

35. Daniel - Dani'el

(Version 4 - 1-26-17)

Chapter 1

1:1 In the third year of the reign of Yahoyakim,
king of Yahudah,
Nebukadnetzar, king of Babel, came to Yerushalaim.
And he laid siege against it.

Yahoyakim means YAHWEH will cause to stand.
Yerushalaim means complete teaching of deliverance.

1:2 And YAHWEH gave
Yahoyakim *himself* **תא**, king of Yahudah, into his hand
and a portion of the vessels of The House of The Elohim.
And he caused them to go the land of Shin'ar,
to the house of his god.
And he caused the vessels *themselves* **תא**
to go to the treasure house of his god.

The text uses *adonai*. It is known to be an alteration of the text based on the human tradition of not allowing the people to pronounce the name, YAHWEH, so they did not "disrespect" it. YAHWEH will be used where this occurs in the book of Daniel.

1:3 And the king spoke to Ashpenaz,
leader of his eunuchs, for the sake of causing to come
some of the children of Yisra'el,
and some of the seed of the kingdom, and some of the nobles,
1:4 young men in whom there was not a blemish,
and pleasing of appearance,
and skillful with all wisdom,
and knowing knowledge,
and understanding what is known,
with ability in them to stand in the palace of the king.
And he was to teach them the writing
and language of the Kasdim (Chaldeans).

1:5 And the king allotted for them
a daily provision in its day of the food of the king
and of the wine he drank.
for the sake of nourishing them *for* three years,
and at the end, to stand before the face of the king.

1:6 And there was among them
from the children of Yahuda,
Dani'el, Hananyah, Misha'el, and Azaryah.

Dani'el means El is my judge.
Hananyah means YAH has favored.
Misha'el means who is like El.
Azaryah means YAH has sustained.

1:7 And the leader of the eunuchs gave them names.
Indeed, he called Dani'el, Belteshazzar;
and Hananyah, Shadrak;
and Misha'el, Meyshak;
and Azaryah, Abed-Nego.

1:8 And Dani'el placed it upon his heart
that he would not defile himself with the allotment of the king
nor with the wine he drank.
And he made a request from the leader of the eunuchs
that he might not defile himself.

1:9 And The Elohim granted to Dani'el *himself* **תא**
kindness and compassion before the face
of the leader of the eunuchs.

1:10 But the leader of the eunuchs said to Dani'el,

"I myself am afraid of my sovereign himself **תא**, the king, who has allotted your food itself **תא** and your drink itself **תא**. Truly, why should he see your faces themselves **תא** more emaciated than the young men who are your age? Then you would endanger my head itself **תא** before the the king!"

1:11 And Dani'el said to the overseer whom the leader of the eunuchs had appointed over Dani'el, Hananyah, Misha'el, and Azaryah,
1:12 "Please test your servants themselves **תא** ten days. And we will eat vegetables and water also we will drink.
1:13 Then look before your faces at our appearances and the appearances of the *other* young men, those eating the allotment itself **תא** of the king . Then according to what you see do with your servants."

1:14 And he listened attentively to them in this matter. And he tested them ten days.

1:15 And at the end of ten days their appearances looked better and fatter of flesh than all the young men, those eating the allotment itself **תא** of the king.

1:16 And it existed that the overseer was taking away their allotment itself **תא** and their wine to drink. And he gave to them vegetables.

1:17 And for these four young men The Elohim gave to them knowledge and skill in all writing and wisdom. And Dani'el He caused to understand according to all visions and dreams.

1:18 And *it was* at the end of the days when the king said to cause them to come in. And the leader of the eunuchs caused them to come in before the face of Nebukadnetzar.

1:19 And the king spoke with with they themselves **תא**. And there was not found among all of them one like Dani'el, Hananyah, Misha'el, and Azaryah. And they stood before the face of the king.

1:20 And in every word of wisdom *and* understanding which the king sought from them, he found them ten times better than all the magicians *and* the astrologers who were in all his kingdom.

1:21 And Dani'el was there until the first year of Cyrus the king.

Chapter 2

2:1 And in the second year of the reign of Nebukadnetzar, Nebukadnetzar dreamed dreams. And his breath was agitated. And his sleep was against him.

2:2 And the king spoke for the sake of calling for the horoscopists, and for the astrologers, and for those practicing sorcery, and for the Chaldeans for the sake of causing to be reported to the king his dreams. And they came. And they stood before the face of king.

The term, Chaldeans, is used to designate a group of specially trained wise men among the Chaldeans, not the general public. They were a priestly class specializing in astrology and interpretation of signs.

2:3 And the king said to them,
"I have dreamed a dream.
And my breath is agitated
for the sake of knowing the dream *itself* **רוח**."

In both verse 2 and verse 3 the word **רוח** appears. Traditionally this is translated as "spirit". This can not be a correct translation. The word 'spirit' did not exist until the Greek culture existed. The term was "invented" by them. Neither the Hebrews nor the Chaldeans had any such concept. To speak of the king's breath being agitated, however, makes perfect sense. He was upset, probably breathing hard. Additionally, in Hebrew culture the breath was seen as the very essence of a person. It reflected their very nature itself, or character. It was viewed as penetrating the deepest parts of the person, and therefore represented what was "within them".

2:4 And the Chaldeans spoke to the king in Aramaic,
"Oh king, live to eternity!
Tell the dream to your servants
and we will explain the interpretation."

2:5 The king replied.
And he said to the Chaldeans,
"The word has gone forth from me.
If you do not cause to be known to me
the dream and its interpretation
your will be made pieces,
and your houses will be made dunghills.

2:6 But if you explain the dream and its interpretation
you will receive gifts, and rewards, and great honor from me.
Therefore, explain to me the dream and its interpretation."

2:7 They answered a second time saying,
"Let the king tell to his servants the dream
and we will explain its interpretation."

2:8 The king answered. And he said,
"I myself know for certain that you yourselves are gaining *time*
because you see that the word has gone forth from me.
2:9 However, if you do not cause me to know the dream
there is only one decree for you!
And you have agreed to speak lying
and corrupt words before me until when the time has changed.
Therefore, tell the dream to me.
Then I will know that you can explain the interpretation for me."

2:10 The Chaldeans answered before the king.
And they said, "There is not a mortal upon the earth
who is able to explain the matter of the king.
Indeed, any great king, or ruler
has not asked a matter like this
of any magician, or astrologer, or Chaldean.

2:11 And the matter which the king is asking is unusual.
And there is no other who can explain it to the king
except the gods, whose dwelling is not with flesh."

2:12 On account of this the king was enraged,
even very furious.

And he spoke for the sake of causing to perish
all the wise ones of Babel.

2:13 And the decree went forth.
And the the wise men were being killed.
And they sought Dani'el and his companions
for the sake of killing kill them.

2:14 Then with counsel and wisdom Dani'el returned to Aryok,
captain of guard of the king,
who had gone out for the sake of killing the wise ones of Babel.

2:15 He responded.
And he said to Aryok, the king's captain,
"Why has the decree from before the face of the king
been so urgent?"
Then Aryok made the matter known to Dani'el.

2:16 And Dani'el went in.
And he asked the king to give him time.
Then he would explain the interpretation to the king.

2:17 Then Dani'el went to his house.
And he made the matter known
to Hananyah, Misha'el, and Azaryah, his companions,
2:18 for the sake of requesting compassions
from the face of The El of The Heavens
concerning this mystery
in order that Dani'el and his companions
might not be caused to perish
with the rest of the wise ones of Babel.

2:19 Then the mystery was revealed to Dani'el
in a vision of the night.
Then Dani'el blessed The El of The Heavens.

2:20 Dani'el responded. And he said,
Blessed be the name of The El to eternity and forever,
to Whom is wisdom and power!
Indeed, they are His!

2:21 And He is *The One* changing times and seasons.
He *is The One causing* kings to pass away,
and causing kings to rise up.
He gives wisdom to the wise
and knowledge to those knowing understanding.

2:22 He is The One revealing deep and hidden things.
He is The One knowing what is in the darkness.
And the light has been set free by Him.

2:23 To You, El of my fathers,
I am caused to give thanks and praise, I myself!

Wisdom and power You have given to me!
Even now You have made known to me
what we have requested from You!
Indeed, You have made known to us the matter of the king!"

2:24 On account of this Dani'el went to Aryok,
whom the king had appointed
for the sake of destroying the wise ones of Babel.

He went.
And according to this he said to him,
"Do not cause to perish the wise ones of Babel.
Cause me to come in before the king.
And I will declare the interpretation to the king."

2:25 Then Aryok, in haste,
caused Dani'el to come in before the king.
And according to this he said to him,
"I have found a man from the sons of the captivity of Yahudah
who will make known to the king the interpretation."

2:26 The king answered.
And he said to Dani'el, whose name was Belteshazzar,
"Are you able to cause me to know
the dream which I have seen and the interpretation?"

2:27 Dani'el answered before the king.
And he said,
"The mystery which the king is requiring,
the wise ones, the astrologers,
the horoscopists, and the diviners
are not able to declare to the king.

2:28 However, there is an El in The Heavens.
He reveals mysteries.
And He has caused to be known to King Nebukadnetzar
that which will exist in the last days.

Your dream, even the visions of your head
upon your bed, were these:
2:29 You yourself, the king,
your thoughts on your bed rose up.
'What is it that will exist after this?'
And The One revealing mysteries
has caused you to know what it is that will exist.

2:30 And I myself, *it is* not on account of wisdom
which I have in me *being* more than all the living
that this has been revealed to me,
but rather for the intent of making known
the interpretation to the king,
and that you might know the thoughts of your heart.

2:31 You yourself, the king, were looking.
And you looked.
And behold!
One exceedingly large image!
This same *image* was great, even with exceeding brightness.
It was standing in front of you.
And its appearance was awesome.

2:32 The head of the image was of fine gold,
its chest and arms of silver, its belly and thighs of copper,
2:33 its legs of iron,
its feet some from iron and some from clay.

2:34 You were watching until a stone was cut out
without hands.
And it stuck against the image
upon its feet of the iron and the clay and it pulverized them.

2:35 At that time the iron, the clay, the copper,
the silver, and the gold were pulverized as one.
And they existed as chaff from the threshing floors of summer.
And the wind carried them away.
And *they were* no place.
Nothing was found of them.

And the stone which had struck against the image
existed as a great mountain.

And it filled the whole earth.

2:36 This is the dream.
And its interpretation we will declare before the king.

2:37 You yourself, the king, are king of the kings.
Indeed, The El of The Heavens
has given you the kingdom, the power,
and the strength, and the glory.

2:38 And among all of the children of mortals who are living,
and the animals of the field, and the birds of the skies,
He has given them into your hand.
And He has caused you to have dominion among all of them.
You are the head of gold.

2:39 And after you will rise up another kingdom,
lesser than you, and another third kingdom of copper
that will rule over the whole earth.
2:40 And the fourth kingdom will be strong like iron,
on account of which iron pulverizes and shatters everything.
Even like the iron it will pulverize all these,
shattering and pulverizing.

2:41 And as to your having seen the feet and toes,
some of potter's clay and some of iron,
the kingdom will have been divided.
There will be some of the strength of the iron in it,
according to how you have seen the iron
mixed with the miry clay.

2:42 And as the toes of the feet were from iron and from clay,
the kingdom will be strong, but some of it will be fragile.

2:43 Whereas you saw iron mixed with the miry clay,
they will have mingled themselves with the seed of mortals.
But they will not be adhering, one to the other,
even as iron does not mingle itself with the clay.

2:44 And in these days, those of these kings,
The El of The Heavens will raise up a kingdom
which will not be destroyed to eternity!
And the kingdom will not be left to other people.
It will crush and put terminate all these kingdoms!
And it will stand to eternity!

2:45 On account of your having seen
a stone which was cut out of the mountain,
which *was done* without hands,
and it crushed the iron, the copper,
the clay, the silver, and the gold,
The Great El has made known to the king
what will exist after this.
And the dream is certain.
And its interpretation is trustworthy."

2:46 At that time the king, Nebukadnetzar,
fell upon his face.
And he worshipped toward Dani'el.
And he told them to offer to him an offering and incense.

2:47 The king responded to Dani'el.
And he said,
"Of a truth, your El is The El of the gods,
The Master of kings, and a revealer of mysteries,
since you were able to reveal this mystery!"

2:48 Then the king made Dani'el great.
And many great gifts were given to him.
And he caused him to be ruler over all the province of Babel,
and chief of the governors over all the wise ones of Babel.

2:49 And Dani'el made a request of the king.
And he appointed Shadrak, Meyshak, and Abed-Nego
over the affairs of the province of Babel.
And Dani'el was in the gate of the king.

Chapter 3

3:1 Nebukadnetzar the king made an image of gold.
Its height was sixty cubits and its width six cubits.
He stood it up in the plain of Dura in the province of Babel.

3:2 And Nebukadnetzar the king sent *word*
for the sake of assembling to the administrators,
the governors, the diviners, the treasurers,
the judges, the lawyers, and all the officials of the provinces,
for the sake of coming to the dedication of the image
which King Nebukadnetzar had caused to be stood up.

3:3 At that time the governors, the diviners, the treasurers,
the judges, the lawyers, and all the officials of the provinces,
assembled themselves for the dedication of the image
which Nebukadnetzar the king had caused to stand up.
And they stood in front of the image
which Nebukadnetzar had caused to stand up.

3:4 And a herald was crying out loudly,
"To you," they were saying, "it is commanded,
the peoples, the nations, and the languages.

3:5 At the time of your hearing the sound
of the horn, the flute, the zither, the lyre,
the harp, the pipes, and all kinds of music
you are to fall down.
And you are to worship toward the gold image
which Nebukadnetzar the king has caused to stand up.

3:6 And whoever does not fall down and worship
will in that very hour have himself thrown into the midst
the fire of the burning furnace."

3:7 On account of this therefore, at the very time
when the peoples, the nations, and the languages
were hearing the sound of the horn, the flute,
the zither, the lyre, the harp, all kinds of music,
they fell down and worshipped toward the gold image
which Nebukadnetzar the king had caused to stand up.

3:8 On account of this therefore at that very time
men of the Chaldeans drew near.
And they made slanderous accusations
against the Yahudeans.

3:9 They responded.
And they said to Nebukadnetzar the king,
"May The king live to eternity!

3:10 You yourself, the king, have made a decree
that every mortal who hears the sound of the horn, the flute,
the zither, the lyre, the harp, the pipes, and all kinds of music
is to fall down and worship toward the gold image.

3:11 And whoever does not fall down and worship
will have himself thrown into the midst of the fire
of a burning furnace.

3:12 There are men of the Yahudeans
whom you have appointed over the affairs
of the province of Babel,
Shadrak, Meyshak, and Abed-Nego.
These men do not set regard upon *themselves*
concerning the king.
They do not serve your gods.
And they are not worshipping toward the gold image
which you have caused to stand up.”

3:13 At that time Nebukadnetzar, in rage and anger,
spoke for the sake of bringing
Shadrak, Meyshak, and Abed-Nego.
At that time they caused these men to come before the king.

3:14 Nebukadnetzar responded.
And he said to them,
“Is it intentional, Shadrak, Meyshak, and Abed-Nego,
that you are not serving my gods,
and toward the gold image which I have caused to stand up
you are not worshipping?

3:15 Now, if you are ready, at the time you hear the sound
of the horn, the flute, the zither, the lyre, the harp, the pipes,
and all kinds of music, and you will fall down and worship
toward the image which I have made, *good!*
But if you will not worship in that very hour
you will have yourselves thrown
into the midst of the fiery burning furnace.

And who is the god who can cause you to be delivered
from my hands?”

3:16 Shadrak, Meyshak, and Abed-Nego responded.
And they said to the king,
“Nebukadnetzar, we do not need to respond to you
concerning this matter.

3:17 Indeed, there exists The Elohim
whom we ourselves serve.
He is able to deliver us from the fiery burning furnace.
Even from your hand, the king, He can deliver!

3:18 But if not, let it be known to you, the king,
that to your gods we will not be serving
and toward the gold image
which you have caused to stand up
we will not worship!”

3:19 At that time Nebukadnetzar was filled with rage.
And the form of his face was altered
concerning Shadrak, Meyshak, and Abed-Nego.
He was responding.
And he was saying to make *the* heat for the furnace
seven times more than it was observed to be heated.

3:20 And to the most mighty men who were in his forces
he spoke for the sake of binding
Shadrak, Meyshak, and Abed-Nego,
for the sake of throwing them into the fiery burning furnace.

3:21 At that very time these men were bound in their tunics,
their trousers, and their turbans, and their *other* garments.
And they were thrown into the midst
of the fiery burning furnace.

3:22 On account of this therefore,

because the word of the king was urgent
and the furnace exceedingly hot, these men,
those picking up Shadrak, Meyshak, and Abed-Nego,
were killed by the flame of the fire.

3:23 And these three men, Shadrak, Meyshak,
and Abed-Nego, fell down
in the midst of the fiery burning furnace, having been bound.

3:24 Then Nebukadnetzar the king was astonished.
And he stood up with haste.
And he spoke.
And he said to his counselors,
"Were not three men thrown bound into the midst of the fire?"
They were answering and saying to the king,
"Of a certainly, King!"

3:25 He responded.
And he said, "Behold!
I am seeing four men, loose, walking in the midst of the fire.
And there is no damage on them!
And the form of the fourth is like a son of the gods."

3:26 At that very time Nebukadnetzar
approached the mouth of the fiery burning furnace.
He spoke.
And he said, "Shadrak, Meyshak, and Abed-Nego,
whose god is The Highest El, come forth!"

At that very time Shadrak, Meyshak, and Abed-Nego
came forth from the midst of the fire.

3:27 And the administrators, the princes,
and the governors, and the king's counselors assembled,
were seeing these men for whom the fire had no power
against their bodies.
Even the hair of their head was not singed.
And their garments were not altered.
And the smell of fire had not passed over onto them

3:28 Nebukadnetzar responded.
And he said, "Blessed be The Elohim
of Shadrak, Meyshak, and Abed-Nego,
who has sent His messenger
and has caused His servants to be delivered
who trusted upon Him!
And they changed the word of the king.
And they gave their bodies
in order that they might not serve
nor worship toward any god except their own El!

3:29 And because of this I have made a decree
that any people, nation, or language
who speaks an offense against The El
of Shadrak, Meyshak, and Abed-Nego,
he will be made into pieces,
and his house will be made a dunghill.

Indeed this is because there is no other El
who is able to deliver like this!"

3:30 At that time the king promoted
Shadrak, Meyshak, and Abed-Nego
in the province of Babel.

Note: the Hebrew text continues as part of Chapter 3 until verse 33 of the English text.

Chapter 4

4:1 (H 3.31) Nebukadnetzar the king, to all peoples,
nations and languages who are dwelling in all the earth:
Shalom be increased to you.

4:2 (H 3.32) It seemed good to me to declare
the signs and wonders
which The Highest El has done with me.

4:3 (H 3.33) How great *are* His signs!
And how mighty *are* His wonders!
His kingdom is an everlasting kingdom.
And His dominion is to generation after generation.

Chapter 4 of the Hebrew text begins with the following verse.

4:4 (H 4.1) I myself, Nebukadnetzar, was at ease in my house
and prospering in my palace.

4:5 (H 4.2) I had seen a dream, and it frightened me.
And the thoughts on my bed
and the visions of my head disturbed me.

4:6 (H 4.3) And I made a decree for the sake of causing
all the wise ones of Babel to come in before me
who were to make known to me
the interpretation of the dream.

4:7 (H 4.4) At that time the sorcerers, the astrologers,
the Chaldeans, and the diviners came in.
And I myself told the dream before them.
But its interpretation they did not cause
to be made known to me.

4:8 (H 4.5) But at last Dani'el, whose name is Belteshazzar
according to the name of my god, came in before me.
In him is the breath of The Set Apart El.
And I related the dream before him *saying*,

ruach - breath; wind.
This word does **not** mean 'spirit'. Spirit is a Greek term that did not exist in Hebrew or Babylonian culture. To use it is not give a correct translation of the text. Breath is the proper translation in this context.
In Hebrew culture the breath represented the essence of a person since it was thought to contact every portion of their inner being. It represented their nature, their character. It was not something separate from them as a person such as a "ghost" or "spirit".

4:9 (H 4.6) "Belteshazzar, master of the sorcerers,
indeed, I myself know
that the breath of the Set- Apart El is in you.
And no mystery is distressing to you.
Declare to me the visions of my dream
that I have seen and its interpretation.

4:10 (H 4.7) And the visions of my head *were* upon my bed.
I looked.

And behold!
There *was* a tree in the midst of the earth.
And its height *was* great.

4:11 (H 4.8) The tree became great and strong.
And its height reached to the skies.

And it was visible to the end of the whole earth.
4:12 (H 4.9) The leaves were beautiful and its fruit abundant.
And food for all was in it.
Beneath it was shade for the animals of the field.
And the birds of the skies dwelt in its branches.
And all flesh was fed from it.

4:13 (H 4.10) I was looking.
And it was in the visions of my head upon my bed.
And Behold!

A watcher, even a set apart one,
was descending from the skies.

4:14 (H 4.11) He called out loud.
And he said this, 'Cut down the tree,
and cut off its branches!
Strip off its leaves!
And scatter its fruit!

Let the animals flee from beneath it,
and the birds from its branches.

4:15 (H 4.12) However, leave the stump of its roots
in the ground, even with a band of iron and copper,
among the tender grass of the field.
And let it be wet with the dew of the skies.
And let his portion exist with the animals
among the grass of the earth.

4:16 (H 4.13) Let his heart be changed from *that of* a mortal.
Let him be given the heart of an animal.
And let seven times pass over him.

4:17 (H 4.14) According to this is the decree of the watchers,
even the word of the set apart ones.
The decision is to cause the living to know
it is The Most High Who has mastery in the realm of mortals.
And He gives it to whomever He desires.
Even the lowliest of men He causes to rise over it.'

4:18 (H 4.15) This *is* the dream have I seen,
I myself, the king, Nebukadnetzar.
And you yourself, Belteshazzar, declare its interpretation,
because all the wise ones of my kingdom
are not able to cause to be known to me the interpretation.
But you yourself are able, you who have the breath
of The Set Apart El in you."

4:19 (H 4.16) Then Dani'el, whose name was Belteshazzar,
was astonished in the same hour.
And his thoughts disturbed him.
The king was speaking.
And he said, "Belteshazzar, do not let
the dream and its interpretation, disturb you."

Belteshazzar responded.
And he said,
"My master, may the dream be for those hating you,
and its interpretation for your enemies!

4:20 (H 4.17) The tree you have seen
which became great and strong,
and its height reached to the skies
and it was visible to the whole earth,
4:21 (H 4.18) and its leaves were beautiful
and its fruit abundant, and in it was food for all,
under it the animals of the field dwelt,
and on its branches the birds of the skies were sitting;

4:22 (H 4.19) it is you yourself, the king.
It is you who have become great and strong.
And your greatness has grown.
And it has reached to the skies.
And your dominion *is* to the end of the earth.

4:23 (H 4.20) "And as the king saw a Watcher,
even a set apart one, descending from the skies,
and he said, 'Cut down the tree and destroy it!
But leave the stump of its roots in the ground,
even with a band of iron and copper
among the tender grass of the field.
And let it be wet with the dew of the skies.
And let his portion exist among the animals of the field
until seven times pass over him!';

4:24 (H 4.21) this is the interpretation for the king.
And this is the decree of The Most High
which has come upon my master the king.

4:25 (H 4.22) "Even you
are going to be driven away from mortals.
And your dwelling will exist
with the animals of the field.
And you be given grass to eat like oxen.
And you will be wet with the dew of the skies.
And seven times will pass over you
until you acknowledge that The Most High is ruler
in the realm of the mortals,
and He gives it to whomever He desires.

4:26 (H 4.23) And those who said
to leave the stump of its roots which are of the tree,
your kingdom is assured to you
after you acknowledge the ruling of The Heavens.

4:27 (H 4.24) For this reason, king,
may my counsel be pleasing to you,
and renounce your offenses with integrity,
and your moral perversities by showing favor to the afflicted.
It may be your prosperity will be extended."

4:28 (H 4.25) All this happened to Nebukadnetzar,
the king.

4:29 (H 4.26) At the end of the twelve months
he was walking within the palace of the kingdom of Babel.

4:30 (H 4.27) The king spoke. And he said,
"Is not this itself Babel the great which I myself have built
as a house of the kingdom with the power of my strength
and for the honor of my majesty?"

4:31 (H 4.28) The word was still in the mouth of the king.
A voice from The Heavens occurred.

"To you it is being spoken, Nebukadnetzar, the king!
The kingdom has been removed from you!

4:32 (H 4.29) And from the mortals you are being driven away!
And with the animals of the field is your dwelling.
The grass, as for the oxen, is your food.
And seven times will pass over you
until you acknowledge that The Most High is ruler
in the realm of mortals
and He gives it to whomever He desires."

4:33 (H 4.30) In that very hour the word was fulfilled
concerning Nebukadnetzar.
And he was driven from the mortals.

And he ate the grass like oxen.
And his body was wet with the dew of the skies
until when his hair had grown like eagles' *feathers*
and his nails like birds' *claws*.

4:34 (H 4.31) And at the end of the days
I myself, Nebukadnetzar, lifted my eyes to the skies.
And my reason returned to me.

I blessed The Most High.
And to Him Who lives to eternity I offered praise.
And I exalted Him Whose dominion is an everlasting dominion.
and Whose kingdom is from generation to generation.

4:35 (H 4.32) And all those dwelling in the earth
are as of no account.
And according to His desire He does
with the assembly of the skies and those dwelling in the earth.
And there is none who can strike with his hand
or say to Him, "What have You done?"

4:36 (H 4.33) At that very time my reasoning returned to me.
And for the glory of my kingdom
my majesty and splendor were returned to me.
And my counselors and nobles sought *me out*.
And I was established over my kingdom.
And exceeding majesty was added to me.

4:37 (H 4.34) Now I myself, Nebukadnetzar,
am praising, and exalting, and honoring
The King of The Heavens!
Indeed, all His actions are faithful!
And His ways are just.
And those walking with arrogance He is able to humble.

Chapter 5

5:1 Belshazzar the king made a great feast
for a thousand of his nobles
And he was drinking in front of the thousand.
5:2 At the taste of the wine
Belshazzar said to bring gold and silver vessels
which his father, Nebukadnetzar,
had brought out from The Temple which was at Yerushalaim
And the king and his nobles, his wives, and his concubines
drank from them.

5:3 At that time they caused the gold vessels to come
which had been brought out from The Temple
of The House of The El which was at Yerushalaim.

And the king and his nobles, his wives, and his concubines
drank out of them.

5:4 They drank the wine.
And they gave praise to the gods of the gold, and the silver,
the copper, the iron, the wood and the stone.

5:5 In that very hour
the fingers of a hand of a mortal came forth.
And they wrote in front of the lampstand
upon the plaster of the wall of the king's palace.
And the king was watching the part of the hand
that was writing.

5:6 Then the king's countenance changed.
And his thoughts disturbed him.

And that the joints of his hips loosened themselves.
And his knees struck against each other.

5:7 The king called with loudness
for the sake of causing the astrologers,
the Chaldeans, and the diviners to come in.
The king spoke.
And he said to the wise ones of Babel,
"Whichever mortal reads this writing
and declares to me its interpretation
will be clothed with purple
and *will have* a chain of gold upon his neck.
And he will be the third, ruling in the kingdom."

5:8 Then all the king's wise ones were entering.
But they were not able to read the writing
or to make known its interpretation to the king.

5:9 Then Belshazzar the king was exceedingly disturbed.
And his countenance was changing on account of it.
And his nobles were astonished.

5:10 The queen, because of the words of the king
and his nobles, came to the banquet house.
She spoke. And she said,
"May the king live to eternity!
Do not let your thoughts disturb you
nor let your countenance be changed.

5:11 There is a man in your kingdom
in whom is the breath of the set apart gods.
In the days of your father,
illumination, and understanding, and wisdom,
like the wisdom of the gods, were found in him.
And the king, Nebukadnetzar, your father,
your father the king,
established him as master of the sorcerers,
astrologers, Chaldeans, and diviners
5:12 because an excellent nature, and knowledge,
and understanding, and interpreting dreams,
and explaining of puzzles, and solving of difficult problems
had been found with him, in Dani'el,
whom the king established his name as Belteshazzar.
Now let Dani'el be called.
And let him declare the interpretation."

5:13 At that time
Dani'el was brought in before the king.
The king spoke.
And he said to Dani'el, "Are you yourself the Dani'el
who is from the children of the captivity from Yahudah
whom my father the king caused to come from Yahudah?"

5:14 And I have heard concerning you
that the breath of the gods is in you,
and illumination, and understanding, and exceeding wisdom
have been found in you.

5:15 And now, the wise ones, the astrologers,
have been brought in before me
who were to read this writing
and to make known to me its interpretation.
But they are not being able to declare
the interpretation of the matter.

5:16 And I myself have heard concerning you

that you are able to give interpretations
and to solve difficult problems.

Now if you are able to read the writing
and make known its interpretation to me
you will be clothed in purple
and a chain of gold *will be* upon your neck.
And you will be the third one ruling in the kingdom.”

5:17 At that time Dani’el responded.
And he said before the king, “Let your gifts be for yourself.
And give your rewards to another.
However, I will read the writing to the king.
And I will make known the interpretation to him.

5:18 You yourself, king,
The Most High El gave to Nebukadnetzar, your father,
a kingdom, and majesty, and glory, and honor.

5:19 And because of the majesty which He gave to him
all the peoples, the nations, and the languages
were trembling and frightened before him.
Whom he desired he was killing.
And whom he desired he keeping alive.
And whom he desired he was raising up.
And whom he desired he was humbling.

5:20 But when his heart was lifted up
and his nature was obstinate for the sake of acting proudly
he was deposed from the throne of his kingdom.
And the glory was removed from him.

5:21 And he was driven away from the children of mortals.
And his heart was made like the animals.
And his dwelling was with the wild asses.
He fed like the oxen upon the grass.
And his body was wet with the dew of the skies
until he acknowledged that The Most High El
is ruling in the realm of mortals,
and whomever He desires He establishes over it.

5:22 But you yourself, his son, Belshazzar,
have not humbled your heart
although you have known all of this.

5:23 Even against The Master of The Heavens
you have exalted yourself.
And the vessels which are of His House
you have caused to come before you.
And you yourself, and your nobles,
your wives and your concubines,
have been drinking the wine with them.
And to the gods of silver, and of gold, of copper, of iron,
of wood, and of stone, which are not seeing, and not hearing,
and not knowing you have given praise.

But The El Who has your breath in His hand and all your ways,
to Him you have not given honor!

5:24 At that time, from before Him,
the part of the hand was sent!
And this writing was inscribed.

5:25 And this is the writing that was inscribed:
MENE, MENE, TEKEL, UPHARSIN.

5:26 This is the interpretation of the matter:
MENE - The El has numbered your kingdom.
And He has caused it to be completed.
5:27 TEKEL - You have been weighed in the balances.
And you have been found lacking.
5:28 PERES - Your kingdom has been divided.
And it has been given to the Medes and Persians.”

5:29 At that time Belshazzar spoke.
And they clothed Dani’el in the purple.
And a chain of gold was upon his neck.
And they proclaimed concerning him
that he is the third ruling in the kingdom.

5:30 In that very night Belshazzar, king of the Chaldeans,
was killed.

Once again the chapter breaks differ.
Chapter 6 begins here in the Hebrew text.

5:31 (H 6.1) And Darius, the Mede, accepted the kingdom,
at the age of sixty two years.

Chapter 6

6:1 (H 6.2) It was pleasing to Darius.
And he stationed over the kingdom
one hundred and twenty governors
who were in the whole kingdom.

6:2 (H 6.3) And among these were three chief officials
of whom Dani’el was first.
These governors were to give an account to them.
And no loss was to exist for the king.

6:3 (H 6.4) Then this Dani’el was distinguishing himself
above the chief officials and the governors
because an excellent nature was in him.
And the king was considering it
for the sake of establishing him over the entire kingdom.

6:4 (H 6.5) Then the chief officials and the governors
were seeking to find against Dani’el
something concerning the kingdom.
But they were unable to find a basis or a fault
because he was being faithful.
And no negligence or fault was found concerning him.

6:5 (H 6.6) Then these men said,
“We will not find any basis against this Dani’el
unless we find it against him concerning the law of his El.”

6:6 (H 6.7) Then the chief officials and the governors
assembled in tumult before the king.
And according to this they spoke to him,
“May Darius the king live to eternity!

6:7 (H 6.8) All these chief officials of the kingdom,
the governors, and princes, the counselors and the captains,
have consulted together
for the sake of establishing a royal decree,
and for the sake of strengthening an injunction
that anyone who makes a request from any god or mortal
until thirty days, except from you, the king,
will have himself thrown into a den of the lions.

6:8 (H 6.9) Now, king, establish the injunction!
And inscribe the writing which is not to be changed
according to the law of the Medes and Persians,

which may not be altered.”

6:9 (H 6.10) According to this therefore
King Darius inscribed the written injunction.

6:10 (H 6.11) And Dani’el,
when he knew the writing had been inscribed,
went to his house.
And the windows having been opened for him
he went in to *them*, opposite Yerushalaim.
And three times in the day he did *this*,
kneeling upon his knees.
And he was praying and giving thanks before The El
according to how he had done from times before this.

The Aramaic is not entirely clear in this verse.
Traditional translations insert "upper room",
but this is not in the text. What's given above
a reasonable sense of the text.

6:11 (H 6.12) Then these men assembled in tumult.
And they found *him* as Dani’el was praying
and requesting favor before The El.

6:12 (H 6.13) At that time they approached.
And they spoke before the king
concerning injunction of the king.
“Have you not inscribed an injunction that any mortal
who makes a request from any el or mortal until thirty days,
except from you, the king,
is to have himself thrown into a den of the lions?”

The king was responding.
And he was saying, “The word is certain
according to the law of the Medes and Persians,
which may not be altered.”

6:13 (H 6.14) At that time they responded.
And they said before the king,
“Dani’el, who is from the children of the captivity of Yahudah
has no regard concerning you, the king,
nor concerning the injunction which you have inscribed.
And three times in the day he is making his request.”

6:14 (H 6.15) Then the king,
according to the words he had heard,
was greatly distressed with himself.
And he set his heart upon Dani’el
for the sake of causing him to be delivered.
And until the going down of the sun he was exerting himself
for the sake of causing him to be delivered.

6:15 (H 6.16) At that time these men assembled
in tumult before the king.
And they said to the king,
“Know, king, that it is the law of the Medes and Persians
that any injunction or decree which the king establishes
is not to be altered.”

6:16 (H 6.17) At that time the king spoke.
And they brought Dani’el.
And they threw him into a den of the lions.

The king responded.
And he said to Dani’el,
“Your El whom you yourself are serving continually,
He Himself will deliver you.”

6:17 (H 6.18) And one stone was brought.
And it was placed upon the mouth of the den.
And the king sealed it with his own signet
and with the signets of his nobles
in order that the matter concerning Dani'el
might not be altered.

6:18 (H 6.19) Then the king went to his palace.
And he spent the night fasting.
And no entertainment was brought before him.
And his sleep fled from upon him.

6:19 (H 6.20) At that time the king rose up, at the dawn.
And with haste he went to the den of the lions.

6:20 (H 6.21) And as he was approaching the den
he cried out to Dani'el with a troubled voice.
The king spoke.
And he said to Dani'el,
"Dani'el, servant of The Living El,
has your El, whom you yourself serve continually,
been able to deliver you from the lions?"

6:21 (H 6.22) Then Dani'el spoke to the king,
"May the king live to eternity!!

6:22 (H 6.23) My El has sent His messenger.
And He has shut the mouths of the lions.
And they have not damaged me
because I was found innocent before Him.
And also before you, the king I have done no hurtful thing."

6:23 (H 6.24) At that time the king was exceedingly happy
concerning him.
And commanded for Dani'el
to be brought up out of the den.
And Dani'el was brought up from the den.
And nothing hurtful was found on him
who had trusted in his El.

6:24 (H 6.25) And the king commanded.
And they brought those men
who had obstinately accused Dani'el.
And they threw them into the den of the lions
with their children and their wives.
And they did not reach the bottom of the den
until the lions had power against them
and all their bones were crushed.

6:25 (H 6.26) At that time Darius the king wrote
to all the peoples, the nations, and the languages
that were dwelling in the whole earth:

"Shalom be increased to you!

6:26 (H 6.27) "From before me a decree is made
that in every dominion of my kingdom
men are to be trembling and fearing
before The El which is Dani'el's

Indeed, He Himself is The Living El!
And He is faithful to eternity!
And His kingdom is one which can not be destroyed!
And His dominion is until the end.

6:27 (H 6.27) He is *The One* delivering!
And HE is *The One* rescuing!

And He *is The One* doing signs and wonders
in the skies and on earth!
Indeed, He has delivered Dani'el from the hand of the lions!"

6:28 (H 6.28) And this Dani'el prospered
in the kingdom of Darius
and in the kingdom of Cyrus, the Persian.

Chapter 7

7:1 In the first year of Belshazzar, king of Babel,
Dani'el had a dream and visions of his head upon his bed.
At the time of his dream he wrote a summary
of the matter he was told.

7:2 Dani'el responded. And he said,
"I was observing in my vision in the night.
And behold!
*The four winds of the skies were churning
against The Great Sea.*

7:3 And four huge living creatures were coming up
out of the sea, being different from one another.

7:4 The first was like a lion.
And it had the wings of an eagle.
I observed until when its wings had been pulled off.
And it was lifted up from the earth.
And it was caused to stand on two feet like a mortal.
And a mortal's heart was given to it.

7:5 And behold!
Another living creature, a second, being like a bear.
And it was raised up toward one side.
And three ribs were in its mouth, between its teeth.
They according to this were saying to it,
'Get up! Devour much flesh!'

7:6 After this I was observing.
And behold!
Another, like a leopard.
And it had four wings of a bird upon its back.
And the living creature had four heads.
And dominion was given to it.

7:7 After this I was observing in the night visions.
And behold!
A fourth living creature, terrifying and exceedingly powerful.
And it had great teeth of iron.
It was devouring and crushing.
And it was trampling what remained with its feet.
And it was different from all the living creatures
that were before it.
And it had ten horns.

7:8 I was contemplating concerning the horns.
And behold! Another little horn was coming up among them.
And three of the first horns were uprooted from before it.
And behold!
Eyes like the eyes of the mortal
were in this very horn
and a mouth speaking great *things*.

7:9 I was observing until thrones were set.
And The Ancient of Days was seated.
His garment was white as snow.
And the hair of His head was like pure wool.

His throne was flames of fire.
Its wheels were burning fire.
7:10 A river of fire was flowing
and going forth before Him.
And thousands of thousands ministered to Him.
And myriads of myriads stood before Him.
The Judge was seated.
And books were opened.

7:11 I was observing at that time
because of the sound of the great things
which the horn was speaking.
I was observing until the living creature was killed.
And its body was caused to perish.
And it was given to the burning fire.

7:12 And the rest of the living creatures
had their dominion removed.
But a lengthening in life was granted to them,
until a time, even a set time.

7:13 I was observing in the night visions.
And behold!
One like the child of a mortal
was coming in the clouds of the skies
even to the Ancient of Days.
And they brought Him near before Him.

7:14 And to him was given dominion
and honor and a kingdom.
And all the peoples, the nations, and the languages
will serve him.
His dominion is an eternal dominion
which will not pass away.
And His kingdom *is one* which will not be destroyed.

7:15 My breath was agitated, I myself, Dani'el,
within my body.
And the visions of my head disturbed me.

7:16 I approached toward one of those standing by.
And I asked him of the certainty concerning all of this.
And he spoke to me.

And he caused me to know the interpretation of the matters.

7:17 'These huge living creatures, which are four,
are four kings which will rise up from the earth.

7:18 And the set apart ones of The Most High
will receive the kingdom.
And they will possess the kingdom until eternity,
even to eternity after eternity.'

7:19 "Then I longed for certainty
concerning the fourth living creature
which was being different from all of them,
exceedingly terrifying,
with its teeth of iron and its nails of copper.
(It was devouring, crushing,
and trampling the rest with its feet.)

7:20 and concerning the ten horns that were on its head,
and the other one which came up, and three fell before it,
even this horn which had eyes
and a mouth which was speaking great things,
and its appearance was greater than his companions.

7:21 I was observing.
And this very horn was making war against the set apart ones.

And it was prevailing against them

7:22 until when The Ancient of Days came.
And judgment was given
to the set apart ones of The Most High.
And the time arrived.
And the set apart ones took possession of the kingdom.

7:23 According to this he spoke,
'The fourth living creature
is the fourth kingdom to exist on the earth.
Indeed, it is different from all the kingdoms.
And it will devour the entire earth.
And it will trample it.
And it will crush it.

7:24 'And the ten horns are ten kings from this kingdom.
They will rise up.
And another will rise up after them.
And he will be different from the first *ones*.
And he will subdue three kings.
7:25 And he will speak things against The Most High.
And he will wear down the set apart ones of The Most High.
And he will attempt to alter appointed times and law.
And they will be given into its hand
until a time and times and half a time.

7:26 But the court will sit.
And they will cause his dominion to be removed
for the sake of destroying it until the end.

7:27 'And the kingdom, and the dominion,
and the majesty of kingdoms under all the skies
has been granted to the people,
the set apart ones of The Most High.
His kingdom is an eternal kingdom.
And all dominions will serve Him
and listen attentively to Him.

7:28 Until this is the end of the matter'.

I myself, Dani'el, my thoughts exceedingly troubled me.
And my countenance was altered within me.
And I kept the matter in my heart."

Chapter 8

8:1 In the third year of the reign of Belshazzar the king,
a vision was shown to me myself, Dani'el,
after that *one* shown to me the first time.

8:2 And I observed in the vision.
And it existed as I was observing.
And I was in the capital of Shushan
which is in the province of Elam.
And I observed in the vision.
And I myself was beside the River Ulai.

8:3 And I lifted my eyes.
And I looked.
And behold! One ram standing before the river.
And it had two horns.
And the two horns were tall.
And the one was taller than the other.
And the taller one rose up at the last.

8:4 I saw the ram itself nx
pushing westward, and northward, and southward.
And none of the animals could stand before him.
And no one was causing deliverance from his hand.
And he did according to his desire.
And became great.

8:5 And I myself was considering *this*.
And behold!
A male goat of the goats was coming from the west
above the surface of the whole earth.
And it was not touching on the ground.
And the male goat had a horn, striking in appearance,
between his eyes.

8:6 And he came to the ram, the possessor of two horns,
which I had seen standing before the river.
And he ran at him in the wrath of his strength.

8:7 And I saw him arriving at the ram.
And he embittered himself against him.
And struck the ram itself nx.
And he shattered his two horns *themselves* nx.
And there was no strength in the ram to stand before his face.
And he threw him to the ground.
And he trampled him.
And there was no one delivering the ram from his hand.

8:8 And the male goat of the goats became exceedingly great.
But when he was mighty the large horn was shattered.
And there rose up four, striking in appearance, in its place
toward the four winds of the skies.

8:9 And from the one from them came forth a little horn,
from one being small.
And it became exceedingly great toward the south,
and toward the east, and toward the Beautiful Land.

8:10 And it became great, as far as the assembly of the skies.
And it caused some of the assembly and some of the stars
to fall to the earth.
And it trampled them.

8:11 Even unto the leader of the assembly
it was caused to be exalted.
And by him who was caused to be exalted
the daily *sacrifice* was removed.
And it threw down the foundation of His Set Apart Place.

8:12 And an assembly was granted *to the horn*
against the continual *sacrifice* on account of rebellion.
And it threw truth down to the ground.
And it acted.
And it prospered.

8:13 Then I listened attentively
to one set apart one speaking.
And the one speaking was saying to a certain set apart one,
"Until when is the vision of the continual *sacrifice*
and the desolating rebellion granted,
even the trampling of the sanctuary and the assembly?"

8:14 And he said to me,
"Until two thousand three hundred evenings of days.
Then that which is set apart will be justified."

8:15 And it was as I was observing, I myself, Dani'el,
the vision *itself* **nx**.
And I sought understanding.
And behold!
Standing in front of me *was* one
with the appearance of a man.

8:16 And I heard a voice of a human being
between the banks of Ulai.
And he called.
And he said, "Gabri'el,
cause this man to understand the vision *itself* **nx**."
Gabri'el means mighty one of El.

8:17 And he came beside where I was stationed.
And as he came I was frightened.
And I fell upon my face.
And he said to me,
"Understand, son of a human being!
Indeed, the vision is at the time of the end."

8:18 And as he was speaking with me
I fell asleep upon my face on the ground.
And he touched on me.
And caused me to stand up, upright.

8:19 And he said,
"Behold!
I am causing you to know
what *itself* **nx** will exist at the last,
the intense anger assuredly,
at the appointed time of the end.

8:20 The ram which you saw, possessor of the two horns;
the horns are the kings of Media and Persia.

8:21 And the hairy male goat *is* the king of Javan.
And the great horn between its eyes, he is the first king.
Javan is Greece. Yavan is a son of Yapheth.

8:22 And the shattering, and the rising up of four in its place;
there will be four kingdoms rising up out of *that* nation,
but not with its strength.

8:23 And at the end of their kingdoms,
when those rebelling are caused to be finished,
a king, fierce of face and understanding riddles will stand up.

8:24 And his strength will be mighty,
but not by his own strength.
And he will be extraordinary, causing destruction.
And he will prosper.
And he will act.
And he will cause mighty ones to be destroyed,
even the set apart people.

8:25 And on account of his insight
he will even cause deceit to prosper in his hand.
And he will magnify himself in his heart.
And with prosperity he will cause many to be destroyed.

And even against the Prince of princes he will stand up.
But without a hand he will be broken.

8:26 And the vision of the evenings and mornings
which has been told, it is certain!
But you *yourself* **nx**, conceal the vision!

Indeed, it is for many days.”

8:27 Then I myself, Dani’el, existed even sick for days.
Then I got up.
And I did the king’s business *itself* **nx**.

But I was astonished on account of the vision.
And there was no comprehending.

Chapter 9

9:1 In the first year of Darius,
son of Ahasuerus from the seed of the Medes,
who was caused to be king
over the kingdom of the Chaldeans;
9:2 in the first year of his reigning
I myself, Dani’el, understood by the scrolls
a number of the years which were in the word of **YAHWEH**
to Yirmyah, the prophet,
for the fulfilling of the desolations of Yerushalaim,
seventy years.

9:3 And I set my face *itself* **nx**
toward **YAHWEH**, The Elohim,
for the sake of seeking
with prayer and requests for favor,
with fasting, and sackcloth, and ashes.

9:4 And I prayed to **YAHWEH**, my Elohim.
And I made confession.
And I said, “Alas, **YAHWEH**,
The great and The awesome El,
The One protecting The Covenant
and the kindness to those loving Him,
and to those protecting His directives,
9:5 we have offended.
And we have done wrong.
And we have rebelled, even turning aside
from Your directives and from Your judgments.

9:6 And we have not listened attentively
to Your servants the prophets
who have spoken in Your name
to our kings, our leaders, and our fathers,
and to all the people of the land.

9:7 To You, **YAHWEH**, *belongs* the justice.
But to us *belongs* shame of the faces as *it is* this day,
to the men of Yahudah,
to those dwelling in Yerushalaim,
and to all Yisra’el,
those near and those far off
in all the lands where You have driven them
on account of their unfaithful acts
with which they have acted unfaithfully against You.

9:8 **YAHWEH**, to us *belongs* shame of the faces,
to our kings, to our leaders, and to our fathers,
because we have offended against You.

9:9 “To **YAHWEH**, our Elohim,
belong the compassions and forgivenesses
because we have rebelled against Him.

9:10 And we have not listened attentively
according to the voice of **YAHWEH**, our Elohim,

for the sake of walking in His instructions
which He has set before our faces
by the hand of His servants, the prophets.

There are several references in these verses pertaining to what is commonly called "Torah" or "Law". It's very important to understand that this word means **instruction, teaching**. It does not mean 'law', even though that is what tradition has taught us.

To fully appreciate the significance of this it's important to understand that there is not one "commandment" given by YAHWEH to human beings. A command requires action. Instruction, on the other hand, offers a choice - to do, or not to do. This foundational principle is the essence of one's relationship with YAHWEH. He will NEVER compel you to do what He desires. He wants you to choose to serve Him because you WANT to serve Him.

9:11 And all of Yisra'el
have passed over Your instruction *itself* תנא,
even turning aside for the sake of not listening attentively
to Your voice.

And the curse and the oath which has been written
in the instruction of Moshe, servant of The Elohim,
have been poured out upon us
because we have offended against Him.

9:12 "And He has caused His words *themselves* תנא to stand
which have been spoken concerning us
and concerning those judging us who have judged us
by bringing upon us a great evil,
that which has not been done beneath all the skies,
according to what has been done concerning Yerushalaim.

9:13 According to what has been written
in The Torah of Moshe,
all this harm *itself* תנא has come upon us.
Yet we have not sought favor
of the face *itself* תנא of YAHWEH, our Elohim,
for the sake of turning back from our moral perversities,
and for the sake of intelligence concerning Your truth.

9:14 And YAHWEH has watched over the evil.
And He has caused it to come upon us.

Indeed, YAHWEH, our Elohim, is just
concerning all the actions which He has done!
But we have not listened attentively to His voice.

9:15 And now, YAHWEH, our Elohim,
You Who have caused Your people *themselves* תנא
to come out from the land of Mitsraim with a strong hand
and have made for Yourself a name, as it is this day,
we have offended!
We have done wrong!

9:16 YAHWEH, according to all Your justice,
turn back, now, Your anger and Your wrath
from Your city, Yerushalaim, Your set apart mountain.
Indeed, on account of our offenses,
and on account of the moral perversities of our fathers,
Yerushalaim and Your people *are* as a derision
to all those surrounding us.

9:17 "And now, listen attentively, our Elohim,

to the prayer of Your servant and to his requests for favor.
And cause Your face to shine
upon Your set apart place, the desolation,
for the sake of YAHWEH!

9:18 My Elohim, incline Your ear, and listen attentively!
Open Your eyes!
And look at our desolations,
even the city which is called by Your name.

Indeed, not on account of our justness
do we cause our requests for favor to fall before You,
but rather on account of Your great compassions.

9:19 YAHWEH, listen attentively!
YAHWEH, forgive!
YAHWEH, pay attention and act!
Do not delay for Your own sake, my El!
Indeed, Your city and Your people are called by Your name!"

9:20 And I myself was still speaking, and praying,
and confessing my defilement
and the defilement of my people, Yisra'el,
and causing my request for favor
to fall before the face YAHWEH, my Elohim,
concerning the set apart mountain of my Elohim,
9:21 even I myself was still speaking in prayer.
And the man, Gabri'el,
whom I had seen in the vision at the beginning,
was approaching me in swift flight,
at the time of the evening offering.

9:22 And he caused me to understand.
And he spoke with me.
And he said,
"Dani'el, I have now come forth
for the sake of causing you to be wise with understanding.

9:23 At the beginning of your requests for favor
a word went forth.
And I myself have come for the sake of declaring it
because you yourself **nx** are delightful.
And understand concerning the word.
And understand concerning the vision.

9:24 Seventy weeks have been decreed
concerning your people
and concerning your set apart city,
for the sake of putting an end to the rebellion,
and for the sake of putting an end to the defilements,
and for the sake of making atonement for moral perversity,
and for the sake of bringing in eternal justice,
and for the sake of sealing up vision and prophet,
and for the sake of anointing The Most Set Apart.

9:25 And know, and understand.
From the going forth of the word
for the sake of causing the restoration
and the building of Yerushalaim
until an anointed leader,
will be seven weeks and sixty two weeks.
It will be restored.
And it will be built with a broad place and a moat,
but in the distress of the times.

mashiach nagid - means literally anointed + leader. This is traditionally translated as "Messiah The Prince". But within Hebrew culture a person with this designation has simple meant an anointed leader, which in and of itself carries great weight among the culture. All of Scripture points to such a one as The One who will eventually deliver Yisra'el from all its troubles. Because of this it's easy to see why so many "interpret" this (not translate) to be "The Messiah". One needs to be very careful with taking such liberties.

9:26 And after the sixty two weeks
the anointed *one* will be cut off.
And he will have no one.

And the people of the coming leader
he will cause to destroy the city
and The Set Apart Place.
And the end of him will be in a flood.
And until the final end
desolations of war have been determined.

9:27 And he will cause a covenant to prevail for many
for one week.
But in the middle of the week he will cause to cease
sacrifice and meal offering.
And on account of overspreading abominations
he will be laying waste, even until the very end.

Then that which has been determined
will be poured out on the one laying waste."

Chapter 10

10:1 In the third year of Cyrus, king of Persia,
a word was revealed to Dani'el,
whose name was called Belteshazzar.
And the word was true.
And the assembly was great.
And he understood the word itself **nx**.
And he had understanding concerning the vision.

10:2 In those days I myself, Dani'el,
had been mourning three weeks of days.
10:3 Desirable food I did not eat.
And meat and wine did not come to my mouth.
And I did not anoint myself at all
until three weeks of days were completed.

10:4 And on the twenty fourth day of the first month,
I myself was on the side of the great river,
that is Hiddekel (Tigris).

10:5 And I lifted up my eyes themselves **nx**.
And I looked.
And I behold!
A certain man clothed in linen.
And his loins had been girded
with pure gold of Uphaz!
10:6 And his body was like beryl.
And his face was like the appearance of lightning.
And his eyes were like torches of fire.
And his arms and feet
were like polished copper in appearance.
And the sound of his words
was like the sound of a multitude.

10:7 And I myself, Dani'el, as I was alone,

saw the vision *itself* **תנ**.
But the men who were with me
did not see the vision *itself* **תנ**.

Truly, a great trembling fell upon them.
And they ran away into hiding.

10:8 And I myself had been remained alone by myself.
And I saw this great vision *itself* **תנ**.
And no strength remained in me.
And my vigor was changed within me to corruption.
And I retained no strength.

10:9 Then I heard the sound *itself* **תנ** of his words.
And as I listened attentively
to the sound *itself* **תנ** of his words
then I myself was sleeping upon my face.
And my face was toward the ground.

10:10 And behold!
A hand touched on me.
And it caused me to tremble upon my knees
and the palms of my hands.

10:11 And he said to me,
"Dani'el, man desirable,
understand concerning the words I am speaking to you.
And stand up, upright, because I have now been sent to you."
And as he was speaking with me
this word *itself* **תנ** I stood trembling.

10:12 And he said to me, "Do not be afraid, Dani'el!
Indeed, from the first day in which you set your heart *itself* **תנ**
for the sake of understanding,
and for the sake of humbling yourself
before the face of your Elohim
your words have been heard.
And I myself have come on account of your words.

10:13 But the leader of the kingdom of Persia
was standing in front of me twenty one days.
And behold!
Mikha'el, one of the foremost leaders, came to help me.
And I myself had been left there beside the kings of Persia.
Mikha'el means who is like El.

10:14 And I have come
for the sake of causing you to understand
what *itself* **תנ** will happen to your people in the last days.
Indeed, the vision is yet for days *to come*."

10:15 And as he was speaking with me
according to these words
I put my face toward the ground.
And I was silent.

10:16 And behold!
One like the likeness of the children of a human being
touched upon my lips.
And I opened my mouth.
And I spoke.
And I said to the one standing in front of me,
"My master, on account of the vision I have been churned.
Pains *are* within me.
And I have retained no strength.
10:17 And how is this servant of my master

able to speak with my master?
Even I myself at this time,
no strength remains in me,
and no breath is left in me.”

10:18 And he continued.
And the one with an appearance of a human being
touched on me.
And he strengthened me.

10:19 And he said,
“Do not be afraid, desirable man!
Shalom to you!
Be strong! Even be strong!”
And as he was speaking to me I was strengthened.
And I said, “Let my master speak.
Indeed, you have strengthened me.”

10:20 And he said,
“Have you comprehended why I have come to you?
But now I am returning
for the sake of fighting with the leader of Persia.
And I myself am going forth.
And behold!
The head of Yavan (Greece) has come.

10:21 However, I will cause to be declared to you
that *itself* **nx** which has been inscribed in the writing of truth.
And there is no one strengthening himself with me
against these except Mikha’el, your leader.”

Chapter 11

11:1 “And I myself, in the first year of Darius the Mede,
was standing up for the sake
of strengthening and defending him.

11:2 “And now I will declare the truth to you.
Behold!
Three more kings are rising up for Persia.
And the fourth will be far more rich than they.
And with his power with his riches he will stir up everyone
of the kingdom *itself* **nx** of Greece.

11:3 And a mighty king will rise up.
And he will rule with great authority.
And he will do according to his desire.

11:4 But when he has risen up,
his kingdom will then be divided to the four winds of the skies,
but not to his descendants,
nor according to his authority with which he has ruled,
Indeed, his kingdom will be uprooted,
even for others apart from these.

11:5 And a king of the south will become strong
And from his leaders one will become strong above him.
And he will rule with great authority.

11:6 And at the end of years they will join themselves together.
And a daughter of the king of the South
will come to the king of the North
for the sake of making an alliance.
But she will not retain the strength of her arm,
nor will he stand nor his arm.
And she will be given up, she and those bringing her,

even those bringing her forth,
and those strengthening her in *these* times.

11:7 But from a sprout of her roots
one will rise up to his place.
And he will come against the forces.
And he will enter into a stronghold of the king of the North.
And he will act against them.
And he will prevail.

11:8 And also their gods,
with their libations, with their precious utensils
of silver and gold, like captives,
he will bring to Mitsraim.
And he will stand more years than the king of the North.

11:9 Then he will go into the kingdom
of the king of the South.
But he will return to his own soil.

11:10 And his sons will stir themselves up.
And they will assemble a multitude of forces.
And he will certainly come.
And he will overwhelm.
And he will pass over.
And he will return,
even stirring himself up, to his own fortress.

11:11 Then the king of the south will be embittered.
And he will go forth.
And he will fight with him, with the king of the North.
And he will cause a great multitude to stand up.
And the multitude will be given into the his hand.
11:12 And he will carry away the multitude,
his heart having been exalted.
And he will cause tens of thousands to fall.
But he will not prevail.

11:13 And the king of the North will return.
And he cause to stand up
a multitude greater than the former.
And at the end of the time of years
he will come with a great force and many supplies.

11:14 And in those times many will rise up
against the king of the South.
And some violent ones of your people
will exalt themselves for the sake of establishing a vision.
But they will be overthrown.

11:15 Then the king of the North will come.
And he will build a siege mound.
And he will capture a city of fortresses.
And the powers of the South will not stand,
nor his best people.
And there is no strength for the sake of standing.

11:16 And the one coming against him
will do according to his desire.
And none will be standing before his face.

And he will stand in The Beautiful Land
And annihilation *will be* in his hand.

11:17 "And he will establish his face for the sake of entering
with the power of his entire kingdom,

even with upright ones with him.
And he will act.
And give to him the daughter as wife
for the sake of destroying her.
But she will not stand nor exist as his.

11:18 Then he will turn back his face to the coastlands.
And he will capture many.
But a commander will cause his disgrace against him to cease.
With the failure of his disgrace
he will turn back against him.

11:19 Then he will turn back his face
toward the strongholds of his own land.
But he will be tripped up.
And he will fall.
And he will not be found.

11:20 And one will stand up
in his place who will be one imposing taxes
for the glory of the kingdom.
But within a few days he will be broken,
but not in anger, and not in battle.

11:21 And one being despised will stand up in his place.
But they will not give to him the majesty of the kingdom.
But he will come with quietness.
And he will seize the kingdom with flatteries.

11:22 And the powers of the flood
will be overflowing from before his face.
And they will be broken,
even a leader of a covenant.

11:23 And after they have joined themselves to him
he will act with deceit.
And he will come up.
And he will become strong with a few people.

11:24 He will enter with quietness
even into fattest places of the province.
And he will do what his fathers have not done,
nor his father's fathers.
He will distribute to them plunder and spoil and goods.
And against strongholds he will devise his plans,
even for a time.

11:25 And he will stir up his power and his heart
against the king of the South with a great force.
And the king of the South will stir himself up
for the sake of battle with a very great and mighty force.
But he will not stand
because they will devise plans against him.

11:26 And those been eating a portion of his spoils
will break him.
And his force will be overthrown.
And many will fall down killed.

11:27 And the hearts of both these kings are evil.
And they speak lies at the same table.
But they will not prosper
because the end is still at an appointed time.

11:28 And he will return to his land with much property.
But his heart will be against The Set Apart Covenant.

And he will act.
And he will return to his own land.

11:29 At the appointed time he will return.
And he will go into the south.
But it will not be like the former or the latter.

11:30 And ships will come against him from Kittim.
And he will be disheartened.
And he will turn back.
And he will be enraged against The Set Apart Covenant.
And he will act.
And will turn back.
And he will be discreet
concerning those forsaking The Set Apart Covenant.

11:31 And powers will rise up from him.
And they will defile The Set Apart Place, The Refuge.
And they will remove the daily *sacrifice*.
And they will set up the abomination that is desolating.

11:32 And those doing wrong to The Covenant
he will cause to be defiled.

But the people who know their Elohim
will be caused to be strong.
And they will act.

11:33 And the people with insight
will cause many to understand.
But they will be toppled by sword and by flame,
by captivity, and by plundering for days.

11:34 And when they have been toppled
they will be helped with a little help.
But many will join them with hypocrisies.

11:35 And some of those with insight
will be caused to stumble
for the sake of a refining among them,
and for the sake of purifying,
and for the sake of spotlessness
until the time of the end.
Indeed, it is still for an appointed time.

11:36 And the king will do according to his desire.
And he will exalt himself.
And he will magnify himself above every god.
Even against The El of gods
he will speak extraordinary things.
And he will prosper until the indignation
has been accomplished.

Indeed, what has been determined will be done!

11:37 And he will have no regard
concerning the gods of his fathers,
nor concerning the desire of women,
nor concerning any god.

Indeed, he will magnify himself above them all!

11:38 But to a god of fortresses,
upon his places he will give honor.
And to a god which his fathers have not known,
he will give honor with gold and silver,

with precious stones and desirable things.

11:39 And he will act against the strongest of strongholds
with a foreign god which he will acknowledge.
He will increase *its* honor.
And he will cause *it* to rule among many.
And he will divide the soil at a price.

11:40 But at the time of the end the king of the South
will push himself against him.
And the king of the North will whirl himself against him
with chariots, and with horsemen, and with many ships.
And he will enter countries.
And will overthrow *them*.
And he will pass over.

11:41 and he will enter into The Beautiful Land.
And many will be overthrown.
But these will escape from his hand,
Edom, and Mo'ab, and the leader of the sons of Ammon.

11:42 And he will send forth his hand against countries.
Even the land of Mitsraim will not be a deliverance.

11:43 And he will have dominion
with treasures of the gold and the silver,
and with all the desirable things of Mitsraim.
And Libya and Kush *will be* at his steps.

11:44 But reports will disturb him
from the east and the north.
And he will go forth with great wrath
to annihilate and to devote many to destruction.

11:45 And he will establish the tents of his pavilion
between the seas at the glorious set apart mountain.
But he will come to his end.
And none will be helping him.

Chapter 12

12:1 And at that time it will exist that Mikha'el will stand up,
the great leader,
the one standing up concerning the children of your people.
And there will be a time of distress
which has not existed since there was a nation
until that very time.

And at that time your people will be caused to escape,
all of those being found having been written on the scroll.

12:2 And many from those sleeping in the dust
will be caused to awaken,
these to eternal life,
and those to disgraces, to eternal contempt.

12:3 And those having insight will be caused to shine
like the brilliance of the expanse.
And those causing justification of the many,
like the stars, to eternity, even forever.

12:4 But you yourself nx, Dani'el,
close up the words!
And seal the scroll until the time of the end!

Many will wander to and fro.

And the knowledge will increase.”

12:5 Then I looked, I myself, Dani’el.
And here were two others.
They were standing one here on the bank of the river
and one there on the bank of the river.

12:6 And one said to the man clothed in the linen
who was above the waters of the river,
“How long until the end of the extraordinary matters?”

12:7 And I was listening attentively to the man himself nx
clothed in the linen who was above the waters of the river.
And he raised his right hand and his left hand toward the skies.
And he swore by Him who lives to eternity
that it was for an appointed time, appointed times, and a half.
Even at the completion of the shattering of the hand
of the set apart people.
Then All these will be completed.

12:8 And I myself heard.
But I do not understand.

And I said, “My master,
what is the final end of these *matters*?”

12:9 And he said, “Go, Dani’el!
Indeed, the words are closed up and sealed
until the time of the end.

12:10 Many will be purified and made spotless.
And many will be refined.
But the morally wrong will do wrong.
And not any of the morally wrong will understand.

But those being caused to have insight will understand.

12:11 And from the time that which is continual
is caused to be removed,
and the abomination that is desolating is set up
is one thousand two hundred and ninety days.

12:12 Happy is the one waiting and who reaches to
the one thousand three hundred and thirty five days.

12:13 But you yourself nx,
go to the very end!
Then you will rest.
And you will stand up for the sake of your lot
at the end of the days.”