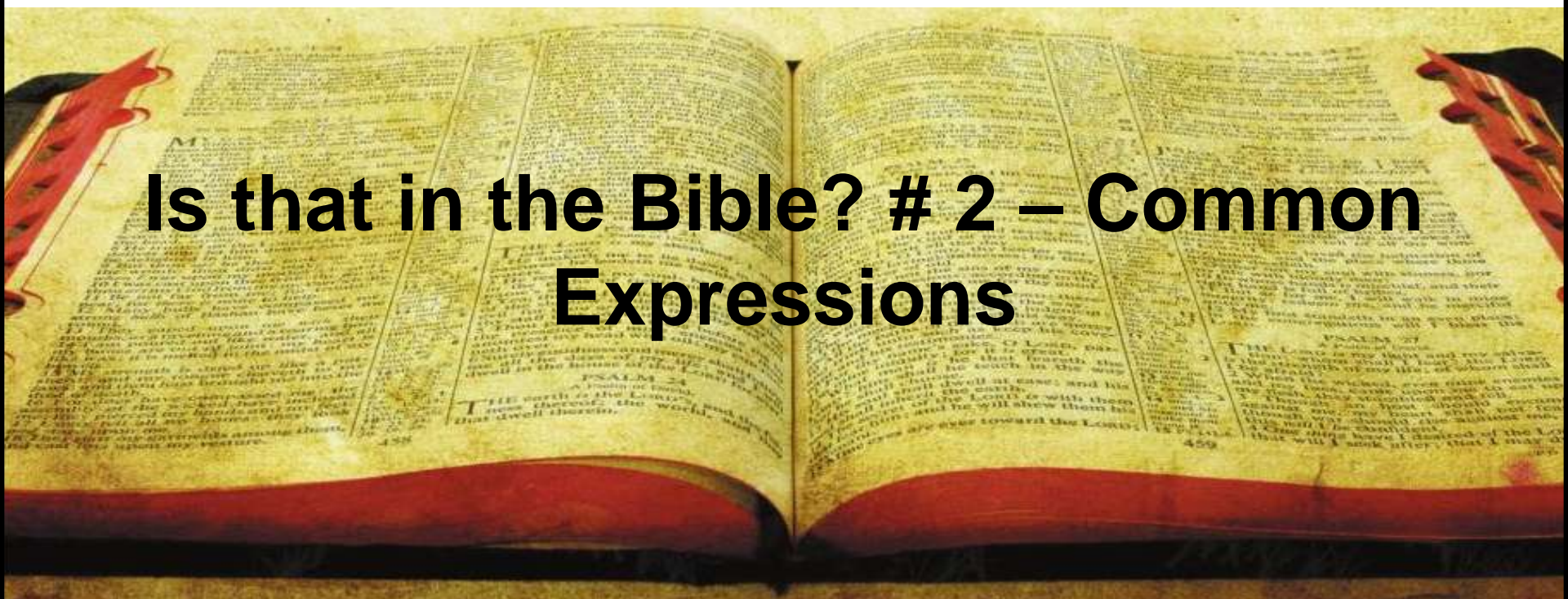


The Word and Science



Is that in the Bible? # 2 – Common Expressions

December, 5th, 2015

Index

- 1) The left hand doesn't know what the right hand is doing (Mt. 6:3-4),
- 2) Ivory Tower (Song 7:4), Palace (Ps. 45:8),
- 3) He that is not with me is against me (Mt. 12:30),
- 4) Eye for an eye (Ex. 21:24-25, Lev. 24:20, Dt. 19:21),
- 5) The scapegoat (Lev. 16:8, 10),
- 6) The powers that be (Rom. 13:1),
- 7) Love of money is the root of all evil (1 Tim. 6:10),
- 8) Wits' end (Ps. 107:27-28),
- 9) Beside himself (Mk. 3:21),
- 10) Hold my tongue (Job 6:24),
- 11) Handwriting on the wall (Dn. 5:1, 3-5, 8, 25-31),
- 12) Signs of the times (Mt. 16:3),
- 13) If the blind leads the blind (Mt. 15:14),
- 14) Lip service (Is. 29:13),
- 15) Physician heal thyself (Lk. 4:23-24),
- 16) Escaped with the skin of my teeth (Job 19:20),
- 17) Worth its weight in gold (Lam. 4:2),
- 18) Shinning city upon a hill (Mt. 5:14),
- 19) Yield up the ghost (Gen. 25:8 [25:17, 35:29, Mk. 15:37, etc...]),
- 20) A land flowing with milk and honey (Ex. 3:8),
- 21) God save the king! (2 Kgs. 11:12).

**“Many expressions in everyday speech
come straight out of Scripture. How many
phrases can you identify?”**

Christine and Wick Allison



1

Mt. 6:3-4

But when thou doest alms, **let not thy left hand know what thy right hand doeth:** That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

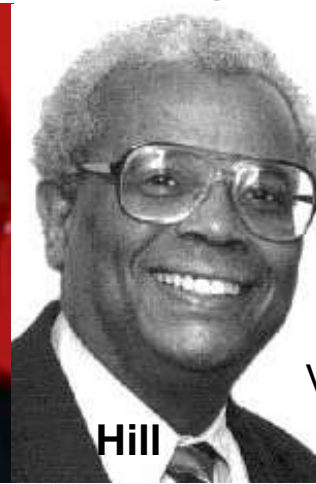
THE REAL DEFICIT: LEADERSHIP

AN IMPASSE AT THE HIGHEST LEVELS: A MAYOR OVERWHELMED BY HIS JOB, A CAGEY YET TIMID GOVERNOR.

Joe Klein. *New York Magazine*, Jul 22, 1991.



Klein



Hill

VS



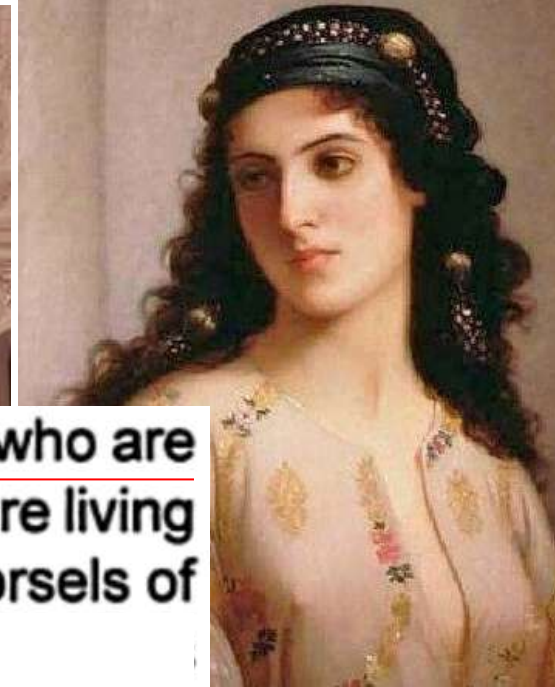
Dinkins

This was the gang that couldn't think straight—or, as Stanley Hill, the municipal-workers'-union leader, would later put it, "To say the left hand doesn't know what the right hand is doing is an understatement." It's not a matter of left or right hands, but the head of David Dinkins."

Song 7:4

Thy neck *is* as a **tower of ivory**; thine eyes *like* the fishpools in Heshbon, by the gate of Bathrabbim: thy nose *is* as the tower of Lebanon which looketh toward Damascus.

S. K. Tarafder.
Standard
Essays. APH
Publishing,
2008, 271 p.



Fortunate people are living in ivory towers who are born with silver spoon in their mouth and the others are living in shanties toiling hard to make provision for two morsels of food only.

Ps. 45:8

All thy garments *smell* of myrrh, and aloes, *and* cassia, out of **the ivory palaces**, whereby they have made thee glad.

And all thy iv'ry palace

With odours sweet regale."

By the **ivory palace** is meant one adorned and inlaid with ivory, which was done not only in the east, but also among the Greeks and Romans; whence Homer thus describes the palace of Menelaus at Lacedæmon:

Above, beneath, around, the palace shines,
The sumless treasure of exhausted mines;
The spoils of elephants the roof inlay,
And studded amber darts a golden ray.



Mt. 12:30

He that is not with me
is against me; and he
that gathereth not with
me scattereth abroad.



Christine Allison. *Is THAT
in the Bible?. Reader's
Digest*, July 1992, p. 103-
106

IN THE FILM *Beauty and the Beast*, a mob leader lays an ultimatum at Beauty's feet: "If you're not with us, you're against us."

Few will recognize this line as a quote from the Bible, a twist on Jesus' words in Matthew: "He that is not with me is against me." The

Old Testament

1. At a banquet, the Babylonian king Belshazzar saw:
 - a) the light at the end of the tunnel
 - b) the handwriting on the wall
 - c) that the die was cast
 - d) that his days were numbered

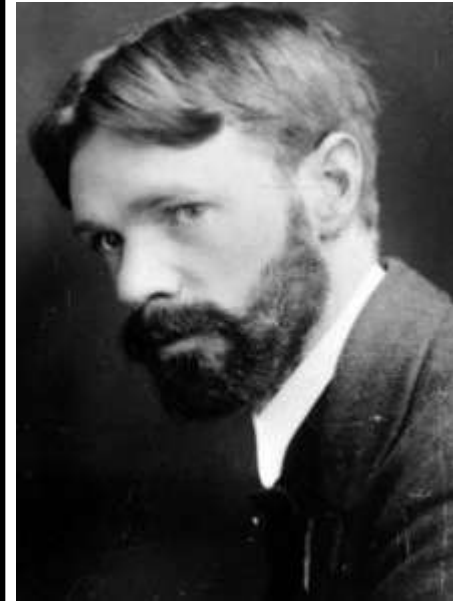
Unable to discover, he loses his aloofness, and feels that he is surrounded now by friends, now by foes, now he cries, 'He that is not against us is for us', and now, 'He that is not with me is against me'. Lord Brentford, for instance, complains that there is an enormous demand for improper postcards in England,

318

R. P. Draper. *Mid Twentieth Century Novelists*: D. H. Lawrence. *Psychology Press*, 1997, 377 pp. And in: Fiona Becket. D.H. Lawrence. *Routledge*, 2013, 394 p.

Copyright

E. M. FORSTER IN *Nation and Athenaeum*



Ex. 21:24-25, Lev. 24:20, Dt. 19:21

Page xiii

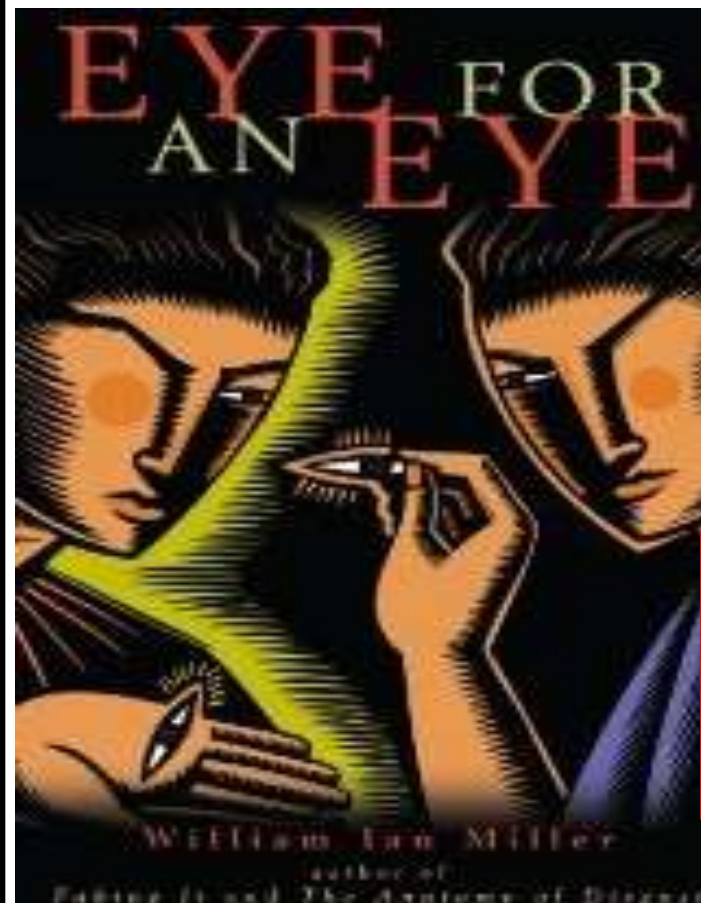
There is so much more to an **eye for an eye** than meets the eye. I have paybacks to make too, paybacks of gratitude: Annalise Acorn, Wendy Doniger, Don

did they repeat various versions of the talion three times? It has been noted by commentators, moreover, that none of the three appearances of the **eye-for-an-eye** formula of the talion in the Torah is demanded by the context; they look very much like interpolations inserted for emphasis and not altogether appropriately, especially in Leviticus and Deuteronomy.²⁷ It might be that aesthetics is much of what it is about.

The biblical formulations are not limited to eyes and teeth. It is as if the legislator and compiler got too excited to stop, especially in Exodus: “life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe.” But the subsequent iterations abridge the Exodus formulation. Leviticus adds breach for breach, to eyes and teeth, but drops the others; Deuteronomy keeps the lives, eyes, teeth, hands, and feet of Exodus but drops burns, wounds, and stripes.²⁸

p. 27

William Ian Miller. **Eye for an Eye**. Cambridge University Press, 2005, 266 p.



Mt. 5:38-44a

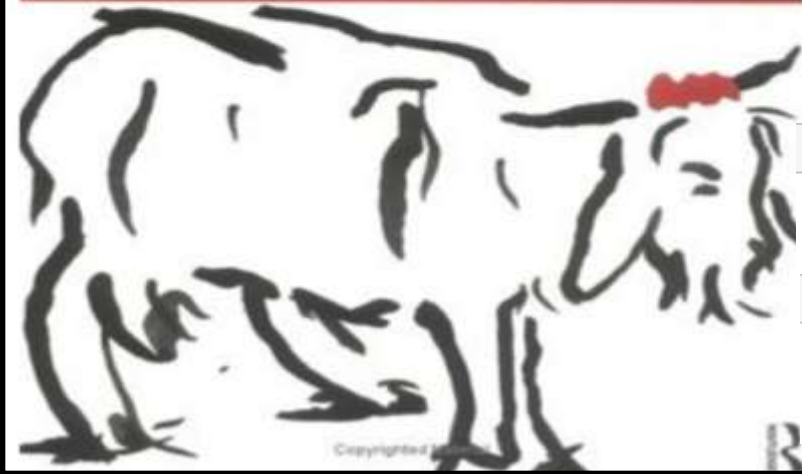
Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil... if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies...



SCAPEGOATS

TRANSFERRING BLAME

TOM DOUGLAS



Lev. 16:8, 10

And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for **the scapegoat**... [who] shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a **scapegoat** into the wilderness...

Tom Douglas. *Scapegoats: Transferring Blame*. *Psychology Press*, 1995, 213 pp.

Scapegoats are a universal phenomenon, appearing in all societies at all times in groups large and small, in public and private organisations. Hardly a week

Page 16

An essential fact of this exercise, as the name '**scapegoat**' given by Tyndale implies, was that the animal was allowed to escape. As long as the goat departed from the boundaries of the community, carrying with it all their wickednesses,

Mt. 27:17

Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? **Barabbas**, or **Jesus which is called Christ**?

lēsoun	ton	Barabban	ē	lēsoun	ton	legomenon	Christon
Ἰησοῦν	τὸν	Βαραββᾶν	, ἢ	Ἰησοῦν	, τὸν	λεγόμενον	Χριστόν ?
-	-	Barabbas	or	Jesus	who	is called	Christ

Literally, it reads: “Jesus the son of the father” or “Jesus who is called Christ”?

Jesus Barabbas, the scapegoat (“escape goat”) was to be released!



Jesus Christ, the “goat for the Lord” was to be sacrificed!

Lk. 3:14

And **the** [Israeli] **soldiers** [stratueo] likewise **demanded** of him [Jn. the B], saying, And **what shall we do?** And he said unto them, **Do violence to no man, neither accuse any falsely** [*i.e.*, by generating scapegoats, see Appendix] ...

Yes, they will return. They will succeed in sweeping and garnishing the house: but it will be "empty": for the "Strong One" will not be with them. There will be reformation without *repentance*. The unclean spirit will return with other spirits more wicked than himself, and they will enter in and dwell there, and the last state will be worse than the first: "EVEN SO SHALL IT BE ALSO UNTO THIS WICKED GENERATION" (Matt. xii. 43-45).

The Zionist movement, therefore, will lead up to the great tribulation before it ends in blessing.

[Genea, Nation]



Bullinger

VS

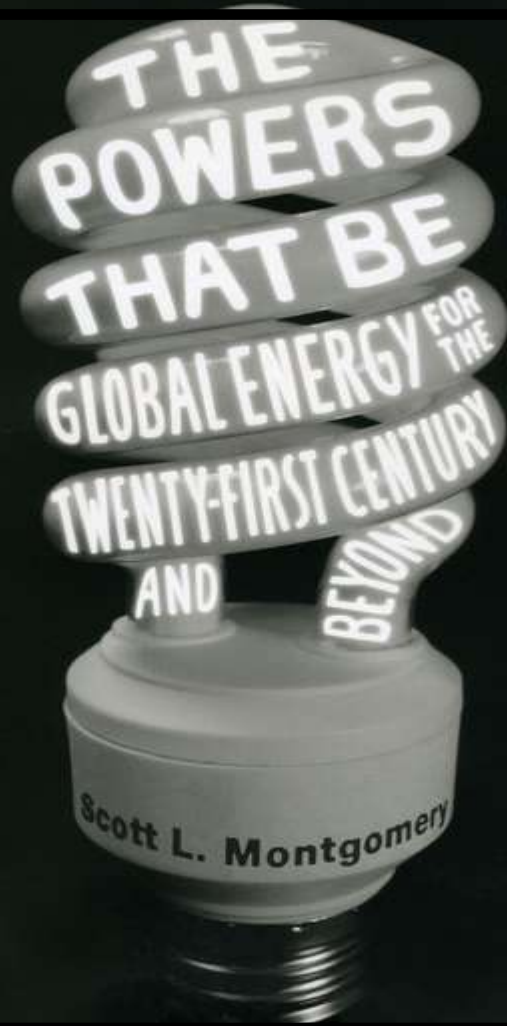


Signs of the Times,
JEWISH SIGNS.
THE ZIONIST MOVEMENT.



Rothschild

E. W. Bullinger. "Signs of the Times: Jewish Signs: The Zionist Movement in Relation to Prophecy. In: Things to Come". No. 129. March, 1905, 11(3):32-34; p 34 & No. 89. Nov., 1901, 8(5):56-57.



Rom. 13:1

Let every soul be subject unto the higher powers. For there is no power but of God: **the powers that be** are ordained of God.

Scott L. Montgomery. *The Powers That Be: Global Energy for the Twenty-first Century and Beyond.* *University of Chicago Press*, 2010, 408 p.



Herbert
George
Wells. *A
Modern
Utopia.*
*United
Holdings
Group,*
1905, 378
p.

1 Tim. 6:10

...the love of money is the root of all evil...

Conceivably it will, like privacy, locomotion, and almost all the freedoms of life, and on the same terms—if he possess the money to pay for it.

That last condition may produce a shock in minds accustomed to the proposition that money is the root of all evil, and to the idea that Utopia necessarily implies something rather oaken and hand-made and primitive in all these relations. Of course, money is not the root of any evil in the world; the root of all evil in the world, and the root of all good too, is the Will to Live, and money becomes harmful only when by bad laws and bad economic

SHAKESPEARE'S
TWENTY-FIRST
CENTURY
ECONOMICS

The Morality of Love and Money

Frederick Turner. **Shakespeare's Twenty-First Century Economics: The Morality of Love and Money.** *Oxford University Press, 1999, 232 p.*
Understanding Money

barter value of the precious metal they contained to the credit value of the promise—the bond—implied in their inscription. And at this point such coins began to become money, true currency, rather than convenient ingots of specie. The ancient practice of clipping or filing coins and melting down the scrapings and the modern practice of collecting coins in the hope that their metal value will come to exceed their face value are both ways of exploiting the difference between barter value and bond value.

But if money is a kind of bond—indeed, the most common and pervasive kind—we run straight into three thousand years of hostile prejudice against money and its owners whenever we try to find out what might be good about bonds. Money is the root of all evil, we say, citing the Bible (though

FREDERICK TURNER

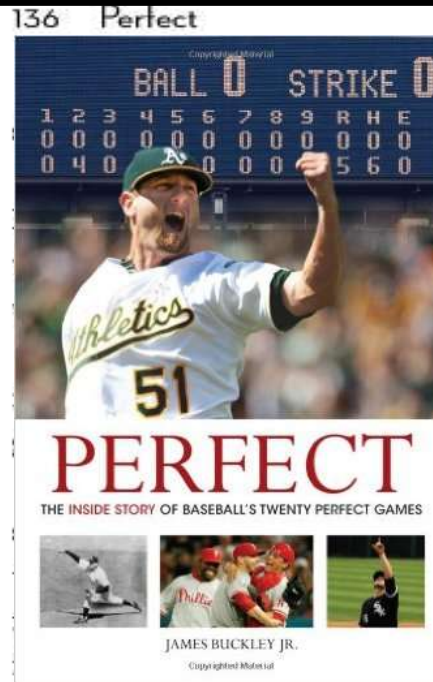
what the apostle Paul said was “the *love of money is the root of all evil*”).
Socrates describes the city of merchants in *The Republic* as a city of pigs. Jesus scourged the moneylenders from the temple and said that it was harder for a rich man to enter the kingdom of heaven than for a camel to pass

8

Ps. 107:27-28

They [the sailors] reel to and fro, and stagger like a drunken man, and are **at their wits' end**. Then they cry unto the LORD in their trouble, and He bringeth them out of their distresses.

James Buckley, Jr. **Perfect: The Inside Story of Baseball's Twenty Perfect Games.** Triumph Books, 2012, 310 p.



So, yes, the Rangers may have been a bit lackadaisical in the early going, but by the later innings, they were battling to end Witt's bid (or, as one headline in *The Sporting News* put it, they were at their "Witt's End") to end their season perfectly...for him, that is, not for Texas.

Witt took the mound to face Rivers, leading off as the DH, and true to his postgame comments, he went down quickly, becoming

rs were, well, they were less than enthused. "But everyone had their bags packed and ready to go. For the first five innings, we just wanted to get the rings slightly false today. There's nothing wrong with losing, and if there is, it's losing and not losing at tiddlywinks, let alone baseball," said the Angels' right fielder and a player who excelled in defensive play. "I had been in some near-death situations. Hard players try to be the one to break

ERMA BOMBECK

Bestselling author of
FAMILY—THE TIES THAT BIND... AND GAG!

AT WIT'S END



"Always amusing" —*Newsday*

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At WIT'S END

*What You Need to Know
When a Loved One Is Diagnosed
With Addiction and Mental Illness*

JEFF JAY
JERRY A. BORISKIN, PH.D.

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bestselling author of
THE JANE AUSTEN BOOK CLUB

KAREN JOY FOWLER

WIT'S END

A NOVEL

WHAT HAPPENS
WHEN YOUR READERS STEAL
YOUR CHARACTERS?

9 Amadis de Gaula.



Los quatro libros de
Amadis de gaula nue

Garci Rodríguez de
Montalvo. Amadis
of Gaul, Vol. 3. *N.
Biggs*, 1803 (14th
Century), 344 p.

Mk. 3:21

And when his friends heard *of it*,
they went out to lay hold on him: for
they said, **he is beside himself.**

101

battle. Argomades fled like a man beside himself,
who knew not what he did, and his horse carried
him whither he would, and they on the Tower
cried out, he of the golden helmet has put the
doves to flight! One of Aravigo's nephews, who

Job 6:24

Teach me, and **I will hold my tongue**: and cause me to understand wherein I have erred.



Cressida in: "Troilus and Cressida".

And yet, good faith, I wish'd myself a man,
Or that we women had men's privilege
Of speaking first. Sweet, bid me **hold my tongue**
For in this rapture I shall surely speak
The thing I shall repent. See, see, your silence,



King Lear

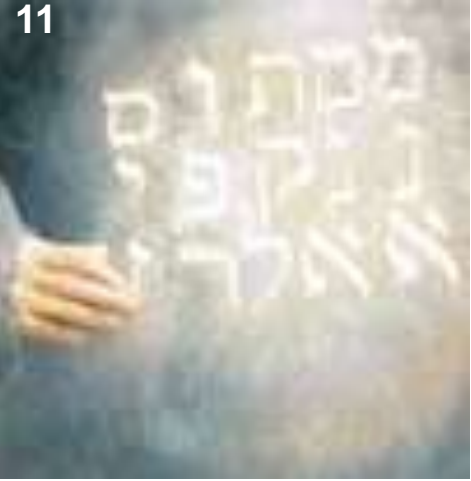
John Bartlett. *The Shakespeare Phrase Book*. Little, Brown, and Company, 1881, 1034 p.

(to GONERIL) Yes, forsooth, **I will hold my tongue**.

So your face bids me, though you say nothing.

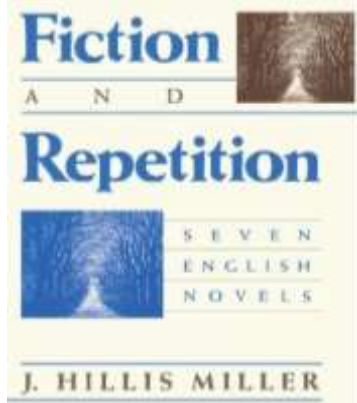
Mum, mum,

(to GONERIL) Yes, I promise **I'll shut up**. That's what you're telling me with that expression on your face, even though you don't say anything. Mum, mum,

Dn. 5:1, 3-5, 8, 25-31

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand... Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and ...drank in them... and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's **hand**, and **wrote** over against the candlestick upon the plaister of the wall

of the king's palace: and the king saw the part of the hand that wrote... Then came in all the king's wise *men*: but they could not read the writing... And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This *is* the interpretation of the thing [given by Daniel]: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians... In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom...



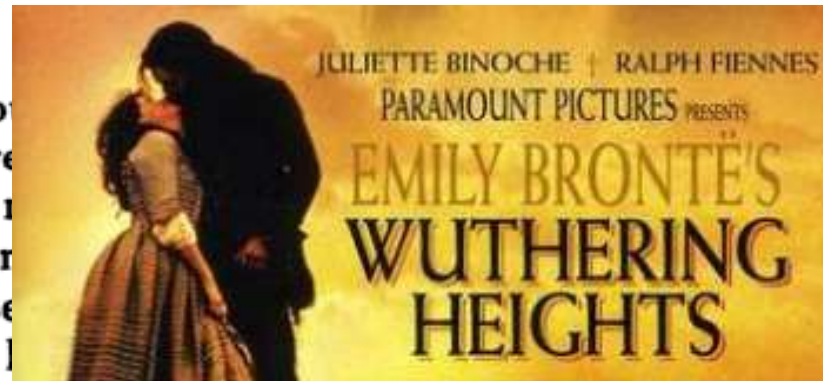
J. Hillis Miller

Fiction and
Repetition: Seven
English Novels.

Chapter 3

Wuthering Heights
(by Emily Bronte).

Harvard
University Press,
1985, 260 p.



age of
ne pri-
cases,
. This
Lock-
at the

de, or what the reader can make out of the passages as he interprets the handwriting on the wall. All of the passages possibly mean more than their referential or historical meaning. They may be signs or clues to something beyond themselves. This possibility is opened up in the fissure between what Lockwood apparently knows or intends to say, and what the author may have known or intended to say. None of these passages, nor any of the many other "similar" passages which punctuate the novel, is given the definitive closure of a final interpretation within the text of the novel. In fact they are not interpreted at all. They are just given. The handwriting on the wall is not read within the novel. The reader must read it for himself.

Mt. 16:3b

...O ye hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?



Herbert K. Russell. **A Southern Illinois Album: Farm Security Administration Photographs, 1936-1943.** *SIU Press*, 1990, 126 p.

of the times were not signs at all. A factory with many of the windows broken out, indicating abandonment, was all too often a sign of the times, and one that we recognize all too easily today. The incorporation of tin advertising signs into a shanty, as in the picture by Arthur Rothstein on page 102, was certainly a sign of the times, and signs were also used to paper the insides of the more humble houses in order to keep out wind and cold. Some signs of the times are more obvious to us today than they were to contemporaries. I doubt, for example, if Arthur Rothstein thought of his picture of a Sinclair gasoline station attendant cleaning an automobile's windshield as

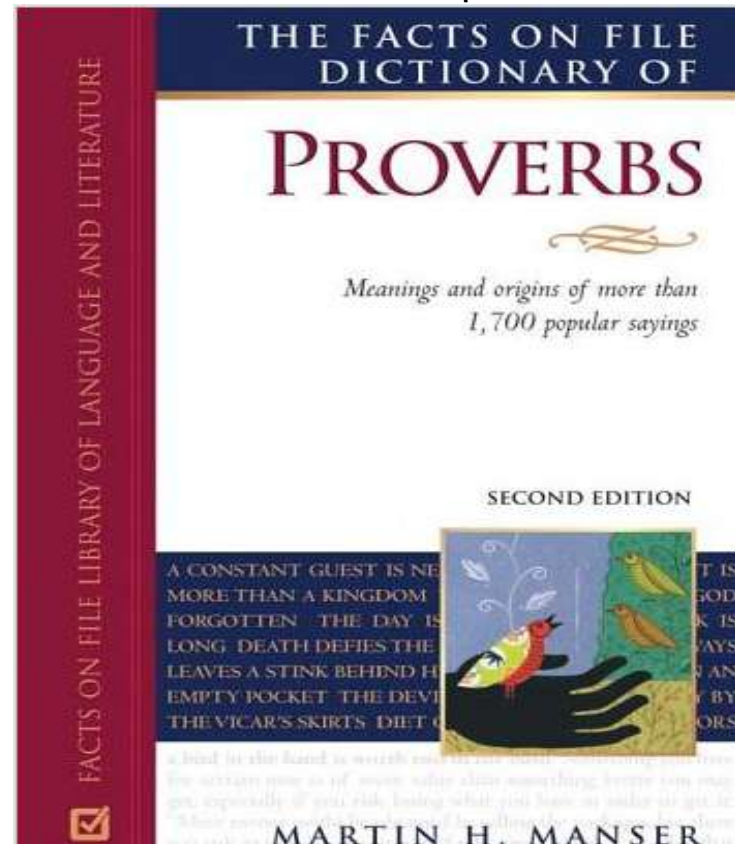
if the blind lead the blind, both shall fall 13

into the ditch When ignorant or inexperienced people are guided by those no more knowledgeable than themselves, the result is disaster: *The instructors were unfamiliar with some of the equipment they were training us to use, so accidents seemed inevitable—if the blind lead the blind, both*

shall fall into the ditch. The proverb is of biblical origin: “Let them alone: they be blind leaders of the blind. And **if the blind lead the blind**, both shall fall into the ditch” (Matthew 15:14). It has given rise to the cliché *the blind leading the blind*.

p. 135

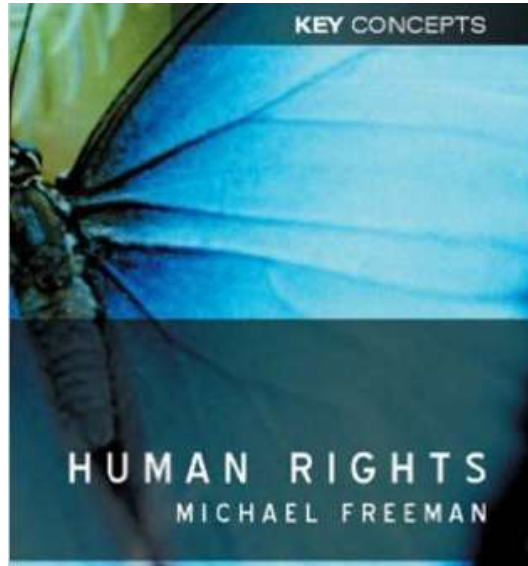
Martin H. Manser. *The Facts on File Dictionary of Proverbs*. **Infobase Publishing**, 2007, 499 p.



14

Is. 29:13

Wherefore the Lord said, Forasmuch as this people draw near Me with their mouth, and **with their lips do honour Me, but have removed their heart far from Me,** and their fear toward Me is taught by the precept of men



Michael Freeman. **Human Rights: An Interdisciplinary Approach.** *Polity*, 2011, 241 p.

1945: The New Age of Rights 59

one of the most influential of our oppressed people appeal to it in capacity of the UN to implement modest, however. The concept of state sovereignty and the realities of international power politics still make the implementation of human-rights standards uneven, and generally weak. There is widespread lip-service to human rights by governments, and also much hypocrisy. This may nevertheless have the advantage that human-rights violators can be shamed into making human-rights improvements. Lip-service may, however, be a substitute for action. There is an important role for NGOs in converting lip-service into effective action. (Non-Gov. Orgs.)

It is difficult to evaluate the success of the UN human-

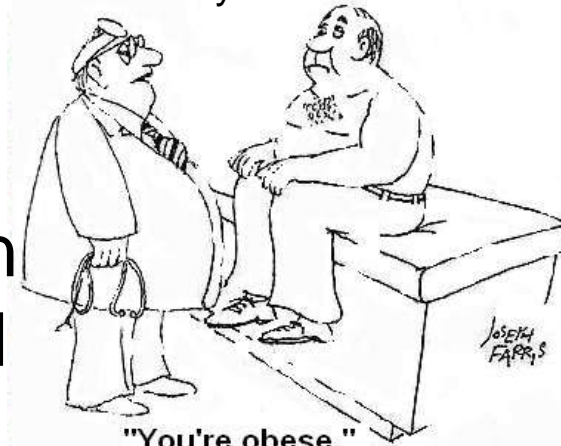
Lk. 4:23-24

And he said unto them, Ye will surely say unto me this proverb, **Physician, heal thyself**: whatsoever we have heard done in Capernaum, do also here in thy country [Nazareth]. And he said, Verily I say unto you, No prophet is accepted in his own country.

Physician Heal Thyself

Medical Practitioners
of Eighteenth-Century New York

Marynita **Anderson** Nolosco. **Physician Heal Thyself**: Medical Practitioners of Eighteenth-century New York. **Peter Lang**, 2004, 267 p.



"You're obese."
be of interest to American historians, regional historians, and medical practitioners.

quacks whose varied back-
tray the typical New York
Thyself presents a group
and differences in the edu-
subjects, including their
ven to rational physicians'
by promoting legislation, a
a hospital dispensary,
the different practitioners'
how a combination of Old
ces fostered a new type of
Physician Heal Thyself will

Marynita Anderson was born, raised
and educated in New York City. She com-

Job 19:20

My bone cleaveth to my skin and to my
flesh, and I am escaped with the skin
of my teeth.

Peter

Bengelsdorf.

Idioms in the

News. More

than 1,000

phrases
explained with

real

examples.

Amazon

Digital

Services,

Inc., 2012,

723 p.

by the skin of one's teeth

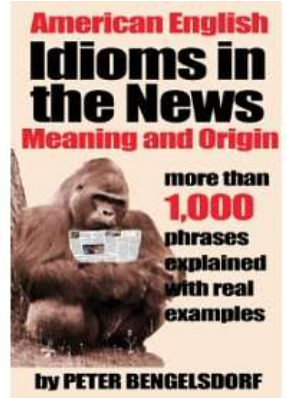
For retailers that have been hanging on "by the skin of their teeth," the potential for change has been a long time coming, said John Heavener, president of the Georgia Retail Association. — Atlanta Journal-Constitution (3/22/2011)

Ma and Pa, (grandma and grandpa) escaped the Nazis in Germany by the skin of their teeth in 1939. —Business Insider (4/4/2011)

An escape by the skin of their teeth is a narrow escape, suggesting that Ma and Pa were almost caught.

The expression is used frequently in sports, usually when a player or team wins by a small margin. It is sometimes used when describing someone who is struggling to survive.

By the skin of one's teeth comes from the Bible: "I have escaped with the skin of my teeth," in the [Book of Job](#). We may guess that was a colorful way of saying escaped with nothing but my body, or perhaps something was lost in translation from the Hebrew of centuries ago.

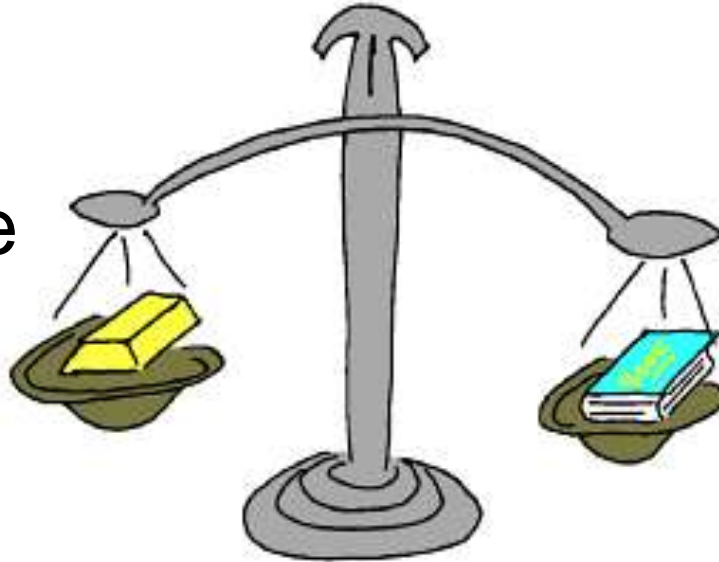


17

Lam. 4:2

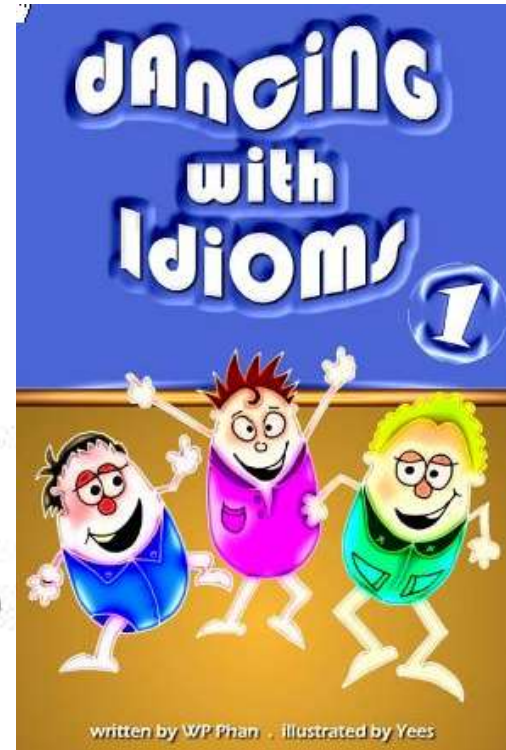
The precious sons
of Zion,
**comparable to
fine gold**, how are
they esteemed as
earthen pitchers,
the work of the
hands of the
potter!

The real message in the book was told
Since then, its value has gone up sevenfold
The book has the print run fully sold
The book is worth its weight in gold



Meaning

'Be worth its/ your weight in gold' means to be very
useful or valuable.



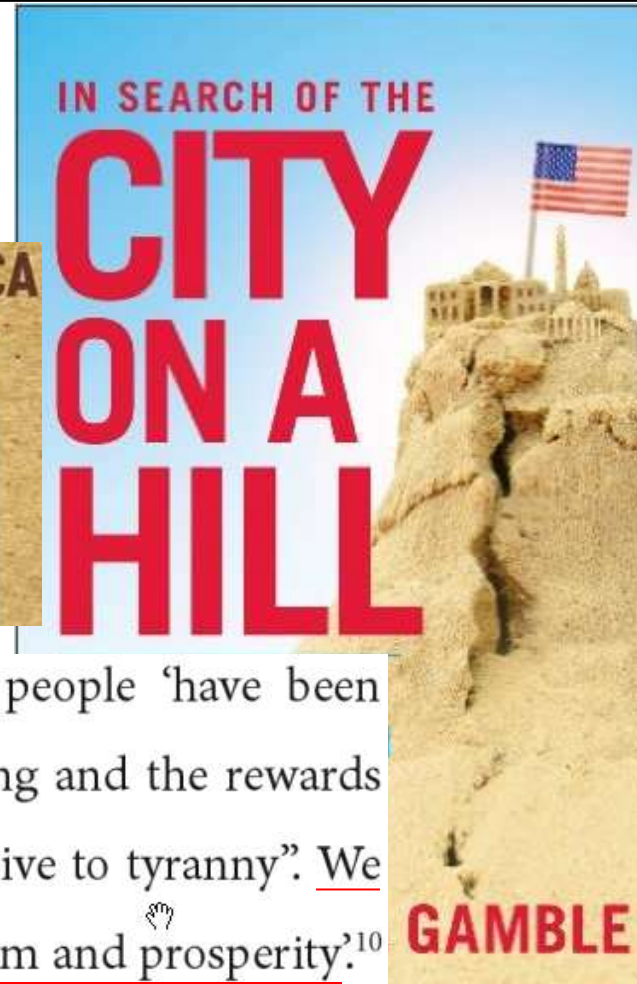
W.P. Phan. **Dancing
with Idioms 1.**
Booksmango, 2013,
38 p.

Mt. 5:14

Ye are **the light** of the world. **A city that is set on an hill cannot be hid.**



Sarah Palin.
Going Rogue: An American Life. Harper Collins, 2010, 448 p.



the American people 'have been given a unique responsibility: to show the world the meaning and the rewards of freedom. America, as Reagan said, is "the abiding alternative to tyranny". We must remain the Shining City on a Hill to all who seek freedom and prosperity'.¹⁰

GAMBLE

Gen. 25:8 [25:17, 35:29, Mk. 15:37, etc...]

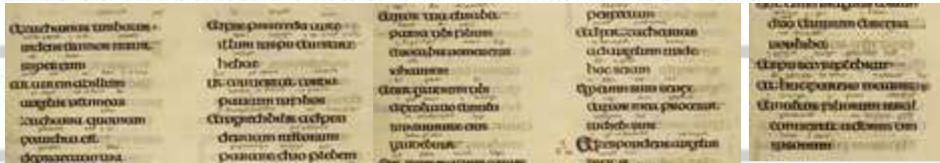
Then Abraham **gave up the ghost**, and died in a good old age, an old man, and full of years; and was gathered to his people.

give up the ghost

OE
19

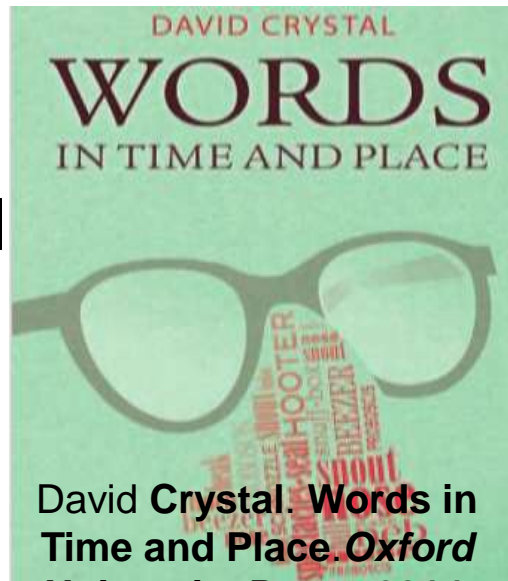
This is *ghost* in the sense of ‘soul’ or ‘spirit’; first used as *give the ghost*, later *give away the ghost* and *yield up the ghost*, with a pronoun often replacing *the* (as in *gave up his ghost*); the up usage is first recorded in late Middle English, and became the norm after its repeated use in the King James Bible.

4 Words for dying



dead †
OE

To dead is totally ungrammatical today, but in its sense of ‘become dead’ it is in the Lindisfarne Gospels, and continued until at least the fifteenth century, sometimes with a prefix (*adead*). Chaucer talks about the body being *deaded* – a usage heard today only among young children struggling with irregular verbs.



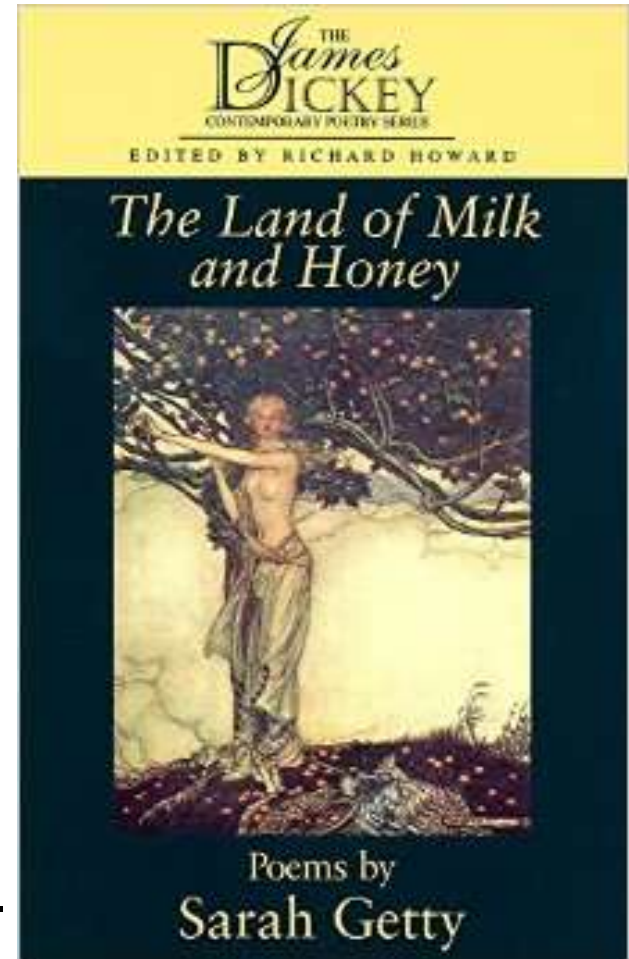
David Crystal. *Words in Time and Place*. Oxford University Press, 2014, 304 p.



Ex. 3:8

And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto **a land flowing with milk and honey**; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

Sarah Getty. **The Land of Milk and Honey: Poems.**
Univ. of South Carolina Press, 1996, 89 p.



2 Kgs. 11:12

And he brought forth the king's son [Joash], and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, **God save [dzeo, live] the king.**

“God save the king,

God save the king, **God save the king!”** Jesus of Nazareth, declared to be the Son of God with power by His resurrection from the dead.

David Clifford. *The Two Jerusalems in Prophecy*. *Loizeaux Brothers*, 1978, 192 p.

The Two
Jerusalems
in Prophecy

The triumphal entry of Jesus is reminiscent of the enthronement of King Solomon as he was made to ride on the Mule of King David. He was anointed by Zadok the priest and given the sceptre of power (2 Kgs 9:13). Amidst trumpet blasts, shouts of **“long live the king”** Jesus rode towards Jerusalem. Fidelis Eleojo Egbunu. *Chieftaincy*

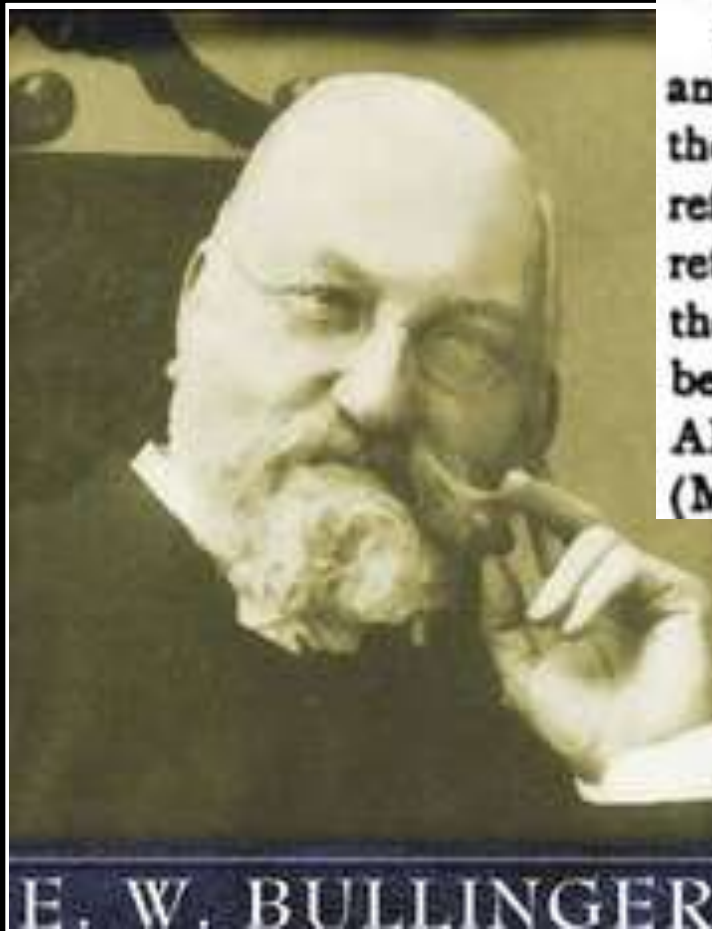
Titles Among Igala. Spiritual Welfare Apostolate Publications, 2001, 186 p.



I don't want **my left hand knowing what my right hand is doing!** I was living in my **ivory tower**, when suddenly I heard a deceitful one saying something like, "**he that is not with us is against us**", and then he applied an **eye for an eye** strategy attacking pre-selected targets as the **scapegoats**, being himself controlled by the "**powers that be**". And, I knew that **the love of money is the root of all evil!** so, one of my studies was to follow the money trail. What I found left me at my **wits' end** and **beside myself**, I **held my tongue**, because I saw **the handwriting on the wall** and **the signs of the times**. We know that **if the blind leads the blind**, both fall into a ditch! So, I do not want to be blind in any field, and above all, I do not want to be giving **lip-service** to God! So, in the midst of that crisis, "**physician, heal thyself**" was my prescription. With the help of God, I wished at least to **escape with the skin of my teeth**, while wanting to be **worth my weight in gold**, and that we all, with divine wisdom, could be the **shining city upon a hill**, and if we **yield up the ghost**, we have the certainty of the hope taking us to **the land flowing with milk and honey!** And to say to our Living Lord Jesus with all our lungs, **long live the King!**

APPENDIX

The Current Israel, the experts in “Scapegoating” and in every other art of deception, as seen by Bullinger, Koestler and Baron in the XX Century.



Yes, they will return. They will succeed in sweeping and garnishing the house: but it will be "empty": for the "Strong One" will not be with them. There will be reformation without *repentance*. The unclean spirit will return with other spirits more wicked than himself, and they will enter in and dwell there, and the last state will be worse than the first: "EVEN SO SHALL IT BE ALSO UNTO THIS WICKED GENERATION" (Matt. xii. 43-45).

E. W. Bullinger.
"Signs of the Times:
Jewish Signs: The
Zionist Movement in
Relation to Prophecy.
In: Things to Come".
No. 129. **March,**
1905, 11(3):32-34; p
34 & No. 89. **Nov.,**
1901, 8(5):56-57.



The Zionist movement to-day has for its cry, "Israel a nation"; and though it recognises prophecy as its foundation, yet its spirit is very different from that which animated Nehemiah and Daniel in their connection with Restoration.

The national confession of sin is the one essential condition of national blessing.

But *this* is not in all their thoughts. On the contrary: While the Word of God is the *foundation* of their hope, independence of God is the *ground* of their strength.

Dependence on their own efforts is that which characterises the whole movement; and not confession of sin and reliance on the God of Jacob.

They will succeed. They will return to their own Land. They will set up their government and their "heads." At first they will be under their Suzerain. But ere long they will desire independence, and, presently, one will arise who will *promise* it. They will make a covenant with him, and then will begin the literal fulfilment of the *2,520 days*. In the midst of those days the Beast will break the covenant, and *then* will be the day of "Jacob's trouble."

Yes, they will return. They will succeed in sweeping and garnishing the house: but it will be "empty": for the "Strong One" will not be with them. There will be reformation without *repentance*. The unclean spirit will return with other spirits more wicked than himself, and they will enter in and dwell there, and the last state will be worse than the first: "EVEN SO SHALL IT BE ALSO UNTO THIS WICKED GENERATION" (Matt. xii. 43-45).

The Zionist movement, therefore, will lead up to the great tribulation before it ends in blessing. When they are brought into blessing Jehovah says, "I WILL BRING." But *that* blessing will be preceded by the *repentance* of Zach. xii., and the *mourning* for their sin in rejecting and crucifying their Messiah.

Yes, the Zionist movement means a time of trouble . . . but "*at that time Israel shall be delivered,*" and "he shall be saved out of it" (Dan. xii. 1. Jer. xxx. 7).

Events are moving very rapidly. The next step is dependent only on money. It was hoped that some of the millions of the Jewish Colonisation Association would become available, and a special Act was passed through Parliament last session with the view of securing some of them for the Zionist Movement. But that is not yet.

Signs of the Times. Jewish Signs. The Zionist Movement.

The following remarks are from *The Jewish Chronicle* of Sept. 27, and are given as from "a Zionist correspondent." They are very weighty, and will be read with interest by our friends:-

..."in the *leaderette* in last week's *Jewish Chronicle*"... **"Dr. Herzl** is conducting further **negotiations** with the Sultan"... "in Zionist circles, in the upper ranks...**discreet ignorance is professed**"...

..."the forthcoming opening of the **'Jewish Colonial Trust'** as a **business enterprise**"...

... "the Baron's [**Baron de Hirsch's**] **secretary** in those days **was strongly Zionistic** in his tendencies"...

..."Later, the [Jewish] Baron [Baron **Maurice de Hirsch**, Moritz von Hirsch] **divided the 'philanthropic' hemisphere with Baron Edmond de Rothschild** [Baron Edmond Benjamin James de Rothschild], **and so looked only westward**"... "he plainly said, 'I believe we have more scope in the west.' **He had a huge dream of a general exodus from Russia**"... "The secret of **Dr. Herzl's** influence at 'Yildiz Kiosk' [residence of the sultan] is that he **is negotiating for the Jews themselves, on their behalf direct.**"

"Baron **Edmond de Rothschild's** agents were spending freely to obtain title-deeds for the Baron's purchases in Palestine"... "these lavish sums were, at the instigation of the Russian Government" ... "The writer was shown a **cutting from a Milwaukee paper** which **had magnified** the 'Chovevi [Hovevi, Hovevei] Zion' proposals into a **scheme for the Return, headed by Baron de Rothschild**, and this cutting, it was stated, had been translated into Turkish by the Russians..." [Then, Bullinger quotes and writes:]

"Another shall come in his own name, him ye will receive" (John 5:43).

These are the words of **the Lord Jesus**, who **came in the Father's name and they received him not**. They are generally and rightly taken as a prophetic announcement of the coming Antichrist.

A solemn "Sign of the times" shows us how everything is preparing for its fulfillment.

Rabbi Joseph Krauskopf, D.D., of Germantown, Philadelphia, has just given his '*Impressions of the Oberammergau Passion Play*'... he concludes his book...: "What the Christian world needs is **another Jew**, to complete the trinity of Jewish reformers - **one who shall combine** within himself the moral and religious purity of Jesus and the zeal and energy of Paul. **He will be the long-expected Messiah**. His coming will constitute the second advent of the Nazarene Master. The time for his coming is drawing nigh. Obsolete forms and meaningless rites are crumbling away. Offensive doctrines are disappearing. The Judaic Jesus is slowly regaining his lost ground. **The Ethics of Judaism** are gradually **supplanting** the Gnosticism of **Paul**. When the Jew shall have completely cast away his obstructive exclusiveness and ceremonialism, and the Christian his Christology, Jew and Gentile will be one "

We thus see how the way is preparing for the fulfillment of John 5:43. The true Christ who came in His Father's name was rejected: But, the False-Christ will ere long come in his own name, and him they will receive. The above extracts show how the Jewish mind is working in preparation for this awful consummation.

Bullinger, Ethelbert W., Signs of the Times. Jewish Signs. The Zionist Movement. *In: Things to Come*. No. 89. Nov. 1901, 8(5):56-57.

A SOCIAL
AND RELIGIOUS
HISTORY OF
THE JEWS
By SALO WITTMAYER BARON
Second Edition, Revised and Enlarged
Late Middle Ages and Era of European Expansion
1200-1600
VOLUME XIII
INQUIRY, RENAISSANCE, AND REFORMATION


Columbia University Press
New York and London - 1969
The Jewish Publication Society of America
Philadelphia 3710



But before and after the Mongol upheaval, the Khazars sent many offshoots into the unsubdued Slavonic lands, helping ultimately to build up the great Jewish centers of eastern Europe.

— Salo Wittmayer Baron —

Baron, Vol. III, p. 204. ←

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EASTERN EUROPE

in the ultimate restoration of the whole people to Zion. But they envisaged it chiefly in terms of a successful military campaign. Out of Khazaria apparently came that great twelfth-century messianic movement which, led by David Alroy (or Menahem ben Solomon Al-Rohi; either David, or more likely, Menahem was the assumed messianic name), rapidly spread to Kurdistan, Adharbaijan, and other parts of Persia. It aimed at the military conquest of the Holy Land—not a completely hopeless undertaking, considering the prevailing anarchy in the intervening Muslim countries. Although this northern counterpart of the contemporary Christian Crusades failed to attract the active support of the Jewish masses in the Near East and was publicly repudiated by their “accredited” leaders in Baghdad, it seems to have left behind more than a mere romantic memory appealing to such modern writers as Benjamin Disraeli. Ever since, it has been suggested, the six-cornered “shield of David,” theretofore mainly a decorative motif or a magical emblem, began its career toward becoming the chief national-religious symbol of Judaism. Long used interchangeably with the pentagram or the “Seal of Solomon,” it was attributed to David in mystic and ethical German writings from the thirteenth century on, and appeared on the Jewish flag in Prague in 1527. Thus were laid the foundations for its ultimate glorification in the nineteenth century.⁴⁰

FROM THE ENGLISH REVIEWS OF
THE THIRTEENTH TRIBE

"...Koestler...tells his story with characteristic zest, treading a lucid, often entertaining path...and throws the light of shrewd common sense on what is known of the Khazar culture...his thesis...is intriguing and, at several points, credible...a stimulating book..."

—George Steiner, *The Sunday Times*

"...a fascinatingly controversial book...Koestler marshals his arguments with great skill...he is certainly very persuasive..."

—Philip Toynbee, *The Observer*

"...an intriguing book which asks to be read...clearly written and well-presented...a brilliant focus on facts which too few know."

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This book traces the history of the ancient Khazar Empire, a major but almost forgotten power in Eastern Europe, which in the Dark Ages became converted to Judaism. Khazaria was finally wiped out by the forces of Genghis Khan, but evidence indicates that the Khazars themselves migrated to Poland and formed the cradle of Western Jewry...

(continued
on front
flap)

ARTHUR KOESTLER

The Thirteenth Tribe

THE KHAZAR EMPIRE AND
ITS HERITAGE



9876543

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ISBN 0-394-40284-7



Random House New York

(continued from front of jacket)

To the general reader the Khazars, who flourished from the seventh to the eleventh century, may seem infinitely remote today. Yet they have a close and unexpected bearing on our world which emerges as Mr. Koestler recounts the fascinating history of the ancient Khazar Empire, a major but almost forgotten power in Eastern Europe at about the time that Charlemagne was Emperor in the West. The Khazars' sway extended from the Black Sea to the Caspian, from the Caucasus to the Volga, and they were instrumental in stopping the Muslim onslaught against Byzantium, the eastern jaw of the gigantic pincer movement that in the West swept across northern Africa and into Spain.

Thereafter the Khazars found themselves in a precarious position between the two major world powers: the Eastern Roman Empire in Byzantium and the triumphant followers of Mohammed. As Mr. Koestler points out, the Khazars were the Third World of their day, and they chose a surprising method of resisting both the Western pressure to become Christian and the Eastern to adopt Islam. Rejecting both, they converted to Judaism.

In the second part of this book, "The Heritage," Mr. Koestler speculates about the ultimate faith of the Khazars and their impact on the racial composition and social heritage of modern Jewry. He produces a large body of meticulously detailed research in support of a theory that sounds all the more convincing for the restraint with which it is advanced. Yet should this theory be confirmed, the term "anti-Semitism" would become void of meaning, since, as Mr. Koestler writes, it is based "on a misapprehension shared by both the killers and their victims. The story of the Khazar Empire, as it slowly emerges from the past, begins to look like the most cruel hoax which history has ever perpetrated."

Another bit of semi-legendary, semi-historical folklore connected with the Khazars survived into modern times, and so fascinated Benjamin Disraeli that he used it as material for a historical romance: *The Wondrous Tale of Alroy*.

In the twelfth century there arose in Khazaria a Messianic movement, a rudimentary attempt at a Jewish crusade, aimed at the conquest of Palestine by force of arms. The initiator of the movement was a Khazar Jew, one Solomon ben Duji (or Ruhi or Roy), aided by his son Menahem and a Palestinian scribe. 'They wrote letters to all the Jews, near and far, in all the lands around them. . . . They said that the time had come in which God would gather Israel, His people from all lands to Jerusalem, the holy city, and that Solomon Ben Duji was Elijah, and his son the Messiah.'*

These appeals were apparently addressed to the Jewish communities in the Middle East, and seemed to have had little effect, for the next episode takes place only about twenty years later, when young Menahem assumed the name David al-Roy, and the title of Messiah. Though the movement originated in Khazaria, its centre soon shifted to Kurdistan. Here David assembled a substantial armed force – possibly of local Jews, reinforced by Khazars – and succeeded in taking possession of the strategic fortress of Amadie, north-east of Mosul. From here he may have hoped to lead his army to Edessa, and fight his way through Syria into the Holy Land.

The whole enterprise may have been a little less quixotic than it seems now, in view of the constant feuds between the various Muslim armies, and the gradual disintegration of the Crusader strongholds. Besides, some local Muslim commanders

*The main sources for this movement are a report by the Jewish traveller Benjamin of Tudela (see above, II, 8); a hostile account by the Arab writer Yahya al-Maghribi, and two Hebrew manuscripts found in the Cairo Geniza (see above, II, 7). They add up to a confusing mosaic; I have followed Baron's careful interpretation (Vol. III, p. 204; Vol. IV, pp. 202–4, and notes).

might have welcomed the prospect of a Jewish crusade against the Christian Crusaders.

Among the Jews of the Middle East, David certainly aroused fervent Messianic hopes. One of his messengers came to Baghdad and – probably with excessive zeal – instructed its Jewish citizens to assemble on a certain night on their flat roofs, whence they would be flown on clouds to the Messiah's camp. A goodly number of Jews spent that night on their roofs awaiting the miraculous flight.

But the rabbinical hierarchy in Baghdad, fearing reprisals by the authorities, took a hostile attitude to the pseudo-Messiah and threatened him with a ban. Not surprisingly, David al-Roy was assassinated – apparently in his sleep, allegedly by his own father-in-law, whom some interested party had bribed to do the deed.

His memory was venerated, and when Benjamin of Tudela travelled through Persia twenty years after the event, 'they still spoke lovingly of their leader'. But the cult did not stop

32. Baron, Vol. III, p. 204.

33. Baron, loc. cit.

Baron, S. W., *A Social and Religious History of the Jews*, Vols. III and IV (New York, 1957).

there. According to one theory, the six-pointed 'shield of David' which adorns the modern Israeli flag, started to become a national symbol with David al-Roy's crusade. 'Ever since,' writes Baron, 'it has been suggested, the six-cornered "shield of David", theretofore mainly a decorative motif or a magical emblem, began its career toward becoming the chief national-religious symbol of Judaism. Long used interchangeably with the pentagram or the "Seal of Solomon", it was attributed to David in mystic and ethical German writings from the thirteenth century on, and appeared on the Jewish flag in Prague in 1527.'³³

Baron appends a qualifying note to this passage, pointing out that the connection between al-Roy and the six-pointed star 'still awaits further elucidation and proof'. However that may be, we can certainly agree with Baron's dictum which concludes his chapter on Khazaria:

During the half millenium of its existence and its aftermath in the East European communities, this noteworthy experiment in Jewish statecraft doubtless exerted a greater influence on Jewish history than we are as yet able to envisage.