



καὶ ἐξέστη τὸ πνεῦμά μου τοῦ γνῶναι τὸ ἐνύπνιον.

3 kai **eipen autois ho basileus Ēnypniasthēn**, kai **exestē to pneuma mou tou gnōnai to enyption**.

**And said to them the king, I dreamed, and it startled my spirit so as to know the dream.**

אמר דוידברו הפשדים למלך ארמית מלכא לעלמין חרי אמר  
חלמא לעבדך ופשך נחוא:

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

**Dan2:4** Then the Chaldeans spoke to the king in Aramaic: O king, live forever!

Tell the dream to your servants, and we shall declare the interpretation.

<4> καὶ ἐλάλησαν οἱ Χαλδαῖοι τῷ βασιλεῖ Συριστί Βασιλεῦ, εἰς τοὺς αἰῶνας ζῆθι· σὺ εἶπὸν τὸ ἐνύπνιον τοῖς παισίν 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 enyption tois paisin sou**, kai **tēn sygkrisin anaggeloumen**.

**You tell the dream to your servants! and the interpretation of it we shall announce.**

הענה מלכא ואמר לכשדיא מלתא מני אזדא הן לא תהודעו פני חלמא  
ופשרה חדמין תתעבדון ובתיכון נולי ותשמון:

**5. `aneh mal'ka' w'amar l'Kas'daye' mil'tha' mini 'az'da'**

**hen la' th'hod`unani chel'ma' uphish'reh hadamin tith`ab'dun ubateykon n'wali yit'samun.**

**Dan2:5** The king answered and said to the Chaldeans, 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' ἐμοῦ ἀπέστη·

ἐὰν μὴ γνωρίσητέ 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**; **ean mē gnōrisēte moi**

**answered The king and said to the Chaldeans, The matter from me departed.**

**If then you should not make known to me**

**to enyption kai tēn sygkrisin autou, eis apōleian esesthe, kai hoi oikoi hymōn diarpagēsontai**;

**the dream and the interpretation of it, for destruction you shall be,**

**and your houses shall be torn in pieces.**

ויקרא שגיא תקבלון מן-קדמי להן חלמא ופשרה חדמין ותתעבדון ויגבזבזו  
ויקרא שגיא תקבלון מן-קדמי להן חלמא ופשרה חדמין ותתעבדון ויגבזבזו



ט די הן-חלמא לא תהודענני חדה-היא דתכון ומלה כדבה  
 ושחיתה הזמנתון למאמר קדמי עד די עדנא  
 ושפתנא להן חלמא אמרו לי ואנדע די פשרה תהחוננני:

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> εὰν οὖν τὸ ἐνύπνιον μὴ ἀναγγείλητέ μοι, οἶδα ὅτι ῥῆμα ψευδὲς  
 καὶ διεφθαρμένον συνέθεσθε εἰπεῖν ἐνώπιόν μου, ἕως οὗ ὁ καιρὸς παρέλθῃ·  
 τὸ ἐνύπνιον μου εἴπατέ μοι, καὶ γνώσομαι ὅτι τὴν σύγκρισιν αὐτοῦ ἀναγγελεῖτέ μοι.

9 ean oun to enypnion mē anaggeilēte moi, oida hoti hrēma pseudes  
 If then the dream you should not announce to me, I know that word a lying  
 kai diephtharmenon synesthete eipein enōpion mou, heōs hou ho kairos parelthē;  
 and corrupt you agreed to speak before me until the time should go by.  
 to enypnion mou eipate moi, kai gnōsomai hoti tēn sygkrisin autou anageleite moi.  
 my dream Tell to me! and I shall know that also its interpretation you shall announce to me.

כחגזכ-לו ויכ זכזכ-כל זכזכזכזכ זכזכזכזכ זכזכזכזכ זכזכזכזכ 10  
 גג זכזכ-לז זכ זכזכ-לז זכזכזכזכ זכזכזכ זכזכזכ זכזכ זכזכ  
 זכזכזכזכ זכזכזכ זכזכזכזכ זכזכ זכזכ זכזכ זכזכזכזכ

יענו כשדיא קדם-מלכא ואמרין לא-איתי אנש על-יבשתא  
 די מלת מלכא יוכל לחחונה כל-קבל די כל-מלך רב  
 ושליט מלה כדנה לא שאל לכל-חרטום ואשף וכשדי:

10. `ano Kas'daye' qadam-mal'ka' w'am'rin 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** The Chaldeans answered before the king and said, There is not a man on earth  
 who is able to declare the matter for the king, because no great king or ruler has ever asked anything  
 like this of any magician, conjurer or Chaldean.

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

10 apekrithēsan hoi Chaldaioi enōpion tou basileōs kai legousin Ouk estin anthrōpos epi tēs xēras,  
 Answered again the Chaldeans before the king, and they say,  
 There is not a man upon the dry land  
 hostis to hrēma tou basileōs dynēsetai gnōrisai, kathoti pas basileus megas  
 who is able the discourse of the king to make known, in so far as every king great  
 kai archōn hrēma toiouto ouk eperōtā epaoidon, magon kai Chaldaion;  
 and ruler matter according to such asked not an enchanter, magus or Chaldean.

כֹּה כִּי־יִשְׁאַל הַמֶּלֶךְ אֶת־יְהוָה וְאֵין־יִשְׁמַע אֶת־קוֹלֵהוּ 11  
 כִּי־יִשְׁאַל הַמֶּלֶךְ אֶת־יְהוָה וְאֵין־יִשְׁמַע אֶת־קוֹלֵהוּ 11  
 יֵאמְרוּ־לָהּ דֵּי־מִלְכָּה שְׂאֵל יִקְרָה וְאֶחָד לָא אִיתֵי דֵּי  
 יִחְוֹנַה קְדָם מִלְכָּא לְהֵן אֶלְהִין דֵּי מְדַרְהוֹן עִם־בְּשָׂרָא לָא אִיתְּוּהִי:

11. **umil'tha' di-mal'kah sha'el yaqirah w'acharan la' 'ithay**  
**di y'chaurinah qadam mal'ka' lahen 'elahin di m'dar'hon `im-bis'ra' la' 'ithohi.**

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

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

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

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

hos anaggelei auton enōpion tou basileōs, all' ē theoi, hōn ouk estin hē katoikia meta pasēs sarkos.

who shall announce it before the king, except the deities, which are not dwelling with any flesh.

כִּי־יִשְׁמַע הַמֶּלֶךְ אֶת־קוֹלֵהוּ וְיִחְרֹם אֶת־כָּל־חַכְמָיו 12  
 כִּי־יִשְׁמַע הַמֶּלֶךְ אֶת־קוֹלֵהוּ וְיִחְרֹם אֶת־כָּל־חַכְמָיו 12  
 יבִּכְּל־קַבֵּל הַנָּה מִלְכָּא בְּנִם וְקִצְף שְׂנִיא  
 וְאָמַר לְהוֹבְדָה לְכֹל חַכְמֵי בְּבֵל:

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

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

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

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

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

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

וְהָיָה כִּי־יֵצֵא הַמֶּלֶךְ אֶת־דָּנִיֵּאל וְאֶת־רֵעָיו לְהַתְּקַטְּלָם 13  
 וְהָיָה כִּי־יֵצֵא הַמֶּלֶךְ אֶת־דָּנִיֵּאל וְאֶת־רֵעָיו לְהַתְּקַטְּלָם 13  
 יג וְהָיָה נְבִקְתָּ וְחַכְמֵי־אֵל וְיִבְעוּ דְנִיֵּאל וְחַבְרוֹהִי לְהַתְּקַטְּלָם: פ  
 13. **w'datha' neph'qath w'chakimaya' mith'qat'lin ub'o Dani'El w'chab'rohi l'hith'q'talah.**

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

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

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

13 kai to dogma exēlthen, kai hoi sophoi apektenonto,

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

kai ezētēsan Daniēl kai tous philous autou anelein.

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

וְהָיָה כִּי־יִשְׁמַע הַמֶּלֶךְ אֶת־קוֹלֵהוּ וְיִחְרֹם אֶת־כָּל־חַכְמָיו 14  
 וְהָיָה כִּי־יִשְׁמַע הַמֶּלֶךְ אֶת־קוֹלֵהוּ וְיִחְרֹם אֶת־כָּל־חַכְמָיו 14  
 יד בְּאֵרֵין דְנִיֵּאל הַתִּיב עֵטָא וְטַעַם לְאַרְיֹךְ רַב־טַבְּחָיָא דֵּי



מִלְכָּא דִּי נִפְק לְקַטְלָה לְחַכִּימֵי בָבֶל:

14. **be'dayin Dani'El hathib `eta' ut`em l'Ar'yok rab-tabachaya' di mal'ka' di n'phaq l'qatalah l'chakimey Babel.**

**Dan2:14** Then Daniel answered with counsel and insight to Arioch, the captain of the king's bodyguard, who had gone forth to slay the wise men of Babylon;

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

14 **tote Daniēl apekrithē boulēn kai gnōmēn tō Ariōch tō archimageirō tou basileōs,**  
Then Daniel answered counsel and opinion to Arioch the chief guard of the king,  
**hos exēlthen anairein tous sophous Babylōnos**  
who came forth to do away with the wise men of Babylon.

כַּחַד אַחַד-לוּ כַּעֲלֹמֶ-כַּד כַּחַד-לִוּוּ יַעֲזֹרֶכֶּל אַחַד אַחַד אַחַד 15  
:לְכַעֲזֹרֶל יַעֲזֹרֶכֶּל סֵדֶרֶךָ כַּחַד-לִוּוּ יַעֲזֹרֶכֶּל יַעֲזֹרֶכֶּל אַחַד-לִוּוּ אַחַד-לִוּוּ

טו עָנָה וְאָמַר לְאַרְיֹךְ שְׁלִיטָא דִּי-מְלָכָא עַל-מָה דָּתָא  
מְהַחֲצִיפָה מִן-קָדָם מְלָכָא אֲדִין מְלָתָא הוֹדַע אַרְיֹךְ לְדַנְיָאֵל:

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

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

<15> Ἄρχων τοῦ βασιλέως, περὶ τίνος ἐξῆλθεν ἡ γνώμη ἡ ἀναιδῆς ἐκ προσώπου τοῦ βασιλέως; ἐγνώρισεν δὲ τὸ ῥῆμα Αριωχ τῷ Δανιηλ.

15 **Archōn tou basileōs, peri tinos exēlthen hē gnōmē hē anaidēs ek prosōpou tou basileōs?**  
O Ruler of the king, for what reason came forth the decree  
which is impudent from in front of the king?

egnōrisen de to hrēma Ariōch tō Daniēl.  
made known And the saying Arioch to Daniel.

:כַּעֲזֹרֶל אַחַד-לִוּוּ אַחַד-לִוּוּ אַחַד-לִוּוּ אַחַד-לִוּוּ אַחַד-לִוּוּ אַחַד-לִוּוּ אַחַד-לִוּוּ 16  
טו וְדַנְיָאֵל עַל וּבְעָה מִן-מְלָכָא דִּי זְמַן יִתְּנֶנָּה לֵיהּ וּבְשָׂרָא

לְהַחֲזִיחַ לְמְלָכָא: פ

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

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

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

16 **kai Daniēl eisēlthen kai ēxiōsen ton basilea hopōs chronon dō autō,**  
And Daniel entered and petitioned the king so as time to give to him,  
**kai tēn sygkrisin autou anageilē tō basilei.**  
and the interpretation of it he should announce to the king.

17 וַיֵּצֵא דָנִיֵּאל לְבֵיתוֹ וַיְדַבֵּר אֵלָיו וְלִחְנֻנְיָה מִיִּשְׁאֵל  
וְעֲזַרְיָה חֲבֵרֹהֵי מִלְּתָא הַיְדוּעָה:

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

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

<17> καὶ εἰσηλθεν Δανιηλ εἰς τὸν οἶκον αὐτοῦ καὶ τῷ Ανανια καὶ τῷ Μισαηλ καὶ τῷ Ἀζαρια τοῖς φίλοις αὐτοῦ τὸ ῥῆμα ἐγνώρισεν·

17 kai eisēlthen Daniēl eis ton oikon autou kai tō Anania

And Daniel went into his house, and to Hananiah,

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

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

18 וְיַחְזְקוּ מִיְּמֵי הַיְדוּעָה לְמַבְעַא מִן-קְדָם אֱלֹהֵי שְׁמַיָּא עַל-רְזָה הַזֶּה הַיְדוּעָה הִיא  
לֹא יִהְיֶה דְנִיֵּאל וְחֲבֵרֹהֵי עִם-שְׂאָר חַבְיָמֵי בְּבֵל:

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

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

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

18 kai oiktirmous ezētoun para tou theou tou ouranou hyper tou mystēriou toutou,

And compassions they sought from the Elohim of heaven concerning this mystery,

hopōs an mē apolōntai Daniēl kai hoi philoi autou meta tōn epiloipōn sophōn Babylōnos.

so that therefore should not be destroyed Daniel and his friends

with the rest of the wise men of Babylon.

19 וְיִתְגַּלֵּם לְדָנִיֵּאל בְּחִזְוִן לַיְלָא רְזָה גַלִּי אֵלָיו הַיְדוּעָה הִיא  
בְּרִדָּה לְאֱלֹהֵי שְׁמַיָּא:

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

**Dan2:19** Then the mystery was revealed to Daniel in a night vision.

Then Daniel blessed the El of heaven;

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

19 tote tō Daniēl en horamati tēs nyktos to mystērion apekalyphthē;

Then to Daniel in vision a night the mystery was uncovered,

kai eulogēsen ton theon tou ouranou  
and blessed the El of heaven Daniel.

כַּעֲנָה דְנִיּוֹא לְאָמַר לְהוּא שְׁמֵהּ דִּי-אַלְהָא מְבָרַךְ מִן-עַלְמָא  
וְעַד-עַלְמָא דִּי חֲכַמְתָּא וּגְבוּרְתָּא דִּי לְהִ-הִיא:

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

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

<20> Δανιηλ και ειπεν Ειη το ονομα του θεου ευλογημενον απο του αιωνος  
και εως του αιωνος, οτι η σοφια και η συνεσις αυτου εστιν·

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.

כֹּא וְהוּא מְהַשְׁנֵא עַדְנִיּוֹא וְזַמְנֵיּא מְהַעֲבֵה מְלָכִין וּמְהַקִּים  
מְלָכִין יְהֵב חֲכַמְתָּא לְחַכְיָמִין וּמְנַדְעָא לְיַדְעֵי בִינָה:

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> και αυτος αλλοιοι καιρους και χρονους, καθιστα βασιλεις  
και μεθιστα, διδους σοφίαν τοις σοφοις και φρόνησιν τοις ειδόσιν συνεσιν·

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

כִּב הוּא גֹלָא עַמִּיקְתָּא וּמְסַתְרָתָא יָדַע מָה בְּחַשׁוֹכָא וּנְהִירָא עֲמָה שְׂרָא:  
כַּעֲנָה דְנִיּוֹא לְאָמַר לְהוּא שְׁמֵהּ דִּי-אַלְהָא מְבָרַךְ מִן-עַלְמָא  
וְעַד-עַלְמָא דִּי חֲכַמְתָּא וּגְבוּרְתָּא דִּי לְהִ-הִיא:

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> αυτος αποκαλυπτει βαθεα και αποκρυφα, γινωσκων τα εν τω σκοτει,  
και το φως μετ' αυτου εστιν·

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



כַּלְּ אֲנִי אֶתְּנֶה לְךָ חָכְמָה וְעֹז וְאַתָּה תִּשְׁבַּח אֱלֹהֵינוּ וְתִשְׁתַּחֲוֶה לְפָנָיו וְתִשְׁתַּחֲוֶה לְפָנָיו וְתִשְׁתַּחֲוֶה לְפָנָיו  
כַּלְּ אֲנִי אֶתְּנֶה לְךָ חָכְמָה וְעֹז וְאַתָּה תִּשְׁבַּח אֱלֹהֵינוּ וְתִשְׁתַּחֲוֶה לְפָנָיו וְתִשְׁתַּחֲוֶה לְפָנָיו וְתִשְׁתַּחֲוֶה לְפָנָיו  
כַּלְּ אֲנִי אֶתְּנֶה לְךָ חָכְמָה וְעֹז וְאַתָּה תִּשְׁבַּח אֱלֹהֵינוּ וְתִשְׁתַּחֲוֶה לְפָנָיו וְתִשְׁתַּחֲוֶה לְפָנָיו וְתִשְׁתַּחֲוֶה לְפָנָיו

23. lak '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, ἐξομολογοῦμαι καὶ αἰνῶ, ὅτι σοφίαν καὶ δύναμιν ἔδωκάς μοι καὶ νῦν ἐγνώρισάς μοι ἃ ἠξίωσαμεν παρὰ σοῦ καὶ τὸ ὄραμα τοῦ βασιλέως ἐγνώρισάς μοι.

23 soi, ho theos tōn paterōn mou, exomologoumai kai ainō, hoti sophian kai dynamin edōkas moi

To you, O Elohim of my fathers, I acknowledge and praise, for wisdom and power you gave to me,

kai egnōrisas moi ha ēxiōsamen para sou kai to horama tou basileōs egnōrisas moi.

And made known to me what we petitioned from you; and the matter of the king you made known to me.

כַּלְּ אֲנִי אֶתְּנֶה לְךָ חָכְמָה וְעֹז וְאַתָּה תִּשְׁבַּח אֱלֹהֵינוּ וְתִשְׁתַּחֲוֶה לְפָנָיו וְתִשְׁתַּחֲוֶה לְפָנָיו וְתִשְׁתַּחֲוֶה לְפָנָיו  
כַּלְּ אֲנִי אֶתְּנֶה לְךָ חָכְמָה וְעֹז וְאַתָּה תִּשְׁבַּח אֱלֹהֵינוּ וְתִשְׁתַּחֲוֶה לְפָנָיו וְתִשְׁתַּחֲוֶה לְפָנָיו וְתִשְׁתַּחֲוֶה לְפָנָיו  
כַּלְּ אֲנִי אֶתְּנֶה לְךָ חָכְמָה וְעֹז וְאַתָּה תִּשְׁבַּח אֱלֹהֵינוּ וְתִשְׁתַּחֲוֶה לְפָנָיו וְתִשְׁתַּחֲוֶה לְפָנָיו וְתִשְׁתַּחֲוֶה לְפָנָיו  
כַּלְּ אֲנִי אֶתְּנֶה לְךָ חָכְמָה וְעֹז וְאַתָּה תִּשְׁבַּח אֱלֹהֵינוּ וְתִשְׁתַּחֲוֶה לְפָנָיו וְתִשְׁתַּחֲוֶה לְפָנָיו וְתִשְׁתַּחֲוֶה לְפָנָיו  
כַּלְּ אֲנִי אֶתְּנֶה לְךָ חָכְמָה וְעֹז וְאַתָּה תִּשְׁבַּח אֱלֹהֵינוּ וְתִשְׁתַּחֲוֶה לְפָנָיו וְתִשְׁתַּחֲוֶה לְפָנָיו וְתִשְׁתַּחֲוֶה לְפָנָיו

24. kal-qabel d'nah Dani'El `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' 'achau'e'.

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

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

24 kai ēlthen Daniēl pros Ariōch, hon katestēsen ho basileus apolesai tous sophous Babylōnos,

And Daniel came to Arioch, whom appointed the king to destroy the wise men of Babylon,

kai eipen autō Tous sophous Babylōnos

and said to him, The wise men of Babylon

mē apolesēs, eisagage de me enōpion tou basileōs, kai tēn sygkrisin tō basilei anaggelō.

you should not destroy, but bring me before the king,

and the interpretation to the king I shall announce.

כַּלְּ אֲנִי אֶתְּנֶה לְךָ חָכְמָה וְעֹז וְאַתָּה תִּשְׁבַּח אֱלֹהֵינוּ וְתִשְׁתַּחֲוֶה לְפָנָיו וְתִשְׁתַּחֲוֶה לְפָנָיו וְתִשְׁתַּחֲוֶה לְפָנָיו  
כַּלְּ אֲנִי אֶתְּנֶה לְךָ חָכְמָה וְעֹז וְאַתָּה תִּשְׁבַּח אֱלֹהֵינוּ וְתִשְׁתַּחֲוֶה לְפָנָיו וְתִשְׁתַּחֲוֶה לְפָנָיו וְתִשְׁתַּחֲוֶה לְפָנָיו  
כַּלְּ אֲנִי אֶתְּנֶה לְךָ חָכְמָה וְעֹז וְאַתָּה תִּשְׁבַּח אֱלֹהֵינוּ וְתִשְׁתַּחֲוֶה לְפָנָיו וְתִשְׁתַּחֲוֶה לְפָנָיו וְתִשְׁתַּחֲוֶה לְפָנָיו

כה אָבִין אַרְיוֹךְ בְּהַתְּבַחֵלָה הַנִּעַל לְדַנְיָאֵל קָדָם מְלָכָא וְכֵן אָמַר-לָהּ  
דִּי-הַשְּׂפַחַת גְּבַר מִן-בְּנֵי גְלוּתָא דִּי יְהוּד דִּי פִשְׁרָא לְמְלָכָא יְהוּדַע:

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'ra' l'mal'ka' yahuda`.

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

<25> τότε Αριωχ έν σπουδῆ εἰσήγαγεν τὸν Δανιηλ ένώπιον τοῦ βασιλέως καὶ εἶπεν αὐτῷ Εὐρηκα ἄνδρα ἐκ τῶν υἱῶν τῆς αἰχμαλωσίας τῆς Ἰουδαίας, ὅστις τὸ σύγκριμα τῷ βασιλεῖ ἀναγγελεῖ.

25 tote Ariōch 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 anagelei.

one who the interpretation to the king shall announce.

26 אָמַר מְלָכָא וְאָמַר לְדַנְיָאֵל דִּי שְׂמִיָּה בְּלִטְשַׁאצַּר הַאִיתִיךָ  
כּוּ עֲנֵה לְהוֹדַעְתָּנִי חֻלְמָא דִּי-חֲזִית וּפְשָׁרָהּ:

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

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

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

26 kai apekrithē ho basileus kai eipen tō Daniēl,

And answered the king and said to Daniel,

hou to onoma Baltasar Ei dynasai moi anageilai to enypnion, ho eidon, kai tēn sygkrisin autou?

of which the name was Belteshazzar, Are you able to announce to me the dream which I beheld, and the interpretation of it?

27 אָמַר דַּנְיָאֵל קָדָם מְלָכָא וְאָמַר רָזָה דִּי-מְלָכָא שְׂאֵל לָא  
חַכְיָמִין אֲשַׁפְיִין חַרְטָמִין גְּזָרִין יְכָלִין לְהַחְוִיָּה לְמְלָכָא:

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

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

<27> καὶ ἀπεκρίθη Δανιηλ ἐνώπιον τοῦ βασιλέως καὶ λέγει Τὸ μυστήριον, ὃ ὁ βασιλεὺς ἐπερωτᾷ, οὐκ ἔστιν σοφῶν, μάγων, ἐπαιδῶν, 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, epaidōn, gazarēnōn anaggeilai tō basilei,  
which the king asks is not of wise men, magi, enchanters, astrologers, to announce to the king.

אִי הַיְהוָה בְּאֶחָרֵי יוֹמָיָא חֲלָמָךְ וְחֻזֵי רְאִישֶׁךָ עַל-מְשַׁכְּבֶךָ הִנָּה הוּא׃ פ  
כח בָּרַם אִיתִי אֵלָהּ בְּשִׁמְיָא גְּלֵא רָזִין וְחֹדַע לְמַלְכָּא נְבוּכַדְנֶצַּר מָה  
דִּי לְהוּא בְּאֶחָרֵי יוֹמָיָא חֲלָמָךְ וְחֻזֵי רְאִישֶׁךָ עַל-מְשַׁכְּבֶךָ הִנָּה הוּא׃ פ

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

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

<28> ἀλλ' ἢ ἔστιν θεὸς ἐν οὐρανῷ ἀποκαλύπτων μυστήρια καὶ ἐγνώρισεν τῷ βασιλεῖ  
Ναβουχοδοноσορ ἃ δεῖ γενέσθαι ἐπ' ἐσχάτων τῶν ἡμερῶν.  
τὸ ἐνύπνιον σου καὶ αἱ ὀράσεις τῆς κεφαλῆς σου ἐπὶ τῆς κοίτης σου τοῦτό ἐστιν.

28 all' ē estin theos en ouranō apokalyptōn mystēria kai egnōrisen tō basilei Nabouchodonosor  
But there is an Elohim in heaven uncovering mysteries,  
and he made known to king Nebuchadnezzar

ha dei genesthai ep' eschatōn tōn hēmerōn.  
what must take place at the last of the days.  
to enyption 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 אֲנַתָּה מַלְכָּא רַעֲיוֹנָךְ עַל-מְשַׁכְּבֶךָ סְלִקוּ מָה דִּי  
לְהוּא אֶחָרֵי הִנָּה וְגְלֵא רָזִיָּא חֹדַעָךְ מָה-דִּי לְהוּא׃

29. 'an'tah mal'ka' ra`yonak al-mish'k'bak s'liqu mah di lehewe' 'acharey d'nah w'gale' razaya' hod`ak mah-di lehewe'.

Dan2:29 As for you, O king, while on your bed your thoughts turned to what shall happen after this.  
And He who reveals mysteries has made known to you what shall take place.

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

29 sy basileu, hoi dialogismoι sou epi tēs koitēs sou anebēsan ti dei genesthai meta tauta,  
You, O king, your thoughts upon your bed ascended to what must take place after these things.  
kai ho apokalyptōn mystēria egnōrisen soi ha dei genesthai.  
And the one uncovering mysteries made known to you what must take place.

יֵאָדָּם לְהוּא אֶחָרֵי הִנָּה וְגְלֵא רָזִיָּא חֹדַעָךְ מָה-דִּי לְהוּא׃



καὶ οἱ βραχίονες αὐτῆς ἀργυροῖ, ἡ κοιλία καὶ οἱ μηροὶ χαλκοῖ,

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

לגִּשְׁקוֹהֵי הַי פֶּרְזֵל רַגְלוֹהֵי מִנְהוֹן הַי פֶּרְזֵל וּמִנְהוֹן הַי חֲסָפָי׃

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, hoi podes meros ti sidēroun kai meros ti ostrakinon.**  
**the legs iron, the feet part somewhat of iron, and part somewhat earthenware.**

לְדַחֵץ עַד הַי הַתְּגִזְרֵת אֶבֶן הַי-לֹא בְיַדָּיִן  
וּמִחַת לְצִלְמָא עַל-רַגְלוֹהֵי הַי פֶּרְזֵלָא וְחֲסָפָא וְהִדְקַת הַמּוֹן׃

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

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

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

34 **etheōreis, heōs hou etmēthē lithos ex orous aneu cheirōn**  
**You viewed until was shredded a stone from a mountain without hands,**  
**kai epataxen tēn eikona epi tous podas tous sidērouς kai ostrakinous kai eleptynen autous eis telos.**  
**and it struck the image upon the feet of iron and earthenware;**  
**and it thinned them out unto completion.**

לְהַבְּאֵר בְּיַדָּיִן דְּקוּי כְּחִדְהָ פֶּרְזֵלָא חֲסָפָא נְחָשָׁא כְּסָפָא וְדַחֵבָא  
וְהוּוּ כְּעוֹר מִן-אֲדָרֵי-קִיט וּנְשָׂא הַמּוֹן רוּחָא וְכָל-אֲתַר לָא-הַשְׁתַּכַּח  
לְהוֹן וְאֲבָנָא הַי-מִחַת לְצִלְמָא הַי הַי לְטוֹר רַב וּמִלַּת כָּל-אֲרַעָא׃

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

**Dan2:35** Then the iron, the clay, the bronze, the silver and the gold were crushed together  
and became like chaff from the summer threshing floors;  
and the wind carried them away so that not any trace of them was found.



But the stone that struck the statue became a great mountain and filled the whole earth.

<35> τότε ἐλεπτύνθησαν εἰς ἅπαξ τὸ ὄστρακον, ὁ σίδηρος, ὁ χαλκός, ὁ ἄργυρος, ὁ χρυσοῦς  
καὶ ἐγένοντο ὡσεὶ κοινορτὸς ἀπὸ ἄλωνος θερινῆς·

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

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

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

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

kai egenonto hōsei koniortos apo halōnos therinēs;

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

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

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

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

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

:כַּיִלְכִּי-מִיָּדָא אֶחָד אֶרְבָּע אֶרְבָּע אֶרְבָּע אֶרְבָּע אֶרְבָּע 36

לוֹדְנָה חֶלְמָא וּפְשִׁרְהָ נְאֻמַר קְדָם-מְלָכָא

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

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

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

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

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

כַּיִלְכִּי כַּחַדְכִּי כַּחַדְכִּי אֶרְבָּע אֶרְבָּע אֶרְבָּע אֶרְבָּע אֶרְבָּע אֶרְבָּע אֶרְבָּע 37

:יְלִי-גִבּוֹר כַּחַדְכִּי כַּחַדְכִּי

לֹא אֲנַתָּה מְלָכָא מְלָךְ מְלָכֵיא דִּי אֱלָהָ שְׁמַיָּא מְלָכוּתָא חֲסִנָּא

וְתַקְפָּא וַיְקַרָּא יְהִיב-לָךְ:

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 heaven has given you the kingdom, the power, the strength and the glory;

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

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

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

kai krataian kai entimon edōken,

and fortified and honorable gave.

כַּחַדְכִּי אֶרְבָּע אֶרְבָּע אֶרְבָּע אֶרְבָּע אֶרְבָּע אֶרְבָּע אֶרְבָּע אֶרְבָּע 38

:כַּחַדְכִּי אֶרְבָּע אֶרְבָּע אֶרְבָּע אֶרְבָּע אֶרְבָּע אֶרְבָּע אֶרְבָּע אֶרְבָּע

לַח וּבְכָל-דִּי דְאָרִין בְּנֵי-אַנְשָׁא חַיִּית בְּרָא

וְעוֹף-שְׁמַיָּא יְהִיב בִּידָךְ וְהַשְׁלִטָךְ בְּכָל-הוֹן אֲנַתָּה-הוּא רֵאשִׁי הִי דְהַבָּא:

38. ub'kal-di da'arin b'ney-'anasha' cheyuath bara' w'oph-sh'maya' y'hab bidak



:כזכ⊗ גףחג גגוץ ככעג אככעח ככ כגפ-כז אג-כזכ  
 מא ודי-חזיתתה רגליא ואצבעתא מנהון חסר די-פחר  
 ומנהון פרזל מלכו פליגה תהנה ומן-נצבתא די פרזלא  
 להוא-בה כל-קבל די חזיתתה פרזלא מערב בחסר טינא:

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

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

<41> καὶ ὅτι εἶδες τοὺς πόδας καὶ τοὺς δακτύλους μέρος μὲν τι ὀστράκινον μέρος δέ τι σιδηροῦν, βασιλεία διηρημένη ἔσται, καὶ ἀπὸ τῆς ῥίζης τῆς σιδηρᾶς ἔσται ἐν αὐτῇ, ὃν τρόπον εἶδες τὸν σίδηρον ἀναμειγμένον τῷ ὀστράκῳ·

**41 kai hoti eides tous podas kai tous daktylous meros men ti ostrakinon meros de ti sidēroun, And that which you beheld of the feet and of the toes, 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 tropon eides ton sidēron anamemeigmenon tō ostrakō;**  
**in which manner you beheld the iron being intermingled with the potsherd.**

חכפ-זז גףחג גגוץ ככעג אככעח ככ כגפ-כז אג-כזכ 42  
 :אככעח אככעח אככעח אככעח אככעח אככעח אככעח אככעח

מב ואצבעת רגליא מנהון פרזל ומנהון  
 חסר מן-קצת מלכותא תהנה תקיפה ומנה תהנה תבירה:

**42. w'ets'b`ath rag'laya' min'hon par'zel umin'hon chasaph min-q'tsath mal'kutha' teheweh thaqiphah uminah teheweh th'birah.**

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

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

**42 kai hoi daktyloi tōn podōn meros men ti sidēroun meros de ti ostrakinon, And the toes of the feet, part somewhat of iron and part somewhat earthenware, meros ti tēs basileias estai ischyron kai ap' autēs estai syntribomenon. part somewhat of the kingdom shall be strong, and some from it shall be broken.**

ככככ ככככ גגוץ ככעג אככעח ככ כגפ-כז אג-כזכ 43  
 :ככככ-ככככ גגוץ ככ ככעג ככככ-ככככ אככעח אככעח אככעח אככעח

מגדי חזיתת פרזלא מערב בחסר טינא מתערבין להון בזרע אנשא  
 ולא-להון דבקין הנה עם-הנה הא-כדי פרזלא לא מתערב עם-חספא:

**43. di chazay'ath par'z'la' m`arab bachasaph tina' mith'`ar'bin lehewon biz'ra' `anasha' w'la'-lehewon dab'qin d'nah `im-d'nah he'-k'di phar'z'la' la' mith'`arab `im-chas'pa'.**

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

<43> ὅτι εἶδες τὸν σίδηρον ἀναμειγμένον τῷ ὄστράκῳ, συμμειγείς ἔσονται ἐν σπέρματι ἀνθρώπων καὶ οὐκ ἔσονται προσκολλώμενοι οὗτος μετὰ τούτου, καθὼς ὁ σίδηρος οὐκ ἀναμείγνυται μετὰ τοῦ ὄστράκου.

43 hoti eides ton sidēron anamemeigmenon tō ostrakō,  
For you beheld the iron being intermingled with the potsherd;  
symmeigeis esontai en spermati anthrōpōn kai ouk esontai proskollōmenoi houtos meta toutou,  
mixed together so they shall be with the seed of men.

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

kathōs ho sidēros ouk anameignytai meta tou ostrakou.  
as the iron does not mix with the potsherd.

יְצַלְמֵךְ כְּזַמְּךָ אֶלֶף מְזַמְּךָ יַנְיָךְ כְּזַעֲלֵךְ כֵּן יַנְיָ אֶבְרָם יַנְיָ 44  
פְּגָאָא כֶּל יִנְיָ מְסֶל אֶבְרָם יַנְיָ לְפָאָא כֶּל יַנְיָ לְמֶלֶךְ כֵּן  
:כְּזַעֲלֵךְ מְזַמְּךָ כְּזַמְּךָ אֶבְרָם יַנְיָ לְפָאָא כֶּל יַנְיָ לְמֶלֶךְ כֵּן

מד וביום מיהוון די מלכיא אנוון יקים אלה שמיא מלכו די  
לעלמין לא תתחבל ומלכותה לעם אחרן לא תשתבך  
תדק ותסיר כל-אלין מלכותא והיא תקום לעלמיא:

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

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

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

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

יַנְיָ אֶבְרָם יַנְיָ לְפָאָא כֶּל יַנְיָ לְמֶלֶךְ כֵּן יַנְיָ אֶבְרָם יַנְיָ לְפָאָא כֶּל יַנְיָ לְמֶלֶךְ כֵּן  
:אֶבְרָם יַנְיָ לְפָאָא כֶּל יַנְיָ לְמֶלֶךְ כֵּן יַנְיָ אֶבְרָם יַנְיָ לְפָאָא כֶּל יַנְיָ לְמֶלֶךְ כֵּן

מה כל-קבל די-חזית די מטורא אתגזרת אבן די-לא בירין  
והדקת פרזלא נחשא חספא ורהבא אלה רב הורע למלכא  
מה די להוא אחר די הנה ויצויב חלמא ומחיימן פשרה: פ

45. kal-qabel di-chazay'ath di mitura' 'ith'g'zereth 'eben di-la' bidayin

w'hadeqeth par'z'la' n'chasha' chas'pa' kas'pa' w'dahaba' 'Elah rab hoda` l'mal'ka' mah di lehewe' 'acharey d'nah w'yatsib chel'ma' um'heyman pish'reh.

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

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

45 hon tropon eides hoti apo orous etmēthē lithos aneu cheirōn kai eleptynen to ostrakon, In which manner you beheld that from a mountain was trimmed a stone without hands, and it thinned the potsherd,

ton sidēron, ton chalkon, ton argyron, ton chryson. ho theos ho megas egnōrisen tō basilei the iron, the brass, the silver, the gold; the great El made known to the king ha dei genesthai meta tauta, kai alēthinon to enypnion, kai pistē hē sygkrisis autou. what must take place after these things.

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

46  
מִן־בְּאֵרֵינָּא מְלָכָא נְבוּכַדְנֶצַּר נָפַל עַל־אֲנַפְוִיָּהּ  
וּלְדַגְנִיָּא לְסַגְדָּא וּמִנְחָה וְנִיחָחִין אָמַר לְנַסְכָּה לְהָא  
46  
מִן־בְּאֵרֵינָּא מְלָכָא נְבוּכַדְנֶצַּר נָפַל עַל־אֲנַפְוִיָּהּ  
וּלְדַגְנִיָּא לְסַגְדָּא וּמִנְחָה וְנִיחָחִין אָמַר לְנַסְכָּה לְהָא

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

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

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

46 tote ho basileus Nabouchodonosor epesen epi prosōpon

Then king Nebuchadnezzar fell upon his face,

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

and did obeisance to Daniel, and of a gift offering

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

47  
מִזְעָנָה מְלָכָא לְדַגְנִיָּא לְוִיָּהּ וְאָמַר מִן־קִשְׁטֵי דִּי אֲלֵהֲכֹן הוּא אֲלֵהּ אֲלֵהִין  
וּמְרָא מְלָכִין וְנִגְלָה רִזִּין דִּי יְכִלְתָּ לְמַגְלָא רְזָה דְרָהּ  
47  
מִזְעָנָה מְלָכָא לְדַגְנִיָּא לְוִיָּהּ וְאָמַר מִן־קִשְׁטֵי דִּי אֲלֵהֲכֹן הוּא אֲלֵהּ אֲלֵהִין  
וּמְרָא מְלָכִין וְנִגְלָה רִזִּין דִּי יְכִלְתָּ לְמַגְלָא רְזָה דְרָהּ

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

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

<47> καὶ ἀποκριθεὶς ὁ βασιλεὺς εἶπεν τῷ Δανιηλ 'Επ' ἀληθείας ὁ θεὸς ὑμῶν αὐτός ἐστιν θεὸς θεῶν καὶ κύριος τῶν βασιλέων καὶ ἀποκαλύπτων μυστήρια,



ὅτι ἠδυνήθης ἀποκαλύψαι τὸ μυστήριον τοῦτο.

47 kai apokritheis ho basileus eipen tō Daniēl Ep' alētheias ho theos hymōn autos estin theos theōn  
And responding the king said to Daniel, In truth your Elohim, he is Elohim of elohim,  
kai kyrios tōn basileōn kai apokalyptōn mystēria, hoti ēdynēthēs apokaluuai to mystērion touto.  
and master of the kings, and uncovering mysteries, for you were able to uncover this mystery.

אֶל-גַּאֲזַל יִכְתְּבֶנּוּ יְשָׁרִים וְיִשְׁמְרֵם אֱלֹהֵיכֶם וְיִשְׁמְרֵם אֱלֹהֵיכֶם 48  
:לְגַגְגַּת יִשְׁמְרֵם אֱלֹהֵיכֶם לֹא יִשְׁמְרֵם אֱלֹהֵיכֶם לֹא יִשְׁמְרֵם אֱלֹהֵיכֶם

מִחֲאֲדָרִין מְלָכָא לְדַנְיָאֵל רַבִּי וּמִתְנַן רַבְרַבִּין שְׂגִיָאן יְהִיב־לֵהּ  
וְהַשְׁלִיטָה עַל כָּל-מְדִינַת בָּבֶל וְרַב-סֻגְנִין עַל כָּל-חַכְמֵי בָבֶל:

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

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

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

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

אֲשַׁר יִשְׁמְרֵם אֱלֹהֵיכֶם לֹא יִשְׁמְרֵם אֱלֹהֵיכֶם לֹא יִשְׁמְרֵם אֱלֹהֵיכֶם 49  
:אֲשַׁר יִשְׁמְרֵם אֱלֹהֵיכֶם לֹא יִשְׁמְרֵם אֱלֹהֵיכֶם לֹא יִשְׁמְרֵם אֱלֹהֵיכֶם

מִטְוִיָּה לְבָעֵא מִן-מְלָכָא וּמִנִּי עַל עֲבִידֵתָא דִּי מְדִינַת  
בָּבֶל לְשִׁדְרַךְ מִיִּשְׁחַךְ וְעֲבֵד נְגוֹ וְדַנְיָאֵל בְּתַרְעָה מְלָכָא: פ

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

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

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

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