

Sepher Dani'El

Chapter 1

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

כט אֲדַרְשׁוּ-יְלֹמֵךְ מִלְּפָנֶיךָ כְּשֶׁבִרְשָׁתְךָ וְשָׁמַרְתָּ דָן1:1
:אֲדַרְשׁוּ אֶתְךָ מִלְּפָנֶיךָ לְשׁוֹשְׁרֵי אֶתְךָ

א בְּשָׁנָה שְׁלוֹשׁ לְמַלְכוּת יְהוֹיָקִים מֶלֶךְ-יְהוּדָה בָּא
נְבוּכַדְנֶצַּר מֶלֶךְ-בָּבֶל יְרוּשָׁלַם וַיִּצַר 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 ětei trítw tĥs basiléias Iwaqim basileōs Iouda ĥlthen
Nabouchodonosor basileūs Babylōnos eis Ierousalĥm kai ěpoliorkei autĥn.

1 En etei tritō tēs basileias Iōakim basileōs Iouda ělthen

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

Nabouchodonosor basileus Babylōnos eis Ierousalĥm kai epoliorkei autĥn.

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

אֲדַרְשׁוּ-יְלֹמֵךְ מִלְּפָנֶיךָ-כְּשֶׁבִרְשָׁתְךָ יְדַרְשׁוּ אֶתְךָ וְשָׁמַרְתָּ דָן2
אֲדַרְשׁוּ אֶתְךָ מִלְּפָנֶיךָ לְשׁוֹשְׁרֵי אֶתְךָ וְשָׁמַרְתָּ
:אֲדַרְשׁוּ אֶתְךָ מִלְּפָנֶיךָ לְשׁוֹשְׁרֵי אֶתְךָ וְשָׁמַרְתָּ

ב וַיִּתֵּן אֲדֹנָי בְּיָדוֹ אֶת-יְהוֹיָקִים מֶלֶךְ-יְהוּדָה
וּמִקְצֵת כְּלֵי בַיִת-הָאֱלֹהִים וַיְבִיאֵם אֶרֶץ-שִׁנְעָר
בַּיִת אֱלֹהִיו וְאֶת-הַכֵּלִים הַבִּיֵא בַיִת אוֹצֵר אֱלֹהִיו:

**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> kai ědōken kýrios ěn cheirĥ autou ton Iwaqim basilěa Iouda kai ěpō mérour tōw skeuōw oĥkou tou theou, kai ĥnegken autā eis gĥn Sennaar oĥkon tou theou autou. kai tā skeuĥ ěisĥnegken eis ton oĥkon thĥsaurou tou theou autou.

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 ěnegken auta eis gĥn 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 deity.

לְכַנָּסוֹת אֲשֶׁר לָקַח מִן־בְּיַד הַמֶּלֶךְ וְיָבִיאוּ אֵלָיו מִבְּנֵי יִשְׂרָאֵל
וּמִזֶּרַע הַמֶּלֶךְ וּמִן־הַפְּרִתִּים׃

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

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

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

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;

דְּיָלְדִים אֲשֶׁר אֵין־בָּהֶם כָּל־מְאֹמִים וְטוֹבֵי מְרֻאָה
וּמְשֻׁכְּלִים בְּכָל־חֻקֵּי וַיְדַעֵי דַעַת וּמְבִינֵי מִדְּעָה וְאֲשֶׁר
כֹּחַ בָּהֶם לְעִמּוּד בְּהִיכַל הַמֶּלֶךְ וְלְלַמְּדָם 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 ἰσχὺς 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 dianoumenous phronēsīn 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
וַיִּמְנָן הַמֶּלֶךְ לְהֵם הַיּוֹם בְּיוֹמוֹ מִפֶּתַח בַּיִת הַמֶּלֶךְ וּמִיַּיִן
מִשְׁתֵּי וּלְגַדְלָם שָׁנִים שְׁלוֹשׁ וּמִקְצֹתָם יַעֲמְדוּ לְפָנֵי הַמֶּלֶךְ׃

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

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

<5> καὶ διέταξεν αὐτοῖς ὁ βασιλεὺς τὸ τῆς ἡμέρας καθ' ἡμέραν ἀπὸ τῆς τραπέζης τοῦ βασιλέως καὶ ἀπὸ τοῦ οἴνου τοῦ πότου αὐτοῦ καὶ θρέψαι αὐτοὺς ἔτη τρία καὶ μετὰ ταῦτα 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 חֲנַנְיָהּ מִשָּׂאֵל וְעֶזְרָיָה׃

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

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

<6> καὶ ἐγένετο ἐν αὐτοῖς ἐκ τῶν υἱῶν Ἰουδα Δανιηλ καὶ 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
זְוִיָּשָׁם לָהֶם שֵׁר הַסְּרִיסִים שִׁמּוֹת וַיִּשְׁם לְדָנִיֵּאל בְּלִטְשַׁאצַּר
וּלְחֲנַנְיָהּ וּלְמִשָּׂאֵל מִיִּשְׁךְ וּלְעֶזְרָיָה עֶבֶד נְגוּ׃

7. wayasem lahem sar hasarisim shemoth wayasem l'Dani'El Bel't'sha'tsarsar

w'laChanan'Yah Shad'arak 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 Ανανια Σεδραχ καὶ τῷ Μισαηλ Μισαχ καὶ τῷ Αζαρια Αβδευαγω.

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.

יָצַא דָּנִיֵּאל בְּפִתְּחַי הַמֶּלֶךְ וַיִּבְקֹשׁ מִשָּׂר הַסְּרִיסִים לֹא יִתְּאָאֵל׃
:לְכַתְּבָה לְךָ דָּנִיֵּאל בְּפִתְּחַי הַמֶּלֶךְ וַיִּבְקֹשׁ מִשָּׂר הַסְּרִיסִים לֹא יִתְּאָאֵל׃

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

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

<8> καὶ ἔθετο Δανιηλ ἐπὶ τὴν καρδίαν αὐτοῦ ὡς οὐ μὴ ἀλισγηθῆ ἔν τῇ τραπέζῃ τοῦ βασιλέως καὶ ἐν τῷ οἴνῳ τοῦ πότου αὐτοῦ, καὶ ἤξιωσε τὸν ἀρχιευννοῦχον ὡς οὐ μὴ ἀλισγηθῆ.

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

טוֹיִתֵן הָאֱלֹהִים אֶת-דָּנִיֵּאל לְחֶסֶד וּלְרַחֲמִים לְפָנָי שֵׁר הַסְּרִיסִים׃
אֶפְתַּח לְכַתְּבָה לְךָ דָּנִיֵּאל בְּפִתְּחַי הַמֶּלֶךְ וַיִּבְקֹשׁ מִשָּׂר הַסְּרִיסִים לֹא יִתְּאָאֵל׃

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 ἀρχιευννοῦχου.

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.

יִשְׂרָאֵל אָמַר שֶׁר הַסָּרִיסִים לְדָנִיֵּאל יְהִי אֲנִי אֶת-אֲדֹנָי הַמֶּלֶךְ
אֲשֶׁר מִנָּה אֶת-מֵאֲכָלְכֶם וְאֶת-מִשְׁתֵּיכֶם
אֲשֶׁר לָמָּה יִרְאֶה אֶת-פְּנֵיכֶם זֹעֲפִים מִן-הַיְלָדִים
אֲשֶׁר כְּגִילְכֶם וְחִיבְתֶם 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.

יִשְׂרָאֵל אָמַר שֶׁר הַסָּרִיסִים לְדָנִיֵּאל יְהִי אֲנִי אֶת-אֲדֹנָי הַמֶּלֶךְ
אֲשֶׁר מִנָּה אֶת-הַמְּלָצָר אֲשֶׁר מִנָּה אֶת-מֵאֲכָלְכֶם וְאֶת-מִשְׁתֵּיכֶם
אֲשֶׁר לָמָּה יִרְאֶה אֶת-פְּנֵיכֶם זֹעֲפִים מִן-הַיְלָדִים
אֲשֶׁר כְּגִילְכֶם וְחִיבְתֶם אֶת-רֹאשִׁי לַמֶּלֶךְ׃

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

Dan1:11 But Dani'El said to the overseer whom the chief of the eunuchs had appointed
over Dani'El, ChananYah, Misha'El and AzarYah,

<11> καὶ εἶπεν Δανιηλ πρὸς Ἀμελσαδ, ὃν κατέστησεν ὁ ἀρχιευνούχος ἐπὶ Δανιηλ,

Ανανιαν, Μισαηλ, Αζαριαν

11 kai **eipen Daniēl pros Amelsad**, **hon katestēsēn ho archieunouchos epi Daniēl**,
And **Daniel said to Melzar**, **whom placed the chief eunuch over Daniel**,
Ananian, Misaēl, Azarian
and **Hananiah**, and **Mishael**, and **Azariah**.

יבנס-נא את-עבדך ימים עשרה ויהנו-לנו מן-הזרעים
ונאכלה ומים ונשתה:

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

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

<12> Πείρασον δὴ τοὺς παῖδας σου ἡμέρας δέκα,
καὶ δότωσαν ἡμῖν ἀπὸ τῶν σπερμάτων, καὶ φαγόμεθα καὶ ὕδωρ πίομεθα.

12 **Peirason dē tous paidas sou hēmeras deka**,
Test now indeed your servants days ten;

kai **dotōsan hēmin apo tōn spermatōn**,
and let there be given to **us from the seeds!**

kai **phagometha kai hydōr piometha**;
and **we shall eat of it**, and **water we shall drink**.

יג ויהאוי לפניך מראינו ומראה הילדים האכלים
את פתבג המלך וכאשר תראה עשה עם-עבדך:

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

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

<13> καὶ ὀφθῆτωσαν ἐνώπιόν σου αἱ ἰδέαι ἡμῶν
καὶ αἱ ἰδέαι τῶν παιδαρίων τῶν ἐσθιοντῶν τὴν τράπεζαν τοῦ βασιλέως,
καὶ καθὼς ἂν ἴδῃς ποιήσον μετὰ τῶν παίδων σου.

13 kai **ophthētōsan enōpion sou hai ideai hēmōn** kai **hai ideai tōn paidariōn**
And let be seen before you **our shape!** and **the shapes of the boys**

tōn esthiontōn tēn trapezan tou basileōs,
of the ones eating at **the table of the king**.

kai **kathōs an idēs poiēson meta tōn paidōn sou**.

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

יד וישמע להם לדבר הזה וינסם ימים עשרה:
יד וישמע להם לדבר הזה וינסם ימים עשרה:

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

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

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

14 kai eisēkousen autōn kai epeirasen autous hēmeras deka.

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

15
טוּ וּמְקֻצֵּת יָמִים עֲשָׂרָה נִרְאָה מִרְאֵיהֶם טוֹב
וּבְרִיאֵי בָשָׂר מִן־כָּל־הַיְלָדִים הָאֲכָלִים אֶת 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 ὠράθησαν αἱ ἰδέαι 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
טוּ וַיְהִי הַמֶּלֶצֶר נִשְׂא אֶת־פֶּתֶבַּגָּם
וַיִּין מִשְׁתֵּיהֶם וַנְתֵן לָהֶם זֶרְעֵנִים:

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
יְזַוְהִי־לָדִים הָאֵלֶּה אֶרְבַּעַתָּם נָתַן לָהֶם הָאֵלֶּהִים מִדָּע
וְהַשְּׂכֵל בְּכָל־סֵפֶר וְחֻכְמָה וְדַגְיָאֵל הַבֵּין בְּכָל־חֲזוֹן וַחֲלֻמוֹת:

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 wa chalomoth.

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

<17> καὶ τὰ παιδάρια ταῦτα, οἱ τέσσαρες αὐτοί,
ἔδωκεν αὐτοῖς ὁ θεὸς σύνεσιν καὶ φρόνησιν ἐν πάσῃ γραμματικῇ καὶ σοφίᾳ·
καὶ Δανιηλ συνῆκεν ἐν πάσῃ 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 enypniois.
And Daniel perceived in every vision and in dreams.

יְחִוּלְמִקְצַת הַיָּמִים אֲשֶׁר-אָמַר הַמֶּלֶךְ לְהַבְיָאָם
וַיְבִיאָם שָׂר הַסְּרִיסִים לְפָנָי נְבֻכַדְנֶצְצַר׃

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 Nebukadnetsar.

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

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

יְטוּיְדַבֵּר אִתָּם הַמֶּלֶךְ וְלֹא נִמְצָא מִכֻּלָּם כְּדַנְיָאֵל חֲנַנְיָהּ מִיִּשְׂרָאֵל
וַעֲזַרְיָהּ וַיַּעֲמָדוּ לְפָנָי הַמֶּלֶךְ׃

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

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

<19> καὶ ἐλάλησεν μετ' αὐτῶν ὁ βασιλεὺς,
καὶ οὐχ εὐρέθησαν ἐκ πάντων αὐτῶν ὅμοιοι Δανιηλ
καὶ Ανανια καὶ Μισαηλ καὶ 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 **Misrael**, and **Azariah**; and **they stood before the king**.

כּוֹכַל דְּבַר חֲכָמַת בִּינָה אֲשֶׁר-בִּקֵּשׁ מֵהֶם הַמֶּלֶךְ וַיִּמְצְאוּ
עֲשָׂר יָדוֹת עַל כָּל-הַחֲרָטְמִים הָאֲשָׁפִים אֲשֶׁר בְּכָל-מְלָכוֹתָו׃

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

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

<20> καὶ ἐν παντὶ ῥήματι σοφίας καὶ ἐπιστήμης, ὧν ἐζήτησεν παρ' αὐτῶν ὁ 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 epaoidous 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.

כּאֲוִיָּהִי הַנִּיֵּאֵל עַד-שָׁנַת אַחַת לְכוֹרֶשׁ הַמֶּלֶךְ׃ כ

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 Κύρου τοῦ βασιλέως.

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

Chapter 2

אֲוִיָּהִי הַנִּיֵּאֵל עַד-שָׁנַת אַחַת לְכוֹרֶשׁ הַמֶּלֶךְ׃ כ
אֲוִיָּהִי הַנִּיֵּאֵל עַד-שָׁנַת אַחַת לְכוֹרֶשׁ הַמֶּלֶךְ׃ כ
אֲוִיָּהִי הַנִּיֵּאֵל עַד-שָׁנַת אַחַת לְכוֹרֶשׁ הַמֶּלֶךְ׃ כ

1. ubish'nath sh'tayim l'mal'kuth N'bukad'nettsar chalam
N'bukad'nettsar chalomoth watith'pa'em rucho ush'natho nih'y'thah `alayu.

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

<2:1> Ἐν τῷ ἔτει τῷ δευτέρῳ τῆς βασιλείας Ναβουχοδοноσορ ἠνυπνιάσθη Ναβουχοδοноσορ ἐνύπνιον,

καὶ ἐξέστη τὸ πνεῦμα αὐτοῦ, καὶ ὁ ὕπνος αὐτοῦ ἐγένετο ἀπ' αὐτοῦ.

1 En tō etei tō deuterō tēs basileias Nabouchodonosor
In the year second of the kingdom of Nebuchadnezzar,
ēnypniasthē Nabouchodonosor enypnion,
dreamed Nebuchadnezzar a dream,

kai exestē to pneuma autou, kai ho hypnos autou egeneto ap' autou.
and was startled his spirit, and his sleep went from him.

בַּיּוֹמֵר הַמֶּלֶךְ לְקַרְאֵ לְחַרְטֻמִּים וְלְאַשְׁפִּים וְלַמְכַשְׁפִּים
וּלְכַשְׁדִּים לְהַגִּיד לְמֶלֶךְ חֲלֹמוֹתָיו וַיְבִיאוּ וַיַּעֲמְדוּ לְפָנַי הַמֶּלֶךְ׃

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

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

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

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

גַּבְיָאֵמֶר לָהֶם הַמֶּלֶךְ חֲלֹם חֲלֹמֹתַי
וַתַּפְעֶם רוּחִי לְדַעַת אֶת-הַחֲלוֹם׃

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.

וַיְבִיאוּ אֵת-חֲלֹמוֹתָיו וַיַּעֲמְדוּ לְפָנַי הַמֶּלֶךְ׃

דַּוִּדְבְּרוּ הַכַּשְׂדִּים לַמֶּלֶךְ אֲרַמִּית מִלְכָּא לְעֵלְמִין חַיִּי
אָמַר חֵלְמָא לְעַבְדֵּיךָ וּפְשָׁרָא נְחִוּא:

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 εἶπὸν τὸ ἐνύπνιον τοῖς παισίν σου, καὶ τὴν σύγκρισιν ἀναγγελοῦμεν.

4 kai elalēsan hoi Chaldaioi tō basilei Syristi Basileu, eis tous aiōnas zēthi;

And spoke the Chaldeans to the king in Syriac, O king, into the eons live!

sy eipon to enypnion tois paisin sou,

You tell the dream to your servants!

kai tēn sygkrisin anaggeloumen.

and the interpretation of it we shall announce.

חַיִּי אֲמַר לְעַבְדֵּיךָ וּפְשָׁרָא נְחִוּא
מִלְכָּא לְעֵלְמִין חַיִּי אֲמַר לְעַבְדֵּיךָ
וּפְשָׁרָא נְחִוּא: מִלְכָּא לְעֵלְמִין חַיִּי

הַעֲנֵה מִלְכָּא וְאָמַר לְכַשְׂדִּיָּא מִלְתָּא מְנִי אֲזִדָּא הֵן
לָא תְהוֹדְעוּנִי חֵלְמָא וּפְשָׁרָהּ הַהִמִּין תְּתַעְבְּדוּן
וּבְתִיכּוֹן נְוָלִי יִתְשָׁמוּן:

5. `aneh mal'ka' w'amar l'Kas'daye' mil'tha' mini 'az'da' hen la' th'hod'unani
chel'ma' uphish'reh hadamin tith'ab'dun ubateykon n'wali yit'samun.

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

<5> ἀπεκρίθη ὁ βασιλεὺς καὶ εἶπεν τοῖς Χαλδαίοις Ὁ λόγος ἀπ' ἐμοῦ ἀπέστη·
ἐὰν μὴ γνωρίσητέ μοι τὸ ἐνύπνιον καὶ τὴν σύγκρισιν αὐτοῦ,
εἰς ἀπόλειαν ἔσεσθε, καὶ οἱ οἴκοι ὑμῶν διαρπαγῆσονται·

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

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

ean mē gnōrisēte moi to enypnion kai tēn sygkrisin autou,

If then you should not make known to me the dream and the interpretation of it,

eis apōleian esesthe, kai hoi oikoi hymōn diarpagēsontai;

for destruction you shall be, and your houses shall be torn in pieces.

וְהֵן חֵלְמָא וּפְשָׁרָהּ תְּתַעְבְּדוּן מִתְּנָן וּנְבִזְבָּה
וּיִקָּר שְׁגִיָּא תְּקַבְּלוּן מִן-קְדָמִי לְהֵן חֵלְמָא וּפְשָׁרָהּ הַהִמִּין:

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> εὐὰν 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!

זענו תנבנות ואמרין מלכא חלמא יאמר לעבדוהי
ופשרה נהחרה:

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

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

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

7 **apekrithēsan deuteron kai eipan Ho basileus eipato to enypnion**
They answered a second time and said, the king Let tell the dream
tois paisin autou, kai tēn sygkrisin autou anangeloumen.
to his servants! and the interpretation of it we shall announce.

חענה מלכא ואמר מן-יציב ידע אנה די עקנא אנתון
זבנין כל-קבל די חזיתון די אזהא מני מלתא:

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 ἀπέστη ἀπ' ἐμοῦ τὸ ῥῆμα·

8 **apekrithē ho basileus kai eipen Ep' alētheias oida egō hoti kairon hymeis exagorazete,**
And answered the king and said, In truth I know that time you buy back,
kathoti eidete hoti apestē ap' emou to hrēma;
even in so far as you knew that departed from me the word.

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 טְהִי הֵן-חֲלֹמָא לָא תְהוּדְעַנְנִי חֲדָה-הִיא דְתִכּוֹן וּמְלָה כְדָבָה
 וְשִׁחִיתָהּ הַזְמַנְתּוֹן לְמֵאמַר קְדָמִי עַד הִי עֲדָנָא
 יִשְׁתַּנָּא לְהֵן חֲלֹמָא אֲמַרוּ לִי וְאֲנֹכֶּה הִי בְשֵׁרָה תְהִחְוֹנְנִי:

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

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

<9> εὰν οὖν τὸ ἐνύπνιον μὴ ἀναγγείλητέ μοι, οἶδα ὅτι ῥῆμα ψευδὲς
 καὶ διεφθαρμένον συνέθεσθε εἰπεῖν ἐνώπιόν μου, ἕως οὗ ὁ καιρὸς παρέλθῃ·
 τὸ ἐνύπνιον μου εἶπατέ μοι, καὶ γνώσομαι ὅτι τὴν σύγκρισιν αὐτοῦ ἀναγγελεῖτέ μοι.

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

4xw92-60 774 2x24-46 729742 4767-749 42475 270 10
 99 767-67 24 699-67 327436 6722 4767 x67 24
 :24772 7742 7048-676 64w 46 3747 367 026747
 יַעֲנֵנִי כִשְׂדֵיִא קְדָם-מְלָכָא וְאֲמַרְיִן לָא-אֵיתִי אֲנִישׁ עַל-יַבְשֵׁתָא
 הִי מַלְתַּת מְלָכָא יוֹכַל לְחַחְוָיָהּ כָּל-קָבֵל הִי כָּל-מְלָךְ רַב
 וְשִׁלִּיט מְלָךְ כְּדָנָה לָא שְׂאֵל לְכָל-חַרְטָם וְאֲשַׁף וְכִשְׂדֵי:

**10. `ano Kas'daye' qadam-mal'ka' w'am'rin la'-'ithay 'anash `al-yabesh'ta'
 di milath mal'ka' yukal l'hachawayah kal-qabel di kal-melek rab
 w'shalit milah kid'nah la' sh'el l'kal-char'tom w'ashaph w'Kas'day.**

Dan2:10 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.

אָמַרְתָּ הַמֶּלֶךְ וְאָחָרָן לֹא יִתְּנָהּ לָנוּ אִישׁ אֶחָד וְאִישׁ אֶחָד
 אֲשֶׁר יִשְׁאֵל בְּפִי הַמֶּלֶךְ וְיִגְדַּל בְּעֵינֵי הַמֶּלֶךְ וְיִתְּנָהּ לָנוּ
 אִישׁ אֶחָד וְאִישׁ אֶחָד אֲשֶׁר יִשְׁאֵל בְּפִי הַמֶּלֶךְ וְיִגְדַּל בְּעֵינֵי הַמֶּלֶךְ
 וְיִתְּנָהּ לָנוּ אִישׁ אֶחָד וְאִישׁ אֶחָד אֲשֶׁר יִשְׁאֵל בְּפִי הַמֶּלֶךְ
 וְיִגְדַּל בְּעֵינֵי הַמֶּלֶךְ וְיִתְּנָהּ לָנוּ אִישׁ אֶחָד וְאִישׁ אֶחָד

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, βαρὺς, καὶ ἕτερος οὐκ ἔστιν,
 ὃς ἀναγγελεῖ αὐτὸν ἐνώπιον τοῦ βασιλέως,
 ἀλλ' ἢ θεοί, ὧν οὐκ ἔστιν ἡ κατοικία μετὰ πάσης σαρκός.

11 hoti ho logos, hon ho basileus eperōtā, barys, kai heteros ouk estin,
For the word which the king asks is heavy, and no other there is
hos anaggelei auton enōpion tou basileōs, all' ē theoi,
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.

וַיִּזְעַק בָּבֶלֶת וְכָל־חַכְמֵי־בָבֶלֶת
 וַיֹּאמְרוּ אִלְהֵינוּ אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי
 וְכָל־חַכְמֵי־בָבֶלֶת וְכָל־חַכְמֵי־בָבֶלֶת וְכָל־חַכְמֵי־בָבֶלֶת
 וְכָל־חַכְמֵי־בָבֶלֶת וְכָל־חַכְמֵי־בָבֶלֶת וְכָל־חַכְמֵי־בָבֶלֶת
 וְכָל־חַכְמֵי־בָבֶלֶת וְכָל־חַכְמֵי־בָבֶלֶת וְכָל־חַכְמֵי־בָבֶלֶת

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.

וַיִּזְעַק בָּבֶלֶת וְכָל־חַכְמֵי־בָבֶלֶת
 וַיֹּאמְרוּ אִלְהֵינוּ אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי
 וְכָל־חַכְמֵי־בָבֶלֶת וְכָל־חַכְמֵי־בָבֶלֶת וְכָל־חַכְמֵי־בָבֶלֶת
 וְכָל־חַכְמֵי־בָבֶלֶת וְכָל־חַכְמֵי־בָבֶלֶת וְכָל־חַכְמֵי־בָבֶלֶת
 וְכָל־חַכְמֵי־בָבֶלֶת וְכָל־חַכְמֵי־בָבֶלֶת וְכָל־חַכְמֵי־בָבֶלֶת

וּבְעוֹ דְנִיָּאל וְחַבְרוּהִי לְהַתְקַטְּלָהּ: 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.

כַּחַסְדֹּם-גַּי יַצְרֵי־לֹא מִן־עַם לְאַרְיֹךְ רַב־טַבָּחָיָא
:לֹא מִן־עַם לְאַרְיֹךְ רַב־טַבָּחָיָא
יֵד בְּאַרְיֹן דְּנִיָּאל הַתִּיב עֲטָא וְטָעַם לְאַרְיֹךְ רַב־טַבָּחָיָא
דִּי מְלָכָא דִּי נָפַק לְקַטְּלָהּ לְחַכְיָיִם בְּבָבֶל:

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

Dan2:14 Then Dani'El answered with counsel and insight to Aryok,
the captain of the king's bodyguard, who had gone forth to slay the wise men of Babel;

<14> τότε Δανιηλ ἀπεκρίθη βουλὴν καὶ γνώμην τῷ Αριωχ τῷ 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.

כַּחַסְדֹּם אֶמַר-לֹא מִן־עַם לְאַרְיֹךְ רַב־טַבָּחָיָא
:לְאַרְיֹךְ רַב־טַבָּחָיָא מִן־עַם לְאַרְיֹךְ רַב־טַבָּחָיָא
טו עָנָה וְאָמַר לְאַרְיֹךְ שְׁלִיטָא דִּי-מְלָכָא עַל-מָה דְתָא
מְחַצְפָּה מִן-קָדָם מְלָכָא אֶרְיֹן מְלָתָא הוֹדַע אֶרְיֹךְ לְדְנִיָּאל:

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> Ἄρχων τοῦ βασιλέως, περὶ τίνος ἐξῆλθεν ἡ γνώμη ἢ ἀναιδῆς 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.

אָל-יִצְחָק וְיִשְׂרָאֵל אֵלֶיךָ יְיָ אֱלֹהֵינוּ לְפָנֶיךָ 16
 אֵלֶיךָ אֲנִי מִשְׁאֵל
 טוֹדוֹתֶיךָ לְעַל וּבְעָה מִן-מַלְכָּא דִּי זְמַן יִבְתֵּן-לְהָ
 וּבְשָׂרָא לְהַחְוִיָּה לְמַלְכָּא: פ

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

Dan2:16 So 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.

לְפָנֶיךָ אֲנִי מִשְׁאֵל לְפָנֶיךָ אֵלֶיךָ יְיָ אֱלֹהֵינוּ לְפָנֶיךָ 17
 אֵלֶיךָ אֲנִי מִשְׁאֵל
 יִזְאַדְיִן דְּגִיָּא לְבֵיתָהּ אַזְל וְלְחַנְנִיָּה מִיִּשְׂאֵל
 וְעִזְרָיָה חֲבֵרֹהֵי מַלְתָּא הוֹרַע:

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

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

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

17 kai eisēlthen Daniēl eis ton oikon autou kai tō Anania
And Daniel went into his house, and to Hananiah,
kai tō Misaēl kai tō Azaria tois philois autou to hrēma egnōrisen;
and to Mishael, and to Azariah his friends the saying to make known.

אֲנִי מִשְׁאֵל לְפָנֶיךָ אֵלֶיךָ יְיָ אֱלֹהֵינוּ לְפָנֶיךָ 18
 אֵלֶיךָ אֲנִי מִשְׁאֵל
 יַחְוִיָּה מִן-קְדָם אֱלֹהֵי שְׁמַיָּא עַל-רָזָה דְּהָהּ דִּי
 לֹא יִהְבְּדוּן דְּגִיָּא לְוַחְבְּרוֹהֵי עִם-שְׂאֵר חַכְיָמֵי 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 οἰκτιρμους 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.

יְבִיאֵם יְבִיאֵם יְבִיאֵם יְבִיאֵם יְבִיאֵם יְבִיאֵם יְבִיאֵם יְבִיאֵם יְבִיאֵם יְבִיאֵם 19
:יְבִיאֵם יְבִיאֵם יְבִיאֵם יְבִיאֵם יְבִיאֵם יְבִיאֵם יְבִיאֵם יְבִיאֵם יְבִיאֵם יְבִיאֵם
יֵט אֲדַבֵּר לְדַגְנִיאַל בְּחִזְוֹן דִּי-לֵילִיאַ רַזָּה גְּלִי אֲדַבֵּר
דַּגְנִיאַל בְּרִדְךָ לְאֵלֵהּ שְׁמַיָּא:

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

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

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

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

כְּעֵנָה דַּגְנִיאַל וְאָמַר לְהוּא שְׁמַיָּא דִּי-אֵלֵהּ אֲדַבֵּר מִן-עַלְמָא
וְעַד-עַלְמָא דִּי חֲכַמְתָּא וְגַבְוַתָּא דִּי לֵה-הִיא:

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

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

<20> Δανιηλ καὶ εἶπεν Εἶη τὸ ὄνομα τοῦ θεοῦ εὐλογημένον ἀπὸ τοῦ αἰῶνος
καὶ ἕως τοῦ αἰῶνος, ὅτι ἡ σοφία καὶ ἡ σύνεσις αὐτοῦ ἐστίν·

20 Daniēl kai eipen Eiē to onoma tou theou eulogēmenon apo tou aiōnos
And he said, May it be – the name of Elohim being blessed from the eon
kai heōs tou aiōnos, hoti hē sophia kai hē synesis autou estin;
and unto the eon, for the wisdom and the might are his.

כֵּן וְהוּא מְהַשְׁנֵא עַדְגְּנִיאַ וְזַמְנִיאַ מְהַעֲבִידָה מְלָכִין וּמְהַקְרִים
:כֵּן וְהוּא מְהַשְׁנֵא עַדְגְּנִיאַ וְזַמְנִיאַ מְהַעֲבִידָה מְלָכִין וּמְהַקְרִים 21

מְלָכִין יִהְיֶה חֻכְמָתָא לְחַכְמִין וּמְנַדְעָא לְדַעֵי בִינָה:

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

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

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

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

כַּחֲמַתְּךָ אֲנִי יָדָע וְכַחֲמַתְּךָ אֲנִי יָדָע
:כַּחֲמַתְּךָ אֲנִי יָדָע וְכַחֲמַתְּךָ אֲנִי יָדָע

כב הוא גלא עמיקתא ומסתרתא ידע מה בחשוקא
ונדירא עמה שרא:

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

Dan2:22 It is He who reveals the profound and hidden things;
He knows what is in the darkness, and the light dwells with Him.

<22> αὐτὸς ἀποκαλύπτει 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.

אֲנִי יָדָע וְכַחֲמַתְּךָ אֲנִי יָדָע
כַּחֲמַתְּךָ אֲנִי יָדָע וְכַחֲמַתְּךָ אֲנִי יָדָע
:כַּחֲמַתְּךָ אֲנִי יָדָע וְכַחֲמַתְּךָ אֲנִי יָדָע

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

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

Dan2:23 To You, O the El of my fathers, I give thanks and praise,
for You have given me wisdom and power; Even now You have made known to me
what we requested of You, for You have made known to us the king's matter.

<23> σοί, ὁ θεὸς τῶν πατέρων μου, ἔξομολογοῦμαι καὶ αἰνῶ, ὅτι σοφίαν
καὶ δύναμιν ἔδωκάς μοι καὶ νῦν ἐγνώρισάς μοι ἃ ἠξίωσαμεν παρὰ σοῦ

καὶ τὸ ὄραμα τοῦ βασιλέως ἐγνώρισάς μοι.

23 **soi, ho theos tōn paterōn mou, exomologoumai kai ainō,**
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.

כַּיְלִיךָ מִיָּדְךָ אֱלֹהֵי אֲבוֹתַי לְעֹמֵל וּלְפָנַי לְפָנֶיךָ אֲנִי מְשַׁבַּח וְלֹא אֶמְרֶה לֵּאלֹהֵי אֲחֵרִים
לְהוֹדוֹתָ לְחַכְמֵי בָבֶל וְכֵן אֶמְרֶה לֵּאלֹהֵי אֲחֵרִים לְחַכְמֵי בָבֶל
אֲלֵהוֹדוֹתָ הַעֲלֵנִי קִדְמָה מִלְּפָנֶיךָ וּפְשֻׁרָא לְמִלְּפָנֶיךָ אֲחִיאֵם׃

24. **kai-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' `achau'e'.

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

כַּיְלִיךָ מִיָּדְךָ אֱלֹהֵי אֲבוֹתַי לְעֹמֵל וּלְפָנַי לְפָנֶיךָ אֲנִי מְשַׁבַּח וְלֹא אֶמְרֶה לֵּאלֹהֵי אֲחֵרִים
לְהוֹדוֹתָ לְחַכְמֵי בָבֶל וְכֵן אֶמְרֶה לֵּאלֹהֵי אֲחֵרִים לְחַכְמֵי בָבֶל
אֲלֵהוֹדוֹתָ הַעֲלֵנִי קִדְמָה מִלְּפָנֶיךָ וּפְשֻׁרָא לְמִלְּפָנֶיךָ אֲחִיאֵם׃

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 sykrima tō basilei anaggelei.

one who the interpretation to the king shall announce.

יָצָא אֲרִיּוֹךְ בְּחֵץ מִלְּפָנֵי הַמֶּלֶךְ וַיִּבְרָא אֶת דָּנִיֵּאל בְּעֵינָיו וַיֹּאמֶר לְדָנִיֵּאל הֲיָכִיחַ לְךָ לְהוֹדִיעַתִּי וּפְשָׁרָהּ׃

כּוֹעֵנָה מִלְּפָנֵי הַמֶּלֶךְ וַיֹּאמֶר לְדָנִיֵּאל הֲיָכִיחַ לְךָ לְהוֹדִיעַתִּי וּפְשָׁרָהּ׃

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

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

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

26 kai apekrithē ho basileus kai eipen tō Daniēl, hou to onoma Baltasar

And answered the king and said to Daniel, of which the name was Belteshazzar,

Ei dynasai moi anageilai to enypnion,

Are you able to announce to me the dream

ho eidon, kai tēn sykrisin autou?

which I beheld, and the interpretation of it?

כִּי עָנָה דָּנִיֵּאל לְפָנֵי הַמֶּלֶךְ וַיֹּאמֶר הֲיָכִיחַ לְךָ לְהוֹדִיעַתִּי וּפְשָׁרָהּ׃

כִּי עָנָה דָּנִיֵּאל לְפָנֵי הַמֶּלֶךְ וַיֹּאמֶר הֲיָכִיחַ לְךָ לְהוֹדִיעַתִּי וּפְשָׁרָהּ׃

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, ἐπαιδῶν, γαζαρηνῶν ἀναγγεῖλαι τῷ βασιλεῖ,

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

And Daniel answered before the king, and he said, The mystery
 ho ho basileus eperōta, ouk estin sophōn, magōn, epaidōn, gazarēnōn
 which the king asks is not of wise men, magi, enchanters, astrologers,
 anageilai tō basilei,
 to announce to the king.

כַּיְיָ לְמֶלֶךְ הַמַּלְכִּים אֲנִי אֶתְּנֶה לְךָ אֶתְּנֶה לְךָ אֶתְּנֶה לְךָ 28
 יָמֵי חַיֵּיךָ כִּי אֲנִי אֶתְּנֶה לְךָ אֶתְּנֶה לְךָ אֶתְּנֶה לְךָ
 אֶתְּנֶה לְךָ אֶתְּנֶה לְךָ אֶתְּנֶה לְךָ אֶתְּנֶה לְךָ

כח בָּרַם אֵתִי אֱלֹהִים בְּשִׁמְיָא וְגַלְיָא הַזֵּין וְהוֹרַע לְמִלְכָּא
 נְבוּכַדְנֶצַּר מָה דִּי לְהוּא בְּאַחַרִּית יוֹמֵיָא חֲלֻמָּךְ
 וְחֲזוֹן רֵאשִׁיךָ עַל־מִשְׁכַּבְּךָ הִנֵּה 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> ἄλλ' ἢ ἔστιν θεὸς ἐν οὐρανῷ ἀποκαλύπτων μυστήρια καὶ ἐγνώρισεν τῷ βασιλεῖ
 Ναβουχοδονοσορ ἃ δεῖ γενέσθαι ἐπ' ἐσχάτων τῶν ἡμερῶν.
 τὸ ἐνύπνιον σου καὶ αἱ ὁράσεις τῆς κεφαλῆς σου ἐπὶ τῆς κοίτης σου τοῦτό ἐστιν.

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

kai egnōrisen tō basilei Nabouchodonosor
 and he made known to king Nebuchadnezzar

ha dei genesthai ep' eschatōn tōn hēmerōn.
 what must take place at the last of the days.

to enyption sou kai hai horaseis tēs kephalēs sou epi tēs koitēs sou touto estin.
 The dream of yours, and the visions of your head upon your bed, is this,

כַּיְיָ לְמֶלֶךְ הַמַּלְכִּים אֲנִי אֶתְּנֶה לְךָ אֶתְּנֶה לְךָ 29
 יָמֵי חַיֵּיךָ כִּי אֲנִי אֶתְּנֶה לְךָ אֶתְּנֶה לְךָ אֶתְּנֶה לְךָ

כַּט אֲנִתָּה מִלְכָּא רֵעִיוֹנָךְ עַל־מִשְׁכַּבְּךָ סְלִקוּן מָה דִּי
 לְהוּא אַחֲרֵי הִנֵּה וְגַלְיָא הוֹדְעָךְ מָה־דִּי לְהוּא:

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

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

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

29 sy basileu, hoi dialogismoi sou epi tēs koitēs sou anebēsan
 You, O king, your thoughts upon your bed ascended

ti dei genesthai meta tauta,
 to what must take place after these things.

kai ho apokalyptōn mystēria egnōrisen soi ha dei genesthai.

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

כַּעֲשֵׂה אֶת־הַמִּסְתֵּרִים וְגַם אֶת־הַדְּבָרִים אֲשֶׁר יֵשׁוּ אֲנִי יוֹדֵעַ לְךָ
וְגַם אֶת־הַמִּסְתֵּרִים אֲשֶׁר יֵשׁוּ אֲנִי יוֹדֵעַ לְךָ
:וְגַם אֶת־הַדְּבָרִים אֲשֶׁר יֵשׁוּ אֲנִי יוֹדֵעַ לְךָ

לְוַאֲנֵה לֹא בְּחֻכְמָה דִּי־אֵיִתִּי בִּי מִן־כָּל־חֵיִיא רְזָא
דְּנָה גְּלִי לִי לְהֵן עַל־הַדְּבָרִת דִּי פְּשָׂרָא לְמַלְכָּא יְהוּדָעִין
וְרַעֲיוֹנֵי לְבָבָךְ תְּנַדְעַ:

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 οὐσῇ ἐν ἐμοὶ παρὰ πάντας τοὺς ζῶντας τὸ μυστήριον τοῦτο ἀπεκαλύφθη, ἀλλ' ἕνεκεν τοῦ τὴν σύγκρισιν τῷ βασιλεῖ γνωρίσαι, ἵνα τοὺς διαλογισμοὺς τῆς καρδίας σου γνῶς.

30 kai emoi de ouk en sophia tē ousē en emoi para pantas tous zōntas

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

to mystērion touto apekalyphthē, all' heneken tou tēn sygkrisin

this mystery was uncovered but because of the interpretation

tō basilei gnōrisai, hina tous dialogismous tēs kardias sou gnōs.

to the king to be made known, that the thoughts of your heart you should know.

גַּם אֶת־הַמִּסְתֵּרִים אֲשֶׁר יֵשׁוּ אֲנִי יוֹדֵעַ לְךָ
וְגַם אֶת־הַמִּסְתֵּרִים אֲשֶׁר יֵשׁוּ אֲנִי יוֹדֵעַ לְךָ
:וְגַם אֶת־הַדְּבָרִים אֲשֶׁר יֵשׁוּ אֲנִי יוֹדֵעַ לְךָ

לֹא אֶנְתָּה מַלְכָּא חַזָּה הוֹיָתָ וְאָלֹי צְלָמֵי חַד שְׂגִיָּא צְלָמֵי דְּכֵן רַב
וְזִינְהָ יַתִּיר קָאָם לְקַבְּלָךְ וְרוּחָ דְּחִיל:

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

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

<31> σύ, βασιλεῦ, ἐθεώρεις, καὶ ἰδοὺ εἰκὼν μία, μεγάλη ἢ εἰκὼν ἐκείνη καὶ ἡ πρόσοψις αὐτῆς ὑπερφερῆς, ἐστῶσα πρὸ προσώπου σου, καὶ ἡ ὄρασις αὐτῆς φοβερὰ.

31 sy, basileu, etheōreis, kai idou eikōn mia, megalē hē eikōn ekeinē

You, O king, viewed. And behold, image one great. image That great,

kai hē prosopsis autēs hyperpherēs, hestōsa pro prosōpou sou,

and the aspect of it was overwhelming, standing before your face;

kai hē horasis autēs phobera;

and the vision of it was fearful.

כַּאֲזָאֵה גֹּ֥ ִגִּא־כֶּ֙אֱ֙ אֶ֙וֹכֶ֙ה אֲ֣שֶׁר־כִּ֔י אֲ֣זָאֵה 32
 :וַחֲזֵי כֶּ֙אֱ֙ אֶ֙אֱ֙רֶ֙עֶ֙ כַּאֲזָאֵה־כֶּ֙אֱ֙ אֶ֙וֹכֶ֙ה כֶּ֙אֱ֙ אֶ֙וֹכֶ֙ה
 לִבְהוֹי צִלְמָא רַאֲשֵׁהּ הִי־דְהַב טָב כְּדוּהִי
 וּדְרַעוּהִי הִי כֶּסֶף מְעוּהִי וְיִרְכָּתֶהּ הִי נְחָשׁ:

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

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

<32> ἡ εἰκὼν, ἥς ἡ κεφαλὴ χρυσοῦ χρῆστοῦ, αἱ χεῖρες καὶ τὸ στῆθος
 καὶ οἱ βραχίονες αὐτῆς ἀργυροῖ, ἡ κοιλία καὶ οἱ μηροὶ χαλκοῖ,

32 hē eikōn, hēs hē kephalē chrysiou chrēstou, hai cheires kai to stēthos
 An image of which the head was of gold pure, the hands and the breast
 kai hoi brachiones autēs argyroi, hē koilia kai hoi mēroi chalkoi,
 and the arms of it silver, the belly and the thighs brass,

לְגַשְׁקוּהִי הִי פְרָזֶל רְגְלוֹהִי מִנְהוֹן הִי פְרָזֶל וּמִנְהוֹן הִי כֶּסֶף:
 33 shaqohi di phar'zel rag'lohi min'hon di phar'zel umin'hon di chasaph.

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

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

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

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

כַּאֲזָאֵה גֹּ֥ ִגִּא־כֶּ֙אֱ֙ אֶ֙וֹכֶ֙ה אֲ֣שֶׁר־כִּ֔י אֲ֣זָאֵה 34
 :וַחֲזֵי אֶ֙וֹכֶ֙ה אֲ֣שֶׁר־כִּ֔י אֲ֣זָאֵה אֶ֙וֹכֶ֙ה אֲ֣שֶׁר־כִּ֔י אֲ֣זָאֵה
 לְדַחֵהּ הַנְּחָשׁ עַד הִי הַתְּנַזְרֶת אֲבָן הִי־לָא בִיָּהּ
 וּמִחַת לְצִלְמָא עַל־רְגְלוֹהִי הִי פְרָזֶל אֶ֙וֹכֶ֙ה וְהִדְקַת הַמּוֹן:

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

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

<34> ἐθεώρεις, ἕως οὗ ἐτμήθη λίθος ἐξ ὄρους ἀνευ χειρῶν καὶ ἐπάταξεν τὴν εἰκόνα
 ἐπὶ τοὺς πόδας τοὺς σιδηροῦς καὶ ὄστρακίνοους 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
 and it struck the image upon the feet of iron and earthenware;
 kai ostrakinous kai eleptynen autous eis telos.
 and it thinned them out unto completion.

וַחֲזֵי אֶ֙וֹכֶ֙ה אֲ֣שֶׁר־כִּ֔י אֲ֣זָאֵה אֶ֙וֹכֶ֙ה אֲ֣שֶׁר־כִּ֔י אֲ֣זָאֵה 35
 חֲזֵי אֶ֙וֹכֶ֙ה אֲ֣שֶׁר־כִּ֔י אֲ֣זָאֵה אֶ֙וֹכֶ֙ה אֲ֣שֶׁר־כִּ֔י אֲ֣זָאֵה אֶ֙וֹכֶ֙ה אֲ֣שֶׁר־כִּ֔י אֲ֣זָאֵה

לֶחֶם בְּאֲדָנִין דְּקִין כְּחֻדָּה פְּרִזְלָא חֲסִפָּא נְחָשָׂא כְּסִפָּא וְדַהֲבָא וְהוּוּ
כְּעִוִּיר מִן-אֲדָרֵי-קִיט וְנִשְׂא הַמּוֹן רוּחָא וְכָל-אֲתֵר לָא-הַשְׁתַּכַּח
לְהוֹן וְאֲבָנָא דִּי-מָחַת לְצִלְמָא הָוֵת לְטוּר רַב וּמְלֵת כָּל-אֲרַעָא:

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

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

35 > τότε ἐλεπύνθησαν εἰς ἅπαξ τὸ ὄστρακον, ὁ σίδηρος, ὁ χαλκός, ὁ ἄργυρος, ὁ χρυσὸς καὶ ἐγένοντο ὡσεὶ κονιορτὸς ἀπὸ ἄλωνος θερινῆς· καὶ ἐξῆρεν αὐτὰ τὸ πλῆθος τοῦ πνεύματος, καὶ τόπος οὐχ εὔρεθη αὐτοῖς· καὶ ὁ λίθος ὁ πατάξας τὴν εἰκόνα ἐγενήθη ὄρος μέγα καὶ ἐπλήρωσεν πᾶσαν τὴν γῆν.

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

לֹא דָּנָה חֲלָמָא וּפְשִׁרְתָּהּ נִאמַר קְדָם-מַלְכָּא:
:4767-7749 9747 39772 4768 376 36

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

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

36 > 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.**

לֹא אֲנִתָּה מַלְכָּא מִלְכָּד מַלְכַיָּא דִּי אֱלֹהֵי שְׁמַיָּא מְלִכּוּתָא חֲסִנָּא
וְתִקְפָּא וַיִּקְרָא יְהִי-לְךָ:
4778 4767 4277 364 76 4277 76 4767 374 37
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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.

כָּבֹד-וְגִּישׁוֹרֵי כְּבוֹד וְחֵסֶד וְכֹחַ וְעֹז וְיָמִין וְשִׁמְרָא
:כְּבוֹד וְחֵסֶד וְכֹחַ וְעֹז וְיָמִין וְשִׁמְרָא וְחֵסֶד וְכֹחַ וְעֹז
לְחַיְבִּכְל־הִי דְאֶרְיִן בְּגִי-אֲנָשָׁא חֵינִת בְּרָא וְעוֹף-שְׁמַיָּא
יְהִי בְיַדְךָ וְהַשְׁלִטְךָ בְּכָל־הוֹן אֲנַתְהָ-הוּא רֵאשִׁיָּה הִי בְּהַבָּא:

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

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

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

38 en pantī topō, hopou katoikousin hoi huioi tōn anthrōpōn, thēria te agrou
In every place where dwell the sons of men, both wild beasts of the field
kai peteina ouranou edōken en tē cheiri sou
and birds of heaven he gave into your hand,
kai katestēsen se kyrion pantōn, sy ei hē kephalē hē chrysē.
and he placed you master of all. You are the head of gold.

וּמַלְכוּתְךָ תִּלְיִתָּא אֲחָרֵי הִי נְחֹשֶׁת הִי תִשְׁלֵט בְּכָל־אֲרָעָא
:וּמַלְכוּתְךָ תִּקּוּם מְלָכוּ אֲחָרֵי אֲרָעָא מִנָּךְ
לְטוֹבִתְךָ תִּקּוּם מְלָכוּ אֲחָרֵי אֲרָעָא מִנָּךְ
וּמַלְכוּתְךָ תִּלְיִתָּא אֲחָרֵי הִי נְחֹשֶׁת הִי תִשְׁלֵט בְּכָל־אֲרָעָא:

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

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

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

39 kai opisō sou anastēsetai basileia hetera hēttōn sou,
And after you shall arise kingdom another inferior of you,
kai basileia tritē hētis estin ho chalkos, hē kyriousei pasēs tēs gēs.
and kingdom a third which is the brass, which shall dominate over all the earth.

כְּבוֹד וְחֵסֶד וְכֹחַ וְעֹז וְיָמִין וְשִׁמְרָא וְחֵסֶד וְכֹחַ וְעֹז
:כְּבוֹד וְחֵסֶד וְכֹחַ וְעֹז וְיָמִין וְשִׁמְרָא וְחֵסֶד וְכֹחַ וְעֹז

מִוּמְלָכוֹ רְבִיעִיָּה תִּהְיֶה תְּהוּאָה תְּקִיפָה כְּפַרְזָלָא כָּל-קָבֵל דִּי פַרְזָלָא
 מְהֵק וְחָשַׁל כֹּלָּא וְכַפְרָזָלָא דִּי-מְרַעַע כָּל-אַלִּין תִּדְק וְתַרְעִ:

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

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

<40> καὶ βασιλεία τετάρτη ἔσται 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.

מָא וְדִי-חַזַיְתָּה רַגְלַיָּא וְאַצְבָּעַתָּא מְנַהוֹן חַסְפָּה דִּי-פְחָרָה
 וּמְנַהוֹן פַּרְזָל מְלָכוֹ פְּלִיגָה תְּהוּאָה וּמִן-נַצְבָּתָא דִּי פַרְזָלָא
 לְהוּאָה-בָּה כָּל-קָבֵל דִּי חַזַיְתָּה פַּרְזָלָא מְעַרְבַּ בְּחַסְפָּה טִינָא:

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

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

<41> καὶ ὅτι εἶδες τοὺς πόδας καὶ τοὺς δακτύλους μέρος μὲν τι ὀστράκινον μέρος δέ τι σιδηροῦν, βασιλεία διηρημένη ἔσται, καὶ ἀπὸ τῆς ρίζης 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.

חַסְפָּה-טִינָא גַּם גַּם גַּם חַסְפָּה גַּם חַסְפָּה גַּם חַסְפָּה גַּם חַסְפָּה גַּם חַסְפָּה 42
 :אַצְבָּעַתָּא אַצְבָּעַתָּא אַצְבָּעַתָּא אַצְבָּעַתָּא אַצְבָּעַתָּא אַצְבָּעַתָּא

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

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

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

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

42 kai hoi daktyloloi 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
מגדי חזית פרזלא מערב בחסר טינא מתערבין
להון בזרע אנשא ולא להון הבקין הנה
עם הנה הא-כדי פרזלא לא מתערב עם-חספא:

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

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

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

43 hoti eides ton sidēron anamemeigmenon tō ostrakō,
For you beheld the iron being intermingled with the potsherd;
symmeigeis esontai en spermati anthrōpōn
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
מד וביומיהון די מלכיא אנון יקים אלה שמיא מלכו די
מלכותא תהנה תקיפה ומנה תהנה תבירה:

לְעֶלְמִין לֹא תִתְחַבֵּל וּמַלְכוּתָהּ לְעַם אֶחָד לֹא תִשָּׁתַבֵּק
תִּדְבַק וְתִסְיַף כָּל-אֲלֵיָן מַלְכוּתָא וְהִיא תִקְוִים לְעֶלְמִיָא:

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 ἑτέρω 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.

יגף xqfjxk kqy0y זא xzsh-zא lqf-ly 45
k7fy k7fh kwhy klfqj xqdaqy yzazg kl-zא
ayא זqhk kyacl זא ay kycl oayq gq klk kgaay
:ayw jyzayy kylh gzhzy

מִהַ כָּל-קָבֵל הִי-חֲזִיתָ הִי מְטוּרָא אֲתַגְזֹרֶת אֶבֶן
הִי-לֹא בִיבִין וְהִדְקָת פְּרִזְלָא נְחֹשָׁא חֲסָפָא כֶּסֶפָא
וְדַהְבָּא אֵלֶּה רַב הוֹבַע לְמַלְכָּא מָה הִי לְהוּא אֶחָדִי דְנָה
וְיִצְיֵב חֶלְמָא וּמְהִימָן פְּשָׁרָה: פ

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

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

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

45 hon tropon eides hoti apou etmēthē lithos

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

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

46
 מִן־הַר־אֶבֶן־צֶדֶק
 נִכְדָּן־נֶזֶר־נָפֶל־עַל־אֲנָפוֹהִי
 וְלִדְנִיָּאל־סֶגֶד־וּמִנְחָה־וְנִיחָחִין־אָמַר־לְנִסְכָּה־לָּהּ׃

46. be'dayin mal'ka' N'bukad'nettsar 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 σπείσαι 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.

47
 מִזֶּעִנָּה מִלְּפָא לְדְנִיָּאל וְאָמַר מִן־קִשְׁט־דִּי אֶלְהַכּוֹן הוּא אֶלְהָ
 אֶלְהִין וּמַרְא מִלְּכִין וְגִלְהָ רִזִּין דִּי יִכְלֵת לְמַגְלָא רְזָה דְנָה׃

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

Dan2:47 The king answered Dani'El and said,

In truth your El is an El of mighty ones and a master of kings

and a revealer of mysteries, since you have been able to reveal this mystery.

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

47 kai apokritheis ho basileus eipen tō Daniēl

And responding the king said to Daniel,

Ep' alētheias ho theos hymōn autos estin theos theōn

In truth your Elohim, he is Elohim of mighty ones,

kai kyrios tōn basileōn kai apokalyptōn mystēria,
 and master of the kings, and uncovering mysteries,
 hoti ēdynēthēs apokaluuai to mystērion touto.
 for you were able to uncover this mystery.

48
 מַח אֲדַיִן מִלְּכָא לְדַנְיֵאל רַבִּי וּמִתְנַן רַבְרָבָן שְׁנַיָאן יְהַב־לֵיהּ
 וְהַשְׁלִיטָהּ עַל כָּל־מְדִינַת בָּבֶל וְרַב־סַגְנִין עַל כָּל־חַפְיָמֵי בָבֶל:

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

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

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

48 kai emegalynen ho basileus ton Daniēl kai domata megala kai polla edōken autō
 And magnified the king Daniel, and gifts great and many he gave to him,
 kai 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.

49
 מִטְּוִדְנֵיִאל בְּעָא מִן־מְלְכָא וּמְנִי עַל עֲבִידְתָּא דִּי מְדִינַת
 בָּבֶל לְשַׁדְרַךְ מִישַׁךְ וְעֶבֶד נְגוּ וְדַנְיֵאל בְּתַרְע מְלְכָא: פ

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

Dan2:49 And Dani'El made request of the king, and he appointed Shadrak, Meyshak
 and Abed-nego over the administration of the province of Babel,
 while Dani'El was at the king's court.

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

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

Chapter 3

Dan3:1 אֲנֹכְדִנְצַר מֶלֶךְ עָבַד צָלָם הַיְדֵדְהָב רֹמְיָה אַמִּין
 שִׁתִּין פְּתִיחַ אַמִּין שֵׁשׁ אֲקִימָה בְּבִקְעַת הַיֹּרָא בְּמִדְיַנַּת בְּבֶל׃

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

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

<3:1> Ἔτους ὀκτωκαίδεκάτου Ναβουχοδονοσορ ὁ βασιλεὺς ἐποίησεν εἰκόνα χρυσοῦν, ὕψος αὐτῆς πήχεων ἑξήκοντα, εὐρος αὐτῆς πήχεων ἕξ, καὶ ἔστησεν αὐτήν ἐν πεδίῳ Δεῖρα ἐν χώρα Βαβυλῶνος.

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

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

kai estēsen autēn en pediō Deira en chōrā Babylōnos.

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

בְּיָמֵי מֶלֶךְ נְבוּכַדְנֶצַּר מֶלֶךְ שָׁלַח לְמִכְנָשׁ לְאַחַשׁ דָּרְפָנַיָּא סִגְנַיָּא
 וּפְחִתָּא אָדָרְגָזְרַיָּא גְדָבְרַיָּא הִתְבְּרַיָּא תְּפִתַּיָּא וְכָל שְׁלִטְנֵי
 מִדְיַנְתָּא לְמִתָּא לְחַנְפַּת צְלָמָא הַיְ הַקִּים נְבוּכַדְנֶצַּר מֶלֶךְ׃

2. uN'bukad'netstsar 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'hol shil'toney m'dinatha' l'methe' lachanukath tsal'ma' di haqeym N'bukad'netstsar 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 εἰκόνας, 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;

כַּזְמַרְתָּ כַּזְמַרְתָּ אֶת־עַמְּךָ אֶת־עַמְּךָ
כַּזְמַרְתָּ אֶת־עַמְּךָ אֶת־עַמְּךָ אֶת־עַמְּךָ
אֶת־עַמְּךָ אֶת־עַמְּךָ אֶת־עַמְּךָ אֶת־עַמְּךָ
אֶת־עַמְּךָ אֶת־עַמְּךָ אֶת־עַמְּךָ אֶת־עַמְּךָ

גַּבְאֵי־דַיִן מִתְכַנְשִׁין אַחֲשָׁדַרְפַּנְאֵי סִגְנַיָּא
וּפְחֻתָּא אַדְרַגְזָרַיָּא גְדַבְרָיָא דִּתְבַרְיָא תִּפְתָּיָא
וְכֹל שְׁלִטְנֵי מְדִינָתָא לְחַנְכַּת צְלָמָא דִּי הָקִים נְבוּכַדְנֶצַּר
מִלְכָּא וְקָאֲמִין לְקַבֵּל צְלָמָא דִּי הָקִים נְבוּכַדְנֶצַּר:

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

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

<3> καὶ συνήχθησαν οἱ τοπάρχαι, ὑπάτοι, στρατηγοί, ἡγούμενοι, τύραννοι μεγάλοι, οἱ ἐπ' ἔξουσιῶν καὶ πάντες οἱ ἄρχοντες τῶν χωρῶν εἰς τὸν ἐγκαινισμὸν τῆς εἰκόνης, ἧς ἔστησεν Ναβουχοδοноσορ ὁ βασιλεύς, καὶ εἰστήκεισαν ἐνώπιον τῆς εἰκόνης, ἧς ἔστησεν Ναβουχοδοноσορ.

3 kai synēchthēsan hoi toparchai, hypatoi, stratēgoi, hēgoumenoi, tyrannoi megaloi, hoi ep' exousiōn kai pantes hoi archontes tōn chōrōn sovereigns, great ones, the ones in authorities, and all the rulers of the regions, eis ton egkainismon tēs eikonos, hēs estēsen Nabouchodonosor ho basileus, to the dedication of the image which stationed Nebuchadnezzar the king. kai heistēkeisan enōpion tēs eikonos, hēs estēsen Nabouchodonosor. And they stood before the image which Nebuchadnezzar stationed.

דְּוְכְרוּזָא קְרָא בְּחֵיל לְכוּן אֶמְרִין עַמְּמַיָּא אֶמְיָא וְלִשְׁנַיָּא
דְּוְכְרוּזָא קְרָא בְּחֵיל לְכוּן אֶמְרִין עַמְּמַיָּא אֶמְיָא וְלִשְׁנַיָּא

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

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

<4> καὶ ὁ κῆρυξ ἐβόα ἐν ἰσχύι Ὑμῖν λέγεται, λαοί, φυλαί, γλώσσαι.

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

פְּיָא קְרָא בְּחֵיל לְכוּן אֶמְרִין עַמְּמַיָּא אֶמְיָא וְלִשְׁנַיָּא

כַּעֲשֶׂה אֶת־כָּל־הַיְּמִינִים אֲשֶׁר־אָמַרְתִּי לְךָ
וְכִי־תִשְׁמָעוּן קוֹל קַרְנָא מִשְׁרֹוֹקֵי־תֵּא קִי־תְרוֹם
סַבְכָּא פְּסַנְתְּרִין סוּמְפַנְיָה וְכֹל זְנִי זְמָרָא תַפְּלוּן
וְתִסְגְּדוּן לְצֶלֶם דְּהַבָּא דִּי הַקִּים נְבוּכַדְנֶצַּר מֶלֶכָּא:

5. b`idana' di-thish'm`un qal qar'na' mash'roqitha' qitharos sab'ka' p'san'terin
sum'pon'yah w'kol z'ney z'mara' tip'lun w'this'g'dun l'tselem dahaba'
di haqeym N'bukad'netssar mal'ka'.

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

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

5 hē an hōrā akousēte tēs phōnēs tēs salpiggos syriggos te kai kitharas,
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.

וְכִי־תִשְׁמָעוּן קוֹל קַרְנָא מִשְׁרֹוֹקֵי־תֵּא קִי־תְרוֹם
סַבְכָּא פְּסַנְתְּרִין סוּמְפַנְיָה וְכֹל זְנִי זְמָרָא תַפְּלוּן
וְתִסְגְּדוּן לְצֶלֶם דְּהַבָּא דִּי הַקִּים נְבוּכַדְנֶצַּר מֶלֶכָּא:

6. uman-di-la' yipel w'yis'gud bah-sha`atha' yith'r'me' l'go'-'atun nura' yaqid'ta'.

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

<6> καὶ ὅς ἂν μὴ πεσὼν προσκυνήσῃ, αὐτῇ τῇ ὥρα 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.

וְכִי־לֹא־תִפְּלוּן לְצֶלֶם דְּהַבָּא דִּי הַקִּים נְבוּכַדְנֶצַּר מֶלֶכָּא
וְכִי־לֹא־תִשְׁמָעוּן קוֹל קַרְנָא מִשְׁרֹוֹקֵי־תֵּא קִי־תְרוֹם
סַבְכָּא פְּסַנְתְּרִין סוּמְפַנְיָה וְכֹל זְנִי זְמָרָא תַפְּלוּן
וְתִסְגְּדוּן לְצֶלֶם דְּהַבָּא דִּי הַקִּים נְבוּכַדְנֶצַּר מֶלֶכָּא:

וְכִי־לֹא־תִפְּלוּן לְצֶלֶם דְּהַבָּא דִּי הַקִּים נְבוּכַדְנֶצַּר מֶלֶכָּא
וְכִי־לֹא־תִשְׁמָעוּן קוֹל קַרְנָא מִשְׁרֹוֹקֵי־תֵּא קִי־תְרוֹם
סַבְכָּא פְּסַנְתְּרִין סוּמְפַנְיָה וְכֹל זְנִי זְמָרָא תַפְּלוּן
וְתִסְגְּדוּן לְצֶלֶם דְּהַבָּא דִּי הַקִּים נְבוּכַדְנֶצַּר מֶלֶכָּא:

מִשְׂרוּקֵי־תָא קִיתָרִים שְׁבָכָא פְּסַנְטֵרִין וְכֹל זִנֵּי זְמָרָא נְפָלִין
כָּל-עַמְמֵי־אֲמָיָא וְלִשְׁנֵי־סַגְדִּין לְצֶלֶם דְּהַבָּא
דִּי הֶקְיָם נְבוּכַדְנֶצַּר מִלְּבָא:

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

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

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

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

חַפְּלָא-קַבֵּל דְּנָח בְּהִזְמִינָא קְדִי שַׁמִּינִין וְכֹל זִנֵּי זְמָרָא נְפָלִין
וְלִשְׁנֵי סַגְדִּין לְצֶלֶם דְּהַבָּא
דִּי הֶקְיָם נְבוּכַדְנֶצַּר מִלְּבָא:

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.

טַעֲנוּ וְאָמְרִין לְנְבוּכַדְנֶצַּר מִלְּבָא מִלְּבָא לְעֶלְמִין חַיִּי:
9. `ano w'am'rin liN'bukad'nettsar mal'ka' mal'ka' l'al'min cheyi.

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

<9> τῷ βασιλεῖ Ναβουχοδοноσορ Βασιλεῦ, εἰς τοὺς αἰῶνας ζῆθι.
9 tō basilei Nabouchodonosor Basileu, eis tous aiōnas zēthi;

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

10 חֲמִשָּׁה אֲנָשִׁים וְכָל־אֲנָשׁ הַיְיָ־יִשְׁמַע
 וְכָל־קָרְנָא מִשָּׁר־קִיתָא קִיתָרִים שְׁבָכָא פְּסַנְתֵּרִין
 וְכָל־זְמָרָא וְכָל־זְמָרָא וְכָל־זְמָרָא וְכָל־זְמָרָא
 וְכָל־זְמָרָא וְכָל־זְמָרָא וְכָל־זְמָרָא וְכָל־זְמָרָא

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

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

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

10 sy, basileu, ethēkas dogma
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 וְכָל־אֲנָשׁ הַיְיָ־יִשְׁמַע
 וְכָל־אֲנָשׁ הַיְיָ־יִשְׁמַע וְכָל־אֲנָשׁ הַיְיָ־יִשְׁמַע

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

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

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

11 kai mē pesōn proskynēsē tē eikoni tē chrysē,
and should not fall to do obeisance to the image in gold,
emblēthēsetai eis tēn kaminon tou pyros tēn kaiomenēn;
shall be put into the furnace of fire burning.

12 וְכָל־אֲנָשׁ הַיְיָ־יִשְׁמַע
 וְכָל־אֲנָשׁ הַיְיָ־יִשְׁמַע וְכָל־אֲנָשׁ הַיְיָ־יִשְׁמַע

יב אֵינִי גִבְרִין יְהוּדָאִין הַיְיָ־מִנִּיתָ יְתָהוּן
 עַל־עֲבִידַת מְדִינַת בָּבֶל שְׁדָרְךָ מִיִּשְׁךָ וְעִבְדָּךָ נְגוּ גִבְרִיא

אֵלֶיךָ לֹא-שָׁמוּ עֲלֶיךָ מִלְכָּא טַעַם לְאֵלֶיךָ לֹא פָלְחִין
 וּלְצִלָּם דִּהְבָּא דִּי הִקְרַמְתָּ לָּא סְגְדִין: ס

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

Dan3:12 There are men, Yahudim, whom you have set them over the business
 of the province of Babel: Shadrak, Meyshak and Abed-nego.

These men, O king, do not pay attention to you; they do not serve your mighty ones
 nor worship the golden image which you have set up.

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

12 eisin andres Ioudaioi, hous katestēsas epi ta erga tēs chōras Babylōnos,
 There are men Jews whom you placed over the works of the region of Babylon –
 Sedrach, Misach, Abdenagō, hoi andres ekeinoi ouch hypēkousan,
 Shadrach, Meshach, Abed-nego. These men obeyed not,
 basileu, tō dogmati sou, tois theois sou ou latreuousin
 O king, your decree, and your mighty ones they serve not,
 kai tē eikoni tē chrysē, hē estēsas, ou proskynousin.
 and to the image of gold which you stationed they do not do obeisance to.

יג באדין נבוכדנצר ברגז וחקמה אמר להיתיה לשדרך מישך
 ועבד נגו באדין גבריא אלך היתיו קדם מלכא:

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

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

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

13 tote Nabouchodonosor en thymō kai orgē eipen agagein ton Sedrach, Misach
 Then Nebuchadnezzar in rage and anger said to lead in Shadrach, Meshach,
 kai Abdenagō, kai echthēsan enōpion tou basileōs.
 and Abed-nego. And they led them before the king.

יד ענה נבוכדנצר ואמר להון הצבא שדרך מישך
 ועבד נגו לאלהי לא איתכון פלחין

וּלְצַלֵּם דִּהֶבָא דִּי הֶקְרַמְתָּ לָּא סְגִדִין:

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

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

<14> καὶ ἀπεκρίθη Ναβουχοδοноσορ καὶ εἶπεν αὐτοῖς
Εἰ ἀληθῶς, Σεδραχ, Μισαχ, Αβδεναγω, τοῖς θεοῖς μου οὐ λατρεύετε
καὶ τῇ εἰκόνι τῆ χρυσοῦ, ἣ ἕστησα, οὐ προσκυνεῖτε;

14 kai apekrithē Nabouchodonosor kai eipen autois
And Nebuchadnezzar responded and said to them,
Ei alēthōs, Sedrach, Misach, Abdenagō, tois theois mou ou 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
לְפָנַי יִשְׁתַּחֲוּוּ וְיִשְׁתַּבְּחוּ וְיִשְׁתַּמְּעוּ וְיִשְׁתַּחֲוּוּ לְפָנַי וְיִשְׁתַּבְּחוּ וְיִשְׁתַּמְּעוּ וְיִשְׁתַּחֲוּוּ לְפָנַי
וְיִשְׁתַּבְּחוּ וְיִשְׁתַּמְּעוּ וְיִשְׁתַּחֲוּוּ לְפָנַי וְיִשְׁתַּבְּחוּ וְיִשְׁתַּמְּעוּ וְיִשְׁתַּחֲוּוּ לְפָנַי
וְיִשְׁתַּבְּחוּ וְיִשְׁתַּמְּעוּ וְיִשְׁתַּחֲוּוּ לְפָנַי וְיִשְׁתַּבְּחוּ וְיִשְׁתַּמְּעוּ וְיִשְׁתַּחֲוּוּ לְפָנַי
וְיִשְׁתַּבְּחוּ וְיִשְׁתַּמְּעוּ וְיִשְׁתַּחֲוּוּ לְפָנַי וְיִשְׁתַּבְּחוּ וְיִשְׁתַּמְּעוּ וְיִשְׁתַּחֲוּוּ לְפָנַי
וְיִשְׁתַּבְּחוּ וְיִשְׁתַּמְּעוּ וְיִשְׁתַּחֲוּוּ לְפָנַי וְיִשְׁתַּבְּחוּ וְיִשְׁתַּמְּעוּ וְיִשְׁתַּחֲוּוּ לְפָנַי

טו פָּעַן הֵן אֵיתִיכוֹן עֲתִידִין דִּי בְּעֵבְרָא דִּי-תְשַׁמְעוּן קָל
קִרְנָא מִשְׁרוֹקִיתָא קִיתָרִס שְׁבָכָא פְּסִנְתָרִין
וְסוּמְפִנְיָה וְכֹל זִנִּי זְמָרָא תְּפִלִּין וְתִסְגְּדוּן לְצַלְמָא דִּי-עֲבָדַת
וְהֵן לָא תִסְגְּדוּן בַּהּ-שְׁעֵתָה תְּתַרְמוּן לְגוּא-אַתּוּן נוֹרָא יְקַדְתָּא
וּמִן-הוּא אֵלָה דִּי יִשְׁיַבְּנִכוֹן מִן-יְדֵי:

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

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

<15> νῦν οὖν εἰ ἔχετε 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
 טז ענו שדךך מישךך ועבד נגו ואמרין למלךא נבוכדנצר
 לא חשחין אנחנה על הנה פתגם להתבותךך

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

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

<16> καὶ ἀπεκρίθησαν Σεδραχ, Μισαχ, Αβδεναγω λέγοντες τῷ βασιλεῖ
 Ναβουχοδονοσορ Οὐ χρείαν ἔχομεν ἡμεῖς περὶ τοῦ 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
 יז הן איתי אלהנא די אנחנא פלחין יכל לשיזבותנא
 מן אסתון נורא יקדתא ומן יךך מלךא ישיזב:

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

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

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

יחזקאל לא ידע להוא לך מלכא די לאלהיך לא-איתינא
פלחין ולצלם דהבא די הקימת לא נסגד: ס

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

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

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

18 kai ean mē, gnōston estō soi, basileu,

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

hoti tois theois sou ou latreuomen

that your mighty ones we shall not serve,

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

and to the image golden which you stationed, we shall not do obeisance to.

19
אמר למזא לאתונא חד-שבועה על די חזה למזיה:
אמר למזא לאתונא חד-שבועה על די חזה למזיה:

יט באדין נבוכדנצר התמלי חמא

ועלם אנפיהי אשתנו על-שדרך מישך ועבד נגו ענה
ואמר למזא לאתונא חד-שבועה על די חזה למזיה:

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

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

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

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

19 tote Nabouchodonosor eplēsthē thymou,

Then Nebuchadnezzar was filled of rage,

kai hē oopsis tou prosōpou autou ἠlloiōthē epi Sedrach,

and the appearance of his face changed against Shadrach,

Misach kai Abdenagō, kai eipen ekkausai tēn kaminon heptaplasios,

Meshach, and Abed-nego. And he said to burn the furnace seven-fold

heōs hou eis telos ekkaē;

until which to the end it should burn.

20
אמר למזא לאתונא חד-שבועה על די חזה למזיה:
אמר למזא לאתונא חד-שבועה על די חזה למזיה:

כּוּלְגַבְרִין וְגַבְרֵי־חַיִל הִי בְחִילָהּ אָמַר לְכַפְתָּהּ לְשַׁדְרָךְ
מִיִּשְׁךְ וְעַבְדֵּךְ נָגוּ לְמַרְמָא לְאַתּוֹן נִוְרָא יְקַדְתָּא:

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

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

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

יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא
יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא
יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא

כּא בְּאַדְרִין וְגַבְרֵי־אֵלֶיךָ כְּפַתּוֹ בְּסַרְבְּלֵיהוֹן פְּטִישֵׁיהוֹן
וְכַרְבְּלֵתְהוֹן וְלְבִשֵׁיהוֹן וְרִמּוֹ לְגִזְא־אַתּוֹן נִוְרָא יְקַדְתָּא:

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

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

<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,

יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא
יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא
יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא יְקַדְתָּא

כּבְּכָל־קַבְּלֵי הַנָּה מִן־הִי מִלַּת מַלְכָּא מַחְצְפָּה
וְאַתּוֹנָא אַזְהָ יַתִּירָא וְגַבְרֵי־אֵלֶיךָ הִי חֲסָקוֹ לְשַׁדְרָךְ מִיִּשְׁךְ
וְעַבְדֵּךְ נָגוּ קַטְלֵי הַמּוֹן שְׂבִיבָא הִי נִוְרָא:

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

Dan3:22 Thereupon, because the king's command was urgent

and the furnace was exceedingly hot, the flame of the fire slew them, those men, who carried up Shadrak, Meyshak and Abed-nego.

<22> ἐπεὶ τὸ 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.

יָבֹא־לְגֹא־אֶת־נֹרָא מִכְּפֹתֵינָּ: כִּי
יָבֹא־לְגֹא־אֶת־נֹרָא מִכְּפֹתֵינָּ: כִּי
יָבֹא־לְגֹא־אֶת־נֹרָא מִכְּפֹתֵינָּ: כִּי

כִּי יָבֹא־לְגֹא־אֶת־נֹרָא מִכְּפֹתֵינָּ: כִּי

יָבֹא־לְגֹא־אֶת־נֹרָא מִכְּפֹתֵינָּ: כִּי

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

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

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

יָבֹא־לְגֹא־אֶת־נֹרָא מִכְּפֹתֵינָּ: כִּי
יָבֹא־לְגֹא־אֶת־נֹרָא מִכְּפֹתֵינָּ: כִּי
יָבֹא־לְגֹא־אֶת־נֹרָא מִכְּפֹתֵינָּ: כִּי

כִּי יָבֹא־לְגֹא־אֶת־נֹרָא מִכְּפֹתֵינָּ: כִּי

יָבֹא־לְגֹא־אֶת־נֹרָא מִכְּפֹתֵינָּ: כִּי

יָבֹא־לְגֹא־אֶת־נֹרָא מִכְּפֹתֵינָּ: כִּי

24. 'edayin N'bukad'netstsar 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 Ναβουχοδοноσορ ἤκουσεν ὑμνούντων αὐτῶν καὶ ἐθαύμασεν καὶ ἐξανέστη ἐν σπουδῇ καὶ εἶπεν τοῖς μεγιστᾶσιν αὐτοῦ Οὐχὶ ἄνδρας τρεῖς ἐβάλομεν εἰς μέσον τοῦ πυρὸς πεπεδημένους; καὶ εἶπαν τῷ βασιλεῖ Ἀληθῶς, βασιλεῦ.

91 Kai Nabuchodonosor ēkousen hymnountōn autōn kai ethaumasen

And Nebuchadnezzar heard their praising. And he wondered,

kai exanestē en spoudē kai eipen tois megistasin autou

and rose up in haste, and said to his great men,

Ouchi andras treis ebalomen eis meson tou pyros pepedēmenous?

Was it not men three we threw into the midst of the fire being shackled?

kai eipan tō basilei Alēthōs, basileu.

And they said to the king, Truly, O king.

יבִּיחַ אֲנִי אֶתְּשֶׁה אֶתְּשֶׁה אֶתְּשֶׁה אֶתְּשֶׁה אֶתְּשֶׁה 25
יִשְׁמַע אֶתְּשֶׁה אֶתְּשֶׁה אֶתְּשֶׁה אֶתְּשֶׁה אֶתְּשֶׁה
יִשְׁמַע אֶתְּשֶׁה אֶתְּשֶׁה אֶתְּשֶׁה אֶתְּשֶׁה אֶתְּשֶׁה

כֹּה עָנָה וְאָמַר הָאֱלֹהִים חַזָּה גְּבַרִין אֶתְּשֶׁה שְׂרַיִן
מִהֶלְכִין בְּגוֹא־נִוְרָא וְחֶבֶל לֹא־אֵיתִי בְּהוֹן
וְרוּחַ דִּי רַבִּיעָא דְמָה לְבַר־אֱלֹהִין: ׀

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

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

<92> καὶ εἶπεν ὁ βασιλεὺς Ἴδου ἐγὼ ὀρῶ ἄνδρας τέσσαρας λελυμένους καὶ περιπατοῦντας ἐν μέσῳ τοῦ πυρός, καὶ διαφθορὰ οὐκ ἔστιν ἐν αὐτοῖς, καὶ ἡ ὄρασις τοῦ τετάρτου ὁμοία υἱῷ θεοῦ.

92 kai eipen ho basileus Idou egō horō andras tessaras lelymenous kai peripatountas

And said the king, Here, I see men four being loose and walking

en mesō tou pyros, kai diaphthora ouk estin en autois,

in the midst of the fire, and no corruption there is to them,

kai hē horasis tou tetartou homioia huiō theou.

and the vision of the fourth is likened to son of Elohim.

אֲנִי אֶתְּשֶׁה אֶתְּשֶׁה אֶתְּשֶׁה אֶתְּשֶׁה אֶתְּשֶׁה 26
יִשְׁמַע אֶתְּשֶׁה אֶתְּשֶׁה אֶתְּשֶׁה אֶתְּשֶׁה אֶתְּשֶׁה
יִשְׁמַע אֶתְּשֶׁה אֶתְּשֶׁה אֶתְּשֶׁה אֶתְּשֶׁה אֶתְּשֶׁה

כֹּה בִּיאֲרִין קָרַב גְּבוּכְדַּנְצַר לְתַרְע אֶתְּשֶׁה נִוְרָא יְקַדְתָּא עָנָה
וְאָמַר שְׂדַרְקַי מֵיִשְׁקַי וְעַבְד־נְגוֹ עַבְדוּהִי דִּי־אֱלֹהִים עֵלְיָא פְּקוּ
וְאָתוּ בִּיאֲרִין גְּפְקִין שְׂדַרְקַי מֵיִשְׁקַי וְעַבְד־נְגוֹ מִן־גּוֹא־נִוְרָא:

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

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

〈93〉 τότε προσήλθεν Ναβουχοδοноσορ πρὸς τὴν θύραν τῆς καμίνου τοῦ πυρὸς τῆς καιομένης καὶ εἶπεν Σεδραχ, Μισαχ, Αβδεναγω οἱ δούλοι τοῦ θεοῦ τοῦ ὑψίστου, ἐξέλθετε καὶ δεῦτε. καὶ ἐξήλθον Σεδραχ, Μισαχ, Αβδεναγω ἐκ μέσου τοῦ πυρὸς.

93 tote prosēlthen Nabuchodonosor 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 huuistou, exelthete kai deute. kai exēlthon

O servants of Elohim the highest, come forth and come! And came forth

Sedrach, Misach, Abdenagō ek mesou tou pyros.

Shadrach, Meshach, and Abed-nego from out of the midst of the fire.

נבוכדנצר באבדנאגו מיסאך סדראך אבדנאגו ויהוה אלהינו יצאנו מן האש והאש לא נאכלה ושרי האש לא נהרסנו וריח האש לא נהרסנו
נבוכדנצר באבדנאגו מיסאך סדראך אבדנאגו ויהוה אלהינו יצאנו מן האש והאש לא נאכלה ושרי האש לא נהרסנו וריח האש לא נהרסנו

כַּזְוִמְתִּכְנִשִׁין אֲחַשְׁדָּרְפַּנְיָא סַגְנַיָּא וּפְחָתָא וְהַדְּבָרִי מְלִכָּא חֲזִין
לְגַבְרֵיָּא אֵלֶּךְ הִי לָא-שְׁלֵט נִוְרָא בְּגִשְׁמָהוֹן וְשַׁעַר רַאשְׁהוֹן
לָא הִתְחַרַּךְ וְסַרְבְּלִיהוֹן לָא שְׁנוּ וְרִיחַ נִוְרָא לָא 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 ἔλλοιόθη,

was not ablaze, and their pantaloons did not change,

kai osmē pyros ouk ἔν en autois.

and the scent of fire was not on them.

נבוכדנצר באבדנאגו מיסאך סדראך אבדנאגו ויהוה אלהינו יצאנו מן האש והאש לא נאכלה ושרי האש לא נהרסנו וריח האש לא נהרסנו
נבוכדנצר באבדנאגו מיסאך סדראך אבדנאגו ויהוה אלהינו יצאנו מן האש והאש לא נאכלה ושרי האש לא נהרסנו וריח האש לא נהרסנו

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

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

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

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

95 kai apekrithē Nabouchodonosor kai eipen

And responded Nebuchadnezzar the king, and he said,

Eulogētos ho theos tou Sedrach, Misach, Abdenagō,

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

hos apeteilen ton aggelon autou kai exeilato tous paidas autou, hoti epepotheisan 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 Elohim.

אמר נבוכדנצר וישמעו כל-עם אלההון די-שדכך מישך
ועבד נגו די-שלח מלאכה ושיזב לעבדוהי די התרחצו
עלוהי ומלת מלא שניו ויהבו גשמיהון די
לא-יפלחון ולא-יסגדון לכל-אלה להן לאלההון:

כט ומני שים טעם די כל-עם אלההון די-ישמעו וישמעו
על אלההון די-שדכך מישך ועבד נגו די-שלח מלאכה ושיזב
עליוהי ומלת מלא שניו ויהבו גשמיהון די
לא-יפלחון ולא-יסגדון לכל-אלה להן לאלההון:

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

Dan3:29 Therefore I make a decree that any people, nation or tongue

that speaks anything offensive against the El of Shadrak, Meyshak and Abed-nego from their limb shall be taken and their houses shall be made an outhouse.

Because there is no other Elohim who is able to deliver like this.

<96> καὶ ἐγὼ ἐκτίθεται δόγμα Πᾶς λαός, φυλή, γλῶσσα, ἢ ἂν εἴπη βλασφημίαν κατὰ τοῦ θεοῦ Σεδραχ, Μισαχ, Αβδαναγω, 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 blasphemian kata tou theou Sedrach, Misach,

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

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

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

kathoti ouk estin theos heteros hostis dynēsetai hrysasthai houtōs.

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

יָצַח מִשָּׂאֵל הַמֶּלֶךְ מֵעֲבָדָיו מֵעֲבָדֵי הַמֶּלֶךְ 30

:לְעַבְדֵי הַמֶּלֶךְ מֵעֲבָדֵי הַמֶּלֶךְ

לְבַאֲדֵינָן מִלְכָּא הַצְּלַח לְשַׁדְרָךְ מֵיִשָּׁךְ

וְעַבְדֵי נְגוֹ בְּמַדִּינַת בָּבֶל: פ

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

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

<97> τότε ὁ βασιλεὺς κατεύθυνεν τὸν Σεδραχ, Μισαχ, Αβδαναγω ἐν τῇ χώρᾳ Βαβυλῶνος καὶ ἠξίωσεν αὐτοὺς ἠγεῖσθαι 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

לְעַבְדֵי הַמֶּלֶךְ מֵעֲבָדֵי הַמֶּלֶךְ מֵעֲבָדֵי הַמֶּלֶךְ Dan 3:31

:לְעַבְדֵי הַמֶּלֶךְ מֵעֲבָדֵי הַמֶּלֶךְ

לְעַבְדֵי הַמֶּלֶךְ מֵעֲבָדֵי הַמֶּלֶךְ מֵעֲבָדֵי הַמֶּלֶךְ

דִּי-הָאָרִיז בְּכָל-אַרְעָא שְׁלַמְכוֹן יִשְׁנָא:

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> Ναβουχοδοноσορ ὁ βασιλεὺς πᾶσι τοῖς λαοῖς, φυλαῖς καὶ γλώσσαις τοῖς οἰκοῦσιν ἐν πάσῃ τῇ γῆ Εἰρήνη ὑμῖν πληθυνθείη.

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

כַּזְּאֲמַרְיָא כַּזְּאֲמַרְיָא 32
:אֲבַדְיָא אֲבַדְיָא אֲבַדְיָא אֲבַדְיָא אֲבַדְיָא אֲבַדְיָא אֲבַדְיָא אֲבַדְיָא
לְבַאֲתֵיָא וְתַמְהֵיָא
דִּי עֵבֶד עָמִי אֲלֵהָא עֲלֵיָא שְׁפָר קְדָמִי לְהַחְוִיָּה:

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

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

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

2 ta sēmeia kai ta terata, ha epoiēsen met' emou ho theos ho huuistos,
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.

אֲמַרְיָא אֲמַרְיָא אֲמַרְיָא אֲמַרְיָא אֲמַרְיָא אֲמַרְיָא אֲמַרְיָא אֲמַרְיָא 33
:אֲבַדְיָא אֲבַדְיָא אֲבַדְיָא אֲבַדְיָא אֲבַדְיָא אֲבַדְיָא אֲבַדְיָא אֲבַדְיָא
לְגַאֲתוּהֵי כְּמָה רַבְרַבִּין וְתַמְהוּדֵי כְּמָה תַּקִּיפִין מְלְכוּתָהּ
מְלְכוּת עָלַם וְשְׁלִטְנָה עַם-דָּר וְדָר:

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

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

<3> ὡς 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.

:אֲבַדְיָא אֲבַדְיָא אֲבַדְיָא אֲבַדְיָא אֲבַדְיָא אֲבַדְיָא אֲבַדְיָא אֲבַדְיָא Dan4:1
אֲאָנָה נְבוּכַדְנֶצַּר שְׁלָה הָוִית בְּבֵיתִי וְרַעְנָן בְּהִיכְלִי:

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 Ναβουχοδονοσορ εὐθηνῶν ἤμην ἐν τῷ οἴκῳ μου καὶ εὐθαλῶν.

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

I Nebuchadnezzar was thriving in my house, and prospering.

כַּחֲלוֹם אֲרָאָה וְהִנֵּנִי עַל-מִשְׁכְּבִי
וְהִזְוִי רֵאשִׁי בְּהַלְנִי:

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.

גַּדְתִּי-כַחֲלוֹם אֲרָאָה וְהִנֵּנִי עַל-מִשְׁכְּבִי
וְהִזְוִי רֵאשִׁי בְּהַלְנִי:

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.

וְהִנֵּנִי עַל-לִיָּן חַרְטְמָיָא אֲשַׁפְיָא כְּשָׂרָיָא וְגַזְרָיָא
וְחַלְמָא אָמַר אֲנָהּ קְדַמִּיהוֹן וּפְשָׂרָהּ לֹא-מְהוֹדְעִין לִי:

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

Dan4:7 Then the magicians, the conjurers, 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 ἐπαιδοί, μάγοι, γαζαρηνοί, Χαλδαῖοι, καὶ τὸ ἐνύπνιον εἶπα ἐγὼ ἐνώπιον αὐτῶν, καὶ τὴν σύγκρισιν αὐτοῦ οὐκ ἐγνώρισάν μοι,

7 kai eiseporeuonto hoi epaidoi, magoi, gazarēnoi, Chaldaioi,
And entered the enchanters magi astrologers Chaldeans.

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

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

כַּאֲלֵךְ מִיָּמַי אֲרַכְוֹסֵי אֲמֹנֵי-כַּאֲלֵךְ לְכַרְמֵי אֲמֹנֵי לֹא מִיָּמַי אֲרַכְוֹסֵי אֲמֹנֵי 5
:אֲמֹנֵי אֲרַכְוֹסֵי אֲמֹנֵי אֲרַכְוֹסֵי אֲמֹנֵי אֲרַכְוֹסֵי אֲמֹנֵי
הוֹעֵד אֲחֵרִין עַל קְדָמִי הַנִּיֵּאֵל הִי-שְׁמָה בְּלִטְשַׁאצָּר כְּשֵׁם אֲלֵהִי
וְדִי רוּחַ-אֲלֵהִין קְדִישִׁין בֵּיהּ וְחֵלְמָא קְדָמוּהִי אֲמַרְתָּ:

8. (4:5 in Aramaic) w'ad 'achareyn `al qadamay Dani'El di-sh'meh Bel't'sha'tsasar
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» ἔως οὗ ἦλθεν Δανιηλ, οὗ τὸ ὄνομα Βαλτασαρ κατὰ τὸ ὄνομα τοῦ θεοῦ μου,
ὃς πνεῦμα θεοῦ ἅγιον ἐν ἑαυτῷ ἔχει, καὶ τὸ ἐνύπνιον ἐνώπιον αὐτοῦ εἶπα

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

הַיָּמִים אֲרַכְוֹסֵי אֲמֹנֵי אֲרַכְוֹסֵי אֲמֹנֵי אֲרַכְוֹסֵי אֲמֹנֵי אֲרַכְוֹסֵי 6
אֲמֹנֵי אֲרַכְוֹסֵי אֲמֹנֵי אֲרַכְוֹסֵי אֲמֹנֵי אֲרַכְוֹסֵי אֲמֹנֵי
וּבְלִטְשַׁאצָּר רַב חַרְטֻמְיָא הִי אֲנָהּ יְדַעַת הִי רוּחַ
אֲלֵהִין קְדִישִׁין בֵּיהּ וְכַל-רַז לָא-אֲנִים לָךְ חֲזוּי חֵלְמִי
דִּי-חֲזִית וּפְנִשְׁרָהּ אֲמַרְתָּ:

9. (4:6 in Aramaic) Bel't'sha'tsasar 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 ὄρασιν τοῦ ἐνυπνίου, οὗ εἶδον,
καὶ τὴν σύγκρισιν αὐτοῦ εἰπόν μοι.

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

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ܕܚܝܘܢܝܐ ܕܪܘܡܐ ܕܐܪܥܐ ܕܪܘܡܐ ܕܐܪܥܐ
ܕܚܝܘܢܝܐ ܕܪܘܡܐ ܕܐܪܥܐ ܕܪܘܡܐ ܕܐܪܥܐ
ܕܚܝܘܢܝܐ ܕܪܘܡܐ ܕܐܪܥܐ ܕܪܘܡܐ ܕܐܪܥܐ

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

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

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

10 **epi tēs koitēs mou etheōroun,**

I had a vision upon my bed I viewed.

kai **idou dendron en mesō tēs gēs,** kai **to huuos** autou poly.

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

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

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

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

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

was magnified The tree, and **became strong,** and **its height came**

heōs tou ouranou kai to kytyos autou eis ta perata pasēs tēs gēs;

unto the heavens, and **the extent of it into** the ends of **all the earth.**

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

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

<12> τὰ φύλλα αὐτοῦ ὡραῖα, καὶ ὁ καρπὸς αὐτοῦ πολὺς, καὶ τροφή πάντων ἐν αὐτῷ· καὶ ὑποκάτω αὐτοῦ κατεσκήνουν 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.

יִחְזָה הַיּוֹת בְּחִזּוֹי רֵאשִׁי עַל-מִשְׁכְּבִי וְאֶלֹי עִיר
וְקֹדֵישׁ מִן-שָׁמַיָא נִחַת:

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.

יֵא קָרָא בְּחִיל וְכֵן אָמַר גְּדוּ אֵילָנָא וְקַצְצוּ עֲנָבוֹהִי אֲתָרוּ עֲפָיָה
וּבְפָרוּ אֲנָבִיהָ תִּגְדַּד חַיּוֹתָא מִן-תַּחְתּוֹהִי וְצִפְרֵיָא 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
and the birds from its branches.

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

14 kai ephōnēsen en ischui kai houtōs eipen Ekkopsate to dendron
And he spoke out loud in strength, and thus he said, Cut down the tree,

kai **ektilate** tous **kladous** autou kai **ektinaxate** ta **phylla** autou
 and **pluck** **off** his **branches**, and **shake** **off** his **leaves**,
 kai **diaskorpisate** ton **karpon** autou; **saleuthētōsan** ta **thēria**
 and **scatter** his **fruit**! **Let** be **shaken** **away** the **wild** **beasts**
hypokatōthen autou kai ta **ornea** apo **tōn** **kladōn** autou;
 from **beneath** **him**, and the **birds** from his **branches**!

לְעֵלְיוֹתֵי הַבְּרָשִׁים וְלִפְנֵי הַבְּרָשִׁים וְלִפְנֵי הַבְּרָשִׁים וְלִפְנֵי הַבְּרָשִׁים 12
 וְלִפְנֵי הַבְּרָשִׁים וְלִפְנֵי הַבְּרָשִׁים וְלִפְנֵי הַבְּרָשִׁים וְלִפְנֵי הַבְּרָשִׁים
 וְלִפְנֵי הַבְּרָשִׁים וְלִפְנֵי הַבְּרָשִׁים וְלִפְנֵי הַבְּרָשִׁים וְלִפְנֵי הַבְּרָשִׁים

יבְּרַם עֵקֶר שָׂרְשׁוֹהִי בְּאַרְעָא וּבְאֶסְוִר דִּי-פְרָזֵל
 וּנְחָשׁ בְּדַתְאָא דִּי בְרָא וּבְטַל שְׁמַיָא יִצְטַבַּע
 וְעַם-חַיּוֹתָא חִלְקָהּ בְּעֵשֶׂב אַרְעָא:

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

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

<15> πλὴν τὴν φυήν τῶν ῥιζῶν αὐτοῦ ἐν τῇ γῆ εἶσατε καὶ ἐν δεσμῶ σιδηρῶ
 καὶ χαλκῶ καὶ ἐν τῇ χλόῃ τῇ ἔξω, καὶ ἐν τῇ δρόσῳ τοῦ οὐρανοῦ κοιτασθήσεται,
 καὶ μετὰ τῶν θηρίων ἡ μερίς αὐτοῦ ἐν τῷ χόρτῳ τῆς γῆς.

15 **plēn tēn phyēn tōn hrizōn** autou **en tē gē easate** kai **en desmō sidērō**
 Only the **development** of his **roots** in the **earth** allow! even with a **bond** of **iron**
 kai **chalkō** kai **en tē chloē** tē **exō**,
 and **brass**, and **in** the **tender** **shoots** of **grass** in the **outside**;
 kai **en tē drosō** tou ouranou **koitasthēsetai**,
 and **in** the **dew** of the **heavens** he shall **lay** **down**,
 kai **meta tōn thēriōn hē meris** autou **en tō chortō tēs gēs**.
 and **with** the **wild** **beasts** his **portion** shall be **in** the **grass** of the **ground**.

אֶל גַּאֲזַלֵּי אֲרָצָא וּפְנֵי אֲרָצָא וּפְנֵי אֲרָצָא וּפְנֵי אֲרָצָא 13
 וּפְנֵי אֲרָצָא וּפְנֵי אֲרָצָא וּפְנֵי אֲרָצָא וּפְנֵי אֲרָצָא

יגְלִבְבֵהּ מִן-אֲנוּשָׂא יִשְׁנֹן וּלְבַב חַיָּוָה יִתְיַהֵב לָהּ
 וְשִׁבְעָה עֶדְנִין יַחְלִפוּן עָלֶיהָ:

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 ἀλλαγῆσονται 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.

כַּחַדְכַּחַד מִלְּבַב בְּהֵמָה וְיִתֵּן לְיָדוֹ וְשֵׁשׁ אֲדָמָה
 כַּחַדְכַּחַד מִלְּבַב בְּהֵמָה וְיִתֵּן לְיָדוֹ וְשֵׁשׁ אֲדָמָה
 כַּחַדְכַּחַד מִלְּבַב בְּהֵמָה וְיִתֵּן לְיָדוֹ וְשֵׁשׁ אֲדָמָה
 יד בגזרת עיריין פתגמא ומאמר קדישין שאלתא עד-הברת
 די ינדעון חניא די-שליט עליא במלכות אנשא
 ולמן-די יצבא התננה 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 mankind, 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 ὑψίστος τῆς βασιλείας τῶν ἀνθρώπων,
 καὶ ᾧ ἐὰν δόξη, δώσει αὐτὴν καὶ ἐξουδένημα ἀνθρώπων ἀναστήσει ἐπ' αὐτήν.

17 dia sykrimatos 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.

אֲנִי רָאִיתִי חֲלֹמָא חַזִּית אַנְהָ מַלְכָּא נְבוּכַדְנֶצַּר וְאַנְתָּה בְּלִטְשַׁאצַּר
 אֲנִי רָאִיתִי חֲלֹמָא חַזִּית אַנְהָ מַלְכָּא נְבוּכַדְנֶצַּר וְאַנְתָּה בְּלִטְשַׁאצַּר
 אֲנִי רָאִיתִי חֲלֹמָא חַזִּית אַנְהָ מַלְכָּא נְבוּכַדְנֶצַּר וְאַנְתָּה בְּלִטְשַׁאצַּר
 טו דנה חלמא חזית אנה מלכא נבוכדנצר ואנתה בלטשאצר
 פשרא אמר כל-קבל די פל-חפימי מלכותי לא-יכלין
 פשרא להודעתני ואנתה כהל די רוס-אלהין קדישין בך:

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

Belteshazzar answered and said, O YHWH,
to enyption 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!

כַּבְּשִׁיבָה כְּשִׁיבָה אֲשֶׁר־רָאִיתָ בְּחֶזְוֶיךָ אֲשֶׁר־רָאִיתָ כִּי אֲבִירָהּ כִּי אֲבִירָהּ 17
 :כֹּה־נִשְׁמָר אֲשֶׁר־רָאִיתָ
 יִזְאֵלְנָא דִּי חֲזִיַתָּ דִּי רְבָה וּתְקַבֵּי וְרוּמָה יִמְטָא לְשִׁמְיָא
 וּחֲזוּתָהּ 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 ἰσχυκός,
 οὗ τὸ ὕψος ἔφθασεν εἰς τὸν οὐρανὸν καὶ τὸ κύτος αὐτοῦ εἰς πᾶσαν τὴν γῆν

20 to dendron, ho eides, to megalyntthen 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,

כַּבְּשִׁיבָה אֲשֶׁר־רָאִיתָ חֲזִיַתָּהּ כַּבְּשִׁיבָה אֲשֶׁר־רָאִיתָ אֲשֶׁר־רָאִיתָ 18
 :כַּבְּשִׁיבָה אֲשֶׁר־רָאִיתָ חֲזִיַתָּהּ אֲשֶׁר־רָאִיתָ אֲשֶׁר־רָאִיתָ
 יַחְזִיקָהּ שְׁפִיר וְאֲנָבִיהָ שְׁנִיָּא וּמְזוֹן לְכֹל־בְּיָה תַחְתּוּהִי
 תְּדוּר חַיּוֹת בְּרָא וּבְעֵנְפוֹהִי יִשְׁכְּנֵן צְפָרִי 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 κατώκουν τὰ θηρία τὰ ἄγρια
 καὶ ἐν τοῖς κλάδοις αὐτοῦ κατεσκήνουν τὰ ὄρνεα τοῦ οὐρανοῦ,

21 kai ta phylla autou euthalē kai ho karpos autou polys kai trophē pasin en autō,
and its leaves flourishing, and its fruit abundant, and a nourishment to all by it,
hypokatō autou katōkoun ta thēria ta agria
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

אֲשֶׁר־רָאִיתָ אֲשֶׁר־רָאִיתָ אֲשֶׁר־רָאִיתָ אֲשֶׁר־רָאִיתָ 19
 :כֹּה־נִשְׁמָר אֲשֶׁר־רָאִיתָ אֲשֶׁר־רָאִיתָ אֲשֶׁר־רָאִיתָ
 יִטְאֲנַתְּהָ הוּא מְלִכָּא דִּי רְבִית וּתְקַבֵּי וּרְבִיתָּהּ רְבָתָּהּ

וּמְטַת לְשִׁמְיָא וְשַׁלְטַנְךָ לְסוֹף אַרְעָא:

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

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

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

יָאֵר אֱמָנֻתְךָ כְּמַעַל שָׁמַיְתָּ וְכַמְּרוֹמָתְךָ כְּמַעַל שָׁמַיְתָּ וְכַמְּרוֹמָתְךָ כְּמַעַל שָׁמַיְתָּ וְכַמְּרוֹמָתְךָ
וְכַמְּרוֹמָתְךָ כְּמַעַל שָׁמַיְתָּ וְכַמְּרוֹמָתְךָ כְּמַעַל שָׁמַיְתָּ וְכַמְּרוֹמָתְךָ כְּמַעַל שָׁמַיְתָּ
וְכַמְּרוֹמָתְךָ כְּמַעַל שָׁמַיְתָּ וְכַמְּרוֹמָתְךָ כְּמַעַל שָׁמַיְתָּ וְכַמְּרוֹמָתְךָ כְּמַעַל שָׁמַיְתָּ
וְכַמְּרוֹמָתְךָ כְּמַעַל שָׁמַיְתָּ וְכַמְּרוֹמָתְךָ כְּמַעַל שָׁמַיְתָּ וְכַמְּרוֹמָתְךָ כְּמַעַל שָׁמַיְתָּ

כְּיָדֵי חֲזָה מִלְּפָא עִיר וְקִדְיִשׁ נָחַת מִן-שְׁמַיָּא וְאַמְרַ גְּדוּ
אַיְלָנָא וְחַבְלוּהִי בְרָם עֶקֶר שָׂרְשׁוּהִי בְּאַרְעָא שְׁבִקוּ
וּבְאַסּוּר דִּי-פְרִזְל וּנְחַשׁ בְּדִתְאַא דִּי בָרְא וּבְטָל שְׁמַיָּא יְצַטְבַּע
וְעַם-חַיּוֹת בָּרְא חֲלָקָה עַד דִּי-שְׁבַעַה עֲדָנִין יַחְלִפוּן עָלוּהִי:

23. (4:20 in Aramaic) w'di chazah mal'ka' ir w'qadish nachith min-sh'maya' w'amar godu 'ilana' w'chab'luhi b'ram iqar shar'shohi b'ar'a' sh'buqu ube'esur di-phar'zel un'chash b'dith'a' di bara' ub'tal sh'maya' yits'taba w'im-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 φυῆν τῶν ῥιζῶν αὐτοῦ ἐάσατε ἐν τῇ γῇ καὶ ἐν δεσμῶ σιδηρῶ καὶ χαλκῶ καὶ ἐν τῇ χλόῃ τῇ ἔξω, καὶ ἐν τῇ δρόσῳ τοῦ οὐρανοῦ αὐλισθήσεται, καὶ μετὰ θηρίων ἀγρίων ἢ μερὶς αὐτοῦ, ἕως οὗ ἑπτὰ καιροὶ ἀλλοιωθῶσιν ἐπ' αὐτόν,

23 kai hoti eiden ho basileus ir kai hagian katabainonta

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.

כא דנה פנשא מלכא וגזרת עליא היא
 די מטת על-מראי מלכא:
 כזא דנה פנשא מלכא וגזרת עליא היא
 די מטת על-מראי מלכא:

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

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

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

24 touto hē sygkrisis autou, basileu, kai sygkrima huuistou estin,
 This is the interpretation of it, O king, and an interpretation of the highest it is
 ho ephthasen epi ton kyrion mou ton basilea,
 which came upon my master the king.

כב וְלֶךְ טְרָדִין מִן־אַנְשָׁא וְעַם־חַיִּוֹת בְּרָא לְהוּנָה מְדֹרָךְ
 וְעִשְׂבָּא כְתוּרִין לְךָ יִטְעִמוּן וּמִטְל שְׁמַיָּא לְךָ מְצַבְעִין
 וְשִׁבְעָה עֶדְנִין יַחְלְפוּן עָלֶיךָ עַד דִּי־תִנְהַע
 דִּי־שְׁלִיט עֲלֵיָא בְּמַלְכוּת אַנְשָׁא וּלְמֵן־דִּי יִצְבָּא יִתְנַנְהָ:

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 βούν ψωμοῦσίν σε, καὶ ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ αὐλισθήσῃ, καὶ ἑπτὰ καιροὶ ἀλλαγῆσονται ἐπὶ σέ, ἕως οὗ γνῶς ὅτι κυριεύει ὁ ὕψιστος τῆς βασιλείας τῶν ἀνθρώπων, καὶ ᾧ ἂν δόξῃ, δώσει αὐτήν.

25 kai **se ekdiōxousin apo tōn anthrōpōn**, kai **meta thēriōn agriōn estai hē katoikia sou**,
And you shall be banished from men; and with beasts wild shall be your dwelling;
kai **chorton hōs boun psōmiousin se**, kai **apo tēs drosou tou ouranou**
and grass as an ox they shall feed you, and from the dew of the heavens
aulisthēsē, kai **hepta kairoi allagēsontai epi se**,
you shall lodge, and seven seasons shall change over you,
heōs hou gnōs hoti kyrieuei ho 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.

23
 23
 כגודי אמרו למשכן עקר נרשוהי די אילנא מלכותך
 לך קנמה מן די תנבע די שלטן שמיא:

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

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

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

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

24
 24
 כד להן מלכא מלכי ישפר עליך וחתך בצדקה פרק
 ועויתך במחן ענין הן תהוא ארקה לשלחתך:

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

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

<27> διὰ τοῦτο, βασιλεῦ, ἡ βουλή μου ἀρεσάτω σοι, καὶ τὰς ἀμαρτίας σου ἐν ἐλεημοσύναις λύτρωσαι καὶ τὰς ἀδικίας σου ἐν οἰκτιρμοῖς πενήτων·

ἴσως ἔσται μακρόθυμος τοῖς παραπτώμασίν σου ὁ θεός. --

27 **dia touto, basileu, hē boulē mou aresatō soi,**
On account of this, O king, my counsel let please you,
kai tas hamartias sou en eleēmosynais lytrōsai kai tas adikias sou
and your sins by charities ransom, and your iniquities
en oiktirmois penētōn;
by compassions on the needy!

isōs estai makrothymos tois paraptōmasin sou ho theos. --
Perhaps it shall be the El the long-suffering to your transgressions.

25 כַּלְמֵי מַלְכָּא עַל-נְבוּכַדְנֶצַּר מְלִכָּא: פ
25 כַּלְמֵי מַלְכָּא עַל-נְבוּכַדְנֶצַּר מְלִכָּא: פ

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

Dan4:28 All this happened to Nebuchadnetssar the king.

<28> ταῦτα πάντα ἔφθασεν ἐπὶ Ναβουχοδοноσορ τὸν βασιλέα.

28 **tauta panta ephthasen epi Nabouchodonosor ton basilea.**
All these things came upon Nebuchadnezzar the king.

26 כּוּ לְקִצְתָּ יְרַחֵין תְּרֵי-עֶשְׂרַ עַל-הַיְכָל מְלְכוּתָא
26 כּוּ לְקִצְתָּ יְרַחֵין תְּרֵי-עֶשְׂרַ עַל-הַיְכָל מְלְכוּתָא
די בְּבַל מְסַלְיָה הָהּ:

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

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

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

29 **meta dōdekamēnon epi tō naō tēs basileias autou en Babylōni peripatōn**
After twelve months, upon the temple of his kingdom in Babylon while walking,

27 כּוּ עֲנֵה מְלִכָּא וְאָמַר הֲלָא הָא-הֵיא בְּבַל רַבְתָּא דִּי-אַנְהָ
27 כּוּ עֲנֵה מְלִכָּא וְאָמַר הֲלָא הָא-הֵיא בְּבַל רַבְתָּא דִּי-אַנְהָ
בְּנִיתָהּ לְבֵית מְלְכוּ בְּתַקְפָּה חֲסִנֵי וְלִיקָר הַדְּרֵי:

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

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

<30> ἀπεκρίθη ὁ βασιλεὺς καὶ εἶπεν Οὐχ αὕτη ἐστὶν Βαβυλῶν 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?

ⲛⲉⲛ ⲉⲓⲟⲩⲟⲙⲉⲥⲁ ⲉⲓⲥ ⲟⲩⲕⲟⲛ ⲃⲁⲥⲓⲗⲉⲓⲁⲥ ⲉⲛ ⲧⲟⲩ ⲕⲣⲁⲧⲉⲓ ⲧⲉⲥ ⲓⲥⲥⲏⲟⲥ ⲙⲟⲩ
 ⲛⲉⲛ ⲧⲓⲙⲉⲛ ⲧⲉⲥ ⲃⲟⲗⲉⲥ ⲙⲟⲩ?

כח עֹד מִלְּתָא בְּבִם מְלָכָא קָל מִן-שְׁמַיָּא נְפַל לָךְ אֲמַרִּין
 נְבוּכַדְנֶצְצַר מְלָכָא מְלִכּוּתָהּ עַדְתָּ מִנָּךְ:

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

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

<31> ἔτι τοῦ λόγου ἐν στόματι τοῦ βασιλέως ὄντος φωνὴ ἀπ' οὐρανοῦ ἐγένετο Σοὶ
 λέγουσιν, Ναβουχοδονοσορ βασιλεῦ, ἡ βασιλεία παρήλθεν ἀπὸ σου,

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.

ⲛⲉⲛ ⲉⲓⲟⲩⲟⲙⲉⲥⲁ ⲉⲓⲥ ⲟⲩⲕⲟⲛ ⲃⲁⲥⲓⲗⲉⲓⲁⲥ ⲉⲛ ⲧⲟⲩ ⲕⲣⲁⲧⲉⲓ ⲧⲉⲥ ⲓⲥⲥⲏⲟⲥ ⲙⲟⲩ
 ⲟⲩⲁⲓⲛ ⲙⲟⲩ ⲛⲉⲛ ⲧⲓⲙⲉⲛ ⲧⲉⲥ ⲃⲟⲗⲉⲥ ⲙⲟⲩ?
 ⲉⲓⲥ ⲟⲩⲕⲟⲛ ⲃⲁⲥⲓⲗⲉⲓⲁⲥ ⲉⲛ ⲧⲟⲩ ⲕⲣⲁⲧⲉⲓ ⲧⲉⲥ ⲓⲥⲥⲏⲟⲥ ⲙⲟⲩ?

כַּט וּמִן-אֲנָשָׁא לָךְ טָרְדִין וְעַם-חַיִּוֹת בְּרָא מְדָרְךָ עֲשָׂבָא כְּתוֹרִין
 לָךְ יִטְעַמוּן וְשִׁבְעָה עֶדְנִין יַחְלִפוּן עֲלֶיךָ עַד הִי-תִנְבֵּעַ
 הִי-שְׁלִיט עֲלֶיךָ בְּמִלְכּוּת אֲנָשָׁא וּלְמֵן-הִי יִצְבָּא תִּתְנַבֵּה:

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

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

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

32 kai apo tōn anthrōpōn se ekdiōxousin, kai meta thēriōn agriōn hē katoikia sou,

And from men they shall banish you, and with beasts wild your dwelling shall be,

kai chorton hōs boun psōmiousin se, kai hepta kairoi allagēsontai epi se,

and grass as an ox they shall feed you, and seven seasons shall change over you,

heōs hou gnōs hoti kyrieuei ho huuistos tēs basileias

until of which time you shall know that dominates the highest the kingdom

tōn anthrōpōn, kai hō ean doxē, dōsei autēn.

of men, and to whom ever it seems good to give it.

כַּוְיָכ-וּמְיָ ִרְמַאֲרַגְי־לֹם ִאֲרַף כַּאֲלִי כַּאֲוֹ-אֲגֹ 30
ֹגֹרְכַ אֲמַוְרַ כַּכְמַו לֹמְיָ לְיָכַכַּ מְכַרְיָאֲכַ כַּגְוֹיִ אַכַּרְֹ
:מְכַרְיָאֲכַ מְכַרְיָאֲכַ אֲגֹ מְכַרְיָאֲכַ אֲוֹ מְכַ אַ אֹ

לְבַה-שְׁעָתָא מְלִתָּא סַפַּת עַל-נְבוּכַדְנֶצַּר וּמִן-אַנְשָׁא
טְרִיד וְעִשְׂבָּא כְּתוֹרִין יֵאֲכַל וּמַטְל שְׁמַיָּא גְּשָׁמָה יִצְטַבַּע
עַד דִּי שְׁעָרָה כְּנִשְׁרִין רְבָה וְטַפְרוּהִי כְּצַפְרִין:

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

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

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

33 autē tē hōrā ho logos synetelesthē epi Nabouchodonosor,
In this hour the word was completed upon Nebuchadnezzar,

kai apo tōn anthrōpōn exediōchthē kai chorton hōs bous ēsthien,
and from men he was banished, and grass as an ox he ate,

kai apo tēs drosou tou ouranou to sōma autou ebaphē,
and from the dew of the heavens his body was dipped,

heōs hou hai triches autou hōs leontōn emegalynthēsan kai hoi onyches autou hōs orneōn.
until his hairs as lions' hairs were enlarged, and his fingernails as birds' claws.

אֲלִי כַּכְמַו לְיָכַכַּ מְכַרְיָאֲכַ אֲוֹ מְכַ אַ אֹ 31
אֲרַף כַּאֲלִי כַּאֲוֹ-אֲגֹ מְכַרְיָאֲכַ אֲוֹ מְכַ אַ אֹ
:אֲרַף אֲוֹ-אֲגֹ אֲרַף אֲוֹ-אֲגֹ מְכַרְיָאֲכַ אֲוֹ מְכַ אַ אֹ

לֹא וְלִקְצַת יוֹמָיָה אָנָּה נְבוּכַדְנֶצַּר עֵינַי לְשְׁמַיָּא נְטִילַת
וּמִנְדַּעַי עָלַי יְתוּב וְלְעַלְיָא בְּרַכַּת וְלַחִי עֲלִמָּא שְׂבַחַת
וְחַדְרַת דִּי שְׁלִטְנָה שְׁלִטָּן עָלַם וּמְלִכּוּתָהּ עַם-דְּרָר וְדָר:

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

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

<34> καὶ μετὰ τὸ τέλος τῶν ἡμερῶν ἐγὼ Ναβουχοδονοσορ τοὺς ὀφθαλμούς μου εἰς τὸν οὐρανὸν ἀνέλαβον, καὶ αἱ φρένες μου ἐπ' ἐμὲ ἐπεστράφησαν,

καὶ τῷ ὑψίστῳ εὐλόγησα καὶ τῷ ζῶντι εἰς τὸν αἰῶνα ἤνεσα καὶ ἐδόξασα,
 ὅτι ἡ ἐξουσία αὐτοῦ ἐξουσία αἰώνιος καὶ ἡ βασιλεία αὐτοῦ εἰς γενεὰν καὶ γενεάν,
 34 kai **meta** to telos **tōn hēmerōn egō** Nabuchodonosor **tous ophthalmous mou**
And after the end of the days I **Nebuchadnezzar my eyes**
eis ton ouranon anelabon, kai **hai phrenes mou ep’ eme** epestraphēsan,
unto the heavens lifted up, and **my senses** unto me returned,
 kai **tō huuistō eulogēsa** kai **tō zōnti eis ton aiōna ēnesa**
and to the highest I blessed, and **to the one living into the eons I praised**
 kai **edoxasa**, **hoti hē exousia autou exousia aiōnios**
and glorified. For his authority authority is an eternal,
 kai **hē basileia autou eis genean kai genean**,
and his kingdom is unto generation and generation.

כָּל־הָאָרֶץ וְהַשָּׁמַיִם וְהַיָּם וְכָל־הַיְּצִרִים אֲשֶׁר בָּהֶן
 כָּל־הָאָרֶץ וְהַשָּׁמַיִם וְהַיָּם וְכָל־הַיְּצִרִים אֲשֶׁר בָּהֶן
 :אֵלֶּיךָ אֱלֹהִים אֲשֶׁר בְּיָדְךָ הַיָּד וְכָל־הַיְּצִרִים אֲשֶׁר בָּהֶן
 לֹב וְכָל־הָאָרֶץ אֲשֶׁר בָּהֶן חֲשִׁיבִין
 וְכַמְצָבִיהָ עֶבֶד בְּחִיל נְשָׂמָא וְהָאָרֶץ אֲשֶׁר
 וְלֹא אֵיתִי הִיא־יִמְחָא בִידָהּ וְיֵאמַר לָהּ מָה עֲבַדְתִּי:

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

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

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

35 kai **pantes hoi katoikountes tēn gēn hōs ouden** elogisthēsan,
And all the ones inhabiting the earth as nothing are considered;
 kai **kata to thelēma** autou poiei en **tē dynamei tou ouranou**
 and according to his will he does among the force of the heavens,
 kai en **tē katoikiā tēs gēs**, kai **ouk estin**
 and among the one dwelling the earth. And **there is not one**
hos antipoiēsetai tē cheiri autou kai **erei autō Ti** epoiēsas?
who shall act against his hand, and **says** to him, **What** did you do?

כָּל־הָאָרֶץ וְהַשָּׁמַיִם וְהַיָּם וְכָל־הַיְּצִרִים אֲשֶׁר בָּהֶן
 כָּל־הָאָרֶץ וְהַשָּׁמַיִם וְהַיָּם וְכָל־הַיְּצִרִים אֲשֶׁר בָּהֶן
 :אֵלֶּיךָ אֱלֹהִים אֲשֶׁר בְּיָדְךָ הַיָּד וְכָל־הַיְּצִרִים אֲשֶׁר בָּהֶן
 לֹב וְכָל־הָאָרֶץ אֲשֶׁר בָּהֶן חֲשִׁיבִין
 וְכַמְצָבִיהָ עֶבֶד בְּחִיל נְשָׂמָא וְהָאָרֶץ אֲשֶׁר
 וְלֹא אֵיתִי הִיא־יִמְחָא בִידָהּ וְיֵאמַר לָהּ מָה עֲבַדְתִּי:

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> αὐτῶ τῷ καιρῶ αἱ φρένες μου ἐπεστράφησαν ἐπ' ἐμέ, καὶ εἰς τὴν τιμὴν
τῆς βασιλείας μου ἦλθον, καὶ ἡ μορφὴ μου ἐπέστρεψεν ἐπ' ἐμέ, καὶ οἱ τύραννοί μου
καὶ οἱ μεγιστᾶνές μου ἐζήτησαν με, καὶ ἐπὶ τὴν βασιλείαν μου ἐκραταιώθη,ν,
καὶ μεγαλωσύνη περισσοτέρα προσετέθη μοι.

36 autō tō kairō hai phrenes mou epestraphēsan ep' eme,
At the same time my senses returned unto me,

kai eis tēn timēn tēs basileias mou ēlthon,
and into the honor of my kingdom I came,

kai hē morphē mou 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.

ܝܘܟܪܘܢ ܩܘܩܩܘܢܝܘܢ ܡܘܨܬܪܩܝܘܢ ܗܘܘܘܘ ܩܠܘܒܘܘܢܝܘܢ ܐܘܩܦ ܕܝܘܢܝܘܢ 34
ܕܥܠܘܢ ܐܘܩܩܩܘܢܝܘܢ ܕܥܠܘܢܝܘܢ ܕܥܠܘܢܝܘܢ ܕܥܠܘܢܝܘܢ ܕܥܠܘܢܝܘܢ
ܕܥܠܘܢܝܘܢ ܕܥܠܘܢܝܘܢ ܕܥܠܘܢܝܘܢ ܕܥܠܘܢܝܘܢ ܕܥܠܘܢܝܘܢ

לִדְכָּעוֹן אֲנִי נְבוּכַדְנֶצְצַר מְשַׁבַּח וּמְרוֹמִם וּמְהַדָּר לְמַלְךְ
שָׁמַיָא דִּי כָּל-מַעְבְּדוֹהֵי קִשְׁט וְאַרְחָתָהּ דִּין
וְדִי מְהַלְכִין בְּגִגְהָ יְכַל לְהַשְׁפִּילָהּ: פ

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

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

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

37 nyn oun egō Nabouchodonosor ainō kai hyperuyō
Now then I Nebuchadnezzar praise and greatly exalt

kai doxazō ton basilea tou ouranou,
and glorify the king of the heavens,

hoti panta ta erga autou alēthina kai hai triboi autou krisis,
for all his works are true, and his paths equitable,

kai pantas tous poreuomenous en hyperēphaniā dynatai tapeinōsai.
and all the ones going in pride he is able to humble.

Chapter 5

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

גלגל רבא זאזגאגאגל גא זחל אגו זעלל גלגלגלגל Dan5:1
:אזחל זאזגא זגלגל זגלגל

א בלשאצר מלכא עבד לחם רב לרב רבנוהי אלף
ולקבל אלפא חמר א שתה:

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

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

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

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

זאזגא זגלגל אבאזגל זאזגא זחל אגו זעלל גלגלגלגל 2
זלגלגלגלגל זא זלגלגלגלגל זאזגא גלגלגלגלגלגל זא זלגלגלגלגלגל
:אזחלגלגל אזלגלגל זאזגאגאגלגל זעלל זזגא זזאזגלגל

ב בלשאצר אמר בטעם חמר א להיתיה למאני דהבא
וכספא די הנפק נבוכדנצר אבוהי מן היכלא די בירוושלם
וישתון בהון מלכא ורב רבנוהי שגלתה וליחנתה:

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'lathet ul'chenatthet.

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 χρυσὰ καὶ τὰ ἀργυρᾶ, ἃ ἐξήνεγκεν Ναβουχοδονοσορ ὁ πατὴρ αὐτοῦ ἐκ τοῦ ναοῦ τοῦ ἐν Ἱερουσαλῆμ, 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 parakoittoi autou.
and his concubines, and his mistresses.

כָּל־יְצֵא־זָהָב־וְכֶסֶף
כָּל־יְצֵא־זָהָב־וְכֶסֶף
כָּל־יְצֵא־זָהָב־וְכֶסֶף
כָּל־יְצֵא־זָהָב־וְכֶסֶף

גַּבְאֵי־בְיָמֵי הַמֶּלֶךְ מֵאֵי הַמֶּלֶךְ
הַיְיָ־בֵית אֱלֹהִים הַיְיָ בִּירוּשָׁלַם וְאִשְׁתּוֹ בְּהוֹן מִלְכָּא
וְרַב־בְּנוֹהֵי שְׂגָלָתָהּ וְלַחֲנַתָּהּ:

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

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

<3> καὶ ἤνεχθησαν τὰ σκεύη τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ, ἃ ἐξήνεγκεν
ἐκ τοῦ ναοῦ τοῦ θεοῦ τοῦ ἐν Ἱερουσαλημ, καὶ ἔπινον ἐν αὐτοῖς ὁ βασιλεὺς
καὶ οἱ μεγιστᾶνες αὐτοῦ καὶ αἱ παλλακαὶ αὐτοῦ καὶ αἱ παράκοιτοι αὐτοῦ·

3 kai ēnechthēsan ta skeuē ta chrysa kai ta argyra,

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

ha exēnegken ek tou naou tou theou tou en Ierousalēm,

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 parakoittoi autou;

and his concubines, and his mistresses.

דְּאִשְׁתּוֹ חֲמָרָא וְשַׁבְּחֵי לְאֱלֹהֵי הַמֶּלֶךְ
וְכֶסֶף נְחֹשֶׁא פְּרָזְלָא אָצֵא וְאֲבָנָא:
כָּל־יְצֵא־זָהָב־וְכֶסֶף
כָּל־יְצֵא־זָהָב־וְכֶסֶף
כָּל־יְצֵא־זָהָב־וְכֶסֶף
כָּל־יְצֵא־זָהָב־וְכֶסֶף

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.

וְאִשְׁתּוֹ חֲמָרָא וְשַׁבְּחֵי לְאֱלֹהֵי הַמֶּלֶךְ
וְכֶסֶף נְחֹשֶׁא פְּרָזְלָא אָצֵא וְאֲבָנָא:
כָּל־יְצֵא־זָהָב־וְכֶסֶף
כָּל־יְצֵא־זָהָב־וְכֶסֶף
כָּל־יְצֵא־זָהָב־וְכֶסֶף
כָּל־יְצֵא־זָהָב־וְכֶסֶף

46734 6xy-24 4971-60 4xw99 696 69xy
 :9xy 24 343 7 354 4y6y 4y6y 24
 הַבַּה־שֵׁעָתָה נִפְקוּ אֶצְבָּעַיִן הַיָּד-אֲנָשׁ
 וְכָתְבוּ לְקִבְלֵי נְבֻרְשֶׁתָא עַל-גִּירָא הַי-כְּתֹל הַיִּכְלָא
 הַי מִלְכָּא וּמִלְכָּא חֲזָה פֶסֶס יָדָה הַי כְּתָבָה:

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.

3y6937 23y609y 23y7w 23y75 4y6y 6746
 :yw9y 46 4 3x9y94y 729xw9y 3294 2909y
 וְאֵדְבִין מִלְכָּא זִיוָהִי וְרַעֲיָנָהִי יְבִהֵלוּנָהּ
 וְקִטְרֵי חֲרָצֵהּ מִשְׁתַּרְבִּין וְאֶרְכָּבָתָהּ דָּא לְדָא נְקִשָּׁן:

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

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

<6> τότε τοῦ βασιλέως ἡ μορφή ἠλλοιώθη, καὶ οἱ διαλογισμοὶ αὐτοῦ συνετάρασσον αὐτόν, καὶ οἱ σύνδεσμοι τῆς ὀσφύος αὐτοῦ διελύοντο, καὶ τὰ γόνατα αὐτοῦ συνεκροτοῦντο.

6 tote tou basileōs hē morphē ἔλλοιόθη, 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.

424wy 427w46 36036 6289 4y6y 497
 wy4-6y 24 699 2y2y66 9y4y 4y6y 360 42951y
 w962 4y7194 2y7y82 39w7y 3y4 39xy 3992-24
 :6w2 4xy6y9 2x6xy 394y2-60 4934-24 4y7y2y3y
 זָקְרָא מִלְכָּא בְּחִיל לְהַעֲלָה לְאִשְׁפִּיא כְּשִׁדְיָא

וַגְּזָרְיָא עָנָה מְלָכָא וְאָמַר לְחַכְיָמֵי בְּבַל דִּי כָל-אַנְשֵׁי
 דִּי-יִקְרָה פְּתָבָה דְּנָה וּפְשָׁרָה יְחֻנְנִי אֲרָגוֹנָא יִלְבַּשׁ
 וְהַמּוֹנֵכָא דִּי-דַהְבָּא עַל-צִוְאָרָהּ וְתִלְתִּי בְּמַלְכוּתָא יִשְׁלֹט: ם

7. qare' mal'ka' b'chayil l'he'alalah l'ash'phaya' Kas'daye' w'gaz'raya' `aneh mal'ka'
 w'amar l'chakimey Babel di kal-'enash di-yiq'reh k'thabah d'nah
 uphish'reh y'chauinani 'ar'g'wana' yil'bash w'hamon'ka' di-dahaba' `al-tsau'reh
 w'thal'ti b'mal'kutha' yish'lat.

Dan5:7 The king called aloud to bring in the conjurers, Kasdaye and the diviners.
 The king answered and said to the wise men of Babel, Any man who can read this writing
 and explain its interpretation to me shall be clothed with purple
 and have a necklace of gold around his neck, and he shall rule third in the kingdom.

<7> καὶ ἐβόησεν ὁ βασιλεὺς ἐν ἰσχύι τοῦ εἰσαγαγεῖν μάγους, Χαλδαίους,
 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
 and the astrologers. And he said to the wise men
 Babylōnos Hos an agnō tēn graphēn tautēn
 of Babylon, Who ever should read this writing,
 kai tēn sygkrisin gnōrisē moi, porphyran endysetai,
 and its interpretation should make known to me, purple shall be put on him,
 kai ho maniakēs ho chrysous epi ton trachēlon autou, kai tritos en tē basileiā mou arxei.
 and the necklace of gold upon his neck, and as third in my kingdom he shall rule.

כָּאֲדָרְיָא עָלְלִין כּוּל חַכְיָמֵי מְלָכָא וְלֹא-כְהָלִין כְּתָבָא לְמַקְרָא
 וּפְשָׁרָא לְהוֹדְעָה לְמַלְכָּא:

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

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

<8> καὶ εἰσεπορεύοντο πάντες οἱ σοφοὶ τοῦ βασιλέως
 καὶ οὐκ ἠδύναντο τὴν γραφὴν ἀναγνῶναι οὐδὲ τὴν σύγκρισιν γνωρίσαι τῷ βασιλεῖ.

8 kai eiseporeuonto pantes hoi sophoi tou basileōs kai ouk ēdynanto
 And entering were all the wise men of the king, and they were not able
 tēn graphēn anagnōnai oude tēn sygkrisin gnōrisai tō basilei.
 the writing to read, nor the interpretation to make known to the king.

כָּאֲדָרְיָא עָלְלִין כּוּל חַכְיָמֵי מְלָכָא וְלֹא-כְהָלִין כְּתָבָא לְמַקְרָא
 וּפְשָׁרָא לְהוֹדְעָה לְמַלְכָּא:

ט אָדוּן מְלָכָא בְּלִשְׁאַצָּר שְׂגִיא מִתְּבַהֵל וְזִיוְהִי שְׁנִין עָלוּהִי
וּרְבָרְבָנוּהִי מִשְׁתַּבְּשִׁין:

9. 'edayin mal'ka' Bel'sha'ttsar sagi mith'bahal w'ziuhi shanayin `alohi
w'rab'r'banohi mish'tab'shin.

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

<9> καὶ ὁ βασιλεὺς Βαλτασαρ πολὺ ἐταράχθη, καὶ ἡ μορφή αὐτοῦ ἠλλοιώθη
ἐπ' αὐτῷ, καὶ οἱ μεγιστᾶνες αὐτοῦ συνεταράσσοντο.

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

כַּעֲשָׂוּיָא כַּעֲשָׂוּיָא כַּעֲשָׂוּיָא כַּעֲשָׂוּיָא כַּעֲשָׂוּיָא 10
כַּעֲשָׂוּיָא כַּעֲשָׂוּיָא כַּעֲשָׂוּיָא כַּעֲשָׂוּיָא כַּעֲשָׂוּיָא
:כַּעֲשָׂוּיָא-כַּעֲשָׂוּיָא כַּעֲשָׂוּיָא-כַּעֲשָׂוּיָא כַּעֲשָׂוּיָא-כַּעֲשָׂוּיָא
י מְלִכְתָּא לְקַבֵּל מִלֵּי מְלָכָא וּרְבָרְבָנוּהִי לְבֵית מִשְׁתַּבְּשִׁין
עָלְתָּ עֲנַת מְלִכְתָּא וְאַמְרַת מְלָכָא לְעֲלָמִין חֵרִי
אַל-יִבְהַלְוּךָ רַעְיוֹנֶיךָ וְזִיוְיֶיךָ אַל-יִשְׁתַּנּוּ:

10. mal'k'tha' laqabel miley mal'ka'
w'rab'r'banohi l'beyth mish't'ya' `alalath `anath mal'k'tha'
wa'amereth mal'ka' l'al'min cheyi 'al-y'bahaluk ra`yonak w'ziuyak 'al-yish'tano.

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

<10> καὶ εἰσηλθεν ἡ βασίλισσα εἰς τὸν οἶκον τοῦ πότου καὶ εἶπεν Βασιλεῦ,
εἰς τοὺς αἰῶνας ζῆθι· μὴ παραστέψωσάν σε οἱ διαλογισμοί σου,
καὶ ἡ μορφή 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!

אֵיךְ כַּעֲשָׂוּיָא כַּעֲשָׂוּיָא כַּעֲשָׂוּיָא כַּעֲשָׂוּיָא כַּעֲשָׂוּיָא 11
כַּעֲשָׂוּיָא-כַּעֲשָׂוּיָא כַּעֲשָׂוּיָא-כַּעֲשָׂוּיָא כַּעֲשָׂוּיָא-כַּעֲשָׂוּיָא
כַּעֲשָׂוּיָא כַּעֲשָׂוּיָא כַּעֲשָׂוּיָא כַּעֲשָׂוּיָא כַּעֲשָׂוּיָא
:כַּעֲשָׂוּיָא כַּעֲשָׂוּיָא כַּעֲשָׂוּיָא כַּעֲשָׂוּיָא כַּעֲשָׂוּיָא
יֵא אֵיתִי גְבַר בְּמִלְכוּתְךָ הִי רִיחַ אֶלְהִין קְדִישִׁין בְּהַ
וּבְיוֹמֵי אַבּוּךָ גְּהִירוֹ וְשִׁכְלִתְנּוּ וְחִכְמָה כְּחִכְמַת-אֶלְהִין

הַשְׁתַּכַּחַת בָּהּ וּמִלְכָּא נְבֻכַדְנֶצַּר אָבוּךָ רַב חַרְטֻמִּין אֲשַׁפִּין
כְּשֶׁאֵין גְּזָרִין הַקִּימָה אָבוּךָ מִלְכָּא:

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 Ναβουχοδοноσορ ὁ πατήρ σου ἄρχοντα ἐπαοιδῶν, μάγων, Χαλδαίων, γαζαρηνῶν κατέστησεν αὐτόν,

11 estin anēr en tē basileiā sou, en hō pneuma theou,

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

kai en tais hēmerais tou patros sou grēgorēsis kai synesis heurethē en autō,

And in the days of your father, vigilance, and understanding, were found in him;

kai ho basileus Nabouchodonosor ho patēr sou archonta epaoidōn, magōn,

and king Nebuchadnezzar your father ruler of enchanters of magi

Chaldaion, gazarēnōn katestēsēn auton,

of Chaldeans and of astrologers placed him.

יְכַלְכַּל הַמֶּלֶךְ אֶת־הַמְּשַׁרְתֵּי־הַמַּגִּי אֲשֶׁר־בְּיָדָיו וְיִשְׁתַּחֲוֶה לְפָנָיו וְיִשְׁתַּחֲוֶה לְפָנָיו וְיִשְׁתַּחֲוֶה לְפָנָיו
וְיִשְׁתַּחֲוֶה לְפָנָיו וְיִשְׁתַּחֲוֶה לְפָנָיו וְיִשְׁתַּחֲוֶה לְפָנָיו
וְיִשְׁתַּחֲוֶה לְפָנָיו וְיִשְׁתַּחֲוֶה לְפָנָיו וְיִשְׁתַּחֲוֶה לְפָנָיו

יב כָּל־קָבֵל הִי רוּחַ וַתִּירָה וּמִנְדַּע וְשִׁכְלָתָנּוּ מִפְּשָׁר חֲלָמִין
וּאֲחֻזֵּי אֲחִידָן וּמִשְׂרָא קְטָרִין הַשְׁתַּכַּחַת בָּהּ בְּדַגְנִיאל הִי־מִלְכָּא
שְׁם־שְׂמָה בְּלִטְשַׁאצַּר כְּעַן דַּגְנִיאל יִתְקַרֵּי וּפְשָׁרָה יִהְיֶה:

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 κληθῆτω, 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 anagegelei soi.

Now then let him be called! and its interpretation he shall announce to you.

13 יג בארין דניאל העל קדם מלכא ענה מלכא ואמר
לדניאל אנתה-הוא דניאל די-מן-בני גלותא די יהוד
די היתר 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 εισηχθη ενωπιον του βασιλεως,
και ειπεν ο βασιλευς τω Δανιηλ Συ ει Δανιηλ ο απο των υιων
της αιχμαλωσιας της Ιουδαίας, ης ηγαγεν ο βασιλευς ο 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 יד ושמעתי עליך די ריחם אלהין בך ונהירו
ושכלתנו וחקמה יתירה השתכחתי בך:

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> ηκουσα περι σου οτι πνευμα θεου εν σοι,
και γρηγορησις και συνεσις και σοφια περισση ευρεθη εν σοι.

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 טו וּכְעַן הָעֵלּוּ קְדָמַי חַכְמֵי מִצְרַיִם אֲשֶׁר־יָדְעוּ לְקַרְוֹן
 וּפְשָׁרָהּ לְהוֹדֵעַתְנִי וְלֹא-כָהָלִין פְּשָׁר-מִלְתָּא לְהַחְוִיָּהּ׃

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

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

<15> καὶ νῦν εἰσηλθόντων ἐνώπιόν μου οἱ σοφοί, μάγοι, γαζαρηνοί, ἵνα τὴν γραφὴν ταύτην ἀναγνώσιν καὶ τὴν σύγκρισιν αὐτῆς γνωρίσωσίν μοι, καὶ οὐκ ἠδυνήθησαν ἀναγγεῖλαι 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 טו וְעַתָּה אֲנִי שָׂמְעָה אֶת-דְּבָרֶיךָ וְעַתָּה אֶתְּלֹמַד לְקַרְוֹן וְלִפְשָׁרָהּ
 וְעַתָּה אֶתְּלֹמַד לְקַרְוֹן וְלִפְשָׁרָהּ וְעַתָּה אֶתְּלֹמַד לְקַרְוֹן וְלִפְשָׁרָהּ׃

טו וְעַתָּה אֲנִי שָׂמְעָה אֶת-דְּבָרֶיךָ וְעַתָּה אֶתְּלֹמַד לְקַרְוֹן וְלִפְשָׁרָהּ
 וְעַתָּה אֶתְּלֹמַד לְקַרְוֹן וְלִפְשָׁרָהּ וְעַתָּה אֶתְּלֹמַד לְקַרְוֹן וְלִפְשָׁרָהּ׃

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`rak w`thal`ta` b`mal`kutha` tish`lat.

Dan5:16 But I have heard of you, that you are able to tell interpretations and to solve problems. Now if you are able to read the inscription and make its interpretation known to me, you shall be clothed with purple and have a necklace of gold around your neck, and you shall rule third in the kingdom.

<16> καὶ ἐγὼ ἤκουσα περὶ σοῦ ὅτι δύνασαι κρίματα συγκρίναι· νῦν οὖν ἐὰν δυνηθῆς τὴν γραφὴν ἀναγνῶναι καὶ τὴν σύγκρισιν αὐτῆς γνωρίσαι μοι, πορφύραν ἐνδύσῃ, καὶ ὁ μανιάκης ὁ χρυσοῦς ἔσται ἐπὶ τὸν τράχηλόν σου, καὶ τρίτος ἐν τῇ βασιλείᾳ μου ἄρξεις.

16 kai egō ēkousa peri sou hoti dynasai krimata sygkrinai; And I heard concerning you, that you are able judgments to interpret.

nyn oun ean dynēthēs tēn graphēn anagnōnai Now then, if you should be able the writing to read, kai tēn sygkrisin autēs gnōrisai moi, porphyran endysē, and its interpretation to make known to me, purple shall be put on you,

kai ho maniakēs ho chrysous estai epi ton trachēlon sou,
and the necklace of gold shall be upon your neck,
kai tritos en tē basileiā mou arxeis.
and as third in my kingdom you shall rule.

יִצְבֹּאֲבִין עֲנָה דְנִיְאֵל וְאָמַר קָרָם מְלָכָא מִתְנַתְּךָ
לְךָ לְהַוִּין וּנְבִזְבְּתָךְ לְאַחֲרָן הַבְּרָם
כְּתָבָא אֶקְרָא לְמְלָכָא וּפְשָׂרָא אֶהוּדְעֵנָה:

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

Dan5:17 Then Dani'El answered and said before the king,
Let your gifts be for yourself or give your rewards to someone else;
Yet I shall read the inscription to the king and make the interpretation known to him.

<17> τότε ἀπεκρίθη Δανιηλ καὶ εἶπεν ἐνώπιον τοῦ βασιλέως
Τὰ δόματά σου σοὶ ἔστω, καὶ τὴν δωρεὰν τῆς οἰκίας σου ἐτέρῳ δός·
ἐγὼ δὲ τὴν γραφὴν ἀναγνώσομαι τῷ βασιλεῖ καὶ τὴν σύγκρισιν αὐτῆς γνωρίσω σοι.

17 tote apekrithē Daniēl kai eipen enōpion tou basileōs Ta domata sou soi estō,
Then answered Daniel, and he said before the king, your gifts yours Let be,

kai tēn dōrean tēs oikias sou heterō dos;
and the present of your house to another give!

egō de tēn graphēn anagnōsomai tō basilei
But I the writing shall read to the king,

kai tēn sygkrisin autēs gnōrisō soi.
and the interpretation of it I shall make known to you.

יַחֲאֲנַתְּהָ מְלָכָא אֶלְהָא עֲלֵיָא מְלְכוּתָא
וּרְבוּתָא וַיְקָרָא וְהִדְרָה יְהִי לְנְבִכְדֻנְצָר אֶבְיָךְ:

18. 'an'tah mal'ka' 'Elahe' `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 ὕψιστος τὴν βασιλείαν καὶ τὴν μεγαλωσύνην
καὶ τὴν τιμὴν καὶ τὴν δόξαν ἔδωκεν Ναβουχοδοноσορ τῷ πατρί σου,

18 basileu, ho theos ho huuistos tēn basileian kai tēn megalōsynēn
O king, the Elohim the highest the kingdom and the greatness
kai tēn timēn kai tēn doxan edōken Nabouchodonosor tō patri sou,
and the honor and the glory gave to Nebuchadnezzar your father.

כַּזְמָה כַּזְמָה לַי אֶל-גִּבּוֹרָה זֶה כִּי-גִבּוֹרָה 19
 זֶה-גִּבּוֹרָה-גִּבּוֹרָה מִכָּל-הַלְּשׁוֹנוֹת וְזֶה-גִּבּוֹרָה
 כִּי-גִבּוֹרָה אֶל-גִּבּוֹרָה אֶל-גִּבּוֹרָה לְפָנָיו אֶל-גִּבּוֹרָה אֶל-גִּבּוֹרָה
 אֶל-גִּבּוֹרָה אֶל-גִּבּוֹרָה אֶל-גִּבּוֹרָה אֶל-גִּבּוֹרָה אֶל-גִּבּוֹרָה

יטוּמַן-רְבוּתָא דִּי יְהִיב-לֵיהּ כּוֹל עַמְמֵי אַמְיָא

וְלִשְׁנַיָא הוּוּ זְאָעִין וְדִחְלִין מִן-קְדָמוּהִי

דִּי-הָהּ צָבֵא הָהּ קָטֵל וְדִי-הָהּ צָבֵא הָהּ מַחֵא

וְדִי-הָהּ צָבֵא הָהּ מְרִים וְדִי-הָהּ צָבֵא הָהּ מִשְׁפִּיל:

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

Dan5:19 Because of the grandeur which He gave on him, all the peoples, nations and languages they trembled and feared from before him; whomever he wished he killed and whomever he wished he spared alive; and whomever he wished he elevated and whomever he wished he humbled.

<19> καὶ ἀπὸ τῆς μεγαλωσύνης, ἧς ἔδωκεν αὐτῷ, πάντες οἱ λαοί, φυλαί, γλῶσσαι ἦσαν τρέμοντες καὶ φοβούμενοι ἀπὸ προσώπου αὐτοῦ· οὓς ἠβούλετο, αὐτὸς ἀνήρει, καὶ οὓς ἠβούλετο, αὐτὸς ἔτυπεν, καὶ οὓς ἠβούλετο, αὐτὸς ὕψου, καὶ οὓς ἠβούλετο, αὐτὸς ἐταπείνου.

19 kai apo tēs megalōsynēs, hēs edōken autō,
 And because of the greatness of which he gave to him,
 pantes hoi laoi, phylai, glōssai ēsan tremontes
 all the peoples, tribes, languages were trembling
 kai phoboumenoi apo prosōpou autou; hous ēbouleto, autos anērei,
 and fearing from before him. Whom he willed he did away with,
 kai hous ēbouleto, autos etypten, kai hous ēbouleto, autos 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.

חַמְיָא אֶל-גִּבּוֹרָה אֶל-גִּבּוֹרָה אֶל-גִּבּוֹרָה אֶל-גִּבּוֹרָה 20
 אֶל-גִּבּוֹרָה אֶל-גִּבּוֹרָה אֶל-גִּבּוֹרָה אֶל-גִּבּוֹרָה
 כּוֹכְדִי רֵם לְבַבְיָהּ וְרוּחָהּ תִּקְפֹּת לְהַזְדָּחַת הַנְּחֹת
 מִן-כְּרִסָּא מְלִכּוּתָהּ וּיְקָרָהּ הָעֵדִיו מִנְהָ:

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

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

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

20 kai hote huyōthē hē kardia autou

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

כַּי תָּוּמָא אוֹתוֹ עֲרָתָיוּתְהָ תוֹ הַיִּפְרָחָנִישָׁתַי, כַּתְּנֵעַחְתְּהָ
 וְרוּחַ אוֹתוֹ הִתְעָרַת לִפְרִיזוּת, הוּא הֵרָדוּם
 מִן הַתְּרוֹנוֹ שֶׁל מְלוּכְתּוֹ אוֹתוֹ, וְהַכָּבוֹד הֵרָדוּם מֵאוֹתוֹ,
 מִן הַתְּרוֹן שֶׁל מְלוּכְתּוֹ אוֹתוֹ, וְהַכָּבוֹד הֵרָדוּם מֵאוֹתוֹ.
 כַּאֲשֶׁר הֵרָדוּם מִן בְּנֵי אָנָשָׁא טְרִיד וְלִבְבָהּ עַם-חַיּוֹתָא שְׂרִי
 וְעַם-עֲרָדָיָא מְדוּרָהּ עֲשָׂבָא כְּתוֹרִין יְטַעְמוּנָהּ וּמַטִּל שְׂמַיָּא
 גְּשָׁמִיָּהּ יְצַטְבַּע עַד הֵי-יַדַּע הֵי-שְׁלִיט אֲלֵהָא עֲלֵיָּא
 בְּמַלְכוּת אָנָשָׁא וְלִמֵּן-הֵי יְצַבֵּהּ 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 `alayeh.

Dan5:21 He was driven from the sons of men, and his heart was made like the beasts,
 and his dwelling place was with the wild donkeys. He was given grass to eat like cattle,
 and his body was wet with the dew of the heavens until he recognized that the Most High El
 is ruler over the kingdom of men and that He sets over it whomever He wishes.

<21> και ἀπὸ τῶν ἀνθρώπων ἐξεδιάχθη, καὶ ἡ καρδία αὐτοῦ μετὰ τῶν θηρίων ἐδόθη,
 καὶ μετὰ ὀνάγρων ἡ κατοικία αὐτοῦ, καὶ χόρτον ὡς βοῦν ἐψώμιζον αὐτόν,
 καὶ ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ τὸ σῶμα αὐτοῦ ἐβάφη, ἕως οὗ ἔγνω ὅτι κυριεύει
 ὁ θεὸς ὁ ὑψίστος τῆς βασιλείας τῶν ἀνθρώπων, καὶ ᾧ ἂν δόξη, δώσει αὐτήν.

21 kai apo tōn anthrōpōn exediōchthē, kai hē kardia autou meta tōn thērion
 And from the men he was driven out, and his heart with the wild beasts
 edothē, kai meta onagrōn hē katoikia autou,
 was given to be, and with the wild donkeys among which he dwelt.
 kai chorton hōs boun epsōmizon auton, kai apo tēs drosou tou ouranou
 And grass as an ox was fed him, and of the dew of the heavens
 to sōma autou ebaphē, heōs hou egnō hoti kyrieuei ho theos
 his body was dipped, until of which time he knew that dominated the Elohim
 ho huuistos tēs basileias tōn anthrōpōn, kai hō an doxē, dōsei autēn.
 the highest the kingdom of men, and to whomever it seems good he gives it.

כַּי תָּוּמָא אֲנָתָהּ בֶּלְשַׁאֲצַר לָא הִשְׁפִּילָהּ לְבַבְךָ כָּל-קַבֵּל
 הֵי כָל-הִנְהָ יַדְעָתָּ:

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 ἔταπείνωσας τὴν καρδίαν σου
κατενώπιον τὸν θεὸν οὗ πάντα ταῦτα ἔγνων,

22 kai sy ho huioσ 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.

אָפּאַר-פּאַר אַרְבֵּי-אַרְבֵּי אֲרָבִים אֲרָבִים אֲרָבִים אֲרָבִים 23
אַרְבֵּי אֲרָבִים אֲרָבִים אֲרָבִים אֲרָבִים אֲרָבִים אֲרָבִים אֲרָבִים אֲרָבִים
אַרְבֵּי אֲרָבִים אֲרָבִים אֲרָבִים אֲרָבִים אֲרָבִים אֲרָבִים אֲרָבִים אֲרָבִים
אַרְבֵּי אֲרָבִים אֲרָבִים אֲרָבִים אֲרָבִים אֲרָבִים אֲרָבִים אֲרָבִים אֲרָבִים
:אֲרָבִים אֲרָבִים אֲרָבִים אֲרָבִים אֲרָבִים אֲרָבִים אֲרָבִים אֲרָבִים

כַּגְּוַעַל מַרְאֵ-שְׁמַיָא הַתְּרוֹמָמָתָ וּלְמַאֲנֵיָא דִּי-בֵּיתָהּ
הֵיִתִּיּו קְדָמֶיךָ וְאַנְתָּהּ וְרַבְרַבְנֵיךָ וְשַׁגְלָתְךָ וְלַחֲנַתְךָ חֲמָרָא
שְׁתִּין בְּהוֹן וְלֹאֲלֵהִי כְסָפָא-וְרַבְּהָבָא נְחֹשָׁא פְּרִזְלָא אָפְּא
וְאַבְנָא דִּי לֹא-חֲזִין וְלֹא-שְׁמַעִין וְלֹא יָדְעִין שְׂבַחְתָּ
וְלֹאֲלֵהָא דִּי-נְשַׁמְתָּ בִּיהִּהּ וְכָל-אַרְחַתְךָ לֵיהּ לֹא חִסְרְתָּ:

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 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 παλλακαὶ 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**.

24
 כד בארין מן-קדמוהי שלים פסא די-ידא וכתבא דגה רשים:
 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 ודגה כתבא די רשים מנא מנא תקל ופרסין:
 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 γραφή ἡ ἐντεταγμένη Μανη θεκελ φαρεις.

25 kai **hautē hē graphē hē entetagmenē Manē Thekel Phares.**
 And this is the writing being arranged – **Mene, Tekel, Peres.**

26
 כו דגה פשר-מלתא מנא מנא-אלהא מלכותך והשלמה:
 26. **d'nah p'shar-mil'tha' m'ne' M'nah-'Elaḥa' 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 תקל תקילתה במאזנך והשתכחת חסיר:
 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 ζυγῶ καὶ εὐρέθη ὑστεροῦσα·

27 Thekel, estathē en zygō kai heurethē hysterosousa;

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

כח פָּרִיס מְלִכּוּתָךְ וַיְהִיבֵת לְמַדַּי וּפְרָס׃

כח פָּרִיס מְלִכּוּתָךְ וַיְהִיבֵת לְמַדַּי וּפְרָס׃

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

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

<28> φαρεις, διήρηται ἡ βασιλεία σου καὶ ἐδόθη Μήδοις καὶ Πέρσαις.

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

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

כַּתְּבָה לְדָנִיֵּאל אֶתְגִּנּוֹנָא
וְהַמּוֹנֵקָא דִּי-דַהַבָּא עַל-צְוֵאָרָהּ וְהַכְרִזּוּ עָלוּהִי
דִּי-לְהוּא שְׁלִיט תְּלֵתָא בְּמַלְכוּתָא׃

כַּתְּבָה לְדָנִיֵּאל אֶתְגִּנּוֹנָא
וְהַמּוֹנֵקָא דִּי-דַהַבָּא עַל-צְוֵאָרָהּ וְהַכְרִזּוּ עָלוּהִי
דִּי-לְהוּא שְׁלִיט תְּלֵתָא בְּמַלְכוּתָא׃

29. be'dayin 'amar Bel'sha'ttsar w'hal'bishu l'Dani'El 'ar'g'wana' w'hamon'ka' di-dahaba' `al-tsau'reh w'hak'rizu `alohi di-lehewe' shalit tal'ta' b'mal'kutha'.

Dan5:29 Then Belshazzar commanded, and they clothed Dani'El with purple and a necklace of gold around his neck, and they made a proclamation concerning him that he should be the third ruler in the kingdom.

<29> καὶ εἶπεν Βαλτασαρ καὶ ἐνέδυσαν τὸν Δανιηλ πορφύραν καὶ τὸν μανιάκην τὸν χρυσοῦν περιέθηκαν περὶ τὸν τράχηλον αὐτοῦ, καὶ ἐκήρυξεν περὶ αὐτοῦ εἶναι αὐτὸν ἄρχοντα τρίτον ἐν τῇ βασιλείᾳ.

29 kai eipen Baltasar kai enedysan ton Daniēl porphyran

And Belshazzar spoke, and they put on Daniel purple,

kai ton maniakēn ton chrysoun periethēkan peri ton trachēlon autou,

and the necklace gold they put around his neck,

kai ekēryxen peri autou einai auton archonta triton en tē basileiā.

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

לְבַח בְּלֵיִלְיָא קְטִיל בְּלֵאֲשַׁצַּר מְלִכָּא כְּשִׁדְרָא׃

לְבַח בְּלֵיִלְיָא קְטִיל בְּלֵאֲשַׁצַּר מְלִכָּא כְּשִׁדְרָא׃

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

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

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

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

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

4 כְּזָרָא מִן־לְוִיִּם מִן־עַמּוּדָא מִן־עַמּוּדָא מִן־עַמּוּדָא מִן־עַמּוּדָא
 אֶתְּחַשְׁבָּנָא מִן־עַמּוּדָא מִן־עַמּוּדָא מִן־עַמּוּדָא מִן־עַמּוּדָא
 :מִן־עַמּוּדָא מִן־עַמּוּדָא מִן־עַמּוּדָא מִן־עַמּוּדָא מִן־עַמּוּדָא
 דְּאַדְבִּין דְּנִינְיָא לְדִנְהָ הָוּא מְתַנְצַח עַל־סְרָכְיָא
 וְאַחְשַׁבְנָא כָּל־קָבֵל דִּי רוּחַ יְתִירָא בֵּיה
 וּמְלָכָא עֲשִׂית לְהַקְמוּתֵיהָ 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, 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.

5 לְוִיִּם מִן־עַמּוּדָא מִן־עַמּוּדָא מִן־עַמּוּדָא מִן־עַמּוּדָא מִן־עַמּוּדָא
 מִן־עַמּוּדָא מִן־עַמּוּדָא מִן־עַמּוּדָא מִן־עַמּוּדָא מִן־עַמּוּדָא
 :מִן־עַמּוּדָא מִן־עַמּוּדָא מִן־עַמּוּדָא מִן־עַמּוּדָא מִן־עַמּוּדָא
 הָ אֶדְבִּין סְרָכְיָא וְאַחְשַׁבְנָא הוּוּ בְּעִין עֵלָה לְהַשְׁכָּחָה לְדִנְיָא
 מִצַּד מְלָכוּתָא וְכָל־עֵלָה וְשִׁחִיתָהּ לָא־יְכָלִין לְהַשְׁכָּחָה כָּל־קָבֵל
 דִּי־מְהִימַן הוּא וְכָל־שָׁלוּ 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.

אָנא לְכַזְנֵא לְחַזְנֵא לְכַזְנֵא לְכַזְנֵא לְכַזְנֵא לְכַזְנֵא 6
:אָלֵא לְכַזְנֵא לְכַזְנֵא לְכַזְנֵא לְכַזְנֵא לְכַזְנֵא

וְאָדִין גְּבַרְיָא אֵלֵךְ אֲמַרִין דִּי לֹא גְּהַשְׁכַּח לְדַנִּיֵּאל דְּנָה
כָּל-עֵלָא לְהֵן הַשְׁכַּחְנָה עַל־וְהִי בְּדַת אֵלֵהָ: ם

**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 nomimoiis theou autou.
unless it be in the laws of his El.

כְּעֵלָא לְכַזְנֵא לְכַזְנֵא לְכַזְנֵא לְכַזְנֵא לְכַזְנֵא 7
:כְּכַח לְכַזְנֵא לְכַזְנֵא לְכַזְנֵא לְכַזְנֵא לְכַזְנֵא

זְאָדִין סַרְכֵיָא וְאַחַשְׁדָּרְפָּנַיָא אֵלֵן הַרְגִישׁוּ עַל-מַלְכָא
וְכֵן אֲמַרִין לָהּ דְּהַרְיֹושׁ מַלְכָא לְעֵלְמִין 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!

כְּכַח לְכַזְנֵא לְכַזְנֵא לְכַזְנֵא לְכַזְנֵא לְכַזְנֵא 8
כְּעֵלָא לְכַזְנֵא לְכַזְנֵא לְכַזְנֵא לְכַזְנֵא לְכַזְנֵא
:כְּכַח לְכַזְנֵא לְכַזְנֵא לְכַזְנֵא לְכַזְנֵא לְכַזְנֵא

חַאֲתִיעֵטוּ כָּל סַרְכֵי מַלְכוּתָא סְגִנְיָא
וְאַחַשְׁדָּרְפָּנַיָא הַדְּבַרְיָא וּפְחֹתָא לְקִימָה קָיָם מַלְכָא
וּלְתַקְפָּה אֲסַר דִּי כָּל-דִּי-יְבַעַה בְּעוּ מִן-כָּל-אֵלֵהָ
וְאַנְשׁ עַד-יוֹמִין תְּלַתִּין לְהֵן מִנְךָ מַלְכָא יְתַרְמָא לְגַב אַרְיֹוטָא:

7. (6:8 in Aramaic) 'ith'ya`atu kol sar'key mal'kutha' sig'naya' wa'achash'dar'p'naya' hadab'raya' uphachawatha' l'qayamah q'yam mal'ka' ul'thaqaphah 'esar di kal-di-yib'eh ba'u min-kal-'elah

we'enash `ad-yomin t'lathin lahen minak mal'ka' yith'r'me' l'gob 'ar'yawatha'.

Dan6:7 All the commissioners of the kingdom, the prefects and the satraps, the high officials and the governors have consulted together that the king should establish a statute and make a strong ban, that anyone who makes a petition to any mighty one or man except for you, O king, for thirty days, shall be cast into the den of lions.

<8> συνεβουλεύσαντο πάντες οἱ ἐπὶ τῆς βασιλείας σου στρατηγοὶ καὶ σατράπαι, ὕπατοι καὶ τοπάρχαι τοῦ στήσαι στάσει βασιλικῇ καὶ ἐνισχύσαι ὄρισμόν, ὅπως ὃς ἂν αἰτήσῃ αἴτημα παρὰ παντὸς θεοῦ καὶ ἀνθρώπου ἕως ἡμερῶν τριάκοντα ἀλλ' ἢ παρὰ σοῦ, βασιλεῦ, ἐμβληθήσεται εἰς τὸν λάκκον τῶν λεόντων·

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

כְּשֶׁעָנָה לְפָנָיו הַמֶּלֶךְ הָיָה בְּרֵישׁ יוֹם יָמֵינוּ
:כְּאִם כְּלִי-כַסֵּף חָקֵן מִלְּפָנָיו חֶסֶד וְחֶסֶד חֶסֶד
ט כְּעַן מְלִכָא תְּקִים אֶסְרָא וְתַרְשָׁם כְּתָבָא
דִּי לֹא לְהַשְׁנִיָּה כְּתָב־מְרִי וּפְרָס דִּי-לֹא תַעֲדֵא:

8. (6:9 in Aramaic) k`an mal'ka' t'qim 'esara' w'thir'shum k'thaba' di la' l'hash'nayah k'dath-Maday uPharas di-la' the`de'.

Dan6:8 Now, O king, establish the ban and sign the document so that it may not be changed, according to the law of Maday and Pharas, which may not be revoked.

<9> νῦν οὖν, βασιλεῦ, στήσον τὸν ὄρισμόν καὶ ἔκθεσ γραφήν, ὅπως μὴ ἀλλοιωθῇ τὸ δόγμα Μήδων καὶ Περσῶν.

9 nyn oun, basileu, stēson ton horismon kai ekthes graphēn, Now then, O king, establish the enactment, and display in writing hopōs mē alloiōthē to dogma Mēdōn kai Persōn. how should not be changed the decree of the Persians and Medes!

:כְּשֶׁעָנָה לְפָנָיו הַמֶּלֶךְ הָיָה בְּרֵישׁ יוֹם יָמֵינוּ
י כָּל-קַבְּל דְּנָה מְלִכָא דְּרִישׁ רְשָׁם כְּתָבָא וְאֶסְרָא:

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

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

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

10 tote ho basileus Dareios epetaxen graphēnai to dogma. Then king Darius gave orders to write the decree.

11 אֲכַלְכֵּם לְכַתְּבֵי הַדְּבָרִים אֲשֶׁר כָּתְבֵי הַדְּבָרִים
וְכִינֵן פְּתִיחֵן לֵיהּ בְּעִלְיֵתָהּ נִגְדַר יְרוּשָׁלַם
וְזִמְנִין תְּלָתָהּ בְּיוֹמָא הוּא בְּרִךְ עַל-בְּרִכּוּהִי וּמְצִילָא
וּמוֹדָא קְדָם אֱלֹהֵהּ כָּל-קָבֵל הִי-הוּא עֲבַד מִן-קְדַמַת הַנְּהָ: ס

10. (6:11 in Aramaic) w'Dani'El k'di y'da` di-r'shim k'thaba' `al l'bay'theh
w'kauin p'thichan leh b`ilitheh neged Y'rush'lem
w'zim'nin t'lathah b'yoma' hu' barek `al-bir'koha um'tsale'
umode' qadam 'Elaheh kai-qabel di-hawa' `abed min-qad'math d'nah.

Dan6:10 Now when Dani'El knew that the document was signed, he went to his house. And the windows were open to him in his roof-room toward Yerushalam); and he knelt on his knees three times in the day, praying and giving thanks before his El, as he did from before this.

<11> καὶ Δανιηλ, ἥνικα ἔγνω ὅτι ἐνετάγη τὸ δόγμα, εἰσῆλθεν εἰς τὸν οἶκον αὐτοῦ, καὶ αἱ θυρίδες ἀνεωγμέναι αὐτῷ ἐν τοῖς ὑπερώοις αὐτοῦ κατέναντι Ἱερουσαλημ, καὶ καιροὺς τρεῖς τῆς ἡμέρας ἦν κάμπτων ἐπὶ τὰ γόνατα αὐτοῦ καὶ προσευχόμενος καὶ ἐξομολογούμενος ἐναντίον τοῦ θεοῦ αὐτοῦ, καθὼς ἦν ποιῶν ἔμπροσθεν.

11 kai Daniël, 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 kauptōn 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.

12 יְבִיאֵם לְדַבְּרֵי אֱלֹהֵי יִשְׂרָאֵל וּמִתְחַנְּנִין קְדָם אֱלֹהֵהּ:

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

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

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

12 tote hoi andres ekeinoi paretērēsan kai heuron ton Daniël axiounta Then those men closely watched, and they found Daniel petitioning

kai deomenon tou theou autou.
and beseeching his El.

כַּעֲלֹם אֶתְּכֹלֵם לֹא-מִיָּד אֶתְּכֹלֵם אֶתְּכֹלֵם אֶתְּכֹלֵם 13
אֶתְּכֹלֵם לֹא-מִיָּד אֶתְּכֹלֵם אֶתְּכֹלֵם אֶתְּכֹלֵם אֶתְּכֹלֵם אֶתְּכֹלֵם
אֶתְּכֹלֵם אֶתְּכֹלֵם אֶתְּכֹלֵם אֶתְּכֹלֵם אֶתְּכֹלֵם אֶתְּכֹלֵם אֶתְּכֹלֵם
:אֶתְּכֹלֵם אֶתְּכֹלֵם אֶתְּכֹלֵם אֶתְּכֹלֵם אֶתְּכֹלֵם אֶתְּכֹלֵם אֶתְּכֹלֵם

יג בְּאֵרֶיךָ קָרִיבוּ וְאָמְרִין קְדָם מֶלֶךְ אֶל-אֱסָר מֶלֶךְ
הָלֹא אֱסָר רְשָׁמַתְּ הִי כָל-אֲנָשׁ הִי-יִבְעָה מִן-כָּל-אֲלֹהִים
וְאֲנָשׁ עַד-יּוֹמִין תִּלְתִּין לָהֵן מִנֶּךָ מֶלֶךְ יִתְרָמָא לְגוֹב אֲרִיֹתָא
עֲנָה מֶלֶךְ אֶתְּכֹלֵם וְאָמַר יִצְיָבָא מִלְּתָא כְּדַת-מְדִי וּפְרָס הִי-לֹא תַעֲדָא:

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 αἴτημα ἕως ἡμερῶν τριάκοντα ἀλλ' ἢ παρὰ σοῦ, βασιλεῦ, ἐμβληθήσεται εἰς τὸν λάκκον τῶν λεόντων; καὶ εἶπεν ὁ βασιλεὺς Ἀληθινὸς ὁ λόγος, καὶ τὸ δόγμα Μήδων καὶ Περσῶν οὐ παρελεύσεται.

13 kai proselthontes legousin tō basilei Basileu,
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.

לְכָל-אֶתְּכֹלֵם אֶתְּכֹלֵם אֶתְּכֹלֵם אֶתְּכֹלֵם אֶתְּכֹלֵם 14
אֶתְּכֹלֵם אֶתְּכֹלֵם אֶתְּכֹלֵם אֶתְּכֹלֵם אֶתְּכֹלֵם אֶתְּכֹלֵם אֶתְּכֹלֵם
:אֶתְּכֹלֵם אֶתְּכֹלֵם אֶתְּכֹלֵם אֶתְּכֹלֵם אֶתְּכֹלֵם אֶתְּכֹלֵם אֶתְּכֹלֵם

יד בְּאֵרֶיךָ עֲנֵנוּ וְאָמְרִין קְדָם מֶלֶךְ הִי דְגִיָּא ל
הִי מִן-בְּנֵי גְלוּתָא הִי יְהוּד לֹא-שָׁם עָלֶיךָ מֶלֶךְ טָעַם

ועל־אסרא די רשמת וזמנין תלתה ביומא בעא בעותיה:

13. (6:14 in Aramaic) **be'dayin`ano w'am'rin qadam mal'ka' di Dani'El di min-b'ney galutha' di Yahud la'-sam`alayik mal'ka' t'em w'al-esara' di r'sham'at w'zim'nin t'lathah b'yoma' ba`e' ba`utheh.**

Dan6:13 Then they answered and spoke before the king, Dani'El, who is of the sons of captivity of Yahudah, pays no attention to you, O king, or to the ban which you signed, but he makes his prayer three times in the day.

<14> τότε ἀπεκρίθησαν καὶ λέγουσιν ἐνώπιον τοῦ βασιλέως Δανιηλ ὁ ἀπὸ τῶν υἱῶν τῆς αἰχμαλωσίας τῆς Ἰουδαίας οὐχ ὑπετάγη τῷ δόγματί σου, καὶ καιροὺς τρεῖς τῆς ἡμέρας αἰτεῖ παρὰ τοῦ θεοῦ αὐτοῦ τὰ αἰτήματα αὐτοῦ.

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

לכזגא לזי זאזלם וכג כזגא זמז כזלז זאז כזלז זזזכ 15
:אזזלזאז גאזזז כזז כזזז זלזז זזז אזזזזזזזזזז לז זז
טז אדנין מלכא כדי מלתא שמע שגיא באש עלוהי ועל דגיא
שם כל לשיתבותה ועד מעלי שמשא הוא משתדר להצלותה:

14. (6:15 in Aramaic) **'edayin mal'ka' k'di mil'tha' sh'ma`sagi' b'esh`alohi w'al Dani'El sam bal l'sheyzabutheh w'ad me`aley shim'sha' hawa' mish'tadar l'hatsalutheh.**

Dan6:14 Then the king, when he heard the word, he was deeply displeased with himself. And he set the heart on Dani'El, to deliver him. And he was striving until the going of the sun to deliver him.

<15> τότε ὁ βασιλεύς, ὡς τὸ ῥῆμα ἤκουσεν, πολὺ ἐλυπήθη ἐπ' αὐτῷ καὶ περὶ τοῦ Δανιηλ ἠγωνίσαστο τοῦ ἐξελεῖσθαι αὐτόν καὶ ἕως ἑσπέρας ἦν ἀγωνιζόμενος τοῦ ἐξελεῖσθαι αὐτόν.

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

כזלז-לז זזזגא זלז כזגז זזזכז 16
זזזלז זא-זא כזלז זא כזלזלז זזזזכז
:אזזזזזזזזזז כז זזזזזז כזלז-זא זזזזזז זזזז-זא זזזזזז
טז באדנין גבריא אגך הרגשו על-מלכא
ואמרין למלכא דע מלכא די-דת למדי

וּפְרָס דִּי-כָל-אַסֵּר וּקְיָם דִּי-מַלְכָּא יְהֻקִּים לָא לְהִשְׁנָיָה:

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 Γνωθί, 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 tḡ 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.

כִּי כִּי יָמִים יָבֹאוּ אֲנִי חַי וְכֹרֵךְ יִשְׁמָר מַלְכָּא אֲמַר וְהִתְיִו לְדַנְיָא ל וְרִמּוֹ לְגֹבָא דִּי אַרְיֹתָא עֵנְהּ מַלְכָּא וְאָמַר לְדַנְיָא ל אֲלֹהֵךְ דִּי אַנְתָּהּ פְּלַח-לֵיהּ בְּתִירָא הוּא יְשִׁיבְךָ:

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

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

<17> τότε ὁ βασιλεὺς εἶπεν καὶ ἤγαγον τὸν Δανιηλ καὶ ἐνέβαλον αὐτὸν εἰς τὸν λάκκον τῶν λεόντων· καὶ εἶπεν ὁ βασιλεὺς τῷ Δανιηλ Ὁ θεός σου, ᾧ σὺ λατρεύεις ἐνδελεχῶς, αὐτὸς 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 tḡ Daniēl into the pit of the lions. But said the king to Daniel, Ho theos sou, hḡ sy latreueis endelechōs, autos exeleitai se. Your El in whom you serve continually, he shall rescue you.

אֲנִי חַי וְכֹרֵךְ יִשְׁמָר מַלְכָּא אֲמַר וְהִתְיִו לְדַנְיָא ל וְרִמּוֹ לְגֹבָא דִּי אַרְיֹתָא עֵנְהּ מַלְכָּא וְאָמַר לְדַנְיָא ל אֲלֹהֵךְ דִּי אַנְתָּהּ פְּלַח-לֵיהּ בְּתִירָא הוּא יְשִׁיבְךָ:

יַחַד וְהִתְיִו אֲבָן חַדְדָּה וְשִׁמְתָהּ עַל-פָּם גֹּבָא וְחַתְמָהּ מַלְכָּא בְּעֵזְקָתָהּ

וּבְעִזָּקַת רַבְרַבְנֹהִי דִּי לְא־תְשְׁנָא צְבוּ בְּדַנְיָאֵל:

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

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

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

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

ⲕⲁⲓ ⲛⲉⲓⲛⲉⲕⲁⲛ ⲗⲓⲛⲟⲛ ⲕⲁⲓ ⲉⲡⲉⲛⲉⲕⲁⲛ ⲉⲡⲓ ⲧⲟ ⲥⲧⲟⲙⲁ ⲧⲟⲩ ⲗⲁⲕⲕⲟⲩⲁ
ⲕⲁⲓ ⲉⲥⲫⲣⲁⲓⲥⲁⲧⲟ ⲟⲩ ⲃⲁⲥⲓⲗⲉⲩⲥ ⲉⲛ ⲧⲱ ⲃⲁⲕⲧⲩⲗⲓⲱ ⲁⲩⲧⲟⲩ
ⲕⲁⲓ ⲉⲛ ⲧⲱ ⲃⲁⲕⲧⲩⲗⲓⲱ ⲧⲱⲛ ⲙⲉⲓⲕⲓⲧⲁⲛⲟⲛ ⲁⲩⲧⲟⲩ, ⲟⲩⲱⲥ ⲙⲉⲛ ⲁⲗⲗⲟⲓⲱⲑⲏ ⲡⲣⲁⲓⲙⲁ ⲉⲛ ⲧⲱ ⲃⲁⲛⲓⲉⲗ.
ⲓⲧⲁⲩⲁⲃⲓⲛ ⲁⲩⲗ ⲙⲗⲕⲁ ⲗⲏⲓⲕⲗⲓⲁ ⲓⲃⲧ ⲧⲟⲩ
ⲓⲃⲏⲛ ⲗⲁⲩⲏⲛⲉⲗ ⲕⲃⲙⲟⲑⲓ ⲓⲛⲥⲏⲧⲏⲁ ⲛⲃⲧ ⲉⲗⲟⲑⲓ:

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

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

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

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

ⲕⲁⲓ ⲁⲡⲉⲗⲧⲏⲥⲏ ⲛⲟⲩ ⲃⲁⲥⲓⲗⲉⲩⲥ ⲉⲓⲥ ⲧⲟⲛ ⲟⲩⲕⲟⲛ ⲁⲩⲧⲟⲩ ⲕⲁⲓ ⲉⲕⲟⲓⲙⲉⲛⲉⲑⲏ ⲁⲃⲉⲓⲡⲛⲟⲥ,
ⲕⲁⲓ ⲉⲃⲉⲥⲙⲁⲧⲁ ⲟⲩⲕ ⲉⲓⲥⲏⲉⲓⲛⲉⲕⲁⲛ ⲁⲩⲧⲱ, ⲕⲁⲓ ⲟⲩ ⲙⲉⲓⲕⲓⲧⲁ ⲁⲡⲉⲥⲧⲏⲁ ⲁⲡ' ⲁⲩⲧⲟⲩ.
ⲕⲁⲓ ⲁⲡⲉⲕⲗⲓⲉⲥⲏ ⲟⲩ ⲑⲉⲟⲥ ⲧⲁ ⲥⲧⲟⲙⲁⲧⲁ ⲧⲱⲛ ⲗⲉⲟⲛⲧⲱⲛ, ⲕⲁⲓ ⲟⲩ ⲡⲁⲣⲏⲱⲕⲗⲏⲥⲁⲛ ⲧⲱ ⲃⲁⲛⲓⲉⲗ.
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ⲁⲛⲁ ⲙⲉⲛⲧⲱ ⲗⲁⲓⲛⲟⲛ ⲁⲡⲉⲥⲧⲏⲁ ⲁⲡ' ⲁⲩⲧⲟⲩ.
ⲕⲁⲓ ⲁⲡⲉⲕⲗⲓⲉⲥⲏ ⲛⲟⲩ ⲑⲉⲟⲥ ⲧⲁ ⲥⲧⲟⲙⲁⲧⲁ ⲧⲱⲛ ⲗⲉⲟⲛⲧⲱⲛ, ⲕⲁⲓ ⲟⲩ ⲡⲁⲣⲏⲱⲕⲗⲏⲥⲁⲛ ⲧⲱ ⲃⲁⲛⲓⲉⲗ.
ⲃⲟⲩ ⲧⲟⲩ ⲉⲗⲟⲑⲓⲙ ⲥⲏⲧ ⲧⲟⲩ ⲙⲟⲩⲧⲁ ⲟⲩ ⲗⲓⲟⲛ, ⲁⲛⲁ ⲧⲟⲩ ⲃⲏⲧ ⲙⲟⲗⲉⲥⲏ ⲃⲁⲛⲓⲉⲗ.

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

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

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

20 tote ho basileus anestē to prōi en tō phōti

Then the king rose up in the morning at the light.

kai en spoudē ēlthen epi ton lakkon tōn leontōn;

And in haste he came unto the pit of the lions.

כַּיְלָמָּ אָגוּ פּוֹס גַּבְּרוּ לְפָנָי לְכַרְמֵל לְפָנָי אֲגַדְּמָאָּ 21
אֲמַרְתָּ מֶלֶךְ אֱלֹהִים אֲמַרְתָּ אֱלֹהִים אֲמַרְתָּ אֱלֹהִים אֲמַרְתָּ
:אֲמַרְתָּ אֱלֹהִים אֲמַרְתָּ אֱלֹהִים אֲמַרְתָּ אֱלֹהִים
כַּאֲוֹמְרֵי מִקְרָבָה לְגַבְּאָּ לְדַנְיָאֵל בְּקַל עֲצִיב זַעַק עֲנָה מִלְּכָא
וְאָמַר לְדַנְיָאֵל דַּנְיָאֵל עֲבַד אֱלֹהִים חַיִּים אֱלֹהִים דִּי אֲנַתָּה
פְּלַח-לָהּ בְּתַדְרִירָא הִיכְלָל לְשִׁיזְבוּתָּהּ מִן-אַרְיֹוּתָּא:

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

Dan6:20 When he had come near the den to Dani'El, he cried out with a grieved voice. The king spoke and said to Dani'El, Dani'El, servant of the living El, has your El, whom you constantly serve, been able to deliver you from the lions?

<21> καὶ ἐν τῷ ἐγγύζειν αὐτὸν τῷ λάκκῳ ἐβόησεν φωνῇ ἰσχυρᾷ Δανιηλ ὁ δούλος τοῦ θεοῦ τοῦ ζῶντος, ὁ θεός σου, ᾧ σὺ λατρεύεις ἐνδελεχῶς, εἰ ἡδυνήθη ἐξελεῖσθαι σε ἐκ στόματος τῶν λεόντων;

21 kai en tō eggizein auton tō lakkō eboēsen phōnē ischyra Daniēl

And at his approaching to the pit to Daniel he yelled voice a strong, Daniel, ho doulos tou theou tou zōntos, ho theos sou, hō sy latreueis endelechōs,

O servant of the living El, your El in whom you serve continually, ei ēdynēthē exelesthai se ek stomatos tōn leontōn?

was he able to rescue you from out of the mouth of the lions?

:אֲמַרְתָּ מֶלֶךְ אֱלֹהִים אֲמַרְתָּ מֶלֶךְ אֱלֹהִים אֲמַרְתָּ מֶלֶךְ אֱלֹהִים 22
כַּבְּ אֲדַרְיָן דַּנְיָאֵל עַם-מִלְּכָא מִלְּל מִלְּכָא לְעַלְמִין חַיִּים:

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

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

<22> καὶ εἶπεν Δανιηλ τῷ βασιλεῖ Βασιλεῦ, εἰς τοὺς αἰῶνας ζῆθι·

22 kai eipen Daniēl tō basilei Basileu, eis tous aiōnas zēthi;

And Dani'El said to the king, O king, into the eons live!

אֲמַרְתָּ מֶלֶךְ אֱלֹהִים אֲמַרְתָּ מֶלֶךְ אֱלֹהִים אֲמַרְתָּ מֶלֶךְ אֱלֹהִים 23
כַּבְּ אֲדַרְיָן דַּנְיָאֵל עַם-מִלְּכָא מִלְּל מִלְּכָא לְעַלְמִין חַיִּים
:אֲמַרְתָּ מֶלֶךְ אֱלֹהִים אֲמַרְתָּ מֶלֶךְ אֱלֹהִים אֲמַרְתָּ מֶלֶךְ אֱלֹהִים
כַּבְּ אֲדַרְיָן דַּנְיָאֵל עַם-מִלְּכָא מִלְּל מִלְּכָא לְעַלְמִין חַיִּים
וְלֹא חַבְּלוּנִי כָּל-קַבְּלָל דִּי קַדְמוּהִי זְכוּי הַשְׁתַּכְּחַת לִי

וַאֲרָף קַדְמִיךָ מִלְּפָא חֲבוּלָהּ לָא עֲבַדְתָּ:

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

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

23 ho theos mou apesteilen ton aggelon autou, kai enephraxen ta stomata tōn leontōn, My El sent his angel, and he obstructed the mouths of the lions, kai ouk elymēnanto me, hoti katenanti autou euthytēs ēhurethē moi; and they did not lay me waste; for before him uprightness was found in me; kai enōpion de sou, basileu, paraptōma ouk epoiēsa. and even before you, O king, a transgression I did not commit.

כד בארין מלפא שגיא טאב עלוהי
וּלְדַגְנִיאל אָמַר לְהַנְסֶקָה מִן־גִּבְא וְהַסֵּק דְגִנְיָאֵל מִן־גִּבְא
וְכָל־חֲבָל לָא־הִשְׁתַּכַּח בֵּיהּ דִּי חֵימָן בְּאִלְהָהּ:

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 ἀνερέγκαι 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 egathynthē 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.

יָלַף כְּ־זֵא יָלַף כְּ־זֵא יָלַף כְּ־זֵא יָלַף כְּ־זֵא 25
יָלַף כְּ־זֵא יָלַף כְּ־זֵא יָלַף כְּ־זֵא יָלַף כְּ־זֵא

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 כה ואמר מלכא וקהיתיו גבריא אלקי די-אכלו
 קרצוהי די דגיאל ולגב אריותא רמו
 אנון בגיהון ונשיהון ולא-מטו לארעית גבא
 עד די-שלטו 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 βασιλεὺς, καὶ ἠγάγosan τοὺς ἄνδρας τοὺς διαβαλόντας τὸν Δανιηλ, καὶ εἰς τὸν λάκκον τῶν λεόντων ἐνεβλήθησαν, αὐτοὶ καὶ οἱ υἱοὶ αὐτῶν καὶ αἱ γυναῖκες αὐτῶν· καὶ οὐκ ἔφθασαν εἰς τὸ ἔδαφος τοῦ λάκκου ἕως οὗ ἐκυρίευσαν αὐτῶν οἱ λέοντες καὶ πάντα τὰ ὀστᾶ αὐτῶν ἐλέπτυναν.

25 kai eipen ho basileus, kai 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.

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 כו בארין דהריוש מלכא כתב לכל-עממא אמיא
 ולשגיא 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> τότε Δαρείος ὁ βασιλεὺς ἔγραψεν πᾶσι τοῖς λαοῖς, φυλαῖς, γλώσσαις, τοῖς οἰκουσιν ἐν πάσῃ τῇ γῆ Εἰρήνη ὑμῖν πληθυνθείη·

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.

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כזמן-קדמי שים טעים די בכל-שלטן מלכותי להון זאעין
 ודחלין מן-קדם אלהה די-דניאל די-הוא אלהא חיא
 וקיים לעלמין ומלכותה די-לא תתחבל ושלטנה עד-סופא:

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

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

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

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

כח משיזב ומצל ועבד אתין ותמהין בשמיא
 ובארעא די שייזיב להניאל מן-יד אריותא:

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

Dan6:27 He delivers and rescues and performs signs and wonders in the heavens
 and on earth, who has delivered Dani'El from the power of the lions.

<28> ἀντιλαμβάνεται καὶ ῥύεται καὶ ποιεῖ σημεῖα καὶ τέρατα ἐν οὐρανῶ
 καὶ ἐπὶ τῆς γῆς, ὅστις ἐξείλατο τὸν Δανιηλ ἐκ χειρὸς τῶν λεόντων.

28 antilambanetai kai hruetai 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.

29 חטא נפשו של דניאל מן-פיהן אריותא ונחיתוהו מן-ידן

כַּטְוּדְנִיָּאל הִנָּה הַצֵּלַח בְּמַלְכוּת הַרְיָוֶשׁ
וּבְמַלְכוּת כּוֹרֶשׁ פְּרִסְיָא: 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 **Daniël** kateuthynen en tē basileiā **Dareiou**
And **Daniel** prospered during the kingdom of **Darius**,
kai en tē basileiā **Kyrou** tou Persou.
and during the kingdom of **Cyrus** the Persian.

Chapter 7

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

אֲרַמְיָא דְנִינְיָא דְבֵלְשַׁצַּר מֶלֶךְ בָּבֶל הִנְיָא לְחֵלֶם חֲזָה
דְנִינְיָא דְבֵלְשַׁצַּר מֶלֶךְ בָּבֶל הִנְיָא לְחֵלֶם חֲזָה
דְנִינְיָא דְבֵלְשַׁצַּר מֶלֶךְ בָּבֶל הִנְיָא לְחֵלֶם חֲזָה

וְחֲזָה רֵאשִׁיָּה עַל-מִשְׁכְּבָהּ בְּאֲרִינְן חֲלָמָא כְּתַב רֵאשִׁי מְלִין 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 milin 'amar.

Dan7:1 In the first year of Belshatssar king of Babel Dani'El saw a dream
and visions of his head on his bed. Then he wrote the dream, giving the sum of the matters.

<7:1> Ἐν ἔτει πρώτῳ Βαλτασαρ βασιλέως Χαλδαίων Δανιηλ ἐνύπνιον εἶδεν,
καὶ αἱ ὀράσεις τῆς κεφαλῆς αὐτοῦ ἐπὶ τῆς κοίτης αὐτοῦ, καὶ τὸ ἐνύπνιον ἔγραψεν

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

אֲרַמְיָא דְנִינְיָא דְבֵלְשַׁצַּר מֶלֶךְ בָּבֶל הִנְיָא לְחֵלֶם חֲזָה
דְנִינְיָא דְבֵלְשַׁצַּר מֶלֶךְ בָּבֶל הִנְיָא לְחֵלֶם חֲזָה
דְנִינְיָא דְבֵלְשַׁצַּר מֶלֶךְ בָּבֶל הִנְיָא לְחֵלֶם חֲזָה

בְּעֵנָה דְנִינְיָא לְחֵלֶם חֲזָה וְאָמַר חֲזָה הַגִּיט בְּחֲזָה עַם-לִילְיָא
וְאָרוּ אַרְבַּע רוּחֵי שָׁמַיָא מְגִיחִין לְיָמָא 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 ὀράματί 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.

:כא-גמ כא גמגמ כמכ-גמ גמלף גגגג גמגמ םגגכז 3
גוארבע חיון רברבן סלקן מן-ימא שגןן דא מן-דא:

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.

כזכא אגמ אכ גמג-כא גמגמ אכגכז ככמגאפ 4
גמלגג-לםז כםגכ-גמ אכמגמ אכגג זמגגג-כא אם
:אכ גמגגמ גמג גמלז אכמגא גמגמ
ד קדמתא באריה וגפין די-נשר לה חזה חיות
עד די-מריטו גפיה ונטילת מן-ארעא ועל-הגלין
כאגש הקימת ולבב אנש יהיב לה:

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 ὡσεὶ λέαινα, καὶ πτερὰ αὐτῆ ὡσεὶ ἀετοῦ·

ἐθεώρουν ἕως οὗ ἐξείλη τὰ πτερὰ αὐτῆς, καὶ ἐξήρθη ἀπὸ τῆς γῆς

καὶ ἐπὶ ποδῶν ἀνθρώπου ἐστάθη, καὶ καρδία ἀνθρώπου ἐδόθη αὐτῆ.

4 to prōton hōsei leaina, kai ptera autē hōsei aetou;

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

etheōroun heōs hou exetilē ta ptera autēs,

I viewed until of which time were plucked her wings,

kai exērthē apo tēs gēs kai epi podōn anthrōpou estathē,

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

kai kardia anthrōpou edothē autē.

and the heart of a man was given to her.

גל אכמג אכמגא כגמכ אגמג חגגכז 5
אכמג גמג אכגג גמלם אכמג אכמגא אג-גמלז

הַיְאֲרוֹ הַחַיָּוָה אַחֲרֵי תִנְנְנָה הַמְּיָה לְדָבָר
וְלִשְׁטָר-חַד הַקָּמַת וּתְלַת עֲלֵעִין בְּכַפָּיִם בֵּין שְׁנַיִם
וְכֵן אָמְרִין לָהּ קוֹמִי אֲכֹלִי בְּשֵׁר שְׂגִיָּא:

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

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

<5> καὶ ἰδοὺ θηρίον δεύτερον ὅμοιον ἄρκω, καὶ εἰς μέρος ἐν ἐστάθῃ,
καὶ τρία πλευρὰ ἐν τῷ στόματι αὐτῆς ἀνά μέσον τῶν ὀδόντων αὐτῆς,
καὶ οὕτως ἔλεγον αὐτῇ Ἀνάστηθι φάγε σάρκας πολλάς.

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

וְאַחֲרַי חַיָּוָה אַחֲרֵי כְנָמַר וְלָהּ גַּפִּיִן אַרְבַּע
וְבְאַתָּר הַחַיָּוָה הַזֶּה חַיָּוָה אַחֲרֵי כְנָמַר וְלָהּ גַּפִּיִן אַרְבַּע
וְהִיא עֹרְףָהּ עַל-גַּבֶּיהָ וְאַרְבַּעָה רֵאשִׁינָה לְחַיּוֹתָא וְשְׁלִטָן יְהִיב לָהּ:

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

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

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

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

אֲחֲרַי חַיָּוָה אַחֲרֵי כְנָמַר וְלָהּ גַּפִּיִן אַרְבַּע
וְבְאַתָּר הַחַיָּוָה הַזֶּה חַיָּוָה אַחֲרֵי כְנָמַר וְלָהּ גַּפִּיִן אַרְבַּע
וְהִיא עֹרְףָהּ עַל-גַּבֶּיהָ וְאַרְבַּעָה רֵאשִׁינָה לְחַיּוֹתָא וְשְׁלִטָן יְהִיב לָהּ:

זְבֹאֲתַר דְּנָה חָזָה חֲוִית בְּחֻזִי לִילְיָא וְאַרְו חֲוִיָּה
רְבִיעֵיהּ דְּחִילָה וְאַיְמָתָנִי וְתִקְרַפָּא וְתִרְיָא וְשִׁנֵּינָן
דִּי-פִרְזֵל לַהּ רַבְרַבָּן אֶכְלָה וּמְדַקָּה וּנְשַׁאֲרָא בְּרַגְלֵיהּ רַפְסָה
וְהִיא מְשַׁנְיָה מִן-כָּל-חֲוִיתָא דִּי קְדָמֶיהּ וְקִרְנֵינָן עֶשְׂרִי לַהּ:

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

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

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

Ⓢ אַרְבָּעָא חֲוִיתָא וְאַרְבָּעָא חֲוִיתָא וְאַרְבָּעָא חֲוִיתָא וְאַרְבָּעָא חֲוִיתָא
אֶרְבָּעָא חֲוִיתָא וְאַרְבָּעָא חֲוִיתָא וְאַרְבָּעָא חֲוִיתָא וְאַרְבָּעָא חֲוִיתָא
Ⓢ חֲמִשְׁתַּתְּכָל חֲוִית בְּקִרְנֵינָא וְאַלּוֹ קִרְנָן אֶחָדִי זְעִירָה סְלִקַּת
בְּיַנְיָחוּן וְתִלָּת מִן-קִרְנֵינָא קְדָמֶיהּ אֶתְעֻקְרוּ מִן-קְדָמֶיהּ
וְאַלּוֹ עֵינֵינָן כְּעֵינֵי אִנְשָׂא בְּקִרְנָא-דָּא וּפִם מְמַלְל רַבְרַבָּן:

8. mis'takal hawayth b'qar'naya' wa'alu qeren 'achari z`eyrah sil'qath beyneyhon
uth'lath min-qar'naya' qad'mayatha' 'eth`aqaru min-qadamayah
wa'alu `ay'nin k'`ay'ney 'anasha' b'qar'na'-da' uphum m'malil rab'r'ban.

Dan7:8 I was thinking about the horns, behold, another horn, a little one, came up among them, and three of the first horns were uprooted from before it; and behold, in this horn were eyes like the eyes of a man and a mouth uttering great things.

<8> προσενόουν τοῖς κέρασιν αὐτοῦ, καὶ ἰδοὺ κέρας ἕτερον μικρὸν ἀνέβη ἐν μέσῳ αὐτῶν, καὶ τρία κέρατα τῶν ἔμπροσθεν αὐτοῦ ἐξερριζώθη

ἀπὸ προσώπου αὐτοῦ, καὶ ἰδοὺ ὀφθαλμοὶ ὡσεὶ ὀφθαλμοὶ ἀνθρώπου
ἐν τῷ κέρατι τούτῳ καὶ στόμα λαλοῦν μεγάλα.

8 **prosenoun 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.

9
טתזה תגית עד די כרסון רמיו ועתיק יומין
יתב לבושה כתלג חנור ושער ראשה כעמר נקא
כרסיה שביבין די-נור גלגלוי נור דלק:

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

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

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

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

kai to endyma autou hōsei chiōn leukon,

And his garment was as snow - white.

kai hē thrix tēs kephalēs autou hōsei erion katharon,

And the hair of his head was as wool pure.

ho thronos autou phlox pyros, hoi trochoi autou pyr phlegon;

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

10
ינהר די-נור נגד ונפק מן-קדמוהי אלקף אלפים ושמשוניה
ורבו רבון קדמוהי יקומון דינא יתב וספרין פתיחו:

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

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

<10> ποταμὸς πυρὸς 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.

כַּחַדְעָדָה כְּבָרַי לְפָנָיו יִשְׁתַּחֲוּוּ אֵלֵינוּ 11
כַּחַדְעָדָה כְּבָרַי לְפָנָיו יִשְׁתַּחֲוּוּ אֵלֵינוּ כַּחַדְעָדָה כְּבָרַי לְפָנָיו יִשְׁתַּחֲוּוּ אֵלֵינוּ
:כַּחַדְעָדָה כְּבָרַי לְפָנָיו יִשְׁתַּחֲוּוּ אֵלֵינוּ
יֵאֱמָר הַיּוֹם בְּאֵזְבֵּי מִן־קַל מְלֵאֵי רֶבֶבֶתָא
דִּי קִרְנָא מְמַלְלָה תְּזַה הַיּוֹם עַד דִּי קִטְלֵת חַיּוֹתָא
וְהוֹבֵד גְּשָׁמָה וַיְהִיבֵת לִיקְבֵּת אֶשָׁא:

11. chazeh hawayth be'dayin min-qal milaya' rab'r'batha' di qar'na' m'malelah chazeh
hawayth `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 ἀνηρέθη τὸ θηρίον καὶ ἀπώλετο, καὶ τὸ σῶμα αὐτοῦ ἐδόθη εἰς καῦσιν πυρός.

11 etheōroun tote apo phōnēs tōn logōn tōn megalōn, hōn to keras ekeino elalei,
I viewed then because of a voice of the words great which that horn spoke,
heōs anērethē to thērion kai apōleto,
until was done away with the wild beast, and destroyed,
kai to sōma autou edothē eis kausin pyros.
and its body was given unto burning fire.

וְאֵשׁ אֶרְבָּעַת חַיּוֹתָא הָעֵדִיּוֹת שְׁלִטְנָהוֹן 12
:וְאֵשׁ אֶרְבָּעַת חַיּוֹתָא הָעֵדִיּוֹת שְׁלִטְנָהוֹן וְאֵשׁ אֶרְבָּעַת חַיּוֹתָא הָעֵדִיּוֹת שְׁלִטְנָהוֹן
וְאֵשׁ אֶרְבָּעַת חַיּוֹתָא הָעֵדִיּוֹת שְׁלִטְנָהוֹן
וְאֵשׁ אֶרְבָּעַת חַיּוֹתָא הָעֵדִיּוֹת שְׁלִטְנָהוֹן

12. ush'ar cheyuatha' he`diu shal'tan'hon
w'ar'kah b'chayin y'hibath l'hon `ad-z'man w'idan.

Dan7:12 As for the rest of the beasts, their dominion was taken away,
but an extension of life was granted to them for a time and a season.

<12> καὶ τῶν λοιπῶν θηρίων ἡ ἀρχὴ μετεστάθη,
καὶ μακρότης ζωῆς ἐδόθη αὐτοῖς ἕως καιροῦ καὶ καιροῦ.

12 kai tōn loipōn thērion hē archē metestathē,
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.

וַיִּבֶן אֶת־בְּנֵי־אָדָם אֶת־הַמְּצֻדוֹת וְאֶת־הַמְּבָרָחִים וְאֶת־הַמְּבָרָחִים וְאֶת־הַמְּבָרָחִים 13
:בְּאֶרְצוֹתֵי־אֲשׁוּר וּבְאֶרְצוֹתֵי־מִצְרָיִם וּבְאֶרְצוֹתֵי־כַּנְעַן וּבְאֶרְצוֹתֵי־כַּנְעַן

יגִּתְזֶה הַיּוֹת בְּחִזּוֹי לִילְיָא וְאָרוּ עִם־עַנְנֵי שְׁמַיָא כְּבַר אֲנָשׁ
אֲתָה הָרָה וְעַד־עֲתִיק יוֹמִיָא מְטָה וּקְדָמוּהִי הַקְּרָבוּהִי:

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 ὄραματι τῆς νυκτὸς καὶ ἰδοὺ μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἐρχόμενος ἦν καὶ ἕως τοῦ παλαιοῦ τῶν ἡμερῶν ἔφθασεν καὶ ἐνώπιον αὐτοῦ προσηνέχθη.

13 etheōroun en horamati tēs nyktos kai idou meta tōn nephelōn tou ouranou
I viewed in a vision of the night, and behold, with the clouds of the heavens,
hōs huios anthrōpou erchomenos ēn
and one as son of man was coming.

kai heōs tou palaiou tōn hēmerōn ephthasen kai enōpion autou prosēnechthē.
And unto the old one of days he came, and before him he was brought.

כְּבָר אֲנָשׁ אֲתָה הָרָה וְעַד־עֲתִיק יוֹמִיָא מְטָה וּקְדָמוּהִי הַקְּרָבוּהִי 14
אֲתָה הָרָה וְעַד־עֲתִיק יוֹמִיָא מְטָה וּקְדָמוּהִי הַקְּרָבוּהִי
:לְגַחֲחֵי אֲתָה הָרָה וְעַד־עֲתִיק יוֹמִיָא מְטָה וּקְדָמוּהִי הַקְּרָבוּהִי

יְדוּלְיָהּ יְהִיב שְׁלִטָן וַיִּקָּר וּמַלְכוּתוֹ וְכָל עַמְמֵיָא אֲמַיָא
וְלִשְׁנַיָא לָהּ וּפְלִחוֹן שְׁלִטְנָהּ שְׁלִטָן עָלַם דִּי־לָא יַעֲדָהּ
וּמַלְכוּתָהּ דִּי־לָא תִתְחַבֵּל: פ

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

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

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

14 kai autō edothē hē archē kai hē timē kai hē basileia,
And to him was given the rule, and the honor, and the kingdom;
kai pantes hoi laoi, phylai, glōssai autō douleousin;
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.

אָגאָ קאַרע לִכְבֹּדָא אָגאָ קאַרע אַרעאַרע 15
:אַרעאַרע אַרעאַרע אַרעאַרע אַרעאַרע
טו אַתְּפָרִית רוּחִי אֲנָה דְנִיֵּאל בְּגוֹא נְדָנָה
וְחֲזוֹי רֵאשִׁי יְבִהֵלְנִי:

15. 'eth'k'riath ruchi 'anah Dani'El b'go' nid'neh w'chez'wey re'shi y'bahalunani.

Dan7:15 I, Dani'El, was distressed in my spirit in its sheath,
and the visions in my head alarmed me.

<15> ἔφριξεν τὸ πνεῦμά μου ἐν τῇ ἔξει μου, ἐγὼ Δανιηλ,
καὶ αἱ ὁράσεις τῆς κεφαλῆς μου ἐτάρασσόν με.

15 ephri xen to pneuma mou en tē hexei mou, egō Daniēl,
shuddered My spirit, I Daniel, in my manner,
kai hai horaseis tēs kephalēs mou etarasson me.
and the visions of my head disturbed me.

אָגאָ-לֵךְ-לֵךְ אָגאָ-לֵךְ אָגאָ-לֵךְ אָגאָ-לֵךְ אָגאָ-לֵךְ 16
:אַרעאַרע אַרעאַרע אַרעאַרע אַרעאַרע
טו קַרְבֵּת עַל-חַד מִן-קְאָמַיָא וְיַצִּיבָא אֲבַעָא-מִנָּה עַל-כָּל-דְּנָה
וְאָמַר-לִי וּפִשֶׁר מִלֵּיא יְהוּדְעַנְנִי:

16. qir'beth `al-chad min-qa'amaya' w'yatsiba' 'eb'e'-mineh `al-kal-d'nah
wa'amar-li uph'shar milaya' y'hod`inani.

Dan7:16 I came near one of those who were standing by and asked him the truth of all this.
So he told me and made known to me the interpretation of the things:

<16> καὶ προσῆλθον ἐνὶ τῶν ἐστηκότων καὶ τὴν ἀκρίβειαν ἐζήτησεν 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.

אַרעאַרע אַרעאַרע אַרעאַרע אַרעאַרע אַרעאַרע 17
:אַרעאַרע אַרעאַרע אַרעאַרע אַרעאַרע אַרעאַרע
יז אֲלֵיִן חַיּוֹתָא רַבִּיבָתָא הִי אֲנִין
אַרְבַּע אַרְבָּעָה מְלָכִין 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, αὐ ἄρθήσονται·

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.

יח ויקבלון מלכותא קדישי עליונין
:תאמא ויעד עלם עלקמא

יח ויקבלון מלכותא עד-עלקמא ויעד עלם עלקמא:

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 καθέξουσιν αὐτὴν ἕως αἰῶνος τῶν αἰῶνων.

18 kai paralēmpsontai tēn basileian hagioi huioustou

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.

יט ארין צבית ליצבא על-חיותא רביעיתא די-הות שניה
מן-כלהון החילה יתירה שניה די-פרזל
וטפריה די-נחש אכלה מהקה ושאר אברגליה רפסה:

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

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

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

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

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

19 kai ezētoun akribōs peri tou thēriou tou tetartou,

And I sought exactly concerning the wild beast fourth,

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

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

kai **hoi onyches autou chalkoi**, **esthion kai leptynon**
 and **its fingernails of brass**; **devouring**, and **making fine**;
 kai **ta epiloipa tois posin autou synepatei**,
 and **the rest with its feet it trampled upon**.

×φ/ף זא זגחכז אבאגז זא גאם אבגאפ-לז 20
 א/ל גזגזזז גזא אבאפז א/א אבגאפ-גז זלגזז
 :אגאגח-גז גא אבגחז גגאגא ללגזז גזז
 כ וְעַל-קַרְנָיָא עֲשֶׂר הָיְ בְרֵאשֵׁה וְאֶחָדִי הָיְ סִלְקַת
 וַיִּפְּלוּ מִן-קַדְמֵיהָ תְּלָת וְקַרְנָא דְכֵן וְעֵינִין לָהּ
 וַיִּם מִמְּלַל רַבְרָבָן וְחִזּוּהָ רַב מִן-חֲבֵרְתָהּ:

20. w`al-qar'naya' `asar di b're'shah w'achari di sil'qath
un'phalu min-qadamayah t'lath w'qar'na' diken w`ay'nin lah
w'phum m'malil rab'r'ban w'chez'wah rab min-chab'rathah.

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

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

20 kai peri tōn keratōn autou tōn deka tōn en tē kephalē autou
 And concerning the horns of it, of the ten, of the ones in his head,
 kai tou heterou tou anabantos kai ektinaxantos tōn proterōn tria, keras ekeino,
 and of the other one of the ascending and shaking off the former three, that horn
hō hoi ophthalmoi kai stoma laloun megala
 in which the eyes and mouth spoke great things,
 kai hē horasis autou meizōn tōn loipōn.
 and the sight of it was greater than the rest,

זאא/ א/אבז אבאפ-גז גא אבגא אבגז גזא אבאפז אבזא אבגח 21
 כא חזא חגית וקרנא דכּן עבדה קרב עם-קדישין ויכלה להוּן:
21. chazeh hawayth w'qar'na' diken `ab'dah q'rab `im-qadishin w'yak'lah l'hon.

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

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

21 etheōroun kai to keras ekeino epoiei polemon meta tōn hagiōn kai ischysen pros autous,
 I viewed, and that horn made war with the holy ones, and prevailed against them,

גזגזזלז אבאפ/ גאב אבגז אבגזז פבא אבא-זא א 22
 :אבאפז זגאא אבאפ/אבז אבגז
 כב עד דיי-אתה עתיק יומיא ודינא יחב לְקַדִּישֵׁי עֲלִיּוֹנִין
 וְזַמְנָא מְטָה וּמְלִכּוּתָא הַחֲסִנּוּ קַדִּישִׁין:

22. `ad di-`athah `atiq yomaya' w'dina' y'hib l'qadishey `El'yonin w'zim'na' m'tah umal'kutha' hechesinu qadishin.

Dan7:22 until the Ancient of Days came and judgment was given to the holy ones of Elyonin, and the time came that the holy ones took possession of the kingdom.

<22> ἕως οὗ ἦλθεν ὁ παλαιὸς τῶν ἡμερῶν καὶ τὸ κρίμα ἔδωκεν ἁγίοις ὑψίστου, καὶ ὁ καιρὸς ἔφθασεν καὶ τὴν βασιλείαν κατέσχον οἱ ἅγιοι.

22 heōs hou ēlthen ho palaios tōn hēmerōn

until of which time came the old one of days,

kai to krima edōken hagiois huuistou,

and judgment gave to holy ones of the highest.

kai ho kairos ephthasen kai tēn basileian kateschon hoi hagioi.

And the time came, and of the kingdom took control the holy ones.

כג כּוּן אָמַר חַיּוֹתָא רַבִּיעִיתָא מְלָכוּ רַבִּיעִיתָא תְּהוּא בְּאַרְעָא דִּי תִשְׁנָא מִן-כָּל-מְלָכוֹתָא וְתִאכַל כָּל-אַרְעָא וְתַדְוִשְׁנָהּ וְתִדְקַנְהּ:

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

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

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

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

And he said, The wild beast fourth kingdom a fourth shall be on the earth,

hētis hyperexei pasas tas basileias

which shall excel all the kingdoms,

kai kataphagetai pasan tēn gēn kai sympatēsei autēn kai katakopsei.

and shall devour all the earth, and shall trample upon it and cut it in pieces.

כד וְקַרְנֵיָא עֲשָׂר מִנְהּ מְלָכוֹתָא עֲשָׂרָה מְלָכִין יִקְמוּן וְאַחַרְןָּ יִקְמוּ אַחֲרֵיהוֹן וְהוּא יִשְׁנָא מִן-קִדְמוּיָא וְתִלְתָּהּ מְלָכִין יִהְיֶה־לָּהּ:

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,

כַּוְכַדְאֲפֻלְי לְלִמְכָּה כְּכֶלֶם אֲחֶלֶל מְכַלְמֵי 25
XAY מְכַלְמֵי אֲכַלְמֵי אֲכַלְמֵי אֲכַלְמֵי אֲכַלְמֵי אֲכַלְמֵי
:מֵאֵם לְכַלְמֵי מְכַלְמֵי מְכַלְמֵי אֲכַלְמֵי מְכַלְמֵי
כַּוְכַדְאֲפֻלְי לְלִמְכָּה כְּכֶלֶם אֲחֶלֶל מְכַלְמֵי
עֲלִיּוֹנִין יִבְלֵא וְיִסְפֹּר לְהַשְׁנִיחַ זְמַנִּין וְדָת
וְיִתְּנֵהּ בְּיָדוֹ עַד-עֵדֶן וְעַד-נֵינִין וּפְלַג עֵדֶן:

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

Dan7:25 He shall speak words against Elyonin and shall wear down the saints of Elyonin, and he shall intend to change times and in law; and they shall be given into his hand for a time, times, and half a time.

<25> καὶ λόγους πρὸς τὸν ὑψιστον λαλήσει καὶ τοὺς ἁγίους ὑψίστου παλαιώσει καὶ ὑπονοήσει τοῦ ἀλλοιωσαι καιροὺς καὶ νόμον, καὶ δοθήσεται ἐν χειρὶ αὐτοῦ ἕως καιροῦ καὶ καιρῶν καὶ ἥμισυ καιροῦ.

25 kai **logous pros ton huuiston lalēsei**

and **words against the highest he shall speak**,

kai **tous hagogous huuistou palaiōsei**

and **the holy ones of the highest he shall mislead**,

kai **hyponoēsei tou alloiōsai kairous kai nomon**,

and **shall be of the opinion to change times and law**.

kai **dothēsetai en cheiri autou heōs kairou kai kairōn kai hēmisy kairou**.

And it shall be granted in his hand until a time and times and half a time.

:כְּכַלְמֵי אֲכַלְמֵי אֲכַלְמֵי מְכַלְמֵי אֲכַלְמֵי אֲכַלְמֵי אֲכַלְמֵי 26
כּוּדִינָא יִתָּב וְשִׁלְטָנָה יִהְיֶה וְיִחָדֵל 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 ἀφανίσει καὶ τοῦ ἀπολέσει 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.

כַּזְוַמְלָכוּתָהּ וְשָׁלְטָנָא וְרִבּוּתָא דִּי מְלָכוֹת תְּחוּת כָּל-שְׁמַיָּא
מְלוֹתָא מְלָכוֹתָא וְשְׁלְטָנְוֹתָא וְרִבּוּתָא דִּי מְלָכוֹתָא וְשְׁלְטָנְוֹתָא
וְרִבּוּתָא דִּי מְלָכוֹתָא וְשְׁלְטָנְוֹתָא וְרִבּוּתָא דִּי מְלָכוֹתָא וְשְׁלְטָנְוֹתָא

כזו ומלכותה ושלטנא ורבוותא די מלכות תחות כל-שמיא
יהיבת לעם קדישי עליונין מלכותיה מלכות עלם
וכל שלטנא לא יפלחון וישתמעון:

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 μεγαλwsύνη τῶν βασιλέων τῶν ὑποκάτω παντὸς τοῦ οὐρανοῦ ἐδόθη ἁγίοις ὑψίστου, καὶ ἡ βασιλεία αὐτοῦ βασιλεία αἰwνιος, 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 huuistou,
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.

כַּחַ עַד-כֶּה סוֹפָא דִּי-מְלָתָא אֲנָה דְנִיָּאל שְׂגִיָּא רַעְיוֹנֵי יְבַהֲלֵנִי
וְזִיּוֹי יִשְׁתַּנּוֹן עָלַי וּמְלָתָא בְּלָבִי נִטְרַת: כ

28. `ad-kah sophā di-mil'thā 'anah Dani'El sagi' ra`yonay y'bahalunani w'ziuay yish'tanon `alay umil'thā b'libi nit'reth.

Dan7:28 Here is the end of the matter. As for me, Dani'El, my thoughts were greatly alarming me and my face changed on me, but I kept the matter in my heart.

<28> ἕως ὧδε τὸ πέρασ τοῦ λόγου. ἐγὼ Δανιηλ, ἐπὶ πολὺ οἱ διαλογισμοί μου συνετάρασσόν με, καὶ ἡ μορφή μου ἡλλοιώθη ἐπ' ἐμοί, καὶ τὸ ῥῆμα ἐν τῇ καρδίᾳ μου συνετήρησα.

28 heōs hōde to peras tou logou. egō Daniēl,
Unto here is the end of the matter. I Daniel,
epi poly hoi dialogismoi mou synetarasson me,
very much the thoughts of mine disturbed me,
kai hē morphē mou ἔlloiothē ep' emoi, kai to hrēma en tē kardiā mou synetērēsa.

Chapter 8

אֶת־עֵינַי שִׁנְיָה עָלַי וְהַמַּחְשָׁבִים בְּלִבִּי שָׁמַרְתִּי Dan8:1
 אֶת־עֵינַי שִׁנְיָה עָלַי וְהַמַּחְשָׁבִים בְּלִבִּי שָׁמַרְתִּי
 אֶת־עֵינַי שִׁנְיָה עָלַי וְהַמַּחְשָׁבִים בְּלִבִּי שָׁמַרְתִּי
 אֶת־עֵינַי שִׁנְיָה עָלַי וְהַמַּחְשָׁבִים בְּלִבִּי שָׁמַרְתִּי

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

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

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

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

In year the third of the kingdom of Belshazzar the king, a vision appeared to me, egō Daniēl, meta tēn ophtheisan moi tēn archēn.

I Daniel, after the appearing to me the beginning.

בְּוִאֲרָאָה בְּחִזּוֹן וַיְהִי בְּרֵאֲתִי וַאֲנִי בְּשׁוֹשַׁן הַבִּירָה אֲשֶׁר
 בְּעֵילָם הַמְּדִינָה וַאֲרָאָה בְּחִזּוֹן וַאֲנִי הַיְיִתִּי עַל-אוּבַל אוּלָּי:

2. wa'er'eh bechazon way'hi bir'othi wa'ani b'shushan habirah 'asher b'Eylam ham'dinah wa'er'eh bechazon wa'ani hayithi `al-'ubal 'Ulay.

Dan8:2 I looked in the vision, and it came to pass, when I looked, I was in the citadel of Shushan, which is in the province of Eylam; and I looked in the vision and I was beside the Ulay Canal.

<2> καὶ ἤμην ἐν Σούσοις τῆ βάρει, ἣ ἐστὶν ἐν χώρα Αἰλαμ, καὶ εἶδον ἐν ὀράματι καὶ ἤμην ἐπὶ τοῦ Ουβαλ

2 kai emēn 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 emēn epi tou Oubal

and I saw in a vision, and I was upon the Ulai.

גַּוְאֲשָׁא עֵינַי וַאֲרָאָה וְהִנֵּה אֵיל אֶחָד עֹמֵד לְפָנַי הָאֵבֶל
 וְלוֹ קַרְנַיִם וְהַקְּרָנִים גְּבוּהוֹת וְהָאֶחָת גְּבוּהָה מִן-הַשְּׁנִית
 וְהַגְּבוּהָה עֹלָה בְּאֶחָדָה:

3. wa'esa' `eynay wa'er'eh w'hinneh `ayil 'echad `omed liph'ney ha'ubal

w'lo q'ranayim w'haq'ranayim g'bohoth w'ha'achath g'bohah min-hashenith
w'hag'bohah `olah ba'acharonah.

Dan8:3 Then I lifted my eyes and looked, and behold, a ram was standing in front of the canal having two horns. And the two horns to it were high, but one was higher than the other, with the higher one coming up last.

<3> καὶ ἤρα τοὺς ὀφθαλμούς μου καὶ εἶδον καὶ ἰδοὺ κριὸς εἰς ἑστηκὼς πρὸ τοῦ Οὐβαλ, καὶ αὐτῷ κέρατα, καὶ τὰ κέρατα ὑψηλά, καὶ τὸ ἐν ὑψηλότερον τοῦ ἑτέρου, καὶ τὸ ὑψηλὸν ἀνέβαινε ἐπ' ἑσχάτων.

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.

ⲕⲓⲣⲓⲟⲥ ⲁⲛⲉⲃⲁⲓⲛⲉⲛ ⲉⲓⲃⲟⲛ ⲕⲓⲣⲓⲟⲥ ⲁⲛⲉⲃⲁⲓⲛⲉⲛ ⲉⲓⲃⲟⲛ ⲕⲓⲣⲓⲟⲥ
ⲁⲛⲉⲃⲁⲓⲛⲉⲛ ⲉⲓⲃⲟⲛ ⲕⲓⲣⲓⲟⲥ ⲁⲛⲉⲃⲁⲓⲛⲉⲛ ⲉⲓⲃⲟⲛ ⲕⲓⲣⲓⲟⲥ

דְּרֹאֲתַי אֶת-הָאֵיל מְנַגַּח יָמָה וְצַפּוֹנָה וְנִגְבָּה וְכָל-חַיּוֹת
לֹא-יַעֲמְדוּ לְפָנָיו וְאֵין מַצִּיל מִיָּדוֹ וְעֹשֶׂה כְרִצְנוֹ 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.

ⲕⲓⲣⲓⲟⲥ ⲁⲛⲉⲃⲁⲓⲛⲉⲛ ⲉⲓⲃⲟⲛ ⲕⲓⲣⲓⲟⲥ ⲁⲛⲉⲃⲁⲓⲛⲉⲛ ⲉⲓⲃⲟⲛ ⲕⲓⲣⲓⲟⲥ
ⲁⲛⲉⲃⲁⲓⲛⲉⲛ ⲉⲓⲃⲟⲛ ⲕⲓⲣⲓⲟⲥ ⲁⲛⲉⲃⲁⲓⲛⲉⲛ ⲉⲓⲃⲟⲛ ⲕⲓⲣⲓⲟⲥ

הוֹאֲנִי הָיִיתִי מִבִּין וְהִנֵּה צֹפִיר-הָעֵזִים בָּא מִן-הַמַּעֲרָב עַל-פְּנֵי
כָּל-הָאָרֶץ וְאֵין נוֹגֵעַ בָּאָרֶץ וְהַצֹּפִיר קָרַן חֲזוֹת בֵּין עֵינָיו:

5. wa'ani hayithi mebin w'hinneh ts'phir-ha'izim ba' min-hama`arab `al-p'ney kal-ha'arets w'eyn nog'e ba'arets w'hatsaphir qeren chazuth beyn `eynayu.

Dan8:5 And I was watching, behold, a male goat was coming from the west

over the surface of the whole earth without touching the ground;
and the goat had a conspicuous horn between his eyes.

<5> καὶ ἐγὼ ἤμην συνίων καὶ ἰδοῦ 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. And to the he-goat was a horn

kai tō tragō keras theōrēton ana meson tōn ophthalmōn autou.

which may be viewed between his eyes.

לגאא זגגל אמו זכזכא גאא זזגאאא לג לגכא-אס אגזז 6
:זחא זחא זכלכ רגזז

וַיָּבֹא עַד-הָאֵיל בַּעַל הַקְּרָנַיִם אֲשֶׁר רָאִיתִי עִמָּד לְפָנַי הָאֵיל
וַיִּרְץ אֵלָיו בַּחֲמַת כֹּחֹ:

6. wayabo' `ad-ha'ayil ba`al haq'ranayim

'asher ra'ithi `omed liph'ney ha'ubal wayarats `elayu bachamath kocho.

Dan8:6 He came up to the ram with the two horns,
which I had seen standing in front of the canal, and rushed at him in the fury of his power.

<6> καὶ ἦλθεν ἕως τοῦ κριοῦ τοῦ τὰ κέρατα ἔχοντος, οὗ εἶδον,
ἐστῶτος ἐνώπιον τοῦ Ουβαλ καὶ ἔδραμεν πρὸς αὐτὸν ἐν ὀρμῇ τῆς ἰσχύος αὐτοῦ.

6 kai ēlthen heōs tou kriou tou ta kerata echontos, hou eidon,

And he came unto the ram, the one the horns having, which I beheld

hestōtos enōpion tou Oubal kai edramen pros auton en hormē tēs ischuos autou.

standing before the Ubal, and it ran against him with the thrust of his strength.

לכא-אז זזז זכלכ גזגזזזזז לגכא לרז סזגז זזכזכאגזז 7
זזגגל אמו לגכא חא אכא-כזז זזגאא זכזכ-אז גזזזזז
:זכזז זכלכ זכזז אכא-כזז זאזזגזזז ארזא זאזזזכזז

זוּרָאִיתִיו מִגֵּיעַ אֵצֶל הָאֵיל וַיִּתְמַרְמֵר אֵלָיו וַיִּךְ אֶת-הָאֵיל
וַיִּשְׁבֵּר אֶת-שְׁתֵּי קְרָנָיו וְלֹא-הָיָה כֹחַ בָּאֵיל לָעֹמֵד לְפָנָיו
וַיִּשְׁלִיכֵהוּ אֶרְצָה וַיִּרְמָסֵהוּ וְלֹא-הָיָה מִצִּיל לָאֵיל מִיָּדוֹ:

7. ur'ithiu magi`a `etsel ha'ayil wayith'mar'mar `elayu wayak `eth-ha'ayil

way'shaber `eth-sh'tey q'ranayu w'lo'-hayah koach ba'ayil la'amod l'phanayu
wayash'likehu `ar'tsah wayir'm'sehu w'lo'-hayah matsil la'ayil miyado.

Dan8:7 I saw him come beside the ram, and he was enraged at him; and he struck the ram
and shattered his two horns, and there was no power to the ram to stand before him.
So he threw him down to the ground and trampled on him,
and there was none to deliver the ram from his hand.

<7> καὶ εἶδον αὐτὸν φθάνοντα ἕως τοῦ κριοῦ, καὶ ἐξηγγριάνθη πρὸς αὐτὸν

καὶ ἔπαισεν τὸν κριὸν καὶ συνέτριψεν ἀμφότερα τὰ κέρατα αὐτοῦ,
καὶ οὐκ ἦν ἰσχύς τῷ κριῷ τοῦ στῆναι ἐνώπιον αὐτοῦ· καὶ ἔρριψεν αὐτὸν ἐπὶ τὴν γῆν
καὶ συνεπάτησεν αὐτόν, καὶ οὐκ ἦν ὁ ἐξαιρούμενος τὸν κριὸν ἐκ χειρὸς αὐτοῦ.

7 kai **eidon auton phthanonta heōs tou kriou,**
And I beheld him anticipating unto the ram,
kai **exēgrianthē pros auton kai epaisen ton krion**
and he was furiously enraged against him, and he hit the ram,
kai **synetripsen amphotera ta kerata autou, kai ouk ēn ischys tō kriō tou stēnai**
and he broke both of his horns; and there was no strength to the ram to stand
enōpion autou; kai erripsen auton epi tēn gēn kai synepatēsen auton,
before him; and he tossed him upon the ground, and trampled upon him,
kai **ouk ēn ho exairoumenos ton krion ek cheiros autou.**
and there was not one rescuing the ram from out of his hand.

יָאֵרָא אֶת־פָּנָיו וְיִשְׁתַּחֲוֶה לְפָנָיו וְיִשְׁתַּחֲוֶה לְפָנָיו וְיִשְׁתַּחֲוֶה לְפָנָיו 8
:יִשְׁתַּחֲוֶה לְפָנָיו וְיִשְׁתַּחֲוֶה לְפָנָיו וְיִשְׁתַּחֲוֶה לְפָנָיו וְיִשְׁתַּחֲוֶה לְפָנָיו
חַוְצֵי־הַשָּׁמַיִם הַגְּדֹלָה עַד־מְאֹד וּכְעֶצְמוֹ נִשְׁבְּרָה הַקֶּרֶן
הַגְּדֹלָה וַתֵּעָלְנָה חֲזוֹת אַרְבַּע פַּחְתֵּיהָ לְאַרְבַּע רוּחוֹת הַשָּׁמַיִם:

8. **uts'phir ha'izim hig'dil `ad-m'od uk`ats'mo nish'b'rah haqeren hag'dolah**
wata`alench 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 ἰσχυῶσαι 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 tessaras anemous tou ouranou.
another horns four underneath him unto the four winds of the heavens.

אֶת־פָּנָיו וְיִשְׁתַּחֲוֶה לְפָנָיו וְיִשְׁתַּחֲוֶה לְפָנָיו וְיִשְׁתַּחֲוֶה לְפָנָיו 9
:יִשְׁתַּחֲוֶה לְפָנָיו וְיִשְׁתַּחֲוֶה לְפָנָיו וְיִשְׁתַּחֲוֶה לְפָנָיו וְיִשְׁתַּחֲוֶה לְפָנָיו
ט וּמִן־הָאֶחָת מֵהֶם יֵצֵא קֶרֶן־אֶחָת מְצַעֲרָה
וַתִּגְדֹּל־יֵתֵר אֶל־הַנָּגֶב וְאֶל־הַמִּזְרָח וְאֶל־הַצִּבְיָ:

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.

כְּגֵרָא-יָי אֶרְגָּא לְרָחֵי מְעַלְמָא כְּגֵרָא-אַס לְאַרְבָּי 10
 מְעַלְמָא מְעַלְמָא-מְעַלְמָא-מְעַלְמָא
 יוֹתְגַדֵּל עַד-צָבָא הַשָּׁמַיִם וְתַפֵּל אֶרְצָה מִן-הַצָּבָא
 וּמִן-הַכּוֹכָבִים וְתַרְמְסֵם:

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

Dan8:10 And it became great, even to the host of the heavens and it cast down some of the host and some of the stars to the earth, and it trampled them down.

<10> ἐμεγαλύνθη ἕως τῆς δυνάμεως τοῦ οὐρανοῦ, καὶ ἔπεσεν ἐπὶ τὴν γῆν ἀπὸ τῆς δυνάμεως τοῦ οὐρανοῦ καὶ ἀπὸ τῶν ἀστρῶν, καὶ συνεπάτησεν αὐτά,

10 emegalynthē heōs tēs dynamēōs tou ouranou, kai epesen epi tēn gēn
 And it was magnified unto the force of the heavens; and it fell upon the earth
 apo tēs dynamēōs tou ouranou kai apo tōn astrōn, kai synepatēsen auta,
 from the force of the heaven, and from the stars, and he trampled upon them.

אַרְבָּא מְעַלְמָא מְעַלְמָא-מְעַלְמָא לְאַרְבָּא כְּגֵרָא-אַס 11
 מְעַלְמָא מְעַלְמָא-מְעַלְמָא-מְעַלְמָא
 יֵאָדָע שָׂר-הַצָּבָא הַגָּדִיל וּמִמֶּנּוּ הָרִים הַתְּמִיד
 וְהַשְּׁלֵךְ מְכוֹן מִקְדָּשׁוֹ:

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

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

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

11 kai heōs hou ho archistratēgos hrysetai tēn aichmalōsian,
 And this shall be until the commander-in-chief shall have delivered the captivity:
 kai di' auton thysia errachthē, kai egenēthē kai kateuodōthē autō,
 and through him the sacrifice was disturbed, and he prospered;
 kai to hagian erēmōthēsetai;
 and the holy place shall be made desolate.

כְּגֵרָא-אַס לְאַרְבָּא מְעַלְמָא 12
 מְעַלְמָא מְעַלְמָא-מְעַלְמָא-מְעַלְמָא
 יבּוֹצָבָא תַנְתֵּן עַל-הַתְּמִיד בְּפִשְׁע
 וְתַשְׁלֵךְ אֵמֶת אֶרְצָה וְעִשְׂתָּהּ וְהַצְּלִיחָה:

12. w'tsaba' tinathen `al-hatamid b'phasha`
w'thash'lek 'emeth 'ar'tsah w`as'thah w'hits'lichah.

Dan8:12 And the host shall be given with the daily sacrifice because of transgressions;
and it shall fling truth to the ground and perform its will and prosper.

<12> καὶ ἐδόθη ἐπὶ τὴν θυσίαν ἁμαρτία, καὶ ἐρρίφη χαμαὶ ἡ δικαιοσύνη,
καὶ ἐποίησεν καὶ εὐοδώθη.

12 kai edothē **epi tēn thysian hamartia**, kai **erriphē chamai**

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

וַיִּשְׁמָעָה אֶחָד־קְדוֹשׁ מִדְּבַר וַיֵּאמֶר אֶחָד קְדוֹשׁ
לְפָלְמוֹנֵי הַמְּדַבֵּר עַד־מָתִי הַחֲזוֹן הַתָּמִיד
וְהַפְּשָׁע שִׁמְם יִתַּת וְקִדְשׁ וְצָבָא מְרָמָס׃

13. wa'esh'm`ah 'echad-qadosh m'daber wayo'mer 'echad qadosh
lapal'moni ham'daber `ad-mathay hechazon hatamid
w'hapasha` 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 hagnios 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 hagnion**

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

kai **hē dynamis sympatēthēsetai?**

and the force shall be trampled upon?

:וַאֲמַר אֵלַי עַד עָרֵב בִּקְרֹא אֲלֵפִים וּשְׁלֹשׁ מֵאוֹת וְנִצְדַק קִדְשׁ׃

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

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

<14> καὶ εἶπεν αὐτῷ Ἔως ἑσπέρας καὶ πρωὶ ἡμέραι δισχίλια

καὶ τριακόσια, καὶ καθαρισθήσεται τὸ ἅγιον.

14 kai **eipen autō Heōs** hesperas kai **prōi hēmerai dischiliai** kai **triakosiai**,
And **he said to him**, **Unto evening and morning days two thousand three hundred**,
kai **katharisthēsetai to hagion**.
and **shall be cleansed the holy place**.

אָנאָר אַרבעטן זענען געווען צוויי-דרייסיג טויזנט און דריי
:הונדערט און דרייסיג טויזנט און דרייסיג טויזנט און דרייסיג טויזנט 15
טווייסיג טויזנט און דרייסיג טויזנט און דרייסיג טויזנט און דרייסיג טויזנט
והנה עמד לפני כמראה-גבר:

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

Dan8:15 And **it was**, when **I**, **Dani'El**, had **seen the vision**, **I sought to understand it**;
and **behold**, standing **before me like the appearance** of a man.

<15> καὶ ἐγένετο ἐν τῷ ἰδεῖν με, ἐγὼ Δανιηλ, τὴν ὄρασιν καὶ ἐζήτησον 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.

אָנאָר אַרבעטן זענען געווען צוויי-דרייסיג טויזנט און דריי
:הונדערט און דרייסיג טויזנט און דרייסיג טויזנט און דרייסיג טויזנט 16
טוויזנט און דרייסיג טויזנט און דרייסיג טויזנט און דרייסיג טויזנט
וויאמר גבריאל לבין אדם בין אולי ויקרא
:ויהי עמד לפני כמראה-גבר:

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!**

אָנאָר אַרבעטן זענען געווען צוויי-דרייסיג טויזנט און דריי
:הונדערט און דרייסיג טויזנט און דרייסיג טויזנט און דרייסיג טויזנט 17
טוויזנט און דרייסיג טויזנט און דרייסיג טויזנט און דרייסיג טויזנט
וויאמר אלי לבין בן-אדם כי לעת-קץ החזון:
ויהי עמד לפני כמראה-גבר:

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

Dan8:17 So he came beside my place.

And when he came, I was frightened and fell on my face; but he said to me, Son of man, understand that the vision is to the time of the end.

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

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

And he came and stood next to my position. And in his coming I was distraught, kai piptō epi prosōpon mou, kai eipen pros me Synes,

and I fell upon my face. And he said to me, Take notice, huie anthrōpou, eti gar eis kairou peras hē horasis.

O son of man! is still for time end the vision.

אָרְצָה וַיִּגְעַב בִּי וַיַּעֲמִידֵנִי עַל-עַמְדִּי:
יְחִי וְיִבְרָכְךָ יְיָ עַמִּי נְהַלְמָתִי עַל-פְּנֵי אָרְצָה
18 יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ

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.

יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ
19 יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ
יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ
אֲשֶׁר-יְהִיָּה בְּאַחֲרֵית הַזָּעַם 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 Ἴδου ἐγὼ γνωρίζω σοι τὰ ἐσόμενα ἐπ' ἐσχάτων τῆς ὀργῆς· ἔτι γὰρ εἰς καιροῦ πέρασ ἡ ὄρασις.

19 kai eipen Idou egō gnōrizō soi ta esomena

And he said, Behold, I make known to you the things being ep' eschatōn tēs orgēs; eti gar eis kairou peras hē horasis.

at the last of the wrath, for the vision is yet for of time end.

20 חֶרֶב וְקַרְנָיִם מִמַּדַּי וּמִפָּרָס׃
כְּהָאֵיִל אֲשֶׁר-רָאִיתָ בְּעַל הַקְּרָנַיִם מִלְכֵי מְדַי 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, ὁ ἔχων τὰ κέρατα βασιλεὺς Μήδων καὶ Περσῶν.

20 ho krios, hon eides,

The ram which you beheld,

ho echōn ta kerata basileus Mēdōn kai Persōn.

the one having the horns, is the king of the Medes and Persians.

21 חֶרֶב וְקַרְנָיִם מִיָּוָן וְהַקֶּרֶן הַבְּיָנִי הוּא הַמֶּלֶךְ הַרִשְׁוֹן׃
כֹּא וְהַצִּפִּיר הַשְּׁעִיר מִלְכֵי יוֹן וְהַקֶּרֶן הַבְּיָנִי הוּא הַמֶּלֶךְ הַרִשְׁוֹן׃

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 ἀνά 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 כָּבֹד וְהַנְּשִׁבְרֵת וְתַעֲמֹדְנָה אַרְבַּע תַּחְתֶּיהָ׃
אַרְבַּע מַלְכוּתֵי מַגּוּי יַעֲמֹדְנָה וְלֹא בְכֹחַ׃

22. w'hanish'bereth wata'amod'nah 'ar'ba tach'teyah

'ar'ba mal'kuyoth migoy ya'amod'nah w'lo' b'kocho.

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

<22> καὶ τοῦ συντριβέντος, οὗ ἔστησαν τέσσαρα ὑποκάτω κέρατα,
τέσσαρες βασιλεῖς ἐκ τοῦ ἔθνους αὐτοῦ ἀναστήσονται καὶ οὐκ ἐν τῇ ἰσχύι αὐτοῦ.

22 kai tou syntribentos, hou estēsan tessara hypokatō kerata, 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.

יְבֹאֲחַרִית מְלֻכּוֹתָם כְּהֵתָם הַפְּשָׁעִים יַעֲמֵד מֶלֶךְ עַז־פָּנִים
וּמְבִין חִידוֹת: 23

כג וּבְאֲחַרִית מְלֻכּוֹתָם כְּהֵתָם הַפְּשָׁעִים יַעֲמֵד מֶלֶךְ עַז־פָּנִים
וּמְבִין 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 ἀναιδῆς 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.

כְּהִוָּהוּ כְּעֹלָמְיָד יִהְיֶה כֹּחַ יָמָיו מְרֹמֵם 24
:יְבֹאֲחַרִית מְלֻכּוֹתָם כְּהֵתָם הַפְּשָׁעִים יַעֲמֵד מֶלֶךְ עַז־פָּנִים

כד וְעֵצָם כִּחֹ וְלֹא בְכֹחַ וְנִפְלְאוֹת יִשְׁחִית

וְהַצְּלִיחַ וְעָשָׂה וְהִשְׁחִית עֲצוּמִים וְעַם־קֹדְשִׁים:

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

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

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

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

And is fortified his strength, and not by his strength.

kai thaumasta diaphtherei kai kateuthynei kai poiēsei

And wonderfully he shall corrupt, and shall prosper, and shall perform,

kai diaphtherei ischyrous kai laon hagion.

and shall corrupt strong ones, and people a holy.

כִּהְיֶה כֹּחַ יָמָיו מְרֹמֵם וְהִשְׁחִית מְרֻמָּה בְּיָדוֹ וּבְלִבּוֹ יִגְדִּיל
:וּבְשִׁלְוָה יִשְׁחִית רַבִּים וְעַל־שָׂרִים יַעֲמֵד וּבְאֶפְסֵי יָד יִשְׁבֵּר:

**25. w'al-sik'lo w'hits'liach mir'mah b'yado ubil'babo yag'dil
ub'shal'wah yash'chith rabbim w'al-sar-sarim ya`amod ub'ephes yad yishaber.**

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

<25> καὶ ὁ ζυγὸς τοῦ κλοιοῦ αὐτοῦ κατευθυνεῖ· δόλος ἐν τῇ χειρὶ αὐτοῦ,
καὶ ἐν καρδίᾳ αὐτοῦ μεγαλυνθήσεται καὶ δόλῳ διαφθερεῖ πολλοὺς
καὶ ἐπὶ ἀπωλείας πολλῶν στήσεται καὶ ὡς ᾠὰ χειρὶ συντρίψει.

25 kai ho zygos tou kloiou autou kateuthynei; dolos en tē cheiri autou,
And the yoke of his collar shall prosper; treachery in his hand,

kai en kardiā autou megalynthēsetai
and in his heart he shall magnify himself,

kai dolō diaphtherei pollous kai epi apōleias pollōn
and by treachery he shall corrupt many, and for a destruction of many

stēsetai kai hōs ōa cheiri syntripsei.

he shall establish himself; and as eggs in a hand he shall break.

כָּזָבָא מְרַחֵם מְרַחֵם מְרַחֵם מְרַחֵם מְרַחֵם מְרַחֵם מְרַחֵם מְרַחֵם 26
מְרַחֵם מְרַחֵם מְרַחֵם מְרַחֵם מְרַחֵם מְרַחֵם מְרַחֵם מְרַחֵם

כּוּ וּמְרַאֵה הָעֶרֶב וְהַבֹּקֶר אֲשֶׁר נִאָּמַר אִמַּת הוּא
וְאִתָּה סֵתָם הַחֲזוֹן כִּי לְיָמִים רַבִּים:

26. **umar'eh ha`ereb w'haboqer 'asher ne'emar 'emeth hu'**
w'atah s'thom hechazon ki l'yamim rabbim.

Dan8:26 The vision of the evenings and mornings which was told it is true;
But you shut up the vision, for it shall be for many days.

<26> καὶ ἡ ὄρασις τῆς ἐσπέρας καὶ τῆς πρωίας τῆς ῥηθείσης ἀληθῆς 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!

מְרַחֵם מְרַחֵם מְרַחֵם מְרַחֵם מְרַחֵם מְרַחֵם מְרַחֵם מְרַחֵם 27
מְרַחֵם מְרַחֵם מְרַחֵם מְרַחֵם מְרַחֵם מְרַחֵם מְרַחֵם מְרַחֵם

כִּזְוֵאֲנִי דְנִיֵּאֵל נְהִיֵּיתִי וּנְחַלִּיתִי יָמִים וְאִקְוִים

וְאֶעְשֶׂה אֶת־מְלָאכֶת הַמֶּלֶךְ וְאֶשְׁתַּוְּמָם עַל־הַמְרַאֵה וְאִין מִבִּין: כּ

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 epoion 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

זאמ ןאדמ װאדאװאחא-גא װאזאאא ןאחא ןאמאג Dan9:1
װאזאאא ןאחא ןאמאג

א בנשנת אחת לדרינוש בן-אחשורוש מזרע מדרי
אשר המלך על מלכות כשדים:

**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 tō prōtō etei Dareiou tou huiou Asouērou apō tou spermatos tōn Mēdōn, ōs ēbasileusen epi basileian Chaldaiōn,

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 Chaldaiōn,
who reigned over the kingdom of Chaldeans,

אדאמ ןאדמ װאדאװאחא-גא װאזאאא ןאחא ןאמאג 2
אזאאא ןאחא ןאמאג-אזאאא ןאחא ןאמאג
אזאאא ןאחא ןאמאג

ב בנשנת אחת למלכו אני הנביא לבינתי בספרים מספר
השנים אשר היה דבר-יהוה אל-ירמיה הנביא
למלאות לחרבות ירושלם שבועים שנה:

**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 אהאא 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, ὅς ἐγενήθη λόγος κυρίου πρὸς Ἰερεμیان τὸν προφήτην εἰς συμπλήρωσιν ἐρημώσεως Ἰερουσαλημ, 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.**

אזאאא ןאחא ןאמאג-אזאאא ןאחא ןאמאג 3
אזאאא ןאחא ןאמאג

:אָדֹנָי אֱלֹהִים אֶל־אֲדֹנָי הָאֱלֹהִים לְבַקֵּשׁ הַתְּפִלָּה

וְתַחֲנוּנִים בְּצוּם וּשְׂקָ וְאַפֵּר:

3. wa'et'nah 'eth-panay 'el-'Adonay ha'Elohim l'baqesh t'philah w'thachanunim b'tsom w'saq wa'epher.

Dan9:3 So I set my face toward my Adon the Elohim to seek Him by prayer and supplications, with fasting, sackcloth and ashes.

<3> καὶ ἔδωκα τὸ πρόσωπόν μου πρὸς κύριον τὸν θεὸν τοῦ ἐκζητῆσαι προσευχὴν καὶ δεήσεις ἐν νηστείαις καὶ σάκκῳ καὶ σποδῶ.

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.

דָּוָא תְּפִלָּה לַיהוָה אֱלֹהֵי וְאֶתְנוּהָ וְאִמְרָה אָנָּא אֲדֹנָי הָאֱלֹ
הַגָּדוֹל וְהַנּוֹרָא שִׁמְר הַבְּרִית וְהַחֲסֵד לְאֶהְבִּי וּלְשִׁמְרֵי 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'hachased l'ohabayu u'shom'rey mits'wothayu.

Dan9:4 I prayed to my El and confessed and said, Alas, O my Adon, the great and awesome El, who keeps His covenant and mercy for those who love Him and to those who keep His commandments,

<4> καὶ προσηυξάμην πρὸς κύριον τὸν θεόν μου καὶ 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 proseuxamēn 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;

הַחַטָּאנוּ וְעִוְוֵנוּ וְהִרְשַׁעְנוּ וּמָרְדָנוּ וְסוּר מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ:

5. chata'nu w'awinu w'hir'sha`nu umarad'nu w'sor mimits'wothek umimish'pateyak.

Dan9:5 we have sinned, committed iniquity, acted wickedly and rebelled, even turning aside from Your commandments and ordinances.

<5> ἡμάρτομεν, ἠδικήσαμεν, ἠνομήσαμεν καὶ ἀπέστημεν καὶ ἐξεκλίναμεν ἀπὸ τῶν ἐντολῶν σου καὶ ἀπὸ τῶν κριμάτων σου

5 **hēmartomen**, **ēdikēsamen**, **ēnomēsamen** kai **apestēmen**
we sinned, **we did wrong**, **we were impious**, and **we left**
kai **exeklinamen apo tōn entolōn sou** kai **apo tōn krimatōn sou**
and **turned aside from your commandments**, and **from your judgments**.

יְשַׁמְעֵנוּ אֱלֹהֵינוּ אֲשֶׁר דִּבְרָתֶיךָ הַנְּבִיאִים אֲשֶׁר דִּבְרָתְךָ בְּשִׁמְךָ
וְלֹא שָׁמַעְנוּ אֱלֹהֵינוּ אֲשֶׁר דִּבְרָתֶיךָ הַנְּבִיאִים אֲשֶׁר דִּבְרָתְךָ בְּשִׁמְךָ
אֲלֵנוּ מְלַכֵּינוּ וְשָׂרֵינוּ וְאֲבֹתֵינוּ 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**.

אֲדֹנָי אֲדֹנָי הַצְּדִקָּה וְלֹנוּ בְשֵׁת הַפְּנִים כִּי־וּמ הַזֶּה לְאִישׁ יְהוּדָה
וְלִיּוֹשְׁבֵי יְרוּשָׁלַם וְלְכָל-יִשְׂרָאֵל הַקְּרֹבִים וְהַרְחֹקִים
בְּכָל-הָאָרְצוֹת אֲשֶׁר הִזְחַתְתָּם שָׁם בְּמַעַלְם אֲשֶׁר מָעַלְוּ-בְךָ:

7. **'ak 'Adonay hats'daqah w'lanu bosheth hapanim kayom hazeh 'ish Yahudah**
ul'yosh'bey Y'rushalam ul'kal-Yis'ra'El haq'robim w'har'choqim b'kal-ha'aratsoth
'asher hidach'tam sham b'ma`alam 'asher ma`alu-bak.

Dan9:7 **Righteousness** belongs to **You**, **O my Adon**, but to **us** the shame of **our faces**,
as it is **this day to the men of Yahudah**, to **the inhabitants** of **Yerushalam**
and to **all Yisra'El**, those who are nearby and those who are far away in **all the lands**
to **which You have driven them there**, because of **their unfaithful deeds**
which they have committed against You.

<7> σοί, κύριε, ἡ δικαιοσύνη, καὶ ἡμῖν ἡ αἰσχύνη τοῦ προσώπου
ὡς ἡ ἡμέρα αὕτη, ἀνδρὶ Ἰουδα καὶ τοῖς ἐνοικοῦσιν ἐν Ἰερουσαλημ
καὶ παντὶ Ἰσραηλ τοῖς ἐγγύς καὶ τοῖς μακρὰν ἐν πάσῃ τῇ γῇ,
οὓς διέσπειρας αὐτοὺς ἐκεῖ ἐν ἀθεσίᾳ αὐτῶν, ἣ ἠθέτησαν ἐν σοί.

7 **soi, kyrie, hē dikaiosynē, kai hēmin hē aischnē 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.

חַיְהוָה לָנוּ בַשָּׁת הַפְּנִים לְמַלְכֵינוּ לְשָׂרֵינוּ
 וְלְאַבְתֵּינוּ אֲשֶׁר חָטְאוּנוּ לָךְ׃

8. Yahúwah lanu bosheth hapanim lim'lakeynu l'sareynu
 w'la'abotheynu 'asher chata'nu lak.

Dan9:8 The shame of our faces belongs to us, O יהוה, to our kings, to our princes
 and to our fathers, because we have sinned against You.

<8> κύριε, ἡμῖν ἡ αἰσχύνη τοῦ προσώπου καὶ τοῖς βασιλεῦσιν ἡμῶν
 καὶ τοῖς ἄρχουσιν ἡμῶν καὶ τοῖς πατέρασιν ἡμῶν, οἵτινες ἡμάρτομέν σοι.

8 kyrie, hēmin hē aischynē tou prosōpou kai tois basileusin hēmōn

O YHWH, to us shame of face, and to our kings,

kai tois archousin hēmōn kai tois patrasin hēmōn, hoitines hēmartomen soi.

and to our rulers, and to our fathers, to the ones who sinned against you.

ט לְאַדְנֵי אֱלֹהֵינוּ הַרְחֲמִים וְהַסְּלִיחוּת כִּי מָרַדְנוּ בּוֹ׃

9. l'Adonay 'Eloheynu harachamim w'has'lichoth ki marad'nu bo.

Dan9:9 To my Adon our El belong compassion and forgiveness,
 for we have rebelled against Him;

<9> τῷ κυρίῳ θεῷ ἡμῶν οἱ οἰκτιρμοὶ καὶ οἱ ἰλασμοί, 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.

יְהוָה אֱמַעֲנוּ בְּקוֹל יְהוָה אֱלֹהֵינוּ לְלֶכֶת בְּתוֹרָתוֹ
 אֲשֶׁר נָתַן לְפָנֵינוּ בְּיַד עֲבָדָיו הַנְּבִיאִים׃

10. w'lo' shama`nu b'qol Yahúwah 'Eloheynu laleketh b'thorothayu
 'asher nathan l'phaneynu b'yad `abadayu han'bi'im.

Dan9:10 nor have we obeyed the voice of יהוה our El, to walk in His Laws
 which He set before us through the hand of His servants the prophets.

<10> καὶ οὐκ εἰσηκούσαμεν τῆς φωνῆς κυρίου τοῦ θεοῦ ἡμῶν πορεύεσθαι ἐν τοῖς νόμοις αὐτοῦ, οἷς ἔδωκεν κατὰ πρόσωπον ἡμῶν ἐν χερσὶν τῶν δούλων αὐτοῦ τῶν προφητῶν.

10 kai **ouk** eisēkousamen tēs phōnēs kyriou tou theou hēmōn poreuesthai
And we **hearkened not to the voice** of YHWH our **EI**, 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.

יֵא וְכָל-יִשְׂרָאֵל עָבְרוּ אֶת-תּוֹרַתְךָ
וְסוּר לְבַלְתִּי שְׁמוֹעַ בְּקוֹלְךָ וּתְתַדַּע עָלֵינוּ הָאֲלֹהִים וְהַשְׁבַּעַה
אֲשֶׁר כְּתוּבָה בְּתוֹרַת מֹשֶׁה עֶבֶד-הָאֱלֹהִים כִּי חָטָאנוּ לָךְ:

11. w'kal-Yis'ra'El `ab'ru `eth-torathek
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 Moshe the servant of the Elohim, for we have sinned against Him.

<11> καὶ πᾶς Ἰσραὴλ παρέβησαν τὸν νόμον σου καὶ ἐξέκλιναν τοῦ μὴ ἀκοῦσαι τῆς φωνῆς σου, καὶ ἐπήλθεν ἐφ' ἡμᾶς ἡ κατάρα καὶ ὁ ὄρκος ὁ γεγραμμένος ἐν νόμῳ Μωυσέως δούλου τοῦ θεοῦ, ὅτι ἡμάρτομεν αὐτῷ.

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

יְבִיִקְם אֶת-הַבְּרִיּוֹ אֲשֶׁר-הָבַר עָלֵינוּ וְעַל שְׁפָטֵינוּ
אֲשֶׁר נְשַׁפְטוּנוּ לְהָבִיא עָלֵינוּ רָעָה גְדוֹלָה
אֲשֶׁר לֹא-נִעְשְׂתָה תַחַת כָּל-הַשָּׁמַיִם כַּאֲשֶׁר נִעְשְׂתָה 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, οὓς ἐλάλησεν ἐφ’ ἡμᾶς καὶ ἐπὶ τοὺς κριτὰς ἡμῶν, οἱ ἔκρινον ἡμᾶς, ἐπαγαγεῖν ἐφ’ ἡμᾶς κακὰ μεγάλα, οἷα οὐ γέγονεν ὑποκάτω παντὸς τοῦ οὐρανοῦ κατὰ τὰ γενόμενα ἐν Ἱερουσαλημ.

12 kai estēsen tous logous autou, hous elalēsen eph’ hēmas kai epi tous kritas hēmōn, And he established his words which he spoke against us, and against our judges, hoi ekrinon hēmas, epagagein eph’ hēmas kaka megala, the ones judging us, to bring upon us evils great; hoia ou gegonen hypokatō pantos tou ouranou such as have not taken place underneath all of the heaven, kata ta genomena en Ierousalēm. according to the things taking place in Jerusalem.

יג כְּאֲשֶׁר כָּתוּב בְּתוֹרַת מֹשֶׁה אֵת כָּל-הָרָעָה הַזֹּאת בְּאֶה עָלֵינוּ
וְלֹא-חִלֵּינוּ אֶת-פְּנֵי יְהוָה אֱלֹהֵינוּ לְשׁוּב מֵעֲוֹנוֹנוּ
וְלְהִשְׁכִּיל בְּאֵמֶתָּה׃

13. ka’asher kathub b’thorath Mosheh ‘eth kal-hara`ah hazo`th ba`ah `aleynu w’lo’-chilinu ‘eth-p’ney Yahúwah ‘Eloheynu lashub me`awonenu ul’has`kil ba’amiteak.

Dan9:13 As it is written in the law of Mosheh, all this calamity has come on us; yet we have not sought the face of אֱלֹהֵינוּ our El by turning from our iniquity and by giving attention to Your truth.

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

13 kathōs gegraptai en tō nomō Mōusē, panta ta kaka tauta ēlthen eph’ hēmas, As was written in the law of Moses, all these evils came upon us. kai ouk edeēthēmen tou prosōpou kyriou tou theou hēmōn apostrepsai And we did not beseech the face of YHWH our El, to turn apo tōn adikiōn hēmōn kai tou synienai en pasē alētheiā sou. from our iniquities, and to perceive in all truth.

יד וַיִּשְׁקֹד יְהוָה עַל-הָרָעָה וַיְבִיאֶהָ עָלֵינוּ כִּי-צַדִּיק יְהוָה
אֱלֹהֵינוּ עַל-כָּל-מַעֲשָׂיו אֲשֶׁר עָשָׂה וְלֹא שָׁמַעְנוּ בְּקוֹלוֹ׃

14. wayish`qod Yahúwah `al-hara`ah way`bi`eah `aleynu ki-tsadiq Yahúwah `Eloheynu `al-kal-ma`asayu `asher `asah w’lo’ shama`nu b`qolo.

Dan9:14 Therefore **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.

אֱלֹהֵינוּ אֲשֶׁר הוֹצֵאתָ אֶת-עַמְּךָ מִמִּצְרַיִם
מִצְרַיִם בְּיַד חֲזָקָה וּתְעַשׂ-לָּךְ שֵׁם כִּיּוֹם הַזֶּה חָטָאנוּ רַשָּׁעֵנוּ:

15. w’atah ‘Adonay ‘Eloheynu ‘asher hotse’ath ‘eth-`am’ak me’erets Mits’rayim b’yad chazaqah wata`as-l’ak shem kayom hazeh chata’nu rasha’nu.

Dan9:15 And now, O my Adon our El, who have brought Your people out of the land of Mitsrayim with a mighty hand and have made a name for Yourself, as it is this day we have sinned, we have been wicked.

<15> καὶ νῦν, κύριε ὁ θεὸς ἡμῶν, ὃς ἐξήγαγες τὸν λαόν σου ἐκ γῆς Αἰγύπτου ἐν χειρὶ κραταιᾷ καὶ ἐποίησας σεαυτῷ ὄνομα ὡς ἡ ἡμέρα αὕτη, ἡμάρτομεν, ἡνομήσαμεν.

15 kai nyn, kyrie ho theos hēmōn, hos exēgages ton laon sou ek gēs Aigyptou And now, O Master our El, who led your people from the land of Egypt en cheiri krataiā kai epoiēsas seautō onoma by hand a fortified, and you made for yourself a name hōs hē hēmera hautē, hēmartomen, enomēsamen. as it is this day – we sinned, we transgressed.

אֱלֹהֵינוּ אֲשֶׁר הוֹצֵאתָ אֶת-עַמְּךָ מִמִּצְרַיִם
וּבְעֹזְנוֹת אַבְתֵּינוּ יְרוּשָׁלַם וְעַמְּךָ לְחַרְפָּה לְכָל-סְבִיבֵתֵינוּ:

16. ‘Adonay k’kal-tsid’qotheak yashab-na’ ‘ap’ak wachamath’k me`ir’ak Y’rushalam har-qad’sheak ki bachata’eynu uba`awonoth ‘abotheynu Y’rushalam w’`am’ak l’cher’pah l’kal-s’bibotheynu.

Dan9:16 O my Adon, in accordance with all Your righteous acts, let now Your anger and Your wrath turn away from Your city Yerushalam, Your holy mountain;

for because of our sins and for the iniquities of our fathers, Yerushalam and Your people have become a reproach to all those around us.

<16> κύριε, ἐν πάσῃ ἐλεημοσύνη σου ἀποστραφήτω δὴ ὁ θυμὸς σου καὶ ἡ ὀργὴ σου ἀπὸ τῆς πόλεως σου Ἱερουσαλημ ὄρους ἁγίου σου, ὅτι ἡμάρτομεν, καὶ ἐν ταῖς ἀδικίαις ἡμῶν καὶ τῶν πατέρων ἡμῶν Ἱερουσαλημ καὶ ὁ λαὸς σου εἰς ὀνειδισμόν ἐγένετο ἐν πᾶσιν τοῖς περικύκλω 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 oneidismōn egeneto en pasin tois perikyklō hēmōn.

Jerusalem and your people for scorn became among all the ones surrounding us.

יְיָ־שָׁמַע־עַל־מִקְדָּשְׁךָ־הַשְּׁמָמָה־לְמַעַן־אָדֹנָי׃
יְיָ־שָׁמַע־עַל־מִקְדָּשְׁךָ־הַשְּׁמָמָה־לְמַעַן־אָדֹנָי׃
יְיָ־שָׁמַע־עַל־מִקְדָּשְׁךָ־הַשְּׁמָמָה־לְמַעַן־אָדֹנָי׃

17. w`atah sh`ma` 'Eloheynu `el-t`philath `ab`d`ak w`el-tachanunayu
w`ha`er paneyak `al-miq`dash`ak hashamem l`ma`an `Adonay.

Dan9:17 So now, our El, listen to the prayer of Your servant and to his supplications, and for the sake of my Adon, let Your face shine on Your desolate sanctuary.

<17> καὶ νῦν εἰσάκουσον, κύριε ὁ θεὸς ἡμῶν, τῆς προσευχῆς τοῦ δούλου σου καὶ τῶν δεήσεων αὐτοῦ καὶ ἐπίφανον τὸ πρόσωπόν σου ἐπὶ τὸ ἁγίασμα 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־שָׁמַע־עַל־מִקְדָּשְׁךָ־הַשְּׁמָמָה־לְמַעַן־אָדֹנָי׃
יְיָ־שָׁמַע־עַל־מִקְדָּשְׁךָ־הַשְּׁמָמָה־לְמַעַן־אָדֹנָי׃
יְיָ־שָׁמַע־עַל־מִקְדָּשְׁךָ־הַשְּׁמָמָה־לְמַעַן־אָדֹנָי׃
יְיָ־שָׁמַע־עַל־מִקְדָּשְׁךָ־הַשְּׁמָמָה־לְמַעַן־אָדֹנָי׃

18. hateh 'Elohay `az`n`ak ushama` piq`chah `eyneyak ur`eh shom`motheynu
w`ha`ir `asher-niq`ra` shim`ak `aleyah ki lo` `al-tsid`qotheynu `anach`nu mapilim
tachanuneynu l`phaneyak ki `al-rachameyak harabbim.

Dan9:18 O my El, incline Your ear and hear! Open Your eyes and see our desolations

and the city which is called by Your name on it; for we do not presenting our supplications before You on account of our righteousness, but on account of Your great compassion.

<18> κλῖνον, ὁ θεός μου, τὸ οὖς σου καὶ ἄκουσον·
ἄνοιξον τοὺς ὀφθαλμούς σου καὶ ἰδὲ τὸν ἀφανισμόν ἡμῶν καὶ τῆς πόλεως σου,
ἐφ' ἧς ἐπικέκληται τὸ ὄνομά σου ἐπ' αὐτῆς· ὅτι οὐκ ἐπὶ ταῖς δικαιοσύναις
ἡμῶν ἡμεῖς ῥίπτουµεν τὸν οἰκτιρµὸν 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 hriptomēn 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,

יִטְאָדְנִי שְׁמָעָה אֲדֹנָי סְלָחָה אֲדֹנָי הַקְשִׁיבָה וְעָשָׂה אֶל-תְּאֵחָר
לְמַעַנְךָ אֱלֹהֵי כִי-שָׁמָּה נִקְרָא עַל-עִירְךָ וְעַל-עַמֶּךָ:

19. 'Adonay sh'ma'ah 'Adonay s'lachah 'Adonay haqashibah wa`aseh 'al-t'achar
l'ma'an'ak 'Elohay ki-shim'ak niq'ra' `al-`ir'ak w'`al-`ameak.

Dan9:19 O my Adon, hear! O my Adon, forgive! O my Adon, listen and take action!
For Your own sake, O my El, do not delay, on Your city
and on Your people are called by Your name.

<19> κύριε, εἰσάκουσον· κύριε, ἰλάσθητι· κύριε, πρόσχες καὶ ποίησον·
μὴ χρονίσης 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.

כְּעוֹד אֲנִי מְדַבֵּר וּמְתַפְּלֵל וּמְתַנַּחֵה חַטָּאתִי וְחַטָּאת עַמִּי יִשְׂרָאֵל
וּמִפְּיִל תִּחַנַּתִּי לְפָנֶיךָ אֱלֹהֵי עַל-הַר-קֹדֶשׁ אֱלֹהֵי:

20. w'`od 'ani m'daber umith'palel umith'wadeh chata'thi w'chata'th `ami Yis'ra'El
umapil t'chinathi liph'ney Yahúwah 'Elohay `al har-qodesh 'Elohay.

Dan9:20 Now while I was speaking and praying, and confessing my sin
and the sin of my people Yisra'El, and presenting my supplication

before **יהוה** my El for the holy mountain of my El,

<20> καὶ ἔτι ἐμοῦ λαλοῦντος καὶ προσευχομένου καὶ ἐξαγορεύοντος τὰς ἁμαρτίας μου καὶ τὰς ἁμαρτίας τοῦ λαοῦ μου Ἰσραὴλ καὶ ῥιπτοῦντος τὸν ἔλεόν μου ἐναντίον κυρίου τοῦ θεοῦ μου περὶ τοῦ ὄρους τοῦ ἁγίου τοῦ θεοῦ μου

20 kai **eti emou lalountos** kai **proseuchomenou** kai **exagoreuontos** **tas hamartias mou**
And **yet** during **my speaking**, and **praying**, and **declaring openly** **my sins**,
kai **tas hamartias** tou laou mou **Israēl** kai **hriptountos** ton eleon mou
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,

כַּאֲשֶׁר רָאִיתִי בְּחִזּוֹן בְּתַחֲלֵהּ מַעַף בִּיעָף נִגַע אֵלַי כְּעֵת מִנְחַת-עֶרֶב:
21
כַּאֲשֶׁר רָאִיתִי בְּחִזּוֹן בְּתַחֲלֵהּ מַעַף בִּיעָף נִגַע אֵלַי כְּעֵת מִנְחַת-עֶרֶב:
21
כַּאֲשֶׁר רָאִיתִי בְּחִזּוֹן בְּתַחֲלֵהּ מַעַף בִּיעָף נִגַע אֵלַי כְּעֵת מִנְחַת-עֶרֶב:
21

21. w`od 'ani m'daber bat'philah w'ha'ish Gab'ri'El 'asher ra'ithi bechazon bat'chilah mu`aph bi`aph noge`a 'elay k`eth min'chath-`areb.

Dan9:21 while I was still speaking in prayer, then the man 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 ὡσεὶ ὄραν 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.

כִּבְוִיבֵן וַיְדַבֵּר עִמִּי וַיֹּאמֶר הַנְּיֵאל לְהַשְׁפִּילָהּ בִּינָה:
22
כִּבְוִיבֵן וַיְדַבֵּר עִמִּי וַיֹּאמֶר הַנְּיֵאל לְהַשְׁפִּילָהּ בִּינָה:
22

22. wayaben way'daber `imi wayo'mar Dani'El `atah yatsa'thi l'has'kil'ak binah.

Dan9:22 He gave me instruction and talked with me and said, O Dani'El, I have now come forth to give you insight with understanding.

<22> καὶ συνέτισέν με καὶ ἐλάλησεν μετ' ἐμοῦ καὶ εἶπεν Δανιηλ, νῦν ἐξῆλθον συμβιβάσαι σε σύνεσιν.

22 kai **synetisen** me kai **elalēsen met' emou**
And **he brought understanding to me**, and **spoke with me**,
kai **eipen Daniēl**, **nyn exēlthon symbibasai se synesin**.
and **said**, O **Daniel**, **now I came forth to instruct you for understanding**.

אבגדוה זחטקל פצקצו כמנשׁו ןפ ןצ ןד ןה ןו ןו ןו ןו 23
:אבגדוה זחטקל פצקצו כמנשׁו ןפ ןצ ןד ןה ןו ןו ןו ןו
כג בתחלת תחנוניך יצא דבר ואני באתי להגיד
כי חמודות אפתה ובין בדבר והבן במראתה:

23. **bith'chilath tachanuneyak yatsa' dabar wa'ani ba'thi l'hagid
ki chamudoth 'atah ubin badabar w'haben bamar'eh.**

Dan9:23 At the beginning of your supplications the command came forth,
and I have come to tell you, for you are greatly beloved.
Then understand the matter and pay attention to the vision.

<23> ἐν ἀρχῇ τῆς δεήσεώς σου ἐξηλθεν λόγος, καὶ ἐγὼ ἦλθον τοῦ ἀναγγεῖλαι σοι,
ὅτι ἀνὴρ ἐπιθυμῶν σὺ εἶ· καὶ ἐννοήθητι ἐν τῷ ῥήματι καὶ σύνες ἐν τῇ ὄπτασίᾳ.

23 en archē tēs deēseōs sou exēlthen logos,

In the beginning of your supplication went forth the word,
kai egō ēlthon tou anagegelai 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!

כדשבעים שבועים נחתך על-עמך ועל-עיר קדשך לכלא
הפשע ולחתום חטאות ולכפר עון ולהביא צדק עלמים
ולחתום חזון ונביא ולמשח קדש קדשים:

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

Dan9:24 Seventy sevens have been decreed for your people and for your holy city, to finish
the transgression, to make an end of sin, to make atonement for iniquity, to bring in
everlasting righteousness, to seal up vision and prophecy and to anoint the Holy of holiness.

<24> ἑβδομήκοντα ἑβδομάδες συνετήθησαν ἐπὶ τὸν λαόν σου καὶ ἐπὶ τὴν πόλιν τὴν
ἁγίαν σου τοῦ συντελεσθῆναι ἀμαρτίαν καὶ τοῦ σφραγίσει ἀμαρτίας καὶ ἀπαλεῖψαι
τὰς ἀνομίας καὶ τοῦ ἐξιλάσασθαι ἀδικίας καὶ τοῦ ἀγαγεῖν δικαιοσύνην αἰώνιον
καὶ τοῦ σφραγίσει ὄρασιν καὶ προφήτην καὶ τοῦ χρῖσαι 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

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 hagian 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.

וַיְהִי כִּשְׁבֹעַ שְׁבַע וְעֶשְׂרִים וְשְׁנָיִם אַחֲרַיִם יִשְׁמָדוּ אֶת-הַשִּׁמְעוֹן
וְאֶת-הַיְהוּדָה וְאֶת-יְהוֹשֻׁעַ בֶּן-נֹחַדָּן וְאֶת-יְהוֹשֻׁעַ בֶּן-נֹחַדָּן
וְאֶת-יְהוֹשֻׁעַ בֶּן-נֹחַדָּן וְאֶת-יְהוֹשֻׁעַ בֶּן-נֹחַדָּן וְאֶת-יְהוֹשֻׁעַ בֶּן-נֹחַדָּן
וְאֶת-יְהוֹשֻׁעַ בֶּן-נֹחַדָּן וְאֶת-יְהוֹשֻׁעַ בֶּן-נֹחַדָּן וְאֶת-יְהוֹשֻׁעַ בֶּן-נֹחַדָּן

כַּזְוָה גְבִיר בְּרִית לְרַבִּים שְׁבֹעַ אֶחָד וְחֲצִי הַשְּׁבֹעַ
יִשְׁבִּית זָבַח וּמִנְחָה וְעַל כִּנֹּף שְׁקִוּצִים מְשֻׁמִּים
וְעַד-כֹּלָּה וְנִחְרָצָה תִּתֵּן עַל-שְׁמֵם: פ

27. w'hig'bir b'rith larabbim shabu`a 'echad wa chatsi 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 syntelesias kairou
an abomination of the desolations shall be; and until the completion of time,
syntelesia dothēsetai epi tēn erēmōsin.
completion shall be given unto the desolation.

Chapter 10

דָּן יִשְׁמָדוּ אֶת-הַשִּׁמְעוֹן וְאֶת-הַיְהוּדָה וְאֶת-יְהוֹשֻׁעַ בֶּן-נֹחַדָּן וְאֶת-יְהוֹשֻׁעַ בֶּן-נֹחַדָּן
וְאֶת-יְהוֹשֻׁעַ בֶּן-נֹחַדָּן וְאֶת-יְהוֹשֻׁעַ בֶּן-נֹחַדָּן וְאֶת-יְהוֹשֻׁעַ בֶּן-נֹחַדָּן
וְאֶת-יְהוֹשֻׁעַ בֶּן-נֹחַדָּן וְאֶת-יְהוֹשֻׁעַ בֶּן-נֹחַדָּן וְאֶת-יְהוֹשֻׁעַ בֶּן-נֹחַדָּן

אֲבִישַׁנַת שְׁלוֹשׁ לְכוֹרֶשׁ מֶלֶךְ פָּרַס דָּבַר נִגְלָה לְדָנִיֵּאל
אֲשֶׁר-נִקְרָא שְׁמוֹ בִּלְטִישַׁאצַּר וְאִמַּת הַדָּבָר
וְצָבָא גְדוֹל וּבִין אֶת-הַדָּבָר וּבִינָה לוֹ בַּמְרֹאֶה:

1. **bish'nath shalosh l'Koresheleq 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 Koresheleq 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 Κυρου βασιλέως Περσῶν λόγος ἀπεκαλύφθη τῷ Δανιηλ, οὗ τὸ ὄνομα ἐπεκλήθη Βαλτασαρ, καὶ ἀληθινὸς ὁ λόγος, καὶ δύναμις μεγάλη καὶ σύνεσις ἐδόθη αὐτῷ ἐν τῇ ὄπτασίᾳ.

1 En etei tritō Kyrou basileōs Persōn logos apekalyphthē tō Daniēl,
In year the third of Cyrus, king of the Persians, the word was uncovered to Daniel
hou to onoma epeklēthē Baltasar, kai alēthinos ho logos,
(of whom the name was called Belteshazzar) and is true the word.

kai dynamis megalē kai synesis edothē autō en tē optasiā.
And ability great and understanding was given to him in the apparition.

בְּיָמִים הָהֵם אָנִי 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 hebdomas hēmerōn;
In those days, I Daniel was mourning three periods of seven of days.

גִּלְחָם חֲמֻדוֹת לֹא אָכַלְתִּי וּבִשָּׂר וַיַּיִן לֹא-בָא אֵלַי-כִּי
וְסוּדָּה לֹא-סָכַתִּי עַד-מְלֹאת שְׁלֹשָׁת שָׁבָעִים יָמִים: פ

3. **lechem chamudoth lo' 'akal'ti ubasar wayayin lo'-ba' 'el-piu'sok**
lo'-sak'ti `ad-m'lo'th sh'losheth shabu'im yamim.

Dan10:3 I ate no food for delight, and no flesh or wine came into my mouth. I did not anoint myself at all until three sevens of days were completed.

<3> ἄρτον ἐπιθυμιῶν οὐκ ἔφαγον, καὶ κρέας καὶ οἶνος οὐκ εἰσήλθεν εἰς τὸ στόμα μου, καὶ ἄλειμμα οὐκ ἠλειψάμην 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.

יַזְכֵּרְנָהּ וְאֶת־כָּל־מַעֲשֵׂיהָ וְאֶת־כָּל־מַעֲשֵׂיהָ
 וְאֶת־כָּל־מַעֲשֵׂיהָ וְאֶת־כָּל־מַעֲשֵׂיהָ
 דּוּבְיָוִם עֶשְׂרִים וְאַרְבָּעָה לַחֹדֶשׁ הַרְאִישׁוֹן
 וְאָנִי הֵייתִי עַל יַד הַנָּהָר הַגָּדוֹל הוּא חִדָּקֵל:

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 ἦμην ἐχόμενα τοῦ ποταμοῦ τοῦ μεγάλου, αὐτός ἐστιν Ἐδδεκελ,

4 en hēmerā eikostē kai tetartē tou mēnos tou prōtou,

On the day twentieth and fourth of the month first,

kai egō ēmēn echomena tou potamou tou megalou, autos estin Eddekel,
 and I was next to the river great – it is the Tigris.

וְאֶת־עֵינַי וְאֶרְאֶה וְהִנֵּה אִישׁ-אֶחָד לְבוּשׁ בְּדָיִם
 וּמְתַנָּיו חֲגָרִים בְּכֶתֶם אוֹפָז:
 וְאֶת־עֵינַי וְאֶרְאֶה וְהִנֵּה אִישׁ-אֶחָד לְבוּשׁ בְּדָיִם
 וּמְתַנָּיו חֲגָרִים בְּכֶתֶם אוֹפָז:

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 εἷς ἐνδεδυμένος βαδδιν,
 καὶ ἡ ὀσφύς 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.

וְגוֹמְתוֹ כְּתַרְשִׁישׁ וּפְנָיו כְּמַרְאֵה בָרָק וְעֵינָיו כְּלַפִּידֵי אֵשׁ
 וְזַרְעוֹתָיו וּמַרְגָּלֹתָיו כְּעֵין נְחֹשֶׁת קָלָל וְקוֹל דְּבָרָיו כְּקוֹל הַמּוֹן:
 וְגוֹמְתוֹ כְּתַרְשִׁישׁ וּפְנָיו כְּמַרְאֵה בָרָק וְעֵינָיו כְּלַפִּידֵי אֵשׁ
 וְזַרְעוֹתָיו וּמַרְגָּלֹתָיו 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.

אָבִי אֶת־הַמַּרְאָה
וְהָאֲנָשִׁים אֲשֶׁר הָיוּ עִמִּי לֹא רָאוּ אֶת־הַמַּרְאָה
אֲבָל חֲרָדָה גְּדוֹלָה נִפְלְאָה עָלֵיהֶם וַיִּבְרָחוּ בְּהַחֲבֵא:

7. w'ra'ithi 'ani Dani'El l'badi 'eth-hamar'ah w'ha'anashim 'asher hayu `imi lo' ra'u 'eth-hamar'ah 'abal charadah g'dolah naph'lah `aleyhem wayib'r'chu b'hechabe'.

Dan10:7 Now I, Dani'El, alone saw the vision, while the men who were with me did not see the vision. But a great dread fell on them, so that they fled to hide themselves.

<7> καὶ εἶδον ἐγὼ Δανιηλ μόνος τὴν ὄπτασίαν, καὶ οἱ ἄνδρες οἱ μετ' ἐμοῦ οὐκ εἶδον τὴν ὄπτασίαν, ἀλλ' ἡ ἔκστασις μεγάλη ἐπέπεσεν ἐπ' αὐτούς, καὶ ἔφυγον ἐν φόβῳ·

7 kai eidon egō Daniēl monos tēn optasian,
And beheld I Daniel alone the apparition.

kai hoi andres hoi met' emou ouk eidon tēn optasian,
And the men, the ones with me, beheld not the apparition,

all' ē ekstasis megalē epepesen ep' autous, kai ephygon en phobō;
but change of state a great fell upon them, and they fled in fear.

חַוָּאֲנִי נִשְׂאֲרָתִי לְבַדִּי וְאֶת־הַמַּרְאָה הַגְּדוֹלָה הַזֹּאת
וְלֹא נִשְׂאֲרָ-בִי כֹחַ וְהוֹדִי נֶהְפֵּךְ עָלַי לְמִשְׁחִית וְלֹא עֲצָרָתִי כֹחַ:

8. wa'ani nish'ar'ti l'badi wa'er'eh 'eth-hamar'ah hag'dolah hazo'th w'lo' nish'ar-bi koch w'hodi neh'pak `alay l'mash'chith w'lo' `atsar'ti koach.

Dan10:8 So I was left alone and saw this great vision; yet no strength was left in me, for my color was turned within me to a corruption, and I kept no strength.

<8> καὶ ἐγὼ ὑπελείφθην μόνος καὶ εἶδον τὴν ὄπτασίαν τὴν μεγάλην ταύτην,

καὶ οὐχ ὑπελείφθη ἐν ἐμοὶ ἰσχύς, καὶ ἡ δόξα μου μετεστράφη εἰς διαφθοράν,
καὶ οὐκ ἐκράτησα ἰσχύος.

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

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

kai ouch hypeleiphthē en emoi ischys,

and there was not left in me strength,

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

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

יְהוָה אֱלֹהֵי מִצְרָיִם יָרָא וַיִּשְׁמַע אֶת-קוֹל הַבְּרִיָּה וַיִּשְׁמַע אֶת-קוֹל הַבְּרִיָּה וַיִּשְׁמַע אֶת-קוֹל הַבְּרִיָּה
וַיִּשְׁמַע אֶת-קוֹל הַבְּרִיָּה וַיִּשְׁמַע אֶת-קוֹל הַבְּרִיָּה וַיִּשְׁמַע אֶת-קוֹל הַבְּרִיָּה
וַיִּשְׁמַע אֶת-קוֹל הַבְּרִיָּה וַיִּשְׁמַע אֶת-קוֹל הַבְּרִיָּה וַיִּשְׁמַע אֶת-קוֹל הַבְּרִיָּה

9. wa'esh'ma` 'eth-qol d'barayu uk'sham`i 'eth-qol d'barayu
wa'ani hayithi nir'dam `al-panay uphanay 'ar'tsah.

Dan10:9 But I heard the sound of his words; and when I heard the sound of his words,
I was stunned on my face, with my face was toward the ground.

9 καὶ ἤκουσα τὴν φωνὴν τῶν λόγων αὐτοῦ καὶ ἐν τῷ ἀκοῦσαί με αὐτοῦ ἤμην
κατανευγμένος, καὶ τὸ πρόσωπόν μου ἐπὶ τὴν γῆν.

9 kai ēkousa tēn phōnēn tōn logōn autou

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.

יְהוָה אֱלֹהֵי מִצְרָיִם יָרָא וַיִּשְׁמַע אֶת-קוֹל הַבְּרִיָּה וַיִּשְׁמַע אֶת-קוֹל הַבְּרִיָּה
וַיִּשְׁמַע אֶת-קוֹל הַבְּרִיָּה וַיִּשְׁמַע אֶת-קוֹל הַבְּרִיָּה וַיִּשְׁמַע אֶת-קוֹל הַבְּרִיָּה
וַיִּשְׁמַע אֶת-קוֹל הַבְּרִיָּה וַיִּשְׁמַע אֶת-קוֹל הַבְּרִיָּה וַיִּשְׁמַע אֶת-קוֹל הַבְּרִיָּה

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 ἤγειρέν με ἐπὶ τὰ γόνατά μου.

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

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

יְהוָה אֱלֹהֵי מִצְרָיִם יָרָא וַיִּשְׁמַע אֶת-קוֹל הַבְּרִיָּה וַיִּשְׁמַע אֶת-קוֹל הַבְּרִיָּה
וַיִּשְׁמַע אֶת-קוֹל הַבְּרִיָּה וַיִּשְׁמַע אֶת-קוֹל הַבְּרִיָּה וַיִּשְׁמַע אֶת-קוֹל הַבְּרִיָּה
וַיִּשְׁמַע אֶת-קוֹל הַבְּרִיָּה וַיִּשְׁמַע אֶת-קוֹל הַבְּרִיָּה וַיִּשְׁמַע אֶת-קוֹל הַבְּרִיָּה

וַיִּשְׁמַע אֶת-קוֹל הַבְּרִיָּה וַיִּשְׁמַע אֶת-קוֹל הַבְּרִיָּה וַיִּשְׁמַע אֶת-קוֹל הַבְּרִיָּה
וַיִּשְׁמַע אֶת-קוֹל הַבְּרִיָּה וַיִּשְׁמַע אֶת-קוֹל הַבְּרִיָּה וַיִּשְׁמַע אֶת-קוֹל הַבְּרִיָּה
וַיִּשְׁמַע אֶת-קוֹל הַבְּרִיָּה וַיִּשְׁמַע אֶת-קוֹל הַבְּרִיָּה וַיִּשְׁמַע אֶת-קוֹל הַבְּרִיָּה

11. wayo'mer 'elay Dani'El 'ish-chamudoth haben bad'barim

‘asher ‘anoki dober ‘eleyak wa`amod `al-`am`deak ki `atah shulach`ti ‘eleyak ub`dab`ro `imi ‘eth-hadabar hazeh `amad`ti mar`id.

Dan10:11 He said to me, O Dani’El, man greatly beloved, understand the words that I speak to you and stand up in your place, for I have now been sent to you. And when he had spoken this word to me, I stood up trembling.

<11> καὶ εἶπεν πρὸς με Δανιηλ ἀνὴρ ἐπιθυμιῶν, σύνες ἐν τοῖς λόγοις, οἷς ἐγὼ λαλῶ πρὸς σέ, καὶ στῆθι ἐπὶ τῇ στάσει σου, ὅτι νῦν ἀπεστάλην πρὸς σέ. καὶ ἐν τῷ λαλῆσαι αὐτὸν πρὸς με τὸν λόγον τοῦτον ἀνέστην ἔντρομος.

11 kai eipen pros me Daniēl anēr epithymiōn, synes en tois logois,

And he said to me, Daniel, man desired; perceive by the words hois egō lalō pros se, kai stēthi epi tē stasei sou, hoti nyn apetalēn 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.

יְיָ וְאֵלֵי אֱלֹהֵי אֲבוֹתַי וְלֹא תִירָא דְנִיְאָל כִּי מִן־הַיּוֹם הַרְאֵנִי
אֲשֶׁר נָתַתָּ אֶת־לִבְךָ לְהַבִּין וְלְהַתְעַנּוֹת לְפָנַי אֲלֹהֵיךָ
נִשְׁמָעִי דְבַרְיָךְ וְאֲנִי־בָאתִי בְדַבְרֵיךָ:

**12. wayo`mer `elay `al-tira` Dani`El ki min-hayom hari`shon
‘asher nathaat ‘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, ἧς ἔδωκας τὴν καρδίαν σου τοῦ συνιέναι καὶ κακωθῆναι ἐναντίον τοῦ θεοῦ σου, ἠκούσθησαν οἱ λόγοι σου, καὶ ἐγὼ ἦλθον ἐν τοῖς λόγοις σου.

12 kai eipen pros me Mē phobou, Daniēl; hoti apo tēs prōtēs hēmeras,

And he said to me, Fear not Daniel! for from the day first

hēs edōkas tēn kardian sou tou synienai kai kakōthēnai enantion tou theou sou,

of which you gave your heart to perceive, and to afflict yourself before your El,

ēkousthēsan hoi logoi sou, kai egō ēlthon en tois logois sou.

were heard your words, and I came because of your words.

יְיָ וְאֵלֵי אֱלֹהֵי אֲבוֹתַי וְלֹא תִירָא דְנִיְאָל כִּי מִן־הַיּוֹם הַרְאֵנִי
אֲשֶׁר נָתַתָּ אֶת־לִבְךָ לְהַבִּין וְלְהַתְעַנּוֹת לְפָנַי אֲלֹהֵיךָ
נִשְׁמָעִי דְבַרְיָךְ וְאֲנִי־בָאתִי בְדַבְרֵיךָ:

יְיָ וְאֵלֵי אֱלֹהֵי אֲבוֹתַי וְלֹא תִירָא דְנִיְאָל כִּי מִן־הַיּוֹם הַרְאֵנִי
אֲשֶׁר נָתַתָּ אֶת־לִבְךָ לְהַבִּין וְלְהַתְעַנּוֹת לְפָנַי אֲלֹהֵיךָ
נִשְׁמָעִי דְבַרְיָךְ וְאֲנִי־בָאתִי בְדַבְרֵיךָ:

וְאָנִי 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 εἰς τῶν ἀρχόντων τῶν πρώτων ἦλθεν βοθηῆσαί μοι, καὶ αὐτὸν κατέλιπον ἐκεῖ μετὰ τοῦ ἀρχοντος βασιλείας Περσῶν

13 kai ho archōn basileias Persōn heistēkei ex enantias mou eikosi

And the ruler of the kingdom of the Persians stood right opposite me twenty days kai mian hēmeran, kai idou Michaēl heis tōn archontōn tōn prōtōn and one day. And behold, Michael, one of the rulers of the ones foremost, ēlthen boēthēsai moi, kai auton katelipon ekei came to help me; and I left him there meta tou archontos basileias Persōn with the ruler of the kingdom of the Persians.

יְדוּבְאֲתִי לְהַבִּינָךְ אֵת אֲשֶׁר-יִקְרָה לְעַמֶּךָ בְּאַחֲרֵית הַיָּמִים
כִּי-עוֹד חֲזוֹן לַיָּמִים:

14. uba'thi lahabin'ak 'eth 'asher-yiq'rah l'am'ak b'acharith hayamim ki-`od chazon layamim.

Dan10:14 Now I have come to give you an understanding of what shall happen to your people in the latter days, for the vision is yet for many days.

<14> καὶ ἦλθον συνετίσαι σε ὅσα ἀπαντήσεται τῷ λαῷ σου ἐπ' ἐσχάτων τῶν ἡμερῶν, ὅτι ἔτι ἡ ὄρασις εἰς ἡμέρας.

14 kai ēlthon synetisai se hosa apantēsetai tō laō sou

And I came to bring understanding to you as much as shall meet your people ep' eschatōn tōn hēmerōn, hoti eti hē horasis eis hēmeras. in last of the days. For is still the vision for days.

טוּבְדַבְּרוֹ עָמִי כִּדְבָרִים הָאֵלֶּה נֹתַתִּי כִּפְנֵי אֶרְצָה וְנֹאֲלַמְתִּי:
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.

כַּךְ-חָזַקְתָּ עָלַי כַּכְּוֹ-לֹם וְרָגַעַתְּ מִפְּנֵי כַּכְּוֹתָּ אֶת-פִּי 16
כַּכְּוֹתָּ אֶת-פִּי כַּכְּוֹתָּ אֶת-פִּי כַּכְּוֹתָּ אֶת-פִּי
:חַי כַּכְּוֹתָּ אֶת-פִּי כַּכְּוֹתָּ אֶת-פִּי כַּכְּוֹתָּ אֶת-פִּי
טַוּוּהַנְּהָ כַּכְּוֹתָּ אֶת-פִּי כַּכְּוֹתָּ אֶת-פִּי
וְאֶת-בִּרְתָּהּ וְאֶת-בִּרְתָּהּ וְאֶת-בִּרְתָּהּ
בַּמְרָאָה נְהַפְּכוּ צִירֵי עָלַי וְלֹא עֲצַרְתִּי 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 ὄπτασίᾳ σου ἐστράφη τὰ ἐντός μου ἐν ἐμοί, καὶ οὐκ ἔσχον ἰσχύν·

16 kai idou hōs homoiōsis huiou anthrōpou hēpsato tōn cheileōn mou;
And behold, as a likeness of a son of man touched my lips, 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.

כַּכְּוֹתָּ אֶת-פִּי כַּכְּוֹתָּ אֶת-פִּי כַּכְּוֹתָּ אֶת-פִּי 17
:כַּכְּוֹתָּ אֶת-פִּי כַּכְּוֹתָּ אֶת-פִּי כַּכְּוֹתָּ אֶת-פִּי
יִזְוֶהֶיךָ יוּכַל עֲבָד אֲדֹנָי זֶה לְכַבֵּר עִם-אֲדֹנָי זֶה
וְאֲנִי מֵעַתָּה לֹא-יַעֲמֵד-בִּי כֹחַ וְנִשְׁמָה לֹא נִשְׁאַרְתָּה-בִּי:

17. w'heyak yukal `ebed 'adoni zeh l'daber `im-'adonay zeh
wa'ani me`atah lo'-ya`amad-bi koach un'shamah lo' nish'arah-bi.

Dan10:17 For how shall be such a servant of my master able to talk
with such as my master? And I, from the present shall not stand with strength in me,
and there is no breath been left in me.

<17> καὶ πῶς δυνήσεται ὁ παῖς σου, κύριε, λαλήσαι μετὰ τοῦ κυρίου μου τούτου;
καὶ ἐγὼ ἀπὸ τοῦ νῦν οὐ στήσεται ἐν ἐμοὶ ἰσχὺς, καὶ πνοὴ οὐχ ὑπελείφθη ἐν ἐμοί.

17 kai pōs dynēsetai ho pais sou, kyrie, lalēsai meta tou kyriou mou toutou?
And how shall be able your servant, O Master, to speak after my master this?
kai egō apo tou nyn ou stēsetai en emoi ischys,
And I, from the present shall not stand with strength in me,
kai pnoē ouch hypeleiphthē en emoi.
and there is no breath left in me.

כַּכְּוֹתָּ אֶת-פִּי כַּכְּוֹתָּ אֶת-פִּי כַּכְּוֹתָּ אֶת-פִּי 18

יחזיקני ויגער בי כמראה אדם ויחזיקני:

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

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

<18> καὶ προσέθετο καὶ ἤψατό μου ὡς ὄρασις ἀνθρώπου καὶ ἐνίσχυσέν με

18 kai prosetheto kai hēpsato mou hōs horasis anthrōpou

And proceeded and touched me as it were a vision of a man.

kai enischysen me

And he strengthened me.

19 יטוֹיֹאמֶר אֶל־תִּירָא אִישׁ־חַמּוּדוֹת שְׁלוֹם לָךְ תּוֹק וְתוֹק
וּכְדַבְּרוּ עִמִּי הַתְּחַזְקֵתִי וְאִמְרָה יְדַבֵּר אֲדֹנָי כִּי חִזְקֵתָנִי:

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 ἴσχυε. καὶ ἐν τῷ λαλήσαι αὐτὸν μετ' ἐμοῦ ἴσχυσα καὶ εἶπα Λαλείτω ὁ κύριός μου, ὅτι ἐνίσχυσάς με.

19 kai eipen moi Mē phobou, anēr epithymiōn, eirēnē soi; andrizou kai ischue. And he said to me, Fear not, man desired! Peace to you, be manly and strong!

kai en tō lalēsai auton met' emou ischysa And in his speaking with me, I strengthened,

kai eipa Laleitō ho kyrios mou, hoti enischysas me. and I said, Speak, my master! for you strengthened me.

20 כּוֹיֹאמֶר הִנְדַעְתָּ לָמָּה־בָּאתִי אֵלֶיךָ וְעַתָּה אָשׁוּב
לְהִלָּחֵם עִם־שָׂר פָּרָס וְאֲנִי יוֹצֵא וְהִנֵּה שָׂר־יָוָן בָּא:

20. wayo'mer hayada`at lamah-ba'thi 'eiyak w`atah 'ashub l'hilachem `im-sar Paras wa'ani yotse' w'hinneh sar-Yawan ba'.

Dan10:20 Then he said, Do you know why I came to you? But I shall now return to fight against the prince of Paras. And when I have gone out, behold, the prince of Yawan shall come.

<20> καὶ εἶπεν Εἰ οἶδας 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 epistrepō 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.

כא אבֿל אגֿיד לְךָ אֶת־הַרְשׁוּם בְּכַתָּב אֱמֶת
וְאִין אֶחָד מִתְחַזֵּק עִמִּי עַל־אַלְהָה כִּי אִם־מִיכָאֵל שְׂרָכָם: פ

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

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

<21> ἀλλ' ἡ ἀναγγελῶ σοι τὸ ἐντεταγμένον ἐν γραφῇ ἀληθείας, καὶ οὐκ ἔστιν εἷς ἀντεχόμενος μετ' ἐμοῦ περὶ τούτων ἀλλ' ἡ Μιχαηλ ὁ ἄρχων ὑμῶν.

21 all' ē anaggelō soi to entetagmenon en graphē alētheias,
But I shall announce to you the arranging in the writing of truth.

kai ouk estin heis antechomenos met' emou peri toutōn
And there is no one holding with me concerning these things,
all' ē Michaēl ho archōn hymōn;
except Michael your ruler.

Chapter 11

אֲנִי בַשָּׁנָה אֶחָת לְדַרְיָוֶשׁ הַמָּדִי עָמַדִי לְמַחְזִיק
וְלַמְעוֹז לוֹ: Dan11:1

1. wa'ani bish'nath 'achath l'Dar'yawesh haMadi `am'di l'machaziq ul'ma`oz lo.

Dan11:1 And I, in the first year of Dayawesh the Madi, I was standing for a supporter and for a fortress for him.

<11:1> καὶ ἐγὼ ἐν ἔτει πρώτῳ Κύρου ἕστην εἰς κράτος καὶ ἰσχύν. --
I kai egō en etei prōtō Kyrou estēn eis kratos kai ischyn. --
And I in year the first of Cyrus stood for might and strength.

בְּוַעֲפָה אֱמֶת אֶגִּיד לְךָ הַנְּהָ־עוֹד נְשִׁלְשָׁה מְלָכִים עֹמְדִים לְפָרֶם
וְהַרְבִּיעִי יַעֲשִׂיר עֶשְׂר־גְּדוֹל מְכֹל
וּכְחֻזְקָתוֹ בְּעֶשְׂרֹו יַעֲרִיר הַכֹּל אֶת מְלָכוֹת יוֹן:

2. w'`atah 'emeth 'agid lak hinneh-`od sh'loshah m'lakim `om'dim l'Pharas
w'har'bi'i ya`ashir `osher-gadol mikol ul'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 πλοῦτον μέγαν παρὰ πάντας· καὶ μετὰ τὸ κρατῆσαι αὐτὸν τοῦ πλοῦτου 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.

גִּבּוֹר מֶלֶךְ גִּבּוֹר וּמִשָּׁל מִמִּשָּׁל רַב וְעָשָׂה כְּרָצוֹנוֹ׃
:יְהִי־נִי־אֵלֶּיךָ אֱמוּנָה וְעַתָּה אֲנִי אֶשְׁמַע לְךָ אֵת־כָּל־דְּבָרֶיךָ׃

3. w`amad melek gibor umashal mim`shal rab w`asah kir`tsono.

Dan11:3 And a mighty king shall arise,

and he shall rule with great authority and do as he pleases.

<3> καὶ ἀναστήσεται βασιλεὺς δυνατὸς καὶ κυριεύσει κυριείας πολλῆς καὶ ποιήσει κατὰ τὸ θέλημα αὐτοῦ.

3 kai anastēsetai basileus dynatos kai kyrieusei kyrieias pollēs

And shall rise up king a mighty, and he shall rule over dominion a great,

kai poiēsei kata to thelēma autou.

and he shall do according to his will.

דּוֹכַעַּ מְדוֹ תִּשְׁבֵּר מְלִכּוּתוֹ וְתִחַץ לְאַרְבַּע רוּחוֹת הַשָּׁמַיִם
וְלֹא לְאַחֲרֵיתוֹ וְלֹא כְּמִשְׁלוֹ אֲשֶׁר מִשָּׁל
כִּי תִנְתָּשׁ מְלִכּוּתוֹ וְלְאַחֲרֵימָּם מְלִבְדָּ-אֵלֶּה׃
אֲנִי אֶשְׁמַע לְךָ אֵת־כָּל־דְּבָרֶיךָ׃

4. uk`am`do tishaber mal`kutho w`thechats l`ar`ba` ruchoth hashamayim w`lo` l`acharitho w`lo` k`mash`lo `asher mashal ki thinathesh mal`kutho w`la`acherim mil`bad-`eleh.

Dan11:4 And when he shall stand up, his kingdom shall be broken up

and shall be divided to the four winds of the heavens, though not to his own descendants,

nor according to his authority which he wielded, for his kingdom shall be uprooted

and given to others besides these.

<4> καὶ ὡς ἂν στῆ, ἡ βασιλεία αὐτοῦ συντριβήσεται καὶ διαιρεθήσεται εἰς τοὺς τέσσαρας ἀνέμους τοῦ οὐρανοῦ καὶ οὐκ εἰς τὰ ἔσχατα αὐτοῦ οὐδὲ

κατὰ τὴν κυριείαν αὐτοῦ, ἣν ἐκυρίευσεν, ὅτι ἐκτιλήσεται ἡ βασιλεία αὐτοῦ
καὶ ἑτέροις ἐκτὸς τούτων.

4 kai hōs an stē, hē basileia autou syntribēsetai
And when ever should stand his kingdom, it shall be broken,
kai diairethēsetai eis tous tessaras anemous tou ouranou
and shall be divided into the four winds of the heavens;
kai ouk eis ta eschata autou oude kata tēn kyrieian autou,
and not unto his latter end, nor according to his dominion
hēn ekyrieusen, hoti ektilēsetai hē basileia autou
which he ruled over. For was plucked up kingdom his,
kai heterois ektos toutōn.
and to others outside of the1se it shall be given.

5
פסחכזז פלח-עגא געז-עגא פלח-עגא
פסחכזז פלח-עגא געז-עגא פלח-עגא
הויחזק מלך-הנגב ומן-שקרו
ויחזק עליו ומשל משל רב ממשלתו:

5. w'yechezaq meleh-hanegeb umin-sarayu
w'yechezaq `alayu umashal mim'shal rab mem'shal'to.

Dan11:5 Then the king of the south shall grow strong. And one of his rulers,
shall be strong over him and have dominion; his domain shall be a great dominion.

<5> καὶ ἐνισχύσει ὁ βασιλεὺς τοῦ νότου· καὶ εἰς τῶν ἀρχόντων αὐτοῦ ἐνισχύσει
ἐπ' αὐτὸν καὶ κυριεύσει κυριείαν πολλὴν ἐπ' ἐξουσίας αὐτοῦ.

5 kai enischysei ho basileus tou notou;
And grew in strength the king of the south;
kai heis tōn archontōn autou enischysei ep' auton
and one of his rulers shall grow in strength over him,
kai kyrieusei kyrieian pollēn ep' exousias autou.
and shall rule over dominion a great by his authority.

6
פסחכזז פלח-עגא געז-עגא פלח-עגא
פסחכזז פלח-עגא געז-עגא פלח-עגא
וילקין שנים יתחברו ובת מלך-הנגב תבוא אל-מלך
הצפון לעשות מישרים ולא-תעצר כוח הזרוע ולא יעמד
זרעו ותנתן היא ומביאיה והילכה ומחזקה בעתים:

6. ul'qets shanim yith'chabaru ubath melek-hanegeb tabo' 'el-melek hatsaphon
la`asoth meysharim w'lo'-tha`tsor koach haz'ro`a w'lo' ya`amod uz'ro`o
w'thinathen hi' um'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 συμμειγῆσονται, 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 αὐτὴν καὶ ἡ νεάνις καὶ ὁ κατισχύων αὐτὴν ἐν τοῖς καιροῖς.

6 kai **meta ta etē** autou symmeigēsontai,
 And **after his years** they shall be mixed together;
 kai **thygatēr** basileōs **tu 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**.

זָרְעָם מִנְצֵר שָׂרְשֵׁיהָ כִּנּוּ וְיָבֵא אֶל-הַחֵיל
 וְיָבֵא בְמַעוֹז מֶלֶךְ הַצָּפוֹן וְעָשָׂה בָהֶם וְהִחְזִיק:

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

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

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

חֲנוּמֵם אֶל-הֵיחָם עַם-נְסִיחָהֶם עַם-כְּלִי חַמְדָּתָם כֶּסֶף
 וְזָהָב בְּשִׁבֵי יָבֵא מִצָּרַיִם וְהוּא שָׁנִים יַעֲמֵד מִמֶּלֶךְ הַצָּפוֹן:

8. w'gam 'eloheyhem `im-n'sikeyhem `im-k'ley chem'datham keseph
 w'zahab bash'bi yabi' Mits'rayim w'hu' shanim ya'amod mimelek hatsaphon.

Dan11:8 Also their mighty onses with their metal images and with vessels of their possessions, silver and gold he shall take into captivity to Mitsrayim, and he shall stand from the king of the north for more years.

〈8〉 καὶ γε τοὺς θεοὺς αὐτῶν μετὰ τῶν χωνευτῶν αὐτῶν, πᾶν σκεὺς 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 epithymētōn 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.

:פחגאכ-ככ שפז שרנא גלז שפזלזש כשז 9
טובא במלכות מלך הנגב ושב אל-אדמתו:

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.

כשז כשז שזשג שזלזש חגזשג זרשכז זרררז זרזשז 10
:פסג-אז זרררז שרשז ררזשז
יובנו יתגרו ואספו המון חילים רבים וקא בוא
ושטרף ועבר וישב ויתגרו עד-מעזה:

10. ub'no yith'garu w'as'phu hamon chyalim 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 dynameōn pollōn,
And his sons shall gather a multitude forces of many.
kai eleusetai erchomenos kai kataklyzōn; kai pareleusetai
And shall come one coming, even inundating, and shall go by.
kai kathietai kai symproplakēsetai heōs tēs ischuos autou.
And he shall settle, and shall grapple together unto his strength.

11 וְיִתְמַרְמַר מֶלֶךְ הַנֶּגֶב וַיִּצַּא וַיִּגְדֹּל עִמּוֹ עַם-מִלְחָמָה הַצָּפוֹן
 וְהֵעֱמִיד הָמוֹן רַב וַנִּתֵּן הַהֶמוֹן 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 וְנִשָּׂא הַהֶמוֹן יָרוּם לְבָבוֹ וְהִפִּיל 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 וְיָשָׁב מֶלֶךְ הַצָּפוֹן וְהֵעֱמִיד הָמוֹן רַב מִן-הַרְאִישׁוֹן
 וְלִקְחַן הָעֵתִים שָׁנִים יָבֹוא בֹּוא בְּחֵיל 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 μεγάλην

καὶ ἐν ὑπάρξει πολλῇ.

13 kai epistrepseis 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 יד וּבְעֵתֵימָם הָהֵם רַבִּים יַעֲמְדוּ עַל־מֶלֶךְ הַנֶּגֶב
וּבְנֵי פְרִיצֵי עַמּוֹת יִנְשְׂאוּ לְהַעֲמִיד חֲזוֹן וְנִכְשְׁלוּ:

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 στηῆσαι ὄρασιν καὶ ἀσθενήσουσιν.

14 kai en tois kairois ekeinois polloi epanastēsontai epi basilea tou notou;

And in those times many shall rise up against the king of the south.

kai hoi huioi tōn loimōn tou laou sou eparthēsontai

And the sons of the pestilent ones of your people shall be lifted up

to stēsai horasin kai asthenēsousin.

to establish the vision; and they shall weaken.

15 טו וַיָּבֵא מֶלֶךְ הַצָּפוֹן וַיִּשְׁפֹּךְ סוּלְלָה וְלָכַד עִיר מְבֻצָּרוֹת
וַיִּזְרְעוֹת הַנֶּגֶב לֹא יַעֲמְדוּ וְעַם מְבַחְרָיו יֵאָיִן כִּי לֹא יִשְׁטָנְדוּ:

15. w`yabo` melek hatsaphon w`yish`pok solalah w`lakad `ir mib`tsaroth

uz`ro`oth hanegeb lo` ya`amodu w`am mib`charayu w`eyn koach la`amod.

Dan11:15 Then the king of the north shall come and heap up a siege-mound and seize a fortified city; and the arms of the south shall not stand, nor people of his choice, for there shall be no strength to stand.

<15> καὶ εἰσελεύσεται βασιλεὺς τοῦ βορρᾶ καὶ ἐκχεεῖ πρόσχωμα καὶ συλλήμψεται πόλεις ὄχυράς, καὶ οἱ βραχίονες τοῦ βασιλέως τοῦ νότου οὐ στηῆσονται, καὶ ἀναστήσονται οἱ ἐκλεκτοὶ αὐτοῦ, καὶ οὐκ ἔσται ἰσχύς τοῦ στηῆναι.

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.

יָבִיאוּ אֲרְצוֹת הַיָּם וְיָבִיאוּ אֲרְצוֹת הַבְּרָצִיּוֹן וְיָבִיאוּ אֲרְצוֹת הַיָּבֵשׁ וְיָבִיאוּ אֲרְצוֹת הַיַּבֵּשׁ וְיָבִיאוּ אֲרְצוֹת הַיָּבֵשׁ וְיָבִיאוּ אֲרְצוֹת הַיָּבֵשׁ
 טז וַיַּעַשׂ הַבָּא אֵלָיו כְּרִצּוֹנוֹ וַאֲיֵן עוֹמֵד לְפָנָיו
 וַיַּעַמְד בְּאֶרֶץ-הַצְּבִי וְכָלָה בְיָדוֹ:

16. w'ya`as haba' `elayu kir'tsono w'eyn `omed l'phanayu
 w'ya`amod b'erets-hats'bi w'kalah b'yado.

Dan11:16 But he who comes against him shall do as he pleases, and no one shall stand before him; and he shall stand in the glorious land, and destruction in his hand.

<16> καὶ ποιήσει ὁ εἰσπορευόμενος πρὸς αὐτὸν κατὰ τὸ θέλημα αὐτοῦ, καὶ οὐκ ἔστιν ἑστὼς κατὰ πρόσωπον αὐτοῦ· καὶ στήσεται ἐν γῆ τοῦ σαβί, καὶ συντελεσθήσεται ἐν τῇ χειρὶ αὐτοῦ.

16 kai poiēsei ho eispreuomenos pros auton kata to thelēma autou,
 And shall do the one entering to him according to his will,
 kai **ouk estin hestōs kata prosōpon autou**; kai stēsetai
 and there is not one standing against his face. And he shall stand
 en gē tou sabi, kai syntelesthēsetai en tē cheiri autou.
 in the land of glory, and it shall be finished off entirely by his hand.

יְבִיאוּ אֲרְצוֹת הַיָּבֵשׁ וְיָבִיאוּ אֲרְצוֹת הַיָּבֵשׁ וְיָבִיאוּ אֲרְצוֹת הַיָּבֵשׁ וְיָבִיאוּ אֲרְצוֹת הַיָּבֵשׁ וְיָבִיאוּ אֲרְצוֹת הַיָּבֵשׁ וְיָבִיאוּ אֲרְצוֹת הַיָּבֵשׁ
 יז וַיָּשֶׂם פָּנָיו לְבֹא בְּתַקְףָּהּ כָּל-מַלְכוּתוֹ וַיִּשְׁרִים עָמוֹ וַעֲשָׂה
 וּבֵת הַנְּשִׂים יִתֵּן-לוֹ לְהַשְׁחִיתָהּ וְלֹא תַעֲמֹד וְלֹא-לוֹ תִהְיֶה:

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

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

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

יְבִיאוּ אֲרְצוֹת הַיָּבֵשׁ וְיָבִיאוּ אֲרְצוֹת הַיָּבֵשׁ וְיָבִיאוּ אֲרְצוֹת הַיָּבֵשׁ וְיָבִיאוּ אֲרְצוֹת הַיָּבֵשׁ וְיָבִיאוּ אֲרְצוֹת הַיָּבֵשׁ וְיָבִיאוּ אֲרְצוֹת הַיָּבֵשׁ 18

יחַוְיָשִׁיב פָּנָיו לְאֲיִים וְלָכַד רַבִּים
וְהַשְׁבִּית קִצְיִן חֶרְפָּתוֹ לֹא בְלִתִּי חֶרְפָּתוֹ יָשִׁיב לוֹ:

18. w'yasheb panayu l'iim w'lakad rabbim
w'hish'bith qatsin cher'patho lo bil'ti cher'patho yashib lo.

Dan11:18 Then he shall turn his face to the coastlands and capture many.
But a ruler shall make his reproach cease for him; but his reproach shall return to him.

<18> καὶ ἐπιστρέψει τὸ πρόσωπον αὐτοῦ εἰς τὰς νήσους
καὶ συλλήμψεται πολλὰς καὶ καταπαύσει ἄρχοντας ὀνειδισμοῦ αὐτῶν,
πλὴν ὀνειδισμὸς αὐτοῦ ἐπιστρέψει αὐτῷ.

18 kai epistrepsei to prosōpon autou eis tas nēsous kai syllēmpsetai pollas
And he shall turn his face unto the islands, and shall seize many.

kai katapausei archontas oneidismou autōn,
And he shall cause to cease rulers their scorning,

plēn oneidismos autou epistrepsei autō.
only his scorning shall return to him.

יִטְוְיָשִׁיב פָּנָיו לְמַעוֹזֵי אָרְצוֹ וְנִכְשַׁל וְנִפֹּל וְלֹא יִמָּצֵא:
19

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 ἀσθενήσει καὶ πεσεῖται καὶ οὐχ εὕρεθήσεται.

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.

כְּוַעֲמַד עַל-פָּנָיו מֵעֵבִיר נוֹגֵשׁ הַדָּר מִלְכוּת
וּבְיָמִים אֲחָדִים יִשָּׁבֵר וְלֹא בְּאַפִּים וְלֹא בְּמִלְחָמָה:
20

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 ekeinai syntribēsetai kai ouk en prosōpois oude en polemō.
And in those days he shall be broken, and not in faces, nor in war.

×ΥΥΛΥ ΔΥΑ ΥΖΛΟ ΥΥ×Υ-ΚΛΥ ΑΞΓΥ ΥΥΥ-ΛΟ ΔΥΟΥ 21
:×ΥΦΛΦΛΗΓ ×ΥΥΛΥ ΦΖΞΗΑΥ ΑΥΛΩΓ ΚΓΥ
כא ועמד על-פניו נבזה ולא-נתנו עליו הוד מלכות
ובא בשלח והחזיק מלכות בקלקלות:

21. w`amad `al-kano nib`zeh w`lo`-nath`nu `alayu hod mal`kuth
uba` b`shal`wah w`hecheziq mal`kuth bachalaaq`laqoth.

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

<21> στήσεται ἐπὶ τὴν ἐτοιμασίαν αὐτοῦ· ἐξουδενώθη, καὶ οὐκ ἔδωκαν ἐπ' αὐτὸν
δόξαν βασιλείας· καὶ ἦξει ἐν εὐθηνίᾳ καὶ κατισχύσει βασιλείας ἐν ὀλισθηρίμασιν.

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 katischusei basileias en olisthrēmasin.

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

:×ΖΓΓ ΔΖΥΥ ΥΥΥ ×ΥΥΥΥΥ ΥΖΥΥΥΥ ΥΖ⊗Υ⊗ Υ⊗Υ⊗ ×Υ⊗Υ⊗Υ 22
כב וזרעות השטף ישטפו מלפניו וישברו וגם נגיד ברית:

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.

:×ΥΥ-⊗⊗ΥΥ ΥΥ-⊗⊗Υ ΑΛΟΥ ΑΥΥΥ ΑΥ⊗Υ ΥΖΛΚ ×ΥΥΥ⊗⊗Υ-ΥΥΥ 23
כג וימן-התחברות אליו יעשה מרמה ועלה ועצם במעט-גוי:

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 συναναμίξεων 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.

יַבְּעֵתַי וְיִתְעַלֶּה עָלַי בְּעַדְתִּי וְיִתְעַלֶּה עָלַי בְּעַדְתִּי וְיִתְעַלֶּה עָלַי בְּעַדְתִּי 24
יַבְּעֵתַי וְיִתְעַלֶּה עָלַי בְּעַדְתִּי וְיִתְעַלֶּה עָלַי בְּעַדְתִּי וְיִתְעַלֶּה עָלַי בְּעַדְתִּי
:x0-40y יַבְּעֵתַי וְיִתְעַלֶּה עָלַי בְּעַדְתִּי וְיִתְעַלֶּה עָלַי בְּעַדְתִּי וְיִתְעַלֶּה עָלַי בְּעַדְתִּי

כַּד בְּשַׁלְוָה וּבְמִשְׁמַנֵּי מְדִינָה רְבוּא וְעָשָׂה אֲשֶׁר לֹא-עָשָׂו אֲבֹתָיו
וְאָבוֹת אֲבֹתָיו בְּזָה וְשָׁלַל וּרְכֹוֹשׁ לָהֶם יִבְזֹר
וְעַל מְבַצְרִים יִחְשֵׁב מִחֲשֵׁבֹתָיו 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 ἦξει καὶ ποιήσει ἃ οὐκ ἐποίησαν οἱ
πατέρες αὐτοῦ καὶ οἱ πατέρες τῶν πατέρων αὐτοῦ· προνομῆν καὶ σκῦλα καὶ ὕπαρξιν
αὐτοῖς διασκορπιεῖ καὶ ἐπ' Αἴγυπτον λογιεῖται λογισμοὺς αὐτοῦ καὶ ἕως καιροῦ.

24 kai **en euthēniā** kai **en piosin chōrais hēxei**

And in prosperity and in plentiful places he shall come;

kai **poiēsei ha ouk** **epoiēsan hoi pateres** **autou kai hoi pateres tōn paterōn** **autou;**
and he shall do what did not do his fathers, and the fathers of his fathers.

pronomēn kai skylla 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.

לְעַד מְאֹד כִּי-יִחְשְׁבוּ עָלָיו מִחֲשֵׁבֹתָיו
וּמְלֶךְ הַנִּגְבִּי יִתְנַרְהָ לְמַלְחָמָה בְּחֵיל-גָּדוֹל וְעָשׂוֹם עַד-מְאֹד
:x29w44y יַבְּעֵתַי וְיִתְעַלֶּה עָלַי בְּעַדְתִּי וְיִתְעַלֶּה עָלַי בְּעַדְתִּי וְיִתְעַלֶּה עָלַי בְּעַדְתִּי 25
אֲבֹתָיו וְיִתְעַלֶּה עָלַי בְּעַדְתִּי וְיִתְעַלֶּה עָלַי בְּעַדְתִּי וְיִתְעַלֶּה עָלַי בְּעַדְתִּי
:x29w44y יַבְּעֵתַי וְיִתְעַלֶּה עָלַי בְּעַדְתִּי וְיִתְעַלֶּה עָלַי בְּעַדְתִּי וְיִתְעַלֶּה עָלַי בְּעַדְתִּי

כַּה וְיַעַר כַּחוֹ וּלְבָבוֹ עַל-מֶלֶךְ הַנִּגְבִּי בְּחֵיל גָּדוֹל
וּמְלֶךְ הַנִּגְבִּי יִתְנַרְהָ לְמַלְחָמָה בְּחֵיל-גָּדוֹל וְעָשׂוֹם עַד-מְאֹד
וְיִתְעַלֶּה עָלָיו מִחֲשֵׁבֹתָיו

25. **w'ya`er kocho ul'babo `al-melek hanegeb b'chayil gadol**
umelek hanegeb yith'gareh lamil'chamah b'chayil-gadol w'`atsum `ad-m'od
w'lo' ya`amod ki-yach'sh'bu `alayu machashaboth.

Dan11:25 He shall stir up his strength and his heart against the king of the south
with a large army; so the king of the south shall be stirred up to battle with a great
and very mighty army; but he shall not stand, for schemes shall be devised against him.

<25> καὶ ἐξεγερθήσεται ἡ ἰσχὺς αὐτοῦ καὶ ἡ καρδία αὐτοῦ ἐπὶ βασιλέα τοῦ νότου

έν δυνάμει μεγάλη, καὶ ὁ βασιλεὺς τοῦ νότου συνάψει πόλεμον ἐν δυνάμει μεγάλη καὶ ἰσχυρᾷ σφόδρα· καὶ οὐ στήσεται, ὅτι λογιούνται ἐπ' αὐτὸν λογισμούς·

25 kai exegerthēsetai hē ischys autou

And shall be awakened his strength,

kai hē kardia autou epi basilea tou notou en dynamei megalē,

and his heart against the king of the south with force a great;

kai ho basileus tou notou synapsei polemon

and the king of the south shall join together in war,

en dynamei megalē kai ischyra sphodra;

and in power a great, even in strength exceedingly.

kai ou stēsetai, hoti logiountai ep' auton logismous;

And he shall not stand, for they shall devise against him devices.

ΥΑΥΑΓΓΑΒ ΥΓΓ-ΧΓ ΖΛΥΚΥ 26
:ΥΖΓΓ ΥΖΛΛΗ ΥΛΓΗΥ ΓΥΘΩΒ ΥΛΖΗΥ
כּוֹאֲכָלִי פֶת-בְּגוֹ יִשְׁבְּרוּהוּ
וְחִילוֹ יִשְׁטוּף וְנִפְלוּ חֲלָלִים רַבִּים:

26. w'ok'ley phath-bago yish'b'ruhu w'cheylo yish'toph w'naph'lu chalalim rabbim.

Dan11:26 Those who eat his food shall destroy him, and his army shall overflow, but many shall fall down slain.

<26> καὶ φάγονται τὰ δέοντα αὐτοῦ καὶ συντρίψουσιν αὐτόν, καὶ δυνάμεις κατακλύσει, καὶ πεσοῦνται τραυματῖαι 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.

ΥΑΓΓΑΒ ΓΑΥ ΑΗΑ ΓΗΛΩ-ΛΟΥ ΟΑΥΛ ΥΓΓΛ ΥΖΥΛΥΑ ΥΑΖΓΥΑΥ 27
:ΑΟΥΛ ΡΦ ΑΥΟ-ΖΥ ΗΛΡΧ ΚΛΥ
כּוֹ וְיִשְׁנִיחֵם הַמְּלָכִים לְבָבָם לְמַרְעָ וְעַל-יִשְׁלַחַן 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 ψευδῆ λαλήσουσιν, καὶ οὐ κατευθυνεῖ· ὅτι ἔτι πέρασ εἰς καιρόν.

27 kai amphoteroi hoi basileis, hai kardiai autōn eis ponērian,

And both the kings – their hearts are for wickedness,

kai epi trapezē miq pseudē lalēsousin, kai ou kateuthynei;

and at table one lies they shall speak, and it shall not straighten out,

hoti eti peras eis kairon.

for the end is still for a time.

28 וְיָשׁוּב אֶרְצוֹ בְּרִכּוּשׁ גָּדוֹל
וְלָבְבוּ עַל-בְּרִית קִדְשׁ וְעָשָׂה וְשָׁב לְאַרְצוֹ:
28 וְיָשׁוּב אֶרְצוֹ בְּרִכּוּשׁ גָּדוֹל
וְלָבְבוּ עַל-בְּרִית קִדְשׁ וְעָשָׂה וְשָׁב לְאַרְצוֹ:

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 כֹּחַ לְמוֹעֵד יָשׁוּב וּבָא בְּנֶגֶב וְלֹא-תִהְיֶה כְּרֵאשֹׁנָה וְכְאַחֲרֹנָה:
29 אֶמְשַׁלְּחֶנּוּ אֶל-צָפוֹן וְיָשׁוּבוּ אֶל-צָפוֹן וְיָשׁוּבוּ אֶל-צָפוֹן וְיָשׁוּבוּ אֶל-צָפוֹן

29. lamo`ed yashub uba' banegeb w'lo'-thih'yeh kari'shonah w'ka'acharonah.

Dan11:29 At the appointed time he shall return and come into the south, but it shall not be as the former or as the latter.

<29> εἰς τὸν καιρὸν ἐπιστρέψει καὶ ἦξει ἐν τῷ νότῳ, καὶ οὐκ ἔσται ὡς ἡ πρώτη καὶ ὡς ἡ ἐσχάτη.

29 eis ton kairon epistrepsei kai hēxei en tō notō,

In the time he shall return, and he shall come in the south, kai ouk estai hōs hē prōtē kai hōs hē eschatē.
and it shall not be as the first and as the last.

30 וְיָשׁוּבוּ אֶל-צָפוֹן וְיָשׁוּבוּ אֶל-צָפוֹן וְיָשׁוּבוּ אֶל-צָפוֹן וְיָשׁוּבוּ אֶל-צָפוֹן
30 וְיָשׁוּבוּ אֶל-צָפוֹן וְיָשׁוּבוּ אֶל-צָפוֹן וְיָשׁוּבוּ אֶל-צָפוֹן וְיָשׁוּבוּ אֶל-צָפוֹן

לֹא-יָשׁוּבוּ אֶל-צָפוֹן וְיָשׁוּבוּ אֶל-צָפוֹן וְיָשׁוּבוּ אֶל-צָפוֹן וְיָשׁוּבוּ אֶל-צָפוֹן
וְעָשָׂה וְיָשׁוּב וְיָבִין עַל-עֲזָבֵי בְּרִית קִדְשׁ:

30. uba'u bo tsiim Kittim w'nik'ah w'shab w'za'am `al-b'rith-qodesh w`asah w'shab w'yaben `al-`oz'bey b'rith qodesh.

Dan11:30 For ships of Kittim shall come against him; then he shall be disheartened and shall return and become enraged at the holy covenant and shall act; so he shall come back and show regard for those who forsake the holy covenant.

<30> καὶ εἰσελεύσονται ἐν αὐτῷ οἱ ἐκπορευόμενοι Κίτιοι, καὶ ταπεινωθήσεται· καὶ ἐπιστρέψει καὶ θυμωθήσεται ἐπὶ διαθήκην ἁγίαν·

καὶ ποιήσει καὶ ἐπιστρέψει καὶ συνήσει ἐπὶ τοὺς καταλιπόντας διαθήκην ἁγίαν.

30 kai eiseleusontai en autō hoi ekporeuomenoi Kitioi,

And they shall enter in it, even the ones coming forth, the Chittim.
kai tapeinōthēsetai; kai epistrepsei

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

Dan11:33 And those who have insight among the people shall teach to the many; yet they shall fall by sword and by flame, by captivity and by plunder for days.

<33> καὶ οἱ συνετοὶ τοῦ λαοῦ συνήσουσιν εἰς πολλὰ· 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.

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לֹד וּבְהַכְשִׁילָם יַעֲזְרוּ עֲזָר מְעַט וְנָלוּ עָלֵיהֶם רַבִּים בְּחִלְקֵי לַקּוֹת:

34. ub'hikash'lam ye`az'ru `ezer m'at w'nil'wu `aleyhem rabbim bachalaa'laqoth.

Dan11:34 Now when they fall they shall be granted a little help, and many shall join with them in hypocrisy.

<34> καὶ ἐν τῷ ἀσθενῆσαι αὐτοὺς βοηθηθήσονται βοήθειαν μικράν, καὶ προστεθήσονται ἐπ' αὐτοὺς πολλοὶ ἐν ὀλισθρήμασιν.

34 kai en tō asthenēsai autous boēthēthēsontai boētheian mikran,

And in the weakening of them they shall be helped help with a little, kai prostethēsontai ep' autous polloi en olisthrēmasin. and shall be added unto them many by a slip.

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לְהַיִּמְנֵן-הַמְשִׁפִּילִים יִכְשְׁלוּ לְצָרוֹף בָּהֶם
וּלְבָרֵר וּלְלַבֵּן עַד-עֵת קֵץ כִּי-עוֹד לְמוֹעֵד:

**35. umin-hamas'kilim yikash'lu lits'roph bahem
ul'barer w'la'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.

64 60ƿ 64-6ƿ-60 647xƿƿ ƿƿƿƿƿƿƿƿ ƿƿƿƿ ƿƿƿƿƿƿƿ ƿƿƿƿƿƿ ƿƿƿƿƿƿ 36
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לוֹוַעֲשֶׂה כְרִצּוֹנוֹ הַמֶּלֶךְ וַיִּתְרוֹמֵם וַיִּתְנַהֵל עַל-כָּל-אֱלֹהִים וְעַל אֱלֹהִים יִדְבֵר נִפְלְאוֹת וְהִצְלִיחַ עַד-כְּלֵה זַעַם כִּי נִחַרְצָה 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 συντελεσθῆ ἡ ὀργή· εἰς γὰρ συντέλειαν γίνεται.

36 kai poiēsei kata to thelēma autou kai huyōthēsetai ho basileus
 And he shall do according to his will; and the king shall be exalted,
 kai megalynthēsetai epi panta theon kai lalēsei hyperogka
 and magnified over every mighty one, and he shall speak pompous words,
 kai kateuthynei, mechris hou syntelesthē hē orgē;
 and shall prosper until of which time should be completed the wrath.
 eis gar synteleian ginetai.
 For unto completion it is coming to pass.

יִשְׁמַע יְהוָה אֶת-קוֹל יְהוֹשֻׁעַ בְּעַד-כָּל-אֱלֹהִים וְעַל-כָּל-אֱלֹהִים לֹא יִבְיִן וְעַל-חַמְדַּת נָשִׁים
 וְעַל-כָּל-אֱלֹהִים לֹא יִבְיִן כִּי עַל-כֹּל יִתְנַהֵל:
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 ou synēsei,
 nor for the desire of women; and concerning every deity he shall not take notice;
 hoti epi pantas megalynthēsetai;
 for above all he shall be magnified.

וְעַל-כָּל-אֱלֹהִים מְעִזִּים עַל-כִּנּוֹ יִכְבֵּד וְלֹא-לֹהִים אֲשֶׁר לֹא-יִדְעָהּ
 אֲבֹתָיו יִכְבֵּד בְּזָהָב וּבְכֶסֶף וּבְאַבְנֵי יִקְרָה וּבַחֲמָדוֹת:
38. w'le'eloah ma`uzim `al-kano y'kabad w'le'eloah 'asher lo'-y'da`uhu 'abothayu

y'kabed b'zahab ub'keseph ub'eben y'qarah ubachamudoth.

Dan11:38 But in his place he shall honor the mighty one of fortresses, the mighty one whom his fathers did not know; he shall honor him with gold, with silver, with costly stones and with treasures.

<38> καὶ θεὸν μαωζιν ἐπὶ τόπου αὐτοῦ δοξάσει καὶ θεόν, ὃν οὐκ ἔγνωσαν οἱ πατέρες αὐτοῦ, δοξάσει ἐν χρυσῷ καὶ ἀργύρῳ καὶ λίθῳ τιμίῳ καὶ ἐν ἐπιθυμήμασιν.

38 kai theon maōzin epi topou autou doxasei kai theon,

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

אָגאַב אָזאַב אַבאַקאַסאַפ אַבאַבאַן אַבאַקאַר אַבאַכאַמאודאָת. 39
:אַבאַכאַר אַבאַקאַסאַפ אַבאַבאַן אַבאַקאַר אַבאַכאַמאודאָת אַבאַקאַר

לְטוֹעַשָׁה לְמַבְצְרֵי מְעַזִּים עַם-אֱלֹהִים נִכְרָ אֲשֶׁר הַכִּיר יִרְבֶּה
כְּבוֹד וְהַמְשִׁילָם בְּרַבִּים וְאֲדָמָה 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 hypotaxei 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.

אָגאַב אַבאַקאַסאַפ אַבאַבאַן אַבאַקאַר אַבאַכאַמאודאָת 40
אַבאַכאַר אַבאַקאַסאַפ אַבאַבאַן אַבאַקאַר אַבאַכאַמאודאָת אַבאַקאַר
:אַבאַכאַר אַבאַקאַסאַפ אַבאַבאַן אַבאַקאַר אַבאַכאַמאודאָת אַבאַקאַר

מִוִּבְעַת קֵץ יִתְנַחַח עִמּוֹ מֶלֶךְ הַנֶּגֶב
וַיִּשְׁתַּעַר עָלָיו מֶלֶךְ הַצָּפוֹן בְּרֶכֶב וּבַפָּרָשִׁים
וּבְאֲנִיּוֹת רַבּוֹת וּבָא בְּאֲרָצוֹת וְשִׁטַּף וְעָבַר:

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

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

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

40 kai en kairou perati sygkeratisthēsetai meta tou basileōs tou notou,
And in time end he shall mix horns with the king of the south;

kai synachthēsetai ep’ auton basileus tou borra en harmasin
and shall be gathered together unto him the king of the north with chariots,

kai en hippeusin kai en nausin pollais
and with horsemen, and with ships many.

kai eiseleusetai eis tēn gēn kai syntripsei kai pareleusetai.
And he shall enter into the land, and he shall break and go by.

יְצַוְךָ כְּיָמֶיךָ וְיִשְׁלַח יָדוֹ בְּאֶרֶץ מִצְרַיִם וְיִשְׁלַח יָדוֹ בְּאֶרֶץ מִצְרַיִם וְיִשְׁלַח יָדוֹ בְּאֶרֶץ מִצְרַיִם
מִצְרַיִם וְיִשְׁלַח יָדוֹ בְּאֶרֶץ מִצְרַיִם וְיִשְׁלַח יָדוֹ בְּאֶרֶץ מִצְרַיִם
וְיִשְׁלַח יָדוֹ בְּאֶרֶץ מִצְרַיִם וְיִשְׁלַח יָדוֹ בְּאֶרֶץ מִצְרַיִם וְיִשְׁלַח יָדוֹ בְּאֶרֶץ מִצְרַיִם

41. uba' b'erets hats'bi w'rabbath 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.

וְיִשְׁלַח יָדוֹ בְּאֶרֶץ מִצְרַיִם וְיִשְׁלַח יָדוֹ בְּאֶרֶץ מִצְרַיִם וְיִשְׁלַח יָדוֹ בְּאֶרֶץ מִצְרַיִם
וְיִשְׁלַח יָדוֹ בְּאֶרֶץ מִצְרַיִם וְיִשְׁלַח יָדוֹ בְּאֶרֶץ מִצְרַיִם וְיִשְׁלַח יָדוֹ בְּאֶרֶץ מִצְרַיִם

42. w'yish'lach yado ba'aratsoth w'erets Mits'rayim lo' thih'yeh liph'leytah.

Dan11:42 Then he shall stretch out his hand on the lands, and the land of Mitsrayim shall have no deliverance.

<42> καὶ ἐκτενεῖ τὴν χεῖρα αὐτοῦ ἐπὶ τὴν γῆν, καὶ γῆ Αἰγύπτου οὐκ ἔσται εἰς σωτηρίαν.

42 kai ektenei tēn cheira autou epi tēn gēn,
And he shall stretch out his hand upon the land;

kai gē Aigyptou ouk estai eis sōtērian.
and the land of Egypt shall not be for deliverance.

וְיִשְׁלַח יָדוֹ בְּאֶרֶץ מִצְרַיִם וְיִשְׁלַח יָדוֹ בְּאֶרֶץ מִצְרַיִם וְיִשְׁלַח יָדוֹ בְּאֶרֶץ מִצְרַיִם
וְיִשְׁלַח יָדוֹ בְּאֶרֶץ מִצְרַיִם וְיִשְׁלַח יָדוֹ בְּאֶרֶץ מִצְרַיִם וְיִשְׁלַח יָדוֹ בְּאֶרֶץ מִצְרַיִם

מג ומשׁל בַּמִּכְמֵי הַזָּהָב וְהַכֶּסֶף וּבְכֹל חַמְדוֹת מִצְרָיִם
וְלִבִּים וְכֹשִׁים בְּמִצְעָרָיו:

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 πάσιν ἐπιθυμητοῖς Αἰγύπτου καὶ Λιβύων καὶ Αἰθιόπων ἐν τοῖς ὀχυρώμασιν αὐτῶν.

43 kai kyrieusei en tois apokryphois tou chrysou kai tou argyrou

And he shall dominate by the concealed things of gold and of silver,

kai en pasin epithymētois Aigyptou kai Libyōn

and in all the desirable things of Egypt, and of the Libyans,

kai Aithiopōn en tois ochyrōmasin autōn.

and Ethiopians, in their fortresses.

גַּדְלָהּ בְּחֵמָה גְּדֹלָה לְהַשְׁמִיד וְלְהַחֲרִים רַבִּים:
מִדְּוִשְׁמֵעוֹת יְבִהְלָחוּ מִמְּזָרְחָ וּמִמִּצְפּוֹן
וְיִצְאָ בְּחֵמָה גְּדֹלָה לְהַשְׁמִיד וְלְהַחֲרִים רַבִּים: 44

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.

וְיָבֹא עַד-קִצּוֹ וְאֵין עֹזֵר לוֹ:
מִהַ וְיִטַּע אֶהְלִי אֶפְדָּנוּ בֵּין יַמִּים לְחַר-צְבִי-קִדְשׁ
וְיִצְאָ עַד-קִצּוֹ וְאֵין עֹזֵר לוֹ: 45

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 σαβι ἁγιον· καὶ ἤξει ἕως μέρους αὐτοῦ, καὶ οὐκ ἔστιν ὁ ρυόμενος αὐτόν.

45 kai p̄xei tēn skēnēn autou ephadanō ana meson tōn thalassōn

And he shall pitch his tent of a royal pavilion between the seas,
eis oros sabi hagion; kai hēxei heōs merous autou,
in mountain of glory the holy. And he shall come unto his parts,

kai ouk estin ho hruomenos auton.
and there shall not be the one rescuing him.

Chapter 12

יָשׁוּב אֶתְּהֵיָא יַעֲמֵד מִיְכָאֵל הַשָּׂר הַגָּדוֹל הָעֹמֵד עַל-בְּנֵי עַמְּךָ
כְּכִלְיָא אֲשֶׁר לֹא-נִהְיְתָה מִהֵימֹת גּוֹי עַד הַעֵת הַהִיא
וְכָל־הַנִּמְצָא בְּסֵפֶר:
Dan12:1

1. uba`eth hahi' ya`amod Mika'El hasar hagadol ha`omed `al-b'ney `ameak
w'hay'thah `eth tsarah `asher lo'-nih'y'thah mih'yoth goy `ad ha`eth hahi'
uba`eth hahi' yimalet `am'ak kal-hanim'tsa' kathub basepher.

Dan12:1 Now at that time Mika'El, the great prince who stands guard
over the sons of your people, shall arise. And there shall be a time of distress
such as never occurred since there was a nation until that time; and at that time
your people, everyone who is found written in the scroll, shall be rescued.

<12:1> καὶ ἐν τῷ καιρῷ ἐκείνῳ ἀναστήσεται Μιχαὴλ ὁ ἀρχὼν ὁ μέγας ὁ ἐστηκὼς
ἐπὶ τοὺς υἱοὺς τοῦ λαοῦ σου· καὶ ἔσται καιρὸς θλίψεως, θλίψις οἷα οὐ γέγονεν
ἀφ' οὗ γεγένηται ἔθνος ἐπὶ τῆς γῆς ἕως τοῦ καιροῦ ἐκείνου· καὶ ἐν τῷ καιρῷ
ἐκείνῳ σωθήσεται ὁ λαὸς σου, πᾶς ὁ εὐρεθεὶς γεγραμμένος ἐν τῇ βίβλῳ.

1 kai en tō kairō ekeinō anastēsetai Michaēl ho archōn ho megas ho hestēkōs
And in that time shall rise up Michael the ruler great, the one standing

epi tous huious tou laou sou; kai estai kairos thlipseōs,
for the sons of your people. And it shall be a time of tribulation
thlipsis hoia ou gegonen aph' hou gegenētai ethnos
such tribulation as has not taken place from of which time there became a nation
epi tēs gēs heōs tou kairou ekeinou; kai en tō kairō ekeinō sōthēsetai ho laos sou,
on the earth, and in that time shall be delivered your people, until that time.
pas ho heuretheis gegrammenos en tē biblō.
every one found being written in the scroll.

בְּרַבִּים מִיְשְׁנֵי אֲדָמַת-עֶפְרָיִם יִקְרָצוּ אֵלֶּה לְחַיֵּי עוֹלָם
וְאֵלֶּה לְחַרְפוֹת לְהִרְאוֹן עוֹלָם:
2

2. w'rabbim mi'sheney `ad'math-`aphar yaqitsu `eleh l'chayey `olam

w'eleh lacharaphoth l'dir'on `olam.

Dan12:2 Many of those who sleep in the dust of the ground shall awake, these to everlasting life, but the others to disgrace and everlasting contempt.

<2> καὶ πολλοὶ τῶν καθευδόντων ἐν γῆς χώματι ἐξεγερθήσονται, οὗτοι εἰς ζωὴν αἰώνιον καὶ οὗτοι εἰς ὀνειδισμόν καὶ εἰς αἰσχύνην αἰώνιον.

2 kai polloi tōn katheudontōn en gēs chōmati exegerthēsontai,

And many of the ones sleeping in of earth an embankment shall awaken,

houtoi eis zōēn aiōnion kai houtoi eis oneidismōn kai eis aischnēn aiōnion.

these unto life eternal, and these others unto scorning, and for shame eternal.

סכפאא אאעג יאאאכ זכלגאזאז 3
:אסז זכלגאז זכלגאז זכלגאז זכלגאז זכלגאז זכלגאז

גוהמשפלים יזהרו כזחר הרקיע

ומצדיקי הרבים פכוכבים לעולם ועד: פ

3. w'hamas'kilim yaz'hiru k'zohar haraqi`a umats'diqey harabbim kakokabim l`olam wa`ed.

Dan12:3 Those who have insight shall shine brightly like the brightness of the expanse of the heavens, and those turn the many to righteousness, like the stars forever and ever.

<3> καὶ οἱ συνιέντες ἐκλάμψουσιν ὡς ἡ λαμπρότης τοῦ στερεώματος καὶ ἀπὸ τῶν δικαίων τῶν πολλῶν ὡς οἱ ἀστέρες εἰς τοὺς αἰῶνας καὶ ἔτι.

3 kai 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.

אאאא זכלגאז זכלגאז זכלגאז זכלגאז זכלגאז זכלגאז זכלגאז 4
:אאאא אאאא זכלגאז זכלגאז זכלגאז זכלגאז זכלגאז זכלגאז זכלגאז

דואתה הנניאל סתם הדברים וחתם הספר

עד-עת קץ ישטטו רבים ותרבה הדעת:

4. w'atah Dani'El s'thom had'barim wachathom hasepher `ad-`eth qets y'shot'tu rabbim w'thir'beh hada`ath.

Dan12:4 But as for you, Dani'El, conceal the words and seal up the scroll until the end of time; many shall go back and forth, and knowledge shall increase.

<4> καὶ σύ, Δανιηλ, ἔμφραξον τοὺς λόγους καὶ σφράγισον τὸ βιβλίον ἕως καιροῦ συντελείας, ἕως διδαχθῶσιν πολλοὶ καὶ πληθυνθῆ ἡ γνῶσις. --

4 kai sy, Daniēl, emphraxon tous logous kai sphragison to biblion

And you Daniel obstruct the words, and set a seal upon the scroll

heōs kairou synteleias, heōs didachthōsin polloi

until the time of completion! until should be taught many,

kai plēthynthē hē gnōsis. --

and be multiplied the knowledge.

אָנָּא אַחַת מִכְּאַחֵרִים מִכְּאַחֵרִים מִכְּאַחֵרִים מִכְּאַחֵרִים מִכְּאַחֵרִים 5
:אֶחָד מִכְּאַחֵרִים מִכְּאַחֵרִים מִכְּאַחֵרִים מִכְּאַחֵרִים מִכְּאַחֵרִים

הַיְּרֵאִיתִי אֲנִי דָּנִיֵּאל וְהִנֵּה שְׁנַיִם אֲחֵרִים עֹמְדִים אֶחָד הֵנָּה
לְשֵׁפֶת הַיְּאֹר וְאֶחָד הֵנָּה לְשֵׁפֶת הַיְּאֹר:

5. w'ra'ithi 'ani Dani'El w'hinneh sh'nayim 'acherim `om'dim 'echad henh
lis'phath hay'or w'echad henh 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 מִכְּאַחֵרִים מִכְּאַחֵרִים מִכְּאַחֵרִים מִכְּאַחֵרִים מִכְּאַחֵרִים 6
:אֶחָד מִכְּאַחֵרִים מִכְּאַחֵרִים מִכְּאַחֵרִים מִכְּאַחֵרִים מִכְּאַחֵרִים

וַיֹּאמֶר לְאִישׁ לְבוּשׁ הַבְּדָיִם אֲשֶׁר מַמַּעַל לְמִיַּי הַיְּאֹר
עַד-מָתִי קֵץ הַפְּלִאוֹת:

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?

אֶחָד מִכְּאַחֵרִים מִכְּאַחֵרִים מִכְּאַחֵרִים מִכְּאַחֵרִים מִכְּאַחֵרִים 7
מִכְּאַחֵרִים מִכְּאַחֵרִים מִכְּאַחֵרִים מִכְּאַחֵרִים מִכְּאַחֵרִים
מִכְּאַחֵרִים מִכְּאַחֵרִים מִכְּאַחֵרִים מִכְּאַחֵרִים מִכְּאַחֵרִים
:אֶחָד מִכְּאַחֵרִים מִכְּאַחֵרִים מִכְּאַחֵרִים מִכְּאַחֵרִים מִכְּאַחֵרִים

זָוְאִשְׁמַע אֶת-הָאִישׁ לְבוּשׁ הַבְּדָיִם אֲשֶׁר מַמַּעַל
לְמִיַּי הַיְּאֹר וַיִּקְרָם וַיִּמְנֹו וַשְּׂמְאוּלוֹ אֶל-הַשָּׁמַיִם
וַיִּשָּׁבַע בְּחַי הָעוֹלָם כִּי לְמוֹעֵד מוֹעֲדִים וְחֻצֵי
וּכְכֹלוֹת נַפְשׁ יָד-עַם-קֹדֶשׁ תִּכְלֶינָה כָּל-אֲלֹהִים:

7. wa'esh'ma` 'eth-ha'ish l'bush habadim 'asher mima'al l'meymey hay'or

10 מְבַרְרִים וְיִתְלַבְּנוּ וְיִצְרְפוּ רַבִּים וְהַרְשִׁיעוּ רְשָׁעִים
 וְלֹא יִבִּינוּ כָּל-רְשָׁעִים וְהַמְשַׁכְּלִים יִבִּינוּ:
 מְבַרְרִים וְיִתְלַבְּנוּ וְיִצְרְפוּ רַבִּים וְהַרְשִׁיעוּ רְשָׁעִים
 וְלֹא יִבִּינוּ כָּל-רְשָׁעִים וְהַמְשַׁכְּלִים יִבִּינוּ:

**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 noēmōnes synēsousin.

and shall not perceive all the lawless ones, but the intelligent shall perceive.

11 מֵעַתָּה הוֹסֵר הַתְּמִיד וְלֵתַת שְׁקוּיָן שְׁמִים
 יָמִים אֶלֶף מֵאָתַיִם וְתִשְׁעִים:
 מֵעַתָּה הוֹסֵר הַתְּמִיד וְלֵתַת שְׁקוּיָן שְׁמִים
 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 ἐνδελειχισμοῦ
 καὶ τοῦ δοθῆναι βδέλυγμα ἐρημώσεως ἡμέραι χίλιαι διακόσiai 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.

12 יְבָרֵךְ הוֹשֵׁב מְצֻלָּה וְיָגִיעַ
 לְיָמִים אֶלֶף שְׁלֹשׁ מֵאוֹת שְׁלֹשִׁים וְחַמֵּשָׁה:
 יְבָרֵךְ הוֹשֵׁב מְצֻלָּה וְיָגִיעַ
 לְיָמִים אֶלֶף שְׁלֹשׁ מֵאוֹת שְׁלֹשִׁים וְחַמֵּשָׁה:

**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 chiliar triakosias triakonta pente.
into days a thousand three hundred thirty-five.

יג וְאַתָּה לֵךְ לְקֵץ יְהוֹנָתָן וְתַנְחֵם לְגֵרְךָ לְקֵץ הַיָּמִין׃
:יג וְאַתָּה לֵךְ לְקֵץ יְהוֹנָתָן וְתַנְחֵם לְגֵרְךָ לְקֵץ הַיָּמִין׃

13. w'atah lek laqets w'thanuach w'tha`amod l'goral'ak l'qets hayamin.

Dan12:13 But as for you, go on to the end;
then you shall rest and stand in your allotted portion at the end of the days.

<13> καὶ σὺ δεῦρο καὶ ἀναπαύου· ἔτι γὰρ ἡμέραι εἰς ἀναπλήρωσιν συντελείας,
καὶ ἀναστήσῃ εἰς τὸν κληρὸν σου εἰς συντέλειαν ἡμερῶν.

13 kai sy deuro kai anapauou; eti gar hēmerai eis anaplērōsin
And you, go, and rest for there are yet days and seasons to the fulfillment of
synteleias, kai anastēsē eis ton klēron sou eis synteleian hēmerōn.
the end; and you shalt stand in your lot at the end of the days.