MS-4850: Daniel Jeremy Silver Papers, 1972-1993.
Series III: The Temple Tifereth-Israel, 1946-1993, undated.
Sub-series B: Sermons, 1950-1989, undated.

Reel	Box	Folder
52	16	964

The Many Dimensions of Job, 1971.

The Many Dimensions of Job
Daniel Jeremy Silver
February 21, 1971

Rases Shamran, it's a place name with which you are probably unfamiliar. It describes an artificial archeological mound in southern Syria which was once a great Canaanite city during the second millenium B. C. E. When French scientists excavated at Rash-a-shamra they discovered there among other things a magnificent library, a library of those clay tablets on which the ancients of west Asia had inscribed their records and their sagas. They had taken a stylus, cut the clay, formed the words and these words were then baked into permanent and these tablets survived. Among the palace records, and among the tax records that they found they found a good bit of liturgical myth material. Among these the saga of the king by the name of Daniel. Now I confess that my first interest in this gentleman was purely personal; it's the oldest known historical evidence of my name and one likes to know who one's ancestors were, but Daniel turns out to be a rather creditable individual. He was the king of a small feudal city-state called after the mountain, the towers near by, Hamon. His land was secure, his land was rich, he was unhappy. He had everything I suppose a king could ever want except for one thing - a son and an heir. And much of the saga of Daniel describes the prayers that he spoke, the sacrifice that he ordered to be offered, the magic and the divination that he asked his priests to perform in order to intercede with the gods to provide him with a boy. It reminds one a little bit of the story of Hannah going to the Temple at Shiloh to plead with the priest Eli for him to intercede with God to grant her in turn her son. But in this case Daniel ordered the Baal priest to offer the sacrifices. He offers the prayers and his prayers are in time listened to and a boy is born. He's a lovely little boy and

each of the gods who has a personal relationship with this king Daniel gives to the lad a present. One, the god of the craftsmen, the semitic version of gives to the young boy a beautiful small bow, perfectly balanced, made of the most wonderfully cut wood, inlaid with precious stone, light, the kind of bow that's easy to pull, direct in its flight, a tru~~e~~ly ~~and~~ beautiful work of art. The boy rejoices in his bow as he grows up and one of the goddesses of the pantheon of the Assyrians, of the Canaanites, one of the goddesses by the name of Anat, covets this bow. She is the Syrian semitic version of Minerva, the goddess of the hunt, the goddess of war and what could the women's lib goddess of the 19th century B. C. want more than a lovely bow which went directly to the mark? She asked the boy for the bow and the boy wants it for his own. She offers the boy riches, gold and silver and jewels, but the boy's father has everything. What does he need of money? She said to him, "I'll give you the one secret which I possess which is worth more than anything else, the secret of immortal life." But every youngster feels himself immortal, what does he need with a secret of immortal life? The youngster refuses, but one does not refuse a goddess and the goddess has the youngster killed. She takes the bow and the father, Daniel, grieves, falls prostrate, sits in sackcloth and ashes for seven years, offers prayers to God, to the gods, never gives up, ~~in the hope~~ in hope that somehow his piety, his faith, will force the gods to intercede again, ~~they~~ and will force them to be considerate, merciful to him, that they may revive, resurrect the boy. Month follows month, year follows year. The boy is not returned, but Daniel does not give up. Finally, after seven years the most senior god of them all, Ail, intervenes. He can no longer bear the grief of this mortal and Daniel's son is returned to him. That's the story of Daniel. It's told in the tablets of Rash a shamra. It's an interesting story. It's arresting as a story. It's a myth, but more importantly, it's a typical west Asian myth.

It reveals their view of what life is really like. One of the things ~~that~~ which all of us must get over is the assumption that because something is pagan and old it is necessarily foolish, innocent or primitive. As a matter of fact this story reveals a quite ~~wonderful~~ careful reading of what life is really like. This world is a cruel world, ~~but once~~ One wants a child, a child is born, one loves a child, one ~~craves~~ trains the child, one has hopes for the child and ~~fate~~ plague takes away the child. One has happiness for a moment and then one's happiness is suddenly snatched away. The ancients felt that they lived in a world full of insecurity. They knew that there were moments of joy and they knew that there were the black moments. One knew that there were powers beyond oneself, war, famine, the plague, disease, natural disaster, ~~always~~ powers one could not control the gods. The stories personify these gods as having plans of their own, purposes of their own, unrelated ~~already knows it where~~ to what you or I or Daniel or any other people of those days might want to happen. What they did not insist on was our assumption, that God is somehow concerned with man, that he is somehow merciful to us, that he somehow will listen to our prayers if they are accompanied with goodness, ~~with~~ the service, of need, reward us for the good. They lived their lives in fear of the gods, in fear of the whole ~~they~~ who will suddenly kill a child in order to take something that they wanted, fear of the gods who would suddenly punish men for acts which were really not deserving of punishment. But I suspect they saw clearly the insecurity, the uncertainty, the chaos, which as far as we understand, lies at the basis of life itself.

The story of Daniel can be related in two ways from the book of Job. One, formally and one philosophically and I'd like to attempt to do that for you this morning. First, ~~the~~ formally. In the prophet Ezekiel, the 14th chapter of his writings, there's a very interesting oracle of doom. Ezekiel lived in the sixth century

B. C. E. at the very end of the independence of the kingdom of Judah, just before the Babylonians under Nebuchadnezzar destroyed Jerusalem, burnt the Temple and then he went into exile with the exiles who were taken to Babylon. This prophecy was spoken just before the destruction of the country, just before the burning of the Temple. He tries to give to the people a sense of the irrevocable nature of their sense. Nothing can save them anymore. Why not? Why can't they suddenly repent, suddenly say to God, "forgive me, we will do better" and be received again by God? And the answer is "because your sins are cumulative, overwhelming, because you not only yesterday and the day before, but last year and the year before, not only you, but your parents and your grandparents and theirs have lived a way which is unworthy, sinful," therefore, the burden of sin can no longer be lifted from your shoulders. And he goes on to say: "even if three righteous men, Noah, Daniel and Job lived among you, lived here in Jerusalem now, even if these three righteous men who delivered by virtue of their righteousness their sons and their daughters from death, even if they lived here now they could not redeem Jerusalem, they could not even redeem as they once did their children; all they could do is to redeem themselves. Now the reference to Noah is understandable. Noah, the Bible tells us, was a simple man and just in his generation, the one, the only righteous man in his generation. Yet such was Noah's righteousness, according to our Bible, that when he built the Ark he was allowed to bring to it his three sons, his daughters-in-law and their children. They were saved through Noah's righteousness. And Job, too, can be understood, though the illusion is a little more complicated. Job, too, was a holy righteous man. For reasons outside of himself Job was stripped bare. Job was punished. His wealth, all that he had, was burned, taken,

His children, seven sons and three daughters, were killed. But Job never gave up his faith in God; he never cursed God. And for his faith God ultimately rewarded him, ultimately gave him back his sons and his daughters. They, according to the biblical legend, were saved because of his righteousness. But the relationship of Daniel to this trinity is difficult to understand for according to the biblical book of Daniel, he was a young man, he was celibate, he ~~lived in~~ may have been eunuch a ~~unit~~, he never married, he never had children. What does he have to do with the other two?

The answer is that Ezekiel did not have the biblical Daniel in mind. He had the Canaanite Dan-el, this king, who had never given up hope that somehow through piety, through sacrifice, through prayer, through love, he could ~~win~~ bring back his son to him. What Ezekiel is saying is that Job, Noah and Dan-el, these paragons of righteousness, even if they had lived in Jerusalem in his day could not have brought deliverance, salvation, to the city. We have then Dan-el and Job, the Job who is stripped bare , the Abiane come and take away his herds. The ~~covines~~ Cobiane come and take away his possessions and burn his home. The angel of death comes and takes away his sons. What does he say? "The Lord is given, the Lord has taken away, blessed be the name of the Lord." He never abandons his faith. And then he himself is afflicted with a terrible body disease, perhaps leprosy. His wife says, "how long will you remain patient, stoic?" And he answered: "what, shall we receive good from the hand of the Lord and shall we not receive evil?" That is Dan-el. He is abused beyond the burden any one man should have to accept and if he ~~is~~ refuses to break, to allow his faith to be shattered under the burden. Now this is the paragon of virtue as the pagan world understood it. And we have all felt needs at times to find such

stoic courage within us, for there are moments when life is ~~more than likely~~ simply too much, when the outside world seems to be conspiring against us, when oppression and tyranny and violence and death itself crowd in about us, when our lives are suddenly on quicksand, for all that we sought to build is suddenly torn from us, our children, all our possessions, our health. We find ourselves stripped bare and we have to summon from some place within us the courage, the steadiness, to carry on, not to be broken by the slings and arrows of a truly outrageous fortune. And most of us succeed. The capacity of the human being to stand up against the cruel winds is indescribable. There are so many who feel that they lack the strength until they come to the moment of testing and then they find that they are stronger, sturdier than they ever believed possible. They felt themselves sheltered, but now they stand straight. They felt themselves weak, but now they know they stand tall. It's a remarkable evidence of a person's valor when he can understand why it was the mark, the measure, by which the pagan world and the Greek world after measured a man and measured a woman.

I want to draw a comparison for you. Dan-el is a myth, saga, story. It gives us at the end an example of a paragon. The first several chapters of Job are a legend, ~~of~~ a story. They give us the patient sufferer, the Job who withstands the worst that life can throw up at him, a fate he does not deserve and which he knows he does not deserve and somehow never loses his courage, his inner dignity, his strength of will. But there's more to Job than the first two chapters. There's that long series of dialogues between Job and those who come to comfort him, those who come to explain to him, to rationalize and justify for him why all this has taken place. Job's world is somehow a far more complicated world than the world of the pagan, the world of Dan-el, because Job's world is a Jewish world. Let me

explain that.

Alone among the peoples of antiquities the Jews insisted life is not what you ~~seek~~ think it to be. Life is not chaos, confusion, insecurity alone. Life has purpose. In the creation myths of the Babylonians, of the Syrians, the world is brought into being and the world is as it is. ~~and~~ In the creation story in the Bible the world is brought into being and the world is good. In the story of Noah and the flood, the ~~gigantic~~ gilgamish epic of the Babylonians and the Syrians there is ~~a~~ the flood brought upon the world and floods may be brought again ~~in~~ on the world, but the ultimate condition of man is one of insecurity. He does not know what the gods wish or willed. In the biblical flood story there is the flood and there is the rainbow. Never again will God wilfully destroy the sons of men. In seed time and harvest, the natural cycle man, can feel is inevitable, ~~that he's~~ he can feel at home in this universe, ~~that~~ he doesn't have to be frightened by a god who is ~~fearless~~ careless of his own concern. The ~~fates~~ Torah of our people insisted that God had revealed at Mt. Sinai a covenant and revealed the real nature of life. Life is not confusion, but life is covenant. God is all powerful; he can do what He will but He won't do it. He has revealed to man what man must do and He has in a sense given man control of part of his destiny. If you are willing and obedient you will ~~enter~~ eat of the fertile land. Be obstinate and rebel and you will be punished. If you are good you will be rewarded. You can be certain of that. God is no longer a human being translated to Heaven with all the inconsistencies of which we are all heir. He is God. He is concerned with man. He is merciful, compassionate, careful. He will listen to prayer. Now the ancients offered their prayers and the ancients offered sacrifices, but they felt that they needed some kind of special grace from the god. There was no assurance that God would listen to them. Their worship,

their religion is intercessory. It tends to the magical. Our worship is ethical. It tends towards the moral. It tends towards the defining of duty and the kinds of laws that I read to you this morning because if we obey these rules, the will of God, then our faith gives us assurance that we will be rewarded. And out of this faith, and it is a faith, it cannot be shown, it cannot be proven, men, Jews, completely reverse the whole development of religious life in the west. Till then religions were an attempt to gain the deliverance of the god by forms of magic, by kinds of sacrifice intercession, magic which would please the gods. One hoped against hope. One performed the rites in fear and trembling, but now there was assurance. There was a covenant. There was rule, halacha. If you go this way your way will be secure. Go it. Religion becomes ethical. Religion becomes a matter of deed and we begin to see the religious element describing what one must do, the law of righteousness. We begin to see our ancestors move away from exposure of babies to reverence for life; move away from endless slavery to the limitations of slavery, the reverence for freedom; move away from carelessness with old age to respect for old age, the honoring of parents. Our faith brought about a revolution in development of world thought, but it was a faith, nevertheless. Where could we prove, how could we prove that if one obeyed the covenant he was rewarded? If one failed the covenant only then was he punished? Job was essentially a Jew with pagan eyes. The faith in which he had been born and in which he had been nurtured and in which he had been conditioned insisted, as does the grace which traditional Jews today still recite after every meal, which comes directly from our book of Psalms: I was a young man and now I am an old man and I have never seen a righteous man forsaken." How one say that? We've all seen innocent babies die. We all lived through the holocaust. We saw the millions suffer. How can we say

"I have never seen a righteous man die?" One way is to define who is the righteous man. There is no man so righteous that he sinneth not. I was a young man and now I'm an old man and I've never seen a righteous man. One way is to speak of the value of suffering. Suffering makes us sensitive to the needs of others. We have all seen proud young things who are suddenly made to understand the torment which is life and who mature because of their suffering. They suddenly understand what other people are really like, the fears, the anxieties, the loneliness which moves them. One answer was to say, if a war does not come in this world it comes in the next. But all of these are rationalizations, partial answers, justifications. In the world as we see the world from our perspective the pagans were right. There is no balance. There is no absolute justice. There are many who do good, whose lives are brief, whose wealth is poverty, whose children walk away from them and there are many who are no good, who live in the lap of luxury, who live long lives in good health and whose children remain close to them. And there are peoples who seek to serve God and they are bruised and abused and persecuted and violated and there are nations who serve the god of war and they are victorious, rich, powerful and triumphant. And that's the problem of Job. Job sees, sees clearly. His mind spins on, wondering and he feels, and he feels deeply and his soul tells him that the old Jewish vision is somehow true even if it seems not to be true. It is beneficial to man even if he cannot find the evidence out there in the world which is the real world. And the answer of Job if there be an answer is not on the plane of logic, it's not on the plane of experience, but on the plane of faith. That's what religion is all about. Religion does not deal in that which is visible and explainable. You don't need religion, you don't need faith to make clear what is factually self-evident. Religion deals with the truth which lies deeper than

reality, which reality sometimes masks from our eyes. God speaks to Job not in the silence of a library, not in the quiet of a discussion group, but in the whirlwind. He speaks out of the violence, he speaks out of power and what does he say? He describes to Job the world, not simply the world of men where we find the incongruities, what seem to be to us injustice, but the world of nature, the cosmos. He describes a great wild animal, the eagle soaring in the air, the crocodile moving majestically down the river, the ostrich running over miles of barren turf. Did you make these? Where were you when I created the world? Your knowledge, your understanding, your eyesight is limited. You complain, well and good, but understand that you do not completely understand. There is power, my power and my power is simply not pointless. You may not understand its purpose, but, somehow deep in the whirlwind there is imprinted that purpose. And Job answers finally, "I know that you can do all things, that no purpose of yours can be thwarted. You have said here and I will speak and I will ask you do you inform me? And Job answers: I have heard of you by heresay, but now mine own eyes have seen you, therefore, I abase myself and repent in dust and in ashes." Job understands again with his heart that God's power is more than the abuse and indignity which some of us would label life, our life. More than misery and more than the loneliness which may be our present lot, but God is creator, majestic and glorious and imprinted deep within the reality of that creation is his purpose, his plan. The pagan world, the vision the pagan had of his world, is an accurate one if we accept the fact that man can never know more than what his eyes will show him, his ears tell him. It is the vision of the modern man who reads the dark headlines

who lives in a smog-filled violence-filled city, who wonders about over population, man's capacity for destruction, but it is a vision not only limited to our own senses, but it is a vision which is limited in its possibility. Where does it lead us? Where does it take us? It leads us to stoicism, to resignation, to fatalism. It leads us to withdrawing from life, consciously or unconsciously, not to be too deeply involved so that we will not be too deeply hurt. But if our world is the world which our eyes tell us it is and our ears tell us that it is then must we not make a commitment, must we not be willing to dare, to gamble and what can sustain us in the gamble? The old radical unprovable scandalous if you will Hebrew vision. There is a purpose, that if we fulfill God's will for us, if we lead righteous lives and build righteous communities justice truly comes into our world.

I have heard of you, God, by heresay. Now with mine own eyes I have seen you. Therefore, I abase myself and turn away from my books, I turn away from my cynicism, I turn away from my own anguish, I repent me and I seek to find again the vision splendid, the ancient faith.

42 Then Job answered the Lord,
2 I know that You can do all things
and that no purpose of Yours can be thwarted.
3 You have said,
"Who is this that hides My plan without knowledge?"
Indeed, I have spoken without understanding,
of things too wonderful for me which I did not grasp.
4 You have said,
"Hear, and I will speak;
I will ask you, and do you inform Me."
5 I have heard of You by hearsay,
but now my own eyes have seen You.
6 Therefore I abase myself
and repent in dust and ashes.

THE EPILOGUE (Chapter 42:7–17)

THE JOINTURE (Chapter 42:7–10)

The poet now adds a few verses to serve as a link between the poetry and the conclusion of the traditional prose tale, which becomes the epilogue. Earlier, Eliphaz had grandly given Job the assurance that if he repented of his misdeeds he would be forgiven by God and even be able to intercede for other sinners. With poetic justice, the Lord now tells Eliphaz that it is he and his companions who have been guilty of untruth in their attempted defense of Him, and that they will be forgiven only if Job pleads for them. This Job proceeds to do on their behalf. His own fortunes are restored; in fact, all his possessions are doubled as a compensation for the losses he has sustained.

42 After the Lord had spoken these words to Job, the Lord said to Eliphaz the Temanite, "My anger is kindled against you and against your two friends, for you have not spoken the truth about Me as has My
8 servant Job. Now then, take seven bulls and seven rams, and go to My servant Job, and offer them as a burnt offering for yourselves. My servant Job must intercede for you, for only to him will I show favor and not expose you to disgrace for not speaking the truth about Me as did
9 My servant Job." So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite did as the Lord had told them; and the Lord
10 heeded Job's plea. Then the Lord restored the fortunes of Job, when he had interceded for his friends; and the Lord doubled all of Job's possessions.

14 How then can I answer Him,
choosing my words with Him?
15 For even if I am right, I cannot respond,
but must make supplication to my opponent.
16 If I called Him, would He answer me?
I cannot believe that He would hear my voice.
17 For He crushes me for a trifle,
and increases my wounds without cause.
18 He does not let me catch my breath,
but fills me with bitterness.
19 If it be a matter of power, here He is!
But if of justice, who will arraign Him?
20 Though I am in the right, my mouth would condemn me;
though I am blameless, it would prove me perverse.
21 I am blameless—
I am beside myself—I loathe my life.
22 It is all one—I say—
the blameless and the wicked He destroys alike.
23 When disaster brings sudden death
He mocks the plea of the innocent.
24 The land is given over to the hand of the evildoer
who is able to bribe the judges.
If not He, who then is guilty?

25 My days are swifter than a runner;
they have fled without seeing any joy.
26 They speed by like skiffs of reed,
like a vulture swooping upon its prey.
27 If I say, "I shall forget my complaint,
set aside my sadness, and be of good cheer,"
28 then I am frightened by all my pains,
and I realize You will not set me free.
29 I shall surely be condemned—
why then labor in vain?
30 Were I to wash myself in nitre
and cleanse my hands with lye,
31 You would plunge me into the pit
and my own clothes would refuse to touch me.
32 For God is not a man like me, whom I could answer
when we came to trial together.
33 If only there were an arbiter between us
who would lay his hand upon us both,
34 who would remove God's rod from me
so that my dread of Him would not terrify me.
35 Then I would speak, and not fear Him,
for He is far from just to me!

Kaddish

Friday ~~Feb. 19~~
Sunday 21

Those who passed away this week

~~JOE ABRAMS~~

JOE I. ABRAMS

Yahrzeits

HENRY H. HIRSCH
HORTENSE C. HILL
CHARLES A. MELSHER
GABRIEL SCHAFFNER
JANE ELLEN UDELF
EARLE M. LIEBERMAN
DR.MORTON MORGENSTERN
SIDNEY S. WOLFE
DAVID STROMBERG
BLANCHE WIENER
FANNIE MARKMAN
BELLE BLOOM GELLNER
ARTHUR KELLER
IRWIN H. MILNER
SANFORD LIBHABER
HELEN SAVLAN ROSE
ROSE ROSENTHAL SCHOENBERGER

READ ON FRI.DEB.19 ONLY
ROSE BUBIS ROSKOPH

9:16 If I called Him, would he answer me
I can not believe that He would hear my voice
For He crushes me for a trifle
And increases my wounds without cause
He does not let me catch my breath
But fills me with bitterness
If it be a question of power, [illegible]
But if it be a question of justice who will arraign Him

[illegible] [illegible] — [illegible]
[illegible] — No!

The [illegible] argues — [illegible] [illegible] — [illegible] —
[illegible] — [illegible] — [illegible]
[illegible] — to
[illegible] —

The [illegible] argues —
[illegible] —
[illegible]
We are children of [illegible] — [illegible] — [illegible]
[illegible] — [illegible]
[illegible] [illegible] [illegible] [illegible]

[illegible] — [illegible] [illegible] of [illegible]

Ras-es-Shamra on the Coast — an archaeological mound in Syria — in the 2nd mil BCE

a large community of ancient urban site, named & dated around
world, when French archaeologists rediscovered Ras-es-Shamra they
rediscovered a library of Canaanite tablets — the region of Ugarit
contained written
tablets, inside hard clay cylinders, These tablets a period of 4th
century BCE
lost language of Hurrian (Mt. Hermon can be seen from
Ref's site) named Danel (Daniel — the judgment of God —
Ref's site) Danel was
mythological character (think young man), Danel was
righteous, prosperous, & unhappy, the had power, wealth, a
devoted wife, a beautiful wife — but no son — which
The whole tale of the magician could be summed
up: wisdom and man speaks
up: beauty and man offend — to stand
to Canaan's power of conception, Finally, to gain some mind
to find his wife — a child, a son AQHAT "THE PATRIOT BOY"
was born, The gods responded to Danel's unbounded happiness
& even permitted him a gift Hephaestus
Vulcan — to Caphtor's god

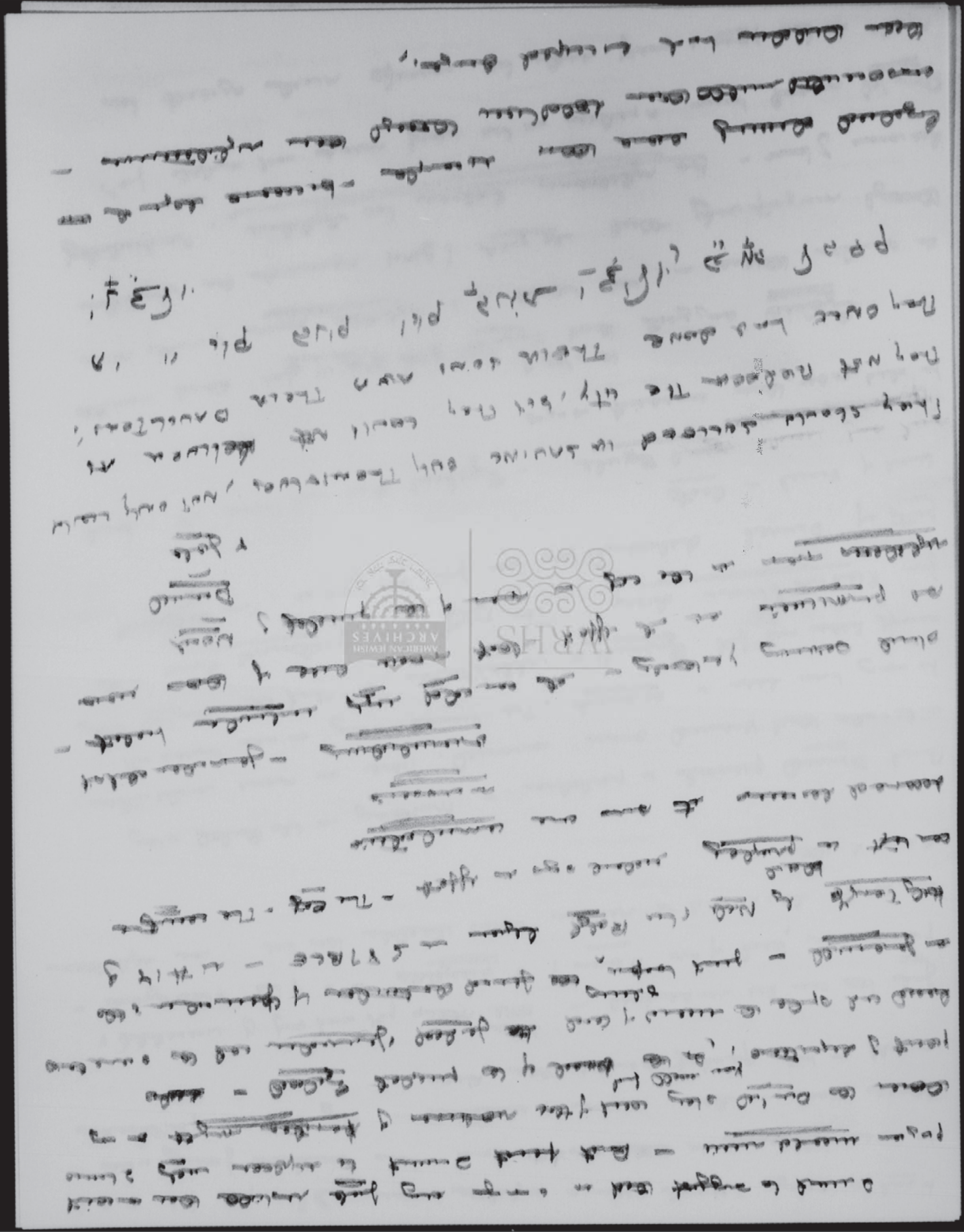
KoTHaR w' KhaSIS made for AQHAT a tiny, light, but powerful
bow — of beautifully carved wood — it was light, strong, & true
so beautiful a friend ANAT / Athena, the goddess of hunt
was called it.

She offered to buy it for it — the goddess gave him
silver & gold — the warrior
bow
she offered him to be a god of immortality — the immortality

a boy — Daniel felt himself to be
[illegible]. He [illegible] his bow —
But our goddess is rebuffed by a mere mortal child. ANAT
had AQHAT killed & took the bow. You can imagine that
Dani'el was profoundly in deep grief. He wept inconsolably
He mourned for 7 years &
then pity, the father's love, his grief finally moved the heart of the
God's El and AQHAT was brought back to life.

The tale of Dani'el is an arresting myth — One which makes us [illegible] something of the [illegible] (and yet the dependency which we want) [illegible] — felt in the presence of the gods. The gods [illegible] commanded prayer — granted even a longed-for [illegible] — but at other times they [illegible] what they had given. The gods became perplexed — AQHAT [illegible] of their own. There are greed & indulgence, [illegible] [illegible] [illegible] few at. Then wanted the bow & killed the boy [illegible] — [illegible] the gods would be [illegible] would see a [illegible] — Even when you [illegible] — but other times the gods were unaffected by [illegible] pity, after sacrifice, [illegible], he acted on [illegible] [illegible] as he pleases — Perhaps God guarantees the [illegible] will [illegible] you [illegible] — Perhaps not.

Happiness in ancient times & happiness in our day [illegible] — a child is born, cared for, protected, taught & [illegible] — To [illegible] a [illegible] [illegible], the [illegible] [illegible] [illegible] — We need [illegible] — There are no guarantees



Noah is easy: Noah was a righteous man [illegible] [illegible] — and he was allowed to save [illegible] [illegible] [illegible] [illegible], family when [illegible] [illegible] — [illegible] [illegible] & children — They had not [illegible] merit — his quality saved them [illegible].

Job too can be understood — later [illegible] story [illegible] [illegible] of [illegible] & [illegible], [illegible] of the [illegible], & [illegible] — — & the [illegible] — [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], the righteous [illegible] [illegible] [illegible] [illegible] [illegible] saved them —

muddling — the Biblical story

But Daniel presents a problem — There are [illegible] [illegible] which would [illegible] [illegible] [illegible]. The Daniel story [illegible] [illegible] he may have been a [illegible]. The Daniel story — But the Dan'el story simply does not fit Ezekiel's [illegible] — the [illegible] [illegible] [illegible] — from Ras Shamra [illegible] the [illegible] [illegible] great. The Biblical

piety of Daniel [illegible] [illegible] [illegible]

land of Israel — [illegible]
[illegible] [illegible] — Ezekiel [illegible] [illegible] [illegible] it — [illegible]

he [illegible] [illegible] [illegible] ancient [illegible].

Ezekiel [illegible] [illegible] the story of Dan'el [illegible] [illegible] of God [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] righteous [illegible] [illegible] [illegible] [illegible] similar [illegible] — [illegible] [illegible] / God [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] — the righteous [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Dan'el [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

STILL [illegible]

Shall we receive good at the hand of God AND
shall we not receive evil also

We have often sought a solution to problems of suffering in terms of
[illegible] — when [illegible] — pain, death,
[illegible], [illegible] [illegible] [illegible] struggle &
[illegible], [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] find it. We suppose [illegible] [illegible]
[illegible] [illegible], [illegible] power —

There are [illegible] [illegible] [illegible] Devil. He [illegible] [illegible]
[illegible] — Devil — [illegible] — [illegible]
Job is [illegible] [illegible] — [illegible]
Job — [illegible] — the
Devil — [illegible] [illegible] [illegible] — Job — [illegible] [illegible], [illegible]
[illegible], [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] —
Devil [illegible] — [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] —
[illegible] [illegible] [illegible] — [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] — ? Job [illegible] — [illegible] [illegible] [illegible] [illegible] [illegible] —
[illegible] — [illegible] [illegible] [illegible] [illegible] [illegible] — [illegible] [illegible] —
not only powerful but just and good, [illegible]

Job — [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] —

The poem [illegible] [illegible] [illegible] [illegible] — The [illegible] is
" Heaven " " " " The [illegible] is good "

The poem [illegible] [illegible] [illegible] — The [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] — They are [illegible]

The Heaven " " [illegible] — " [illegible] [illegible] [illegible] [illegible] [illegible]

affect to [illegible] you.

The power that make you an promise
" Kaddish " offered — a covenant — a code of life — the
NIISN - vowed - (8) years weekly observance — [illegible]
[illegible] you

If you are [illegible] — you [illegible]
be [illegible]

The power that [illegible] promised
" Kaddish " " " , [illegible] — Judaism [illegible] a [illegible]
[illegible] — life is [illegible]. There is a purpose to [illegible] God and
[illegible] — [illegible] part of [illegible]
[illegible] be, life is [illegible] — [illegible] to [illegible]
[illegible] — Do not be afraid of life — of the [illegible] — [illegible]
[illegible] you
[illegible] — [illegible] — [illegible] [illegible]
life become [illegible] — [illegible] "Jewish [illegible]
[illegible] — the [illegible] [illegible]

The [illegible] of life become [illegible] — [illegible] — [illegible] God [illegible]
[illegible], [illegible], [illegible] — [illegible] — [illegible] —
become [illegible] [illegible] [illegible] — [illegible] —
|| Therefore — [illegible] [illegible] of [illegible] life
[illegible] — [illegible] — life [illegible]
[illegible], [illegible], [illegible], [illegible]
[illegible]