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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
658

Women's Association, Lecture Series 1974, notes for "Jeremiah",
1974.

28. THE YEAR 594:
JEREMIAH AND THE EXILES IN BABYLON
(xxix 1-15; 21-23; 16-20; 24-32; li 59-64b)

Jeremiah's Letter to the Exiles

XXIX ¹ This is the text of the letter that Jeremiah the prophet sent from Jerusalem "to those who were left of the elders" of the exiles, to the priests and the prophets, and to all the people whom Nebuchadnezzar had deported from Jerusalem to Babylon. ² (This was after King Jeconiah, the queen mother, the palace officials, the princes of Judah and Jerusalem, together with the artisans and the [smiths (?)], had gone from Jerusalem.) ³ The letter was sent through the agency of Elasah ben Shaphan and Gemariah ben Hilkiah, whom Zedekiah, king of Judah, sent to Babylon on a mission to Nebuchadnezzar, king of Babylon. It said:

⁴ "This is what Yahweh of Hosts, the God of Israel, has said to all the exiles whom I have deported from Jerusalem to Babylon: ⁵ Build houses and settle down. Plant gardens, and eat their produce. ⁶ Marry, and beget sons and daughters; take wives for your sons and give your daughters in marriage, that they too may have sons and daughters, in order that you may increase in number there, rather than decrease. ⁷ Seek the welfare of the country^b to which I have deported you, and pray on its behalf to Yahweh, for on its welfare your own depends. ⁸ Yes, this is what Yahweh of Hosts, the God of Israel, has said: Do not let those prophets of yours who are in your midst, or your diviners,

^{a-a} LXX has merely "to the elders." Although some scholars (and so RSV) prefer this, MT seems to represent the more difficult, and preferable, reading. See NOTE.

^b So LXX. Hebrew has "the city." See NOTE.

deceive you. Pay no heed to "the dreams that they are always dreaming."^c 9 It's a lie that they are preaching to you in my name! I did not send them—Yahweh's word.

10 "For this is what Yahweh has said: Only when Babylon's seventy years have been completed will I intervene in your behalf, and fulfill my promise to you to bring you back to this place. 11 Surely I know the plans that I have for you—Yahweh's word—plans for your welfare, not for your hurt, to give you the future you hope for. 12 "When you call on me, and come^d and pray to me, I will hear you. 13 When you search for me, you will find me. Yes, when you seek me wholeheartedly, 14 "I will be found by you^e—Yahweh's word. I will reverse your fortunes and will gather you out of all the nations and places to which I have driven you—Yahweh's word—and will restore you to the place from which I have deported you.

15 "Now, because you say, 'Yahweh has raised up prophets for us in Babylon,' — 21 this is what Yahweh of Hosts, the God of Israel, has said regarding Ahab ben Kolaiah and Zedekiah ben Maasciah, who are prophesying a lie to you in my name: Believe me, I am going to hand them over to Nebuchadrezzar, king of Babylon, who will execute them before your very eyes. 22 And a curse word will be derived from them which will be used by all the exiles of Judah in Babylon: 'May Yahweh make you like Zedekiah and Ahab, whom the king of Babylon roasted in the fire!'— 23 because they have done a scandalous thing in Israel, committing adultery with their neighbors' wives, and speaking 'in my name a word' that I did not tell them to speak. But I both know this and am witness to it—Yahweh's word."

^{c-c} This emendation, though conjectural, is adopted by many scholars; the context requires something of the sort. Hebrew is corrupt: "your dreams which you cause to be dreamed [?]" ; the verb form *maḥlēmīm* is a mixture, and probably is an error for *hēm ḥōlēmīm*. LXX has "your dreams which you dream" (but cf. third person in vs. 9).

^{d-d} LXX omits this; Syr. omits "and come." Possibly MT combines variants.

^{e-e} LXX reads, "I will manifest myself to you." LXX also omits the rest of the verse, which may well be an expansion.

^{f-f} Heb. "a word in my name, a lie. . . ." LXX omits "a lie," which is apparently a gloss.

The New Covenant

31 "Believe me, days are coming—Yahweh's word—when I will make a new covenant with the house of Israel and the house of Judah: 32 not like the covenant that I made with their fathers when I took them by the hand to bring them out of the land of Egypt, which covenant of mine *they* broke, though I was their Lord—Yahweh's word. 33 But this is the covenant that I will make with the house of Israel when that time comes—Yahweh's word: I will put my law within them, and on their hearts will write it; I will be their God, and they shall be my people. 34 And no longer need each man teach his neighbor, and each his brother, saying, 'Know Yahweh!' For they shall all know me, from the least of them to the greatest—Yahweh's word; for I will forgive their iniquity, and their sin I will remember no more."

"I'll Never, No Never, No Never Forsake"

- 35 This is what Yahweh has said—
Who provides the sun to illumine the day,
The moon and the stars^v to illumine the night,
Who lashes the sea so its billows resound—
Yahweh of Hosts his name.
- 36 "If this fixed order should vanish
From before me—Yahweh's word—
Then Israel's descendants might cease
From being a nation forever before me."
- 37 This is what Yahweh has said:
"If the heavens above can be measured,
Or earth's foundations below be explored,
Then might I cast off ²the descendants of Israel²
For all that they have done—Yahweh's word."

^v Heb. "The ordinances [fixed order] of the moon and stars." But the word *huqqōt* overloads the meter, and is lacking in LXX. It may be a misplaced alternate reading for the synonymous word *huqqīm* in the next verse.

²⁻² So with LXX; Heb. "all the descendants. . . ." LXX, incidentally, reads vs. 37 before vss. 35-36.

7. THE "TEMPLE SERMON"
AND APPENDED SAYINGS
(vii 1-34; viii 1-3)

The "Temple Sermon"

VII ¹The word that came to Jeremiah from Yahweh: ²"Stand in the gate of Yahweh's house and there proclaim this word. Say, 'Hear the word of Yahweh, all you of Judah who enter by these gates to worship Yahweh! ³This is what Yahweh of Hosts, the God of Israel, has said:

"'Reform the whole pattern of your conduct, ^aso that I may dwell with you^a in this place. ⁴Do not put your trust in that lie: "This is Yahweh's temple, Yahweh's temple, Yahweh's temple!" ⁵No! Only if you really reform your whole pattern of conduct—if you really behave justly one toward another, ⁶no longer oppress the alien, the orphan, and the widow [nor shed innocent blood in this place], nor follow other gods to your own hurt— ⁷only then ^bcan I dwell with you^b in this place, in the land that I gave to your fathers of old for all time to come.

⁸"'Look! You are putting your trust in a worthless lie! ⁹What? You think you can steal, murder, commit adultery, perjure yourselves, burn sacrifices to Baal, and follow other gods of whom you know nothing, ¹⁰and then come and stand before me in this house, which bears my name, and say, "We are safe!"—just so you can go right on doing all these abominations? ¹¹A robber's hide-out—is that what this house, which bears my name, has become in your opinion? But look! I too can see—Yahweh's word. ¹²Yes, go, if you will, to my place that used to be in Shiloh, where I first established my resi-

^{a-a} The reading follows Aq., Vulg. and differs from MT only in vocalization. See NOTE on vs. 3.

^{b-b} So Vulg.; see NOTE on vs. 3.

dence, and see what I did to it because of the wickedness of my people Israel. ¹³ And now, because you have done all these things—Yahweh's word—and did not listen, though I spoke to you earnestly and persistently, nor answer when I called you, ¹⁴ I will treat the house which now bears my name, and in which you place your trust, the place which I provided for you and your fathers before you, just as I treated Shiloh. ¹⁵ ~~And~~ I will cast you out of my sight, just as I cast out all those kinsmen of yours, Ephraim's entire progeny.' ”

The Cult of the Queen of Heaven

¹⁶ “As for you, you are not to pray for this people; do not offer in their behalf any entreaty or prayer, or make intercession with me, for I will not listen to you. ¹⁷ Don't you see what they are doing in the cities of Judah and in the streets of Jerusalem?—¹⁸ how the children gather wood, and their fathers kindle the fire, while the women knead dough to make cakes for the Queen of Heaven, and how they pour out libations to other gods in order to spite me. ¹⁹ Am I the one they are spiting?—Yahweh's word. Is it not rather themselves, to their own confusion?” ²⁰ Therefore, this is what Lord Yahweh has said: “See! My hot anger is about to be poured out on this place, on man and beast, on the trees of the field and the produce of the ground; and it will burn and never be quenched.”

Yahweh Demands Obedience, Not Sacrifice

²¹ This is what Yahweh of Hosts, the God of Israel, has said: “Put your burnt offerings with your other sacrifices, and eat the meat! ²² For when I brought your fathers out of the land of Egypt, I said nothing to them, nor gave them any command, regarding burnt offerings and sacrifices. ²³ But this one commandment I did give them: ‘Obey my voice, and I will be your God, and you shall be my people. Conduct yourselves in all things just as I command you, that it may go

IF you will NOT listen to me AND conduct y ourselves ACCORDING
to my Law... I will make this house like Shiloh AND the city
a byword for an accursed place —

Jeremiah's Inner Struggle

- 10 Ah me, my mother, that you bore me
To accuse and indict the whole land!
Neither lent I, nor loan received,
Yet all of them curse me.^b
- 11 But I swear, O Yahweh, for their good I have served
thee,
And with thee for the foe interceded
In the time of his trouble and woe.
Ah, but thou knowest!^c
- 12-14^d []^e
- 15 Remember me, Yahweh! Take note of me!
Avenge me of those that harass me!
Do not through thy patience destroy me!
Consider! For thy sake I suffer abuse.
- 16 There were thy words, and I ate them;
And it was my joy,^g my heart's delight,
That I bore thy name, was thine.
O Yahweh, thou God of Hosts.
- 17 Not for me to sit with the crowd,
Laughing and merry.
Gripped by thy hand I did sit all alone,
For with rage thou didst fill me.
- 18 Why, O why, is my pain without end,
My wound ever worse, defying all cure?
Ah, truly you are a dry wadi to me,
Whose waters have failed.

^{b-b} Add *kī* (lost by haplography) and redi-
vide consonants to read *kull^hhem qil^llūnī* (cf. BH).

^c The text of the verse is disturbed. See NOTE.

^{d-d} On the omission of these verses, see NOTE.

^{e-e} Heb. "And thy word [so Qre, manuscripts, Vrs.; Ktib plural] was. . ."
Omit "thy word(s)" as a dittography or mistaken gloss from the preceding
colon (Duhm, Giesebrecht). LXX (cf. NOTE on vs. 16), dividing the clauses
differently, reads, "Consume them, and let thy word be my joy," but this is
scarcely preferable.

- 19 At that, Yahweh and
"If you repent, I'll re
To serve me once
If you mix not the
As my mouth you
Let them come over
Don't you go over
- 20 Then before this pe
An impregnable v
Attack you they wil
Overcome you th
For with you am I
To help you and
- 21 From the grasp of th
From the clutch

*Jeremiah Is F
with*

XVI ¹ The word of Yah
not to marry and have s
this is what Yahweh has
born here in this land, a
them and the fathers wh
deaths! Unlamented and
manure to fertilize the s
starvation, their corpses w
the wild beasts."

⁵ Yahweh said further:
is mourning. Take no pai
with them; for I have wi
Yahweh's word—my graci
and small will die in thi
one will gash himself or
break bread with the be

¹⁻¹ Heb. "break for them on a
for *lāhem*, and point *'ābēl* inst

Jerusalem is a prophet.

How often I've said to myself - and often an
I've said it I've remembered what once it ^{conspired} ^{conspired}
up.

What is a prophet?

"Some are prophets - mediators to future" ? Certainly
one contemporary definition -- But not one that gets us
very far if we think of crystal balls / fortune tellers /
palms / the divination -

Of a prophet as one who mediates and the reputation
of a prophet rests on the accuracy of his prediction

Then Jeremiah was a pretty poor prophet, I've
never figured up his percentage -- but even 1/2 of
what he said actually happened.

ex. Jer prophesied that the Babylonians would exile
King Zedekiah, that he would die in
Babylon, in fact he was exiled, his sons
were slain in front of him and he
was immediately blinded that the Chaldeans
should be his last sight.

average of
of prediction is 100 and 100 percent - present time is
average to 100 percent - [which he was not] yet
we can not discuss this test and you must - for we
trust itself suggests it.

Delet
19

if the prophet speaks in the name of
the Lord and the oracle does not come
true, that oracle was not spoken by the
Lord, the prophet has uttered it
presumptuously; do not stand in dread
of him.



Wish as a prophet

Conquer all
Prophets

A prophet is a man who saw or heard a
vision or a spirit which revealed to him what
he could not have known in his own mind - This
man will lead of prophets - Wish as a prophet - This

Delet

MANI TABLETS (19th cent) - 1200 years before
Christianity has a vision from DAGON!

Jehoniah! - A man has a vision from DAGON!
"GO NOW, I SEND YOU TO ZIMRI-LEVI, The King,
you shall speak to him these words"

Supernatural never more said

- 1) Before Freud on knowledge of subconscious?
- 2) What was insight? inspiration? DETACHMENT?
A dream? sense of being seized? something
to impact on the mind?

Implied error - lead to be unaccounted with cults -
world's looking to supernatural world - - Nature
was down unaccounted consciously prophets or oracles

II The essence of mystery was not prediction - what
a world but communication - what world in
present was the message or message
for the vision of the world needed
how the world needed was and of the past;
the messages the world needed should be infallible -
first last only speech + water PERSON - it
to go and something needed happened at
needed happened!

1) BALHAM'S DINING

2) Call one point James was needed

from lead to the effect that

if

if you will not listen to me and conduct
yourself according to my law... I will make
you live like a skelton and the city a ^{symbol} ~~symbol~~
of being accursed

The ~~displeased~~ ~~man~~ ~~found~~ ~~himself~~ - the law
uttered - AN INEVITABLE CURSE (down) on the
city ^{will} ~~will~~ ~~be~~ ~~uttered~~

There is a time: ~~judgment~~ ~~defence~~ ~~and~~ ~~not~~ ~~for~~
me - some ~~valuable~~ ~~time~~ ~~to~~ ~~be~~ ~~defence~~

2 ~~causes~~

1) ~~had~~ ~~had~~ ~~not~~ ~~been~~

2) ~~prophecy~~ ~~not~~ ~~always~~ ~~fulfilled~~



~~consider~~ ~~to~~ ~~be~~ ~~causes~~ Micha ~~also~~ ~~a~~ ~~book~~
then ~~help~~ ~~purposely~~ ~~to~~ ~~under~~ ~~stand~~ ~~the~~
Nabab and ~~then~~ ~~from~~ ~~of~~ ~~which~~ ~~he~~ ~~is~~ ~~not~~

had ~~not~~ ~~caught~~ ~~the~~ ~~idea~~

Remind people

~~not~~ ~~to~~ ~~assume~~

prophecy

inevitable -

not ~~impossible~~ DETERMINISM

The ~~absence~~ ~~of~~ ~~prophecy~~ ~~is~~ ~~not~~ ~~a~~ message is brought
The ~~presence~~ ~~of~~ ~~prophecy~~ ~~is~~ ~~not~~ ~~a~~ message is brought

the message for the world of the 21st - but need
power / media / communication - - -

3) The production of the project will be split into
on the one ambitions and end - ambitions into
TABLES
series of tables

Q: Why were project not any spoke "heads" need at
simple split into booky hotel - put on stage project -

A: There were restitutions - restitution connected with
project when some other fact should be 10.10.11 11.11.11 12.11.11 -
TRANSC (POSTERIOR) speaking with transc and ESP activities needed
have again become periodic led on top of medium - - but
to believe prophetic code transc restitutions - don't not believe
in man posterior

A vision comes - be and say - from min into
1 enough parts where in the spoke restitution -
after even period until a high symbolic act
Jer was needed to key into the medium
with elements EGYPT gypt Boyl - com
until last stacked into wooden yoke -
in P.W.

2 have the stand to project to medium sensitive - media
many about problem - if any has not been psychologists
might and an identity crisis - - media enough
and only from the new pattern / of a audience

NEW SENSE OF CLARITY / POWER / and ~~invaluable~~ ~~unmistakable~~
made a ~~personal~~ ~~suggested~~ ~~the~~!

1) Call: Before I found you in the ~~middle~~ I saw you
Before you were born I set you apart

(I)

Then said I: Oh Lord! 'Hallel'. I don't know
how to speak, I am only a boy

When say, I am only a boy

You'd go on to say I am only a boy

You'd say I am only a boy

Don't be afraid of me!

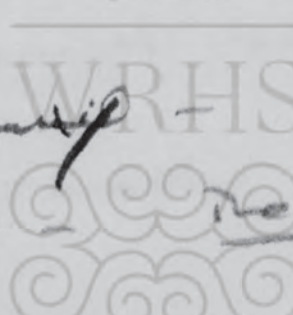
I'm with you to the end

Forbidden to

2)

3)

2nd day



mission

(14:10H)

NOT FOR ME TO SIT WITH THE CROWD

LAUGHING AND MERRY,

GRIPPED BY YOUR HAND I DID SIT ALL ALONG

FOR WITH RAGE YOU DID FILL ME

4) intelligent man burdened by awakening revelation to
being God's words - his will] - man of difficult but
significant beliefs Talents [power of imagination] - men
OF SORROW - and orderly pleasures by clarity of
vision of the sin and filling of men and
their meanings consequence -

Engage y^e APPARATUS OF RAUBERY - which can be paid of
these are indeed common among / which indeed can
much more frequently / which is more easily applied
to be an offer { identity crisis
Receiving word of God }

II A word HESIT = offer to ~~transfer~~ money - bond
of HASID (land - Hesed) - it means FAITHFULNESS TO
CONTRACT / COVENANT.

In an act M.E. judged money after arranged according
to CONTRACT - COVENANT [RENT] - ~~the~~ was consequent been
had. & to arranged not AGREEMENT among counts - The LEAD
ANNOUNCED announced it & is verbal agreement affirmed it - land
present protection ; land rule of soldiers
days of rule



Agreement between - where - M.E. - land over ten
Contract from - revelation of God - man - Sinai -
rule of land - land announced them
people YHWH is God

Signature = agreement with LAND - message protocol
will not and ultimately

Other people and not enjoying THE LIMITED God -
For one people is not imposed attendant God
was HESIT - land is was FAITHFUL TO THE COVENANT ,

for the people to read intended part of their national life
and that cannot be NOT

The people have had's character against Israel - 7
prejudice ^{mostly} in the sense that an unfounded prejudice should never
be punished for violations - - The sublimity of
the religion Israel's own no violence could
be relevant is power repeated - - a man had
report of his RUDEOUS ANGER - - the recounted
and?

The people did not see the off the people's
justice and the unjust highlight of their
alliance of the unjust highlight of their
the people of Israel highlight of their
to the Temple - the Temple
What has been said in 4 years to come
my words ...

B) II THOMAS

- 1) The EXCLUSIVE words of God is
ALL ISRAEL
 - 2) JUSTICE - ETHICS in human behavior
are as central to human life
 - 3) Fidelity in worship
- The GREAT Temple SENATOR MYTH OF
INTERNAL Sanctuary

God's house / 721 ~~SARON~~ ^{SARON}

Now: JERI

HUMAN body with "TRUST NOT
IN LYING WORDS" THE TEMPLE OF
THE LORD

71 1-15

↓
ONLY PROTECTION
IF AMONG
YOUR WAYS

5] This explains a SOCIAL JUSTICE / AMONGING YOUR WAYS

Have also predicted such as Jerusalem &
SOCIAL RETURNERS of all kind - also the road

repeated

WRHS



When ~ 12th century from
fields - to part of large
celestial part - prophetic - developed as
which needed mission of David - to one
as blind eye // To HARK the passion out

IT - THE DUNGEON

The western slave only a partial in centuries of
product' intellectual world. -- It was a new
in which God's based on right - to come and test
happened occurred because of God's will

God is the AUTHOR OF HISTORY

Jerusalem renewed organized a 5 YEAR PROGRAM / CIVIL

Committee / Task Force on Jewish Welfare / ~~that~~

8th day - Direct action has been taken

11th day - PI THE NIGHT - perhaps we need
perhaps a call signed by us

Scene: Impulse - 2 ~~summers~~ - Egypt -

Bugle - and you are against the

also the power - a small ~~action~~

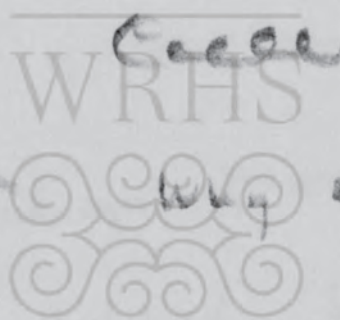
your leaders - DAMNED if you do -

DAMNED if you don't -

2

Executive need

ETHAN



DON'T DO

EGYPT TO DRINK
WATERS OF NILE OK

WHAT HAVE YOU TO DO WITH ASYRIA

ARABIC WATER OF FILIAL

CHANGE YOUR WAYS - NO OTHER LEADERS CAN

help you - YOUR PROBLEMS EXIST BECAUSE

you have FORGOTTEN GOD

Key can be found if the good journalists show

how can help

Since we have a RIGHTED'S NEWS under the

URGENT ABOUT PLANNING - The Israeli not aware

stop - ~~the~~ understanding of responsibility - accept to buy with
 under - ~~the~~ political - and the vision has
 buy - not an economic or political issue } but a pastoral
 of the people will create a new condition for
 LIFE

31: 31 - 34

6) The prophets bring a message ^{DEMANDING} ~~insisting~~ ^{RIGHTS} ~~insisting~~
 AND INSISTING ON THE ABSOLUTE POWER OF GOD - 2nd

and now we have a WRHS ^{also - see ahead}
 - report - see perhaps more at the refined 577 - see under present

32
 may be
 exposed as
 under,
 see further

Bring for HANNAH LAND -
 H. for it unless it is to
 for -
 why? to make a land #?
 No 1 land has converted it

17 stalks/ seed in writing / POT seed in
 JAN - SEAL IT - FOR THE WHAT
 GOD HAS SAID

HOUSES / FIELDS / AND VINEYARDS
 shall once again be bought in
 This land

7] The LASTING importance of Journal

There - been about 650 - less about 590
Reps of material (Congress report) - The Jewish
press need of newspaper (621 - Reform) - The
state of the Jewish - and day paper into Reform -
[Bible under Congress - Egypt now paper] -

1) Express political events - covered
less - Note - need of world's organ -
Good not also paper but just -

2) Parables of unending up - if with
could clear - 117 -

For the the

# 29	1-11
------	------

1.156 in the end

Shedding into Apocrypha - no

more good