



Daniel Jeremy Silver Collection Digitization Project

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

MS-4850: Daniel Jeremy Silver Papers, 1972-1993.

Series III: The Temple Tifereth-Israel, 1946-1993, undated.

Sub-series A: Events and Activities, 1946-1993, undated.

Reel
43

Box
13

Folder
646

Women's Association, lecture series, Bible Study Course, "The
End That Never Came," notes and speech, 1965.

The book of Daniel is perhaps the strangest and certainly the most enigmatic book in the Bible. It is filled with strange deeds and strange dreams and esoteric explanation of these dreams. Daniel belongs to a literary genre which is labeled apocalypse - a loose brand for texts which purport to reveal the culmination of God's ultimate plan for mankind. This book is most familiar to us from the Xth century of John the Baptist and Jesus. These two men held that present events and visions were the prelude to God's intervention in the natural unfolding of history. A Day of Judgment is close at hand. So prepare ye for the Kingdom. The Book for small people people more similar beliefs. This literature which flourished during the last 2 centuries BCE and the 1st 2 centuries CE, it is characterized by Predictions couched in visions, dreams, apparitions or hearing voices which are either left uninterpreted or interpreted esoterically.

On an 4 angle of the book. Let me quote to you a short bit [Mark 13] from the N.T.



note the emphasis on unrelated persons, the end of time, the near end of time & God's certain supernatural salvation. These are classic elements of an apocalypse. The next which have played a significant role in Western religious ideas should be our dog. We have only to think of the millennium as a rule still occasionally ^{PREDICT} predicted interpretation of history and his themselves to some religious visions to prepare themselves more fully or more for the unfulfilled consequences.

more of the same. An apocalypse plays a major role in Western fact - & this by itself is never sufficient to reveal the truth.

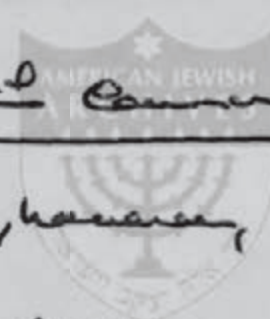
sustained apocalypse in the Bible - the Book of Daniel, Daniel
and the canon books - Shabbat 2'ni and the Kabbalah all ~~decide~~
from ~~these~~ text.

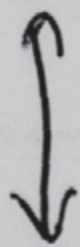
One more word: a prophecy must be being distinguished from
believe prophecy, Prophet in Hebrew - a English the translation of
prophet or sacred and many meaning assume that this was
the rule of an ^{AMOS} ~~angel~~ or David. This ^{misinterpretation} ~~misinterpretation~~ was
unintentionally compounded by the ^{practice} ~~habit~~ of the XIII Book of Judges
all manner of miraculous deliverance in ~~the~~ meeting to the books
mission of Jesus, The Bible made perfect out of the perfect.
In fact there is previous little ~~fact~~ ^{PREDICTION} prediction in the book.
Future & future telling is an ancient practice among all people -
but ~~the~~ future prophecy were not among it prophets.

We can see "prophecy" to be ancient translations of the
Bible under Hebrew Israel prophecy - a word used
next - these under decision be word [of God] - "The word of
the Lord came unto me saying". The prophecy decision last judgment.
"If moral - If Daniel decided the covenant by miracle seems &
power. If evil - If Daniel violated the covenant - Daniel
miracle has conquered & power, The choice is mine" See 2
have set before these two days - life & death - be blame & be
sure you left God & may live!".

In prophecy the decision into fundamentally with man -
an apocalypse has been already decoded. The future is sealed - it
is a matter of time. Prophecy is essentially a call to repentance -
Apocalypse is essentially a call to "Key Awake" - to wake - to
escape - to open the door - to live a new life.

The prophet predicted the fall of Israel in 732 & of Judah in 586 in the
generation of that fall - because Israel permitted in sin. What
Israel does is not essential in prophecy. The power is not Israel
but the world - the ^{MAN'S} ~~fact~~ ^{Fate} not dependent but the
end of time and the last judgment.

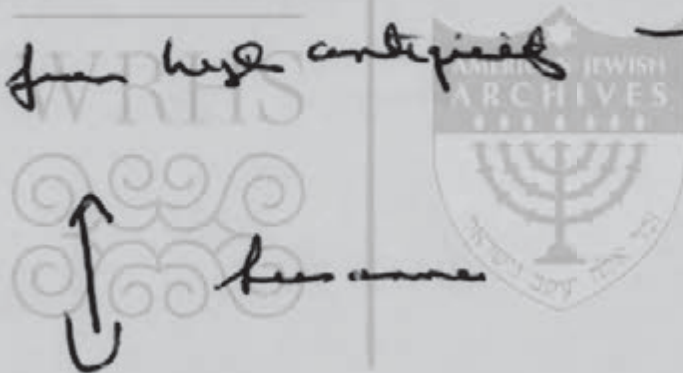
The Book of Daniel never compels & edited down; the moral lesson
result - You know the story. It is the ^{power} to demand your spiritual
clarification. A Syrian king the Chaldeans II sought to secure his
reign during an attack on Egypt. He ~~should~~ imposed a legally valid or all
of his subjects. They were to pledge fealty by bowing down and offering
worship to the royal picture and - 2 years Olympics. There was a
group of Jews who were reluctant to do so - even though such a rule
would force a public worship as 2nd Commandment . The
king's order was refused. In connection
with this in modern times a priest multitude show a freedom who
ventured to bow down. There was swift royal retaliation. Multitude
the prophet look to be held and sentenced until he could to do
greater reforms. Antiochus angry and violent ordered local worship to
be in the sanctuary and the work of 2 years Olympics to be carried
out there. Despite occasional communal success there were dark
days for the Jews - They were sentenced by their faith - stories circulated
about earlier times who had refused to bow to those and which
had been saved from the last threat



#3

Who was S. M. P. C. - They were followers for the time of the
Belgian war - Three young Jewish men who ~~another~~ young men
Daniel had been named among into Leik and Leik had played a
significant role in the Belgian war! We do not know if they
~~EVER LIVED~~
that a man nearly reverted house of the just (S. M. P. C. deemed
appear elsewhere in the Bible - Daniel dear in a letter #1
Ezekiel Daniel ^{along with Noah's job} is cited as among the pursons of righteousness - but can
are no other details)

Daniel & his friends are placed in the 6th century - Jewish of royal
rank in Babylon captured. Daniel was the purson of men and will
among the Belgians, other stones included about him behold these
to be found in the Bible - One of the story of him is one of the found
about stones to come down from high antiquity - a story of miracles and
miraculous unmarked



ALSO TELL MYSTERY
STORY OF 1906 B.C.
AND LINDERS

The reason of Daniel & his friends is a man reversing legally to
God - the political reversal of these stones lay in the promise that the
fact of these stones is undisputed # 1-6 OLDER ELEMENT Filled with such stories
enters these stones - Reel # I Notes v4 "as degraded
the copy of the children

v 17 "Daniel had understanding in all visions and dreams"

Daniel was not of degraded, sharp, & justified - but a man
"10 times better than all the magicians and enchanters that were in
all the realm" (v 20)

Diminished was an ancient art - ~~in~~ ^{as} ~~invented~~ ^{invented} art - one
not practiced in Egypt & Babylon - 2nd order killed it this diminution
& may be more pronounced!

2. "Thou shalt not suffer a woman to drive."

Read Dent 18: 9-14

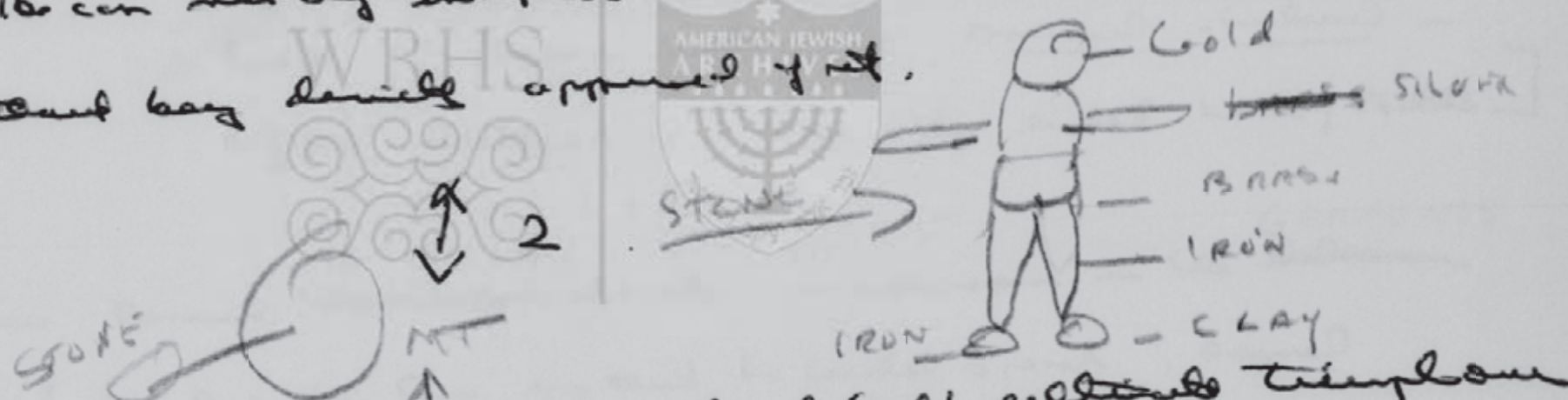
↓ [Send presented for entry
Writer of Ender under study for
interview]

UNIQUE

But ~~demilitarization~~ would not so easy to accept out - at least not in the
form of direct interpretation - ~~From~~ ^{from} ~~of~~ all would be of God - Real

great way answer 40 \updownarrow "Do not interfere with biology to GC"

Using the sample & the answer Daniel becomes the dream interpreter
for the king - He can not only interpret the King's dream, but he knows of
 King's dream without being directly apprised of it.



2#2 the promise is a mystery and almost sure ...
the great power of the world
V 44 "and in these days God shall set up a
Kingdom, which shall never be destroyed ... etc.

The manuscript is later than the only other sheet found -
 Found by his wife found the copy of the sheet - found by his piece
of intelligence could be made a copy of a new & new specimen
 properly about 1000 - number of the specimen 160 men
 occupy the sheet it's of the sheet - They are completed - men
 difficult specimen - but a sheet men men

Read vvs 11: 31 - 35 ↑ - see letter & enclosed - some believe
 shall come home, but faithful must be steady - (some may well
 feel - mental collapse meet in each other Palace v45 & the well
come to him and some shall help him"

End man but not clear - but must left there #12 - a promise
 of something more than just criticism's just v2-3 plus 13 D 11/13/5

Remember of the road - [Friend - Before should spirit]

Demanded to read these and all as of time - Demand with "how

long to the end and " - " & time - 2 time - 00 half "

"What else it mean? - "Wait, & find out"

men almost

- 1) apology - my
- 2) remission
- 3) prayer - remission



(bar - menia)

Prayed from demanded judgment for my only!

Today - This APOCALYPSE - excess - some of
 and lead to man - good step on
body - UN - concentrated in heaps

"sunny self"!

Jul. in Bldg
 but must
 plus 13 D plus 200

TWA Bible Studies
November 3, 1965

"The End That Never Came"

This is the last of this year's cycle and we have the students today, I have two comments I'd like to make. The first is that I'm going to lecture a little less at length today in order to give you a chance to ask the questions that you've been storing up. Second, some of the comments that I ~~xxx~~ gave you on the first lecture, the 23rd Psalm amplified and made into a short little book, I have put together and published - we had originally thought that we would do this rather simply and inexpensively and give it to you, but I have "silver" tastes and I like to see things done well. So we put it together in a printed form, so we can keep it. The 23rd Psalm is good philosophy, I think I've got some good philosophy in here, reasonably and tangibly expressed. It's the kind of a book you will want to use, take down when you're in the mood and so instead of being able to give it away to you, as your president, chairman, etc., hoped - you have to buy it and it's available for you at fifty cents. I feel like a shill shilling my own work but I promised Dorothy I'd take her off the hook and I think it's worth all of a dollar.

The Book of Daniel, my namesake. The Book of Daniel is perhaps the strangest and certainly the most enigmatic Book in the Bible. It is filled with strange deeds and stranger dreams and with equally and uncertain explanations of these dreams. Daniel belongs to a literary genre which is labeled Apocalypse. This is a loose title for the text which purport to reveal the calendar of God's ultimate scheduling for mankind. This literature is most familiar to us from the Christian lives of John the Baptist and Jesus. These worthies held that the current unrest and violence which was the prelude to the establishment of Roman tyranny in dictatorship, were but the preludes to God's ultimate intervention in the natural unfolding history. A day of judgement was close at hand so prepare ye for the Kingdom of God. The recent excavations and discovery of the literature

of the Dead Sea Scroll community shows a similiar bias and belief. This literature which flourished in the last two centuries B.C.E. and the first two centuries of the Common Era assumes first of all that all that will happen in life, it has been determined by God. There is a calendar - a five year plan, a ten year plan, a twenty year plan. It is written down in heaven. Some, the pious, those who have had the mystical illumination, the believers, those of the religious community, whatever that community is, can know and make preparation for the end of time. It is characterized by prediction, prediction which is couched ~~xxx~~ in vision, in dream, in apparitions, in heavenly voices. Predictions which are usually left uninterpreted, or if when they are interpreted are interpreted in such a way that you're right, whatever happens. Those of you who read critically the horoscopes and our literature and our daily press, those of you who like to browse and Mostrodamis or any of the soothsayers and fortune tellers of the ages know how they couch their words in such a way, that black or white, good or bad, life or death, they are 99-44/100% right. So it is with this literature. As an example of this literature I'd like to read to you from the thirteenth chapter of the Gospel of Mark. Strange text for a rabbi but I want to make two points - first off that here we have a very clear example of this kind of literature. I want to show you what it is. Secondly, I want you to see how deeply influence Christianity has been by this one Book in the Bible and by this kind of literature. You will recognize in newspapers from time to time, in the radio programs which you hear on Sunday morning, in which men interpret exactly the dating of the end of the times in which men find illusions to the cold war, to Russia and to Communist China and America, all based on scripture or scriptural interpretation. You will see how this kind of illusion begins. "As Jesus was leaving the temple, one of his disciples exclaimed, "Look, Master, what huge stones. Look, Master, what fine buildings!" Jesus said to him, "Do you see these great buildings? No one stone will be left upon another, all will be thrown down". And as he sat on the Mount of Olives facing the temple, Jesus was questioned privately by Peter, James, John and Andrew.

"Tell us", they said, "when will this happen? What will be the sign when the fulfillment of all this is at hand?" Jesus began, "Take care than no one misleads you. Many will come claiming my name and saying, 'I am he!' and many will be misled by them. When you hear the noise of battle near at hand, and the news of battle is far away, do not be alarmed. Such things are bound to happen, but the end is still to come. For nations will make war upon nation, kingdom upon kingdom; there will be earthquakes in many places, there will be famines; when these things, the birth pangs with these things, the birth pang of the new age begin. There are always earthquakes, there are always wars and there is always the rise and fall of the kingdoms. Jesus goes on, As for you, , on your guard. You will be handed over to the courts. You will be in the synagogues. You will be summoned to appear before governors and kings on my account, to testify in their presence. But before the end, the gospel must be proclaimed to all nations. When you are arrested and taken away, do not worry before hand about what you will say, When the time comes, some of the words given to you to say, ~~you~~ will not be you that speak, but the Holy Spirit. Brother will betray brother to death and the father his child; children will turn against parents and send them to their death; all will hate you for your allegiance to me; but the man who holds out to the end, that man will be saved. Now when you see the abomination of desolation usurping a place which is not his, and in the gospel rather interprets - let the reader understand. Then those who are in Judea must take to the hills. If a man is on the roof he must not come down to the house to fetch anything out. If in a field, he must not turn back for his cloak. Alas, a woman with child in those days , and for those who have children at the breast, pray that ~~they~~ it may not come in winter. To those days will bring distress ~~which~~ such it never has been until now since the beginning of the world which God created and never will be again. The Lord will not cut short that time of troubles, no living thing could survive. However for the sake of his own, whom he has chosen, he has cut short the time. A sudden terrible catastrophe, he must take to the fields, take to the desert, escape somehow, find your salvation. But if

anyone says to you "look here is the Messiah" or "look there he is" do not believe it. Imposters will come claiming to be Messiahs or prophets. They will produce signs and wonders to mislead God's chosen as if such a thing were possible. But you be on your guard, I have forwarned you of it all. In those days, after that distress, the sun will be dark and the moon will not get the light, the stars will come falling from the sky, the celestial powers will be shaken. They will see the son of man coming in the clouds with great power and glory and he will send out the angels and gather his chosen from the four winds, to the farthens bounds of the earth to the farthest bounds of heaven. I defy anyone to find a point of reference in this prophecy. What you are left with is a feeling of a end close at hand when all the natural cycles of the universe collapses, when the sun is darkened and the moon is extinguished, when life is swamped, destroyed, cindered and when some divine apparitional presence, or spirit, or devil, or Satan or demon appears, and the end of time is at hand. There is the spirit and the uncertainty. The lack of precision and the sense of of being doomed of fear, the world of the Note the emphasis on unnatural phenomena, on the near end of time, on God's certain supernatural salvation.

These are the classic elements of the , these elements which have played significant role in western civilization down almost to our day. We have only to think of the sects - those people who from time to time, by their calculations of the Bible, become convinced that on May 12, 1967, at 10:00 in the morning, the world will come to an end and that they exit their communities to a place in the Mohave desert or in lower California and live in the caves which they find naturally in the ground and practice all matter of rites and prayers that somehow they will be purified, redeemed and saved. This of course not only means we're who have been influenced by this kind of rite. The entire Christian drama rests upon it. Why did Jesus preach? Because he was convinced that the end of time was at hand. What did he preach? Leave your homes, put away your wives, close the doors on your business, turn your back even on your children, go out into the desert, be baptized, be purified, be

sanctified. Prepare ye for the Kingdom of God is at hand. What is the essence of this Christian drama? That the world comes to an end through the intervention of God and will come to that end and that only the man who has been saved, only that man will survive. Nor have we in Judaism been free of this element. We think of the followers of _____ and all of the false prophets. Men who proclaim the end of time and how Jewish communities in medieval Europe emptied themselves of their families and some of their best citizens and who left home, business, children, responsibility to be in the promised land when indeed the Kingdom of God would come.

More of this _____ . Here I want only to say that _____ played a major role in western faith and this is by itself, a reason sufficient to immerse ourselves in the Book of Daniel which is the Biblical source ~~that~~ the fountain head of this faith. From Dante and ~~and~~ the _____ baptist to the _____ and _____ of _____ , all these mystics, _____ and _____ have been influenced by Daniel. Now one more word. _____ must be firmly distinguished from prophecy. The Hebrew prophets are not fortune tellers or soothsayers or men who make predictions particularly. Unfortunately prophet has taken in the English language the connotation of a soothsayer or a foreteller, and many naively assume that this was the role of an Amos or an Isaiah. This misinterpretation was unfortunately compounded by the practice of the Christian church to find in the prophetic books of the Bible, all kinds of illusions, of predictions, to the coming of Jesus. The New Testament was only the continuation of the Old. The old promised the new and so they read back into these ancient texts all manner of proof that the mission of Jesus had been foreseen and foretold. The church made prophets out of the _____ , in fact there is precious little of prediction in these books. Fortune telling and future telling is an _____ practice of mankind, but the Jewish prophets were not among its practitioners. We owe our word prophet to the Greek translators of the Bible who called Amos and Isaiah _____ , the Greek word which means those who declare the word, those who state the word of God. And the word of the

Lord came unto Amos saying (Hebrew) and God spoke unto Isaiah in this vein. The prophets declared God's judgement. If , if Israel abided the terms of the covenant, Israel would enjoy abundance and prosperity. If Israel failed to abide the terms of the covenant, Israel would be conquered, exiled and destroyed. In prophecy, the choice is man. If you are good, you survive - if you are evil, you are destroy - or put into more understandable terms, an evil nation is preoccupied with its greed and its ambition. There's no concern with the differences, economic and social differences between caste and class. Inevitably within an evil nation there is friction, and there is bitterness and domestic unrest. A greedy people is politically ambitious. Inevitably a greedy people is caught up in the network of international intrigue and for a small people, this is certain destruction. Conversely, if a nation has strong and far seeing citizens, if it is determined to limit the friction between classes, to wage war on poverty - if it is determined to give to all an adequate education to bring the yeminite and the European citizen into body , then it can have domestic peace. If it is not politically ambitious, if it does not always want to extend the of its foreign exchange, if it does not want to give special advantages for its corporations, if it does not want to conquer the land of an enemy, then it can make those arrangements which can give it peace. I've always thought that there was something of a Walter Reston or a Walter Lipman in the in the eager prophets, except on a much more profound level. They looked at the social situation and at the political situation and at the religious moral situation and they made their predictions, and made them in the name of God. Even because of what they saw in their day, and they prophesied only about their day. Isaiah, who lived around the year 722, the northern tribes of Israel were destroyed by the Assyrians, prophesied that destruction, in the same way that prophesied the cost to the United States of our involvement in Indo China. A Jeremiah who lived in the year 586, at the time of the exile to Babylon, and came down and destroyed the Israelite

communities, prophecised the destruction of that community. The same way that a Walter Lippman prophecised that in the 1930's that if Hitler overstepped certain boundaries he would bind the world against him and ultimately bring about his own destruction. When we speak of the Hebrew prophets, it's something of a totally different nature than the _____ of which we are speaking today. Prophecy is a moral judgment on man. _____ is simply an attempt to find out the worth of an arbitrary God who for his own reasons, according to his own wisdom, has determined to bring this human experiment to an end as a bad gesture in the first place, and he will however save a saving remnant, a few, and that is the attempt of the pious to belong to the few who will be saved. In the Book of Daniel, is the last Book of our Bible, in point of time. It was written, or compiled and finally edited, at least, about the time the _____ revolt. We're now down into the second century B.C.E.. These are the dates 168 to 165 B.C.E. You know the story because it's the story of _____, but politically this is the story. Alexander the Great conquered all of the near east in the year 322 or thereabouts. After his death the generals of Alexander divided the near east between themselves. One, _____, established himself in Egypt - one, _____, established himself in Assyria, another in _____ another in Iran. These generals vied among themselves to dominate and control the world. The Jews were conquered by Alexander, but they made a treaty with his generals which allowed them to enjoy at least the freedom of their cult. Finally there arose a man, _____, who was the governor, the general, czar, the tyrant of Syria, who was something of a mad man. He was called a _____, which means the glorious one but those of his day called him _____, which means simply the _____, the mad one. He was a _____, and ambitious to conquer the world and he wasted his strength and the strength of his people in attempting to conquer the world. Now as the thief called on the thief, there began to be rumblings and grumblings back home and this _____ demanded a loyalty of all of his citizens and the loyalty oath was a simple one. All they had to do was to bow down to _____, being his patron God, _____ and

pagans and idolaters and would bow down to one God or any other God as a matter of great indifference. But to a man who was a Jew, whose second commandment was Thou shalt not have any other Gods before me - Thou shalt not bow down to them nor serve them - this act of loyalty was in fact impossible. The more pious among the Jews and there were Jewish , I must insist, in this day, but the more pious among the Jews refused to bow down. You know the story of the priests , who slew one of the Jews, who did in fact bow down, and a revolt broke out and finally after a series of desperate battles and gorilla attacks , was established between a successor to and the Jews which allowed them at least to reopen the worship of God in the temple at Jerusalem, to destroy the statue of which had been set up there and go about their business. These were desperate years. They were years in which the idea of the one God was almost blotted out from the face of the earth. At one point, not only was a temple desecrated, the walls of Jerusalem raised, Judean exiles from Jerusalem, but a band of Jewish had been driven entirely out of Palestine and had been cornered in marshes across the Jordan. They were all that remained of the pious among our people. During this period of time people began to encourage themselves with the ancient literature. They began to remind themselves that there had been other exiles, and that God had never foresaken their people and that the ancient heros, especially one by Daniel by name, had remained faithful and been protected by God, encouraged by God and safe guarded by him. Of Daniel and his origin, we know little. The name has been found in fourteenth and fifteenth century B.C. texts. We know only that the Book of Ezekiel tells us that Daniel, Noah and Job were among the righteous of the nations of the world. Apparently, there were legends circulating about a fair and wise young man who lived in the early part of the second century before the Common Era, the time of , who had refused time and again to bow to the king's dictates to worship the king's God and who because of his skill or subtly his or his powers of interpreting dreams, had somehow won a place of great honor among the people. Let me read with you one of these stories which began to

circulate. Turn to chapter 3 of the Book of Daniel. "Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits; he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the satraps, the prefects, and the governors, the judges, the ~~treasurers~~, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the satraps, the prefects, and the governors, the judges, the ~~treasurers~~, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up." When I read this I am reminded of the

at the White House and especially about that one when the president invited all members of the literary and the artistic world and so many made it a point not to attend in protest of Viet Nam policy. This is again a command royal performance. "And the herald cried aloud: 'To you it is commanded, O peoples, nations, and languages, that at what time ye hear the sound of the horn, pipe, harp, trigon, psaltery, bagpipe, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; and whoso falleth not down and worshipping shall the same hour be case into the midst of a burning fiery furnace.' Therefore at that time, when all the peoples heard the sound of the horn, pipe, harp, trigon, psaltery, and all kinds of music, all the peoples, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up." Doesn't the language have official ease written all over it. "Wherefore at that time certain Chaldeans came near, and brought accusation against the Jews. They spoke and said to Nebuchadnezzar the king: 'O king, live for ever! Thou, O king, hast made a decree that every man that shall hear the sound of the horn, pipe, harp, trigon, psaltery, and bagpipe, and all kinds of music, shall fall down and worship the golden image; and whoso falleth not down and worshipping shall be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast appointed over

the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.'

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach and Abed-nego. Then were these men brought before the king. Nebuchadnezzar spoke and said unto them: 'Is it true, O Shadrach, Meshach and Abed-nego, that ye serve not my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the horn, pipe, harp, trigon, psaltery, and bagpipe, and all kinds of music, ye fall down and worship the image which I have made (,well); but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is the god that shall deliver you out of my hands?' Shadrach, Meshach, and Abed-nego, answered and said to the king: 'O Nebuchadnezzar, we have no need to answer thee in this matter. If our God whom we serve is able to deliver us, He will deliver us from the burning fiery furnace, and out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.'

Then was Nebuchadnezzar filled with fury, and the form of his visage was changed, against Shadrach, Meshach, and Abed-nego; he spoke, and commanded that they should heat the furnace seven times more than it was wont to be heated. And he commanded certain mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their cloaks, their tunics, and their robes, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was peremptory, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach and Abed-nego. And these three men, Shadrach, Meshach and Abed-nego, fell down bound into the midst of the burning fiery furnace.

Then Nebuchadnezzar the king was alarmed, and rose up in haste; he spoke and said unto his ministers: 'Did not we cast three men bound into the midst

of the fire?' They answered and said unto the king: 'True, O king.' He answered and said: 'Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the appearance of the fourth is like a son of the gods.'

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace; he spoke and said: 'Shadrach, Meshach, and Abed-nego, ye servants of God Most High, come forth, and come hither.' Then Shadrach, Meshach, and Abed-nego, came forth out of the midst of the fire. And the satraps, the prefects, and the governors, and the king's ministers, being gathered together, saw these men, that the fire had no power upon their bodies, nor was the hair of their head singed, neither were their cloaks changed, nor had the smell of fire passed on them. Nebuchadnezzar spoke and said: 'Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent His angel, and delivered His servants that trusted in Him, and have ~~changed~~ the king's word, and have yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, that every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other god that is able to deliver after this sort.' Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon." - and God willing, they lived happily ever after. Now this is a story told at a campfire, it's not great literature, it's exaggerated, repetitive, redundant, the words in the Hebrew of this text are illiterative, they play on every simple human emotion, but you can see the purpose of the play. What the Jews in 167 and 166 were suffering was exactly the same kind of hot fiery furnace heated seven times over, destruction, ruin, pursuit, bloody battle, defeat after defeat that had pursued Shadrach, Meshach and Abed-nego and Daniel. And they, and God had protected them in this absolutely impossible position, therefore God would protect these. I often wonder how the television people who write the script, the Man from Uncle, having picked up this story. But in any case, these folk legends circulated and were repeated and inheartened the. Now who were Shadrach, Meshach and

Abed-nego? They were folk heroes from the time of the Babylonian exile. Young Judeans, who like another young Judean Daniel, had been carried away to exile, children of nobility who had somehow come to play significant roles in the Babylonian court. We do not know if they ever lived, or if they were simply legendary heroes. But the story is that Shadrach, Meshach and Abed-nego and Daniel, certainly circulated in Judea for a long time. Daniel, the paragon among these groups was the man whose duty was the most comely, he was a paragon of wisdom, the finest of carried away into the captivity. Other stories besides those which are included in the Bible, in the Book of Daniel circulated about this young hero. Because you can read Daniel in the Bible and probably will not look up the other material, let me read to you one of these stories, it's called the Story of Susannah and it's one of the most delightful and very real sense, complete short story which have come down to us from ancient antiquity. This is another case in which virtue triumphs and the villain is unmasked. "There was a man living in Babylon whose name was Joakim. And he took a wife named Susanna, a very beautiful woman and one who feared God. Her parents were righteous, and had taught their daughter according to the law of Moses. Joakim was very rich, and had a spacious garden adjoining his house; and the Jews used to come to him because he was the most honored of them all.

In that year two elders of the people were appointed as judges. About such judges as these the Lord said: "Iniquity came forth from Babylon, from elders who were judges, who were supposed to govern the people, but sought only after their own pocketbooks". These men were frequently at Joakim's house, and all who had suits at law came to them.

When the people departed at noon, Susanna would go into her husband's garden to walk. The two elders used to see her every day, going in and walking about, and they began to desire her. And they perverted their minds and turned away their eyes from looking to Heaven or remembering righteous judgments. Both of these were enflamed with passion for her, but did not tell each other of their distress, for they were ashamed to disclose their lustful desire to possess her.

And they watched eagerly, day after day, to see her.

They said to each other, "Let us go home, for it is mealtime." And when they went out, they parted from each other. But turning back they met again; and when each pressed the other for the reason, they confessed their lust. And then together they arranged for a time when they could find her alone.

Onece, while they were watching for an opportune moment, Susanna went in as before with only two maids, and wished to bathe in the garden, for it was very hot. And no one was there except the two elders, who had hid themselves and were watching her. She said to her maids, "Bring me oil and ointments, and shut the garden doors so that I may bathe." They did as she said, shut the garden doors, and went out by the side doors to bring what they had been commanded; and they did not see the elders, because they were hidden.

When the maids had gone out, the two elders rose and ran to her, and said: "Look, the garden doors are shut, no one sees us, and we are in love with you; so give your consent, and lie with us. If you refuse, we will testify against you that a young man was with you, and this was why you sent your maids away."

Susanna sighed deeply, and said, "I am hemmed in on every side. For if I do this thing, it is death for me; and if I do not, I shall not escape your hands. I choose not to do it and to fall into your hands, rather than to sin in the sight of God."

Then Susanna cried out with a loud voice, and the two elders shouted against her. And one of them ran and opened the garden doors. When the household servants heard the shouting in the garden, they rushed in at the side door to see what had happened to her. And when the elders told their tale, the servants were greatly ashamed, for nothing like this had ever been said about Susanna.

The next day, when the people gathered at the house of her husband Joakim, the two elders came, full of their wicked plot to have Susanna put to death. - Adultery of course, was a capital crime - They said before the people, "Send for Susanna, the daughter of Hilkiah, who is the wife of Joakim." So they sent for

her. And she came, with her parents, her children and her family.

Now Susanna was a woman of great refinement, and beautiful in appearance. As she was veiled, the wicked men ordered her to be unveiled, that they might feast upon her beauty. But her family and friends and all who saw her disgrace, wept.

Then the two elders stood up in the midst of the people, and laid their hands upon her head - which was like putting your hands upon the Bible to swear that you will tell the truth - And she, weeping, looked up toward heaven, for her heart trusted in the Lord. The elders said, "As we were walking in the garden alone, this woman came in with two maids, shut the garden doors, and dismissed the maids. Then a young man, who had been hidden, came to her and lay with her. We were in a corner of the garden, and when we saw this wickedness we ran to them. We saw them embracing, but we could not hold the man, for he was too strong for us, and he opened the doors and dashed out. So we seized this woman and asked her who the young man was, but she would not tell us. These things we testify."

The assembly believed them, because they were elders of the people and judges; and they condemned Susanna to death.

Then Susanna cried out with a loud voice, and said, "O eternal God, who dost discern what is secret, who art aware of all things before they come to be, thou knowest that these men have borne false witness against me. And now I am to die! Yet I have done none of the things that they have wickedly invented against me!"

The Lord heard her cry. And as she was being led away to be put to death, God aroused the holy spirit of a young lad named Daniel; and he cried with a loud voice, "I am innocent of the blood of this woman."

All the people turned to him, and said, "What is this that you have said?" Taking his stand in the midst of them, he said, "Are you such fools, you sons of Israel? Have you condemned a daughter of Israel without examination and without learning the facts? Return to the place of judgment. For these men have borne false witness against her."

Then all the people returned in haste. And the elders said to him, "Come, sit among us and inform us, for God has given you that right." And Daniel said to them, "Separate them far from each other, and I will examine them."

When they were separated from each other, Daniel summoned one of them and said to him, "You old relic, your sins have now come home, which you have committed in the past, pronouncing unjust judgments, condemning the innocent and letting the guilty go free. Now then, if you really saw her, tell me this: Under what tree did you see them being intimate with each other?" He answered, "Under a mastic tree." And Daniel said, "Very well! You have lied against your own head, for the angel of God has received the sentence from God and soon you will have your own head cut off."

Then he put him aside, and commanded the congregation to bring the other. And Daniel said to him, "You offspring of Canaan and not of Judah, beauty has deceived you and lust has perverted your heart. This is how you have been dealing with daughters of Israel, and they were intimate with you through fear; but a daughter of Judah would not endure your wickedness. Now then, tell me: Under what tree did you catch them being intimate with each other?" He answered, "Under an evergreen oak." And Daniel said to him, "Very well! You also have lied against your own head, for the angel of God is waiting with his sword to saw you both in two so that he may destroy you both."

The of the story, you can guess, the two men were led out and killed because in ancient Israel a man testified falsely and was caught in his falsehood, he was convicted of the very crime for which he was trying to have another man convicted. Daniel is a folk hero. Daniel is the man of all parts. I blush to have his name. About Daniel, they tell one of the great mystery stories of ancient times. Nebuchadnezzar was the great king, Daniel was one of his ministers. There was a great God in Babylon by the name of Bel. Great temples of Bel existed in the city of , and the priests there were proud of the idol of Bel and were proud of Bel's tower and they had it

booted about that Bel had an appetite second to no God. The proof - the people would bring their sacrifices and their food offerings all day long and then very visibly all the priests would exit from the compound of the temple, close all the doors, they would lock the doors and seal them and the next morning when anybody came in, lo and behold the temple was bare, the food had disappeared. Nebuchadnezzar, being an impressionable king, and believing of many Gods, believed that this was proof that Bel was the greatest of all Gods and he sent out an order to all the and governors, etc. etc. that all who came to must bow to Bel. Daniel refused and the king in anger, ordered Daniel to be killed. And Daniel in his virtues says "Wait a minute. I'll prove to you why I don't bow down to Bel". The King says "You can't prove to me. I've seen him, night after night, the priests leave the compound, the doors are sealed, they're locked, nobody comes in at night and the next morning when we open the doors, Bel has devoured all the food". Don't get in such a rush - let's test it. So that day, Nebuchadnezzar and Daniel go to the temple of Bel, and they watch the people bring the food and surely all the tables in the temple were filled to overflowing. They have all the priests leave the temple, only Daniel and Nebuchadnezzar remain and Nebuchadnezzar finally says "Now are you satisfied" Daniel says "I am satisfied" and they locked the doors and they sealed the doors and two sentries are placed at every door and there's no possible trickery involved. The next morning bright and early, Nebuchadnezzar and Daniel appear before the gates of the temple and the doors are thrown open and of course the tables are empty, Bel has eaten all his food. Off with his head. Not so fast. King, look down at your feet, and they looked down at their feet and there were the tracks of the priests of Bel from the trap door in the floor to the table and back again. Each night they return to the temple through a tunnel. Daniel that day had sprinkled cinders all over the marble floor of the temple and so we have Hansel and Gretel in the sixth century B.C.E. One of the great early James Bonds of all times. I've tried to tell you this story with a bit of humor and bit

of deliberately because this is the way in which they were told. This is not great spiritual literature. This is a literature which a desperate people need to inspire them. This is the literature which is the literature of the folk, of the child in man, of the soldier alone at his campfire. It's the heroism of Daniel which is appealing and it is his safety and security which is inheartening.

in the biography of Daniel. Daniel is not only a steadfast clever young man, but in the first story which I haven't told you, a story very much like all of these, Daniel is called once, a young man who is knowledgeable in the learning in the tongue of the and in another verse he's called a young man who has understanding in all visions and dreams. Daniel is something of a young Joseph. Daniel is something of a very unique kind of person, whom today we would find in a seance, in this kind of place but who was found very often in everywhere in the ancient world. A person who was believed to have unique powers to interpret and predict from dreams. The Greeks went to the oracle of , the Syrians went to the oracles of .

There were oracles and soothsayers and wherever you went in the near east. Daniel is recommended to us as one whose skills were ten times better than all the magicians and all the astrologers that were all the realms of King Nebuchadnezzar. Now strangely we should find that the biblical hero ~~xxxxxxx~~ with these particular attributes because the Bible and the rest of the Bible, very specific in condemning sorcery and and soothsaying and palm reading and the like. ~~The~~ In the Book of Exodus is the law - Thou shalt not suffer a sorcerer to life. King Saul, you remember, was killed because he insisted on visiting the witch of ~~to~~ to find out what would be the ~~xxxxx~~ result of his battle with the Philistines. In the Book of Dauteronomy we have the largest and most complete denunciation of this kind of practice, let me read it to you very briefly - "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abonimation of these nations. Thou shalt not be found among you any that maketh his son or his daughter to pass through the fire, nor anyone useth divination, a soothsayer, or an enchanter, or a sorcerer, or a charmer, or one that consults a ghost or consults afamiliar spirit, or a

necromancer. For whosoever doeth these things is an abomination unto the Lord; and because of these abominations the Lord thy God is driving them out from before thee. Thou shalt be whole-hearted with the Lord thy God. For these nations, that thou art to dispossess, hearken unto soothsayers, and unto diviners; but as for thee, the Lord thy God hath not suffered so to do." Israel was the one nation in antiquity which broke with a black and yet here we have Daniel, the folk hero, revealing that all that the rabbis preached about, the people didn't actually do. And I can testify that that's true. You can talk about many things but between the rightness of your speech and the actions to people, there is a cavern sometimes as wide as Yosemite. And so it was in those days. Daniel has qualities which the people revered, feared - an ability to interpret and an ability to understand the blacker side, the mysterious sides of life and this won him great fame. Now this element in the story of Daniel is important because it leads us from the Daniel of the first six chapters of this book, who is the folk hero, the man whose faith never breaks, the man who is saved to the Daniel of the last chapters of this Book, who is the man who predicts exactly, the end, the coming judgment, the final moment of civilization. It is on the basis of the earlier skills that the , the element which we spoke of at the beginning is put into the mouths of Daniel. To show you the transition. Let's read parts of chapter 2 but first I must draw a picture. This is an idol - the head is of gold, the chest and arms are silver, the thighs are brass, one leg is of iron and the other is of clay. Now image such an idol. This is the idol of which Daniel will speak and he will make a prediction on the basis of this idol, a very strange one. Essentially what he will say is that somebody's going to come along and take a rock in some supernatural fashion and swing it at the idol and the idol will crumble and this rock will begin to grow, from the small rock until it becomes a tall . Now that's and let's see how it's put together. Chapter two^{is} is a great long preamble which need not concern us about how Daniel hears the fact the king has

had this dream. The king refuses even to tell the dream. The one who the interpreter has to get the dream and also make the interpretation. Daniel comes in in verse 31. Here's what the king saw in the interpretation. "Thou, O king, sawest, and behold a great image. This image, which was mighty, and whose brightness was surpassing, stood before thee; and the appearance thereof was terrible. As for that image, its head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass, its legs of iron, its feet part of iron, and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and broke them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, so that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof.

Thou, O king, king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; and wheresoever the children of men, the beasts of the field, and the fowls of the heaven dwell, hath He given them into thy hand, and hath made thee to rule over them all; thou art the head of gold. And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and beateth down all things; and as iron that crusheth all these, shall it break in pieces and crush. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the firmness of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so part of the kingdom shall be strong, and part thereof broken. And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves by the seed of men; but they shall not cleave one to another, even as iron doth not mingle with

clay. And in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed; nor shall the kingdom be left to another people; it shall break in pieces and consume all these kingdoms, but it shall stand for ever. Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure.¹¹

Now if you believe that the interpretation thereof is sure, you're a better reader of the text than I am. What we have essentially, is a dream projected back into history, obviously, in which Nebuchadnezzar is made the great golden head, to be followed by another kingdom, less golden, silver - probably the Persian kingdom, to be followed by another kingdom, the kingdom of Alexander, less noble and made of brass; this kingdom will be divided between the Egyptians and the Assyrians and the Greeks and shall be intermingled, there'll be inter-marriage between the royal families. Ultimately there is going to come - stone cut out by hand we cannot imagine, can this be the symbol of David and his sling-shot, the reestablishment of the kingdom of Judea. This little kingdom, by God's hand, now will destroy what remains beginning with the legs, of the great kingdoms of antiquity. The stone will begin to grow of itself and will be the kingdom which endureth always. What are the exact kingdoms represented? We guess. Surely some such symbolism goes into this apocalypse. This is the simplest of all the apocalypse and Daniel is the reason that I chose it but it's typical of the kind of literature which we have here. It all depends on your starting point, what you read back into the text. We have apocalypse in many areas. We have it in ~~many~~ nursery rhymes, the House that Jack Built - we have it in our , then came the butcher that killed the ox, that quenched the fire that burned the stick that beat the dog that bit the cat that ate the ~~kitten~~ my father had bought for .

Each of those personages or animals represents another kingdom under whom the

only kid, the poor little kid of Israel suffered and the climax - then came the holy one, blessed be he. God ultimately is the end of time and all of these apocalypses comes along and redeems Israel. Now it's time for us to go into apocalypse or its mystery. Men have spent their lives on it and the sum and substance is that it's a slippery literature and you can read into it pretty much what you will. What I'd like to suggest to you is simply this. There are a number of elements in the Book of Daniel which became basic in medieval religion. The Book of Daniel is the only place in the Bible in which you find these but they are important for any who understand religion. The first is angelology. The idea that there are actually guardian angels, great presences fluttering about in heaven. Gabriel, Samuel, Michael - angels who are avenging angels of patron angels, of nations, the guardian angels of people. We have in the angels, two things. First of all, an explanation of how the holy God, holy other can speak in and to man and relate himself to man. The Hebrew word, angel, is also the Hebrew word messenger. These angels provide a means of communication between heaven and earth and earth and heaven. This is the role the holy spirit plays in Christian thought. We have also in these angels, a reintroduction of paganism to Judaism and Christianity. Each nation has its own patron angel and my patron angel, in this case, is better than your God, obviously. So you have the Gods fighting with each other, even as they did in the Trojan wars and you have destroyed through angelology, one of the great benefits of monoethism. You have in the Book of Daniel, the only reference to physical resurrection. The Bible, as you have heard I'm sure contains very little on the question, "What happens to me after I die?" In most of the Bible there is something called . is a place of shadow, an uncertain place and man goes down to when he dies. Now is not, although there is something of Haides in it. There is no river in that circulates there is no piercing dog at the gates, there is no eternal punishment. Man is put into the earth and so somehow is the earth into which he is put.

It's not defined any further. There is not in the Bible, the doctrine of immortality of the soul though the body may not survive, the spirit somehow does. This concept of immortality in the soul ~~needs~~ requires the Greek thought that body and soul, flesh and spirit were two separate and distinct , an element which the Jewish faith did not recognize. Man lives on, will die with God but how - we don't know. (Hebrew) I will not die, but live, but what does it mean?

The Bible pretty much leaves it open. But the last chapter of Daniel we get an entirely new and dramatic concept. Verse 2. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to reproaches and everlasting abhorrence. And they that are wise shall shine as the brightness of the firmament; and they that turn the many to righteousness as the stars for ever and ever." That's all. Those are the only two somewhat

lines in the Bible which speak of resurrection. They suggest as we have come to know of heaven and hell, but it's not explicit. Certainly there is the belief here of a awakening. Some world beyond the grave. And as you well know, from Daniel's time down to almost our own, the Jew prayed for the resurrection of the dead and the pious Jew believed in some form of physical resurrection. Now we might philosophize it away. We might speak of it in

and spiritual terms. He never went so far as to assume that he could draw the punishment and draw out the promises that God had laid up for the wicked and for the righteous. Dante does not appear in Jewish form, but he did believe (Hebrew) I believe in the perfect faith (Hebrew) and the resurrection of the dead. This is its only biblical support. When modern Judaism began to undo the medieval piety we said, look at the balance. A thousand years of biblical literature speaks not one wit of resurrection. Two vague sentences in the last Book of the Bible and the most unique book of the Bible, the one Book of the Bible which is apocalyptic, which has no moral lesson to it, which is not essentially Jewish. And so we did away with this rather crude and early custom but the medieval world believed it fully and wholly. There is also

a word in the Book of Daniel which became very important, the word son of man. As you know, this became one of the terms for Jesus. It means apparently only human being but it was seized on and because it was used in the apocalyptic literature it was seized on as one of the terms, the proof terms, of Jesus. Why is Daniel in the Bible? It runs counter to almost every one of our usual for biblical literature. I confess that I don't know the answer. I suspect that had Daniel not been written so close to the time in which the Bible was finally edited, it would not have been included in the Bible. In the first place, all the other literature which was apocalyptic, and there was a good deal of it among Jewish sects ~~among~~ of the day, was put in the apocryphal books, in the hidden books. But Daniel apparently had won a special place for itself during the revolt and when the Bible was edited within 50 years of the revolt, it was too close to do away with the book which had somehow seemed sacred among Jews. And so it's here. So it misled thousands of generations. But I wonder, there's sometimes a deeper biblical wisdom in the text. For 200 years now, liberals, modern men have damned the Book of Daniel. either folk lore, or trivial, or medieval. Yet suddenly we find ourselves in times not unlike the Macabean times. We seem to be in the fiery furnace or we seem to be in the lion's den and ~~when~~ we're not quite sure how it's all going to come out. The Book of Daniel is an excellent reminder, I think, that in frightening times, men turn to excessive piety. They lose that sense of balance, almost inevitably, which leads to a reasonable and reasoned life. They begin to build up folk heroes, there's a great danger of the demi-Gods springing into fore. They take religion and they take it from the demand for a certain kind of holiness, of decency, of goodness in life and religion becomes now a means of saving ones self from the inevitable tragedy which life holds in store. When you read some of the leading Christian thinkers of the day, German , and you'll find in him the very mood of Daniel. I despair of the world, that God will somehow save me, the truth of my love of God is not by going into the world and making a family

and raising my children in decency and contributing to the community, my proof is somehow withdrawing from the world. Turning away into myself and to my God, walking the lonely road. I wonder too, our young people with all their passionate protests, are not in a sense reflecting the same mood of extravagance which is also inevitably present when men who from sensible reasonable times where at least we think we can manage the difficulties to a time when we sense the end of days.

Thus endeth the Book of Daniel. Question - Does the Book of Daniel relate to existentialism

of last week? No. Daniel relates to a faith that believes that all things in a sense are determined, the world of history is coming to an end, we give up. Existentialism for its most part refuses to assume there's a calendar, that there's a predictable element to the universe. Question - The apocryphal book, , is a Greek word and means things which were hidden. These books weren't actually hidden. These were books which were written between the second century B.C.E. and the first century after the Common Era. When the Jews would be determined what ~~was~~ included in the Bible canon, and what would not be included the books which were not included were hidden. Because, they said, they were excessive. That's why most of the apocalyptic books, the books that do all this predicting are in here. There are other reasons why books weren't included and were hidden. The story of does not appear in the Bible but there are four books of the in the Apocrypha and they were deliberately hidden because right after 158, 155, the the who were the

established a rule, an independence. Israel was an independent kingdom for about a hundred years. And then the Romans came. During that hundred years, the 25th, our, was observed as the fourth of July. It was a great festivity of independence. When the Romans conquered Palestine - what would happen to the fourth of July, for instance if we were to lose the cold war? The fourth of July, I am sure would be a time when all of our young hot heads would get together and they would plan for a bombing raid on the governor of Cleveland's house, or on the commissar's palace or something of this

kind. The wiser heads of Israel said "Now look. Little Judea, a hundred square miles at most, can't fight Rome. We can't go on rehearsing the great history of Valley Forge and 1776. It builds up false hopes." So they took these books and they hid them for awhile. They weren't quite successful but they hid them. They took Chanukah which was originally just a festival of liberation and they made into a religious festival for the first time. They invented the story, you know the cruse of oil that is supposed to have burned for eight days. It never did, and it never was and nobody was ever deluded about the fact that this was a miracle which actually happened, who invented a hundred years after the event in order to give a religious interpretation to a political victory and to twist this from the plea to go out and get free to the plea understand that freedom is at most your chance to worship God in your way. The men who tried to hide these books were correct. Between 68 and 70 of the Common Era, Judea revolted as you know and they fought bravely and about 300,000 Jews of a million Jews were slaughtered. The end of this revolt that rode from the seacoast to Jerusalem was littered with crucifixes. Romans put a crucifix every six feet along the way on both sides of the road and just massacred Jew after Jew on each of these crucifixes. Then the Jews weren't satisfied. We were awfully pugnacious in those days. In 105 the Jews on Cyprus and and in Greece, revolted. Over a hundred thousand Jews were slaughtered in those days. In 135 the Jews in Egypt revolted and there were over a hundred fifty thousand of them killed in those days. If you want to understand why Christianity took over the world and not Judaism I've often felt that here is part of the answer. In 50 years, because of our fool heartiness we managed to kill off about 60% of our effective male population. We never had a chance. What they were trying to do was because it was against which was futile. What I'm saying is - these are books written in Hebrew, , one or two maybe written originally in Greek which were either not deemed to be first in terms of literature, deemed to have doctrines which were extreme or deemed to have political consequences which were unfortunate. They

are all available, this happens to be an Oxford translation into English. There are a number of translations which are good and to add to your confusion, there is not only an Apocrypha but there is something called , and the is a second collection of books from this same period of

time which were not included in the Bible for about the same reason.

Question - Are there other characters in which you are essentially not unlike Jesus who are written about in this Apocrypha literature? The answer is that there are and there aren't. There are a number of men who are written about in the

literature of the time - the most famous of those to you being the so-called Teacher of Righteousness who was the founding head of the community of the Dead Sea scroll people. This was a man who like Jesus believed the end was coming, this was a man who like Jesus counseled the people to go out in the desert to get ready for the end, this is a man who like Jesus preached that communism of property the lack of concern for one's immediate communal ends, this was a man who believed in strict segregation of men and of women, not unlike Jesus, this was a man who rather emphasized , again not unlike Jesus and this was a man who apparently died as a martyr to his faith. He's the closest parallel that we have.

We have also a number of people who were , , leaders who were also religious leaders of the time who prophesized or preached the same thing. The closest parallel to Jesus is John the Baptist who was his baptizer and he taught the same thing. You must understand what happens. A great eastern civilization, though it can be called by many names have ruled the near east for a thousand years. Whether we call it Persia or Babylon or Assyria, it matters little. This was essentially a near eastern civilization and one which permitted a good deal of freedom to its various minorities.

When Rome came on the scene, Rome was seen to be as something entirely new.

Rome was , military. Rome was the tyrant. Rome had no history of civilization. Rome came out of the west and not out of the east, out of the primitive land not out of the civilized lands. Rome was aggressive and

militarily and rather doctrinal, and orthodox in terms of the very primitive Spartan kind of culture. In country after country of the ancient world, men arose who said "Our world is at an end. This is ultimate catastrophe. There is no hope. We have no chance except if our God somehow miraculously intervenes to save us". There was an ancient tradition which was not only Jewish but pagan. That when the world was created there would be five periods of one thousand years of peace. Each one less hopeful, less civilized than the one before. At the end of the ^{fifth} ~~fifty~~ one thousand year period there would be the wars of , confusion and desolation and destruction, fire and brimstone - the atomic bomb. And there would be the salvation. Almost all of these prophets, whether they be Jewish or or Egyptian, whatever they were, played around with the same sense of the end of the fifth period. A golden period, a silver period, a bronze period an iron period, a clay period. These had all been lived through and now we were at the final moment, the final gasp. So yes, we do find in this literature, at least references to this kind of righteous priest . We do find reference to John the Baptist in Jewish literature . You do find reference to it in a number of prophets who appear in the Greek and Roman and Egyptian historical roles, who were not unlike Jesus in their practice. Question - Does not the prophet Ezekiel speak of a resurrection? The reference is to the valley of dry bones. There is in Ezekiel a chapter in which an seems to suddenly come to life. This is not of resurrection of which Daniel suggests. This is one miracle at its moment to prove the power of God. It is a miracle not an end of time resurrection of the dead. It is of the same complexity but it does not lead inevitably to . The second question - What is Daniel at the time of the second Isaiah? Now, the question here is, was Daniel written in the time, or at least compiled there or was it compiled during the Babylonian exile which was between 586 and 536 and 484. There is in the Book of ~~Isaiah~~ Isaiah, the teachings of the original Isaiah, that cover the first 39 chapters. Then there are the teachings of a number of

prophets, one of whom we call Isaiah, the second Isaiah we don't know by name, we know that he's not the first because he refers to events long after the fact, and we know that he lived during the Babylonian exile. So the question you're asking me is, is Daniel of the period of the exile?. The answer I must give you is no, he was not. The legendary historical Daniel was but the Book of Daniel is not. This kind of apocalyptic shows it because the apocalypse ^{made} ~~from~~ Nebuchadnezzar the first of the kings. Nebuchadnezzar who was the king of the exiles and you could not work this progression of five great kingdoms into that historical period. We know for instance that after Nebuchadnezzar there was

and then at the end of the Babylonian house and

then the Persians came ~~in~~ with Cyrus. We know there was one great convulsion but that's it. So it doesn't fit historically into the same period. However, there's one way in which the question may be accurate. The last chapters of Isaiah, chapters 58 to 63, were not written by the first Isaiah or the second Isaiah but by a third Isaiah. The third Isaiah we believe now was from the period of the Maccabees. And if you ask me that question the answer is yes, they may have been in the same period. Question - This isn't a question so much as it is a comment as to the fight they must have had as to what went into the Bible and what didn't. The answer is that they must have had terrible fights about what went into the Bible. Did you ever see a good Jew that didn't have them? We know some of the reasons they fought about. Esther doesn't refer to God at all. It's also not great literature. ~~XXX~~ Song of Songs is good poetry and good love poetry but you have to interpret it something to be called the Bible. Daniel, of course, is completely different from anything else in biblical literature. They had fights about other things, proverbs for instance. By the time they put Proverbs into the Bible there was a far better ^{selection} ~~collection~~ of this kind of literature in the Wisdom of Ben Sira. Why did they put in Proverbs? Probably for no better reason than to associate with a name of King Solomon and Ben Sira they knew as a friend and something

better than your friend even if you're going to have to be Shakespeare. Question - The Book of Esther is fiction and it is atrocious fiction. Question - Why did I choose the Book of Daniel as my closing one? For one reason, when I was doing this, I wanted to reread Daniel. As you know, if you have been listening to me over the last six months or year, an element of pessimism has crept into my thinking and I have become more and more burdened by this apocalyptic sense. I suppose I want to remind myself when I did it that there was no particular purpose in feeling this way because it doesn't really lead you to any kind of construction action. I thought it was worth doing with you because I wanted to do two things, quite frankly. I wanted to make you know and realize, which you of course do that not all the Bible is holy. This isn't a book that you should believe in its every jot and tittle. Last year I closed by reading to you some of the stories of , and I closed by reading to you some of the battles between the judges. This year I decided to close with this one because until we realize the Bible has all the limitations of mortal men and all the greatness that genius among man can produce we're not going to be able to appreciate it. You who know that you are surrounded with all kinds of religious cranks who say either that the Bible is true or emphasize one element in it, you get on your doorstep literature which proves that the end of the world is at hand and we Jews are about to be converted, you look close below and see quotes from the Book of Daniel in it. I had in a sense, to destroy your belief in the Bible to confirm your belief in the Bible. That's what I was trying to do. Question - Do Reform Jews believe in immortality? Like so many questions about Reform Jews I'd like to answer you, that if you scratch any one of us you will find shadings and differences of opinion. One thing Reform Judaism has done is to say there are certain questions which cannot be answered. Nobody has ever gone and come back. We've got enough to worry about right here, let's not worry about anything else. Question - We know enough now about how the New Testament was put together. To realize that whatever Jesus may have been to human being, we

it
can see how his story was spun to become what is known as today. One of the ways in which this was done was to put him into situations which would be exactly like the situations spoken of in the Bible so that you could then ascribe to him what the Bible did. Some day I'll give that lecture. Today I can only suggest how it happened

