

Daniel 2

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49

Text

Hebrew

	רוּחַ לְמַלְכוּת נְבֻכַדְנֶצַּר חָלָם נְבֻכַדְנֶצַּר חֲלֻמוֹת וַתִּתְפָּעַם רוּחוֹ רוח plugin-autotooltip__default plugin-autotooltip_big
	hebrew Meaning: * Wind * Breath * Spirit Noun. Occurs about 380 times in the Old Testament. Though usually feminine, רוח sometimes takes masculine verbs and adjectives, especially when referring to the Spirit of God (רוח יְהוָה).Exodus 10:13Genesis 6:17Genesis 41:8Proverbs 16:32Ecclesiastes 12:7Genesis 1:2Judges 3:10Ezekiel 36:27Genesis 2:7John 3:8Genesis 1:2Genesis 8:1 וַיִּשְׁנֶתָּה נְהִיתָה רוח 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. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 עָלִיו
2	וַיֹּאמֶר הַמֶּלֶךְ לְקָרָא לְחֶרֶטְמָיִם וְלֹאֲשָׁפִים וְלִמְכַשְׁפִּים וְלַכַּשְׂדִּים לְהַגִּיד לְמֶלֶךְ חֲלֻמֹּתָיו וַיָּבֹאוּ וַיַּעֲמְדוּ לִפְנֵי הַמֶּלֶךְ

	רוּחַ plugin-autotooltip__default plugin-autotooltip_big הַמְלִיךְ חֲלוֹם חֲלָמְתִי וַתַּפְעֵם רוּחִי hebrew Meaning: * Wind * Breath * Spirit Noun. Occurs about 380 times in the Old Testament.
3	Though usually feminine, רוּחַ sometimes takes masculine verbs and adjectives, especially when referring to the Spirit of God (רוּחַ יְהוָה).Exodus 10:13Genesis 6:17Genesis 41:8Proverbs 16:32Ecclesiastes 12:7Genesis 1:2Judges 3:10Ezekiel 36:27Genesis 2:7John 3:8Genesis 1:2Genesis 8:1 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 הַחֲלוֹם (אֱלֹהִים בְּרָא)
4	וַיִּדְבְּרוּ הַכַּשְׂדִּים לְמֶלֶךְ אַרְמִית מֶלֶכָּא לְעֹלְמִין חִי אָמַר חֲלָמָא לַעֲבִיד לַעֲבִיד וּפְשָׂרָא נַחְוָא
5	עֵנָה מֶלֶכָּא וְאָמַר לַכַּשְׂדָּאִי מִלְתָּא מִנִּי אֲזִידָא הוּא לֹא תְהוּדְעוּנִי חֲלָמָא וּפְשָׂרָה הַדְמִין תַּתְעַבְדּוּן וּבְתִיכוּן נוֹלִי יִתְשַׁמוּן
6	וְהוּא חֲלָמָא וּפְשָׂרָה תְהַחֲוֹן מִתְּנֹן וּבְנִזְבָּה וִיקָר שְׂגִיא תִקְבְּלוּן מִן קַדְמִי לְהוּ חֲלָמָא וּפְשָׂרָה הַחֲוִי
7	עֵנֹ תְנִינֹת וְאָמַרְיוֹן מֶלֶכָּא חֲלָמָא יֹאמַר לַעֲבִידוּהִי וּפְשָׂרָה נְהַחֲוָה
8	עֵנָה מֶלֶכָּא וְאָמַר מִן יִצִּיב יָדַע אֲנָה דִּי עֲדָנָא אֲנִתּוּן זְבִגְיוֹן כָּל קַבֵּל דִּי חֲזִיתּוּן דִּי אֲזִידָא מִנִּי מִלְתָּא
9	דִּי הוּא חֲלָמָא לֹא תְהוּדְעֻנִי חֲדָה הִיא דְתִכּוּן וּמִלָּה כְדָבָה וּשְׁחִיתָה הַזְמִנְתּוּן הַזְמִנְתּוּן לְמֹאמַר קַדְמִי עַד דִּי עֲדָנָא יִשְׁתַּנָּא לְהוּ חֲלָמָא אָמַרוּ לִי וְאֲנִדַּע דִּי פְשָׂרָה תְהַחֲוֹנִי
10	עֵנֹ כַשְׂדִּיא כַשְׂדָּאִי קַדָּם מֶלֶכָּא וְאָמַרְיוֹן לֹא אִיתִי אֲנִשׁ עַל יִבְשִׁתָּא דִּי מִלְתָּ מֶלֶכָּא יוֹכַל לְהַחֲוִיָּה כָּל קַבֵּל דִּי כָּל מֶלֶךְ רַב וְשְׁלִיט מִלָּה כְדָבָה לֹא שְׂאֵל לְכָל חֲרָטָם וְאֲשׁוּף וְכַשְׂדָּי
11	וּמִלְתָּא דִּי מִלָּה שְׂאֵל יִקְרִיָּה וְאַחֲרֹן לֹא אִיתִי דִּי יַחֲוִיָּה קַדָּם מֶלֶכָּא לְהוּ אֲלֵהִין דִּי מְדַרְהוּן עִם בְּשָׂרָא לֹא אִיתּוּהִי
12	כָּל קַבֵּל דָּנָה מֶלֶכָּא בְּנִס וְקֶצֶף שְׂגִיא וְאָמַר לְהוֹבְדָה לְכָל חֲפִימִי בְּבֵל
13	וְדִתָּא נִפְקֶת וְחֲפִימִיא מִתְקַטְלִין וּבְעֹ דְנִיָּאל וְחַבְרֹוּהִי לְהַתְקַטְלָה
14	בְּאֲדִין דְנִיָּאל הִתִּיב עֵטָא וְטַעַם לְאַרְיֹד רַב טַבְחִיא דִּי מֶלֶכָּא דִּי נִפֵּק לְקַטְלָה לְחֲפִימִי בְּבֵל
15	עֵנָה וְאָמַר לְאַרְיֹד שְׁלִיטָא דִּי מֶלֶכָּא עַל מָה דִתָּא מִהַחֲצָפָה מִן קַדָּם מֶלֶכָּא אֲדִין מִלְתָּא הוֹדַע אֲרִיֹד לְדְנִיָּאל
16	וְדְנִיָּאל עַל וּבְעָה מִן מֶלֶכָּא דִּי זָמֹן יִנְתּוּן לָהּ וּפְשָׂרָא לְהַחֲוִיָּה לְמֶלֶכָּא
17	אֲדִין דְנִיָּאל לְבִיתָה אֲזַל וְלַחֲנִנְיָה מִישְׁאֵל וְעַזְרָה חַבְרֹוּהִי מִלְתָּא הוֹדַע
18	וְרַחֲמִין לְמַבְעָא מִן קַדָּם אֱלֹה שְׁמִיא עַל רָזָה דָּנָה דִּי לֹא יְהִבְדּוּן דְנִיָּאל וְחַבְרֹוּהִי עִם שְׂאֵר חֲפִימִי בְּבֵל
19	אֲדִין לְדְנִיָּאל בְּחִזּוֹא דִּי לִילְיָא רָזָה גְלִי אֲדִין דְנִיָּאל בְּרַד לְאַלְהָ שְׁמִיא
20	עֵנָה דְנִיָּאל וְאָמַר לְהוּא שְׁמָה דִּי אֱלֹהָ מְבֹרַךְ מִן עֲלָמָא וְעַד עֲלָמָא דִּי חֲכֻמָּתָא וּגְבוּרָתָא דִּי לָהּ הִיא
21	וְהוּא מִהַשְׁנָא עֲדָנָא זְמַנְיָא מִהַעֲדָה מִלְכִין וּמִהַקִּים מִלְכִין יִהֲב חֲכֻמָּתָא לְחֲפִימִין וּמִנְדַּעַא לְיַדְעִי בִינָה
22	הוּא גְלָא עֲמִיקָתָא וּמִסְתַּרְתָּא יָדַע מָה בְּחֻשׁוֹכָא וְנַהִירָא וְנַהֲוֹרָא עֲמָה שְׂרָא
23	לְדִּי אֱלֹהָ אֲבָהִיתִי מִהוּדָא וּמִשְׁבַּח אֲנָה דִּי חֲכֻמָּתָא וּגְבוּרָתָא יִתְבַּת לִי וְכַעַן הוֹדַעְתִּנִי דִּי בְעִינָא מִנֶּךָ דִּי מִלְתָּ מֶלֶכָּא הוֹדַעְתִּנָּא
24	כָּל קַבֵּל דָּנָה דְנִיָּאל עַל עַל אֲרִיֹד דִּי מִנִּי מֶלֶכָּא לְהוֹבְדָה לְחֲפִימִי בְּבֵל אֲזַל וְכֹן אָמַר לָהּ לְחֲפִימִי בְּבֵל אֵל תְּהוּבִיד הַעֲלִנִי קַדָּם מֶלֶכָּא וּפְשָׂרָא לְמֶלֶכָּא אַחֲוָא

25	אָדן אַרײַן בִּהַתְּבִהָה הִנֵּעַ לְדַנְיָאֵל קִדְּם מַלְכָּא וְכֹן אָמַר לָהּ דִּי הִשְׁכַּחַת גְּבַר מִן בְּנֵי גִלְוִתָּא דִּי יְהוּד דִּי פִשְׁרָא לְמַלְכָּא יְהוּדַע?
26	עֲנֵה מַלְכָּא וְאָמַר לְדַנְיָאֵל דִּי שְׁמָה בִּלְטָשְׁאֲצָר הָאִיתִיד הָאִיתִיד כְּהֵל לְהוֹדְעָנִי חֲלָמָא דִּי חֲזִית וּפִשְׁרָהּ
27	עֲנֵה דַנְיָאֵל קִדְּם מַלְכָּא וְאָמַר רָזָה דִּי מַלְכָּא שְׂאֵל לָא חֲכִימִין אֲשָׁפִין חֲרָטְמִין גְּזָרִין וְכִלְיִן לְהַחְוִיָּה לְמַלְכָּא
28	בְּרָם אִיתִי אֱלֹהֵי בְּשָׁמִיא גָּלָא רָזִין וְהוּדַע לְמַלְכָּא נְבוּכַדְנֶצַּר מָה דִּי לְהוּא בְּאַחֲרִית יוֹמִיא חֲלָמָא וְחֲזִין רַאשֵׁךְ עַל מִשְׁכַּבְּךְ דְּנָה הוּא
29	אֲנִתָּה מַלְכָּא רַעֲיוֹנְךָ עַל מִשְׁכַּבְּךְ סִלְקוּ מָה דִּי לְהוּא אַחֲרֵי דְנָה וְגִלָּא רָזִיא הוּדַעְךָ מָה דִּי לְהוּא
30	וְאַנְהּ לָא בְּחֻכְמָהּ דִּי אִיתִי בִּי מִן כָּל חֲזִיא רָזָא דְנָה גָּלִי לִי לֵהֲן עַל דְּבִרְתָּ דִּי פִשְׁרָא לְמַלְכָּא יְהוּדַעְוִן וְרַעֲיוֹנִי לְבַבְךָ תַּנְדַּע
31	אֲנִתָּה מַלְכָּא חֲזָה הוּיִת וְאַלּוֹי צִלְם חַד שְׂזִיא צִלְמָא דְכֹן רַב וְזִינָה יִתִּיר קֶאֱם לְקַבְּלָךְ וְרוּחַ דְּחִיל
32	הוּא צִלְמָא רַאשֵׁהּ דִּי דְּהַב טֹב חֲדוּחֵי וּדְרַעוּחֵי דִּי כֶסֶף מַעוּחֵי וּיִרְכַּתָּהּ דִּי נַחֲשׁ
33	שְׁקוּחֵי דִּי פְרָזֵל רִגְלוּחֵי מִנְהוֹן מִנְהִיל דִּי פְרָזֵל וּמִנְהוֹן וּמִנְהִין דִּי חֶסֶף
34	חֲזָה הוּיִת עַד דִּי הִתְגַּזְּרַת אָבֹן דִּי לָא בִידִין וּמַחַת לְצִלְמָא עַל רִגְלוּחֵי דִּי פְרָזֵל וְחֶסֶף וְהִדְקַת הַמּוֹן
35	בְּאִדְּוִן דְּקוֹ כַּחֲדָה פְּרָזֵל חֶסֶף נַחֲשָׁא כֶסֶף וְדִהָבָא וְהוּלָּהּ כְּעוֹר מִן אֲדָרֵי קָיִט וּנְשָׂא הַמּוֹן רוּחָא וְכָל אֲתֵר לָא הִשְׁתַּכַּח לְהוֹן וְאַבְנָא דִּי מַחַת לְצִלְמָא הֵנֹת לְטוֹר רַב וּמַלְתָּ כָּל אֲרַעָא
36	דְּנָה חֲלָמָא וּפִשְׁרָה נֹאמַר קִדְּם מַלְכָּא
37	אֲנִתָּה מַלְכָּא מַלְכָּא מַלְכָּא דִּי אֱלֹהֵי שְׁמִיא מַלְכוּתָא חֲסִנָּא וְתַקְפָּא וִיקְרָא יְהֵב לָךְ
38	וּבְכָל דִּי דֹאֲרִין דִּינִין בְּנֵי אֲנָשָׁא חִיּוֹת בְּרָא וְעוֹף שְׁמִיא יְהֵב בִּידֶךָ וְהִשְׁלַטְךָ בְּכָלֵהוֹן אֲנִתָּה הוּא רַאשֵׁהּ דִּי דִּהָבָא
39	וּבִתְרָךְ תִּקּוּם מַלְכוּ אַחֲרֵי אֲרַע מַנָּךְ וּמַלְכוּ תְּלִיתִיא תְּלִיתָא אַחֲרֵי דִּי נַחֲשָׁא דִּי תִשְׁלַט בְּכָל אֲרַעָא
40	וּמַלְכוּ רַבִּיעִיָּה רַבִּיעִיָּה תִּקּוּם כְּפִרְזָלָא כָּל קָבֵל דִּי פְרָזֵל מַהֲדֵק וְחִשְׁל' כָּלָא וְכְּפִרְזָלָא דִּי מְרַעַע כָּל אֲלִין תִּדְק וְתִרַע
41	וְדִי חֲזִיתָהּ רִגְלִיא וְאַצְבָּעָתָא מִנְהוֹן מִנְהִין חֶסֶף דִּי פַחַר וּמִנְהוֹן וּמִנְהִין פְּרָזֵל מַלְכוּ פְּלִיגָה תִּהְוֶה וּמִן נַצְבָּתָא דִּי פְרָזֵלָא לְהוּא בָּהּ כָּל קָבֵל דִּי חֲזִיתָהּ פְּרָזֵלָא מַעֲרַב בְּחֶסֶף טִינָא
42	וְאַצְבָּעַת רִגְלִיא מִנְהוֹן מִנְהִין פְּרָזֵל וּמִנְהוֹן וּמִנְהִין חֶסֶף מִן קֶצֶת מַלְכוּתָא תִּהְוֶה תִּקּוּם וּמִנְהוֹן תִּהְוֶה תְּבִירָה
43	דִּי וְדִי חֲזִית פְּרָזֵלָא מַעֲרַב בְּחֶסֶף טִינָא מַתְעַרְבִין לְהוֹן בִּזְרַע אֲנָשָׁא וְלֹא לְהוֹן דְּבִקִין דְּנָה עִם דְּנָה הָא כְּדִי פְרָזֵלָא לָא מַתְעַרַב עִם חֶסֶף
44	וּבְיוֹמֵיהוֹן דִּי מַלְכָּא אֲנוּן יָקִים אֱלֹהֵי שְׁמִיא מַלְכוּ דִּי לְעֵלְמִין לָא תִתְחַבֵּל וּמַלְכוּתָהּ לְעַם אַחֲרֹן לָא תִשְׁתַּבֵּק תִּדְק וְתִסִּף כָּל אֲלִין מַלְכוּתָא וְהִיא תִקּוּם לְעֵלְמִיא
45	כָּל קָבֵל דִּי חֲזִית דִּי מִטוֹרָא אֲתַגְזֵרְתָּ אָבֹן דִּי לָא בִידִין וְהִדְקַת פְּרָזֵלָא נַחֲשָׁא חֶסֶף כֶּסֶף וְדִהָבָא אֱלֹהֵי רַב הוּדַע לְמַלְכָּא מָה דִּי לְהוּא אַחֲרֵי דְנָה וְנֹצִיב חֲלָמָא וּמַהִימִן פִּשְׁרָה
46	בְּאִדְּוִן מַלְכָּא נְבוּכַדְנֶצַּר נָפַל עַל אֲנָפּוּחֵי וּלְדַנְיָאֵל סִגְד וּמִנְחָה וְנִיחָחִין אָמַר לְנִסְכָּה לָהּ
47	עֲנֵה מַלְכָּא לְדַנְיָאֵל וְאָמַר מִן קִשְׁטִי דִּי אֶלְהָכוֹן הוּא אֱלֹהֵי אֱלֹהִין וּמָרָא מַלְכִין וְגִלָּה רָזִין דִּי יָכֹלֶת לְמַגְלָא רָזָה דְנָה
48	אָדן מַלְכָּא לְדַנְיָאֵל רַבִּי וּמִתְנֵן רַבְרָבִין שְׂגִיאוֹן יְהֵב לָהּ וְהִשְׁלַטָּה עַל כָּל מְדִינַת בָּבֶל וְרַב סִגְלִין עַל כָּל חֲכִימֵי בָבֶל
49	וּדַנְיָאֵל בָּעָא מִן מַלְכָּא וּמִנִּי עַל עֲבִידְתָּא דִּי מְדִינַת בָּבֶל לְשִׁדְרָךְ מִישָׁד וְעַבְדִּי נְגוּ וְדַנְיָאֵל בִּתְרַע מַלְכָּא

ESV

1	In the second year of the reign of Nebuchadnezzar, Nebuchadnezzar had dreams; his spirit was troubled, and his sleep left him.
2	Then the king commanded that the magicians, the enchanters, the sorcerers, and the Chaldeans be summoned to tell the king his dreams. So they came in and stood before the king.
3	And the king said to them, "I had a dream, and my spirit is troubled to know the dream."
4	Then the Chaldeans said to the king in Aramaic, "O king, live forever! Tell your servants the dream, and we will show the interpretation."

5	The king answered and said to the Chaldeans, "The word from me is firm: if you do not make known to me the dream and its interpretation, you shall be torn limb from limb, and your houses shall be laid in ruins.
6	But if you show the dream and its interpretation, you shall receive from me gifts and rewards and great honor. Therefore show me the dream and its interpretation."
7	They answered a second time and said, "Let the king tell his servants the dream, and we will show its interpretation."
8	The king answered and said, "I know with certainty that you are trying to gain time, because you see that the word from me is firm-
9	if you do not make the dream known to me, there is but one sentence for you. You have agreed to speak lying and corrupt words before me till the times change. Therefore tell me the dream, and I shall know that you can show me its interpretation."
10	The Chaldeans answered the king and said, "There is not a man on earth who can meet the king's demand, for no great and powerful king has asked such a thing of any magician or enchanter or Chaldean.
11	The thing that the king asks is difficult, and no one can show it to the king except the gods, whose dwelling is not with flesh."
12	Because of this the king was angry and very furious, and commanded that all the wise men of Babylon be destroyed.
13	So the decree went out, and the wise men were about to be killed; and they sought Daniel and his companions, to kill them.
14	Then Daniel replied with prudence and discretion to Arioch, the captain of the king's guard, who had gone out to kill the wise men of Babylon.
15	He declared to Arioch, the king's captain, "Why is the decree of the king so urgent?" Then Arioch made the matter known to Daniel.
16	And Daniel went in and requested the king to appoint him a time, that he might show the interpretation to the king.
17	Then Daniel went to his house and made the matter known to Hananiah, Mishael, and Azariah, his companions,
18	and told them to seek mercy from the God of heaven concerning this mystery, so that Daniel and his companions might not be destroyed with the rest of the wise men of Babylon.
19	Then the mystery was revealed to Daniel in a vision of the night. Then Daniel blessed the God of heaven.
20	Daniel answered and said: "Blessed be the name of God forever and ever, to whom belong wisdom and might.
21	He changes times and seasons; he removes kings and sets up kings; he gives wisdom to the wise and knowledge to those who have understanding;
22	he reveals deep and hidden things; he knows what is in the darkness, and the light dwells with him.
23	To you, O God of my fathers, I give thanks and praise, for you have given me wisdom and might, and have now made known to me what we asked of you, for you have made known to us the king's matter."
24	Therefore Daniel went in to Arioch, whom the king had appointed to destroy the wise men of Babylon. He went and said thus to him, "Do not destroy the wise men of Babylon; bring me in before the king, and I will show the king the interpretation."
25	Then Arioch brought in Daniel before the king in haste and said thus to him: "I have found among the exiles from Judah a man who will make known to the king the interpretation."
26	The king said to Daniel, whose name was Belteshazzar, "Are you able to make known to me the dream that I have seen and its interpretation?"
27	Daniel answered the king and said, "No wise men, enchanters, magicians, or astrologers can show to the king the mystery that the king has asked,

28	but there is a God in heaven who reveals mysteries, and he has made known to King Nebuchadnezzar what will be in the latter days. Your dream and the visions of your head as you lay in bed are these:
29	To you, O king, as you lay in bed came thoughts of what would be after this, and he who reveals mysteries made known to you what is to be.
30	But as for me, this mystery has been revealed to me, not because of any wisdom that I have more than all the living, but in order that the interpretation may be made known to the king, and that you may know the thoughts of your mind.
31	"You saw, O king, and behold, a great image. This image, mighty and of exceeding brightness, stood before you, and its appearance was frightening.
32	The head of this image was of fine gold, its chest and arms of silver, its middle and thighs of bronze,
33	its legs of iron, its feet partly of iron and partly of clay.
34	As you looked, a stone was cut out by no human hand, and it struck the image on its feet of iron and clay, and broke them in pieces.
35	Then the iron, the clay, the bronze, the silver, and the gold, all together were broken in pieces, and became like the chaff of the summer threshing floors; and the wind carried them away, so that not a trace of them could be found. But the stone that struck the image became a great mountain and filled the whole earth.
36	"This was the dream. Now we will tell the king its interpretation.
37	You, O king, the king of kings, to whom the God of heaven has given the kingdom, the power, and the might, and the glory,
38	and into whose hand he has given, wherever they dwell, the children of man, the beasts of the field, and the birds of the heavens, making you rule over them all- you are the head of gold.
39	Another kingdom inferior to you shall arise after you, and yet a third kingdom of bronze, which shall rule over all the earth.
40	And there shall be a fourth kingdom, strong as iron, because iron breaks to pieces and shatters all things. And like iron that crushes, it shall break and crush all these.
41	And as you saw the feet and toes, partly of potter's clay and partly of iron, it shall be a divided kingdom, but some of the firmness of iron shall be in it, just as you saw iron mixed with the soft clay.
42	And as the toes of the feet were partly iron and partly clay, so the kingdom shall be partly strong and partly brittle.
43	As you saw the iron mixed with soft clay, so they will mix with one another in marriage, but they will not hold together, just as iron does not mix with clay.
44	And in the days of those kings the God of heaven will set up a kingdom that shall never be destroyed, nor shall the kingdom be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand forever,
45	just as you saw that a stone was cut from a mountain by no human hand, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold. A great God has made known to the king what shall be after this. The dream is certain, and its interpretation sure."
46	Then King Nebuchadnezzar fell upon his face and paid homage to Daniel, and commanded that an offering and incense be offered up to him.
47	The king answered and said to Daniel, "Truly, your God is God of gods and Lord of kings, and a revealer of mysteries, for you have been able to reveal this mystery."
48	Then the king gave Daniel high honors and many great gifts, and made him ruler over the whole province of Babylon and chief prefect over all the wise men of Babylon.
49	Daniel made a request of the king, and he appointed Shadrach, Meshach, and Abednego over the affairs of the province of Babylon. But Daniel remained at the king's court.

1	In the second year of his reign, Nebuchadnezzar had dreams; his mind was troubled and he could not sleep.
2	So the king summoned the magicians, enchanters, sorcerers and astrologers to tell him what he had dreamed. When they came in and stood before the king,
3	he said to them, "I have had a dream that troubles me and I want to know what it means. "
4	Then the astrologers answered the king in Aramaic, "O king, live forever! Tell your servants the dream, and we will interpret it."
5	The king replied to the astrologers, "This is what I have firmly decided: If you do not tell me what my dream was and interpret it, I will have you cut into pieces and your houses turned into piles of rubble.
6	But if you tell me the dream and explain it, you will receive from me gifts and rewards and great honor. So tell me the dream and interpret it for me."
7	Once more they replied, "Let the king tell his servants the dream, and we will interpret it."
8	Then the king answered, "I am certain that you are trying to gain time, because you realize that this is what I have firmly decided:
9	If you do not tell me the dream, there is just one penalty for you. You have conspired to tell me misleading and wicked things, hoping the situation will change. So then, tell me the dream, and I will know that you can interpret it for me."
10	The astrologers answered the king, "There is not a man on earth who can do what the king asks! No king, however great and mighty, has ever asked such a thing of any magician or enchanter or astrologer.
11	What the king asks is too difficult. No one can reveal it to the king except the gods, and they do not live among men."
12	This made the king so angry and furious that he ordered the execution of all the wise men of Babylon.
13	So the decree was issued to put the wise men to death, and men were sent to look for Daniel and his friends to put them to death.
14	When Arioch, the commander of the king's guard, had gone out to put to death the wise men of Babylon, Daniel spoke to him with wisdom and tact.
15	He asked the king's officer, "Why did the king issue such a harsh decree?" Arioch then explained the matter to Daniel.
16	At this, Daniel went in to the king and asked for time, so that he might interpret the dream for him.
17	Then Daniel returned to his house and explained the matter to his friends Hananiah, Mishael and Azariah.
18	He urged them to plead for mercy from the God of heaven concerning this mystery, so that he and his friends might not be executed with the rest of the wise men of Babylon.
19	During the night the mystery was revealed to Daniel in a vision. Then Daniel praised the God of heaven
20	and said: "Praise be to the name of God for ever and ever; wisdom and power are his.
21	He changes times and seasons; he sets up kings and deposes them. He gives wisdom to the wise and knowledge to the discerning.
22	He reveals deep and hidden things; he knows what lies in darkness, and light dwells with him.
23	I thank and praise you, O God of my fathers: You have given me wisdom and power, you have made known to me what we asked of you, you have made known to us the dream of the king."
24	Then Daniel went to Arioch, whom the king had appointed to execute the wise men of Babylon, and said to him, "Do not execute the wise men of Babylon. Take me to the king, and I will interpret his dream for him."
25	Arioch took Daniel to the king at once and said, "I have found a man among the exiles from Judah who can tell the king what his dream means."

26	The king asked Daniel (also called Belteshazzar), "Are you able to tell me what I saw in my dream and interpret it?"
27	Daniel replied, "No wise man, enchanter, magician or diviner can explain to the king the mystery he has asked about,
28	but there is a God in heaven who reveals mysteries. He has shown King Nebuchadnezzar what will happen in days to come. Your dream and the visions that passed through your mind as you lay on your bed are these:
29	"As you were lying there, O king, your mind turned to things to come, and the revealer of mysteries showed you what is going to happen.
30	As for me, this mystery has been revealed to me, not because I have greater wisdom than other living men, but so that you, O king, may know the interpretation and that you may understand what went through your mind.
31	"You looked, O king, and there before you stood a large statue-an enormous, dazzling statue, awesome in appearance.
32	The head of the statue was made of pure gold, its chest and arms of silver, its belly and thighs of bronze,
33	its legs of iron, its feet partly of iron and partly of baked clay.
34	While you were watching, a rock was cut out, but not by human hands. It struck the statue on its feet of iron and clay and smashed them.
35	Then the iron, the clay, the bronze, the silver and the gold were broken to pieces at the same time and became like chaff on a threshing floor in the summer. The wind swept them away without leaving a trace. But the rock that struck the statue became a huge mountain and filled the whole earth.
36	"This was the dream, and now we will interpret it to the king.
37	You, O king, are the king of kings. The God of heaven has given you dominion and power and might and glory;
38	in your hands he has placed mankind and the beasts of the field and the birds of the air. Wherever they live, he has made you ruler over them all. You are that head of gold.
39	"After you, another kingdom will rise, inferior to yours. Next, a third kingdom, one of bronze, will rule over the whole earth.
40	Finally, there will be a fourth kingdom, strong as iron-for iron breaks and smashes everything-and as iron breaks things to pieces, so it will crush and break all the others.
41	Just as you saw that the feet and toes were partly of baked clay and partly of iron, so this will be a divided kingdom; yet it will have some of the strength of iron in it, even as you saw iron mixed with clay.
42	As the toes were partly iron and partly clay, so this kingdom will be partly strong and partly brittle.
43	And just as you saw the iron mixed with baked clay, so the people will be a mixture and will not remain united, any more than iron mixes with clay.
44	"In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever.
45	This is the meaning of the vision of the rock cut out of a mountain, but not by human hands-a rock that broke the iron, the bronze, the clay, the silver and the gold to pieces. "The great God has shown the king what will take place in the future. The dream is true and the interpretation is trustworthy."
46	Then King Nebuchadnezzar fell prostrate before Daniel and paid him honor and ordered that an offering and incense be presented to him.
47	The king said to Daniel, "Surely your God is the God of gods and the Lord of kings and a revealer of mysteries, for you were able to reveal this mystery."

48	Then the king placed Daniel in a high position and lavished many gifts on him. He made him ruler over the entire province of Babylon and placed him in charge of all its wise men.
49	Moreover, at Daniel's request the king appointed Shadrach, Meshach and Abednego administrators over the province of Babylon, while Daniel himself remained at the royal court.

NLT

1	One night during the second year of his reign, Nebuchadnezzar had such disturbing dreams that he couldn't sleep.
2	He called in his magicians, enchanters, sorcerers, and astrologers, and he demanded that they tell him what he had dreamed. As they stood before the king,
3	he said, "I have had a dream that deeply troubles me, and I must know what it means."
4	Then the astrologers answered the king in Aramaic, "Long live the king! Tell us the dream, and we will tell you what it means."
5	But the king said to the astrologers, "I am serious about this. If you don't tell me what my dream was and what it means, you will be torn limb from limb, and your houses will be turned into heaps of rubble!
6	But if you tell me what I dreamed and what the dream means, I will give you many wonderful gifts and honors. Just tell me the dream and what it means!"
7	They said again, "Please, Your Majesty. Tell us the dream, and we will tell you what it means."
8	The king replied, "I know what you are doing! You're stalling for time because you know I am serious when I say,
9	'If you don't tell me the dream, you are doomed.' So you have conspired to tell me lies, hoping I will change my mind. But tell me the dream, and then I'll know that you can tell me what it means."
10	The astrologers replied to the king, "No one on earth can tell the king his dream! And no king, however great and powerful, has ever asked such a thing of any magician, enchanter, or astrologer!
11	The king's demand is impossible. No one except the gods can tell you your dream, and they do not live here among people."
12	The king was furious when he heard this, and he ordered that all the wise men of Babylon be executed.
13	And because of the king's decree, men were sent to find and kill Daniel and his friends.
14	When Arioch, the commander of the king's guard, came to kill them, Daniel handled the situation with wisdom and discretion.
15	He asked Arioch, "Why has the king issued such a harsh decree?" So Arioch told him all that had happened.
16	Daniel went at once to see the king and requested more time to tell the king what the dream meant.
17	Then Daniel went home and told his friends Hananiah, Mishael, and Azariah what had happened.
18	He urged them to ask the God of heaven to show them his mercy by telling them the secret, so they would not be executed along with the other wise men of Babylon.
19	That night the secret was revealed to Daniel in a vision. Then Daniel praised the God of heaven.
20	He said, "Praise the name of God forever and ever, for he has all wisdom and power.
21	He controls the course of world events; he removes kings and sets up other kings. He gives wisdom to the wise and knowledge to the scholars.
22	He reveals deep and mysterious things and knows what lies hidden in darkness, though he is surrounded by light.
23	I thank and praise you, God of my ancestors, for you have given me wisdom and strength. You have told me what we asked of you and revealed to us what the king demanded."

24	Then Daniel went in to see Arioch, whom the king had ordered to execute the wise men of Babylon. Daniel said to him, "Don't kill the wise men. Take me to the king, and I will tell him the meaning of his dream."
25	Arioch quickly took Daniel to the king and said, "I have found one of the captives from Judah who will tell the king the meaning of his dream!"
26	The king said to Daniel (also known as Belteshazzar), "Is this true? Can you tell me what my dream was and what it means?"
27	Daniel replied, "There are no wise men, enchanters, magicians, or fortune-tellers who can reveal the king's secret.
28	But there is a God in heaven who reveals secrets, and he has shown King Nebuchadnezzar what will happen in the future. Now I will tell you your dream and the visions you saw as you lay on your bed.
29	"While Your Majesty was sleeping, you dreamed about coming events. He who reveals secrets has shown you what is going to happen.
30	And it is not because I am wiser than anyone else that I know the secret of your dream, but because God wants you to understand what was in your heart.
31	"In your vision, Your Majesty, you saw standing before you a huge, shining statue of a man. It was a frightening sight.
32	The head of the statue was made of fine gold. Its chest and arms were silver, its belly and thighs were bronze,
33	its legs were iron, and its feet were a combination of iron and baked clay.
34	As you watched, a rock was cut from a mountain, but not by human hands. It struck the feet of iron and clay, smashing them to bits.
35	The whole statue was crushed into small pieces of iron, clay, bronze, silver, and gold. Then the wind blew them away without a trace, like chaff on a threshing floor. But the rock that knocked the statue down became a great mountain that covered the whole earth.
36	"That was the dream. Now we will tell the king what it means.
37	Your Majesty, you are the greatest of kings. The God of heaven has given you sovereignty, power, strength, and honor.
38	He has made you the ruler over all the inhabited world and has put even the wild animals and birds under your control. You are the head of gold.
39	"But after your kingdom comes to an end, another kingdom, inferior to yours, will rise to take your place. After that kingdom has fallen, yet a third kingdom, represented by bronze, will rise to rule the world.
40	Following that kingdom, there will be a fourth one, as strong as iron. That kingdom will smash and crush all previous empires, just as iron smashes and crushes everything it strikes.
41	The feet and toes you saw were a combination of iron and baked clay, showing that this kingdom will be divided. Like iron mixed with clay, it will have some of the strength of iron.
42	But while some parts of it will be as strong as iron, other parts will be as weak as clay.
43	This mixture of iron and clay also shows that these kingdoms will try to strengthen themselves by forming alliances with each other through intermarriage. But they will not hold together, just as iron and clay do not mix.
44	"During the reigns of those kings, the God of heaven will set up a kingdom that will never be destroyed or conquered. It will crush all these kingdoms into nothingness, and it will stand forever.
45	That is the meaning of the rock cut from the mountain, though not by human hands, that crushed to pieces the statue of iron, bronze, clay, silver, and gold. The great God was showing the king what will happen in the future. The dream is true, and its meaning is certain."
46	Then King Nebuchadnezzar threw himself down before Daniel and worshiped him, and he commanded his people to offer sacrifices and burn sweet incense before him.

47	The king said to Daniel, “Truly, your God is the greatest of gods, the LORD over kings, a revealer of mysteries, for you have been able to reveal this secret.”
48	Then the king appointed Daniel to a high position and gave him many valuable gifts. He made Daniel ruler over the whole province of Babylon, as well as chief over all his wise men.
49	At Daniel's request, the king appointed Shadrach, Meshach, and Abednego to be in charge of all the affairs of the province of Babylon, while Daniel remained in the king's court.

LXX

	καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". τῷplugin-autotooltip__default plugin-autotooltip_bigτῷ greek The definite article ἔτι τῷplugin-autotooltip__default plugin-autotooltip_bigἔτι τῷ greek The definite article δευτέρῳ τῆςplugin-autotooltip__default plugin-autotooltip_bigδευτέρῳ τῆς greek The definite article βασιλείας Ναβουχοδονοσορ συνέβη εἰς ὁράματα καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἐνύμνω ἐμπροσθεν τῶνplugin-autotooltip__default plugin-autotooltip_bigἐνύμνω ἐμπροσθεν τῶν greek The definite article βασίλεια καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" παραχθῆναι ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν 1greek Preposition meaning "in". τῷplugin-autotooltip__default plugin-autotooltip_bigτῷ greek The definite article ἐν τῷ αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigἐν τῷ αὐτοῦ greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ὁ αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigὁ αὐτοῦ greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἐγένετο ὅτι αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigἐγένετο ὅτι αὐτοῦ greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)
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ἐάν μή τὸ	plugin-autotooltip__default plugin-autotooltip_bigὸ
greek	
The definite article ἐάντων ἀπαγγεῖλητέ μοι ἐπὶ ἀληθείας καὶ	plugin-autotooltip__default plugin-autotooltip_bigκαί
greek	
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* And * Also * Both * Even * Too * So	
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greek	
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Meaning	
* A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son	
Masculine noun. Related to the verb λέγω.	
λόγος in Greek Thought	
Before the New Testament, λόγος already had deep philosophical use. In Greek philosophy, λόγος was the rational principle that ordered the universe, the divine reason that structured all things. In Heraclitus, λόγος referred to the unifying rational principle behind the constant change in the world.... ψευδεῖς ποιήσασθαι	plugin-autotooltip__default plugin-autotooltip_bigνοτιεύω
Meaning:	
9 * To do * To make	
This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship.	
Verb forms	
Present tense Person Greek Form ἐπὶ ἐμοῦ ἕως ἂν ὀ	plugin-autotooltip__default plugin-autotooltip_bigὸ
greek	
The definite article καιρὸς ἀλλοιωθῇ νῦν οὖν ἐάν τὸ	plugin-autotooltip__default plugin-autotooltip_bigὸ
greek	
The definite article ῥῆμα εἰπητέ μοι ὃ τήν	plugin-autotooltip__default plugin-autotooltip_bigὸ
greek	
The definite article νόκτα ἐώρακα γνώσασμαι ὅτι καὶ	plugin-autotooltip__default plugin-autotooltip_bigκαί
greek	
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	 καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἐδογματίσθη πάνταςplugin-autotooltip__default plugin-autotooltip_bigπάντας greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πάνς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 ἀποκτείναι ἐξήτηθῇ δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article Δανηλ καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" πάντεςplugin-autotooltip__default plugin-autotooltip_bigπάντες greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πάνς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 οἱplugin-autotooltip__default plugin-autotooltip_bigοἱ greek The definite article μετ' αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) χάριν τοῦplugin-autotooltip__default plugin-autotooltip_bigοῦ greek The definite article συναπολέσθαι τότε Δανηλ εἶπε βουλὴν καίplugin-autotooltip__default plugin-autotooltip_bigκαί	
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20	καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἐκφωνήσας εἶπεν ἔσταιplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. τόplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article ὄνομα τοῦplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article κυρίου τοῦplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article μεγάλου ἐὺλογημένον εἰς τὸνplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article αἰῶνα ὅτι ἡplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article σοφία καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἡplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article μεγαλωσύνῃ αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἔστιplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g.	
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25	τότε Ἀνωχ κατὰ σπουδὴν εἰσήγαγεν τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article Δανηλ πρὸςplugin-autotooltip__default plugin-autotooltip_bigπρὸς greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article βασιλέα καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" εἶπεν αὐτῷplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ὅτι εὐρύηκα ἀνθρώπων σοφὸν ἐκ τῆςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article αἰχμαλωσίας τῶνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article υἱῶν τῆςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article Ιουδαίας ὅς τῷplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article βασιλεῖ δηλώσει ἕκαστο	
	ἀποκριθεὶς δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ὁplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article βασιλεὺς εἶπε τῷplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article Δανηλ ἐπικαλούμενῳ δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. Χαλδαῖστί Βαλτασαρ δυνήσῃ δηλώσαι μοι τὸplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ὄραμα ὃ εἶδον καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" τὴνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article τούτουplugin-autotooltip__default plugin-autotooltip_bigούτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — "this" as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 σύγκριαν	26

	ἐκφωνίσας δὲ plugin-autotooltip__default plugin-autotooltip_bigδὲ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. δὲ plugin-autotooltip__default plugin-autotooltip_bigδὲ greek The definite article Δανιηλ ἐπὶ τοῦ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article βασιλέως εἶπεν τὸ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article μυστήριον ὃ ἔωρακεν ὁ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article βασιλεὺς οὐκ ἔστι plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. σοφῶν καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί 27 greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” φαραμακῶν καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐπασιδῶν καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” γαζαρηῶν ἥ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article δὴλωσις ὅλλ ἔστι plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. θεός plugin-autotooltip__default plugin-autotooltip_bigθεός greek Masculine noun meaning: * A god or goddess * God ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. οὐρανῷ plugin-autotooltip__default plugin-autotooltip_bigοὐρανός Meaning: * The sky * Air * Heaven or heavens 278 occurrences in the New Testament. Οὐρανός is used in Scripture to describe the sky and universe (that is, the visible expanse above the earth) as well as the transcendent realm where God is present. For example, in Matthew 6:26Matthew 24:29Matthew 6:9 ἀνακαλύπτων μυστήρια ὃς ἐδήλωσε τῷ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article βασιλεῖ Ναβουχοδονοσορ ᾧ δέει γενέσθαι ἐν ἐσχάτων τῶν plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἡμερῶν βασιλεὺ εἰς τὸν plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article αἰῶνα ζῆθι τὸ plugin-autotooltip__default plugin-autotooltip_bigὸ 28 greek The definite article ἐνύπνιον καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τὸ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ὄραμα τῆς plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article κεφαλῆς σου ἐπὶ τῆς plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article καί τῃς σου τοῦτό plugin-autotooltip__default plugin-autotooltip_bigὸ ὅτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. ὁὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 ἔστι plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g.
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	οὐ βασιλεὺ κατακληθεὶς ἐπὶ τῆς plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article καίτης σου ἐώρακας πάντα plugin-autotooltip__default plugin-autotooltip_bigᾱς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable.
29	With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23John 3:16Colossians 1:17 ὅσα δεῖ γενέσθαι ἐπὶ ἐσχάτων τῶν plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἡμερῶν καὶ plugin-autotooltip__default plugin-autotooltip_bigαῖ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ὃ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἀνακαλύπτων μυστήρια ἐδῆλωσέ σοι ἃ δεῖ γενέσθαι κἀμοὶ δε plugin-autotooltip__default plugin-autotooltip_bigδὲ greek δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. οὐ παρὰ τὴν plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article σοφίαν τὴν plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article οὐσαν plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ἐν plugin-autotooltip__default plugin-autotooltip_bigὲν greek Preposition meaning "in". ἐμοὶ ὑπὲρ πάντας plugin-autotooltip__default plugin-autotooltip_bigᾱς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable.
30	With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23John 3:16Colossians 1:17 τοὺς plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἀνθρώπους τὸ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article μυστήριον τοῦτο plugin-autotooltip__default plugin-autotooltip_bigοῦτος / αὐτὴ / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — "this" as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 ἐξεφάνθη ἀλλ ἔνεκεν τοῦ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article δηλωθῆναι τῷ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article βασιλεῖ ἐσημάνθη μοι ἃ ὑπέλαβες τῇ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article καρδίᾳ σου ἐν plugin-autotooltip__default plugin-autotooltip_bigὲν greek Preposition meaning "in". γνώσει

	τάplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek
33	δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. οκέλη αὐθιγά οίplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article νόδες μέρος μέν τι σιδηρου μέρος δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. τι ὀστράκινον ἑώρακας ἕως οὗ ἐτήρηθι λίθος ἐξ ὀρους ὄνευ χειρῶν καίplugin-autotooltip__default plugin-autotooltip_bigκαί
	greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἐπάταξε τήνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article εἰκόνα ἐνι τοῦςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article νόδας τοῦςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article αὐθιγούς καίplugin-autotooltip__default plugin-autotooltip_bigκαί
34	greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ὀστρακίνους καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" κατήλασεν αὐτάplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)

35

τούτο	plugin-autotooltip__default plugin-autotooltip_bigούτος / αὕτη / τοῦτο
greek	
Meaning:	
* These or this * This one, this person, this thing * They or he or she or it	
Demonstrative pronoun.	
οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 τού	plugin-autotooltip__default plugin-autotooltip_bigό
greek	
The definite article ὄραμα και	plugin-autotooltip__default plugin-autotooltip_bigκαι
greek	
Meaning	
* And * Also * Both * Even * Too * So	
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τήν	plugin-autotooltip__default plugin-autotooltip_bigό
greek	
The definite article κρίανν δε	plugin-autotooltip__default plugin-autotooltip_bigδε
greek	
δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἐποῦμεν ἐνι τοῦ	plugin-autotooltip__default plugin-autotooltip_bigό
greek	
The definite article βασιλέως	
οὐ βασιλεύ βασιλεύς βασιλέων και	plugin-autotooltip__default plugin-autotooltip_bigκαι
greek	
Meaning	
* And * Also * Both * Even * Too * So	
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” σοι ὁ	plugin-autotooltip__default plugin-autotooltip_bigό
greek	
The definite article κύριος τοῦ	plugin-autotooltip__default plugin-autotooltip_bigό
greek	
The definite article οὐρανοῦ	plugin-autotooltip__default plugin-autotooltip_bigοὐρανός
Meaning:	
* The sky * Air * Heaven or heavens	
278 occurrences in the New Testament.	
Οὐρανός is used in Scripture to describe the sky and universe (that is, the visible expanse above the earth) as well as the transcendent realm where God is present. For example, in Matthew 6:26Matthew 24:29Matthew 6:9 τήν	plugin-autotooltip__default plugin-autotooltip_bigό
greek	
The definite article ἀρχή	plugin-autotooltip__default plugin-autotooltip_bigἀρχή
greek	
Meaning:	
* Beginning * First * Elementary * Rulers, rule, domain	
Noun, feminine (first declension)	
Occurs 56 times in the New Testament, consistently conveying the idea of primacy - whether temporal (i.e. the start, e.g. John 1:1) or causal (i.e. the source) or governmental (i.e. the ruler, e.g. Ephesians 6:12 και	plugin-autotooltip__default plugin-autotooltip_bigκαι
greek	
Meaning	
* And * Also * Both * Even * Too * So	
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τήν	plugin-autotooltip__default plugin-autotooltip_bigό
greek	
The definite article βασιλείαν και	plugin-autotooltip__default plugin-autotooltip_bigκαι
greek	
Meaning	
* And * Also * Both * Even * Too * So	
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τήν	plugin-autotooltip__default plugin-autotooltip_bigό
greek	
The definite article ιαχὺν και	plugin-autotooltip__default plugin-autotooltip_bigκαι
greek	
Meaning	
* And * Also * Both * Even * Too * So	
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τήν	plugin-autotooltip__default plugin-autotooltip_bigό
greek	
The definite article τιμὴν και	plugin-autotooltip__default plugin-autotooltip_bigκαι
greek	
Meaning	
* And * Also * Both * Even * Too * So	
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τήν	plugin-autotooltip__default plugin-autotooltip_bigό
greek	
The definite article ἑδξαν ἔδωκεν	

38	ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". νάσplugin-autotooltip__default plugin-autotooltip_bigνάς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 τήplugin-autotooltip__default plugin-autotooltip_bigτό greek The definite article οἰκουμένη ἀπὸ ἀνθρώπων καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" θηρίων ἀγρίων καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" πτευνῶν οὐρανοῦplugin-autotooltip__default plugin-autotooltip_bigοὐρανός Meaning: * The sky * Air * Heaven or heavens 278 occurrences in the New Testament. Οὐρανός is used in Scripture to describe the sky and universe (that is, the visible expanse above the earth) as well as the transcendent realm where God is present. For example, in Matthew 6:26Matthew 24:29Matthew 6:9 καίplugin-autotooltip__default plugin-	autotooltip_bigκαί
	greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" τῶνplugin-autotooltip__default plugin-autotooltip_big greek The definite article ιχθύων τῆςplugin-autotooltip__default plugin-autotooltip_big greek The definite article θαλάσσης παρέδωκεν ὑπὸ τὰςplugin-autotooltip__default plugin-autotooltip_big greek The definite article χείρας σου κυριεύειν πάντωνplugin-autotooltip__default plugin-autotooltip_bigνάς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 οὐ εἶplugin-autotooltip__default plugin-autotooltip_bigεἶμι greek εἶμι is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἶμι is the word for am and ἦν is the word for was, e.g. ἦplugin-autotooltip__default plugin-autotooltip_big greek The definite article κεφαλή ἡplugin-autotooltip__default plugin-autotooltip_big greek The definite article χρυσῇ	καίplugin-autotooltip__default plugin-autotooltip_bigκαί
	greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" μετὰ οὗ ἀναστήσεται βασιλεῖα ἐλάττων σου καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" τρίτη βασιλεῖα ἄλλη χαλκὴ ἡ κυριεύσει πάσηςplugin-autotooltip__default plugin-autotooltip_bigπᾶς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 τῆςplugin-autotooltip__default plugin-autotooltip_big greek The definite article γῆςplugin-autotooltip__default plugin-autotooltip_bigγῆ Meaning: * Soil or ground (e.g. Matthew 13:5) * Land (e.g. Luke 4:5) * Country * Earth (e.g. Matthew 5:5) Feminine noun. Connected to the English words "ground", "geometry" and "geology". It occurs throughout the LXX and the New Testament (approximately 250 times in the New Testament) and its meaning varies subtly on context, for example, in the LXX:Genesis 1:1Genesis 2:7Genesis 12:1	γῆ

	καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" βασιλεία τετάρτη ισχυρά ώστερ όplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article οἶδηρος όplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article δαμάζων πάνταplugin-autotooltip__default plugin-autotooltip_bigνάς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of νᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" πάνplugin-autotooltip__default plugin-autotooltip_bigνάς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of νᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 δένδρον ἐκκόπτων καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" σειοθήσεται πᾶσαplugin-autotooltip__default plugin-autotooltip_bigνάς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of νᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 ἡplugin-autotooltip__default plugin-autotooltip_bigή greek The definite article γῆplugin-autotooltip__default plugin-autotooltip_bigγῆ Meaning: * Soil or ground (e.g. Matthew 13:5) * Land (e.g. Luke 4:5) * Country * Earth (e.g. Matthew 5:5) Feminine noun. Connected to the English words "ground", "geometry" and "geology". It occurs throughout the LXX and the New Testament (approximately 250 times in the New Testament) and its meaning varies subtly on context, for example, in the LXX:Genesis 1:1Genesis 2:7Genesis 12:1
	καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ώς έώρακας τοϋςplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article νόδας αύτήςplugin-autotooltip__default plugin-autotooltip_bigαυτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) μέρος μέν τι όστράκω κεραμικού μέρος δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. τι σιδηρου βασιλεία άλλη διμερης έσταιplugin-autotooltip__default plugin-autotooltip_bigείμι greek είμι is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example είμι is the word for am and ἦν is the word for was, e.g. ένplugin-autotooltip__default plugin-autotooltip_bigέν greek Preposition meaning "in". αύτήplugin-autotooltip__default plugin-autotooltip_bigαυτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) καθάπερ είδες τονplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article σιδηρον άναμειγμένον άμα τώplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article πηλίνω όστράκω

κα plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ο plugin-autotooltip__default plugin-autotooltip_bigό

καί	greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἐν greek Preposition meaning "in". τοῖς greek The definite article χρόνος τῶν greek The definite article βασίλειον τούτων greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — "this" as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 στήσει ὁ greek The definite article θεὸς greek Masculine noun meaning: * A god or goddess * God τοῦ greek The definite article οὐρανοῦ Meaning: * The sky * Air * Heaven or heavens 278 occurrences in the New Testament. Οὐρανός is used in Scripture to describe the sky and universe (that is, the visible expanse above the earth) as well as the transcendent realm where God is present. For example, in Matthew 6:26Matthew 24:29Matthew 6:9 βασίλειαν ἄλλην ἦτις ἔσται greek εἶμι is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἶμι is the word for am and ἦν is the word for was, e.g. εἰς τοῖς greek The definite article αἰῶνας καί greek Meaning * And * Also * Both * Even * Too * So 44 Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" οὐ φθαρῖσεται καί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" αὕτη greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — "this" as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 ἡ greek The definite article βασίλεια ἄλλο ἔθνος οὐ μὴ ἔδοη πατάξει δέ greek δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. καί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἀφανίσαι τὰς greek The definite article βασίλειας ταύτας greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — "this" as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 καί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" αὕτη greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) στήσεται εἰς τὸν greek The definite article αἰῶνα
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	καθάπερ ἑώρακας ἐξ ὧρου τιμηθῆναι λίθον ἄνευ χειρῶν καιplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" συνηλόησε τὸκαιplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ὁσπακον τὸνκαιplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article οἱδηρον καικαιplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" τὸνκαιplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article χαλκὸν καικαιplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" τὸνκαιplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἄργυρον καικαιplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" τὸνκαιplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article χρυσὸν ὁκαιplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article θεὸςκαιplugin-autotooltip__default plugin-autotooltip_bigθεὸς greek 45Masculine noun meaning: * A god or goddess * God ὁκαιplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article μέγας ἐσήμενε τῷκαιplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article βασιλεῖ τῶκαιplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἐσόμενακαιplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ἐπ' ἐσχάτων τῶνκαιplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἡμερῶν καικαιplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἀκριβῆς τὸκαιplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ὄραμα καικαιplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" μιστὴ ἡκαιplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article τοῦτουκαιplugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — "this" as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 κρίαις
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	τότε Ναβουχοδονοσορ ὁ The definite article βασιλεὺς πρῶτον χαίρει προσκύνῃσθε τῷ greek The definite article Δαυηλ καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἐπέταξε θυσίας καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" σπονδάς ποιήσαι Meaning: * To do * To make This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship. Verb forms Present tense Person Greek Form αὐτόν greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἐκφωήσας ὅ greek The definite article βασιλεὺς πρός greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρός is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... γόνιμον greek The definite article Δαυηλ εἶπεν ἐπ' ἀληθείας ἐστίν greek εἰμί is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ᾤν is the word for was, e.g. greek The definite article θεός greek Masculine noun meaning: * A god or goddess * God ὑμῶν θεός greek Masculine noun meaning: * A god or goddess * God τῶν greek The definite article θεῶν greek Masculine noun meaning: * A god or goddess * God καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" κύριος τῶν greek The definite article βασιλέων ὁ greek The definite article ἐκπαύων μυστήρια κρυπτὰ μόνος ὅτι ἐδυνάσθης δηλωσαι τὰ greek The definite article μυστήριον τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. ούτος usually refers to something close to the speaker — "this" as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19
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KJV

1	And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.
2	Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.
3	And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.
4	Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

5	The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.
6	But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof.
7	They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.
8	The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.
9	But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.
10	The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.
11	And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.
12	For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.
13	And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.
14	Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon:
15	He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel.
16	Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.
17	Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:
18	That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.
19	Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.
20	Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:
21	And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:
22	He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.
23	I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.
24	Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation.
25	Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.
26	The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?
27	Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king;

28	But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;
29	As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.
30	But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.
31	Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.
32	This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,
33	His legs of iron, his feet part of iron and part of clay.
34	Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.
35	Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.
36	This is the dream; and we will tell the interpretation thereof before the king.
37	Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.
38	And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.
39	And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.
40	And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.
41	And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.
42	And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.
43	And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.
44	And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.
45	Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.
46	Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.
47	The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.
48	Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.
49	Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

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