

This is illustrated by scrolls found at Qumran with the Hebrew and Aramaic sections just as in our Bibles today.

In conclusion, the book of Daniel was probably written by Daniel near the end of his life, based on his annals and memoirs. He could have added such editorial statements as 1:21 and 6:28 (and possibly 7:28b) at that time. Daniel contains mostly prose with some short poetic sections (4:3, 35-36; 5:26-27; 7:9-10). It is written in both Hebrew (1:1-2:4a; 8:1-12:13) and Aramaic (2:4b -7:28).

In outline, Daniel, like several other books, is a bifid composition or roughly equal parts, with chapter one serving as an introduction to the entire book:

- I. History (1-6)
- II. Visions (7-12)

And note this symmetric outline suggested in the Companion Bible

- A. The Captivity of Judah 1:1-21
- B. The Dream of Nebuchadnezzar 2:1-49
- C. Daniel's Companions 3:1-30
  - D. The First King of Babylon 4:1-37
  - E. The Last King of Babylon 5:1-31
- C. Daniel Himself 6:1-28
- B. The Dream of Daniel 7:1--8:27
- A. The Desolations of Jerusalem 9:1-12:27

Well, all outlining is chancey stuff and the many details in Daniel allow for broad outlining to be acceptable. The book is not strictly chronological, as one can see, for the material of chapters 7-8 clearly belong between the times of 4-5.

In the History of Redemption Daniel reflects a theological perspective closer to that of Ezekiel than to that of any other prophet. God is seen as distant and sovereign in history, which is the main theme of the book.

Daniel seems to have conceived of the eventual kingdom as largely material. His doctrine of the resurrection was not confined to the righteous members of Israel (as is found in Isaiah); not did it encompass only Israel as the righteous nation (Hosea, Ezekiel). It proclaimed that both the righteous and unrighteous would arise (although his understanding of this doctrine is not complete without the imput of the New Testament).

Daniel's angelology seems, like that of Ezekiel, to use the statues of mythical beasts for his inspiration without importing any of the accompanying mythology into the Bible. He gives names to two angels and they appear as beings subordinate to the will and purposes of God. The answer of Jesus to the high priest at his first trial referred to Daniel's vision of the heavenly council (7:13-14). This also underlay his use of the title "the Son of Man" for himself as a claim to deity, since the figure in Daniel is obviously divine.

Some questions of interest: Why is Daniel 2:4b--7:28 in Aramaic? Why are the prophecies about the inter-testamental period so detailed? How does Daniel compare to the other prophets in his content and style? Why is Daniel maintained in this third section of the Canon?