

Dr. Wendy L. Widder, Daniel, Session 3, The Structure of the Book of Daniel

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This is Dr. Wendy Widder in her teaching on the book of Daniel. This is session 3, The Structure of the Book of Daniel.

In this lecture, we want to take a look at the structure of the book of Daniel.

So, before we actually get into studying Daniel one, I want to look at the macro-structure, the big structure of the book. And there are actually at least three different ways you can come at the book of Daniel. The first one we've already talked about, and that is genre.

So, you have chapters one through six, you have chapters seven through 12, and these are narrative stories, and this is apocalyptic, prophecy, so two distinct genres. Half the book is one, the other half is the other. And we've talked about these a little bit already, but I'm just going to review and add a few details.

So, these narrative stories are told in the third person, and they are stories. They are meant to be entertaining. They obviously have more significance than that, but they are meant to be entertaining.

They are often categorized as court stories or court tales; you might see some commentaries. So, court story is a genre known in other ancient Near Eastern literature that recounts the stories of captive people who are living in a foreign land, and often serving in the foreign court. So, they are servants and courtiers for a royal king in a different country.

It typically recounts how these captive people—they're the oppressed ones, they have bad lives, but they face difficulty, and they actually rise above the native people, the indigenous people of that country. So, in the Bible, we have a couple of examples of these on a smaller scale. So, Joseph, in the book of Genesis, is taken captive to Egypt.

First, he's in a prison cell, or he's a captive, sold to work in Potiphar's house. He lands in prison, but then he ends up serving in Pharaoh's court. And there's a story in Genesis 41 and 42 where Pharaoh has a dream, and he's disturbed by his dream, and he doesn't know what it means.

And his experts can't tell him. So, one of them remembers, oh wait a second, I know this guy, I met this guy in jail, he can tell dreams. So, they bring Joseph, this foreign

captive, into the court, and he is able to solve the problem that the king's own courtiers could not.

So that's a court story. You have the success of this foreign captive in a court. Another example is in the book of Esther.

So, Esther, she's not technically a slave, although she probably didn't have a whole lot of choice in the circumstances that surrounded her, but she was in Xerxes', or Ahasuerus' court. And she rises to the top. It's a different flavor of the court story, but it's kind of the same idea.

In the book of Daniel, in the first six chapters, we have story after story of King Nebuchadnezzar having this puzzling problem, and his own experts prove utterly inept to help him. And along comes the foreign captive, Daniel, and he's able to outshine the king's experts, and he's rewarded on account of it. So, court stories actually come in two different flavors.

We have a court conflict, and we have a court contest. So, a court contest is similar to what we find in Daniel 2 and Daniel 4. And in both of these chapters, Nebuchadnezzar has a troubling dream, his experts can't recount it, Daniel comes in and saves the day. So, it's like it's a contest between the king's normal staff and this foreign captive.

And the foreign captive comes out on top. It's a hero of lower status called in to solve a difficult problem, and he succeeds. In court conflict, you have your hero, this foreign captive, who faces a threat, danger, or even death for some reason.

In the book of Daniel, this is in Daniel 3 and Daniel 6. In Daniel 3, the story of Shadrach, Meshach, and Abednego, they are thrown into the fiery furnace because they will not bow down to the king's statue. And who told on them? Well, they were tattled on by the king's experts or the king's other officials. So, it's a real conflict between the king's officials and the captive, and yet the captive comes out on top.

Daniel 6 is the story of Daniel in the lion's den, a similar situation. Daniel is really set up and entrapped by his colleagues and ends up facing the lion's den on account of it. But in the end, the captive is released and promoted or whatever.

So, this is a known genre, and it's reflected in these chapters in Daniel, although with a little bit different twist than in some of the ancient Near Eastern stories. What's the purpose of stories like this? Well, they have a couple of purposes. First of all, entertain.

They're good stories. A little bit later, we will read one of them out loud because you just have to hear it. You just have to hear it.

It's meant to be heard. And so, they're written to entertain, and they would have been entertaining, not necessarily to the royal court or people of that nationality, but they would have been entertaining to those who shared the nationality of the hero. So, they see how they're oppressed, but yet look, they rise to the top.

So, to entertain and to foster the ethnic pride of a conquered people group. They sort of get to live vicariously through their hero, and they see their hero succeed. They could have also been used to encourage people who were suffering adversity to follow the models of virtuous people.

So, here's Daniel, here's Shadrach, Meshach, and Benegal. They're facing really hard circumstances, and yet they are faithful to their God. So, they could have served as examples, especially for the Jews, of how to live in diaspora or in exile.

There's actually, I'm not sure if it's a book; it's for sure an article about these stories being a lifestyle for the diaspora. It's written by Lee Humphreys, if you want to google that, where he argues that these court stories in the Bible were intended to set forth this model for how people could live faithfully in the diaspora period. They were also perhaps meant to give hope.

So here, this captive people is seeing these stories, you're hearing these stories where their own people are serving in foreign courts, and they're actually helping, like in the book of Esther, she's helping her own people and helping foreigners. Just look at what an influence they have, which could give captive people this hope that you know, our lives count here. Even though we're not in our homeland, we still have a purpose, and we have a place, we can contribute.

In the Bible, specifically, these stories, as everything in the Bible is intended to do, reveal God to us. So, specifically in the book of Daniel, they show the God of Israel to be superior to any of the stories in the Bible, are really less about the Bible characters, Daniel, Shadrach, Meshach, Abednego, Esther, and Joseph. Yes, they're there, they're important, but they're not the focus of those stories.

The focus of those stories is to show how Israel's God is God of the nations, God of all gods; he is superior, and he works through his servants wherever they might be. And I think these stories also in the Bible help to affirm God's sovereignty. So, there was Joseph, who was stuck in prison, he had done nothing wrong.

Here's Daniel and his three friends in Babylonian captivity. They had done nothing wrong. And yet, the book repeatedly affirms that God is in control, and he's even in control over those foreign kings you're serving. He's got them in his hand. So that could have been encouraging for the people.

So that's look at the genre of the first half of the book, the genre of the second half of the book, this prophecy apocalyptic. So, it's six chapters, but it's four visions; Daniel has four visions: chapter seven, he has a vision, chapter eight, chapter nine, and then chapters 10 through 12 are really one unit. So, we have four separate visions and revelations that span those six chapters.

One of the features of these chapters is a lot of symbolism. And when you come to apocalyptic literature, that's probably one of the most difficult aspects of it is the symbolism. So, we've got animals with mutant features, and we've got strange, we got creatures rising out of the sea, and we've got animals charging each other and trampling them, and we don't know what the symbolism means.

If you've read the book of Revelation, a similar thing is going on. What does the symbolism mean? These two especially are heavy in symbolism. These two are a little different.

They're considered apocalyptic, but they're not symbolic visions. They're more like epiphanies. Ernest Lucas calls them epiphany revelation, I think.

Okay. What you have in these is the angel appears to Daniel and gives him a message. He's not seeing a vision of something happening.

He's hearing a message from an angel, Gabriel, at least in here. So, they're a little bit different, but they're still all considered apocalyptic literature. As I mentioned earlier, this apocalyptic genre is well known in the Second Temple period.

We're not exactly sure when it began, but it surely comes to flower and blossom in that time period. It probably developed out of oppression and people needing to see this cataclysmic intervention by God. Things were so bad in the world that only wiping the slate clean will fix it.

And God has to come do that. So, you will hear me refer to these chapters as apocalyptic. I'll call them prophecy.

I'll call them prophecy apocalyptic, just because it's a little hard to get a finger or get your hands around what's going on. It is apocalyptic but not quite as fully blown as what we see in Revelation. Some people call it proto-apocalyptic.

There are different ways you can try to describe it. It's apocalyptic, yes. Prophecy, yes.

Come up with your own label. I could do that. Scholars like to come up with new labels for things.

That's the second half of the book. So, you can approach the book by genre, and a lot of people do. You just sort of divide it down the middle.

You study the court stories. You study the apocalyptic chapters and what they have in common. I don't know.

Maybe nothing. That's one way to come at the book. Not my favorite way, but it is important to understand the genres and how they affect interpretation.

A second way to approach the book is through date formulas or chronology. Formulae, I guess, is the correct word. The Book of Daniel has a series of dates that help us understand it.

It's got several specific dates. Let me put these out, and then we'll talk about them. So this is the Book of Daniel.

Well, actually, this is a timeline. So back here is 605 BC, and this is the date referenced in Daniel 1.1. 605 BC is the third year of the reign of Jehoiakim, king of Judah. Nebuchadnezzar besieged Jerusalem, and ultimately Daniel and his friends are taken captive out of this event in 605.

The next date appears in the next chapter, Daniel 2:1, and that is the second year of Nebuchadnezzar's reign, which we are going to put around 604-603. The next date we get is in Daniel 7:1. Well, it's not quite true, but it's the next one we care about. 7:1 is the first year of Belshazzar, which is about 553 BC.

Then we get a date in Daniel 8:1, which is the third year of Belshazzar, which puts us at about 551 BC. Come way down here, just chronologically, we have a reference to the first year of Cyrus. This is actually in Daniel 1.21, but it talks about Daniel serving, or Daniel being in the court of Babylonian court, a foreign court, until the first year of Cyrus, which we know to be 539 BC.

Let me box these so you can see the dates. In Daniel 6:28, which is the end of the Lion's Den story, it's also the end of the narrative section, so when we get to the very next chapter, we're in apocalyptic literature, we have a statement that Daniel prospered during the reign of Darius and Cyrus. These are roughly the same time period.

Then we have another one in 9:1, a reference to the first year of Darius. Over in 10:1, we have a reference to the third year of Cyrus. All of these are roughly 539.

This one is 537, give or take. I think, oh, and then in 11:1, we also have another reference to the first year of Darius. Okay, what do you make of this mess? Well, I think it's helpful to look at these two dates in chapter one.

So, in 1:1, Daniel is taken captive. At the end of chapter one, the narrator tells us how long Daniel was there or how long he at least served in the royal court. So these two dates in chapter one are more or less giving us the framework for the book, or Daniel's service, the chronological framework, the framework of Daniel's service, and the book.

It does extend a little beyond, but roughly speaking, chapter one lays that out for us. Then, from the beginning of chapter two to the end of chapter six, which is right here, we have really the framework for the court stories. So, the court story starts in chapter two with Nebuchadnezzar's dream of a statue, chapter three, chapter four, chapter five, and chapter six.

Those are all court stories. Chapters seven and eight are the visions, the first set of visions that Daniel has. These are the visions of the beasts.

So, he has visions of four beasts and two beasts—that's his first set of visions—and then he has visions down here, too.

This is the second set of visions. And this is the vision of the 70 weeks and the kings of the north and the south. So, what this does, I think, is just sort of help you get a perspective just in terms of the chronology of this book.

So, it's interesting that the narrative stories start here. The narrative ends down here. Daniel in the lion's den, he's rescued from the lion's den.

And then the book actually steps back. When you turn to chapter seven, you go backward in time; this disrupts chronology. So, these two visions are set during the time these court stories are occurring.

But you don't really know that unless you consciously take yourself, oh, Belshazzar, well, he's way back here. That's the first set of visions. These second ones come just as the court stories are finishing and going a year or two into the future.

It's just kind of a helpful way to get a handle on how the chapters fit together, just in terms of chronology. So that's another way you can come at the book. A third way, and the way that I think helps us most just in terms of interpreting the book, is by language and specifically by a structure that is formed by the language.

So, we've looked at, you can structure it according to genre, you can structure it according to this chronology, and now we're going to structure it according to language. So remember I said that Daniel has two different languages in it. It begins in Hebrew for a full chapter and then four verses, and then it shifts to Aramaic, and then it goes back to Hebrew for chapters eight through 12.

So Aramaic is a sister language or a cousin language of Hebrew. They actually share the same alphabet and the same script after the exile. Now, there are a couple of other places in the Old Testament where we get little glimpses of Aramaic.

In Genesis, in Jeremiah, there are isolated verses that have Aramaic in them. The book of Ezra has letters of correspondence written between Persian officials, the Persian administration, and Jews back in the land. So those are in the commercial language, the lingua franca of the day.

And then we have the book of Daniel, which has this anomaly, this use of Aramaic in sort of a strange way. Aramaic is actually the longest-living language in the world. There are still pockets of people, they're diminishing, who speak some variation of Aramaic.

We know of its beginning at least as early as the 9th century BC, but any language changes. So, there are variations and changes, dialects, in this language over time. And the dialect that's in use in the book of Daniel is usually called Imperial Aramaic.

That's the dominant language, the lingua franca of the ancient Near Eastern world during the time of Daniel. Let me take a little side note here. Some people wonder, you just heard me say that Aramaic's been around for a long time, and it's changed a lot.

So, you may have a question, well does the Aramaic in Daniel help us date the book of Daniel? Can we say it's 6th-century Aramaic versus 2nd-century Aramaic? That question has been asked a lot. No, it doesn't really help. It's the easiest answer, and that's the general consensus.

No, it doesn't help. The Aramaic in Daniel is Imperial Aramaic, and the dates for that are from 700 to 200. So good luck.

So, before we talk about possible reasons why Daniel might have these six chapters of Aramaic, let me just talk a little bit about Jews speaking Aramaic. There are a couple groups of people that we know would have used Aramaic. So, Jews in exile probably kept Hebrew alive as long as they could, much like an immigrant community in our country might try to keep their language alive, especially the first generation, and they might speak that language in their household.

But the further removed you get from that active immigration, the more diluted the language becomes, and it eventually gets lost. So, we think it's likely that the Jews in exile spoke Hebrew for a while, but they learned Aramaic. They sort of probably had to get along, but eventually, it would have been lost.

What about Jews in Judea, ones who were not taken into exile? They probably kept Hebrew, again, alive as long as they could, but they would have had to have used Aramaic for any kind of government or official documents. And it is interesting when you get to the book of Ezra, and Ezra's after the exile, and Ezra was a scribe, and he's reading the Hebrew Torah to the people, but it had to be interpreted, which might mean it actually had to be translated. We're just not sure if the post-exiled people still had the language well enough to be able to understand the Torah.

So, we have these two languages operating side by side in different communities, but why are they side by side in Daniel? Well, there's lots of theories. I'll give you some of the theories, and then I'll focus on the one that I think is most convincing. There is a theory that these chapters of Aramaic... Okay, so we've got the Hebrew chapters 1 through 2, verse 4, then the Aramaic is chapters 2 through 7, and then back to Hebrew.

And for the most part, these are the stories. These are the stories of the Jewish captives in foreign courts, with the exception of chapter 7. So, one theory is that, well, these stories involve Babylonian and even Persian kings, and so they directly pertain to people whose first language was probably Aramaic. So, we made these stories available to the Gentiles.

We made them available to the Babylonians and the Persians. Maybe, but really the stories are more about Jews. If you're a Persian or Babylonian, you're probably not going to get terribly excited about these stories where Jewish captives are excelling over your powers.

So, it's a theory, but I think stories that are written in part to demonstrate the inferiority of the national gods are probably not going to be well embraced by that culture. A second theory is that the book of Daniel was written entirely in Aramaic. So, chapters 1 through 12 were written all in Aramaic, and then at some point later, the Hebrew chapters were translated from Aramaic into Hebrew so that they could ensure that the book would make it into the canon.

Well, okay, let's say it needed to be in Hebrew to be in the canon. Okay, if I grant you that, but then why just randomly pick chapters 2 through 7? That's the Aramaic. Why not do the whole book? I don't know.

It's not a very watertight theory. A third theory is that Aramaic is a literary device that lends authenticity to stories that are set in an Aramaic-speaking place. And this argument, I think, comes out of the fact that when it makes the shift from Hebrew to Aramaic, the text says the Chaldeans answered the king in Aramaic, and then it shifts to Aramaic.

Now, some translations will not include that in Aramaic because they'll say, well, that was just a scribal note, a reminder that, hey, hello, the language has shifted here. Pay attention. That might work as a theory, except why does it stay in Aramaic for six chapters when you have some dialogue but not straight dialogue?

So, I don't think that ultimately takes us where we want to go either. I do think that Aramaic is a literary device, but it does not lend authenticity. I think it's a literary device that these six chapters, these Aramaic chapters, actually function as something of an interpretive key or a way to approach the rest of the book.

And by the rest of the book, I mean 8 through 12. Let me flesh this out and tell you why I think so. Okay.

These six chapters actually fall in a pretty cool structure. All right. So, in chapter two, we have. These are the Aramaic chapters.

We have the story of Nebuchadnezzar, who has a dream about a magnificent metallic statue, which Daniel interprets for him. This dream is about four human kingdoms that are ultimately destroyed and surpassed by a heavenly kingdom, a fifth kingdom that will endure forever. So, it's about four kingdoms and a fifth eternal kingdom.

That's the meaning of the statue dream. Chapter three is a story of Shadrach, Meshach, and Abednego, and they are set up, or tattled on, actually, for not bowing down to Nebuchadnezzar's statue, and they are cast into the fiery furnace. It's their death sentence, but as it turns out, God rescues them, and Nebuchadnezzar honors the god of Shadrach, Meshach, and Abednego.

So, they're delivered from death, and the reason they faced death was on account of their faith. Okay. Chapter four is another dream of Nebuchadnezzar, and this one, in this dream, he sees this magnificent tree, and it fills the earth, and it feeds everything around it, provides shade.

It's this wonderful tree. And then suddenly, it's ordered to be cut down. This watcher, this angel, says, cut it down, scatter its leaves, destroy it.

And Daniel interprets this dream, saying, Nebuchadnezzar, God is judging you for your pride. So, we have a proud human king who is being judged by God for overstepping his authority, his God-given authority, actually. So, proud king, judged by God.

In chapter five, we get a new king. This is Belshazzar, and Belshazzar sees the handwriting on the wall, and this writing he can't understand, and his experts can't help him, and Daniel comes to interpret it. Daniel says, Belshazzar, you're proud.

God's judging you for your pride. That's the bottom line. He was a proud king, judged for his pride by God.

Chapter six is the story of Daniel in the lion's den. And the reason he's in the lion's den is because he was faithful to his God. He refused to practice idolatry, really.

He faced death on account of his faithfulness, and he was delivered. So he was delivered from death because he was faithful. Chapter seven, remember this is our shift.

So now we're in apocalyptic. Daniel's having visions. Daniel has a vision of four mutant beasts rising out of this tumultuous sea, and they are ultimately destroyed and judged, and out of this dream comes a fifth eternal kingdom.

All right, you can probably see the similarities. So, we've got kind of parallel accounts going on here. Okay, this is widely recognized, okay? This is not my scholarship.

Any commentary will tell you about this organization. But why? What is this? This is what scholars like to call a chiasm, or chiasm depending on how you want to say it. Merriam-Webster says you can say both.

So, chiasm or chiastic structure comes from the Greek letter chi. X kind of folds in on itself. If I were to have indented this, I could have said, here's chapter two, chapter two there, or chapter seven, they're sort of at the same level.

Chapter three, chapter six are at the same level. Chapter four, chapter five. So, this is how we see the things they have in common, okay? This is where the chiasm comes.

It folds over on itself. Now, nobody from ancient literature left a sort of reason for why they might have used this. But you can find this sort of structure throughout the Old Testament.

Some people see more than others, but in some places, that's pretty obvious. This one's pretty obvious. And they didn't tell us why they might have done this.

So, remember, we're sort of left to guess a theory of what's going on here. But what scholars tend to think is that one of the purposes of a chiastic structure is to draw your attention to what's in the middle. What's the focus? What's the center point? Well, what is at the center of this chiasm? You have proud human kings being judged by God for their pride.

Now, one of the overriding messages of the book of Daniel is kingship, specifically the relationship between divine kingship and human kingship, who ultimately has the

authority. And every one of the stories in Daniel kind of focuses in or leads us down this road of God's kingdom is the only eternal kingdom, and it's going to endure forever. And no matter what things look like on the ground, no matter what circumstances look like, God's still in control, and he's bringing his eternal kingdom into being.

That's an overriding theme of the book of Daniel. It's interesting that the heart of this story is these two chapters about proud human kings who overstepped their bounds and were judged by God. What's also interesting, if you think about these two chapters, is that the kings responded differently to God's judgment and correction.

So, Nebuchadnezzar is judged for his pride, but there's a little bit of a hint in chapter four that maybe he repented for a little bit, and then ultimately, he's judged. But at the end of the chapter, he's praising the God of Daniel for how great he is and for his eternal kingdom. So, Nebuchadnezzar exits the stage in the book of Daniel after making this amazing statement about the greatness of God and his kingdom.

This is Nebuchadnezzar, the greatest king of his day, and he's acknowledging his derived power from God. He's judged, but his response is the right one. Belshazzar, oh, I love chapter five; we're going to have fun in chapter five; Belshazzar is judged for his pride.

He's not actually even given a chance to repent. Judgment comes instantly for him. But the narrative kind of tells you why.

Belshazzar was unteachable. He had the example of his father to follow, and yet he basically thumbed his nose at the God of Israel. So, Belshazzar responds totally inappropriately to the sovereignty of God in his life.

So, this book is showing us human kingship, the relationship of human kings, and specifically gentile human kings. Gentile kings. These are not Davidic kings.

These are the kings of the other nations where God's people end up living, and frankly where God's people are living today, right? We live under foreign, so to speak, kings. And this chiasm highlights the appropriate response human kings ought to have to God. Their power is derived from God.

It's given to them by God, but that also comes with responsibility. Okay, so this inside part is looking at proud human kings and their relationship to God. Let's go to the two outer ones.

These two chapters set up the whole chiasm with this cosmic view of God's eternal kingdom. We're looking at four human kingdoms in each one, but four is the totality. You can also say this is all of human history.

And here we have this fifth eternal. God's reign is cosmic. God is not limited to an individual throne.

He is over all kings and kingdoms, and his kingdom alone will last forever. So, it's a cosmic view of God's sovereignty. All right, so we looked at individual kings here.

We looked at this cosmic view here. What about these two chapters? Well, God's people are stuck, for better or worse, living under the rule of foreign kings. And some of those kings and governments will be hostile.

Life will be very difficult. Some of them will be favorable. So, Daniel actually gets along really well with Darius.

When Darius, the king, ultimately has to give his death sentence, he's devastated. He doesn't want to do it because he likes Daniel. He even seems to admire Daniel's God before he throws him into the lion's den, but he has to do it.

He's bound by his law. In chapter three, Nebuchadnezzar is a raging lunatic. He's... a second chance, and then he just throws him into the fire.

So, you have a hostile human government. You have... You know, I wouldn't be hostile. I like you.

So, God's people live under different circumstances in their foreign lands, but they can be faithful. They may face death. The message of these chapters is not that God will deliver them from death.

He did, but he didn't have to. But they can be faithful, regardless of the kind of king they live under. So, this is this whole chiasmic structure, these stories, and along with this apocalyptic chapter, that sets up these grand themes of the book, and some grand themes, I think, that help us when we get to chapters 8 through 12.

So, in chapter one, you might be wondering what happened to chapter one. Chapter one is like a prologue to the book. It introduces the main characters, some main themes, and some of the conflicts that are going to be there.

We'll talk more about that in our next lecture. It's in Hebrew. It's a prologue introduction to the book.

Chapter two launches us into this chiasmic structure of stories, apocalyptic, and then when we get to chapters 8 through 12, let me say one more thing about these stories. These stories and this vision are all set back in Babylon, in the land of exile. So, they're setting their geography is Babylon.

Okay. In chapters 8 through 12, Daniel is still in Babylon, but he sees visions of the future back in the land, so the geography changes.

These stories are taking place in Babylon. These visions portray life back in Palestine, and they portray an awful life. Life is really hard in these visions.

This is apocalyptic literature, the literature of oppressed, suffering people, where life is so bad. The only hope is for God to come, wipe the slate clean, and start over. They are oppressed.

They are suffering. What do these suffering people need to get through suffering? Well, in part, I think that's what this chiasm is addressing. These suffering people need to see the bedrock truth that their God's kingdom is eternal.

It will ultimately fill the earth. All human kingdoms will be destroyed. That human king who's oppressing you now, it's not forever.

God's kingdom will triumph. God's people can be faithful no matter what they face, and God is ultimately going to judge those proud human kings who are making your life miserable. So, I think that this chiastic structure is partially in Aramaic because it's set in Babylon.

It's foreign language to the people. In some ways, Hebrew is their mother tongue. It's set in Babylon.

It's foreign. It's not the way they wanted things to be, but out of this chiastic structure, we get these bedrock truths that carry them back into life in the land. What is the comfort they need? I think it comes out of these stories.

So that's my take on the chiasm. I might be reading more into it than other people. It helps me get a handle on the Hebrew and Aramaic.

It makes some sense of it for me. It has a thematic quality, not just, well, they're Aramaic, stuck together, or they didn't translate all of them. I don't know. This helps me come at the book holistically and see that it's purposeful.

This is intentional. This is an intentional structure. This was not a, oh, hodgepodge, and look what happened.

This was intentional. Well, why? I may not have the answer, but it's a helpful way to think about the book as a whole. So we finished our introductory material, and when we return in our next lecture, we will look at Daniel 1.

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