

Dr. Elaine Phillips, Old Testament Literature, Session 34, Prophets of the Exile (Daniel) Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Phillips, Old Testament Literature, Session 34, Prophets of the Exile (Daniel), Biblicalelearning.org, BeL

Dr. Phillips' lecture focuses on the Old Testament book of Daniel, exploring its historical context, literary structure, and theological significance. The lecture begins by addressing practical course-related issues, including exam retakes and encouragement to engage with fine arts opportunities, before moving into the study of Daniel. **She contrasts Daniel with Ezekiel, emphasizing their shared context of prophesying from exile and the apocalyptic nature of their messages.** The lecture also highlights the structure of the book of Daniel, written in both Hebrew and Aramaic, and its dual focus on messages for God's people and universal prophecies concerning the rise and fall of empires. **Ultimately, the lecture grapples with the dating of the book and examines Daniel's visions, emphasizing God's sovereignty and promises of deliverance for his people.**

**2. 16 - minute Audio Podcast Created on the basis of
Dr. Phillips, Old Testament Literature, Session 34 – Double
click icon to play in Windows media player or go to the
Biblicalelearning.org [BeL] Site and click the audio podcast link
there (Old Testament → OT Introduction → OT Lit).**



**Phillips_OTLit_Sessi
on34.mp3**

3. Briefing Document: Phillips, Old Testament Literature, Session 34, Prophets of the Exile (Daniel)

Okay, here's a briefing document summarizing the main themes and important ideas from the provided excerpt of Dr. Elaine Phillips' Old Testament Literature Lecture 34 on the Book of Daniel.

Briefing Document: Dr. Elaine Phillips' Lecture on Daniel

Source: Excerpts from "ElainePhillips_OTL_EN_Lecture34.pdf"

Main Themes:

- **Apocalyptic Literature:** The lecture emphasizes the genre of apocalyptic literature and its characteristics as a key to understanding the Book of Daniel. This includes features such as:
 - Looking forward to a time when good will triumph, especially relevant during times of stress and oppression. As Phillips states, "when apocalyptic literature as a genre rises, the people of God are under incredible stress and oppression. And so, they're looking forward to some time in the future when God's promises are going to come true."
 - Dreams and visions.
 - Symbols and the symbolic use of numbers.
 - Fantastic imagery. The beasts in Daniel 7 are described as "cartoon characters in some ways... they have features that are really enhanced, exaggerated, to try and get some points across."
 - Pseudonymity (though the lecture addresses the debate on whether Daniel is pseudonymous).
- **God's Sovereignty:** A recurring theme is God's sovereignty over history, kings, dreams, knowledge, and the preservation of His people. Examples from Daniel include:
 - Shutting the mouths of lions.
 - Protecting Shadrach, Meshach, and Abednego in the fiery furnace.
 - Giving Daniel the ability to interpret the king's dreams.

- **Structure and Language of Daniel:** The lecture highlights the beautiful structure of the book, with a Hebrew framework (chapters 1 and 8-12) and an Aramaic core (chapters 2-7). Aramaic, the lingua franca of the time, is used for prophecies with a universal focus, while Hebrew is used for messages specifically for God's people. Phillips notes, "Chapters 8 through 12 are visions that are particularly designed to encourage the people of God as they are going to be back in their land eventually, and once they're there, as they're going to experience continued oppression."
- **Daniel as a Model of Conviction:** Daniel is presented as an example of someone who maintained his convictions despite being immersed in a foreign culture and education. He refuses to compromise his beliefs, even when faced with pressure to conform (e.g., refusing to eat from the king's table, which symbolized allegiance to the king). "Daniel's a perfect example of somebody who went to graduate school in Babylonia, and he could easily have caved into all the stuff he was learning."
- **Dating of Daniel:** The lecture addresses the debate over when the book was written (6th century BC vs. 2nd century BC). Phillips leans towards the traditional date (6th century BC) and argues against the view that predictive prophecy is impossible. She cites the detailed knowledge of Babylonian court protocol, the earlier Aramaic language, and the portrayal of Daniel as a favored member of the court as reasons to support the traditional dating. "Let me suggest to you that you don't have to go that route, particularly if we're believing in a God who is omniscient and who knows the beginning from the end."
- **Prophetic Visions and Their Interpretation:** The lecture analyzes key visions in Daniel, including Nebuchadnezzar's dream of the statue (Daniel 2) and Daniel's vision of the beasts (Daniel 7). These visions are interpreted as prophecies about the rise and fall of empires (Babylon, Medo-Persia, Greece, and Rome) and the ultimate triumph of God's kingdom.
- Nebuchadnezzar's statue vision uses the same word for "statue" and "idol" in Aramaic, highlighting the king's idolatry.
- Daniel's vision uses predatory beasts to represent the kingdoms oppressing God's people.
- The "son of man" figure in Daniel 7 is connected to Jesus' self-identification as the Son of God during his trial before Caiaphas.

- **Daniel's Prophecy of the 70 Weeks (Daniel 9):** The lecture touches on the complex prophecy of the 70 weeks (490 years) and its interpretation in relation to the coming of the Messiah and events surrounding Jesus' ministry. The passage highlights the expectation of a Messiah in Jesus' time, fueled by interpretations of this prophecy.
- **Promise of Resurrection and Everlasting Life (Daniel 12):** The lecture concludes with a discussion of Daniel 12, which offers a promise of resurrection and everlasting life for those whose names are written in the Book of Life. "Multitudes who sleep in the dust of the earth will awake, some to everlasting life, others to shame and everlasting contempt."

Key Ideas and Facts:

- Ezekiel and Daniel were both prophets of the exile, prophesying from outside the land of Israel.
- The four major prophets are Isaiah, Jeremiah, Ezekiel, and Daniel.
- The lingua franca in Daniel's time was Aramaic, similar to English today.
- Daniel, along with others, was taken into exile in 605 BC during Nebuchadnezzar's first invasion of Israel.
- Nebuchadnezzar intentionally tried to reshape the worldviews of the exiled young men by teaching them the language and literature of the Babylonians.
- Nabonidus, a descendant of Nebuchadnezzar, was more interested in worshipping the moon god than governing, leading to unrest in Babylon.
- Alexander the Great conquered the region in 333 BC, long after Daniel's time.
- After Alexander's death, his empire was divided among four generals, with Ptolemy controlling Egypt and Seleucus controlling Syria.
- Antiochus Epiphanes (Antiochus IV) desecrated the temple in 167 BC, an event alluded to in Daniel 11.
- Rome conquered Palestine and Israel in 63 BC.
- Jesus refers to Daniel's prophecy of the "abomination that causes desolation" in the Gospels.
- Gabriel came in "swift flight" to answer Daniel's prayer in Daniel 9.

Quotes:

- "When apocalyptic literature as a genre rises, the people of God are under incredible stress and oppression. And so, they're looking forward to some time in the future when God's promises are going to come true."
- "They're cartoon characters in some ways... they have features that are really enhanced, exaggerated, to try and get some points across." (Regarding the beasts in Daniel 7).
- "Chapters 8 through 12 are visions that are particularly designed to encourage the people of God as they are going to be back in their land eventually, and once they're there, as they're going to experience continued oppression."
- "Daniel's a perfect example of somebody who went to graduate school in Babylonia, and he could easily have caved into all the stuff he was learning."
- "Let me suggest to you that you don't have to go that route, particularly if we're believing in a God who is omniscient and who knows the beginning from the end."
- "Multitudes who sleep in the dust of the earth will awake, some to everlasting life, others to shame and everlasting contempt."

This briefing document should provide a comprehensive overview of the lecture's content.

4. Study Guide: Phillips, Old Testament Literature, Session 34, Prophets of the Exile (Daniel)

Daniel: Exile and Apocalyptic Visions - A Study Guide

I. Review Questions (Short Answer)

Answer each question in 2-3 sentences.

1. What is apocalyptic literature, and what are its main characteristics?
2. What are the two languages in which the Book of Daniel is written, and why is this significant?
3. What does Daniel's refusal to eat from the king's table in Babylon signify?
4. Explain the debate surrounding the date of the Book of Daniel's composition.
5. What are the four kingdoms represented in Nebuchadnezzar's dream in Daniel 2?
6. How does Daniel's vision in Daniel 7 parallel and differ from Nebuchadnezzar's dream in Daniel 2?
7. Who is the "Ancient of Days" in Daniel 7, and what is the significance of his appearance?
8. What is the significance of the phrase "one like a son of man" in Daniel 7, and how does Jesus use this imagery?
9. Who is Antiochus Epiphanes, and what role does he play in the interpretation of Daniel's prophecies?
10. Explain the prophecy of the "Seventy Sevens" in Daniel 9 and how it relates to the coming of the Messiah.

II. Answer Key (Short Answer)

1. Apocalyptic literature is a genre characterized by visions, dreams, symbols, and fantastic imagery. It typically arises during times of stress and oppression, looking forward to a time when good will triumph over evil. Pseudonymity is also a common feature in non-canonical apocalyptic literature.
2. The Book of Daniel is written in both Hebrew and Aramaic. The Hebrew portions focus on messages specifically for God's people, while the Aramaic sections (Chapters 2-7) have a broader, more universal focus on prophecies concerning the

nations. The language used in each section reflects the intended audience and scope of the message.

3. Daniel's refusal to eat from the king's table signifies his unwavering allegiance to God and his refusal to compromise his Jewish convictions. Eating from the king's table was seen as demonstrating allegiance to the king, which Daniel was unwilling to do. This act demonstrates his commitment to his faith despite the pressures of Babylonian culture.
4. The debate surrounding the date of Daniel's composition centers on whether it was written in the 6th century BC during Daniel's lifetime (traditional view) or in the 2nd century BC. The later date is proposed because of the specific details in chapters 8 and 11 that seem to accurately describe events during the time of Antiochus Epiphanes. The traditional view maintains that the prophecies are genuinely predictive, made possible by God's omniscience.
5. In Nebuchadnezzar's dream in Daniel 2, the four kingdoms are represented by different metals in a statue: the head of gold represents Babylon, the chest of silver and arms represent Medo-Persia, the stomach and thighs of bronze represent Greece, and the legs of iron and feet of iron and clay represent Rome. These kingdoms represent successive empires that would dominate the region.
6. Both Daniel's vision in Daniel 7 and Nebuchadnezzar's dream in Daniel 2 depict the succession of world kingdoms. However, Nebuchadnezzar's dream uses a statue, appealing to his idolatrous mindset, while Daniel's vision uses predatory beasts, reflecting a Jewish perspective and emphasizing the oppressive nature of these kingdoms. Both visions culminate in the establishment of God's eternal kingdom.
7. The "Ancient of Days" in Daniel 7 is a representation of God, the eternal judge. His appearance in the heavenly court signifies the judgment that will befall the oppressive kingdoms that have persecuted God's people. This scene underscores God's sovereignty and ultimate justice.
8. The phrase "one like a son of man" in Daniel 7 refers to a figure who approaches the Ancient of Days and is given authority, glory, and sovereign power. Jesus identifies himself with this figure during his trial before Caiaphas, claiming to be the Messiah and asserting his divine nature. This imagery connects Jesus to the divine authority and everlasting kingdom prophesied in Daniel.

9. Antiochus Epiphanes was a Seleucid ruler in the 2nd century BC who attempted to Hellenize the Jewish people and desecrated the temple in Jerusalem. Daniel's prophecies in chapter 11 are seen by some as accurately describing Antiochus' actions, leading some scholars to argue for a later date for the book's composition.
10. The prophecy of the "Seventy Sevens" in Daniel 9 speaks of 70 periods of seven years decreed for Daniel's people and holy city. This prophecy outlines a timeline culminating in the coming of the Messiah, atonement for wickedness, and the establishment of everlasting righteousness. While the precise interpretation is debated, it fueled Messianic expectations in Jesus' time.

III. Essay Questions

1. Discuss the significance of apocalyptic literature as a genre in the Old Testament, using the Book of Daniel as a primary example. How does this genre provide hope and encouragement to God's people during times of oppression?
2. Compare and contrast the visions in Daniel 2 and Daniel 7. What do these visions reveal about God's sovereignty and his plan for the nations?
3. Analyze the role of Daniel as both a statesman and a prophet. How do his actions and decisions in the Babylonian and Persian courts demonstrate his commitment to God?
4. Evaluate the arguments for and against the traditional dating of the Book of Daniel. What are the implications of each dating perspective for understanding the book's message and purpose?
5. Explore the Messianic themes in the Book of Daniel, particularly focusing on the "son of man" figure in Daniel 7 and the prophecy of the "Seventy Sevens" in Daniel 9. How do these prophecies contribute to our understanding of Jesus Christ as the Messiah?

IV. Glossary of Key Terms

- **Apocalyptic Literature:** A genre of writing that reveals hidden truths about the future, often using symbolic language, visions, and dreams.

- **Aramaic:** A Semitic language related to Hebrew that was the lingua franca of the ancient Near East during the time of Daniel.
- **Lingua Franca:** A language that is adopted as a common language between speakers whose native languages are different.
- **Sovereignty of God:** The supreme authority and control of God over all things.
- **Pseudonymity:** The practice of writing under a false or assumed name.
- **Nebuchadnezzar:** The king of Babylon who conquered Jerusalem and took many Jews into exile.
- **Babylonian Exile:** The period in Jewish history when many Jews were forced to live in Babylon after the destruction of Jerusalem in 586 BC.
- **Medo-Persia:** The empire that succeeded Babylon, formed by the alliance of the Medes and Persians.
- **Greece:** The empire that rose to power under Alexander the Great, conquering Persia and much of the known world.
- **Rome:** The empire that eventually conquered Palestine and ruled during the time of Jesus.
- **Antiochus Epiphanes:** A Seleucid ruler who persecuted the Jews and desecrated the temple in Jerusalem in the 2nd century BC.
- **Seleucid Dynasty:** A Hellenistic dynasty that ruled a large part of Western Asia after the breakup of Alexander the Great's empire.
- **Ptolemaic Dynasty:** A Hellenistic dynasty that ruled Egypt after the breakup of Alexander the Great's empire.
- **Son of Man:** A title used by Jesus to refer to himself, drawing on the imagery in Daniel 7 to signify his divine authority and messianic role.
- **Seventy Sevens:** A prophecy in Daniel 9 outlining a timeline of 490 years, culminating in the coming of the Messiah.
- **Ancient of Days:** A figure in Daniel 7 representing God, the eternal judge.
- **Abomination of Desolation:** A term used in Daniel and by Jesus to describe a desecration of the temple, signifying a time of great tribulation.

5. FAQs on Phillips, Old Testament Literature, Session 34, Prophets of the Exile (Daniel), Biblicalelearning.org (BeL)

FAQ on the Book of Daniel

1. What is apocalyptic literature, and why is it important for understanding Daniel?

Apocalyptic literature is a genre that arises during times of great stress and oppression for God's people. It's characterized by a focus on a future time when good will triumph over evil, often employing dreams, visions, symbols (especially numbers), and fantastic imagery. Apocalyptic literature aims to encourage God's people by revealing His sovereignty and ultimate victory. Understanding these characteristics is crucial for interpreting the symbolic and visionary aspects of Daniel, especially the prophecies about future kingdoms.

2. Where was Daniel prophesying, and how did his location influence his message?

Daniel prophesied from outside the land of Israel, in Babylon. This is significant because it places him in the heart of a foreign empire, addressing both the Jewish community in exile and the broader Gentile world. His prophecies, particularly those written in Aramaic, have a more universal focus, addressing the rise and fall of empires that would impact God's people.

3. What languages are used in the Book of Daniel, and why is this significant?

The Book of Daniel is written in both Hebrew and Aramaic. The Hebrew portions (Chapters 1 and 8-12) focus on messages specifically for God's people, encouraging them during their exile and future oppression. The Aramaic portions (Chapters 2-7) contain prophecies and stories with a broader, more universal focus, concerning the nations of the world and their impact on God's people. Aramaic was the *lingua franca* of the time, allowing Daniel's message to reach a wider audience.

4. What is the overall structure of the Book of Daniel, and what does this structure reveal about its message?

The Book of Daniel has a deliberate structure: a Hebrew framework (Chapters 1 and 8-12) surrounding an Aramaic core (Chapters 2-7). Within the Aramaic section, there is a chiastic structure (2,7; 3,6; 4,5) emphasizing the sovereignty of God over both rulers and His people. The Hebrew framework focuses on God's specific promises to His people in the face of oppression, while the Aramaic core reveals God's control over world events and empires.

5. How does Daniel resemble Joseph, and what does this tell us about his role?

Like Joseph, Daniel rises to a high position in a foreign court, serving as a statesman and advisor to foreign rulers. This highlights Daniel's role as a bridge between God's people and the Gentile world, demonstrating God's sovereignty even in the midst of exile. Daniel's ability to interpret dreams and visions further underscores his prophetic role and his connection to God's divine plan.

6. What are the major prophecies in the Book of Daniel, and what do they reveal about the future?

Daniel contains several major prophecies, including Nebuchadnezzar's dream of a statue (Chapter 2) and Daniel's vision of four beasts (Chapter 7). These prophecies outline the rise and fall of successive empires: Babylon, Medo-Persia, Greece, and Rome. Additionally, Daniel 9 contains a prophecy of "seventy sevens," outlining a timeline leading to the Messiah. These prophecies reveal God's knowledge of the future and His ultimate control over world events.

7. What is the debate surrounding the dating of the Book of Daniel, and what are the arguments for each side?

The traditional view dates the book to the 6th century B.C., during Daniel's lifetime. However, many scholars argue for a 2nd-century B.C. date, citing the detailed prophecies about the Greek period, particularly the actions of Antiochus Epiphanes, as evidence that the book must have been written after those events occurred. Proponents of the traditional view argue that God is capable of predictive prophecy and that the book exhibits detailed knowledge of Babylonian culture and court protocol. Some scholars also propose that the language used in Daniel seems older than texts written in the 2nd century.

8. What is the significance of the "son of man" in Daniel 7, and how does this concept relate to Jesus in the New Testament?

In Daniel 7, the "son of man" is presented as a divine figure who approaches the Ancient of Days (God) and receives authority, glory, and sovereign power. This figure is worshipped by all peoples and possesses an everlasting dominion. Jesus identifies himself with the "son of man" in the Gospels (e.g., Matthew 26:64), claiming divine authority and affirming his role as the Messiah. This connection demonstrates Jesus as both fully God and fully human, fulfilling the prophecies of Daniel.