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

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

Sub-series B: Sermons, 1950-1989, undated.

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The Hidden Books and Their Treasures, 1959.



**THE HIDDEN BOOKS AND THEIR TREASURES****A new look at the Apocrypha****THE TEMPLE****March 29, 1959****RABBI DANIEL JEREMY SILVER**

Man first scratched his letters on to the side of rocks. Later he learned to use a stylus to cut into soft clay and he learned to bake and harden that clay. For most of the last three thousand years -- probably five-sixths of that time -- man used dyes or inks to inscribe his letter on strips of parchment or of papyrus or of linen. When his letters ran to excessive length he would write them on succeeding pieces or strips of parchment or papyrus and sew these strips together and roll them into a scroll for convenience in carrying and in storing. Our Bible was first written on such sewn-together strips of parchment. We have a reverent testimony to this in the Torah which graces our Ark, for the Torah still is written in the ancient manner -- strips of dried skin sewn together and hand-written.

To think of our Torah is to be conscious of the bulkiness, the cumbersome nature of these ancient volumes. After all, the Torah contains only five of the thirty-six books in our Bible. Imagine the difficulty in carrying or in reading from a single scroll on which a scribe might have inscribed all of the thirty-six texts. My point is this -- we think of the Bible now a single edited volume, an anthology of the revealed inspired religious literature of our people. Originally the Bible was not considered as a single volume, but was known to the people rather as a series of separate scrolls, inspired and revealed scrolls certainly, but separate, not bound together in any organized form, not evidencing any unity of structure. Nor is this only a matter of surmise. We have found in the famous Dead Sea caves near Khirbet



Runrun many a Biblical text from the first century before the common era, and every text that has been found there evidences this single fact -- that the books of the Bible were written on separate scrolls, and that these scrolls were stored independently one of the other. During most of the fourth and the third and the second centuries before the common era there was much discussion therefore, and debate, within the Jewish community as to which of the scrolls of religious literature deserved to be canonized, deserved to be considered as holy scriptures; as there was no single volume of the Bible there was much continual debate, and some of the books which are now included in our text almost did not achieve that elevated position. Most of our volumes certainly were by the third or second century before the common era so revered by our ancestors that there was no question of their admission, but of others there was much question. Many of the religious leaders of that day felt, for instance, that the wonderful love poetry of the Song of Songs was much too earthy to be considered as Biblical. Others felt that the pious, realistic wisdom of the Book of Proverbs was somewhat too mundane to be considered as divinely inspired. And still others felt that the pessimistic philosophy of the Book of Ecclesiastes did not fit in with the general tenor and outlook of Jewish thought. Other books also came under question, and it was a matter of four or five centuries of continuous debate and discussion before a general concensus had been achieved as to which of these separate scrolls deserved to be considered ~~in~~ as canonical, as part of the revealed Word of ~~of~~ God.

I would turn your attention this morning, not to the book, the scrolls which became part of our sacred Scripture -- these you know full well -- but to those scrolls which were denied admission. They are worthy of our consideration for the very fact of their having been considered testify certainly to their high order of literary creativity, of artistry, and to their essential piety and religious fervor.

Why were these books not admitted into Biblical canon? In the first place, some of them were not able to sustain throughout that high level of literary excellency which the Bible so magnificently displayed, and they had simply to be denied a



position in the canon because they were deemed to be inferior works, works whose admission into the Bible would somehow lower the whole level of the Biblical literature. Secondly, some of these books were of rather late composition. The authors of some of these books were near contemporaries of those who were editing the Bible and it was hard for these men to consider that men of the third or fourth centuries, men whose histories and biographies were known, were actually divinely inspired when they set down their books or their writings. And finally, some of these works were written by pious Jews, but Jews who had followed one or another of a variety of religious Jewish sects, of groups which had emphasized one aspect of Jewish life or another, of groups who essentially had emphasized messianism, millenarianism, the end of the world and the coming of the Messiah, of groups whose basic tendencies and philosophies were not always in keeping with the philosophic foundations of Jewish life. And these books, despite their moral earnestness and their religious fervor, had to be denied a place in our Bible because they misemphasized elements in Jewish life, and if they had been acceded to and accepted, later generations might have misinterpreted the basic direction of Jewish thought.

These books which were rejected by our ancestors from a place in the Bible are known simply as the , the "hidden books", the books which were set aside. For reasons which we shall see shortly, they were never drawn together by our ancestors into a religious anthology, and they did not for centuries occupy any central place in Jewish thought, nor did they contribute to the development of that thought. How is it then that these books survive to us today? The history is an interesting one. Really it is a paradox. They survive to us, not because they were revered by Jews as having been products of the Jewish creative genius, but because they were revered by the Christian Church, who found in many of these books doctrines compatible with and sympathetic with their own teachings and world outlook. If you were to pick up a Roman Catholic Bible today you would find in that Bible, on an equal level, on a par with, the Books of the Old and the New Testament, such books of the Apocrypha as Tobit and Judith, the



Wisdom of Solomon, the Wisdom of Ben Sirah (which they would call Ecclesiasticus), and many another, because the Christian Church was not averse to seeing inspiration in contemporary documents -- after all, the Gospels were newer even than any of the books of the Apocrypha -- and the Christian Church, after all, grew out of a millenarian, messianic Jewish sect and the visions of such Jewish sects, and their hopes and their fears and their flights of fancy, quite understandably, were compatible with and understandable to the early Christian Church. The Christian Church looked on these books of the Apocrypha as a bridge between the Old and the New Testaments and ascribed to these books of the Apocrypha an inspiration equal to that of the books of the Old Testament.

We will return shortly to this paradox of Christian acceptance and Jewish denial of products of the Jewish creative genius, but for the moment I would like to give you some broad perspective and understanding of the beauty and of the artistry which can be found in the Apocrypha itself. Perhaps we would do well to start with an event in history with which we are all familiar, the events which led up to the Festival of Chanukah, the great Maccabean revolt against the Syrian Greeks which began in the year 165 B.C.E. You will recall that the catalyst to this revolt -- the cause -- was an order by the Syrian Greek Emperor Antiochus Epiphanes that idols of Zeus were to be set up in all the High Places and synagogues and temples of his empire. The Jews rebelled. They refused to bow down to an idol, and yet certainly many timid in heart must have sought for some rationalization, some excuse which would permit them to accede to the will of the emperor. To rebel is a final, dangerous act, and those who were timid and lacked courage must have sought for some "out", some excuse to obey the emperor's will. Now many of the priests of the idolled temples had ready explanations of the power of the idols and they had devised systems whereby the miraculous powers of these idols seemed to be made apparent day by day to the people. The nostrils of these idols were so constructed that they sometimes were able to breathe smoke and fire. The mouths of these idols were sometimes so built that it seemed as if a voice was welling up out of the deep and



actually speaking to the worshipper. And one of the most common and ordinary of these magical tricks by which the credulous were awestruck was a process whereby the votive offerings -- the daily offerings of food and drink and money which were placed before the idol by the pious -- were closed into the temple compound at night and when the morning would come the altar would be empty, seemingly emptied by supernatural hands. One of the first of the masters of scientific detection in literature, an unknown Jew some twenty-two hundred years ago, wrote a wonderful little novelette which appears in our Apocrypha in which he tried to reveal and make apparent the sham of all these shabby tricks by which idol priest tried to emphasize the miraculous powers of their gods. He set the scene in Persia a few centuries before, in a Persia ruled by King Cyrus, beloved of the Jews because it was he who had permitted the rebuilding of the Temple in Jerusalem. The hero of this little novelette, the Sherlock Holmes of the story, was the Biblical hero Daniel, famous for his trials within the lion's den. Daniel, because of his wisdom, had achieved a position of some prominence in the Persian court, and one day during a discussion of points of view and of philosophy Cyrus, the Persian king, turned to Daniel and asked him why it was that he alone of all his courtiers would not worship at the temple of the patron god of the Persians, Bel. And Daniel answered that he could not bow to any idol, only the one holy God of spirit, the God of Jews, was worthy of worship. The king laughed at Daniel's disbelief, and he turned to Daniel and said, "How can you disbelieve in a god who daily performs miracles? Do not each not the votive offerings which are placed before this god of our disappear, taken unto him by his own supernatural powers?" And Daniel again scoffed, and denied this which the king and all his courtiers believed, and the king, full of his power and full of anger, told Daniel to prove his case under forfeit of his life, and the court adjourned to the great temple of the god Bel. They entered the temple; they saw there the piles of sacrifices which had been brought by the faithful. They ordered the priests of the temple to bow themselves out. One by one Daniel and Cyrus went around the inner doors of the temple and sealed each gate with the royal seal,



and then they too left from the temple, certain that no one was there. And Cyrus turned to Daniel with the threat, "If on the morrow, in the morning, when we open the doors of this temple the seals have not been tampered with, then truly you must admit that Bel is all-powerful and it will be an admission that you will have to make under cost of your life." Comes the dawn. Daniel and the court, and Cyrus and the priests of Bel make a circuit of the temple. Every gate is sealed; the seal on each gate/<sup>is</sup>unbroken; Cyrus orders the seal on the main gate to be broken; he and Daniel enter into the temple compound. They walk to the altar. The altar is empty. Daniel is ordered into chains by Cyrus. He pleads with the king for a moment of explanation. "Oh king," he cries out, "according to this Apocryphal story, 'look not only at this altar which is empty, but look on the floor. Last night as we toured the temple I strewed ashes all over this floor. Look -- look at the footprints which you will find on the floor. They go from yonder blank wall to the altar and back again. In that wall you will find a secret passage where each night the priests of this temple enter through that passage, come to the altar unbeknownst to the people, empty the altar of the votive offering, and pass out again secretly from the temple.'"

The story itself is an ingenious and an interesting one, and it must have strengthened many a weakening heart by showing up the shabby pretense to which these idol priests were forced to turn in order to sustain the belief of their people. It was obviously written in the years immediately preceding and during the early part of the Maccabean rebellion. And interestingly also in this connection, the best history which we have of this Maccabean revolt is contained in the Apocrypha. It is known as the First Book of the Maccabees, and together with the Second Book of the Maccabees which is a somewhat longer and more miracle-filled and legendary retelling of the same story it gives us an account of this/<sup>great</sup>revolt, this great moment of glory in our Jewish tradition quite unsurpassed in any other literature. Why is it that such a book of orthodox piety, of good history, a book which tells a history which redounds only to the glory of our people, why is it that this book should have been



declared apocryphal and set aside, hidden away, from our Jewish tradition? Why was it not included in our Bible? Part of the answer lies in the fact that the Bible was never intended to be an open-ended history of the Jewish people. The chronicle of Biblical history was to end really with the rebuilding of the Temple in Jerusalem after the return from the Babylonian exile, and the events of the Maccabean revolt in the second century before the common era simply happened too late in Jewish history to be included in the Bible proper. But there were other and more political reasons for the exclusion of the First and Second Book of Maccabees. The Hasmonians, who were the descendants of the Maccabees, set up a monarchy in Palestine and they ruled all Israel for a century and a quarter or a century and a half after the revolt. Many of the later monarchs who ascended the throne fell far from the standard of religious piety and morality which had been evidenced by their ancestors. They were often at odds with the religious elements within the Jewish community, and these elements were loth to enshrine in the Bible a book which redounded so to Hasmonian glory and seemed to give such a foundation -- basis -- to their claims and assumptions of power. And there was another political reason for the exclusion of the Book of Maccabees from the Bible. When Rome conquered Palestine, the religious leaders, the best minds of our people were afraid that the reminders of the Maccabean achievement might stimulate over-enthusiastic young people to attempt a similar rebellion against Rome, and if by the miraculous intervention of God the Jews had for a time been successful against the Syrian Greeks whose power was on the wane, these leaders knew full well that our people would not be successful against the might of Rome, whose power was on the rise, and they therefore hid away the Book of the Maccabees lest it stimulate over-zealous, nationalistic minded young people of Israel to attempt what would be only a catastrophic and a disastrous rebellion against Rome. And unfortunately, even though they hid the Book of the Maccabees away, a rebellion was attempted in the year 68 of the Common Era, with the predicted and predictable disastrous results. And so we are faced with a very interesting paradox -- that if you would read the



most authentic account of the Chanukah story, the greatest triumph of Jewish arms till which has taken place in all of Jewish history ~~in~~ modern times you must turn to a book which was hidden away by our ancestors, which was preserved for them only through the loving care of an errant daughter religion.

There are, then, in the Apocrypha novelettes -- other novelettes than the story of Daniel and Bel. There are some fine chronicles of Jewish history -- other chronicles than the First and Second Book of Maccabees. There are also books of a variety of other types. There are books of worldly wisdom. One of the most famous of these was read to you this morning -- the Book of Ecclesiasticus, or as it is known in our Jewish tradition, the Wisdom of Ben Sirah. Ben Sirah was a citizen of Jerusalem a century or more before the Common Era. He was an urbane, cultivated gentleman, full of years and full of wisdom, and those of us who are still seeking for insight into our lives could do worse than to turn from time to time to these pages so full of wisdom and to drink deeply of his understanding of life. Permit me to add only a few lines of proverb taken and culled from the Book of Ecclesiasticus, from the Wisdom of Ben Sirah, to those which have already been placed before you:

Be on your guard (he advises) against advisors.  
Find out first what is to their advantage.

It is better to work and have than to be overly proud and in want.

Do not treat a man with disrespect when he is old, for some of us are growing old.

Do not exalt over a man who is dead, for all of us are going to die.

Do not be rash in speech but indolent and slack in action. Do not play the part of the lion in your house and play the part of a sheep in the market place.

And this last bit of good manners which I am sure many a hostess had wished was enshrined in the hearts of her guests:

Leave in good season. Go home quickly, do not linger. Do not be the last. There is more to the Book of Ben Sirah than simply this kind of good advice on manners and etiquette. There is also some magnificent poetry, hymns in praise of



God, in praise of the great ancestors of Israel worthy of the Book of Psalms itself. Permit me for a moment to read you one of the great visions of God, of the God seen through nature which is included in the Book of Ben Sirah as the Forty-Third chapter of that book:

The glory of the height is the firmament in its purity,  
The sight of the heavens with the spectacle of their splendor.  
The sun, when he appears, making proclamation as he goes forth,  
Is a wonderful instrument, the work of the Most High;  
At noonday he dries up the country,  
And who can withstand his burning heat?  
He breathes out fiery vapors,  
And shoots forth his beams, blinding men's eyes.  
Great is the Lord who made him,  
At whose command he hurries on his course.

The moon, too, God places in its position at its season,  
To mark times and be an everlasting sign;  
The moon gives the sign for the festival,  
A light that wanes after reaching the full.  
The month is named after her;  
She increases marvelously as she changes,  
An instrument of the hosts on high,  
Shining in the firmament of the heavens.

The beauty of heaven is the glory of the stars,  
A system giving light in the highest places of the Lord.  
At the command of the Holy One they take their places as God decrees.  
And they will not fall in their watches.

See the rainbow, and bless Him who made it  
Surpassingly beautiful in its brightness.  
It curves over the heaven in a glorious circle,  
And the hands of the Most High have stretched it out.

By His counsel he brings the hurrying snow,  
And makes swift the lightnings of His judgment;  
Because of His judgment, the storehouses are opened,  
And the clouds fly out like birds.  
When God appears, the mountains shake.  
At His wish the south wind blows.  
He sprinkles the snow like birds fluttering down,  
It comes down softly like locusts settling;  
The eye is amazed at the beauty of its whiteness,  
And the mind is astonished at its raining.  
God pours hoarfrost over the earth like salt,  
And, when it freezes, it becomes sharp as points of thorns.  
The cold north wind blows,  
The ice freezes on the water;  
It forms on every pool of water,  
And the water puts it on like a breastplate.



By God's counsel he has stilled the deep,  
And planted islands in it.  
Those who sail the sea tell of its dangers,  
And we wonder at what we hear with our ears.  
There are strange and wonderful works in it,  
All kinds of living things, the whale creation.

We may say more, but we will not reach the end,  
And the conclusion of what we have to say is: He is the whole.  
Where can we find strength to glorify God?  
For he is greater than all his works.  
The Lord is awesome and exceedingly great,  
And his power is wonderful.  
Glorify the Lord and exalt him  
As much as you can, even then he will surpass it.  
Who has ever seen him, so that he can describe him?  
Who can tell God's greatness as it really is?  
Many things greater than these still remain hidden,  
For we have seen but few of his works.  
The Lord has made all things,  
Most of all, he has given wisdom to his creatures.

If the Apocrypha contained material only of the type of Ecclesiasticus, of the book of the Maccabees, and of the story of Daniel and Bel, it would certainly not have been hidden away so completely, so out of sight, by our Jewish tradition. But it contains other materials, and it is these materials which caused our ancestors to turn aside rather completely from the religious creativity and inspiration of these books and to cast them aside in the passage of Jewish thought in history.

The Apocrypha contains works which are apologetic in nature, material by which pious Jews sought to explain Judaism in a way attractive to their generation. There is in the Apocrypha a book known as the Wisdom of Solomon. In structure and in purpose it is very like the Wisdom of Ben Sirah, an attempt to expound practical rules of conduct for the average person. But there is a second, ulterior purpose in this book. The author was an Egyptian Jew, and apparently many of the young Jewish men and women of his day were attracted by the philosophies which were being taught in the Greek academy. And this author has structured all of his teachings in concepts and categories borrowed from <sup>GREEK</sup> ~~Jewish~~ thought rather than from concepts and categories indigenous and instinctive to the Jewish tradition. He speaks, for instance, of pre-existence matter. He speaks of a rigid separation between body and soul. He speaks of God as the "unmoved mover", rather than as the highly



personal deity of our Jewish tradition. And though the book is deeply religious in character, our ancestors felt it important to push it aside, to hide it away, lest later generations feel that this Greek interpretation, this philosophic interpretation of Jewish thought, was acceptable within basic Jewish tradition. And this unacceptability of Greek thought made it acceptable to the Christian world, for with Paul and the incursion of Greek ideals into Christianity, Christian theology was for the most part structured with Platonic or neo-Platonic terms. And the Wisdom of Solomon reflects many of the ideals which we will find in the later books of the New Testament and in Papistic literature. And it won for itself for that reason a place of sympathy and respect within the Christian world.

But besides the books of apologetics there are books of apocalypse in the Apocrypha. By apocalypse we mean books which seek to predict the end of the world, the coming of the Messiah, the arrival of the Millenium -- the time when all evil will be requited, when the just will be rewarded, when Israel will be freed, when mankind will be liberated from its shackles and allowed to enjoy a world of peace and of plenty. And it is these books which are the crux of the matter which we are to discuss this morning.

Israel believes that there will be a time when "every man will sit under his vine and under his fig tree and none shall be afraid". Israel's basic outlook is optimistic. It has been so since the inception of our religion. But during the fourth, third, second, first centuries before the Common Era and in the first century after the Common Era Jews looking around their world found little reason to hope. The Bible spoke of man achieving the Millenium with the aid of God, bringing about in his family, in his community, in his world justice and righteousness and peace. But Israel in those days was a small nation, over-wronged by powerful enemies who were neighbors. Israel was an oppressed nation, always being conquered and reconquered by one of its tyrannical foes. Times were difficult. The country was poor, the population was meager, and men came to believe more and more that God could not have intended this almost ending, certainly unceasing poverty and misery



and disaster to be the lot of the Jew. And whereas their earlier teachers had looked for a better world being achieved through the cooperation and the partnership of God and man, these later Jews began to look to a better world being achieved through the divine intervention, the miraculous divine intervention of God in the world. And so the Messiah, who was in earliest Jewish thought simply the anointed king of Israel who would through his power establish the liberty and freedom of Israel, became within these apocalyptic Jewish groups the sign, the symbol that God had miraculously intervened in the world, and he would become in Christianity, which is an outgrowth in large measure of these apocalyptic groups, the agent -- the divine agent -- by which God achieved this reversal of current order.

Apocalyptic literature is for the most part highly symbolic. The authors tried to foretell the exact dating and manner of the coming of the Messiah in highly difficult and ingenious symbolisms which it is almost impossible for us of a later age to unravel. But that these works were popular among certain sects of pious, believing Jews is undoubted, and that they became more popular each year as the Syrian Greeks and then the Hasmonean tyrants and finally the Roman overlords oppressed and reoppressed our Jewish people. They represent a tendency which is psychologically understandable in Jewish life, but which was philosophically unacceptable to normative Judaism. We know of many of these sects. The Dead Sea Scrolls covenanted, the people of Khirbet Kumram, were exactly of this type, men who thought that the end of the world was imminent, that their main purpose was to leave the city, to flee to the desert, to purify their souls, to prepare themselves for the advent of the Messiah. The Ephanies and the of our Jewish tradition are others of this type, and John the Baptist and Jesus were also individuals within the context of these sectarian messianistic Jewish sects, these pious Jewish men and women who simply could not accept the idea that God had imposed the heaviness of this burden upon them and who felt that God must shortly relieve them of this burden and free them of this overwhelming oppression.



Now certainly the Jewish teachers who set aside these apocalyptic books shared in their heart of hearts the hope that God by some miraculous means might intervene in the world and bring about for the Jews a better life. But they knew that the basic direction of Jewish thought had always been this: that God's plans are not of man's concern, but man must plan in his own way by whatever feeble means are in his possession, to achieve in the immediacy of his family and in the larger circle of his community, of his nation and of his world whatever measure of peace and of tranquility and justice it is possible for him to achieve. Judaism rejected the despair in which apocalyptic messianism was born. Judaism affirmed life, it did not negate life. Judaism affirmed that it was man's responsibility not to flee into the desert to prepare himself for some other life, but to look within his own community, within his own family for direction, for purpose, to develop there ~~a~~ plans of betterment for all.

And so, feeling the popularity of these messianic apocalyptic groups, our ancestors felt it necessary to hide the works of this group, to set them aside that they might not delude and mislead our Jewish people, they might not give them vain hopes for an immediate end of their troubles and leave them unprepared to cope with the daily problems of living. Judaism rejected, then, despair. Judaism rejected the escapist nature of this literature, for Jewish life has always affirmed life rather than death. "Choose life, that ye may live." And if one were to seek to understand the parting of the way, that which caused Judaism to separate itself from Christian thought and that which caused Christian thought to separate itself from Judaism, one would do worse than to concentrate <sup>of</sup> an understanding/the direction and the philosophies of this apocalyptic literature. For here is the line ~~in~~ which Judaism drew. "This far will we go in permitting freedom of thought, freedom of religious expression. But when one concentrates all of his enthusiasm on preparing himself for some future life, that far we will not go, for our enthusiasm must be in this world and for this life."

Jewish teachers were conscious that if they permitted apocalyptic material



to become a basic ingredient in Jewish life it would be only a short step until Jews had accepted a great deal of the angelology and the mythology which led to much of the ~~xixth~~ myth which our Christian neighbors are celebrating this day.

Now Jews need not question the moral earnestness nor the religious piety of these messianic apocalyptic groups, and Christians need not question or challenge the moral earnestness or the piety of Jewish, basic, normative Jewish groups who rejected this apocalyptic vision. But the essential difference of our two great faiths can be seen in this rejection by Jews and this acceptance by Christianity.

Judaism emphasizes morality rather than any theology which interprets and makes real God's plans to man. Christianity has emphasized the making real of God's way as well as the understanding of the better way which man is to live.

The apocalyptic literature is an interesting literature. The Apocryphal literature, of which it is only a part, is a grand and glorious literature. And we can thank the Christian Church for having saved this literature for us, especially if we take some time, each of us, to browse in this material, to drink deeply of the fountains of wisdom which it can and will make real to us.

Amen.



more fruit reading was decided on - some on stored side the book  
table. Later he decided to cut with a stylus his letters with a soft clay &  
then bake & burn last day. For 2,500 or at least 3,000 years men  
have done most of their writing on <sup>other</sup> pieces of parchment or papyrus or date.  
If the message was a long one, the scribe inscribed it on successive  
strips which were then sewn together and rolled up into a scroll  
for convenience of carrying & storing.

It was on such hand sewn & hand rolled parchment or vellum that  
our Bible was first set forth. The Torah is still written & rolled in that  
ancient fashion - a revered testimony of our ancient past.

The title of the Torah is really the name of the book of the  
scrolls if they run to any length. After all the Torah contains only the  
first 5 of the 36 books of <sup>our Bible</sup> ~~the Bible~~. <sup>2nd name: its size and weight had</sup>  
a scribe attempted to set forth in a single scroll all of Holy Writ.

My point is that the various books which now comprise that  
anthology of ancient Jewish law & thought - that we call the Bible - that  
each of these books circulated originally as a separate scroll. Now is this  
my supposition - it is important to remember that the Bible and books  
so far mentioned in the new Jewish canon of the Dead Sea Scrolls were  
each rolled separately and written by different scribes.

In fact in the 3rd, 2nd, & 1st centuries before the Common Era there  
was debate among Jewish scholars as to which books <sup>of the scroll</sup> actually could  
be considered as part of the Biblical anthology. Over most of the books  
now in our Bible there was general agreement but not over all. Some  
books, believed to be the law books of The Song of Songs were much less  
likely to be considered sacred literature. Others felt that the highly  
poetic, philosophical, and moral of Ecclesiastes & Song of Songs were  
books. Still others opposed the consideration of the Book of  
Proverbs because they felt its realistic mood somewhat too  
mundane & uninspired.

Other books also were subjected to prolonged discussion &  
debate before <sup>a general consensus</sup> ~~they were finally~~ of which leaders agreed on their  
merit. At last almost 4 centuries for the final canon catalogue  
of Biblical material to be agreed upon.



Not all the religious writings of our forefathers were, however, admitted into sacred literature. Some were rejected - and it is to these rejected or set aside scrolls that I would turn on another morning.

That these materials were considered worthy to be religious outcasts, & to at least a <sup>some degree</sup> of literary merit. Why then were these scrolls rejected?

Some were rejected ~~simply because they could not measure up to the standards of literary excellence~~ <sup>merely because they could not measure up to the standards of literary excellence</sup> achieved by the admitted books.

Others were <sup>not considered</sup> late arrivals on the scene & despite unquestioned merit had simply not won for themselves any measure of recognition in the nation's heart. Moreover, the authors of some were known as near contemporaries & it was difficult to credit to some leaders the necessary sense of divine inspiration.

Not a few would believe & believe of pieces, but spiritual Jewish groups - marginal sects - whose form was unquestioned but whose philosophy was deemed inadequate or unneeded.

Jewish leaders never organized these rejected scrolls into any anthology nor did these materials ~~on any~~ <sup>on any</sup> rejected play any significant role in their Jewish thought & letters, or that. Known then only as P'1130 P'1000 - hidden or persecuted books - and for years "lost & right now out of mind."

These books survive not because they were exempted by the Jewish community from being used, but because they were exempted from being used. There they were collected into a single copy of a single manuscript or as ~~examples~~ <sup>examples</sup> included in simply a book known for hidden.

~~To-day these books are known to us as the scrolls of the~~

At the command of the Holy One they take their places as in days of old.

And they will not fail in their watches.

See the rainbow, and bless Him who made it

Surpassingly beautiful in its brightness.

It curves over the heaven in a glorious circle.



-2-  
And the hands of the Most High have stretched it out,  
By his command he brings the hurrying snow,  
And the glory of the height is the firmament in its purity,  
The sight of the heavens with the spectacle of their splendor.  
The sun, when he appears, making proclamation as he goes forth,  
Is a wonderful instrument, the work of the Most High;  
At noonday he dries up the country,  
And who can withstand his burning heat?

~~A man who blows a furnace works in the midst of heat,  
But the sun three as much, burning up the mountains.~~

He breathes out fiery vapors,  
And shoots forth his beams, blinding men's eyes.

Great is the Lord who made him,  
At whose command he hurries on his course.

The moon, too, <sup>God</sup> ~~he~~ places in its position at its season,  
To mark times and be an everlasting sign;  
The moon gives the sign for the festival,  
A light that wanes after reaching the full.

The month is named after her;

She increases marvelously as she changes,

An instrument of the hosts on high,

Shining in the firmament of the heavens.

The beauty of heaven is the glory of the stars,

A system giving light in the highest places of the Lord.

At the command of the Holy One they take their places as <sup>God</sup> ~~he~~ decrees.

And they will not fail in their watches.

See the rainbow, and bless <sup>Him</sup> who made it

Surpassingly beautiful in its brightness.

It curves over the heaven in a glorious circle,





*and* The hands of the Most High have stretched it out,

By his <sup>counsel</sup> ~~command~~ he brings the hurrying snow,

And makes swift the lightnings of his judgment;

Because of <sup>his judgment</sup> ~~it~~, the storehouses are opened,

And the clouds fly out like birds.

~~In his majesty he makes the clouds thick,~~

~~And the hailstones are broken in pieces.~~

When <sup>God</sup> ~~he~~ appears, the mountains shake.

At ~~his~~ wish the south wind blows.

~~His voice in the thunder rebukes the earth;~~

~~So do the hurricane from the north and the whirlwind.~~

He sprinkles the snow like birds fluttering down,

It comes down <sup>softly</sup> ~~like locusts~~ like locusts settling;

The eye is amazed at the beauty of its whiteness,

And the mind is astonished at its raining.

<sup>God</sup> ~~He~~ pours hoarfrost over the earth like salt,

And, when it freezes, it becomes <sup>sharp as</sup> points of thorns.

The cold north wind blows,

~~And the ice freezes on the water;~~

It <sup>forms</sup> ~~leaves~~ on every pool of water,

And the water puts it on like a breastplate.

~~It consumes the mountains and burns up the wilderness,~~

~~And shrivels the green herbage like fire,~~

~~A mist coming quickly heals everything;~~

~~The dew falling refreshes things after the heat.~~

<sup>God</sup> ~~By his~~ counsel he has stilled the deep,

And planted islands in it.

Those who sail the sea tell of its danger;

And we wonder at what we hear with our ears.





There are strange and wonderful works in it,  
All kinds of living things, the whale creation.  
~~Because of him his messenger prospers on his way,~~  
~~And through his command all things consist.~~

We may say more, but we will not reach the end,  
And the conclusion of what we have to say is: He is the whole.  
Where can we find strength to glorify <sup>God</sup> him?  
For he is greater than all his works.  
The Lord is <sup>AWESOME</sup> ~~terrible~~ and exceedingly great,  
And his power is wonderful.

Glorify the Lord and exalt him  
As much as you can, ~~for~~ even then he will surpass it.  
~~When you exalt him put forth all your strength;~~  
~~Do not grow weary, for you will not reach the end.~~  
Who has ever seen him, so that he can describe him?  
~~And~~ who can tell <sup>God's</sup> his greatness as it really is?

Many things greater than these still remain hidden,  
For we have seen but few of his works.

~~For~~ the Lord has made all things,  
<sup>most of all,</sup> And he has given wisdom to <sup>his creatures</sup> ~~the godly~~.

~~Let us now praise distinguished men,  
Our forefathers before us.  
They are a great glory to the Lord who created them;  
They show his majesty from of old.  
Men who exercised authority in their reigns,  
And were renowned for their might!  
They gave their counsel with understanding,  
And brought men tidings through their prophecy—  
Leaders of the people in deliberation and understanding,~~



### Be On Your Guard Against Advisors

- ✓ 1. Find out first <sup>what is to</sup> for their advantage.
- ✓ 2. It is better to work and have <sup>any</sup> <sup>to</sup> be overly proud and in want.
3. Do not find fault before you investigate.  
First understand only then rebuke
4. Do not answer before you hear.
5. Do not interrupt in the middle of what is being said.
- ✓ 6. Do not treat a man with disrespect when he is old, for some of us are growing old.
- ✓ 7. Do not exalt over a man who is dead for all of us are going to die.
- ✓ 8. Do not be rash in speech, <sup>But</sup> ~~be~~ indolent <sup>AND</sup> ~~in~~ slack <sup>in</sup> ~~and~~ action. Do not <sup>play</sup> <sup>part of the</sup> <sup>your</sup> <sup>and</sup> <sup>part of a</sup> the lion in the house and play the sheep in the market place.
- \*  
✓ 9. Leave in good season. Go home quickly, do not linger. <sup>Do not</sup> <sup>Be NOT The LAST,</sup>



empty. Red has indeed been made

an age-long tower, the nation gratefully bowed. And David went  
his land. Others of his men and the army also went to Jerusalem. Before  
was left David night, a constant order all about. Others also proceeded  
to be seen in those cities - from Jerusalem to the other. It seems that the  
king had a great power. And night, O King, David passed through  
through, and would pass up to the city and then to Jerusalem. He was  
hands and feet performed the service.

[illegible]

This story of General and Abel must have been written during the turbulent long preceding the Mexican Revolution. The analysis and harsh history of the rebellion - the so-called First Battle of the Maracú is clearly to be found in the correspondence.

Today's weather another day - more looking history to the eventful  
 day - the end of the day - the modern narrative  
 as a source of information. At the same time our picture  
 accuracy of our own in nature and in the world of the  
 world's history.

[illegible]

The answer lies above in the political conditions of the time before we can see the Macedonian revolutionaries as they were and as they are.



most zeal of our undulating master, however his  
thoughts are only 1/2 of our rule of the offered as the remainder  
of the vol. leader rule was lent to another in the Bible  
as a glowing page which would give added support to our  
reign. Further on the same conquest Palestine was now being  
the massacre scenes too often to the people, hence might lead  
our rule in a direction & inevitably, disastrous rebellion against  
Rome - a rebellion which would be the suppression of the  
mass, having led into the place - with the former catastrophe  
result.

So to say he who would record the history of Jerusalem must turn  
to a source caused for our fact as the Xian world - & of the time to  
the source he never find one of the most exactly & best written chronicle  
left to us by antiquity.

The apocrypha contains the novella & chronicle, as it contains  
books not in printed editions. Almost a century before the C.E.  
a certain village of Jerusalem gave us a small set down to us in  
on life & proper conduct in a volume of Jewish sayings which  
even today well serves the reader. A gentle & cultivated man -  
a man who respected learning & probably Ben Sira reminds us  
of some rule of life which we neglect only to our hurt. Let me  
realt to you a few of them.

"Be on your guard against advisers  
First find out what is for their advantage

On this advice an antiquary

"Do you not as a friend I ask?

Do not gulp your food

and do not say "How much can I eat?"

Do not read out your hand when you are in bed

and do not leave your neighbor to the devil



<sup>H</sup>and a window B.S. also <sup>is</sup> by the way. I am surprised  
that it is double the width of existing ones and has  
double dist.

include the  
 But a powerful act. in most <sup>years</sup> of our Struggle. Some of our people are  
 a people like in nature. At a time, for instance, the wisdom of Solomon  
 a word of more toleration unless we make it a purpose 13.5 - but  
 quite else in mind. It was necessary to appear just. in turn we should  
 would be familiar to those learned in mind and spirit. There was a good reason  
 to participate in the, the one side: rigid opposition of body & soul. The  
 last appears more or a word said - words from under the  
 living and the present last. Obviously however, we are still  
 of the other - especially during these exciting days just  
 people attracted to the word academy - just. could not avoid  
 and an interpretation of the teaching should be made and that and  
 was not considered official. Xmas coming, in our own hand, from  
 the mission accepted more of our Good Citizens and friends in the  
 wisdom of a clear judgment would be preserved.

wisdom of action rather than  
There is a parallel in the approach - There is also apathy -  
to that we mean simply a type of ethics and need to publish  
the future. There can be small and big. and most considered to  
hills every <sup>part</sup> out of circulation  
just. basic principles is optimistic. ~~the~~ public is in  
this - world. At least is less - more and less - practical - just  
world - but that world must be based on more modesty.

In the last or four hundred years before C.E. it became  
 increasing difficult for us to find reason to sustain our hope.  
 The more we learned of nature, the more we realized our  
 There were no traces of organized life or even organization -  
 as it is often the case now finding that our power in the  
 world more and more for divine intervention.

The missing radio had been in another jungle country  
 And just King radio would be in power under freedom  
 would come again to his people - to get to his men and more



not as the man who wanted more freedom for Israel, but as the man who  
saw that God wanted to establish a new order of things in the world  
in which the Jewish people would be free to live as a free people  
in their own land. This was the main purpose of the movement.

There were a small group of people men & women, some of whom  
were of Jewish origin, who were of the opinion that the Jewish people  
should not be a nation, but a people, and that the Jewish people  
should be a part of the world, and not a separate nation. This was the  
main purpose of the movement. Some of the people who were of the  
opinion that the Jewish people should be a nation, and that the Jewish  
people should be a separate nation, were of the opinion that the Jewish  
people should be a nation, and that the Jewish people should be a  
separate nation. This was the main purpose of the movement.

The main purpose of the movement, as more and more people were attracted to it,  
was to create a new order of things in the world, in which the Jewish  
people would be free to live as a free people in their own land. This  
was the main purpose of the movement. The main purpose of the movement  
was to create a new order of things in the world, in which the Jewish  
people would be free to live as a free people in their own land. This  
was the main purpose of the movement. The main purpose of the movement  
was to create a new order of things in the world, in which the Jewish  
people would be free to live as a free people in their own land. This  
was the main purpose of the movement.

Ultimately the movement grew out of a small group of people who were  
of the opinion that the Jewish people should be a nation, and that the  
Jewish people should be a separate nation. This was the main purpose of  
the movement. The main purpose of the movement was to create a new  
order of things in the world, in which the Jewish people would be free  
to live as a free people in their own land. This was the main purpose  
of the movement. The main purpose of the movement was to create a new  
order of things in the world, in which the Jewish people would be free  
to live as a free people in their own land. This was the main purpose  
of the movement.

However, the movement was not a religious movement, and it had no  
place in official Judaism. The movement was based on the concept of life -  
and death - and the life of the Jewish people. The movement was based  
on the concept of life - and death - and the life of the Jewish people.  
The movement was based on the concept of life - and death - and the  
life of the Jewish people. The movement was based on the concept of life -  
and death - and the life of the Jewish people. The movement was based  
on the concept of life - and death - and the life of the Jewish people.



must be free to work to a desired result but to work in the world  
for human & divine - and despite its barrenness & its small  
encompassed mission.

Jud. with the very - needs of occupied - has a peculiarly modern  
because despite their unjustified grief & moral conviction  
they did not leave to the essential part of the Jewish spirit, ~~that~~  
~~that~~ They made the <sup>early</sup> expectation of an universal end of the world  
the concern of permanent interest. And of it in the heart of their very  
ambition of the day they kept for sure an echo of their world  
man's concern must not be such a good plan but with its  
own - and must be such a good plan but with its  
clearly not a miracle but to serve God in it fully & completely  
through faith, good work & the establishment of justice & peace.

It is not a religious & political party - by recognizing the responsibility of  
the Jewish people -

X<sup>th</sup> was marked & given in an acceptance of the Jewish spirit  
Jews. Jud. with. on the way up to these Jews & all the world!  
No one need ever get tired of the Jewish spirit or moral conviction  
of those who know the Jews. - but if one does, to understand  
something of the basic divinity of Judaism & purpose - he  
will be able to read more clearly in the Jewish  
mission.



How old are baby animals?

[illegible]

Practically, ~~then~~ a number of top flight products & the financial  
we: America means prepared for the modern game because our  
appears to find our own dangers. I need return to our present  
of ground upon which X is a serious because a food of mind & rights  
some add us and in a prepared for our better being - but just &  
should also to place before us some of the significant & thereby  
must return in return of the opening of the world around the  
world.

[illegible]



[illegible][illegible]

Daniel raised his head and the King fell on  
 Daniel to press his neck <sup>in</sup> against his lips. King Eger & Daniel  
 go to the splendour Temple of God. The priest place the offering before  
 the god & burning incense Temple of God. The King order  
 every entrance would be the royal road. With the morning of new  
 the road would be laid.

[illegible]