



## Daniel Jeremy Silver Collection Digitization Project

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From Daniel to Daniel: What My Namesake Had to Say, 1968.



2nd Draft

#238

FROM DANIEL TO DANIEL

What my Namesake Had to Say

Sunday, November 17, 1968

Rabbi Daniel Jeremy Silver

I want to begin this discussion of the Book of Daniel by putting before you an apparent paradox. It is this. For the biblical Jew there was no Bible. Biblical man would have been amazed if he knew that some of the many scrolls of his national literature <sup>in time</sup> would be bound together in a single book and consecrated as the Holy Scripture. Now he did believe that many of these scrolls contained the oracles of God, messages which God had delivered to Israel through the priests and the prophets. But, other scrolls were no more than the verses ~~permeated~~ by Levites and pious kings to accompany the sacrifices and the pilgrimages. One or two scrolls were simply anthologies of ~~rather~~ <sup>closely written</sup> didactic proverbs and epigrams which were used as the ~~staple~~ staple of classroom exercises in character guidance. Others were ~~delightful~~ tall tales told by the professional story tellers of the Jewish world designed to delight the listener by their exaggeration and their evocation of the deepest fears and hopes of the audience. Biblical man would have found it ironic that tall tale, poem, epigram and oracle would be bound as one book and held by the Jewish people and the Western world generally to be a <sup>compensation</sup> ~~symbol~~ of the truth, the whole truth and nothing but the truth.



One of the most delightful exercises in Jewish scholarship is to try and uncover why a particular scroll found its way into this consecrated anthology. Take for instance the Song of Songs. This short collection of rather sensuous love poetry apparently ~~was~~ written <sup>in the first instance</sup> ~~originally~~ to accompany the betrothals and weddings of our great, great, great, great, great grandparents. The Oriental world delights in embroidery and exaggeration and in exuberant description of the physical beauty of women, and this poetry is no exception. How did it come to occupy a place in the biblical canon? The answer seems to be that a culling of these love poems had been made centuries before and passed down through the hands of countless Teachers and sages and pious men; and you know the way of critics, how they often read into a work more than the author intended to put there -- so some pious folk read an allegory into this love poetry. There were no longer songs of the beloved to his loved one, it was now the song of Israel to the one whom Israel loved the most, to God. <sup>I am my beloved and my beloved is mine</sup> We will run after thee. We will be glad in Thee. Once this bridge had been crossed, and purely human poetry had <sup>become consecrated</sup> ~~become sacred~~, then all manner of further interpretation was introduced into the text, ~~and~~ The text became in time a prophecy of the coming of good tidings, of the kingdom of God on earth. 'The voice of my beloved, behold, he comes! Leaping upon the mountains, skipping upon the hills. My beloved spoke and said unto me: rise up my love, my fair one. Come away. For lo the winter is past and the rain is over and gone'. The



winter of defeat and despair is past. The wet and dismal season is over. The springtime and the kingdom of God is at hand. And it was as a prophecy of the coming of the kingdom of God that the Song of Songs won its way into the canon of holy writ.

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Q By what path did the Book of Daniel become a part of our Bible? The Book of Daniel is a book of lies and deliberate fabrications, tall tales told by wonderous story tellers to the delight of children and of childish people -- you and I.

Was there a Daniel? We do not know. The Bible and some apocryphal stories about Daniel describe a hero who lived during the time of the Exile. Daniel was a Judean<sup>A</sup> youngster when Nebuchadnezzar, the emperor of Babylon razed Jerusalem and carried away the nobility into exile, ~~and he~~<sup>Daniel in exile</sup> went with his family. But he was chosen by the emperor together with a number of other bright youth for special training. In such ways did ancient monarchs stock their bureaus. He was taken from his family, brought into the court and raised as a courtier; and according to these stories Daniel lived out his years serving Nebuchadnezzar and his son and his grandson after him -- with his wit and with his wisdom. Indeed, such was his fame that when the Babylonian kingdom was overwhelmed by the Persians, Daniel was able to change masters and he became, in his old age, a seer at the Court of Cyrus, King of Persia.

Was there ever such a man? There may have been. If there was, we can not recover his actual biography from the facts at hand. But more likely, Daniel was simply a stock figure, one of the classic names to whom folk legend attaches a wonderous stories of wisdom,



cunning, innocence, piety, and loyalty. The exilic prophet, Ezekiel, who would have been a contemporary of Daniel, tells us that there were three men in antiquity, Noah, Job and Daniel, who were believed to have had the power of releasing the souls of other people from torment. Archeologists have now uncovered at Ugarit, one of the great second millenium sites of the Canaanites, some of the literature of <sup>ca</sup> ~~that~~ people who preceded the Israelites in Palestine, and it turns out that one of their folk heroes was a man named Dan-El, the judgment of God, <sup>EL-OF-God</sup> Daniel. It seems that the Jews took one of the heroes of the common culture and wove around him a special biography and a special history.

Why? Perhaps out of an understandable need to prove that anything that the Babylonians could do we Jews could do better. Here we were -- proud of the role our kingdom had played in history. The empires of David and of Solomon had been the largest in the Middle East in their day, but now four centuries later our people were broken and defeated. Our ancestors could not even bring their offerings to the great cult center in Jerusalem, it had been betrayed. The upper classes, the priests and the nobility were in exile -- only a few poor folk had been left on the land. We were no longer masters of our destiny. We no longer had control of our fate. Suddenly we found ourselves in Babylon, far away, among a people who had, especially in the sciences, mathematics, arithmetic, geometry and astronomy, a far higher level of learning and of culture than our own. Their wisdom was patently superior.



We needed to prove that anything they could do we could do better. And so, since the Babylonians had wise men, alchemists and wizards, men who were philosophers, pre-scientific pscho-analysts and seers, ~~they~~ were called Chaldeans, we had to have our own Chaldean, our own Merlin. We invented him and called him Daniel and set out to prove that he was superior by far to any of the other wise men of Nebuchadnezzar. The king had a dream. In those days, as you know, dreams were believed to be portentous. The dream did not suggest what had happened to you before you were six years of age but revealed to you what would happen in the future. The King was no dummy. He knew that many of his Chaldeans told him when they interpreted his dream what they thought he wanted to hear. That was only prudent. But this time the King wanted the truth. So what did he do? He called together all of his enchanters, and magicians and diviners, and he said, "I have had a dream". To prove your skill you will not only have to interpret the dream for me, but tell me what the dream was in the first place. I will not give you any clues. The enchanters, magicians and diviners of Babylon went into conference and they said we can't do it. Our computers can't reveal it to us. And they said, to use the words of the Bible, "there is not a man upon earth who is able to reveal to the King the terms of his dream." But there was one. His name was Daniel. Daniel was summoned. God revealed to Daniel the terms of the dream and Daniel revealed the dream and its interpretation to the King and was rewarded with honor and with great riches. Anything the Babylonians can do we can do better.



But, as you know, a Jewish wizard is a beast unto himself. All other wizards wear the tall conical hats and use mediums and ouija boards. They had certain skills. A Jewish wizard had to be a pious wizard. He had to be <sup>a</sup>man whose learning came directly from God. And so the Book of Daniel and the apocryphal legends about Daniel are filled with pious prayer. Daniel was always conscious that his learning was not due to extra sensory perception but to God. He was not a sensitive, but a messenger. So once the dream was interpreted, Daniel prayed to God: "I thank Thee, O Lord, and praise Thee, O God of my father, Who has given me wisdom, mercy and has made known unto me what we desire in Thee."

These were difficult days -- the days of Exile -- and Daniel and his legends and the legends of the other young men, Abednego, Shadrach, Meshach, who had been taken from their families and raised in the court, became the stuff around which the Hebrews wove their dream world of escape. Here was living proof that there was salvation for the people. For the people, like the three young men, had been thrown into the den of lions. The royal symbol of Babylon was a lion standing erect, his paws outstretched, ready to pounce. The Jews were in the lion's den. And they needed the salvation that God accorded, according to these stories, the three young men. The Jews found themselves in the fiery furnace. How they must have thrilled when the story teller told them of the deliverance. How God built a thermal shield about them to protect them from the heat so that not a hair on their body was scorched and not a burn appeared



on their skin. These ancient stories reminded a beaten and bruised people that God was indeed the deliverer, that is, that He would deliver them. These tall tales about the ancient folk hero, the wise, the cunning, the loyal Daniel became the stuff around which the people of Israel built and based their hope.

When deliverance came and when they returned to Judah and began to rebuild the land, they lived for many centuries a precarious existence. All of Judah in this epoch could have fit into <sup>These</sup> ~~one another's~~ county. Judah numbered fifty or a hundred thousand people, no more. There were always powerful neighbors pressing in upon them. They lived on the brink on the abyss. They needed to be encouraged. The legends of Daniel and of his companions had encouraged them, <sup>now</sup> proven true and gave them again a new courage. They were repeated and embroidered. Some of them bespeak the skill of the man himself. All of them promise ultimate salvation to the steady and the loyal.

Let me tell you a story from these legends which is not found in the Bible. This legend sets out to prove that God is truly the one God, the living God. Babylonians worshipped an idol named Bel. When the monotheists, the Jews, began to mock the idol gods of the Babylonians and of the other peoples, their priests would say: 'you claim that you worship the living God -- our gods are alive also.' Bel proved his liveliness, and his vigor in this fashion. In Nineveh, the capital city, in Bel's great temple there was a great table before Bel's statue. Every day the priests placed the sacrifice upon this table. Twelve bushels of wheat. Forty carcasses of sheep. Fifty vessels of wine. Every night the Temple closed and in the morning the table was empty. This gluttonous appetite of Bel proved the strength and the vitality of the god. One day, Nebuchadnezzar and Daniel got into an argument. The argument, of course, was over the nature of God. Nebuchadnezzar asked Daniel why he didn't worship the god Bel who performed such obvious prophecies of strength. Daniel answered that he worshipped only the living God. Nebuchadnezzar said, 'but my god is alive'. Here is the proof. Daniel only



laughed. No emperor allowed himself to be laughed at. So Nebuchadnezzar said to Daniel, 'unless you can prove to me that my Bel is not truly alive, off with your head'. They went to the Temple. The priests arranged the twelve bushels of wheat, the forty carcasses of sheep and the fifty vessels of wine on the altar. The king said: 'the priests will leave and you and I will seal the gates into the temple with the royal seal and we will put watchmen outside the gates and tomorrow morning we will return and you will see the table will be empty and my god will have proved his vitality. So it was done. They returned the next morning. The king pointed to the locks on the gates:~~xxx~~  
~~xxxx~~ 'Daniel, have the locks been tampered with?' Daniel examined each of the locks. 'No my lord, the seals are as you left them'. They entered the temple and they looked and lo and behold the table was bare. The king fell to his knees to worship and Daniel laughed. The king said angrily: 'what are you laughing at? Daniel said: 'look, my lord, there on the ground in front of you'. And the king looked on the ground. He saw footprints, the footprints of priests who had come during<sup>the night</sup> through a trap door in the floor to the altar and taken and carried all of the sacrifices down into their quarters. Daniel, the shrewd man, had sprinkled dust and ash over the floor of the temple that the prints might clearly show. And so, in this original Sherlock Holmes way, he proved the power of the one living God. But the story does not end here.

No group of priests will allow themselves to be discredited without striking back. /For weeks, months and years they attacked Daniel as disloyal and a traitor. Finally, the pressure became so great that Nebuchadnezzar could no longer withstand it and he handed Daniel into their power and said to the priests, 'Do unto Daniel as you will.' This was the moment they had been waiting for. They took Daniel and threw him into a den with seven lions who had not been fed for seven days. They said to Daniel: We know you have a certain power over lions but we are going to keep you down here until either the lions eat you or you starve to death.' Daniel prayed to God. God, so goes the story, had a prophet in far off



Judea by the name of Habakkuk. This prophet went about doing services of kindness to simple people. At that moment Habakkuk happened to be taking out lunch to a number of the reapers and harvesters in the fields of Judea. God suddenly appeared to Habakkuk and said: "Go to Babylon and bring that lunch to Daniel in the lion's den." Habakkuk was amazed! What have I to do with Babylon? I have never been there. God told Habakkuk, 'I am ordering you to go!' Instead of the magic carpet or Alladin's Lamp, God had his own methods. He took Habakkuk by the hair and hauled him off instantly to Babylon where he delivered the lunch pail to Daniel in the lion's den. Daniel ate his lunch and had his coffee-break and survived internment and emerged to discomfort the priests and to prove the greater glory of God.

2 You will agree with me that there is no theological profundity or deep wisdom in any of these stories. They weren't intended as such. They were intended to captivate audiences, to be told with good humor, to be told by somebody who knew how to play the emotional stops. They were told because the people could empathize with the fear and the promise, with the anxiety and the release and with the certain salvation of God, which these stories promised.

Then, strangely, these stories came to play another perhaps more important role in our history. Times had been difficult. Now the times became desperate. Around the year 170 before the Common Era, the sharpest attack yet leveled against the Jewish people was raised by the Syrian Greek Emperor, Antiochus Epiphanes. Antiochus was the only one of the Syrian Greek Emperors who took his divinity seriously. He attempted to force all of his empire to conform in the worship of the emperor as the god manifest. When the Jews refused to bow the knee to Sabatios Zeus, the patron god of the emperor, Antiochus proscribed the faith. No more could sacrifices be brought to the temple. The temple was seized as a



shrine to Zeus - on the altar a pig, of all things, was offered to Zeus. No longer could the priests offer the daily sacrifices. No longer could the people come for the solemn days. No longer could <sup>men</sup> a/child be circumcised. No longer could the school children be taught. Every activity which involved itself with the Jewish faith was prohibited. The Jews were a few tens of thousands. Antiochus was the most powerful emperor in most of the Middle East. How could a few beat the many, the unarmed mighty armies? There was a provincial priest by the name of Mattathiah. You know the story of Mattathiah and his son Judah. It is the story of our holiday of Chanukah, how the few came out against the many, and by guerrilla warfare and great good luck, they read it as God's protection. They discomfited the enemy and after some hard years of fighting won a resounding victory. ~~But~~ At the beginning of the Maccabean revolt, who could believe that these few rebels had any chance? Who could believe that one single legion of Antiochus would not simply ~~sweep~~ <sup>Sweep</sup> the countryside and with a search and kill operation erase these Jewish rebels from the face of the earth? B

The Jews had a secret weapon. It was their faith in the sure and certain salvation that God had promised. This was the faith which the Daniel stories told and re-emphasized. The Daniel stories now became the emotional propaganda which fueled the Maccabean revolt. These stories were embroidered to make the point even more certain. There is a great feast in the palace of Nebuchadnezzar's grandson, Belteshazzar. It is a ~~Bacchanalian orgy~~ Bacchanalian orgy. And Belteshazzar has set out to prove how powerful and rich and important he really is. He offers many displays of his wealth, one of particular concern to the Jews. He orders



that the holy vessels of sacrifice which his grandfather had brought from the Temple in Jerusalem be brought to the orgy and in these the wine and the food was to be served. This was blasphemy. God punishes those who misuse his Holy altar and the holy vessels. Suddenly, in the middle of the revelry, late that night, a hand mysteriously appeared and the hand began to write on the plaster of the palace wall in a strange language which no one could decipher. Hushed terror filled the room. The king demanded that his enchanters read to him what is written on the wall. None could. The queen reminded Belteshazzar of Daniel, the great Judean wizard of his father. Daniel is summoned and commanded to read what is on the wall. Daniel reads, 'Mene, mene el Upharsin.' What does it mean? It means, my arrogant lord, your days have been numbered and will be brought to a swift end. The end is certain. They have been weighted in the balance and found wanting. Your kingdom will be taken away from you. Soon after Belteshazzar Babylonia fell to the Persians. Belshazzar is Antiochus. Daniel stands for the Jewish people. The end he sees promised by God is the certain end of Antiochus.

These stories of Daniel were read not only for their promise of an end to the wicked empire but to find precisely when victory will be had. And the victory will come soon. Mene, mene, tekem Upharsin. In time, time and in one-half the time. Strangely and wonderously, <sup>2</sup>three and one-half years after the setting up of the altar of abominations in the Temple, Antiochus was overthrown. The prophecies of Daniel had come true. What was read into the story had somehow become history. The



deliverance of God has come about and now that these prophecies have proven themselves, they are read for further meaning. The Book of Daniel becomes not only the promise of a quick victory for the Maccabean rebellion but it becomes the promise of the quick coming of the kingdom of God. We enter now the world of apocalypse, the world which gave birth to the Essenes and to the Dead Sea scroll people and to John the Baptist and to Jesus of Nazareth, the world which taught "repent ye, for the kingdom of God is at hand", the world which was certain that in time and in time and in one-half the time, in two thousand and one hundred days and nights, in some specified period God would intervene and bring about the end. Again these were desperate times. The Roman Empire was tightening its iron yoke upon the people of the Oriental world. These peoples saw their freedom, their sense of nationality and of ethnic independence being ground under the Roman boot and they looked to God to bring them their salvation. But that salvation somehow never came. The tomb was opened and there was no one in the tomb. The three and one-half years passed and the three and one-half decades passed and still there was no salvation. So the pious added to these stories of Daniel. Their secret has been revealed, but not the interpretation of the secret. That is sealed. Pious monks and pious mystics and pious sages and even pious Rabbis certainly through the medieval period spend their lives trying to decipher the coded secrets deep inside the Book of Daniel.

Whenever I read in the paper that some small sect has gone onto one of the peninsulas in lower California to escape the end that is coming at twelve o'clock noon on November 23rd, I know that they too, like these ancient mystics, have been reading the Book of Daniel and <sup>the</sup> other



apocalyptic material which flows from it and they too are certain that they have finally decoded the secret, that they know when the kingdom of God will arise.

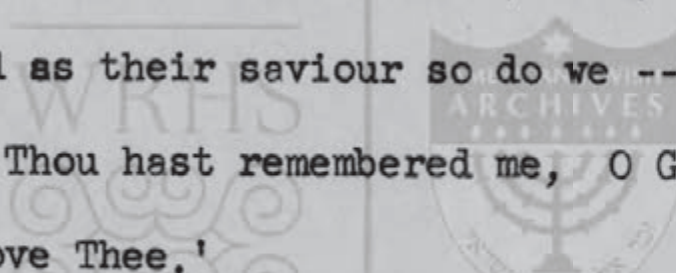
Christianity made much more of this apocalyptic element in Daniel than did the Jews. Christianity is fundamentally an apocalyptic faith. What did we make of it? The mystics, of course, used it as the central document of their messianic speculation. For most Jews in most ages their interest in the Book of Daniel was a psychological one, for it revealed a power, the power of man's desperate need to hope. How man will project onto all kinds of things beyond him, his need to feel that there is purpose and meaning and a reason to carry on. A man will see in very simple things, portents, portents of a better tomorrow. And woe betide that faith or that people which tends to pooh pooh or to discount that desperate urge within each of us to believe that there is some hope beyond the shadow world in which we live. That ~~the shadow world in which we live~~ ~~the shadow world in which we live~~. That hope seems thwarted. We become more and more desperate and more and more unrealistic, if you will, but we hold onto it somehow. When people, as today in America fail to see clearly how progress can take place, how people can realistically begin to solve the issues of the day, then they turn to apocalyptic visions, visions induced by drugs, psychedelic dreams with colors spinning this way and thgt. It makes no sense but it makes emotional sense.

Man is a strange, wonderous and frightful thing. Men need to hope and society needs to provide the mechanisms by which we can look forward optimistically into the morrow. When a society is thwarted and desperate. Then the kind of dim visions, the macabre dreams, the kind of unrealistic



symbolism which is written large in the Book of Daniel becomes the order of the day. We move from reason to unreason. We move from a world of unrealistic realism to a dream world, a world deep within which is churning and alive with all kinds of sulphurous and vaporous shadow thoughts.

Is there hope? The Book of Daniel reminds us that there is. The Book of Daniel finally was always taken in our tradition as proof that 'The Guardian of Israel neither slumbers nor sleeps.' Who would have believed that the pious legends told about a stock hero image in the Babylonian court four hundred years before the Maccabean rebellion would encourage the Maccabees and predict their speedy victory. Who would believe that the Jews would survive? / They did. And even as the Maccabeans praised God as their saviour so do we -- we do so finally in the words of Daniel, 'Thou hast remembered me, O God. Thou hast not foresaken those who love Thee.'









Mr. C. C. C.

Playing around

and the women becoming ~~the~~ priests

Group 1

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Lyzett

WRTS









advised, they stated explicitly, in Bulge, they were in contact with  
 a multitude of people and said it was calculated that  
 some of the deportees, the number of them can be  
 used no longer be taken for granted. They needed more better  
 prior to being used anyway to Bulge, in the mean while  
 So they in a few days and as the action was expanding  
eventually he felt his own position - but of course, Bulge,  
which had 1000's of refugees over the border - many of them were  
German labor - many of them were from the East  
and came from Bulgaria to the neutral country - that is  
the fact and fully that some refugees in Germany to  
be released - also some of them were from the East  
and came from Bulgaria to the neutral country and some of them  
all the refugees, in fact, many, of them were from the East  
but as soon as they arrived - they arrived in Germany



the end of the war  
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I cannot find the Bulge, unlike unlike unlike at low low  
trials - but he does it always because of the position a kind of  
end.

I THANK THEE AND PRAISE THEE

o Thou God of my Fathers

AND LAST MADE KNOWN UNTIL WE

or pump the hurry heart, the Dimin 3 comp S.M.P.A

by means of the free market & needed less to shield them  
from the subsidized - have been in evidence essential subsidies  
unless the subsidies allowed to be continued until with a high  
yield & unless the income of business

The Daniel stones are stones about a myriad miles,  
but nearly none about local's name a year, because of a



in the apartment below y Daniel & Bel do beyond appear when

Bel was <sup>Bulge's</sup> father and, Bel dy 12 bundles y for floor  
70 shoes  
50 yeller y under mean part on

a magnificent meat before his studies & under consumed ~~supper~~ proof of

the food's great power, One Day he they asked Daniel

Why do you not marry Bel  
Because I do not marry men who are not, but say he

leaving food

But not - leaving food - food was used in with a

Beasts

The they were many at such sleeping & another Daniel to prove

he could, They went to Bel's Temple, The 12 bundles - 40 shoes - 50

5 yeller y under mean said that on the table - The meat

left in shoes, Daniel, to the table - meat & under the door

with the they were used, They refused to eat anything

and he needs under of

They are under a key

20 the yellow table with?

It is under a key

The key under a key - Daniel laughed - 'I have seen a key - but

right as we left a smallish mark on the floor - I think it is

from the bundles from that place - certainly they don't - to

the other, The pretty small under out, no more there

and - They were used to search and Daniel - God's great





















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