

Sepher Dani'El

Chapter 1

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

בְּשַׁנְתִּים שָׁלֹשׁ לְמַלְכֹת יְהוּנִקִים מֶלֶךְ־יְהוּדָה בָּאָבָן
נָבוּכָדְנָצָר מֶלֶךְ־בָּבֶל יְרֻשָּׁלָם וַיַּצֵּר עֲלֵיכֶם

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

Dan1:1 In the third year of the reign of Yahuyaqim king of Yahudah,
Nebukadnetssar king of Babel came to Yerushalam and besieged it.

<1:1> Ἐν ἔτει τρίτῳ τῆς βασιλείας Ιωακιμ βασιλέως Ιουδα ἤλθεν
Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος εἰς Ιερουσαλημ 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.

בְּוַיָּמָן אֲדֹנִי בְּיָדו אֶת־יְהוּנִקִים מֶלֶךְ־יְהוּדָה
וַיִּמְקַצֵּת כָּלִי בֵּית־הָאֱלֹהִים וַיִּבְرִיאם אֶרְץ־שָׁנָעַר
בֵּית אֶלְהִיו וְאֶת־הַכְּלִים הַבְּרִיא בֵּית אֹזֶר אֶלְהִיו:

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 Yahuyaqim 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 mighty one,
and he brought the vessels into the house of the treasury of his mighty one.

<2> καὶ ἔδωκεν κύριος ἐν χειρὶ αὐτοῦ τὸν Ιωακιμ βασιλέα Ιουδα καὶ ἀπὸ μέρους τῶν
σκευῶν οἴκου τοῦ θεοῦ, καὶ ἤνεγκεν αὐτὰ εἰς γῆν Σεννααρ οἴκον τοῦ θεοῦ αὐτοῦ·
καὶ τὰ σκεύη εἰσήγεκεν εἰς τὸν οἴκον 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,
and from part of the items of the house of the Elohim.
kai ēnegken auta eis gēn Sennaar oikon tou theou autou;
And he brought them into the land of Shinar of the house of his mighty one.
kai ta skeue eisēnegken eis ton oikon thēsaurou tou theou autou.

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

גַּם־מִרְאֵת הַמֶּלֶךְ לְאַשְׁפֵנָז רַב סָרִיסָיָע לְהַבִּיא מִבְנֵי יִשְׂרָאֵל וּמִזְרָע הַמֶּלֶךְ וּמִן־הַפְּרָתִים:
3 וְיִאָמֶר הַמֶּלֶךְ לְאַשְׁפֵנָז רַב סָרִיסָיָע לְהַבִּיא מִבְנֵי יִשְׂרָאֵל

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 Yisra'El, and of the royal seed and of the nobles,

〈3〉 καὶ εἶπεν ὁ βασιλεὺς τῷ Ασφανέζ 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;

דִּילָדִים אֲשֶׁר אַיִן־בָּהֶם כָּלְמָאוּם וּטוֹבֵי מִרְאָה
וּמְשֻׁכִּילִים בְּכָל־חָכָמָה וַיְדָעִי דָּעַת וּמְבִינִי מִדָּע וְאֲשֶׁר
כַּח בָּהֶם לָעֵמֶד בְּהַיִל הַמֶּלֶךְ וְלָלַפְּדָם סִפְר וְלָשׁוֹן כְּשָׂדִים:
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 not any 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 Kasdim.

〈4〉 νεανίσκους οἵς οὐκ ἔστιν ἐν αὐτοῖς μῶμος καὶ καλοὺς τῇ ὄψει καὶ συνιέντας ἐν πάσῃ σοφίᾳ καὶ γιγνώσκοντας γνῶσιν καὶ διανοούμενους φρόνησιν καὶ οἵς ἔστιν ἵσχὺς ἐν αὐτοῖς ἔστάναι ἐν τῷ οἴκῳ τοῦ βασιλέως, καὶ διδάξαι αὐτοὺς γράμματα καὶ γλῶσσαν Χαλδαίων.

4 neaniskous hois ouk estin en autois mōmos kai kalous tē opsei
young men to whom there is no upon them blemish, and good to the appearance,
kai synientas en pasē sophiā kai gignōskontas gnōsin
and perceiving in all wisdom, and knowing knowledge,
kai dianoumenous phronēsin kai hois estin ischys
and considering in intelligence, and ones in whom there is strength
en autois hestanai en tō oikō tou basileōs,
in them to stand in the house before the king,

kai didaxai autous grammata kai glōssan Chaldaīōn.

to teach them letters and the language of the Chaldeans.

וְיָמֵן לְהַם הַמֶּלֶךְ הַבָּרִיּוֹם בַּיּוֹמֹ מִפְתַּח־בְּגַת הַמֶּלֶךְ וְמִין :

מְשֻׁתְּרוֹ וְלִגְדָּלָם שָׁנִים שְׁלוֹשׁ וּמִקְצָתָם יָעַמְדוּ לִפְנֵי הַמֶּלֶךְ:

5. way'man iahem 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 στῆναι ἐνώπιον τοῦ βασιλέως.

5 kai dietaxen autois ho basileus to tēs hēmeras kath' hēmeran

And set in order to them the king day by day

apo tēs trapezēs tou basileōs kai apo tou oinou tou potou autou
from the table of the king, and from the wine of his banquet;

kai threpsai autois etē tria

and to maintain them years for three,

kai meta tauta stēnai enōpion tou basileōs.

and after these things to stand them before the king.

וְיָהִי בְּהַם מִבְנֵי יְהוּדָה דָנִיאֵל חֲנָנִיה מִישָׁאֵל וְעָזָרְיָה:

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 Dani'El, Chanan'Yah, Misha'El and Azar'Yah.

<6> καὶ ἐγένετο ἐν αὐτοῖς ἐκ τῶν υἱῶν Ιουδα Δανιηλ καὶ Ανανιας καὶ Μισαηλ καὶ Αζαριας.

6 kai egeneto en autois ek tōn huiōn Iouda Daniēl

And there existed among them from out of the sons of Judah, Daniel,

kai Ananias kai Misaēl kai Azarias.

and Hananiah, and Mishael, and Azariah.

וְיִשְׂם כָּרְבָּך וְמִשָּׁאֵל מִשָּׁך וְלְעָזָרְיָה עָבֵד נְגוֹ:

7. wayasem iahem sar hasarism shemoth wayasem l'Dani'El Bel't'sha'tsar

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 Dani'El he assigned the name Belteshatssar, to ChananYah Shadrak,
to Misha'El Meyshak and to AzarYah Abed-nego.

<7> καὶ ἐπέθηκεν αὐτοῖς ὁ ἀρχιευνοῦχος ὄνόματα, τῷ Δανιηλ Βαλτασάρ
καὶ τῷ Ανανία Σεδραχ καὶ τῷ Μισαήλ Μισαχ καὶ τῷ Αζαρίᾳ Αβδεναγώ.

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
and to Hananiah – Shadrach, and to Mishael – Meshach,
kai tō Azaria Abdenagō.
and to Azariah – Abed-nego.

עֲלֵיכֶם נַיְאָל עַל־לִבּוֹ אֲשֶׁר לֹא־יַתְגַּאֲל בְּפִתְבָּג הַמְלָךְ
יְבִין מִשְׁתְּיו וַיְבַקֵּשׁ מִשְׁר הַפְּרִיסִים אֲשֶׁר לֹא יַתְגַּאֲל:
8. wayasem Dani'El `al-libo 'asher lo'-yith'ga'al b'phath'bag hamelek
ub'yeyn mish'tayu way'baqesh misar hasarism 'asher lo' yith'ga'al.

Dan1:8 But Dani'El 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 οἶνῳ τοῦ πότου αὐτοῦ,
καὶ ἤξιώσε τὸν ἀρχιευνοῦχον ὡς οὐ μὴ ἀλισγηθῇ.

8 kai etheto Daniēl epi tēn kardian autou hōs ou mē alisgēthē
And Daniel put unto his heart so as in no way he should be polluted
en tē trapezē tou basileōs kai en tō oinō tou potou autou,
in the table of the king, and in the wine of his banquet.
kai ēxiōse ton archieunouchon hōs ou mē alisgēthē.
And he petitioned the chief eunuch so that in no way he should be polluted.

וַיַּתֵּן הָאֱלֹהִים אֶת־נַיְאָל לְחֶסֶד
וְלִרְחָמִים לְפָנֵי שֵׁר הַפְּרִיסִים:
9. wayiten ha'Elohim 'eth-Dani'El l'chesed ul'rachamim liph'ney sar hasarism.

Dan1:9 Now the Elohim granted Dani'El 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 Daniēl eis eleon
And the Elohim granted Daniel for mercy
kai eis oikirmon enōpion tou archieunouchou.

and for compassion before the chief eunuch.

וַיֹּאמֶר שְׁר הַפְּרִיסִים לְדָנִיאֵל יְהִיא אָנִי אֶת־אֲדֹנִי חִטְלָךְ
אֲשֶׁר מִנָּה אֶת־מְאַכְּלָכֶם וְאֶת־מְשֻׁתִּיכֶם
אֲשֶׁר לְמַה יִרְאָה אֶת־פָּנִיכֶם זָעֲפִים מִן־חִילְדִים
אֲשֶׁר כְּגִילָכֶם וְחִיבָתֶם אֶת־רָאשֵי לְמַלְךָ:

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 Dani'El,
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 Δανιηῇ Φοβούμαι ἐγὼ τὸν κύριόν μου
τὸν βασιλέα τὸν ἐκτάξαντα τὴν βρῶσιν ὑμῶν
καὶ τὴν πόσιν ὑμῶν μήποτε ἔδῃ τὰ πρόσωπα ὑμῶν σκυθρωπὰ
παρὰ τὰ παιδάρια τὰ συνήλικα ὑμῶν καὶ καταδικάσῃ τὴν κεφαλήν μου τῷ βασιλεῖ.

10 kai eipen ho archieunouchos tō Daniēl 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
the one arraying your food and your drink,
mēpote idē ta prosōpa hymōn skythrōpa
lest at any time he should behold your faces looking downcast
para ta paidaria ta synēlika hymōn
more than the boys, the ones of your contemporaries;
kai katadikasēte tēn kephalēn mou tō basilei.
and you should condemn my head to the king.

וַיֹּאמֶר דָנִיאֵל אֶל־חִטְלָצָר אֲשֶׁר מִנָּה שְׁר הַפְּרִיסִים
עַל־דָנִיאֵל חֲנָנִיה מִישָׁאֵל וְצָרִיה:

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 Dani'El said to the overseer whom the chief of the eunuchs had appointed over Dani'El, ChananYah, Misha'El and AzarYah,

<11> καὶ εἶπεν Δανιηλ πρὸς Αμελσαδ, ὃν κατέστησεν ὁ ἀρχιευνοῦχος ἐπὶ Δανιηλ,
Ανανιαν, Μισαὴλ, Αζαριαν

11 kai eipen Daniēl pros Amelsad, hon katestēsen 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.

וְיַעֲשֵׂה תְּשִׁבְתָּה וְיַתְּנִיגְלֶל נִימִים מִן־הַזָּרְעִים
וְנִאכְלָה וּמִם וְנִשְׁתַּחַת 12

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 παῖδας σου ἡμέρας δέκα,
καὶ δότωσαν ἡμῖν ἀπὸ τῶν σπερμάτων, καὶ φαγόμεθα καὶ ὕδωρ πιόμεθα·

12 Peirason dē tous paidas sou hēmeras deka,
Test now indeed your servants days ten;
kai dotōsan hēmin apo tōn spermatōn,
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.

וְיַעֲשֵׂה תְּשִׁבְתָּה וְיַתְּנִיגְלֶל נִימִים מִן־הַזָּרְעִים
וְנִירָא לְפָנֶיךָ מְرָאינוּ וְמְרָא אֶחָד קָלִים
את פָּתָבָג הַמֶּלֶךְ וּכְאָשֵר תַּרְאָה עֲשָׂה עַמְּ-עַבְדִּיךָ: 13

13. w'yer'a'u l'phanejak 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 ἵδεαι ἡμῶν
καὶ αἱ ἵδεαι τῶν παιδαρίων τῶν ἐσθιόντων τὴν τράπεζαν τοῦ βασιλέως,
καὶ καθὼς ἂν ἴδῃς ποίησον 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,
of the ones eating at the table of the king.
kai kathōs an idēs poiēson meta tōn paidōn sou.
And how ever you should behold, do accordingly with your servants!

וְיַעֲשֵׂה תְּשִׁבְתָּה וְיַתְּנִיגְלֶל נִימִים מִן־הַזָּרְעִים 14

יד וַיִּשְׁמַע לָהֶם לְדֹבֶר הַזֶּה וַיַּגְּפֵם יְמִים עֲשָׂרָה:

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 εἰσήκουσεν 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.

טו וּמִקְצַת יְמִים עֲשָׂרָה נִרְאָה מִרְאֵיהֶם טוֹב
יבְּרִיאִי בְּשָׂר מִן-כָּל-הַיּוֹלְדיִים הָאֲכָלִים אֶת פַּתְּבָג הַמֶּלֶךְ:

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 ἰδέαι αὐτῶν ἀγαθαὶ
καὶ ἴσχυραι ταῖς σαρξὶν 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 sархин hyper ta paidaria ta esthionta tēn trapezan tou basileōs.

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

טו וְיהִי הַמֶּלֶךְ נִשְׁא אֶת-פַּתְּבָג
וְיִין מִשְׁתְּרִיהם וַנְתַן לָהֶם זָרְעָנִים:

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 Αμελσαδ 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.

יז וְהַיּוֹלְדיִים הָאֱלֹה אֶרְבָּעָתָם נָתַן לָהֶם הָאֱלֹהִים מִדָּע
וְהַשְּׁכֵל בְּכָל-סְפָר וְחַכְמָה וְדָנִיאֵל הַבִּין בְּכָל-חַזּוֹן וְחַלְמוֹתָה:

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; Dani'El 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 ὄράσει καὶ ἐνυπνίοις.

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

וְיָבִיא אֶת־מִקְצַת הַיָּמִים אֲשֶׁר־אָמַר הַמֶּלֶךְ לְהַבִּיא אֵם שָׁר הַפְּרִיסִים לְפָנֵי נְבֻקָּדְנָצָר: 18

**18. u'l'miq'tsath hayamim 'asher-'amar hamelek lahabi'am
way'b'i'em sar hasarism liph'ney N'bukad'netssar.**

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 Nebukadnetssar.

<18> καὶ μετὰ τὸ τέλος τῶν ἡμερῶν, ὃν εἶπεν ὁ βασιλεὺς εἰσαγαγεῖν αὐτούς,
καὶ εἰσήγαγεν αὐτοὺς ὁ ἀρχιευνοῦχος ἐναντίον Ναβουχοδονοσορ.

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.

וְיֹרֶב אֲתָם הַמֶּלֶךְ וְלֹא נִמְצָא מִבְּלָם כְּדַנִּיאֵל חֲנִינִיה מִרְשָׁאֵל
וְעֹזְרִיה וְיַעֲמֹדו לְפָנֵי הַמֶּלֶךְ: 19

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

Dan1:19 The king talked with them, and out of them all not one was found like Dani'El, ChananYah, Misha'El and AzarYah; so they stood before the king.

<19> καὶ ἐλάλησεν μετ' αὐτῶν ὁ βασιλεὺς,
καὶ οὐχ εὑρέθησαν ἐκ πάντων αὐτῶν ὅμοιοι Δανιηλ
καὶ Ανανία καὶ Μισαὴλ καὶ Αζαρία· καὶ ἐστησαν ἐνώπιον τοῦ βασιλέως.

19 kai elalesen met' auton ho basileus,
And spoke with them the king;

kai ouch heurethēsan ek pantōn autōn homoioi Daniēl
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.

וְכֹל הָבֵר חִכּוּמָת בֵּין אֲשֶׁר־בַּקְשׁ מֵהֶם הַמֶּלֶךְ וַיִּמְצָא אָם עַשֶּׂר יָדֹת עַל כָּל־הַחֲרַטְפִּים הָאֲשֶׁר בְּכָל־מִלְכִוָּתוֹ:
20. w'kol d'bar chak'math binah 'asher-biqesh mehem hamelek wayim'tsa'em 'eser yadot '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 ρήματι σοφίας καὶ ἐπιστήμης, ὃν ἔζητησεν παρ’ αὐτῶν ὁ βασιλεύς, εὗρεν αὐτοὺς δεκαπλασίονας παρὰ πάντας τοὺς ἐπαοιδούς καὶ τοὺς μάγους τοὺς ὄντας ἐν πάσῃ τῇ βασιλείᾳ αὐτοῦ.

20 kai en panti hrēmati sophias kai epistēmēs,
And in every discourse of wisdom and higher knowledge,
hōn ezētēsen par' autōn ho basileus, heuren autous dekaplasionas
as much as sought from them the king, he found them ten-times more
para pantas tous epaoidous kai tous magous tous ontas en pasē tē basileia autou.
than all of the enchanters, and the magi, the ones being in all of his kingdom.

כִּא וַיְהִי דָנִיָּאֵל עַד־שָׁנָת אַחַת לְכֹרֶשׁ הַמֶּלֶךְ: בָ
21. way'hi Dani'El `ad-sh'nath 'achath l'Koresh hamelek.

Dan1:21 And Dani'El continued until the first year of Koresh the king.

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

21 kai egeneto Daniēl heōs etous henos Kyrou tou basileōs.
And Daniel existed until year one of Cyrus the king.

Chapter 2

וְבָשָׁנָת שְׁפִים לְמִלְכּוֹת נְבַקְדַּנְצָר חָלֵם נְבַקְדַּנְצָר חָלָמוֹת וְתַחַפְעָם רֹוחוֹ וְשָׁנְתוֹ נְהִיתָה עָלָיו:
1. ubish'nath sh'tayim l'mal'kuth N'bukad'netssar chalam N'bukad'netssar chalomoth watith'pa`em rucho ush'natho nih'y'thah `alayu.

Dan2:1 Now in the second year of the reign of Nebukadnetssar, Nebukadnetssar 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 υπνός αὐτοῦ ἐγένετο ἀπ' αὐτοῦ.

1 En tῷ etei tῷ deuterῷ tēs basileias Nabouchodonosor

In the year second of the kingdom of Nebuchadnezzar,

ēnypniasthē Nabouchodonosor enypnion,

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.

בָּיוֹאָמַר הַפְּלֵךְ לִקְרָא לְחֶרְטָמִים וְלְאַשְׁפִּים וְלִמְכְּשִׁפִּים
וְלִכְשָׁהִים לְהִגִּיד לִפְלֵךְ חֶלְמָתָיו וַיְבָאֵי וַיַּעֲמֹדוּ לִפְנֵי הַפְּלֵךְ:

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 Kasdim 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 ἥλθαν καὶ ἔστησαν ἐνώπιον τοῦ βασιλέως.

2 kai eipen ho basileus kalesai tous epaoidous kai tous magous kai tous pharmakous
And said the king to call the enchanters, and the magi, and the sprcerers,

kai tous Chaldaious tou anaggeilai tō basilei ta enypnia autou,
and the Chaldeans, to announce to the king the things of his dreams.

kai ēlthan kai estēsan enōpion tou basileōs.

And they came and stood before the king.

גָּנוֹיָאָמַר לְהָם הַפְּלֵךְ חֶלְמָתֵי
וְתַפְּצָעַם רֹויִיחַ לְדָעַת אַתְ-הַחֲלוּמָה:

3. wayo'mer lahem hamelek chalom chalam'ti
watipa'em ruchi 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 πνεῦμα μου τοῦ γνῶναι τὸ ἐνύπνιον.

3 kai eipen autois ho basileus Ēnypniasthēn,

And said to them the king, I dreamed,

kai exestē to pneuma mou tou gnōnai to enypnion.

and it startled my spirit so as to know the dream.

ד וַיֹּאמֶר קָדוֹשׁ מֶלֶךְ אֱמִתָּה מֵלֶךְ לְעַלְמִין חַיִּים
וְאֶלְמָא לְעַבְדִּיךְ וּפְשָׁרָה נָחֲזָה:
**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 Kasdim spoke to the king in Aramith: O king, live forever!
Tell the dream to your servants, and we shall declare the interpretation.

«4» καὶ ἐλάλησαν οἱ Χαλδαῖοι τῷ βασιλεῖ Συριστί Βασιλεῦ, εἰς τοὺς αἰῶνας ζῆθι·
σὺ εἰπὼν τὸ ἐνύπνιον τοῦ παισὸν σου, καὶ τὴν σύγκρισιν ἀναγγελοῦμεν.

**4 kai elalēsan hoi Chaldaioi tō basilei Syristi Basileu, eis tous aiōnas zēthi;
And spoke the Chaldeans to the king in Syriac, O king, into the eons live!
sy eipon to enypnion tois paisin sou,
You tell the dream to your servants!
kai tēn sygkrisin anaggeloumen.
and the interpretation of it we shall announce.**

ה עֲנָה מֶלֶךְ וְאָמַר לְכֹשְׁדִיא מִלְתָא מֵגִיא אַזְדָּא הָןָן
לֹא תְהַדֵּעַנְגֵּר חֶלְמָא וּפְשָׁרָה חַקְמִין תְּתֻעַבְדוּן
וּבְתִירְכֹּן נָרְלִי יִתְשָׁמְנוּן:
**5. `aneh mal'ka' w'amar l'Kas'daye' mil'tha' mini 'az'da' hen la' th'hod'unani
chel'ma' uphish'reh hadamin tit'h`ab'dun ubateykon n'wali yit'samun.**

Dan2:5 The king answered and said to Kasdaye, The command from me is firm:
if you do not make known to me the dream and its interpretation,
you shall be taken from your limbs and your houses shall be made an outhouse.

«5» ἀπεκρίθη ὁ βασιλεὺς καὶ εἶπεν τοῖς Χαλδαίοις Ὁ λόγος ἀπ’ ἔμοι ἀπέστη·
ἐὰν μὴ γνωρίσητε μοι τὸ ἐνύπνιον καὶ τὴν σύγκρισιν αὐτοῦ,
εἰς ἀπώλειαν ἔσεσθε, καὶ οἱ οἴκοι ὑμῶν διαρπαγήσονται·

**5 apekrithē ho basileus kai eipen tois Chaldaiois Ho logos ap' emou apestē;
answered The king and said to the Chaldeans, The matter from me departed.
ean mē gnōrisēte moi to enypnion kai tēn sygkrisin autou,
If then you should not make known to me the dream and the interpretation of it,
eis apōleian esesthe, kai hoi oikoi hymōn diarpagēsontai;
for destruction you shall be, and your houses shall be torn in pieces.**

וְהָן חֶלְמָא וּפְשָׁרָה תְּהַבְּרוּ מִתְבָּנָן וְנַבְּזַבָּה
6: כְּלַעֲמָה קְרַבְתָּא לְעַלְמִין צְבָא צְבָא צְבָא צְבָא
וְהָן חֶלְמָא וּפְשָׁרָה תְּהַבְּרוּ מִתְבָּנָן וְנַבְּזַבָּה

וַיָּקֹר שְׁגִיא תְּקַבֵּלְךָ מִן־קָדְמִי לְהֵן חֶלְמָא וַפְשָׁרָה הַחֲנוּנִי:

6. w'hen chel'ma' uphish'reh t'hachawon mat'nan un'biz'bah
wiqar sagi' t'qab'lun min-qadamay lahen chel'ma' uphish'reh hachawoni.

Dan2:6 But if you declare the dream and its interpretation, you shall receive from me gifts and a reward and great honor; therefore declare to me the dream and its interpretation.

«6» ἐὰν δὲ τὸ ἐνύπνιον καὶ τὴν σύγκρισιν αὐτοῦ γνωρίσητε μοι, δόματα καὶ δωρεὰς καὶ τιμὴν πολλὴν λήμψεσθε παρ’ ἐμοῦ· πλὴν τὸ ἐνύπνιον καὶ τὴν σύγκρισιν αὐτοῦ ἀπαγγείλατέ μοι.

6 ean de to enypnion kai tēn sygkrisin autou gnōrisēte moi,

But if the dream and the interpretation of it you should make known to me,
domata kai dōreas kai timēn pollēn lēmpsesthe par' emou;

gifts and favors without charge, and honor much you shall receive from me.
plēn to enypnion kai tēn sygkrisin autou apaggeilate moi.

Except the dream and the interpretation of it report to me!

לְקַבֵּל מִן־קָדְמִי כְּלֹמְדָה יְמִינָה כְּלֹמְדָה יְמִינָה
עַל־מִזְבֵּחַ כְּלֹמְדָה יְמִינָה כְּלֹמְדָה יְמִינָה
ז עַנְוֹתָה תְּנִינָה וְאַמְרֵין מֶלֶךְ אֶחָד מִלְכָא יְאַמֵּר לְעַבְדוּ־הָיָה
וַפְשָׁרָה נַחֲנוּנִי:

7. `ano thin'yanuth w'am'rīn mal'ka' chel'ma' ye'mar l`ab'dohi
uphish'rah n'hachaweh.

Dan2:7 They answered again and said, Let the king tell the dream to his servants, and we shall declare the interpretation.

«7» ἀπεκρίθησαν δεύτερον καὶ εἶπαν Ὁ βασιλεὺς εἰπάτω τὸ ἐνύπνιον τοῖς παισὶν αὐτοῦ, καὶ τὴν σύγκρισιν αὐτοῦ ἀναγγελοῦμεν.

7 apekrithēsan deuteron kai eipan Ho basileus eipatō to enypnion

They answered a second time and said, the king Let tell the dream
tois paisin autou, kai tēn sygkrisin autou anaggeloumen.

to his servants! and the interpretation of it we shall announce.

לְקַבֵּל מִן־קָדְמִי כְּלֹמְדָה יְמִינָה כְּלֹמְדָה יְמִינָה
חַנְגָּה מֶלֶךְ וְאַמֵּר מִן־יִצְחָק יְדֻעַ אֲنֵה הִי עֲדָנָה אֲנַתָּוּ
זָבְנִין כְּלָקְבֵּל הִי חִזְיָתָוּ הִי אָזְקָא מְבִרְ מְלָתָא:

8. `aneh mal'ka' w'amar min-yatsib yada` 'anah di 'idana' 'an'tun zab'nin kal-qabel
di chazeython di 'az'da' mini mil'tha'.

Dan2:8 The king answered and said, I know for certain that you want to gain time, inasmuch as you have seen that the command from me is firm,

«8» ἀπεκρίθη ὁ βασιλεὺς καὶ εἶπεν Ἐπ' ἀληθείας οἶδα ἐγὼ ὅτι καιρὸν ὑμεῖς ἔξαγοράζετε, καθότι εἴδετε ὅτι ἀπέστη ἀπ' ἐμοῦ τὸ ρῆμα·

8 apekrithē ho basileus kai eipen Ep' alētheias oida egō hoti kairon hymēis exagorazete,
And answered the king and said, In truth I know that time you buy back,

kathoti eidete hoti apestē ap' emou to hrēma;
even in so far as you knew that departed from me the word.

טְהִזֵּן־חַלְמָא לֹא תְהִזְדַּעֲנֵנִי חַדְחָה־הִיא דְתָכּוֹן וּמֶלֶת כְּדַבָּה
יְשַׁחַדְתָּה הַזְּמַנְתִּין לְמַאֲמָר קְדֻמִּי עַד דֵי עַדְגָּא
רְשַׁתְבָּא לְהַזְּנָה חַלְמָא אָמְרוּ לִי וְאַנְפָעַ דֵי פְּשָׁרָה תְּהַחְזּוּבָנִי:

9. di hen-chel'ma' la' th'hod'`unani chadah-hi' dath'kon umilah kid'bah
ush'chithah haz'min'tun l'me'mar qadamay `ad di `idana' yish'tane'
lahen chel'ma' 'emaru li w'in'da` di phish'reh t'hachawunani.

Dan2:9 that if you do not make the dream known to me, there is one law for you.
For you have agreed upon lying and corrupt words to speak before me
until the time is changed; therefore tell me the dream,
that I may know that you can declare to me its interpretation.

<9> ἐὰν οὖν τὸ ἐνύπνιον μὴ ἀναγγείλητέ μοι, οἵδα ὅτι ρῆμα ψευδὲς
καὶ διεφθαρμένον συνέθεσθε εἰπεῖν ἐνώπιόν μου, ἔως οὗ ὁ καιρὸς παρέλθῃ·
τὸ ἐνύπνιόν μου εἴπατέ μοι, καὶ γνώσομαι ὅτι τὴν σύγκρισιν αὐτοῦ ἀναγγελεῖτε 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 synesthe 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
my dream Tell to me! and I shall know
hoti tēn sygkrisin autou anaggeleite moi.
that also its interpretation you shall announce to me.

10. `ano Kas'daye' qadam-mal'ka' w'am'r'in la'-`ithay 'anash `al-yabesh'ta'
di milath mal'ka' yukal 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 Kasdaye 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 Kasday.

<10> ἀπεκρίθησαν οἱ Χαλδαῖοι ἐνώπιον τοῦ βασιλέως καὶ λέγουσιν
Οὐκ ἔστιν ἄνθρωπος ἐπὶ τῆς Ἑγρᾶς, ὅστις τὸ ρῆμα τοῦ βασιλέως δυνήσεται γνωρίσαι,

καθότι πᾶς βασιλεὺς μέγας καὶ ἄρχων ρήμα τοιοῦτο οὐκ ἐπερωτᾷ ἐπαοιδόν,
μάγον καὶ Χαλδαῖον·

10 apekrithēsan hoi Chaldaioi enōpion tou basileōs kai legousin

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

Ouk estin anthrōpos epi tēs xēras,

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 toiotou ouk eperōtā epaoidon, magon kai Chaldaion;

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

וְאַתָּה אֶלְכָּה שֶׁאֵל יִקְרָה וְאַחֲרֵן לֹא אִיתִי הַיְיָ יְחִינָה
קָדָם מֶלֶךְ לְהַן אֶלְהִין הַיְיָ מְדֻרְהָוָן עַמְּדָבָשָׂרָא לֹא אִתְהֹהִי:
11. u'mil'tha' di-mal'kah sha'el yaqirah w'acharan la' 'ithay
di y'chauinah qadam mal'ka' lahen 'elahn 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 a mighty one, whose dwelling place is not with flesh.

<11> ὅτι ὁ λόγος, ὃν ὁ βασιλεὺς ἐπερωτᾷ, βαρύς, καὶ ἔτερος οὐκ ἔστιν,
ὅς ἀναγγελεῖ αὐτὸν ἐνώπιον τοῦ βασιλέως,
ἀλλ’ ἡ θεοί, ὃν 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,
who shall announce it before the king, except the mighty ones,
hōn ouk estin hē katoikia meta pasēs sarkos.
which are not dwelling with any flesh.

וְאַמְרָה קָבֵל הַנָּה מֶלֶךְ בָּנָס וְקַצְפָּה שְׁגִירָא
וְאָמַר לְהֹבֶדֶת לְכָל חֲקִימֵי בָּבֶל:
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 Babel.

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

12 tote ho basileus en thymō kai orgē pollē
Then the king in rage and anger much,
eipen apolesai pantas tous sophous Babylōnos;

said to destroy all the wise men of Babylon.

גַּם־תְּחִזֵּק־עַמָּךְ כִּי־לְאַנְךְ כִּי־אַתָּךְ 13
בְּצֹבְאַת־עֲמָדֶךָ כִּי־עֲמָדֶךָ כִּי־עֲמָדֶךָ
וְנַדְתָּא נְפָקַת וְחַכִּימָה מִתְקַטְּלִין
וּבָעוּ כְּנִיאָל וְחַבְרוֹהִי לְהַקְטָלָה: בָּ

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 Dani'El and his friends to kill them.

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

13 kai to dogma exēlthen, kai hoī sophoi apektennto,
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.

עַמְּנָא-אַתְּ-צְבָא עַמְּנָא-אַתְּ-צְבָא 14
בְּצֹבְאַת־עֲמָדֶךָ תְּלַבֵּשׂ כִּי־עֲמָדֶךָ כִּי־עֲמָדֶךָ
יד בְּאַבְיִן כְּנִיאָל הַתִּיב עַטָּא וַיְעַמֵּד לְאַרְיוֹךְ בְּבָבְלָה-חַקִּים
די מֶלֶךְ אָהָרָן נְפָקַת לְקַטְּלָה לְחַקִּים בָּבָל:

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 Dani'El answered with counsel and insight to Aryok,
the captain of the king's bodyguard, who had gone forth to slay the wise men of Babel;

<14> τότε Δανιηλ ἀπεκρίθη βουλὴν καὶ γνώμην τῷ Αριωχ τῷ ἀρχιμαγεύρῳ
τοῦ βασιλέως, ὃς ἐξῆλθεν ἀναιρεῖν τοὺς σοφοὺς Βαβυλώνος

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.

מִן־קָדָם מֶלֶךְ אָבִין מֶלֶתָא הַזְּדָע אַרְיוֹךְ לְדִנִיאָל 15
טו עֲגָה וְאמֵר לְאַרְיוֹךְ שְׁלִיטָא דִי־מֶלֶךְ אַל־מָה דָתָא
מִהְחָצֶה מַזְמַרְתָּא מַלְכָא אָבִין מֶלֶתָא הַזְּדָע אַרְיוֹךְ לְדִנִיאָל:

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 Aryok, the king's commander, for what reason is
the decree from before the king so urgent? Then Aryok made the thing known to Dani'El.

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

15 Archōn tou basileōs, peri tinos exēlthen hē gnōmē

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

hē anaidēs ek prosōpou tou basileōs?

which is impudent from in front of the king?

egnōrisen de to hrēma Ariōch tō Daniēl.

made known And the saying Arioch to Daniel.

טוֹדְגַּנִּיאֵל עַל וּבָעָה מִן־מֶלֶךְ אֲחִי זָמָן יִנְתַּן־לְלִנְדָן
וַיַּשְׂרַא לְהַחֲזִיקָה לְמֶלֶךְ אֲחִי בָּעָה
16.

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 Dani'El 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 ἤξισεν τὸν βασιλέα ὅπως χρόνον δῷ 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 anaggeilē tō basilei.
and the interpretation of it he should announce to the king.

וְעַזְרִיהַ חֶבְרוֹן מִלְתָא הָדָעָה
וְעַזְרִיהַ חֶבְרוֹן מִלְתָא הָדָעָה
17.

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

Dan2:17 Then Dani'El went to his house and declared the thing to ChananYah, Misha'El and AzarYah, his companions,

<17> καὶ εἰσῆλθεν Δανιηλ εἰς τὸν οἶκον αὐτοῦ καὶ τῷ Ανανίᾳ
καὶ τῷ Μισαήλ καὶ τῷ Αζαρίᾳ τοῖς φίλοις αὐτοῦ τὸ ρῆμα 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.

וְרַבְמִין לְמַבְעָה מִן־קְדֻם אֱלֹהֶשְׁמִינָה עַל־רְזֵחַ הַנְּחָה דִי
18.

לֹא יְהִבְדִּין הַנָּيָאל וְחֶבְרוֹהִי עַמְ-שָׁאָר חֲקִימֵי בָּבֶל:

18. w' **rachamin** l'mib`e' min-qadam 'Elah sh'maya' `al-razah d'nah
di la' y'ho b'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 the heavens concerning this mystery, so that Dani'El and his friends would not be destroyed with the rest of the wise men of Babel.

<18> καὶ οὐκτιρμοὺς ἔζήτουν παρὰ τοῦ θεοῦ τοῦ οὐρανοῦ ὑπὲρ τοῦ μυστηρίου τούτου, ὅπως ἀν μὴ ἀπόλωνται Δανιηλ καὶ οἱ φίλοι αὐτοῦ μετὰ τῶν ἐπιλοίπων σοφῶν Βαβυλώνος.

18 kai oiktirmous ezetoun para tou theou tou ouranou
And **compassions** they sought from the Elohim of the heavens
hyper tou mystériou toutou, hopos an mē apolontai Daniēl
concerning this **mystery**, so that therefore should not be destroyed Daniel
kai hoī philoi autou meta tōn epiloipōn sophōn Babylōnos.
and his friends with the rest of the wise men of Babylon.

יְהִבְדִּין הַנָּיָאל וְחֶבְרוֹהִי עַמְ-שָׁאָר חֲקִימֵי בָּבֶל
בְּבִיאָת אֱלֹהִים כִּי-יְהִי אָדָן אָדָן
רְצָחָה גָּלִילִיא אָדָן אָדָן
הַנָּיָאל בָּרָךְ לְאָלָה שָׁמְנָיא:

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

Dan2:19 Then the mystery was revealed to Dani'El in a night vision.
Then Dani'El blessed the El of the heavens;

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

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

כְּעֵנָה הַנָּיָאל וְאָמַר לְהֹוֹא שְׁמָה דִּי-אָלָה אָמְברָךְ מִן-עַלְמָא
וְעַד-עַלְמָא דִּי חַכְמָתָא וְגִבְורָתָא דִּי לְהַדְרִיאָא:

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 Dani'El answered and said, Let the name of the Elohim be blessed forever and ever, for wisdom and power are to Him.

<20> Δανιηλ καὶ εἶπεν Εὕη τὸ ὄνομα τοῦ θεοῦ εὐλογημένον ἀπὸ τοῦ αἰῶνος καὶ ἔως τοῦ αἰῶνος, ὅτι ἡ σοφία καὶ ἡ σύνεσις αὐτοῦ ἐστιν.

20 Daniēl 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.

כְּאֵלָהִיא מַהֲשִׁגָּנָא עַדְגִּנָּא וּזְמִנִּיָּא מַהֲעַתָּה מֶלֶכִין וּמֶהֶקִים
מֶלֶכִין יְהִבְּ חַכְמָתָא לְחַכִּימִין וּמֶנְדָּעָא לִיְדָעִי בִּינָה:

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 ἀλλοιοῦ καιροὺς καὶ χρόνους, καθιστᾷ βασιλεῖς
καὶ μεθιστᾷ, διδοὺς σοφίαν τοῦς σοφοῖς καὶ φρόνησιν τοῖς εἰδόσιν σύνεσιν.

21 kai autos alloioi kairous kai chronous, kathistə basileis
And he changes seasons and times; he ordains kings,
kai methistə, didous sophian tois sophois
and changes; giving wisdom to the wise,
kai phronēsin tois eidosin synesin;
and intelligence to the ones knowing understanding.

כְּבָהּוּא גָּלָא עַמִּיקָתָא וּמִסְתְּרָתָא יְדֻעַּ מָה בְּחַשּׁוּכָא
וּבְהִירָא עַמָּה שְׁרָא:

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 ἔστιν.

22 autos apokalyppei bathea kai apokrypha, ginōskōn ta en tō skotei,
He uncovers deep and concealed things, knowing the things in the darkness,
kai to phōs met' autou estin;
and the light with him is.

כְּגַן־לְךָ אֱלֹהִים אֶבְחָתִי מְהוֹדָא וּמְשַׁבֵּח אֶגְנָה
דֵּי חַכְמָתָא וְגִבְורָתָא יְהִבָּת לִי וּכְעַזְנָה הַדְּבָרָנִי
דִּי־בְּעִינָא מִנְחָה דִּירְמָלָת מֶלֶכָא הַדְּבָרָנָא:

23. Iak 'Elah 'abahathi 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, ἔξομολογοῦμαι καὶ αἰνῶ, ὅτι σοφίαν
καὶ δύναμιν ἐδωκάς μοι καὶ νῦν ἐγνώρισάς μοι ἢ ξέωσαμεν παρὰ σοῦ
καὶ τὸ ὄραμα τοῦ βασιλέως ἐγνώρισάς μοι.

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

אַל-תְּהִזְבֵּד הָעֲלֵנִי קָדְם מֶלֶך וְפִשְׁרָא לְמֶלֶך אָחֹוֹא ס 24
כְּדֹכְל-קָבֵל הָנָה דְנִיאָל עַל עַל-אַרְיוֹך דֵי מְנִי מֶלֶך
לְהֹזְבָּדָה לְחַקִּימָר בָּבָל אֹזֶל וְכֹן אָמְרָדְלֵה לְחַקִּימָר בָּבָל
24. kal-qabel d'nah Dani'El `al `al-'Ar'yok di mani mal'ka' l'hobadah
l'chakimey Babel 'azal w'ken 'amar-leh l'chakimey Babel
'al-t'hobed ha`el'ni qadam mal'ka' uphish'ra' l'mal'ka' 'achaue'.

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

<24> καὶ ἤλθεν Δανιὴλ πρὸς Αριωχ, ὃν κατέστησεν ὁ βασιλεὺς ἀπολέσαι
τοὺς σοφοὺς Βαβυλῶνος, καὶ εἶπεν αὐτῷ Τοὺς σοφοὺς Βαβυλῶνος μὴ ἀπολέσῃς,
εἰσάγαγε δέ με ἐνώπιον τοῦ βασιλέως, καὶ τὴν σύγκρισιν τῷ βασιλεῖ ἀναγγελῶ.

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

אַל-תְּהִזְבֵּד הָעֲלֵנִי קָדְם מֶלֶך וְפִשְׁרָא לְמֶלֶך אָחֹוֹא ס 25
כְּדֹכְל-קָבֵל הָנָה דְנִיאָל עַל עַל-אַרְיוֹך דֵי מְנִי מֶלֶך
לְהֹזְבָּדָה לְחַקִּימָר בָּבָל אֹזֶל וְכֹן אָמְרָדְלֵה לְחַקִּימָר בָּבָל

כִּי אָבִיךְ אֲרַיוֹךְ בְּהַתְּבָחָלָה הָנָעַל לְדָנִיאֵל קָדָם מֶלֶךְ
וְכֵן אָמַר־לֵה דָנִיְּהַשְׁבָּחַת גָּבָר מִן־בָּנֵי גָּלוּתָא
דִּי יְהוּדָה דִּי פְּשָׁרָא לְמֶלֶךְ אַיְהוּדָעָ:

25. 'edayin 'Ar'yok b'hith'b'halah han`el l'Dani'El qadam mal'ka' w'ken 'amar-leh
di-hash'kachath g'bar min-b'ney galutha' di Yahud di phish'r'a l'mal'ka' yahuda`.

Dan2:25 Then Aryok hurriedly brought Dani'El 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> τότε Αριωχ ἐν σπουδῇ εἰσῆγαγεν τὸν Δανιηλ ἐνώπιον τοῦ βασιλέως
καὶ εἰπεν αὐτῷ Εὕρηκα ἄνδρα ἐκ τῶν υἱῶν τῆς αἰχμαλωσίας τῆς Ιουδαίας,
ὅστις τὸ σύγκριμα τῷ βασιλεῖ ἀναγγελεῖ.

25 tote Arioch en spoudē eisēgagen ton Daniēl enōpion tou basileōs
Then Arioch 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.

עֲלֵיכֶם מֶלֶךְ וְאָמַר לְדָנִיאֵל דִּי שְׁמָה בְּלַטְשָׁאצָר הַאִתִּיךְ
בְּהַל לְהַזְּדַעַתְנִי חַלְמָא דִירְחוּזָה וְפִשְׁרָה:
26

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

Dan2:26 The king answered and said to Dani'El, whose name was Belteshatssar,
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 Βαλτασάρ Εἰ
δύνασαι μοι ἀναγγεῖλαι τὸ ἐνύπνιον, ὃ εἶδον, καὶ τὴν σύγκρισιν αὐτοῦ;

26 kai apekrithē ho basileus kai eipen tō Daniēl, hou to onoma Baltasar
And answered the king and said to Daniel, of which the name was Belteshazzar,
Ei dynasai moi anaggeilai to enypnion,
Are you able to announce to me the dream
ho eidon, kai tēn sygkrisin autou?
which I beheld, and the interpretation of it?

כִּי עֲבָדָה דָנִיאֵל קָדָם מֶלֶךְ וְאָמַר רָזָה דִירְמֶלֶךְ שָׁאֵל לֹא
חַכִּיםִין אֲשֶׁפְין חַרְטָמִין גַּזְרִין יַכְלִין לְהַחֲווִיה לְמֶלֶךְ:
27

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 Dani'El 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 δὲ 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, epaoīdōn, gazarēnōn
which the king asks is not of wise men, magi, enchanters, astrologers,
anaggeilai tō basilei,
to announce to the king.

בְּרֵם אָרַתִּי אֱלֹה בְּשָׁמְיָא גֶּלֶא רְזִין וְהַזְּדֻעַ לְמַלְכָא
נְבוּכְדָנֵצָר מַה דַּי לְהֹוָא בְּאַחֲרִית יוֹמִיא חַלְמָךְ
וְחוֹזֵי רְאֵשׁ עַל-מְשֻׁכְבָּךְ דְּנָה הֹוָא: פ

28. b'ram 'ithay 'Elah bish'maya' gale' razin w'hoda` l'mal'ka' N'bukad'netssar 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 the heavens who reveals mysteries,
and He has made known to King Nebukadnetssar 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' ἦ ἔστιν θεὸς ἐν οὐρανῷ ἀποκαλύπτων μυστήρια καὶ ἐγνώρισεν τῷ βασιλεῖ
Ναβουχοδονοσορ ἢ δεῖ γενέσθαι ἐπ' ἐσχάτων τῶν ἡμερῶν.
τὸ ἐνύπνιόν σου καὶ αἱ ὄράσεις τῆς κεφαλῆς σου ἐπὶ τῆς κοίτης σου τοῦτό ἔστιν.

28 all' ē estin theos en ouranō apokalyptōn mystēria
But there is an El in heaven uncovering mysteries,
kai egnōrisen tō basilei Nabouchodonosor
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,

כַּט אֲגַתָּה מֶלֶכָא רְעִוָּנָךְ עַל-מְשֻׁכְבָּךְ סְלָקָי מַה דַּי
לְהֹוָא אַחֲרֵי דְנָה וְגֶלֶא רְזִין הַזְּדֻעַ מַה-דַי לְהֹוָא:

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 ἔγνώρισέν σοι ἢ δεῖ γενέσθαι.

29 sy basileu, hoi dialogismoi sou epi tēs koitēs sou anebēsan

You, O king, your thoughts upon your bed ascended

ti dei genesthai meta tauta,

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.

בָּאֵת הַזָּהָר-בְּעֵד-בְּעֵד-בְּעֵד
בְּעֵד-בְּעֵד-בְּעֵד-בְּעֵד-בְּעֵד
לֹא-בְּחִכָּמָה-בְּדִין-אֶתְתִּיר-בְּמִן-כָּל-חִינִּיאָה-בְּזָא
דְּגַנְּה-בְּגַלְּיָה-לִי-לְהַן-עַל-דְּבָרָת-הַיְשָׁרָא-לְמַלְכָּא-יְהוָדָעָן
וּרְעִיוֹנוֹן-לְבָבָךְ-תְּנַדְּעָ:

30. wa'anah la' b'chak'mah di-'ithay bi min-kal-chayaya' raza' d'nah gelil 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 οὕσῃ ἐν ἐμοὶ παρὰ πάντας τὸν ζῶντας τὸ μυστήριον τοῦτο ἀπεκαλύφθη, ἀλλ’ ἐνεκεν τοῦ τὴν σύγκρισιν τῷ βασιλεῖ γνωρίσαι, ἵνα τὸν διαλογισμὸν τῆς καρδίας σου γνῷσ.

30 kai emoi de ouk en sophia tē ousē en emoi para pantas tous zontas
And to me there is not a wisdom being in me more than all the living;
to mystērion tutto apekalypthē, all' heneken tou tēn sygkrisin
this mystery was uncovered but because of the interpretation
tō basilei gnōrisai, hina tous dialogismous tēs kardias sou gnōs.
to the king to be made known, that the thoughts of your heart you should know.

בְּעֵד-בְּעֵד-בְּעֵד-בְּעֵד-בְּעֵד-בְּעֵד-בְּעֵד-בְּעֵד
לֹא-אֲנַתָּה-מֶלֶךְ-חִזָּה-תְּווִית-וְאַלְוִי-צְלָמָם-חַד-שְׂגִירָא-צְלָמָא-דְּבָן-רַב
וּזְיוֹה-בְּתִיר-קָאָם-לְקַבְּלָךְ-וּרוֹה-הַחִיל:

31. 'an'tah mal'ka' chazeh haway'ath wa'alut's'lem chad sagi' tsal'ma' diken rab w'ziueh yatir qa'em l'qab'lak w'reweh d'chil.

Dan2:31 You, O king, were looking and behold, there was a single great statue; that statue, which was large and of extraordinary splendor, was standing in front of you, and its appearance was awesome.

<31> σύ, βασιλεῦ, ἐθεώρεις, καὶ ἴδου εἰκὼν μία, μεγάλη ἡ εἰκὼν ἐκείνη

καὶ ἡ πρόσοψις αὐτῆς ὑπερφερής, ἐστῶσα πρὸ προσώπου σου,
καὶ ἡ ὥρασις αὐτῆς φοβερά·

31 sy, basileu, etheoreis, kai idou eikōn mia, megalē hē eikōn ekeinē
You, O king, viewed. And behold, image one great. image That great,
kai hē prosopsis autēs hyperpherēs, hestōsa pro prosōpou sou,
and the aspect of it was overwhelming, standing before your face;
kai hē horasis autēs phobera;
and the vision of it was fearful.

לְבָהוּא צְלָמָם רִאשָׁה דִּידָּהָב טָב חֲדֹהָי
וַדְּרָעָהָי הִי כֶּסֶף מַעֲוָהָי וַיְרָכָתָה הִי בְּחָשָׁב: 32

32. hu' tsal'ma' re'sheh di-d'hab tab chadahi
ud'ra`ohi di k'saph m`ohi w'yar'katheh di n'chash.

Dan2:32 The head of that statue was made of fine gold,
its breast and its arms of silver, its belly and its thighs of bronze,

<32> ἡ εἰκών, ἵσ τὴν κεφαλὴν χρυσίου χρηστοῦ, αἱ χεῖρες καὶ τὸ στήθος
καὶ οἱ βραχίονες αὐτῆς ἀργυροῦ, ἡ κοιλία καὶ οἱ μηροὶ χαλκοῦ,

32 hē eikōn, hēs hē kephalē chrysiou chrēstou, hai cheires kai to stēthos
An image of which the head was of gold pure, the hands and the breast

kai hoī brachiones autēs argyroi, hē koilia kai hoī mēroi chalkoi,
and the arms of it silver, the belly and the thighs brass,

לְגַשְׁקָהָי הִי פְּרָזֵל בְּגָלוּהָי מְפֻהָן הִי פְּרָזֵל וְמְפֻהָן הִי חָסָפָה: 33

33. shaqohi di phar'zel rag'lohi min'hon di phar'zel umin'hon di chasaph.

Dan2:33 its legs of iron, its feet partly of iron and partly of clay.

<33> αἱ κνήμαι σιδηραῖ, οἱ πόδες μέρος τι σιδηροῦν καὶ μέρος τι ὀστράκινον.

33 hai knēmai sidērai, hoī podes meros ti sidēroun kai meros ti ostrakinon.
the legs iron, the feet part somewhat of iron, and part somewhat earthenware.

לְדַחֲזָה בְּוִיתָה עַד הִי הַתְּגִזָּרָת אֶבֶן הִי־לֹא בִּידָּין
וּמְחַת לְצַלְמָא עַל־בְּגָלוּהָי הִי פְּרָזֵל וְחָסָפָא וְהַדְקַת 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, ἔως οὖθις ἐτυμήθη λίθος ἐξ ὄρους ἀνευ χειρῶν καὶ ἐπάταξεν τὴν εἰκόνα

ἐπὶ τοὺς πόδας τοὺς σιδηροῦς καὶ ὁστρακίνους 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 sidērouς

and it struck the image upon the feet of iron and earthenware;

kai ostrakinous kai eleptynen autous eis telos.

and it thinned them out unto completion.

בְּעֹרֶב קָרְבָּן כִּי-לְאַתָּה בְּרֹזֶל אֲחֵשָׁר כְּסֶפֶא וְדָבָר וְהַזְּנוּן
כְּעֹרֶב מִן-אֶדְרִיךְ-קִיט וְנַשְׁאָה הַמּוֹן רִיחָא וְכָל-אַתָּר לְאַהֲשָׁפְּכָח
לְהַזְּנוּן וְאַבְּגָנָא דִּירְמָת לְצַלְמָה הַתָּהָר לְטוּר רְבָה וְמַלְתָּה כָּל-אַרְעָא:³⁵

35. *be'dayin daqu kachadah par'z'la' chas'pa' n'chasha' kas'pa' w'dahaba'
wahawo b'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 ἄπαξ τὸ ὄστρακον, ὁ σίδηρος, ὁ χαλκός,
ὁ ἄργυρος, ὁ χρυσός καὶ ἐγένοντο ὥσεὶ κονιορτὸς ἀπὸ ἄλωνος θερινῆς.
καὶ ἔξηρεν αὐτὰ τὸ πλῆθος τοῦ πνεύματος, καὶ τόπος οὐχ εὑρέθη αὐτοῖς.
καὶ ὁ λίθος ὁ πατάξας τὴν εἰκόνα ἐγενήθη ὅρος μέγα καὶ ἐπλήρωσεν πᾶσαν τὴν γῆν.

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

Then they were thinned out at once – the potsherd, the iron, the brass, the silver,
ho chrysos kai egenonto hōsei koniortos apo halōnos therinēs;

the gold; and they became as a cloud of dust from the threshing-floor at harvest;
kai exēren auta to plēthos tou pneumatatos,

and lifted them away the abundance of the wind,

kai topos ouch heurethē autois; kai ho lithos

and no place was found for them; and the stone

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

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

לוֹ דָנָה חֶלְמָה וַיַּשְׂרַה גַּם־מַלְכָא:³⁶

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> τοῦτο ἐστιν τὸ ἐνύπνιον.

καὶ τὴν σύγκρισιν αὐτοῦ ἐροῦμεν ἐνώπιον τοῦ βασιλέως.

36 tutto 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.

לֹז אַנְתָּה מֶלֶךְ אַמְּלֵךְ מֶלֶךְ שְׁמִינִיא מֶלֶכְוֹתָה חֲסֵנָא
וְתִקְפָּא וְיִקְרָא יְהִבְלָקָה: 37

37. 'an'tah mal'ka' melek 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 the heavens has given you the kingdom, the power, the strength and the glory;

37 σύ, βασιλεὺς βασιλεὺς βασιλέων, ὃ ὁ Θεὸς τοῦ οὐρανοῦ βασιλείαν ἵσχυρὰν καὶ κραταιάν καὶ ἐντιμόν ἔδωκεν,

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

You, O king, are king of kings, to whom the El of the heavens kingdom a strong kai krataian kai entimon edōken,
and fortified and honorable gave.

לֹח וּבְכָל־הָרִין בְּנֵי־אָנָשָׁא חַיּוֹת בָּרָא וְעֹזֶף־שְׁמִינִיא
יְהִבְלָקָה וְתִקְפָּא בְּכָל־הָרִין אַנְתָּה־הָרִיא הָאָשָׁה דֵּיר בְּהַבָּא: 38

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 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

and birds of heaven he gave into your hand,

kai katestēsen se kyrion pantōn, sy ei hē kephalē hē chrysē.

and he placed you master of all. You are the head of gold.

לֹט וּבְתִרְךְ תְּקִים מֶלֶכְיָה אַחֲרֵי אַרְבָּעָה מִנְדָּךְ
וּמֶלֶכְיָה תְּלִיתְחָא אַחֲרֵי דֵיר נְחַשָּׁא דֵיר תְּשִׁלְטָה בְּכָל־אָרְצָא:

39. ubath'rak 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 ὁπίσω σου ἀναστήσεται βασιλεύα ἔτέρα ἥττων σου, καὶ βασιλεία τρίτη ἥτις ἐστὶν ὁ χαλκός, ἣ 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.

מִזְמָרְכִי רַבִּיעִיה תְּהוֹא תְּקִפָּה כְּפִרְזֵלָא כֶּלֶךְכְּבָל דֵּי פִּרְזֵלָא
מִנְהָדָק וְחַשֵּׁל כֶּלָא וּכְפִרְזֵלָא דִּירְמָרָעָע כֶּלֶאָלִין תְּדָק וְתְּרָעָע:
40. umal'ku r'bi`ayah tehewe' thaqipahah k'phar'z'la' kal-qabel di phar'z'la' m'hadeq w'chashel kola' uk'phar'z'la' di-m'r'a`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 ἵσχυρὰ 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,

in which manner iron makes fine and tames all things –

houtōs panta leptynei kai damasei.

so all shall be made fine and be tamed.

מְאַוְדִירְתִּיתָה בְּגָלִיא וְאַצְבָּעַתָּא מִנְהָוָן חֲסָפָה דִּירְפָּחָר
וּמִנְהָוָן פִּרְזֵל מֶלֶכְיָה פְּלִינָה תְּהוֹה וּמִן־גְּצָבָתָה דֵּי פִּרְזֵלָא
לְהֻנוֹא־בָה כֶּלֶךְכְּבָל דֵּי תְּזִירָה פִּרְזֵלָא מַעֲרָב בְּחָסָפָה טִינָא:

**41. w'di-chazay'thah rag'laya' w'ets'b`atha' min'hon chasaph
di-phechar umin'hon par'zel mal'ku ph'ligah tehewe' 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 μέν τι ὁστράκινον μέρος δέ τι σιδηροῦν, βασιλεία διηρημένη ἔσται, καὶ ἀπὸ τῆς ρύζης τῆς σιδηρᾶς ἔσται ἐν αὐτῇ, ὃν τρόπον εἶδες τὸν σιδηρὸν ἀναμεμειγμένον τῷ ὁστράκῳ.

41 kai hoti eides tous podas kai tous daktylos

And that which you beheld of the feet and of the toes,
 meros men ti ostrakinon meros de ti sidēroun,
 part somewhat earthenware, and part somewhat of iron,
 basileia diērēmenē estai, kai apo tēs hrizēs tēs sidēras estai en autē,
 a kingdom divided shall be; and some from the root of iron shall be in it,
 hon tropo eides ton sidēron anamemeigmenon tō ostrakō;
 in which manner you beheld the iron being intermingled with the potsherd.

אַתָּה תֹּאכֵל כְּלֵי־עֲזָבָה וְכָל־עֲזָבָה תִּשְׁאַל
 מִבָּן־אֶצְבָּעַת גָּלִיא מִפְהָזֶל וּמִפְהָזֶן חַסְפִּי מִן־קָצָת
 מַלְכִוְתָא תְּהֻווָה תְּקִרְבָּה וּמִנָּה תְּהֻווָה תְּבִירָה:

42. w'ets'b`ath rag'lava' 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 μέν τι σιδηροῦν μέρος δέ τι ὀστράκινον,
 μέρος τι τῆς βασιλείας ἔσται ἵσχυρὸν καὶ ἀπ' αὐτῆς ἔσται συντριβόμενον.

42 kai hoti daktylo 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.

וְתַּחֲזִקְתָּא מִעֲרֵב בְּחַסְפִּי טִינָא מִתְעַרְבִּין
 מִגְדִּי תְּזִית פְּרֹזֶל אַנְשָׁא מִעֲרֵב בְּחַסְפִּי טִינָא מִתְעַרְבִּין
 לְהֹזֶן בְּזִרְעָא אַנְשָׁא וְלֹא־לְהֹזֶן קְבִּין דְּנָה
 עַם־דְּנָה הָאַ-כְּדִי פְּרֹזֶל אַל אַנְשָׁא מִעֲרֵב עַם־חַסְפָּא:

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 ἀναμεμειγμένον τῷ ὀστράκῳ, συμμειγεῖς 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
 mixed together so they shall be with the seed of men.
 kai ouk esontai proskollōmenoi houtos meta toutou,

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.

מְדִינָה וּבְיוֹמֵיהֶן הַיְלָדָה אֲלָה שְׁמִינָה מֶלֶךְ הַיְלָדָה
 לֹא תַּחֲבֵל וּמֶלֶכְתָּה לְעַם אַחֲרָנָה לֹא תַּשְׁתַּבְּקָה
 תַּדְקַק וְתַסְפִּיףְ כָּלְדָּאָלִין מֶלֶכְותָּה וְהִיא תְּקוּם לְעַלְמִינָה:

44. ub' yomeyohon 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-'ileyn mal'k'watha' w'hi' t'qum l'al'maya'.

Dan2:44 In the days of those kings the El of the heavens 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, ἥτις εἰς τοὺς αἰώνας οὐδεὶς διαφθαρήσεται,
 καὶ ἡ βασιλεία αὐτοῦ λαῷ ἐτέρῳ οὐχ ὑπολειφθήσεται.
 λεπτυνεῖ καὶ λικμήσει πάσας τὰς βασιλείας, καὶ αὐτὴ ἀναστήσεται εἰς τοὺς αἰώνας,
 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 the heavens a kingdom,
 hētis eis tous aiōnas ou diaphtharēsetai,
 which into the eons shall not be corrupted.

kai hē basileia autou laq̄ heterō ouch hypoleiphthēsetai; leptynei
 And his kingdom people to another shall not be left, but it shall thin
 kai likmēsei pasas tas basileias, kai autē anastēsetai eis tous aiōnas,
 and winnow all the kingdoms, and this one shall rise up into the eons.

מְהַלְּקָבֵל הַיְ-חַזִּית הַיְלָדָה מְטוּרָא אַתְּגַזְּרָת אָבָן
 דִּידָּלָא בִּידָּין וְהַדְקָת פְּרַזְלָא נְחַשָּׁא חַסְפָּא כְּסָפָא
 וְדַהֲבָא אֲלָה רַב הַוְדָע לְמַלְכָא מָה הַיְלָדָה אַחֲרֵי דְנָה
 וְנַצְיב חַלְמָא וְמַהְיָמָן פְּשָׁרָה: כ

45. kal-qabel di-chazay'ath di mitura' 'ith'g'zereh '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 ὅρους ἐτμήθη λίθος ἄνευ χειρῶν
καὶ ἐλέπτυνεν τὸ ὄστρακον, τὸν σίδηρον, τὸν χαλκόν, τὸν ἄργυρον, τὸν χρυσόν.
ὁ θεὸς δὲ 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

In which manner you beheld that from a mountain was trimmed a stone
aneu cheirōn kai eleptynen to ostrakon, ton sidēron, ton chalkon, ton argyron,
without hands, and it thinned the potsherd, the iron, the brass, the silver,
ton chryson. ho theos ho megas egnōrisen tō basilei
the gold; the great El made known to the king
ha dei genesthai meta tauta, kai alēthinon to enypnion,
what must take place after these things.

kai pistē hē sygkrisis autou.

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

טוֹבֵד בְּאַדִּין מֶלֶךְ אַנְפּוֹהִי נְפָל עַל־נְפּוֹהִי
וְלִדְנִיאָל סְגֻד וּמְנַחָה וּנְיחִזִין אָמַר לְנְפּכָה לִיהְיָה
46. be'dayin mal'ka' N'bukad'netssar n'phal `al-'an'pohi ul'Dani'El s'gid
umin'chah w'nichochin 'amar l'nasakah leh.

Dan2:46 Then King Nebukadnetssar fell on his face and did homage to Dani'El,
and gave orders to present to him an offering and incense.

«46» τότε δὲ βασιλεὺς Ναβουχοδονοσορ ἔπεσεν ἐπὶ πρόσωπον
καὶ τῷ Δανιηῇ προσεκύνησεν καὶ μανὰς καὶ εὐωδίας ἐπεν σπεῖσαι αὐτῷ.

46 tote ho basileus Nabouchodonosor epesen epi prosōpon

Then king Nebuchadnezzar fell upon his face,

kai tō Daniēl prosekynēsen kai manaa

and did obeisance to Daniel, and of a gift offering

kai euōdias eipen speisai autō.

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

מְעַנְהָ מֶלֶךְ לְדִנִיאָל וְאָמַר מִן־קְשָׁט הִי אֶלְהָכֹן הוּא אֶלְהָ
אֶלְהִין יָמָר אֶלְכִין וְגַלְהָ רְזִין הִי יְכַלְתָה לְמִגְלָא רְזָה 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 Dani'El and said,

In truth your El is an El of mighty ones 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
ὅτι οὐδὲν αὐτός ἔστιν θεὸς θεῶν καὶ κύριος τῶν βασιλέων
καὶ ἀποκαλύπτων μυστήρια, ὅτι ἡμενῆθης ἀποκαλύψαι τὸ μυστήριον τοῦτο.

47 kai apokritheis ho basileus eipen tō Daniēl
And responding the king said to Daniel,

Ep' alētheias ho theos hymōn autos estin theos theōn
In truth your Elohim, he is Elohim of mighty ones,
kai kyrios tōn basileōn kai apokalyptōn mystēria,
and master of the kings, and uncovering mysteries,
hoti ēdynēthēs apokaluuai to mystērion touto.
for you were able to uncover this mystery.

מַח אָבִין מֶלֶךְ אֶלְעָזָר וְמִתְּנֵן בְּבָבֶל שְׁגִירָאָן יְהָבֵדְלָה
וְהַשְׁלִטָה עַל כָּל-מִדְיָנָת בָּבֶל וּרְבָ-סְגָנָנִין עַל כָּל-חֲקִימָי בָּבֶל:
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 Dani'El great and gave him many great gifts,
and he made him ruler over the whole province of Babel
and chief prefect over all the wise men of Babel.

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

מִת וְדָנִיאֵל בְּעֵא מִן-מֶלֶךְ אֶלְעָזָר וְמִנֵּי עַל עֲבִידָה אֱלֹהִים מִדְיָנָת
בָּבֶל לְשָׁדָךְ מִישָׁךְ וְעֶבֶד נָגוֹ וְדָנִיאֵל בָּתְרֻעַ מֶלֶךְ אָפָּה:
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 Dani'El made request of the king, and he appointed Shadrak, Meyshak
and Abed-nego over the administration of the province of Babel,
while Dani'El was at the king's court.

«49» καὶ Δανιηλ ἤτησατο παρὰ τοῦ βασιλέως, καὶ κατέστησεν ἐπὶ τὰ ἔργα τῆς χώρας
Βαβυλῶνος τὸν Σεδραχ, Μισαχ, Αβδεναγω· καὶ Δανιηλ ἦν τῇ αὐλῇ τοῦ βασιλέως.

49 kai Daniēl ētēsato para tou basileōs,

And Daniel asked of the king,

kai katestesen epi ta erga tēs chōras Babylōnos ton Sedrach,

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

בְּבָבְקָדְנֶצֶר מֶלֶךְ אַעֲבָד צָלֵם הַיְהוּדָה רֹמֶם אָמִין
שְׁתִים פְּתִיה אָמִין שְׁתִ אֲקִירָה בְּבָקָעָת דָּוָרָא בְּמִדְינָת בָּבֶל:

1. N'bukad'nettsar 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 Nebukadnetssar 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 Babel.

<3:1> "Ετους ὁκτωκαιδεκάτου Ναβουχοδονοσορ ὁ βασιλεὺς ἐποίησεν εἰκόνα χρυσῆν,
ὅψις αὐτῆς πήχεων ἑξήκοντα, εὖρος αὐτῆς πήχεων ἔξι,
καὶ ἔστησεν αὐτὴν ἐν πεδίῳ Δεύρα ἐν χώρᾳ Βαβυλῶνος.

1 Etous oktōkaidekatou Nabouchodonosor ho basileus epoiesen eikona chrysēn,
In his eighteenth year Nebuchadnezzar the king made image a gold.

huuos autēs pēcheōn hexēkonta, euros autēs pēcheōn hex,
Its height - cubits sixty, its breadth - cubits six,

kai estesen autēn en pediō Deira en chōrā Babylōnos.

and he stationed it in the plain of Dura, in the region of Babylon.

בְּבָבְקָדְנֶצֶר מֶלֶךְ אַעֲבָד שְׁלָח לְמִכְנֵש לְאַחֲשָׁדָר פְּנִיא סְגִנִּיא
וַיִּפְרֹחַת אַדְרָגָזְרִיא גַּדְבָּרִיא הַתְּבָרִיא תְּפִתְיָא וְכָל שְׁלָטִינִיא
מִדְינָתָא לְמִתְא לְחַנְפָת צָלָמָא דִי הַקִּים בְּבָבְקָדְנֶצֶר מֶלֶךְ אַעֲבָד

2. uN'bukad'nettsar 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'nettsar mal'ka'.

Dan3:2 Then Nebukadnetssar 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 Nebukadnetssar the king had set up.

<2> καὶ ἀπέστειλεν συναγαγεῖν τοὺς ὑπάτους καὶ τοὺς στρατηγοὺς
καὶ τοὺς τοπάρχας, ἥγουμένους καὶ τυράννους καὶ τοὺς ἐπ’ ἔξουσιῶν
καὶ πάντας τοὺς ἄρχοντας τῶν χωρῶν ἐλθεῖν εἰς τὰ ἐγκαίνια τῆς εἰκόνος,

ῆς ἔστησεν Ναβουχοδονοσορ ὁ βασιλεύς.

2 kai apeteilen synagagein tous hypatous kai tous stratēgous

And he sent to gather together the supreme leaders, and the commandants,

kai tous toparchas, hēgoumenous kai tyrannous kai tous ep' exousiōn

and the toparchs, leaders, and sovereigns, and the ones in authorities,

kai pantas tous archontas tōn chōrōn elthein eis ta egkainia

and all the rulers of the regions, to come unto the holidays of dedication

tēs eikonos, hēs estēsen Nabouchodonosor ho basileus;

of the image which stationed Nebuchadnezzar the king.

3
תְּבִרְכָּה תְּבִרְכָּה תְּבִרְכָּה תְּבִרְכָּה תְּבִרְכָּה
תְּבִרְכָּה תְּבִרְכָּה תְּבִרְכָּה תְּבִרְכָּה תְּבִרְכָּה
וְאַבְנֵן מִתְּכִפְנֵשׁוֹ אֲחַשְׁדָרְפְנֵיא סְגֻנִּיא
וּפְחַתָּה אֲדֶרְגָּזְרִיא גְּדָבְרִיא הַתְּבִרְכִּיא תְּפִתְיָא
וְכָל שְׁלֹטִינִי מִדִּינְתָּא לְחַנְפָת צְלָמָא דֵי הַקִּים נְבוּכְדָנְצָר
מֶלֶךְ וּקְאַמִּין לְקַבֵּל צְלָמָא דֵי הַקִּים נְבוּכְדָנְצָר:

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'netstsar mal'ka'

w'qa'amin laqabel tsal'ma' di haqeym N'bukad'netstsar.

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 Nebukadnetssar the king had set up; and they stood before the image that Nebukadnetssar had set up.

3> καὶ συνήχθησαν οἱ τοπάρχαι, ὑπατοι, στρατηγοί, ἡγούμενοι, τύραννοι μεγάλοι, οἱ ἐπ' ἔξουσιῶν καὶ πάντες οἱ ἄρχοντες τῶν χωρῶν εἰς τὸν ἔγκαινισμὸν τῆς εἰκόνος, ἦς ἔστησεν Ναβουχοδονοσορ ὁ βασιλεύς, καὶ εἰστήκεισαν ἐνώπιον τῆς εἰκόνος, ἦς ἔστησεν Ναβουχοδονοσορ.

3 kai synēchthēsan hoi toparchai, hypatoi, stratēgoi, hēgoumenoi,

And gathered together the toparchs, supreme leaders, commandants, leaders,

tyrannoī megaloi, hoi ep' exousiōn kai pantes hoi archontes tōn chōrōn

sovereigns, great ones, the ones in authorities, and all the rulers of the regions,

eis ton egkainismon tēs eikonos, hēs estēsen Nabouchodonosor ho basileus,

to the dedication of the image which stationed Nebuchadnezzar the king.

kai heistēkeisan enōpion tēs eikonos, hēs estēsen Nabouchodonosor.

And they stood before the image which Nebuchadnezzar stationed.

4
דַּבְרֹזָא קָרָא בְּחַיִל לְכֹן אָמְרִין עַמְמִיא אָמִיא וְלִשְׁנִיא:

4. w'karosa' qare' b'chayil l'kon 'am'rin 'am'maya' 'umaya' w'lshanaya'.

Dan3:4 Then the herald cried with strength,

To you it is commanded, O peoples, nations and languages,

<4> καὶ ὁ κῆρυξ ἐβόα ἐν ἵσχυι Τύμου λέγεται, λαοί, φυλαί, γλῶσσαι.

4 kai ho kēryx eboa en ischui Hymen legetai,

And the herald yelled in strength, To you it is spoken,

laoi, phylai, glōssai;

O peoples, tribes, languages,

תְּבָרֶךְ נָא דִירְתְּשַׁמְעוֹן קָל קָרְנָא מְשֻׁרְקִיתָא קִיתְרוֹס
סְבָכָא פְּסִינְטָרִין סְוָמְפְּנִיה וּכְלָ זְגִיר זְמָרָא תְּפָלוֹן
וְתְּסִגְדָּוִן לְצָלָם וְהַבָּא הִי חֲקִים נְבִיכְדָּנְצָר מְלָכָא:

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'netstsar 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 Nebukadnetssar the king has set up.

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

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

תְּבָרֶךְ קָחָוֹן אֶלְעָזָר קָרְבָּן כְּלָיָה כְּלָיָה
וּמְנַדְּרִילָא יִפְלֵל וַיִּסְגַּד בְּהַדְשַׁעַתָּא יְתָרָמָא
לְגֹואָדָתָוִן נָוָר אַקְדָּתָא:

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 ὅς ἀν μὴ πεσὼν προσκυνήσῃ, αὐτῷ τῇ ὥρᾳ ἐμβληθήσεται
εἰς τὴν κάμινον τοῦ πυρὸς τὴν καιομένην.

6 kai hos an mē pesōn proskynēsē,

And who ever should not fall to do obeisance,

autē tē hōrā emblēthēsetai eis tēn kaminon tou pyros tēn kaiomenēn.

in that same hour they shall be put into the furnace of fire burning.

7

חַדְשָׁתָה כִּי-זָמָן שֶׁ-בְּעֵד עֲמָדָה קָרְבָּן כִּי-זָמָן
מִשְׁרָקִיתָה קִיתְרָס שְׁבָכָא פְּסִינְטְּרִין וּכְלָן זָמָן נְפָלִין
כִּי-עַמְמִיא אַמְמִיא וּלְשָׁנִיא סְגִידִין לְאַלְמָם פְּחָבָא
דֵּי חֲקִים נְבוֹכְדָנָצָר מְלָכָא:

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'nettsar 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 Nebukadnetssar 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, πύπτουντες πάντες οἱ λαοί, φυλαί, γλώσσαι προσεκύνουν τῇ εἰκόνι τῇ χρυσῇ, ἥστησεν Ναβουχοδονοσορ ὁ βασιλεὺς.

7 **kai egeneto hote ēkousan hoi laoi tēs phōnēs tēs salpiggos**
And it came to pass when heard the peoples the sound of the trumpet,
syriggos te kai kitharas, sambykēs kai psaltēriou kai symphōnias
even flute and harp, even sambuke and psaltery, and harmony of sound,
kai pantos genous mousikōn, piptontes pantes hoi laoi, phylai, glōssai
and every kind of music, falling down all of the peoples, tribes, languages,
prosekynoun tē eikoni tē chrysē, hē estēsen Nabouchodonosor ho basileus.
did obeisance to the image of gold which stationed Nebuchadnezzar the king.

8

חַדְשָׁתָה כִּי-זָמָן קָרְבָּן גְּבָרִין כְּשָׁדָאין
וְאַכְלֵי קְרָצִיחָן דֵּי יְהוּדִיא:

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, Kasdain came forward and brought charges against the Yahudim.

<8> τότε προσήλθοσαν ἄνδρες Χαλδαῖοι καὶ διέβαλον τοὺς Ιουδαίους tote prosēlthosan andres Chaldaioi kai diebalon tous Ioudaious

Then came forward men Chaldean, and they accused the Jews.

ט עֲנָנוּ וְאָמַרְיָנּוּ לִנְבֹּוּכָדְנֶצֶר מֶלֶךְ אֶלְעָלָמִין חִירִי:

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

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

<9> τῷ βασιλεῖ Ναβουχοδονοσόρ Βασιλεῦ, εἰς τοὺς αἰώνας ζῆθι·

9 tῷ basilei Nabouchodonosor Basileu, eis tous aiōnas zēthi;

O king Nebuchadnezzar, O king, into the eons live!

10 אָגָנָה מֶלֶךְ אֱנֹשׁ הַיְ-יִשְׁמָעֵל קָרְנָא מִשְׁרָקִיתָא קִיתְרָס שְׁבָקָא פְּסִנְתְּרִין וְסִיפְנִיהָ וּבָלְזִנְיָ זְמָרָא יִפְלֵל וַיְסַגֵּד לְצָלָם דְּחָבָא:

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,
ὅς ἂν ἀκούσῃ τῆς φωνῆς τῆς σάλπιγγος σύριγγός τε καὶ κιθάρας,
σαμβύκης καὶ ψαλτηρίου καὶ συμφωνίας καὶ παντὸς γένους μουσικῶν

10 sy, basileu, ethēkas dogma

You O king established a decree,

panta anthrōpon, hos an akousē tēs phōnēs tēs salpiggos syriggos te kai kitharas,
Every man who ever should hear the sound of the trumpet, even flute and harp,
sambykēs kai psaltēriou kai symphōnias kai pantos genous mousikōn
even sambuke and psaltery, and harmony of sound, and every kind of music,

11 אָיְמָן-דִּילָא יִפְלֵל וַיְסַגֵּד יְתָרָמָא לְגֹזָא-אַתְּנִי נִירָא יַקְדְּשָׁא:

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,
and should not fall to do obeisance to the image in gold,
emblēthēsetai eis tēn kaminon tou pyros tēn kaiomenēn;

shall be put into the furnace of fire burning.

12
בְּאַרְתִּי גָּבָרִין יְהוּדִים אֵין דִּינָמִית יִתְהֹן
עַל־עֲבִידָת מִדְיָנִית בְּכֶל שָׁדָךְ מִישָׁךְ וְעַבְדָּד נָגָן גָּבָרִיא
אַלְךְ לֹא־שָׁמְמִי עַלְיכְּךָ מֶלֶכָּא טָעַם לְאֱלֹהִיךְ לֹא פְּלֹחִין
וְלֹצָלָם תְּהִבָּא הִי תְּקִימָת לֹא סְגִדִּין: ס

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 ui'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 Babel: Shadrak, Meyshak and Abed-nego. These men, O king, do not pay attention to you; they do not serve your mighty ones nor worship the golden image which you have set up.

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

12 eisin andres Ioudaioi, hous katestēsas epi ta erga tēs chōras Babylōnos,
There are men Jews whom you placed over the works of the region of Babylon –
Sedrach, Misach, Abdenagō, hoi andres ekeinoi ouch hypēkousan,
Shadrach, Meshach, Abed-nego. These men obeyed not,
basileu, tō dogmati sou, tois theois sou ou latreuousin
O king, your decree, and your mighty ones 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.

13
עַבְדָּד נָגָן גָּבָרִיא אַלְךְ הִתְהַזֵּה קְדֻם מֶלֶכָּא
וְעַבְדָּד נָגָן בָּאָדִין גָּבָרִיא אַלְךְ הִתְהַזֵּה קְדֻם מֶלֶכָּא:

13. be'dayin N'bukad'netssar 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 Nebukadnetssar in rage and anger gave orders to bring Shadrak, Meyshak and Abed-nego; then these men were brought before the king.

<13> τότε Ναβουχοδονοσορ 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.

עַד עַתָּה נִבְכַּדְנֶצֶר וְאָמַר לְהֹזֶן הַצְּדָקָה שְׁדָרָךְ מִרְשָׁךְ
וְעַבְדֵּנָה לְאֱלֹהִי לֹא אִתְּחִיכּוּ פְּלַחֲיִין
וְלֹא כָּלִם פְּהַבָּא הִי הַקִּימָת לֹא סְגִידִין:

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

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

<14> καὶ ἀπεκρίθη Ναβουχοδονοσορ καὶ εἶπεν αὐτοῖς
Εἰ ἀληθῶς, Σεδραχ, Μισαχ, Αβδεναγω, τοῖς θεοῖς μου οὐ λατρεύετε
καὶ τῇ εἰκόνι τῇ χρυσῇ, ἢ ἐστησα, οὐ προσκυνεῖτε;

14 kai apekrithē Nabouchodonosor kai eipen autois
And Nebuchadnezzar responded and said to them,
Ei alēthōs, Sedrach, Misach, Abdenagō, tois theois mou ou latreuete
Is it true, Shadrach, Meshach, Abed-nego, to my mighty ones you serve not,
kai tē eikoni tē chrysē, hē estēsa, ou proskyneite?
and to the image in gold which I stationed, you do not do obeisance to?

עַד עַתָּה נִבְכַּדְנֶצֶר קָרְבָּנָה עַבְדֵּנָה לְאֱלֹהִים 15

בְּעַד עַתָּה נִבְכַּדְנֶצֶר קָרְבָּנָה עַבְדֵּנָה לְאֱלֹהִים
וְעַד עַתָּה נִבְכַּדְנֶצֶר קָרְבָּנָה עַבְדֵּנָה לְאֱלֹהִים
וְעַד עַתָּה נִבְכַּדְנֶצֶר קָרְבָּנָה עַבְדֵּנָה לְאֱלֹהִים
וְעַד עַתָּה נִבְכַּדְנֶצֶר קָרְבָּנָה עַבְדֵּנָה לְאֱלֹהִים

טו כען חן איתהיכון עתידין-di בצענא דיר-תשמעון קל
קרנא משורקיתא קיתראס שבכא פסנתרין
וسمפנזה וככל זגיא זמרא תפליין ותסנדרין לצלמא דיר-עבדה
והן לא תסנדרין בה-שעתה תתרמוני לגוא-אתון נורא יקדרה
ימן-הוא אלה-di רשייזנברון מנ-ידי:

15. k'an hen 'itheykon 'athidin di b-'idana' di-thish'm'un qal qar'na' mash'roqitha'
qitharos sab'ka' p'san'terin w'sum'pon'yah w'kol 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 mighty one is there who can deliver you out of my hands?

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

15 nyn oun ei echete hetoimōs hina,

Now then if it suffices readily that as

hōs an akousēte tēs phōnēs tēs salpiggos syriggos te kai kitharas,
whenever you should hear the sound of the trumpet, also flute and harp,
sambykēs kai psaltēriou kai symphōnias kai pantos genous mousikōn,
also sambuke and psaltery, and harmony of sound, and every kind of music,
pesontes proskynēsēte tē eikoni, hē epoiēsa;
falling you should do obeisance to the image which I made – good.
ean de mē proskynēsēte, autē tē hōrā emblēthēseste eis tēn kaminon
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?

אַתְּ־עַבְדָּךְ־מִישָׁךְ־וְצָבָד־נָגֵן־וְאֶמְרִין־לְמַלְכָא־בְּבוּכָדְנַצְרָן־לְאַ-חֲשָׁחִין־אֲנָחָנָה־עַל־הָנָה־פְּתָגָם־לְהַתְּבוֹתָךְ:

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

Dan3:16 Shadrak, Meyshak and Abed-nego answered and said to the king,
O Nebukadnetssar, 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 ὅγματος τούτου ἀποκριθῆναι σοι·

16 kai apekrithēsan Sedrach, Misach, Abdenagō legentes 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.

אַתְּ־עַבְדָּךְ־מִישָׁךְ־וְצָבָד־נָגֵן־וְאֶמְרִין־לְמַלְכָא־בְּבוּכָדְנַצְרָן־לְאַ-חֲשָׁחִין־אֲנָחָנָה־פְּלָחִין־יְכַל־לְשִׁיזְבּוּתָךְ:
מְנוּ-אֲתָ�ן־נוֹרָא יְקַדְּתָא וּמְנוּ-יְדָךְ מַלְכָא יְשִׁיזְבּוּתָךְ:

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, ὃ ἡμεῖς λατρεύομεν, δυνατὸς ἔξελέσθαι ἡμᾶς ἐκ τῆς καμίνου

τοῦ πυρὸς τῆς καιομένης, καὶ ἐκ τῶν χειρῶν σου, βασιλεῦ, ρύσεται ἡμᾶς·

17 estin gar theos, hō hēmeis latreuomen, dynatos exelesthai hēmas

is For Elohim our in the heavens in whom we serve able to rescue us
ek tēs kaminou tou pyros tēs kaiomenēs,
from out of the furnace of fire burning.

kai ek tōn cheirōn sou, basileu, hrysetai hēmas;

And from out of your hands, O king, he shall rescue us.

יְהוָה נָאֹתֶל אֱלֹהִים מַלְכֵנוּ לֹא אֲתִינָא
פָּלָחֵינוּ וְלֹא צָלָם כְּבָבָא דִי בְּקִימָת לֹא נְסָגָד: ס 18

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 mighty ones nor worship the golden image that you have set up.

<18> καὶ ἐὰν μή, γνωστὸν ἔστω σοι, βασιλεῦ, ὅτι τοῖς θεοῖς σου οὐ λατρεύομεν
καὶ τῇ εἰκόνι τῇ χρυσῇ, ἥ ἔστησας, οὐ προσκυνοῦμεν.

18 kai ean mē, gnōston estō soi, basileu,

But if not, made known let it be to you, O king!

hoti tois theois sou ou latreuomen

that your mighty ones 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.

רַט בְּאַבְנִין נְבוּכָדְנָצָר הַתְּמִלִּי חָמָא 19
וַצְּלָם אֲנָפָהִי אֲשֶׁרֶת עַל־שָׁדָךְ מִישָׁךְ וְעַבְדֵד נְגֻז עֲנָה
וְאָמַר לְמֹזָא לְאַתִּינָא חַד־שְׁבָעָה עַל דִי חַזָּה לְמַזִּיה:

19. be'dayin N'bukad'netssar hith'm'li chema'

uts'lem 'an'pohi 'esh'tanu `al-Shad'rak Meyshak wa`Abed n'go `aneh
w'amar l'meze' l'atuna' chad-shib`ah `al di chazeh l'mez'ye.

Dan3:19 Then Nebukadnetssar was filled with wrath, and his facial expression
was altered toward Shadrak, Meyshak and Abed-nego. He answered by giving orders
to heat the furnace seven times more than it was usual to heat it.

<19> τότε Ναβουχοδονοσορ ἐπλήσθη θυμοῦ,
καὶ ἦ ὄψις τοῦ προσώπου αὐτοῦ ἀλλοιώθη ἐπὶ Σεδραχ, Μισαχ καὶ Αβδεναγω,
καὶ εἶπεν ἐκκαῦσαι τὴν κάμινον ἐπταπλασίως, ἕως οὗ εἰς τέλος ἐκκαῆ.

19 tote Nabouchodonosor eplēsthē thymou,

Then Nebuchadnezzar was filled of rage,

kai hē opsis tou prosōpou autou ēlloīothē epi Sedrach,
and the appearance of his face changed against Shadrach,
Misach kai Abdenagō, kai eipen ekkausai tēn kaminon heptaplaſiōs,
Meshach, and Abed-nego. And he said to burn the furnace seven-fold
heōs hou eis telos ekkaē;
until which to the end it should burn.

עֲמָלֵךְ יְהוָה צְדִיקָה לְפָנֶיךָ כִּי־תַּעֲשֶׂה כַּא־כֵן
כִּי־תַּעֲשֶׂה כַּא־כֵן כִּי־תַּעֲשֶׂה כַּא־כֵן כִּי־תַּעֲשֶׂה כַּא־כֵן
כִּי־תַּעֲשֶׂה כַּא־כֵן כִּי־תַּעֲשֶׂה כַּא־כֵן כִּי־תַּעֲשֶׂה כַּא־כֵן
מִישָׁךְ וְעַבְדָּךְ נָגֹן לְמִרְמָא לְאַתִּין נָוָרָא יְקַדְּתָא:

20. ul'gub'rin gibarey-chayil di b'chay'leh 'amar l'kapathah l'Shad'rak Meyshak
wa`Abed n'go l'mir'me' l'atun nura' yaqid'ta'.

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

καὶ ἄνδρας ὡσεῖς ἐπεδέσαντας τὸν Σεδραχ, Μισαχ
καὶ Αβδεναγὼ 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.

עֲמָלֵךְ יְהוָה צְדִיקָה לְפָנֶיךָ כִּי־תַּעֲשֶׂה כַּא־כֵן
כִּי־תַּעֲשֶׂה כַּא־כֵן כִּי־תַּעֲשֶׂה כַּא־כֵן כִּי־תַּעֲשֶׂה כַּא־כֵן
כִּי־תַּעֲשֶׂה כַּא־כֵן כִּי־תַּעֲשֶׂה כַּא־כֵן כִּי־תַּעֲשֶׂה כַּא־כֵן
וְכַרְבְּלָתָהּ וְלְבָשִׁיחּ וְרָמָיו לְגֹנוֹא־אַתִּין נָוָרָא יְקַדְּתָא:

21. be'dayin gub'raya' 'ilek k'phithu b'sar'baleyhon patisheyhon
w'kar'b'lath'hon ul'busheyhon ur'miu l'go'-atun nura' yaqid'ta'.

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.

τότε οἱ ἄνδρες ἐκεῖνοι ἐπεδήθησαν σὺν τοῖς σαραβάροις αὐτῶν
καὶ τιάραις καὶ περικυνημῖσι καὶ ἐνδύμασιν αὐτῶν
καὶ ἐβλήθησαν εἰς μέσον τῆς καμίνου τοῦ πυρὸς τῆς καιομένης.

21 tote hoi andres ekeinoi ededēthēsan syn tois sarabarois autōn
Then those men were shackled with their pantaloons,
kai tiarais kai periknēmisi kai endymasin autōn
and tiaras, and leggings, and their garments.
kai eblēthēsan eis meson tēs kaminou tou pyros tēs kaiomenēs.
And they were thrown into the midst of the furnace of fire burning,

קְלִתָּא שְׁמָעֵל שְׁמָעֵל שְׁמָעֵל קְלִתָּא שְׁמָעֵל
שְׁמָעֵל שְׁמָעֵל שְׁמָעֵל שְׁמָעֵל שְׁמָעֵל שְׁמָעֵל
שְׁמָעֵל שְׁמָעֵל שְׁמָעֵל שְׁמָעֵל שְׁמָעֵל שְׁמָעֵל

כִּבְכָּל־קָבֵל הַנֶּה מִן־הָרִי מֶלֶת מַלְכָא מְחֻצֶּפֶת
וְאַתָּנוּ אָזֶה יְתִירָא גַּבְرִיא אֲלֹךְ הַסְּקוֹן לְשָׁדְבָךְ מִישָׁךְ
וְעַבְדָּנָגֶוּ קָטֵל הַמָּוֹן שְׁבִיבָא הָרִי נוֹרָא:

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 Shadrak, Meyshak and Abed-nego.

<22> ἐπεὶ τὸ δῆμα τοῦ βασιλέως ὑπερίσχυεν, καὶ ἡ κάμινος ἔξεκαύθη ἐκ περισσοῦ.

22 epeι 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.

עַבְדָּנָגֶוּ לְגֹאַד־אַתָּנוּנָוָרָא יְקַדְּתָא מְכַפְּתִין: פָּ
כִּבְכָּל־קָבֵל הַנֶּה מִן־הָרִי מֶלֶת מַלְכָא מְחֻצֶּפֶת
וְעַבְדָּנָגֶוּ לְגֹאַד־אַתָּנוּנָוָרָא יְקַדְּתָא מְכַפְּתִין: פָּ

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, Shadrak, Meyshak and Abed-nego,
 fell down bound into the midst of the furnace of blazing fire.

<23> καὶ οἱ τρεῖς οὗτοι Σεδραχ, Μισαχ καὶ Αβδεναγω ἔπεσον
 εἰς μέσον τῆς καμίνου τοῦ πυρὸς τῆς καιομένης πεπεδημένοι.

23 kai hei 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
 and walked in the midst of the flame, singing praise of Elohim,
 kai eulogountes ton kyrion.
 and blessing YHWH.

כִּדְאַבְנִין נְבוּכְדָנָצֵר מַלְכָא תֹּוה וּקְם בְּהַתְבָּחָלָה עֲנָה וְאָמָר
לְהַכְּבָרוֹהִי הָלָא גַּבְרִין תְּלַתָּא רְמִינָא לְגֹאַד־נָוָרָא מְכַפְּתִין:
עֲנָנִין וְאָמָרִין לְמַלְכָא יְצִיבָא מַלְכָא:

24. 'edayin N'bukad'netstsar mal'ka' t'wah w'qam b'hith'b'halah `aneh

w'amar l'hadab'rohi halā' 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 Nebukadnetssar 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 ἔξανέστη
ἐν σπουδῇ καὶ εἶπεν τοῖς μεγιστάσιν αὐτοῦ Οὐχὶ ἄνδρας τρεῖς ἐβάλομεν
εἰς μέσον τοῦ πυρὸς πεπεδημένους; καὶ εἶπαν τῷ βασιλεῖ Ἀληθῶς, βασιλεῦ.

91 Kai Nabouchodonosor ēkousen hymnountōn autōn kai ethaumasen
And Nebuchadnezzar heard their praising. And he wondered,
kai exanestē en spoudēkai eipen tois megistasin autou
and rose up in haste, and said to his great men,
Ouchi andras treis ebalomen eis meson tou pyros pepedēmenous?
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.

עֲנָה וְאָמַר הָאָנָה חִזֵּה גַּבְرִין אֶרְבָּעָה שְׁבִין
מְהֻלְּכִין בְּגֹאַ-נוֹרָא וְחַבֵּל לְאַ-איִתִי בְּהַזּוֹן
וְרוֹהָה דֵּי רַבִּיעָה דָמָה לְבָרָ-אֱלֹהִין: ס

25. `aneh w'amar ha'-`anah chazeh gub'rin 'ar'b`ah sh'rayin mah'l'kin b'go'-nura'
wachabal la'-ithay b'hon w'reweh di r'bi`aya' dameh l'bar-`Elahin.

Dan3:25 He answered and said, Look! I see four men loosed and walking
in the midst of the fire and there is not any injury among them,
and the appearance of the fourth is like a Son of Elohim!

92> καὶ εἶπεν ὁ βασιλεύς Ἰδοὺ ἐγὼ ὁρῶ ἄνδρας τέσσαρας λελυμένους
καὶ περιπατοῦντας ἐν μέσῳ τοῦ πυρός, καὶ διαφθορὰ οὐκ ἔστιν ἐν αὐτοῖς,
καὶ ἡ ὥρασις τοῦ τετάρτου ὁμοία υἱῷ θεοῦ.

92 kai eipen ho basileus Idou egō horō andras tessaras lelymenous kai peripatountas
And said the king, Here, I see men four being loose and walking
en mesō tou pyros, kai diaphthora ouk estin en autois,
in the midst of the fire, and no corruption there is to them,
kai hē horasis tou tetartou homoia huiō theou.
and the vision of the fourth is likened to son of Elohim.

כָּבוּדִין קָרְבָּן בְּוֹכְדָנָצָר לְתַרְבָּע אַתָּוֹן נֹרָא יְקָדָשָׁא עֲנָה
וְאָמַר שְׁדָרָךְ מִישָׁךְ וְעַבְדָּנָגוּ עַבְדָּוְהִי דֵּי-אֱלֹהָה עַלְיָא פְּקָדָה

וְאַתָּה בְּאֶרְזִין נִפְקִין שְׁדָרָךְ מִירְשָׁךְ וְעַבְדֵּבְגֹּו מַנְ-גֹּו אֲנוֹרָא:

26. *be'dayin q'reb N'bukad'netstar lith'ra` 'atun nura' yaqid'ta' `aneh w'amar Shad'rak Meyshak wa`Abed-n'go `ab'dohi di-'Elaha' `ilaya' puqu we'etho be'dayin naph'qin Shad'rak Meyshak wa`Abed n'go min-go' nura'.*

Dan3:26 Then Nebuchadnetssar came near to the door of the furnace of blazing fire; he responded and said, Shadrak, Meyshak and Abed-nego, servants of the Most High Elohim, and come forth and come here! Then Shadrak, Meyshak and Abed-nego came out of the midst of the fire.

¶93 τότε προσῆλθεν Ναβουχοδονοσορ πρὸς τὴν θύραν τῆς καμίνου τοῦ πυρὸς τῆς καιομένης καὶ εἰπεν Σεδραχ, Μισαχ, Αβδεναγω οἱ δοῦλοι τοῦ θεοῦ τοῦ ὑψίστου, ἔξελθετε καὶ δεῦτε. καὶ ἔξῆλθον Σεδραχ, Μισαχ, Αβδεναγω ἐκ μέσου τοῦ πυρός.

93 tote prosēlthen Nabouchodonosor pros tēn thyran tēs kaminou tou pyros tēs kaiomenēs
 Then Nebuchadnezzar came forward to the door of the furnace of fire burning,
 kai eipen Sedrach, Misach, Abdenagō
 and he said, Shadrach, Meshach, and Abednego,
 hoi douloi tou theou tou huuistou, exelthete kai deute. kai exēlthon
 O servants of Elohim the highest, come forth and come! And came forth
 Sedrach, Misach, Abdenagō ek mesou tou pyros.
 Shadrach, Meshach, and Abednego from out of the midst of the fire.

עֲלֵיכֶם כְּלָמְדָת קְלָמָת יְהֹוָה כְּלָמְדָת קְלָמָת אֱלֹהִים כְּלָמְדָת קְלָמָת מִשְׁמָרָת 27
 עֲלֵיכֶם כְּלָמְדָת קְלָמָת קְדֻשָּׁת יְהֹוָה כְּלָמְדָת קְלָמָת קְדֻשָּׁת אֱלֹהִים כְּלָמְדָת קְלָמָת קְדֻשָּׁת
 כְּזַמְתָּכְנִשֵּׁין אֲחַשְׁדָּרְפָּנִיא סְגִנְיָא וְפְחוֹתָא וְהַבְּרִי מַלְכָא חַזִּין
 לְגַבְּרִיא אַלְקָד דֵּי לְאַ-שְׁלִיט נִוְרָא בְּגַשְׁמָהוֹן וִשְׁעָר הַאֲשָׁהוֹן
 לֹא הַתְּחַרֵּךְ וְסַרְבְּלִיחֹן לֹא שָׁנוּ וְרִיחַ נִוְר לֹא עֲדַת בְּהֹוֹן:

27. *umith'kan'shin 'achash'dar'p'naya' sig'naya' uphachawatha'
 w'hadab'rey mal'ka' chazayin l'gub'raya' 'ilek di la'-sh'let nura' b'gesh'm'hon
 us'ar re'sh'hon la' hith'charak w'sar'baleyhon la' sh'no w'reyach nur la' `adath b'hon.*

Dan3:27 The satraps, the prefects, the governors
 and the king's high officials gathered around and saw these men
 on whose bodies the fire had no power and the hair of their head was not scrotched,
 nor were their trousers damaged, nor had the smell of fire clung on them.

¶94 καὶ συνάγονται οἱ σατράπαι καὶ οἱ στρατηγοὶ καὶ οἱ τοπάρχαι
 καὶ οἱ δυνάσται τοῦ βασιλέως καὶ ἐθεώρουν τοὺς ἄνδρας ὅτι οὐκ ἐκυρίευσεν
 τὸ πῦρ τοῦ σώματος αὐτῶν, καὶ ἡ θρὶξ τῆς κεφαλῆς αὐτῶν οὐκ ἐφλογίσθη,
 καὶ τὰ σαράβαρα αὐτῶν οὐκ ἤλλοιώθη, καὶ ὀσμὴ πυρὸς οὐκ ἦν ἐν αὐτοῖς.

94 kai synagontai hoi satrapai kai hoi stratēgoi kai hoi toparchai
 And were brought together the satraps, and the commandants, and the toparchs,
 kai hoi dynastai tou basileōs kai etheōroun tous andras
 and the mighty ones of the king. And they viewed the men,
 hoti ouk ekyrieusen to pyr tou sōmatos autōn, kai hē thrix tēs kephalēs autōn
 for did not dominate over the fire their body, and the hair of their head

ουκ ephlogisthē, kai ta sarabara autōn ouk ēlloīothē,
was not ablaze, and their pantaloons did not change,
kai osmē pyros ouk ēn en autois.
and the scent of fire was not on them.

28

עָמֶלֶת נְבוּכַדְנָצֵר וַיֹּאמֶר בְּרִיךְ אֱלֹהִים דִּין־שְׁדַרְךְ מַיְשָׁךְ
וְעָבֶד נָגֵן דִּין־שְׁלָחֵם מַלְאָכָה וַיַּזְבֶּן לְעָבֹדָהִי דִּי הַתְּרִחָצַו
עָלוֹדִי וְמָלַת מַלְפָא שְׁבֵרוֹ וַיַּהֲבִי גַּשְׁמַיְהָזֹן דִּי
לֹא־יַפְלָהָזָן וְלֹא־יַסְגֹּדוֹן לְכֹל־אֱלֹהָה לֹאֶזְן לְאֱלֹהָזָן:

28. `aneh N'bukad'netsar w'amar b'rīk 'Elahahon di-Shad'rak 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 Nebukadnetssar responded and said, Blessed be the El of Shadrak, Meyshak and Abed-nego, who has sent His messenger 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 mighty one except their own El.

«95» καὶ ἀπεκρίθη Ναβουχοδονοσορ καὶ εἶπεν Εὐλογητὸς ὁ θεὸς τοῦ Σεδραχ,
Μισαχ, Αβδεναγω, ὃς ἀπέστειλεν τὸν ἄγγελον αὐτοῦ
καὶ ἔξειλατο τοὺς παῖδας αὐτοῦ, ὅτι ἐπεποίθεισαν ἐπ' αὐτῷ
καὶ τὸ ρῆμα τοῦ βασιλέως ἤλλοιώσαν καὶ παρέδωκαν τὰ σώματα αὐτῶν εἰς πῦρ,
ὅπως μὴ λατρεύσωσιν μηδὲ προσκυνήσωσιν παντὶ θεῷ ἢ τῷ θεῷ αὐτῶν.

95 kai apekrithē Nabouchodonosor kai eipen

And responded Nebuchadnezzar the king, and he said,

Eulogētos ho theos tou Sedrach, Misach, Abdenagō,

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 ēlloīosan

And the word of the king they changed,

kai paredōkan ta sōmata autōn eis pyr, hopōs mē latreusōsin

and they delivered up their bodies unto fire so that they should not serve

mēde proskynēsōsin panti theō all' ē tō theō autōn;

nor do obeisance to any mighty one except their Elohim.

29

בְּאָמֵן שְׂמֵם טַעַם דִּי כָּל-עַם אַפְּה וְלֹשַׁן דִּי יְיָ אָמֵר שָׁלָה
בְּאָמֵן עָמָקְתָּא בְּאָמֵן אָמֵן אָמֵן עָמָקְתָּא בְּאָמֵן
בְּאָמֵן עָמָקְתָּא בְּאָמֵן אָמֵן אָמֵן עָמָקְתָּא בְּאָמֵן

כָּט וְמָנֵי שְׂמֵם טַעַם דִּי כָּל-עַם אַפְּה וְלֹשַׁן דִּי יְיָ אָמֵר שָׁלָה

עַל אֲלֹהָהוּן הִידְשָׁדְבָךְ מִישָׁךְ וְעַבְדֵנָגָא הַקְמִין יַתְעַבֵּד
וּבִיתָה נָגָלִי יְשַׁפְּיוּחַ כָּל-קָבֵל הִי לֹא אִתְּרִי אֲלָה אַחֲרָן
הִידְרִכְלַל לְהַצְלָה פְּרָנָה:

29. umini sim t`em di kal-`am ‘umah w’lishan di-ye’mar shelah `al ‘Elahahon
di-Shad’rak 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 Shadrak, Meyshak 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 ἐκτίθεμαι δόγμα Πᾶς λαός, φυλή, γλῶσσα, ἢ ἂν εἴπῃ βλασφημίαν
κατὰ τοῦ θεού Σεδραχ, Μισαχ, Αβδεναγω, εἰς ἀπώλειαν ἔσονται καὶ οἱ οἶκοι αὐτῶν
εἰς διαρπαγήν, καθότι οὐκ ἔστιν θεὸς ἔτερος ὅστις δυνήσεται ρύσασθαι οὕτως.

96 kai egō ektithemai dogma Pas laos, phylē, glōssa,
And I display a decree, Every people, tribe, language,
hē an eipē blasphēmian kata tou theou Sedrach, Misach,
which ever should speak blasphemy against the El of Shadrach, Meshach,
Abdenagō, eis apōleian esontai kai hoi oikoi autōn eis diarpagēn,
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.

עַבְדֵנָגָא כָּל-קָבֵל הַצְלָה לְשָׁדְבָךְ מִישָׁךְ
לְבָאָדִין מֶלֶךְ בָּבֶל: בְּ
וְעַבְדֵנָגָא בְּמִדְיָנִית בָּבֶל: בְּ
30

30. be’dayin mal’ka’ hats’lach l’shad’rak meyshak wa`abed n’go bim’dinath Babel.

Dan3:30 Then the king caused Shadrak, Meyshak and Abed-nego to prosper
in the province of Babel.

«97» τότε ὁ βασιλεὺς κατεύθυνεν τὸν Σεδραχ, Μισαχ, Αβδεναγω
ἐν τῇ χώρᾳ Βαβυλώνος καὶ ἤξιώσεν αὐτοὺς ἡγεῖσθαι πάντων τῶν Ιουδαίων 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 Jews who were in his kingdom

Chapter 4

קָרְבָּן קָרְבָּן קָרְבָּן-בָּעֵד קָרְבָּן קָרְבָּן-בָּעֵד
לְאַבְוֹכְדָנָצָר מֶלֶךְ לְכָל-עַמְמִיא אַמְמִיא וְלַשְׁנִיא Dan 3:31

דִּידָּאֲרֵין בְּכָל־אֶרְעָא שָׁלֹמְכוֹן יִשְׁגָּא:

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

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

«4:1» Naβouχoδoνoσoρ ὁ βασιλεὺς πᾶσι τοῖς λαοῖς, φυλαῖς
καὶ γλώσσαις τοῖς οἰκοῦσιν ἐν πάσῃ τῇ γῇ Εἰρήνῃ 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 hymen plēthyntheiē;
to the ones dwelling in all the land; peace to you may be multiplied.

קְנֻמְיַעַת קְנֻמְבָּא 32

קְנֻמְבָּא קְנֻמְבָּא קְנֻמְבָּא קְנֻמְבָּא קְנֻמְבָּא

לְבָאַתְּיָא וְתְמִהְיָא

דִּידָּעַבְּד עַמְּיָא אַלְהָא עַלְיָא שְׁפָר קְדָמִי לְהַחְוִירָה:

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 huuistos,
The signs and the miracles which did with me Elohim the highest
ēresen enantion emou anaggeilai hymen
is pleasing before me to announce to you.

קְנֻמְבָּא קְנֻמְבָּא קְנֻמְבָּא קְנֻמְבָּא 33

קְנֻמְבָּא קְנֻמְבָּא קְנֻמְבָּא קְנֻמְבָּא

לְגַתְּוָהִי כִּמְהָ רְבָּרְבִּין וְתְמִהְוָהִי כִּמְהָ תְּקִרְבִּין מֶלֶכְוִתָּה

מֶלֶכְוִתָּה עַלְם וְשַׁלְטָגָה עַמְדָה וְדָרָה:

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» ὡς μεγάλα καὶ ἰσχυρά· ἡ βασιλεία αὐτοῦ βασιλεία αἰώνιος,
καὶ ἡ ἔξουσία αὐτοῦ εἰς γενεὰν καὶ γενεάν.

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

וְעַזְבֵּן כִּי תָּמֹת בְּצֶבָּא וְעַזְבֵּן כִּי תָּמֹת בְּצֶבָּא Dan4:1

אָנָה נְבוּכָדְנָצָר שָׁלָה הָיוֹת בְּבֵיתִי וּרְעֵן בְּחִיכָּלִי:

4. (4:1 in Aramaic) ‘anah N’bukad’netssar sh’leh haweyth b’beythi w’ra’nan b’heyk’li.

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

«4» ἐγὼ Ναβουχοδονόσωρ 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.

וְעַזְבֵּן כִּי תָּמֹת בְּצֶבָּא וְעַזְבֵּן כִּי תָּמֹת בְּצֶבָּא 2

בְּחֲלֵם חִזְוִית וַיַּדְחַלְפָנִי וַיַּרְהַרְבֵּן עַל-מִשְׁכָּבִי

וְחִזְוִיר אַשְׁר יַבְחַלְפָנִי:

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 ὄράσεις 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.

וְעַזְבֵּן כִּי תָּמֹת בְּצֶבָּא וְעַזְבֵּן כִּי תָּמֹת בְּצֶבָּא 3

וְמַנְגֵּן שִׁים טָעם לְהַגְּנִילָה קָדְמִי לְכָל חֲקִימִי בָּבֶל

דִּירְפְּשָׁר חַלְמָא יְהוָדָעֲנִי:

6. (4:3 in Aramaic) umini sim t’em l’han’ alah qadamay l’kol chakimey Babel
di-ph’shar chel’mā y’had’ unani.

Dan4:6 So I made a decree to bring in all the wise men of Babel 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 Βαβυλώνος, ὅπως τὴν σύγκρισιν τοῦ ἐνυπνίου γνωρίσωσίν 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.

וְעַזְבֵּן כִּי תָּמֹת בְּצֶבָּא וְעַזְבֵּן כִּי תָּמֹת בְּצֶבָּא 4

בְּאַדִּין עַלְלִין חֲרַטְמִיא אַשְׁפִּיא כְּשִׁירִיא וְגַזְרִיא

ד בְּאַדִּין עַלְלִין חֲרַטְמִיא אַשְׁפִּיא כְּשִׁירִיא וְגַזְרִיא

וְחַלְמָא אָמַר אֲנָה קָדְמִיהָזֵן וּפְשָׁרָה לֹא-מְהֻדְעֵין לֵי:

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, Kasdaye 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 epaoiodoi, magoi, gazarēnoi, Chaldaioi,
And entered the enchanters magi astrologers Chaldeans.

kai to enypnion eipa egō enōpion autōn,
And the dream I told before them;

kai tēn sygkrisin autou ouk egnōrisan moi,
and the interpretation of it they did not make known to me,

בְּקֶבֶת יְהֹוָה עַל קָדְמִיאֵל שְׁמָה בְּלַטְשָׁאצָר כְּשֵׁם אֱלֹהִי
וְרַ�ד אֱלֹהִין עַל קָדְמִיאֵל שְׁמָה בְּלַטְשָׁאצָר כְּשֵׁם אֱלֹהִי
וְרַ�ד רַוְחַ-אֱלֹהִין קָדְמִישִׁין בָּה וְחַלְמָא קָדְמוּהִי אָמְרָתָה:

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

Dan4:8 But at the last Dani'El came in before me, whose name is Belteshatssar 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> ἦως οὗ ἥλθεν Δανιηλ, οὗ τὸ ὄνομα Βαλτασάρ κατὰ τὸ ὄνομα τοῦ Θεοῦ μου, ὃς πνεῦμα Θεοῦ ἄγιον 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 hagion en heautō echei, kai to enypnion enōpion autou eipa
who spirit of Elohim holy within himself has. And the dream before him I told.

אֱלֹהִי כְּשֵׁם אֱלֹהִים בְּקָדְמִיאֵל יְדִיעָת הִי רַוְחַ
וּבְלַטְשָׁאצָר רַב חֲרַטְמִיאֵל הִי אֲנָה יְדִיעָת הִי רַוְחַ
אֱלֹהִין קָדְמִישִׁין בְּקָדְמִיאֵל וּכְלַ-רְזֵז לֹא-אָגָס לְךָ חֹזֵר חַלְמִיאֵל
הִי-חַזִּית וּפְשָׁרָה אָמָר:

9. (4:6 in Aramaic) **Bel't'sha'tstsar rab char'tumaya' di 'anah yid`eth di ruach 'Elahin qadishin bak w'kal-ratz la'-anes lak chez'wey chel'mi di-chazeyth uphish'reh 'emar.**

Dan4:9 O Belteshatssar, 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> Βαλτασάρ ὁ ἀρχῶν τῶν ἐπαοιδῶν, ὃν ἐγὼ ἔγνων ὅτι πνεῦμα Θεοῦ ἄγιον ἐν σοὶ

καὶ πᾶν μυστήριον οὐκ ἀδυνατεῖ σε, ἃκουσον τὴν ὄρασιν τοῦ ἐνυπνίου, οὗ εἶδον,
καὶ τὴν σύγκρισιν αὐτοῦ εἰπόν μοι.

9 Baltasar ho archōn tōn epaoidōn, hon egō egnōn hoti pneuma theou hagion

O Belteshazzar, ruler of the enchanters, whom I know that spirit holy Elohim is
en soi kai pan mystērion ouk adynatei se, akouson tēn horasin

in you, and concerning every mystery not powerless you are, hear the vision
tou enypniou, hou eidon, kai tēn sygkrisin autou eipon moi.

of my dream which I beheld, and the interpretation of it tell to me!

7
אַתָּה בְּנֵי אֱלֹהִים וְעַל־מְשֻׁכְבִּי חִזְקָה תְּבוּית
וְחִזְׁקָנוּ רְאֵשִׁי עַל־מְשֻׁכְבִּי חִזְקָה תְּבוּית
וְאֶלְךָ אַיִלָּן בְּגֹא אֲרָעָא וְרוּמָה שְׁגָרָא:

**10. (4:7 in Aramaic) w'chez'wey re'shi `al-mish'k'bi chazeh haweyth
wa'alū 'ilan b'go' 'ar`ā w'rumeħ sagi'.**

Dan4:10 As to the visions of my head on my bed: I was looking,
and behold, there was a tree in the midst of the earth and its height was great.

<10> ἐπὶ τῆς κοίτης μου ἐθεώρουν, καὶ ἵδοὺ δένδρον ἐν μέσῳ τῆς γῆς,
καὶ τὸ ὕψος αὐτοῦ πολύ.

10 epi tēs koitēs mou etheōroun,

I had a vision upon my bed I viewed.

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.

8
חֲרַבָּה אַיִלָּנָא וְתָקֵפָה וְרוּמָה יִמְטָא לְשָׁמְמָא
וְחִזְׁקָתָה לְסֹוף כָּל־אֲרָעָא:

**11. (4:8 in Aramaic) r'bah 'ilana' uth'qiph w'rumeħ yim'te' lish'maya'
wachazotreh l'soph kal-'ar`ā.**

Dan4:11 The tree grew large and became strong and its height reached to the heavens,
and its appearance to the end of the whole earth.

<11> ἐμεγαλύνθη τὸ δένδρον καὶ ἵσχυσεν, καὶ τὸ ὕψος αὐτοῦ ἔφθασεν
ἔως τοῦ οὐρανοῦ καὶ τὸ κύτος αὐτοῦ εἰς τὰ πέρατα πάσης τῆς γῆς.

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

9
ט עַפְרִיה שְׁפִיר וְאַנְבָה שְׁגָרָא וּמְזוֹן לְכָל־אָבָה תְּחִתּוֹתָה

פָּטַלְלׁ חִיּוֹת בָּרָא וּבְעֲנָפּוֹהִי יְדָרֹן צְפָרִי שְׁמִיא
וּמְגַהֵּה יְתִזְין כָּל־בָּשָׂרָא:

12. (4:9 in Aramaic) `aph'yeh shapir w'in'beh sagi' umazon l'kola'-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 heavens dwelt in its branches, and all living creatures fed themselves from it.

<12> τὰ φύλλα αὐτοῦ ὥραῖα, καὶ ὁ καρπὸς αὐτοῦ πολύς, καὶ τροφὴ πάντων ἐν αὐτῷ· καὶ ὑποκάτω αὐτοῦ κατεσκήνουν τὰ θηρία τὰ ἄγρια, καὶ ἐν τοῖς κλάδοις αὐτοῦ κατώκουν τὰ ὄρνεα τοῦ οὐρανοῦ, καὶ ἔξ αὐτοῦ ἐτρέφετο πᾶσα σάρξ.

12 ta phylla autou hōraia, kai ho karpos autou polys,

Its leaves were beautiful, and its fruit abundant,

kai trophē pantōn en autō; kai hypokatō autou
and a nourishment for all was in it. And underneath it

kateskēnouν ta thēria ta agria, kai en tois kladois autou
encamped the beasts wild, and in its branches

katōkoun ta ornea tou ouranou, kai ex autou etrephepto pasa sark.

dwell the birds of the heavens; from out of it was nourished all flesh.

נֶסֶת וְעַל-מִשְׁקָבִי וְאֶלְיוֹן עִיר
רְחוּבָה בְּחִזּוֹיָה רְאֵשִׁי עַל-מִשְׁקָבִי וְאֶלְיוֹן עִיר
וְקָדְרִישׁ מִן-שְׁמִיא נְחִתָּה:

13. (4:10 in Aramaic) chazeh haweyth b'chez'wey re'shi `al-mish'k'bi wa'alū `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 the heavens.

<13> ἐθεώρουν ἐν ὄράματι τῆς νυκτὸς ἐπὶ τῆς κοίτης μου,
καὶ ἵδοὺ ἡρός καὶ ἄγιος ἀπὸ οὐρανοῦ κατέβη

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

נְחִתָּה מִן-תְּחִתּוֹהִי וְצְפָרִיא מִן-עֲנָפּוֹהִי
רְאֵשִׁי בְּחִילָה וְכֵן אָמַר גָּדוֹ אִילְנָא וְקָצָרִי עֲנָפּוֹהִי עֲפִיה
וּבְדָרוֹי אָגְבָה תְּנַדְּ חִיוֹתָא מִן-תְּחִתּוֹהִי וְצְפָרִיא מִן-עֲנָפּוֹהִי:

14. (4:11 in Aramaic) qare' b'chayil w'ken 'amar godu 'ilana'
w'qatsitsu 'an'phohi 'ataru `aph'yeh ubadarū '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 ἵσχυι καὶ οὕτως εἶπεν ὙΕκκόφατε τὸ δένδρον
καὶ ἐκτίλατε τοὺς κλάδους αὐτοῦ καὶ ἐκτινάξατε τὰ φύλλα αὐτοῦ
καὶ διασκορπίσατε τὸν καρπὸν αὐτοῦ· σαλευθήτωσαν τὰ θηρία ὑποκάτωθεν αὐτοῦ
καὶ τὰ ὅρνεα ἀπὸ τῶν κλάδων αὐτοῦ·

14 kai ephōnēsen en ischui kai houtōs eipen Ekkopsate to dendron

And he spoke out loud in strength, and thus he said, Cut down the tree,

kai ektilate tous kladous autou kai ektinaxate ta phylla autou

and pluck off his branches, and shake off his leaves,

kai diaskorpisate ton karpon autou; saleuthētōsan ta thēria

and scatter his fruit! Let be shaken away the wild beasts

hypokatōthen autoū kai ta ornea apo tōn kladōn autoū;

from beneath him, and the birds from his branches!

12. ՀԱՅԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹՅԱՆ ՀԱՅԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹՅԱՆ ՀԱՅԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹՅԱՆ
ՀԱՅԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹՅԱՆ ՀԱՅԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹՅԱՆ ՀԱՅԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹՅԱՆ
ՀԱՅԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹՅԱՆ ՀԱՅԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹՅԱՆ ՀԱՅԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹՅԱՆ

יב בְּרֵם עַקְרָב שֶׁרְשֹׁהִי בְּאָרְצָא שְׁבָקוֹ וּבְאָסּוֹר דִּירְפְּרָזָל
וְנִחְשֵׁב דְּהַתְּאָא דִּיר בְּרָא וּבְטַל שְׁמִינָא יְצַטְּבָע
וְעַמְּדָחֲיוֹתָא חֲלֻקָּה בְּעַשְׁבָּא אָרְצָא:

15. (4:12 in Aramaic) b'ram `iqar shar'shohi 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 the heavens, and let him share with the beasts in the grass of the earth.

〈15〉 πλὴν τὴν φυὴν τῶν ρίζῶν αὐτοῦ ἐν τῇ γῇ ἔασατε 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

Only the development of his roots in the earth allow! even with a bond of iron

kai chalkō kai en tē chloē tē exō,

and brass, and in the tender shoots of grass in the outside;

kai en tē drosō tou ouranou koitasthēsetai.

and in the dew of the heavens he shall lay down.

kai meta tōn thēriōn hē meris autoū en tō chortō tēs gēs.

and with the wild beasts his portion shall be in the grass of the ground.

וְשָׁבַעַת עֲדָנִין יְחִלּוֹפֵן עַלְוָה: יג לבבה מז-אנושא ישנון ולכבר חיוה ותיהב לה
ודאשו קון עטערת נאלא לצעונן כהען צווען 13

**16. (4:13 in Aramaic) lib'beh min-'enoshā' y'shanon
ul'bab cheyuah yith'y'hib leh w'shib'ah `idanin yach'lphun `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 ἐπτά καιροὶ ἀλλαγήσονται ἐπ' αὐτόν.

16 hē kardia autou apo tōn anthrōpōn alloiōthēsetai,
His heart from the ones of men shall be changed,
kai kardia thēriou dothēsetai autō,
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.

תְּבִנַת עִירֵינוּ פֶתְגָמָא יְמָמָד קְדִישָׁן שָׁאָלָתָא עַד־הַבָּרָת
הַר יְנָהָעִין חִיאָה דִ־שְׁלָלִיט עַלְיָא בְמַלְכִוָּת אֲנוֹשָׁא
וַלְמָן־הַר יְצָבָא יְתָנֵה וַשְּׁפֵל אֲנָשִׁים יְקִרְמָעַלְיָה:

17. (4:14 in Aramaic) big'zerath 'irin pith'gama' ume'mar qadishin sh'el'tha'
'ad-dib'rath di yin'd'un chayaya' di-shalit 'ilaya' b'mal'kuth 'enoshā'
ul'man-di yits'be' yit'ninah ush'phal 'anashim y'qim `alayah.

Dan4:17 This matter is by the decree of the watchers and the command by the word
of the holy ones, so that the living may know that the Most High rules in the kingdom
of mankind, and gives it to whomever He wishes and sets up over it the lowliest of men.

<17> διὰ συγκρίματος ἡρὸς λόγος, καὶ ὥρμα ἀγίων τὸ ἐπερώτημα,
ἴνα γνῶσιν οἱ ζῶντες ὅτι κύριός ἔστιν ὁ ὑψιστος τῆς βασιλείας τῶν ἀνθρώπων,
καὶ φῶ ἐὰν δόξῃ, δώσει αὐτὴν καὶ ἔξουσιον ἀνθρώπων ἀναστήσει ἐπ' αὐτήν.

17 dia sygkrimatos ir ho logos,
through the interpretation of a sentinel The word is,
kai hrēma hagiōn to eperōtēma, hina gnōsin hoi zōntes
and the saying of holy ones the response, that should know the ones living
hoti kyrios estin ho huiostos tēs basileias tōn anthrōpōn,
that YHWH is the highest of the kingdom of men,
kai hō ean doxē, dōsei autēn
and to whom ever it should seem good he shall give it,
kai exoudenēma anthrōpōn anastēsei ep' autēn.
and that which is in contempt of men he shall raise up over it.

תְּרַכְמָה צְבִיָּהוּ תְּרַכְמָה עַבְדָלָה צְבִיָּהוּ צְבִיָּהוּ
עַבְדָלָה צְבִיָּהוּ צְבִיָּהוּ צְבִיָּהוּ צְבִיָּהוּ צְבִיָּהוּ
טוֹדָה חַלְמָה חַזִית אֲנָה מַלְכָא נִבְכְדָנֵצָר וְאֲנָתָה בְלַטְשָׁאָצָר

פָּשַׂרְא אָמַר כֶּל־קִבֵּל דַּי כֶּל־חַפִּימִי מַלְכֹתִי לְאִיכְלִין
פָּשַׂרְא לְהַזְּדַעֲתַנִּי וְאֲנַתָּה כְּהֵל דַּי רַוִּיחַ־אֱלֹהִין קָדְשֵׁין בְּךָ:

18. (4:15 in Aramaic) d'nah chel'ma' chazeyth 'anah mal'ka' N'bukad'nettsar
w'an'tah Bel'tsha'ttsar pish're' 'emar kal-qabel di kal-chakimey mal'kuthi
la'-yak'lin pish'ra' l'hoda`uthani w'an'tah kahel di ruach-'elahn qadishin bab.

Dan4:18 This is the dream which I, King Nebukadnetssar, have seen.

Now you, Belteshatssar, tell me in as much as,
since all the wise men of my kingdom are not able to make known to me
the interpretation; but you are able, for a Spirit of the holy Elohim is in you.

<18> τοῦτο τὸ ἐνύπνιον, ὃ εἶδον ἐγὼ Ναβουχοδονοσορ ὁ βασιλεὺς, καὶ σύ, Βαλτασαρ,
τὸ σύγκριμα εἰπόν, ὅτι πάντες οἱ σοφοὶ τῆς βασιλείας μου οὐ δύνανται τὸ σύγκριμα
αὐτοῦ δηλώσαι μοι, σὺ δέ, Δανιηλ, δύνασαι, ὅτι πνεῦμα θεοῦ ἄγιον ἐν σοί.

18 touto to enypnion, ho eidon egō Nabouchodonosor ho basileus,

This dream I beheld, I the king, Nebuchadnezzar.

kai sy, Baltasar, to sygkrima eipon,

And you, O Belteshazzar, the interpretation tell!

hoti pantes hoi sophoi tēs basileias mou ou dynantai

for all the wise men of my kingdom are not able

to sygkrima autou dēlōsai moi,

the interpretation of it to manifest to me.

sy de, Daniēl, dynasai, hoti pneuma theou hagion en soi.

But you Daniel are able, for Spirit of Elohim holy is in you.

קִבֵּל קְיוּשׁ עַיְלָעַת קְרָבָה כְּלַעַד עַלְעַד 16
קְרָבָה קְרָבָה כְּלַעַד עַלְעַד כְּלַעַד עַלְעַד
קְרָבָה כְּלַעַד עַלְעַד קְרָבָה כְּלַעַד עַלְעַד
קְרָבָה עַלְעַד עַלְעַד עַלְעַד עַלְעַד עַלְעַד :

טֹז אֲדִין הַגִּיאָל הַרְשָׁמָה בְּלַטְשָׁאצָר אֲשַׁתּוּם כְּשֻׁעָה חֲדָה
וּרְעִינְהִי יְבָהָלָה עֲגָה מַלְכָא וְאָמָר בְּלַטְשָׁאצָר חָלָמָא
וּפָשַׂרְא אַל־יְבָהָלָק עֲגָה בְּלַטְשָׁאצָר וְאָמָר מַרְאִי חָלָמָא
לְשָׁגָאִיךְ וּפָשַׂרְהָה לְעַבְרִיךְ:

19. (4:16 in Aramaic) 'edayin Dani'El di-sh'meh Bel'tsha'ttsar 'esh'tomam

k'sha`ah chadah w'ra`yonohi y'bahaluneh `aneh mal'ka'

w'amar Bel'tsha'ttsar chel'ma' uphish're' 'al-y'bahalak `aneh Bel'tsha'ttsar

w'amar mar'i chel'ma' l'san'ayik uphish'reh l`arayik.

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

<19> τότε Δανιηλ, οὗ τὸ ὄνομα Βαλτασαρ, ἀπηνεώθη ὡσεὶ 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 Βαλτασάρ καὶ εἶπεν Κύριε, τὸ ἐνύπνιον τοῦ μισοῦσίν σε
καὶ ἡ σύγκρισις αὐτοῦ τοῦ ἔχθροῖς 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 hoī 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.
and said, Belteshazzar, the dream and interpretation hasten not you!
kai apekrithē Baltasar kai eipen Kyrie,
Belteshazzar answered and said, O YHWH,
to enypnion tois misousin se
let be the dream to the ones detesting you,
kai hē sygkrisis autou tois echthrosis sou.
and the interpretation of it for your enemies!

אָלֵנָה דִּי חֲזִיתְה דִּי רַבָּה וְתַקְפְּה וְרוּמָה יְמַטָּא לְשִׁמְיָא
וְחַזְוָתָה לְכָל־אָרֶץ:¹⁷

20. (4:17 in Aramaic) 'ilana' di chazay'ath di r'bah uth'qiph
w'rumeḥ yim'te' lish'maya' wachazotheh l'kal-'ar'`a'.

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

<20> τὸ δένδρον, ὃ εἶδες, τὸ μεγαλυνθὲν καὶ τὸ ἵσχυκός,
οὗ τὸ ὑψός ἐφθασεν εἰς τὸν οὐρανὸν καὶ τὸ κύτος αὐτοῦ εἰς πᾶσαν τὴν γῆν

20 to dendron, ho eides, to megalynthen 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 heavens, and the extent of it into all the earth,

וְלֹא-עַמְּדָה שְׁפִיר וְאֶנְבָּה שְׁגִיא וְמַזְן לְכָל-אָהָה תְּחִתּוּהָ
תְּדוֹר חִוּת בָּרָא וּבְעַנְפָוְהִי יְשִׁכְנֵן צְפָרִי שִׁמְיָא:¹⁸

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 heavens lodged

<21> καὶ τὰ φύλλα αὐτοῦ εὐθαλῆ καὶ ὁ καρπὸς αὐτοῦ πολὺς
καὶ τροφὴ 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 trophe 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
and underneath it dwelt the beasts wild,
kai en tois kladois autou kateskēnou ta ornea tou ouranou,
and in its branches encamped the birds of the heavens

×נְאָגָבָה־הַדּוֹא מֶלֶךְ אֵיךְ רַבְיָתְךָ רַבָּת
וִמְתָת לְשָׁמְרָה וְשָׁלְטָנָךְ לְסֻפָּה אֲרָצָאָה 19

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’ā’.

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

«22» σὺ εἰ, βασιλεῦ, ὅτι ἐμεγαλύνθης καὶ ἔσχυσας
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
You are, O king. For you were magnified and strengthened,
kai hē megalōsynē sou emegalynthē kai ephthasen eis ton ouranon
and your greatness was magnified, and it came unto the heavens,
kai hē kyrieia sou eis ta perata tēs gēs.
and your dominion unto the ends of the earth.

בְּוֹדֵי תֹּזֵה מֶלֶךְ עִיר וְקִדְרֵשׁ נְחַת מִן־שָׁמְרָה וְאָמֵר גַּדְוָה 20
אַיִלָּנָא וְחַבְלוּהָי בְּרִם עַקְרָבָר שְׁרַשׂ הָהִי בְּאָרָעָא שְׁבָקוּ
וּבְאָסָור דִּירְפָּרְזָל וְנַחַשׁ בְּדַתָּאָא דִי בְּרָא וּבְטָל שָׁמְרָה רְצַטְבָּע
וְעַמְּדָחִוָּת בְּרָא חַלְקָה עַד דִּירְשָׁבָעָה עַדְגָּנִין יְחִילְפָוּן עַלְוָהִי:

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’shohi b’ar’ā sh’buqu ubesur di-phar’zel
un’chash b’dith’ā’ di bara’ ub’tal sh’maya’ yits’taba` w’im-cheyuath bara’ chalaqeħ
`ad di-shib’ah `idanin yach’l’phun `alohi.

Dan4:23 As the king saw a watcher, a holy one, descending from the heavens 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 the heavens,
and let him share with the beasts of the field until seven times pass over him,

«23» καὶ ὅτι εἶδεν ὁ βασιλεὺς τρι καὶ ἄγιον καταβαίνοντα ἀπὸ τοῦ οὐρανοῦ,
καὶ εἶπεν Ἐκτίλατε τὸ δένδρον καὶ διαφθείρατε αὐτό,

πλὴν τὴν φυὴν τῶν ρίζῶν αὐτοῦ ἔάσατε 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 ἡ μερὶς αὐτοῦ, ἕως οὗ ἐπτὰ καιροὶ ἀλλοιωθῶσιν ἐπ' αὐτόν,

23 kai hoti eiden ho basileus ir kai hagion katabainonta

And that beheld the king a sentinel, and a holy one coming down
apo tou ouranou, kai eipen Ektilate to dendron kai diaphtheirate auto,
from the heavens, and he said, Pluck the tree, and destroy it;
plēn tēn phyēn tōn hrizōn autou easate en tē gē
only the development of his roots in the earth allow!
kai en desmō sidērō kai chalkō
even with a bond of iron and brass;
kai en tē chloē tē exō,
and in the tender shoots of grass in the outside,
kai en tē drosō tou ouranou aulisthēsetai,
and in the dew of the heavens he shall lodge,
kai meta thēriōn agriōn hē meris autou,
and with beasts wild shall be his portion,
heōs hou hepta kairoi alloiothōsin ep' auton,
until of which time seven seasons should be changed over him.

בָּאֵת הַזֶּה פְּשָׁרָא מֶלֶךְ אַ וְגֹזְרַת עַלְיָא דִּיא
דִּי מִטָּת עַל־מֶרֶאִי מֶלֶךְ אַ:

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 ἔστιν,
ὅ ἔφθασεν ἐπὶ τὸν κύριόν μου τὸν βασιλέα,

24 tutto hē sygkrisis autou, basileu, kai sygkrima huuistou 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.

כְּבָ וְלַךְ טְהִרִין מְנֻ־אֲנָשָׂא וְעַמְ־חַיּוֹת בְּרָא לְחוּח מְדֻךְ
וְעַשְׁבָא כְּתָרוֹרִין לְךָ יְטַעַמְיָן וּמְטַל שְׁמִיא לְךָ מְצַבְּעִין
וְשְׁבָעָה עַקְבָּנִין יְחַלְפּוּן עַלְיָךְ עַד דִּי־תְּבִנְתָּע

דֵּי־שְׁלִיט עֲלֵיה בְּמַלְכָוֹת אֶנְשָׂא וְלִמְן־הָר יְצָבָא יְתַגְּבָה:

25. (4:22 in Aramaic) w'lak tar'din min-'anasha' w'im-cheyuath bara' leheweh
m'dorak w'is'ba' k'thorin lak y'ta'amun umital sh'maya' lak m'tsab'in
w'shib'ah `idanin yach'lphun `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 the heavens; 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 ἄγριων ἔσται ἡ κατοικία σου, καὶ χόρτον ὡς βοῦν ψωμιούσιν σε, καὶ ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ αὐλισθήσῃ, καὶ ἐπτὰ καιροὺς ἀλλαγήσονται ἐπὶ σέ, ἕως οὗ γνῶσ οἵτι κυριεύει ὁ ὑψιστος τῆς βασιλείας τῶν ἀνθρώπων, καὶ ὃ ἂν δόξῃ, δώσει αὐτήν.

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

עֲלֵיה בְּמַלְכָוֹת אֶנְשָׂא וְלִמְן־הָר יְצָבָא
כִּי מִתְּהִלָּה מִן־הָר תִּגְעַז דֵּי שְׁלִיט עֲלֵיה
לְזִקְנָה אָמְרוּ לְמַשְׁבֵך עַקְר שְׁרַשְׂהִי דֵי אִילְנָא מַלְכָוֹתך

26. (4:23 in Aramaic) w'di 'amaru l'mish'baq 'iqar shar'shohi 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 the heavens rule.

<26> καὶ ὅτι εἶπαν Ἐάσατε τὴν φυὴν τῶν ρίζῶν τοῦ δένδρου,
ἡ βασιλεία σού σοι μενεῖ, ἀφ' ἦς ἂν γνῶσ τὴν ἔξουσίαν 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,
your kingdom abides to you
aph' hēs an gnōs tēn exousian tēn ouranion.
from of which ever time you should know the authority of the heavens.

עֲלֵיה בְּמַלְכָוֹת אֶנְשָׂא וְלִמְן־הָר יְצָבָא
כִּי מִתְּהִלָּה מִן־הָר תִּגְעַז דֵּי שְׁלִיט עֲלֵיה
לְזִקְנָה אָמְרוּ לְמַשְׁבֵך עַקְר שְׁרַשְׂהִי דֵי אִילְנָא מַלְכָוֹתך

כְּדֹלְהָן מֶלֶךְ אַמְלָכִי יִשְׁפֵּר עַלְיכֶּךָ וְחַטִּיךְ בְּצַדְקָה פְּרָק
וְעֲזִיזָךְ בְּמַחְנָן עֲגַנֵּן חָנָן תְּהִוָּא אַרְכָּה לְשָׁלוֹתֶךָ:

27. (4:24 in Aramaic) **lahen mal'ka' mil'ki yish'par `alayik wachatayak b'tsid'qah ph'ruq wa`awayathak b'michan `anayin hen tehewe' 'ar'kah lish'lew'thak.**

Dan4:27 Therefore, O king, may my advice be pleasing to you: break off your sins by righteousness and your iniquities by showing mercy to the poor; if there shall be duration to your prosperity.

<27> διὰ τοῦτο, βασιλεῦ, ἡ βουλὴ μου ἀρεσάτω σοι, καὶ τὰς ἀμαρτίας σου ἐν ἐλεημοσύναις λύτρωσαι καὶ τὰς ἀδικίας σου ἐν οἰκτιρμοῖς πενήτων· ἵσως ἔσται μακρόθυμος τοῖς παραπτώμασίν σου ὁ θεός. --

27 dia tutto, basileu, hē boulē mou aresatō soi,

On account of this, O king, my counsel let please you,

kai tas hamartias sou en eleēmosynais lytrōsai kai tas adikias sou

and your sins by charities ransom, and your iniquities

en oiktirmois penētōn;

by compassions on the needy!

isōs estai makrothymos tois paraptōmasin sou ho theos. --

Perhaps it shall be the El the long-suffering to your transgressions.

כְּה כָּלָא מַטָּא עַל־גְּבוּכָּדְנַצְּרָ מֶלֶךְ אַ: 25

28. (4:25 in Aramaic) **kola' m'ta' `al-N'bukad'netssar mal'ka'.**

Dan4:28 All this happened to Nebuchadnetssar the king.

<28> ταῦτα πάντα ἔφθασεν ἐπὶ Ναβούχοδονοσορ τὸν βασιλέα.

28 tauta panta ephthasen epi Nabouchodonosor ton basilea.

All these things came upon Nebuchadnezzar the king.

כְּוֹלְקָצָת יְרֵחִין תְּרֵי־עָשָׂר עַל־הַיּוֹכֵל מֶלֶכְיָתָא
הִי בָּבֶל מְהֻלָּךְ תְּרוּהָ: 26

29. (4:26 in Aramaic) **liq'tsath yar'chin t'rey-`asar `al-heykāl mal'kutha'**
di Babel m'halek hawah.

Dan4:29 At the end of twelve months he was walking in the palace of the kingdom of Babel.

<29> μετὰ δωδεκάμηνον ἐπὶ τῷ ναῷ τῆς βασιλείας αὐτοῦ ἐν Βαβυλῶνι περιπατῶν

29 meta dōdeka mēnon epi tō naō tēs basileias autou en Babylōni peripatōn

After twelve months, upon the temple of his kingdom in Babylon while walking,

כְּזַעַגְה מֶלֶךְ הָלָא רְא־הִיא בָּבֶל בְּבָתָא הִי־אֲנָה 27

בְּנִיתָה לְבֵית מֶלֶךְ בָּתַקְף חֲסִינִי וְלִיקָּר הַדָּרִי:

30. (4:27 in Aramaic) `aneh mal'ka' w'amar hala' da'-hi' Babel rab'tha'
di-'anah benay'thah l'beyth mal'ku bith'qaph chis'ni w'liqar had'ri.

Dan4:30 The king reflected and said, Is this not Babel the great, which I have built for a house of the kingdom, by the might of my power and for the glory of my majesty?

כֹּא ^{אָ}πεκρίθη ὁ βασιλεὺς καὶ εἰπεν Οὐχ αὕτη ἔστιν Βαβυλὼν ἡ μεγάλη,
ἥν ἐγὼ ὡκοδόμησα εἰς οἶκον βασιλείας ἐν τῷ κράτει τῆς Ἰσχύος μου
εἰς τιμὴν τῆς δόξης μου;

30 apekrithē ho basileus kai eipen Ouch hautē estin Babylōn hē megalē,
responded the king, and said, not this Is Babylon the great,
hēn egō ὥκοδομῆσα eis oikon basileias en tō kratei tēs ischuos mou
which I built for a house of royalty, by the might of my strength,
eis timēn tēs doxēs mou?
for the honor of my glory?

בְּנִיתָה לְבֵית מֶלֶךְ בָּתַקְף חֲסִינִי וְלִיקָּר הַדָּרִי:
כֹּחַ עֲזָר מֶלֶךְ אַבְּבָם מֶלֶךְ אַבְּבָם מֶלֶךְ אַבְּבָם
בְּנוֹכְדָנֵצָר מֶלֶךְ אַבְּבָם מֶלֶךְ אַבְּבָם מֶלֶךְ אַבְּבָם

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

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

καὶ ἦτι τοῦ λόγου ἐν στόματι τοῦ βασιλέως ὅντος φωνὴ ἀπὸ οὐρανοῦ ἐγένετο Σοὶ
λέγουσιν, Ναβουχοδονοσορ βασιλεῦ, ἡ βασιλεία παρῆλθεν ἀπὸ σοῦ,

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

כֹּת וּמִן-אֲנָשָׁא לְךָ טַרְדִּין וְעַמְּדִיחוֹת בְּרָא מַדְךָ עַשְׂבָּא כְּתָורִין
לְךָ יַטְעִמּוּן וְשַׁבָּעָה עַדְגִּין יַחֲלִפּוּן עַלְיִךְ עַד דִּירְתָּנְכָע
דִּירְשָׁלִיט עַלְיָא בְּמֶלֶכּוֹת אֲנָשָׁא וּמִן-הָרִי יַצְבָּא יַתְגִּבְהָה:

32. (4:29 in Aramaic) u'min-'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 ἡ κατοικία σου, καὶ χόρτον ὃς βοῦν ψωμισθήσεται σε, καὶ ἐπτὰ καιροὺς ἀλλαγήσονται ἐπὶ σέ, ἵνας οὐ γνῶς ὅτι κυριεύει ὁ ὑψηστος τῆς βασιλείας τῶν ἀνθρώπων, καὶ ὃ ἐὰν δόξῃ, 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 allagēontai epi se,
and grass as an ox they shall feed you, and seven seasons shall change over you,
heōs hou gnōs hoti kyrieuei ho huuistos tēs basileias
until of which time you shall know that dominates the highest the kingdom
tōn anthrōpōn, kai hō ean doxē, dōsei autēn.
of men, and to whom ever it seems good to give it.

אַתְּ־בָּנֶה־עֲמָלֵךְ־עַל־נְבוּכָדְנָצָר וּמִן־אַנְשָׁא
טָרֵיד וְעַשְׂבָּא כְּתוּרִין יְאַכֵּל וּמְטַל שְׁמִיא גְּשֻׁמָּה יְצַטְּבָע
עַד־הַיּוֹם שְׁעָרָה כְּגַשְׁרִין רְבָה וּטְפָרוֹהִי כְּצָפְרִין:

33. (4:30 in Aramaic) bah-sha`atha' mil'tha' saphath `al-N'bukad'netstsar
umin-'anasha' t'r id 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 Nebukadnetssar was fulfilled;
and he was driven away from men and ate grass like cattle, and his body was drenched
with the dew of the heavens 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 ὃς βοῦς ἤσθιεν, καὶ ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ τὸ σῶμα αὐτοῦ ἐβάφη, ἵνας οὐ αἱ τρίχες αὐτοῦ ὃς λεόντων ἐμεγαλύνθησαν καὶ οἱ ὄνυχες αὐτοῦ ὃς ὄρνέων.

33 autē tē hōrā ho logos synetelesthē epi Nabouchadnezzar,
In this hour the word was completed upon Nebuchadnezzar,
kai apo tōn anthrōpōn exediōchthē kai chorton hōs bous ēsthen,
and from men he was banished, and grass as an ox he ate,
kai apo tēs drosou tou ouranou to sōma autou ebaphē,
and from the dew of the heavens 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.

אַתְּ־בָּנֶה־עֲמָלֵךְ־עַל־נְבוּכָדְנָצָר וּמִן־אַנְשָׁא
לֹא־וְלֹקְצָת יוֹמִיה אֲנָה נְבוּכָדְנָצָר עַנְנִי לְשְׁמִיא נְטַלָּה

וְמִנְהָעֵי עַלְיִי יְתִיב וְלֹעֲלִיא בְּרָכָת וְלֹחִי עַלְמָא שְׁבָחָת
וְהַדְבָּתָה דִּי שְׁלַטְנָה שְׁלַטְנָה עַלְם וּמְלֻכָּתָה עַמְּדָדָר וְדָר:

34. (4:31 in Aramaic) w'liq'tsath yomayah 'anah N'bukad'netstsar `ay'nay lish'maya'
nit'leth uman'd`i `alay y'thub ul'ilaya' bar'keth 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 the heavens 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 ὀφθαλμούς μου εἰς τὸν οὐρανὸν ἀνέλαβον, καὶ αἱ φρένες μου ἐπ’ ἐμὲ ἐπεστράφησαν, καὶ τῷ ὑψίστῳ εὐλόγησα καὶ τῷ ζῶντι εἰς τὸν αἰώνα ἤνεσα καὶ ἐδόξασα, ὅτι ἡ ἔξουσία αὐτοῦ ἔξουσία αἰώνιος καὶ ἡ βασιλεία αὐτοῦ εἰς γενεὰν καὶ γενεάν,

34 kai meta to telos tōn hēmerōn egō Nabouchodonosor tous ophthalmous mou

And after the end of the days I Nebuchadnezzar my eyes

eis ton ouranon anelabon, kai hai phrenes mou ep' eme epestraphēsan,

unto the heavens lifted up, and my senses unto me returned,

kai tō huuistō eulogēsa kai tō zōnti eis ton aiōna ēnesa

and to the highest I blessed, and to the one living into the eons I praised

kai edoxasa, hoti hē exousia autou exousia aiōnios

and glorified. For his authority authority is an eternal,

kai hē basileia autou eis genean kai genean,

and his kingdom is unto generation and generation.

לְבָב וּכְלַדְאָרִי אֶרְעָא כָּלה חַשִּׁיבָן 32
וְכִמְצֵבָה עָבֵד בְּחִיל שְׁמִיא וּדְאָרִי אֶרְעָא
וְלֹא אִתֵּר דִּי־יְמָחָא בִּיהָה וּרְאָמָר לֵה מָה עֲבָדָתָה:

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 the heavens 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 dynamei tou ouranou

and according to his will he does among the force of the heavens,

kai en tē katoikiā tēs gēs, kai ouk estin
 and among the one dwelling the earth. And there is not one
 hos antipoiēsetai tē cheiri autou kai erei autō Ti epoīesas?
 who shall act against his hand, and says to him, What did you do?

לֹגַ בְּהָדֵזְמָנָא מִנְהָצֵעַ יְתֻובַּ עַלְיַ וְלִיקָּר מֶלֶכְיָהִי הַדָּרִי
 וְזֹוִי יְתֻובַּ עַלְיַ וְלִי הַקְּבָרִי וְרַבְּרַבְנִי יְבָעָן
 וְעַלְמֶלֶכְיָהִי הַתְּקִנָּה וְרַבְוִי בְּתִירָה הַוְסָפָת לֵי:

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 ἥλθον, καὶ ἡ μορφή μου ἐπέστρεψεν ἐπ' ἐμέ, καὶ οἱ τύραννοί μου καὶ οἱ μεγιστᾶνες μου ἐζήτουν με, καὶ ἐπὶ τὴν βασιλείαν μου ἐκραταιώθην, καὶ μεγαλωσύνη περισσοτέρα προσετέθη μοι.

36 autō tō kairō hai phrenes mou epestraphēsan ep' eme,
 At the same time my senses returned unto me,
 kai eis tēn timēn tēs basileias mou ēlthon,
 and into the honor of my kingdom I came,
 kai hē morphē mou epestrep sen ep' eme, kai hoī tyrannoī mou
 and my appearance returned to me, and my sovereigns
 kai hoī megistaneis mou ezētoun me, kai epi tēn basileian mou ekrataiōthēn,
 and my great men sought me; and over my kingdom I was strengthened,
 kai megalōsynē perissotera prosetethē moi.
 and greatness more extra was added to me.

לֹדְ קָעַן אֲנָה נְבוּכָדְנָצָר מְשָׁבֵח וּמְרוּם וּמְהָדר לְמֶלֶךְ
 שְׁמִיא דִי כָּל-מְעַבְדוּהִ קְשַׁט וְאַרְחַתָּה דִין
 וְדִי מְהַלְכִין גְּנוּה יְכַל לְהַשְּׁפָלה: פ

37. (4:34 in Aramaic) k`an 'anah N'bukad'netssar 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, Nebukadnetssar, praise, exalt and honor the King of the heavens, for all

His works are true and His ways just, and He is able to humble those who walk in pride.

37> νῦν οὖν ἐγώ Ναβούχοδονοσορ αἰνῶ καὶ ὑπερυψῷ καὶ δοξάζω τὸν βασιλέα τοῦ οὐρανοῦ, ὅτι πάντα τὰ ἔργα αὐτοῦ ἀληθινὰ καὶ αἱ τρίβοι αὐτοῦ κρίσις, καὶ πάντας τοὺς πορευομένους ἐν ὑπερηφανίᾳ δύναται ταπεινώσαι.

37 nyn oun egō Nabouchodonosor ainō kai hyperuyō
Now then I Nebuchadnezzar praise and greatly exalt
kai doxazō ton basilea tou ouranou,
and glorify the king of the heavens,
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

גַּם־בְּלִשְׁאָצָר מֶלֶךְ אָעָבֵד לְחַם רַב לְרַבְּבָנָהִי אַלְפָי
וְלִקְבָּל אַלְפָא חֲמָרָא שְׂתָהָה: Dan5:1

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

Dan5:1 Belshatssar 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 δεῖπνον μέγα τοῖς μεγιστᾶσιν αὐτοῦ χιλίοις,
καὶ κατέναντι τῶν χιλίων ὁ οἶνος. καὶ πίνων

1 Baltasar ho basileus epoiesen 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.

בְּלִשְׁאָצָר אָמַר בְּטֻעַם חָמָר לְהִתְתִּיחַ לְמַאֲנִי דְּחָבָא
וְכָסְפָא דֵי הַנְּפָק נְבוּקָדְנָצָר אָבוֹהִי מִן־הַיְכָלָא דֵי בִּירֻשָּׁלָם
וַיִּשְׁתֹּוּן בְּהַזּוֹן מֶלֶךְ אַוְרַבְּבָנָהִי שְׁגַלְתָה וְלִחְנָתָה:

2. Bel'sha'ttsar 'amar bit'`em cham'ra' l'hay'thayah l'ma'ney dahaba' w'kas'pa'
di han'peq N'bukad'netsar 'abohi min-heyk'la' di biYrush'lem
w'yish'ton b'hon mal'ka' w'rab'r'banohi sheg'latheh ul'chenatheh.

Dan5:2 When Belshatssar tasted the wine, he gave orders to bring the gold
and silver vessels which Nebukadnetssar 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, ἢ ἔξήνεγκεν Ναβουχοδονοσορ ὁ πατὴρ αὐτοῦ ἐκ τοῦ ναοῦ τοῦ ἐν Ιερουσαλημ, 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

And drinking Belshazzar spoke in the tasting of the wine
tou enegkein ta skeuē ta chrysa kai ta argyra,
to bring the items, the ones of gold and the ones of silver
ha exēnegken Nabouchodonosor ho patēr autou ek tou naou tou
which brought forth Nebuchadnezzar his father from out of the temple
en Ierousalēm, kai pietōsan en autois ho basileus kai hoi megistanes autou
in Jerusalem. And they drank with them – the king, and his great men,
kai hai pallakai autou kai hai parakoitoi autou.
and his concubines, and his mistresses.

גַּם־בְּאָדִין חִתְיָו מְאַנֵּי דְּבָבָא דֵי הַנְּפָקֵוי מִן־הַיְכָלָא
הַיְדָבֵית אֶלְהָא דֵי בִּירְוָשָׁלָם וְאֲשָׁתְיָו בְּהֹן מֶלֶךְ
וּבְרַבְנָהִי שְׁגָלָתָה וְלִחְנָתָה:

3. be'dayin hay'thiu ma'ney dahaba' di han'piqu min-heyk'la' di-beyth 'Elaha'
di biYrush'lem w'ish'tiu b'hon mal'ka' w'rab'r'banohi sheg'latheh u'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 ἤνέχθησαν τὰ σκεύη τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ, ἢ ἔξήνεγκεν ἐκ τοῦ ναοῦ τοῦ θεοῦ τοῦ ἐν Ιερουσαλημ, 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,
which were brought forth from out of the temple of the Elohim in Jerusalem,
kai epinon en autois ho basileus kai hoi megistanes autou
and they drank with them – the king, and his great men,
kai hai pallakai autou kai hai parakoitoi autou;
and his concubines, and his mistresses.

דְּאֲשָׁתְיָו חִמְרָא וְשְׁבָחוּ לְאֱלֹהִי דְּבָבָא
וּכְסָפָא נְחַשָּׁא פְּרַזְלָא אַעֲאָ וְאַבְנָא:

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 mighty ones of gold and silver,
of bronze, iron, wood and stone.

«4» ἔπινον οἶνον καὶ ἤνεσαν τοὺς θεοὺς τοὺς χρυσοῦς
καὶ ἀργυροῦς καὶ χαλκοῦς καὶ σιδηροῦς καὶ ξυλίνους καὶ λιθίνους.

4 epinon oinon kai énesan tous theous tous chrysous

They drank wine, and they praised the mighty ones 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.

וְיָד־אֶנְשׁוֹן נִפְקֵד אַצְבָּעַן דִּי יַד־אֶנְשׁ
וְכַתְבֵּן לְקַבֵּל גְּבָרְשָׂתָא עַל־גִּירָא דִּי־כְּתַל הַיְכָלָא
דִּי מַלְכָא וּמַלְכָא חִזְה פֵּס יַדָּה דִּי כְּתַבָּה:

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 τούχου τοῦ οἴκου τοῦ βασιλέως,
καὶ ὁ βασιλεὺς ἐθεώρει τοὺς ἀστραγάλους τῆς χειρὸς τῆς γραφούσης.

5 en autē tē hōrā exēlthon daktyloī cheiros anthrōpou kai egraphon
In the same hour came forth fingers of the hand of a man, and they wrote
katenanti tēs lampados epi to koniamma tou toichou
over against the lamp upon the whitewashed portion of the wall
tou oikou tou basileōs, kai ho basileus etheōrei tous astragalous tēs cheiros tēs graphousēs.
of the house of the king. And the king viewed the knuckles of the hand writing.

וְאַבִין מַלְכָא זִיוֹחַי שְׁנוֹחַי וּרְעִינַחַי יַבְחַלְוִנָּה
וְקַטְרִי חֲרַצַּה מְשֻׁתְּרִין וְאַרְכְּבַתְּהָ דָא לְדָא נְקַשְׁן:

6. 'edayin mal'ka' ziuohi sh'nohi w'ra`yonohi y'bahaluneh
w'qit'rey char'tseh mish'tarayin w'ar'kubatreh 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 μορφὴ ἡλλοιώθη,
καὶ οἱ διαλογισμοὶ αὐτοῦ συνετάρασσον αὐτόν,

καὶ οἱ σύνδεσμοι τῆς ὁσφύος αὐτοῦ διελύοντο, καὶ τὰ γόνατα αὐτοῦ συνεκροτοῦντο.

6 tote tou basileōs hē morphē ēlloīthē, 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.

7
אָמַר מֶלֶךְ בָּבֶל לְהַעֲלֵה לְאַשְׁפִּיא כְּשִׁיחָא
וְגֹזְרִיא עֲנָה מֶלֶךְ וְאָמַר לְחַקִּימֵי בָּבֶל דֵּי קָלָן-אֲנָשָׁן
הַיְּדִיקָה כְּתָבָה דָּנָה וּפְשָׂרָה יְחֻנָּנֵי אַרְגּוֹנוֹן יְלַבְּשָׁן
וְהַמּוֹנָךְ אֲדִידָבָּא עַל-צְוָארָה וְתַלְתֵּי בְּמֶלֶכְוֹתָא יְשַׁלְּטָה ס

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, Kasdaye and the diviners.

The king answered and said to the wise men of Babel, 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 ἴσχυί τοῦ εἰσαγαγεῖν μάγους, Χαλδαίους,
γαζαρηνοὺς καὶ εἰπεν τοῦσ σοφοῦς Βαβυλῶνος "Ος ἂν ἀναγνῷ 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,

And yelled the king in strength to bring the magi, and the Chaldeans,

gazarēnous kai eipen tois sophois

and the astrologers. And he said to the wise men

Babylōnos Hos an anagnō tēn graphēn tautēn

of Babylon, Who ever should read this writing,

kai tēn sygkrisin gnōrisē moi, porphyran endysetai,

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.

8
אָדַין עַלְלִין כָּל חַקִּימֵי מֶלֶךְ וְלֹא-כָחָלִין כְּתָבָה לְמַקְרָא
וּפְשָׂרָה לְהַזְּדָעָה לְמֶלֶךְ:

חָדֵין עַלְלִין כָּל חַקִּימֵי מֶלֶךְ וְלֹא-כָחָלִין כְּתָבָה לְמַקְרָא
וּפְשָׂרָה לְהַזְּדָעָה לְמֶלֶךְ:

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 ἤδυναντο τὴν γραφὴν ἀναγνῶναι οὐδὲ τὴν σύγκρισιν γνωρίσαι τῷ βασιλεῖ.
8 kai eiseporeuonto pantes hoi sophoi tou basileos kai ouk edynanto

And entering were all the wise men of the king, and they were not able
tēn graphēn anagnōnai oude tēn sygkrisin gnōrisai tō basilei.
the writing to read, nor the interpretation to make known to the king.

טוֹבָה בְּלַשׁ אֶצֶר שְׂגִיא מִתְבָּהֵל וְזִוּחִי שְׁנִין עַלְוָהִי
טָאָדִין מֶלֶכָא בְּלַשׁ אֶצֶר וְזִוּחִי שְׂגִיא מִתְבָּהֵל וְרַבְּרַבְנוּחִי מְשֻׁתְּבָשִׁין:

9. 'edayin mal'ka' Bel'sha'tstsar sagi' mith'bahal w'ziuohi shanayin `alohi
w'rab'rbanohi mish'tab'shin.

Dan5:9 Then King Belshatssar was greatly troubled, his face was changing on him,
and his nobles were perplexed.

«9» καὶ ὁ βασιλεὺς Βαλτασαρ πολὺ ἐταράχθη, καὶ ἡ μορφὴ αὐτοῦ ἤλλοιαθη
ἐπ' αὐτῷ, καὶ οἱ μεγιστᾶνες αὐτοῦ συνεταράσσοντο.

9 kai ho basileus Baltasar poly etarachthē, kai hē morphē autou ēlloiothē ep' autō,
And king Belshazzar was disturbed, and his appearance changed in him,
kai hoi megistanes autou synetarassonto.
and his great men were disturbed.

מְשֻׁתְּבָשִׁין עַלְמִינִין חֵי אֶל-יְבָחָלָק בְּעִזּוֹנָךְ וְזִוּחִי שְׂגִיא מִתְבָּהֵל
עַלְלָת עֲנָת מֶלֶכָה וְאֶמֶת מֶלֶכָה לְעַלְמִינִין חֵי
יְמִלְכָתָא לְקַבֵּל מֶלֶכָה וְרַבְּרַבְנוּחִי לְבִית מְשֻׁתְּבָשִׁין:

10. mal'k'tha' laqabel miley mal'ka'
w'rab'rbanohi l'beyth mish't'ya' `alalah `anath mal'k'tha'
wa'amereth mal'ka' l`al'min cheyi 'al-y'bahaluk ra`yonak w'ziuayak '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 τὸν αἰώνας ζῆθι· μὴ ταρασσέτωσάν σε οἱ διαλογισμοί σου,
καὶ ἡ μορφὴ σου μὴ ἄλλοιούσθω.

10 kai eiselthen hē basilissa eis ton oikon tou potou
And the queen entered into the house of the banquet.
kai eipen Basileu, eis tous aiōnas zēthi;

And said, O king, into the eon live!

mē tarassetōsan se hoī dialogismoi sou, kai hē morphē sou mē alloiousthō;
not Let disturb you your thoughts, and appearance your not let be changed!

וְאֵיתִי גָּבָר בַּמֶּלֶכְתְּךָ הִי רֹום אֲלֹהִין קְהִישֵּׁין בָּה
וּבְיוֹמִי אֲבוֹיךְ נְהִירֹו וְשְׁכַלְתָּנוּ וְחַכְמָה כְּחַכְמָת-אֲלֹהִין
הַשְּׂתָכָחָת בָּה וּמְלָכָא נְבָכְדָנָצָר אֲבוֹךְ רֶב חַרְטָמִין אַשְׁפִּין
כְּשֶׁהָאִין גְּזִירִין הַקִּימָה אֲבוֹיךְ מְלָכָא:

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'netstsar '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 Nebukadnetssar, your father, the king, your father the king appointed him master of the magicians, conjurers, Kasdain and diviners.

«11» ἔστιν ἀνὴρ ἐν τῇ βασιλείᾳ σου, ἐνῷ πνεῦμα θεοῦ, καὶ ἐν ταῖς ἡμέραις τοῦ πατρός σου γρηγόρησις καὶ σύνεσις εὑρέθη ἐν αὐτῷ, καὶ ὁ βασιλεὺς Ναβουχοδονοσορ ὁ πατήρ σου ἀρχοντα ἐπαοιδῶν, μάγων, Χαλδαίων, γαζαρηνῶν κατέστησεν αὐτὸν,
11 estin anēr en tē basileiā sou, en hō pneuma theou,

There is a man in your kingdom in whom is the Spirit of Elohim.

kai en tais hēmerais tou patros sou grēgorēsis kai synesis heurethē en autō,
And in the days of your father, vigilance, and understanding, were found in him;
kai ho basileus Nabouchodonosor ho patēr sou archonta epaoidōn, magōn,
and king Nebuchadnezzar your father ruler of enchanters of magi
Chaldaion, gazarēnōn katestēsen auton,
of Chaldeans and of astrologers placed him.

וְאֵיתִי גָּבָר בַּמֶּלֶכְתְּךָ הִי רֹום אֲלֹהִין קְהִישֵּׁין בָּה
וְאֵיתִי גָּבָר בַּמֶּלֶכְתְּךָ קְטָרִין הַשְּׂתָכָחָת בָּה בְּדַנְיָאֵל הִי-מְלָכָא
שֶׁמֶ-שְׁמָה בְּלִטְשָׁאָצָר כְּעַן דַּנְיָאֵל יְתָקֵרִי וּפְשָׁרָה יְהֹתָהוּ: פ

12. kal-qabel di ruach yatirah uman'da` w'sak'l'thanu m'phashar chel'min
wa'achawayath 'achidan um'share' qit'rın hish't'kachath beh b'Dani'El di-mal'ka'
sam-sh'meh Bel'tsha'tstsar 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 Dani'El, whom the king gave the name Belteshatssar.
Let Dani'El 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 Βαλτασάρ·
νῦν οὖν κληθήτω, καὶ τὴν σύγκρισιν αὐτοῦ ἀναγγελεῖ σοι.

12 hoti pneuma perisson en autō kai phronēsis kai synesis,
For spirit extra is in him, and intelligence, and understanding
sygkrinōn enypnia kai anaggellōn kratoumena
of interpreting dreams, and reporting things held,
kai lyōn syndesmous, Daniēl
and untying things bonded together – it is Daniel,
kai ho basileus epethēken autō onoma Baltasar;
and the king put to him the name – Belteshazzar.
nyn oun klēthētō, kai tēn sygkrisin autou anaggelei soi.
Now then let him be called! and its interpretation he shall announce to you.

וְאַתָּה בְּאֶדְין כִּנְיָאֵל הַעַל קָרְבָּן מֶלֶךְ אַתָּה מֶלֶךְ וְאָמַר
לְכִנְיָאֵל אֲנֹתָה דְּחִוָּה דִּירְמָן בְּנֵי גָּלוּתָה אֲתָּה יְהוּדָה
הַיְהִי מֶלֶךְ אָבִי מִינְיָהִיךְ:

13. be'dayin Dani'El hu'al qadam mal'ka' `aneh mal'ka' w'amar l'Dani'El 'an'tah-hu'
Dani'El di-min-b'ney galutha' di Yahud di hay'thi mal'ka' 'abi min-Yahud.

Dan5:13 Then Dani'El was brought in before the king. The king spoke
and said to Dani'El, Are you that Dani'El who is of the sons of the captivity of Yahudah,
whom my father the king brought from Yahudah?

<13> τότε Δανιηλ εἰσήχθη ἐνώπιον τοῦ βασιλέως,
καὶ εἶπεν ὁ βασιλεὺς τῷ Δανιηλ Σὺ εἶ Δανιηλ ὁ ἀπὸ τῶν σίων
τῆς αἰχμαλωσίας τῆς Ιουδαίας, ἃς ἤγαγεν ὁ βασιλεὺς ὁ πατέρος μου;

13 tote Daniēl eisēchthē enōpion tou basileōs, kai eipen ho basileus tō Daniēl
Then Daniel was brought in before the king. And said the king to Daniel,
Sy ei Daniēl ho apo tōn huiōn tēs aichmalōsias tēs Ioudaias,
Are you Daniel, the one from the sons of the captivity of Judea,
hēs ēgagen ho basileus ho patēr mou?
of which brought the king my father?

וְאַתָּה בְּאֶדְין כִּנְיָאֵל הַעַל קָרְבָּן מֶלֶךְ אַתָּה מֶלֶךְ וְאָמַר
לְכִנְיָאֵל אֲנֹתָה דִּירְמָן בְּנֵי גָּלוּתָה אֲתָּה יְהוּדָה
וְשָׁכַלְתָּנוּ וְחִכָּמָה יְתִירָה הַשְׂתָּכְחָת בְּךָ:

14. w'shim' eth `alayik di ruach 'Elahin bak w'nahiru w'sak'l'thanu
w'chak'mah yatirah hish't'kachath bak.

Dan5:14 Now I have heard about you that a Spirit of the Elohim is in you,
and light, insight and extraordinary wisdom have been found in you.

אַתָּה יְדִעָה כִּי־בְּנֵי־הָרָאשָׁה
בְּנֵי־הָרָאשָׁה אֲמֹרֶת־בְּנֵי־הָרָאשָׁה
בְּנֵי־הָרָאשָׁה בְּנֵי־הָרָאשָׁה

14 ēkousa peri sou hoti pneuma theou en soi,
I heard concerning you, that spirit of Elohim is in you,
kai grēgorēsis kai synesis kai sophia perissē heurethē en soi.
and vigilance, and understanding, and wisdom extra is found in you.

טו וְכָעֵן הָעַלְוֹ קָדַםְיָה כְּבִימָה אֲשֶׁר־בָּהּ
וְפִשְׁרָה לְהַזְּדַעַתְנִי וְלְאַ-כְּהַלִּין פְּשָׁר־מְלָתָא לְהַחֲנוּהָ:

15. uk' an hu`alu qadamay chakimaya' 'ash'phaya' di-k'thabah d'nah yiq'ron
uphish'reh l'hoda`uthani w'la'-kahalin p'shar-mil'tha' l'hachawayah.

Dan5:15 And now the wise men and the conjurers were brought in before me
that they might read this inscription and make its interpretation known to me,
but they were not able to declare the interpretation of the message.

אַתָּה יְדִעָה כִּי־בְּנֵי־הָרָאשָׁה
בְּנֵי־הָרָאשָׁה אֲמֹרֶת־בְּנֵי־הָרָאשָׁה
בְּנֵי־הָרָאשָׁה בְּנֵי־הָרָאשָׁה

15 kai nyn eisēlthon enōpion mou hoi sophoi, magoi, gazarēnoi,
And now there entered before me the wise men, magi, and astrologers,
hina tēn graphēn tautēn anagnōsin kai tēn sygkrisin
that this writing they should read, and the interpretation
autēs gnōrisōsin moi, kai ouk ēdynēthēsan anaggeilai moi.
they should make known to me. But they were not able to announce to me.

טו וְאֵנָה שְׁמַעַת עַלְיךָ דִּיחַוְכֵל פְּשָׁרֵין לְמִפְשָׁר וּקְטָרֵין לְמִשְׁרָא
כְּעֵן הַן תַּוְכֵל כְּתָבָא לְמִקְרָא וּפִשְׁרָה לְהַזְּדַעַתְנִי אַרְגּוֹנָא תַּלְבֵשׂ
וְהַמּוֹנָךְ אֲדִידָהָבָא עַל־צַוְאָרָךְ וְתַלְתָּא בְּמַלְכָוֶתָא תַּשְׁלַטְתָּא כְּ

16. wa'anah shim' eth `alayik di-thukal pish'rin l'miph'shar w'qit'rīn l'mish're'
k'an hen tukal k'thaba' l'miq're' uphish'reh l'hoda`uthani 'ar'g'wana' thil'bash
w'hamon'ka' di-dahaba' `al-tsau'rak w'thal'ta' b'mal'kutha' tish'lat.

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> καὶ ἐγὼ ἥκουσα περὶ σοῦ ὅτι δύνασαι κρίματα συγκρῖναι·
νῦν οὖν ἐὰν δυνηθῆς τὴν γραφὴν ἀναγνῶναι καὶ τὴν σύγκρισιν αὐτῆς γνωρίσαι μοι,
πορφύραν ἐνδύσῃ, καὶ ὁ μανιάκης ὁ χρυσοῦς ἔσται ἐπὶ τὸν τράχηλόν σου,
καὶ τρίτος ἐν τῇ βασιλείᾳ μου ἄρξεις.

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

Now then, if you should be able the writing to read,

kai tēn sygkrisin autēs gnōrisai moi, porphyran endysē,

and its interpretation to make known to me, purple shall be put on you,

kai ho maniakēs ho chrysous estai epi ton trachēlon sou,

and the necklace of gold shall be upon your neck,

kai tritos en tē basileiā mou arxeis.

and as third in my kingdom you shall rule.

עַל־יְהוָה־מֶלֶךְ־יִשְׂרָאֵל וְאֶמְرָה־קְדֻשָּׁה־מְתֻנָּה
לֹא־לְהָזִין־וְנִבְזִיתָה לְאַחֲרֵן־הַבָּרָם
כְּתַבָּא אַקְרָא לְמֶלֶךְ־וּפְשָׁרָא אַהוֹד־עֲגָה:

17. be'dayin `aneh Dani'El w'amar qadam mal'ka' mat'nathak lak lehew'yan
un'baz'b'yathak l'acharan hab b'ram k'thaba' 'eq're l'mal'ka' uphish'ra' 'ahod`ineh.

Dan5:17 Then Dani'El 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> τότε ἀπεκρίθη Δανιηλ καὶ εἶπεν ἐνώπιον τοῦ βασιλέως

Τὰ δόματά σου σοὶ ἔστω, καὶ τὴν δωρεὰν τῆς οἰκίας σου ἐτέρῳ δόσ·

ἐγὼ δὲ τὴν γραφὴν ἀναγνώσομαι τῷ βασιλεῖ καὶ τὴν σύγκρισιν αὐτῆς γνωρίσω σοι.

17 tote apekrithē Daniēl kai eipen enōpion tou basileōs Ta domata sou soi estō,

Then answered Daniel, and he said before the king, your gifts yours Let be,

kai tēn dōrean tēs oikias sou heterō dos;

and the present of your house to another give!

egō de tēn graphēn anagnōsomai tō basilei

But I the writing shall read to the king,

kai tēn sygkrisin autēs gnōrisō soi.

and the interpretation of it I shall make known to you.

מֶלֶךְ־יְהוָה־מֶלֶךְ־יִשְׂרָאֵל וְאֶמְרָה־קְדֻשָּׁה
רְאֵנָתָה מֶלֶךְ־אַלְהָה עַלְיָה מֶלֶכְוֶתָה
וְרְבוּתָה וְיִקְרָא וְהַדָּרָה יְהָב לְגַבְדֵּנְצָר אַבּוֹךְ:

18. 'an'tah mal'ka' 'Elaha' 'ilaya' mal'kutha'

ur'butha' wiqara' w'had'rah y'hab liN'bukad'nettsar 'abuk.

Dan5:18 As for you, O king, the Most High El gave a kingdom, greatness, majesty, and splendor to Nebukadnetssar your father.

<18> βασιλεῦ, ὁ θεὸς ὁ ὑψιστος τὴν βασιλείαν καὶ τὴν μεγαλωσύνην καὶ τὴν τιμὴν καὶ τὴν δόξαν ἔδωκεν Ναβουχοδονοσορ τῷ πατρὶ σου,
18 basileu, ho theos ho huiostos 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.

אַתָּה בְּבוֹהֵת אֱלֹהִים כָּל־עַמְמִיא אַמְּמִיא
וְלֹשֶׁנְךָ הוּא צָעִין וְדָחֲלִין מִזְמָרְתָּה
דִּירְתָּה צָבָא הָנוּ קָטֵל וְדִירְתָּה צָבָא הָנוּ מְחָא
וְדִירְתָּה צָבָא הָנוּ מְרִימָה וְדִירְתָּה צָבָא הָנוּ מְשִׁפְילָ:

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 they 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 μεγαλωσύνης, ἃς ἔδωκεν αὐτῷ, πάντες οἱ λαοί, φυλαί, γλῶσσαι ἃσαν τρέμουντες καὶ φοβούμενοι ἀπὸ προσώπου αὐτοῦ· οὓς ἡβούλετο, αὐτὸς ἀνήρει, καὶ οὓς ἡβούλετο, αὐτὸς ἐτυπτεν, καὶ οὓς ἡβούλετο, αὐτὸς ὑψου, καὶ οὓς ἡβούλετο, αὐτὸς ἐταπείνου.

19 kai apo tēs megalōsynēs, hēs edōken autō,

And because of the greatness of which he gave to him,

pantes hoi laoi, phylai, glōssai ēsan tremontes

all the peoples, tribes, languages were trembling

kai phoboumenoi apo prosōpou autou; hous ēbouleto, autos anērei,

and fearing from before him. Whom he willed he did away with,

kai hous ēbouleto, autos etypten, kai hous ēbouleto, autos huuou,

and whom he willed he beat, and whom he willed he raised up high,

kai hous ēbouleto, autos etaapeinou.

and whom he willed he humbled.

כַּיְכָدִי רָם לְבָבָה וּרוֹחָה תִּקְפַּת לְהַזְּדָה הַנְּחָת
אַתָּה בְּבוֹהֵת אֱלֹהִים כָּל־עַמְמִיא אַמְמִיא 20

מן־קָרְסָא מַלְכּוֹתָה וַיִּקְרַה הַעֲדֵרוֹ מִבָּה:

20. u'k'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 ἀφηρέθη ἀπὸ αὐτοῦ,

20 kai hote huyōthē hē kardia autou

And when was raised up high his heart,

kai to pneuma autou ekrataiōthē tou hyperēphaneusasthai, katēnechthē
 and his spirit was fortified to be prideful, he was brought down
 apo tou thronou tēs basileias autou, kai hē timē aphērethē ap' autou,
 from the throne of his kingdom, and the honor was removed from him.

קָרְסָא מַלְכּוֹתָה וַיִּקְרַה הַעֲדֵרוֹ מִבָּה:
 כִּי־בְּנֵי אָנָשָׁא טָרִיד וְלַבְבָה עַמְּ-חִוּתָא שָׂוִי
 וְעַמְּ-עֲרָבָה מִדּוֹרָה עַשְׁבָא כְּתֹורִין יְטֻמָּה וְמַטָּל שְׁמִיא
 גְּשָׁמָה יְצַטְבָע עַד הַיְדָע הַיְ-שְׁלִירָא אַלְחָא עַלְיָא
 בְּמַלְכָוָת אָנָשָׁא וְלַמְּ-דָרִי יְצַבָּה יְהָקִים עַלְיָה:

**21. umin-b'ney 'anasha' t'rid w'lib'beh `im-cheyu'tha' sh'wi w`im-'aradaya' m'doreh
 'is'ba' k'thorin y'ta`amuneh umital sh'maya' gish'meh yits'taba` `ad di-y'da`
 di-shalit 'Elaha' `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 the heavens 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 ἔξεδιώχθη, καὶ ἡ καρδία αὐτοῦ μετὰ τῶν θηρίων ἐδόθη,
 καὶ μετὰ ὄνάγρων ἡ κατοικία αὐτοῦ, καὶ χόρτον ὡς βοῦν ἐψώμαζον αὐτόν,
 καὶ ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ τὸ σῶμα αὐτοῦ ἐβάφη, ἔως οὗ ἔγνω ὅτι κυριεύει
 ὁ θεὸς ὁ ὑψιστος τῆς βασιλείας τῶν ἀνθρώπων, καὶ ὃ ἂν δόξῃ, δώσει αὐτήν.

21 kai apo tōn anthrōpōn exediōchthē, kai hē kardia autou meta tōn thēriōn
 And from the men he was driven out, and his heart with the wild beasts
edothē, kai meta onagrōn hē katoikia autou,
 was given to be, and with the wild donkeys among which he dwelt.

kai chorton hōs boun epsōmizon auton, kai apo tēs drosou tou ouranou
 And grass as an ox was fed him, and of the dew of the heavens
to sōma autou ebaphē, heōs hou egnō hoti kyrieuei ho theos
 his body was dipped, until of which time he knew that dominated the Elohim

ho huiostos tēs basileias tōn anthrōpōn, kai hō an doxē, dōsei autēn.

the highest the kingdom of men, and to whomever it seems good he gives it.

כִּי כָל-דָּנָה יְדַעַת:
בְּבֵךְ קַל-קָבֵל
לֹא הַשְׁפֵלָת לְבַבְךְ בְּלִשְׁאַצְר
וְאַנְתָּה בֶּרֶה בְּלִשְׁאַצְר 22

22. w'an'tah b'reh Bel'sha'tstsar la' hash'pel't' lib'bak kal-qabel di bal-d'nah y'da'ta.
Dan5:22 Yet you, his son, Belshatssar, have not humbled your heart,
even though you knew all this,

<22> καὶ σὺ ὁ υἱὸς αὐτοῦ Βαλτασάρ οὐκ ἐταπείνωσας τὴν καρδίαν σου
κατενώπιον τὸν θεόν σου πάντα ταῦτα ἔγνως,

22 kai sy ho huios autou Baltasar ouk etapeinōosas tēn kardian sou katenōpion ton theon
And you, his son, O Belshazzar, humbled not your heart in front of the Elohim,
hou panta tauta egnōs,
of which all these things you knew.

כִּי וְעַל מְרָא-שְׁמִינָה הַתְּרוּמָת וְלִמְאֲנִינָה דִּירְבִּיתָה
הִתְהִיו קָדְמֵיךְ וְאַנְתָּה וּרְבָרְבָנֵיךְ שְׁגָלְתָךְ וְלִחְנַתָּךְ חַמְרָא
שְׁתִין בְּהֻזּוֹן וְלֹאַלְהֵי כְּסֶפֶא-וְדָהָבָא נְחַשָּׁא פְּרוֹזָלָא אַעֲזָא
וְאֲבָנָא דֵי לְאַ-חַזּוֹן וְלֹא-שְׁמַעַין וְלֹא יְדַעַין שְׁבַחַת
וְלֹאַלְהָא דִּירְגְּשָׁמָתָךְ בִּיהְה וּכְלָ-אַרְחַתָּךְ לְה לֹא הַכְּרָתָה:

23. w`al Mare'-sh'maya' hith'romam'at ul'ma'naya' di-bay'theh hay'thiu qadamayik
w'an'tah w'rab'rbanayik sheg'lathak ul'chenathak cham'ra' shathayin b'hon
w'l'elahey kas'pa'-w'dahaba' n'chasha' phar'z'la' 'a'a w'ab'na' di la'-chazayin
w'la'-sham'in w'la' yad'in shabach'at w'l'Elaha' di-nish'm'thak bideh
w'kal-'or'chathak leh la' hadar'at.

Dan5:23 but you have exalted yourself against the Adon of the heavens;
and they have brought the vessels of His house before you, and you and your nobles,
your wives and your concubines have been drinking wine from them;
and you have praised the mighty ones of silver and gold, of bronze, iron, wood and stone,
which do not see, do not hear nor understand. 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 θεόν τοῦ οὐρανοῦ ὑψώθης,
καὶ τὰ σκεύη τοῦ οἴκου αὐτοῦ ἤνεγκαν ἐνώπιόν σου, καὶ σὺ καὶ οἱ μεγιστᾶνές σου
καὶ αἱ παλλακαί σου καὶ αἱ παράκοιτοί σου οἶνον ἐπίνετε ἐν αὐτοῖς,
καὶ τοὺς θεοὺς τοὺς χρυσοὺς καὶ ἀργυροὺς καὶ χαλκοὺς καὶ σιδηροὺς καὶ ξυλίνους

καὶ λιθίνους, οὐδὲ οὐ βλέπουσιν καὶ οὐκ ἀκούουσιν καὶ οὐ γινώσκουσιν, ἔνεσας καὶ τὸν θεόν, οὐδὲ ἡ πνοή σου ἐν χειρὶ αὐτοῦ καὶ πᾶσαι αἱ ὁδοὶ σου, αὐτὸν οὐκ ἐδόξασας.

23 kai epi ton kyrion theon tou ouranou huyothēs,

And against YHWH the El of the heavens you were haughty,

kai ta skeuē tou oikou autou ēnegkan enōpion sou,

and the items of his house they brought before you;

kai sy kai hoi megistanes sou kai hai pallakai sou

even you, and your great men, and your concubines,

kai hai parakoitoi sou oinon epinete en autois, kai tous theous tous chrysous

and your mistresses wine drank in them, and the mighty ones 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,

hoi ou blepousin kai ouk akouousin kai ou ginōskousin, ἔνεσας καὶ 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.

וְיַדְעֵת עַזְלָא תִּשְׁלַח כְּתַבָּה רְשִׁים 24

כְּדֵבֶר מִן-קָדְמוֹהִי שְׁלִיחַ פָּסָא דִּידִיךְ אַ וְכַתְבָּה דְּנָה 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.

וְ24 διὰ τοῦτο ἐκ προσώπου αὐτοῦ ἀπεστάλη ἀστράγαλος χειρὸς
καὶ τὴν γραφὴν ταύτην ἐνέταξεν.

24 dia touto ek prosopou autou apestalē astragalos cheiros

On account of this, from his presence was sent the knuckle of a hand,

kai tēn graphēn tautēn enetaxen.

and this writing he arranged.

וְיַדְעֵת עַזְלָא תִּשְׁלַח כְּתַבָּה רְשִׁים 25

כְּה וְדָנָה כַּתְבָּה אֲזִירְךָ מִנָּא מִנָּא תְּקֵל וּפְרָסִין:

25. ud'nah k'thaba' di r'shim M'ne' M'ne' T'qel Upharsin.

Dan5:25 Now this is the inscription that was written out:

MENE, MENE, TEQEL, UPHARSIN.

וְ25 καὶ αὕτῃ ἡ γραφὴ ἡ ἐντεταγμένη Μανῆ θεκελ φαρεῖ.

25 kai hautē hē graphē hē entetagmenē Manē Thekel Phares.

And this is the writing being arranged – Mene, Tekel, Peres.

וְיַדְעֵת עַזְלָא תִּשְׁלַח כְּתַבָּה רְשִׁים 26

כו דְּנָה פְּשָׁר-מַלְתָּא מִנָּא מִנָּה-אַלְהָא מַלְכּוֹתָךְ וְהַשְׁלָמָה:

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:

MENE The Elohim has numbered your kingdom and finished it.

<26> τοῦτο τὸ σύγκριμα τοῦ ῥήματος·
μανη, ἐμέτρησεν ὁ θεὸς τὴν βασιλείαν σου καὶ ἐπλήρωσεν αὐτήν.

26 tutto to sygkrima tou hrēmatos; Manē,

This is the interpretation of the saying, Mene –

emetrēsen ho theos tēn basileian sou kai eplērōsen autēn;

The Elohim measured your kingdom and finished it.

כֹזְתָקֵל תְקִילַתָה בְמִזְנֶרֶת וְהַשְׁתְּכִחַת חֲפִירָה:²⁷

27. T'qel t'qil'tah b'mo'zan'ya' w'hish't'kachat' chasir.

Dan5:27 TEQEL you have been weighed on the scales and found deficient.

<27> θεκελ, ἐστάθη ἐν ζυγῷ καὶ εὑρέθη ὑστεροῦσα·

27 Thekel, estathē en zygo kai heurethē hysterousa;

Tekel – it was set in the yoke balance scale and found lacking.

כְחַפְרֵס פְרִיסָת מֶלֶכְוֹתָךְ וַיַּהַבֵּת לְמִדְיָן וּפְרָסָה:²⁸

28. P'res p'risath mal'kuthak wihibath l'Maday uPharas.

Dan5:28 PERES your kingdom has been divided and given to Maday and Pharas.

<28> φαρες, διτήρηται 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.

כְט בְאַדִין אָמַר בְלִשְׁאָצָר וְהַלְבִּישֵי לְדִנִיאֵל אַרְגּוֹנוֹן
וְהַמּוֹנְכָא דִי-דָהָבָא עַל-צְוֹאָה וְהַכְרִזּוּ עַל-זְהִרִי
הַיְלָהּוּא שְׁלִיטָתְלִתָא בְמֶלֶכְוֹתָא:²⁹

29. be'dayin 'amar Bel'sha'tstsar 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 Dani'El 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 Βαλτασαρ 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 Daniēl porphyran

And Belshazzar spoke, and they put on Daniel purple,

kai ton maniakēn ton chrysoun periethēkan peri ton trachēlon autou,
and the necklace gold they put around his neck,

kai ekeryxen peri autou einai auton archonta triton en tē basileia.

and proclaimed concerning him for him to be ruler third in the kingdom.

לְבַה בְּלִילְיָא קָטֵיל בְּלֹאשְׁצָר מֶלֶךְ כְּשַׁדְּרִיא: כ' 30

30. beh b'leyl'ya' q'til Bel'shatssar mal'ka' Kas'daya'.

Dan5:30 In that night Belshatssar Kasdaya king was slain.

כ' 30> ἐν αὐτῇ τῇ νυκτὶ ἀναιρέθη Βαλτασαρ ὁ βασιλεὺς ὁ Χαλδαῖος.

30 en autē tē nykti anairethē Baltasar ho basileus ho Chaldaion.

In the same night was done away with Belshazzar the king of the Chaldeans.

Chapter 6

וְדָרִיאוֹשׁ מִדְּיָא קָבֵל מֶלֶכְוַתָּא כְּבָר שְׁנִין שְׁתִין וְתְּרִינִין: א' 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 Daryawesh Madaya took the kingdom, when a son of sixty-two years.

כ' 6:1> Kai Δαρεῖος ὁ Μῆδος παρέλαβεν τὴν βασιλείαν ὃν ἔτῶν 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.

בְּשֻׁפֶר קָדֵם דָרִיאוֹשׁ וְהַקִּים עַל-מֶלֶכְוַתָּא לְאַחֲשְׁדָרְפְּנִיא מָה
וְעַשְׂרִין הֵי לְהֹן בְּכָל-מֶלֶכְוַתָּא: 2

1. (6:2 in Aramaic) sh'phar qadam Dar'yawesh wahaqim `al-mal'kutha'
la'achash'dar'p'naya' m'ah w'es'r'in di lehewon b'kal-mal'kutha'.

Dan6:1 It seemed good before Daryawesh to set over the kingdom a hundred
and twenty satraps, that they might be over the whole kingdom,

כ' 2> καὶ ἥρεσεν ἐνώπιον Δαρείου καὶ κατέστησεν ἐπὶ τῆς βασιλείας σατράπας
ἐκατὸν εἴκοσι τοῦ εἶναι αὐτοὺς ἐν ὅλῃ τῇ βασιλείᾳ αὐτοῦ

2 kai ēresen enōpion Dareiou kai katestesen

And it was pleasing before Darius, and he placed

epi tēs basileias satrapas hekaton eikosi tou einai autous en holē tē basileia autou
over the kingdom satraps a hundred twenty, for them to be in entire kingdom his.

גַּעֲלָא מְנֹהָן סְרָכִין תַּלְתָּא דֵי דְגִיאָל חֲדָר-מְנֹהָן דֵי-לְהֹן
אַחֲשְׁדָרְפְּנִיא אַלְיִן יְהִבֵּן לְהֹן טְعָמָא וּמֶלֶךְ לֹא-לְהֹו נְזָק: 3

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 Dani'El was one of them), that these satraps might give accountable to them, and the king might not suffer loss.

כִּי כָּל-אֲמֹר אֶת-אֵת הַזֹּאת וְאֶת-עַד-זֹּאת
בְּעֵד-אֶת-הַמֶּלֶךְ וְאֶת-הַמֶּלֶךְ וְאֶת-הַמֶּלֶךְ

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,

the to render to them satraps a reckoning,

hopōs ho basileus mē enochlētai;

so that the king should not be troubled.

וְאַבְנֵן דָּנִיאֵל הָנָה הוּא מִתְנַצֵּחַ עַל-סְרִכְיָא
וְאַחֲשָׁדְרָפְנִיא כָּל-קָבֵל הַרְוִיחַ יְתִירָא בְּהַ
וּמְלָכָא עֲשֵׂית לְהַקְמוֹתָה עַל-כָּל-מֶלֶכְוֹתָא:

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 Dani'El was distinguishing himself above the commissioners and satraps because an excellent spirit, and the king was planning to set him over the entire kingdom.

כִּי כָּל-אֲמֹר אֶת-אֵת הַזֹּאת וְאֶת-עַד-זֹּאת
בְּעֵד-אֶת-הַמֶּלֶךְ וְאֶת-הַמֶּלֶךְ וְאֶת-הַמֶּלֶךְ

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 katestēsen auton eph' holēs tēs basileias autou.

and the king placed him over entire kingdom his.

וְאַבְנֵן סְרִכְיָא וְאַחֲשָׁדְרָפְנִיא הָרוֹ בְּעֵין עַלְהָ לְהַשְׁפָחָה לְדָנִיאֵל
בְּעֵד-אֶת-הַמֶּלֶךְ וְכָל-עַלְהָ וְשְׁחִיתָה לְאַ-קָּבֵל יְתִירָא לְהַשְׁפָחָה כָּל-קָבֵל
בְּעֵד-אֶת-הַמֶּלֶךְ וְכָל-עַלְהָ וְשְׁחִיתָה לְאַ-קָּבֵל יְתִירָא לְהַשְׁפָחָה כָּל-קָבֵל

הָרִיךְמָן הָיוֹא וְכָל-שָׁלוֹ וְשְׁחִיתָה לְאַ-הַשְׁתְּכָחָת עַלְזָה:
הָרִיךְמָן הָיוֹא וְכָל-שָׁלוֹ וְשְׁחִיתָה לְאַ-הַשְׁתְּכָחָת עַלְזָה:

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 Dani'El 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 ἔζήτουν πρόφασιν εὑρεῖν κατὰ Δανιηλ· καὶ πᾶσαν πρόφασιν καὶ παράπτωμα καὶ ἀμβλάκημα οὐχ εὗρον κατ' αὐτοῦ, ὅτι πιστὸς ἦν.

5 kai hoī taktikoi kai hoī satrapai ezētoun prophasin
And the tacticians and the satraps sought an excuse
heurein kata Daniēl; kai pasan prophasin kai paraptōma
to find something against Daniel; and any excuse, or transgression,
kai amblakēma ouch heuron kat' autou, hoti pistos ēn.
or error they did not find against him, for he was trustworthy.

וְאַבִין גָּבְרִיא אֲלֵךְ אַמְרִין דֵּי לֹא נְחַשֵּׁב חֶלְבָּנִיאל דְּנָה
כָּל-עַלְלָא לְהַן הַשְּׁפָחָנָה עַלְזָהִי בְּדָתָה אֲלָהָה: סָ

5. (6:6 in Aramaic) 'edayin gub'raya' 'ilek 'am'rin di la' n'hash'kach
l'Dani'El d'nah kai-'ila' lahen hash'kach'nah `alohi b'dath 'Elaheh.

Dan6:5 Then these men said, We shall not find any occasion against this Dani'El unless we find it against him concerning the law of his El.

<6> καὶ εἰπον οἱ τακτικοὶ Οὐχ εὑρήσομεν κατὰ Δανιηλ πρόφασιν εἰ μὴ ἐν νομίμοις θεού αὐτοῦ.

6 kai eipon hoī taktikoi Ouch heurēsomen kata Daniēl prophasin
And said the tacticians, We did not find against Daniel an excuse
ei mē en nomimois theou autou.
unless it be in the laws of his El.

וְאַבִין סָרְכִּיא וְאַחֲשָׁדְרָפְנִיא אַלְןָ הַרְגְּשָׂו עַל-מַלְכָא
וְקַן אַמְרִין לְהַ קְרִיּוֹשׁ מַלְכָא לְעַלְמִין חַרִי:

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 Daryawesh, live forever!

<7> τότε οἱ τακτικοὶ καὶ οἱ σατράπαι παρέστησαν τῷ βασιλεῖ
καὶ εἰπαν αὐτῷ Δαρεῖο βασιλεῦ, εἰς τοὺς αἰώνας ζῆθι.

7 tote hoī taktikoi kai hoī 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!

אַתִּיעַטְוּ כָל סְרָכִי מֶלֶכְתָּא סְגִנְיָא
וְאַחֲשָׁדְרָפְנִיא הַקְּבָרִיא וְפְחוֹתָא לְקִימָה קִים מֶלֶכָא
וְלְתִקְפָּה אָסָר דֵי קָל-הִידְיְבָעָה בְּעוֹ מָז-קָל-אָלָה
וְאָנָשׁ עַד-יּוֹמִין תְּלַתִּין לְהַן מְנֻקָּה מֶלֶכָא וְתְרַמָּא לְגַב אֲרִוָּתָא:

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'thaqqaphah 'esar di kal-di-yib`eh ba`u min-kal-'eloh
 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 mighty one 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 ἐνισχῦσαι ὄρισμόν,
 ὅπως ὃς ἀν αἰτήσῃ αἴτημα παρὰ παντὸς θεοῦ καὶ ἀνθρώπου ἔως ἡμερῶν τριάκοντα
 ἀλλ᾽ ἡ παρὰ σοῦ, βασιλεὺ, ἐμβληθήσεται εἰς τὸν λάκκον τῶν λεόντων.

8 synebouleusanto pantes hoi epi tēs basileias sou stratēgoi kai satrapai,
 took counsel All the ones over your kingdom – the commandants, and satraps,
 hypatōi kai toparchai tou stēsai stasei basilikē
 the supreme leaders, and toparchs, to establish position a royal,
 kai enischysai horismon, hopōs hos an aitēsē aitēma
 and to strengthen an enactment, so that whoever should ask a request
 para pantos theou kai anthrōpou heōs hēmerōn triakonta
 from any mighty one or man, for days thirty,
 all' ē para sou, basileu, emblēthēsetai eis ton lakkon tōn leontōn;
 except from you, O king, shall be put into the pit of the lions.

אַתִּיעַטְוּ כָל-עַצְמָתָךְ יְהוָה-עַל-עַמְּךָ
טְבַעַן מֶלֶכָא תְּקִים אָסָר אַתְּרַשְׁם כְּתָבָא
דֵי לֹא לְהַשְׁנִיה כְּדַתְּ-מָדָי וְפָרָס דִּידְלָא תְּעַדָּא:

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 Maday and Pharas, which may not be revoked.

<9> νῦν οὖν, βασιλεὺ, στῆσον τὸν ὄρισμὸν καὶ ἔκθεις γραφήν,

ὅπως μὴ ἀλλοιωθῇ τὸ δόγμα Μήδων καὶ Περσῶν.

9 **nyn oun, basileu, stēson ton horismon kai ekthes graphēn,**

Now then, O king, establish the enactment, and display in writing

hopōs mē alloiothē to dogma Mēdōn kai Persōn.

how should not be changed the decree of the Persians and Medes!

וְכֹל-קָבֵל הַנָּה מֶלֶךְ אֲדִירְוֵשׁ רִשְׁמָם כְּתָבָא וְאַסְרָא: 10

9. (6:10 in Aramaic) **kal-qabel d'nah mal'ka' Dar'yawesh r'sham k'thaba' we'esara'.**

Dan6:9 Consequently King Daryawesh signed the document, and the ban.

<10> τότε ὁ βασιλεὺς Δαρεῖος ἐπέταξεν γραφῆναι τὸ δόγμα.

10 tote ho basileus Dareios epetaxen graphēnai to dogma.

Then king Darius gave orders to write the decree.

וְכֹל-קָבֵל הַנָּה מֶלֶךְ אֲדִירְוֵשׁ רִשְׁמָם כְּתָבָא עַל לְבִתָּה
וְכֹוִין פְּתִיחָן לְה בְּעַלְיָתָה נֶגֶד יְרִישָׁלָם
וְזִמְגִּין תְּלַתָּה בְּיוֹמָה הוּא בָּרְךָ עַל-בְּרִכּוֹהִי וּמְצָלָא
וְמוֹדָא קָדֵם אֶלְהָה קָל-קָבֵל דִּירְהָנוֹעַ עַבְדָּמִינְקָדְמָת הַנָּה: ס 11

10. (6:11 in Aramaic) **w'Dani'El k'di y'da' di-r'shim k'thaba' `al l'bay'theh**

w'kauin p'thichan leh b`ilitheh neged Y'rush'lem

w'zim'nin t'lathah b'yoma' hu' barek `al-bir'kohi um'tsale'

umode' qadam 'Elaheh kal-qabel di-hawa' `abed min-qad'math d'nah.

Dan6:10 Now when Dani'El knew that the document was signed, he went to his house.

And the windows were open to him in his roof-room toward Yerushalam);

and he knelt on his knees three times in the day,

praying and giving thanks before his El, as he did from before this.

<11> καὶ Δανιηλ, ἡνίκα ἔγνω ὅτι ἐνετάγη τὸ δόγμα, εἰσῆλθεν εἰς τὸν οἶκον αὐτοῦ,
καὶ αἱ θυρίδες ἀνεῳγμέναι αὐτῷ ἐν τοῖς ὑπερῷοις αὐτοῦ κατέναντι Ἱερουσαλήμ,
καὶ καιρούς τρεῖς τῆς ἡμέρας ἦν κάμπτων ἐπὶ τὰ γόνατα αὐτοῦ καὶ προσευχόμενος
καὶ ἔξομολογούμενος ἐναντίον τοῦ θεοῦ αὐτοῦ, καθὼς ἦν ποιῶν ἔμπροσθεν.

11 kai Daniēl, hēnika egnō hoti enetagē to dogma, eisēlthen eis ton oikon autou,

And when Daniel knew that was arranged the decree, he went into his house,

kai hai thyrides aneōgmenai autō en tois hyperōois autoū katenanti Ierousalēm,

and the windows were open to him in his upper rooms before Jerusalem.

kai kairous treis tēs hēmeras ēn kamptōn epi ta gonata autoū kai proseuchomenos

And times three of the day he was bending upon his knees, and praying,

kai exomologoumenos enantion tou theou autoū, kathōs ēn poiōn emprosthen.

and making acknowledgment before his El, as he was doing before.

יְהוָה אֱלֹהִים
בְּאֶבֶן גַּבְרִיא אָלֵךְ הַרְגְּשׁוֹ
וְהַשְׁכַּחֲיוֹ לְדִנִּיאָל בְּעָא וּמִתְחַפֵּן קָדָם אַלְהָה:

**11. (6:12 in Aramaic) 'edayin gub'raya' 'ileb har'gishu
w'hash'kachu l'Dani'El ba`e' umith'chanan qadam 'Elaheh.**

Dan6:11 Then these men met together
and found Dani'El praying and supplication before his El.

<12> τότε οἱ ἄνδρες ἐκεῖνοι παρετήρησαν καὶ εὗρον τὸν Δανιὴλ ἀξιούντα
καὶ δεόμενον τοῦ θεοῦ αὐτοῦ.

**12 tote hoi andres ekeinoi pareteresan kai heuron ton Daniēl axiounta
Then those men closely watched, and they found Daniel petitioning
kai deomenon tou theou autou.
and beseeching his El.**

יְהוָה אֱלֹהִים
בְּאֶבֶן קָדָם מַלְכָא עַל־אָסָר מַלְכָא
הַלָּא אָסָר רְשָׁמָת דֵּי כָּל־אָנָשׁ הַרְיַבְעָה מַז־כָּל־אָלָה
וְאָנָשׁ עַד־יּוֹמִין תְּלַתִּין לְהֽוּן מִנְקָה מַלְכָא יְתַרְמָא לְגֻבּ אַרְיוֹתָא
עֲנָה מַלְכָא וְאָמָר יָצַרְבָּא מִלְתָא כְּדַת־מַדְיָי וּפְרָסְדָּא דִּירְלָא תְּעָהָא:

**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-'eloh 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' k'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 mighty one 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 Maday
and Pharas, which may not be revoked.

<13> καὶ προσελθόντες λέγουσιν τῷ βασιλεῖ Βασιλεῦ, οὐχ ὄρισμὸν ἔταξας ὅπως
πᾶς ἄνθρωπος, ὃς ἂν αἰτήσῃ παρὰ παντὸς θεοῦ καὶ ἀνθρώπου αἴτημα ἔως ἡμερῶν
τριάκοντα ἀλλ᾽ ἣ παρὰ σοῦ, βασιλεῦ, ἐμβληθήσεται εἰς τὸν λάκκον τῶν λεόντων;
καὶ εἶπεν ὁ βασιλεὺς Ἄληθινὸς ὁ λόγος, καὶ τὸ δόγμα Μήδων
καὶ Περσῶν οὐ παρελεύσεται.

**13 kai proselthontes legousin tō basilei Basileu,
And coming forward, they say to the king, O king,
ouch horismon etaxas hopōs pas anthrōpos,
did you not an enactment order so that every man
hos an aitēsē para pantos theou kai anthrōpou aitēma heōs hēmerōn triakonta**

who ever should ask from any mighty one or man a request unto days thirty,
 all' ē para sou, basileu, emblēthēsetai eis ton lakkon tōn leontōn?
 except from you, O king, shall be put into the pit of lions?
 kai eipen ho basileus Alēthinos ho logos,
 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.

14
 יְהוָה אֱלֹהֵינוּ מֶלֶךְ עַל־עֲדֵינוּ כִּי־אָמַרְתָּ
 לְעַמְּךָ יְהוָה אֱלֹהֵינוּ מֶלֶךְ
 וְעַל־אָסָרָה דָּנִיֵּל רְשָׁמָתָךְ וְזָמָנָךְ תְּלַתָּה בְּיוֹמָךְ בְּעַתָּה:
 יְהִי מְלֵךְ בְּנֵי גָּלוּתָה דָּנִיֵּל מֶלֶךְ עַל־עֲדֵינוּ
 וְעַל־אָסָרָה דָּנִיֵּל רְשָׁמָתָךְ וְזָמָנָךְ תְּלַתָּה בְּיוֹמָךְ בְּעַתָּה:

13. (6:14 in Aramaic) *be'dayin `ano w'am'rīn qadam mal'ka' di Dani'El
 di min-b'ney galutha' di Yahud ia'-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, Dani'El,
 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 Δανιήλ ὃ
 ἀπὸ τῶν υἱῶν τῆς αἰχμαλωσίας τῆς Ιουδαίας οὐχ ὑπετάγη τῷ δόγματί σου,
 καὶ καιροὺς τρεῖς τῆς ἡμέρας αἵτεν 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.

15
 טְרֵי מֶלֶךְ קְדִי מֶלֶתָא שְׁמָע שְׁגִירָא בְּאַש עַלְוָהִי וְעַל דָּנִיֵּל
 שְׁמָכְלָה לְשִׁיזְבָּה וְעַד מַעַלְיָה שְׁמַשָּׁה הַוָּא מַשְׁפָּהָר לְהַצְלָה:

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 Dani'El, to deliver him.
 And he was striving until the going of the sun to deliver him.

<15> τότε ὁ βασιλεύς, ὃς τὸ ῥῆμα ἤκουσεν, πολὺ ἐλυπήθη ἐπ' αὐτῷ
 καὶ περὶ τοῦ Δανιήλ ἤγωνίσατο τοῦ ἔξελέσθαι αὐτὸν

καὶ ἦν ἐσπέρας ἦν ἀγωνιζόμενος τοῦ ἔξελέσθαι αὐτόν.

15 tote ho basileus, hōs to hrēma ēkousen, poly elypēthē ep' autō
Then the king, as he heard the saying, much fretted over him;
kai peri tou Daniēl ēgōnisato tou exelesthai auton
and concerning Daniel he struggled to rescue him,
kai heōs hesperas ēn agōnizomenos tou exelesthai auton.
and until evening he was struggling to rescue him.

טז בְּאֶדְרִין גַּבְרִיא אֶלְךָ הַרְגֵּשׁוּ עַל־מֶלֶךְ
וְאֶמְרִין לְמֶלֶךְ דֵּעַ מֶלֶךְ הַיְדָת לְמִדיּוֹן
יִפְרַס דִּירְכָּל־אָסָר וְקִים דִּירְמֶלֶךְ יְהִקְרִים לֹא לְהַשְׁנִיה:

15. (6:16 in Aramaic) be'dayin gub'raya' 'ilek har'gishu `al-mal'ka'
w'am'rīn l'mal'ka' da` mal'ka' di-dath l'Maday uPharas di-kal-'esar
uq'ym 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 Maday and Pharas is that every ban or statute
which the king establishes may not be changed.

<16> τότε οἱ ἄνδρες ἐκεῖνοι λέγουσιν τῷ βασιλεῖ Γνῶθι, βασιλεῦ,
ὅτι δόγμα Μήδοις καὶ Πέρσαις τοῦ πᾶν ὀρισμὸν καὶ στάσιν,
ἥν ἂν ὁ βασιλεὺς στήσῃ, οὐ δεῖ παραλλάξαι.

16 tote hoi andres ekeinoi legousin tō basilei Gnōthi, basileu, hoti dogma Mēdois
Then those men say to the king, Know, O king! that the decree of the Medes
kai Persais tou pan horismon kai stasin,
and Persians, every enactment and position
hēn an ho basileus stēsē, ou dei parallaxai.
which the king shall establish must not be altered.

טז בְּאֶדְרִין מֶלֶךְ אָמַר וְחִתְיוֹ לְדָנִיאֵל וְרָמוֹ לְגַבְּךָ
הִי אֲרִיוֹתָא עֲנָה מֶלֶךְ וְאָמַר לְדָנִיאֵל אֶלְךָ
הִי אֲנָתָה פָּלָח־לָה בְּתְדִירָא הוּא יְשִׁירְצֶבֶךָ:

16. (6:17 in Aramaic) be'dayin mal'ka' 'amar w'hay'thiu l'Dani'El
ur'mo l'guba' di 'ar'yawatha' `aneh mal'ka' w'amar l'Dani'El 'Elahak
di 'an'tah palach-leh bith'dira' hu' y'sheyz'binak.

Dan6:16 Then the king gave orders, and they brought Dani'El and threw him
into the den of the lions. The king spoke and said to Dani'El,
Your El whom you constantly serve shall Himself deliver you.

<17> τότε ὁ βασιλεὺς εἶπεν καὶ ἥγαγον τὸν Δανιηλ καὶ ἐνέβαλον αὐτὸν
εἰς τὸν λάκκον τῶν λεόντων· καὶ εἶπεν ὁ βασιλεὺς τῷ Δανιηλ Ὁ θεός σου,
ῳ σὺ λατρεύεις ἐνδελεχώς, αὐτὸς ἔξελεῖται σε.

17 tote ho basileus eipen kai ēgagon ton Daniēl kai enebalon auton
Then the king spoke, and they led Daniel, and they put him
eis ton lakkon tōn leontōn; kai eipen ho basileus tō Daniēl
into the pit of the lions. But said the king to Daniel,
Ho theos sou, hō sy latreueis endelechōs, autos exeleitai se.
Your El in whom you serve continually, he shall rescue you.

בְּעֵזֶקְתָּ בְּרַבְנֹהִי הִי לֹא־תִשְׁגַּן אֶצְבּוּ בְּהַנִּיאָל: 18
יְהֻמְּרִתִּית אֶבֶן חֲדָה וְשָׁמַת עַל־פָּم גַּבָּא וְחַתְמָה מֶלֶךְ אֶבֶן כְּעֵזֶקְתָּ
אֶבֶן חֲדָה וְשָׁמַת עַל־פָּמ גַּבָּא וְחַתְמָה מֶלֶךְ אֶבֶן כְּעֵזֶקְתָּ

17. (6:18 in Aramaic) w'heythayith 'eben chadah w'sumath `al-pum guba' w'chath'mah
mal'ka' b`iz'q'theh ub`iz'qath rab'r'banohi di la'-thish'ne' ts'bu b'Dani'El.

Dan6:17 A stone was brought and laid over the mouth of the den;
and the king sealed it with his own signet and with the signet of his nobles,
so that the affair might not be changed concerning Dani'El.

<18> καὶ ἤνεγκαν λίθον καὶ ἐπέθηκαν ἐπὶ τὸ στόμα τοῦ λάκκου,
καὶ ἐσφραγίσατο ὁ βασιλεὺς ἐν τῷ δακτυλίῳ αὐτοῦ
καὶ ἐν τῷ δακτυλίῳ τῶν μεγιστάνων αὐτοῦ, ὅπως μὴ ἀλλοιωθῇ πρᾶγμα ἐν τῷ Δανιηλ.

18 kai ēnegkan lithon kai epethēkan epi to stoma tou lakkou,
And they brought stone one, and they placed it upon the mouth of the pit,
kai esphragisato ho basileus en tō daktyliō autou kai en tō daktyliō tōn megistanōn autou,
and set seal on it the king with his ring, and with the ring of his great men;
hopōs mē alloiothē pragma en tō Daniēl.
so that should not be changed the thing with regard to Daniel.

וְהַחֲנוּ לֹא־הַנְּגַעַל קְדוּמָהִי וְשַׁנְתָה נְהַת עַלְוָהִי: 19
וְהַחֲנוּ לֹא־הַנְּגַעַל קְדוּמָהִי וְשַׁנְתָה נְהַת עַלְוָהִי:
וְהַחֲנוּ לֹא־הַנְּגַעַל קְדוּמָהִי וְשַׁנְתָה נְהַת עַלְוָהִי:

18. (6:19 in Aramaic) 'edayin 'azal mal'ka' Pheyk'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 εἰσήγεκαν αὐτῷ, καὶ ὁ ὑπνος 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.

כִּי־אָבִין מֶלֶךְ אָבִין מֶלֶךְ אָבִין מֶלֶךְ אָבִין מֶלֶךְ 20
בְּאַבִּין מֶלֶךְ בְּשִׁפְרָרְפָּרָא יְקִוּם בְּנִגְהָא
וּבְהַתְּבָחֵלָה לְגַבָּא דִּירְאָרִיוֹתָא אָזָל:

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^{τότε}
καὶ ἐν σπουδῇ ἥλθεν ἐπὶ τὸν λάκκον τῶν λεόντων.

20 tote ho basileus anestē to prōi en tō phōti
Then the king rose up in the morning at the light.

kai en spoudē ēlthen epi ton lakkon tōn leontōn;
And in haste he came unto the pit of the lions.

כִּי־אָבִין מֶלֶךְ אָבִין מֶלֶךְ אָבִין מֶלֶךְ אָבִין מֶלֶךְ 21
בְּאַבִּין מֶלֶךְ בְּקָל עֲצִיב זַעַק עֲנָה מֶלֶךְ
וְאָמַר לְדָנִיאֵל בְּנִיאֵל עֲבָד אֱלֹהָה חַיָּא אֱלֹהָה הַי אָנֹתָה
פָּלָח־לָה בְּתִדְרִיךְ רַיְכָל לְשִׁיזְבּוּתָךְ מִן־אָרִיוֹתָא:

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 Dani'El, he cried out with a grieved voice.
The king spoke and said to Dani'El, Dani'El, servant of the living El, has your El,
whom you constantly serve, been able to deliver you from the lions?

<21> καὶ ἐν τῷ ἐγγύζειν αὐτὸν τῷ λάκκῳ ἐβόησεν φωνῇ ἴσχυρᾷ Δανιήλ
ὁ δοῦλος τοῦ θεοῦ τοῦ ζῶντος, ὁ θεός σου, ὃ σὺ λατρεύεις ἐνδελεχώς,
εὶς ἡδυνήθη ἔξελέσθαι σε ἐκ στόματος τῶν λεόντων;

21 kai en tō eggizein auton tō lakkō eboēsen phōnē ischyra Daniēl
And at his approaching to the pit to Daniel he yelled voice a strong, Daniel,
ho doulos tou theou tou zōntos, ho theos sou, hō sy latreueis endelechōs,
O servant of the living El, your El in whom you serve continually,
ei ēdynēthē exelesthai se ek stomatos tōn leontōn?
was he able to rescue you from out of the mouth of the lions?

כִּי־אָבִין בְּנִיאֵל עַמְּ-מֶלֶךְ אָבִין בְּנִיאֵל עַמְּ-מֶלֶךְ 22
כְּבָ אָבִין בְּנִיאֵל עַמְּ-מֶלֶךְ אָבִין בְּנִיאֵל עַמְּ-מֶלֶךְ

21. (6:22 in Aramaic) 'edayin Dani'El `im-mal'ka' malil mal'ka' l'al'min cheyi.

Dan6:21 Then Dani'El spoke to the king, O king, live forever!

<22> καὶ εἶπεν Δανιηλ τῷ βασιλεῖ Βασιλεῦ, εἰς τὸν αἰώνας ζῆθι·

22 kai eipen Daniēl tō basilei Basileu, eis tous aiōnas zēthi;
And Dani'El said to the king, O king, into the eons live!

כִּי־אֱלֹהִים־שְׁלַח־מֶלֶךְ־אָכָה וְסָגֵר־בָּם אֲרוּתָה
וְלֹא חָבְלוּנִי כָּל־קָבֵל־הַיְשׁוּבָה זָכֵי הַשְׁתְּכָחָת לִי
וְאַפְّ קָדְמֵיךְ מֶלֶךְ־חַבּוּלָה לֹא עֲבָדָת:
23

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 messenger 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 θεός μου ἀπέστειλεν τὸν ἄγγελον αὐτοῦ, καὶ ἐνέφραξεν τὰ στόματα
τῶν λεόντων, καὶ οὐκ ἐλυμήναντό με, ὅτι κατέναντι αὐτοῦ εὑθύτης ηὔρεθη 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 autoou 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 epoīesa.

and even before you, O king, a transgression I did not commit.

כָּד־בְּאָדִין מֶלֶךְ־שָׁגֵירָא טָאָב עַל־וְהַיִלְלָה
וְלֹא־גְּנִיאָל אָמַר לְהַגְּסָקָה מִן־גְּבָא וְהַפְּקָדָה גְּנִיאָל מִן־גְּבָא
וְכָל־קָבֵל לֹא־הַשְׁתְּכָחָת בְּהַיִן בְּאָלְהָה:24

23. (6:24 in Aramaic) be'dayin mal'ka' sagi' t'eb `alohi

u'l'Dani'El 'amar l'hansaqah 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 Dani'El

to be taken up out of the den. So Dani'El 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 εὑρέθη ἐν αὐτῷ, ὅτι ἐπίστευσεν ἐν τῷ θεῷ αὐτοῦ.

24 tote ho basileus poly ēgathynthē ep' autō

Then the king felt much good over him,

kai ton Daniēl eipen anenegkai ek tou lakkou;

and spoke for Daniel to be brought from out of the pit.

kai anēechthē 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.

יְהוָה־מֶלֶךְ־בָּנֵי־יִשְׂרָאֵל
בְּנֵי־יִשְׂרָאֵל אֲלֵיכֶם־אֱלֹהִים
כַּה וְאָמַר מֶלֶךְ וְהִתְיוֹ גָּבְרִיא אֲלֵיכֶם־אֱלֹהִים
קָרְצֹהִי דֵּין דָּנִיאֵל וְלֹגֶב אֲרִיוֹתָה רְמוֹ
אֲפֹן בְּגִיהָן וְנַשְׁיָהָן וְלֹא־מָטו לְאַרְעִית גָּבָא
עַד דֵּין־שְׁלֹטָה בְּהָן אֲרִיוֹתָה וּכְלָגְרָמִיהָן הַדְּקָנוֹ:

24. (6:25 in Aramaic) wa'amar mal'ka' w'hay'thiu gub'raya' 'ilek di-'akalu qar'tsohi
di Dani'El u'l'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 Dani'El, 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 ἤγάγοσαν τοὺς ἄνδρας τοὺς διαβαλόντας τὸν Δαυιὴλ,
καὶ εἰς τὸν λάκκον τῶν λεόντων ἐνεβλήθησαν, αὐτοὶ καὶ οἱ γινομένοι αὐτῶν
καὶ αἱ γυναῖκες αὐτῶν· καὶ οὐκ ἔφθασαν εἰς τὸ ἔδαφος τοῦ λάκκου
ἔως οὗ ἐκυρίευσαν αὐτῶν οἱ λέοντες καὶ πάντα τὰ ὀστά αὐτῶν ἐλέπτυναν.

25 kai eipen ho basileus, kai ēgagosan tous andras tous diabalontas ton Daniēl,
And spoke the king, and they led the men, the ones accusing Daniel,
kai eis ton lakkon tōn leontōn eneblēthēsan, autoi kai hoi huioi autōn
and into the pit of the lions they put them, and their sons,
kai hai gynaikes autōn; kai ouk ephthasan eis to edaphos tou lakkou
and their wives. And they did not come unto the floor of the pit
heōs hou ekyrieusan autōn hoi leontes kai panta ta osta autōn eleptynan.
before dominated them the lions, and all of their bones made fine.

פָּרָשָׁת־בְּאַבִּין כְּרִיּוֹשׁ מֶלֶךְ כְּתָב לְכָל־עַמְמִיא אַמְמִיא
וְלַשְׁנִיא הַרְיָה־דָּרְיָה שְׁלָמְבּוֹן יְשָׁגָא:

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 Daryawesh the king wrote to all the peoples, nations and the languages who were living in all the land: May your peace abound!

<26> τότε Δαρεῖος ὁ βασιλεὺς ἔγραψεν πᾶσι τοῖς λαοῖς, φυλαῖς, γλώσσαις, τοῖς οἰκοῦσιν ἐν πάσῃ τῇ γῇ Εἰρήνῃ ὑμῖν πληθυνθείῃ·

26 tote Dareios ho basileus egrapsen pasi tois laois, phylais, glōssais,
Then Darius the king wrote to all the peoples, tribes, and languages,
tois oikousin en pasē tē gē Eirēnē hymin plēthyntheiē;
to the ones living in all the earth, saying, Peace be multiplied unto you.

גַּם־קָדְמִי שֵׁם טָעַם הִי בְּכָל־שָׁלֹטָן מֶלֶכְוַתִּי לְהַזֵּן זָעִיר
וְדָחַלְיָן מַנְ-קָדְמָן אֱלֹהָה הַיְ-דָנִיאֵל הַיְ-הָוָא אֱלֹהָה חַיָּא
וְקִים לְעַלְמִין וּמֶלֶכְוַתִּהְיָה הַיְ-לָא תַּתְחַבֵּל וּשְׁלֹטָה עַד־סֻפָּא:

26. (6:27 in Aramaic) min-qadamay sim t' em di b'kal-shal'tan mal'kuthi lehewon za'a in w'dachalin min-qadam 'Elaheh di-Dani'El di-hu 'Elaha' chaya' w'qayam l'al'min umal'kutheh di-la' thith'chabal w'shal'taneh `ad-sopha'.

Dan6:26 A decree was given before me that in all the dominion of my kingdom men shall tremble and fear before the El of Dani'El; for He is the living El and enduring forever, and His kingdom is one which shall not be destroyed, and His dominion shall be to the end.

<27> ἐκ προσώπου μου ἐτέθη δόγμα τοῦ ἐν πάσῃ ἀρχῇ τῆς βασιλείας μου εἶναι τρέμοντας καὶ φοβουμένους ἀπὸ προσώπου τοῦ Θεοῦ Δανιὴλ, ὅτι αὐτός ἐστιν Θεὸς ζῶν καὶ μένων εἰς τοὺς αἰώνας, καὶ ἡ βασιλεία αὐτοῦ οὐ διαφθαρήσεται, καὶ ἡ κυριεία αὐτοῦ ἔως τέλους.

27 ek prosōpou mou etethē dogma tou en pasē archē tēs basileias mou
From my presence I made a decree for the one in every rule of my kingdom
einai tremontas kai phoboumenous apo prosōpou tou theou Daniēl,
to be trembling and fearing from the face of the El of Daniel.
hoti autos estin theos zōn kai menōn eis tous aiōnas,
For he is the living El, and the one abiding into the eons,
kai hē basileia autou ou diaphtharēsetai, kai hē kyrieia autou heōs telous;
and his kingdom shall not be destroyed, and his dominion is unto the end.

כְּחַמְשִׁיב וּמְצַל וּעֶבֶד אֲתִין וְתִמְהִין בְּשִׁמְיָא
וּבְאַרְעָא דִי שִׁירְזִיב לְדָנִיאֵל מַנְ-יִד אֲרִיוֹתָא:

27. (6:28 in Aramaic) m'sheyzib umatsil w'abed 'athin w'thim'hin bish'maya' ub'ar' a' di sheyzib l'Dani'El min-yad 'ar'yawatha'.

Dan6:27 He delivers and rescues and performs signs and wonders in the heavens

and on earth, who has delivered Dani'El from the power of the lions.

<28> ἀντιλαμβάνεται καὶ ὥνεται καὶ ποιεῖ σημεῖα καὶ τέρατα ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς, ὅστις ἔξείλατο τὸν Δανιὴλ ἐκ χειρὸς τῶν λεόντων.

28 antilambanetai kai hruetai kai poie sēmeia

He takes hold of and he rescues, and he produces signs

kai terata en ouranō kai epi tēs gēs,

and miracles in the heavens and upon the earth,

hostis exileto ton Daniēl ek cheiros tōn leontōn.

who rescued Daniel from the mouth of the lions.

וְיַעֲשֵׂה יְהֹוָה כִּי־אָמַרְתָּךְ²⁹
בְּמַלְכָה בְּמַלְכָה בְּמַלְכָה בְּמַלְכָה

בְּמַלְכָה בְּמַלְכָה בְּמַלְכָה בְּמַלְכָה
בְּמַלְכָה בְּמַלְכָה בְּמַלְכָה בְּמַלְכָה

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 Dani'El was blessed in the reign of Daryawesh
and in the reign of Koresh Parsaya.

<29> καὶ Δανιὴλ κατεύθυνεν ἐν τῇ βασιλείᾳ Δαρείου
καὶ ἐν τῇ βασιλείᾳ Κύρου τοῦ Πέρσου.

29 kai Daniēl kateuthynen en tē basileią Dareiou
And Daniel prospered during the kingdom of Darius,
kai en tē basileią Kyrou tou Persou.
and during the kingdom of Cyrus the Persian.

Chapter 7

Shavua Reading Schedule (31th sidrah) - Dan 7 - 8

בְּשָׁנָת חֶדֶה לִבְלָאשָׁצָר מֶלֶךְ בָּבֶל דָּנִיאָל חָלֵם חֲזָה
וְחִזּוּי רְאֵשָׁה עַל־מִשְׁכְּבָה בְּאֶדְין חָלֵם אָקְתָּב רְאֵש מְלִין אָמָר:

1. bish'nath chadah l'Bel'shatssar melek Babel Dani'El chelem chazah
w'chez'wey re'sheh `al-mish'k'beh be'dayin chel'ma' k'thab re'sh milin 'amar.

Dan7:1 In the first year of Belshatssar king of Babel Dani'El 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 Δανιὴλ ἐνύπνιον εἶδεν,
καὶ αἱ ὄρασεις 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,

בְּעֵגָה דָּנִיאֵל וְאָמַר חֹזֶה הַוִּיחַדְתָּ בְּחֹזֶה עַמְּלִילִיאָ
וְאָרוֹן אַרְבָּע רְוִיחַר שְׁמִינָה מְגִיחָן לִימָא בְּבָא:

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 Dani'El answered and said, I was looking in my vision by night,
and behold, the four winds of the heavens were stirring up the great sea.

<2> Ἐγὼ Δανιηλ ἐθεώρουν ἐν ὄράματί μου τῆς νυκτὸς
καὶ ἴδού 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 heavens struck up in the sea great.

גְּוֹאַרְבָּע חִינּוֹן בְּבָרְכָן סָלְקָנוּ מִן־יִמָּא שָׁנִין 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 megalā anebainon ek tēs thalassēs
And four wild beasts great ascended from out of the sea,
diapheronta allēlōn.
differing from one another.

ד קָדְמִיתָא כָּאֲרִיה וְגַפִּין הַיְדָנֵשֶׂר לְהַחֹזֶה הַוִּיחַדְתָּ
עַד הַיְדָמְרִיטִי גַּפִּיה וְגַטִּילַת מִן־אַרְעָא וְעַל־בְּגָלִין
כְּאַנְשָׁה הַקִּימָת וְלַבָּב אַנְשָׁה יְהִיב לְהָ:

4. qad'may'tha' k'ar'ye h'gapin di-n'shar lah chazeh haweyth `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 ὃσεὶ λέαινα, καὶ πτερὰ αὐτῇ ὃσεὶ ἀετοῦ.
ἐθεώρουν ἔως 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;

The first was as a lioness, and her wings were of an eagle.

etheōroun heōs hou exetilē ta ptera autēs,

I viewed until of which time were plucked her wings,

kai exērthē apo tēs gēs kai epi podōn anthrōpou estathē,

and she was lifted away from the earth, and upon the feet of a man she stood,

kai kardia anthrōpou edothē autē.

and the heart of a man was given to her.

וְאֶתְנָה כִּיּוֹת אַחֲרֵי תְּגִינָה הַמִּיה לְדַבָּר
וְלִשְׁטָרְ-חַד הַקְמָת וְתָלָת עַל עֵין בְּפָמָה בֵּין שְׁנִינָה:
וְכָן אָמַרְיָנָה קְוִמִּי אַכְלֵי בָּשָׂר שְׁגִיאָה:

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'rīn 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 ὤδού θηρίον δεύτερον ὄμοιον ἄρκω, καὶ εἰς μέρος ἐν ἐστάθη,
καὶ τρία πλευρὰ ἐν τῷ στόματι αὐτῆς ἀνὰ μέσον τῶν ὀδόντων αὐτῆς,
καὶ οὕτως ἔλεγον αὐτῇ Ἀνάστηθι φάγε σάρκας πολλάς.

5 kai idou thērion deuteron homoion arkō, kai eis meros hen estathē,

And behold, wild beast a second likened to a bear, and on part one she stood,

kai tria pleura en tō stomati autēs ana meson tōn odontōn autēs,
and three ribs were in her mouth, in between her teeth.

kai houtōs elegon autē Anastēthi phage sarkas pollas.

And so they said to her, Rise up, eat flesh much!

וְבַאֲתָר הַנְּהָר חַזְׁה חַווֹת וְאֶתְנָה כִּיּוֹת וְלַה גַּפְיָנָה אַרְבָּעָה
דִּידְעֻמָּה עַל-גַּבְיָה וְאַרְבָּעָה רַאשָׁין לְחַווֹתָה וְשַׁלְטָן יְהִיב לְהָ:

6. ba'thar d'nah chazeh haweyth 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 ὤδού ἐτερον θηρίον ὥσει πάρδαλις,
καὶ αὐτῇ πτερὰ τέσσαρα πετεινοῦ ὑπεράνω αὐτῆς,

καὶ τέσσαρες κεφαλαὶ τῷ θηρίῳ, καὶ ἔξουσία ἐδόθη αὐτῇ.

6 opisō toutou etheōroun kai idou heteron thērion hōsei pardalis,

After it I viewed, and behold, another wild beast as a leopard;

kai autē ptera tessara peteinou hyperanō autēs,

and to her wings were four of a bird above her,

kai tessares kephalai tō thēriō, kai exousia edothē autē.

and four heads were to the wild beast, and authority was given to her.

בְּאַתֶּר הָנֶה חִזֵּה בְּחִזֵּי לִילִיא וְאֶרְוֹ חִזֵּה
רְבִיעִיה הַחִילָה וְאִמְתְּנִי וְתְקִיפָּא בְּהִירָא וְשְׁנִין
דִּירְפְּרֶזֶל לְה בְּרֶבֶן אֲכָלָה וּמְדֻקָּה וּשְׁאָרָא בְּגֶלִיה רְפָסָה
וְהִיא מְשִׁנְרָה מִן-כָּל-חִזּוֹתָא דִי קְדָמִיה וּקְרָנִינו עַשֶּׂר לְה:

7. ba'thar d'nah chazeh haweyth b'chez'wey leyl'ya'

wa'aru cheyuah r'b'i`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 ὤδον θηρίον τέταρτον φοβερὸν καὶ ἔκθαμβον καὶ ὥσχυρὸν περισσῶς, καὶ οἱ ὄδόντες αὐτοῦ σιδηροῦ μεγάλοι, ἐσθίον 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

After this I viewed, and behold, wild beast a fourth, fearful

kai ekthambon kai ischyron perissōs, kai hoī odontes autou sidēroi megaloi,

and utterly astonishing, and great extremely, and its teeth iron, strong,

esthion kai leptynon kai ta epiloipa tois posin autou synepatei,

eating, and making fine, and the rest with its feet it trampled.

kai auto diaphoron perissōs para panta ta thēria ta emprosthen autou,

And it was diverse extremely from all the wild beasts, the ones before it.

kai kerata deka autō.

And horns ten were to it.

חִשְׁתְּכָל הוּא בְּקָרְנִיא וְאֶלְוָן אַחֲרִי זְעִירָה סְלָקָת

בִּגְנִיהָן וַתֹּלֶת מִזְקָרְנֵי֙ קְדֻמִּתָּא אֲתַעֲקָרְיוֹ מִזְקָדְמֵיהָ
וְאֶלְיָעִינֵן כְּעִינֵנִי אֲנֵשָׁא בְּקָרְנָא־דָא וּפְם מִמְלֵל בְּבָרְבָּן:

**8. mis'takal haweyth 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 ἵδού κέρας ἔτερον μικρὸν ἀνέβη ἐν μέσῳ αὐτῶν, καὶ τρία κέρατα τῶν ἔμπροσθεν αὐτοῦ ἐξεριζώθη ἀπὸ προσώπου αὐτοῦ, καὶ ἵδού ὄφθαλμοὶ ὥσει ὄφθαλμοὶ ἀνθρώπου ἐν τῷ κέρατι τούτῳ καὶ στόμα λαλοῦν μεγάλα.

8 prosenooun tois kerasin autou, kai idou keras heteron mikron anebē
I paid attention to its horns, and behold, horn another small ascended
en mesō autōn, kai tria kerata tōn emprosthen autou exerrizōthē
in the midst of them, and three horns prior to it were rooted out
apo prosōpou autou, kai idou ophthalmoi hōsei ophthalmoi anthrōpou
from in front of it. And behold, eyes as eyes of a man were
en tō kerati toutō kai stoma laloun megala.
in this horn, and a mouth speaking great things.

טְהִזָּה הָנוּת עַד דֵי קְרָסָן רְמִיו וְעַתִּיק יוֹמִין
יְתַב לְבֻשָּׂה כְּתָלָג חִיר וְשַׁעַר רְאֵשָׁה כְּעֶמֶר נְקָא
כְּרִסִּיה שְׁבִיבִין דִּירְנוּר גָּלְגָּלוּהִי נֹור דָלִיק:

**9. chazeh haweyth `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'bibilin 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 θρὶξ τῆς κεφαλῆς αὐτοῦ ὥσει ἔριον καθαρόν, ὁ θρόνος αὐτοῦ φλὸξ 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,
And his garment was as snow – white.

kai hē thrix tēs kephalēs autou hōsei erion katharon,
And the hair of his head was as wool pure.

ho thronos autou phlox pyros, hoī trochoi autou pyr phlegon;

His throne a flame of fire, its wheels as fire blazing.

וְרַבּוֹ בָּבּוֹן קָדְמוֹהִי יַקְוִמֵּן הַיָּנָא יְתַבּ וְסֶפֶרִין פְּתִיחָה
נֶהָר דִּירְנָוֶר נֶגֶד וְנֶפֶק מִזְ-קָדְמָוְהִי אֲלָפִים יְשֻׁמְשָׁוְגָה
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 scrolls were opened.

<10> ποταμὸς πυρὸς εἰλκεν ἔμπροσθεν αὐτοῦ, χίλιαι χιλιάδες ἐλειτούργουν αὐτῷ,
καὶ μύριαι μυριάδες παρειστήκεισαν αὐτῷ.
κριτήριον ἐκάθισεν, καὶ βίβλοι ἡνεῳχθησαν.

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;
and ten thousand ten thousands were present before him.
kriterion ekathisen, kai bibloī ēneōchthēsan.
A judgment seat was set, and scrolls were opened.

רַא חִזֵּה חַווִּית בְּאַבִּין מִזְ-קָל מְלִיאָה בְּבִרְכָּתָא
הִי קָרְבָּנָא מִמְלָלָה חִזֵּה חַווִּית עַד דִּי קְטִילָת חִיוֹתָא
וְהִזְבַּד גְּשָׁמָה וְיִהְרַבְתָּה לִיקְדָּת אָשָׁא:
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, ὃν τὸ κέρας ἐκεῖνο ἐλάλει,
ἔως 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,
until was done away with the wild beast, and destroyed,
kai to sōma autou edothē eis kausin pyros.
and its body was given unto burning fire.

וְרַא חִזֵּה חַווִּית בְּאַבִּין מִזְ-קָל מְלִיאָה בְּבִרְכָּתָא
וְהִזְבַּד גְּשָׁמָה וְיִהְרַבְתָּה לִיקְדָּת אָשָׁא
12. y'sham'shuneh w'ribō rab'wan qadamohi y'qumun dina' y'thib w'siph'rin p'thichu.

יב וְשֹׁאֵר חַיּוֹתָא הַעֲדָיו שְׁלִטְנָהוֹן
וְאֶרְכָּה בְּחַיִין יְהִיבָּת לְהֹן עַד־זָמָן וְעַד־

12. ush'ar cheyuatha' he`diu shal'tan'hon
w'ar'kah b'chayin y'hibath Phon `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 μακρότερς ζωῆς ἐδόθη αὐτοῖς ἔως καιροῦ καὶ καιροῦ.

12 kai tōn loipōn thēriōn hē archē metestathē,
And of the rest of the wild beasts was changed over the rule,
kai makrotēs zōēs edothē autois heōs kairou kai kairou.
and a duration of life was given to them until a time and a season.

וְעַד־זָמָן וְעַד־עַתִּיק יוֹמָמִיא מַטָּה וְקָרְמוּהִי הַקָּרְבּוּהִי:
יג חִזְאָה חִזְיָה בְּחִזְיָה לִילִיא וְאֶרְאָה עַמְּנָגִיא שְׁמִינִיא כְּבָר אַנְשָׁה
אתָה הוֹה וְעַד־עַתִּיק יוֹמָמִיא מַטָּה וְקָרְמוּהִי הַקָּרְבּוּהִי:

13. chazeh haweyth 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 the 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 ὄράματι τῆς νυκτὸς καὶ ἴδού μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ
ώς υἱὸς ἀνθρώπου ἐρχόμενος ἦν καὶ ἔως τοῦ παλαιοῦ τῶν ἡμερῶν ἐφθασεν
καὶ ἐνώπιον αὐτοῦ προσῆνεχθη.

13 etheōroun en horamati tēs nyktos kai idou meta tōn nephelōn tou ouranou
I viewed in a vision of the night, and behold, with the clouds of the heavens,
hōs huios anthrōpou erchomenos ēn
and one as son of man was coming.
kai heōs tou palaiou tōn hēmerōn ephthasen kai enōpion autou prosēnechthē.
And unto the old one of days he came, and before him he was brought.

וְעַד־זָמָן וְעַד־עַתִּיק יוֹמָמִיא מַטָּה וְקָרְמוּהִי הַקָּרְבּוּהִי:
יד וְלֹא יְהִיב שְׁלֹטָן וְיִקְרָב יְמִלְכֵי וְכָל עַמְמִינִיא אַמְמִיא
וְלֹשְׁנִינִיא לְה יְפָלֵחֵן שְׁלִטְנָה שְׁלֹטָן עַלְם דִּי-לָא יְעַזָּה
וְמִלְכּוֹתָה דִּי-לָא תְּהִכָּבֵל: ב

14. w'leh y'hib shal'tan wiqr 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,
γλώσσαι αὐτῷ δουλεύσουσιν· ἡ ἔξουσία αὐτοῦ ἔξουσία 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;

kai pantes hoi laoi, phylai, glōssai autō douleusousin;
and all the peoples, tribes, and languages shall serve to him.

hē exousia autou exousia aiōnios,
His authority authority is an eternal

hētis ou pareleusetai, kai hē basileia autou ou diaphtharēsetai. --

which shall not pass away, and his kingdom shall not be destroyed.

קְרָב אֶל-עַמִּים וְאֶל-עֲמָקִים 15
טֹהֶרֶת רֵיחַ אֲנָה דָנִיאֵל בָגָן נְדָנָה
וְחוֹזֵר רָאשִׁי יְבָחַלְבָנִי:

15. 'eth'k'riath ruchi 'anah Dani'El b'go' nid'neh w'chez'wey re'shi y'bahalunani.

Dan7:15 I, Dani'El, 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 ὄράσεις τῆς κεφαλῆς μου ἐτάρασσόν με.

15 ephrixen to pneuma mou en tē hexei mou, egō Daniēl,
shuddered My spirit, I Daniel, in my manner,

kai hai horaseis tēs kephalēs mou etarasson me.

and the visions of my head disturbed me.

קְרָב אֶל-עַמִּים וְאֶל-עֲמָקִים 16
טֹהֶרֶת עַל-חָד מִן-קָאָמִיא וַיְצִיב אֶבְעָא-מִנָּה עַל-כָּל-דָנָה
וְאָמָר-לִי וַיְשַׁר מִלְיאָה יְהוָדָעָנִי:

16. qir'beth `al-chad min-qā'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 προσῆλθον 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 henī tōn hestēkotōn kai tēn akribēian ezētoun

And I came forward to one of the ones standing, and the truth I sought to learn
par' autou peri pantōn toutōn, kai eipen moi tēn akribēian
of him concerning all these things. And he spoke to me the truth;

kai tēn sygkrisin tōn logōn egnōrisen moi

and the interpretation of the words he made known to me.

17 אָרְבַּע חִוּתָא בְּבָרְכָתָא הִי אֲגִינָן
בְּאַלְמָנָן כְּעֵדָה מְלָכִין יְקֻומָן מִן־אֶרְעָא:

יז אָלְמָנָן חִוּתָא בְּבָרְכָתָא הִי אֲגִינָן
אֶרְעָא אֶרְבָּעָה מְלָכִין יְקֻומָן מִן־אֶרְעָא:

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 megalta tessara,
These, the wild beasts great four –
tessares basileiai anastēsontai epi tēs gēs, hai arthēsontai;
four kingdoms shall rise up upon the earth, the ones that shall be lifted away.

18 וְיָקְבְּלִין מְלָכֹותָא קְדִישָׁי עַל־יְהוּנִין
וְיָחַסְנוּן מְלָכֹותָא עַד־עַלְמָא וְעַד עַלְמָם עַל־מִיאָן:

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 Elyonin (Most High) shall receive the kingdom
and possess the kingdom forever, even forever and ever.

<18> καὶ παραλήμψονται τὴν βασιλείαν ἄγιοι ὑψίστου
καὶ καθέξουσιν αὐτὴν ἕως αἰώνος τῶν αἰώνων.

18 kai paralēmpsontai tēn basileian hagioi huuistou
And shall take to themselves the kingdom holy ones of the highest;
kai kathexousin autēn heōs aiōnos tōn aiōnōn.
and they shall hold it unto the eon of the eons.

19 שְׁנִיה תְּבִרְיָה דְּפָרְזֵל מִן־קָלָהוּן דְּחִילָה יִתְּרָה שְׁנִיה דְּיִדְהָוָת
וְטִפְרִיה דְּיִנְחָשׁ אֲכָלָה מַדְקָה וְשָׁאָרָא בְּרָגְלִיה רְפָסָה:

19. 'edayin ts'bith lyatsaba' `al-cheyu'tha' rbi`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'rav'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 ἔζήτουν ἀκριβῶς περὶ τοῦ θηρίου τοῦ τετάρτου, ὅτι ἦν διάφορον παρὰ πᾶν θηρίον φοβερὸν περισσώς, οἱ δόδόντες αὐτοῦ σιδηροῖ καὶ οἱ ὄνυχες αὐτοῦ χαλκοῖ, ἐσθίον καὶ λεπτύνον καὶ τὰ ἐπίλοιπα τοῦς 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

and its fingernails of brass; devouring, and making fine;

kai ta epiloipa tois posin autou synepatei,

and the rest with its feet it trampled upon.

×ף/בְּעֵשֶׂר קָרְנִיא וְאַחֲרֵי הַיּוֹם כְּלָקַת
עַל כְּלָקַת עַל כְּלָקַת עַל כְּלָקַת עַל כְּלָקַת עַל כְּלָקַת
כְּלָקַת קָרְנִיא עַשֶּׂר הַיּוֹם כְּלָקַת וְאַחֲרֵי הַיּוֹם כְּלָקַת
וְגַפְלוּ מִן-קָדְמִיהָ תָּלַת וּקְרָנָא דָקָן וְעַינֵּין לָהּ
וּפְם מִמְּלֵל בְּבָרְבָּן וְחַזּוֹה בְּבָבְן מִן-חַבְרָתָה:

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 ἐτέρου τοῦ ἀναβάντος καὶ ἐκτινάξαντος τῶν προτέρων τρία, κέρας ἐκεῖνο, ὃ οἱ ὄφθαλμοὶ 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 ektinaxanton 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

in which the eyes and mouth spoke great things,

kai hē horasis autou meizōn tōn loipōn.

and the sight of it was greater than the rest,

כְּלָקַת קָרְנִיא וְאַחֲרֵי הַיּוֹם כְּלָקַת קָרְנִיא וְאַחֲרֵי הַיּוֹם כְּלָקַת
כְּלָקַת קָרְנִיא וְאַחֲרֵי הַיּוֹם כְּלָקַת קָרְנִיא וְאַחֲרֵי הַיּוֹם כְּלָקַת
כְּלָקַת קָרְנִיא וְאַחֲרֵי הַיּוֹם כְּלָקַת קָרְנִיא וְאַחֲרֵי הַיּוֹם כְּלָקַת
21. chazeh haweyth 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 ἀγίων
καὶ ὥσχυσεν 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,

בְּעֵד הַיָּמִין עֲתִיק יְמִינָה וְדִינָה יְהָב לְקֹדֶשֶׁר עַלְיוֹנִין
וּזְמָנָה מַטָּה וּמִלְכִוָּתָה חַסְנִי קֹדֶשְׁרִין: 22

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 Elyonin, and the time came that the holy ones took possession of the kingdom.

<22> ἦως οὗ ἤλθεν ὁ παλαιὸς τῶν ἡμερῶν καὶ τὸ κρίμα ἔδωκεν ἀγίοις ὑψίστου,
καὶ ὁ καιρὸς ἐφθασεν καὶ τὴν βασιλείαν κατέσχον οἱ ἄγιοι.

22 heōs hou ēlthen ho palaios tōn hēmerōn
until of which time came the old one of days,
kai to krima edōken hagiois huuistou,
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.

כֹּן אָמַר חִוִּיתָא רַבִּיעִיתָא מַלְכָה רַבִּיעִיא הַחּוֹא בָּאָרֶץ אֲדֵיכָה
תְּשִׁנָּא מָן-כָּל-מַלְכּוֹתָא וְתָאָכֵל כָּל-אָרֶץ וְתָדִישֵּׁה וְתָהִקֵּה: 23

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,
ἥτις ὑπερέξει πάσας τὰς βασιλείας καὶ καταφάγεται πᾶσαν τὴν γῆν
καὶ συμπατήσει αὐτὴν καὶ κατακόψει.

23 kai eipen To thērion to tetarton, basileia tetartē estai en tē gē,
And he said, The wild beast fourth kingdom a fourth shall be on the earth,
hētis hyperexei pasas tas basileias
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.

וְתָהִקֵּה וְתָדִישֵּׁה וְתָשִׁנֵּה וְתָכִרְבֵּה וְתָבִזְבֵּה וְתָבִזְבֵּה וְתָבִזְבֵּה 24

כְּדֹ וּקְרָנִיא עַשֶּׂר מִנָּה מֶלֶכְיָתָה עַשֶּׂרֶת מֶלֶכִין יְקָמֵין וְאֶחָד
יְקָוֵם אֶחָדִיחָן וְהֵוָא יְשָׁגָא מִזְ-קְדָמִיא וְתַלְתָּה מֶלֶכִין יְהָשְׁפֵל:

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 ὅπιστα αὐτῶν ἀναστήσεται ἔτερος, ὃς ὑπεροίστητος πάντας τοὺς ἐμπροσθεῖν,
καὶ τρεῖς βασιλεῖς ἀναστῆσονται·

24 kai ta deka kerata autou, deka basileis anastēsontai,
And the ten horns of it are ten kings, and they shall rise up.

kai opisō autōn anastēsetai heteros,
And after them shall rise up another

hos hyperoisei kakois pantas tous emprosthen,
who shall overwhelm all the former ones in wickedness,

kai treis basileis tapeinōsei;
and three kings he shall humble,

בְּאַתְּ-עֲמִילִין לְצַדְּעַלְיָא יְמָלֵל וְלִקְדִּישֵׁי
עַלְיוֹנִין יְבָלָא וְיִסְבֶּר לְהַשְׁגִּיחָה זְמִינִין וְדָתָה
וְיִתְּחַבּוּן בְּיִהְהָעֵד-עֲקָן וְעַקְנִין יִפְלָג עֲקָן:

25. umilin l'tsad 'llaya' y'malil u'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 Elyonin and shall wear down the saints
of Elyonin, 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 ὑψιστὸν λαλήσει καὶ τοὺς ἀγίους ὑψίστου παλαιώσει
καὶ ὑπονοήσει τοῦ ἀλλοιώσαι καιροὺς καὶ νόμον,
καὶ δοθήσεται ἐν χειρὶ αὐτοῦ ἔως καιροῦ καὶ καιρῶν καὶ ἥμισυ καιροῦ.

25 kai logous pros ton huuiston lalēsei
and words against the highest he shall speak,

kai tous hagious huuistou palaiōsei
and the holy ones of the highest he shall mislead,

kai hyponoēsei tou alloiōsai kairous kai nomon,
and shall be of the opinion to change times and law.

kai dothēsetai en cheiri autou heōs kairou kai kairōn kai hēmisy kairou.
And it shall be granted in his hand until a time and times and half a time.

:אַתְּ-עֲמִילִין לְצַדְּעַלְיָא יְמָלֵל וְלִקְדִּישֵׁי 26

כו וְדִין אָיָת בַּשְׁלֹטָנָה יְהֻדָּה וְלֹהֶבֶדֶת עַד־סּוֹפָא:

26. w'dina' yitib w'shal'taneh y'ha`don P'hash'madah ul'hobadah `ad-sopha'.

Dan7:26 But the judgment shall sit, and his dominion shall be taken away,
to cut off and to destroy until the end.

<26> καὶ τὸ κριτήριον καθίσει καὶ τὴν ἀρχὴν μεταστήσουσιν τοῦ ἀφανίσαι
καὶ τοῦ ἀπολέσαι ἕως τέλους.

26 kai to kritērion kathisei kai tēn archēn metastēsousin

And the judgment seat he shall set, and the rule shall change over
tou aphanisai kai tou apolesai heōs telous.
to remove it from view, and to destroy it until the end.

בְּעֵד־עַד יְמִינָה כָּל־עַד־עַד עַד־עַד עַד־עַד עַד־עַד עַד־עַד 27
עַד־עַד עַד־עַד עַד־עַד עַד־עַד עַד־עַד עַד־עַד עַד־עַד עַד־עַד
כֵּז וּמָלְכָותָה וּשְׁלֹטָנָה וּרְבּוֹתָה דָּי מָלְכָותָה תָּחוֹת כָּל־שְׁמִיא
יְהִיבָּת לְעַם קָדְишָׁי עַל־יְהוָה מָלְכָותָה מָלְכָותָה עַל־
וְכָל שְׁלֹטָנִיא לְהָיָה יְפָלֵחֵין וַיְשַׁתְּמַעֲוִין:

27. u'mal'kuthah w'shal'tana' ur'butha' di mal'k'wath t'choth kal-sh'maya' y'hibath
P'am qadishey 'El'yonin mal'kutheh mal'kuth 'alam
w'kol shal'tanaya' leh yiph'l'chun w'yish'tam'un.

Dan7:27 And the kingdom, the dominion and the greatness of the kingdoms under
the whole heavens shall be given to the people of the holy ones of Elyonin;
His kingdom shall be an everlasting kingdom, and all the dominions shall serve
and obey Him.

<27> καὶ ἡ βασιλεία καὶ ἡ ἔξουσία καὶ ἡ μεγαλωσύνη τῶν βασιλέων τῶν ὑποκάτω
παντὸς τοῦ οὐρανοῦ ἐδόθη ἀγίοις ὑψίστου, καὶ ἡ βασιλεία αὐτοῦ βασιλεία αἰώνιος,
καὶ πᾶσαι αἱ ἀρχαὶ αὐτῷ δουλεύσουσιν καὶ ὑπακούσονται.

27 kai hē basileia kai hē exousia kai hē megalōsynē tōn basileōn

And the kingdom, and the authority, and the greatness of the kings
tōn hypokatō pantos tou ouranou edothē hagiois huiistou,
underneath all the heavens was given to holy ones of the highest.

kai hē basileia autou basileia aiōnios,

And his kingdom kingdom is an eternal,

kai pasai hai archai autō douleusousin kai hypakousontai.

and all the sovereignties him shall serve and obey.

בְּעֵד־עַד עַד־עַד עַד־עַד עַד־עַד עַד־עַד עַד־עַד עַד־עַד 28
עַד־עַד עַד־עַד עַד־עַד עַד־עַד עַד־עַד עַד־עַד עַד־עַד
כֵּחַ עַד־קָה סּוֹפָא דִּירְמְלָתָא אֲנָה דְּנִיאָל שְׁגַרְיָא רְבָהָלְבָנִי
וְזַרְיָה רְשַׁתְנָזָן עַלְיָה וּמְלָתָא בְּלַבִּי גְּטָרָתָה: פ

28. `ad-kah sopha' di-mil'tha' 'anah Dani'El sagi' ra`yonay y'bahalunani
w'ziuay yish'tanon `alay umil'tha' b'libi nit'reth.

Dan7:28 Here is the end of the matter. As for me, Dani'El, my thoughts were greatly alarming me and my face changed on me, but I kept the matter in my heart.

<28> ἕως ὅδε τὸ πέρας τοῦ λόγου. ἐγὼ Δανιηλ,
ἐπὶ πολὺ οἱ διαλογισμοί μου συνετάρασσόν με,
καὶ ἡ μορφή μου ἥλλοιώθη ἐπ' ἐμοί, καὶ τὸ ρῆμα ἐν τῇ καρδίᾳ μου συνετήρησα.

28 heōs hōde to peras tou logou. egō Daniēl,
Unto here is the end of the matter. I Daniel,
epi poly hoi dialogismoi mou synetarasson me,
very much the thoughts of mine disturbed me,
kai hē morphē mou ēlloiothē 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

בְּשִׁנְבַּת שָׁלוֹשׁ לְמֶלֶכְתָּה בְּלֹאשֶׁצֶר הַמֶּלֶךְ חִזּוֹן נְרָאָה
אֵלִי אֲנִי דָנִיאֵל אֶחָרִי הַפְּרָאָה אַלְיִי בְּתַחְלָה:

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 Belshatssar the king a vision appeared to me, Dani'El, after that which appeared to me previously.

<8:1> Ἐν ἔτει τρίτῳ τῆς βασιλείας Βαλτασαρ τοῦ βασιλέως ὄρασις ὥφθη πρός με,
ἐγὼ Δανιηλ, μετὰ τὴν ὀφθεῖσάν μοι τὴν ἀρχήν.

1 En etei tritō tēs basileias Baltasar tou basileōs horasis ophthē 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.

בְּעֵילָם הַמְּדִינָה וְאֶרְאָה בְּחִזּוֹן וְאֶרְאָה בְּשׁוֹשָׁן הַבִּירָה אֲשֶׁר
בְּוֹאֶרְאָה בְּחִזּוֹן וְיִהְיֶה בְּרָאֹתִי וְאֲנִי בְּשׁוֹשָׁן הַבִּירָה אֲשֶׁר:

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 Shushan, which is in the province of Eylam;
and I looked in the vision and I was beside the Ulay Canal.

<2> καὶ ἤμην ἐν Σούσοις τῇ βάρει, ᾧ ἐστιν ἐν χώρᾳ Αἰλαμ,
καὶ εἶδον ἐν ὄραματι καὶ ἤμην ἐπὶ τοῦ Ουβαλ

2 kai ēmēn en Sousois tē barei, hē estin en chōrā Ailam,
And I was in Sushan in the palace, the one which is in the region of Elam;
kai eidon en horamati kai ēmēn epi tou Oubal

and I saw in a vision, and I was upon the Ulai.

גַּם־אֲשֶׁר־בְּעֵד־בָּאָבִל
וְלֹא־קָרְנִים־וְלֹא־קָרְבִּים
וְהַגְּבִּיהָ עַלְּהָ בְּאַחֲרָנָה:
3

גַּם־אֲשֶׁר־בְּעֵד־בָּאָבִל
וְלֹא־קָרְנִים־וְלֹא־קָרְבִּים
וְהַגְּבִּיהָ עַלְּהָ בְּאַחֲרָנָה:

3. wa'esa' `eynay wa'er'eh w'hinneh 'ayil 'echad `omed liph'ney ha'ubal
w'lo q'ranayim w'haq'ranayim g'bohoth w'ha'achath g'bohah min-hashenith
w'hag'bohah `olah ba'acharonah.

Dan8:3 Then I lifted my eyes and looked, and behold, a ram
was standing in front of the canal having two horns. And the two horns to it were high,
but one was higher than the other, with the higher one coming up last.

<3> καὶ ἦρα τὸν δόφθαλμούς μου καὶ εἶδον καὶ ὅδον κριός
εἰς ἐστηκώς πρὸ τοῦ Ουβαλ, καὶ αὐτῷ κέρατα, καὶ τὰ κέρατα ὑψηλά,
καὶ τὸ ἐν ὑψηλότερον τοῦ ἐτέρου, καὶ τὸ ὑψηλὸν ἀνέβαινεν ἐπ' ἐσχάτων.

3 kai ēra tous ophthalmous mou kai eidon kai idou krios heis hestēkōs pro tou Oubal,
And I lifted my eyes and looked. And behold, ram one standing before the Ubal;
kai autō kerata, kai ta kerata huyēla,
and there was to him horns, and the horns were high;
kai to hen huyēloteron tou heterou, kai to huyēlon anebainen ep' eschatōn.
and the one was higher than the other, and the high one ascended up last.

רְאֵיתִי אֶת־הָאַיִל מִנְגָּח רִמְחָה וְצִפְונָה וְנִגְבָּה וְכָל־חִיוֹת
לֹא־יָעַמְדוּ לְפָנָיו וְאַיִן מִצְיל מִידָּו וְעַשְׂה כְּרַצְנוֹ וְהַגְּדִילָו:
4

4. ra'ithi 'eth-ha'ayil m'nageach yamah w'tsaphonah waneg'bah w'kal-chayoth
lo'-ya`am'du l'phanayu w'eyn matsil miyado w`asah kir'tsono w'hig'dil.

Dan8:4 I saw the ram butting westward, northward, and southward,
and all beasts should not stand before him nor any who could deliver from his hand,
but he did according to his will and magnified himself.

<4> εἶδον τὸν κριόν κερατίζοντα κατὰ θάλασσαν καὶ βορρᾶν καὶ νότον,
καὶ πάντα τὰ θηρία οὐ στήσονται ἐνώπιον αὐτοῦ, καὶ οὐκ ἦν ὁ ἔξαιρούμενος
ἐκ χειρὸς αὐτοῦ, καὶ ἐποίησεν κατὰ τὸ θέλημα αὐτοῦ καὶ ἐμεγαλύνθη.

4 eidon ton krion keratizonta kata thalassan kai borran kai noton,
And I beheld the ram butting towards the west, and the north, and the south;
kai panta ta thēria ou stēsontai enōpion autou,
and all the wild beasts shall not stand before him,
kai ouk ēn ho exairoumenos ek cheiros autou,
and there was no one rescuing from out of his hand;
kai epoīesen kata to thelēma autou kai emegalynthē.

and he did according to his will, and he was magnified.

וְאֵנִי הָיָה מִבֵּין וְהַגָּה צְפִיר־הַעֲזִים בָּא מִן־הַמִּשְׁרָב עַל־פָּנֶיךָ
כָּל־הָאָרֶץ וְאֵין נֹגֵעַ בָּאָרֶץ וְהַצְפִּיר קָרֵן חִזּוֹת בֵּין עִירָיו:
5 wa'ani hayithi mebin w'hinneh ts'phir-ha'izim ba' min-hama`arab `al-p'ney
kal-ha'arets w'eyn noge'a ba'arets w'hatsaphir qeren chazuth beyn `eynayu.

Dan8:5 And I was watching, behold, a male goat was coming from the west over the surface of the whole earth without touching the ground; and the goat had a conspicuous horn between his eyes.

«5 καὶ ἐγὼ ἦμην συνίων καὶ ὥδον τράγος αἰγῶν ἤρχετο ἀπὸ λιβὸς ἐπὶ πρόσωπον πάσης τῆς γῆς καὶ οὐκ ἦν ἀπτόμενος τῆς γῆς, καὶ τῷ τράγῳ κέρας θεωρητὸν ἀνὰ μέσον τῶν ὀφθαλμῶν αὐτοῦ.

5 kai egō ēmēn syniōn kai idou tragos aigōn ērchetō
And I was perceiving. And behold, a he-goat of the goats came
apo libos epi prosōpon pasēs tēs gēs
from the southwest upon the face of all the earth,
kai ouk ēn haptomenos tēs gēs,
and was not touching the earth. And to the he-goat was a horn
kai tō tragō keras theōrēton ana meson tōn ophthalmōn autou.
which may be viewed between his eyes.

וַיָּבֹא עַד־הָאִיל בַּעַל הַקְּרָנִים אֲשֶׁר רָאִיתִי עָמַד לִפְנֵי הָאָבָל
וַיַּרְא אֶלְיוֹ בְּחִמְתַּכְּהוּ:
6. wayabo' `ad-ha'ayil ba`al haq'ranayim
'asher ra'ithi `omed liph'ney ha'ubal wayarats 'elayu bachamath kocho.

Dan8:6 He came up to the ram with the two horns, which I had seen standing in front of the canal, and rushed at him in the fury of his power.

«6 καὶ ἤλθεν ἕως τοῦ κριού τοῦ τὰ κέρατα ἔχοντος, οὗ εἶδον, ἐστῶτος ἐνώπιον τοῦ Ουβαλ καὶ ἔδραμεν πρὸς αὐτὸν ἐν ὀρμῇ τῆς Ἰσχύος αὐτοῦ.

6 kai ēlthen heōs tou kriou tou ta kerata echontos, hou eidon,
And he came unto the ram, the one the horns having, which I beheld
hestōtos enōpion tou Oubal kai edramen pros auton en hormē tēs ischuos autou.
standing before the Ubal, and it ran against him with the thrust of his strength.

וַיַּרְאֵתיו מְגִיעַ אֶצְלַ הָאִיל וַיִּתְמַרֵּם אֶלְיוֹ וַיַּרְא אֶת־הָאִיל
7

וַיִּשְׁבֶּר אֶת־שְׂתֵּי קָרְבָּנָיו וְלֹא־הָיָה כַּח בָּאִיל לְעַמְדָה לִפְנֵיו
וַיִּשְׁלִיכָהוּ אֶרְצָה וַיַּרְמְסֵהוּ וְלֹא־הָיָה מַכִּיל לְאִיל מִידָה:

7. ur'ithiu magi`a 'etsel ha'ayil wayith'mar'mar 'elayu wayak 'eth-ha'ayil
way'shaber 'eth-sh'tey q'ranyu w'lo'-hayah koach ba'ayil la'amod l'phanayu
wayash'likehu 'ar'tsaḥ wayir'm'sehu w'lo'-hayah matsil la'ayil miyado.

Dan8:7 I saw him come beside the ram, and he was enraged at him; and he struck the ram and shattered his two horns, and there was no power to the ram to stand before him. So he threw him down to the ground and trampled on him, and there was none to deliver the ram from his hand.

<7> καὶ εἶδον αὐτὸν φθάνοντα ἕως τοῦ κριοῦ, καὶ ἔξηγριάνθη πρὸς αὐτὸν
καὶ ἐπαισεν τὸν κριὸν καὶ συνέτριψεν ἀμφότερα τὰ κέρατα αὐτοῦ,
καὶ οὐκ ἦν ἴσχὺς τῷ κριῷ τοῦ στῆναι ἐνώπιον αὐτοῦ· καὶ ἐρριψεν αὐτὸν ἐπὶ τὴν γῆν
καὶ συνεπάτησεν αὐτόν, καὶ οὐκ ἦν ὁ ἔξαιρούμενος τὸν κριὸν ἐκ χειρὸς αὐτοῦ.

7 kai eidon auton phthanonta heōs tou kriou,
And I beheld him anticipating unto the ram,
kai exēgrianthē pros auton kai epaisen ton krion
and he was furiously enraged against him, and he hit the ram,
kai synetrispen amphotera ta kerata autou, kai ouk ēn ischys tō kriō tou stēnai
and he broke both of his horns; and there was no strength to the ram to stand
enōpion autou; kai erriksen auton epi tēn gēn kai synepatēsen auton,
before him; and he tossed him upon the ground, and trampled upon him,
kai ouk ēn ho exairoumenos ton krion ek cheiros autou.
and there was not one rescuing the ram from out of his hand.

וְעַד-מָאֵד וְכַעֲצָמוֹ נִשְׁבַּרְתָּה הַקְּרָן
הַגְּדוֹלָה וַתַּעַלְנָה חִזּוֹת אַרְבָּע תְּחִתָּה לְאַרְבָּע רֹיחּוֹת הַשָּׁמִים:
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 the heavens.

<8> καὶ ὁ τράγος τῶν αἰγῶν ἐμεγαλύνθη ἕως σφόδρα,
καὶ ἐν τῷ ἴσχυσαι αὐτὸν συνετρίβη τὸ κέρας αὐτοῦ τὸ μέγα, καὶ ἀνέβη
κέρατα τέσσαρα ὑποκάτω αὐτοῦ εἰς τὸν τέσσαρας ἀνέμους τοῦ οὐρανοῦ.

8 kai ho tragos tōn aigōn emegalynthē heōs sphodra,
And the he-goat of the goats was magnified even unto exceedingly.
kai en tō ischysai auton synetribē to keras autou to mega, kai anebē
And in his being strong was broken horn his great, and there ascended
kerata tessara hypokatō autou eis tous tessaras anemous tou ouranou.
another horns four underneath him unto the four winds of the heavens.

וְתַגְדֵּל־יִתֶּר אֶל־הַפָּגֶב וְאֶל־הַמִּזְרָח וְאֶל־הַצְּבָרִים:
ט וּמְנֻן־הָאֲחָת מֵהֶם יָצָא קְרֹנוֹ־אֲחָת מֵצְעִירָה

**9. *u'min-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 ἵσχυρὸν
 καὶ ἐμεγαλύνθη περισσῶς πρὸς τὸν νότον καὶ πρὸς ἀνατολὴν καὶ πρὸς τὴν δύναμιν.

9 kai ek tou henos autōn exēlthen keras hen ischyron

And from out of the one of them came forth horn one strong,

kai emegalynthē perissōs pros ton noton

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.

וְתַגְדֵּל עַד־צְבָא הַשָּׁמְרִים וְתַפְלֵל אֶרְצָה מִן־הַצְּבָרִים:
וּמְנֻן־הַכּוּכְבִּים וְתַרְמֵס:

**10. *watig'dal `ad-ts'ba' hashamayim watapel 'ar'tsah min-hatsaba'
 u'min-hakokabim watir'm'sem.***

Dan8:10 And it became great, even to the host of the heavens 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 ἐπεσεν ἐπὶ τὴν γῆν
 ἀπὸ τῆς δυνάμεως τοῦ οὐρανοῦ καὶ ἀπὸ τῶν ἀστρῶν, καὶ συνεπάτησεν αὐτά,

10 emegalynthē heōs tēs dynameōs tou ouranou, kai epesen epi tēn gēn

And it was magnified unto the force of the heavens; and it fell upon the earth

apo tēs dynameōs tou ouranou kai apo tōn astrōn, kai synepatēsen auta,

from the force of the heaven, and from the stars, and he trampled upon them.

וְתַגְדֵּל שָׁרֵן־הַצְּבָא הַגְּדוּלָה וְמִפְּנֵי הָרִים הַתְּמִידָה
וְהַשְּׁלֵךְ מִכּוֹן מִקְדָּשׁוֹ:

11. *w`ad sar-hatsaba' hig'dil u'mimenu 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 ἦως οὗ ὁ ἀρχιστράτηγος ῥύσηται τὴν αἰχμαλωσίαν, καὶ δι' αὐτὸν θυσία ἐρράχθη, καὶ ἐγενήθη καὶ κατευδώθη αὐτῷ, καὶ τὸ ἄγιον ἐρημωθήσεται.

11 kai heōs hou ho archistratēgos hrysētai 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,
and through him the sacrifice was disturbed, and he prospered;
kai to hagion erēmōthēsetai;
and the holy place shall be made desolate.

וְאַתָּה כִּי תַּחֲנֹן עַל־הַתְּמִיד בְּפֶשַׁע
וְתַּשְׁלַּךְ אֶתְמַת אֶרְצָה וְעַשְׂתָה וְהַצְלִיכָה: 12

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 transgressions;
and it shall fling truth to the ground and perform its will and prosper.

<12> καὶ ἐδόθη ἐπὶ τὴν θυσίαν ἀμαρτία, καὶ ἐρρίφη χαμαὶ ἡ δικαιοσύνη,
καὶ ἐποίησεν καὶ εὐοδώθη.

12 kai edothē epi tēn thysian hamartia, kai eriphē chamai
And was given for the sacrifice a sin offering, and was tossed onto the ground
hē dikaiosynē, kai epoiesen kai euodōthē.
righteousness; and he performed and was prospered.

וְיָדָאת אַתָּה רַבֵּךְ לְעֵדוֹת אַתָּה קְרָבָה-אַתָּה קְרָבָה
בְּלֹא-מִזְבֵּחַ עַזְבָּתְךָ כְּלָבִיס-דָוָתְךָ כְּלָבִיס-לְבָבְךָ
כְּלָבִיס-לְבָבְךָ כְּלָבִיס-לְבָבְךָ כְּלָבִיס-לְבָבְךָ כְּלָבִיס-לְבָבְךָ
וְגַם אֲשֶׁר מִתְּבָרֵךְ וְיֹאמֶר אֶחָד קָדוֹשׁ
לְפָלָמָנוּ הַמְּבָרֵךְ עַד-מִתְּבָרֵךְ הַחַזּוֹן הַתְּמִיד
וְהַפְּשָׁע שֶׁמֶם תְּתַווּ קָדוֹשׁ וְצָבָא מְרֻמָּס:

13. wa'esh'm`ah 'echad-qadosh m'daber wayo'mer 'echad qadosh
la pal'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 ἀγίου λαλοῦντος, καὶ εἶπεν εἰς ἄγιος τῷ φελμουνι τῷ λαλοῦντι
Ἐως πότε ἡ ὥρασις στήσεται, ἡ θυσία ἡ ἀρθεῖσα
καὶ ἡ ἀμαρτία ἐρημώσεως ἡ δοθεῖσα, καὶ τὸ ἄγιον καὶ ἡ δύναμις συμπατηθήσεται;
13 kai ekousa henos hagiou lalountos,

And I heard one holy one speaking.

kai eipen heis hagios tō phelmouni tō lalounti

And said one holy one to the Phelmouni, to the one speaking,

Heōs pote hē horasis stēsetai, hē thysia hē artheisa

For how long shall the vision stand, the sacrifice the taking away,

kai hē hamartia erēmōseōs hē dotheisa, kai to hagion

and the sin of desolation the granting, and the holy place

kai hē dynamis sympatēthēsetai?

and the force shall be trampled upon?

וְיָמֵן אֶלְיָהוּ עַד עָרֵב בְּקֶרֶת אֶלְפִּים וְשָׁלֹשׁ מֵאוֹת וְגַנְצָק קְדֻשָּׁה: 14

יד וַיֹּאמֶר אֱלֹהִים עַד עָרֵב בְּקֶרֶת אֶלְפִּים וְשָׁלֹשׁ מֵאוֹת וְגַנְצָק קְדֻשָּׁה:
14. wayo'mer 'elay `ad `ereb boqer 'al'payim ush'losh me'o'th 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 ὜ΕωΣ ἐσπέρας καὶ πρωῒ ἡμέραι δισχίλιαι καὶ τριακόσιαι, καὶ καθαρισθήσεται τὸ ἄγιον.

14 kai eipen autō Heōs hesperas kai prōi hēmerai dischiliai kai triakosiae,
And he said to him, Unto evening and morning days two thousand three hundred,
kai katharisthēsetai to hagion.
and shall be cleansed the holy place.

וְיָמֵן בְּרָאָתִי אֲנִי דָנִיאֵל אֶת־הַחִזּוֹן וְאֶבְקַשָּׁה בִּינָה 15
וְהַגֵּה עַמְדָה לְנֶגֶד כְּמַרְאָה־גָּבָר:

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, Dani'El, 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 ἡδεῖν με, ἐγὼ Δανιηλ, τὴν ὄρασιν καὶ ἔζήτουν σύνεσιν, καὶ ἡδοὺ ἔστη ἐνώπιον ἐμοῦ ὡς ὄρασις ἀνδρός.

15 kai egeneto en tō idein me, egō Daniēl, tēn horasin

And it came to pass in my beholding, I Daniel, the vision,

kai ezētoun synesin,

and I sought understanding.

kai idou estē enōpion emou hōs horasis andros.

And behold, there stood before me as an appearance of a man.

וְיָמֵן קָול־אָדָם בֵּין אֹלֵי וַיִּקְרָא 16
טֹזֵעַשׂ מַעַן קָול־אָדָם בֵּין אֹלֵי וַיִּקְרָא
וַיֹּאמֶר גָּבְרִיאֵל חַבּוֹן לְהַלֵּז אֶת־הַפְּרָאָה:

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 Ulay, and he called out and said, Gabri'El, give this one discern the vision.

<16> καὶ ἤκουσα φωνὴν ἀνδρὸς ἀνὰ μέσον τοῦ Ουβαλ, καὶ ἐκάλεσεν

καὶ εἶπεν Γαβριὴλ, συνέτισον ἐκεῖνον 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!

וְיַבְאָ אֶצְלָ עַמְדִי וּבָבָאֹ בְּבָעֵת וְאֶפְלָה עַל־פָנִי
וַיֹּאמֶר אֲלֵי הַבָּן בֶּן־אָדָם כִּי לְעַת־קָזֵחַ הַחַזּוֹן:

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 ἔχόμενος τῆς στάσεώς μου, καὶ ἐν τῷ ἐλθεῖν αὐτὸν ἐθαυμβήθην καὶ πίπτω ἐπὶ πρόσωπόν μου, καὶ εἶπεν πρός με Σύνες, νιὲ ἀνθρώπου, ἔτι γὰρ εἰς καιροῦ πέρας τὴν ὄρασιν.

17 kai ēlthen kai estē echomenos tēs staseōs mou, kai en tō elthein auton ethambēthēn
And he came and stood next to my position. And in his coming I was distraught,

kai piptō epi prosōpon mou, kai eipen pros me Synes,

and I fell upon my face. And he said to me, Take notice,

huie anthrōpou, eti gar eis kairou peras hē horasis.

O son of man! is still for time end the vision.

וְיַבְרָהּ עַמְדִי נַדְמָתִי עַל־פָנִי אֶרְצָה
וַיַּגְעַד־בָּרָ וַיַּעֲמִידֵנִי עַל־עַמְדִי:

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.

רְטוּרִי אָמַר חֲנִינִי מַזְדִּיעַךְ אַתְּ 19

אָשֶׁר־יְהִי בַּאֲחָרִית הַזְּעַם כִּי לְמוֹעֵד קָצֵן:

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 ἡγώ γνωρίζω σοι τὰ ἐσόμενα ἐπ' ἐσχάτων τῆς ὥρας· ἔτι γὰρ εἰς καιροῦ πέρας οὐ σχετίσεις.

19 kai eipen Idou egō gnōrizō soi ta esomena

And he said, Behold, I make known to you the things being ep' eschatōn tēs orgēs; eti gar eis kairou peras hē horasis.
at the last of the wrath, for the vision is yet for of time end.

כְּאֵיל אָשֶׁר־רָאֵית בַּעַל הַקְּרָנִים מֶלֶךְ מִדְיָן וּפְרָסָן: 20

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 Maday and Pharas.

<20> ὁ κριός, ὃν εἶδες, ὁ ἔχων τὰ κέρατα βασιλεὺς Μήδων καὶ Περσῶν.

20 ho krios, hon eides,

The ram which you beheld,
ho echōn ta kerata basileus Mēdōn kai Persōn.

the one having the horns, is the king of the Medes and Persians.

כְּאֵין־צְפִיר הַשְׂעִיר מֶלֶךְ יְוּן וּמִκְּרָן הַגְּדוֹלָה אָשֶׁר־
בֵּין־עֵינָיו הוּא מֶלֶךְ הַרְאָשׁוֹן: 21

21. w'hatsaphir hasa'ir melek Yawan

w'haqeren hag'dolah 'asher beyn-eynayu hu' hamelek hari'shon.

Dan8:21 The shaggy goat is the king of Yawan (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,
ὅτιν 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,
and the horn great, the one that was in between his eyes,
autos estin ho basileus ho prōtos.
he is the king foremost.

כְּבָבָבָה וְהַנְּשֶׁבֶרֶת וְתַעֲמְדָנָה אֶרְבָּע תְּחִתִּיה
אֶרְבָּע מֶלֶכִיּוֹת מְגֻורִי יְעַמְדָנָה וְלֹא בְּכָחָה: 22

**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 of the nation, but not with his power.

כִּי תֵּן τοῦ συντριβέντος, οὐ 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, tessares basileis

And of the one being broken, of which stood four horns underneath – four kings
ek tou ethnous autou anastēsontai kai ouk en tē ischui autou.
from out of his nation shall rise up, and not in his strength.

עֲשֵׂה כִּי-זֶה עַל-עַד יְמִינְךָ
בְּגֹבֶן אַחֲרִית מִלְכּוֹתֶם בְּהַתְּמָה הַפְּשָׁעִים רַעֲמֵד מֶלֶךְ עַזְּפָנִים
וּמִבֵּין חִידּוֹת:

**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.

כִּי-זֶה ἐπ' ἐσχάτων τῆς βασιλείας αὐτῶν πληρουμένων τῶν ἀμαρτιῶν αὐτῶν
ἀναστήσεται βασιλεὺς ἀναιδὴς προσώπῳ καὶ συνίων προβλήματα.

23 kai ep' eschatōn tēs basileias autōn plēroumenōn tōn hamartīōn autōn
And at the last of their kingdom, being full of their sins,
anastēsetai basileus anaidēs prosōpō kai syniōn problēmata.
shall rise up a king with an impudent face, and perceiving riddles.

עֲשֵׂה כִּי-זֶה עַל-עַד יְמִינְךָ
בְּגֹבֶן אַחֲרִית מִלְכּוֹתֶם בְּהַתְּמָה הַפְּשָׁעִים רַעֲמֵד מֶלֶךְ עַזְּפָנִים
וְהַצְּלִיחַ וְעַשֵּׂה וְהַשְׁחִית עַצְוּמִים וְעַמְּקֹדְשִׁים:

**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.

כִּי-זֶה κραταιὰ ἡ Ἰσχὺς αὐτοῦ καὶ οὐκ ἐν τῇ Ἰσχύι αὐτοῦ, καὶ θαυμαστὰ διαφθερεῖ
καὶ κατευθυνεῖ καὶ ποιήσει καὶ διαφθερεῖ Ἰσχυροὺς καὶ λαὸν ἄγιον.

24 kai krataia hē ischys autou kai ouk en tē ischui autou,
And is fortified his strength, and not by his strength.

kai thaumasta diaphtherei kai kateuthynei kai poiēsei
And wonderfully he shall corrupt, and shall prosper, and shall perform,
kai diaphtherei ischyrous kai laon hagion.

and shall corrupt strong ones, and people a holy.

כְּהַעֲלֵל־שָׁכֶלוֹ וְהַצְלִיכֶם מִרְמָה בְּיַדְךָ וּבְלַבְבָּךְ בְּגַדְילָךְ
וּבְשָׁלָוחָךְ יִשְׁחַרְתֶּת רַבִּים וּעַל־שָׁרְשִׁים בְּעַמְדָה וּבְאָפָה יָד יִשְׁבַּרְתָּךְ: 25

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 ζυγὸς 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 ὡὰ χειρὶ συντρίψει.

25 kai ho zygos tou kloiou autou kateuthynei; dolos en tē cheiri autou,
And the yoke of his collar shall prosper; treachery in his hand,
kai en kardiā autou megalynthēsetai
and in his heart he shall magnify himself,
kai dolō diaphtherei pollous kai epi apōleias pollōn
and by treachery he shall corrupt many, and for a destruction of many
stēsetai kai hōs ḥa cheiri syntripsei.
he shall establish himself; and as eggs in a hand he shall break.

כָּו וּמְרָאָה הַעֲרָב וְהַבְּקָר אֲשֶׁר נִאָמֵר אָמֵת הוּא
וְאַתָּה סְתִּים הַחֹזֶן כִּי לִימִם רַבִּים: 26

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 ὥρης εἰσησης ἀληθής ἔστιν·
καὶ σὺ σφράγισον τὴν ὄρασιν, ὅτι εἰς ἡμέρας πολλάς.

26 kai hē horasis tēs hesperas kai tēs prōias tēs hrētheisēs
And the vision of the evening and of the morning of the thing being spoken –
alēthēs estin; kai sy sphragison tēn horasin, hoti eis hēmeras pollas.
it is true. And you set a seal upon the vision, for it is for many days!

כָּו אָנִי דָּנִיאֵל נְהִיָּתִי וּנְחַלְלִיָּתִי יָמִים וְאַקְוִים
וְאָשַׁה אֶת-מֶלֶאכֶת הַמֶּלֶךְ וְאַשְׁתָּמֵם עַל-הַמֶּרֶאָה וְאֵין מְבִין: 27

27. wa'anani Dani'El nih'yeythi w'necheleythi yamim wa'aqum

wa'ē`eseh 'eth-m'le'keth hamelek wa'esh'tomem `al-hamar'eh w'eyn mebin.

Dan8:27 Then I, Dani'El, 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 ἐποίουν τὰ ἔργα τοῦ βασιλέως· καὶ ἐθαύμαζον τὴν ὄρασιν, καὶ οὐκ ἦν ὁ συνίων.

27 kai egō Daniēl ekoimēthēn kai emalakisthēn hēmeras

And I Daniel went to bed, and I was infirm for days.

kai anestēn kai epoioun ta erga tou basileōs;

And I rose up and I did the works of the king;

kai ethaumazon tēn horasin, kai ouk ēn ho syniōn.

and I wondered at the vision, and there was no one perceiving.

Chapter 9

Shavua Reading Schedule (32th sidrah) – Dan 9 - 12

בָּשְׁנַת אֶחָת לְדָרִיּוֹשׁ בֶּן־אַחֲשְׁוֹרוֹשׁ מִזְרָע מָדֵי
אֲשֶׁר הַמֶּלֶךְ עַל מֶלֶכְוֹת כָּשָׂדִים: Dan9:1

בָּשְׁנַת אֶחָת לְדָרִיּוֹשׁ בֶּן־אַחֲשְׁוֹרוֹשׁ מִזְרָע מָדֵי
אֲשֶׁר הַמֶּלֶךְ עַל מֶלֶכְוֹת כָּשָׂדִים:

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 Daryawesh the son of Achashewerosh, of the seed of Maday, who was made king over the kingdom of Kasdim

<9:1> 'Εν τῷ πρώτῳ ἔτει Δαρείου τοῦ νίοῦ Ασουηρού ἀπὸ τοῦ σπέρματος τῶν Μήδων, ὃς ἐβασίλευσεν ἐπὶ βασιλείᾳ 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 Chaldaion,
who reigned over the kingdom of Chaldeans,

בָּשְׁנַת אֶחָת לְמֶלֶכְוֹ אָנָּי הַגִּיאָל בֵּין־תְּרִיבִים מִסְפֵּר
הַשְׁנִים אֲשֶׁר הִיה דְּבָר־יְהוָה אֶל־יִרְמִיה הַגִּבְרִיא
לְמַלְאָות לְחַרְבּוֹת יְרֻשָּׁלָם שְׁבָעִים שָׁנָה:

2. bish'nath 'achath l'mal'ko 'ani Dani'El binothi bas'pharim mis'par hashanim
'asher hayah d'bar-Yahūwah '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, Dani'El, observed in the scrolls the number of the years which was revealed as the Word of **בָּשְׁנַת** to YirmeYah the prophet for the completion of the desolations of Yerushalam, namely, seventy years.

<2> ἐν ἔτει ἑνὶ τῆς βασιλείας αὐτοῦ ἐγὼ Δανιηλ συνήκα ἐν ταῖς βύβλοις τὸν ἀριθμὸν τῶν ἔτῶν, ὃς ἐγενήθη λόγος κυρίου πρὸς Ἰερεμιαν τὸν προφήτην εἰς συμπλήρωσιν ἐρημώσεως Ἰερουσαλημ, ἐβδομήκοντα ἔτη.

2 en etei henī tēs basileias autou egō Daniēl synēka en tais byblois ton arithmon
in year one of his kingdom, I Daniel perceived in the scrolls the number
tōn etōn, hos egenēthē logos kyriou pros Ieremian ton prophētēn
of the years of which became the Word of YHWH to Jeremiah the prophet
eis symplērōsin erēmōseōs Ierousalēm, hebdomēkonta etē.
for a fulfillment of the desolation of Jerusalem – seventy years.

גַּם אֶת־פָּנִי אֶל־אֱדֹנִי הָאֱלֹהִים לְבַקֵּשׁ תְּפִלָּה
וְתְּחִנּוּנִים בְּצֻום וּשְׂקָה אֲפָר:

3. wa'et'nah 'eth-pnay '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 Adon 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 ἐκζητήσαι προσευχὴν
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 the Elohim, to inquire by prayer
kai deēseis en nēsteiais kai sakkō kai spodō.
and supplication, in fasting, and sackcloth, and ashes.

וְאֶתפְלָלה לִיהְיוֹת אֱלֹהִי וְאֶתנוֹתָה וְאֶמְרָה אֶפְנִי הָאֱלֹהִים
הַגָּדוֹל וְהַנּוֹרָא שָׁמֵר הַבְּרִית וְהַחֶסֶד לְאַחֲרֵי וְלִשְׁמָרֵי מְצֻוּתָיו:

4. wa'eth'pal'lah laYahūwah 'Elohay wa'eth'wadeh wa'om'rah 'ana' 'Adonay ha'El
hagadol w'hanora' shomer hab'rith w'hachedes l'ohabayu ul'shom'rey mits'wothayu.

Dan9:4 I prayed to אֱלֹהִים my El and confessed and said,
Alas, O my Adon, 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 προσηυξάμην πρὸς κύριον τὸν θεόν μου καὶ ἔξωμολογησάμην
καὶ εἶπα Κύριε ὁ θεός ὁ μέγας καὶ θαυμαστὸς ὁ φυλάσσων τὴν διαθήκην σου
καὶ τὸ ἔλεος τοῦ ἀγαπώσιν σε καὶ τοῦ 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 phyllassōn tēn diathēkēn sou
and I said, O Master, the El great and wonderful, keeping your covenant,

kai to eleos tois agapōsin se
and the mercy to the ones loving you,

kai **tois** phyllassousin tas entolas sou,
and to the ones keeping your commandments;

הַצְטָאָנוּ וְעָזָרָנוּ וְהַרְשָׁעָנוּ וְמִרְדָּנוּ וְסֹרֶר מִמְצֹוָתָךְ וּמִמְשֻׁפְטָתָךְ:

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, ἡδικήσαμεν, ἡνομήσαμεν καὶ ἀπέστημεν
καὶ ἐξεκλίναμεν ἀπὸ τῶν ἐντολῶν σου καὶ ἀπὸ τῶν κριμάτων σου

5 **hemartomen, edikēsamen, enomēsamen 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 שָׁמַעְנָנוּ אֶל־עֲבֹדִיךְ הַבְּבִיאִים אֲשֶׁר דִּבְרָו בְּשָׁמָךְ
אֶל־מִלְכֵינוּ שָׁרֵינוּ וְאֶבְתַּינָנוּ וְאֶל כָּל־עַם הָאָרֶץ:

6. **w'lo' shama`nu 'el-'abadeyak han'bi'im 'asher dib'ru b'shim'ak**
'el-m'lakeynu sareynu wa'abotheynu w'el ikal-'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,
οὐ 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,**
And we did not listen to your servants the prophets,

hoi elaloun en tō onomati sou pros tous basileis hēmōn
the ones speaking in your name to our kings,

kai archontas hēmōn kai pateras hēmōn kai pros panta ton laon tēs gēs.
and our rulers, and our fathers, and to all the people of the land.

וְלֹא תִּהְעַזְבֵּנִי יְהוָה וְלֹא תִּשְׁחַטֵּנִי בְּבָשָׂרֵי כָּל־הָאָרֶץ
בְּכָל־הָאָרֶץ אֲשֶׁר הַפְּנִים בְּיֹום הַזֶּה לְאִישׁ יְהוּדָה
וְלֹא תִּשְׁחַטֵּנִי יְהוָה וְלֹא תִּשְׁחַטֵּנִי כָּל־הָאָרֶץ
בְּכָל־הָאָרֶץ אֲשֶׁר הַפְּנִים שֵׁם בְּמַעַלְמָם אֲשֶׁר מַעֲלָגְבָּךְ:

7. **I'ak 'Adonay hats'daqah w'lanu bosheth hapanim kayom hazeh l'ish Yahudah**
u'l'yosh'bey Y'rushalam u'l'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 Adon, 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 Yisra'El, 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 Ιουδα καὶ τοῖς ἐνοικοῦσιν ἐν Ιερουσαλημ καὶ παντὶ Ισραὴλ τοῖς ἔγγυσ καὶ τοῖς μακρὰν ἐν πάσῃ τῇ γῇ, οὗ διέσπειρας αὐτοὺς ἐκεῖ ἐν ἀθεσίᾳ αὐτῶν, ἥτις θέτησαν ἐν σοί.

7 soi, kyrie, hē dikaiosynē, kai hēmin hē aischynē tou prosōpou

To you, O Master, is righteousness, and to us the shame of face,
hōs hē hēmera hautē, andri Iouda kai tois enoikousin en Ierousalēm
as this day; to the man of Judah, and to the ones dwelling in Jerusalem,
kai panti Israēl tois eggys kai tois makran en pasē tē gē,
and to all Israel, to the ones near, and to the ones far off in all the earth,
hou diespeiras autous ekei en athesia autōn,
of which you dispersed them there, for their rebellion
hē ēthetēsan en soi.
in which they annulled covenant with you.

בְּשַׁת הַפְּנִים לְמֶלֶכִינוּ לְשָׁרִינָה
וְלְאֲבָתֵינוּ אֲשֶׁר חִטָּאנוּ כֵּה:

8. Yahūwah 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 קָדוֹשׁ, 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.

לְאָדָנִי אֱלֹהֵינוּ הַרְחָמִים וְהַסְלָחוֹת כִּי מְרַدָנוּ בָּזָה:

9. l'Adonay 'Eloheynu harachamim w'has'lichoth ki marad'nu bo.

Dan9:9 To my Adon our El belong compassion and forgiveness, for we have rebelled against Him;

<9> τῷ κυρίῳ θεῷ ἡμῶν οἱ οἰκτιρμοὶ καὶ οἱ ἵλασμοί, ὅτι ἀπέστημεν

9 tō kyriō theō hēmōn hoi oiktirmoi

To YHWH our El are the compassions,

kai hoī hilasmoi, hoti apestēmen

and the atonements, for we separated from you.

וְלֹא שָׁמַעְנוּ בְּקוֹל יְהוָה אֱלֹהֵינוּ לְלִכְתָּב בְּתוֹרַתּוּ
אֲשֶׁר נָתַן לְפָנֵינוּ בַּיּוֹם עֲבָדָיו הַגְּבִירִים:
10. w'lo' shama`nu b'qol Yahūwah 'Eloheynu laleketh b'thorothayu
'asher nathan l'phaneynu b'yad `abadayu han'bi'im.

Dan9:10 nor have we obeyed the voice of יהוה 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, οἵς ἐδωκεν κατὰ πρόσωπον ἡμῶν
ἐν χερσὶν τῶν δούλων αὐτοῦ τῶν προφητῶν.

10 kai ouk eisēkousamen tēs phōnēs kyriou tou theou hēmōn poreuesthai
And we hearkened not to the voice of YHWH our El, to go
en tois nomois autou, hois edōken kata prosōpon hēmōn
by his laws, the ones which he executed before our face
en chersin tōn doulōn autou tōn prophētōn.
by the hands of his servants the prophets.

וְאַתָּה תְּהִרְא אֶל עַבְרֵי אֶת-תּוֹרַתְךָ
וְסֹר לְבָלְתִּי שְׁמוֹעַ בְּקָלָךְ וְתַתְּהַרְא עַלְינָנוּ הָאֱלֹהָה וְהַשְׁבָּעָה
אֲשֶׁר כִּתְבָּה בְּתוֹרַת מְשֻׁחָה עַבְדֵ-הָאֱלֹהִים כִּי חִטְאָנוּ לוֹ:
11. w'kal-Yis'ra'El `ab'ru 'eth-torathek
w'sor I'bil'ti sh'mo `a b'qoleak watitak `aleynu ha'aloh w'hash'bu`ah
'asher k'thubah b'thorath Mosheh `ebed-ha'Elōhim ki chata'nu lo.

Dan9:11 Indeed all Yisra'El 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 ἔξεκλιναν τοῦ μὴ ἀκοῦσαι
τῆς φωνῆς σου, καὶ ἐπῆλθεν ἐφ' ἡμᾶς ἡ κατάρα καὶ ὁ ὄρκος 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
and there came upon us the curse, and the oath, the one having been written
en nomō Mōuseōs doulou tou theou, hoti hēmartomen autō.

in the law of Moses the servant of Elohim, for we sinned against him.

יב וַיֹּאמֶר יְהוָה אֱלֹהִים לְאַשְׁר־דָּבָרָיו אֲשֶׁר־הָבֵר עַל־יְהוּדָה וְעַל שְׁפָטָינוּ:
אֲשֶׁר שִׁפְטוּנוּ לְחַבֵּיא עַל־יְהוּדָה רָעָה גְּדוֹלָה
אֲשֶׁר לֹא־נִצְשַׁתָּה תְּהִת כָּל־הַשָּׁמַיִם כִּאֲשֶׁר נִצְשַׁתָּה בֵּירּוּשָׁלָם:

12. wayaqem 'eth-d'barayu 'asher-diber `aleynu w`al shoph'teynu
'asher sh'phatunu l'habi` `aleynu ra`ah g'dolah
'asher lo'-ne`es'thah tachath kal-hashamayim ka'asher ne`es'thah biY'rushalam.

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 heavens that there has not been done anything like what was done to Yerushalam.

<12> καὶ ἔστησεν τοὺς λόγους αὐτοῦ, οὓς ἐλάλησεν ἐφ' ἡμᾶς καὶ ἐπὶ τοὺς κριτὰς ἡμῶν, οὖν ἔκρινον ἡμᾶς, ἐπαγαγεῖν ἐφ' ἡμᾶς κακὰ μεγάλα, οἷα οὐ γέγονεν ὑποκάτω παντὸς τοῦ οὐρανοῦ κατὰ τὰ γενόμενα ἐν Ἱερουσαλημ.
12 kai estesen tous logous autou, hous elalesen eph' hemas kai epi tous kritis hemon,
And he established his words which he spoke against us, and against our judges,
hoi ekrinon hemas, epagagein eph' hemas kaka megalia,
the ones judging us, to bring upon us evils great;
hoia ou gegonen hypokatō pantos tou ouranou
such as have not taken place underneath all of the heaven,
kata ta genomena en Ierousalem.
according to the things taking place in Jerusalem.

וְגַם כִּי־שָׁר כְּתוּב בְּתּוֹרַת מֹשֶׁה אֵת כָּל־הָרָעָה הַזֹּאת בָּאָה עַל־יְהוּדָה וְלֹא־חָלִין אֶת־פָּנֵי יְהוָה אֶל־חַיָּנוּ לְשׁוֹב מַעֲונָנוּ וְלֹהַשְׁכִּיל בָּאָמֵת:

13. ka'asher kathub b'thorath Mosheh 'eth kal-hara`ah hazo'th ba`ah `aleynu w'lo'-chilinu 'eth-p'ney Yahuwah 'Eloheynu lashub me`awonenu ul'has'kil ba'amiteak.

Dan9:13 As it is written in the law of Mosheh, all this calamity has come on us; yet we have not sought the face of יהוה our El by turning from our iniquity and by giving attention to Your truth.

<13> καθὼς γέγραπται ἐν τῷ νόμῳ Μωυσῆ, πάντα τὰ κακὰ ταῦτα ἥλθεν ἐφ' ἡμᾶς, καὶ οὐκ ἐδεήθημεν τοῦ προσώπου κυρίου τοῦ θεοῦ ἡμῶν ἀποστρέψαι ἀπὸ τῶν ἀδικιῶν ἡμῶν καὶ τοῦ συνιέναι ἐν πάσῃ ἀληθείᾳ σου.

13 kathos gegraptai en to nomo Mousē, panta ta kaka tauta ēlthen eph' hemas,

As was written in the law of Moses, all these evils came upon us.

kai ouk edeēthēmen tou prosōpou kyriou tou theou hēmōn apostrepsei

And we did not beseech the face of YHWH our El, to turn

apo tōn adikiōn hēmōn kai tou synienai en pasē alētheiā sou.

from our iniquities, and to perceive in all truth.

וְיִשְׁקֹד יְהוָה עַל־הָרָעָה וּבֵרִיאָה עַלְינוּ כִּירְצָהִיק יְהוָה
בְּכָל־מְעַשְׂיו אֲשֶׁר צָשָׁה וְלֹא שְׁמַעְנוּ בְּקֶלֶוּ:

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 **וְיִשְׁקֹד** has watched over the calamity and brought it on us; for **וְיִשְׁקֹד** 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,
ἥν ἐποίησεν, καὶ οὐκ εἰσηκούσαμεν τῆς φωνῆς αὐτοῦ.

14 kai egrēgorēsen kyrios kai epēgagen auta eph' hēmas,
And was vigilant YHWH against the evil, and brought them upon us.

hoti dikaios kyrios ho theos hēmōn epi pasan tēn poiēsin autou, hēn epoīesen,
For is just YHWH our El in all his doing which he did.

kai ouk eisēkousamen tēs phōnēs autou.
And we hearkened not to his voice.

טוּעַתָּה אָדָנִי אֱלֹהִינוּ אֲשֶׁר הָזָאת אֶת־עָמָךְ מְאָרַץ
מִצְרַיִם בִּיד חִזְקָה וְתַעֲשֵׂלָךְ שֶׁם בַּיּוֹם הַזֶּה חִטָּאנוּ רְשָׁעָנוּ:

15. *w`atāh '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 Adon our El, who have brought Your people out of the land of Mitsrayim 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 Αἴγυπτου
ἐν χειρὶ κραταιῷ καὶ ἐποίησας σεαυτῷ ὄνομα ὡς ἡ ἡμέρα αὕτη,
ἡμάρτομεν, ἡνομήσαμεν.

15 kai nyn, kyrie ho theos hēmōn, hos exēgases ton laon sou ek gēs Aigypiou
And now, O Master our El, who led your people from the land of Egypt
en cheiri krataiā kai epoiēsas seautō onoma
by hand a fortified, and you made for yourself a name
hōs hē hēmera hautē, hēmartomen, ēnomēsamen.
as it is this day – we sinned, we transgressed.

עַל־כֵּן תִּשְׁבַּח־נָא אֱפָךְ 16
 וְחַמְתָּךְ מִעִירָךְ יְרֻוּשָׁלָם הַר־קָדְשָׁךְ כִּי בְּחֶטְאֵינוּ
 וּבְעֹנוֹת אֲבָתֵינוּ יְרֻוּשָׁלָם וְעַמָּךְ לְחֶרֶף הַכָּל־סְבִיבָתֵינוּ:

16. ‘Adonay k’kal-tsid’qotheak yashab-na’ ‘ap’ak wachamath’k me`ir’ak Yrushalam
 har-qad’sheak ki bachata’eynu uba`awonoth ‘aboteynu Yrushalam
 w`am’ak l’cher’pah l’kal-s’bibotheeynu.

Dan9:16 O my Adon, 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 ὄργη σου ἀπὸ τῆς πόλεως σου Ἱερουσαλημ ὅρους ἀγίου σου, ὅτι ἡμάρτομεν, καὶ ἐν ταῖς ἀδικίαις ἡμῶν καὶ τῶν πατέρων ἡμῶν Ἱερουσαλημ καὶ ὁ λαός σου εἰς ὀνειδισμὸν ἐγένετο ἐν πᾶσιν τοῖς περικύκλῳ ἡμῶν.

16 kyrie, en pasē eleēmosynē sou apostraphētō 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,
 from your city Jerusalem, mountain your holy!
 hoti hēmartomen, kai en tais adikiais hēmōn kai tōn paterōn hēmōn
 For we sinned in our iniquities, and of the ones of our fathers.
 Ierousalēm kai ho laos sou eis oneidimon egeneto en pasin tois perikyklō hēmōn.
 Jerusalem and your people for scorn became among all the ones surrounding us.

זְכַר־צְדָקָתְךָ 17
 יְהִי־עַתָּה שְׁמָע אֶל־דִּיןִי אֶל־הַפְּלָתָה עָבָדְךָ וְאֶל־תְּחִנְנִינְךָ
 וְהִיאר פְּנִיקָךְ עַל־מִקְדָּשְׁךָ הַשְּׁמָמָם לְמַעַן אֲדָנָנִי:

17. w`atah sh’mā `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 Adon, 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 ἀγίασμά σου τὸ ἔρημον ἔνεκέν σου, κύριε.

17 kai nyn eisakouson, kyrie ho theos hēmōn, tēs proseuchēs tou doulou sou
 And now, hearken O Master our El, of the prayer of your servant
 kai tōn deēseōn autou kai epiphanon to prosōpon sou epi to hagiasma sou
 and his supplications! And let appear your face upon your sanctified place,
 to erēmon heneken sou, kyrie.

רְחִיבָתָה אֱלֹהִי אֶזְנָךְ יְשַׁמֵּעַ פְּקֻדָה עִגְינִיכְךָ וְרָאָה שְׁמַמְתִּינָךְ
וְהַעֲיר אֲשֶׁר־נִקְרָא שְׁמָךְ עַלְיָה כִּי לֹא עַל־צְדָקָתֵינוּ
אֲנַחֲנוּ מְפִילִים תְּחִנּוּנִינוּ לְפָנֵיכְךָ כִּי עַל־בְּחִמֵּיךְ הַרְבִּים:

18. hateh 'Elohay 'az'n'ak ushama` piq'chah `eyneyak ur'eh shom'motheynu
w'ha`ir 'asher-niq'r'a' shim'ak `aleyah ki lo' `al-tsidi'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, δὲ θεός μου, τὸ οὖς σου καὶ ἀκουσον·

ἄνοιξον τὸν δόφθαλμούς σου καὶ ἵδε τὸν ἀφανισμὸν ἡμῶν καὶ τῆς πόλεώς σου,
ἐφ' ἃς ἐπικέκληται τὸ ὄνομά σου ἐπ' αὐτῆς· ὅτι οὐκ ἐπὶ ταῖς δικαιοσύναις
ἡμῶν ἡμεῖς ῥιπτοῦμεν τὸν οἰκτυρμὸν ἡμῶν ἐνώπιόν σου,
ἀλλ' ἐπὶ τὸν οἰκτυρμόν σου τὸν 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 hemon kai tes poleos sou, eph' hēs epikeklētai to onoma sou
and behold our extinction! and of your city upon which is called your name
ep' autēs; hoti ouk epi tais dikaiosynais hemon hēmeis hriptoumen ton oiktirmon hemon
upon it. For not upon our righteousness we toss our compassion
enōpion sou, all' epi tous oiktirmous sou tous pollous.
before you, upon compassions your great,

שְׁמָעָנָךְ קְרָא-לְךָ קְרָא-לְךָ קְרָא-לְךָ קְרָא-לְךָ קְרָא-לְךָ קְרָא-לְךָ 19
יְתִאֵדָנִי שְׁמָעָה אֶדְנִי סְלָחָה אֶדְנִי חַקְשִׁיבָה וְעַשָּׂה אֶל-תָּאֵחֶר
לְמַעֲנָךְ אֱלֹהִי כִּי-שְׁמָךְ נִקְרָא עַל-עִירָךְ וְעַל-עִמָּךְ:

19. 'Adonay sh'ma`ah 'Adonay s'lachah 'Adonay haqashibah wa`aseh 'al-t'achar
l'ma`an'ak 'Elohay ki-shim'ak niq'r'a' `al-`ir'ak w`al-`ameak.

Dan9:19 O my Adon, hear! O my Adon, forgive! O my Adon, 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, ἵλασθητι· κύριε, πρόσχεσ καὶ ποίησον·
μὴ χρονίσῃς ἔνεκέν σου, δὲ 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;
O Master. Hearken, O Master! Atone, O Master! Take heed, Act,
mē chronisēs heneken sou, ho theos mou,

and do not delay for your sake, my El!

hoti to onoma sou epikeklētai epi tēn polin sou kai epi ton laon sou. --
For your name is called upon your city, and upon your people.

כְּזֶה אָנָי מִדְבֵּר וּמִתְפֵּלָל וּמִתְוֹךְ חַטָּאת עֲמִרִי יְשָׁרָאֵל
וּמִפְּלֵל תְּחַפֵּתִי לְפָנֶיךָ יְהוָה אֱלֹהִי עַל הַר־קָדֵשׁ אֱלֹהִיךָ:

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 Yisra'El, and presenting my supplication
before יְהוָה my El for the holy mountain of my El,

<20> καὶ ἦτι ἐμοῦ λαλοῦντος καὶ προσευχομένου καὶ ἔξαγορεύοντος τὰς ἀμαρτίας μου
καὶ τὰς ἀμαρτίας τοῦ λαοῦ μου Ἰσραὴλ καὶ ρίπτοῦντος τὸν ἔλεόν μου ἐναντίον
κυρίου τοῦ θεοῦ μου περὶ τοῦ ὄρους τοῦ ἀγίου 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
and the sins of my people Israel, and tossing my desire for mercy
enantion kyriou tou theou mou peri tou orous tou hagiou tou theou mou
before YHWH my El concerning the mountain holy of my El,

כְּזֶה אָנָי מִדְבֵּר בְּתִפְלָה וְהִאִישׁ גָּבְרִיאֵל אֲשֶׁר רָאִיתִי
בְּחִזּוֹן בְּתַחְלָה מָעֵף בִּיעֵף נִגְעַן אַלְיִי כְּעַת מִנְחָת־עֲרָב:

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 Gabrie'l,
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 ἦτι ἐμοῦ λαλοῦντος ἐν τῇ προσευχῇ καὶ ἴδοὺ ὁ ἀνὴρ Γαβριηλ,
ὅν εἶδον ἐν τῇ ὁράσει ἐν τῇ ἀρχῇ, πετόμενος
καὶ ἤψατό μου ὥσει ὥραν θυσίας ἐσπερινῆς.

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
whom I beheld in the vision at the beginning flying,
kai hēpsato mou hōsei hōran thysias hesperinēs.
and he touched me about the hour sacrifice of the evening.

בְּזֶה עֲצַעַת קָרְבָּנוֹת קָרְבָּנוֹת קָרְבָּנוֹת קָרְבָּנוֹת
בְּזֶה עֲצַעַת קָרְבָּנוֹת קָרְבָּנוֹת קָרְבָּנוֹת קָרְבָּנוֹת 22

כִּבְנֵבֶן וַיֹּדֶבֶר עָמִי וַיֹּאמֶר דָּנִיָּאֵל עַתָּה יִצְחָק לְהַשְׁכִּילךְ 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 Dani'El,
I have now come forth to give you insight with understanding.

<22> καὶ συνέτισέν με καὶ ἐλάλησεν μετ' ἐμοῦ καὶ εἶπεν Δανιηλ,
νῦν ἔξηλθον συμβιβάσαι σε σύνεσιν.

22 kai synetisen me kai elalesen met' emou

And he brought understanding to me, and spoke with me,

kai eipen Daniēl, nyn exēlthon symbibasai se synesin.

and said, O Daniel, now I came forth to instruct you for understanding.

בְּתִחְלַת תְּחִנּוֹנִיךְ יִצְאָ דָּבָר וְאַנְּיִ בְּאַתִּי לְהַגִּיד
כִּי חֲמֻדוֹת אַתָּה וּבִין בְּהָבָר וְהַבָּן בְּמַרְאָה:

23. bith'chilath tachanuneyak yatsa' dabar wa'ani ba'thi l'hagid

ki chamudoth 'atoh 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 ἔξηλθεν λόγος, καὶ ἐγὼ ἦλθον τοῦ ἀναγγείλαί σοι,
ὅτι ἀνὴρ ἐπιθυμιῶν σὺ εἶ· καὶ ἐννοήθητι ἐν τῷ ρήματι καὶ σύνεσ ἐν τῇ ὀπτασίᾳ.

23 en archē tēs deēseōs sou exēlthen logos,

In the beginning of your supplication went forth the word,

kai egō ēlthon tou anaggeilai soi, hoti anēr epithymiōn sy ei;

and I came to announce to you; for a man desired you are.

kai ennoēthēti en tō hrēmati kai synes en tē optasiā.

And now reflect in the matter, and perceive in the apparition!

כָּدְשָׁבָעִים שְׁבָעִים נְחַטָּא עַל־עַמָּךְ וְעַל־עִיר קָדְשָׁךְ לְכָלָא
הַפְּשָׁע וְלִחְתָּם חַטָּאות וְלִכְפָּר עֹזֵן וְלִהְבִיא אַדְקָע עַלְמִים
וְלִחְתָּם חֹזֵן וְנָבִיא וְלִמְשָׁח קָדְשִׁים:

24. shabu`im shib`im nech'tak `al-'am'ak w`al-'ir qad'sheak l'kale' 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 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> ἐβδομήκοντα ἐβδομάδες συνετμήθησαν ἐπὶ τὸν λαόν σου καὶ ἐπὶ τὴν πόλιν τὴν ἀγίαν σου τοῦ συντελεσθῆναι ἀμαρτίαν καὶ τοῦ σφραγίσαι ἀμαρτίας καὶ ἀπαλεῖψαι τὰς ἀνομίας καὶ τοῦ ἔξιλάσασθαι ἀδικίας καὶ τοῦ ἀγαγεῖν δικαιοσύνην αἰώνιον καὶ τοῦ σφραγίσαι ὄρασιν καὶ προφήτην καὶ τοῦ χρῖσαι ἄγιον ἀγίων.

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 syntelesthēnai 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 exilasthai adikias
and to wipe out the lawless deeds, and to atone for iniquities,
kai tou agagein dikaiosynēn aiōnion kai tou sphragisai horasin
and to bring righteousness eternal, and to set a seal upon vision
kai prophētēn kai tou chrisai hagion hagiōn.
and prophecy, and to anoint the holy of holies.

לְמִשְׁרַח נָגִיד שְׁבָעִים שְׁבָעָה וְשְׁבָעִים שְׁבָעִים וְשְׁנִים
כֵּה וְתַדְעַ וְתַשְּׁפֵל מִן־מִצָּא דָבָר לְהַשִּׁיב וְלִבְנֹת יְרוּשָׁלָם
עַד־מִשְׁרַח נָגִיד שְׁבָעִים שְׁבָעָה וְשְׁבָעִים שְׁבָעִים וְשְׁנִים
תִּשְׁׂוֹב וְנִבְנֶת הַרְחֵב וְחַרְיוֹן וּבְצֻוק הַעֲתָהִים:

25. w'thedā` 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 (Anointed One) the Prince
there shall be seven sevens and sixty-two sevens; it shall be built again,
with plaza and moat, even in times of distress.

<25> καὶ γνώσῃ καὶ συνήσεις· ἀπὸ ἔξόδου λόγου τοῦ ἀποκριθῆναι
καὶ τοῦ οἰκοδομῆσαι Ἱερουσαλῆμ ἕως χριστοῦ ἡγουμένου ἐβδομάδες ἐπτὰ
καὶ ἐβδομάδες ἔξήκοντα δύο· καὶ ἐπιστρέψει καὶ οἰκοδομηθήσεται πλατεῖα
καὶ τεῖχος, καὶ ἐκκενωθήσονται οἱ καιροί.

25 kai gnōsē kai synēseis; apo exodou logou tou apokrithēnai

And you shall know and perceive, from the delivery of the word to respond

kai tou oikodomēsai Ierousalēm heōs christou hēgoumenou hebdomades hepta
and to build Jerusalem until the anointed one leading – periods of seven seven,
kai hebdomades hexēkonta duo; kai epistrepsei kai oikodomēthēsetai plateia
and periods of seven sixty-two. Again shall be built the square
kai teichos, kai ekkenōthēsontai hoi kairoi.
and wall in straits of the times.

אַלְמִי חַגְעַל עַלְגָּוָי עַלְגָּוָי עַלְגָּוָי עַלְגָּוָי עַלְגָּוָי
כְּבָשָׂעָה כְּבָשָׂעָה כְּבָשָׂעָה כְּבָשָׂעָה כְּבָשָׂעָה כְּבָשָׂעָה
:חַגְעַל חַגְעַל חַגְעַל חַגְעַל חַגְעַל חַגְעַל חַגְעַל חַגְעַל

כו וְאַחֲרֵי הַשְׁבָעִים שָׁבִים וְשָׁנִים יִכְהַת מִשְׁיחַ
וְאֵין לוֹ וְחִזְיר וְהַקְדֵשׁ יִשְׁחִית עִם נֶגִיד הַבָּא
וּקְצֹו בְּשֻׁטָף וְעַד קְזִז מַלְחָמָה נְחַרְצָת שָׁמָמוֹת:

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 shomemot.

Dan9:26 And after the sixty-two sevens Mashiyach 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 ἔξηκοντα δύο ἔξολεθρευθήσεται χρῖσμα,
καὶ κρίμα οὐκ ἔστιν ἐν αὐτῷ· καὶ τὴν πόλιν καὶ τὸ ἄγιον διαφθερεῖ
σὺν τῷ ἥγουμενῷ τῷ ἐρχομένῳ, καὶ ἐκκοπήσονται ἐν κατακλυσμῷ,
καὶ ἔως 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.

וְעַד-כָּלָה וּנְחַרְצָה תַּפְאֵךְ עַל-שָׁמָמָה כִּזְוְהָנְבִיר בְּרִית לְרַבִּים שְׁבוּע אֶחָד וְחַצֵּר הַשְׁבָּיעַ
וּשְׁבִית זְבַח וּמִנְחָה וּעַל כְּנָתָשׁ קְוִצִּים מִשְׁמָמָם
27

27. w'hig'bir b'rith larabbim shabu`a 'echad wachatsi hashabu`a yash'bith zebach
umin'chah w`al k'naph shiqutsim m'shomem w`ad-kalah
w`necheratsah titak `al-shomem.

Dan9:27 And he shall conform a covenant with the many for one seven, but in the middle of the seven 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 ἥμισει
τῆς ἑβδομάδος ἀρθήσεται μου θυσία καὶ σπονδή, καὶ ἐπὶ τὸ ἱερὸν βδέλυγμα τῶν
ἐρημώσεων, καὶ ἔως συντελείας καιροῦ συντέλεια δοθήσεται ἐπὶ τὴν ἐρήμωσιν.

27 kai dynamōsei diathēkēn pollois, hebdomas mia;
And he shall strengthen covenant with many period of sevens one;
kai en tō hēmisei tēs hebdomas arthēsetai mou thysia
and in the half of the period of seven shall be lifted away may sacrifice

kai spondē, kai epi to hieron

and libation offering, and upon the temple

bdelygma tōn erēmōseōn, kai heōs synteleias kairou

an abomination of the desolations shall be; and until the completion of time,

synteleia dothēsetai epi tēn erēmōsin.

completion shall be given unto the desolation.

Chapter 10

כִּי־בְּנֵי־אָשֶׁר־נִקְרָא שְׁמוֹ בְּלֵטְשַׁאצָּר וְאֶמֶת הַדָּבָר
וְצָבָא גָּדוֹל וּבֵין אֶת־הַדָּבָר וּבִינָה לוּ בְּמַרְאָה:
אֲבָשָׁנָת שְׁלוֹשׁ לְכֹרֶשׁ מֶלֶךְ פָּרָס דָּבָר נְגָלָה לְדָנִיאָל

1. bish'nath shalosh l'Koresh melek Paras dabar nig'lah l'Dani'El

'asher-niq'rā sh'mo Bel't'sha'ttsar we'emeth hadabar

w'tsaba' gadol ubin 'eth-hadabar ubinah lo bamar'eh.

Dan10:1 In the third year of Koresh king of Paras a message was revealed to Dani'El, whose name was called Belteshatssar; 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,
οὐ τὸ ὄνομα ἐπεκλήθη Βαλτασάρ, 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,

In year the third of Cyrus, king of the Persians, the word was uncovered to Daniel
hou to onoma epeklēthē Baltasar, kai alēthinos ho logos,
(of whom the name was called Belteshazzar) and is true the word.

kai dynamis megalē kai synesis edothē autō en tē optasiā.

And ability great and understanding was given to him in the apparition.

בְּיָמִים הָהִם אָנִי דָנִיאָל הַיְהוּנִי מִתְאַבֵּל
שְׁלָשָׁה שְׁבָעִים רַמִּים:

2. bayamim hahem 'ani Dani'El hayithi mith'abel sh'lolah shabu'im yamim.

Dan10:2 In those days, I, Dani'El, had been mourning for three sevens of days.

<2> ἐν ταῖς ἡμέραις ἐκείναις ἐγὼ Δανιηλ ἥμην πενθῶν τρεῖς ἑβδομάδας ἡμερῶν.

2 en tais hēmerais ekeinais egō Daniel ēmēn penthōn treis hebdomadas hēmerōn;

In those days, I Daniel was mourning three periods of seven of days.

בְּיָמִים הָהִם אָנִי דָנִיאָל הַיְהוּנִי מִתְאַבֵּל
שְׁלָשָׁה שְׁבָעִים רַמִּים:

ג לְחַם חָמֻדוֹת לֹא אֲכַלְתִּי וּבָשָׂר וְיֵין לֹא-בָּא אֶל-פִּי
וָסֹק לֹא-סְכַתִּי עַד-מְלֹאת שֶׁלֶשׁת שְׁבָעִים יָמִים: פ

3. **lechem chamudoth lo' 'akal'ti ubasar wayayin lo'-ba' 'el-piu'sok**
lo'-sak'ti `ad-m'l'o'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 of days were completed.

אֶתְוֹן ἐπιθυμιῶν οὐκ ἔφαγον, καὶ κρέας καὶ οἶνος οὐκ εἰσῆλθεν εἰς τὸ στόμα μου,
καὶ ἀλειμμα οὐκ ἡλειψάμην ἕως πληρώσεως τριῶν ἑβδομάδων ἡμερῶν.

3 arton epithymiōn ouk ephagon, kai kreas kai oinos ouk eiselthen eis to stoma mou,
bread Of desirable I ate not, and meat and wine did not go into my mouth,
kai aleimma ouk eleipsamen
and an anointing I did not anoint with
heos pleroseos trion hebdomadon hēmerōn.
until the fullness of the three period of sevens of days.

וְיָמָה-זָהָב וְאַשְׁדָּד וְעַמְּדָנָה וְעַמְּדָנָה וְעַמְּדָנָה וְעַמְּדָנָה 4
וְעַמְּדָנָה וְעַמְּדָנָה וְעַמְּדָנָה וְעַמְּדָנָה וְעַמְּדָנָה וְעַמְּדָנָה
ד וּבַיּוֹם עַשְׂרִים וְאֶרְבָּעָה לְחַדְשָׁה הַרְאַשְׁׂוֹן
וְאֶנְיָה הַיְתִי עַל יָד הַנָּהָר הַגָּדוֹל הוּא חִידָּקָל:

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, Chidaqel,

אֶתְוֹן ἐπικοστῇ καὶ τετάρτῃ τοῦ μηνὸς τοῦ πρώτου,
καὶ ἐγὼ ἥμην ἔχόμενα τοῦ ποταμοῦ τοῦ μεγάλου, αὐτός ἐστιν Εδδεκελ,
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.

וְעַמְּדָנָה וְעַמְּדָנָה וְעַמְּדָנָה וְעַמְּדָנָה וְעַמְּדָנָה וְעַמְּדָנָה 5
וְעַמְּדָנָה וְעַמְּדָנָה וְעַמְּדָנָה וְעַמְּדָנָה וְעַמְּדָנָה וְעַמְּדָנָה
חַדְשָׁה אֶת-עַיִן וְאֶרְאָה וְהַגָּה אִישׁ-אֶחָד לְבּוֹשׁ בְּהִים
ימְתַנְּיוּ חָגָרִים בְּכַתְּם אָוָפָז:

5. **wa'esa' 'eth-'eynay wa'ere' w'hinneh '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.

אֶתְוֹן ὅφθαλμούς μου καὶ εἶδον καὶ ἴδού ἀνὴρ εἴς ἐνδεδυμένος βαδδιν,
καὶ ἡ ὁσφὺς αὐτοῦ περιεζωσμένη ἐν χρυσίῳ Ωφαζ,

5 kai ēra tous ophthalmous mou kai eidon kai idou anēr

And I lifted my eyes and looked. And behold, a man,

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heis endedymenos baddin, kai hē osphys autou periezōsmenē en chrysiō Ōphaz,
one being clothed with linen clothes, and his loin being girded in gold of Uphaz.

וְגֹונִיתוּ כַּתְרָשֵׁישׁ וּפְנִיוּ כַּמְرָאָה בָּרֶק וּעֲינָיו כַּלְפִידִי אֲשֶׁר־עֲצָתָיו וּמְגֻלָּתָיו כְּעֵין נְחַשָּׁת קָלָל וּקוֹל הַבָּרִיו כְּקוֹל הַמּוֹן:
6 ug'wiatho b'thar'shish uphanayu k'mar'eh baraq w`eynayu k'lapidey 'esh
uz'ro`othayu umar'g'louthayu 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 ὥσπερ θαρσίς, καὶ τὸ πρόσωπον αὐτοῦ ὥσπερ ὄρασις ἀστραπῆς, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὥσπερ λαμπάδες πυρός, καὶ οἱ βραχίονες αὐτοῦ καὶ τὰ σκέλη ὡς ὄρασις χαλκοῦ στίλβοντος, καὶ ἡ φωνὴ τῶν λόγων αὐτοῦ ὡς φωνὴ ὅχλου.

6 kai to sōma autou hôsei tharsis, kai to prosōpon autou hôsei horasis astrapēs,
And his body was as Tharsis stone, and his face as a sight of lightning,
kai hoī ophthalmoi autou hôsei lampades pyros, kai hoī brachiones autou
and his eyes as lamps of fire, and his arms
kai ta skelē hōs horasis chalkou stilbontos,
and his legs as the sight of brass shining,
kai hē phōnē tōn logōn autou hōs phōnē ochlou.
and the sound of his words as a sound of a multitude.

וְרָאִיתִי אֲנִי דָנִיאֵל לְבָדִי אֶת־הַמְּרָאָה
וְהַאֲנָשִׁים אֲשֶׁר הִי עָמֵד לֹא רֹא אֶת־הַמְּרָאָה
אֶבֶל חֲרָדָה גָּדְלָה נְפָלָה עַלְיָהֶם וַיַּבְרַחוּ בְּחַבָּא:
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'rchu b'hechabe'.

Dan10:7 Now I, Dani'El, 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 Δανιήλ μόνος τὴν ὄπτασίαν, καὶ οἱ ἄνδρες οἱ μετ' ἐμοῦ οὐκ εἶδον τὴν ὄπτασίαν, ἀλλ' ἦ ἐκστασις μεγάλη ἐπέπεσεν ἐπ' αὐτούς, καὶ ἔφυγον ἐν φόβῳ.

7 kai eidon egō Daniēl monos tēn optasian,
And beheld I Daniel alone the apparition.
kai hoī andres hoī met' emou ouk eidon tēn optasian,
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.

חָוְאַנִי נְשֹׁאָרֶתִי לְבָדֵי וְאֶרְאָה אֶת־הַמְּרָאָה הַגְּדַלָּה הַזָּאת
וְלֹא נְשֹׁאָר־בִּי כַּח וְחוֹדֵר נְחַפֵּךְ עַלִי לְמִשְׁחִית וְלֹא עַצְרָתִי כֵּה:

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, for my color was turned within me to a corruption, and I kept no strength.

<8> καὶ ἦγὼ ὑπελεύθην μόνος καὶ εἶδον τὴν ὀπτασίαν τὴν μεγάλην ταύτην,
καὶ οὐχ ὑπελεύθη ἐν ἐμοὶ ἵσχυς, καὶ ἡ δόξα μου μετεστράψῃ εἰς διαφθοράν,
καὶ οὐκ ἐκράτησα ἵσχυος.

8 kai egō hypeleiphthēn monos kai eidon tēn optasian tēn megalēn tautēn,
And I was left behind alone. And I beheld apparition this great,
kai ouch hypeleiphthē en emoi ischys,
and there was not left in me strength,
kai hē doxa mou metestraphē eis diaphthoran, kai ouk ekratēsa ischuos.
and my glory converted into corruption, and I held no strength.

טְוֹאָשָׁמָע אֶת־קֹול הַבָּרוּי וּכְשָׁמָעִי אֶת־קֹול הַבָּרוּי
וְאַנִי חִירַתִי נַרְקָם עַל־פָּנִי וּפָנִי 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 ἥμην
κατανευυγμένος, καὶ τὸ πρόσωπόν μου ἐπὶ τὴν γῆν.

9 kai ēkousa tēn phōnēn tōn logōn autou
And I heard the voice of his words.
kai en tō akousai me autou ēmēn katanenygmenos,
And in my hearing I was being vexed,
kai to prosōpon mou epi tēn gēn.
and my face was upon the ground.

וְהַנְּהַדִּיד נָגַע בַּי וְתַגְּרַעֲנִי עַל־בָּרְכִּי וּכְפֹתְתִּי:
10. w'hinneh-yad nag`ah bi wat'nī`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 ἴδού χεὶρ ἀπομένη μου καὶ ἤγειρέν 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.

רְאֹוִי אָמַר אֶלְיָהוּ מֶלֶךְ כָּל־עָם וְאֶת־בְּנֵי יִשְׂרָאֵל
אֲשֶׁר אָנֹכִי דָּבַר אֶלְיךָ וְעַמְּדָךְ עַל־עֲמָדָךְ כִּי עֲתָה שְׁלַחֲתִי אֶלְיךָ
יְבָרֶךְ עַמִּי אֶת־הַקָּבָר הַזֶּה עַמְּדָתִי מֶרְעֵיד:

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 `amat'dti mar'id.

Dan10:11 He said to me, O Dani'El, man greatly beloved, understand the words that I speak to you and stand up in your place, for I have now been sent to you. And when he had spoken this word to me, I stood up trembling.

<11> καὶ εἶπεν πρός με Δανιηλ ἀνὴρ ἐπιθυμιῶν, σύνεις ἐν τοῖς λόγοις,
οἵς ἔγὼ λαλῶ πρὸς σέ, καὶ στῆθι ἐπὶ τῇ στάσει σου, ὅτι νῦν ἀπεστάλην πρὸς σέ.
καὶ ἐν τῷ λαλῆσαι αὐτὸν πρός με τὸν λόγον τοῦτον ἀνέστην ἔντρομος.

11 kai eipen pros me Daniēl anēr epithymiōn, synes en tois logois,
And he said to me, Daniel, man desired; perceive by the words
hois egō lalō pros se, kai stēthi epi tē stasei sou, hoti nyn apestalēn pros se.
which I speak to you, 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.

רְאֹוִי אָמַר אֶלְיָהוּ מֶלֶךְ כָּל־עָם וְאֶת־בְּנֵי יִשְׂרָאֵל
אֲשֶׁר נָתַת אֶת־לִבְךָ לְהַבִּין וְלַהֲתֻנּוֹת לְפָנֶיךָ אֶל־הַיִּם
גְּשֻׁמְיוֹן דָּבְרִיךָ וְאֲנִיר־בָּאתִי בְּהַבְּרִיךָ:

12. *wayo'mer 'elay 'al-tira' Dani'El ki min-hayom hari'shon*
'asher nathaat 'eth-lib'ak l'habin u'l'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, Dani'El, 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 πρός με Μὴ φοβοῦ, Δανιηλ· ὅτι ἀπὸ τῆς πρώτης ἡμέρας,
ἥς ἔδωκας τὴν καρδίαν σου τοῦ συνιέναι καὶ κακωθῆναι ἐναντίον τοῦ θεοῦ σου,
ἡκούσθησαν οἱ λόγοι σου, καὶ ἔγὼ ἥλθον 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.

וְאֶנְגַּדְתִּי כָּל־מַלְכֹותֵךְ עַמְּדָה לְפָנֶיךְ שְׁרִירִים וְאַחֲרֵיכְךָ יּוֹם
 וְהַגָּה מִיכָּאֵל אֶחָד הַשָּׂרִירִים הַרְאַשְׁבִּים בָּא לְעַזְרָנִי
 וְאֶנְגַּדְתִּי נוֹתְרָהִי שְׁמָאָצֵל מַלְכֵי פְּרָסָה:

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 Paras stood against me for twenty-one days; then behold, Mika'El, one of the chief princes, came to help me, for I had been left there with the kings of Pharas.

<13> καὶ ὁ ἄρχων βασιλείας Περσῶν εἰστήκει ἐξ ἐναντίας μου εἴκοσι καὶ μίαν ἡμέραν, καὶ ὅδον Μιχαὴλ εἴς τῶν ἀρχόντων τῶν πρώτων ἥλθεν βοηθῆσαι μοι, καὶ αὐτὸν κατέλιπον ἐκεῖ μετὰ τοῦ ἀρχοντος βασιλείας Περσῶν

13 kai ho archōn basileias Persōn heistēkei ex enantias mou eikosi

And the ruler of the kingdom of the Persians stood right opposite me twenty days

kai mian hēmeran, kai idou Michaēl heis tōn archontōn tōn prōtōn

and one day. And behold, Michael, one of the rulers of the ones foremost,

ēlthen boēthēsai moi, kai auton katelipon ekei

came to help me; and I left him there

meta tou archontos basileias Persōn

with the ruler of the kingdom of the Persians.

וְיָדָה בְּאָתֵי לְהַבִּין אֶת אָשֶׁר־יִקְרָה לְעַמְּךָ בְּאַחֲרִית הַיּוֹם
 כִּי־עוֹד חִזּוֹן לִימִם:

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 ἥλθον 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

And I came to bring understanding to you as much as shall meet your people

ep' eschatōn tōn hēmerōn, hoti eti hē horasis eis hēmeras.

in last of the days. For is still the vision for days.

וְיָדָה בְּאָתֵי לְהַבִּין אֶת אָשֶׁר־יִקְרָה לְעַמְּךָ בְּאַחֲרִית הַיּוֹם
 כִּי־עוֹד חִזּוֹן לִימִם:

טו וּבְדָבָר֙ עַמִּי כְּהֵרִים הָאֶלְהָ נְתָתִי פָנִי אֶרְצָה וְגַלְמָתִי:

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 λαλῆσαι αὐτὸν μετ’ ἐμοῦ κατὰ τοὺς λόγους τούτους
ἔδωκα τὸ πρόσωπόν μου ἐπὶ τὴν γῆν καὶ κατενύγγην.

15 kai en tō lalēsai auton met' emou kata tous logous toutous
And in his speaking with me according to these words,
edōka to prosōpon mou epi tēn gēn kai katenygēn.
I put my face unto the ground, and was vexed.

טז וְהַנֶּה כְּדֹמוֹת בָנִי אָדָם נָגֵע עַל־שְׁפָתִי וְאַפְתָּח־פִי
וְאַדְבָּרָה וְאַמְرָה אֶל־הַעֲמָד לְנַגְהֵי אֲדֹנִי
בְמַרְאָה נְחַפְכּוּ צִירֵי עַלְיִ וְלֹא עַצְרָתִי כֵן:

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 ἴδοι ὡς ὄμοίωσις σύνου ἀνθρώπου τὸν 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 ἴσχύν·

16 kai idou hōs homoiōsis huiou anthrōpou hēpsato tōn cheileōn mou; kai ēnoixa
And behold, as a likeness of a son of man touched my lips, and I opened
to stoma mou kai elalēsa kai eipa pros ton hestōta enantion emou Kyrie,
my mouth, and I spoke, and said to the one standing before me, O Master,
en tē optasiā sou estraphē ta entos mou en emoji, kai ouk eschon ischyn;
at the apparition of you turned my within in me, and I had not strength.

יז וְהַיְקָל עַבְד אֲדֹנִי זה לְדָבָר עַמְ-אֲדֹנִי זה
וְאַנְי מַעַתָה לְאַיְצָמָד-בִי כֵן וְנַשְׁמָה לְאַנְשָׁאָרָה-בִי:

17. **w'heyak yukal `ebed 'adoni zeh l'daber `im-'adonay zeh
wa'ani me`atah lo'-ya`amat-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, λαλῆσαι μετὰ τοῦ κυρίου μου τούτου; καὶ ἐγὼ ἀπὸ τοῦ νῦν οὐ στήσεται ἐν ἐμοὶ ἵσχυς, καὶ πνοὴ οὐχ ὑπελείφθη ἐν ἐμοὶ.

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,

And I, from the present shall not stand with strength in me,

kai pnoē ouch hypeleiphthē en emoi.

and there is no breath left in me.

18 רְאִיָּה וַיַּגְעַבְּנִי כִּמְرָאָה אָדָם וַיַּחֲזַקְנִי:
וְיָשַׁפֵּךְ וְיִגְעַבְּנִי כִּמְרָאָה אָדָם וַיַּחֲזַקְנִי:

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 ἥψατό μου ὡς ὄρασις ἀνθρώπου καὶ ἐνίσχυσέν με

18 kai prosetheto kai hēpsato mou hōs horasis anthrōpou

And proceeded and touched me as it were a vision of a man.

kai enischysen me

And he strengthened me.

19 יְהִירָא אֶל-תְּחִזְקָתִי וְאֶמְרָה יֹדֶבֶר אָדָנִי כִּי חִזְקָתִנִי:
וְיִתְּחִזְקֵנִי עַמִּי הַתְּחִזְקָתִי וְאֶמְרָה יֹדֶבֶר אָדָנִי כִּי חִזְקָתִנִי:
יְטַווֵּאמֶר אֶל-תְּחִזְקָתִי אֶשׁ-חִמּוֹת שְׁלֹום לְךָ תְּזַק וְתַזְקֵן

19. wayo'mer 'al-tira' 'ish-chamudoth shalom lak chazaq wachazaq
ub'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 εἰπέν μοι Μὴ φοβοῦ, ἀνὴρ ἐπιθυμιῶν, εἰρήνη σοι· ἀνδρίζου καὶ ἵσχυε.
καὶ ἐν τῷ λαλῆσαι αὐτὸν μετ' ἐμοῦ ἵσχυσα 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

And in his speaking with me, I strengthened,

kai eipa Laleitō ho kyrios mou, hoti enischysas me.

and I said, Speak, my master! for you strengthened me.

20 כִּי-אָמֶר הַיְדָעַת לְפָה-בָּאָתִי אֲלֵיכָ וְעַתָּה אֲשַׁׁבֵּב
לְהַלְּחֵם עַמְ-שָׁרֶךְ וְאַנְיִי יוֹצֵא וְהַגֵּה שָׁרֶר-גּוֹן בָּאָ:

20. wayo'mer hayada`at lamah-ba'thi 'eleyah w`atah 'ashub l'hilachem `im-sar
Paras wa'ani yotse' w'hinneh 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 Paras.
And when I have gone out, behold, the prince of Yawan shall come.

<20> καὶ εἶπεν Εἰ οἶδας ἴνα τί ὥλθον πρὸς σέ; καὶ νῦν ἐπιστρέψω τοῦ πολεμῆσαι
μετὰ ἀρχοντος Περσῶν· καὶ ἔγὼ ἔξεπορευόμην, καὶ ὁ ἀρχων τῶν Ἑλλήνων ἤρχετο.

20 kai eipen Ei oidas hina ti ēlthon pros se?

And he said, Do you know why I came to you?

kai nyn epistrepsō tou polemēsai meta archontos Persōn;

And now, I shall return to wage war with the ruler of the Persians.

kai egō exeporeuomēn, kai ho archōn tōn Hellēnōn ērchetō.

And I coming forth, and the ruler of the Greeks came.

עֲבָל אָגִיד לְךָ אֶת־הַרְשָׁוֹם בְּקַתֵּב אֶתְמָתָה
וְאֵין אָחָד מִתְחַזֵּק עַמִּי עַל־אֱלֹהָה כִּי אִם־מִיכָּאֵל שְׁרָכָם: פָּ

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 Mika'El your prince.

<21> ἀλλ' ἡ ἀναγγελῶ σοι τὸ ἐντεταγμένον ἐν γραφῇ ἀληθείᾳ,
καὶ οὐκ ἔστιν εἴς ἀντεχόμενος μετ' ἐμοῦ περὶ τούτων ἀλλ' ἡ Μιχαὴλ ὁ ἀρχων 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

And there is no one holding with me concerning these things,

all' ē Michaēl ho archōn hymōn;

except Michael your ruler.

Chapter 11

תְּרִיכָה יְהוָה כְּלָלָת וְעַמְקָתָה כְּלָלָת כְּלָלָת
וְאָנָי בְּשַׁנְתָ אָחָת לְדָרְיוֹשׁ הַמָּדִי עַמְדִי לְמַחְזִיק
וְלַמְעֹז לֹ:

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 Dayawesh the Madi,
I was standing for a supporter and for a fortress for him.

<11:1> καὶ ἔγὼ ἐν ἔτει πρώτῳ Κύρου ἔστην εἰς κράτος καὶ ἴσχύν. --

1 kai egō en etei protō Kyrou estēn eis kratos kai ischyn. --

And I in year the first of Cyrus stood for might and strength.

בְּוַעֲתָה אֶמֶת אָגִיד לְךָ חֲפַת־עֹוד שֶׁלְשָׁה מֶלֶכִים עַמְדִים לְפָרָס
וְהַרְבֵּי יְעַשֵּׂיר עַשְׁר־גָּדוֹל מִכֶּל
וְחַזְקָתוֹ בְּעַשְׂרוֹ יְעִיר הַכָּל אֶת מֶלֶכּוֹת יָנוֹן:

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 Pharas. 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 Yawan.

2 kai nyn alētheian anaggelō soi.
And now truth I shall announce to you,
idou eti treis basileis anastēsontai en tē Persidi,
Behold, still three kings shall arise in Persia;

kai ho tetartos ploutēsei plouton megan para pantas; kai meta to kratēsai auton
and the fourth shall be rich riches in great, more than all. And after his prevailing
tou ploutou autou epanastēsetai pasais basileiais Hellēnōn.
by his riches, he shall rise up against all the kingdoms of the Greeks.

גַּעֲמָד מֶלֶךְ גָּבוֹר וּמַשָּׁלֵם מִמְּשָׁלֵב רַב וּשְׁהַכְּרַצְנוֹן:
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 kai anastēsetai basileus dynatos kai kyrieusei kyrieias pollēs
And shall rise up king a mighty, and he shall rule over dominion a great,
kai poiēsei kata to thelēma autou.

and he shall do according to his will.

דַּוְקָעַמְדָו תְּשִׁבָּר מֶלֶכִיתוֹ וְתַחַז לְאַרְבָּע רִיחֹות הַשָּׁמִים
וְלֹא לְאַחֲרִיתוֹ וְלֹא כְּמַשָּׁלוֹ אֲשֶׁר מַשָּׁל

כִּי תַּפְתַּשׁ מַלְכוֹתָו וְלֹאֶחָרִים מִלְבָד־אֶלְךָ:

**4. uk`am'do tishaber mal'kutho w'thechats Par'ba` ruchoth hashamayim
w'lo' l'acharitho w'lo' k'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 στῆ, ἡ βασιλεία αὐτοῦ συντριβήσεται καὶ διαιρεθήσεται εἰς τὸν τέσσαρας ἀνέμους τοῦ οὐρανοῦ καὶ οὐκ εἰς τὰ ἔσχατα αὐτοῦ οὐδὲ κατὰ τὴν κυριείαν αὐτοῦ, ἦν ἐκυρίευσεν, ὅτι ἐκτιλήσεται ἡ βασιλεία αὐτοῦ καὶ ἑτέρους ἐκτὸς τούτων.

4 kai hōs an stē, hē basileia autou syntribēsetai
And when ever should stand his kingdom, it shall be broken,
kai diairethēsetai eis tous tessaras anemous tou ouranou
and shall be divided into the four winds of the heavens;
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
which he ruled over. For was plucked up kingdom his,
kai heterois ektois toutōn.
and to others outside of the1se it shall be given.

זְרֻבָּבֵל-עֲשָׂרֶנֶס כָּלְבִּיְלָה יְהִי רְאֵבָן 5
בְּנֵי אַשְׁרָה בְּנֵי אַשְׁרָה בְּנֵי אַשְׁרָה בְּנֵי אַשְׁרָה
וְיַחַזְקֵק מֶלֶךְ-הַגְּבָב וְמַן-שְׁרִירָה
וְיַחַזְקֵק עַלְיוֹ וְמַשְׁלֵל מִמְשְׁלֵל רַב מִמְשְׁלַתּוֹ:

**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' ἔξουσίας αὐτοῦ.

5 kai enischysei ho basileus tou notou;
And grew in strength the king of the south;
kai heis tōn archontōn autou enischysei ep' auton
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.

עֲשָׂרֶנֶס כָּלְבִּיְלָה יְהִי רְאֵבָן 6
בְּנֵי אַשְׁרָה בְּנֵי אַשְׁרָה בְּנֵי אַשְׁרָה בְּנֵי אַשְׁרָה
וְיַחַזְקֵק מֶלֶךְ-הַגְּבָב וְמַן-שְׁרִירָה
וְיַחַזְקֵק עַלְיוֹ וְמַשְׁלֵל מִמְשְׁלֵל רַב מִמְשְׁלַתּוֹ:

וְיָקַץ שָׁנִים יַתְהִכֵּר וּבַת מֶלֶךְ-הַנֶּגֶב תִּבְאָ אֶל-מֶלֶךְ
הַצְפֹּן לְעֵשֹׂת מִישְׁרִים וְלֹא-תַעֲצֵר כַּפָּח הַזְּרוּעַ וְלֹא יַעֲמֹד
וַיַּרְעַז וַתִּפְתַּח הִיא וּמַבְיאָה וְהִלְךָ וּמַזְקָה בָּעֵתִים:

6. u'qets shanim yith'chabaru ubath melek-hanegeb tabo' 'el-melek hatsaphon
la`asoth meysharim w'lo'-tha`tsor koach haz'ro'a w'lo' ya`amod uz'ro'o
w'thinathen hi' um'b'i'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 συμμειγήσονται, καὶ θυγάτηρ βασιλέως τοῦ νότου εἰσελεύσεται πρὸς βασιλέα τοῦ βορρᾶ τοῦ ποιῆσαι συνθήκας μετ' αὐτοῦ· καὶ οὐ κρατήσει ἴσχυς βραχίονος, καὶ οὐ στήσεται τὸ σπέρμα αὐτοῦ, καὶ παραδοθήσεται αὐτὴ καὶ οἱ φέροντες αὐτὴν καὶ ἡ νεᾶνις καὶ ὁ κατισχύων αὐτὴν ἐν τοῖς καιροῖς.

6 kai meta ta etē autou symmeigēsontai,
And after his years they shall be mixed together;
kai thygatēr basileōs tou notou eiseleusetai
and the daughter of the king of the south shall enter in
pros basilea tou borra tou poiēsai synthēkas met' autou;
to the king of the north to make treaties with him.
kai ou kratēsei ischuos brachionos, kai ou stēsetai to sperma autou,
And she shall not hold strength of arm; and shall not stand his seed,
kai paradothēsetai autē kai hoi pherontes autēn
and she shall be delivered up, and the ones bringing her,
kai hē neanis kai ho katischyon autēn en tois kairois.
and the young woman, and the one strengthening her in the times.

וְעַמְדָה מִגְּנֶר שְׁרָשֵׁיהָ כֶּנוּ וַיַּבְאֵ אֶל-הַחַיִל
וַיַּבְאֵ בָּמוֹז מֶלֶךְ הַצְפֹּן וְעַשְׂתָה בָּהֶם וְהַחֲזִיק:
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 ἑτοιμασίας αὐτοῦ καὶ ἔξει πρὸς τὴν δύναμιν καὶ εἰσελεύσεται εἰς τὰ ὑποστηρύγματα τοῦ βασιλέως τοῦ βορρᾶ καὶ ποιήσει ἐν αὐτοῖς καὶ κατισχύσει.

7 kai stēsetai ek tou anthous tēs hrizēs autēs tēs hetoimasias autou
And one shall rise up from out of the flower of her root unto his preparation;

kai hēxei pros tēn dynamin kai eiseleusetai eis ta hypostērigmata
 and he shall come against the force, and shall enter unto the supporters
 tou basileōs tou borra kai poiēsei en autois kai katischysei.
 of the king of the north, and shall deal with them, and shall prevail.

וְזַהֲבָב בְּשָׂבֵר יָבָא מִצְרָיִם וְהַוָּא שְׁנִים יַעֲמֹד מֶלֶךְ הַצְפּוֹן: 8
 חִזְגָּם אֱלֹהִים עַמְּדָנְסְכִים עַמְּדָכְלִי חַמְדָתָם כְּסֵף
 וְזַהֲבָב בְּשָׂבֵר יָבָא מִצְרָיִם וְהַוָּא שְׁנִים יַעֲמֹד מֶלֶךְ הַצְפּוֹן:

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.

Dan11:8 Also their mighty ones with their metal images and with vessels
 of their possessions, silver and gold he shall take into captivity to Mitsrayim,
 and he shall stand from the king of the north for more years.

<8> καὶ γε τοὺς θεοὺς αὐτῶν μετὰ τῶν χωνευτῶν αὐτῶν,
 πᾶν σκεῦος ἐπιθυμητὸν αὐτῶν ἀργυρίου καὶ χρυσίου, μετὰ αἰχμαλωσίας οἶσει
 εἰς Αἴγυπτον· καὶ αὐτὸς στήσεται ὑπὲρ βασιλέα τοῦ βορρᾶ.

8 kai ge tous theous autōn meta tōn chōneutōn autōn,
 And indeed their mighty ones with their molten images,
 pan skeuos epithymēton autōn argyriou kai chrysiou, meta aichmalōsias
 and every item desirable of theirs of silver and of gold, with the captivity,
 oisei eis Aigypton; kai autos stēsetai hyper basilea tou borra.
 he shall bring into Egypt. And he shall stand over the king of the north.

ט וְבָא בְּמֶלֶכְיָה מֶלֶךְ הַנֶּגֶב וְשָׁב אֱלֹהִים תְּהִלָּתָה: 9

9. uba' b'mal'kuth melek hanegeb w'shab 'el-'ad'matho.

Dan11:9 And shall enter into the kingdom of the king of the south,
 but shall return to his own land.

<9> καὶ εἰσελεύσεται εἰς τὴν βασιλείαν τοῦ βασιλέως τοῦ νότου·
 καὶ ἀναστρέψει εἰς τὴν γῆν αὐτοῦ.

9 kai eiseleusetai eis tēn basileian tou basileōs tou notou;
 And he shall enter into the kingdom of the king of the south,
 kai anastrepsei eis tēn gēn autou.
 and shall return unto his land.

וְבָנו יְתִגְרוּ וְאָסְפוּ הַמּוֹן חַיְלִים רַבִּים וְבָא בּוֹא
 וְשָׁטֵף וְעַבְרֵר וְיִשְׁבֶּר וְיִתְגְּרוּ עַד-מִעְזָה: 10

10. ub'no yith'garu w'as'phu hamon chayalim rabbim uba' bo'
 w'shataph w'abar w'yashob w'yith'garu `ad-ma`uzah.

Dan11:10 His sons shall be stirred up and shall gather a host of great forces;

and one shall certainly come and overflow and pass through.
And he shall return and be stirred up to his fortress.

<10> καὶ οἱ υἱοὶ αὐτοῦ συνάξουσιν ὄχλον δυνάμεων πολλῶν,
καὶ ἐλεύσεται ἐρχόμενος καὶ κατακλύζων· καὶ παρελεύσεται
καὶ καθίεται καὶ συμπροσπλακήσεται ἕως τῆς ἵσχυος αὐτοῦ.

10 kai hoī huioi autou synaxousin ochlon dymameōn pollōn,
And his sons shall gather a multitude forces of many.

kai eleusetai erchomenos kai kataklyzōn; kai pareleusetai
And shall come one coming, even inundating, and shall go by.

kai kathietai kai symprosplakēsetai heōs tēs ischuos autou.
And he shall settle, and shall grapple together unto his strength.

וְיִתְמַרְמַר מֶלֶךְ הַגָּבֵן וַיַּצֵּא וְנִלחַם עִמּוּ מֶלֶךְ הַצְפֹּן
וְהַעֲמִיד חָמֹן רָב וְנִפְנַן חָמֹן בְּיַדְךָ: 11

11. w'yith'mar'mar melek hanegeb w'yatsa' w'nil'cham `imo `im-melek hatsaphon
w'he`emid hamon rab w'nitan hehamon b'yado.

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 ἔξελεύσεται
καὶ πολεμήσει μετὰ βασιλέως τοῦ βορρᾶ· καὶ στήσει ὄχλον πολύν,
καὶ παραδοθήσεται ὁ ὄχλος ἐν χειρὶ αὐτοῦ·

11 kai agrianthēsetai basileus tou notou kai exeleusetai kai polemēsei
And shall be wild the king of the south, and shall come forth and wage war
meta basileōs tou borra; kai stēsei ochlon polyn,
with the king of the north. And he shall establish multitude a great;
kai paradothēsetai ho ochlos en cheiri autou;
but there shall be delivered up a multitude in his hand.

וְנִשְׁאָה חָמֹן יָרֻום לְבָבוֹ וְחַפֵּילְךָ בְּאֹתָה וְלֹא יָעֹז: 12

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 λήψεται τὸν ὄχλον, καὶ ὑψωθήσεται ἡ καρδία αὐτοῦ,
καὶ καταβαλεῖ μυριάδας καὶ οὐ κατισχύσει.

12 kai lēmpsetai ton ochlon, kai huyōthēsetai hē kardia autou,
And he shall take the multitude, and shall be exalted his heart;
kai katabalei myriadas kai ou katischysei.
and he shall throw down myriads, and he shall not prevail.

וְנִשְׁאָה-עַל נִיא וְנִשְׁאָה דְּלִילָה וְנִשְׁאָה עַל-עַל 13

וְיָשַׁב מֶלֶךְ הַצּוֹפֵן וְהַעֲמִיד הַמּוֹן רְבִבָּן־הָרָאשׁוֹן
וְלֹקֵץ הַעֲתִים שְׁנִים יָבוֹא בָּאוֹ בְּחִיל גָּדוֹל וּבְרִכּוֹשׁ רְבָבָה:

13. w'shab melek hatsaphon w'he`emid hamon rab min-hari'shon
u'lqets 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 μεγάλῃ
καὶ ἐν ὑπάρξει πολλῆ.

13 kai epistrepsei basileus tou borra kai axei ochlon polyn
And shall return the king of the north, and shall lead multitude a great more
hyper ton proteron kai eis to telos tōn kairōn eniautōn
than the former. And in the end of the times of years
epeleusetai eisodia en dynamei megalē kai en hyparxei pollē.
he shall come upon an entrance in power great, and in substance much.

וְיָד וְבָעֲתִים הַהֵם רְבִים יַעֲמִדוּ עַל־מֶלֶךְ הַגֶּבֶן
וּבְנֵר פְּרִיצֵי עַמָּקִים יִפְשְׂאֻוּ לְהַעֲמִיד חַזּוֹן וּגְכַשְׁלוֹן:

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 νίοὶ τῶν λοιμῶν τοῦ λαοῦ σου ἐπαρθήσονται τοῦ στῆσαι ὅρασιν
καὶ ἀσθενήσουσιν.

14 kai en tois kairos 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
And the sons of the pestilent ones of your people shall be lifted up
tou stēsai horasin kai asthenēsousin.
to establish the vision; and they shall weaken.

טוֹרֵבָא מֶלֶךְ הַצּוֹפֵן וְרִשְׁפָד סָולָלה וְלַכְדָּה עִיר מִבְצָרוֹת
וִזְרָעָות הַגֶּבֶן לֹא יַעֲמִדוּ וְעַם מִבְּחָרָיו וְאַיִן כְּחָלָם:

15. w'yabo' melek hatsaphon w'yish'pok solalah w'lakad `ir mib'tsarith
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 συλλήμψεται πόλεις ὁχυράς, καὶ οἱ βραχίονες τοῦ βασιλέως τοῦ νότου οὐ στήσονται, καὶ ἀναστήσονται οἱ ἐκλεκτοὶ αὐτοῦ, καὶ οὐκ ἔσται ἵσχὺς τοῦ στῆναι.

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,
and shall seize cities fortified.

kai hoī brachiones tou basileōs tou notou ou stēsontai,

And the arms of the king of the south shall not stand,

kai anastēsontai hoī eklektōi autou, kai ouk estai ischys tou stēnai.

and shall rise up his chosen ones, and there shall not be strength to stand.

יְהוָה יְהוָה אֱלֹהִים כָּל־עַמּוֹד לְפָנָיו
וְעַמְדֶּה בְּאֶרֶץ־הָצְבָּי וְכֹלֶה בְּיָדוֹ:

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 ἑστῶς κατὰ πρόσωπον αὐτοῦ· καὶ στήσεται ἐν γῇ τοῦ σαβί, καὶ συντελεσθήσεται ἐν τῇ χειρὶ αὐτοῦ.

16 kai poiēsei ho eisporeuomenos pros auton kata to thelēma autou,

And shall do the one entering to him according to his will,

kai ouk estin hestōs kata prosōpon autou; kai stēsetai

and there is not one standing against his face. And he shall stand

en gē tou sabi, kai syntelesthēsetai en tē cheiri autou.

in the land of glory, and it shall be finished off entirely by his hand.

וְעַמְדֶּה בְּאֶרֶץ־הָצְבָּי וְכֹלֶה בְּיָדוֹ
וְבַת־הַנְּשִׁים יִתְּן־לָז לְהַשְׁחִיתָה וְלֹא תָּעִמֵּד וְלֹא־לֹז תְּהִיהָ:

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 ἵσχυι πάσης τῆς βασιλείας αὐτοῦ

καὶ εὐθεῖα πάντα μετ' αὐτοῦ ποιήσει· καὶ θυγατέρα τῶν γυναικῶν δώσει αὐτῷ
τοῦ διαφθεῖραι αὐτήν, καὶ οὐ μὴ παραμείνῃ καὶ οὐκ αὐτῷ ἔσται.

17 kai **taxei** 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;
and upright all with him; thus he shall do.
kai **thygatera** tōn gynaikōn dōsei autō tou diaphtheirai autēn,
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.

וְאַתָּה תִּשְׁבֶּן פָּנֶיךָ לְאַיִם וְלִכְדֵּן רְבִים
וְהַשְׁבִּית קָצִין חַרְפָּתוֹ לֹא בְּלִתִּי חַרְפָּתוֹ יָשִׁיב לֹא:
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,
And he shall cause to cease rulers their scorning,
plēn oneidismos autou epistrepsei autō.
only his scorning shall return to him.

וְאַתָּה תִּשְׁבֶּן פָּנֶיךָ לְמַעֲזִיר אֶרְצְךָ וְגַכְשֵׁל וְלֹא יִמְצָא:
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 ἴσχὺν τῆς γῆς αὐτοῦ
καὶ ἀσθενήσει 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.

וְאַתָּה תִּשְׁבֶּן פָּנֶיךָ לְאַיִם וְלִכְדֵּן רְבִים
וְהַשְׁבִּית קָצִין חַרְפָּתוֹ לֹא בְּלִתִּי חַרְפָּתוֹ יָשִׁיב לֹא:
20. w'asheb panayu l'iim w'nik'shal w'naphal w'lo' yimatse'

כִּוּעַמְדֵּ עַל־כֶּנוּ מַעֲבִיר נׁוֹגֵשׁ הָהָר מֶלֶכְיָה
יְבִרְמִים אֲחָדִים יִשְׁבֶּר וְלֹא בְּאָפִים וְלֹא בְּמֶלֶחֶתְּמָה:

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 ρίζης αὐτοῦ φυτὸν βασιλείας
ἐπὶ τὴν ἔτοιμασίαν αὐτοῦ παραβιβάζων πράσσων δόξαν βασιλείας.
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
And shall rise up from out of his root a plant of a kingdom, unto his preparation,
parabibazōn prassōn doxan basileias;
casting aside, exacting glory of the kingdom.

kai en tais hēmerais ekeinaiς syntribēsetai kai ouk en prosōpois oude en polemō.
And in those days he shall be broken, and not in faces, nor in war.

כִּוּעַמְדֵּ עַל־כֶּנוּ גְּבוּזָה וְלֹא־גְּנָתָנוּ עַלְיוֹ הָודֵד מֶלֶכְיָה
וּבָא בְּשִׁלְוחָה וְהַחֲזִיקָה מֶלֶכְיָה בְּחַלְקָלָקָות:
21. w`amad `al-kano nib'zeh w'lo'-nath'nu `alayu hod mal'kuth
uba' b'shal'wah w'hecheziq mal'kuth bachalaq'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 ἔτοιμασίαν αὐτοῦ· ἔξουδενώθη, καὶ οὐκ ἔδωκαν ἐπ’ αὐτὸν
δόξαν βασιλείας· καὶ ἥξει ἐν εὐθηνίᾳ καὶ κατισχύσει βασιλείας ἐν ὀλισθρήμασιν.
21 stēsetai epi tēn hetoimasian autou; exoudenōthē,

One shall stand upon his preparation, who was treated with contempt,
kai ouk edōkan ep' auton doxan basileias;
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.

כִּבְּ זִרְעָה תְּהַשְּׁטֵף רַשְׁטֵף מֶלֶךְנִיר וְיִשְׁבֶּר וְגַם גְּנִיד בְּרִיתָה:
22. uz'ro`oth hasheteph yishat'phu mil'phanayu w'yishabru 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 ἥγούμενος διαθήκης.

22 kai brachiones tou kataklyzontos kataklysthēsontai apo prosōpou autou

And the arms of the one inundating shall be flooded from his face,
kai syntribēontai, kai hēgoumenos diathēkēs;
and they shall be broken; even the one taking the lead of the covenant.

כִּי וְמִן־הַתְּמִבְּרוֹת אֶלְיוֹן יָצַח מִרְמָה וְעַלְהָ וְעַצְם בְּמַעַט־גּוֹרִים:
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 ποιήσει 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 oligo ethnei.
And he shall ascend, and shall excel in strength over him by a little nation.

כָּד בְּשָׁלוֹה וּבְמִשְׁמֵרִים מִדְינָה יְבוֹא וְעַשָּׂה אֲשֶׁר לֹא־עָשָׂה אֲבָתָיו
וְאֶבֶות אֲבָתָיו בָּזָה וּשְׁלָל וּרְכּוֹשׁ לְהָם יְבֹזֶר
וְעַל מִבְצָרִים יַחֲשֶׁב מִחְשְׁבָתָיו וְעַד־עַת:

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 mib'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 πίσιν χώραις ἥξει καὶ ποιήσει ἂ 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 ἔως καιροῦ.

24 kai en euthēniā kai en piosin chōrais hēxei
And in prosperity and in plentiful places he shall come;
kai poiēsei ha ouk epoiēsan hoi pateres autou kai hoi pateres tōn paterōn autou;
and he shall do what did not do his fathers, and the fathers of his fathers.
pronomēn kai skyla kai hyparxin autois diaskorpiei
Plunder, and spoils, and substance, to them he shall disperse.
kai ep' Aigypton logieitai logismous autou kai heōs kairou.
And against Egypt he shall devise his devices for a time.

אַיִל כְּנָס שְׁלֹשׁ עַלְיָ-לֹא יְמִינָה יְהֻנָּה רְזָקָה 25
אַלְעָ-לֹא עַלְיָהּ כְּנָס כְּנָס עַלְיָהּ שְׁלֹשׁ עַלְיָהּ
:שְׁלֹשׁ עַלְיָהּ שְׁלֹשׁ עַלְיָהּ שְׁלֹשׁ עַלְיָהּ שְׁלֹשׁ עַלְיָהּ

כְּהַזִּיעָר כִּחְזָוֹ וְלִבְבוֹ עַל־מֶלֶךְ הַנֶּגֶב בְּחִיל גָּדוֹל
וּמֶלֶךְ הַנֶּגֶב יַתְגֵּרַה לְפִלְחָמָה בְּחִיל גָּדוֹל וְעַצּוּם עֲד־מָאָד
וְלֹא יַעֲמֹד כִּירִיחָשֶׁבּוּ עַלְיוֹ מִחְשָׁבּוֹת:

25. w'ya`er kocho u'l'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'shu `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 ἔξεγερθήσεται ἡ ἴσχυς αὐτοῦ καὶ ἡ καρδία αὐτοῦ ἐπὶ βασιλέα τοῦ νότου ἐν δυνάμει μεγάλῃ, καὶ ὁ βασιλεὺς τοῦ νότου συνάψει πόλεμον ἐν δυνάμει μεγάλῃ καὶ ἴσχυρῷ σφόδρᾳ· καὶ οὐ στήσεται, ὅτι λογιοῦνται ἐπ' αὐτὸν λογισμούς.

25 kai exegerthēsetai hē ischys autou

And shall be awakened his strength,

kai hē kardia autou epi basilea tou notou en dynamei megalē,
and his heart against the king of the south with force a great;

kai ho basileus tou notou synapsei polemon
and the king of the south shall join together in war,
en dynamei megalē kai ischyra sphodra;

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.

בְּאַתְּ-עַזְעֵץ צָבָא צָבָא צָבָא
בְּאַתְּ-עַזְעֵץ צָבָא צָבָא צָבָא
כְּוֹאַכְלֵי פַתְּ-בָנוֹ יַשְׂבְּרוּ-הוּ
וְחִילָוּ יִשְׁטוּף וְנִפְלַלוּ חִלְלִים 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 τραυματίαι 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 traumatai polloi.

and forces shall break up, and shall fall slain many.

בְּאַתְּ-עַזְעֵץ צָבָא צָבָא צָבָא
בְּאַתְּ-עַזְעֵץ צָבָא צָבָא צָבָא
כְּוֹשְׁגִנֵּיהֶם הַמֶּלֶכִים לְבָבָם לְמֶרֶע וְעַל-שְׁלֹחַן אַחֲד קָזֵב יַדְבֵּרִי
וְלֹא תִצְלַח כִּירְעֹוד קַזְזַב 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 la'mo`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 ἀμφότεροι οἱ βασιλεῖς, αἱ καρδίαι αὐτῶν εἰς πονηρίαν, καὶ ἐπὶ τραπέζῃ μιᾷ ψευδῆ 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 miā pseudē lalēsousin, kai ou kateuthynei;
and at table one lies they shall speak, and it shall not straighten out,
hoti eti peras eis kairon.
for the end is still for a time.

בְּרוּשָׁב אֶרְצֹן בְּרִכּוֹשׁ גָּדוֹל
וַיָּבֹא עַל־בְּרִית קָדֵשׁ וַעֲשָׂה וַיֵּשֶׁב לְאֶרְצֹן:
28. w'yashob 'ar'tso bir'kush gadol ul'babo `al-b'rith qodesh 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 πολλῆ, καὶ ἡ καρδία αὐτοῦ ἐπὶ διαθήκην ἀγίαν, καὶ ποιήσει καὶ ἐπιστρέψει εἰς τὴν γῆν αὐτοῦ.

28 kai epistrepsei eis tēn gēn autou en hyparxei pollē, kai hē kardia autou
And he shall return unto his land with substance much, and his heart
epi diathēkēn hagian, kai poiēsei kai epistrepsei eis tēn gēn autou.
against covenant holy. And he shall act, and he shall return unto his land.

כָּתַל מָעוֹד יָשִׁיב וַיָּבֹא בְּנֶגֶב וְלֹא־תְּהִיא כְּרָאשָׁנָה וְכָאַחֲרָנָה:
29. la'mo`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,
In the time he shall return, and he shall come in the south,
kai ouk estai hōs hē prōtē kai hōs hē eschatē.
and it shall not be as the first and as the last.

וְאַתָּה תְּבִרְכֵּנוּ בְּעֵזֶב וְאַתָּה תְּבִרְכֵּנוּ בְּעֵזֶב
לְוַבָּאוּ בָּוּ צִיִּים בְּתִים וְנִכְאָה וַיֵּשֶׁב וְזַעַם עַל־בְּרִית־קָדֵשׁ
וַעֲשָׂה וַיֵּשֶׁב וְזַבֵּן עַל־עַזְבִּי בְּרִית קָדֵשׁ:
30. w'ayt-xəqəd-60 yōsēw qəxəz zət zəqəd-60 w'ayt-xəqəd-60 w'ayt-xəqəd-60

**30. uba'u bo tsuum 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.

כִּי תַּחֲרֵב כָּל־עַמְּדָה וְאֶת־בָּנָה תַּשְׂבִּיחַ
וְאֶת־מִזְבֵּחַ תַּשְׁבִּיחַ וְאֶת־מִזְבֵּחַ תַּשְׁבִּיחַ
וְאֶת־מִזְבֵּחַ תַּשְׁבִּיחַ וְאֶת־מִזְבֵּחַ תַּשְׁבִּיחַ
30 kai eiseleusontai en autō hoi ekporeuomenoi Kitioi,

And they shall enter in it, even the ones coming forth, the Chittim.

kai tapeinōthēsetai; kai epistrepsei

And he shall be humbled, and he shall return,

kai thymōthēsetai epi diathēkēn hagian;

and he shall be enraged against covenant holy; and he shall act,

kai poiēsei kai epistrepsei kai synēsei epi tous katalipontas diathēkēn hagian.

and he shall return, and he shall perceive with the ones forsaking covenant holy.

לֹא וְזָרְעִים מִמְּפָנוּ יָצְמָדִי וְחַלְלָג הַמִּזְבֵּחַ
וְהַסִּירָיו הַמִּזְבֵּחַ וְנִתְנַן הַשְׁקִוִּים מִשְׁוָמָם:

**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.

כִּי תַּחֲרֵב כָּל־עַמְּדָה וְאֶת־בָּנָה תַּשְׂבִּיחַ
וְאֶת־מִזְבֵּחַ תַּשְׂבִּיחַ וְאֶת־מִזְבֵּחַ תַּשְׂבִּיחַ
וְאֶת־מִזְבֵּחַ תַּשְׂבִּיחַ וְאֶת־מִזְבֵּחַ תַּשְׂבִּיחַ
31 kai spermata ex autou anastēsontai kai bebēlōsousin to hagiasma tēs dynasteias

And arms from him shall rise up, and shall profane the sanctuary of the mighty.

kai metastēsousin ton endeleshimon

And they shall change over the perpetual sacrifice,

kai dōsousin bdelygma ēphanismenon.

and shall offer abomination an obliterating.

לֹא וְזָרְעִים מִמְּפָנוּ יָצְמָדִי וְחַלְלָג הַמִּזְבֵּחַ
וְהַסִּירָיו הַמִּזְבֵּחַ וְנִתְנַן הַשְׁקִוִּים מִשְׁוָמָם:

**32. umar'shi`ey b'rith yachaniph bachalaqoth
w`am yod`ey 'Elohayu yachaziq u`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 διαιθήκην ἐπάξουσιν ἐν ὀλισθρήμασιν,
καὶ λαὸς γινώσκοντες θεὸν αὐτοῦ κατισχύσουσιν καὶ ποιήσουσιν.

32 kai hoī 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.

לְגֹוי מִשְׁפֵּילִי עַם רְבִינוּ לְרַבִּים וּגְנִכְשָׁלוּ בְּחֶרֶב
וּבְלְהָבָה בְּשָׁבֵר וּבְבָזָה רַמִּים:
33. umas'kiley `am yabinu larabbim w'nik'sh'lu b'chereb
ub'lehabah bish'bi ub'bizah yamim.

Dan11:33 And those who have insight among the people shall teach to the many;
yet they shall fall by sword and by flame, by captivity and by plunder for days.

<33> καὶ οἱ συνετοὶ τοῦ λαοῦ συνήσουσιν εἰς πολλά· καὶ ἀσθενήσουσιν
ἐν ρόμφαιᾳ καὶ ἐν φλογὶ καὶ ἐν αἰχμαλωσίᾳ καὶ ἐν διαρπαγῇ ἡμερῶν.

33 kai hoī synetoi tou laou synēsousin eis polla;
And the discerning of the people shall perceive in many things,
kai asthenēsousin en hromphaiā kai en phlogi kai en aichmalosiā
and they shall be weak by the broadsword, and by flame, and by captivity,
kai en diarpagē hēmerōn.
and by ravaging of days.

לְדֹבֶר חֲקָשָׁלִם יַעֲזֹר עֹזֶר מַעַט וּגְלֹווּ עַלְיָהֶם רַבִּים בְּחֶלְקָלָקָות:
34. ub'hikash'lam ye`az'ru `ezer m`at w'nil'wu `aleyhem rabbim bachalaq'laqoth.

Dan11:34 Now when they fall they shall be granted a little help,
and many shall join with them in hypocrisy.

<34> καὶ ἐν τῷ ἀσθενῆσαι αὐτοὺς βοηθηθήσονται βοήθειαν μικράν,
καὶ προστεθήσονται ἐπ' αὐτοὺς πολλοὶ ἐν ὀλισθρήμασιν.

34 kai en tō asthenēsai autous boēthēthēsontai boētheian mikran,
And in the weakening of them they shall be helped help with a little,
kai prostethēsontai ep' autous polloi en olisthrēmasin.
and shall be added unto them many by a slip.

לְהַזְרֵד הַמְשֻׁפְּכִילִים יַקְשָׁלוּ לְצַרְוָת בָּהֶם
וְלִבְרֵר וְלִלְבֵּן עַד-עַת קַץ כִּי-עוֹד לְמוֹעֵד:
35. umin-hamas'kilim yikash'lu lits'roph bahem
ul'barer w'la'lben `ad-`eth qets ki-`od lamō`ed.

Dan11:35 Some of those who have insight shall fall, to refine them, to purge them,
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and to make white, to the end time; because it is still to come at the appointed time.

35 καὶ ἀπὸ τῶν συνιέντων ἀσθενήσουσιν τοῦ πυρῶσαι αὐτοὺς
καὶ τοῦ ἐκλέξασθαι καὶ τοῦ ἀποκαλυφθῆναι, ἕως καιροῦ πέρας· ὅτι ἔτι εἰς καιρόν.
35 kai apo ton synienton asthenesousin tou pyrosai autous kai tou eklexasthai
And of the ones perceiving shall weaken, to purify them by fire, and to choose,
kai tou apokalypthēnai, heōs kairou peras; hoti eti eis kairon.
and to be uncovered until the time of the end. For it is still for a time.

לֹוּשָׁה כְּרַצְנוֹ הַפְּלֵךְ וַיְתַגֵּל עַל־כָּל־אָלָוּשָׁה
אָלִים יְדַבֵּר נְפָלָות וְחַצְלִיחַ עַד־כָּלָה זָעַם בַּיְנָה צְבָתָה:
36. w'asah kir'tsono hamelek w'yith'romem w'yith'gadel `al-kal-'el w'al 'El 'elim
y'daber niph'la'oth w'hits'liach `ad-kalah za'am ki necheratsah ne'esathah.

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 mighty ones; 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 ὄργη· εἰς γὰρ συντέλειαν γίνεται.

36 kai poiēsei kata to thelēma autou kai huyōthēsetai ho basileus
And he shall do according to his will; and the king shall be exalted,
kai megalynthēsetai epi panta theon kai lalēsei hyperogka
and magnified over every mighty one, and he shall speak pompous words,
kai kateuthynei, mechris hou syntelesthē hē orgē;
and shall prosper until of which time should be completed the wrath.
eis gar synteleian ginetai.
For unto completion it is coming to pass.

לֹזְעַל־אָלָהִי אֲבָתָיו לֹא יִבְין וְעַל־חַמְדָת נְשִׁים
וְעַל־כָּל־אֱלֹהָה לֹא יִבְין כִּי עַל־כָּל יַתְגַּדְלֶה:
37. w'al-'Elohey 'abothayu lo' yabin w'al-chem'dath nashim
w'al-kal-'eloah lo' yabin ki `al-kol yith'gadol.

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 mighty one; 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 ton pateron autou ou synesei
And unto all mighty ones of his fathers he shall not take notice,
kai epi epithymian gynaikon kai epi pan theon ou synesei,

nor for the desire of women; and concerning every deity he shall not take notice;
hoti epi pantas megalynthēsetai;
for above all he shall be magnified.

בְּלֹא לְאֱלֹהָה מִזְרִים עַל־פָּנוֹ יִכְבֶּד וְלֹאֱלֹהָה אֲשֶׁר לֹא־יִדְעָה
לְחֵן וְלְאֱלֹהָה 38

אֲבָתָיו יִכְבֶּד בְּזָהָב וּבְכָסֶף וּבְאָבָן יִקְרָה וּבְחִמּוֹדֹת:

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 mighty one of fortresses, the mighty one whom his fathers did not know; he shall honor him with gold, with silver, with costly stones and with treasures.

〈38〉 καὶ θεὸν μαῶζιν 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,

And a mighty one of fortress at his place he shall glorify. And a mighty one hon ouk egnōsan hoi pateres autou, doxasei en chrysō
whom knew not his fathers. he shall glorify with gold,
kai argyrō kai lithō timiō kai en epithymēmasin.
and silver, and stone precious, and with desirable things

לְטַעַשָּׂה לְמַבָּצָרִי מִזְרִים עַם־אֱלֹהָה נְקָר אֲשֶׁר הַכִּיר יַרְבָּה
כְּבָוד וְהַמְשִׁילָם בְּרָבִים וְאַדְמָה יַחֲלֵק בְּמַחְירִים 39

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 mighty one, 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 ποιήσει τοῖς ὄχυρώμασιν τῶν καταφυγῶν μετὰ θεοῦ ἀλλοτρίους 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 mighty one.
kai plēthynei doxan kai hypotaxeit autois pollois
And he shall multiply glory, and shall submit to them many;
kai gēn dielei en dōrois.
and the land he shall divide by gifts.

וְלֹא־יִמְשִׁילֵם בְּמַחְירִים כְּבָוד וְהַמְשִׁילָם בְּרָבִים וְאַדְמָה יַחֲלֵק
בְּמַחְירִים כְּבָוד וְהַמְשִׁילָם בְּרָבִים וְאַדְמָה יַחֲלֵק בְּמַחְירִים 40

מִזְבֵּעַת קָצֵן יְתַנֶּגֶת עַמּוֹ מֶלֶךְ הַנֶּגֶב
וַיִּשְׁתַּعַר עַלְיוֹ מֶלֶךְ הַצְּפֹן בְּרֹכֶב וּבְפְּרָשִׁים
וּבְאֲנוֹנוֹת רְבוֹת וּבָא בְּאָרְצֹת וּשְׁטָף וּצְבָר:

40. *ub'`eth qets yith'nagach `imo melek hanegeb w'yis'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 καιρῷ πέρατι συγκεφατισθήσεται μετὰ τοῦ βασιλέως τοῦ νότου,
καὶ συναχθήσεται ἐπ' αὐτὸν βασιλεὺς τοῦ βορρᾶ ἐν ἄρμασιν καὶ ἐν ὑππεῦσιν καὶ
ἐν ναυσὶν πολλαῖς καὶ εἰσελεύσεται εἰς τὴν γῆν καὶ συντρίψει καὶ παρελεύσεται.

40 kai en kairou perati sykeratisthēsetai 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

and shall be gathered together unto him the king of the north with chariots,

kai en hippeusin kai en nausin pollais

and with horsemen, and with ships many.

kai eiseleusetai eis tēn gēn kai syntripsei kai pareleusetai.

And he shall enter into the land, and he shall break and go by.

וְעַזְבֵּן תְּמִימֹן תְּמִימֹן תְּמִימֹן תְּמִימֹן 41
וְעַזְבֵּן תְּמִימֹן תְּמִימֹן תְּמִימֹן תְּמִימֹן
מְאַבָּא בְּאָרֶץ הַצְּבִי וּרְבוֹת יְקֻשָּׁלָה
וְאֶלְהָ יְמָלֵטָה מִידָּוֹ אָדוֹם וּמוֹאָב וּרְאַשְׁרִת 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 σαβτοῦ, καὶ πολλοὶ ἀσθενήσουσιν·

καὶ οὗτοι διασωθήσονται ἐκ χειρὸς αὐτοῦ, Εδωμ καὶ Μωαβ καὶ ἀρχὴ τῶν Αμμων.

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

And these shall be delivered from out of his hand – Edom and Moab,

kai archē huiōn Ammōn.

and the sovereignty of the sons of Ammon.

וְעַזְבֵּן תְּמִימֹן תְּמִימֹן תְּמִימֹן תְּמִימֹן 42
מְבָרְשָׁלָח יָדָו בְּאָרְצֹת וְאָרֶץ מִצְרָיִם לֹא תְּהִיא לְפָלִיטָה:

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 Mitsrayim 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,
And he shall stretch out his hand upon the land;
kai gē Aigyptou ouk estai eis sōtērian.
and the land of Egypt shall not be for deliverance.

אַתָּה תִּשְׁלַח אֶצְבֵּעַ וְעַל עֲמֹקָתֶךָ וְעַל עַמְּךָ
מִגְּוָשֵׁל בְּמִכְמָנֵר הַזָּהָב וְהַכְּסֵף וּבְכָל חֶמְדֹתָן מִצְרָיִם
וּלְבִים וּכְשִׁים בְּמִצְעָדָיו:

43. **u'mashal 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 Mitsrayim; and Lubim and Kushim shall be at his steps.

«43» καὶ κυριεύσει ἐν τοῖς ἀποκρύφοις 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 Aigyptou kai Libyōn
and in all the desirable things of Egypt, and of the Libyans,
kai Aithiopōn en tois ochyrōmasin autōn.
and Ethiopians, in their fortresses.

אַתָּה תִּשְׁלַח אֶצְבֵּעַ וְעַל עֲמֹקָתֶךָ
מִדְשָׁמְעוֹת יְבָחַלְהוּ מִפְּרוֹרָה וּמִטְּפֹן
וּרְצָא בְּחִמָּא גָּדְלָה לְהַשְׁמִיד וּלְהַחרִים רַבִּים:

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 ταράξουσιν αὐτὸν ἐξ ἀνατολῶν καὶ ἀπὸ βορρᾶ,
καὶ ἥξει ἐν θυμῷ πολλῷ τοῦ ἀφανίσαι καὶ τοῦ ἀναθεματίσαι πολλούς.

44 kai akoai kai spoudai taraxousin auton ex anatolōn
And rumors and anxieties shall disturb him from out of the east,
kai apo borra, kai hēxei en thymō pollō tou aphanisai
and from out of the north. And he shall come in rage with many to obliterate,
kai tou anathematisai pollois.
and to devote to consumption many.

וְאַתָּה תִּשְׁלַח אֶצְבֵּעַ וְעַל עֲמֹקָתֶךָ
זְבַד יְמִינָךְ וְעַל עַמְּךָ וְעַל פְּנֵיךְ וְעַל כָּל־עַמְּךָ

מְה וַיְטָע אֲחֶלִי אֶפְדָנו בֵין יָמִים לְהַר־צְבִי־קְדֻשָׁ
וּבָעֵד־קְצֹו וְאֵין עֹזֵר לו:

**45. w'yita` `ahaley 'apad'no beyn yamim l'har-ts'bi-qodesh
uba` `ad-qitso w'eyn `oyer 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 πήξει τὴν σκηνὴν αὐτοῦ εφαδανῷ ἀνὰ μέσον τῶν θαλασσῶν
εἰς ὅρος σαβί ἄγιον· καὶ ἥξει ἕως μέρους αὐτοῦ, καὶ οὐκ ἔστιν ὁ ρύμενος αὐτόν.

**45 kai p̄xei tēn skēnēn autou ephadanō ana meson tōn thalassōn
And he shall pitch his tent of a royal pavilion between the seas,
eis oros sabi hagion; kai hēxei heōs merous autou,
in mountain of glory the holy. And he shall come unto his parts,
kai ouk estin ho hruomenos auton.
and there shall not be the one rescuing him.**

Chapter 12

וְעַזְבָת הָהִיא יָצַם מִיכָאֵל הַשֵּׁר הַגָּדוֹל הַעֲמָד עַל־בְּנֵי עֲמֹקָה
וְהִיא עַת צָרָה אֲשֶׁר לֹא־נָהִיתָה מִהִיאָה גָוֵר עַד הִעֱתָה הָהִיא
וּבְעַת הָהִיא יָמַלְת עַמְקָה כָּל־הַגָּמְצָא קָתוּב בְּסֶפֶר:

**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 Mika'El, 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 scroll, shall be rescued.

«12:1» καὶ ἐν τῷ καιρῷ ἐκείνῳ ἀναστήσεται Μιχαὴλ ὁ ἄρχων ὁ μέγας ὁ ἑστηκὼς
ἐπὶ τοὺς υἱοὺς τοῦ λαοῦ σου· καὶ ἔσται καιρὸς θλίψεως, θλῖψις οἵα οὐ γέγονεν
ἀφ' οὗ γεγένηται ἔθνος ἐπὶ τῆς γῆς ἕως τοῦ καιροῦ ἐκείνου· καὶ ἐν τῷ καιρῷ
ἐκείνῳ σωθήσεται ὁ λαός σου, πᾶς ὁ εὑρεθεὶς 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
such tribulation as has not taken place from of which time there became a nation
epi tēs gēs heōs tou kairou ekeinou; kai en tō kairō ekeinō sōthēsetai ho laos sou,
on the earth, and in that time shall be delivered your people, until that time.
pas ho heuretheis gegrinnenos en tē biblio.**

every one found being written in the scroll.

וְרֹבִים מִשְׁנֵי אֲדָמָת־עָפָר יַקְרִיצוּ אֶלְהָה לְחַיִּים עֹלָם
וְאֶלְהָה לְחַרְפּוֹת לְדָרָאָן עֹלָם: 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.

καὶ πολλοὶ τῶν καθευδόντων ἐν γῆς χώματι ἔξεγερθήσονται, οὗτοι
εἰς ζωὴν αἰώνιον καὶ οὗτοι εἰς ὀνειδισμὸν καὶ εἰς αἰσχύνην αἰώνιον.

2 kai polloi tōn katheudontōn en gēs chōmati exegerthēsontai,
And many of the ones sleeping in of earth an embankment shall awaken,
houtoi eis zōēn aiōnion kai houtoi eis oneidismon kai eis aischynēn aiōnion.
these unto life eternal, and these others unto scorning, and for shame eternal.

וְהַמְשֻׁכְּלִים יִזְהָרוּ בָּזֶה רַחֲקִיעַ
ימְצָה דִּיקְיָה הַרְבִּים כְּפֹכְבִּים לְעֹלָם וְעַד: ס

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 the heavens, and those turn the many to righteousness,
like the stars forever and ever.

καὶ οἱ συνιέντες ἐκλάμψουσιν ὡς ἡ λαμπρότης τοῦ στερεώματος
καὶ ἀπὸ τῶν δικαίων τῶν πολλῶν ὡς οἱ ἀστέρες εἰς τοὺς αἰῶνας καὶ ἔτι.

3 kai hoī synientes eklampsousin hōs hē lamprotēs tou stereōmatois
And the ones perceiving shall shine forth as the brightness of the firmament;
kai apo tōn dikaiōn tōn pollōn hōs hoī asteres eis tous aiōnas kai eti.
and of the righteous many as the stars into the eons and still.

דַּוְאַתָּה דָּנִיאֵל סְתִּים הַדְּבָרִים וְתִתְּמִם הַסְּפָר
עַד־עַת קַץ יִשְׁטֹטוּ רַבִּים וְתַרְבִּה הַקְּعָתָה:

4. w'atah Dani'El s'thom had'barim wachathom hasepher
'ad-`eth qets y'shot'tu rabbim w'thir'beh hada`ath.

Dan12:4 But as for you, Dani'El, conceal the words and seal up the scroll
until the end of time; many shall go back and forth, and knowledge shall increase.

καὶ σύ, Δανιηλ, ἔμφραξον τοὺς λόγους καὶ σφράγισον τὸ βιβλίον

ἔως καιροῦ συντελείας, ἔως διδαχθῶσιν πολλοὶ καὶ πληθυνθῆ ἡ γνῶσις. --

4 kai sy, Daniēl, emphraxon tous logous kai sphragison to biblion

And you Daniel obstruct the words, and set a seal upon the scroll

heōs kairou synteleias, heōs didachthōsin polloi

until the time of completion! until should be taught many,

kai plēthynthē hē gnōsis. --

and be multiplied the knowledge.

וְעַתָּה אָנֹכִי נְגִיאָל וְהַפְּגָה שְׁנַיִם אֶחָרִים עַמְדִים אֶחָד הַפָּגָה
וְשִׁפְתָּה הַיָּאָר וְאֶחָד הַפָּגָה לְשִׁפְתָּה הַיָּאָר: 5

5. w'ra'ithi 'ani Dani'El w'hinneh sh'nayim 'acherim `om'dim 'echad henah
lis'phath hay'or w'echad henah lis'phath hay'or.

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 Δανιὴλ καὶ ὕδον δύο ἔτεροι εἰστήκεισαν,
εἷς ἐντεῦθεν τοῦ χείλους τοῦ ποταμοῦ καὶ εἷς ἐντεῦθεν τοῦ χείλους τοῦ ποταμοῦ.

5 kai eidon egō Daniēl kai idou duo heteroi heistēkeisan,

And I beheld, I Daniel, and behold, two others stood,

heis enteuthen tou cheilous tou potamou kai heis enteuthen tou cheilous tou potamou.
one here on this bank of the river, and one here on the other bank of the river.

וְיֵאמֶר לְאִישׁ לְבָנָשׁ הַבְּדִים אֲשֶׁר מִפְּעָל לְמִימֵי הַיָּאָר
עַד-מָתִי קַץ חֲפַלָּות: 6

6. wayo'mer la'ish l'bush habadim 'asher mima`al l'meymey hay'or
'ad-mathay qets hap'la'oth.

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 βαδδῖν,
ὅς ἦν ἐπάνω τοῦ ὑδάτος τοῦ ποταμοῦ "Ἐώς πότε τὸ πέρας ὃν εἴρηκας τῶν θαυμασίων;

6 kai eipen tō andri tō endedymenō ta baddin,

And they said to the man being clothed with the linen clothes,

hos ēn epanō tou hydatos tou potamou

who was upon the water of the river,

Heōs pote to peras hōn eirēkas tōn thaumasiōn?

Until when shall be the end of which you have spoken of the wonders?

וְיֵאמֶר לְאִישׁ קַצְנֵן אֲשֶׁר מִפְּעָל וְיִצְחַק אֶת-עַתָּה
וְיִצְחַק-לִפְנֵי יְהוָה כָּל-עַמְדָה וְיִצְחַק כָּל-עַמְדָה
כָּל-עַמְדָה וְיִצְחַק-לִפְנֵי יְהוָה כָּל-עַמְדָה 7

ז עַל־עֲצָמָה כִּי־בְּעֵד־זֶה וְאַתָּה עַל־עֲצָמָה
וְאַשְׁמָע אֶת־הָאִישׁ לְבֹישׁ הַבָּדִים אֲשֶׁר מִמְעָל
לְמִימֵי הַיָּרֵד וְירַם יְמִינֵךְ וְשָׂמָאלֵךְ אֶל־הַשָּׁמַיִם
וַיִּשְׁבַּע בְּחֵי הַעוֹלָם כִּי לְמוֹעֵד מוֹעֲדִים וְחַצֵּי
וַיָּכְלֹת נְפִץ יְדֵעַמְקַדֵּשׁ תְּכִלֵּנָה כָּל־אֱלֹהִים:

7. wa'esh'ma` `eth-ha'ish l'bush habadim 'asher mima`al l'meymey hay'or
wayarem y'mino u'smo'lo 'el-hashamayim wayishaba` b'chey ha`olam
ki l'mo`ed mo`adim wachetsi uk'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 the heavens, 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 βαδδῖν,
ὅς ἦν ἐπάνω τοῦ ὅματος τοῦ ποταμοῦ, καὶ ὑψώσεν τὴν δεξιὰν αὐτοῦ
καὶ τὴν ἀριστερὰν αὐτοῦ εἰς τὸν οὐρανὸν καὶ ὥμοσεν ἐν τῷ ζώντι τὸν αἰῶνα ὅτι
Εἰς καιρὸν καιρῶν καὶ ἡμίσους καιροῦ· ἐν τῷ συντελεσθήσαι διασκορπισμὸν χειρὸς
λαοῦ ἡγιασμένου γνώσονται πάντα ταῦτα.

7 kai ēkousa tou andros tou endedymenou ta baddin,
And I heard the man, of the one being clothed with the linen clothes,
hos ēn epanō tou hydatos tou potamou,
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 heavens.
kai ōmosen en tō zōnti ton aiōna hoti Eis kairon kairōn
And he swore an oath to the one living into the eon, that for a time
kai hēmisy kairou; en tō syntelesthēnai diaskorpismon cheiros
and times and half a time, in the completing the dispersing hand
laou hēgiasmenou gnōsontai panta tauta.
of people having been sanctified, they shall know all these things.

ח וְאַנְגֵל שְׁמַעְתִּי וְלֹא אָבִין וְאָמַרָה אֲדֹנִי מַה אַחֲרִית אֱלֹהִים 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 Adon, what shall be the outcome of these events?

<8> καὶ ἤγω ἤκουσα καὶ οὐ συνῆκα καὶ εἴπα 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?

ט וַיֹּאמֶר לְךָ דָנִיָּאֵל כִּי־סְתָמִים וְחַתָּמִים הַבָּרִים עַד־עַת קָזִין
9. wayo'mer lek Dani'El ki-s'thumim wachathumim had'barim `ad-`eth qets.

Dan12:9 He said, Go, Dani'El, for the words are concealed and sealed up until the end time.

«9» καὶ εἶπεν Δεῦρο, Δανιηλ, ὅτι ἐμπεφραγμένοι καὶ ἐσφραγισμένοι οἱ λόγοι, ἔως καιροῦ πέρας·

9 kai eipen Deuro, Daniēl, hoti empephragmenoi
And he said, Go Daniel! for are obstructed
kai esphragismenoi hoi logoi, heōs kairou peras;
and sealed the words until time end.

וְיִתְפָּרַר וְיִתְלַבֵּן וַיַּצְרַפֵּה רַבִּים וַהֲרִשְׁעִים
וְלֹא יִבְנֶנוּ כָּל-רְשָׁעִים וְהַמְשֻׁפְלִים יִבְנֶנוּ
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» ἐκλεγώσιν καὶ ἐκλευκανθῶσιν καὶ πυρωθῶσιν πολλοί, καὶ ἀνομήσωσιν ἄνομοι· καὶ οὐ συνήσουσιν πάντες ἄνομοι, καὶ οἱ νοήμονες συνήσουσιν.

10 eklegōsin kai ekleukanthōsin kai pyrōthōsin polloi,
shall be chosen and whitened and purified by fire Many.
kai anomēsōsin anomoi;
And shall act lawlessly the lawless ones,
kai ou synēsousin pantes anomoi, kai hoī noēmoneis synēsousin.
and shall not perceive all the lawless ones, but the intelligent shall perceive.

וְיִמְעַט הַזָּרֶב חַתְמִיד וְלֹתֶת שְׁקִוִין שְׁמָם
רַמִּים אֱלֹף מְאַתִּים וְתְשָׁעִים:
11. u me`eth husar hatamid w'latheth shiquts shomem
yamim 'eleph ma'thayim w'thish'im.

Dan12:11 From the time that the daily 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 ἐνδελεχισμοῦ καὶ τοῦ δοθῆναι βδέλυγμα ἐρημώσεως ἡμέραι χίλιαι διακόσιαι ἐνενήκοντα.

11 kai apo kairou parallaxeōs tou endelechismou kai tou dothēnai
And from the time of the alteration of the perpetual sacrifice, and the putting
bdelygma erēmōseōs hēmerai chiliai diakosiai enenēkonta.
of the abomination of desolation – days a thousand two hundred ninety.

וְיִגְּלַב עַמּוֹד קָרְבָּן כְּנָסָתָה
כָּאַמְּרָה עַמּוֹד כְּנָסָתָה כְּנָסָתָה
12. :עַמּוֹד כְּנָסָתָה כְּנָסָתָה כְּנָסָתָה

יב אָשָׁרִי הַמְּחֻכָּה וְנִגְיָע
לִימִם אֶלְף שָׁלֵשׁ מֵאוֹת שָׁלְשִׁים וְחֲמִשָּׁה:

12. 'ash'rey ham'chakeh w'yagi'a

l'yamim 'eleph sh'losh me'oth sh'loshim wa'chamishah.

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 hypomenon kai phthasas

Blessed is the one enduring and coming

eis hēmeras chilias triakosias triakonta pente.

into days a thousand three hundred thirty-five.

גַּוְאַתָּה לְךָ לְקַצְׁן וְתַנִּיחַ וְתַעֲמֹד לְגַדְלָה לְקַצְׁן הַיּוֹם:
13

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 anapaou; eti gar hēmerai eis anaplērōsin

And you, go, and rest for there are yet days and seasons to the fulfillment of
synteleias, kai anastēsē eis ton klēron sou eis synteleian hēmerōn.

the end; and you shalt stand in your lot at the end of the days.