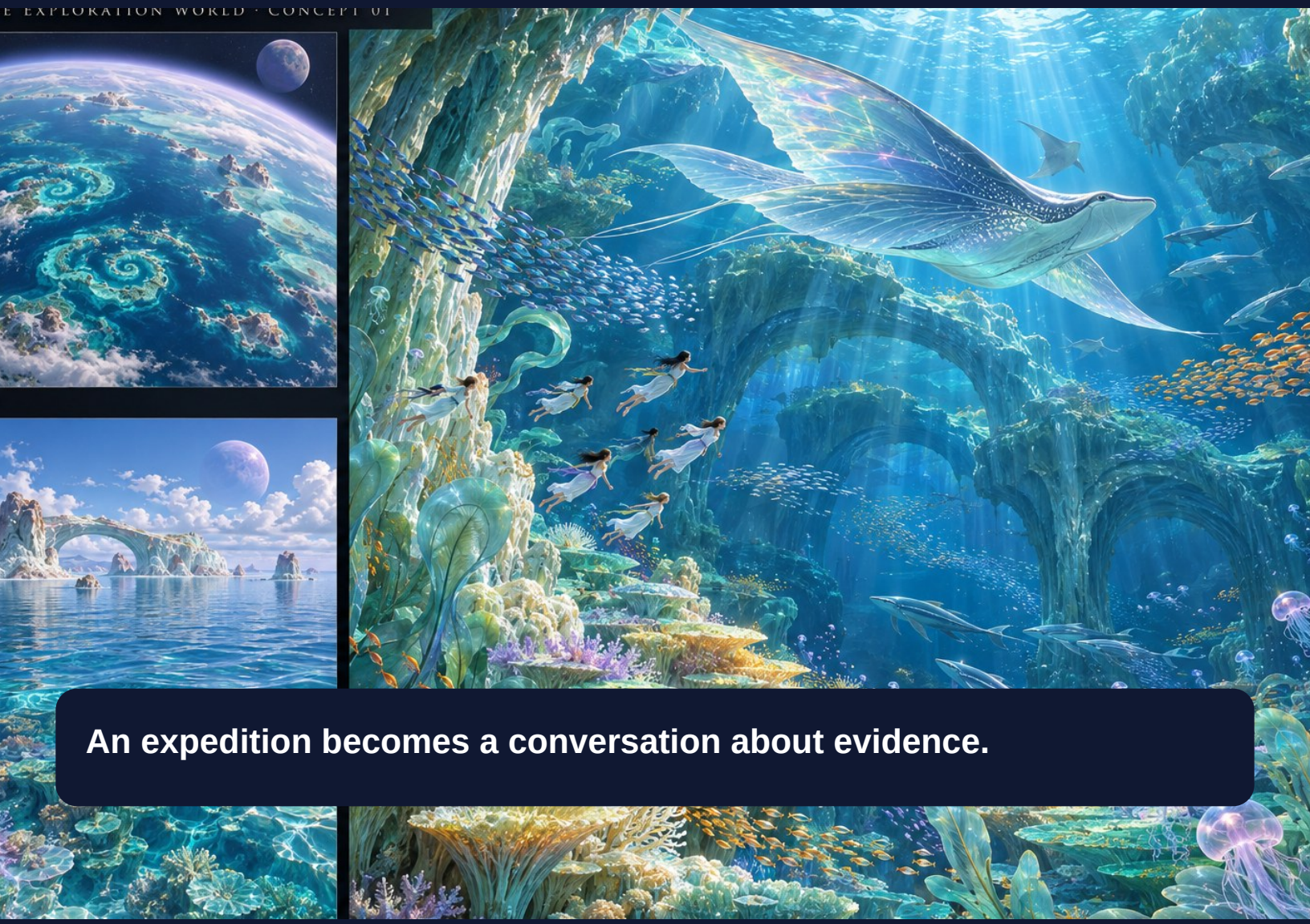
ISSUE 14 / VOLUME 3



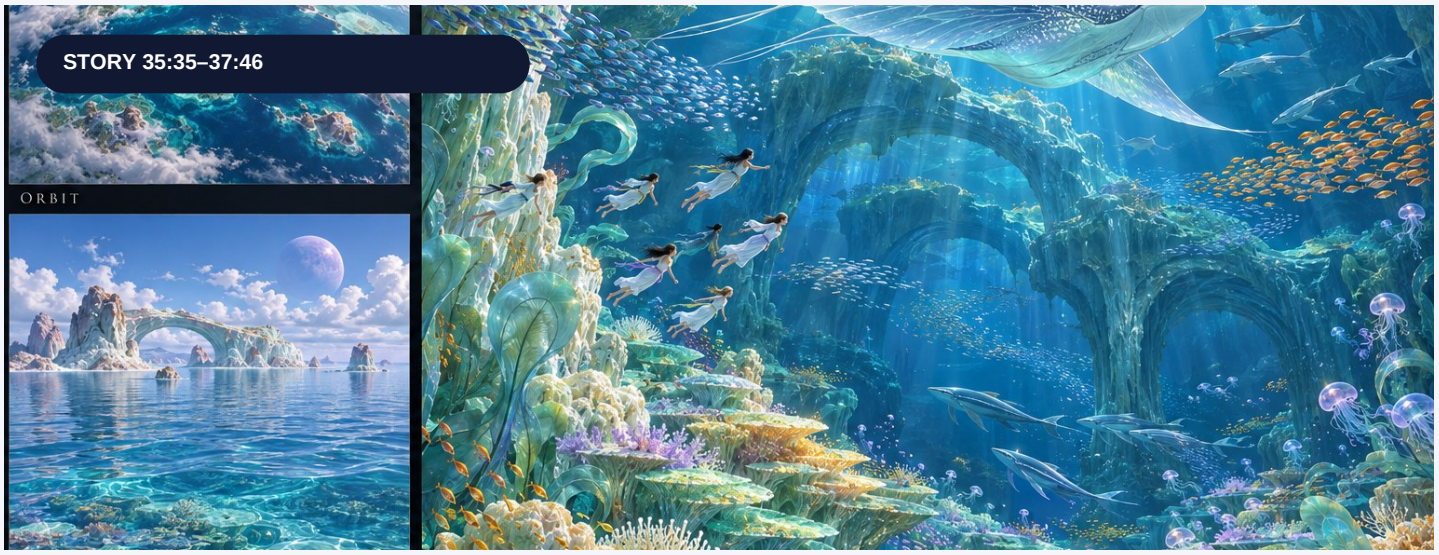

An expedition becomes a conversation about evidence.

# WHY THEY BELIEVED DANIEL

**Why did the former atheists find Daniel's prophecies compelling?**

WATCH / NOTICE / ASK

# Stay with the narrator’s question




Existing movie environment concept / final scene still to be selected

## Why did the former atheists find Daniel's prophecies compelling?

Return to this part of Heaven’s Diary. Describe what the narrator sees, what surprises him, and what he has not yet understood. Read the Bible before accepting the story’s explanation as a doctrine.

Read / Observe

# Open the Bible together

**DANIEL 2:27-45**

Read the explanation, not only the statue. Babylon is named; the sequence culminates in God’s kingdom. What contrast does Daniel draw between human power and God’s revelation? Identify where historical interpretation supplies later kingdom names.

**DANIEL 8:15-22**

The explanation identifies Medo-Persia and Greece. These are stronger anchors than an unsupported guess based on an image. Compare the statue and animal visions while keeping each chapter’s distinct details intact.

**LUKE 24:25-27 + 2 PETER 1:16-21**

Scripture’s witness centers on Christ and God’s revelation. Prophecy should lead toward faithful discipleship rather than fascination with prediction. The movie’s travel scenery is not evidence establishing the historical case.

Look deeper

# From the passage to Christ

### THE CONNECTED PICTURE

Compare the statue and beasts as repeated kingdom sequences. Introduce the historicist reading as a reasoned interpretation; distinguish named identifications from later identifications requiring historical evidence.

### THE CENTRAL QUESTION

Daniel 2:27–45: Who reveals the mystery, and which kingdom is named? Daniel 8:20–22: Which empires does the explanation identify? Luke 24:25–27: How does Jesus connect Scripture with His mission?

### EXPLAIN IT IN THREE SENTENCES

First: what the passage says in its original setting. Second: how the Adventist understanding brings the passages together. Third: how the movie illustrates that conclusion. Do not let an attractive scene substitute for the argument. Ask which connection reveals Christ’s work or character.

PHOTOTHEOLOGY / MAP THE TEXT

# Trace the biblical movement

1

## OBSERVE THE VISION

Daniel 2 / List the symbols and sequence without naming every empire first.

↓

2

## USE THE INSPIRED EXPLANATION

Daniel 8:20-22 / Let explicit identifications anchor connections.

↓

3

## TEST THE HISTORICAL CASE

Distinguish textual data, historical identification, dating evidence, and inference.

Use the passages to explain each step. A solid link needs textual support; use a dotted link for an illustration or a proposal that remains uncertain.

A fair objection

# Questions worth taking seriously

### WAS DANIEL WRITTEN AFTER THE EVENTS?

The critical argument places Daniel's detailed history in the Maccabean era. Adventists argue that the book's kingdom sequence, sanctuary conflict, and end-time horizon exceed that setting. Compare Daniel 8:17-26 and 12:1-4. Those interpretive arguments need dating evidence too; neither interpretation should dismiss the rival case without examination.

### DO OLD COPIES PROVE EARLY AUTHORSHIP?

A copy's date is not automatically the composition date. Qumran witnesses matter for transmission and reception, but later copies alone do not prove a sixth-century author. Likewise, the Greek Pentateuch's translation date cannot be assigned to every Greek biblical book.

### IS THE FOURTH KINGDOM CERTAIN?

Adventists connect Daniel 2 and 7 with Daniel 8:20-22, which joins Media and Persia in one ram and names Greece as the goat. That supports their Babylon/Medo-Persia/Greece/Rome sequence. Other readers separate the earlier sequence differently. Test the chapters' parallels and historical fit rather than assuming one identification settles every feature.

VISUAL STUDY / YOUR TURN

# Build the picture yourself

Make an evidence board with four columns: the passage explicitly names; the interpreter identifies; history must verify; a question remains. Place each claim from the conversation in its proper column.

**TEXTUAL EVIDENCE**

**CONNECTION OR REPLY**

**QUESTION TO KEEP**

## RETURN TO THE STORY

Use your work to answer the opening question. Name one claim you can support directly, one inference, and one detail supplied by the film’s visual staging.

For activities needing more panels or columns, continue on a separate sheet.

A PERSONAL RESPONSE

# Let the truth shape your life

**READ AND REFLECT**

Read the first passage again. Identify what it reveals about God, what it asks of you, and how Christ supplies hope or help. Pray with one specific response in mind.

## Which question about Scripture would you like to investigate rather than simply inherit an answer to?

**MY NEXT STEP**

( ) I understand. ( ) I need more study.
( ) I would appreciate a Bible study conversation.

NEXT: Issue 15 / When Heaven Went to War

Participation and personal sharing are voluntary. Bring unresolved questions.

Leader companion

# Guide the next conversation

### 75-MINUTE ROUTE

Scene and observation 10 / Bible investigation 20 / Christ-centered connection and map 15 / strongest objection 15 / visual activity 5 / response and prayer 10. Use a second meeting when the questions need it; do not force agreement to finish a schedule.

### ISSUE-SPECIFIC GUIDANCE

Use the ministry’s Daniel-authenticity objection bank for the advanced discussion. Do not repeat unverified manuscript counts or claim prophecy has eliminated every scholarly dispute. An honest evidence trail strengthens a serious invitation to study.

### SOURCE AND INVITATION

Story: Heaven’s Diary transcript, 35:35–37:46. Method: Phototheology Core Method v2. Apologetics sources and editorial limitations are mapped in the accompanying source register. This is new editorial wording, not a verbatim Ivor Myers quotation. Invite a voluntary next step and preserve unresolved questions.