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DANIEL THE PROPHET – LESSON 1
HIS PROPHETIC DREAMS OF THE FUTURE

We will now shift our attention from the history of Daniel the man to Daniel the Prophet.

It is noteworthy that the book is written in two different languages. Nearly all the Old Testament is written in Hebrew, including the start of the book of Daniel from chapters 1:1 to chapters 2:3. The language changes to "Syriack" in Daniel 2:4 and continues through 7:28. It then returns to Hebrew in 8:1 to the end of the book. There is a reason for that.

The "Syriack" is what we know as Aramaic which was the commonly spoken language of Babylon and widely known among the Hebrews as well. It was needed here because the messages and dreams were meant to be understood and distributed worldwide to call attention to "the most high God" of Daniel and Israel to a world of pagans. Chapter seven remained in Aramaic because it built upon King Nebuchadnezzar's dream in chapter two of the four-part image representing four kingdoms. Chapter seven speaks of those same four kingdoms, but in much greater detail as to their prophetic interpretation. The book returns to Hebrew in chapter eight because the focus now turns prophetically to the end times of interest to Israel and the church.

The "Syriack" language was derived from the original Chaldean language, thus the Aramaic had its roots in the Chaldaic language. The language of Syria was a spin-off from Chaldean language which is why Genesis 25:20 called Bethuel and Laban "Syrians" although they were native Chaldeans as was Abraham. The Syriack and Chaldaic language were virtually the same with minor differences that evolved with time.

Daniel now is in his eighties as God gives him four distinct visions of the future, one each in chapters 7, 8, 9, and 10. They each are given about one to three years apart. The books of Revelation and Zechariah build upon these four visions given in his night dreams.

Tomorrow we shall see what the first of those dreams looked like as described in chapter seven.