

Daniel 1

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Text

Hebrew

1	בְּשָׁנָה שְׁלוֹשׁ לְמַלְכוּת יְהוֹשִׁיָּאִים מֶלֶךְ יְהוּדָה בָּא נְבוּכַדְנֶאצַּר מֶלֶךְ בָּבֶל יְרוּשָׁלַם וַיֵּצֵר עָלֶיהָ
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אתָּ plugin-autotooltip__default plugin-autotooltip_big

hebrew

The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (יְהוֹיָקִים מֶלֶךְ יְהוּדָה וּמִקְצֵת כְּלֵי בַיִת אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_big

hebrew

Meanings:

* God * god * goddess * divine ones * angels

Noun, masculine אֶרֶץ plugin-autotooltip__default plugin-autotooltip_big

hebrew

Meaning:

* Earth (e.g. Genesis 1:1) or world * Land * Countries or country

The word אֶרֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground.

2

When coupled with heavens (שָׁמַיִם), the phrase indicates the entire created order. Genesis 12:1 אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_big

hebrew

Meanings:

* God * god * goddess * divine ones * angels

Noun, masculine אֵתָּ plugin-autotooltip__default plugin-autotooltip_big

hebrew

The Hebrew אֵתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (הַכֶּלִּים הַבְּיָא בַּיִת אוֹצֵר אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_big

hebrew

Meanings:

* God * god * goddess * divine ones * angels

Noun, masculine

3 וַיֹּאמֶר הַמֶּלֶךְ לְאַשְׁפָּנָיו רַב סָרִיסֵי לְהַבְיָא מִבְּנֵי יִשְׂרָאֵל וּמִזֶּרַע הַמְּלוּכָה וּמִן הַפְּרִתִּים

4	וְלֵדִים אֲשֶׁר אֵין בָּהֶם כָּל מאוס מוֹם וְטוֹבֵי מַרְאֶה וּמִשְׁכִּילִים בְּכָל חֻמָּה וְיָדָעִי דָעַת וּמִבִּינִי מִדָּע וְאֲשֶׁר כָּח בָּהֶם לַעֲמֹד בְּהִיכַל הַמֶּלֶךְ וּלְלַמְּדֵם סֵפֶר וּלְשׁוֹן כְּשָׁדִים
5	וַיִּמְרָן לָהֶם הַמֶּלֶךְ דָּבָר יוֹם בְּיוֹמוֹ מִפֶּת בֵּג הַמֶּלֶךְ וּמִיַּיִן מִשְׁתֵּיו וּלְגַדְלָם שָׁנִים שְׁלוֹשׁ וּמִקְצָתָם יַעֲמְדוּ לִפְנֵי הַמֶּלֶךְ
6	הִיָּה plugin-autotooltip__default plugin-autotooltip_big hebrew The word הִיָּה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 בָּהֶם מִבִּינִי יְהוּדָה דְּנִיָּאל חֲנַנְיָה מִישָׁאֵל וְעֲזַרְיָה
7	וַיֵּשֶׁם לָהֶם שֵׁר הַסְּרִיסִים שְׁמוֹת וַיֵּשֶׁם לְדַנְיָאֵל בְּלֻטְשַׁאצָּר וּלְחֲנַנְיָה שְׁדַרְיָד וּלְמִישָׁאֵל מִישָׁד וְלְעֲזַרְיָה עֶבֶד נָגוּ
8	לב plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning: * The heart * Used figuratively for the feelings, the will and even the intellect * The centre of anything Noun, masculine (although conceptually neutral, being used for both men and women). Occurs nearly 600 times in the Old Testament.1 Samuel 25:37Genesis 6:5Exodus 8:151 Samuel 24:51 Samuel 16:7Jeremiah 17:9Deuteronomy 10:16Deuteronomy 6:5Deuteronomy 6:5Psalm 9:1 (NIV)(verse 2 in the Hebrew Bible)Deuteronomy 6:5Genesis 6:51 Samuel 1:13Psalm 95:10Deuteronomy 6:5... אֲשֶׁר לֹא יִתְגַּאֵל בְּפִתְּבֵג הַמֶּלֶךְ וּבִיַּיִן מִשְׁתֵּיו וַיִּבְקֹשׁ מִשָּׁר הַסְּרִיסִים אֲשֶׁר לֹא יִתְגַּאֵל
9	אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_big hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine אֵת plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בְּרָא אֱלֹהִים (דְּנִיָּאל לְחֹסֶד וּלְרַחֲמִים לִפְנֵי שֵׁר הַסְּרִיסִים

	אתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (אֲדֹנֵי הַמֶּלֶךְ אֲשֶׁר מִנָּה אֶת) plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (מַאֲכֻלָּם וְאֶת) plugin-autotooltip__default plugin-autotooltip_big hebrew
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11	וַיֹּאמֶר דָּנִיֵּאל אֶל הַמֶּלֶכַּר אֲשֶׁר מִנָּה שָׂר הַסָּרִיסִים עַל דָּנִיֵּאל חֲנֻנִיָּה מִישָׂאֵל וְעֲזָרְיָה
12	אתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (עֲבָדֶיךָ יָמִים עֲשָׂרָה וַיִּתְּנוּ לָנוּ מִן הַזֵּרְעִים וְנֹאכְלָה וּמִים וְנִשְׁתָּה) בְּרָא אֱלֹהִים

	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew
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14	וַיִּשְׁמַע לָהֶם לְדַבֵּר הַזֶּה וַיִּנָּסוּ יָמִים עֲשָׂרָה
15	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (פִּתְּבַּג הַמֶּלֶךְ
	הָיָהplugin-autotooltip__default plugin-autotooltip_big hebrew The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. 16 * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 אתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (פִּתְּבַּגְּם וַיֵּין מִשְׁתֵּיהֶם וַנִּתֵּן לָהֶם זֵרַעַנִּים
	אֱלֹהִיםplugin-autotooltip__default plugin-autotooltip_big hebrew 17 Meanings: * God * god * goddess * divine ones * angels Noun, masculine מִדְּעָה וְהַשֹּׁפֵל בְּכָל סֵפֶר וְחֻכְמָה וְדִנְיָאֵל הַבִּינִי בְּכָל חֲזוֹן וְחִלּוּמוֹת
18	וַלְמַקְצַת הַיָּמִים אֲשֶׁר אָמַר הַמֶּלֶךְ לְהַבְיָאָם וַיְבִיאָם שָׂר הַסְרִיסִים לִפְנֵי נְבֻכַדְנֶצַּר
19	וַיְדַבֵּר אֹתָם הַמֶּלֶךְ וְלֹא נִמְצָא מִכֶּלֶם כְּדִנְיָאֵל חֲנַנְיָה מִישָׁאֵל וְעֲזַרְיָה וַיַּעֲמָדוּ לִפְנֵי הַמֶּלֶךְ
20	וְכָל דְּבַר חֻכְמַת בִּינָה אֲשֶׁר בִּקֵּשׁ מֵהֶם הַמֶּלֶךְ וַיִּמְצְאוּם עֹשֶׂי יָדוֹת עַל כָּל הַחֲרֻטִּים הָאֲשָׁפִים אֲשֶׁר בְּכָל מְלָכוּתוֹ

הִיָּה	plugin-autotooltip__default plugin-autotooltip_big
hebrew	
21	The word הִיָּה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament.
	This is the foundational verb of existence, identity, becoming and occurrence.
	* It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 דָּנִיֵּאל עַד שְׁנַת אַחַת לְכוֹרֶשׁ הַמֶּלֶךְ

ESV

1	In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it.
2	And the Lord gave Jehoiakim king of Judah into his hand, with some of the vessels of the house of God. And he brought them to the land of Shinar, to the house of his god, and placed the vessels in the treasury of his god.
3	Then the king commanded Ashpenaz, his chief eunuch, to bring some of the people of Israel, both of the royal family and of the nobility,
4	youths without blemish, of good appearance and skillful in all wisdom, endowed with knowledge, understanding learning, and competent to stand in the king's palace, and to teach them the literature and language of the Chaldeans.
5	The king assigned them a daily portion of the food that the king ate, and of the wine that he drank. They were to be educated for three years, and at the end of that time they were to stand before the king.
6	Among these were Daniel, Hananiah, Mishael, and Azariah of the tribe of Judah.
7	And the chief of the eunuchs gave them names: Daniel he called Belteshazzar, Hananiah he called Shadrach, Mishael he called Meshach, and Azariah he called Abednego.
8	But Daniel resolved that he would not defile himself with the king's food, or with the wine that he drank. Therefore he asked the chief of the eunuchs to allow him not to defile himself.
9	And God gave Daniel favor and compassion in the sight of the chief of the eunuchs,
10	and the chief of the eunuchs said to Daniel, “I fear my lord the king, who assigned your food and your drink; for why should he see that you were in worse condition than the youths who are of your own age? So you would endanger my head with the king.”
11	Then Daniel said to the steward whom the chief of the eunuchs had assigned over Daniel, Hananiah, Mishael, and Azariah,
12	“Test your servants for ten days; let us be given vegetables to eat and water to drink.
13	Then let our appearance and the appearance of the youths who eat the king's food be observed by you, and deal with your servants according to what you see.”
14	So he listened to them in this matter, and tested them for ten days.
15	At the end of ten days it was seen that they were better in appearance and fatter in flesh than all the youths who ate the king's food.
16	So the steward took away their food and the wine they were to drink, and gave them vegetables.
17	As for these four youths, God gave them learning and skill in all literature and wisdom, and Daniel had understanding in all visions and dreams.
18	At the end of the time, when the king had commanded that they should be brought in, the chief of the eunuchs brought them in before Nebuchadnezzar.
19	And the king spoke with them, and among all of them none was found like Daniel, Hananiah, Mishael, and Azariah. Therefore they stood before the king.

20	And in every matter of wisdom and understanding about which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his kingdom.
21	And Daniel was there until the first year of King Cyrus.

NIV

1	In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it.
2	And the Lord delivered Jehoiakim king of Judah into his hand, along with some of the articles from the temple of God. These he carried off to the temple of his god in Babylonia and put in the treasure house of his god.
3	Then the king ordered Ashpenaz, chief of his court officials, to bring in some of the Israelites from the royal family and the nobility-
4	young men without any physical defect, handsome, showing aptitude for every kind of learning, well informed, quick to understand, and qualified to serve in the king's palace. He was to teach them the language and literature of the Babylonians.
5	The king assigned them a daily amount of food and wine from the king's table. They were to be trained for three years, and after that they were to enter the king's service.
6	Among these were some from Judah: Daniel, Hananiah, Mishaël and Azariah.
7	The chief official gave them new names: to Daniel, the name Belteshazzar; to Hananiah, Shadrach; to Mishaël, Meshach; and to Azariah, Abednego.
8	But Daniel resolved not to defile himself with the royal food and wine, and he asked the chief official for permission not to defile himself this way.
9	Now God had caused the official to show favor and sympathy to Daniel,
10	but the official told Daniel, "I am afraid of my lord the king, who has assigned your food and drink. Why should he see you looking worse than the other young men your age? The king would then have my head because of you."
11	Daniel then said to the guard whom the chief official had appointed over Daniel, Hananiah, Mishaël and Azariah,
12	"Please test your servants for ten days: Give us nothing but vegetables to eat and water to drink.
13	Then compare our appearance with that of the young men who eat the royal food, and treat your servants in accordance with what you see."
14	So he agreed to this and tested them for ten days.
15	At the end of the ten days they looked healthier and better nourished than any of the young men who ate the royal food.
16	So the guard took away their choice food and the wine they were to drink and gave them vegetables instead.
17	To these four young men God gave knowledge and understanding of all kinds of literature and learning. And Daniel could understand visions and dreams of all kinds.
18	At the end of the time set by the king to bring them in, the chief official presented them to Nebuchadnezzar.
19	The king talked with them, and he found none equal to Daniel, Hananiah, Mishaël and Azariah; so they entered the king's service.
20	In every matter of wisdom and understanding about which the king questioned them, he found them ten times better than all the magicians and enchanters in his whole kingdom.
21	And Daniel remained there until the first year of King Cyrus.

NLT

1	During the third year of King Jehoiakim's reign in Judah, King Nebuchadnezzar of Babylon came to Jerusalem and besieged it.
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2	The LORD gave him victory over King Jehoiakim of Judah and permitted him to take some of the sacred objects from the Temple of God. So Nebuchadnezzar took them back to the land of Babylonia and placed them in the treasure-house of his god.
3	Then the king ordered Ashpenaz, his chief of staff, to bring to the palace some of the young men of Judah's royal family and other noble families, who had been brought to Babylon as captives.
4	"Select only strong, healthy, and good-looking young men," he said. "Make sure they are well versed in every branch of learning, are gifted with knowledge and good judgment, and are suited to serve in the royal palace. Train these young men in the language and literature of Babylon. "
5	The king assigned them a daily ration of food and wine from his own kitchens. They were to be trained for three years, and then they would enter the royal service.
6	Daniel, Hananiah, Mishael, and Azariah were four of the young men chosen, all from the tribe of Judah.
7	The chief of staff renamed them with these Babylonian names: Daniel was called Belteshazzar. Hananiah was called Shadrach. Mishael was called Meshach. Azariah was called Abednego.
8	But Daniel was determined not to defile himself by eating the food and wine given to them by the king. He asked the chief of staff for permission not to eat these unacceptable foods.
9	Now God had given the chief of staff both respect and affection for Daniel.
10	But he responded, "I am afraid of my lord the king, who has ordered that you eat this food and wine. If you become pale and thin compared to the other youths your age, I am afraid the king will have me beheaded."
11	Daniel spoke with the attendant who had been appointed by the chief of staff to look after Daniel, Hananiah, Mishael, and Azariah.
12	"Please test us for ten days on a diet of vegetables and water," Daniel said.
13	"At the end of the ten days, see how we look compared to the other young men who are eating the king's food. Then make your decision in light of what you see."
14	The attendant agreed to Daniel's suggestion and tested them for ten days.
15	At the end of the ten days, Daniel and his three friends looked healthier and better nourished than the young men who had been eating the food assigned by the king.
16	So after that, the attendant fed them only vegetables instead of the food and wine provided for the others.
17	God gave these four young men an unusual aptitude for understanding every aspect of literature and wisdom. And God gave Daniel the special ability to interpret the meanings of visions and dreams.
18	When the training period ordered by the king was completed, the chief of staff brought all the young men to King Nebuchadnezzar.
19	The king talked with them, and no one impressed him as much as Daniel, Hananiah, Mishael, and Azariah. So they entered the royal service.
20	Whenever the king consulted them in any matter requiring wisdom and balanced judgment, he found them ten times more capable than any of the magicians and enchanters in his entire kingdom.
21	Daniel remained in the royal service until the first year of the reign of King Cyrus.

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