



## Daniel Jeremy Silver Collection Digitization Project

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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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54

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17

Folder  
1034

The Covenant, 1974.

About half of this tape  
was good - other half  
very difficult to understand.

Maud



The Covenant  
Daniel Jeremy Silver  
February 17, 1974

We look at the sun, the rain, the earth, lightning, earthquakes, and all the separate phenomena which comprise nature and because we are conditioned by the science of our time, because we have been taught that  $E$  equals  $MC$  squared and behind all these distinct phenomena there is the molecular structure, the energy structure of the universe. We see them all as an organic whole, as one entity which we call nature. Now if you search the languages of the ancient Middle East you will find that none of them, including old Hebrew, has a word for nature for when the ancients looked at the sun, the rain, and the earth, earthquake and lightning and storm, they saw only the distinct and separate phenomena. They had no way of tying them together with the law of the conservation of energy or the law of gravitation. They had many nouns to describe each of these phenomena, but no noun to describe a unity, the organic constitutive whole. Now when we see these separate and distinct phenomena we think immediately of order, of symmetry and since the 15-16th centuries when the laws of nature began to be described by Copernicus and Newton and the other scientists. The deists, philosophers like Spinoza, began to speak of the innate awe which man has when he confronts nature, the awe before the wisdom of the divine artisan who made it all fit, who created it all with such precision, accuracy and ever since that time men have hymned nature and its creator. Indeed, it is the natural majesty of our world that everything seems to fit which I think more than any other element underlies such tepid faith as modern man tends to evidence. Wordsworth wrote, and I think when he wrote these lines he spoke the attitudes of many: My heart leaps when I behold a rainbow in the sky, so was it when my life began, so it is now that I am a man, so



be it when I shall grow old or let me die. A child is father to the man and I would wish my days to be bound each to each by natural piety.

It is this natural piety which makes us see the glory of God in the sunset and in the dawn, in the expanding infinity of the universe, and in the miraculous way in which life, the human body, is put together. The ancients, lacking any sense of the symmetry of the whole, lacking this natural piety for the orderliness of Mother Nature, did not see nature as a warm, loving mother, but saw the various distinct phenomena in nature as powerful, as divine, and as erratic. They were awed by what they saw. There was the sun. It burned all day, every day, and was never consumed. It hung there in the sky and moved across the sky and disappeared every night and was there again beginning its daily movement every morning. Obviously some god animated the sun or it was a god itself. And they saw the storm, and they knew that without the rain the crops could not grow. They also knew that the storm could bring disaster, flood and lightning which could light a forest fire. The sun warmed the body. The sun allowed all that is vegetable to grow. At the same time the sun could blast away nature and destroy the crop and blight the land. Where we see order and where we assume that order to have some intrinsic, essentially benevolent purpose they saw the natural phenomena and saw only its raw power. Yes, there seemed to be some kind of movements, cycle, day and night, the seasons, but the days did not recur exactly and the seasons never came at the same time and each of the phenomena of nature could both hurt man and bless man. So if we were to describe the faith of the men of the second millennium BCE, 4000 thousand years ago, we would say that it was animistic. By that we mean that they saw the divine in the power of each individual phenomena and as believing that the gods were

very much like Hercules and Jason. They're heroic mortals who set out on a life



essentially whimsical in their relationship with men. They couldn't be depended upon. If at one day the sun would warm the next day the sun would burn. If one day the storm would bring needed rain and the next it would bring the flood which would destroy crop and life. Worship to the ancient was an attempt to appease the gods, to gain their favor. The emphasis was on ceremony and ritual and what they believed the gods had prescribed and required. And the context of their faith was <sup>that of</sup> ~~without~~ fear and trembling, fear and trembling before these powers which they could describe and describe magnificently in their myths and which they could not control, which they did not believe to be benevolent and erratic, undependable. So it was that they could easily believe that the great wars of the Greeks and the Trojans were caused not by socio-economic causes but because three of the goddesses were vain enough to want to know who was the fairest of them all, and because the goddess of love, not having been chosen, in female anger she rose in vengeance and forced the act that caused the war. The gods were always intruding in the affairs of men and of women, and that intrusion was not always welcome. The gods were undependable. Their actions were uncertain. One had only to look about himself but to see both in the natural order and in the political order uncertainty, confusion and chaos. Now in the world in which Abraham lived and Isaac lived and Jacob lived, the world of the patriarchs, there was not the great hymn of the great saga of the Iliad and the Odyssey which was the epic. The great myth told and retold the myth of Inkidu and Gilganish. Archeologists have found kineiform tablets which bear this myth in Mesopotamia and Turkey and Matolia, even in Megodol in Israel. It was the ancient myth of the west Asia the same way that Homer's stories are the basic saga of the Greek world. In Kiddu and Gilgamish are great heroes and they are very much like Hercules and Jason. They're heroic mortals who set out on a life



of daring, life of adventure, to prove their manliness, to prove their courage, to do good for men. They tame wild animals, they rescue kingdoms and princesses, but, somehow, along the way Inkidu was killed. Ugamish performs the very complicated funeral rites which are required. He finds that while he is performing these rites for his beloved companion he becomes overwhelmed by a fear of death, obsessed with the thought of his own mortality. He wants to live forever. He wants to find out the secret of eternal life. Gilganish has heard that a long time before there lived a mortal. His name was Utnapishtim, who had been granted, who had won for himself, the gift of eternal life. Obviously he must have this bit of secret wisdom and so Gilgamish sets out to find Inkadu and to beg of him the secret. And after a long, long journey consuming many months and years of tiring travel and of challenge and of confrontation with beasts and dragons and all those obstacles which filled the ancient myths. He finally comes to the isle of the blessed where Utnapishtim lives and he presents himself at Utnapishtim's villa and he says: My father, I have come a long way for a single purpose. Teach me, I pray you, the secret of eternal life. And Utnapishtim looks at the hero, weary and tired, and he says: My son, I only wish that I could, but I do not know the secret. The gift of eternal life was given to me by a goddess, by Ayah, but she did not tell me what it is that allows a mortal to become immortal. One can imagine the frustration, the sense of futility, which filled Gilgamish and Utnapishtim took pity on the lad and he said: Let me at least tell you how I came to be immortal. Perhaps the story will make up for your frustration.

He told him how centuries and centuries before when the world was young and he was young the gods had been disturbed by the noise of mortals. Imagine, if you will, the noise of some island natives outside the beautifully manicured lawns



of some expensive resort. And the owners of the resorts and those who paid their fees to live there, the gods, in their elysian fields decided to do away with the peasants, the noise. How best do it? With a flood, a flood which would wipe out mankind, these noisome, disturbing people. The goddess, Ayah, had a particular favor to ~~Utnapishtim~~ <sup>Utnapishtim</sup> who had served faithfully at her shrine, and she whispered to ~~Utnapishtim~~ <sup>Utnapishtim</sup> that night: Build yourself an ark, bring your family into the ark, and the seed that you will need and the animals that you have domesticated and you will survive the flood. ~~Utnapishtim~~ <sup>Utnapishtim</sup> had built the ark and there came a flood which lasted for 120 days and 120 nights and towards the end the storm had subsided and to find out if there was dry land ~~Utnapishtim~~ <sup>Utnapishtim</sup> had opened a porthole and let a raven fly and the raven had come back. He let the raven fly a second time and the raven had not come back and then he had sent out a dove and the dove brought back in its beak a green sprig of laurel and now Utnapishtim knew that there was dry land somewhere out there, there was new growth. And ultimately the ox settled on a mountain in northern Turkey called Mt. Mizir and Utnapishtim had descended and he had offered a sacrifice to his patron, Ayah. Ayah had said: In reward for your loyal years of service, in reward for your instinctive loyalty to do what I told you to do when I told you to do it, in reward for this sacrifice which you have offered to me the first thing that you did upon descending from the ark I will make you and your wife immortal. So it had come to be.

Now each of us as we hear this story connects it immediately to the story of Noah in the Bible. The Babylonians ~~thought it~~ <sup>flood</sup> had lasted for 120 days, the biblical flood had lasted for only forty. The biblical ark had ended on Mt.

The Babylonian ark had ended on Mt. Mizir. But the crucial difference in these two stories, and this is the point I've been coming to on this long, long



journey around, is that when Utnapishtim descends from his ark and offers his sacrifice the goddess rewards him, him alone, he and his wife, with a gift of life eternal. No other gift is given to man. There is no consideration for the rest of mankind. If you remember your Bible you remember that when Noah descends from the ark he, too, offers a sacrifice, and he is not rewarded at all individually and privately. Rather, mankind is rewarded with the rainbow. God places the rainbow in the sky as a sign of a covenant, of an agreement, never again to destroy mankind so long as the earth endures, seed time and harvest, cold and heat, summer and winter, day and night, shall not end. As long as you see the rainbow in the sky the covenant is in being and I, God, will no longer act in the way that I have acted till now to destroy mankind and all that is.

The biblical myth brings a sense of security into life. The Babylonian myth begins in insecurity that is life. It is simply the noise that people make at their work or at their play that disturbs the gods and causes them to decide to flood out man and drown him and it ends with insecurity. Yet, the hero is saved and granted life eternal, but for the rest of us we go on as we have always lived. And as if to emphasize this theme of insecurity, that we are here and that our life is brief and that our life is bruising and our life is uncertain, the Gilgamish story has a postscript. Gilgamish is grateful to Utnapishtim for the story, but he's exhausted beyond belief and after the story is told he simply falls asleep on his feet and he sleeps for six days and seven nights. And Utnapishtim takes pity again on Gilgamish and when Gilgamish awakens on the seventh day he says to him: My hero, I don't have the secret of eternal life but I do know one bit of esoteric wisdom.

It is in science. There's no basis for it in the environment. It really represents a



There is a plant and this plant is called what makes old men young. It's the elixir, the aphrodisiac, the sense of virility and power, and I've been told by Ayar that this plant, what makes men young, grows at the bottom of the sea and I know where off this island, this blessed isle where I live, there is the bed in which this plant is growing and I'll show it to you. And he gives a chart to Gilgamish where he can dive down to find the plant which makes old men young. And Gilgamish goes eagerly to the far side of the isle of the blessed and he finds exactly the place under the water where this plant must be and he dives down into the murky depths. His lungs are nearly bursting, but he sees suddenly the plant before him and he reaches down and he picks up the plant and he swims back up slowly to the surface and he surfaces and the plant is in his hand. And he swims to shore and he puts the plant down in the sand. He is covered with brine and with salt and there's just nearby, a few steps away, a clear waterfall and he leaves the plant untended just for a minute or two to put himself under the waterfall to cleanse himself of the salt and the dirt and in those very few minutes, seconds perhaps, a serpent suddenly appears, grabs up the plant and makes away with it and when he returns from his shower the plant is no longer there. Man is condemned to life. Man is condemned to death. Man is condemned to age. In the Babylonian world, in the world in which Judaism grew up, man is not only condemned to his mortality but he must live, so they believed, in a world where the gods were undependable, where one could not depend, rely, on their actions in behalf of man. Now it's in this world that Judaism developed the concept of the covenant. It's one of the most remarkable and radical developments in the history of religious thought that has ever occurred. There is no basis for it in science. There's no basis for it in the environment. It really represents a



quantum leap in theological thought. The essence of a covenant is that God is reliable, that God has entered into a relationship with man, made promises to us that He will no longer deal with us as playthings, deal with us according to His whim. We can depend on Him, He is just, He is reliable, He is steadfast. Now we do know since recent archeological discoveries have been unearthed tens upon hundreds upon thousands of cuneiform tablets from the first and second millennium, we do know that this idea was current in a political realm. The ancient Middle East was essentially a feudal society and we are aware now that the basis of many of these relationships was the covenant. And many of the covenant contracts have come down to us. A covenant is not a contract as Jew and a business partner might enter into, a contract between equals. You sit down and give a little. He sits down and gives a little. You take a little. He takes a little. You shake hands and you have a contract, a binding agreement. A covenant is an agreement between a superior and an inferior, between God and man. The covenant terms are simply announced and the baffles we have only the right to accept or to reject. We can't bargain. We can't say this commandment I'll take and this commandment I will not take. Now in the ancient Middle East this is the form of a covenant.

would say, I protected you.

This is the victory of my protection to you against robbers, against enemies without and I'll continue to protect you, my subject king and princes provided, provided you accept the terms which I now stipulate to you; that you will be loyal to me and not make treaties with my enemies; that you'll provide me every year with so many knights and so many armoured ; that you'll provide me each year so much in taxes and so much work force to clear the roads and the canals and do what must be done. And the kings would say yes, we accept, we agree and the covenant would be ceremoniously sealed at a great ritual or ceremony, and after the



blessings and the curses would be spoken the                      would come through and both  
 sides agree to the covenant and abide by it and the curses come about if the  
 fail to live up to the terms. The                      offered protection, certain protection.  
 The                      offer allegiance and agree to perform a series of required duties. And  
 once the covenant is sealed they knew an important relationship had been entered into  
 which they sanctified, which has core. The                      king                      can be depended upon and hope-  
 fully he can depend upon his vassals. If not he will crush them and do away with them.  
 And that is the basic form of political arrangement in the ancient Middle East.

The Hebrew word                      comes from the Akkadian                      which  
 means a shackle, a handcuff, that which ties. It establishes                      ties between a  
 king and his vassal. In the Bible, you know, God is referred often as the king of  
 kings and Israel as its servant. In the great                      of Sinai which I read to you  
 this morning is essentially the striking of a covenant. God says: I have protected you,  
 I have redeemed you, I am the Lord, Thy God, who brought you out of bondage, these  
 are the rules that you must accept, the terms of the covenant. The people accept by  
 an acclamation. The covenant is sealed, set down with a great tablet                      of stone,  
 written a legend by God from                      ,                      and placed in the ark as a  
 symbol of the fact it remains the constitutive relationship between Israel and God  
 and the whole is                      in the Bible by a series of awesome curses and great  
 blessings which will happen to Israel depending upon how Israel abides, how obedient  
 Israel is to these terms. Now so much for history.

What does it all mean? It means essentially that in the Hebrew  
 view God is dependable. One of the basic                      the Bible uses of God is hesed  
 which means he can be depended upon. He is steadfast in his covenant love for  
 Israel. God is no longer irrational. God is by his own will self-                      , directly



all powerful, but in his relationship with us he no longer exerts that power. He has agreed to protect us provided we obey the terms of the covenant. Security returns to . While their stirred fear and trembling of the gods, the relationships were uncertain, relationships with men were undependable, Israel hymned to God. He was steadfast and reliable, He could be depended upon. And this is what was meant by the covenant, the covenant theology. It's the in a god who is not only the creator of all man is, but who has entered by his own free will a special relationship with Israel and with mankind, a relationship which allows the people to feel secure, provided, provided they abide the terms of the covenant, the laws, the basic commandments. be willing and obedient ye shall eat of the fruit of the land. If you be disobedient and willful I will drive you off the land. And our religion, worship, ceases to be a desperate attempt to please and placate the gods through ceremony and sacrifice and desperate attempts to please God ~~are~~ by abiding the terms of the covenant. It becomes largely moral rather than ceremonial, though not entirely so. They're obviously moral laws required by the covenant. But the and the assumption is that there is a moral order to life. If we are good, if we have character, if we ourselves obedient to the will of God, we have nothing to fear from God. There is no in him. He will not deal with us as with a plaything. He will not play with us to see how we act in this terrible maze that we call life. There is a cruel way, a way which can give security, the law of righteousness, the law of justice, the laws of obedience, the laws of the commandments.

and if he obeys Now this new covenant theology which was Israel's and Israel's alone has no basis in science. There is no reason that knowing what they did at the day, they didn't know that much, enough to tie the phenomena of nature together



that they should have arrived at a God who in fact created all in a single unity, all of it coursing together, who is essentially dependable. It represents rather one of those mysterious leaps of insight and understanding, a miracle if you will, a mystery if you will, revelation, a new awareness of a basic truth. There is also a scandalous statement for the policyism, the , the in the gods of the ancients, explained evil, explained war, explained why a child dies in infancy and knows some who are , live long long lives in seeming prosperity. There is very little evidence in our world that in fact the good is rewarded and evil is punished. It's easier to see the uncertainty, the unpredictability, the seeming immorality of the natural order. In that sense the very whimsy, the very uncertainty, which is at the basis of the ancient myths, seems to be a far clearer and more distinct picture of what life is really like than the Hebrew assumption, the biblical assumption, the Jewish assumption. There is a moral order that if I am obedient, we are obedient, we will be rewarded, the community will be at peace and secure. If we are disobedient then we will be punished. The spirit of the biblical theology is the spirit which is symbolized by the book of Job. Job denies through his own experience that there is in fact the covenant, reward and punishment, that in fact God is dependable. The very story with which Job begins has Job of the Gods, God and of the adversary. Job is no longer treated as the covenant suggests with the dependability which is at the basis of the Hebrew faith. And yet, somehow, despite all of the evidence to the contrary from Job to the Holocaust the basic spirit of Judaism has not wavered. The Lord is just. Man's obligation is to obey the will of God and if he obeys God there is hope, there is promise. We do not live as Jews in fear and trembling of the divine power. We live in fear and trembling that we will not have the sensitivity and the courage to do what's right and that's a very



kind of feeling. The onus is on us. God is dependable. We are not insignificant in the order of things. Man's nature needs depend upon what . God will not willingly again, wilfully again, simply destroy mankind because he's lost patience, because he's tired of our noise. It's up to us. Religion has and to a large degree in some places remains a desperate attempt to please the gods or God through ceremony, through custom that's right. In Judaism religion becomes a desperate attempt to obey God, God's moral law, God's full will, not in custom, not in the synagogue so much as in the street, in our homes, in our daily lives. The fundamentally new way of looking at the world . The world remains, I suspect, one of the basic thrusts of what we call civilization. It's a scandal in the sense that we cannot prove it out, but that is what is faith, a belief which transcends the obvious, transcends experience. Whatever it is it is certainly true that this sense of covenant, sense that God can be depended upon as we who must prove our loyalty to , has made this a sensitive people and made with a sense of community and family and social justice which is at the wellspring of all that we call Jewish and ~~six~~ is both the glory and the burden, the heritage that we bear.

W. R. H. S.  
 S. H. H. H.  
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 C. H. H. H.  
 P. H. H. H.  
 J. H. H. H.  
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# Kaddish

Friday

Sunday

*[Signature]*

*Feb 17 1974*

Those who passed away this week

GERTRUDE KLAUS

## Yahrzeits

ANNA WIRTSHAFTER RICH

GOLDIE MARKS

BARRY BURNLEY

MONTE J.FINE

SIDNEY H.HORWITZ

ALFRED M.BONHARD

CARRIE HEITLER FREEDHEIM

KATIE MANDELKORN

JAY KARL SILVERBERG

DR.SIDNEY D.WEISMAN

ROSE BUBIS ROSKOPH

ANNA G.REDER

FRANK WULIGER

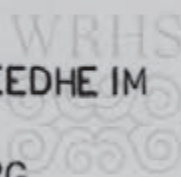
HYMAN H.HILL

CHARLES A.MELSHER

JANE ELLEN UDELF

HENRY H.HIRSCH

MINNIE H.MARKOWITZ





MY HEART LEAPS WHEN I behold

A rainbow in the sky

So was it when my life began

So is it now I am a man

So be it when I shall grow old

Or let me die

The child is Father to the man

And I would wish my days to be

Bound each to each by natural piety

NEVER AGAIN will I leave

...

SO LONG AS THE EARTH ENDURES

SEED TIME AND HARVEST

COLD AND HEAT

SUMMER AND WINTER

DAY AND NIGHT

SHALL NOT CEASE



THE WORLD BECAUSE OF YOU



Because we have heard the story, death quicker  
 and thundering stones into the earth and have been discussed  
 the molecular complexion of matter, the space of nothingness as  
one entity - has organic system - - which was  
once only the stem, earth and the thundering stones - directed &  
repeated phenomena. The arranged layers - Holmes  
any time - center main based for each phenomenon -  
could - why - how - but no time for Nature - the

conclusion only.

Because we have heard the story of creation and of creation &  
of the universe of energy - the universe is the universe - we are  
aware of the universe of energy & processes of the universe - Since  
the beginning of creation the universe and just as my modern  
have refused the universe and before the universe of  
our order & beauty

My heart leaps when I behold  
 A rainbow in the sky  
 So when it rains my life goes  
 So when it rains I am a man  
 So when it rains I shall go  
 On all the day



The world is full of the men

and I need much of days to be

Born and to end of natural piety (Wendell)

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of the power of our various phenomena - the state -

the sun - the starry night - and many ~~other~~ things

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the new year the starry night universe expressed power -

at which the celestial universe expressed power - the world itself

the world itself expressed power - the world itself

the world itself expressed power - the world itself

a great fire

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world was expressed power - the world itself

expressed power - the world itself

expressed power - the world itself

The great power of the world itself expressed power

expressed power - the world itself

the world itself expressed power - the world itself

and no world itself expressed power - the world itself











NEVER AGAIN will I doom The world because of you

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the sea water - some people - and  
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- the document is in the document to be kept



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& languages shall be encouraged  
and not discouraged

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as the other studies are encouraged - and not discouraged

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but they passed something that we now have yet --

6 fundamental areas of security

a day's work of progress

Life is difficult with no easy answers

The world has to be changed, but no easy answers -- & how

can we see ourselves? I would want to know -- how

618 6's -- & just because the just people

just because the more easy life -- make the easy --