

golden tzelem which thou hast set up.

|19| Then was

Nevuchadnetzar full of fury, and the expression on his visage was changed against Shadrach, Meshach, and Abednego; therefore he spoke, and commanded that they should heat the attun seven times hotter than usual.

|20| And he commanded certain gibborim (mighty men) of valor that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery attun.

|21| Then these anashim (men) were bound in their mantles, their tunics, and their turbans, and their other garments, and were cast into the midst of the burning fiery furnace.

|22| Therefore because the king's commandment was severe, and the furnace exceedingly hot, the flames of the eish (fire) violently killed those men that took up Shadrach, Meshach, and Abednego.

|23| And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace.

|24| Then Nevuchadnetzar the king was astonished, and rose up in haste, and spoke, and said unto his counselors, Did not we cast shloshah anashim (three men) bound into the midst of the eish (fire)? They answered and said unto the king, True, O king.

|25| He answered and said, Lo, I see anashim arba'ah (four men) free (not bound, loose), walking in the midst of the eish (fire), and they have no hurt; and the form of the fourth is like the Bar Elohim (Ben Elohim, Hebrew).

|26| Then Nevuchadnetzar came near to the door of the

burning fiery furnace, and spoke, and said, Shadrach, Meshach, and Abednego, ye servants of El Elyon (G-d Most High), come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth of the midst of the eish (fire).

|27| And the satraps, governors, and administrators, and the king's counselors, being gathered together, saw these men, upon whose bodies the eish (fire) had no power, nor was a hair of their head singed, neither were their garments affected, nor the smell of eish (fire) had passed on them.

|28| Then Nevuchadnetzar spoke, and said, Baruch Elohim shel Shadrach, Meshach, and Abednego, Who hath sent His malach, and delivered His servants that trusted in Him, and frustrated the king's word, and yielded their bodies, that they might not serve (*as deity*), *peylammed-chet*) nor worship any g-d, except their own G-d.

|29| Therefore I make a decree, that every people, nation, and language, which speak any thing amiss against the G-d of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a pile of rubble, because there is no other g-d that can deliver like this.

|30| Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon.

**4** Nevuchadnetzar the king, unto all people, nations and languages, that dwell in all the earth; Shalom aleichem Imachbir (Peace be multiplied unto you).

|2 (3:32)| I thought it good to show the otot (signs) and mofetim (wonders) that El

Elyon hath wrought toward me.

|3 (3:33)| How great are His otot (signs)! And how mighty are His mofetim (wonders)! His kingdom is a malchut olam (everlasting kingdom), and His dominion is from dor v'dor (generation to generation).

|4 (4:1)| I, Nevuchadnetzar, was at rest in mine bais, and prospering in my heikhal (palace).

|5 (4:2)| I saw a chalom (dream) which made me afraid, and the thoughts upon my bed and the chazonot (visions) of my head troubled me.

|6 (4:3)| Therefore made I a decree to bring in all the chachamim of Babylon before me, that they might give me da'as of the peshet (interpretation, explanation) of the chalom (dream).

|7 (4:4)| Then came in the magicians, the enchanters, the Kasdim (Chaldeans), and the soothsayers; and I told the chalom (dream) before them; but they did not make known unto me the peshet thereof.

|8 (4:5)| But at the last Daniel came in before me, whose name was Beltshatzar, according to hashem of my G-d, and in whom is the Ruach Elohim Kadishin (Ruach Elohim HaKadosh); and before him I told the chalom (dream), saying,

|9 (4:6)| O Beltshatzar, chief of the magicians, because I know that the Ruach Elohim Kadishin (Ruach Elohim HaKadosh) is in thee, and no raz (secret, mystery) troubleth thee, tell me the visions of my chalom (dream) that I have seen, and the peshet thereof.

|10 (4:7)| Thus were the chazonot of mine head in my bed; I was looking, and hinei, an etz (tree)