׁא וְיִטְעֻמוּן מִטַּל שְׁמַיָּא לְךָ כְּעֵשְׂבָא
וְשִׁבְעָה עֶדְנִין יַחְלִפוּן עָלֶיךָ עַד דִּי-תִגְדַּע
דִּי-שְׁלִיט עָלְיָא בְּמַלְכוּת אֲנָשָׁא וּלְמַן-דִּי יֵצֵא וְתִגְבֹּה:

כַּגִּידִי אֲמַרוּ לְמַשְׁבֵּק עֶקֶר נִשְׁרָשׁוּהִי דִּי אֵילָנָא מְלָכוּתָךְ
לָךְ קִימָה מִן-דִּי תִגְדַּע דִּי שְׁלִיטָן שְׁמַיָּא:

26. (4:23 in Aramaic) w'di 'amaru l'mish'baq iqar shar'shoi di 'ilana'
mal'kuthak lak qayamah min-di thin'da di shalitin sh'maya'.

Dan4:26 And in that it was commanded to leave the stump with the roots of the tree, your kingdom shall be assured to you after you recognize that it is Heaven rules.

<26> καὶ ὅτι εἶπαν Ἐάσατε τὴν φυῆν τῶν ῥιζῶν τοῦ δένδρου, ἡ βασιλεία σου σοι μενεῖ, ἀφ' ἧς ἂν γνῶς τὴν ἐξουσίαν τὴν οὐράνιον.

26 kai hoti eipan Easate tēn phyēn tōn hrizōn tou dendrou,
And whereas they said, Allow the development of the roots of the tree;
hē basileia sou soi menei, aph' hēs an gnōs tēn exousian tēn ouranion.
your kingdom abides to you from of which ever time you should know the authority heavenly.

כַּגִּידִי אֲמַרוּ לְמַשְׁבֵּק עֶקֶר נִשְׁרָשׁוּהִי דִּי אֵילָנָא מְלָכוּתָךְ
לְךָ קִימָה מִן-דִּי תִגְדַּע דִּי שְׁלִיטָן שְׁמַיָּא:

כַּד לָהֵן מְלָכָא מְלָכִי יִשְׁפַּר עָלֶיךָ וְיַחְטִיךָ בְּצַדִּיקָה פְּרָק
וְעֻיָּתֶךָ בְּמַחֲן עֲנִין הֵן תִּהְיֶה אֲרָכָה לְשְׁלִיטָתֶךָ:

hēn egō ōkodomēsa eis oikon basileias en tō kratei tēs ischuos mou eis timēn tēs doxēs mou?
which I built for a house of royalty, by the might of my strength, for the honor of my glory?

כח עֹד מְלֵתָא בְּפִם מַלְכָּא קָל מִן-שְׁמַיָּא נִפְל לָךְ אֲמַרִין
נְבוֹכַדְנֶצַּר מַלְכָּא מְלֻכּוּתָהּ עֲדַת מִנָּךְ:

31. (4:28 in Aramaic) 'od mil'tha' b'phum mal'ka' qal min-sh'maya' n'phal lak 'am'rin
N'bukad'netsar mal'ka' mal'kuthah `adath minak.

Dan4:31 The word was still in the king's mouth, a voice came from heaven, saying, King Nebuchadnezzar, to you it is declared. The kingdom has been taken from you,

31 ἔτι τοῦ λόγου ἐν στόματι τοῦ βασιλέως ὄντος φωνὴ ἀπ’ οὐρανοῦ ἐγένετο Σοὶ λέγουσιν, Ναβουχοδονοσορ βασιλεῦ, ἡ βασιλεία παρῆλθεν ἀπὸ σοῦ,

31 **eti** tou logou en stomati tou basileōs **ontos phōnē ap’ ouranou egeneto** Soi legousin,
With the word in the mouth of the king being, a voice from heaven came, To you it is spoken,
Nabouchodonosor basileu, hē basileia parēlthen apo sou,
O king Nebuchadnezzar, your kingdom went from you.

[illegible]

32. (4:29 in Aramaic) **umin**-**'anasha'** **lak** **tar'din** **w'im**-**cheyuath** **bara'** **m'dorak** **'is'ba'** **k'thorin** **lak**
y'ta'amun **w'shib`ah** **'idanin** **yach'l'phun** **`alayik**
`ad** **di-thin'da` **di-shalit`ilaya'** **b'mal'kuth** **'anasha'** **ul'man-di** **yits'be'** **yit'ninah.**

Dan4:32 and you shall be driven away from men, and your dwelling shall be with the beasts of the field. You shall be fed grass like cattle, and seven times shall pass over you until you recognize that the Most High is ruler over the realm of men and gives it on whomever He wishes.

«32» καὶ ἀπὸ τῶν ἀνθρώπων σε ἐκδιώξουσιν, καὶ μετὰ θηρίων ἀγρίων ἢ κατοικία σου, καὶ χόρτον ὡς βοῦν ψωμιούσιν σε, καὶ ἑπτὰ καιροὶ ἀλλαγῇσονται ἐπὶ σέ, ἕως οὗ γνῶς ὅτι κυριεύει ὁ ὕψιστος τῆς βασιλείας τῶν ἀνθρώπων, καὶ ὁ ἦ ἐὰν δόξη, δώσει αὐτήν.

32 kai apo tōn anthrōpōn se ekdiōxousin, kai meta thēriōn agriōn hē katoikia sou,
And from men they shall banish you, and with beasts wild your dwelling shall be,
kai chorton hōs boun psōmiousin se, kai hepta kairoi allagēsontai epi se,
and grass as an ox they shall feed you, and seven seasons shall change over you,
heōs hou gnōs hoti kyrieuei ho huiustos tēs basileias tōn anthrōpōn, kai hō ean doxē, dōsei autēn.
until of which time you shall know that dominates the highest the kingdom of men,
and to whom ever it seems good to give it.

[illegible]

לְבַה־שַׁעַתָּא מְלִיתָא סִפְתָּ עַל־נְבוּכַדְנֶצַּר וּמִן־אַנְשָׁא טְרִיד
וְעִשְׁבָּא כְּתוֹרִין יֵאכֹל וּמִטְל שְׁמַיָּא גִשְׁמָה יִצְטַבַּע עַד דִּי
שַׁעְרָה כְּנִשְׁרִין רְבָה וְטַפְרוֹהִי כְּצַפְרִין:

33. (4:30 in Aramaic) **bah-sha`atha' mil'tha' saphath `al-N'bukad'netsar umin-'anasha' t'rid w'is'ba' k'thorin ye'kul umital sh'maya' gish'meh yits'taba' `ad di sa`reh k'nish'rin r'bah w'tiph'rohi k'tsip'rin.**

Dan4:33 In its moment the word concerning Nebuchadnezzar was fulfilled; and he was driven away from men and ate grass like cattle, and his body was drenched with the dew of heaven until his hair had grown like eagles' feathers and his nails like birds' claws.

<33> αὐτῇ τῇ ὥρᾳ ὁ λόγος συνετελέσθη ἐπὶ Ναβουχοδονοσορ, καὶ ἀπὸ τῶν ἀνθρώπων ἐξεδιώχθη καὶ χόρτον ὡς βοῦς ἤσθιεν, καὶ ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ τὸ σῶμα αὐτοῦ ἐβάφη, ἕως οὗ αἱ τρίχες αὐτοῦ ὡς λεόντων ἐμεγαλύνθησαν καὶ οἱ ὄνυχες αὐτοῦ ὡς ὀρνέων.

33 autē tē hōrā ho logos synetelesthē epi Nabouchodonosor, kai apo tōn anthrōpōn exediōchthē
In this hour the word was completed upon Nebuchadnezzar, and from men he was banished,
kai chorton hōs bous ēsthien, kai apo tēs drosou tou ouranou to sōma autou ebaphē,
and grass as an ox he ate, and from the dew of the heaven his body was dipped,
heōs hou hai triches autou hōs leontōn emegalynthēsan kai hoi onyches autou hōs orneōn.
until his hairs as lions' hairs were enlarged, and his fingernails as birds' claws.

אֵלֶּכָּם אֶתְּחַלְּקֶנּוּ אֶתְּחַלְּקֶנּוּ אֶתְּחַלְּקֶנּוּ אֶתְּחַלְּקֶנּוּ אֶתְּחַלְּקֶנּוּ 31
אֵלֶּכָּם אֶתְּחַלְּקֶנּוּ אֶתְּחַלְּקֶנּוּ אֶתְּחַלְּקֶנּוּ אֶתְּחַלְּקֶנּוּ אֶתְּחַלְּקֶנּוּ
:אֵלֶּכָּם אֶתְּחַלְּקֶנּוּ אֶתְּחַלְּקֶנּוּ אֶתְּחַלְּקֶנּוּ אֶתְּחַלְּקֶנּוּ אֶתְּחַלְּקֶנּוּ

לֹא וְלִקְצַת יוֹמִיָּה אָנָּה נְבוּכַדְנֶצַּר עֵינֵי לְשִׁמְיָא נְטִילַת
וּמִנְדַּעֵי עָלֵי יְתוּב וְלַעֲקָיָא בְּרִכַּת וְלַחֵי עֲלִמָּא שְׂבַחַת
וְחִדְרַת דִּי שְׁלִטְנָה שְׁלִטָן עָלַם וּמְלִכוּתָהּ עַם־דָּר וְדָר:

34. (4:31 in Aramaic) **w'liq'tsath yomayah 'anah N'bukad'netsar `ay'nay lish'maya' nit'leth uman'd'i `alay y'thub ul`ilaya' bar'beth ul'chay `al'ma' shab'cheth w'had'reth di shal'taneh shal'tan `alam umal'kutheh `im-dar w'dar.**

Dan4:34 But at the end of the days, I, Nebuchadnezzar, raised my eyes toward heaven and my understanding returned to me, and I blessed the Most High and praised and honored Him who lives forever;
For His dominion is an everlasting dominion, and His kingdom endures from generation to generation.

<34> καὶ μετὰ τὸ τέλος τῶν ἡμερῶν ἐγὼ Ναβουχοδονοσορ τοὺς ὀφθαλμοὺς μου εἰς τὸν οὐρανὸν ἀνέλαβον, καὶ αἱ φρένες μου ἐπ' ἐμέ ἐπεστράφησαν, καὶ τῷ ὑψίστῳ εὐλόγησα καὶ τῷ ζῶντι εἰς τὸν αἰῶνα ᾗνεσα καὶ ἐδόξασα, ὅτι ἡ ἐξουσία αὐτοῦ ἐξουσία αἰώνιος καὶ ἡ βασιλεία αὐτοῦ εἰς γενεὰν καὶ γενεάν,

34 kai meta to telos tōn hēmerōn egō Nabouchodonosor tous ophthalmous mou eis ton ouranon anelabon,
And after the end of the days I Nebuchadnezzar my eyes unto heaven lifted up,
kai hai phrenes mou ep' eme epestraphēsan, kai tō huiustō eulogēsa kai tō zōnti eis ton aiōna ēnesa
and my senses unto me returned, and to the highest I blessed,
and to the one living into the eons I praised

kai edoxasa, hoti hē exousia autou exousia aiōnios kai hē basileia autou eis genean kai genean,
and glorified. For his authority authority is an eternal,
and his kingdom is unto generation and generation.

כַּעֲשֵׂה לְכָל־הָאָרֶץ אֲרָעָא כְּלָה חֲשִׁיבִין וְכִמְצָבִיָּה עֲבַד בְּחִיל
:אֲדָמָה אֲרָעָא וְלֹא אֵיתִי דִּי־יִמְחָא בִּידֵיהּ וַיֵּאמֶר לָהּ מָה עֲבַדְתִּי:

לב וְכָל־הָאָרֶץ אֲרָעָא כְּלָה חֲשִׁיבִין וְכִמְצָבִיָּה עֲבַד בְּחִיל
נְשִׁמָּא וְדָאָרֶץ אֲרָעָא וְלֹא אֵיתִי דִּי־יִמְחָא בִּידֵיהּ וַיֵּאמֶר לָהּ מָה עֲבַדְתִּי:

35. (4:32 in Aramaic) w'kal-da'arey 'ar'`a' k'lah chashibin uk'mits'b'yeh `abed b'cheyl sh'maya'
w'da'arey 'ar'`a' w'la' 'ithay di-y'mache' bideh w'ye'mar leh mah `abad't'.

35. (4:32 in Aramaic) w'kal-da'arey 'ar'`a' k'lah chashibin uk'mits'b'yeh `abed b'cheyl sh'maya'
w'da'arey 'ar'`a' w'la' 'ithay di-y'mache' bideh w'ye'mar leh mah `abad't'.

Dan4:35 All the inhabitants of the earth are accounted as nothing,
but He does according to His will in the host of heaven and among the inhabitants of earth;
and there is none who can strike with His hand or say to Him, What have You done?

<35> καὶ πάντες οἱ κατοικοῦντες τὴν γῆν ὡς οὐδὲν ἐλογίσθησαν,
καὶ κατὰ τὸ θέλημα αὐτοῦ ποιεῖ ἐν τῇ δυνάμει τοῦ οὐρανοῦ καὶ ἐν τῇ κατοικίᾳ τῆς γῆς,
καὶ οὐκ ἔστιν ὃς ἀντιποιήσεται τῇ χειρὶ αὐτοῦ καὶ ἐρεῖ αὐτῷ τί ἐποίησας;

35 kai pantes hoi katoikountes tēn gēn hōs ouden elogisthēsan,
And all the ones inhabiting the earth as nothing are considered;
kai kata to thelēma autou poiei en tē dynamēi tou ouranou kai en tē katoikiā tēs gēs,
and according to his will he does among the force of the heaven,
and among the one dwelling the earth.

kai ouk estin hos antipoiēsetai tē cheiri autou kai erei autō Ti epoiēsas?
And there is not one who shall act against his hand, and says to him, What did you do?

כַּעֲשֵׂה לְכָל־הָאָרֶץ אֲרָעָא כְּלָה חֲשִׁיבִין וְכִמְצָבִיָּה עֲבַד בְּחִיל
:אֲדָמָה אֲרָעָא וְלֹא אֵיתִי דִּי־יִמְחָא בִּידֵיהּ וַיֵּאמֶר לָהּ מָה עֲבַדְתִּי:

לג בְּהַזְמַנָּא מְנַדְעֵי יְתוּב עָלֵי וְלִיקַר מְלְכוּתֵי הַדְּרִי וְזוּי
יְתוּב עָלֵי וְלִי הַדְּבָרִי וְרַבְרָבִי יְבַעֲזֵן וְעַל־מְלְכוּתֵי
הַתְּקַנְתָּ וְרַבּוּ יַתִּירָה הַיּוֹסֶפֶת לִי:

36. (4:33 in Aramaic) beh-zim'na' man'd'i y'thub `alay w'liqar mal'kuthi had'ri w'ziwi y'thub `alay
w'li hadab'ray w'rab'r'banay y'ba'on w'al-mal'kuthi hath'q'nath ur'bu yatirah hus'phath li.

Dan4:36 At that time my reason returned to me. And my majesty and splendor were restored to me
for the glory of my kingdom, and my counselors and my nobles sought to me;
so I was reestablished in my kingdom, and excellent greatness was added to me.

<36> αὐτῷ τῷ καιρῷ αἱ φρένες μου ἐπεστράφησαν ἐπ' ἐμέ, καὶ εἰς τὴν τιμὴν τῆς βασιλείας μου
ἦλθον, καὶ ἡ μορφή μου ἐπέστρεψεν ἐπ' ἐμέ, καὶ οἱ τύραννοί μου καὶ οἱ μεγιστάνες μου ἔζητουν
με, καὶ ἐπὶ τὴν βασιλείαν μου ἐκραταιώθην, καὶ μεγαλowsύνη περισσοτέρα προσετέθη μοι.

36 autō tō kairō hai phrenes mou epestraphēsan ep' eme, kai eis tēn timēn tēs basileias mou ēlthon,
At the same time my senses returned unto me, and into the honor of my kingdom I came,
kai hē morphē mou epestrepesen ep' eme, kai hoi tyrannoi mou kai hoi megistanes mou ezētoun me,

and my appearance returned to me, and my sovereigns and my great men sought me;
 kai epi tēn basileian mou ekrataiōthēn, kai megalōsynē perissotera prosetethē moi.
 and over my kingdom I was strengthened, and greatness more extra was added to me.

34
 יְלִידִי אֶחָד מֵעַבְדֵי הַמֶּלֶךְ הָיָה וְהָיָה אֶתְּכָם
 וְהָיָה אֶתְּכָם וְהָיָה אֶתְּכָם וְהָיָה אֶתְּכָם
 לְדָכְרוֹתַי וְלְהַשְׁפִּילָהּ עָלַי וְלְהַשְׁפִּילָהּ עָלַי
 וְלְהַשְׁפִּילָהּ עָלַי וְלְהַשְׁפִּילָהּ עָלַי
 וְלְהַשְׁפִּילָהּ עָלַי וְלְהַשְׁפִּילָהּ עָלַי
 וְלְהַשְׁפִּילָהּ עָלַי וְלְהַשְׁפִּילָהּ עָלַי

37. (4:34 in Aramaic) k`an `anah N`bukad`netsar m`shabach um`romem um`hadar l`melek sh`maya`
 di kal-ma`abadohi q`shot w`or`chatheh din w`di mah`l`kin b`gewah yakil l`hash`palah.

Dan4:37 Now I, Nebuchadnezzar, praise, exalt and honor the King of heaven,
 for all His works are true and His ways just, and He is able to humble those who walk in pride.

<37> νῦν οὖν ἐγὼ Ναβουχοδονοσορ αἰνῶ καὶ ὑπερυψῶ καὶ δοξάζω τὸν βασιλέα τοῦ οὐρανοῦ,
 ὅτι πάντα τὰ ἔργα αὐτοῦ ἀληθινὰ καὶ αἱ τρίβοι αὐτοῦ κρίσις,
 καὶ πάντας τοὺς πορευομένους ἐν ὑπερηφανίᾳ δύναται ταπεινῶσαι.

37 nyn oun egō Nabouchodonosor ainō kai hyperuyō kai doxazō ton basilea tou ouranou,
 Now then I Nebuchadnezzar praise and greatly exalt and glorify the king of heaven,
 hoti panta ta erga autou alēthina kai hai triboi autou krisis,
 for all his works are true, and his paths equitable,
 kai pantas tous poreuomenous en hyperēphaniā dynatai tapeinōsai.
 and all the ones going in pride he is able to humble.

Chapter 5

Shavua Reading Schedule (30th sidrah) – Dan 5 - 6

1
 אֶלְשַׁצָּר מֶלֶךְ הָעֵבֶד לָחֵם רַב לְרַב־בְּנוֹהֵי אֲלָף
 וְלִקְבֵּל אֲלָפֵי חֲמֵרָא שְׁתֵּיהּ
 Dan5:1
 אֶלְשַׁצָּר מֶלֶךְ הָעֵבֶד לָחֵם רַב לְרַב־בְּנוֹהֵי אֲלָף
 וְלִקְבֵּל אֲלָפֵי חֲמֵרָא שְׁתֵּיהּ

1. Bel'sha'tsar mal'ka' `abad l'chem rab l'rab'r'banohi `alaph w'laqabel 'al'pa' cham'ra' shatheh.

Dan5:1 Belshazzar the king held a great feast for a thousand of his nobles,
 and he was drinking wine in the presence of the thousand.

<5:1> Βαλτασαρ ὁ βασιλεὺς ἐποίησεν δείπνον μέγα τοῖς μεγιστᾶσιν αὐτοῦ χιλίοις,
 καὶ κατέναντι τῶν χιλίων ὁ οἶνος. καὶ πίνων

1 Baltasar ho basileus epoiēsen deipnon mega tois megistasin autou chiliois,
 Belshazzar the king made supper a great for his great men – a thousand;
 kai katenanti tōn chiliōn ho oinos. kai pinōn
 and before the thousand was the wine.

2
 אֶלְשַׁצָּר מֶלֶךְ הָעֵבֶד לָחֵם רַב לְרַב־בְּנוֹהֵי אֲלָף
 וְלִקְבֵּל אֲלָפֵי חֲמֵרָא שְׁתֵּיהּ

וַיִּשְׁתּוּ בְּהוֹן מִלֶּכָּא וּרְבָרְבָנוּהִי שְׁגִלְתָּהּ וּלְחִנְתָּהּ׃
וְכִסְפָּא הִי הִנֵּפֶק נְבוּכַדְנֶצַּר אָבוּהִי מִן־הַיִּכְלָא הִי בִירוּשָׁלַם
בְּבִלְשַׁאצַּר אָמַר בְּטַעַם חֲמָא לְחִיטָיָה לְמַאֲנֵי דְהָבָא
וַיִּשְׁתּוּ בְּהוֹן מִלֶּכָּא וּרְבָרְבָנוּהִי שְׁגִלְתָּהּ וּלְחִנְתָּהּ׃

2. Bel'sha'tsar 'amar bi't'em cham'ra' l'hay'thayah l'ma'ney dahaba' w'kas'pa'
di han'peq N'bukad'netsar 'abuh min-heyk'la' di biYrush'lem
w'yish'ton b'hon mal'ka' w'rab'r'banohi sheg'latheh ul'chenatheh.

Dan5:2 When Belshazzar tasted the wine, he gave orders to bring the gold and silver vessels
which Nebuchadnezzar his father had taken out of the temple which was in Yerushalam,
so that the king and his nobles, his wives and his concubines might drink from them.

<2> Βαλτασαρ εἶπεν ἐν τῇ γεύσει τοῦ οἴνου τοῦ ἐνεγκεῖν τὰ σκεύη τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ,
ἃ ἐξήνεγκεν Ναβουχοδονοσορ ὁ πατήρ αὐτοῦ ἐκ τοῦ ναοῦ τοῦ ἐν Ἱερουσαλημ, καὶ πιέτωσαν
ἐν αὐτοῖς ὁ βασιλεὺς καὶ οἱ μεγιστᾶνες αὐτοῦ καὶ αἱ παλλακαὶ αὐτοῦ καὶ αἱ παράκοιτοι αὐτοῦ.

2 Baltasar eipen en tē geusei tou oinou tou enegkein ta skeuē ta chrysa kai ta argyra,
And drinking Belshazzar spoke in the tasting of the wine to bring the items,
the ones of gold and the ones of silver
ha exēnegken Nabouchodonosor ho patēr autou ek tou naou tou en Ierousalēm, kai pietōsan
which brought forth Nebuchadnezzar his father from out of the temple in Jerusalem.
And they drank

en autois ho basileus kai hoi megistanes autou kai hai pallakai autou kai hai parakoitōi autou.
with them – the king, and his great men, and his concubines, and his mistresses.

וַיִּבְרִיךְ הַיְיָ אֱלֹהֵי בָּלְשַׁאצַּר אֶת־הַמֶּלֶךְ וְאֶת־שָׂרָיו וְאֶת־כָּל־אֲנָשָׁיו וְאֶת־כָּל־נְשָׁיו וְאֶת־כָּל־בְּנֵי־בֵית־אֱלֹהֵי
וַיִּשְׁתּוּ בְּהוֹן מִלֶּכָּא וּרְבָרְבָנוּהִי שְׁגִלְתָּהּ וּלְחִנְתָּהּ׃
וַיִּבְרִיךְ הַיְיָ אֱלֹהֵי בָּלְשַׁאצַּר אֶת־הַמֶּלֶךְ וְאֶת־שָׂרָיו וְאֶת־כָּל־אֲנָשָׁיו וְאֶת־כָּל־נְשָׁיו וְאֶת־כָּל־בְּנֵי־בֵית־אֱלֹהֵי

3. be'dayin hay'thiu ma'ney dahaba' di han'piku min-heyk'la' di-beyth 'Elahe'
di biYrush'lem w'ish'tiu b'hon mal'ka' w'rab'r'banohi sheg'latheh ul'chenatheh.

Dan5:3 Then they brought the gold vessels that had been taken out of the temple
of the house of the Elohim which was in Yerushalam;
and the king and his nobles, his wives and his concubines drank from them.

<3> καὶ ἤνεχθησαν τὰ σκεύη τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ,
ἃ ἐξήνεγκεν ἐκ τοῦ ναοῦ τοῦ θεοῦ τοῦ ἐν Ἱερουσαλημ, καὶ ἔπινον ἐν αὐτοῖς ὁ βασιλεὺς
καὶ οἱ μεγιστᾶνες αὐτοῦ καὶ αἱ παλλακαὶ αὐτοῦ καὶ αἱ παράκοιτοι αὐτοῦ.

3 kai ēnechthēsan ta skeuē ta chrysa kai ta argyra,
And they brought the items of gold, and the ones of silver,
ha exēnegken ek tou naou tou theou tou en Ierousalēm, kai epinon en autois ho basileus
which were brought forth from out of the temple of the Elohim in Jerusalem,
and they drank with them – the king,
kai hoi megistanes autou kai hai pallakai autou kai hai parakoitōi autou;
and his great men, and his concubines, and his mistresses.

4. 'ish'tiu cham'ra' w'shabachu l'elahey dahaba' w'kas'pa' n'chasha' phar'z'la' 'a'a' w'ab'na'.

Dan5:4 They drank the wine and praised the deities of gold and silver, of bronze, iron, wood and stone.

<4> ἔπινον οἶνον καὶ ἤνεσαν τοὺς θεοὺς τοὺς χρυσοὺς
καὶ ἀργυροὺς καὶ χαλκοὺς καὶ σιδηροὺς καὶ ξυλίνους καὶ λιθίνους.

4 epinon oinon kai ħnesan tous theous tous chrysous

They drank wine, and they praised the deities of gold,

kai argyrous kai chalkous kai sidērous kai xylinous kai lithinous.

and of silver, and of brass, and of iron, and of wood, and of stones.

5. bah-sha'athah n'phaqu 'ets'b'an di yad-'enash w'kath'ban laqabel neb'rash'ta' `al-gira' di-k'thal heyk'la' di mal'ka' umal'ka' chazeh pas y'dah di kath'bah.

הַבַּה־שַׁעֲתָה נִפְקִי אֶצְבָּעַיִן דִּי יַד־אֲנָשׁ וְכַתְּבִין לְקַבֵּל נְבִר־שִׁטָּא
עַל־גִּירָא דִּי־כְתָל הַיְכָלָא דִּי מַלְכָּא וּמַלְכָּא חֲזָה פָּס יְדָה דִּי כְתָבָה:

5. bah-sha'athah n'phaqu 'ets'b'an di yad-'enash w'kath'ban laqabel neb'rash'ta' `al-gira' di-k'thal heyk'la' di mal'ka' umal'ka' chazeh pas y'dah di kath'bah.

Dan5:5 At that moment the fingers of a man's hand came out and wrote on the plaster of the wall of the king's palace across from the lampstand. And the king saw the part of the hand that wrote.

<5> ἐν αὐτῇ τῇ ὥρᾳ ἐξῆλθον δάκτυλοι χειρὸς ἀνθρώπου
καὶ ἔγραφον κατέναντι τῆς λαμπάδος ἐπὶ τὸ κονίαμα τοῦ τοίχου τοῦ οἴκου τοῦ βασιλέως,
καὶ ὁ βασιλεὺς ἐθεώρει τοὺς ἀστραγάλους τῆς χειρὸς τῆς γραφούσης.

5 en autē tē hōrā exēlthon daktyloi cheiros anthrōpou

In the same hour came forth fingers of the hand of a man,

kai egraphon katenanti tēs lampados epi to koniama tou toichou tou oikou tou basileōs,

and they wrote over against the lamp upon the whitewashed portion of the wall
of the house of the king.

kai ho basileus etheōrei tous astragalous tēs cheiros tēs graphousēs.

And the king viewed the knuckles of the hand writing.

6. edayin mal'ka' ziuohi sh'nohi w'ra'yonohi y'bahaluneh w'qit'rey char'tseh mish'tarayin w'ar'kubatheh da' l'da' naq'shan.

וְאֵינִין מַלְכָּא זִיוְהִי שְׁנוּהִי וְרַעֲיוֹנְהִי יְבַה־לוֹנִיָּה
וְקִטְרֵי חֲרָצִיָּה מִשְׁתַּרְיִין וְאַרְכֻּבָּתֶיהָ דָּא לְדָא נִקְשָׁן:

6. 'edayin mal'ka' ziuohi sh'nohi w'ra'yonohi y'bahaluneh w'qit'rey char'tseh mish'tarayin w'ar'kubatheh da' l'da' naq'shan.

Dan5:6 Then the king's color was changed and his thoughts troubled him, and his joints of the loins shook, and his knees knocked against one another.

<6> τότε τοῦ βασιλέως ἡ μορφή ἡλλοιώθη, καὶ οἱ διαλογισμοὶ αὐτοῦ συνετάρασσον αὐτόν,
καὶ οἱ σύνδεσμοι τῆς ὀσφύος αὐτοῦ διελύοντο, καὶ τὰ γόνατα αὐτοῦ συνεκροτοῦντο.

6 tote tou basileōs hē morphē ělloiōthē, kai hoi dialogismoi autou synetarasson auton,

Then of the king the appearance changed, and his thoughts disturbed him,

kai hoi syndesmoi tēs osphuos autou dieluonto, kai ta gonata autou synekrotounto.
and the bonding together of his loin parted, and his knees struck together.

כַּיְהִי וְהָיוּ הַמְּבָרָכִים אֶת־הַמֶּלֶךְ וְהָיוּ הַמֶּלֶךְ אֶת־הַמְּבָרָכִים
וְהָיוּ הַמֶּלֶךְ אֶת־הַמְּבָרָכִים וְהָיוּ הַמֶּלֶךְ אֶת־הַמְּבָרָכִים
וְהָיוּ הַמֶּלֶךְ אֶת־הַמְּבָרָכִים וְהָיוּ הַמֶּלֶךְ אֶת־הַמְּבָרָכִים

וְהָיוּ הַמֶּלֶךְ אֶת־הַמְּבָרָכִים וְהָיוּ הַמֶּלֶךְ אֶת־הַמְּבָרָכִים

וְהָיוּ הַמֶּלֶךְ אֶת־הַמְּבָרָכִים וְהָיוּ הַמֶּלֶךְ אֶת־הַמְּבָרָכִים

וְהָיוּ הַמֶּלֶךְ אֶת־הַמְּבָרָכִים וְהָיוּ הַמֶּלֶךְ אֶת־הַמְּבָרָכִים

7. qare' mal'ka' b'chayil l'he'alah l'ash'phaya' Kas'daye' w'gaz'raya' `aneh mal'ka'
w'amar l'chakimey Babel di kal-'enash di-yiq'reh k'thabah d'nah uphish'reh y'chauinani
'ar'g'wana' yil'bash w'hamon'ka' di-dahaba' `al-tsau'reh w'thal'ti b'mal'kutha' yish'lat.

Dan5:7 The king called aloud to bring in the conjurers, the Chaldeans and the diviners.

The king answered and said to the wise men of Babylon, Any man who can read this writing
and explain its interpretation to me shall be clothed with purple
and have a necklace of gold around his neck, and he shall rule third in the kingdom.

<7> καὶ ἐβόησεν ὁ βασιλεὺς ἐν ἰσχύι τοῦ εἰσαγαγεῖν μάγους, Χαλδαίους, γαζαρηνοὺς
καὶ εἶπεν τοῖς σοφοῖς Βαβυλῶνος Ὅς ἂν ἀναγνῶ τὴν γραφὴν ταύτην
καὶ τὴν σύγκρισιν γνωρίσῃ μοι, πορφύραν ἐνδύσεται,
καὶ ὁ μανιάκης ὁ χρυσοῦς ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ τρίτος ἐν τῇ βασιλείᾳ μου ἄρξει.

7 kai eboēsen ho basileus en ischui tou eisagagein magous, Chaldaious, gazarēnous kai eipen tois sophois
And yelled the king in strength to bring the magi,
and the Chaldeans, and the astrologers. And he said to the wise men

Babylōnos Hos an anagnō tēn graphēn tautēn kai tēn sygkrisin gnōrisē moi, porphyran endysetai,
of Babylon, Who ever should read this writing, and its interpretation should make known to me,
purple shall be put on him,

kai ho maniakēs ho chrysous epi ton trachēlon autou, kai tritos en tē basileiā mou arxei.
and the necklace of gold upon his neck, and as third in my kingdom he shall rule.

כַּיְהִי וְהָיוּ הַמְּבָרָכִים אֶת־הַמֶּלֶךְ וְהָיוּ הַמֶּלֶךְ אֶת־הַמְּבָרָכִים
וְהָיוּ הַמֶּלֶךְ אֶת־הַמְּבָרָכִים וְהָיוּ הַמֶּלֶךְ אֶת־הַמְּבָרָכִים

וְהָיוּ הַמֶּלֶךְ אֶת־הַמְּבָרָכִים וְהָיוּ הַמֶּלֶךְ אֶת־הַמְּבָרָכִים
וְהָיוּ הַמֶּלֶךְ אֶת־הַמְּבָרָכִים וְהָיוּ הַמֶּלֶךְ אֶת־הַמְּבָרָכִים

8. 'edayin `alalin kol chakimey mal'ka'
w'la'-kahalin k'thaba' l'miq're' uphish'ra' l'hoda`ah l'mal'ka'.

Dan5:8 Then all the king's wise men came in,
but they could not read the writing or make known its interpretation to the king.

<8> καὶ εἰσεπορεύοντο πάντες οἱ σοφοὶ τοῦ βασιλέως
καὶ οὐκ ἠδύναντο τὴν γραφὴν ἀναγνῶναι οὐδὲ τὴν σύγκρισιν γνωρίσαι τῷ βασιλεῖ.

8 kai eiseaporeuonto pantes hoi sophoi tou basileōs
And entering were all the wise men of the king,
kai ouk ēdynanto tēn graphēn anagnōnai oude tēn sygkrisin gnōrisai tō basilei.

and they were not able the writing to read, nor the interpretation to make known to the king.

[illegible]

טאָהײַן מ'לָפּא ב'ל'שאַצער שגיא מתבּהל וזיוהי שנין עלוהי
ורברבנוהי מנשתבשין:

9. 'edayin mal'ka' Bel'sha'tsar sagi' mith'bahal w'ziuhi shanayin `alohi
w'rab'r'banohi mish'tab'shin.

Dan5:9 Then King Belshazzar was greatly troubled, his face was changing on him, and his nobles were perplexed.

«9» καὶ ὁ βασιλεὺς Βαλταसार πολὺ ἐταράχθη, καὶ ἡ μορφή αὐτοῦ ἡλλοιώθη ἐπ' αὐτῷ, καὶ οἱ μεγιστᾶνες αὐτοῦ συνεταράσσοντο.

9 kai ho basileus Baltasar poly etarachthē, kai hē morphē autou ēlloiōthē ep' autō,
And king Belshazzar was disturbed, and his appearance changed in him,

kai hoi megistanes autou synetarassonto.
and his great men were disturbed.

י מִלְכָּתָא לְקַבֵּל מִלִּי מִלְכָּא וְרַבְרַבְנוּהִי לְבֵית מוֹשֶׁתָּא עֲלִילַת עֲנַת מִלְכָּתָא
וְאַמְרַת מִלְכָּא לְעֻלְמִין חַיִּי אֶל-יְבִהּלוּךְ רַעֲיוֹנְךָ וְזִירוּךְ אֶל-יִשְׁתַּנּוּ:

10. mal'k'tha' laqabel miley mal'ka' w'rab'r'banohi l'beyth mish't'ya' `alalath `anath mal'k'tha' wa'amereth mal'ka' l'al'min cheyi 'al-y'bahaluk ra'yonak w'ziuyak 'al-yish'tano.

Dan5:10 The queen came into the banquet house because of the words of the king and his nobles; the queen spoke and said, O king, live forever!
Do not let your thoughts trouble you nor your face be changed.

·**10**· καὶ εἰσῆλθεν ἡ βασίλισσα εἰς τὸν οἶκον τοῦ πότου καὶ εἶπεν Βασιλεῦ, εἰς τοὺς αἰῶνας ζῆθι·
μὴ ταρασσέτωσάν σε οἱ διαλογισμοί σου, καὶ ἡ μορφή σου μὴ ἀλλοιούσθω·

10 kai eisēlthen hē basilissa eis ton oikon tou potou kai eipen Basileu, eis tous aiōnas zēthi;
And the queen entered into the house of the banquet. And said, O king, into the eon live!
mē tarassetōsan se hoi dialogismoι sou, kai hē morphē sou mē alloiousthō;
not Let disturb you your thoughts, and appearance your not let be changed!

39 ንጊወጊጠብ ንጊገረቱ ዘሃገረገረ ሃገረቱ ንገረቱ 11
 39 ንገረቱ ንገረቱ ንገረቱ ንገረቱ ንገረቱ ንገረቱ ንገረቱ ንገረቱ
 ንገረቱ ንገረቱ ንገረቱ ንገረቱ ንገረቱ ንገረቱ ንገረቱ ንገረቱ
 ንገረቱ ንገረቱ ንገረቱ ንገረቱ ንገረቱ ንገረቱ ንገረቱ ንገረቱ

וַיֹּאמֶר אֱלֹהִים אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן וְאֶל-כָּל-בְּנֵי יִשְׂרָאֵל
 וְאָמַר אֲנִי ה' וְאַתֶּם יִשְׂרָאֵל וְעַתָּה יֵצֵא מִן-הָאָרֶץ
 וְעָלְתִּי אֶל-הָאֱלֹהִים וְעָלְתִּי אֶל-הָאֲרָצוֹת
 וְעָלְתִּי אֶל-הָאֲרָצוֹת וְעָלְתִּי אֶל-הָאֲרָצוֹת
 וְעָלְתִּי אֶל-הָאֲרָצוֹת וְעָלְתִּי אֶל-הָאֲרָצוֹת

11. 'ithay g'bar b'mal'kuthak di ruach 'Elahin qadishin beh ub'yomey 'abuk nahiru w'sak'l'thanu w'chak'mah k'chak'math-'Elahin hish't'kachath beh umal'ka' N'bukad'netsar 'abuk rab char'tumin 'ash'phin Kas'da'in gaz'rin haqimeh 'abuk mal'ka'.

Dan5:11 There is a man in your kingdom in whom is a spirit of the holy Elohim; and in the days of your father, light, insight and wisdom like the wisdom of the Elohim were found in him. And King Nebuchadnezzar, your father, the king, your father the king appointed him master of the magicians, conjurers, Chaldeans and diviners.

<11> ἔστιν ἀνὴρ ἐν τῇ βασιλείᾳ σου, ἐν ᾧ πνεῦμα θεοῦ, καὶ ἐν ταῖς ἡμέραις τοῦ πατρὸς σου γρηγόρησις καὶ σύνεσις εὐρέθη ἐν αὐτῷ, καὶ ὁ βασιλεὺς Ναβουχοδονοσορ ὁ πατὴρ σου ἄρχοντα ἐπαοιδῶν, μάγων, Χαλδαίων, γαζαρηνῶν κατέστησεν αὐτόν,

11 estin anēr en tē basileiā sou, en hō pneuma theou, kai en tais hēmerais tou patros sou grēgorēsis
There is a man in your kingdom in whom is the Spirit of Elohim.

And in the days of your father, vigilance,

kai synesis heurethē en autō, kai ho basileus Nabouchodonosor ho patēr sou
and understanding, were found in him; and king Nebuchadnezzar your father
archonta epaoidōn, magōn, Chaldaion, gazarēnōn katestēsen auton,
ruler of enchanters of magi of Chaldeans and of astrologers placed him.

יְהִי כְּכֵן בְּיָמֵי אָבִיךָ הַמֶּלֶךְ הַזֶּה וְהַיּוֹם הַזֶּה יִהְיֶה כֵּן בְּיָמֶיךָ וְהַיּוֹם הַזֶּה יִהְיֶה כֵּן בְּיָמֶיךָ
לְכָל הַיּוֹם הַזֶּה וְהַיּוֹם הַזֶּה יִהְיֶה כֵּן בְּיָמֶיךָ וְהַיּוֹם הַזֶּה יִהְיֶה כֵּן בְּיָמֶיךָ
אֲנִי הָיִיתִי מִלְּפָנֶיךָ מִיָּמֵינוּ וְהַיּוֹם הַזֶּה יִהְיֶה כֵּן בְּיָמֶיךָ וְהַיּוֹם הַזֶּה יִהְיֶה כֵּן בְּיָמֶיךָ

יב כל-קבל די רוח יתירה ומנבא ושכלתנו מפשר חלמין
ואחיות אחידן ומשרא קטרין השתכחת ביה בדגניאל

די-מלכא שם-שמה בלשנאצר כען דגניאל יתקרי ופשרה יתחנה: פ

12. kal-qabel di ruach yatirah uman'da' w'sak'l'thanu m'phashar chel'min
wa'achawayath 'achidan um'share' qit'rin hish't'kachath beh b'Dani'El
di-mal'ka' sam-sh'meh Bel't'sha'tsar k'an Dani'El yith'q'rey uphish'rah y'hachaweh.

Dan5:12 This was because an extraordinary spirit, knowledge and insight, interpretation of dreams, explanation of enigmas and solving of difficult problems were found in this Daniel, whom the king gave the name Belteshazzar. Let Daniel now be called and he shall declare the interpretation.

<12> ὅτι πνεῦμα περισσὸν ἐν αὐτῷ καὶ φρόνησις καὶ σύνεσις, συγκρίνων ἐνύπνια καὶ ἀναγγέλλων κρατούμενα καὶ λύων συνδέσμους, Δανιηλ καὶ ὁ βασιλεὺς ἐπέθηκεν αὐτῷ ὄνομα Βαλτασαρ· νῦν οὖν κληθῆτω, καὶ τὴν σύγκρισιν αὐτοῦ ἀναγγελεῖ σοι.

12 hoti pneuma perisson en autō kai phronēsis kai synesis, sygkrinōn enypnia

For spirit extra is in him, and intelligence, and understanding of interpreting dreams,

kai anagellōn kratoumena kai lyōn syndesmous, Daniēl kai ho basileus epethēken autō onoma Baltasar;
and reporting things held, and untying things bonded together – it is Daniel,
and the king put to him the name – Belteshazzar.

nyn oun klēthētō, kai tēn sygkrisin autou anagelei soi.

Now then let him be called! and its interpretation he shall announce to you.

אֲנִי הָיִיתִי מִלְּפָנֶיךָ מִיָּמֵינוּ וְהַיּוֹם הַזֶּה יִהְיֶה כֵּן בְּיָמֶיךָ וְהַיּוֹם הַזֶּה יִהְיֶה כֵּן בְּיָמֶיךָ
לְכָל הַיּוֹם הַזֶּה וְהַיּוֹם הַזֶּה יִהְיֶה כֵּן בְּיָמֶיךָ וְהַיּוֹם הַזֶּה יִהְיֶה כֵּן בְּיָמֶיךָ
אֲנִי הָיִיתִי מִלְּפָנֶיךָ מִיָּמֵינוּ וְהַיּוֹם הַזֶּה יִהְיֶה כֵּן בְּיָמֶיךָ וְהַיּוֹם הַזֶּה יִהְיֶה כֵּן בְּיָמֶיךָ

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[illegible]

Dan5:16 But I have heard of you, that you are able to tell interpretations and to solve problems. Now if you are able to read the inscription and make its interpretation known to me, you shall be clothed with purple and have a necklace of gold around your neck, and you shall rule third in the kingdom.

16 kai egō ēkousa peri sou hoti dynasai krimata sygkrinai;
 And I heard concerning you, that you are able judgments to interpret.
 nyn oun ean dynēthēs tēn graphēn anagnōnai kai tēn sygkrisin autēs gnōrisai moi, porphyran endysē,
 Now then, if you should be able the writing to read,
 and its interpretation to make known to me, purple shall be put on you,
 kai ho maniakēs ho chrysous estai epi ton trachēlon sou, kai tritos en tē basileiā mou arxeis.
 and the necklace of gold shall be upon your neck, and as third in my kingdom you shall rule.

[illegible]

Dan5:17 Then Daniel answered and said before the king,
Let your gifts be for yourself or give your rewards to someone else;
Yet I shall read the inscription to the king and make the interpretation known to him.

17 **tote** **apekrithē** **Daniēl** **kai** **eipen** **enōpion** **tou** **basileōs** **Ta** **domata** **sou** **soi** **estō**, **kai** **tēn** **dōrean**
Then **answered** **Daniel**, **and** **he** **said** **before** **the** **king**, **your** **gifts** **yours** **Let** **be**, **and** **the** **present** **of**
HaMiqraot/The Scriptures – **Chetuvim/Writings** **Hebrew-Greek-English** **color coded** **Interlinear** **edited by Lanny Mebust** – **page 6944**

tēs oikias sou heterō dos; egō de tēn graphēn anagnōsomai tō basilei kai tēn sygkrisin autēs gnōrisō soi.
 your house to another give! But I the writing shall read to the king,
 and the interpretation of it I shall make known to you.

419422 4x2912 4x2y7 4260 4364 4y7 3x4 18
 :y294 9274y2y6 932 39432

יח אנתה מלכא אלהא עליא מלכותא

ורבותא ויקרא וחדרה יחב לנבכדנצר אבוק:

18. 'an'tah mal'ka' 'Elaha' `ilaya' mal'kutha'
 ur'butha' wiqara' w'had'rah y'hab liN'bukad'netsar 'abuk.

Dan5:18 As for you, O king, the Most High El gave a kingdom, greatness, majesty,
 and splendor to Nebuchadnezzar your father.

<18> βασιλεῦ, ὁ θεὸς ὁ ὑψιστος τὴν βασιλείαν καὶ τὴν μεγαλυσύνην
 καὶ τὴν τιμὴν καὶ τὴν δόξαν ἔδωκεν Ναβουχοδονοσορ τῷ πατρί σου,

18 basileu, ho theos ho huuistos tēn basileian kai tēn megalōsynēn
 O king, the Elohim the highest the kingdom and the greatness
 kai tēn timēn kai tēn doxan edōken Nabouchodonosor tō patri sou,
 and the honor and the glory gave to Nebuchadnezzar your father.

72042 223 427w62 4274 42770 6y 36-932 24 4x291-2y2 19
 427 323 427 323-242 604 423 427 323-24 2327444-2y 22642
 :627w7 323 427 323-242 727 323 427 323-242

יטומן-רבותא די יחב-לה כל עממא אמא ולשנא הו זאעין
 ודחלין מן-קדמוהי די-הנה צבא הו קטל ודי-הנה צבא הנה מחא
 ודי-הנה צבא הנה מרים ודי-הנה צבא הנה משפיל:

19. umin-r'butha' di y'hab-leh kol `am'maya' 'umaya' w'lishanaya' hawo za'a'in
 w'dachalin min-qadamohi di-hawah tsabe' hawa' qatel w'di-hawah tsabe' hawah mache'
 w'di-hawah tsabe' hawah marim w'di-hawah tsabe' hawah mash'pil.

Dan5:19 Because of the grandeur which He gave on him, all the peoples, nations and languages
 trembled and feared from before him; whomever he wished he killed and whomever
 he wished he spared alive; and whomever he wished he elevated and whomever he wished he humbled.

<19> καὶ ἀπὸ τῆς μεγαλυσύνης, ἥς ἔδωκεν αὐτῷ, πάντες οἱ λαοί, φυλαί, γλῶσσαι ἦσαν τρέμοντες
 καὶ φοβούμενοι ἀπὸ προσώπου αὐτοῦ· οὓς ἠβούλετο, αὐτὸς ἀνήρει, καὶ οὓς ἠβούλετο,
 αὐτὸς ἔτυπτεν, καὶ οὓς ἠβούλετο, αὐτὸς ὕψου, καὶ οὓς ἠβούλετο, αὐτὸς ἔταπείνου.

19 kai apo tēs megalōsynēs, hēs edōken autō, pantes hoi laoi, phylai, glōssai ēsan tremontes
 And because of the greatness of which he gave to him,
 all the peoples, tribes, languages were trembling
 kai phoboumenoi apo prosōpou autou; hous ēbouleto, autos anērei, kai hous ēbouleto, autos etypten,
 and fearing from before him. Whom he willed he did away with, and whom he willed he beat,
 kai hous ēbouleto, autos huuou, kai hous ēbouleto, autos etapeinou.
 and whom he willed he raised up high, and whom he willed he humbled.

4x2y7 429y-2y 4273 34236 429x 32712 3296 71 24y2 20

כּוֹכְדִי רֵם לְבָבָהּ וְרוּחָהּ תִקְפֹּת לְהַזְדָּה הִנָּחַת מִן-כָּרִסָּא מַלְכוּתָהּ
וַיִּקְרָה הָעֶדְיּוֹ מִנָּהּ:

20. uk'di rim lib'beh w'rucheh tiq'phath lahazadah han'chath min-kar'se' mal'kutheh wiqarah he'diu mineh.

Dan5:20 But when his heart was lifted up and his spirit hardened in pride, he was put down from the throne of his kingdom, and his glory was taken away from him.

<20> καὶ ὅτε ὑψώθη ἡ καρδία αὐτοῦ καὶ τὸ πνεῦμα αὐτοῦ ἐκραταιώθη τοῦ ὑπερηφανεύσασθαι, κατηνέχθη ἀπὸ τοῦ θρόνου τῆς βασιλείας αὐτοῦ, καὶ ἡ τιμὴ ἀφῆρέθη ἀπ' αὐτοῦ,

20 kai hote huyōthē hē kardia autou kai to pneuma autou ekrataiōthē tou hyperēphaneusasthai,

And when was raised up high his heart, and his spirit was fortified to be prideful,

katēnechthē apo tou thronou tēs basileias autou, kai hē timē aphērethē ap' autou,

he was brought down from the throne of his kingdom, and the honor was removed from him.

21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

כּא וּמִן-בְּנֵי אֲנָשָׁא טָרִיד וְלִבָּבָהּ עִם-חַיּוֹתָא שְׁוִי וְעִם-עֲרֻרְיָא מְדוּרָהּ
עֲשָׂבָא כְּתוּרִין יִטְעֻמוּנָהּ וּמִטַּל שְׁמַיָּא גִשְׁמָהּ יִצְטַבַּע עַד דִּי-יִרַע
דִּי-שְׁלִיט אֱלֹהָא עָלָיָא בְּמַלְכוּת אֲנָשָׁא וּלְמִן-דִּי יִצְבָּהּ יְהָקִים עָלֶיהָ:

21. umin-b'ney 'anasha' t'rid w'lib'beh im-cheyu'tha' sh'wi w'im-aradaya' m'doreh 'is'ba' b'thorin y'ta'amuneh umital sh'maya' gish'meh yits'taba`ad di-y'da` di-shalit 'Eloha' ilaya' b'mal'kuth 'anasha' ul'man-di yits'beh y'haqeym alayeh.

Dan5:21 He was driven from the sons of men, and his heart was made like the beasts, and his dwelling place was with the wild donkeys. He was given grass to eat like cattle, and his body was wet with the dew of heaven until he recognized that the Most High El is ruler over the kingdom of men and that He sets over it whomever He wishes.

<21> καὶ ἀπὸ τῶν ἀνθρώπων ἐξεδιώχθη, καὶ ἡ καρδία αὐτοῦ μετὰ τῶν θηρίων ἐδόθη, καὶ μετὰ ὀνάγρων ἡ κατοικία αὐτοῦ, καὶ χόρτον ὡς βοῦν ἐψώμιζον αὐτόν, καὶ ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ τὸ σῶμα αὐτοῦ ἐβάφη, ἕως οὗ ἔγνω ὅτι κυριεύει ὁ θεὸς ὁ ὑψιστος τῆς βασιλείας τῶν ἀνθρώπων, καὶ ᾧ ἂν δόξῃ, δώσει αὐτήν.

21 kai apo tōn anthrōpōn exediōchthē, kai hē kardia autou meta tōn thēriōn edothē,

And from the men he was driven out, and his heart with the wild beasts was given to be,

kai meta onagrōn hē katoikia autou, kai chorton hōs boun epsōmizon auton,

and with the wild donkeys among which he dwelt. And grass as an ox was fed him,

kai apo tēs drosou tou ouranou to sōma autou ebaphē, heōs hou egnō

and of the dew of the heaven his body was dipped, until of which time he knew

hoti kyrieuei ho theos ho huiistos tēs basileias tōn anthrōpōn, kai hō an doxē, dōsei autēn.

that dominated the Elohim the highest the kingdom of men,

and to whomever it seems good he gives it.

22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

22. w'an'tah b'reh Bel'sha'tsar la' hash'pel't' lib'bak kal-gabel di kal-d'nah y'da'ta.

«22» καὶ σὺ ὁ υἱὸς αὐτοῦ Βαλτασαρ οὐκ ἐταπείνωσας τὴν καρδίαν σου
κατενώπιον τὸν θεὸν οὐ πάντα ταῦτα ἔγνων,

And you, his son, O Belshazzar, humbled not your heart in front of the Elohim,

of which all these things you knew.

כג וַעַל מָרָא-שְׁמִיָּא הִתְרוּמְמַתָּ וּלְמֵאנְיָא דִּי-בֵיתָהּ הִיתִּיּוּ קְדָמֶיךָ וְאַנְתָּה וְרַבְרַבְנֵיךָ שְׂגֵלְתָךְ וּלְחֻנְתָךְ חֲמָרָא שְׁתִּין בְּחוּץ וְלֹא לְהִי כִסְפָּא-וְרַבְבָּא נְחֻשָׁא פְּרִזְלָא אָעָא וְאַבְנָא הִי לֹא-חֲזִין וְלֹא-שְׁמַעִין וְלֹא יִדְעִין שְׂבַחָתָּ וְלֹא לְהָא הִי-נִשְׁמַתָּ בִּיהִּי וְכָל-אַרְחַתָךְ לֵיהּ לֹא חִבְרָתָּ:

w'an'tah w'rab'r'banayik sheg'lathak ul'chenathak cham'ra' shathayin b'hon

Dan5:23 but you have exalted yourself against the Master of heaven;

and they have brought the vessels of His house before you, and you and your nobles,

And you have not glorified Him, the El in whose hand your breath is and to whom belong all your ways.

«23» καὶ ἐπὶ τὸν κύριον θεὸν τοῦ οὐρανοῦ ὑψώθης, καὶ τὰ σκεύη τοῦ οἴκου αὐτοῦ ἤνεγκαν ἐνώπιόν σου, καὶ σὺ καὶ οἱ μεγιστάνές σου καὶ αἱ παλλακαὶ σου καὶ αἱ παράκοιτοί σου οἶνον ἐπίνετε ἐν αὐτοῖς, καὶ τοὺς θεοὺς τοὺς χρυσοὺς καὶ ἀργυροὺς καὶ χαλκοὺς καὶ σιδηροὺς καὶ ξυλίνους καὶ λιθίνους, οἳ οὐ βλέπουσιν καὶ οὐκ ἀκούουσιν καὶ οὐ γινώσκουσιν, ἦνεσας καὶ τὸν θεόν, οὗ ἡ πνοή σου ἐν χειρὶ αὐτοῦ καὶ πᾶσαι αἱ ὁδοί σου, αὐτὸν οὐκ ἐδόξασας.

23 kai epi ton kyrion theon tou ouranou huyōthēs, kai ta skeuē tou oikou autou ēnegkan enōpion sou,

And against YHWH the Elohim of heaven you were haughty,

and the items of his house they brought before you;

kai sy kai hoi megistanes sou kai hai pallakai sou kai hai parakoitoi sou oinon epinete en autois,

even **you**, and **your great** men, and **your** concubines, and **your mistresses** wine **drank in** them,

kai tous theous tous chrysous kai argyrous kai chalkous kai sidērous kai xylinous kai lithinous,

and the deities of gold, and of silver, and of brass, and of iron, and of wood, and of stones,

hoi **ou** blepousin kai **ouk** akouousin kai **ou** ginōskousin, ēnesas kai **ton** **theon**,

the ones that see not, and hear not, and know not, you praised; and the Elohim

hou hē pnoē sou en cheiri autou kai pasai hai hodoi sou, auton ouk edoxasas.

of whom your breath is in his hand, and all your ways – him you glorified not.

24 כד באַדין מן-קַדְמוֹהִי שְׁלִיחַ פָּסָא דִּי-יָדָא וּכְתָבָא דְנָה רְשִׁים:
24. be'dayin min-qadamohi sh'liaach pasa' di-y'da' uk'thaba' d'nah r'shim.

Dan5:24 Then the palm of the hand was sent from Him and this inscription was written out.

<24> διὰ τοῦτο ἐκ προσώπου αὐτοῦ ἀπεστάλη ἀστράγαλος χειρὸς καὶ τὴν γραφὴν ταύτην ἐνέταξεν.

24 dia touto ek prosōpou autou apestalē astragalos cheiros kai tēn graphēn tautēn enetaxen.

On account of this, from his presence was sent the knuckle of a hand,
and this writing he arranged.

25 כה ודְּנָה כְּתָבָא דִּי רְשִׁים מְנָא מְנָא תִּקְל וּפְרָסִין:
25. ud'nah k'thaba' di r'shim M'ne' M'ne' T'qel Uphar'sin.

Dan5:25 Now this is the inscription that was written out: MENE, MENE, TEKEL, UPHARSIN.

Dan5:25 Now this is the inscription that was written out: MENE, MENE, TEKEL, UPHARSIN.

<25> καὶ αὕτη ἡ γραφὴ ἡ ἐντεταγμένη Μανη θεκελ φαρес.

25 kai hautē hē graphē hē entetagmenē Manē Thekel Phares.

And this is the writing being arranged – Mene, Tekel, Peres.

26 כּוּ דְּנָה פִּשְׁר-מְלָתָא מְנָא מְנָה-אַלְהָא מְלְכוּתָךְ וְהַשְׁלֵמָה:
26. d'nah p'shar-mil'tha' m'ne' M'nah-'Elaha' mal'kuthak w'hash'l'mah.

Dan5:26 This is the interpretation of the message:

Dan5:26 This is the interpretation of the message:
MENE The El has numbered your kingdom and finished it.

<26> τοῦτο τὸ σύγκριμα τοῦ ῥήματος·

μανη, ἐμέτρησεν ὁ θεὸς τὴν βασιλείαν σου καὶ ἐπλήρωσεν αὐτήν·

26 touto to sygkrima tou hrēmato; Manē, emetrēsen ho theos tēn basileian sou kai eplērōsen autēn;

This is the interpretation of the saying,

Mene – The Elohim measured your kingdom and finished it.

27 כּז תִּקְל תִּקְלִיתָהּ בְּמֵאזְנֵיא וְהַשְׁתַּכַּחַת חֲסִיר:
27. T'qel t'qil'tah b'mo'zan'ya' w'hish't'kachat' chasir.

Dan5:27 TEKEL you have been weighed on the scales and found deficient.

Dan5:27 TEKEL you have been weighed on the scales and found deficient.

<27> θεκελ, ἐστάθη ἐν ζυγῷ καὶ εὐρέθη ὑστεροῦσα·

27 Thekel, estathē en zygō kai heurethē hysteros;

Tekel – it was set in the yoke balance scale and found lacking.

28 כּח פִּרְס פִּרִּיסַת מְלְכוּתָךְ וַיְהִיבַת לְמַדֵּי וּפָרַס:
28. P'res p'risath mal'kuthak wihibath l'Maday uPharas.

Dan5:28 PERES your kingdom has been divided and given to the Medes and Persians.

Dan5:28 PERES your kingdom has been divided and given to the Medes and Persians.

<28> φαρες, διήρηται ἡ βασιλεία σου καὶ ἐδόθη Μήδοις καὶ Πέρσαις.

28 Phares, diērētai hē basileia sou kai edothē Mēdois kai Persais.

Peres – was divided your kingdom and was given to the Medes and Persians.

כֹּה־אָמַר בִּלְשַׁאצַּר וְהִלְבִּישׁוּ לְדָנִיֵּאל אֶרְגָּמָנָא וְהַמִּוִּנְכָּא דִּי-הַקְּבָא
עַל-צִנְאָרָה וְהַכְרִזּוּ עָלוּהִי דִּי-לְהוּא שְׁלִיט תַּלְתָּא בְּמַלְכוּתָא׃ 29

29. be'dayin 'amar Bel'sha'tsar w'hal'bishu l'Dani'El 'ar'g'wana' w'hamon'ka'
di-dahaba' al-tsau'reh w'hak'rizu alohi di-lehewe' shalit tal'ta' b'mal'kutha'.

Dan5:29 Then Belshazzar commanded, and they clothed Daniel with purple
and a necklace of gold around his neck, and they made a proclamation concerning him
that he should be the third ruler in the kingdom.

<29> καὶ εἶπεν Βαλταसार καὶ ἐνέδυσαν τὸν Δανιηλ πορφύραν
καὶ τὸν μανιάκην τὸν χρυσοῦν περιέθηκαν περὶ τὸν τράχηλον αὐτοῦ,
καὶ ἐκήρυξεν περὶ αὐτοῦ εἶναι αὐτὸν ἄρχοντα τρίτον ἐν τῇ βασιλείᾳ.

29 kai eipen Baltasar kai enedysan ton Daniël porphyran kai ton maniakēn ton chrysoun periethēkan
And Belshazzar spoke, and they put on Daniel purple, and the necklace gold they put
peri ton trachēlon autou, kai ekēryxen peri autou einai auton archonta triton en tē basileiā.
around his neck, and proclaimed concerning him for him to be ruler third in the kingdom.

לְבַה בְּלֵי לַיָּא קְטִיל בִּלְשַׁצַּר מֶלֶכָּא כְּשִׁדְיָא׃ פ
אֲדַרְיֹוּשׁ מְדֵיָּא קָבַל מַלְכוּתָא כְּבָר שְׁנִין שְׁתֵּין וְתַרְתֵּין׃ 30

30. beh b'leil'ya' q'til Bel'shatsar mal'ka' Kas'daya'.

Dan5:30 In that night Belshazzar the Chaldean king was slain.

<30> ἐν αὐτῇ τῇ νυκτὶ ἀναιρέθη Βαλταसार ὁ βασιλεὺς ὁ Χαλδαίων.

30 en autē tē nykti anairethē Baltasar ho basileus ho Chaldaïōn.

In the same night was done away with Belshazzar the king of the Chaldeans.

Chapter 6

אֲדַרְיֹוּשׁ מְדֵיָּא קָבַל מַלְכוּתָא כְּבָר שְׁנִין שְׁתֵּין וְתַרְתֵּין׃
דָּרִיּוֹשׁ הַמֵּדֵּה לָקַח אֶת-הַמַּלְכוּת בְּיָמָיו הָיוּ שְׁשִׁים וּשְׁנָיִם׃ Dan6:1

31. (6:1 in Aramaic) w'Dar'yawesh Madaya' qabel mal'kutha' k'bar sh'nin shitin w'thar'teyn.

Dan5:31 So Darius the Mede took the kingdom, when a son of sixty-two years.

<6:1> Καὶ Δαρεῖος ὁ Μήδος παρέλαβεν τὴν βασιλείαν ὡς ἑτῶν ἑξήκοντα δύο.

1 Kai Dareios ho Mēdos parelaben tēn basileian ōn etōn hexēkonta duo.

And Darius the Mede took the kingdom, being years old sixty two.

אֲדַרְיֹוּשׁ מְדֵיָּא קָבַל מַלְכוּתָא כְּבָר שְׁנִין שְׁתֵּין וְתַרְתֵּין׃
דָּרִיּוֹשׁ הַמֵּדֵּה לָקַח אֶת-הַמַּלְכוּת בְּיָמָיו הָיוּ שְׁשִׁים וּשְׁנָיִם׃ 2

בְּשֹׁפֶר קָדָם דָּרְיוֹשׁ וַהֲקִים עַל-מְלְכוּתָא לְאַחַשְׁדָּרְפָּנַיָּא מְאַח
וְעִשְׂרִין דִּי לְהוֹן בְּכָל-מְלְכוּתָא:

1. (6:2 in Aramaic) **sh'phar qadam Dar'yawesh wahaqim `al-mal'kutha' la'achash'dar'p'naya' m'ah w'es'rin di lehewon b'kal-mal'kutha'.**

Dan6:1 It seemed good before Darius to set over the kingdom a hundred and twenty satraps, that they might be over the whole kingdom,

<2> καὶ ἤρεσεν ἐνώπιον Δαρείου καὶ κατέστησεν
ἐπὶ τῆς βασιλείας σατράπας ἑκατὸν εἴκοσι τοῦ εἶναι αὐτοὺς ἐν ὅλῃ τῇ βασιλείᾳ αὐτοῦ

2 kai ēresen enōpion Dareiou kai katestēsēn

And it was pleasing before Darius, and he placed

epi tēs basileias satrapas hekaton eikosi tou einai autous en holē tē basileiā autou

over the kingdom satraps a hundred twenty, for them to be in entire kingdom his.

יְצַא מִנְהוֹן סָרְכִין תְּלָתָא דִּי דְנִיָּאל חַד-מִנְהוֹן
:פַּעַל יְצַא מִנְהוֹן-כָּל כְּשָׁרִים יְצַא מִנְהוֹן כְּשָׁרִים יְצַא מִנְהוֹן כְּשָׁרִים יְצַא מִנְהוֹן

גִּיעָלָא מִנְהוֹן סָרְכִין תְּלָתָא דִּי דְנִיָּאל חַד-מִנְהוֹן

דִּי-לְהוֹן אַחַשְׁדָּרְפָּנַיָּא אֱלִין יְהַבִּין לְהוֹן טַעְמָא וּמִלְכָּא לָא-לְהוֹא נָזִק:

2. (6:3 in Aramaic) **w'ela' min'hon sar'kin t'latha' di Dani'El chad-min'hon di-lehewon 'achash'dar'p'naya' 'ileyn yahabin l'hon ta'ma' umal'ka' la'-lehewe' naziq.**

Dan6:2 and over them three commissioners (of whom Daniel was one of them), that these satraps might give accountable to them, and the king might not suffer loss.

<3> καὶ ἐπάνω αὐτῶν τακτικούς τρεῖς, ὧν ἦν Δανιηλ εἰς ἐξ αὐτῶν,
τοῦ ἀποδιδόναι αὐτοῖς τοὺς σατράπας λόγον, ὅπως ὁ βασιλεὺς μὴ ἐνοχλῇται.

3 kai epanō autōn taktikous treis, hōn ēn Daniēl heis ex autōn,

And above them tacticians three, which Daniel was one of them,

tou apodidonai autois tous satrapas logon, hopōs ho basileus mē enochlētai;

for the to render to them satraps a reckoning, so that the king should not be troubled.

לְהוֹן-כָּל כְּשָׁרִים יְצַא מִנְהוֹן-כָּל כְּשָׁרִים יְצַא מִנְהוֹן-כָּל כְּשָׁרִים יְצַא מִנְהוֹן-כָּל כְּשָׁרִים יְצַא מִנְהוֹן
:כְּשָׁרִים יְצַא מִנְהוֹן-כָּל כְּשָׁרִים יְצַא מִנְהוֹן-כָּל כְּשָׁרִים יְצַא מִנְהוֹן-כָּל כְּשָׁרִים יְצַא מִנְהוֹן

דְּאֱבִין דְּנִיָּאל דְּנָה הָוָא מִתְנַצֵּחַ עַל-סָרְכִיָּא וְאַחַשְׁדָּרְפָּנַיָּא כָּל-קָבֵל

דִּי רוּחַ יִתִּירָא בֵּיהּ וּמִלְכָּא עֲשִׂית לְהַקְמוּתֵיהּ עַל-כָּל-מְלְכוּתָא:

3. (6:4 in Aramaic) **'edayin Dani'El d'nah hawa' mith'natsach `al-sar'kaya' wa'achash'dar'p'naya' kal-qabel di ruach yatira' beh umal'ka' `ashith lahaqamutheh `al-kal-mal'kutha'.**

Dan6:3 Then this Daniel was distinguishing himself above the commissioners and satraps because an excellent spirit, and the king was planning to set him over the entire kingdom.

<4> καὶ ἦν Δανιηλ ὑπὲρ αὐτούς, ὅτι πνεῦμα περισσὸν ἐν αὐτῷ,
καὶ ὁ βασιλεὺς κατέστησεν αὐτὸν ἐφ' ὅλης τῆς βασιλείας αὐτοῦ.

4 kai ēn Daniēl hyper autous, hoti pneuma perisson en autō,

And Daniel was over them, for spirit extra was in him,

kai ho basileus katestēsēn auton eph' holēs tēs basileias autou.

and the king placed him over entire kingdom his.

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 הַאֲבִין סָרְכִיָּא וְאַחֲשֵׁרִפְנִיָּא הוּוּ בְּעִין עֲלָה לְהַשְׁכָּחַה לְהַנִּיָּא לְמִצְד
 מְלָכוּתָא וְכָל-עֲלָה וְנִשְׁחִיתָהּ לָא-יִכְלִין לְהַשְׁכָּחַה כָּל-קָבֵל
 דִּי-מְהִימָן הוּא וְכָל-נְשָׁלוּ וְנִשְׁחִיתָהּ לָא הַשְׁתַּכַּחַת עָלוּהִי:

4. (6:5 in Aramaic) 'edayin sar'kaya' wa'achash'dar'p'naya' hawo ba`ayin `ilah l'hash'kachah
l'Dani'El mitsad mal'kutha' w'kal-`ilah ush'chithah la'-yak'lin l'hash'kachah kal-qabel
di-m'heyman hu' w'kal-shalu ush'chithah la' hish't'kachath `alohi.

Dan6:4 Then the commissioners and satraps were seeking to find occasion against Daniel concerning the kingdom. But they was not able to find any occasion or fault, because he was faithful. There was any error or fault was not found in him.

«5» καὶ οἱ τακτικοὶ καὶ οἱ σατράπαι ἐζήτουν πρόφασιν εὐρεῖν κατὰ Δανιηλ· καὶ πᾶσαν πρόφασιν καὶ παράπτωμα καὶ ἀμβλᾶκημα οὐχ εὗρον κατ' αὐτοῦ, ὅτι πιστὸς ἦν.

5 kai hoi taktikoi kai hoi satrapai ezētoun prophasin heurein kata Daniēl;
And the tacticians and the satraps sought an excuse to find something against Daniel;
kai pasan prophasin kai paraptōma kai amblakēma ouch heuron kat' autou, hoti pistos ēn.
and any excuse, or transgression, or error they did not find against him, for he was trustworthy.

וְאֵלֶיךָ יִבְרָא אֱלֹהֵי אֲמֵרֶיךָ הֵן לֹא נִחְשָׁפָה לְדִבְרֵיךָ הֵנָּה
כָּל-עַלְמָא לְהֵן הַשְׁפִּיחָה עָלוּהֵי בְרַת אֱלֹהֵי: ס

5. (6:6 in Aramaic) 'edayin gub'raya' 'ilek 'am'rin di la' n'hash'kach l'Dani'El d'nah kal-'ila' lahen hash'kach'nah `alohi b'dath 'Elaheh.

Dan6:5 Then these men said, We shall not find any occasion against this Daniel unless we find it against him concerning the law of his El.

«6» καὶ εἶπον οἱ τακτικοὶ Οὐχ εὐρήσομεν κατὰ Δανιηλ πρόφασιν εἰ μὴ ἐν νομίμοις θεοῦ αὐτοῦ.

6 kai eipon hoi taktikoi Ouch heurēsomen kata Daniēl prophasin ei mē en nomimois theou autou.
And said the tacticians, We did not find against Daniel an excuse
unless it be in the laws of his El.

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6. (6:7 in Aramaic) 'edayin sar'kaya' wa'achash'dar'p'naya' 'ilen har'gishu `al-mal'ka' w'ken 'am'rin leh Dar'yawesh mal'ka' l'al'min cheyi.

Dan6:6 Then these commissioners and satraps gathered together to the king and spoke this to him, King Darius, live forever!

<7> τότε οἱ τακτικοὶ καὶ οἱ σατράπαι παρέστησαν τῷ βασιλεῖ
καὶ εἶπαν αὐτῷ Δαρεῖε βασιλεῦ, εἰς τοὺς αἰῶνας ζῆθι·

7 tote hoi taktikoi kai hoi satrapai parestēsan tō basilei

Then the tacticians, and the satraps stood beside the king.

kai eipan autō Dareie basileu, eis tous aiōnas zēthi;

And they said to him, O king Darius, into the eons live!

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ⲧⲟ ⲃⲁⲥⲓⲗⲉⲓ ⲉⲓⲥ ⲧⲟⲩⲥ ⲁⲓⲟⲩⲛⲁⲥ ⲙⲉⲛⲧⲉⲥⲧⲉⲥⲁⲛ ⲧⲟ ⲃⲁⲥⲓⲗⲉⲓ

7. (6:8 in Aramaic) 'ith'ya`atu kol sar'key mal'kutha' sig'naya' wa'achash'dar'p'naya' hadab'raya' uphachawatha' l'qayamah q'yam mal'ka' ul'thaqaphah 'esar di kal-di-yib'eh ba'u min-kal-'elah we'enash `ad-yomin t'lathin lahen minak mal'ka' yith'r'me' l'gob 'ar'yawatha'.

Dan6:7 All the commissioners of the kingdom, the prefects and the satraps, the high officials and the governors have consulted together that the king should establish a statute and make a strong ban, that anyone who makes a petition to any deity or man except for you, O king, for thirty days, shall be cast into the den of lions.

<8> συνεβουλεύσαντο πάντες οἱ ἐπὶ τῆς βασιλείας σου στρατηγοὶ καὶ σατράπαι, ὑπατοὶ καὶ τοπάρχαι τοῦ στῆσαι στάσει βασιλικῇ καὶ ἐνισχύσαι ὅρισμόν, ὅπως ὃς ἂν αἰτήσῃ αἴτημα παρὰ παντὸς θεοῦ καὶ ἀνθρώπου ἕως ἡμερῶν τριάκοντα ἀλλ' ἢ παρὰ σοῦ, βασιλεῦ, ἐμβληθήσεται εἰς τὸν λάκκον τῶν λεόντων·

8 synebouleusanto pantes hoi epi tēs basileias sou stratēgoi kai satrapai, hypatoi kai toparchai took counsel All the ones over your kingdom – the commandants,

and satraps, the supreme leaders, and toparchs,

tou stēsai stasei basilikē kai enischysai horismon, hopōs hos an aitēsē aitēma para pantos theou to establish position a royal, and to strengthen an enactment, so that whoever should ask a request from any deity

kai anthrōpou heōs hēmerōn triakonta all' ē para sou, basileu, emblēthēsetai eis ton lakkon tōn leontōn; or man, for days thirty, except from you, O king, shall be put into the pit of the lions.

ⲕⲁⲓ ⲉⲓⲑⲓⲛⲁⲛ ⲁⲩⲧⲟⲩⲁⲛ ⲉⲓⲥ ⲧⲟⲩⲥ ⲁⲓⲟⲩⲛⲁⲥ ⲙⲉⲛⲧⲉⲥⲧⲉⲥⲁⲛ ⲧⲟ ⲃⲁⲥⲓⲗⲉⲓ ⲉⲓⲥ ⲧⲟⲩⲥ ⲁⲓⲟⲩⲛⲁⲥ
ⲙⲉⲛⲧⲉⲥⲧⲉⲥⲁⲛ ⲧⲟ ⲃⲁⲥⲓⲗⲉⲓ ⲉⲓⲥ ⲧⲟⲩⲥ ⲁⲓⲟⲩⲛⲁⲥ ⲙⲉⲛⲧⲉⲥⲧⲉⲥⲁⲛ ⲧⲟ ⲃⲁⲥⲓⲗⲉⲓ ⲉⲓⲥ ⲧⲟⲩⲥ ⲁⲓⲟⲩⲛⲁⲥ
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ⲕⲁⲓ ⲉⲓⲑⲓⲛⲁⲛ ⲁⲩⲧⲟⲩⲁⲛ ⲉⲓⲥ ⲧⲟⲩⲥ ⲁⲓⲟⲩⲛⲁⲥ ⲙⲉⲛⲧⲉⲥⲧⲉⲥⲁⲛ ⲧⲟ ⲃⲁⲥⲓⲗⲉⲓ ⲉⲓⲥ ⲧⲟⲩⲥ ⲁⲓⲟⲩⲛⲁⲥ
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ⲙⲉⲛⲧⲉⲥⲧⲉⲥⲁⲛ ⲧⲟ ⲃⲁⲥⲓⲗⲉⲓ ⲉⲓⲥ ⲧⲟⲩⲥ ⲁⲓⲟⲩⲛⲁⲥ ⲙⲉⲛⲧⲉⲥⲧⲉⲥⲁⲛ ⲧⲟ ⲃⲁⲥⲓⲗⲉⲓ

8. (6:9 in Aramaic) k`an mal'ka' t'qim 'esara' w'thir'shum k'thaba' di la' l'hash'nayah k'dath-Maday uPharas di-la' the`de'.

Dan6:8 Now, O king, establish the ban and sign the document so that it may not be changed, according to the law of the Medes and Persians, which may not be revoked.

<9> νῦν οὖν, βασιλεῦ, στῆσον τὸν ὅρισμόν καὶ ἔκθες γραφήν,

9 nyn oun, basileu, stēson ton horismon kai ekthes graphēn,
 Now then, O king, establish the enactment, and display in writing
 hopōs mē alloiōthē to dogma Mēdōn kai Persōn.
 how should not be changed the decree of the Persians and Medes!

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w'hash'kachu l'Dani'El ba'e' umith'chanan qadam 'Elaheh.

Dan6:11 Then these men met together
and found Daniel praying and supplication before his El.

<12> τότε οἱ ἄνδρες ἐκεῖνοι παρετήρησαν καὶ εὗρον τὸν Δανιηλ ἀξιοῦντα
καὶ δεόμενον τοῦ θεοῦ αὐτοῦ.

12 tote hoi andres ekeinoi paretērēsan kai heuron ton Daniēl axiounta kai deomenon tou theou autou.
Then those men closely watched, and they found Daniel petitioning and beseeching his El.

כַּעֲלֹם אֶתְּכֶם-לֹם כַּעֲלֹם-מִשְׁפָּחָה אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם 13
אֶתְּכֶם-לֹם-מִשְׁפָּחָה אֶתְּכֶם-לֹם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם
כַּעֲלֹם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם
:כַּעֲלֹם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם

יג באבין קריבו ואמרין קדם-מלכא על-אסר מלכא
הלך אסר רשמת די כל-אנש די-יבעה מן-פל-אלה
ואנש עד-יומין תלתין להן מנך מלכא יתמא לגוב אריותא
ענה מלכא ואמר יציבא מלתא כדת-מדי ופרס די-לא תעדיא:

12. (6:13 in Aramaic) be'dayin q'ribu w'am'rin qadam-mal'ka' `al-'esar mal'ka' hala' 'esar r'sham'at
di kal-'enash di-yib`eh min-kal-'elah we'enash `ad-yomin t'lathin lahen minak mal'ka' yith'r'me'
l'gob 'ar'yawtha' `aneh mal'ka' w'amar yatsiba' mil'tha' h'dath-Maday uPharas di-la' the`de'.

Dan6:12 Then they approached and spoke before the king about the king's ban,
Did you not sign a ban that any man who shall ask of any deity or man for thirty days, except of you,
O king, is to be cast into den of the lions? The king answered and said, The thing is true,
according to the law of the Medes and Persians, which may not be revoked.

<13> καὶ προσελθόντες λέγουσιν τῷ βασιλεῖ Βασιλεῦ, οὐχ ὀρισμὸν ἔταξας ὅπως πᾶς ἄνθρωπος,
ὃς ἂν αἰτήσῃ παρὰ παντὸς θεοῦ καὶ ἀνθρώπου αἴτημα ἕως ἡμερῶν τριάκοντα ἀλλ' ἢ παρὰ σοῦ,
βασιλεῦ, ἐμβληθήσεται εἰς τὸν λάκκον τῶν λεόντων; καὶ εἶπεν ὁ βασιλεὺς Ἀληθινὸς ὁ λόγος,
καὶ τὸ δόγμα Μήδων καὶ Περσῶν οὐ παρελεύσεται.

13 kai proselthontes legousin tō basilei Basileu, ouch horismon etaxas hopōs pas anthrōpos,
And coming forward, they say to the king, O king,

did you not an enactment order so that every man
hos an aitēsē para pantos theou kai anthrōpou aitēma heōs hēmerōn triakonta all' ē para sou,
who ever should ask from any deity or man a request unto days thirty, except from you,
basileu, emblēthēsetai eis ton lakkon tōn leontōn? kai eipen ho basileus Alēthinōs ho logos,
O king, shall be put into the pit of lions? And said the king, is true The word,
kai to dogma Mēdōn kai Persōn ou pareleusetai.
and the decree of the Medes and Persians shall not pass.

כַּעֲלֹם אֶתְּכֶם-לֹם כַּעֲלֹם-מִשְׁפָּחָה אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם 14
כַּעֲלֹם אֶתְּכֶם-לֹם-מִשְׁפָּחָה אֶתְּכֶם-לֹם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם
:כַּעֲלֹם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם

יד באבין ענו ואמרין קדם מלכא די דניאל די מן-בני
גלותא די יהוד לא-שם עליך מלכא טעם

וְעַל-אַסְרָא דִּי רְשָׁמַת וְזַמְנִין תִּלְתָּהּ בְּיוֹמָא בְּעִיתָהּ:

13. (6:14 in Aramaic) **be'dayin `ano w'am'rin qadam mal'ka' di Dani'El**
di min-b'ney galutha' di Yahud la'-sam `alayik mal'ka' t'em
w'al-'esara' di r'sham'at w'zim'nin t'lathah b'yoma' ba'e' ba'utheh.

Dan6:13 Then they answered and spoke before the king, Daniel,
who is of the sons of captivity of Yahudah, pays no attention to you, O king,
or to the ban which you signed, but he makes his prayer three times in the day.

<14> τότε ἀπεκρίθησαν καὶ λέγουσιν ἐνώπιον τοῦ βασιλέως Δανιηλ ὁ ἀπὸ τῶν υἱῶν τῆς
αἰχμαλωσίας τῆς Ἰουδαίας οὐχ ὑπετάγη τῷ δόγματί σου,
καὶ καιροὺς τρεῖς τῆς ἡμέρας αἰτεῖ παρὰ τοῦ θεοῦ αὐτοῦ τὰ αἰτήματα αὐτοῦ.

14 tote apekrithēsan kai legousin enōpion tou basileōs Daniēl ho
Then they responded, and they spoke before the king, saying, Daniel, the one
apo tōn huiōn tēs aichmalōsias tēs Ioudaias ouch hypetagē tō dogmati sou,
from the sons of the captivity of Judea was not submitted to your decree;
kai kairous treis tēs hēmeras aitei para tou theou autou ta aitēmata autou.
and times three of the day he asks of his El the requests of his.

לֹא יִשְׁמַע בְּעִתָּהּ דְּבִרְתָּהּ דְּמַלְכָּא דְּיָהוּדָא
וְעַל-אַסְרָא דִּי רְשָׁמַת וְזַמְנִין תִּלְתָּהּ בְּיוֹמָא בְּעִיתָהּ:

טו אַסְרָא דִּי רְשָׁמַת וְזַמְנִין תִּלְתָּהּ בְּיוֹמָא בְּעִיתָהּ
וְעַל-אַסְרָא דִּי רְשָׁמַת וְזַמְנִין תִּלְתָּהּ בְּיוֹמָא בְּעִיתָהּ:

14. (6:15 in Aramaic) **'edayin mal'ka' k'di mil'tha' sh'ma' sagi' b'esh `alohi**
w'al Dani'El sam bal l'sheyzabutheh w'ad me`aley shim'sha' hawa' mish'tadar l'hatsalutheh.

Dan6:14 Then the king, when he heard the word, he was deeply displeased with himself. And he set
the heart on Daniel, to deliver him. And he was striving until the going of the sun to deliver him.

<15> τότε ὁ βασιλεὺς, ὡς τὸ ῥῆμα ἤκουσεν, πολὺ ἐλυπήθη ἐπ' αὐτῷ καὶ περὶ τοῦ Δανιηλ
ἠγωνίσαστο τοῦ ἐξελέσθαι αὐτὸν καὶ ἕως ἑσπέρας ἦν ἀγωνιζόμενος τοῦ ἐξελέσθαι αὐτόν.

15 tote ho basileus, hōs to hrēma ēkousen, poly elypēthē ep' autō kai peri tou Daniēl ēgōnisato
Then the king, as he heard the saying, much fretted over him;
and concerning Daniel he struggled

tou exelesthai auton kai heōs hesperas ēn agōnizomenos tou exelesthai auton.
to rescue him, and until evening he was struggling to rescue him.

וְעַל-אַסְרָא דִּי רְשָׁמַת וְזַמְנִין תִּלְתָּהּ בְּיוֹמָא בְּעִיתָהּ
וְעַל-אַסְרָא דִּי רְשָׁמַת וְזַמְנִין תִּלְתָּהּ בְּיוֹמָא בְּעִיתָהּ:

טז אַסְרָא דִּי רְשָׁמַת וְזַמְנִין תִּלְתָּהּ בְּיוֹמָא בְּעִיתָהּ
וְעַל-אַסְרָא דִּי רְשָׁמַת וְזַמְנִין תִּלְתָּהּ בְּיוֹמָא בְּעִיתָהּ:

15. (6:16 in Aramaic) **be'dayin gub'raya' 'ilek har'gishu `al-mal'ka' w'am'rin l'mal'ka' da` mal'ka'**
di-dath l'Maday uPharas di-kal-'esar uq'yam di-mal'ka' y'haqeym la' l'hash'nayah.

Dan6:15 Then these men assembled before the king and said to the king, O king, know that the law
of the Medes and Persians is that every ban or statute which the king establishes may not be changed.

<16> τότε οἱ ἄνδρες ἐκεῖνοι λέγουσιν τῷ βασιλεῖ Γνωθι, βασιλεῦ, ὅτι δόγμα Μήδοις

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יט אָדִין אַזל מלְכָא לְהִיכְלָהּ וּבֵת טוֹת וּדְחֹן לְא־הִנְעִל
קְדָמוּהִי וְשִׁנְתָּה נֶבֶת עֲלוּהִי:

18. (6:19 in Aramaic) 'edayin 'azal mal'ka' l'heyk'leh ubath t'wath w'dachawan la'-han'el qadamohi w'shin'teh nadath `alohi.

Dan6:18 Then the king went off to his palace and spent the night fasting.
And diversions were not brought before him; and his sleep fled from him.

<19> καὶ ἀπῆλθεν ὁ βασιλεὺς εἰς τὸν οἶκον αὐτοῦ καὶ ἐκοιμήθη ἄδειπνος,
καὶ ἐδέσματα οὐκ εἰσήνεγκαν αὐτῷ, καὶ ὁ ὕπνος ἀπέστη ἀπ' αὐτοῦ.
καὶ ἀπέκλεισεν ὁ θεὸς τὰ στόματα τῶν λεόντων, καὶ οὐ παρηνώχλησαν τῷ Δανιηλ.

19 kai apēlthen ho basileus eis ton oikon autou kai ekoimēthē adeipnos,
And went forth the king unto his house, and he went to bed supperless;
kai edesmata ouk eisēnegkan autō, kai ho hypnos apestē ap' autou.
and food was not carried in to him, and sleep left from him.
kai apekleisen ho theos ta stomata tōn leontōn, kai ou parēnōchlēsan tō Daniēl.
But the Elohim shut the mouths of the lions, and they did not molest Daniel.

כ באדִין מלְכָא בְשִׁפְרָפְרָא יְקוּם בְּנִגְחָא
וּבְהִתְבַּהֲלָהּ לְגַבְא דִּי-אַרְיֹתָא אַזְל:

19. (6:20 in Aramaic) be'dayin mal'ka' bish'par'para' y'qum b'nag'ha' ub'hith'b'halah l'guba' di-'ar'yawatha' 'azal.

Dan6:19 Then the king arose at dawn, in the daylight, and went in haste to the den of the lions.

<20> τότε ὁ βασιλεὺς ἀνέστη τὸ πρωὶ ἐν τῷ φωτὶ
καὶ ἐν σπουδῇ ἦλθεν ἐπὶ τὸν λάκκον τῶν λεόντων·

20 tote ho basileus anestē to prōi en tō phōti kai en spoudē ēlthen epi ton lakkon tōn leontōn;
Then the king rose up in the morning at the light.
And in haste he came unto the pit of the lions.

כא וּבְמִקְרָבָהּ לְגַבְא לְדָנִיֵּאל בְּקָל עֲצִיב זַעַק עֲנָה מְלָכָא
וְאָמַר לְדָנִיֵּאל דָּנִיֵּאל עֲבַד אֱלֹהָא חַיָּא אֱלֹהֵךְ דִּי אֲנִתָּה
פְּלַח-לָהּ בְּתַדִּירָא הִיכְל לְשִׁיזְבוּתָךְ מִן-אַרְיֹתָא:

20. (6:21 in Aramaic) uk'miq'r'beh l'guba' l'Dani'El b'qal `atsib z'`iq `aneh mal'ka' w'amar l'Dani'El Dani'El `abed 'Elaha' chaya' 'Elahak di 'an'tah palach-leh bith'dira' hay'kil l'sheyzabuthak min-'ar'yawatha'.

Dan6:20 When he had come near the den to Daniel, he cried out with a grieved voice.
The king spoke and said to Daniel, Daniel, servant of the living El, has your El,
whom you constantly serve, been able to deliver you from the lions?

<21> καὶ ἐν τῷ ἐγγίζειν αὐτὸν τῷ λάκκῳ ἐβόησεν φωνῇ ἰσχυρᾷ Δανιηλ ὁ δούλος τοῦ θεοῦ τοῦ ζῶντος, ὁ θεὸς σου, ᾧ σὺ λατρεύεις ἐνδελεχῶς, εἰ ἡδυνήθη ἐξελέσθαι σε ἐκ στόματος τῶν λεόντων;
 21 kai en tō eggizein auton tō lakkō eboēsen phōnē ischyra Daniēl ho doulos tou theou tou zōntos,
 And at his approaching to the pit to Daniel he yelled voice a strong, Daniel,
 O servant of the living El,
 ho theos sou, hō sy latreueis endelechōs, ei ēdynēthē exelesthai se ek stomatos tōn leontōn?
 your El in whom you serve continually,
 was he able to rescue you from out of the mouth of the lions?

כב אֲדִינן דְּנִינְאֵל עִם-מַלְכָּא מַלְל מַלְכָּא לְעִלְמִין חַיִּי:
 22

21. (6:22 in Aramaic) 'edayin Dani'El 'im-mal'ka' malil mal'ka' l'`al'min cheyi.

Dan6:21 Then Daniel spoke to the king, O king, live forever!

<22> καὶ εἶπεν Δανιηλ τῷ βασιλεῖ Βασιλεῦ, εἰς τοὺς αἰῶνας ζῇθι.

22 kai eipen Daniēl tō basilei Basileu, eis tous aiōnas zēthi;
 And Daniel said to the king, O king, into the eons live!

כג אֲלֵהִי שְׁלַח מַלְאָכָה וְסַגְר פִּם אֲרִיּוֹתָא וְלֹא חֲבִלּוּנִי כָּל-קָבֵל
 23
 הִי קִדְמוֹתִי זָכוּ הַשְׁתַּכַּחַת לִי וְאַף קִדְמִיךָ מַלְכָּא חֲבוּלָה לָא עֲבַדְתָּ:

22. (6:23 in Aramaic) 'Elahi sh'lach mal'akeh usagar pum 'ar'yawatha' w'la' chab'luni
 kal-qabel di qadamohi zaku hish't'kachath li w'aph qadamayik mal'ka' chabulah la' `ab'deth.

Dan6:22 My El sent His angel and shut the lions' mouths and they have not harmed me,
 because in His sight purity was found in me; and also before you, O king, I have done no crime.

<23> ὁ θεὸς μου ἀπέστειλεν τὸν ἄγγελον αὐτοῦ, καὶ ἐνέφραξεν τὰ στόματα τῶν λεόντων,
 καὶ οὐκ ἐλυμήναντό με, ὅτι κατέναντι αὐτοῦ εὐθύτης ηὑρέθη μοι.
 καὶ ἐνώπιον δὲ σοῦ, βασιλεῦ, παράπτωμα οὐκ ἐποίησα.

23 ho theos mou apesteilen ton aggelon autou, kai enephraxen ta stomata tōn leontōn,
 My El sent his angel, and he obstructed the mouths of the lions,
 kai ouk elymēnanto me, hoti katenanti autou euthytēs ēhurethē moi;
 and they did not lay me waste; for before him uprightness was found in me;
 kai enōpion de sou, basileu, paraptōma ouk epoiēsa.
 and even before you, O king, a transgression I did not commit.

כד בְּאֲדִינן מַלְכָּא שְׂגִיָּא טַאב עֲלוּהִי וְלִדְנִינְאֵל אָמַר לְהִנְסָקָה מִן-גִּבְּא
 24
 וְחַסְק דְּנִינְאֵל מִן-גִּבְּא וְכָל-חֲבֵל לֹא-הַשְׁתַּכַּח בֵּיהּ הִי חַיִּימִן בְּאֵלְהָהּ:

23. (6:24 in Aramaic) be'dayin mal'ka' sagi' t'eb `alohi ul'Dani'El 'amar l'han'saqah min-guba'
 w'husaq Dani'El min-guba' w'kal-chabal la'-hish't'kach beh di heymin b'Elaheh.

Dan6:23 Then the king was very pleased for him and gave orders for Daniel
 to be taken up out of the den. So Daniel was taken up out of the den

and no injury whatever was found on him, because he had trusted in his El.

<24> τότε ὁ βασιλεὺς πολὺ ἡγαθύνθη ἐπ’ αὐτῷ καὶ τὸν Δανιηλ εἶπεν ἀνενέγκαι ἐκ τοῦ λάκκου· καὶ ἀνηνέχθη Δανιηλ ἐκ τοῦ λάκκου, καὶ πᾶσα διαφθορὰ οὐχ εὔρεθη ἐν αὐτῷ, ὅτι ἐπίστευσεν ἐν τῷ θεῷ αὐτοῦ.

24 tote ho basileus poly ēgathynthē ep’ autō kai ton Daniēl eipen anenegkai ek tou lakkou;

Then the king felt much good over him, and spoke for Daniel to be brought from out of the pit.

kai anēnechthē Daniēl ek tou lakkou, kai pasa diaphthora ouch heurethē en autō,

And they bore Daniel from out of the pit, and all hurt was not found on him,

hoti episteusen en tō theō autou.

for he trusted in his El.

לְכַלְכַּל כָּל־אֲחֵי דָנִיֵּאל וְלִשְׁלֹט בְּחֹן אֲרִיֹתָא וְכָל־גִּבְרֵי־חַיִּים וְנִשְׁחָדוּ וְלֹא־מָטוּ לְאַרְעֵיתָא גִּבָּא
כְּהֵנָּה וְהָיָה דָּנִיֵּאל עֹלָם וְכָל־אֲחֵי־דָנִיֵּאל וְכָל־אֲחֵי־דָנִיֵּאל וְכָל־אֲחֵי־דָנִיֵּאל וְכָל־אֲחֵי־דָנִיֵּאל
:יְהוֹשֻׁעַ בֶּן־נִחֵמְיָא וְיִשְׁמָעֵאל בֶּן־נִחֵמְיָא וְיִשְׁמָעֵאל בֶּן־נִחֵמְיָא וְיִשְׁמָעֵאל בֶּן־נִחֵמְיָא וְיִשְׁמָעֵאל בֶּן־נִחֵמְיָא

כה ואמר מלכא וחייתיו גבריא אלהי די-אכלו קרצוהי די דניאל
ולגב אריותא רמו אנון בניהון ונשיהון ולא-מטו לארעיתא גבא
עד די-שלוט בחון אריותא וכל-גברי-חיים ונשחדו ולא-מטו לארעיתא גבא

24. (6:25 in Aramaic) wa'amar mal'ka' w'hay'thiu gub'raya' 'ilek di-'akalu qar'tsohi di Dani'El ul'gob 'ar'yawatha' r'mo 'inun b'neyhon un'sheyhon w'la'-m'to l'ar'ith guba' `ad di-sh'litu b'hon 'ar'yawatha' w'kal-gar'meyhon hadiqu.

Dan6:24 And the king gave orders, and they brought those men who had chewed the bits of Daniel, and they cast them, their sons and their wives into the lions' den; and they had not reached the bottom of the den before the lions overpowered them and crushed all their bones.

<25> καὶ εἶπεν ὁ βασιλεὺς, καὶ ἡγάγosan τοὺς ἄνδρας τοὺς διαβαλόντας τὸν Δανιηλ, καὶ εἰς τὸν λάκκον τῶν λεόντων ἐνεβλήθησαν, αὐτοὶ καὶ οἱ υἱοὶ αὐτῶν καὶ αἱ γυναῖκες αὐτῶν· καὶ οὐκ ἔφθασαν εἰς τὸ ἔδαφος τοῦ λάκκου ἕως οὗ ἐκυρίευσαν αὐτῶν οἱ λέοντες καὶ πάντα τὰ ὀστᾶ αὐτῶν ἐλέπτυναν.

25 kai eipen ho basileus, kai ēgagosan tous andras tous diabalontas ton Daniēl, kai eis ton lakkon

And spoke the king, and they led the men, the ones accusing Daniel, and into the pit of

tōn leontōn eneblēthēsan, autoi kai hoi huioi autōn kai hai gynaikes autōn; kai ouk ephthasan

the lions they put them, and their sons, and their wives. And they did not come

eis to edaphos tou lakkou heōs hou ekyrieusan autōn hoi leontes kai panta ta osta autōn eleptynan.

unto the floor of the pit before dominated them the lions, and all of their bones made fine.

כְּהֵנָּה וְהָיָה דָּנִיֵּאל עֹלָם וְכָל־אֲחֵי־דָנִיֵּאל וְכָל־אֲחֵי־דָנִיֵּאל וְכָל־אֲחֵי־דָנִיֵּאל וְכָל־אֲחֵי־דָנִיֵּאל
:יְהוֹשֻׁעַ בֶּן־נִחֵמְיָא וְיִשְׁמָעֵאל בֶּן־נִחֵמְיָא וְיִשְׁמָעֵאל בֶּן־נִחֵמְיָא וְיִשְׁמָעֵאל בֶּן־נִחֵמְיָא וְיִשְׁמָעֵאל בֶּן־נִחֵמְיָא

כו בארין דריוש מלכא כתב לכל-עממא אמיא
ולשנא די-דארין בכל-ארעא שלמכון ישנא

25. (6:26 in Aramaic) be'dayin Dar'yawesh mal'ka' k'thab l'kal-'am'maya' 'umaya' w'lishanaya' di-da'arin b'kal-'ar'a' sh'lam'kon yis'ge'.

Dan6:25 Then Darius the king wrote to all the peoples, nations and the languages who were living in all the land: May your peace abound!

to the ones living in all the earth, saying, Peace be multiplied unto you.

וְקִיָּם לְעַלְמִין וּמַלְכוּתָהּ הִיא לֹא תִתְחַבֵּל וְשִׁלְטָנָהּ עַד-סוּפָא:

and his kingdom shall not be destroyed, and his dominion is unto the end.

וּבְאַרְעָא דִּי שְׂיִזִיב לְדַנְיָאֵל מִן-יַד אֲרִיּוֹתָא:

He takes hold of and he rescues, and he produces signs and miracles in the heaven

kai epi tēs gēs, hostis exeilato ton Daniēl ek cheiros tōn leontōn.
and upon the earth, who rescued Daniel from the mouth of the lions.

29 לְכַתְּבָהּ אֵלֶיךָ אֶת־מִלְכֵּי־בָבֶלֶת וְאֶת־מִלְכֵּי־פָּרְסָא וְאֶת־מִלְכֵּי־מִדְּבָרָא וְאֶת־מִלְכֵּי־אֲשּׁוּרָא וְאֶת־מִלְכֵּי־חֵלְכָא וְאֶת־מִלְכֵּי־חֵלְכָא וְאֶת־מִלְכֵּי־חֵלְכָא

כַּתְּבָהּ אֵלֶיךָ אֶת־מִלְכֵּי־בָבֶלֶת וְאֶת־מִלְכֵּי־פָּרְסָא וְאֶת־מִלְכֵּי־מִדְּבָרָא וְאֶת־מִלְכֵּי־אֲשּׁוּרָא וְאֶת־מִלְכֵּי־חֵלְכָא וְאֶת־מִלְכֵּי־חֵלְכָא וְאֶת־מִלְכֵּי־חֵלְכָא

28. (6:29 in Aramaic) w' Dani'El d'nah hats'lach b'mal'kuth Dar'yawesh
ub'mal'kuth Koresh Par'saya'.

Dan6:28 So this Daniel was blessed in the reign of Darius and in the reign of Cyrus the Persian.

<29> καὶ Δανιηλ κατεύθυνεν ἐν τῇ βασιλείᾳ Δαρείου καὶ ἐν τῇ βασιλείᾳ Κύρου τοῦ Πέρσου.

29 kai Daniēl kateuthynen en tē basileiā Dareiou kai en tē basileiā Kyrou tou Persou.

And Daniel prospered during the kingdom of Darius,
and during the kingdom of Cyrus the Persian.

Chapter 7

Shavua Reading Schedule (31th sidrah) – Dan 7 - 8

Dan7:1 אֲשֶׁר־הָיָה לְדָנִיֵּאל בְּשָׁנָה הָרִבְעִית בְּחֻזְיוֹתָיו וְהָיָה חֹזֵן עַל־מִשְׁכְּבֵהוּ וְהָיָה חֹזֵן עַל־מִשְׁכְּבֵהוּ וְהָיָה חֹזֵן עַל־מִשְׁכְּבֵהוּ

אֲשֶׁר־הָיָה לְדָנִיֵּאל בְּשָׁנָה הָרִבְעִית בְּחֻזְיוֹתָיו וְהָיָה חֹזֵן עַל־מִשְׁכְּבֵהוּ וְהָיָה חֹזֵן עַל־מִשְׁכְּבֵהוּ וְהָיָה חֹזֵן עַל־מִשְׁכְּבֵהוּ
וְהָיָה חֹזֵן עַל־מִשְׁכְּבֵהוּ וְהָיָה חֹזֵן עַל־מִשְׁכְּבֵהוּ וְהָיָה חֹזֵן עַל־מִשְׁכְּבֵהוּ

1. bish'nath chadah l'Bel'shatsar melek Babel Dani'El chelem chazah
w'chez'wey re'sheh `al-mish'h'beh be'dayin chel'ma' k'thab re'sh milin 'amar.

Dan7:1 In the first year of Belshazzar king of Babylon Daniel saw a dream
and visions of his head on his bed. Then he wrote the dream, giving the sum of the matters.

<7:1> Ἐν ἔτει πρώτῳ Βαλτασαρ βασιλέως Χαλδαίων Δανιηλ ἐνύπνιον εἶδεν,
καὶ αἱ ὁράσεις τῆς κεφαλῆς αὐτοῦ ἐπὶ τῆς κοίτης αὐτοῦ, καὶ τὸ ἐνύπνιον ἔγραψεν

1 En etei prōtō Baltasar basileōs Chaldaion Daniēl enypnion eiden,

In the first year of Belshazzar king of the Chaldeans, Daniel a dream beheld,

kai hai horaseis tēs kephalēs autou epi tēs koitēs autou, kai to enypnion egrapsen
and the visions of his head upon his bed. And his dream he wrote,

2 אֲשֶׁר־הָיָה לְדָנִיֵּאל בְּשָׁנָה הָרִבְעִית בְּחֻזְיוֹתָיו וְהָיָה חֹזֵן עַל־מִשְׁכְּבֵהוּ וְהָיָה חֹזֵן עַל־מִשְׁכְּבֵהוּ וְהָיָה חֹזֵן עַל־מִשְׁכְּבֵהוּ

אֲשֶׁר־הָיָה לְדָנִיֵּאל בְּשָׁנָה הָרִבְעִית בְּחֻזְיוֹתָיו וְהָיָה חֹזֵן עַל־מִשְׁכְּבֵהוּ וְהָיָה חֹזֵן עַל־מִשְׁכְּבֵהוּ וְהָיָה חֹזֵן עַל־מִשְׁכְּבֵהוּ
וְהָיָה חֹזֵן עַל־מִשְׁכְּבֵהוּ וְהָיָה חֹזֵן עַל־מִשְׁכְּבֵהוּ וְהָיָה חֹזֵן עַל־מִשְׁכְּבֵהוּ

2. `aneh Dani'El w'amar chazeh haweyth b'chez'wi `im-leyl'ya'
wa'aru 'ar'ba' ruchey sh'maya' m'gichan l'yama' raba'.

Dan7:2 Daniel answered and said, I was looking in my vision by night,
and behold, the four winds of heaven were stirring up the great sea.

<2> Ἐγὼ Δανιηλ ἐθεώρουν ἐν ὁράματί μου τῆς νυκτὸς

καὶ ἰδοὺ οἱ τέσσαρες ἄνεμοι τοῦ οὐρανοῦ προσέβαλλον εἰς τὴν θάλασσαν τὴν μεγάλην.

2 **Egō Daniēl etheōroun en horamati mou tēs nyktos**

I Daniel viewed in my vision of the night.

kai **idou hoi tessares anemoi tou ouranou proseballon eis tēn thalassan tēn megalēn.**

And behold, the four winds of the heaven struck up in the sea great.

3 **וְאַרְבַּע חַיּוֹת רַבִּרְבָּן סִלְקָן מִן־יָמָא שְׁנִיָּן דָּא מִן־דָּא:**

3. **w'ar'ba` cheyuan rab'r'ban sal'qan min-yama' shan'yan da' min-da'.**

Dan7:3 And four great beasts were coming up from the sea, this different from one another.

3 καὶ τέσσαρα θηρία μεγάλα ἀνέβαινον ἐκ τῆς θαλάσσης διαφέροντα ἀλλήλων.

3 kai **tessara thēria megala anebainon ek tēs thalassēs diapheronta allēlōn.**

And four wild beasts great ascended from out of the sea, differing from one another.

4 **דְּקַדְמֵיתָא כְּאַרְיֵה וְגַפִּין דִּי־נִשֵּׁר לָהּ חֲזָה חֲזִית עַד דִּי־מְרִיטִי גַפִּיָּה וְנִטְיִלַת מִן־אַרְעָא וְעַל־רַגְלִין כְּאַנָּשׁ דְּקִימַת וְלִבָּב אָנָּשׁ יְהִיב לָהּ:**

4. **qad'may'tha' k'ar'yeh w'gapin di-n'shar lah chazeh hawayth `ad di-m'ritu gapayh un'tilath min-'ar'a' w'al-rag'layin ke'enash haqimath ul'bab 'enash y'hib lah.**

Dan7:4 The first was like a lion and had the wings of an eagle.

I was looking until its wings were plucked, and it was lifted up from the ground and made to stand on two feet like a man; a man's heart was given to it.

4 τὸ πρῶτον ὡσεὶ λέαινα, καὶ πτερὰ αὐτῇ ὡσεὶ ἀετοῦ· ἐθεώρουν ἕως οὗ ἐξετίλη τὰ πτερὰ αὐτῆς, καὶ ἐξήρθη ἀπὸ τῆς γῆς καὶ ἐπὶ ποδῶν ἀνθρώπου ἐστάθη, καὶ καρδία ἀνθρώπου ἐδόθη αὐτῇ.

4 to prōton hōsei leaina, kai ptera autē hōsei aetou; etheōroun heōs hou exetilē ta ptera autēs,

The first was as a lioness, and her wings were of an eagle.

I viewed until of which time were plucked her wings,

kai exērthē apo tēs gēs kai epī podōn anthrōpou estathē, kai kardia anthrōpou edothē autē.

and she was lifted away from the earth, and upon the feet of a man she stood,

and the heart of a man was given to her.

5 **הַנֶּאֱרָר חַיּוֹה אַחֲרֵי תַנְיָנָה דְּמִיָּה לְדָב וְלִשְׁטָר־חַד דְּקִמַּת וְכִן אָמְרִין לָהּ קוּמִי אֲכָלִי בִּשְׂרָ שְׂגִיָּא:**

5. **wa'aru cheyuah 'achari thin'yanah dam'yah l'dob w'lis'tar-chad haqimath uth'lath `il'in b'phumah beyn shinayah w'ken 'am'rin lah qumi 'akuli b'sar sagi'.**

Dan7:5 And behold, another beast, a second one, like a bear. And it was raised up on one side, and three ribs were in its mouth between its teeth; and thus they said to it, Arise, devour much meat!

<5> καὶ ἰδοὺ θηρίον δεύτερον ὅμοιον ἄρκω, καὶ εἰς μέρος ἐν ἐστάθῃ, καὶ τρία πλευρὰ ἐν τῷ στόματι αὐτῆς ἀνὰ μέσον τῶν ὀδόντων αὐτῆς, καὶ οὕτως ἔλεγον αὐτῇ Ἀνάστηθι φάγε σάρκας πολλὰς.

5 kai idou thērion deuteron homoion arkō, kai eis meros hen estathē, kai tria pleura en tō stomati autēs

And behold, wild beast a second likened to a bear, and on part one she stood, and three ribs were in her mouth,

ana meson tōn odontōn autēs, kai houtōs elegon autē Anastēthi phage sarkas pollas.

in between her teeth. And so they said to her, Rise up, eat flesh much!

וּבְאַתֵּר הִנֵּה חֲזָה וְאַרְוֵי אֲחָרֵי כְנִמֵּר וְלֶה גַּפִּין אֶרְבַּע
הִי-עוֹף עַל-גַּבֶּיהָ וְאַרְבָּעָה רִאשֵׁין לְחִיּוֹתָא וְשִׁלְטָן יְהִיב לָהּ:

6. ba'thar d'nah chazeh hawayth wa'aru 'achari kin'mar w'lah gapin 'ar'ba` di-`oph`al-gabayah w'ar'b'ah re'shin l'cheyu'tha' w'shal'tan y'hib lah.

Dan7:6 After this I was looking, and behold, another one, like a leopard, which had on its four wings of a bird on its back; the beast also had four heads, and dominion was given to it.

<6> ὀπίσω τούτου ἐθεώρουν καὶ ἰδοὺ ἕτερον θηρίον ὡσεὶ πάρδαλις, καὶ αὐτῇ πτερὰ τέσσαρα πετεινοῦ ὑπεράνω αὐτῆς, καὶ τέσσαρες κεφαλαὶ τῷ θηρίῳ, καὶ ἐξουσία ἐδόθη αὐτῇ.

6 opisō toutou etheōroun kai idou heteron thērion hōsei pardalis, kai autē ptera tessara

After it I viewed, and behold, another wild beast as a leopard; and to her wings were four of peteinou hyperanō autēs, kai tessares kephalai tō thēriō, kai exousia edothē autē.

a bird above her, and four heads were to the wild beast, and authority was given to her.

וּבְאַתֵּר הִנֵּה חֲזָה וְאַרְוֵי אֲחָרֵי כְנִמֵּר וְלֶה גַּפִּין אֶרְבַּע
הִי-עוֹף עַל-גַּבֶּיהָ וְאַרְבָּעָה רִאשֵׁין לְחִיּוֹתָא וְשִׁלְטָן יְהִיב לָהּ:

וְאַיִמָּתָנִי וְתַקִּיפָא וְהִיָּא וְשִׁנֵּין הִי-פִרְזֵל לֶה רַבְרָבִין אֶכְלָה
וּמִדָּקָה וּשְׂאֲרָא בְּרַגְלֶיהָ רַבְסָה

וְהִיא מְשַׁנֶּה מִן-כָּל-חִיּוֹתָא הִי קְדָמֶיהָ וְקִרְבָּנִין עֲשֹׂר לָהּ:

7. ba'thar d'nah chazeh hawayth b'chez'wey leyl'ya' wa'aru cheyuah r'bi'ayah d'chilah w'eym'thani w'thaqipha' yatira' w'shinayin di-phar'zel lah rab'r'ban 'ak'lah umadeqah ush'ara' b'rag'layah raph'sah w'hi' m'shan'yah min-kal-cheyuatha' di qadamayah w'qar'nayin `asar lah.

Dan7:7 After this I was looking in the night visions, and behold, a fourth beast, dreadful and terrifying and extremely strong; and it had great iron teeth.

It devoured and crushed and trampled down the remainder with its feet; and it was different from all the beasts that were before it, and it had ten horns.

<7> ὀπίσω τούτου ἐθεώρουν καὶ ἰδοὺ θηρίον τέταρτον φοβερὸν καὶ ἔκθαμβον καὶ ἰσχυρὸν περισσῶς, καὶ οἱ ὀδόντες αὐτοῦ σιδηροῖ μεγάλοι, ἐσθλὸν καὶ λεπτύνον καὶ τὰ ἐπίλοιπα τοῖς ποσὶν αὐτοῦ συνεπάτει, καὶ αὐτὸ διάφορον

περισσῶς παρὰ πάντα τὰ θηρία τὰ ἔμπροσθεν αὐτοῦ, καὶ κέρατα δέκα αὐτῷ.

7 **opisō** toutou **etheōroun** kai **idou** thērion **tetarton phoberon** kai **ekthambon** kai **ischyron perissōs**,
After this I viewed, and behold, wild beast a fourth, fearful and utterly astonishing,
and great extremely,

kai **hoi odontes** autou **sidēroi megaloi**, **esthion** kai **leptynon** kai **ta epiloipa** tois **posin** autou **synepatei**,
and its teeth iron, strong, eating, and making fine, and the rest with its feet it trampled.

kai auto **diaphoron perissōs para panta** ta thēria ta **emprosthen** autou, kai **kerata deka autō**.

And it was diverse extremely from all the wild beasts, the ones before it.

And horns ten were to it.

וַיַּבְחִין אֶל הַקֶּרָנוֹת וַיִּבְחֹן אֶת הַקֶּרָנוֹת אֲחֵרִים וְאֶת הַקֶּרָנוֹת הַקְּטָנוֹת וְאֶת הַקֶּרָנוֹת הַגְּדוֹלוֹת וְאֶת הַקֶּרָנוֹת הַקְּטָנוֹת וְאֶת הַקֶּרָנוֹת הַגְּדוֹלוֹת וְאֶת הַקֶּרָנוֹת הַקְּטָנוֹת וְאֶת הַקֶּרָנוֹת הַגְּדוֹלוֹת

8. **mis'takal hawayth b'qar'naya' wa'alu qeren 'achari z'eyrah sil'qath beyneyhon**
uth'lath min-qar'naya' qad'mayatha' 'eth'aqaru min-qadamayah
wa'alu 'ay'nin k'ay'ney 'anasha' b'qar'na'-da' uphum m'malil rab'r'ban.

Dan7:8 I was thinking about the horns, behold, another horn, a little one, came up among them,
and three of the first horns were uprooted from before it;
and behold, in this horn were eyes like the eyes of a man and a mouth uttering great things.

<8> προσενόουν τοῖς κέρασιν αὐτοῦ, καὶ ἰδοὺ κέρας ἕτερον μικρὸν ἀνέβη ἐν μέσῳ αὐτῶν,
καὶ τρία κέρατα τῶν ἔμπροσθεν αὐτοῦ ἐξερριζώθη ἀπὸ προσώπου αὐτοῦ,
καὶ ἰδοὺ ὀφθαλμοὶ ὥσεί ὀφθαλμοὶ ἀνθρώπου ἐν τῷ κέρατι τούτῳ καὶ στόμα λαλοῦν μεγάλα.

8 **prosenooun** tois **kerasin** autou, kai **idou** **keras heteron mikron anebē en mesō** autōn,

I paid attention to its horns, and behold, horn another small ascended in the midst of them,

kai **tria kerata tōn emprosthen** autou **exerrizōthē apo prosōpou** autou,

and three horns prior to it were rooted out from in front of it.

kai **idou ophthalmoi hōsei ophthalmoi anthrōpou en tō kerati toutō** kai **stoma laloun megalā**.

And behold, eyes as eyes of a man were in this horn, and a mouth speaking great things.

וַיַּבְחִין אֶל הַקֶּרָנוֹת וַיִּבְחֹן אֶת הַקֶּרָנוֹת אֲחֵרִים וְאֶת הַקֶּרָנוֹת הַקְּטָנוֹת וְאֶת הַקֶּרָנוֹת הַגְּדוֹלוֹת וְאֶת הַקֶּרָנוֹת הַקְּטָנוֹת וְאֶת הַקֶּרָנוֹת הַגְּדוֹלוֹת וְאֶת הַקֶּרָנוֹת הַקְּטָנוֹת וְאֶת הַקֶּרָנוֹת הַגְּדוֹלוֹת

וְאֶת הַקֶּרָנוֹת הַקְּטָנוֹת וְאֶת הַקֶּרָנוֹת הַגְּדוֹלוֹת וְאֶת הַקֶּרָנוֹת הַקְּטָנוֹת וְאֶת הַקֶּרָנוֹת הַגְּדוֹלוֹת וְאֶת הַקֶּרָנוֹת הַקְּטָנוֹת וְאֶת הַקֶּרָנוֹת הַגְּדוֹלוֹת וְאֶת הַקֶּרָנוֹת הַקְּטָנוֹת וְאֶת הַקֶּרָנוֹת הַגְּדוֹלוֹת

9. **chazeh hawayth `ad di kar'sawan r'miu w'`atiq yomin y'thib l'busheh kith'lag chiuar**
us'ar re'sheh ka`amar n'qe' kar's'yeh sh'bibin di-nur gal'gilohi nur daliq.

Dan7:9 I was looking until thrones were set up, and the Ancient of Days sat;
His rob was like white snow and the hair of His head like pure wool.
His throne was like flames of fire, its wheels were a burning fire.

<9> ἐθεώρουν ἕως ὅτου θρόνοι ἐτέθησαν, καὶ παλαιὸς ἡμερῶν ἐκάθητο,

καὶ τὸ ἔνδυμα αὐτοῦ ὥσει χιὼν λευκόν, καὶ ἡ θρίξ τῆς κεφαλῆς αὐτοῦ ὥσει ἔριον καθαρόν,
ὁ θρόνος αὐτοῦ φλόξ πυρός, οἱ τροχοὶ αὐτοῦ πῦρ φλέγον·

9 etheōroun heōs hotou thronoi etethēsan, kai palaios hēmerōn ekathēto,

I viewed until when thrones were set, and the old one of days sat down.

kai to endyma autou hōsei chiōn leukon, kai hē thrix tēs kephalēs autou hōsei erion katharon,

And his garment was as snow – white. And the hair of his head was as wool pure.

ho thronos autou phlox pyros, hoi trochoi autou pyr phlegon;

His throne a flame of fire, its wheels as fire blazing.

אָנזיכט ביז ווען טרונען זענען געזעצט, און דער אלטער טאג זעצט דאן 10

:זיין קלעיד ווארעט אלס שניי-װײס, און זײַן האַר פֿון זײַן קאפֿ זענען ווי וואל פֿאַררײַנט

יְהִי עֵשֶׂת הַיָּרֵךְ נִגְדָה וְנִפְקָה מִן־קִדְמוֹתַי אֶלֶף אֶלֶפִּים יִשְׁמְשׁוּנָהּ

וְרַבּוֹ רַבָּן קִדְמוֹתַי יְקוּמוּן דִּינָא יְתֵב וְסִפְרִין פְּתִיחוּ:

10. n'har di-nur naged w'napheq min-qadamohi 'eleph 'al'phayim y'sham'shuneh

w'ribo rab'wan qadamohi y'qumun dina' y'thib w'siph'rin p'thichu.

Dan7:10 A river of fire went out and came out from before Him;

thousands upon thousands served Him, and myriads upon myriads stood before Him;

the court was set, and the books were opened.

<10> ποταμὸς πυρὸς εἵλκεν ἔμπροσθεν αὐτοῦ, χίλιαι χιλιάδες ἐλειτούργουν αὐτῷ,
καὶ μύριαι μυριάδες παρειστήκεισαν αὐτῷ· κριτήριον ἐκάθισεν, καὶ βίβλοι ἤνεώχθησαν.

10 potamos pyros heilken emprosthen autou, chiliai chiliades eleitourgoun autō,

A river of fire drew exiting before him; a thousand thousands ministering to him;

kai myriai myriades pareistēkeisan autō; kritērion ekathisen, kai bibloi ēneōchthēsan.

and ten thousand ten thousands were present before him.

A judgment seat was set, and books were opened.

אָז ער זענעט דאָס פֿון דער גרעסערער שוואַרצער שוואַרצער שוואַרצער 11

:פֿון דער שוואַרצער שוואַרצער שוואַרצער שוואַרצער שוואַרצער שוואַרצער שוואַרצער שוואַרצער שוואַרצער

יֵאָהּ הָיָה הַיּוֹם בְּאַחֲרֵי מִן־קָל מַלְאָךְ הַבְּרִבְתָּא דִּי קִרְנָא מְמַלְלָהּ חַזָּה

הַיּוֹם עַד דִּי קָטִילַת חַיִּיתָא וְהַיּוֹבֵד וְנִשְׁמָה וַיְהִיבַת לִיקְרַת אֶשָּׁא:

11. chazeh haweyth be'dayin min-qal milaya' rab'r'batha' di qar'na' m'malelah chazeh haweyth

`ad di q'tilath cheyu'tha' w'hubad gish'mah wihibath liqedath 'esha'.

Dan7:11 I was looking then because of the sound of the great words which the horn spoke;

I was looking until the beast was slain, and its body was destroyed and given to the burning fire.

<11> ἐθεώρουν τότε ἀπὸ φωνῆς τῶν λόγων τῶν μεγάλων, ὧν τὸ κέρας ἐκείνο ἐλάλει,
ἕως ἀνηρέθη τὸ θηρίον καὶ ἀπώλετο, καὶ τὸ σῶμα αὐτοῦ ἐδόθη εἰς καῦσιν πυρός.

11 etheōroun tote apo phōnēs tōn logōn tōn megalōn, hōn to keras ekeino elalei,

I viewed then because of a voice of the words great which that horn spoke,

heōs anērethē to thērion kai apōleto, kai to sōma autou edothē eis kausin pyros.

until was done away with the wild beast, and destroyed,

and its body was given unto burning fire.

אָז ער זענעט דאָס פֿון דער גרעסערער שוואַרצער שוואַרצער שוואַרצער 12

:פֿון דער שוואַרצער שוואַרצער שוואַרצער שוואַרצער שוואַרצער שוואַרצער שוואַרצער שוואַרצער שוואַרצער

יבִּישָׁאָר חִיּוֹתָא הָעִדְיָו שְׁלִטְנָהוּן
וְאַרְכָּהּ בְּחַיִּין יְחִיבַת לְחוּן עַד-זְמַן וְעֵדֶן:

12. ush'ar cheyuatha' he'diu shal'tan'hon w'ar'kah b'chayin y'hibath l'hon `ad-z'man w'idan.

Dan7:12 As for the rest of the beasts, their dominion was taken away,
but an extension of life was granted to them for a time and a season.

<12> καὶ τῶν λοιπῶν θηρίων ἡ ἀρχὴ μετεστάθη,
καὶ μακρότης ζωῆς ἐδόθη αὐτοῖς ἕως καιροῦ καὶ καιροῦ.

12 kai tōn loipōn thērion hē archē metestathē, kai makrotēs zōēs edothē autois heōs kairou kai kairou.

And of the rest of the wild beasts was changed over the rule,
and a duration of life was given to them until a time and a season.

אָפֿאַר צוּ אַרְכָּהּ בְּחַיִּין יְחִיבַת לְחוּן עַד-זְמַן וְעֵדֶן 13
:אָפֿאַר צוּ אַרְכָּהּ בְּחַיִּין יְחִיבַת לְחוּן עַד-זְמַן וְעֵדֶן

יִגְדִּילָהּ הַיּוֹת בְּחַיִּין לִילִיָּא וְאַרְוֵי עַם-עֲנָנִי שְׁמִיָּא כְּבֹר אֲנִי אֶתְהָ הָוָה
וְעַד-עֲתִיק יוֹמִיָּא מְטָה וּקְדָמוּהִי הַקָּדְבוּהִי:

13. chazeh hawayth b'chez'wey leyl'ya' wa'aru `im-`ananey sh'maya' k'bar 'enash 'atheh hawah
w'ad-`atiq yomaya' m'tah uq'damohi haq'r'buhi.

Dan7:13 I was looking in the night visions, and behold, with the clouds of heavens
like a Son of Man was coming, and He came up to the Ancient of Days and was presented before Him.

<13> ἐθεώρουν ἐν ὁράματι τῆς νυκτὸς καὶ ἰδοὺ μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου
ἐρχόμενος ἦν καὶ ἕως τοῦ παλαιοῦ τῶν ἡμερῶν ἐφθασεν καὶ ἐνώπιον αὐτοῦ προσηνέχθη.

13 etheōroun en horamati tēs nyktos kai idou meta tōn nephelōn tou ouranou hōs huios anthrōpou

I viewed in a vision of the night, and behold, with the clouds of the heaven,
and one as son of man

erchomenos ēn kai heōs tou palaiou tōn hēmerōn ephthasen kai enōpion autou prosēnechthē.

was coming. And unto the old one of days he came, and before him he was brought.

אָפֿאַר צוּ אַרְכָּהּ בְּחַיִּין יְחִיבַת לְחוּן עַד-זְמַן וְעֵדֶן 14
:אָפֿאַר צוּ אַרְכָּהּ בְּחַיִּין יְחִיבַת לְחוּן עַד-זְמַן וְעֵדֶן

יִדְּוִלָּהּ יְחִיבַת שְׁלִטְנָהּ וּיְקָר וּמְלָכוּ וְכָל עַמְמִיָּא אֲמִיָּא וְלִשְׁנָיָא לָהּ
יִכְלִחוּן שְׁלִטְנָהּ שְׁלִטְנָהּ עַל־הִי לֹא יַעֲדָהּ וּמְלָכוּתָהּ דִּי-לֹא תִתְחַבֵּל: פ

14. w'leh y'hib shal'tan wiqar umal'ku w'kol `am'maya' 'umaya' w'lishanaya' leh yiph'l'chun
shal'taneh shal'tan `alam di-la' ye'deh umal'kutheh di-la' thith'chabal.

Dan7:14 And to Him was given dominion, glory and a kingdom, that all the peoples, nations
and languages should serve Him. His dominion is an everlasting dominion
which shall not pass away; and His kingdom is one which shall not be destroyed.

<14> καὶ αὐτῷ ἐδόθη ἡ ἀρχὴ καὶ ἡ τιμὴ καὶ ἡ βασιλεία,
καὶ πάντες οἱ λαοί, φυλαί, γλῶσσαι αὐτῷ δουλεύουσιν· ἡ ἐξουσία αὐτοῦ ἐξουσία αἰώνιος,
ἥτις οὐ παρελεύσεται, καὶ ἡ βασιλεία αὐτοῦ οὐ διαφθαρήσεται. --

14 kai autō edothē hē archē kai hē timē kai hē basileia,

And to him was given the rule, and the honor, and the kingdom;

and all the peoples, tribes, and languages shall serve to him.

hētis ou pareleusetai, kai hē basileia autou ou diaphtharēsetai. --

טו אֶתְּכַרִּית רוּחִי אֱלֹה דְנִיָּאל בְּגֹא נְדָנָה וְחֲזוּי רֵאשִׁי יְבַהֲלֵנִי:

Dan7:15 I, Daniel, was distressed in my spirit in its sheath, and the visions in my head alarmed me.

◀15▶ ἔφριξεν τὸ πνεῦμά μου ἐν τῇ ἔξει μου, ἐγὼ Δανιηλ,
καὶ αἱ ὁράσεις τῆς κεφαλῆς μου ἐτάρασσόν με.

טז קִרְבַּת עַל-חַד מִן-קָאמֵיא וַיִּצִיבָא אֲבֵעָא-מִנֶּה עַל-כָּל-הִנָּה
וַאֲמַר-לִי ופֻנֶשׁר מְלֵיא יְהוּדָעַנִי:

16. qir'beth `al-chad min-qa'amaya' w'yatsiba' 'eb`e'-mineh `al-kal-d'nah
wa'amar-li uph'shar milaya' y'hod'inani.

Dan7:16 I came near one of those who were standing by and asked him the truth of all this. So he told me and made known to me the interpretation of the things:

«16» καὶ προσήλθον ἐνὶ τῶν ἐστηκότων καὶ τὴν ἀκρίβειαν ἐζήτουν παρ' αὐτοῦ περὶ πάντων τούτων, καὶ εἶπέν μοι τὴν ἀκρίβειαν καὶ τὴν σύγκρισιν τῶν λόγων ἐγνώρισέν μοι

16 kai prosēlthon heni tōn hestēkotōn kai tēn akribeian ezētoun par' autou peri pantōn toutōn,
And I came forward to one of the ones standing,
and the truth I sought to learn of him concerning all these things.

kai eipen moi tēn akribeian kai tēn sygkrisin tōn logōn egnōrisen moi

And he spoke to me the truth; and the interpretation of the words he made known to me.

17. 'ileyn cheyuatha' rab'r'batha' di 'innin 'ar'ba` 'ar'b`ah mal'kin y'qumun min-'ar'a'.

Dan7:17 These great beasts, which are four; they are four kings which shall arise out of the earth.

«17» Ταῦτα τὰ θηρία τὰ μεγάλα τὰ τέσσαρα,
τέσσαρες βασιλεῖαι ἀναστήσονται ἐπὶ τῆς γῆς, αἱ ἀρθήσονται·

17 Tauta ta thēria ta megala ta tessara, tessares basileiai anastēsontai epi tēs gēs, hai arthēsontai;
 These, the wild beasts great four – four kingdoms shall rise up upon the earth,
 the ones that shall be lifted away.

ሃገራችን ለሰላምና ለብሔራዊ አባላት ስላለች 18

יח ויקבלון מלכותא קדישי עליונין
 ויחסנון מלכותא עד-עלמא ועד עלם עלמא:

18. wiqab'lun mal'kutha' qadishey `El'yonin

w'yach's'nun mal'kutha' `ad-`al'ma' w'`ad `alam `al'maya'.

Dan7:18 But the holy ones of the Most High shall receive the kingdom and possess the kingdom forever, even forever and ever.

<18> καὶ παραλήμψονται τὴν βασιλείαν ἅγιοι ὑψίστου
 καὶ κατέξουσιν αὐτὴν ἕως αἰῶνος τῶν αἰώνων.

18 kai paralēmpsontai tēn basileian hagioi huuistou kai kathexousin autēn heōs aiōnos tōn aiōnōn.

And shall take to themselves the kingdom holy ones of the highest;
 and they shall hold it unto the eon of the eons.

19 יט אדין צבית ליצבא על-חיותא רביעיתא די-הות שניה
 מן-פלהון החילה ותיקה שניה די-פרזל
 וטפריה די-נחש אכלה מהקה ושארא ברגליה רפסה:

19. 'edayin ts'bith l'yatsaba' `al-cheyu'tha' r'bi'ay'tha' di-hawath shan'yah min-kal'hon d'chilah
 yatirah shinayah di-phar'zel w'tiph'rayh di-n'chash 'ak'lah madaqah ush'ara' b'rag'layh raph'sah.

Dan7:19 Then I desired to know the truth of the fourth beast, which was different from all of them, very frightening, whose teeth of iron and its claws of bronze, and which devoured, crushed and trampled down the remainder with its feet,

<19> καὶ ἐζήτηουν ἀκριβῶς περὶ τοῦ θηρίου τοῦ τετάρτου,
 ὅτι ἦν διάφορον παρὰ πᾶν θηρίον φοβερὸν περισσῶς, οἱ ὀδόντες αὐτοῦ σιδηροῖ
 καὶ οἱ ὄνυχες αὐτοῦ χαλκοῖ, ἐσθίον καὶ λεπτύνον καὶ τὰ ἐπίλοιπα τοῖς ποσὶν αὐτοῦ συνεπάτει,

19 kai ezētoun akribōs peri tou thēriou tou tetartou,

And I sought exactly concerning the wild beast fourth,

hoti ēn diaphoron para pan thērion phoberon perissōs, hoi odontes autou sidēroi
 that was diverse from every wild beast, fearsome extremely, its teeth of iron,

kai hoi onyches autou chalkoi, esthion kai leptynon kai ta epiloipa tois posin autou synepatei,
 and its fingernails of brass; devouring, and making fine;

and the rest with its feet it trampled upon.

20 כועל קרנא עשר די בראשה ואחרי די סלקת ונפלו מן-קדמיה תלת
 וקרנא דפן ועינין לה ופם ממלל רברבן וחזיה רב מן-חברתה:

20. w'`al-qar'naya' `asar di b're'shah w'achari di sil'qath un'phalu min-qadamayah t'lath
 w'qar'na' diken w'ay'nin lah w'phum m'malil rab'r'ban w'chez'wah rab min-chab'rathah.

Dan7:20 and of the ten horns that were on its head and the other which came up, and before whom three of them fell; even that horn which had eyes to it and a mouth speaking great things and its look was greater than its associates.

<20> καὶ περὶ τῶν κεράτων αὐτοῦ τῶν δέκα τῶν ἐν τῇ κεφαλῇ αὐτοῦ καὶ τοῦ ἑτέρου τοῦ ἀναβάντος καὶ ἐκτινάξαντος τῶν προτέρων τρία, κέρας ἐκεῖνο, ᾧ οἱ ὀφθαλμοὶ καὶ στόμα λαλοῦν μεγάλα καὶ ἡ ὄρασις αὐτοῦ μείζων τῶν λοιπῶν.

20 kai peri tōn keratōn autou tōn deka tōn en tē kephalē autou
And concerning the horns of it, of the ten, of the ones in his head,
kai tou heterou tou anabantos kai ektinaxantos tōn proterōn tria, keras ekeino,
and of the other one of the ascending and shaking off the former three, that horn
hō hoi ophthalmoi kai stoma laloun megala kai hē horasis autou meizōn tōn loipōn.
in which the eyes and mouth spoke great things, and the sight of it was greater than the rest,

כא תזה הוית וקרנא דבן עבדה קרב עם קדישין ויכלה להון:
21. chazeh hawayth w'qar'na' diken `ab'dah q'rab `im-qadishin w'yak'lah l'hon.

Dan7:21 I was looking, and that horn made war with the holy ones and overpowering them

<21> ἐθεώρουν καὶ τὸ κέρας ἐκεῖνο ἐποίει πόλεμον μετὰ τῶν ἁγίων καὶ ἰσχυσεν πρὸς αὐτούς,
21 etheōroun kai to keras ekeino epoiei polemon meta tōn hagiōn kai ischysen pros autous,
I viewed, and that horn made war with the holy ones, and prevailed against them,

כב עד די-אתה עתיק יומיא ודינא יחב לקדישי עליהון
וזמנא מטה ומלכותא החסנו קדישין:
22. `ad di-`athah `atiq yomaya' w'dina' y'hib l'qadishey `El'yonin
w'zim'na' m'tah umal'kutha' hechesinu qadishin.

Dan7:22 until the Ancient of Days came and judgment was given to the holy ones of the Most High, and the time came that the holy ones took possession of the kingdom.

<22> ἕως οὗ ἦλθεν ὁ παλαιὸς τῶν ἡμερῶν καὶ τὸ κρίμα ἔδωκεν ἁγίοις ὑψίστου, καὶ ὁ καιρὸς ἐφθασεν καὶ τὴν βασιλείαν κατέσχον οἱ ἅγιοι.

22 heōs hou ēlthen ho palaios tōn hēmerōn kai to krima edōken hagiois huuistou,
until of which time came the old one of days, and judgment gave to holy ones of the highest.
kai ho kairos ephthasen kai tēn basileian kateschon hoi hagioi.
And the time came, and of the kingdom took control the holy ones.

כג פן אמר חיותא רביעיתא מלכו רביעיתא תהוא בארעא
די תשנא מן-כל-מלכותא ותאכל כל-ארעא ותדושנה ותדקנה:
23. ken `amar cheyu'tha' r'bi'ay'tha' mal'ku r'bi'aya' tehewe' b'ar'`a'
di thish'ne' min-kal-mal'k'watha' w'the'kul kal-'ar'`a' uth'dushinah w'thad'qinah.

23. ken `amar cheyu'tha' r'bi'ay'tha' mal'ku r'bi'aya' tehewe' b'ar'`a'
di thish'ne' min-kal-mal'k'watha' w'the'kul kal-'ar'`a' uth'dushinah w'thad'qinah.

Dan7:23 Thus he said: The fourth beast shall be a fourth kingdom on the earth, which shall be different from all kingdoms and shall devour the whole earth and tread it down and crush it.

<23> καὶ εἶπεν Τὸ θηρίον τὸ τέταρτον, βασιλεία τετάρτη ἔσται ἐν τῇ γῇ, ἣτις ὑπερέξει πάσας τὰς βασιλείας καὶ καταφάγεται πᾶσαν τὴν γῆν καὶ συμπατήσῃ αὐτὴν καὶ κατακόψει.

23 kai eipen To thērion to tetarton, basileia tetartē estai en tē gē, hētis hyperexei pasas tas basileias
And he said, The wild beast fourth kingdom a fourth shall be on the earth,
which shall excel all the kingdoms,

kai kataphagetai pasan tēn gēn kai sympatēsei autēn kai katakopsei.
and shall devour all the earth, and shall trample upon it and cut it in pieces.

גַּדְלָהּ כְּכָל מַלְכוּתָא וְהָיָה כְּכָל מַלְכוּתָא וְהָיָה כְּכָל מַלְכוּתָא וְהָיָה כְּכָל מַלְכוּתָא 24
לְכָל מַלְכוּתָא וְהָיָה כְּכָל מַלְכוּתָא וְהָיָה כְּכָל מַלְכוּתָא וְהָיָה כְּכָל מַלְכוּתָא

כד וקרינא עשר מנה מלכותה עשרה מלכין וקמון ואחר
יקום אחריו ויהא ישא מן קדמא ותלת מלכין והשפל:

24. w'qar'naya' `asar minah mal'kuthah `as'rah mal'kin y'qumun
w'acharan y'qum 'achareyhon w'hu' yish'ne' min-qad'maye' uth'lathah mal'kin y'hash'pil.

Dan7:24 And the ten horns out of this kingdom are ten kings shall arise; and another shall arise after them, and he shall be different from the previous ones and shall subdue three kings.

<24> καὶ τὰ δέκα κέρατα αὐτοῦ, δέκα βασιλεῖς ἀναστήσονται, καὶ ὀπίσω αὐτῶν ἀναστήσεται ἕτερος, ὃς ὑπεροίσει κακοῖς πάντας τοὺς ἔμπροσθεν, καὶ τρεῖς βασιλεῖς ταπεινώσει·

24 kai ta deka kerata autou, deka basileis anastēsontai, kai opisō autōn anastēsetai heteros,
And the ten horns of it are ten kings, and they shall rise up.
And after them shall rise up another

hos hyperoisei kakois pantas tous emprosthen, kai treis basileis tapeinōsei;
who shall overwhelm all the former ones in wickedness, and three kings he shall humble,

וְהָיָה כְּכָל מַלְכוּתָא וְהָיָה כְּכָל מַלְכוּתָא וְהָיָה כְּכָל מַלְכוּתָא וְהָיָה כְּכָל מַלְכוּתָא 25
וְהָיָה כְּכָל מַלְכוּתָא וְהָיָה כְּכָל מַלְכוּתָא וְהָיָה כְּכָל מַלְכוּתָא וְהָיָה כְּכָל מַלְכוּתָא

כה ומלך לצד עליא ומלל ולקדישי עליונין ובלא

ויספר להשנה זמנין ודת ויתנהבון בידה עד-עדן ועדנין ופלג עדן:

25. umilin l'tsad `llaya' y'malil ul'qadishey `El'yonin y'bale' w'yis'bar l'hash'nayah zim'nin
w'dath w'yith'yahabun bideh `ad-`idan w'`idanin uph'lag `idan.

Dan7:25 He shall speak words against the Most High and shall wear down the saints of the Most High, and he shall intend to change times and in law; and they shall be given into his hand for a time, times, and half a time.

<25> καὶ λόγους πρὸς τὸν ὑψιστον λαλήσει καὶ τοὺς ἁγίους ὑψίστου παλαιώσει καὶ ὑπονοήσῃ τοῦ ἀλλοιωσαι καιροὺς καὶ νόμον, καὶ δοθήσεται ἐν χειρὶ αὐτοῦ ἕως καιροῦ καὶ καιρῶν καὶ ἥμισυ καιροῦ.

25 kai logous pros ton huuiston lalēsei kai tous hagnosis huuistou palaiōsei kai hyponoēsei
and words against the highest he shall speak, and the holy ones of the highest he shall mislead,
and shall be of the opinion
tou alloiōsai kairous kai nomon, kai dothēsetai en cheiri autou heōs kairou kai kairōn kai hēmisý kairou.
to change times and law. And it shall be granted in his hand until a time and times

26 kai to kritērion kathisei kai tēn archēn metastēsousin tou aphanisai kai tou apolesai heōs telous.
And the judgment seat he shall set, and the rule shall change over to remove it from view,
and to destroy it until the end.

437w-ly xYHx xYyly 24 4xYgYy 4y0lwY 3xYylyy 27
 ylo xYyly 3xYyly 3yYy3lo 3w34p y0l x3333
 :yY0y3w3y yYHl3 3l 43y0lw lyY
 כז ומלכותה ושלטנא ורבותא די מלכות תחות כל-שמא
 יחיבת לעם קדישי עליזין מלכותה מלכות עצלם
 וכל שלטנא לה רפלחון וישתמעון:

Dan7:27 And the kingdom, the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the holy ones of the Most High; His kingdom shall be an everlasting kingdom, and all the dominions shall serve and obey Him.

27 kai hē basileia kai hē exousia kai hē megalōsynē tōn basileōn tōn hypokatō pantos tou ouranou
And the kingdom, and the authority, and the greatness of the kings underneath all the heaven
edothē hagiois huioustou, kai hē basileia autou basileia aiōnios,
was given to holy ones of the highest. And his kingdom kingdom is an eternal,
kai pasai hai archai autō douleusousin kai hypakousontai.
and all the sovereignties him shall serve and obey.

כח עַד־כָּה סוּפָא דִי־מְלֵתָא אֲנָה דְנִיאֵל שְׁגִיא רַעֲיוֹנִי יְבֻהֶלְנִי
וְזִיוִי יִשְׁתַּנּוֹן עָלַי וּמְלֵתָא בְּלָבִי נִטְרַת: פ

Dan7:28 Here is the end of the matter. As for me, Daniel, my thoughts were greatly alarming me and my face changed on me, but I kept the matter in my heart.

<28> ἕως ὧδε τὸ πέρασ τοῦ λόγου. ἐγὼ Δανιηλ, ἐπὶ πολὺ οἱ διαλογισμοί μου συνετάρασσόν με, καὶ ἡ μορφή μου ἡλλοιώθη ἐπ’ ἐμοί, καὶ τὸ ῥῆμα ἐν τῇ καρδίᾳ μου συνετήρησα.

28 **heōs hōde** to peras **tou logou**. **egō Daniēl**, **epi poly hoi dialogismoi mou synetarasson me**,
Unto here is the end of **the matter**. **I Daniel**, **very much the thoughts of mine** disturbed me,
kai **hē morphē mou ἑλλοιόθῃ ep’ emoi**, kai **to hrēma en tē kardiā mou synetērēsa**.
and **my appearance** changed upon me, and **the matter in my heart** I preserved.

Chapter 8

אֲכָאָךְ יָיִטְחָא יַלְמָא אֲרַמְכָּלָא חַיְיָטְכָּלָא וַיְלַח אֲרַמְכָּלָא דַּנְיֵל Dan8:1
:אֲרַמְכָּלָא יַלְכָּא אֲכָאָךְ אֲרַמְכָּלָא לְכַמְכָּא לְכַמְכָּא

אֲבִשְׁנַת שְׁלוֹשׁ לְמַלְכוּת בִּלְשַׁצַּר הַמֶּלֶךְ חֲזוֹן נִרְאָה
אֲלִי אֲנִי דַּנְיֵאל אַחֲרֵי הַנִּרְאָה אֲלִי בְּתַחֲלָה:

1. **bish'nath shalosh l'mal'kuth Bel'shatsar hamelek chazon nir'ah 'elay 'ani Dani'El**
'acharey hanir'ah 'elay bat'chilah.

Dan8:1 In the third year of the reign of Belshazzar the king a vision appeared to me, Daniel,
after that which appeared to me previously.

<8:1> Ἐν ἔτει τρίτῳ τῆς βασιλείας Βαλτασαρ τοῦ βασιλέως ὄρασις ὤφθη πρὸς με, ἐγὼ Δανιηλ,
μετὰ τὴν ὀφθεισάν μοι τὴν ἀρχήν.

1 **En etei tritō tēs basileias Baltasar tou basileōs horasis ōphthē pros me**,
In year the third of the kingdom of Belshazzar the king, a vision appeared to me,
egō Daniēl, meta tēn ophtheisan moi tēn archēn.
I Daniel, after the appearing to me the beginning.

אֲרַמְכָּלָא בְּחֲזוֹן וַיְהִי בְּרֵאשִׁית וַאֲנִי בְּשִׁשִּׁי אֲכָאָךְ אֲרַמְכָּלָא דַּנְיֵל 2
:יַלְכָּא לְכַמְכָּא-לֹא אֲרַמְכָּלָא אֲכָאָךְ אֲרַמְכָּלָא אֲרַמְכָּלָא יַלְכָּא אֲרַמְכָּלָא

בְּאֶרְאָה בְּחֲזוֹן וַיְהִי בְּרֵאשִׁית וַאֲנִי בְּשִׁשִּׁי אֲכָאָךְ אֲרַמְכָּלָא דַּנְיֵל 2
אֲשֶׁר בְּעִילָם הַמְּדִינָה וַאֲרַמְכָּלָא בְּחֲזוֹן וַאֲנִי הָיִיתִי עַל-אוּבַל אֲלִי:

2. **wa'er'eh bechazon way'hi bir'othi wa'ani b'shushan habirah**
'asher b'Eylam ham'dinah wa'er'eh bechazon wa'ani hayithi `al-'ubal 'Ulay.

Dan8:2 I looked in the vision, and it came to pass, when I looked, I was in the citadel of Susa,
which is in the province of Elam; and I looked in the vision and I was beside the Ulai Canal.

<2> καὶ ἤμην ἐν Σούσοις τῇ βάρει, ἣ ἔστιν ἐν χώρᾳ Αἰλαμ,
καὶ εἶδον ἐν ὁράματι καὶ ἤμην ἐπὶ τοῦ Ουβαλ

2 kai **ēmēn en Sousois tē barei, hē estin en chōrā Ailam**, kai **eidon en horamati** kai **ēmēn epi** tou Oubal
And I was in Sushan in the palace, the one which is in the region of Elam;
and I saw in a vision, and I was upon the Ulai.

אֲרַמְכָּלָא יַלְכָּא לְכַמְכָּא-לֹא אֲרַמְכָּלָא אֲכָאָךְ אֲרַמְכָּלָא אֲרַמְכָּלָא יַלְכָּא אֲרַמְכָּלָא 3
:אֲרַמְכָּלָא אֲכָאָךְ אֲרַמְכָּלָא אֲכָאָךְ אֲרַמְכָּלָא אֲכָאָךְ אֲרַמְכָּלָא

בְּאֶרְאָה עֵינִי וַאֲרַמְכָּלָא וַהֲנָה אֵיל אַחֲד עֹמֵד לְפָנַי הָאֵבֶל וְלוֹ קִרְנִים
וְהַקִּרְנִים גְּבוּהוֹת וְהָאֵחָת גְּבוּהָ מִן-הַשְּׁנִית וְהַגְּבוּהָ עָלָה בְּאַחֲרָנָה:

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kai epaisen ton krion kai synetripsen amphotera ta kerata autou,
 and he hit the ram, and he broke both of his horns;
 kai ouk ēn ischys tō kriō tou stēnai enōpion autou; kai erripsen auton epi tēn gēn
 and there was no strength to the ram to stand before him; and he tossed him upon the ground,
 kai synepatēsen auton, kai ouk ēn ho exairoumenos ton krion ek cheiros autou.
 and trampled upon him, and there was not one rescuing the ram from out of his hand.

אֶלְיָאֵן יִנְפֹא אִנְשֵׁי יִשְׂרָאֵל אֶת־אֵן אֶלְיָאֵן מִכֹּחַ אֵן אֶלְיָאֵן אֶת־אֵן אֶלְיָאֵן
 חֹזֶק הַעֲזִים הַגְּדִיל עַד־מֵאֹד וּכְעֶצְמוֹ נִשְׁבְּרָה הַקֶּרֶן הַגְּדֹלָה
 וַתַּעֲלֶנָּה חֲזוֹת אֶרֶבַע תַּחְתֶּיהָ לְאַרְבַּע רוּחוֹת הַשָּׁמַיִם:

8. uts'phir ha'izim hig'dil `ad-m'od uk'ats'mo nish'b'rah haqeren hag'dolah
 wata`alenah chazuth `ar'ba` tach'teyah l'ar'ba` ruchoth hashamayim.

Dan8:8 Then the male goat became very great. And when he was strong, the large horn was broken;
 and in its place came up four conspicuous ones toward the four winds of heaven.

8> καὶ ὁ τράγος τῶν αἰγῶν ἐμεγαλύνθη ἕως σφόδρα, καὶ ἐν τῇ ἰσχυῦσαι αὐτὸν συνετρίβη τὸ κέρας
 αὐτοῦ τὸ μέγα, καὶ ἀνέβη κέρατα τέσσαρα ὑποκάτω αὐτοῦ εἰς τοὺς τέσσαρας ἀνέμους τοῦ οὐρανοῦ.

8 kai ho tragos tōn aigōn emegalynthē heōs sphodra, kai en tō ischysai auton synetribē to keras

And the he-goat of the goats was magnified even unto exceedingly.

And in his being strong was broken horn

autou to mega, kai anebē kerata tessara hypokatō autou eis tous tessarar anemous tou ouranou.

his great, and there ascended another horns four underneath him

unto the four winds of the heaven.

אֶת־אֵן אֶלְיָאֵן אֶת־אֵן אֶלְיָאֵן אֶת־אֵן אֶלְיָאֵן אֶת־אֵן אֶלְיָאֵן
 טוֹמֵן־הָאֶחָת מֵהֶם יָצָא קֶרֶן־אֶחָת מִצְעִירָה

וַתִּגְדַּל־יֵתֶר אֶל־הַנֶּגֶב וְאֶל־הַמִּזְרָח וְאֶל־הַצָּבִי:

9. umin-ha'achath mehem yatsa' qeren-'achath mits'irah
 watig'dal-yether `el-hanegeb w'el-hamiz'rach w'el-hatsebi.

Dan8:9 Out of one of them came forth a little horn which became very great
 toward the south, toward the east, and toward the beautiful land.

9> καὶ ἐκ τοῦ ἑνὸς αὐτῶν ἐξῆλθεν κέρας ἐν ἰσχυρὸν καὶ ἐμεγαλύνθη περισσῶς πρὸς τὸν νότον
 καὶ πρὸς ἀνατολήν καὶ πρὸς τὴν δύναμιν·

9 kai ek tou henos autōn exēlthen keras hen ischyron kai emegalynthē perissōs pros ton noton

And from out of the one of them came forth horn one strong,

and was magnified extremely towards the south,

kai pros anatolēn kai pros tēn dynamin;

and towards the east, and towards the setting of the sun.

אֶת־אֵן אֶלְיָאֵן אֶת־אֵן אֶלְיָאֵן אֶת־אֵן אֶלְיָאֵן אֶת־אֵן אֶלְיָאֵן
 יוֹתִגְדַּל עַד־צָבָא הַשָּׁמַיִם וַתִּפֹּל אֶרֶצָּה מִן־הַצָּבָא

10. watig'dal `ad-ts'ba' hashamayim watapel 'ar'tsah min-hatsaba' umin-hakokabim watir'm'sem.

Dan8:10 And it became great, even to the host of heaven and it cast down some of the host and some of the stars to the earth, and it trampled them down.

<10> ἐμεγαλύνθη ἕως τῆς δυνάμεως τοῦ οὐρανοῦ, καὶ ἔπεσεν ἐπὶ τὴν γῆν ἀπὸ τῆς δυνάμεως τοῦ οὐρανοῦ καὶ ἀπὸ τῶν ἀστρῶν, καὶ συνεπάτησεν αὐτά,

10 emegalynthē heōs tēs dynamēōs tou ouranou, kai epesen epi tēn gēn

And it was magnified unto the force of the heaven; and it fell upon the earth apo tēs dynamēōs tou ouranou kai apo tōn astrōn, kai synepatēsen auta, from the force of the heaven, and from the stars, and he trampled upon them.

יֵאָדָעַד שַׁר־הַצִּבָּא הַגָּדִיל וּמִמֶּנּוּ הָרִים הַתְּמִיד וְהַשִּׁלָּךְ מִכּוֹן מִקְדָּשׁוֹ:
11. w'ad sar-hatsaba' hig'dil umimenu herim hatamid w'hush'lak m'kon miq'dasho.

11. w'ad sar-hatsaba' hig'dil umimenu herim hatamid w'hush'lak m'kon miq'dasho.

Dan8:11 Yes, he magnified himself even to the Commander of the host; and the daily sacrifice was taken away from Him, and the place of His sanctuary was cast down.

<11> καὶ ἕως οὗ ὁ ἀρχιστράτηγος ῥύσεται τὴν αἰχμαλωσίαν, καὶ δι' αὐτὸν θυσία ἐρράχθη, καὶ ἐγενήθη καὶ κατευοδώθη αὐτῷ, καὶ τὸ ἅγιον ἐρημωθήσεται.

11 kai heōs hou ho archistratēgos hrysetai tēn aichmalōsian,

And this shall be until the commander-in-chief shall have delivered the captivity: kai di' auton thysia errachthē, kai egenēthē kai kateuodōthē autō, kai to hagion erēmōthēsetai; and through him the sacrifice was disturbed, and he prospered; and the holy place shall be made desolate.

יִבְּצָא תַנָּתָן עַל־הַתְּמִיד בְּפִשַׁע וְתַשְׁלִיךְ אֶמֶת אֶרְצָה וְעִשְׂתָּהּ וְהִצְלִיחָהּ:
12. w'tsaba' tinathen `al-hatamid b'phasha` w'thash'lek 'emeth 'ar'tsah w'as'thah w'hits'lichah.

12. w'tsaba' tinathen `al-hatamid b'phasha` w'thash'lek 'emeth 'ar'tsah w'as'thah w'hits'lichah.

Dan8:12 And the host shall be given with the daily sacrifice because of trangressions; and it shall fling truth to the ground and perform its will and prosper.

<12> καὶ ἐδόθη ἐπὶ τὴν θυσίαν ἁμαρτία, καὶ ἐρρίφη χαμαὶ ἡ δικαιοσύνη, καὶ ἐποίησεν καὶ εὐοδώθη.

12 kai edothē epi tēn thysian hamartia, kai erriphē chamai hē dikaiosynē, kai epoiēsen kai euodōthē.

And was given for the sacrifice a sin offering, and was tossed onto the ground righteousness; and he performed and was prospered.

יִגְוֹאֲשִׁמְעָה אֶחָד־קְדוֹשׁ מִבְּרַ וַיֹּאמֶר אֶחָד קְדוֹשׁ לַפְּלִמוֹנִי הַמְּדַבֵּר
עַד־מָתִי הַחֲזוֹן הַתְּמִיד וְהַפִּשַׁע שִׁמְם תֵּת וְקִדָּשׁ וְצִבָּא מְרָמִס:
13. wa'esh'm'ah 'echad-qadosh m'daber wayo'mer 'echad qadosh lapal'moni ham'daber `ad-mathay hechazon hatamid w'hapesha` shomem teth w'qodesh w'tsaba' mir'mas.

13. wa'esh'm'ah 'echad-qadosh m'daber wayo'mer 'echad qadosh lapal'moni ham'daber `ad-mathay hechazon hatamid w'hapesha` shomem teth w'qodesh w'tsaba' mir'mas.

Dan8:13 Then I heard a holy one speaking, and another holy one said to that one who was speaking,

Until when is the vision, the daily sacrifice, and the desolating trespass, to give both the sanctuary and the host to be trampled?

<13> καὶ ἤκουσα ἐνὸς ἁγίου λαλοῦντος,
καὶ εἶπεν εἰς ἅγιος τῷ φελμουνι τῷ λαλοῦντι Ἔως πότε ἡ ὄρασις στήσεται, ἡ θυσία ἡ ἀρθεῖσα
καὶ ἡ ἁμαρτία ἐρημώσεως ἡ δοθεῖσα, καὶ τὸ ἅγιον καὶ ἡ δύναμις συμπατηθήσεται;

13 kai ēkousa henos hagiou lalountos,

And I heard one holy one speaking.

kai eipen heis hagios tō phelmouni tō lalounti Heōs pote hē horasis stēsetai, hē thysia hē artheisa

And said one holy one to the Phelmouni, to the one speaking,

For how long shall the vision stand, the sacrifice the taking away,

kai hē hamartia erēmōseōs hē dotheisa, kai to hagion kai hē dynamis sympatēthēsetai?

and the sin of desolation the granting, and the holy place and the force shall be trampled upon?

:וְאָמַר אֵלַי עַד עֶרֶב בֹּקֶר אֲלֵפִים וְשָׁלֹשׁ מֵאוֹת וְנִצְּתָק קִדְּשׁ: 14

יד ויאמר אלי עד ערב בוקר אלפים ושלש מאות ונצתק קדש:

14. wayo'mer 'elay `ad `ereb boqer 'al'payim ush'losh me'oth w'nits'daq qodesh.

Dan8:14 He said to me, For two thousand, three hundred evenings and mornings;
then the sanctuary shall be properly restored.

<14> καὶ εἶπεν αὐτῷ Ἔως ἑσπέρας καὶ πρωὶ ἡμέραι δισχίλιαι
καὶ τριακόσια, καὶ καθαρισθήσεται τὸ ἅγιον.

14 kai eipen autō Heōs hesperas kai prōi hēmerai dischiliai kai triakosiai, kai katharisthēsetai to hagion.

And he said to him, Unto evening and morning days two thousand three hundred,

and shall be cleansed the holy place.

טו ויהי בראתי אני דניאל את־החזון ואב־קִשָּׁה בִּינָה 15

:אָמַר אֵלַי עַד עֶרֶב בֹּקֶר אֲלֵפִים וְשָׁלֹשׁ מֵאוֹת וְנִצְּתָק קִדְּשׁ: 14

טו ויהי בראתי אני דניאל את־החזון ואב־קִשָּׁה בִּינָה

והנה עמד לנגדי כמראה־גבר:

15. way'hi bir'othi 'ani Dani'El 'eth-hechazon wa'abaq'shah binah
w'hinneh `omed l'neg'di k'mar'eh-gaber.

Dan8:15 And it was, when I, Daniel, had seen the vision, I sought to understand it;
and behold, standing before me like the appearance of a man.

<15> καὶ ἐγένετο ἐν τῷ ἰδεῖν με, ἐγὼ Δανιηλ, τὴν ὄρασιν καὶ ἐζήτηουν σύνεσιν,
καὶ ἰδοὺ ἕστη ἐνώπιον ἐμοῦ ὡς ὄρασις ἀνδρός.

15 kai egeneto en tō idein me, egō Daniēl, tēn horasin kai ezētoun synesin,

And it came to pass in my beholding, I Daniel, the vision, and I sought understanding.

kai idou estē enōpion emou hōs horasis andros.

And behold, there stood before me as an appearance of a man.

טז ואשמע קול־אדם בין אולי ויקרא 16

:אָמַר אֵלַי עַד עֶרֶב בֹּקֶר אֲלֵפִים וְשָׁלֹשׁ מֵאוֹת וְנִצְּתָק קִדְּשׁ: 14

טז ואשמע קול־אדם בין אולי ויקרא

ויאמר ובריאלי הבן להלז את־המראה:

16. wa'esh'ma` qol-'adam beyn 'Ulay wayiq'ra' wayo'mar Gab'ri'El haben l'halaz 'eth-hamar'eh.

Dan8:16 And I heard the voice of a man between the banks of Ulai, and he called out and said, Gabriel, give this one discern the vision.

<16> καὶ ἤκουσα φωνὴν ἀνδρὸς ἀνὰ μέσον τοῦ Οὐβαλ, καὶ ἐκάλεσεν καὶ εἶπεν Γαβριηλ, συνέτισον ἐκείνον τὴν ὄρασιν.

16 kai ēkousa phōnēn andros ana meson tou Oubal, kai ekalesen

And I heard the voice of a man between the banks of the Ulai. And he called, kai eipen Gabriēl, synetison ekeinon tēn horasin.
and said, Gabriel, bring understanding for that one the vision!

17
וַיִּבֹא אֶצֶל עֲמָדִי וַיְבָאֻנִי בְּעֵתִי וְאֶפְלָח עַל-פָּנַי
וַיֹּאמֶר אֵלַי הֲבֵן בֶּן-אָדָם כִּי לַעֲת-קֵץ הַחֲזוֹן:

17. wayabo' 'etsel `am'di ub'bo'o nib'`ati wa'ep'lah `al-panay
wayo'mer 'elay haben ben-'adam ki l'`eth-qets hechazon.

Dan8:17 So he came beside my place. And when he came, I was frightened and fell on my face; but he said to me, Son of man, understand that the vision is to the time of the end.

<17> καὶ ἦλθεν καὶ ἔστη ἐχόμενος τῆς στάσεώς μου, καὶ ἐν τῷ ἐλθεῖν αὐτὸν ἐθαμβήθη καὶ πίπτω ἐπὶ πρόσωπόν μου, καὶ εἶπεν πρὸς με Σύνες, υἱὲ ἀνθρώπου, ἔτι γὰρ εἰς καιροῦ πέρας ἡ ὄρασις.

17 kai ēlthen kai estē echomenos tēs staseōs mou, kai en tō elthein auton ethambēthēn kai piptō

And he came and stood next to my position. And in his coming I was distraught, and I fell epi prosōpon mou, kai eipen pros me Synes, huie anthrōpou, eti gar eis kairou peras hē horasis.
upon my face. And he said to me, Take notice, O son of man! is still for time end the vision.

18
יְחִיבְדְּבָרוּ עָמִי נְהַמְתִּי עַל-פָּנַי אֶרְצָה וַיַּנֵּעַ-בִּי וַיַּעֲמִידֵנִי עַל-עֲמָדִי:

18. ub'dab'ro `imi nir'dam'ti `al-panay 'ar'tsah wayiga`-bi waya`amideni `al-`am'di.

Dan8:18 And while he was speaking with me, I was stunned with my face to the ground; but he touched me and made me stand upright on my place.

<18> καὶ ἐν τῷ λαλεῖν αὐτὸν μετ' ἐμοῦ πίπτω ἐπὶ πρόσωπόν μου ἐπὶ τὴν γῆν, καὶ ἥψατό μου καὶ ἔστησέν με ἐπὶ πόδας

18 kai en tō lalein auton met' emou piptō epi prosōpon mou epi tēn gēn,

And in his speaking with me, I fell upon my face unto the earth.
kai hēpsato mou kai estēsen me epi podas
And he touched me, and he stood me upon my feet.

19
יְטִיאֶמֶר הַנְּנִי מוֹדִיעֶךָ אֵת אֲשֶׁר-יִהְיֶה בְּאַחֲרִית הַיָּעַם כִּי לְמוֹעֵד קֵץ:

19. wayo'mer hin'ni modi`ak 'eth 'asher-yih'yeh b'acharith haza`am ki l'mo'ed qets.

Dan8:19 He said, Behold, I shall make you know what shall happen at the last end of the indignation. For it is for the appointed time the end shall come

<19> καὶ εἶπεν Ἰδοὺ ἐγὼ γνωρίζω σοι τὰ ἐσόμενα ἐπ' ἐσχάτων τῆς ὀργῆς·

ἔτι γὰρ εἰς καιροῦ πέρας ἢ ὅρασις.

19 kai eipen Idou egō gnōrizō soi ta esomena ep' eschatōn tēs orgēs; eti gar eis kairou peras hē horasis.

And he said, Behold, I make known to you the things being at the last of the wrath,
for the vision is yet for of time end.

20 כְּהָאֵיל אֲשֶׁר-רָאִיתָ בְּעַל הַקִּרְנַיִם מֶלֶךְי מְדֵי וּפְרָס׃
20 ha'ayil 'asher-ra'iath ba'al haq'ranayim mal'key Maday uPharas.

20. ha'ayil 'asher-ra'iath ba'al haq'ranayim mal'key Maday uPharas.

Dan8:20 The ram which you saw with the two horns is the kings of Media and Persia.

<20> ὁ κριός, ὃν εἶδες, ὁ ἔχων τὰ κέρατα βασιλεὺς Μήδων καὶ Περσῶν.

20 ho krios, hon eides, ho echōn ta kerata basileus Mēdōn kai Persōn.

The ram which you beheld, the one having the horns, is the king of the Medes and Persians.

21 כֹּא וְהַצִּפִּיר הַשָּׁעִיר מֶלֶךְ יָוָן וְהַקֶּרֶן הַגָּדוֹלָה אֲשֶׁר
בֵּין-עֵינָיו הוּא הַמֶּלֶךְ הָרִאשׁוֹן׃
21 w'hatsaphir hasa'ir melek Yawan
w'haqeren hag'dolah 'asher beyn-'eynayyu hu' hamelek hari'shon.

21. w'hatsaphir hasa'ir melek Yawan

w'haqeren hag'dolah 'asher beyn-'eynayyu hu' hamelek hari'shon.

Dan8:21 The shaggy goat is the king of Greece,
and the large horn that is between his eyes, he is the first king.

<21> καὶ ὁ τράγος τῶν αἰγῶν βασιλεὺς Ἑλλήνων·

καὶ τὸ κέρας τὸ μέγα, ὃ ἦν ἀνὰ μέσον τῶν ὀφθαλμῶν αὐτοῦ, αὐτός ἐστιν ὁ βασιλεὺς ὁ πρῶτος.

21 kai ho tragos tōn aigōn basileus Hellēnōn;

And the he-goat of the goats is the king of the Greeks,

kai to keras to mega, ho ēn ana meson tōn ophthalmōn autou, autos estin ho basileus ho prōtos.

and the horn great, the one that was in between his eyes, he is the king foremost.

22 כָּב וְהַנְּשִׁבְרֶת וְתַעֲמִדְנָה אַרְבַּע תַּחְתֶּיהָ אַרְבַּע מְלָכִיּוֹת מִגּוֹי יַעֲמִדְנָה
וְלֹא בְכֹחוֹ׃
22 w'hanish'bereth wata'amod'nah 'ar'ba` tach'teyah 'ar'ba` mal'kuyoth migoy ya'amod'nah
w'lo' b'kocho.

22. w'hanish'bereth wata'amod'nah 'ar'ba` tach'teyah 'ar'ba` mal'kuyoth migoy ya'amod'nah
w'lo' b'kocho.

Dan8:22 For as for that which is broken, and four shall stand up in its place,
but the four kingdoms shall arise out the nation, but not with his power.

<22> καὶ τοῦ συντριβέντος, οὗ ἔστησαν τέσσαρα ὑποκάτω κέρατα,
τέσσαρες βασιλεῖς ἐκ τοῦ ἔθνους αὐτοῦ ἀναστήσονται καὶ οὐκ ἐν τῇ ἰσχύι αὐτοῦ.

22 kai tou syntribentos, hou estēsan tessara hypokatō kerata,

And of the one being broken, of which stood four horns underneath

tessares basileis ek tou ethnous autou anastēsontai kai ouk en tē ischui autou.

ሥራገገ-፤ዐ ሃሪኝ ልክዐፈ ሥራዐወገጓ ሥጻሃ ሥጽሃሪኝ ጸፈባዘፋዓሂ 23
:ጽሂፈፖዘ ሃፈዓኝሂ

כג וּבֹאֲחֶרִית מִלְכוּתָם כְּהֵתָם הַפְּשָׁעִים יַעֲמֹד מֶלֶךְ עַז־פָּנִים
וַיִּמְכִּין חִידוֹת:

23. ub**'acharith mal'kutham **k**'hathem haposh'im ya`amod melek `az-**panim** umebin chidoth.**

Dan8:23 In the latter time of their kingdom, when the transgressors have come to the full, a king shall arise, strong of face and skilled in intrigue.

«23» καὶ ἐπ’ ἐσχάτων τῆς βασιλείας αὐτῶν πληρουμένων τῶν ἁμαρτιῶν αὐτῶν ἀναστήσεται βασιλεὺς ἀναιδὴς προσώπῳ καὶ συνίων προβλήματα.

23 kai ep' eschatōn tēs basileias autōn plēroumenōn tōn hamartiōn autōn anastēsetai basileus

And at the last of their kingdom, being full of their sins, shall rise up a king

anaidēs prosōpō kai syniōn problēmata.

with an impudent face, and perceiving riddles.

ጸጌዘወጌ ጸሃፋር/ገሃሃ ሃዘሃፍ ፋርሃ ሃዘሃ ማከዐሃ **24**
 :ሃጌወፈዋ-ሃዐሃ ሃጌሃሃከዐ ጸጌዘወፃሃ ፃወዐሃ ዘጌርከፃሃ

כְּדָוָעֲצֵם כִּחוֹ וְלֹא בְכִחוֹ וּנְפִלְאוֹת יִשְׁחִית
וְהַעֲלִיחַ וְעָשָׂה וְהִשְׁחִית עֲצוּמִים וְעַם-קָדֹשׁ

24. w`atsam kocho w`lo' b'kocho w'niph'la'oth yash'chith
w'hits'liach w`asah w'hish'chith `atsumim w`am-q'doshim.

Dan8:24 His power shall be mighty, but not by his own power, and marvelously he shall destroy and he shall prosper and shall accomplish; He shall destroy the mighty and the holy people.

«24» καὶ κραταιὰ ἡ ἰσχὺς αὐτοῦ καὶ οὐκ ἐν τῇ ἰσχύϊ αὐτοῦ, καὶ θαυμαστὰ διαφθερεῖ καὶ κατευθυνεῖ καὶ ποιήσει καὶ διαφθερεῖ ἰσχυροὺς καὶ λαὸν ἅγιον.

24 kai **krataia** hē **ischys** autou kai **ouk en tē ischui** autou, kai **thaumasta** diaphtherei

And is fortified his strength, and not by his strength. And wonderfully he shall corrupt,

kai kateuthynei kai poiēsei kai diaphtherei ischyrous kai laon hagon.

and shall prosper, and shall perform, and shall corrupt strong ones, and people a holy.

[illegible]

כֹּה וַעֲלֶ-שֹׁכְלוֹ וְהַצְלִיחַ מִרְמָה בְּיָדוֹ וּבִלְבָבוֹ יִגְדִּיל

וּבְשִׁלּוֹחַ יִשְׁחִית רַבִּים וְעַל-עוֹר-שָׂרִים יַעֲמִיד וּבְאַפָּס יָד יִשְׁבֵּר:

25. w'al-sik'lo w'hits'liach mir'mah b'yado ubil'babo yag'dil

ub'shal'wah yash'chith rabbim w'al-sar-sarim ya'amod ub'ephes yad yishaber.

Dan8:25 And through his understanding, He shall cause deceit to succeed in his hand;

And he shall magnify himself in his heart, and he shall destroy many at ease.

He shall also stand up against the Prince of princes, but he shall be broken without a hand.

«25» καὶ ὁ Ἰσχυρὸς τοῦ κλοιοῦ αὐτοῦ κατευθυνεῖ· δόλος ἐν τῇ χειρὶ αὐτοῦ.

καὶ ἐν καρδίᾳ αὐτοῦ μεγαλυνθήσεται καὶ δόλῳ διαφθερεῖ πολλοὺς

καὶ ἐπὶ ἀπωλείας πολλῶν στήσεται καὶ ὡς ὠὰ χειρὶ συντρίψει.

25 kai ho zygos tou kloiou autou kateuthynei; dolos en tē cheiri autou, kai en kardia autou

And the yoke of his collar shall prosper; treachery in his hand, and in his heart

megalyntēsetai kai dolō diaphtherei pollous kai epi apōleias pollōn stēsetai kai hōs ōa cheiri syntripsei.

he shall magnify himself, and by treachery he shall corrupt many, and for a destruction

of many he shall establish himself; and as eggs in a hand he shall break.

שׁוֹכֵן בְּיָדוֹ אֶת־הַיֹּגֶשׁ הַזֶּה וְכַדֵּשׁ אֶת־הַיָּד הַזֹּאת וְכַדֵּשׁ אֶת־הַלֵּב הַזֶּה 26

וְכַדֵּשׁ אֶת־הַיָּד הַזֹּאת וְכַדֵּשׁ אֶת־הַלֵּב הַזֶּה

כּוֹמֵר אֶת־הַעֲרֵב וְהַבֹּקֶר אֲשֶׁר נֹאמַר אֵמֶת הוּא וְאֵתָּה סֵתָם

הַחֲזוֹן כִּי לַיָּמִים רַבִּים:

26. umar'eh ha`ereb w'haboqer 'asher ne'emar 'emeth hu'

w'atah s'thom hechazon ki l'yamim rabbim.

Dan8:26 The vision of the evenings and mornings which was told it is true;

But you shut up the vision, for it shall be for many days.

<26> καὶ ἡ ὄρασις τῆς ἑσπέρας καὶ τῆς πρωίας τῆς ῥηθείσης ἀληθείης ἐστίν·

καὶ σὺ σφράγισον τὴν ὄρασιν, ὅτι εἰς ἡμέρας πολλάς.

26 kai hē horasis tēs hesperas kai tēs prōias tēs hrētheisēs alēthēs estin;

And the vision of the evening and of the morning of the thing being spoken – it is true.

kai sy sphragison tēn horasin, hoti eis hēmeras pollas.

And you set a seal upon the vision, for it is for many days!

וְכַדֵּשׁ אֶת־הַיָּד הַזֹּאת וְכַדֵּשׁ אֶת־הַלֵּב הַזֶּה 27

וְכַדֵּשׁ אֶת־הַיָּד הַזֹּאת וְכַדֵּשׁ אֶת־הַלֵּב הַזֶּה

כִּי אֲנִי הִנֵּי־אֶל נְהִיִּיתִי וְנִחַלִּיתִי יָמִים וְאַקִּים

וְאֶעֱשֶׂה אֶת־מְלָאכַת הַמֶּלֶךְ וְאֶשְׁתּוֹמֵם עַל־הַמֶּרְאֶה וְאֵין מִבִּין: פ

27. wa'ani Dani'El nih'yeythi w'necheleythi yamim wa'aqum

wa'e`eseh 'eth-m'le'keth hamelek wa'esh'tomem `al-hamar'eh w'eyn mebin.

Dan8:27 Then I, Daniel, was exhausted and sick for days. Then I got up

and carried on the king's business; but I was astounded at the vision, and there was no understanding.

<27> καὶ ἐγὼ Δανιηλ ἐκοιμήθην καὶ ἐμαλακίσθην ἡμέρας καὶ ἀνέστην

καὶ ἐποιοῦν τὰ ἔργα τοῦ βασιλέως· καὶ ἐθαύμαζον τὴν ὄρασιν, καὶ οὐκ ἦν ὁ συνίων.

27 kai egō Daniēl ekoimēthēn kai emalakisthēn hēmeras kai anestēn

And I Daniel went to bed, and I was infirm for days. And I rose up

kai epoion ta erga tou basileōs; kai ethaumazon tēn horasin, kai ouk ēn ho syniōn.

and I did the works of the king; and I wondered at the vision, and there was no one perceiving.

Chapter 9

Shavua Reading Schedule (32th sidrah) – Dan 9 - 12

וְכַדֵּשׁ אֶת־הַיָּד הַזֹּאת וְכַדֵּשׁ אֶת־הַלֵּב הַזֶּה Dan9:1

וְכַדֵּשׁ אֶת־הַיָּד הַזֹּאת וְכַדֵּשׁ אֶת־הַלֵּב הַזֶּה

א בַּשָּׁנָה אֶחָת לְדָרְיוֹשׁ בֶּן־אַחַשְׁוֶרֶשׁ מֶזֶרַע מָדִי
אֲשֶׁר הָמְלִיךְ עַל מַלְכוּת פְּשָׁדִים:

1. bish'nath 'achath l'Dar'yawesh ben-'Achash'werosh mizera` Maday
'asher ham'lak `al mal'kuth Kas'dim.

Dan9:1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes,
who was made king over the kingdom of the Chaldeans

<9:1> Ἐν τῷ πρώτῳ ἔτει Δαρείου τοῦ υἱοῦ Ἀσουήρου ἀπὸ τοῦ σπέρματος τῶν Μήδων,
ὃς ἐβασίλευσεν ἐπὶ βασιλείαν Χαλδαίων,

1 En tō prōtō etei Dareiou tou huiou Asouērou apo tou spermatos tōn Mēdōn,
In the first year of Darius the son of Ahasuerus, of the seed of the Medes,
hos ebasileusen epi basileian Chaldaïon,
who reigned over the kingdom of Chaldeans,

אָכַח אֶחָת שָׁנָה לְדָרְיוֹשׁ בֶּן־אַחַשְׁוֶרֶשׁ מֶזֶרַע מָדִי
אֲשֶׁר הָמְלִיךְ עַל מַלְכוּת פְּשָׁדִים:

ב בַּשָּׁנָה אֶחָת לְמָלְכוֹ אֲנִי הִנֵּי־אֵל בִּינָתִי בַּסְּפָרִים מִסְפֵּר הַשָּׁנִים אֲשֶׁר הָיָה
דְּבַר־יְהוָה אֶל־יְהִמְיָה הַנְּבִיא לְמַלְאוֹת לְחַרְבוֹת יְרוּשָׁלַם שְׁבַעִים שָׁנָה:

2. bish'nath 'achath l'mal'ko 'ani Dani'El binothi bas'pharim mis'par hashanim 'asher hayah
d'bar-Yahúwah 'el-Yir'miYah hanabi' l'malo'wth l'char'both Y'rushalam shib'im shanah.

Dan9:2 in the first year of his reign, I, Daniel, observed in the books the number of the years
which was revealed as the word of YirmeYahu the prophet
for the completion of the desolations of Yerushalam, namely, seventy years.

<2> ἐν ἔτει ἐνὶ τῆς βασιλείας αὐτοῦ ἐγὼ Δανιηλ συνῆκα ἐν ταῖς βύβλοις τὸν ἀριθμὸν τῶν ἐτῶν,
ὃς ἐγενήθη λόγος κυρίου πρὸς Ἱερεμیان τὸν προφήτην
εἰς συμπλήρωσιν ἐρημώσεως Ἱερουσαλήμ, ἑβδομήκοντα ἔτη.

2 en etei heni tēs basileias autou egō Daniēl synēka en tais byblois ton arithmon tōn etōn, hos egenēthē
in year one of his kingdom, I Daniel perceived in the books the number of the years
of which became
logos kyriou pros Ieremian ton prophētēn eis symplērōsin erēmōseōs Ierousalēm, hebdomēkonta etē.
the word of YHWH to Jeremiah the prophet for a fulfillment of the desolation of Jerusalem –
seventy years.

אָכַח אֶחָת שָׁנָה לְדָרְיוֹשׁ בֶּן־אַחַשְׁוֶרֶשׁ מֶזֶרַע מָדִי
אֲשֶׁר הָמְלִיךְ עַל מַלְכוּת פְּשָׁדִים:

ג וְאֶתְנָה אֶת־פָּנַי אֶל־אֲדֹנָי הָאֱלֹהִים לְבִקֵּשׁ תְּפִלָּה
וְתַחֲנוּנִים בְּצוּם וּשְׁקָ וְאַפֵּר:

3. wa'et'nah 'eth-panay 'el-'Adonay ha'Elohim l'baqesh t'philah w'thachanunim b'tsom
w'saq wa'epher.

Dan9:3 So I set my face toward my Master the Elohim to seek Him by prayer and supplications,
with fasting, sackcloth and ashes.

<3> καὶ ἔδωκα τὸ πρόσωπόν μου πρὸς κύριον τὸν θεὸν τοῦ ἐκζητῆσαι προσευχῇν

καὶ δεήσεις ἐν νηστείαις καὶ σάκκῳ καὶ σποδῷ.

3 kai edōka to prosōpon mou pros kyrion ton theon tou ekzētēsai proseuchēn

And I put my face towards YHWH Elohim, to inquire by prayer

kai deēseis en nēsteiais kai sakkō kai spodō.

and supplication, in fasting, and sackcloth, and ashes.

לְיָאֱלֹהִים לְפָנַי אֶפְשָׁה לְשׂוֹמְרֵי צִוְּיֶיךָ וְלַעֲשֵׂי צִוְּיֶיךָ
:יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ
דְּוָאֲתַפְלְלָה לְיַהֲיִי אֶלֶּהִי וְאֶתְוַדָּה וְאֶמְרָה אֲנֵא אֲדָנִי הָאֵל הַגָּדוֹל
וְהַנּוֹרָא שׁוֹמֵר הַבְּרִית וְהַחֲסֵד לְאֶהְבֵּיו וּלְשׂוֹמְרֵי מִצְוֹתָיו:

4. wa'eth'pal'lah laYahúwah 'Elohay wa'eth'wadeh wa'om'rah 'ana' 'Adonay ha'El hagadol w'hanora' shomer hab'rith w'hachesed l'ohabayu ul'shom'rey mits'wothayu.

Dan9:4 I prayed to my El and confessed and said, Alas, O my Master, the great and awesome El, who keeps His covenant and mercy for those who love Him and to those who keep His commandments,

<4> καὶ προσηξάμην πρὸς κύριον τὸν θεόν μου καὶ ἐξωμολογησάμην
καὶ εἶπα Κύριε ὁ θεὸς ὁ μέγας καὶ θαυμαστὸς ὁ φυλάσσων τὴν διαθήκην σου
καὶ τὸ ἔλεος τοῖς ἀγαπῶσίν σε καὶ τοῖς φυλάσσουσιν τὰς ἐντολάς σου,

4 kai prosēuxamēn pros kyrion ton theon mou kai exōmologēsamēn

And I prayed to YHWH my El, and I made acknowledgment,

kai eipa Kyrie ho theos ho megas kai thaumastos ho phylassōn tēn diathēkēn sou

and I said, O Master, the El great and wonderful, keeping your covenant,

kai to eleos tois agapōsin se kai tois phylassousin tas entolas sou,

and the mercy to the ones loving you, and to the ones keeping your commandments;

הַחַטָּאנוּ וְעִוְיָנוּ וְהִרְשָׁעָנוּ וּמָרְדָּנוּ וְסוּר מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ
:יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ
5

5. chata'nu w'awinu w'hir'sha'nu umarad'nu w'sor mimits'wothek umimish'pateyak.

Dan9:5 we have sinned, committed iniquity, acted wickedly and rebelled, even turning aside from Your commandments and ordinances.

<5> ἡμάρτομεν, ἥδικήσαμεν, ἠνομήσαμεν καὶ ἀπέστημεν
καὶ ἐξεκλίναμεν ἀπὸ τῶν ἐντολῶν σου καὶ ἀπὸ τῶν κριμάτων σου

5 hēmartomen, ēdikēsamen, ēnomēsamen kai apestēmen

we sinned, we did wrong, we were impious, and we left

kai exeklinamen apo tōn entolōn sou kai apo tōn krimatōn sou

and turned aside from your commandments, and from your judgments.

וְלֹא שָׁמַעְנוּ אֶל-עֲבָדֶיךָ הַנְּבִיאִים אֲשֶׁר דִּבְּרוּ בְּשִׁמְךָ
אֶל-מְלָכֵינוּ שָׂרֵינוּ וְאֶבְתִּינוּ וְאֵל כָּל-עַם הָאָרֶץ:
6

6. w'lo' shama'nu 'el-'abadeyak han'bi'im 'asher dib'ru b'shim'ak 'el-m'lakeynu sareynu wa'abotheynu w'el kal-'am ha'arets.

Dan9:6 And we have not listened to Your servants the prophets, who spoke in Your name to our kings, our princes, our fathers and to all the people of the land.

<6> καὶ οὐκ εἰσηκούσαμεν τῶν δούλων σου τῶν προφητῶν, οἱ ἐλάλουν ἐν τῷ ὀνόματί σου πρὸς τοὺς βασιλεῖς ἡμῶν καὶ ἄρχοντας ἡμῶν καὶ πατέρας ἡμῶν καὶ πρὸς πάντα τὸν λαὸν τῆς γῆς.

6 kai **ouk eisēkousamen** tōn doulōn sou tōn prophētōn, **hoi elaloun en tō onomati sou**

And we did not listen to your servants the prophets, the ones speaking in your name
pros tous basileis hēmōn kai archontas hēmōn kai pateras hēmōn kai pros panta ton laon tēs gēs.
to our kings, and our rulers, and our fathers, and to all the people of the land.

אֲנִי וְכָל־יְרוּשָׁלַם וְכָל־יִשְׂרָאֵל וְכָל־הָאֲרָצוֹת אֲשֶׁר הִבְחַתְּם שָׁם בְּמַעַלְם אֲשֶׁר מָעַלְוּ-בָךְ׃
וְכָל־הָאֲרָצוֹת אֲשֶׁר הִבְחַתְּם שָׁם בְּמַעַלְם אֲשֶׁר מָעַלְוּ-בָךְ׃
וְכָל־יְרוּשָׁלַם וְכָל־יִשְׂרָאֵל וְכָל־הָאֲרָצוֹת אֲשֶׁר הִבְחַתְּם שָׁם בְּמַעַלְם אֲשֶׁר מָעַלְוּ-בָךְ׃
וְכָל־יְרוּשָׁלַם וְכָל־יִשְׂרָאֵל וְכָל־הָאֲרָצוֹת אֲשֶׁר הִבְחַתְּם שָׁם בְּמַעַלְם אֲשֶׁר מָעַלְוּ-בָךְ׃

7. **I'ak 'Adonay hats'daqah w'lanu bosheth hapanim kayom hazeh l'ish Yahudah ul'yosh'bey Y'rushalam ul'kal-Yis'ra'El haq'robim w'har'choqim b'kal-ha'aratsoth 'asher hidach'tam sham b'ma'alam 'asher ma'alu-bak.**

Dan9:7 Righteousness belongs to You, O my Master, but to us the shame of our faces, as it is this day to the men of Yahudah, to the inhabitants of Yerushalam and to all Yisrael, those who are nearby and those who are far away in all the lands to which You have driven them there, because of their unfaithful deeds which they have committed against You.

<7> σοί, κύριε, ἡ δικαιοσύνη, καὶ ἡμῖν ἡ αἰσχύνη τοῦ προσώπου ὡς ἡ ἡμέρα αὕτη, ἀνδρὶ Ἰουδα καὶ τοῖς ἐνοικοῦσιν ἐν Ἱερουσαλὴμ καὶ παντὶ Ἰσραὴλ τοῖς ἐγγύς καὶ τοῖς μακρὰν ἐν πάσῃ τῇ γῇ, οὗ διέσπειρας αὐτοὺς ἐκεῖ ἐν ἀθεσίᾳ αὐτῶν, ἣ ἠθέτησαν ἐν σοί.

7 **soi, kyrie, hē dikaiosynē, kai hēmin hē aischynē tou prosōpou hōs hē hēmera hautē, andri Iouda**
To you, O Master, is righteousness, and to us the shame of face, as this day;
to the man of Judah,

kai **tois enoikousin en Ierousalēm kai panti Israēl tois eggys kai tois makran en pasē tē gē,**
and to the ones dwelling in Jerusalem, and to all Israel, to the ones near,
and to the ones far off in all the earth,

hou diespeiras autous ekei en atthesiā autōn, hē ēthetēsan en soi.

of which you dispersed them there, for their rebellion
in which they annulled covenant with you.

חַיְהוּדָה לָנוּ בַּשָּׁת הַפְּנִים לְמַלְכֵינוּ לְשָׂרֵינוּ וְלְאַבְתֵּינוּ אֲשֶׁר חָטְאֵנוּ לָךְ׃
חַיְהוּדָה לָנוּ בַּשָּׁת הַפְּנִים לְמַלְכֵינוּ לְשָׂרֵינוּ וְלְאַבְתֵּינוּ אֲשֶׁר חָטְאֵנוּ לָךְ׃

8. **Yahúwah lanu bosheth hapanim lim'lakeynu l'sareynu w'la'abotheynu 'asher chata'nu lak.**

Dan9:8 The shame of our faces belongs to us, O **אֱלֹהֵינוּ**, to our kings, to our princes and to our fathers, because we have sinned against You.

<8> κύριε, ἡμῖν ἡ αἰσχύνη τοῦ προσώπου καὶ τοῖς βασιλεῦσιν ἡμῶν καὶ τοῖς ἄρχουσιν ἡμῶν καὶ τοῖς πατράσιν ἡμῶν, οἵτινες ἡμάρτομέν σοι.

8 **kyrie, hēmin hē aischynē tou prosōpou kai tois basileusin hēmōn**

O YHWH, to us shame of face, and to our kings,
 kai tois archousin hēmōn kai tois patrasin hēmōn, hoitines hēmartomen soi.
 and to our rulers, and to our fathers, to the ones who sinned against you.

ט לאדנִי אֶל־הֵינוּ הַרְחָמִים וְהַסְלָחוֹת כִּי מָרַדְנוּ בּוֹ:
 9. l'Adonay 'Eloheynu harachamim w'has'lichoth ki marad'nu bo.

Dan9:9 To my Master our El belong compassion and forgiveness, for we have rebelled against Him;

<9> τῷ κυρίῳ θεῷ ἡμῶν οἱ οἰκτιρμοὶ καὶ οἱ ἱλασμοί, ὅτι ἀπέστημεν

9 tō kyriō theō hēmōn hoi oiktirmoi kai hoi hilasmoi, hoti apestēmen

To YHWH our El are the compassions, and the atonements, for we separated from you.

י וְלֹא שָׁמַעְנוּ בְּקוֹל יְהוָה אֱלֹהֵינוּ לָלֶכֶת בְּתוֹרָתוֹ
 אֲשֶׁר נָתַן לְפָנֵינוּ בְּיַד עֲבָדָיו הַנְּבִיאִים:
 10. w'lo' shama`nu b'qol Yahúwah 'Eloheynu laleketh b'thorothayu

'asher nathan l'phaneynu b'yad `abadayu han'bi'im.

Dan9:10 nor have we obeyed the voice of our El, to walk in His Laws
 which He set before us through the hand of His servants the prophets.

<10> καὶ οὐκ εἰσηκούσαμεν τῆς φωνῆς κυρίου τοῦ θεοῦ ἡμῶν πορεύεσθαι ἐν τοῖς νόμοις αὐτοῦ,
 οἷς ἔδωκεν κατὰ πρόσωπον ἡμῶν ἐν χερσὶν τῶν δούλων αὐτοῦ τῶν προφητῶν.

10 kai ouk eisēkousamen tēs phōnēs kyriou tou theou hēmōn poreuesthai en tois nomois autou,

And we hearkened not to the voice of YHWH our El, to go by his laws,

hois edōken kata prosōpon hēmōn en chersin tōn doulōn autou tōn prophētōn.

the ones which he executed before our face by the hands of his servants the prophets.

יִשְׂרָאֵל-יִשְׁרָאֵל עָבְרוּ אֶת־תּוֹרָתְךָ וְסוּר לְבַלְתִּי שְׁמוֹעַ בְּקוֹלְךָ וּתְתַדַּע עָלֵינוּ
 הָאֵלָה וְהַשְׁבַּעַה אֲשֶׁר כְּתוּבָה בְּתוֹרַת מֹשֶׁה עֲבָד־הָאֱלֹהִים כִּי חָטְאוּנוּ לּוֹ:
 11. w'kal-Yis'ra'El `ab'ru `eth-torathek w'sor l'bil'ti sh'mo`a b'qoleak watitak `aleynu ha'alalah

w'hash'bu`ah 'asher k'thubah b'thorath Mosheh `ebed-ha'Elohim ki chata'nu lo.

Dan9:11 Indeed all Yisrael has transgressed Your law and turned aside, not obeying Your voice;
 so the curse has been poured out on us, along with the oath
 which is written in the law of Moshe the servant of the Elohim, for we have sinned against Him.

<11> καὶ πᾶς Ἰσραὴλ παρέβησαν τὸν νόμον σου καὶ ἐξέκλιναν τοῦ μὴ ἀκοῦσαι τῆς φωνῆς σου,
 καὶ ἐπὶ ἦλθεν ἐφ' ἡμᾶς ἡ κατάρα καὶ ὁ ὅρκος ὁ γεγραμμένος ἐν νόμῳ Μωυσέως δούλου τοῦ θεοῦ,
 ὅτι ἡμάρτομεν αὐτῷ.

11 kai pas Israēl parebēsan ton nomon sou kai exeklinan tou mē akousai tēs phōnēs sou,

And all Israel violated your law, and turned aside to not hearken to your voice;

kai epēlthen eph' hēmas hē katara kai ho horkos ho gegrammenos

12 וְיִקָּם אֶת-הַבָּרִיו אֲשֶׁר-הֵבֵר עָלֵינוּ וְעַל שְׂפָטֵינוּ
אֲשֶׁר שְׂפָטוּנוּ לְהַבִּיאַ עָלֵינוּ רָעָה גְדֹלָה
אֲשֶׁר לֹא-נַעֲשֶׂתָה תַּחַת כָּל-הַנְּשָׁמִים כַּאֲשֶׁר נַעֲשִׂיתָה בִּירוּשָׁלַם:

Dan9:12 Thus He has confirmed His words which He had spoken against us and against our rulers who ruled us, to bring on us great calamity; for under the whole heaven that there has not been done anything like what was done to Yerushalam.

such as have not taken place underneath all of the heaven,
according to the things taking place in Jerusalem.

kai tou synienai en pasē alētheia sou.

and to perceive in all truth.

אֲנִי אֶחָד מֵעַמִּי הַזֶּה וְאֵלֹהֵינוּ הוּא הַיְיָ
יְהוָה וְיִשְׁקֹד עַל-הָרָעָה וַיְבִיֵּאָהָ עָלֵינוּ כִּי-צָדִיק יְהוָה
אֲלֵהֵינוּ עַל-כָּל-מַעֲשָׂיו אֲשֶׁר עָשָׂה וְלֹא שָׁמַעְנוּ בְּקוֹלוֹ:

14. wayish'qod Yahúwah `al-hara`ah way'bi'eah `aleynu

ki-tsadiq Yahúwah 'Eloheynu `al-kal-ma`asayu 'asher `asah w'lo' shama`nu b'qolo.

Dan9:14 Therefore **אֲנִי** has watched over the calamity and brought it on us; for **אֲנִי** our El is righteous in all His deeds which He has done, but we have not obeyed His voice.

<14> καὶ ἐγρηγόρησεν κύριος καὶ ἐπήγαγεν αὐτὰ ἐφ' ἡμᾶς, ὅτι δίκαιος κύριος ὁ θεὸς ἡμῶν ἐπὶ πᾶσαν τὴν ποίησιν αὐτοῦ, ἣν ἐποίησεν, καὶ οὐκ εἰσηκούσαμεν τῆς φωνῆς αὐτοῦ.

14 kai egrēgorēsen kyrios kai epēgagen auta eph' hēmas, hoti dikaios kyrios ho theos hēmōn

And was vigilant YHWH against the evil, and brought them upon us. For is just YHWH our El epi pasan tēn poiēsin autou, hēn epoiesen, kai ouk eisēkousamen tēs phōnēs autou.

in all his doing which he did. And we hearkened not to his voice.

וְעַתָּה אֲדֹנָי אֲלֵהֵינוּ אֲשֶׁר הוֹצֵאתָ אֶת-עַמְּךָ מִמִּצְרַיִם
מִצְרַיִם בְּיָד חֲזָקָה וַתַּעַשׂ-לָךְ שֵׁם כִּיּוֹם הַזֶּה חָטְאנוּ וְשָׁעֲנוּ:

15. w'`atah 'Adonay 'Eloheynu 'asher hotse'ath 'eth-`am'ak me'erets Mits'rayim b'yad chazaqah wata'as-l'ak shem kayom hazeh chata'nu rasha`nu.

Dan9:15 And now, O my Master our El, who have brought Your people out of the land of Egypt with a mighty hand and have made a name for Yourself, as it is this day we have sinned, we have been wicked.

<15> καὶ νῦν, κύριε ὁ θεὸς ἡμῶν, ὃς ἐξήγαγες τὸν λαόν σου ἐκ γῆς Αἰγύπτου ἐν χειρὶ κραταιᾷ καὶ ἐποίησας σεαυτῷ ὄνομα ὡς ἡ ἡμέρα αὕτη, ἡμάρτομεν, ἡνομήσαμεν.

15 kai nyn, kyrie ho theos hēmōn, hos exēgages ton laon sou ek gēs Aigyprou en cheiri krataia

And now, O Master our El, who led your people from the land of Egypt by hand a fortified, kai epoiesas seautō onoma hōs hē hēmera hautē, hēmartomen, ēnomēsamen.

and you made for yourself a name as it is this day - we sinned, we transgressed.

יְהוָה וְיִשְׁקֹד עַל-הָרָעָה וַיְבִיֵּאָהָ עָלֵינוּ כִּי-צָדִיק יְהוָה
אֲלֵהֵינוּ עַל-כָּל-מַעֲשָׂיו אֲשֶׁר עָשָׂה וְלֹא שָׁמַעְנוּ בְּקוֹלוֹ:
וְעַתָּה אֲדֹנָי אֲלֵהֵינוּ אֲשֶׁר הוֹצֵאתָ אֶת-עַמְּךָ מִמִּצְרַיִם
מִצְרַיִם בְּיָד חֲזָקָה וַתַּעַשׂ-לָךְ שֵׁם כִּיּוֹם הַזֶּה חָטְאנוּ וְשָׁעֲנוּ:

16. 'Adonay k'kal-tsid'qotheak yashab-na' 'ap'ak wachamath'k me'ir'ak Y'rushalam

har-qad'sheak ki bachata'eynu uba`awonoth 'abotheynu Y'rushalam

w'`am'ak l'cher'pah l'kal-s'bibotheynu.

Dan9:16 O my Master, in accordance with all Your righteous acts, let now Your anger and Your wrath turn away from Your city Yerushalam, Your holy mountain; for because of our sins and for the iniquities of our fathers, Yerushalam and Your people have become a reproach to all those around us.

<16> κύριε, ἐν πάσῃ ἐλεημοσύνῃ σου ἀποστραφήτω δὴ ὁ θυμός σου καὶ ἡ ὀργή σου ἀπὸ τῆς πόλεώς σου Ἱερουσαλημ ὄρους ἁγίου σου, ὅτι ἡμάρτομεν, καὶ ἐν ταῖς ἀδικίαις ἡμῶν καὶ τῶν πατέρων ἡμῶν Ἱερουσαλημ καὶ ὁ λαός σου εἰς ὀνειδισμόν ἐγένετο ἐν πᾶσιν τοῖς περικύκλῳ ἡμῶν.

16 kyrie, en pasē eleēmosynē sou apostrophētō dē ho thymos sou kai hē orgē sou

O Master, in all your charity let turn indeed your rage, and your anger

apo tēs poleōs sou Ierousalēm orous hagiou sou, hoti hēmartomen, kai en tais adikiais hēmōn
from your city Jerusalem, mountain your holy! For we sinned in our iniquities,

kai tōn paterōn hēmōn Ierousalēm kai ho laos sou eis oneidismōn egeneto en pasin tois perikyklō hēmōn.
and of the ones of our fathers. Jerusalem and your people for scorn became
among all the ones surrounding us.

יְיָ יִשְׁמַע אֶת־הַתְּפִלָּה וְאֶת־הַתְּחִנּוּתֵינוּ
יְיָ יִשְׁמַע אֶת־הַתְּפִלָּה וְאֶת־הַתְּחִנּוּתֵינוּ

יְיָ יִשְׁמַע אֶת־הַתְּפִלָּה וְאֶת־הַתְּחִנּוּתֵינוּ
יְיָ יִשְׁמַע אֶת־הַתְּפִלָּה וְאֶת־הַתְּחִנּוּתֵינוּ

17. w'`atah sh'ma` 'Eloheynu 'el-t'philath `ab'd'ak w'el-tachanunayu
w'ha'er paneyak `al-miq'dash'ak hashamem l'ma'an 'Adonay.

Dan9:17 So now, our El, listen to the prayer of Your servant and to his supplications,
and for the sake of my Master, let Your face shine on Your desolate sanctuary.

<17> καὶ νῦν εἰσάκουσον, κύριε ὁ θεὸς ἡμῶν, τῆς προσευχῆς τοῦ δούλου σου καὶ τῶν δεήσεων αὐτοῦ καὶ ἐπίφανον τὸ πρόσωπόν σου ἐπὶ τὸ ἁγίασμά σου τὸ ἔρημον ἕνεκέν σου, κύριε.

17 kai nyn eisakouson, kyrie ho theos hēmōn, tēs proseuchēs tou doulou sou kai tōn deēseōn autou
And now, hearken O Master our El, of the prayer of your servant and his supplications!

kai epiphanon to prosōpon sou epi to hagiasma sou to erēmon heneken sou, kyrie.

And let appear your face upon your sanctified place, the deserted one, because of you O Master!

יְיָ יִשְׁמַע אֶת־הַתְּפִלָּה וְאֶת־הַתְּחִנּוּתֵינוּ
יְיָ יִשְׁמַע אֶת־הַתְּפִלָּה וְאֶת־הַתְּחִנּוּתֵינוּ

יְיָ יִשְׁמַע אֶת־הַתְּפִלָּה וְאֶת־הַתְּחִנּוּתֵינוּ
יְיָ יִשְׁמַע אֶת־הַתְּפִלָּה וְאֶת־הַתְּחִנּוּתֵינוּ

18. hateh 'Elohay 'az'n'ak ushama` piq'chah `eyneyak ur'eh shom'motheynu
w'ha'ir 'asher-niq'ra' shim'ak `aleyah ki lo' `al-tsid'qotheynu 'anach'nu mapilim
tachanuneynu l'phaneyak ki `al-rachameyak harabbim.

Dan9:18 O my El, incline Your ear and hear! Open Your eyes and see our desolations and the city
which is called by Your name on it; for we do not presenting our supplications
before You on account of our righteousness, but on account of Your great compassion.

<18> κλῖνον, ὁ θεός μου, τὸ οὖς σου καὶ ἄκουσον· ἄνοιξον τοὺς ὀφθαλμούς σου καὶ ἰδὲ τὸν ἀφανισμόν ἡμῶν καὶ τῆς πόλεώς σου, ἐφ' ἧς ἐπικέκληται τὸ ὄνομά σου ἐπ' αὐτῆς· ὅτι οὐκ ἐπὶ ταῖς δικαιοσύναις ἡμῶν ἡμεῖς ῥιπτοῦμεν τὸν οἰκτιρμὸν ἡμῶν ἐνώπιόν σου,

ἀλλ' ἐπὶ τοὺς οἰκτιρμοὺς σου τοὺς πολλούς.

18 klinon, ho theos mou, to ous sou kai akouson; anoixon tous ophthalmous sou

Lean, O my El, your ear, and hearken! Open your eyes,

kai ide ton aphanismon hēmōn kai tēs poleōs sou, eph' hēs epikeklētai to onoma sou ep' autēs;
and behold our extinction! and of your city upon which is called your name upon it.

hoti ouk epi tais dikaiosynais hēmōn hēmeis hriptoumen ton oiktirmon hēmōn enōpion sou,

For not upon our righteousness we toss our compassion before you,

all' epi tous oiktirmous sou tous pollous.

but upon compassions your great,

אָדאָנאָי שׁמָאֵךְ אָדאָנאָי שׁלַח אָדאָנאָי שׁמָאֵךְ אָדאָנאָי שׁמָאֵךְ 19
:שׁמָאֵךְ-לֹא יִשְׁכַּח אָדאָנאָי שׁמָאֵךְ אָדאָנאָי שׁמָאֵךְ אָדאָנאָי שׁמָאֵךְ אָדאָנאָי שׁמָאֵךְ

יְשׁוּעָה אֶל-תְּאֵחֶר לְמַעַן אֱלֹהֵי כִי-שָׁמַךְ נִקְרָא עַל-עִירָךְ וְעַל-עַמֶּךָ:

19. 'Adonay sh'ma`ah 'Adonay s'lachah 'Adonay haqashibah wa`aseh 'al-t'achar
l'ma`an'ak 'Elohay ki-shim'ak niq'ra' `al-`ir'ak w'`al-`ameak.

19. 'Adonay sh'ma`ah 'Adonay s'lachah 'Adonay haqashibah wa`aseh 'al-t'achar

l'ma`an'ak 'Elohay ki-shim'ak niq'ra' `al-`ir'ak w'`al-`ameak.

Dan9:19 O my Master, hear! O my Master, forgive! O my Master, listen and take action!

For Your own sake, O my El, do not delay, on Your city and on Your people are called by Your name.

<19> κύριε, εἰσάκουσον· κύριε, ἰλάσθητι· κύριε, πρόσχες καὶ ποίησον· μὴ χρονίσῃς ἕνεκέν σου, ὁ θεός μου, ὅτι τὸ ὄνομά σου ἐπικέκληται ἐπὶ τὴν πόλιν σου καὶ ἐπὶ τὸν λαόν σου. --

19 kyrie, eisakouson; kyrie, hilasthēti; kyrie, prosches kai poiēson; mē chronisēs heneken sou,

O Master. Harken, O Master! Atone, O Master! Take heed, Act, and do not delay for your sake,

ho theos mou, hoti to onoma sou epikeklētai epi tēn polin sou kai epi ton laon sou. --

my El! For your name is called upon your city, and upon your people.

לְכָל־עַמִּי אֲנִי מְדַבֵּר וּמִתְפַּלֵּל וּמִתְנַחֵם לְפָנֶיךָ יְיָ אֱלֹהֵי וְעַל-עִירָךְ וְעַל-עַמֶּךָ 20
:אֲנִי מְדַבֵּר וּמִתְפַּלֵּל וּמִתְנַחֵם לְפָנֶיךָ יְיָ אֱלֹהֵי וְעַל-עִירָךְ וְעַל-עַמֶּךָ

כְּעוֹד אֲנִי מְדַבֵּר וּמִתְפַּלֵּל וּמִתְנַחֵם לְפָנֶיךָ יְיָ אֱלֹהֵי וְעַל-עִירָךְ וְעַל-עַמֶּךָ

וּמִתְנַחֵם לְפָנֶיךָ יְיָ אֱלֹהֵי וְעַל-עִירָךְ וְעַל-עַמֶּךָ

20. w'`od 'ani m'daber umith'palel umith'wadeh chata'thi w'chata'th `ami Yis'ra'El

umapil t'chinathi liph'ney Yahúwah 'Elohay `al har-qodesh 'Elohay.

Dan9:20 Now while I was speaking and praying, and confessing my sin and the sin of my people Yisrael, and presenting my supplication before my El for the holy mountain of my El,

<20> καὶ ἔτι ἐμοῦ λαλοῦντος καὶ προσευχομένου καὶ ἐξαγορεύοντος τὰς ἁμαρτίας μου καὶ τὰς ἁμαρτίας τοῦ λαοῦ μου Ἰσραὴλ καὶ ῥιπτοῦντος τὸν ἔλεόν μου ἐναντίον κυρίου τοῦ θεοῦ μου περὶ τοῦ ὄρους τοῦ ἁγίου τοῦ θεοῦ μου

20 kai eti emou lalountos kai proseuchomenou kai exagoreuontos tas hamartias mou

And yet during my speaking, and praying, and declaring openly my sins,

kai tas hamartias tou laou mou Israēl kai hriptountos ton eleon mou enantion kyriou tou theou mou

kai tas hamartias tou laou mou Israēl kai hriptountos ton eleon mou enantion kyriou tou theou mou

and the sins of my people Israel, and tossing my desire for mercy before YHWH my El

peri tou orous tou hagiou tou theou mou

כאֲנִי עוֹד אֲנִי מְדַבֵּר בְּתֵּחֶלֶת יְהוֹאִישׁ גַּבְרִיאֵל אֲשֶׁר רָאִיתִי
בְּחִזּוֹן בְּתֵּחֶלֶת מַעַף בִּיעָף נִגַּע אֵלַי כְּעֵת מִנְחַת-עֶרֶב:

21. w'`od 'ani m'daber bat'philah w'ha'ish Gab'ri'El 'asher ra'ithi bechazon bat'chilah mu`aph bi`aph noge`a 'elay k'`eth min'chath-`areb.

Dan9:21 while I was still speaking in prayer, then the man Gabriel, whom I had seen in the vision at the beginning, in my exhaustion touched me, being caused to fly, about the time of the evening offering.

<21> καὶ ἔτι ἐμοῦ λαλοῦντος ἐν τῇ προσευχῇ καὶ ἰδοὺ ὁ ἀνὴρ Γαβριηλ,
ὃν εἶδον ἐν τῇ ὁράσει ἐν τῇ ἀρχῇ, πετόμενος καὶ ἥψατό μου ὥσεί ὥραν θυσίας ἑσπερινῆς.

21 kai eti emou lalountos en tē proseuchē kai idou ho anēr Gabriēl,
and yet during my speaking in the prayer, that behold, the man Gabriel,
hon eidon en tē horasei en tē archē, petomenos kai hēpsato mou hōsei hōran thysias hesperinēs.
whom I beheld in the vision at the beginning flying,
and he touched me about the hour sacrifice of the evening.

כב וַיָּבֵן וַיְדַבֵּר עִמִּי וַיֹּאמֶר הִנֵּי־אֵל עָתָה יִצְאָתִי לְחַשְׁכֵּי־לַיְלָה בִּינָה:
כב וַיָּבֵן וַיְדַבֵּר עִמִּי וַיֹּאמֶר הִנֵּי־אֵל עָתָה יִצְאָתִי לְחַשְׁכֵּי־לַיְלָה בִּינָה:

22. wayaben way'daber `imi wayo'mar Dani'El `atah yatsa'thi l'has'kil'ak binah.

Dan9:22 He gave me instruction and talked with me and said, O Daniel, I have now come forth to give you insight with understanding.

<22> καὶ συνέτισέν με καὶ ἐλάλησεν μετ' ἐμοῦ καὶ εἶπεν Δανιηλ,
νῦν ἐξῆλθον συμβιβάσαι σε σύνεσιν.

22 kai synetisen me kai elalēsen met' emou kai eipen Daniēl, nyn exēlthon symbibasai se synesin.
And he brought understanding to me, and spoke with me,
and said, O Daniel, now I came forth to instruct you for understanding.

כג בְּתֵּחֶלֶת תַּחֲנוּנֶיךָ יִצְאָ דְבָר וְאֲנִי בָּאֲתִי לְהַגִּיד
כג בְּתֵּחֶלֶת תַּחֲנוּנֶיךָ יִצְאָ דְבָר וְאֲנִי בָּאֲתִי לְהַגִּיד
כִּי חֲמוּדוֹת אֶתָּה וּבֵין בְּדָבָר וְהֵבֵן בְּמַרְאֵה:

23. bith'chilath tachanuneyak yatsa' dabar wa'ani ba'thi l'hagid ki chamudoth 'atah ubin badabar w'haben bamar'eh.

Dan9:23 At the beginning of your supplications the command came forth, and I have come to tell you, for you are greatly beloved. Then understand the matter and pay attention to the vision.

<23> ἐν ἀρχῇ τῆς δεήσεώς σου ἐξῆλθεν λόγος, καὶ ἐγὼ ἦλθον τοῦ ἀναγγεῖλαί σοι,
ὅτι ἀνὴρ ἐπιθυμῶν σὺ εἶ. καὶ ἐννοήθητι ἐν τῷ ῥήματι καὶ σύνες ἐν τῇ ὀπτασίᾳ.

23 en archē tēs deēseōs sou exēlthen logos, kai egō ēlthon tou anaggeilai soi,
In the beginning of your supplication went forth the word, and I came to announce to you;
hoti anēr epithymiōn sy ei; kai ennoēthēti en tō hrēmāti kai synes en tē optasiā.

24 וַיִּהְיֶה כְּשֶׁבַע שָׁבָעִים שָׁבָעִים שָׁבָעִים שָׁבָעִים שָׁבָעִים שָׁבָעִים שָׁבָעִים שָׁבָעִים שָׁבָעִים שָׁבָעִים
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כַּד שְׁבַעִים שְׁבַעִים נְחָתָךְ עַל-עַמֶּךָ וְעַל-עִיר קְדֹשְׁךָ לְכֹל אֵל הַפֶּשַׁע
וּלְחַתֹּם חַטָּאוֹת וּלְכַפֵּר עֲוֹן וּלְהַבְיֵא צֶדֶק עַל־מִים
וּלְחַתֹּם חֶזוֹן וְנָבִיא וּלְמַשֵּׁחַ קֹדֶשׁ קְדָשִׁים:

24. shabu'im shib'im nech'tak `al-`am'ak w'`al-`ir qad'sheak l'hale' hapesha' ulach'tom chata'oth ul'kaper `awon ul'habi' tsedeq `olamim w'lach'tom chazon w'nabi' w'lim'shoach qodesh qadashim.

Dan9:24 Seventy sevens (weeks) have been decreed for your people and for your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the Holy of holiness.

24 <24> ἑβδομήκοντα ἑβδομάδες συνετμήθησαν ἐπὶ τὸν λαόν σου καὶ ἐπὶ τὴν πόλιν τὴν ἁγίαν σου τοῦ συντελεσθῆναι ἁμαρτίαν καὶ τοῦ σφραγίσαι ἁμαρτίας καὶ ἀπαλεῖψαι τὰς ἀνομίας καὶ τοῦ ἐξιλάσασθαι ἀδικίας καὶ τοῦ ἀγαγεῖν δικαιοσύνην αἰώνιον καὶ τοῦ σφραγίσαι ὅρασιν καὶ προφήτην καὶ τοῦ χρῆσαι ἅγιον ἁγίων.

24 hebdomēkonta hebdomades synetmēthēsan epi ton laon sou

Seventy periods of seven were rendered concise upon your people,

kai epi tēn polin tēn hagian sou tou syntelestēnai hamartian kai tou sphragisai hamartias and upon your holy city, to finish off sin, and to set a seal upon sins,

kai apaleipsai tas anomias kai tou exilasasthai adikias kai tou agagein dikaiosynēn aiōnion and to wipe out the lawless deeds, and to atone for iniquities, and to bring righteousness eternal,

kai tou sphragisai horasin kai prophētēn kai tou chrisai hagian hagiōn.

and to set a seal upon vision and prophecy, and to anoint the holy of holies.

25 וַיִּהְיֶה כְּשֶׁבַע שָׁבָעִים שָׁבָעִים שָׁבָעִים שָׁבָעִים שָׁבָעִים שָׁבָעִים שָׁבָעִים שָׁבָעִים שָׁבָעִים
שָׁבָעִים שָׁבָעִים שָׁבָעִים שָׁבָעִים שָׁבָעִים שָׁבָעִים שָׁבָעִים שָׁבָעִים שָׁבָעִים שָׁבָעִים
שָׁבָעִים שָׁבָעִים שָׁבָעִים שָׁבָעִים שָׁבָעִים שָׁבָעִים שָׁבָעִים שָׁבָעִים שָׁבָעִים שָׁבָעִים

כַּה וְתִהְיֶה מִן-מִצָּא דְבָר לְהָשִׁיב וּלְבָנוֹת יְרוּשָׁלַם
עַד-מָשִׁיחַ נָגִיד שְׁבַעִים שְׁבַעִים שְׁבַעִים שְׁבַעִים וּשְׁנַיִם וּשְׁנַיִם
תָּשׁוּב וְנִבְנְתָה רְחוֹב וְחָרוּץ וּבְצוּק הָעֵתִים:

25. w'theda w'thas'kel min-motsa' dabar l'hashib w'lib'noth Y'rushalam `ad-Mashiyach nagid shabu'im shib'ah w'shabu'im shishim ush'nayim tashub w'nib'n'thah r'chob w'charuts ub'tsoq ha'itim.

Dan9:25 Know then, and discern that from the going out of a decree to restore and to build Yerushalam until Mashiyach (Messiah) the Prince there shall be seven sevens (weeks) and sixty-two sevens (weeks); it shall be built again, with plaza and moat, even in times of distress.

25 <25> καὶ γνώση καὶ συνήσεις· ἀπὸ ἐξόδου λόγου τοῦ ἀποκριθῆναι καὶ τοῦ οἰκοδομησαί Ιερουσαλημ ἕως χριστοῦ ἡγουμένου ἑβδομάδες ἑπτὰ καὶ ἑβδομάδες ἐξήκοντα δύο·

καὶ ἐπιστρέψει καὶ οἰκοδομηθήσεται πλατεία καὶ τεῖχος, καὶ ἐκκενωθήσονται οἱ καιροί.

25 kai gnōsē kai synēseis; apo exodou logou tou apokrithēnai kai tou oikodomēsai Ierousalēm
And you shall know and perceive, from the delivery of the word to respond
and to build Jerusalem

heōs christou hēgoumenou hebdomades hepta kai hebdomades hexēkonta duo;
until the anointed one leading – periods of seven seven, and periods of seven sixty-two.

kai epistrepsei kai oikodomēthēsetai plateia kai teichos, kai ekkenōthēsontai hoi kairoi.
Again shall be built the square and wall in straits of the times.

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ⲙⲁⲡⲁⲩ ⲙⲁⲡⲁⲩ ⲙⲁⲡⲁⲩ ⲙⲁⲡⲁⲩ ⲙⲁⲡⲁⲩ ⲙⲁⲡⲁⲩ ⲙⲁⲡⲁⲩ ⲙⲁⲡⲁⲩ ⲙⲁⲡⲁⲩ
כּוֹנֵן הַיָּדָיִם וְהַיָּדָיִם וְהַיָּדָיִם וְהַיָּדָיִם וְהַיָּדָיִם וְהַיָּדָיִם וְהַיָּדָיִם וְהַיָּדָיִם
יִשְׁחַתּוּ עִם נָגִיד הַבָּא וְקִצּוֹ בְּשָׁטָף וְעַד קֵץ מִלְחָמָה נִחְרָצֶת שְׁמִמּוֹת:

26. w'acharey hashabu`im shishim ush'nayim yikareth Mashiyach w'eyn lo
w'ha'ir w'haqodesh yash'chith `am nagid haba'
w'qitso basheteph w`ad qets mil'chamah necheretseth shomemoth.

Dan9:26 And after the sixty-two sevens (weeks) Mashiyach (Anointing One) shall be cut off
but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary.
And his end shall be with a flood; and unto the end of the war desolations are determined.

<26> καὶ μετὰ τὰς ἑβδομάδας τὰς ἑξήκοντα δύο ἐξολεθρευθήσεται χρίσμα, καὶ
κρίμα οὐκ ἔστιν ἐν αὐτῷ· καὶ τὴν πόλιν καὶ τὸ ἅγιον διαφθερεῖ σὺν τῷ ἡγούμενῳ τῷ ἐρχομένῳ,
καὶ ἐκκοπήσονται ἐν κατακλυσμῷ, καὶ ἕως τέλους πολέμου συντετμημένου τάξει ἀφανισμοῖς.

26 kai meta tas hebdomadas tas hexēkonta duo exolethreuthēsetai chrisma,
after the periods of seven sixty-two shall be utterly destroyed the anointing
kai krima ouk estin en autō; kai tēn polin kai to hagion diaphtherei
judgment is no longer in it. The city, and the holy place he shall corrupt
syn tō hēgoumenō tō erchomenō, kai ekkopēsontai en kataklysmō,
with the one taking lead, the one coming, and they shall be cut off as in a flood
kai heōs telous polemou syntetmēmenou taxei aphanismois.
until the end of war being terminated he shall order in extinctions.

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ⲙⲁⲡⲁⲩ ⲙⲁⲡⲁⲩ ⲙⲁⲡⲁⲩ ⲙⲁⲡⲁⲩ ⲙⲁⲡⲁⲩ ⲙⲁⲡⲁⲩ ⲙⲁⲡⲁⲩ ⲙⲁⲡⲁⲩ
כּוֹנֵן הַיָּדָיִם וְהַיָּדָיִם וְהַיָּדָיִם וְהַיָּדָיִם וְהַיָּדָיִם וְהַיָּדָיִם וְהַיָּדָיִם וְהַיָּדָיִם
וּמִנְחָה וְעַל כֶּנֶף שְׁקִיזִים מְשֻׁמִּים וְעַד-כָּלָה וְנִחְרָצָה תִּתֵּן עַל-שְׁמִם: פ

27. w'hig'bir b'rith larabbim shabu`a 'echad wachatsi hashabu`a yash'bith zebach umin'chah
w'al k'naph shiqustim m'shomem w`ad-kalah w'necheratsah titak `al-shomem.

Dan9:27 And he shall conform a covenant with the many for one seven (week),
but in the middle of the seven (week) he shall cause the sacrifice and grain offering to cease;
and on the wing as a desolator, abominations, even until the end.
And that which was decreed shall be poured on the desolator.

<27> καὶ δυναμώσει διαθήκην πολλοῖς, ἑβδομὰς μία· καὶ ἐν τῷ ἡμίσει
τῆς ἑβδομάδος ἀρθήσεται μου θυσία καὶ σπονδή, καὶ ἐπὶ τὸ ἱερὸν βδέλυγμα τῶν ἐρημώσεων,

καὶ ἕως συντελείας καιροῦ συντέλεια δοθήσεται ἐπὶ τὴν ἐρήμωσιν.

27 kai **dynamōsei diathēkēn pollois**, **hebdomas mia**; kai **en tῇ hēmisei tēs hebdomados**

And he shall strengthen covenant with many period of sevens one;
and in the half of the period of seven

arthēsetai **mou thysia** kai **spondē**, kai **epi to hieron bdelygma tōn erēmōseōn**,

shall be lifted away may sacrifice and libation offering,
and upon the temple an abomination of the desolations shall be;

kai **heōs synteleias kairou synteleia dothēsetai epi tēn erēmōsin**.

and until the completion of time, completion shall be given unto the desolation.

Chapter 10

לְכַזְּמָה אֶלְנִי אִשָּׁה פָּאָרָה וְיָצָא מִן הַמֶּלֶךְ וְיָצָא מִן הַמֶּלֶךְ Dan10:1

אִשָּׁה פָּאָרָה וְיָצָא מִן הַמֶּלֶךְ וְיָצָא מִן הַמֶּלֶךְ וְיָצָא מִן הַמֶּלֶךְ

אִשָּׁה פָּאָרָה וְיָצָא מִן הַמֶּלֶךְ וְיָצָא מִן הַמֶּלֶךְ וְיָצָא מִן הַמֶּלֶךְ

אִשָּׁה פָּאָרָה וְיָצָא מִן הַמֶּלֶךְ וְיָצָא מִן הַמֶּלֶךְ וְיָצָא מִן הַמֶּלֶךְ

אִשָּׁה פָּאָרָה וְיָצָא מִן הַמֶּלֶךְ וְיָצָא מִן הַמֶּלֶךְ וְיָצָא מִן הַמֶּלֶךְ

אִשָּׁה פָּאָרָה וְיָצָא מִן הַמֶּלֶךְ וְיָצָא מִן הַמֶּלֶךְ וְיָצָא מִן הַמֶּלֶךְ

1. bish'nath shalosh l'Koresh melek Paras dabar nig'lah l'Dani'El 'asher-niq'ra' sh'mo Bel't'sha'tsar
we'emeth hadabar w'tsaba' gadol ubin 'eth-hadabar ubinah lo bamar'eh.

Dan10:1 In the third year of Cyrus king of Persia a message was revealed to Daniel,
whose name was called Belteshazzar; and the message was true and a great conflict,
but he understood the message and had an understanding of the vision to him.

<10:1> Ἐν ἔτει τρίτῳ Κύρου βασιλέως Περσῶν λόγος ἀπεκαλύφθη τῷ Δανιηλ,
οὗ τὸ ὄνομα ἐπεκλήθη Βαλτασαρ, καὶ ἀληθινὸς ὁ λόγος,
καὶ δύναμις μεγάλη καὶ σύνεσις ἐδόθη αὐτῷ ἐν τῇ ὀπτασίᾳ.

1 En etei tritō Kyrou basileōs Persōn logos apekalyphthē tō Daniēl, **hou to onoma epeklēthē Baltasar**,
In year the third of Cyrus, king of the Persians,
the word was uncovered to Daniel (of whom the name was called Belteshazzar)

kai **alēthinos ho logos**, kai **dynamis megalē** kai **synesis edothē autō en tē optasiā**.

and is true the word. And ability great and understanding was given to him in the apparition.

בַּיָּמִים הָהֵם אָנִי הָיִיתִי מְתַאֲבֵל שְׁלֹשָׁה שָׁבָעִים יָמִים:

בַּיָּמִים הָהֵם אָנִי הָיִיתִי מְתַאֲבֵל שְׁלֹשָׁה שָׁבָעִים יָמִים:

2. bayamim haheh 'ani Dani'El hayithi mith'abel sh'loshah shabu'im yamim.

Dan10:2 In those days, I, Daniel, had been mourning for three sevens (weeks) of, days.

<2> ἐν ταῖς ἡμέραις ἐκείναις ἐγὼ Δανιηλ ἤμην πενθὼν τρεῖς ἑβδομάδας ἡμερῶν.

2 en tais hēmerais ekeinaiis egō Daniēl ēmēn penthōn treis hebdomadas hēmerōn;

In those days, I Daniel was mourning three periods of seven of days.

גָּלָהּ מִן הַמֶּלֶךְ וְיָצָא מִן הַמֶּלֶךְ וְיָצָא מִן הַמֶּלֶךְ

גָּלָהּ מִן הַמֶּלֶךְ וְיָצָא מִן הַמֶּלֶךְ וְיָצָא מִן הַמֶּלֶךְ

גָּלָהּ מִן הַמֶּלֶךְ וְיָצָא מִן הַמֶּלֶךְ וְיָצָא מִן הַמֶּלֶךְ

וְסוּךְ לֹא-סָכַתִּי עַד-מְלֹאת שְׁלֹשָׁת שָׁבָעִים יָמִים: פ

3. **lechem chamudoth lo' 'akal'ti ubasar wayayin lo'-ba' 'el-piu'sok lo'-sak'ti `ad-m'lo'th sh'losheth shabu'im yamim.**

Dan10:3 I ate no food for delight, and no flesh or wine came into my mouth.
I did not anoint myself at all until three sevens (weeks) of days were completed.

<3> ἄρτον ἐπιθυμιῶν οὐκ ἔφαγον, καὶ κρέας καὶ οἶνος οὐκ εἰσῆλθεν εἰς τὸ στόμα μου, καὶ ἄλειμμα οὐκ ἡλειψάμην ἕως πληρώσεως τριῶν ἑβδομάδων ἡμερῶν.

3 arton epithymiōn ouk ephagon, kai kreas kai oinos ouk eisēlthen eis to stoma mou,
bread Of desirable I ate not, and meat and wine did not go into my mouth,
kai aleimma ouk ēleipsamēn heōs plērōseōs triōn hebdomadōn hēmerōn.
and an anointing I did not anoint with until the fullness of the three period of sevens of days.

וְיָמִים עֶשְׂרִים וְאַרְבָּעָה לַחֹדֶשׁ הָרִאשׁוֹן
וְאֲנִי הָיִיתִי עַל יַד הַנָּהָר הַגָּדוֹל הוּא הַקָּדָל:

4. **ub'yom `es'rim w'ar'ba'ah lachodesh hari'shon wa'ani hayithi `al yad hanahar hagadol hu' chidaqel.**

Dan10:4 On the twenty-fourth day of the first month,
while I was by the bank of the great river, that is, the Tigris,

<4> ἐν ἡμέρᾳ εἰκοστῇ καὶ τετάρτῃ τοῦ μηνὸς τοῦ πρώτου,
καὶ ἐγὼ ἦμην ἐχόμενα τοῦ ποταμοῦ τοῦ μεγάλου, αὐτός ἐστιν Ἐδδεκελ,

4 en hēmerā eikostē kai tetartē tou mēnos tou prōtou,
On the day twentieth and fourth of the month first,
kai egō ēmēn echomena tou potamou tou megalou, autos estin Eddekel,
and I was next to the river great – it is the Tigris.

וְהָיָה אֲתֵּי-עֵינִי וְאָרָא וְהִנֵּה אִישׁ-אֶחָד לְבוּשׁ בָּדִים
וּמִתְנִיּוֹ חֲגָרִים בְּכֶתֶם אֹפֶז:

5. **wa'esa' 'eth-`eynay wa'ere' w'hinne'ish-'echad labush badim umath'nayu chagurim b'kethem 'Uphaz.**

Dan10:5 I lifted my eyes and looked, and behold, there was a man dressed in linen,
whose loins were wrapped in pure gold from Uphaz.

<5> καὶ ἦρα τοὺς ὀφθαλμούς μου καὶ εἶδον καὶ ἰδοὺ ἀνὴρ εἰς ἐνδεδυμένος βαδδιν,
καὶ ἡ ὀσφὺς αὐτοῦ περιεζωσμένη ἐν χρυσίῳ Ὠφάζ,

5 kai ēra tous ophthalmous mou kai eidon kai idou anēr heis endedymenos baddin,
And I lifted my eyes and looked. And behold, a man, one being clothed with linen clothes,
kai hē osphys autou periezōsmenē en chrysiō Ōphaz,
and his loin being girded in gold of Uphaz.

וְגוֹיָתוֹ כְּתַרְשִׁישׁ וּפָנָיו כְּמַרְאֵה בָרֶק וְעֵינָיו כְּלַפִּידֵי אֵשׁ
וְזֶרְעוֹתָיו וּמַרְגְּלֹתָיו כְּעֵין נְחֹשֶׁת קָלָל וְקוֹל דִּבְרָיו כְּקוֹל הַמּוֹן׃

6. ug'wiatho k'thar'shish uphanayu k'mar'eh baraqa w'eynayu k'lapidey 'esh
uz'ro'othayu umar'g'lothayu k'eyn n'chosheth qalal w'qol d'barayu k'qol hamon.

Dan10:6 His body also was like beryl, his face was like the appearance of lightning,
his eyes were like torches of fire, his arms and his feet like the gleam of polished bronze,
and the sound of his words like the sound of a tumult.

<6> καὶ τὸ σῶμα αὐτοῦ ὡσεὶ θαρσις, καὶ τὸ πρόσωπον αὐτοῦ ὡσεὶ ὄρασις ἀστραπῆς,
καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡσεὶ λαμπάδες πυρός, καὶ οἱ βραχίονες αὐτοῦ
καὶ τὰ σκέλη ὡς ὄρασις χαλκοῦ στίλβοντος, καὶ ἡ φωνὴ τῶν λόγων αὐτοῦ ὡς φωνὴ ὄχλου.

6 kai to sōma autou hōsei tharsis, kai to prosōpon autou hōsei horasis astrapēs,

And his body was as Tharsis stone, and his face as a sight of lightning,

kai hoi ophthalmoi autou hōsei lampades pyros, kai hoi brachiones autou

and his eyes as lamps of fire, and his arms

kai ta skelē hōs horasis chalkou stilbontos, kai hē phōnē tōn logōn autou hōs phōnē ochlou.

and his legs as the sight of brass shining, and the sound of his words as a sound of a multitude.

זֶרְעוֹתָיו וּמַרְגְּלֹתָיו כְּעֵין נְחֹשֶׁת קָלָל וְקוֹל דִּבְרָיו כְּקוֹל הַמּוֹן׃

וְרָאִיתִי אֲנִי דְגִיּאָל לְבִדִּי אֶת־הַמַּרְאֶה וְהָאֲנָשִׁים אֲשֶׁר הָיוּ עִמִּי לֹא
רָאוּ אֶת־הַמַּרְאֶה אֲבָל חֲרָדָה גְּדוֹלָה נִפְלָא עָלֵיהֶם וַיִּבְרְחוּ בַּהֲחָבָא׃

7. w'ra'ithi 'ani Dani'El l'badi 'eth-hamar'ah w'ha'anashim 'asher hayu 'imi lo' ra'u 'eth-hamar'ah
'abal charadah g'dolah naph'lah 'aleyhem wayib'r'chu b'hechabe'.

Dan10:7 Now I, Daniel, alone saw the vision, while the men who were with me did not see the vision.
But a great dread fell on them, so that they fled to hide themselves.

<7> καὶ εἶδον ἐγὼ Δανιηλ μόνος τὴν ὀπτασίαν, καὶ οἱ ἄνδρες οἱ μετ' ἐμοῦ οὐκ εἶδον τὴν ὀπτασίαν,
ἀλλ' ἡ ἔκστασις μεγάλη ἐπέπεσεν ἐπ' αὐτούς, καὶ ἔφυγον ἐν φόβῳ.

7 kai eidon egō Daniēl monos tēn optasian, kai hoi andres hoi met' emou ouk eidon tēn optasian,

And beheld I Daniel alone the apparition.

And the men, the ones with me, beheld not the apparition,

all' ē ekstasis megalē epepesen ep' autous, kai ephygon en phobō;

but change of state a great fell upon them, and they fled in fear.

חֲוָאֲנִי נִשְׁאַרְתִּי לְבִדִּי וְאַרְאֶה אֶת־הַמַּרְאֶה הַגְּדוֹלָה הַזֹּאת
וְלֹא נִשְׁאַר־בִּי כֹחַ וְחוּדֵי נֶהְפֶּךְ עָלַי לְמַשְׁחִית וְלֹא עֲצָרְתִּי כֹחַ׃

8. wa'ani nish'ar'ti l'badi wa'er'eh 'eth-hamar'ah hag'dolah hazo'th
w'lo' nish'ar-bi koch w'hodi neh'pak 'alay l'mash'chith w'lo' 'atsar'ti koach.

Dan10:8 So I was left alone and saw this great vision; yet no strength was left in me,
and the power of my vision was taken away from me, and I was left without power.

Dan10:8 So I was left alone and saw this great vision; yet no strength was left in me,

for my color was turned within me to a corruption, and I kept no strength.

<8> καὶ ἐγὼ ὑπελείφθην μόνος καὶ εἶδον τὴν ὀπτασίαν τὴν μεγάλην ταύτην, καὶ οὐχ ὑπελείφθη ἐν ἐμοὶ ἰσχύς, καὶ ἡ δόξα μου μετεστράφη εἰς διαφθοράν, καὶ οὐκ ἐκράτησα ἰσχύος.

8 kai egō hypeleiphthēn monos kai eidon tēn optasian tēn megalēn tautēn, kai ouch hypeleiphthē
And I was left behind alone. And I beheld apparition this great, and there was not left
en emoi ischys, kai hē doxa mou metestraphē eis diaphthoran, kai ouk ekratēsa ischuos.
in me strength, and my glory converted into corruption, and I held no strength.

יְבִיחַ אֶת־קוֹל דְּבָרָיו וַיִּשְׁמַע אֶת־קוֹל דְּבָרָיו
וַאֲנִי הָיִיתִי נִרְדָּם עַל־פָּנַי וּפָנַי אֶרְצָה:

9. wa'esh'ma` 'eth-qol d'barayu uk'sham'`i 'eth-qol d'barayu
wa'ani hayithi nir'dam `al-panay uphanay 'ar'tsah.

Dan10:9 But I heard the sound of his words; and when I heard the sound of his words,
I was stunned on my face, with my face was toward the ground.

<9> καὶ ἤκουσα τὴν φωνὴν τῶν λόγων αὐτοῦ καὶ ἐν τῷ ἀκοῦσαί με αὐτοῦ ἤμην κατανευγμένος,
καὶ τὸ πρόσωπόν μου ἐπὶ τὴν γῆν.

9 kai ēkousa tēn phōnēn tōn logōn autou kai en tō akousai me autou ēmēn katanenygmenos,
And I heard the voice of his words. And in my hearing I was being vexed,
kai to prosōpon mou epi tēn gēn.
and my face was upon the ground.

יְהַנֶּהֱיֶה בִּי וַתִּנְיַעַנִי עַל־בְּרָכִי וְכַפּוֹת יָדַי:
10 אֶרְצָה אֶת־פָּנַי וַיִּשְׁמַע אֶת־קוֹל דְּבָרָיו וַיִּבֶן אֶת־קוֹל דְּבָרָיו

10. w'hinneh-yad nag'`ah bi wat'ni`eni `al-bir'kay w'kapoth yaday.

Dan10:10 And, behold, a hand touched me and set me trembling on my knees
and the palms of my hands.

<10> καὶ ἰδοὺ χεὶρ ἀπτομένη μου καὶ ἡγειρέν με ἐπὶ τὰ γόνατά μου.

10 kai idou cheir haptomenē mou kai ēgeiren me epi ta gonata mou.
And behold, a hand was touching me, and raised me upon my knees.

וַיֹּאמֶר אֵלַי הַנִּינְיָאֵל אִישׁ־חַמּוּדוֹת הָבֵן בְּדִבְרִים
אֲשֶׁר אָנֹכִי דֹבֵר אֵלַיָּהּ וְעַמּוּד עַל־עַמּוּדָהּ כִּי עָתָה שְׁלַחְתִּי אֵלַיָּהּ
וּבְדִבְרֵי עַמִּי אֶת־הַדָּבָר הַזֶּה עֲמַדְתִּי מִרְעִיד:

וַיֹּאמֶר אֵלַי הַנִּינְיָאֵל אִישׁ־חַמּוּדוֹת הָבֵן בְּדִבְרִים
אֲשֶׁר אָנֹכִי דֹבֵר אֵלַיָּהּ וְעַמּוּד עַל־עַמּוּדָהּ כִּי עָתָה שְׁלַחְתִּי אֵלַיָּהּ
וּבְדִבְרֵי עַמִּי אֶת־הַדָּבָר הַזֶּה עֲמַדְתִּי מִרְעִיד:

11. wayo'mer 'elay Dani'El 'ish-chamudoth haben bad'barim 'asher 'anoki dober 'eleyak wa'amod
`al-`am'deak ki `atah shulach'ti 'eleyak ub'dab'ro `imi 'eth-hadabar hazeh `amad'ti mar'id.

Dan10:11 He said to me, O Daniel, man greatly beloved, understand the words

And when he had spoken this word to me, I stood up trembling.

καὶ ἐν τῷ λαλῆσαι αὐτὸν πρὸς με τὸν λόγον τοῦτον ἀνέστην ἔντρομος.

kai stēthi epi tē stasei sou, hoti nyn apestalēn pros se.

and stand at your position! for now I am sent to you.

kai en tō lalēsai auton pros me ton logon touton anestēn entromos.

And in his speaking to me this word, I rose up trembling.

יב וַיֹּאמֶר אֵלַי אֱלֹהֵי תִירָא דְנִיֵּאל כִּי מִן־הַיּוֹם הָרִאשׁוֹן
אֲנֹשֶׁר נָתַתָּ אֶת־לִבְךָ לְהַבִּין וּלְהַתְעַנּוֹת לִפְנֵי אֱלֹהֶיךָ
נִשְׁמָעוּ דְּבָרֶיךָ וְאֲנִי־בָאתִי בְּדַבְּרֶיךָ:

12. wayo'mer 'elay 'al-tira' Dani'El ki min-hayom hari'shon 'asher nathaat 'eth-lib'ak l'habin ul'hith`anoth liph'ney 'Eloheyak nish'm`u d'bareyak wa'ani-ba'thi bid'bareyak.

Dan10:12 Then he said to me, Do not be afraid, Daniel, for from the first day that you set your heart on understanding and on humbling yourself before your El, your words were heard, and I have come because of your words.

«12» καὶ εἶπεν πρὸς με Μὴ φοβοῦ, Δανιηλ· ὅτι ἀπὸ τῆς πρώτης ἡμέρας,
ἧς ἔδωκας τὴν καρδίαν σου τοῦ συνιέναι καὶ κακωθῆναι ἐναντίον τοῦ θεοῦ σου,
ἠκούσθησαν οἱ λόγοι σου, καὶ ἐγὼ ἦλθον ἐν τοῖς λόγοις σου.

12 kai eipen pros me Mē phobou, Daniēl; hoti apo tēs prōtēs hēmeras,

And he said to me, Fear not Daniel! for from the day first

hēs edōkas tēn kardian sou tou synienai kai kakōthēnai enantion tou theou sou,

of which you gave your heart to perceive, and to afflict yourself before your El,

ēkousthēsan hoi logoi sou, kai egō ēlthon en tois logois sou.

were heard your words, and I came because of your words.

יג וְיִשָּׂר מַלְכוּת פָּרֶס עִמָּד לְנִגְדֵי עֲשָׂרִים וְאַחַד יוֹם וְהָיָה מִכָּאֵל אַחַד הָעָשָׂרִים הָרֵאשֹׁנִים בָּא לְעִזְרָתִי וְאֲנִי נֹתַרְתִּי שֵׁם אֲצִל מַלְכֵי פָרֶס:

13. w'sar mal'kuth Paras `omed l'neg'di `es'rim w'echad yom w'hinneh Mika'el 'achad hasarim hari'shonim ba' l'`az'reni wa'ani nothar'ti sham 'etsel mal'key Pharas.

Dan10:13 But the prince of the kingdom of Persia stood against me for twenty-one days; then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia.

<13> καὶ ὁ ἄρχων βασιλείας Περσῶν εἰστήκει ἐξ ἐναντίας μου εἴκοσι καὶ μίαν ἡμέραν,
καὶ ἰδοὺ Μιχαὴλ εἰς τῶν ἀρχόντων τῶν πρώτων ἦλθεν βοηθήσαι μοι,
καὶ αὐτὸν κατέλιπον ἐκεῖ μετὰ τοῦ ἄρχοντος βασιλείας Περσῶν

13 kai ho archōn basileias Persōn heistēkei ex enantias mou eikosi kai mian hēmeran,
And the ruler of the kingdom of the Persians stood right opposite me twenty days and one day.
kai idou Michaēl heis tōn archontōn tōn prōtōn ēlthen boēthēsai moi,
And behold, Michael, one of the rulers of the ones foremost, came to help me;
kai auton katelipon ekei meta tou archontos basileias Persōn
and I left him there with the ruler of the kingdom of the Persians.

יְדוּבְאֲתִי לְהַבִּינָה אֶת אֲשֶׁר-יִקְרָה לְעַמִּי בְּאַחֲרִית הַיָּמִים
כִּי-עוֹד חֲזוֹן לַיָּמִים: 14

ידובאיתי להבינה את אשר-יקרה לעמי באחרית הימים
כי-עוד חזון לימים:

14. uba'thi lahabin'ak 'eth 'asher-yiq'rah l'am'ak b'acharith hayamim ki-'od chazon layamim.

Dan10:14 Now I have come to give you an understanding of what shall happen to your people in the latter days, for the vision is yet for many days.

<14> καὶ ἦλθον συνετίσαι σε ὅσα ἀπαντήσεται τῷ λαῷ σου ἐπ' ἐσχάτων τῶν ἡμερῶν,
ὅτι ἔτι ἡ ὥρασις εἰς ἡμέρας.

14 kai ēlthon synetisai se hosa apantēsetai tō laō sou ep' eschatōn tōn hēmerōn,
And I came to bring understanding to you as much as shall meet your people in last of the days.
For is still the vision for days.
hoti eti hē horasis eis hēmeras.

טוּבְדַבְּרוֹ עָמִי כְּדִבְרֵימ הָאֵלֶּה נִתְּתִי כִּנִּי אֶרְצָה וְנֹאֲלָמְתִּי: 15

15. ub'dab'ro `imi kad'barim ha'eleh nathati phanay 'ar'tsah w'ne'elam'ti.

Dan10:15 When he had spoken to me according to these words, I turned my face toward the ground and became speechless.

<15> καὶ ἐν τῷ λαλήσαι αὐτὸν μετ' ἐμοῦ κατὰ τοὺς λόγους τούτους ἔδωκα τὸ πρόσωπόν μου ἐπὶ τὴν γῆν καὶ κατενύγην.

15 kai en tō lalēsai auton met' emou kata tous logous toutous edōka to prosōpon mou epi tēn gēn
And in his speaking with me according to these words, I put my face unto the ground,
kai katenygēn.
and was vexed.

אֶל-הָעֵמֶד לְנִגְדִי אָדָנִי בַּמְרָאָה נִהְפְּכוּ צִירֵי עָלִי וְלֹא עָצְרָתִי כֹחַ: 16

טוּבְדַבְּרוֹ עָמִי כְּדִבְרֵימ הָאֵלֶּה נִתְּתִי כִּנִּי אֶרְצָה וְנֹאֲלָמְתִּי: 16
אֶל-הָעֵמֶד לְנִגְדִי אָדָנִי בַּמְרָאָה נִהְפְּכוּ צִירֵי עָלִי וְלֹא עָצְרָתִי כֹחַ:
16. w'hinneh kid'muth b'ney 'adam noge`a `al-'s'phathay wa'eph'tach-pi wa'adab'rah

wa'om'rah 'el-ha`omed l'neg'di 'adoni bamar'ah neheph'ku tsiray `alay w'lo' `atsar'ti koach.

Dan10:16 And behold, one looking like the sons of men touched my lips;
then I opened my mouth and spoke and said to him stood before me, O my master,
because of the vision anguish has come upon me, and I have retained no strength.

<16> καὶ ἰδοὺ ὡς ὁμοίωσις υἱοῦ ἀνθρώπου ἤψατο τῶν χειλέων μου·
καὶ ἤνοιξα τὸ στόμα μου καὶ ἐλάλησα καὶ εἶπα πρὸς τὸν ἐστῶτα ἐναντίον ἐμοῦ Κύριε,
ἐν τῇ ὀπτασίᾳ σου ἐστράφη τὰ ἐντός μου ἐν ἐμοί, καὶ οὐκ ἔσχον ἰσχύν·

16 kai idou hōs homoiōsis huiou anthrōpou hēpsato tōn cheileōn mou;

And behold, as a likeness of a son of man touched my lips,

kai ēnoixa to stoma mou kai elalēsa kai eipa pros ton hestōta enantion emou Kyrie,

and I opened my mouth, and I spoke, and said to the one standing before me, O Master,

en tē optasiā sou estraphē ta entos mou en emoi, kai ouk eschon ischyn;

at the apparition of you turned my within in me, and I had not strength.

אֲנִי מַעֲתִיחָ לֹא-יַעֲמֵד-בִּי כֹחַ וְנִשְׁמָחָ לֹא נִשְׁאַרְחָ-בִּי:
יְיָ הִיָּה יוֹכֵל עֲבַד אֲדֹנִי זֶה לְדַבֵּר עִם-אֲדֹנִי זֶה
אֲנִי מַעֲתִיחָ לֹא-יַעֲמֵד-בִּי כֹחַ וְנִשְׁמָחָ לֹא נִשְׁאַרְחָ-בִּי:

17. w'heyak yukal `ebed 'adoni zeh l'daber `im-'adonay zeh
wa'ani me`atah lo'-ya`amad-bi koach un'shamah lo' nish'arah-bi.

Dan10:17 For how shall be such a servant of my master able to talk with such as my master?
And I, from the present shall not stand with strength in me, and there is no breath been left in me.

<17> καὶ πῶς δυνήσεται ὁ παῖς σου, κύριε, λαλήσαι μετὰ τοῦ κυρίου μου τούτου;
καὶ ἐγὼ ἀπὸ τοῦ νῦν οὐ στήσεται ἐν ἐμοὶ ἰσχύς, καὶ πνοὴ οὐχ ὑπελείφθη ἐν ἐμοί.

17 kai pōs dynēsetai ho pais sou, kyrie, lalēsai meta tou kyriou mou toutou?

And how shall be able your servant, O Master, to speak after my master this?

kai egō apo tou nyn ou stēsetai en emoi ischys, kai pnoē ouch hypeleiphthē en emoi.

And I, from the present shall not stand with strength in me, and there is no breath left in me.

יְיָ הִיָּה וְיִנְעֵ-בִי כֹחַ וְיִשְׁמַחְ אֲדֹנִי זֶה לְדַבֵּר עִם-אֲדֹנִי זֶה
אֲנִי מַעֲתִיחָ לֹא-יַעֲמֵד-בִּי כֹחַ וְנִשְׁמָחָ לֹא נִשְׁאַרְחָ-בִּי:
אֲנִי מַעֲתִיחָ לֹא-יַעֲמֵד-בִּי כֹחַ וְנִשְׁמָחָ לֹא נִשְׁאַרְחָ-בִּי:

18. wayoseph wayiga`-bi k'mar'eh 'adam way'chaz'qeni.

Dan10:18 Then again one looking like a man came and touched me, and make me strong.

<18> καὶ προσέθετο καὶ ἤψατό μου ὡς ὄρασις ἀνθρώπου καὶ ἐνίσχυσέν με

18 kai prosetheto kai hēpsato mou hōs horasis anthrōpou kai enischysen me

And proceeded and touched me as it were a vision of a man. And he strengthened me.

יְיָ הִיָּה וְיִנְעֵ-בִי כֹחַ וְיִשְׁמַחְ אֲדֹנִי זֶה לְדַבֵּר עִם-אֲדֹנִי זֶה
אֲנִי מַעֲתִיחָ לֹא-יַעֲמֵד-בִּי כֹחַ וְנִשְׁמָחָ לֹא נִשְׁאַרְחָ-בִּי:
אֲנִי מַעֲתִיחָ לֹא-יַעֲמֵד-בִּי כֹחַ וְנִשְׁמָחָ לֹא נִשְׁאַרְחָ-בִּי:

יְיָ הִיָּה וְיִנְעֵ-בִי כֹחַ וְיִשְׁמַחְ אֲדֹנִי זֶה לְדַבֵּר עִם-אֲדֹנִי זֶה
אֲנִי מַעֲתִיחָ לֹא-יַעֲמֵד-בִּי כֹחַ וְנִשְׁמָחָ לֹא נִשְׁאַרְחָ-בִּי:
אֲנִי מַעֲתִיחָ לֹא-יַעֲמֵד-בִּי כֹחַ וְנִשְׁמָחָ לֹא נִשְׁאַרְחָ-בִּי:

19. wayo'mer 'al-tira' 'ish-chamudoth shalom lak chazaq wachazaq

uk'dab'ro `imi hith'chazaq'ti wa'om'rah y'daber 'adoni ki chizaq'tani.

Dan10:19 He said, O man greatly loved, do not be afraid. Peace be with you;
Be strong. Yes, be strong. And when he had spoke to me,
I was made strong and said, May my master speak, for you have strengthened me.

<19> καὶ εἶπέν μοι Μὴ φοβοῦ, ἀνὴρ ἐπιθυμιῶν, εἰρήνη σοι· ἀνδρίζου καὶ ἰσχυε.
καὶ ἐν τῷ λαλῆσαι αὐτὸν μετ' ἐμοῦ ἰσχυσα καὶ εἶπα Λαλείτω ὁ κύριός μου, ὅτι ἐνίσχυσάς με.

19 kai eipen moi Mē phobou, anēr epithymiōn, eirēnē soi; andrizou kai ischue.

And he said to me, Fear not, man desired! Peace to you, be manly and strong!

kai en tō lalēsai auton met' emou ischysa kai eipa Laleitō ho kyrios mou, hoti enischysas me.

And in his speaking with me, I strengthened, and I said, Speak, my master!
for you strengthened me.

כַּיְיָ 19-וְיָמֵי מְחַזְקִים אֶת־יָדֶיךָ וְיָמֵיךָ אֶת־יָדֶיךָ וְיָמֵיךָ אֶת־יָדֶיךָ 20
:כַּיְיָ 19-וְיָמֵי מְחַזְקִים אֶת־יָדֶיךָ וְיָמֵיךָ אֶת־יָדֶיךָ

כַּיְיָ אֶת־יָדֶיךָ וְיָמֵיךָ אֶת־יָדֶיךָ וְיָמֵיךָ אֶת־יָדֶיךָ
וְיָמֵיךָ אֶת־יָדֶיךָ וְיָמֵיךָ אֶת־יָדֶיךָ

**20. wayo'mer hayada`at lamah-ba'thi 'eleyak w'`atah 'ashub l'philachem `im-sar paras
wa'ani yotse' w'hinne sar-Yawan ba'.**

Dan10:20 Then he said, Do you know why I came to you? But I shall now return to fight
against the prince of Persia. And when I have gone out, behold, the prince of Greece shall come.

<20> καὶ εἶπεν Εἰ οἶδας ἵνα τί ἦλθον πρὸς σέ; καὶ νῦν ἐπιστρέψω τοῦ πολεμῆσαι
μετὰ ἄρχοντος Περσῶν· καὶ ἐγὼ ἐξεπορευόμην, καὶ ὁ ἄρχων τῶν Ἑλλήνων ἦρχετο.

20 kai eipen Ei oidas hina ti elthon pros se? kai nyn epistrepsō tou polemēsai meta archontos Persōn;

And he said, Do you know why I came to you?

And now, I shall return to wage war with the ruler of the Persians.

kai egō exeporeuomēn, kai ho archōn tōn Hellēnōn ērcheto.

And I coming forth, and the ruler of the Greeks came.

אֶת־יָדֶיךָ וְיָמֵיךָ אֶת־יָדֶיךָ וְיָמֵיךָ אֶת־יָדֶיךָ 21
:אֶת־יָדֶיךָ וְיָמֵיךָ אֶת־יָדֶיךָ וְיָמֵיךָ אֶת־יָדֶיךָ

כַּיְיָ אֶת־יָדֶיךָ וְיָמֵיךָ אֶת־יָדֶיךָ וְיָמֵיךָ אֶת־יָדֶיךָ
וְיָמֵיךָ אֶת־יָדֶיךָ וְיָמֵיךָ אֶת־יָדֶיךָ

**21. 'abal 'agid l'ak 'eth-harashum bik'thab 'emeth
w'eyn 'echad mith'chazeq `imi `al-'eleh ki 'im-Mika'El sar'kem.**

Dan10:21 But I shall tell you what is inscribed in the writing of truth.
Yet there is no one who stands firmly with me against these things except Michael your prince.

<21> ἀλλ' ἡ ἀναγγελῶ σοι τὸ ἐντεταγμένον ἐν γραφῇ ἀληθείας,
καὶ οὐκ ἔστιν εἷς ἀντεχόμενος μετ' ἐμοῦ περὶ τούτων ἀλλ' ἡ Μιχαὴλ ὁ ἄρχων ὑμῶν·

21 all' ē anaggelō soi to entetagmenon en graphē alētheias,

But I shall announce to you the arranging in the writing of truth.

kai ouk estin heis antechomenos met' emou peri toutōn all' ē Michaēl ho archōn hymōn;

And there is no one holding with me concerning these things, except Michael your ruler.

Chapter 11

אֲנִי בַּשָּׁנָה אֶחָת לְהַרְיוֹשׁ הַמָּדִי עֲמָדִי לְמַחְזִיק וּלְמַעֲזֹז לוֹ: Dan11:1

1. wa'ani bish'nath 'achath l'Dar'yawesh haMadi `am'di l'machaziq ul'ma`oz lo.

Dan11:1 And I, in the first year of Darius the Mede,
I was standing for a supporter and for a fortress for him.

<11:1> καὶ ἐγὼ ἐν ἔτει πρώτῳ Κύρου ἔστην εἰς κράτος καὶ ἰσχύν. --

1 kai egō en etei prōtō Kyrou estēn eis kratos kai ischyn. --

And I in year the first of Cyrus stood for might and strength.

בְּוַעֲתָהּ אֶמֶת אֲגִיד לָךְ הִנֵּה-עוֹד שְׁלֹשָׁה מְלָכִים עֲמָדִים לְפָרֶם
וְהַרְבִּיעִי יַעֲשִׂיר עֲשָׂר-גָּדוֹל מִכָּל
וּכְחֻזְקָתוֹ בְּעֲשָׂרוֹ יַעֲרִי כָּל אֵת מְלָכוֹת יָוֵן:

2. w'`atah 'emeth 'agid lak hinneh-`od sh'loshah m'lakim `om'dim l'Pharas
w'har'bi`i ya`ashir `osher-gadol mikol uk'chez'qatho b'`ash'ro ya`ir hakol 'eth mal'kuth Yawan.

Dan11:2 And now I shall tell you the truth. Behold, three kings shall yet stand up in Persia.
Then a fourth shall gain far more riches than all. And by his strength through his riches,
he shall arouse all against the kingdom of Greece.

<2> καὶ νῦν ἀλήθειαν ἀναγγελῶ σοι. ἰδοὺ ἔτι τρεῖς βασιλεῖς ἀναστήσονται ἐν τῇ Περσίδι,
καὶ ὁ τέταρτος πλουτήσῃ πλούτον μέγαν παρὰ πάντας·
καὶ μετὰ τὸ κρατῆσαι αὐτὸν τοῦ πλούτου αὐτοῦ ἐπαναστήσεται πάσαις βασιλείαις Ἑλλήνων.

2 kai nyn alētheian anaggelō soi. idou eti treis basileis anastēsontai en tē Persidi,

And now truth I shall announce to you, Behold, still three kings shall arise in Persia;

kai ho tetartos ploutēsei plouton megan para pantas;

and the fourth shall be rich riches in great, more than all.

kai meta to kratēsai auton tou ploutou autou epanastēsetai pasais basileiais Hellēnōn.

And after his prevailing by his riches, he shall rise up against all the kingdoms of the Greeks.

גִּנְעָמַד מֶלֶךְ גָּבוֹר וּמִשָּׁל מִמִּשָּׁל רַב וְעֹשֶׂה כְּרָצוֹנוֹ:

3. w'`amad melek gibor umashal mim'shal rab w'`asah kir'tsono.

Dan11:3 And a mighty king shall arise, and he shall rule with great authority and do as he pleases.

<3> καὶ ἀναστήσεται βασιλεὺς δυνατὸς καὶ κυριεύσει κυριείας πολλῆς
καὶ ποιήσει κατὰ τὸ θέλημα αὐτοῦ.

3 kai anastēsetai basileus dynatos kai kyrieusei kyrieias pollēs kai poiēsei kata to thelēma autou.

And shall rise up king a mighty, and he shall rule over dominion a great,

and he shall do according to his will.

וְכַעֲמָדוֹ תִּנְשָׁבֵר מַלְכוּתוֹ וְתִחָץ לְאַרְבַּע רוּחוֹת הַשָּׁמַיִם וְלֹא לְאַחֲרִיתוֹ
וְלֹא כְּמִשְׁלֹֹ אֲשֶׁר מִשָּׁל כִּי תִנְתָּשׁ מַלְכוּתוֹ וְלְאַחֲרִים מִלְּבַד-אֵלָּהּ:

4. uk`am`do tishaber mal`kutho w`thechats l`ar`ba` ruchoth hashamayim w`lo` l`acharitho
w`lo` l`mash`lo `asher mashal ki thinathesh mal`kutho w`la`acherim mil`bad-`eleh.

Dan11:4 And when he shall stand up, his kingdom shall be broken up and shall be divided
to the four winds of the heavens, though not to his own descendants, nor according to his authority
which he wielded, for his kingdom shall be uprooted and given to others besides these.

<4> καὶ ὡς ἂν στῇ, ἡ βασιλεία αὐτοῦ συντριβήσεται καὶ διαιρεθήσεται εἰς τοὺς τέσσαρας ἀνέμους
τοῦ οὐρανοῦ καὶ οὐκ εἰς τὰ ἔσχατα αὐτοῦ οὐδὲ κατὰ τὴν κυριείαν αὐτοῦ, ἣν ἐκυρίευσεν,
ὅτι ἐκτιλήσεται ἡ βασιλεία αὐτοῦ καὶ ἐτέροις ἐκτὸς τούτων.

4 kai hōs an stē, hē basileia autou syntribēsetai kai diairethēsetai eis tous tessaras anemous tou ouranou
And when ever should stand his kingdom, it shall be broken,
and shall be divided into the four winds of the heaven;

kai ouk eis ta eschata autou oude kata tēn kyrieian autou,
and not unto his latter end, nor according to his dominion
hēn ekyrieusen, hoti ektilēsetai hē basileia autou kai heterois ektos toutōn.
which he ruled over. For was plucked up kingdom his,
and to others outside of the 1se it shall be given.

וְיִחַזֵּק מֶלֶךְ-הַנֶּגֶב וּמִן-שָׂרָיו וְיִחַזֵּק עָלָיו וּמִשָּׁל כְּמִשְׁלֹֹ רַב מִמֶּשְׁלָתוֹ:
5. w`yechezaq melek-hanegeb umin-sarayu w`yechezaq `alayu umashal mim`shal rab mem`shal`to.

Dan11:5 Then the king of the south shall grow strong. And one of his rulers, shall be strong over him
and have dominion; his domain shall be a great dominion.

<5> καὶ ἐνισχύσει ὁ βασιλεὺς τοῦ νότου· καὶ εἰς τῶν ἀρχόντων αὐτοῦ ἐνισχύσει ἐπ' αὐτὸν
καὶ κυριεύσει κυριείαν πολλὴν ἐπ' ἐξουσίας αὐτοῦ.

5 kai enischysei ho basileus tou notou; kai heis tōn archontōn autou enischysei ep' auton
And grew in strength the king of the south;
and one of his rulers shall grow in strength over him,

kai kyrieusei kyrieian pollēn ep' exousias autou.
and shall rule over dominion a great by his authority.

וְיִלְקֹץ שְׁנַיִם וְיִתְחַפְּרוּ וְיָבֹת מֶלֶךְ-הַנֶּגֶב תָּבוֹא אֶל-מֶלֶךְ
הַצָּפוֹן לַעֲשׂוֹת מִישָׁרִים וְלֹא-תַעֲצֹר כּוֹחַ הַזְּרוּעַ וְלֹא יַעֲמִיד
וְזָרְעוֹ וְתִנְתָּן הָיָא וּמִבִּיאָיהָ וְהִילָּחָהּ וּמִחֲזָקָהּ בְּעֵתָיִם:

6. ul`qets shanim yith`chabaru ubath melek-hanegeb tabo` `el-melek hatsaphon la`asoth meyscharim
w`lo`-tha`tsor koach haz`ro`a w`lo` ya`amod uz`ro`o w`thinathen hi` um`bi`eyah
w`hayol`dah umachaziqah ba`itim.

Dan11:6 And **at** the end of **years** they shall join together, and **the daughter** of the king of **the south** shall come to the king of **the north** to **carry out a treaty**. But she shall **not** keep the power of **the arm**. And he shall **not** stand, nor **his arm**, but **she shall be given up**, along with those who brought her and **the begetter**, and **her supporter** in the **times**.

<6> καὶ μετὰ τὰ ἔτη αὐτοῦ συμμειγῇσονται, καὶ θυγάτηρ βασιλέως τοῦ νότου εἰσελεύσεται πρὸς βασιλέα τοῦ βορρᾶ τοῦ ποιῆσαι συνθήκας μετ' αὐτοῦ· καὶ οὐ κρατήσει ἰσχύος βραχίονος, καὶ οὐ στήσεται τὸ σπέρμα αὐτοῦ, καὶ παραδοθήσεται αὐτὴ καὶ οἱ φέροντες αὐτὴν καὶ ἡ νεάνις καὶ ὁ κατισχύων αὐτὴν ἐν τοῖς καιροῖς.

6 kai **meta ta etē** autou symmeigēsontai, kai **thygatēr** basileōs **tou notou** eiseleusetai

And **after his years** they shall be mixed together;

and **the daughter** of the king of **the south** shall enter in

pros basilea tou borra tou poiēsai **synthēkas met'** autou; kai **ou** kratēsei ischuos **brachionos**,

to the king of **the north** to make **treaties with him**. And she shall **not** hold strength of **arm**;

kai **ou** stēsetai to sperma autou, kai **paradothēsetai autē** kai hoi pherontes autēn

and shall **not** stand **his seed**, and **she shall be delivered up**, and the ones bringing **her**,

kai **hē** neanis kai **ho** katischyōn autēn en tois **kairois**.

and the young woman, and **the one** strengthening **her** in the **times**.

זועמד מנצח שרשיה פנו ויבא אל-החיל
ויבא במעוז מלך הצפון ועשה בהם והחזיק:

7. w'`amad minetser sharasheyah kano w'yabo' 'el-hachayil

w'yabo' b'ma'oz melek hatsaphon w'`asah bahem w'hecheziq.

Dan11:7 But **the shoots** of her roots shall arise in **his place**, and he shall come **against** their army and **enter into the fortress** of **the king** of **the north**, and he shall deal with them and shall show power.

<7> καὶ στήσεται ἐκ τοῦ ἄνθους τῆς ρίζης αὐτῆς τῆς ἐτοιμασίας αὐτοῦ καὶ ἥξει πρὸς τὴν δύναμιν καὶ εἰσελεύσεται εἰς τὰ ὑποστηρίγματα τοῦ βασιλέως τοῦ βορρᾶ καὶ ποιήσει ἐν αὐτοῖς καὶ κατισχύσει.

7 kai stēsetai **ek tou anthous** tēs hrizēs autēs tēs **hetoimasias** autou kai **hēxei** **pros** tēn dynamin

And **one** shall rise up from out of **the flower** of **her root** unto **his preparation**;

and he shall come **against** the force,

kai eiseleusetai **eis ta hypostērigmata** tou basileōs tou borra kai poiēsei en autois kai katischysei.

and shall enter **unto the supporters** of the king of **the north**,

and shall deal with them, and shall prevail.

חוגם אל'היהם עם-נסכיהם עם-פלי המדתם כסף
וזהב פשבי יבא מצרים והוא שנים יעמד ממלך הצפון:

8. w'gam 'eloheyhem `im-n'sikeyhem `im-k'ley chem'datham keseph

w'zahab bash'bi yabi' Mits'rayim w'hu' shanim ya'amod mimelek hatsaphon.

Dan11:11 The king of the south shall be enraged and go forth and fight with him,
with the king of the north. Then he shall raise a great host,
but the host shall be given into his hand.

<11> καὶ ἀγριανθήσεται βασιλεὺς τοῦ νότου καὶ ἐξελεύσεται καὶ πολεμήσει μετὰ βασιλέως
τοῦ βορρᾶ· καὶ στήσει ὄχλον πολύν, καὶ παραδοθήσεται ὁ ὄχλος ἐν χειρὶ αὐτοῦ·

11 kai agrianthēsetai basileus tou notou kai exeusestai kai polemēsei meta basileōs tou borra;

And shall be wild the king of the south, and shall come forth

and wage war with the king of the north.

kai stēsei ochlon polyn, kai paradothēsetai ho ochlos en cheiri autou;

And he shall establish multitude a great; but there shall be delivered up a multitude in his hand.

יב ונשא הקמון ירום לבבו והפיל רבאות ולא יעזי: 12

יב ונשא הקמון ירום לבבו והפיל רבאות ולא יעזי:

12. w'nisa' hehamon yarum l'babo w'hipil ribo'oth w'lo' ya'oz.

Dan11:12 When the host is carried away, his heart shall be lifted up,
and he shall make myraids to fall but he shall not prevail.

<12> καὶ λήμψεται τὸν ὄχλον, καὶ ὑψωθήσεται ἡ καρδία αὐτοῦ,
καὶ καταβαλεῖ μυριάδας καὶ οὐ κατισχύσει.

12 kai lēmpsetai ton ochlon, kai huyōthēsetai hē kardia autou, kai katabalei myriadas kai ou katischysei.

And he shall take the multitude, and shall be exalted his heart;

and he shall throw down myriads, and he shall not prevail.

יג ונשב מלך הצפון והעמיד המון רב מן-הראשון 13
:יג ונשב מלך הצפון והעמיד המון רב מן-הראשון

יג ונשב מלך הצפון והעמיד המון רב מן-הראשון

ולקחן העתים שנים יבוא בוא בחיל גדול ובכחוש רב:

13. w'shab melek hatsaphon w'he'emid hamon rab min-hari'shon
ul'qets ha'itim shanim yabo' bo' b'chayil gadol ubir'kush rab.

Dan11:13 For the king of the north shall return and shall raise a host greater than the former,
and at the end of the times, years, he shall certainly come with a great army and with much equipment.

<13> καὶ ἐπιστρέψει βασιλεὺς τοῦ βορρᾶ καὶ ἄξει ὄχλον πολὺν ὑπὲρ τὸν πρότερον καὶ
εἰς τὸ τέλος τῶν καιρῶν ἐνιαυτῶν ἐπελεύσεται εἰσόδια ἐν δυνάμει μεγάλη καὶ ἐν ὑπάρξει πολλῇ.

13 kai epistrepsei basileus tou borra kai axei ochlon polyn hyper ton proteron

And shall return the king of the north, and shall lead multitude a great more than the former.

kai eis to telos tōn kairōn eniautōn epeleusetai eisodia en dymamei megalē kai en hyparxei pollē.

And in the end of the times of years he shall come upon an entrance in power great,
and in substance much.

יד ובעתים קהם רבים יעמדו על-מלך הנגב 14
:יד ובעתים קהם רבים יעמדו על-מלך הנגב

יד ובעתים קהם רבים יעמדו על-מלך הנגב

ובני פריצי עמך ינשאו להעמיד חזון ונכשלו:

14. uba'itim hahem rabbim ya'am'du `al-melek hanegeb

ub'ney paritsey `am'ak yinas'u l'ha`amid chazon w'nik'shalu.

Dan11:14 Now in those times many shall rise up against the king of the South;
the sons of the violent ones of your people shall lift up to establish the vision, but they shall fall down.

<14> καὶ ἐν τοῖς καιροῖς ἐκείνοις πολλοὶ ἐπαναστήσονται ἐπὶ βασιλέα τοῦ νότου·
καὶ οἱ υἱοὶ τῶν λοιμῶν τοῦ λαοῦ σου ἐπαρθήσονται τοῦ στήσαι ὄρασιν καὶ ἀσθενήσουσιν.

14 kai en tois kairois ekeinois polloi epanastēsontai epi basilea tou notou;

And in those times many shall rise up against the king of the south.

kai hoi huioi tōn loimōn tou laou sou eparthēsontai tou stēsai horasin kai asthenēsousin.

And the sons of the pestilent ones of your people shall be lifted up to establish the vision;
and they shall weaken.

×Υⲓⲛⲓⲣⲓⲧⲉⲥⲏⲥ ⲁⲙⲁⲕ ⲓⲛⲁⲥⲁⲩⲱ ⲗⲁⲙⲓⲉⲛⲁⲙⲓⲉⲕ ⲕⲁⲗⲱⲛ ⲱⲛⲓⲕⲓⲥⲱⲗⲱ. 15
:ⲁⲙⲱⲛⲗ ⲙⲥ ⲓⲛⲁⲕⲱⲧⲱⲥ ⲓⲛⲁⲣⲏⲧⲏⲥⲱⲛⲧⲁⲓ ⲉⲓⲛⲁⲥⲱⲗⲱⲥ ⲱⲛⲓⲕⲓⲥⲱⲗⲱⲥ
טו ויבא מלך הצפון וישפך סוללה ולכד עיר מבצרות
וירעות הנגב לא יעמדו ועם מבחריו ואין כח לעמד:

15. w'yabo' melek hatsaphon w'yish'pok solalah w'lakad `ir mib'tsaroth
uz'ro`oth hanegeb lo' ya`amodu w`am mib'charayu w'eyn koach la`amod.

Dan11:15 Then the king of the north shall come and heap up a siege-mound and seize a fortified city;
and the arms of the south shall not stand, nor people of his choice,
for there shall be no strength to stand.

<15> καὶ εἰσελεύσεται βασιλεὺς τοῦ βορρᾶ καὶ ἐκχεεῖ πρόσχωμα
καὶ συλλήψεται πόλεις ὀχυράς, καὶ οἱ βραχίονες τοῦ βασιλέως τοῦ νότου οὐ στήσονται,
καὶ ἀναστήσονται οἱ ἐκλεκτοὶ αὐτοῦ, καὶ οὐκ ἔσται ἰσχὺς τοῦ στήναι.

15 kai eiseleusetai basileus tou borra kai ekcheei proschōma

And shall enter the king of the north, and shall discharge a mound,

kai syllēmpsetai poleis ochyras, kai hoi brachiones tou basileōs tou notou ou stēsontai,

and shall seize cities fortified. And the arms of the king of the south shall not stand,

kai anastēsontai hoi eklektoi autou, kai ouk estai ischys tou stēnai.

and shall rise up his chosen ones, and there shall not be strength to stand.

Υⲓⲁⲃⲟⲁ ⲙⲉⲗⲉⲕ ⲏⲁⲧⲱⲥⲁⲫⲟⲛ ⲱⲓⲥⲏⲧⲏⲥⲱⲛⲧⲁⲓ ⲱⲓⲥⲱⲗⲱⲥ ⲱⲛⲓⲕⲓⲥⲱⲗⲱⲥ 16
:Υⲁⲃⲟⲁ ⲙⲉⲗⲉⲕ ⲏⲁⲧⲱⲥⲁⲫⲟⲛ ⲱⲓⲥⲏⲧⲏⲥⲱⲛⲧⲁⲓ ⲱⲓⲥⲱⲗⲱⲥ
טז ויעש הבא אליו כרצונו ואין עומד לפניו
ויעמד בארץ-הצבוי וכלה בידו:

16. w'ya`as haba' `elayu kir'tsono w'eyn `omed l'phanayu
w'ya`amod b'erets-hats'bi w'kalah b'yado.

Dan11:16 But he who comes against him shall do as he pleases, and no one shall stand before him;
and he shall stand in the glorious land, and destruction in his hand.

<16> καὶ ποιήσει ὁ εἰσπορευόμενος πρὸς αὐτὸν κατὰ τὸ θέλημα αὐτοῦ, καὶ οὐκ ἔστιν ἑστὼς
κατὰ πρόσωπον αὐτοῦ· καὶ στήσεται ἐν γῇ τοῦ σαβι, καὶ συντελεσθήσεται ἐν τῇ χειρὶ αὐτοῦ.

16 kai poiēsei ho eisporeuomenos pros auton kata to thelēma autou, kai ouk estin hestōs

And shall do the one entering to him according to his will, and there is not one standing

kata prosōpon autou; kai stēsetai en gē tou sabi, kai syntelesthēsetai en tē cheiri autou.
 against his face. And he shall stand in the land of glory,
 and it shall be finished off entirely by his hand.

אָװײַס פֿאַסען זײַנען זײַנע פֿאַרזאַמלענע קראַפֿטן אַלע זײַנע קראַפֿטן 17
 :אַלע אַרױס פֿאַרזאַמלענע אַלע אַרױס אַלע אַרױס אַלע אַרױס
 יז וַיִּשֶׁם פָּנָיו לָבוֹא בְּתִקְוָה כָּל־מַלְכוּתוֹ וַיִּשְׁרִים עָמּוֹ וַעֲשֶׂה
 וּבֵת הַנָּשִׁים יִתֵּן־לוֹ לְהַשְׁחִיתָהּ וְלֹא תַעֲמֹד וְלֹא־לוֹ תִהְיֶה:

17. w'yasem panayu labo' b'thoqeph kal-mal'kutho wisharim imo w'asah
 ubath hanashim yiten-lo l'hash'chithah w'lo' tha'amod w'lo'-lo thih'yeh.

Dan11:17 He shall set his face to come with the power of his whole kingdom, and upright ones with him;
 so he shall do. And he shall give the daughter of women to him, to destroy it.
 But she shall not stand, nor be on him.

<17> καὶ τάξει τὸ πρόσωπον αὐτοῦ εἰσελθεῖν ἐν ἰσχύι πάσης τῆς βασιλείας αὐτοῦ
 καὶ εὐθεῖα πάντα μετ' αὐτοῦ ποιήσῃ· καὶ θυγατέρα τῶν γυναικῶν δώσει αὐτῷ
 τοῦ διαφθεῖραι αὐτήν, καὶ οὐ μὴ παραμείνῃ καὶ οὐκ αὐτῷ ἔσται.

17 kai taxeï to prosōpon autou eiselthein en ischui pasēs tēs basileias autou
 And he shall arrange his face to enter in the strength of all his kingdom,
 kai eutheia panta met' autou poiēsei; kai thygatera tōn gynaikōn dōsei autō tou diaphtheirai autēn,
 and upright all with him; thus he shall do.

And the daughter of women he shall give to him to corrupt her.

kai ou mē parameinē kai ouk autō estai.
 But in no way shall she remain, and not to him she shall be.

אָװײַס פֿאַרזאַמלענע אַלע אַרױס אַלע אַרױס אַלע אַרױס 18
 :אַלע אַרױס אַלע אַרױס אַלע אַרױס אַלע אַרױס
 יח וַיָּשֶׁב פָּנָיו לְאֵיִם וּלְכַד רַבִּים
 וְהַשְׁבִּית קִצִּין חֲרָפְתּוֹ לֹא בְלָתִי חֲרָפְתּוֹ יָשִׁיב לוֹ:

18. w'yasheb panayu l'iim w'lakad rabbim
 w'hish'bith qatsin cher'patho lo bil'ti cher'patho yashib lo.

Dan11:18 Then he shall turn his face to the coastlands and capture many.
 But a ruler shall make his reproach cease for him; but his reproach shall return to him.

<18> καὶ ἐπιστρέψει τὸ πρόσωπον αὐτοῦ εἰς τὰς νήσους καὶ συλλήμψεται πολλὰς
 καὶ καταπαύσει ἄρχοντας ὀνειδισμοῦ αὐτῶν, πλὴν ὀνειδισμὸς αὐτοῦ ἐπιστρέψει αὐτῷ.

18 kai epistrepsei to prosōpon autou eis tas nēsous kai syllēmpsetai pollas
 And he shall turn his face unto the islands, and shall seize many.
 kai katapausei archontas oneidismou autōn, plēn oneidismos autou epistrepsei autō.

And he shall cause to cease rulers their scorning, only his scorning shall return to him.

אָװײַס פֿאַרזאַמלענע אַלע אַרױס אַלע אַרױס אַלע אַרױס 19
 :יט וַיָּשֶׁב פָּנָיו לְמַעוֹזֵי אֶרְצוֹ וּנְכַשֵּׁל וּנְפֹל וְלֹא יִמָּצֵא:

19. w'yasheb panayu l'ma'uzey 'ar'tso w'nik'shal w'naphal w'lo' yimatse'.

Dan11:19 So he shall turn his face toward the fortresses of his own land,

but he shall stumble and fall and shall not be found.

<19> καὶ ἐπιστρέψει τὸ πρόσωπον αὐτοῦ εἰς τὴν ἰσχὺν τῆς γῆς αὐτοῦ
καὶ ἀσθενήσῃ καὶ πεσεῖται καὶ οὐχ εὑρεθήσεται.

19 kai epistrepsei to prosōpon autou eis tēn ischyn tēs gēs autou

And he shall turn his face unto the strength of his land.

kai asthenēsei kai peseitai kai ouch heurethēsetai.

And he shall weaken, and shall fall, and shall not be found.

20 חֲזַק וְעָמַד עַל-פָּנָיו מִצִּבּוֹר נֹגֵשׁ הָדָר מַלְכוּת
וּבְיָמָיו אֶחָדִים יִשָּׁבֵר וְלֹא בְּאַפִּים וְלֹא בְּמִלְחָמָה:

20. w'`amad `al-kano ma`abir noges heder mal'kuth

ub'yamim 'achadim yishaber w'lo' b'apayim w'lo' b'mil'chamah.

Dan11:20 Then shall stand in his place one who shall send an tax-exactor, for the glory of his kingdom. But within a few days he shall be shattered, though not in anger nor in battle.

<20> καὶ ἀναστήσεται ἐκ τῆς ῥίζης αὐτοῦ φυτὸν βασιλείας ἐπὶ τὴν ἐτοιμασίαν αὐτοῦ παραβιβάζων
πράσσω· καὶ ἐν ταῖς ἡμέραις ἐκείναις συντριβήσεται
καὶ οὐκ ἐν προσώποις οὐδὲ ἐν πολέμῳ.

20 kai anastēsetai ek tēs hrizēs autou phyton basileias epi tēn hetoimasian autou parabibazōn prassōn

And shall rise up from out of his root a plant of a kingdom, unto his preparation,
casting aside, exacting

doxan basileias; kai en tais hēmerais ekeinaiis syntribēsetai kai ouk en prosōpois oude en polemō.
glory of the kingdom. And in those days he shall be broken, and not in faces, nor in war.

21 חֲזַק וְעָמַד עַל-פָּנָיו וְלֹא-נָתַנִּי עָלָיו הוֹד מַלְכוּת וּבֹא בְּשִׁלּוֹחַ
וְהִחְזִיק מַלְכוּת בְּחִלְקָלְקוֹת:

21. w'`amad `al-kano nib'zeh w'lo'-nath'nu `alayu hod mal'kuth

uba' b'shal'wah w'hecheziq mal'kuth bachalal'laqoth.

Dan11:21 And one despised shall stand up in his place, and they shall not give to him the glory of kingdom, but he shall come in a time of tranquility and seize the kingdom by intrigue.

<21> στήσεται ἐπὶ τὴν ἐτοιμασίαν αὐτοῦ· ἐξουδενώθη, καὶ οὐκ ἔδωκαν ἐπ' αὐτὸν δόξαν
βασιλείας· καὶ ἦξει ἐν εὐθηνίᾳ καὶ κατισχύσει βασιλείας ἐν ὀλισθηρίῳ.

21 stēsetai epi tēn hetoimasian autou; exoudenōthē, kai ouk edōkan ep' auton doxan basileias;

One shall stand upon his preparation, who was treated with contempt,
and they did not give unto him glory of the kingdom.

kai hēxei en euthēniā kai katischysei basileias en olisthrēmasin.

And he shall come in prosperity, and he shall prevail over a kingdom by a slip.

22 כְּבִיזְרָעוֹת הַשְּׂטָף יִשְׁטְפוּ מִלְּפָנָיו וְיִשְׁבְּרוּ וְגַם נָגִיד בְּרִית:
כְּבִיזְרָעוֹת הַשְּׂטָף יִשְׁטְפוּ מִלְּפָנָיו וְיִשְׁבְּרוּ וְגַם נָגִיד בְּרִית:

22. uz'ro`oth hasheteph yishat'phu mil'phanayu w'yishaberu w'gam n'gid b'rith.

Dan11:22 The forces of the overflow shall be flooded from before him and they shall be broken, and also the ruler of the covenant.

<22> καὶ βραχίονες τοῦ κατακλύζοντος κατακλυσθήσονται ἀπὸ προσώπου αὐτοῦ καὶ συντριβήσονται, καὶ ἡγούμενος διαθήκης·

22 kai brachiones tou kataklyzontos kataklysthēsontai apo prosōpou autou

And the arms of the one inundating shall be flooded from his face,

kai syntribēsontai, kai hēgoumenos diathēkēs;

and they shall be broken; even the one taking the lead of the covenant.

כג וּמִן־הַתְּחִבָּרוֹת אֵלָיו יַעֲשֶׂה מְרָמָה וְעָלָה וְעָצָם בְּמַעַט־גּוֹי׃ 23

23. umin-hith'chab'ruth 'elayu ya`aseh mir'mah w`alah w'`atsam bim`at-goy.

Dan11:23 After they join themselves to him he shall practice deception, and he shall go up and gain power with a small nation.

<23> καὶ ἀπὸ τῶν συναναμείξεων πρὸς αὐτὸν ποιήσῃ δόλον καὶ ἀναβήσεται καὶ ὑπερισχύσει αὐτοῦ ἐν ὀλίγῳ ἔθνει.

23 kai apo tōn synanameixeōn pros auton poiēsei dolon

And because of the interminglings with him he shall deal in treachery.

kai anabēsetai kai hyperischysei autou en oligō ethnei.

And he shall ascend, and shall excel in strength over him by a little nation.

יַעֲלֶה וְיִשְׁלָט עָלָיו וְיִשְׁלָט עֲלֵיהֶם בְּזֶרַע־עַלְיוֹן וְיִשְׁלָט עֲלֵיהֶם בְּזֶרַע־עַלְיוֹן 24
יְעָלֶה וְיִשְׁלָט עָלָיו וְיִשְׁלָט עֲלֵיהֶם בְּזֶרַע־עַלְיוֹן וְיִשְׁלָט עֲלֵיהֶם בְּזֶרַע־עַלְיוֹן
:x0-40y יַעֲלֶה וְיִשְׁלָט עָלָיו וְיִשְׁלָט עֲלֵיהֶם בְּזֶרַע־עַלְיוֹן

כד בְּשִׁלְוָה וּבְמִשְׁמַנֵּי מְדִינָה יָבוֹא וְעָשָׂה אֲשֶׁר לֹא־עָשׂוּ אֲבֹתָיו
וְאֲבוֹת אֲבֹתָיו בְּזָה וְשָׁלַל וּרְכוּשׁ לָהֶם יִבְזֹר
וְעַל מִבְצָרִים יַחֲשֹׁב מִחֲשַׁבְתּוֹ וְעַד־עֵת׃

24. b'shal'wah ub'mish'maney m'dinah yabo' w`asah 'asher lo'-`asu 'abothayu wa'aboth 'abothayu bizah w'shalal ur'kush lahem yib'zor w`al milb'tsarim y'chasheb mach'sh'bothayu w'`ad-`eth.

Dan11:24 He shall enter safely, even into the richest parts of the province, and he shall do what his fathers have not done, nor his fathers' fathers; Plunder, spoil, and possessions among them he shall scatter, and he shall devise his schemes against strongholds, even for a time.

<24> καὶ ἐν εὐθηνίᾳ καὶ ἐν πίοσιν χώραις ἥξει καὶ ποιήσῃ ἃ οὐκ ἐποίησαν οἱ πατέρες αὐτοῦ καὶ οἱ πατέρες τῶν πατέρων αὐτοῦ· προνομὴν καὶ σκῦλα καὶ ὑπαρξιν αὐτοῖς διασκορπιεῖ καὶ ἐπ' Αἴγυπτον λογιεῖται λογισμοὺς αὐτοῦ καὶ ἕως καιροῦ.

24 kai en euthēniā kai en piosin chōrais hēxei kai poiēsei ha ouk epoiēsan hoi pateres autou

And in prosperity and in plentiful places he shall come;

and he shall do what did not do his fathers,

kai hoi pateres tōn paterōn autou; pronomēn kai skyla kai hyparxin autois diaskorpiei

and the fathers of his fathers. Plunder, and spoils, and substance, to them he shall disperse.

kai ep' Aigypton logieitai logismous autou kai heōs kairou.

25 וְיָעַר כֹּחוֹ וּלְבָבוֹ עַל-מֶלֶךְ הַנֶּגֶב בְּחֵיל גָּדוֹל
וּמֶלֶךְ הַנֶּגֶב יִתְגַּדֵּחַ לְמַלְחָמָה בְּחֵיל-גָּדוֹל וְעֲצוֹם עַד-מָאֵד
וְלֹא יַעֲמֹד כִּי-יִחְשְׁבוּ עָלָיו מַחֲשָׁבוֹת׃

25. w'ya`er kocho ul'babo `al-melek hanegeb b'chayil gadol
umelek hanegeb yith'gareh lamil'chamah b'chayil-gadol w'atsum `ad-m'od
w'lo' ya'amod ki-yach'sh'bu `alayu machashaboth.

Dan11:25 He shall stir up his strength and his heart against the king of the south with a large army;
so the king of the south shall be stirred up to battle with a great and very mighty army;
but he shall not stand, for schemes shall be devised against him.

<25> καὶ ἐξεγερθήσεται ἡ ἰσχὺς αὐτοῦ καὶ ἡ καρδία αὐτοῦ ἐπὶ βασιλέα τοῦ νότου
ἐν δυνάμει μεγάλῃ, καὶ ὁ βασιλεὺς τοῦ νότου συνάψει πόλεμον ἐν δυνάμει μεγάλῃ
καὶ ἰσχυρᾷ σφόδρα· καὶ οὐ στήσεται, ὅτι λογιῶνται ἐπ' αὐτὸν λογισμούς·

25 kai exegethēsetai hē ischys autou kai hē kardia autou epi basilea tou notou en dynamei megalē,
And shall be awakened his strength, and his heart against the king of the south
with force a great;

kai ho basileus tou notou synapsei polemon en dynamei megalē kai ischyra sphodra;
and the king of the south shall join together in war, and in power a great,
even in strength exceedingly.

kai ou stēsetai, hoti logiountai ep' auton logismous;
And he shall not stand, for they shall devise against him devices.

26 כּוֹאֲכְלֵי פֶת-בָּגוֹ יִשְׁבְּרוּהוּ וְחִילוֹ יִשְׁטוּף וְנָפְלוּ חֲלָלִים רַבִּים׃

26. w'ok'ley phath-bago yish'b'ruhu w'cheylo yish'toph w'naph'lu chalalim rabbim.

Dan11:26 Those who eat his food shall destroy him, and his army shall overflow,
but many shall fall down slain.

<26> καὶ φάγονται τὰ δέοντα αὐτοῦ καὶ συντρίψουσιν αὐτόν,
καὶ δυνάμεις κατακλύσει, καὶ πεσοῦνται τραυματαὶ πολλοί.

26 kai phagontai ta deonta autou kai syntripsousin auton,
And they shall eat the things necessary of his, and they shall break him,
kai dynameis kataklysei, kai pesountai traumatiai polloi.
and forces shall break up, and shall fall slain many.

27 כּוֹשִׁיָּהֶם הַמְּלָכִים לְבָבָם לְמַרְעַ וְעַל-שְׁלָחַן אֶחָד קָזַב יִדְבְּרוּ
וְלֹא תִצְלַח כִּי-עוֹד קֵץ לְמוֹעֵד׃

27. ush'neyhem ham'lakim l'babam l'mera` w'al-shul'chan 'echad kazab y'daberu

w'lo' thits'lach ki-`od qets lamo`ed.

Dan11:27 And both the kings, their hearts shall be to do evil, and they shall speak false at one table; but it shall not succeed, for the end is still to come at the appointed time.

<27> καὶ ἀμφοτέροι οἱ βασιλεῖς, αἱ καρδίαι αὐτῶν εἰς πονηρίαν,
καὶ ἐπὶ τραπέζῃ μιᾷ ψευδῇ λαλήσουσιν, καὶ οὐ κατευθυνεῖ· ὅτι ἔτι πέρας εἰς καιρόν.

27 kai amphoteroi hoi basileis, hai kardiai autōn eis ponērian,

And both the kings – their hearts are for wickedness,

kai epi trapezē miq pseudē lalēsousin, kai ou kateuthynei; hoti eti peras eis kairon.

and at table one lies they shall speak, and it shall not straighten out,

for the end is still for a time.

:יְהִי־אֵלֶיךָ שָׁמַיְךָ אֲשֶׁר־לְךָ וְאֲשֶׁר־לְךָ וְאֲשֶׁר־לְךָ וְאֲשֶׁר־לְךָ וְאֲשֶׁר־לְךָ וְאֲשֶׁר־לְךָ וְאֲשֶׁר־לְךָ 28

כח וְיָשׁוּב אֶרְצוֹ בְּרִכּוּשׁ גָּדוֹל וּלְבָבוֹ עַל־בְּרִית קֹדֶשׁ וְעָשָׂה וְשָׁב לְאֶרְצוֹ:

28. w'yashob 'ar'tso bir'kush gadol u'l'babo `al-b'rith qodesh w'asah w'shab l'ar'tso.

Dan11:28 Then he shall return to his land with much plunder; but his heart shall be against the holy covenant, and he shall act and then return to his own land.

<28> καὶ ἐπιστρέψει εἰς τὴν γῆν αὐτοῦ ἐν ὑπάρξει πολλῇ,
καὶ ἡ καρδία αὐτοῦ ἐπὶ διαθήκην ἁγίαν, καὶ ποιήσει καὶ ἐπιστρέψει εἰς τὴν γῆν αὐτοῦ.

28 kai epistrepsei eis tēn gēn autou en hyparxei pollē,

And he shall return unto his land with substance much,

kai hē kardia autou epi diathēkēn hagian, kai poiēsei kai epistrepsei eis tēn gēn autou.

and his heart against covenant holy. And he shall act, and he shall return unto his land.

:אֲשֶׁר־לְךָ אֲשֶׁר־לְךָ אֲשֶׁר־לְךָ אֲשֶׁר־לְךָ אֲשֶׁר־לְךָ אֲשֶׁר־לְךָ אֲשֶׁר־לְךָ אֲשֶׁר־לְךָ 29

כט לְמוֹעֵד יָשׁוּב וּבָא בְּנֶגֶב וְלֹא־תִהְיֶה כְּרִאשׁוֹנָה וְכְאַחֲרֹנָה:

29. lamo`ed yashub uba' banegeb w'lo'-thih'yeh kari'shonah w'ka'acharonah.

Dan11:29 At the appointed time he shall return and come into the south, but it shall not be as the former or as the latter.

<29> εἰς τὸν καιρὸν ἐπιστρέψει καὶ ἥξει ἐν τῷ νότῳ, καὶ οὐκ ἔσται ὡς ἡ πρώτη καὶ ὡς ἡ ἐσχάτη.

29 eis ton kairon epistrepsei kai hēxei en tō notō, kai ouk estai hōs hē prōtē kai hōs hē eschatē.

In the time he shall return, and he shall come in the south,

and it shall not be as the first and as the last.

וְאֲשֶׁר־לְךָ אֲשֶׁר־לְךָ אֲשֶׁר־לְךָ אֲשֶׁר־לְךָ אֲשֶׁר־לְךָ אֲשֶׁר־לְךָ אֲשֶׁר־לְךָ אֲשֶׁר־לְךָ 30

:וְאֲשֶׁר־לְךָ אֲשֶׁר־לְךָ אֲשֶׁר־לְךָ אֲשֶׁר־לְךָ אֲשֶׁר־לְךָ אֲשֶׁר־לְךָ אֲשֶׁר־לְךָ אֲשֶׁר־לְךָ

לְוָבֵאֵי בּוֹ צִיִּים כְּתִים וְנִכְאָה וְשָׁב וְזָעַם עַל־בְּרִית־קֹדֶשׁ

וְעָשָׂה וְשָׁב וְיָבִין עַל־עֲזָבִי בְּרִית קֹדֶשׁ:

30. uba'u bo tsiim Kittim w'nik'ah w'shab w'za'am `al-b'rith-qodesh

w'asah w'shab w'yaben `al-`oz'bey b'rith qodesh.

Dan11:30 For ships of Kittim shall come against him; then he shall be disheartened and shall return and become enraged at the holy covenant and shall act; so he shall come back and show regard for those who forsake the holy covenant.

<30> καὶ εἰσελεύσονται ἐν αὐτῷ οἱ ἐκπορευόμενοι Κίτιοι, καὶ ταπεινωθήσεται·

καὶ ἐπιστρέψει καὶ θυμωθήσεται ἐπὶ διαθήκην ἁγίαν·

καὶ ποιήσει καὶ ἐπιστρέψει καὶ συνήσει ἐπὶ τοὺς καταλιπόντας διαθήκην ἁγίαν.

30 kai eiseleusontai en autō hoi ekporeuomenoi Kitioi, kai tapeinōthēsetai;

And they shall enter in it, even the ones coming forth, the Chittim. And he shall be humbled, kai epistrepsei kai thymōthēsetai epi diathēkēn hagian;

and he shall return, and he shall be enraged against covenant holy;

kai poiēsei kai epistrepsei kai synēsei epi tous katalipontas diathēkēn hagian.

and he shall act, and he shall return, and he shall perceive with the ones forsaking covenant holy.

וְהָסִירוּ הַחֲמִיד וְנָתַנוּ הַשְׁקִיף מְשֻׁמִּים
לֹא יִזְרְעִים מִמֶּנּוּ יַעֲמְדוּ וְחָלְלוּ הַמִּקְדָּשׁ הַמְעֹז
וְהַמִּשְׁכָּן וְהַמִּשְׁכָּן וְהַמִּשְׁכָּן 31

31. uz'ro'im mimenu ya'amodu w'chil'lu hamiq'dash hama'oz
w'hesiru hatamid w'nath'nu hashiquts m'shomem.

Dan11:31 Forces from him shall stand, shall profane the sanctuary, the fortress, and shall remove the set sacrifice. And they shall set up the abomination of desolation.

<31> καὶ σπέρματα ἐξ αὐτοῦ ἀναστήσονται καὶ βεβηλώσουσιν τὸ ἅγιασμα τῆς δυναστείας καὶ μεταστήσουσιν τὸν ἐνδελεχισμόν καὶ δώσουσιν βδέλυγμα ἡφανισμένον.

31 kai spermata ex autou anastēsontai kai bebēlōsousin to hagian tēs dynasteias

And arms from him shall rise up, and shall profane the sanctuary of the might.

kai metastēsousin ton endelechismon kai dōsousin bdelygma ēphanismenon.

And they shall change over the perpetual sacrifice, and shall offer abomination an obliterating.

וְהָסִירוּ הַחֲמִיד וְנָתַנוּ הַשְׁקִיף מְשֻׁמִּים
לֹא יִזְרְעִים מִמֶּנּוּ יַעֲמְדוּ וְחָלְלוּ הַמִּקְדָּשׁ הַמְעֹז
וְהַמִּשְׁכָּן וְהַמִּשְׁכָּן וְהַמִּשְׁכָּן 32

32. umar'shi'ey b'rith yachaniph bachalaqoth w'am yod'ey 'Elohayu yachaziqu w'asu.

Dan11:32 By flatteries he shall ruin evildoers against the covenant, but the people who know his El shall be strong and shall work.

<32> καὶ οἱ ἀνομοῦντες διαθήκην ἐπάξουσιν ἐν ὀλισθηρήμασιν, καὶ λαὸς γινώσκοντες θεὸν αὐτοῦ κατισχύσουσιν καὶ ποιήσουσιν.

32 kai hoi anomountes diathēkēn epaxousin en olisthrēmasin,

And the ones acting lawlessly a covenant shall bring upon by a slip.

kai laos ginōskontes theon autou katischysousin kai poiēsousin.

And a people knowing his El shall grow strong, and shall act.

וְהָסִירוּ הַחֲמִיד וְנָתַנוּ הַשְׁקִיף מְשֻׁמִּים
לֹא יִזְרְעִים מִמֶּנּוּ יַעֲמְדוּ וְחָלְלוּ הַמִּקְדָּשׁ הַמְעֹז
וְהַמִּשְׁכָּן וְהַמִּשְׁכָּן וְהַמִּשְׁכָּן 33

33. umas'hiley am yabinu larabbim w'nik'sh'lu b'chereb ub'lehabah bish'bi ub'bizah yamim.

<33> καὶ οἱ συνετοὶ τοῦ λαοῦ συνήσουσιν εἰς πολλά·
 καὶ ἀσθενήσουσιν ἐν ῥομφαίᾳ καὶ ἐν φλογὶ καὶ ἐν αἰχμαλωσίᾳ καὶ ἐν διαρπαγῇ ἡμερῶν.
 33 kai **hoi synetoi tou laou synēsousin eis polla**;

:xƧƧ/Ƨ/ƧƧ ƧƧƧƧ ƧƧƧ/ ƧƧ/ƧƧ ƧƧƧ ƧƧƧ ƧƧƧƧƧƧƧƧ 34
 :לד ובהפֿשֿלם יעֿזרו עֿזר מֿעט ונֿלו עֿליהם רֿבים בֿחלֿקֿלֿפֿות:

לה וּמִן-הַמְשָׁפִילִים יִכְנְסוּ לְאֶרוֹף בָּהֶם
וּלְבָרֵךְ וּלְלַבֵּן עַד-עֵת קֵץ כִּי-עוֹד לַמוֹת

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Dan11:36 Then the king shall do according to his will and he shall exalt and magnify himself above every deity and shall speak wondrous things against the El of elohim; and he shall prosper until the indignation is finished, for that which is decreed shall be done.

<36> καὶ ποιήσει κατὰ τὸ θέλημα αὐτοῦ καὶ ὑψωθήσεται ὁ βασιλεὺς
καὶ μεγαλυνθήσεται ἐπὶ πάντα θεὸν καὶ λαλήσει ὑπέρογκα
καὶ κατευθυνεῖ, μέχρις οὗ συντελεσθῇ ἡ ὀργή· εἰς γὰρ συντέλειαν γίνεται.

36 kai poiēsei kata to thelēma autou kai huyōthēsetai ho basileus kai megalynthēsetai epi panta theon
And he shall do according to his will; and the king shall be exalted,
and magnified over every deity,
kai lalēsei hyperogka kai kateuthynei, mechris hou syntelesthē hē orgē; eis gar syntelean ginetai.
And he shall speak pompous words, and shall prosper
until of which time should be completed the wrath. For unto completion it is coming to pass.

מלך יא עשה כד שאלו ויגדל וימלא ויגדל ויגדל 37
לעל-אלהי אבותיו לא יבין ועל-חמדת נשים
ועל-כל-אלוה לא יבין כי על-כל יתגדל:

37. w'`al-'Elohey 'abothayu lo' yabin w'`al-chem'dath nashim
w'`al-kal-'eloah lo' yabin ki `al-kol yith'gadal.

Dan11:37 He shall show no regard for the El of his fathers or for the desire of women, nor shall he show regard for any deity; for he shall magnify himself above all.

<37> καὶ ἐπὶ πάντας θεοὺς τῶν πατέρων αὐτοῦ οὐ συνήσει καὶ ἐπὶ ἐπιθυμίαν γυναικῶν
καὶ ἐπὶ πᾶν θεὸν οὐ συνήσει, ὅτι ἐπὶ πάντας μεγαλυνθήσεται·

37 kai epi pantas theous tōn paterōn autou ou synēsei kai epi epithymian gynaikōn
And unto all deities of his fathers he shall not take notice, nor for the desire of women;
kai epi pan theon ou synēsei, hoti epi pantas megalynthēsetai;
and concerning every deity he shall not take notice; for above all he shall be magnified.

אלהי אבותיו יכבד ויגדל ויגדל ויגדל 38
לח ולאלוה מעזים על-כפד יכבד ולאלוה
אשר לא ידעו אבותיו יכבד בזהב ובכסף ובאבן יקרה ובחמדות:

38. w'le'eloah ma'uzim `al-kano y'kabed w'le'eloah
'asher lo'-y'da`uhu 'abothayu y'kabed b'zahab ub'keseph ub'eben y'qarah ubachamudoth.

Dan11:38 But in his place he shall honor the deity of fortresses, the deity whom his fathers did not know; he shall honor him with gold, with silver, with costly stones and with treasures.

<38> καὶ θεὸν μαωζιν ἐπὶ τόπου αὐτοῦ δοξάσει καὶ θεόν, ὃν οὐκ ἔγνωσαν οἱ πατέρες αὐτοῦ,
δοξάσει ἐν χρυσῷ καὶ ἀργύρῳ καὶ λίθῳ τιμίῳ καὶ ἐν ἐπιθυμήμασιν.

38 kai theon maōzin epi topou autou doxasei kai theon, hon ouk egnōsan hoi pateres autou,
And a deity of fortress at his place he shall glorify. And a deity whom knew not his fathers.
doxasei en chrysō kai argyrō kai lithō timiō kai en epithymēmasin.
he shall glorify with gold, and silver, and stone precious, and with desirable things

39 וְעָשָׂה לְמִבְצְרֵי מַעֲזִים עִם-אֱלֹהִים נֹכַר אֲשֶׁר הַכִּיר יִרְבֶּה כְּבוֹד
וְהַמְשִׁילָם בְּרַבִּים וְאֶדְמָה יַחֲלֹק בְּמַחִיר:

39. w'`asah l'mib'ts'rey ma`uzim `im-'eloah nekar 'asher hikir yar'beh kabod
w'him'shilam barabbim wa'adamah y'chaleq bim'chir.

Dan11:39 He shall do in the strongholds of fortresses with foreign deity,
whom he shall acknowledge. He shall multiply in glory;
and shall cause them to rule over the many, and shall divide land for a price.

<39> καὶ ποιήσῃ τοῖς ὀχυρώμασιν τῶν καταφυγῶν μετὰ θεοῦ ἀλλοτρίου
καὶ πληθυνεῖ δόξαν καὶ ὑποτάξει αὐτοῖς πολλοὺς καὶ γῆν διελεῖ ἐν δώροις.

39 kai poiēsei tois ochyrōmasin tōn kataphygōn meta theou allotriou

And he shall act in the fortresses of refuge with a strange deity.

kai plēthynei doxan kai hypotaxeī autois pollous kai gēn dielei en dōrois.

And he shall multiply glory, and shall submit to them many;

and the land he shall divide by gifts.

40 מוֹבַעַת קֵץ יִתְנַחַח עִמּוֹ מֶלֶךְ הַנֶּגֶב וַיִּשְׁתַּעַר עָלָיו מֶלֶךְ הַצֶּפֶן בְּרֶכֶב
וּבַפָּרָשִׁים וּבַאֲנִיּוֹת רַבּוֹת וּבָא בְּאַרְצוֹת וְשָׁטַף וְעָבַר:

40. ub'`eth qets yith'nagach `imo melek hanegeb w'ysis'ta'er `alayu melek hatsaphon b'rekeb
ub'pharashim uba'anioth rabboth uba' ba'aratsoth w'shataph w'`abar.

Dan11:40 At the time of the end the king of the south shall collide with him,
and the king of the north shall storm against him with chariots, with horsemen and with many ships;
and he shall enter into the lands, overflow them and pass through.

<40> καὶ ἐν καιροῦ πέρατι συγκερατισθήσεται μετὰ τοῦ βασιλέως τοῦ νότου,
καὶ συναχθήσεται ἐπ' αὐτὸν βασιλεὺς τοῦ βορρᾶ ἐν ἄρμασιν καὶ ἐν ἵππευσιν
καὶ ἐν ναυσὶν πολλαῖς καὶ εἰσελεύσεται εἰς τὴν γῆν καὶ συντρίψει καὶ παρελεύσεται.

40 kai en kairou perati sygkeratisthēsetai meta tou basileōs tou notou,

And in time end he shall mix horns with the king of the south;

kai synachthēsetai ep' auton basileus tou borra en harmasin kai en hippeusin

and shall be gathered together unto him the king of the north with chariots, and with horsemen,

kai en nausin pollais kai eiseleusetai eis tēn gēn kai syntripsei kai pareleusetai.

and with ships many. And he shall enter into the land, and he shall break and go by.

41 מֵא וּבָא בְּאַרְצֵן הַצֶּבִי וְרַבּוֹת יִכְשְׁלוּ וְאֵלֶּה יִמְלְטוּ מִיָּדוֹ אֱדוֹם
וּמוֹאָב וְהָאֲשִׁית בְּנֵי עַמּוֹן:

41. uba' b'erets hats'bi w'rabboth yikashelu w'eleh yimal'tu miyado 'Edom
uMo'ab w're'shith b'ney `Ammon.

Dan11:41 He shall also enter into the glorious land, and many shall fall;
but these shall be rescued out of his hand: Edom, Moab and the foremost of the sons of Ammon.

<41> καὶ εἰσελεύσεται εἰς τὴν γῆν τοῦ σαβι, καὶ πολλοὶ ἀσθενήσουσιν·
καὶ οὗτοι διασωθήσονται ἐκ χειρὸς αὐτοῦ, Ἐδωμ καὶ Μωαβ καὶ ἀρχὴ υἱῶν Ἀμμων.

41 kai eiseleusetai eis tēn gēn tou sabi, kai polloi asthenēsousin;

And he shall enter into the land of glory, and many shall be weakened.

kai houtoi diasōthēsontai ek cheiros autou, Edōm kai Mōab kai archē huiōn Ammōn.

And these shall be delivered from out of his hand – Edom and Moab,
and the sovereignty of the sons of Ammon.

מב וישלח ידו בארצות וארץ מצרים לא תהיה לפליטה:
42. w'yish'lach yado ba'aratsoth w'erets Mits'rayim lo' thih'yeh liph'leytah.

Dan11:42 Then he shall stretch out his hand on the lands,
and the land of Egypt shall have no deliverance.

<42> καὶ ἐκτενεῖ τὴν χεῖρα αὐτοῦ ἐπὶ τὴν γῆν, καὶ γῆ Αἰγύπτου οὐκ ἔσται εἰς σωτηρίαν.

42 kai ektenei tēn cheira autou epi tēn gēn, kai gē Aigyphtou ouk estai eis sōtērian.

And he shall stretch out his hand upon the land;
and the land of Egypt shall not be for deliverance.

מג ומשל במכמני הנהב והכסף ובכל חמדות מצרים
ולבים וכנשים במצעריו:
43. umashal b'mik'maney hazahab w'hakeseph ub'kol chamudoth Mits'rayim
w'Lubim w'Kushim b'mits'`adayu.

Dan11:43 But he shall gain control over the treasures of gold and silver
and over all the precious things of Egypt; and Libyans and Ethiopians shall be at his steps.

<43> καὶ κυριεύσει ἐν τοῖς ἀποκρύφους τοῦ χρυσοῦ καὶ τοῦ ἀργύρου
καὶ ἐν πᾶσιν ἐπιθυμητοῖς Αἰγύπτου καὶ Λιβύων καὶ Αἰθιόπων ἐν τοῖς ὀχυρώμασιν αὐτῶν.

43 kai kyrieusei en tois apokryphois tou chrysou kai tou argyrou

And he shall dominate by the concealed things of gold and of silver,

kai en pasin epithymētois Aigyphtou kai Libyōn kai Aithiopōn en tois ochyrōmasin autōn.

and in all the desirable things of Egypt, and of the Libyans, and Ethiopians, in their fortresses.

מד ושמעות יבהלחו ממזרח ומצפון
ויצא בחמא גדלה להשמיר ולהחרים רבים:
44. ush'mu`oth y'bahaluhu mimiz'rach umitsaphon
w'yatsa' b'chema' g'dolah l'hash'mid ul'hacharim rabbim.

Dan11:44 But news from the east and from the north shall disturb him,
and he shall go forth with great wrath to destroy and to annihilate many.

<44> καὶ ἀκοαὶ καὶ σπουδαὶ ταραξουσιν αὐτὸν ἐξ ἀνατολῶν καὶ ἀπὸ βορρᾶ,
καὶ ἥξει ἐν θυμῷ πολλῷ τοῦ ἀφανίσει καὶ τοῦ ἀναθεματίσαι πολλούς.

44 kai akoai kai spoudai taraxousin auton ex ananolōn kai apo borra,

And rumors and anxieties shall disturb him from out of the east, and from out of the north.

kai hēxei en thymō pollō tou aphanisai kai tou anathematisai pollous.

And he shall come in rage with many to obliterate, and to devote to consumption many.

יְהוָה-אֵל כְּגַדְתָּ וְאַתָּה-יְהוָה-יֵשׁוּעַ מִלְּפָנֶיךָ יְהוָה יִשְׁמַח בְּיָשׁוּעַ 45
יְהוָה יִשְׁמַח בְּיָשׁוּעַ יְהוָה יִשְׁמַח בְּיָשׁוּעַ

מִהַיְטָע אֶהְיֶה אֶפְדָּנוּ בֵּין יָמִים לְחַר-צָבִי-קִדְשׁ וּבָא עַד-קִצּוֹ
וְאֵין עֹזֶר לוֹ:

45. w'yita` 'ahaley 'apad'no beyn yamim l'har-ts'bi-qodesh uba' `ad-qitso w'eyn `ozar lo.

Dan11:45 He shall pitch the tents of his palace between the seas in the glorious holy mountain;
yet he shall come to his end, and no one shall help him.

<45> καὶ πῆξει τὴν σκηνὴν αὐτοῦ εφ'αδανῶ ἀνὰ μέσον τῶν θαλασσῶν εἰς ὄρος σαβὶ ἅγιον·
καὶ ἥξει ἕως μέρους αὐτοῦ, καὶ οὐκ ἔστιν ὁ ρύόμενος αὐτόν.

45 kai pēxei tēn skēnēn autou ephadanō ana meson tōn thalassōn eis oros sabi hagian;

And he shall pitch his tent of a royal pavilion between the seas, in mountain of glory the holy.

kai hēxei heōs merous autou, kai ouk estin ho hruomenos auton.

And he shall come unto his parts, and there shall not be the one rescuing him.

Chapter 12

וְעַתָּה הִיא יַעֲמֹד מִיְכָאֵל הַשָּׂר הַגָּדוֹל הָעֹמֵד עַל-בְּנֵי עַמֶּךָ
וְהִיָּתָה עֵת צָרָה אֲשֶׁר לֹא-נִהְיָתָה מִהֵימֹת גּוֹי עַד הָעֵת הַזֹּאת
וּבְעֵת הַזֹּאת יִמָּלֵט עַמֶּךָ כָּל-הַנִּמְצָא כְּתוּב בַּסֵּפֶר:

1. uba`eth hahi' ya`amod Mika'El hasar hagadol ha`omed `al-b'ney `ameak
w'hay'thah `eth tsarah `asher lo'-nih'y'thah mih'yoth goy `ad ha`eth hahi'
uba`eth hahi' yimalet `am'ak kal-hanim'tsa' kathub basepher.

Dan12:1 Now at that time Michael, the great prince who stands guard over the sons of your people,
shall arise. And there shall be a time of distress such as never occurred since there was a nation
until that time; and at that time your people, everyone who is found written in the book, shall be rescued.

<12:1> καὶ ἐν τῷ καιρῷ ἐκείνῳ ἀναστήσεται Μιχαὴλ ὁ ἄρχων ὁ μέγας ὁ ἐστῆκως
ἐπὶ τοὺς υἱοὺς τοῦ λαοῦ σου· καὶ ἔσται καιρὸς θλίψεως,
θλίψις οἷα οὐ γέγονεν ἀφ' οὗ γεγένηται ἔθνος ἐπὶ τῆς γῆς ἕως τοῦ καιροῦ ἐκείνου·
καὶ ἐν τῷ καιρῷ ἐκείνῳ σωθήσεται ὁ λαός σου, πᾶς ὁ εὗρεθεις γεγραμμένος ἐν τῇ βίβλῳ.

1 kai en tō kairō ekeinō anastēsetai Michaēl ho archōn ho megas ho hestēkōs

And in that time shall rise up Michael the ruler great, the one standing

epi tous huious tou laou sou; kai estai kairos thlipseōs,

for the sons of your people. And it shall be a time of tribulation
 thlipsis hoia ou gegonen aph' hou gegenētai ethnos epi tēs gēs heōs tou kairou ekeinou;
 such tribulation as has not taken place from of which time there became a nation on the earth,
 until that time.
 kai en tō kairō ekeinō sōthēsetai ho laos sou, pas ho heuretheis gegrammenos en tē biblō.
 And in that time shall be delivered your people, every one found being written in the book.

מלפניו כענין אלף יחזקאל 170-מלפניו מלפניו 2
 מלפניו מלפניו מלפניו מלפניו

בְּרִבּוֹנִים מִיָּשָׁנִי אֲדַמַּת-עָפָר יִקְיָצוּ אֵלֶּה לְחַיֵּי עוֹלָם
 וְאֵלֶּה לְחַרְפוֹת לְדָרְאוֹן עוֹלָם: ס

2. w'rabbim mi'sheney 'ad'math-`aphar yaqitsu 'eleh l'chayey `olam
 w'eleh lacharaphoth l'dir'on `olam.

Dan12:2 Many of those who sleep in the dust of the ground shall awake, these to everlasting life,
 but the others to disgrace and everlasting contempt.

<2> καὶ πολλοὶ τῶν καθευδόντων ἐν γῆς χώματι ἐξεγερθήσονται, οὗτοι εἰς ζωὴν αἰώνιον
 καὶ οὗτοι εἰς ὀνειδισμόν καὶ εἰς αἰσχύνην αἰώνιον.

2 kai polloi tōn katheudontōn en gēs chōmati exegerthēsontai, houtoi eis zōēn aiōnion
 And many of the ones sleeping in of earth an embankment shall awaken, these unto life eternal,
 kai houtoi eis oneidismon kai eis aischynēn aiōnion.
 and these others unto scorning, and for shame eternal.

מלפניו מלפניו מלפניו מלפניו 3
 מלפניו מלפניו מלפניו מלפניו

גְּוִהַמְשָׁכִּים יִזְחָרוּ כְּזֹהַר הַקִּיקֵי
 וּמִצְדִּיקֵי הַרְבֵּים כְּכּוֹכְבִּים לְעוֹלָם וָעֶד: פ

3. w'hamas'kilim yaz'hiru k'zohar haraqi`a umats'diqey harabbim kakokabim l'`olam wa`ed.

Dan12:3 Those who have insight shall shine brightly like the brightness of the expanse of heaven,
 and those turn the many to righteousness, like the stars forever and ever.

<3> καὶ οἱ συνιέντες ἐκλάμπουσιν ὡς ἡ λαμπρότης τοῦ στερεώματος
 καὶ ἀπὸ τῶν δικαίων τῶν πολλῶν ὡς οἱ ἀστέρες εἰς τοὺς αἰῶνας καὶ ἔτι.

3 kai hoi synientes eklampsousin hōs hē lamprotēs tou stereōmatos
 And the ones perceiving shall shine forth as the brightness of the firmament;
 kai apo tōn dikaiōn tōn pollōn hōs hoi asteres eis tous aiōnas kai eti.
 and of the righteous many as the stars into the eons and still.

מלפניו מלפניו מלפניו מלפניו 4
 מלפניו מלפניו מלפניו מלפניו

דְּוַאֲתָה דְּנִיּאֵל סְתָם הַדְּבָרִים וְחֵתָם הַסֵּפֶר עַד-עֵת קֵץ יִשְׁטָטוּ רַבִּים
 וְתִרְבֶּה הַדְּעֵת:

4. w'atah Dani'El s'thom had'barim wachathom hasepher `ad-`eth qets y'shot'tu rabbim
 w'thir'beh hada`ath.

«4» καὶ σύ, Δανιηλ, ἔμφραξον τοὺς λόγους καὶ σφράγισον τὸ βιβλίον ἕως καιροῦ συντελείας, ἕως διδασθῶσιν πολλοὶ καὶ πληθυνθῇ ἡ γνῶσις. --

[illegible]

ה'וּרְאִיתִי אֲנִי הַגֵּיאַל וְהִנֵּה שְׁנָיִם אַחֲרָיו עֹמְדִים אֶחָד הִנָּה לְשֹׁפֵת הַיָּאֹר
וְאַחֶר הִנָּה לְשֹׁפֵת הַיָּאֹר:

Dan12:5 Then I, Daniel, looked and behold, two others were standing, one on this bank of the river and the other on that bank of the river.

«5» καὶ εἶδον ἐγὼ Δανιηλ καὶ ἰδοὺ δύο ἕτεροι εἰστήκεισαν,
εἰς ἐντεῦθεν τοῦ χείλους τοῦ ποταμοῦ καὶ εἰς ἐντεῦθεν τοῦ χείλους τοῦ ποταμοῦ.

ᐱᕐᕈᕋ ᕐᕈᕋᕐᕈᕋ ᕐᕈᕋ ᐱᕐᕈ ᕐᕈᕋᕐᕈᕋ ᕐᕈᕋ ᕐᕈᕋᕐᕈᕋ ᐱᕐᕈᕋᕐᕈᕋ
:ᕐᕈᕋᕐᕈᕋ ᕐᕈ ᕐᕈᕋ-ᕐᕈ

וַיֹּאמֶר לְאִישׁ לְבוּשׁ הַבְּדִים אֲשֶׁר מִמַּעַל לְמִימֵי הַיָּאֹר
עַד־מָתִי כִּן הַפְּלֹאוֹת:

Dan12:6 And one said to the man dressed in linen, who was above the waters of the river, How long shall it be until the end of these wonders?

<6> καὶ εἶπεν τῷ ἀνδρὶ τῷ ἐνδεδυμένῳ τὰ βαδδιν,
 ὃς ἦν ἐπάνω τοῦ ὕδατος τοῦ ποταμοῦ Ἔως πότε τὸ πέρασ ὦν εἵρηκας τῶν θαυμασίων;

[illegible]

זָאָשְׁמַע אֶת-הָאִישׁ לְבוּשׁ הַבְּדִים אֲשֶׁר מִמַּעַל לְמִימֵי הַיָּאָר
וַיָּרֶם יָמִינוּ וּשְׂמָאלוֹ אֶל-הַשָּׁמַיִם וַיִּשָּׁבַע בְּחֵי הָעוֹלָם
כִּי לְמוֹעֵד מוֹעֲדִים וְחֻצִּי וּכְכֹלֹת נִפְץ יָד-עַם-קִדְשׁ תִּכְלִינָה כָּל-אַלֶּה:

7. wa'esh'ma` 'eth-ha'ish l'bush habadim 'asher mima'al l'meymey hay'or
wayarem y'mino us'mo'lo 'el-hashamayim wayishaba` b'chey ha'olam
ki l'mo`ed mo`adim wachetsi uh'kaloth napets yad-`am-qodesh tik'leynah kal-'eleh.

Dan12:7 I heard the man dressed in linen, who was above the waters of the river,
as he raised his right hand and his left toward heaven, and swore by Him who lives forever
that it would be for a time, times, and half; and when they have made an end of scattering
the power of the holy people, all these events shall be finished.

<7> καὶ ἤκουσα τοῦ ἀνδρὸς τοῦ ἐνδεδυμένου τὰ βαδδιν, ὃς ἦν ἐπάνω τοῦ ὕδατος τοῦ ποταμοῦ,
καὶ ὕψωσεν τὴν δεξιὰν αὐτοῦ καὶ τὴν ἀριστεράν αὐτοῦ εἰς τὸν οὐρανὸν
καὶ ὤμοσεν ἐν τῷ ζῶντι τὸν αἰῶνα ὅτι Εἰς καιρὸν καιρῶν καὶ ἥμισυ καιροῦ·
ἐν τῷ συντελεσθῆναι διασκορπισμὸν χειρὸς λαοῦ ἡγιασμένου γνώσονται πάντα ταῦτα.

7 kai ēkousa tou andros tou endedymenou ta baddin, hos ēn epanō tou hydatos tou potamou,
And I heard the man, of the one being clothed with the linen clothes,
who was upon the water of the river.

kai huyōsen tēn dexian autou kai tēn aristeran autou eis ton ouranon
And he raised up high his right hand, and his left unto the heaven.

kai ōmosen en tō zōnti ton aiōna hoti Eis kairon kairōn kai hēmisý kairou;
And he swore an oath to the one living into the eon, that for a time and times and half a time,
en tō syntelesthēnai diaskorpismon cheiros laou hēgiasmenou gnōsontai panta tauta.
in the completing the dispersing hand of people having been sanctified,
they shall know all these things.

חֲוָאֲנִי שָׁמַעְתִּי וְלֹא אָבִין וְאִמְרָה אֲדַגִּי מָה אַחֲרִית אֶלֶּה: פ
8. wa'ani shama`ti w'lo` 'abin wa'om'rah 'Adoni mah 'acharith 'eleh.

Dan12:8 As for me, I heard but could not understand;
so I said, My master, what shall be the outcome of these events?

<8> καὶ ἐγὼ ἤκουσα καὶ οὐ συνῆκα καὶ εἶπα Κύριε, τί τὰ ἔσχατα τούτων;
8 kai egō ēkousa kai ou synēka kai eipa Kyrie, ti ta eschata toutōn?
And I heard, and I perceived not. And I said, O Master, what of these last things?

טוֹיֵאמַר לִךְ דְּגִיֵּאל כִּי-סִתְּמִים וּחִתְּמִים הִתְּבָרִים עַד-עֵת קֵץ:
9. wayo'mer lek Dani'El ki-s'thumim wachathumim had'barim `ad-`eth gets.

Dan12:9 He said, Go, Daniel, for the words are concealed and sealed up until the end time.

<9> καὶ εἶπεν Δεῦρο, Δανιηλ, ὅτι ἐμπεφραγμένοι καὶ ἐσφραγισμένοι οἱ λόγοι, ἕως καιροῦ πέρας·
9 kai eipen Deuro, Daniēl, hoti empephragmenoi kai esphragismenoi hoi logoi, heōs kairou peras;
And he said, Go Daniel! for are obstructed and sealed the words until time end.

10 wayo'mer Dani'El ki-s'thumim wachathumim had'barim `ad-`eth gets.

יִתְבָּרְרוּ וַיִּתְּלַבְּנוּ וַיִּצְרְפוּ רַבִּים וְהַרְשִׁיעוּ רָשָׁעִים
וְלֹא יִבְיִנוּ כָּל־רָשָׁעִים וְהַמְשַׁכְּלִים יִבְיִנוּ:

10. yith'bararu w'yith'lab'nu w'yitsar'phu rabbim w'hir'shi'u r'sha'im
w'lo' yabinu kal-r'sha'im w'hamas'kilim yabinu.

Dan12:10 Many shall be purged, purified and refined, but the wicked shall act wickedly;
And all of the wicked shall not understand, but those who have insight shall understand.

<10> ἐκλεγῶσιν καὶ ἐκλευκανθῶσιν καὶ πυρωθῶσιν πολλοί, καὶ ἀνομήσωσιν ἄνομοι·
καὶ οὐ συνήσουσιν πάντες ἄνομοι, καὶ οἱ νοήμονες συνήσουσιν.

10 eklegōsin kai ekleukanthōsin kai pyrōthōsin polloi, kai anomēsōsin anomoi;
shall be chosen and whitened and purified by fire Many.

And shall act lawlessly the lawless ones,

kai ou synēsousin pantes anomoi, kai hoi noēmones synēsousin.

and shall not perceive all the lawless ones, but the intelligent shall perceive.

יִאֻמַּעַת הַיּוֹסֵר הַתָּמִיד וְלֹתֵת שְׁקוּץ שְׁמִם יָמִים אֶלֶף מֵאָתַיִם וְתִשְׁעִים:

11. u'ne'eth husar hatamid w'latheth shiquts shomem yamim 'eleph ma'thayim w'thish'im.

Dan12:11 From the time that the continual sacrifice is abolished
and the abomination of desolation is set up, there shall be a thousand two hundred, and ninety days.

<11> καὶ ἀπὸ καιροῦ παραλλάξεως τοῦ ἐνδελεισμοῦ
καὶ τοῦ δοθῆναι βδέλυγμα ἐρημώσεως ἡμέραι χίλια διακόσiai ἐνενήκοντα.

11 kai apo kairou parallaxeōs tou endelechismou

And from the time of the alteration of the perpetual sacrifice,

kai tou dothēnai bdelygma erēmōseōs hēmerai chiliai diakosiai enenēkonta.

and the putting of the abomination of desolation – days a thousand two hundred ninety.

יְבֹאֲשֶׁרִי הַמַּחֲכָה וַיָּגִיעַ לְיָמִים אֶלֶף שְׁלֹשׁ מֵאוֹת שְׁלֹשִׁים וַחֲמִישִׁים:

12. 'ash'rey ham'chakeh w'yagi'a l'yamim 'eleph sh'losh me'oth sh'loshim wachamishah.

Dan12:12 Blessed is he who waits and comes to the thousand, three hundred and thirty-five days!

<12> μακάριος ὁ ὑπομένων καὶ φθάσας εἰς ἡμέρας χιλίας τριακοσίας τριάκοντα πέντε.

12 makarios ho hypomenōn kai phthasas eis hēmeras chalias triakosias triakonta pente.

Blessed is the one enduring and coming into days a thousand three hundred thirty-five.

יִגְאָלָה לָךְ לִקְצֵן וְתִנִּיחַ וְתַעֲמֹד לְגִדְלָךְ לִקְצֵן הַיָּמִין:

13. w'atah lek laqets w'thanuach w'tha'amod l'goral'ak l'qets hayamin.

Dan12:13 But as for you, go on to the end;

then you shall rest and stand in your allotted portion at the end of the days.

<13> καὶ σὺ δεῦρο καὶ ἀναπαύου· ἔτι γὰρ ἡμέραι εἰς ἀναπλήρωσιν συντελείας,

καὶ ἀναστήσῃ εἰς τὸν κλῆρόν σου εἰς συντέλειαν ἡμερῶν.

13 kai sy deuro kai anapauou; eti gar hēmerai eis anaplērōsin syntelesias,

And you, go, and rest for there are yet days and seasons to the fulfillment of the end;

kai anastēsē eis ton klēron sou eis syntelean hēmerōn.

and you shalt stand in your lot at the end of the days.