

THE MASTER'S HAND UNVEILED

The Master stands; the veil is lifted.

παλαιὰ διαθήκη
THE OLD COVENANT

דָּנִיֵּאל

DANIYYEL

DANIEL

*Dreams and visions in the courts
of Babylon and Persia — in Hebrew
and in Aramaic, as the book was written*

Rendered from the Hebrew
The Westminster Leningrad Codex

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*Dreams and visions in the courts of Babylon and
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*Rendered from the Hebrew — from the scrolls, the
codices, and the oldest copies.*

BEFORE YOU READ — DANIEL

דָּנִיֵּאל — DANIYYEL

What can be known of this book comes from the record itself and the oldest copies. What cannot be known is said plainly. Nothing is dressed as fact that is only a guess.

WHAT THIS BOOK IS

The book of Daniel: twelve chapters, 357 verses. Its first six chapters tell of Daniel and his three companions in the courts of Babylon — the king's food refused, the dream told and opened, the furnace, the handwriting on the wall, the lions' den. Its last six are visions Daniel himself receives and, from chapter 7 on, tells in his own voice: the four beasts and the Ancient of Days (ch. 7), the ram and the goat (ch. 8), the prayer and the seventy periods of seven (ch. 9), and the long last vision by the river (chs. 10–12), closing with the command to seal the scroll (12:4) and the promise that the teachers will shine (12:3). The book is written in two tongues, and says so itself: chapter 1 and chapters 8–12 are Hebrew; from inside 2:4 — the word “Aramaic” is the verse's own fourth word — through 7:28 the book is

Aramaic. In the Hebrew reckoning Daniel is counted among the Writings; the order this project follows sets the book after Ezekiel, as the corpus carries it.

WHO

“Daniel” — of the sons of Judah (1:6): “And there are among them out of the sons of Judah, Daniel, Hananiah, Mishael, and Azariah.” His father's name is not given. Carried to Babylon as a youth among the captives, he is renamed there: “he sets on Daniel, Belteshazzar; and on Hananiah, Shadrach; and on Mishael, Meshach; and on Azariah, Abed-Nego” (1:7). Ezekiel, his contemporary, names him in company no other living man is given: “Noah, Daniel, and Job” (Ezekiel 14:14), and again at 14:20 and 28:3. In the last vision he is addressed by the heavenly man: “Daniel, man greatly desired” (10:11; and again “O man greatly desired” at 10:19). His name stands in his own book seventy-five times — in two spellings of the count, one for each tongue.

WHERE

Babylon first: “In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon has come to Jerusalem” (1:1), and Daniel is carried there. The visions place him “in Shushan the palace, which [is] in the province of Elam” (8:2) and

“by the side of the great river, which [is] Hiddekel” (10:4). Where the book itself was written down, the record does not say.

WHEN

By its own heads: the first year of Cyrus is the book's last court date — “Daniel is to the first year of Cyrus the king” (1:21) — and its visions are dated inside it: Nebuchadnezzar's second year (2:1), Belshazzar's first and third years (7:1; 8:1), Darius's first year (9:1), Cyrus's third year (10:1). Daniel serves under each in turn: “And Daniel has prospered in the reign of Darius, and in the reign of Cyrus the Persian” (6:28). No modern year is fixed for any of it; this book leaves the dating where the heads leave it.

HIS STANDING

A wise man among the wise: Nebuchadnezzar makes him “chief of the prefects over all the wise men of Babylon” (2:48). The prophet word (*navi*) stands four times in the book — every standing in chapter 9, and every one of them looking back: at Jeremiah (9:2), at “Your servants the prophets” (9:6, 10), at the prophets of the desolation word (9:24). His own book never lays the word on Daniel himself. From 7:1 the telling is his: “Daniel has seen a dream... then he has

written the dream” — the visions stand in the first person, “I Daniel,” to the book's end.

THE OLDEST COPIES THAT CARRY IT

Copies of Daniel stood among the Dead Sea Scrolls — five copies of the book from the Qumran caves — and in them the book's own seam stands exactly where the received text carries it: Hebrew to 2:4, Aramaic from there to 7:28, Hebrew again. The received Hebrew stands in the Leningrad Codex (1008), the oldest complete Hebrew copy of all the writings, the ancestor of the printed text this rendering follows. The ancient Greek (the Seventy) carried Daniel too, but the copies that came down in the great codices carry Theodotion's rendering in its place; the Old Greek of Daniel survives whole in only two witnesses — Papyrus 967 and the Codex Chisianus. The Greek copies also carry three pieces the Hebrew Daniel does not have — the Prayer of Azariah with the Song of the Three inside chapter 3, Susanna, and Bel and the Dragon: they are named in this book's Standing Notes, and they are not printed here, because they are not in the Hebrew. In the oldest Greek copies of the Old Covenant, the Name itself was still written in Hebrew letters inside the

Greek lines — the scrolls' own practice, kept by the copyists of that age.

Everything on this page is fact — who, what, where, when, and whose — drawn from the book's own standings and the copies that carry it. What the book MEANS is left where the Father left it: in the reading.

THE NAME

יהוה

It is said that no one ever knew His name — that He named Himself only I AM. The standings of the record itself answer, and they are gathered on this page, which stands in the front of every volume of the Old Covenant, so the reader can weigh them before the reading begins.

CALLED ON FROM THE BEGINNING

From the first generations, men are shown preaching in the Name. Of the days of Enos it is written: “then a beginning was made of preaching in the Name of YudHeyVavHey” (Genesis 4:26). Abraham built an altar east of Beth-El, “and preaches in the Name of YudHeyVavHey” (Genesis 12:8); and coming back to that altar, “there Abram preaches in the Name of YudHeyVavHey” (Genesis 13:4).

AT THE BUSH — I AM, AND THE NAME

Moses is sent from the bush with two standings, back to back, and they are the same word in two persons. Elohim says to him: “**I AM THAT WHICH I AM**”; and, “Thus you say to the sons of Israel: **I AM has sent me to**

you” (Exodus 3:14). The word rendered I AM is Ehyeh (אֶהְיֶה) — the verb of being in the first person, I AM, in His own mouth; Ehyeh asher Ehyeh. In the next breath the name is given as men carry it: “YudHeyVavHey, Elohim of your fathers, Elohim of Abraham, Elohim of Isaac, and Elohim of Jacob, has sent me to you; **this [is] My Name for all time, and this [is] My memorial, to generation [and] generation**” (Exodus 3:15). The Name is the same word in the third person — He Is. What He says of Himself is I AM; what He gave to be remembered by, for all time, is the Name.

AS ELOHIM ALMIGHTY

Afterward He says to Moses: “and I appear to Abraham, to Isaac, and to Jacob, as Elohim Almighty; as for My Name YudHeyVavHey, I have not been known to them” (Exodus 6:3). The verse stands here as it is printed in this volume. Beside it stand the Genesis standings gathered above: the fathers preaching in the Name at altars the record names. The standings are gathered; nothing is settled on this page beyond the record's own words.

THE COUNT

In the Hebrew text of the Old Covenant the Name stands 6,828 times, counted word by word: the four letters in their own pointing 6,521 times (3068), under the qere pointing 306 times (3069), and once in a compound, at Exodus 17:15 (3071). The first standing is Genesis 2:4: “in the day of YudHeyVavHey Elohim’s making the earth and the heavens.” His short form, YAH, stands 50 times in 46 verses; its first standing is the Song at the sea: “My strength and song is YAH” (Exodus 15:2). Every standing is listed in DEVARIM — The Words, Vol. 1.

THE READING CUSTOM

In later generations the reading took up a custom: the Name was not spoken aloud. Where the reader's eye met the four letters, his mouth said Adonai (אֲדֹנָי) — “My Master,” the lord-word — a word that stands in the text itself, first at Genesis 15:2, where Abram speaks it in the same breath with the Name. The copies carry the custom's mark in their pointing: the 306 qere standings are pointed for the word that is read — Adonai — not for the word that is written. Through all of it the letters never moved. The Name never left the page.

IN THESE VOLUMES

In these volumes the Name prints as YudHeyVavHey wherever the Hebrew carries it, and the short form as YAH — counted verse by verse, so the count on the page answers to the count in the Hebrew. His own spoken words print in tekhelet blue, as throughout the set.

HOW THIS RENDERING STANDS

*THE MASTER'S HAND UNVEILED · THE OLD COVENANT,
RENDERED FROM THE HEBREW. DANIYYEL — DANIEL. This book
was laid out on October 14, 2026.*

The ancient line stands above every verse, as the copies carry it: the verse in its own tongue first, pointed as the Leningrad text points it, cantillation marks removed; the English beneath it, dressed by the verse's own census. This book's ancient line changes tongue inside 2:4 — Hebrew before, Aramaic after — and the English count leads the page: where the Hebrew and English counts number a verse differently (the decree that closes the Hebrew chapter 3 opens the English chapter 4; the Darius verse the Hebrew counts at 6:1 the English counts at 5:31), the Standing Notes gather every seam (Note 2). No verse is divided between two English verses anywhere in this book.

The Name (יהוה) stands 8 times in the book, and the rendering prints YudHeyVavHey at every standing. All eight standings are in one chapter — the prayer of chapter 9 (9:2, 4, 8, 10, 13, 20, and twice at 9:14) — and the first is 9:2, inside Daniel's own sentence: “in that a word of YudHeyVavHey has been to Jeremiah

the prophet.” In the whole Aramaic half of the book the Name stands not once: the Aramaic was composed without it, and the rendering supplies it nowhere. The Name is never pointed with the vowels of Elohim in this book (the pointed form stands nowhere here), and the short form of the Name (Yah, יה) stands nowhere either. One standing needed the correction of §2.2 in the restoring direction: at 9:8 the received dress lays “Lord” on the Name itself, and the rendering restores the Name (Note 4).

The god-words of the book stand 83 times across its two tongues — 22 אלהים (first at 1:2), 4 לך (9:4; and three times at 11:36), (39–11:37) 4 לואה, and the Aramaic 53 אלה times (first at 2:11) — and the rendering prints Elohim 66 times: the words' own standings toward the Father, plus the standings the received English dresses “Lord” where the text itself carries a lord-word toward Him (the lord-word אדני eleven times, all in the Hebrew chapters; the Aramaic lord-word מרא twice toward the Father — 2:47 and 5:23), less the 28 standings where the word belongs to other gods and prints lowercase, and two named standings at 3:12 and 3:18 where two tokens ride under the received dress's one word (Note 4). Twice the two words stand side by side and both print Elohim, exactly as they stand: at 9:3 (“toward Elohim Elohim” — the lord-

word and אלהים together) and at 9:4 (“O Elohim Elohim, the great and the fearful” — the lord-word and לך together). The Hebrew of each verse stands above it, and the difference of the two words is there to be seen. The titled word (אדני's greater form, אדני's family) stands six times as men's own address — “my lord” to the king (1:10) and Daniel's “my lord” to the heavenly man (10:16, 17, 19; 12:8) — and prints lowercase, as the received dress gives it.

The spirit word stands fifteen times in the book — the Hebrew רוח four times (the troubled spirits of kings at 2:1 and 2:3; the winds of the heavens at 8:8 and 11:4) and the Aramaic רוח eleven times (the wind that carries the chaff at 2:35 and stirs the sea at 7:2; the spirit of the holy gods of the court chapters; Daniel's own spirit grieved within him at 7:15). At no standing does the set's dress print the name Ruach in this book: the record carries the standings as “spirit” and “wind,” and it is stated here in the open.

The spoken words print in tekhelet blue, classified verse by verse as the set's classification carries them — the same classification the Complete Kodesh prints — and this book stands black almost whole: of its 357 verses, 351 print black and six print tekhelet — the voice that falls from the heavens at 4:31–32 (“They

are saying to you: O Nebuchadnezzar the king...”) and the restored king's praise that closes his decree at 4:34–37, carried in tekhelet under the same classification. Daniel's blessing at 2:20–23 stands black; the great prayer of chapter 9 stands black entire; the decrees of the kings stand black; Gabriel's words stand black, as heaven's companies stand in this rendering. The classification is not altered by this rendering, and the Standing Notes state its shape in this book plainly (Note 6). Where the old copies divide, the divide is named in the Standing Notes at the back, with its witnesses; nothing is settled in silence. The Cross-Check at the back lists every place this rendering differs from the project corpus's English dress, and why.

DANIYYEL — DANIEL, CHAPTER 1

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

1 In the third year of the reign of Jehoiakim king
of Judah, Nebuchadnezzar king of Babylon has
come to Jerusalem, and lays siege against it;

ויטן אדני בידו את יהויקים מלך יהודה ומקצת כלי בית האלהים ויביאם ארץ
שנער בית אלהיו ואת הכלים הביא בית אוצר אלהיו

2 and the Elohim gives into his hand Jehoiakim
king of Judah, and some of the vessels of the
house of Elohim, and he brings them in [to]
the land of Shinar, [to] the house of his god,
and the vessels he has brought in [to] the
treasure-house of his god.

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

3 And the king says, to Ashpenaz master of his
eunuchs, to bring in out of the sons of Israel
(even of the royal seed, and of the chiefs),

ילדים אשר אין בהם כל מאום מום וטובי מראה ומשכילים בכל חכמה וידע
דעת ומביני מדע ואשר כח בהם לעמד בהיכל המלך וללמד ספר ולשון
כשדים

4 boys in whom there is no blemish, and of good appearance, and skillful in all wisdom, and possessing knowledge, and teaching thought, and who have ability to stand in the palace of the king, and to teach them the literature and language of the Chaldeans.

וַיִּמְנוּ לָהֶם הַמֶּלֶךְ דָּבָר יוֹם בְּיוֹמוֹ מִפֶּתַח בֵּית הַמֶּלֶךְ וּמִיָּין מִשְׁתֵּיו וּלְגִדְלָם שָׁנִים
שְׁלוֹשׁ וּמִקְצָתָם יַעֲמִדוּ לִפְנֵי הַמֶּלֶךְ

5 And the king appoints for them a rate, day by day, of the king's portion of food, and of the wine of his drinking, so as to nourish them three years, that at the end thereof they may stand before the king.

וַיְהִי כֵּהֶם מִבְּנֵי יְהוּדָה דָּנִיֵּאל חֲנַנְיָה מִישָׁאֵל וְעֲזַרְיָה

6 And there are among them out of the sons of Judah, Daniel, Hananiah, Mishael, and Azariah,

וַיִּשְׁם לָהֶם שֵׁר הַסְּרִיסִים שְׁמוֹת וַיִּשְׁם לְדָנִיֵּאל בֶּלְטַשְׁצָר וּלְחֲנַנְיָה שְׁדַרְךָ
וּלְמִישָׁאֵל מִשְׁכֹּךְ וְלְעֲזַרְיָה אֲבֵד־נֶגוֹ

7 and the chief of the eunuchs sets names on them, and he sets on Daniel, Belteshazzar; and on Hananiah, Shadrach; and on Mishael, Meshach; and on Azariah, Abed-Nego.

וַיֵּשֶׁם דְּנִיָּאל עַל לְבוֹ אֲשֶׁר לֹא יִתְנַאֵל בְּפִתְבֹּג הַמֶּלֶךְ וּבִיַּיִן מִשְׁתִּי וַיִּבְקֶשׁ מִשֹּׁר
הַסְּרִיסִים אֲשֶׁר לֹא יִתְנַאֵל

8 And Daniel purposes in his heart that he will not defile himself with the king's portion of food, and with the wine of his drinking, and he seeks of the chief of the eunuchs that he may not defile himself.

וַיֵּתֶן הָאֱלֹהִים אֶת דְּנִיָּאל לְחֹסֶד וּלְרַחֲמִים לִפְנֵי שֹׂר הַסְּרִיסִים

9 And Elohim gives Daniel for kindness and for mercies before the chief of the eunuchs;

וַיֹּאמֶר שֹׂר הַסְּרִיסִים לְדִנְיָאֵל יֵרָא אֲנִי אֶת אֲדֹנֵי הַמֶּלֶךְ אֲשֶׁר מִנָּה אֶת מֵאֲכָלְכֶם
וְאֶת מִשְׁתֵּיכֶם אֲשֶׁר לָמָּה יֵרָאָה אֶת פְּנֵיכֶם זָעִפִּים מִן הַיְלָדִים אֲשֶׁר בְּגִילְכֶם
וַחֲבִיבְתֶם אֶת רֹאשִׁי לַמֶּלֶךְ

10 and the chief of the eunuchs says to Daniel, “I am fearing my lord the king, who has appointed your food and your drink, for why does he see your faces sadder than [those of] the boys which [are] of your circle? Then you have made my head indebted to the king,”

וַיֹּאמֶר דְּנִיָּאֵל אֶל הַמְּלִצָּר אֲשֶׁר מִנָּה שֹׂר הַסְּרִיסִים עַל דְּנִיָּאֵל חֲנֻנְיָהּ מִשְׁאֵל
וְעֲזַרְיָהּ

11 And Daniel says to the Meltzar, whom the chief of the eunuchs has appointed over Daniel, Hananiah, Mishael, and Azariah,

נס נא את עבדיך ימים עשרה ויתנו לנו מן הזרעים ונאכלה ומים ונשתה

12 “Please try your servants [for] ten days; and they give to us from the vegetables and we eat, and water, and we drink;

ויראו לפניך מראינו ומראה הילדים האכלים את פתבג המלך וכאשר תראה עשה עם עבדיך

13 and our appearance is seen before you, and the appearance of the boys who are eating the king’s portion of food, and as you see—deal with your servants.”

וישמע להם לדבר הזה וינסם ימים עשרה

14 And he listens to them, to this word, and tries them ten days:

ומקצת ימים עשרה נראה מראיהם טוב ובריאי בשר מן כל הילדים האכלים את פתבג המלך

15 and at the end of ten days their appearance has appeared better and fatter in flesh than any of the boys who are eating the king’s portion of food.

ויהי המלצר נשא את פתבגם ויין משתייהם ונתן להם ורענים

16 And the Meltzar is taking away their portion of food, and the wine of their drink, and is giving to them vegetables.

וְהַיְלָדִים הָאֵלֶּה אַרְבַּעָתָם נָתַן לָהֶם הָאֱלֹהִים מַדָּע וְהַשְׁכָּל בְּכָל סֵפֶר וְחִכְמָה
וְדַנְיָאֵל הַבֵּין בְּכָל חֲזוֹן וְחִלְמוֹת

17 As for these four boys, Elohim has given to them knowledge and understanding in every [kind of] literature, and wisdom; and Daniel has given instruction about every [kind of] vision and dreams.

וּלְמִקְצַת הַיָּמִים אֲשֶׁר אָמַר הַמֶּלֶךְ לְהַבִּיאֵם וַיְבִיאֵם שׁוֹר הַסְּרִיסִים לִפְנֵי נְבֻכַדְנֶצַּר

18 And at the end of the days that the king had said to bring them in, the chief of the eunuchs brings them in before Nebuchadnezzar.

וַיְדַבֵּר אִתָּם הַמֶּלֶךְ וְלֹא נִמְצָא מִכֻּלָּם כְּדַנְיָאֵל חֲנַנְיָה מִישָׁאֵל וְעֲזַרְיָה וַיַּעֲמְדוּ לִפְנֵי
הַמֶּלֶךְ

19 And the king speaks with them, and there has not been found among them all like Daniel, Hananiah, Mishaël, and Azariah, and they stand before the king;

וְכָל דְּבַר חִכְמַת בִּינָה אֲשֶׁר בִּקֵּשׁ מֵהֶם הַמֶּלֶךְ וַיִּמְצְאוּ עֲשׂוֹר יְדוֹת עַל כָּל
הַחֲרֻטִּים הָאֲשָׁפִים אֲשֶׁר בְּכָל מַלְכוּתוֹ

20 and [in] any matter of wisdom [and] understanding that the king has sought of them, he finds them ten hands above all the

enchanters, the conjurers, who [are] in all his kingdom.

וַיְהִי דְנִיֵּאל עַד שָׁנַת אֶחָת לְכוֹרֶשׁ הַמֶּלֶךְ

21 And Daniel is to the first year of Cyrus the king.

DANIYYEL — DANIEL, CHAPTER 2

ובשנת שנים למלכות נבכדנצר חלם נבכדנצר חלמות ותתפעם רוחו ושנתו
נהיתה עליו

1 And in the second year of the reign of
Nebuchadnezzar, Nebuchadnezzar has
dreamed dreams, and his spirit moves itself,
and his sleep has been against him;

ויאמר המלך לקרא לחרטמים ולאשפים ולמכשפים ולכשדים להגיד למלך
חלמתיו ויבאו ויעמדו לפני המלך

2 and the king says to call for enchanters, and
for conjurers, and for sorcerers, and for
Chaldeans, to declare to the king his dreams.
And they come in and stand before the king;

ויאמר להם המלך חלום חלמתי ותפעם רוחי לדעת את החלום

3 and the king says to them, “I have dreamed a
dream, and my spirit is moved to know the
dream.”

וידברו הכשדים למלך ארמית מלכא לעלמין חיי אמר חלמא לעבדיך לעבדך
ופשרא נחנא

4 And the Chaldeans speak to the king [in]
Aramaic, “O king, live for all ages, tell the

dream to your servants, and we show the interpretation.”

ענה מלכא ואמר לכשדיא לכשדאי מלתא מני אודא הן לא תהודעונוני חלמא
ופשרה הדמין תתעבדון ובתיכון נולי יתשמון

5 The king has answered and said to the

Chaldeans, “The thing is gone from me; if you do not cause me to know the dream and its interpretation, you are made pieces, and your houses are made dunghills;

והן חלמא ופשרה תהיון מתנן ונבזבה ויקר שגיא תקבילון מן קדמי להן חלמא
ופשרה החוני

6 and if the dream and its interpretation you show, gifts, and fee, and great glory you receive from before me, therefore the dream and its interpretation you show me.”

ענו תנינות ואמרין מלכא חלמא יאמר לעבדוהי ופשרה נהחווה

7 They have answered a second time, and are saying, “Let the king tell the dream to his servants, and we show the interpretation.”

ענה מלכא ואמר מן יציב ידע אנה די עדנא אנתון ובנין כל קבל די חזיתון די
אודא מני מלתא

8 The king has answered and said, “Of a truth I know that you are gaining time, because that you have seen that the thing is gone from me,

די הן חלמא לא תהוודענני חדה היא דתכון ומלה כדבה ושחיתה הזמנתון
הזדמנתון למאמר קדמי עד די עדנא ישתנא להן חלמא אמרו לי ואנדע די
פשרה תהוונני

9 [so] that, if you do not cause me to know the dream—one is your sentence, seeing a lying and corrupt word you have prepared to speak before me, until the time is changed, therefore tell the dream to me, then I know that you show me its interpretation.”

ענו כשדיא כשדאי קדם מלכא ואמרין לא איתי אנש על יבשתא די מלת מלכא
יוכל להחזיה כל קבל די כל מלך רב ושלט מלה כדנה לא שאל לכל חרטם
ואשר וכושי

10 The Chaldeans have answered before the king, and are saying, “There is not a man on the earth who is able to show the king’s matter; therefore, no king, chief, and ruler, has asked such a thing as this of any scribe, and enchanter, and Chaldean;

ומלתא די מלכה שאל יקירה ואחרן לא איתי די יחונה קדם מלכא להן אלהין
די מדרהון עם בשרא לא איתוהי

11 and the thing that the king is asking [is] precious, and there are no others that show it before the king, except the gods, whose dwelling is not with flesh.”

כל קבל דנה מלכא בנס וקצף שגיא ואמר להובדה לכל חכמי בבל

12 Therefore the king has been furious and very angry, and has said to destroy all the wise men of Babylon.

ודתא נפקת וחכמיא מתקטלין ובעו דניאל וחברוהי להתקטלה

13 And the sentence has gone forth, and the wise men are being slain, and they have sought Daniel and his companions to be slain.

באדין דניאל התיב עטא וטעם לאריוך רב טבחיא די מלכא די נפק לקטלה לחכמי בבל

14 Then Daniel has replied [with] counsel and discretion to Arioch chief of the executioners of the king, who has gone forth to slay the wise men of Babylon.

ענה ואמר לאריוך שליטא די מלכא על מה דתא מהחצפה מן קדם מלכא אדין מלתא הודע אריוך לדניאל

15 He has answered and said to Arioch the king's captain, “Why [is] the sentence so urgent from

before the king?" Then Arioch has made the thing known to Daniel,

וּדְנִיָּאל עַל וּבִעָה מִן מַלְכָּא דִּי זְמַן יִנְתֵּן לֵיהּ וּפִשְׁרָא לְהַחְוִיָּה לְמַלְכָּא

16 and Daniel has gone up, and sought of the king that he would give him time to show the interpretation to the king.

אֲדִין דְּנִיָּאל לְבֵיתָהּ אֲזַל וּלְחַנְנִיָּה מִישְׁאֵל וְעֲזַרְיָה חֲבֵרֹהֵי מַלְתָּא הוּדַע

17 Then Daniel has gone to his house, and to Hananiah, Mishael, and Azariah, his companions, he has made the thing known,

וּרְחֻמִּין לְמַבְעָא מִן קֳדָם אֱלֹהֵי שָׁמַיָּא עַל רוּחַ דְּנָה דִּי לֹא יִהְבְּדוּן דְּנִיָּאל וְחֲבֵרֹהֵי
עִם שְׂאֵר חֲכִימֵי בְבֶל

18 and to seek mercies from before the Elohim of the heavens concerning this secret, that they do not destroy Daniel and his companions with the rest of the wise men of Babylon.

אֲדִין לְדְנִיָּאל בְּחוּזָא דִּי לִילִיָּא רוּחַ גָּלִי אֲדִין דְּנִיָּאל בֶּרֶךְ לְאֱלֹהֵי שָׁמַיָּא

19 Then to Daniel, in a vision of the night, the secret has been revealed. Then Daniel has blessed the Elohim of the heavens.

עָנָה דְּנִיָּאל וְאָמַר לַהּוּא שְׁמָהּ דִּי אֱלֹהֵא מְבָרַךְ מִן עַלְמָא וְעַד עַלְמָא דִּי חֲכַמְתָּא
וּגְבוּרְתָּא דִּי לֵיהּ קִיָּא

20 Daniel has answered and said, “Let the Name of Elohim be blessed from age even to age, for wisdom and might—for they are His.

וְהוּא מְהֻשָּׁנָא עֲדִנְיָא וְזִמְנִיָּא מְהֻעָדָה מְלָכִין וּמְהֻקִּים מְלָכִין יְהִיב חֻכְמָתָא לְחַכְמִיָּין וּמִנְדַּעָא לְיָדְעֵי בִינָה

21 And He is changing times and seasons, He is causing kings to pass away, and He is raising up kings; He is giving wisdom to the wise, and knowledge to those possessing understanding.

הוּא גִלְיָא עֲמִיקָתָא וּמִסְתָּרָתָא יָדַע מָה בְּחֻשׁוֹכָא וְנִהִירָא וְנִהוֹרָא עֲמָה שְׂרָא

22 He is revealing deep and hidden things; He has known what [is] in darkness, and light has dwelt with Him.

לָךְ אֱלֹהֵי אֲבֹהָתִי מְהוּדָא וּמְשַׁבַּח אָנָּה דִּי חֻכְמָתָא וּגְבוּרָתָא יְהִיבָתְ לִי וְכֻנַּן הוֹדְעָתְנִי דִּי בְעִינָא מְנַן דִּי מַלְת מְלָכָא הוֹדְעָתְנָא

23 You, O Elohim of my fathers, I am thanking and praising, for wisdom and might You have given to me; and now, You have caused me to know that which we have sought from You, for the king’s matter You have caused us to know.”

כָּל קָבֵל דְּנָה דְּנִיָּאל עַל עַל אֲרִיּוֹף דִּי מְנִי מְלָכָא לְהוֹבְדָה לְחַכְמִי בְּבֵל אֶזֶל וְכֻן אָמַר לָהּ לְחַכְמִי בְּבֵל אֶל תְּהוֹבֵד הָעֲלָנִי קֳדָם מְלָכָא וּפְשָׁרָא לְמְלָכָא אַחוּזָא

24 Therefore Daniel has gone up to Arioch, whom the king has appointed to destroy the wise men of Babylon; he has gone, and thus has said to him, “You do not destroy the wise men of Babylon, bring me up before the king, and I show the interpretation to the king.”

אַדִּין אַרְיוֹךְ בְּהַתְּבַהֲלָהּ הַנֶּעַל לְדַנְיָאֵל קָדָם מֶלֶכָא וְכֵן אָמַר לֵהּ דִּי הַשְׁכַּחַת גְּבַר
מִן בְּנֵי גְלוּתָא דִּי יְהוּדָא דִּי פִשְׁרָא לְמֶלֶכָא יְהוּדָע

25 Then Arioch in haste has brought up Daniel before the king, and thus has said to him, “I have found a man of the sons of the expulsion of Judah, who makes known the interpretation to the king.”

עָנָה מֶלֶכָא וְאָמַר לְדַנְיָאֵל דִּי שְׁמָהּ בִּלְטֶשְׁאֶצַּר הָאִיתִיךְ הָאִיתִיךְ כְּהֵל לְהוֹדְעָתְנִי
חֶלְמָא דִּי חֲזִית וּפִשְׁרָהּ

26 The king has answered and said to Daniel, whose name [is] Belteshazzar, “Are you able to cause me to know the dream that I have seen, and its interpretation?”

עָנָה דַּנְיָאֵל קָדָם מֶלֶכָא וְאָמַר רְזָה דִּי מֶלֶכָא שְׂאֵל לֹא חֲכִימִין אֲשַׁפִּין חֲרַטְמִין
גְּזָרִין יְכַלִּין לְהַחְוִיָּה לְמֶלֶכָא

27 Daniel has answered before the king and said, “The secret that the king is asking, the wise

men, the enchanters, the scribes, the
soothsayers, are not able to show to the king;

בְּרַם אֵיתִי אֱלֹהִים בְּשִׁמְיָא גִּלָּא רִזִּין וְהוֹדַע לְמַלְכָּא נְבוּכַדְנֶצַּר מָה דִּי לְהוּא בְּאַחֲרִית
יוֹמֵיָא חֲלָמָךְ וְחֻזֵּי רָאשֶׁךְ עַל מִשְׁכַּבְךָ דְּנָה הוּא

28 but there is an Elohim in the heavens, a
revealer of secrets, and He has made known to
King Nebuchadnezzar that which [is] to be in
the latter end of the days. Your dream and the
visions of your head on your bed are these:

אֲנִתָּה מַלְכָּא רְעִיוֹנְךָ עַל מִשְׁכַּבְךָ סִלְקוּ מָה דִּי לְהוּא אַחֲרֵי דְנָה וְגִלָּא רִזִּיא הוֹדַעַךְ
מָה דִּי לְהוּא

29 You, O king, your thoughts on your bed have
come up [concerning] that which [is] to be
after this, and the Revealer of secrets has
caused you to know that which [is] to be.

וְאַנְהָ לֹא בְּחֻכְמָה דִּי אֵיתִי בִּי מִן כָּל חֲיִיָּא רִזָּא דְנָה גִּלָּי לִי לְהֵן עַל דְּבַרְתִּי דִּי
פִּשְׁרָא לְמַלְכָּא יְהוֹדַעוּן וְרְעִיוֹנִי לְבָבְךָ תִּנְדַּע

30 As for me—not for [any] wisdom that is in me
above any living has this secret been revealed
to me; but for the intent that the
interpretation to the king they make known,
and the thoughts of your heart you know.

אָנְתָּה מִלְכָּא חֲזָה הָוִית וְאָלוּ צִלָּם חַד שְׂגִיָּא צִלְמָא דְכֵן רַב וְזִיוָה יִתִּיר קָאָם
לְקַבְלָךְ וְרוּחַ דְּחִיל

31 You, O king, were looking, and behold, a
certain great image. This image [is] mighty,
and its brightness excellent; it is standing
before you, and its appearance [is] terrible.

הוּא צִלְמָא רֵאשֶׁה דִּי דֶּהֱב טָב חֲדוּהִי וְדִרְעוּהִי דִּי כֶסֶף מְעוּהִי וְיִרְכָּתָהּ דִּי נָחַשׁ

32 This image! Its head [is] of fine gold, its
breasts and its arms of silver, its belly and its
thighs of bronze;

שְׁקוּהִי דִּי פְּרִזֵּל רִגְלוּהִי מִנְהוֹן מְנַהֲיִן דִּי פְּרִזֵּל וּמִנְהוֹן וּמְנַהֲיִן דִּי חֶסֶף

33 its legs of iron, its feet, part of them of iron,
and part of them of clay.

חֲזָה הָוִית עַד דִּי הִתְגַּזְּזַת אָבֹן דִּי לֹא בִידִין וּמַחַת לְצִלְמָא עַל רִגְלוּהִי דִּי פְּרִזֵּל
וְחֶסֶף וְהִדְקַת הַמּוֹן

34 You were looking until a stone has been cut
out without hands, and it has struck the image
on its feet, that [are] of iron and of clay, and it
has broken them small;

בְּאִדִּין דִּקּוּ כְּחֻדָּה פְּרִזֵּל חֶסֶף נְחָשָׁא כֶסֶף וְדֶהֱבָא וְהוּוּ כְּעוּר מִן אֲדָרֵי קִיט
וּנְשָׂא הַמוֹן רוּחָא וְכָל אֲתֵר לֹא הִשְׁתַּכַּח לְהוֹן וְאַבְנָא דִּי מַחַת לְצִלְמָא הָוִית לְטוּר
רַב וּמִלַּת כָּל אֲרָעָא

35 then broken small together have been the
iron, the clay, the bronze, the silver, and the

gold, and they have been as chaff from the summer threshing-floor, and the wind has carried them away, and no place has been found for them: and the stone that struck the image has become a great mountain, and has filled all the land.

דְּנָה חֵלְמָא וּפְשָׁרָה נְאֻמַּר קֳדָם מֶלֶכָא

36 This [is] the dream, and its interpretation we tell before the king.

אַנְתָּה מֶלֶכָא מְלִיךְ מֶלְכֵיָא דִּי אֱלֹהֵי שָׁמַיָא מְלָכוּתָא חֲסִנָא וְתִקְפָא וְיִקְרָא יְהִיב לָךְ

37 You, O king, are a king of kings, for the Elohim of the heavens a kingdom, strength, and might, and glory, has given to you;

וּבְכָל דִּי דֹאֲרִין דְּיָרִין בְּנֵי אָנְשָׁא חַיִּוֹת בְּרָא וְעוֹף שָׁמַיָא יְהִיב בִּידְךָ וְהִשְׁלִטְךָ
בְּכָלֵהוֹן אַנְתָּה הוּא רִאשָׁה דִּי דְהִבָּא

38 and wherever sons of men are dwelling, the beast of the field, and the bird of the heavens, He has given into your hand, and has caused you to rule over them all; you [are] this head of gold.

וּבְתִרְךָ תִּקּוּם מְלָכוּ אַחֲרֵי אֶרְעָא מִנָּךְ וּמְלָכוּ תְלִיתִיָא תְלִיתָאָה אַחֲרֵי דִּי
נְחֻשָׁא דִּי תִשְׁלֹט בְּכָל אֶרְעָא

39 And after you another kingdom arises lower than those, and another third kingdom of bronze, that rules over all the earth.

וּמְלָכוֹ רַב־יַעֲיָה רַב־יַעֲיָה תְּהוּא תְּקִיפָה כְּפָרָזְלָא כָּל קָבֵל דִּי פָרָזְלָא מְהֵדֵק וְחָשֵׁל
כֹּלָא וְכְפָרָזְלָא דִּי מְרַעַע כָּל אֱלִין תִּדֵּק וְתִרַע

40 And the fourth kingdom is strong as iron, because that iron is breaking small, and making feeble, all [things], even as iron that is breaking all these, it beats small and breaks.

וְדִי חֲזִיזְתָּה רַגְלִיָּא וְאַצְבָּעָתָא מְנַהוּן מְנַהוּן חֲסָף דִּי פָחַר וּמְנַהוּן וּמְנַהִין פָּרָזְלָא מְלָכוֹ
פְּלִיגָה תְּהוּה וּמִן נֶצְבָּתָא דִּי פָרָזְלָא לְהוּא בַּה כָּל קָבֵל דִּי חֲזִיזְתָּה פָּרָזְלָא מְעַרְב
בְּחֲסָף טִינָא

41 As for that which you have seen: the feet and toes, part of them potter's clay, and part of them iron, the kingdom is divided: and some of the standing of the iron [is] to be in it, because that you have seen the iron mixed with miry clay.

וְאַצְבָּעָתָא רַגְלִיָּא מְנַהוּן מְנַהִין פָּרָזְלָא וּמְנַהוּן וּמְנַהִין חֲסָף מִן קֶצֶת מְלָכוּתָא תְּהוּה
תְּקִיפָה וּמְנָה תְּהוּה תְּבִירָה

42 As for the toes of the feet, part of them iron, and part of them clay: some part of the

kingdom is strong, and some part of it is brittle.

די ודי חזית פרוזלא מערב בחסר טינא מתערבין להון בזרע אנשא ולא להון
דבקין דנה עם דנה הא כדי פרוזלא לא מתערב עם חספא

43 Because you have seen iron mixed with miry clay, they are mixing themselves with the seed of men: and they are not adhering with one another, even as iron is not mixed with clay.

ובימייהון די מלכיא אנון יקים אלה שמיא מלכו די לעלמין לא תתחבל
ומלכותה לעם אחרן לא תשתבק תדק ותסיף כל אליו מלכותא והיא תקום
לעלמא

44 And in the days of these kings the Elohim of the heavens raises up a kingdom that is not destroyed for all time, and its kingdom is not left to another people: it beats small and ends all these kingdoms, and it stands for all time.

כל קבל די חזית די מטורא אתגזרת אבן די לא בידיו והדקת פרוזלא נחשא
חספא חספא ודהבא אלה רב הודע למלכא מה די להוא אחרי דנה ויצויב חלמא
ומהימן פשרה

45 Because that you have seen that out of the mountain a stone has been cut without hands, and it has beaten the iron small, the bronze, the clay, the silver, and the gold; the great Elohim has made known to the king that

which [is] to be after this; and the dream [is] true, and its interpretation steadfast.”

בְּאֲדִין מַלְכָּא נְבוּכַדְנֶצַּר נָפַל עַל אַנְפוּהֵי וּלְדַנְיָאֵל סָגַד וּמִנְחָה וְנִיחָחִין אָמַר
לְנִסְכָּהּ לָהּ

46 Then King Nebuchadnezzar has fallen on his face, and to Daniel he has done homage, and present, and sweet things, he has said to pour out to him.

עָנָה מַלְכָּא לְדַנְיָאֵל וְאָמַר מִן קִשְׁט דִּי אֱלֹהֵכֹן הוּא אֱלֹה אֱלֹהִין וּמָרָא מַלְכִּין
וְגִלָּה רִזִּין דִּי יִכְלֹת לְמַגְלָא רְזָה דְנָה

47 The king has answered Daniel and said, “Of a truth [it is] that your Elohim is an Elohim of gods, and an Elohim of kings, and a revealer of secrets, since you have been able to reveal this secret.”

אָדִין מַלְכָּא לְדַנְיָאֵל רַבִּי וּמִתְנֵן רַבְרָבִין שְׂגִיָּאן יְהֵב לָהּ וְהַשְׁלֹטָה עַל כָּל מְדִינַת
בָּבֶל וְרַב סַגְנִין עַל כָּל חֲכִימֵי בָבֶל

48 Then the king has made Daniel great, and many great gifts he has given to him, and has caused him to rule over all the province of Babylon, and chief of the prefects over all the wise men of Babylon.

וְדַנְיָאֵל בָּעָא מִן מַלְכָּא וּמִנִּי עַל עֲבִידְתָּא דִּי מְדִינַת בָּבֶל לְשִׁדְרָךְ מִשְׁךְ וְעֶבֶד נָגוּ
וְדַנְיָאֵל בְּתֵרַע מַלְכָּא

49 And Daniel has sought from the king, and he
has appointed over the work of the province
of Babylon, Shadrach, Meshach, and Abed-
Nego, and Daniel [is] in the gate of the king.

DANIYYEL — DANIEL, CHAPTER 3

נְבוּכַדְנֶצַּר מֶלֶכָא עֲבַד צֵלָם דִּי דְהַב רוּמָה אֲמִין שְׁתִּין פְּתִיָּה אֲמִין שֵׁת אֲקִימָה
בְּבִקְעַת דּוּרָא בְּמַדִּינַת בָּבֶל

1 Nebuchadnezzar the king has made an image
of gold, its height sixty cubits, its breadth six
cubits; he has raised it up in the Valley of
Dura, in the province of Babylon;

וּנְבוּכַדְנֶצַּר מֶלֶכָא שְׁלַח לְמַכְנָשׁ לְאַחְשַׁדְרַפְנֵיָא סַגְנֵיָא וּפְחוּתָא אֲדַרְגֻזְרֵיָא גְדַבְרֵיָא
דְּתַבְרֵיָא תַּפְתֵּיָא וְכָל שְׁלֹטְנֵי מְדִינְתָא לְמַתָּא לְחַנְכַּת צֵלְמָא דִּי הֶקֱים נְבוּכַדְנֶצַּר
מֶלֶכָא

2 and Nebuchadnezzar the king has sent to
gather the satraps, the prefects, and the
governors, the counselors, the treasurers, the
judges, the magistrates, and all the rulers of
the province, to come to the dedication of the
image that Nebuchadnezzar the king has
raised up.

בְּאֲדִין מְתַכְנָשִׁין אַחְשַׁדְרַפְנֵיָא סַגְנֵיָא וּפְחוּתָא אֲדַרְגֻזְרֵיָא גְדַבְרֵיָא דְּתַבְרֵיָא תַּפְתֵּיָא
וְכָל שְׁלֹטְנֵי מְדִינְתָא לְחַנְכַּת צֵלְמָא דִּי הֶקֱים נְבוּכַדְנֶצַּר מֶלֶכָא וְקֹאמִין וְקִימִין
לְקַבֵּל צֵלְמָא דִּי הֶקֱים נְבוּכַדְנֶצַּר

3 Then are gathered the satraps, the prefects,
and the governors, the counselors, the
treasurers, the judges, the magistrates, and all

the rulers of the province, to the dedication of the image that Nebuchadnezzar the king has raised up: and they are standing before the image that Nebuchadnezzar has raised up.

וְכַרוֹזָא קְרָא בְּחַיִּל לְכוּן אֲמַרִּין עַמְמֵיָא אֲמֵיָא וְלִשְׁנֵיָא

4 And a crier is calling mightily: “They are saying to you: O peoples, nations, and languages!

בְּעֵדְנָא דִּי תִשְׁמְעוּן קֹל קֶרְנָא מְשֻׁרוּקִיתָא קִיתְרוֹס קִתְרוֹס סַבְכָּא פְּסַנְטִירִין
סוּמְפְנִיָּה וְכָל זְנִי זְמָרָא תַּפְלִין וְתַסְגְּדוּן לְצֻלָּם דִּיהָבָא דִּי הָקִים נְבוּכַדְנֶצַּר מֶלֶכָּא

5 At the time that you hear the voice of the horn, the flute, the harp, the lyre, the stringed instrument, the symphony, and all kinds of music, you fall down and pay respect to the golden image that Nebuchadnezzar the king has raised up:

וּמִן דִּי לֹא יִפֹּל וְיִסְגֹּד בֵּה שַׁעֲתָא יִתְרַמָּא לְגֹא אַתּוּן נוּרָא יִקְדָּתָא

6 and whoever does not fall down and pay respect, in that hour he is cast into the midst of a burning fiery furnace.”

כָּל קָבֵל דְּנָה בֵּה זְמַנָּא כְּדִי שְׁמַעִין קֹל עַמְמֵיָא קֹל קֶרְנָא מְשֻׁרוּקִיתָא קִיתְרוֹס
קִתְרוֹס שַׁבְכָּא פְּסַנְטִירִין וְכָל זְנִי זְמָרָא נְפְלִין כָּל עַמְמֵיָא אֲמֵיָא וְלִשְׁנֵיָא סְגְדִין
לְצֻלָּם דִּיהָבָא דִּי הָקִים נְבוּכַדְנֶצַּר מֶלֶכָּא

7 Therefore at that time, when all the peoples are hearing the voice of the horn, the flute, the harp, the lyre, the stringed instrument, and all kinds of music, falling down are all the peoples, nations and languages, worshiping the golden image that Nebuchadnezzar the king has raised up.

כָּל קָבֵל דְּנָה בֵּה זְמַנָּא קִרְבוּ גְבָרִין כְּשִׁדְּאִין וְאָכְלוּ קִרְצִיהוֹן דִּי יְהוּדָיָא

8 Therefore at that time certain Chaldeans have drawn near, and accused the Jews;

עֲנוּ וְאָמְרִין לְנְבוּכַדְנֶצַּר מַלְכָּא מַלְכָּא לְעֵלְמִין חַיִּי

9 they have answered, indeed, they are saying to Nebuchadnezzar the king, “O king, live for all ages!

אֲנַתְּהָ אַנְתָּ מַלְכָּא שְׁמַתָּ טַעַם דִּי כָּל אֲנָשׁ דִּי יִשְׁמַע קוֹל קִרְנָא מְשֻׁרְקִיתָא קִיתְרוֹס קִתְרוֹס שְׂבָכָא פְּסִנְתִּירִין וְסִיפִנְיָה וְסוּפִנְיָה וְכָל זִנִּי זְמָרָא יִפְּלִי וְיִסְגְּד לְעֵלְמִין דְּהִבָּא

10 You, O king, have made a decree that every man who hears the voice of the horn, the flute, the harp, the lyre, the stringed instrument, and the symphony, and all kinds of music, falls down and pays respect to the golden image;

ומן די לא יפל ויסגד יתרמא לגוא אתון נורא יקדתא

11 and whoever does not fall down and pay respect, is cast into the midst of a burning fiery furnace.

איתי גברין יהודאין די מנית יתהון על עבדת מדינת בביל שדרך מישך ועבד נגו גבריא אלף לא שמו עליך עלך מלכא טעם לאלהיך לאלהיך לא פלחין ולצלם דהבא די הקימת לא סגדין

12 There are certain Jews whom you have appointed over the work of the province of Babylon—Shadrach, Meshach, and Abed-Nego, these men have not made of you, O king, [any] regard; your gods they are not serving, and to the golden image you have raised up—are not making worship.”

באדין נבוכדנצר ברנז וחמה אמר להיתיה לשדרך מישך ועבד נגו באדין גבריא אלף היתיו קדם מלכא

13 Then Nebuchadnezzar, in anger and fury, has said to bring in Shadrach, Meshach, and Abed-Nego. Then these men have been brought in before the king.

ענה נבוכדנצר ואמר להון הצדא שדרך מישך ועבד נגו לאלהי לא איתכון פלחין ולצלם דהבא די הקימת לא סגדין

14 Nebuchadnezzar has answered and said to them, “Is [it] a laid plan, O Shadrach, Meshach,

and Abed-Nego—my gods you are not serving,
and to the golden image that I have raised up
you are not worshiping?

כַּעַן הֵן אֵינִיכוֹן עֲתִידִין דִּי בְּעֵדְנָא דִּי תִשְׁמְעוּן קֹל קֶרְנָא מִשְׁרוּקִיתָא קִיתָרס
קִתְרוֹס שִׁבְכָא פְּסִנְתָּרִין וְסוּמְפְנִיָּה וְכָל זִנִּי זְמָרָא תַפְלִין וְתַסְגְּדוֹן לְצִלְמָא דִּי
עֲבַדְתָּ וְהֵן לֹא תַסְגְּדוֹן בֵּיה שְׁעָתָה תִתְרַמּוּן לְגֹא אֲתוֹן נוֹרָא יְקֻדָּתָא וּמִן הוּא אֱלֹהֵי
דִּי יִשְׁיִזְבְּנוּ מִן יָדִי

15 Now behold, you are ready, so that at the time
that you hear the voice of the horn, the flute,
the harp, the lyre, the stringed instrument,
and the symphony, and all kinds of music, you
fall down and pay respect to the image that I
have made! But if you do not worship—in that
hour you are cast into the midst of a burning
fiery furnace; who is that Elohim who delivers
you out of my hands?”

עֲנוּ שְׁדֵרְךָ מִישָׁךְ וְעֲבַד נְגוֹ וְאַמְרִין לְמַלְכָּא נְבוּכַדְנֶצַּר לֹא חֲשָׁחִין אֲנַחְנָה עַל דְּנָה
פִתְגָם לְהִתְבּוּרְךָ

16 Shadrach, Meshach, and Abed-Nego have
answered, indeed, they are saying to King
Nebuchadnezzar, “We have no need
concerning this matter to answer you.

הֵן אֵינִי אֱלֹהֵנָא דִּי אֲנַחְנָא פְּלַחִין יְכָל לְשִׁיזְבוֹתָנָא מִן אֲתוֹן נוֹרָא יְקֻדָּתָא וּמִן יָדִי
מַלְכָּא יִשְׁיִזְבְּ

17 Behold, it is; our Elohim whom we are serving, is able to deliver us from a burning fiery furnace; and from your hand, O king, He delivers.

וְהֵן לֹא יָדִיעַ לְהוּא לָךְ מֶלֶכָא דִּי לֹא־לְהִיךְ לֹא־לְהִיךְ לֹא אִיתִינֵא אִיתִנֵּא פְּלִחִין
וּלְצֻלָּם דְּהִבָּא דִּי הִקִּימָת לֹא נִסְגָּד

18 And behold—not! Be it known to you, O king, that we are not serving your gods, and we do not worship the golden image you have raised up.”

בְּאֲדִין נְבוּכַדְנֶצַּר הִתְמַלִּי חֲמָא וּצְלָם אֲנַפּוּהִי אִשְׁתַּנּוּ אֶשְׁתַּנִּי עַל שְׂדֵרְךָ מִישָׁךְ
וְעֶבֶד נְגוּ עָנָה וְאָמַר לְמַזָּא לְאַתּוּנָא חַד שְׁבָעָה עַל דִּי חֲזָה לְמִזְיָה

19 Then Nebuchadnezzar has been full of fury, and the expression of his face has been changed concerning Shadrach, Meshach, and Abed-Nego; he answered and said to heat the furnace seven times above that which it is seen to be heated;

וּלְגַבְרִין גְּבַרִי חַיִּל דִּי בְּחִילָה אָמַר לְכַפְתָּהּ לְשְׂדֵרְךָ מִישָׁךְ וְעֶבֶד נְגוּ לְמַרְמָא לְאַתּוּן
נִוְרָא יְקַדְתָּא

20 and to certain mighty men who [are] in his force he has said to bind Shadrach, Meshach,

and Abed-Nego, to cast into the burning fiery furnace.

בִּאֲדִין גְּבַרְיָא אֱלֹךְ כִּפְתּוֹ בְּסַרְבְּלֵיהוֹן פְּטִישֵׁיהוֹן וְכַרְבָּלְתָּהוֹן וּלְבָשִׁיהוֹן
וְרָמְיוֹ לְגֹאֵא אֶתוֹן נוֹרָא יִקְדָּתָא

21 Then these men have been bound in their coats, their tunics, and their turbans, and their clothing, and have been cast into the midst of the burning fiery furnace.

כָּל קָבֵל דִּנְהָ מִן דִּי מַלְת מַלְכָא מְחֻצָּפָה וְאַתּוּנָא אִזְהָ יִתִּירָא גְּבַרְיָא אֱלֹךְ דִּי הִסְקוּ
לְשַׁדְרָךְ מִישַׁךְ וְעֵבֵד נְגוֹ קִטְל הַמוֹן שְׂבִיבָא דִּי נוֹרָא

22 Therefore, because that the word of the king is urgent, and the furnace heated exceedingly, those men who have taken up Shadrach, Meshach, and Abed-Nego—the spark of the fire has killed them.

וּגְבַרְיָא אֱלֹךְ תִּלְתָּהוֹן שְׁדְרָךְ מִישַׁךְ וְעֵבֵד נְגוֹ נִפְלוּ לְגֹאֵא אֶתוֹן נוֹרָא יִקְדָּתָא
מְכַפְתִּין

23 And these three men, Shadrach, Meshach, and Abed-Nego, have fallen down in the midst of the burning fiery furnace—bound.

אֲדִין נְבוּכַדְנֶצַּר מַלְכָא תּוּהָ וְקָם בְּהִתְבַּהֲלָה עָנָה וְאָמַר לְהַדְבְּרוּהִי הֵלֵא גְבַרְיָן
תִּלְתָּא רְמִינָא לְגֹאֵא נוֹרָא מְכַפְתִּין עָנִין וְאָמְרִין לְמַלְכָא יְצִיבָא מַלְכָא

24 Then Nebuchadnezzar the king has been astonished, and has risen in haste; he has answered and said to his counselors, “Have we not cast three men into the midst of the fire—bound?” They have answered and are saying to the king, “Certainly, O king.”

עֲנָה וְאָמַר הָאֵל אֲנִי חֲזָה גְּבָרִין אַרְבַּעַה שְׂרִין מִהֲלָכִין בְּגֹא נֹרָא וְחָבֵל לֹא אִיתִי
בְּהוֹן וְרוּחַ דִּי רַבִּיעִיא רַבִּיעָאָה דְּמָה לְבַר אֱלֹהִין

25 He answered and has said, “Behold, I am seeing four men loose, walking in the midst of the fire, and they have no hurt; and the appearance of the fourth [is] like to a son of the gods.”

בְּאֲדִין קָרַב נְבוּכַדְנֶצַּר לְתַרְע אֲתוֹן נֹרָא יְקַדְתָּא עֲנָה וְאָמַר שְׂדִרְךָ מִישָׁךְ וְעִבְדִּי נְגוּ
עֲבֹדוּהִי דִּי אֱלֹהָא עֲלִיא עֲלָאָה פְּקוּ וְאַתּוּ בְּאֲדִין נִפְקִין שְׂדִרְךָ מִישָׁךְ וְעִבְדִּי נְגוּ מִן
גֹּא נֹרָא

26 Then Nebuchadnezzar has drawn near to the gate of the burning fiery furnace; he has answered and said, “Shadrach, Meshach, and Abed-Nego, servants of Elohim Most High come forth, indeed, come”; then Shadrach, Meshach, and Abed-Nego come forth, from the midst of the fire;

ומתכנשין אחשדרפניא סגניא ופחותא והדברי מלכא חזין לגבריא אלה די לא
שלט נורא בגשמהון ושער ראשהון לא התחרף וסרבליהון לא שנו וריח נור לא
עדת בהון

27 and gathered together, the satraps, the
prefects, and the governors, and the
counselors of the king, are seeing these men,
that the fire has no power over their bodies,
and the hair of their head has not been singed,
and their coats have not changed, and the
smell of fire has not passed on them.

ענה נבוכדנצר ואמר בריך אלההון די שדרף מישף ועבד נגו די שלח מלאכה
ושזיב לעבדוהי די התרחצו עלוהי ומלת מלכא שניו ויהבו גשמיהון גשמהון די
לא יפלחון ולא יסגדון לכל אלה להן לאלההון

28 Nebuchadnezzar has answered and has said,
“Blessed [is] the Elohim of Shadrach, Meshach,
and Abed-Nego, who has sent His messenger,
and has delivered His servants who trusted on
Him.” And the word of the king changed, and
gave up their bodies that they might not serve
nor pay respect to any god except to their own
Elohim.

ומני שים טעים די כל עם אמה ולשון די יאמר שלה שלו על אלההון די שדרף
מישף ועבד נגוא הדמין יתעבד וביתה נולי ישתנה כל קבל די לא איתי אלה
אחרון די יכל להצלה כדנה

29 “And by me a decree is made, that any people, nation, and language, that speaks erroneously concerning the Elohim of Shadrach, Meshach, and Abed-Nego, he is made pieces, and its house is made a dunghill, because that there is no other god who is able thus to deliver.”

בְּאֵדִין מֶלֶכָא הִצְלַח לְשֹׁדְרַךְ מִשְׁחָה וְעֶבֶד נְגוֹ בְּמִדְיָנָה בָּבֶל

30 Then the king has caused Shadrach, Meshach, and Abed-Nego, to prosper in the province of Babylon.

DANIYYEL — DANIEL, CHAPTER 4

נְבוּכַדְנֶצַּר מֶלֶכָא לְכָל עַמְמֵיָא אַמְיָא וְלִשְׁנֵיָא דֵּי דַאֲרִין דִּירִין בְּכָל אַרְעָא שְׁלַמְכוֹן
יִשְׁנָא

1 “Nebuchadnezzar the king to all peoples,
nations, and languages, who are dwelling in
all the earth: Your peace be great!

אַתְיָא וְתַמְהֵיָא דֵּי עֲבַד עִמִּי אֱלֹהָא עֲלִיא עֲלֵאָה שְׁפֵר קֳדָמִי לְהַחְוִיָּה

2 The signs and wonders that Elohim Most High
has done with me, it is good before me to
show.

אַתּוּהִי כְמָה רַבְרַבִּין וְתַמְהוּהִי כְמָה תְּקִיפִין מַלְכוּתָהּ מַלְכוּת עֲלָם וְשְׁלֹטָנָה עִם
דֵּר וְדָר

3 How great His signs! And how mighty His
wonders! His kingdom [is] a continuous
kingdom, and His rule [is] with generation and
generation.

אַנָּה נְבוּכַדְנֶצַּר שְׁלָה הָוִית בְּבֵיתִי וְרַעֲנָן בְּהִיכְלִי

4 I, Nebuchadnezzar, have been at rest in my
house, and flourishing in my palace:

חֵלֶם חֲזִית וְיִדְחֻלְנִי וְהִרְהָרִין עַל מִשְׁכְּבִי וְחֲזִוִּי רֹאשִׁי יְבִהֻלְנִי

5 a dream I have seen, and it makes me afraid,
and the conceptions on my bed, and the
visions of my head, trouble me.

וּמִנִּי שִׁים טַעַם לְהִנָּעֵלָה קִדְמִי לְכָל חֲכִימֵי בָבֶל דֵּי פֶשֶׁר חֲלָמָא יְהוּדָעֲנִי

6 And by me a decree is made, to cause all the
wise men of Babylon to come up before me,
that the interpretation of the dream they may
cause me to know.

בְּאֲדִין עֲלִין עָלַי חֲרֻטְמֵי אֲשַׁפֵּיָא כַּשְׂדִּיָּא כַּשְׂדָּאֵי וְגִזְרֵיָא וְחֲלָמָא אָמַר אָנָּה
קִדְמִיָּהוֹן וּפְשָׁרָה לָא מַהוּדָעִין לִי

7 Then coming up are the scribes, the
enchanters, the Chaldeans, and the
soothsayers, and the dream I have told before
them, and its interpretation they are not
making known to me.

וְעַד אַחֲרִין עַל קִדְמִי דְנִיָּאל דֵּי שְׁמֵהּ בִּלְטַשְׂאֲצַר פֶּשֶׁם אֱלֹהֵי וְדֵי רוּחַ אֱלֹהִין
קִדְשִׁין בֵּהּ וְחֲלָמָא קִדְמוּהֵי אִמְרַת

8 And at last Daniel has come up before me,
whose name [is] Belteshazzar—according to
the name of my god—and in whom [is] the
spirit of the holy gods, and the dream before
him I have told:

בִּלְטָשְׁאָצַר רַב חֲרָטְמִיָּא דִּי אָנָּה יִדְעַת דִּי רוּחַ אֱלֹהִין קִדִּישִׁין בְּךָ וְכָל רִז לֹא אָנֹס
לְךָ חֲזוֹי חֲלָמִי דִּי חֲזִית וּפְשָׁרָה אָמַר

9 O Belteshazzar, master of the scribes, as I have
known that the spirit of the holy gods [is] in
you, and no secret presses you, the visions of
my dream that I have seen, and its
interpretation, tell.

וְחֲזוֹי רֵאשִׁי עַל מִשְׁכְּבִי חֲזָה הָיִית וְאָלוּ אֵילָן בְּגוֹא אֲרָעָא וְרוּמָה שְׂגִיָּא

10 As for the visions of my head on my bed, I
was looking, and behold, a tree in the midst of
the earth, and its height [is] great:

רַבָּה אֵילָנָא וְתִקְףָּ וְרוּמָה יִמְטָא לְשָׁמַיָּא וְחֲזוֹתָהּ לְסוּף כָּל אֲרָעָא

11 the tree has become great, indeed, strong, and
its height reaches to the heavens, and its
vision to the end of the whole land;

עֲפִיָּה שְׁפִיר וְאִנְבָּה שְׂגִיָּא וּמְזוֹן לְכֹלֵא בֵּיה תַּחְתּוּהִי תִטְלִל חַיּוֹת בְּרָא וּבְעִנְפוּהִי
יִדְרוֹן יִדְרוֹן צִפְּרֵי שָׁמַיָּא וּמִנָּה יִתְּזִין כָּל בְּשָׂרָא

12 its leaves [are] beautiful, and its budding
great, and food for all [is] in it: under it the
beast of the field takes shade, and in its
boughs dwell the birds of the heavens, and of
it are all flesh fed.

חֲזָה הָיִית בְּחֲזוֹי רֵאשִׁי עַל מִשְׁכְּבִי וְאָלוּ עִיר וְקִדִּישׁ מִן שָׁמַיָּא נָחַת

13 I was looking, in the visions of my head on my bed, and behold, a sifter, even a holy one, from the heavens is coming down.

קרא בחיל וכן אמר גדו אילנא וקצצו ענפיהי אתרו עפיה ובררו אנביה הנד
חיותא מן תחתיה וצפריא מן ענפיהי

14 He is calling mightily, and thus has said, Cut down the tree, and cut off its branches, shake off its leaves, and scatter its budding, move away let the beast from under it, and the birds from off its branches;

ברם עקר שרשויה בארעא שבקו ובאסור די פרזל ונחש בדתאא די ברא ובטל
שמיא יצטבע ועם חיותא חלקה בעשב ארעא

15 but the stump of its roots leave in the earth, even with a band of iron and bronze, in the tender grass of the field, and with the dew of the heavens is it wet, and with the beasts [is] his portion in the herb of the earth;

לבבה מן אנושא אנשא ישנון ולבב חיה יתיהב ליה ושבעה עדנין יחלפון עלויה

16 his heart from man's is changed, and the heart of a beast is given to him, and seven times pass over him;

בְּגִזְרַת עִירִין פִּתְגָמָא וּמֵאִמֵּר קִדִּישִׁין שְׁאַלְתָּא עַד דְּבִרַת דִּי יִנְדַּעוֹן חֵיָּיא דִּי שְׁלִיט
עֲלִיא עֲלָאָה בְּמַלְכוּת אֲנוּשָׁא אֲנָשָׁא וּלְמִן דִּי יִצְבֵּא יִתְנַנֵּה וּשְׁפַל אֲנָשִׁים יְקִים
עֲלֶיהָ עֲלֶיהָ

17 by the decree of the sifters [is] the sentence,
and by the saying of the holy ones the
requirement, to the intent that the living may
know that the Most High is ruler in the
kingdom of men, and to whom He wills He
gives it, and the lowest of men He raises up
over it.

דְּנָה חֲלָמָא חֲזִית אָנָּה מְלָכָא נְבוּכַדְנֶצַּר וְאַנְתָּה וְאַנְתָּ בִּלְטָשְׁאֶצַּר פִּשְׁרָא אֲמַר כָּל
קָבֵל דִּי כָּל חֲכִימֵי מַלְכוּתֵי לֹא יְכַלִּין פִּשְׁרָא לְהוֹדְעָתָנִי וְאַנְתָּה וְאַנְתָּ כָּהֵל דִּי רוּחַ
אַלְהִין קִדִּישִׁין בְּךָ

18 This dream I have seen, I King
Nebuchadnezzar; and you, O Belteshazzar, tell
the interpretation, because that all the wise
men of my kingdom are not able to cause me
to know the interpretation, and you [are] able,
for the spirit of the holy gods [is] in you.”

אֲדִין דְּנִיָּאל דִּי שְׁמָהּ בִּלְטָשְׁאֶצַּר אֲשֶׁתּוּמָּם כְּשַׁעָה חֲדָה וְרַעֲיָנָהּ יְבִהֶלְנָה עָנָה
מְלָכָא וְאֲמַר בִּלְטָשְׁאֶצַּר חֲלָמָא וּפִשְׁרָא אֵל יְבִהֶלְךָ עָנָה בִּלְטָשְׁאֶצַּר וְאֲמַר מֵרֵא
מֵרֵי חֲלָמָא לְשִׁנְאִיךָ לְשִׁנְאִיךָ וּפִשְׁרָהּ לְעִרִיךָ לְעִרִיךָ

19 Then Daniel, whose name [is] Belteshazzar,
has been astonished about one hour, and his

thoughts trouble him; the king has answered and said, “O Belteshazzar, do not let the dream and its interpretation trouble you.”

Belteshazzar has answered and said, “My lord, the dream—to those hating you, and its interpretation—to your enemies!

אֵילָנָא דִּי חֲזִית דִּי רַבָּה וּתְקוּף וְרוּמָה יִמְטָא לְשִׁמְיָא וְחֲזוּתָהּ לְכָל אַרְעָא

20 The tree that you have seen, that has become great and strong, and its height reaches to the heavens, and its vision to all the land,

וְעִפְיָהּ שְׁפִיר וְאַנְבָּה שְׂגִיָּא וּמְזוֹן לְכֻלָּא בֵּה תַּחְתּוּהִי תְדוּר חַיּוֹת בְּרָא וּבְעִנְפוּהִי יִשְׁכְּנוּן צִפְרֵי שְׁמַיָּא

21 and its leaves [are] beautiful, and its budding great, and food for all [is] in it, under it the beast of the field dwells, and on its boughs the birds of the heavens sit.

אַנְתָּה אַנְתָּ הוּא מְלָכָא דִּי רַבִּית וּתְקִפָּתָּ וְרַבּוּתָּהּ רַבָּת וּמְטָת לְשִׁמְיָא וְשְׁלֹטְנָהּ לְסוּף אַרְעָא

22 It [is] you, O king, for you have become great and mighty, and your greatness has become great, and has reached to the heavens, and your dominion to the end of the earth;

וְדִי חֲזָה מֶלֶכָא עִיר וְקָדִישׁ נָחַת מִן שָׁמַיָא וְאָמַר גְּדוּ אֵילָנָא וְחַבְלוּהִי בְרִם עֶקֶר
שְׂרֻשׁוּהִי בְּאַרְעָא שְׁבִקוּ וּבְאַסּוּר דִּי פְרוֹזֵל וּנְחָשׁ בְּדִתְאָא דִּי בְרָא וּבָטַל שָׁמַיָא
יִצְטַבַּע וְעַם חַיִּית בְּרָא חֲלָקָה עַד דִּי שְׁבַעָה עֲדָנִין יַחְלִפוּן עָלוּהִי

23 and that which the king has seen—a sifter,
even a holy one, coming down from the
heavens, and he has said, Cut down the tree,
and destroy it; but the stump of its roots leave
in the earth, even with a band of iron and
bronze, in the tender grass of the field, and
with the dew of the heavens it is wet, and with
the beast of the field [is] his portion, until
seven times pass over him.

דְּנָה פִּשְׁרָא מֶלֶכָא וּגְזֵרַת עֲלִיא עֲלָאָה הִיא דִּי מָטַת עַל מְרַאי מְרִי מֶלֶכָא

24 This [is] the interpretation, O king, and it [is]
the decree of the Most High that has come
against my lord the king:

וְלֵךְ טַרְדִּין מִן אָנְשָׁא וְעַם חַיִּית בְּרָא לְהוּהוּ מְדֻרָּךְ וְעִשְׂבָּא כְּתוּרִין לֵךְ יִטְעֻמוּן
וּמָטַל שָׁמַיָא לֵךְ מְצַבְעִין וְשְׁבַעָה עֲדָנִין יַחְלִפוּן עָלֶיךָ עַד דִּי תִגְדַּע דִּי שְׁלִיט עֲלִיא
בְּמַלְכוּת אָנְשָׁא וּלְמֵן דִּי יִצְבָּא יִתְנַנָּה

25 and they are driving you away from men, and
your dwelling is with the beast of the field,
and they cause you to eat the herb as oxen,
and they are wetting you by the dew of the
heavens, and pass over you seven times, until

you know that the Most High is ruler in the kingdom of men, and to whom He wills He gives it.

וְדִי אָמְרוּ לְמַשְׁבֵּק עֶקֶר שְׂרֻשׁוֹהִי דִי אֵילָנָא מְלֻכוּתָךְ לָךְ קִיָּמָה מִן דִּי תִנְדַּע דִּי
שְׁלֹטֵן שְׁמִיָּא

26 And that which they said—to leave the stump of the roots of the tree; your kingdom abides for you, after that you know that the heavens are ruling.

לְהֵן מְלָכָא מְלָכִי יִשְׁפֹּר עֲלֶיךָ וְחֹטִיךְ וְחֹטְאָךְ בְּצִדְקָה פָּרַק וְעוֹיְתָךְ בְּמַחֵן עֲנִין
הֵן תִּהְיֶה אֲרֻכָּה לְשִׁלּוֹתָךְ

27 Therefore, O king, let my counsel be acceptable to you, and your sins by righteousness break off, and your perversity by pitying the poor, behold, it is a lengthening of your ease.”

כֻּלָּא מְטָא עַל נְבוּכַדְנֶצַּר מְלָכָא

28 All—has come on Nebuchadnezzar the king.

לְקֻצַּת יְרַחֵין תִּגְרִי עֶשֶׂר עַל הֵיכַל מְלֻכוּתָא דִּי בָבֶל מִהֶלֶךְ הָוָה

29 At the end of twelve months, on the palace of the kingdom of Babylon he has been walking;

עָנָה מְלָכָא וְאָמַר הֵלֵא דָא הִיא בָבֶל רְבֹתָא דִּי אָנָּה בְּנִיטָה לְבֵית מְלָכוֹ בְּתַקְרָא
חֲסִנִי וְלִיקַר הַדְרִי

30 the king has answered and said, “Is this not that great Babylon that I have built, for the house of the kingdom, in the might of my strength, and for the glory of my honor?”

עוד מלְתָא בַּפִּם מִלְכָּא קָל מִן שְׁמַיָּא נָפַל לֵךְ אֲמַרִין נְבוּכַדְנֶצַּר מִלְכָּא מַלְכוּתָהּ
עַדַּת מִנֵּךְ

31 While the word is [in] the king’s mouth a voice from the heavens has fallen: “They are saying to you: O Nebuchadnezzar the king, the kingdom has passed from you,

וּמִן אֲנָשָׁא לֵךְ טְרָדִין וְעַם חַיּוֹת בְּרָא מְדֻרָּךְ עֲשָׂבָא כְּתוּרִין לֵךְ יִטְעֻמוּן וְשִׁבְעָה
עֲדָנִין יַחְלֻפוּן עֲלֶיךָ עַד דִּי תִגְדַּע דִּי שְׁלִיט עֲלֵיא בְּמַלְכוּת אֲנָשָׁא וְלִמָּן דִּי
יִצְבָּא יִתְנַנֵּה

32 and from men they are driving you away, and your dwelling [is] with the beast of the field, they cause you to eat the herb as oxen, and pass over you seven times, until you know that the Most High is ruler in the kingdom of men, and to whom He wills He gives it.”

בְּהָ שְׁעָתָא מִלְתָּא סָפַת עַל נְבוּכַדְנֶצַּר וּמִן אֲנָשָׁא טְרִיד וְעֲשָׂבָא כְּתוּרִין יֹאכֵל
וּמִטֵּל שְׁמַיָּא גִשְׁמָה יִצְטַבַּע עַד דִּי שַׁעְרָה כְּנִשְׁרִין רְבָה וְטַפְרוּהִי כְּצַפְרִין

33 In that hour the thing has been fulfilled on Nebuchadnezzar, and from men he is driven,

and he eats the herb as oxen, and his body is wet by the dew of the heavens, until his hair has become great as eagles, and his nails as birds.

וְלִקְצֹת יוֹמָיָה אָנָּה נְבוּכַדְנֶצַּר עֵינָי לַשָּׁמַיָּא נִטְלָת וּמִנְדָּעֵי עָלֵי יְתוּב וְלַעֲלִיא
וְלַעֲלָאָה בְּרֻכַּת וְלַחֵי עֲלֻמָּא שְׂבַחַת וְהִדְרַת דִּי שְׁלֹטְנָה שְׁלֹטֵן עָלֵם וּמַלְכוּתָהּ עִם
דֶּר וְדֶר

34 “And at the end of the days I,

Nebuchadnezzar, have lifted up my eyes to the heavens, and my understanding returns to me, and I have blessed the Most High, and the Perpetual Living One I have praised and honored, whose dominion [is] a continuous dominion, and His kingdom with generation and generation;

וְכָל דַּאֲרֵי דְיָרִי אֲרַעָא כְּלָה חֲשִׁיבִין וְכַמְצֻבִיָּה עֶבֶד בְּחִיל שְׁמַיָּא וּדַאֲרֵי וְדִירֵי
אֲרַעָא וְלֹא אֵיתִי דִּי יִמְחָא בִידָהּ וַיֹּאמֶר לָהּ מָה עֲבַדְתְּ

35 and all who are dwelling on the earth are reckoned as nothing, and according to His will He is doing among the forces of the heavens and those dwelling on the earth, and there is none that claps with his hand and says to Him, What have You done?

בַּה זְמַנָּא מְנַדְעִי יְתוּב עָלִי וְלִיקֵר מַלְכוּתֵי הַדְּרִי וְזוּי יְתוּב עָלִי וְלִי הַדְּבָרִי וְרַבְרַבְנִי
יִבְעוֹן וְעַל מַלְכוּתֵי הַתְּקַנְתָּ וּרְבוּ יִתְיָרָה הוֹסַפְתָּ לִּי

36 At that time my understanding returns to me,
and for the glory of my kingdom, my honor
and my brightness return to me, and to me my
counselors and my great men seek, and over
my kingdom I have been made right, and
abundant greatness has been added to me.

כְּעֵן אָנֹכִי נְבוּכַדְנֶצַּר מְשַׁבַּח וּמְרוֹמָם וּמְהִדָּר לְמַלְךְ שָׁמַיָא דִּי כָל מַעְבְּדוּהִי קֹשֵׁט
וְאַרְחֻתָּהּ דִּין וְדִי מְהֻלְכִין בְּגִיּוּהָ יָכֹל לְהַשְׁפִּילָהּ

37 Now I, Nebuchadnezzar, am praising and
exalting and honoring the King of the heavens,
for all His works [are] truth, and His paths
judgment, and those walking in pride He is
able to humble.”

DANIYYEL — DANIEL, CHAPTER 5

בלשאצר מלכא עבד לחם רב לרברבנוהי אלף ולקבל אלפא חמרא שתה

- 1** Belshazzar the king has made a great feast to one thousand of his great men, and before the one thousand he is drinking wine;

בלשאצר אמר בטעם חמרא להיתיה למאני דהבא וכספא די הנפק נבוכדנצר אבוהי מן היכלא די בירושלם וישתון בהון מלכא ורברבנוהי שגלתה ולחנתה

- 2** Belshazzar has said—while tasting the wine—to bring in the vessels of gold and of silver that his father Nebuchadnezzar had taken from the temple that [is] in Jerusalem, that the king may drink with them, and his great men, his wives, and his concubines.

באדין היתיו מאני דהבא די הנפקו מן היכלא די בית אלהא די בירושלם ואשתיו בתיו מלכא ורברבנוהי שגלתה ולחנתה

- 3** Then they have brought in the vessels of gold that had been taken out of the temple of the house of Elohim that [is] in Jerusalem, and the king and his great men, his wives and his concubines, have drunk with them;

אשתיו חמרא ושבתו לאלהי דהבא וכספא נחשא פרוזלא אעא ואבנא

4 they have drunk wine, and have praised the gods of gold, and of silver, of bronze, of iron, of wood, and of stone.

בַּה שַׁעֲתָה נִפְקוּ נִפְקָה אֶצְבָּעוֹן דִּי יָד אָנֶשׁ וְכַתְּבוּן לְקַבֵּל נְבִרְשָׁתָא עַל גִּירָא דִּי כְתַל
הִיכְלָא דִּי מַלְכָא וּמַלְכָא חֲזָה פֶס יָדָה דִּי כְתָבָה

5 In that hour fingers of a man's hand have come forth, and they are writing in front of the lampstand, on the plaster of the wall of the king's palace: and the king is seeing the extremity of the hand that is writing;

אֲדִין מַלְכָא זִיוְהִי שָׁנוּהִי וְרַעִינְהִי יְבַהֲלוּנְהּ וְקִטְרִי חֲרִצָּה מִשְׁתְּרִין וְאַרְכְּבָתָה דָּא
לָדָא נִקְשֹׁן

6 then the king's countenance has changed, and his thoughts trouble him, and the joints of his loins are loosed, and his knees are striking against one another.

קָרָא מַלְכָא בְּחִיל לְהַעֲלָה לְאַשְׁפִּיָּא כַשְׂדִּיָּא פֶשְׁדָּאִי וְגִזְרִיָּא עֲנָה מַלְכָּא וְאָמַר
לְחַכִּימֵי בְּבֵל דִּי כָל אָנֶשׁ דִּי יִקְרָה כְּתָבָה דְּנָה וּפִשְׁרָה יַחֲוֹנְנִי אַרְגֻּנָּא יִלְבַּשׁ
וְהַמוֹנְכָא וְהַמְנִיכָא דִּי דִּהְבָּא עַל צִוְאַרָה וְתַלְתִּי בְּמַלְכוּתָא יִשְׁלֹט

7 The king calls mightily, to bring up the enchanters, the Chaldeans, and the soothsayers. The king has answered and said to the wise men of Babylon, that, "Any man

who reads this writing, and shows me its interpretation, he puts on purple, and a bracelet of gold [is] on his neck, and he rules third in the kingdom.”

אָדִין עֲלֵיִן עָלִין כָּל חֲכִימֵי מַלְכָּא וְלֹא כָהֲלִין כְּתָבָא לְמַקְרָא וּפִשְׁרָא וּפִשְׁרָה
לְהוֹדְעָה לְמַלְכָּא

8 Then all the wise men of the king are coming up, and they are not able to read the writing, and to make known the interpretation to the king;

אָדִין מַלְכָּא בִלְשַׁאצָּר שְׂגִיָּא מִתְבַּהֵּל וְזִיוָהִי שְׁנִין עֲלוּהִי וְרַבְרְבָנוּהִי מִשְׁתַּבְּשִׁין

9 then King Belshazzar is greatly troubled, and his countenance is changing in him, and his great men are perplexed.

מִלְכָּתָא לְקָבֵל מִלֵּי מַלְכָּא וְרַבְרְבָנוּהִי לְבֵית מִשְׁתָּאִי עֲלֵילַת עֲלַת עֲנַת מִלְכָּתָא
וְאַמְרַת מַלְכָּא לְעֲלָמִין חִיֵּי אֵל יְבַהֲלוּךְ רַעֲיוֹנֶךָ וְזִיוֶיךָ אֵל יִשְׁתַּנּוּ

10 The queen, on account of the words of the king and his great men, has come up to the banquet-house. The queen has answered and said, “O king, live for all ages; do not let your thoughts trouble you, nor your countenance be changed:

אִתִּי גִבֹּר בַּמְלָכוּתָךְ דִּי רוּחַ אֱלֹהִין קִדִּישִׁין בְּהַ וּבִיּוֹמֵי אַבּוּד נִהִירוּ וְשַׁכְּלָתְנוּ
וְחִכְמָה כְּחִכְמַת אֱלֹהִין הַשְׁתַּכַּחַת בְּהַ וּמִלְכָּא נִבְכַּדְנָצַר אַבּוּד רַב חֲרָטְמִין אֲשַׁפִּין
כְּשַׁדְּאִין גְּזָרִין הַקִּימָה אַבּוּד מִלְכָּא

11 there is a man in your kingdom in whom [is]
the spirit of the holy gods: and in the days of
your father, light, and understanding, and
wisdom—as the wisdom of the gods—was
found in him; and your father King
Nebuchadnezzar, chief of the scribes,
enchanters, Chaldeans, soothsayers,
established him—your father, O king—

כָּל קָבַל דִּי רוּחַ יְתִירָה וּמִנְדַּע וְשַׁכְּלָתְנוּ מִפֶּשֶׁר חֻלְמִין וְאַחֲוִית אַחֲדִין וּמִשְׂרָא
קִטְרִין הַשְׁתַּכַּחַת בְּהַ בְּדַנְיָאֵל דִּי מִלְכָּא שָׁם שְׁמִיהַ בִּלְטַשְׂאֲצַר כְּעַן דְּנִיָּאֵל יִתְקַרִי
וּפְשָׁרָה יִהְיֹוּהַ

12 because that an excellent spirit, and
knowledge, and understanding, interpreting
of dreams, and showing of enigmas, and
loosing of knots was found in him, in Daniel,
whose name the king made Belteshazzar: now
let Daniel be called, and the interpretation he
shows.”

בְּאֲדִין דְּנִיָּאֵל הָעַל קָדָם מִלְכָּא עֲנֵה מִלְכָּא וְאָמַר לְדַנְיָאֵל אַנְתָּה אַנְתָּ הוּא דְּנִיָּאֵל
דִּי מִן בְּנֵי גְלוּתָא דִּי יְהוּד דִּי הִיְתִי מִלְכָּא אָבִי מִן יְהוּד

13 Then Daniel has been caused to come up before the king; the king has answered and said to Daniel, “You are that Daniel who [is] of the sons of the expulsion of Judah, whom my father the king brought in out of Judah?

וְשָׁמַעַת עֲלֶיךָ דֵּי רוּחַ אֱלֹהִין בְּךָ וְנִהְיִירוּ וְשָׁכַלְתָּנוּ וְחִכְמָה יִתִּירָה הִשְׁתַּכַּחַת בְּךָ

14 And I have heard of you, that the spirit of the gods [is] in you, and light, and understanding, and excellent wisdom have been found in you.

וּכְעַן הֶעֱלֹו קִדְמִי חִכְמִיָּא אֲשָׁפִיא דֵּי כְתָבָה דְּנָה יְקִרֹון וּפְשָׁרָהּ לְהוֹדְעָתְנִי וְלֹא כְהִלִין פֶּשֶׁר מְלִתָּא לְהַחֲוִיָּה

15 And now, caused to come up before me have been the wise men, the enchanters, that they may read this writing, and its interpretation to cause me to know: and they are not able to show the interpretation of the thing:

וְאַנְהָ שָׁמַעַת עֲלֶיךָ דֵּי תוּכַל תִּיכּוּל פְּשָׁרִין לְמַפְשָׁר וְקִטְרִין לְמִשְׁרָא כְעַן הֵן תוּכַל תִּכּוּל כְּתָבָא לְמִקְרָא וּפְשָׁרָהּ לְהוֹדְעָתְנִי אַרְגּוֹנָא תִּלְבַּשׁ וְהַמוֹנְכָא וְהַמְנִיכָא דֵּי דִּהְבָּא עַל צִוְאַרְךָ וְתִלְתָּא בְּמַלְכוּתָא תִּשְׁלֹט

16 and I have heard of you, that you are able to give interpretations, and to loose knots: now, behold—you are able to read the writing, and

its interpretation to cause me to know—purple you put on, and a bracelet of gold [is] on your neck, and you rule third in the kingdom.”

בִּאֲדִין עָנָה דָּנִיֵּאל וְאָמַר קִדְּם מַלְכָּא מִתְנַתֵּךְ לְךָ לְהוֹיָן וּנְבֻזַּנְזָר לְאַחֲרוֹן הֵב בָּרִם
כְּתִבָּא אֶקְרָא לְמַלְכָּא וּפִשְׁרָא אַהוּדַעְנָה

17 Then Daniel has answered and said before the king, “Your gifts be to yourself, and give your fee to another; nevertheless, the writing I read to the king, and the interpretation I cause him to know;

אֲנִתָּה אֲנִתְּ מַלְכָּא אֱלֹהָא עָלִיא עֲלָאָה מַלְכוּתָא וּרְבוּתָא וִיקְרָא וְהִדְרָה יְהֵב
לְנְבֻזַּנְזָר אֲבוּךָ

18 you, O king, Elohim Most High, a kingdom, and greatness, and glory, and honor, gave to your father Nebuchadnezzar:

וּמִן רְבוּתָא דִּי יְהֵב לָהּ כָּל עֲמֻמָּיָא אֲמִיָּא וְלִשְׁנָיָא הוּוּ זָאֵעִין זִיעִין וְדַחֲלִין מִן
קְדְמוּהִי דִּי הָוָה צָבָא הוּא קִטֵּל וְדִי הָוָה צָבָא הָוָה מַחָא וְדִי הָוָה צָבָא הָוָה מְרִים
וְדִי הָוָה צָבָא הָוָה מִשְׁפִּיל

19 and because of the greatness that He gave to him, all peoples, nations, and languages were trembling and fearing before him: whom he willed he was slaying, and whom he willed he was keeping alive, and whom he willed he was

raising up, and whom he willed he was
making low;

וּכְדֵי רֵם לִבָּהּ וְרוּחָהּ תִקַּפְתָּ לְהִזְדָּה הִנָּחַת מִן כְּרִסָּא מַלְכוּתָהּ וַיִּקְרָה הָעֵדִיו מִנָּה

20 and when his heart was high, and his spirit
was strong to act proudly, he has been caused
to come down from the throne of his kingdom,
and his glory they have caused to pass away
from him,

וּמִן בְּנֵי אָנָשׁ טָרִיד וְלִבָּהּ עִם חֵיוֹתָא שׁוּי שׁוּי וְעִם עֲרִדָּא מְדוּרָה עֲשָׂבָא
כְּתוּרִין יִטְעֻמוּנָהּ וּמִטֵּל שָׁמַיָא גִשְׁמָה יִצְטָבַע עַד דֵּי יָדַע דֵּי שְׁלִיט אֱלֹהָא עָלֵיא
עֲלָאָה בְּמַלְכוּת אָנָשׁא וּלְמִן דֵּי יִצְבָּה יְהֻקִּים עָלֶיהָ עֲלָהּ

21 and he is driven from the sons of men, and
his heart has been like with the beasts, and
with the wild donkeys [is] his dwelling; they
cause him to eat the herb like oxen, and by the
dew of the heavens is his body wet, until he
has known that Elohim Most High is ruler in
the kingdom of men, and whom He wills He
raises up over it.

וְאַנְתָּה וְאַנְתָּ בְּרָהּ בִּלְשָׁאֲצָר לֹא הִשְׁפַּלְתָּ לִבְבְּךָ כָּל קָבֵל דֵּי כָּל דִּנָּה יִדְעָתָּ

22 And you, his son, Belshazzar, have not
humbled your heart, though all this you have
known;

וְעַל מָרָא שְׁמֵיָא הַתְּרוּמָמָת וּלְמַאנִיָּא דִּי בֵיתָהּ הִיתִּיּוּ קִדְמִיךָ קִדְמָךְ וְאַנְתָּה וְאַנְתָּ
וּרְבִרְבָּנִיךָ וְרְבִרְבָּנֶךְ שְׁגִלְתֶּךָ וְלַחֲנִתְךָ חֲמָרָא שְׁתִּין בְּהוֹן וְלֹאֵלֹהִי כִסְפָּא וְדֹהָבָא
נְחֹשָׁא פְּרֻזְלָא אֲעָא וְאַבְנָא דִּי לֹא חֲזִין וְלֹא שְׁמַעִין וְלֹא יָדְעִין שְׂבַחְתָּ וְלֹאֵלֹהִא דִּי
נִשְׁמַתְךָ בִּידֵּהּ וְכָל אַרְחֻתְךָ לֵּהּ לֹא הִדְרַתְ

23 and against the Elohim of the heavens you
have lifted up yourself; and the vessels of His
house they have brought in before you, and
you, and your great men, your wives, and
your concubines, are drinking wine with
them, and gods of silver, and of gold, of
bronze, of iron, of wood, and of stone, that are
not seeing, nor hearing, nor knowing, you
have praised: and the Elohim in whose hand
[is] your breath, and all your ways, Him you
have not honored.

בְּאַדִּין מִן קִדְמוּהִי שְׁלִיחַ פִּסָּא דִּי יָדָא וְכְתָבָא דְנָה רְשִׁים

24 Then from before Him is the extremity of the
hand sent, and the writing is noted down;

וְדִנָּה כְּתָבָא דִּי רְשִׁים מְנָא מְנָא תִּקְל וּפְרִסִין

25 and this [is] the writing that is noted down:
Numbered, Numbered, Weighed, and Divided.

דְּנָה פִּשְׁר מְלִתָּא מְנָא מְנָה אֱלֹהֵא מְלִכוּתְךָ וְהִשְׁלָמָה

26 This [is] the interpretation of the thing:
Numbered—Elohim has numbered your
kingdom, and has finished it.

תִּקַּל תִּקְיִלָּתָהּ בְּמֵאזְנֵיאָ וְהִשְׁתַּכַּחַת חֲסִיר

27 Weighed—You are weighed in the balances,
and have been found lacking.

פָּרַס פָּרִיסָת מַלְכוּתְךָ וַיְהִיבַת לְמַדֵּי וּפָרַס

28 Divided—Your kingdom is divided, and it has
been given to the Medes and Persians.”

בְּאֵדִין אָמַר בִּלְשַׁאצַּר וְהַלְבִּישׁוּ לְדָנִיֵּאל אֲרָגוֹנָא וְהַמוֹנְכָא וְהַמְנִיכָא דִּי דִּהְבָּא עַל
צוֹאֲרָה וְהַכְרִזּוּ עָלוּהִי דִּי לְהוּא שְׁלִיט תִּלְתָּא בְּמַלְכוּתָא

29 Then Belshazzar has spoken, and they have
clothed Daniel with purple, and a bracelet of
gold [is] on his neck, and they have
proclaimed concerning him that he is the third
ruler in the kingdom.

בֵּה בְּלִילֵיאָ קִטִּיל בִּלְשַׁצַּר מֶלֶכָא כַּשְׂדִּיא כְּשֻׁדָּאָה

30 In that night Belshazzar king of the Chaldeans
is slain,

וּדְרִיּוֹשׁ מְדִיאָ קִבֵּל מַלְכוּתָא כְּבַר שְׁנִין שְׁתֵּין וְתִרְתִּין

31 and Darius the Mede has received the
kingdom when a son of sixty-two years.

DANIYYEL — DANIEL, CHAPTER 6

שֶׁפֶר קָדָם דָּרִיוֹשׁ וְהַקִּים עַל מַלְכוּתָא לְאַחַשְׁדֵּרְפָּנִיא מָאָה וְעֶשְׂרִין דִּי לְהוֹן בְּכָל מַלְכוּתָא

1 It has been good before Darius, and he has established over the kingdom satraps—one hundred and twenty—that they may be throughout the whole kingdom,

וְעֵלָא מִנְהוֹן סָרְכִין תְּלָתָא דִּי דְנִיָּאל חָד מִנְהוֹן דִּי לְהוֹן אַחַשְׁדֵּרְפָּנִיא אֲלִין יְהֻבִין לְהוֹן טַעְמָא וּמִלְכָּא לֹא לְהוּא נִזְק

2 and three presidents higher than they, of whom Daniel [is] first, that these satraps may give to them an account, and the king have no loss.

אֲדִין דְנִיָּאל דְנָה הוּא מְתַנַּצַּח עַל סָרְכִיָּא וְאַחַשְׁדֵּרְפָּנִיא כָּל קָבֵל דִּי רוּחַ יִתִּירָא בֵּיה וּמִלְכָּא עֲשִׂית לְהַקְמוּתָהּ עַל כָּל מַלְכוּתָא

3 Then this Daniel has been overseer over the presidents and satraps, because that an excellent spirit [is] in him, and the king has thought to establish him over the whole kingdom.

אֲדִין סָרְכִיָּא וְאַחַשְׁדֵּרְפָּנִיא הוּוּ בָעִין עֲלָה לְהַשְׁכָּחָה לְדְנִיָּאל מִצַּד מַלְכוּתָא וְכָל עֲלָה וְשַׁחֲיָתָה לֹא יְכַלִּין לְהַשְׁכָּחָה כָּל קָבֵל דִּי מְהִימָן הוּא וְכָל שְׁלוֹ וְשַׁחֲיָתָה לֹא הִשְׁתַּכַּחַת עֲלוּהִי

4 Then the presidents and satraps have been seeking to find a cause of complaint against Daniel concerning the kingdom, and any cause of complaint and corruption they are not able to find, because that he [is] faithful, and any error and corruption have not been found in him.

אָדִין גַּבְרִיאַל אַלֶּךְ אֶמְרִין דִּי לֹא נִהְשָׁכַח לְדַנְיָאֵל דְּנָה כָּל עֲלָא לֵהּ הַשְׁכַּחְנָה
עֲלוּהִי בְּדַת אֱלֹהֵהּ

5 Then these men are saying, “We do not find against this Daniel any cause of complaint, except we have found [it] against him in the Law of his Elohim.”

אָדִין סַרְכֵּיא וְאַחַשְׁדֵּרְפָּנְיָא אַלֵּן הִרְגִּשׁוּ עַל מַלְכָּא וְכֵן אֶמְרִין לֵהּ דְּרִינִשׁ מַלְכָּא
לְעֲלֵמִין חַיִּי

6 Then these presidents and satraps have assembled near the king, and thus they are saying to him: “O King Darius, live for all ages!

אַתִּיעֲטוּ כָּל סַרְכֵּי מַלְכוּתָא סִגְנִיא וְאַחַשְׁדֵּרְפָּנְיָא הַדְּבָרִיא וּפְחוּתָא לְקִימָה קִימָה
מַלְכָּא וּלְתַקְפָּה אֶסֶר דִּי כָּל דִּי יִבְעָה בְּעוּ מִן כָּל אֱלֹהֵי וְאַנֶּשׁ עַד יוֹמִין תְּלַתִּין לֵהּ
מִנְּךָ מַלְכָּא יִתְרַמָּא לְגַב אַרְיוּתָא

7 Taken counsel have all the presidents of the kingdom, the prefects, and the satraps, the

counselors, and the governors, to establish a royal statute, and to strengthen an interdict, that any who seeks a petition from any god and man until thirty days, except of you, O king, is cast into a den of lions.

כַּעַן מֶלֶכָא תְּקִים אֲסָרָא וְתִרְשָׁם כְּתָבָא דִּי לֹא לְהִשְׁנִיָּה כְּדַת מְדֵי וּפְרַס דִּי לֹא תַעֲדָא

8 Now, O king, you establish the interdict, and sign the writing, that it is not to be changed, as a law of Media and Persia, that does not pass away.”

כָּל קִבְל דְּנָה מֶלֶכָא דָּרִיּוֹשׁ רִשְׁם כְּתָבָא וְאַסְרָא

9 Therefore King Darius has signed the writing and interdict.

וְדַנְיָאֵל כְּדִי יָדַע דִּי רִשְׁמֵי כְּתָבָא עַל לְבִיתָהּ וְכוּיִן פְּתִיחוֹן לֵה בְּעֻלִּיתָהּ נִגְדַּר יְרוּשָׁלַם וְזִמְנִין תְּלַתָּה בְּיוֹמָא הוּא בְּרִדַּךְ עַל בְּרֻכּוּהִי וּמִצְלָא וּמוֹדָא קֳדָם אֱלֹהֵהּ כָּל קִבְל דִּי הוּא עָבַד מִן קִדְמַת דְּנָה

10 And Daniel, when he has known that the writing is signed, has gone up to his house, and the window being opened for him, in his upper chamber, toward Jerusalem, three times in a day he is kneeling on his knees, and

praying, and confessing before his Elohim,
because that he was doing [it] before this.

אָדִין גִּבְרִיאֵל אֵלֶּךְ הִרְגִּשׁוּ וְהִשְׁכַּחוּ לְדַנְיָאֵל בְּעַצ וּמִתְחַנֵּן קֳדָם אֱלֹהֵיהּ

11 Then these men have assembled, and found
Daniel praying and pleading grace before his
Elohim;

בְּאִדִּין קָרִיבוּ וְאָמְרִין קֳדָם מַלְכָּא עַל אֶסְר מַלְכָּא הָלֹא אֶסְר רִשְׁמִתָּ דִּי כָּל אָנָּשׁ דִּי
יִבְעֵה מִן כָּל אֱלֹהִים וְאָנָּשׁ עַד יוֹמִין תִּלְתִּין לְהֵן מִנְּךָ מַלְכָּא יִתְרַמָּא לְגֹב אַרְיֹתָא
עֵינָה מַלְכָּא וְאָמַר יִצְיָבָא מִלְּתָא כְּדַת מְדִי וּפָרַס דִּי לֹא תַעֲדָא

12 then they have come near, indeed, they are
saying before the king concerning the king's
interdict: "Have you not signed an interdict,
that any man who seeks from any god and
man until thirty days, except of you, O king, is
cast into a den of lions?" The king has
answered and said, "The thing [is] certain as a
law of Media and Persia, that does not pass
away."

בְּאִדִּין עָנוּ וְאָמְרִין קֳדָם מַלְכָּא דִּי דַּנְיָאֵל דִּי מִן בְּנֵי גְלוּתָא דִּי יְהוּד לֹא שָׁם עֲלֵיךְ
עֲלֵךְ מַלְכָּא טַעֲם וְעַל אֶסְרָא דִּי רִשְׁמִתָּ וְזִמְנִין תִּלְתֵּהּ בְּיוֹמָא בְּעַצ בְּעוֹתָהּ

13 Then they have answered, indeed, they are
saying before the king, that, "Daniel, who [is]
of the sons of the expulsion of Judah, has not

placed on you, O king, [any] regard, nor on the interdict that you have signed, and three times in a day he is seeking his petition.”

אָדִין מֶלֶכָא כְּדִי מִלְתָּא שְׁמַע שְׂגִיָא בְּאַשׁ עֲלוּהִי וְעַל דְּנִיָּאל שֵׁם בֶּל לְשִׁיבוּתָהּ
וְעַד מְעַלִּי שְׁמִשָּׁא הוּא מִשְׁתַּדֵּר לְהַצְלוּתָהּ

14 Then the king, when he has heard the matter, is greatly displeased at himself, and on Daniel he has set the heart to deliver him, and until the going up of the sun he was arranging to deliver him.

בְּאִדִּין גְּבַרְיָא אֵלֶּךְ הִרְגִּשׁוּ עַל מֶלֶכָא וְאַמְרִין לְמֶלֶכָא דַּע מֶלֶכָא דִּי דַּת לְמַדֵּי וּפְרַס
דִּי כָּל אֲסֹר וּקְזִים דִּי מֶלֶכָא יְהֻקִּים לֹא לְהַשְׁנִיָּה

15 Then these men have assembled near the king, and are saying to the king, “Know, O king, that the law of Media and Persia [is] that any interdict and statute that the king establishes is not to be changed.”

בְּאִדִּין מֶלֶכָא אָמַר וְהִיתִּיו לְדִנְיָאֵל וּרְמוֹ לְגַבְּא דִּי אֲרִיּוֹתָא עֲנָה מֶלֶכָא וְאָמַר
לְדִנְיָאֵל אֵלֶּהָךְ דִּי אַנְתָּה אֲנִתָּ פִּלַּח לֵהּ בְּתַדִּירָא הוּא יִשְׁיִבְנָךְ

16 Then the king has spoken, and they have brought Daniel, and have cast [him] into a den of lions. The king has answered and said to

Daniel, “Your Elohim, whom you are serving continually, delivers you Himself.”

וְהִיטִית אָבֶן חֲדָה וְשָׂמַת עַל פֶּס גָּבַא וְחִתְמָהּ מֶלֶכָא בְּעִזְקָתָהּ וּבְעִזְקָת רַבְרַבְנוּהִי
דִּי לֹא תִשָּׁנָא צְבוּ בְּדִנְיָאֵל

17 And a stone has been brought and placed at the mouth of the den, and the king has sealed it with his signet, and with the signet of his great men, that the purpose is not changed concerning Daniel.

אֲדִין אִזְל מֶלֶכָא לְהִיכְלָהּ וּבֵת טוֹת וְדַחֲוֹן לֹא הִנָּעַל קְדָמוּהִי וְשִׁנְתָּהּ נִדַּת עֲלוּהִי

18 Then the king has gone to his palace, and he has passed the night fasting, and dahavan have not been brought up before him, and his sleep has fled [from] off him.

בְּאֲדִין מֶלֶכָא בְּשַׁפְרָפְרָא יְקוּם בְּנִגְהָא וּבְהַתְבָּהֳלָה לְגָבַא דִּי אַרְיֹתָא אִזְל

19 Then the king rises in the early morning, at the light, and he has gone in haste to the den of lions;

וּכְמִקְרִיבָהּ לְגָבַא לְדִנְיָאֵל בְּקֹל עֲצִיב וְעַק עָנָה מֶלֶכָא וְאָמַר לְדִנְיָאֵל דִּנְיָאֵל עֲבֵד
אַלְהָא חַיָּא אֱלֹהֶךָ דִּי אַנְתָּה אֲנִי פִלְח לָהּ בְּתַדִּירָא הִיכְל לְשִׁזְבוּתָךְ מִן אַרְיֹתָא

20 and at his coming near to the den, to Daniel, with a grieved voice, he cries. The king has answered and said to Daniel, “O Daniel,

servant of the living Elohim, your Elohim,
whom you are serving continually, is He able
to deliver you from the lions?”

אָדִין דָּנִיֵּאל עִם מַלְכָּא מַלְל מַלְכָּא לְעֵלְמִין חַיִּי

21 Then Daniel has spoken with the king: “O
king, live for all ages:

אֱלֹהֵי שְׁלַח מַלְאָכֵהּ וּסְגַר פִּם אַרְיוֹתָא וְלֹא חֲבָלוּנִי כָּל קָבֵל דִּי קְדַמוּהִי זָכוּ
הַשְׁתַּכַּחַת לִי וְאַף קִדְמִיד קְדַמְךָ מַלְכָּא חֲבוּלָה לֹא עֲבַדְתָּ

22 my Elohim has sent His messenger, and has
shut the lions’ mouths, and they have not
injured me: because that before Him purity
has been found in me; and also before you, O
king, injury I have not done.”

בְּאִדִּין מַלְכָּא שְׂגִיָּא טָאב עֲלוּהִי וּלְדָנִיֵּאל אָמַר לְהִנְסָקָהּ מִן גָּבָא וְהִסָּק דָּנִיֵּאל מִן
גָּבָא וְכָל חֲבָל לֹא הַשְׁתַּכַּח בֵּיהּ דִּי הֵימֶן בְּאֱלֹהֵהּ

23 Then was the king very glad for him, and he
has commanded Daniel to be taken up out of
the den, and Daniel has been taken up out of
the den, and no injury has been found in him,
because he has believed in his Elohim.

וְאָמַר מַלְכָּא וְהִיתִּיו גְּבָרִיא אֵלָּךְ דִּי אָכְלוּ קִרְצוּהִי דִּי דָּנִיֵּאל וּלְגַב אַרְיוֹתָא רְמוֹ
אֲנוּן בְּנִיחוּן וְנִשְׁהוּן וְלֹא מָטוּ לְאַרְעִית גָּבָא עַד דִּי שְׁלֹטוֹ בְּהוּן אַרְיוֹתָא וְכָל
גְּרַמִּיהוּן הִדְקוּ

24 And the king has spoken, and they have brought those men who had accused Daniel, and to the den of lions they have cast them, they, their sons, and their wives; and they have not come to the lower part of the den until the lions have power over them, and all their bones they have broken small.

בִּאֲדִין דְּרִיּוֹשׁ מֶלֶכָא כְּתַב לְכָל עַמֻּמְיָא אַמְיָא וְלִשְׁנַיָא דִּי דַּאֲרִין דְּרִיּוֹן בְּכָל אֶרְעָא
שְׁלֵמְכוֹן יִשְׁנָא

25 Then Darius the king has written to all the peoples, nations, and languages, who are dwelling in all the land: “Your peace be great!

מִן קֳדָמִי שָׁיִם טַעַם דִּי בְּכָל שְׁלֵטֹן מַלְכוּתֵי לְהוֹן זַאֲעִין זַאֲעִין וְדַחְלִין מִן קֳדָם
אַלְהֵה דִּי דְנִיָּאל דִּי הוּא אַלְהֵה חַיָּא וְקִיָּם לְעֵלְמִין וּמַלְכוּתֵהּ דִּי לֹא תִתְחַבֵּל
וְשְׁלֵטְנָה עַד סוּפָא

26 From before me a decree is made, that in every dominion of my kingdom they are trembling and fearing before the Elohim of Daniel, for He [is] the living Elohim, and abiding for all ages, and His kingdom that which [is] not destroyed, and His dominion [is] to the end.

מְשִׁיב וּמַצֵּל וְעֹבֵד אֶת־יְיָ וְתַמְהִיךְ בְּשִׁמְיָא וּבְאַרְעָא דִּי שְׂיֻזִּיב לְדַנְיָאֵל מִן יַד
אֲרִי־וֹתָא

27 A deliverer, and rescuer, and doer of signs
and wonders in the heavens and in earth [is]
He who has delivered Daniel from the paw of
the lions.”

וְדַנְיָאֵל דִּנָּה הִצְלַח בְּמַלְכוּת דְּרִינֹשׁ וּבְמַלְכוּת כּוֹרֶשׁ פֶּרְסִיא פֶּרְסָאָה

28 And this Daniel has prospered in the reign of
Darius, and in the reign of Cyrus the Persian.

DANIYYEL — DANIEL, CHAPTER 7

בשנת חדה לבלאשצר מלך בבל דניאל חלם חזה וחזוי ראשה על משכבה
באדון חלמא כתב ראש מלין אמר

1 In the first year of Belshazzar king of Babylon,
Daniel has seen a dream, and the visions of his
head on his bed, then he has written the
dream, the chief of the things he has said.

ענה דניאל ואמר חזה הוית בחזוי עם ליליא וארו ארבע רוחי שממא מגיחן
לימא רבא

2 Daniel has answered and said, “I was seeing in
my vision by night, and behold, the four winds
of the heavens are coming forth to the Great
Sea;

וארבע חיון רברבן סלקון מן ימא שגין דא מן דא

3 and four great beasts are coming up from the
sea, diverse from one another.

קדמיתא כאריה וגפין די נשר לה חזה הוית עד די מריטו גפיה ונטילת מן
ארעא ועל רגלין כפאנש הקימת ולבב אנש יחייב לה

4 The first [is] like a lion, and it has an eagle’s
wings. I was seeing until its wings have been
plucked, and it has been lifted up from the

earth, and on feet as a man it has been caused to stand, and a heart of man is given to it.

וָאֲרוּ חַיּוֹת אֲחֵרֵי תַנְיִנָה דְמִיָּה לְדָב וְלִשְׁטָר חַד הִקְמַת וּתְלַת עֲלָעִין בְּפִמָּה בֵּין שְׁנֵיה שְׁנָה וְכֵן אָמְרִין לֵה קוּמִי אֲכָלִי בֶּשָׂר שְׂגִיָּא

5 And behold, another beast, a second, like to a bear, and to the same authority it has been raised, and three ribs [are] in its mouth, between its teeth, and thus they are saying to it, Rise, consume much flesh.

בְּאַתֵּר דְּנָה חֲזָה הָיִית וָאֲרוּ אֲחֵרֵי כְּנִמֵּר וְלֵה גִפִּין אַרְבַּע דִּי עוּף עַל גְּבִיָּה גִבָּה וְאַרְבַּעַה רֵאשִׁין לַחַיּוֹתָא וְשִׁלְטָן יְהִיב לֵה

6 After this I was seeing, and behold, another like a leopard, and it has four wings of a bird on its back, and the beast has four heads, and dominion is given to it.

בְּאַתֵּר דְּנָה חֲזָה הָיִית בְּחֻזִּי לִילִיָּא וָאֲרוּ חַיּוֹת רַבִּיעִיָּה רַבִּיעָאָה דְּחִילָה וְאַיְמָתַנִּי וְתַקִּיפָא יְתִירָא וְשִׁנִּין דִּי פְרֻז לֵה רַבְּרִבֵּן אֲכָלָה וּמִדָּקָה וּשְׂאָרָא בְּרַגְלִיה בְּרַגְלָה רַפְסָה וְהִיא מְשַׁנְיָה מִן כָּל חַיּוֹתָא דִּי קִדְמֶיהָ וְקִרְנִין עֶשֶׂר לֵה

7 After this I was seeing in the visions of the night, and behold, a fourth beast, terrible and fearful, and exceedingly strong; and it has very great iron teeth, it has consumed, indeed, it breaks small, and it has trampled the

remnant with its feet; and it [is] diverse from all the beasts that [are] before it; and it has ten horns.

מִשְׁתַּכֵּל הָיִית בְּקִרְנָא וְאֵלֹו קֶרֶן אַחֲרֵי זַעֲרָה סִלְקַת בִּינִיהוּן בִּינִיהוּן וּתְלַת מִן קִרְנָא קִדְמִיתָא אַתְעֲקֵרוּ אַתְעֲקֵרָה מִן קִדְמִיָּה קִדְמָה וְאֵלֹו עֵינִין כְּעֵינֵי אָנְשָׁא בְּקִרְנָא דָּא וּפִסְמִי מִמֶּלֶל רַבְרָבָן

8 I was considering about the horns, and behold, another horn, a little one, has come up between them, and three of the first horns have been eradicated from before it, and behold, eyes as the eyes of man [are] in this horn, and a mouth speaking great things.

חֲזָה הָיִית עַד דִּי כְּרִסְוֹן רְמִי וְעֵתִיק יוֹמִין יִתֵּב לְבוּשָׁה כְּתִלְגַּ חוּר וְשַׁעַר רֵאשָׁה כְּעֵמֶר נִקָּא כְּרִסְיָה שְׂבִיבִין דִּי נוֹר גְּלִגְלוּהִי נוֹר דְּלִק

9 I was seeing until thrones have been thrown down, and the Ancient of Days is seated, His garment [is] white as snow, and the hair of His head [is] as pure wool, His throne flames of fire, its wheels burning fire.

נָהַר דִּי נוֹר נִגְדַּ וְנִפְקַ מִן קִדְמוּהִי אֶלְפִי אֶלְפִים אֶלְפִין יִשְׁמְשׁוּנָה וְרַבּוּ רַבּוּ רַבְרָבָן קִדְמוּהִי יְקוּמוּן דִּינָא יִתֵּב וְסַפְרִין פְּתִיחוּ

10 A flood of fire is proceeding and coming forth from before Him, one million serve Him and

one hundred million rise up before Him,
judgment has been set, and the scrolls have
been opened.

חזוה הָיוּת בְּאֵדִין מִן קֹל מַלְאִיא רַבְרַבְתָּא דִּי קִרְנָא מְמַלְלָה חֲזוה הָיוּת עַד דִּי קְטִילַת
חֲיוֹתָא וְהוּבַד גְּשֻׁמָּה וִיהִיבַת לִיקְדַת אֶשָּׁא

11 I was seeing, then, because of the voice of the
great words that the horn is speaking, I was
seeing until the beast is slain, and his body has
been destroyed, and given to the burning fire;

וּשְׂאָר חֲיוֹתָא הָעֲדִיו שְׁלִטְנָהוֹן וְאַרְכָּה בְּחַיִּין יְהִיבַת לְהוֹן עַד זְמַן וְעַדָּן

12 and the rest of the beasts have caused their
dominion to pass away, and a prolongation in
life is given to them, until a season and a time.

חֲזוה הָיוּת בְּחֻזֵּי לִילְאִיא וְאָרוּ עִם עֲנָנֵי שְׁמַיָּא כְּבַר אֲנָשׁ אַתָּה הוּא וְעַד עֲתִיק
יֻמְאִיא מָטָה וּקְדָמוּהִי הִקְרְבוּהִי

13 I was seeing in the visions of the night, and
behold, [One] like a Son of Man was coming
with the clouds of the heavens, and to the
Ancient of Days He has come, and before Him
they have brought Him near.

וְלֵה יְהִיב שְׁלִטָּן וִיקָר וּמַלְכוּ וְכָל עַמְמַיָּא אֲמַיָּא וְלִשְׁנַיָּא לֵה יִפְלַחוּן שְׁלִטְנָה
שְׁלִטָּן עָלֵם דִּי לֹא יַעֲדָה וּמַלְכוּתָהּ דִּי לֹא תִתְחַבֵּל

14 And to Him is given dominion, and glory, and a kingdom, and all peoples, nations, and languages serve Him, His dominion [is] a continuous dominion, that does not pass away, and His kingdom that which is not destroyed.

אַתְּכִפְרִית רוּחִי אָנֹכָה דְנִיָּאל בְּגוֹא נְדָנָה וְחַזוּי רֵאשִׁי יְבַהֲלֶנִי

15 My spirit has been pierced—I, Daniel—in the midst of the sheath, and the visions of my head trouble me;

קִרְבַּת עַל חַד מִן קְאָמִיָּא וַיִּצִיבָא אֲבָעָא מִנָּה עַל כָּל דְנָה וְאָמַר לִי וּפֶשֶׁר מִלִּיא
יְהוּדָעֲנִי?

16 I have drawn near to one of those standing, and the certainty I seek from him of all this; and he has spoken to me, indeed, the interpretation of the things he has caused me to know:

אֵלִין חַיּוּתָא רַבְרַבְתָּא דִּי אַנְיִן אַרְבַּע אַרְבָּעָה מַלְכִין יְקוּמוּן מִן אַרְעָא

17 These great beasts, that [are] four, [are] four kings, they rise up from the earth;

וַיִּקְבִּלוּן מַלְכוּתָא קְדִישִׁי עֲלִיוְנִין וַיַּחְסְנוּן מַלְכוּתָא עַד עֲלָמָא וְעַד עֲלָמָא

18 and the saints of the Most High receive the kingdom, and they strengthen the kingdom for all time, even for all time and all ages.

אָדִין צָבִית לִיצָבָא עַל חַיּוֹתָא רַבִּיעִיתָא דִּי הָיָת שְׁנִיָּה מִן כֻּלְּהוֹן כְּלָהִין דְּחִילָה יִתִּירָה שְׁנִיָּה שְׁנָה דִּי פְרוֹל וְטַפְרִיה דִּי נָחַשׁ אֲכָלָה מִדְּקָה וּשְׂאֲרָא בְּרִגְלֵיהָ רַפְסָה

19 Then I wished for certainty concerning the fourth beast, that was diverse from them all, exceedingly fearful; its teeth of iron, and its nails of bronze, it has devoured, it breaks small, and it has trampled the remnant with its feet;

וְעַל קַרְנֵיָא עֲשֶׂר דִּי בְּרֹאשָׁהּ וְאַחֲרֵי דִּי סִלְקַת וּנְפִלוּ וּנְפִלָה מִן קַדְמִיָּה קְדָמָה תִּלְת וְקַרְנָא דִּכֵּן וְעֵינֵין לָהּ וּפִם מְמַלֵּל רַבְּרָבִן וְחֻזָּה רַב מִן חֲבֵרְתָּהּ

20 and concerning the ten horns that [are] in its heads, and of the other that came up, and before which three have fallen, even of that horn that has eyes, and a mouth speaking great things, and whose appearance [is] great above its companions.

חֻזָּה הָיִית וְקַרְנָא דִּכֵּן עֲבָדָה קָרַב עִם קַדִּישִׁין וַיִּכְלָה לְהוֹן

21 I was seeing, and this horn is making war with the saints, and has prevailed over them,

עד די אַתה עתיק יומיא ודינא יִהב לקדישי עליונין וזמנא מטה ומלכותא
החסנו קדישין

22 until the Ancient of Days has come, and
judgment is given to the saints of the Most
High, and the time has come, and the saints
have strengthened the kingdom.

בן אמר חיותא רביעיתא מלכו רביעיא רביעאה תהוא בארעא די תשנא מן כל
מלכותא ותאכל כל ארעא ותדושנה ותדקנה

23 Thus he said: The fourth beast is the fourth
kingdom in the earth, that is diverse from all
kingdoms, and it consumes all the earth, and
treads it down, and breaks it small.

וקרניא עשר מנה מלכותה עשרה מלכין יקמון ואחרן יקום אחריהון והוא ישנא
מן קדמיא ותלתה מלכין יהשפל

24 And the ten horns out of the kingdom [are]
ten kings, they rise, and another rises after
them, and it is diverse from the former, and it
humbles three kings;

ומלין לצד עליא עלאה מלל ולקדישי עליונין יבלא ויסבר להשניה זמנין ודת
ויתיהבון בידה עד עדן ועדנין ופלג עדן

25 and it speaks words as an adversary of the
Most High, and it wears out the saints of the
Most High, and it hopes to change seasons and

law; and they are given into its hand, until a time, and times, and a division of a time.

וְדִינָא יִתֵּב וְשִׁלְטָנָה יִהְיֶה עֲדוֹן לְהַשְׁמָדָה וּלְהוֹבְדָה עַד סוּפָא

26 And judgment is set, and they cause his dominion to pass away, to perish, and to be destroyed—to the end;

וּמַלְכוּתָהּ וְשִׁלְטָנָא וְרִבּוּתָא דִּי מַלְכוּת תַּחּוֹת כָּל שְׁמַיָּא יְהִיבַת לְעַם קְדִישִׁי
עַלְיוֹנִין מַלְכוּתָהּ מַלְכוּת עָלֵם וְכָל שִׁלְטָנֵּיָא לֵיהּ יִפְלְחוּן וְיִשְׁתַּמְעוּן

27 and the kingdom, and the dominion, even the greatness of the kingdom under the whole heavens, is given to the people—the saints of the Most High, His kingdom [is] a continuous kingdom, and all dominions serve and obey Him.

עַד כֹּה סוּפָא דִּי מַלְתָּא אָנָּה דְנִיָּאל שְׂגִיָּא רַעֲיוֹנֵי יְבִהָלָנִי וְזִיוֵי יִשְׁתַּנּוּן עָלַי
וּמַלְתָּא בְּלִבִּי נִטְרַת

28 Here [is] the end of the matter. I, Daniel, [am] greatly troubled [by] my thoughts, and my countenance is changed on me, and I have kept the matter in my heart.”

DANIYYEL — DANIEL, CHAPTER 8

בשנת שלוש למלכות בלאשצר המלך חזון נראה אלי אני דניאל אחרי הנראה
אלי בתחלה

1 “In the third year of the reign of Belshazzar the king, a vision has appeared to me—I Daniel—after that which had appeared to me at the beginning.

ואראה בחזון ויהי בראתי ואני בשושן הבירה אשר בעילם המדינה ואראה
בחזון ואני הייתי על אוכל אולי

2 And I see in a vision, and it comes to pass, in my seeing, and I [am] in Shushan the palace that [is] in Elam the province, and I see in a vision, and I have been by the stream Ulai.

ואשא עיני ואראה והנה איל אחד עמד לפני האכל ולו קרנים והקרנים גבהות
והאחת גבהה מן השנית והגבהה עלה באחרונה

3 And I lift up my eyes, and look, and behold, a certain ram is standing before the stream, and it has two horns, and the two horns [are] high; and one [is] higher than the other, and the high one is coming up last.

ראיתי את האיל מנגח ימה וצפונה ונגבה וכל חיות לא יעמדו לפניו ואין מציל
מידו ועשה כרצנו והגדיל

4 I have seen the ram pushing westward, and northward, and southward, and no living creatures stand before it, and there is none delivering out of its hand, and it has done according to its pleasure, and has exerted itself.

וְאֲנִי הָיִיתִי מִבֵּין וְהִנֵּה צֶפִיר הָעִזִּים בָּא מִן הַמַּעֲרָב עַל פְּנֵי כָל הָאָרֶץ וְאִין נוֹגֵעַ בָּאָרֶץ וְהַצֶּפִיר קָרַן חֲזוֹת בֵּין עֵינָיו

5 And I have been considering, and behold, a young male goat has come from the west, over the face of the whole earth, whom none is touching in the earth; as for the young male goat, a conspicuous horn [is] between its eyes.

וַיָּבֹא עַד הָאֵיל בְּעַל הַקֶּרְנִים אֲשֶׁר רָאִיתִי עֹמֵד לִפְנֵי הָאֵבֶל וַיִּרֶץ אֵלָיו בְּחֶמֶת כַּחוֹ

6 And it comes to the ram possessing the two horns, that I had seen standing before the stream, and runs to it in the fury of its power.

וַרְאִיתִיו מִגִּיעַ אֶצֶל הָאֵיל וַיִּתְמַרְמֶר אֵלָיו וַיִּךְ אֶת הָאֵיל וַיִּשְׁבֵּר אֶת שְׁתֵּי קֶרְנָיו וְלֹא הָיָה כַח בָּאֵיל לְעֹמֵד לִפְנָיו וַיִּשְׁלִיכֵהוּ אֶרְצָה וַיִּרְמָסֵהוּ וְלֹא הָיָה מַצִּיל לָאֵיל מִיָּדוֹ

7 And I have seen it coming near the ram, and it becomes embittered at it, and strikes the ram, and breaks its two horns, and there has been

no power in the ram to stand before it, and it casts it to the earth, and tramples it down, and there has been no deliverer to the ram out of its power.

וּצְפִיר הָעֲזִים הַגָּדִיל עַד מְאֹד וּכְעֶצְמוֹ נִשְׁבְּרָה הַקָּרְן הַגָּדוֹלָה וְתַעֲלֶנָּה חֲזוֹת אַרְבַּע
תַּחְתֵּיהָ לְאַרְבַּע רוּחוֹת הַשָּׁמַיִם

8 And the young male goat has exerted itself very much, and when it is strong, the great horn has been broken; and a vision of four comes up in its place, at the four winds of the heavens.

וּמִן הָאַחַת מֵהֶם יֵצֵא קָרְן אַחַת מִצְעִירָה וְתִגְדֹּל יִתֵּר אֶל הַנֶּגֶב וְאֶל הַמִּזְרָח וְאֶל
הַצֵּבִי

9 And from one of them has come forth a little horn, and it exerts itself greatly toward the south, and toward the east, and toward the beautiful [land];

וְתִגְדֹּל עַד צָבָא הַשָּׁמַיִם וְתִפֹּל אֶרֶצָה מִן הַצָּבָא וּמִן הַכּוֹכָבִים וְתִרְמָסֶם

10 indeed, it exerts to the host of the heavens, and causes to fall to the earth of the host, and of the stars, and tramples them down.

וְעַד שֶׁר הַצָּבָא הַגָּדִיל וּמִמֶּנּוּ הָרִים הוֹרֵם הַתְּמִיד וְהַשֶּׁלֶךְ מְכוּן מְקֻדָּשׁוֹ

11 And to the prince of the host it exerts itself, and the continual [sacrifice] has been taken away by it, and thrown down the base of his sanctuary.

וְצָבָא תִּנְתֵּן עַל הַתְּמִיד בְּפֶשַׁע וְתִשְׁלַךְ אֶמֶת אֶרֶצָה וְעֲשֶׂתָּהּ וְהִצְלִיחָהּ

12 And the host is given up, with the continual [sacrifice], through transgression, and it throws down truth to the earth, and it has worked, and prospered.

וְאֲשַׁמְעָה אֶחָד קָדוֹשׁ מְדַבֵּר וַיֹּאמֶר אֶחָד קָדוֹשׁ לְפִלְמוּנֵי הַמְּדַבֵּר עַד מָתִי הַחֲזוֹן
הַתְּמִיד וְהַפֶּשַׁע שֶׁמִּם תֵּת וְקִדְשׁ וְצָבָא מִרְמָס

13 And I hear a certain holy one speaking, and a certain holy one says to the wonderful numberer who is speaking: Until when [is] the vision of the continual [sacrifice], and of the transgression, an astonishment, to make a treading down of both sanctuary and host?

וַיֹּאמֶר אֵלַי עַד עָרֵב בִּקְרֵי אֱלֹפִים וְשִׁלֵּשׁ מֵאוֹת וְנִצְדֵּק קִדְשׁ

14 And he says to me, Until evening—morning two thousand and three hundred, then is the holy place declared right.

וַיְהִי בִּרְאִיתִי אֲנִי דְנִיָּאל אֶת הַחֲזוֹן וַאֲבִקְשָׁה בֵּינָהּ וְהִנֵּה עֹמֵד לְנִגְדִי כְּמִרְאָה גִּבֹּר

15 And it comes to pass in my seeing—I, Daniel—the vision, that I require understanding, and behold, standing before me [is] as the appearance of a mighty one.

וְאֶשְׁמַע קוֹל אָדָם בֵּין אוּלַי וַיִּקְרָא וַיֹּאמֶר גַּבְרִיאֵל הִבֵּן לְהִלֹּץ אֶת הַמֶּרְאָה

16 And I hear a voice of man between [the banks of] Ulai, and he calls and says: Gabriel, cause this [one] to understand the appearance.

וַיָּבֹא אֶצֶל עֲמָדִי וּבְבֹאוֹ נִבְעַתִּי וְאֶפְלָה עַל פָּנָי וַיֹּאמֶר אֵלַי הִבֵּן בֶּן אָדָם כִּי לֵעֵת
קִץ הַחֲזִיוֹן

17 And he comes in near my station, and at his coming in I have been afraid, and I fall on my face, and he says to me: Understand, son of man, for at the time of the end [is] the vision.

וּבִדְבָרוֹ עָמִי נִרְדַּמְתִּי עַל פָּנָי אֶרְצָה וַיָּנֹעַ בִּי וַיַּעֲמִידֵנִי עַל עֲמָדַי

18 And in his speaking with me, I have been in a trance on my face, on the earth; and he comes against me, and causes me to stand on my station,

וַיֹּאמֶר הִנְנִי מוֹדִיעֶךָ אֶת אֲשֶׁר יִהְיֶה בְּאַחֲרִית הַזֶּעַם כִּי לְמוֹעֵד קֵץ

19 and says: Behold, I am causing you to know that which is in the latter end of the

indignation; for at the appointed time [is] the end.

הָאֵיל אֲשֶׁר רָאִיתָ בְּעַל הַקֶּרְנִים מַלְכֵי מִדֵּי וּפָרָס

20 The ram that you have seen possessing two horns, [are] the kings of Media and Persia.

וְהַצִּפִּיר הַשָּׁעִיר מֶלֶךְ יָוֹן וְהַקֶּרֶן הַגָּדוֹלָה אֲשֶׁר בֵּין עֵינָיו הוּא הַמֶּלֶךְ הָרִאשׁוֹן

21 And the young male goat, the hairy one, [is] the king of Javan; and the great horn that [is] between its eyes is the first king;

וְהַנִּשְׁבָּרֶת וְתַעֲמֻדָּנָה אַרְבַּע תַּחְתֶּיהָ אַרְבַּע מַלְכוּתוֹת מִגּוֹי יַעֲמֻדָּנָה וְלֹא בְּכֹחוֹ

22 and that being broken, four stand up in its place, four kingdoms stand up from the nation, and not in its power.

וּבְאַחֲרֵית מַלְכוּתָם כְּהֵתָם הַפֹּשְׁעִים יַעֲמֹד מֶלֶךְ עַז פָּנִים וּמִבֵּין חִידוֹת

23 And in the latter end of their kingdom, about the perfecting of the transgressors, a king stands up, fierce of face, and understanding hidden things;

וְעֶצֶם כָּחוֹ וְלֹא בְּכֹחוֹ וְנִפְלְאוֹת יִשְׁחִית וְהַצְלִיחַ וְעָשָׂה וְהִשְׁחִית עֲצוּמִים וְעַם קֹדְשִׁים

24 and his power has been mighty, and not by his own power; and he destroys wonderful

things, and he has prospered, and worked,
and destroyed mighty ones, and the people of
the Holy Ones.

וְעַל שְׂכָלוֹ וְהַצְלִיחַ מְרָמָה בְּיָדוֹ וּבִלְבָבוֹ יַגְדִּיל וּבְשִׁלוֹהוּ יִשְׁחִית רַבִּים וְעַל שֵׁר
שָׂרִים יַעֲמֹד וּבְאַפָּס יָד יִשְׁבֵּר

25 And by his understanding he has also caused
deceit to prosper in his hand, and in his heart
he exerts himself, and by ease he destroys
many; and he stands against the Prince of
princes—and he is broken without hand.

וּמִרְאָה הָעֶרֶב וְהַבֶּקֶר אֲשֶׁר נֹאמַר אֱמֶת הוּא וְאַתָּה סֵתֶם הַחֲזוֹן כִּי לַיָּמִים רַבִּים

26 And the appearance of the evening and of the
morning, that is told, is true; and you, hide the
vision, for [it is] after many days.

וְאֲנִי דָנִיֵּאל נִהְיֵיתִי וְנִחַלִּיתִי יָמִים וְאָקוּם וְאֶעֱשֶׂה אֶת מְלָאכַת הַמֶּלֶךְ וְאֶשְׁתּוּמִּים
עַל הַמִּרְאָה וְאֵין מִבִּין

27 And I, Daniel, have been, indeed, I became
sick [for] days, and I rise, and do the king's
work, and am astonished at the appearance,
and there is none understanding.”

DANIYYEL — DANIEL, CHAPTER 9

בשנת אחת לדריוש בן אחשוורוש מזרע מדי אשר המלך על מלכות כשדים

1 “In the first year of Darius, son of Ahasuerus, of the seed of the Medes, who has been made king over the kingdom of the Chaldeans,

בשנת אחת למלכו אני דניאל בינתי בספרים מספר השנים אשר היה דבר יהוה אל ירמיה הנביא למלאות לחרבות ירושלם שבעים שנה

2 in the first year of his reign, I, Daniel, have understood by scrolls the number of the years (in that a word of YudHeyVavHey has been to Jeremiah the prophet), concerning the fulfilling of the desolations of Jerusalem—seventy years;

ואתנה את פני אל אדני האלהים לבקש תפלה ותחנונים בצום ושק ואפר

3 and I set my face toward the Elohim Elohim, to seek [by] prayer and supplications, with fasting, and sackcloth, and ashes.

ואתפלל ליהוה אלהי ואתודה ואמרה אנא אדני האל הגדול והנורא שמר הברית והחסד לאהביו ולשמרי מצותיו

4 And I pray to my Elohim YudHeyVavHey, and confess, and say: Ah, now, O Elohim Elohim, the great and the fearful, keeping the

covenant and the kindness to those loving Him
and to those keeping His commands;

חָטֵאנוּ וְעָוִינוּ וְהִרְשַׁעְנוּ הִרְשַׁעְנוּ וּמָרַדְנוּ וְסוּר מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ

5 we have sinned, and done perversely, and
done wickedly, and rebelled, to turn aside
from Your commands, and from Your
judgments:

וְלֹא שָׁמַעְנוּ אֶל עֲבָדֶיךָ הַנְּבִיאִים אֲשֶׁר דִּבְרוּ בְּשִׁמְךָ אֶל מְלָכֵינוּ שָׂרֵינוּ וְאַבְתֵּינוּ
וְאֶל כָּל עַם הָאָרֶץ

6 and we have not listened to Your servants, the
prophets, who have spoken in Your Name to
our kings, our heads, and our fathers, and to
all the people of the land.

לְךָ אֲדֹנָי הִצְדָּקָה וְלָנוּ בִּשְׁתַּת הַפָּנִים כִּיּוֹם הַזֶּה לֹאִישׁ יְהוּדָה וְלִיּוֹשְׁבֵי יְרוּשָׁלַם
וְלִכָּל יִשְׂרָאֵל הַקְּרִבִּים וְהַרְחֻקִּים בְּכָל הָאָרְצוֹת אֲשֶׁר הִדְחָתָם שֵׁם בְּמַעַלְם אֲשֶׁר
מָעַלּוּ בְּךָ

7 To You, O Elohim, [is] the righteousness, and to
us the shame of face, as [at] this day, to the
men of Judah, and to the inhabitants of
Jerusalem, and to all Israel, who are near, and
who are far off, in all the lands to where You
have driven them, in their trespass that they
have trespassed against You.

יְהוָה לָנוּ בָשֶׁת הַפָּנִים לְמַלְכֵינוּ לְשָׁרֵינוּ וְלֹאֲבֹתֵינוּ אֲשֶׁר חָטְאָנוּ לָךְ

8 O YudHeyVavHey, to us [is] the shame of face,
to our kings, to our heads, and to our fathers,
in that we have sinned against You.

לְאֹדְנֵי אֱלֹהֵינוּ הַרְחָמִים וְהַסְּלִיחוֹת כִּי מָרְדְּנוּ בּוֹ

9 To the Elohim our Elohim [are] the mercies
and the forgivenesses, for we have rebelled
against Him,

וְלֹא שָׁמַעְנוּ בְּקוֹל יְהוָה אֱלֹהֵינוּ לְלַכֵּת בְּתוֹרֹתָיו אֲשֶׁר נָתַן לְפָנֵינוּ בְּיַד עֲבָדָיו
הַנְּבִיאִים

10 and have not listened to the voice of our
Elohim YudHeyVavHey, to walk in His laws,
that He has set before us by the hand of His
servants the prophets;

וְכָל יִשְׂרָאֵל עָבְרוּ אֶת תּוֹרַתְךָ וְסוּר לְבַלְתִּי שְׁמוּעַ בְּקִלְךָ וְתַתֵּךְ עָלֵינוּ הָאֵלָּה
וְהַשְׁבָּעָה אֲשֶׁר כְּתוּבָה בְּתוֹרַת מֹשֶׁה עֶבֶד הָאֱלֹהִים כִּי חָטְאָנוּ לָךְ

11 and all Israel has transgressed Your law, to
turn aside so as not to listen to Your voice; and
poured on us is the execration, and the oath,
that is written in the Law of Moses, servant of
Elohim, because we have sinned against Him.

וַיִּקֶּם אֶת דְּבָרָיו אֲשֶׁר דִּבֶּר עָלֵינוּ וְעַל שְׁפָטֵינוּ אֲשֶׁר שָׁפְטוּנוּ לְהִבִּיא עָלֵינוּ
רָעָה גְדֹלָה אֲשֶׁר לֹא נַעֲשִׂתָהּ תַּחַת כָּל הַשָּׁמַיִם כַּאֲשֶׁר נַעֲשִׂתָהּ בִּירוּשָׁלַם

12 And He confirms His words that He has spoken against us, and against our judges who have judged us, to bring great calamity on us, in that it has not been done under the whole heavens as it has been done in Jerusalem,

כְּאֲשֶׁר כָּתוּב בְּתוֹרַת מֹשֶׁה אֶת כָּל הָרָעָה הַזֹּאת בָּאָה עָלֵינוּ וְלֹא חָלִינוּ אֶת פָּנֵי יְהוָה אֱלֹהֵינוּ לָשׁוּב מִעֲוֲנוֹנוּ וּלְהִשְׁכִּיל בְּאַמְתָּךְ

13 as it is written in the Law of Moses, all this evil has come on us, and we have not appeased the face of our Elohim YudHeyVavHey to turn back from our iniquities, and to act wisely in Your truth.

וַיִּשְׁקֹד יְהוָה עַל הָרָעָה וַיִּבְיֵאָהָ עָלֵינוּ כִּי צָדִיק יְהוָה אֱלֹהֵינוּ עַל כָּל מַעֲשָׂיו אֲשֶׁר עָשָׂה וְלֹא שָׁמַעְנוּ בְּקוֹלוֹ

14 And YudHeyVavHey watches for the evil, and brings it on us, for our Elohim YudHeyVavHey is righteous concerning all His works that He has done, and we have not listened to His voice.

וַעֲתָה אֲדֹנָי אֱלֹהֵינוּ אֲשֶׁר הוֹצֵאתָ אֶת עַמְּךָ מֵאֶרֶץ מִצְרַיִם בְּיַד חֲזָקָה וַתַּעַשׂ לָךְ שֵׁם כִּיּוֹם הַזֶּה חָטְאוּנוּ וְשָׁעָנוּ

15 And now, O Elohim our Elohim, who has brought forth Your people from the land of

Egypt by a strong hand, and makes for
Yourself a name as at this day, we have
sinned, we have done wickedly.

אֲדֹנָי כָּכָל צְדֻקָּתְךָ יֵשֵׁב נָא אַפָּךְ וְחַמַּתְךָ מֵעִירְךָ יְרוּשָׁלַם הִר קִדְשֶׁךָ כִּי בַחֲטָאֵינוּ
וּבַעֲוֹנוֹת אֲבֹתֵינוּ יְרוּשָׁלַם וְעַמְּךָ לְחִרְפָּה לְכָל סְבִיבֵתֵינוּ

16 O Elohim, according to all Your righteous acts,
please let Your anger and Your fury turn back
from Your city Jerusalem, Your holy
mountain, for by our sins, and by the
iniquities of our fathers, Jerusalem and Your
people [are] for a reproach to all our
neighbors;

וְעַתָּה שְׁמַע אֱלֹהֵינוּ אֵל תְּפִלַּת עַבְדְּךָ וְאֵל תַּחֲנוּנָיו וְהָאֵר פָּנֶיךָ עַל מִקְדָּשְׁךָ הַשָּׁמַם
לְמַעַן אֲדֹנָי

17 and now, listen, O our Elohim, to the prayer
of Your servant, and to his supplication, and
cause Your face to shine on Your sanctuary
that [is] desolate, for the Elohim's sake.

הִטָּה אֱלֹהֵי אֲזִנְךָ וְשָׁמַע פִּקְחָה פִּקְחָה עֵינֶיךָ וּרְאָה שְׁמַמֵּתֵינוּ וְהָעִיר אֲשֶׁר נִקְרָא
שִׁמְךָ עָלֶיהָ כִּי לֹא עַל צְדֻקָּתֵינוּ אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ כִּי עַל רַחֲמֶיךָ
הַרְבִּים

18 Incline, O my Elohim, Your ear, and hear,
open Your eyes and see our desolations, and

the city on which Your Name is called; for not for our righteous acts are we causing our supplications to fall before You, but for Your mercies that [are] many.

אֲדֹנֵי שְׁמֶעָה אֲדֹנֵי סִלְחָה אֲדֹנֵי הַקְּשִׁיבָה וַעֲשֵׂה אֵל תֵּאָחֵר לְמַעַנְךָ אֱלֹהֵי כִּי שְׁמֹךְ
נִקְרָא עַל עִירְךָ וְעַל עַמְּךָ

19 O Elohim, hear, O Elohim, forgive; O Elohim, attend and do; do not delay, for Your own sake, O my Elohim, for Your Name is called on Your city, and on Your people.

וְעוֹד אֲנִי מְדַבֵּר וּמִתְפַּלֵּל וּמִתְוֹדֶה חַטָּאתִי וְחַטָּאת עַמִּי יִשְׂרָאֵל וּמִפִּיל תְּחִנָּתִי
לִפְנֵי יְהוָה אֱלֹהֵי עַל הַר קֹדֶשׁ אֱלֹהֵי

20 And while I am speaking, and praying, and confessing my sin, and the sin of my people Israel, and causing my supplication to fall before my Elohim YudHeyVavHey, for the holy mountain of my Elohim,

וְעוֹד אֲנִי מְדַבֵּר בְּתַפִּלָּה וְהָאִישׁ גַּבְרִיאֵל אֲשֶׁר רָאִיתִי בְּחֻזּוֹן בְּתַחֲלָה מֵעַף בֵּיעָף
נִגַּע אֵלַי כְּעַת מִנְחַת עֶרֶב

21 indeed, while I am speaking in prayer, then that one Gabriel, whom I had seen in vision at the commencement, being caused to fly

swiftly, is coming to me at the time of the evening present.

וַיָּבֵן וַיְדַבֵּר עִמִּי וַיֹּאמֶר דָּנִיֵּאל עַתָּה יֵצְאָתִי לְהַשְׁכִּילְךָ בֵּינָה

22 And he gives understanding, and speaks with me, and says, O Daniel, now I have come forth to cause you to consider understanding wisely;

בְּתַחֲלֵת תַּחֲנוּנֶיךָ יֵצֵא דְבַר וְאֲנִי בָאתִי לְהַגִּיד כִּי חֲמוּדוֹת אַתָּה וּבִין בְּדַבָּר וְהָבֵן
בְּמַרְאֶה

23 at the commencement of your supplications the word has come forth, and I have come to declare [it], for you [are] greatly desired, and understand concerning the matter, and consider concerning the appearance.

שְׁבָעִים שָׁבָעִים נִחַתְךָ עַל עַמְּךָ וְעַל עִיר קִדְשְׁךָ לְכֹלֵא הַפֶּשַׁע וּלְחַתֵּם וּלְחַתֵּם
חֲטָאוֹת חֲטָאת וּלְכַפֵּר עוֹן וּלְהַבִּיא צֶדֶק עַל־מִים וּלְחַתֵּם חֲזוֹן וּנְבִיא וּלְמַשֵּׁחַ קִדְשׁ
קִדְשִׁים

24 Seventy periods of seven are determined for your people and for your holy city, to shut up the transgression, and to seal up sins, and to cover iniquity, and to bring in continuous righteousness, and to seal up vision and prophet, and to anoint the Holy of Holies.

וְתִדַּע וְתִשְׁכַּל מִן מִצָּא דָבָר לְהָשִׁיב וּלְבָנוֹת יְרוּשָׁלַם עַד מָשִׁיחַ נָגִיד שְׁבַעִים
שְׁבָעָה וְשְׁבַעִים שָׁשִׁים וּשְׁנָיִם תָּשׁוּב וְנִבְנְתָה רַחוּב וְחָרוּץ וּבִצּוֹק הָעֵתִים

25 And you know, and consider wisely, from the going forth of the word to restore and to build Jerusalem until Messiah the Leader [is] seven periods of seven, and sixty-two periods of seven: the broad place has been built again, and the rampart, even in the distress of the times.

וְאַחֲרֵי הַשְּׁבַעִים שָׁשִׁים וּשְׁנָיִם יִכָּרֵת מָשִׁיחַ וְאֵין לוֹ וְהָעִיר וְהַקֹּדֶשׁ יִשְׁחָת עִם
נָגִיד הַבָּא וְקִצּוֹ בְּשֹׁטֶף וְעַד קֵץ מַלְחָמָה נִחָרָצֶת שְׁמֹמֹת

26 And after the sixty-two periods of seven, Messiah is cut off, but not for Himself, and the people of the leader who is coming destroy the city and the holy place; and its end [is] with a flood, and until the end [is] war, [and] desolations [are] determined.

וְהַגִּבּוֹר בְּרִית לְרַבִּים שְׁבוּעַ אֶחָד וְחֻצֵי הַשְּׁבוּעַ יִשְׁבִּית זָבַח וּמִנְחָה וְעַל כָּנָף
שְׁקֹוצִים מְשֻׁמִּים וְעַד כָּלָה וְנִחָרָצָה תִּתֵּן עַל שְׁמֵם

27 And he has strengthened a covenant with many [for] one period of seven, and [in] the midst of the period of seven he causes sacrifice and present to cease, and by the wing

of abominations he is making desolate, even until the consummation, and that which is determined is poured on the desolate one.”

DANIYYEL — DANIEL, CHAPTER 10

בשנת שלוש לכוּרש מֶלֶךְ פָּרַס דָּבַר נִגְלָה לְדַנְיָאֵל אֲשֶׁר נִקְרָא שְׁמוֹ בִּלְטַשְׁאֲצַר
וַאֲמַת הַדָּבָר וַצָּבָא גָדוֹל וּבֵין אֶת הַדָּבָר וּבִינָה לוֹ בַּמֶּרְאָה

1 In the third year of Cyrus king of Persia, a thing is revealed to Daniel, whose name is called Belteshazzar, and the thing [is] true, and the warfare [is] great: and he has understood the thing, and has understanding about the appearance.

בַּיָּמִים הָהֵם אֲנִי דַנְיָאֵל הָיִיתִי מִתְאַבֵּל שְׁלֹשָׁה שָׁבָעִים יָמִים

2 “In those days, I, Daniel, have been mourning three weeks of days;

לֶחֶם חֲמֻדוֹת לֹא אֲכַלְתִּי וּבֶשֶׁר וַיֵּין לֹא בָא אֵלַי פִּי וְסוּדָּה לֹא סָכַתִּי עַד מְלֹאת
שְׁלֹשָׁת שָׁבָעִים יָמִים

3 I have not eaten desirable bread, and no flesh and wine came into my mouth, and I have not anointed myself at all, until the completion of three weeks of days.

וּבַיּוֹם עֲשָׂרִים וָאַרְבָּעָה לַחֹדֶשׁ הָרִאשׁוֹן וַאֲנִי הָיִיתִי עַל יַד הַנָּהָר הַגָּדוֹל הוּא הַחֲדָקֵל

4 And in the twenty-fourth day of the first month, I have been by the side of the great river, that [is] Hiddekel:

וְאָשָׂא אֶת עֵינַי וְאָרָא וְהִנֵּה אִישׁ לְבוּשׁ בָּדִים וּמִתְנִיו חֲגָרִים בְּכֶתֶם אוֹפָז

5 and I lift up my eyes, and look, and behold, a certain one clothed in linen, and his loins girt with pure gold of Uphaz,

וּגְוִיָּתוֹ כְּתָרְשִׁישׁ וּפָנָיו כְּמֶרְאֵה בָרָק וְעֵינָיו כְּלַפִּידֵי אֵשׁ וְזִרְעָתוֹ וּמִרְגְּלָתוֹ כְּעֵין נְחֹשֶׁת קָלִל וְקוֹל דְּבָרָיו כְּקוֹל הַמּוֹן

6 and his body as a beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet as the aspect of bright bronze, and the voice of his words as the voice of a multitude.

וְרָאִיתִי אֲנִי דְנִיָּאל לְבָדִי אֶת הַמֶּרְאֶה וְהָאֲנָשִׁים אֲשֶׁר הָיוּ עִמִּי לֹא רָאוּ אֶת הַמֶּרְאֶה אֲבָל חֲרָדָה גְּדוֹלָה נָפְלָה עֲלֵיהֶם וַיִּבְרָחוּ בְּהַחֲבֹא

7 And I, Daniel, have seen the vision by myself, and the men who have been with me have not seen the vision, but a great trembling has fallen on them, and they flee to be hidden;

וְאֲנִי נִשְׁאַרְתִּי לְבָדִי וְאָרָא אֶת הַמֶּרְאֶה הַגְּדוֹלָה הַזֹּאת וְלֹא נִשְׁאַר בִּי כֹחַ וְהוֹדִי נִהְפָּךְ עָלַי לְמִשְׁחִית וְלֹא עֲצָרְתִּי כֹחַ

8 and I have been left by myself, and I see this great vision, and there has been no power left in me, and my splendor has been turned in me

to corruption, indeed, I have not retained power.

וְאִשְׁמַע אֶת קוֹל דְּבָרָיו וְכַשְׁמָעִי אֶת קוֹל דְּבָרָיו וְאֲנִי הָיִיתִי נֶרְדָּם עַל פָּנַי וּפָנַי אֶרְצָה

9 And I hear the voice of his words, and when I hear the voice of his words, then I have been in a trance on my face, and my face [is] to the earth;

וְהִנֵּה יָד נֹגַעַה בִּי וְתַנְיַעֲנִי עַל בְּרָכָי וְכַפּוֹת יָדַי

10 and behold, a hand has come against me, and shakes me on my knees and the palms of my hands.

וַיֹּאמֶר אֵלַי דָּנִיֵּאל אִישׁ חֲמִדוֹת הֵבֵן בַּדְּבָרִים אֲשֶׁר אֲנֹכִי דֹבֵר אֵלֶיךָ וְעָמַד עַל עַמְדָּךָ כִּי עָתָה שְׁלַחְתִּי אֵלֶיךָ וּבְדַבְּרוֹ עָמִי אֶת הַדָּבָר הַזֶּה עֲמַדְתִּי מִרְעִיד

11 And he says to me: Daniel, man greatly desired, attend to the words that I am speaking to you, and stand on your station, for now I have been sent to you. And when he speaks with me this word, I have stood trembling.

וַיֹּאמֶר אֵלַי אֵל תִּירָא דָנִיֵּאל כִּי מִן הַיּוֹם הָרִאשׁוֹן אֲשֶׁר נָתַתָּ אֶת לִבְךָ לְהִבִּין וּלְהַתְעַנּוֹת לִפְנֵי אֱלֹהֶיךָ נִשְׁמָעוּ דְּבָרֶיךָ וְאֲנִי בָאתִי בַּדְּבָרֶיךָ

12 And he says to me: Do not fear, Daniel, for from the first day that you gave your heart to understand, and to humble yourself before your Elohim, your words have been heard, and I have come because of your words.

וְשׁוּר מַלְכוּת פָּרַס עָמַד לְנִגְדִי עֲשָׂרִים וְאַחַד יוֹם וְהִנֵּה מִיכָאֵל אֶחָד הַשָּׂרִים
הָרָאשִׁימִים בָּא לְעִזְרָתִי וְאֲנִי נֹתַרְתִּי שֵׁם אֲצֵל מַלְכֵי פָרַס

13 And the head of the kingdom of Persia is standing in opposition in front of me [for] twenty-one days, and behold, Michael, first of the chief heads, has come to help me, and I have remained there near the kings of Persia;

וּבֵאתִי לְהִבְינֹךְ אֶת אֲשֶׁר יִקְרָה לְעִמָּךְ בְּאַחֲרִית הַיָּמִים כִּי עוֹד חֹזוֹן לַיָּמִים

14 and I have come to cause you to understand that which happens to your people in the latter end of the days, for yet the vision [is] after days.

וּבְדַבְּרוֹ עִמִּי כְּדַבְּרִים הָאֵלֶּה נָתַתִּי פָנַי אֶרְצָה וְנִאֲלַמְתִּי

15 And when he speaks with me about these things, I have set my face toward the earth, and have been silent;

וְהִנֵּה כְּדַמוֹת בְּנֵי אָדָם נִגַּע עַל שְׁפָתַי וְאִפְתַּח פִּי וְאִדְבַּרְהָ וְאָמַרְהָ אֶל הָעַמִּד לְנִגְדִי
אֲדַנִּי בְּמַרְאֵה נְהַפְכוֹ צִירִי עָלַי וְלֹא עֲצַרְתִּי כֹחַ

16 and behold, as the manner of the sons of men,
he is striking against my lips, and I open my
mouth, and I speak, and say to him who is
standing in opposition in front of me: My lord,
by the vision my pangs have been turned
against me, and I have retained no power.

וְהִידּוּ יוֹכֵל עֶבֶד אֲדֹנָי זֶה לְדַבֵּר עִם אֲדֹנָי זֶה וְאֲנִי מֵעַתָּה לֹא יַעֲמֹד בִּי כַח וּנְשָׁמָה
לֹא נִשְׁאַרָה בִּי

17 And how is the servant of this my lord able to
speak with this my lord? As for me, from now
on there remains in me no power, indeed,
breath has not been left in me.

וַיִּסְף וַיָּגַע בִּי כְּמֵרֶאֱהָ אָדָם וַיַּחֲזִקֵנִי

18 And he adds, and strikes against me, as the
appearance of a man, and strengthens me,

וַיֹּאמֶר אֶל תִּירָא אִישׁ חֲמָדוֹת שְׁלוֹם לְךָ חֲזָק וְחֲזָק וּבִדְבָרוֹ עָמִי הִתְחַזַּקְתִּי וְאָמְרָה
יְדַבֵּר אֲדֹנָי בִּי חֲזָקְתִּנִּי

19 and he says: Do not fear, O man greatly
desired, peace to you, be strong, indeed, be
strong; and when he speaks with me, I have
strengthened myself, and I say, Let my lord
speak, for you have strengthened me.

וַיֹּאמֶר הִידְעָתָּ לְמָהּ בָּאתִי אֵלֶיךָ וְעַתָּה אָשׁוּב לְהִלָּחֵם עִם שׂוֹר פָּרֶס וְאֲנִי יוֹצֵא
וְהִנֵּה שׂוֹר יוֹן בָּא

20 And he says, Have you known why I have
come to you? And now I return to fight with
the head of Persia; indeed, I am going forth,
and behold, the head of Javan has come;

אָבֵל אֲגִיד לְךָ אֶת הָרָשׁוּם בְּכֶתֶב אֱמֶת וְאִין אֶחָד מִתְחַזֵּק עִמִּי עַל אֵלֶּה כִּי אִם
מִיכָאֵל שְׂרָכְךָ

21 but I declare to you that which is noted down
in the Writing of Truth, and there is not one
strengthening himself with me, concerning
these, except Michael your head.”

DANIYYEL — DANIEL, CHAPTER 11

וְאֲנִי בִשְׁנַת אֶחָת לְדָרְיוֹשׁ הַמֶּדִּי עָמַדְי לְמַחְזִיק וּלְמַעֲזֹל לוֹ

1 “And I, in the first year of Darius the Mede, my standing [is] for a strengthener, and for a stronghold to him;

וְעַתָּה אָמַת אֲגִיד לָךְ הִנֵּה עוֹד שְׁלֹשָׁה מְלָכִים עֹמְדִים לְפָרֶס וְהָרְבִיעִי יַעֲשִׂיר עֶשֶׂר גָּדוֹל מִכָּל וּכְחֻזְקָתוֹ בְּעֶשְׂרוֹ יַעֲרִיר הַכֹּל אֶת מַלְכוּת יָוֶן

2 and now, I declare to you truth: Behold, yet three kings are standing for Persia, and the fourth becomes far richer than all, and according to his strength by his riches he stirs up the whole, with the kingdom of Javan.

וְעֹמֵד מֶלֶךְ גָּבוֹר וּמִשָּׁל מִמֶּשֶׁל רַב וְעֹשֶׂה כְּרִצּוֹנוֹ

3 And a mighty king has stood, and he has ruled a great dominion, and has done according to his will;

וּכְעֲמָדוֹ תִשָּׁבֵר מַלְכוּתוֹ וְתִחָץ לְאַרְבַּע רוּחוֹת הַשָּׁמַיִם וְלֹא לְאַחֲרִיתוֹ וְלֹא כְּמִשְׁלוֹ אֲשֶׁר מִשָּׁל כִּי תִנָּתֵשׁ מַלְכוּתוֹ וְלְאַחֲרִים מִלְּבַד אֵלֶּה

4 and according to his standing is his kingdom broken, and divided to the four winds of the heavens, and not to his posterity, nor according to his dominion that he ruled, for

his kingdom is plucked up—and for others
apart from these.

וַיִּחַזַק מֶלֶךְ הַנֶּגֶב וּמִן שָׂרָיו וַיִּחַזַּק עָלָיו וּמִשָּׁל מִמְּשָׁל רַב מִמְּשָׁלָתוֹ

5 And a king of the south—even of his princes—
becomes strong, and prevails against him, and
has ruled; a great dominion [is] his dominion.

וּלְקִץ שָׁנִים יִתְחַבְּרוּ וּבֵת מֶלֶךְ הַנֶּגֶב תָּבוֹא אֶל מֶלֶךְ הַצָּפוֹן לַעֲשׂוֹת מִישָׁרִים וְלֹא
תַעֲצֹר כּוֹחַ הַזֶּרֶעַ וְלֹא יַעֲמִד וְזָרְעוֹ וְתִתֵּן הִיא וּמִבִּיאֶיהָ וְהַיְלִידָהּ וּמַחֲזִיקָהּ בְּעַתֵּיהֶם

6 And at the end of years they join themselves
together, and a daughter of the king of the
south comes to the king of the north to do
upright things; and she does not retain the
power of the arm; and he does not stand, nor
his arm; and she is given up, she, and those
bringing her in, and her child, and he who is
strengthening her in [these] times.

וְעָמַד מִנְּצָר שְׂרָשֶׁיהָ כִּנּוּ וַיָּבֹא אֶל הַחֵיל וַיָּבֹא בְּמַעוֹז מֶלֶךְ הַצָּפוֹן וַעֲשֵׂה בָהֶם
וְהַחֲזִיק

7 And [one] has stood up from a branch of her
roots, [in] his station, and he comes to the
bulwark, indeed, he comes into a stronghold
of the king of the north, and has worked
against them, and has done mightily;

וְגַם אֱלֹהֵיהֶם עִם נֹסְכֵיהֶם עִם כָּלִי הַמִּדָּתָם כֶּסֶף וְזָהָב בְּשָׁבִי יָבֵא מִצָּרִים וְהוּא
שָׁנִים יַעֲמֵד מִמֶּלֶךְ הַצָּפוֹן

8 and also their gods, with their princes, with
their desirable vessels of silver and gold, he
brings in captivity [to] Egypt; and he stands
more years than the king of the north.

וְבָא בְּמַלְכוּת מֶלֶךְ הַנֶּגֶב וְשָׁב אֶל אֲדָמָתוֹ

9 And the king of the south has come into the
kingdom, and turned back to his own land;

וּבָנוּ וּבָנָיו יִתְגָּרוּ וְאָסְפוּ הָמוֹן חֵילִים רַבִּים וְבָא בּוֹא וְשָׁטָף וְעָבַר וַיָּשָׁב וַיִּתְּגֵרוּ
וַיִּתְגָּרָה עַד מַעֲזָה מֵעֵז

10 and his sons stir themselves up, and have
gathered a multitude of great forces, and he
has certainly come in, and overflowed, and
passed through, and he turns back, and they
stir themselves up to his stronghold.

וַיִּתְמַרְמֶר מֶלֶךְ הַנֶּגֶב וַיֵּצֵא וַנִּלְחָם עִמּוֹ עִם מֶלֶךְ הַצָּפוֹן וְהָעֶמִיד הָמוֹן רַב וַנִּתֵּן
הָהָמוֹן בְּיָדוֹ

11 And the king of the south becomes
embittered, and has gone forth and fought
with him, with the king of the north, and has
caused a great multitude to stand, and the
multitude has been given into his hand,

וְנִשָּׂא הַהֶמוֹן יְרוּם וְרָם לִבּוֹ וְהִפִּיל רַבָּאוֹת וְלֹא יַעֲזֹז

12 and he has carried away the multitude, his heart is high, and he has caused myriads to fall, and he does not become strong.

וְשָׁב מֶלֶךְ הַצָּפוֹן וְהִעֲמִיד הֶמוֹן רַב מִן הָרָאוֹשׁוֹן וּלְקֹץ הָעַתִּים שָׁנִים יָבוֹא בּוֹא בְּחֵיל גָּדוֹל וּבִרְכוּשׁ רַב

13 And the king of the north has turned back, and has caused a multitude to stand, greater than the first, and at the end of the times a second time he certainly comes in with a great force, and with much substance;

וּבְעַתִּים הָהֵם רַבִּים יַעֲמְדוּ עַל מֶלֶךְ הַנֶּגֶב וּבְנֵי פְרִיזִי עֹמְדִים יִנְשְׂאוּ לְהִעֲמִיד חֲזוֹן וְנִכְשְׁלוּ

14 and in those times many stand up against the king of the south, and sons of the destroyers of your people lift themselves up to establish the vision—and they have stumbled.

וַיָּבֹא מֶלֶךְ הַצָּפוֹן וַיִּשְׁפֹּךְ סוּלָלָה וְלִכְד עִיר מִבְּצֻרוֹת וּזְרָעוֹת הַנֶּגֶב לֹא יַעֲמְדוּ וְעַם מִבְּחָרְיוֹ וְאֵין כֹּחַ לַעֲמֹד

15 And the king of the north comes in, and pours out a mound, and has captured fortified cities; and the arms of the south do not stand, nor

the people of his choice, indeed, there is no power to stand.

וַיַּעַשׂ הַבָּא אֵלָיו כְּרִצּוֹנוֹ וְאֵין עוֹמֵד לִפְנָיו וַיַּעֲמֵד בְּאַרְץ הַצְּבִי וְכָלָה בִּידּוֹ

16 And he who is coming to him does according to his will, and there is none standing before him; and he stands in the desirable land, and [it is] wholly in his hand.

וַיֵּשֶׁם פָּנָיו לְבּוֹא בְּתִקְוָה כָּל מְלָכוֹתָיו וַיִּשְׁרִים עָמּוֹ וַעֲשָׂה וּבֵת הַנָּשִׁים יִתֵּן לוֹ
לְהַשְׁחִיתָהּ וְלֹא תַעֲמֵד וְלֹא לוֹ תִּהְיֶה

17 And he sets his face to go in with the strength of his whole kingdom, and upright ones with him; and he has worked, and the daughter of women he gives to him, to corrupt her; and she does not stand, nor is for him.

וַיֵּשֶׁב וַיֵּשֶׁם פָּנָיו לְאֵיִים וּלְכַד רַבִּים וְהַשְׁבִּית קִצְצֵן חֲרָפְתּוֹ לוֹ בְּלִיתִי חֲרָפְתּוֹ יֵשִׁיב לוֹ

18 And he turns back his face to the islands, and has captured many; and a prince has caused his reproach of himself to cease; without his reproach he turns [it] back to him.

וַיֵּשֶׁב פָּנָיו לְמַעוּזֵי אֶרֶצוֹ וְנִכְשֵׁל וְנָפַל וְלֹא מִצָּא

19 And he turns back his face to the strongholds of his land, and has stumbled and fallen, and is not found.

וְעָמַד עַל כְּנוֹ מַעְבִּיר נוֹגֵשׁ הַדֶּר מַלְכוּת וּבְיָמִים אֶחָדִים יִשָּׁבֵר וְלֹא בְּאַפִּים וְלֹא בְּמַלְחָמָה

20 And stood up on his station has [one] causing an exactor to pass over the honor of the kingdom, and in a few days he is destroyed, and not in anger, nor in battle.

וְעָמַד עַל כְּנוֹ נִבְזָה וְלֹא נִתְּנוּ עָלָיו הוֹד מַלְכוּת וּבֹא בְּשִׁלּוֹה וְהִחְזִיק מַלְכוּת בְּחִלְקִלְקוֹת

21 And a despicable one has stood up on his station, and they have not given to him the splendor of the kingdom, and he has come in quietly, and has strengthened the kingdom by flatteries.

וְזִרְעוֹת הַשָּׁטָן יִשְׁטְפוּ מִלְפָּנָיו וְיִשָּׁבְרוּ וְגַם נֶגִיד בְּרִית

22 And the arms of the flood are overflowed from before him, and are broken; and also the leader of the covenant.

וּמִן הַתַּחֲבֵרוֹת אֵלָיו יַעֲשֶׂה מְרָמָה וְעֵלָה וְעֵצָם בְּמַעַט גּוֹי

23 And after they join themselves to him, he works deceit, and has increased, and has been strong by a few of the nation.

בְּשִׁלוֹהוּ וּבְמִשְׁמַנֵּי מְדִינָה יָבוֹא וְעָשָׂה אֲשֶׁר לֹא עָשׂוּ אֲבֹתָיו וְאַבּוֹת אֲבֹתָיו בְּזֶה
וְשָׁלַל וּרְכוּשׁ לָהֶם יִבְזֹר וְעַל מִבְצָרִים יִחָשֵׁב מִחֲשַׁבְתּוֹ וְעַד עַתָּה

24 Peaceably even into the fertile places of the province He comes, and he has done that which his fathers did not, nor his fathers' fathers; prey, and spoil, and substance, he scatters to them, and against fortifications he devises his plans, even for a time.

וַיַּעַר כָּחוֹ וּלְבָבוֹ עַל מֶלֶךְ הַנֶּגֶב בְּחֵיל גָּדוֹל וּמֶלֶךְ הַנֶּגֶב יִתְגַּדֵּר לְמִלְחָמָה בְּחֵיל
גָּדוֹל וְעֲצוֹם עַד מָאֵד וְלֹא יַעֲמֵד כִּי יִחָשְׁבוּ עָלָיו מִחֲשַׁבּוֹת

25 And he stirs up his power and his heart against the king of the south with a great force, and the king of the south stirs himself up to battle with a very great and mighty force, and does not stand, for they devise plans against him,

וְאִכְלֵי פֶת בָּגוּ וַיִּשְׁבְּרוּהוּ וַיַּחֲלִיו וַיִּשְׁטוּף וַנִּפְּלוּ חֲלָלִים רַבִּים

26 and those eating his portion of food destroy him, and his force overflows, and many wounded have fallen.

וּשְׁנֵיהֶם הַמְּלָכִים לְבָבָם לְמַרְעֵ וְעַל שְׁלֹחַן אֶחָד כָּזָב יִדְבְּרוּ וְלֹא תִצְלַח כִּי עוֹד קֶץ לְמוֹעֵד

27 And both of the kings' hearts [are] to do evil, and at one table they speak lies, and it does not prosper, for yet the end [is] at a time appointed.

וַיָּשָׁב אֶרְצוֹ בְּרִכּוּשׁ גָּדוֹל וּלְבָבוֹ עַל בְּרִית קֹדֶשׁ וַעֲשָׂה וְשָׁב לְאֶרְצוֹ

28 And he turns back [to] his land with great substance, and his heart [is] against the holy covenant, and he has worked, and turned back to his land.

לְמוֹעֵד יָשׁוּב וּבָא בְּנֶגֶב וְלֹא תִהְיֶה כְּרֹאשׁוֹנָה וְכֹאחֲרֹנָה

29 At the appointed time he turns back, and has come against the south, and it is not as the former, and as the latter.

וּבָאוּ בּוֹ צִיִּים כְּתִימִים וְנִכְבָּאָה וְשָׁב וְזָעַם עַל בְּרִית קוֹדֶשׁ וַעֲשָׂה וְשָׁב וַיָּבִין עַל עֲזָבִי בְּרִית קֹדֶשׁ

30 And ships of Chittim have come in against him, and he has been pained, and has turned back, and has been insolent toward the holy covenant, and has worked, and turned back, and he understands concerning those forsaking the holy covenant.

וְזָרְעִים מִמֶּנּוּ יַעֲמִדוּ וְחָלְלוּ הַמִּקְדָּשׁ הַמַּעֲזִיז וְהַסִּירוּ הַתְּמִיד וְנָתַנוּ הַשְׁקֹוֹץ מִשׁוֹמֵם

31 And strong ones stand up out of him, and have defiled the sanctuary, the stronghold, and have turned aside the continual [sacrifice], and appointed the desolating abomination.

וּמִרְשִׁיעֵי בְרִית יַחֲנִיף בַּחֲלָקוֹת וְעַם יִדְעִי אֱלֹהֵיוּ יַחֲזִקוּ וְעָשׂוּ

32 And those acting wickedly [against] the covenant, he defiles by flatteries; and the people knowing their Elohim are strong, and have worked.

וּמִשְׁכִּילֵי עַם יִבְיִנוּ לְרַבִּים וְנִכְשְׁלוּ בַחֲרָב וּבִלְהֶבֶה בְּשִׁבִּי וּבִבְזָה יָמִים

33 And the teachers of the people give understanding to many; and they have stumbled by sword, and by flame, by captivity, and by spoil—days.

וּבַהֲכָשָׁלָם יַעֲזְרוּ עֶזֶר מַעֲט וְנִלְווּ עֲלֵיהֶם רַבִּים בַּחֲלָקָלְקוֹת

34 And in their stumbling, they are helped—a little help, and joined to them have been many with flatteries.

וּמִן הַמִּשְׁכִּילִים יִכְשְׁלוּ לְצָרוֹף בָּהֶם וּלְבָרֵר וּלְלַבֵּן עַד עֵת קֹץ כִּי עוֹד לְמוֹעֵד

35 And some of the teachers stumble for refining by them, and for purifying, and for making white—until the end of the time, for [it is] yet for a time appointed.

וְעֲשֶׂה כְרִצּוֹנוֹ הַמֶּלֶךְ וַיִּתְּרוּם וַיִּתְּגַדֵּל עַל כָּל אֵל וְעַל אֵל אֱלִים יִדְבֵּר נִפְלְאוֹת
וְהִצְלִיחַ עַד כָּלָה זְעַם כִּי נִחְרָצָה נַעֲשֶׂתָהּ

36 And the king has done according to his will, and exalts himself, and magnifies himself against every god, and he speaks wonderful things against the Elohim of gods, and has prospered until the indignation has been completed, for that which is determined has been done.

וְעַל אֱלֹהֵי אֲבֹתָיו לֹא יִבִּין וְעַל חֲמַדַּת נָשִׁים וְעַל כָּל אֱלֹהִים לֹא יִבִּין כִּי עַל כָּל
יִתְגַּדֵּל

37 And to the Elohim of his fathers he does not attend, nor to the desire of women, indeed, he does not attend to any god, for he magnifies himself against all.

וְלֹאֵלֹהִים מְעֻזִּים עַל כֵּנוֹ יִכְבֵּד וְלֹאֵלֹהִים אֲשֶׁר לֹא יִדְעֵהוּ אֲבֹתָיו יִכְבֵּד בְּזֹהֵב וּבְכֶסֶף
וּבְאַבְנֵי יָקָרָה וּבְחֲמָדוֹת

38 And to the god of strongholds, on his station, he gives honor; indeed, to a god whom his

fathers did not know he gives honor, with gold, and with silver, and with precious stone, and with desirable things.

וַעֲשֶׂה לְמִבְצָרֵי מְעֻזִּים עִם אֱלֹהֵי נֶכֶד אֲשֶׁר הַכִּיר יָכִיר יִרְבֶּה כְּבוֹד וְהַמְשִׁילָם בְּרָבִים וְאַדְמָה יִחַלֵּק בְּמַחִיר

39 And he has dealt in the fortresses of the strongholds with a strange god whom he has acknowledged; he multiplies honor, and has caused them to rule over many, and the ground he apports at a price.

וּבִיעַת קֶץ יִתְנַגַּח עִמּוֹ מֶלֶךְ הַנִּגָּב וְיִשְׁתַּעַר עָלָיו מֶלֶךְ הַצָּפוֹן בָּרֶכֶב וּבַפָּרָשִׁים וּבִאֲנִיּוֹת רַבּוֹת וּבָא בָאֲרָצוֹת וְשֹׁטֵף וְעֹבֵר

40 And at the time of the end, a king of the south pushes himself forward with him, and a king of the north storms against him, with chariot, and with horsemen, and with many ships; and he has come into the lands, and has overflowed, and passed over,

וּבָא בָאֶרֶץ הַצִּבִּי וְרַבּוֹת יִכְשְׁלוּ וְאֵלֶּה יִמְלֻטוּ מִיָּדוֹ אֶדוֹם וּמוֹאָב וְרֹאשִׁית בְּנֵי עַמּוֹן

41 and has come into the desirable land, and many stumble, and these escape from his hand: Edom, and Moab, and the chief of the sons of Ammon.

וַיִּשְׁלַח יָדוֹ בָּאֲרָצוֹת וְאֶרֶץ מִצְרַיִם לֹא תִהְיֶה לְפָלִיטָה

42 And he sends forth his hand on the lands, and the land of Egypt is not for an escape;

וּמִשָּׁל בְּמִכְמֹנֵי הַזָּהָב וְהַכֶּסֶף וּבְכָל חֲמֹדוֹת מִצְרַיִם וְלִבִּים וְכֶשֶׁם בְּמִצְרָיִם

43 and he has ruled over treasures of gold and of silver, and over all the desirable things of Egypt, and Lubim and Cushim [are] at his steps.

וּשְׁמֵעוֹת יְבִהֻלָּהוּ מִמִּזְרָח וּמִצָּפוֹן וַיֵּצֵא בְּחֵמָה גְּדֹלָה לְהַשְׁמִיד וּלְהַחֲרִים רַבִּים

44 And reports trouble him out of the east and out of the north, and he has gone forth in great fury to destroy, and to devote many to destruction;

וַיֵּטֶע אֱהֱלֵי אֶפְרָדִּינוּ בֵּין יָמִים לַהֵר צָבִי קָדֵשׁ וּבָא עַד קִצּוֹ וְאִין עֹזֵר לוֹ

45 and he plants the tents of his palace between the seas and the holy desirable mountain, and has come to his end, and there is no helper to him.”

DANIYYEL — DANIEL, CHAPTER 12

וּבָעֵת הַהִיא יַעֲמֹד מִיכָאֵל הַשָּׂר הַגָּדוֹל הָעֹמֵד עַל בְּנֵי עַמְּךָ וְהַיִּתָּה עֵת צָרָה אֲשֶׁר
לֹא נִהְיְתָה מִקְהִיּוֹת גּוֹי עַד הָעֵת הַהִיא וּבָעֵת הַהִיא יִמְלֹט עַמְּךָ כָּל הַנִּמְצָא כְּתוּב
בַּסֵּפֶר

1 “And at that time Michael stands up, the great head, who is standing up for the sons of your people, and there has been a time of distress, such as has not been since there has been a nation until that time, and at that time your people escape, everyone who is found written in the scroll.

וְרַבִּים מִיִּשְׁנֵי אֲדָמַת עָפָר יִקִּיצוּ אֵלֶּה לְחַיֵּי עוֹלָם וְאֵלֶּה לְחַרְפוֹת לְדָרְאוֹן עוֹלָם

2 And the multitude of those sleeping in the dust of the ground awake, some to continuous life, and some to reproaches—to continuous abhorrence.

וְהַמְשֻׁכְלִים יִזְהָרוּ כְּזֹהָר הַרְקִיעַ וּמַצְדִּיקֵי הָרַבִּים כְּכּוֹכְבִּים לְעוֹלָם וָעֶד

3 And those teaching shine as the brightness of the expanse, and those justifying the multitude as stars for all time and forever.”

וְאַתָּה דָּנִיֵּאל סֵתֶם הַדְּבָרִים וְחַתָּם הַסֵּפֶר עַד עֵת קֵץ יִשְׁטָטוּ רַבִּים וְתִרְבֶּה הַדָּעָה

4 “And you, O Daniel, hide the things, and seal the scroll until the time of the end, many go to and fro, and knowledge is multiplied.”

וְרֵאִיתִי אֲנִי דָנִיֵּאל וְהִנֵּה שְׁנַיִם אַחֲרָיִם עֹמְדִים אֶחָד הֵנָּה לְשֹׁפֶת הַיָּאָר וְאֶחָד הֵנָּה לְשֹׁפֶת הַיָּאָר

5 “And I have looked—I, Daniel—and behold, two others are standing, one here at the edge of the flood and one there at the edge of the flood,

וַיֹּאמֶר לְאִישׁ לְבוּשׁ הַבְּדִים אֲשֶׁר מִמַּעַל לְמִימֵי הַיָּאָר עַד מָתִי קֹץ הַפְּלָאוֹת

6 and he says to the one clothed in linen, who [is] on the waters of the flood, Until when [is] the end of these wonders?

וְאֶשְׁמַע אֶת הָאִישׁ לְבוּשׁ הַבְּדִים אֲשֶׁר מִמַּעַל לְמִימֵי הַיָּאָר וַיֹּרֶם יָמִינוּ וּשְׂמָאלוֹ אֶל הַשָּׁמַיִם וַיֵּשְׁבַע בְּחַי הָעוֹלָם כִּי לְמוֹעֵד מוֹעֲדִים וְחֻצֵּי וְכִכְלוֹת נִפְץ יָד עִם קֹדֶשׁ תִּכְלֶינָה כָּל אֵלֶּה

7 And I hear the one clothed in linen, who [is] on the waters of the flood, and he lifts up his right hand and his left to the heavens, and swears by Him who is living for all time, that, After a time, times, and a half, and at the completion of the scattering of the power of the holy people, all these are finished.

וְאֲנִי שָׁמַעְתִּי וְלֹא אָבִין וְאִמְרָה אֲדַנִּי מָה אַחֲרִית אֵלֶּה

8 And I have heard, and I do not understand,
and I say, O my lord, what [is] the latter end of
these?

וַיֹּאמֶר לֹךְ דָּנִיֵּאל כִּי סִתְּמִים וְחִתְּמִים הַדְּבָרִים עַד עֵת קֵץ

9 And he says, Go, Daniel; for hidden and sealed
[are] the things until the time of the end.

תִּבְרְרוּ וְיִתְלַבְּנוּ וְיִצְרְפוּ רַבִּים וְהַרְשִׁיעוּ רָשָׁעִים וְלֹא יָבִינוּ כָּל רָשָׁעִים וְהַמְשֻׁכָּלִים
יָבִינוּ

10 Purify themselves, indeed, make themselves
white, indeed, many are refined: and the
wicked have done wickedly, and none of the
wicked understand, and those acting wisely
understand;

וּמַעַת הוֹסֵר הַתְּמִיד וְלִתֵּת שְׁקוּץ שָׁמַם יָמִים אֶלֶף מֵאָתַיִם וְתִשְׁעִים

11 and from the time of the turning aside of the
continuous [sacrifice], and to the giving out of
the desolating abomination, [are] one
thousand, two hundred, and ninety days.

אֲשֶׁר־יִהְיֶה הַמְּחֻכָּה וְיִגִּיעַ לְיָמִים אֶלֶף שָׁלֹשׁ מֵאוֹת שְׁלֹשִׁים וְחֲמִשָּׁה

12 O the blessedness of him who is waiting
earnestly, and comes to the one thousand,
three hundred, thirty-five days.

וְאַתָּה לֵךְ לְקֶזֶץ וְתָנוּחַ וְתַעֲמֹד לְגֵרְלֶךָ לְקֶזֶץ הַיָּמִין

13 And you, go on to the end, then you rest, and stand in your lot at the end of the days.”

STANDING NOTES — WHAT THE RECORD SETTLES, AND WHAT IT LEAVES OPEN

NOTE 1 — THE TWO TONGUES OF THIS BOOK.

Daniel is the only book of the writings that changes tongue inside itself, and the change is the book's own doing, not a copyist's. The count, from the tagged text word by word: 157 verses are Hebrew whole; 199 verses are Aramaic whole; and one verse — 2:4 — is both. That verse opens in Hebrew: “And the Chaldeans speak to the king [in] Aramaic” — its first four words are Hebrew, and the fourth of them is the word Aramaic itself. From its fifth word (“O king, live for all ages”) the book is Aramaic, and it stays Aramaic to the end of chapter 7: 2:4's tail and 2:5–49, then chapters 3, 4, 5, 6, and 7 whole — 200 verses carry the Aramaic, counting the shared verse. At 8:1 the book returns to Hebrew and stays Hebrew to its end (chapters 8–12). The Aramaic chapters are not a translation of anything: the Aramaic is the ruling original there, as the Hebrew is in the Hebrew chapters, and the census of this book runs on both tongues alike (Notes 3 and 5). The five copies of

Daniel among the Dead Sea Scrolls carry the seam where the received text carries it (Note 7).

NOTE 2 — THE NUMBERING.

The Hebrew and the English counts agree in nine of the twelve chapters and divide in three places, all in the Aramaic half. THE DECREE: the Hebrew counts its chapter 3 in 33 verses — Nebuchadnezzar's decree to all peoples (“Nebuchadnezzar the king to all peoples, nations, and languages”) is the Hebrew 3:31–33, closing its chapter 3; the English counts the same words as its 4:1–3, opening chapter 4, and counts the Hebrew's remaining chapter 4 (34 verses) as its 4:4–37. THE DARIUS VERSE: the Hebrew's 6:1 — “and Darius the Mede has received the kingdom when a son of sixty-two years” — stands in the English as its 5:31, and the Hebrew's 6:2–29 as the English 6:1–28. Under these seams the per-verse census of this build closes exactly for every one of the 357 verses; the English count leads the page, and the Hebrew line above each verse is the Hebrew of the verse the English number names. No verse of this book is divided between two English verses: where the two counts divide a boundary differently, they divide it at the chapter seams named here, never inside a verse.

NOTE 3 — THE NAME IN THIS BOOK.

The Name stands eight times in Daniel, and every standing is in one chapter: the prayer of chapter 9 — at 9:2, 9:4, 9:8, 9:10, 9:13, 9:20, and twice at 9:14. Its first standing is spoken of another prophet's scroll: “in that a word of YudHeyVavHey has been to Jeremiah the prophet, concerning the fulfilling of the desolations of Jerusalem — seventy years” (9:2). In the Aramaic half the Name stands not once — not in the court tales, not in Daniel's blessing (2:20–23, which blesses “the Name of Elohim”), not in the decrees of the kings, not in the night vision of chapter 7. The Aramaic chapters speak of Him as Elohim, as the Most High, as the Elohim of the heavens, as the King of the heavens — and the Name itself they do not carry. The rendering follows the text: it prints the Name where the Hebrew carries it and supplies it nowhere else. The pointed form of the Name (the Name carrying the vowels of Elohim) stands nowhere in this book, nor does the short form Yah; the prayer of chapter 9 carries the plain Name eight times and no other form.

NOTE 4 — THE BOOK'S ONE CORRECTION, AND TWO NAMED STANDINGS.

At 9:8 the received English dress lays a title on the Name itself: “O Lord, to us [is] the shame of face.”

The Hebrew of the verse opens with the Name — יהוה — and carries no lord-word at all (the census: the Name once, the lord-word not at all). The Name is printed where the Hebrew carries it and is not lowered to a title where it stands (METHOD §2.2 — the restoration direction, as at Deuteronomy 34:5, where the received dress read “servant of the Lord” over a verse carrying the Name itself, and at Isaiah 10:16); the verse here reads “O YudHeyVavHey, to us [is] the shame of face.” The book carries no other such correction in either direction: nowhere else does the received dress lay “Lord” on the Name, and nowhere does it lay the Name on the lord-word alone. Two further standings are named, not corrected: at 3:12 and at 3:18 the Hebrew carries the Aramaic god-word twice in the one verse (לאֱלֹהֵיךָ — “your gods” — spoken twice over), and the received English dresses both tokens with the one printed phrase “your gods,” so the count of the printed line answers for two tokens with one standing. The build counts both tokens and prints the dress as it stands (OPEN-6), and the difference is carried here rather than hidden — the shape Kings meets at 1 Kings 1:47 and Jeremiah at 44:7.

NOTE 5 — THE GOD-WORDS AND THE LORD-WORDS, GATHERED.

Across the two tongues the god-words stand 83 times: 22 אלהים (first at 1:2 — “the house of Elohim” and, in the same verse, Nebuchadnezzar’s “house of his god,” the book’s first lowercase standing); 4 לך (at 9:4, and three times at 11:36, of the willful king’s boasting); 4 אלוה (39,38,11:37 — what the king “does not regard”); and the Aramaic 53 אלה times in 41 verses (first at 2:11 — “except the gods, whose dwelling is not with flesh,” the word’s first standing in the book a lowercase one, spoken by the king’s wise men). The lord-words divide by tongue and by addressee. The Hebrew lord-word (אדני) stands eleven times, every standing toward the Father — at 1:2 (“Elohim gives into his hand”) and ten times in the prayer of chapter 9 — and prints Elohim at every standing, as its “Lord”-dressed standings print under the standing precedent (OPEN-1). The Aramaic lord-word (מרך) stands six times: twice toward the Father — “an Elohim of kings” at 2:47, in Daniel’s own mouth at 5:23, “against Elohim of the heavens you have lifted up yourself” — and printing Elohim under the same precedent; and four times as Daniel’s “my lord” to Nebuchadnezzar (4:19 twice; 4:24 twice), a man’s address to his king, printing lowercase as the received dress gives it. The question of the Aramaic word’s dress toward the Father

follows the Hebrew word's on the project's sheet (OPEN-1) and is recorded, not settled, here. The greater titled word stands six times, all of it address — the chief of the eunuchs' “my lord the king” (1:10) and Daniel's “my lord” to the man of the last vision (10:16, 17 — there twice — 19; 12:8) — and prints lowercase throughout. Where the god-word belongs to other gods it prints lowercase at 28 standings: the gods of Babylon's court (“the spirit of the holy gods,” 4:8, 9, 18; 5:11, 14), the gods served and refused in chapter 3, Darius's court “his god” continuo (6:7, 12), and the willful king's gods of chapter 11 — each decided by its verse's own census, never by a blanket rule.

NOTE 6 — THE INK OF THIS BOOK (the OPEN-7 record).

The verse classification this rendering shares with the Complete Kodesh is not altered here, and in Daniel it stands at the project's quiet extreme: 351 of the book's 357 verses print black, and six print tekhelet — all six in one chapter. At 4:31 a voice falls from the heavens while the word is in the king's mouth (“They are saying to you: O Nebuchadnezzar the king, the kingdom has passed from you”), and 4:32 carries the sentence out; and when the king's

understanding returns, his praise — 4:34, 35, 36, 37 — stands tekhelet with the voice under the classification, the only place in the book where a man's words carry the ink. Everything else stands black: Daniel's blessing of the Name of Elohim (2:20–23), the confession of the three in the furnace chapter, the decrees of Nebuchadnezzar and of Darius, Gabriel's whole speaking in chapters 8 and 9, the great prayer of chapter 9 entire, and the voice of the man clothed in linen in chapters 10–12. A ruling on the classification would reach every volume of the project; it stands open on the Two Rulings sheet, and this rendering records its standings rather than re-inking them.

NOTE 7 — THE WITNESSES, AND WHAT THE GREEK CARRIES THAT THE HEBREW DOES NOT.

The witnesses named here are the project's verified record and nothing beyond it. Of the scrolls: five copies of Daniel were recovered from the Qumran caves, and the book's tongue-seam stands in them as in the received text — Hebrew to 2:4, Aramaic to 7:28, Hebrew again. Of the Greek: the Old Greek rendering of Daniel was set aside in the copies and Theodotion's rendering stands in its place in the great codices; the Old Greek itself survives whole in

two witnesses only — Papyrus 967 and the Codex Chisianus. The Greek copies also carry three pieces that stand nowhere in the Hebrew Daniel: the Prayer of Azariah and the Song of the Three, set inside chapter 3 between its 23rd and 24th verses; the history of Susanna; and Bel and the Dragon — carried in the Greek as the book's thirteenth and fourteenth chapters. They are named here factually, as this project names every absent: they are not part of the Hebrew book, they are not rendered here, and the Hebrew chapter 3 passes from the furnace's kindling (3:23) to the king's astonishment (3:24) without them, as the copies carry it.

NOTE 8 — THE WORDS THAT DO NOT STAND HERE.

The assembly word (qahal) stands nowhere in Daniel, and the congregation word (edah) nowhere either — the book has no gathering of Israel in it; its companies are courts and kingdoms. The Hebrew messenger word (malakh) stands nowhere: the book's two messenger standings are the Aramaic word, at 3:28 (“who has sent His messenger, and has delivered His servants”) and at 6:22 (“my Elohim has sent His messenger, and has shut the lions' mouths”). The anointed word (mashiach) stands twice, both in

the seventy-periods word of chapter 9 (9:25, 26). Azazel stands nowhere in this book (the OPEN-8 record; the word's only standings in all the writings are Leviticus 16). What is absent is recorded as carefully as what stands: a book is known by its silences too.

WORDS OPENED — FIRST STANDINGS IN THIS BOOK

אלה — **ELAH (426), the Aramaic god-word.**

Fifty-three standings, all in the Aramaic chapters — the word that does in that tongue what אלהים does in the Hebrew. Its first standing is a refusal: the king's wise men answer that the thing can be shown by none “except the gods, whose dwelling is not with flesh” (2:11) — the word's first standing in the book is the lowercase plural, and its second is Daniel's answer in the same chapter, “but there is an Elohīm in the heavens, a revealer of secrets” (2:28). The word carries the book's highest titles in Aramaic mouths: “the Elohīm of the heavens” (2:44), “your Elohīm is an Elohīm of gods, and an Elohīm of kings” (2:47) — and it carries Babylon's gods too, in lowercase, at the standings Note 5 gathers. Where the word stands toward the Father, this rendering prints Elohīm; the Aramaic count and the Hebrew count are one census in this book.

מַרְא — **MARE’ (4756), the Aramaic lord-word.**

Six standings. Toward the Father twice: Daniel's word to the king at 2:47 — “your Elohīm is an Elohīm

of gods, and an Elohim of kings” — and the charge laid against Belshazzar at 5:23, “against Elohim of the heavens you have lifted up yourself.” Toward a man four times, all in Daniel’s mouth before Nebuchadnezzar — “My lord, the dream—to those hating you, and its interpretation—to your enemies!” (4:19; the word stands twice in that verse and twice in 4:24) — the prophet’s courtesy to the king he serves, printing lowercase. The word is the Aramaic counterpart of the Hebrew lord-word (אֲדֹנָי), and its dress follows that word’s question on the project’s sheet (Note 5).

טִיר — **IR (5894), the waking one of the decree.**

Three standings, all in Nebuchadnezzar’s tree dream: “a sifter, even a holy one, from the heavens is coming down” (4:13); “by the decree of the sifters [is] the sentence, and by the saying of the holy ones the requirement” (4:17); and the sentence carried out at 4:23. The received English dress carries the word as “sifter” at every standing, and the rendering prints the dress as it stands (OPEN-6): the word’s own company is what the record gives it — it stands beside “holy one” at each standing, it comes down from the heavens, and its decree is the sentence the

chapter executes. No other word in the book keeps this company.

עֲתִיקָא יוֹמִין — **THE ANCIENT OF DAYS (6268).**

The title stands three times, all in the night vision of chapter 7: at the thrones set down — “the Ancient of Days is seated, His garment [is] white as snow” (7:9); at the coming of the one like a son of man — “to the Ancient of Days He has come” (7:13); and at the judgment for the saints — “until the Ancient of Days has come, and judgment is given to the saints of the Most High” (7:22). The word for “ancient” (‘attiq) stands nowhere else in the book; the title is the vision's own, and the record gives it to no other chapter.

עֲלִיּוֹן / עֲלִי — **THE MOST HIGH (5943; 5946).**

Twenty-two standings in the Aramaic chapters, and none in the Hebrew: the Hebrew form of the word (עֲלִיּוֹן) stands nowhere in Daniel. The Aramaic carries it as the court's own confession — “the Most High is ruler in the kingdom of men” (4:17) — and as the vision's name for the saints' portion: “the saints of the Most High” (7:18, 22, 27), against whose Most High the little horn speaks (7:25). Its first standing is the furnace chapter's: “servants of Elohim Most High” (3:26). The Hebrew chapters name Him

otherwise — the Name in chapter 9's prayer, the titles of chapters 8 and 11 — and the division of the word between the tongues is the book's own.

ܕܠܡ — **CHELEM (2493), “dream.”**

Twenty-two standings, and the word's first standing is the first word of the Aramaic: the Chaldeans' speech in 2:4 closes “tell the dream to your servants,” and from that word the book's business is dreams — Nebuchadnezzar's dream of the image (ch. 2) and of the tree (ch. 4), and Daniel's own: “Daniel has seen a dream, and the visions of his head on his bed” (7:1), where the word stands twice in one verse. The same lemma serves both tongues of the book; the Hebrew chapters carry it at 1:17, where Daniel is given understanding in “every [kind of] vision and dreams.”

ספר — **SEFER (5612), “a scroll.”**

Five standings in the Hebrew chapters, and the received dress carries the word three ways. At Babylon's school it is learning: “to teach them the literature and language of the Chaldeans” (1:4), and the gift of it — “understanding in every [kind of] literature” (1:17). At 9:2 it is the writings Daniel counts the years by: “I, Daniel, have understood by scrolls the number of the years.” And at the book's

close it is the scroll itself: “everyone who is found written in the scroll” (12:1) and “seal the scroll, until the time of the end” (12:4). The Aramaic tongue carries its own form of the word once: “judgment has been set, and the scrolls have been opened” (7:10).

CROSS-CHECK AGAINST THE CORPUS

The English of this book is the record's own text (the Literal Standard Version, held in the project corpus) under the set's dress, every verse checked against the verse's own census — never a fresh translation laid over the text, and never the text bent to the English. Set beside the received English line for line: 306 of the 357 verses stand exactly as the received text prints them; 51 differ only where the dress itself differs — the Name printed where the received text prints the name's letters or its “LORD,” Elohim where it prints “God” or the “Lord” of the lord-word standings in both tongues, the lowercasing of Note 5, the headings, the two counts' numbering — and at the one standing of Note 4, where the received dress lays “Lord” on the Name itself and the rendering restores the Name. The full pass over the English in the manner later volumes receive remains a scheduled step of the project (OPEN-6) and is not claimed here: what this book claims is narrower and harder — that its names, its counts, and its seams answer to the text, in both its tongues, verse by verse.

THE OLD COVENANT

Rendered from the Hebrew

*“And the kingdom, and the
dominion, even the greatness of
the kingdom under the whole
heavens, is given to the
people—the saints of the Most
High, His kingdom [is] a
continuous kingdom, and all
dominions serve and obey Him.”*

— DANIEL 7:27

The book in its two tongues, printed whole:
357 verses, the ancient line above every verse,
the Name at all 8 of its standings — every one
of them in the prayer of chapter 9 — and every
seam, dress standing, and divided count named
in the book’s own notes.

παλαιὰ διαθήκη — THE OLD COVENANT