

Sepher Dani'El

Chapter 1

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

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

1. bish'nath shalosh l'mal'kuth Yahuyaqim melek-Yahudah ba'
N'bukad'ne'ttsar 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> 'En ětei τρίτῃ τῆς βασιλείας Ἰωακίμ βασιλέως Ἰουδα ἦλθεν
Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος εἰς Ἱερουσαλὴμ καὶ ἐπολιόρκει αὐτήν.

1 En etei tritō tēs basileias Iōakim basileōs Iouda ēlthen

In the year third of the kingdom of Jehoiakim king of Judah came
Nabouchodonosor basileus Babylōnos eis Ierousalēm kai epoliorkei autēn.
Nebuchadnezzar the king of Babylon unto Jerusalem, and assaulted it.

ב ויתן אדני בידו את-יהויקים מלך-יהודה
ומקצת כלי בית-האלהים וביאם ארץ-שנער
בית אלהיו ואת-הכלים הביא בית אוצר אלהיו:

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 Ἰωακίμ βασιλέα Ἰουδα καὶ ἀπὸ μέρους
τῶν σκευῶν οἴκου τοῦ θεοῦ, καὶ ἤνεγκεν αὐτὰ εἰς γῆν Σεννααρ οἶκον τοῦ θεοῦ αὐτοῦ.
καὶ τὰ σκεύη εἰσήνεγκεν εἰς τὸν οἶκον θησαυροῦ τοῦ θεοῦ αὐτοῦ.

2 kai edōken kyrios en cheiri autou ton Iōakim basilea Iouda

And YHWH gave into his hand Jehoiakim king of Judah,
kai apo merous tōn skeuōn oikou tou theou,
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 skeuē eisēnegken eis ton oikon thēsaurou tou theou autou.
And the items he carried into the house of the treasury of his mighty one.

ג ויאמר המלך לאשפנז רב סריסיו להביא מבני ישראל
ומזרע המלוכה ומן-הפרתמים:

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 Ασφανεῖ 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;

דְּיָלָדִים אֲשֶׁר אֵין-בָּהֶם כָּל-מָאֻם וְטוֹבֵי מְרָאָה
וּמְשָׁכִילִים בְּכָל-חֻכְמָה וְיֹדְעֵי דַעַת וּמְבִינֵי מִדָּע וְאֲשֶׁר
כֹּחַ בָּהֶם לַעֲמֹד בְּהִיכַל הַמֶּלֶךְ וּלְלַמְּדָם סֵפֶר וּלְשׁוֹן כַּשְׁדִּים:

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

Dan1:4 youths in whom was 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 οἷς οὐκ ἔστιν ἐν αὐτοῖς μῶμος καὶ καλοὺς τῇ ὄψει καὶ συνιέντας ἐν πάσῃ σοφίᾳ καὶ γιγνώσκοντας γνῶσιν καὶ διανοομένους φρόνησιν καὶ οἷς ἔστιν ἰσχύς ἐν αὐτοῖς ἐστάναι ἐν τῷ οἴκῳ τοῦ βασιλέως, καὶ διδάξαι αὐτοὺς γράμματα καὶ γλῶσσαν Χαλδαίων.

4 neaniskous hois ouk estin en autois mōmos kai kalous tē opsei
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 dianooumenous 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 Chaldaion.
to teach them letters and the language of the Chaldeans.

חַוְיָמָן לָהֶם הַמֶּלֶךְ דְּבַר-יוֹם בְּיוֹמוֹ מִפֶּת-בַּג הַמֶּלֶךְ וּמֵיַיִן
מִשְׁתֵּיו וּלְגַדְלָם שָׁנִים שְׁלוֹשׁ וּמִקְצָתָם יַעֲמְדוּ לִפְנֵי הַמֶּלֶךְ:

5. way'man lahem hamelek d'bar-yom b'yomo mipath-bag hamelek umiyeyn 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 of the king's food and of the wine which he drank so as to bring them up three years,

so that at the end of them they might stand before the king.

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

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

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 autous 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.

וַיְהִי בָהֶם מִבְּנֵי יְהוּדָה דָּנִיֵּאל חֲנַנְיָה מִישָׁאֵל וְעֶזְרָיָה׃

6. way'hi bahem mib'ney Yahudah Dani'El Chanan'Yah Misha'El wa'Azar'Yah.

Dan1:6 And there were among them from the sons of Yahudah were Dani'El, ChananYah, Misha'El and AzarYah.

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

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.

וַיִּשֶׁם לָהֶם שָׂר הַסְּרִיסִים שִׁמּוֹת וַיִּשֶׁם לְדָנִיֵּאל בֶּלְטַשְׁצַּר
וְלִחְנַנְיָה שְׁדַרְכַּךְ וְלִמְשָׁאֵל מֵיֶשֶׁךְ וְלְעֶזְרָיָה אֶבְד־נֶגוֹ׃

7. wayasem lahem sar hasarisim shemoth wayasem l'Dani'El Bel't'sha'ttsar w'laChanan'Yah Shad'rak ul'Misha'El Meyshak w'la'Azar'Yah `Abed n'go.

Dan1:7 Then the chief of the eunuchs assigned names to them; and to Dani'El he assigned the name Belteshatssar, to ChananYah Shadrak, to Misha'El Meyshak and to AzarYah Abed-nego.

<7> καὶ ἐπέθηκεν αὐτοῖς ὁ ἀρχιευνουῦχος ὀνόματα, τῷ Δανιηλ Βαλτασαρ
καὶ τῷ Ἀνανία Σεδραχ καὶ τῷ Μισαηλ Μισαχ καὶ τῷ Ἀζαρία Ἀβδεναγῶ.

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.

חַוִּישֶׁם דָּנִיֵּאל עַל-לִבּוֹ אֲשֶׁר לֹא-יִתְּנָאֵל בְּפִתְּבַג הַמֶּלֶךְ
וּבִיָּין מִשְׁתֵּיו וַיִּבְקֶשׁ מִשָּׂר הַסְּרִיסִים אֲשֶׁר לֹא יִתְּנָאֵל׃

8. wayasem Dani'El `al-libo 'asher lo'-yith'ga'al b'phath'bag hamelek

ub'yeyn mish'tayu way'baqesh misar hasarisim 'asher lo' yith'ga'al.

Dan1:8 But 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 οἴνῳ τοῦ πότου αὐτοῦ, καὶ ἤξιωσε τὸν ἀρχιευνούχον ὡς οὐ μὴ ἀλισγηθῇ.

8 kai etheto Daniēl epi tēn kardia 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.

טויתן האלהים את-דניאל לחסד
ולרחמים לפני שר הסריסים:

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

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 ἀρχιευνούχου.

9 kai edōken ho theos ton Daniēl eis eleon

And the Elohim granted Daniel for mercy

kai eis oiktirmon enōpion tou archieunouchou.

and for compassion before the chief eunuch.

ויאמר שר הסריסים לדניאל ירא אני את-אדני המלך
אשר מנה את-מאכלכם ואת-משתיכם
אשר למח יראה את-פניכם זעפים מן-הילדים
אשר כגילכם וחיבתם את-ראשי למלך:

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 ἀρχιευνούχος τῷ Δανιηλ Φοβοῦμαι ἐγὼ τὸν κύριόν μου τὸν βασιλέα τὸν ἐκτάξαντα τὴν βρώσιν ὑμῶν καὶ τὴν πόσιν ὑμῶν μήποτε ἴδῃ τὰ πρόσωπα ὑμῶν σκυθρωπά

παρὰ τὰ παιδάρια τὰ συνήλικα ὑμῶν καὶ καταδικάσητε τὴν κεφαλὴν μου τῷ βασιλεῖ.
 10 kai eipen ho archieunouchos tō 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.

יֵאָמֵר דָּנִיֵּאל אֶל-הַמְּלָצָר אֲשֶׁר מִנָּה שָׂר הַפָּרִיסִים
 עַל-דָּנִיֵּאל חֲנַנְיָה מִישָׁאֵל וְעֶזְרָיָה:

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 ἀρχιευνούχος ἐπὶ Δανιηλ,
 Ανανιαν, Μισαηλ, 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.

יִבְנֶס-נָא אֶת-עֲבָדֶיךָ יָמִים עֲשָׂרָה וַיִּתְּנוּ-לָנוּ מִן-הַזֵּרְעִים
 וְנֹאכְלָה וּמָרָם וְנִשְׁתֶּה:

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

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

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

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.

יִגְוִירָאוּ לְפָנֶיךָ מְרִאִינוּ וּמִרְאֶה הִילָדִים הָאֲכָלִים
 אֶת פֶּתֶבֶג הַמְּלָךְ וְכֹאֲשֶׁר תִּרְאֶה עֲשֵׂה עִם-עֲבָדֶיךָ:

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

Dan1:13 Then let our appearance be observed in your presence and the appearance of the youths who are eating the king's food. And as you see, deal so with your servants.

<13> καὶ ὀφθῆτωσαν ἐνώπιόν σου αἱ ιδέαι ἡμῶν
καὶ αἱ ιδέαι τῶν παιδαρίων τῶν ἐσθιόντων τὴν τράπεζαν τοῦ βασιλέως,
καὶ καθὼς ἂν ἴδῃς ποιήσον 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!

יד ושמע להם לדבר הזה וינסם ימים עשרה:

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

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

<14> καὶ 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 ומקצת ימים עשרה נראה מראיהם טוב

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

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

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

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

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

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

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

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

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

טז ויהי המלצר נשא את-פתבגם

ויין משתייהם ונתן להם זרענים:

16. way'hi hamel'tsar nose' 'eth-path'bagam

w'yeyn mish'teyhem w'nothen lahem zer`onim.

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

<16> καὶ ἐγένετο Ἀμελσαδ ἀναιρούμενος τὸ δεῖπνον αὐτῶν

καὶ τὸν οἶνον τοῦ πόματος αὐτῶν καὶ ἐδίδου αὐτοῖς σπέρματα.

16 kai egeneto Amelsad anairoumenos to deipnon autōn

And it came to pass Melzar did away with their supper

kai ton oinon tou pomatos autōn kai edidou autois spermata.

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

יְהוֹדָדִים הָאֵלֶּה אֲרַבְעָתָם נָתַן לָהֶם הָאֱלֹהִים מִדָּע
וְהַשְׂכֵּל בְּכָל-סֵפֶר וְחֻכְמָה וְדַגְיָאֵל הִבִּין בְּכָל-חֲזוֹן וְחִלְמוֹת:

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 Δανιὴλ συνῆκεν ἐν πάσῃ ὁράσει καὶ ἐνυπνίοις.

17 kai ta paidaria tauta, hoi tessares autoi, edōken autois ho theos synesin

And as for these four children, Elohim gave to them understanding

kai phronēsīn en pasē grammatikē kai sophiā;

and intelligence in all academics, and wisdom.

kai Daniēl synēken en pasē horasei kai enypnois.

And Daniel perceived in every vision and in dreams.

יְחִי לְמִקְצֵת הַיָּמִים אֲשֶׁר-אָמַר הַמֶּלֶךְ לְהָבִיאָם
וַיָּבִיאוּם שָׂר הַסָּרִיסִים לִפְנֵי נְבֻכַדְנֶצַּר:

18. ul'miq'tsath hayamim 'asher-'amar hamelek lahabi'am

way'bi'em sar hasarisim liph'ney N'bukad'nettsar.

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, ᾧν εἶπεν ὁ βασιλεὺς εἰσαγαγεῖν αὐτούς,

καὶ εἰσήγαγεν αὐτούς ὁ ἀρχιευνούχος 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.

יְטוֹדְבַר אִתָּם הַמֶּלֶךְ וְלֹא נִמְצָא מִכֻּלָּם כְּדַגְיָאֵל חֲנַנְיָה מִשָּׁאֵל
וְעֶזְרָיָה וַיַּעֲמְדוּ לִפְנֵי הַמֶּלֶךְ:

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

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

<19> καὶ ἐλάλησεν μετ' αὐτῶν ὁ βασιλεὺς,

καὶ οὐχ εὐρέθησαν ἐκ πάντων αὐτῶν ὅμοιοι Δανιηλ
καὶ Ανανια καὶ Μισαηλ καὶ Αζαρια· καὶ ἔστησαν ἐνώπιον τοῦ βασιλέως.

19 kai elālēsen met' autōn 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.

כִּוְכַל דְּבַר חֲכָמַת בִּינָה אֲשֶׁר-בְּקֶשׁ מֵהֶם הַמֶּלֶךְ וַיִּמָּצְאוּ
עֲשָׂר יָדוֹת עַל כָּל-הַחֲרֻטִּים הָאֲשָׁפִים אֲשֶׁר בְּכָל-מַלְכוּתוֹ:

20. w'kol d'bar chak'math binah 'asher-biqesh mehem hamelek wayim'tsa'em 'eser
yadoth 'al kal-hachar'tumim ha'ashaphim 'asher b'kal-mal'kutho.

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

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

20 kai en panti hrēmati sophias kai epistēmēs,
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 epaidous kai tous magous tous ontas en pasē tē basileiā autou.
than all of the enchanters, and the magi, the ones being in all of his kingdom.

כַּאֲוִיָּהּ דְּנִינְאֵל עַד-שְׁנַת אַחַת לְכוֹרֶשׁ הַמֶּלֶךְ: פ

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 Kyrōu tou basileōs.
And Daniel existed until year one of Cyrus the king.

Chapter 2

אִיבְשַׁנַּת שְׁתַּיִם לְמַלְכוּת נְבֻכַדְנֶצַּר חָלַם נְבֻכַדְנֶצַּר חֲלָמוֹת
וַתִּתְפָּעֶם רוּחוֹ וּשְׁנָתוֹ נִהְיָתָה עָלָיו:

1. ubish'nath sh'tayim l'mal'kuth N'bukad'nettsar chalam
N'bukad'nettsar 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 ὕπνος αὐτοῦ ἐγένετο ἀπ' αὐτοῦ.

1 En tō etei tō deuterō 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.

בַּיּוֹמָא מֶלֶךְ לְקִרְאָ לַחֲרָטִימִים וְלְאַשְׁפִּימִים וְלַמְכַּשְׁפִּים
וְלַכְּשָׁדִים לְהַגִּיד לְמֶלֶךְ חֲלֹמֹתָיו וַיָּבֹאוּ וַיַּעֲמְדוּ לִפְנֵי הַמֶּלֶךְ׃

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

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

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

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

גַּיּוֹמֶר לָהֶם הַמֶּלֶךְ חֲלֹם חֲלֹמֹתָיו
וַתִּפְעֶם רוּחִי לְדַעַת אֶת-הַחֲלֹם׃

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 Ἦνυπνιάσθην,
καὶ ἐξέστη τὸ πνεῦμά 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.

דַּוִּידְבָּרוּ הַכְּשָׁדִים לְמֶלֶךְ אֲרָמִית מִלְּפָא לְעֲלִמִין חַיִּי
אָמַר חֵלְמָא לְעַבְדֶּיךָ וּפְשָׂא נְחֻא׃

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

Dan2:4 Then the 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·
σύ εἰπὸν 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 enypnion tois paisin sou,

You tell the dream to your servants!

kai tēn sygkrisin anangeloumen.

and the interpretation of it we shall announce.

הַעֲנֵה מִלְכָּא וְאָמַר לְכַשְׂדֵּיָא מִלְתָּא מְנִי אֲזִדָּא הֵן
לֹא תְהוּדְעוּנִי חֵלְמָא וּפְשָׁרָהּ חֲדָמִין תְּתַעֲבְדוּן
וּבְתִיכּוֹן נְוָלִי יִתְשָׁמוּן:

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 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' ἐμοῦ ἀπέστη·
ἐὰν μὴ γνωρίσητέ μοι τὸ ἐνύπνιον καὶ τὴν σύγκρισιν αὐτοῦ,
εἰς ἀπώλειαν ἔσεσθε, καὶ οἱ οἴκοι ὑμῶν διαρπαγῆσονται·

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.

וְהֵן חֵלְמָא וּפְשָׁרָהּ תְּתַחֲסִין מִתָּנָן וְנִבְזָה
וְיִקָּר שְׂגִיָּא תְּקַבְּלוּן מִן-קַדְמֵי לָהֵן חֵלְמָא וּפְשָׁרָהּ חֲדָמִין:

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 γνωρίσητέ 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 apageilate moi.

זַעֲנוּ תַנְיָנוֹת וְאָמְרִין מַלְכָּא חֶלְמָא יֹאמַר לְעַבְדֹּהִי
וּפְשָׁרָהּ נְהַחֲוֶה:

7. `ano thin'yanuth w'am'rin 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 eipato 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.

חֶעֱנָה מַלְכָּא וְאָמַר מִן-יַצִּיב יָדַע אֲנָה דִּי עֲדָנָא אֲנִתָּוּן
זְבִינִין כָּל-קָבֵל דִּי חֲזִיתָוּן דִּי אֲזָדָא מִנִּי מַלְתָּא:

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 ἐξαγοράζετε, καθότι εἴδετε ὅτι ἀπέστη ἀπ' ἐμοῦ τὸ ῥῆμα.

8 apekrithē ho basileus kai eipen Ep' alētheias oida egō hoti kairon hymeis 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.

ט דִּי הֵן-חֶלְמָא לֹא תְהוּדְעֵנִי חֲדָה-הִיא דְּתִכּוֹן וּמִלָּה כְּדָבָה
וּשְׁחִיתָהּ הַזְמִנְתָּוּן לְמֹאמַר קְדָמִי עַד דִּי עֲדָנָא
יִשְׁתַּנָּא לְהֵן חֶלְמָא אָמְרוּ לִי וְאִנְדַּע דִּי פְשָׁרָהּ תִּתְחַוְנֵנִי:

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, οἶδα ὅτι ῥῆμα ψευδὲς
καὶ διεφθαρμένον συνέθεσθε εἰπεῖν ἐνώπιόν μου, ἕως οὗ ὁ καιρὸς παρέλθῃ.

τὸ ἐνύπνιον μου εἶπατέ μοι, καὶ γνώσομαι ὅτι τὴν σύγκρισιν αὐτοῦ ἀναγγελεῖτέ μοι.
 9 **ean oun to enypnion mē anaggeilēte moi, oida hoti hrēma pseudēs**
If then the dream you should not announce to me, I know that word a lying
kai diephtharmenon synethesthe 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.

יַעֲנֹו כְשֶׁדִּיא קָדָם-מֶלֶכָא וְאָמְרִין לָא-אִיתִי אֲנִי עַל-יְבִשְׁתָּא
 דִּי מַלְת מֶלֶכָא יוּכַל לְחַחְוָנָה כָּל-קָבֵל דִּי כָּל-מֶלֶךְ רַב
 וְשָׁלִיט מְלָה כְדָנָה לָא שְׁאֵל לְכָל-חַרְטָם וְאֶשְׁפָּ וְכְשֶׁדִּי:

10. **`ano Kas'daye' qadam-mal'ka' w'am'rin la'-'ithay 'anash `al-yabesh'ta'**
di millath mal'ka' yukal l'hachawayah kai-qabel di kal-melek rab
w'shalit millah 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 ξηρᾶς, ὅστις τὸ ῥῆμα τοῦ βασιλέως δυνήσεται γνωρίσαι,
 καθότι πᾶς βασιλεὺς μέγας καὶ ἄρχων ῥῆμα τοιοῦτο οὐκ ἐπερωτᾷ ἐπαιδόν,
 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 toiouto ouk eperōtā epaoidon, magon kai Chaldaion;
and ruler matter according to such asked not an enchanter, magus or Chaldean.

יֵא וּמִלְתָּא דִּי-מֶלֶכָה שְׁאֵל יְקִירָה וְאָחָרָן לָא אִיתִי דִּי יַחְוָנָה
 קָדָם מֶלֶכָא לָהֵן אֶלְהִין דִּי מְדַרְהוֹן עַם-בְּשָׂרָא לָא אִיתְוָהִי:

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

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

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

11 **hoti ho logos, hon ho basileus eperōtā, barys, kai heteros ouk estin,**
For the word which the king asks is heavy, and no other there is

hos anaggelei auton enōpion tou basileōs, all' ē theoi,
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.

יבֹכַל-קָבֵל דְּנָה מַלְכָּא בְּנִס וּקְצָף שְׁנִיא
וְאָמַר לְהוֹבְדָה לְכָל חַכִּימֵי בָבֶל:

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

Dan2:12 Thereupon the king was enraged and very angered.
And he commanded to destroy all the wise men of Babel.

<12> τότε ὁ βασιλεὺς ἐν θυμῷ καὶ ὀργῇ 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.

יגִידְתָּא נִפְקַת וְחַכִּימָא מִתְקַטְלִין
וּבְעֹז דְּנִיָּאֵל וְחִבְרוֹהִי לְהַתְקַטְלָה: פ

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

Dan2:13 So the law went forth that the wise men should be slain;
and they looked for Dani'El 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.

יד בְּאֵדָיִן דְּנִיָּאֵל חֲתִיב עֲטָא וְטַעַם לְאַרְיֹךְ רַב-טַבָּחָא
דִּי מַלְכָּא דִּי נִפְקַת 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 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 Αῤιωχ τῷ ἀρχιμαγείρῳ
τοῦ βασιλέως, ὅς 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.

טו ענה ואמר לאריוך שליטא די-מלכא על-מה דתא
מהחצפה מן-קדם מלכא אבין מלתא הודע אריוך לדניאל:

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 Ariyok, 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 ῥῆμα 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.

טו דניאל על ובצה מן-מלכא די זמן ינתן-לה
ופשרא להחזיה למלכא: כ

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 ἤξιωσεν τὸν βασιλέα ὅπως χρόνον δῶ αὐτῷ,
καὶ τὴν σύγκρισιν αὐτοῦ ἀναγγείλῃ τῷ βασιλεῖ.

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

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

kai tēn sygkrisin autou anaggeilē tō basilei.

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

יז אבין דניאל לביתה אזל ולחנניה מישאל
ועזריה חבריה מלתא הודע:

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 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.

יְחִירְחַמִּין לְמִבְעֵא מִן־קֶדֶם אֱלֹהֵי שָׁמַיָּא עַל־רָזָה דְנָה
דִּי לֹא יְחַבְדּוּן דְנִיְאֵל וְחַבְרוּהִי עִם־שְׂאֵר חַכִּימֵי בָבֶל׃

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

Dan2:18 that they might pray for before the mercies of the El of 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 οἰκτιρμούς ἐζήτουν παρὰ τοῦ θεοῦ τοῦ οὐρανοῦ ὑπὲρ τοῦ μυστηρίου τούτου, ὅπως ἂν μὴ ἀπόλωνται Δανιηλ καὶ οἱ φίλοι αὐτοῦ μετὰ τῶν ἐπιλοίπων σοφῶν Βαβυλῶνος.

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

יִטְאַדְיִן לְדְנִיְאֵל בְּחֻזָּא דִּי־לֵילְיָא רָזָה גָלִי
אַדְיִן דְנִיְאֵל בְּרֶךְ לְאֱלֹהֵי שָׁמַיָּא׃

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

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

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

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

כְּעֵנָה דְנִיְאֵל וְאָמַר לְהוּא שְׁמָה דִּי־אֱלֹהֵא מְבָרַךְ מִן־עַלְמָא
וְעַד־עַלְמָא דִּי חֲכֻמָּתָא וְגִבּוּרְתָּא דִּי לֹא־חֵיא׃

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 Εἴη τὸ ὄνομα τοῦ θεοῦ εὐλογημένον ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος, ὅτι ἡ σοφία καὶ ἡ σύνεσις αὐτοῦ ἐστίν·

20 Daniēl kai eipen Eiē to onoma tou theou eulogēmenon apo tou aiōnos
And Daniel 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.

כא והוא מהשנא עדנא וזמנא מהעדה מלכין ומקנים
מלכין יהב חכמתא לחכמיין ומנדעא לידעי בינה:

21. w'hu' m'hash'ne' `idanaya' w'zim'naya' m'ha`deh mal'kin
um'haqeym mal'kin yaheb chak'm'tha' l'chakimin uman'd`a' l'yad`ey binah.

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

<21> καὶ αὐτὸς ἀλλοιοῖ καιροὺς καὶ χρόνους, καθιστᾷ βασιλεῖς
καὶ μεθιστᾷ, διδούς σοφίαν τοῖς σοφοῖς καὶ φρόνησιν τοῖς εἰδόσιν σύνεσιν·

21 kai autos alloioi kairous kai chronous, kathistā basileis
And he changes seasons and times; he ordains kings,

kai methistā, didous sophian tois sophois
and changes; giving wisdom to the wise,

kai phronēsin tois eidosin synesin;
and intelligence to the ones knowing understanding.

כב הוא גלא עמיקתא ומסתרתא רע מה בחשוקא
ונהירא עמה שרא:

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 βάθρα καὶ ἀπόκρυφα, γινώσκων τὰ ἐν τῷ σκότει,
καὶ τὸ φῶς μετ' αὐτοῦ ἐστίν·

22 autos apokalyptei 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.

כג לך אלה אבהתי מהודא ומשבח אנה
די חכמתא וגבורתא יחבת לי וכען הודעתני
די בעינא מנך די מלת מלכא הודעתנא:

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-millath 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 ἔδωκάς μοι καὶ ἐγνώρισάς μοι ἃ ᾔξιώσαμεν 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.**

כדָּכָל-קָבֵל הָנָה דָּנִיֵּאל עַל-אַרְיוֹךְ הִי מִנִּי מַלְכָּא
לְהוֹבְדָה לְחַכִּימֵי בָבֶל אֲזַל וְכֵן אָמַר-לֵיהּ לְחַכִּימֵי בָבֶל
אֶל-תְּהוֹבֵד הָעֵלְנִי קָדָם מַלְכָּא וּפְשָׁרָא לְמַלְכָּא אַחֲוָא: ס

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 ἦλθεν Δανιηλ πρὸς Ἀριωχ, 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**
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, eisage 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.**

כהֶאֱדִינ אַרְיוֹךְ בְּהַתְּבַהֲלָה הִנְעֵל לְדָנִיֵּאל קָדָם מַלְכָּא
וְכֵן אָמַר-לֵיהּ דִּי-הַשְׁפַּחַת גְּבַר מִן-בְּנֵי גְלוּתָא
הִי יְהוּד הִי פְשָׁרָא לְמַלְכָּא יְהוּדָע:

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 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 Ἀριωχ ἐν σπουδῇ εἰσήγαγεν τὸν Δανιηλ ἐνώπιον τοῦ βασιλέως καὶ εἶπεν αὐτῷ Εὕρηκα 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 anaggelei.

one who the interpretation to the king shall announce.

כּוּ עָנָה מֶלֶכָא וְאָמַר לְדַנְיָאֵל דִּי שְׁמִיה בִּלְטִשְׁאֲצָר
הָאִיתִיךָ כְּהֵל לְהוֹדְעָתִי חֶלְמָא דִּי-חַזֵּית וּפְשָׁרָהּ:

26. `aneh mal'ka' w'amar l'Dani'El di sh'meh Bel't'sha'ttsar

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 Βαλτασαρ

Ei dūnasai moi anaggeilai to enūpnion, 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?

כּוּ עָנָה דַּנְיָאֵל קָדָם מֶלֶכָא וְאָמַר רָזָה דִּי-מֶלֶכָא שְׁאֵל לָא
חַכִּימִין אֲשָׁפִין חֲרָטְמִין גְּזָרִין יְכָלִין לְהַחְנִיחַ לְמֶלֶכָא:

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

Tò mystērion, ὃ ὁ βασιλεὺς ἐπερωτᾷ, οὐκ ἔστιν σοφῶν, μάγων,

ἐπαοιδῶν, γαζαρηνῶν ἀναγγεῖλαι τῷ βασιλεῖ,

27 kai apekrithē Daniēl enōpion tou basileōs kai legei To mystērion,

And Daniel answered before the king, and he said, The mystery

ho ho basileus eperōtā, ouk estin sophōn, magōn, epaoidōn, gazarēnōn

which the king asks is not of wise men, magi, enchanters, astrologers,

anaggeilai tō basilei,

to announce to the king.

כּח בָּרַם אֵיתִי אֵלֶּה בְּשִׁמְיָא גָּלָא רָזִין וְהוֹדַע לְמֶלֶכָא
נְבוּכַדְנֶצַּר מָה דִּי לְהוּא בְּאַחֲרִית יוֹמָא חֶלְמָךְ

וְחִזְרִי רֵאשֶׁךְ עַל-מִשְׁכְּבְּךָ דְּנָה הוּא: פ

28. b'ram 'ithay 'Elah bish'maya' gale' razin w'hoda l'mal'ka' N'bukad'netstsar 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> ἄλλ' ἢ ἔστιν θεὸς ἐν οὐρανῷ ἀποκαλύπτων μυστήρια καὶ ἐγνώρισεν τῷ βασιλεῖ Ναβουχοδονοσορ ἃ δεῖ γενέσθαι ἐπ' ἐσχάτων τῶν ἡμερῶν.
τὸ ἐνύπνιον σου καὶ αἱ ὁράσεις τῆς κεφαλῆς σου ἐπὶ τῆς κοίτης σου τοῦτό ἐστιν.

28 all' ē estin theos en ouranō apokalyptōn mystēria

But there is an El in the heavens 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 epī tēs koitēs sou touto estin.

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

כַּטְאֲנִתָּה מַלְכָּא רַעֲיוֹנְךָ עַל-מִשְׁכְּבְּךָ סְלִקְךָ מָה דִּי לְהוּא
אַחֲרֵי דְנָה וְגַלְא רִזְיָא הוֹדְעָךָ 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 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.

לֹאֲנָה לָא בְּחֻכְמָה דִּי-אֵיתִי בִּי מִן-כָּל-חֲנִיָּא רָזָא
דְּנָה וְגַלְי לִי לָהֶן עַל-דְּבַרְתָּ דִּי פִּשְׁרָא לְמַלְכָּא יְהוֹדְעוּן
וְרַעֲיוֹנִי לְבָבְךָ תְּנִידַע:

30. wa'annah la' b'chak'mah di-'ithay bi min-kal-chayaya' raza' d'nah geli li lahen al-dib'rath di phish'ra' l'mal'ka' y'hod'un w'ra'yoney lib'bak tin'da'.

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

<30> καὶ ἐμοὶ δὲ οὐκ ἐν σοφίᾳ τῇ οὕσῃ ἐν ἐμοὶ παρὰ πάντας τοὺς ζῶντας τὸ μυστήριον
τοῦτο ἀπεκαλύφθη, ἀλλ' ἕνεκεν τοῦ τὴν σύγκρισιν τῷ βασιλεῖ γνωρίσαι,
ἵνα τοὺς διαλογισμοὺς τῆς καρδίας σου γνῶς.

30 kai emoi de ouk en sophiā tē ousē en emoi para pantas tous zōntas
And to me there is not a wisdom being in me more than all the living;
to mystērion touto apekalyphthē, 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.

לא אֶנְתָּה מֶלֶכָא חֲזָה חֲנוּתָ וְאֵלֹו צִלָּם חַד שִׁנְיָא צִלְמָא דִּכֵּן רַב
וְזִינָה נִתִּיר קֶאֱם לְקַבְלָךְ וְרוּחַ דְּחִיל:

31. 'an'tah mal'ka' chazeh haway'ath wa'alu ts'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 ἰδοὺ εἰκὼν μία, μεγάλη ἢ εἰκὼν ἐκείνη
καὶ ἡ πρόσοψις αὐτῆς ὑπερφερής, ἐστῶσα πρὸ προσώπου σου,
καὶ ἡ ὄρασις αὐτῆς φοβερὰ.

31 sy, basileu, etheōreis, 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.

לָב הוּא צִלְמָא רֵאשִׁיהּ דִּי-דְהַב טָב חֲדוּהִי
וְדָרְעוּהִי דִּי כֶסֶף מְעוּהִי וְיִרְכָתֶיהּ דִּי נְחָשׁ:

32. hu' tsal'ma' re'sheh di-d'hab tab chadohi
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 εἰκὼν, ἧς ἡ κεφαλὴ χρυσοῦ χρηστοῦ, αἱ χεῖρες καὶ τὸ στῆθος
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,

לְגִשְׁקוּהִי דִּי פֶרֶזֶל רַגְלוּהִי מִנְהוֹן דִּי פֶרֶזֶל וּמִנְהוֹן דִּי חֶסֶף:

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 ὄστράκινον.
 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.

לִדְחֹזֶה חַוִּיתָ עַד דִּי הִתְנַזְּרֶת אֶבֶן דִּי-לֹא בִידָן
 וּמָחַת לְצִלְמָא עַל-רִגְלוֹהִי דִּי פִרְזָלָא וְחִסְפָּא וְהִדְקֶת 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 ὄστρακίνοὺς καὶ ἐλέπτυνεν αὐτοὺς εἰς τέλος.

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

לֵּה בִּיאֲדָן דְּקִי כִּחְדָּה פִּרְזָלָא חִסְפָּא נְחָשָׁא כִּסְפָּא וְדַהָבָא וְחוּ
 כְּעוֹר מִן-אֲדָרִי-קִיט וּנְשָׂא הַמּוֹן רוּחָא וְכָל-אַתָּר לֹא-הִשְׁתַּכַּח
 לְהוֹן וְאַבְנָא דִּי-מָחַת לְצִלְמָא הָיָת לְטוֹר רַב וּמָלֵת כָּל-אַרְעָא:
 35. be'dayin daqu kachadah par'z'la' chas'pa' n'chasha' kas'pa' w'dahaba'
 wahawo k`ur min-`id'rey-qayit un'sa' himon ruach' w'kal-`athar la'-hish'takach l'hon
 w'ab'na' di-m'chath l'tsal'ma' hawath l'tur rab um'lath kal-`ar`a'.

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

<35> τότε ἐλεπτύνθησαν εἰς ἅπαξ τὸ ὄστρακον, ὁ σίδηρος, ὁ χαλκός,
 ὁ ἄργυρος, ὁ χρυσὸς καὶ ἐγένοντο ὥσεὶ κονιορτὸς ἀπὸ ἁλωνος 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,
 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 pneumatōs,
 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.

לוֹדְנָה חֶלְמָא וּפְשָׁרָה נֵאמַר קָדָם-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> τοῦτο ἐστὶν 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.

לֹא־אֶנְתָּה מֶלֶכָא מֶלֶךְ מְלָכָא דִּי אֱלָה שְׁמָיָא מְלָכוּתָא חֲסָנָא
וְתִקְפָּא וִיקָרָא 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 the heavens has given you the kingdom, the power, the strength and the glory;

<37> σύ, βασιλεῦ βασιλεὺς βασιλέων, ᾧ ὁ θεὸς τοῦ οὐρανοῦ βασιλείαν ἰσχυρὰν καὶ κραταίαν 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 the heavens kingdom a strong

kai krataian kai entimon edōken,

and fortified and honorable gave.

לְחַיְבָכָל-דִּי דְאֶרֶץ בְּנֵי-אָנְשָׁא חַיּוֹת בְּרָא וְעוֹף-שָׁמַיָא
יְהִיב בְּיָדְךָ וְהִשְׁלַטְךָ בְּכָל-חֹן אֶנְתָּה-הוּא רֵאשָׁה דִּי דַּהַבָּא:

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

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

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

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 the heavens 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.

לְטוֹבַתְךָ תִּקְוִים מְלָכוּ אַחֲרֵי אֶרְעָא מִנָּךְ

וּמַלְכוֹ תְּלִיתִיָּא אַחֲרֵי דִּי נַחֲשָׂא דִּי תִשְׁלַט בְּכָל-אַרְעָא:

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 ὀπίσω σου ἀναστήσεται βασιλεία ἑτέρα ἥττων σου,
καὶ βασιλεία τρίτη ἣτις 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.

מִמַּלְכוֹ רְבִיעִיָּה תִּהְיֶה תַּחְתָּא תְּקִיֶּפָה כְּפַרְזָּא כָּל-קֶבֶל דִּי פַרְזָּא

מְחַדֵּק וְחִשֵּׁל כֹּלָא וְכַפְרָזָּא דִּי-מְרַעַע כָּל-אַלִּין תִּדֵּק וְתִרְעֶ:

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

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

<40> καὶ βασιλεία τετάρτη ἔσται ἰσχυρὰ ὡς ὁ σίδηρος· ὃν τρόπον ὁ σίδηρος λεπτύνει
καὶ δαμάζει πάντα, οὕτως πάντα λεπτυνεῖ καὶ δαμάσει.

40 kai basileia tetartē estai ischyra hōs ho sidēros;

And kingdom a fourth which shall be strong as iron,

hon tropon ho sidēros leptynei kai damazei panta,

in which manner iron makes fine and tames all things –

houtōs panta leptynei kai damasei.

so all shall be made fine and be tamed.

מֵאִי-דִּי-תִּזְיֶה רַגְלֵיָּא וְאַצְבָּעֵתָא מִנְהוֹן חֶסֶף דִּי-פִּחָר

וּמִנְהוֹן פַּרְזֵל מְלָכוֹ כְּלִיגָה תִּהְיֶה וּמִן-נַצְבָּתָא דִּי פַרְזָּא

לְהֹא-בַה כָּל-קֶבֶל דִּי תִּזְיֶה פַרְזָּא מְעַרֵב בְּחֶסֶף 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 teheweh umin-nits'b'tha'
di phar'z'la' lehewe'-bah kal-qabel di chazay'thah par'z'la' m'arab bachasaph tina'.

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

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

41 kai hoti eides tous podas kai tous daktylous

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

מבֿ וְאַצְבָּעַת רַגְלָיָא מִנְהוֹן פְּרִזָּל וּמִנְהוֹן חֶסֶף מִן־קֶצֶת
 מְלִכּוּתָא תְּהוּה תְּקִיפָה וּמִנְה תְּהוּה תְּבִירָה:

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

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

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.

מגֿ דִּי חֲזִיתָ פְּרִזָּלָא מְעָרֵב בְּחֶסֶף טִינָא מִתְעָרְבִין
 לְהוֹן בְּזֵרַע אָנָּשָׁא וְלֹא־לְהוֹן דְּבִקִּין דְּנָה
 עִם־דְּנָה הָא־כְּדִי פְּרִזָּלָא לֹא מִתְעָרֵב עִם־חֶסֶפָּא:

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,
 ven as iron does not mix with clay.

<43> ὅτι εἶδες τὸν σίδηρον ἀναμειγμένον τῷ ὀστράκῳ, συμμειγείς 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.

מִדְּבִיּוּמִיהוֹן דִּי מְלִכּוּתָא אֲנִין יָקִים אֶלְהָא שְׁמַיָּא מְלִכּוּ דִּי

לְעַלְמִין לֹא תִתְחַבֵּל וּמַלְכוּתָהּ לְעַם אֲחֵרָן לֹא תִשָּׁתַבֵּק
תִּדָּק וְתִסִּיף כָּל-אֱלֹהִין מַלְכוּתָא וְהִיא תִקּוּם לְעַלְמִיָּא:

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 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, ἣτις εἰς τοὺς αἰῶνας οὐ διαφθαρήσεται,
καὶ ἡ βασιλεία αὐτοῦ λαφ' ἐτέρῳ οὐχ ὑπολειφθήσεται·
λεπτυνεῖ 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 the heavens a kingdom,
hētis eis tous aiōnas ou diaphtharēsetai,
which into the eons shall not be corrupted.

kai hē basileia autou laō 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.

מִהַ כָּל-קָבֵל דִּי-חֲזִיתָ דִּי מִטּוּרָא אֲתִגְזֶרֶת אֲבָן
דִּי-לֹא בִידִין וְהִדְקָת פְּרִזְלָא נְחָשָׁא חֲסָפָא כִסְפָּא
וְדַחְבָּא אֱלֹהֵי רַב הוֹרַע לְמַלְכָּא מָה דִּי לְהוּא אֲחֵרִי דְנָה
וְיִצִּיב חֶלְמָא וּמְהִימָן פְּשָׁרָה: פ

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

In which manner you beheld that from a mountain was trimmed a stone
anew 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. And is true the dream,
 kai pistē hē sygkrisis autou.
 and is trustworthy the interpretation of it.

מִיָּאֲדָיִן מַלְכָּא נְבוּכַדְנֶצַּר נָפַל עַל-אַנְפוּהִי
 וּלְדַנְיָאֵל סִגְד וּמִנְחָה וְנִיחֹחִין אָמַר לְנִסְכָּה לֵה:

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

46 tote ho basileus Nabuchadonosor 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.

מִזְעָנָה מַלְכָּא לְדַנְיָאֵל וְאָמַר מִן-קֶשֶׁט הִי אֱלֹהִים הוּא אֱלֹהִים
 אֱלֹהִים וּמֶרֶא מַלְכִּין וְגַלְה רָזִין הִי יְכַלֵּת לְמַגְלֵא רָזָה דְנָה:

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

Dan2:47 The king answered 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
 ὁ θεὸς ὑμῶν αὐτός ἐστιν θεὸς θεῶν καὶ κύριος τῶν βασιλέων
 καὶ ἀποκαλύπτων μυστήρια, ὅτι ἡδυνήθης ἀποκαλύψαι τὸ μυστήριον τοῦτο.

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

Ep' alētheias ho theos hymōn autos estin theos theōn
 In truth your El, he is El of mighty ones,

kai kyrios tōn basileōn kai apokalyptōn mystēria,
 and master of the kings, and uncovering mysteries,

hoti edynēthēs apokaluuai to mystērion touto.
 for you were able to uncover this mystery.

מִחֲאָדָיִן מַלְכָּא לְדַנְיָאֵל רַבִּי וּמַתָּנָן רַבְרָבָן שְׂגִיָּאן יְחַב-לֵה
 וְחַשְׁלִיטָה עַל כָּל-מְדִינַת בָּבֶל וְרַב-סֻגְיָן עַל כָּל-חַפְיָמִי בָבֶל:

48. 'edayin mal'ka' l'Dani'El rabi umat'nan rab'r'ban sagi'an y'hab-leh

w'hash'l'teh `al kal-m'dinath Babel w'rab-sig'nin `al kal-chakimey Babel.

Dan2:48 Then the king made 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 megala kai polla edōken autō
And magnified the king Daniel, and gifts great and many he gave to him,
kai katestēsēn 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.

מִטְּוִדְנִיָּאל בָּעָא מִן-מַלְכָּא וּמְנִי עַל עֲבִידְתָּא דִּי מְדִינַת
בָּבֶל לְשַׂרְרָךְ מִיִּשְׁךְ וְעֵבֶד נְגוֹ וְדְנִיָּאל בְּתַרְע מַלְכָּא: כ

49. w'Dani'El b'`a' min-mal'ka' umani `al `abid'ta' di m'dinath Babel
I'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 ἡτήσατο παρὰ τοῦ βασιλέως, καὶ κατέστησεν ἐπὶ τὰ ἔργα τῆς χώρας Βαβυλῶνος τὸν Σεδραχ, Μισαχ, Αβδεναγω· καὶ Δανιηλ ἦν ἐν τῇ αὐλῇ τοῦ βασιλέως.

49 kai Daniēl ētēsato para tou basileōs,
And Daniel asked of the king,
kai katestēsēn 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

אֲנִיּוֹכְדִנְצַר מַלְכָּא עֵבֶד צֶלֶם דִּי-דְהַב רֹמְהָ אָמִין
שְׁתִּין פְּתִיָּה אָמִין שֵׁת אֲקִימָה בְּבִקְעַת דְּוִרָּא בְּמְדִינַת 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> Ἔτους ὀκτωκαιδεκάτου Ναβουχοδονοσορ ὁ βασιλεὺς ἐποίησεν εἰκόνα χρυσῆν, ὕψος αὐτῆς πήχεων ἑξήκοντα, εὖρος αὐτῆς πήχεων ἕξ, καὶ ἔστησεν αὐτὴν ἐν πεδίῳ Δεῖρα ἐν χώρα Βαβυλῶνος.

1 Etous oktōkaidekatou Nabouchodonosor ho basileus epoiēsen 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 estēsen autēn en pediō Deira en chōrā Babylōnos.
and he stationed it in the plain of Dura, in the region of Babylon.

בּוּכַדְנֶצַּר מֶלֶךְ שָׁלַח לְמִכְנָשׁ לְאַחַשְׁדָּרְפִּנַּי סִגְנַיָּא
וּפְחֹתָא אֲדַרְגָּזְרַיָּא גְדָבְרַיָּא דְתַבְרַיָּא תַּפְתִּיָּא וְכָל שְׁלִטְנֵי
מְדִינָתָא לְמִתָּא לְחִנְפַת צִלְמָא דִּי הָקִים נְבוּכַדְנֶצַּר מֶלֶךְ:

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, ἡγούμενους καὶ τυράννους καὶ τοὺς ἐπ' ἐξουσιῶν
καὶ πάντας τοὺς ἄρχοντας τῶν χωρῶν ἔλθειν εἰς τὰ ἐγκαίνια τῆς εἰκόνης,
ἧς ἔστησεν Ναβουχοδονοσορ ὁ βασιλεὺς·

2 kai apesteiлен 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.

גַּבְאֲדַיִן מִתְכַּנְשִׁין אֲחַשְׁדָּרְפִּנַּי סִגְנַיָּא
וּפְחֹתָא אֲדַרְגָּזְרַיָּא גְדָבְרַיָּא דְתַבְרַיָּא תַּפְתִּיָּא
וְכָל שְׁלִטְנֵי מְדִינָתָא לְחִנְפַת צִלְמָא דִּי הָקִים נְבוּכַדְנֶצַּר
מֶלֶךְ וְקֶאֱמִין לְקַבֵּל צִלְמָא דִּי הָקִים נְבוּכַדְנֶצַּר:

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

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, ὑπάτοι, στρατηγοί, ἡγούμενοι, τύραννοι μεγάλοι, οἱ ἐπ' ἐξουσιῶν καὶ πάντες οἱ ἄρχοντες τῶν χωρῶν εἰς τὸν ἐγκαινισμὸν τῆς εἰκόνας, ἥς ἔστησεν Ναβουχοδοноσορ ὁ βασιλεύς, καὶ εἰστήκεισαν ἐνώπιον τῆς εἰκόνας, ἥς ἔστησεν Ναβουχοδοноσορ.

3 kai synēchthēsan hoi toparchai, hypatoi, stratēgoi, hēgoumenoi, And gathered together the toparchs, supreme leaders, commandants, leaders, tyrannoi 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.

ד וְכָרוּזָא קָרָא בְּחֵיל לְכוֹן אֲמַרִּין עַמְמַיָּא אֲמַיָּא וְלִשְׁנַיָּא:

4. w'karoza' qare' b'chayil l'kon 'am'rin `am'maya' 'umaya' w'lishanaya'.

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

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

4 kai ho kēryx eboa en ischui Hymin legetai, And the herald yelled in strength, To you it is spoken, laoi, phylai, glōssai; O peoples, tribes, languages,

ה בְּעֵדָנָא דִּי-תִשְׁמַעוּן קֹל קִרְנָא מִשְׁרוֹקִיתָא קִיתְרוֹס סַבְכָּא פְּסִנְתֵּרִין סוּמְפִנְיָה וְכֹל זִנְי זְמָרָא תַּפְלִין וְתִסְגְּדוּן לְצֶלֶם דִּהֶבָא דִּי הָקִים נְבוּכַדְנֶצַּר מֶלֶכָּא:

5. b'`idana' di-thish'm`un qal qar'na' mash'roqitha' qitharos sab'ka' p'san'terin sum'pon'yah w'kol z'ney z'mara' tip'lun w'this'g'dun l'tselem dahaba' di haqeym N'bukad'netssar 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> ἥ ἂν ὥρα ἀκούσητε τῆς φωνῆς τῆς σάλπιγγος σύριγγός τε καὶ κιθάρας, σαμβύκης καὶ ψαλτηρίου καὶ συμφωνίας καὶ παντὸς γένους μουσικῶν, πίπτοντες προσκυνεῖτε τῇ εἰκόνι τῇ χρυσῇ, ἥ ἔστησεν Ναβουχοδοноσορ ὁ βασιλεύς.

5 hē an hōra 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 estēsen Nabouchodonosor ho basileus;

to the image of gold which stationed Nebuchadnezzar the king.

וּמִן־דִּי־לָא יִפֹּל וְיִסְגֹּד בַּה־שַׁעֲתָא יִתְרַמָּא
לְגוּא־אַתּוּן נוֹרָא יִקְדָּתָא:

6. **uman-di-la' yipel w'yis'gud bah-sha`atha' yith'r'me' l'go'-`attun 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 ἂν μὴ πεσὼν προσκυνήσῃ, αὐτῇ 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.

זָכַל־קָבֵל דְּנָה בַּה־זְמַנָּא כְּדִי שְׁמַעִין כָּל־עַמְמַיָּא קָל קַרְנָא
מִשְׁרוֹקִיתָא קִיתָרִים שַׁבָּקָא פְּסַנְטֵרִין וְכָל זִנִּי זְמַרָא נְכַלִּין
כָּל־עַמְמַיָּא אַמְיָא וְלִשְׁנַיָּא סְגִדִּין לְצִלָּם וְהִקְבָּא
דִּי הִקִּים נְבוּכַדְנֶצַּר מִלְכָּא:

7. **kal-qabel d'nah beh-zim'na' k'di sham'in kal-`am'maya' qal qar'na' mash'roqitha' qitharos sab'ka' p'san'terin w'kol z'ney z'mara' naph'lin kal-`am'maya' `umaya' w'lishanaya' sag'din l'tselem dahaba' di haqeym N'bukad'netssar 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, πίπτοντες πάντες οἱ λαοί, φυλαί, γλῶσσαι προσεκύνουν τῇ εἰκόνι τῇ χρυσῇ, ἣ ἕστησεν Ναβουχοδοносор 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 estēsēn Nabouchodonosor ho basileus.

did obeisance to the image of gold which stationed Nebuchadnezzar the king.

חָכַל־קָבֵל דְּנָה בַּה־זְמַנָּא קַרְבִּי גְבָרִין כְּשִׁדְּאִין
וְאַכְלוּ קַרְצִיָּהוֹן דִּי יְהוּדָיָא:

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 Ἰουδαίους
tote prosēlthosan andres Chaldaioi kai diebalon tous Ioudaious
Then came forward men Chaldean, and they accused the Jews.

ט עֲנוּ וְאָמְרִין לְנְבוּכַדְנֶצַּר מַלְכָּא מַלְכָּא לְעֶלְמִין חַיִּי:

9. `ano w'am'rin liN'bukad'nettsar 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 Ναβουχοδονοσορ Βασιλεῦ, εἰς τοὺς αἰῶνας ζῆθι.
9 tō basilei Nabouchodonosor Basileu, eis tous aiōnas zēthi;
O king Nebuchadnezzar, O king, into the eons live!

י אֲנַתָּה מַלְכָּא שְׁמַתָּ טַעַם דִּי כָל-אֲנָשׁ דִּי-יִשְׁמַע
קָל קֶרְנָא מִשְׁרִקִיתָא קִיתָרִם שַׁבְכָּא פְסִנְתֵּרִין
וְסִיפִנְיָה וְכָל זִנִּי זְמָרָא יִפֹּל וְיִסְגַּד לְצֶלֶם יְהִיָּא:

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 syrighos 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,

יֵא וּמֵן-דִּי-לָא יִפֹּל וְיִסְגַּד יִתְרָמָא לְגֹא-אַתּוּן נֹרָא יְקַדְתָּא:

11. uman-di-la' yipel w'yis'gud yith'r'me' l'go'-'attun 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 πεισὼν 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.

יבֹאֲתִי גְבָרִין יְהוּדָאִין דִּי-מַנִּיתָ יְתָחוּן
עַל-עֲבִידַת מְדִינַת בָּבֶל שְׂדַרְךְ מִיִּשְׁךְ וְעֶבֶד נְגוּ גְבָרִיא
אַלְךָ לֹא-שָׁמוּ עֲלֶיךָ מִלְכָּא טַעֵם לֹא־לְהִיךָ לֹא פְלַחִין
וּלְצֻלָּם בְּהָבֵא דִּי הִקִּימָתָ לֹא סְגִדִין: 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 ul'tselem dahaba' di haqeym'at la' sag'din.

Dan3:12 There are men, Yahudim, whom you have set them over the business
of the province of 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 Ἰουδαῖοι, οὓς κατέστησας ἐπὶ τὰ ἔργα τῆς χώρας Βαβυλῶνος,
Σεδραχ, Μισαχ, Αβδεναγω, οἱ ἄνδρες ἐκεῖνοι οὐχ ὑπήκουσαν,
βασιλεῦ, τῷ δόγματί σου, τοῖς θεοῖς σου οὐ λατρεύουσιν
καὶ τῇ εἰκόνι τῇ χρυσῇ, ἣ ἔστησας, οὐ προσκυνοῦσιν.

12 eisin andres Ioudaioi, hous katestēsas epi ta erga tēs chōras Babylōnos,
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.

יגִבְאֲדִין נְבוּכַדְנֶצַּר בְּרַגְזָא וְחֶמָּה אָמַר לְהִיתָיָה לְשְׂדַרְךְ מִיִּשְׁךְ
וְעֶבֶד נְגוּ גְבָרִין אַלְךָ הִיתָיו קָדָם מִלְכָּא:

13. be'dayin N'bukad'nettsar 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.

יד עָנָה נְבֻכַדְנֶצַּר וְאָמַר לְהוֹן הַצָּדָא שְׂדַרְךְ מִיִּשְׁךְ
וְעֶבֶד נְגוּ לֹא־לְהִי אֵיתִיכוֹן פְּלַחִין

וְלִצְלָם יִהְיֶה אֵל הַקִּימָת לָא סְגִדִּין:

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

Dan3:14 Nebukadnetssar responded and said to them,
Is it true, Shadrak, Meyshak 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

Ei alēthōs, Sedrach, Misach, Abdenagō, tois theois mou ou latreueete

καὶ τῇ εἰκόνι τῇ χρυσῇ, ἣ ἔστησα, οὐ προσκυνεῖτε;

14 kai apekrithē Nabouchodonosor kai eipen autois

And Nebuchadnezzar responded and said to them,

Ei alēthōs, Sedrach, Meshach, Abed-nego, to my mighty ones you serve not,

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?

טו כַּעַן הֵן אֵיתִיכּוֹן עֲתִידִין הִי בַּעֲדָנָא הִי-תְשַׁמְעוּן קָל
קִרְנָא מְשֻׁרוֹקִיתָא קִיתְרִס שְׁבָכָא פְּסִנְתִּירִין
וְסוּמְפִנְיָה וְכָל זִנִּי זְמָרָא תַּפְלִין וְתַסְגִּדוּן לְצִלְמָא הִי-עֲבָדַת
וְהֵן לָא תַסְגִּדוּן בַּה-שְׁעִתָּה תַתְרָמוֹן לְגֹא-אַתּוֹן נוֹכָא יְקַדְתָּא
וּמִן-הוּא אֵלֶּה הִי יְשִׁיזְבְּנוֹן מִן-יָדִי:

15. k'an hen 'theykon `athidin di b'idana' di-thish'm'un qal qar'na' mash'roqitha' qitharos sab'ka' p'san'terin w'sum'pon'yah w'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'-'attun 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 ἐτοίμως ἵνα, ὡς ἂν ἀκούσητε τῆς φωνῆς τῆς σάλπιγγος σύριγγος τε καὶ κιθάρας, σαμβύκης καὶ ψαλτηρίου καὶ συμφωνίας καὶ παντὸς γένους μουσικῶν, πεισόντες προσκυνήσητε τῇ εἰκόνι, ἣ ἐποίησα. ἐὰν δὲ μὴ προσκυνήσητε, αὐτῇ τῇ ὥρᾳ ἐμβληθήσεσθε εἰς τὴν κάμινον τοῦ πυρὸς τὴν καιομένην. καὶ τίς ἐστὶν θεός, ὃς ἐξέλεῖται 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 emblēthēsēthe 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?

טז עֲנוּ שְׂדַרְךְ מִיִּשָׁךְ וְעֶבֶד נְגוֹ וְאַמְרִין לְמַלְכָּא נְבוּכַדְנֶצַּר
 לָא-חֲשִׁין אֲנַחְנָה עַל-הָנָה פִּתְגָם לְהַתְּבוּתָךְ:

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, Αβδευαγω λέγοντες τῷ βασιλεῖ
 Ναβουχοδονοσορ Οὐ χρεῖαν ἔχομεν ἡμεῖς περὶ τοῦ ῥήματος τούτου ἀποκριθῆναί σοι.
 16 kai apekrithēsan Sedrach, Misach, Abdenagō legontes tō basilei Nabouchodonosor
 And answered Shadrach, Meshach, and Abed-nego, saying to king Nebuchadnezzar,
 Ou chreian echomen hēmeis peri tou hrēmatos toutou apokrithēnai soi;
 no need have We concerning this matter to answer to you.

יז הֵן אֵיתִי אֱלֹהֵנָא דִּי-אֲנַחְנָא פִּלְחִין יְכַל לְשִׁיזְבוּתָנָא
 מִן-אַתּוֹן נוֹרָא יְקַדְתָּא וּמִן-יָדָךְ מַלְכָּא יִשְׁיזֵב:

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

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

<17> ἔστιν γὰρ θεός, ᾧ ἡμεῖς λατρεύομεν, δυνατὸς ἐξελεῖσθαι ἡμᾶς ἐκ τῆς καμίνου
 τοῦ πυρὸς τῆς καιομένης, καὶ ἐκ τῶν χειρῶν σου, βασιλεῦ, ῥύσεται ἡμᾶς.
 17 estin gar theos, hō hēmeis latreuomen, dynatos exelesthai hēmas
 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.

יח וְהֵן לָא יָדִיעַ לְהוּא-לָךְ מַלְכָּא דִּי לֹא-לְהִיךְ לָא-אֵיתִינָא
 פִּלְחִין וּלְצֵלָם וַהֲבָא דִּי הִקִּימָתָ לָא נִסְגָּד: ס

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 μὴ, γνωσθὲν ἔστω σοι, βασιλεῦ, ὅτι τοῖς θεοῖς σου οὐ λατρεύομεν

καὶ τῇ εἰκόνι τῇ χρυσῇ, ἣ 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.

יִטְבְּאוּ אֲדָרִין נְבוּכַדְנֶצַּר הַתְּמָלִי חֶמָא

וְצִלָּם אֲנַפְוִהִי אֲשַׁתְּנוּ עַל-שְׂדְרָךְ מֵיֶשֶׁךְ וְעֵבֶד נְגוּ עִנָּה

וְאָמַר לְמִזָּא לְאַתְוִנָא חַד-שִׁבְעָה עַל דִּי חִזָּה לְמִזְיָה:

19. be'dayin N'bukad'nettsar 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'yeh.

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 ἡ ὄψις τοῦ προσώπου αὐτοῦ ἡλλοιώθη ἐπὶ Σεδραχ, Μισαχ καὶ Αβδευαγω,

καὶ εἶπεν ἐκκαῦσαι τὴν κάμινον ἑπταπλασίως, ἕως οὗ εἰς τέλος ἐκκαῇ.

19 tote Nabouchodonosor eplēsthē thymou,

Then Nebuchadnezzar was filled of rage,

kai hē opsis tou prosōpou autou ἔλλοιόθη ἐπὶ Sedrach,

and the appearance of his face changed against Shadrach,

Misach kai Abdenagō, kai eipen ekkausai tēn kaminon heptaplasīōs,

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.

כּוֹלְגִבְרִין גִּבְרֵי-חַיִּל דִּי בְּחַיְלָהּ אָמַר לְכַפְתָּהּ לְשְׂדְרָךְ

מֵיֶשֶׁךְ וְעֵבֶד נְגוּ לְמִרְמָא לְאַתּוּן נוּרָא יְקַדְתָּא:

20. ul'gub'rin gibarey-chayil di b'chay'leh 'amar l'kapatthah l'shad'rak Meyshak

wa`Abed n'go l'mir'me' l'attun 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.

<20> καὶ ἄνδρας ἰσχυροὺς ἰσχύι εἶπεν πεδήσαντας τὸν Σεδραχ, Μισαχ

καὶ Αβδευαγω ἐμβαλεῖν εἰς τὴν κάμινον τοῦ πυρὸς τὴν καιομένην.

20 kai andras ischyrous ischui eipen pedēsantas ton Sedrach, Misach

And men strong of strength he told shackling Shadrach, Meshach,

kai Abdenagō embalein eis tēn kaminon tou pyros tēn kaiomenēn.

and Abed-nego, to cast them into the furnace fire burning.

כא באַדַיִן גּוּב־רַא אֶלֶךְ כְּפָתוּ בְּסַרְבְּלִיהוֹן פִּטְיִשְׁיֹהוֹן
וּכְרַבְלָתְהוֹן וּלְבִשְׁיֹהוֹן וּרְמִיּוֹ לְגוּא-אַתּוֹן נוּרָא יְקַדְתָּא:

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

<21> τότε οἱ ἄνδρες ἐκεῖνοι ἐπεδήθησαν σὺν τοῖς σαραβάροις αὐτῶν
καὶ τιάραις καὶ περικνημῖσι καὶ ἐνδύμασιν αὐτῶν
καὶ ἐβλήθησαν εἰς μέσον τῆς καμίνου τοῦ πυρὸς τῆς καιομένης.

21 tote hoi andres ekeinoi epedēthēsan syn tois sarabarois autōn

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,

כבֿל-קָבֵל דְּנָה מִן-דִּי מַלְתָּ מְלָכָא מַחְצָפָה
וְאַתּוּנָא אַזְה יַתִּירָא גּוּב־רַא אֶלֶךְ דִּי חֲסָקוּ לְשַׁדְרַךְ מִישַׁךְ
וְעַבְדֵּי נְגוֹ קַטְל חֲמוֹן שְׁבִיבָא דִּי נוּרָא:

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

Dan3:22 Therefore, 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 ρῆμα τοῦ βασιλέως ὑπερίσχυεν, καὶ ἡ κάμινος ἐξεκαύθη ἐκ περισσοῦ.

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

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

כג וּגּוּב־רַא אֶלֶךְ תְּלָתְהוֹן שְׁדְרַךְ מִישַׁךְ
וְעַבְדֵּי נְגוֹ נָפְלוּ לְגוּא-אַתּוֹן-נוּרָא יְקַדְתָּא מְכַפְתִּין: פ

23. w'gub'raya' 'ilek t'latehon shad'rak Meyshak
wa`Abed n'go n'phalu l'go'-'attun-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 Ἀβδεναγω ἔπεσον
εἰς μέσον τῆς καμίνου τοῦ πυρὸς τῆς καιομένης πεπεδημένοι.

23 kai hoi treis houtoi Sedrach, Misach kai Abdenagō epeson

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

eis meson tēs kaminou tou pyros tēs kaiomenēs pepedēmenoi.

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

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

24 Kai periepatoun en mesō tēs phlogos hymnountes ton theon
and walked in the midst of the flame, singing praise of Elohim,
kai eulogountes ton kyrion.
and blessing YHWH.

כַּד אֵדַיִן נְבוּכַדְנֶצַּר מִלְכָּא תָוָה וְקָם בְּהַתְּבַהֲלָה עָנָה וְאָמַר
לְהַקְבְּרוֹהִי הָלָא גְבָרִין תִּלְתָּא רְמִינָא לְגֹא-נִוְרָא מְכַפְתִּין
עָנִין וְאָמְרִין לְמִלְכָּא יִצְיָבָא מִלְכָּא:

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

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

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

91 Kai Nabouchodonosor ekousen hymnountōn autōn kai ethaumasen
And Nebuchadnezzar heard their praising. And he wondered,
kai exanestē en spoudē kai 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.

כֹּה עָנָה וְאָמַר הָא-אֲנָה חִזָּה גְבָרִין אַרְבַּעָה שְׂרָיִן
מְהֻלְבִּין בְּגֹא-נִוְרָא וְחָבַל לָא-אִתִּי בְּהוֹן
וְהִנֵּה דִי רְבִיעִיָּא דָּמָה לְבַר-אֱלֹהִין: ׀

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 βασιλεὺς Ἰδοὺ ἐγὼ ὁρῶ ἄνδρας τέσσαρας λελυμένους
καὶ περιπατοῦντας ἐν μέσῳ τοῦ πυρός, καὶ διαφθορὰ οὐκ ἔστιν ἐν αὐτοῖς,
καὶ ἡ ὄρασις 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.

כוּ בְּאַדְיִן קָרַב נְבוּכַדְנֶצַּר לְתַרְע אֶתוֹן נוּרָא יִקְדָּתָא עִנָּה
וְאָמַר שְׁדַרְךְ מֵיִשָּׁךְ וְעֶבֶד-נְגוֹ עֶבְדוֹהִי דִּי-אֱלֹהָא עֲלִיָּא פִּקּוּ
וְאַתּוּ בְּאַדְיִן נְפִקִין שְׁדַרְךְ מֵיִשָּׁךְ וְעֶבֶד נְגוֹ מִן-גּוֹא נוּרָא:

26. be'dayin q'reb N'bukad'netssar lith'ra' 'attun 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 προσήλθεν Ναβουχοδονοσορ πρὸς τὴν θύραν τῆς καμίνου τοῦ πυρὸς
τῆς καιομένης καὶ εἶπεν Σεδραχ, Μισαχ, Αβδεναγω οἱ δοῦλοι τοῦ θεοῦ τοῦ ὑψίστου,
ἐξέλθετε καὶ δεῦτε. καὶ ἐξήλθον 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 Abed-nego,

hoi douloi tou theou tou huioustou, 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 Abed-nego from out of the midst of the fire.

כְּזֵי וּמִתְכַּנְשִׁין אַחֲשׁוּר־פְּנִיָּא סְגִנְיָא וּפְחֻתָּא וְהַדְּבָרִי מִלְכָּא חֲזִין
לְגַבְרִיָּא אֱלִיָּה דִּי לָא-שְׁלֵט נוּרָא בְּגִשְׁמָחוֹן וּשְׁעָר רֵאשְׁחוֹן
לָא הִתְחַרְךְ וְסַרְבְּלִיחוֹן לָא שָׁנוּ וְרֵיחַ נוֹר לָא עֲדַת בְּחוֹן:

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 θριξ τῆς κεφαλῆς αὐτῶν οὐκ ἐφλογίσθη,
καὶ τὰ σαράβαρα αὐτῶν οὐκ ἠλλοιώθη, καὶ ὁσμὴ 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
 ouk ephlogisthē, kai ta sarabara autōn ouk ēlloiōthē,
 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.

כח ענה נבוכדנצר ואמר בריך אלההון די-שדרכך מישך
 ועבד נגו די-שלח מלאכה ושיזב לעבדוהי די התרחצו
 עלוהי ומלת מלכא שניו ויהבו גשמיהון די
 לא-יפלחון ולא-יסגדון לכל-אלה להן לאלההון:

28. `aneh N'bukad'netsar w'amar b'rik 'Elahahon di-shad'rak Meyshak wa`Abed n'go
 di-sh'lach mal'akeh w'sheyzib l'ab'dohi di hith'r'chitsu `alohi umillath 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 ἐξείλατο τοὺς παῖδας αὐτοῦ, ὅτι ἐπεποίθεισαν ἐπ' αὐτῷ
 καὶ τὸ ῥῆμα τοῦ βασιλέως ἠλλοίωσαν καὶ παρέδωκαν τὰ σώματα αὐτῶν εἰς πῦρ,
 ὅπως μὴ λατρεύσωσιν μηδὲ προσκυνήσωσιν παντὶ θεῷ ἀλλ' 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 El 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 ēlloiōsan
 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 El.

כט ומני שים טעים די כל-עם אמה ולשן די-זאמר שלח
 על אלההון די-שדרכך מישך ועבד נגוא סדמין ותעבד
 וביתה נולי ושתיה כל-קבל די לא איתי אלה אחרן

דִּי-יָכַל לְהַצִּיל כְּדָנָה:

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 ἐκτίθεται δόγμα Πᾶς λαός, φυλή, γλῶσσα, ἢ ἂν εἴπη βλασφημίαν κατὰ τοῦ θεοῦ Σεδραχ, Μισαχ, Αβδεναγω, εἰς ἀπόλειαν ἔσονται καὶ οἱ οἴκοι αὐτῶν εἰς διαρπαγὴν, καθότι οὐκ ἔστιν θεὸς ἕτερος ὅστις δυνήσεται ῥύσασθαι οὕτως.

96 kai egō ektithemai dogma Pas laos, phylē, glōssa,
And I display a decree, Every people, tribe, language,
hē an eipē blasphemian 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 El other who shall be able to rescue thus.

לְבַאֲדַיִן מַלְכָּא הַצֶּלַח לְשַׁדְרַךְ מִיִּשָּׁךְ

וְעַבְדִּי נְגוֹ בְּמַדִּינַת בָּבֶל: פ

30. **be'dayin mal'ka' hats'lach l'shad'rak Meyshak wa`Abed n'go bim'dinath Babel.**

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

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

97 tote ho basileus kateuthynen ton Sedrach, Misach, Abdenagō en tē chōrā Babylōnos
Then the king prospered Shadrach, Meshach, Abed-nego in the region of Babylon.
kai ēxiōsen autous hēgeisthai pantōn tōn Ioudaiōn tōn ontōn en tē basileiā autou.
and gave them authority to rule over all the Jews who were in his kingdom.

Chapter 4

לֹא נְבוּכַדְנֶצַּר מַלְכָּא לְכָל-עַמְמַיָּא אֲמַיָּא

וְלִשְׁנַיָּא דִּי-דְאֲרִין בְּכָל-אַרְעָא שְׁלָמְכוֹן יִשְׁגָּא:

1. (3:31 in Aramaic) **N'bukad'nettsar 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> Ναβουχοδονοσορ ὁ βασιλεὺς πᾶσι τοῖς λαοῖς, φυλαῖς

καὶ γλώσσαις τοῖς οἰκοῦσιν ἐν πάσῃ τῇ γῇ Εἰρήνη ὑμῖν πληθυνθείη·

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

לב אֶתִּיא וְתִמְחִיא

דִּי עֶבֶד עָמִי אֶלְחָא עֲלָא שְׁפָר קֳדָמִי לְהַחְוִיָּה:

2. (3:32 in Aramaic) 'athaya' w'thim'haya'
di `abad `imi 'Elaḥa' `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,
ἤρρεσεν ἐναντίον ἐμοῦ ἀναγγεῖλαι ὑμῖν

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

לְגִאֲתוּחֵי כְּמָה רַבְרַבִּין וְתִמְחוּחֵי כְּמָה תְּקִיפִין

מְלָכוּתָהּ מְלָכוּת עָלָם וְשִׁלְטָנָהּ עִם-דָּר וְדָר:

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

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

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

3 hōs megala kai ischyra; hē basileia autou basileia aiōnios,
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.

אֲנָה נְבוּכַדְנֶצַּר שְׁלֵה חַוֵּית בְּבֵיתִי וְרַעְנָן בְּהִיכְלִי:

4. (4:1 in Aramaic) 'anah N'bukad'nettsar 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 Ναβουχοδονοσορ εὐθηνῶν ἤμην ἐν τῷ οἴκῳ μου καὶ εὐθαλῶν.

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

בְּחַלְמֵי חַוֵּית וּבְחַלְנִי וְהַחְרִין עַל-מִשְׁכְּבִי

וְחַזְוִי רֵאשִׁי וּבְחַלְנִי:

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

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

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

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

גומני שים טעם להנעלה קדמי לכל חכמי בבל
די-פנשר חלמא יהודענני:

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

Dan4:6 So I made a decree to bring in all the wise men of 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 Βαβυλῶνος, 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.

ד באנין עללין חרטימא אשפא כשדיא וגזריא
וחלמא אמר אנה קדמיהון ופנשרה לא-מהודעין לי:

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 ἐπαῖδοι, μάγοι, γαζαρηνοί, Χαλδαῖοι, καὶ τὸ ἐνύπνιον εἶπα ἐγὼ ἐνώπιον αὐτῶν, καὶ τὴν σύγκρισιν αὐτοῦ οὐκ ἐγνώρισάν μοι,

7 kai eiseporeuonto hoi epaidoi, 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,

הועד אחרין על קדמי דניאל די-שמה בלטישאצר בשם אלהי
ודי רום-אלהין קדישין בה וחלמא קדמוהי אמרת:

8. (4:5 in Aramaic) w'**ad 'achareyn `al qadamay Dani'El di-sh'meh Bel't'sha'tsarsar**

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

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

וּבִלְתִּשְׁאָצַר רַב חֲרֻטְמָיָא דִּי אֲנָהּ יְדַעַת
דִּי רוּחַ אֱלֹהִין קְדִישִׁין בְּךָ וְכָל-רִזְלָא-אַנְס לָךְ
חֲזוּי חֲלָמֵי דִּי-חֲזִית וּפְשָׁרָהּ אָמַר:

9. (4:6 in Aramaic) Bel't'sha'ttsar rab char'tumaya' di 'anah yid'eth di ruach 'Elahin qadishin bak w'kal-raz 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> Βαλτασαρ ὁ ἄρχων τῶν ἐπαοιδῶν, ὃν ἐγὼ ἔγνων ὅτι πνεῦμα θεοῦ ἅγιον ἐν σοὶ καὶ πᾶν μυστήριον οὐκ ἀδυνατεῖ σε, ἀκουσον τὴν ὄρασιν τοῦ ἐνυπνίου, οὗ εἶδον, καὶ τὴν σύγκρισιν αὐτοῦ εἰπόν μοι.

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

זִנְחֲזוּי רֵאשִׁי עַל-מִשְׁכְּבִי חֲזָה חֲזִית
וְאַלּוֹ אֵילָן בְּגוֹא אֶרְעָא וְרוּמָה שְׂגִיָּא:

10. (4:7 in Aramaic) w'chez'wey re'shi `al-mish'k'bi chazeh hawayth wa'alu 'ilan b'go' 'ar'a w'rumeh 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 ἰδοὺ δένδρον ἐν μέσῳ τῆς γῆς, καὶ τὸ ὕψος αὐτοῦ πολὺ.

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.

חֲרֵבָה אֵילָנָא וְתִקַּף וְרוּמָהּ יִמְטָא לְשָׁמַיָא
וְחִזּוּתָהּ לְסוּף כָּל-אַרְעָא:

11. (4:8 in Aramaic) **r'bah 'ilana' uth'qiph w'rumeh yim'te' lish'maya' wachazotheh l'soph kal-'ar'a'.**

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 ἰσχυρεν, καὶ τὸ ὕψος αὐτοῦ ἔφθασεν ἕως τοῦ οὐρανοῦ καὶ τὸ κύτος αὐτοῦ εἰς τὰ πέρατα πάσης τῆς γῆς.

11 emegalynthē to dendron kai ischysen, kai to huuos autou ephthasen 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.

טַעֲפִיָּה שְׁפִיר וְאַנְבִּיָּה שִׁגְיָא וּמְזוֹן לְכֹלָא-בֵּיהּ תַּחְתּוּהִי
תַּטְלִיל חַיּוֹת בְּרָא וּבְעִנְפּוּהִי יִדְרוּן צִפְרֵי שְׁמַיָא
וּמִנֵּה יִתְזִין כָּל-בְּשָׂרָא:

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

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

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

12 ta phylla autou hōraia, kai ho karpos autou polys, 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 kateskēnoun 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 etrepheto pasa sarx. dwelt the birds of the heavens; from out of it was nourished all flesh.

יִחְזֶה הָיִית בְּחֻזִּי רֵאשִׁי עַל-מִשְׁכְּבִי
וְאַלּוֹ עִיר וְקַדִּישׁ מִן-שְׁמַיָא נָחַת:

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

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

<13> ἐθεώρουν ἐν ὁράματι τῆς νυκτὸς ἐπὶ τῆς κοίτης μου,

καὶ ἰδοὺ ἱρ καὶ ἅγιος ἀπ' οὐρανοῦ κατέβη

13 etheōroun en horamati tēs nyktos epi tēs koitēs mou, kai idou ir

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.

יֵאָקָרְא בְּחִיל וְכֵן אָמַר גְּדוּ אֵילָנָא וְקַצְצוּ עֲנָפוֹהִי אֶתְרוּ עֲפִיָּה
וּבְדַרוּ אֲנָפֶיהָ תִּגְדַּר חִיּוֹתָא מִן-תַּחְתּוֹהִי וְצִפְרֵיָּא מִן-עֲנָפוֹהִי:

14. (4:11 in Aramaic) qare' b'chayil w'ken 'amar godu 'ilana'

w'qatsitsu `an'phohi `ataru `aph'yeh ubadaru 'in'beh t'nud cheyu'tha'

min-tach'tohi w'tsip'raya' min-`an'phohi.

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

<14> καὶ ἐφώνησεν ἐν ἰσχύι καὶ οὕτως εἶπεν Ἐκκόψατε τὸ δένδρον

καὶ ἐκτίλατε τοὺς κλάδους αὐτοῦ καὶ ἐκτινάξατε τὰ φύλλα αὐτοῦ

καὶ διασκορπίσατε τὸν καρπὸν αὐτοῦ· σαλευθήτωσαν τὰ θηρία ὑποκάτωθεν αὐτοῦ

καὶ τὰ ὄρνεα ἀπὸ τῶν κλάδων αὐτοῦ·

14 kai ephōnēsen en ischui kai houtōs eipen Ekkopsate to dendron

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 autou kai ta ornea apo tōn kladōn autou;

from beneath him, and the birds from his branches!

יִבְרַם עֵקֶר שְׁרִשׁוֹהִי בְּאַרְעָא שְׁבָקוּ וּבְאַסּוּר דִּי-פְרָזֵל
וְנָחַשׁ בְּדַתְאָא דִּי בָרָא וּבִטֵּל שְׁמָיָא וְצִטְבַּע
וְעַם-חִיּוֹתָא חֲלָקָה בְּעֶשֶׂב אֲרָעָא:

15. (4:12 in Aramaic) b'ram `iqar shar'shoi b'ar`a' sh'buqu

ube'esur di-phar'zel un'chash b'dith'a' di bara' ub'tal sh'maya' yits'taba'

w'im-cheyu'tha' chalaqeh ba`asab 'ar`a'.

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

<15> πλὴν τὴν φυὴν τῶν ῥιζῶν αὐτοῦ ἐν τῇ γῇ ἐάσατε καὶ ἐν δεσμῷ σιδηρῷ

καὶ χαλκῷ καὶ ἐν τῇ χλόῃ τῇ ἔξω, καὶ ἐν τῇ δρόσῳ τοῦ οὐρανοῦ κοιτασθήσεται,

καὶ μετὰ τῶν θηρίων ἢ 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 autou en tō chortō tēs gēs.
 and with the wild beasts his portion shall be in the grass of the ground.

יגלבה מן-אנושא ישנן ולב חיה יתיהב לה
 ושבעה עדין יחלפון עלוהי:

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

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

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

16 hē kardia autou apo tōn anthrōpōn alloiōthēsetai,
 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.

יד בגזרת עירין פתגמא ומאמר קדישין שאלתא עד-הברת
 די ינדעון חגיגא די-שליט עליא במלכות אנושא
 ולמן-די יצבא תתנפה ושפל אנשים יקים עליה:

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 'enosha'
 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 men, and gives it to whomever He wishes and sets up over it the lowliest of men.

<17> διὰ συγκρίματος ἡ ὁ λόγος, καὶ ῥῆμα ἁγίων τὸ ἐπερώτημα,
 ἵνα γνῶσιν οἱ ζῶντες ὅτι κύριός ἐστιν ὁ ὑψιστος τῆς βασιλείας τῶν ἀνθρώπων,
 καὶ ὃ ἐὰν δόξη, δώσει αὐτὴν καὶ ἐξουδένημα 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 huiistos 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.

טוֹדָנָה חֶלְמָא חֲזִית אָנָה מְלָכָא נְבוּכַדְנֶצְצַר וְאַנְתָּה בִּלְטְשַׁאצָּר
פִּשְׂרָא אָמַר כָּל-קָבֵל דִּי כָל-חֲכִימִי מְלָכוּתִי לָא-יִכְלִין
פִּשְׂרָא לְהוֹדְעָתְנִי וְאַנְתָּה כָּהֵל דִּי רוּחַ-אַלְהִין קְדִישִׁין בָּךְ:

18. (4:15 in Aramaic) d'nah chel'ma' chazeyth 'anah mal'ka' N'bukad'nettsar
w'an'tah Bel't'sha'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-'elahin qadishin bak.

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 δηλῶσαι μοι, σὺ δέ, Δανιηλ, δύνασαι, ὅτι πνεῦμα θεοῦ ἅγιον ἐν σοί.

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

This dream I beheld, I the king, Nebuchadnezzar.

kai sy, Baltasar, to sygrima 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 sygrima autou dēlōsai moi,

the interpretation of it to manifest to me.

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

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

טַאֲדַיִן דַּנִּיֵּאל דִּי-שְׁמָה בִּלְטְשַׁאצָּר אֲשֶׁתּוֹמָם כְּשַׁעָה בְּחָה
וְרַעֲיוֹנָהּ יִבְהַלְנָה עֲנָה מְלָכָא וְאָמַר בִּלְטְשַׁאצָּר חֶלְמָא
וּפִשְׂרָא אַל-יִבְהַלְךָ עֲנָה בִּלְטְשַׁאצָּר וְאָמַר מָרְאִי חֶלְמָא
לְשִׁנְאִיךָ וּפִשְׂרָהּ לְעָרִיךָ:

19. (4:16 in Aramaic) 'edayin Dani'El di-sh'meh Bel't'sha'ttsar 'esh'tomam
k'sha'ah chadah w'ra'yonohi y'bahaluneh `aneh mal'ka'
w'amar Bel't'sha'ttsar chel'ma' uphish're' 'al-y'bahalak `aneh Bel't'sha'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 ὥσεί ὥραν μίαν,
καὶ οἱ διαλογισμοὶ αὐτοῦ συνετάρασσον αὐτόν. καὶ ἀπεκρίθη ὁ βασιλεὺς
καὶ εἶπεν Βαλτασαρ, τὸ ἐνύπνιον καὶ ἡ σύγκρισις μὴ κατασπενυσάτω σε.
καὶ ἀπεκρίθη Βαλτασαρ καὶ εἶπεν Κύριε, τὸ ἐνύπνιον τοῖς μισοῦσίν σε

καὶ ἡ σύγκρισις αὐτοῦ τοῖς ἐχθροῖς σου.

19 **tote Daniël**, **hou to onoma Baltasar**, **apēneōthē hōsei hōran mian**,
Then Daniel, **whose name was Belteshazzar**, **was rendered speechless for hour one**,
kai hoi dialogismoi autou synetarasson auton. **kai apekrithē ho basileus**
and his thoughts disturbed him. **And answered the king**
kai eipen Baltasar, **to enypnion kai hē sygkrisis mē kataspeusatō se**.
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 echthrois sou.
and the interpretation of it for your enemies!

יִזְאִילָנָא דִּי חֲזִיתָ דִּי רְבָה וְתִקַּם וְרוּמָהּ יִמְטָא לְשָׁמַיָא
וְחֲזוּתָהּ לְכָל-אַרְעָא:

20. (4:17 in Aramaic) 'ilana' di chazay'ath di r'bah uth'qiph
w'rumeh yim'te' lish'maya' wachazothteh 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 ἰσχυρός,
οὗ τὸ ὕψος ἔφθασεν εἰς τὸν οὐρανὸν καὶ τὸ κύτος αὐτοῦ εἰς πᾶσαν τὴν γῆν
20 to dendron, **ho eides**, **to megalyntsen 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**,

יְחִיעֶפְיָה שְׁפִיר וְאַנְבִּיָּה שְׂגִיָּא וּמִזֶּן לְכֹלָא-בֵּה תַחְתּוּהִי
תְּדוּר חַיּוֹת בְּרָא וּבְעִנְפוֹהִי יִשְׁכְּנֵן צִפְרֵי שְׁמַיָא:

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 εὐθαλή καὶ ὁ καρπὸς αὐτοῦ πολὺς
καὶ τροφή πᾶσιν ἐν αὐτῷ, ὑποκάτω αὐτοῦ κατῴκουν τὰ θηρία τὰ ἄγρια
καὶ ἐν τοῖς κλάδοις αὐτοῦ κατεσκήνουν τὰ ὄρνεα τοῦ οὐρανοῦ,
21 kai ta phylla autou euthalē kai ho karpos autou polys kai trophē pasin en autō,
and its leaves flourishing, **and its fruit abundant**, **and a nourishment to all by it**,
hypokatō autou katōkoun ta thēria ta agria
and underneath it dwelt the beasts wild,
kai en tois kladois autou kateskēnoun ta ornea tou ouranou,
and in its branches encamped the birds of the heavens

יִתְאַנְתָּהּ-הוּא מֶלֶכָא דִּי רְבִית וּתְקַפָּתָּהּ
וּרְבוּתָּהּ רַבָּת וּמָטָת לְשִׁמְיָא וְשִׁלְטָנָּהּ לְסוֹף אַרְעָא:

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

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

<22> σὺ εἶ, βασιλεῦ, ὅτι ἐμεγαλύνθης καὶ ἰσχυσας
καὶ ἡ μεγαλowsύνη 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.

כִּדְּרֵי חֲזָה מֶלֶכָא עִיר וְקָדִישׁ נָחַת מִן-שִׁמְיָא
וְאָמַר גְּדוּ אֵילָנָא וְחַבְלוֹהִי בְרָם עֶקֶר נְשַׁרְשׁוּהִי בְּאַרְעָא שְׁבִקוּ
וּבְאַסּוּר דִּי-פְרָזֵל וּנְחֹשׁ בְּהַתָּאָא דִּי בָרָא וּבְטַל שִׁמְיָא יִצְטַפֵּעַ
וְעַם-חַיּוֹת בָּרָא חֲלָקָה עַד דִּי-שִׁבְעָה עֲדָנִין יַחְלִפוּן עָלוּהִי:

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

Dan4:23 As the king saw a watcher, a holy one, descending from 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 ἱρ καὶ ἅγιον καταβαίνοντα ἀπὸ τοῦ οὐρανοῦ,
καὶ εἶπεν Ἐκτίλατε τὸ δένδρον καὶ διαφθείρατε αὐτό,
πλὴν τὴν φυὴν τῶν ῥιζῶν αὐτοῦ ἐάσατε ἐν τῇ γῇ καὶ ἐν δεσμῷ σιδηρῷ καὶ χαλκῷ
καὶ ἐν τῇ χλόῃ τῇ ἔξω, καὶ ἐν τῇ δρόσῳ τοῦ οὐρανοῦ αὐλισθήσεται,
καὶ μετὰ θηρίων ἀγρίων ἡ μερὶς αὐτοῦ, ἕως οὗ ἑπτὰ καιροὶ ἀλλοιωθῶσιν ἐπ' αὐτόν,

23 kai hoti eiden ho basileus ir kai hagian 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 alloiōthōsin ep' auton,
 until of which time seven seasons should be changed over him.

כא דְנָה בְּשָׂרָא מְלָכָא וּגְזֵרַת עֲלֵיָא הִיא
 דִּי מָטַת עַל-מַרְאֵי מְלָכָא:

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

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

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

24 touto hē sygkrisis autou, basileu, kai sygkrima 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.

כב וְלֹךְ טְרַדִּין מִן-אֲנָשָׂא וְעַם-חַיּוֹת בְּרָא לְהוּנָה מְדָרְךָ
 וְעִשְׂבָּא כְתוּרִין לָךְ יִטְעָמוּן וּמִטַּל שְׁמַיָּא לָךְ מְצַבְעִין
 וְשִׁבְעָה עֶדְנִין יִחְלְפוּן עֲלֶיךָ עַד דִּי-תִנְבֵּעַ
 דִּי-שְׁלִיט עֲלֵיָא בְּמַלְכוּת אֲנָשָׂא וְלִמֵּן-דִּי יִצְבֵּא וְתִנְבֵּא:

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'l'phun `alayik `ad di-thin'da`
 di-shalit `ilaya' b'mal'kuth 'anasha' ul'man-di yits'be' yit'ninah.

Dan4:25 And you shall be driven away from mankind and your dwelling place shall be
 with the beasts of the field, and you shall be fed the grass like cattle
 and you shall be drenched with the dew of 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 ἀγρίων ἔσται
 ἡ κατοικία σου, καὶ χόρτον ὡς βοῦν ψωμιούσιν σε, καὶ ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ
 αὐλισθήσῃ, καὶ ἑπτὰ καιροὶ ἀλλαγῇσονται ἐπὶ σέ, ἕως οὗ γνῶς ὅτι κυριεύει
 ὁ ὑψιστος τῆς βασιλείας τῶν ἀνθρώπων, καὶ ᾧ 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 huiostos
 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.

כג וְדִי אָמְרוּ לְמִשְׁבַּק עֶקֶר שְׂרָשׁוּהִי דִי אֵילָנָא מְלִכּוּתָךְ
 לְךָ קִיָּמָה מִן-דִּי תִנְדַּע דִּי שְׁלֵטָן שְׁמַיָּא:

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

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

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

26 kai hoti eipan Easate tēn phyēn tōn hrizōn tou dendrou,

And whereas they said, Allow the development of the roots of the tree;

hē basileia sou soi menei,

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.

כד לָהֵן מְלָכָא מְלָכִי יִשְׁפָּר עָלֶיךָ וַחֲטִיךָ בְּצַדִּיקָה פְּרָק
 וְעֻזְתְּךָ בְּמַחֲן עֲנִין הֵן תִּהְיֶה אֲרָכָה לְשְׁלוֹתָךְ:

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 βουλή μου ἀρεσάτω σοι, καὶ τὰς ἀμαρτίας σου
 ἐν ἐλεημοσύναις λύτρωσαι καὶ τὰς ἀδικίας σου ἐν οἰκτιρμοῖς πενήτων·
 ἴσως ἔσται μακρόθυμος τοῖς παραπτώμασιν σου ὁ θεός. --

27 dia touto, 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.

כה כִּלְאָא מְטָא עַל-נְבוּכַדְנֶצַּר מְלָכָא: כ

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 Ναβουχοδονοσορ τὸν βασιλέα.

28 tauta panta ephthasen epi Nabouchodonosor ton basilea.

All these things came upon Nebuchadnezzar the king.

כוּלְקִצַּת יַרְחִין תְּרִי-עֶשֶׂר עַל-הַיֵּבֶל מַלְכוּתָא
דִּי בָבֶל מְחַלְף הִנָּה:

29. (4:26 in Aramaic) **liq'tsath yar'chin t'rey-`asar `al-heykal 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 dōdekamēnon epi tō naō tēs basileias autou en Babylōni peripatōn

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

כַּזְעִנָה מַלְכָּא וְאָמַר הָלֹא דָא-הִיא בָבֶל רַבְתָּא
דִּי-אַנְהָ בְּנִיתָהּ לְבֵית מַלְכוּ בְּתַקְףָּ חֲסִנִּי וְלִיקָר חֲדָרֵי:

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?

<30> ἀπεκρίθη ὁ βασιλεὺς καὶ εἶπεν Οὐχ αὕτη ἐστὶν Βαβυλὼν ἡ μεγάλη,

ἣν ἐγὼ ᾠκοδόμησα 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 ōkodomēsa 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?

כַּח עוֹד מִלְתָּא בְּפִם מַלְכָּא קָל מִן-שְׁמַיָּא נָפַל לָךְ אֲמַרִּין
נְבוּכַדְנֶצַּר מַלְכָּא מַלְכוּתָהּ עֲדַת מִנָּךְ:

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

N'bukad'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,

<31> ἔτι τοῦ λόγου ἐν στόματι τοῦ βασιλέως ὄντος φωνὴ ἀπ' οὐρανοῦ ἐγένετο

Σοὶ λέγουσιν, Ναβουχοδονοσορ βασιλεῦ, ἡ βασιλεία παρῆλθεν ἀπὸ σοῦ,

31 eti tou logou en stomati tou basileōs ontos phōnē ap' ouranou egeneto

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.

כְּוִמָן-אַנְשָׁא לָךְ טְרָדִין וְעַם-חַיֹּת בְּרָא מְרֹךְ עֲשָׁבָא כְּתוֹרִין
לָךְ יִטְעָמוּן וְשִׁבְעָה עֶדְנִין יַחְלִפוּן עָלֶיךָ עַד דִּי-תִנְדַּע
דִּי-שְׁלִיט עָלְיָא בְּמַלְכוּת אַנְשָׁא וְלִמָן-דִּי יִצְבָּא יִתְנַבֵּה:

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

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

<32> καὶ ἀπὸ τῶν ἀνθρώπων σε ἐκδιώξουσιν, καὶ μετὰ θηρίων ἀγρίων ἡ κατοικία σου,
καὶ χόρτον ὡς βοῦν ψωμιούσιν σε, καὶ ἑπτὰ καιροὶ ἀλλαγῇσονται ἐπὶ σέ, ἕως οὗ γνῶς
ὅτι κυριεύει ὁ ὑψιστος τῆς βασιλείας τῶν ἀνθρώπων, καὶ ᾧ ἐὰν δόξη, δώσει αὐτήν.

32 kai apo tōn anthrōpōn se ekdiōxousin, kai meta thērion agriōn hē katoikia sou,
And from men they shall banish you, and with beasts wild your dwelling shall be,
kai chorton hōs boun psōmiousin se, kai hepta kairoi allagēsontai epi se,
and grass as an ox they shall feed you, and seven seasons shall change over you,
heōs hou gnōs hoti kyrieuei ho huiistos 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.

לְבַה-שְׁעָתָא מְלָתָא סָפַת עַל-נְבוּכַדְנֶצַּר וּמָן-אַנְשָׁא
טְרִיד וְעֲשָׁבָא כְּתוֹרִין יֵאָכַל וּמַטְל שְׁמַיָּא גְּשָׁמָה יִצְטַבַּע
עַד דִּי שְׁעָרָה כְּנִשְׁרִין רְבָה וְטִפְרוּהִי כְּצִפְרִין:

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

Dan4:33 In its moment the word concerning 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 ὡς βοῦς ἤσθιεν,
καὶ ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ τὸ σῶμα αὐτοῦ ἐβάφθη,
ἕως οὗ αἱ τρίχες αὐτοῦ ὡς λεόντων ἐμεγαλύνθησαν καὶ οἱ ὄνυχες αὐτοῦ ὡς ὀρνέων.

33 autē tē hōrā ho logos synetelesthē epi Nabouchodonosor,
In this hour the word was completed upon Nebuchadnezzar,
kai apo tōn anthrōpōn exediōchthē kai chorton hōs bous ēsthien,

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 emegalyntēsān kai hoi onyches autou hōs orneōn.
 until his hairs as lions' hairs were enlarged, and his fingernails as birds' claws.

לֹא יִקְצֹת יוֹמָיָה אָנָּה נְבוּכַדְנֶצְצַר עֵינָי לְשִׁמְיָא נְטִלַת
 וּמִנְדַּעַי עָלַי יְתוּב וּלְעֶלְיָא בְּרִכַת וּלְחֵי עֲלָמָא שְׂבַחַת
 וְחִדְרַת דִּי שְׁלִטְנָה שְׁלִטָן עָלַם וּמַלְכוּתָהּ עַם-דָּר וְדָר:

34. (4:31 in Aramaic) w'liq'tsath yomayah 'anah N'bukad'nettsar `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, Nebuchadnetssar, 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' ἐμέ ἐπεστράφησαν, καὶ τῷ ὑψίστῳ εὐλόγησα καὶ τῷ ζῶντι εἰς τὸν αἰῶνα ἤνεσα καὶ ἐδόξασα, ὅτι ἡ ἐξουσία αὐτοῦ ἐξουσία αἰώνιος καὶ ἡ βασιλεία αὐτοῦ εἰς γενεὰν καὶ γενεάν,

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

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.

לְבָ וְכָל-דְּאָרֵי אֶרְעָא כְּלָה חַשִּׁיבִין
 וּכְמַצְבִּיָּה עֶבֶד בְּחִיל שִׁמְיָא וְדְאָרֵי אֶרְעָא
 וְלֹא אֵיתִי דִּי-יִמְחָא בִּידָהּ וַיֹּאמֶר לָהּ מָה עֲבַדְתִּי:

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

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 ὥς 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 dυνamei 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** epoiēsas?
 who shall act against **His hand**, and **says to Him**, **What** did you do?

לגִּבְיָהּ-זְמַנָּא מְנַדְעִי יְתוּב עָלַי וְלִיקַר מְלָכוּתִי הַדְרִי
 וְזוּי יְתוּב עָלַי וְלִי הַקְבְּרִי וְרַבְרַבְנִי יַבְעוֹן
 וְעַל-מְלָכוּתִי הַתְקַנֶּת וְרַבּוֹ יַתִּירָה הַוִּסְפַּת לִי:

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

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

<36> αὐτῷ τῷ καιρῷ αἱ φρένες μου ἐπεστράφησαν ἐπ' ἐμέ, καὶ εἰς τὴν τιμὴν
 τῆς βασιλείας μου ἦλθον, καὶ ἡ μορφή μου ἐπέστρεψεν ἐπ' ἐμέ, καὶ οἱ τύραννοί μου
 καὶ οἱ μεγιστάνες μου ἐζήτησαν με, καὶ ἐπὶ τὴν βασιλείαν μου ἐκραταιώθην,
 καὶ μεγαλῶσύνη 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 epestrepson ep' eme, kai hoi tyrannoi mou
 and my appearance returned to me, and my sovereigns
 kai hoi megistanes 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.

לְדַכְעֵן אֲנָה נְבוּכַדְנֶצַּר מְשַׁבַּח וּמְרוֹמִים וּמְהַדָּר לְמַלְךְ
 שְׁמַיָּא דִּי כָל-מַעְבְּדוּהִי קִשְׁט וְאַרְחֵתָּהּ דִּין
 וְדִי מַהְלָכִין בְּגִנָּה יָכַל לְהַשְׁפִּילָהּ: 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 ἐγὼ Ναβουχοδονοσορ αἰνῶ καὶ ὑπερυψῶ καὶ δοξάζω τὸν βασιλέα τοῦ οὐρανοῦ, ὅτι πάντα τὰ ἔργα αὐτοῦ ἀληθινὰ καὶ αἱ τρίβοι αὐτοῦ κρίσις, καὶ πάντας τοὺς πορευομένους ἐν ὑπερηφανίᾳ δύναται ταπεινῶσαι.

37 nyn oun egō Nabouchodonosor ainō kai hyperuyō
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

אֶבְלִשְׂאֲצַר מַלְכָּא עָבַד לְחֵם רַב לְרַבְרְבָנוּהִי אֶלְפָּ
וְלִקְבֵּל אֶלְפָּא חֲמָרָא שְׁתֵּה:

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

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

בִּבְלִשְׂאֲצַר אָמַר בְּטֵעַם חֲמָרָא לְהִתְיָה לְמַאֲנֵי הַקְּבָא
וְכִסְפָּא דִּי חֲנֵפֶק נְבוּכַדְנֶצַּר אֲבוּהִי מִן־הַיְכָלָא דִּי בִירוּשָׁלַם
וְיִשְׁתֹּן בְּהֹן מַלְכָּא וְרַבְרְבָנוּהִי שְׁגֻלָּתָהּ וְלִחְנָתָהּ:

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 'abuh min-heyk'la' di biYrush'lem
w'yish'ton b'hon mal'ka' w'rab'r'banohi sheg'latheh ul'chenatheh.

Dan5:2 When 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, ἃ ἐξήνεγκεν Ναβουχοδονοσορ ὁ πατὴρ αὐτοῦ
ἐκ τοῦ ναοῦ τοῦ ἐν Ἱερουσαλημ, καὶ πῖέτωσαν 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.

גַּבְאֵי־בִין הִיתִיו מְאִנִּי דְּחַבָּא דִּי הִנְפִקוּ מִן־הַיִּכְלָא
 דִּי־בֵית אֱלֹהָא דִּי בִירוּשָׁלַם וְאִנְשֵׁיוּ בְּחוּן מְלָכָא
 וְרַבְרַבְנֹהִי שִׁגְלָתָהּ וְלַחֲנַתָּהּ:

3. be'dayin hay'thiu ma'ney dahaba' di han'piku min-heyk'la' di-beyth 'Elaha'
 di biYrush'lem w'ish'tiu b'hon mal'ka' w'rab'r'banohi sheg'latheh ul'chenatheh.

Dan5:3 Then they brought the gold vessels that had been taken out of the temple
 of the house of the Elohim which was in Yerushalam; and the king and his nobles, his wives
 and his concubines drank from them.

<3> καὶ ἠνέχθησαν τὰ σκεύη τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ, ἃ ἐξήνεγκεν
 ἐκ τοῦ ναοῦ τοῦ θεοῦ τοῦ ἐν Ἱερουσαλὴμ, 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.

דְּאִנְשֵׁיוּ חֲמָרָא וְשַׁבְּחוּ לְאֱלֹהֵי דְּחַבָּא
 וְכִסְפָּא נְחָשָׁא פְּרָזְלָא אָעָא 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 ᾗνεσαν τοὺς θεοὺς τοὺς χρυσοῦς
 καὶ ἀργυροῦς καὶ χαλκοῦς καὶ σιδηροῦς καὶ ξυλίνους καὶ λιθίνους.

4 epinon oinon kai ḗnesan 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.

הַבַּה־שַׁעֲתָה נִפְקוּ אֶצְבָּעַן דִּי יָד-אֲנָשׁ
וְכַתְּבִין לְקַבֵּל נִבְרַשְׁתָּא עַל-גִּירָא דִּי-כְתַל הַיִּכְלָא
דִּי מִלְכָּא וּמִלְכָּא חָזָה פִּס יָדָה דִּי כְתָבָה:

5. **bah-sha`athah n'phaqu 'ets'b`an di yad-enash w'kath'ban laqabel neb'rash'ta`
`al-gira' di-k'thal heyk'la' di mal'ka' umal'ka' chazeh pas y'dah di kath'bah.**

Dan5:5 At that moment the fingers of a man's hand came out and wrote
on the plaster of the wall of the king's palace across from the lampstand.
And the king saw the part of the hand that wrote.

<5> ἐν αὐτῇ τῇ ὥρᾳ ἐξῆλθον δάκτυλοι χειρὸς ἀνθρώπου καὶ ἔγραφον κατέναντι
τῆς λαμπάδος ἐπὶ τὸ κονίαμα τοῦ τοίχου τοῦ οἴκου τοῦ βασιλέως,
καὶ ὁ βασιλεὺς ἐθεώρει τοὺς ἀστραγάλους τῆς χειρὸς τῆς γραφούσης.

5 en autē tē hōrā exēlthon daktyloi cheiros anthrōpou kai egraphon

In the same hour came forth fingers of the hand of a man, and they wrote
katenanti tēs lampados epi to koniama 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.

וְאַדְיִין מִלְכָּא זִיּוּהִי שְׁנוּהִי וְרַעֲיִנְהִי יְבַהֲלוּנְהָ
וְקִטְרֵי חֲרָצִה מִשְׁתַּבִּין וְאַרְבָּבְתָּה דָּא לְדָא נִקְשִׁין:

6. **'edayin mal'ka' ziuohi sh'nohi w'ra'yono hi y'bahaluneh
w'qit'rey char'tseh mish'tarayin w'ar'kubattheh 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 ὀσφύος αὐτοῦ διελύοντο, καὶ τὰ γόνατα αὐτοῦ συνεκροτοῦντο.

6 tote tou basileōs hē morphē ἑλλοιόθη, 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.

זָקָרָא מִלְכָּא בַּחִיל לְהַעֲלָה לְאַשְׁפִּיָּא כְּשִׁדְיָא
וְגִזְרֵיָּא עָנָה מִלְכָּא וְאַמַּר לְחַפִּימִי בָּבֶל דִּי כָל-אֲנָשׁ
דִּי-יִקְרָה כְּתָבָה דָּנָה וּפְשָׁרָה יַחְוִנְנִי אַרְגֻּנָּא יִלְבַּשׁ
וְחַמוּנְכָא דִּי-בַּהֲבָא עַל-צִוְּאָרָה וְתַלְתִּי בְּמַלְכוּתָא יִשְׁלַט: 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 ἰσχύι τοῦ εἰσαγαγεῖν μάγους, Χαλδαίους,
γάζαρηγους καὶ εἶπεν τοῖς σοφοῖς Βαβυλῶνος Ὅς ἂν ἀναγνῶ τὴν γραφὴν ταύτην
καὶ τὴν σύγκρισιν γνωρίσῃ μοι, πορφύραν ἐνδύσεται, καὶ ὁ μανιάκης ὁ χρυσοῦς
ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ τρίτος ἐν τῇ βασιλείᾳ μου ἄρξει.

7 kai eboēsen ho basileus en ischui tou eisagagein magous, Chaldaious,
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.

חֲאָדַיִן עַלְלִין כָּל חַכִּימֵי מַלְכָּא וְלֹא-כָהְלִין כְּתָבָא לְמַקְרָא
וּבְשָׂרָא לְהוֹדְעָה לְמַלְכָּא:

8. 'edayin `alalin kol chakimey mal'ka'
w'la'-kahalin k'thaba' l'miq're' u'phish'ra' l'hoda'ah l'mal'ka'.

Dan5:8 Then all the king's wise men came in,
but they could not read the writing or make known its interpretation to the king.

<8> καὶ εἰσεπορεύοντο πάντες οἱ σοφοὶ τοῦ βασιλέως
καὶ οὐκ ἠδύναντο τὴν γραφὴν ἀναγνῶναι οὐδὲ τὴν σύγκρισιν γνωρίσαι τῷ βασιλεῖ.
8 kai eiseporeuonto pantes hoi sophoi tou basileōs kai ouk ēdynanto
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.

טָאָדַיִן מַלְכָּא בְּלִשְׁאֲצָר שִׁנְיָא מִתְבַּהֵּל וְזִיּוּחִי שִׁנְיָן עֲלוּהִי
וְרַבְרַבְנֹהִי מִשְׁתַּבְּשִׁין:

9. 'edayin mal'ka' Bel'sha'ttsar sagi' mith'bahal w'ziuhi shanayin `alohi
w'rab'r'banohi 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 ἐταράχθη, καὶ ἡ μορφή αὐτοῦ ἡλλοιώθη
ἐπ' αὐτῷ, καὶ οἱ μεγιστᾶνες αὐτοῦ συνεταράσσοντο.
9 kai ho basileus Baltasar etarachthē, kai hē morphē autou ἔλλοιόθη ἐπ' autō,
And king Belshazzar was disturbed, and his appearance changed in him,
kai hoi megistanes autou synetarassonto.

and his great men were disturbed.

י מלִּקְתָּא לָקַבֵּל מִלִּי מִלְּכָא וְרַבְרַבְנֹהִי לְבֵית מִשְׁתָּא
עָלְלַת עֲנַת מִלְּקְתָּא וְאַמְרַת מִלְּכָא לְעֶלְמִין חִי
אַל-יִבְהִלֹךְ רַעֲיוֹנְךָ וְזִיוֶיךָ אַל-יִשְׁתַּנּוּ:

10. mal'k'tha' laqabel milley mal'ka'
w'rab'r'banohi l'beyth mish't'ya' `alalath `anath mal'k'tha'
wa'amereth mal'ka' l'al'min cheyi al-y'bahaluk ra`yonak w'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 τοὺς αἰῶνας ζῆθι· μὴ ταρassetōsan σε οἱ διαλογισμοί σου,
καὶ ἡ μορφὴ σου μὴ ἀλλοιούσθω·

10 kai eisēlthen 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 hoi dialogismoi sou, kai hē morphē sou mē alloiousthō;
not Let disturb you your thoughts, and appearance your not let be changed!

יֵאֵאִתִּי גִבֹּר בְּמַלְכוּתְךָ הִי רוּחַ אֱלֹהִין קִדִּישִׁין בֵּה
וּבְיוֹמֵי אָבוֹךָ נִהְיָרוּ וְשִׁכְלָתָנוּ וְחֻכְמָה כְּחֻכְמַת-אֱלֹהִין
הִשְׁתַּכַּחַת בֵּה וּמִלְּכָא נְבֻכַדְנֶצַּר אָבוֹךָ רַב חֲרָטְמִין אֲשָׁפִין
כְּשִׁדְאִין גְּזָרִין חֻקֵּימָה אָבוֹךָ מִלְּכָא:

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'nettsar '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, ἐν ᾧ πνεῦμα θεοῦ, καὶ ἐν ταῖς ἡμέραις
τοῦ πατρός σου γρηγόρησις καὶ σύνεσις εὐρέθη ἐν αὐτῷ,
καὶ ὁ βασιλεὺς Ναβουχοδονοσορ ὁ πατήρ σου ἄρχοντα ἐπαοιδῶν, μάγων,
Χαλδαίων, γαζαρηνῶν κατέστησεν αὐτόν,

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.

יב־כָּל-קָבֵל דִּי רוּחַ וַתִּירָה וּמִנְדַּע וְשִׁכְלָתָנוּ מִפֶּשֶׁר חֲלָמִין
וְאַחֲוִית אַחֲדָן וּמִשְׁרָא קִטְרִין הִשְׁתַּכַּחַת בֵּיהּ בְּדַנְיָאֵל דִּי-מַלְכָּא
שָׁם-שְׁמֵהּ בִּלְטַשְׁאֲצַר כְּעַן דַּנְיָאֵל יִתְקַרִי וּפְשָׁרָה יִהְיֶה: כ

12. kal-qabel di ruach yatirah uman'da` w'sak'l'thanu m'phashar chel'min
wa'achawayath 'achidan um'share' qit'rin hish't'kachath beh b'Dani'El di-mal'ka'
sam-sh'meh Bel't'sha'ttsar 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 Βαλτασαρ·
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.

יג־בְּאֵדָן דַּנְיָאֵל הָעַל קָדָם מַלְכָּא עָנָה מַלְכָּא וְאָמַר
לְדַנְיָאֵל אֲנִתָּה-הוּא דַּנְיָאֵל דִּי-מִן-בְּנֵי גְלוּתָא דִּי יְהוּד
דִּי חִתִּי מַלְכָּא אָבִי מִן-יְהוּד:

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 εἰσῆχθη ἐνώπιον τοῦ βασιλέως,
καὶ εἶπεν ὁ βασιλεὺς τῷ Δανιηλ Σὺ εἶ Δανιηλ ὁ ἀπὸ τῶν υἱῶν
τῆς αἰχμαλωσίας τῆς Ἰουδαίας, ἧς ἤγαγεν ὁ βασιλεὺς ὁ πατήρ 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 Daniël 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?

יד ושְׁמַעַת עָלֶיךָ דִּי רוּחַ אֱלֹהִין בָּךְ
וְנִהִירוּ וְשָׂבְלִתְנוּ וְחִכְמָה וְתִירָה הִשְׁתַּכַּחַת בָּךְ:

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.

<14> ἤκουσα περὶ σοῦ ὅτι πνεῦμα θεοῦ ἐν σοί,
καὶ γρηγόρησις καὶ σύνεσις καὶ σοφία περισσῇ εὐρέθη ἐν σοί.

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.

טוּ וְכַעַן הָעָלוּ קְדָמִי חֲכִימָא אֲשַׁפְיָא דִּי-כְתָבָה דְּנָה יְקָרוֹן
וּפְשָׁרָהּ לְהוֹדְעַתְנִי וְלֹא-כְהָלִין פִּשְׁר-מְלָתָא לְהַחְזִיגָהּ:

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-mill'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.

<15> καὶ νῦν εἰσῆλθον ἐνώπιόν μου οἱ σοφοί, μάγοι, γαζαρηνοί,
ἵνα τὴν γραφὴν ταύτην ἀναγνώσιν καὶ τὴν σύγκρισιν αὐτῆς γνωρίσωσίν μοι,
καὶ οὐκ ἠδυνήθησαν ἀναγγεῖλαί μοι.

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 anageilai moi.
they should make known to me. But they were not able to announce to me.

טוּ וְכַעַן שְׁמַעַת עָלֶיךָ דִּי-תוּכַל פִּשְׁרִין לְמַפְשָׁר וְקִטְרִין לְמִשְׁרָא
כְּעַן הֵן תוּכַל כְּתָבָא לְמַקְרָא וּפְשָׁרָהּ לְהוֹדְעַתְנִי אַרְגְּוָנָא תְּלַבֵּשׁ
וְהַמוֹנְקָא דִּי-רַחֲבָא עַל-צִוְאָרְךָ וְתִלְתָּא בְּמַלְכוּתָא תִּשְׁלַט:

16. wa'anah shim'eth `alayik di-thukal pish'rin l'miph'shar w'qit'rin 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'arak 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 ἤκουσα περὶ σοῦ ὅτι δύνασαι κρίματα συγκρίναι·
νῦν οὖν ἐὰν δυνηθῇς 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.

יִצְאֲדַיִן עֲנֵה דָנִיֵּאל וְאָמַר קָדָם מַלְכָּא מִתְנַתֵּךְ
לָךְ לְהוֹיֵן וּנְבִזְבִּיתֵךְ לְאַחֲרֵן חַב בְּרָם
כְּתָבָא אֶקְרָא לְמַלְכָּא וּפִשְׁרָא אֶחֱוֹדְעִנָּה:

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.

יִחְאֲנַתָּה מַלְכָּא אֶלְהָא עֲלֵיָא מְלְכוּתָא
וּרְבִיּוּתָא וִיקְרָא וְהִדְרָה יְהִי לְנִבְכַּדְנֶצַּר אֲבוּךָ:

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 ὑψίστος τὴν βασιλείαν καὶ τὴν μεγαλωσύνην
καὶ τὴν τιμὴν καὶ τὴν δόξαν ἔδωκεν Ναβουχοδονοσορ τῷ πατρί σου,

18 basileu, ho theos ho huiistos 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.

יְיָ מֶלֶךְ-רְבוּתָא דִּי יְהִיב-לֵה כּוֹל עֲמֻמָּא אֲמַיָּא
וְלִשְׁנַיָּא הוּי זָא עֵין וְדַחְלִין מִן-קְדָמוּהִי
דִּי-הָה צָבֵא הָוֵא קָטֵל וְדִי-הָה צָבֵא הָה מַחֵא
וְדִי-הָה צָבֵא הָה מְרִים וְדִי-הָה צָבֵא הָה מְשַׁפִּיל:

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, ἧς ἔδωκεν αὐτῷ, πάντες οἱ λαοί, φυλαί, γλῶσσαι
ἦσαν τρέμοντες καὶ φοβούμενοι ἀπὸ προσώπου αὐτοῦ· οὓς ἠβούλετο, αὐτὸς ἀνῆρει,
καὶ οὓς ἠβούλετο, αὐτὸς ἔτυπτεν, καὶ οὓς ἠβούλετο, αὐτὸς ὕψου,
καὶ οὓς ἠβούλετο, 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 etapeinou.
and whom he willed he humbled.

בּוֹכְדִי רֵם לְבִיָּה וְרוּחָהּ תִּקְפֹּת לְהַזְדָּה הַנִּחַת
מִן-כָּרְסָא מְלְכוּתָהּ וּיְקָרָהּ הֶעָדִיו מִנֶּה:

20. uk'di rim lib'beh w'rucheh tiq'phath lahazadah han'chath
min-kar'se' mal'kutheh wiqarah he`diu mineh.

Dan5:20 But when his heart was lifted up and his spirit hardened in pride,
he was put down from the throne of his kingdom, and his glory was taken away from him.

<20> καὶ ὅτε ὑψώθη ἡ καρδία αὐτοῦ καὶ τὸ πνεῦμα αὐτοῦ ἐκραταιώθη
τοῦ ὑπερηφανεύσασθαι, κατηνέχθη ἀπὸ τοῦ θρόνου τῆς βασιλείας αὐτοῦ,

καὶ ἡ τιμὴ ἀφῆρέθη ἀπ’ αὐτοῦ,
 20 kai hote huyōthē hē kardia autou
 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.

כאִ וּמֶן-בְּנֵי אָנָשָׁא טְרִיד וְלִבָּהּ עַם-חַיִּיתָא שְׁוִי
 וְעַם-עֲרֵבִיא מְדוּרָה עֲשָׁבָא כְּתוֹרִין יִטְעֻמוּנָהּ וּמַטְל שְׁמַיָּא
 גִּשְׁמָה יִצְטַבַּע עַד דִּי-יָרַע דִּי-שְׁלִיט אֱלֹהָא עֲלִיא
 בְּמַלְכוּת אָנָשָׁא וּלְמֶן-דִּי יִצְבֵּה יְהֻקִּים עָלֶיהָ:

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 `alayah.

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 ἐξεδιώχθη, καὶ ἡ καρδία αὐτοῦ μετὰ τῶν θηρίων ἐδόθη,
 καὶ μετὰ οὐάγων ἡ κατοικία αὐτοῦ, καὶ χόρτον ὥς βοῦν ἐψώμιζον αὐτόν,
 καὶ ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ τὸ σῶμα αὐτοῦ ἐβάφη, ἕως οὗ ἔγνω ὅτι κυριεύει
 ὁ θεὸς ὁ ὑψιστος τῆς βασιλείας τῶν ἀνθρώπων, καὶ ᾧ ἂν δόξη, δώσει αὐτήν.

21 kai apo tōn anthrōpōn exediōchthē, kai hē kardia autou meta tōn thērion
 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 huuistos 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.

כבִּ וְאַנְתָּה בְּרַח בְּלִשְׂאֲצַר לָא הִשְׁפִּילָתָּ לְבָבְךָ
 כָּל-קָבֵל דִּי כָל-הִנָּה יִדְעָתָּ:

22. w'an'tah b'reh Bel'sha'ttsar la' hash'pel't' lib'bak kal-qabel di kal-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 Βαλτασαρ οὐκ ἐταπείνωσας τὴν καρδίαν σου
 κατενώπιον τὸν θεὸν οὗ πάντα ταῦτα ἔγνων,

22 kai sy ho huiois autou Baltasar ouk etapeinōsas 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**.

כג וְעַל מָרָא-שְׁמַיָּא הִתְרוֹמְמַתָּ וּלְמַאֲנֵיָּא דִּי-בֵיתָהּ
 הִיתִיו קְדָמֶיךָ וְאַנְתָּה וּרְבַרְבְּנֶיךָ שְׂגִלְתָּךְ וּלְחִנְתָּךְ חֲמָא
 שְׁתִּין בְּחוּז וְלֹאֲלֹהִי כִסְפָּא-וְדַהֲבָא נְחֹשָׁא פְּרִזְלָא אָעָא
 וְאַבְנָא דִּי לֹא-חֲזִין וְלֹא-שְׁמַעִין וְלֹא יָדְעִין שְׂבַחְתָּ
 וְלֹאֲלֹהָא דִּי-נִשְׁמַתָּךְ בִּידָהּ וְכָל-אַרְחָתְךָ לָהּ לֹא הִכְרַתָּ:

23. w'al Mare'-sh'maya' hith'romam'at ul'ma'naya' di-bay'theh hay'thiu qadamayik
 w'an'tah w'rab'r'banayik 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 (Master) 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 θεὸν τοῦ οὐρανοῦ ὑψώθης,
 καὶ τὰ σκεύη τοῦ οἴκου αὐτοῦ ἤνεγκαν ἐνώπιόν σου, καὶ σὺ καὶ οἱ μεγιστάνες σου
 καὶ αἱ παλλακαί σου καὶ αἱ παράκοιτοί σου οἶνον ἐπίνετε ἐν αὐτοῖς,
 καὶ τοὺς θεοὺς τοὺς χρυσοῦς καὶ ἀργυροῦς καὶ χαλκοῦς καὶ σιδηροῦς καὶ ξυλίνους
 καὶ λιθίνους, οἳ οὐ βλέπουσιν καὶ οὐκ ἀκούουσιν καὶ οὐ γινώσκουσιν, ἤνεσας καὶ
 τὸν θεόν, οὗ ἡ πνοή σου ἐν χειρὶ αὐτοῦ καὶ πᾶσαι αἱ ὁδοί σου, αὐτὸν οὐκ ἐδόξασας.

23 kai epi ton kyrion theon tou ouranou huyōthēs,

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, ēnesas kai ton theon,

the ones that see not, and hear not, and know not, you praised; and the Elohim

hou hē pnoē sou en cheiri autou kai pasai hai hodoi sou, auton ouk edoxasas.

of whom your breath is in his hand, and all your ways – him you glorified not.

כד בְּאַדְיִן מִן-קְדָמוֹהִי שְׁלִיחַ פָּסָא דִּי-יָדָא וּכְתָבָא דְנָה רְשִׁים:

24. be'dayin min-qadamohi sh'liaach pasa' di-y'da' uk'thaba' d'nah r'shim.

Dan5:24 Then the palm of the hand was sent from Him
and this inscription was written out.

<24> διὰ τοῦτο ἐκ προσώπου αὐτοῦ ἀπεστάλη ἀστράγαλος χειρὸς
καὶ τὴν γραφὴν ταύτην ἐνέταξεν.

24 **dia touto ek prosōpou autou apostalē 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.

כה ודָּנָה כְּתָבָא דִּי רִשִּׁים מְנָא מְנָא תִּקֵּל וּפְרָסִין:

25. **ud'nah k'thaba' di r'shim M'ne' M'ne' T'qel Uphar'sin.**

Dan5:25 Now this is the inscription that was written out:
MENE, MENE, TEQEL, UPHARSIN.

<25> καὶ αὕτη ἡ γραφὴ ἡ ἐντεταγμένη Μανη θεκελ φαρες.

25 kai hautē hē graphē hē entetagmenē Manē Thekel Phares.

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

כו דָּנָה פִּשְׁר-מִלְתָּא מְנָא מְנָה-אַלְהָא מְלְכוּתְךָ וְהַשְׁלֵמָה:

26. **d'nah p'shar-mil'tha' m'ne' M'nah-'ElaHa' mal'kuthak w'hash'l'mah.**

Dan5:26 This is the interpretation of the message:
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 touto to sygkrima tou hrēmato; 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.

כז תִּקֵּל תִּקִּילְתָּה בְּמֵאזְנֵיָא וְהִשְׁתַּכַּחַתָּ חֲסִיר:

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 εὐρέθη ὑστεροῦσα·

27 Thekel, estathē en zygō kai heurethē hysterosa;

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

כח פֶּרֶס פְּרִיסַת מְלְכוּתְךָ וַיְהִיבַת לְמַדַּי וּפְרָס:

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, διήρηται ἡ βασιλεία σου καὶ ἐδόθη Μήδοις καὶ Πέρσαις.

28 Phares, diērētai hē basileia sou kai edothē Mēdois kai Persais.

Peres – was divided your kingdom and was given to the Medes and Persians.

כט בַּאֲדַיִן אָמַר בִּלְשַׁאצַּר וְהִלְבִּישׁוּ לְדַנְיָאֵל אֲרָגוֹנָא
וְהַמוֹנְכָא דִּי-דַהָבָא עַל-צוּאָרָהּ וְהִכְרִזוּ עָלוּהִי
דִּי-לְהוּא שְׁלִיט תְּלָתָא בְּמַלְכוּתָא:

29. **be'dayin 'amar Bel'sha'ttsar 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 Belshatssar 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 Daniël 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 ekēryxen peri autou einai auton archonta triton en tē basileiā.
and proclaimed concerning him for him to be ruler third in the kingdom.

לְבֵה בְּלֵילְיָא קָטִיל בִּלְשַׁצַּר מַלְכָּא כְּשִׁדְיָא: פ

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

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

<30> ἐν αὐτῇ τῇ νυκτὶ ἀναιρέθη Βαλτασαρ ὁ βασιλεὺς ὁ Χαλδαίων.

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.

א וְדַרְיָוֶשׁ מְדַיָּא קָבֵל מַלְכוּתָא כְּבַר שְׁנִין וְתַרְתֵּין:

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.

<6:1> Καὶ Δαρείος ὁ Μῆδος παρέλαβεν τὴν βασιλείαν ὧν ἐτῶν 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.

Chapter 6

ב שִׁפְרָא קָדָם דַּרְיָוֶשׁ וְהָקִים עַל-מַלְכוּתָא לְאַחַשְׁדָּרְפָּנְיָא מֶאֶה
וְעֶשְׂרִין דִּי לְהוּן בְּכָל-מַלְכוּתָא:

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

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

<2> καὶ ἤρεσεν ἐνώπιον Δαρείου καὶ κατέστησεν ἐπὶ τῆς βασιλείας σατράπας ἑκατὸν εἴκοσι τοῦ εἶναι αὐτοὺς ἐν ὅλῃ τῇ βασιλείᾳ αὐτοῦ

2 kai ēresen enōpion Dareiou kai katestēsēn

And it was pleasing before Darius, and he placed

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

גַּ'עֲלָא מְנַהוֹן סָרְכִין תִּלְתָּא דִּי דָנִיֵּאל חַד-מְנַהוֹן דִּי-לְהוֹן
אֲחַשְׁדָּרְפָּנָא אֵלִין יְהַבִּין לְהוֹן טַעְמָא וּמְלָכָא לָא-לְהוֹא נָזִק:

2. (6:3 in Aramaic) w'ela' min'hon sar'kin t'latha' di Dani'El chad-min'hon di-lehewon
'achash'dar'p'naya' 'ileyn yahabin l'hon ta'ma' umal'ka' la'-lehewe' naziq.

Dan6:2 and over them three commissioners (of whom Dani'El was one of them),
that these satraps might give accountable to them, and the king might not suffer loss.

<3> καὶ ἐπάνω αὐτῶν τακτικούς τρεῖς, ὧν ἦν Δανιηλ εἰς ἐξ αὐτῶν,
τοῦ ἀποδιδόναι αὐτοῖς τοὺς σατράπας λόγον, ὅπως ὁ βασιλεὺς μὴ ἐνοχλήται.

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.

דִּאֲדִין דָּנִיֵּאל דִּנָּה הָוָא מִתְנַצֵּחַ עַל-סָרְכִיָּא
וְאֲחַשְׁדָּרְפָּנָא כָּל-קָבֵל דִּי רוּחַ יִתִּירָא בֵּיה
וּמְלָכָא עֲשִׂית לְהַקְמוּתָהּ עַל-כָּל-מְלָכוּתָא:

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 in him, and the king was planning to set him
over the entire kingdom.

<4> καὶ ἦν Δανιηλ ὑπὲρ αὐτούς, ὅτι πνεῦμα περισσὸν ἐν αὐτῷ,
καὶ ὁ βασιλεὺς κατέστησεν αὐτὸν ἐφ' ὅλης τῆς βασιλείας αὐτοῦ.

4 kai ēn Daniēl hyper autous, hoti pneuma perisson en autō,

And Daniel was over them, for spirit extra was in him,

kai ho basileus katestēsēn auton eph' holēs tēs basileias autou.

and the king placed him over entire kingdom his.

הֵאֲדִין סָרְכִיָּא וְאֲחַשְׁדָּרְפָּנָא הָוָּ בְּעִין עֲלָה
לְהַשְׁכָּחָה לְדָנִיֵּאל מִצָּד מְלָכוּתָא וְכָל-עֲלָה
וּשְׁחִיתָהּ לָא-יְכַלִּין לְהַשְׁכָּחָה כָּל-קָבֵל דִּי-מַהִימָן הָוָּא

וְכָל-שָׁלוֹ וַיִּשְׁחִיתָהּ לֹא הִשְׁתַּכַּחַת עָלֶיהָ:

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 ἐζήτουν πρόφασιν εὐρεῖν κατὰ Δανιηλ·
καὶ πᾶσαν πρόφασιν καὶ παράπτωμα καὶ ἀμβλάκημα οὐχ εὗρον κατ' αὐτοῦ,
ὅτι πιστὸς ἦν.

5 kai hoi taktikoi kai hoi 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.

וְאֵלֶּיךָ גְּבִרְיָא אֵלֶּךָ אֲמָרִין דִּי לֹא נִחְשְׁבַח לְדַנְיָאֵל דְּנָה
כָּל-עָלָא לְהֵן הַשְׁכַּחְנָה עָלֶיהָ עַל-חֵי בְּרַת אֲלֵהָהּ: ס

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

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

<6> καὶ εἶπον οἱ τακτικοὶ Οὐχ εὐρήσομεν κατὰ Δανιηλ πρόφασιν
εἰ μὴ ἐν νομίμοις θεοῦ αὐτοῦ.

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

וְאֵלֶּיךָ סָרְכִיָּא וְאַחַשְׁדַּרְפָּנַיָּא אֵלֶּךָ הִרְגִּישׁוּ עַל-מַלְכָּא
וְכֵן אֲמָרִין לֵה דַרְיָוֶשׁ מַלְכָּא לְעֶלְמִין חַיִּי:

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 εἶπαν αὐτῷ Δареіе βασιлеῦ, εἰς τοὺς αἰῶνας ζῆθι·

7 tote hoi taktikoi kai hoi satrapai parestēsan tō basilei
Then the tacticians, and the satraps stood beside the king.
kai eipan autō Dareie basileu, eis tous aiōnas zēthi;

ח אֲתִיעֲטוּ כָּל סָרְכֵי מַלְכוּתָא סִגְנֵיָא
וְאַחַשְׁדָּרְפָּנֵיָא הַדְּבָרֵיָא וּפְחֻתָּא לְקִימָה קִים מְלָכָא
וּלְתַקְפָּה אֶסֶר דֵּי כָּל-דֵּי-יָבֵעָה בָּעוּ מִן-כָּל-אַלְהָה
וְאַנְשׁ עַד-יוֹמִין תְּלָתִין לָהֵן מִנָּךְ מְלָכָא וְתִרְמָא לְגֹב אֲרִיּוֹתָא:

7. (6:8 in Aramaic) 'ith'ya`atu kol sar'key mal'kutha' sig'naya'
wa'achash'dar'p'naya' hadab'raya' uphachawatha' l'qayamah q'yam mal'ka'
ul'thaqaphah 'esar di kal-di-yib`eh ba'u min-kal-'elah
we'enash `ad-yomin t'lathin lahen minak mal'ka' yith'r'me' l'gob 'ar'yawatha'.

Dan6:7 All the commissioners of the kingdom, the prefects and the satraps,
the high officials and the governors have consulted together that the king should establish
a statute and make a strong ban, that anyone who makes a petition to any 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,
ὑπάτοι καὶ τοπάρχαι τοῦ στήσαι στάσει βασιλικῇ καὶ ἐνισχύσαι ὀρισμόν,
ὅπως ὃς ἂν αἰτήσῃ αἴτημα παρὰ παντὸς θεοῦ καὶ ἀνθρώπου ἕως ἡμερῶν τριάκοντα
ἀλλ' ἢ παρὰ σοῦ, βασιλεῦ, ἐμβληθήσεται εἰς τὸν λάκκον τῶν λεόντων.

8 synebouleusanto pantes hoi epi tēs basileias sou stratēgoi kai satrapai,
took counsel All the ones over your kingdom – the commandants, and satraps,
hypatoi 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.

ט כָּעֵן מְלָכָא תְּקִים אֶסְרָא וְתִרְשָׁם כְּתָבָא
דֵּי לֹא לְהַשְׁנִיָּה כְּדָת-מְרִי וּפְרָס דֵּי-לֹא תַעֲבֵדָא:

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, βασιλεῦ, στήσον τὸν ὀρισμόν καὶ ἐκθες 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 alloiōthē to dogma Mēdōn kai Persōn.
how should not be changed the decree of the Persians and Medes!

יָכַל-קָבַל דְּנָה מִלְכָּא דְרִיּוֹשׁ רְשָׁם כְּתָבָא וְאַסָּרָא:

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.

יֵאֱדָנְיָאֵל כְּדִי יָדַע דִּי-רְשָׁם כְּתָבָא עַל לְבִיתָהּ
וְכוּיָן פְּתִיחָן לָהּ בְּעִלְתָּהּ נֶגֶד יְרוּשָׁלַם
וְזִמְנִין תִּלְתָּהּ בְּיוֹמָא הוּא בְּרֶךְ עַל-בְּרִכּוּהִי וּמַצְלָא
וּמוֹדָא קָדָם אֱלֹהֶהּ כָּל-קָבַל דִּי-הוּא עָבַד מִן-קִדְמַת דְּנָה: ס

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'`ilithen neged Y'rush'lem**

w'**zim'nin t'lathah b'yoma' hu' barek `al-bir'kahi 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, ἥνικα ἔγνω ὅτι ἐνετάγη τὸ δόγμα, εἰσῆλθεν εἰς τὸν οἶκον αὐτοῦ,
καὶ αἱ θυρίδες ἀνεωγμέναι αὐτῷ ἐν τοῖς ὑπερώοις αὐτοῦ κατέναντι Ἱερουσαλὴμ,
καὶ καιροὺς τρεῖς τῆς ἡμέρας ἦν κάμπτων ἐπὶ τὰ γόνατα αὐτοῦ καὶ προσευχόμενος
καὶ ἑξομολογούμενος 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 autou 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 autou kai proseuchomenos

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

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

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

יבִּאֲדָיִין גְּבֻרָא אֵלֶךְ הַרְגִּישׁוּ
וְהִשְׁכַּחוּ לְדָנְיָאֵל בְּעֵא וּמִתְחַנֵּן קָדָם אֱלֹהֶהּ:

11. (6:12 in Aramaic) '**edayin gub'raya' 'ilek 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 ἐκείνοι παρετήρησαν καὶ εὗρον τὸν Δανιηλ ἀξιούντα
καὶ δεόμενον τοῦ θεοῦ αὐτοῦ.

12 tote hoi andres ekeinoi paretērēsan kai heuron ton Daniēl axiounta

Then those men closely watched, and they found Daniel petitioning
 kai deomenon tou theou autou.
 and beseeching his El.

יגִבְּאֲדִין קָרִיבוּ וְאַמְרִין קָדָם מַלְכָּא עַל-אַסָּר מַלְכָּא
 הָלֹא אַסָּר רְשָׁמָתָּהּ דִּי כָל-אַנְשׁ דִּי-יִבְעָה מִן-כָּל-אַלְהָה
 וְאַנְשׁ עַד-יוֹמִין תְּלָתִין לָחַן מִנָּךְ מַלְכָּא יִתְרָמָא לְגוֹב אֲרִיּוֹתָא
 עֲנָה מַלְכָּא וְאַמַּר יִצְיָבָא מִלְתָּא כְּדָת-מָרִי וּפְרָס דִּי-לֹא תַעֲבֵדָא:
 12. (6:13 in Aramaic) be'dayin q'ribu w'am'rin qadam-mal'ka' `al-'esar mal'ka'
 hala' 'esar r'sham'at di kal-'enash di-yib'eh min-kal-'elah we'enash
 `ad-yomin t'lathin lahen minak mal'ka' yith'r'me' l'gob 'ar'yawtha' `aneh mal'ka'
 w'amar yatsiba' mil'tha' 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 ὀρισμὸν ἔταξας ὅπως
 πᾶς ἄνθρωπος, ὃς ἂν αἰτήσῃ παρὰ παντὸς θεοῦ καὶ ἀνθρώπου αἷτημα ἕως ἡμερῶν
 τριάκοντα ἀλλ' ἢ παρὰ σοῦ, βασιλεῦ, ἐμβληθήσεται εἰς τὸν λάκκον τῶν λεόντων;
 καὶ εἶπεν ὁ βασιλεὺς Ἀληθινὸς ὁ λόγος, καὶ τὸ δόγμα Μήδων
 καὶ Περσῶν οὐ παρελεύσεται.

13 kai proselthontes legousin tō basilei Basileu,
 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.

יִבְּאֲדִין עֲנֹה וְאַמְרִין קָדָם מַלְכָּא דִּי דְנִיָּאל
 דִּי מִן-בְּנֵי גְלוּתָא דִּי יְהוּד לֹא-שָׁם עָלֶיךָ מַלְכָּא טַעַם
 וְעַל-אַסָּרָא דִּי רְשָׁמָתָּהּ וְזִמְנִין תְּלָתָהּ בְּיוֹמָא בַּעֲא בְּעוּתָהּ:
 13. (6:14 in Aramaic) be'dayin `ano w'am'rin qadam mal'ka' di Dani'El
 di min-b'ney galutha' di Yahud la'-sam `alayik mal'ka' t'em
 w'al-'esara' di r'sham'at w'zim'nin t'lathah b'yoma' ba'e' ba'utheh.

Dan6:13 Then they answered and spoke before the king, 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 Δανιηλ ὁ ἀπὸ τῶν υἱῶν τῆς αἰχμαλωσίας τῆς Ἰουδαίας οὐχ ὑπετάγη τῷ δόγματί σου, καὶ καιροὺς τρεῖς τῆς ἡμέρας αἰτεῖ παρὰ τοῦ θεοῦ αὐτοῦ τὰ αἰτήματα αὐτοῦ.

14 tote apekrithēsan kai legousin enōpion tou basileōs Daniēl ho

Then they responded, and they spoke before the king, saying, Daniel, the one apo tōn huiōn tēs aichmalōsias tēs Ioudaias ouch hypetagē tō dogmati sou, from the sons of the captivity of Judea was not submitted to your decree; kai kairous treis tēs hēmeras aitei para tou theou autou ta aitēmata autou. and times three of the day he asks of his El the requests of his.

טאַדאָיִן מלְכָא כְּדִי מִלְתָּא שְׁמַע שְׁגִיָּא בְּאִשׁ עָלוּהִי וְעַל דְּגִיָּאֵל
שֶׁם כָּל לְשִׁיזְבוּתָהּ וְעַד מַעְלִי שְׁמִשָּׁא הָוָא מִשְׁתַּדָּר לְהַצִּילָהּ:

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 βασιλεὺς, ὡς τὸ ῥῆμα ἤκουσεν, πολὺ ἐλυπήθη ἐπ' αὐτῷ καὶ περὶ τοῦ Δανιηλ ἠγωνίσαστο τοῦ ἐξελεῖσθαι αὐτὸν καὶ ἕως ἑσπέρας ἦν ἀγωνιζόμενος τοῦ ἐξελεῖσθαι 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.

טַז בְּאִדָּיִן גְּבַרְיָא אֵלֶךְ הַרְגִּישׁוּ עַל-מִלְכָּא
וְאַמְרִין לְמִלְכָּא דַּע מִלְכָּא דִּי-דַת לְמַדִּי
וּפְרַם דִּי-כָל-אַסָּר וּקְיָם דִּי-מִלְכָּא יְהָקִים לָא לְהַשְׁנִיָּה:

15. (6:16 in Aramaic) be'dayin gub'raya' 'ilek har'gishu `al-mal'ka'
w'am'rin l'mal'ka' da` mal'ka' di-dath l'Maday uPharas di-kal-'esar
uq'yam di-mal'ka' y'haqeym la' l'hash'nayah.

Dan6:15 Then these men assembled before the king and said to the king, O king, know that the law of 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 Γνωθι, βασιλεῦ, ὅτι δόγμα Μήδοις καὶ Πέρσαις τοῦ πᾶν ὀρισμὸν καὶ στάσιν, ἦν 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.

יִבְאֲדִין מְלָכָא אָמַר וְחִיתִּיו לְדַנְיָאֵל וְרָמוּ לְגִבְא
 דִּי אַרְיֹתָא עֲנָה מְלָכָא וְאָמַר לְדַנְיָאֵל אֱלֹהֵךְ
 דִּי אֲנִתָּה פָלַח-לָהּ בְּתִירָא הוּא יִשְׁיָבְנֵךְ:

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 ἤγαγον τὸν Δανιηλ καὶ ἐνέβαλον αὐτὸν
 εἰς τὸν λάκκον τῶν λεόντων· καὶ εἶπεν ὁ βασιλεὺς τῷ Δανιηλ Ὁ θεός σου,
 ᾧ σὺ λατρεύεις ἐνδελεχῶς, αὐτὸς ἐξελεῖται 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.

יַחֲוִיתִית אֶבֶן חֲדָה וְשָׁמַת עַל-פִּם גִּבְא וְחִתְמָהּ מְלָכָא בְּעִזְקָתָהּ
 וּבְעִזְקַת רַבְרְבָנוּהִי דִּי לֹא-תִשְׁנֵא צְבוּ בְּדַנְיָאֵל:

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 alloiōthē pragma en tō Daniēl.
 so that should not be changed the thing with regard to Daniel.

יִטְאֲדִין אֶזַל מְלָכָא לְהִיכָלָהּ וּבֵת טוֹת

וּבַחֲנוּן לֹא-הִנָּעַל קְדָמוֹהִי וְשִׁנְתָּהּ נִבְתָּ עָלוֹהִי:

18. (6:19 in Aramaic) 'edayin 'azal mal'ka' l'heyk'leh ubath t'wath w'dachawan la'-han'el qadamohi w'shin'teh nadath `alohi.

Dan6:18 Then the king went off to his palace and spent the night fasting.
And diversions were not brought before him; and his sleep fled from him.

<19> καὶ ἀπῆλθεν ὁ βασιλεὺς εἰς τὸν οἶκον αὐτοῦ καὶ ἐκοιμήθη ἄδειπνος,
καὶ ἐδέσματα οὐκ εἰσήνεγκαν αὐτῷ, καὶ ὁ ὕπνος ἀπέστη ἀπ' αὐτοῦ.
καὶ ἀπέκλεισεν ὁ θεὸς τὰ στόματα τῶν λεόντων, καὶ οὐ παρηνώχλησαν τῷ Δανιηλ.

19 kai apēlthen ho basileus eis ton oikon autou kai ekoimēthē adeipnos,
And went forth the king unto his house, and he went to bed supperless;
kai edesmata ouk eisēnegkan autō, kai ho hypnos apestē ap' autou.
and food was not carried in to him, and sleep left from him.
kai apekleisen ho theos ta stomata tōn leontōn, kai ou parēnōchlēsan tō Daniēl.
But the Elohim shut the mouths of the lions, and they did not molest Daniel.

כַּבְּאַחֲרָיִן מַלְכָּא בְּשִׁפְרָפְרָא יְקִים בְּנִגְחָא
וּבַחֲתִבְתָּלָה לְגַבָּא דִּי-אַרְיֹתָא אֲזַל:

19. (6:20 in Aramaic) be'dayin mal'ka' bish'par'para' y'qum b'nag'ha' ub'hith'b'halah l'guba' di-'ar'yawatha' 'azal.

Dan6:19 Then the king arose at dawn, in the daylight,
and went in haste to the den of the lions.

<20> τότε ὁ βασιλεὺς ἀνέστη τὸ πρωὶ ἐν τῷ φωτὶ
καὶ ἐν σπουδῇ ἦλθεν ἐπὶ τὸν λάκκον τῶν λεόντων.

20 tote ho basileus anestē to prōi en tō phōti
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.

כַּאֲוּכְמִקְרִיבָהּ לְגַבָּא לְדַנְיָאֵל בְּקָל עֲצִיב זַעַק עָנָה מַלְכָּא
וְאָמַר לְדַנְיָאֵל דַּנְיָאֵל עֲבַד אֱלֹהָא חַיָּא אֱלֹהָךְ דִּי אֲנִתָּה
פָּלַח-לָהּ בְּתַדְרִירָא חֵיבָל לְשִׁיזְבוּתָךְ מִן-אַרְיֹתָא:

20. (6:21 in Aramaic) uk'miq'r'beh l'guba' l'Dani'El b'qal `atsib z'iq `aneh mal'ka' w'amar l'Dani'El Dani'El `abed 'Elaha' chaya' 'Elahak di 'an'tah palach-leh bith'dira' hay'kil l'sheyzabuthak min-'ar'yawatha'.

Dan6:20 When he had come near the den to 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 ἐγγίζειν αὐτὸν τῷ λάκκῳ ἐβόησεν φωνῇ ἰσχυρᾷ Δανιηλ
ὁ δοῦλος τοῦ θεοῦ τοῦ ζῶντος, ὁ θεός σου, ᾧ σὺ λατρεύεις ἐνδελεχώς,
εἰ ἡδυνήθη ἐξελεῖσθαι σε ἐκ στόματος τῶν λεόντων;

21 kai en tō eggizein auton tō lakkō eboēsen phōnē ischyra Daniēl
And at his approaching to the pit, 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?

כב אֲדַיִן דַּנְיֵאל עִם-מַלְכָּא מַלְל מַלְכָּא לְעֵלְמִין חַיִּי:

21. (6:22 in Aramaic) 'edayin Dani'El `im-mal'ka' mallil 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 τοὺς αἰῶνας 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!

כג אֶלְהִי שְׁלַח מַלְאָכָה וְסָגַר פִּם אֲרִיּוֹתָא
וְלֹא חֲבָלוּנִי כָל-קָבֵל דִּי קִדְמוֹהִי זָכוּ הַשְׁתַּכַּחַת לִי
וְאִף קִדְמִיךָ מַלְכָּא חֲבוּלָה לֹא עֲבַדְתָּ:

22. (6:23 in Aramaic) 'Elahi sh'lach mal'akeh usagar pum 'ar'yawatha'
w'la' chab'luni kal-qabel di qadamohi zaku hish't'kachath li
w'aph qadamayik mal'ka' chabulah la' `ab'deth.

Dan6:22 My El sent His 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 εὐθύτης ὑρέθη μοι.
καὶ ἐνώπιον δὲ σοῦ, βασιλεῦ, παράπτωμα οὐκ ἐποίησα.

23 ho theos mou apesteilen ton aggelon autou, kai enephraxen ta stomata tōn leontōn,

My El sent his angel, and he obstructed the mouths of the lions,

kai ouk elymēnanto me, hoti katenanti autou euthytēs ēhurethē moi;

and they did not lay me waste; for before him uprightness was found in me;

kai enōpion de sou, basileu, paraptōma ouk epoiēsa.

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

כד בִּאֲדַיִן מַלְכָּא שָׂגִיא טַאב עֲלוּהִי
וְלִדְנִיֵּאל אָמַר לְחִנְסָקָה מִן-גּוּבָא וְחִסָּק דַּנְיֵאל מִן-גּוּבָא
וְכָל-חֲבָל לֹא-הַשְׁתַּכַּח בֵּיהּ דִּי הֵימִן בִּיאֶלְהֵה:

23. (6:24 in Aramaic) be'dayin mal'ka' sagi' t'eb `alohi
ul'Dani'El 'amar l'han'saqah min-guba' w'husaq Dani'El min-guba'
w'kal-chabal la'-hish't'kach beh di heymin b'Elahēh.

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 εὗρέθη 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 anēnechthē Daniēl ek tou lakkou, kai pasa diaphthora ouch heurethē en autō,

And they bore Daniel from out of the pit, and all hurt was not found on him,

hoti episteusen en tō theō autou.

for he trusted in his El.

כהואמר מלכא והיתיו גבריא אלך די-אכלו
קרצוהי די דגניאל ולגב אריותא רמו
אנון בגיהון ובשיחון ולא-מטו לארעית גבא
עד די-שלוטו בהון אריותא וכל-גרמיהון הדקו:

24. (6:25 in Aramaic) wa'amar mal'ka' w'hay'thiu gub'raya' 'ilek di-'akalu qar'tsohi di Dani'El ul'gob 'ar'yawatha' r'mo 'inun b'neyhon un'sheyhon w'la'-m'to l'ar'ith guba' `ad di-sh'litu b'hon 'ar'yawatha' w'kal-gar'meyhon hadiqu.

Dan6:24 And the king gave orders, and they brought those men who had chewed the bits of 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 ἡγάγosan τοὺς ἄνδρας τοὺς διαβαλόντας τὸν Δανιηλ, καὶ εἰς τὸν λάκκον τῶν λεόντων ἐνεβλήθησαν, αὐτοὶ καὶ οἱ υἱοὶ αὐτῶν καὶ αἱ γυναῖκες αὐτῶν· καὶ οὐκ ἔφθασαν εἰς τὸ ἔδαφος τοῦ λάκκου ἕως οὗ ἐκυρίευσαν αὐτῶν οἱ λέοντες καὶ πάντα τὰ ὀστᾶ αὐτῶν ἐλέπτυναν.

25 kai eipen ho basileus, kai ēgagosan tous andras tous diabalontas ton Daniēl,

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 gynaikeis 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.

כו בארין דריוש מלכא כתב לכל-עממא אמא
ולשנא די-דארין בכל-ארעא שלמכון ושנא:

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 Δαρείος ὁ βασιλεὺς ἔγραψεν πᾶσι τοῖς λαοῖς, φυλαῖς, γλώσσαις,

τοῖς οἰκοῦσιν ἐν πάσῃ τῇ γῇ Eirēnē hymin plēthyntheî·

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 plēthyntheî;
to the ones living in all the earth, saying, Peace be multiplied unto you.

כִּזְמַן-קְדָמִי שִׁים טַעַם דִּי בְכָל-שְׁלָטָן מְלְכוּתִי לְהוֹן זְאָעִין
וְדַחְלִין מִן-קְדָם אֱלֹהֵהּ דִּי-דָנִיֵּאל דִּי-הוּא אֱלֹהָא חַיָּא
וְקָדָם לְעַלְמִין וּמְלְכוּתָהּ דִּי-לֹא תִתְחַבֵּל וְשְׁלִטְנָהּ עַד-סוֹפָא:

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 Δανιηλ,
ὅτι αὐτός ἐστιν θεὸς ζῶν καὶ μένων εἰς τοὺς αἰῶνας,
καὶ ἡ βασιλεία αὐτοῦ οὐ διαφθαρήσεται, καὶ ἡ κυριεία αὐτοῦ ἕως 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.

כח מְשִׁיזֵב וּמַצִּיל וְעֹבֵד אֲתִין וְתַמְחִין בְּשִׁמְיָא
וּבְאַרְעָא דִּי שִׁיזִיב לְדָנִיֵּאל מִן-יַד אֲרִיָּוְתָא:

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 ῥύεται καὶ ποιεῖ σημεῖα καὶ τέρατα ἐν οὐρανῷ
καὶ ἐπὶ τῆς γῆς, ὅστις ἐξείλατο τὸν Δανιηλ ἐκ χειρὸς τῶν λεόντων.

28 **antilambanetai kai hrueitai kai poiei 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 exeilato ton Daniēl ek cheiros tōn leontōn.

who rescued Daniel from the mouth of the lions.

כַּטְוִדְנִיָּאל הִנָּה הַצֶּלַח בְּמַלְכוּת דָּרְיוֹשׁ
וּבְמַלְכוּת כּוֹרֶשׁ פָּרְסָיָא: פ

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 Δανιηλ κατεύθυνεν ἐν τῇ βασιλείᾳ Δαρείου
καὶ ἐν τῇ βασιλείᾳ Κύρου τοῦ Πέρσου.

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

Chapter 7

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

א בִּשְׁנַת חֲדָה לְבִלְשַׁצְרִי מֶלֶךְ בָּבֶל דְּנִיָּאל חֵלֶם חֲזֹה
וְחֲזוֹי רֵאשִׁיָּה עַל-מִשְׁכְּבָהּ בְּאַחֲרֵי חֲלֻמָּא כְּתַב רֵאשׁ מִלִּין אָמַר:

1. **bish'nath chadah l'Bel'shattsar melek Babel Dani'El chelem chazah**
w'chez'wey re'sheh `al-mish'k'beh be'dayin chel'ma' k'thab re'sh millin '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 πρῶτῳ Βαλτασαρ βασιλέως Χαλδαίων Δανιηλ ἐνύπνιον εἶδεν,
καὶ αἱ ὁράσεις τῆς κεφαλῆς αὐτοῦ ἐπὶ τῆς κοίτης αὐτοῦ, καὶ τὸ ἐνύπνιον ἔγραψεν

1 **En etei prōtō Baltasar basileōs Chaldaion Daniēl enypnion eiden,**
In the first year of **Belshazzar** king of the **Chaldeans,** **Daniel** a dream beheld,
kai **hai horaseis tēs kephalēs autou epi tēs koitēs autou,** kai **to enypnion egrapsen**
and the **visions** of his head upon his bed. And his dream he wrote,

ב עֲנָה דְנִיָּאל וְאָמַר חֲזֹה הָיִית בְּחֲזוֹי עִם-לִילְיָא
וְאָרִי אַרְבַּע רוּחֵי שְׁמַיָּא מְגִיחִין לְיַמָּא רַבָּא:

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 ὁράματί μου τῆς νυκτὸς καὶ ἰδοὺ οἱ τέσσαρες ἄνεμοι
τοῦ οὐρανοῦ προσέβαλλον εἰς τὴν θάλασσαν τὴν μεγάλην.

2 **Egō Daniēl etheōroun en horamati mou tēs nyktos**
I **Daniel viewed in my vision of the night.**
kai **idou hoi tessares anemoi tou ouranou proseballon eis tēn thalassan tēn megalēn.**

And behold, the four winds of the heavens struck up in the sea great.

ג'וֹאֲרָבַע חִיּוֹן רַבְרָבָן סָלָקָן מִן-יָמָא שְׁנַיִן דָּא מִן-דָּא:

3. w'ar'ba` cheyuan rab'r'ban sal'qan min-yama' shan'yan da' min-da'.

Dan7:3 And four great beasts were coming up from the sea,
this different from one another.

<3> καὶ τέσσαρα θηρία μεγάλα ἀνέβαινον ἐκ τῆς θαλάσσης διαφέροντα ἀλλήλων.

3 kai tessara thēria megala anebainon ek tēs thalassēs

And four wild beasts great ascended from out of the sea,
diapheronta allēlōn.
differing from one another.

ד קדמיתא באריה וגפין די-נשר לה תזה חיות
עד די-מריטו גפיה וגטילת מן-ארעא ועל-הגלן
כאנש הקימת ולבב אנש יהיב לה:

4. qad'may'tha' k'ar'yeh w'gapin di-n'shar lah chazeh hawayth `ad di-m'ritu gapayh
un'tilath min-'ar'a' w'al-rag'layin ke'enash haqimath ul'bab 'enash y'hib lah.

Dan7:4 The first was like a lion and had the wings of an eagle.
I was looking until its wings were plucked, and it was lifted up from the ground
and made to stand on two feet like a man; a man's heart was given to it.

<4> τὸ πρῶτον ὥσεὶ λέαινα, καὶ πτερὰ αὐτῇ ὥσεὶ ἀετοῦ·

ἐθεώρουν ἕως οὗ ἐξετίλῃ 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 as 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.

הוארו חיוה אחרי תנינה דמיה לדב
ולשטר-חד הקמת ותלת עלעין בפמה בין שנינה
וכן אמרין לה קומי אכלי בשר שגיא:

5. wa'aru cheyuah 'achari thin'yanah dam'yah l'dob w'lis'tar-chad haqimath
uth'lath `il'in b'phumah beyn shinayah w'ken 'am'rin lah qumi 'akuli b'sar sagi'.

Dan7:5 And behold, another beast, a second one, like a bear.
And it was raised up on one side, and three ribs were in its mouth between its teeth;
and thus they said to it, Arise, devour much meat!

<5> καὶ ἰδοὺ θηρίον δεύτερον ὅμοιον ἄρκω, καὶ εἰς μέρος ἐν ἐστάθη,

καὶ τρία πλευρὰ ἐν τῷ στόματι αὐτῆς ἀνὰ μέσον τῶν ὀδόντων αὐτῆς,
καὶ οὕτως ἔλεγον αὐτῇ Ἀνάστηθι φάγε σάρκας πολλὰς.

5 kai idou thērion deuterōn 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!

וּבְאַתֵּר דְּנָה חֲזָה חֲוִית וְאָרוּ אַחָרֵי כְנִמָּר וְלָהּ גַּפִּין אַרְבַּע
דִּי-עוֹף עַל-גְּבִיָּהּ וְאַרְבַּעָה רֵאשִׁין לְחַיּוֹתָא וְשִׁלְטָן יְהִיב לָהּ:
6. ba'thar d'nah chazeh hawayth wa'aru 'achari kin'mar w'lah gapin 'ar'ba` di-`oph
`al-gabayah w'ar'b'`ah re'shin l'cheyu'tha' w'shal'tan y'hib lah.

Dan7:6 After this I was looking, and behold, another one, like a leopard,
which had on its four wings of a bird on its back;
the beast also had four heads, and dominion was given to it.

<6> ὀπίσω τούτου ἐθεώρουν καὶ ἰδοὺ ἕτερον θηρίον ὥσει πάρδαλις,
καὶ αὐτῇ πτερὰ τέσσαρα πετεινοῦ ὑπεράνω αὐτῆς,
καὶ τέσσαρες κεφαλαὶ τῷ θηρίῳ, καὶ ἐξουσία ἐδόθη αὐτῇ.

6 opisō toutou etheōroun kai idou heteron thērion hōsei pardalis,
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.

זְבַּאתֵּר דְּנָה חֲזָה חֲוִית בְּחֻזִּי לִילְיָא וְאָרוּ חִינָה
רְבִיעָה דְּחִילָה וְאִימָתָנִי וְתַקִּיפָא בְּתִירָא וְשִׁנֵּין
דִּי-פִרְזֵל לָהּ רַבְרַבִּין אֶכְלָה וּמַדְקָה וּשְׂאֲרָא בְּרַגְלֶיהָ רַבְסָה
וְהָיָא מְשַׁנָּה מִן-כָּל-חַיּוֹתָא דִּי קִדְמֶיהָ וְקִרְנֵין עֶשְׂרִי לָהּ:

7. ba'thar d'nah chazeh hawayth b'chez'wey leyl'ya'
wa'aru cheyuah r'bi'ayah d'chilah w'eym'thani w'thaqipha' yatira' w'shinayin
di-phar'zel lah rab'r'ban 'ak'lah umadeqah ush'ara' b'rag'layah raph'sah
w'hi' m'shan'yah min-kal-cheyuatha' di qadamayah w'qar'nayin `asar lah.

Dan7:7 After this I was looking in the night visions, and behold, a fourth beast,
dreadful and terrifying and extremely strong; and it had great iron teeth.
It devoured and crushed and trampled down the remainder with its feet;
and it was different from all the beasts that were before it, and it had ten horns.

<7> ὀπίσω τούτου ἐθεώρουν καὶ ἰδοὺ θηρίον τέταρτον φοβερὸν καὶ ἑκθαμβόν
καὶ ἰσχυρὸν περισσῶς, καὶ οἱ ὀδόντες αὐτοῦ σιδηροῖ μεγάλοι, ἐσθίων
καὶ λεπτύνων 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 hoi 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.

ח מִשְׁתַּכֵּל הָיִית בְּקַרְנָיָא וְאֶלוֹ קָרָן אַחָרִי זַעֲיָרָה סִלְקָת
בִּינִיחוֹן וּתְלָת מִן־קַרְנָיָא קִדְמִיתָא אֶתְעַקְרוּ מִן־קִדְמִיָּה
וְאֶלוֹ עֵינִין כְּעֵינֵי אִנְשָׁא בְּקַרְנָא־דָּא וַפִּם מְמַלֵּל רַבְרָבָן:

8. mis'takal hawayth b'qar'naya' wa'alu qeren 'achari z'eyrah sil'qath beyneyhon
uth'lath min-qar'naya' qad'mayatha' 'eth'`aqaru min-qadamayah
wa'alu `ay'nin k'`ay'ney 'anasha' b'qar'na'-da' uphum m'mallil 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 plucked out by the roots from before it; and behold, in this horn were eyes like the eyes of a man and a mouth uttering great things.

<8> προσενόουν τοῖς κέρασιν αὐτοῦ, καὶ ἰδοὺ κέρας ἕτερον μικρὸν ἀνέβη
ἐν μέσῳ αὐτῶν, καὶ τρία κέρατα τῶν ἔμπροσθεν αὐτοῦ ἐξερριζώθη
ἀπὸ προσώπου αὐτοῦ, καὶ ἰδοὺ ὀφθαλμοὶ ὥσεὶ ὀφθαλμοὶ ἀνθρώπου
ἐν τῷ κέρατι τούτῳ καὶ στόμα λαλοῦν μέγала.

8 prosenoon 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.

ט חֲזָה הָיִית עַד דִּי כְּרִסָּן הָמִיו וְעַתִּיק יוֹמִין
יָתֵב לְבוּשָׁה כְּתֹלַג חֹר וּשְׁעָר רֵאשִׁיָּה כְּעֶמֶר נִקָּא
כְּרִסְיָה שְׂבִיבִין דִּי־נֹר גִּלְגִּלוּהִי נֹר דִּלְק:

9. chazeh hawayth `ad di kar'sawan r'miu w'`atiq yomin y'thib l'busheh kith'lag
chiuar us'ar re'sheh ka`amar n'qe' kar's'yeh sh'bibin di-nur gal'gilohi nur daliq.

Dan7:9 I was looking until thrones were set up, and the Ancient of Days sat; His rob was like white snow and the hair of His head like pure wool. His throne was like flames of fire, its wheels were a burning fire.

<9> ἑθεώρουν ἕως ὅτου θρόνοι ἐτέθησαν, καὶ παλαιὸς ἡμερῶν ἐκάθητο,
καὶ τὸ ἔνδυμα αὐτοῦ ὥσει χιῶν λευκόν, καὶ ἡ θριξ τῆς κεφαλῆς αὐτοῦ ὥσει
ἔριον καθαρόν, ὁ θρόνος αὐτοῦ φλόξ πυρός, οἱ τροχοὶ αὐτοῦ πῦρ φλέγον·

9 etheōroun heōs hotou thronoi etethēsan, kai palaios hēmerōn ekathēto,
I viewed until when thrones were set, and the old one of days sat down.

kai to endyma autou hōsei chiōn leukon,

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, hoi trochoi autou pyr phlegon;

His throne a flame of fire, its wheels as fire blazing.

יְנַהֵר דִּי-נֹר נָגַד וְנָפֵק מִן-קַדְמוֹהִי אֶלְפִים יִשְׁמַשְׁנוּנְהָ
וְרִבּוֹ רַבָּן קַדְמוֹהִי יְקוּמוּן דִּינָא יְתִב וְסִפְרִין פְּתִיחוּ:

10. n'har di-nur naged w'napheq min-qadamohi 'eleph 'al'phayim y'sham'shuneh
w'ribo rab'wan qadamohi y'qumun dina' y'thib w'siph'rin p'thichu.

Dan7:10 A river of fire went out and came out from before Him;
thousands upon thousands served Him, and myriads upon myriads stood before Him;
the court was set, and the scrolls were opened.

<10> ποταμὸς πυρὸς εἵλκεν ἔμπροσθεν αὐτοῦ, χίλιαι χιλιάδες ἐλειτούργουν αὐτῷ,
καὶ μύριαι μυριάδες παρειστήκεισαν αὐτῷ·

κριτήριον ἐκάθισεν, καὶ βίβλοι ἠνεώχθησαν.

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.

kritērion ekathisen, kai bibloi ēneōchthēsan.

A judgment seat was set, and scrolls were opened.

יָא חֲזַה חַוִּית בְּאֵינִן מִן-קַל מַלְיָא רַבְרַבְתָּא
דִּי קַרְנָא מְמַלְלָה חֲזַה חַוִּית עַד דִּי קְטִילַת חַיּוֹתָא
וְחֻבַּד גִּשְׁמָה וַיְהִיבַת לִיקְבַת אֵשָׁא:

11. chazeh haweyth be'dayin min-qal millaya' 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> ἑθεώρουν τότε ἀπὸ φωνῆς τῶν λόγων τῶν μεγάλων, ὧν τὸ κέρας ἐκεῖνο ἐλάλει,
ἕως ἀνῆρέθη 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.

יבִּישָׁאָר חַיֹּתָא הָעֵדִיּוֹ שְׁלִטְנָהוֹן
וְאַרְכָּה בְּחַיִּין יְהִיבַת לְהוֹן עַד-זְמַן וְעֵדֶן:

12. ush'ar cheyuatha' he'diu shal'tan'hon
w'ar'kah b'chayin y'hibath l'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 μακρότης ζωῆς ἐδόθη αὐτοῖς ἕως καιροῦ καὶ καιροῦ.

12 kai tōn loipōn thērion 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.

יִגְחִיזָה חַיֵּית בְּחַיִּין לִילְיָא וְאַרְו עִם-עֲנַנִי שְׁמַיָּא כְּבָר אֲנָשׁ
אֲתָה הָהָּ וְעַד-עֲתִיק יוֹמָיָא מְטָה וּקְדָמוּהִי הִקְרְבוּהִי:

13. chazeh haweyth b'chez'wey leyl'ya' wa'aru `im-`ananey sh'maya' k'bar 'enash
'attheh 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 ὁράματι τῆς νυκτὸς καὶ ἰδοὺ μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ
ὥς υἱὸς ἀνθρώπου ἐρχόμενος ἦν καὶ ἕως τοῦ παλαιοῦ τῶν ἡμερῶν ἔφθασεν
καὶ ἐνώπιον αὐτοῦ προσηνέχθη.

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.

יְדוּלָּה יְהִיב שְׁלִטָּן וַיִּקָּר וּמַלְכוּ וְכָל עַמְמָיָא אֲמַיָּא
וְלִשְׁנָיָא לָהּ יִפְלָחוּן שְׁלִטְנָהּ שְׁלִטָּן עָלַם דִּי-לָא יַעֲזֹבָהּ
וּמַלְכוּתָהּ דִּי-לָא תִתְחַבֵּל: פ

14. w'leh y'hib shal'tan wiqar umal'ku w'kol `am'maya' 'umaya' w'lishanaya' leh
yiph'l'chun shal'taneh shal'tan `alam di-la' ye'deh umal'kutheh di-la' thith'chabal.

Dan7:14 And to Him was given dominion, glory and a kingdom, that all the peoples,
nations and languages should serve Him. His dominion is an everlasting dominion
which shall not pass away; and His kingdom is one which shall not be destroyed.

<14> καὶ αὐτῷ ἐδόθη ἡ ἀρχὴ καὶ ἡ τιμὴ καὶ ἡ βασιλεία, καὶ πάντες οἱ λαοί, φυλαί, γλῶσσαι αὐτῷ δουλεύουσιν· ἡ ἐξουσία αὐτοῦ ἐξουσία αἰώνιος, ἣτις 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 douleousousin;
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.

טוּ אֶתְכִרְיִת רוּחִי אָנָּה דְנִיָּאל בְּגוֹא נְדָנָה
וְחִזְוִי רֵאשִׁי יִבְחַלְנִי:

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 ὁράσεις τῆς κεφαλῆς μου ἐτάρασσόν με.

15 ephri xen 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.

טוּ קִרְבֵּת עַל-חַד מִן-קְאָמָיָא וַיַּצִּיבָא אֲבַעָא-מִנָּה עַל-כָּל-דְּנָה
וְאָמַר-לִי וּפִשָּׁר מַלְּיָא יְהוּדְעָנִי:

16. qir'beth `al-chad min-qa'amaya' w'yatsiba' 'eb'e'-mineh `al-kal-d'nah
wa'amar-li uph'shar millaya' 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 ἐζήτηουν παρ' αὐτοῦ
περὶ πάντων τούτων, καὶ εἶπέν μοι τὴν ἀκρίβειαν
καὶ τὴν σύγκρισιν τῶν λόγων ἐγνώρισέν μοι

16 kai prosēlthon heni tōn hestēkotōn kai tēn akribeian ezētoun
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 akribeian
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.

יִזְאֵלִין חִיּוֹתָא רַבְרַבְתָּא דִּי אֲנִין
אַרְבַּע אַרְבַּעָה מַלְכִין יְקוּמוּן מִן-אַרְעָא:

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 βασιλείαι ἀναστήσονται ἐπὶ τῆς γῆς, αἱ ἀρθήσονται.

17 Tauta ta thēria ta megala ta 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.

יחַ וַיִּקְבְּלוּן מַלְכוּתָא קְדִישִׁי עֲלִיוֹנִין
וַיַּחֲסִיגוּן מַלְכוּתָא עַד-עֲלָמָא וְעַד עָלְמָיָא:

18. wiqab'lun mal'kutha' qadishey `El'yoinin

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 ἅγιοι ὑψίστου
καὶ κατέξουσιν αὐτὴν ἕως αἰῶνος 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.

יֵטְאֵדִין עֲבִית לִיצְבָּא עַל-חַיּוּתָא רְבִיעִיתָא דִּי-חַוּת שְׁנִיָּה
מִן-כְּלָחוֹן דְּחִילָה יַתִּירָה שְׁנִיָּה דִּי-פְרָזַל
וּטְפָרִיָּה דִּי-נָחַשׁ אֲכָלָה מִזְקָה וּשְׁאָרָא פְּרָגְלִיָּה רַבָּסָה:

19. 'edayin ts'bith l'yatsaba' `al-cheyu'tha' r'bi'ay'tha' di-hawath shan'yah

min-kal'hon d'chilah yatirah shinayah di-phar'zel w'tiph'rayh

di-n'chash 'ak'lah madaqah ush'ara' b'rag'layh raph'sah.

Dan7:19 Then I desired to know the truth of the fourth beast, which was different
from all of them, very frightening, whose teeth of iron and its claws of bronze,
and which devoured, crushed and trampled down the remainder with its feet,

<19> καὶ ἐξήτουν ἀκριβῶς περὶ τοῦ θηρίου τοῦ τετάρτου, ὅτι ἦν διάφορον παρὰ
πάν θηρίον φοβερὸν περισσῶς, οἱ ὀδόντες αὐτοῦ σιδηροῖ καὶ οἱ ὄνυχες αὐτοῦ χαλκοῖ,
ἐσθίων καὶ λεπτύνον καὶ τὰ ἐπίλοιπα τοῖς ποσὶν αὐτοῦ συνεπάτει,

19 kai ezētoun akribōs peri tou thēriou tou tetartou,

And I sought exactly concerning the wild beast fourth,

hoti ēn diaphoron para pan thērion phoberon perissōs, hoi odontes autou sidēroi

that was diverse from every wild beast, fearsome extremely, its teeth of iron,

kai hoi onyches autou chalkoi, esthion kai leptynon

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.

כַּוְעַל-קַרְנָיָא עֶשֶׂר הָי בְּרֵאשָׁה וְאַחֲרֵי הָי סִלְקָת
וְנָפְלוּ מִן-קְדָּמֶיהָ תִּלְתָּ וְקַרְנָא דִּכְן וְעֵינִין לָהּ
וְפִם מְמַלֵּל רַבְרָבָן וְחִזּוּהָ רַב מִן-חֲבֵרָתָהּ:

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'mallil rab'r'ban w'chez'wah rab min-chab'rathah.

Dan7:20 and of the ten horns that were on its head and the other which came up,
and before whom three of them fell; even that horn which had eyes to it
and a mouth speaking great things and its look was greater than its associates.

<20> καὶ περὶ τῶν κεράτων αὐτοῦ τῶν δέκα τῶν ἐν τῇ κεφαλῇ αὐτοῦ καὶ τοῦ ἑτέρου
τοῦ ἀναβάντος καὶ ἐκτινάξαντος τῶν προτέρων τρία, κέρας ἐκεῖνο, ᾧ οἱ ὀφθαλμοὶ
καὶ στόμα λαλοῦν μεγάλα καὶ ἡ ὄρασις αὐτοῦ μείζων τῶν λοιπῶν.

20 kai peri tōn keratōn autou tōn deka tōn en tē kephalē autou
And concerning the horns of it, of the ten, of the ones in his head,
kai tou heterou tou anabantos kai ektinaxantos tōn proterōn tria,
and of the other one of the ascending and shaking off the former three,
keras ekeino, hō hoi ophthalmoi kai stoma laloun megala
that horn 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,

כַּאֲחִזָּה חֲוִית וְקַרְנָא דִּכְן עֲבָדָה קָרַב עִם-קְדִישִׁין וַיִּכְלָה לְחֹזֶן:

21. chazeh hawayth w'qar'na' diken `ab'dah q'rab `im-qadishin w'yak'lah l'hon.

Dan7:21 I was looking, and that horn made war with the holy ones and overpowering them

<21> ἐθεώρουν καὶ τὸ κέρας ἐκεῖνο ἐποίει πόλεμον μετὰ τῶν ἁγίων
καὶ ἴσχυσεν 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,

כַּבְעַד הָי-אֶתָּה עֲתִיק יוֹמָיָא וְדִינָא יְהִב לְקְדִישִׁי עֲלִיוֹנִין
וְזִמְנָא מְטָה וּמְלִכוּתָא הֶחֱסֵנוּ קְדִישִׁין:

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> ἕως οὗ ἦλθεν ὁ παλαιὸς τῶν ἡμερῶν καὶ τὸ κρίμα ἔδωκεν ἁγίοις ὑψίστου,
καὶ ὁ καιρὸς ἔφθασεν καὶ τὴν βασιλείαν κατέσχον οἱ ἅγιοι.

22 heōs hou ēlthen ho palaios tōn hēmerōn
until of which time came the old one of days,

kai to krima edōken hagiois huioustou,
 and judgment gave to holy ones of the highest.
 kai ho kairos ephthasen kai tēn basileian kateschon hoi hagioi.
 And the time came, and of the kingdom took control the holy ones.

כג כֵּן אָמַר חֵיוֹתָא רַבִּיעִיתָא מַלְכוּ רַבִּיעִיָּא תְהוּא בְּאַרְעָא דִּי
 תִּשְׁנָא מִן-כָּל-מַלְכוּתָא וְתֹאכַל כָּל-אַרְעָא וְתִדְוִשְׁנָהּ וְתִדְקַנְהָ:

23. ken 'amar cheyu'tha' r'bi'ay'tha' mal'ku r'bi'aya' tehewe' b'ar'a'
 di thish'ne' min-kal-mal'k'watha' w'the'kul kal-'ar'a' uth'dushinah w'thad'qinah.

Dan7:23 Thus he said: The fourth beast shall be a fourth kingdom on the earth,
 which shall be different from all kingdoms and shall devour the whole earth
 and tread it down and crush it.

<23> καὶ εἶπεν Τὸ θηρίον τὸ τέταρτον, βασιλεία τετάρτη ἔσται ἐν τῇ γῇ,
 ἣτις ὑπερέξει πάσας τὰς βασιλείας καὶ καταφάγεται πᾶσαν τὴν γῆν
 καὶ συμπατήσῃ αὐτὴν καὶ κατακόψει.

23 kai eipen To thērion to tetarton, basileia tetartē estai en tē gē,
 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.

כד וְקַרְנֵיָא עֲשָׂר מִנֵּה מַלְכוּתָהּ עֲשָׂרָה מַלְכִין יִקְמוּן וְאַחֲרָן
 יִקְוּם אַחֲרֵיהֶוּן וְהוּא יִשְׁנָא מִן-קִדְמָיָא וְתִלְתָּהּ מַלְכִין יִהְשָׁפַל:

24. w'qar'naya' `asar minah mal'kuthah `as'rah mal'kin y'qumun w'acharan y'qum
 'achareyhon w'hu' yish'ne' min-qad'maye' uth'lathah mal'kin y'hash'pil.

Dan7:24 And the ten horns out of this kingdom are ten kings shall arise;
 and another shall arise after them, and he shall be different from the previous ones
 and shall subdue three kings.

<24> καὶ τὰ δέκα κέρατα αὐτοῦ, δέκα βασιλεῖς ἀναστήσονται,
 καὶ ὀπίσω αὐτῶν ἀναστήσεται ἕτερος, ὃς ὑπεροίσει κακοῖς πάντας τοὺς ἔμπροσθεν,
 καὶ τρεῖς βασιλεῖς ταπεινώσει.

24 kai ta deka kerata autou, deka basileis anastēsontai,
 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,

כה וּמַלְכִין לְצַד עֲלִיָּא יִמְלֹל וְלִקְדִישִׁי

עֲלִיּוֹנִין יְבַלֵּא וַיְסַפֵּר לְהַשְׁנִיָּה זְמַנִּין וְדָת
וַיְתִיבּוּן בִּידֶיהָ עַד-עֶזְרָן וְעֶזְרָנִין וּפְלַג עֶזְרָן:

25. umillin l'tsad `llaya' y'mallil ul'qadishey `El'yonin y'bale' w'yis'bar l'hash'nayah zim'nin w'dath w'yith'yahabun bideh `ad-`idan w'`idanin uph'lag `idan.

Dan7:25 He shall speak words against Elyonin and shall wear down the sanctified ones 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 ὕψιστον λαλήσει καὶ τοὺς ἁγίους ὑψίστου παλαιώσει καὶ ὑπονοήσει τοῦ ἀλλοιῶσαι καιροὺς καὶ νόμον, καὶ δοθήσεται ἐν χειρὶ αὐτοῦ ἕως καιροῦ καὶ καιρῶν καὶ ἥμισυ καιροῦ.

25 kai logous pros ton huuiston lalēsei
and words against the highest he shall speak,
kai tous hagiois 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 hēmisý kairou.
And it shall be granted in his hand until a time and times and half a time.

כּוֹדִינָא יִתֵּב וְשִׁלְטָנָה יְהַעֲדוֹן לְהַשְׁמָדָה וְלְהוֹבְדָה עַד-סוֹפָא:

26. w'dina' yitib w'shal'taneh y'ha`don l'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.

כּוֹדִי מְלָכוּתָהּ וְשִׁלְטָנָהּ וְרִבּוּתָּא דִּי מְלָכוּת תְּחֹת כָּל-שְׁמַיָּא
יְחִיבַת לְעַם קְדִישִׁי עֲלִיּוֹנִין מְלָכוּתָהּ מְלָכוּת עָלַם
וְכָל שִׁלְטָנָא לָהּ יִפְלָחוּן וַיִּשְׁתַּמְעוּן:

27. umal'kuthah w'shal'tana' ur'butha' di mal'k'wath t'choth kal-sh'maya' y'hibath l'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 ἐξουσία καὶ ἡ μεγαλυσύνη τῶν βασιλέων τῶν ὑποκάτω παντὸς τοῦ οὐρανοῦ ἐδόθη ἁγίοις ὑψίστου, καὶ ἡ βασιλεία αὐτοῦ βασιλεία αἰώνιος,

καὶ πᾶσαι αἱ ἀρχαὶ αὐτῷ δουλεύουσιν 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 huioustou,

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.

כח עַד-כָּה סוּפָא דִּי-מַלְתָּא אֲנָה דְנִיְאֵל שְׂגִיָּא רַעֲיוֹנֵי יְבִהּלָנִי
וְזִיּוֹי יִשְׁתַּנּוֹן עָלַי וּמַלְתָּא בְּלִבִּי נִטְרַת: פ

28. `ad-kah sophā di-mill'thā 'anah Dani'El sagi' ra'yonay y'bahalunani
w'ziway yish'tanon `alay umill'thā 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 ὧδε τὸ πέρασ τοῦ λόγου. ἐγὼ Δανιηλ,

ἐπὶ πολὺ οἱ διαλογισμοί μου συνετάρασσόν με,

καὶ ἡ μορφή μου ἡλλοιώθη ἐπ' ἐμοί, καὶ τὸ ῥῆμα ἐν τῇ καρδίᾳ μου συνετήρησα.

28 heōs hōde to peras tou logou.

Unto here is the end of the matter.

egō Daniēl, epi poly hoi dialogismoi mou synetarasson me,

I Daniel, very much the thoughts of mine disturbed me,

kai hē morphē mou ἔλλοιόθη 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

א בִּשְׁנַת שְׁלוֹשׁ לְמַלְכוּת בִּלְשַׁצַּר הַמֶּלֶךְ חֲזוֹן נִרְאָה
אֵלַי אֲנִי דְנִיְאֵל אַחֲרֵי הַנִּרְאָה אֵלַי בְּתַחֲלָה:

1. bish'nath shalosh l'mal'kuth Bel'shatsar hamelek chazon nir'ah 'elay 'ani Dani'El
'acharey hanir'ah 'elay bat'chilah.

Dan8:1 In the third year of the reign of Belshatssar the king a vision appeared to me,
I Dani'El, after that which appeared to me previously.

<8:1> Ἐν ἔτει τρίτῃ τῆς βασιλείας Βαλτασαρ τοῦ βασιλέως ὅρασις ὤφθη πρὸς με,
ἐγὼ Δανιηλ, μετὰ τὴν ὀφθεισάν μοι τὴν ἀρχήν.

1 En etei tritō tēs basileias Baltasar tou basileōs horasis ōphthē pros me,

In year the third of the kingdom of Belshazzar the king, a vision appeared to me,

egō Daniēl, meta tēn ophtheisan moi tēn archēn.

I Daniel, after the appearing to me the beginning.

בּוֹאֲרָאָה בְּחֲזוֹן וַיְהִי בְּרֵאשִׁיתִי וְאֲנִי בְּשׁוֹשָׁן הַבִּירָה אֲשֶׁר
בְּעִילָם הַמְּדִינָה וְאֲרָאָה בְּחֲזוֹן וְאֲנִי חִיִּיתִי עַל-אוּבָל אוּלָּי:

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, ἣ ἐστὶν ἐν χώρᾳ Αἶλαμ,
καὶ εἶδον ἐν ὁράματι 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.

גִּאֲשָׁא עֵינַי וְאַרְאָה וְהִנֵּה אֵיל אֶחָד עֹמֵד לִפְנֵי הָאֵבֶל
וְלוֹ קַרְנַיִם וְהַקְּרָנִים גְּבוּהוֹת וְהָאֶחָת גְּבוּהָה מִן־הַשְּׁנִית
וְהַגְּבוּהָ עָלָה בְּאַחֲרֶנָּה:

3. wa'esa' `eynay wa'er'eh w'hinneah `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 ἤρα τοὺς ὀφθαλμούς μου καὶ εἶδον καὶ ἰδοὺ κριὸς
εἷς ἐστηκὼς πρὸ τοῦ Ουβαλ, καὶ αὐτῷ κέρατα, καὶ τὰ κέρατα ὑψηλά,
καὶ τὸ ἐν ὑψηλότερον τοῦ ἑτέρου, 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.

דִּרְאִיתִי אֶת־הָאֵיל מְנַגֵּחַ יָמָה וְצָפוֹנָה וְנִגְבָּה וְכָל־חַיּוֹת
לֹא־יַעֲמְדוּ לִפְנָיו וְאֵין מַצִּיל מִיָּדוֹ וְעֹשֶׂה כְּרִצְנוֹ וְהַגְּדִיל:

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 κριὸν κερατίζοντα κατὰ θάλασσαν καὶ βορρᾶν καὶ νότον,
καὶ πάντα τὰ θηρία οὐ στήσονται ἐνώπιον αὐτοῦ, καὶ οὐκ ἦν ὁ ἐξαιρούμενος
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.

הוֹאֲנִי הָיִיתִי מִבֵּין וְהִנֵּה צִפִּיר-הָעֵזִים בָּא מִן-הַמַּעֲרָב עַל-פָּנָיו
 כָּל-הָאָרֶץ וְאֵין נֹגֵעַ בָּאָרֶץ וְהַצִּפִּיר קֶרֶן חֲזוּת בֵּין עֵינָיו:

5. wa'ani hayithi mebin w'hinnehs ts'phir-ha'izim ba' min-hama'arab al-p'ney
 kal-ha'arets w'eyn nogea 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 ἤμην συνίων καὶ ἰδοὺ 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 emēn syniōn kai idou tragos aigōn ērcheto

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.
 kai tō tragō keras theōrēton ana meson tōn ophthalmōn autou.
 And to the he-goat was a horn which may be viewed between his eyes.

וַיָּבֹא עַד-הָאֵיל בְּעַל הַקִּרְנִים אֲשֶׁר רָאִיתִי עֹמֵד לְפָנַי הָאֵיל
 וַיִּרָץ אֵלָיו בַּחֲמַת כּוֹחַ:

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 ἦλθεν ἕως τοῦ κριοῦ τοῦ τὰ κέρατα ἔχοντος, οὗ εἶδον,
 ἐστῶτος ἐνώπιον τοῦ Οὐβαλ 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.

וַיָּרָאִיתִיו מִגֵּיעַ אֶצְלָ הָאֵיל וַיִּתְמַרְמֶר אֵלָיו וַיִּפֶּן אֶת-הָאֵיל
 וַיִּשְׁבֵּר אֶת-שִׁתֵּי קִרְנָיו וְלֹא-הָיָה כֹחַ בָּאֵיל לַעֲמֹד לְפָנָיו

וַיִּשְׁלִיכֵהוּ אֶרְצָהּ וַיִּרְמָסְהוּ וְלֹא-הָיָה מִצִּיל לְאַיִל מִיָּדוֹ׃

7. ur'ithiu magi`a 'etsel ha'ayil wayith'mar'mar 'elayu wayak 'eth-ha'ayil way'shaber 'eth-sh'tey q'ranayu w'lo'-hayah koach ba'ayil la'amod l'phanayu wayash'likehu 'ar'tsah 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 ἐξηγγριάνθη πρὸς αὐτὸν καὶ ἔπαισεν τὸν κριὸν καὶ συνέτριψεν ἀμφότερα τὰ κέρατα αὐτοῦ, καὶ οὐκ ἦν ἰσχύς τῷ κριῷ τοῦ στήναι ἐνώπιον αὐτοῦ. καὶ ἔρριψεν αὐτὸν ἐπὶ τὴν γῆν καὶ συνεπάτησεν αὐτόν, καὶ οὐκ ἦν ὁ ἐξαιρούμενος 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 synetripsen 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 erripsen 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.

חֹזֶפִיר הָעִזִּים הִגְדִּיל עַד-מְאֹד וּכְעֲצָמוֹ נִשְׁבְּרָה הַקֶּרֶן
הַגְּדוֹלָה וַתַּעֲלֶנָּה חֲזוֹת אַרְבַּע תַּחְתֶּיהָ לְאַרְבַּע רוּחוֹת הַשָּׁמַיִם׃

8. uts'phir ha'izim hig'dil `ad-m'od uk'ats'mo nish'b'rah haqeren hag'dolah wata'alengah 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 ἰσχύσαι αὐτὸν συνετρίβη τὸ κέρας αὐτοῦ τὸ μέγα, καὶ ἀνέβη κέρατα τέσσαρα ὑποκάτω αὐτοῦ εἰς τοὺς τέσσαρας ἀνέμους τοῦ οὐρανοῦ.

8 kai ho tragos tōn aigōn emegalynthē heōs sphodra,

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 tessarar anemous tou ouranou.

another horns four underneath him unto the four winds of the heavens.

טוּמֵן-הָאַחַת מֵהֶם יָצָא קֶרֶן-אַחַת מִצְעִירָהּ
וַתִּגְדֹּל-יָתֵר אֶל-הַנֶּגֶב וְאֶל-הַמִּזְרָח וְאֶל-הַצָּבִי׃

9. umin-ha'achath mehem yatsa' qeren-'achath mits'`irah

watig'dal-yether 'el-hanegeb w'el-hamiz'rach w'el-hatsebi.

Dan8:9 Out of one of them came forth a little horn which became very great toward the south, toward the east, and toward the beautiful land.

<9> καὶ ἐκ τοῦ ἑνὸς αὐτῶν ἐξηλθεν κέρας ἐν ἰσχυρὸν
καὶ ἐμεγαλύνθη περισσῶς πρὸς τὸν νότον καὶ πρὸς ἀνατολήν καὶ πρὸς τὴν δύναντα.

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.

וַתִּגְדַּל עַד-צָבָא הַשָּׁמַיִם וַתִּפֹּל אֶרֶץ מִן-הַצִּבָּא
וּמִן-הַכּוֹכָבִים וַתִּרְמָסֵם:

10. watig'dal `ad-ts'ba' hashamayim watapel 'ar'tsah min-hatsaba' umin-hakokabim watir'm'sem.

Dan8:10 And it became great, even to the host of 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 ἔπεσεν ἐπὶ τὴν γῆν
ἀπὸ τῆς δυνάμεως τοῦ οὐρανοῦ καὶ ἀπὸ τῶν ἀστρῶν, καὶ συνεπάτησεν αὐτά,

10 emegalynthē heōs tēs dynamēōs tou ouranou, kai epesen epi tēn gēn

And it was magnified unto the force of the heavens; and it fell upon the earth

apo tēs dynamēōs tou ouranou kai apo tōn astrōn, kai synepatēsen auta,

from the force of the heavens, and from the stars, and he trampled upon them.

יִאֲוָעַד שָׂר-הַצִּבָּא הַגָּדִיל וּמִמֶּנּוּ הָרִים הַתָּמִיד
וְהַשְּׁלָךְ מְכוֹן מִקְדָּשׁוֹ:

11. w'ad sar-hatsaba' hig'dil umimenu herim hatamid w'hush'lak m'kon miq'dasho.

Dan8:11 Yes, he magnified himself even to the Commander of the host; and the daily sacrifice was taken away from Him, and the place of His sanctuary was cast down.

<11> καὶ ἕως οὗ ὁ ἀρχιστράτηγος ῥύσεται τὴν αἰχμαλωσίαν, καὶ δι' αὐτὸν θυσία
ἐρράχθη, καὶ ἐγενήθη καὶ κατευοδώθη αὐτῷ, καὶ τὸ ἅγιον ἐρημωθήσεται.

11 kai heōs hou ho archistratēgos hrysetai tēn aichmalōsian,

And this shall be until the commander-in-chief shall have delivered the captivity:

kai di' auton thysia errachthē, kai egenēthē kai kateuodōthē autō,

and through him the sacrifice was disturbed, and he prospered;

kai to hagion erēmōthēsetai;

and the holy place shall be made desolate.

יְבִיצָבָא תִּנְתֵּן עַל-הַתָּמִיד בְּכַשְׁע
וְתִשְׁלַךְ אֶמֶת אֶרֶץ וְעִשְׂתָּהּ וְהִצְלִיחָהּ:

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 ἁμαρτία, καὶ ἐρρίφη χαμαὶ ἡ δικαιοσύνη, καὶ ἐποίησεν καὶ εὐοδώθη.

12 kai edothē epi tēn thysian hamartia, kai erriphē chamai

And was given for the sacrifice a sin offering, and was tossed onto the ground hē dikaioσynē, kai epoiēsen kai euodōthē.
righteousness; and he performed and was prospered.

יגְוֹאֲשֶׁמְעָה אֶחָד-קָדוֹשׁ מְדַבֵּר וַיֹּאמֶר אֶחָד קָדוֹשׁ
לַפְלִמוֹנִי הַמְדַבֵּר עַד-מָתִי הַחֲזוֹן הַתָּמִיד
וְהַפְשָׁע שִׁמְם תֵּת וְקִדְשׁ וְצָבָא מְרָמָם:

13. wa'esh'm'`ah 'echad-qadosh m'daber wayo'mer 'echad qadosh
lapal'moni ham'daber `ad-mathay hechazon hatamid
w'hapesha` shomem teth w'qodesh w'tsaba' mir'mas.

Dan8:13 Then I heard a holy one speaking, and another holy one said to that one who was speaking, Until when is the vision, the daily sacrifice, and the desolating trespass, to give both the sanctuary and the host to be trampled?

<13> καὶ ἤκουσα ἑνὸς ἁγίου λαλοῦντος, καὶ εἶπεν εἰς ἅγιος τῷ φελμουνι τῷ λαλοῦντι
Ἔως πότε ἡ ὄρασις στήσεται, ἡ θυσία ἡ ἀρθεῖσα
καὶ ἡ ἁμαρτία ἐρημώσεως ἡ δοθεῖσα, καὶ τὸ ἅγιον καὶ ἡ δύναμις συμπατηθήσεται;

13 kai ēkousa henos hagiou lalountos,

And I heard one holy one speaking.

kai eipen heis hagios tō phelmouni tō lalounti

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?

יד וַיֹּאמֶר אֵלַי עַד עָרֵב בֹּקֶר אֲלַפִּים וּשְׁלֹשׁ מֵאוֹת וּנְצַדֵּק קִדְשׁ:

14. wayo'mer 'elay `ad `ereb boqer 'al'payim ush'losh me'oth w'nits'daq qodesh.

Dan8:14 He said to me, For two thousand, three hundred evenings and mornings; then the sanctuary shall be properly restored.

<14> καὶ εἶπεν αὐτῷ Ἔως ἑσπέρας καὶ πρὸς ἡμέραι δισχίλια
καὶ τριακόσια, καὶ καθαρισθήσεται τὸ ἅγιον.

14 kai eipen autō Heōs hesperas kai prōi hēmerai dischiliai kai triakosiai,

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.

טוֹיְהִי בִּרְאֹתִי אֲנִי דַּנִּיֵּאל אֶת־הַחֲזוֹן וְאִבְקֹשָׁה בִּינָה
וְהִנֵּה עֹמֵד לִנְגֹדִי כְּמִרְאָה־גֹבֵר:

15. way'hi bir'othi 'ani Dani'El 'eth-hechazon wa'abaaq'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 the meaning;
and behold, standing before me like the appearance of a man.

<15> καὶ ἐγένετο ἐν τῷ ἰδεῖν με, ἐγὼ Δανιηλ, τὴν ὄρασιν καὶ ἐζήτητον σύνεσιν,
καὶ ἰδοὺ 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.

טוֹיִאֲשָׁמַע קוֹל־אָדָם בֵּין אֹיְלֵי וַיִּקְרָא
וַיֹּאמֶר גַּבְרִיאֵל הָבֵן לְהַלֵּז אֶת־הַמִּרְאָה:

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 Οὐβαλ, καὶ ἐκάλεσεν
καὶ εἶπεν Γαβριηλ, συνέτισον ἐκείνον τὴν ὄρασιν.

16 kai ēkousa phōnēn andros ana meson tou Oubal, kai ekalesen

And I heard the voice of a man between the banks of the Ulai. And he called,

kai eipen Gabriēl, synetison ekeinon tēn horasin.

and said, Gabriel, bring understanding for that one the vision!

יִזְוִיבֹא אֶצֶל עֹמְדִי וַיִּבְּאוּ נְבִעָתִי וְאִפְלָה עַל־פָּנָי
וַיֹּאמֶר אֵלַי הָבֵן בֶּן־אָדָם כִּי לָעֵת־קֵץ הַחֲזוֹן:

17. wayabo' 'etsel `am'di ub'bo'o nib'`ati wa'ep'lah `al-panay
wayo'mer 'elay haben ben-'adam ki l'`eth-qets hechazon.

Dan8:17 So he came beside my place.

And when he came, I was frightened and fell on my face;

but he said to me, Son of man, understand that the vision is to the time of the end.

<17> καὶ ἦλθεν καὶ ἔστη ἐχόμενος τῆς στάσεώς μου, καὶ ἐν τῷ ἐλθεῖν αὐτὸν
ἐθαμβήθη καὶ πίπτω ἐπὶ πρόσωπόν μου, καὶ εἶπεν πρὸς με Σύνες,
υἱὲ ἀνθρώπου, ἔτι γὰρ εἰς καιροῦ πέρας ἡ ὄρασις.

17 kai ēlthen kai estē echomenos tēs staseōs mou, kai en tō elthein auton ethambēthēn

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.

יְחִוּבְדָּבְרוּ עָמִי נִרְדַּמְתִּי עַל-פָּנַי אֶרְצָה
וַיִּנָּע-בִּי וַיַּעֲמִידֵנִי עַל-עֲמֹדַי:

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.

יְטִיאָמַר הִנְנִי מוֹדִיעֶךָ אֵת
אֲשֶׁר-יְהִיָּה בְּאַחֲרִית הַזֶּעַם כִּי לְמוֹעֵד קֵץ:

19. wayo'mer hin'ni modi`ak 'eth 'asher-yih'yeh b'acharith haza`am ki l'mo`ed gets.

Dan8:19 He said, Behold, I shall make you know what shall happen
at the last end of the indignation. For it is for the appointed time the end shall come

<19> καὶ εἶπεν Ἰδοὺ ἐγὼ γνωρίζω σοι τὰ ἐσόμενα ἐπ' ἐσχάτων τῆς ὀργῆς·
ἔτι γὰρ εἰς καιροῦ πέρας ἡ ὄρασις.

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.

כְּהָאֵיל אֲשֶׁר-רָאִיתָ בַּעַל הַקֶּרְנִים מֶלֶכִּי מְדִי וּפָרָס:

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, ὃ 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.

כַּאֲחֻזְפִּיר הַשְּׁעִיר מֶלֶךְ יָוָן וְהַקֶּרֶן הַגָּדוֹלָה אֲשֶׁר
בֵּין-עֵינָיו הוּא הַמֶּלֶךְ הָרִאשׁוֹן:

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,
ὃ ἦν ἀνὰ μέσον τῶν ὀφθαλμῶν αὐτοῦ, αὐτός ἐστιν ὁ βασιλεὺς ὁ πρῶτος.

21 kai ho tragos tōn aigōn basileus Hellēnōn;

And the he-goat of the goats is the king of the Greeks,
kai to keras to mega, ho ēn ana meson tōn ophthalmōn autou,
and the horn great, the one that was in between his eyes,
autos estin ho basileus ho prōtos.
he is the king foremost.

כב וְהַנְשִׁיכָה וּתְעַמְדָּה אַרְבַּע תַּחְתֶּיהָ
אַרְבַּע מַלְכוּתִים מִגּוֹי יַעֲמֹדָה וְלֹא בְכֹחוֹ:

22. w'hanish'bereth wata`amod'nah 'ar'ba` tach'teyah
'ar'ba` mal'kuyoth migoy ya`amod'nah w'lo' b'kocho.

Dan8:22 For as for that which is broken, and four shall stand up in its place,
but the four kingdoms shall arise out the nation, but not with his power.

<22> καὶ τοῦ συντριβέντος, οὗ ἕστησαν 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.

כג וּבְאַחֲרֵית מַלְכוּתָם כְּהֵתָם הַפְּשָׁעִים יַעֲמֹד מֶלֶךְ עַז-פָּנִים
וּמִבֵּין חִידוֹת:

23. ub'acharith mal'kutham k'hathem haposh'im ya`amod melek `az-panim
umebin chidoth.

Dan8:23 In the latter time of their kingdom, when the transgressors have come to the full,
a king shall arise, strong of face and skilled in intrigue.

<23> καὶ ἐπ' ἐσχάτων τῆς βασιλείας αὐτῶν πληρουμένων τῶν ἁμαρτιῶν αὐτῶν
ἀναστήσεται βασιλεὺς ἀναιδὴς προσώπῳ καὶ συνίῳ προβλήματα.

23 kai ep' eschatōn tēs basileias autōn plēroumenōn tōn hamartiōn 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.

כד וְעֵצָם כָּחוּ וְלֹא בְכֹחוֹ וְנִפְלְאוֹת יִשְׁחִית
וְהַצְלִיחַ וְעָשָׂה וְהִשְׁחִית עֲצוּמִים וְעַם-קֹדְשִׁים:

24. w'atsam kocho w'lo' b'kocho w'niph'la'oth yash'chith
w'hits'liach w'asah w'hish'chith `atsumim w'am-q'doshim.

Dan8:24 His power shall be mighty, but not by his own power,
and marvelously he shall destroy and he shall prosper and shall accomplish;
He shall destroy the mighty and the holy people.

<24> καὶ κραταιὰ ἡ ἰσχὺς αὐτοῦ καὶ οὐκ ἐν τῇ ἰσχύι αὐτοῦ, καὶ θαυμαστὰ διαφθερεῖ
καὶ κατευθυνεῖ καὶ ποιήσει καὶ διαφθερεῖ ἰσχυροὺς καὶ λαὸν ἅγιον.

24 kai krataia hē ischys autou kai ouk en tē ischui autou,
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.

כה ועל-שכלו וְהַצְלִיחַ מַרְמָה בְּיָדוֹ וּבְלִבּוֹ יִגְדִּיל
וּבְשָׁלוֹהַ יִשְׁחִית רַבִּים וְעַל-שָׂר-שָׂרִים יַעֲמֵד וּבְאַפָּס יָד יִשְׁבֵּר:
25. w'al-sik'lo w'hits'liach mir'mah b'yado ubil'babo yag'dil
ub'shal'wah yash'chith rabbim w'al-sar-sarim ya'amod ub'ephes yad yishaber.

Dan8:25 And through his understanding, he shall cause deceit to succeed in his hand;
and he shall magnify himself in his heart, and he shall destroy many at ease.
He shall also stand up against the Prince of princes, but he shall be broken without a hand.

<25> καὶ ὁ 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 ὥς ᾠὰ 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 ōa cheiri syntripsei.
he shall establish himself; and as eggs in a hand he shall break.

כּוֹיִמְרָאָה הָעֶרֶב וְהַבֹּקֶר אֲשֶׁר נֶאֱמַר אֶמֶת הוּא
וְאַתָּה סָתַם הַחֲזוֹן כִּי לַיָּמִים רַבִּים:
26. umar'eh ha`ereb w'haboqer 'asher ne'emar 'emeth hu'
w'attah 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 ὥρασις τῆς ἐσπέρας καὶ τῆς πρωίας τῆς ῥηθείσης ἀληθείης ἐστίν·
καὶ σὺ σφράγισον τὴν ὥρασιν, 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!

כִּזְאֲנִי דְנִיְאֵל בְּהִיְתִי וְנִחְלִיתִי יָמִים וְאַקּוּם

וְאַעֲשֶׂה אֶת־מְלָאכֶת הַמֶּלֶךְ וְאַשְׁתּוּמֶם עַל־הַמַּרְאָה וְאֵין מִבִּין: כ

27. wa'ani Dani'El nih'yeythi w'necheleythi yamim wa'aqum

wa'e'eseh 'eth-m'le'beth 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

א בִּשְׁנַת אַחַת לְדַרְיָוֶשׁ בֶּן־אַחַשְׁוֶרוֹשׁ מִזֶּרַע מָדַי

אֲשֶׁר הָמַלְךְ עַל מַלְכוּת כַּשְׁדִּים:

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> 'En τῷ πρώτῳ ἔτει Δαρείου τοῦ υἱοῦ Ασουηρου ἀπὸ τοῦ σπέρματος τῶν Μήδων, ὃς ἐβασίλευσεν ἐπὶ βασιλείαν Χαλδαίων,

1 En tō prōtō etei Dareiou tou huiou Asouērou apo tou spermatos tōn Mēdōn,

In the first year of Darius the son of Ahasuerus, of the seed of the Medes,

hos ebasileusen epi basileian Chaldaïon,

who reigned over the kingdom of Chaldeans,

ב בִּשְׁנַת אַחַת לְמָלְכוֹ אֲנִי דְנִיְאֵל בֵּינְתִי בְּסִפְרִים מְסֻפָּר

הַשָּׁנִים אֲשֶׁר הָיָה דְבַר־יְהוָה אֶל־יְרֵמְיָה הַנָּבִיא

לְמַלְאוֹת לְחַרְבוֹת יְרוּשָׁלַם שִׁבְעִים שָׁנָה:

2. bish'nath 'achath l'mal'ko 'ani Dani'El binothi bas'pharim mis'par hashanim
'asher hayah d'bar-Yahúwah 'el-Yir'miYah hanabi' l'malo'wth
l'char'both Y'rushalam shib'im shanah.

Dan9:2 in the first year of his reign, I, Dani'El, observed in the scrolls the number of the years which was revealed as the Word of אֵל־יְהוָה to YirmeYah the prophet for the completion of the desolations of Yerushalam, namely, seventy years.

<2> ἐν ἔτει ἐνὶ τῆς βασιλείας αὐτοῦ ἐγὼ Δανιηλ συνῆκα ἐν ταῖς βύβλοις τὸν ἀριθμὸν τῶν ἐτῶν, ὃς ἐγενήθη λόγος κυρίου πρὸς Ἰερεμیان τὸν προφῆτην εἰς συμπλήρωσιν ἐρημώσεως Ἱερουσαλὴμ, ἑβδομήκοντα ἔτη.

2 en etei heni 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.

גַּאֲתַנָּה אֶת-פָּנַי אֶל-אֲדֹנָי הָאֱלֹהִים לְבִקֵּשׁ תְּפִלָּה
וּתְחַנּוּנִים בְּצוּם וְשֹׁק וְאַפֶּר:

3. wa'et'nah 'eth-panay 'el-'Adonay ha'Elohim l'baqesh t'philah w'thachanunim b'tsom w'saq wa'epher.

Dan9:3 So I set my face toward Adonay the Elohim to seek Him by prayer and supplications, with fasting, sackcloth and ashes.

<3> καὶ ἔδωκα τὸ πρόσωπόν μου πρὸς κύριον τὸν θεὸν τοῦ ἐκζητῆσαι προσευχῆν 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.

דַּאֲתַפְּלָלָה לִיהוָה אֱלֹהֵי וְאֶתְוַדַּה וְאֶמְרָה אָנָּה אֲדֹנָי הָאֵל
הַגָּדוֹל וְהַנּוֹרָא שֹׁמֵר הַבְּרִית וְהַחֲסֵד לְאַהֲבָיו וְלִשְׁמֵרֵי מִצְוֹתָיו:

4. wa'eth'pal'lah laYahúwah 'Elohay wa'eth'wadeh wa'om'rah 'ana' 'Adonay ha'El hagadol w'hanora' shomer hab'rith w'hachesed l'ohabayu u'shom'rey mits'wothayu.

Dan9:4 I prayed to אֱלֹהֵי my El and confessed and said, Alas, O Adonay, 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 προσηυχάμην πρὸς κύριον τὸν θεόν μου καὶ ἐξωμολογησάμην καὶ εἶπα Κύριε ὁ θεὸς ὁ μέγας καὶ θαυμαστός ὁ φυλάσσων τὴν διαθήκην σου καὶ τὸ ἔλεος τοῖς ἀγαπῶσίν σε καὶ τοῖς φυλάσσουσιν τὰς ἐντολάς σου,

4 kai prosēuxamēn pros kyrion ton theon mou kai exōmologēsamēn And I prayed to YHWH my El, and I made acknowledgment, kai eipa Kyrie ho theos ho megas kai thaumastos ho phylassōn tēn diathēkēn sou and I said, O Master, the El great and wonderful, keeping your covenant, kai to eleos tois agapōsin se and the mercy to the ones loving you, kai tois phylassousin tas entolas sou, and to the ones keeping your commandments;

הַקָּטָאנוּ וְצוּיָנוּ וְהִרְשַׁעְנוּ וּמִדְּרָנוּ וְסוּר מִמִּצְוֹתָיִךְ וּמִמִּשְׁפָּטֶיךָ:

5. **chata'nu** w'`awinu w'hir'sha`nu **umarad'nu**
w'sor **mimits'wotheak** **umimish'pateyak**.

Dan9:5 we have sinned, committed iniquity, acted wickedly and rebelled,
even turning aside from Your commandments and Your ordinances.

<5> ἡμάρτομεν, ἡδικήσαμεν, ἡνομήσαμεν καὶ ἀπέστημεν
καὶ ἐξεκλίναμεν ἀπὸ τῶν ἐντολῶν σου καὶ ἀπὸ τῶν κριμάτων σου

5 **hēmartomen**, ēdikēsamen, ēnomēsamen kai apestēmen
we sinned, we did wrong, we were impious, and we left
kai exeklinamen apo tōn entolōn sou kai apo tōn krimatōn sou
and turned aside from Your commandments, and from Your judgments.

וְלֹא שָׁמַעְנוּ אֶל-עֲבָדֶיךָ הַנְּבִיאִים אֲשֶׁר דִּבְּרוּ בְּשִׁמְךָ
אֶל-מְלָכֵינוּ שָׂרֵינוּ וְאֲבֹתֵינוּ 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 kal-`am ha'arets.

Dan9:6 And we have not listened to Your servants the prophets, who spoke in Your name
to our kings, our princes, our fathers and to all the people of the land.

<6> καὶ οὐκ εἰσηκούσαμεν τῶν δούλων σου τῶν προφητῶν,
οἱ ἐλάλουν ἐν τῷ ὀνόματί σου πρὸς τοὺς βασιλεῖς ἡμῶν καὶ ἄρχοντας ἡμῶν
καὶ πατέρας ἡμῶν καὶ πρὸς πάντα τὸν λαὸν τῆς γῆς.

6 kai **ouk** eisēkousamen tōn doulōn sou tōn prophētōn,
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.

זֶלְךָ אֲדֹנָי הַצְדָּקָה וְלָנוּ בִשְׁתַּת הַפָּנִים כִּי־וְהָיָה לָאִישׁ יְהוּדָה
וְלִיּוֹשְׁבֵי יְרוּשָׁלַם וְלִכָּל-יִשְׂרָאֵל הַקְרֹבִים וְהַרְחֹקִים
בְּכָל-הָאֲרָצוֹת אֲשֶׁר הִנְחָתָם שָׁם בְּמַעַלָם אֲשֶׁר מָעַלוּ-בְךָ:

7. l'ak 'Adonay hats'daqah w'lanu bosheth hapanim kayom hazeh l'ish Yahudah
ul'yosh'bey Y'rushalam ul'kal-Yis'ra'El haq'robim w'har'choqim b'kal-ha'aratsoth
'asher hidach'tam sham b'ma'alam 'asher ma'alu-bak.

Dan9:7 Righteousness belongs to You, O Adonay, 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 αἰσχὺνὴ τοῦ προσώπου
ὥς ἡ ἡμέρα αὕτη, ἀνδρὶ Ιουδα καὶ τοῖς ἐνοικοῦσιν ἐν Ιερουσαλημ
καὶ παντὶ Ισραηλ τοῖς ἐγγύς καὶ τοῖς μακρὰν ἐν πάσῃ τῇ γῇ,

οὐ διέσπειρας αὐτοὺς ἐκεῖ ἐν ἀθείᾳ αὐτῶν, ἣ ἠθέτησαν 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 athesiā autōn,

of which you dispersed them there, for their rebellion

hē ēthetēsan en soi.

in which they annulled covenant with you.

חַיְהוּה לָנוּ בִּשְׁתַּת חַפְּנִים לְמַלְכֵינוּ לְשָׂרֵינוּ
וְלְאַבְתֵּינוּ אֲשֶׁר חָטְאוּנוּ לָךְ:

8. Yahúwah lanu bosheth hapanim lim'lakeynu l'sareynu
w'la'abotheynu 'asher chata'nu lak.

Dan9:8 The shame of our faces belongs to us, O יהוה, to our kings, to our princes
and to our fathers, because we have sinned against You.

<8> κύριε, ἡμῖν ἡ αἰσχύνη τοῦ προσώπου καὶ τοῖς βασιλεῦσιν ἡμῶν
καὶ τοῖς ἄρχουσιν ἡμῶν καὶ τοῖς πατράσιν ἡμῶν, οἵτινες ἡμάρτομέν σοι.

8 kyrie, hēmin hē aischynē tou prosōpou kai tois basileusin hēmōn

O YHWH, to us shame of face, and to our kings,

kai tois archousin hēmōn kai tois patrasin hēmōn, hoitines hēmartomen soi.

and to our rulers, and to our fathers, to the ones who sinned against you.

ט לאדני אלהינו הרחמים והסלחות כי מרדנו בו:

9. l'Adonay 'Eloheynu harachamim w'has'lichoth ki marad'nu bo.

Dan9:9 To Adonay our El belong compassion and forgiveness,
for we have rebelled against Him;

<9> τῷ κυρίῳ θεῷ ἡμῶν οἱ οἰκτιρμοὶ καὶ οἱ ἱλασμοί, ὅτι ἀπέστημεν

9 tō kyriō theō hēmōn hoi oiktirmoi

To YHWH our El are the compassions,

kai hoi hilasmoi, hoti apestēmen

and the atonements, for we separated from you.

י לא שְׁמַעְנוּ בְּקוֹל יְהוָה אֱלֹהֵינוּ לָלֶכֶת בְּתוֹרָתוֹ
אֲשֶׁר נָתַן לְפָנֵינוּ בְּיַד עֲבָדָיו הַנְּבִיאִים:

10. w'lo' shama`nu b'qol Yahúwah 'Eloheynu laleketh b'thorothayu
'asher nathan l'phaneynu b'yad `abadayu han'bi'im.

Dan9:10 nor have we obeyed the voice of 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, οἷς ἔδωκεν 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.

יֵאָכָל-יִשְׂרָאֵל עָבְרוּ אֶת-תּוֹרָתְךָ
וְסוּר לְבַלְתִּי שְׁמוֹעַ בְּקוֹלְךָ וּתְפֹךְ עָלֵינוּ הָאָלָה וְהַשְׁבַּעַה
אֲשֶׁר כְּתוּבָה בְּתוֹרַת מֹשֶׁה עֶבֶד-הָאֱלֹהִים כִּי חָטְאנוּ לָּךְ:

11. w'**kal**-Yis'ra'El `ab'ru `eth-torat**heak**
w'sor l'**bil'ti** sh'mo`a b'qoleak watitak `aley**nu** ha'al**ah** w'hash'bu`ah
'**asher** k'thubah b'thorath Moshe**h** `ebed-ha'Elohim 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 Mosheh the servant of the Elohim,
for we have sinned against Him.

<11> καὶ πᾶς Ἰσραὴλ παρέβησαν τὸν νόμον σου καὶ ἐξέκλιναν τοῦ μὴ ἀκοῦσαι
τῆς φωνῆς σου, καὶ ἐπηλθεν ἐφ' ἡμᾶς ἡ κατὰρα καὶ ὁ ὅρκος ὁ γεγραμμένος
ἐν νόμῳ Μωυσέως δούλου τοῦ θεοῦ, ὅτι ἡμάρτομεν αὐτῷ.

11 kai **pas** Israēl parebēsan ton nomon sou kai exeklinan tou **mē** akousai tēs phōnēs sou,
And all Israel violated Your law, and turned aside to **not** hearken to Your voice;
kai epēlthen eph' hēmas hē katara kai **ho** horkos ho gegrammenos
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.

יְבֹיָקָם אֶת-דִּבְרֵי אֲשֶׁר-דִּבֶּר עָלֵינוּ וְעַל שְׂפָטֵינוּ
אֲשֶׁר שְׁפָטוּנוּ לְהַבִּיא עָלֵינוּ רָעָה גְדֹלָה
אֲשֶׁר לֹא-נַעֲשֶׂתָה תַחַת כָּל-הַשָּׁמַיִם כַּאֲשֶׁר נַעֲשֶׂתָה בִּירוּשָׁלַם:

12. wayaqem `eth-d'barayu 'asher-diber `aley**nu** w'al shoph'teynu
'**asher** sh'phatunu l'**habi'** `aley**nu** 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, οἳ ἔκρινον ἡμᾶς, ἐπαγαγεῖν ἐφ' ἡμᾶς κακὰ μέγала,

οἷα οὐ γέγονεν ὑποκάτω παντὸς τοῦ οὐρανοῦ κατὰ τὰ γενόμενα ἐν Ἱερουσαλὴμ.
 12 kai estēsen tous logous autou, hous elalēsen eph' hēmas kai epi tous kritas hēmōn,
 And he established His words which He spoke against us, and against our judges,
 hoi ekrinon hēmas, epagagein eph' hēmas kaka megala,
 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 heavens,
 kata ta genomena en Ierousalēm.
 according to the things taking place in Jerusalem.

יג כְּאֲשֶׁר כָּתוּב בְּתוֹרַת מֹשֶׁה אֵת כָּל-הָרָעָה הַזֹּאת בָּאָה עָלֵינוּ
 וְלֹא-חָלִינוּ אֶת-פְּנֵי יְהוָה אֲלֵהֵינוּ לָשׁוּב מֵעֲוֹנוֹנוּ
 וְלִהְשִׁבִּיל בְּאַמִּתּוֹתָּ:

13. ka'asher kathub b'thorath Mosheh 'eth kal-hara'ah hazo'th ba'ah `aleynu
 w'lo'-chilinu 'eth-p'ney Yahúwah '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 **אלהינו** our El by turning from our iniquity
 and by giving attention to Your truth.

<13> καθὼς γέγραπται ἐν τῷ νόμῳ Μωϋσῆ, πάντα τὰ κακὰ ταῦτα ἦλθεν ἐφ' ἡμᾶς,
 καὶ οὐκ ἐδεήθημεν τοῦ προσώπου κυρίου τοῦ θεοῦ ἡμῶν ἀποστρέψαι
 ἀπὸ τῶν ἀδικιῶν ἡμῶν καὶ τοῦ συνιέναι ἐν πάσῃ ἀληθείᾳ σου.

13 kathōs gegraptai en tō nomō Mōusē, panta ta kaka tauta ēlthen eph' hēmas,
 As was written in the Law of Moses, all these evils came upon us.

kai ouk edeēthēmen tou prosōpou kyriou tou theou hēmōn apostrepsai

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.

יד וַיִּשְׁקֹד יְהוָה עַל-הָרָעָה וַיְבִיֵּאָהָ עָלֵינוּ כִּי-צַדִּיק
 יְהוָה אֲלֵהֵינוּ עַל-כָּל-מַעֲשָׂיו אֲשֶׁר עָשָׂה וְלֹא שָׁמַעְנוּ בְּקוֹלוֹ:

14. wayish'qod Yahúwah `al-hara'ah way'bi'eah `aleynu
 ki-tsadiq Yahúwah 'Eloheynu `al-kal-ma'asayu 'asher `asah w'lo' shama`nu b'qolo.

Dan9:14 Therefore **אלהינו** has watched over the calamity and brought it on us;
 for **אלהינו** 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 πάσαν τὴν ποίησιν αὐτοῦ,
 ἣν 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 epoiēsen,

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 אֲדֹנָי אֱלֹהֵינוּ אֲשֶׁר הוֹצֵאתָ אֶת־עַמְּךָ מִצִּיּוֹן
מִצְרַיִם בְּיָד חֲזָקָה וּתְעַשׂ-לָּךְ שֵׁם כִּיּוֹם הַזֶּה חָטְאנוּ רָשָׁעֵנוּ:
15. w'`attah '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 Adonay 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 Αἰγύπτου ἐν χειρὶ κραταιᾷ καὶ ἐποίησας σεαυτῷ ὄνομα ὡς ἡ ἡμέρα αὕτη, ἡμάρτομεν, ἡνομήσαμεν.

15 kai nyn, kyrie ho theos hēmōn, hos exēgages ton laon sou ek gēs Aigyptou
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.

טוּ אֲדֹנָי כָּכָל־צַדִּיקְתָּךְ יָשָׁב־נָא אִפְּךָ
וּחֲמַתְךָ מֵעִירְךָ יְרוּשָׁלַם הָר־קְדֹשְׁךָ כִּי בַחֲטָאֵינוּ
וּבְעֹנוֹת אֲבֹתֵינוּ יְרוּשָׁלַם וְעַמְּךָ לְחַרְפָּה לְכָל־סְבִיבֵיתֵינוּ:
16. 'Adonay k'kal-tsid'qotheak yashab-na' 'ap'ak
wachamath'ak me'ir'ak Y'rushalam har-qad'sheak ki bachata'eynu
uba`awonoth 'abotheynu Y'rushalam w'`am'ak l'cher'pah l'kal-s'bibotheynu.

Dan9:16 O Adonay, 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 θυμὸς σου καὶ ἡ ὀργή σου ἀπὸ τῆς πόλεως σου Ἱερουσαλημ ὄρους ἁγίου σου, ὅτι ἡμάρτομεν, καὶ ἐν ταῖς ἀδικίαις ἡμῶν καὶ τῶν πατέρων ἡμῶν Ἱερουσαλημ καὶ ὁ λαὸς σου εἰς ὀνειδισμὸν ἐγένετο ἐν πᾶσιν τοῖς περικύκλῳ ἡμῶν.

16 kyrie, en pasē eleēmosynē sou apostrophētō dē ho thymos sou kai hē orgē sou
O Master, in all Your charity let turn indeed Your rage, and Your anger
apo tēs poleōs sou Ierousalēm orous hagiou sou,
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 oneidismon egeneto en pasin tois perikyklō hēmōn.
Jerusalem and Your people for scorn became among all the ones surrounding us.

יִזְעַתָּה שְׁמַע אֱלֹהֵינוּ אֶל-תְּפִלַּת עַבְדְּךָ וְאֶל-תַּחֲנוּנָיו
וְהָאֵר פָּנֶיךָ עַל-מִקְדָּשְׁךָ הַשָּׁמֶם לְמַעַן אֲדָנִי:

17. w'`attah sh'ma` 'Eloheynu 'el-t'philath `ab'd'ak w'el-tachanunayu
w'ha'er paneyak `al-miq'dash'ak hashamem l'ma'an 'Adonay.

Dan9:17 So now, our El, listen to the prayer of Your servant and to his supplications,
and for the sake of Adonay, let Your face shine on Your desolate sanctuary.

<17> καὶ νῦν εἰσάκουσον, κύριε ὁ θεὸς ἡμῶν, τῆς προσευχῆς τοῦ δούλου σου
καὶ τῶν δεήσεων αὐτοῦ καὶ ἐπίφανον τὸ πρόσωπόν σου ἐπὶ τὸ ἁγίασμά σου
τὸ ἔρημον ἕνεκέν σου, κύριε.

17 kai nyn eisakouson, kyrie ho theos hēmōn, tēs proseuchēs tou doulou sou
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.
the deserted one, because of You O Master!

יִחַדְתָּה אֱלֹהֵי אֲזַנְךָ וּשְׁמַע פְּקָחָה עֵינֶיךָ וְרָאָה שְׁמִמֹּתֵינוּ
וְהַעִיר אֲשֶׁר-נִקְרָא שְׁמְךָ עָלֶיהָ כִּי לֹא עַל-צְדִקָּתֵינוּ
אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ כִּי עַל-רַחֲמֶיךָ הָרַבִּים:

18. hateh 'Elohay 'az'n'ak ushama` piq'chah `eyneyak ur'eh shom'motheynu
w'ha'ir 'asher-niq'ra' shim'ak `aleyah ki lo' `al-tsid'qotheynu 'anach'nu mapilim
tachanuneynu l'phaneyak ki `al-rachameyak harabbim.

Dan9:18 O my El, incline Your ear and hear! Open Your eyes and see our desolations
and the city which is called by Your name on it; for we do not presenting our supplications
before You on account of our righteousness, but on account of Your great compassion.

<18> κλῖνον, ὁ θεός μου, τὸ οὖς σου καὶ ἄκουσον·
ἀνοιξον τοὺς ὀφθαλμούς σου καὶ ἰδὲ τὸν ἀφανισμόν ἡμῶν καὶ τῆς πόλεώς σου,
ἐφ' ἧς ἐπικέκληται τὸ ὄνομά σου ἐπ' αὐτῆς· ὅτι οὐκ ἐπὶ ταῖς δικαιοσύναις ἡμῶν
ἡμεῖς ῥίπτοῦμεν τὸν οἰκτιρμόν ἡμῶν ἐνώπιόν σου,
ἀλλ' ἐπὶ τοὺς οἰκτιρμούς σου τοὺς πολλούς.

18 klinon, ho theos mou, to ous sou kai akouson; anoixon tous ophthalmous sou
Lean, O my El, Your ear, and hearken! Open Your eyes,
kai ide ton aphanismon hēmōn kai tēs poleōs sou, eph' hēs epikeklētai to onoma sou
and behold our extinction! and of Your city upon which is called Your name
ep' autēs; hoti ouk epi tais dikaiosynais hēmōn hēmeis hriptoumen ton oiktirmon hēmōn
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,

יִטְאָדָנִי שְׁמַעָה אֲדָנִי סִלְחָה אֲדָנִי הַקְּשִׁיבָה וַעֲשֵׂה אֵל-תְּאַחֵר
לְמַעַנְךָ אֱלֹהֵי כִי-שְׁמְךָ נִקְרָא עַל-עִירְךָ וְעַל-עַמֶּךָ:

19. 'Adonay sh'ma`ah 'Adonay s'lachah 'Adonay haqashibah wa`aseh 'al-t'achar
l'ma`an'ak 'Elohay ki-shim'ak niq'ra' `al-`ir'ak w'al-`ameak.

Dan9:19 O Adonay, hear! O Adonay, forgive! O Adonay, 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, ἱλάσθητι· κύριε, πρόσχες καὶ ποιήσον·
μὴ χρονίσῃς ἕνεκέν σου, ὁ θεός μου, ὅτι τὸ ὄνομά σου ἐπικέκληται
ἐπὶ τὴν πόλιν σου καὶ ἐπὶ τὸν λαόν σου. --

19 kyrie, eisakouson; kyrie, hilasthēti; kyrie, prosches kai poiēson;
O Master. Harken, 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.

כְּעֹזֶד אֲנִי מְדַבֵּר וּמִתְפַּלֵּל וּמִתְנַוֶּה חַטָּאתִי וְחַטָּאת עַמִּי יִשְׂרָאֵל
וּמִפִּיל תְּחִנָּתִי לְפָנֶי יְהוָה אֱלֹהֵי עַל הַר-קֹדֶשׁ אֱלֹהֵי:

20. w'od 'ani m'daber umith'pallel 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 my El for the holy mountain of my El,

<20> καὶ ἔτι ἐμοῦ λαλοῦντος καὶ προσευχομένου καὶ ἐξαγορεύοντος τὰς ἁμαρτίας μου
καὶ τὰς ἁμαρτίας τοῦ λαοῦ μου Ἰσραὴλ καὶ ῥιπτοῦντος τὸν ἑλεόν μου ἐναντίον
κυρίου τοῦ θεοῦ μου περὶ τοῦ ὄρους τοῦ ἁγίου τοῦ θεοῦ μου

20 kai eti emou lalountos kai proseuchomenou kai exagoreuontos tas hamartias mou
And yet during my speaking, and praying, and declaring openly my sins,
kai tas hamartias tou laou mou Israēl kai hriptountos ton eleon mou
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,

כְּאֶזְזֶה אֲנִי מְדַבֵּר בַּתְּפִלָּה וְהָאִישׁ גַּבְרִיאֵל אֲשֶׁר רָאִיתִי
בְּחִזּוֹן בַּתְּחִלָּה מַעַף בִּיעָף נִגַּע אֵלַי כְּעֵת מִנְחַת-עֶרֶב:

21. w'od 'ani m'daber bat'phillah w'ha'ish Gab'ri'El 'asher ra'ithi
bechazon bat'chillah mu`aph bi`aph noge`a 'elay k'eth min'chath-`areb.

Dan9:21 while I was still speaking in prayer, then the man Gabri'El,
whom I had seen in the vision at the beginning, in my exhaustion touched me,
being caused to fly, about the time of the evening offering.

<21> καὶ ἔτι ἐμοῦ λαλοῦντος ἐν τῇ προσευχῇ καὶ ἰδοὺ ὁ ἀνὴρ Γαβριηλ,
ὃν εἶδον ἐν τῇ ὁράσει ἐν τῇ ἀρχῇ, πετόμενος
καὶ ἡψατό μου ὥσπερ 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.

כב ויבן וידבר עמי ויאמר דניאל עתה יצאתי
 להשפילך בינה:

22. wayaben way'daber `imi wayo'mar Dani'El `attah 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 ἐξῆλθον συμβιβάσαι σε σύνεσιν.

22 kai synetisen me kai elalēsen 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.

כג בתחלת תחנוניה יצא דבר ואני באתי להגיד
 כי חמדות אתה ובין בדבר והבין במראה:

23. bith'chilath tachanuneyak yatsa' dabar wa'ani ba'thi l'hagid
 ki chamudoth `attah ubin badabar w'haben bamar'eh.

Dan9:23 At the beginning of your supplications the command came forth,
 and I have come to tell you, for you are greatly beloved.
 Then understand the matter and pay attention to the vision.

<23> ἐν ἀρχῇ τῆς δεήσεώς σου ἐξῆλθεν λόγος, καὶ ἐγὼ ἦλθον τοῦ ἀναγγεῖλαί σοι,
 ὅτι ἀνὴρ ἐπιθυμῶν σὺ εἶ. καὶ ἐννοήθητι ἐν τῷ ῥήματι καὶ σύνεες 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 anageilai 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!

כד שבעים שבועים נחתך על-עמך ועל-עיר קדשך לכלא
 חפשע ולחתם חטאות ולכפר עון ולהביא צדק עלמים
 ולחתם חזון ונביא ולמשח קדש קדשים:

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> ἑβδομήκοντα ἑβδομάδες συνετμήθησαν ἐπὶ τὸν λαόν σου καὶ ἐπὶ τὴν πόλιν τὴν ἁγίαν σου τοῦ συντελεσθῆναι ἁμαρτίαν καὶ τοῦ σφραγίσαι ἁμαρτίας καὶ ἀπαλεῖψαι τὰς ἀνομίας καὶ τοῦ ἐξιλάσασθαι ἀδικίας καὶ τοῦ ἀγαγεῖν δικαιοσύνην αἰώνιον καὶ τοῦ σφραγίσαι ὄρασιν καὶ προφήτην καὶ τοῦ χρίσαι ἅγιον ἁγίων.

24 hebdomēkonta hebdomades synetmēthēsan epi ton laon sou

Seventy periods of seven were rendered concise upon your people,

kai epi tēn polin tēn hagian sou tou syntelestēnai hamartian kai tou sphragisai hamartias and upon your holy city, to finish off sin, and to set a seal upon sins,

kai apaleipsai tas anomias kai tou exilasasthai adikias

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 hagian hagiōn.

and prophecy, and to anoint the holy of holies.

כה וְתִדַּע וְתִשְׁפֹּל מִן־מִצָּא דְבָר לְהַשִּׁיב וְלִבְנוֹת יְרוּשָׁלַם
עַד־מְשִׁיחַ נָגִיד שְׁבַעִים שְׁבָעָה וְשִׁבְעִים שָׁנִים וְשָׁנִים
תָּשׁוּב וְנִבְנְתָה רְחוֹב וְחָרוּץ וּבְצוֹק הָעֲתִידִים:

25. w'theda` w'thas'kel min-motsa' dabar l'hashib w'lib'noth Y'rushalam

`ad-Mashiyach nagid shabu'im shib'ah w'shabu'im shishim

ush'nayim tashub w'nib'n'thah r'chob w'charuts ub'tsoq ha'itim.

Dan9:25 Know then, and discern that from the going out of a decree to restore and to build Yerushalam until Mashiyach (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 γνώση καὶ συνήσεις· ἀπὸ ἐξόδου λόγου τοῦ ἀποκριθῆναι καὶ τοῦ οἰκοδομῆσαι Ἱερουσαλημ ἕως χριστοῦ ἡγουμένου ἑβδομάδες ἑπτὰ καὶ ἑβδομάδες ἐξήκοντα 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.

כו וְאַחֲרֵי הַשְׁבָּעִים שָׁנִים וְשָׁנִים יִכָּרֵת מְשִׁיחַ
וְאֵין לוֹ וְחָעִיר וְהַקֹּדֶשׁ יִשְׁחָת עַם נָגִיד הַבָּא
וְקִצּוֹ בַשָּׁטָר עַד קֵץ מִלְחָמָה נִחְרָצֶת שְׁמִמּוֹת:

26. w'acharey hashabu'im shishim ush'nayim yikareth Mashiyach
w'eyn lo w'ha'ir w'haqodesh yash'chith `am nagid haba'
w'qitso basheteph w'ad qets mil'chamah necheretseth shomemoth.

Dan9:26 And after the sixty-two sevens 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 ἑξήκοντα δύο ἐξολεθρευθήσεται χρίσμα,
καὶ κρίμα οὐκ ἔστιν ἐν αὐτῷ· καὶ τὴν πόλιν καὶ τὸ ἅγιον διαφθερεῖ
σὺν τῷ ἡγουμένῳ τῷ ἐρχομένῳ, καὶ ἐκκοπήσονται ἐν κατακλυσμῷ,
καὶ ἕως τέλους πολέμου συντετμημένου τάξει ἀφανισμοῖς.

26 kai meta tas hebdomadas tas hexēkonta duo exolethreuthēsetai chrisma,
after the periods of seven sixty-two shall be utterly destroyed the anointing
kai krima ouk estin en autō; kai tēn polin kai to hagion diaphtherei
judgment is no longer in it. The city, and the holy place he shall corrupt
syn tō hēgoumenō tō erchomenō, kai ekkopēsontai en kataklysmō,
with the one taking lead, the one coming, and they shall be cut off as in a flood
kai heōs telous polemou syntetmēmenou taxei aphanismois.
until the end of war being terminated he shall order in extinctions.

כַּזְוִהֲגִבִיר בְּרִית לְרַבִּים שָׁבוּעַ אֶחָד וְחֲצִי הַשָּׁבוּעַ
יִשְׁבִּית זָבַח וּמִנְחָה וְעַל כֶּנֶף שְׁקִיטִים מִשָּׁמַיִם
וְעַד-כָּלָה וְנִחְרָצָה תִּתֵּן עַל-שָׁמַיִם: פ

27. w'hig'bir b'rith larabbim shabu'a 'echad wachatsi hashabu'a yash'bith zebach
umin'chah w'al k'naph shiqustim m'shomem w'ad-kalah
w'necheratsah titak `al-shomem.

Dan9:27 And he shall conform a covenant with the many for one seven,
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, ἑβδομάς μία· καὶ ἐν τῷ ἡμίσει
τῆς ἑβδομάδος ἀρθήσεται μου θυσία καὶ σπονδή, καὶ ἐπὶ τὸ ἱερὸν βδέλυγμα
τῶν ἐρημώσεων, καὶ ἕως συντελείας καιροῦ συντέλεια δοθήσεται ἐπὶ τὴν ἐρήμωσιν.

27 kai dynamōsei diathēkēn pollois, hebdomas mia;
And he shall strengthen covenant with many period of sevens one;
kai en tō hēmisei tēs hebdomados 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

א בִּשְׁנַת שְׁלוֹשׁ לְכוֹרֶשׁ מֶלֶךְ פָּרַס דָּבָר נִגְלָה לְדָנִיֵּאל
 אֲשֶׁר-נִקְרָא שְׁמוֹ בִּלְטַשְׁאֲצַר וְאֵמֶת הַדָּבָר
 וְצָבָא גָדוֹל וּבִין אֶת-הַדָּבָר וּבִינָה לוֹ בַּמְּרֹאֶה:

1. **bish'nath shalosh l'Koresh melek Paras dabar nig'lah l'Dani'El**

'asher-niq'ra' 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> 'Εν ἔτει τρίτῳ Κύρου βασιλέως Περσῶν λόγος ἀπεκαλύφθη τῷ Δανιηλ, οὗ τὸ ὄνομα ἐπεκλήθη Βαλτασαρ, καὶ ἀληθινὸς ὁ λόγος, καὶ δύναμις μεγάλη καὶ σύνεσις ἐδόθη αὐτῷ ἐν τῇ ὁπτασίᾳ.

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.

ב בַּיָּמִים הָהֵם אָנִי דָּנִיֵּאל הָיִיתִי מִתְאַבֵּל
 שְׁלֹשָׁה שָׁבָעִים יָמִים:

2. **bayamim hahem 'ani Dani'El hayithi mith'abel sh'loshah 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 ἤμην πενθῶν τρεῖς ἑβδομάδας ἡμερῶν.

2 en tais hēmerais ekeinaiis egō Daniēl ēmēn penthōn treis hebdomadas hēmerōn;

In those days, I Daniel was mourning three periods of seven of days.

ג לֶחֶם חַמְדוֹת לֹא אָכַלְתִּי וּבֶשֶׁר לֹא-בָא אֵל-פִּי
 וְסוּךְ לֹא-סָכַתִּי עַד-מְלֹאת שְׁלֹשָׁה שָׁבָעִים יָמִים: כ

3. **lechem chamudoth lo' 'akal'ti ubasar wayayin lo'-ba' 'el-pi u'sok**

lo'-sak'ti `ad-m'lo'th sh'losheth shabu'im yamim.

Dan10:3 I ate no food for delight, and no flesh or wine came into my mouth.

I did not anoint myself at all until three sevens of days were completed.

<3> ἄρτον ἐπιθυμιῶν οὐκ ἔφαγον, καὶ κρέας καὶ οἶνος οὐκ εἰσῆλθεν εἰς τὸ στόμα μου, καὶ ἄλειμμα οὐκ ἡλειψάμην ἕως πληρώσεως τριῶν ἑβδομάδων ἡμερῶν.

3 arton epithymiōn ouk ephagon, kai kreas kai oinos ouk eisēlthen eis to stoma mou,
 bread Of desirable I ate not, and meat and wine did not go into my mouth,

kai aleimma ouk ēleipsamēn

and an anointing I did not anoint with

heōs plērōseōs triōn hebdomadōn hēmerōn.

until the fullness of the three period of sevens of days.

דּוֹבִיּוֹם עֶשְׂרִים וְאַרְבָּעָה לַחֹדֶשׁ הָרִאשׁוֹן
וְאָנִי הָיִיתִי עַל יַד הַנָּהָר הַגָּדוֹל הוּא חִדָּאֵל:

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,

<4> ἐν ἡμέρᾳ εἰκοστῇ καὶ τετάρτῃ τοῦ μηνὸς τοῦ πρώτου,
καὶ ἐγὼ ἤμην ἐχόμενα τοῦ ποταμοῦ τοῦ μεγάλου, αὐτός ἐστιν Ἐδδεκελ,

4 en hēmerā eikostē kai tetartē tou mēnos tou prōtou,

On the day twentieth and fourth of the month first,

kai egō ēmēn echomena tou potamou tou megalou, autos estin Eddekel,
and I was next to the river great – it is the Tigris.

הִנֵּה אִישׁ-אֶחָד לְבוּשׁ בָּדִים
וּמִתְנִיּוֹתָיו תְּגָרִים בְּכֶתֶם אוֹפָז:

5. wa'esa' 'eth-`eynay wa'ere' w'hinne' 'ish-'echad labush badim
umath'nayu chagurim b'kethem 'Uphaz.

Dan10:5 I lifted my eyes and looked, and behold, there was a man dressed in linen,
whose loins were wrapped in pure gold from Uphaz.

<5> καὶ ἤρα τοὺς ὀφθαλμούς μου καὶ εἶδον καὶ ἰδοὺ ἀνὴρ εἰς ἐνδεδυμένος βαδδιν,
καὶ ἡ ὀσφὺς αὐτοῦ περιεζωσμένη ἐν χρυσίῳ Ὀφάζ,

5 kai ēra tous ophthalmous mou kai eidon kai idou anēr

And I lifted my eyes and looked. And behold, a man,

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.

וּגְוִיָּתוֹ כְּתִרְשִׁישׁ וּפָנָיו כְּמֶרְאָה בָּרָק וְעֵינָיו כְּלַפִּידֵי אֵשׁ
וְזִרְעוֹתָיו וּמַרְגְּלוֹתָיו כְּעֵין נְחֹשֶׁת קָלָל וְקוֹל דְּבָרָיו כְּקוֹל הָמוֹן:

6. ug'wiatho k'thar'shish uphanayu k'mar'eh bara'q w'eynayu k'lapidey 'esh
uz'ro`othayu umar'g'lothayu k'eyn n'chosheth qalal w'qol d'barayu k'qol hamon.

Dan10:6 His body also was like beryl, his face was like the appearance of lightning,
his eyes were like torches of fire, his arms and his feet like the gleam of polished bronze,
and the sound of his words like the sound of a tumult.

<6> καὶ τὸ σῶμα αὐτοῦ ὥσει θαρσις, καὶ τὸ πρόσωπον αὐτοῦ ὥσει ὄρασις ἀστραπῆς,
καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὥσει λαμπάδες πυρός, καὶ οἱ βραχίονες αὐτοῦ καὶ τὰ σκέλη
ὥς ὄρασις χαλκοῦ στίλβοντος, καὶ ἡ φωνὴ τῶν λόγων αὐτοῦ ὥς φωνὴ ὄχλου.

6 kai to sōma autou hōsei tharsis, kai to prosōpon autou hōsei horasis astrapēs,

And his body was as Tharsis stone, and his face as a sight of lightning,

kai hoi ophthalmoi autou hōsei lampades pyros, kai hoi brachiones autou

and his eyes as lamps of fire, and his arms

kai ta skelē hōs horasis chalkou stilbontos,
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.

וַיִּרְאֵיתִי אֲנִי דָנִיֵּאל לְבָדִי אֶת־הַמַּרְאָה
וְהָאֲנָשִׁים אֲשֶׁר הָיוּ עִמִּי לֹא רָאוּ אֶת־הַמַּרְאָה
אֲבָל חֲרָדָה גְּדֹלָה נָפְלָה עֲלֵיהֶם וַיִּבְרְחוּ בַּחֲבָא׃

7. w'ra'ithi 'ani Dani'El l'badi 'eth-hamar'ah w'ha'anashim 'asher hayu `imi lo' ra'u
'eth-hamar'ah 'abal charadah g'dolah naph'lah `aleyhem wayib'r'chu b'hechabe'.

Dan10:7 Now I, 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 Δανιηλ μόνος τὴν ὄπτασίαν, καὶ οἱ ἄνδρες οἱ μετ' ἐμοῦ οὐκ εἶδον
τὴν ὄπτασίαν, ἀλλ' ἣ ἔκστασις μεγάλη ἐπέπεσεν ἐπ' αὐτούς, καὶ ἔφυγον ἐν φόβῳ.

7 kai eidon egō Daniēl monos tēn optasian,

And beheld I Daniel alone the apparition.

kai hoi andres hoi 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.

חָוָאֲנִי נִשְׁאַרְתִּי לְבָדִי וְאֶרְאָה אֶת־הַמַּרְאָה הַגְּדֹלָה הַזֹּאת
וְלֹא נִשְׁאַר־בִּי כֹחַ וְהוֹדִי נִהְפָּךְ עָלַי לְמִשְׁחִית וְלֹא עֲצָרְתִּי כֹחַ׃
8. wa'ani nish'ar'ti l'badi wa'er'eh 'eth-hamar'ah hag'dolah hazo'th
w'lo' nish'ar-bi koch w'hodi neh'pak `alay l'mash'chith w'lo' `atsar'ti koach.

Dan10:8 So I was left alone and saw this great vision; yet no strength was left in me,
for my color was turned within me to a corruption, and I kept no strength.

<8> καὶ ἐγὼ ὑπελείφθην μόνος καὶ εἶδον τὴν ὄπτασίαν τὴν μεγάλην ταύτην,
καὶ οὐχ ὑπελείφθη ἐν ἐμοὶ ἰσχύς, καὶ ἡ δόξα μου μετεστράφη εἰς διαφθοράν,
καὶ οὐκ ἐκράτησα ἰσχύος.

8 kai egō hypeleiphthēn monos kai eidon tēn optasian tēn megalēn tautēn,

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 ektratēsa ischuos.

and my glory converted into corruption, and I held no strength.

טוֹאֲשָׁמַע אֶת־קוֹל דְּבָרָיו וּכְשָׁמַעִי אֶת־קוֹל דְּבָרָיו
וְאֲנִי חִיִּיתִי בְּרָדָם עַל־פָּנַי וּפָנַי אֶרְצָה׃

9. wa'esh'ma' 'eth-qol d'barayu uk'sham'`i 'eth-qol d'barayu
wa'ani hayithi nir'dam `al-panay uphanay 'ar'tsah.

Dan10:9 But I heard the sound of his words; and when I heard the sound of his words,

I was stunned on my face, with my face was toward the ground.

<9> καὶ ἤκουσα τὴν φωνὴν τῶν λόγων αὐτοῦ καὶ ἐν τῷ ἀκοῦσαί με αὐτοῦ ἤμην κατανενυγμένος, 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.

יְהִינֶה-יָד נִגְעָה בִּי וַתְּנִיעַנִי עַל-בְּרָכַי וְכַפּוֹת יָדַי:

10. w'hinneh-yad nag'`ah bi wat'ni`eni `al-bir'kay w'kapoth yaday.

Dan10:10 And, behold, a hand touched me and set me trembling on my knees and the palms of my hands.

<10> καὶ ἰδού χεὶρ ἀπτομένη μου καὶ ἡγειρέν με ἐπὶ τὰ γόνατά μου.

10 kai idou cheir haptomenē mou kai ēgeiren me epi ta gonata mou.

And behold, a hand was touching me, and raised me upon my knees.

וַיֹּאמֶר אֵלַי דָּנִיֵּאל אִישׁ-חַמּוּדוֹת הָבֵן בְּבָרִים
אֲשֶׁר אָנֹכִי דֹבֵר אֵלֶיךָ וַעֲמַד עַל-עַמּוּדָךְ כִּי עֲתָה שְׁלַחְתִּי אֵלֶיךָ
וּבְדַבְּרוֹ עָמִי אֶת-הַדָּבָר הַזֶּה עַמּוּדָתִי מִרְעִיד:

11. wayo'mer 'elay Dani'El 'ish-chamudoth haben bad'barim

'asher 'anoki dober 'eleyak wa'amod `al-`am'deak ki `attah shulach'ti 'eleyak ub'dab'ro `imi 'eth-hadabar hazeh `amad'ti 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 πρὸς με Δανιηλ ἀνὴρ ἐπιθυμιῶν, σύνες ἐν τοῖς λόγοις, οἷς ἐγὼ λαλῶ πρὸς σέ, καὶ στῆθι ἐπὶ τῇ στάσει σου, ὅτι νῦν ἀπεστάλην πρὸς σέ. καὶ ἐν τῷ λαλῆσαι αὐτὸν πρὸς 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.

וַיֹּאמֶר אֵלַי אֶל-תִּירָא דָּנִיֵּאל כִּי מִן-הַיּוֹם הַרְאִשׁוֹן
אֲשֶׁר נָתַתָּ אֶת-לִבְךָ לְהִבִּין וּלְהַתְעַנּוֹת לִפְנֵי אֱלֹהֶיךָ
נִשְׁמְעוּ דְּבָרֶיךָ וְאֲנִי-בָאתִי בְּדַבְּרֶיךָ:

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 πρὸς με Μὴ φοβοῦ, Δανιηλ· ὅτι ἀπὸ τῆς πρώτης ἡμέρας, ἧς ἔδωκας τὴν καρδίαν σου τοῦ συνιέναι καὶ κακωθῆναι ἐναντίον τοῦ θεοῦ σου, ἡκούσθησαν οἱ λόγοι σου, καὶ ἐγὼ ἦλθον ἐν τοῖς λόγοις σου.

12 kai eipen pros me Mē phobou, Daniēl; hoti apo tēs prōtēs hēmeras, And he said to me, Fear not Daniel! for from the day first hēs edōkas tēn kardian sou tou synienai kai kakōthēnai enantion tou theou sou, of which you gave your heart to perceive, and to afflict yourself before your El, ēkousthēsan hoi logoi sou, kai egō ēlthon en tois logois sou. were heard your words, and I came because of your words.

יג וְיֵשׁׁר מַלְכוּת פָּרַס עִמָּד לְנִגְדִי עֲשָׂרִים וְאַחַד יוֹם
וְהִנֵּה מִיכָאֵל אֶחָד הַשָּׂרִים הָרְאשִׁימִים בָּא לְעֲזָרָנִי
וְאָנִי נֹתַתִּי שָׁם אֶצֶל מַלְכֵי פָרַס:

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 ἰδοὺ Μιχαηλ εἰς τῶν ἀρχόντων τῶν πρώτων ἦλθεν βοηθησαί 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.

יד וּבֹאֲתִי לְהַבִּינְךָ אֵת אֲשֶׁר-יִקְרָה לְעַמְּךָ בְּאַחֲרֵית הַיָּמִים
כִּי-עוֹד חֲזוֹן לַיָּמִים:

14. uba'thi lahabin'ak 'eth 'asher-yiq'rah l'am'ak b'acharith hayamim ki-`od chazon layamim.

Dan10:14 Now I have come to give you an understanding of what shall happen to your people in the latter days, for the vision is yet for many days.

<14> καὶ ἦλθον συνετίσαι σε ὅσα ἀπαντήσεται τῷ λαῷ σου ἐπ' ἐσχάτων τῶν ἡμερῶν,

ὅτι ἔτι ἡ ὄρασις 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.

טו ויבְּכְרוּ עָמִי כְּדָבָרִים הָאֵלֶּה נָתַתִּי פָנַי אֶרְצָה וְנִאֲלַמְתִּי:

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 τῇ λαλήσῃ αὐτὸν μετ' ἐμοῦ κατὰ τοὺς λόγους τούτους
ἔδωκα τὸ πρόσωπόν μου ἐπὶ τὴν γῆν καὶ κατενύγην.

15 kai en tō lalēsai auton met' emou kata tous logous toutous

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 וַהֲנֵה כְּדָמוֹת בְּנֵי אָדָם נִגַּע עַל-שִׁפְתֵי וְאַפְתַּח-פִּי
וְאֶבְרַח וְאַמְרָה אֶל-הָעֶמֶד לְנִגְדִי אֲדֹנִי
בַּמְרָאָה נִהְפְּכוּ צִירִי עָלַי וְלֹא עֲצָרְתִּי כֹחַ:

16. w'hinneh kid'muth b'ney 'adam noge`a `al-s'phathay wa'eph'tach-pi
wa'adab'rah wa'om'rah 'el-ha`omed l'neg'di 'adoni
bamar'ah neheph'ku tsiray `alay w'lo' `atsar'ti koach.

Dan10:16 And behold, one looking like the sons of men touched my lips;
then I opened my mouth and spoke and said to him stood before me, O my master,
because of the vision anguish has come upon me, and I have retained no strength.

<16> καὶ ἰδοὺ ὡς ὁμοίωσις υἱοῦ ἀνθρώπου ἤψατο τῶν χειλέων μου·
καὶ ἤνοιξα τὸ στόμα μου καὶ ἐλάλησα καὶ εἶπα πρὸς τὸν ἐστῶτα ἐναντίον ἐμοῦ
Κύριε, ἐν τῇ ὀπτασίᾳ σου ἐστράφη τὰ ἐντός μου ἐν ἐμοί, καὶ οὐκ ἔσχον ἰσχύν·

16 kai idou hōs homoiōsis huiou anthrōpou hēpsato tōn cheileōn mou; 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 emoi, kai ouk eschon ischyn;
at the apparition of you turned my within in me, and I had not strength.

יז וַהֲיֵךְ יוּכַל עֶבֶד אֲדֹנִי זֶה לְדַבֵּר עִם-אֲדֹנִי זֶה
וְאֲנִי מֵעַתָּה לֹא-יַעֲמֶד-בִּי כֹחַ וְנִשְׁמָה לֹא נִשְׁאַרְהָ-בִּי:

17. w'heyak yukal `ebed 'adoni zeh l'daber `im-'adonay zeh
wa'ani me'attah lo'-ya'amad-bi koach un'shamah lo' nish'arah-bi.

Dan10:17 For how shall be such a servant of my master able to talk
with such as my master? And I, from the present shall not stand with strength in me,

and there is **no** breath been left in me.

<17> καὶ πῶς δυνήσεται ὁ παῖς σου, κύριε, λαλῆσαι μετὰ τοῦ κυρίου μου τούτου;
καὶ ἐγὼ ἀπὸ τοῦ νῦν οὐ στήσεται ἐν ἐμοὶ ἰσχὺς, καὶ πνοὴ οὐχ ὑπελείφθη ἐν ἐμοί.

17 kai pōs dynēsetai ho pais sou, kyrie, lalēsai meta tou kyriou mou toutou?

And how shall be able your servant, O Master, to speak after my master this?

kai egō apo tou nyn ou stēsetai en emoi ischys,

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.

יְהוֹשֻׁפָּט וַיִּגַּע בִּי כְּמַרְאֵה אָדָם וַיַּחֲזִקֵנִי:

18. wayoseph wayiga`-bi k'mar'eh 'adam way'chaz'qeni.

Dan10:18 Then again one looking like a man came and touched me, and make me strong.

<18> καὶ προσέθετο καὶ ἤψατό μου ὡς ὅρασις 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.

יְשׁוּעָה אָל-תִּירָא אִישׁ-חַמּוּדוֹת שְׁלוֹם לָךְ חֶזֶק וַחֲזָק
וַיְדַבֵּרוּ עָמִי הַתְּחִזְקָתִי וְאִמְרָה יְדַבֵּר אֲדֹנִי כִּי תְחִזְקֵנִי:

19. wayo'mer 'al-tira 'ish-chamudoth shalom lak chazaq wachazaq

uk'dab'ro `imi hith'chazaq'ti wa'om'rah y'daber 'adoni ki chizaq'tani.

Dan10:19 He said, O man greatly loved, do not be afraid. Peace be with you;

Be strong. Yes, be strong. And when he had spoke to me,

I was made strong and said, May my master speak, for you have strengthened me.

<19> καὶ εἶπέν μοι Μὴ φοβοῦ, ἀνὴρ ἐπιθυμιῶν, εἰρήνη σοι· ἀνδρίζου καὶ ἰσχυε.

καὶ ἐν τῷ λαλῆσαι αὐτὸν μετ' ἐμοῦ ἰσχυσα καὶ εἶπα Λαλείτω ὁ κύριός μου,
ὅτι ἐνίσχυσάς με.

19 kai eipen moi Mē phobou, anēr epithymiōn, eirēnē soi; andrizou kai ischue.

And he said to me, Fear not, man desired! Peace to you, be manly and strong!

kai en tō lalēsai auton met' emou ischysa

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.

כִּי־אָמַר הִדְבַּעַת לָמָּה-בָּאתִי אֵלֶיךָ וְעַתָּה אָשׁוּב
לְהִלָּחֵם עִם-שָׂר פָּרָס וְאֲנִי יוֹצֵא וְהִנֵּה שָׂר-יָוָן בָּא:

20. wayo'mer hayada`at lamah-ba'thi 'eleyak w'attah 'ashub l'hilachem `im-sar
Paras wa'ani yotse' w'hinne sar-Yawan ba'.

Dan10:20 Then he said, Do you know why I came to you?

But I shall now return to fight against the prince of Paras.

And when I have gone out, behold, the prince of Yawan shall come.

<20> καὶ εἶπεν Εἰ οἶδας ἵνα τί ἦλθον πρὸς σέ; καὶ νῦν ἐπιστρέψω τοῦ πολεμῆσαι μετὰ ἄρχοντος Περσῶν· καὶ ἐγὼ ἐξεπορευόμην, καὶ ὁ ἄρχων τῶν Ἑλλήνων ἦρχετο.
20 kai eipen Ei oidas hina ti elthon pros se?

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 ērcheto.

And I coming forth, and the ruler of the Greeks came.

כִּי אֶבְרָא אֶגִּיד לְךָ אֶת-הַרְשׁוּם בְּכַתָּב אֱמֶת

וְאֵין אֶחָד מִתְחַזֵּק עִמִּי עַל-אַלֶּה כִּי אִם-מִכָּאֵל שְׂרָכֶם: פ

21. 'abal 'agid l'ak 'eth-harashum bik'thab 'emeth

w'eyn 'echad mith'chazeq `imi `al-'eleh ki 'im-Mika'El sar'hem.

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' ἢ ἀναγγελῶ σοι τὸ ἐντεταγμένον ἐν γραφῇ ἀληθείας,

καὶ οὐκ ἔστιν εἷς ἀντεχόμενος μετ' ἐμοῦ περὶ τούτων ἀλλ' ἢ Μιχαηλ ὁ ἄρχων ὑμῶν·

21 all' ē anaggelō soi to entetagmenon en graphē alētheias,

But I shall announce to you the arranging in the writing of truth.

kai ouk estin heis antechomenos met' emou peri toutōn

And there is no one holding with me concerning these things,

all' ē Michaēl ho archōn hymōn;

except Michael your ruler.

Chapter 11

אֲנִי בִשְׁנַת אַחַת לְדַרְיָוֶשׁ הַמָּדִי עָמְדִי לְמַחְזִיק
וּלְמַעֲזֹז לוֹ:

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 Daryawesh the Madi,

I was standing for a supporter and for a fortrees for him.

<11:1> καὶ ἐγὼ ἐν ἔτει πρώτῳ Κύρου ἔστην εἰς κράτος καὶ ἰσχύν. --

1 kai egō en etei prōtō Kyrou estēn eis kratos kai ischyn. --

And I in year the first of Cyrus stood for might and strength.

בְּעֵתָהּ אֶמֶת אֶגִּיד לְךָ הִנֵּה-עוֹד שְׁלֹשָׁה מְלָכִים עֹמְדִים לְפָנַי
וְהַרְבִּיעִי יַעֲשִׂיר עֶשְׂר־גָּדוֹל מִכֹּל
וּבְחִזְקָתוֹ בְּעֶשְׂרוֹ יַעֲשִׂר הַכֹּל אֶת מְלָכוֹת יָוֶן:

2. w'`attah 'emeth 'agid lak hinneh-`od sh'loshah m'lakim `om'dim l'Pharas

w'har'bi`i ya'ashir `osher-gadol mikol uh'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> καὶ νῦν ἀλήθειαν ἀναγγελῶ σοι. ἰδοὺ ἔτι τρεῖς βασιλεῖς ἀναστήσονται
ἐν τῇ Περσίδι, καὶ ὁ τέταρτος πλουτήσῃ πλούτον μέγαν παρὰ πάντας· καὶ μετὰ
τὸ κρατῆσαι αὐτὸν τοῦ πλούτου αὐτοῦ ἐπαναστήσεται πάσαις βασιλείαις Ἑλλήνων.

2 kai nyn alētheian anaggelō soi.

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.

ג וְצֶמַד מֶלֶךְ גִּבּוֹר וּמַשָּׁל מִמְּשָׁל רַב וְעָשָׂה כִּרְצוֹנוֹ:

3. w'`amad melek gibor umashal mim'shal rab w'`asah kir'tsono.

Dan11:3 And a mighty king shall arise,
and he shall rule with great authority and do as he pleases.

3> καὶ ἀναστήσεται βασιλεὺς δυνατὸς καὶ κυριεύσει κυριείας πολλῆς
καὶ ποιήσει κατὰ τὸ θέλημα αὐτοῦ.

3 kai anastēsetai basileus dynatos kai kyrieusei kyrieias pollēs

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.

ד וּכְעֶמְדוֹ תִּשָּׁבֵר מַלְכוּתוֹ וְתִחָץ לְאַרְבַּע רוּחוֹת הַשָּׁמַיִם
וְלֹא לְאַחֲרִיתוֹ וְלֹא כְּמֶשְׁלוֹ אֲשֶׁר מָשָׁל
כִּי תִנָּתֵשׁ מַלְכוּתוֹ וְלְאַחֲרִים מִלְּבַד - אֵלֶּה:

4. uk'`am'do tishaber mal'kutho w'`thechats l'ar'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 στῇ, ἡ βασιλεία αὐτοῦ συντριβήσεται καὶ διαιρεθήσεται
εἰς τοὺς τέσσαρας ἀνέμους τοῦ οὐρανοῦ καὶ οὐκ εἰς τὰ ἔσχατα αὐτοῦ οὐδὲ
κατὰ τὴν κυριείαν αὐτοῦ, ἣν ἐκυρίευσεν, ὅτι ἐκτιλήσεται ἡ βασιλεία αὐτοῦ
καὶ ἑτέροις 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 **ektos toutōn**.
 and to others **outside of these** it shall be given.

וַיִּחַזַק מֶלֶךְ-הַנֶּגֶב וּמִן-שָׂרָיו
 וַיִּחַזַק עָלָיו וַיִּמָּשָׁל מִמָּשָׁל רַב מִמָּשְׁלָתוֹ:

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 κυρίαν πολλήν ἐπ' ἐξουσίας 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.

וַיִּלָּקֵץ שְׁנַיִם יִתְחַפְּרוּ וּבֵת מֶלֶךְ-הַנֶּגֶב תָּבוֹא אֶל-מֶלֶךְ
 הַצָּפוֹן לַעֲשׂוֹת מִישָׁרִים וְלֹא-תַעֲצֹר כּוֹחַ הַזִּרְעָה וְלֹא יַעֲמִיד
 וְזֶרְעוֹ וְתַתִּין הִיא וּמִבְיָאֶיהָ וְהִילָּכָהּ וּמִמְזַקָּהּ בְּעַתִּים:

6. ul'qets **shanim yith'chabaru ubath melek-hanegeb tabo' 'el-melek hatsaphon**
la'asoth meysarim w'lo'-tha'tsor koach haz'ro'a w'lo' ya'amod uz'ro'o
w'thinathen hi' um'bi'eyah w'hayol'dah umachaziqah ba'itim.

Dan11:6 And at the end of years they shall join together, and the daughter of the king
 of the south shall come to the king of the north to carry out a treaty. But she shall not keep
 the power of the arm. And he shall not stand, nor his arm, but she shall be given up,
 along with those who brought her and the begetter, and her supporter in the times.

<6> καὶ μετὰ τὰ ἔτη αὐτοῦ συμμειγήσονται, καὶ θυγάτηρ βασιλέως τοῦ νότου
 εἰσελεύσεται πρὸς βασιλέα τοῦ βορρᾶ τοῦ ποιῆσαι συνθήκας μετ' αὐτοῦ·
 καὶ οὐ κρατήσῃ ἰσχύος βραχίονος, καὶ οὐ στήσεται τὸ σπέρμα αὐτοῦ,
 καὶ παραδοθήσεται αὐτῇ καὶ οἱ φέροντες αὐτήν καὶ ἡ νεάνις καὶ ὁ κατισχύων αὐτήν
 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 katischyōn autēn en tois kairois.
 and the young woman, and the one strengthening her in the times.

זַיְעַמַּד מִנְצֵר שְׂרָשִׁיהָ כִּנּוֹ וְיָבֵא אֶל-הַחֵיִל
 וְיָבֵא בְּמַעוֹז מֶלֶךְ הַצָּפוֹן וְעָשָׂה 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 ῥίζης αὐτῆς τῆς ἐτοιμασίας αὐτοῦ
 καὶ ἥξει πρὸς τὴν δύναμιν καὶ εἰσελεύσεται εἰς τὰ ὑποστηρίγματα
 τοῦ βασιλέως τοῦ βορρᾶ καὶ ποιήσκει 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.

חֲוָנִים אֶלְהֵיהֶם עַם-נִסְכֵּיהֶם עַם-כְּלִי הַמִּדָּתָם כֶּסֶף
 וְזָהָב בַּשְּׁבִי יָבֵא מִצְרַיִם וְהָיָא שְׁנַיִם יַעֲמֹד מִמֶּלֶךְ הַצָּפוֹן:

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 onses 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
 οἴσει 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 Aigyp-ton; kai autos stēsetai hyper basilea tou borra.
 he shall bring into Egypt. And he shall stand over the king of the north.

טוּבָא בְּמַלְכוּת מֶלֶךְ הַנֶּגֶב וְשָׁב אֶל-אֲדָמָתוֹ:

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.

יִבְנֹו יִתְגַּרוּ וְאַסְפוּ הַמֶּלֶךְ חֵיָלִים רַבִּים וְבֹא בֹא
וְשָׁטַף וְעָבַר וְיָשָׁב וְיִתְגַּרוּ עַד-מַעְזָה:

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 συμπροσπλάκῃσεται ἕως τῆς ἰσχύος αὐτοῦ.

10 kai hoi huioi autou synaxousin ochlon dynameōn 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.

יִתְמַרְמַר מֶלֶךְ הַנֶּגֶב וְיָצֵא וְנִלְחַם עִמּוֹ מֶלֶךְ הַצָּפוֹן
וְהָעַמִּיד הַמֶּלֶךְ רַב וְנָתַן הַקָּמֹן בְּיָדוֹ:

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 ἐξελεύσεται
καὶ πολεμήσει μετὰ βασιλέως τοῦ βορρᾶ· καὶ στήσει ὄχλον πολύν,
καὶ παραδοθήσεται ὁ ὄχλος ἐν χειρὶ αὐτοῦ.

11 kai agrianthēsetai basileus tou notou kai 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.

יבִּוּנְשָׂא הַחֲמוֹן יָרוּם לְבָבוֹ וְהִפִּיל רַבָּאוֹת וְלֹא יֵצִיז׃

12. w'nisa' hehamon yarum l'babo w'hipil ribo'oth w'lo' ya`oz.

Dan11:12 When the host is carried away, his heart shall be lifted up, and he shall make myraids to fall but he shall not prevail.

<12> καὶ λήμψεται τὸν ὄχλον, καὶ ὑψωθήσεται ἡ καρδία αὐτοῦ, καὶ καταβαλεῖ μυριάδας καὶ οὐ κατισχύσει.

12 kai lēmpsetai ton ochlon, kai huyōthēsetai hē kardia autou,

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.

יִגְוֹשֵׁב מֶלֶךְ הַצָּפוֹן וְהַעֲמִיד חֲמוֹן רַב מִן-הָרֵאשֹׁן
וְלִקֵּץ הָעַתִּים שָׁנִים רַבּוֹא בּוֹא בְּחֵל גָּדוֹל וּבְרִכּוּשׁ רַב׃

13. w'shab melek hatsaphon w'he`emid hamon rab min-hari'shon ul'qets ha`itim shanim yabo' bo' b'chayil gadol ubir'kush rab.

Dan11:13 For the king of the north shall return and shall raise a host greater than the former, and at the end of the times, years, he shall certainly come with a great army and with much equipment.

<13> καὶ ἐπιστρέψει βασιλεὺς τοῦ βορρᾶ καὶ ἄξει ὄχλον πολὺν ὑπὲρ τὸν πρότερον καὶ εἰς τὸ τέλος τῶν καιρῶν ἐνιαυτῶν ἐπελεύσεται εἰσόδια ἐν δυνάμει μεγάλη καὶ ἐν ὑπάρξει πολλῇ.

13 kai epistrepsei basileus tou borra kai axei ochlon polyn

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.

יִדְּוּ בְּעַתִּים הָהֵם רַבִּים יַעֲמְדוּ עַל-מֶלֶךְ הַנֶּגֶב
וּבְנֵי פָרִיזִי עִמָּד יִנְשָׂאוּ לְהַעֲמִיד חֲזוֹן וְנִכְשָׁלוּ׃

14. uba`itim hahem rabbim ya'am'du `al-melek hanegeb ub'ney paritsey `am'ak yinas'u l'ha`amid chazon w'nik'shalu.

Dan11:14 Now in those times many shall rise up against the king of the South; the sons of the violent ones of your people shall lift up to establish the vision, but they shall fall down.

<14> καὶ ἐν τοῖς καιροῖς ἐκείνοις πολλοὶ ἐπαναστήσονται ἐπὶ βασιλέα τοῦ νότου· καὶ οἱ υἱοὶ τῶν λοιμῶν τοῦ λαοῦ σου ἐπαρθήσονται τοῦ στήσαι ὄρασιν καὶ ἀσθενήσουσιν.

14 kai en tois kairois ekeinois polloi epanastēsontai epi basilea tou notou;

And in those times many shall rise up against the king of the south.

kai hoi huioi tōn loimōn tou laou sou eparthēsontai

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.

טוּיבָא מֶלֶךְ הַצָּפוֹן וַיִּשְׁפֹּךְ סוּלָלָה וְלָכַד עִיר מִבְצָרוֹת
וַיַּרְעוֹת הַנֶּגֶב לֹא יַעֲמֻדוּ וְעַם מִבְחָרָיו וַאֲיֵן כֹּחַ לַעֲמֹד:

15. w'yabo' melek hatsaphon w'yish'pok solalah w'lakad `ir mib'tsaroth
uz'ro'oth hanegeb lo' ya`amodu w'am mib'charayu w'eyn koach la`amod.

Dan11:15 Then the king of the north shall come and heap up a siege-mound
and seize a fortified city; and the arms of the south shall not stand,
nor people of his choice, for there shall be no strength to stand.

<15> καὶ εἰσελεύσεται βασιλεὺς τοῦ βορρᾶ καὶ ἐκχέει πρόσχωμα καὶ συλλήμψεται
πόλεις ὀχυράς, καὶ οἱ βραχίονες τοῦ βασιλέως τοῦ νότου οὐ στήσονται,
καὶ ἀναστήσονται οἱ ἐκλεκτοὶ αὐτοῦ, καὶ οὐκ ἔσται ἰσχύς τοῦ στήναι.

15 kai eiseleusetai basileus tou borra kai ekcheei proschōma

And shall enter the king of the north, and shall discharge a mound,

kai syllēmpsetai poleis ochyras,

and shall seize cities fortified.

kai hoi brachiones tou basileōs tou notou ou stēsontai,

And the arms of the king of the south shall not stand,

kai anastēsontai hoi eklektoi autou, kai ouk estai ischys tou stēnai.

and shall rise up his chosen ones, and there shall not be strength to stand.

טז וַיַּעַשׂ הַבָּא אֵלָיו כְּרָצוֹנוֹ וַאֲיֵן עֹמֵד לְפָנָיו
וַיַּעֲמֹד בְּאַרְץ-הַצִּבִּי וְכָלָה 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 ἑστὼς κατὰ πρόσωπον αὐτοῦ· καὶ στήσεται ἐν γῇ τοῦ σαβί,
καὶ συντελεσθήσεται ἐν τῇ χειρὶ αὐτοῦ.

16 kai poiēsei ho eispreuomenos 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.

יז וַיָּשֶׂם פָּנָיו לָבוֹא בְּתֻקָּה כָּל-מַלְכוּתוֹ וַיִּשָּׂרִים עִמּוֹ וַעֲשֶׂה
וּבֵת הַנָּשִׁים יִתֵּן-לוֹ לְהַשְׁחִיתָהּ וְלֹא תַעֲמֹד וְלֹא-לוֹ תִהְיֶה:

17. w'yasem panayu labo' b'thoqeph kal-mal'kutho wisharim `imo w'asah
ubath hanashim yiten-lo l'hash'chithah w'lo' tha`amod w'lo'-lo thih'yeh.

Dan11:17 He shall set his face to come with the power of his whole kingdom,
and upright ones with him; so he shall do. And he shall give the daughter of women to him,

to destroy it. But she shall not stand, nor be on him.

<17> καὶ τάξει τὸ πρόσωπον αὐτοῦ εἰσελθεῖν ἐν ἰσχύι πάσης τῆς βασιλείας αὐτοῦ
καὶ εὐθεία 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 eis elthein 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.

יְהוֹשִׁיב פָּנָיו לְאֵיִם וְלִכְד רַבִּים
וְהַשְׁבִּית קִצְצִין חֶרְפָּתוֹ לֹא בְלִתִּי חֶרְפָּתוֹ יָשִׁיב לוֹ:

18. w' yasheb panayu l'iim w' lakad rabbim
w' hish' bith qatsin cher' patho lo bil' ti cher' patho yashib lo.

Dan11:18 Then he shall turn his face to the coastlands and capture many.
But a ruler shall make his reproach cease for him; but his reproach shall return to him.

<18> καὶ ἐπιστρέψει τὸ πρόσωπον αὐτοῦ εἰς τὰς νήσους
καὶ συλλήμψεται πολλὰς καὶ καταπαύσει ἄρχοντας ὀνειδισμοῦ αὐτῶν,
πλὴν ὀνειδισμὸς αὐτοῦ ἐπιστρέψει αὐτῷ.

18 kai epistrepsei to prosōpon autou eis tas nēsous kai syllēmpsetai pollas
And he shall turn his face unto the islands, and shall seize many.
kai katapausei archontas oneidismou autōn,
And he shall cause to cease rulers their scorning,
plēn oneidismos autou epistrepsei autō.
only his scorning shall return to him.

יְהוֹשִׁיב פָּנָיו לְמַעֲוֵזֵי אֶרְצוֹ וְנִכְשָׁל וְנָפַל וְלֹא יִמָּצֵא:

19. w' yasheb panayu l' ma' uzey 'ar' tso w' nik' shal w' naphal w' lo' yimatse'.

Dan11:19 So he shall turn his face toward the fortresses of his own land,
but he shall stumble and fall and shall not be found.

<19> καὶ ἐπιστρέψει τὸ πρόσωπον αὐτοῦ εἰς τὴν ἰσχὺν τῆς γῆς αὐτοῦ
καὶ ἀσθενήσῃ καὶ πεσεῖται καὶ οὐχ εὐρεθήσεται.

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.

כְּעֶמֶד עַל-פָּנָיו מַעְבִּיר נוֹגֵשׁ הָדָר מְלָכוּת
וּבְיָמִים אֲחֵדִים יִשָּׁבֵר וְלֹא בְּאַפִּים וְלֹא בְּמַלְחָמָה:

20. w`amad `al-kano ma`abir noges heder mal'kuth
ub'yamim 'achadim yishaber w'lo' b'apayim w'lo' b'mil'chamah.

Dan11:20 Then shall stand in his place one who shall send an tax-exactor, for the glory of his kingdom. But within a few days he shall be shattered, though not in anger nor in battle.

<20> καὶ ἀναστήσεται ἐκ τῆς ῥίζης αὐτοῦ φυτὸν βασιλείας
ἐπὶ τὴν ἐτοιμασίαν αὐτοῦ παραβιβάζων πράσσω 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 hetoimasia 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 ekeinaiis syntribēsetai kai ouk en prosōpois oude en polemō.
And in those days he shall be broken, and not in faces, nor in war.

כאִיְעַמַּד עַל-כְּנוֹ נִבְּזָה וְלֹא-נִתְּנָו עָלָיו הוֹד מַלְכוּת
וְבֹא בְשַׁלְוָה וְהִחְזִיק מַלְכוּת בְּחִלְקִלְקוּת:

21. w`amad `al-kano nib'zeh w'lo'-nath'nu `alayu hod mal'kuth
uba' b'shal'wah w'hecheziq mal'kuth bachalalaq'laqoth.

Dan11:21 And one despised shall stand up in his place,
and they shall not give to him the glory of kingdom,
but he shall come in a time of tranquility and seize the kingdom by intrigue.

<21> στήσεται ἐπὶ τὴν ἐτοιμασίαν αὐτοῦ· ἐξουδενώθη, καὶ οὐκ ἔδωκαν ἐπ' αὐτὸν
δόξαν βασιλείας· καὶ ἥξει ἐν εὐθηνίᾳ καὶ κατισχύσει βασιλείας ἐν ὀλισθηρήμασιν.

21 stēsetai epi tēn hetoimasia 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.

כב וְזָרְעוֹת הַשָּׁטָף יִשְׁטְפוּ מִלְּפָנָיו וְיִשְׁבְּרוּ וְגַם נִגִּיד בְּרִית:

22. uz'ro`oth hasheteph yishat'phu mil'phanayu w'yishaberu w'gam n'gid b'rith.

Dan11:22 The forces of the overflow shall be flooded from before him
and they shall be broken, and also the ruler of the covenant.

<22> καὶ βραχίονες τοῦ κατακλύζοντος κατακλυσθήσονται ἀπὸ προσώπου αὐτοῦ
καὶ συντριβήσονται, καὶ ἡγούμενος διαθήκης·

22 kai brachiones tou kataklyzontos kataklysthēsontai apo prosōpou autou
And the arms of the one inundating shall be flooded from his face,
kai syntribēsontai, kai hēgoumenos diathēkēs;
and they shall be broken; even the one taking the lead of the covenant.

כג וּמִן-הַתְּחִבְרוֹת אֵלָיו יַעֲשֶׂה מַרְמָה וְעָלָה וְעָצַם בְּמַעַט-גּוֹי:

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 oligō ethnei.

And he shall ascend, and shall excel in strength over him by a little nation.

כַּד בְּשַׁלְוָה וּבְמִשְׁמָנִי מְדִינָה יָבוֹא וְעָשָׂה אֲשֶׁר לֹא-עָשׂוּ אֲבֹתָיו
וְאַבֹּת אֲבֹתָיו בָּזָה וְשָׁלַל וּרְכוּשׁ לָהֶם יְבֹזֵר
וְעַל מְבַצְרִים יַחֲשֵׁב מַחֲשָׁבוֹתָיו וְעַד-עֵת:

24. b'shal'wah u b'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 πίσσιν χώραις ἥξει καὶ ποιήσει ἃ οὐκ ἐποίησαν
οἱ πατέρες αὐτοῦ καὶ οἱ πατέρες τῶν πατέρων αὐτοῦ· προνομὴν καὶ σκῦλα
καὶ ὑπαρξιν αὐτοῖς διασκορπιεῖ καὶ ἐπ' Αἴγυπτον λογιεῖται λογισμοὺς αὐτοῦ
καὶ ἕως καιροῦ.

24 kai en euthēniā kai en piosin chōrais hēxei

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.

כַּה וְיַעַר כָּחוּ וּלְבָבוֹ עַל-מֶלֶךְ הַנֶּגֶב בְּחֵיל גָּדוֹל
וּמֶלֶךְ הַנֶּגֶב יִתְנַהֵג לְמַלְחָמָה בְּחֵיל-גָּדוֹל וְעֲצוֹם עַד-מָאֹד
וְלֹא יַעֲמֹד כִּי-יַחֲשָׁבוּ עָלָיו מַחֲשָׁבוֹת:

25. w'ya`er kocho ul'babo `al-melek hanegeb b'chayil gadol
umelek hanegeb yith'gareh lamil'chamah b'chayil-gadol w'atsum `ad-m'od
w'lo' ya'amod ki-yach'sh'bu `alayu machashaboth.

Dan11:25 He shall stir up his strength and his heart against the king of the south
with a large army; so the king of the south shall be stirred up to battle with a great
and very mighty army; but he shall not stand, for schemes shall be devised against him.

<25> καὶ ἐξεγερθήσεται ἡ ἰσχύς αὐτοῦ καὶ ἡ καρδία αὐτοῦ ἐπὶ βασιλέα τοῦ νότου

ἐν δυνάμει μεγάλη, καὶ ὁ βασιλεὺς τοῦ νότου συνάψει πόλεμον ἐν δυνάμει μεγάλη
καὶ ἰσχυρᾷ σφόδρα· καὶ οὐ στήσεται, ὅτι λογιούνται 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.

כּוֹאֲכְלִי פֶת-בָּגוֹ יִשְׁבְּרוּהוּ

וְחִילוֹ יִשְׁטוּף וְנָפְלוּ חֲלָלִים רַבִּים:

26. w’ok’ley phath-bago yish’b’ruhu w’cheylo yish’toph w’naph’lu chalalim rabbim.

Dan11:26 Those who eat of 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 τραυματαῖα πολλοί.

26 kai phagontai ta deonta autou kai syntripsousin auton,

And they shall eat the things necessary of his, and they shall break him,

kai dynameis kataklysei, kai pesountai traumatiai polloi.

and forces shall break up, and shall fall slain many.

כּוֹשְׁנֵיהֶם הַמְּלָכִים לְבָבָם לְמַרָּע וְעַל-שְׁלֶחַן אֶחָד כָּזָב יִדְבְּרוּ

וְלֹא תִצְלַח כִּי-עוֹד קֵץ לְמוֹעֵד:

27. ush’neyhem ham’lakim l’babam l’mera` w’al-shul’chan ‘echad kazab y’daberu
w’lo’ thits’lach ki-`od qets lamo`ed.

Dan11:27 And both the kings, their hearts shall be to do evil, and they shall speak false
at one table; but it shall not succeed, for the end is still to come at the appointed time.

<27> καὶ ἀμφοτέροι οἱ βασιλεῖς, αἱ καρδίαι αὐτῶν εἰς πονηρίαν, καὶ ἐπὶ τραπέζῃ

μῃ ψευδῇ λαλήσουσιν, καὶ οὐ κατευθυνεῖ· ὅτι ἔτι πέρας εἰς καιρόν.

27 kai amphoteroi hoi basileis, hai kardiai autōn eis ponērian,

And both the kings – their hearts are for wickedness,

kai epi trapezē miq pseudē lalēsousin, kai ou kateuthynei;

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.

כּח וְיָשָׁב אֶרְצוֹ בְּרִכּוּשׁ גָּדוֹל

וְלָבָבוּ עַל-בְּרִית קֹדֶשׁ וְעָשָׂה וְשָׁב לְאֶרְצוֹ:

28. w'yashob 'ar'tso bir'kush gadol u'l'babo `al-b'rith qodesh w'asah w'shab l'ar'tso.

Dan11:28 Then he shall return to his land with much plunder; but his heart shall be against the holy covenant, and he shall act and then return to his own land.

<28> καὶ ἐπιστρέψει εἰς τὴν γῆν αὐτοῦ ἐν ὑπάρξει πολλῇ, καὶ ἡ καρδία αὐτοῦ ἐπὶ διαθήκην ἁγίαν, καὶ ποιήσει καὶ ἐπιστρέψει εἰς τὴν γῆν αὐτοῦ.

28 kai epistrepsei eis tēn gēn autou en hyparxei pollē, 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.

כַּט לְמוֹעֵד יָשׁוּב וּבָא בְּנֶגֶב וְלֹא-תִהְיֶה כְּרֹאשׁוֹנָה וְכֶאֱחָרֹנָה:

29. lamo`ed yashub uba' banegeb w'lo'-thih'yeh kari'shonah w'ka'acharonah.

Dan11:29 At the appointed time he shall return and come into the south, but it shall not be as the former or as the latter.

<29> εἰς τὸν καιρὸν ἐπιστρέψει καὶ ἔξει 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.

לֹבְאֵי בֹ צִיִּים כְּתִים וְנִכְאָה וְשָׁב וְזָעַם עַל-בְּרִית-קֹדֶשׁ
וְעָשָׂה וְשָׁב וְיָבִין עַל-עֲזָבִי בְּרִית קֹדֶשׁ:

30. uba'u bo tsiim Kittim w'nik'ah w'shab w'za'am `al-b'rith-qodesh w'asah w'shab w'yaben `al-`oz'bey b'rith qodesh.

Dan11:30 For ships of Kittim shall come against him; then he shall be disheartened and shall return and become enraged at the holy covenant and shall act; so he shall come back and show regard for those who forsake the holy covenant.

<30> καὶ εἰσελεύσονται ἐν αὐτῷ οἱ ἐκπορευόμενοι Κίτιοι, καὶ ταπεινωθήσεται· καὶ ἐπιστρέψει καὶ θυμωθήσεται ἐπὶ διαθήκην ἁγίαν· καὶ ποιήσει καὶ ἐπιστρέψει καὶ συνήσει ἐπὶ τοὺς καταλιπόντας διαθήκην ἁγίαν.

30 kai eiseleusontai en autō hoi ekporeuomenoi Kitioi,

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 מִמֶּנּוּ יַעֲמִדוּ וְחָלְלוּ הַמִּקְדָּשׁ הַמְּעוֹז
וְהִסִּירוּ הַתְּמִיד וְנִתְּנוּ הַשְּׂקוּיָן מִשׁוּמָם:

31. uz'ro'im mimenu ya'amodu w'chil'lu hamiq'dash hama'oz
w'hesiru hatamid w'nath'nu hashiquts m'shomem.

Dan11:31 Forces from him shall stand, shall profane the sanctuary, the fortress,
and shall remove the set sacrifice. And they shall set up the abomination of desolation.

<31> καὶ σπέρματα ἐξ αὐτοῦ ἀναστήσονται
καὶ βεβηλώσουσιν τὸ ἅγίασμα τῆς δυναστείας
καὶ μεταστήσουσιν τὸν ἐνδελεχισμόν καὶ δώσουσιν βδέλυγμα ἡφανισμένον.

31 kai spermata ex autou anastēsontai kai bebēlōsousin to hagiaσμα tēs dynasteias
And arms from him shall rise up, and shall profane the sanctuary of the might.
kai metastēsousin ton endelechismon
And they shall change over the perpetual sacrifice,
kai dōsousin bdelygma ēphanismenon.
and shall offer abomination an obliterating.

לִבּ וּמַרְשִׁיעֵי בְרִית יַחְנִיף בַּחֲלָקוֹת
וְעַם יִדְעִי אֶלְהֵיו יַחֲזִקוּ וְעָשׂוּ׃

32. umar'shi'ey b'rith yachaniph bachalagoth
w'am yod'ey 'Elohayu yachaziqu w'asu.

Dan11:32 By flatteries he shall ruin evildoers against the covenant,
but the people who know his El shall be strong and shall work.

<32> καὶ οἱ ἀνομοῦντες διαθήκην ἐπάξουσιν ἐν ὀλισθηρήμασιν,
καὶ λαὸς γινώσκοντες θεὸν αὐτοῦ κατισχύσουσιν καὶ ποιήσουσιν.

32 kai hoi anomountes diathēkēn epaxousin en olisthrēmasin,
And the ones acting lawlessly a covenant shall bring upon by a slip.
kai laos ginōskontes theon autou katischysousin kai poiēsousin.
And a people knowing his El shall grow strong, and shall act.

לִגּוּמִשְׁכִּילֵי עַם רְבִינוּ לְרַבִּים
וְנִכְשְׁלוּ בַּחֲרָב וּבַלְּהָבָה בְּשָׂבִי וּבַבִּזָּה יָמִים׃

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 ῥομφαίᾳ καὶ ἐν φλογὶ καὶ ἐν αἰχμαλωσίᾳ καὶ ἐν διαρπαγῇ ἡμερῶν.

33 kai hoi 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 aichmalōsiā
and they shall be weak by the broadsword, and by flame, and by captivity,
kai en diarpagē hēmerōn.
and by ravaging of days.

לְדַבְּרֵם יִעָזְרוּ עִזָּר מְעַט וְנִלְוּ עֲלֵיהֶם רַבִּים בַּחֲלָקָה לְקוֹת:

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 ὀλισθήμασιν.

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.

וְהַיָּמִן-הַמְּשָׁכִילִים יִכָּשְׁלוּ לְעִזְרוֹף בָּהֶם
וְלִבְרָר וְלִלְבֵּן עַד-עֵת קֵץ כִּי-עוֹד לְמוֹעֵד:

35. umin-hamas'kilim yikash'lu lits'roph bahem
ul'barer w'lal'ben `ad-`eth qets ki-`od lamo`ed.

Dan11:35 Some of those who have insight shall fall, to refine them, to purge them, 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 tōn synientōn asthenēsousin tou pyrōsai autous kai tou eklexasthai

And of the ones perceiving shall weaken, to purify them by fire, and to choose,

kai tou apokalyphthēnai, heōs kairou peras; hoti eti eis kairon.

and to be uncovered until the time of the end. For it is still for a time.

לֹא יַעֲשֶׂה כְּרִצּוֹנוֹ הַמֶּלֶךְ וַיִּתְּרוּם וַיִּתְּנֵהוּ עַל-כָּל-אֵל וְעַל אֵל
אֱלִים יִדְבֹּר נִפְלְאוֹת וְהִצְלִיחַ עַד-כָּלָה זַעַם כִּי נִחְרָצָה נַעֲשָׂתָה:

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 ὀργή· 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 syntelean ginetai.

לֹא יַעֲלֶה אֱלֹהֵי אֲבֹתָיו לֹא יִבִּין וְעַל-חַמַּת נָשִׁים
וְעַל-כָּל-אֱלֹהִים לֹא יִבִּין כִּי עַל-כֹּל יִתְגַּדֵּל:

37. w'`al-'Elohey 'abothayu lo' yabin w'`al-chem'dath nashim
w'`al-kal-'eloah lo' yabin ki `al-kol yith'gadal.

Dan11:37 He shall show no regard for the El of his fathers or for the desire of women,
nor shall he show regard for any 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 tōn paterōn autou ou synēsei

And unto all mighty ones of his fathers he shall not take notice,

kai epi epithymian gynaiḱōn kai epi pan theon

nor for the desire of women; and concerning every mighty one

ou synēsei, hoti epi pantas megalyntḥēsetai;

he shall not take notice; for above all he shall be magnified.

לֹא יִלְאֵלֶה מַעֲזִים עַל-כִּנּוֹ יִכְבֵּד וְלֹאֵלֹהִים אֲשֶׁר לֹא-יָדָעוּהוּ
אֲבֹתָיו יִכְבֵּד בְּזָהָב וּבְכֶסֶף וּבְאֶבֶן יִקְרָה וּבַחֲמֹדוֹת:

38. w'le'eloah ma`uzim `al-kano y'kabad w'le'eloah 'asher lo'-y'da`uhu 'abothayu
y'kabad 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 μαωζὶν 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

לֹא יַעֲשֶׂה לְמִבְצָרֵי מַעֲזִים עַם-אֱלֹהִים נֶכַר אֲשֶׁר הִכִּיר יִרְבֶּה
כְּבוֹד וְהִמְשִׁילָם בְּרַבִּים וְאָדָמָה יַחֲלֹק בְּמַחִיר:

39. w'`asah l'mib'ts'rey ma`uzim `im-'eloah nekar 'asher hikir yar'beh kabod
w'him'shilam barabbim wa'adamah y'chaleq bim'chir.

Dan11:39 He shall do in the strongholds of fortresses with foreign 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 ὀχυρώμασιν τῶν καταφυγῶν μετὰ θεοῦ ἀλλοτρίου

καὶ πληθυνεῖ δόξαν καὶ ὑποτάξει αὐτοῖς πολλοὺς καὶ γῆν διελεῖ ἐν δώροις.

39 kai poiēsei tois ochyrōmasin tōn kataphygōn meta theou allotriou

And he shall act in the fortresses of refuge with a strange mighty one.

kai plēthynei doxan kai hypotaxeī autois pollous

And he shall multiply glory, and shall submit to them many;

kai gēn dielei en dōrois.

and the land he shall divide by gifts.

מִיָּבֶעַת קִץ יִתְנַגַּח עִמּוֹ מֶלֶךְ הַנֶּגֶב
וַיִּשְׁתַּעַר עָלָיו מֶלֶךְ הַצִּפּוֹן בָּרֶכֶב וּבַפָּרָשִׁים
וּבְאַנְיּוֹת רַבּוֹת וּבָא בְּאַרְצוֹת וְשִׁטָּף וְעָבַר:

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 καιροῦ πέρατι συγκερατισθήσεται μετὰ τοῦ βασιλέως τοῦ νότου, καὶ συναχθήσεται ἐπ' αὐτὸν βασιλεὺς τοῦ βορρᾶ ἐν ἄρμασιν καὶ ἐν ἵππευσιν καὶ ἐν ναυσὶν πολλαῖς καὶ εἰσελεύσεται εἰς τὴν γῆν καὶ συντρίψει καὶ παρελεύσεται.

40 kai en kairou perati sygkeratisthēsetai meta tou basileōs tou notou,

And in time end he shall mix horns with the king of the south;

kai synachthēsetai ep' auton basileus tou borra en harmasin

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.

מֵאֻבָּא בְּאַרְצָן הַצִּבּוֹר וְרַבּוֹת יִכְשְׁלוּ
וְאַלְהָהּ יִפְלְטוּ מִיָּדוֹ אֲדוֹם וּמֹאָב וְרֵאשִׁית 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 σαβί, καὶ πολλοὶ ἀσθενήσουσιν· καὶ οὗτοι διασωθήσονται ἐκ χειρὸς αὐτοῦ, Ἐδωμ καὶ Μωαβ καὶ ἀρχὴ υἱῶν Ἀμμων.

41 kai eiseleusetai eis tēn gēn tou sabi, kai polloi asthenēsousin;

And he shall enter into the land of glory, and many shall be weakened.

kai houtoi diasōthēsontai ek cheiros autou, Edōm kai Mōab

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.

מב וישלח ידו בארצות וארץ מצרים לא תהיה לפליטה:

42. w'yish'lach yado ba'aratsoth w'erets Mits'rayim lo' thih'yeh liph'leytah.

Dan11:42 Then he shall stretch out his hand on the lands,
and the land of 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 Aigypou ouk estai eis sōtērian.

and the land of Egypt shall not be for deliverance.

מג ומשל במכמני הזהב והכסף ובכל חמדות מצרים
ולבים וכשים במצפצפיו:

43. umashal b'mik'maney hazahab w'hakeseph ub'kol chamudoth Mits'rayim
w'Lubim w'Kushim b'mits'adayu.

Dan11:43 But he shall gain control over the treasures of gold and silver
and over all the precious things of Mitsrayim; and Lubim and Kushim shall be at his steps.

<43> καὶ κυριεύσει ἐν τοῖς ἀποκρύφους τοῦ χρυσοῦ καὶ τοῦ ἀργύρου καὶ ἐν πάσιν
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 Aigypou 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.

מד ושמועות יבא להו ממזרח ומצפון
ויצא בחמא גדלה להשמיד ולהחרים רבים:

44. ush'mu`oth y'bahaluhu mimiz'rach umitsaphon
w'yatsa' b'chema' g'dolah l'hash'mid ul'hacharim rabbim.

Dan11:44 But news from the east and from the north shall disturb him,
and he shall go forth with great wrath to destroy and to annihilate many.

<44> καὶ ἀκοὰὶ καὶ σπουδαὶ ταραξουσιν 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 pollous.

and to devote to consumption many.

מה ויטע אהלי אפדנו בין ימים להר-צבי-קדש

וְכֵן עַד-קִצּוֹ וְאֵין עֹזֶר לוֹ:

45. w'yita` 'ahaley 'apad'no beyn yamim l'har-ts'bi-qodesh
uba' `ad-qitso w'eyn `ozar lo.

Dan11:45 He shall pitch the tents of his palace between the seas
in the glorious holy mountain; yet he shall come to his end, and no one shall help him.

<45> καὶ πῆξει τὴν σκηνὴν αὐτοῦ ἐφ'αδανῶ ἀνὰ μέσον τῶν θαλασσῶν
εἰς ὄρος σαβὶ ἁγίον· καὶ ἥξει ἕως μέρους αὐτοῦ, καὶ οὐκ ἔστιν ὁ ῥυόμενος αὐτόν.

45 kai pēxei 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

אִיבְעֵת הַהִיא יַעֲמִיד מִיכָאֵל הַשָּׂר הַגָּדוֹל הָעֹמֵד עַל-בְּנֵי עַמָּךְ
וְהִתְהַ עֵת צָרָה אֲשֶׁר לֹא-נִהְיְתָה מִהֵימָנָה גּוֹי עַד הַעֵת הַהִיא
וְבְעֵת הַהִיא יִמְלִיט עַמָּךְ כָּל-הַנִּמְצָא כְּתוּב בַּסֵּפֶר:

1. uba`eth hahi' ya'amod Mika'El hasar hagadol ha'omed `al-b'ney `ameak
w'hay'thah `eth tsarah `asher lo'-nih'y'thah mih'yoth goy `ad ha`eth hahi'
uba`eth hahi' yimalet `am'ak kal-hanim'tsa' kathub basepher.

Dan12:1 Now at that time 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 ἀρχὼν ὁ μέγας ὁ ἐστὴκὼς
ἐπὶ τοὺς υἱοὺς τοῦ λαοῦ σου· καὶ ἔσται καιρὸς θλίψεως, θλίψις οἷα οὐ γέγονεν
ἀφ' οὗ γεγένηται ἔθνος ἐπὶ τῆς γῆς ἕως τοῦ καιροῦ ἐκείνου· καὶ ἐν τῷ καιρῷ
ἐκείνῳ σωθήσεται ὁ λαὸς σου, πᾶς ὁ εὐρεθεὶς 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 gegrammenos en tē biblō.
every one found being written in the scroll.

בְּרִפְיָם מִיָּשְׁנֵי אֲדָמַת-עֶפְרָיִם יִקְרִצּוּ אֶלְהָ לְחַיֵּי עוֹלָם
וְאֶלְהָ לְחַרְפוֹת לְדָרְאוֹן עוֹלָם: ס

2. w'rabbim miy'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 to everlasting contempt.

<2> καὶ πολλοὶ τῶν καθευδόντων ἐν γῆς χώματι ἐξεγερθήσονται, οὗτοι
εἰς ζωὴν αἰώνιον καὶ οὗτοι εἰς ὀνειδισμόν καὶ εἰς αἰσχύνην αἰώνιον.

2 kai polloi tōn katheudontōn en gēs chōmati exegerthēsontai,
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.

גְּוִהַמְשָׁפְלִים יִזְהָרוּ כְּזֹהַר הַקִּיץ
וּמִצְדִּיקֵי הַרְבִּים כְּכּוֹכְבִּים לְעוֹלָם וָעֶד: פ

3. w'hamas'kilim yaz'hiru k'zohar haraqi`a
umats'diqey harabbim kakokabim l'`olam wa`ed.

Dan12:3 Those who have insight shall shine brightly like the brightness
of the firmament of the heavens, and those turn the many to righteousness,
like the stars forever and ever.

<3> καὶ οἱ συνιέντες ἐκλάμπουσιν ὡς ἡ λαμπρότης τοῦ στερεώματος
καὶ ἀπὸ τῶν δικαίων τῶν πολλῶν ὡς οἱ ἀστέρες εἰς τοὺς αἰῶνας καὶ ἔτι.

3 kai hoi synientes eklampsousin hōs hē lamprotēs tou stereōmatos
And the ones perceiving shall shine forth as the brightness of the firmament;
kai apo tōn dikaiōn tōn pollōn hōs hoi asteres eis tous aiōnas kai eti.
and of the righteous many as the stars into the eons and still.

דְּוֹאֲתָה דְּנִיּאֵל סֶתֶם הַדְּבָרִים וַחֲתֹם הַסֵּפֶר
עַד-עֵת קֵץ יִשְׁטְטוּ רַבִּים וְתִרְבֶּה הַדָּעִת:

4. w'attah 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.

<4> καὶ σύ, Δανιηλ, ἔμψραξον τοὺς λόγους καὶ σφράγισον τὸ βιβλίον
ἕως καιροῦ συντελείας, ἕως διδασχθῶσιν πολλοὶ καὶ πληθυνθῇ 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.

הַוִּדְאִיתִי אֲנִי דְּנִיּאֵל וְהִנֵּה שְׁנַיִם אַחֲרִים עֹמְדִים אַחַד הֵנָּה
לְשֹׁפֶת הַיָּאֵר וְאַחַד הֵנָּה לְשֹׁפֶת הַיָּאֵר:

5. w'ra'ithi 'ani Dani'El w'hinne sh'nayim 'acherim `om'dim 'echad henah lis'phath hay'or w'echad henah lis'phath hay'or.

Dan12:5 Then I, Dani'El, looked and behold, two others were standing, one on this bank of the river and the other on that bank of the river.

<5> καὶ εἶδον ἐγὼ Δανιηλ καὶ ἰδοὺ δύο ἕτεροι εἰστήκεισαν, εἰς ἐντεῦθεν τοῦ χείλους τοῦ ποταμοῦ καὶ εἰς ἐντεῦθεν τοῦ χείλους τοῦ ποταμοῦ.

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.

וַיֹּאמֶר לְאִישׁ לְבוּשׁ הַבְּדִים אֲשֶׁר מַמְעַל לְמִימֵי הַיָּאָר
עַד-מָתִי קֵץ הַפְּלָאוֹת:

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 βαδδιν, ὅς ῃν ἐπάνω τοῦ ὕδατος τοῦ ποταμοῦ Ἔως πότε τὸ πέρας ᾧν εἴρηκας τῶν θαυμασιῶν;

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?

וַיִּשְׁמַע אֶת-הָאִישׁ לְבוּשׁ הַבְּדִים אֲשֶׁר מַמְעַל
לְמִימֵי הַיָּאָר וַיָּקָם וַיִּמְנוּ וַיִּשְׁמְאוּ אֵל-הַשָּׁמַיִם
וַיִּשָּׁבַע בְּחֵי הָעוֹלָם כִּי לְמוֹעֵד מוֹעֲדִים וַחֲצִי
וּכְכֻלּוֹת בִּפְעַן יָד-עַם-קִדְשׁ תִּכְלֶינָה כָּל-אֵלֶּה:

7. wa'esh'ma' `eth-ha'ish l'bush habadim 'asher mima'al l'meymey hay'or wayarem y'mino us'mo'lo 'el-hashamayim wayishaba' b'chey ha'olam ki l'mo'ed mo'adim wachetsi 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 βαδδιν, ὅς ῃν ἐπάνω τοῦ ὕδατος τοῦ ποταμοῦ, καὶ ὑψωσεν τὴν δεξιὰν αὐτοῦ καὶ τὴν ἀριστερὰν αὐτοῦ εἰς τὸν οὐρανὸν καὶ ὤμοσεν ἐν τῷ ζῶντι τὸν αἰῶνα ὅτι Εἰς καιρὸν καιρῶν καὶ ἥμισυ καιροῦ. ἐν τῷ συντελεσθῆναι διασκορπισμὸν χειρὸς

λαοῦ ἡγιασμένου γνώσονται πάντα ταῦτα.

7 kai ēkousa tou andros tou endedymenou ta baddin,

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 and times

kai hēmisy kairou; en tō syntelesthēnai diaskorpismon cheiros

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.

חַוְּאִנִּי שְׁמַעְתִּי וְלֹא אָבִין וְאַמְרָה אֲדַנִּי מָה אַחֲרִית אֵלֶּה: 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, Adoni, what shall be the outcome of these events?

<8> καὶ ἐγὼ ἤκουσα καὶ οὐ συνῆκα καὶ εἶπα Κύριε, τί τὰ ἔσχατα τούτων;

8 kai egō ēkousa kai ou synēka kai eipa Kyrie, ti ta eschata toutōn?

And I heard, and I perceived not. And I said, O Master, what of these last things?

טוֹיֵאמֶר לֵךְ דָּנִיֵּאל כִּי-סִתְּמִים וַחֲתֻמִּים הַדְּבָרִים עַד-צֵת קֵץ:

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, ἕως 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.

יִתְּבַרְרוּ וְיִתְּלַבְּנוּ וְיִצְרְפוּ רַבִּים וְהַרְשִׁיעוּ רָשָׁעִים

וְלֹא יָבִינוּ כָּל-רָשָׁעִים וְהַמְּשַׁכְּלִים יָבִינוּ:

10. yith'bararu w'yith'lab'nu w'yitsar'phu rabbim w'hir'shi'u r'sha'im

w'lo' yabinu kal-r'sha'im w'hamas'kilim yabinu.

Dan12:10 Many shall be purged, purified and refined, but the wicked shall act wickedly;

And all of the wicked shall not understand, but those who have insight shall understand.

<10> ἐκλεγῶσιν καὶ ἐκλευκανθῶσιν καὶ πυρωθῶσιν πολλοί, καὶ ἀνομήσωσιν ἄνομοι.

καὶ οὐ συνήσουσιν πάντες ἄνομοι, καὶ οἱ νοήμονες συνήσουσιν.

10 eklegōsin kai ekleukanthōsin kai pyrōthōsin polloi,

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 hoi noēmones synēsousin.

and shall not perceive all the lawless ones, but the intelligent shall perceive.

יִאֻמְעֵת הַיּוֹסֵר הַתָּמִיד וְלִתֵּת שְׂקוּיָן שָׁמַיִם
זָמִים אֶלֶף מֵאָתִים וְתִשְׁעִים:

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 χίλια διακόσια 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.

יְבֹאֲשֶׁרִי הַמַּחֲכָה וְנִגְיַע
לְזָמִים אֶלֶף שָׁלֹשׁ מֵאוֹת שְׁלֹשִׁים וַחֲמִשָּׁה:

12. 'ash'rey ham'chakeh w'yagi`a
l'yamim 'eleph sh'losh me'oth sh'loshim wachamishah.

Dan12:12 Blessed is he who waits and comes to the thousand,
three hundred and thirty-five days!

<12> μακάριος ὁ ὑπομένων καὶ φθάσας εἰς ἡμέρας χιλίας τριακοσίας τριάκοντα πέντε.

12 makarios ho hypomenōn kai phthasas

Blessed is the one enduring and coming

eis hēmeras chiliai triakosias triakonta pente.

into days a thousand three hundred thirty-five.

יְגַאֲתָה לָךְ לִקְיָן וְתִנּוּם לְגִדְלָךְ לִקְיָן הַיָּמִין:

13. w'attah 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 κληρὸν σου εἰς συντέλειαν ἡμερῶν.

13 kai sy deuro kai anapauou; 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.