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with contemporary readers and their communities and so greater emphasis is placed on what the Book of Daniel means for contemporary readers than on what it meant in its historical setting. However, sensible consideration is given to the historical readerly community with which contemporary readers find continuity. In the end, readers are left with difficult challenges: a sobering awareness of the volatility of the business of hermeneutics and serious implications for readers to implement both theologically and hermeneutically.

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