some extent lar parallel the second chapter but which extend it and look on into the k more distant future and give interesting , new insights into it that aren't given in this until you eventually toward the end of the book get certain vital emphases that are important for our understanding of what God's plan is for the future. So you see the rough division of the book is in the first six che chapters and then the second see how the principles inter-relate in both of them, and another interesting thing abut—about Daniel that is different from any other book in the O.T. is that in the second chapter and the fourth verse it saty says, "Then spake the Chaldeansx to the king in Sur Syriak, O King, live forever: tell thy servants the dream, and we will shew the interpretation." This world in English which sx is Syriak, really should be Aramaic. Syriak is a dialect of Aramaic. It is the dialect in Aramaic in which we have more literature written than all other dialects put together. Acut Actually, there may be 13 or more dialects in Armaic and this is not the Syriac dialect so it would be much better if that were translated-Amar Aramaic rather than Syriac. But it says, "Then spake the Chaldeans to the king in Aramaic and then it goes on and says-tells what they said not ke in Hebrew , but in Aramaic. So you have Daniel in Hebrew up to the middle of verse four of chapter two and then it switches to Aramaic and then the whole ace account is Aramaic, not just what they said, but what he answered and everything, all through the second, third, fourth, fifth, sixth, and seventh chapters, and the eith eighth chapter it returns to Hebrew , so it it is the only book in the Old Testament that is half & Hebrew in one language and half in another. The half in the first chapter and four verses of the next in is in Hebrew and the last five chapters in Hebrew , and the part in between is all Aramaic. Well, I have had a professor , Dr. Robert D. Wilson of Princeton, with whom