

A book that goes along with this Daniel series is *End-Time Secrets of Daniel 8–12*, which can be obtained by:

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We now continue our studies on:

The Story of Daniel 8 and 12

Prophecy Research Initiative
presents

The Story of Daniel 8 and 12

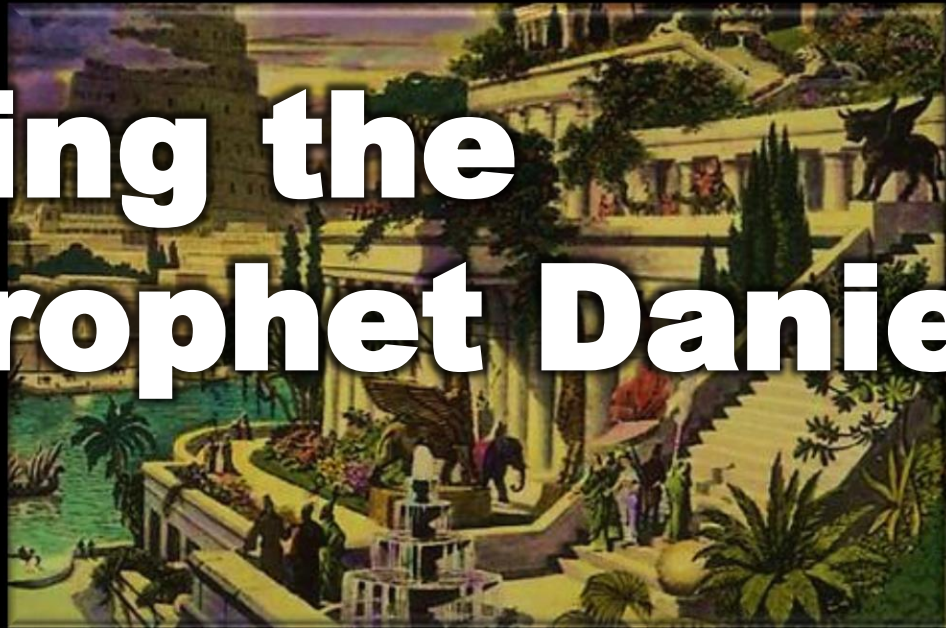
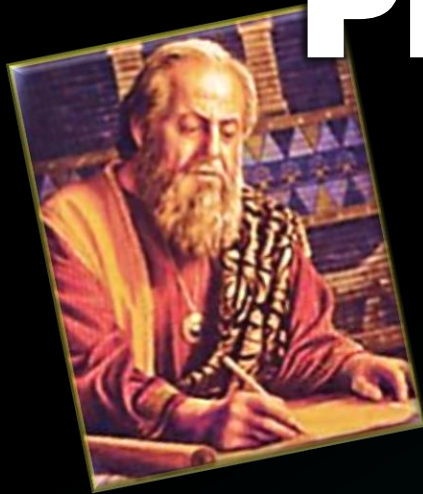
Franklin S. Fowler Jr., M.D.



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These conclusions are always tentative since new light constantly unfolds.

Lesson Three –
Daniel 8 & 12

Affirming the Prophet Daniel



As we move deeper into our Daniel venture, we must address the growing doubt among scholars regarding the authenticity of this book! “Was it really part of the canon?” “Was it written by one author?” “Could it have been penned much later than the time of Nebuchadnezzar, as so many expositors say?”

So we start this exciting study by:



Affirming the Prophet Daniel

There is no Old Testament book that has had more challenges to its authenticity than Daniel.



Scholars have noted many contextual issues which they have interpreted as proof that it is a book of errors. Here is one example:

“Daniel is not a reliable source of factual information about either the past or the future.... The unreliability of attempts to extract an eschatological timetable from the book is shown by the long history of failed expectations....

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“Its witness, however, is largely in the language of legend and myth, which appeals to the imagination rather than to the rational intellect.” (John J. Collins, *Daniel*; pp. 122-123, 1993)
(He uses the “failed” Millerite movement as an example to “prove” his point.)

Let's look thoroughly at some of these issues. If we are going to study into the depths of its prophetic treasures, we need to lay to rest some of these matters.

Concern One:

Daniel is written in two languages; therefore, it was compiled by more than one person.

Response:

1. Nebuchadnezzar's first attack on Jerusalem occurred in 605 B.C. At that time the Chaldean or Babylonian language was called "Imperial Aramaic." (Goldingay, p. xxv, 1989)
2. *"In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it."*
(Dan. 1:1)

The Hebrew people were attacked by a nation with a different language. Questions:

- Were there Hebrews who knew “Imperial Aramaic?”
- Were there Chaldeans who knew Hebrew?

It appears that there were both. Aramaic was widely used from 900 B.C. on. A change establishing that language, which began in Babylon, seems to have come long before Daniel and his friends were taken captive. Evidence suggests that they knew that “dialect.”

3. Daniel and his three companions were taken captive in this first attack. It appears that this group was carefully selected (Dan. 1:3-4). (The king wanted captives of royal Jewish lineage, princes, with no blemishes, well favored, skillful in wisdom, cunning in knowledge, understanding science, having traits and abilities so they could “stand in the king’s palace.”)

These directives, which Daniel and his three companions met, again, strongly suggest that they knew the court language!

4. Since Daniel and his companions quickly became involved with administrative duties of the empire – many, again, conclude that they knew that royal Chaldean language.

Daniel apparently soon took a leadership position since a contemporary, Ezekiel (who was later captured in the second invasion in ~593 B.C.), mentioned his name several times! (Eze. 14:14, 20; 28:3)

5. Therefore, to write in both Hebrew (Daniel's native language) and Imperial Aramaic (the language of the royal court of the Babylonian Empire) appears to have been a "natural" for the prophet Daniel.
6. Finally, if there were multiple authors of this book, one would likely be interpreting another. Daniel is NOT a book of interpretation, per se. The only reference to outside writings relates to Jeremiah in Daniel 9:1. He is reviewing that prophecy relative to the 70-year captivity he was in.

Concern Two:

The Hebrew and Aramaic style of writing comes from the late second temple era (150–50 B.C.). Daniel could not have written it 605–536 B.C.

Response:

1. Daniel has Persian expressions that came from the 605-536 B.C. era.

(<http://www.christian-thinktank.com/qwhendan3a.html>)

2. Though some scholars state that the Aramaic expressions are “poor” and can’t reflect Daniel’s era, many of the same expressions were used by Ezra (he had used a mixture of Hebrew and Imperial Aramaic also). Chaldean scholars agree that Ezra’s writings came from the 450+ B.C. era.

3. In 1909 an often-quoted scholar, Samuel R. Driver, wrote the book *An Introduction to the Literature of the Old Testament*. He claimed that the Hebrew language characteristics of Daniel could not have come any earlier than after Alexander the Great had conquered Palestine (~330 B.C.).

This became fodder to the critics, which soon filled much of the literature with skepticism regarding Daniel.

THEN – the Dead Sea Scrolls were discovered. Clear comparisons between the Biblical Hebrew (ancient) and Herodian (Roman) Hebrew expressions were then made.

Biblical Hebrew was used mainly before 500 B.C. Some call that the “Golden Age” of Hebrew.

Suddenly – it became clear that Daniel was using expressions from that “Golden Age” of Hebrew and his writings must be 500+ B.C.

Based on this new data, Gleason L. Archer, Jr. wrote:

“It seems abundantly clear that a second-century date for the Hebrew chapters of Daniel is no longer tenable on linguistic grounds. In view of the markedly later development exhibited by these second-century documents in the areas of syntax, word order, morphology, vocabulary, spelling, and word-usage, there is absolutely no possibility of regarding Daniel as contemporary ... [of the Essenes]” [quoted in Andrew E. Steinmann, *Daniel* (Concordia Publishing House), p. 7 – 2008]

There's more, however, that is vital to our affirmation that Daniel is an ancient book of prophecy!

Archer, who incidentally remains unchallenged in that position since 1974 (when it was written), went on to note:

“This verdict carries with it some far-reaching consequences. The possibility of explaining the predictive portions of this work as mere prophecy after the event is completely excluded.”

Do you see what that means? Part of the criticism relates to scholars who would not accept the possibility of predictive messages that could open up the future. Daniel “had to have been written after the events occurred.” Now we know that “scholarly criticism” was totally false!

Concern Three:

Many claim that the time in which Daniel wrote his manuscripts (which were divided into ten distinct parts) to their being recognized as religious documents was brief.

Thus, it could easily have been composed in the 200–100 B.C. era.

Response:

1. By the studies and analysis of Archer, even the Chaldean composition of Daniel could not have come later than the 332 B.C. era.
(Steinmann, p. 7)

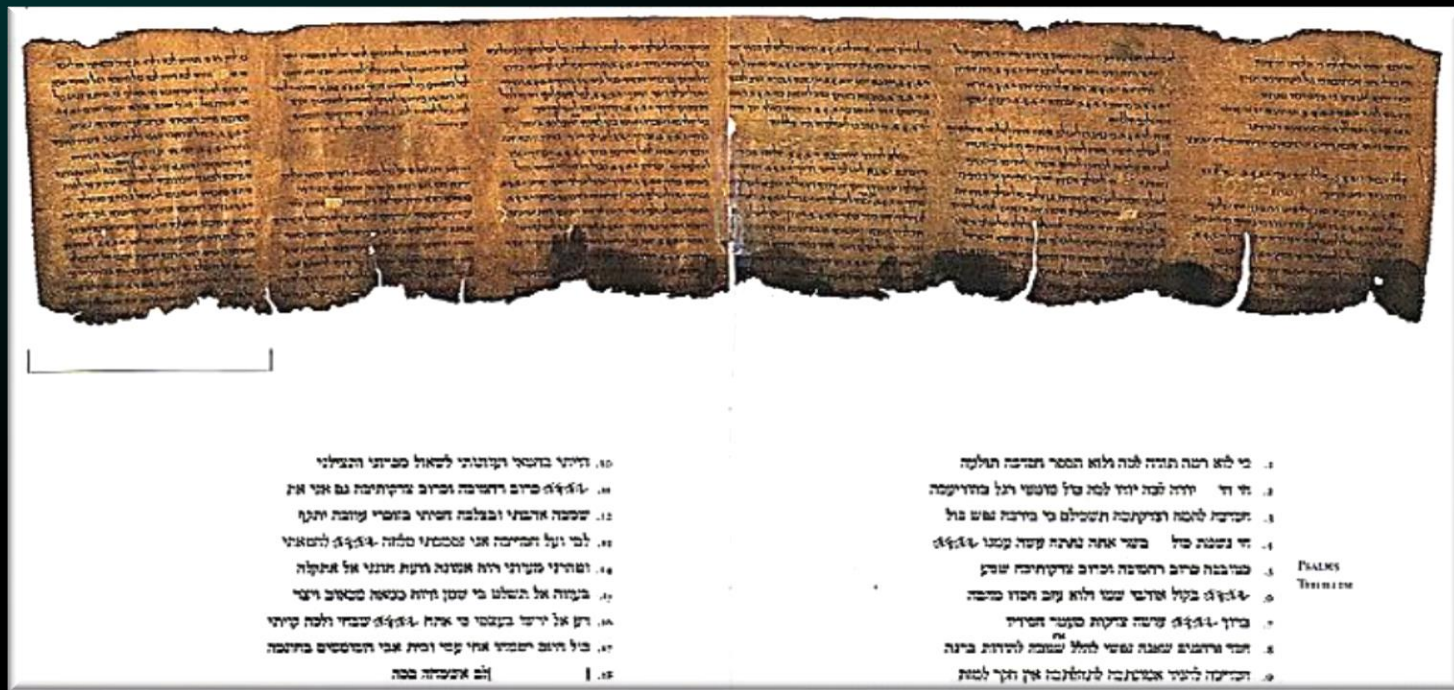


2. An important question that critics of Daniel overlook:

“How long does it take from the writing of a document to its universal recognition, then with a final adoption as canonical Scripture?”

The ancient Hebrews allowed long intervals of time to elapse between the writings and its recognition.

[F. M. Cross, *The Ancient Library of Qumran and Modern Biblical Study* (Garden City, N.Y.; Doubleday – 1961), p. 165.]



3. When the Dead Sea Scrolls were discovered (over 900 documents) (1947–1957), many areas of Biblical criticism were forced into revision.

“The literary criticism of Daniel must now be reassessed against the manuscript discoveries at Qumran, where several copies of the work were found. In addition, two fragments located in Cave 1 have proved on examination to be related palaeo-graphically to the large Isaiah scroll (1QIsaa), dated by Millar Burrows about 100 B.C. All these documents, of course, are copies from the Maccabean age or later, making it necessary to remark,

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“as ... has [been] observed, that the originals came from a period several centuries in advance of the earliest date to which these manuscripts and fragments can be assigned on any basis of reckoning.”

[M. Burrows, *The Dead Sea Scrolls* (New York; Viking – 1955), p. 118]

“The Dead Sea Scrolls have lifted their voice in this controversy. Due to the amount of Daniel fragments found in various caves near Qumran, it appears that **this prophetic book was one of the most treasured by that community....** (152–63 B.C. era). For whatever reason, Daniel was peculiarly safeguarded to the extent that we have at our disposal parts of all chapters of Daniel, except chapters 9 and 12 [though there is commentary on the 9th chapter and reference to the 12th]. (Hasel, 1992, 5[2]:47).”

(<http://www.3dsxtreme.com/Bookof%20Daniel.htm>)

4. Note: *Daniel had not only to be recognized as an important Jewish writing, but also to be weighty enough to be included with the extremely sacred writings of Moses(!), being they were preserved together in those caves.*

The Essenes were an ultra-conservative Jewish sect. Daniel's works would have to have been of **critical importance** for them to even be considered as part of their treasured spiritual works.



5. Greater timing specificity:

“Although the literary criticism of certain other OT books is inconclusive in some areas, it is now evident from the findings at Qumran that no canonical writing can be dated later than the end of the Persian period, i.e., much beyond 350 B.C.”

(R. K. Harrison, "Historical and Literary Criticism of the New Testament," in *EBC*, vol. 1, 1979)

6. The Aramaic of Daniel is Imperial Aramaic. This was current from approximately 700 B.C. to 300 B.C.
(Steinmann, p. 8)
7. Daniel's own writings, by noting government leaders, suggest that they were composed between ~600 and 536 B.C.

The evidence mounts that the book of Daniel was written by that ancient seer who was also the Babylonian Prime Minister.

Is there other evidence that might convincingly show the Danelic authenticity of this book?

Perhaps this can be best answered by asking another question:

Concern Four:

Can we truly substantiate the historical use of Daniel as part of the Bible? Could it have been an isolated document held by some of those ancient Jewish Essenes at Qumran?

Let's see what we can discover!

Response:

1. In cave four at Qumran, a document was found that was a collection of miscellaneous non-Biblical writings. This was called a florilegium. (4QFlor2:3, 4Q174 – Approx. 150 B.C.)

Quoting Daniel 12:10, the writer in one area says that it was taken from the *“Book of Daniel the Prophet.”* (Richard S. Hess and M. Daniel Carroll, eds., *Israel’s Messiah in the Bible and the DSS*, Baker Academic, 2003)



“We may conclude that Daniel was regarded as a scriptural book at Qumran for two reasons. First, the large number of preserved copies is a clear indication of Daniel’s importance among the Qumran covenanters. Second, the way in which Daniel was used at Qumran is indicative of its authoritative status.... This reference has two implications: that Daniel was regarded by the writer **as Scripture** and that it may have belonged among the ‘Prophets.’”

(<http://www.christian-thinktank.com/qwhendan3a.html>)

Even noted by a secular writer as a complete book!

2. Divisions of Scripture Before the First Advent:

The Essenes (of the Qumran area), along with the **Sadducees and Pharisees**, divided the Old Testament into three areas:

- a. Pentateuch
- b. Prophets (where Daniel was included)
- c. Poetry

It is very interesting that:

Jesus referred to *these* three divisions (Luke 24:44): "... that everything written about me in the Law of Moses, in the Prophets, and in the Psalms must be fulfilled." (Martin Abegg, Jr.; Peter Flint; and Eugene Ulrich, *The Dead Sea Scrolls Bible*, p. XVII, 1999)

3. In 1 Maccabees 2:59-60 (a non-Biblical Apocrypha, written approximately 200 B.C.), the author urged on his death bed (166 B.C.) that his sons follow the example of Daniel and his three friends.
4. Old Greek translations of Daniel referred to Daniel's writings:
 - a. The translations of the Septuagint considered Daniel canonical (~285–100 B.C.).
 - b. Manuscript 967 of the Chester Beatty papyri (200 A.D.) included it.
 - c. Codex 88 of the Chigi Manuscript of Origen's Hexapla ~210 A.D. did also.

5. Josephus – Jewish historian (100 A.D.) – sees Daniel as part of the canon and “one of the greatest prophets.” (#266)

Josephus even believed that the ancient prophets had predicted things that would occur in what was still the future from his own perspective: “And Daniel also revealed to the king the meaning of the stone, but I have not thought it proper to relate this, since I am expected to write of what is past and done and not of what is to be;

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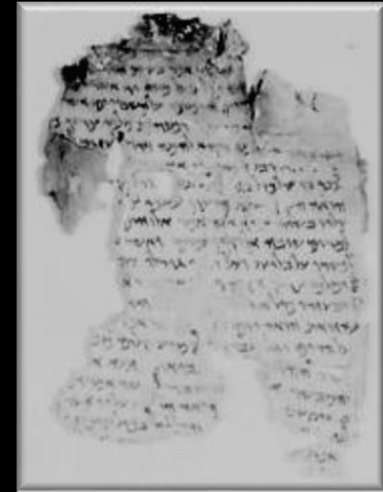
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“if, however, there is anyone who has so keen a desire for exact information that he will not stop short of inquiring more closely but wishes to learn about the hidden things that are to come, let him take the trouble to read the Book of Daniel, which he will find among the sacred writings.” (Ant. 10.210, p. 32)

“Daniel is ... one of the greatest prophets, and during his lifetime he received honour and esteem from kings and people, and, since his death, his memory lives on eternally. For the books which he wrote and left behind are still read by us even now, and we are convinced by them that Daniel spoke with God, for he was not only wont to prophesy future things, as did the other prophets, but he also **fixed the time at which these would come to pass.**” (Ant. 10.266-67, p.32)

6. The Dead Sea Scrolls have a very important end-time prophecy tied to Daniel.

(11QMelch, 11Q13)



The author of these specific letters applies the figure of Melchizedek to Jesus. The Qumran community portrayed Melchizedek as a heavenly high priest, associated with a jubilee year (Lev. 25) and the seventy weeks of years.

(Dan. 9:24-27)

(continued)

At the tenth jubilee of the 490 years (Daniel 9) salvation will come, Satan will be imprisoned, the final judgment will have occurred. They saw an eschatological prophecy of when the redemptive plan comes to an end!

(<http://otstory.wordpress.com/2008/04/17/melchizedek-in-11q13-11qmelch/>)

Daniel's Book had a documented place in sacred writings at least 2–3 centuries before Christ's First Advent.

It was also seen as a book of end-time prophecy, even before the incarnation of Jesus!

7. There is another validation
of that ancient prophet,
which stands above all
others!



As Christ's ministry came to a close, He denounced the Jewish leaders within the precincts of the Temple.

“Pharisees and Sadducees were alike silenced. Jesus summoned His disciples, and prepared to leave the temple, not as one defeated and forced from the presence of his adversaries, but as one whose work was accomplished. He retired a victor from the contest.” (DA 620)

Then He made His way to the Mount of Olives, where He opened to four disciples treasures of the last years of earth's history.



He added to that broad-ranging prophecy this counsel:

*“But when ye shall see the abomination of desolation, spoken of by **Daniel the prophet**, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains.”*

(Mark 13:14)

All this is exciting! That Book is even important to us today!

Since those prophecies also tie to the Second Coming, part of Daniel is a book about the “time of the end” and the “end of time.”



His writings open the door to understand the time we are in. Daniel 8–12 actually acts as a *preface* to the whole book of Revelation.

It is to that area of Daniel that our attention must be directed. Why? Jesus asked us to study there!

The angel Gabriel later commanded Daniel:
“But thou, O Daniel, shut up the words, and seal the book, even to the time of the end.”

(Dan. 12:4)

That means that much of that area couldn't have been understood until the very end of time. It was sealed from understanding.

“When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience.... The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth’s history.... Read Revelation in connection with Daniel. Teach these things.... Those who eat the flesh and drink the blood of the Son of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit. They will start into action forces that cannot be repressed....

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“Intensity is taking hold of the human family. It is permeating everything upon the earth.... As we near the close of this world’s history, the prophecies relating to the last days especially **demand our study.**” (TM 114-116)

That is why we must move forward in this study! The messages / phrases / words of Daniel, especially in chapters 8–12 must be understood.



With His help we pray for guidance
in this special venture.

Now that we have affirmed Daniel, we move to the next important introductory area:

***Foundational
Issues in
Studying Daniel***

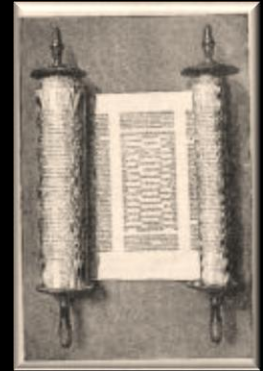
Daniel is divided into different sections:

- Chapters 1–6 are a record of secular, spiritual and prophetic history related to Daniel's time forward. (Chapters 1–2:3 are in Hebrew. Then Daniel writes in the Imperial Chaldean language.)
- Chapter 7 is a unique transition, presenting past secular history as a great metaphor for the end of time!

Chapters 8–12 are an amazing change, where Daniel moves from Aramaic to Hebrew again. It outlines prophecy of specific interest to God's chosen people, especially related to the very end of time.

Chapters 1–7:

1. Ch 1 – setting for the book
2. Chs 2 & 7 – parallel prophecies of four kingdoms
 - a. *Image*: secular viewpoint
 - b. *Beasts*: religious viewpoint
3. Chs 3 & 6 – obedience to God or man
4. Chs 4 & 5 – fall of a king, fall of a kingdom



Chapters 8–12:

Prophetic history of how the battle between Christ and Satan will end, using histories as metaphors.

The last half of the book of Daniel:

1. Relates specifically to God's people. It is very spiritual.
2. Reveals that the final earthly events will be over religious issues!
3. Instructs God's people in how to prepare.
4. Is full of explicit warnings.



5. Is a major preface to the whole book of Revelation.

“The prophecies of Daniel and of John are to be understood. They interpret each other. They give to the world truths which every one should understand. These prophecies are to be witnesses in the world.” (White, *The Kress Collection*, 105)

6. It is filled with timing prophecies that demand we know how to “tell time.”



We're going to discover that:

- | | |
|------------|---|
| Chapter 8 | Outlines that battle, with the papal little horn taking front and center |
| Chapter 9 | Presents the final preparation outline for God's covenant people |
| Chapter 10 | Presents an end-time image of Jesus – same as in Revelation 1 |
| Chapter 11 | Reviews the two rises of the papacy |
| Chapter 12 | Opens three overlapping timing periods that bring God's people to “deliverance” |



Daniel was asked to “seal” part of the vision experience he had during the eight plus years it took to complete chapters 8–12!

We’ll discover that at one point he didn’t like that.

What does that “sealing” mean?

Those parts were not to be understood – and here is a very important issue: “until the time of the end.”

At some point within the “time of the end,” they would be understood!

“Honored by men with the responsibilities of state and with the secrets of kingdoms bearing universal sway, Daniel was honored by God as His ambassador, and was given many revelations of the mysteries of ages to come. His wonderful prophecies, as recorded by him in chapters 7 to 12 of the book bearing his name, were not fully understood even by the prophet himself; but before his life labors closed, he was given the blessed assurance that ‘at the end of the days’—*in the closing period of this world’s history*—he would again be permitted to stand in his lot and place.” (PK 547)

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When?

“A great work will be done in a short time. A message will soon be given by God’s appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony.”

(21MR 437 – 1906)

There are three amazing visions within Daniel 8–12!

Three times Jesus
personally appears
to Daniel.

Every time it relates to
a timing prophecy!



“To the period just prior to the appearing of the Son of man, the prophecies of Scripture point, and here their warnings and threatenings pre-eminently apply. The prophetic periods of Daniel, extending to the very eve of the great consummation, throw a flood of light upon events then to transpire. The book of Revelation is also replete with warning and instruction for the last generation.

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“The beloved John, under the inspiration of the Holy Spirit, portrays the fearful and thrilling scenes connected with the close of earth’s history, and presents the duties and dangers of God’s people. None need remain in ignorance, none need be unprepared for the coming of the day of God.” (RH 9-25-1883)

Notice the passionate counsel:

“There is need of a much closer study of the Word of God; especially should Daniel and the Revelation have attention as never before.... The light that Daniel received from God was given especially for these last days.” (TM 112-113 – 1896)

“Let us read and study the twelfth chapter of Daniel. It is a warning that we shall all need to understand before the time of the end. There are ministers claiming to believe the truth who are not sanctified through the truth. Unless a change comes in their lives, they will say, ‘My Lord delayeth His coming.’” (15MR 228)

In our next lesson (number four) we will begin to look at specific verses in Daniel 8 and then later in chapter 12.

Paul talked about things of the Spirit needing the Spirit's guidance:

“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”

(I Cor. 2:14)



Through Daniel, He is pointing to
earth's final period of time,
when we will see Him!

The End

Next Lesson:

**The Setting and Symbols
of Daniel!**



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