

Sefer DaniEl

Chapter 1

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

𐤁𐤒 𐤊𐤍𐤏𐤔𐤓𐤌𐤗𐤓𐤏𐤕𐤂𐤀𐤔𐤓 𐤗𐤓𐤌𐤗 𐤗𐤓𐤌𐤗 𐤗𐤓𐤌𐤗 𐤗𐤓𐤌𐤗 𐤗𐤓𐤌𐤗 𐤗𐤓𐤌𐤗 𐤗𐤓𐤌𐤗 𐤗𐤓𐤌𐤗 𐤗𐤓𐤌𐤗 𐤗𐤓𐤌𐤗 𐤗𐤓𐤌𐤗 𐤗𐤓𐤌𐤗 𐤗𐤓𐤌𐤗 𐤗𐤓𐤌𐤗 𐤗𐤓𐤌𐤗 𐤗𐤓𐤌𐤗 𐤗𐤓𐤌𐤗 𐤗𐤓𐤌𐤗

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1. bish'nath shalosh l'mal'kuth y'hoyaqim melek-Yahudah ba' n'bukad'ne'tsar melek-babel Y'rushalam wayatsar `aleyah.

Dan1:1 In the third year of the reign of Jehoiakim king of **Yahudah**, Nebuchadnezzar king of Babylon came to Yerushalam and besieged it.

Ἔν τῆσὶ τρίτῳ τῆσ βασιλείας Ἰωακὶμ βασιλέωσ Ἰουδα ἦλθεν Ναβουχοδοноσορ βασιλεὺσ Βαβυλῶνοσ εἰσ Ἰερουσαλημ καὶ ἐπολιόρκει αὐτήν.

1 En etei tritō tēs basileias Iōakim basileōs Iouda ēlthen Nabouchodonosor basileus Babylōnos eis Ierousalēm kai epoliorkēi autēn.

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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 Jehoiakim king of **Yahudah** into his hand, along with some of the vessels of the house of **the Elohim**; and he brought them to the land of Shinar, to the house of his deity, and he brought the vessels into the treasury of his deity.

καὶ ἔδωκεν κύριος ἐν χειρὶ αὐτοῦ τὸν Ἰωακὶμ βασιλέα Ἰουδα καὶ ἀπὸ μέρουσ τῶν σκευῶν οἴκου τοῦ θεοῦ, καὶ ἤνεγκεν αὐτὰ εἰσ γῆν Σεννααρ οἶκον τοῦ θεοῦ αὐτοῦ· καὶ τὰ σκευή εἰσήνεγκεν εἰσ τὸν οἶκον θησαυροῦ τοῦ θεοῦ αὐτοῦ.

2 kai edōken kyrios en cheiri autou ton Iōakim basilea Iouda kai apo merous tōn skeuōn oikou tou theou, kai ēnegken auta eis gēn Sennaar oikon tou theou autou; kai ta skeuē eisēnegken eis ton oikon thēsaurou tou theou autou.

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וּמִזְרַע הַמְּלוּכָה וּמִן־הַפְּרִתְמִים:

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 ordered Ashpenaz, the chief of his officials, to bring in some of the sons of Yisrael, including some of the royal family and of the nobles,

«3» καὶ εἶπεν ὁ βασιλεὺς τῷ Ασφανεῖ τῷ ἀρχιευνούχῳ αὐτοῦ εἰσαγαγεῖν ἀπὸ τῶν υἱῶν τῆς αἰχμαλωσίας Ἰσραὴλ καὶ ἀπὸ τοῦ σπέρματος τῆς βασιλείας καὶ ἀπὸ τῶν φορθομμιν

3 kai eipen ho basileus tō Asphanez tō archieunouchō autou eisagagein apo tōn huiōn tēs aichmalōsias Israēl kai apo tou spermatos tēs basileias kai apo tōn phorthommin

אֶת־בְּנֵי אֲשַׁפְנָז רַב־סָרִיסַי מִבְּנֵי־יִשְׂרָאֵל מִמִּלְכָּא וּמִן־הַפְּרִתְמִים
אֶת־בְּנֵי אֲשַׁפְנָז רַב־סָרִיסַי מִבְּנֵי־יִשְׂרָאֵל מִמִּלְכָּא וּמִן־הַפְּרִתְמִים
אֶת־בְּנֵי אֲשַׁפְנָז רַב־סָרִיסַי מִבְּנֵי־יִשְׁרָאֵל מִמִּלְכָּא וּמִן־הַפְּרִתְמִים
אֶת־בְּנֵי אֲשַׁפְנָז רַב־סָרִיסַי מִבְּנֵי־יִשְׂרָאֵל מִמִּלְכָּא וּמִן־הַפְּרִתְמִים

דִּילְדַיִם אֲשֶׁר אֵין־בָּהֶם כָּל־מְאֹמִים וְטוֹבֵי מַרְאֶה
וּמְשֻׁכְּלִים בְּכָל־חֻכְמָה וְיֹדְעֵי דַעֲתָא וּמְבִינֵי מִדְּעָא וְאֲשֶׁר
כֹּחַ בָּהֶם לַעֲמֹד בְּהִיכַל הַמֶּלֶךְ וּלְלַמְּדָם סֵפֶר וּלְשׁוֹן
כְּשָׂדִים:

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

Dan1:4 youths in whom was no defect, who were good-looking, showing intelligence in every branch of wisdom, endowed with understanding and discerning knowledge, and who had ability for serving in the kings court; and he ordered him to teach them the literature and language of the Chaldeans.

«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 ἐστιν 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 kai synientas en pasē sophiā kai gignōskontas gnōsin kai dianooomenous phronēsīn kai hois estin ischys en autois hestanai en tō oikō tou basileōs, kai didaxai autous grammata kai glōssan Chaldaion.

וְהָיָה לָהֶם הַמֶּלֶךְ דְּבַר־יוֹם בְּיוֹמוֹ מִפֶּתֶבַּג הַמֶּלֶךְ וּמֵיַיִן
מִשְׁתָּיו וּלְגִדְלָם שָׁנִים שְׁלוֹשׁ וּמִקְצֹתָם יַעֲמְדוּ לְפָנֵי הַמֶּלֶךְ:

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

Dan1:5 The king appointed for them a daily ration from the kings choice food and from the wine which he drank, and appointed that they should be educated three years, at the end of which they were to enter the kings personal service.

<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 ἕτη τρία καὶ μετὰ ταῦτα στηῆναι ἐνώπιον τοῦ βασιλέως.

5 kai dietaxen autois ho basileus to tes hēmeras kath' hēmeran apo tes trapezēs tou basileōs kai apo tou oinou tou potou autou kai threpsai autous etē tria kai meta tauta stēnai enōpion tou basileōs.

ⲓⲛⲓⲙⲉⲛⲓⲁⲗⲟⲩ ⲛⲟⲩⲏⲛ ⲛⲓⲙⲟⲩⲛ ⲛⲓⲙⲓⲁⲗⲟⲩ ⲛⲓⲙⲓⲃⲁⲗⲟⲩ ⲛⲓⲙⲓⲃⲁⲗⲟⲩ ⲛⲓⲙⲓⲃⲁⲗⲟⲩ
 וְיִיהִי בָהֶם מִבְּנֵי יְהוּדָה הַנְּבִיאִל הַחֲנַנְיָהּ מִיִּשְׂאֵל וְעֶזְרָיָה:

6. way’hi bahem mib’ney Yahudah danie’l chanan’yah misha’el wa`Azar’Yah.
Dan1:6 Now among them from the sons of Yahudah were Daniel, Hananiah, Mishael and Azariah.
 <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 kai Ananias kai Misaēl kai Azarias.

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וְיִשְׁמֶה לָהֶם שֵׁר הַסַּרְיִסִּים שִׁמוֹת וַיִּשְׁמֶם לְדָנִיֵּאל
 בֵּלְטַשְׂצַר וְלְחֲנַנְיָהּ שְׂדַרְחָךְ וְלְמִישָׂאֵל מִיִּשְׂךְ וְלְעֶזְרָיָה
 עֶבֶד נְגוֹ:

7. wayasem lahem sar hasarisim shemoth wayasem l’danie’l bel’t’sha’tsar w’lachanan’yah shad’rak ul’misha’el meyshak w’la`azar’yah `abed n’go.
Dan1:7 Then the commander of the officials assigned new names to them; and to Daniel he assigned the name Belteshazzar, to Hananiah Shadrach, to Mishael Meshach and to Azariah Abed-nego.

<7> καὶ ἐπέθηκεν αὐτοῖς ὁ ἀρχιευνοῦχος ὀνόματα, τῷ Δανιηλ Βαλτασαρ καὶ τῷ Ανανία Σεδραχ καὶ τῷ Μισαηλ Μισαχ καὶ τῷ Ἀζαρία Ἀβδεναγω.
 7 kai epethēken autois ho archieunouchos onomata, tō Daniēl Baltasar kai tō Anania Sedrach kai tō Misaēl Misach kai tō Azaria Abdenagō.

ⲛⲓⲙⲓⲃⲁⲗⲟⲩ ⲛⲓⲙⲓⲃⲁⲗⲟⲩ ⲛⲓⲙⲓⲃⲁⲗⲟⲩ ⲛⲓⲙⲓⲃⲁⲗⲟⲩ ⲛⲓⲙⲓⲃⲁⲗⲟⲩ ⲛⲓⲙⲓⲃⲁⲗⲟⲩ
 :ⲛⲓⲙⲓⲃⲁⲗⲟⲩ ⲛⲓⲙⲓⲃⲁⲗⲟⲩ ⲛⲓⲙⲓⲃⲁⲗⲟⲩ ⲛⲓⲙⲓⲃⲁⲗⲟⲩ ⲛⲓⲙⲓⲃⲁⲗⲟⲩ
 חַוִּישְׂמֶם הַנְּבִיאִל עַל-לְבוּ אֲשֶׁר לֹא-יִתְנַאֵל בַּפֶּתַח הַמֶּלֶךְ
 וּבְיֵינָם מִשְׁתִּיּוֹ וַיִּבְקֹשׁ מִשַׂר הַסַּרְיִסִּים לֹא יִתְנַאֵל:

8. wayasem danie’l `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 Daniel made up his mind that he would not defile himself with the kings choice food or with the wine which he drank; so he sought permission from the commander of the officials that he might not defile himself.

<8> καὶ ἔθετο Δανιηλ ἐπὶ τὴν καρδίαν αὐτοῦ ὡς οὐ μὴ ἀλισγηθῆ ἐν τῇ τραπέζῃ τοῦ βασιλέως καὶ ἐν τῷ οἴνω τοῦ πότου αὐτοῦ, καὶ ἤξίωσε τὸν ἀρχιευνοῦχον ὡς οὐ μὴ ἀλισγηθῆ.
 8 kai etheto Daniēl epi tēn kardian autou hōs ou mē alisgēthē en tē trapezē tou basileōs kai en tō oinō tou

potou autou, kai ēxiōse ton archieunouchon hōs ou mē alisgēthē.

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טוֹיִתֵן הָאֱלֹהִים אֶת־דָּנִיֵּאל לְחֶסֶד וּלְרַחֲמִים לְפָנָי שָׂר
הַסָּרִיסִים:

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

Dan1:9 Now the Elohim granted Daniel favor and compassion in the sight of the commander of the officials,

9 kai edōken ho theos ton Daniēl eis eleon kai eis oiktirmon enōpion tou archieunouchou.

9 kai edōken ho theos ton Daniēl eis eleon kai eis oiktirmon enōpion tou archieunouchou.

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7X27H2 727C727 9W4 727ΔC73-77 727702 72777-44
727C 7W49-X4

יֹוֵיֵאמֶר שָׂר הַסָּרִיסִים לְדָנִיֵּאל יִרְא אָנֹכִי אֶת־אֲדֹנָי הַמֶּלֶךְ
אֲשֶׁר מִנָּה אֶת־מֵאֲכָלְכֶם וְאֶת־מִשְׁתֵּיכֶם אֲשֶׁר לָמָּה יִרְאָה
אֶת־פְּנֵיכֶם זֹעֲפִים מִן־הַיְלָדִים אֲשֶׁר כְּגִילְכֶם וְחִיבְתֶם
אֶת־רֹאשִׁי לַמֶּלֶךְ:

10. wayo'mer sar hasarisim l'danie'l 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 commander of the officials said to Daniel, I am afraid of my master the king, who has appointed your food and your drink; for why should he see your faces looking more haggard than the youths who are your own age? Then you would make me forfeit my head to the king.

10 kai eipen ho archieunouchos tō Daniēl Phoboumai egō ton kyrion mou ton basilea ton ektaxanta tēn ēktāxanta tēn brōsin hymōn kai tēn posin hymōn mēpote idē ta prosōpa hymōn skythrōpa para ta paidaria ta synēlika tēn kephalēn mou tō basilei.

10 kai eipen ho archieunouchos tō Daniēl Phoboumai egō ton kyrion mou ton basilea ton ektaxanta tēn brōsin hymōn kai tēn posin hymōn mēpote idē ta prosōpa hymōn skythrōpa para ta paidaria ta synēlika hymōn kai katadikasēte tēn kephalēn mou tō basilei.

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יֹוֵיֵאמֶר דָּנִיֵּאל אֶל־הַמֶּלֶצֶר אֲשֶׁר מִנָּה שָׂר הַסָּרִיסִים
עַל־דָּנִיֵּאל חֲנַנְיָה מִיִּשְׂאֵל וְעִזְרָיָה:

11. wayo'mer danie'l 'el-hamel'tsar 'asher minah sar hasarisim `al-danie'l chanan'yah misha'el wa`azar'yah.

Dan1:11 But Daniel said to the overseer whom the commander of the officials had appointed over Daniel, Hananiah, Mishael and Azariah,

<11> καὶ εἶπεν Δανιηλ πρὸς Ἀμελσαδ, ὃν κατέστησεν ὁ ἀρχιευνοῦχος ἐπὶ Δανιηλ, Ἀνανιαν, Μισαηλ, Ἀζαριαν

11 kai eipen Daniēl pros Amelsad, hon katestēsēn ho archieunouchos epi Daniēl, Ananian, Misaēl, Azarian

יבנס-נא את-עבדיך ימים עשרה ויתנו-לנו מן-הזרעים ונאכלה ומים ונשתה: 12

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

Dan1:12 Please test your servants for ten days, and let us be given some 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 πióμεθα·

12 Peirason dē tous paidas sou hēmeras deka, kai dotōsan hēmin apo tōn spermatōn, kai phagometha kai hydōr piometha;

יג ויראו לפניך מראינו ומראה הילדים האכלים את פתבג המלך וכאשר תראה עשה עם-עבדיך: 13

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

Dan1:13 Then let our appearance be observed in your presence and the appearance of the youths who are eating the kings choice food; and deal with your servants according to what you see.

<13> καὶ ὀφθήτωσαν ἐνώπιόν σου αἱ ἰδέαι ἡμῶν καὶ αἱ ἰδέαι τῶν παιδαρίων τῶν ἐσθίωντων 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 tōn esthiontōn tēn trapezan tou basileōs, kai kathōs an idēs poiēson meta tōn paidōn sou.

יד וישמע להם להבר הזה וינסם ימים עשרה: 14

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.

יבנס-נא את-עבדיך ימים עשרה ויתנו-לנו מן-הזרעים ונאכלה ומים ונשתה: 15

טו וּמְקֻצָּת יָמִים עֲשָׂרָה נִרְאָה מְרֵאֵיהֶם טוֹב וּבְרִיאֵי בָשָׂר
 מִן־כָּל־הַיְלָדִים הָאֲכֹלִים 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 they were fatter than all the youths who had been eating the kings choice food.

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

15 kai meta to telos tōn deka hēmerōn hōrathēsan hai ideai autōn agathai kai ischyrai tais sarxin hyper ta paidaria ta esthionta tēn trapezan tou basileōs.

טו וּמְקֻצָּת יָמִים עֲשָׂרָה נִרְאָה מְרֵאֵיהֶם טוֹב וּבְרִיאֵי בָשָׂר
 מִן־כָּל־הַיְלָדִים הָאֲכֹלִים אֶת פֶּתֶבַּג הַמֶּלֶךְ:

טו וַיְהִי הַמֶּלֶצֶר נֹשֵׂא אֶת־פֶּתֶבַּגָּם וַיֵּין מִשְׁתֵּיהֶם וְנָתַן לָהֶם
 זֶרַע־נִים:

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 choice food and the wine they were to drink, and kept giving 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 kai ton oinon tou pomatos autōn kai edidou autois spermata.

טו וַיְהִי הַמֶּלֶצֶר נֹשֵׂא אֶת־פֶּתֶבַּגָּם וַיֵּין מִשְׁתֵּיהֶם וְנָתַן לָהֶם
 הָאֱלֹהִים מַדָּע וְהַשְׂפָּל בְּכָל־סֵפֶר וְחֻכְמָה וְדַנְיָאֵל הַבֵּן בְּכָל־חֲזוֹן
 וְחֻלְמוֹת:

יז וַיְהִי לְדָוִד אֶת־בְּעֵתָם נָתַן לָהֶם הָאֱלֹהִים מַדָּע
 וְהַשְׂפָּל בְּכָל־סֵפֶר וְחֻכְמָה וְדַנְיָאֵל הַבֵּן בְּכָל־חֲזוֹן
 וְחֻלְמוֹת:

17. w'hay'ladim ha'eleh 'ar'ba`tam nathan lahem ha'Elohim mada` w'has'kel b'kal-sepher w'chak'mah w'danie'l hebin b'kal-chazon wachalomoth.

Dan1:17 As for these four youths, the Elohim gave them knowledge and intelligence in every branch of literature and wisdom; Daniel even understood all kinds of 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 kai phronēsīn en pasē grammatikē kai sophiā; kai Daniēl synēken en pasē horasei kai enypniois.

טו וַיְהִי לְדָוִד אֶת־בְּעֵתָם נָתַן לָהֶם הָאֱלֹהִים מַדָּע וְהַשְׂפָּל
 בְּכָל־סֵפֶר וְחֻכְמָה וְדַנְיָאֵל הַבֵּן בְּכָל־חֲזוֹן וְחֻלְמוֹת:

יְהוֹלְמִקְצֹת הַיָּמִים אֲשֶׁר-אָמַר הַמֶּלֶךְ לְהַבִּיאֵם וַיְבִיאוּם שָׁר
הַסָּרִיסִים לְפָנָי נְבֻכַדְנֶצַּר:

18. ul'miq'tsath hayamim 'asher-'amar hamelek lahabi'am way'bi'em sarhasarisim liph'ney n'bukad'netsar.

Dan1:18 Then at the end of the days which the king had specified for presenting them, the commander of the officials presented them before Nebuchadnezzar.

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

18 kai meta to telos tōn hēmerōn, hōn eipen ho basileus eisagagein autous, kai eisēgagen autous ho archieunouchos enantion Nabouchodonosor.

19 אֲשֶׁר-אָמַר הַמֶּלֶךְ לְהַבִּיאֵם וַיְבִיאוּם שָׁר
הַסָּרִיסִים לְפָנָי נְבֻכַדְנֶצַּר
וְיָדַבֵּר אִתָּם הַמֶּלֶךְ וְלֹא נִמְצָא מִכֻּלָּם כְּדַנְיֵאל חַנַּנְיָהּ
מִשָּׂאֵל וְעִזְרָיָה וַיַּעֲמְדוּ לְפָנָי הַמֶּלֶךְ:

19. way'daber 'itam hamelek w'lo' nim'tsa' mikulam k'danie'l 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 Daniel, Hananiah, Mishael and Azariah; so they entered the kings personal service.

<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, kai ouch heurethēsan ek pantōn autōn homoioi Daniēl kai Anania kai Misaēl kai Azaria; kai estēsan enōpion tou basileōs.

20 כִּוְכֹל דְבַר חֲכָמַת בִּינָה אֲשֶׁר-בִּקֵּשׁ מֵהֶם הַמֶּלֶךְ וַיִּמְצְאוּם
עֶשְׂר יָדוֹת עַל כָּל-הַחֲרֻטִּים הָאֲשָׁפִים אֲשֶׁר
בְּכָל-מַלְכוּתוֹ:

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

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

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

20 kai en panti hrēmati sophias kai epistēmēs, hōn ezētēsen par' autōn ho basileus, heuren autous dekaplasionas para pantas tous epaoidous kai tous magous tous ontas en pasē tē basileiā autou.

21 אֲשֶׁר-אָמַר הַמֶּלֶךְ לְהַבִּיאֵם וַיְבִיאוּם שָׁר
הַסָּרִיסִים לְפָנָי נְבֻכַדְנֶצַּר

כַּאֲוִיָּהִי דְנִיְאֵל עַד-שְׁנַת אַחַת לְכוֹרֶשׁ הַמֶּלֶךְ: פ

21. way'hi danie'l `ad-sh'nath 'achath l'koresh hamelek.

Dan1:21 And Daniel continued until the first year of Cyrus the king.

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

21 kai egeneto Daniēl heōs etous henos Kyrou tou basileōs.

Chapter 2

אִּוְבְשָׁנַת שְׁתַּיִם לְמַלְכוּת נְבֻכַדְנֶצַּר חָלַם נְבֻכַדְנֶצַּר
חַלְמוֹת וַתִּתְפָּעַם רוּחוֹ וַשְּׁנָתוֹ נִהְיָתָה עָלָיו: Dan2:1

אִּוְבְשָׁנַת שְׁתַּיִם לְמַלְכוּת נְבֻכַדְנֶצַּר חָלַם נְבֻכַדְנֶצַּר

חַלְמוֹת וַתִּתְפָּעַם רוּחוֹ וַשְּׁנָתוֹ נִהְיָתָה עָלָיו:

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

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

<2:1> Ἐν τῷ ἔτει τῷ δευτέρῳ τῆς βασιλείας Ναβουχοδονοσορ ἠνυπνιάσθη Ναβουχοδονοσορ ἐνύπνιον, καὶ ἐξέεστη τὸ πνεῦμα αὐτοῦ, καὶ ὁ ὕπνος αὐτοῦ ἐγένετο ἀπ' αὐτοῦ.

1 En tō etei tō deuterō tēs basileias Nabouchodonosor ēnypniasthē Nabouchodonosor enypnion, kai exestē to pneuma autou, kai ho hypnos autou egeneto ap' autou.

בַּיּוֹם הַהוּא נָתַן הַמֶּלֶךְ לְקַרְאֵי לַחֲרָטְמִים וְלְאַשְׁפִּיִּים וְלַמְכַשְׁפִּים
וְלַכְּשָׁדִּים לְהַגִּיד לְמֶלֶךְ חַלְמוֹתָיו וַיְבִיֵאוּ וַיַּעֲמְדוּ לְפָנָיו
הַמֶּלֶךְ: 2

בַּיּוֹם הַהוּא נָתַן הַמֶּלֶךְ לְקַרְאֵי לַחֲרָטְמִים וְלְאַשְׁפִּיִּים וְלַמְכַשְׁפִּים

וְלַכְּשָׁדִּים לְהַגִּיד לְמֶלֶךְ חַלְמוֹתָיו וַיְבִיֵאוּ וַיַּעֲמְדוּ לְפָנָיו

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 gave orders to call in the magicians, the conjurers, the sorcerers and the Chaldeans to tell the king his dreams. So they came in and stood before the king.

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

2 kai eipen ho basileus kalesai tous epaoidous kai tous magous kai tous pharmakous kai tous Chaldaious tou anagegelai tō basilei ta enypnia autou, kai ēlthan kai estēsan enōpion tou basileōs.

גַּוְיָאֵמַר לָהֶם הַמֶּלֶךְ חַלְמוֹתָיו וַתִּתְפָּעַם רוּחוֹ לְדַעַת
לְפָנָיו הַמֶּלֶךְ: 3

גַּוְיָאֵמַר לָהֶם הַמֶּלֶךְ חַלְמוֹתָיו וַתִּתְפָּעַם רוּחוֹ לְדַעַת

3. way'omer lahem hamelek chalom chalam'ti watipa`em ruchi lada`ath`eth-hachalom.

Dan2:3 The king said to them, I had a dream and my spirit is anxious to understand the dream.

«3» καὶ εἶπεν αὐτοῖς ὁ βασιλεὺς Ἦνυπνιασθην, καὶ ἐξέστη τὸ πνεῦμά μου τοῦ γνῶναι τὸ ἐνύπνιον.

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

אָמַר אֲמַר לָהֶם הַמֶּלֶךְ הַחֹלֵם הַחֹלֵם לִי חֹלֵם וְרוּחִי אֲחִיר לְדַעֵת אֶת-חֹלְמִי
 וְרוּחִי אֲחִיר לְדַעֵת אֶת-חֹלְמִי וְרוּחִי אֲחִיר לְדַעֵת אֶת-חֹלְמִי
 וְרוּחִי אֲחִיר לְדַעֵת אֶת-חֹלְמִי וְרוּחִי אֲחִיר לְדַעֵת אֶת-חֹלְמִי

4. way`dab`ru hakas`dim lamelek `aramith mal`ka` l`al`min cheyi `emar chel`ma` l`ab`dayik uphish`ra` n`chaue`.

Dan2:4 Then the Chaldeans spoke to the king in Aramaic: O king, live forever! Tell the dream to your servants, and we will declare the interpretation.

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

4 kai elalēsan hoi Chaldaioi tō basilei Syristi Basileu, eis tous aiōnas zēthi; sy eipon to enypnion tois paisin sou, kai tēn sygkrisin anaggeloumen.

אָמַר אֲמַר לָהֶם הַמֶּלֶךְ הַחֹלֵם הַחֹלֵם לִי חֹלֵם וְרוּחִי אֲחִיר לְדַעֵת אֶת-חֹלְמִי
 וְרוּחִי אֲחִיר לְדַעֵת אֶת-חֹלְמִי וְרוּחִי אֲחִיר לְדַעֵת אֶת-חֹלְמִי
 וְרוּחִי אֲחִיר לְדַעֵת אֶת-חֹלְמִי וְרוּחִי אֲחִיר לְדַעֵת אֶת-חֹלְמִי

הַעֲנֵה מֶלֶךְ אֲמַר לְכַשְׁדִּיָּא מְלִתָּא מְנִי אֲזִדָּא
 הֵן לָא תְהוּדְעוּנִי חֵלְמָא וּפְשָׁרָהּ הַדְּמִין תְּתַעְבְּדוּן
 וּבְתִיכּוֹן נְגְלִי תְּשָׁמוּן:

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 replied to the Chaldeans, The command from me is firm: if you do not make known to me the dream and its interpretation, you will be torn limb from limb and your houses will be made a rubbish heap.

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

5 apekrithē ho basileus kai eipen tois Chaldaiois Ho logos ap’ emou apestē; ean mē gnōrisēte moi to enypnion kai tēn sygkrisin autou, eis apōleian esesthe, kai hoi oikoi hymōn diarpagēsontai;

אָמַר אֲמַר לָהֶם הַמֶּלֶךְ הַחֹלֵם הַחֹלֵם לִי חֹלֵם וְרוּחִי אֲחִיר לְדַעֵת אֶת-חֹלְמִי
 וְרוּחִי אֲחִיר לְדַעֵת אֶת-חֹלְמִי וְרוּחִי אֲחִיר לְדַעֵת אֶת-חֹלְמִי
 וְרוּחִי אֲחִיר לְדַעֵת אֶת-חֹלְמִי וְרוּחִי אֲחִיר לְדַעֵת אֶת-חֹלְמִי

תִּקְבְּלוּן מִן־קַדְמֵי לָהֵן חֶלְמָא וּפְשָׁרָהּ הַחֹנִי:

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

Dan2:6 But if you declare the dream and its interpretation, you will 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, domata kai dōreas kai timēn pollēn lēmpsesthe par' emou; plēn to enypnion kai tēn sygkrisin autou apaggeilate moi.

זענו תנינוות ואמרין מלפא חלמא יאמר לעבדוהי ופשרה
נהחיה:

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

Dan2:7 They answered a second time and said, Let the king tell the dream to his servants, and we will declare the interpretation.

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

7 apekrithēsan deutron kai eipan Ho basileus eipato to enypnion tois paisin autou, kai tēn sygkrisin autou anaggeloumen.

חענה מלפא ואמר מן יציב ידע אנה די ענהא 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 replied, I know for certain that you are bargaining for 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, kathoti eidete hoti apestē ap' emou to hrēma;

ט די הן חלמא לא תהודענני חדה-היא דתכון ומלה
זענו תנינוות ואמרין מלפא חלמא יאמר לעבדוהי ופשרה
נהחיה:

זענו תנינוות ואמרין מלפא חלמא יאמר לעבדוהי ופשרה
נהחיה:

כְּדָבָרָה וְשִׁחִיתָהּ הַזְמַנְתוֹן לְמֵאמַר קְדָמִי עַד הִי
 עֲדָנָא יִשְׁתַּנָּא לְהֵן חֵלְמָא אָמְרוּ לִי וְאֲנִידַע הִי בְּשֵׁרָהּ
 תְּהַחְוִנְנִי:

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 only one decree for you. For you have agreed together to speak lying and corrupt words before me until the situation is changed; therefore tell me the dream, that I may know that you can declare to me its interpretation.

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

9 ean oun to enypnion mē anageilēte moi, oida hoti hrēma pseudes kai diephtharmenon synethesthe eipein enōpion mou, heōs hou ho kairos parelthē; to enypnion mou eipate moi, kai gnōsomai hoti tēn sygkrisin autou anageleite moi.

וְיָכֹל לְהַחְוִיָּהּ כָּל-קַבֵּל
 אֲנָשׁ עַל-יְבֻשְׁתָּא הִי מִלַּת מַלְכָּא יוֹכֵל לְהַחְוִיָּהּ כָּל-קַבֵּל
 הִי כָּל-מְלִךְ רַב וְשָׁלִיט מִלְּהָ כְּדָנָה לָּא שְׂאֵל
 לְכָל-חַרְטֻם וְאֲשַׁף וְכִשְׁדָּי:

יְעַנּוּ כִּשְׁדֵיִּיא קְדָם-מַלְכָּא וְאָמְרוּ לָּא-אֵיתִי
 אֲנָשׁ עַל-יְבֻשְׁתָּא הִי מִלַּת מַלְכָּא יוֹכֵל לְהַחְוִיָּהּ כָּל-קַבֵּל
 הִי כָּל-מְלִךְ רַב וְשָׁלִיט מִלְּהָ כְּדָנָה לָּא שְׂאֵל
 לְכָל-חַרְטֻם וְאֲשַׁף וְכִשְׁדָּי:

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

Dan2:10 The Chaldeans answered the king and said, There is not a man on earth who could declare the matter for the king, inasmuch as no great king or ruler has ever asked anything like this of any magician, conjurer or Chaldean.

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

10 apekrithēsan hoi Chalдайoi enōpion tou basileōs kai legousin Ouk estin anthrōpos epi tēs xēras, hostis to hrēma tou basileōs dynēsetai gnōrisai, kathoti pas basileus megas kai archōn hrēma toiouto ouk eperōtā epaoidon, magon kai Chalдайon;

כָּל-קַבֵּל אֲנָשׁ עַל-יְבֻשְׁתָּא הִי מִלַּת מַלְכָּא יוֹכֵל לְהַחְוִיָּהּ כָּל-קַבֵּל
 הִי כָּל-מְלִךְ רַב וְשָׁלִיט מִלְּהָ כְּדָנָה לָּא שְׂאֵל
 לְכָל-חַרְטֻם וְאֲשַׁף וְכִשְׁדָּי:

יִאֻמְלֶתָא דִּי-מַלְכָּה שְׁאַל יִקְיָרָה וְאַחֲרָן לָא אֵיתִי דִּי
 יִחֻנְיָה קָדָם מַלְכָּא לָהֵן אֲלֵהִין דִּי מְדַרְהוֹן עַם-בְּשָׂרָא לָא
 אֵיתוּהִי:

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 Moreover, the thing which the king demands is difficult, and there is no one else who could declare it to the king except elohim, whose dwelling place is not with mortal 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, hos anaggelei auton enōpion tou basileōs, all' ē theoi, hōn ouk estin hē katoikia meta pasēs sarkos.

יב־כָּל-קָבֵל הִנָּה מַלְכָּא בְּנִס וְקִצְף שְׁגִיָּא וְאָמַר לְהוֹבְדָה
 לְכֹל חַכְמֵי בְּבֶל:

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

Dan2:12 Because of this the king became indignant and very furious and gave orders to destroy all the wise men of Babylon.

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

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

יג־וְדָתָא נְפֻקְת וְחַכְמֵיָא מִתְקַטְלִין וּבְעוּ דְהִנְיָאֵל וְחַבְרוּהִי
 לְהַתְקַטְלָה: פ

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

Dan2:13 So the decree went forth that the wise men should be slain; and they looked for Daniel and his friends to kill them.

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

13 kai to dogma exēlthen, kai hoi sophoi apektenntonto, kai ezētēsan Daniēl kai tous philous autou anelein.

יד־בְּאֲדִין דְהִנְיָאֵל הִתִּיב עֵטָא וּטְעֵם לְאַרְיֹךְ רַב-טַבְּחֵיָא דִּי
 מַלְכָּא דִּי נִפְק לְקַטְלָה לְחַכְמֵי בְּבֶל:

14. be'dayin danie'l hathib `eta' ut`em l'ar'yok rab-tabachaya' di mal'ka' di n'phaq l'qatalah l'chakimey babel.

Dan2:14 Then Daniel replied with discretion and discernment to Arioch, the captain of the kings bodyguard, who had gone forth to slay the wise men of Babylon;

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

14 tote Daniēl apekrithē boulēn kai gnōmēn tō Ariōch tō archimageirō tou basileōs, hos exēlthen anairein tous sophous Babylōnos

כַּאֲשֶׁר-לֹא כָּלְמָה-כֵּן כִּי-בָּרָא יְיָ אֱלֹהֵינוּ אֶת-כָּל-אֲשֶׁר עָשָׂה אִתּוֹ 15
 יְיָ אֱלֹהֵינוּ אֶת-כָּל-אֲשֶׁר עָשָׂה אִתּוֹ אֶת-כָּל-אֲשֶׁר עָשָׂה אִתּוֹ אֶת-כָּל-אֲשֶׁר עָשָׂה אִתּוֹ
 :לְכָל-אֲשֶׁר

טו עָנָה וְאָמַר לְאַרְיֹחַ שְׁלִיטָא דִּי-מַלְכָּא עַל-מָה דְתָא
 מְהַחֲצֵפָה מִן-קָדָם מַלְכָּא אֲדִין מַלְתָּא הוֹרַע אַרְיֹחַ
 לְדַנְיָאֵל:

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

Dan2:15 he said to Arioch, the kings commander, For what reason is the decree from the king so urgent? Then Arioch informed Daniel about the matter.

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

15 Archōn tou basileōs, peri tinos exēlthen hē gnōmē hē anaidēs ek prosōpou tou basileōs? egnōrisen de to hrēma Ariōch tō Daniēl.

כַּאֲשֶׁר-לֹא כָּלְמָה-כֵּן כִּי-בָּרָא יְיָ אֱלֹהֵינוּ אֶת-כָּל-אֲשֶׁר עָשָׂה אִתּוֹ 16
 :כָּל-אֲשֶׁר עָשָׂה אִתּוֹ אֶת-כָּל-אֲשֶׁר עָשָׂה אִתּוֹ אֶת-כָּל-אֲשֶׁר עָשָׂה אִתּוֹ

טז וְדַנְיָאֵל עַל וּבְעָה מִן-מַלְכָּא דִּי זְמַן יִנְתֵּן-לָהּ וּפְשִׁרָא
 לְהַחֲזִיקָהּ לְמַלְכָּא: פ

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

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

<16> καὶ Δανιηλ εἰσήλθεν 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, kai tēn sygkrisin autou anagegeilē tō basilei.

אֶת-כָּל-אֲשֶׁר עָשָׂה אִתּוֹ אֶת-כָּל-אֲשֶׁר עָשָׂה אִתּוֹ אֶת-כָּל-אֲשֶׁר עָשָׂה אִתּוֹ 17
 :כָּל-אֲשֶׁר עָשָׂה אִתּוֹ אֶת-כָּל-אֲשֶׁר עָשָׂה אִתּוֹ אֶת-כָּל-אֲשֶׁר עָשָׂה אִתּוֹ

יז אֲדִין דְּנִיָּאֵל לְבֵיתָהּ אֲזַל וְלְחַנְנִיָּה מִיִּשְׂאֵל וּעֲזָרִיָּה
 חֲבָרוּהִי מַלְתָּא הוֹרַע:

<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 Daniël kai eipen Eiē to onoma tou theou eulogēmenon apo tou aiōnos kai heōs tou aiōnos, hoti hē sophia kai hē synesis autou estin;

יְהוָה מְחַשְׁבֵּת עֲדָתָיָא וְזַמְנֵיָא מְחַעְדָּהּ מְלָכִין וּמְהַקְיָם
מְלָכִין יְהִיב חֻקֵּימָתָא לְחַפְיָמִין וּמִנְדַּעָא לְיַדְעֵי בִינָה:

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

Dan2:21 It is He who changes the times and the epochs; He removes kings and establishes kings; He gives wisdom to wise men And knowledge to men of understanding.

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

21 kai autos alloioi kairous kai chronous, kathistā basileis kai methistā, didous sophian tois sophois kai phronēsīn tois eidōsin synesin;

כִּבְהוּיָא גִלְיָא עֲמִיקְתָּא וּמְסִתְרָתָא יָדַע מָה בְּחַשׁוֹכָא וְנִהְיָרָא
עִמָּה שְׂרָא:

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 apokalypteī bathea kai apokrypha, ginōskōn ta en tō skotei, kai to phōs met' autou estin;

כִּגְלָךְ אֵלֹהִי אֲבֹהָתִי מְהוֹרָא וּמְשַׁבַּח אֲנָהּ הִיא חֻקֵּימָתָא
וּגְבוּרָתָא יְהִיבָה לִי וְכַעַן הוֹרְעָתַנִי הִיא בְּעֵינָא מִנְךָ
הִיא מְלֵת מְלָכָא הוֹרְעָתַנָּא:

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 kings matter.

<23> σοί, ὁ θεὸς τῶν πατέρων μου, ἐξομολογοῦμαι καὶ αἰνῶ, ὅτι σοφίαν καὶ δύναμιν ἔδωκάς μοι καὶ νῦν ἐγνώρισάς μοι ἃ ἠξιώσαμεν παρὰ σοῦ καὶ τὸ ὄραμα τοῦ βασιλέως ἐγνώρισάς μοι.
 23 soi, ho theos tōn paterōn mou, exomologoumai kai ainō, hoti sophian kai dynamin edōkas moi kai nyn egnōrisas moi ha ēxiōsamen para sou kai to horama tou basileōs egnōrisas moi.

כַּיְלִי כְּיָמֶיךָ כִּי אֲנִי יָצִיטְרָא לֹא לֹא לְכַלְכַּל אֶתְּךָ לְשׂוֹרֵי לְשׂוֹרֵי לְשׂוֹרֵי 24
 לְשׂוֹרֵי כְּיָמֶיךָ אֶל־רַמְבַּם מְעַל לְשׂוֹרֵי לְשׂוֹרֵי כְּיָמֶיךָ אֶל־רַמְבַּם
 :כַּיְלִי כַּיְלִי כַּיְלִי כַּיְלִי כַּיְלִי כַּיְלִי כַּיְלִי כַּיְלִי כַּיְלִי כַּיְלִי

כַּד כָּל־קָבֵל הָנָה הַנִּיֵּא לְעַל־אַרְיוֹךְ הִי מִנִּי מְלָכָא
 לְהוֹבְדָה לְחַכִּימֵי בָבֶל אֲזַל וְכֵן אָמַר־לָהּ לְחַכִּימֵי בָבֶל
 אֲל־תְּהוֹבְדִי הַעֲלֵנִי קְדָם מְלָכָא וּפְשָׁרָא לְמְלָכָא אֲחִיא: ס

24. kal-qabel d'nah danie'l `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'.

Dan2:24 Therefore, Daniel went in to Arioch, whom the king had appointed to destroy the wise men of Babylon; he went and spoke to him as follows: Do not destroy the wise men of Babylon! Take me into the king's presence, and I will 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 ἀναγγεῶ.

24 kai ēlthen Daniēl pros Ariōch, hon katestēsen ho basileus apolesai tous sophous Babylōnos, kai eipen autō Tous sophous Babylōnos mē apolesēs, eisagage de me enōpion tou basileōs, kai tēn sygkrisin tō basilei anaggelō.

מְעַל כַּיְלִי מְעַל לְכַלְכַּל אֶתְּךָ לְשׂוֹרֵי אֶל־רַמְבַּם אֶל־רַמְבַּם אֶל־רַמְבַּם 25
 כִּי אֲנִי יָצִיטְרָא לֹא לֹא לְכַלְכַּל אֶתְּךָ לְשׂוֹרֵי אֶל־רַמְבַּם אֶל־רַמְבַּם אֶל־רַמְבַּם
 :אֶל־רַמְבַּם אֶל־רַמְבַּם אֶל־רַמְבַּם אֶל־רַמְבַּם אֶל־רַמְבַּם אֶל־רַמְבַּם אֶל־רַמְבַּם

כַּה אֲדִינְךָ אַרְיוֹךְ בְּהַתְּבַהֲלָהּ הַנִּעַל לְדַנִּיֵּא לְקְדָם מְלָכָא וְכֵן
 אָמַר־לָהּ הִי־הַשְּׂפַחַת גְּבַר מִן־בְּנֵי גְלוּתָא הִי יְהוּדִי הִי
 פְּשָׁרָא לְמְלָכָא יְהוּדֵע:

25. 'edayin 'Ar'yok b'hith'b'halah han`el l'Danie'l qadam mal'ka' w'ken 'amar-leh di-hash'kachath g'bar min-b'ney galutha' di Yahud di phish'ra' l'mal'ka' Yahuda`.

Dan2:25 Then Arioch hurriedly brought Daniel into the king's presence and spoke to him as follows: I have found a man among 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 Εὐρηκα ἀνδρα ἐκ τῶν υἱῶν τῆς αἰχμαλωσίας τῆς Ἰουδαίας, ὅστις τὸ σύγκριμα τῷ βασιλεῖ ἀναγγελεῖ.

25 tote Ariōch en spoudē eisēgagen ton Daniēl enōpion tou basileōs kai eipen autō Heurēka andra ek tōn huiōn tēs aichmalōsias tēs Ioudaias, hostis to sygkrima tō basilei anaggelei.

יַעֲזָבֶנְךָ אֶת־הַמֶּלֶךְ וְעָנָה מֶלֶךְ אֲרָמָיִם לְדָנִיֵּאל הַיְהוּדָי וַיֹּאמֶר לְדָנִיֵּאל הַיְהוּדָי הֲיָכִיל לְהוֹדִיעַתְנִי חֲלֹמָא דִּי־חַזִּית וּפְשָׁרָהּ׃

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

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

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

26 kai apekrihē ho basileus kai eipen tō Daniēl, hou to onoma Baltasar Ei dynasai moi anageilai to enypnion, ho eidon, kai tēn sygkrisin autou?

כִּזְעָנָה דָּנִיֵּאל קָדָם מֶלֶךְ אֲרָמָיִם וַיֹּאמֶר רְזָה דִּי־מֶלֶךְ אֲרָמָיִם לְשַׁאֵל לְאֶחָד מִכְּבִימִין אֲשֶׁר־בִּין חַרְטֻמִּין גְּזָרִין יְכַלִּין לְהַחְזִירָהּ לְמֶלֶךְ אֲרָמָיִם׃

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

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

<27> καὶ ἀπεκρίθη Δανιηλ ἐνώπιον τοῦ βασιλέως καὶ λέγει Τὸ μυστήριον, ὃ ὁ βασιλεὺς ἐπερωτᾷ, οὐκ ἔστιν σοφῶν, μάγων, ἐπαοιδῶν, γαζαρηνῶν ἀναγγεῖλαι τῷ βασιλεῖ,

27 kai apekrihē Daniēl enōpion tou basileōs kai legei To mystērion, ho ho basileus eperōtā, ouk estin sophōn, magōn, epaoidōn, gazarēnōn anageilai tō basilei,

כַּחֲבָרִים אֵתִי אֶלֶּה בְּשִׁמְיָא גְּלֵא רְזִין וְהוֹדַע לְמֶלֶךְ אֲרָמָיִם
נְבוּכַדְנֶצְצַר מָה דִּי לְהוֹא בְּאַחְרִית יוֹמֵיָא חֲלֹמָךְ וְחִזְוֵי
רֵאשֶׁךְ עַל־מְשַׁבְּךְ דְּנָה הוּא׃ פ

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

Dan2:28 However, there is a El in heaven who reveals mysteries, and He has made known to King Nebuchadnezzar what will take place in the latter days. This was your dream and the visions in your mind while on your bed.

<28> ἀλλ' ἡ 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 kai egnōrisen tō basilei Nabouchodonosor ha dei genesthai ep' eschatōn tōn hēmerōn. to enypnion sou kai hai horaseis tēs kephalēs sou epi tēs koitēs sou touto estin.

כַּיְצָל כִּי אִתְּךָ יִפְרָץ יְגַעֲוֹ-לוֹ יִפְתָּח־כַּיְצָל 29
 :כַּיְצָל כִּי-אִתְּךָ יִפְתָּח־כַּיְצָל כַּיְצָל אִתְּךָ כִּי אִתְּךָ

כַּיְצָל אִתְּךָ מִלְּפָא רַעֲיוֹנְךָ עַל-מִשְׁכְּבְּךָ סְלִקוּ מָה דִּי
 לְהוֹא אַחֲרֵי דְנָה וְגַלְא רַזְיָא הוֹדְעָךָ מָה-דִּי לְהוֹא:

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

Dan2:29 As for you, O king, while on your bed your thoughts turned to what would take place in the future; and He who reveals mysteries has made known to you what will 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 ti dei genesthai meta tauta, kai ho apokalyptōn mystēria egnōrisen soi ha dei genesthai.

אִתְּךָ כַּיְצָל כַּיְצָל-לְךָ-יִפְתָּח־כַּיְצָל אִתְּךָ אִתְּךָ 30
 יִפְתָּח־כַּיְצָל כַּיְצָל אִתְּךָ אִתְּךָ לְךָ אִתְּךָ-לְךָ אִתְּךָ
 :אִתְּךָ יִפְתָּח־כַּיְצָל אִתְּךָ אִתְּךָ

לְהוֹא אִתְּךָ לְךָ בְּחֻמְךָ דִּי-אִתְּךָ בִּי מִן-כָּל-חֲיִיָּא רַזְיָא דְנָה
 וְגַלְי לִי לְהֵן עַל-דְּבַרְתָּ דִּי פִּשְׁרָא לְמִלְּפָא יְהוֹדְעוּן
 וְרַעֲיוֹנֵי לְבָבְךָ תְּנַהֲע:

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 residing in me more than in any other living man, but for the purpose of making the interpretation known to the king, and that you may understand the thoughts of your mind.

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

30 kai emoi de ouk en sophiā tē ousē en emoi para pantas tous zōntas to mystērion touto apekalyphthē, all' heneken tou tēn sygkrisin tō basilei gnōrisai, hina tous dialogismous tēs kardias sou gnōs.

יִפְתָּח־כַּיְצָל כַּיְצָל אִתְּךָ אִתְּךָ אִתְּךָ 31
 :כַּיְצָל אִתְּךָ יִפְתָּח־כַּיְצָל אִתְּךָ אִתְּךָ אִתְּךָ

לְהוֹא אִתְּךָ מִלְּפָא חֲזָה הַרְיָתָ וְאָלוּ צְלָם חַד שְׁגִיָּא
 צְלָמָא דְכֵן רַב וְזִיגָה יִתִּיר קְאָם לְקַבְּלָךָ וְהוּא דְחִיל:

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

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 will be a fourth kingdom as strong as iron; inasmuch as iron crushes and shatters all things, so, like iron that breaks in pieces, it will crush and break all these in pieces.

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

40 kai basileia tetartē estai ischyra hōs ho sidēros; hon tropon ho sidēros leptynei kai damazei panta, houtōs panta leptynei kai damasei.

41 וְדִי-חַזַּי'תָּהּ רַגְלָיָא וְאַצְבָּעָתָא מִנְהוֹן בְּחַסְפֵּי תַּיָּוָה וְיָמֵן-נִצְבָּתָא דִּי פְרִזְלָא לְהוּא-בַּהּ כָּל-קַבֵּל דִּי תַּיָּוָה פְּרִזְלָא מְעַרְבַּב בְּחַסְפֵּי 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 In that you saw the feet and toes, partly of potters clay and partly of iron, it will be a divided kingdom; but it will have in it the toughness of iron, inasmuch as you saw the iron mixed with common clay.

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

41 kai hoti eides tous podas kai tous daktylous meros men ti ostrakinon meros de ti sidēroun, basileia diērhēmenē estai, kai apo tēs hrizēs tēs sidēras estai en autē, hon tropon eides ton sidēron anameimeigmenon tō ostrakō;

42 מִבְּחַסְפֵּי תַּיָּוָה מְלָכּוּתָא תַּיָּוָה תַּקִּיפָה וְיָמֵן-נִצְבָּתָא דִּי פְרִזְלָא מְעַרְבַּב בְּחַסְפֵּי טִינָא

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 pottery, so some of the kingdom will be strong and part of it will be brittle.

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

42 kai hoi daktyloi tōn podōn meros men ti sidēroun meros de ti ostrakinon, meros ti tēs basileias estai

יַצֵּאֵלְךָ מִן־הַבַּיִת׃ וְאַתָּה יִשְׁכַּחֲךָ וְיִשְׁכַּחֲךָ וְיִשְׁכַּחֲךָ 43
וְיִשְׁכַּחֲךָ וְיִשְׁכַּחֲךָ וְיִשְׁכַּחֲךָ וְיִשְׁכַּחֲךָ וְיִשְׁכַּחֲךָ
וְיִשְׁכַּחֲךָ וְיִשְׁכַּחֲךָ וְיִשְׁכַּחֲךָ וְיִשְׁכַּחֲךָ וְיִשְׁכַּחֲךָ

מִגְדֵי חַזְיַת פְּרִזְלָא מְעַרְב בְּחֶסֶף טִינָא מִתְעַרְבִין
לְהוֹן בְּזֶרַע אֲנָשָׁא וְלֹא לְהוֹן דְּבִקִין דְּנָה עִם־דְּנָה
הֵא־כְדֵי פְרִזְלָא לָא מִתְעַרְב עִם־חֶסְפָּא:

43. di chazay'tha 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 common clay, they will combine with one another in the seed of men; but they will not adhere to one another, even as iron does not combine with pottery.

<43> ὅτι εἶδες τὸν σίδηρον ἀναμειγμένον τῷ ὀστράκῳ, συμμειγεῖς ἔσονται ἐν σπέρματι ἀνθρώπων καὶ οὐκ ἔσονται προσκολλώμενοι οὗτος μετὰ τούτου, καθὼς ὁ σίδηρος οὐκ ἀναμείγνυται μετὰ τοῦ ὀστράκου.
43 hoti eides ton sidēron anamemeigmenon tō ostrakō, symmeigeis esontai en spermati anthrōpōn kai ouk esontai proskollōmenoi houtos meta toutou, kathōs ho sidēros ouk anameignytai meta tou ostrakou.

יְצַדֵּקֶנּוּ מִלְּכֻמֵּי הַשָּׁמַיִם וְיִשְׁכַּחֲךָ וְיִשְׁכַּחֲךָ וְיִשְׁכַּחֲךָ 44
וְיִשְׁכַּחֲךָ וְיִשְׁכַּחֲךָ וְיִשְׁכַּחֲךָ וְיִשְׁכַּחֲךָ וְיִשְׁכַּחֲךָ
וְיִשְׁכַּחֲךָ וְיִשְׁכַּחֲךָ וְיִשְׁכַּחֲךָ וְיִשְׁכַּחֲךָ וְיִשְׁכַּחֲךָ

מִדְּוַבְיּוֹמֵי הַיּוֹם הַזֶּה מִלְּכֻמֵּי אֲנָנוּן יִקִּים אֱלֹהִים שְׁמַיָּא מְלִכּוּ דִּי
לְעַלְמִין לָא תִתְחַבֵּל וּמְלִכּוּתָהּ לְעַם אַחֲרָן לָא תִשְׁתַּבֵּק
תִּדְבַק וְתִסְיַף כָּל־אֱלִין מְלִכּוּתָא וְהִיא תִקּוּם לְעַלְמֵי־אֵל:

44. ub'yomeyhon di mal'kaya' `inun y'qim 'Elah sh'maya' mal'ku di l'al'min la' thith'chabal umal'kuthah l'am `acharan la' thish't'biq tadiq w'thaseyph kal-'ileyn mal'k'watha' w'hi' t'qum l'al'maya'.
Dan2:44 In the days of those kings the El of heaven will set up a kingdom which will never be destroyed, and that kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever.

<44> καὶ ἐν ταῖς ἡμέραις τῶν βασιλέων ἐκείνων ἀναστήσει ὁ θεὸς τοῦ οὐρανοῦ βασιλείαν, ἣτις εἰς τοὺς αἰῶνας οὐ διαφθαρῆσεται, καὶ ἡ βασιλεία αὐτοῦ λαῶ ἑτέρῳ 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, hētis eis tous aiōnas ou diaphtharēsetai, kai hē basileia autou laō heterō ouch hypoleiphthēsetai; leptynei kai likmēsei pasas tas basileias, kai autē anastēsetai eis tous aiōnas,

וְיִשְׁכַּחֲךָ וְיִשְׁכַּחֲךָ וְיִשְׁכַּחֲךָ 45
וְיִשְׁכַּחֲךָ וְיִשְׁכַּחֲךָ וְיִשְׁכַּחֲךָ וְיִשְׁכַּחֲךָ וְיִשְׁכַּחֲךָ

45 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

מה כָּל-קָבֵל הַי-חַזִּיתָ הַי מִטּוֹרָא אֶתְגַּזְרֶת אֶבֶן הַי-לֹא
בִּיַדִּין וְהַדְּקָת פְּרִזְלָא נְחָשָׂא חֲסָפָא פְּסָפָא וְרַהֲבָא אֶלְהָ
רַב הוֹדַע לְמַלְכָּא מָה הַי לְהוֹא אַחֲרֵי דְנָה וַיִּצְיֵב חֶלְמָא
וּמְהִימָן פִּשְׁרֵיהּ: פ

45. kal-qabel di-chazay'tha di mitura' 'ith'g'zereth 'eben di-la' bidayin w'hadeqeth par'z'la' n'chasha' chas'pa' kas'pa' w'dahaba' 'Ela' 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 will take place in the future; so the dream is true and its interpretation is trustworthy.

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

45 hon tropon eides hoti apo orous etmēthē lithos aneu cheirōn kai eleptynen to ostrakon, ton sidēron, ton chalkon, ton argyron, ton chryson. ho theos ho megas egnōrisen tō basilei ha dei genesthai meta tauta, kai alēthinon to enypnion, kai pistē hē sygkrisis autou.

46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

מִן בְּיַד־דִּין מַלְכָּא נְבוּכַדְנֶצַּר נָפַל עַל-אַנְפּוֹהִי וְלִדְגִיָּאל
סִגְד וּמְנַחָה וְנִיחָחִין אָמַר לְנִסְכָּה לְהָ:

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

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

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

46 tote ho basileus Nabouchodonosor epesen epi prosōpon kai tō Daniēl prosekynēsen kai manaa kai euōdias eipen speisai autō.

47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

מִז עָנָה מַלְכָּא לְדִגִּיָּאל וְאָמַר מִן-קִשְׁט הַי אֶלְהֵכּוֹן הוּא
אֶלְהָ אֶלְהִין וּמְרֵא מַלְכִּין וְגִלְהָ רָזִין הַי יְכֻלָּתָ לְמַגִּילָא
רָזָה דְנָה:

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

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

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

47 kai apokritheis ho basileus eipen tō Daniēl Ep' alētheias ho theos hymōn autos estin theos theōn kai kyrios tōn basileōn kai apokalyptōn mystēria, hoti ēdynēthēs apokaluuai to mystērion touto.

אָל-גַּאֲזַל מַלְכָּא לְדַנְיֵאל וְאָמַר מִן-קִשּׁוֹת דִּי אֱלֹהִיכּוֹן הוּא אֱלֹהִים אֵיחִין וְמַרְעֵי מַלְכִין וְגַלְעֵי רַצִּין דִּי יְכֵלְתָּא לְמִיגְלֵי רַצָּה דְנָה. 48
אֱלֹהִים אֵיחִין וְמַרְעֵי מַלְכִין וְגַלְעֵי רַצִּין דִּי יְכֵלְתָּא לְמִיגְלֵי רַצָּה דְנָה. 48
אֱלֹהִים אֵיחִין וְמַרְעֵי מַלְכִין וְגַלְעֵי רַצִּין דִּי יְכֵלְתָּא לְמִיגְלֵי רַצָּה דְנָה. 48

מִחֲאֲדִין מְלָכָא לְדַנְיֵאל רַבִּי וּמִתְנַן רַבְרָבָן שְׁגִיאַן יְחַב-לָהּ
וְהַשְׁלִיטָהּ עַל כָּל-מְדִינַת בָּבֶל וְרַב-סַגְנִין עַל כָּל-חַכְמֵי
בָּבֶל:

48. 'edayin mal'ka' l'danie'l 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 promoted Daniel and gave him many great gifts, and he made him ruler over the whole province of Babylon and chief prefect over all the wise men of Babylon.

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

48 kai emegalynen ho basileus ton Daniēl kai domata megala kai polla edōken autō kai katestēsen auton epi pasēs chōras Babylōnos kai archonta satrapōn epi pantas tous sophous Babylōnos.

מִשְׁדְּרָא לְדַנְיֵאל בְּעָא מִן-מְלָכָא וּמְנִי עַל עֲבִידְתָּא דִּי מְדִינַת
בָּבֶל לְשִׁדְרָךְ מִשְׁחָךְ וְעֲבִיד נְגוֹ וְדַנְיֵאל בְּתַרְע מְלָכָא: פ
מִשְׁדְּרָא לְדַנְיֵאל בְּעָא מִן-מְלָכָא וּמְנִי עַל עֲבִידְתָּא דִּי מְדִינַת
בָּבֶל לְשִׁדְרָךְ מִשְׁחָךְ וְעֲבִיד נְגוֹ וְדַנְיֵאל בְּתַרְע מְלָכָא: פ

49. w'danie'l b`a' min-mal'ka' umani `al `abid'ta' di m'dinath babel l'shad'rak meyshak wa`abed n'go w'danie'l bith'ra` mal'ka'.

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

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

49 kai Daniēl ētēsato para tou basileōs, kai katestēsen epi ta erga tēs chōras Babylōnos ton Sedrach, Misach, Abdenagō; kai Daniēl ēn en tē aulē tou basileōs.

Chapter 3

דַּנְיֵאל וְשְׁרָא וְשִׁחַךְ וְעֲבֵד נְגוֹ דַּנְיֵאל וְשְׁרָא וְשִׁחַךְ וְעֲבֵד נְגוֹ דַּנְיֵאל Dan3:1

אֲנִי־בֹכֵד־נִצְרַר מִלְּכָא עֲבַד צְלָם דִּי־דְהַב רִימָה אַמִּין
:לָשׁוּב

אֲנִי־בֹכֵד־נִצְרַר מִלְּכָא עֲבַד צְלָם דִּי־דְהַב רִימָה אַמִּין
שְׁתִּין פְּתִיחָה אַמִּין שֵׁת אֲקִימָה בְּבִקְעַת דִּירָא בְּמִדְיַנַת
בְּבָבֶל:

1. n'bukad'netsar mal'ka' `abad ts'lem di-d'hab rumeh 'amin shitin p'thaye' amin shith 'aqimeh b'biq'`ath dura' bim'dinath babel.

Dan3:1 Nebuchadnezzar 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 Babylon.

3:1 Ἐτους ὀκτώκαιδεκάτου Ναβουχοδονοσορ ὁ βασιλεὺς ἐποίησεν εἰκόνα χρυσοῦν, ὕψος αὐτῆς πήχεων ἑξήκοντα, εὖρος αὐτῆς πήχεων ἕξ, καὶ ἔστησεν αὐτὴν ἐν πεδίῳ Δεῖρα ἐν χώρᾳ Βαβυλῶνος.

1 Etous oktōkaidekatou Nabouchodonosor ho basileus epoiesen eikona chrysēn, huuos autēs pēcheōn hexēkonta, euros autēs pēcheōn hex, kai estēsen autēn en pediō Deira en chōrā Babylōnos.

בְּיָמֵי־נְבוּכַדְנֶצַּר מֶלֶךְ־בָּבֶל עָבַד צְלָם דִּי־דְהַב רִימָה אַמִּין
שְׁתִּין פְּתִיחָה אַמִּין שֵׁת אֲקִימָה בְּבִקְעַת דִּירָא בְּמִדְיַנַת
בְּבָבֶל:

בְּיָמֵי־נְבוּכַדְנֶצַּר מֶלֶךְ־בָּבֶל עָבַד צְלָם דִּי־דְהַב רִימָה אַמִּין
שְׁתִּין פְּתִיחָה אַמִּין שֵׁת אֲקִימָה בְּבִקְעַת דִּירָא בְּמִדְיַנַת
בְּבָבֶל:

2. un'bukad'netsar mal'ka' sh'lach l'mik'nash la'achash'dar'p'naya' sig'naya' uphachawatha' 'adar'gaz'raya' g'dab'raya' d'thab'raya' tiph'taye' w'kol shil'toney m'dinatha' l'methe' lachanukath tsal'ma' di haqeym n'bukad'netsar mal'ka'.

Dan3:2 Then Nebuchadnezzar the king sent word 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 Nebuchadnezzar 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 apesteilēn synagagein tous hypatous kai tous stratēgous kai tous toparchas, hēgoumenous kai tyrannous kai tous ep' exousiōn kai pantas tous archontas tōn chōrōn elthein eis ta egkainia tēs eikonos, hēs estēsen Nabouchodonosor ho basileus;

בְּיָמֵי־נְבוּכַדְנֶצַּר מֶלֶךְ־בָּבֶל עָבַד צְלָם דִּי־דְהַב רִימָה אַמִּין
שְׁתִּין פְּתִיחָה אַמִּין שֵׁת אֲקִימָה בְּבִקְעַת דִּירָא בְּמִדְיַנַת
בְּבָבֶל:

בְּיָמֵי־נְבוּכַדְנֶצַּר מֶלֶךְ־בָּבֶל עָבַד צְלָם דִּי־דְהַב רִימָה אַמִּין
שְׁתִּין פְּתִיחָה אַמִּין שֵׁת אֲקִימָה בְּבִקְעַת דִּירָא בְּמִדְיַנַת
בְּבָבֶל:

גְּדַבְרֵי־אֱדָתְבָרִיאַ תַּפְתִּיאַ וְכֹל שְׁלִטְנֵי מְדִינָתָא לְחַנְכַּת
 צְלָמָא דֵּי הֶקְיִים נְבוּכַדְנֶצַּר מִלְכָּא וְקֶאֱמִין לְקַבֵּל
 צְלָמָא דֵּי הֶקְיִים 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'netsar mal'ka' w'qa'amin laqabel tsal'ma' di haqeym n'bukad'netsar.

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

⟨3⟩ καὶ συνήχθησαν οἱ τοπάρχαι, ὑπάτοι, στρατηγοί, ἡγούμενοι, τύραννοι μεγάλοι, οἱ ἐπ' ἐξουσιῶν καὶ πάντες οἱ ἄρχοντες τῶν χωρῶν εἰς τὸν ἐγκαινισμὸν τῆς εἰκόνας, ἧς ἔστησεν Ναβουχοδοноσορ ὁ βασιλεύς, καὶ εἰστήκεισαν ἐνώπιον τῆς εἰκόνας, ἧς ἔστησεν Ναβουχοδοноσορ.

3 kai synēchthēsan hoi toparchai, hypatoi, stratēgoi, hēgoumenoi, tyrannoi megaloi, hoi ep' exousiōn kai pantes hoi archontes tōn chōrōn eis ton egkainismon tēs eikonos, hēs estēsen Nabouchodonosor ho basileus, kai heistēkeisan enōpion tēs eikonos, hēs estēsen Nabouchodonosor.

דּוֹכְרוּזָא קָרָא בְּחֵיל לְכוּן אֲמַרִין עַמְמַיָּא אֲמַיָּא וְלִשְׁנַיָּא:
 4

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

Dan3:4 Then the herald loudly proclaimed: To you the command is given, O peoples, nations and men of every language,

⟨4⟩ καὶ ὁ κῆρυξ ἐβόα ἐν ἰσχύϊ Ὑμῖν λέγεται, λαοί, φυλαί, γλῶσσαι.

4 kai ho kēryx eboa en ischui Hymin legetai, laoi, phylai, glōssai;

חֲבַעְדָּנָא דֵּי־תַשְׁמַעוֹן קָל קָרְנָא מִשְׁרוֹקִיתָא קִיתָרוֹס
 סַבְכָּא פְּסַנְתָּרִין סוּמְפְנִיָּה וְכֹל זְנִי זְמָרָא תַפְלוֹן
 וְתַסְגְּדוֹן לְצֵלָם דֵּי־הֶבְאָ דֵּי הֶקְיִים נְבוּכַדְנֶצַּר מִלְכָּא:
 5

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'netsar mal'ka'.

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

⟨5⟩ ἡ 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, ἧς ἔστησεν Ναβουχοδοноσορ ὁ βασιλεύς.

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

symphōnias kai pantos genous mousikōn, piptontes proskyneite tē eikoni tē chrysē, hē estēsen Nabouchodonosor ho basileus;

6 7 8
6 7 8
6 7 8

וּמִן־הַיּוֹדֵי־לֹא יִפֹּל וְיִסְגָּד בַּה־שַׁעֲתָא יִתְרַמָּא לְגוֹא־אַתּוּן
נוֹרָא יִקְדָּתָא:

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 shall immediately be cast into the midst of a furnace of blazing fire.

<6> καὶ ὅς ἂν μὴ πεσὼν προσκυνήσῃ, αὐτῇ τῇ ὥρᾳ ἐμβληθήσεται εἰς τὴν κάμινον τοῦ πυρὸς τὴν καιομένην.

6 kai hos an mē pesōn proskynēsē, autē tē hōrā emblēthēsetai eis tēn kaminon tou pyros tēn kaiomenēn.

7 8
7 8
7 8

זָכַל־קָבֵל הַנָּה בַּה־זְמָנָא כְּדִי שְׁמַעִין כָּל־עַמְמַיָּא קָל
קִרְנָא מִשְׁרוֹקִיתָא קִיתְרִים שַׁבָּכָא פְּסַנְטֵרִין וְכֹל
זֵנִי זְמָרָא נְפִלִין כָּל־עַמְמַיָּא אַמְיָא וְלִשְׁנַיָּא סְגָדִין לְצֻלָּם
הַהָבָא הִי הַקִּיִּים נְבוּכַדְנֶצַּר מַלְכָּא:

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'netsar mal'ka'.

Dan3:7 Therefore at that time, when all the peoples heard the sound of the horn, flute, lyre, trigon, psaltery, bagpipe and all kinds of music, all the peoples, nations and men of every language fell down and worshiped the golden image that Nebuchadnezzar 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 χρυσεῖ, ἣ ἕστησεν Ναβουχοδοноσορ ὁ βασιλεύς.

7 kai egeneto hote ēkousan hoi laoi tēs phōnēs tēs salpiggos syriggos te kai kitharas, sambykēs kai psaltēriou kai symphōnias kai pantos genous mousikōn, piptontes pantēs hoi laoi, phylai, glōssai prosekynoun tē eikoni tē chrysē, hē estēsen Nabouchodonosor ho basileus.

8 9
8 9
8 9

חָכַל־קָבֵל הַנָּה בַּה־זְמָנָא קִרְבוּ גְבָרִין כְּשִׁדְּאִין וְאַכְלוּ

קְרָצִי הוֹן דִּי יְהוּדָיָא:

8. kal-qabel d'nah beh-zim'na' q'ribu gub'rin kas'da'in wa'akalu qar'tseyhon di Yahudaye'.

Dan3:8 For this reason at that time certain Chaldeans came forward and brought charges against the Jews.

<8> τότε προσήλθοσαν ἄνδρες Χαλδαῖοι καὶ διέβαλον τοὺς Ἰουδαίους

8 tote prosēlthosan andres Chaldaioi kai diebalon tous Ioudaious

טענו וואַמריין לנבוכדנצר מלכא מלכא לעלמין חיי:
9 טענו וואַמריין לנבוכדנצר מלכא מלכא לעלמין חיי:

9. `ano w'am'rin lin'bukad'netsar mal'ka' mal'ka' l'al'min cheyi.

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

<9> τῷ βασιλεῖ Ναβουχοδονοσορ Βασιλεῦ, εἰς τοὺς αἰῶνας ζῆθι.

9 tō basilei Nabouchodonosor Basileu, eis tous aiōnas zēthi;

יאנתה מלכא שמת טעם די כל-אנש די-ישמע
קל קרנא משר-קיתא קיתרס שבכא פסנתרין
וספניה וכל זני זמרא יפל ויסגד לצלם

יהבא:

10. 'an'tah mal'ka' sam'ta 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 panta anthrōpon, hos an akousē tēs phōnēs tēs salpiggos syriggos te kai kitharas, sambykēs kai psaltēriou kai symphōnias kai pantos genous mousikōn

יא ומן-די-לא יפל ויסגד יתרא לגוא-אתון נורא
11 יא ומן-די-לא יפל ויסגד יתרא לגוא-אתון נורא

יקדףא:

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, emblēthēsetai eis tēn kaminon tou pyros tēn kaiomenēn;

כֹּהֲנֵי-לֵוִי יִשְׂרָאֵל וְכֹהֲנֵי-בְנֵי-יִשְׂרָאֵל וְכֹהֲנֵי-בְנֵי-יִשְׂרָאֵל 12
וְכֹהֲנֵי-בְנֵי-יִשְׂרָאֵל וְכֹהֲנֵי-בְנֵי-יִשְׂרָאֵל וְכֹהֲנֵי-בְנֵי-יִשְׂרָאֵל
וְכֹהֲנֵי-בְנֵי-יִשְׂרָאֵל וְכֹהֲנֵי-בְנֵי-יִשְׂרָאֵל וְכֹהֲנֵי-בְנֵי-יִשְׂרָאֵל
וְכֹהֲנֵי-בְנֵי-יִשְׂרָאֵל וְכֹהֲנֵי-בְנֵי-יִשְׂרָאֵל וְכֹהֲנֵי-בְנֵי-יִשְׂרָאֵל

יבֹאֵיתִי גְבַרִין יְהוּדָאִין דִּי-מְנִיתָ תְּהוֹן עַל-עֲבִידַת
מְדִינַת בְּבֶל שְׂדַרְחַךְ מִישַׁךְ וְעֶבֶד נְגוֹ גְבַרְיָא אֶלְךָ לְאֵ-שְׂמוֹ
עַלְיָךְ מִלְכָּא טַעַם לְאֶלְהִיךָ לְאֵ פְלַחִין
וּלְצִלָּם דִּהֶבָא דִּי הִקִּימְתָּ לְאֵ סְגְדִין: ס

12. 'ithay gub'rin y'huda'yin di-manitha yath'hon `al-`abidath m'dinath babel shad'rak meyshak wa`abed n'go gub'raya' `ilek la'-samu `alayik mal'ka' t'em le'lahayik la' phal'chin ul'tselem dahaba' di haqeym'ta la' sag'din.

Dan3:12 There are certain Jews whom you have appointed over the administration of the province of Babylon, namely Shadrach, Meshach and Abed-nego. These men, O king, have disregarded you; they do not serve your elohim or worship the golden image which you have set up.

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

12 eisin andres Ioudaioi, hous katestēsas epi ta erga tēs chōras Babylōnos, Sedrach, Misach, Abdenagō, hoi andres ekeinoi ouch hypēkousan, basileu, tō dogmati sou, tois theois sou ou latreuousin kai tē eikoni tē chrysē, hē estēsas, ou proskynousin.

וְכֹהֲנֵי-בְנֵי-יִשְׂרָאֵל וְכֹהֲנֵי-בְנֵי-יִשְׂרָאֵל וְכֹהֲנֵי-בְנֵי-יִשְׂרָאֵל 13
וְכֹהֲנֵי-בְנֵי-יִשְׂרָאֵל וְכֹהֲנֵי-בְנֵי-יִשְׂרָאֵל וְכֹהֲנֵי-בְנֵי-יִשְׂרָאֵל
וְכֹהֲנֵי-בְנֵי-יִשְׂרָאֵל וְכֹהֲנֵי-בְנֵי-יִשְׂרָאֵל וְכֹהֲנֵי-בְנֵי-יִשְׂרָאֵל

יבֹאֵיתִי גְבַרִין נְבוּכַדְנֶצַּר בְּרַגְזוֹ וְחַמָּה אָמַר לְהִיתִיָּה לְשְׂדַרְחַךְ
מִישַׁךְ וְעֶבֶד נְגוֹ בְּאֶרְבֵּי גְבַרְיָא אֶלְךָ הִיתְיוּ קְדָם מִלְכָּא:

13. be'dayin n'bukad'netsar 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 Nebuchadnezzar in rage and anger gave orders to bring Shadrach, Meshach and Abed-nego; then these men were brought before the king.

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

13 tote Nabouchodonosor en thymō kai orgē eipen agagein ton Sedrach, Misach kai Abdenagō, kai echthēsan enōpion tou basileōs.

וְכֹהֲנֵי-בְנֵי-יִשְׂרָאֵל וְכֹהֲנֵי-בְנֵי-יִשְׂרָאֵל וְכֹהֲנֵי-בְנֵי-יִשְׂרָאֵל 14
וְכֹהֲנֵי-בְנֵי-יִשְׂרָאֵל וְכֹהֲנֵי-בְנֵי-יִשְׂרָאֵל וְכֹהֲנֵי-בְנֵי-יִשְׂרָאֵל
וְכֹהֲנֵי-בְנֵי-יִשְׂרָאֵל וְכֹהֲנֵי-בְנֵי-יִשְׂרָאֵל וְכֹהֲנֵי-בְנֵי-יִשְׂרָאֵל

יד ענה נבכדנצר ואמר להון הצהא שדרך מישך ועבד
 נגו לאלהי לא איתיכון פלחין ולצלם ובהבא די הקימת
 לא סגדין:

14. `aneh n`bukad`netsar w`amar l`hon hats`da` shad`rak meyshak wa`abed n`go le`lahay la`
 `theykon pal`chin ul`tselem dahaba` di haqeymeth la` sag`din.

Dan3:14 Nebuchadnezzar responded and said to them, Is it true, Shadrach, Meshach and Abed-nego, that you do not serve my elohim or worship the golden image that I have set up?

<14> καὶ ἀπεκρίθη Ναβουχοδονοσορ καὶ εἶπεν αὐτοῖς Εἰ ἀληθῶς, Σεδραχ, Μισαχ, Αβδεναγω, τοῖς θεοῖς μου οὐ λατρεύετε καὶ τῇ εἰκόνι τῇ χρυσεῇ, ἣ ἔστησα, οὐ προσκυνεῖτε;

14 kai apekrihē Nabouchodonosor kai eipen autois Ei alēthōs, Sedrach, Misach, Abdenagō, tois theois mou ou latreuete kai tē eikoni tē chrysē, hē estēsa, ou proskyneite?

15 כץ אגף א כץ אגף א כץ אגף א כץ אגף א כץ אגף א כץ אגף א כץ אגף א כץ אגף א כץ אגף א כץ אגף א
 כץ אגף א כץ אגף א כץ אגף א כץ אגף א כץ אגף א כץ אגף א כץ אגף א כץ אגף א כץ אגף א כץ אגף א
 כץ אגף א כץ אגף א כץ אגף א כץ אגף א כץ אגף א כץ אגף א כץ אגף א כץ אגף א כץ אגף א כץ אגף א
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 כץ אגף א כץ אגף א כץ אגף א כץ אגף א כץ אגף א כץ אגף א כץ אגף א כץ אגף א כץ אגף א כץ אגף א

טכען הן איתיכון עתידין די בעהבא די תשמעון קל
 קרבא משרוקיתא קיתרס שבכא פסנתרין
 וסומפניה וכל זני זמרא תפלון ותסגדון לצלמא
 די עבדת והן לא תסגדון בה שעתה תתרמון לגוא אתון
 נורא יקדתא ומן הוא אלה די ישזבנכון מן ידוי:

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 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, very well. But if you do not worship, you will immediately be cast into the midst of a furnace of blazing fire; and what elohim is there who can deliver you out of my hands?

<15> νῦν οὖν εἰ ἔχετε ἐτοιμῶς 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 ἐξέλεται ὑμᾶς ἐκ τῶν χειρῶν μου;

15 nyn oun ei echete hetoimōs hina, hōs an akousēte tēs phōnēs tēs salpiggos syriggos te kai kitharas, sambykēs kai psaltēriou kai symphōnias kai pantos genous mousikōn, pesontes proskynēsēte tē eikoni, hē epoiēsa; ean de mē proskynēsēte, autē tē hōrā emblēthēsesthe eis tēn kaminon tou pyros tēn

kaiomenēn; kai tis estin theos, hos exeleitai hymas ek tōn cheirōn mou?

16 יְנֹכַח אֶת־בְּנֵי־מִצְרָיִם וְאֶת־בְּנֵי־כַּנְעָן וְאֶת־בְּנֵי־הַעַרְבִים וְאֶת־בְּנֵי־כְּנָעַן וְאֶת־בְּנֵי־עַמֹּנִית וְאֶת־בְּנֵי־מוֹאָב וְאֶת־בְּנֵי־הָאֱדוֹמִים וְאֶת־בְּנֵי־הַיְבוּסִים וְאֶת־בְּנֵי־הַיְבוּסִים וְאֶת־בְּנֵי־הַיְבוּסִים
:אֶת־בְּנֵי־הַיְבוּסִים וְאֶת־בְּנֵי־הַיְבוּסִים וְאֶת־בְּנֵי־הַיְבוּסִים
טז עֲנֵנוּ שְׂדֵרְךָ מִיִּשְׁךְ וְעַבְדְּךָ נָגוּ וְאָמְרִין לְמַלְכָּא נְבוּכַדְנֶצַּר
לְא־חֲשִׁחִין אֲנַחְנָה עַל־דְּנָה פְתָגָם לְהַתְּבוּתָךְ:

16. `ano shad`rak meyshak wa`abed n`go w`am`rin l`mal`ka` n`bukad`netsarla`-chash`chin
'anach`nah `al-d`nah pith`gam lahathabuthak.

Dan3:16 Shadrach, Meshach and Abed-nego replied to the king, O Nebuchadnezzar, we do not need to give you an answer concerning this matter.

<16> καὶ ἀπεκρίθησαν Σεδραχ, Μισαχ, Αβδαναγω λέγοντες τῷ βασιλεῖ Ναβουχοδονοσορ Οὐ χρεῖαν ἔχομεν ἡμεῖς περὶ τοῦ ῥήματος τούτου ἀποκριθῆναί σοι·

16 kai apekrihēsan Sedrach, Misach, Abdenagō legontes tō basilei Nabouchodonosor Ou chreian echomen hēmeis peri tou hrēmatos toutou apokrithēnai soi;

17 יִזְהֶן אִיתִי אֶלְהֵנָא דִּי־אֲנַחְנָא פְּלָחִין יְכַל לְשִׂיזְבוּתָנָא
:מִן־אַתּוֹן נוֹרָא יְקַדְּתָא וּמִן־יָדְךָ מַלְכָּא יְשִׁיזָב:
יז הֵן אִיתִי אֶלְהֵנָא דִּי־אֲנַחְנָא פְּלָחִין יְכַל לְשִׂיזְבוּתָנָא
מִן־אַתּוֹן נוֹרָא יְקַדְּתָא וּמִן־יָדְךָ מַלְכָּא יְשִׁיזָב:

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 will deliver us out of your hand, O king.

<17> ἔστιν γὰρ θεός, ὃς 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 ek tēs kaminou tou pyros tēs kaiomenēs, kai ek tōn cheirōn sou, basileu, hrysetai hēmas;

18 יְחַוְּהֶן לָא יְדִיעַ לְהֵוְא־לְךָ מַלְכָּא דִּי לְאֶלְהֵיךָ לְא־אִיתֵינָא
פְּלָחִין וּלְצִלָּם דִּהֵבָא דִּי הִקְיַמְתָּ לָא נְסֻגְדָּ: ס
יח וְהֵן לָא יְדִיעַ לְהֵוְא־לְךָ מַלְכָּא דִּי לְאֶלְהֵיךָ לְא־אִיתֵינָא
פְּלָחִין וּלְצִלָּם דִּהֵבָא דִּי הִקְיַמְתָּ לָא נְסֻגְדָּ: ס

18. w`hen la` y`di`a lehewe`-lak mal`ka` di le`lahayik la`-`ithay`na` phal`chin ul`tselem
dahaba` di haqeym`ta la` nis`gud.

Dan3:18 But even if He does not, let it be known to you, O king, that we are not going to serve your deities or 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 χρυσῆ, ἣ ἔστησας, οὐ προσκυνοῦμεν.

18 kai ean mē, gnōston estō soi, basileu, hoti tois theois sou ou latreuomen kai tē eikoni tē chrysē, hē estēsas, ou proskynoumen.

19 19
 19 19
 19 19

יט בַּאֲדַיִן נְבוּכַדְנֶצְצַר הִתְמַלִּי חֲמָא וַיְצַלֵּם אֲנַפּוֹהִי אֲשַׁתַּנּוּ
 עַל-שֹׁדְרַךְ מִיִּשָׁךְ וַעֲבַד נְגוּ עָנָה וְאָמַר לְמִזְא
 לְאַתּוֹנָא חַד-שְׁבַעָה עַל הִי חֲזָה לְמִזְיָה׃

19. be'dayin n'bukad'netsar 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 Shadrach, Meshach and Abed-nego. He answered by giving orders to heat the furnace seven times more than it was usually heated.

<19> τότε Ναβουχοδονοσορ 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, kai hē opsis tou prosōpou autou ἔλλοιόθη ἐπὶ Sedrach, Misach kai Abdenagō, kai eipen ekkausai tēn kaminon heptaplasios, heōs hou eis telos ekkaē;

20 20
 20 20
 20 20

כּוּלְגַבְרִין גְּבַרְיֵי-חַיִל הִי בְּחִילָהּ אָמַר לְכַפְתָּהּ לְשֹׁדְרַךְ
 מִיִּשָׁךְ וַעֲבַד נְגוּ לְמַרְמָא לְאַתּוֹן נוּרָא 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 certain valiant warriors who were in his army to tie up Shadrach, Meshach and Abed-nego in order to cast them into the furnace of blazing fire.

<20> καὶ ἄνδρας ἰσχυροὺς ἰσχύι εἶπεν πεδήσαντας τὸν Σεδραχ, Μισαχ καὶ Αβδεναγω ἐμβαλεῖν εἰς τὴν κάμινον τοῦ πυρὸς τὴν καιομένην.

20 kai andras ischyrous ischui eipen pedēsantas ton Sedrach, Misach kai Abdenagō embalein eis tēn kaminon tou pyros tēn kaiomenēn.

21 21
 21 21
 21 21

כּאֲבַאֲדַיִן גְּבַרְיָא אֵלָךְ כְּפַתּוּ בְּסַרְבְּלֵיהוֹן פַּטִּישֵׁיהוֹן
 וְכַרְבְּלָתְהוֹן וּלְבִישֵׁיהוֹן וּרְמִיו לְגוּא-אַתּוֹן נוּרָא
 יְקַדְתָּא׃

21. be'dayin gub'raya' 'ilek k'phithu b'sar'baleyhon patisheyhon w'kar'b'lath'hon ul'busheyhon ur'miu l'go-'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 kai tiarais kai periknēmisi kai endymasin autōn kai eblēthēsan eis meson tēs kaminou tou pyros tēs kaiomenēs.

כב כָּל-קָבֵל הִנָּה מִן-הַי מִלַּת מַלְכָּא מַחְצָפָה וְאַתּוּנָא אַיְהָ
 יַתִּירָא גְבַרְיָא אֵלֶיךָ הַי הַסְּקוּ לְשַׁדְרַךְ מִיִּשְׁךְ וְעַבְד נְגוּ
 קָטַל הַמּוֹן שְׁבִיבָא הַי נוּרָא:

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 For this reason, because the kings command was urgent and the furnace had been made extremely hot, the flame of the fire slew those men who carried up Shadrach, Meshach and Abed-nego.

22 > ἐπεὶ τὸ ῥῆμα τοῦ βασιλέως ὑπερίσχυεν, καὶ ἡ κάμιнос ἐξεκαύθη ἐκ περισσοῦ.

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

כג וַיִּגְבַּרְיָא אֵלֶיךָ תִּלְתָּהוֹן שַׁדְרַךְ מִיִּשְׁךְ וְעַבְד נְגוּ נִפְלוּ
 לְגוּא-אַתּוּן-נוּרָא יִקְדָּתָא מְכַפְּתִין: ב

23. w'gub'raya' 'ilek t'l'atehon shad'rak meyshak wa`abed n'go n'phalu l'go'-'atun-nura' yaqid'ta' m'kap'thin.

Dan3:23 But these three men, Shadrach, Meshach and Abed-nego, fell into the midst of the furnace of blazing fire still tied up.

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

23 kai hoi treis houtoi Sedrach, Misach kai Abdenagō epon eis meson tēs kaminou tou pyros tēs kaiomenēs pepedēmenoi.

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

24 Kai periepatoun en mesō tēs phlogos hymnountes ton theon kai eulogountes ton kyrion.

כד אֵדְבִין נְבוּכַדְנֶצַּר מַלְכָּא תְּנִיָּה וְקָם בְּהַתְּבַהֲלָה עָנָה וְאָמַר
 לְהַדְּבַר וְהִי הָלָא גְבַרְיִין תִּלְתָּא רְמִינָא לְגוּא-נוּרָא מְכַפְּתִין

עַנִּין וְאָמְרִין לְמַלְכָּא יִצְיָבָא מַלְכָּא:

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

Dan3:24 Then Nebuchadnezzar the king was astounded and stood up in haste; he 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 πυρός πεπεδημένους; καὶ εἶπαν τῷ βασιλεῖ Ἄληθῶς, βασιλεῦ.

91 Kai Nabouchodonosor ēkousen hymnountōn autōn kai ethaumasen kai exanestē en spoudē kai eipen tois megistasin autou Ouchi andras treis ebalomen eis meson tou pyros pepedēmenous? kai eipan tō basilei Alēthōs, basileu.

יְצַיֵב אֶת־מַלְכָּא מַלְכָּא וְאָמְרִין לְמַלְכָּא יִצְיָבָא מַלְכָּא 25
 אָמְרִין לְמַלְכָּא יִצְיָבָא מַלְכָּא וְאָמְרִין לְמַלְכָּא יִצְיָבָא מַלְכָּא
 יִצְיָבָא מַלְכָּא וְאָמְרִין לְמַלְכָּא יִצְיָבָא מַלְכָּא

כִּה עֲנִיָּה וְאָמַר הָאֵל־אֲנִיָּה תִּזְהַר גְּבַרִין אַרְבַּעַה שְׁרִין מִהַלְכִין
 בְּגוֹא־נִוְרָא וַחֲבַל לֹא־אִיתִי בְּהוֹן וְרוּחַ דִּי רַבִּיעִיא
 דְּמַה לְבַר־אַלְהִין: ס

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

Dan3:25 He said, Look! I see four men loosed and walking about in the midst of the fire without harm, and the appearance of the fourth is like a son of the elohim!

<92> καὶ εἶπεν ὁ βασιλεὺς Ἴδου ἐγὼ ὄρω 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 en mesō tou pyros, kai diaphthora ouk estin en autois, kai hē horasis tou tetartou homoia huiō theou.

אָמְרִין לְמַלְכָּא יִצְיָבָא מַלְכָּא וְאָמְרִין לְמַלְכָּא יִצְיָבָא מַלְכָּא 26
 אָמְרִין לְמַלְכָּא יִצְיָבָא מַלְכָּא וְאָמְרִין לְמַלְכָּא יִצְיָבָא מַלְכָּא
 אָמְרִין לְמַלְכָּא יִצְיָבָא מַלְכָּא וְאָמְרִין לְמַלְכָּא יִצְיָבָא מַלְכָּא
 אָמְרִין לְמַלְכָּא יִצְיָבָא מַלְכָּא וְאָמְרִין לְמַלְכָּא יִצְיָבָא מַלְכָּא

כּוּ בְּאַדְרִין קָרַב נְבוּכַדְנֶצַּר לְתַרְע אַתְּוֹן נִוְרָא יְקַדְתָּא עֲנִיָּה
 וְאָמַר שְׂדַרְךָ מִישָׁךְ וְעַבְד־נְגוּ עַבְדוּהִי דִּי־אַלְהָא עַלְיָא
 פְּקוּ וְאַתּוּ בְּאַדְרִין נְפַקְיִן שְׂדַרְךָ מִישָׁךְ וְעַבְד־נְגוּ
 מִן־גוֹא נִוְרָא:

26. be'dayin q'reb n'bukad'netsar lith'ra' 'atun nura' yaqid'ta' `aneh w'amar shad'arak meyshak wa`abed-n'go `ab'dohi di-'elaha' `ilaya' puqu we'etho be'dayin naph'qin shad'arak meyshak wa`abed n'go min-go' nura'.

Dan3:26 Then Nebuchadnezzar came near to the door of the furnace of blazing fire; he responded and said, Shadrach, Meshach and Abed-nego, come out, you servants of the Most High **Elohim**, and come here! Then Shadrach, Meshach and Abed-nego came out of the midst of the fire.

<93> τότε προσῆλθεν Ναβουχοδοноσορ πρὸς τὴν θύραν τῆς καμίνου τοῦ πυρὸς τῆς καιομένης καὶ εἶπεν Σεδραχ, Μισαχ, Αβδεναγω οἱ δοῦλοι τοῦ θεοῦ τοῦ ὑψίστου, ἐξέλθετε καὶ δεῦτε. καὶ ἐξῆλθον Σεδραχ, Μισαχ, Αβδεναγω ἐκ μέσου τοῦ πυρός.

93 tote prosēlthen Nabouchodonosor pros tēn thyran tēs kaminou tou pyros tēs kaiomenēs kai eipen Sedrach, Misach, Abdenagō hoi douloi tou theou tou huioustou, exelthete kai deute. kai exēlthon Sedrach, Misach, Abdenagō ek mesou tou pyros.

כּוּ וּמַתְכַּנְּשִׁין אַחְשַׁדְרַח־מִשְׁכַּח־אֲבֵד־נֶגוֹ וְהַדְּבָרִי מִלְּפָא
חֲזִין לְגַבְרֵיָא אֵלֶיךָ דִּי לֹא־שָׁלִט בְּגִשְׁמֵהוּן וּשְׁעֵר
רֵאשְׁהוּן לָא הִתְחַרְךָ וְסַרְבְּלִיהוּן לָא שָׁנוּ וְרִיחַ נוֹר לָא
עָדַת בְּהוּן: x40

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'reycha nur la' `adath b'hon.

Dan3:27 The satraps, the prefects, the governors and the kings high officials gathered around and saw in regard to these men that the fire had no effect on the bodies of these men nor was the hair of their head singed, nor were their trousers damaged, nor had the smell of fire even come upon 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 ὀσμὴ πυρὸς οὐκ ἦν ἐν αὐτοῖς.

94 kai synagontai hoi satrapai kai hoi stratēgoi kai hoi toparchai kai hoi dynastai tou basileōs kai etheōroun tous andras hoti ouk ekyrieusen to pyr tou sōmatos autōn, kai hē thrix tēs kephalēs autōn ouk ephlogisthē, kai ta sarabara autōn ouk ἔλλοιόθη, kai osmē pyros ouk ēn en autois.

כּח עָנָה נְבוּכַדְנֶצַּר וְאָמַר בְּרִיךְ אֱלֹהֵהוּן דִּי־שְׁחַרְךָ מִיַּשְׁךְ
יַחַדְיָא אֵלֶיךָ דִּי לֹא־שָׁלִט בְּגִשְׁמֵהוּן וּשְׁעֵר רֵאשְׁהוּן לָא
הִתְחַרְךָ וְסַרְבְּלִיהוּן לָא שָׁנוּ וְרִיחַ נוֹר לָא עָדַת בְּהוּן: 28

וַעֲבַד נְגוּ דַי-שְׁלַח מְלָאכְהָ וְשִׁיזַב לְעַבְדוּהִי דַי הַתְּרַחְצוּ
עֲלוּהִי וּמִלַּת מְלָכָא שְׁנִיר וִיהָבוּ גְשְׁמֵיהוֹן דַי
לְא־יִפְלְחוֹן וְלֹא־יִסְגְּדוֹן לְכָל־אֱלֹהָ לָהֶן לְאֱלֹהֵהוֹן:

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

Dan3:28 Nebuchadnezzar responded and said, Blessed be **the El of Shadrach, Meshach and Abed-nego**, who has sent His angel and delivered His servants who put their trust in Him, violating the kings command, and yielded up their bodies so as not to serve or worship any elohim except their own **El**.

95 και ἀπεκρίθη Ναβουχοδοноσορ και εἶπεν Εὐλογητὸς ὁ θεὸς τοῦ Σεδραχ, Μισαχ, Αβδεναγω, ὃς ἀπέστειλεν τὸν ἄγγελον αὐτοῦ και ἐξείλατο τοὺς παῖδας αὐτοῦ, ὅτι ἐπεποιθειςαν ἐπ' αὐτῷ και τὸ ῥῆμα τοῦ βασιλέως ἡλλοίωσαν και παρέδωκαν τὰ σώματα αὐτῶν εἰς πῦρ, ὅπως μὴ λατρεύσωσιν μηδὲ προσκυνήσωσιν παντὶ θεῷ ἀλλ' ἢ τῷ θεῷ αὐτῶν.

95 kai apekrithē Nabouchodonosor kai eipen Eulogētos ho theos tou Sedrach, Misach, Abdenagō, hos apesteilen ton aggelon autou kai exeilato tous paidas autou, hoti epepoitheisan ep' autō kai to hrēma tou basileōs ἔλλοιῶσαν kai paredōkan ta sōmata autōn eis pyr, hopōs mē latreusōsin mēde proskynēsōsin panti theō all' ē tō theō autōn;

אָלֹהֵי אֱלֹהֵי מִשַׁח מִשַׁח מִשַׁח מִשַׁח 29
אֱלֹהֵי אֱלֹהֵי מִשַׁח מִשַׁח מִשַׁח מִשַׁח
אֱלֹהֵי אֱלֹהֵי מִשַׁח מִשַׁח מִשַׁח מִשַׁח
אֱלֹהֵי אֱלֹהֵי מִשַׁח מִשַׁח מִשַׁח מִשַׁח
אֱלֹהֵי אֱלֹהֵי מִשַׁח מִשַׁח מִשַׁח מִשַׁח

כַּט וּמְנֵי שָׂיִם טָעִים דַי כָּל־עַם אָמָה וְלִשָּׁן דַי־יֵאֵמַר שְׁלַח
עַל אֱלֹהֵהוֹן דַי־שְׁדַרְחַךְ מִיִּשְׁךְ וַעֲבַד נְגוּא הַדְּמִין
יִתְעַבַּד וּבִיתָהּ נִוְלִי יִשְׁתַּיָּה כָּל־קָבֶל דַי לֹא אֵיתִי אֱלֹהָ
אַחַרְן דַי־יִכַּל לְהַצְלִיחַ כְּדָנָה:

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

Dan3:29 Therefore I make a decree that any people, nation or tongue that speaks anything offensive against **the El of Shadrach, Meshach and Abed-nego** shall be torn limb from limb and their houses reduced to a rubbish heap, inasmuch as there is no other elohim who is able to deliver in this way.

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

96 kai egō ektithemai dogma Pas laos, phylē, glōssa, hē an eipē blasphemian kata tou theou Sedrach, Misach, Abdenagō, eis apōleian esontai kai hoi oikoi autōn eis diarpagēn, kathoti ouk estin theos heteros hostis dynēsetai hrysasthai houtōs.

30
כָּבֹדְךָ מִלְּכָא הַצַּלַּח לְשַׁדְרָךְ מֵיִשְׁךְ וְעַבְדְּךָ נִגּוּ בְּמִדְיַתְךָ
כְּבָבֵל׃ 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 Shadrach, Meshach and Abed-nego to prosper in the province of Babylon.

<97> τότε ο βασιλεὺς κατεύθυνεν τὸν Σεδραχ, Μισαχ, Αβδεναγω 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 kai ēxiōsen autous hēgeisthai pantōn tōn Ioudaiōn tōn ontōn en tē basileiā autou.

כָּבֹדְךָ מִלְּכָא הַצַּלַּח לְשַׁדְרָךְ מֵיִשְׁךְ וְעַבְדְּךָ נִגּוּ בְּמִדְיַתְךָ
כְּבָבֵל׃ פ
כָּבֹדְךָ מִלְּכָא הַצַּלַּח לְשַׁדְרָךְ מֵיִשְׁךְ וְעַבְדְּךָ נִגּוּ בְּמִדְיַתְךָ
כְּבָבֵל׃ פ
כָּבֹדְךָ מִלְּכָא הַצַּלַּח לְשַׁדְרָךְ מֵיִשְׁךְ וְעַבְדְּךָ נִגּוּ בְּמִדְיַתְךָ
כְּבָבֵל׃ פ

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

Dan4:1 Nebuchadnezzar the king to all the peoples, nations, and men of every language that live in all the earth: May your peace abound!

<4:1> Ναβουχοδονοσορ ὁ βασιλεὺς πᾶσι τοῖς λαοῖς, φυλαῖς καὶ γλώσσαις τοῖς οἰκοῦσιν ἐν πάσῃ τῇ γῆ Εἰρήνη ὑμῖν πληθυνθείη.

1 Nabouchodonosor ho basileus pasi tois laois, phylais kai glōssais tois oikousin en pasē tē gē Eirēnē hymin plēthyntheīē;

כָּבֹדְךָ מִלְּכָא הַצַּלַּח לְשַׁדְרָךְ מֵיִשְׁךְ וְעַבְדְּךָ נִגּוּ בְּמִדְיַתְךָ
כְּבָבֵל׃ פ
כָּבֹדְךָ מִלְּכָא הַצַּלַּח לְשַׁדְרָךְ מֵיִשְׁךְ וְעַבְדְּךָ נִגּוּ בְּמִדְיַתְךָ
כְּבָבֵל׃ פ
כָּבֹדְךָ מִלְּכָא הַצַּלַּח לְשַׁדְרָךְ מֵיִשְׁךְ וְעַבְדְּךָ נִגּוּ בְּמִדְיַתְךָ
כְּבָבֵל׃ פ

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

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

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

2 ta sēmeia kai ta terata, ha epoiēsen met' emou ho theos ho huiistos, ēresen enantion emou anaggeilai hymin

כָּבֹדְךָ מִלְּכָא הַצַּלַּח לְשַׁדְרָךְ מֵיִשְׁךְ וְעַבְדְּךָ נִגּוּ בְּמִדְיַתְךָ
כְּבָבֵל׃ פ
כָּבֹדְךָ מִלְּכָא הַצַּלַּח לְשַׁדְרָךְ מֵיִשְׁךְ וְעַבְדְּךָ נִגּוּ בְּמִדְיַתְךָ
כְּבָבֵל׃ פ
כָּבֹדְךָ מִלְּכָא הַצַּלַּח לְשַׁדְרָךְ מֵיִשְׁךְ וְעַבְדְּךָ נִגּוּ בְּמִדְיַתְךָ
כְּבָבֵל׃ פ

לגִּאתֹהִי כְּמַה רַבְרַבִּין וְתִמְהוּהִי כְּמַה תִּקְיִפִּין מְלִכּוּתָהּ
מְלִכּוּת עֲלָם וְשִׁלְטָנָה עִם-דָּר וְדָר:

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

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

<3> 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, kai hē exousia autou eis genean kai genean.

Chapter 4

אֲנָהּ נְבוּכַדְנֶצַּר שְׁלֵה הַוַּיְת בְּבֵיתִי וְרַעְנָן בְּהִיכְלִי: Dan4:1

4. (4:1 in Aramaic) 'anah n'bukad'netsar sh'leh haweyth b'beythi w'ra`nan b'heyk'li.

Dan4:4 I, Nebuchadnezzar, 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.

בַּחֲלֵם חֲזִית וַיִּבְחַלְנִי וְהִרְהַרִּין עַל-מִשְׁכְּבִי וְחֲזִי
רֵאשִׁי יִבְחַלְנִי:

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 made me fearful; and these fantasies as I lay on my bed and the visions in my mind kept alarming me.

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

5 enyption eidon, kai ephoberisen me, kai etarachthēn epi tēs koitēs mou, kai hai horaseis tēs kephalēs mou synetaraxan me.

גִּוּמְנֵי שִׁים טַעַם לְהַנְעִלָּה קָדָמִי לְכֹל חַכְיָמֵי בְּבֵל
דִּי-פִשְׁר חֲלָמָא יְהוּדַעְנִנִּי:

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

Dan4:6 So I gave orders to bring into my presence all the wise men of Babylon, 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, hopōs tēn sygkrisin tou enypniou gnōrisōsin moi.

כִּמְלַחַי כְּבַרְשֵׁי־רַי כְּבַרְשֵׁי־רַי כְּבַרְשֵׁי־רַי כְּבַרְשֵׁי־רַי כְּבַרְשֵׁי־רַי כְּבַרְשֵׁי־רַי 4
:כֹּל מְבַרְשֵׁי־רַי כְּבַרְשֵׁי־רַי כְּבַרְשֵׁי־רַי כְּבַרְשֵׁי־רַי כְּבַרְשֵׁי־רַי
דְּבַרְשֵׁי־רַי עַל־לִי חַרְטֻמַּיָּא אֲשַׁפְּיָא כְּשֵׁי־רַי
וְגַזְרֵיָּא וְחִלְמָא אָמַר אָנָּה קְדָמִיהוֹן וּפְשָׁרָהּ לָא־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, the Chaldeans and the diviners came in and I related the dream to them, but they could not make its interpretation known to me.

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

7 kai eiseporeuonto hoi epaidoi, magoi, gazarēnoi, Chalдайoi, kai to enypnion eipa egō enōpion autōn, kai tēn sygkrisin autou ouk egnōrisan moi,

מְבַרְשֵׁי־רַי כְּבַרְשֵׁי־רַי כְּבַרְשֵׁי־רַי כְּבַרְשֵׁי־רַי כְּבַרְשֵׁי־רַי כְּבַרְשֵׁי־רַי 5
כְּבַרְשֵׁי־רַי כְּבַרְשֵׁי־רַי כְּבַרְשֵׁי־רַי כְּבַרְשֵׁי־רַי כְּבַרְשֵׁי־רַי כְּבַרְשֵׁי־רַי
הוֹעֵד אֲחֵרִין עַל קְדָמִי דְּנִיָּאֵל דִּי־שְׁמָהּ בְּלִטְשַׁאצַּר כְּשֵׁם
אֱלֹהֵי וְדִי רוּחַ־אֱלֹהִין קְדִישִׁין בְּהַּ וְחִלְמָא קְדָמוּהִי
אָמַרְתָּ:

8. (4:5 in Aramaic) w'`ad 'achareyn `al qadamay danie'l di-sh'meh bel't'sha'tsar k'shum 'Elahi w'di ruach-'Elahin qadishin beh w'chel'ma' qadamohi 'am'reth.

Dan4:8 But finally Daniel came in before me, whose name is Belteshazzar according to the name of my El, and in whom is a spirit of the holy El; and I related the dream to him, saying,

<8> ἕως οὗ ἦλθεν Δανιηλ, οὗ τὸ ὄνομα Βαλτασαρ κατὰ τὸ ὄνομα τοῦ θεοῦ μου, ὃς πνεῦμα θεοῦ ἅγιον ἐν ἑαυτῷ ἔχει, καὶ τὸ ἐνύπνιον ἐνώπιον αὐτοῦ εἶπα

8 heōs hou ēlthen Daniēl, hou to onoma Baltasar kata to onoma tou theou mou, hos pneuma theou hagian en heautō echei, kai to enypnion enōpion autou eipa

מְבַרְשֵׁי־רַי כְּבַרְשֵׁי־רַי כְּבַרְשֵׁי־רַי כְּבַרְשֵׁי־רַי כְּבַרְשֵׁי־רַי כְּבַרְשֵׁי־רַי 6
כְּבַרְשֵׁי־רַי כְּבַרְשֵׁי־רַי כְּבַרְשֵׁי־רַי כְּבַרְשֵׁי־רַי כְּבַרְשֵׁי־רַי כְּבַרְשֵׁי־רַי
וּבְלִטְשַׁאצַּר רַב חַרְטֻמַּיָּא דִּי אָנָּה יְדַעַת דִּי רוּחַ־אֱלֹהִין
קְדִישִׁין בְּךָ וְכָל־רַז לָא־אָנִס לְךָ חֲזוּי חֲלָמֵי דִּי־חֲזִית

9. (4:6 in Aramaic) bel't'sha'tsar rab char'tumaya' di 'anah yid'`eth di ruha 'elahin qadishin bak w'kal-raz la'-'anes lak chez'wey chel'mi di-chazeyth uphish'reh 'emar.

Dan4:9 O Belteshazzar, chief of the magicians, since I know that a spirit of the holy elohim is in you and no mystery baffles you, tell me the visions of my dream which I have seen, along with its interpretation.

⟨9⟩ Βαλτασαρ ὁ ἄρχων τῶν ἐπαοιδῶν, ὃν ἐγὼ ἔγνων ὅτι πνεῦμα θεοῦ ἅγιον ἐν σοὶ καὶ πᾶν μυστήριον οὐκ ἀδυνατεῖ σε, ἀκουσον τὴν ὄρασιν τοῦ ἐνυπνίου, οὗ εἶδον, καὶ τὴν σύγκρισιν αὐτοῦ εἰπόν μοι.

9 Baltasar ho archōn tōn epaoidōn, hon egō egnōn hoti pneuma theou hagion en soi kai pan mystērion ouk adynatei se, akouson tēn horasin tou enypniou, hou eidon, kai tēn sygkrisin autou eipon moi.

כַּדְרָא מְלִיכָא מְלִיכָא דְמַלְכֵי מְלִיכָא דְמַלְכֵי מְלִיכָא דְמַלְכֵי מְלִיכָא דְמַלְכֵי מְלִיכָא
 :כַּדְרָא מְלִיכָא דְמַלְכֵי מְלִיכָא דְמַלְכֵי מְלִיכָא דְמַלְכֵי מְלִיכָא דְמַלְכֵי מְלִיכָא
 זְוִחְזוּי רֵאשִׁי עַל-מְשַׁכְּבֵי חֲזָה חֲוִית וְאַלּוּ אֵילָן בְּגוּא
 אַרְעָא וְרוּמָה שְׂגִיא:

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

Dan4:10 Now these were the visions in my mind as I lay 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, kai idou dendron en mesō tēs gēs, kai to huuos autou poly.

גַּדְרָא מְלִיכָא מְלִיכָא דְמַלְכֵי מְלִיכָא דְמַלְכֵי מְלִיכָא דְמַלְכֵי מְלִיכָא דְמַלְכֵי מְלִיכָא
 :כַּדְרָא מְלִיכָא דְמַלְכֵי מְלִיכָא דְמַלְכֵי מְלִיכָא דְמַלְכֵי מְלִיכָא דְמַלְכֵי מְלִיכָא
 חֲרָבָה אֵילָנָא וְתַקְרָה וְרוּמָה יְמִטָא לְשִׁמְיָא וְחֲזוּתָהּ לְסוּרָה
 כָּל-אַרְעָא:

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

Dan4:11 The tree grew large and became strong And its height reached to the sky, And it was visible to the end of the whole earth.

⟨11⟩ ἐμεγαλύνθη τὸ δένδρον καὶ ἰσχυσεν, καὶ τὸ ὕψος αὐτοῦ ἐφθασεν ἕως τοῦ οὐρανοῦ καὶ τὸ κύτος αὐτοῦ εἰς τὰ πέρατα πάσης τῆς γῆς.

11 emegalynthē to dendron kai ischysen, kai to huuos autou ephthasen heōs tou ouranou kai to kytos autou eis ta perata pasēs tēs gēs;

כַּדְרָא מְלִיכָא מְלִיכָא דְמַלְכֵי מְלִיכָא דְמַלְכֵי מְלִיכָא דְמַלְכֵי מְלִיכָא דְמַלְכֵי מְלִיכָא
 :כַּדְרָא מְלִיכָא דְמַלְכֵי מְלִיכָא דְמַלְכֵי מְלִיכָא דְמַלְכֵי מְלִיכָא דְמַלְכֵי מְלִיכָא
 טַעֲפִיָה שְׁפִיר וְאַנְבִּיָה שְׂגִיא וּמְזוֹן לְכַלְא-בֵּיהּ תַּחְתּוּהִי

תַּטְלֵל חַיּוֹת בָּרָא וּבְעֵנְפוֹהֵי יְדֵרוֹן צִפְרֵי שְׁמַיָא
 וּמִנְהָ יִתְזִין כָּל-בְּשָׂרָא:

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

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

<12> τὰ φύλλα αὐτοῦ ὠραῖα, καὶ ὁ καρπὸς αὐτοῦ πολὺς, καὶ τροφή πάντων ἐν αὐτῷ· καὶ ὑποκάτω αὐτοῦ κατεσκῆνουν 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, kai trophē pantōn en autō; kai hypokatō autou kateskēnoun ta thēria ta agria, kai en tois kladois autou katōkoun ta ornea tou ouranou, kai ex autou etrepheto pasa sarx.

ܘܒܥܢܦܘܗܝ ܝܕܪܘܢ ܘܥܦܪܝ ܫܡܝܐ 10
 ܘܡܢܗܝ ܝܬܝܢ ܟܠ-ܒܝܫܪܐ:

יִתְזֵה הַיּוֹת בְּחַזְוֵי רֵאשֵׁי עֵל-מִשְׁכְּבֵי וְאֵלוֹ עִיר וְקִדְיֵשׁ
 מִן-שְׁמַיָא 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 in my mind as I lay on my bed, and behold, an angelic watcher, a holy one, descended from heaven.

<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 kai hagios ap' ouranou katebē

ܘܩܪܐ ܒܚܝܠ ܘܟܢ ܐܡܪ ܓܘܕܝ ܐܝܠܢܐ ܘܩܨܘܘ ܥܢܦܘܗܝ ܐܬܪܘ
 ܥܦܝܗ ܘܒܕܪܘ ܐܢܒܝܗ ܗܢܕ ܫܝܘܬܐ ܡܢ-ܦܚܝܘܗܝ ܘܥܦܪܝܐ
 ܡܢ-ܥܢܦܘܗܝ:

יֵא קָרָא בְּחֵיל וְכֵן אָמַר גּוּדֵי אֵילָנָא וְקַחְצוּ עֵנְפוֹהֵי אֲתָרוּ
 עַפְיָהּ וּבְדַרוּ אַנְבִּיָּהּ הֲנַד חַיּוֹתָא מִן-פַּחַיּוֹהֵי וְעַפְרֵיָא
 מִן-עֵנְפוֹהֵי:

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 shouted out and spoke as follows: Chop 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 kai ektilate tous kladous autou kai

ektinaxate ta phylla autou kai diaskorporisate ton karpon autou; saleuthētōsan ta thēria hypokatōthen autou kai ta ornea apo tōn kladōn autou;

12 999 40949 732799 990 999
4x97h-90y 090h7 479w 69y 499 74 44x49 wh9y
:4094 9w09 396h

יבְּרַם עֵקֶר נְשָׁרְשׁוּחֵי בְּאֲרָעָא נְשִׁבְקוּ וּבְאַסּוּר דִּי-פְרִזְל
וּנְחַשׁ בְּדַתְאָא דִּי בְרָא וּבְטַל שְׁמֵיָא יִצְטַבַּע וְעַם-חַיּוֹתָא
חִלְקָהּ בְּעֵשֶׂב אֲרָעָא:

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

Dan4:15 Yet leave the stump with its roots in the ground, But with a band of iron and bronze around it In the new grass of the field; And let him be drenched with the dew of heaven, And let him share with the beasts in the grass of the earth.

<15> πλὴν τὴν φυὴν 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 μερὶς αὐτοῦ ἐν τῷ χόρτῳ τῆς γῆς.

15 plēn tēn phyēn tōn hrizōn autou en tē gē easate kai en desmō sidērō kai chalkō kai en tē chloē tē exō, kai en tē drosō tou ouranou koitasthēsetai, kai meta tōn thēriōn hē meris autou en tō chortō tēs gēs.

13 309w9 36 937x7 3y7h 996y 999w7 4w9y4-9y 3996
:73260 9y76h7 97940

יגְלַבְיָהּ מִן-אַנּוּשָׂא יִשְׁנֹן וּלְבַב חַיּוֹהּ 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 mind be changed from that of a man And let a beasts mind be given to him, And let seven periods of time 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, kai kardia thēriou dothēsetai autō, kai hepta kairoi allagēsontai ep' auton.

14 4x64w 97w749 9947y 479x7 97920 49979
xy699 4760 676w-74 477h 9y0497 74 4994-40
:3760 9797 97w94 679y 399x7 4977 74-9y6y 4w9y4

יֵד בְּגִזְרַת עִירִין פְּתַנְמָא וּמְאָמַר קַדְיִשִׁין נְשִׂא לְתָא
עַד-הַבְּרַת דִּי יִנְהַעוּן חַיּוֹתָא דִּי-שְׁלִיט עָלֶיהָ
בְּמַלְכוּת אַנּוּשָׂא וּלְמִן-דִּי יִצְבֵּא יִתְנַבֵּהּ וּנְשִׁפַּל

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 sentence is by the decree of the angelic watchers And the decision is a command of the holy ones, In order that the living may know That the Most High is ruler over the realm of mankind, And bestows it on whom He wishes And sets over it the lowliest of men.

<17> διὰ συγκρίματος ἰρ ὁ λόγος, καὶ ῥῆμα ἁγίων τὸ ἐπερώτημα, ἵνα γνῶσιν οἱ ζῶντες ὅτι κύριός ἐστιν ὁ ὑψιστος τῆς βασιλείας τῶν ἀνθρώπων, καὶ ᾧ ἐὰν δόξη, δώσει αὐτὴν καὶ ἐξουδένημα ἀνθρώπων ἀναστήσει ἐπ' αὐτήν.

17 dia sygkrimatos ir ho logos, kai hrēma hagiōn to eperōtēma, hina gnōsin hoi zōntes hoti kyrios estin ho huiistos tēs basileias tōn anthrōpōn, kai hō ean doxē, dōsei autēn kai exoudenēma anthrōpōn anastēsei ep' autēn.

אֲנָשִׁים יְקִים עַל־יְהוָה 15
 אֲנָשִׁים יְקִים עַל־יְהוָה אֲנָשִׁים יְקִים עַל־יְהוָה
 אֲנָשִׁים יְקִים עַל־יְהוָה אֲנָשִׁים יְקִים עַל־יְהוָה
 אֲנָשִׁים יְקִים עַל־יְהוָה אֲנָשִׁים יְקִים עַל־יְהוָה
 אֲנָשִׁים יְקִים עַל־יְהוָה אֲנָשִׁים יְקִים עַל־יְהוָה

טו דְּנָה חֶלְמָא חֲזִית אַנְה מְלָכָא
 נְבוּכַדְנֶצַּר וְאַנְתָּה בְּלִטְשָׁאצַּר פִּנְשָׂא אָמַר
 כָּל־קָבֵל דִּי כָּל־חַכְמֵי מְלְכוּתֵי לָא־יְכַלִּין פִּנְשָׂא
 לְהוֹדְעַתְנִי וְאַנְתָּה כְּהֵל דִּי רוּחַ־אַלְהִין קְדִישִׁין
 בְּךָ:

18. (4:15 in Aramaic) d'nah chel'ma' chazeyth 'anah mal'ka'n'bukad'netsar w'an'tah bel't'sha'tsar pish're' 'emar kal-qabel di kal-chakimey mal'kuthi la'-yak'lin pish'ra' l'hoda`uthani w'an'tah kahel di rucha'-elahin qadishin bak.

Dan4:18 This is the dream which I, King Nebuchadnezzar, have seen. Now you, Belteshazzar, tell me its interpretation, inasmuch as none of the wise men of my kingdom is able to make known to me the interpretation; but you are able, for a spirit of the holy elohim is in you.

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

18 touto to enypnion, ho eidon egō Nabouchodonosor ho basileus, kai sy, Baltasar, to sykrima eipon, hoti pantes hoi sophoi tēs basileias mou ou dynantai to sykrima autou dēlōsai moi, sy de, Daniēl, dynasai, hoti pneuma theou hagian en soi.

אֲנָה חֶלְמָא חֲזִית 16
 אֲנָה חֶלְמָא חֲזִית אֲנָה חֶלְמָא חֲזִית
 אֲנָה חֶלְמָא חֲזִית אֲנָה חֶלְמָא חֲזִית
 אֲנָה חֶלְמָא חֲזִית אֲנָה חֶלְמָא חֲזִית
 אֲנָה חֶלְמָא חֲזִית אֲנָה חֶלְמָא חֲזִית

טז אָדִין דָּנִיֵּאל דִּי-שְׁמֵהּ בִּלְטִשְׁאֲצָר אֲשֶׁתּוֹמַם כְּשָׂעָה חָדָה
 וְרַעֲיִנְהִי יְבַהֲלֶנָּה עֲנָה מְלָכָא וְאָמַר בִּלְטִשְׁאֲצָר חֲלָמָא
 וּפְשָׂרָא אֶל-יְבַהֲלֶךָ עֲנָה בִּלְטִשְׁאֲצָר וְאָמַר מָרְאִי
 חֲלָמָא לְשָׂנְאִיךָ וּפְשָׂרָהּ לְעַרְבִיךָ:

19. (4:16 in Aramaic) 'edayin danie'l di-sh'meh bel't'sha'tsar 'esh'tomam k'sha`ah chadah w'ra`yonohi y'bahaluneh `aneh mal'ka' w'amar bel't'sha'tsar chel'ma' uphish're' 'al-y'bahalak `aneh bel't'sha'tsar w'amar mar'i chel'ma' l'san'ayik uphish'reh l'arayik.

Dan4:19 Then Daniel, whose name is Belteshazzar, was appalled for a while as his thoughts alarmed him. The king responded and said, Belteshazzar, do not let the dream or its interpretation alarm you. Belteshazzar replied, My master, if only the dream applied to those who hate you and its interpretation to your adversaries!

<19> τότε Δανιηλ, οὐ τὸ ὄνομα Βαλτασαρ, ἀπηνεώθη ὡσεὶ ὥραν μίαν, καὶ οἱ διαλογισμοὶ αὐτοῦ συνετάρασσον αὐτόν. καὶ ἀπεκρίθη ὁ βασιλεὺς καὶ εἶπεν Βαλτασαρ, τὸ ἐνύπνιον καὶ ἡ σύγκρισις μὴ κατασπευσάτω σε. καὶ ἀπεκρίθη Βαλτασαρ καὶ εἶπεν Κύριε, τὸ ἐνύπνιον τοῖς μισοῦσίν σε καὶ ἡ σύγκρισις αὐτοῦ τοῖς ἐχθροῖς σου.

19 tote Daniēl, hou to onoma Baltasar, apēneōthē hōsei hōran mian, kai hoi dialogismoι autou synetarasson auton. kai apekrithē ho basileus kai eipen Baltasar, to enypnion kai hē sygkrisis mē kataspeusatō se. kai apekrithē Baltasar kai eipen Kyrie, to enypnion tois misousin se kai hē sygkrisis autou tois echthrouis sou.

כז אֵילָנָא דִּי חֲזִיתָ דִּי רְבָה וּתְקַבַּ וְרוּמָהּ יְמִטָא לְשָׁמַיָא
 וּחְזוּתָהּ לְכָל-אַרְעָא:

יז אֵילָנָא דִּי חֲזִיתָ דִּי רְבָה וּתְקַבַּ וְרוּמָהּ יְמִטָא לְשָׁמַיָא
 וּחְזוּתָהּ לְכָל-אַרְעָא:

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

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

<20> τὸ δένδρον, ὃ εἶδες, τὸ μεγαλυθὲν καὶ τὸ ἰσχυρόν, οὐ τὸ ὕψος ἔφθασεν εἰς τὸν οὐρανὸν καὶ τὸ κύτος αὐτοῦ εἰς πᾶσαν τὴν γῆν

20 to dendron, ho eides, to megalyntHEN kai to ischykos, hou to huuos ephthasen eis ton ouranon kai to kytos autou eis pasan tēn gēn

יח וְעַפְיָהּ שְׁפִיר וְאַנְבִּיָּהּ שְׁגִיָּא וּמְזוּן לְכָל-בְּיָהּ תַּחְתּוּהִי
 תְּדוּר חַיּוֹת בָּרָא וּבְעַנְפוּהִי יִשְׁכְּנָן צְפָרִי שְׁמַיָּא:

יח וְעַפְיָהּ שְׁפִיר וְאַנְבִּיָּהּ שְׁגִיָּא וּמְזוּן לְכָל-בְּיָהּ תַּחְתּוּהִי
 תְּדוּר חַיּוֹת בָּרָא וּבְעַנְפוּהִי יִשְׁכְּנָן צְפָרִי שְׁמַיָּא:

21. (4:18 in Aramaic) w'aph'yeh shapir w'in'beh sagi' umazon l'kola'-beh t'chothohit'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, under which the beasts of the field dwelt and in whose branches the birds of the sky 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, hypokatō autou katōkoun ta thēria ta agria kai en tois kladois autou kateskēnoun ta ornea tou ouranou,

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 :ܟܘܟܘܟܘܢ ܟܘܟܘܟܘܢ ܟܘܟܘܟܘܢ ܟܘܟܘܟܘܢ ܟܘܟܘܟܘܢ

יֵט אֲנַתְּהָ הוּא מַלְכָּא דִּי רְבִית וּתְקַפְתָּ וְרְבוּתָךְ רְבַת
 וּמַטָּת לְשִׁמְיָא וְשְׁלִטְנָךְ לְסוּף אַרְעָא:

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

Dan4:22 it is you, O king; for you have become great and grown strong, and your majesty has become great and reached to the sky 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 κυριαία σου εἰς τὰ πέρατα τῆς γῆς.

22 sy ei, basileu, hoti emegalynthēs kai ischysas kai hē megalōsynē sou emegalynthē kai ephthasen eis ton ouranon kai hē kyrieia sou eis ta perata tēs gēs.

ܘܕܝ ܩܘܕܝܫ ܟܘܟܘܟܘܢ-ܟܘܟܘܟܘܢ ܟܘܟܘܟܘܢ ܟܘܟܘܟܘܢ ܟܘܟܘܟܘܢ ܟܘܟܘܟܘܢ 20
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כּוּדִי חֲזָה מַלְכָּא עִיר וְקוּדִישׁ נַחַת מִן-שְׁמַיָּא וְאָמַר גְּדִי
 אִילָנָא וְחַבְלוּהִי בְרַם עֶקֶר וְשָׂרְשׁוּהִי בְּאַרְעָא שְׁבִקוּ
 וּבְאֶסוּר דִּי-פְרִזֵּל וּנְחַשׁ בְּדַתְאָא דִּי בְרָא וּבְטַל שְׁמַיָּא
 יִצְטַבַּע וְעַם-חַיּוֹת בְּרָא חֲלָקָה עַד דִּי-שְׁבַעַה עֶדְנִין
 יַחְלִפוּן עָלוּהִי:

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

Dan4:23 In that the king saw an angelic watcher, a holy one, descending from heaven 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 around it in the new grass of the field, and let him be drenched with the dew of heaven, and let him share with the beasts of the field until seven periods of time pass over him,

<23> καὶ ὅτι εἶδεν ὁ βασιλεὺς ἱρ καὶ ἅγιον καταβαίνοντα ἀπὸ τοῦ οὐρανοῦ, καὶ εἶπεν Ἐκτίλατε τὸ δένδρον καὶ διαφθείρατε αὐτό, πλὴν τὴν φυὴν τῶν ριζῶν αὐτοῦ ἐάσατε ἐν τῇ γῆ 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 hagion katabainonta apo tou ouranou, kai eipen Ektilate to dendron kai diaphtheirate auto, plēn tēn phyēn tōn hrizōn autou easate en tē gē kai en desmō sidērō kai chalkō kai en tē chloē tē exō, kai en tē drosō tou ouranou aulisthēsetai, kai meta thēriōn agriōn hē meris autou, heōs hou hepta kairoi alloiōthōsin ep’ auton,

כא דנא פישרא מלכא וגזרת עליא היא די מטת על-מראי מלכא: 21

כא דנא פישרא 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 ἔφθασεν ἐπὶ τὸν κύριόν μου τὸν βασιλέα,

24 touto hē sygkrisis autou, basileu, kai sygkrima huuistou estin, ho ephthasen epi ton kyrion mou ton basilea,

כב וליך טרדין מן-אנשא ועם-חיות בר א להנה מדרך ועש בא כתורין לך יטעמין ומטל שמיא לך מצבעין ושבעה עדנין יחלפון עליך עד די-תנבע די-שליט עליא במלכות אנשא ולמן-די יצבא

כב וליך טרדין מן-אנשא ועם-חיות בר א להנה מדרך ועש בא כתורין לך יטעמין ומטל שמיא לך מצבעין ושבעה עדנין יחלפון עליך עד די-תנבע די-שליט עליא במלכות אנשא ולמן-די יצבא רתנבה:

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 that you be driven away from mankind and your dwelling place be with the beasts of the field, and you be given grass to eat like cattle and be drenched with the dew of heaven; and seven periods of time will pass over you, until you recognize that the Most High is ruler over the realm of mankind and bestows it on whomever He wishes.

<25> καὶ σὲ ἐκδιώξουσιν ἀπὸ τῶν ἀνθρώπων, καὶ μετὰ θηρίων ἀγρίων ἔσται ἡ κατοικία σου, καὶ χόρτον ὡς βούην ψωμιούσιν σε, καὶ ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ αὐλισθήσῃ, καὶ ἑπτὰ καιροὶ ἀλλαγῆσονται ἐπὶ σέ, ἕως οὗ γνῶς ὅτι κυριεύει ὁ ὑψιστος τῆς βασιλείας τῶν ἀνθρώπων, καὶ ᾧ ἂν δόξη, δώσει αὐτήν.

25 kai se ekdiōxousin apo tōn anthrōpōn, kai meta thēriōn agriōn estai hē katoikia sou, kai chorton hōs bouēn psōmiousin se, kai apo tēs drosou tou ouranou aulisthēsē, kai hepta kairoi allagēsontai epi se, heōs hou gnōs hoti kyrieuei ho huuistos tēs basileias tōn anthrōpōn, kai hō an doxē, dōsei autēn.

ⲡⲥⲪⲚⲱⲛ ⲕⲁⲓ ⲗⲉ ⲉⲕⲃⲓⲟⲩⲱⲥⲓⲛ ⲁⲓⲡⲟ ⲧⲱⲛ ⲁⲛⲧⲣⲟⲡⲟⲛ, ⲕⲁⲓ ⲙⲉⲧⲁ ⲧⲏⲣⲓⲟⲛ ⲁⲓⲅⲣⲓⲟⲛ ⲉⲥⲧⲁⲓ ⲏⲉ ⲕⲁⲧⲟⲓⲕⲓⲁ ⲥⲟⲩ, ⲕⲁⲓ ⲕⲟⲣⲧⲟⲛ ⲏⲟⲥ ⲃⲟⲩⲱⲛ ⲡⲥⲱⲙⲓⲟⲩⲥⲓⲛ ⲥⲉ, ⲕⲁⲓ ⲁⲓⲡⲟ ⲧⲉⲥ ⲃⲣⲟⲥⲟⲩ ⲧⲟⲩ ⲟⲩⲣⲁⲛⲟⲩ ⲁⲩⲗⲓⲥⲧⲏⲥⲏⲩ, ⲕⲁⲓ ⲏⲉⲡⲧⲁ ⲕⲁⲓⲣⲟⲓ ⲁⲗⲗⲁⲓⲅⲏⲥⲟⲛⲧⲁⲓ ⲉⲓⲡⲓ ⲥⲉ, ⲏⲉⲟⲥ ⲏⲟⲩ ⲓⲛⲟⲥ ⲏⲟⲩ ⲕⲩⲣⲓⲉⲩⲱⲓ ⲏⲟⲩ ⲁⲛⲧⲣⲟⲡⲟⲛ, ⲕⲁⲓ ⲏⲟⲩ ⲁⲛ ⲃⲟⲭⲉ, ⲃⲟⲥⲓ ⲁⲩⲧⲏⲛ.

כגודי אמרו למשבב עקר שרשוהי די אילנא מלכותך
לך קנמה מן-די תנדיע די שלטן שמיא:

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

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

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

26 kai hoti eipan Easate tēn phyēn tōn hrizōn tou dendrou, hē basileia sou soi menei, aph' hēs an gnōs tēn exousian tēn ouranion.

ⲡⲁⲓ ⲕⲁⲓ ⲏⲟⲩ ⲉⲓⲡⲁⲛ Ⲏⲉⲁⲥⲁⲧⲉ ⲧⲏⲛ ⲡⲏⲥⲏⲩ ⲧⲟⲩ ⲃⲉⲛⲃⲣⲟⲥⲟⲩ, ⲏⲉ ⲃⲁⲥⲓⲗⲓⲁ ⲥⲟⲩ ⲥⲟⲓ ⲙⲉⲛⲉⲓ, ⲁⲓⲡⲓ ⲏⲉⲥ ⲁⲛ ⲓⲛⲟⲥ ⲏⲟⲩ ⲉⲕⲃⲟⲩⲱⲥⲓⲛ ⲧⲏⲛ ⲟⲩⲣⲁⲛⲓⲟⲛ.

כד להן מלכא מלכי ישר עליך וחטריך

בצדקה פרק ועויתך במחן ענין הן תהוא ארכה
לשלותך:

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 away now from your sins by doing righteousness and from your iniquities by showing mercy to the poor, in case there may be a prolonging of your prosperity.

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

27 dia touto, basileu, hē boulē mou aresatō soi, kai tas hamartias sou en eleēmosynais lytrōsai kai tas adikias sou en oiktirmois penētōn; isōs estai makrothymos tois paraptōmasin sou ho theos. --

ⲕⲁⲓ ⲕⲟⲗⲁ ⲙⲓⲧⲁ ⲁⲗ ⲛⲓⲃⲕⲁⲃⲏⲥⲁⲣ ⲙⲁⲗⲕⲁⲓ

כח כלא מטא על-נבוכדנצר מלכא: פ

28. (4:25 in Aramaic) kola' m'ta' `al-n'bukad'netsar mal'ka'.

Dan4:28 All this happened to Nebuchadnezzar the king.

כַּדְּאַמּוֹן לְךָ וְיִמְן־אַנְשָׁא לְךָ טְרַדִּין וְעַם־חַיִּות בְּרֵא מְדוֹרְךָ עֲשִׂבָּא
 כַּתּוֹרִין לְךָ יְטַעְמוּן וְשִׁבְעָה עֶדְנִין יַחְלִפוּן עֲלֶיךָ
 עַד דִּי־תַנְּבָע דִּי־שְׁלִיט עֲלִיא בְּמַלְכוּת אֲנַשָּׁא
 וְלִמְן־דִּי יֵצֵבָא יִתְנַבֵּה:

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

Dan4:32 and you will be driven away from mankind, and your dwelling place will be with the beasts of the field. You will be given grass to eat like cattle, and seven periods of time will pass over you until you recognize that the Most High is ruler over the realm of mankind and bestows it on whomever He wishes.

32 και απο των ανθρωπων σε εκδιωξουσιν, και μετα θηριων αγριων η κατοικια σου, και χορτον ως βοϋν ψωμιούσιν σε, και επτά καιροί αλλαγήσονται ἐπί σε, ἕως ου γνωσ ὅτι κυριεύει ὁ ὑψιστος τῆς βασιλείας των ανθρωπων, και ὅ ἐάν δόξη, δώσει αὐτήν.

32 kai apo tōn anthrōpōn se ekdiōxousin, kai meta thēriōn agriōn hē katoikia sou, kai chorton hōs bou psōmiousin se, kai hepta kairoi allagēsontai epi se, heōs hou gnōs hoti kyrieuei ho huiustos tēs basileias tōn anthrōpōn, kai hō ean doxē, dōsei autēn.

כַּדְּאַמּוֹן לְךָ וְיִמְן־אַנְשָׁא לְךָ טְרַדִּין וְעַם־חַיִּות בְּרֵא מְדוֹרְךָ עֲשִׂבָּא
 כַּתּוֹרִין לְךָ יְטַעְמוּן וְשִׁבְעָה עֶדְנִין יַחְלִפוּן עֲלֶיךָ
 עַד דִּי־תַנְּבָע דִּי־שְׁלִיט עֲלִיא בְּמַלְכוּת אֲנַשָּׁא
 וְלִמְן־דִּי יֵצֵבָא יִתְנַבֵּה:

לְבַּה־שְׁעָתָא מִלְּתָא סָפַת עַל־נְבוּכַדְנֶצַּר וְיִמְן־אַנְשָׁא טְרַדִּין
 וְעֲשִׂבָּא כַּתּוֹרִין יֵאָכַל וְיַטֵּל שְׂמֵיָא וְשִׁמְיָא יֵצְטַבַּע עַד דִּי
 שְׁעָרָהּ כְּנִשְׁרִין רַבָּה וְטִפְרוּהִי כְּצְפָרִין:

33. (4:30 in Aramaic) bah-sha`atha' mil'tha' saphath `al-n'bukad'netsar 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 Immediately the word concerning Nebuchad-nezzar was fulfilled; and he was driven away from mankind and began eating grass like cattle, and his body was drenched with the dew of heaven until his hair had grown like eagles feathers and his nails like birds claws.

33 αυτη τη ωρα ο λογος συνετελεσθη ἐπι Ναβουχοδονοσορ, και απο των ανθρωπων ἐξεδιωχθη και χορτον ως βοϋς ἤσθιεν, και απο τῆς δρόσου τοῦ οὐρανοῦ τὸ σῶμα αὐτοῦ ἐβάφη, ἕως ου αἱ τρίχες αὐτοῦ ὡς λεόντων ἐμεγαλύνθησαν και οἱ ὄνυχες αὐτοῦ ὡς ὀρνέων.

33 autē tē hōrā ho logos synetelesthē epi Nabouchodonosor, kai apo tōn anthrōpōn exediōchthē kai chorton hōs bous ēsthien, kai apo tēs drosou tou ouranou to sōma autou ebaphē, heōs hou hai triches autou hōs leontōn emegalynthēsan kai hoi onyches autou hōs orneōn.

כַּדְּאַמּוֹן לְךָ וְיִמְן־אַנְשָׁא לְךָ טְרַדִּין וְעַם־חַיִּות בְּרֵא מְדוֹרְךָ עֲשִׂבָּא
 כַּתּוֹרִין לְךָ יְטַעְמוּן וְשִׁבְעָה עֶדְנִין יַחְלִפוּן עֲלֶיךָ
 עַד דִּי־תַנְּבָע דִּי־שְׁלִיט עֲלִיא בְּמַלְכוּת אֲנַשָּׁא
 וְלִמְן־דִּי יֵצֵבָא יִתְנַבֵּה:

כְּחַפְזֵי אֶשְׁרָף אֶת־עֵינַי וְאֶת־פְּתוּחַי אֶת־כְּבוֹד־יְיָ וְאֶת־אֵלֹהֵי אֲבוֹתַי
 וְאֶת־אֵלֹהֵי מְלָכֵי כַּדְּרַסְיָא וְאֶת־אֵלֹהֵי בְּרִיתֵי כַּדְּרַסְיָא וְאֶת־אֵלֹהֵי
 לַאֲוַיִּתְּיָא וְלַקְצָת יוֹמֵיהָ אֲנִי נְבוּכַדְנֶצַּר עֵינַי לְשָׁמַיָא נְטִילַת
 וּמְנַדְעֵי עָלַי יְתוּב וּלְעֶלְיָא בְּרִכְתּוֹ וּלְחֵי עֶלְמָא
 שְׁבַחַת וְהִדְרַת דִּי שְׁלִטְנָה שְׁלִטְן עָלַם וּמְלֻכּוּתָהּ עַם־דְּרָר
 וְדָרַר׃

34. (4:31 in Aramaic) w'liq'tsath yomayah 'anah n'bukad'netsar `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 that period, I, Nebuchadnezzar, raised my eyes toward heaven and my reason 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 ὀφθαλμοὺς μου εἰς τὸν οὐρανὸν ἀνέλαβον, καὶ αἱ φρένες μου ἐπ' ἐμέ ἐπεστράφησαν, καὶ τῷ ὑψίστῳ εὐλόγησα καὶ τῷ ζῶντι εἰς τὸν αἰῶνα ἤνεσα καὶ ἐδόξασα, ὅτι ἡ ἐξουσία αὐτοῦ ἐξουσία αἰῶνιος καὶ ἡ βασιλεία αὐτοῦ εἰς γενεὰν καὶ γενεάν,

34 kai meta to telos ton hēmerōn egō Nabouchodonosor tous ophthalmous mou eis ton ouranon anelabon, kai hai phrenes mou ep' eme epestraphēsan, kai tō huiustō eulogēsa kai tō zōnti eis ton aiōna ēnesa kai edoxasa, hoti hē exousia autou exousia aiōnios kai hē basileia autou eis genean kai genean,

לְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא
 וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא
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 וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא

לְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא
 וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא
 וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא

35. (4:32 in Aramaic) w'kal-da'arey 'ar`a' k'lah chashibin uk'mits'b'yehe `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 heaven And among the inhabitants of earth; And no one can ward off 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 ὅς ἀντιποιήσεται τῇ χειρὶ αὐτοῦ καὶ ἐρεῖ αὐτῷ τί ἐποίησας;

35 kai pantes hoi katoikountes tēn gēn hōs ouden elogisthēsan, kai kata to thelēma autou poiei en tē dynamei tou ouranou kai en tē katoikiā tēs gēs, kai ouk estin hos antipoiēsetai tē cheiri autou kai erei autō Ti epoiēsas?

וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא
 וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא וְכַדְרָסָא

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לג בהזמנא מנדעאי יתוב עלי וליקר מלכותי הדרי וזוי
יתוב עלי ולי הדברי ורבבני יבעון ועל מלכותי
דתקנת ורבו יתירה הוספת לי:

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 began seeking me out; so I was reestablished in my sovereignty, and surpassing greatness was added to me.

<36> αὐτῷ τῷ καιρῷ αἱ φρένες μου ἐπεστράφησαν ἐπ' ἐμέ, καὶ εἰς τὴν τιμὴν τῆς βασιλείας μου ἦλθον, καὶ ἡ μορφή μου ἐπέστρεψεν ἐπ' ἐμέ, καὶ οἱ τύραννοί μου καὶ οἱ μεγιστᾶνές μου ἐζήτουν με, καὶ ἐπὶ τὴν βασιλείαν μου ἐκραταιώθην, καὶ μεγαλωσύνη περισσοτέρα προσετέθη μοι.

36 autō tō kairō hai phrenes mou epestraphēsan ep' eme, kai eis tēn timēn tēs basileias mou ēlthon, kai hē morphē mou epestrepsen ep' eme, kai hoi tyrannoi mou kai hoi megistanes mou ezētoun me, kai epi tēn basileian mou ekrataiōthēn, kai megalōsynē perissotera prosetethē moi.

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לד כען אנא נבוכדנצר משבח ומרומים ומהדר למלך
שמיא די כל מעבדוהי קשט וארחתה דין ודי מהלכין
בגוה יכל להשפלה: פ

37. (4:34 in Aramaic) k`an 'anah n'bukad'netsar 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, Nebuchadnezzar, praise, exalt and honor the King of heaven, 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 αἰνώ καὶ ὑπερυψῶ καὶ δοξάζω τὸν βασιλέα τοῦ οὐρανοῦ, ὅτι πάντα τὰ ἔργα αὐτοῦ ἀληθινὰ καὶ αἱ τρίβοι αὐτοῦ κρίσις, καὶ πάντας τοὺς πορευομένους ἐν ὑπερηφανία δύναται ταπεινῶσαι.

37 nyn oun egō Nabouchodonosor ainō kai hyperuyō kai doxazō ton basilea tou ouranou, hoti panta ta erga autou alēthina kai hai triboi autou krisis, kai pantas tous poreuomenous en hyperēphaniā dynatai tapeinōsai.

Chapter 5

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

764 23279996 99 746 490 476 94469 Dan5:1
:3xw 4974 476 6996

א בִּלְשַׁצַּר מֶלֶךְ אָבָד לְחֵם רַב לְרַב־בְּנוֹהֵי אֶלֶף
וּלְקַבֵּל אֶלְפָּא חֲמָרָא שְׂתָהּ:

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

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

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

1 Baltasar ho basileus epoiēsen deipnon mega tois megistasin autou chiliois, kai katenanti tōn chiliōn ho oinos. kai pinōn

4934 2747 32x23 4974 7009 974 94469 2
24 47633-77 23274 9446979 9773 24 47672
3x67w 232799992 476 7239 72xw22 76w2929
:3xw672

ב בִּלְשַׁצַּר אָמַר בְּטַעַם חֲמָרָא לְהִיתָיָה לְמַאֲנֵי דְהַבָּא
וְכִסְפָּא דִּי הִנְפִיק נְבוּכַדְנֶצַּר אָבוּהֵי מִן־הַיְכָלָא דִּי
בִּירֻשָׁלַם וַיִּשְׁתּוֹן בְּהוֹן מֶלֶךְ אֶלֶף וְרַב־בְּנוֹהֵי שְׂגֻלָתָהּ
וּלְחֲנָתָהּ:

2. bel'sha'tsar '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 birush'lem w'yish'ton b'hon mal'ka' w'rab'r'banohi sheg'latheh ul'chenatheh.

Dan5:2 When Belshazzar tasted the wine, he gave orders to bring the gold and silver vessels which Nebuchadnezzar his father had taken out of the temple which was in Yerushalayim, so that the king and his nobles, his wives and his concubines might drink from them.

<2> Βαλτασαρ εἶπεν ἐν τῇ γεύσει τοῦ οἴνου τοῦ ἐνεγκεῖν τὰ σκεύη τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ, ἃ ἐξήνεγκεν Ναβουχοδονοσορ ὁ πατὴρ αὐτοῦ ἐκ τοῦ ναοῦ τοῦ ἐν Ἱερουσαλημ, καὶ πιέτωσαν ἐν αὐτοῖς ὁ βασιλεὺς καὶ οἱ μεγιστᾶνες αὐτοῦ καὶ αἱ παλλακαὶ αὐτοῦ καὶ αἱ παράκοιτοι αὐτοῦ.

2 Baltasar eipen en tē geusei tou oinou tou enegkein ta skeuē ta chrysa kai ta argyra, ha exēnegken Nabouchodonosor ho patēr autou ek tou naou tou en Ierusalēm, kai pietōsan en autois ho basileus kai hoi megistanes autou kai hai pallakai autou kai hai parakoitoi autou.

47633-77 29773 24 4934 2747 22x23 72449 3
476 7239 22xw42 76w2929 24 4764 x29-24
:3xw672 3x67w 232799992

ג בְּאֲחֵין הִיתָיו מְאֲנֵי דְהַבָּא דִּי הִנְפִיקוּ מִן־הַיְכָלָא דִּי־בֵית

אֶלֶּהָא דִּי בִירוּשָׁלַם וְאִשְׁתֵּירוּ בְּהוֹן מִלְכָא וְרַב־בְּנוֹהֵי
שִׁגְלָתָהּ וּלְחַנְתָּהּ:

3. be'dayin hay'thiu ma'ney dahaba' di han'piqu min-heyk'la' di-beyth 'Elahe' di birush'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, the house of the El which was in Yerushalayim; 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 Ἱερουσαλὴμ, καὶ ἔπινον ἐν αὐτοῖς ὁ βασιλεὺς καὶ οἱ μεγιστᾶνες αὐτοῦ καὶ αἱ παλλακαὶ αὐτοῦ καὶ αἱ παράκοιτοι αὐτοῦ.

3 kai ēnechthēsan ta skeuē ta chrysa kai ta argyra, ha exēnegken ek tou naou tou theou tou en Ierousalēm, kai epinon en autois ho basileus kai hoi megistanes autou kai hai pallakai autou kai hai parakoitoi autou;

כַּוְהַי כַּרְפָּיז כַּסָּא זַאֲלָא יַחְדָּו כַּרְפָּיז יַזְכְּרוּ
:כַּרְפָּיז כּוֹכַב כַּלְעָר
דִּי אִשְׁתֵּירוּ חֲמָרָא וְשִׁבְחוּ לְאֵלֵהֵי דִּיהָבָא וְכִסְפָּא נְחָשָׁא
פְּרִזְלָא אַעֲא וְאַבְנָא:

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

Dan5:4 They drank the wine and praised the El 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 kai argyrous kai chalkous kai sidērous kai xylinous kai lithinous.

לְעֵבֶל יְגַחְיָא וְיָכַח-אַבְנֵי זַאֲלָא יַחְדָּו יַזְכְּרוּ אֶת-אֱלֹהֵי-הָאֵשׁ
כַּרְפָּיז כַּסָּא זַאֲלָא יַחְדָּו יַזְכְּרוּ אֶת-אֱלֹהֵי-הָאֵשׁ
:אֶת-אֱלֹהֵי-הָאֵשׁ אֶת-אֱלֹהֵי-הָאֵשׁ
הַבְּהִישְׁעָתָהּ נִפְקוּ אֶצְבָּעַן דִּי יַד-אֲנָשׁ וְכָתְבַן
לְקַבֵּל נְבִרְשֵׁתָא עַל-גִּירָא דִּי-כָתַל הֵיכְלָא דִּי מִלְכָּא
וּמִלְכָּא חָזָה פִּסְ יָדָהּ דִּי כָתְבָהּ:

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 Suddenly the fingers of a mans hand emerged and began writing opposite the lampstand on the plaster of the wall of the king's palace, and the king saw the back of the hand that did the writing.

⟨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 εἶθεῶρει τοὺς ἀστραγάλους τῆς χειρὸς τῆς γραφούσης.

5 en autē tē hōrā exēlthon daktyloi cheiros anthrōpou kai egraphon katenanti tēs lampados epi to koniama tou toichou tou oikou tou basileōs, kai ho basileus etheōrei tous astragalous tēs cheiros tēs graphousēs.

כָּדָרָא מְלִכָא זִיּוּהִי וְרַעֲיוֹנָהּ יְבַהֲלוּנָהּ וְקִטְרֵי
חֲרָצִיהָ מִשְׁתָּרִין וְאַרְכְּבָתֶיהָ הִיא 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 face grew pale and his thoughts alarmed him, and his hip joints went slack and his knees began knocking together.

<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 ēlloiōthē, kai hoi dialogismoi autou synetarasson auton, kai hoi syndesmoi tēs osphuos autou dieluonto, kai ta gonata autou synekrotounto.

זָקָרָא מְלִכָא בְּחִיל לְהַעֲלָה לְאַשְׁפִּיא כְּשִׁדְיָא
וְגִזְרֵיא עָנָה מְלִכָא וְאָמַר לְחַכְיִמִּי בְּבֵל דִּי כָל-אַנְשֵׁ
דִּי-יִקְרָה כְּתָבָה דְּנָה וּפְשָׁרָהּ יְחִוּנְנִי אֲרִגְוָנָא וְלִבְשׁ
וְחַמוֹנְכָא דִּי-דַהֲבָא עַל-צְוָאֲרָהּ וְתַלְתֵּי
בְּמַלְכוּתָא יִשְׁלַט׃ ס

7. qare' mal'ka' b'chayil l'he`alah l'ash'phaya' kas'daye' w'gaz'raya' `aneh mal'ka' w'amar l'chakimey babel di kal'-enash di-yiq'reh k'thabah d'nah uphish'reh y'chaurani '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, the Chaldeans and the diviners. The king spoke and said to the wise men of Babylon, Any man who can read this inscription and explain its interpretation to me shall be clothed with purple and have a necklace of gold around his neck, and have authority as third ruler 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 eisagein magous, Chaldaious, gazarēnous kai eipen tois sophois Babylōnos Hos an anagnō tēn graphēn tautēn kai tēn sygkrisin gnōrisē moi, porphyran

endysetai, kai ho maniakēs ho chrysous epi ton trachēlon autou, kai tritos en tē basileiā mou arxei.

כגחג חכלכח-ככח ככחכ חכחכח חכ חככככ חככככ 8
:ככחככ חכככככ ככככככ ככככככ ככככככ

ח אָדִין עָלְיִין כּוֹל חַכִּימֵי מַלְכָּא וְלֹא-כָּהֲלִין
כְּתָבָא לְמַקְרָא וּבִשְׂרָא 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 kings wise men came in, but they could not read the inscription 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 tēn graphēn anagnōnai oude tēn sygkrisin gnōrisai tō basilei.

חכחכ חכככככככ חכככככככ חכככככככ חכככככככ חכככככככ 9
:חכככככככ חכככככככ חכככככככ חכככככככ

ט אָדִין מַלְכָּא בִלְשַׁאצָּר שְׂגִיא מִתְבָּהֵל וְזִיוָהִי שְׁנִין עֲלוּהִי
וְרַבְרְבָנוּהִי מִשְׁתַּבְּשִׁין:

9. 'edayin mal'ka' bel'sha'tsar sagi' mith'bahal w'ziuohi shanayin `alohi w'rab'r'banohi mish'tab'shin.

Dan5:9 Then King Belshazzar was greatly alarmed, his face grew even paler, and his nobles were perplexed.

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

9 kai ho basileus Baltasar poly etarachthē, kai hē morphē autou ēlloiōthē ep' autō, kai hoi megistanes autou synetarassonto.

חכככככככ חכככככככ חכככככככ חכככככככ חכככככככ 10
חכככככככ חכככככככ חכככככככ חכככככככ חכככככככ
:חכככככככ-חכככככככ חכככככככ חכככככככ חכככככככ-חכככככככ

י מַלְכָּתָא לְקַבֵּל מִלֵּי מַלְכָּא וְרַבְרְבָנוּהִי לְבֵית מִשְׁתָּא
עָלְתָת עָנַת מַלְכָּתָא וְאַמְרַת מַלְכָּא לְעֵלְמִין חַיִּי
אַל-יִבְהַלִּיךְ רַעֲיוֹנְךָ וְזִיוִיךָ 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'ziuayak `al-yish'tano.

Dan5:10 The queen entered the banquet hall because of the words of the king and his nobles; the queen spoke and said, O king, live forever! Do not let your thoughts alarm you or your face be pale.

<10> καὶ εἰσηλθεν ἡ βασίλισσα εἰς τὸν οἶκον τοῦ πότου καὶ εἶπεν Βασιλεῦ, εἰς τοὺς αἰῶνας ζήθι· μὴ ταρассέτωσάν σε οἱ διαλογισμοί σου, καὶ ἡ μορφὴ σου μὴ ἀλλοιούσθω·

10 kai eisēlthen hē basilissa eis ton oikon tou potou kai eipen Basileu, eis tous aiōnas zēthi; mē tarassetōsan se hoi dialogismoι sou, kai hē morphē sou mē alloiousthō;

אָס יִפְתָּח לִּי אֱלֹהִים וְיִפְתָּח לִּי אֱלֹהִים וְיִפְתָּח לִּי אֱלֹהִים 11
יִפְתָּח לִּי אֱלֹהִים וְיִפְתָּח לִּי אֱלֹהִים וְיִפְתָּח לִּי אֱלֹהִים
יִפְתָּח לִּי אֱלֹהִים וְיִפְתָּח לִּי אֱלֹהִים וְיִפְתָּח לִּי אֱלֹהִים
:אֱלֹהִים יִפְתָּח לִּי אֱלֹהִים וְיִפְתָּח לִּי אֱלֹהִים

יֵאֱמָר אֲבֹתַי גְּבַר בְּמַלְכוּתְךָ דִּי רִיחַ אֱלֹהִין קִדְּשִׁין בְּיָמֵי
אָבוֹךָ נְהִירוֹ וְשִׁכְלָתְנֹו וְחַכְמָה בְּחַכְמַת-אֱלֹהִין הַשְּׁתַכְחַת
בְּיָהּ וּמְלָכָא נְבִכְדִּנְצָר אָבוֹךָ רַב חַרְטֻמִּין אֲשַׁפֵּין כְּשִׁדְּאִין
גְּזָרִין הִקְיָמָה אָבוֹךָ מְלָכָא:

11. 'ithay g'bar b'mal'kuthak di rucha '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'netsar '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, illumination, insight and wisdom like the wisdom of the elohim were found in him. And King Nebuchadnezzar, your father, your father the king, appointed him chief of the magicians, conjurers, Chaldeans and diviners.

<11> ἔστιν ἀνὴρ ἐν τῇ βασιλείᾳ σου, ἐν ᾧ πνεῦμα θεοῦ, καὶ ἐν ταῖς ἡμέραις τοῦ πατρός σου γρηγόρησις καὶ σύνεσις εὐρέθη ἐν αὐτῷ, καὶ ὁ βασιλεὺς Ναβουχοδονοσορ ὁ πατήρ σου ἄρχοντα ἐπαοιδῶν, μάγων, Χαλδαίων, γαζαρηνῶν κατέστησεν αὐτόν,

11 estin anēr en tē basileiā sou, en hō pneuma theou, kai en tais hēmerais tou patros sou grēgorēsis kai synesis heurethē en autō, kai ho basileus Nabouchodonosor ho patēr sou archonta epaoidōn, magōn, Chaldaiōn, gazarēnōn katestēsen auton,

יִפְתָּח לִּי אֱלֹהִים וְיִפְתָּח לִּי אֱלֹהִים וְיִפְתָּח לִּי אֱלֹהִים 12
לִּפְתָּח לִּי אֱלֹהִים וְיִפְתָּח לִּי אֱלֹהִים וְיִפְתָּח לִּי אֱלֹהִים
יִפְתָּח לִּי אֱלֹהִים וְיִפְתָּח לִּי אֱלֹהִים וְיִפְתָּח לִּי אֱלֹהִים
:אֱלֹהִים יִפְתָּח לִּי אֱלֹהִים וְיִפְתָּח לִּי אֱלֹהִים

יֵבֶכְל-קָבֵל דִּי רִיחַ יִתִּירָה וּמְנַדֵּעַ וְשִׁכְלָתְנֹו מְפַשֵּׁר חֶלְמִין
וְאַחֲרָיִת אַחֲרֵיהֶן וּמְשַׁרְאָא קְטָרִין הַשְּׁתַכְחַת בְּיָהּ בְּדַנְיָאֵל
דִּי-מְלָכָא שָׁם-שְׁמָהּ בְּלִטְשַׁאצָּר כְּעֵן דְּנִיָּאֵל יִתְקַרֵּי
וּבְשִׁרָה יִהְיֶה: פ

12. kal-qabel di rucha yatirah uman'da` w'sak'l'thanu m'phashar chel'min wa'achawayath 'achidan um'share' qit'rin hish't'kachath beh b'danie'l di-mal'ka' sam-sh'meh bel't'sha'tsar k'an danie'l 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 Daniel, whom the king named Belteshazzar. Let Daniel now be summoned and he will declare the interpretation.

<12> ὅτι πνεῦμα περισσὸν ἐν αὐτῷ καὶ φρόνησις καὶ σύνεσις, συγκρίνων ἐνύπνια καὶ ἀναγγέλλων κρατούμενα καὶ λύων συνδέσμους, Δανιηλ καὶ ὁ βασιλεὺς ἐπέθηκεν αὐτῷ ὄνομα Βαλτασαρ· νῦν οὖν κληθήτω, καὶ τὴν σύγκρισιν αὐτοῦ ἀναγγελεῖ σοι.

12 hoti pneuma perisson en autō kai phronēsis kai synesis, sygkrinōn enypnia kai anaggellōn kratoumena kai lyōn syndesmous, Daniēl kai ho basileus epethēken autō onoma Baltasar; nyn oun klēthētō, kai tēn sygkrisin autou anaggelei soi.

13
 13
 13
 13

יבֹּא־בְיָמַי הַדְּנִיָּאֵל הָעֵל קְדָם מַלְכָּא עֲנֵה מַלְכָּא וְאָמַר
 לְדְנִיָּאֵל אֲנַתְהָּ-הוּא דְנִיָּאֵל דִּי-מִן-בְּנֵי גְלוּתָא דִּי
 יְהוּדָא דִּי הֵי תֵּי הַיָּתִי מַלְכָּא אֲבִי מִן-יְהוּדָא:

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

Dan5:13 Then Daniel was brought in before the king. The king spoke and said to Daniel, Are you that Daniel who is one of the exiles from **Yahudah**, whom my father the king brought from **Yahudah**?

<13> τότε Δανιηλ εἰσήχθη ἐνώπιον τοῦ βασιλέως, καὶ εἶπεν ὁ βασιλεὺς τῷ Δανιηλ Σὺ εἶ Δανιηλ ὁ ἀπὸ τῶν υἱῶν τῆς αἰχμαλωσίας τῆς Ἰουδαίας, ἧς ἤγαγεν ὁ βασιλεὺς ὁ πατήρ μου;
 13 tote Daniēl eisēchthē enōpion tou basileōs, kai eipen ho basileus tō Daniēl Sy ei Daniēl ho apo tōn huiōn tēs aichmalōsias tēs Ioudaias, hēs ēgagen ho basileus ho patēr mou?

14
 14
 14
 14

יְדַוְשְׁמַעְתָּ עָלַיָּךְ דִּי רִיחַ אֲלֵהֶיךָ בָּךְ וְנִהְיֶה
 וְשָׂכַלְתָּנוּ וְחֻכְמָה יִתִּירָה הַשְּׂתַכְחַת בָּךְ:

14. w'shim`eth `alayik di ruha '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 that illumination, insight and extraordinary wisdom have been found in you.

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

14 ēkousa peri sou hoti pneuma theou en soi, kai grēgorēsis kai synesis kai sophia perissē heurethē en soi.

15
 15
 15
 15

טו וְכַעַן הֵעֵלּוּ קִדְמִי חַכְמֵיָא אֲשַׁפְּיָא דִּי-כְתָבָה דְנָה
 יְקָרוֹן וּפְשָׁרָהּ לְהוֹדְעַתְנִי וְלֹא-כְהֻלִּין פְּשָׁר-מְלָתָא
 לְהַחְזִיגָהּ:

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

Dan5:15 Just 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 could not declare the interpretation of the message.

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

15 kai nyn eisēlthon enōpion mou hoi sophoi, magoi, gazarēnoi, hina tēn graphēn tautēn anagnōsin kai tēn sygkrisin autēs gnōrīsōsin moi, kai ouk ēdynēthēsan anaggeilai moi.

יָבֹא֩ אֲנִי֙ וְהָיָה֙ אֲנִי֙ מְלֻבָּשׁ֙ בְּצִבְצִיב֙ וְהָיָה֙ אֲנִי֙ מְלֻבָּשׁ֙ בְּצִבְצִיב֙
 וְהָיָה֙ אֲנִי֙ מְלֻבָּשׁ֙ בְּצִבְצִיב֙ וְהָיָה֙ אֲנִי֙ מְלֻבָּשׁ֙ בְּצִבְצִיב֙
 וְהָיָה֙ אֲנִי֙ מְלֻבָּשׁ֙ בְּצִבְצִיב֙ וְהָיָה֙ אֲנִי֙ מְלֻבָּשׁ֙ בְּצִבְצִיב֙
 וְהָיָה֙ אֲנִי֙ מְלֻבָּשׁ֙ בְּצִבְצִיב֙ וְהָיָה֙ אֲנִי֙ מְלֻבָּשׁ֙ בְּצִבְצִיב֙
 וְהָיָה֙ אֲנִי֙ מְלֻבָּשׁ֙ בְּצִבְצִיב֙ וְהָיָה֙ אֲנִי֙ מְלֻבָּשׁ֙ בְּצִבְצִיב֙

טז וְאָנְחָה שְׁמַעֲתָ עָלַיךָ דִּי-תּוּכַל פְּשָׁרִין
 לְמַפְשָׁר וְקִטְרִין לְמַשְׁרָא כְּעַן הֵן תּוּכַל כְּתָבָא
 לְמַקְרָא וּפְשָׁרָהּ לְהוֹדְעַתְנִי אֲרִגְוָנָא תְּלַבַּשׁ וְהַמּוֹנְכָא
 דִּי-דִּהְבָּא עַל-צְוֹאֲרֵךְ וְתַלְתָּא בְּמַלְכוּתָא
 תִּשְׁלַט:

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

Dan5:16 But I personally have heard about you, that you are able to give interpretations and solve difficult problems. Now if you are able to read the inscription and make its interpretation known to me, you will be clothed with purple and wear a necklace of gold around your neck, and you will have authority as the third ruler in the kingdom.

<16> καὶ ἐγὼ ἤκουσα περὶ σοῦ ὅτι δύνασαι κρίματα συγκρίναι· νῦν οὖν εἰὼν 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; nyn oun ean dynēthēs tēn graphēn anagnōnai kai tēn sygkrisin autēs gnōrisai moi, porphyran endysē, kai ho maniakēs ho chrysous estai epi ton trachēlon sou, kai tritos en tē basileiā mou arxeis.

יָבֹא֩ אֲנִי֙ וְהָיָה֙ אֲנִי֙ מְלֻבָּשׁ֙ בְּצִבְצִיב֙ וְהָיָה֙ אֲנִי֙ מְלֻבָּשׁ֙ בְּצִבְצִיב֙
 וְהָיָה֙ אֲנִי֙ מְלֻבָּשׁ֙ בְּצִבְצִיב֙ וְהָיָה֙ אֲנִי֙ מְלֻבָּשׁ֙ בְּצִבְצִיב֙
 וְהָיָה֙ אֲנִי֙ מְלֻבָּשׁ֙ בְּצִבְצִיב֙ וְהָיָה֙ אֲנִי֙ מְלֻבָּשׁ֙ בְּצִבְצִיב֙
 וְהָיָה֙ אֲנִי֙ מְלֻבָּשׁ֙ בְּצִבְצִיב֙ וְהָיָה֙ אֲנִי֙ מְלֻבָּשׁ֙ בְּצִבְצִיב֙
 וְהָיָה֙ אֲנִי֙ מְלֻבָּשׁ֙ בְּצִבְצִיב֙ וְהָיָה֙ אֲנִי֙ מְלֻבָּשׁ֙ בְּצִבְצִיב֙

יִבְאֲרִין עֲנֵה דַנְיָאֵל וְאָמַר קְדָם מַלְכָּא מִתְנַתְּךָ לָךְ לְהוֹיָן
 וְנִבְזִיבִיתְךָ לְאַחֲרֵן חַב בְּרַם כְּתָבָא אֶקְרֵא לְמַלְכָּא וּבְשָׂרָא
 אֶהוֹדְעֵנָה:

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

Dan5:17 Then Daniel answered and said before the king, Keep your gifts for yourself or give your rewards to someone else; however, I will 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, kai tēn dōrean tēs oikias sou heterō dos; egō de tēn graphēn anagnōsomai tō basilei kai tēn sygkrisin autēs gnōrisō soi.

כָּאִפְרַיִם כְּחַיִּיבֵיךָ כְּחַיִּיבֵיךָ כְּכֹסֶס כְּאֶלֶף כְּעֶלֶף אֶחָד 18
 :שְׂרָפָה אֶחָד אֶחָד אֶחָד אֶחָד אֶחָד אֶחָד אֶחָד אֶחָד אֶחָד אֶחָד

יח אֶתְנָתָה מַלְכָּא אֶלְהָא עֲלֵיָא מַלְכוּתָא
 וְרַבּוּתָא וַיְקָרָא וְהִדְרָה יְהִי לְנִבְכַדְנֶצַּר אֲבוּךָ:

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

Dan5:18 O king, the Most High El granted sovereignty, grandeur, glory and majesty to Nebuchadnezzar your father.

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

18 basileu, ho theos ho huuistos tēn basileian kai tēn megalōsynēn kai tēn timēn kai tēn doxan edōken Nabouchodonosor tō patri sou,

יְיָ אֱלֹהֵינוּ אֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אֲבוֹתֵינוּ 19
 אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ
 אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ

יט וּמִן־רַבּוּתָא דִּי יְהִיב־לָהּ כּוֹל עַמְמַיָּא אֲמַיָּא וְלִשְׁנַיָּא הוּוּ
 זְאָעִין וְדַחְלִין מִן־קְדָמוּהִי דִּי־הוּוּ צָבָא הוּוּ קַטְל
 וְדִי־הוּוּ צָבָא הוּוּ מַחֵא וְדִי־הוּוּ צָבָא הוּוּ מָרִים
 וְדִי־הוּוּ צָבָא הוּוּ 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 bestowed on him, all the peoples, nations and men of every language feared and trembled 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, γλώσσαι ἦσαν τρέμοντες καὶ φοβούμενοι ἀπὸ προσώπου αὐτοῦ· οὐς ἠβούλετο, αὐτὸς ἀνήρει, καὶ οὐς ἠβούλετο, αὐτὸς ἔτυπεν, καὶ οὐς ἠβούλετο, αὐτὸς ὑψου, καὶ οὐς ἠβούλετο, αὐτὸς ἔταπείνου.

19 kai apo tēs megalōsynēs, hēs edōken autō, pantes hoi laoi, phylai, glōssai ēsan tremontes kai phouboumenoi apo prosōpou autou; hous ēbouleto, autos anērei, kai hous ēbouleto, autos etypten, kai hous ēbouleto, autos huuou, kai hous ēbouleto, autos etapeinou.

כַּפְּרָיִם-יְיָ כְּהִנָּה אֲדַעֲלֶה אֶת־כָּל־אֲשֶׁר־אֶבְרָא אֶת־עַמִּי מִן־הַיָּם הַיָּבֵשׁ 20
:אֶת־יְיָ יִבְרָא אֶת־עַמִּי אֶת־כָּל־אֲשֶׁר־אֶבְרָא

כּוֹכְדֵי רֵם לְבַבָּהּ וְרוֹיחָהּ תִּקְפֹּת לְהַזְדָּהּ הַנְּחַת מִן־כָּרְסָא
מַלְכוּתָהּ וְיִקְרָהּ הַעֲדֵיו מִנְּהָ:

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

Dan5:20 But when his heart was lifted up and his spirit became so proud that he behaved arrogantly, he was deposed from his royal throne 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 kai to pneuma autou ekrataiōthē tou hyperēphaneusasthai, katēnechthē apo tou thronou tēs basileias autou, kai hē timē aphērethē ap' autou,

כָּל־אֲשֶׁר־אֶבְרָא אֶת־עַמִּי מִן־הַיָּם הַיָּבֵשׁ 21
כְּהִנָּה אֲדַעֲלֶה אֶת־כָּל־אֲשֶׁר־אֶבְרָא אֶת־עַמִּי מִן־הַיָּם הַיָּבֵשׁ
כְּהִנָּה אֲדַעֲלֶה אֶת־כָּל־אֲשֶׁר־אֶבְרָא אֶת־עַמִּי מִן־הַיָּם הַיָּבֵשׁ
:אֶת־יְיָ יִבְרָא אֶת־עַמִּי אֶת־כָּל־אֲשֶׁר־אֶבְרָא

כּא וּמִן־בְּנֵי אֲנָשָׁא טְרִיד וְלְבַבָּהּ עִם־חַיּוֹתָא שְׂוִי
וְעִם־עֲרֻדָּיָא מְדוּרָהּ עֲשָׂבָא כְּתוֹרִין יִטְעַמוּנָהּ וּמַטְל שְׂמַיָּא
גְּשָׁמָה יִצְטַבַּע עַד דִּי־יִדַּע דִּי־שְׁלִיט אֱלֹהָא עָלֶיָּא
בְּמַלְכוּת אֲנָשָׁא וְלִמֵּן־דִּי יִצְבָּה יְהֻקִּים עָלֶיָּהּ:

21. umin-b'ney 'anasha' t'rid w'lib'beh im-cheyu'tha' sh'wi w'im-'aradaya' m'doreh 'is'ba' k'thorin y'ta'amuneh umital sh'maya' gish'meh yits'taba`ad di-y'da` di-shalit 'Elaha' `ilaya' b'mal'kuth 'anasha' ul'man-di yits'beh y'haqeym `alayah.

Dan5:21 He was also driven away from mankind, and his heart was made like that of beasts, and his dwelling place was with the wild donkeys. He was given grass to eat like cattle, and his body was drenched with the dew of heaven until he recognized that **the** Most High **El** is ruler over the realm of mankind and that He sets over it whomever He wishes.

<21> καὶ ἀπὸ τῶν ἀνθρώπων ἐξεδιώχθη, καὶ ἡ καρδία αὐτοῦ μετὰ τῶν θηρίων ἐδόθη, καὶ μετὰ ὀνάγρων ἢ κατοικία αὐτοῦ, καὶ χόρτον ὡς βοῦν ἐψώμιζον αὐτόν, καὶ ἀπὸ τῆς δρόσου

του οὐρανοῦ τὸ σῶμα αὐτοῦ ἐβάφη, ἕως οὗ ἔγνω ὅτι κυριεύει ὁ θεὸς ὁ ὑψιστος τῆς βασιλείας τῶν ἀνθρώπων, καὶ ᾧ ἂν δόξη, δώσει αὐτήν.

21 kai apo tōn anthrōpōn exediōchthē, kai hē kardia autou meta tōn thēriōn edothē, kai meta onagrōn hē katoikia autou, kai chorton hōs boun epsōmizon auton, kai apo tēs drosou tou ouranou to sōma autou ebaphē, heōs hou egnō hoti kyrieuei ho theos ho huiistos tēs basileias tōn anthrōpōn, kai hō an doxē, dōsei autēn.

כא לֹא-לְעַלְמוֹתַי יִשְׁתַּחֲוֶה אֱלֹהֵי אֲבוֹתַי כִּי יָדַעְתִּי כִּי אֵלֵינוּ יְהוָה וְאֵלֵינוּ יְהוָה
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כב וְאַנְתָּה בְּרַחֵם בְּלִשְׁאֲצָר לֹא הִשְׁפַּלְתָּ לְבַבְךָ
כָּל-קַבֵּל הִי כָל-הַנָּה יְרַעֲתָ:

22. w'an'tah b'reh bel'sha'tsar la' hash'pel't' lib'bak kal-qabel di kal-d'nah y'da'ta.

Dan5:22 Yet you, his son, Belshazzar, have not humbled your heart, even though you knew all this,

⟨22⟩ καὶ σὺ ὁ υἱὸς αὐτοῦ Βαλτασαρ οὐκ ἐταπείνωσας τὴν καρδίαν σου κατενώπιον οὗ πάντα ταῦτα ἔγνως,

22 kai sy ho huios autou Baltasar ouk etapeinōsas tēn kardian sou katenōpion hou panta tauta egnōs,

כז וְאַתָּה בְּרַחֵם בְּלִשְׁאֲצָר לֹא הִשְׁפַּלְתָּ לְבַבְךָ
כִּי יָדַעְתִּי כִּי אֵלֵינוּ יְהוָה וְאֵלֵינוּ יְהוָה
כָּל-קַבֵּל הִי כָל-הַנָּה יְרַעֲתָ:
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כג וְעַל מַרְאֵ-שְׁמַיָּא הַתְּרוֹמַמְתָּ וּלְמַאֲנֵיָּא דִּי-בֵיתָהּ הִיתִּירָ

קְדָמִיָּךְ וְאַנְתָּה וְרַבְרַבֵּינִיָּךְ

וְשִׁגְלַתְךָ וְלַחֲנַתְךָ חֲמַרְא שְׁתִּין בְּהוֹן וְלֵא לְהִי כַסְפָּא-וְדַהֲבָא

נְחֹשֶׁא פְּרָזְלָא אָעָא וְאַבְנָא דִּי לֹא-חֲזִין וְלֹא-שְׁמַעִין וְלֹא

יְדַעִין שְׂבַחְתָּ וְלֵא לְהֵא דִּי-נִשְׁמַתְךָ בִּידָהּ וְכָל-אַרְחַתְךָ

לֵיהּ לֹא הִדְרַתְּ:

23. w'al Mare'-sh'maya' hith'romam'ta 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'Elahay 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'ta w'l'Elaha' di-nish'm'thak bideh w'kal-'or'chathak leh la' hadar'ta.

Dan5:23 but you have exalted yourself against the Master of heaven; 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 El of silver and gold, of bronze, iron, wood and stone, which do not see, hear or understand. But the El in whose hand are your life-breath and your ways, you have not glorified.

⟨23⟩ καὶ ἐπὶ τὸν κύριον θεὸν τοῦ οὐρανοῦ ὑψώθης, καὶ τὰ σκεύη τοῦ οἴκου αὐτοῦ ἤνεγκαν ἐνώπιόν σου, καὶ σὺ καὶ οἱ μεγιστάνες σου καὶ αἱ παλλακαί σου καὶ αἱ παράκοιτοί σου

οἶνον ἐπίνετε ἐν αὐτοῖς, καὶ τοὺς θεοὺς τοὺς χρυσοῦς καὶ ἀργυροῦς καὶ χαλκοῦς καὶ σιδηροῦς καὶ ξυλίνους καὶ λιθίνους, οἳ οὐ βλέπουσιν καὶ οὐκ ἀκούουσιν καὶ οὐ γινώσκουσιν, ἤνεσας καὶ τὸν θεόν, οὗ ἡ πνοή σου ἐν χειρὶ αὐτοῦ καὶ πᾶσαι αἱ ὁδοί σου, αὐτὸν οὐκ ἐδόξασας.

23 kai epi ton kyrion theon tou ouranou huyōthēs, kai ta skeuē tou oikou autou ēnegkan enōpion sou, kai sy kai hoi megistanes sou kai hai pallakai sou kai hai parakoitoi sou oinon epinete en autois, kai tous theous tous chrysous kai argyrous kai chalkous kai sidērous kai xylinous kai lithinous, hoi ou blepousin kai ouk akouousin kai ou ginōskousin, ēnesas kai ton theon, hou hē pnoē sou en cheiri autou kai pasai hai hodoi sou, auton ouk edoxasas.

אָהָא אַגאַרְי אַדְרִי-רְדָא אַפְסָא מִן-קְדָמוּהִי שְׁלִיחַ כְּתָבָא דְנָה רְשִׁים 24

כְּתָבָא דְנָה רְשִׁים מִן-קְדָמוּהִי שְׁלִיחַ פְּסָא דִי-יְרָא וְכְתָבָא דְנָה רְשִׁים:

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

Dan5:24 Then 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 kai tēn graphēn tautēn enetaxen.

אָהָא אַגאַרְי אַדְרִי-רְדָא אַפְסָא מִן-קְדָמוּהִי שְׁלִיחַ כְּתָבָא דְנָה רְשִׁים 25

כְּתָבָא דְנָה רְשִׁים מִן-קְדָמוּהִי שְׁלִיחַ פְּסָא דִי-יְרָא וְכְתָבָא דְנָה רְשִׁים:

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, TEKEL, UPHARSIN.

〈25〉 καὶ αὕτη ἡ γραφὴ ἣ ἐντεταγμένη Μανη θεκελ φαρσιν.

25 kai hautē hē graphē hē entetagmenē Manē thekel phares.

אָהָא אַגאַרְי אַדְרִי-רְדָא אַפְסָא מִן-קְדָמוּהִי שְׁלִיחַ כְּתָבָא דְנָה רְשִׁים 26

כְּתָבָא דְנָה רְשִׁים מִן-קְדָמוּהִי שְׁלִיחַ פְּסָא דִי-יְרָא וְכְתָבָא דְנָה רְשִׁים:

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

Dan5:26 This is the interpretation of the message: MENE The El has numbered your kingdom and put an end to it.

〈26〉 τοῦτο τὸ σύγκριμα τοῦ ῥήματος· μανη, ἐμέτρησεν ὁ θεὸς τὴν βασιλείαν σου καὶ ἐπλήρωσεν αὐτήν·

26 touto to sygkrima tou hrēmatos; manē, emetrēsen ho theos tēn basileian sou kai eplērōsen autēn;

אָהָא אַגאַרְי אַדְרִי-רְדָא אַפְסָא מִן-קְדָמוּהִי שְׁלִיחַ כְּתָבָא דְנָה רְשִׁים 27

כְּתָבָא דְנָה רְשִׁים מִן-קְדָמוּהִי שְׁלִיחַ פְּסָא דִי-יְרָא וְכְתָבָא דְנָה רְשִׁים:

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

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

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

27 thekel, estathē en zygō kai heurethē hysterosusa;

ⲫⲁⲓⲛⲟⲩ ⲛⲓⲣⲓⲥⲁⲧⲏⲧⲏ ⲛⲉⲛ ⲛⲓⲛⲉⲩⲧⲏⲛⲟⲩ ⲛⲉⲛ ⲛⲓⲛⲉⲩⲧⲏⲛⲟⲩ 28

כח פְּרִיס 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 over to the Medes and Persians.

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

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

ⲕⲁⲧⲏⲛⲟⲩ ⲛⲓⲣⲓⲥⲁⲧⲏⲧⲏ ⲛⲉⲛ ⲛⲓⲛⲉⲩⲧⲏⲛⲟⲩ ⲛⲉⲛ ⲛⲓⲛⲉⲩⲧⲏⲛⲟⲩ 29
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כט בַּאֲדַיִן אָמַר בְּלִשְׁאֲצַר וְהַלְבִּישׁוּ לְדַנְיָאֵל אֶרְגָּוְנָא

וְהַמְוִנְקָא דִּי־דַהַבָּא עַל־צְוֵאֲרָהּ וְהַכְרִזּוּ עָלֶיהָ

דִּי־לְהוּא שְׁלִיט תְּלִתָּא בְּמַלְכוּתָא:

29. be'dayin 'amar bel'sha'tsar w'hal'bishu l'danie'l '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 gave orders, and they clothed Daniel with purple and put a necklace of gold around his neck, and issued a proclamation concerning him that he now had authority as 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 kai ton maniakēn ton chrysoun periethēkan peri ton trachēlon autou, kai ekēryxen peri autou einai auton archonta triton en tē basileiā.

ⲕⲁⲧⲏⲛⲟⲩ ⲛⲓⲣⲓⲥⲁⲧⲏⲧⲏ ⲛⲉⲛ ⲛⲓⲛⲉⲩⲧⲏⲛⲟⲩ ⲛⲉⲛ ⲛⲓⲛⲉⲩⲧⲏⲛⲟⲩ 30

לְבַהּ בְּלִילְיָא קָטִיל בְּלִשְׁצַר מְלִכָּא כְּשֻׁדְיָא: פ

30. beh b'leyl'ya' q'til bel'shatsar mal'ka' kas'daya'.

Dan5:30 That same night Belshazzar the Chaldean king was slain.

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

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

Chapter 6

ⲛⲉⲛ ⲛⲓⲛⲉⲩⲧⲏⲛⲟⲩ ⲛⲉⲛ ⲛⲓⲛⲉⲩⲧⲏⲛⲟⲩ ⲛⲉⲛ ⲛⲓⲛⲉⲩⲧⲏⲛⲟⲩ ⲛⲉⲛ ⲛⲓⲛⲉⲩⲧⲏⲛⲟⲩ Dan6:1
ⲛⲉⲛ ⲛⲓⲛⲉⲩⲧⲏⲛⲟⲩ

א וְהָרִיגוּשׁ מְדַיָּא קַבֵּל מְלִכּוּתָא כְּבַר שְׁנַיִן

שְׁתַּיִן וְתַרְתַּיִן:

31. (6:1 in Aramaic) w'dar'yawesh madaya' qabel mal'kutha' k'bar sh'nin shitin w'thar'teyn.

Dan5:31 So Darius the Mede received the kingdom at about the age of sixty-two.

<6:1> Καὶ Δαρείος ὁ Μῆδος παρέλαβεν τὴν βασιλείαν ὡν ἐτῶν ἑξήκοντα δύο.

1 Kai Dareios ho Mēdos parelaben tēn basileian ōn etōn hexēkonta duo.

כַּזַּנְיָאֵוֹהִיכֹל כִּי־יָצַע־לֹו מִלְּפָנָיו וַיִּזְכֹּר־לֵאלֹהֵי אֲבוֹתָיו
:כִּי־יָצַע־לֹו מִלְּפָנָיו וַיִּזְכֹּר־לֵאלֹהֵי אֲבוֹתָיו
בְּשֵׁפַר קָדָם דְּרִיּוּשׁ וַיְהִי־עַל־מַלְכוּתָא לְאַחַשְׁדָּרְפָּנַיָא
מֵאַחַ וְעֶשְׂרִין דִּי לְהוֹן בְּכָל־מַלְכוּתָא:

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

Dan6:1 It seemed good to Darius to appoint 120 satraps over the kingdom, that they would be in charge of the whole kingdom,

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

2 kai ēresen enōpion Dareiou kai katestēsen epi tēs basileias satrapas hekaton eikosi tou einai autous en holē tē basileiā autou

וַיִּצְוֶה־דָרְיוֹשׁ אֶת־יָצְעֵי־הַמְּלָכּוּת וַיִּזְכֹּר־לֵאלֹהֵי אֲבוֹתָיו
כַּזַּנְיָאֵוֹהִיכֹל כִּי־יָצַע־לֹו מִלְּפָנָיו וַיִּזְכֹּר־לֵאלֹהֵי אֲבוֹתָיו
:פַּרְסֵי כַּזַּנְיָאֵוֹהִיכֹל

גִּוְעֵלָא מְנַהוֹן סַרְכִּין תְּלָתָא דִּי דְנִיָּאֵל חַד־מְנַהוֹן
דִּי־לְהוֹן אַחַשְׁדָּרְפָּנַיָא אֲלִין יְהִבִּין לְהוֹן טַעֲמָא וּמְלָכָא
לְא־לְהוֹא נְזִק:

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

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

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

3 kai epanō autōn taktikous treis, hōn ēn Daniēl heis ex autōn, tou apodidonai autois tous satrapas logon, hopōs ho basileus mē enochlētai;

כַּזַּנְיָאֵוֹהִיכֹל כִּי־יָצַע־לֹו מִלְּפָנָיו וַיִּזְכֹּר־לֵאלֹהֵי אֲבוֹתָיו
כַּזַּנְיָאֵוֹהִיכֹל כִּי־יָצַע־לֹו מִלְּפָנָיו וַיִּזְכֹּר־לֵאלֹהֵי אֲבוֹתָיו
:כִּי־יָצַע־לֹו מִלְּפָנָיו וַיִּזְכֹּר־לֵאלֹהֵי אֲבוֹתָיו

דְּאֲרִין דְנִיָּאֵל דְנָה הוּא מְתַנְצַח עַל־סַרְכִּיָא וְאַחַשְׁדָּרְפָּנַיָא
כָּל־קָבֵל דִּי רוּחַ יִתִּירָא בֵּיהּ וּמְלָכָא עֲשִׂית לְהַקְמוּתָהּ
עַל־כָּל־מַלְכוּתָא:

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זאריין סרביא ואחשדרפניא אלן הרגישו על-מלכא וכן
אמרין ליה הריוש מלכא לעלמין חרי:

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 came by agreement to the king and spoke to him as follows: King Darius, 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 kai eipan autō Dareie basileu, eis tous aiōnas zēthi;

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חאתיעטו כל סרבי מלכותא סגניא ואחשדרפניא
הרבריא ופחותא לקימה קים מלכא ולתקפה אסר די
כל-די-יבעה בעו מן-כל-אלה ואנש עד-יומין תלתין
להן מנד מלכא יתרמא לגב אריותא:

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 enforce an injunction that anyone who makes a petition to any elohim or man besides you, O king, for thirty days, shall be cast into the lions den.

<8> συνεβουλεύσαντο πάντες οἱ ἐπὶ τῆς βασιλείας σου στρατηγοὶ καὶ σατράπαι, ὑπάτοι καὶ τοπάρχαι τοῦ στησαι στάσει βασιλικῇ καὶ ἐνισχύσαι ὀρισμόν, ὅπως ὅς ἂν αἰτήσῃ αἵτημα 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, hypatoi kai toparchai tou stēsai stasei basilikē kai enischysai horismon, hopōs hos an aitēsē aitēma para pantos theou kai anthrōpou heōs hēmerōn triakonta all' ē para sou, basileu, emblēthēsetai eis ton lakkon tōn leontōn;

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טבען מלכא תקים אסרא ותרשם כתבא די לא להשניא

כְּדַת-מְדֵי וּפְרָס דִּי-לֹא תַעֲדֵי־א:

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 injunction and sign the document so that it may not be changed, according to the law of the Medes and Persians, which may not be revoked.

⟨9⟩ νῦν οὖν, βασιλεῦ, στῆσον τὸν ὀρισμὸν καὶ ἔκθες γραφήν, ὅπως μὴ ἀλλοιωθῆ τὸ δόγμα Μήδων καὶ Περσῶν.

9 nyn oun, basileu, stēson ton horismon kai ekthes graphēn, hopōs mē alloiōthē to dogma Mēdōn kai Persōn.

10
יְכַל-קַבֵּל הַנָּה מִלְכָּא דְרִירוּשׁ רְשִׁים כְּתָבָא וְאַסְרָא:

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

Dan6:9 Therefore King Darius signed the document, that is, the injunction.

⟨10⟩ τότε ὁ βασιλεὺς Δαρεῖος ἐπέταξεν γραφῆναι τὸ δόγμα.

10 tote ho basileus Dareios epetaxen graphēnai to dogma.

11
יֵא וְדַנְיָאֵל כְּדֵי יָדַע דִּי-רְשִׁים כְּתָבָא עַל לְבֵיתָהּ וְכַוִּין
כְּתִיבָן לָהּ בְּעֵלְיָתָהּ נֶגֶד יְרוּשָׁלַם וְזִמְנִין תִּלְתָּהּ בְּיוֹמָא
הוּא בְּרִיךְ עַל-בְּרִכּוּהִי וּמְצִילָא וּמּוֹדָא קְדָם אֱלֹהֵהּ
כְּל-קַבֵּל דִּי-הוּא עָבֵד מִן-קְדַמַּת הַנָּה: ס

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

Dan6:10 Now when Daniel knew that the document was signed, he entered his house (now in his roof chamber he had windows open toward Yerushalayim); and he continued kneeling on his knees three times a day, praying and giving thanks before his Elohay, as he had been doing previously.

⟨11⟩ καὶ Δανιηλ, ἥνικα ἔγνω ὅτι ἐνετάγη τὸ δόγμα, εἰσήλθεν 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 Daniēl, hēnika egnō hoti enetagē to dogma, eisēlthen eis ton oikon autou, kai hai thyrides aneōgmenai autō en tois hyperōois autou katenanti Ierusalēm, kai kairous treis tēs hēmeras ēn kamptōn epi ta gonata autou kai proseuchomenos kai exomologoumenos enantion tou theou autou, kathōs ēn poiōn emprosthen.

כּוּן לְכַתְּבָהּ יְחַוְּאֵי יַוְרֵאָה יֵלֵךְ כְּבָרַיָּא מְכַדֵּי¹²
:אֵלֵךְ מְכַדֵּי

יבְּאֲדַיִן גְּבַרְיָא אֵלֵךְ הַרְגִּישׁוּ וְהַשְׁכַּחוּ לְדַנְיָאֵל בְּעָא
וּמַתְחַנֵּן קְדָם אֵלֵהֵהּ:

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

Dan6:11 Then these men came by agreement and found Daniel making petition 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 Daniēl axiounta kai deomenon tou theou autou.

כּוּן לְכַתְּבָהּ יְחַוְּאֵי יַוְרֵאָה יֵלֵךְ כְּבָרַיָּא מְכַדֵּי¹³
אֵלֵךְ-לְיָ-יָּמֵי כּוּן-כְּבָרַיָּא מְכַדֵּי-לְיָ-יָּמֵי כּוּן-כְּבָרַיָּא מְכַדֵּי-לְיָ-יָּמֵי
כּוּן-כְּבָרַיָּא מְכַדֵּי-לְיָ-יָּמֵי כּוּן-כְּבָרַיָּא מְכַדֵּי-לְיָ-יָּמֵי כּוּן-כְּבָרַיָּא מְכַדֵּי-לְיָ-יָּמֵי
כּוּן-כְּבָרַיָּא מְכַדֵּי-לְיָ-יָּמֵי כּוּן-כְּבָרַיָּא מְכַדֵּי-לְיָ-יָּמֵי כּוּן-כְּבָרַיָּא מְכַדֵּי-לְיָ-יָּמֵי
:כּוּן-כְּבָרַיָּא מְכַדֵּי-לְיָ-יָּמֵי

יבְּאֲדַיִן קְרִיבוּ וְאָמְרִין קְדָם-מְלָכָא עַל-אַסְרֵי מְלָכָא
הָלֵא אַסְרֵי רְשִׁמְתָּהּ דִּי כָּל-אַנְשֵׁי דִּי-יְבַעַה מִן-כָּל-אַלְהָה
וְאַנְשֵׁי עַד-יוֹמִין תְּלָתִין לָהֶן מִנְּךָ מְלָכָא יִתְרָמֵא לְגֹב
אַרְיֹתָא עָנָה מְלָכָא וְאָמַר יִצְיִבָּא מְלָתָא בְּדַת-מְדֵי וּפְרַס
דִּי-לֵא תַעֲבָדָא:

12. (6:13 in Aramaic) be'dayin q'ribu w'am'rin qadam-mal'ka' `al-'esar mal'ka' hala' 'esar r'sham'ta 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 kings injunction, Did you not sign an injunction that any man who makes a petition to any elohim or man besides you, O king, for thirty days, is to be cast into the lions den? The king replied, The statement is true, according to the law of the Medes and Persians, which may not be revoked.

<13> καὶ προσελθόντες λέγουσιν τῷ βασιλεῖ Βασιλεῦ, οὐχ ὀρισμὸν ἕταξας 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 βασιλεύς Ἀληθινὸς ὁ λόγος, καὶ τὸ δόγμα Μήδων καὶ Περσῶν οὐ παρελεύσεται.

13 kai proselthontes legousin tō basilei Basileu, ouch horismon etaxas hopōs pas anthrōpos, hos an aitēsē para pantos theou kai anthrōpou aitēma heōs hēmerōn triakonta all' ē para sou, basileu, emblēthēsetai eis ton lakkon tōn leontōn? kai eipen ho basileus Alēthinos ho logos, kai to dogma Mēdōn kai Persōn ou pareleusetai.

כּוּן לְכַתְּבָהּ יְחַוְּאֵי יַוְרֵאָה יֵלֵךְ כְּבָרַיָּא מְכַדֵּי¹⁴
כּוּן-כְּבָרַיָּא מְכַדֵּי-לְיָ-יָּמֵי כּוּן-כְּבָרַיָּא מְכַדֵּי-לְיָ-יָּמֵי כּוּן-כְּבָרַיָּא מְכַדֵּי-לְיָ-יָּמֵי

כַּף־כֶּסֶף לַיּוֹם אֲשֶׁר לִפְנֵי מַלְכָּא דִּי דַנְיֵאל הִי מִן־בְּנֵי
בְּנֵי־דָיִן עֲנֵנוּ וְאָמְרִין קְדָם מַלְכָּא דִּי דַנְיֵאל הִי מִן־בְּנֵי

גְּלוּתָא דִּי יְהוּד לָא־שָׂם עָלֵיךְ מַלְכָּא טְעִים
וְעַל־אַסְרָא דִּי רְשָׁמְתָּ וְזִמְנִין תִּלְתָּהּ בְּיוֹמָא בְּעוֹתָהּ:

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

Dan6:13 Then they answered and spoke before the king, Daniel, who is one of the exiles from **Yahudah**, pays no attention to you, O king, or to the injunction which you signed, but keeps making his petition three times a day.

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

14 tote apekrithēsan kai legousin enōpion tou basileōs Daniēl ho apo tōn huiōn tēs aichmalōsias tēs Ioudaias ouch hypetagē tō dogmati sou peri tou horismou, hou etaxas, kai kairous treis tēs hēmeras aitei para tou theou autou ta aitēmata autou.

לַיּוֹם אֲשֶׁר לִפְנֵי מַלְכָּא דִּי דַנְיֵאל הִי מִן־בְּנֵי
בְּנֵי־דָיִן עֲנֵנוּ וְאָמְרִין קְדָם מַלְכָּא דִּי דַנְיֵאל הִי מִן־בְּנֵי
גְּלוּתָא דִּי יְהוּד לָא־שָׂם עָלֵיךְ מַלְכָּא טְעִים
וְעַל־אַסְרָא דִּי רְשָׁמְתָּ וְזִמְנִין תִּלְתָּהּ בְּיוֹמָא בְּעוֹתָהּ:

טו אָמְרִין מַלְכָּא כְּדִי מַלְתָּא שְׁמַע שְׁגִיָּא בְּאִשׁ עַל־וְהִי וְעַל
דַּנְיֵאל שָׂם בָּל לְשִׁיזְבוּתָהּ וְעַד מְעַלִּי שְׁמִשָּׂא הָוָא מִשְׁתַּדָּר
לְהַצִּילָהּ:

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

Dan6:14 Then, as soon as the king heard this statement, he was deeply distressed and set his mind on delivering Daniel; and even until sunset he kept exerting himself to rescue him.

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

15 tote ho basileus, hōs to hrēma ēkousen, poly elypēthē ep' autō kai peri tou Daniēl ēgōnisato tou exelesthai auton kai heōs hesperas ēn agōnizomenos tou exelesthai auton.

כַּף־כֶּסֶף לַיּוֹם אֲשֶׁר לִפְנֵי מַלְכָּא דִּי דַנְיֵאל הִי מִן־בְּנֵי
בְּנֵי־דָיִן עֲנֵנוּ וְאָמְרִין קְדָם מַלְכָּא דִּי דַנְיֵאל הִי מִן־בְּנֵי
גְּלוּתָא דִּי יְהוּד לָא־שָׂם עָלֵיךְ מַלְכָּא טְעִים
וְעַל־אַסְרָא דִּי רְשָׁמְתָּ וְזִמְנִין תִּלְתָּהּ בְּיוֹמָא בְּעוֹתָהּ:

טז בְּנֵי־דָיִן גְּבַרְיָא אֲגִלְךָ הֲרַגְשׁוּ עַל־מַלְכָּא וְאָמְרִין לְמַלְכָּא
דַּע מַלְכָּא דִּי־הָתָּה לְמַדִּי וּפְרָס דִּי־כָל־אַסְרָא וּקְרָם
דִּי־מַלְכָּא יְהָקִים לָא לְהַשְׁנִיָּה:

15. (6:16 in Aramaic) be'dayin gub'raya' 'ilek har'gishu `al-mal'ka' w'am'rin l'mal'ka' da` mal'ka' di-dath l'maday upharas di-kal-'esar uq'yam di-mal'ka' y'haqeym la' l'hash'nayah. Dan6:15 Then these men came by agreement to the king and said to the king, Recognize, O king, that it is a law of the Medes and Persians that no injunction or statute which the king establishes may be changed.

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

16 tote hoi andres ekeinoi legousin tō basilei Gnōthi, basileu, hoti dogma Mēdois kai Persais tou pan horismon kai stasin, hēn an ho basileus stēsē, ou dei parallaxai.

כא כגכג יחגז לכהגאג יכחכאז יחכ כגכג יכאכג 17
 אכגכג כא גאכג לכהגאג יחכז כגכג אגו כחכגכג
 :יגגאכגכג כגא כגכגאכג אג-חכג

יז באכגז מלכא אמר ויהיתיו לדניאל ורמו לגבא די
 אריותא ענה מלכא ואמר לדניאל אלקה די אנתה
 פלח-לה בתדירא הוא ושיזבך:

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

Dan6:16 Then the king gave orders, and Daniel was brought in and cast into the lions den. The king spoke and said to Daniel, **Your El** whom you constantly serve will 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 θεὸς σου, ᾧ σὺ λατρεύεις ἐνδελεχῶς, αὐτὸς ἐξελεῖταί σε.

17 tote ho basileus eipen kai ēgagon ton Daniēl kai enebalon auton eis ton lakkon tōn leontōn; kai eipen ho basileus tō Daniēl Ho theos sou, hō sy latreueis endelechōs, autos exeleitai se.

כגכג אכחז כגג חג-גו אכחז אגח יגכג אכחכאז 18
 :לכהגאג יגח כגחכג-כג כא כגאגגאג אפגגז אכפגגז

יח ויהיתית אכן חכה ושמת על-פם גבא וחתמה מלכא
 בעזקתה ובעזקת רברבנוהי די לא-תשנא צבו בדניאל:

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'danie'l.

Dan6:17 A stone was brought and laid over the mouth of the den; and the king sealed it with his own signet ring and with the signet rings of his nobles, so that nothing would be changed in regard to Daniel.

<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 ἀλλοιωθῆῃ πρᾶγμα ἐν τῷ Δανιηλ.

18 kai ēnegkan lithon kai epethēkan epi to stoma tou lakkou, kai esphragisato ho basileus en tō daktyliō autou kai en tō daktyliō tōn megistanōn autou, hopōs mē alloiōthē pragma en tō Daniēl.

19
לֹא-הִנְעִיל קְדָמוֹהִי וְשִׁנְתָהּ נִדְתָּ עַל-וְהִי:
כִּי-אֲדַיִן אֶזַל מִלְכָּא לְהִיכְלִיא וּבַת טוֹת וּדְחֹן לְאֵ-הִנְעִיל

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 no entertainment was 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, kai edesmata ouk eisēnegkan autō, kai ho hypnos apestē ap' autou. kai apekleisen ho theos ta stomata tōn leontōn, kai ou parēnōchlēsan tō Daniēl.

20
כִּי-אֲדַיִן אֶזַל מִלְכָּא לְהִיכְלִיא וּבַת טוֹת וּדְחֹן לְאֵ-הִנְעִיל
כִּי-אֲדַיִן אֶזַל מִלְכָּא לְהִיכְלִיא וּבַת טוֹת וּדְחֹן לְאֵ-הִנְעִיל

כִּי-אֲדַיִן אֶזַל מִלְכָּא לְהִיכְלִיא וּבַת טוֹת וּדְחֹן לְאֵ-הִנְעִיל
כִּי-אֲדַיִן אֶזַל מִלְכָּא לְהִיכְלִיא וּבַת טוֹת וּדְחֹן לְאֵ-הִנְעִיל

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, at the break of day, and went in haste to the lions den.

<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 kai en spoudē ēlthen epi ton lakkon tōn leontōn;

21
כִּי-אֲדַיִן אֶזַל מִלְכָּא לְהִיכְלִיא וּבַת טוֹת וּדְחֹן לְאֵ-הִנְעִיל
כִּי-אֲדַיִן אֶזַל מִלְכָּא לְהִיכְלִיא וּבַת טוֹת וּדְחֹן לְאֵ-הִנְעִיל

כִּי-אֲדַיִן אֶזַל מִלְכָּא לְהִיכְלִיא וּבַת טוֹת וּדְחֹן לְאֵ-הִנְעִיל
כִּי-אֲדַיִן אֶזַל מִלְכָּא לְהִיכְלִיא וּבַת טוֹת וּדְחֹן לְאֵ-הִנְעִיל

20. (6:21 in Aramaic) uk'miq'r'beh l'guba' l'danie'l b'qal `atsib z`iq `aneh mal'ka' w'amar l'danie'l danie'l `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 Daniel, he cried out with a troubled voice. The king spoke and said to Daniel, Daniel, servant of the living El, has your El, whom you constantly serve, been able to deliver you from the lions?

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

21 kai en tō eggizein auton tō lakkō eboēsen phōnē ischyra Daniēl ho doulos tou theou tou zōntos, ho theos sou, hō sy latreueis endelechōs, ei ēdynēthē exelesthai se ek stomatos tōn leontōn?

כב אֲדַיִן דַּנְיָאֵל עִם-מַלְכָּא מַלְל מַלְכָּא לְעַלְמִין חַיִּי: 22

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

Dan6:21 Then Daniel 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;

כג אֲלֹהֵי שְׁלַח מַלְאֲכֶהּ וַיִּסְגֵּר פִּי אֲרִיֹתָא וְלֹא חָבְלוּנִי
כָּל-קָבָל הִי קָדְמוֹהִי זָכוּ הַשְׁתַּכַּחַת לִי וְאֵף קָדְמִיךָ
מַלְכָּא חָבוּלָהּ לֹא עֲבַדְתָּ: 23

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

Dan6:22 My El sent His angel and shut the lions mouths and they have not harmed me, inasmuch as I was found innocent before Him; and also toward you, O king, I have committed no crime.

<23> ὁ θεός μου ἀπέστειλεν τὸν ἄγγελον αὐτοῦ, καὶ ἐνέφραξεν τὰ στόματα τῶν λεόντων, καὶ οὐκ ἔλυμήναντό με, ὅτι κατέναντι αὐτοῦ εὐθύτης ἠύρέθη μοι. καὶ ἐνώπιον δὲ σοῦ, βασιλεῦ, παράπτωμα οὐκ ἐποίησα.

23 ho theos mou apesteilen ton aggelon autou, kai enephraxen ta stomata tōn leontōn, kai ouk elymēnanto me, hoti katenanti autou euthytēs ēhurethē moi; kai enōpion de sou, basileu, paraptōma ouk epoiēsa.

כד בַּאֲדַיִן מַלְכָּא שְׂגִיא טָאֵב עַלֹּהֵי וַיִּדְנִיֵּאל אֲמַר לְהַנְסָקָהּ
מִן-גִּבָּא וְהַסֵּק דַּנְיָאֵל מִן-גִּבָּא וְכָל-חָבָל לְא-הַשְׁתַּכַּח בֵּיהּ
הִי הֵימָן בַּאֲלֹהֵיהּ: 24

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

Dan6:23 Then the king was very pleased and gave orders for Daniel to be taken up out of the den. So Daniel 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 ἀνεύγκαι ἐκ τοῦ λάκκου. καὶ ἀνηρέχθη Δανιηλ ἐκ τοῦ λάκκου, καὶ πᾶσα διαφθορὰ οὐχ εὐρέθη ἐν αὐτῷ, ὅτι

ἐπίστευσεν ἐν τῷ θεῷ αὐτοῦ.

24 tote ho basileus poly ēgathynthē ep' autō kai ton Daniēl eipen anenekkai ek tou lakkou; kai anēnechthē Daniēl ek tou lakkou, kai pasa diaphthora ouch heurethē en autō, hoti episteusen en tō theō autou.

כ א כ א צ י ח ק פ י ל ע כ - כ א י ל כ כ ע ג ג י י ע כ א כ א צ כ י ל ע כ א י כ א צ י ²⁵
י י א כ ע ו י י י א כ ע ג ג י י ע כ א י כ א צ י ל ע כ א י ל ע כ א י
כ א י ע כ א י י י א צ י ו ל ע ו - כ א א ו כ א צ י א כ א צ י י - כ א צ י
: י פ א א י י א כ ע ג ג י ל - ע י י

כה ואמר מלכא והיתיו גבריא אלך די-אכלו קרצוהי די
דניאל ולגב אריותא רמו אנון בניהון ונשיהון ולא-מטו
לארעית גבא עד די-שלטי בהון אריותא וכל-גרמיהון
:דהקון

24. (6:25 in Aramaic) wa'amar mal'ka' w'hay'thiu gub'raya' 'ilek di-'akalu qar'tsohi di danie'l 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 The king then gave orders, and they brought those men who had maliciously accused Daniel, and they cast them, their children and their wives into the lions den; and they had not reached the bottom of the den before the lions overpowered them and crushed all their bones. **<25>** καὶ εἶπεν ὁ βασιλεύς, καὶ 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 ἔκυρίευσan αὐτῶν οἱ λέοντες καὶ πάντα τὰ ὀσῆα αὐτῶν ἐλέπτυναν.

25 kai eipen ho basileus, kai ēgagosan tous andras tous diabalontas ton Daniēl, kai eis ton lakkon tōn leontōn eneblēthēsan, autoi kai hoi huioi autōn kai hai gynaikeis autōn; kai ouk ephthasan eis to edaphos tou lakkou heōs hou ekyrieusan autōn hoi leontes kai panta ta osta autōn eleptynan.

כ א י ו ל ע י כ א י ל ע כ א י ל ע כ א י - ל ע כ א י ל ע כ א י כ א י ל ע כ א י כ א י ל ע כ א י ²⁶
: כ א י כ א י ל ע כ א י ל ע כ א י כ א י ל ע כ א י כ א י ל ע כ א י
כ ו ב א ד י י ד ר י ו ש מ ל כ א כ ת ב ל כ ל - ע מ מ י א א מ י א ו ל ש נ י א
ד י - ד א ר י י ב כ ל - א ר ע א ש ל מ כ ו י י ש נ א :

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 Darius the king wrote to all the peoples, nations and men of every language who were living in all the land: May your peace abound! **<26>** τότε Δαρεῖος ὁ βασιλεὺς ἔγραψεν πᾶσι τοῖς λαοῖς, φυλαῖς, γλώσσαις, τοῖς οἰκοῦσιν ἐν πάσῃ τῇ γῆ Εἰρήνη ὑμῖν πληθυνθείη·

26 tote Dareios ho basileus egrapsen pasi tois laois, phylais, glōssais, tois oikousin en pasē tē gē Eirēnē hūmin plēthyntheīē;

י י א ל כ א י ע כ א י ל ע כ א י ל ע כ א י כ א י ל ע כ א י ל ע כ א י ²⁷

כָּאֵלֶּכָּא כְּיָא-כְּאֵל כְּכַלְמָא-כְּאֵל אָאֵלֶּכָּא מְאָר-מְאָר מְכַלְמָא מְכַלְמָא מְכַלְמָא
 אָאֵלֶּכָּא מְכַלְמָא מְכַלְמָא מְכַלְמָא מְכַלְמָא מְכַלְמָא מְכַלְמָא מְכַלְמָא מְכַלְמָא
 :כְּיָא-כְּאֵל

כּוּמֵן-קְדָמִי שִׁים טַעַם דִּי בְּכָל-שְׁלִטָּן מְלְכוּתֵי לְהוֹן
 זְאָעִין וְדַחְלִין מִן-קְדָם אֵלְהָה דִּי-דְנִיָּאל דִּי-הוּא
 אֵלְהָה חַיָּא וְקַיָּם לְעַלְמִין וּמְלְכוּתָהּ דִּי-לָא תִתְחַבֵּל
 וְשְׁלִטְנָה עַד-סוֹפָא:

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

Dan6:26 I make a decree that in all the dominion of my kingdom men are to fear and tremble before the El of Daniel; For He is the living El and enduring forever, And His kingdom is one which will not be destroyed, And His dominion will be forever.

<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 διαφθαρῆσεται, καὶ ἡ κυριεῖα αὐτοῦ ἕως τέλους·

27 ek prosōpou mou etethē dogma tou en pasē archē tēs basileias mou einai tremontas kai phoubomenous apo prosōpou tou theou Daniēl, hoti autos estin theos zōn kai menōn eis tous aiōnas, kai hē basileia autou ou diaphtharēsetai, kai hē kyrieia autou heōs telous;

כְּאֵלֶּכָּא כְּיָא-כְּאֵל כְּכַלְמָא-כְּאֵל אָאֵלֶּכָּא מְאָר-מְאָר מְכַלְמָא מְכַלְמָא מְכַלְמָא
 :כְּיָא-כְּאֵל

כּח מְשִׁיזִב וּמְצִל וְעָבֵד אֲתִין וְתַמְהִין בְּשִׁמְיָא וּבְאַרְעָא דִּי
 שִׁיזִיב לְדְנִיָּאל מִן-יַד אַרְיֹתָא:

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

Dan6:27 He delivers and rescues and performs signs and wonders In heaven and on earth, Who has also delivered Daniel from the power of the lions.

<28> ἀντιλαμβάνεται καὶ ρύεται 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 kai terata en ouranō kai epi tēs gēs, hostis exeilato ton Daniēl ek cheiros tōn leontōn.

מְשִׁיזִב וּמְצִל וְעָבֵד אֲתִין וְתַמְהִין בְּשִׁמְיָא וּבְאַרְעָא דִּי
 :כְּיָא-כְּאֵל

כּט וְדְנִיָּאל דְנָה הַצְּלַח בְּמְלְכוּתֵי דְרִיּוּשׁ וּבְמְלְכוּתֵי כּוּרְשׁ
 פְּרִסְיָא: כּ

28. (6:29 in Aramaic) w'danie'l d'nah hats'lach b'mal'kuth dar'yawesh ub'mal'kuth koresh par'saya'.

Dan6:28 So this Daniel enjoyed success in the reign of Darius and in the reign of Cyrus the Persian.

⟨29⟩ καὶ Δανιηλ κατεύθυνεν ἐν τῇ βασιλείᾳ Δαρείου καὶ ἐν τῇ βασιλείᾳ Κύρου τοῦ Πέρσου.

29 kai Daniēl kateuthynen en tē basileiā Dareiou kai en tē basileiā Kyrou tou Persou.

Chapter 7

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

אֲשַׁח מַלְאָךְ לְכָרַשׁ עַל יְמֵי הַדָּרִיּוּס וּבְיָמֵי הַקִּירָאוּס דָּנִיֵּאל רָאָה חֲזוֹן וַיִּתֵּן כְּתָב בְּיָמָיו עַל הַחֲזוֹן הַזֶּה וַיִּתֵּן
 אֶת-הַחֲזוֹן הַזֶּה לְכַתְּבֵי כְּתָב יְהוּדָיִם וְלְכַתְּבֵי שַׁרְשָׁרִים וְלְכַתְּבֵי חֲזָקִים וְלְכַתְּבֵי חֲזָקִים
 וְלְכַתְּבֵי חֲזָקִים וְלְכַתְּבֵי חֲזָקִים

אֲבַשְׁנַת חֲדָה לְבֵלְשַׁצָּר מֶלֶךְ בָּבֶל הַגִּי'אֵל חֵלֶם חֲזָה
 וְחַזוֹי רֵאשָׁה עַל-מְשַׁבְּהָ בַּדַּיִן חֶלְמָא כְּתַב רֵאשׁ מִלִּין
 אָמַר:

1. **bish'nath chadah l'bel'shatsar melek babel danie'l 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 Belshazzar king of Babylon Daniel saw a dream and visions in his mind as he lay on his bed; then he wrote the dream down and related the following summary of it.

⟨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 Chaldaiōn Daniēl enypnion eiden, kai hai horaseis tēs kephalēs autou epi tēs koitēs autou, kai to enypnion egrapsen

בַּעֲנַה דָּנִיֵּאל וְאָמַר חֲזָה הַגִּי'ת בְּחַזוֹי עַם-לִילִיא וְאָרוּ
 אַרְבַּע רוּחֵי שָׁמַיָא מְגִיחִין לְיָמָא רַבָּא:

2. **`aneh danie'l w'amar chazah hawayth b'chez'wi `im-leyl'ya' wa'aru 'ar'ba` ruchey sh'maya' m'gichan l'yama' raba'.**

Dan7:2 Daniel said, I was looking in my vision by night, and behold, the four winds of heaven 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 kai idou hoi tessares anemoi tou ouranou proseballon eis tēn thalassan tēn megalēn.

גּוֹאֲרַבַּע חַיִּוִן רַבָּרְבָן סְלָקֻן מִן-יָמָא שְׁנַיִן הָא מִן-הָא:
 אֲרְבַּע חַיִּוִן רַבָּרְבָן סְלָקֻן מִן-יָמָא שְׁנַיִן הָא מִן-הָא:

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, different from one another.

3} και τέσσαρα θηρία μεγάλα ανέβαινον εκ τῆς θαλάσσης διαφέροντα ἀλλήλων.

3 kai tessara thēria megala anebainon ek tēs thalassēs diapheronta allēlōn.

40 xzyc qsh ql qwy-zd yzjry qzqky kxzmΔφ
wyky yzlrq-loy koryk-y xzryy qzjr yzryy-zd
:ql qzqz wyk qzry xzryq

ד קדמיתא כארִייה וגפין די־נִשֵׁר לה חזיה הוית עד
די־מריטו גפיה ונטילת מן־ארעא ועל־רגלין כִּאֲנֵשׁ
הקִימת ולבב אֲנֵשׁ יהיב לה:

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

Dan7:4 The first was like a lion and had the wings of an eagle. I kept 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 human mind also was given to it.

4} τὸ πρῶτον ὡσεὶ λέαινα, καὶ πτερὰ αὐτῆ ὡσεὶ ἀετοῦ· ἐθεώρουν ἕως οὗ ἐξετίλη 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; etheōroun heōs hou exetilē ta ptera autēs, kai exērthē apo tēs gēs kai epi podōn anthrōpou estathē, kai kardia anthrōpou edothē autē.

xzry Δh-qwly qd ql qzm qzryx zqhk qzsh yqky
zlyk zryy ql yzryk ycy qzryw yz qzry yzryy xzry
:kzrw qz

הוארו חירוה אַחרי תנינה דמיה לדב ולשִׁטְר־חד הקמת
ותלת עלעין בפמה בין שנִיה וכן אַמְרִין לה קומי
אכלי בִּשְׂר שִׁגִיא:

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, resembling a bear. And it was raised up on one side, and three ribs were in its mouth between its teeth; and thus they said to it, Arise, devour much meat!

5} καὶ ἰδοὺ θηρίον δεύτερον ὅμοιον ἄρκω, καὶ εἰς μέρος ἓν ἐστάθη, καὶ τρία πλευρὰ ἐν τῷ στόματι αὐτῆς ἀνὰ μέσον τῶν ὀδόντων αὐτῆς, καὶ οὕτως ἔλεγον αὐτῆ Ἀνάστηθι φάγε σάρκας πολλάς.

5 kai idou thērion deuteron homoion arkō, kai eis meros hen estathē, kai tria pleura en tō stomati autēs ana meson tōn odontōn autēs, kai houtōs elegon autē Anastēthi phage sarkas pollas.

yzjr ql yzry zqhk yqky xzyc qsh qm Δ xky
yzywly kxzyhly yzwy qzryy qzryy-ly jryy-zd ozyk
:ql qzqz

וּבְאֶתֶר הַנֶּחַז חֲזָה הַיּוֹת וְאַרְוֹ אַחֲרָי כְּנִמְר וְלֹה גִפִּין אֲרִבֵּעַ
הִי-עוֹף עַל-גַּבֶּיהָ וְאַרְבַּעָה רֵאשֵׁין לְחַיּוֹתָא וְשָׁלְטָן
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 kept looking, and behold, another one, like a leopard, which had on its back four wings of a bird; the beast also had four heads, and dominion was given to it.

<6> ὁπίσω 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, kai autē ptera tessara peteinou hyperanō autēs, kai tessares kephalai tō thērīō, kai exousia edothē autē.

אֲרִבֵּעַ וְאַרְבַּע אֲרִבֵּעַ וְאַרְבַּע אֲרִבֵּעַ וְאַרְבַּע אֲרִבֵּעַ
וְאַרְבַּע אֲרִבֵּעַ וְאַרְבַּע אֲרִבֵּעַ וְאַרְבַּע אֲרִבֵּעַ
וְאַרְבַּע אֲרִבֵּעַ וְאַרְבַּע אֲרִבֵּעַ וְאַרְבַּע אֲרִבֵּעַ
וְאַרְבַּע אֲרִבֵּעַ וְאַרְבַּע אֲרִבֵּעַ וְאַרְבַּע אֲרִבֵּעַ

וּבְאֶתֶר הַנֶּחַז חֲזָה הַיּוֹת בְּחֻזִי לִילִיָא וְאַרְוֹ חַיּוֹה רְבִיעֵיהָ
הִחִלָּה וְאִימְתָנִי וְתַקִּיפָא יַתִּירָא וְשַׁנִּין
הִי-פְרָזַל לָהּ רַבְרָבִין אַכְלָה וּמַדְקָה וְשָׂאָרָא בְּרַגְלֶיהָ
רַבְסָה וְהִיא מְשַׁנֵּיָה מִן-כָּל-חַיּוֹתָא הִי קְדָמֶיהָ
וְקַרְבִּין עֲשָׂר לָהּ:

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

Dan7:7 After this I kept looking in the night visions, and behold, a fourth beast, dreadful and terrifying and extremely strong; and it had large 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> ὁπίσω τούτου ἐθεώρουν καὶ ἰδοὺ θηρίον τέταρτον φοβερὸν καὶ ἔκθαμβον καὶ ἰσχυρὸν περισσῶς, καὶ οἱ ὀδόντες αὐτοῦ σιδηροὶ μεγάλοι, ἐσθίον καὶ λεπτύνον καὶ τὰ ἐπίλοιπα τοῖς ποσὶν αὐτοῦ συνεπάτει, καὶ αὐτὸ διάφορον περισσῶς παρὰ πάντα τὰ θηρία τὰ ἐμπροσθεν αὐτοῦ, καὶ κέρατα δέκα αὐτῷ.

7 opisō toutou etheōroun kai idou thērion tetarton phoberon kai ekthambon kai ischyron perissōs, kai hoi odontes autou sidēroi megaloι, esthion kai leptynon kai ta epiloipa tois posin autou synepatei, kai auto diaphoron perissōs para panta ta thēria ta emprosthen autou, kai kerata deka autō.

אֲרִבֵּעַ וְאַרְבַּע אֲרִבֵּעַ וְאַרְבַּע אֲרִבֵּעַ וְאַרְבַּע אֲרִבֵּעַ
וְאַרְבַּע אֲרִבֵּעַ וְאַרְבַּע אֲרִבֵּעַ וְאַרְבַּע אֲרִבֵּעַ
וְאַרְבַּע אֲרִבֵּעַ וְאַרְבַּע אֲרִבֵּעַ וְאַרְבַּע אֲרִבֵּעַ
וְאַרְבַּע אֲרִבֵּעַ וְאַרְבַּע אֲרִבֵּעַ וְאַרְבַּע אֲרִבֵּעַ

ח משתכל הוית בקרנֵיא ואֵלו קֶרֶן אַחֲרֵי זְעִירָה סִלְקַת
 בִּינִיהוֹן וּתְלַת מִן־קֶרֶנֵיא קִדְמֵיתָא אֶתְעַקְרוּ
 מִן־קִדְמֵיהּ וְאֵלו עֵינֵין כְּעֵינֵי אִנְשָׁא
 בְּקֶרֶנָא־דָּא וּפִם מְמַלְל רַבְרָבִין:

8. mis'takal haweyth b'qar'naya' wa'alu qeren 'achari z`eyrah sil'qathbeyneyhon 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 While I was contemplating the horns, behold, another horn, a little one, came up among them, and three of the first horns were pulled out by the roots before it; and behold, this horn possessed eyes like the eyes of a man and a mouth uttering great boasts.

⋈ 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 prosenoon tois kerasin autou, kai idou keras heteron mikron anebē en mesō autōn, kai tria kerata tōn emprosthen autou exerrizōthē apo prosōpou autou, kai idou ophthalmoi hōsei ophthalmoi anthrōpou en tō kerati toutō kai stoma laloun megala.

9 אָז כִּי אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ
 אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ
 אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ

ט חָזָה הוֹיֵית עַד הִי כָרְסוֹן רְמִיו וְעַתִּיק יוֹמִין יְתַב לְבוּשָׁה
 כְּתֹלַג חוֹר וּשְׁעָר רֵאשִׁיהּ כְּעֶמֶר נִקְא כְּרִסְיָהּ שְׁבִיבִין
 הִי־נֹר גִּלְגִּלוֹהִי נֹר דָּלֵק:

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

Dan7:9 I kept looking Until thrones were set up, And the Ancient of Days took His seat; His vesture was like white snow And the hair of His head like pure wool. His throne was ablaze with flames, Its wheels were a burning fire.

⋈ ἐθεώρουν ἕως ὅτου θρόνοι ἐτέθησαν, καὶ παλαιὸς ἡμερῶν ἐκάθητο, καὶ τὸ ἔνδυμα αὐτοῦ ὡσεὶ χιών 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, kai to endyma autou hōsei chiōn leukon, kai hē thrix tēs kephalēs autou hōsei erion katharon, ho thronos autou phlox pyros, hoi trochoi autou pyr phlegon;

10 אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ
 אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ
 אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ אֶתְעַקְרוּ

יִנְהַר הִי־נֹר נִגְד וְנִפְק מִן־קִדְמוֹהִי אֶלְפִים

יִשְׁמְשׁוּנָהּ וְרַבּוֹ רַבָּן קְדָמוּהִי יְקוּמוּן

דִּינָא יְתַב וְסַפְרִין פְּתִיחוּ:

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

Dan7:10 A river of fire was flowing And coming out from before Him; Thousands upon thousands were attending Him, And myriads upon myriads were standing before Him; The court sat, And the books were opened.

<10> ποταμὸς πυρὸς εἶλκεν ἔμπροσθεν αὐτοῦ, χίλιαι χιλιάδες ἐλειτούργουν αὐτῷ, καὶ μύριαι μυριάδες παρειστήκεισαν αὐτῷ· κριτήριον ἐκάθισεν, καὶ βίβλοι ἠνεῶχθησαν.

10 potamos pyros heilken emprosthen autou, chiliyai chiliades eleitourgoun autō, kai myriai myriades pareistēkeisan autō; kritērion ekathisen, kai bibloi ēneōchthēsan.

כָּנָפִים זָאֵל כְּסָפָרִים כְּבָרִים לְפָנָיו וְכָנָפִים אֲרֵבִים אֲרֵבִים 11
אֲרֵבִים זָאֵל כְּסָפָרִים כְּבָרִים לְפָנָיו וְכָנָפִים אֲרֵבִים אֲרֵבִים
:כָּנָפִים זָאֵל כְּסָפָרִים אֲרֵבִים אֲרֵבִים

יֵאָדָּמָה הַגּוֹיִת בְּאֵינִן מִן־קָל מַלְאִיא רַבְרַבְתָּא דִּי קַרְנָא
מִמְלָלָה הַגּוֹיִת עַד דִּי קְטִילַת חַיּוֹתָא וְהַיְבַד גְּשָׁמָה
וַיְהִיבַת לִיְקָרַת אֲשָׁא:

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 Then I kept looking because of the sound of the boastful words which the horn was speaking; I kept 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 ἀπόλετο, καὶ τὸ σῶμα αὐτοῦ ἐδόθη εἰς καῦσιν πυρός.

11 etheōroun tote apo phōnēs tōn logōn tōn megalōn, hōn to keras ekeino elalei, heōs anērethē to thērion kai apōleto, kai to sōma autou edothē eis kausin pyros.

אֲרֵבִים אֲרֵבִים אֲרֵבִים אֲרֵבִים אֲרֵבִים אֲרֵבִים אֲרֵבִים אֲרֵבִים 12
אֲרֵבִים אֲרֵבִים אֲרֵבִים אֲרֵבִים אֲרֵבִים אֲרֵבִים אֲרֵבִים אֲרֵבִים

יְבִישְׁאָר חַיּוֹתָא הָעֵדִיו שְׁלֹטְנָהוּן וְאַרְכָּה בְּחַיִּין יְהִיבַת
לְהוֹן עַד־זְמַן וְעֵדִין:

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 an appointed period of time.

<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, kai makrotēs zōēs edothē autois heōs kairou kai kairou.

אֲרֵבִים אֲרֵבִים אֲרֵבִים אֲרֵבִים אֲרֵבִים אֲרֵבִים אֲרֵבִים אֲרֵבִים 13

:כַּאֲזַיִן אֲנִי בְּחִזְוֵי לַיְלָא וְאָרוּ עִם-עֲנָנֵי שָׁמַיָא כְּבָר אֲנִי
 אֲתָה הָיָה וְעַד-עֲתִיק יוֹמָיָא מְטָה וְקָדְמוֹהִי הַקְּרִבוּהִי:

13. chazeh haweyth b'chez'wey leyl'ya' wa'aru im-ananey sh'maya' k'bar 'enash 'atneh hawah w`ad-`atiq yomaya' m'tah uq'damohi haq'r'buhi.

Dan7:13 I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him.

<13> ἑθεώρουν ἐν ὀράματι 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 hōs huios anthrōpou erchomenos ēn kai heōs tou palaiou tōn hēmerōn ephthasen kai enōpion autou prosēnechthē.

כַּאֲזַיִן אֲנִי בְּחִזְוֵי לַיְלָא וְאָרוּ עִם-עֲנָנֵי שָׁמַיָא כְּבָר אֲנִי
 אֲתָה הָיָה וְעַד-עֲתִיק יוֹמָיָא מְטָה וְקָדְמוֹהִי הַקְּרִבוּהִי:

יד וְלֵיהּ יְהִיב שְׁלִטָן וְיִקָּר וּמְלָכוֹ וְכָל עַמְמָיָא אֲמָיָא
 וְלִשְׁנַיָא לֵיהּ יְפֻלְחוּן שְׁלִטְנָה שְׁלִטָן עַל־לָא יְעִיָהּ
 וּמְלָכוּתָהּ 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 men of every language might serve Him. His dominion is an everlasting dominion Which will not pass away; And His kingdom is one which will not be destroyed.

<14> καὶ αὐτῷ ἐδόθη ἡ ἀρχὴ καὶ ἡ τιμὴ καὶ ἡ βασιλεία, καὶ πάντες οἱ λαοί, φυλαί, γλώσσαι 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, kai pantes hoi laoi, phylai, glōssai autō douleousousin; hē exousia autou exousia aiōnios, hētis ou pareleusetai, kai hē basileia autou ou diaphtharēsetai. --

כַּאֲזַיִן אֲנִי בְּחִזְוֵי לַיְלָא וְאָרוּ עִם-עֲנָנֵי שָׁמַיָא כְּבָר אֲנִי
 אֲתָה הָיָה וְעַד-עֲתִיק יוֹמָיָא מְטָה וְקָדְמוֹהִי הַקְּרִבוּהִי:

טו אֲתִכְרִית רוּחִי אֲנָה דְנִיָּא לְבָגוּא נְדָנָה וְחִזְוֵי רֵאשִׁי
 יְבַהֲלֵנִי:

15. 'eth'k'riath ruchi 'anah danie'l b'go' nid'neh w'chez'wey re'shi y'bahalunani.

Dan7:15 As for me, Daniel, my spirit was distressed within me, and the visions in my mind kept alarming me.

<15> ἔφριξεν τὸ πνεῦμά μου ἐν τῇ ἔξει μου, ἐγὼ Δανιηλ, καὶ αἱ ὀράσεις τῆς κεφαλῆς μου ἐτάρασσόν με.

15 ephri xen to pneuma mou en tē hexei mou, egō Daniēl, kai hai horaseis tēs kephalēs mou etarasson me.

אָפּרִי־טוּ פְּנֵימָה מִן־הַחֶזֶק אֲשֶׁר בְּרֹאשׁ הַכֶּלֶם
 אֲשֶׁר בְּרֹאשׁ הַכֶּלֶם אֲשֶׁר בְּרֹאשׁ הַכֶּלֶם אֲשֶׁר בְּרֹאשׁ הַכֶּלֶם
 טוּ קִרְבֵּת עַל־חֵד מִן־קְאָמַיָּא וַיִּצְיִבָּא אֲבַע־מִנְהָ
 עַל־כָּל־הַנָּה וַאֲמַר־לִי וּפְשַׁר מִלִּיא יְהוּדֵעֲנַנִּי:

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 approached one of those who were standing by and began asking him the exact meaning of all this. So he told me and made known to me the interpretation of these things:

<16> καὶ προσῆλθον ἐνὶ τῶν ἐστηκότων καὶ τὴν ἀκρίβειαν ἐζήτησαν παρ' αὐτοῦ περὶ πάντων τούτων, καὶ εἶπέν μοι τὴν ἀκρίβειαν καὶ τὴν σύγκρισιν τῶν λόγων ἐγνώρισέν μοι

16 kai prosēlthon heni tōn hestēkotōn kai tēn akribeian ezētoun par' autou peri pantōn toutōn, kai eipen moi tēn akribeian kai tēn sygkrisin tōn logōn egnōrisen moi

יִצְיִבָּא אֶבְעֵא מִן־אֶחָד מֵהַיְּשֵׁבִים וַאֲמַר־לִי וּפְשַׁר מִלִּיא יְהוּדֵעֲנַנִּי
 אֲשֶׁר בְּרֹאשׁ הַכֶּלֶם אֲשֶׁר בְּרֹאשׁ הַכֶּלֶם אֲשֶׁר בְּרֹאשׁ הַכֶּלֶם אֲשֶׁר בְּרֹאשׁ הַכֶּלֶם
 יִצְיִבָּא אֶבְעֵא מִן־אֶחָד מֵהַיְּשֵׁבִים וַאֲמַר־לִי וּפְשַׁר מִלִּיא יְהוּדֵעֲנַנִּי
 יִצְיִבָּא אֶבְעֵא מִן־אֶחָד מֵהַיְּשֵׁבִים וַאֲמַר־לִי וּפְשַׁר מִלִּיא יְהוּדֵעֲנַנִּי

17. 'ileyn cheyuatha' rab'r'batha' di 'inin 'ar'ba` 'ar'b`ah mal'kin y'qumun min-'ar`a'.

Dan7:17 These great beasts, which are four in number, are four kings who will arise from the earth.

<17> Ταῦτα τὰ θηρία τὰ μεγάλα τὰ τέσσαρα, τέσσαρες βασιλῆαι ἀναστήσονται ἐπὶ τῆς γῆς, αἱ ἀρθήσονται.

17 Tauta ta thēria ta megala ta tessara, tessares basileiai anastēsontai epi tēs gēs, hai arthēsontai;

אֲשֶׁר בְּרֹאשׁ הַכֶּלֶם אֲשֶׁר בְּרֹאשׁ הַכֶּלֶם אֲשֶׁר בְּרֹאשׁ הַכֶּלֶם אֲשֶׁר בְּרֹאשׁ הַכֶּלֶם
 אֲשֶׁר בְּרֹאשׁ הַכֶּלֶם אֲשֶׁר בְּרֹאשׁ הַכֶּלֶם אֲשֶׁר בְּרֹאשׁ הַכֶּלֶם אֲשֶׁר בְּרֹאשׁ הַכֶּלֶם
 יְחַוִּיקְבְּלוּן מִלְּכוּתָא קְדִישִׁי עַלְיוֹנִין וַיִּחְסְנוּן מִלְּכוּתָא
 עַד־עַלְמָא וְעַד עַלְמָא עַלְמָא:

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

Dan7:18 But the saints of the Highest One will receive the kingdom and possess the kingdom forever, for all ages to come.

<18> καὶ παραλήμψονται τὴν βασιλείαν ἅγιοι ὑψίστου καὶ καθέξουσιν αὐτὴν ἕως αἰῶνος τῶν αἰώνων.

18 kai paralēmpsontai tēn basileian hagioi huistou kai kathexousin autēn heōs aiōnos tōn aiōnōn.

אֲשֶׁר בְּרֹאשׁ הַכֶּלֶם אֲשֶׁר בְּרֹאשׁ הַכֶּלֶם אֲשֶׁר בְּרֹאשׁ הַכֶּלֶם אֲשֶׁר בְּרֹאשׁ הַכֶּלֶם
 אֲשֶׁר בְּרֹאשׁ הַכֶּלֶם אֲשֶׁר בְּרֹאשׁ הַכֶּלֶם אֲשֶׁר בְּרֹאשׁ הַכֶּלֶם אֲשֶׁר בְּרֹאשׁ הַכֶּלֶם
 יְחַוִּיקְבְּלוּן מִלְּכוּתָא קְדִישִׁי עַלְיוֹנִין וַיִּחְסְנוּן מִלְּכוּתָא
 עַד־עַלְמָא וְעַד עַלְמָא עַלְמָא

יט אָדִין צָבִית לְיִצְבָּא עַל־חַיּוֹתָא רַבִּיעֵיתָא דִּי־הוֹת שְׁנַיָּה
 מִן־כְּלָהוֹן דְּחַיְלָה יִתִּירָה שְׁנַיָּה דִּי־פִרְזֵל
 וְטַפְרִיהָ דִּי־נְחָשׁ אֲכָלָה מִדְּקָה וְשִׁאֲרָא בְּרַגְלֶיהָ רַפְסָה:

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 exact meaning of the fourth beast, which was different from all the others, exceedingly dreadful, with its teeth of iron and its claws of bronze, and which devoured, crushed and trampled down the remainder with its feet,

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

19 kai ezētoun akribōs peri tou thēriou tou tetartou, hoti ēn diaphoron para pan thērion phoberon perissōs, hoi odontes autou sidēroi kai hoi onyches autou chalkoi, esthion kai leptynon kai ta epiloipa tois posin autou synepatei,

כּוֹעַל־קַרְנַיָּא עֶשֶׂר דִּי בְרֵאשֵׁיהּ וְאַחֲרֵיהּ דִּי סְלִקַת וְנִפְלוּ
 מִן־קַדְמֵיהּ תִּלְתַּת וְקַרְנָא דְכִן וְעֵינַיִן לֵיהּ
 וְפִם מְמַלְל רַבְרַבִּין 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 the meaning of the ten horns that were on its head and the other horn which came up, and before which three of them fell, namely, that horn which had eyes and a mouth uttering great boasts and which was larger in appearance 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 kai tou heterou tou anabantos kai ektinaxantos tōn proterōn tria, keras ekeino, hō hoi ophthalmoi kai stoma laloun megala kai hē horasis autou meizōn tōn loipōn.

כּא חִזָּה הוֹיִת וְקַרְנָא דְכִן עַבְדָּהּ קָרַב עִם־קַדִּישִׁין וְיִכְלָה
 לְהוֹן:

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

Dan7:21 I kept looking, and that horn was waging war with the saints and overpowering them

<21> ἔθεώρουν καὶ τὸ κέρας ἐκείνο ἐποίει πόλεμον μετὰ τῶν ἁγίων καὶ ἰσχυσεν πρὸς αὐτούς,

21 etheōroun kai to kerass ekeino epoiei polemon meta tōn hagiōn kai ischysen pros autous,

כב עַד דִּי־אַתָּה עֲתִיק יוֹמָיָא וְדִינָא יְהִיב לְקַדְיִשִׁי עַלְיוֹנִין
וְזִמְנָא מְטָה וּמְלִכּוּתָא הֶחֱסֵנוּ קַדְיִשִׁין:

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 passed in favor of the saints of the Highest One, and the time arrived when the saints 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 kai to krima edōken hagiois huuistou, kai ho kairos ephthasen kai tēn basileian kateschon hoi hagioi.

כּוֹנֵן אֱמַר חַיּוֹתָא רְבִיעִיתָא מְלִכּוּ רְבִיעִיָּא
תְּהוּא בְּאַרְעָא דִּי תִשְׁנָא מִן־כָּל־מְלִכּוּתָא וְתֵאכֹל
כָּל־אַרְעָא וְתִדְוִשְׁנָהּ וְתִדְקַנְהָ:

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

Dan7:23 Thus he said: The fourth beast will be a fourth kingdom on the earth, which will be different from all the other kingdoms and will 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, hētis hyperexei pasas tas basileias kai kataphagetai pasan tēn gēn kai sympatēsei autēn kai katakopsei.

כַּד וּקְרַנְיָא עֲשֵׂר מִנֶּה מְלִכּוּתָהּ עֲשֵׂרָה מְלִכִין יִקְמוּן וְאַחֲרָן
יִקוּם אַחֲרֵיהוֹן וְהוּא יִשְׁנָא מִן־קַדְמִיָּא וְתִלְתָּהּ מְלִכִין:

כַּד וּקְרַנְיָא עֲשֵׂר מִנֶּה מְלִכּוּתָהּ עֲשֵׂרָה מְלִכִין יִקְמוּן וְאַחֲרָן
יִקוּם אַחֲרֵיהוֹן וְהוּא יִשְׁנָא מִן־קַדְמִיָּא וְתִלְתָּהּ מְלִכִין:

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 As for the ten horns, out of this kingdom ten kings will arise; and another will arise after them, and he will be different from the previous ones and will 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, kai opisō autōn anastēsetai heteros, hos hyperoisei kakois pantas tous emprosthen, kai treis basileis tapeinōsei;

כּל־גַּבְרֵי יַעֲרִיבֻן עֲלֵיהֶן 25
 אֲחֵרֵי יִשְׁתָּלַח מִלְּקַחְתָּם וְאֶחָד יֵאָרֵץ אֶחָד־מֵהֶן וְיִשְׁבַּע עַל־שְׁלֹשֵׁי מְלָכִים
 וְיִשְׁבַּע עַל־שְׁלֹשֵׁי מְלָכִים וְיִשְׁבַּע עַל־שְׁלֹשֵׁי מְלָכִים וְיִשְׁבַּע עַל־שְׁלֹשֵׁי מְלָכִים

כה ומלין לצד עליא ומלין למלל ולקדישי עליינין
 יבלא ויסבר להשנה זמנין ודת ויתנהבון בידה עד-עין
 ועדינין ופלג עין:

25. umilin l'tsad `ilaya' 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 will speak out against the Most High and wear down the saints of the Highest One, and he will intend to make alterations in times and in law; and they will 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 kai tous hagiois huuistou palaiōsei kai hyponoēsei tou alloiōsai kairous kai nomon, kai dothēsetai en cheiri autou heōs kairou kai kairōn kai hēmisy kairou.

אֶחָד־מֵהֶן יִשְׁבַּע עַל־שְׁלֹשֵׁי מְלָכִים 26
 וְיִשְׁבַּע עַל־שְׁלֹשֵׁי מְלָכִים וְיִשְׁבַּע עַל־שְׁלֹשֵׁי מְלָכִים וְיִשְׁבַּע עַל־שְׁלֹשֵׁי מְלָכִים

כו ודינא יתב ושלטנה יהעדון להשמה ולהובדה
 עד-סופא:

26. w'dina' yitib w'shal'taneh y'ha`don l'hash'madah ul'hobadah `ad-sopha'.

Dan7:26 But the court will sit for judgment, and his dominion will be taken away, annihilated and destroyed forever.

⟨26⟩ καὶ τὸ κριτήριον καθίσει καὶ τὴν ἀρχὴν μεταστήσουσιν τοῦ ἀφανίσαι καὶ τοῦ ἀπολέσαι ἕως τέλους.

26 kai to kritērion kathisei kai tēn archēn metastēsousin tou aphanisai kai tou apolesai heōs telous.

כּל־מְלָכֵי-עַד יִשְׁבַּע עַל־שְׁלֹשֵׁי מְלָכִים 27
 וְיִשְׁבַּע עַל־שְׁלֹשֵׁי מְלָכִים וְיִשְׁבַּע עַל־שְׁלֹשֵׁי מְלָכִים וְיִשְׁבַּע עַל־שְׁלֹשֵׁי מְלָכִים וְיִשְׁבַּע עַל־שְׁלֹשֵׁי מְלָכִים

וְכָל־מְלָכֹתָהּ וְשָׁלְטָנָא וְרִבּוּתָא דִּי מְלָכֹת תְּחִוּת כָּל־שְׂמֵיָא

וְהִיבַת לְעַם קְדִישֵׁי עֲלִיּוֹנִין מְלָכוּתָהּ מְלָכוּת עַלְמ וְכָל־
שְׁלְטָנָיָא לֵיהּ יִפְלְחוּן וְיִשְׁתַּמְעוּן׃

27. umal'kuthah w'shal'tana' ur'butha' di mal'k'wath t'choth kal-sh'maya' y'hibath l'am qadishey `el'yonin mal'kutheh mal'kuth `alam w'kol shal'tanaya' leh yiph'l'chun w'yish'tam'un.

Dan7:27 Then the sovereignty, the dominion and the greatness of all the kingdoms under the whole heaven will be given to the people of the saints of the Highest One; His kingdom will be an everlasting kingdom, and all the dominions will serve and obey Him.

<27> καὶ ἡ βασιλεία καὶ ἡ ἐξουσία καὶ ἡ μεγαλῶσύνη τῶν βασιλέων τῶν ὑποκάτω παντός τοῦ οὐρανοῦ ἐδόθη ἁγίοις ὑψίστου, καὶ ἡ βασιλεία αὐτοῦ βασιλεία αἰώνιος, καὶ πᾶσαι αἱ ἀρχαὶ αὐτῷ δουλεύουσιν καὶ ὑπακούσονται.

27 kai hē basileia kai hē exousia kai hē megalōsynē tōn basileōn tōn hypokatō pantos tou ouranou edothē hagiois huuistou, kai hē basileia autou basileia aiōnios, kai pasai hai archai autō douleousousin kai hypakousontai.

כַּחֲדָר־כָּה סוּפָא דִּי־מְלָתָא אֲנָהּ דְּנִיָּאֵל שִׁנְיָא רַעֲיוֹנֵי
יְבִהָלְנִי וְזִיוֵי יִשְׁתַּנּוֹן עָלַי וּמְלָתָא בְּלָבִי נִטְרַת׃ פ

כַּחֲדָר־כָּה סוּפָא דִּי־מְלָתָא אֲנָהּ דְּנִיָּאֵל שִׁנְיָא רַעֲיוֹנֵי
יְבִהָלְנִי וְזִיוֵי יִשְׁתַּנּוֹן עָלַי וּמְלָתָא בְּלָבִי נִטְרַת׃ פ

28. `ad-kah sophā' di-mil'tha' `anah daniel sagi' ra'`yonay y'bahalunani w'ziuay yish'tanon `alay umil'tha' b'libi nit'reth.

Dan7:28 At this point the revelation ended. As for me, Daniel, my thoughts were greatly alarming me and my face grew pale, but I kept the matter to myself.

<28> ἕως ὧδε τὸ πέρασ τοῦ λόγου. ἐγὼ Δανιηλ, ἐπὶ πολὺ οἱ διαλογισμοὶ μου συνετάρασσόν με, καὶ ἡ μορφή μου ἠλλοιώθη ἐπ' ἐμοί, καὶ τὸ ῥῆμα ἐν τῇ καρδίᾳ μου συνετήρησα.

28 heōs hōde to peras tou logou. egō Daniēl, epi poly hoi dialogismoi mou synetarasson me, kai hē morphē mou ēlloiothē ep' emoi, kai to hrēma en tē kardīa mou synetērēsa.

Chapter 8

אֲבִשְׁנַת שְׁלוֹשׁ לְמַלְכוּת בִּלְשַׁצְר הַמֶּלֶךְ חָזוֹן נִרְאָה
אֵלַי אֲנִי דְּנִיָּאֵל אַחֲרֵי הַנִּרְאָה אֵלַי בַּתְּחִלָּה׃

אֲבִשְׁנַת שְׁלוֹשׁ לְמַלְכוּת בִּלְשַׁצְר הַמֶּלֶךְ חָזוֹן נִרְאָה
אֵלַי אֲנִי דְּנִיָּאֵל אַחֲרֵי הַנִּרְאָה אֵלַי בַּתְּחִלָּה׃

1. bish'nath shalosh l'mal'kuth bel'shatsar hamelek chazon nir'ah `elay `ani daniel `acharey hanir'ah `elay bat'chilah.

Dan8:1 In the third year of the reign of Belshazzar the king a vision appeared to me, Daniel, subsequent to the one which appeared to me previously.

8:1 'En etei tritō tēs basileias Baltasar tou basileōs horasis ōphthē pros me, egō Daniēl, meta tēn ophtheisan moi tēn archēn.

1 En etei tritō tēs basileias Baltasar tou basileōs horasis ōphthē pros me, egō Daniēl, meta tēn ophtheisan moi tēn archēn.

9W4 39293 YWYWS 274Y 2X499 232Y YZSH9 3494Y 2
69Y4-6 2X223 274Y YZSH9 3494Y 39293 76209
:26Y4

בְּאֶרְאָה בְּחִזּוֹן וַיְהִי בְּרֵאֲתִי וַאֲנִי בְּשׁוּשַׁן הַבִּירָה אֲשֶׁר
בְּעֵילָם הַמְּדִינָה וַאֲרָאָה בְּחִזּוֹן וַאֲנִי הִיְתִי עַל-אוּבַל
אוּלַי:

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 while I was looking I was in the citadel of Susa, which is in the province of Elam; and I looked in the vision and I myself was beside the Ulai Canal.

2 και ἤμην ἐν Σούσοις τῇ βάρει, ἣ ἐστὶν ἐν χώρᾳ Αἰλαμ, καὶ εἶδον ἐν ὄραματι καὶ ἤμην ἐπὶ τοῦ Οὐβαλ

2 kai ēmēn en Sousois tē barei, hē estin en chōrā Ailam, kai eidon en horamati kai ēmēn epi tou Oubal

6943 2776 470 484 624 393Y 3494Y 2720 4W4Y 3
X2YW3-7 3929 4843Y 4Y391 727993Y 72799 Y6Y
:39949 360 39293Y

גַּוְאֲשָׂא עֵינַי וַאֲרָאָה וְהִנֵּה אַיִל אֶחָד עֹמֵד לְפָנַי הָאֵבֶל
וְלוֹ קַרְנַיִם וְהַקְּרָנִים גְּבוּהוֹת וְהָאֲחַת גְּבוּהָהּ מִן-הַשֵּׁנִית
וְהַגְּבוּהָהּ עָלָה בְּאַחֲרָנָה:

3. wa'esa' `eynay wa'er'eh w'hineh '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 which had two horns was standing in front of the canal. Now the two horns were long, but one was longer than the other, with the longer one coming up last.

3 και ἦρα τοὺς ὀφθαλμούς μου καὶ εἶδον καὶ ἰδοὺ κριὸς εἰς ἐστηκὼς πρὸ τοῦ Οὐβαλ, καὶ αὐτῷ κέρατα, καὶ τὰ κέρατα ὑψηλά, καὶ τὸ ἐν ὑψηλότερον τοῦ ἑτέρου, καὶ τὸ ὑψηλὸν ἀνέβαιεν ἐπ' ἐσχάτων.

3 kai ēra tous ophthalmous mou kai eidon kai idou krios heis hestēkōs pro tou Oubal, kai autō kerata, kai ta kerata huyēla, kai to hen huyēloteron tou heterou, kai to huyēlon anebainen ep' eschatōn.

X27H-6Y 3929Y 3927Y 372 H77 6243-X4 2X249 4
:62473Y 2779Y 3W0Y 2427 627Y 724Y 27776 24702-4
דְּרֵאִיתִי אֶת-הָאֵיִל מְנַגַּח יָמָה וְצְפוּנָה וְנִגְבָּה וְכָל-חֵיּוֹת

לֹא-יַעֲמְדוּ לְפָנָיו וְאֵין מִצִּיל מִיָּדוֹ וְעָשָׂה כְרִצָּנוֹ וְהִגְדִּיל:

4. ra'ithi 'eth-ha'ayil m'nagecha yamah w'tsaphonah waneg'bah w'kal-chayoth lo'-ya'am'du l'phanayu w'eyn matsil miado w'asah kir'tsono w'hig'dil.

Dan8:4 I saw the ram butting westward, northward, and southward, and no other beasts could stand before him nor was there anyone to rescue from his power, but he did as he pleased 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, kai panta ta thēria ou stēsontai enōpion autou, kai ouk ēn ho exairoumenos ek cheiros autou, kai epoiēsen kata to thelēma autou kai emegalynthē.

5
49033-77 49 72503-9772 3732 7297 2x223 2742 5
x25H 799 977232 2949 0727 7242 2943-67 277-60
:2720 729

הַיָּאֲנִי הַיִּיתִי מִבֵּין וְהִנֵּה צִפִּיר-הָעֵזִים בָּא מִן-הַמִּעֲרָב
עַל-פְּנֵי כָל-הָאָרֶץ וְאֵין נוֹגֵעַ בָּאָרֶץ וְהִצִּפִּיר קָרַן חֲזוֹת
בֵּין עֵינָיו:

5. wa'ani hayithi mebin w'hineh ts'phir-ha'izim ba' min-hama`arab `al-p'ney kal-ha'arets w'eyn noge`a ba'arets w'hatsaphir qeren chazuth beyn `eynayyu.

Dan8:5 While I was observing, behold, a male goat was coming from the west over the surface of the whole earth without touching the ground; and the goat had a conspicuous horn between his eyes.

<5> καὶ ἐγὼ ἤμην συνίων καὶ ἰδοὺ τράγος αἰγῶν ἦρχετο 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 apo libos epi prosōpon pasēs tēs gēs kai ouk ēn haptomenos tēs gēs, kai tō tragō keras theōrēton ana meson tōn ophthalmōn autou.

6
2776 470 2x249 974 727993 609 6243-40 4922 6
:247 x25H 2764 2922 6943

וַיָּבֵא עַד-הָאֵיל בַּעַל הַקְּרָנִים אֲשֶׁר רָאִיתִי עֹמֵד לְפָנַי
הָאֵבֶל וַיִּרְץ אֵלָיו בְּחֵמַת כֹּחַ:

Dan8:6 He came up to the ram that had the two horns, which I had seen standing in front of the canal, and rushed at him in his mighty wrath.

6. wayabo' `ad-ha'ayil ba'al haq'ranayim 'asher ra'ithi `omed liph'ney ha'ubal wayarats `elayu bachamath kocho.

<6> καὶ ἦλθεν ἕως τοῦ κριοῦ τοῦ τὰ κέρατα ἔχοντος, οὐ εἶδον, ἐστῶτος ἐνώπιον τοῦ Οὐβαλ καὶ ἔδραμεν πρὸς αὐτὸν ἐν ὀρμῇ τῆς ἰσχύος αὐτοῦ.

6 kai ēlthen heōs tou kriou tou ta kerata echontos, hou eidon, hestōtos enōpion tou Oubal kai edramen

יָרָא יָרָא לְפָנָיו וַיִּחַר אַפָּיו בְּרֹאשׁוֹ וַיִּכֹּס אֶת-אָזְנוֹ
וַיִּשְׁבֹּר אֶת-שְׁתֵּי קַרְנָיו וְלֹא-הָיָה כֹחַ בְּאֵיל לְעִמּוֹד לְפָנָיו
וַיִּשְׁלִיכֵהוּ אַרְבָּעָה וַיִּרְמָסֵהוּ וְלֹא-הָיָה מְצִיל לְאֵיל מִיָּדָיו
:יָדָיו לְפָנָיו לְפָנָיו

זוּרְאִיתָיו מִגִּיעַ אֶצְלֵ הָאֵיל וַיִּתְמַרְמַר אֵלָיו וַיִּךְ אֶת-הָאֵיל
וַיִּשְׁבֹּר אֶת-שְׁתֵּי קַרְנָיו וְלֹא-הָיָה כֹחַ בְּאֵיל לְעִמּוֹד לְפָנָיו
וַיִּשְׁלִיכֵהוּ אַרְבָּעָה וַיִּרְמָסֵהוּ וְלֹא-הָיָה מְצִיל לְאֵיל מִיָּדָיו

7. ur'ithiu magi`a 'etsel ha'ayil wayith'mar'mar 'elayu wayak 'eth-ha'ayilway'shaber 'eth-sh'tey q'ranayu w'lo'-hayah kocha ba'ayil la`amod l'phanayu wayash'likehu 'ar'tsah wayir'm'sehu w'lo'-hayah matsil la'ayil miado.

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 the ram had no strength to withstand him. So he hurled him to the ground and trampled on him, and there was none to rescue the ram from his power.

<7> καὶ εἶδον αὐτὸν φθάνοντα ἕως τοῦ κριοῦ, καὶ ἐξηγηριάνθη πρὸς αὐτὸν καὶ ἔπαισεν τὸν κριὸν καὶ συνέτριψεν ἀμφοτέρα 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, kai exēgrianthē pros auton kai epaisēn ton krion kai synetripsen amphotera ta kerata autou, kai ouk ēn ischys tō kriō tou stēnai enōpion autou; kai erripsen auton epi tēn gēn kai synepatēsen auton, kai ouk ēn ho exairoumenos ton krion ek cheiros autou.

וַיִּרְאֵהוּ וַיִּחַר אַפָּיו בְּרֹאשׁוֹ וַיִּכֹּס אֶת-אָזְנוֹ וַיִּשְׁבֹּר אֶת-שְׁתֵּי קַרְנָיו
וְלֹא-הָיָה כֹחַ בְּאֵיל לְעִמּוֹד לְפָנָיו וַיִּשְׁלִיכֵהוּ אַרְבָּעָה וַיִּרְמָסֵהוּ
וְלֹא-הָיָה מְצִיל לְאֵיל מִיָּדָיו
:יָדָיו לְפָנָיו לְפָנָיו

חֹזֶקוֹ וַיִּשְׁבֹּר אֶת-שְׁתֵּי קַרְנָיו וְלֹא-הָיָה כֹחַ בְּאֵיל לְעִמּוֹד לְפָנָיו
וַיִּשְׁלִיכֵהוּ אַרְבָּעָה וַיִּרְמָסֵהוּ וְלֹא-הָיָה מְצִיל לְאֵיל מִיָּדָיו
:הַשָּׁמַיִם

8. uts'phir ha`izim hig'dil `ad-m'od uk`ats'mo nish'b'rah haqeren hag'dolah wata`alênh chazuth 'ar'ba` tach'teyah l'ar'ba` ruchoth hashamayim.

Dan8:8 Then the male goat magnified himself exceedingly. But as soon as he was mighty, the large horn was broken; and in its place there came up four conspicuous horns toward the four winds of heaven.

<8> καὶ ὁ τράγος τῶν αἰγῶν ἐμεγαλύθη ἕως σφόδρα, καὶ ἐν τῷ ἰσχυῦσαι 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, kai en tō ischysai auton synetribē to keras autou to mega, kai anebē kerata tessara hypokatō autou eis tous tessaras anemous tou ouranou.

וַיִּגְדֹּל וַיִּשְׁבֹּר אֶת-שְׁתֵּי קַרְנָיו וַיִּשְׁלִיכֵהוּ אַרְבָּעָה וַיִּרְמָסֵהוּ
וְלֹא-הָיָה מְצִיל לְאֵיל מִיָּדָיו
:הַשָּׁמַיִם

כ-ג-ח-ט ו-ז-ח-ט ו-ז-ח-ט ו-ז-ח-ט

ט וּמִן־הָאֲחַת מֵהֶם יֵצֵא קֶרֶן־אֶחַת מִצְעִירָהּ וְתִגְדֹּל־יֵתֶר
אֶל־הַנֶּגֶב וְאֶל־הַמִּזְרָח וְאֶל־הַצָּבִי:

9. umin-ha'achath mehem yatsa' qeren-'achath mits'`irah watig'dal-yether 'el-hanegeb w'el-hamiz'rach w'el-hatsebi.

Dan8:9 Out of one of them came forth a rather small horn which grew exceedingly great toward the south, toward the east, and toward the Beautiful Land.

<9> καὶ ἐκ τοῦ ἑνὸς 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 kai emegalynthē perissōs pros ton noton kai pros anamolēn kai pros tēn dynamin;

כ-ג-ח-ט ו-ז-ח-ט ו-ז-ח-ט ו-ז-ח-ט
י וְתִגְדֹּל עַד־צָבָא הַשָּׁמַיִם וְתַפֵּל אֶרֶץ מִן־הַצָּבָא
וּמִן־הַכּוֹכָבִים וְתַרְמִסֵּם:

י וְתִגְדֹּל עַד־צָבָא הַשָּׁמַיִם וְתַפֵּל אֶרֶץ מִן־הַצָּבָא
וּמִן־הַכּוֹכָבִים וְתַרְמִסֵּם:

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

Dan8:10 It grew up to the host of heaven and caused some of the host and some of the stars to fall 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 apo tēs dynamēōs tou ouranou kai apo tōn astrōn, kai synepatēsen auta,

י וְעַד שָׂר־הַצָּבָא הַגָּדִיל וּמִמֶּנּוּ הֵרִים הַתַּמִּיד
וְהִשְׁלַךְ מִכוֹן מְקֻדָּשׁוֹ:

י וְעַד שָׂר־הַצָּבָא הַגָּדִיל וּמִמֶּנּוּ הֵרִים הַתַּמִּיד
וְהִשְׁלַךְ מִכוֹן מְקֻדָּשׁוֹ:

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

Dan8:11 It even magnified itself to be equal with the Commander of the host; and it removed the regular sacrifice from Him, and the place of His sanctuary was thrown 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 hrysētai tēn aichmalōsian, kai di' auton thysia errachthē, kai egenēthē kai kateuodōthē autō, kai to hagion erēmōthēsetai;

י וְצָבָא תִּנְתֵּן עַל־הַתַּמִּיד בְּפִשְׁעוֹ וְתִשְׁלַךְ אֶמֶת אֶרֶץ
יב וְצָבָא תִּנְתֵּן עַל־הַתַּמִּיד בְּפִשְׁעוֹ וְתִשְׁלַךְ אֶמֶת אֶרֶץ

יב וְצָבָא תִּנְתֵּן עַל־הַתַּמִּיד בְּפִשְׁעוֹ וְתִשְׁלַךְ אֶמֶת אֶרֶץ

12. w'tsaba' tinathen `al-hatamid b'phasha` w'thash'lek 'emeth 'ar'tsah w`as'thah w'hits'lichah.

Dan8:12 And on account of transgression the host will be given over to the horn along with the regular sacrifice; and it will 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 εὐδοῶθη.

12 kai edothē epi tēn thysian hamartia, kai erriphē chamai hē dikaiosynē, kai epoiēsen kai euodōthē.

וַיִּשְׁמַע אֶחָד מִקְדוֹשֵׁי הַמִּזְבֵּחַ וַיֹּאמֶר אֶחָד מִקְדוֹשֵׁי הַמִּזְבֵּחַ
 לְפָלְמוֹנֵי הַמִּדְבָּר עַד-מְתֵי הַחֲזוֹן הַתְּמִיד וְהַפְּשַׁע שִׁמָּם תֵּת
 וְקִדְשׁ וְצָבָא מְרָמָס׃

יג וַיִּשְׁמַע אֶחָד מִקְדוֹשֵׁי הַמִּזְבֵּחַ וַיֹּאמֶר אֶחָד מִקְדוֹשֵׁי הַמִּזְבֵּחַ
 לְפָלְמוֹנֵי הַמִּדְבָּר עַד-מְתֵי הַחֲזוֹן הַתְּמִיד וְהַפְּשַׁע שִׁמָּם תֵּת
 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'hapesha` shomem teth w'qodesh w'tsaba' mir'mas.

Dan8:13 Then I heard a holy one speaking, and another holy one said to that particular one who was speaking, How long will the vision about the regular sacrifice apply, while the transgression causes horror, so as to allow both the holy place and the host to be trampled?

<13> καὶ ἤκουσα ἑνὸς 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, kai eipen heis hagios tō phelmouni tō lalounti Heōs pote hē horasis stēsetai, hē thysia hē artheisa kai hē hamartia erēmōseōs hē dotheisa, kai to hagion kai hē dynamis sympatēthēsetai?

יד וַיֹּאמֶר אֵלַי עַד עָרֵב בֶּקֶר אֲלֵפִים וּשְׁלֹשׁ מֵאוֹת וְנִצְבֹּק
 קִדְשׁ׃

יד וַיֹּאמֶר אֵלַי עַד עָרֵב בֶּקֶר אֲלֵפִים וּשְׁלֹשׁ מֵאוֹת וְנִצְבֹּק
 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 2,300 evenings and mornings; then the holy place will 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, kai katharisthēsetai to hagion.

טו וַיְהִי בְּרֵאשִׁית יָמֵי דְנִינְאֵל אֶת-הַחֲזוֹן וַאֲבִקְשָׁהּ בִּינָה וְהִנֵּה
 אֵלַי עַד עָרֵב בֶּקֶר אֲלֵפִים וּשְׁלֹשׁ מֵאוֹת וְנִצְבֹּק
 קִדְשׁ׃

טו וַיְהִי בְּרֵאשִׁית יָמֵי דְנִינְאֵל אֶת-הַחֲזוֹן וַאֲבִקְשָׁהּ בִּינָה וְהִנֵּה
 אֵלַי עַד עָרֵב בֶּקֶר אֲלֵפִים וּשְׁלֹשׁ מֵאוֹת וְנִצְבֹּק
 קִדְשׁ׃

עֹמֵד לְנִגְדֵי כְּמֵרְאֵה-גִבֹּר :

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

Dan8:15 When I, Daniel, had seen the vision, I sought to understand it; and behold, standing before me was one who looked like a man.

<15> καὶ ἐγένετο ἐν τῷ ἰδεῖν με, ἐγὼ Δανιηλ, τὴν ὄρασιν καὶ ἐζήτησιν σύνεσιν, καὶ ἰδοὺ ἔστι ἐνώπιον ἐμοῦ ὡς ὄρασις ἀνδρός.

15 kai egeneto en tō idein me, egō Daniēl, tēn horasin kai ezētoun synesin, kai idou estē enōpion emou hōs horasis andros.

16
 16
 טוֹרְאֵשְׁמַע קוֹל-אָדָם בֵּינָן אוּלָי וַיִּקְרָא וַיֹּאמֶר גַּבְרִיאֵל הֲבִין
 לְהַלְזוֹ אֶת-הַמְרְאָה:

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 Ulai, and he called out and said, Gabriel, give this man an understanding of the vision.

<16> καὶ ἤκουσα φωνὴν ἀνδρὸς ἀνα μέσον τοῦ Οὐβαλ, καὶ ἐκάλεσεν καὶ εἶπεν Γαβριηλ, συνέτισον ἐκείνον τὴν ὄρασιν.

16 kai ēkousa phōnēn andros ana meson tou Oubal, kai ekalesen kai eipen Gabriēl, synetison ekeinon tēn horasin.

17
 17
 יִזְוִיבֵא אֶצֶל עֹמְדִי וַיְבִיאוּ נְבִיעֹתַי וַאֲפָלְהָ עַל-פָּנַי וַיֹּאמֶר
 אֵלַי הֲבִין בֵּן-אָדָם כִּי לְעֵת-קֵץ הַחֲזוֹן:

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

Dan8:17 So he came near to where I was standing, and when he came I was frightened and fell on my face; but he said to me, Son of man, understand that the vision pertains to the time of the end.

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

17 kai ēlthen kai estē echomenos tēs staseōs mou, kai en tō elthein auton ethambēthēn kai piptō epi prosōpon mou, kai eipen pros me Synes, huie anthrōpou, eti gar eis kairou peras hē horasis.

18
 18
 יַחַד וַיְבַדְּבֵרוּ עִמִּי נְרַדְמֹתַי עַל-פָּנַי אֶרְצָה וַיַּגֵּעַ-בִּי וַיַּעֲמִידֵנִי
 עַל-עֹמְדִי:

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

Dan8:18 Now while he was talking with me, I sank into a deep sleep with my face to the ground; but he touched me and made me stand upright.

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

18 kai en tō lalein auton met' emou piptō epi prosōpon mou epi tēn gēn, kai hēpsato mou kai estēsen me epi podas

כַּי שָׁנָא אֶת־פָּנָי וַיִּפֹּל עָלַי עַל־פְּרֹסוֹפִי עַל־הָאָרֶץ וַיִּפְּסֵם לִי וַיִּשְׁתָּן עִמִּי עַל־פְּדָאִים 19

יְטוֹיֵאמֶר הַנְּבִי מוֹדִיעֶךָ אֵת אֲשֶׁר־יְהִי בְּאַחֲרֵית הַיָּמִים כִּי לְמוֹעֵד קָיָן:

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

Dan8:19 He said, Behold, I am going to let you know what will occur at the final period of the indignation, for it pertains to the appointed time of the end.

<19> καὶ εἶπεν Ἴδου ἐγὼ γνωρίζω σοι τὰ ἐσόμμενα ἐπ' ἐσχάτων τῆς ὀργῆς· ἔτι γὰρ εἰς καιροῦ πέρασ ἡ ὄρασις.

19 kai eipen Idou egō gnōrizō soi ta esomena ep' eschatōn tēs orgēs; eti gar eis kairou peras hē horasis.

כִּהְיֵאמֵר הַנְּבִי מוֹדִיעֶךָ אֵת אֲשֶׁר־יְהִי בְּאַחֲרֵית הַיָּמִים כִּי לְמוֹעֵד קָיָן: 20

20. ha'ayil `asher-ra'itha ba`al haq'ranayim mal'key maday upharas.

Dan8:20 The ram which you saw with the two horns represents the kings of Media and Persia.

<20> ὁ κριός, ὃν εἶδες, ὃ ἔχων τὰ κέρατα βασιλεὺς Μήδων καὶ Περσῶν.

20 ho krios, hon eides, ho echōn ta kerata basileus Mēdōn kai Persōn.

וַיִּשְׂא אֶת־רִאשֵׁי הַקְּרָנִים וַיִּשְׁעִיר מֶלֶךְ יָוֶן וְהַקְּרָן הַגָּדוֹל הָאֶשֶׁר בֵּין־עֵינָיו הוּא הַמֶּלֶךְ הָרְאשֹׁן: 21

21. w'hatsaphir hasa`ir melek yawan w'haqeren hag'dolah `asher beyn-`eynayu hu' hamelek hari'shon.

Dan8:21 The shaggy goat represents the kingdom of Greece, and the large horn that is between his eyes is the first king.

<21> καὶ ὁ τράγος τῶν αἰγῶν βασιλεὺς Ἑλληνῶν· 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; kai to keras to mega, ho ēn ana meson tōn ophthalmōn autou, autos estin ho basileus ho prōtos.

וַיִּשְׂא אֶת־רִאשֵׁי הַקְּרָנִים וַיִּשְׁעִיר מֶלֶךְ יָוֶן וְהַקְּרָן הַגָּדוֹל הָאֶשֶׁר בֵּין־עֵינָיו הוּא הַמֶּלֶךְ הָרְאשֹׁן: 22

כב והנשברה ותעמדנה ארבע תחתיה ארבע מלכות מגור
יעמדנה ולא בכחו:

**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 The broken horn and the four horns that arose in its place represent four kingdoms which will arise from his nation, although 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 ek tou ethnous autou anastēsontai kai ouk en tē ischui autou.

יָלַח אֲמֹד־נַח וְאַרְבַּע תַּחְתֶּיהָ אֲרַבְעַת מַלְכוּתִים מִגֹּיֹת יַעֲמֹד־נַח וְלֹא בְכֹחוֹ 23
:אֲרַבְעַת מַלְכוּתִים מִגֹּיֹת יַעֲמֹד־נַח וְלֹא בְכֹחוֹ

כג ובאחרית מלכותם פחתם הפשעים יעמד מלך
עז-פנים ומבין חידות:

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

Dan8:23 In the latter period of their rule, When the transgressors have run their course, A king will arise, Insolent and skilled in intrigue.

⟨23⟩ καὶ ἐπ' ἐσχάτων τῆς βασιλείας αὐτῶν πληρουμένων τῶν ἁμαρτιῶν αὐτῶν ἀναστήσεται βασιλεὺς ἀναιδῆς προσώπων καὶ συνίων προβλήματα.

23 kai ep' eschatōn tēs basileias autōn plēroumenōn tōn hamartiōn autōn anastēsetai basileus anaidēs prosōpō kai syniōn problēmata.

אֲרַבְעַת מַלְכוּתִים מִגֹּיֹת יַעֲמֹד־נַח וְלֹא בְכֹחוֹ 24
:אֲרַבְעַת מַלְכוּתִים מִגֹּיֹת יַעֲמֹד־נַח וְלֹא בְכֹחוֹ

כד ועצם כחו ולא בכחו ונפלאות ישחית והצליח ועשה
והשחית עצומים ועם-קדשים:

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

Dan8:24 His power will be mighty, but not by his own power, And he will destroy to an extraordinary degree And prosper and perform his will; He will destroy mighty men and the holy people.

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

24 kai krataia hē ischys autou kai ouk en tē ischui autou, kai thaumasta diaphtherei kai kateuthynei kai poiēsei kai diaphtherei ischyrous kai laon hagion.

לְעֹלָם יִשְׁחָת וְיִצְלַח וְיַעֲשֶׂה וְיַשְׁחִית וְיַחֲזִיק וְיַשְׁחִית עֲצוּמִים וְעַם־קֹדֶשׁ 25
אֲרַבְעַת מַלְכוּתִים מִגֹּיֹת יַעֲמֹד־נַח וְלֹא בְכֹחוֹ 25
:אֲרַבְעַת מַלְכוּתִים מִגֹּיֹת יַעֲמֹד־נַח וְלֹא בְכֹחוֹ

כַּה־וְעַל־שְׂכָלוֹ וְהֶצְלִיחַ מְרָמָה בְּיָדוֹ וּבְלִבּוֹ יַגְדִּיל וּבְשִׁלְוָה
יִשְׁחִית רַבִּים וְעַל־שָׂר־שָׂרִים יַעֲמֹד וּבְאַפְסֵי יָד יִשָּׁבֵר:

25. w'`al-sik'lo w'hits'licha mir'mah b'yado ubil'babo yag'dil ub'shal'wah yash'chith rabim w'`al-sar-sarim ya`amod ub'ephes yad yishaber.

Dan8:25 And through his shrewdness He will cause deceit to succeed by his influence; And he will magnify himself in his heart, And he will destroy many while they are at ease. He will even oppose the Prince of princes, But he will be broken without human agency.

<25> καὶ ὁ ζυγὸς τοῦ κλοιοῦ αὐτοῦ κατευθυνεῖ· δόλος ἐν τῇ χειρὶ αὐτοῦ, καὶ ἐν καρδίᾳ αὐτοῦ μεγαλυνθήσεται καὶ δόλῳ διαφθερεῖ πολλοὺς καὶ ἐπὶ ἀπωλείας πολλῶν στήσεται καὶ ὡς ὡὰ χειρὶ συντριψεῖ.

25 kai ho zygos tou kloiou autou kateuthynei; dolos en tē cheiri autou, kai en kardia autou megalynthēsetai kai dolō diaphtherei pollous kai epi apōleias pollōn stēsetai kai hōs ōa cheiri syntripsei.

כַּוְּמַרְאָה הָעֶרֶב וְהַבֹּקֶר אֲשֶׁר נֹאמַר אָמַת הוּא וְאַתָּה סֵתֵם
הַחֲזוֹן כִּי לַיָּמִים רַבִּים:

26. umar'eh ha`ereb w'haboqer 'asher ne'emar 'emeth hu' w'atah s'thom hechazon kiy l'yamim rabim.

Dan8:26 The vision of the evenings and mornings Which has been told is true; But keep the vision secret, For it pertains to many days in the future.

<26> καὶ ἡ ὄρασις τῆς ἑσπέρας καὶ τῆς πρωίας τῆς ῥηθείσης ἀληθείης ἐστίν· καὶ σὺ σφράγισον τὴν ὄρασιν, ὅτι εἰς ἡμέρας πολλάς.

26 kai hē horasis tēs hesperas kai tēs prōias tēs hrētheisēs alēthēs estin; kai sy sphragison tēn horasin, hoti eis hēmeras pollas.

כִּזְוֵאֲנִי דְנִיֵּאֵל נְהִיִּיתִי וְנִחַלִּיתִי יָמִים וְאַקוּם וְאַעֲשֶׂה
אֶת־מְלָאכֶת הַמְּלָךְ וְאַשְׁתּוּמָם עַל־הַמְּרָאָה וְאִין מְבִין: פ

27. wa'ani danie'l 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, Daniel, was exhausted and sick for days. Then I got up again and carried on the kings business; but I was astounded at the vision, and there was none to explain it.

<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 kai anestēn kai epoion ta erga tou basileōs; kai ethaumazon tēn horasin, kai ouk ēn ho syniōn.

Chapter 9

Shavua Reading Schedule (32th sidrah) - Dan 9 - 12

174 247 0957 17921744-79 172966 444 1717 Dan9:1
172477 172777 60 172777

אֲבִישַׁת אַחַת לְדָרְיוֹשׁ בֶּן־אַחַשׁוּרוֹשׁ מִזְרַע מְדַי אֲשֶׁר
הַמֶּלֶךְ עַל מַלְכוּת כַּשְׁדִּים:

1. bish'nath 'achath l'dar'yawesh ben-'achash'werosh mizera` maday 'asher ham'lak `al mal'kuth kas'dim.

Dan9:1 In the first year of Darius the son of Ahasuerus, of Median descent, who was made king over the kingdom of the Chaldeans

<9:1> Ἐν τῷ πρώτῳ ἔτει Δαρείου τοῦ υἱοῦ Ἀσουηρου ἀπὸ τοῦ σπέρματος τῶν Μήδων, ὃς ἐβασίλευσεν ἐπὶ βασιλείαν Χαλδαίων,

1 En tō prōtō etei Dareiou tou huiou Asouērou apo tou spermatos tōn Mēdōn, hos ebasileusen epi basileian Chaldaiōn,

17477 1729749 24729 64276 274 17277 444 1717 2
172777 62977 72772-64 7272-996 727 174 172777
:7717 172097 1727292 1729746

בַּשָּׁנָה אַחַת לְמָלְכוֹ אֲנִי הִנְיֵאל בִּינְתִי בַּסְּפָרִים מְסֻפָּר
הַשָּׁנִים אֲשֶׁר הָיָה דְבַר־יְהוָה אֶל־יְרֵמְיָה הַנָּבִיא לְמַלְאוֹת
לְחַרְבוֹת יְרוּשָׁלַם שְׁבַעִים שָׁנָה:

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

Dan9:2 in the first year of his reign, I, Daniel, observed in the books the number of the years which was revealed as the word of 727 to Yirmeyahu the prophet for the completion of the desolations of Yerushalam, namely, seventy years.

<2> ἐν ἔτει ἐνὶ τῆς βασιλείας αὐτοῦ ἐγὼ Δανιηλ συνῆκα ἐν ταῖς βύβλοις τὸν ἀριθμὸν τῶν ἐτῶν, ὃς ἐγενήθη λόγος κυρίου πρὸς Ἰερεμῖαν τὸν προφήτην εἰς συμπλήρωσιν ἐρημώσεως Ἱερουσαλημ, ἑβδομήκοντα ἔτη.

2 en etei heni tēs basileias autou egō Daniēl synēka en tais byblois ton arithmon tōn etōn, hos egenēthē logos kyriou pros Ieremian ton prophētēn eis symplērōsin erēmōseōs Ierusalēm, hebdomēkonta etē.

767x 17976 172777 27246-64 277-x4 77x47 3
:1747 1717 17277 17277774x7

גַּאֲתָנָה אֶת־פָּנָי אֶל־אֲדֹנָי הָאֱלֹהִים לְבַקֵּשׁ תְּפִלָּה
וְתַחֲנוּנִים בְּצוֹם וְשִׁק וְאַפָּר:

3. wa'et'nah 'eth-panay 'el-'Adonay ha'Elohim l'baqesh t'philahw'thachanunim b'tsom w'saq wa'epher.

Dan9:3 So I gave my attention to my Master the Elohim to seek Him by prayer and supplications, with fasting, sackcloth and ashes.

<3> καὶ ἔδωκα τὸ πρόσωπόν μου πρὸς κύριον τὸν θεὸν τοῦ ἐκζητῆσαι προσευχῆν καὶ δεήσεις ἐν νηστείαις καὶ σάκκῳ καὶ σποδῶ.

3 kai edōka to prosōpon mou pros kyrion ton theon tou ekzētēsai proseuchēn kai deēseis en nēsteiais kai sakkō kai spodō.

לכא קגאכ כגכ קאקכז קאככז קככ קככככ ל ככככככז 4
כאקכככז זכככככ ל אככככז ככככככז קכככככז לככככככז
:זככככככז

דַּוְאַתְּפִלְלָה לַיהוָה אֱלֹהֵי וְאַתְּוֹדֶה וְאַמְרָה אֲנִי אֲדַנֶּי הָאֵל
הַגָּדוֹל וְהַנּוֹרָא שֹׁמֵר הַבְּרִית וְהַחֶסֶד לְאַהֲבָיו 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'hacheshed l'ohabayu ul'shom'rey mits'wothayu.

Dan9:4 I prayed to קככככ my El and confessed and said, Alas, O my Master, the great and awesome El, who keeps His covenant and lovingkindness for those who love Him and keep His commandments,

<4> καὶ προσηξάμην πρὸς κύριον τὸν θεόν μου καὶ ἐξωμολογησάμην καὶ εἶπα Κύριε ὁ θεὸς ὁ μέγας καὶ θαυμαστὸς ὁ φυλάσσων τὴν διαθήκην σου καὶ τὸ ἔλεος τοῖς ἀγαπῶσιν σε καὶ τοῖς φυλάσσουσιν τὰς ἐντολάς σου,

4 kai prosēuxamēn pros kyrion ton theon mou kai exōmologēsamēn kai eipa Kyrie ho theos ho megas kai thaumastos ho phylassōn tēn diathēkēn sou kai to eleos tois agapōsin se kai tois phylassousin tas entolas sou,

זככככככז קכככככז זככככככז זככככככז זככככככז זככככככז 5
:זככככככז

הַחַטָּאנוּ וְעִוְיָנוּ וְהִרְשַׁעְנוּ וּמָרְדָנוּ וְסוֹר מִמִּצְוֹתֶיךָ
וּמִמִּשְׁפָּטֶיךָ:

5. chata'nu w'awinu w'hir'sha`nu umarad'nu w'sor mimits'wothek umimish'pateyk.

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 kai exeklinamen apo tōn entolōn sou kai apo tōn krimatōn sou

זככככככז זככככככז קכככככז זככככככז זככככככז זככככככז 6
:זככככככז זככככככז זככככככז זככככככז זככככככז

וְלֹא שָׁמַעְנוּ אֶל-עֲבָדֶיךָ הַנְּבִיאִים אֲשֶׁר דִּבְרוּ בְּשִׁמְךָ
אֶל-מַלְכֵינוּ שְׂרֵינוּ וְאַבְתִּינוּ וְאֵל כָּל-עַם הָאָרֶץ:

6. w'lo' shama`nu 'el-`abadeyak han'bi'im 'asher dib'ru b'shim'k 'el-m'lakeynu sareynu wa'abotheynu w'el kal-`am ha'arets.

patrasin hēmōn, hoitines hēmartomen soi.

יְיָ אֱלֹהֵינוּ הָרַחֵמֵנוּ וְהַסְלִיחוּת כִּי מָרַדְנוּ בְּךָ׃
9

9. I'Adonay 'Eloheyenu harachamim w'has'lichoth kiy marad'nu bo.

Dan9:9 To my Master our El belong compassion and forgiveness, for we have rebelled against Him;

9 <9> τῷ κυρίῳ θεῷ ἡμῶν οἱ οἰκτιρμοὶ καὶ οἱ ἱλασμοί, ὅτι ἀπέστημεν

9 tō kyriō theō hēmōn hoi oiktirmoi kai hoi hilasmoi, hoti apestēmen

וְיָשָׁרְנוּ כְּכָל אֲשֶׁר צִוִּינוּנוּ אֱלֹהֵינוּ לְעֲשׂוֹת וְלֹא שָׁמַעְנוּ בְּקוֹל יְהוָה אֱלֹהֵינוּ לְלַכֵּת בְּתוֹרַתְךָ אֲשֶׁר
10

נָתַן לְפָנֵינוּ בְּיַד עֲבָדֶיךָ הַנְּבִיאִים׃

10. w'lo' shama`nu b'qol Yahúwah 'Eloheyenu laleketh b'thorothayu 'asher nathan I'phaneynu b'yad `abadayu han'bi'im.

Dan9:10 nor have we obeyed the voice of our El, to walk in His teachings which He set before us through 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 en tois nomois autou, hois edōken kata prosōpon hēmōn en chersin tōn doulōn autou tōn prophētōn.

וְכָל-יִשְׂרָאֵל עָבְרוּ אֶת-תּוֹרַתְךָ וְסוּרוּ לְבַלְתִּי שְׁמוּעַ
11
בְּקוֹלְךָ וּתְתַף עָלֵינוּ הָאָלָה וְהַשְׁבַּעַה אֲשֶׁר כְּתוּבָה בְּתוֹרַת
מֹשֶׁה עֲבַד-הָאֱלֹהִים כִּי חָטְאנוּ לְךָ׃

11. w'kal-Yis'ra'El `ab'ru 'eth-torathek w'sor I'bil'ti sh'mo`a b'qolek watitak `aleyenu ha'alah w'hash'bu`ah 'asher k'thubah b'thorath Mosheh `ebed-ha'Elohim kiy chata'nu lo.

Dan9:11 Indeed all Yisrael 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 Ἰσραηλ 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, kai epēlthen eph' hēmas hē katara kai ho horkos ho gegrammenos en nomō Mōuseōs doulou tou theou, hoti hēmartomen autō.

12 וַיִּקַּם אֶת־הַדְּבָרִיו אֲשֶׁר־דִּבֶּר עָלֵינוּ וְעַל שְׂפָטֵינוּ
אֲשֶׁר נִשְׁפָּטוּנוּ לְהַבִּיאַ עָלֵינוּ רָעָה גְדֹלָה אֲשֶׁר לֹא־נִעְשְׂתָהּ
תַּחַת כָּל־הַשָּׁמַיִם כַּאֲשֶׁר נִעְשְׂתָהּ 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 kai-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 heaven 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, οὐ ἔκρινον ἡμᾶς, ἐπαγαγεῖν ἐφ' ἡμᾶς κακὰ μεγάλα, οἷα οὐ γέγονεν ὑποκάτω παντὸς τοῦ οὐρανοῦ κατὰ τὰ γενόμενα ἐν Ἰερουσαλημ.

12 kai estēsen tous logous autou, hous elalēsen eph' hēmas kai epi tous kritas hēmōn, hoi ekrinon hēmas, epagagein eph' hēmas kaka megala, hoia ou gegonen hypokatō pantos tou ouranou kata ta genomena en Ierousalēm.

13 וַיִּשְׁקֹד יְהוָה עַל־הַרְעָה וַיְבִיאָהּ עָלֵינוּ כִּי־צַדִּיק עָלֵינוּ
וְלֹא־חָלִינוּ אֶת־פְּנֵי יְהוָה אֲלֵהֵינוּ לְשׁוּב מֵעֲוֹנוֹנוּ
וְלֹא־חָלִינוּ לְשׁוּב מֵעֲוֹנוֹנוּ׃

וַיִּשְׁקֹד יְהוָה עַל־הַרְעָה וַיְבִיאָהּ אֶת כָּל־הַרְעָה הַזֹּאת בְּאֶחָד
 עָלֵינוּ וְלֹא־חָלִינוּ אֶת־פְּנֵי יְהוָה אֲלֵהֵינוּ לְשׁוּב מֵעֲוֹנוֹנוּ
 וְלֹא־חָלִינוּ לְשׁוּב מֵעֲוֹנוֹנוּ׃

13. ka'asher kathub b'thorath Mosheh 'eth kal-hara`ah hazo'th ba'ah `aleynu w'lo'-chilinu 'eth-p'ney Yahūwah 'Eloheynu lashub me`awonenu ul'has'kil ba'amitek.

Dan9:13 As it is written in the law of Moshe, all this calamity has come on us; yet we have not sought the favor of אֱלֹהֵינוּ our El by turning from our iniquity and giving attention to Your truth.

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

13 kathōs gegraptai en tō nomō Mōusē, panta ta kaka tauta ēlthen eph' hēmas, kai ouk edeēthēmen tou prosōpou kyriou tou theou hēmōn apostrepsai apo tōn adikiōn hēmōn kai tou synienai en pasē alētheiā sou.

14 וַיִּשְׁקֹד יְהוָה עַל־הַרְעָה וַיְבִיאָהּ עָלֵינוּ כִּי־צַדִּיק עָלֵינוּ
וְלֹא־חָלִינוּ אֶת־פְּנֵי יְהוָה אֲלֵהֵינוּ לְשׁוּב מֵעֲוֹנוֹנוּ
וְלֹא־חָלִינוּ לְשׁוּב מֵעֲוֹנוֹנוּ׃

וַיִּשְׁקֹד יְהוָה עַל־הַרְעָה וַיְבִיאָהּ עָלֵינוּ כִּי־צַדִּיק עָלֵינוּ
 וְלֹא־חָלִינוּ אֶת־פְּנֵי יְהוָה אֲלֵהֵינוּ לְשׁוּב מֵעֲוֹנוֹנוּ
 וְלֹא־חָלִינוּ לְשׁוּב מֵעֲוֹנוֹנוּ׃

אֱלֹהֵינוּ עַל-כָּל-מַעֲשָׂיוֹ אֲשֶׁר עָשָׂה וְלֹא שָׁמַעְנוּ בְּקוֹלוֹ:

14. wayish'qod **Yahúwah** `al-hara`ah way'bi'eha `aleynu kiy-tsadiq **Yahúwah** 'Eloheynu `al-kal-ma`asayu 'asher `asah w'lo' shama`nu b'qolo.

Dan9:14 Therefore אַתָּה has kept the calamity in store and brought it on us; for אֱלֹהֵינוּ our El is righteous with respect to 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, hoti dikaios kyrios ho theos hēmōn epi pasan tēn poiēsēsin autou, hēn epoiēsēn, kai ouk eisēkousamen tēs phōnēs autou.

15 אֱלֹהֵינוּ אֲדֹנָי אֲשֶׁר הוֹצֵאתָ אֶת-עַמְּךָ מִמִּצְרַיִם
מִצְרַיִם בְּיַד חֲזָקָה וְתַעֲשֶׂה-לָּךְ שֵׁם כְּיוֹם הַיְהוּדָה חֲטָאנוּ
רָשָׁעֵנוּ:

טו וְעַתָּה אֲדֹנָי אֱלֹהֵינוּ אֲשֶׁר הוֹצֵאתָ אֶת-עַמְּךָ מִמִּצְרַיִם
מִצְרַיִם בְּיַד חֲזָקָה וְתַעֲשֶׂה-לָּךְ שֵׁם כְּיוֹם הַיְהוּדָה חֲטָאנוּ
רָשָׁעֵנוּ:

15. w`atah '**Adonay** 'Eloheynu 'asher hotse'tha 'eth-`am'k me'erets mits'rayim b'yad chazaqah wata`as-l'k shem kayom hazeh chata`nu rasha`nu.

Dan9:15 And now, O my Master our El, who have brought Your people out of the land of Egypt 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, ἠνομήσαμεν.

15 kai nyn, kyrie ho theos hēmōn, hos exēgages ton laon sou ek gēs Aigyptou en cheiri krataiā kai epoiēsas seautō onoma hōs hē hēmera hautē, hēmartomen, ēnomēsamen.

16 אֲדֹנָי כְּכֹל-צַדִּיקְתֶּךָ יִשָּׁב-נָא אַפְּךָ וַחֲמַתְךָ מֵעִירְךָ
יְרוּשָׁלַם הַר-קְדֹשְׁךָ כִּי בַחֲטָאֵינוּ וּבְעֹנוֹת אֲבוֹתֵינוּ
יְרוּשָׁלַם וְעַמְּךָ לְחַרְפָּה לְכֹל-סְבִיבֹתֵינוּ:

טז אֲדֹנָי כְּכֹל-צַדִּיקְתֶּךָ יִשָּׁב-נָא אַפְּךָ וַחֲמַתְךָ מֵעִירְךָ
יְרוּשָׁלַם הַר-קְדֹשְׁךָ כִּי בַחֲטָאֵינוּ וּבְעֹנוֹת אֲבוֹתֵינוּ
יְרוּשָׁלַם וְעַמְּךָ לְחַרְפָּה לְכֹל-סְבִיבֹתֵינוּ:

16. '**Adonay** k'kal-tsid'qothek yashab-na' 'ap'k wachamath'k me`ir'k Y'rushalam har-qad'shek kiy bachata'eynu uba`awonoth 'abotheynu Y'rushalam w`am'k l'cher'pah l'kal-s'bibotheynu.

Dan9:16 O my Master, 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 the iniquities of our fathers, Yerushalam and Your people have become a reproach to all those around us.

<16> κύριε, ἐν πάσῃ ἐλεημοσύνῃ σου ἀποστραφήτω δὴ ὁ θυμὸς σου καὶ ἡ ὀργὴ σου ἀπὸ τῆς πόλεώς σου Ἰερουσαλημ ὄρους ἁγίου σου, ὅτι ἡμάρτομεν, καὶ ἐν ταῖς ἀδικίαις ἡμῶν καὶ τῶν

πατέρων ἡμῶν Ἱερουσαλημ καὶ ὁ λαός σου εἰς ὀνειδισμὸν ἐγένετο ἐν πᾶσιν τοῖς περικύκλω ἡμῶν.

16 kyrie, en pasē eleēmosynē sou apostraphētō dē ho thymos sou kai hē orgē sou apo tēs poleōs sou Ierousalēm orous hagiou sou, hoti hēmartomen, kai en tais adikiais hēmōn kai tōn paterōn hēmōn Ierousalēm kai ho laos sou eis oneidismōn egeneto en pasin tois perikyklō hēmōn.

יְהוָה יִשְׁמַע אֶת-הַתְּחִנּוֹתַי וְהָאֵל יִרְאֶה אֶת-הַתְּחִנּוֹתַי וְהָאֵל יִרְאֶה אֶת-הַתְּחִנּוֹתַי וְהָאֵל יִרְאֶה אֶת-הַתְּחִנּוֹתַי

יְהוָה יִשְׁמַע אֶת-הַתְּחִנּוֹתַי וְהָאֵל יִרְאֶה אֶת-הַתְּחִנּוֹתַי וְהָאֵל יִרְאֶה אֶת-הַתְּחִנּוֹתַי וְהָאֵל יִרְאֶה אֶת-הַתְּחִנּוֹתַי

17. w`atah sh`ma `Eloheynu `el-t`philath `ab`d`k w`el-tachanunayu w`ha`er paneyak `al-miq`dash`k hashamem l`ma`an `Adonay.

Dan9:17 So now, **our El**, listen to the prayer of Your servant and to his supplications, and for Your sake, O **my Master**, let Your face shine on Your desolate sanctuary.

<17> καὶ νῦν εἰσάκουσον, κύριε ὁ θεὸς ἡμῶν, τῆς προσευχῆς τοῦ δούλου σου καὶ τῶν δεήσεων αὐτοῦ καὶ ἐπίφανον τὸ πρόσωπόν σου ἐπὶ τὸ ἁγίασμά σου τὸ ἔρημον ἕνεκέν σου, κύριε.

17 kai nyn eisakouson, kyrie ho theos hēmōn, tēs proseuchēs tou doulou sou kai tōn deēseōn autou kai epiphanon to prosōpon sou epi to hagiaσμα sou to erēmon heneken sou, kyrie.

יְהוָה יִשְׁמַע אֶת-הַתְּחִנּוֹתַי וְהָאֵל יִרְאֶה אֶת-הַתְּחִנּוֹתַי וְהָאֵל יִרְאֶה אֶת-הַתְּחִנּוֹתַי וְהָאֵל יִרְאֶה אֶת-הַתְּחִנּוֹתַי

יְהוָה יִשְׁמַע אֶת-הַתְּחִנּוֹתַי וְהָאֵל יִרְאֶה אֶת-הַתְּחִנּוֹתַי וְהָאֵל יִרְאֶה אֶת-הַתְּחִנּוֹתַי וְהָאֵל יִרְאֶה אֶת-הַתְּחִנּוֹתַי

18. hateh `Elohay `az`n`k ushama` piq`chah `eyneyak ur`eh shom`motheynu w`ha`ir `asher-niq`ra` shim`k `aleyah kiy lo` `al-tsid`qotheynu `anach`nu mapilim tachanuneynu l`phaneyak kiy `al-rachameyak harabim.

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; for we are not presenting our supplications before You on account of any merits of our own, but on account of Your great compassion.

<18> κλῖνον, ὁ θεός μου, τὸ οὖς σου καὶ ἄκουσον· ἀνοιξον τοὺς ὀφθαλμούς σου καὶ ἰδὲ τὸν ἀφανισμὸν ἡμῶν καὶ τῆς πόλεως σου, ἐφ' ἧς ἐπικέκληται τὸ ὄνομά σου ἐπ' αὐτῆς· ὅτι οὐκ ἐπὶ ταῖς δικαιοσύναις ἡμῶν ἡμεῖς ῥιπτοῦμεν τὸν οἰκτιρισμὸν ἡμῶν ἐνώπιόν σου, ἀλλ' ἐπὶ τοὺς οἰκτιρισμούς σου τοὺς πολλούς.

18 klinon, ho theos mou, to ous sou kai akouson; anoixon tous ophthalmous sou kai ide ton aphanismon hēmōn kai tēs poleōs sou, eph' hēs epikeklētai to onoma sou ep' autēs; hoti ouk epi tais dikaiosynais

hēmōn hēmeis hriptoumen ton oiktirmon hēmōn enōpion sou, all' epi tous oiktirmous sou tous pollous.

אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ 19
אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ
אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ

יְיָ אֱלֹהֵינוּ שְׁמַע נְאֻמֵּנוּ סְלַח לְעַמֶּךָ וְעֲשֵׂה
אֶל־תְּאַחַר לְמַעַנְךָ אֱלֹהֵי כִּי־שָׁמַךְ נִקְרָא עַל־עִירְךָ
וְעַל־עַמֶּךָ:

19. 'Adonay sh'ma`ah 'Adonay s'lachah 'Adonay haqashibah wa`aseh 'al-t'achar l'ma`an'k
'Elohay kiy-shim'k niq'ra' `al-`ir'k w'`al-`amek.

Dan9:19 O my Master, hear! O my Master, forgive! O my Master, listen and take action! For Your own sake, O my El, do not delay, because Your city and Your people are called by Your name.

<19> κύριε, εἰσάκουσον· κύριε, ἰλάσθητι· κύριε, πρόσχες καὶ ποίησον· μὴ χρονίσῃς ἕνεκέν σου, ὁ θεός μου, ὅτι τὸ ὄνομά σου ἐπικέκληται ἐπὶ τὴν πόλιν σου καὶ ἐπὶ τὸν λαόν σου. --

19 kyrie, eisakouson; kyrie, hilasthēti; kyrie, prosches kai poiēson; mē chronisēs heneken sou, ho theos mou, hoti to onoma sou epikeklētai epi tēn polin sou kai epi ton laon sou. --

אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ 20
אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ
אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ

כִּי־עוֹד אֲנִי מְדַבֵּר וּמִתְפַּלֵּל וּמִתְוַדֵּה חַטָּאתִי וְחַטָּאת עַמִּי
יִשְׂרָאֵל וּמִפִּיל תְּחִנָּתִי לְפָנֶי יְהוָה 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 Yisrael, and presenting my supplication before אָװױ אָװױ my El in behalf of 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 ἕλεόν 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 kai tas hamartias tou laou mou Israēl kai hriptountos ton eleon mou enantion kyriou tou theou mou peri tou orous tou hagiou tou theou mou

אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ 21
אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ
אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ אָװױ

כִּאֲוֹעוֹד אֲנִי מְדַבֵּר בְּתַפְלָה וְהֵאֵישׁ גְּבִרְיָאֵל אֲשֶׁר רְאִיתִי

בְּחִזּוֹן בִּתְחִלָּה מֵעָרַף בִּיעָרַף נִגְעַ אֵלַי כְּעֵת מִנְחַת-עֶרֶב:

21. w`od `ani m`daber bat`philah w`ha`ish gab`ri`el `asher ra`ithibechazon 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 Gabriel, whom I had seen in the vision previously, came to me in my extreme weariness about the time of the evening offering.

〈21〉 καὶ ἔτι ἐμοῦ λαλοῦντος ἐν τῇ προσευχῇ καὶ ἰδοὺ ὁ ἀνὴρ Γαβριηλ, ὃν εἶδον ἐν τῇ ὀράσει ἐν τῇ ἀρχῇ, πετόμενος καὶ ἦψατό μου ὡσεὶ ὥραν θυσίας ἑσπερινῆς.

21 kai eti emou lalountos en tē proseuchē kai idou ho anēr Gabriēl, hon eidon en tē horasei en tē archē, petomenos kai hēpsato mou hōsei hōran thysias hesperinēs.

כַּחֲרֵב אָסוּ לְכָרְמֵל וְעָרַף בִּיעָרַף נִגְעַ אֵלַי כְּעֵת מִנְחַת-עֶרֶב 22
:אָסוּ לְכָרְמֵל וְעָרַף בִּיעָרַף

כַּבּוּדְיָכֵן וַיְדַבֵּר עִמִּי וַיֹּאמֶר הִנֵּיאֵל עֲתָה יֵצְאָתִי לְהַשְׁכִּילְךָ
בִּינָה:

22. wayaben way`daber `imi wayo`mar danie`l `atah yatsa`thi l`has`kil`k binah.

Dan9:22 He gave me instruction and talked with me and said, O Daniel, 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 kai eipen Daniēl, nyn exēlthon symbibasai se synesin.

כַּחֲרֵב אָסוּ לְכָרְמֵל וְעָרַף בִּיעָרַף נִגְעַ אֵלַי כְּעֵת מִנְחַת-עֶרֶב 23
:אָסוּ לְכָרְמֵל וְעָרַף בִּיעָרַף

כַּגְּבֻרַת תְּחִנּוּנֶיךָ יֵצְאָ דְבָר וַאֲנִי בָּאָתִי לְהַגִּיד כִּי
חֲמוּדוֹת אָתָּה וּבֵין בִּדְבָר וְהָבֵן בְּפִרְאָה:

23. bith`chilath tachanuneyak yatsa`dabar wa`ani ba`thi l`hagid kiy chamudoth `atah ubin badabar w`haben bamar`eh.

Dan9:23 At the beginning of your supplications the command was issued, and I have come to tell you, for you are highly esteemed; so give heed to the message and gain understanding of the vision.

〈23〉 ἐν ἀρχῇ τῆς δεήσεώς σου ἐξῆλθεν λόγος, καὶ ἐγὼ ἦλθον τοῦ ἀναγγεῖλαι σοι, ὅτι ἀνὴρ ἐπιθυμιῶν σὺ εἶ· καὶ ἐννοήθητι ἐν τῷ ῥήματι καὶ σύνες ἐν τῇ ὀπτασίᾳ.

23 en archē tēs deēseōs sou exēlthen logos, kai egō ēlthon tou anaggeilai soi, hoti anēr epithymiōn sy ei; kai ennoēthēti en tō hrēmati kai synes en tē optasiā.

כַּחֲרֵב אָסוּ לְכָרְמֵל וְעָרַף בִּיעָרַף נִגְעַ אֵלַי כְּעֵת מִנְחַת-עֶרֶב 24
פִּרְאָה כַּחֲרֵב אָסוּ לְכָרְמֵל וְעָרַף בִּיעָרַף נִגְעַ אֵלַי כְּעֵת מִנְחַת-עֶרֶב
:כַּחֲרֵב אָסוּ לְכָרְמֵל וְעָרַף בִּיעָרַף

כַּדְּשָׁבְעִים שָׁבְעִים נְחֻתָּךְ עַל-עַמֶּךָ וְעַל-עִיר קְדוֹשְׁךָ לְכַלֵּא
הַפְּשָׁע וּלְחַתֹּם חֲטָאוֹת וּלְכַפֵּר עוֹן

וְהָעִיר וְהַקֹּדֶשׁ יִשְׁחָתוּ עִם נָגִיד הַבָּא וְקִצְוֹ בַשֹּׁטֵף וְעַד
 קָץ מְלַחְמָה נִחְרָצֶת שְׁמֹת:

26. w'acharey hashabu`im shishim ush'nayim yikareth Mashiyach w'eyn low'ha`ir w'haqodesh yash'chith `am nagid haba' w'qitso basheteph w`ad qets mil'chamah necheretseth shomemoth.

Dan9:26 Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined.

<26> καὶ μετὰ τὰς ἑβδομάδας τὰς ἑξήκοντα δύο ἐξολεθρευθήσεται χρίσμα, καὶ κρίμα οὐκ ἔστιν ἐν αὐτῷ· καὶ τὴν πόλιν καὶ τὸ ἅγιον διαφθερεῖ σὺν τῷ ἡγουμένῳ τῷ ἐρχομένῳ, καὶ ἐκκοπήσονται ἐν κατακλισμῷ, καὶ ἕως τέλους πολέμου συντετμημένου τάξει ἀφανισμοῖς.

26 kai meta tas hebdomadas tas hexēkonta duo exolethreuthēsetai chrisma, kai krima ouk estin en autō; kai tēn polin kai to hagion diaphtherei syn tō hēgoumenō tō erchomenō, kai ekkopēsontai en kataklysmō, kai heōs telous poleμου syntetmēmenou taxei aphanismois.

כַּעֲשָׂוֹת שֵׁשִׁים וְשָׁנָיִם יִקְרַח מֶשִׁיחַ וְעַיִן לֹא־יִהְיֶה לְהָעִיר וְהַקֹּדֶשׁ יִשְׁחָתוּ עִם נָגִיד הַבָּא וְקִצְוֹ בַשֹּׁטֵף וְעַד קֵץ מְלַחְמָה נִחְרָצֶת שְׁמֹת:

כִּזְוִה־גִבּוֹר בְּרִית לְרַבִּים שָׁבוּעַ אֶחָד וְחֻצֵי הַשָּׁבוּעַ יִשְׁבִּית
 זָבַח וּמִנְחָה וְעַל כֹּנֶף שְׁקִוְצִים מִשָּׁמַיִם וְעַד-כֻּלָּה וְנִחְרָצָה
 תַּתֵּךְ עַל-שָׁמַיִם: פ

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

Dan9:27 And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.

<27> καὶ δυναμώσει διαθήκην πολλοῖς, ἑβδομᾶς 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; kai en tō hēmisei tēs hebdomados arthēsetai mou thysia kai spondē, kai epi to hieron bdelygma tōn erēmōseōn, kai heōs synteleias kairou synteleia dothēsetai epi tēn erēmōsin.

Chapter 10

אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר Dan10:1
 אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר
 אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר

אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר

לְדַנְיָאֵל אֲשֶׁר-נִקְרָא שְׁמוֹ בְּלְטִישַׁאצָּר וְאִמַּת הַדְּבָר וְצָבָא
גָדוֹל וּבִין אֶת-הַדְּבָר וּבִינָה לוֹ בַּמְרָאָה:

1. bish'nath shalosh l'koresh melek paras dabar nig'lah l'danie'l 'asher-niq'ra' sh'mo bel't'sha'tsar we'emeth hadabar w'tsaba' gadol ubin 'eth-hadabar ubinah lo bamar'eh.

Dan10:1 In the third year of Cyrus king of Persia a message was revealed to Daniel, who was named Belteshazzar; and the message was true and one of great conflict, but he understood the message and had an understanding of the vision.

<10:1> Ἐν ἔτει τρίτῳ Κύρου βασιλέως Περσῶν λόγος ἀπεκαλύφθη τῷ Δανιηλ, οὗ τὸ ὄνομα ἐπεκλήθη Βαλτασαρ, καὶ ἀληθινὸς ὁ λόγος, καὶ δύναμις μεγάλη καὶ σύνεσις ἐδόθη αὐτῷ ἐν τῇ ὄπτασίᾳ.

1 En etei tritō Kyrou basileōs Persōn logos apekalyphthē tō Daniēl, hou to onoma epeklēthē Baltasar, kai alēthinos ho logos, kai dynamis megalē kai synesis edothē autō en tē optasiā.

בְּיָמַיִם הָהֵם אָנִי דַנְיָאֵל הָיִיתִי מִתְאַבֵּל שְׁלֹשָׁה שָׁבָעִים יָמִים:

2. bayamim hahem 'ani danie'l hayithi mith'abel sh'loshah shabu'im yamim.

Dan10:2 In those days, I, Daniel, had been mourning for three entire weeks.

<2> ἐν ταῖς ἡμέραις ἐκείναις ἐγὼ Δανιηλ ἤμην πενθῶν τρεῖς ἑβδομάδας ἡμερῶν.

2 en tais hēmerais ekeinaiis egō Daniēl ēmēn penthōn treis hebdomadas hēmerōn;

וְגַלְתִּים חֲמֻדוֹת לֹא אֶכְלֹתִי וּבִשָּׁר וַיֵּינן לֹא-בָא אֵל-פִּי
וְסוּדָּ לֹא-סָכַתִּי עַד-מְלֵאת שְׁלֹשֶׁת שָׁבָעִים יָמִים: ב

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 did not eat any tasty food, nor did meat or wine enter my mouth, nor did I use any ointment at all until the entire three weeks were completed.

<3> ἄρτον ἐπιθυμιῶν οὐκ ἔφαγον, καὶ κρέας καὶ οἶνος οὐκ εἰσῆλθεν 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, kai aleimma ouk eleipsamēn heōs plērōseōs triōn hebdomadōn hēmerōn.

דְּוַבְיָוִם עֲשָׂרִים וְאַרְבָּעָה לַחֲדָשׁ הָרִאשׁוֹן וְאָנִי הָיִיתִי עַל
יַד הַנְּהַר הַגָּדוֹל הוּא הַדְּבָרִקַל:

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, the Tigris,

<4> ἐν ἡμέρᾳ εἰκοστῇ καὶ τετάρτῃ τοῦ μηνὸς τοῦ πρώτου, καὶ ἐγὼ ἤμην ἐχόμενα τοῦ ποταμοῦ τοῦ μεγάλου, αὐτός ἐστιν Ἐδδεκελ,

4 en hēmerā eikostē kai tetartē tou mēnos tou prōtou, kai egō ēmēn echomena tou potamou tou megalou, autos estin Eddekel,

יָמֵינוּ אֶת-עֵינֵי וְאֶרְאֶה וְהִנֵּה אִישׁ-אֶחָד לְבוּשׁ בְּדָיִם
וּמִתְנַוֵּי חֲגָרִים בְּכֶתֶם אוֹפָז׃

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

Dan10:5 I lifted my eyes and looked, and behold, there was a certain man dressed in linen, whose waist was girded with a belt of pure gold of Uphaz.

<5> καὶ ἤρα τοὺς ὀφθαλμούς μου καὶ εἶδον καὶ ἰδοὺ ἀνὴρ εἰς ἐνδεδυμένος βαδδιν, καὶ ἡ ὀσφὺς αὐτοῦ περιεζωσμένη ἐν χρυσίῳ Ὀφαζ,

5 kai ēra tous ophthalmous mou kai eidon kai idou anēr heis endedymenos baddin, kai hē ospphys autou periezōsmenē en chrysiō Ōphaz,

וַיִּגְוִיתוּ כְּתֹרֵשִׁישׁ וּפְנֵיו כְּמַרְאֵה בָרָק וְעֵינָיו כְּלַפְיָדֵי אֵשׁ
וְזָרְעוֹתָיו וּמַרְגְּלוֹתָיו כְּעֵינַן 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 had the appearance of lightning, his eyes were like flaming torches, his arms and 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, kai hoi ophthalmoi autou hōsei lampades pyros, kai hoi brachiones autou kai ta skelē hōs horasis chalkou stilbontos, kai hē phōnē tōn logōn autou hōs phōnē ochlou.

וְגַבְרֵתוֹ כְּבֵרִיל וְפָנָיו כְּרָאֵה בָרָק וְעֵינָיו כְּלַפְיָדֵי אֵשׁ
וְזָרְעוֹתָיו וְגַבְרֵתוֹתָיו כְּעֵינַן נְחֹשֶׁת קָלָל וְקוֹל דְּבָרָיו כְּקוֹל
הַמּוֹן׃

לֹא רָאוּ אֶת-הַמַּרְאָה וְהָאֲנָשִׁים אֲשֶׁר

זוֹרְאִיתִי אֲנִי דָנִיֵּאל לְבַדִּי אֶת-הַמַּרְאָה וְהָאֲנָשִׁים אֲשֶׁר
הָיוּ עִמִּי לֹא רָאוּ אֶת-הַמַּרְאָה אֲבָל חִרְדָּה גְדֹלָה נִפְלְאָה
עָלֵיהֶם וַיִּבְרָחוּ בְּהִחָבֵא:

7. w'ra'ithi 'ani danie'l 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, Daniel, alone saw the vision, while the men who were with me did not see the vision; nevertheless, a great dread fell on them, and they ran away to hide themselves.

<7> καὶ εἶδον ἐγὼ Δανιηλ μόνος τὴν ὄπτασίαν, καὶ οἱ ἄνδρες οἱ μετ' ἐμοῦ οὐκ εἶδον τὴν ὄπτασίαν, ἀλλ' ἢ ἔκστασις μεγάλη ἐπέπεσεν ἐπ' αὐτούς, καὶ ἔφυγον ἐν φόβῳ.

7 kai eidon egō Daniēl monos tēn optasian, kai hoi andres hoi met' emou ouk eidon tēn optasian, all' ē ekstasis megalē epepesen ep' autous, kai ephygon en phobō;

חַוֵּי אֲנִי נִשְׂאָרְתִּי לְבַדִּי וְאֶרְאֶה אֶת-הַמַּרְאָה הַגְּדֹלָה הַזֹּאת
וְלֹא נִשְׂאָר-בִּי כֹחַ וְהוֹדִי נְהַפֵּךְ עָלַי לְמִשְׁחִית וְלֹא
עֲצָרְתִּי כֹחַ:

8. wa'ani nish'ar'ti l'badi wa'er'eh 'eth-hamar'ah hag'dolah hazo'th w'lo' nish'ar-bi koch w'hodi neh'pak `alay l'mash'chith w'lo' `atsar'ti koach.

Dan10:8 So I was left alone and saw this great vision; yet no strength was left in me, for my natural color turned to a deathly pallor, and I retained 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, kai ouch hypeleiphthē en emoi ischys, kai hē doxa mou metastraphē eis diaphthoran, kai ouk ekratēsa ischuos.

טוֹאֲשָׁמַע אֶת-קוֹל הַבְּרָיו וּכְשָׁמְעִי אֶת-קוֹל הַבְּרָיו וְאֲנִי
הִיִּיתִי נִרְדָּם עַל-פָּנַי וּפָנַי אָרְצָה:

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 as soon as I heard the sound of his words, I fell into a deep sleep on my face, with my face to the ground.

<9> καὶ ἤκουσα τὴν φωνὴν τῶν λόγων αὐτοῦ καὶ ἐν τῷ ἀκουσαί με αὐτοῦ ἤμην κατανευγμένος, καὶ τὸ πρόσωπόν μου ἐπὶ τὴν γῆν.

9 kai ēkousa tēn phōnēn tōn logōn autou kai en tō akousai me autou emēn katanenygmenos, kai to

10 וַיִּהְיֶה-יָד נֹגְעָה בִּי וַתְּנִיעַנִי עַל-בְּרָכָי וְכַפּוֹת יָדָי׃

10. w'hineh-yad nag' ah bi wat'ni`eni `al-bir'kay w'kapoth yaday.

Dan10:10 Then behold, a hand touched me and set me trembling on my hands and knees.

<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.

11 וַיֹּאמֶר אֵלַי הַנְּיָאֵל אִישׁ-חַמּוּדוֹת הָבֵן בְּדַבְּרִים אֲשֶׁר
אָנֹכִי דֹבֵר אֵלָיָהּ וְעַמַּד עַל-עַמְדָּהּ כִּי עָפְתָה שְׁלֹחֹתַי
אֵלָיָהּ וּבְדַבְּרוֹ עָמִי אֶת-הַדָּבָר הַזֶּה עָמַדְתִּי מִרְעִיד׃

11. wayo'mer 'elay danie'l 'ish-chamudoth haben bad'barim 'asher 'anoki dober 'eiyak wa`amod `al-`am'dek kiy `atah shulach'ti 'eiyak ub'dab'ro `imi 'eth-hadabar hazeh `amad'ti mar'id.

Dan10:11 He said to me, O Daniel, man of high esteem, understand the words that I am about to tell you and stand upright, 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 στηθὶ ἐπὶ τῇ στάσει σου, ὅτι νῦν ἀπεστάλην πρὸς σέ. καὶ ἐν τῷ λαλήσαι αὐτὸν πρὸς με τὸν λόγον τοῦτον ἀνέστην ἔντρομος.

11 kai eipen pros me Daniēl anēr epithymiōn, synes en tois logois, hois egō lalō pros se, kai stēthi epi tē stasei sou, hoti nyn apetalēn pros se. kai en tō lalēsai auton pros me ton logon touton anestēn entromos.

12 וַיֹּאמֶר אֵלַי אַל-תִּירָא הַנְּיָאֵל כִּי מִן-הַיּוֹם הַרְאֵשׁוֹן
אֲשֶׁר נָתַתָּ אֶת-לְבָבְךָ לְהַבִּין וּלְהַתְּעַנּוֹת לְפָנַי אֵלֹהֶיךָ
נִשְׁמָעוּ דְּבָרֶיךָ וַאֲנִי-בָאתִי בְּדַבְּרֶיךָ׃

12. wayo'mer 'elay 'al-tira' danie'l kiy min-hayom hari'shon 'asher nathata 'eth-lib'k l'habin ul'hith'`anoth liph'ney 'Eloheyak nish'm'`u d'bareyak wa'ani-ba'thi bid'bareyk.

Dan10:12 Then he said to me, Do not be afraid, Daniel, for from the first day that you set your heart on understanding this and on humbling yourself before your El, your words were heard, and I have come in response to 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, hēs edōkas tēn kardian sou tou synienai kai kakōthēnai enantion tou theou sou, ēkousthēsan hoi logoi sou, kai egō ēlthon en tois logois sou.

אָנאָן מִן־בְּנֵי מִלְכֵי פֶרָס עָמְדָה עִמָּדִי לְנֶגְדִי עֶשְׂרִים וְאַחַד יוֹם וַהֲנִה מִיכָאֵל אֶחָד הַשָּׂרִים הָרְאשׁוֹנִים בָּא לְעֲזָרְנִי וְאַנִּי נוֹתַרְתִּי שָׁם אֶצֶל מַלְכֵי פֶרָס:

13. w'sar mal'kuth paras `omed l'neg'di `es'rim w'echad yom w'hinehmika'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 Persia was withstanding me for twenty-one days; then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia.

<13> καὶ ὁ ἄρχων βασιλείας Περσῶν εἰστήκει ἐξ ἐναντίας μου εἴκοσι καὶ μίαν ἡμέραν, καὶ ἰδοὺ Μιχαὴλ εἰς τῶν ἀρχόντων τῶν πρώτων ἦλθεν βοηθησαί μοι, καὶ αὐτὸν κατέλιπον ἐκεῖ μετὰ τοῦ ἄρχοντος βασιλείας Περσῶν

13 kai ho archōn basileias Persōn heistēkei ex enantias mou eikosi kai mian hēmeran, kai idou Michaēl heis tōn archontōn tōn prōtōn ēlthen boēthēsai moi, kai auton katelipon ekei meta tou archontos basileias Persōn

יְדוּבְאַתִּי לְהַבִּינְךָ אֶת־אֲשֶׁר־יִקְרָה לְעַמְּךָ בְּאַחֲרֵית הַיָּמִים כִּי־עוֹד חֲזוֹן לַיָּמִים:

14. uba'thi lahabin'k 'eth 'asher-yiq'rah l'`am'k b'acharith hayamim kiy-`od chazon layamim.

Dan10:14 Now I have come to give you an understanding of what will happen to your people in the latter days, for the vision pertains to the days yet future.

<14> καὶ ἦλθον συνείσαι σε ὅσα ἀπαντήσεται τῷ λαῷ σου ἐπ' ἐσχάτων τῶν ἡμερῶν, ὅτι ἐστὶ ἡ ὄρασις εἰς ἡμέρας.

14 kai ēlthon synetisai se hosa apantēsetai tō laō sou ep' eschatōn tōn hēmerōn, hoti eti hē horasis eis hēmeras.

טוּבְדַבְּרוֹ עָמִי כִּדְבָרִים הָאֵלֶּה נִתְּתִי כִּפְנֵי אֶרְצָה וְנֶאֱלַמְתִּי:

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 λαλήσαι 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 edōka to prosōpon mou epi tēn gēn kai katenygen.

כַּלְחֲמֵי אֲדָמָה לִפְתֹּחַ אֲפִי וְאֶפְתַּח פִּי
וְאָדַבְרָה וְאָמַרְתִּי אֶל־הָעַמִּיד לְנַגְדִּי אֲדֹנָי בְּמַרְאֵה נְהַפְכוֹ
צִירִי עָלַי וְלֹא עֲצַרְתִּי כַח:

16. w'hineh 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 kocha.

Dan10:16 And behold, one who resembled a human being was touching my lips; then I opened my mouth and spoke and said to him who was standing before me, O my master, as a result of the vision anguish has come upon me, and I have retained no strength.

<16> καὶ ἰδοὺ ὡς ὁμοίωσις υἱοῦ ἀνθρώπου ἤψατο τῶν χειλέων μου· καὶ ἤνοιξα τὸ στόμα μου καὶ ἐλάλησα καὶ εἶπα πρὸς τὸν ἐστῶτα ἐναντίον ἐμοῦ Κύριε, ἐν τῇ ὀπτασίᾳ σου ἐστράφη τὰ ἐντός μου ἐν ἐμοί, καὶ οὐκ ἔσχον ἰσχύν·

16 kai idou hōs homoiōsis huiou anthrōpou hēpsato tōn cheileōn mou; kai ēnoixa to stoma mou kai elalēsa kai eipa pros ton hestōta enantion emou Kyrie, en tē optasiā sou estraphē ta entos mou en emoi, kai ouk eschon ischyn;

כַּלְחֲמֵי אֲדָמָה לִפְתֹּחַ אֲפִי וְאֶפְתַּח פִּי
וְאָדַבְרָה וְאָמַרְתִּי אֶל־הָעַמִּיד לְנַגְדִּי אֲדֹנָי בְּמַרְאֵה נְהַפְכוֹ
צִירִי עָלַי וְלֹא עֲצַרְתִּי כַח:

יִזְוְהִיךָ יוֹכֵל עֶבֶד אֲדֹנָי זֶה לְדַבֵּר עִם־אֲדֹנָי זֶה וְאָנֹכִי
מֵעַתָּה לֹא־יַעֲמִד־בִּי כַח וְנִשְׁמָה לֹא נִשְׁאַרְהָ־בִּי:

17. w'heyak yukal `ebed 'adoni zeh l'daber `im-'adonay zeh wa'ani me`atah lo'-ya`amad-bi kocha un'shamah lo' nish'arah-bi.

Dan10:17 For how can such a servant of my adonai talk with such as my master? As for me, there remains just now no strength in me, nor has any 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 ἐμοί ἰσχύς, καὶ πνοὴ οὐχ ὑπελείφθη ἐν ἐμοί.

17 kai pōs dynēsetai ho pais sou, kyrie, lalēsai meta tou kyriou mou toutou? kai egō apo tou nyn ou stēsetai en emoi ischys, kai pnoē ouch hypeleiphthē en emoi.

וַיַּחֲזֵק־נִי וַיְחַזְּקֵנִי
כַּמְרָאָה אָדָם וַיַּחֲזֵק־נִי וַיְחַזְּקֵנִי:

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

Dan10:18 Then this one with human appearance touched me again and strengthened me.

<18> καὶ προσέθετο καὶ ἤψατό μου ὡς ὄρασις ἀνθρώπου καὶ ἐνίσχυσέν με

18 kai prosetheto kai hēpsato mou hōs horasis anthrōpou kai enischysen me

ⲡⲤⲬⲮ ⲡⲤⲬ ⲮⲬ ⲮⲮⲬⲮ ⲭⲮⲁⲮⲬ-ⲱⲢⲈ ⲈⲁⲢⲭ-ⲬⲈ ⲁⲮⲈⲢⲮ 19
:ⲢⲮⲭⲡⲤⲬ ⲢⲮ ⲢⲮⲁⲈ ⲁⲮⲁⲢ ⲁⲁⲮⲈⲢⲮ ⲢⲭⲡⲤⲬⲭⲁ ⲢⲮⲟ ⲮⲁⲮⲁⲮⲮ
יְטִיאֵמַר אֶל-תִּירָא אִישׁ-חַמְדוֹת שְׁלוֹם לָךְ חֲזַק וּבְחַזַּק
וּבְדַבְרֹו עִמִּי הַתְּחַזְּקֵתִי וְאִמְרָה יְדַבֵּר אֲדֹנָי כִּי הִזְקֵתָנִי:

19. wayo'mer 'al-tira' 'ish-chamudoth shalom lak chazaq wachazaq uk'dab'ro `imi hith'chazaq'ti wa'om'rah y'daber 'adoni kiy chizaq'tani.

Dan10:19 He said, O man of high esteem, do not be afraid. Peace be with you; take courage and be courageous! Now as soon as he spoke to me, I received strength and said, May my adonai 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. kai en tō lalēsai auton met' emou ischysa kai eipa Laleitō ho kyrios mou, hoti enischysas me.

ⲮⲬⲬⲁⲢ ⲮⲮⲈⲢ ⲁⲭⲟⲮ ⲮⲮⲬⲈ ⲢⲭⲈⲮ-ⲁⲮⲮⲬ ⲭⲟⲁⲢⲁ ⲁⲮⲈⲢⲮ 20
:ⲈⲮ ⲮⲮⲢ-ⲁⲮ ⲁⲮⲁⲮ ⲈⲮⲮⲢ ⲢⲮⲈⲢ ⲡⲁⲮⲮⲮ
כִּוִּיאֵמַר הִיבְדַעְתָּ לְמַה-בָּאתִי אֵלֶיךָ וְעַתָּה אָשׁוּב לְהַלְחִים
עִם-שָׂר פָּרַס וְאֲנִי יוֹצֵא וְהִנֵּה שָׂר-יָרֵן בָּא:

20. wayo'mer hayada'ta lamah-ba'thi 'eleyak w'atah 'ashub l'hilachem `im-sar paras wa'ani yotse' w'hineh sar-yawan ba'.

Dan10:20 Then he said, Do you understand why I came to you? But I shall now return to fight against the prince of Persia; so I am going forth, and behold, the prince of Greece is about to 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 ἤρχετο.

20 kai eipen Ei oidas hina ti elthon pros se? kai nyn epistrepsō tou polemēsai meta archontos Persōn; kai egō exeporeuomēn, kai ho archōn tōn Hellēnōn ērcheto.

ⲁⲬⲈ ⲮⲮⲈⲢ ⲭⲮⲈⲮ ⲮⲮⲮⲮⲁⲃ-ⲭⲈ ⲮⲬ ⲁⲢⲮⲈⲢ ⲬⲮⲈ 21
:ⲮⲮⲮⲮⲁⲃ ⲬⲈⲮⲮⲮⲮⲁⲃ ⲢⲮ ⲁⲬⲈ-Ⲭⲟ ⲢⲮⲟ ⲡⲤⲬⲮⲮ
כִּאֲבָל אֲגִיד לָךְ אֶת-הַרְשׁוּם בְּכַתָּב אֱמֶת וְאִין אֶחָד
מִתְחַזְּק עִמִּי עַל-אַלְהָה כִּי אִם-מִיכָאֵל שְׂרָכֶם: פ

21. 'abal 'agid l'k 'eth-harashum bik'thab 'emeth w'eyn 'echad mith'chazeq `imi `al-'eleh kiy 'im-mika'el sar'kem.

Dan10:21 However, I will tell you what is inscribed in the writing of truth. Yet there is no one who stands firmly with me against these forces except Michael your prince.

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

6. ul'qets shanim yith'chabaru ubath melek-hanegeb tabo' 'el-melek hatsaphon la'asoth meysarim w'lo'-tha'tsor kocha haz'ro'a w'lo' ya'amod uz'ro`o w'thinathen hi' um'bi'eyah w'hayol'dah umachaziqah ba`itim.

Dan11:6 After some years they will form an alliance, and the daughter of the king of the South will come to the king of the North to carry out a peaceful arrangement. But she will not retain her position of power, nor will he remain with his power, but she will be given up, along with those who brought her in and the one who sired her as well as he who supported her in those 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 νεᾶνις καὶ ὁ κατισχύων αὐτὴν ἐν τοῖς καιροῖς.

6 kai meta ta etē autou symmeigēsontai, kai thygatēr basileōs tou notou eiseleusetai pros basilea tou borra tou poiēsai synthēkas met' autou; kai ou kratēsei ischuos brachionos, kai ou stēsetai to sperma autou, kai paradothēsetai autē kai hoi pherontes autēn kai hē neanis kai ho katischyōn autēn en tois kairois.

ⲩⲮⲟⲩⲥ ⲛⲁⲛⲓⲙ ⲛⲓⲧⲏⲥⲏⲁ ⲛⲓⲧⲏⲥⲏⲁ ⲛⲓⲧⲏⲥⲏⲁ ⲛⲓⲧⲏⲥⲏⲁ ⲛⲓⲧⲏⲥⲏⲁ ⲛⲓⲧⲏⲥⲏⲁ ⲛⲓⲧⲏⲥⲏⲁ ⲛⲓⲧⲏⲥⲏⲁ
ⲛⲓⲧⲏⲥⲏⲁ ⲛⲓⲧⲏⲥⲏⲁ ⲛⲓⲧⲏⲥⲏⲁ ⲛⲓⲧⲏⲥⲏⲁ ⲛⲓⲧⲏⲥⲏⲁ ⲛⲓⲧⲏⲥⲏⲁ ⲛⲓⲧⲏⲥⲏⲁ ⲛⲓⲧⲏⲥⲏⲁ

זְוַעֲמַד מִנְצֵר שְׂרָשִׁיָּהּ כְּנֹו וַיָּבֵא אֶל-הַחִיָּל וַיָּבֵא בְּמַעֲוֹז
מֶלֶךְ הַצָּפוֹן וַעֲשָׂה בָהֶם וְהַחֲזִיק:

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

Dan11:7 But one of the descendants of her line will arise in his place, and he will come against their army and enter the fortress of the king of the North, and he will deal with them and display great strength.

«7» καὶ στήσεται ἐκ τοῦ ἄνθους τῆς ρίζης αὐτῆς τῆς ἐτοιμασίας αὐτοῦ καὶ ἤξει 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 hetoimiasias autou kai hēxei pros tēn dynamin kai eiseleusetai eis ta hypostērigmata tou basileōs tou borra kai poiēsei en autois kai katischusei.

ⲩⲁⲩⲮⲮ ⲛⲁⲛⲓⲙ ⲛⲓⲧⲏⲥⲏⲁ ⲛⲓⲧⲏⲥⲏⲁ ⲛⲓⲧⲏⲥⲏⲁ ⲛⲓⲧⲏⲥⲏⲁ ⲛⲓⲧⲏⲥⲏⲁ ⲛⲓⲧⲏⲥⲏⲁ ⲛⲓⲧⲏⲥⲏⲁ ⲛⲓⲧⲏⲥⲏⲁ
ⲛⲓⲧⲏⲥⲏⲁ ⲛⲓⲧⲏⲥⲏⲁ ⲛⲓⲧⲏⲥⲏⲁ ⲛⲓⲧⲏⲥⲏⲁ ⲛⲓⲧⲏⲥⲏⲁ ⲛⲓⲧⲏⲥⲏⲁ ⲛⲓⲧⲏⲥⲏⲁ ⲛⲓⲧⲏⲥⲏⲁ

חַוָּגַם אֶל-הֵיחָם עַם-נְסֻכֵיהֶם עַם-כְּלִי חַמְדָּתָם כְּסָף וְזָהָב
בְּשָׂבִי יָבֵא מְצָרִים וְהוּא שָׁנִים יַעֲמַד 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 deities with their metal images and their precious vessels of silver and gold he will take into captivity to Egypt, and he on his part will refrain from attacking the king of the North for some years.

«8» καὶ γε τοὺς θεοὺς αὐτῶν μετὰ τῶν χωνευτῶν αὐτῶν, πᾶν σκεῦος ἐπιθυμητὸν αὐτῶν ἀργυρίου καὶ χρυσοῦ, μετὰ αἰχμαλωσίας οἴσει εἰς Αἴγυπτον· καὶ αὐτὸς στήσεται ὑπὲρ

יב וְנִשָּׂא הַהֶמוֹן יָרוּם לְבָבוֹ וְהִפִּיל רַבְּאוֹת וְלֹא יַעֲזֹז׃
 12 יב וְנִשָּׂא הַהֶמוֹן יָרוּם לְבָבוֹ וְהִפִּיל רַבְּאוֹת וְלֹא יַעֲזֹז׃

12. w'nisa' hehamon yarum l'babo w'hipil ribo'oth w'lo' ya`oz.

Dan11:12 When the multitude is carried away, his heart will be lifted up, and he will cause tens of thousands to fall; yet he will 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, kai katabalei myriadas kai ou katischysei.

יג וְיָשָׁב מֶלֶךְ הַצָּפוֹן וְהִעֲמִיד הַמֶּלֶךְ רַב מִן־הָרִאשֹׁן וְלִקְחַן הָעֵתִים שָׁנִים יְבוֹא בֹּא בְּחֵיל גָּדוֹל וּבְרִכּוּשׁ רַב׃
 13 יג וְיָשָׁב מֶלֶךְ הַצָּפוֹן וְהִעֲמִיד הַמֶּלֶךְ רַב מִן־הָרִאשֹׁן וְלִקְחַן הָעֵתִים שָׁנִים יְבוֹא בֹּא בְּחֵיל גָּדוֹל וּבְרִכּוּשׁ רַב׃

13. w'shab melek hatsaphon w'he`emid hamon rab min-hari'shon ul'qetsha`itim shanim yabo' bo' b'chayil gadol ubir'kush rab.

Dan11:13 For the king of the North will again raise a greater multitude than the former, and after an interval of some years he will press on with a great army and much equipment.

<13> καὶ ἐπιστρέψει βασιλεὺς τοῦ βορρᾶ καὶ ἄξει ὄχλον πολὺν ὑπὲρ τὸν πρότερον καὶ εἰς τὸ τέλος τῶν καιρῶν ἐνιαυτῶν ἐπελεύσεται εἰσόδια ἐν δυνάμει μεγάλη καὶ ἐν ὑπάρξει πολλῇ.

13 kai epistrepsei basileus tou borra kai axei ochlon polyn hyper ton proteron kai eis to telos tōn kairōn eniautōn epeleusetai eisodia en dynamei megalē kai en hyparxei pollē.

יד וּבְעֵתֵים הָהֵם רַבִּים יַעֲמְדוּ עַל־מֶלֶךְ הַנְּגֹב וּבְנֵי פָרִיזֵי עִמָּךְ יִנְשָׂאוּ לְהִעֲמִיד חֲזוֹן וְנִכְשָׁלוּ׃
 14 יד וּבְעֵתֵים הָהֵם רַבִּים יַעֲמְדוּ עַל־מֶלֶךְ הַנְּגֹב וּבְנֵי פָרִיזֵי עִמָּךְ יִנְשָׂאוּ לְהִעֲמִיד חֲזוֹן וְנִכְשָׁלוּ׃

14. uba`itim hahem rabim ya`am'du `al-melek hanegeb ub'ney paritsey`am'k yinas'u l'ha`amid chazon w'nik'shalu.

Dan11:14 Now in those times many will rise up against the king of the South; the violent ones among your people will also lift themselves up in order to fulfill the vision, but they will fall down.

<14> καὶ ἐν τοῖς καιροῖς ἐκείνοις πολλοὶ ἐπαναστήσονται ἐπὶ βασιλέα τοῦ νότου· καὶ οἱ υἱοὶ τῶν λοιμῶν τοῦ λαοῦ σου ἐπαρθήσονται τοῦ στῆσαι ὄρασιν καὶ ἀσθενήσουσιν.

14 kai en tois kairois ekeinois polloi epanastēsontai epi basilea tou notou; kai hoi huiοi tōn loimōn tou laou sou eparthēsontai tou stēsai horasin kai asthenēsousin.

טו וַיָּבֹא מֶלֶךְ הַצָּפוֹן וַיִּשְׁפֹּךְ סוּלָלָה וְלָכַד עִיר מְבֻצָּרוֹת וְזָרְעוֹת הַנְּגֹב לֹא יַעֲמְדוּ וְעַם מְבַחְרֵיוּ וְאִין כֹּחַ לַעֲמֹד׃
 15 טו וַיָּבֹא מֶלֶךְ הַצָּפוֹן וַיִּשְׁפֹּךְ סוּלָלָה וְלָכַד עִיר מְבֻצָּרוֹת וְזָרְעוֹת הַנְּגֹב לֹא יַעֲמְדוּ וְעַם מְבַחְרֵיוּ וְאִין כֹּחַ לַעֲמֹד׃

15. w'yabo' melek hatsaphon w'yish'pok solalah w'lakad `ir mib'tsaroth uz'ro`oth hanegeb lo' ya`amodu w`am mib'charayu w'eyn kocha la`amod.

Dan11:15 Then the king of the North will come, cast up a siege ramp and capture a well-fortified city; and the forces of the South will not stand their ground, not even their choicest troops, for there will be no strength to make a stand.

<15> καὶ εἰσελεύσεται βασιλεὺς τοῦ βορρᾶ καὶ ἐκχεεῖ πρόσχωμα καὶ συλλήμψεται πόλεις ὀχυράς, καὶ οἱ βραχίονες τοῦ βασιλέως τοῦ νότου οὐ στήσονται, καὶ ἀναστήσονται οἱ ἐκλεκτοὶ αὐτοῦ, καὶ οὐκ ἔσται ἰσχύς τοῦ στήναι.

15 kai eiseleusetai basileus tou borra kai ekcheei proschōma kai syllēmpsetai poleis ochyras, kai hoi brachiones tou basileōs tou notou ou stēsontai, kai anastēsontai hoi eklektoi autou, kai ouk estai ischys tou stēnai.

אֲשׁוּפֵיךָ יִשְׁבְּעוּךָ אֲשׁוּפֵיךָ יִשְׁבְּעוּךָ אֲשׁוּפֵיךָ יִשְׁבְּעוּךָ אֲשׁוּפֵיךָ יִשְׁבְּעוּךָ אֲשׁוּפֵיךָ יִשְׁבְּעוּךָ 16
:יִשְׁבְּעוּךָ אֲשׁוּפֵיךָ יִשְׁבְּעוּךָ אֲשׁוּפֵיךָ יִשְׁבְּעוּךָ אֲשׁוּפֵיךָ יִשְׁבְּעוּךָ
טז וַיַּעַשׂ הַבָּא אֵלָיו כְּרָצוֹנוֹ וְאֵין עוֹמֵד לְפָנָיו וַיַּעֲמֵד
בְּאֶרֶץ-הַצְּבִי וְכָלָה בְּיָדוֹ:

16. w'ya`as haba' `elayu kir'tsono w'eyn `omed l'phanayu w'ya`amod b'erets-hats'bi w'kalah b'yado.

Dan11:16 But he who comes against him will do as he pleases, and no one will be able to withstand him; he will also stay for a time in the Beautiful Land, with 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 σαβι, καὶ συντελεσθήσεται ἐν τῇ χειρὶ αὐτοῦ.

16 kai poiēsei ho eisporuomenos pros auton kata to thelēma autou, kai ouk estin hestōs kata prosōpon autou; kai stēsetai en gē tou sabi, kai syntelesthēsetai en tē cheiri autou.

אֲשׁוּפֵיךָ יִשְׁבְּעוּךָ אֲשׁוּפֵיךָ יִשְׁבְּעוּךָ אֲשׁוּפֵיךָ יִשְׁבְּעוּךָ אֲשׁוּפֵיךָ יִשְׁבְּעוּךָ אֲשׁוּפֵיךָ יִשְׁבְּעוּךָ 17
:אֲשׁוּפֵיךָ יִשְׁבְּעוּךָ אֲשׁוּפֵיךָ יִשְׁבְּעוּךָ אֲשׁוּפֵיךָ יִשְׁבְּעוּךָ אֲשׁוּפֵיךָ יִשְׁבְּעוּךָ אֲשׁוּפֵיךָ יִשְׁבְּעוּךָ
יז וַיִּשְׂם פָּנָיו לְבוֹא בְּתִקְוָה כָּל-מְלָכוֹתָיו וַיִּשְׁרִים עָמוֹ וַיַּעֲשֶׂה
וּבֵת הַנְּשִׂים וַתֵּן-לוֹ לְהַשְׁחִיתָהּ וְלֹא תַעֲמֵד וְלֹא-לוֹ
תִּהְיֶה:

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 will set his face to come with the power of his whole kingdom, bringing with him a proposal of peace which he will put into effect; he will also give him the daughter of women to ruin it. But she will not take a stand for him or be on his side.

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

17 kai taxei to prosōpon autou eiselthein en ischui pasēs tēs basileias autou kai eutheia panta met' autou poiēsei; kai thygatera tōn gynaikōn dōsei autō tou diaphtheirai autēn, kai ou mē parameinē kai ouk autō

18 וְיָשֵׁב פָּנָיו לְאֵיִם וְלָכַד רַבִּים וְהִשְׁבִּית קְצִיִּין
 חֲרָפְתּוֹ לֹא בְלֹתֵי חֲרָפְתּוֹ יָשִׁיב לוֹ׃

18. w'yasheb panayu l'iim w'lakad rabim w'hish'bith qatsin cher'patho lo bil'ti cher'patho yashib lo.

Dan11:18 Then he will turn his face to the coastlands and capture many. But a commander will put a stop to his scorn against him; moreover, he will repay him for his scorn.

<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 kai katapausei archontas oneidismou autōn, plēn oneidismos autou epistrepsei autō.

19 וְיָשֵׁב פָּנָיו לְמַעֲוֵזֵי אֶרְצוֹ וְנִכְשַׁל וְנָפַל וְלֹא יִמָּצֵא׃

19. w'yasheb panayu l'ma'uzey 'ar'tso w'nik'shal w'naphal w'lo' yimatse'.

Dan11:19 So he will turn his face toward the fortresses of his own land, but he will stumble and fall and be found no more.

<19> καὶ ἐπιστρέψει τὸ πρόσωπον αὐτοῦ εἰς τὴν ἰσχυὴν τῆς γῆς αὐτοῦ καὶ ἀσθενήσει καὶ πεσεῖται καὶ οὐχ εὐρεθήσεται.

19 kai epistrepsei to prosōpon autou eis tēn ischyn tēs gēs autou kai asthenēsei kai peseitai kai ouch heurethēsetai.

20 וְעָמַד עַל-פָּנָיו מִמַּעֲבִיר נֹגֵשׁ הַדָּר מְלָכוֹת וּבְיָמִים
 אֶחָדִים יִשָּׁבֵר וְלֹא בְּאַפִּים וְלֹא בְּמַלְחָמָה׃

20. w`amad `al-kano ma`abir noges heder mal'kuth ub'yamim'achadim yishaber w'lo' b'apayim w'lo' b'mil'chamah.

Dan11:20 Then in his place one will arise who will send an oppressor through the Jewel of his kingdom; yet within a few days he will be shattered, though not in anger nor in battle.

<20> καὶ ἀναστήσεται ἐκ τῆς ῥίζης αὐτοῦ φυτὸν βασιλείας ἐπὶ τὴν ἑτοιμασίαν αὐτοῦ παραβιβάζων πράσσων δόξαν βασιλείας· καὶ ἐν ταῖς ἡμέραις ἐκείναις συντριβήσεται καὶ οὐκ ἐν προσώποις οὐδὲ ἐν πολέμῳ.

20 kai anastēsetai ek tēs hrizēs autou phyton basileias epi tēn hetoimasian autou parabibazōn prassōn doxan basileias; kai en tais hēmerais ekeinaiis syntribēsetai kai ouk en prosōpois oude en polemō.

21 וְעָמַד עַל-פָּנָיו מִמַּעֲבִיר נֹגֵשׁ הַדָּר מְלָכוֹת וּבְיָמִים
 אֶחָדִים יִשָּׁבֵר וְלֹא בְּאַפִּים וְלֹא בְּמַלְחָמָה׃

כא ועמד על-פניו נבזה ולא-נתנו עליו הוד מלכות ובא
בשלהו 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 bachalaq'laqoth.

Dan11:21 In his place a despicable person will arise, on whom the honor of kingship has not been conferred, but he will come in a time of tranquility and seize the kingdom by intrigue.

<21> στήσεται ἐπὶ τὴν ἑτοιμασίαν αὐτοῦ· ἐξουδενώθη, καὶ οὐκ ἔδωκαν ἐπ' αὐτὸν δόξαν βασιλείας· καὶ ἥξει ἐν εὐθηνία καὶ κατισχύσει βασιλείας ἐν ὀλισθηρήμασιν.

21 stēsetai epi tēn hetoimasian autou; exoudenōthē, kai ouk edōkan ep' auton doxan basileias; kai hēxei en euthēniā kai katischysei basileias en olisthrēmasin.

כב וזרעות השטף ינשטפו מלפניו וישברו וגם נגיד ברית: 22

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

Dan11:22 The overflowing forces will be flooded away before him and shattered, and also the prince 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 kai syntribēsontai, kai hēgoumenos diathēkēs;

כג ומן-התברות אליו יעשה מרמה ועלה ועצם
במעט-גור: 23

23. umin-hith'chab'ruth `elayu ya`aseh mir'mah w`alah w`atsam bim`at-goy.

Dan11:23 After an alliance is made with him he will practice deception, and he will go up and gain power with a small force of people.

<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 kai anabēsetai kai hyperischysei autou en oligō ethnei.

כד בשלהו ובמשמני מדינה יבוא ועשה אשר לא-עשו
אבתיו ואבות אבתיו בזה ושלל ורכוש להם יבזור ועל
מבצרים יחשב מחשבתי ועד-עת: 24

כד בשלהו ובמשמני מדינה יבוא ועשה אשר לא-עשו
אבתיו ואבות אבתיו בזה ושלל ורכוש להם יבזור ועל
מבצרים יחשב מחשבתי ועד-עת:

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 In a time of tranquility he will enter the richest parts of the realm, and he will accomplish what his fathers never did, nor his ancestors; he will distribute plunder, booty and possessions among them, and he will devise his schemes against strongholds, but only for a time.

<24> καὶ ἐν εὐθηνίᾳ καὶ ἐν πίοσιν χώραις ἤξει καὶ ποιήσει ἃ οὐκ ἐποίησαν οἱ πατέρες αὐτοῦ καὶ οἱ πατέρες τῶν πατέρων αὐτοῦ· προνομὴν καὶ σκῦλα καὶ ὑπαρξιν αὐτοῖς διασκορπιεῖ καὶ ἐπ' Αἴγυπτον λογιεῖται λογισμοὺς αὐτοῦ καὶ ἕως καιροῦ.

24 kai en euthēniā kai en piosin chōrais hēxei kai poiēsei ha ouk epoiēsan hoi pateres autou kai hoi pateres tōn paterōn autou; pronomēn kai skyla kai hyparxin autois diaskorpiei kai ep' Aigypton logieitai logismous autou kai heōs kairou.

יָצַח צָדִיק לְעֵשֶׂת חַסְדֵּי אֱלֹהִים וְלִבְיָדָיו יִשְׁפֹּךְ דָּמָם וְיִשְׁחַדּוּ אֶת הַיָּם וְיִשְׁחַדּוּ אֶת הַיָּם וְיִשְׁחַדּוּ אֶת הַיָּם
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כַּה וְיַעַר כְּחוֹ וּלְבָבוֹ עַל-מֶלֶךְ הַנֶּגֶב בְּחֵיל גְּדוֹל וּמֶלֶךְ
 הַנֶּגֶב יִתְגַּדֵּל לְמַלְחָמָה בְּחֵיל-גְּדוֹל וְעֲצוֹם עַד-מְאֹד וְלֹא
 יַעֲמֹד כִּי-יִחְשְׁבוּ עָלָיו מִחֲשָׁבוֹת:

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 kiy-yach'sh'bu `alayu machashaboth.

Dan11:25 He will stir up his strength and courage against the king of the South with a large army; so the king of the South will mobilize an extremely large and mighty army for war; but he will not stand, for schemes will be devised against him.

<25> καὶ ἐξεγερθήσεται ἡ ἰσχὺς αὐτοῦ καὶ ἡ καρδία αὐτοῦ ἐπὶ βασιλέα τοῦ νότου ἐν δυνάμει μεγάλῃ, καὶ ὁ βασιλεὺς τοῦ νότου συνάψει πόλεμον ἐν δυνάμει μεγάλῃ καὶ ἰσχυρᾷ σφόδρα· καὶ οὐ στήσεται, ὅτι λογιῶνται ἐπ' αὐτὸν λογισμοὺς·

25 kai exegerthēsetai hē ischys autou kai hē kardia autou epi basilea tou notou en dynamei megalē, kai ho basileus tou notou synapsei polemon en dynamei megalē kai ischyra sphodra; kai ou stēsetai, hoti logiountai ep' auton logismous;

יִשְׁפֹּךְ דָּמָם וְיִשְׁחַדּוּ אֶת הַיָּם וְיִשְׁחַדּוּ אֶת הַיָּם וְיִשְׁחַדּוּ אֶת הַיָּם
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כִּי וְאֶכְלִי פֶתֶל-בָּגוֹ יִשְׁבְּרוּהוּ וְחֵילוֹ יִשְׁטוּף וְנִפְלוּ חֲלָלִים
 רַבִּים:

26. w'ok'ley phath-bago yish'b'ruhu w'cheylo yish'toph w'naph'lu chalalimrabim.

Dan11:26 Those who eat his choice food will destroy him, and his army will overflow, but many will 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, kai dynameis kataklysei, kai pesountai

27 וְשֵׁנִיחֵם הַמְּלָכִים לְבָבָם לְמַרַע וְעַל-שִׁלְחָן אֶחָד כָּזָב יִדְבְּרוּ וְלֹא תִצְלַח כִּי-עוֹד קֵץ לְמוֹעֵד:

27. ush'neyhem ham'lakim l'babam l'mera` w'al-shul'chan 'echad kazaby'daberu w'lo' thits'lach kiy-`od gets lamo`ed.

Dan11:27 As for both kings, their hearts will be intent on evil, and they will speak lies to each other at the same table; but it will not succeed, for the end is still to come at the appointed time.

<27> καὶ ἀμφότεροι οἱ βασιλεῖς, αἱ καρδίαὶ 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, kai epi trapezē miā pseudē lalēsousin, kai ou kateuthynei; hoti eti peras eis kairon.

28 כַּח וְיָשׁוּב אֶרְצוֹ בְּרִכּוּשׁ גָּדוֹל וְלִבּוֹ עַל-בְּרִית קֹדֶשׁ וְעָשָׂה וְשָׁב לְאַרְצוֹ:

28. w'yashob 'ar'tso bir'kush gadol ul'babo `al-b'rith qodesh w'asah w'shab l'ar'tso.

Dan11:28 Then he will return to his land with much plunder; but his heart will be set against the holy covenant, and he will take action 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 epi diathēkēn hagian, kai poiēsei kai epistrepsei eis tēn gēn autou.

29 כַּט לְמוֹעֵד יָשׁוּב וּבֹא בַּנֶּגֶב וְלֹא-תִהְיֶה כְּרִאשׁוֹנָה וְכִאֲחֶרְנָה:

29. lamo`ed yashub uba' banegeb w'lo'-thih'yeh kari'shonah w'ka'acharonah.

Dan11:29 At the appointed time he will return and come into the South, but this last time it will not turn out the way it did before.

<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, kai ouk estai hōs hē prōtē kai hōs hē eschatē.

30 לְוַבְּאוּ בּוֹ צְיִים כְּתִים וְנִכְאָה וְשָׁב וְזָעַם עַל-בְּרִית-קֹדֶשׁ

30 וְכִאֲחֶרְנָה יָשׁוּב וּבֹא בַּנֶּגֶב וְלֹא-תִהְיֶה כְּרִאשׁוֹנָה וְכִאֲחֶרְנָה:

וְעָשָׂה וְשָׁב וְיָבִין עַל-עֲזָבִי בְרִית קְדֹשׁ:

30. uba'u bo tsiim kitim 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 will come against him; therefore he will be disheartened and will return and become enraged at the holy covenant and take action; so he will 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, kai tapeinōthēsetai; kai epistrepsei kai thymōthēsetai epi diathēkēn hagian; kai poiēsei kai epistrepsei kai synēsei epi tous katalipontas diathēkēn hagian.

יָבִין עַל-עֲזָבִי בְרִית קְדֹשׁ וְשָׁב וְעָשָׂה
:לֹא וְזָרְעִים מִמֶּנּוּ יַעֲמְדוּ וְחָלְלוּ הַמִּקְדָּשׁ הַמְּעוֹז וְהַסִּירוּ
הַתְּמִיד וְנָתַנּוּ הַשְּׁקוּיָן מִשׁוֹמֵם:

31. uz'ro`im mimenu ya`amodu w'chil'lu hamiq'dash hama`oz w'hesiru hatamid w'nath'nu hashiquts m'shomem.

Dan11:31 Forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice. And they will set up the abomination of desolation.

<31> καὶ σπέρματα ἐξ αὐτοῦ ἀναστήσονται καὶ βεβηλώσουσιν τὸ ἅγιασμα τῆς δυναστείας καὶ μεταστήσουσιν τὸν ἐνδελεχισμόν καὶ δώσουσιν βδέλυγμα ἠφανισμένον.

31 kai spermata ex autou anastēsontai kai bebelōsousin to hagiaσμα tēs dynasteias kai metastēsousin ton endelechismon kai dōsousin bdelygma ēphanismenon.

יָבִין עַל-עֲזָבִי בְרִית קְדֹשׁ וְשָׁב וְעָשָׂה
:לֹא וְזָרְעִים מִמֶּנּוּ יַעֲמְדוּ וְחָלְלוּ הַמִּקְדָּשׁ הַמְּעוֹז וְהַסִּירוּ
הַתְּמִיד וְנָתַנּוּ הַשְּׁקוּיָן מִשׁוֹמֵם:

לֹא וְזָרְעִים מִמֶּנּוּ יַעֲמְדוּ וְחָלְלוּ הַמִּקְדָּשׁ הַמְּעוֹז וְהַסִּירוּ
הַתְּמִיד וְנָתַנּוּ הַשְּׁקוּיָן מִשׁוֹמֵם:

32. umar'shi`ey b'rith yachaniph bachalaqoth w`am yod`ey 'Elohayu yachaziqu w`asu.

Dan11:32 By smooth words he will turn to unholiness those who act wickedly toward the covenant, but the people who know his El will display strength and take action.

<32> καὶ οἱ ἀνομοῦντες διαθήκην ἐπάξουσιν ἐν ὀλισθηρήμασιν, καὶ λαὸς γινώσκοντες θεὸν αὐτοῦ κατισχύσουσιν καὶ ποιήσουσιν.

32 kai hoi anomountes diathēkēn epaxousin en olisthrēmasin, kai laos ginōskontes theon autou katischysousin kai poiēsousin.

יָבִין עַל-עֲזָבִי בְרִית קְדֹשׁ וְשָׁב וְעָשָׂה
:לֹא וְזָרְעִים מִמֶּנּוּ יַעֲמְדוּ וְחָלְלוּ הַמִּקְדָּשׁ הַמְּעוֹז וְהַסִּירוּ
הַתְּמִיד וְנָתַנּוּ הַשְּׁקוּיָן מִשׁוֹמֵם:

לֹא וְזָרְעִים מִמֶּנּוּ יַעֲמְדוּ וְחָלְלוּ הַמִּקְדָּשׁ הַמְּעוֹז וְהַסִּירוּ
הַתְּמִיד וְנָתַנּוּ הַשְּׁקוּיָן מִשׁוֹמֵם:

33. umas'kiley `am yabinu larabim w'nik'sh'lu b'chereb ub'lehabah bish'bi ub'bizah yamim.

Dan11:33 Those who have insight among the people will give understanding to the many; yet they will fall by sword and by flame, by captivity and by plunder for many 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; kai asthenēsousin en hromphaiā kai en phlogi kai en aichmalōsiā kai en diarpagē hēmerōn.

מְבַרְרֵי וּבְבִזְהַ יָמִים 34
:xypcpchp

לֹד וּבְהַכְפָּשָׁתָם יַעֲזְרוּ עֲזָר מְעַט וְנִלְוּ עַל־יְהִי רַבִּים
בְּחֻלְקֵי לְקוֹת:

34. ub'hikash'lam ye`az'ru `ezer m'`at w'nil'wu `aleyhem rabimbachalaq'laqoth.

Dan11:34 Now when they fall they will be granted a little help, and many will join with them in hypocrisy.

<34> καὶ ἐν τῷ ἀσθενῆσαι αὐτοὺς βοήθηθήσονται βοήθειαν μικράν, καὶ προστεθήσονται ἐπ' αὐτοὺς πολλοὶ ἐν ὀλισθήμασιν.

34 kai en tō asthenēsai autous boēthēthēsontai boētheian mikran, kai prostethēsontai ep' autous polloi en olisthrēmasin.

יְגַלְגַּל וְיִתְחַבֵּר וְיִתְחַבֵּר 35
:40ypcp 4yo-ep cp x0-40

לֹה וּמִן-הַמְשֻׁכִּי לִיִּם יִכְפָּשׁוּ לְצָרוֹתָם וְלִבְרָר וְלִלְבִּן
עַד-עֵת קֵץ כִּי-עוֹד לְמוֹעֵד:

35. umin-hamas'kilim yikash'lu lits'roph bahem ul'barer w'lal'ben `ad-`eth qets kiy-`od lamo`ed.

Dan11:35 Some of those who have insight will fall, in order to refine, purge and make them pure until the end time; because it is still to come at the appointed time.

<35> καὶ ἀπὸ τῶν συνιέντων ἀσθενήσουσιν τοῦ πυρῶσαι αὐτοὺς καὶ τοῦ ἐκλέξασθαι καὶ τοῦ ἀποκαλυφθῆναι, ἕως καιροῦ πέρασ· ὅτι ἔτι εἰς καιρόν.

35 kai apo tōn synientōn asthenēsousin tou pyrōsai autous kai tou eklexasthai kai tou apokalypthēnai, heōs kairou peras; hoti eti eis kairon.

לְכָל-לְעָל-לְעָל וְיִתְגַּדֵּל וְיִתְרוֹמֵם וְיִתְמַלֵּךְ הַמְּלֶכֶת כְּרִצּוֹנוֹ לֹו וְעֲשֵׂה כְרִצּוֹנוֹ
לְעָל וְעֲשֵׂה כְרִצּוֹנוֹ וְיִתְגַּדֵּל וְיִתְרוֹמֵם וְיִתְמַלֵּךְ הַמְּלֶכֶת כְּרִצּוֹנוֹ לֹו וְעֲשֵׂה כְרִצּוֹנוֹ
:3xw0y 3p-4p

לֹו וְעֲשֵׂה כְרִצּוֹנוֹ הַמְּלֶכֶת וְיִתְרוֹמֵם וְיִתְגַּדֵּל עַל-כָּל-אֵל וְעַל
אֵל אֱלִים יִדְבֵּר נִבְלָאוֹת וְהִצְלִיחַ עַד-כָּלָה זַעַם כִּי
נִחְרָצָה נַעֲשָׂתָה:

36. w'asah kir'tsono hamelek w'yith'romem w'yith'gadel `al-kal-'el w'al 'El 'elim y'daber niph'la'oth w'hits'lichā `ad-kalah za'am kiy necheratsah ne'esathah.

Dan11:36 Then the king will do as he pleases, and he will exalt and magnify himself above every elohim and will speak monstrous things against the El of elohim; and he will prosper until the indignation is finished, for that which is decreed will 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 kai megalynthēsetai epi panta theon kai lalēsei hyperogka kai kateuthynei, mechris hou syntelesthē hē orgē; eis gar synteleian ginetai.

שׂוֹמֵךְ אֱלֹהִים-לֹא יִבְיֶן וְעַל-קַמְהַת נְשִׁים
:לֹא-יִבְיֶן וְעַל-קַמְהַת נְשִׁים לֹא יִבְיֶן וְעַל-קַמְהַת נְשִׁים

לֹא יִבְיֶן וְעַל-קַמְהַת נְשִׁים לֹא יִבְיֶן וְעַל-קַמְהַת נְשִׁים
:לֹא יִבְיֶן וְעַל-קַמְהַת נְשִׁים

37. w'al-'Elohey 'abothayu lo' yabin w'al-chem'dath nashimw'al-kal-'eloah lo' yabin kiy `al-kol yith'gadal.

Dan11:37 He will show no regard for the El of his fathers or for the desire of women, nor will he show regard for any other deity; for he will magnify himself above them 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 kai epi epithymian gynaikōn kai epi pan theon ou synēsei, hoti epi pantas megalynthēsetai;

אֲשֶׁר לֹא-יִדְעוּהוּ
:אֲשֶׁר לֹא-יִדְעוּהוּ אֲשֶׁר לֹא-יִדְעוּהוּ אֲשֶׁר לֹא-יִדְעוּהוּ

אֲשֶׁר לֹא-יִדְעוּהוּ אֲשֶׁר לֹא-יִדְעוּהוּ אֲשֶׁר לֹא-יִדְעוּהוּ אֲשֶׁר לֹא-יִדְעוּהוּ
:אֲשֶׁר לֹא-יִדְעוּהוּ אֲשֶׁר לֹא-יִדְעוּהוּ אֲשֶׁר לֹא-יִדְעוּהוּ אֲשֶׁר לֹא-יִדְעוּהוּ

38. w'le'eloah ma'uzim `al-kano y'kated w'le'eloah 'asher lo'-y'da`uhu 'abothayu y'kated b'zahab ub'keseph ub'eben y'qarah ubachamudoth.

Dan11:38 But instead he will honor the deity of fortresses, the deity whom his fathers did not know; he will honor him with gold, silver, costly stones and treasures.

<38> καὶ θεὸν μαωζὶν ἐπὶ τόπου αὐτοῦ δοξάσει καὶ θεόν, ὃν οὐκ ἔγνωσαν οἱ πατέρες αὐτοῦ, δοξάσει ἐν χρυσῷ καὶ ἀργύρῳ καὶ λίθῳ τιμίῳ καὶ ἐν ἐπιθυμήμασιν.

38 kai theon maōzin epi topou autou doxasei kai theon, hon ouk egnōsan hoi pateres autou, doxasei en chrysō kai argyrō kai lithō timiō kai en epithymēmasin.

אֲשֶׁר לֹא-יִדְעוּהוּ אֲשֶׁר לֹא-יִדְעוּהוּ אֲשֶׁר לֹא-יִדְעוּהוּ אֲשֶׁר לֹא-יִדְעוּהוּ
:אֲשֶׁר לֹא-יִדְעוּהוּ אֲשֶׁר לֹא-יִדְעוּהוּ אֲשֶׁר לֹא-יִדְעוּהוּ אֲשֶׁר לֹא-יִדְעוּהוּ

אֲשֶׁר לֹא-יִדְעוּהוּ אֲשֶׁר לֹא-יִדְעוּהוּ אֲשֶׁר לֹא-יִדְעוּהוּ אֲשֶׁר לֹא-יִדְעוּהוּ
:אֲשֶׁר לֹא-יִדְעוּהוּ אֲשֶׁר לֹא-יִדְעוּהוּ אֲשֶׁר לֹא-יִדְעוּהוּ אֲשֶׁר לֹא-יִדְעוּהוּ

39. w'`asah l'mib'ts'rey ma`uzim `im-'eloah nekar 'asher hikir yar'beh kabod w'him'shilam barabim wa'adamah y'chaleq bim'chir.

Dan11:39 He will take action against the strongest of fortresses with the help of a foreign deity; he will give great honor to those who acknowledge him and will cause them to rule over the many, and will parcel out 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 kai plēthynei doxan kai hypotaxei autois pollous kai gēn dielei en dōrois.

יָצַח יָצַח 90xwכז שרמא יצח יצח חרמאכז חפ xosז 40
 xזחאכז כזז xזגא xזכמכזז מכמאגזז ששגז זזגמא
 :990ז גממז

מִוִּבְעֵת קֵץ יִתְנַגַּח עִמּוֹ מֶלֶךְ הַנֶּגֶב וַיִּשְׁתַּעֲרַר עָלָיו מֶלֶךְ
 הַצָּפוֹן בְּרֶכֶב וּבַפָּרָשִׁים וּבְאַנְיֹת רַבּוֹת וּבָא בְּאַרְצוֹת
 וְשִׁטַּף וְעָבַר:

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

Dan11:40 At the end time the king of the South will collide with him, and the king of the North will storm against him with chariots, with horsemen and with many ships; and he will enter countries, 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 ἰππεῦσιν καὶ ἐν ναυσὶν πολλαῖς καὶ εἰσελεύσεται εἰς τὴν γῆν καὶ συντριψέει καὶ παρελεύσεται.

40 kai en kairou perati sygkeratisthēsetai meta tou basileōs tou notou, kai synachthēsetai ep' auton basileus tou borra en harmasin kai en hippeusin kai en nausin pollais kai eiseleusetai eis tēn gēn kai syntripsei kai pareleusetai.

זאכמ זמלמ אכזז ילממז xזגאז זגמא חאכז כזז 41
 :זזמז זגז xכמכאזז גכזמז זזאכ

מֵא וּבָא בְּאַרְץ הַצְּבִי וְרַבּוֹת יִכְשְׁלוּ וְאַלְהָהּ יִמְלִטוּ מִיָּדוֹ
 אֲדוֹם וּמוֹאָב וְרֵאשִׁית בְּנֵי עַמּוֹן:

41. uba' b'erets hats'bi w'raboth yikashelu w'eleh yimal'tu miado 'edom umo'ab w're'shith b'ney `amon.

Dan11:41 He will also enter the Beautiful Land, and many countries will fall; but these will be rescued out of his hand: Edom, Moab and the foremost of the sons of Ammon.

«41» καὶ εἰσελεύσεται εἰς τὴν γῆν τοῦ σαβί, καὶ πολλοὶ ἀσθενήσουσιν· καὶ οὗτοι διασωθήσονται ἐκ χειρὸς αὐτοῦ, Ἔδωμ καὶ Μωαβ καὶ ἀρχὴ υἱῶν Ἀμμων.

41 kai eiseleusetai eis tēn gēn tou sabi, kai polloi asthenēsousin; kai houtoi diasōthēsontai ek cheiros autou, Edōm kai Mōab kai archē huiōn Ammōn.

42 מִבְּיַשְׁלַח יָדוֹ בְּאַרְצוֹת וְאֶרֶץ מִצְרַיִם לֹא תִהְיֶה לְפִלִּיטָה׃

42. w'yish'lach yado ba'aratsoth w'erets mits'rayim lo' thih'yeh liph'leytah.

Dan11:42 Then he will stretch out his hand against other countries, and the land of Egypt will not escape.

<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, kai gē Aigyptou ouk estai eis sōtērian.

43 מִן וּמִשָּׁל בְּמִכְמַנֵּי הַזָּהָב וְהַכֶּסֶף וּבְכֹל חַמְדוֹת מִצְרַיִם וְלִבִּים וְכֹשִׁים בְּמִצְעָדָיו׃

43. umashal b'mik'maney hazahab w'hakeseph ub'kol chamudoth mits'rayim w'lubim w'kushim b'mits'`adayu.

Dan11:43 But he will gain control over the hidden treasures of gold and silver and over all the precious things of Egypt; and Libyans and Ethiopians will follow at his heels.

<43> καὶ κυριεύσει ἐν τοῖς ἀποκρύφους τοῦ χρυσοῦ καὶ τοῦ ἀργύρου καὶ ἐν πᾶσιν ἐπιθυμητοῖς Αἰγύπτου καὶ Λιβύων καὶ Αἰθίοπων ἐν τοῖς ὀχυρώμασιν αὐτῶν.

43 kai kyriousei en tois apokryphois tou chrysou kai tou argyrou kai en pasin epithymētois Aigyptou kai Libyōn kai Aithiopōn en tois ochyrōmasin autōn.

44 מִדְּוִשְׁמֵעוֹת יְבִהֵלְהוּ מִמְזַרְח וּמִצְפוֹן וַיֵּצֵא בְּחֵמָא גְדֹלָה לְהַשְׁמִיד וְלְהַחְרִים רַבִּים׃

44. ush'mu`oth y'bahaluhu mimiz'rach umitsaphon w'yatsa' b'chema' g'dolah l'hash'mid ul'hacharim rabim.

Dan11:44 But rumors from the East and from the North will disturb him, and he will go forth with great wrath to destroy and annihilate many.

<44> καὶ ἀκοαὶ καὶ σπουδαὶ ταραξουσιν αὐτὸν ἐξ ἀνατολῶν καὶ ἀπὸ βορρᾶ, καὶ ἤξει ἐν θυμῷ πολλῷ τοῦ ἀφανίσαι καὶ τοῦ ἀναθεματίσαι πολλούς.

44 kai akoai kai spoudai taraxousin auton ex anatolōn kai apo borra, kai hēxei en thymō pollō tou aphanisai kai tou anathematisai pollous.

45 מִה וַיִּטַע אֶהְלִי אֶפְדָּנוּ בֵּין יַמִּים לְהַר-צְבִי-קֹדֶשׁ וּבֵּא עַד-קִצּוֹ וְאֵין עוֹזֵר לוֹ׃

45. w'yita`'ahaley 'apad'no beyn yamim l'har-ts'bi-qodesh uba' `ad-qitso w'eyn `ozar lo.

Dan11:45 He will pitch the tents of his royal pavilion between the seas and the beautiful Holy Mountain; yet he will come to his end, and no one will help him.

<45> καὶ πῆξει τὴν σκηνὴν αὐτοῦ εφ'αδανῶ ἀνὰ μέσον τῶν θαλασσῶν εἰς ὄρος σαβὶ ἁγίον· καὶ ἦξει ἕως μέρους αὐτοῦ, καὶ οὐκ ἔστιν ὁ ῥυόμενος αὐτόν.

45 kai pēxei tēn skēnēn autou ephadanō ana meson tōn thalassōn eis oros sabi hagion; kai hēxei heōs merous autou, kai ouk estin ho hruomenos auton.

Chapter 12

ΔϞΟΞ ΓΥΔΓΞ ΓϞΞ ΓϞϞϞϞ ΔϞΟϞ ϞϞϞϞ ϞΟϞϞ Dan12:1
 ΧΥϞϞϞ ϞΧϞϞϞ-ϞΓ ΓϞϞ ϞΓϞ ϞΟ ϞΧϞϞϞ ϞϞΟ ϞϞϞ-ΓΟ
 ϞϞϞϞϞ-ΓϞ ϞϞΟ ⊗ΓϞϞ ϞϞϞϞ ϞΟϞϞ ϞϞϞϞ ϞΟϞ ΔΟ ϞϞϞ
 :ϞϞϞ ϞϞϞϞ

א וּבַעֲת הַהִיא יַעֲמֹד מִיְכַאֵל הַשָּׂר הַגָּדוֹל הַעֹמֵד
 עַל-בְּנֵי עַמָּךְ וְהִתְהַוְּתָה עִת צָרָה אֲשֶׁר לֹא-נִהְיִתָּה מִהֵיּוֹת
 גּוֹי עַד הַעֵת הַהִיא וּבַעֲת הַהִיא יִמָּלֵט עַמָּךְ כָּל-הַנִּמְצָא
 כְּתוּב בַּסֵּפֶר:

1. uba`eth hahi' ya`amod mika`el hasar hagadol ha`omed `al-b'ney `amek w'hay'thah `eth tsarah `asher lo'-nih'y'thah mih'yoth goy `ad ha`eth hahi' uba`eth hahi' yimalet `am'k kal-hanim'tsa' kathub basepher.

Dan12:1 Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will 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 book, will be rescued.

<12:1> καὶ ἐν τῷ καιρῷ ἐκείνῳ ἀναστήσεται Μιχαὴλ ὁ ἀρχῶν 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 epi tous huiouos tou laou sou; kai estai kairos thlipseōs, thlipsis hoia ou gegonen aph' hou gegenētai ethnos epi tēs gēs heōs tou kairou ekeinou; kai en tō kairō ekeinō sōthēsetai ho laos sou, pas ho heuretheis gegrammenos en tē biblō.

ϞΓϞΟ ϞϞϞϞ ϞΓϞ ΥϞϞϞϞ ϞΓΟ-ΧϞΔϞ ϞϞϞϞϞ ϞϞϞϞϞϞϞ
 :ϞΓϞΟ ϞϞϞϞϞ ϞϞϞϞϞ ϞΓϞϞϞϞ

בּוֹרְבִים מִיַּשְׁנֵי אֲדָמַת-עָפָר יִקְיִצּוּ אֵלֶּה לְחַיֵּי עוֹלָם וְאֵלֶּה
 לְחַרְפוֹת לְהִרְאוֹן עוֹלָם: ס

2. w'rabim mi'sheney `ad'math-`aphar yaqitsu `eleh l'chayey `olam w'elehlacharaphoth l'dir'on `olam.

Dan12:2 Many of those who sleep in the dust of the ground will 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 exegethēsontai, houtoi eis zōēn aiōnion kai houtoi eis oneidismōn kai eis aischynēn aiōnion.

שְׁכֵל גִּבּוֹר יִשְׁרָף אֶת הַמְּצִיָּה וְיִמְצֵא יְקִיָּה וְיִמְצֵא יְקִיָּה וְיִמְצֵא יְקִיָּה 3
:אֵסֶף מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ
גִּוְהַמְּשִׁבִּים יִזְהָרוּ כְּזֹהָר וְיִמְצֵא יְקִיָּה וְיִמְצֵא יְקִיָּה
כְּכֹכְבִים לְעוֹלָם וָעֶד: פ

3. w'hamas'kilim yaz'hiru k'zohar haraqi`a umats'diqey harabim kakokabim l`olam wa`ed.

Dan12:3 Those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever.

<3> καὶ οἱ συνιέντες ἐκλάμπουσιν ὡς ἡ λαμπρότης τοῦ στερεώματος καὶ ἀπὸ τῶν δικαίων τῶν πολλῶν ὡς οἱ ἀστέρες εἰς τοὺς αἰῶνας καὶ ἔτι.

3 kai hoi synientes eklampsousin hōs hē lamprotēs tou stereōmatos kai apo tōn dikaiōn tōn pollōn hōs hoi asteres eis tous aiōnas kai eti.

כִּי כִּי אֵסֶף מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ 4
:אֵסֶף מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ
דְּוַאֲתָה דְנִיֵּאל סֵתָם הַדְּבָרִים וְחָתַם הַסֵּפֶר עַד-עֵת קֵץ
יִשְׁטְטוּ רַבִּים וְתִרְבֶּה הַדְּעֵת:

4. w'atah danie'l s'thom had'barim wachathom hasepher `ad-`eth qets y'shot'tu rabim w'thir'beh hada`ath.

Dan12:4 But as for you, Daniel, conceal these words and seal up the book until the end of time; many will go back and forth, and knowledge will 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 heōs kairou synteleias, heōs didachthōsin polloi kai plēthynthē hē gnōsis. --

אֲחֵפּ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ 5
:אֲחֵפּ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ
הַיְרֵאֵתִי אֲנִי דְנִיֵּאל וְהִנֵּה שְׁנַיִם אֲחֵרִים עֲמֻדִים אֶחָד הֵנָּה
לְשִׁפְתַּי הַיְאֹר וְאֶחָד הֵנָּה לְשִׁפְתַּי הַיְאֹר:

5. w'ra'ithi `ani danie'l w'hineh sh'nayim `acherim `om'dim `echad henah lis'phath hay'or w'echad henah lis'phath hay'or.

Dan12:5 Then I, Daniel, looked and behold, two others were standing, one on this bank of the river and the other on that bank of the river.

<5> καὶ εἶδον ἐγὼ 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, heis enteuthen tou cheilous tou potamou kai heis enteuthen tou cheilous tou potamou.

6 ַאֲשֶׁר לְבֹשׁ הַבְּדָדִים אֲשֶׁר מִמַּעַל לְמִימֵי הַיָּאָר
וַיֹּאמֶר לְאִישׁ לְבֹשׁ הַבְּדָדִים אֲשֶׁר מִמַּעַל לְמִימֵי הַיָּאָר
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 will it be until the end of these wonders?

<6> καὶ εἶπεν τῷ ἀνδρὶ τῷ ἐνδεδυμένῳ τὰ βαδδιν, ὃς ἦν ἐπάνω τοῦ ὕδατος τοῦ ποταμοῦ Ἔως πότε τὸ πέρασ ὧν εἴρηκας τῶν θαυμασιῶν;

6 kai eipen tō andri tō endedymenō ta baddin, hos ēn epanō tou hydatos tou potamou Heōs pote to peras hōn eirēkas tōn thaumasiōn?

7 ַאֲשֶׁר לְבֹשׁ הַבְּדָדִים אֲשֶׁר מִמַּעַל לְמִימֵי הַיָּאָר
וַיִּשָׁבֵעַ בְּחַי הָעוֹלָם כִּי לְמוֹעֵד מוֹעֲדִים וְחֻצֵי וּכְכֹלֹת נַפְקָן
יָד-עַם-קֹדֶשׁ תִּכְלֶינָה כָּל-אַלְהָה:

וַיֹּאמֶר אֶת-הָאִישׁ לְבֹשׁ הַבְּדָדִים אֲשֶׁר מִמַּעַל לְמִימֵי
הַיָּאָר וַיִּקְרָם יְמִינוֹ וּשְׂמָאלוֹ אֶל-הַשָּׁמַיִם וַיִּשָּׁבֵעַ בְּחַי
הָעוֹלָם כִּי לְמוֹעֵד מוֹעֲדִים וְחֻצֵי וּכְכֹלֹת נַפְקָן
יָד-עַם-קֹדֶשׁ תִּכְלֶינָה כָּל-אַלְהָה:

7. wa'esh'ma` 'eth-ha'ish l'bush habadim 'asher mima'al l'meymey hay'or wayarem y'mino us'mo'lo 'el-hashamayim wayishaba` b'chey ha'olam kiy l'mo'ed mo'adim wachetsi uk'kaloth napets yad-`am-qodesh tik'leynah kal-'eleh.

Dan12:7 I heard the man dressed in linen, who was above the waters of the river, as he raised his right hand and his left toward heaven, and swore by Him who lives forever that it would be for a time, times, and half a time; and as soon as they finish shattering the power of the holy people, all these events will be completed.

<7> καὶ ἤκουσα τοῦ ἀνδρὸς τοῦ ἐνδεδυμένου τὰ βαδδιν, ὃς ἦν ἐπάνω τοῦ ὕδατος τοῦ ποταμοῦ, καὶ ὑψωσεν τὴν δεξιὰν αὐτοῦ καὶ τὴν ἀριστεράν αὐτοῦ εἰς τὸν οὐρανὸν καὶ ὤμοσεν ἐν τῷ ζῶντι τὸν αἰῶνα ὅτι Εἰς καιρὸν καιρῶν καὶ ἡμισυ καιροῦ· ἐν τῷ συντελεσθῆναι διασκορπισμὸν χειρὸς λαοῦ ἡγιασμένου γνώσονται πάντα ταῦτα.

7 kai ēkousa tou andros tou endedymenou ta baddin, hos ēn epanō tou hydatos tou potamou, kai huyōsen tēn dexian autou kai tēn aristeran autou eis ton ouranon kai ōmosen en tō zōnti ton aiōna hoti Eis kairon kairōn kai hēmisy kairou; en tō syntelesthēnai diaskorpismon cheiros laou hēgiasmenou gnōsontai panta tauta.

8 ַאֲשֶׁר לְבֹשׁ הַבְּדָדִים אֲשֶׁר מִמַּעַל לְמִימֵי הַיָּאָר
וַיִּשָׁבֵעַ בְּחַי הָעוֹלָם כִּי לְמוֹעֵד מוֹעֲדִים וְחֻצֵי וּכְכֹלֹת נַפְקָן
יָד-עַם-קֹדֶשׁ תִּכְלֶינָה כָּל-אַלְהָה:

וַיֹּאמֶר אֶת-הָאִישׁ לְבֹשׁ הַבְּדָדִים אֲשֶׁר מִמַּעַל לְמִימֵי הַיָּאָר
וַיִּקְרָם יְמִינוֹ וּשְׂמָאלוֹ אֶל-הַשָּׁמַיִם וַיִּשָּׁבֵעַ בְּחַי
הָעוֹלָם כִּי לְמוֹעֵד מוֹעֲדִים וְחֻצֵי וּכְכֹלֹת נַפְקָן
יָד-עַם-קֹדֶשׁ תִּכְלֶינָה כָּל-אַלְהָה:

8. wa'ani shama`ti w'lo' 'abin wa'om'rah 'Adoni mah 'acharith 'eleh.

Dan12:8 As for me, I heard but could not understand; so I said, **My master**, what will be the outcome of these events?

⟨8⟩ καὶ ἐγὼ ἤκουσα καὶ οὐ συνῆκα καὶ εἶπα Κύριε, τί τὰ ἔσχατα τούτων;

8 kai egō ēkousa kai ou synēka kai eipa Kyrie, ti ta eschata toutōn?

×0-40 𐤏𐤁𐤁𐤀𐤁 𐤏𐤁𐤁𐤀𐤁𐤀 𐤏𐤁𐤁𐤀𐤁𐤀𐤀𐤀𐤀 𐤏𐤁𐤁𐤀𐤁𐤀𐤀𐤀𐤀𐤀𐤀 𐤏𐤁𐤁𐤀𐤁𐤀𐤀𐤀𐤀𐤀𐤀𐤀 𐤏𐤁𐤁𐤀𐤁𐤀𐤀𐤀𐤀𐤀𐤀𐤀 𐤏𐤁𐤁𐤀𐤁𐤀𐤀𐤀𐤀𐤀𐤀𐤀 9
:𐤁𐤀

טוֹיִאֲמַר לְךָ דְּנִיֵּאל כִּי־סִתְּמִים וַחֲתָמִים הִדְבָּרִים עַד־עֵת
:קִין

9. wayo'mer lek danie'l kiy-s'thumim wachathumim had'barim `ad-`eth qets.

Dan12:9 He said, Go your way, Daniel, for these words are concealed and sealed up until the end time.

⟨9⟩ καὶ εἶπεν Δεῦρο, Δανιηλ, ὅτι ἐμπεφραγμένοι καὶ ἐσφραγισμένοι οἱ λόγοι, ἕως καιροῦ πέρας·

9 kai eipen Deuro, Daniēl, hoti empephragmenoi kai esphragismenoi hoi logoi, heōs kairou peras;

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יִתְבָּרְרוּ וַיִּתְּלַבְּנוּ וַיִּצְרְפוּ רַבִּים וְהַרְשִׁיעוּ רְשָׁעִים וְלֹא
יָבִינוּ כָּל־רְשָׁעִים וְהַמְּשֹׁכְלִים יָבִינוּ:

10. yith'bararu w'yith'lab'nu w'yitsar'phu rabim w'hir'shi`u r'sha`im w'lo' yabinu kal-r'sha`im w'hamas'kilim yabinu.

Dan12:10 Many will be purged, purified and refined, but the wicked will act wickedly; and none of the wicked will understand, but those who have insight will 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, kai anomēsōsin anomoi; kai ou synēsousin pantes anomoi, kai hoi noēmōnes synēsousin.

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:𐤏𐤁𐤁𐤀𐤁𐤀𐤀𐤀𐤀𐤀𐤀𐤀 𐤏𐤁𐤁𐤀𐤁𐤀𐤀𐤀𐤀𐤀𐤀𐤀𐤀

יֵאֱוִימַעַת הַיּוֹסֵר הַחַתָּמִיד וְלִתְּת שְׁקִינָן שְׁמִים יָמִים אֶלְךָ
מֵאַתָּתִים וְתִשְׁעִים:

11. ume`eth husar hatamid w'latheth shiquts shomem yamim `elephma`thayim w'thish`im.

Dan12:11 From the time that the regular sacrifice is abolished and the abomination of desolation is set up, there will be 1,290 days.

⟨11⟩ καὶ ἀπὸ καιροῦ παραλλάξεως τοῦ ἐνδελεχισμοῦ καὶ τοῦ δοθῆναι βδέλυγμα ἐρημώσεως ἡμέραι χίλια διακόσiai ἐνενήκοντα.

11 kai apo kairou parallaxeōs tou endelechismou kai tou dothēnai bdelygma erēmōseōs hēmerai chiliai diakosiai enenēkonta.

שׁוֹמֵר וְיָגִיעַ לְיָמָיו אֵלֶּף שְׁלֹשׁ מֵאוֹת וְשָׁלֹשׁ יָמִים 12
אֵלֶּף שְׁלֹשׁ מֵאוֹת וְשָׁלֹשׁ יָמִים

יבֹאֲשֶׁרֵי הַמְּחַכָּה וַיִּגִיעַ לְיָמָיו אֵלֶּף שְׁלֹשׁ מֵאוֹת וְשָׁלֹשׁ יָמִים
וְחַמִּישָׁה:

12. 'ash'rey ham'chakeh w'yagi`a l'yamim 'eleph sh'losh me'oth sh'loshimwachamishah.

Dan12:12 How blessed is he who keeps waiting and attains to the 1,335 days!

<12> μακάριος ὁ ὑπομένων καὶ φθάσας εἰς ἡμέρας χιλίας τριακοσίας τριάκοντα πέντε.

12 makarios ho hypomenōn kai phthasas eis hēmeras chilias triakosias triakonta pente.

יִגְאָלְתָּהּ לְךָ לְקִיץ וְתָנוּחַ וְתַעֲמִיד לְגֵרְלָהּ לְקִיץ תִּיבְמִין: 13
יִגְאָלְתָּהּ לְךָ לְקִיץ וְתָנוּחַ וְתַעֲמִיד לְגֵרְלָהּ לְקִיץ תִּיבְמִין:

13. w'atah lek laqets w'thanucha w'tha`amod l'goral'k l'qets hayamin.

Dan12:13 But as for you, go your way to the end; then you will enter into rest and rise again for your allotted portion at the end of the age.

<13> καὶ σὺ δεῦρο καὶ ἀναπαύου· ἔτι γὰρ ἡμέραι εἰς ἀναπλήρωσιν συντελείας, καὶ ἀναστήσει εἰς τὸν κληρὸν σου εἰς συντέλειαν ἡμερῶν.

13 kai sy deuro kai anapauou; eti gar hēmerai eis anaplērōsin synteleias, kai anastēsē eis ton klēron sou eis synteleian hēmerōn.