

Sepher Dani'El

Chapter 1

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

אָג 14911-17 טװענציגן אַנצװעל װאָס אַזאָג 1
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א בִּשְׁנַת שְׁלוֹשׁ לְמַלְכוּת יְהוֹיָקִים מֶלֶךְ-יְהוּדָה בָּא
נְבוּכַדְנֶצַּר מֶלֶךְ-בָּבֶל יְרוּשָׁלַם וַיִּצָּר עָלֶיהָ:

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 ẽτει 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.

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בַּיָּתָן אֲדֹנָי בְּיָדוֹ אֶת-יְהוֹיָקִים מֶלֶךְ-יְהוּדָה
וּמִקְצַת כְּלֵי בֵית-הָאֱלֹהִים וַיְבִיֵאם אֶרֶץ-שִׁנְעָר
בֵּית אֱלֹהֵיו וְאֶת-הַכֵּלִים הַבִּיֵא בֵּית אוֹצָר אֱלֹהֵיו:

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

Dan1:2 My master gave 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.

לְאִשְׁפָּנָז רֹב סָרִיסִיּוֹ לְהָבִיא מִבְּנֵי יִשְׂרָאֵל
וּמִזֶּרַע הַמְּלוּכָה וּמִן־הַכֹּהֲנִים:

גוי'אמר המלך לאשפנז רב סריסיו להביא מבני ישראל
ומזרע המלוכה ומן-הכהנים:

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 מַרְאֶה
וּמִשְׁכִּילִים בְּכָל־חֻכְמָה וְיֹדְעֵי דַעַת וּמִבְּנֵי מִדָּע וְאֲשֶׁר
כֹּחַ בָּהֶם לַעֲמֹד בְּהִיכַל הַמֶּלֶךְ וּלְלַמְּדָם סֵפֶר וּלְשׁוֹן כְּשָׂדִים:

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

Dan1:4 youths in whom was not any blemish in them, but who were good of appearance and skillful in all wisdom, having knowledge and understanding learning, even those with strength in them to stand in the king's court; and to teach them the literature and language of Kasdim.

<4> νεανίσκους 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.

5 הַמֶּלֶךְ הָיָה לָהֶם חֵלֶק בְּיוֹמָם מִכֶּתֶל בֶּגְדֵי מִשְׁתָּיו וְלִגְדָּם שְׁלֹשׁ שָׁנִים וּמִקְצֵתָם יַעֲמִדוּ 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 στῆναι ἐνώπιον τοῦ βασιλέως.

5 kai dietaxen autois ho basileus to tēs hēmeras kath' hēmeran
And set in order to them the king day by day
apo tēs trapezēs tou basileōs kai apo tou oinou tou potou autou
from the table of the king, and from the wine of his banquet;
kai threpsai 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.

6 וַיְהִי בָהֶם מִבְּנֵי יְהוּדָה דָּנִיֵּאל חֲנַנְיָה מִישָׁאֵל וְעֲזַרְיָה׃

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 Ανανίας 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.

7 זְבִישָׁם לָהֶם שֵׁר הַסְּרִיסִים שִׁמּוֹת וַיִּשְׁם לְדָנִיֵּאל בִּלְטַשְׁאֶצֶר

זְבִישָׁם לָהֶם שֵׁר הַסְּרִיסִים שִׁמּוֹת וַיִּשְׁם לְדָנִיֵּאל בִּלְטַשְׁאֶצֶר

וּלְחַנְנִיָּה שְׁדֵרַךְ וּלְמִשְׁאֵל מֵיֶשֶׁךְ וּלְעֶזְרָיָה עֶבֶד נָגִיד:

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 ἀρχιευννοῦχος ὀνόματα, τῷ Δανιηλ Βαλτασαρ
καὶ τῷ Ἀνανια Σεδραχ καὶ τῷ Μισαηλ Μισαχ καὶ τῷ Ἀζαρια 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.

וַיִּשֶׂם הַנְּגִיד עַל-לְבוֹ אֲשֶׁר לֹא-יִתְנָאֵל בְּפֶתַח הַמֶּלֶךְ
וַיִּבְרֵן מִשְׁתֵּיו וַיִּבְקֹשׁ מִשָּׁר הַסְּרִיסִים אֲשֶׁר לֹא יִתְנָאֵל:

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 ὥς οὐ μὴ ἀλισγηθῇ
ἐν τῇ τραπέζῃ τοῦ βασιλέως καὶ ἐν τῷ οἴνῳ τοῦ πότου αὐτοῦ,
καὶ ἤξιωσε τὸν ἀρχιευννοῦχον ὥς οὐ μὴ ἀλισγηθῇ.

8 kai etheto Daniēl epi tēn kardian autou hōs ou mē alisgēthē

And Daniel put unto his heart so as in no way he should be polluted

en tē trapezē tou basileōs kai en tō oinō tou potou autou,

in the table of the king, and in the wine of his banquet.

kai ēxiōse ton archieunouchon hōs ou mē alisgēthē.

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

וַיִּתֵּן הָאֱלֹהִים אֶת-דָּנִיֵּאל לְחֶסֶד
וַיִּרְחַמִּים לִפְנֵי שָׂר הַסְּרִיסִים:

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.

יְיָ אֱמַר שַׂר הַסְּרִיסִים לְדָנִיֵּאל יִרְאֵ אֲנִי אֶת-אֲדֹנִי הַמֶּלֶךְ
אֲשֶׁר מִנָּה אֶת-מַאֲכָלְכֶם וְאֶת-מִשְׁתֵּיכֶם
אֲשֶׁר לָמָּה יִרְאֶה אֶת-פְּנֵיכֶם זֹעֲפִים מִן-הַיְלָדִים
אֲשֶׁר כְּגִילְכֶם וַחֲבִיבְתֶם אֶת-רֹאשִׁי לַמֶּלֶךְ:

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 σκυθρωπὰ
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.

יְיָ אֱמַר שַׂר הַסְּרִיסִים לְדָנִיֵּאל יִרְאֵ אֲנִי אֶת-אֲדֹנִי הַמֶּלֶךְ
אֲשֶׁר מִנָּה אֶת-מַאֲכָלְכֶם וְאֶת-מִשְׁתֵּיכֶם
אֲשֶׁר לָמָּה יִרְאֶה אֶת-פְּנֵיכֶם זֹעֲפִים מִן-הַיְלָדִים
אֲשֶׁר כְּגִילְכֶם וַחֲבִיבְתֶם אֶת-רֹאשִׁי לַמֶּלֶךְ:

יְיָ אֱמַר שַׂר הַסְּרִיסִים לְדָנִיֵּאל יִרְאֵ אֲנִי אֶת-אֲדֹנִי הַמֶּלֶךְ
אֲשֶׁר מִנָּה אֶת-מַאֲכָלְכֶם וְאֶת-מִשְׁתֵּיכֶם
אֲשֶׁר לָמָּה יִרְאֶה אֶת-פְּנֵיכֶם זֹעֲפִים מִן-הַיְלָדִים
אֲשֶׁר כְּגִילְכֶם וַחֲבִיבְתֶם אֶת-רֹאשִׁי לַמֶּלֶךְ:

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!

14 וַיִּשְׁמַע לָהֶם לִדְבַר הַזֶּה וַיִּנָּסֶם יָמִים עֲשָׂרָה׃

יד וַיִּשְׁמַע לָהֶם לִדְבַר הַזֶּה וַיִּנָּסֶם יָמִים עֲשָׂרָה׃
14. wayish'ma` lahem ladabar hazeh way'nasem yamim `asarah.

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

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

14 kai eisēkousen autōn kai epeirasen autous hēmeras deka.

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

15 טו וּמִקְצֵת יָמִים עֲשָׂרָה נִרְאָה מֵרְאִיָּהֶם טוֹב
וּבְרִיאֵי בָשָׂר מִן-כָּל-הַיְלָדִים הָאֵלֶּלֶּיִם אֵת פֶּתֶבַּג הַמֶּלֶךְ׃

טו וּמִקְצֵת יָמִים עֲשָׂרָה נִרְאָה מֵרְאִיָּהֶם טוֹב
וּבְרִיאֵי בָשָׂר מִן-כָּל-הַיְלָדִים הָאֵלֶּלֶּיִם אֵת פֶּתֶבַּג הַמֶּלֶךְ׃
15. umiq'tsath yamim `asarah nir'ah mar'eyhem tob
ub'ri'ey basar min-kal-hay'ladim ha'ok'lim 'eth path'bag hamelek.

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

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

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

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

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

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

16 טו וַיְהִי הַמֶּלֶצַר נֹשֵׂא אֶת-פֶּתֶבַּגָּם
וַיֵּין מִשְׁתֵּיהֶם וַיִּתֵּן לָהֶם זֶרְעֻנִּים׃

טו וַיְהִי הַמֶּלֶצַר נֹשֵׂא אֶת-פֶּתֶבַּגָּם
וַיֵּין מִשְׁתֵּיהֶם וַיִּתֵּן לָהֶם זֶרְעֻנִּים׃
16. way'hi hamel'tsar nose' 'eth-path'bagam
w'yeyn mish'teyhem w'nothen lahem zer'onim.

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

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

16 kai egeneto Amelsad anairoumenos to deipnon autōn

And it came to pass Melzar did away with their supper

kai ton oinon tou pomatos autōn kai edidou autois spermata.
and the wine for their drink, and he gave to them the seeds.

17 וַיְהִי־לָדִים הָאֵלֶּה אֲרִבְעָתָם נָתַן לָהֶם הָאֱלֹהִים מִדָּע
וְהַשְׂכָּל בְּכָל־סֵפֶר וְחֻכְמָה וְדַנְיָאֵל הֵבִין בְּכָל־חֲזוֹן וַחֲלֹמוֹת׃
וַיִּתֵּן לָהֶם הָאֱלֹהִים אֲרִבְעָתָם נָתַן לָהֶם הָאֱלֹהִים מִדָּע

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.

18 וְכֵן־אָמַר הַמֶּלֶךְ לְהַבִּיאֵם
וַיְבִיאוּם שָׂר הַסָּרִיסִים לִפְנֵי נְבֻכַדְנֶצְצָר׃
וְכֵן־אָמַר הַמֶּלֶךְ לְהַבִּיאֵם

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, ὃν 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.

19 וַיַּדְבֵּר אֶתָם הַמֶּלֶךְ וְלֹא נִמְצָא מִכֻּלָּם כְּדַנְיָאֵל חֲנַנְיָה מִישָׁאֵל
וְעֲזַרְיָה וַיַּעֲמְדוּ לִפְנֵי הַמֶּלֶךְ׃
וַיַּדְבֵּר אֶתָם הַמֶּלֶךְ וְלֹא נִמְצָא מִכֻּלָּם כְּדַנְיָאֵל חֲנַנְיָה מִישָׁאֵל

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

19 kai elalēsen 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.

וַיְדַבֵּר הַמֶּלֶךְ בְּקֶשׁ מֵהֶם כְּדֵשׁ אֲשֶׁר-בִּינָה אֲשֶׁר-בִּיֶּשֶׁת מֵהֶם הַמְּלָכִים וְאֵשֶׁר יָדוּת עַל כָּל-הַחֲרֻטִּים הָאֲשָׁפִים אֲשֶׁר בְּכָל-מְלָכוֹתָיו׃

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, ὣν ἐζήτησεν παρ' αὐτῶν ὁ βασιλεύς,
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.

וַיְהִי דְּנִינְיָאֵל 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 ἐνὸς Κυρίου τοῦ βασιλέως.

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

Chapter 2

וַיְהִי בְּשָׁנָה אֶחָדָה מִשָּׁנָה הָאֶחָדָה אֲשֶׁר-בִּינָה אֲשֶׁר-בִּיֶּשֶׁת מֵהֶם הַמְּלָכִים וְאֵשֶׁר יָדוּת עַל כָּל-הַחֲרֻטִּים הָאֲשָׁפִים אֲשֶׁר בְּכָל-מְלָכוֹתָיו׃

וּבְשָׁנָה שְׁתַּיִם לְמַלְכוּת נְבֻכַדְנֶצַּר חָלַם נְבֻכַדְנֶצַּר חֲלֻמוֹת
וַתִּפְעֶם רוּחוֹ וּשְׁנָתוֹ נִהְיָתָה עָלָיו:

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

N'bukad'netssar chalomoth watith'pa'em rucho ush'natho nih'y'thah `alayu.

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

<2:1> 'En tō ētei tō deutērō tēs basileias Nabouchodonosor

hynypniasthē Nabouchodonosor enypnion,

kai ēxēstē tō pneūma autou, kai o ūpnos autou egeneto ap' autou.

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.

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בַּיּוֹמָא מֶלֶךְ לְקָרָא לְחַרְטֻמִּים וְלְאַשְׁפִּים וְלְמַכְשָׁפִים
וְלַכְשָׁדִּים לְהַגִּיד לְמֶלֶךְ חֲלֻמֹתָיו וַיִּבְאוּ וַיַּעֲמְדוּ לְפָנֵי מֶלֶךְ:

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> kai eipen o basileus kalesai tous epaoidous kai tous magous

kai tous pharmakous kai tous Chaldaious tou anaggeilai tō basilei

ta enypnia autou, kai ēlthan kai ēsthsan enōpion tou basileōs.

2 kai eipen ho basileus kalesai tous epaoidous kai tous magous kai tous pharmakous

And said the king to call the enchanters, and the magi, and the sorcerers,

kai tous Chaldaious tou anaggeilai tō basilei ta enypnia autou,

and the Chaldeans, to announce to the king the things of his dreams.

kai ēlthan kai estēsan enōpion tou basileōs.

And they came and stood before the king.

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גַּיּוֹמֶר לָהֶם מֶלֶךְ חֲלוֹם חֲלֻמֹתָיו
וַתִּפְעֶם רוּחוֹ לְדַעַת אֶת-חֲלֻמוֹ:

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.

דַּוִּדְבָּרוּ הַכַּשְׂדִּים לַמֶּלֶךְ אֲרַמִּית מַלְכָּא לְעֶלְמִין חַיִּי
אָמַר חֶלְמָא לְעַבְדֵּיךָ וּפְשָׁרָא נְחֻא:

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

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

<4> καὶ ἐλάλησαν οἱ Χαλδαῖοι τῷ βασιλεῖ Συριστί Βασιλεῦ, εἰς τοὺς αἰῶνας ζῆθι.
σὺ εἰπὼν τὸ ἐνύπνιον 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 anaggeloumen.
and the interpretation of it we shall announce.

הָעֵנָה מַלְכָּא וְאָמַר לְכַשְׂדִּיָּא מַלְתָּא מִנִּי אֲזָדָא הֵן
לֹא תַחֲדָעוּנִי חֶלְמָא וּפְשָׁרָהּ חֶדְמִין תַּתְעַבְדּוּן
וּבְתִיכּוֹן נָוְלִי יִתְשַׁמוּן:

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 διαρπαγήσονται·

5 apekrithē ho basileus kai eipen tois Chaldaiois Ho logos ap' emou apestē;

answered The king and said to the Chaldeans, The matter from me departed.
 ean mē gnōrisēte moi to enypnion kai tēn sygkrisin autou,
 If then you should not make known to me the dream and the interpretation of it,
 eis apōleian esesthe, kai hoi oikoi hymōn diarpagēsontai;
 for destruction you shall be, and your houses shall be torn in pieces.

6 וְהֵן חֶלְמָא וּפְשִׁירָהּ תַּחְחִינִן מַתָּנָן וּנְבִיזָבָה
 :וְיָקָר שְׂגִיָּא תְּקַבְּלִין מִן-קַדְמִי לָהֶן חֶלְמָא וּפְשִׁירָהּ הַחֹנִי:

וְהֵן חֶלְמָא וּפְשִׁירָהּ תַּחְחִינִן מַתָּנָן וּנְבִיזָבָה
 וְיָקָר שְׂגִיָּא תְּקַבְּלִין מִן-קַדְמִי לָהֶן חֶלְמָא וּפְשִׁירָהּ הַחֹנִי:

6. w'hen chel'ma' uphish'reh t'hachawon mat'nān 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> ἔὰν 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.
 Except the dream and the interpretation of it report to me!

7 וְעַנּוּ תַּנְיִנִיּוֹת וְאָמְרִין מַלְכָּא חֶלְמָא יֵאמַר לְעַבְדֵּיהּ
 :וּפְשִׁירָהּ נִחְחִיד:

זְעֵנוּ תַּנְיִנִיּוֹת וְאָמְרִין מַלְכָּא חֶלְמָא יֵאמַר לְעַבְדֵּיהּ
 וּפְשִׁירָהּ נִחְחִיד:

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 eipatō to enypnion
 They answered a second time and said, the king Let tell the dream
 tois paisin autou, kai tēn sygkrisin autou anangeloumen.
 to his servants! and the interpretation of it we shall announce.

8 חֲעֵנָה מַלְכָּא וְאָמַר מִן-יַצִּיב יָדָע אֲנָהּ דִּי עֲקָנָא אֲנִתָּוִן
 :חֲעֵנָה מַלְכָּא וְאָמַר מִן-יַצִּיב יָדָע אֲנָהּ דִּי עֲקָנָא אֲנִתָּוִן

חֲעֵנָה מַלְכָּא וְאָמַר מִן-יַצִּיב יָדָע אֲנָהּ דִּי עֲקָנָא אֲנִתָּוִן

זָבָנִין כָּל-קָבֵל דִּי חֲזִיתוֹן דִּי אַזְדָּא 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 εἶδετε ὅτι ἀπέσθη 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.

אֶפֶקְרִיתְהוֹן הוֹ בַּסִּילֵעוּס קַאִי עֵיפֵעַן עֵפ' אֶלֶתְהִיעֵאס וִידַא עֵגוֹ הוֹתִי קַאִירוֹן חֵימַעִיס עֵאגוֹרָאזֶעֶתֶ, קַאדוֹתִי עֵידַעֶתֶ עֵדִי אֶפֶסֶתְהוֹ אֶפ' עֵמוֹי תוֹ רֶהֱמַ·
אֶפֶקְרִיתְהוֹן הוֹ בַּסִּילֵעוּס קַאִי עֵיפֵעַן עֵפ' אֶלֶתְהִיעֵאס וִידַא עֵגוֹ הוֹתִי קַאִירוֹן חֵימַעִיס עֵאגוֹרָאזֶעֶתֶ, קַאדוֹתִי עֵידַעֶתֶ עֵדִי אֶפֶסֶתְהוֹ אֶפ' עֵמוֹי תוֹ רֶהֱמַ·
אֶפֶקְרִיתְהוֹן הוֹ בַּסִּילֵעוּס קַאִי עֵיפֵעַן עֵפ' אֶלֶתְהִיעֵאס וִידַא עֵגוֹ הוֹתִי קַאִירוֹן חֵימַעִיס עֵאגוֹרָאזֶעֶתֶ, קַאדוֹתִי עֵידַעֶתֶ עֵדִי אֶפֶסֶתְהוֹ אֶפ' עֵמוֹי תוֹ רֶהֱמַ·

ט דִּי הֵן-חֶלְמָא לָא תְהוֹדְעֵנִי חֶדָּה-הִיא דְתַכּוֹן וּמַלְא כְדָבָה
וּשְׁחִיתָהּ חֲזַמְנָתוֹן לְמַאמַר קְדָמִי עַד דִּי עֲדָנָא
יִשְׁתַּנָּא לְהֵן חֶלְמָא אֲמַרוּ לִי וְאִנְפַּע דִּי בְּשָׂרָהּ 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 εἵπατέ μοι, καὶ γνῶσομαι ὅτι τὴν σύγκρισιν αὐτοῦ ἀναγγελεῖτέ μοι.

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

If then the dream you should not announce to me, I know that word a lying kai diephtharmenon synethes the 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 gnōsoma
my dream Tell to me! and I shall know

hoti tēn sygkrisin autou anageleite moi.

that also its interpretation you shall announce to me.

אֶפֶקְרִיתְהוֹן הוֹ בַּסִּילֵעוּס קַאִי עֵיפֵעַן עֵפ' אֶלֶתְהִיעֵאס וִידַא עֵגוֹ הוֹתִי קַאִירוֹן חֵימַעִיס עֵאגוֹרָאזֶעֶתֶ, קַאדוֹתִי עֵידַעֶתֶ עֵדִי אֶפֶסֶתְהוֹ אֶפ' עֵמוֹי תוֹ רֶהֱמַ·
אֶפֶקְרִיתְהוֹן הוֹ בַּסִּילֵעוּס קַאִי עֵיפֵעַן עֵפ' אֶלֶתְהִיעֵאס וִידַא עֵגוֹ הוֹתִי קַאִירוֹן חֵימַעִיס עֵאגוֹרָאזֶעֶתֶ, קַאדוֹתִי עֵידַעֶתֶ עֵדִי אֶפֶסֶתְהוֹ אֶפ' עֵמוֹי תוֹ רֶהֱמַ·
אֶפֶקְרִיתְהוֹן הוֹ בַּסִּילֵעוּס קַאִי עֵיפֵעַן עֵפ' אֶלֶתְהִיעֵאס וִידַא עֵגוֹ הוֹתִי קַאִירוֹן חֵימַעִיס עֵאגוֹרָאזֶעֶתֶ, קַאדוֹתִי עֵידַעֶתֶ עֵדִי אֶפֶסֶתְהוֹ אֶפ' עֵמוֹי תוֹ רֶהֱמַ·

י עֲנֹ כְשֶׁהִיא קְדָם-מַלְכָּא וְאֲמַרִין לָא-אִיתִי אֲנִשׁ עַל-יִבְנֵשְׁתָּא

דִּי מַלְתָּ מִלְכָּא יוּכַל לְחַתְוִיָּה כָּל-קָבֵל דִּי כָּל-מֶלֶךְ רַב
וְשָׁלִיט מֶלֶךְ כְּדָנָה לָא שְׁאַל לְכָל-חֲרָטָם וְאַשְׁפָּר וְכַשְׁדִּי:

10. `ano Kas'daye' qadam-mal'ka' w'am'rin la'-'ithay 'anash `al-yabesh'ta'
di millath mal'ka' yukal l'hachawayah kal-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 ἐπαοιδόν,
μάγον καὶ Χαλδαῖον·

10 apekrithēsan hoi Chaldaioi enōpion tou basileōs kai legousin
Answered again the Chaldeans before the king, and they say,

Ouk estin anthrōpos epi tēs xēras,

There is not a man upon the dry land

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

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

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

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

אֲנִי קַסְדַּיִּי אֲמַרְתִּי לְפָנֶיךָ הַמֶּלֶךְ וְאֵין מִן־כָּל־חֲרָטָם וְאֵין מִן־כַּשְׁדִּי וְאֵין מִן־כַּשְׁדִּי
אֲנִי קַסְדַּיִּי אֲמַרְתִּי לְפָנֶיךָ הַמֶּלֶךְ וְאֵין מִן־כָּל־חֲרָטָם וְאֵין מִן־כַּשְׁדִּי וְאֵין מִן־כַּשְׁדִּי

יֵאֵר מִלְתָּא דִּי-מִלְכָּה שְׁאַל יְקִירָה וְאַחֲרָן לָא אֵיתִי דִּי יַחְנִינָה
קָדָם מִלְכָּא לֵהֵן אֵלְהִין דִּי מְדַרְהוֹן עַם-בְּשָׂרָא לָא אֵיתְוֹהִי:

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.

אֲנִי קַסְדַּיִּי אֲמַרְתִּי לְפָנֶיךָ הַמֶּלֶךְ וְאֵין מִן־כָּל־חֲרָטָם וְאֵין מִן־כַּשְׁדִּי וְאֵין מִן־כַּשְׁדִּי
אֲנִי קַסְדַּיִּי אֲמַרְתִּי לְפָנֶיךָ הַמֶּלֶךְ וְאֵין מִן־כָּל־חֲרָטָם וְאֵין מִן־כַּשְׁדִּי וְאֵין מִן־כַּשְׁדִּי

יב־כָּל-קָבֵל דְּנָה מַלְכָּא בְּנִס וּקְצָף שְׁנִיא
וַאֲמַר לְהוֹבְדָּה 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.

13 יִגְדַּלְתָּא נְפֻכְתָּא וְחַכִּימָיָא מִתְקַטְלִין
וּבְעֻזֵּי דְנִינְיָאֵל וְחַבְרֹהֵי לְהַתְקַטְלָה: פ

יג וְדַתָּא נְפֻכְתָּא וְחַכִּימָיָא מִתְקַטְלִין
וּבְעֻזֵּי דְנִינְיָאֵל וְחַבְרֹהֵי 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.

14 יֵד פִּאֲדַיִן דְּנִינְיָאֵל חֲתִיב עֵטָא וְטַעִם לְאַרְיוֹךְ רַב-טַבָּחָיָא
דִּי מַלְכָּא דִּי נִפְק לְקַטְלָה לְחַכִּימֵי בָבֶל:

יֵד פִּאֲדַיִן דְּנִינְיָאֵל חֲתִיב עֵטָא וְטַעִם לְאַרְיוֹךְ רַב-טַבָּחָיָא
דִּי מַלְכָּא דִּי נִפְק לְקַטְלָה לְחַכִּימֵי בָבֶל:

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

Dan2:14 Then 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, ὃς ἐξῆλθεν ἀναιρεῖν τοὺς σοφοὺς Βαβυλῶνος

14 tote Daniēl apekrithē boulēn kai gnōmēn tō Ariōch tō archimageirō tou basileōs,
Then Daniel answered counsel and opinion to Arioch the chief guard of the king,

hos exēlthen anairein tous sophous Babylōnos
who came forth to do away with the wise men of Babylon.

15 חֲסִידֵי הַחָכָמִים הַבָּבְלִיִּים הָיוּ
לְהַשְׁמִיד אֶת-חֲכָמֵי בָבֶל׃

טו עָנָה וְאָמַר לְאַרְיוֹךְ שְׁלִיטָא דִּי-מַלְכָּא עַל-מָה דָּתָא
מִחֲצִפָּה מִן-קָדָם מַלְכָּא אֶרְיֹן מִלְתָּא הוֹדַע אֶרְיוֹךְ לְדַנְיֵאל׃

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.

16 לְחַנְנִיָּהּ הָיָה זְמַן יְהִינֵן-לָהּ
וּפְשָׁרָא לְהַחֲרִיץ לְמַלְכָּא׃

טז וְדַנְיֵאל עַל וּבְעָה מִן-מַלְכָּא דִּי זְמַן יְהִינֵן-לָהּ
וּפְשָׁרָא לְהַחֲרִיץ לְמַלְכָּא׃

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

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

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

kai tēn sygkrisin autou anageilē tō basilei.

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

17 מִשְׁאֵל יִזְכְּרֵנוּ לְבֵיתָהּ אֲזַל וְלַחֲנַנְיָהּ מִשְׁאֵל
וְעֲזַרְיָה חֲבֵרוֹהִי מִלְתָּא הוֹדַע׃

יז אֶרְיֹן דַּנְיֵאל לְבֵיתָהּ אֲזַל וְלַחֲנַנְיָהּ מִשְׁאֵל
וְעֲזַרְיָה חֲבֵרוֹהִי מִלְתָּא הוֹדַע׃

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

Dan2:17 Then 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 Ἀνανια 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.

אָנאַניאַ אַזאַריאַ מִשַׁאֵל - 18
:אָנאַניאַ אַזאַריאַ מִשַׁאֵל אַזאַריאַ מִשַׁאֵל אַזאַריאַ מִשַׁאֵל אַזאַריאַ מִשַׁאֵל

יְהוָה מִן-קֶדֶם אֱלֹהִי שְׁמִיָּהּ עַל-רָזָה דָּנְיֵאל
דִּי לֹא יִחָבְדֻן דְּנִיָּאֵל וְחִבְרוּהִי 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 οἰκτιρμοὺς ἐζήτουν παρὰ τοῦ θεοῦ τοῦ οὐρανοῦ ὑπὲρ τοῦ μυστηρίου τούτου, ὅπως ἂν μὴ ἀπόλωνται Δανιηλ καὶ οἱ φίλοι αὐτοῦ μετὰ τῶν ἐπιλοίπων σοφῶν Βαβυλῶνος.

18 kai oiktirmous ezētoun para tou theou tou ouranou
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.

אָנאַניאַ אַזאַריאַ מִשַׁאֵל - 19
:אָנאַניאַ אַזאַריאַ מִשַׁאֵל אַזאַריאַ מִשַׁאֵל אַזאַריאַ מִשַׁאֵל אַזאַריאַ מִשַׁאֵל

יְהוָה מִן-קֶדֶם אֱלֹהִי שְׁמִיָּהּ עַל-רָזָה דָּנְיֵאל
דִּי לֹא יִחָבְדֻן דְּנִיָּאֵל וְחִבְרוּהִי עִם-שְׂאֵר חַכִּימֵי בָבֶל:

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

$\Delta_{\text{C60}} - \gamma_{\text{C60}}$ γ_{C60} $\Delta_{\text{C60}} - \gamma_{\text{C60}}$ γ_{C60} $\Delta_{\text{C60}} - \gamma_{\text{C60}}$ γ_{C60} $\Delta_{\text{C60}} - \gamma_{\text{C60}}$ γ_{C60} $\Delta_{\text{C60}} - \gamma_{\text{C60}}$ γ_{C60}

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

«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·

[illegible]

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

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

$\frac{1}{2} \times 1000000 = 500000$

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

HaMiqraot/The Scriptures – All Hebrew-Greek-English color coded Interlinear edited by Lanny Mebust – page 18

<22> αὐτὸς ἀποκαλύπτει βαθέα καὶ ἀπόκρυφα, γινώσκων τὰ ἐν τῷ σκότει,
καὶ τὸ φῶς μετ' αὐτοῦ ἐστίν·

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

23 יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ

כַּגִּלְךָ אֱלֹהֵי אֲבֹתֵינוּ מְהֵרָה וּמְשִׁיבָה אֲנָה
דִּי חֲכָמָתָא וְגִבּוּרָתָא יִחַבֵּת לִי וְכַעַן הוֹדַעְתָּנִי
דִּי-בְעֵינָא מִנְךָ דִּי-מַלְתָּ מִלְכָּא הוֹדַעְתָּנָא:

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, ἐξομολογοῦμαι καὶ αἰνῶ, ὅτι σοφίαν
καὶ δύναμιν ἔδωκάς μοι καὶ ἐγνώρισάς μοι ἃ ἠξιώσαμεν 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.

24 יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ

כַּד כָּל-קָבֵל דְּנָה דְּנִיָּאל עַל-עַל-אַרְיוֹךְ דִּי מְנִי מִלְכָּא
לְחֻבְדָּה לְחַכִּימֵי בָבֶל אֲזַל וְכֵן אָמַר-לֵיהּ לְחַכִּימֵי בָבֶל
אַל-תְּהוֹבֵד הַעֲלֵנִי קָדָם מִלְכָּא וּפְשָׁרָא לְמִלְכָּא אַחֵיָא: ם

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

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

24 וְדָנִיֵּאל הָלַךְ אֶל־אֲרִיּוֹךְ אֲשֶׁר־כָּתַב הַמֶּלֶךְ לְאַבְדֹתָם
וַיֹּאמֶר אֵלָיו הַחֲכָמִים הַבָּבְלִיִּים לֹא תִשְׁחָדֵם
וְעַתָּה בְּרִאשֹׁנָה בְּרִאשֹׁנָה בְּרִאשֹׁנָה בְּרִאשֹׁנָה בְּרִאשֹׁנָה
וְעַתָּה בְּרִאשֹׁנָה בְּרִאשֹׁנָה בְּרִאשֹׁנָה בְּרִאשֹׁנָה בְּרִאשֹׁנָה

כה אֲדִינִי אֲרִיּוֹךְ בְּהַתְּבָהֳלָה חֲנֻעַל לְדָנִיֵּאל קְדָם מֶלֶךָ
וְכֵן אָמַר-לֵה דִי-הַשְׁפָּחָת גְּבַר מִן-בְּנֵי גְלוּתָא
דִי יְהוּד דִּי פִשְׁרָא לְמֶלֶךָ 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 Αριωχ 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.

25 וְאֲרִיּוֹךְ הָרַב אֶת־דָּנִיֵּאל לְפָנֵי הַמֶּלֶךְ וַיֹּאמֶר אֵלָיו
וְעַתָּה בְּרִאשֹׁנָה בְּרִאשֹׁנָה בְּרִאשֹׁנָה בְּרִאשֹׁנָה בְּרִאשֹׁנָה
וְעַתָּה בְּרִאשֹׁנָה בְּרִאשֹׁנָה בְּרִאשֹׁנָה בְּרִאשֹׁנָה בְּרִאשֹׁנָה

כו עֲנֵה מֶלֶךָ וְאָמַר לְדָנִיֵּאל דִּי שְׁמֵהּ בִּלְטִשְׁאֲצַר
הָאִיתִּךְ כְּהֵל לְהוֹדְעַתִּי חֶלְמָא דִּי-חֲזִית וּפִשְׁרָהּ:

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, οὐ τὸ ὄνομα Βαλτασαρ
 Ei dynasai moi anageilai to enypnion, 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 anageilai 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?

אֶל-בַּלְטַאֲשַׁרְזַרְזַר אָמַר הַמֶּלֶךְ וַיֹּאמֶר דָּנִיֵּאל לַמֶּלֶךְ
 :אֲנִי יָכוֹל לֵאמֹר לְךָ אֶת-חֲלֻמֶּיךָ וְאֶת-פְּתִילֵי הַחֲלֻמִּים

כִּי עָנָה דָּנִיֵּאל קִדְמָה מֶלֶךָ וַיֹּאמֶר רָזָה דִּי-מַלְכָּא שְׂאֵל לָא
 חֲכִימִין אֲשֶׁרִין חֲרֻטִּין גְּזָרִין יְכָלִין לְחַנְּנָה לְמַלְכָּא:

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

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

<27> καὶ ἀπεκρίθη Δανιηλ ἐνώπιον τοῦ βασιλέως καὶ λέγει
 Τὸ μυστήριον, ὃ 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,
 anageilai tō basilei,
 to announce to the king.

אֲנִי יָכוֹל לֵאמֹר לְךָ אֶת-חֲלֻמֶּיךָ וְאֶת-פְּתִילֵי הַחֲלֻמִּים
 וְהָיָה כִּי-יִשְׁאֵל מֶלֶךְ אֶת-חֲלֻמֶּיךָ וְאֶת-פְּתִילֵי הַחֲלֻמִּים
 אֲנִי יָכוֹל לֵאמֹר לְךָ אֶת-חֲלֻמֶּיךָ וְאֶת-פְּתִילֵי הַחֲלֻמִּים

כַּח בְּרַם אֵיתִי אֱלֹהִי בְּשִׁמְיָא גִּילָא רָזִין וְהוֹדַע לְמַלְכָּא
 נְבוּכַדְנֶצַּר מָה דִּי לְהוֹא בְּאַחְרִית יוֹמָיָא חֻלְמָךְ
 וְחֻזִּי רֵאשִׁיף עַל-מִשְׁכַּבְךָ דִּנְה הוּא: פ

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

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

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

τὸ ἐνύπνιον σου καὶ αἱ ὁράσεις τῆς κεφαλῆς σου ἐπὶ τῆς κοίτης σου τοῦτο ἐστίν.

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,

כְּחֶזְקוֹתָיִךְ וְחִזְיוֹנֶיךָ עַל-מִשְׁכְּבְּךָ סִלְקוּ מֶה הִי לְהוֹאֵ
:כְּחֶזְקוֹתָיִךְ וְחִזְיוֹנֶיךָ עַל-מִשְׁכְּבְּךָ וְחִזְיוֹנֶיךָ עַל-מִשְׁכְּבְּךָ וְחִזְיוֹנֶיךָ עַל-מִשְׁכְּבְּךָ

כַּטְאֲנִתָּה מִלְכָּא רַעֲיוֹנְךָ עַל-מִשְׁכְּבְּךָ סִלְקוּ מֶה הִי לְהוֹאֵ
אַחֲרֵי דְנָה וְגַלְא רַזְיָא הוֹדְעָךָ מֶה-הִי לְהוֹאֵ:

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 ἐγγνώρισέν 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.

וְחִזְיוֹנֶיךָ עַל-מִשְׁכְּבְּךָ וְחִזְיוֹנֶיךָ עַל-מִשְׁכְּבְּךָ וְחִזְיוֹנֶיךָ עַל-מִשְׁכְּבְּךָ
וְחִזְיוֹנֶיךָ עַל-מִשְׁכְּבְּךָ וְחִזְיוֹנֶיךָ עַל-מִשְׁכְּבְּךָ וְחִזְיוֹנֶיךָ עַל-מִשְׁכְּבְּךָ
:וְחִזְיוֹנֶיךָ עַל-מִשְׁכְּבְּךָ וְחִזְיוֹנֶיךָ עַל-מִשְׁכְּבְּךָ וְחִזְיוֹנֶיךָ עַל-מִשְׁכְּבְּךָ

לְאֲנָה לָא בְּחֻמְמָה דִּי-אִיתִי בִּי מִן-כָּל-חַיָּיָא רַזְיָא
דְּנָה וְגַלְא לִי לְהִין עַל-דְּבִרְתָּ דִּי פִּשְׁרָא לְמִלְכָּא יְהוֹדְעִין
וְרַעֲיוֹנֵי לְבָבְךָ תִּנְדַּע:

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

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

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

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 σιδηραί, οἱ πόδες μέρος τι σιδηροῦν καὶ μέρος τι ὀστράκινον.

33 hai knēmai sidērai, hoi podes meros ti sidēroun kai meros ti ostrakinon.

the legs iron, the feet part somewhat of iron, and part somewhat earthenware.

34 וְהָיָה עַד דִּי תִתְגַּזֵּז אֶבֶן דִּי-לֹא בִידָן
וּמַחַת לְצִלְמָא עַל-רַגְלוֹהִי דִּי פִרְזֵלָא וְחֶסֶף וְהִדְקַת הַמוֹן:

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

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

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

34 etheōreis, heōs hou etmēthē lithos ex orous aneu cheirōn

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

kai epataxen tēn eikona epi tous podas tous 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.

35 וְהָיָה כָּכָה פִּרְזֵלָא חֶסֶף נְחָשָׁא כְּסָפָא וְדַהָבָא וְהוּ
כְּעוֹר מִן-אֲדָרֵי-קִיט וְנִשָּׂא הַמוֹן רוּחָא וְכָל-אֲתָר לֹא-הִשְׁתַּכַּח
לְהוֹן וְאַבְנָא דִּי-מַחַת לְצִלְמָא הָיָה לְטוֹר רַב וּמִלְתָּ 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 ὥσει κονιορτὸς ἀπὸ ἄλωνος θερυνῆς.

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 pneumatatos,
and lifted them away the abundance of the wind,
kai topos ouch heurethē autois; kai ho lithos
and no place was found for them; and the stone
ho pataxas tēn eikona egenēthē oros mega kai eplērōsen pasan tēn gēn.
which struck the image became mountain a great, and it filled all the earth.

36 :חֲלֹמָהּ וְפִשְׁרָהּ נֹאמַר קִדְמֵי-מַלְכָּא

לִדְנָה חֲלֹמָהּ וְפִשְׁרָהּ נֹאמַר קִדְמֵי-מַלְכָּא:

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

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

<36> τοῦτό ἐστιν τὸ ἐνύπνιον·

καὶ τὴν σύγκρισιν αὐτοῦ ἐροῦμεν ἐνώπιον τοῦ βασιλέως.

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

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

37 :חֲלֹמָהּ וְפִשְׁרָהּ נֹאמַר קִדְמֵי-מַלְכָּא
37 :חֲלֹמָהּ וְפִשְׁרָהּ נֹאמַר קִדְמֵי-מַלְכָּא

לִדְנָה חֲלֹמָהּ וְפִשְׁרָהּ נֹאמַר קִדְמֵי-מַלְכָּא
וְתִקְפָּא וִיקְרָא יְהִי-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 κραταιὰν καὶ ἔντιμον ἔδωκεν,

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

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

kai krataian kai entimon edōken,

and fortified and honorable gave.

38 :חֲלֹמָהּ וְפִשְׁרָהּ נֹאמַר קִדְמֵי-מַלְכָּא
38 :חֲלֹמָהּ וְפִשְׁרָהּ נֹאמַר קִדְמֵי-מַלְכָּא

לִדְנָה חֲלֹמָהּ וְפִשְׁרָהּ נֹאמַר קִדְמֵי-מַלְכָּא
וְתִקְפָּא וִיקְרָא יְהִי-לָךְ:

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

38 en panti topō, hopou katoikousin hoi huioi tōn anthrōpōn, thēria te agrou
 In every place where dwell the sons of men, both wild beasts of the field
 kai peteina ouranou edōken en tē cheiri sou
 and birds of 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.

לְטוֹבֵתְךָ תִּקּוּם מַלְכוֹ אַחֲרֵי אֲרֻעָא מִנָּךְ
וּמַלְכוֹ תִּלְיִתִּיא אַחֲרֵי דִּי נִחְשָׂא דִּי תִשְׁלַט בְּכָל-אֲרֻעָא:

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

46E9J 4Δ 69P-6Y 46E9JY 3J4PX 493X 340499 9Y6Y 40
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מִמֶּלֶכּוֹ רְבִיעִיָּה תִּהְיֶה תְּחִינָה תְּקִיפָה כְּפִרְזָלָא כָּל-קָבֵל הִי פִרְזָלָא
מִחֲדָק וְחֻשָּׁל כֹּלָא וְכִפְרִזָּלָא הִי-מִרְעֶע כָּל-אֵלִין תִּדָּק וְתִרְעֶ:

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 τέταρτη ἔσται ἰσχυρά 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.

41 וְהָיָה כְּכַדְמָה אֲשֶׁר יִשְׂרָאֵל יִשְׂרָאֵל וְהָיָה כְּכַדְמָה אֲשֶׁר יִשְׂרָאֵל
וְהָיָה כְּכַדְמָה אֲשֶׁר יִשְׂרָאֵל וְהָיָה כְּכַדְמָה אֲשֶׁר יִשְׂרָאֵל
וְהָיָה כְּכַדְמָה אֲשֶׁר יִשְׂרָאֵל וְהָיָה כְּכַדְמָה אֲשֶׁר יִשְׂרָאֵל

מֵאֵל וְהָיָה כְּכַדְמָה אֲשֶׁר יִשְׂרָאֵל וְהָיָה כְּכַדְמָה אֲשֶׁר יִשְׂרָאֵל
וְהָיָה כְּכַדְמָה אֲשֶׁר יִשְׂרָאֵל וְהָיָה כְּכַדְמָה אֲשֶׁר יִשְׂרָאֵל
לְהָיָה כְּכַדְמָה אֲשֶׁר יִשְׂרָאֵל וְהָיָה כְּכַדְמָה אֲשֶׁר יִשְׂרָאֵל

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

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

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

41 kai hoti eides tous podas kai tous daktylous
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.

42 וְהָיָה כְּכַדְמָה אֲשֶׁר יִשְׂרָאֵל וְהָיָה כְּכַדְמָה אֲשֶׁר יִשְׂרָאֵל
וְהָיָה כְּכַדְמָה אֲשֶׁר יִשְׂרָאֵל וְהָיָה כְּכַדְמָה אֲשֶׁר יִשְׂרָאֵל

מֵאֵל וְהָיָה כְּכַדְמָה אֲשֶׁר יִשְׂרָאֵל וְהָיָה כְּכַדְמָה אֲשֶׁר יִשְׂרָאֵל
וְהָיָה כְּכַדְמָה אֲשֶׁר יִשְׂרָאֵל וְהָיָה כְּכַדְמָה אֲשֶׁר יִשְׂרָאֵל
לְהָיָה כְּכַדְמָה אֲשֶׁר יִשְׂרָאֵל וְהָיָה כְּכַדְמָה אֲשֶׁר יִשְׂרָאֵל

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 συντριβόμενον.

42 kai hoi daktyloi tōn podōn meros men ti sidēroun meros de ti ostrakinon,
And the toes of the feet, part somewhat of iron and part somewhat earthenware,

meros ti tēs basileias estai ischyron kai ap' autēs estai syntribomenon.
 part somewhat of the kingdom shall be strong, and some from it shall be broken.

43 44
 43 44
 43 44

מג די חזית פרזלא מערב בחסר טינא מתערבין
 להון בזרע אנשא ולא להון דבקיין דנה
 עם דנה הא כדי פרזלא לא מתערב עם חספא:

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

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

44 44
 44 44
 44 44

מד וביומיהון די מלכיא אנון יקים אלה שמיא מלכו די
 לעלמין לא תתחבל ומלכותה לעם אחרן לא תשתבך
 תדק ותסיר כל אליו מלכותא והיא תקום לעלמין:

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 λαῶ 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.

45 79X X9TAXX X99T7 7Δ X4T7A-7Δ 69P-6Y
X7F7Y X7F7A XW7A X6T7A X949X 7X47X 6 X6-7Δ
37Δ 797AX X996 7Δ 37 X776 0499 99 36X X994X
7 39W7 77737X X77A 9777X

מה כל-קבל די-חזית די מטורא אתגזרת אבן
די-לא בידין וסהקת פרזלא נחשא חספא כספא
והבא אלה רב הודע למלכא מה די להוא אחר דנה
ויציב חלמא ומהימן פשרה: 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
aneu cheirōn kai eleptynen to ostrakon, ton sidēron, ton chalkon, ton argyron,
without hands, and it thinned the potsherd, the iron, the brass, the silver,
ton chryson. ho theos ho megas egnōrisen tō basilei
the gold; the great El made known to the king
ha dei genesthai meta tauta, kai alēthinon to enypnion,
what must take place after these things. And is true the dream,
kai pistē hē sygkrisis autou.
and is trustworthy the interpretation of it.

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מוֹבְאֵיִן מִלְכָּא נְבוּכַדְנֶצַּר נָפַל עַל-אַנְפּוֹהִי
וּלְדַנְיָאֵל סָגֵד וּמִנְחָה וְנִיחֻחִין אָמַר לְנִסְכָּה לָהּ:

46. be'dayin mal'ka' N'bukad'netstsar 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 Nabouchodonosor epesen epi prosōpon

Then king Nebuchadnezzar fell upon his face,

kai tō Daniēl prosekynēsen kai manaa

and did obeisance to Daniel, and of a gift offering

kai euōdias eipen speisai autō.

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

אָמַר לְנִסְכָּה לָהּ וּמִנְחָה וְנִיחֻחִין אָמַר לְנִסְכָּה לָהּ
וּלְדַנְיָאֵל סָגֵד וּמִנְחָה וְנִיחֻחִין אָמַר לְנִסְכָּה לָהּ:

מִזְעָנָה מִלְכָּא לְדַנְיָאֵל וְאָמַר מִן-קִשְׁט דִּי אֶלְהָכּוֹן הוּא אֵלָּהּ
אֶלְהִין וּמָרָא מִלְכִּין וְגַלְהָ רָזִין דִּי 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 βασιλείων
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.

אָמַר לְנִסְכָּה לָהּ וּמִנְחָה וְנִיחֻחִין אָמַר לְנִסְכָּה לָהּ
וּלְדַנְיָאֵל סָגֵד וּמִנְחָה וְנִיחֻחִין אָמַר לְנִסְכָּה לָהּ:

מִחְאֵבִין מִלְכָּא לְדַנְיָאֵל רַבִּי וּמִתְנֵן רַבְרָבָן שְׂנִיָּאן יְהִיב-לָהּ
וְהַשְׁלִיטָה עַל כָּל-מְדִינַת בָּבֶל וְרַב-סַגְיָין עַל כָּל-חֲפִימֵי בָבֶל:

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

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 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 katestēsen auton epi pasēs chōras Babylōnos
and he established him over all the places of Babylon,
kai archonta satrapōn epi pantas tous sophous Babylōnos.
and ruler of satraps, over all the wise men of Babylon.

מִטּוֹדְנִיָּאל בָּעָא מִן-מַלְכָּא וּמִנִּי עַל עֲבִידְתָּא דִּי מְדִינַת
בָּבֶל לְשֹׁדְרֵךְ מִישָׁךְ וְעֶבֶד נְגוֹ וְדִנְיָאֵל בְּתֹרַע מַלְכָּא: פ

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.

Meshach and **Abed-nego**. And **Daniel** was in the courtyard of the king.

אָנבויכדִּנְצֵר מִלְכָּא עֶבֶד צֵלָם הִי־דָהָב רוֹמָה אַמִּין
שְׁתִּין פִּתְיָה אַמִּין נֶשֶׁת אַקִּימָה בְּבִקְעֵת דּוּרָא בְּמַדִּינָה

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 ὀκτωκαίδεκάτου Ναβουχοδονοσορ ὁ βασιλεὺς ἐποίησεν εἰκόνα χρυσεῖν,
 ὕψος αὐτῆς πήχεων ἑξήκοντα, εὖρος αὐτῆς πήχεων ἕξ,
 καὶ ἔστησεν αὐτήν ἐν πεδίῳ Δεῖρα ἐν χώρᾳ 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.

ⲛⲁⲃⲟⲩⲁⲓⲛⲟⲩⲟⲩⲟⲣ ⲟⲩ ⲃⲁⲥⲓⲗⲉⲩⲥ ⲉⲑⲓⲁⲓⲉⲥⲉⲛ ⲉⲓⲕⲟⲛⲁ ⲕⲣⲩⲥⲉⲓⲛ
 ⲛⲁⲃⲟⲩⲁⲓⲛⲟⲩⲟⲩⲟⲣ ⲟⲩ ⲃⲁⲥⲓⲗⲉⲩⲥ ⲉⲑⲓⲁⲓⲉⲥⲉⲛ ⲉⲓⲕⲟⲛⲁ ⲕⲣⲩⲥⲉⲓⲛ
 ⲛⲁⲃⲟⲩⲁⲓⲛⲟⲩⲟⲩⲟⲣ ⲟⲩ ⲃⲁⲥⲓⲗⲉⲩⲥ ⲉⲑⲓⲁⲓⲉⲥⲉⲛ ⲉⲓⲕⲟⲛⲁ ⲕⲣⲩⲥⲉⲓⲛ

בּוֹכְדַנְצָר מֶלֶךְ שָׁלַח לְמַכְנֹשׁ לְאַחַשְׁדָּרְפָּנַי סִגְנַיָּא
 וּפְחִתָּא אֲדַרְגָּזְרַי גְּדַבְרַיָּא דְתַבְרַיָּא תַּפְתִּיָּא וְכֹל שְׁלִטְנֵי
 מְדִינָתָא לְמִתָּא לְחִנְכַּת 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 στρατηγούς
 καὶ τοὺς τοπάρχας, ἡγουμένους καὶ τυράννους καὶ τοὺς ἐπ' ἐξουσιῶν
 καὶ πάντας τοὺς ἄρχοντας τῶν χωρῶν ἐλθεῖν εἰς τὰ ἐγκαίνια τῆς εἰκόνης,
 ἧς ἔστησεν Ναβουχοδονοσορ ὁ βασιλεὺς.

2 kai apesteilen 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.

ⲛⲁⲃⲟⲩⲁⲓⲛⲟⲩⲟⲩⲟⲣ ⲟⲩ ⲃⲁⲥⲓⲗⲉⲩⲥ ⲉⲑⲓⲁⲓⲉⲥⲉⲛ ⲉⲓⲕⲟⲛⲁ ⲕⲣⲩⲥⲉⲓⲛ
 ⲛⲁⲃⲟⲩⲁⲓⲛⲟⲩⲟⲩⲟⲣ ⲟⲩ ⲃⲁⲥⲓⲗⲉⲩⲥ ⲉⲑⲓⲁⲓⲉⲥⲉⲛ ⲉⲓⲕⲟⲛⲁ ⲕⲣⲩⲥⲉⲓⲛ
 ⲛⲁⲃⲟⲩⲁⲓⲛⲟⲩⲟⲩⲟⲣ ⲟⲩ ⲃⲁⲥⲓⲗⲉⲩⲥ ⲉⲑⲓⲁⲓⲉⲥⲉⲛ ⲉⲓⲕⲟⲛⲁ ⲕⲣⲩⲥⲉⲓⲛ

גִּבְאֲדִין מִתְּפַנְשִׁין אֲחַשְׁדָּרְפָּנַי סִגְנַיָּא
 וּפְחִתָּא אֲדַרְגָּזְרַי גְּדַבְרַיָּא דְתַבְרַיָּא תַּפְתִּיָּא
 וְכֹל שְׁלִטְנֵי מְדִינָתָא לְחִנְכַּת צִלְמָא דִּי הָקִים נְבוּכַדְנֶצַּר

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 Ναβουχοδονοσορ ὁ βασιλεὺς·

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

ⲕⲁⲓ ⲁⲛ ⲙⲉⲣⲁ ⲁⲕⲟⲩⲥⲉⲧⲉ ⲧⲉⲥ ⲡⲱⲛⲉⲥ ⲧⲉⲥ ⲥⲁⲗⲡⲓⲅⲁⲓⲥ ⲥⲓⲣⲓⲅⲅⲟⲥ ⲧⲉ ⲕⲓⲧⲁⲣⲁⲥ,
ⲓⲛ ⲱⲓⲕⲏ ⲉⲱⲣⲁ ⲱⲥⲱⲗⲏ ⲁ ⲥⲱⲛⲁ ⲟⲩ ⲁ ⲧⲣⲓⲡⲉⲧ, ⲉⲱⲛ ⲕⲓⲧⲁⲣⲁ,
ⲥⲁⲙⲃⲓⲕⲉⲥ ⲕⲁⲓ ⲡⲥⲁⲗⲧⲉⲣⲓⲟⲩ ⲕⲁⲓ ⲥⲓⲙⲡⲱⲛⲓⲁⲥ
ⲉⲱⲛ ⲥⲁⲙⲃⲓⲕⲉ ⲁⲛⲁ ⲡⲥⲁⲗⲧⲉⲣⲓ, ⲁⲛⲁ ⲙⲱⲥⲓⲕⲱⲛ ⲟⲩ ⲥⲱⲛⲁ ⲁⲛⲁ ⲡⲓⲡⲧⲟⲛⲧⲉⲥ
ⲕⲁⲓ ⲡⲁⲛⲧⲟⲥ ⲅⲉⲛⲟⲥ ⲙⲱⲥⲓⲕⲱⲛ, ⲡⲓⲡⲧⲟⲛⲧⲉⲥ ⲡⲣⲟⲥⲕⲩⲛⲉⲓⲧⲉ
ⲧⲉ ⲉⲓⲕⲟⲛⲓ ⲧⲉ ⲕⲣⲓⲥⲉ, ⲙⲉ ⲉⲥⲧⲉⲥⲉⲛ ⲛⲁⲃⲱⲕⲟⲛⲟⲥⲟⲣ ⲙⲟ ⲃⲁⲥⲓⲕⲉⲱⲥ;
ⲧⲟ ⲧⲉ ⲉⲓⲕⲟⲛ ⲟⲩ ⲅⲟⲗ ⲱⲓⲕⲏ ⲥⲱⲛⲁⲛ ⲛⲉⲃⲱⲕⲁⲛⲉⲥⲥⲁⲣ ⲧⲉ ⲕⲓⲅ.

וּמִן־הַיּוֹם לָא יִפֹּל וַיִּסְגֹּד בַּה־שַׁעֲתָא יְתִרְמָא
לְגֹא־אַתּוֹן נוֹרָא יְקַדְתָּא:

6. uman-di-la' yipel w'ysis'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.

ⲕⲁⲓ ⲁⲛ ⲙⲉⲣⲁ ⲁⲕⲟⲩⲥⲉⲧⲉ ⲧⲉⲥ ⲡⲱⲛⲉⲥ ⲧⲉⲥ ⲥⲁⲗⲡⲓⲅⲁⲓⲥ ⲥⲓⲣⲓⲅⲅⲟⲥ ⲧⲉ ⲕⲓⲧⲁⲣⲁⲥ,
ⲓⲛ ⲱⲓⲕⲏ ⲉⲱⲣⲁ ⲱⲥⲱⲗⲏ ⲁ ⲥⲱⲛⲁ ⲟⲩ ⲁ ⲧⲣⲓⲡⲉⲧ, ⲉⲱⲛ ⲕⲓⲧⲁⲣⲁ,
ⲥⲁⲙⲃⲓⲕⲉⲥ ⲕⲁⲓ ⲡⲥⲁⲗⲧⲉⲣⲓⲟⲩ ⲕⲁⲓ ⲥⲓⲙⲡⲱⲛⲓⲁⲥ
ⲉⲱⲛ ⲥⲁⲙⲃⲓⲕⲉ ⲁⲛⲁ ⲡⲥⲁⲗⲧⲉⲣⲓ, ⲁⲛⲁ ⲙⲱⲥⲓⲕⲱⲛ ⲟⲩ ⲥⲱⲛⲁ ⲁⲛⲁ ⲡⲓⲡⲧⲟⲛⲧⲉⲥ
ⲕⲁⲓ ⲡⲁⲛⲧⲟⲥ ⲅⲉⲛⲟⲥ ⲙⲱⲥⲓⲕⲱⲛ, ⲡⲓⲡⲧⲟⲛⲧⲉⲥ ⲡⲣⲟⲥⲕⲩⲛⲉⲓⲧⲉ
ⲧⲉ ⲉⲓⲕⲟⲛⲓ ⲧⲉ ⲕⲣⲓⲥⲉ, ⲙⲉ ⲉⲥⲧⲉⲥⲉⲛ ⲛⲁⲃⲱⲕⲟⲛⲟⲥⲟⲣ ⲙⲟ ⲃⲁⲥⲓⲕⲉⲱⲥ;
ⲧⲟ ⲧⲉ ⲉⲓⲕⲟⲛ ⲟⲩ ⲅⲟⲗ ⲱⲓⲕⲏ ⲥⲱⲛⲁⲛ ⲛⲉⲃⲱⲕⲁⲛⲉⲥⲥⲁⲣ ⲧⲉ ⲕⲓⲅ.

זָכַל-קָבֵל הָנָה בַּה־זְמַנָּא כְּדִי שְׁמַעִין כָּל-עַמְמַיָּא קָל קַרְנָא
מִשְׁרוֹקִיתָא קִיתְרִים שְׁבָכָא פְּסִנְטִרִין וְכֹל זְנִי זְמַרָא נְכַלִּין
כָּל-עַמְמַיָּא אַמְיָא וְלִשְׁנַיָּא סִגְדִין לְצֶלֶם יְהִיבָא
דִּי יְהִיבָא נְבוּכַדְנֶצַּר מֶלְכָּא:

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 ἔστησεν Ναβουχοδοноσορ ὁ βασιλεύς.

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

חַכְל-קָבֵל הַנָּה בֵּה-זִמְנָא קָרִיבּוּ גִבְרִין כְּשִׁדְאִין
8 וְאַכְלוּ קַרְצִיחוֹן 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 עָנוּ וְאַמְרִין לְנְבוּכַדְנֶצַּר מַלְכָּא מַלְכָּא לְעֻלְמִין חַיִּי:
9 וְאָנוּ וְאָמְרִין לִנְבֻּכַדְנֶטְסַר מַלְכָּא מַלְכָּא ל'אַלְמִין חַיִּי.

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

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

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

יֹאנְתָּה מַלְכָּא שְׁמַתָּ טַעַם דִּי כָל-אַנְשׁ דִּי-יִשְׁמַע
קַל קַרְנָא מְשַׁרְקִיתָא קִיתָרִס שְׁבָכָא פְּסִנְתִּירִין
10 וְאַמְרִין לְנְבוּכַדְנֶצַּר מַלְכָּא מַלְכָּא לְעֻלְמִין חַיִּי:
11 וְאַמְרִין לְנְבוּכַדְנֶצַּר מַלְכָּא מַלְכָּא לְעֻלְמִין חַיִּי:

יֹאנְתָּה מַלְכָּא שְׁמַתָּ טַעַם דִּי כָל-אַנְשׁ דִּי-יִשְׁמַע
קַל קַרְנָא מְשַׁרְקִיתָא קִיתָרִס שְׁבָכָא פְּסִנְתִּירִין

וְסִפְּנֶיהָ וְכָל זֶנִּי זִמְרָא יִפֹּל וְיִסְגֹּד לְצֶלֶם דְּהִבָּא:

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

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

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

10 sy, basileu, ethēkas dogma

You O king established a decree,

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

11 :XΔQY XAY YXX-XYX XYYXV ΔBFX JV X-VA-YV-Y 11

יֵא וּמֵן-דִּי-לָא יִפֹּל וְיִסְגֹּד יִתְרַמָּא לְגִזְא-אַתְוִן נִזְרָא יְקֻדָּא:

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 πεσὼν προσκυνήσῃ τῇ εἰκόνι τῇ χρυσῇ, ἐμβληθήσεται
εἰς τὴν κάμινον τοῦ πυρὸς τὴν καιομένην.

11 kai mē pesōn proskynēsē tē eikoni tē chrysē,

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

emblēthēsetai eis tēn kaminon tou pyros tēn kaiomenēn;
shall be put into the furnace of fire burning.

YAYXV XYYV-VA YVXΔYAY YVYVA YXVX 12
XVYVA YV Δ90Y YWY YVΔW 69 XYYΔY XΔY90-60
YVYVJ X6 YVYV6 Y00 X-Y6Y YV60 YW-X6 Y6X
F:YVΔYF X6 XYYVY VA X9YΔ Y6Y6Y

יבִּאֲתִי גְבָרִין יְהוּדָאִין דִּי-מְנִיָּה יְתְּהוּן
עַל-עֲבִידַת מְדִינַת בָּבֶל שְׂדֵרָךְ מִיִּשְׁךְ וְעִבְד נְגוּ גְבָרָא
אַלְךָ לָא-שְׁמוּ עֲלֶיךָ מְלָכָא טַעִם לֹא לְהִיךָ לָא פְּלִחִין
וּלְצֶלֶם דְּהִבָּא דִּי הִקְרַמָּה לָא 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

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<14> καὶ ἀπεκρίθη Ναβουχοδονοσορ καὶ εἶπεν αὐτοῖς
 Ei alēthōs, Sedrach, Misach, Abdenagō, τοῖς θεοῖς μου οὐ λατρεύετε
 καὶ τῇ εἰκόνι τῇ χρυσεῇ, ἣ ἔστησα, οὐ προσκυνεῖτε;
 14 kai apekrithe Nabouchodonosor kai eipen autois
 And Nebuchadnezzar responded and said to them,
 Ei alēthōs, Sedrach, Misach, Abdenagō, tois theois mou ou latreueite
 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?

15 כָּעַן הֵן אֵיתִיכּוֹן עֲתִידִין דִּי בְּעֲדָנָא דִּי-תִשְׁמְעוּן קָל
 קַרְנָא מְשֻׁרְקִיתָא קִיתָר'ס שַׁבָּכָא פְּסַנְתָּרִין
 וְסוּמְפַנְיָה וְכָל זְנִי זְמָרָא תַּפְלִין וְתַסְגְּדוּן לְצִלְמָא דִּי-עֲבַדְתָּ
 וְהֵן לָא תַסְגְּדוּן בֵּה-שְׁעִתָּה תַתְרָמוֹן לְגֹא-אַתּוֹן נוֹרָא יְקַדְתָּא
 וּמִן-הוּא אֵלָּה דִּי יִשְׁיזְבְּנוֹן מִן-יָדִי:

15. k`an hen 'itheykon `athidin di b`idana' di-thish'm`un qal qar'na' mash'roqitha'
 qitharos sab'ka' p'san'terin w'sum'pon'yah w'kol z'ney z'mara' tip'lun
 w'this'g'dun l'tsal'ma' di-`ab'deth w'hen la' this'g'dun bah-sha`athah thith'r'mon
 l'go'-`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 σύριγγός
 τε καὶ κιθάρας, σαμβύκης καὶ ψαλτηρίου καὶ συμφωνίας καὶ παντὸς γένους
 μουσικῶν, πεσόντες προσκυνήσητε τῇ εἰκόνι, ἣ ἐποίησα· ἐὰν δὲ μὴ προσκυνήσητε,
 αὐτῇ τῇ ὥρᾳ ἐμβληθήσεσθε εἰς τὴν κάμινον τοῦ πυρὸς τὴν καιομένην· καὶ τίς ἐστὶν
 θεός, ὃς ἐξελεῖται ὑμᾶς ἐκ τῶν χειρῶν μου;

15 nyn oun ei echete hetoimōs hina,
 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?

16 אָנוּ שַׁדְרָאק מַיִשָּׁאק וְאַבֶּד-נֶגוֹ וְאָמְרִין לְמַלְכָּא נְבוּכַדְנֶצְצַר
 :אַחַשְׁכִּין אֲנַחְנָה עַל-הָנָה פִּתְגָם לְהַתְּבוּתָהּ

טו עָנוּ שַׁדְרָךְ מַיִשָּׁךְ וְעֶבֶד נֶגוֹ וְאָמְרִין לְמַלְכָּא נְבוּכַדְנֶצְצַר
 לְא-חֲשִׁכִין אֲנַחְנָה עַל-הָנָה פִּתְגָם לְהַתְּבוּתָהּ

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

Dan3:16 Shadrak, Meyshak and Abed-nego answered and said to the king,
 O Nebukadnetssar, we have no need to answer you on this matter.

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

17 אִי הֵן אֵיתִי אֱלֹהָנָה דִּי-אֲנַחְנָא פְּלַחִין יָכֹל לְשִׁיזְבוּתָנָא
 מִן-אַתּוֹן נוֹרָא יְקַדְתָּא וּמִן-יָדָךְ מַלְכָּא יְשִׁיזֹב:

יז הֵן אֵיתִי אֱלֹהָנָה דִּי-אֲנַחְנָא פְּלַחִין יָכֹל לְשִׁיזְבוּתָנָא
 מִן-אַתּוֹן נוֹרָא יְקַדְתָּא וּמִן-יָדָךְ מַלְכָּא יְשִׁיזֹב:

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.

18 יְחִי הֵן לָא יְדִיעַ לְהוּא-לָךְ מַלְכָּא דִּי לֹא-לְהִיךְ לָא-אֵיתִינָא
 פְּלַחִין וּלְצֻלָּם פִּתְגָם דִּי הִקִּימַתָּ לָא נִסְגָּד: ס

יח הֵן לָא יְדִיעַ לְהוּא-לָךְ מַלְכָּא דִּי לֹא-לְהִיךְ לָא-אֵיתִינָא
 פְּלַחִין וּלְצֻלָּם פִּתְגָם דִּי הִקִּימַתָּ לָא נִסְגָּד: ס

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 Ἀβδευαγωγ 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.

יְהוָה אֱלֹהֵינוּ יִשְׁמַר אֶת אֲבוֹתֵינוּ וְאֶת בְּנוֹתֵינוּ וְאֶת כָּל אֲבוֹתֵינוּ וְאֶת כָּל בְּנוֹתֵינוּ
:אֲבוֹתֵינוּ אֲבוֹתֵינוּ אֲבוֹתֵינוּ אֲבוֹתֵינוּ אֲבוֹתֵינוּ אֲבוֹתֵינוּ אֲבוֹתֵינוּ אֲבוֹתֵינוּ

כַּאֲבֹתֵינוּ גְּבֻרָא אֱלֹהֵי כְּפָתוֹ בְּסֶרֶב לִיהוֹן פְּטִישִׁיהוֹן
וְכַרְבָּלִתְהוֹן וְלִבְשִׁיהוֹן וְרִמְיוֹ לְגֹאֲ-אֶתוֹן נוֹרָא 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,

יְהוָה אֱלֹהֵינוּ יִשְׁמַר אֶת אֲבוֹתֵינוּ וְאֶת בְּנוֹתֵינוּ וְאֶת כָּל אֲבוֹתֵינוּ וְאֶת כָּל בְּנוֹתֵינוּ
:אֲבוֹתֵינוּ אֲבוֹתֵינוּ אֲבוֹתֵינוּ אֲבוֹתֵינוּ אֲבוֹתֵינוּ אֲבוֹתֵינוּ אֲבוֹתֵינוּ אֲבוֹתֵינוּ

כַּבְּלִי-קָבֵל דְּנָה מִן-דִּי מַלְכָּא מַחְצִפָּה
וְאֶתוֹנָא אֵזָה יְתִירָא גְּבֻרָא אֱלֹהֵי דִּי חֲסִקוֹ לְשִׁדְרָךְ מִישָׁךְ
וְעִבְדֵּי נְגוֹ קִטְלֵי הַמּוֹן שְׂבִיבָא דִּי נוֹרָא:

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 ῥῆμα 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.

23 יְוָדָא אֱלֹהִים מִשְׁחָק אֶת־הַמֶּלֶךְ וְהַמִּשְׁחָקִים אֶת־הַמֶּלֶךְ וְהַמִּשְׁחָקִים אֶת־הַמֶּלֶךְ
23 יְוָדָא אֱלֹהִים מִשְׁחָק אֶת־הַמֶּלֶךְ וְהַמִּשְׁחָקִים אֶת־הַמֶּלֶךְ וְהַמִּשְׁחָקִים אֶת־הַמֶּלֶךְ

כַּגְּבִרְיָא אֱלֹהִים תִּלְתָּהוֹן שְׂדַרְחַךְ מִשְׁחָק

וַעֲבַד נְגוֹ נְפָלוּ לְגוֹא-אֲתוֹן-נִוְרָא יְקָדְתָּא מְכַפְתִּין: כ

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

<23> καὶ οἱ τρεῖς οὗτοι Σεδραχ, Μισαχ καὶ 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.

24 אֱלֹהִים מִשְׁחָק אֶת־הַמֶּלֶךְ וְהַמִּשְׁחָקִים אֶת־הַמֶּלֶךְ וְהַמִּשְׁחָקִים אֶת־הַמֶּלֶךְ
24 אֱלֹהִים מִשְׁחָק אֶת־הַמֶּלֶךְ וְהַמִּשְׁחָקִים אֶת־הַמֶּלֶךְ וְהַמִּשְׁחָקִים אֶת־הַמֶּלֶךְ
24 אֱלֹהִים מִשְׁחָק אֶת־הַמֶּלֶךְ וְהַמִּשְׁחָקִים אֶת־הַמֶּלֶךְ וְהַמִּשְׁחָקִים אֶת־הַמֶּלֶךְ

כַּד אֲדִין נְבוּכַדְנֶצַּר מֶלֶךְא תְּוָה וְקָם בְּהַתְּבַהֲלָה עֲנָה וְאָמַר

לְהַבְרֹהִי הָלָא גְבַרִין תִּלְתָּא רְמִינָא לְגוֹא-אֲתוֹן-נִוְרָא מְכַפְתִּין

עֲנִין וְאָמַרִין לְמֶלֶךְא יַצִּיבָא מֶלֶךְא:

24. 'edayin N'bukad'netssar 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 Nebukadnetssar the king was astounded and he rose up in haste; He answered and said to his high officials, Was it not three men we cast bound into the midst of the fire? They replied to the king, Certainly, O king.

<3:91> Καὶ Ναβουχοδονοσορ ἤκουσεν ὑμνοῦντων 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 ēkousen hymnountōn autōn kai ethaumasen

ንዓላወ ብዓለሉ ንዓለባ ብብሉ ብገሉ-ሉ ብገሉና ብዓ 25
 ንዓለባ ለገሉ-ሉ ርዓለባ ለገሉ-ሉ ንዓ ርዓለባ
 ቈ : ንዓለባ-ርዓለ ብገሉ ለገሉና ለገሉና

370 4x494 4999 99x4 09x6 99949999 999 99449 26
 999 4460 4464-44 449490 99-4909 9999 994w 9949
 :4999 499-99 99 4909 9999 994w 99999 99449 9949

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<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.

27
וְהַמֶּלֶךְ הָיָה לֹא יָדָע אֵת הַשְּׂמֵחַ הַזֶּה
וְהַמֶּלֶךְ הָיָה לֹא יָדָע אֵת הַשְּׂמֵחַ הַזֶּה
וְהַמֶּלֶךְ הָיָה לֹא יָדָע אֵת הַשְּׂמֵחַ הַזֶּה
וְהַמֶּלֶךְ הָיָה לֹא יָדָע אֵת הַשְּׂמֵחַ הַזֶּה

כִּי וַיִּמְתְּכֵנִי שֵׁן אֲחִישֶׁרֶת פְּנִיָּא סִגְנִיָּא וַיַּחַדְּכֵנִי מֶלֶךְא חֲזִין
לְגַבְרִיָּא אֵלֶךְ דִּי לֹא-שְׁלֵט נִירָא בְּגִשְׁמָהוֹן וַיִּשְׁעַר רֵאשְׁהוֹן
לֹא הִתְחַדֵּךְ וְסַרְבְּלִיהוֹן לֹא שָׁנוּ וְרֵיחַ נִיר לֹא עָדַת בְּהוֹן:

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.

28
וְהַמֶּלֶךְ הָיָה לֹא יָדָע אֵת הַשְּׂמֵחַ הַזֶּה
וְהַמֶּלֶךְ הָיָה לֹא יָדָע אֵת הַשְּׂמֵחַ הַזֶּה
וְהַמֶּלֶךְ הָיָה לֹא יָדָע אֵת הַשְּׂמֵחַ הַזֶּה
וְהַמֶּלֶךְ הָיָה לֹא יָדָע אֵת הַשְּׂמֵחַ הַזֶּה

כח עֲנֵה נְבוּכַדְנֶצַּר וְאָמַר בְּרִיךְ אֱלֹהֵהוֹן דִּי-שְׁדַרְךָ מִשְׁךְ
וְעֵבֶד נְגוּ דִי-שְׁלַח מְלָאכְהָ וְשִׁיזַב לְעַבְדֵּיהִי דִי הִתְרַחְצִי
עָלוּהִי וּמַלְתָּ מִלְכָּא שְׁנִי וַיַּהֲבִי גִשְׁמִיהוֹן דִּי
לָא-יַפְלִחוּן וְלָא-יִסְגְּדוּן לְכָל-אֱלֹהֵי לָהֵן לְאֱלֹהֵהוֹן:

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 ἄλλ' 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 ἔλλοιῶσαν
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.

29 אֲמִינִי שִׁמְ תֵּם דִּי-כָל-עַם אֲמָה וְלִשָּׁן דִּי-יֵאמַר שְׁלַח
עַל אֱלֹהֵהוֹן דִּי-שְׁדַרְךָ מִשְׁךְ וְעֵבֶד נְגוּא סְדָמִין יְתַעְבְּד
וּבִיתָהּ נְוָלִי וְשִׁתְּנָה כָּל-קָבֵל דִּי לָא אֵיתִי אֱלֹהֵי אֲחֵרָן
דִּי-יַפְלִי לְהַצִּלָּה 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 εἴπῃ βλασφημίαν κατὰ τοῦ θεοῦ Σεδραχ, Μισαχ, Αβδεναγω, εἰς ἀπώλειαν ἔσονται καὶ οἱ οἴκοι αὐτῶν εἰς διαρπαγὴν, καθότι οὐκ ἔστιν θεὸς ἕτερος ὅστις δυνήσεται ρύσασθαι οὕτως.

96 kai egō ektithemai dogma Pas laos, phylē, glōssa,

And I display a decree, Every people, tribe, language,

hē an eipē blasphēmian kata tou theou Sedrach, Misach,

which ever should speak blasphemy against the El of Shadrach, Meshach,

Abdenagō, eis apōleian esontai kai hoi oikoi autōn eis diarpagēn,

Abed-nego, for destruction shall be, and their houses for ravaging,

kathoti ouk estin theos heteros hostis dynēsetai hrysasthai houtōs.

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

יְהוָה יִשְׁמְרֵם מִכָּל יָדָא דְּשַׁדְרָךְ מֵיִשָּׁךְ אֲבִדְנֵגוֹ 30
וְעַד נְגוֹ בְּמַדִּינַת בָּבֶל:

לְבַאֲרֵין מַלְכָּא הַצֶּלַח לְשַׁדְרָךְ מֵיִשָּׁךְ
וְעַד נְגוֹ בְּמַדִּינַת בָּבֶל:

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

אֲרַמְיָא אֲרַמְיָא-לְכָל-אֲרַמְיָא אֲרַמְיָא אֲרַמְיָא 31
:אֲרַמְיָא אֲרַמְיָא-לְכָל-אֲרַמְיָא אֲרַמְיָא אֲרַמְיָא

לְאֲרַמְיָא אֲרַמְיָא-לְכָל-אֲרַמְיָא אֲרַמְיָא אֲרַמְיָא
:לְאֲרַמְיָא אֲרַמְיָא-לְכָל-אֲרַמְיָא אֲרַמְיָא אֲרַמְיָא

1. (3:31 in Aramaic) N'bukad'netssar 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 Εἰρήνην ὑμῖν πληθυνθείη·

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

ܠܒ ܐܬܝܬܝܐ ܝܬܡܝܢܝܐ ܝܬܡܝܢܝܐ 32

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ܠܒ ܐܬܝܬܝܐ ܝܬܡܝܢܝܐ ܝܬܡܝܢܝܐ

ܕܝ ܥܒܕ ܥܡܝ ܐܠܝܐ ܥܠܝܐ ܫܦܪ ܩܕܡܝ ܠܝܚܝܬܝܐ:

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

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

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

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

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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.

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ܐܢܗ ܢܒܝܚܕܢܝܥܪ ܫܠܗ ܗܝܬ ܕܝܬܝ ܝܪܥܢ ܕܝܚܝܬܝܐ:

4. (4:1 in Aramaic) ‘anah N’bukad’nettsar sh’leh hawayth 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 Nabouchodonosor euthēnōn ēmēn en tō oikō mou kai euthalōn.

4 egō Nabouchodonosor euthēnōn ēmēn en tō oikō mou kai euthalōn.

I Nebuchadnezzar was thriving in my house, and prospering.

2 אֶחָד מִן הַמְּלָכִים הָיָה עִמִּי בְּחֵלֶם חֲזַיִת וְיִדְחַלְנִי עַל-מִשְׁכְּבִי
אֶחָד מִן הַמְּלָכִים הָיָה עִמִּי בְּחֵלֶם חֲזַיִת וְיִדְחַלְנִי עַל-מִשְׁכְּבִי

בְּחֵלֶם חֲזַיִת וְיִדְחַלְנִי עַל-מִשְׁכְּבִי
וְחֲזַיִר רֵאשִׁי יִדְחַלְנִי:

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.

3 אֶחָד מִן הַמְּלָכִים הָיָה עִמִּי בְּחֵלֶם חֲזַיִת וְיִדְחַלְנִי עַל-מִשְׁכְּבִי
אֶחָד מִן הַמְּלָכִים הָיָה עִמִּי בְּחֵלֶם חֲזַיִת וְיִדְחַלְנִי עַל-מִשְׁכְּבִי

גַּוְמַנִּי שִׁים טַעַם לְהַנְעִלָה קְדָמִי לְכָל חֲכִימֵי בָבֶל
דִּי-פִשֶׁר חֲלָמָא יְהוּדְעִנִּי:

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.

4 אֶחָד מִן הַמְּלָכִים הָיָה עִמִּי בְּחֵלֶם חֲזַיִת וְיִדְחַלְנִי עַל-מִשְׁכְּבִי
אֶחָד מִן הַמְּלָכִים הָיָה עִמִּי בְּחֵלֶם חֲזַיִת וְיִדְחַלְנִי עַל-מִשְׁכְּבִי

דְּבִאֲדַיִן עַל-לִין חֲרֻטְמַיָּא אֲשַׁפְּיָא פְּשָׁדִיָּא וְגִזְרֵיָּא
וְחֲלָמָא אָמַר אֲנָה קְדָמִיחוֹן וּפְשָׁרָהּ לָא-מְהוּדְעִין לִי:

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

Dan4:7 Then the magicians, the conjurers, Kasdaye and the diviners came in

and I told the dream before them, but they did not make its interpretation known to me.

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

7 kai eiseaporeuonto hoi epaoidoi, 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,

וְאֵלֶּיךָ יָבֹאוּ הַמַּגִּים הַגָּזָרִים הַחֲדָאִיִּם וְאֶת הַחֲלֹמִים אֲנִי אֶגִּיד לָכֵן וְלֹא יָדְעוּ אֶת הַחֲלֹמִים
:אֶת הַחֲלֹמִים אֲנִי אֶגִּיד לָכֵן וְלֹא יָדְעוּ אֶת הַחֲלֹמִים

הַחֲלֹמִים אֲנִי אֶגִּיד לָכֵן וְלֹא יָדְעוּ אֶת הַחֲלֹמִים
וְאֵלֶּיךָ יָבֹאוּ הַמַּגִּים הַגָּזָרִים הַחֲדָאִיִּם וְאֶת הַחֲלֹמִים אֲנִי אֶגִּיד לָכֵן וְלֹא יָדְעוּ אֶת הַחֲלֹמִים

8. (4:5 in Aramaic) w'ad 'achareyn `al qadamay Dani'El di-sh'meh Bel't'sha'ttsar 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, ὅς πνεῦμα θεοῦ ἅγιον ἐν ἐαυτῷ 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.

וְאֵלֶּיךָ יָבֹאוּ הַמַּגִּים הַגָּזָרִים הַחֲדָאִיִּם וְאֶת הַחֲלֹמִים אֲנִי אֶגִּיד לָכֵן וְלֹא יָדְעוּ אֶת הַחֲלֹמִים
וְאֵלֶּיךָ יָבֹאוּ הַמַּגִּים הַגָּזָרִים הַחֲדָאִיִּם וְאֶת הַחֲלֹמִים אֲנִי אֶגִּיד לָכֵן וְלֹא יָדְעוּ אֶת הַחֲלֹמִים

וְאֵלֶּיךָ יָבֹאוּ הַמַּגִּים הַגָּזָרִים הַחֲדָאִיִּם וְאֶת הַחֲלֹמִים אֲנִי אֶגִּיד לָכֵן וְלֹא יָדְעוּ אֶת הַחֲלֹמִים
וְאֵלֶּיךָ יָבֹאוּ הַמַּגִּים הַגָּזָרִים הַחֲדָאִיִּם וְאֶת הַחֲלֹמִים אֲנִי אֶגִּיד לָכֵן וְלֹא יָדְעוּ אֶת הַחֲלֹמִים

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 ἀρχων τῶν ἐπαοιδῶν, ὃν ἐγὼ ἔγνων ὅτι πνεῦμα θεοῦ ἅγιον ἐν σοὶ καὶ πᾶν μυστήριον οὐκ ἀδυνατεῖ σε, ἀκουσον τὴν ὅρασιν τοῦ ἐνυπνίου, οὗ εἶδον, καὶ τὴν σύγκρισιν αὐτοῦ εἰπὼν μοι.

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

✕1993 32月 499w7-60 4w49 492月97
 :49月w 39999 4094 4999 5644 9649

זוֹתְזוֹי רֵאשִׁי עַל-מִשְׁכְּבִי חֲזָה חֲנוּיָה
וּבְאֵלֹי אֵילָן בְּגוֹא אֶרְעָא וְרוּמָה שְׁבִירָא:

447w6 4074 3799 79x 4764 3998
 :4094-6 7976 3x979

חֲרֻבָּה אֵילָנָא וַתִּקַּף וְרוּמָה יִמְטָא לְשִׁמְיָא
וַחֲזוּתָהּ לְסוּף כָּל-אַרְעָא:

439XAX 39-4696 79F79 49W 39749 997W 39709
 497W 9979 79994 9977099 499 X99A 66X
 :49W9-69 79F79 3979

טַעֲפִיָּה נְשִׁיר וְאַנְבִּיָּה שִׁגִּיָּא וּמִזֹּן לְכֹלָא - בְּהַ תַּחְתּוּהִי
תַּטְלִל חֵיוֹת בְּרָא וּבְעִנְפוּהִי יִדְרוֹן צִפְרֵי שְׁמִיָּא

וּמִנָּה יִתְזִין כָּל-בְּשָׂרָא:

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

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

<12> τὰ φύλλα αὐτοῦ ὡραῖα, καὶ ὁ καρπὸς αὐτοῦ πολὺς, καὶ τροφή πάντων ἐν αὐτῷ· καὶ ὑποκάτω αὐτοῦ κατεσκύνουν τὰ θηρία τὰ ἄγρια, καὶ ἐν τοῖς κλάδοις αὐτοῦ κατώκουν 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.

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יִתְזַה הַיּוֹת בְּחֻזִּי רֵאשִׁי עַל-מִשְׁכְּבִי
וְאֵלֹי עִיר וְקֹדִישׁ מִן-שְׁמַיָּא 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.

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יָא קָרָא בְּחִיל וְכֵן אָמַר גְּדִי אֵילָנָא וְקַצְצֻ עֲנָבוֹהִי אֲתָרוּ עֲפִיָּה
וּבְדָרוּ אֲנִיָּה תִּגְדּ חִיּוֹתָא מִן-תַּחְתּוֹהִי וְצַפְרִיָּא מִן-עֲנָבוֹהִי:

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

<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·

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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-chevu'tha' chalaqeh ba`asab 'ar'`a'.

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

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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.

14
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יד בגזרת עירין פתגמא ומאמר קדישין שאלתא עד-דברת
די ינדעון חניא די-שליט עליא במלכות אנשא
ולמן-די יצבא תננה 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 ἢ ὁ λόγος, καὶ ῥῆμα ἁγίων τὸ ἐπερώτημα,
ἵνα γνῶσιν οἱ ζῶντες ὅτι κύριός ἐστιν ὁ ὑψιστος τῆς βασιλείας τῶν ἀνθρώπων,
καὶ ᾧ 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.

15
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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 קִדְיָשִׁין 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 δηλῶσαί 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.

16 אֲנִי מֶלֶךְ נְבוּכַדְנֶצְצַר וְאַנְתָּה בִּלְטְשַׁאצָּר
אָמַרְתָּ לִּי כָל-חֲכִימִי מְלָכוּתִי לָא-יִכְלִין
לְהוֹדְעָתְנִי וְאַנְתָּה כָּהֵל דִּי רוּחַ-אַלְהִין קִדְיָשִׁין בָּךְ:

טוֹדָנָה חֶלְמָא חֲזִית דִּי-שְׁמָה בִּלְטְשַׁאצָּר אֲשֶׁתּוֹמַם פִּשְׁעָה חֲדָה
וְרַעֲיוֹנָהּ יְבַהֲלָנָה עֲנָה מְלָכָא וְאָמַר בִּלְטְשַׁאצָּר חֶלְמָא
וּפִשְׂרָא אֵל-יְבַהֲלֵךְ עֲנָה בִּלְטְשַׁאצָּר וְאָמַר מָרְאִי חֶלְמָא
לְשָׂנְאֵיךְ וּפִשְׂרָהּ לְעָרְיָךְ:

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 Βαλταसार, τὸ ἐνύπνιον καὶ ἡ σύγκρισις μὴ κατασπευσάτω σε.
καὶ ἀπεκρίθη Βαλταसार 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!

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ⲕⲁⲓ ⲉⲓⲡⲉⲛ ⲃⲁⲗⲧⲁⲥⲁⲣ, ⲧⲟ ⲉⲛⲩⲡⲛⲓⲟⲛ ⲕⲁⲓ ⲏ ⲥⲩⲕⲣⲓⲥⲓ ⲙⲏ ⲕⲁⲧⲁⲥⲡⲉⲩⲥⲁⲧⲟ ⲥⲉ.
ⲕⲁⲓ ⲁⲡⲉⲕⲣⲓⲧⲏⲃⲏ ⲃⲁⲗⲧⲁⲥⲁⲣ ⲕⲁⲓ ⲉⲓⲡⲉⲛ ⲕⲩⲣⲓⲉ, ⲧⲟ ⲉⲛⲩⲡⲛⲓⲟⲛ ⲧⲟⲓⲥ ⲙⲓⲥⲟⲩⲥⲓⲛ ⲥⲉ
ⲕⲁⲓ ⲏ ⲥⲩⲕⲣⲓⲥⲓ ⲁⲩⲧⲟⲩ ⲧⲟⲓⲥ ⲉⲅⲫⲣⲟⲓⲥ ⲥⲟⲩ.

יִזְאִילָנָא דִּי חֲזִיתָ דִּי רַבָּה וְתִקַּפּ וְרוּמָהּ יִמְטָא לְשִׁמְיָא
וְחֲזוּתָהּ לְכָל-אַרְעָא:

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

Dan4:20 The tree that you saw, which became large and grew strong,
whose height reached to the 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 megalynten 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,

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ⲕⲁⲓ ⲉⲓⲡⲉⲛ ⲃⲁⲗⲧⲁⲥⲁⲣ, ⲧⲟ ⲉⲛⲩⲡⲛⲓⲟⲛ ⲕⲁⲓ ⲏ ⲥⲩⲕⲣⲓⲥⲓ ⲙⲏ ⲕⲁⲧⲁⲥⲡⲉⲩⲥⲁⲧⲟ ⲥⲉ.
ⲕⲁⲓ ⲁⲡⲉⲕⲣⲓⲧⲏⲃⲏ ⲃⲁⲗⲧⲁⲥⲁⲣ ⲕⲁⲓ ⲉⲓⲡⲉⲛ ⲕⲩⲣⲓⲉ, ⲧⲟ ⲉⲛⲩⲡⲛⲓⲟⲛ ⲧⲟⲓⲥ ⲙⲓⲥⲟⲩⲥⲓⲛ ⲥⲉ
ⲕⲁⲓ ⲏ ⲥⲩⲕⲣⲓⲥⲓ ⲁⲩⲧⲟⲩ ⲧⲟⲓⲥ ⲉⲅⲫⲣⲟⲓⲥ ⲥⲟⲩ.

יְחִיעֶזְכִּיָּה שְׁפִיר וְאַנְבִּיָּה שִׁגְיָא וְיִמְזִין לְכֹלָא-בֵּה תַּחְתּוּהִי
תְּדוּר חֵיוֹת בְּרָא וּבְעֵנְפוּהִי יִשְׁכְּנִן צִפְרִי שְׁמִיָּא:

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 κατέκουν τὰ θηρία τὰ ἄγρια
καὶ ἐν τοῖς κλάδοις αὐτοῦ κατεσκίνουν 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

19 אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם
:אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם

יִתְּנָהּ הוּא מַלְכָּא דִּי רְבִית וְתִקְפֵּת
וְרִבּוּתָּהּ רַבָּת וּמִטָּת לְשִׁמְיָא וְשִׁלְטָנָה לְסוֹף אֲרֻעָא:

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 μεγαλωσύνη σου ἐμεγαλύνθη καὶ ἔφθασεν εἰς τὸν οὐρανὸν
καὶ ἡ κυριεῖα 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.

20 אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם
אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם
אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם
אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם

כִּדְּרֵי חֲזָה מַלְכָּא עִיר וְקַדִּישׁ נְחֹת מִן-שְׁמַיָּא
וְאָמַר גִּדּוּ אֵילָנָא וְחַבְלוּהִי בְרָם עֲקַר שָׁרְשׁוּהִי בְּאֲרֻעָא שְׁבִקוּ
וּבְאֶסּוּר דִּי-פִרְזֵל וּנְחָשׁ בְּדִתְאָא דִּי בָרָא וּבָטַל שְׁמַיָּא יִצְטַבַּע
וְעַם-חַיּוֹת בָּרָא חֲלָקָה עַד דִּי-שְׁבַעָה עֶדְנִין 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 thērion 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.

ⲕⲁⲓ ⲛⲟⲧⲓ ⲉⲓⲃⲉⲛ ⲟⲩ ⲃⲁⲥⲓⲗⲉⲩⲥ ⲓⲣ ⲕⲁⲓ ⲛⲁⲓⲓⲟⲛ ⲕⲁⲧⲁⲃⲁⲓⲛⲟⲛⲧⲁ ⲁⲡⲟⲩ ⲧⲟⲩ ⲟⲩⲣⲁⲛⲟⲩ,
ⲕⲁⲓ ⲉⲓⲡⲉⲛ ⲉⲕⲧⲓⲗⲁⲧⲉ ⲧⲟ ⲃⲉⲛⲃⲣⲟⲛ ⲕⲁⲓ ⲃⲓⲁⲡⲓⲑⲉⲓⲣⲁⲧⲉ ⲁⲩⲧⲟ,
ⲡⲗⲉⲛ ⲧⲉⲛ ⲡⲓⲑⲉⲛ ⲧⲟⲛ ⲓⲣⲓⲫⲟⲛ ⲁⲩⲧⲟⲩ ⲉⲁⲥⲁⲧⲉ ⲉⲛ ⲧⲉ ⲓ ⲕⲉ ⲁⲓ ⲃⲉⲥⲙⲱ ⲥⲓⲃⲉⲣⲱ ⲕⲁⲓ ⲕⲁⲗⲕⲱ
ⲕⲁⲓ ⲉⲛ ⲧⲉ ⲕⲗⲟⲓ ⲧⲉ ⲉⲗⲱ, ⲕⲁⲓ ⲉⲛ ⲧⲉ ⲃⲣⲟⲥⲱ ⲧⲟⲩ ⲟⲩⲣⲁⲛⲟⲩ ⲁⲩⲗⲓⲥⲓⲑⲉⲥⲁⲧⲁⲓ,
ⲕⲁⲓ ⲙⲉⲧⲁ ⲧⲓⲑⲓⲣⲓⲟⲛ ⲁⲓⲣⲓⲟⲛ ⲓ ⲙⲉⲣⲓⲥ ⲁⲩⲧⲟⲩ, ⲉⲱⲥ ⲟⲩ ⲉⲡⲧⲁ ⲕⲁⲓⲣⲟⲓ ⲁⲗⲗⲟⲓⲱⲑⲟⲥⲓⲛ ⲉⲡⲓ ⲁⲩⲧⲟⲛ,

כא דנָה פִּשְׁרָא מְלָכָא וּגְזֵרַת עֲלֵיא דְּיָא
דִּי מְטַת 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.

ⲧⲟⲩⲧⲟ ⲓ ⲥⲩⲓⲕⲣⲓⲥⲓⲥ ⲁⲩⲧⲟⲩ, ⲃⲁⲥⲓⲗⲉⲩ, ⲕⲁⲓ ⲥⲩⲓⲕⲣⲓⲙⲁ ⲙⲁⲗⲓⲥⲧⲟⲩ ⲉⲥⲧⲓⲛ,
ⲟⲩ ⲉⲡⲓⲑⲁⲥⲉⲛ ⲉⲡⲓ ⲧⲟⲛ ⲕⲩⲣⲓⲟⲛ ⲙⲟⲩ ⲧⲟⲛ ⲃⲁⲥⲓⲗⲉⲁ,
24 ⲧⲟⲩⲧⲟ ⲛⲉ ⲥⲩⲓⲕⲣⲓⲥⲓⲥ ⲁⲩⲧⲟⲩ, ⲃⲁⲥⲓⲗⲉⲩ, ⲕⲁⲓ ⲥⲩⲓⲕⲣⲓⲙⲁ ⲛⲩⲩⲱⲓⲧⲟⲩ ⲉⲥⲧⲓⲛ,
ⲧⲓⲥ ⲓ ⲧⲓⲣⲉⲧⲓⲣⲁⲧⲓⲟⲛ ⲟⲩⲩ, ⲟⲩ ⲕⲓⲛⲓⲛ ⲁⲩⲧⲟⲩ ⲧⲟⲛ ⲃⲁⲥⲓⲗⲉⲁ ⲓⲥⲧⲓⲛ
ⲛⲟ ⲉⲡⲓⲑⲁⲥⲉⲛ ⲉⲡⲓ ⲧⲟⲛ ⲕⲩⲣⲓⲟⲛ ⲙⲟⲩ ⲧⲟⲛ ⲃⲁⲥⲓⲗⲉⲁ,
ⲱⲕⲓ ⲕⲁⲙ ⲉⲡⲓ ⲧⲟⲛ ⲙⲁⲥⲧⲉⲣ ⲧⲓⲕⲓⲛⲓⲟⲩ ⲉⲥⲧⲓⲛ.

כב וְלֹךְ טְרַדִּין מִן-אֲנָשָׁא וְעַם-חַיּוֹת בְּרָא לְהוּה מְדֹרַךְ
וְעִשְׁבָּא כְתוֹרִין לֹךְ יִטְעֻמוֹן וּמִטַּל שְׁמַיָּא לֹךְ מְצַבְעִין
וְשִׁבְעָה עֶדְנִין יַחְלִפוֹן עָלֶיךָ עַד דִּי-תִגְדַּע
דִּי-שְׁלִיט עָלְיָא בְּמַלְכוּת אֲנָשָׁא וּלְמַן-דִּי יִצְבֵּא יִתְנַבֵּה:

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 thērion 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 huiistos
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.

יִצְבֵּא יִתְנַבֵּה וְעִשְׁבָּא כְתוֹרִין לֹךְ יִטְעֻמוֹן וּמִטַּל שְׁמַיָּא לֹךְ מְצַבְעִין
:אֲנָשָׁא וּלְמַן-דִּי יִצְבֵּא יִתְנַבֵּה

כג וְדִי אָמְרוּ לְמִשְׁבַּק עֶקֶר נִשְׂרָשׁוּהִי דִי אֵילָנָא מְלְכוּתָךְ
לֹךְ קִנְיָמָה מִן-דִּי תִגְדַּע דִּי שְׁלִטָן שְׁמַיָּא:

26. (4:23 in Aramaic) w'di 'amaru l'mish'baq iqar shar'sho hi 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,
ἡ βασιλεία σου σοι μενεῖ, ἀφ' ἧς ἂν γνῶς τὴν ἐξουσίαν τὴν οὐράνιον.

26 kai hoti eipan Easate tēn phyēn tōn hrizōn tou dendrou,
And whereas they said, Allow the development of the roots of the tree;
hē basileia sou soi menei,
your kingdom abides to you

from of which ever time you should know the authority of the heavens.

כִּד לְהֵן מִלְכָּא מַלְכִּי יִשְׁפֹּר עַלִּיךְ וַחֲטִיךְ בְּצִדְקָה פֶּרֶק
וְעוֹיְתֶיךָ בְּמַחַן עֲנִין הֵן תִּהְיֶה אֲרֵכָה לְשִׁלוֹתֶיךָ:

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

[illegible]

כִּזְעָנָה מִלְכָּא וְאָמַר הָלֹא דָא-הִיא בְּבֹל רַבְתָּא
דִּי-אַנְהָ בְּנִיתָהּ לְבֵית מַלְכוּ בִּתְקַף חֲסִנִּי וְלִיקָר חֲדָרֵי:

30. (4:27 in Aramaic) `aneh mal'ka' w'amar hala' da'-hi' Babel rab'tha' di-'anah benay'tah 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?

ገጽ 28 ስለሚለው ጥያቄ ለመረጃ ለማግኘት ለሚችሉት ሰዎች ማስታወሻ ሲሆን፡

כח עוד מִלְתָּא בְּפִם מַלְכָּא קָל מִן-שְׁמַיָּא נָפַל לָךְ אֶמְרִין
נְבוּכַדְנֶצַּר מַלְכָּא מַלְכוּתָה 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'netstsr mal'ka' mal'buthah 'adath mingk.

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 παρηλθεν 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.

[illegible]

כַּט וּמֶן-אֲנָשָׁא לָךְ טָרְדִין וְעַם-חַיִּית פָּרָא מְדֻרָךְ עֲשֻׁפָּא כְּתוּרִין

X607 X47w6 Y940 Q75ΔY999 37X 34794 X7969 31
XA9w X760 1P69 XY99 X76069 99X4 760 70Δ779
:949 94-70 3X9Y679 760 786w 3786w 7Δ X9499

5494wH 36y 4094 7944-6y 32
 4094 7944y 417w 67H9 490 3797y7y
 :x490 37 36 9744y 3449 4777-74 7x44 46y

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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 dynamēi 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?

כָּל־אֲנָשִׁים וְכָל־אֲנָשִׁים וְכָל־אֲנָשִׁים וְכָל־אֲנָשִׁים וְכָל־אֲנָשִׁים וְכָל־אֲנָשִׁים וְכָל־אֲנָשִׁים וְכָל־אֲנָשִׁים
וְכָל־אֲנָשִׁים וְכָל־אֲנָשִׁים וְכָל־אֲנָשִׁים וְכָל־אֲנָשִׁים וְכָל־אֲנָשִׁים וְכָל־אֲנָשִׁים וְכָל־אֲנָשִׁים וְכָל־אֲנָשִׁים
וְכָל־אֲנָשִׁים וְכָל־אֲנָשִׁים וְכָל־אֲנָשִׁים וְכָל־אֲנָשִׁים וְכָל־אֲנָשִׁים וְכָל־אֲנָשִׁים וְכָל־אֲנָשִׁים וְכָל־אֲנָשִׁים

לֹא־יִהְיֶה־זְמַנָּה מִנְדָּעִי יְתוּב עָלַי וְלִי־קָר מְלֻכּוֹתַי הַדְּרִי
וְזוּי יְתוּב עָלַי וְלִי־הַדְּבָרִי וְרַב־רַבִּי יִבְעוֹן
וְעַל־מְלֻכּוֹתַי הַתְּקַנֶּת וְרַבּוֹ יִתְּרָה הַוִּסְפֶּת 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 μεγιστάνές μου ἐζήτουν με, καὶ ἐπὶ τὴν βασιλείαν μου ἐκραταιώθην,
καὶ μεγαλwsύνῃ 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.

וְכָל־אֲנָשִׁים וְכָל־אֲנָשִׁים וְכָל־אֲנָשִׁים וְכָל־אֲנָשִׁים וְכָל־אֲנָשִׁים וְכָל־אֲנָשִׁים וְכָל־אֲנָשִׁים וְכָל־אֲנָשִׁים
וְכָל־אֲנָשִׁים וְכָל־אֲנָשִׁים וְכָל־אֲנָשִׁים וְכָל־אֲנָשִׁים וְכָל־אֲנָשִׁים וְכָל־אֲנָשִׁים וְכָל־אֲנָשִׁים וְכָל־אֲנָשִׁים

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**.

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א בִּלְשָׁא צִר מִלְּפָא עֲבַד לְחָם רַב לְרַבְרָבָנוּהִי אֵלֶּף
וּלְקַבֵּל אֵלֶּפָא חֲמֵרָא נִשְׁתָּה:

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.

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 :3x79/4 3x67w 43999999 4y67 7939 79xw49

בּ בִּלְשַׁאצַּר אָמַר בְּטַעַם חֲמָא לְחִיתָהּ לְמֵאנִי דְּחָבָא
וְכִסְפָּא דִּי חֲנַפֵּק נְבוּכַדְנֶצַּר אָבוּהִי מִן-הֵיכְלָא דִּי בִירוּשָׁלַם
וַיִּשְׁתּוּן בְּהוֹן מְלָכָא וְרַבְרְבָנוּהִי שְׂגָלְתָהּ וּלְחִנְתָּהּ:

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 'abuhi 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 πιέτωσαν ἐν αὐτοῖς ὁ βασιλεὺς
καὶ οἱ μεγιστᾶνες αὐτοῦ καὶ αἱ παλλακαὶ αὐτοῦ καὶ αἱ παράκοιτοι αὐτοῦ.

2 Baltasar eipen en tē geusei tou oinou

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

בִּלְשַׁאצַּר-אָמַר בְּטַעַם חֲמָא לְחִיתָהּ לְמֵאנִי דְּחָבָא
וְכִסְפָּא דִּי חֲנַפֵּק נְבוּכַדְנֶצַּר אָבוּהִי מִן-הֵיכְלָא דִּי בִירוּשָׁלַם
וַיִּשְׁתּוּן בְּהוֹן מְלָכָא וְרַבְרְבָנוּהִי שְׂגָלְתָהּ וּלְחִנְתָּהּ:

גַּבְיָאֲרִין חִיתִּיו מֵאנִי דְּחָבָא דִּי חֲנַפֵּקוּ מִן-הֵיכְלָא
דִּי-בֵית אֱלֹהָא דִּי בִירוּשָׁלַם וַאֲשֻׁתִּיו בְּהוֹן מְלָכָא
וְרַבְרְבָנוּהִי שְׂגָלְתָהּ וּלְחִנְתָּהּ:

3. be'dayin hay'thiu ma'ney dahaba' di han'piqu min-heyk'la' di-beyth 'Elaha'
di biYrush'lem w'ish'tiu b'hon mal'ka' w'rab'r'banohi sheg'latheh 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 Ἱερουσαλημ, καὶ ἔπινον ἐν αὐτοῖς ὁ βασιλεὺς
καὶ οἱ μεγιστᾶνες αὐτοῦ καὶ αἱ παλλακαὶ αὐτοῦ καὶ αἱ παράκοιτοι αὐτοῦ.

3 kai ēnechthēsan ta skeuē ta chrysa kai ta argyra,

And they brought the items of gold, and the ones of silver,

ha exēnegken ek tou naou tou theou tou en Ierousalēm,
 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.

4 אֲשֶׁתֵּי הַמֶּלֶךְ וְשָׂרָיו וְכָל־הַגָּדֹלִים
 שָׁתוּ מִיַּיְנוֹ וְהַמְּגִידִים
 אֲשֶׁר־בְּעִמּוֹתָיו וְכָל־הַנְּשִׂאִים
 אֲשֶׁר־לַמֶּלֶךְ וְכָל־הַנְּשִׂאִים
 אֲשֶׁר־לַמְּגִידִים

וְהַמְּגִידִים שָׁתוּ מִיַּיְנוֹ וְהַמְּגִידִים
 אֲשֶׁר־בְּעִמּוֹתָיו וְכָל־הַנְּשִׂאִים
 אֲשֶׁר־לַמֶּלֶךְ וְכָל־הַנְּשִׂאִים
 אֲשֶׁר־לַמְּגִידִים

4. 'ish'tiu cham'ra' w'shabachu l'elahey dahaba'
 w'kas'pa' n'chasha' phar'z'la' 'a'a' w'ab'na'.

Dan5:4 They drank the wine and praised the mighty ones of gold and silver,
 of bronze, iron, wood and stone.

<4> ἔπινον οἶνον καὶ ἤνεσαν τοὺς θεοὺς τοὺς χρυσοῦς
 καὶ ἀργυροῦς καὶ χαλκοῦς καὶ σιδηροῦς καὶ ξυλίνους καὶ λιθίνους.

4 epinon oinon kai ēnesan 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.

5 אֲשֶׁר־בְּעִמּוֹתָיו וְכָל־הַנְּשִׂאִים
 אֲשֶׁר־לַמֶּלֶךְ וְכָל־הַנְּשִׂאִים
 אֲשֶׁר־לַמְּגִידִים

הַבַּיִת שֶׁעָתָה נִפְקֵי אֶצְבָּעַי דִּי יַד־אֲנִי
 וְכָתֹבֵן לְקַבֵּל נְבִרְשֶׁתָא עַל־גִּירָא דִּי־כְתֹל הֵיכְלָא
 דִּי מְלָכָא וּמְלָכָא תָּזֵה פֶס יְדָה דִּי כְתָבָה:

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

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

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

5 en autē tē hōrā exēlthon daktyloi cheiros anthrōpou 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.

וַיִּבְחַן מֶלֶךְ זִיּוּהִי וַרְעִינְהִי יְבַהֲלֻנְהָ
וְקִטְרֵי חֲרָצָה מִשְׁתַּרְיָן וְאַרְבַּתָּהּ דָּא לְדָא נִקְשָׁן׃

6. 'edayin mal'ka' ziuohi sh'nohi w'ra`yonohi y'bahaluneh
w'qit'rey char'tseh mish'tarayin w'ar'kubatheh da' l'da' naq'shan.

Dan5:6 Then the king's color was changed and his thoughts troubled him,
and his joints of the loins shook, and his knees knocked against one another.

<6> τότε τοῦ βασιλέως ἡ 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 ἡλλοιόθη, 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.

וַיִּבְחַן מֶלֶךְ זִיּוּהִי וַרְעִינְהִי יְבַהֲלֻנְהָ
וְקִטְרֵי חֲרָצָה מִשְׁתַּרְיָן וְאַרְבַּתָּהּ דָּא לְדָא נִקְשָׁן׃

זָקָרָא מֶלֶךְא בַּחִיל לְהַעֲלָה לְאַשְׁפִּיזָא כְּשִׁדְיָא
וְגִזְרֵיָא עֲנָה מֶלֶךְא וְאָמַר לְחַכִּימֵי בָבֶל דִּי כָל-אַנְשֵׁ
דִּי-יִקְרָה כְּתָבָה דְּנָה וּפְשָׁרָה יַחְוִנְנִי אַרְוֹנָא וְלִבְשֵׁ
וְהַמֹּנְכָא דִּי-דִּהְבָּא עַל-צִוְאַרְהָ וְתִלְתִּי בְּמַלְכוּתָא וְשִׁלְט׃ ח

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 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 ἰσχύϊ τοῦ εἰσαγαγεῖν μάγους, Χαλδαίους,
γαζαρηνοὺς καὶ εἶπεν τοῖς σοφοῖς Βαβυλῶνος Ὅς ἂν ἀναγνῶ τὴν γραφὴν ταύτην
καὶ τὴν σύγκρισιν γνωρίσῃ μοι, πορφύραν ἐνδύσεται, καὶ ὁ μανιάκης ὁ χρυσοῦς
ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ τρίτος ἐν τῇ βασιλείᾳ μου ἄρξει.

7 kai eboēsen ho basileus en ischui tou eisagagein magous, Chaldaious,
And yelled the king in strength to bring the magi, and the Chaldeans,
gazarēnous kai eipen tois sophois

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 $x_1 x_2 x_3 x_4 x_5 x_6 x_7 x_8$

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 44 74606 4y6 494 4x6 470 460
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עָלְלַת עֲנַת מַלְכָּתָא וְאַמְרַת מַלְכָּא לְעֶלְמִין חַיִּי
אֶל-יְבָהּלוֹךְ רַעְיוֹנְךָ וְזִיּוֹךְ אֶל-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'ziuyak al-yish'tano.

Dan5:10 The queen came into the banquet house because of the words of the king
and his nobles; the queen spoke and said, O king, live forever!
Do not let your thoughts trouble you nor your face be changed.

<10> καὶ εἰσῆλθεν ἡ βασίλισσα εἰς τὸν οἶκον τοῦ πότου καὶ εἶπεν Βασιλεῦ,
εἰς τοὺς αἰῶνας ζῆθι· μὴ ταρασσέτωσάν σε οἱ διαλογισμοί σου,
καὶ ἡ 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 dialogismoι sou, kai hē morphē sou mē alloiousthō;

not Let disturb you your thoughts, and appearance your not let be changed!

אֶל מַלְכָּא לְעֶלְמִין חַיִּי
וְרַבְרַבְנְהִי לְבֵית מִשְׁתַּיָּא
וְאַמְרַת מַלְכָּא לְעֶלְמִין חַיִּי
אַל יִשְׁתַּנּוּ רַעְיוֹנְךָ וְזִיּוֹךְ אֶל-יְבָהּלוֹךְ
וְאַמְרַת מַלְכָּא לְעֶלְמִין חַיִּי
אַל יִשְׁתַּנּוּ רַעְיוֹנְךָ וְזִיּוֹךְ אֶל-יְבָהּלוֹךְ

יֵא אֶתִּי גְבַר בְּמַלְכוּתְךָ דִּי רוּחַ אֱלֹהִין קְדִישִׁין בִּיה
וּבְיוֹמֵי אַבּוּךָ נְהִירוּ וְשִׁכְלָתְנוּ וְחֻקְמָה כְּחֻקְמַת-אֱלֹהִין
הַשְׁתַּכַּחַת בִּיה וּמַלְכָּא נְבַכְדַּנְצַר אַבּוּךָ רַב חֲרָטְמִין אֲשַׁפִּין
כְּשִׁדְאִין גְּזָרִין חֲקִימָה אַבּוּךָ מַלְכָּא:

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 ἐπαιδῶν, 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.

12 -ל-קבל די רוח יתירה ומנבע ושכלתנו מפשר חלמין
ואחנית אחידן ומשרא קטרין השתכחת בה בדניאל די-מלכא
שם-שמה בלששצר כען דניאל יתקרי ופשרה יתחזה: פ

12. kal-qabel di ruach yatirah uman'da` w'sak'l'thanu m'phashar chel'min
wa'achawayath 'achidan um'share' qit'rin hish't'kachath beh b'Dani'El di-mal'ka'
sam-sh'meh Bel't'sha'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 anagelei soi.
Now then let him be called! and its interpretation he shall announce to you.

13 -ל-באדין דניאל העל קדם מלכא ענה מלכא ואמר
לדניאל אנתה-היא דניאל די-מן-בני גלותא די יהוד
די חיתי מלכא אבי מן-יהוד:

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

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

<13> τότε Δανιηλ εἰσήχθη ἐνώπιον τοῦ βασιλέως,
καὶ εἶπεν ὁ βασιλεὺς τῷ Δανιηλ Σὺ εἶ Δανιηλ ὁ ἀπὸ τῶν 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 Daniēl ho apo tōn huiōn tēs aichmalōsias tēs Ioudaias,
Are you Daniel, the one from the sons of the captivity of Judea,
hēs ēgagen ho basileus ho patēr mou?
of which brought the king my father?

14 וְשָׁמַעַת עֲלֶיךָ דִּי רוּחַ אֱלֹהִין בְּךָ
וְנִהְיִירוּ וְשָׁכְלָתְנִי וְחֻכְמָה וְתִרְחָה הַשְׁתַּכְחַת בְּךָ:

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

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

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

15 טוּ וְכַעַן הָעֵלּוּ קְדָמִי חֲכִימָא אֲשַׁפְיָא דִּי-כְתָבָה דְּנָה יְקָרוֹן
וּפְשָׁרָהּ לְהוֹדְעַתְנִי וְלֹא-כְהִלִּין פְּשָׁר-מִלְתָּא 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 εἰσήλθον 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 anaggeilai moi.
 they should make known to me. But they were not able to announce to me.

16. וְהָיָה כִּי יִשְׁמַע אֶת הַכְּתָב וְהָיָה כִּי יִשְׁמַע אֶת הַכְּתָב וְהָיָה כִּי יִשְׁמַע אֶת הַכְּתָב
 וְהָיָה כִּי יִשְׁמַע אֶת הַכְּתָב וְהָיָה כִּי יִשְׁמַע אֶת הַכְּתָב וְהָיָה כִּי יִשְׁמַע אֶת הַכְּתָב
 וְהָיָה כִּי יִשְׁמַע אֶת הַכְּתָב וְהָיָה כִּי יִשְׁמַע אֶת הַכְּתָב וְהָיָה כִּי יִשְׁמַע אֶת הַכְּתָב

וְהָיָה כִּי יִשְׁמַע אֶת הַכְּתָב וְהָיָה כִּי יִשְׁמַע אֶת הַכְּתָב וְהָיָה כִּי יִשְׁמַע אֶת הַכְּתָב
 וְהָיָה כִּי יִשְׁמַע אֶת הַכְּתָב וְהָיָה כִּי יִשְׁמַע אֶת הַכְּתָב וְהָיָה כִּי יִשְׁמַע אֶת הַכְּתָב
 וְהָיָה כִּי יִשְׁמַע אֶת הַכְּתָב וְהָיָה כִּי יִשְׁמַע אֶת הַכְּתָב וְהָיָה כִּי יִשְׁמַע אֶת הַכְּתָב

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 εἰὰν δυνηθῇς τὴν γραφὴν ἀναγνῶναι καὶ τὴν σύγκρισιν αὐτῆς γνωρίσαι μοι,
 πορφύραν ἐνδύσει, 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.

17. וְהָיָה כִּי יִשְׁמַע אֶת הַכְּתָב וְהָיָה כִּי יִשְׁמַע אֶת הַכְּתָב וְהָיָה כִּי יִשְׁמַע אֶת הַכְּתָב
 וְהָיָה כִּי יִשְׁמַע אֶת הַכְּתָב וְהָיָה כִּי יִשְׁמַע אֶת הַכְּתָב וְהָיָה כִּי יִשְׁמַע אֶת הַכְּתָב
 וְהָיָה כִּי יִשְׁמַע אֶת הַכְּתָב וְהָיָה כִּי יִשְׁמַע אֶת הַכְּתָב וְהָיָה כִּי יִשְׁמַע אֶת הַכְּתָב

וְהָיָה כִּי יִשְׁמַע אֶת הַכְּתָב וְהָיָה כִּי יִשְׁמַע אֶת הַכְּתָב וְהָיָה כִּי יִשְׁמַע אֶת הַכְּתָב
 וְהָיָה כִּי יִשְׁמַע אֶת הַכְּתָב וְהָיָה כִּי יִשְׁמַע אֶת הַכְּתָב וְהָיָה כִּי יִשְׁמַע אֶת הַכְּתָב
 וְהָיָה כִּי יִשְׁמַע אֶת הַכְּתָב וְהָיָה כִּי יִשְׁמַע אֶת הַכְּתָב וְהָיָה כִּי יִשְׁמַע אֶת הַכְּתָב

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
Tà dómata sou soi éstō, 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.

18
: 18

יח אנתה מלכא אלהא עלא מלכותא
ורבותא ויקרא וחדרה יחב לנבכדנצר אבוק:

18. 'an'tah mal'ka 'Elaha' `ilaya' mal'kutha'
ur'butha' wiqara' w'had'rah y'hab liN'bukad'nettsar 'abuk.

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

<18> βασιλεῦ, ὁ θεὸς ὁ ὑψιστος τὴν βασιλείαν καὶ τὴν μεγαλωσύνην
καὶ τὴν τιμὴν καὶ τὴν δόξαν ἔδωκεν Ναβουχοδονοσορ τῷ 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.

19
: 19

יט ומן רבותא די יחב-לה כל עממא אמא
ולשנא הו זאעין ודחלין מן-קדמוהי
די-הנה צבא הוא קטל ודי-הנה צבא הנה מחא
ודי-הנה צבא הנה מרים ודי-הנה צבא הנה משפיל:

19. umin-r'butha' di y'hab-leh kol 'am'maya' 'umaya' w'lishanaya' hawo za'a'in
w'dachalin min-qadamohi di-hawah tsabe' hawa' qatel w'di-hawah tsabe' hawah
mache' w'di-hawah tsabe' hawah marim w'di-hawah tsabe' hawah mash'pil.

Dan5:19 Because of the grandeur which He gave on him, all the peoples, nations

and languages 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 μεγαλowsύνης, ἣς ἔδωκεν αὐτῷ, πάντες οἱ λαοί, φυλαί, γλῶssai ἦσαν τρέμοντες καὶ φοβούμενοι ἀπὸ προσώπου αὐτοῦ· οὓς ἤβούλετο, αὐτὸς ἀνήρει, καὶ οὓς ἤβούλετο, αὐτὸς ἔτυπτεν, καὶ οὓς ἤβούλετο, αὐτὸς ὕψου, καὶ οὓς ἤβούλετο, 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 huouou,
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.

ⲕⲁⲓ ⲁⲓⲡⲟ ⲧⲉⲥ ⲙⲉⲓⲁⲗⲟⲥⲩⲛⲉⲥ, ⲙⲉⲥ ⲉⲃⲟⲕⲉⲛ ⲁⲩⲧⲟⲩ, ⲡⲁⲛⲧⲉⲥ ⲟⲓ ⲗⲁⲟⲓ, ⲡⲧⲩⲗⲁⲓ, ⲓⲗⲟⲥⲥⲁⲓ
ⲙⲉⲥ ⲧⲣⲉⲙⲟⲛⲧⲉⲥ ⲕⲁⲓ ⲡⲟⲃⲟⲩⲙⲉⲛⲟⲓ ⲁⲓⲡⲟ ⲡⲣⲟⲥⲟⲩⲡⲟⲩ ⲁⲩⲧⲟⲩ. ⲟⲩⲥ ⲙⲉⲃⲟⲩⲗⲉⲧⲟ, ⲁⲩⲧⲟⲥ ⲁⲛⲉⲣⲉⲓ,
ⲕⲁⲓ ⲟⲩⲥ ⲙⲉⲃⲟⲩⲗⲉⲧⲟ, ⲁⲩⲧⲟⲥ ⲉⲧⲩⲡⲧⲉⲛ, ⲕⲁⲓ ⲟⲩⲥ ⲙⲉⲃⲟⲩⲗⲉⲧⲟ, ⲁⲩⲧⲟⲥ ⲙⲩⲡⲟⲩ,
ⲕⲁⲓ ⲟⲩⲥ ⲙⲉⲃⲟⲩⲗⲉⲧⲟ, ⲁⲩⲧⲟⲥ ⲉⲧⲁⲡⲉⲓⲛⲟⲩ.

כּוֹכְדִי רֵם לְבָבָהּ וְרוּחָהּ תִּקְפֹּת לְהִזְדָּחַת הַנִּחַת
מִן-כְּרִסָּא מְלָכוּתָהּ וּיִקָּרָה הָעֶדִיּוֹ מִנָּהּ:

20. uk'di rim lib'beh w'rucheh tiq'phath la hazadah han'chath
min-kar'se' mal'kuteh wi qarah 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 ἀφῆρεθη 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.

ⲕⲁⲓ ⲟⲩⲧⲉ ⲙⲩⲡⲟⲩ ⲙⲉⲃⲟⲩⲗⲉⲧⲟ ⲕⲁⲓ ⲧⲟ ⲡⲛⲉⲩⲙⲁ ⲁⲩⲧⲟⲩ ⲉⲕⲣⲁⲧⲁⲓⲟⲩⲧⲟⲩ
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כּאִימֶן-בְּנִי אֲנָשָׁא טְרִיד וְלְבָבָהּ עִם-חִיּוּתָא שְׂרִי
וְעִם-עֲרֻכְיָא מְדוּחָהּ עֲשָׂבָא כְּתוּרִין יִטְעֻמוּנָהּ וּמַטְל שְׂמִיָּא

גְּשָׁמָה יִצְטַפֵּעַ עַד הָיִי-יָדַע הָיִי-שְׁלִיט אֱלֹהָא עֲלֵיָא
בְּמַלְכוּת אֲנָשָׁא וּלְמַן-הָיִי יִצְבֵּה יְהָקִים עֲלֵיהָ:

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 ὀνάγων 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 δόξῃ, 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.

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כב וְאַנְתָּה בְּרַח בְּלִשְׂאֲצָר לָא הִשְׁפִּילָתָּ לְבָבְךָ
כָּל-קָבֵל הָיִי כָל-הִנָּה יָדַעְתָּ:

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 ἔγνως,

22 kai sy ho huios 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.

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כג וְעַל מָרָא-שְׁמַיָּא הִתְרוֹמַמַּת וּלְמַאנְיָא דִּי-בֵיתָהּ
הִיתִיו קְדָמֶיךָ וְאַנְתָּה וְרַבְרַבְנֶיךָ שְׂגֻלָּתְךָ וְלִחְנָתְךָ חֲמָא
שְׁתֵּין בְּחוּן וְלֹאֵהִי כִסְפָּא-וְרַהֲבָא נְחֻשָּׁא פְרִזְלָא אָעָא
וְאַבְנָא דִּי לֹא-חֲזִין וְלֹא-שְׁמַעִין וְלֹא יִדְעִין שְׂבַחָתָּ
וְלֹאֲלֹהָא דִּי-נִשְׁמַתָּ בֵּיתָהּ וְכָל-אַרְחָתְךָ לֵיהּ לֹא חִבְרָתָּ:

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 μεγιστᾶνές 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 בְּיַדְךָ מִן-קְדָמוֹהִי שְׁלִיחַ פָּסָא דִּי-יָדָא וּכְתָבָא דְנָה רְשִׁים:

כד בְּיַדְךָ 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 apestalē astragalos cheiros

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

kai tēn graphēn tautēn enetaxen.

and this writing he arranged.

25

כה ודָּנָה כְּתָבָא דִּי רְשִׁים 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 φαρῆς.

25 kai hautē hē graphē hē entetagmenē Manē Thekel Phares.

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

26

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

26. d'nah p'shar-mil'tha' m'ne' M'nah-'Eloha' 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 hrēmatos; Manē,

This is the interpretation of the saying, Mene –

emetrēsen ho theos tēn basileian sou kai eplērōsen autēn;

The Elohim measured your kingdom and finished it.

27

כז תִּקֵּל תְּקִילְתָּה בְּמֵאֲזַנָּא וְהִשְׁתַּכַּח 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 hysterousa;

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

28

כח פָּרִס פְּרִיסַת מְלְכוּתְךָ וַיְהִיבַת לְמַדֵּי וּפְרָס:

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

And Darius the Mede took the kingdom, being years old sixty two.

HaMiqraot/The Scriptures – All Hebrew-Greek-English color coded Interlinear edited by Lanny Mebust – page 79

דִּאֲרִין דְּנִיאל דִּנָּה הָוָא מִתְנַצֵּחַ עַל-סָרְכָּיָא
וְאַחַשְׁדָּרְפָּנֵיָא כָּל-קָבֵל דִּי רוּחַ יִתִּירָא בֵּיהּ
וּמִלְכָּא 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 αὐτοῦς, 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 katestēsen auton eph' holēs tēs basileias autou.
and the king placed him over entire kingdom his.

אָלֹהִים מִלְכָּא עֲשִׂית לְהַקְמוּתָהּ עַל-כָּל-מְלָכוּתָא
וְאַחַשְׁדָּרְפָּנֵיָא כָּל-קָבֵל דִּי רוּחַ יִתִּירָא בֵּיהּ
וּמִלְכָּא עֲשִׂית לְהַקְמוּתָהּ עַל-כָּל-מְלָכוּתָא:
אָלֹהִים מִלְכָּא עֲשִׂית לְהַקְמוּתָהּ עַל-כָּל-מְלָכוּתָא:

הִאֲרִין סָרְכָּיָא וְאַחַשְׁדָּרְפָּנֵיָא הָוּ בְּעִין עֵלָּה
לְהַשְׁכָּחָה לְדְנִיאל מִצֵּד מְלָכוּתָא וְכָל-עֵלָּה
וְשִׁחִיתָהּ לָא-יִכְלִין לְהַשְׁכָּחָה כָּל-קָבֵל דִּי-מְהִימָן הוּא
וְכָל-שְׁלוֹ וְשִׁחִיתָהּ לָא הִשְׁתַּכַּחַת עָלֵיהּ:

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.

אָלֹהִים מִלְכָּא עֲשִׂית לְהַקְמוּתָהּ עַל-כָּל-מְלָכוּתָא
וְאַחַשְׁדָּרְפָּנֵיָא כָּל-קָבֵל דִּי רוּחַ יִתִּירָא בֵּיהּ
וּמִלְכָּא עֲשִׂית לְהַקְמוּתָהּ עַל-כָּל-מְלָכוּתָא:

וַאֲדִין גְּבֻרָא אֱלִי אָמְרִין דִּי לֹא נִחְשְׁכַּח לְדִנְיָאֵל דְּנָח
כָּל-עֲלָא לָחֵן הַשְׁכַּחְנָה עֲלוּהִי בְּדַת אֱלֹהֵהּ: 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.

ⲭⲣⲟⲩ-ⲕⲟ ⲛⲱⲁⲓⲓ ⲛⲕⲥ ⲭⲭⲛⲓⲛⲁⲱⲁⲭⲛ ⲭⲭⲣⲁⲫ ⲛⲛⲁⲭⲭ
ⲛⲛⲁ ⲛⲛⲛⲟⲕ ⲭⲣⲟⲩ ⲱⲛⲛⲁⲛ ⲓⲕ ⲛⲛⲁⲩⲱⲁ ⲛⲛⲁ

זֶאֱדִין סָרְכַּיָּא וְאַחַשְׁדָּרְפָּנַיָּא אֱלִין חֲרָגְשִׁי עַל-מַלְכָּא
וְכֵן אָמְרִין לֵיהּ דְּרִיגֻשׁ מַלְכָּא לְעֲלָמִין 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 Δαρεῖε βασιλεῦ, εἰς τοὺς αἰῶνας ζῆθι.

7 tote hoi taktikoi kai hoi satrapai parestēsan tō basilei
Then the tacticians, and the satraps stood beside the king.
kai eipan autō Dareie basileu, eis tous aiōnas zēthi;
And they said to him, O king Darius, into the eons live!

ⲭⲭⲛⲓⲫ ⲭⲭⲛⲟⲩⲭⲥ ⲛⲛⲁⲫ ⲕⲟⲩⲁⲓⲛⲁ ⲕⲭⲁⲓⲛⲁ ⲕⲭⲁⲓⲛⲁⲱⲁⲭⲛ
ⲭⲣⲟⲩ ⲛⲛⲁⲩⲱⲁ ⲕⲭⲁⲓⲛⲁⲓⲛⲁ ⲕⲭⲁⲓⲛⲁⲱⲁⲭⲛ ⲕⲭⲁⲓⲛⲁⲱⲁⲭⲛ
ⲓⲕⲥ-ⲕⲣ-ⲕⲣ ⲛⲟⲩ ⲓⲟⲩⲛ-ⲛⲁ-ⲕⲣ ⲛⲁ ⲛⲛⲁⲩⲱⲁ
ⲭⲭⲛⲁⲩⲱⲁ ⲓⲕⲥ ⲕⲭⲁⲓⲛⲁ ⲕⲭⲁⲓⲛⲁⲱⲁⲭⲛ ⲕⲭⲁⲓⲛⲁⲱⲁⲭⲛ ⲕⲭⲁⲓⲛⲁⲱⲁⲭⲛ

חֲאֲתִיעֵטוּ כָּל סָרְכַּי מַלְכוּתָא סִגְנִיָּא
וְאַחַשְׁדָּרְפָּנַיָּא הַדְּבַרְיָא וּפְחֻתָּא לְקִנְיָהּ קָיָם מַלְכָּא
וּלְתַקְפָּהּ אֶסֶר דִּי כָּל-דִּי-יִבְעָה בְּעוּ מִן-כָּל-אֱלֹהֵי
וְאֶנְשׁ עַד-יוֹמִין תְּלַתִּין לָחֵן מִנָּךְ מַלְכָּא יִתְרָמָא לְגִב אֲרִיּוּתָא:

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

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 synebouleusanto pantas 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 pantas 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 כִּעֵן מִלֵּב תִּקִּים אֶסְרָא וְתִרְשָׁם כְּתָבָא
הִי לֹא לְהַשְׁנִיחַ כִּדְת-מְדִי וּפְרָס הִי-לֹא תַעֲדָא:

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 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!

יִכָּל-קָבֵל דִּנְה מַלְכָּא דִּרְיוּשׁ רִשָּׁם כְּתָבָא וְאַסְרָא:

10 tote ho basileus Dareios epetaxen graphēnai to dogma.

3X496 60 49Xy 74wq-4Δ 0Δ4 4Δy 6x4yΔ4 11
 76w444 Δ17 3X4609 36 744XJ 744y4
 46774 444y49-60 y49 444 47449 3X6X 747744
 7 37Δ X7Δ9-77 Δ90 444-4Δ 699-6y 336x 7Δ9 4Δ474

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.

9w191 56x 44991 54Δx 12
 :336x 7Δ9 55x77x 409 6x77Δ 91y73x

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καὶ δεόμενον τοῦ θεοῦ αὐτοῦ.

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

13
אֲשֶׁר-לֹא יָדָעוּ אֶת-הַמֶּלֶךְ אֶת-הַמֶּלֶךְ אֶת-הַמֶּלֶךְ אֶת-הַמֶּלֶךְ
אֲשֶׁר-לֹא יָדָעוּ אֶת-הַמֶּלֶךְ אֶת-הַמֶּלֶךְ אֶת-הַמֶּלֶךְ אֶת-הַמֶּלֶךְ
אֲשֶׁר-לֹא יָדָעוּ אֶת-הַמֶּלֶךְ אֶת-הַמֶּלֶךְ אֶת-הַמֶּלֶךְ אֶת-הַמֶּלֶךְ
אֲשֶׁר-לֹא יָדָעוּ אֶת-הַמֶּלֶךְ אֶת-הַמֶּלֶךְ אֶת-הַמֶּלֶךְ אֶת-הַמֶּלֶךְ

יג בארין קריבו ואמרין קדם-מלכא על-אסר מלכא
הלל אסר רשמת די כל-אנש די-יבעה מן-כל-אלה
ואנש עד-יומין תלתין לחן מנך מלכא יתרמא לגוב אריותא
ענה מלכא ואמר יציבא מלתא בדת-מדי ופרס די-לא תעדיא:

12. (6:13 in Aramaic) be'dayin q'ribu w'am'rin qadam-mal'ka' `al-'esar mal'ka'
hala' 'esar r'sham'at di kal-'enash di-yib`eh min-kal-'elah we'enash
`ad-yomin t'lathin lahen minak mal'ka' yith'r'me' l'gob 'ar'yawtha' `aneh mal'ka'
w'amar yatsiba' mil'tha' 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 parelusetai.
and the decree of the Medes and Persians shall not pass.

14
אֲשֶׁר-לֹא יָדָעוּ אֶת-הַמֶּלֶךְ אֶת-הַמֶּלֶךְ אֶת-הַמֶּלֶךְ אֶת-הַמֶּלֶךְ
אֲשֶׁר-לֹא יָדָעוּ אֶת-הַמֶּלֶךְ אֶת-הַמֶּלֶךְ אֶת-הַמֶּלֶךְ אֶת-הַמֶּלֶךְ
אֲשֶׁר-לֹא יָדָעוּ אֶת-הַמֶּלֶךְ אֶת-הַמֶּלֶךְ אֶת-הַמֶּלֶךְ אֶת-הַמֶּלֶךְ
אֲשֶׁר-לֹא יָדָעוּ אֶת-הַמֶּלֶךְ אֶת-הַמֶּלֶךְ אֶת-הַמֶּלֶךְ אֶת-הַמֶּלֶךְ

יֵד בְּאֲדָיִן עָנוּ וְאָמְרִין קִדְם מִלְכָּא דְּהִי רַבִּינָא
 דְּהִי מִן-בְּנֵי גְלוּתָא דְּהִי יְהוּד לֹא-שֵׁם עַלִּיךְ מִלְכָּא טַעֲם
 וְעַל-אַסְרָא דְּהִי רַשְׁמַת וְזַמְנִין תִּלְתָּה בְּיוֹמָא בְּעֵא בְּעוֹתֵי

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.

טוֹאֲדִין מֶלֶכָּא כְּדִי מַלְתָּא נִשְׁמַע שְׁגִיָּא בְּאִשׁ עֲלוּהִי וְעַל דְּנִיָּא לְ שֵׁם כָּל לְשִׁיזְבוּתָהּ וְעַד מַעְלֵי שְׁמַנְשָׁא הָרָא מִשְׁתַּדֵּר לְהַצִּילוּתָהּ:

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.

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אָנאָר-אַל-מַלְכָּא אֵלֶּךְ הַרְגִּישׁוּ עַל-מַלְכָּא אַל-אַרְיֵאן וְאַרְיֵאן לְמַלְכָּא דֵּעַ מַלְכָּא דֵּי-דַת לְמַדְי וּפְרַס דֵּי-כָל-אַסֵּר וּקְיָם דֵּי-מַלְכָּא יִהְיִים לָא לְהַשְׁנִיחָּהּ:

טו באדין גבריא אלך הרגשו על-מלכא
ואמרין למלכא דע מלכא די-דת למדי
ופרס די-כל-אסר וקיים די-מלכא יהקים לא להשניחיה:

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 πάν 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.

אָנאָר-אַל-מַלְכָּא אֵלֶּךְ הַרְגִּישׁוּ עַל-מַלְכָּא אַל-אַרְיֵאן וְאַרְיֵאן לְמַלְכָּא דֵּעַ מַלְכָּא דֵּי-דַת לְמַדְי וּפְרַס דֵּי-כָל-אַסֵּר וּקְיָם דֵּי-מַלְכָּא יִהְיִים לָא לְהַשְׁנִיחָּהּ:

טו באדין מלכא אמר והיתיו להניאל ורמו להניאל
די אריותא ענה מלכא ואמר להניאל אלהך
די אנתה פלח-לה בתדירא הוא ישׁיבך:

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,
ὃ σὺ λατρεύεις ἐνδελεχῶς, αὐτὸς ἐξελεῖταί 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.

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23 ܐܠܗܝ ܫܠܚ ܡܠܐܟܬܐ ܝܫܝܪ ܦܝܡ ܐܪܝܬܐ
 ܐܠܗܝ ܫܠܚ ܡܠܐܟܬܐ ܝܫܝܪ ܦܝܡ ܐܪܝܬܐ ܐܠܗܝ
 ܐܠܗܝ ܫܠܚ ܡܠܐܟܬܐ ܝܫܝܪ ܦܝܡ ܐܪܝܬܐ

כג אֱלֹהֵי שְׁלַח מַלְאָכָה יֹשִׁיר פִּים אֲרִיּוֹתָא
 וְלֹא חֲבִלוּנִי כָּל-קָבֵל דִּי קִדְמוּהִי זָכוּ הַשְׁתַּכַּחַת לִי
 וְאַף קִדְמִיךָ מִלְכָּא חֲבוּלָה לֹא עֲבַדְתָּ:

22. (6:23 in Aramaic) 'Elahi sh'lach mal'akeh usagar pum 'ar'yawatha'
 w'la' chab'luni kai-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 ἠυρέθη 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.

24 ܐܠܗܝ ܫܠܚ ܡܠܐܟܬܐ ܝܫܝܪ ܦܝܡ ܐܪܝܬܐ
 ܐܠܗܝ ܫܠܚ ܡܠܐܟܬܐ ܝܫܝܪ ܦܝܡ ܐܪܝܬܐ ܐܠܗܝ
 ܐܠܗܝ ܫܠܚ ܡܠܐܟܬܐ ܝܫܝܪ ܦܝܡ ܐܪܝܬܐ

כד בַּאֲדִין מִלְכָּא שָׂגִיא טַאב עֲלוּהִי
 וּלְדַנְיָאֵל אָמַר לְהִנְסָקָה מִן-גִּבָּא וְהִסָּק דְּנִיָּאֵל מִן-גִּבָּא
 וְכָל-חֲבֵל לֹא-הַשְׁתַּכַּח בֵּיה דִּי חֵימָן בִּיאֲלֵהָ:

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

Dan6:23 Then the king was very pleased for him and gave orders for 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 ἠγαθύνθη ἐπ' αὐτῷ καὶ τὸν Δανιηλ εἶπεν ἀνενέγκαι
 ἐκ τοῦ λάκκου· καὶ ἀνηνέχθη Δανιηλ ἐκ τοῦ λάκκου,
 καὶ πᾶσα διαφθορὰ οὐχ εὐρέθη 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.

25 26
 27 28
 29 30
 31 32
 33 34
 35 36
 37 38
 39 40

כה ואמר מלכא וחתתיו גברתא אלק די-אבלו
 קרצוהי די דניאל ולגב אריותא המו
 אנון בניהון ובשיחון ולא-מטו לארעית גבא
 עד די-שלוטו בהון אריותא וכל-גרימיהון 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 βασιλεύς, 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 ὀστά αὐτῶν ἐλέπτυναν.

25 kai eipen ho basileus, kai egagosan 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 gynaiques 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.

26 27
 28 29
 30 31
 32 33
 34 35
 36 37
 38 39
 40 41

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

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

כִּזְמֶן-קָדְמִי שִׁים טַעַם הִי בְּכָל-שְׁלֹטֵן מַלְכוּתֵי לְחֹן זָאֵעִין
וְדַחֲלִין מֶן-קָדָם אֵלֶּהָהּ הִי-דְּגִיאל הִי-הוּא אֵלֶּהָהּ חִדָּא
וְקָדָם לְעֵלְמִין וּמַלְכוּתֶהּ הִי-לָא תַתְּחִיבַל וְשְׁלֹטְנָהּ עַד-סוּפָא

<27> ἐκ προσώπου μου ἐτέθη δόγμα τοῦ ἐν πάσῃ ἀρχῇ τῆς βασιλείας μου εἶναι τρέμοντας καὶ φοβούμενους ἀπὸ προσώπου τοῦ θεοῦ Δανιηλ, ὅτι αὐτός ἐστιν θεὸς ζῶν καὶ μένων εἰς τοὺς αἰῶνας, καὶ ἡ βασιλεία αὐτοῦ οὐ διαφθαρήσεται, καὶ ἡ κυριεῖα αὐτοῦ ἕως τέλους·

כח מְשִׁיב וּמַצֵּל וְעֹבֵד אֶתֶּיךָ וְתַמְחִיךָ בְּשִׁמְךָ
וּבְאַרְעָא דִּי שְׂמִיב לְדִנְיָאֵל מִן-יַד אֲרִיּוֹתָא:

ⲁⲛⲧⲓⲗⲁⲙⲃⲁⲛⲉⲧⲁⲓ ⲕⲁⲓ ⲣⲓⲩⲉⲧⲁⲓ ⲕⲁⲓ ⲡⲓⲟⲓⲩⲉⲓ ⲟⲩⲙⲉⲓⲁ ⲕⲁⲓ ⲧⲉⲣⲁⲧⲁ ⲉⲛ ⲟⲩⲣⲁⲛⲱ

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.

וַיִּקַּח אֶת־דָּנִיֵּאל מִפִּי הַלְּיוֹנִים 29

וַיִּצַּדּוּ אֶת־דָּנִיֵּאל וַיִּשְׁלַח אֶת־הַלְּיוֹנִים

כִּי יִצַּדּוּ אֶת־דָּנִיֵּאל הַלְּיוֹנִים בְּמַלְכוּת דָּרְיָוֶשׁ

וּבְמַלְכוּת כּוֹרֶשׁ פָּרְסָא: 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 Kyrrou tou Persou.

and during the kingdom of Cyrus the Persian.

Chapter 7

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

וַיִּרְאֶה דָּנִיֵּאל חֲזוֹן 1

וַיִּסְתַּחֲפֵי עַל־מִשְׁכְּבֵהוּ בַּלַּיְלָהַּ הַהוּא וַיִּכְתֹּב אֶת־חֲזוֹנוֹ 2

אֶת־חֲזוֹן הַחֲזוֹן הַזֶּה לְבִלְשַׁצְצַר מֶלֶךְ בָּבֶל דָּנִיֵּאל חֵלֶם חֲזוֹן

וְחֲזוֹן רֵאשִׁיָּה עַל־מִשְׁכְּבֵהוּ בַּלַּיְלָהַּ הַהוּא כְּתָב מִלִּין אָמַר:

1. bish'nath chadah l'Bel'shatstsar 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 πρώτῳ Βαλτασαρ βασιλέως Χαλδαίων Δανιηλ ἐνύπνιον εἶδεν,
καὶ αἱ ὁράσεις τῆς κεφαλῆς αὐτοῦ ἐπὶ τῆς κοίτης αὐτοῦ, καὶ τὸ ἐνύπνιον ἔγραψεν

1 En etei prōtō Baltasar basileōs Chaldaion Daniēl enypnion eiden,

In the first year of Belshazzar king of the Chaldeans, Daniel a dream beheld,

kai hai horaseis tēs kephalēs autou epi tēs koitēs autou, kai to enypnion egrapsen

and the visions of his head upon his bed. And his dream he wrote,

וַיִּרְאֶה דָּנִיֵּאל חֲזוֹן 2

וַיִּסְתַּחֲפֵי עַל־מִשְׁכְּבֵהוּ בַּלַּיְלָהַּ הַהוּא וַיִּכְתֹּב אֶת־חֲזוֹנוֹ

בַּעֲנַה דָּנִיֵּאל וְאָמַר חֲזַה חֲוִית בְּחֻזִּי עִם-לַיְלִיָּא
וְאָרוּ אַרְבַּע רוּחֵי שָׁמַיָא מְגִיחִין לִיָּמָא 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.

3 אֲרָבָא מִן-יָמָא שְׁנִיָּן דָּא מִן-דָּא: 3 אֲרָבָא מִן-יָמָא שְׁנִיָּן דָּא מִן-דָּא:

גַּוְאֲרָבָע חֲוִין רַבְרַבָּן סִלְקִין מִן-יָמָא שְׁנִיָּן דָּא מִן-דָּא:

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

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

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

3 kai tessara thēria megala anebainon ek tēs thalassēs

And four wild beasts great ascended from out of the sea,

diapheronta allēlōn.

differing from one another.

4 אֲרָבָא מִן-יָמָא שְׁנִיָּן דָּא מִן-דָּא: 4 אֲרָבָא מִן-יָמָא שְׁנִיָּן דָּא מִן-דָּא:
4 אֲרָבָא מִן-יָמָא שְׁנִיָּן דָּא מִן-דָּא: 4 אֲרָבָא מִן-יָמָא שְׁנִיָּן דָּא מִן-דָּא:
4 אֲרָבָא מִן-יָמָא שְׁנִיָּן דָּא מִן-דָּא: 4 אֲרָבָא מִן-יָמָא שְׁנִיָּן דָּא מִן-דָּא:

ד קַדְמִיתָא כְּאַרְיֵה וְגַפִּין דִּי-נֶשֶׁר לָהּ חֲזַה חֲוִית
עַד דִּי-מְרִיטוּ גַפִּיהָ וְנִטְּלָת מִן-אַרְעָא וְעַל-רַגְלִין
כְּאַנְשׁ הַקִּימָת וּלְבָב אָנֶשׁ יְהִיב לָהּ:

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

Dan7:4 The first was like a lion and had the wings of an eagle.

I was looking until its wings were plucked, and it was lifted up from the ground
and made to stand on two feet like a man; a man's heart was given to it.

<4> τὸ πρῶτον ὥσει λέαινα, καὶ πτερὰ αὐτῇ ὥσει ἀετοῦ.

ἐθεώρουν ἕως οὗ ἐξείλη τα 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.

5
 וְאַחַר כִּי־יִרְאֶה אֶת־כַּרְדִּיָּא אֲנִי וְאֶת־כָּל־אֲנָשִׁים
 וְאֶת־כָּל־בְּהֵמָה וְאֶת־כָּל־רֶמֶשׂ וְאֶת־כָּל־חַיָּה
 וְאֶת־כָּל־אֲנָשִׁים וְאֶת־כָּל־בְּהֵמָה וְאֶת־כָּל־רֶמֶשׂ
 וְאֶת־כָּל־חַיָּה וְאֶת־כָּל־אֲנָשִׁים

וְאַחַר כִּי־יִרְאֶה אֶת־כַּרְדִּיָּא אֲנִי וְאֶת־כָּל־אֲנָשִׁים
 וְאֶת־כָּל־בְּהֵמָה וְאֶת־כָּל־רֶמֶשׂ וְאֶת־כָּל־חַיָּה
 וְאֶת־כָּל־אֲנָשִׁים וְאֶת־כָּל־בְּהֵמָה וְאֶת־כָּל־רֶמֶשׂ
 וְאֶת־כָּל־חַיָּה וְאֶת־כָּל־אֲנָשִׁים

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 ἓν 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 deuteron homoion arkō, kai eis meros hen estathē,
 And behold, wild beast a second likened to a bear, and on part one she stood,
 kai tria pleura en tō stomati autēs ana meson tōn odontōn autēs,
 and three ribs were in her mouth, in between her teeth.
 kai houtōs elegon autē Anastēthi phage sarkas pollas.
 And so they said to her, Rise up, eat flesh much!

6
 וְאַחַר כִּי־יִרְאֶה אֶת־כַּרְדִּיָּא אֲנִי וְאֶת־כָּל־אֲנָשִׁים
 וְאֶת־כָּל־בְּהֵמָה וְאֶת־כָּל־רֶמֶשׂ וְאֶת־כָּל־חַיָּה
 וְאֶת־כָּל־אֲנָשִׁים וְאֶת־כָּל־בְּהֵמָה וְאֶת־כָּל־רֶמֶשׂ
 וְאֶת־כָּל־חַיָּה וְאֶת־כָּל־אֲנָשִׁים

וְאַחַר כִּי־יִרְאֶה אֶת־כַּרְדִּיָּא אֲנִי וְאֶת־כָּל־אֲנָשִׁים
 וְאֶת־כָּל־בְּהֵמָה וְאֶת־כָּל־רֶמֶשׂ וְאֶת־כָּל־חַיָּה
 וְאֶת־כָּל־אֲנָשִׁים וְאֶת־כָּל־בְּהֵמָה וְאֶת־כָּל־רֶמֶשׂ
 וְאֶת־כָּל־חַיָּה וְאֶת־כָּל־אֲנָשִׁים

6. ba'thar d'nah chazeh hawayth wa'aru 'achari kin'mar w'lah gapin 'ar'ba` di-`oph
 `al-gabayah w'ar'b'ah re'shin l'cheyu'tha' w'shal'tan y'hib lah.

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

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

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

אֶתְּאַרְבַּע כְּנָפַיִם מֵעֵלַיִם מִן־הַחַיָּוָה מֵעַל־הָאָדָם
 וְאַרְבַּע רִאשִׁים לַחַיָּוָה וְהָיְתָה לָּהּ אֲדָרְכָּה
 מֵעַל־הָאָדָם וְהָיְתָה לָּהּ אֲדָרְכָּה מֵעַל־הָאָדָם

זָבָא תַרְסֵי חַיָּוָה בְּחַיָּוָה לִילְיָא וְאַרְבֵּי חַיָּוָה
 רַב־עֲצָה דְחִילָה וְאִמְתָּנִי וְתַקִּיפָא וְתִירָא וְשִׁנֵּי
 דִּי־פַרְזֵל לַהּ רַבְרָבִין אֶכְלָה וּמַדְקָה וּשְׂאֲרָא בְּרַגְלֵיהּ רַבְסָה
 וְהָיְתָה מְשַׁנָּה מִן־כָּל־חַיָּוָה דִּי קָדְמִיהּ וְקִרְבָּנִין עֲשָׂר לַהּ:

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

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

<7> ὀπίσω τούτου ἐθεώρουν καὶ ἰδοὺ θηρίον τέταρτον φοβερὸν καὶ ἔκθαμβον
 καὶ ἰσχυρὸν περισσῶς, καὶ οἱ ὀδόντες αὐτοῦ σιδηροῖ μεγάλοι, ἐσθίων
 καὶ λεπτύνον καὶ τὰ ἐπίλοιπα τοῖς ποσὶν αὐτοῦ συνεπάτει, καὶ αὐτὸ διάφορον
 περισσῶς παρὰ πάντα τὰ θηρία τὰ ἔμπροσθεν αὐτοῦ, καὶ κέρατα δέκα αὐτῷ.

7 opisō toutou etheōroun kai idou thērion tetarton phoberon

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

kai ekthambon kai ischyron perissōs, kai 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.

אַרְבַּע כְּנָפַיִם מֵעֵלַיִם מִן־הַחַיָּוָה מֵעַל־הָאָדָם
 וְאַרְבַּע רִאשִׁים לַחַיָּוָה וְהָיְתָה לָּהּ אֲדָרְכָּה
 מֵעַל־הָאָדָם וְהָיְתָה לָּהּ אֲדָרְכָּה מֵעַל־הָאָדָם

חַמְשַׁתְּכָל חַיָּוָה בְּקִרְבָּנֵי וְאַלֹי קָרָן אֶחָדִי זַעֲיָה סִלְקָה
 בִּינִיהוֹן וְתִלָּת מִן־קִרְבָּנֵי קִדְמִיתָא אֶתְעַקְרוּ מִן־קִדְמִיָּה
 וְאַלֹי עֲנִינִין כְּעֲנִינֵי אֲנָשָׁא בְּקִרְבָּנֵי־הָאָדָם מִמְלַל רַבְרָבִין:

8. mis'takal haweyth b'qar'naya' wa'alu qeren 'achari z`eyrah sil'qath beyneyhon
uth'lath min-qar'naya' qad'mayatha' 'eth'`aqaru min-qadamayah
wa'alu `ay'nin k'`ay'ney 'anasha' b'qar'na'-da' uphum m'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 ἐμπροσθεν αὐτοῦ ἐξερριζώθη
ἀπὸ προσώπου αὐτοῦ, καὶ ἰδοὺ ὀφθαλμοὶ ὥσεί ὀφθαλμοὶ ἀνθρώπου
ἐν τῷ κέρατι τούτῳ καὶ στόμα λαλοῦν μεγάλη.

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.

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ט תזה הוית עד די כהסון המיו ועתיק יומין
יתב לבושה כתלג חור ושער ראשה כעמר נקא
כהסיה שבביבין די-נור גלגלוחי נור דלק:

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

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

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

9 etheōroun heōs hotou thranoi 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.

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יְנַהֵר דִּי-נֹר נָגִד וְנִפְק מִן-קְדָמוֹהִי אֶלְפִים וְשִׁמְשֻׁנֶּה
וְרִבּוֹ רַבָּן קְדָמוֹהִי יְקוּמוֹן 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'trichu.

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> ποταμός πυρός εἶλκεν 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.

ⲕⲭⲉⲛⲁⲩ ⲛⲓⲣⲟⲩ ⲉⲓⲕⲉⲛ ⲉⲙⲡⲣⲟⲥⲥⲉⲛ ⲁⲩⲧⲟⲩ, ⲕⲓⲗⲓⲁⲓ ⲕⲓⲗⲓⲁⲩⲉⲥ ⲉⲗⲓⲉⲧⲟⲩⲣⲉⲕⲟⲩⲛ ⲁⲩⲧⲱ,
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יָא חֲזַה חַוִּית בְּאַדִּין מִן-קַל מַלְאָא רַבְרַבְתָּא
דִּי קַרְנָא מְמַלְלָה חֲזַה חַוִּית עַד דִּי קַטִּילַת חַוִּיתָא
וְהוּבַד גְּשָׁמָה וַיְהִיבַת לִיקְרַת אֶשָּׁא:

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> ἐθεώρουν 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.

ⲕⲭⲉⲛⲁⲩ ⲛⲓⲣⲟⲩ ⲉⲓⲕⲉⲛ ⲉⲙⲡⲣⲟⲥⲥⲉⲛ ⲁⲩⲧⲟⲩ, ⲕⲓⲗⲓⲁⲓ ⲕⲓⲗⲓⲁⲩⲉⲥ ⲉⲗⲓⲉⲧⲟⲩⲣⲉⲕⲟⲩⲛ ⲁⲩⲧⲱ,
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ⲕⲣⲓⲧⲉⲣⲓⲟⲛ ⲉⲕⲁⲧⲓⲥⲉⲛ, ⲕⲁⲓ ⲃⲓⲃⲗⲟⲓ ⲁⲛⲉⲱⲕⲥⲓⲥⲁⲛ.

יב וְשָׂאָר חַוִּיתָא הָעֵדִיו שְׁלִטְנִהוּן

וְאַרְכָּהּ בְּחַיִּין יְהִיבַת לָהוֹן עַד-זְמַן וְעַדָּן:

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.

וְאֶתְּהָ הַחַיָּה הַזֶּה יְהִיבַת לָהּ עַד-זְמַן וְעַדָּן
וְאֶתְּהָ הַחַיָּה הַזֶּה יְהִיבַת לָהּ עַד-זְמַן וְעַדָּן

יְהִיבַת לָהּ עַד-זְמַן וְעַדָּן
אֶתְּהָ הַחַיָּה הַזֶּה יְהִיבַת לָהּ עַד-זְמַן וְעַדָּן

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 ἐφθασεν
καὶ ἐνώπιον αὐτοῦ προσήνεχθη.

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.

וְאֶתְּהָ הַחַיָּה הַזֶּה יְהִיבַת לָהּ עַד-זְמַן וְעַדָּן
וְאֶתְּהָ הַחַיָּה הַזֶּה יְהִיבַת לָהּ עַד-זְמַן וְעַדָּן

יְהִיבַת לָהּ עַד-זְמַן וְעַדָּן
אֶתְּהָ הַחַיָּה הַזֶּה יְהִיבַת לָהּ עַד-זְמַן וְעַדָּן

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

Dan7:14 And to Him was given dominion, glory and a kingdom, that all the peoples,
nations and languages should serve Him. His dominion is an everlasting dominion

which shall not pass away; and His kingdom is one which shall not be destroyed.

<14> καὶ αὐτῷ ἐδόθη ἡ ἀρχὴ καὶ ἡ τιμὴ καὶ ἡ βασιλεία, καὶ πάντες οἱ λαοί, φυλαί, γλῶσσαι αὐτῷ δουλεύουσιν· ἡ ἐξουσία αὐτοῦ ἐξουσία αἰώνιος, ἥτις οὐ παρελεύσεται, καὶ ἡ βασιλεία αὐτοῦ οὐ διαφθαρήσεται. --

14 kai autō edothē hē archē kai hē timē kai hē basileia,

And to him was given the rule, and the honor, and the kingdom;

kai pantes hoi laoi, phylai, glōssai autō douleusousin;

and all the peoples, tribes, and languages shall serve to him.

hē exousia autou exousia aiōnios,

His authority authority is an eternal

hētis ou pareleusetai, kai hē basileia autou ou diaphtharēsetai. --

which shall not pass away, and his kingdom shall not be destroyed.

אֶל־אֱלֹהִים אֲנִי בָּרוּךְ וְאֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ 15
:אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ

טוֹאֲתָרִית רִיחִי אֲנִי בָּרוּךְ וְאֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ
וְאֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ

15. 'eth'k'riath ruchī '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 ephrixiēn 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.

אֶל־אֱלֹהִים אֲנִי בָּרוּךְ וְאֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ 16
:אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ

טוֹאֲתָרִית רִיחִי אֲנִי בָּרוּךְ וְאֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ
וְאֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ

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 ἐζήτησαν 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.

17
 17
 17

יִזְאֵלִין חִיּוֹתָא רַבִּיבְתָא דִּי אַנִּין
 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.

18
 18
 18

יְחִי וְיִקְבְּלוּן מַלְכוּתָא קַדִּישִׁי עַלְיוֹנִין
 וְיִחַסְנוּן מַלְכוּתָא עַד-עַלְמָא וְעַד עַלְמָא:

18. wiqab'lun mal'kutha' qadishey `El'yonin
 w'yach's'nun mal'kutha' `ad-`al'ma' w'`ad `alam `al'maya'.

Dan7:18 But the holy ones of Elyonin (Most High) shall receive the kingdom
 and possess the kingdom forever, even forever and ever.

<18> καὶ παραλήμψονται τὴν βασιλείαν 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.

19
 19
 19

יִשְׁאֲלֵן עֲבִית לִיצָבָא עַל-חִיּוֹתָא רַבִּיעִיתָא דִּי-הָיָה שְׁנִיָּה
 מִן-כְּלָחוֹן דְּחִילָה וַתִּירָה שְׁנִיָּה דִּי-פִרְזָל
 וַטְפִּירִיהָ דִּי-נָחַשׁ אָכְלָה מִדָּקָה וַשְּׂאֲרָא בְּרַגְלֶיהָ רַבְּסָה:

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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 וקרנניא עשר מנה מלכותה עשרה מלכין יקמו ויאחרון
יקום אחריהון והוא ישיבא מן-קדמיה ותלתה מלכין יהשפל:

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 ומלין לצד עלניא ימלל ולקהישי
עליונין יבלא ויספר להשניה זמנין ודת
ותיהבון ביה ער-עדן ועדנין ופלג עדן:

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 ὑψιστον λαλήσει καὶ τοὺς ἁγίους ὑψίστου παλαιώσει
καὶ ὑπονοήσει τοῦ ἀλλοιωσαι καιροὺς καὶ νόμον,
καὶ δοθήσεται ἐν χειρὶ αὐτοῦ ἕως καιροῦ καὶ καιρῶν καὶ ἡμισυ καιροῦ.

25 kai logous pros ton huuiston lalēsei
and words against the highest he shall speak,
kai tous hagnosis 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.

26 אֲדִינָא יִתִּיב וְשִׁלְטָנָה יְהֻדְוִן לְהַשְׁמָדָה וְלְהוֹבָדָה עַד-סוֹפָא:

כוֹּדִינָא יִתִּיב וְשִׁלְטָנָה יְהֻדְוִן לְהַשְׁמָדָה וְלְהוֹבָדָה 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.

27 אֲדִינָא יִתִּיב וְשִׁלְטָנָה יְהֻדְוִן לְהַשְׁמָדָה וְלְהוֹבָדָה עַד-סוֹפָא:
 27 אֲדִינָא יִתִּיב וְשִׁלְטָנָה יְהֻדְוִן לְהַשְׁמָדָה וְלְהוֹבָדָה עַד-סוֹפָא:
 27 אֲדִינָא יִתִּיב וְשִׁלְטָנָה יְהֻדְוִן לְהַשְׁמָדָה וְלְהוֹבָדָה עַד-סוֹפָא:

כְּזִימְלְכוּתָהּ וְשִׁלְטָנָהּ וְרִבּוּתָא דִּי מַלְכוּת תַּחֲוֹת כָּל-שְׁמַיָּא
 יְהִיבַת לְעַם קְדִישִׁי עֲלִיוֹנִין מַלְכוּתָהּ מַלְכוּת עֲלָם
 וְכָל שְׁלִטְנָא לָהּ יִפְלְחוּן וְיִשְׁתַּמְעוּן:

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 μεγαλὸςυνὴ 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 pantas 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 douleousousin kai hypakousontai.
 and all the sovereignties him shall serve and obey.

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.

גַּאֲשָׁא עֵינַי וְאֶרְאָה וְהִנֵּה אֵיל אֶחָד עֹמֵד לְפָנַי הָאֵבֶל
וְלוֹ קַרְנַיִם וְהַקְרָנִים גְּבוּהוֹת וְהָאֶחָת גְּבוּהָ מִן־הַשְּׁנִית
וְהַגְּבוּהָ עָלָה בְּאַחֲרָנָה:

3. wa'esa' `eynay wa'er'eh w'hinneḥ '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 ὀφθαλμοὺς 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.

דַּרְאִיתִי אֶת־הָאֵיל מִנִּגַּח יָמָה וְצָפוֹנָה וְנִגְבָּה וְכָל־חַיּוֹת
לֹא־יַעֲמְדוּ לְפָנָיו וְאִין מַצִּיל מִיָּדוֹ וְעֲשָׂה כְרָצְנוֹ וְהַגְדִּיל:

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 **epoiēsen kata to thelēma autou kai emegalynthē.**
and he did according to his will, and he was magnified.

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הוֹאֲנִי הָיִיתִי מִבֵּין וְהִנֵּה צֹפִיר-הָעֵזִים בָּא מִן-הַמַּעֲרָב עַל-פְּנֵי
כָּל-הָאָרֶץ וְאֵין נוֹגֵעַ בָּאָרֶץ וְהַצֹּפִיר קָרַן חֲזוֹת 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 noge'a ba'arets w'hatsaphir qeren chazuth beyneynayyu.

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 ēmēn 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.

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וַיָּבֹא עַד-הָאֵיל בַּעַל הַקְּרָנִים אֲשֶׁר רָאִיתִי עֹמֵד לְפָנֵי הָאֵבֶל
וַיִּרָץ אֵלָיו בַּחֲמַת כֹּחַ:

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,

έστῶτος 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.

וַיָּבֹא אֵלַי הָאֵיִל הַזֶּה וְהָיָה כַּחַסְדִּי אֵלַי וְהָיָה כַּחַסְדִּי אֵלַי וְהָיָה כַּחַסְדִּי אֵלַי
וְהָיָה כַּחַסְדִּי אֵלַי וְהָיָה כַּחַסְדִּי אֵלַי וְהָיָה כַּחַסְדִּי אֵלַי וְהָיָה כַּחַסְדִּי אֵלַי
וְהָיָה כַּחַסְדִּי אֵלַי וְהָיָה כַּחַסְדִּי אֵלַי וְהָיָה כַּחַסְדִּי אֵלַי וְהָיָה כַּחַסְדִּי אֵלַי

וַיָּבֹא אֵלַי הָאֵיִל הַזֶּה וְהָיָה כַּחַסְדִּי אֵלַי וְהָיָה כַּחַסְדִּי אֵלַי וְהָיָה כַּחַסְדִּי אֵלַי
וְהָיָה כַּחַסְדִּי אֵלַי וְהָיָה כַּחַסְדִּי אֵלַי וְהָיָה כַּחַסְדִּי אֵלַי וְהָיָה כַּחַסְדִּי אֵלַי
וְהָיָה כַּחַסְדִּי אֵלַי וְהָיָה כַּחַסְדִּי אֵלַי וְהָיָה כַּחַסְדִּי אֵלַי וְהָיָה כַּחַסְדִּי אֵלַי

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 ἐξηγριάνθη 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 epaisēn 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.

וַיָּבֹא אֵלַי הָאֵיִל הַזֶּה וְהָיָה כַּחַסְדִּי אֵלַי וְהָיָה כַּחַסְדִּי אֵלַי וְהָיָה כַּחַסְדִּי אֵלַי
וְהָיָה כַּחַסְדִּי אֵלַי וְהָיָה כַּחַסְדִּי אֵלַי וְהָיָה כַּחַסְדִּי אֵלַי וְהָיָה כַּחַסְדִּי אֵלַי
וְהָיָה כַּחַסְדִּי אֵלַי וְהָיָה כַּחַסְדִּי אֵלַי וְהָיָה כַּחַסְדִּי אֵלַי וְהָיָה כַּחַסְדִּי אֵלַי

וַיָּבֹא אֵלַי הָאֵיִל הַזֶּה וְהָיָה כַּחַסְדִּי אֵלַי וְהָיָה כַּחַסְדִּי אֵלַי וְהָיָה כַּחַסְדִּי אֵלַי
וְהָיָה כַּחַסְדִּי אֵלַי וְהָיָה כַּחַסְדִּי אֵלַי וְהָיָה כַּחַסְדִּי אֵלַי וְהָיָה כַּחַסְדִּי אֵלַי
וְהָיָה כַּחַסְדִּי אֵלַי וְהָיָה כַּחַסְדִּי אֵלַי וְהָיָה כַּחַסְדִּי אֵלַי וְהָיָה כַּחַסְדִּי אֵלַי

8. uts'phir ha'izim hig'dil `ad-m'od uk'ats'mo nish'b'rah haqeren hag'dolah
wata`alēnah 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 ἰσχυῖσθαι 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.

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טוּמֵן-הָאַחַת מֵהֶם יָצָא קֶרֶן-אַחַת מִצְעִירָה
וַתִּגְדַּל-יָתֵר אֶל-הַנֶּגֶב וְאֶל-הַמִּזְרָח וְאֶל-הַצֵּבִי:

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 ἐνὸς αὐτῶν ἐξῆλθεν κέρας ἐν ἰσχυρὸν
καὶ ἐμεγαλύνθη περισσῶς πρὸς τὸν νότον καὶ πρὸς ἀνατολήν καὶ πρὸς τὴν δύναμιν.

9 kai ek tou henos autōn exēlthen keras hen ischyron

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.

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יַתְגַּדַּל עַד-צָבָא הַשָּׁמַיִם וַתִּפֹּל אֶרְצָה מִן-הַצֵּבָא
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 dynameōs tou ouranou, kai epesen epi tēn gēn

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

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

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

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יֵאָדָע שֶׁר-הַצָּבָא הִגְדִּיל וּמִמֶּנּוּ הָרִים הִתְמִיד
וְהַשְׁלַךְ מִכּוֹן מְקוֹשׁוֹ:

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 ἑρράχθη, καὶ ἐγενήθη καὶ κατευσθῆθη 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.

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יֵב וְצָבָא תִּנְתֵּן עַל-הַתְּמִיד בְּפִשַׁע
וְתִשְׁלַךְ אֶמֶת אֶרְצָה וְעִשְׂתָּהּ וְהַצְלִיחָה:

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 εὐεδοῦθη.

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 dikaiosynē, kai epoiēsen kai euodōthē.

righteousness; and he performed and was prospered.

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יִגְוֹאֲשְׁמַעְהָ אֶחָד-קָדוֹשׁ מְבַר וַיֹּאמֶר אֶחָד קָדוֹשׁ
לְפָלְמוֹנֵי הַמְּבַר עַד-מָתִי הַחַזוֹן הַתְּמִיד
וְהַפִּשַׁע שָׁמָּה תֵּת וְקִדְּשׁ וְצָבָא מְרָמָס:

13. wa'esh'm`ah 'echad-qadosh m'daber wayo'mer 'echad qadosh

lapal'moni ham'daber `ad-mathay hechazon hatamid
w'hapesha` shomem teth w'qodesh w'tsaba' mir'mas.

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

<13> καὶ ἤκουσα ἐνὸς ἁγίου λαλοῦντος, καὶ εἶπεν εἰς ἅγιος τῷ φελμουני 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 hagian

and the sin of desolation the granting, and the holy place

kai hē dynamis sympatēthēsetai?

and the force shall be trampled upon?

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יד־וי־אמר אלי עד ערב בקר אלפים ושלש מאות ונצבך קדשׁ׃
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 ἐσπέρας καὶ πρωὶ ἡμέραι δισχίλιαι
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 hagian.

and shall be cleansed the holy place.

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טוֹהִי בְּרֵאשִׁי אֲנִי דָּנִיֵּאל אֶת־הַחֲזוֹן וְאֶבְקֶשָׁה בִּינָה
וְהִנֵּה עֹמֵד לְנִגְדִי כְּמַרְאֵה־גִבּוֹר׃

15. way'hi bir'othi 'ani Dani'El 'eth-hechazon wa'abaq'shah binah
w'hinneh `omed l'neg'di k'mar'eh-gaber.

Dan8:15 And it was, when I, Dani'El, had seen the vision, I sought 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 ἐζήτουν σύνεσιν,
καὶ ἰδοὺ ἕστη 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.

16 וַיִּשְׁמַע קוֹל-אָדָם בֵּין אוּלַי וַיִּקְרָא
 וַיֹּאמֶר וַבְּרִיאֵל הָבֵן לְהַלֹּז אֶת-הַמְּרָאָה׃

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!

17 וַיָּבֹא אֶצֶל עֲמָדִי וַבְּבֹאוֹ נִבְעָתִי וַאֲפָלָה עָלַי-פָּנַי
 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
 ἐθαμβήθην 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.

18 וַיִּדְּרֵם וַיִּפְּחוּ וַיִּשְׁתַּחֲוּ וַיִּשְׁתַּחֲוּ וַיִּשְׁתַּחֲוּ
 וַיִּשְׁתַּחֲוּ וַיִּשְׁתַּחֲוּ וַיִּשְׁתַּחֲוּ וַיִּשְׁתַּחֲוּ

יְהוֹכְדָבָרוּ עִמִּי נִדְמַתִּי עַל-פְּנֵי אֲרֻצָּה

וַיִּנָּע-בִּי וַיַּעֲמִידֵנִי עַל-עַמְדָּתִי:

18. ub'dab'ro `imi nir'dam'ti `al-panay 'ar'tsah wayiga`-bi waya`amideni `al-`am'di.

Dan8:18 And while he was speaking with me, I was stunned with my face to the ground; but he touched me and made me stand upright on my place.

<18> καὶ ἐν τῷ λαλεῖν αὐτὸν μετ' ἐμοῦ πίπτω ἐπὶ πρόσωπόν μου ἐπὶ τὴν γῆν,
καὶ ἥψατό μου καὶ ἔστησέν με ἐπὶ πόδας

18 kai en tō lalein auton met' emou piptō epi prosōpon mou epi tēn gēn,
And in his speaking with me, I fell upon my face unto the earth.

kai hēpsato mou kai estēsen me epi podas
And he touched me, and he stood me upon my feet.

19 אָמַר הִנְנִי מוֹדִיעֶךָ אֵת
אֲשֶׁר-יְהִי בְאַחֲרֵית הַזֶּעַם כִּי לְמוֹעֵד קֵץ:

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

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

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

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.

20 כְּהָאֵיל אֲשֶׁר-רָאִיתָ בַּעַל הַקֶּרְנַיִם מֶלֶךְ מִדִּי 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.

21 כָּאֲחֵזְכִּיר הַשְּׁעִיר מֶלֶךְ יוֹן וְהַקֶּרֶן הַגְּדוֹלָה 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.

22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

כב וְהִנְשַׁבְּרָת וְתַעֲמִדָּה אֲרִבֶּעַ תַּחְתֶּיהָ
אֲרִבֶּעַ מַלְכוּתִים מִגּוֹי יַעֲמִדָּה 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.

23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

כג וּבְאַחֲרִית מַלְכוּתָם כְּהֵתֶם הַפְּשָׁעִים יַעֲמִד 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 συνίων 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.

24 וְיָקֻם מֶלֶךְ עֹלָם וְיִשְׁמַח בְּיָשׁוּעוֹ וְיִשְׁמַח בְּיָשׁוּעוֹ
:וְיִשְׁמַח בְּיָשׁוּעוֹ וְיִשְׁמַח בְּיָשׁוּעוֹ

כִּדְּעֵצָם כִּחֹז וְלֹא בְּכֹחוֹ וְנִפְלְאוֹת יִשְׁחִית
וְהַעֲלִיחַ וְעֲשָׂה וְהִשְׁחִית עֲצוּמִים וְעַם-קִדְּשִׁים:

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 κραταία 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 hagian.
and shall corrupt strong ones, and people a holy.

25 וְיִשְׁלַח שְׂכָלוֹ וְהַעֲלִיחַ מִרְמָה בְּיָדוֹ וּבְלִבּוֹ יִגְדִּיל
:וּבְשִׁלְיָהּ יִשְׁחִית רַבִּים וְעַל-שָׂר-שָׂרִים יַעֲמִיד וּבְאַפָּס יָד יִשָּׁבֵר:

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 ὡὰ χειρὶ συντρίψει.

25 kai ho zygos tou kloiou autou kateuthynei; dolos en tē cheiri autou,
And the yoke of his collar shall prosper; treachery in his hand,
kai en kardiā autou megalynthēsetai
and in his heart he shall magnify himself,
kai dolō diaphtherei pollous kai epi apōleias pollōn
and by treachery he shall corrupt many, and for a destruction of many
stēsetai kai hōs ōa cheiri syntripsei.
he shall establish himself; and as eggs in a hand he shall break.

26 וְיִשְׁלַח שְׂכָלוֹ וְהַעֲלִיחַ מִרְמָה בְּיָדוֹ וּבְלִבּוֹ יִגְדִּיל
:וּבְשִׁלְיָהּ יִשְׁחִית רַבִּים וְעַל-שָׂר-שָׂרִים יַעֲמִיד וּבְאַפָּס יָד יִשָּׁבֵר:

וְאֵתָה סֵתָם הַחֲזוֹן כִּי לַיָּמִים רַבִּים׃

כּוֹמְרָאָה הָעֶרֶב וְהַבֹּקֶר אֲשֶׁר נֹאמַר אִמֶּת הוּא
וְאֵתָה סֵתָם 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 ὄρασις τῆς ἑσπέρας καὶ τῆς πρωίας τῆς ρηθείσης ἀληθείας ἐστίν·
καὶ σὺ σφράγισον τὴν ὄρασιν, ὅτι εἰς ἡμέρας πολλάς.

26 kai **hē horasis** tēs hesperas kai tēs **prōias** tēs hrētheisēs

And the vision of the evening and of the morning of the thing being spoken –
alēthēs estin; kai sy sphragison tēn horasin, hoti eis hēmeras pollas.
it is true. And you set a seal upon the vision, for it is for many days!

וְאֵתָה סֵתָם הַחֲזוֹן כִּי לַיָּמִים רַבִּים׃
וְאֵתָה סֵתָם הַחֲזוֹן כִּי לַיָּמִים רַבִּים׃

כִּי אֲנִי דָנִיֵּאל נִחְיֵיתִי וְנִחְלֵיתִי יָמִים וְאַקֻּם

וְאֶעֱשֶׂה אֶת-מְלָאכֶת הַמֶּלֶךְ וְאֶשְׁתּוֹמֵם עַל-הַמְרָאָה וְאֵין מִבִּין׃ ב

27. **wa'ani Dani'El nih'yeythi w'necheleythi yamim wa'aqum**
wa'e'eseh 'eth-m'le'keth hamelek wa'esh'tomem `al-hamar'eh w'eyn mebin.

Dan8:27 Then I, 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

וְאֵתָה סֵתָם הַחֲזוֹן כִּי לַיָּמִים רַבִּים׃
וְאֵתָה סֵתָם הַחֲזוֹן כִּי לַיָּמִים רַבִּים׃

אֶבְשַׁנַּת אַחַת לְדַרְיָוֶשׁ בֶּן-אַחַשְׁוֶרוֹשׁ מִזְרַע מְדִי
אֲשֶׁר הָמֶלֶךְ 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 Chaldaion,
who reigned over the kingdom of Chaldeans,

אָנפֿירט דאָרפֿן ערשטן יאר דאָרעם זון אסווער אפֿון דעם ספֿערמאט פֿון מֶדֶם, וואָס
עבאָסילעזען עפֿי באַסילעיאַן חאַלדאַיאַן,
וואָס רעגירט אַרעבן דעם קעניגרייך פֿון חאַלדאַיאַן

בּ בִּשְׁנַת אַחַת לְמַלְכוֹ אֲנִי דָנִיֵּאל בִּינְתִּי בְּסִפְרֵים מְסֻפָּרִים
הַשָּׁנִים אֲשֶׁר הָיָה דְּבַר-יְהוָה אֵלַי-יְרֻמְיָה הַנָּבִיא
לְמַלְאוֹת לְחַרְבוֹת יְרוּשָׁלַם שְׁבַעִים שָׁנָה:

2. bish'nath 'achath l'mal'ko 'ani Dani'El binothi bas'pharim mis'par hashanim
'asher hayah d'bar-Yahúwah 'el-Yir'miYah hanabi' l'malo'wth
l'char'both Y'rushalam shib'im shanah.

Dan9:2 in the first year of his reign, I, Dani'El, observed in the scrolls the number of the years which was revealed as the Word of YirmeYah 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 προφήτην εἰς συμπλήρωσιν ἐρημώσεως Ἰερουσαλὴμ, 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.

אָנפֿירט דאָרפֿן ערשטן יאר דאָרעם זון אסווער אפֿון דעם ספֿערמאט פֿון מֶדֶם, וואָס
עבאָסילעזען עפֿי באַסילעיאַן חאַלדאַיאַן,
וואָס רעגירט אַרעבן דעם קעניגרייך פֿון חאַלדאַיאַן

גַּן אֶתְנָה אֶת-פָּנַי אֶל-אֲדֹנָי הָאֱלֹהִים לְבַקֵּשׁ תְּפִלָּה
וְתַחֲנוּנִים בְּצוּם וּשְׂקָ 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.

וַאֲתַפְלִלָּה לַיהוָה אֱלֹהֵי וְאֶתְוַדֶּה וְאֶמְרָה אָנָּה אֲדֹנָי הָאֵל
:וְהַגְדֹּל וְהַנּוֹרָא שֹׁמֵר הַבְּרִית וְהַחֲסֵד לְאֶהָבָיו וְלִשְׁמֵרֵי מִצְוֹתָיו

דַּוָּאֲתַפְלִלָּה לַיהוָה אֱלֹהֵי וְאֶתְוַדֶּה וְאֶמְרָה אָנָּה אֲדֹנָי הָאֵל
הַגְדֹּל וְהַנּוֹרָא שֹׁמֵר הַבְּרִית וְהַחֲסֵד לְאֶהָבָיו 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 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;

וְאֶמְרָה אָנָּה אֲדֹנָי הָאֵל הַגְדֹּל וְהַנּוֹרָא שֹׁמֵר הַבְּרִית וְהַחֲסֵד לְאֶהָבָיו וְלִשְׁמֵרֵי מִצְוֹתָיו

הַחֲטָאנוּ וְעָוִינוּ וְהִרְשָׁעָנוּ וּמָרְדָּנוּ וְסוּר מִמִּצְוֹתֶיךָ 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, ἡδίκησαμεν, ἡνομήσαμεν καὶ ἀπέστημεν
καὶ ἐξεκλίναμεν ἀπὸ τῶν ἐντολῶν σου καὶ ἀπὸ τῶν κριμάτων σου

5 hēmartomen, ēdikēsamen, ēnomēsamen kai apostēmen

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
וְלֹא שָׁמַעְנוּ אֶל-עֲבָדֶיךָ הַנְּבִיאִים אֲשֶׁר דִּבְּרוּ בְּשִׁמְךָ

אֵל-מְלָכֵינוּ שָׂרֵינוּ וְאַבְתֵּינוּ וְאֵל 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.

אֱלֹהֵינוּ וְאֵל כָּל-עַם הָאָרֶץ
וְאֵל מְלָכֵינוּ וְאֵל שָׂרֵינוּ וְאֵל אֲבוֹתֵינוּ
וְאֵל כָּל-עַם הָאָרֶץ
וְאֵל מְלָכֵינוּ וְאֵל שָׂרֵינוּ וְאֵל אֲבוֹתֵינוּ
וְאֵל כָּל-עַם הָאָרֶץ

זֶלַף אֲדֹנָי הַצְדִּיקָה וְלָנוּ בַּשָּׂת הַפְּנִים כִּי־הִיא לְאִישׁ יְהוּדָה
וְלִישׁוֹבֵי יְרוּשָׁלַם וְלְכָל-יִשְׂרָאֵל הַקְרֹבִים וְהַרְחֻקִּים
בְּכָל-הָאֲרָצוֹת אֲשֶׁר הִנְחָתָם שָׁם בְּמַעַלְם אֲשֶׁר מָעַלּוּ-בָךְ:

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 αἰσχύνη τοῦ προσώπου
ὥς ἡ ἡμέρα αὕτη, ἀνδρὶ Ιουδα καὶ τοῖς ἐνοικοῦσιν ἐν Ιερουσαλημ
καὶ παντὶ Ἰσραηλ τοῖς ἐγγὺς καὶ τοῖς μακρὰν ἐν πάσῃ τῇ γῇ,
οὗ διέσπειρας αὐτοὺς ἐκεῖ ἐν ἀθεσίᾳ αὐτῶν, ἣ ἠθέτησαν ἐν σοί.

7 soi, kyrie, hē dikaiosynē, kai hēmin hē aischynē tou prosōpou
To you, O Master, is righteousness, and to us the shame of face,
hōs hē hēmera hautē, andri Iouda kai tois enoikousin en Ierusalēm
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 atthesiā autōn,
of which you dispersed them there, for their rebellion
hē ēthetēsan en soi.

in which they annulled covenant with you.

8 יְהוָה לָנוּ בִשְׁתַּת הַפָּנִים לְמַלְכֵינוּ לְשָׂרֵינוּ
וְלְאַבְתֵּינוּ אֲשֶׁר חָטְאנוּ 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 **YHWH**, to our kings, to our princes and to our fathers, because we have sinned against You.

<8> κύριε, ἡμῶν ἡ αἰσχὺνὴ 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.

9 ט לאדֹנָי אֱלֹהֵינוּ הַרְחָמִים וְהַסְלִיחוּת כִּי מָרַדְנוּ בּוֹ׃

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.

10 יִלְאָ 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 **YHWH** 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.

11 יִשְׂרָאֵל-אֶת-תּוֹרַתְךָ
 וְסוּר לְבַלְתִּי שְׁמוּעַ בְּקִלְךָ וַתִּפֹּךְ עָלֵינוּ הָאָלָה וְהַשְׁבַּעַה
 אֲשֶׁר בְּתוֹבָה בְּתוֹרַת מֹשֶׁה עֶבֶד-הָאֱלֹהִים כִּי חָטָאנוּ לָּךְ:

11. w'kal-Yis'ra'El `ab'ru `eth-toratheak
 w'sor l'bil'ti sh'mo`a b'qoleak watitak `aleynu ha'alah w'hash'bu`ah
 'asher k'thubah b'thorath Mosheh `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 ὄρκος ὁ γεγραμμένος
 ἐν νόμῳ Μωυσέως δούλου τοῦ θεοῦ, ὅτι ἡμάρτομεν αὐτῷ.

11 kai pas Israēl parebēsan ton nomon sou kai exeklinan tou mē akousai tēs phōnēs sou,
 And all Israel violated Your law, and turned aside to not hearken to Your voice;
 kai epēlthen eph' hēmas hē katara kai ho horkos ho gegrammenos
 and there came upon us the curse, and the oath, the one having been written
 en nomō Mōuseōs doulou tou theou, hoti hēmartomen autō.
 in the Law of Moses the servant of Elohim, for we sinned against Him.

12 יְבִיִקֶם אֶת-דְּבָרָיו אֲשֶׁר-דִּבֶּר עָלֵינוּ וְעַל שְׂפָטֵינוּ
 אֲשֶׁר שְׁפָטוּנוּ לְהָבִיא עָלֵינוּ רָעָה גְדֹלָה
 אֲשֶׁר לֹא-נַעֲשֶׂתָה תַּחַת כָּל-הַשָּׁמַיִם כַּאֲשֶׁר נַעֲשֶׂתָה בִּירוּשָׁלַם:

12. wayaqem `eth-d'barayu 'asher-diber `aleynu w'al shoph'teynu
 'asher sh'phatunu l'habi' `aleynu ra`ah g'dolah
 'asher lo'-ne'es'thah tachath kal-hashamayim ka'asher ne'es'thah biY'rushalam.

Dan9:12 Thus He has confirmed His words which He had spoken against us
 and against our rulers who ruled us, to bring on us great calamity;
 for under the whole heavens that there has not been done anything
 like what was done to Yerushalam.

<12> καὶ ἔστησεν τοὺς λόγους αὐτοῦ, οὗς ἐλάλησεν ἐφ' ἡμᾶς

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 megalā,
 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 כְּאַנְשׁ כְּתוֹב בְּתוֹרַת מֹשֶׁה אֵת כָּל־הַדָּעָה הַזֹּאת כְּאֵה עֲלִינוּ
וְלֹא־חֲלִינוּ אֶת־פְּנֵי יְהוָה אֱלֹהֵינוּ לָשׁוּב מֵעוֹנֵנוּ
וְלִהְיוֹת כְּשִׁיל בְּאַמְתָּהּ:

<13> καθὼς γέγραπται ἐν τῷ νόμῳ Μωϋσῆ, πάντα τὰ κακὰ ταῦτα ἦλθεν ἐφ' ἡμᾶς,
 καὶ οὐκ ἔδεήθημεν τοῦ προσώπου κυρίου τοῦ θεοῦ ἡμῶν ἀποστρέψαι
 ἀπὸ τῶν ἀδικιῶν ἡμῶν καὶ τοῦ συνιέναι ἐν πάσῃ ἀληθείᾳ σου.

የፋልጥ-ፋሃ ካሃሪፍ ጸሐፊዎች 3093-ፍ 3933 ልዋላች 14
:ካፍፍ ካፍፍፍ ጸሐፊ 3093-ፍ 3933 ልዋላች 14

יִדְּ וַיִּשְׁקֹד יְהוָה עַל-הָרָעָה וַיְבִיֵּאֵהָ עָלֵינוּ כִּי-צָדִיק
יְהוָה אֵלֵּינוּ עַל-כֹּל-מַעֲשָׂיו אֲשֶׁר עָשָׂה וְלֹא שָׁמַעְנוּ בְּקוֹלוֹ:

Dan9:14 Therefore **אֱלֹהֵינוּ** has watched over the calamity and brought it on us; for **אֱלֹהֵינוּ** our El is righteous in all His deeds which He has done, but we have not obeyed His voice.

<14> καὶ ἐγρηγόρησεν κύριος καὶ ἐπήγαγεν αὐτὰ ἐφ' ἡμᾶς,
ὅτι δίκαιος κύριος ὁ θεὸς ἡμῶν ἐπὶ πᾶσαν τὴν ποίησιν αὐτοῦ,
ἣν ἐποίησεν, καὶ οὐκ εἰσηκούσαμεν τῆς φωνῆς αὐτοῦ.

14 kai egrēgorēsen kyrios kai epēgagen auta eph' hēmas,
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.

יְהוָה עָמַד לְפָנֵינוּ וְעָלָה בָּנוּ אֵת הַיָּד הַזֹּאת וְעָלָה בָּנוּ אֵת הַיָּד הַזֹּאת
וְעָלָה בָּנוּ אֵת הַיָּד הַזֹּאת וְעָלָה בָּנוּ אֵת הַיָּד הַזֹּאת

טוֹעֵתָה אֲדֹנָי אֱלֹהֵינוּ אֲשֶׁר הוֹצֵאתָ אֶת-עַמְּךָ מִמִּצְרַיִם
מִצְרַיִם בְּיָד חֲזָקָה וּתְעַשׂ-לָּךְ שֵׁם כִּיּוֹם הַזֶּה חָטְאנוּ וְרָשָׁעֵנוּ:

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 ὥς ἡ ἡμέρα αὕτη,
ἡμάρτομεν, ἠνομήσαμεν.

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.

וְעָלָה בָּנוּ אֵת הַיָּד הַזֹּאת וְעָלָה בָּנוּ אֵת הַיָּד הַזֹּאת
וְעָלָה בָּנוּ אֵת הַיָּד הַזֹּאת וְעָלָה בָּנוּ אֵת הַיָּד הַזֹּאת

טז אֲדֹנָי כָּכָל-צַדִּיקְתֶּךָ יֵשֵׁב-נָא אִפְּךָ
וּחֲמַתְךָ מֵעִירְךָ יְרוּשָׁלַם הִר-קָדְשְׁךָ כִּי בַחֲטָאֵינוּ
וּבַעֲוֹנוֹת 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 θυμός σου καὶ ἡ ὀργή σου ἀπὸ τῆς πόλεώς σου Ἱερουσαλημ ὄρους ἁγίου σου, ὅτι ἡμάρτομεν, καὶ ἐν ταῖς ἀδικίαις ἡμῶν καὶ τῶν πατέρων ἡμῶν Ἱερουσαλημ καὶ ὁ λαός σου εἰς ὀνειδισμόν ἐγένετο ἐν πᾶσιν τοῖς περικύκλῳ ἡμῶν.

16 kyrie, en pasē eleēmosynē sou apostrophētō dē ho thymos sou kai hē orgē sou

O Master, in all Your charity let turn indeed Your rage, and Your anger apo tēs poleōs sou Ierousalēm orous hagiou sou, 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.

יְיָ יִשְׁמַע אֶל־הִינוּ אֶל־תְּפִלַּת עַבְדְּךָ וְאֶל־תַּחֲנוּנָיו
וְהָאֵר פָּנֶיךָ עַל־מִקְדָּשְׁךָ הַשָּׁמַם 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 hashhamem 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!

יְיָ הִטָּה אֶל־הִי אֲזָנְךָ וְשָׁמַע פִּקְחָה עֵינֶיךָ וְרָאָה שְׁמִמֹּתֵינוּ
וְהָעִיר אֲשֶׁר־נִקְרָא שְׁמָךְ עָלֶיהָ כִּי לֹא עַל־צַדִּיקֵינוּ
אֲנַחְנוּ מִפְּלִים תַּחֲנוּנֵינוּ לְפָנֶיךָ כִּי עַל־רַחֲמֶיךָ הַרְבִּים:

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·

ανοίξον τοὺς ὀφθαλμούς σου καὶ ἰδὲ τὸν ἀφανισμόν ἡμῶν καὶ τῆς πόλεώς σου, ἐφ' ἧς ἐπικέκληται τὸ ὄνομά σου ἐπ' αὐτῆς· ὅτι οὐκ ἐπὶ ταῖς δικαιοσύναις ἡμῶν ἡμεῖς ῥιπτοῦμεν τὸν 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,

יְהוָה-לֵךְ יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה 19
:יְהוָה-לֵךְ יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה

יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה
לְמַעַן יִשְׁמַע יְהוָה בְּיָמֵינוּ וְיִשְׁמַע יְהוָה בְּיָמֵינוּ וְיִשְׁמַע יְהוָה בְּיָמֵינוּ

19. 'Adonay sh'ma'ah 'Adonay s'lachah 'Adonay haqashibah wa'aseh 'al-t'achar
l'ma'an'ak 'Elohay ki-shim'ak nia'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, ἰλάσθητι· κύριε, πρόσχες καὶ ποίησον·

μὴ χρονίσῃς ἕνεκέν σου, ὁ θεός μου, ὅτι τὸ ὄνομά σου ἐπικέκληται
ἐπὶ τὴν πόλιν σου καὶ ἐπὶ τὸν λαόν σου. --

19 kyrie, eisakouson; kyrie, hilasthēti; kyrie, prosches kai poiēson;

O Master. Hearken, O Master! Atone, O Master! Take heed, Act,

mē chronisēs heneken sou, ho theos mou,

and do not delay for Your sake, my El!

hoti to onoma sou epikeklētai epi tēn polin sou kai epi ton laon sou. --

For Your name is called upon Your city, and upon Your people.

יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה 20
:יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה

כְּעוֹד אֲנִי מְדַבֵּר וּמִתְפַּלֵּל וּמִתְוַדֵּה חַטָּאתִי וְחַטָּאת עַמִּי יִשְׂרָאֵל
וּמִפְּנֵי תַחֲנוּנֵי לִפְנֵי יְהוָה אֱלֹהֵי עַל-הָר-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 **יְיָ** 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 **Ισραηλ** 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**,

יְיָ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ
:יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ

כַּאֲשֶׁר אָנֹכִי מְדַבֵּר בְּתַפְלָה וְהָאִישׁ גַּבְרִיאֵל אֲשֶׁר רָאִיתִי
בְּחִזּוֹן בְּתַחֲלָה מַעַף בִּיעָף נִגַּע אֵלַי כְּעֵת מְנַחֶת-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 ἥψατό μου ὥσεί ὥραν θυσίας ἑσπερινῆς.

21 kai **eti emou lalountos** en tē **proseuchē** kai **idou** ho anēr **Gabriēl**,
and **yet** during **my speaking in the prayer**, that **behold**, the man **Gabriel**,
hon eidon en tē horasei en tē archē, petomenos
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.

יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ
:יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ

כַּבְּוִיבֵן וְיַדְבֵּר עִמִּי וַיֹּאמֶר דָּנִיֵּאל עֲתָה יִצְאָתִי
לְהַשְׁפִּילָךְ בִּינָה:

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 Daniël, nyn exēlthon symbibasai se synesin.

and said, O Daniel, now I came forth to instruct you for understanding.

דַּנִּיֵּאל עִיפֵן דַּנִּיֵּאל נִינְיָן עֲלֵיתְהוֹן סִמְבִּיבָסַי סֵי סִינֵסִין.
:דַּנִּיֵּאל עִיפֵן דַּנִּיֵּאל נִינְיָן עֲלֵיתְהוֹן סִמְבִּיבָסַי סֵי סִינֵסִין

כג בְּתַחֲלִית תַּחֲנוּנֶיךָ יֵצֵא דְבָר וְאֲנִי בָאתִי לְהַגִּיד
כִּי חֲמוּדוֹת אֶתָּה וּבֵין בְּדָבָר וְהִבֵּן בַּמַּרְאֶה:

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 σύνες ἐν τῇ ὀπτασίᾳ.

23 en archē tēs deēseōs sou exēlthen logos,

In the beginning of your supplication went forth the word,

kai egō ēlthon tou 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!

כַּלְיָל עַלְמָךְ שְׁבַעִים שָׁבָעִים נְחָתָךְ עַל-עַמְּךָ וְעַל-עִיר קְדֹשְׁךָ לְכַלֵּא
הַפֶּשַׁע וְלַחֲתוֹם חַטָּאוֹת וְלַכִּפּוּר עֶזְרָן וְלַהֲבִיא צֶדֶק עַלְמִים
וְלַחֲתוֹם חֲזוֹן וְנָבִיא וְלַמְשֹׁחַ קֹדֶשׁ קְדֹשִׁים:

24. shabu'im shib'im nech'tak 'al-'am'ak w'al-'ir qad'sheak l'hale' hapesha'
ulach'tom chata'oth ul'kaper 'awon ul'habi' tsedeq 'olamim w'lach'tom chazon
w'nabi' w'lim'shoach qodesh qadashim.

Dan9:24 Seventy sevens 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 χρῆσαι ἅγιον ἁγίων.

24 hebdomēkonta hebdomades synetmēthēsan epi ton laon sou

Seventy periods of seven were rendered concise upon your people,

kai epi tēn polin tēn hagian sou tou syntelesthenai 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.

25 וְלִמְחָאֵל עֲוֹנוֹתָיִם וְלִסְכּוֹן חֲזָקָה לְעֹלָם וְלִמְחָאֵל עֲוֹנוֹתָיִם וְלִסְכּוֹן חֲזָקָה לְעֹלָם
 וְלִמְחָאֵל עֲוֹנוֹתָיִם וְלִסְכּוֹן חֲזָקָה לְעֹלָם וְלִמְחָאֵל עֲוֹנוֹתָיִם וְלִסְכּוֹן חֲזָקָה לְעֹלָם
 וְלִמְחָאֵל עֲוֹנוֹתָיִם וְלִסְכּוֹן חֲזָקָה לְעֹלָם וְלִמְחָאֵל עֲוֹנוֹתָיִם וְלִסְכּוֹן חֲזָקָה לְעֹלָם

כה וְתִבְנֶה מִן־מֶלֶךְ הַשָּׁמַיִם וְלִבְנוֹת יְרוּשָׁלַם
 עַד־מְשִׁיחַ נָגִיד שִׁבְעִים שָׁבָעָה וְשִׁבְעִים שָׁנִים וְשָׁנִים
 תָּשׁוּב וְנִבְנְתָה רְחוֹב וְחָרוּץ וּבְצֹק הָעֵתִים:

25. w'theda` w'thas'kel min-motsa' dabar l'hashib w'lib'noth Y'rushalam
 `ad-Mashiyach nagid shabu'im shib'ah w'shabu'im shishim
 ush'nayim tashub w'nib'n'thah r'chob w'charuts ub'tsoq ha`itim.

Dan9:25 Know then, and discern that from the going out of a decree to restore
 and to build Yerushalam until Mashiyach (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 Ἱερουσαλὴμ ἕως χριστοῦ ἡγουμένου ἑβδομάδες ἑπτὰ
 καὶ ἑβδομάδες ἑξήκοντα 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.

26 וְאַחֲרַי הַשִּׁבְעִים שָׁנִים וְשָׁנִים יִכָּרֵת מְשִׁיחַ
 וְאַיִן לוֹ וְהָעִיר וְהַקִּיָּה וְהַקִּיָּה עִם נָגִיד הַבָּא
 וְקִצּוֹ בַשָּׁטָר עַד קֵץ מִלְחָמָה נִחְרָצֶת שְׁמֹמֹת:

כּוֹ וְאַחֲרַי הַשִּׁבְעִים שָׁנִים וְשָׁנִים יִכָּרֵת מְשִׁיחַ
 וְאַיִן לוֹ וְהָעִיר וְהַקִּיָּה וְהַקִּיָּה עִם נָגִיד הַבָּא
 וְקִצּוֹ בַשָּׁטָר עַד קֵץ מִלְחָמָה נִחְרָצֶת שְׁמֹמֹת:

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.

וְהָיָה כִּי יָבִיאוּ אֶת הַיָּם עַל הָאָרֶץ וְהָיָה כִּי יִשְׁחָדּוּ אֶת הַיָּם וְהָיָה כִּי יִשְׁחָדּוּ אֶת הַיָּם
וְהָיָה כִּי יִשְׁחָדּוּ אֶת הַיָּם וְהָיָה כִּי יִשְׁחָדּוּ אֶת הַיָּם וְהָיָה כִּי יִשְׁחָדּוּ אֶת הַיָּם
וְהָיָה כִּי יִשְׁחָדּוּ אֶת הַיָּם וְהָיָה כִּי יִשְׁחָדּוּ אֶת הַיָּם וְהָיָה כִּי יִשְׁחָדּוּ אֶת הַיָּם

כִּי יִשְׁחָדּוּ אֶת הַיָּם וְהָיָה כִּי יִשְׁחָדּוּ אֶת הַיָּם וְהָיָה כִּי יִשְׁחָדּוּ אֶת הַיָּם
וְהָיָה כִּי יִשְׁחָדּוּ אֶת הַיָּם וְהָיָה כִּי יִשְׁחָדּוּ אֶת הַיָּם וְהָיָה כִּי יִשְׁחָדּוּ אֶת הַיָּם
וְהָיָה כִּי יִשְׁחָדּוּ אֶת הַיָּם וְהָיָה כִּי יִשְׁחָדּוּ אֶת הַיָּם וְהָיָה כִּי יִשְׁחָדּוּ אֶת הַיָּם

27. w'hig'bir b'rith larabbim shabu`a 'echad wachatsi hashabu`a yash'bith zebach
umin'chah w'al k'naph shiqutsim m'shomem w'ad-kalah
w'necheratsah titak `al-shomem.

Dan9:27 And he shall conform a covenant with the many for one seven,
but in the middle of the seven he shall cause the sacrifice and grain offering to cease;
and on the wing as a desolator, abominations, even until the end.
And that which was decreed shall be poured on the desolator.

<27> καὶ δυναμώσει διαθήκην πολλοῖς, ἑβδομάς μία· καὶ ἐν τῷ ἡμίσει
τῆς ἑβδομάδος ἀρθήσεται μου θυσία καὶ σπονδή, καὶ ἐπὶ τὸ ἱερόν 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 syntelevias kairou
an abomination of the desolations shall be; and until the completion of time,
syntelevia dothēsetai epi tēn erēmōsin.
completion shall be given unto the desolation.

Chapter 10

וְהָיָה כִּי יָבִיאוּ אֶת הַיָּם עַל הָאָרֶץ וְהָיָה כִּי יִשְׁחָדּוּ אֶת הַיָּם וְהָיָה כִּי יִשְׁחָדּוּ אֶת הַיָּם
וְהָיָה כִּי יִשְׁחָדּוּ אֶת הַיָּם וְהָיָה כִּי יִשְׁחָדּוּ אֶת הַיָּם וְהָיָה כִּי יִשְׁחָדּוּ אֶת הַיָּם
וְהָיָה כִּי יִשְׁחָדּוּ אֶת הַיָּם וְהָיָה כִּי יִשְׁחָדּוּ אֶת הַיָּם וְהָיָה כִּי יִשְׁחָדּוּ אֶת הַיָּם

אֲשֶׁר-נִקְרָא שְׁמוֹ בִּלְטַשְׁאֲצַר וְאִמֶּת הַדָּבָר
וְצָבָא גָדוֹל וּבִין אֶת-הַדָּבָר וּבִינָה לוֹ בַּמְרָאָה:
אֲשֶׁר-נִקְרָא שְׁמוֹ בִּלְטַשְׁאֲצַר וְאִמֶּת הַדָּבָר
וְצָבָא גָדוֹל וּבִין אֶת-הַדָּבָר וּבִינָה לוֹ בַּמְרָאָה:

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> Ἐν ἔτει τρίτῳ Κυρίου 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.

בַּיָּמִים הָהֵם אָנִי דָּנִיֵּאל הָיִיתִי מִתְאַבֵּל
שְׁלֹשָׁה שָׁבָעִים יָמִים:
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.

גָּלַחַם חֲמֻדוֹת לֹא אָכַלְתִּי וּבִשָּׁר וַיָּבִין לֹא-בָא אֵל-פִּי
וְסוּךְ לֹא-סָכַתִּי עַד-מְלֹאֵת שְׁלֹשָׁה שָׁבָעִים יָמִים: פ
גָּלַחַם חֲמֻדוֹת לֹא אָכַלְתִּי וּבִשָּׁר וַיָּבִין לֹא-בָא אֵל-פִּי
וְסוּךְ לֹא-סָכַתִּי עַד-מְלֹאֵת שְׁלֹשָׁה שָׁבָעִים יָמִים:

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.

וְעַד מָלֵא שְׁלֹשָׁה עָבָדִים יָמִים
:עַד מָלֵא שְׁלֹשָׁה עָבָדִים יָמִים

וְעַד מָלֵא שְׁלֹשָׁה יָמִים
וְעַד מָלֵא שְׁלֹשָׁה יָמִים

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.

וְעַד מָלֵא שְׁלֹשָׁה עָבָדִים יָמִים
:עַד מָלֵא שְׁלֹשָׁה עָבָדִים יָמִים

וְעַד מָלֵא שְׁלֹשָׁה עָבָדִים יָמִים
וְעַד מָלֵא שְׁלֹשָׁה עָבָדִים יָמִים

5. wa'esa' `eth-`eynay wa'ere' w'hinneh `ish-`echad labush badim
umath'nayu chagurim b'kethem 'Uphaz.

Dan10:5 I lifted my eyes and looked, and behold, there was a man dressed in linen,
whose loins were wrapped in pure gold from Uphaz.

<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.

וְעַד מָלֵא שְׁלֹשָׁה עָבָדִים יָמִים
:עַד מָלֵא שְׁלֹשָׁה עָבָדִים יָמִים

וּגְוִיָּתוֹ כְּתַרְשִׁישׁ וּפָנָיו כְּמַרְאֵה בָרָק וְעֵינָיו כְּלַפִּידֵי אֵשׁ
וְזַרְעוֹתָיו וּמַרְגָּלָתָיו כְּעֵין נְחֹשֶׁת קָלָל וְקוֹל דְּבָרָיו כְּקוֹל הַמּוֹן:

6. ug'wiatho k'thar'shish uphanayu k'mar'eh baraq w'eynayu k'lapidey 'esh
uz'ro'othayu umar'g'lothayu k'eyn n'chosheth qalal w'qol d'barayu k'qol hamon.

Dan10:6 His body also was like beryl, his face was like the appearance of lightning, his eyes were like torches of fire, his arms and his feet like the gleam of polished bronze, and the sound of his words like the sound of a tumult.

<6> καὶ τὸ σῶμα αὐτοῦ ὡσεὶ θαρσις, καὶ τὸ πρόσωπον αὐτοῦ ὡσεὶ ὄρασις ἀστραπῆς, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡσεὶ λαμπάδες πυρός, καὶ οἱ βραχίονες αὐτοῦ καὶ τὰ σκέλη ὡς ὄρασις χαλκοῦ στίλβοντος, καὶ ἡ φωνὴ τῶν λόγων αὐτοῦ ὡς φωνὴ ὄχλου.

6 kai to sōma autou hōsei tharsis, kai to prosōpon autou hōsei horasis astrapēs,

And his body was as Tharsis stone, and his face as a sight of lightning,

kai hoi ophthalmoi autou hōsei lampades pyros, kai hoi brachiones autou

and his eyes as lamps of fire, and his arms

kai ta skelē hōs horasis chalkou stilbontos,

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.

אֵשׁ לַפִּידֵי אֵשׁ וּפָנָיו כְּמַרְאֵה בָרָק וְעֵינָיו כְּלַפִּידֵי אֵשׁ
וְזַרְעוֹתָיו וּמַרְגָּלָתָיו כְּעֵין נְחֹשֶׁת קָלָל וְקוֹל דְּבָרָיו כְּקוֹל הַמּוֹן
וְזַרְעוֹתָיו וּמַרְגָּלָתָיו כְּעֵין נְחֹשֶׁת קָלָל וְקוֹל דְּבָרָיו כְּקוֹל הַמּוֹן

וְזַרְעוֹתָיו וּמַרְגָּלָתָיו כְּעֵין נְחֹשֶׁת קָלָל וְקוֹל דְּבָרָיו כְּקוֹל הַמּוֹן
וְזַרְעוֹתָיו וּמַרְגָּלָתָיו כְּעֵין נְחֹשֶׁת קָלָל וְקוֹל דְּבָרָיו כְּקוֹל הַמּוֹן
וְזַרְעוֹתָיו וּמַרְגָּלָתָיו כְּעֵין נְחֹשֶׁת קָלָל וְקוֹל דְּבָרָיו כְּקוֹל הַמּוֹן

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 ὀπτασίαν, καὶ οἱ ἄνδρες οἱ μετ' ἐμοῦ οὐκ εἶδον τὴν ὀπτασίαν, ἀλλ' ἡ ἔκστασις μεγάλη ἐπέπεσεν ἐπ' αὐτούς, καὶ ἐφυγον 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.

וְזַרְעוֹתָיו וּמַרְגָּלָתָיו כְּעֵין נְחֹשֶׁת קָלָל וְקוֹל דְּבָרָיו כְּקוֹל הַמּוֹן
וְזַרְעוֹתָיו וּמַרְגָּלָתָיו כְּעֵין נְחֹשֶׁת קָלָל וְקוֹל דְּבָרָיו כְּקוֹל הַמּוֹן
וְזַרְעוֹתָיו וּמַרְגָּלָתָיו כְּעֵין נְחֹשֶׁת קָלָל וְקוֹל דְּבָרָיו כְּקוֹל הַמּוֹן

וְזַרְעוֹתָיו וּמַרְגָּלָתָיו כְּעֵין נְחֹשֶׁת קָלָל וְקוֹל דְּבָרָיו כְּקוֹל הַמּוֹן
וְזַרְעוֹתָיו וּמַרְגָּלָתָיו כְּעֵין נְחֹשֶׁת קָלָל וְקוֹל דְּבָרָיו כְּקוֹל הַמּוֹן
וְזַרְעוֹתָיו וּמַרְגָּלָתָיו כְּעֵין נְחֹשֶׁת קָלָל וְקוֹל דְּבָרָיו כְּקוֹל הַמּוֹן

וְלֹא נִשְׁאַר-בִּי כֹחַ וְיְהוּדִי נִהְפֶּךְ 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 ὀπτασίαν τὴν μεγάλην ταύτην, καὶ οὐχ ὑπελείφθη ἐν ἐμοὶ ἰσχύς, καὶ ἡ δόξα μου μετεστράφη εἰς διαφθοράν, καὶ οὐκ ἐκράτησα ἰσχύος.

8 kai egō hypeleiphthēn monos kai eidon tēn optasian tēn megalēn tautēn,

And I was left behind alone. And I beheld apparition this great,

kai ouch hypeleiphthē en emoi ischys,

and there was not left in me strength,

kai hē doxa mou metestraphē eis diaphthoran, kai ouk ekratēsa ischuos.

and my glory converted into corruption, and I held no strength.

טוֹאֲשָׁמַע אֶת-קוֹל דְּבָרָיו וּכְשָׁמְעִי אֶת-קוֹל דְּבָרָיו
וְאֲנִי הָיִיתִי בְרָדָם עַל-פָּנַי וּפָנַי אֲרָצָה:

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.

יְהִינָה-יָד נִגְעָה בִּי וַתְּנִיעֵנִי 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 ἰδοὺ χεὶρ ἀπτομένη μου καὶ ἡγειρέν με ἐπὶ τὰ γόνατά μου.

10 kai idou cheir haptomenē mou kai ēgeiren me epi ta gonata mou.

And behold, a hand was touching me, and raised me upon my knees.

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.

יאִי־אָמַר אֵלַי דָּנִי־אֵל אִישׁ-חַמּוּדוֹת הָבֵן בַּדְּבָרִים
 אֲשֶׁר אָנֹכִי דֹבֵר אֵלֶיךָ וְעָמַד עַל-עַמְדָּךְ כִּי עַתָּה שְׁלַחְתִּי אֵלֶיךָ
 וּבְדַבְּרוֹ עָמִי אֶת-הַדְּבָר הַזֶּה עָמַדְתִּי 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 Daniël 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.

12 wayo'mer 'alay 'al-tira' Dani'El ki min-hayom hari'shon
 'asher nathaath 'eth-lib'ak l'habin u'hith' anoth liph'ney 'Eloheyak
 nish'm'u d'bareyak wa'ani-ba'thi bid'bareyak.

יבִי־אָמַר אֵלַי אַל-תִּירָא דָּנִי־אֵל כִּי מִן-הַיּוֹם הַרְאֵשׁוֹן
 אֲשֶׁר נָתַתָּ אֶת-לִבְךָ לְהִבִּין וּלְהִתְעַנּוֹת לְפָנַי אֱלֹהֶיךָ
 נִשְׁמְעוּ דְּבָרֶיךָ וְאָנִי בָּאֲתִי בַּדְּבָרֶיךָ:

12. wayo'mer 'elay 'al-tira' Dani'El ki min-hayom hari'shon
 'asher nathaath 'eth-lib'ak l'habin u'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,
 ᾗς 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, Daniël; hoti apo tēs prōtēs hēmeras,
 And he said to me, Fear not Daniel! for from the day first
 hēs edōkas tēn kardian sou tou synienai kai kakōthēnai enantion tou theou sou,
 of which you gave your heart to perceive, and to afflict yourself before your El,

ēkousthēsan hoi logoi sou, kai egō ēlthon en tois logois sou.
 were heard your words, and I came because of your words.

יג וְיִשָּׂר מַלְכוּת פָּרָס עִמָּד לְנִגְדִי עֲשָׂרִים וְאַחַד יוֹם
 וַהֲנֵה מִיכָאֵל אֶחָד הַשָּׂרִים הָרָאשִׁימִים בָּא לְעֲזָרְנִי
 וְאָנֹכִי נֹתַרְתִּי שָׁם אֶצֶל מַלְכֵי פָּרָס׃

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 Μιχαὴλ εἷς τῶν ἀρχόντων τῶν πρώτων ἦλθεν βοηθησαί μοι, καὶ αὐτὸν κατέλιπον ἐκεῖ μετὰ τοῦ ἄρχοντος 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-יִקְרָח לְעַמְּךָ בְּאַחֲרִית 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 ὥρασις εἰς ἡμέρας.

14 kai ēlthon synetisai se hosa apantēsetai tō laō sou
 And I came to bring understanding to you as much as shall meet your people
 ep' eschatōn tōn hēmerōn, hoti eti hē horasis eis hēmeras.
 in last of the days. For is still the vision for days.

יג וְיִשָּׂר מַלְכוּת פָּרָס עִמָּד לְנִגְדִי עֲשָׂרִים וְאַחַד יוֹם
 וַהֲנֵה מִיכָאֵל אֶחָד הַשָּׂרִים הָרָאשִׁימִים בָּא לְעֲזָרְנִי
 וְאָנֹכִי נֹתַרְתִּי שָׁם אֶצֶל מַלְכֵי פָּרָס׃

טוּיבְּכַבְּרוֹ עַמִּי כִּדְבָרִים 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 τῷ λαλῆσαι 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.

16 וְהִנֵּה כְּדִמוֹת בְּנֵי אָדָם נִגַּעַ עַל-שִׁפְתֵי וְאֶפְתַּח-פִּי
וְאֶבְרָחָה וְאַמְרָה אֶל-הָעֹמֵד לְנִגְדִי אֲדֹנִי
בַּמְרָאָה נִהְפְּכוּ צִירֵי 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.

17 יִזְהִיךָ יוּכַל עֶבֶד אֲדֹנִי זֶה לְדַבֵּר עִם-אֲדֹנִי זֶה
וְאֲנִי מֵעַתָּה לֹא-יַעֲמֵד-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, λαλήσαι μετὰ τοῦ κυρίου μου τούτου;
καὶ ἐγὼ ἀπὸ τοῦ νῦν οὐ στήσεται ἐν ἐμοὶ ἰσχύς, καὶ πνοὴ οὐχ ὑπελείφθη ἐν ἐμοί.

17 kai pōs dynēsetai ho pais sou, kyrie, lalēsai meta tou kyriou mou toutou?

And how shall be able your servant, O Master, to speak after my master this?

kai egō apo tou nyn ou stēsetai en emoi ischys,

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.

:יחזקאל ויגא' בי כמר'ה אדם ויחזקני 18

יחזקאל ויגא' בי כמר'ה אדם ויחזקני:

18. wayoseph wayiga'-bi k'mar'eh 'adam way'chaz'geni.

Dan10:18 Then again one looking like a man came and touched me, and make me strong.

<18> καὶ προσέθετο καὶ ἥψατό 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.

יחזקאל ויגא' בי כמר'ה אדם ויחזקני 19
:יחזקאל ויגא' בי כמר'ה אדם ויחזקני

יחזקאל ויגא' בי כמר'ה אדם ויחזקני
וכדברו עמי התחזקתי ואמר ידבר אדני כי חזקתני:

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 λαλήσαι 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.

יחזקאל ויגא' בי כמר'ה אדם ויחזקני 20
:יחזקאל ויגא' בי כמר'ה אדם ויחזקני

כַּוִּיאָמֵר הִינְדַעְתָּ לָמָּה-בָּאתִי אֵלֶיךָ וְעַתָּה אָשׁוּב
לְהִלָּחֵם עִם-שׂוֹר פָּרָס וְאַנִּי יוֹצֵא וְהִנֵּה שׂוֹר-יָוֵן בָּא׃

20. wayo'mer hayada`at lamah-ba'thi 'eleyak w`attah 'ashub l'philachem `im-sar
Paras wa'ani yotse' w'hinne sar-Yawan ba'.

Dan10:20 Then he said, Do you know why I came to you?
But I shall now return to fight against the prince of 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.

21 כַּוִּיאָמֵר הִינְדַעְתָּ לָמָּה-בָּאתִי אֵלֶיךָ וְעַתָּה אָשׁוּב
לְהִלָּחֵם עִם-שׂוֹר פָּרָס וְאַנִּי יוֹצֵא וְהִנֵּה שׂוֹר-יָוֵן בָּא׃

כַּוִּיאָמֵר הִינְדַעְתָּ לָמָּה-בָּאתִי אֵלֶיךָ וְעַתָּה אָשׁוּב
לְהִלָּחֵם עִם-שׂוֹר פָּרָס וְאַנִּי יוֹצֵא וְהִנֵּה שׂוֹר-יָוֵן בָּא׃

וְאַנִּי יוֹצֵא וְהִנֵּה שׂוֹר-יָוֵן בָּא׃

21. 'abal 'agid l'ak 'eth-harashum bik'thab 'emeth
w'eyn 'echad mith'chazeq `imi `al-'eleh ki 'im-Mika'El sar'kem.

Dan10:21 But I shall tell you what is inscribed in the writing of truth. Yet there is no one
who stands firmly with me against these things except Mika'El your prince.

<21> ἀλλ' ἢ ἀναγγελῶ σοι τὸ ἐντεταγμένον ἐν γραφῇ ἀληθείας,
καὶ οὐκ ἔστιν εἰς ἀντεχόμενος μετ' ἐμοῦ περὶ τούτων ἀλλ' ἢ Μιχαὴλ ὁ ἄρχων ὑμῶν·

21 all' ē anaggelō soi to entetagmenon en graphē alētheias,

But I shall announce to you the arranging in the writing of truth.

kai ouk estin heis antechomenos met' emou peri toutōn

And there is no one holding with me concerning these things,

all' ē Michaēl ho archōn hymōn;

except Michael your ruler.

Chapter 11

1 אֲנִי בִּשְׁנַת אַחַת לְדַרְיָוֶשׁ הַמַּדִּי אֲמַדִּי לְמַחְזִיק
וּלְמַעֲזֹז לוֹ׃

אֲנִי בִּשְׁנַת אַחַת לְדַרְיָוֶשׁ הַמַּדִּי אֲמַדִּי 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 fortress for him.

<11:1> καὶ ἐγὼ ἐν ἔτει πρώτῳ Κύρου ἔστην εἰς κράτος καὶ ἰσχύν. --

1 kai egō en etei prōtō Kyrou estēn eis kratos kai ischyn. --

And I in year the first of Cyrus stood for might and strength.

פָּאָרשׁ מִלְּבַיִת אֶת־הַמֶּלֶךְ הַגָּדוֹל מִכּוֹל וְהָרַב־יָעִיר בְּעֶשְׂרוֹ יָעִיר הַכֹּל אֶת מַלְכוּת יָוֶן׃
לְךָ הִנֵּה-עוֹד שְׁלֹשָׁה מְלָכִים עֹמְדִים לְפָנֶיךָ
וְהָרַב־יָעִיר יַעֲשֶׂה עֲשָׂרָה-גְּדוֹל מִכּוֹל
וְהַחֲזִיקָתוֹ בְּעֶשְׂרוֹ יַעֲשֶׂה הַכֹּל אֶת מַלְכוּת יָוֶן׃

בְּוַעֲתָהּ אֵמֶת אֲגִיד לְךָ הִנֵּה-עוֹד שְׁלֹשָׁה מְלָכִים עֹמְדִים לְפָנֶיךָ
וְהָרַב־יָעִיר יַעֲשֶׂה עֲשָׂרָה-גְּדוֹל מִכּוֹל
וְהַחֲזִיקָתוֹ בְּעֶשְׂרוֹ יַעֲשֶׂה הַכֹּל אֶת מַלְכוּת 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 uk'chez'qatho
b'`ash'ro ya`ir hakol 'eth mal'kuth Yawan.

Dan11:2 And now I shall tell you the truth. Behold, three kings shall yet stand up in Pharas. Then a fourth shall gain far more riches than all.

And by his strength through his riches, he shall arouse all against the kingdom of Yawan.

<2> 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.

גִּיּוֹמָד מֶלֶךְ גִּבּוֹר וּמִשָּׁל מִמִּשָּׁל רַב וְעָשָׂה כְּרִצּוֹנוֹ׃
אֵמֶת אֲגִיד לְךָ הִנֵּה-עוֹד שְׁלֹשָׁה מְלָכִים עֹמְדִים לְפָנֶיךָ
וְהָרַב־יָעִיר יַעֲשֶׂה עֲשָׂרָה-גְּדוֹל מִכּוֹל
וְהַחֲזִיקָתוֹ בְּעֶשְׂרוֹ יַעֲשֶׂה הַכֹּל אֶת מַלְכוּת יָוֶן׃

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 ποιήσῃ 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.

וְהָרַב־יָעִיר יַעֲשֶׂה עֲשָׂרָה-גְּדוֹל מִכּוֹל
וְהַחֲזִיקָתוֹ בְּעֶשְׂרוֹ יַעֲשֶׂה הַכֹּל אֶת מַלְכוּת יָוֶן׃
אֵמֶת אֲגִיד לְךָ הִנֵּה-עוֹד שְׁלֹשָׁה מְלָכִים עֹמְדִים לְפָנֶיךָ
וְהָרַב־יָעִיר יַעֲשֶׂה עֲשָׂרָה-גְּדוֹל מִכּוֹל
וְהַחֲזִיקָתוֹ בְּעֶשְׂרוֹ יַעֲשֶׂה הַכֹּל אֶת מַלְכוּת יָוֶן׃

הַיִּיחֻזֵּק מִלֶּךְ-הַתְּנֹבָה וּמִן-שָׁרֵיו
וַיִּיחֻזֵּק עָלָיו וַיִּמְשָׁל מִמְּשָׁל רַב מִמְּשָׁלָתוֹ:

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and shall rule over dominion a great by his authority.

וְלִקְיָן שְׁנַיִם יִתְחַבְּרוּ וּבֵת מֶלֶךְ-הַנֶּגֶב תָּבוֹא אֶל-מֶלֶךְ
הַצָּפוֹן לַעֲשׂוֹת מִשְׁרָיִם וְלֹא-תַעֲצֹר כּוֹחַ הַזֶּרֶעַ וְלֹא יַעֲמֹד
וְזָרְעוֹ וְתִתֵּן הִיא וּמִבִּיאָהּ וְהִילָּחָה וּמִחֲזִיקָה בְּעֵתֵיהֶם׃

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 αὐτὴ 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.

וְיָבֹא מִנְצֹר שְׂרָשֶׁיהָ כִּנּוֹ וְיָבֹא אֶל-הַחֵיל
וְיָבֹא בְּמַעֲזֵי מֶלֶךְ הַצָּפוֹן וְעָשָׂה בָּהֶם וְהִחֲזִיק׃

7. w'amad minetser sharasheyah kano w'yabo' 'el-hachayil
w'yabo' b'ma'oz melek hatsaphon w'asah bahem w'hecheziq.

Dan11:7 But the shoots of her roots shall arise in his place, and he shall come against their army and enter into the fortress of the king of the north, and he shall deal with them and shall show power.

<7> καὶ **στήσεται ἐκ τοῦ ἄνθους** τῆς **ρίζης** αὐτῆς τῆς **ἐτοιμασίας** αὐτοῦ
καὶ ἥξει **πρὸς** τὴν **δύναμιν** καὶ **εἰσελεύσεται εἰς** τὰ **ὑποστηρίγματα**
τοῦ **βασιλέως** τοῦ **βορρᾶ** καὶ **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.

וְהָיָה כִּי יָקִים מִן הַצִּמְחָה הַזֶּה וְיָבִי מִן הַכֹּחַ וְיָבִי מִן הַתְּשָׁבָה
וְיָבִי מִן הַתְּשָׁבָה וְיָבִי מִן הַתְּשָׁבָה וְיָבִי מִן הַתְּשָׁבָה

וְהָיָה כִּי יָקִים מִן הַצִּמְחָה הַזֶּה וְיָבִי מִן הַכֹּחַ וְיָבִי מִן הַתְּשָׁבָה
וְיָבִי מִן הַתְּשָׁבָה וְיָבִי מִן הַתְּשָׁבָה וְיָבִי מִן הַתְּשָׁבָה

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,
πάν 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 Aigypton; kai **autos stēsetai hyper** basilea tou borra.

he shall bring into Egypt. And he shall stand over the king of the north.

וְיָבִי מִן הַתְּשָׁבָה וְיָבִי מִן הַתְּשָׁבָה וְיָבִי מִן הַתְּשָׁבָה וְיָבִי מִן הַתְּשָׁבָה

וְיָבִי מִן הַתְּשָׁבָה וְיָבִי מִן הַתְּשָׁבָה וְיָבִי מִן הַתְּשָׁבָה וְיָבִי מִן הַתְּשָׁבָה

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.

וְיָבִי מִן הַתְּשָׁבָה וְיָבִי מִן הַתְּשָׁבָה וְיָבִי מִן הַתְּשָׁבָה וְיָבִי מִן הַתְּשָׁבָה

יִבְנוּ וַתִּתְּגְרוּ וְאָסְפוּ הָמוֹן חֲזָלִים רַבִּים וּבָא בּוֹא
וְשָׁטַף וְעָבַר וַיִּשָּׁב וַיִּתְּגְרוּ 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 συμπροσπλακῆσεται ἕως τῆς ἰσχύος αὐτοῦ.

10 kai hoi huioi autou synaxousin ochlon dymameōn pollōn,

And his sons shall gather a multitude forces of many.

kai eleusetai erchomenos kai kataklyzōn; kai pareleusetai

And shall come one coming, even inundating, and shall go by.

kai kathietai kai symprosplakēsetai heōs tēs ischuos autou.

And he shall settle, and shall grapple together unto his strength.

11 וַיִּתְּמַרְמַר מֶלֶךְ הַנֶּגֶב וַיִּצָּא וַיִּלָּחֶם עִמּוֹ מֶלֶךְ הַצָּפוֹן
וַהֲעֵמִיד הָמוֹן רַב וַנִּתֵּן הַהָמוֹן 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.

12 יִבְּנֶה הָהָמוֹן הַרִּים לְבָבוֹ וְהָפִיל רַבָּאוֹת וְלֹא יַעֲזֹז:

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.

13 וְשָׁב מֶלֶךְ הַצָּפוֹן וְהֶעֱמִיד הָמוֹן רַב מִן־הָרִאשׁוֹן
וְלָקֵץ הָעַתִּים שָׁנִים יְבֹא בֹא בְּחַיִל 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.

14 וּבְנֵי פָרִיצִי עֲמָד יִנְשְׂאוּ לְהַעֲמִיד חֲזוֹן וְנִכְשְׁלוּ:
יְד וּבְעַתִּים קָהָם רַבִּים יַעֲמְדוּ עַל־מֶלֶךְ הַנֶּגֶב

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 ὄρασι
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.

15 וְיָבֹא מֶלֶךְ הַצָּפוֹן וַיִּשְׁפֹּךְ סוּלָלָה וְלָכַד עִיר מִבְצָרוֹת
וְזָרְעוֹת הַנֶּגֶב לֹא יַעֲמִדוּ וְעַם מִבְחָרָיו יֵאָיִן 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.

16 וְיַעֲשֶׂה הַבָּא אֵלָיו כְּרָצוֹנוֹ וַיֵּינֶן עוֹמֵד לְפָנָיו
וַיַּעֲמֹד בְּאַרְץ-הַצָּבִי 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 ἐστὼς κατὰ πρόσωπον αὐτοῦ· καὶ στήσεται ἐν γῇ τοῦ σαβι,
καὶ συντελεσθήσεται ἐν τῇ χειρὶ αὐτοῦ.

16 kai poiēsei ho eispareuomenos 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.

17 וְיָבֹא מֶלֶךְ הַצָּפוֹן וַיִּשְׁפֹּךְ סוּלָלָה וְלָכַד עִיר מִבְצָרוֹת
וְזָרְעוֹת הַנֶּגֶב לֹא יַעֲמִדוּ וְעַם מִבְחָרָיו יֵאָיִן כֹּחַ לַעֲמֹד:

17. וַיָּשֶׁם פָּנָיו לָבוֹא בְּתֻקָּה כָּל-מְלָכוֹתָיו וְיִשְׂרָאֵל עִמּוֹ וְעָשָׂה
וּבֵת הַנָּשִׁים יִתֵּן-לוֹ לְהַשְׁחִיתָהּ וְלֹא תִעַמֵּד וְלֹא-לֹו תִהְיֶה׃

17. w'yasem panayu labo' b'thoqeph kal-mal'kutho wisharim imo w'asah
ubath hanashim yiten-lo l'hash'chithah w'lo' tha'amod w'lo'-lo thih'yeh.

Dan11:17 He shall set his face to come with the power of his whole kingdom,
and upright ones with him; so he shall do. And he shall give the daughter of women to him,
to destroy it. But she shall not stand, nor be on him.

<17> καὶ τάξει τὸ πρόσωπον αὐτοῦ εἰσελθεῖν ἐν ἰσχύι πάσης τῆς βασιλείας αὐτοῦ
καὶ εὐθεῖα πάντα μετ' αὐτοῦ ποιήσῃ. καὶ θυγατέρα τῶν γυναικῶν δώσει αὐτῷ
τοῦ διαφθεῖραι αὐτήν, καὶ οὐ μὴ παραμείνῃ καὶ οὐκ αὐτῷ ἔσται.

17 kai taxei to prosōpon autou eiselthein en ischui pasēs tēs basileias autou
And he shall arrange his face to enter in the strength of all his kingdom,

kai eutheia panta met' autou poiēsei;
and upright all with him; thus he shall do.

kai thygatera tōn gynaikōn dōsei autō tou diaphtheirai autēn,
And the daughter of women he shall give to him to corrupt her.

kai ou mē parameinē kai ouk autō estai.

But in no way shall she remain, and not to him she shall be.

18. וַיִּשָּׁב פָּנָיו לְאֵיִם וּלְכַד רַבִּים
וְהַשְׁבִּית קִצִּין חֲרָפְתּוֹ לֹו בְּלִתִּי חֲרָפְתּוֹ יָשִׁיב לֹו׃

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,
πλην 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.

19. וַיִּשָּׁב פָּנָיו לְמַעֲוֵזִי 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.

כְּעָמַד עַל-פָּנָיו מֵעֵבִיר נֹגֵשׁ הַדָּר מְלָכוּת
וּבְיָמִים אֲחָדִים יִשָּׁבֵר וְלֹא בְּאַפִּים וְלֹא בְּמִלְחָמָה:

20. w`amad `al-kano ma`abir noges heder mal'kuth

ub'yamim 'achadim yishaber w'lo' b'apayim w'lo' b'mil'chamah.

Dan11:20 Then shall stand in his place one who shall send an tax-exactor, for the glory of
his kingdom. But within a few days he shall be shattered, though not in anger nor in battle.

<20> καὶ ἀναστήσεται ἐκ τῆς ῥίζης αὐτοῦ φυτὸν βασιλείας

ἐπὶ τὴν ἐτοιμασίαν αὐτοῦ παραβιβάζων πράσσω δόξαν βασιλείας·

καὶ ἐν ταῖς ἡμέραις ἐκείναις συντριβήσεται καὶ οὐκ ἐν προσώποις οὐδὲ ἐν πολέμῳ.

20 kai anastēsetai ek tēs hrizēs autou phyton basileias epi tēn hetoimasian autou

And shall rise up from out of his root a plant of a kingdom, unto his preparation,
parabibazōn prassōn doxan basileias;

casting aside, exacting glory of the kingdom.

kai en tais hēmerais ekeinaiis syntribēsetai kai ouk en prosōpois oude en polemō.

And in those days he shall be broken, and not in faces, nor in war.

כְּעָמַד עַל-פָּנָיו נִבְּזָה וְלֹא-נִתְּנוּ עָלָיו הוֹד מְלָכוּת
וּבֹא בְּשִׁלְחָה וְהִחְזִיק מְלָכוּת בְּחִלְקִלְקוֹת:

21. w`amad `al-kano nib'zeh w'lo'-nath'nu `alayu hod mal'kuth

uba' b'shal'wah w'hecheziq mal'kuth bachalaq'laqoth.

Dan11:21 And one despised shall stand up in his place,
and they shall not give to him the glory of kingdom,
but he shall come in a time of tranquility and seize the kingdom by intrigue.

<21> στήσεται ἐπὶ τὴν ἐτοιμασίαν αὐτοῦ· ἐξουθενώθη, καὶ οὐκ ἔδωκαν ἐπ' αὐτὸν
δόξαν βασιλείας· καὶ ἦξει ἐν εὐθυνίᾳ καὶ κατισχύσει βασιλείας ἐν ὀλισθηρίῳ.

21 stēsetai epi tēn hetoimasian autou; exoudenōthē,

One shall stand upon his preparation, who was treated with contempt,

kai ouk edōkan ep' auton doxan basileias;

and they did not give unto him glory of the kingdom.

kai hēxei en euthēniā kai katischysei basileias en olisthrēmasin.

And he shall come in prosperity, and he shall prevail over a kingdom by a slip.

:X499 4477 7714 999w44 447777 970w4 70w1 X9097 22

כב וְזָרְעוֹת הַשָּׂטָף יִשְׁטְפוּ מִלְּפָנָיו וְיִשְׁבְּרוּ וְגַם נָגִיד בְּרִית:

22. uz'ro`oth hasheteph yishat'phu mil'phanayu w'yishaberu w'gam n'gid b'rith.

Dan11:22 The forces of the overflow shall be flooded from before him and they shall be broken, and also the ruler of the covenant.

<22> καὶ βραχίονες τοῦ κατακλύζοντος κατακλυσθήσονται ἀπὸ προσώπου αὐτοῦ καὶ συντριβήσονται, καὶ ἡγούμενος διαθήκης·

22 kai brachiones tou kataklyzontos kataklysthēsontai apo prosōpou autou

And the arms of the one inundating shall be flooded from his face,

kai syntribēsontai, kai hēgoumenos diathēkēs;

and they shall be broken; even the one taking the lead of the covenant.

:448A-0079 7704 1604 1777 1w04 4464 X499A44-77 23

כג וּמִן-הַתַּחְבְּרוֹת אֵלָיו יַעֲשֶׂה מְרֻמָּה וְעָלָה וְעָצָם 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.

44X94 4w0-46 9w4 1w04 X494 177777 4477w79 196w9 24
44794 776 w494 66w4 1X9 44X94 X4944
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כד בְּשָׁלוֹה וּבְמִשְׁמַנֵּי מְדִינָה יָבוֹא וְעָשָׂה אֲשֶׁר לֹא-עָשׂוּ אֲבוֹתָיו
וְאַבּוֹת אֲבוֹתָיו בָּזָה וְשָׁלַל וּיְכוּשׁ לָהֶם יְבוֹזֹר
וְעַל מְבַצְרִים יַחֲשֹׁב מִחֲשַׁבְתּוֹ וְעַד-עֵת:

24. b'shal'wah ub'mish'maney m'dinah yabo' w'asah 'asher lo'-asu 'abothayu wa'aboth 'abothayu bizah w'shalal ur'kush lahem yib'zor w'al 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 πίοσιν χώραις ἤξει 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 λογισμούς 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.

25 וְיִצְעַר כּוֹחַ וְלִבּוֹ עַל-מֶלֶךְ הַנֶּגֶב בְּחֵיל גָּדוֹל
וּמֶלֶךְ הַנֶּגֶב יִתְנַהֵג לְמַלְחָמָה בְּחֵיל-גָּדוֹל וְעֲצוֹם עַד-מָאֹד
וְלֹא יַעֲמֹד כִּי-יִחְשְׁבוּ עָלָיו מַחְשָׁבוֹת׃

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 μεγάλῃ, καὶ ὁ βασιλεὺς τοῦ νότου συνάψει πόλεμον ἐν δυνάμει μεγάλῃ 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.

26 כּוֹאֲכְלֵי פֶת-בְּגוֹ יִשְׁבְּרוּהוּ
וְחִילוֹ יִשְׁטוּף וְנִפְלּוּ חֲלָלִים רַבִּים׃

כּוֹאֲכְלֵי פֶת-בְּגוֹ יִשְׁבְּרוּהוּ
וְחִילוֹ יִשְׁטוּף וְנִפְלּוּ 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.

27
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כִּזְוֵי שְׁנֵיהֶם הַמְּלָכִים לְבָבָם לְמַרֵּעַ וְעַל־שִׁלְחַן 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
μιᾷ ψευδῇ λαλήσουσιν, καὶ οὐ κατευθυνεῖ· ὅτι ἔτι πέρας εἰς καιρόν.

27 kai amphoteroi hoi basileis, hai kardiai autōn eis ponērian,
And both the kings – their hearts are for wickedness,
kai epi trapezē miḡ 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.

28
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כַּח וְיָשָׁב אֶרְצוֹ בְּרִכּוּשׁ גָּדוֹל
וְלִבּוֹ עַל-בְּרִית קִדְּשׁ 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.

29
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<31> καὶ σπέρματα ἐξ αὐτοῦ ἀναστήσονται
καὶ βεβηλώσουσιν τὸ ἅγιασμα τῆς δυναστείας
καὶ μεταστήσουσιν τὸν ἐνδελεχισμόν καὶ δώσουσιν βδέλυγμα ἡφανισμένον.
31 kai spermata ex autou anastēsontai kai bebēlōsousin to hagiasma 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.

32 X4P6A9 147A4 X499 104W974 32
:4W04 4P7A4 44364 1044 704

לִבּ וּמַרְשִׁיעִי בְּרִית יַחְנִיף בְּחִלְקוֹת
וְעַם יִדְעִי אֶלְהִיו 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.

33 44996 44494 70 464774 33
:4474 4X994 49W9 493694 99A9 46W74

לִגְוִמְשָׁכִילִי עַם יָבִינוּ לָרַבִּים
וְנִכְשְׁלוּ בְּחֶרֶב וּבְלָהָבָה בְּשָׂבִי וּבְבִזָּה יָמִים׃

33. umas'kiley `am yabinu larabbim w'nik'sh'lu b'chereb
ub'lehabah bi'sh'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.

לְדַבְּרֵי הַכְּשָׁלִים יִעֲזְרוּ עִזָּר מְצָט וְנִלְוּ עֲלֵיהֶם רַבִּים בְּחֻלְקָאֻת׃

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.

35 מְצָט וְנִלְוּ עֲלֵיהֶם רַבִּים בְּחֻלְקָאֻת׃ 99504 950 900 מְצָט וְנִלְוּ עֲלֵיהֶם רַבִּים בְּחֻלְקָאֻת׃

לְהַוְמָן-הַמְּשָׁכִילִים יִכְשְׁלוּ לְצִרוּף 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 ἐτι 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.

36 מְצָט וְנִלְוּ עֲלֵיהֶם רַבִּים בְּחֻלְקָאֻת׃ 99504 950 900 מְצָט וְנִלְוּ עֲלֵיהֶם רַבִּים בְּחֻלְקָאֻת׃

לְוַעֲשֶׂה כְרִצּוֹנוֹ הַמֶּלֶךְ וְיִתְרוֹמֵם וְיִתְגַּדֵּל עַל-כָּל-אֵל וְעַל אֵל
אֱלִים יִדְבַּר נִפְלְאוֹת וְהִצְלִיחַ עַד-כְּלָה זַעַם כִּי נִחְרָצָה נִעֲשֶׂתָה׃

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 megalyntēsetai 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.

For unto completion it is coming to pass.

לְעַלְאֵי אֱלֹהֵי אֲבוֹתָיו לֹא יִבְיִן וְעַל־חַמְדַּת נָשִׁים
:לְעַלְכָּל-אֱלֹהִים לֹא יִבְיִן כִּי עַל-כֹּל יִתְגַּדַּל:

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 gynaikōn kai epi pan theon

nor for the desire of women; and concerning every mighty one

ou synēsei, hoti epi pantas megalyntēsetai;

he shall not take notice; for above all he shall be magnified.

לְחַוְלָאֵיהֶם מַעֲזִים עַל-כִּנּוֹ יִכְבֵּד וְלְאֱלֹהִים אֲשֶׁר לֹא-יִדְעָהוּ
:אֲבוֹתָיו יִכְבֵּד בְּזָהָב וּבְכֶסֶף וּבְקָרָה וּבַחֲמֻדוֹת:

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 μαωζῖν ἐπὶ τόπου αὐτοῦ δοξάσει καὶ θεόν, ὃν οὐκ ᾔγνωσαν 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

39 וְאָסַח לְמִבְצָרֵי מַעֲזִים עִם־אֱלֹהִים יִכָּר אֲשֶׁר הִכִּיר יָרֵבֶּה
כְּבוֹד יְהוָה שִׁלָּם בָּרַבִּים וְאָדָמָה יִחַלֵּק בְּמַחִיר׃

לְמִבְצָרֵי מַעֲזִים עִם־אֱלֹהִים יִכָּר אֲשֶׁר הִכִּיר יָרֵבֶּה
כְּבוֹד יְהוָה שִׁלָּם בָּרַבִּים וְאָדָמָה יִחַלֵּק 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 hypotaxeı 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.

40 מִיָּבֵעַת קֵץ יִתְנַגַּח עִמּוֹ מֶלֶךְ הַנֶּגֶב
וְיִשְׁתַּעַר עָלָיו מֶלֶךְ הַצֶּפֶן בְּרֶכֶב וּבַפָּרָשִׁים
וּבְאַנְיֹת רַבּוֹת וּבָא בְּאַרְצוֹת וְשִׁטַּף וְעָבַר׃

מִיָּבֵעַת קֵץ יִתְנַגַּח עִמּוֹ מֶלֶךְ הַנֶּגֶב
וְיִשְׁתַּעַר עָלָיו מֶלֶךְ הַצֶּפֶן בְּרֶכֶב וּבַפָּרָשִׁים
וּבְאַנְיֹת רַבּוֹת וּבָא בְּאַרְצוֹת וְשִׁטַּף וְעָבַר׃

40. ub'`eth qets yith'nagach `imo melek hanegeb w'ysis'ta`er `alayu melek hatsaphon b'rekeb ub'pharashim uba'anioth rabboth uba' ba'aratsoth w'shataph w`abar.

Dan11:40 At the time of the end the king of the south shall collide with him, and the king of the north shall storm against him with chariots, with horsemen and with many ships; and he shall enter into the lands, overflow them and pass through.

<40> καὶ ἐν καιροῦ πέρατι συγκερατισθήσεται μετὰ τοῦ βασιλέως τοῦ νότου, καὶ συναχθήσεται ἐπ' αὐτὸν βασιλεὺς τοῦ βορρᾶ ἐν ἄρμασιν καὶ ἐν ἵππευσιν καὶ ἐν ναυσὶν πολλαῖς καὶ εἰσελεύσεται εἰς τὴν γῆν καὶ συντρίψει καὶ παρελεύσεται.

40 kai en kairou perati sygkeratisthēsetai meta tou basileōs tou notou,

And in time end he shall mix horns with the king of the south;

kai synachthēsetai ep' auton basileus tou borra en harmasin

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.

41 וַיָּבֹא בְּאֶרֶץ הַחֲבִי וְרַבּוֹת יִקָּשֶׁלּוּ וְעֵלֶּה יִמַּלְטוּ מִיָּדוֹ 41
:וַיָּבֹא בְּאֶרֶץ הַחֲבִי וְרַבּוֹת יִקָּשֶׁלּוּ וְעֵלֶּה יִמַּלְטוּ מִיָּדוֹ

מִיָּדוֹ וְעֵלֶּה יִמַּלְטוּ מִיָּדוֹ וְעֵלֶּה יִמַּלְטוּ מִיָּדוֹ
וְעֵלֶּה יִמַּלְטוּ מִיָּדוֹ וְעֵלֶּה יִמַּלְטוּ מִיָּדוֹ

41. uba' b'erets hats'bi w'rabbboth yikashelu w'eleh yimal'tu miyado 'Edom
uMo'ab w're'shith b'ney `Ammon.

Dan11:41 He shall also enter into the glorious land, and many shall fall; but these shall be rescued out of his hand: Edom, Moab and the foremost of the sons of Ammon.

<41> καὶ εἰσελεύσεται εἰς τὴν γῆν τοῦ σαβι, καὶ πολλοὶ ἀσθενήσουσιν·
καὶ οὗτοι διασωθήσονται ἐκ χειρὸς αὐτοῦ, Ἐδωμ καὶ Μωαβ καὶ ἀρχὴ υἱῶν Ἀμμων.

41 kai eiseleusetai eis tēn gēn tou sabi, kai polloi asthenēsousin;

And he shall enter into the land of glory, and many shall be weakened.

kai houtoi diasōthēsontai ek cheiros autou, Edōm kai Mōab

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.

42 מִבְּיָשָׁלַח יָדוֹ בְּאַרְצוֹת וְאֶרֶץ מִצְרַיִם לֹא תִהְיֶה לְפִלְיָטָהּ 42
:מִבְּיָשָׁלַח יָדוֹ בְּאַרְצוֹת וְאֶרֶץ מִצְרַיִם לֹא תִהְיֶה לְפִלְיָטָהּ

מִבְּיָשָׁלַח יָדוֹ בְּאַרְצוֹת וְאֶרֶץ מִצְרַיִם לֹא תִהְיֶה לְפִלְיָטָהּ
מִבְּיָשָׁלַח יָדוֹ בְּאַרְצוֹת וְאֶרֶץ מִצְרַיִם לֹא תִהְיֶה לְפִלְיָטָהּ

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.

43 מִיָּמָשָׁל בְּמִכְמַנֵּי הַזָּהָב וְהַכֶּסֶף וּבְכֹל חֲמֻדוֹת מִצְרַיִם 43
:מִיָּמָשָׁל בְּמִכְמַנֵּי הַזָּהָב וְהַכֶּסֶף וּבְכֹל חֲמֻדוֹת מִצְרַיִם

מִיָּמָשָׁל בְּמִכְמַנֵּי הַזָּהָב וְהַכֶּסֶף וּבְכֹל חֲמֻדוֹת מִצְרַיִם
מִיָּמָשָׁל בְּמִכְמַנֵּי הַזָּהָב וְהַכֶּסֶף וּבְכֹל חֲמֻדוֹת מִצְרַיִם

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 ἀποκρύφοις τοῦ χρυσοῦ καὶ τοῦ ἀργύρου καὶ ἐν πᾶσιν

ἐπιθυμητοῖς Αἰγύπτου καὶ Λιβύων καὶ Αἰθιόπων ἐν τοῖς ὀχυρώμασιν αὐτῶν.

43 kai kyrieusei en tois apokryphois tou chrysou kai tou argyrou

And he shall dominate by the concealed things of gold and of silver,

kai en pasin epithymētois 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.

יְהִי כְהִנְיָהוּ בְּכִלְיוֹת הַזָּהָב וְכִלְיוֹת הַכֶּסֶף 44
:וְהָיָה בְּכָל דָּבָר אֲשֶׁר יִשְׁמַע וְיִשְׁמַד וְיִשְׁמַח וְיִשְׁמַח

מִדְּוָשְׁמֵעוֹת יְבִהְלֵהוּ מִמְּזָרְחַ וּמִמְּצָפוֹן
וְיִצֵּא בְּחֵמָה גְּדֹלָה לְהַשְׁמִיד וְלִהְיוֹת רַבִּים:

44. ush'mu`oth y'bahaluhu mimiz'rach umitsaphon

w'yatsa' b'chema' g'dolah l'hash'mid ul'hacharim rabbim.

Dan11:44 But news from the east and from the north shall disturb him,

and he shall go forth with great wrath to destroy and to annihilate many.

<44> καὶ ἀκοαὶ καὶ σπουδαὶ 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.

וְהָיָה כְּהִנְיָהוּ בְּכִלְיוֹת הַזָּהָב וְכִלְיוֹת הַכֶּסֶף 45
:וְהָיָה בְּכָל דָּבָר אֲשֶׁר יִשְׁמַע וְיִשְׁמַד וְיִשְׁמַח וְיִשְׁמַח

מִדְּוָשְׁמֵעוֹת יְבִהְלֵהוּ בֵּין יָמִים לְהָר-צְבִי-קֹדֶשׁ
וְיִצֵּא עַד-קִצּוֹ וְאֵין עֹזֵר 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 σάβι ἅγιον· καὶ ἥξει ἕως μέρους αὐτοῦ, καὶ οὐκ ἔστιν ὁ ρυόμενος 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 hagian; 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.

ሕግ 145-60 ልማት የሚሰጥ የሥራ ልማት ፋኩን ጽ/ቤት
 ፋኩን ጽ/ቤት 10 የሥራ ልማት ፋኩን ጽ/ቤት-6 የሥራ ጽ/ቤት ጽ/ቤት
 :ሕግ 145-60 ልማት ፋኩን ጽ/ቤት

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.

·**12:1**· καὶ ἐν τῷ καιρῷ ἐκείνῳ ἀναστήσεται Μιχαὴλ ὁ ἀρχὼν ὁ μέγας ὁ ἐστηκὼς ἐπὶ τοὺς υἱοὺς τοῦ λαοῦ σου· καὶ ἔσται καιρὸς θλίψεως, θλίψις οἷα οὐ γέγονεν ἄφ' οὗ γεγένηται ἔθνος ἐπὶ τῆς γῆς ὥς τοῦ καιροῦ ἐκείνου· καὶ ἐν τῷ καιρῷ ἐκείνῳ σωθήσεται ὁ λαὸς σου, πᾶς ὁ εὗρεθις γεγραμμένος ἐν τῇ βίβλῳ.

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2. w'rabbim miy'sheney 'ad'math-`aphar yaqitsu 'eleh l'chayey `olam
w'eleh lacharaphoth l'dir'on `olam.

«2» καὶ πολλοὶ τῶν καθευδόντων ἐν γῆς χώματι ἐξεγερθήσονται, οὗτοι εἰς ζωὴν αἰώνιον καὶ οὗτοι εἰς ὀνειδισμόν καὶ εἰς αἰσχύνην αἰώνιον.

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houtoi eis zōēn aiōnion kai houtoi eis oneidismōn kai eis aischynēn aiōnion.
these unto life eternal, and these others unto scorning, and for shame eternal.

וְהַמְשַׁכְּלִים יִזְהָרוּ כְּזֹהָר הַרְקִיעַ
וּמִצְדֵּיקֵי 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.

וְאַתָּה דָּנִיֵּאל סִתֵּם הַדְּבָרִים וַחֲתֵם 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 διδαχθῶσιν 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.

וְהָיָה אֲנִי דָּנִיֵּאל וְהָיָה שְׁנַיִם אַחֲרָיִם עֹמְדִים אֶחָד הֵנָּה
לְשִׁפְתַּת הַיָּאֵר וְאֶחָד הֵנָּה לְשִׁפְתַּת 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.

אֶחָד מֵהֵנָּה וְאֶחָד מֵהַיָּרֵד וְאֶחָד מֵהַיָּרֵד וְאֶחָד מֵהַיָּרֵד
:אֶחָד מֵהַיָּרֵד וְאֶחָד מֵהַיָּרֵד וְאֶחָד מֵהַיָּרֵד וְאֶחָד מֵהַיָּרֵד

וַיֹּאמֶר לְאִישׁ לְבוּשׁ הַבְּדִים אֲשֶׁר מַמְעַל לְמִימֵי הַיָּאֵר
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 ἦν ἐπάνω τοῦ ὕδατος τοῦ ποταμοῦ Ἔως πότε τὸ πέρας ὧν 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?

וְאֶחָד מֵהֵנָּה וְאֶחָד מֵהַיָּרֵד וְאֶחָד מֵהַיָּרֵד וְאֶחָד מֵהַיָּרֵד
וְאֶחָד מֵהַיָּרֵד וְאֶחָד מֵהַיָּרֵד וְאֶחָד מֵהַיָּרֵד וְאֶחָד מֵהַיָּרֵד
וְאֶחָד מֵהַיָּרֵד וְאֶחָד מֵהַיָּרֵד וְאֶחָד מֵהַיָּרֵד וְאֶחָד מֵהַיָּרֵד
וְאֶחָד מֵהַיָּרֵד וְאֶחָד מֵהַיָּרֵד וְאֶחָד מֵהַיָּרֵד וְאֶחָד מֵהַיָּרֵד

וַיֹּאשְׁמַע אֶת-הָאִישׁ לְבוּשׁ הַבְּדִים אֲשֶׁר מַמְעַל
לְמִימֵי הַיָּאֵר וַיָּקָם וַיִּמְנוּ וַיִּשְׁמְאוּ אֶל-הַשָּׁמַיִם
וַיִּשָּׁבַע בְּחֵי הָעוֹלָם כִּי לְמוֹעֵד מוֹעֲדִים וַיִּחְצִי
וּכְכֻלּוֹת נַפְץ יָד-עַם-קִדְשׁ תִּכְלִינָה כָּל-אֶלֶּה:

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,
ὃς ἦν ἐπάνω τοῦ ὕδατος τοῦ ποταμοῦ, καὶ ὑψωσεν τὴν δεξιὰν αὐτοῦ
καὶ τὴν ἀριστεράν αὐτοῦ εἰς τὸν οὐρανὸν καὶ ὤμοσεν ἐν τῷ ζῶντι τὸν αἰῶνα ὅτι
Εἰς καιρὸν καιρῶν καὶ ἥμισυ καιροῦ· ἐν τῷ συντελεσθῆναι διασκορπισμὸν χειρὸς
λαοῦ ἡγιασμένου γνώσονται πάντα ταῦτα.

7 kai ēkousa tou andros tou endedymenou ta baddin,
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.

8. וְאֲנִי שָׁמַעְתִּי וְלֹא אָבִין וְאֶמְרָה אֲדֹנָי מָה אַחֲרִית אֵלֶּה: 8

ח וְאֲנִי שָׁמַעְתִּי וְלֹא אָבִין וְאֶמְרָה אֲדֹנָי מָה אַחֲרִית אֵלֶּה: 8
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?

9. ט וַיֹּאמֶר לְךָ דָּנִיֵּאל כִּי-סִתְּמִים וַחֲתֻמִּים הֵבָרִים עַד-עֵת קֵץ: 9

ט וַיֹּאמֶר לְךָ דָּנִיֵּאל כִּי-סִתְּמִים וַחֲתֻמִּים הֵבָרִים עַד-עֵת קֵץ: 9
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.

10. וְאֲנִי שָׁמַעְתִּי וְלֹא אָבִין וְאֶמְרָה אֲדֹנָי מָה אַחֲרִית אֵלֶּה: 10

יִתְּבָרְרוּ וַיִּתְּלַבְּנוּ וַיִּצְרְפוּ רַבִּים וְהַרְשִׁיעוּ רָשָׁעִים
וְלֹא יָבִינוּ כָּל־רָשָׁעִים וְהַמְשַׁכְּלִים 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.

וְהַמְשַׁכְּלִים יִתְּבָרְרוּ וַיִּתְּלַבְּנוּ וַיִּצְרְפוּ רַבִּים וְהַרְשִׁיעוּ רָשָׁעִים
וְלֹא יָבִינוּ כָּל־רָשָׁעִים וְהַמְשַׁכְּלִים יָבִינוּ:

יְאֻמֵּי־הַמַּעַל הַיּוֹסֵר הַתָּמִיד וְלִתֵּת שְׂקוּיָן שְׂמִים
יָמִים אֶלֶף מֵאָתַיִם וְתִשְׁעִים:

11. ume`eth husar hatamid w'latheth shiquets 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 διακόσιαι ἐνενήκοντα.

11 kai apo kairou parallaxeōs tou endelechismou kai tou dothēnai

And from the time of the alteration of the perpetual sacrifice, and the putting

bdelygma erēmōseōs hēmerai chiliai diakosiai enenēkonta.

of the abomination of desolation – days a thousand two hundred ninety.

וְהַמְשַׁכְּלִים יִתְּבָרְרוּ וַיִּתְּלַבְּנוּ וַיִּצְרְפוּ רַבִּים וְהַרְשִׁיעוּ רָשָׁעִים
וְלֹא יָבִינוּ כָּל־רָשָׁעִים וְהַמְשַׁכְּלִים יָבִינוּ:

יְבֹאֲשֵׁרִי הַמַּחֲכָה וַיִּגְיַע
לְיָמִים אֶלֶף שָׁלֹשׁ מֵאוֹת שְׁלֹשִׁים וְחֲמִשָּׁה:

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 chilias triakosias triakonta pente.
into days a thousand three hundred thirty-five.

יג ואתה לך לקץ ותנוח ותעמד לגדלך לקץ תזמין: 13

יג ואתה לך לקץ ותנוח ותעמד לגדלך לקץ תזמין:
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 κλῆρόν 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.