



YOUR KINDLE NOTES FOR:

From Yahweh to Zion

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He had been captivated by ancient history since his childhood, and changed his name David Grün to that of a Jewish general fighting the Romans. "There can be no worthwhile political or military education about Israel without profound knowledge of the Bible," he used to say.⁴ He wrote in his diary in 1948, ten days after declaring independence, "We will break Transjordan [Jordan], bomb Amman and destroy its army, and then Syria falls, and if Egypt will still continue to fight—we will bombard Port Said, Alexandria and Cairo," then he adds: "This will be in revenge for what they (the Egyptians, the Aramis and Assyrians) did to our forefathers during biblical times."⁵ Three days after the Israeli invasion of the Sinai in 1956, he declared before the Knesset that what was at stake was "the restoration of the

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kingdom of David and Solomon."⁶ Prophecy is part of the biblical mindset. In a statement published in the magazine Look on January 16, 1962, Ben-Gurion predicted that in the next twenty-five years: "All armies will be abolished, and there will be no more wars. In Jerusalem, the United Nations (a truly United Nations) will build a Shrine of the Prophets to serve the federated union of all continents; this will be the seat of the Supreme Court of Mankind, to settle all controversies among the federated continents, as prophesied by Isaiah."⁷ That program is running late, but it has not changed. How could it? It is printed in Isaiah! Christians find hope in the prophecy that, one day, people "will hammer their swords into plowshares and their spears into sickles. Nations will not lift sword against nation, no longer will they learn how to make war" (Isaiah 2:4). But more important to Zionists are the previous verses, which describe these messianic times as a Pax Judaica, when "all the nations" will pay tribute "to the mountain of Yahweh, to the house of the god of Jacob," when "the Law will issue from Zion and the word of Yahweh from Jerusalem," so that Yahweh will "judge between the nations and arbitrate between many peoples."

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Ben-Gurion's attachment to the Bible was shared by almost every Zionist leader of his generation and the next. Moshe Dayan, the military hero of the 1967 Six-Day War, wrote a book entitled *Living with the Bible* (1978) in which he biblically justified the annexation of new territory. Even the nuclear policy of Israel has a biblical name: the Samson Option. On March 3, 2015, Prime Minister Benjamin Netanyahu dramatized in front of the American Congress his deep phobia of Iran by referring to the biblical book of Esther (the only Bible story that makes no mention of God). It is worth quoting the heart of his rhetorical appeal for a US strike against Iran: "We're an ancient people. In our nearly 4,000 years of history, many have tried repeatedly to destroy the Jewish people. Tomorrow night, on the Jewish holiday of Purim, we'll read the book of Esther. We'll read of a powerful Persian viceroy named Haman, who plotted to destroy the Jewish people some 2,500 years ago. But a courageous Jewish woman, Queen Esther, exposed the plot and gave the Jewish people the right to defend themselves against their enemies. The plot was foiled. Our people were saved. Today the Jewish people face another attempt by yet another Persian potentate to destroy us."⁸ Netanyahu managed to schedule his address to the Congress on the eve of Purim, which celebrates the happy end of the...

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It is believed that a general by the name of Jehu first promoted the cult of his god Yahweh in the kingdom of Israel, after seizing the throne in 842 BCE.¹⁵ Yahweh Sabaoth (Yahweh of armies) seems to be the archaic name of this military god, which was carried in battle in a mobile ark (1 Samuel 4:4). He resembled Assur, the national and military god of the Assyrians, presented in Assyrian chronicles as the true king of the eponymous city-state, with the human ruler being only the vicegerent. Assur is a warrior god, who grants victory to his people and destroys the gods (i.e., temples and shrines) of conquered peoples.¹⁶ This is also, as we shall see, the dominant feature of Yahweh.

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Under their influence, a pan-Israelite ideology developed aiming to reconquer the North under the banner of Yahweh. The opportunity

seemed to present itself with the weakening of Assyria during the reign of King Josiah (639–609), who tried to extend his control over the northern lands, and dreamed of making Jerusalem the center of a new empire. In those ancient times, government propaganda took a religious form. And Yahweh is a vengeful god. He had defied Assur, was defeated by him, but continued to assert his superiority over his conqueror. The book of Isaiah, whose oldest strata was composed soon after the destruction of Israel by Assyria, is the founding document of that program: “Yahweh Sabaoth has sworn it, ‘Yes, what I have planned will take place, what I have decided will be so: I shall break Assyria in my country, I shall trample on him on my mountains. Then his yoke will slip off them, his burden will slip from their shoulders. This is the decision taken in defiance of the whole world; this, the hand outstretched in defiance of all nations. Once Yahweh Sabaoth has decided, who will stop him? Once he stretches out his hand, who can withdraw it?’” (14:24–27).

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Despite two centuries of fruitless searching, archaeologists have come to admit that the magnificent Kingdom of Solomon has no more reality than Arthur’s Camelot. At the supposed time of Solomon, Jerusalem was only a large village, while Samaria hosted a palace. The myth of Solomon probably started as a fantasy mirror image of Josiah’s political project, designed to strengthen the claims of prophet-priests that a new David (Josiah) would restore the empire of Solomon. The game of mirrors thus created between mythical past and prophetic future is a masterpiece of political propaganda.¹⁷

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The biblical text was designed to establish Ezra’s legitimacy based on Moses the mythical ancestor, as well as Josiah the last king before the Exile. It is built on a *mise en abîme* that goes like this: First, Moses receives from Yahweh the Law (of Deuteronomy) and urges the Hebrew people to “faithfully obey the voice of Yahweh your God, by keeping and observing all his commandments” (Deuteronomy 28:1–20). Secondly, Josiah receives from the high priest that same “Book of the Law,” the “Law of Moses” (that had once fallen from the sky but now emerges from the dust), and summons “the whole populace, high and low” to hear it being read (2 Kings 23:2). Thirdly, Ezra brings back from

Babylon this very “Book of the Law of Moses” and summons the families of the settlers to read it to them “from dawn till noon” (Nehemiah 8:1–3).

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The first two episodes are mythical, only the third is historical. For a historian critical of his sources, the only near-certainty is that, around 458 BCE, a clan claiming to issue from a lineage of Yahwistic Judean priests and installed in Babylon won from the Persians the right to establish a semi-autonomous state in Palestine; and that in order to dominate the local population, they developed a version of history presenting themselves as legitimate heirs of an ancient tradition.

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Like the conquest of Canaan by Joshua, the journey of Abraham from Mesopotamia to Palestine, prompted by Yahweh’s commitment “to give you this country as your possession” (Genesis 15:7), seems written as a model for the (re)conquest of Palestine by the exiles in Babylon. Abraham was in fact unknown among pre-exilic prophets.²⁰ Other episodes of Genesis, like the Tower of Babel (chapter 11), cannot have been written prior to the fall of Babylon. The same is true of the Garden of Eden, since the Hebrew word *Pardès* (from which “Paradise” derives)

Note:

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Large Jewish communities were living in Egypt at that time. Some date back to the Babylonian conquest, when refugees settled there by the thousands, counting among them the prophet Jeremiah. As in Babylon, the Jews supported the Persian conquest of Egypt, and obtained under Persian rule privileged status as intermediaries between the ruling elite and the population. In 332, true to their strategy, they welcomed the new conqueror, Alexander the Macedonian, who accorded them special rights. To encourage immigration to his new capital, Alexander went so far as to grant the Jews the same privileges as the Hellenes who formed the ruling elite. This privileged status, alongside the legendary ability of Jews to enrich themselves, naturally aroused the jealousy of the natives; Jewish historian Flavius Josephus reports in his *War of the Jews* (II.18.7) that there was in Alexandria “perpetual sedition” of the Gentiles (Greeks and Egyptians) against the privileged Jews, which intensified in the

second half of the second century BCE. After Alexander's death, his generals fought among themselves over his conquests.

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Even if the stories of Joseph, Daniel, and Esther are postexilic, they convey the same culture of exile inscribed from the beginning in the genetic code of Judaism. After having probably helped the conquest of Babylon by the Persians, the Judean exiles obtained new high offices at the Persian court, as well as military and financial support for their theocratic project in Palestine. The Torah is the instrument crafted by these master propagandists to subjugate and control the Palestinian population.

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By writing a book purporting to cover the whole history of mankind, from the creation of the world to its apocalyptic end, and a history rolled out by the hand of the Creator, the priest-scribes assured their book a millennial success; they made it "the Book" par excellence. They gave it, moreover, a semblance of unbeatable seniority by pretending it was written by a Moses who had to be situated in the thirteenth century BCE. Several Alexandrian Jewish authors even attempted (with little success) to bluff the Greeks about the age of the Torah, insisting that Homer, Hesiod, Pythagoras, Socrates, and Plato had been inspired by Moses.

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The epilogue added to the Cain-Abel story reinforces the symmetry. Like Osiris, the murdered Abel gets a new life of some kind, when Yahweh grants to Adam and Eve "another offspring, in place of Abel." And this third son, a substitute or alter ego of the second, is named Seth (Genesis 4:25). This homonymy cannot be a coincidence, but rather strong evidence that the Cain-Abel story, in the form that has come down to us, is dependent on the Osiris-Seth myth.

Note:

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Yahweh is also Seth (the anti-Osiris) in his denial of life after death, as I argue in chapter 3. The Hebrew Bible differs from all religious traditions of Antiquity by the inability of its authors to conceive of an afterlife beyond sleep in the humid darkness of Sheol: “For dust you are and to dust you shall return” (Genesis 3:19), without any soul worthy of the name. Yahweh does not care about the dead, whom he “remembers no more” (Psalms 88:6). The Torah constantly identifies individuals with their genetic origin; the only afterlife it offers is through offspring.

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The Torah emphasizes jealousy as his main personality trait, calling him “the Jealous One” repeatedly (Exodus 20:5, Deuteronomy 4:24, 5:9, and 6:15). What Yahweh demands from his people above anything else is exclusivity of worship. But that is not all. He also demands that all his neighbors’ shrines be utterly destroyed: “Tear down their altars, smash their standing-stones, cut down their sacred poles and burn their idols” (Deuteronomy 7:5). Thus spoke Yahweh, otherwise known as El Shaddai, “the destroyer god” (Exodus 6:3). After the destruction of the northern kingdom of Israel by Assyria, Yahwist priests and prophets who had sought refuge in Jerusalem held the Israelites responsible for their country’s defeat: they “provoked Yahweh’s anger” by “sacrificing on all the high places like the nations which Yahweh had expelled for them,” and by “serving idols” (2 Kings 17:11–12).

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The notion of the unity of the divine realm naturally connects with the notion of a supreme god, creator of heaven and earth, enthroned atop a hierarchy of deities emanating from him—a concept familiar to Plato, Aristotle, Seneca, and most ancient philosophers. The Yahwist priests, in a competitive mood, would also develop their own monotheism; but it was an exclusive and revolutionary monotheism, the exact opposite of the inclusive and evolutionary monotheism of neighboring peoples, and it led to the same result only in appearance.

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We repeat: At this stage, Yahweh was not the creator of the universe, but an ethnic god among many, demonstrating his superiority over all other gods and demanding the exclusive worship of the Israelites. The

term “monolatry” has been coined to describe this rare form of polytheism that presupposes the existence of a plurality of gods but prohibits the worship of all except one. This is the meaning of the first commandments given to Moses: “I am Yahweh your God who brought you out of Egypt, where you lived as slaves.

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You shall have no other gods to rival me” (Exodus 20:2–3). David’s understanding of Yahweh’s blessing in 2 Samuel 7:23–26, if read without monotheistic spectacles, also points to a covenant between a god and a people: “Is there another people on earth like your people, like Israel, whom a god proceeded to redeem, to make them his people and to make a name for himself by performing great and terrible things on their behalf, by driving out nations and their gods before his people?

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It was only during the Babylonian exile that Yahweh, deprived of the temple where he had previously sat between two cherubim, began to claim to have created the universe himself.

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After banning all trade with other gods and declaring Yahweh more powerful than they, the Yahwist priests and prophets would claim that these other gods simply did not exist. And if Yahweh was the only real god, then he must have been the creator and master of the universe. The exterminating fury of the decide god thus reached its logical conclusion, since denying the existence of other gods condemns them to nothingness.

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In the biblical story, Baal is the most formidable rival of Yahweh. To justify the eradication of Baal worship in Canaan, Yahwist scribes present him as a foreign god imported by Jezebel, the Phoenician wife of Ahab (1 Kings 16:31–32). But he was actually the traditional god of the land. Baal was for the Canaanites what Osiris was for the Egyptians: both fertility god and lord of the dead. Baal is actually the equivalent

for “Lord” in Aramaic (as well as for the Greek Kyrios and the Hebrew Adonai). The term is often used in the plural to designate the deities at large, including the deified dead. But in all of ancient Syria, Baal Shamem, the “Heavenly Lord,” refers to the supreme God, understood as including all the manifestations of the divine.⁴⁸ It is ironic that Yahweh, originally a minor tribal god, should rival the great Baal for the status of supreme God.

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The relationship between man and the biblical god is purely contractual and legalistic. According to the Egyptologist Jan Assmann, the idea that God could dictate his laws to men is an innovation of the Bible. In Egypt and elsewhere in the ancient world, the law was not the responsibility of the gods, but of men. It stemmed from human consensus, and its application was based on human judgment. The law therefore had no divine or eternal character: “No ‘pagan’ religion made the law its chief concern.”

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Jewish historian Bernard Lazare likewise remarked that all the peoples conquered by the Romans submitted without difficulty to the laws of their conquerors, because laws and religions were clearly separated in their cultures. Only the Jews resisted assimilation, because Mosaic laws are religious by nature, and suffer no compromise.⁵⁶

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fact, the Jewish conception of Yahweh parallels the historical process, for in the development of Yahwism, it is not the Creator of the Universe who became the god of Israel, but rather the god of Israel who became the Creator of the Universe. And so for the Jews, Yahweh is primarily the god of Jews, and secondarily the Creator of the Universe; whereas Christians, deceived by the biblical narrative, see things the other way around.

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The prophetic dream of Israel—nightmare of the nations—is very clearly a supremacist and imperial project. There is indeed, in Isaiah, the hope of world peace, when the peoples of the earth “will hammer their swords into ploughshares and their spears into sickles. Nation will not lift sword against nation, no longer will they learn how to make war” (Isaiah 2:4). But that day will only come when all nations pay homage to Zion. In those glorious days, says Yahweh to his people in Second Isaiah, kings “will fall prostrate before you, faces to the ground, and lick the dust at your feet,” whereas Israel’s oppressors will “eat their own flesh [and] will be as drunk on their own blood” (49:23–26); “For the nation and kingdom that will not serve you will perish, and the nations will be utterly destroyed” (60:12); “Strangers will come forward to feed your flocks, foreigners be your ploughmen and vinedressers; but you will be called ‘priests of Yahweh’ and be addressed as ‘ministers of our God.’ You will feed on the wealth of nations, you will supplant them in their glory” (61:5–6); “You will suck the milk of nations, you will suck the wealth of kings” (60:16).

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Certainly all these past and future genocides perpetrated in the name of Yahweh are imaginary, but the psychological effect produced by their accumulation ad nauseam on the chosen people is not, especially since some are commemorated ritually. It is to celebrate the massacre of seventy-five thousand Persians slaughtered by the Jews in one day that Mordecai, the secondary hero of the book of Esther, “a man held in respect among the Jews, esteemed by thousands of his brothers, a man who sought the good of his people and cared for the welfare of his entire race” (10:3), establishes Purim, a month before Easter.

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Emmanuel Levinas would have us believe that “Jewish consciousness, formed precisely through contact with this moral hardness, has learned the absolute horror of blood.”⁶⁶ It’s a bit like claiming that the virtual violence of video games will eventually make our children less violent. Was it not on the day of Purim, February 25th, 1994, that Baruch Goldstein massacred with a submachine gun twenty-nine pious Muslims at the tomb of Abraham? Has his grave not become a place of pilgrimage for Orthodox Jews?⁶⁷

Note:

The story of Joseph bringing the Egyptian peasants into debt bondage confirms that the enrichment of Jews by Gentile debt is a biblical ideal. This story is deeply immoral, but quite central in the saga of the chosen people; it guarantees divine blessing on all abuses of power practiced against foreigners. It also illustrates a lesson that Jews have effectively applied throughout their history, from medieval Europe to eighteenth century Russia: the ability to grab money through a monopoly on lending at interest is greatly increased if one first receives from the state authority to collect taxes. The lesson is repeated in the similar story that Flavius Josephus situates in the Hellenistic period (already mentioned in our previous chapter). "As difficult as it may be for the modern reader to accept," remarks Lawrence Wills, "we actually have before us hero legends concerning tax farmers, as if we were reading the Robin Hood legend told from the Sheriff of Nottingham's perspective."

Note:

According to a likely etymology, "religion" (from Latin religare, "to bind") serves to bind man to the transcendent. It holds him upright by pulling him heavenward. Man therefore exists in vertical tension between the natural and supernatural worlds, between his biological destiny (survival through progeny) and his spiritual destiny (survival through death). Yahweh is the god who cut this vertical bond and turned man's attention exclusively toward the material world. This fundamentally materialistic nature of ancient Hebraism has often been pointed out by historians of religion: the rewards promised by Yahweh to those who "fear" him are entirely material—to be "full of days," to have numerous offspring and a great fortune. Man's only survival is through generation, or blood descent, according to the Torah. This explains the asymmetry between the myth of Osiris and its biblical reflection in the story of Cain and Abel: it is not Abel's soul that suffers, but rather his blood "crying out to God from the ground" (Genesis 4:10). Nor is there any resurrection, since Seth-Yahweh is the god of death—meaning annihilation, not resurrection. Therefore the assassinated Abel must be "replaced" by a third offspring of Adam and Eve.

Note:

is as if the spiritual world in which the Jew does not believe has been replaced by a spiritual world of his own making: a spiritualization of

matter that is actually an inverted spiritual world, since instead of linking man to heaven, it chains him to earth. Jewish political adviser Jacques Attali, who credits the Jewish people with making money “the single and universal instrument of exchange, just as he makes his God the unique and universal instrument of transcendence,” also points out that in Hebrew, “currency” (DaMim) is the same word as “blood” (DaM, plural DaMim), and rejoices in this “dangerous and luminous proximity.”⁹⁴

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Under the Hasmoneans and until the end of Herod the Great’s reign, the Diaspora Jews were faithful allies of the Romans, and treated as such. In Alexandria as in Judea, Jews who had supported Caesar against the Greeks were rewarded with increased privileges. The same was true in all the Greek eastern cities that fell under Roman control. Jews enjoyed freedom of cult, judicial autonomy, discharge from any obligation on the Sabbath, exemption from military service, low taxation, and exemption from compulsory emperor worship (a mere civil formality as a token of loyalty). Moreover, they were allowed to collect funds and send them to the Jerusalem Temple bureaucracy.¹⁰⁴ This situation inevitably fostered resentment from the Greeks who enjoyed none of these privileges, though they were recognized as Roman citizens. Many governors of Greek cities preferred facing penalties rather than implementing the imperial measures in favor of Jews. The famous lawyer Cicero gives us a glimpse of these tensions in his plea *Pro Flaco* (59 CE). His client, Lucius Valerius Flaccus, governor of Asia, had prevented the Jewish communities under his jurisdiction from sending their annual contributions to Jerusalem.

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So even though it is Pilate who, “after having Jesus scourged, handed him over to be crucified” (15:15), the Gospel narrative clearly defines the range of responsibilities. The Jewish elite wanted Jesus dead but, having no legal right to execute him, they incited the crowd against him and compelled Pilate to convict him.

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This episode may be profitably compared to another, also having money as its central theme: Jesus's overthrowing the stalls of the money-changers and merchants of the Temple, accusing them of transforming the Temple "into a bandits' den" (Mark 11:17). The money-changers' business consisted of converting the various coins into the only coinage authorized to purchase the sacrificial animals and to pay the religious tax: the half-shekel. This highly lucrative financial traffic profited from money trading as well as usury, and gave rise to many abuses. Thus the only time Jesus behaved violently was not against the Romans and their taxes, but against the financial practices of the Jews. And it is again "the chief priests and the scribes" who, seeing this, "tried to find some way of doing away with him; they were afraid of him because the people were carried away by his teaching" (11:18).

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Philo of Alexandria, a contemporary of Jesus whose brother Alexander was director of customs and banker of the king of Judea, evoked such a "temple deposit" in his book *Against Flaccus*.¹¹⁴ As the only authorized (and obligatory) place of religious sacrifice in Judea, the Jerusalem Temple had become, by the time of Jesus, a massive money magnet. But Yahweh's vocation of amassing riches had begun long before that: "All the silver and all the gold, everything made of bronze or iron, will be consecrated to Yahweh and put in his treasury" (Joshua 6:19). In a very real sense, it is as much the bank as the Temple that symbolically destroys Jesus. His message was often directed against the love of money that festered in the Jewish society of his time: "How hard it is for those who have riches to enter the kingdom of God" (Mark 10:23); "But store up treasures for yourselves in heaven, where neither moth nor woodworm destroys them and thieves cannot break in and steal. For wherever your treasure is, there will your heart be too" (Matthew 6:20–21). The idea of "storing up treasures in heaven" is totally foreign to Yahwism, as is the idea of "saving one's life while losing it" (Matthew 16:25).

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To conclude, the number one enemy of Christ is Judaism, in its sacerdotal-financial, Pharisaical-Puritanical, and anti-Roman zealot components (in that order).

Note:

An abundance of evidence concurs in confirming that Jesus was the victim of a conspiracy of the Jewish elites in Jerusalem, arranged through lying witnesses and quotations taken out of context (Matthew 26:59–61) to use the Romans to eliminate a pacifist opposed to anti-Roman and anti-Samaritan chauvinism (see Luke 10:29–37). In denouncing Jesus as an enemy of Rome, these Jewish elites implicitly pledged their loyalty to the Roman authorities with a Machiavellian hypocrisy. But at the same time, having the Romans crucify a beloved prophet of the people meant exacerbating the anti-Roman sentiment that Jesus had tried to appease. In their arrogant confidence in Yahweh, they would eventually draw upon themselves the destruction that Jesus foresaw. Two centuries of biased historical criticism cannot erase this Gospel truth.

Note:

But the point of view I have adopted here is that the original message of Christ, although destined for the Jews, broke with institutional Judaism (Pharisee as well as Sadducee), and was closer to spiritualist conceptions widespread in the Hellenistic world, including among Hellenized Jews.

Note:

We may therefore look at the apocalyptic current as the result of a re-Judaization of the Gospel message, under the influence of a turn of mind foreign to Jesus. This is a relevant observation for our time, for we shall see that apocalypticism has distorted so-called “evangelical” Christianity to the point of transforming it into an objective ally of American-Zionist militarism.

Note:

Unfortunately, radical Gnostics, while they recognized Yahweh as evil, did not contest his claim of having created the world; and so they held the physical world inherently evil. This paradoxical position led them to take the side of the serpent of Genesis, which was like vindicating Baal, but which has passed, in the Christian confusion, as the mark of Satanism. The Gnostic text *The Testimony of Truth* rewrites the story of the Garden of Eden from the point of view of the serpent, presented as

the principle of divine wisdom. He convinces Adam and Eve to partake of knowledge (gnosis), while the Demiurge tries to keep them away from it by threatening them with death.¹³² A more moderate form of

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Later the “reforming” popes of the eleventh to thirteenth centuries relied heavily on it to mobilize the crusaders. Be that as it may, the Judaization of Christianity, to which Protestantism made a decisive but not exclusive contribution, paved the way for the anti-Christianism of the Enlightenment. Voltaire, for example, denigrated the Christian God by citing the Old Testament: “Never was common sense attacked with so much indecency and fury” (Sermon of the Fifty).

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The purpose of this chapter is not to quarrel with the Christian canon or dogmas, but simply to understand the extent to which Christianity is the child of Yahwism. It must be noted, for example, that it carries within its genes an exclusivism that derives directly from the ideology of the jealous god: it was not enough that Jesus was a son of god, or even that he was the son of the only God; he had to be the only son of the only God.

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And since, according to Yahwist dogma, only God can be the object of a cult, it was finally necessary that Jesus be God. The Council of Constantinople, summoned by the emperor Theodosius in 381, proclaimed Jesus “the only begotten Son of God, born of the Father before all the centuries, a light born of the Light, true God born of the true God, begotten not created, consubstantial (homoousios) to the Father, by whom everything was created.”¹³⁴ Thus exclusive monotheism, which had produced in Judaism the monstrous idea of a law-making God, produced in Christianity another poison: dogmatism, that is, the legal obligation to believe in absurdities.

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Inspired by the biblical story of Jericho (Joshua 6), they started with a procession around the walls of Jerusalem, led by priests praying and singing at the top of their voices, before dashing forward against the walls, expecting a miracle. Then, resorting to their sophisticated siege machinery, they entered the city on July 15, 1099, and committed a mass slaughter. "In the temple and portico of Solomon [the al-Aqsa Mosque]," writes chronicler Raymond of Aguilers, "men rode in blood up to their knees and the bridle reins. Indeed, it was a just and splendid judgment of God, that this place should be filled with the blood of the unbelievers, since it had suffered so long from their blasphemies."¹⁴³ This unheard of massacre left a traumatic memory in the Muslim world, from which the Christian-Muslim relationship would never recover.¹⁴⁴ The crusaders succeeded in establishing four new Christian states in Syria and Palestine, which formed the basis of a Western presence that was to endure until 1291: the kingdom of Jerusalem, ruled by Frankish knight Godfrey of Bouillon, then by his brother Baldwin of Boulogne, who took on the title of king; the principality of Antioch, seized by the Norman Bohemond of Tarento (son of the above mentioned Robert Guiscard) who refused to honor his promise to hand it over to the Byzantine emperor; the county of Edessa, formed by Baldwin of Boulogne; and the county of Tripoli, conquered by Raymond of Toulouse.

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Moreover, as soon as news arrived that Constantinople had "fallen," Pope Urban IV ordered that a new crusade be preached throughout Europe to retake Constantinople, promising that those who joined the expedition would enjoy the same remission of sin granted to those who went to the Holy Land.¹⁴⁸ There were few volunteers. But in 1281 again, Pope Martin IV encouraged the project of Charles of Anjou (brother of King Louis IX) to take back Constantinople and establish a new Catholic empire. It failed. But Byzantine civilization had been fatally weakened. It collapsed a century and a half later, after one thousand years of existence, when the Ottoman Sultan Mehmet II took Constantinople in 1453. All specialists admit that the Fourth Crusade had inflicted on Byzantium a mortal wound, and exhausted its capacity to resist the Muslim expansion. The renowned medieval historian Steven Runciman wrote: "There was never a greater crime against humanity than the Fourth Crusade. Not only did it cause the destruction or dispersal of all the treasures of the past that Byzantium had devotedly stored, and the mortal wounding of a civilization that was still active

and great; but it was also an act of gigantic political folly. It brought no help to the Christians in Palestine. Instead it robbed them of potential helpers. And it upset the whole defense of Christendom.”¹⁴⁹ The crusades had also contributed to the fall of the Shiite caliphate of Egypt, a prosperous and tolerant civilization that had been on friendly terms with Eastern Christians, ultimately furthering the domination of the Sunni Turks with their more radical brand of Islam.

Note:

Yellow highlight | Location: 2,598

contrast, the practice of usury as a weapon of domination over “the nations” is promoted by the laws of Deuteronomy (15:6), by the “heroic” legends in the Hebrew Bible (Joseph in Egypt), by the Talmud, and even by Maimonides, now considered the greatest Jewish thinker of the Middle Ages. The interest rates imposed on the rural poor generally were around 65 percent and could reach more than 150 percent. In France, they were legally capped at 43 percent in 1206. Under such conditions, usurious lending did not stimulate economic development. On the contrary, it led to the impoverishment of ordinary people and the enrichment of a financier class. Debt often put farmers in a desperate situation, forcing them to sell themselves into virtual slavery. Throughout medieval Europe, from France to Russia passing through Germany and Poland, the Jews were hated; they were perennial victims of popular anger for their ruthless usury, alongside their aggressive commercial practices such as client-hunting, predatory pricing, and other violations of the codes of the guilds and corporations from which they were excluded.¹⁵⁴ Even the bourgeois would complain about these practices and petition or even pay princes to put an end to them. Kings and princes, however, granted Jewish usurers protection whenever Judeophobia arose among the people.

Note:

Yellow highlight | Location: 2,608

The tax on interest made Jews an important source of contributions to the royal treasury. Additionally, the kings and princes would themselves fall under the control of the moneylenders. Indeed, usury allowed Jews, operating in a network, to concentrate in their hands an ever-greater share of the money supply. Jews became the king’s creditors whenever he ran out of money, especially in wartime. It was these Jewish bankers, says Abraham Leon, who “allowed the kings to maintain the costly

armies of mercenaries that begin to replace the undisciplined hordes of the nobility.”

Note:

Yellow highlight | Location: 2,629

Despite these violent episodes, the economic clout of the Jews quickly rose. The king became obliged to his Jewish bankers and made them his advisers. In the second half of the twelfth century, Henry II owed the Jewish financier Aaron of Lincoln alone a sum equivalent to the kingdom’s annual budget. Aaron died as the richest man in England, but the king then seized his property.

Note:

Yellow highlight | Location: 2,635

The Jewish financiers were in fact weaving international networks; they knew how to make themselves indispensable by stoking princely rivalries.

Note:

Yellow highlight | Location: 2,901

Fleeing the Inquisition, many Marranos took refuge in the Ottoman Empire, particularly in the city of Thessaloniki, where they were free to practice their religion. They converted nominally to Islam in large numbers during the seventeenth century, following the example of Sabbatai Zevi, the Kabbalist and self-styled messiah, forming the Dönme community, whose numbers were assessed at more than one million in the early twentieth century. In 1550, the French King Henri II allowed “merchants and other Portuguese called New Christians” to settle in Bordeaux, granting them privileges that allowed them to acquire great wealth in maritime trade, including the slave trade.¹⁸³ In Venice, Portuguese Marranos settled in the early sixteenth century. By the middle of the seventeenth century “they attained the hegemony in local affairs,” according to Cecil Roth.¹⁸⁴ It is worth mentioning that the first edition of the Babylonian Talmud was printed in Venice in 1520. From 1512 onward, an even larger Marrano community settled in the Netherlands, then under Spanish rule. Antwerp became their capital and emerged as a booming economic center. Calvinist uprisings led to the independence of the United Provinces in 1579. When, in 1585, Philip II of Spain temporarily retook Antwerp, Jews and Calvinists transferred their businesses to Amsterdam. In the seventeenth century, the Jewish community of Amsterdam, called the “New Jerusalem of the

North," was composed largely of conversos who had returned to Judaism. Ashkenazi Jews also flocked to Amsterdam after the pogroms in Poland and Ukraine in 1648. Many of these Jews and crypto-Jews eventually would join the "New Amsterdam," later renamed New York.

Note:

Yellow highlight | Location: 2,934

is significant that the term "nation," which comes from the Latin *natio*, "birth," was applied to the international community of Marranos before it came to designate any other "peoples." It may be said that the idea of "nation" is a crypto-Jewish contribution to the Christian West.

Note:

Yellow highlight | Location: 2,936

Firmly established in all major European ports, the Marranos played the leading role in the commercial and colonial expansion of sixteenth- to eighteenth-century Europe. Their networks were not only the link between the maritime empires of the Spanish, Portuguese, Dutch, French, and English, but also took on a global dimension, connecting Asia, Africa, Europe, and America. Portuguese Marranos mastered large-scale trade, on the routes to the East Indies as well as the newly opened sea routes to the "West Indies," meaning the American continent. Christopher Columbus—who left Spain during the same month that the decree of expulsion of the Jews was declared—was himself Marrano, according to a thesis defended by several Jewish historians, including Cecil Roth, author of an authoritative history of Marranism: "That epoch-making expedition of 1492 was as a matter of fact very largely a Jewish, or rather a Marrano, enterprise. There are grounds for believing that Columbus was himself a member of a New Christian family."¹⁸⁹ Christopher Columbus, we may recall, was the author of a genocide-by-forced-labor of Caribbean populations, island after island.

Note:

Yellow highlight | Location: 2,974

In the nineteenth century, traces of the Marranos were gradually lost. After the annexation of half of Mexico by the United States in 1848, the crypto-Jews who became US citizens, now enjoying freedom of religion (Jews had been officially banned in Mexico until then), seldom opted for a return to Judaism. They preferred Presbyterianism, a compromise that allowed them access to the Old Testament. At least until the 1960s, some families in New Mexico and Texas still kept the memory of their

secret Jewish heritage. 194 Surveys have revealed isolated pockets of Marranos in Brazil until the end of the twentieth century, with some of them solemnly returning to Judaism. In May 1997, on the five-hundredth anniversary of the forced conversion of the Portuguese in 1497, the first “National Congress of Marrano Jews” was held in Recife, Brazil.

Note:

Yellow highlight | Location: 2,988

Conversely, there were unquestionably sincere converts among the Marranos, who found in Jesus the model of the Jew emancipated from Mosaic Law. St. Teresa of Avila, for example, came from a Marrano family. It was said that some of these sincere converts nonetheless brought into the Church a Jewish spirit: Ignatius of Loyola, founder of the Society of Jesus, was from a Marrano family, and many historians have noted that the Jesuit order owes much to the spirit of Jewish networking. The Inquisitor Tomas de Torquemada and his assistant Diego Daza, the most cruel persecutors of the “false Christians,” were Marranos. In general, the question of sincerity is impossible to decide, as conversions may lead to virtual split personalities. We must also take into account that a Marrano could feel Christian by religion and Jewish by blood.

Note:

Yellow highlight | Location: 3,076

The role of the Marranos was particularly important in the Calvinist movement, which not only brought back the God of the Old Testament, but also condoned moneymaking and usury. During his lifetime, Calvin was already suspected of having Marrano origin. His name, spelled Jehan Cauvin, plausibly derives from Cauin, a French version of Coen. Calvin wrote commentaries on the entire Old Testament and perfectly mastered Hebrew, which he learned from rabbis. He heaped praise on the Jewish people: pure knowledge of God comes from them, as did the Messiah. His obsession with the law, and his belief that idolatry should be eradicated by military force, have their roots in the Old Testament, as does his obsession with purity. Calvin writes in his commentary on Psalm 119: “Where did

Note:

Yellow highlight | Location: 3,085

According to the famous thesis of Max Weber in *The Protestant Ethic and the Spirit of Capitalism* (1905), the Calvinists were the main architects of global capitalism. Werner Sombart opposed him, in *The Jews and Modern Capitalism* (1911), with the thesis that this role must be credited to the Jews. The history of Marranism, of which neither Weber nor Sombart had sufficient knowledge, reconciles both theses, since Calvinism is, in its origin and spirit, a form of crypto-Judaism.

Note:

Yellow highlight | Location: 3,291

Finally, Freemasonry, born in the British Isles at the beginning of the eighteenth century, was strongly influenced by the philo-Semitism that prevailed among the English aristocracy and bourgeoisie. Masonic jargon, symbolism, and mythology drew heavily from the Torah, the Talmud, and the Kabbalah. Other intellectual streams were, of course, involved in the birth of Freemasonry: philosophical clubs indebted to the humanists of the sixteenth century such as Erasmus, struggling to escape persecution and to promote religious peace by following the path of a "natural religion" emancipated from dogmas and revelations. The Irish John Toland played an important role with his posthumous *Pantheisticon* published in 1720. It describes the rules and rites of a society of enlightened thinkers who meet secretly to discuss philosophy and search for esoteric truths.²²⁰ Jewish lore was transplanted into this tradition in the Grand Lodge of England, which adopted in 1723 Anderson's Constitution and its kabbalistic mumbo-jumbo.

Note:

Yellow highlight | Location: 3,302

Against such evidence of Jewish influence on Freemasonry, some have objected that, until the end of the eighteenth century, Jews were officially excluded from the lodges. But not the Marranos. It is these crypto-Jews, who had a long experience in secret gatherings, secret means of recognition (handshakes, code words, etc.), and initiation ceremonies, who progressively infiltrated and Judaized Freemasonry. We know, for example, of the influence of Portuguese kabbalist Martinez Paschalis, founder in 1754 of the Order of Cohens, later transformed by his disciples into the Martinist Order.

Note:

Yellow highlight | Location: 3,347

The Bank of England is in essence a cartel of private bankers, who have the exclusive privilege of granting the government interest-bearing loans guaranteed by taxes. This institution was the first of its kind. (Napoleon created the Bank of France on the same model in 1800). The Bank of England laid the foundations for the financial domination of the world by the usurers of the City of London.

Note:

Yellow highlight | Location: 3,626

However, a growing number of revisionist historians believe that Great Britain carried the heaviest responsibility for triggering this mechanized butchery.²⁴⁸ The British press played its part with anti-German propaganda, no newspaper more so than the Times, the most influential press organ with the ruling class, which made its owner Lord Northcliffe, according to some, the most powerful man of his time. Under pressure from him, a Ministry of Ammunition was created in 1915 and entrusted to David Lloyd George, the same Lloyd George who became prime minister in 1917 and named Northcliffe director of propaganda.

Note:

Yellow highlight | Location: 3,785

But the Treaty of Versailles had excluded from the Reich about twenty million Germans, who now found themselves Polish—not counting the Germans in Alsace-Lorraine and the Soviet Union.²⁶² When, taking note of this double hypocrisy, Hitler withdrew from the Conference of Disarmament and the League of Nations in October 1933 and committed to the remilitarization of Germany, his action was approved by ninety-five percent of Germans in a plebiscite.

Note:

Yellow highlight | Location: 3,996

1918 there was a Bolshevik Revolution in Bavaria led by the Jew Kurt Eisner, who had established a short-lived Bavarian Soviet Republic. "What is most essential in National Socialism," according to German historian Ernst Nolte, "is its relation to Marxism, particularly to communism, in the form it took through the Bolshevik victory during the Russian Revolution."²⁹⁰ It is often forgotten that in 1933, when Hitler came to power, the Soviets had just committed genocidal massacres followed by organized famine in Ukraine, at the gates of Germany, killing nearly eight million people, or one-third of the population. This crime against humanity, carried out by a predominantly

Jewish NKVD, would never be mentioned in the Nuremberg trials, and still today is hardly ever discussed. (When in 2009, Ukraine opened a tribunal to prosecute the crime, Aleksandr Feldman, the chairman of the Ukrainian Jewish Committee, forced the cancellation of the proceedings on the pretext that it would constitute an incitement to hatred, since the names of almost all the Soviet officers charged were Jewish.)

Note:

Yellow highlight | Location: 4,005

The second enemy designated by Hitler was international finance, which was responsible for the depression of the 1930s. Banking was heavily dominated by Jews. In Berlin before the First World War, thirty private banks out of fifty belonged to Jewish families, and the proportion increased after the war.²⁹² Thus, many Germans equated the horrors of Bolshevism with a Jewish plot, and the dominant position of the Jews in the capitalist economy—the revolution and the bank—were the two crucibles of Nazi anti-Semitism. This reminds us of Theodor Herzl's assessment of the root of anti-Semitism: "When we sink, we become a revolutionary proletariat, the subordinate officers of all revolutionary parties; and at the same time, when we rise, there rises also our terrible power of the purse."²⁹³ To all

Note:

Yellow highlight | Location: 4,012

this was added the well-known role of the Jews in the defeat and annihilation of Germany at the end of the First World War, as the English Zionist Samuel Landman acknowledged in a 1936 memoir: "The fact that it was Jewish help that brought the USA into the War on the side of the Allies has rankled ever since in German—especially Nazi—minds, and has contributed in no small measure to the prominence which anti-Semitism occupies in the Nazi programme."

Note:

Yellow highlight | Location: 4,062

It is therefore not surprising that Zionist and anti-assimilationist Jews were in favor of the Nuremberg laws, which prohibited marriages between Jews and Germans in the Reich. Joachim Prinz, a Zionist ideologist of German Jewry, who became president of the American Jewish Congress (1958–1966), writes in his book *Wir Juden* ("We the Jews") published in Berlin in 1934: "We want assimilation to be replaced by a new law: the declaration of belonging to the Jewish nation and the

Jewish race. A state built upon the principle of the purity of nation and race can only be honored and respected by a Jew who declares his belonging to his own kind.

Note:

Yellow highlight | Location: 4,087

Nazism and Zionism shared more than one ideological foundation; they had as their common enemy the assimilationist Jew. They also had a common goal: the emigration of Jews from Germany. Reinhardt Heydrich, chief of the SS Security Service, wrote in 1935 in *Das Schwarze Korps*, the official SS journal: "We must separate Jewry into two categories: the Zionists and those who favour being assimilated. The Zionists adhere to a strict racial position and by emigrating to Palestine they are helping to build their own Jewish state. [...] The time cannot be far distant when Palestine will again be able to accept its sons who have been lost to it for over a thousand years. Our good wishes together with our official good will go with them."³⁰⁵ It would be exaggerating to say that Hitler was ideologically a Zionist, for he had written in *Mein Kampf* in 1923: "For while Zionism tries to make the other part of the world believe that the national self-consciousness of the Jew finds satisfaction in the creation of a Palestinian State, the Jews again most slyly dupe the stupid goyim. They have no thought of building up a Jewish State in Palestine, so that they might inhabit it, but they only want a central organization of their international world cheating, endowed with prerogatives, withdrawn from the seizure of others : a refuge for convicted rascals and a high school for future rogues."³⁰⁶ Nevertheless, the Nazis were largely favorable to the project originally formulated by Herzl, who had boasted in his diary: "I believe I have found the solution of the Jewish Question. Not a solution, but the solution, the only one," repeating further that Zionism was "the only possible, final, and successful solution of the Jewish Question."³⁰⁷ The first Zionist association inspired by Herzl's book, the *National-jüdische Vereinigung Köln*, declared as its goal in 1897: "The Final Solution of the Jewish Question lies therefore in the establishment of the Jewish State."

Note:

Yellow highlight | Location: 4,118

As Hannah Arendt has shown in her controversial book *Eichmann in Jerusalem* (1963), Nazi policy was pro-Zionist until 1938, and "all

leading positions in the Nazi-appointed 'Reichsvereinigung' [compulsory organization of all Jews in Nazi Germany] were held by Zionists."

Note:

Yellow highlight | Location: 4,122

Arendt was the first Jewish intellectual to unveil one of the Zionists' darkest secrets, which has been since abundantly documented (e.g., by Tom Segev in *The Seventh Million*): "There existed in those first years a mutually highly satisfactory agreement between the Nazi authorities and the Jewish Agency for Palestine—a 'Haavarah', or Transfer Agreement, which provided that an emigrant to Palestine could transfer his money there in German goods and exchange them for pounds upon arrival.

Note:

Yellow highlight | Location: 4,126

It was soon the only legal way for a Jew to take his money with him. The alternative was the establishment of a blocked account, which could be liquidated abroad only at a loss of between fifty and ninety-five percent). The result was that in the thirties, when American Jewry took great pains to organize a boycott of German merchandise, Palestine, of all places, was swamped with all kinds of 'goods made in Germany'."

Note:

Yellow highlight | Location: 4,130

Some sixty thousand wealthy Jews benefited from this Haavara Agreement, making a decisive contribution to the Jewish colonization of Palestine.

Note:

Yellow highlight | Location: 4,131

This collaboration between Ben-Gurion's Jewish Agency and Hitler's Nazi government started in 1933 and ended officially in 1938 with Great Britain's entry into the war. But the Lehi or Stern Gang, a dissident faction of the terrorist Irgun, led by future head of state Yitzhak Shamir, continued to bet on the Germans. In a document dated January 11, 1941, it recognized that "The evacuation of the Jewish masses from Europe is a precondition for solving the Jewish question," envisioning "the establishment of the historical Jewish state on a national and totalitarian basis, and bound by treaty with the German Reich," and,

with that aim, “offers to actively take part in the war on Germany’s side.” The talks came to an end with the arrest by the British authorities of several Lehi members, including Yitzhak Shamir, for “terrorism and collaboration with the Nazi enemy.”³¹¹

Note:

Yellow highlight | Location: 4,255

A few hours before his suicide, Hitler wrote again: “It is untrue that I or anyone else in Germany wanted war in 1939. It was wanted and provoked solely by international statesmen either of Jewish origin or working for Jewish interests.”³²⁴ Some evidence supports this claim. Indeed, on March 24, 1933, less than two months after the appointment of Hitler as Chancellor of the Reich, the British Daily Express published a front page article entitled “Judea Declares War on Germany. Jews of All the World Unite in Action.” The article proclaimed: “The Israeli people around the world declare economic and financial war against Germany. Fourteen million Jews dispersed throughout the world have banded together as one man to declare war on the German persecutors of their co-religionists.” This campaign was supported by the majority of Jewish representative bodies and coordinated by influential Zionist lawyer Samuel Untermyer. In a radio speech reproduced by The New York Times on August 7, 1933, Untermyer called for “a holy war” against “medieval Hitlerland,” “a war that must be waged unremittingly,” by “the economic boycott against all German goods, shipping and services. [...] we will undermine the Hitler regime and bring the German people to their senses by destroying their export trade on which their very existence depends.” Untermyer called “traitor to their race” all Jews who refused to join this boycott. He had no doubt that Jews, who had overcome persecution “from time immemorial,” would once again prevail. “For the Jews are the aristocrats of the world.”³²⁵ Joining with Samuel Untermyer in calling for an economic war against Germany, Bernard Baruch promoted preparations for actual war, as he proudly asserted in his autobiography: “I emphasised that the defeat of Germany and Japan and their elimination from world trade would give Britain a tremendous opportunity to swell her foreign commerce in both volume and profit.”³²⁶

Note:

Yellow highlight | Location: 4,290

early 1941 appeared the 96–page booklet by Jewish American businessman Theodore Kaufman, *Germany Must Perish*. Suggesting as

“a final solution” that “Germany be policed forever by an international armed force,” the author concludes: “There is, in fine, no other solution except one: That Germany must perish forever from this earth.” He proposes that “the extinction of the German nation and the total eradication from the earth, of all her people” be achieved by sterilizing all German males under sixty, and females under forty-five, which could be done in less than a month by about twenty thousand surgeons. “Accordingly in the span of two generations, [...] the elimination of Germanism and its carriers, will have been an accomplished fact.”³²⁹

Note:

Yellow highlight | Location: 4,345

But until then, the Germans experienced a “peace” more infernal than all wars: destruction and plunder, organized famine, mass rapes, and the deportation of millions of slaves to the Soviet Union, most of whom would never return. According to James Bacque, more than nine million Germans died as a result of Allied starvation and expulsion policies in the first five years after the war.³³⁷

Note:

Yellow highlight | Location: 4,348

According to Jewish author John Sack, Jews played a major part in the massive cruelty perpetrated on the 200,000 German civilians parked in over a thousand concentration camps in Poland, “many of them starved, beaten and tortured.” On the basis of many documented cases, he claims that “more than 60,000 died at the hands of a largely Jewish-run security organization,” and lays the blame primarily on Zionist Jews.³³⁸

Note:

Yellow highlight | Location: 4,352

It is well known that Roosevelt’s conduct of the war, beginning with his decision to involve the United States, was influenced by his being greatly weakened physically and largely captive to his advisers. He was much influenced by his wife Eleanor Roosevelt, who had communist sympathies and a very favorable opinion of Stalin.³³⁹ At the Yalta Conference he was constantly assisted by a State Department official by the name of Alger Hiss, a former protégé of Felix Frankfurter, whom he would later appoint as the first Secretary-General of the United Nations. In 1948, thanks to the efforts of Richard Nixon (then a member of the House Un-American Activities Committee), Hiss was convicted of espionage for the Soviets. The Soviet archives made public in the 1990s

confirmed his guilt. Among the gray eminences behind Roosevelt were many Jewish personalities. In addition to Henry Morgenthau Jr. at the Treasury, we must mention the banker Bernard Baruch, already very influential under Wilson, and Felix Frankfurter, successor of Louis Brandeis to the Supreme Court. According to Curtis Dall, son-in-law of Roosevelt: "Mr. Baruch, as top man, raised most of the campaign and expense money; Mr. Frankfurter approved, directly or obliquely, most of the important governmental appointments. They were, without doubt, the 'Gold Dust Twins.'"³⁴⁰

Note:

Yellow highlight | Location: 4,376

Eisenhower, as it turned out, was instructed to leave Central Europe—where most of the population only wanted to surrender to American troops—undefended against Stalin's invasion. He could have used General Alexander's allied forces in Italy to occupy Eastern Europe and the Balkans before they passed from Hitler's yoke to that of the Red Army.

Note:

Yellow highlight | Location: 4,391

Many other proofs exist of the secret complicity of the United States in the capture of Central Europe by the Soviets. During 1942, large quantities of uranium, cadmium, and heavy water thorium, aluminum tubes, and copper wiring (all materials required for the creation of a nuclear reactor) were sent to the Soviet government from an air base in Great Falls, Montana, established specifically for this purpose. This incredible high-tech military smuggling, organized from the White House, is known through the publication of notes taken by Captain George Racey Jordan, who participated in the delivery of these cargoes, which included many other kinds of industrial equipment (From Major Jordan's Diaries, 1952). This secret assistance to the Soviets was supervised by Harry Hopkins, who had been placed in the White House by Bernard Baruch. Also delivered to Moscow were duplicates of United States Treasury plates, together with tons of paper and gallons of the appropriate ink for printing unlimited quantities of dollar bills.³⁴³ The transfers were supervised by Harry Dexter White, a protégé of Henry Morgenthau Jr. and a liaison officer between the Treasury and the State Department, who was also the principal US official at the Bretton Woods conference in 1944 and closely associated with the founding of the International Monetary Fund. Born Weit Magilewski of Lithuanian

Jewish parents, White was charged with espionage on behalf of the Soviets, alongside Alger Hiss, following the denunciation of another repentant spy, Whittaker Chambers.

Note:

Yellow highlight | Location: 4,796

It is on record, thanks to Kennedy insider Arthur Schlesinger (A Thousand Days, 1965), that it was in fact Philip Graham and Joseph Alsop, respectively publisher and columnist of The Washington Post, both strong supporters of Israel, who convinced Kennedy to take Johnson on his ticket, in a closed door conversation.³⁹¹ Schlesinger doesn't reveal Graham and Alsop's arguments, and states that Kennedy's final decision "defies historical reconstruction"—a curious statement for a historian so well informed, which can only be explained by Schlesinger's refusal throughout his 872 pages to come to grips with Kennedy's Middle East policy and his battle with Zionism. Alan Hart has convincingly filled in the blanks: both Graham and Alsop were strongly pro-Israel as well as pro-Johnson, and both could exert a huge influence on public opinion. So "Kennedy was forced by Israel's supporters to take Johnson as his vice-presidential running mate."³⁹² Why would the Zionists want Johnson as vice-president, rather than keep him as Senate majority leader, a better position for blocking anti-Israel legislation? It can only be because they saw the vice-presidency as a step to the presidency. And the sooner, the better.

Note:

Yellow highlight | Location: 4,889

Ruby was a member of the Jewish underworld, and a friend of Los Angeles gangster Mickey Cohen, whom he had known and idolized since 1946. Cohen was the successor of the famed Benjamin Siegelbaum, a.k.a. Bugsy Siegel, one of the bosses of Murder Incorporated. Cohen was infatuated with the Zionist cause, to which he had been introduced by Hollywood script writer Ben Hecht, as he explained in his memoirs: "Now I got so engrossed with Israel that I actually pushed aside a lot of my activities and done nothing but what was involved with this Irgun war." What kept him so busy, he goes on to explain, was stealing surplus weapons coming back from Europe after WWII and sending them to the Irgun.⁴⁰⁵ Like Ben Hecht, Mickey Cohen was in contact with Menachem Begin, the former Irgun chief, with whom he even "spent a lot of time," according to Gary Wean, former detective sergeant for the Los Angeles Police Department. (Incidentally, Wean claims that Cohen, who

specialized in sexually compromising Hollywood stars for the purpose of blackmail, was responsible for pushing Marilyn Monroe into Kennedy's bed.)⁴⁰⁶ The major godfather to whom Cohen was accountable was Meyer Suchowljansky, known as Lansky, himself a dedicated Zionist and a generous donor to the Anti-Defamation League. (His granddaughter Mira Lansky Boland

Note:

Yellow highlight | Location: 4,900

So there is a direct line connecting Jack Ruby, via Mickey Cohen, to the Israeli terrorist ring, and in particular to Menachem Begin, a specialist in false flag terror. We also know that Ruby phoned Al Gruber, a Mickey Cohen associate, just after Oswald's arrest; no doubt he received then "an offer he couldn't refuse," as they say in the underworld.⁴⁰⁷ As Gail Raven, a former girlfriend of Ruby and nightclub dancer in his Carousel Club, once said: "He had no choice.

Note:

Yellow highlight | Location: 5,370

On August 7, 1970, Mark Lane wrote an article for The Los Angeles Free Press entitled "CIA Killed JFK to Keep War Going."⁴⁷¹ This cannot be true. Neither the CIA nor the Pentagon wanted to "keep the war going." What the hawks wanted was to quickly end the war by a full scale American victory. If there was one country that had an interest in keeping and maximizing the tension while avoiding a decisive clash, it was clearly Israel.

Note:

Yellow highlight | Location: 5,577

Johnson had several cards in his hand to keep Robert quiet. One of them was his Cuban-Soviet conspiracy theory, which could be reactivated at any time. Its purpose was twofold: it made it possible to silence all conspiracy theories under the veiled threat of nuclear war, but it was also designed to silence Robert Kennedy, for it came with the accessory theory that Castro had killed John Kennedy in retaliation for Robert Kennedy's attempts on his life. In 1967, in an effort to stop Robert from running for president, Johnson leaked the idea to Washington Post columnist Drew Pearson, who spread the rumor. Hundreds of newspapers reported in March: "President Johnson is sitting on a political H-bomb, an unconfirmed report that Senator Robert Kennedy may have approved an assassination plot [against

Castro] which then possibly backfired against his late brother.”⁴⁹⁴ The obvious implication was that Robert was responsible for his brother’s death. This theory still occasionally surfaces, for example in Gus Russo, *Live By the Sword: The Secret War Against Castro and the Death of JFK* (1998), which even suggests that Oswald had been originally trained to assassinate Castro.

Note:

Yellow highlight | Location: 5,641

In April 1974, however, Nixon attempted to regain control, and sent the deputy director of the CIA, General Vernon Walters, to a secret meeting with PLO leaders without informing Kissinger. Walters returned convinced of the legitimacy and good faith of Yasser Arafat. In July 1974, Nixon himself traveled to Egypt, Saudi Arabia, Syria, Israel, and Jordan and criticized Israel’s intransigence. On August 6, 1974, Nixon announced to Kissinger that he intended to cut off all military and economic aid to Israel if it refused to comply with the UN resolutions.⁵⁰² Just three days later, Nixon was forced to resign by the intensification of the Watergate scandal. Bob Woodward, the journalist who broke the scandal, had a rather curious background, revealed by Len Colodny and Robert Gettlin in *Silent Coup* (1991): he had been hired by *The Washington Post* on the

Note:

Yellow highlight | Location: 5,648

recommendation of its president Paul Ignatius, the former Navy secretary appointed by Johnson in 1967. Woodward had worked five years for the Navy in the communications sector with a top-secret security clearance.⁵⁰³ Nixon was replaced by his vice-president Gerald Ford, a former member of the Warren Commission, known for his pro-Israel positions. One of his first decisions was to recognize Jerusalem as capital of the Jewish state, in violation of UN resolutions. Under Ford, the infiltration of Israel into the heart of the American state apparatus entered a new stage, which we will explore in the next chapter.

Note:

Yellow highlight | Location: 5,986

Bush’s opposition to the neoconservative agenda probably caused his defeat in the 1992 elections, just as the Democrat Jimmy Carter paid for his dovish policies and his critiques of Israel in 1980. It is a disconcerting fact that, since the end of World War II, the only American presidents

deprived of a second term in office (including the partially deprived Nixon) were those who resisted Israel the most. The only exception is Johnson, whose unpopularity was irreversible.

Note:

Yellow highlight | Location: 6,144

After the Clinton administration successfully thwarted the Israeli psychological operation, on January 17, 1998, the first revelation of the President's affair with 22-year-old Monica Lewinsky appeared in Newsweek. Lewinsky, the daughter of Zionist east European immigrants, and a graduate of Lewis & Clark College, was a Queen Esther of a new kind. She had confided in her coworker Linda Tripp, who then proceeded to secretly record her torrid phone conversations with Clinton, while Lewinsky kept, unwashed for two years, her blue dress with the incriminating sperm stains. Syrian newspaper Tishrin Al-Usbu'a speculates that "her goal was to embarrass President Clinton, to blackmail him and weaken his status before Netanyahu's government."⁵⁶⁴ Indeed, on January 21, 1998, while The Washington Post published an article on the Lewinsky case, Clinton urgently received Israeli prime minister Benjamin Netanyahu for an unannounced 90-minute interview.

Note:

Yellow highlight | Location: 6,340

Immediately after acquiring the Twin Towers, Silverstein renegotiated the insurance contracts to cover terrorist attacks, doubling the coverage to \$3.5 billion, and made sure he would retain the right to rebuild after such an event. After the attacks, he took his insurers to court in order to receive double compensation, claiming that the two planes were two separate attacks.

Note:

Yellow highlight | Location: 6,342

After a long legal battle, he pocketed \$4.5 billion.⁵⁸⁸ A leading member of the United Jewish Appeal Federation of Jewish Philanthropies of New York, the biggest fundraiser for Israel (after the US government, which pays about \$3 billion per year in aid to Israel), Silverstein also maintained "close ties with Netanyahu," according to Haaretz (November 21, 2001). "The two have been on friendly terms since Netanyahu's stint as Israel's ambassador to the United Nations. For years they kept in close touch. Every Sunday afternoon, New York time,

Netanyahu would call Silverstein.”⁵⁸⁹ The second example is Philip Zelikow, executive director of the 9/11 Commission created in November 2002.

Note:

Yellow highlight | Location: 6,495

There is even a reasonable chance that the document is a forgery, as Carol Valentine has suggested by pointing out a few anachronistic British colloquialisms.⁶⁰⁵ When asked about it in 2006, at a time when he spoke openly of many other dark secrets, Robert McNamara, to whom the Northwoods memo was supposedly given, declared: “I have absolutely zero recollection of it.”⁶⁰⁶ Moreover, in 1962, Lemnitzer was not dismissed but promoted to supreme commander of NATO forces in Europe. The Northwoods document is not listed on any government site. It is apparently Bamford who provided it to the National Security Archive Project at George Washington University, where it is searchable.⁶⁰⁷ Random House informs us that, to write his book, Bamford—an ex-Navy employee gone into journalism after Watergate, just like Bob Woodward—was granted “unprecedented access to Crypto City (the NSA campus in Ft. Meade, MD), senior NSA officials, and thousands of NSA documents,” by none other than NSA director Michael Hayden.⁶⁰⁸ In other words, it was Hayden who supplied Bamford with his sources, including, presumably, the Northwoods memorandum. We do not know where he found it since this memo is supposed to be the copy found in the personal papers of Lemnitzer (who, we are told, destroyed all his archives at the Pentagon himself). After moving to the CIA, Hayden retired as a principal at the Chertoff Group, the security consultancy founded by Michael Chertoff.⁶⁰⁹ Chertoff, son of a rabbi and a pioneer of Mossad, is one of the key moles placed to obstruct any genuine inquiry into 9/11. For example, it was Chertoff who stopped the FBI’s investigation into the five “dancing Israelis,” repatriating them back to Israel for mere “visa violations.” So we should reasonably consider the possibility that Operation Northwoods was invented four months before 9/11 for the purpose of predisposing truth seekers toward the hypothesis of a US rather than Israeli false flag operation, and toward the hypothesis of US military drones crashing into the WTC. In my opinion, the Northwoods

Note:

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memo, which appeared out of nowhere four months before September 11, is one of the false clues planted before and after the event in order to put skeptics on the trail of an American conspiracy rather than an Israeli one.

Note:

Yellow highlight | Location: 6,516

It was probably with the same aim of preconditioning the protest movement that the Fox TV channel (a sounding board for neoconservative-Zionist propaganda) broadcast on March 4, 2001, the first episode of The Lone Gunmen TV series, seen by 13 million Americans, in which computer hackers working for a secret cabal within the government hijack a jet by remote control with the intention of crashing it into one of the Twin Towers, while making it appear to have been hijacked by Islamic terrorists, with the purpose of triggering a global war on terrorism.⁶¹⁰

Note:

Yellow highlight | Location: 7,535

It is often claimed that Yahweh demands that his people exhibit moral superiority. The claim is nonsensical. Let us repeat: there is no trace in the Torah of any struggle between good and evil, in the metaphysical sense. The only criterion of Yahweh's approval is obedience to his arbitrary laws. The fate of the Jewish people is linked exclusively to this criterion, so that every reversal of fortune is explained by a breach of contract on the part of the people, and serves to strengthen the submission of the people.

Note:

Yellow highlight | Location: 7,539

When a people attacks the Hebrews, it is never because of what the Hebrews did to it, but because of the infidelity of the Hebrew people to Yahweh. For other peoples are but vulgar instruments in the hands of Yahweh. The guilt that the Jewish people should feel about failing to obey Yahweh obliterates self-reflection and self-criticism, and prevents them from being able to even consider the grievances of the Gentiles.

Note:

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If the Jewish people have sinned, it is against God, never against other peoples. And if they have sinned against God, it is precisely by sympathizing with other peoples, by “assimilating” with them. A terrible double bind has seized the chosen people: It is caught between the exalting glory of the Election and the exorbitant price of the Covenant; between promises of world domination and threats of extinction. Note that when Yahweh refrains from destroying his people who “rebelled against me,” it is out of concern for his own reputation: “I then resolved to vent my fury on them in the desert and destroy them. But respect for my own name kept me from letting it be profaned in the eyes of the nations, before whom I had brought them out” (Ezekiel 20:13–14).

Note:

Yellow highlight | Location: 7,610

Every Jew finds himself in such a situation, to the extent that he identifies himself as a Jew. He is torn by opposite and partly unconscious wills, which have their ultimate source in his ambivalent relationship to his ethnic god—who is, on the psychological level, merely the internalized symbolic representation of the tribal elites’ power over him. Every Jew, insofar as he believes himself to be Jewish, feels this schism, this inner tension, which is at bottom the struggle between his Jewishness and his humanity. This is the most probable explanation for the high rate of neuroses among Jews. The neurotic Jew is not just a Hollywood stereotype created by Woody Allen or the Coen brothers. The 1906 Jewish Encyclopedia wrote: “The Jews are more subject to diseases of the nervous system than the other races and peoples among which they dwell. Hysteria and neurasthenia appear to be most frequent.”⁷²⁶ Isaac Kadmi-Cohen speaks of “a congenital neurosis characterized by a lack of balance between objective data and judgment [...] a nervous excitability, a chronic exaltation of passion.”⁷²⁷ This anomaly, often attributed to endogamy, has been a concern for many Jewish doctors and psychiatrists, including Sigmund Freud. Research by Leo Srole in the 1960s shows that the Jewish rate of neuroses and character disorders was about three times as high as that of Catholics and Protestants.⁷²⁸ Neurosis results from psychic tension that threatens the integrity of the self, and that can degenerate into psychosis when the tension reaches a point of rupture.

Note:

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Freud wrongly reduced this tension to a conflict between the id (sexual instinct) and the superego, but his schema nevertheless has the merit of emphasizing the role of the castrating image of the father. For the Jews, the symbolic image of the father internalized in the superego is

Note:

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superimposed on that of Yahweh. At the first Zionist Congress (1897), Max Nordau offered Zionism as the solution to this inner schism that undermines the psyche of the "emancipated Jew," whose "best powers are exhausted in the suppression, or at least in the difficult concealment of his own real character.

Note:

Yellow highlight | Location: 7,628

For he fears that this character might be recognized as Jewish, and he has never the satisfaction of showing himself as he is in all his thoughts and sentiments. He becomes an inner cripple, and externally unreal, and thereby always ridiculous and hateful to all higher feeling men, as is everything that is unreal."⁷²⁹ But Nordau's diagnosis is incomplete. Such alienation stems not only from the effort to be "a Jew at home and a man in the street," but more deeply from the contradictions between Jewish tribalism and Jewish supposed universalism.

Note:

Yellow highlight | Location: 7,701

Because infants cannot speak, rabbis who justify the tradition speak in their place to minimize their physical pain and psychological plight. But according to Professor Ronald Goldman, author of *Circumcision, the Hidden Trauma*, scientific studies prove the neurological impact of infant circumcision, for which there exists no effective anesthetic. Behavioral changes observed after the operation, including sleep disorders and inhibition in mother-child bonding, are signs of a post-traumatic stress syndrome. The loss of trust in the mother is the potential source of a future unconscious hatred of women, the social consequences of which can be tremendous.⁷³⁷

Note:

Yellow highlight | Location: 8,095

The golden rule of manipulation formulated by Colonel Mandell House (who was the intermediary between the Zionist network and President Woodrow Wilson) applies generally to Israel's manipulation of the United States: "With the President [. . .] it was invariably my intention to always to make him believe that ideas he derived from me were his own."⁸⁰⁵ Such is also the essence of Israel's strategy with the US; behind the mask of American patriotism, the neocons have managed to lead America into a Middle East policy that only serves Israeli interests, by pretending to the American people that it serves their interests.

Note:

Yellow highlight | Location: 8,108

Nothing better illustrates the psychopathic nature of Zionism than the apocalyptic nuclear blackmail Israel perpetually exercises over the West, with its policy of the "Samson Option," which Golda Meir summed up in 1974 as "Israel's willingness in a doomsday situation to take the region down with it."⁸⁰⁶ Using this threat, Meir blackmailed Kissinger and Nixon into coming to Israel's rescue during the Yom Kippur War.

Note:
