

## The Book of Daniel

<sup>1</sup> In the third year of the reign of Jehoiakim king of Judah, come hath Nebuchadnezzar king of Babylon to Jerusalem, and layeth siege against it;

<sup>2</sup> and the Lord giveth into his hand Jehoiakim king of Judah, and some of the vessels of the house of God, and he bringeth them in [to] the land of Shinar, [to] the house of his god, and the vessels he hath brought in [to] the treasure-house of his god.

<sup>3</sup> And the king saith, to Ashpenaz master of his eunuchs, to bring in out of the sons of Israel, (even of the royal seed, and of the chiefs,)

<sup>4</sup> lads in whom there is no blemish, and of good appearance, and skilful 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.

<sup>5</sup> And the king doth appoint 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.

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

<sup>7</sup> and the chief of the eunuchs setteth names on them, and he setteth on Daniel, Belteshazzar; and on Hananiah, Shadrach; and on Mishael, Meshach; and on Azariah, Abed-Nego.

<sup>8</sup> And Daniel purposeth in his heart that he will not pollute himself with the king's portion of food, and with the wine of his drinking, and he seeketh of the chief of the eunuchs that he may not pollute himself.

<sup>9</sup> And God giveth Daniel for kindness and for mercies before the chief of the eunuchs;

<sup>10</sup> and the chief of the eunuchs saith to Daniel, 'I am fearing my lord the king, who hath appointed your food and your drink, for why doth he see your faces sadder than [those of] the lads which [are] of your circle? then ye have made my head indebted to the king,'

<sup>11</sup> And Daniel saith unto the Meltzar, whom the chief of the eunuchs hath appointed over Daniel, Hananiah, Mishael, and Azariah,

<sup>12</sup> 'Try, I pray thee, thy servants, ten days; and they give to us of the vegetables, and we eat, and water, and we drink;

<sup>13</sup> and our appearance is seen before thee, and the appearance of the lads who are eating the king's portion of food, and as thou seest — deal with thy servants.'

<sup>14</sup> And he hearkeneth to them, to this word, and trieth them ten days:

<sup>15</sup> and at the end of ten days their appearance hath appeared better and fatter in flesh than any of the lads who are eating the king's portion of food.

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

<sup>17</sup> As to these four lads, God hath given to them

knowledge and understanding in every [kind of] literature, and wisdom; and Daniel hath given instruction about every [kind of] vision and dreams.

<sup>18</sup> And at the end of the days that the king had said to bring them in, bring them in doth the chief of the eunuchs before Nebuchadnezzar.

<sup>19</sup> And the king speaketh with them, and there hath none been found among them all like Daniel, Hananiah, Mishael, and Azariah, and they stand before the king;

<sup>20</sup> and [in] any matter of wisdom [and] understanding that the king hath sought of them, he findeth them ten hands above all the scribes, the enchanters, who [are] in all his kingdom.

<sup>21</sup> And Daniel is unto the first year of Cyrus the king.

## 2

<sup>1</sup> And in the second year of the reign of Nebuchadnezzar, dreamed hath Nebuchadnezzar dreams, and his spirit doth move itself, and his sleep hath been against him;

<sup>2</sup> and the king saith to call for scribes, and for enchanters, and for sorcerers, and for Chaldeans, to declare to the king his dreams. And they come in and stand before the king;

<sup>3</sup> and the king saith to them, 'A dream I have dreamed, and moved is my spirit to know the dream.'

<sup>4</sup> And the Chaldeans speak to the king [in] Aramaean, 'O king, to the ages live, tell the dream to thy servants, and the interpretation we do shew.'

<sup>5</sup> The king hath answered and said to the Chaldeans, 'The thing from me is gone; if ye do not cause me to know the dream and its interpretation, pieces ye are made, and your houses are made dunghills;

<sup>6</sup> and if the dream and its interpretation ye do shew, gifts, and fee, and great glory ye receive from before me, therefore the dream and its interpretation shew ye me.'

<sup>7</sup> They have answered a second time, and are saying, 'Let the king tell the dream to his servants, and the interpretation we do shew.

<sup>8</sup> The king hath answered and said, 'Of a truth I know that time ye are gaining, because that ye have seen that the thing is gone from me,

<sup>9</sup> [so] that, if the dream ye do not cause me to know – one is your sentence, seeing a word lying and corrupt ye have prepared to speak before me, till that the time is changed, therefore the dream tell ye to me, then do I know that its interpretation ye do shew me.'

<sup>10</sup> The Chaldeans have answered before the king, and are saying, 'There is not a man on the earth who is able to shew the king's matter; therefore, no king, chief, and ruler, hath asked such a thing as this of any scribe, and enchanter, and Chaldean;

<sup>11</sup> and the thing that the king is asking [is] precious, and others are there not that do shew it before the king, save the gods, whose dwelling is not with flesh.'

<sup>12</sup> Therefore the king hath been angry and very wroth, and hath said to destroy all the wise men

of Babylon;

<sup>13</sup> And the sentence hath gone forth, and the wise men are being slain, and they have sought Daniel and his companions to be slain.

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

<sup>15</sup> He hath answered and said to Arioch the king's captain, 'Wherefore [is] the sentence so urgent from before the king?' Then Arioch hath made the thing known to Daniel,

<sup>16</sup> and Daniel hath gone up, and sought of the king that he would give him time to shew the interpretation to the king.

<sup>17</sup> Then Daniel to his house hath gone, and to Hananiah, Mishael, and Azariah, his companions, he hath made the thing known,

<sup>18</sup> and to seek mercies from before the God of the heavens concerning this secret, that they destroy not Daniel and his companions with the rest of the wise men of Babylon.

<sup>19</sup> Then to Daniel, in a vision of the night, the secret hath been revealed. Then hath Daniel blessed the God of the heavens.

<sup>20</sup> Daniel hath answered and said, 'Let the name of God be blessed from age even unto age, for wisdom and might – for they are His.

<sup>21</sup> 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.

<sup>22</sup> He is revealing deep and hidden things; He

hath known what [is] in darkness, and light with Him hath dwelt.

<sup>23</sup> Thee, O God of my fathers, I am thanking and praising, for wisdom and might Thou hast given to me; and now, Thou hast caused me to know that which we have sought from Thee, for the king's matter Thou hast caused us to know.'

<sup>24</sup> Therefore Daniel hath gone up unto Arioch, whom the king hath appointed to destroy the wise men of Babylon; he hath gone, and thus hath said to him, 'The wise men of Babylon thou dost not destroy, bring me up before the king, and the interpretation to the king I do shew.'

<sup>25</sup> Then Arioch in haste hath brought up Daniel before the king, and thus hath said to him — 'I have found a man of the sons of the Removed of Judah, who the interpretation to the king doth make known.'

<sup>26</sup> The king hath answered and said to Daniel, whose name [is] Belteshazzar, 'Art thou able to cause me to know the dream that I have seen, and its interpretation?'

<sup>27</sup> Daniel hath 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 shew to the king;

<sup>28</sup> but there is a God in the heavens, a revealer of secrets, and He hath made known to king Nebuchadnezzar that which [is] to be in the latter end of the days. 'Thy dream and the visions of thy head on thy bed are these:

<sup>29</sup> Thou, O king, thy thoughts on thy bed have come up [concerning] that which [is] to be after this, and the Revealer of secrets hath caused thee

to know that which [is] to be.

<sup>30</sup> As to me — not for [any] wisdom that is in me above any living hath this secret been revealed to me; but for the intent that the interpretation to the king they make known, and the thoughts of thy heart thou dost know.

<sup>31</sup> Thou, O king, wast looking, and lo, a certain great image. This image [is] mighty, and its brightness excellent; it is standing over-against thee, and its appearance [is] terrible.

<sup>32</sup> This image! its head [is] of good gold, its breasts and its arms of silver, its belly and its thighs of brass;

<sup>33</sup> its legs of iron, its feet, part of them of iron, and part of them of clay.

<sup>34</sup> Thou wast looking till that a stone hath been cut out without hands, and it hath smitten the image on its feet, that [are] of iron and of clay, and it hath broken them small;

<sup>35</sup> then broken small together have been the iron, the clay, the brass, the silver, and the gold, and they have been as chaff from the summer threshing-floor, and carried them away hath the wind, and no place hath been found for them: and the stone that smote the image hath become a great mountain, and hath filled all the land.

<sup>36</sup> This [is] the dream, and its interpretation we do tell before the king.

<sup>37</sup> Thou, O king, art a king of kings, for the God of the heavens a kingdom, strength, and might, and glory, hath given to thee;

<sup>38</sup> and whithersoever sons of men are dwelling, the beast of the field, and the fowl of the heavens,

He hath given into thy hand, and hath caused thee to rule over them all; thou [art] this head of gold.

<sup>39</sup> And after thee doth rise up another kingdom lower than those, and another third kingdom of brass, that doth rule overall the earth.

<sup>40</sup> 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 beateth small and breaketh.

<sup>41</sup> As to that which thou hast 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 thou hast seen the iron mixed with miry clay.

<sup>42</sup> As to 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.

<sup>43</sup> Because thou hast seen iron mixed with miry clay, they are mixing themselves with the seed of men: and they are not adhering one with another, even as iron is not mixed with clay.

<sup>44</sup> And in the days of these kings raise up doth the God of the heavens a kingdom that is not destroyed – to the age, and its kingdom to another people is not left: it beateth small and endeth all these kingdoms, and it standeth to the age.

<sup>45</sup> Because that thou hast seen that out of the mountain cut hath been a stone without hands, and it hath beaten small the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king that which [is] to be after this; and the dream [is] true, and its interpretation stedfast.

<sup>46</sup> Then hath king Nebuchadnezzar fallen on his face, and to Daniel he hath done obeisance, and present, and sweet things, he hath said to pour out to him.

<sup>47</sup> The king hath answered Daniel and said, 'Of a truth [it is] that your God is a God of gods, and a Lord of kings, and a revealer of secrets, since thou hast been able to reveal this secret.'

<sup>48</sup> Then the king hath made Daniel great, and many great gifts he hath given to him, and hath caused him to rule over all the province of Babylon, and chief of the perfects over all the wise men of Babylon.

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

### 3

<sup>1</sup> Nebuchadnezzar the king hath made an image of gold, its height sixty cubits, its breadth six cubits; he hath raised it up in the valley of Dura, in the province of Babylon;

<sup>2</sup> and Nebuchadnezzar the king hath sent to gather the satraps, the prefects, and the governors, the honourable judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the province, to come to the dedication of the image that Nebuchadnezzar the king hath raised up.

<sup>3</sup> Then are gathered the satraps, the prefects, and the governors, the honourable judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the province, to the dedication of the

image that Nebuchadnezzar the king hath raised up: and they are standing before the image that Nebuchadnezzar hath raised up.

<sup>4</sup> And a crier is calling mightily: 'To you they are saying: O peoples, nations, and languages!

<sup>5</sup> at the time that ye hear the voice of the cornet, the flute, the harp, the sackbut, the psaltery, the symphony, and all kinds of music, ye fall down and do obeisance to the golden image that Nebuchadnezzar the king hath raised up:

<sup>6</sup> and whoso doth not fall down and do obeisance, in that hour he is cast into the midst of a burning fiery furnace.'

<sup>7</sup> Therefore at that time, when all the peoples are hearing the voice of the cornet, the flute, the harp, the sackbut, the psaltery, and all kinds of music, falling down are all the peoples, nations and languages, doing obeisance to the golden image that Nebuchadnezzar the king hath raised up.

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

<sup>9</sup> they have answered, yea, they are saying to Nebuchadnezzar the king, 'O king, to the ages live!

<sup>10</sup> Thou, O king, hast made a decree that every man who doth hear the voice of the cornet, the flute, the harp, the sackbut, the psaltery, and the symphony, and all kinds of music, doth fall down and do obeisance to the golden image;

<sup>11</sup> and whoso doth not fall down and do obeisance, is cast into the midst of a burning fiery furnace.

<sup>12</sup> There are certain Jews whom thou hast appointed over the work of the province of Babylon

— Shadrach, Meshach, and Abed-Nego, these men have not made of thee, O king, [any] regard; thy gods they are not serving, and to the golden image thou hast raised up — are not making obeisance.'

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

<sup>14</sup> Nebuchadnezzar hath answered and said to them, 'Is [it] a laid plan, O Shadrach, Meshach, and Abed-Nego — my gods ye are not serving, and to the golden image that I have raised up ye are not doing obeisance?'

<sup>15</sup> Now, lo, ye are ready, so that at the time that ye hear the voice of the cornet, the flute, the harp, the sackbut, the psaltery, and the symphony, and all kinds of music, ye fall down and do obeisance to the image that I have made! — and lo, ye do no obeisance — in that hour ye are cast into the midst of a burning fiery furnace; who is that God who doth deliver you out of my hands?'

<sup>16</sup> Shadrach, Meshach, and Abed-Nego have answered, yea, they are saying to the king Nebuchadnezzar, 'We have no need concerning this matter to answer thee.'

<sup>17</sup> Lo, it is; our God whom we are serving, is able to deliver us from a burning fiery furnace; and from thy hand, O king, He doth deliver.

<sup>18</sup> And lo — not! be it known to thee, O king, that thy gods we are not serving, and to the golden image thou hast raised up we do no obeisance.'

<sup>19</sup> Then Nebuchadnezzar hath been full of fury, and the expression of his face hath 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;

<sup>20</sup> and to certain mighty men who [are] in his force he hath said to bind Shadrach, Meshach, and Abed-Nego, to cast into the burning fiery furnace.

<sup>21</sup> 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.

<sup>22</sup> 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 – killed them hath the spark of the fire.

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

<sup>24</sup> Then Nebuchadnezzar the king hath been astonished, and hath risen in haste; he hath answered and said to his counsellors, '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.'

<sup>25</sup> He answered and hath said, 'Lo, 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.'

<sup>26</sup> Then Nebuchadnezzar hath drawn near to the gate of the burning fiery furnace; he hath answered and said, 'Shadrach, Meshach, and Abed-Nego, servants of God Most High come forth, yea, come;' then come forth do Shadrach, Meshach, and Abed-Nego, from the midst of the fire;

<sup>27</sup> and gathered together, the satraps, the pre-

fects, and the governors, and the counsellors of the king, are seeing these men, that the fire hath no power over their bodies, and the hair of their head hath not been singed, and their coats have not changed, and the smell of fire hath not passed on them.

<sup>28</sup> Nebuchadnezzar hath answered and hath said, 'Blessed [is] the God of Shadrach, Meshach, and Abed-Nego, who hath sent His messenger, and hath 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 do obeisance to any god except to their own God.

<sup>29</sup> And by me a decree is made, that any people, nation, and language, that doth speak erroneously concerning the God of Shadrach, Meshach, and Abed-Nego, pieces he is made, and its house is made a dunghill, because that there is no other god who is able thus to deliver.'

<sup>30</sup> Then the king hath caused Shadrach, Meshach, and Abed-Nego, to prosper in the province of Babylon.

## 4

<sup>1</sup> 'Nebuchadnezzar the king to all peoples, nations, and languages, who are dwelling in all the earth: Your peace be great!

<sup>2</sup> The signs and wonders that God Most High hath done with me, it is good before me to shew.

<sup>3</sup> His signs how great! and His wonders how mighty! His kingdom [is] a kingdom age-during, and His rule [is] with generation and generation.

<sup>4</sup> 'I, Nebuchadnezzar, have been at rest in my house, and flourishing in my palace:

<sup>5</sup> a dream I have seen, and it maketh me afraid, and the conceptions on my bed, and the visions of my head, do trouble me.

<sup>6</sup> 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.

<sup>7</sup> 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.

<sup>8</sup> And at last come up before me hath Daniel, 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:

<sup>9</sup> 'O Belteshazzar, master of the scribes, as I have known that the spirit of the holy gods [is] in thee, and no secret doth press thee, the visions of my dream that I have seen, and its interpretation, tell.

<sup>10</sup> As to the visions of my head on my bed, I was looking, and lo, a tree in the midst of the earth, and its height [is] great:

<sup>11</sup> become great hath the tree, yea, strong, and its height doth reach to the heavens, and its vision to the end of the whole land;

<sup>12</sup> its leaves [are] fair, and its budding great, and food for all [is] in it: under it take shade doth the beast of the field, and in its boughs dwell do the birds of the heavens, and of it fed are all flesh.

<sup>13</sup> 'I was looking, in the visions of my head on my bed, and lo, a sifter, even a holy one, from the

heavens is coming down.

<sup>14</sup> He is calling mightily, and thus hath 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;

<sup>15</sup> but the stump of its roots leave in the earth, even with a band of iron and brass, 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;

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

<sup>17</sup> 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 willeth He giveth it, and the lowest of men He doth raise up over it.

<sup>18</sup> 'This dream I have seen, I king Nebuchadnezzar; and thou, O Belteshazzar, the interpretation tell, because that all the wise men of my kingdom are not able to cause me to know the interpretation, and thou [art] able, for the spirit of the holy gods [is] in thee.

<sup>19</sup> 'Then Daniel, whose name [is] Belteshazzar, hath been astonished about one hour, and his thoughts do trouble him; the king hath answered and said, O Belteshazzar, let not the dream and its interpretation trouble thee. Belteshazzar hath answered and said, My lord, the dream – to those hating thee, and its interpretation – to thine ene-

mies!

<sup>20</sup> The tree that thou hast seen, that hath become great and strong, and its height doth reach to the heavens, and its vision to all the land,

<sup>21</sup> and its leaves [are] fair, and its budding great, and food for all [is] in it, under it dwell doth the beast of the field, and on its boughs sit do the birds of the heavens.

<sup>22</sup> 'Thou it [is], O king, for thou hast become great and mighty, and thy greatness hath become great, and hath reached to the heavens, and thy dominion to the end of the earth;

<sup>23</sup> and that which the king hath seen — a sifter, even a holy one, coming down from the heavens, and he hath 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 brass, 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, till that seven times pass over him.

<sup>24</sup> 'This [is] the interpretation, O king, and the decree of the Most High it [is] that hath come against my lord the king:

<sup>25</sup> and they are driving thee away from men, and with the beast of the field is thy dwelling, and the herb as oxen they do cause thee to eat, and by the dew of the heavens they are wetting thee, and seven times do pass over thee, till that thou knowest that the Most High is ruler in the kingdom of men, and to whom He willeth He giveth it.

<sup>26</sup> And that which they said — to leave the stump of the roots of the tree; thy kingdom for thee

abideth, after that thou knowest that the heavens are ruling.

<sup>27</sup> 'Therefore, O king, let my counsel be acceptable unto thee, and thy sins by righteousness break off, and thy perversity by pitying the poor, lo, it is a lengthening of thine ease.

<sup>28</sup> 'All — hath come on Nebuchadnezzar the king.

<sup>29</sup> 'At the end of twelve months, on the palace of the kingdom of Babylon he hath been walking;

<sup>30</sup> the king hath answered and said, Is not this that great Babylon that I have built, for the house of the kingdom, in the might of my strength, and for the glory of mine honour?

<sup>31</sup> 'While the word is [in] the king's mouth a voice from the heavens hath fallen: To thee they are saying: O Nebuchadnezzar the king, the kingdom hath passed from thee,

<sup>32</sup> and from men they are driving thee away, and with the beast of the field [is] thy dwelling, the herb as oxen they do cause thee to eat, and seven times do pass over thee, till that thou knowest that the Most High is ruler in the kingdom of men, and to whom He willeth He giveth it.

<sup>33</sup> 'In that hour the thing hath been fulfilled on Nebuchadnezzar, and from men he is driven, and the herb as oxen he eateth, and by the dew of the heavens his body is wet, till that his hair as eagles' hath become great, and his nails as birds.'

<sup>34</sup> 'And at the end of the days I, Nebuchadnezzar, mine eyes to the heavens have lifted up, and mine understanding unto me returneth, and the Most High I have blessed, and the Age-during Living One I have praised and honoured, whose domin-

ion [is] a dominion age-during, and His kingdom with generation and generation;

<sup>35</sup> and all who are dwelling on the earth as nothing are reckoned, 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 doth clap with his hand, and saith to Him, What hast Thou done?

<sup>36</sup> At that time my understanding doth return unto me, and for the glory of my kingdom, my honour and my brightness doth return unto me, and to me my counsellors and my great men do seek, and over my kingdom I have been made right, and abundant greatness hath been added to me.

<sup>37</sup> Now, I, Nebuchadnezzar, am praising and exalting and honouring 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.'

## 5

<sup>1</sup> Belshazzar the king hath made a great feast to a thousand of his great men, and before the thousand he is drinking wine;

<sup>2</sup> Belshazzar hath said – while tasting the wine – to bring in the vessels of gold and of silver that Nebuchadnezzar his father had taken from the temple that [is] in Jerusalem, that drink with them may the king, and his great men, his wives, and his concubines.

<sup>3</sup> Then they have brought in the vessels of gold that had been taken out of the temple of the house of God that [is] in Jerusalem, and drunk with them

have the king and his great men, his wives and his concubines;

<sup>4</sup> they have drunk wine, and have praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

<sup>5</sup> In that hour come forth have fingers of a man's hand, and they are writing over-against the candlestick, on the plaster of the wall of the king's palace: and the king is seeing the extremity of the hand that is writing;

<sup>6</sup> then the king's countenance hath changed, and his thoughts do trouble him, and the joints of his loins are loosed, and his knees are smiting one against another.

<sup>7</sup> Call doth the king mightily, to bring up the enchanters, the Chaldeans, and the soothsayers. Answered hath the king, and said to the wise men of Babylon, that, 'Any man who doth read this writing, and its interpretation doth shew me, purple he putteth on, and a bracelet of gold [is] on his neck, and third in the kingdom he doth rule.'

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

<sup>9</sup> then the king Belshazzar is greatly troubled, and his countenance is changing in him, and his great men are perplexed.

<sup>10</sup> The queen, on account of the words of the king and his great men, to the banquet-house hath come up. Answered hath the queen, and said, 'O king, to the ages live; let not thy thoughts trouble thee, nor thy countenance be changed:

<sup>11</sup> there is a man in thy kingdom in whom [is]

the spirit of the holy gods: and, in the days of thy father, light, and understanding, and wisdom — as the wisdom of the gods — was found in him; and king Nebuchadnezzar thy father, chief of the scribes, enchanters, Chaldeans, soothsayers, established him — thy father, O king —

<sup>12</sup> 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 doth show.'

<sup>13</sup> Then Daniel hath been caused to come up before the king; answered hath the king, and said to Daniel, 'Thou art that Daniel who [art] of the sons of the Removed of Judah, whom the king my father brought in out of Judah?

<sup>14</sup> And I have heard of thee, that the spirit of the gods [is] in thee, and light, and understanding, and excellent wisdom have been found in thee.

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

<sup>16</sup> and I — I have heard of thee, that thou art able to give interpretations, and to loose knots: now, lo — thou art able to read the writing, and its interpretation to cause me to know — purple thou dost put on, and a bracelet of gold [is] on thy neck, and third in the kingdom thou dost rule.'

<sup>17</sup> Then hath Daniel answered and said before the king, 'Thy gifts be to thyself, and thy fee to

another give; nevertheless, the writing I do read to the king, and the interpretation I cause him to know;

<sup>18</sup> thou, O king, God Most High, a kingdom, and greatness, and glory, and honour, gave to Nebuchadnezzar thy father:

<sup>19</sup> 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;

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

<sup>21</sup> and from the sons of men he is driven, and his heart with the beasts hath been like, and with the wild asses [is] his dwelling; the herb like oxen they cause him to eat, and by the dew of the heavens is his body wet, till that he hath known that God Most High is ruler in the kingdom of men, and whom He willeth He raiseth up over it.

<sup>22</sup> 'And thou, his son, Belshazzar, hast not humbled thy heart, though all this thou hast known;

<sup>23</sup> and against the Lord of the heavens thou hast lifted up thyself; and the vessels of His house they have brought in before thee, and thou, and thy great men, thy wives, and thy concubines, are drinking wine with them, and gods of silver, and of gold, of brass, of iron, of wood, and of stone, that are not seeing, nor hearing, nor knowing, thou hast praised: and the God in whose hand [is]

thy breath, and all thy ways, Him thou hast not honoured.

<sup>24</sup> 'Then from before Him sent is the extremity of the hand, and the writing is noted down;

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

<sup>26</sup> This [is] the interpretation of the thing: Numbered – God hath numbered thy kingdom, and hath finished it.

<sup>27</sup> Weighed – Thou art weighed in the balances, and hast been found lacking.

<sup>28</sup> Divided – Divided is thy kingdom, and it hath been given to the Medes and Persians.'

<sup>29</sup> Then hath Belshazzar said, 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.

<sup>30</sup> In that night Belshazzar king of the Chaldeans is slain,

<sup>31</sup> and Darius the Mede hath received the kingdom, when a son of sixty and two years.

## 6

<sup>1</sup> It hath been good before Darius, and he hath established over the kingdom satraps – a hundred and twenty – that they may be throughout the whole kingdom,

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

<sup>3</sup> Then this Daniel hath been overseer over the presidents and satraps, because that an excellent

spirit [is] in him, and the king hath thought to establish him over the whole kingdom.

<sup>4</sup> 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.

<sup>5</sup> 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 God.'

<sup>6</sup> Then these presidents and satraps have assembled near the king, and thus they are saying to him: 'O king Darius, to the ages live!

<sup>7</sup> Taken counsel have all the presidents of the kingdom, the prefects, and the satraps, the counsellors, and the governors, to establish a royal statute, and to strengthen an interdict, that any who seeketh a petition from any god and man until thirty days, save of thee, O king, is cast into a den of lions.

<sup>8</sup> Now, O king, thou dost establish the interdict, and sign the writing, that it is not to be changed, as a law of Media and Persia, that doth not pass away.'

<sup>9</sup> Therefore king Darius hath signed the writing and interdict.

<sup>10</sup> And Daniel, when he hath known that the writing is signed, hath gone up to his house, and the window being opened for him, in his upper chamber, over-against Jerusalem, three times in a day he is kneeling on his knees, and praying, and

confessing before his God, because that he was doing [it] before this.

<sup>11</sup> Then these men have assembled, and found Daniel praying and entreating grace before his God;

<sup>12</sup> then they have come near, yea, they are saying before the king concerning the king's interdict: 'Hast thou not signed an interdict, that any man who seeketh from any god and man until thirty days, save of thee, O king, is cast into a den of lions?' Answered hath the king, and said, 'The thing [is] certain as a law of Media and Persia, that doth not pass away.'

<sup>13</sup> Then they have answered, yea, they are saying before the king, that, 'Daniel, who [is] of the sons of the Removed of Judah, hath not placed on thee, O king, [any] regard, nor on the interdict that thou hast signed, and three times in a day he is seeking his petition.'

<sup>14</sup> Then the king, when he hath heard the matter, is greatly displeased at himself, and on Daniel he hath set the heart to deliver him, and till the going up of the sun he was arranging to deliver him.

<sup>15</sup> 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 doth establish is not to be changed.'

<sup>16</sup> Then the king hath said, and they have brought Daniel, and have cast [him] into a den of lions. The king hath answered and said to Daniel, 'Thy God, whom thou art serving continually, Himself doth deliver thee.'

<sup>17</sup> And a stone hath been brought and placed at the mouth of the den, and the king hath sealed it with his signet, and with the signet of his great men, that the purpose be not changed concerning Daniel.

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

<sup>19</sup> Then doth the king rise in the early morning, at the light, and in haste to the den of lions he hath gone;

<sup>20</sup> and at his coming near to the den, to Daniel, with a grieved voice, he crieth. The king hath answered and said to Daniel, O Daniel, servant of the living God, thy God, whom thou art serving continually, is He able to deliver thee from the lions?'

<sup>21</sup> Then Daniel hath spoken with the king: 'O king, to the ages live:

<sup>22</sup> my God hath sent His messenger, and hath shut the lions' mouths, and they have not injured me: because that before Him purity hath been found in me; and also before thee, O king, injury I have not done.'

<sup>23</sup> Then was the king very glad for him, and he hath commanded Daniel to be taken up out of the den, and Daniel hath been taken up out of the den, and no injury hath been found in him, because he hath believed in his God.

<sup>24</sup> And the king hath said, 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 till that the lions have power over them, and all their bones they have broken small.

<sup>25</sup> Then Darius the king hath written to all the peoples, nations, and languages, who are dwelling in all the land: 'Your peace be great!

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

<sup>27</sup> A deliverer, and rescuer, and doer of signs and wonders in the heavens and in earth [is] He who hath delivered Daniel from the paw of the lions.'

<sup>28</sup> And this Daniel hath prospered in the reign of Darius, and in the reign of Cyrus the Persian.

## 7

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

<sup>2</sup> Answered hath Daniel and said, 'I was seeing in my vision by night, and lo, the four winds of the heavens are coming forth to the great sea;

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

<sup>4</sup> The first [is] like a lion, and it hath an eagle's wings. I was seeing till that its wings have been plucked, and it hath been lifted up from the earth, and on feet as a man it hath been caused to stand, and a heart of man is given to it.

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

<sup>6</sup> 'After this I was seeing, and lo, another like a leopard, and it hath four wings of a fowl on its back, and four heads hath the beast, and dominion is given to it.

<sup>7</sup> 'After this I was seeing in the visions of the night, and lo, a fourth beast, terrible and fearful, and exceedingly strong; and it hath iron teeth very great, it hath consumed, yea, it doth break small, and the remnant with its feet it hath trampled; and it [is] diverse from all the beasts that [are] before it; and it hath ten horns.

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

<sup>9</sup> 'I was seeing till that thrones have been thrown down, and the Ancient of Days is seated, His garment as snow [is] white, and the hair of his head [is] as pure wool, His throne flames of fire, its wheels burning fire.

<sup>10</sup> A flood of fire is proceeding and coming forth from before Him, a thousand thousands do serve Him, and a myriad of myriads before Him do rise up, the Judge is seated, and the books have been opened.

<sup>11</sup> 'I was seeing, then, because of the voice of the

great words that the horn is speaking, I was seeing till that the beast is slain, and his body hath been destroyed, and given to the burning fire;

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

<sup>13</sup> 'I was seeing in the visions of the night, and lo, with the clouds of the heavens as a son of man was [one] coming, and unto the Ancient of Days he hath come, and before Him they have brought him near.

<sup>14</sup> And to him is given dominion, and glory, and a kingdom, and all peoples, nations, and languages do serve him, his dominion [is] a dominion age-during, that passeth not away, and his kingdom that which is not destroyed.

<sup>15</sup> 'Pierced hath been my spirit — I, Daniel — in the midst of the sheath, and the visions of my head trouble me;

<sup>16</sup> I have drawn near unto one of those standing, and the certainty I seek from him of all this; and he hath said to me, yea, the interpretation of the things he hath caused me to know:

<sup>17</sup> 'These great beasts, that [are] four, [are] four kings, they rise up from the earth;

<sup>18</sup> and receive the kingdom do the saints of the Most High, and they strengthen the kingdom unto the age, even unto the age of the ages.

<sup>19</sup> 'Then I wished for certainty concerning the fourth beast, that was diverse from them all, fearful exceedingly; its teeth of iron, and its nails of brass, it hath devoured, it doth break small, and the remnant with its feet it hath trampled;

<sup>20</sup> 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 hath eyes, and a mouth speaking great things, and whose appearance [is] great above its companions.

<sup>21</sup> 'I was seeing, and this horn is making war with the saints, and hath prevailed over them,

<sup>22</sup> till that the Ancient of Days hath come, and judgment is given to the saints of the Most High, and the time hath come, and the saints have strengthened the kingdom.

<sup>23</sup> 'Thus he said: The fourth beast is the fourth kingdom in the earth, that is diverse from all kingdoms, and it consumeth all the earth, and treadeth it down, and breaketh it small.

<sup>24</sup> And the ten horns out of the kingdom [are] ten kings, they rise, and another doth rise after them, and it is diverse from the former, and three kings it humbleth;

<sup>25</sup> and words as an adversary of the Most High it doth speak, and the saints of the Most High it doth wear out, and it hopeth to change seasons and law; and they are given into its hand, till a time, and times, and a division of a time.

<sup>26</sup> 'And the Judge is seated, and its dominion they cause to pass away, to cut off, and to destroy – unto the end;

<sup>27</sup> 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 kingdom age-during, and all dominions do serve and obey Him.

<sup>28</sup> 'Hitherto [is] the end of the matter. I, Daniel, greatly do my thoughts trouble me, and my countenance is changed on me, and the matter in my heart I have kept.

## 8

<sup>1</sup> 'In the third year of the reign of Belshazzar the king, a vision hath appeared unto me – I Daniel – after that which had appeared unto me at the beginning.

<sup>2</sup> And I see in a vision, and it cometh 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.

<sup>3</sup> And I lift up mine eyes, and look, and lo, a certain ram is standing before the stream, and it hath two horns, and the two horns [are] high; and the one [is] higher than the other, and the high one is coming up last.

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

<sup>5</sup> 'And I have been considering, and lo, a young he-goat hath come from the west, over the face of the whole earth, whom none is touching in the earth; as to the young he-goat, a conspicuous horn [is] between its eyes.

<sup>6</sup> And it cometh unto the ram possessing the two horns, that I had seen standing before the stream, and runneth unto it in the fury of its power.

<sup>7</sup> And I have seen it coming near the ram, and it becometh embittered at it, and smiteth the ram, and breaketh its two horns, and there hath been no power in the ram to stand before it, and it casteth it to the earth, and trampleth it down, and there hath been no deliverer to the ram out of its power.

<sup>8</sup> And the young he-goat hath exerted itself very much, and when it is strong, broken hath been the great horn; and come up doth a vision of four in its place, at the four winds of the heavens.

<sup>9</sup> And from the one of them come forth hath a little horn, and it exerteth itself greatly toward the south, and toward the east, and toward the beauteous [land];

<sup>10</sup> yea, it exerteth unto the host of the heavens, and causeth to fall to the earth of the host, and of the stars, and trampleth them down.

<sup>11</sup> And unto the prince of the host it exerteth itself, and by it taken away hath been the continual [sacrifice], and thrown down the base of his sanctuary.

<sup>12</sup> And the host is given up, with the continual [sacrifice], through transgression, and it throweth down truth to the earth, and it hath worked, and prospered.

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

<sup>14</sup> And he saith unto me, Till evening – morning

two thousand and three hundred, then is the holy place declared right.

<sup>15</sup> 'And it cometh to pass in my seeing – I, Daniel – the vision, that I require understanding, and lo, standing over-against me [is] as the appearance of a mighty one.

<sup>16</sup> And I hear a voice of man between [the banks of] Ulai, and he calleth and saith: Gabriel, cause this [one] to understand the appearance.

<sup>17</sup> And he cometh in near my station, and at his coming in I have been afraid, and I fall on my face, and he saith unto me: Understand, son of man, for at the time of the end [is] the vision.

<sup>18</sup> And in his speaking with me, I have been in a trance on my face, on the earth; and he cometh against me, and causeth me to stand on my station,

<sup>19</sup> and saith: Lo, I – I am causing thee to know that which is in the latter end of the indignation; for, at the appointed time [is] the end.

<sup>20</sup> 'The ram that thou hast seen possessing two horns, [are] the kings of Media and Persia.

<sup>21</sup> And the young he-goat, the hairy one, [is] the king of Javan; and the great horn that [is] between its eyes is the first king;

<sup>22</sup> and that being broken, stand up do four in its place, four kingdoms from the nation do stand up, and not in its power.

<sup>23</sup> 'And in the latter end of their kingdom, about the perfecting of the transgressors, stand up doth a king, fierce of face, and understanding hidden things;

<sup>24</sup> and his power hath been mighty, and not

by his own power; and wonderful things he destroyeth, and he hath prospered, and wrought, and destroyed mighty ones, and the people of the Holy Ones.

<sup>25</sup> And by his understanding he hath also caused deceit to prosper in his hand, and in his heart he exerteth himself, and by ease he destroyeth many; and against the prince of princes he standeth — and without hand he is broken.

<sup>26</sup> And the appearance of the evening and of the morning, that is told, is true; and thou, hide thou the vision, for [it is] after many days.'

<sup>27</sup> And I, Daniel, have been, yea, 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.

## 9

<sup>1</sup> In the first year of Darius, son of Ahasuerus, of the seed of the Medes, who hath been made king over the kingdom of the Chaldeans,

<sup>2</sup> in the first year of his reign, I, Daniel, have understood by books the number of the years, (in that a word of Jehovah hath been unto Jeremiah the prophet,) concerning the fulfilling of the wastes of Jerusalem — seventy years;

<sup>3</sup> and I set my face unto the Lord God, to seek [by] prayer and supplications, with fasting, and sackcloth, and ashes.

<sup>4</sup> And I pray to Jehovah my God, and confess, and say: 'I beseech Thee, O Lord God, the great and

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

<sup>5</sup> we have sinned, and done perversely, and done wickedly, and rebelled, to turn aside from Thy commands, and from Thy judgments:

<sup>6</sup> and we have not hearkened unto Thy servants, the prophets, who have spoken in Thy name unto our kings, our heads, and our fathers, and to all the people of the land.

<sup>7</sup> 'To Thee, O Lord, [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 whither Thou hast driven them, in their trespass that they have trespassed against Thee.

<sup>8</sup> 'O Lord, to us [is] the shame of face, to our kings, to our heads, and to our fathers, in that we have sinned against Thee.

<sup>9</sup> 'To the Lord our God [are] the mercies and the forgivenesses, for we have rebelled against Him,

<sup>10</sup> and have not hearkened to the voice of Jehovah our God, to walk in His laws, that He hath set before us by the hand of His servants the prophets;

<sup>11</sup> and all Israel have transgressed Thy law, to turn aside so as not to hearken to Thy voice; and poured on us is the execration, and the oath, that is written in the law of Moses, servant of God, because we have sinned against Him.

<sup>12</sup> 'And He confirmeth His words that He hath spoken against us, and against our judges who have judged us, to bring in upon us great evil,

in that it hath not been done under the whole heavens as it hath been done in Jerusalem,

<sup>13</sup> as it is written in the law of Moses, all this evil hath come upon us, and we have not appeased the face of Jehovah our God to turn back from our iniquities, and to act wisely in Thy truth.

<sup>14</sup> And Jehovah doth watch for the evil, and bringeth it upon us, for righteous [is] Jehovah our God concerning all His works that He hath done, and we have not hearkened to His voice.

<sup>15</sup> And now, O Lord our God, who hast brought forth Thy people from the land of Egypt by a strong hand, and dost make for Thee a name as at this day, we have sinned, we have done wickedly.

<sup>16</sup> 'O Lord, according to all Thy righteous acts, let turn back, I pray Thee, Thine anger and Thy fury from Thy city Jerusalem, Thy holy mount, for by our sins, and by the iniquities of our fathers, Jerusalem and Thy people [are] for a reproach to all our neighbours;

<sup>17</sup> and now, hearken, O our God, unto the prayer of Thy servant, and unto his supplication, and cause Thy face to shine on Thy sanctuary that [is] desolate, for the Lord's sake.

<sup>18</sup> 'Incline, O my God, Thine ear, and hear, open Thine eyes and see our desolations, and the city on which Thy name is called; for not for our righteous acts are we causing our supplications to fall before Thee, but for Thy mercies that [are] many.

<sup>19</sup> O lord, hear, O Lord, forgive; O Lord, attend and do; do not delay, for Thine own sake, O my God, for Thy name is called on Thy city, and on Thy

people.'

<sup>20</sup> 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 Jehovah my God, for the holy mount of my God,

<sup>21</sup> yea, 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 unto me at the time of the evening present.

<sup>22</sup> And he giveth understanding, and speaketh with me, and saith, 'O Daniel, now I have come forth to cause thee to consider understanding wisely;

<sup>23</sup> at the commencement of thy supplications hath the word come forth, and I have come to declare [it], for thou [art] greatly desired, and understand thou concerning the matter, and consider concerning the appearance.

<sup>24</sup> 'Seventy weeks are determined for thy people, and for thy holy city, to shut up the transgression, and to seal up sins, and to cover iniquity, and to bring in righteousness age-during, and to seal up vision and prophet, and to anoint the holy of holies.

<sup>25</sup> And thou dost know, and dost consider wisely, from the going forth of the word to restore and to build Jerusalem till Messiah the Leader [is] seven weeks, and sixty and two weeks: the broad place hath been built again, and the rampart, even in the distress of the times.

<sup>26</sup> And after the sixty and two weeks, cut off is Messiah, and the city and the holy place are not his, the Leader who hath come doth destroy the

people; and its end [is] with a flood, and till the end [is] war, determined [are] desolations.

<sup>27</sup> And he hath strengthened a covenant with many – one week, and [in] the midst of the week he causeth sacrifice and present to cease, and by the wing of abominations he is making desolate, even till the consummation, and that which is determined is poured on the desolate one.'

## 10

<sup>1</sup> 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 hath understood the thing, and hath understanding about the appearance.

<sup>2</sup> 'In those days, I, Daniel, have been mourning three weeks of days;

<sup>3</sup> desirable bread I have not eaten, and flesh and wine hath not come in unto my mouth, and I have not anointed myself at all, till the completion of three weeks of days.

<sup>4</sup> 'And in the twenty and fourth day of the first month, I have been by the side of the great river, that [is] Hiddekel:

<sup>5</sup> and I lift up mine eyes, and look, and lo, a certain one clothed in linen, and his loins girt with pure gold of Uphaz,

<sup>6</sup> 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 brass, and the voice of his words as the voice of a multitude.

<sup>7</sup> 'And I have seen — I, Daniel, by myself — the appearance: and the men who have been with me have not seen the appearance, but a great trembling hath fallen on them, and they flee to be hidden;

<sup>8</sup> and I have been left by myself, and I see this great appearance, and there hath been no power left in me, and my honour hath been turned in me to corruption, yea, I have not retained power.

<sup>9</sup> '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;

<sup>10</sup> and lo, a hand hath come against me, and shaketh me on my knees and the palms of my hands.

<sup>11</sup> 'And he saith unto me: Daniel, man greatly desired, attend to the words that I am speaking unto thee, and stand on thy station, for now I have been sent unto thee. 'And when he speaketh with me this word, I have stood trembling.

<sup>12</sup> And he saith unto me: Do not fear, Daniel, for from the first day that thou didst give thy heart to understand, and to humble thyself before thy God, thy words have been heard, and I have come because of thy words.

<sup>13</sup> 'And the head of the kingdom of Persia is standing over-against me twenty and one days, and lo, Michael, first of the chief heads, hath come in to help me, and I have remained there near the kings of Persia;

<sup>14</sup> and I have come to cause thee to understand that which doth happen to thy people in the latter end of the days, for yet the vision [is] after days.

<sup>15</sup> 'And when he speaketh with me about these things, I have set my face toward the earth, and have been silent;

<sup>16</sup> and lo, as the manner of the sons of men, he is striking against my lips, and I open my mouth, and I speak, and say unto him who is standing over-against me: My lord, by the appearance turned have been my pangs against me, and I have retained no power.

<sup>17</sup> And how is the servant of this my lord able to speak with this my lord? as for me, henceforth there remaineth in me no power, yea, breath hath not been left in me.

<sup>18</sup> 'And he addeth, and striketh against me, as the appearance of a man, and strengtheneth me,

<sup>19</sup> and he saith: Do not fear, O man greatly desired, peace to thee, be strong, yea, be strong; and when he speaketh with me, I have strengthened myself, and I say, Let my lord speak, for thou hast strengthened me.

<sup>20</sup> And he saith, Hast thou known why I have come unto thee? and now I turn back to fight with the head of Persia; yea, I am going forth, and lo, the head of Javan hath come;

<sup>21</sup> but I declare to thee 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.

## 11

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

<sup>2</sup> and, now, truth I declare to thee, Lo, yet three kings are standing for Persia, and the fourth doth become far richer than all, and according to his strength by his riches he stirreth up the whole, with the kingdom of Javan.

<sup>3</sup> And a mighty king hath stood, and he hath ruled a great dominion, and hath done according to his will;

<sup>4</sup> 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.

<sup>5</sup> And a king of the south – even of his princes – doth become strong, and doth prevail against him, and hath ruled; a great dominion [is] his dominion.

<sup>6</sup> And at the end of years they do join themselves together, and a daughter of the king of the south doth come in unto the king of the north to do upright things; and she doth not retain the power of the arm; and he doth 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.

<sup>7</sup> And [one] hath stood up from a branch of her roots, [in] his station, and he cometh in unto the bulwark, yea, he cometh into a stronghold of the king of the south, and hath wrought against them, and hath done mightily;

<sup>8</sup> and also their gods, with their princes, with their desirable vessels of silver and gold, into captivity he bringeth [into] Egypt; and he doth

stand more years than the king of the north.

<sup>9</sup> 'And the king of the south hath come into the kingdom, and turned back unto his own land;

<sup>10</sup> and his sons stir themselves up, and have gathered a multitude of great forces, and he hath certainly come in, and overflowed, and passed through, and he turneth back, and they stir themselves up unto his stronghold.

<sup>11</sup> And the king of the south doth become embittered, and hath gone forth and fought with him, with the king of the north, and hath caused a great multitude to stand, and the multitude hath been given into his hand,

<sup>12</sup> and he hath carried away the multitude, his heart is high, and he hath caused myriads to fall, and he doth not become strong.

<sup>13</sup> 'And the king of the north hath turned back, and hath caused a multitude to stand, greater than the first, and at the end of the times a second time he doth certainly come in with a great force, and with much substance;

<sup>14</sup> and in those times many do stand up against the king of the south, and sons of the destroyers of thy people do lift themselves up to establish the vision — and they have stumbled.

<sup>15</sup> 'And the king of the north cometh in, and poureth out a mount, and hath captured fenced cities; and the arms of the south do not stand, nor the people of his choice, yea, there is no power to stand.

<sup>16</sup> And he who is coming unto him doth according to his will, and there is none standing before him; and he standeth in the desirable land, and [it

is] wholly in his hand.

<sup>17</sup> And he setteth his face to go in with the strength of his whole kingdom, and upright ones with him; and he hath wrought, and the daughter of women he giveth to him, to corrupt her; and she doth not stand, nor is for him.

<sup>18</sup> 'And he turneth back his face to the isles, and hath captured many; and a prince hath caused his reproach of himself to cease; without his reproach he turneth [it] back to him.

<sup>19</sup> And he turneth back his face to the strongholds of his land, and hath stumbled and fallen, and is not found.

<sup>20</sup> 'And stood up on his station hath [one] causing an exactor to pass over the honour of the kingdom, and in a few days he is destroyed, and not in anger, nor in battle.

<sup>21</sup> 'And stood up on his station hath a despicable one, and they have not given unto him the honour of the kingdom, and he hath come in quietly, and hath strengthened the kingdom by flatteries.

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

<sup>23</sup> And after they join themselves unto him, he worketh deceit, and hath increased, and hath been strong by a few of the nation.

<sup>24</sup> Peaceably even into the fertile places of the province He cometh, and he hath done that which his fathers did not, nor his fathers' fathers; prey, and spoil, and substance, to them he scattereth, and against fenced places he deviseth his devices, even for a time.

<sup>25</sup> 'And he stirreth up his power and his heart

against the king of the south with a great force, and the king of the south stirreth himself up to battle with a very great and mighty force, and standeth not, for they devise devices against him,

<sup>26</sup> and those eating his portion of food destroy him, and his force overfloweth, and fallen have many wounded.

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

<sup>28</sup> And he turneth back [to] his land with great substance, and his heart [is] against the holy covenant, and he hath wrought, and turned back to his land.

<sup>29</sup> At the appointed time he turneth back, and hath come against the south, and it is not as the former, and as the latter.

<sup>30</sup> And ships of Chittim have come in against him, and he hath been pained, and hath turned back, and hath been insolent toward the holy covenant, and hath wrought, and turned back, and he understandeth concerning those forsaking the holy covenant.

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

<sup>32</sup> And those acting wickedly [against] the covenant, he defileth by flatteries; and the people knowing their God are strong, and have wrought.

<sup>33</sup> 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.

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

<sup>35</sup> And some of the teachers do stumble for refining by them, and for purifying, and for making white — till the end of the time, for [it is] yet for a time appointed.

<sup>36</sup> 'And the king hath done according to his will, and exalteth himself, and magnifieth himself against every god, and against the God of gods he speaketh wonderful things, and hath prospered till the indignation hath been completed, for that which is determined hath been done.

<sup>37</sup> And unto the God of his fathers he doth not attend, nor to the desire of women, yea, to any god he doth not attend, for against all he magnifieth himself.

<sup>38</sup> And to the god of strongholds, on his station, he giveth honour; yea, to a god whom his fathers knew not he giveth honour, with gold, and with silver, and with precious stone, and with desirable things.

<sup>39</sup> And he hath dealt in the fortresses of the strongholds with a strange god whom he hath acknowledged; he multiplieth honour, and hath caused them to rule over many, and the ground he apportioneth at a price.

<sup>40</sup> 'And at the time of the end, push himself forward with him doth a king of the south, and storm against him doth a king of the north, with chariot, and with horsemen, and with many ships; and he hath come in to the lands, and hath overflowed, and passed over,

<sup>41</sup> and hath come into the desirable land, and many do stumble, and these escape from his hand: Edom, and Moab, and the chief of the sons of Ammon.

<sup>42</sup> 'And he sendeth forth his hand upon the lands, and the land of Egypt is not for an escape;

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

<sup>44</sup> 'And reports trouble him out of the east and out of the north, and he hath gone forth in great fury to destroy, and to devote many to destruction;

<sup>45</sup> and he planteth the tents of his palace between the seas and the holy desirable mountain, and hath come unto his end, and there is no helper to him.

## 12

<sup>1</sup> 'And at that time stand up doth Michael, the great head, who is standing up for the sons of thy people, and there hath been a time of distress, such as hath not been since there hath been a nation till that time, and at that time do thy people escape, every one who is found written in the book.

<sup>2</sup> 'And the multitude of those sleeping in the dust of the ground do awake, some to life age-during, and some to reproaches – to abhorrence age-during.

<sup>3</sup> And those teaching do shine as the brightness of the expanse, and those justifying the multitude as stars to the age and for ever.

<sup>4</sup> And thou, O Daniel, hide the things, and seal the book till the time of the end, many do go to and fro, and knowledge is multiplied.'

<sup>5</sup> And I have looked — I, Daniel — and lo, two others are standing, one here at the edge of the flood, and one there at the edge of the flood,

<sup>6</sup> and he saith to the one clothed in linen, who [is] upon the waters of the flood, 'Till when [is] the end of these wonders?'

<sup>7</sup> And I hear the one clothed in linen, who [is] upon the waters of the flood, and he doth lift up his right hand and his left unto the heavens, and sweareth by Him who is living to the age, that, 'After a time, times, and a half, and at the completion of the scattering of the power of the holy people, finished are all these.'

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

<sup>9</sup> And he saith, 'Go, Daniel; for hidden and sealed [are] the things till the time of the end;

<sup>10</sup> Purify themselves, yea, make themselves white, yea, refined are many: and the wicked have done wickedly, and none of the wicked understand, and those acting wisely do understand;

<sup>11</sup> and from the time of the turning aside of the perpetual [sacrifice], and to the giving out of the desolating abomination, [are] days a thousand, two hundred, and ninety.

<sup>12</sup> O the blessedness of him who is waiting earnestly, and doth come to the days, a thousand, three hundred, thirty and five.

<sup>13</sup> And thou, go on to the end, then thou dost rest, and dost stand in thy lot at the end of the days.'

**Young's Literal Translation**  
**Young's Literal Translation of the Holy Bible**

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