



Abba Hillel Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

MS-4787: Abba Hillel Silver Papers, 1902-1989.

Series IV: Sermons, 1914-1963, undated.

Reel
158

Box
56

Folder
553

Hearken unto the Voice, 1938.

573
"HEARKEN UNTO THE VOICE"

The story of the towering prophet of the Bible, Jeremiah, retold by one of the great writers of our day, Franz Werfel, in a novel of extraordinary power and appeal.

By
Dr. Abba Hillel Silver

At
The Temple

On
Sunday, March 6th, 1938

Within the last few weeks, two world renowned writers have gone to the Bible for their inspiration and source material. One is the is the third volume of that cycle by Thomas Mann, Nobel Prize Winner, the greatest of living novelists of Germany now in exile who wrote on the theme of Joseph and His Brethren. The other is the work of Franz Werfel called Hearken Unto the Voice which is built around the life and labors of Jeremiah.

The Bible has always been and continues to be the perennial source of inspiration to writers, poets, dramatists, painters, sculptors and musicians. You may dig anywhere in this great barage of Hebrew books and you will strike living water of inspiration.

The Prophet Jeremiah particularly has been the theme of creative artists who have sought to rediscover and reinterpret this man either in words or in color or in stone. Michelangelo wedded his genius to that of Jeremiah in the famous fresco of the Sistine Chapel. Rembrandt painted Jeremiah as he gazed tragically upon the ruins of the Temple of the City of Jerusalem whose fall he had forseen and prophesied. Modern Jewish painters and sculptors like Lesser and Glicenstein, have gone back to Jeremiah for their inspiration.

A few years ago, the well known Jewish writer, Stefan Zweig wrote a powerful drama, called Jeremiah - one of the most powerful preachments for peace in modern literature. Now Franz Werfel, author of Musa Daugh, The Eternal Road, has written a monumental book around the heroic life and labors of Jeremiah. Undoubtedly Werfel found in the epic of Jeremiah a universal and eternal message as pertinent and applicable to our day as it was to the men of his own generation. Across the gulf of years and centuries, through this book "Hearken Unto the Voice", the voice of

Jeremiah speaks to us, his faith, his high courage, his uncompromising allegiance to truth. He speaks to us in this generation who are beset with many of the self-same problems and ^{en}/tanglements, with the self-same sweep of destiny and in need of the self-same salvation.

The book "Hearken Unto the Voice" is a lengthy book, some seven or eight hundred pages. But it is never a wearying book. Werfel's pen moves swiftly and dramatically. We are carried along, sometimes almost breathlessly through all turmoil and tragedy and pageantry of those days. The author unfolds for us a whole vast panorama - the whole ancient world lying between the land, the two Rivers and the Land of the Nile, their religion, their superstition, their teeming civilizations, their rivalries and battles. And lying in their midst is little Judea, Little Kingdom of Judea which is the highway of the armies, of these warring empires, the shuttlecock in the weaving of their imperial schemes, the Judea of the last of the Kings of the House of David - Josiah and Jehoachim and Zedekiah.

The whole narrative of some seven hundred and eighty pages actually takes place in less than a moment of time in the consciousness of one Clayton Reeves, a young writer of Jewish descent, who is addicted to occasional attacks of epilepsy who visits the site of the old Temple in Jerusalem where he stands and sees the Mosques of Omar. And leaning against one of the columns of The Temple, this man, Clayton Reeves relives in one on that site so saturated with history freighted, and surcharged psychic moment/the whole life of Jeremiah whose reincarnation he might well be.

Though liberally embellished and adorned and abundantly elaborated by the poetic license permitted to a creative artist, the story does no violence to the character of Jeremiah as you find it in the Bible or to the essential teachings of Jeremiah. His approach to the Biblical source

is reverent, the way of the ancient midrash, or agadist.

Jeremiah lived between the years 650 B.C.E. and the years 580 B.C.E. They are turbulent years in the history of Israel, turbulent years in the whole history of the ancient world.

At the age of twenty-four, this young man, Jeremiah, who hailed from a priestly family not far from Jerusalem, receives his prophetic call. Every great prophet at some time or other in life receives a call. Moses received his, you will recall, in the burning bush. Isaiah who lived one hundred years before Jeremiah received his call in the Temple in Jerusalem amidst the chanting of the Levites.

This prophet, Jeremiah, received his call when alone in his father's house. That call is the prophet's hour of mission and destiny. That is the hour of spiritual seizure, as it were; it is a decisive and critical moment in life when a power great than one's own takes hold of you physically and spiritually and makes you often, unwillingly, do deeds and speak words now commissioned to you. A certain power was unleashed in him, certain rights swept over his soul, certain clarity and clairvoyant vision is vouchsafed unto him. These prophetic moments of revelation we call intuition. The prophet called it the voice of God speaking unto him.

From that moment he is completely mastered by the vision come to him. He is, what is called "possessed" by the Hand of God. "Before you were fashioned in your mother's womb, I sanctified thee and I made thee a prophet over the nation."

The first reaction of Jeremiah to this call was one of fright, one of flight, the reaction which every prophet first meets when this impact, this psychic power seized him. Moses cried out, "Who am I? Please God, send someone else!"

Jeremiah said: "Great God, I cannot speak. I am but a child." But he can't escape the call. They are doomed. When the call comes to them, they must answer it. This was the call which came to Jeremiah: "Behold I have appointed thee this day over peoples and over kingdoms to uproot, to destroy, to tear down and to break up; to build again and to plant again." - a mission of attack, of tearing down, of sweeping away the false, the sham, the the lies, preparatory to a new building and planting. It is the crash of doom, death, destruction in Jerusalem. But in destruction - this is not a cruel purposeless destruction but a clean cutting away from that which is death.

There is harshness, bitterness, castigation in the words of Jeremiah, no sweet pampering. Like all the other true prophets he spoke nothing the people would like to hear but always what they ought to hear. But when the people lay in defeat and broken, after the cleansing process, he spoke to them in tenderness, words of compassion and hope.

The prophet knows from the very beginning that he is doomed man, that he must hurt others and particularly himself. He knows the fate which awaits the true prophet, that there are bitter words to be spoken, the hatred which follows. He knows how many prophets were enslaved in Israel. The voice comes to him: "Do not be afraid of them lest I make you afraid of them." The prophet must have no fear. "I will make of thee a fortified city, a pillar of Iron, a wall of Brass. They will fall upon you but they will not overcome you!"

Jeremiah's family seeks to make him desist from going on. But as he said to his father: "It is not I who decides, but He who sends me forth."

He wanders among the people, first to learn life. He has spent his youth in solemn meditation. As he wanders, he finds cruelty, the idolatry, the lack of piety, the desecration of all that is holy. He learns life. And having learned, and having received the commission to destroy that which is false, to attack that which is false. He goes to the City of Jerusalem and begins to preach, proceeds to denounce the evil doers, warns them of the doom which awaits them unless their ways are mended. He particularly directs his bitterest denunciations against the false priests. He denounced also the false prophets. And there were many in his day. He denounced these soothsayers. Jeremiah begins his preaching. He goes to Josiah, who is a good king but a king who has decided to wage war on Egypt. A false prophet foretold victory for Josiah. Jeremiah did not. Josiah is defeated in the battle of Megiddo. He complains bitterly; Why has evil befallen upon me? "Why has this evil come upon me? Why was there victory to a heathen God who worshipped idols while Israel was defeated? Jeremiah likewise becomes angry and resolves to renounce his mission. Frequently throughout his life, as was Job, Jeremiah is bothered by this: "Why is the way way of the evil-doers prosperous? Why are those who are the treacherous people at peace while the righteous so often suffer?" It took Jeremiah many years of suffering and incite to come on the answer. "The wicked prosper in one sense only - materially, physically."

They miss the supreme joy of life. They miss the supreme meaning of life. They miss contact with all kinds of fine truths in the world. They miss God. They are forever exiled from the paths of beautitude, even though men account them successful. The just man, even though he is often suffering deprivation, has in him always the compensation

of knowing that he has contact with all that is beautiful and significant in life, communion with God and things of God.

Jeremiah wanted to renounce his mission frequently. In a great outburst he said:

"O Lord, Thou hast enticed me, and I was enticed
Thou hast overcome me, and hast prevailed
I am become a laughing-stock all the day,
Every one mocketh me.
For as often as I speak, I cry out,
I cry, 'Violence and sport'
Because the word of the Lord is made
A reproach unto me, and a derision, all the day.
And if I say: I will not make mention of Him,
Nor speak any more in His name
Then there is in my heart as it were a burning fire
Shut up in my bones,
And I weary myself to hold it in,
But cannot."

Jeremiah wants to be free of his mission, his burden, but he cannot free great hi self any more than any/man can free himself from that which ~~is~~ destiny has assigned to him.

Franz Werfel makes Jeremiah go to Egypt in an effort to escape God and his mission. Jeremiah stays in Egypt and learns their ways. He comes to understand how crystal clear is the faith of the Jew whose God is the God of the living and of the dead, who calls men to life instead of setting as the supreme destiny of man - the Netherworld. The prophet Jeremiah meets a young woman in Egypt with whom he falls in love but who dies on the day of their marriage.

Jeremiah revokes his renunciation to escape his mission when he hears that the great prophet of his day, Uriah, is to be executed. Josiah had died. A new king had arisen, Jehoakim. During this reign Jeremiah delivers his most powerful renunciations against the evil-doers of the Kingdom. "Thus saith the Lord of hosts, the God of Israel, Behold, I will bring evil upon this place, the which whosoever heareth, his ears will

tingle. Because they have forsaken one and have filled this place with the blood of innocents." And for that sermon Jeremiah was arrested and scourged.

It was during the days of Jehoakim in which the prophet warns the people that the same fate will overtake the Temple in which they put their trust and that the Temple had become a den of thieves instead of a House of God. For this preachment he was arrested and tried. Only the intervention of some powerful friends brings about his acquittal. A few days later, he returns and denounces the king: "Thus saith the Lord concerning Jehoakim, the son of Josiah, King of Judah, They shall not lament for him, saying, ah, my brother - they shall not lament for him saying, Ah, Lord, or Ah, his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem!"

Because of that sermon, Jeremiah had to go in hiding for many years. During that period of hiding, his faithful disciple writes down many of his prophecies. Jeremiah is convinced that trouble is brewing. Baruch, a disciple takes the prophecies to Jerusalem, and brings them to the king. The king reads the scrolls, rips them and burns them. Then Jeremiah hears the word of the Lord: "Write down your prophecies a second time for all that is written therein will come to pass. Jehoaikim defies the King of Babylon. Jerusalem is besieged. The King commits suicide and ten thousand are taken captive to Babylon. The Temple is ransacked though not destroyed.

Zedekiah becomes King. He, too, after a few years decides to wage war on the King of Babylon. Jeremiah strongly counsels against this. He puts a yoke around his neck, a wooden yoke and goes through the streets of the city proclaiming that unless the King of Judea

submit to Babylon the people will be yoked in slavery. The false prophet appears, takes the yoke of Jeremiah and says: "Thus will I break the yoke of Babylon." The word of the Lord counselled Jeremiah to make a yoke of iron.

The King of Babylon approaches Jerusalem. The city is besieged. Jeremiah persuaded the King to set the slaves free. All the slaves, according to Jewish law should be freed every seven years. Zedekiah frees the slaves. The army is suddenly removed. The Babylonian army suddenly retreats. Zedekiah and the people regard that as a sign from God. Confident of victory, they re-enslave the slaves whom they had freed. Jeremiah is outraged. He appears before the king and calls him down for his shameless act of injustice and warns that the King of Babylon will return. The King of Babylon, having made a pact with Egypt returns. Jeremiah is accused of treason and put in a dungeon. He is accused of undermining the moral of the people and is thrown into a pit to perish.

King Zedekiah is worried and remembers the prophet who had warned him about the return of the Egyptians. The prophet called before the king and warns him to save the country by submitting to the Babylonians.

"My King! It is in your power to save this city, this people, and the whole land..."

"It is in my power to save this city, this people and the whole land," Zedekiah repeated like a child learning its lesson, yet with a faint foreboding of approaching disappointment.

Jeremiah spoke of the reward before he told the King what was demanded of him.

"If you save the holy land of God, then you will save your own

life, yours and that of your house, and you will be remembered in heaven and on earth until the end of time!"

"Verily, a great reward! For to be remembered in heaven and on earth was to obliterate the power of death, a sign of the Lord's high and mysterious favour. But what tremendous sacrifice would be exacted for such recompense? The King's voice sounded stifled as he asked:

"Is it a grievous deed that I must do?"

"It is not a deed that you must do; it is a path that you must tread."

"Stop!" whispered the King. "Speak no further, but give me time to think...It is no deed that I must do, it is a path that I must tread!...No, no; speak quickly, speak, that I may hear the word of the Lord...."

Jeremiah lowered his eyes to the ground as he told Zedekiah in a low voice of the sacrifice that was demanded of him:

"The King must go out before the gates of the city with upraised hands. His garments must be rent like those of one who mourns, and his hair sprinkled with ashes. The princes who follow after you with upraised hands must be garbed like you. Then you must enter into the presence of the King of Babylon, cast yourself at his feet, and humble yourself in every way. If you do this, your life will be spared and the lives of your sons, and this city together with the holy dwelling place of the Lord will not be burnt with fire."

Zedekiah seemed to shrink into the voluminous burial clothes he wore. He was unable to speak. Only when his silence had reached the limit of what could be borne did he mutter brokenly:

"Now the word has been spoken and the path that lies before me leads to a bottomless pit...But you, Jeremiah, do you see clearly

before you that which comes so lightly from your lips?"

"My King, I see it clearly before me."

"You see nothing!" shrieked the King. He was like a man who had been struck a mortal blow. "I alone can see what lies before me... I see myself going out in beggar's rags and with upraised hands from the Gate of Ephraim..But my princes and my generals do not follow me with upraised hands....I am followed only by the jeers and ~~xxix~~ mockery of the warriors I have betrayed...They spit after their pitiable King... Yet I must bear it and enter alone into the presence of the King of Babylon cast myself down before him, humble myself in every way, and lick the feet of this foot of a star-worshipper like a beaten dog — I, a son of David!.. All this I can see...Do you see it, too, Jeremiah?...Do you see Nebuchadnezzar signing to his executioner to slay the humbled King of Judah as he lies in the dust?...."

"Not thus, my King, not thus!" Jeremiah's voice was choked by a stream of hot tears. "You shall live, you and your house,"

"Live!" Zedekiah laughed out loud. "Coniah lives, but is he alive?...I shall be placed in a cage and put on show. And not only the soldiers in the camp of Babylon will gather round to feast their eyes on me. Gedaliah and Micah, the sons of Shaphan and all the others who have escaped from the city and deserted to the enemy, hundreds and hundreds of them, they will all come to look at me. They will mock at me and defile me.... for I shall be less than Jehoahaz, less than Coniah....I shall not be a dethroned king living in exile, but a miscreant, a snake crushed in the sand and full of maggots, a crippled jackal, a stretch at which men hold their nostrils....I can hear their songs of derision. Do you hear them too, Jeremiah? ...They are carrying the women away in chains from the House of Pharaoh's Daughter, Hamutal and Maaca and their waiting-women

and their handmaidens...I hear a weeping and a chanting:

The friend who led you to disgrace,
Now he dare not show his face,
Curse him for an evil liar,
For he's left you in the mire...

"Do you hear it, prophet?

"I shall not leave you," said Jeremiah, but the King continued to cry wildly:

"No, you will not leave me, as you refused to leave Coniah! Behold what a joyful companion I shall have in my good fortune!... My house too will be spared...That was the promise, was it not? Traitors will be set to govern people, quibbling corrupters but never a king, since a King of Judah once sullied his honour....

Jeremiah's heart beat so furiously that he had to struggle for breath before he could speak.

"These are reckless words, my King! Verily, the sacrifice demanded of you is the most grievous that any king has ever made. Yet I entreat you, let me show you the things I see with my own eyes! If you do not go out before the gates of the city with upraised arms, how long will it be before a breach is made in the walls? For you are alone, betrayed and lost, as you well know in your heart. You will be dishonoured and put to death, and there will be no recompense, for a conquered king is likewise but a snake crushed in the sand. Three years, three jewels from his crown, has Marduk lost because of you. Perhaps he has destined you for a worse fate than swift death! If, however, your sons fall into the hand of Babylon as captives, they will be cruelly slain. As the Lord liveth who created this life, I implore you to consider whether a choice still remains to you. For if you go forth with upraised hands, then the Temple will not be burnt with fire, this city and this people will live. The wounds will heal, the

the land will prosper once more, and this will be due solely to the holy conduct of the King. What signifies the scoffing of you heroes compared with the praises of a whole age?

"When he had spoken Jeremiah cast himself on the ground and kissed the King's feet in homage. But Zedekiah withdrew from the prophet's touch.

"You have forgotten one choice that still remains to me," he reminded him hoarsely; "death before the gates, death that comes as a kindly, cheerful brother in the ecstasy of battle. I shall go to meet it and be free, and then I shall know no more."

"Death before the gates is commonplace and vain. Thousands of your captains and common soldiers meet the same end. From the King a greater sacrifice is demanded."

"You demand a sacrifice, Jeremiah, you who have never circumcised your heart? When have you ever sacrificed a fraction of your stubborn will? Would that I had fallen yesterday, before I heard the favourable word from the Lord with which you have rejoiced my ears! Verily, I am but a weak man, and the Lord is a strong God...but why should the weaker sacrifice to the strong, and not the stronger to the weak, who has need of Him?"

"Will you not understand, O weakling," he breathed Jeremiah, no longer trying to keep back his tears, "that this sacrifice is your only strength?"

Zedekiah drew his burian garments closer round him, as if he wished to avoid contact with the prophet.

"Perhaps," he said, "You know what God is. What a man is, what a king is, that you do not know."

"With these words he covered his head. For a long time they say together on the floor, but they did not speak again."

Zedekiah did not submit to Babylon. On the 9th of Ab they entered the city. Zedekiah tries to flee but his fate is to see his sons killed and his eyes are blinded by hot irons.

The Temple is destroyed. The City and the whole country is laid waste. Hundreds of thousands of captives are sent into exile. This whole tragedy is pictured by the author. Jeremiah would like to follow the captives to Babylon but chooses to stay in the land with the remnant. The remnant decides to move to Egypt. Before going down to Egypt, he goes to the Temple for one last look in the hope of finding perhaps an answer to the question for all future time. once had been the door that led to the Holy of Holies.
It is there we find Jeremiah among the ruins of the Temple, before where/

"Jeremiah approached hesitantly. ~~He~~ His hands twitched. He wanted to cover his head as custom had demanded, but he did not do so. Drawing a deep breath, he stepped over the broken threshold. The Holy of Holies was no longer wrapped in the darkness that had been before creation. Through the gaps in the glowing roof, high above his head, filtered the sullen light of the sinking sun. Yet the primal gloom that had so long enveloped the Holy of Holies was not entirely gone. It had changed to a deep and awe-inspiring twilight. In the heart of this twilight there was nothing. The supreme and only tangible sanctuary that Israel possessed, the Ark with the tablets of Sinai, had vanished without trace. The inmost chamber of the Lord's dwelling place was as empty as the hearts of the defeated people. Not even a fragment of charred wood lay on the ground. Jeremiah, walking backwards, was about to depart, when a thought flashed through his mind that rooted him to the spot. Was he not the High Priest in the midst of this destruction? Was he not standing

here in the Holy of Holies in the interval between the two "terrible days," the Day of Judgment and the Day of Atonement, which the shattered people could no longer celebrate? Jeremiah slowly covered his head to do what the High Priest, with covered head and trembling voice, had done once every year in that place. He opened his mouth and called aloud the true and unutterable name of God, the name which men were forbidden to speak:

"JHVH!"

"J: the creating hand! H: the light of the beginning, from which all things flowed! V: the binding arms of time and space! H: the light of the end, to which all things returned!"

"Jeremiah had uttered as an invocation the brief syllables which comprised within themselves the Creator and the whole sum of the universe. For the first time his lips had formed the name whose fearful truth no man could fathom. When he again uncovered his head, he was exhausted and breathless as if he had been running. The light had turned to a reddish purple and he could feel that the atmosphere of the chamber had changed. He looked about him in trepidation, not knowing the cause of the transformation. Suddenly something seemed to call to him with penetrating urgency from the ground. He saw a faint shimmer, no larger than the palm of his hand, and he bent down. It was a fragment of stone. At first he thought that he had picked up a piece of the broken wall, but when he perceived how strangely it burned his skin as he touched it, he knew what he was holding in his hand. The Babylonians had smashed the tablets of Sinai on which the Lord had engraved His commandments. He had sent a fragment of the lost tablets to Jeremiah as an answer!

"Jeremiah left the Holy of Holies and the court of the priests as if he was in a trance. At the outer steps of the gallery he leaned against one of the columns while everything reeled before his eyes. He

looked closely at the fragment of stone, but could not understand what he saw written there. The ancient symbols, carved deep in the basalt, could not readily be deciphered. The red ring in the sky deepened. Curiously shaped letters, torn from their context, covered the divine fragment, but in their midst, clear and distinct, was revealed the answer that was more than a vision and more than a prophecy:

"That thy days may be long...."

Jeremiah left the Holy of Holies. "That thy days may be long!" This did not mean: "So that thou shalt live a few years longer!" "I have done this thing to thee so that thou shalt prevail over death. I have executed judgment on Israel, so that it may rise again. From my ⁿ had springs only life, therefore how couldst thou, who are sprung from my hand, die and thy life have been in vain? I have created judgment and death to be a sieve. For Israel shall become more and more alive through death, and more and more pure through my judgment. Thou hast called upon my name, and I have answered thee by causing to sink into thy heart the certainty that Israel will survive, for thy time is rooted in my time. Look not around upon all this horror! Look upon the sign that I have sent thee in the midst of all this horror: "That thy days may be long!" Thou hast suffered so that thou couldst become mine, so that I could become thine. Each defeat makes the victory greater. That the days of Israel may be long! Thou canst not exhaust the abundance of this promise."

"No voice gave utterance to this illumination of a divine strategy that spanned eternity. It was a sudden awareness, an inexpressible and pervading assurance of ultimate victory, which filled Jeremiah's mind with a confused exultation."

I recommend the book "Hearken Unto the Voice". Everyone should

read it.



1/ Weir - Mann - Bible perennial - artists (
(writers, poets, dramatists, painters, sculptors or musicians)
- 22722 - 22722 / 100 -
Anywhere you dig you strike the living water of inspiration

2/ Jer. esp. has been favorite subject of creative artists.
Sought to re-discover him & re-interpret him in word,
color or stone.

Michelangelo wedded his genius to that of J. in the
famous fresco of the Sistine Chapel.

Rembrandt painted J. ~~in the~~ as he gazed tragically
upon the ruins, the Temple & the city of Jerusalem,
whose fall he had foreseen & prophesied.

J. artists, like Lesser Vergil and Glicenstein, have
come to J. for their inspiration.

A few years ago, the well known J. writer, Stephan
Zurek, wrote a powerful drama, called J. - on
the most moving peace-preachments of modern
times.

And now, the author of "40 Days" - "The Eternal Road"
has ~~managed~~ to bring a monumental book
around ^{the corner} life and labor of J. Undoubtedly W.
found in the spirit of J. a universal eternal
message - as pertinent & applicable to our
day - as it was to the men of his own generation.

Across the years and the centuries the voice of J.
and his indomitable faith - his high courage - his
uncompromising allegiance to truth - his profound human

suffering. speak challengingly & enthusiastically - to the men & women
of our age - hesit with many, the self same problems,
& entangled in the self same web of destiny - and in need
the self same salvation.

3/ "Hearken" - is a lengthy book, some 780 pages - and
yet never wearying. W. J. Fox moves swiftly and dramatically,
and goes on carried along, at times hastily, through
the ^{all the} turmoil and paganism, these years. A vast
panorama is unfolded - the whole ancient world
lying before the eyes, the 2 Phases - & the last, the Nile-
their religion - their superstitions - their antiquities
and their imperial ^{ambitions} ambitions and battles. and lying
in their midst - a highway for their advancing
armies - a shuttlecock in the weaving, their
imperial schemes - his Jordan - the Jordan of the
last years before the great destruction, the crisis -
the Jordan, the last of the Kings, the House, David - Isaiah
& Jehorahim - & Jehorahim - & Jehorahim -

4/ The whole narrative, some 780 takes place in less
than one month in the concerns of one Clayton
Rivers - a young writer - occasional attacks addressed to episcopacy - who
visits the site, the old Temple - where are the fragments
of broken stones - and leaning upon one, the ancient
reborn in one fringe and charged moment
the whole life of - whose reincarnation he might
well be.

5/ The liberally embellished and adorned - ~~the~~ and ~~examples~~ abundantly elaborated by the pathos license & permitted to a creative artist, the W's story does no violence to the main historic outline of the career of J. or we know it from the Bible - or to his essential teachings. The approach to the Biblical source is reverent - the way, the ancient midrash, or agadist.

5. of priestly family, anath
6/ At the age of 24 received Call.

Every great prophet. Moses - burning - bush

Isaiah - in Temple - rolling - clouds - chanting of hymns
Jer - out in the field alone - or on W. alone in his room as his father's home -

→ It is an hour of up seizure - a decisive & critical moment, when a power grates than con-
over, takes hold of one - phys - spiritually - and molds
him - often unwillingly - speaks the word over the deed
which one feels compulsion to perform to do.

Certain power are unharnessed in the unharnessed certain
idea stems over his being - certain clairvoyant
vision is revealed - It is a moment
unrelaxing - inspiration - intuition - of God
speaking unto the chosen one -

From that moment - slave of his will - He
is mastered - He is "possessed". The hand of
God is upon him -

66) זכרם ואלוהיך 1622 וזכרם זכרם זכרם זכרם זכרם
זכרם זכרם זכרם זכרם זכרם

First reaction: Fear + Flight.

וזהו אלף ב' אלף ב' אלף ב' אלף ב' אלף ב'
Unos מן אלף ב' אלף ב' אלף ב' אלף ב' אלף ב'
אלף ב' אלף ב' אלף ב' אלף ב' אלף ב'

His mission

"Behold I have appointed thee this day over peoples and
over kingdoms to uproot, to destroy, to tear down and
to break up; to build again and to plant again."

A mission - of (attack), of tearing down, of sweeping away
the false, the sham, the hypocrisy, the lies - (preparatory)
to a new building & planting.

There is the crash of down, of death, of destruction
in message of prophets - but also of life eternal.

There is harshness, bitterness, costigation in words
of ps - no sweet flattery - nothing which
people would (like) to hear - only what they (ought)
to hear!

But in defeat, in sorrow, after the clearing
there is also tenderness + love + compassion
and hope -

He must (hurt) both others and himself.

There are bitter words to be spoken - Rebuke or Down -

→ G'mail - Fear not - פחדו לא - פחדו לא פחדו לא פחדו לא
"Future of the world - peace, love - valley of peace" was when you

"O Lord, Thou hast enticed me, and I was enticed
Thou hast overcome me, and hast prevailed
I am become a laughing-stock all the day,
Every one mocketh me.

For as often as I speak, I cry out,

I cry, "Violence and spoil"

Because the word, the Lord is made
a reproach unto me, and a derision, all the day.

And if I say: I will not make mention of Him,
Nor speak any more in His name;

Then there is in my heart as it were a burning fire
Shut up in my bones,

And I weary myself to hold it in,
But cannot.



7) Family seeks to dissuade him. He, however, would rather not go -

"It is not I who decide - but He who sees us forth!"

Wanders among men - Had spent his youth in idleness
meditation - usury - idleness - lack of charity -
desecration of Sabbath - oppression - slaves -

Learns life!

8) Sermons at Temple - denounces evil deeds - warns
of punishment (1) false priests (2) false prophets

Josiah - was in Egypt -

False prophets - Victory - Megiddo - Alphabet.

Had been righteous King. Why?

Letter to Josiah - Resolve to resume his mission

Not historical - but poetic problem + temptation.

322 1322 6 111 222 223 1322

So Job 1.

Answer: do not prosper - They miss - God!

Sp. they are exiles -

1221 1111 11 1123 111 1111 1123 1111 1111
11123 1111 11 - 11 1111 1111 1111

W. Resume mission: (Jude) - unburdened fate -
Goes down to Egypt - learns their ways - YHWH
Meets Zenna - who denies YHWH's order as
day of marriage - Aments -

Returns his remunerations & returns.

Returns to see the execution of the prophet Uriah
at the gate of Potsherd - Jehoiakim -

9). During reign of this King -

- ① "Thus saith the Lord, God of Israel, Behold, I
will bring evil upon this place, the which whosoever heareth,
his ears will tingle. Because they have forsaken me ... &
have filled this place with the blood of innocents."

Pashur - Keeper, the Dan - Scourged - Woth -

- 12 (23/1) d/s 2/5 2/16

② Temple Sermon - Chap 7.

Blossoming - Trial - Chap. 26. Agrippa Chap.

③ Denounces King:-

"... thus saith the Lord concerning Jehoiakim,
the son of Josiah, King of Judah. They shall not
lament for him, saying, Ah, my brother - they shall
not lament for him, saying, Ah, Lord, or Ah, his
place! He shall be buried with the burial of
an ass, drawn and cast forth beyond the
gates of Jerusalem."

- In hiding - writes prophecies - Seven Bones
Scales burnt

10/ Jehoiachin deposes King of B. - for Seniades - Jerus. betrayed
Jehoiachin - becomes King - Bab. enters - 597
10,000 exiled - Temple ransacked - but not destroyed
Respite - pure -
- Zedekiah - becomes King -
Jer. goes to Babil - astrology - Vain - Star-Worshippers
Counsels people to "build houses," plant gardens

11/ Returns to Judah -
Zed. joins League - Triumph -
Submission - "Yoke" - Hananias - breaks it
Iron
Caught in Torts of League - Tyre -
City besieged - Long siege - Hurt depart - Triumph
Slaves freed - Re-enslaved!
Renounced -
War, return - Peace ^{past} with Egypt! Returns!
Accused of Treason - Beat him dungeon - P
At another time - point Pt - Ebed-Nebech

12/ King - interview - counsels about Submission
p. 700 - (note)

13/ Breach - Flight - Sons Killed - Blinded

Temple - Land - Captives - Tragedy - Agony - ~~#~~
To Babylon! ~~Capt~~ Remnant - Egypt! Baruch
to Babel.

9th to ninth Temple! - An answer! A sign!

(p. 771-774)

14/.



ABSTRACT OF ADDRESS DELIVERED BY RABBI ABBA HILLEL SILVER AT THE TEMPLE
ANSEL ROAD AND EAST 105th STREET ON SUNDAY, MARCH 6, 1938

"HEARKEN UNTO THE VOICE"

Within the last few weeks, two world renowned writers, Thomas Mann and Franz Werfel, have gone to the Bible for their ~~insp~~ inspiration and source material for their monumental works - Mann, to the story of Joseph and his Brethren, and Werfel, to the titanic figure of the prophet Jeremiah. The Bible has been a perennial source of inspiration to creative artists and writers of all times. Almost anywhere you dig in the Bible, you strike the living waters of inspiration.

Werfel found in the Book of Jeremiah a universal and eternal message as pertinent and applicable to our day as it was to the men of Jeremiah's own generation. Across the gulf of the years and the centuries, the voice of Jeremiah and his indomitable faith, his high courage and his profound human suffering speak to the men and women of our age who are beset with many of the self-same problems, entangled in the self-same web of destiny and in need of the self-same light and vision.

Though liberally embellished and adorned by a poetic license which is permitted to a great artist, Werfel's story does no violence to the main outlines of the career of Jeremiah as we know it from the Bible or to his essential teachings. The approach to the Biblical source is reverent, - the way of the ancient Midrash, or Agada.

Jeremiah sought to escape his crushing mission which made him a man of contention and strife to the whole world - "a laughing-stock all the day". But he could not. No great man can escape the compulsion of the mission which destiny assigns to him. A great truth is like a raging fire shut up in one's bones. Jeremiah, like all prophetic spirits, wearied himself to hold

it in, but could not.

His mission was to attack, to tear down and to sweep away. There is the crash of doom and of death in his message. There is harshness and bitterness in his words. He never spoke that which people liked to hear - only that which they ought to hear. He always hurt both himself and others. Yet he tore down only to build anew - on surer and nobler foundations. He warned of doom only that people might seek true life and the ways of true salvation. He spoke harshly to men who were smug in their power and prosperity. But in their defeat and sorrow, after the cleansing wrath had passed over them, his message to them was one of tenderness, love and great compassion.

Like all great prophets he was hurt by those whom he most loved. They scourged him. They threw him into dungeons and loathsome pits to perish. They charged him with treason and with undermining the morale of the besieged city. He counselled peace but they chose war.

Jeremiah saw the destruction of the Temple and the desolation of the country which he had prophesied. The vision of the return from exile and the rebuilding of the country which he had also prophesied, he did not live to see come true. But here, too, his words were fulfilled.

Jeremiah taught a religion not of ritual and cult but of the heart, a religion of piety, of justice and of peace. He had no faith in the security of wealth or power or arms. The ultimate security of men and nations, he proclaimed, lay in righteousness, in love and in faith. "Let not the wise man glory in his wisdom nor the strong man in his strength nor the rich man in his riches, but let him glory in understanding and knowing Me, the Lord, Who executeth kindness and justice and righteousness in the earth."