

THE COMPLETE ISRAEL BOYCOTT LIST

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THE BOYCOTT

ZIONIST BOYCOTT LIST OF
USURY, TAX, AND TRADE

By: Ahmad ibn Firas ibn Ahmad ibn Abdulraoof

The Boycott

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Introduction

If you want to stop a war you must:

- 1) Conquer the aggressors' command & control center and take them captive¹ or stop their ability to continue fighting.
- 2) Destroy the supply line (the route used to deliver water, food, fuel, equipment, etc., to soldiers) of the aggressing army.

Any war mission requires its military leaders to command and control the activities of their forces. This is done from a command & control center.

No matter how many tanks, drones, or soldiers you take down of theirs, those in command can just resupply them with what they need in order to continue the war through the supply line. If those in command and control no longer give the orders, the war stops.

So by targeting the leadership of a nation whether through social pressure or otherwise gives the maximum return on investment.

This is why we find that in the bible and Qur'an the prophets would target the elite of a nation and warn them of the Almighty's wrath if they continue their crimes against mankind.

Now, the supply line is what keeps the forces fighting, without it, the war dies. Cutting it off at the neck (control center) between the head and the forces is key to defeating an aggressing army, however, it can be cut off even before then.

Here is where you and I come in, the supply line does not start at the control center, or on the ground, it starts with you and me.

In order for the control center to command supplies such as weapons to reach its forces, it must first have the money to fund those missions, that money comes from you and me.

We will use Israel as an example, and how to successfully boycott it in order for us to stop feeding its supply line, but this method can be used for any war criminal organization.

How to stop funding Israel's war supply line

In order of impact:

1.Usury

Interest payments made by us and governments go to the banks and the central banks and their bankers who fund Israel's illegal occupation and war crimes against the Palestinians², in fact it was a Zionist³ British Banker who made sure to it that the state of Israel was created⁴, and has one of the main and most respected boulevards in the center of Tel Aviv, the commercial center of occupying Israel, named after him.

2.Taxes

Tax payer money in countries of governments that support Israel's occupation over the Palestinians and its continues aggression goes towards funding Israel's war crimes.

3.Trade

Business products and services (financial services and products also) that we use that are Zionist run or support Zionist agendas means that they fund the occupation in Israel and its activities, and are even partners with Israel in their war crimes by supplying them with the actual equipment needed to carry it out.

Usury

Financial institutions that aid Israel

Usury or *interest* throughout most of man's history (before the very recent adoption and redefinition of it by the Christian⁵ nations, as "excessive interest rates" and even by some Muslims⁶ today following that same thought) simply meant "receiving back any excess amount more than a loan given".⁷

"The most hated sort, and with the greatest reason, is usury, which makes a gain out of money itself, and not from the natural object of it. For money was intended to be used in exchange, but not to increase at interest. And this term interest, which means the birth of money from money, is applied to the breeding of money because the offspring resembles the parent. Wherefore of all modes of getting wealth this is the most unnatural."

— Aristotle, Politics

The problem with interest is that the one receiving interest is not sharing any of the risk in that transaction, he is guaranteed his money back with interest simply for lending it over a period of time.

Since those who have been born having most of the money and resources can just make money for having it, and the poor in order to access that money have to pay money in order to gain access to it, the rich will become richer over time, and the poor will become poorer over time and eventually become enslaved by the debt. This can be seen on a micro scale within communities and on a macro scale, with nations and financial institutions like central banks.

The entire world, (except the micro nation of Liechtenstein, and the even smaller island of Niue) today is in debt.

Before the modern banking system which runs on usury, we had goldsmiths. They had vaults and were trusted by their community. People who wanted to trade with others would, instead of carrying around their gold and silver, ask the goldsmith to hold them in their vaults in exchange for a receipt which stated that the goldsmith owed them that amount in gold or silver.

That amount of gold and silver can be divide up to many receipts that are of lesser value or have it in one larger amount.

This paper is then accepted and traded within this community as money backed by gold and silver, the evidence for which is that you can take that receipt and exchange it for that amount in gold and silver at the goldsmiths.

Over time, the goldsmiths realized that people who made deposits, i.e. loaning the goldsmith their gold and silver in exchange for the receipts, rarely came back to collect their gold and silver, so they could give out more receipts than the actual gold and silver they had in their vaults and if some did request their gold and silver back, the amount in the vault would cover it.

This is called *fractional reserve lending*. A fraction of the "reserve" exists at any one time, and there was more receipts circulating in the economy then there was actual gold and silver.

This practice became banking that we know today "fractional reserve banking", which is the printing and lending of more money than the banks have in their vaults or "reserves" (typically around 10 times the amount), and the role of government and central banks in ensuring that the circulating money stayed in the economy and therefore not demanded to be exchanged back for money that does not exist, a "bank run", which would cause a financial crash.

The banks will loan out more receipts, i.e. paper or digital money, than they actually have money, such as gold, silver, or other store of value, with the expectation that most people will not ask for it back and continue to use their “receipts”.

In simple terms this practice is “usury” and creating money from nothing. The money supply itself, is usury and debt based. In order to create these “receipts”, or paper or digital money, someone has to take a loan from the bank, and that loan taken by them with interest is only a fraction of the money created by the bank off of that loan.

Even if we get negative interest rates, all that means is that you have to pay the bank interest over time if you deposit money with them⁸, which is an unsecured loan by you to them, meaning that if they default and become insolvent, you will most likely not get that money back, and they still get to create more “receipts” in the economy.

People today claim that interest is just an insurance in case the other party does not pay back the loan, and that it is an incentive to get more people to loan others, or that there is no problem if someone makes a small percentage on the money deposited in the bank and that it is not harming anyone, it maybe the case if it was a one time thing between two willing parties, but systematic interest is definitely one of, if not, the most potent weapons in existence.

Let us take a look at an example. In modern banking, financial products are in essence them selling money for money, but since it is not in the ratio of 1:1 and spot price but instead based on usury, the result of such a system can lead to economic collapse. A recent example is the 2008 world wide financial crises.

It started because people wanted to buy homes, so they would borrow money from the banks with interest added on. Each buyer would, for example, take a home loan for 100k USD and because of the interest payments end up giving the bank back 200k USD over a span of around 20 years, doubling the amount borrowed.

If we see the bank’s grouping of all bank loans given out as one unit, and the grouping of the home buyers’ total payments back to the bank with interest as another unit, the first unit can for example be 1 billion USD (loaned out) and the second 2 billion USD (payed back).

So the banks have 1 billion dollars worth of contracts due to the issuing of the loans, since that is the profit. The banks were not buying equity in the homes, the profit comes from interest.

What is being exchanged is the banks giving 1 billion dollars as a loan collectively to the customers as a whole and the customer as a whole paying the bank 2 billion dollars in return.

So for those 20 years there is a cash-flow coming into the banks from the customers.

So if we see the big picture of what is going on, the banks combine all of the home loans into one, 1 billion dollar contract, and call them “collateralized debt obligations” or CDO’s, this is a derivative. A derivative is simply something that is created and receives its value from another thing, like wine is a derivative of grapes.

So this derivative or CDO is a banking product that has a cash-flow of 2 billion dollars in 20 years. The bankers then sell this “product” for a profit of course.

For this product that they payed 1 billion USD for, they will, for example, sell it for 1.3 billion dollars to another bank. The other bank who purchased this product expects 2 billion back on their

1.3 billion purchase of this CDO, which is a 700 million dollar profit gained without having to do anything other than wait.

Depending on how likely the debts will be repaid the CDO will have a rating, “AAA” for example is a good rating.

Now, for bankers, this new product, which is derived from a large amount of people taking loans and paying interest, is very profitable, without risk, and easy to sell to other institutions and investors. It is a perfect asset that yields passive income without having to do anything.

So here is the problem this creates, this has now created a market and an incentive to get more people into debt with interest payments in order to create more such products, and the seller can instantly make 300 million just by selling that product, without risking or doing anything of value to society themselves. They don't even have to make sure that the customers are able to pay off those debts, since they have already sold those debts to another institution and told that institution to buy insurance against that, so that they profit either way.

This is what happened, the bankers gave home loans to anyone they could, knowing that they would not be able to pay off that debt, and would even give them special offers to get them to sign the contract, and even make it seem that the customer is paying good long term in order to attract potential CDO buyers.

So perhaps even if the customers did not pay the full amount, they would make it seem that the smaller amount payed, say 1k instead of 5k is fulfilling the loan contract, just so that they can at least pay off the first few years in order for the banks to sell the CDO.

These people that the bankers targeted for home loans are called “sub-prime”, those who are not really able to pay the debt due to not having the means or the ability to meet the long term obligation of the loan, they simply could not offered the loans.

But this did not matter to the bankers since when many of these people are bundled up into a CDO, it would not show, and they would be selling their debt off anyways to other financial institutions.

So when these institutions bought these products, after a few years, when the sub-prime borrowers were not able to pay their interest and loans, the overall return on their investment which was expected to be 2 billion for example, is now going down.

So the bank then owns the homes of those who cannot pay the loans and the bank sells the homes. What this does if it happens on a large enough scale is that the prices of homes drops rapidly, and results in the crash of the housing industry.

That is not all, more and more people stopped paying their debts because they could not afford to, and the price of the CDO's having the expected return of 2 billion did not only drop to say 1.3 billion, but now there was no return on any of the investment they made on this product.

This caused the collapse of the economy, people lost their homes, and had their lives ruined.

However, the bankers knew that this was a possibility due to sub-prime borrowers and took insurance on the products, they called it “swaps”, so it meant that if the value of the CDO's go down, insurance will pay the difference.

You and I cannot take insurance on a house that is not ours because then it would be in your best interest for that house to be destroyed, this vested interest in someone else's destruction is not allowed, however here, in finance, that is what they did, and it is allowed, whether you still have the product which you insured or you don't, you can still do this.

This again is another incentive to not care about the customers taking loans because you benefit from insurance if it goes down, as the bank who sells it or as the bank who buys it.

So the result was “toxic” assets made up of sub-prime borrowers who could not afford their loans with interest, but which can be put into these large contracts in order to sell them off at what seems to be a discount, as well as with insurance, so that financial institutions get paid whether the people are able to pay the loans or not.

This also led to people profiting off of other people losing their homes, they made billions betting on these CDO's going down for example.

This system born out of usury removes the participator of it from reality and the actual economy, and leads to the rich benefiting from the collapse of your community and society.

In fact, the banks and financial institutions that did this in 2008 got bailed out by the government, meaning that the tax payer's money went to saving the banks when everyone else was losing their homes and businesses, so not only did the bank destroy the economy but they also got you and your future self and children to pay to save them instead of yourselves.

The root of this financial cancer is usury because that initial product only had value because of the 1 billion in loans exchanged for 2 billion back over a period of time due to interest.

By banning usury, this kind of scheme could never happen.

Usury is the most powerful weapon used by the enemies of peace, and this modern system is entirely built on it.

Usury creates an incentive for destruction, exploitation and suffering, its prohibition therefore removes that incentive.

The Short term solution

In order stop funding Israel, you can boycott loans that have interest payments, and limit your use of the banking system, use cash and crypto-currency if you can, and deposit your money in banks that are not openly funding or supporting Israel's occupation.

Here is a list of the top banks and financial institutions that openly support Israel, the funding of which is in the hundreds of billions of USD⁹:

Israeli banks and financial institutions:

Bank Hapoalim , Bank Leumi, Bank Mizrahi-Tefahot, First International Bank of Israel, Israel Discount Bank, Arab Israel Bank, Mercantile Discount Bank, Bank of Jerusalem, Bank Otsar Ha-Hayal, Union Bank (Bank Igud), Bank Massad, Bank Yahav, Dexia Israel Bank, Poalei Agudat Israel Bank, International Bank, U-Bank, Postal Bank (Bank Ha-Doar)

Foreign banks and financial institutions in Israel funding Israel¹⁰:

BNP Paribas Israel (France), Southeast Global Nà Ni Bank, Citibank Israel (United States), HSBC Israel (United Kingdom), State Bank of India (India), Barclays Bank (United Kingdom), UBS Israel (Switzerland), Dexia Group (Franco-Belgian financial institution), Treetops Acquisition Group (Canada), Bank Hapoalim (Switzerland) Ltd, Bank Leumi le-Israel (Switzerland), Bank Leumi (Luxembourg), Bank Leumi (United Kingdom), Banque J Safra (Switzerland), Banque Privée Edmond De Rothschild (Luxembourg), Banque Safdie SA (Switzerland), CALYON, Corporate and Investment Bank, Credit Agricole Group (France), Credit Industriel et Commercial, CIC (CIC Banques) (France), HSBC Bank USA NA (United States), HSBC Private Bank (Switzerland) SA IDB Bank, Israel Discount Bank of New York (United States), IDB (Switzerland) Bank Ltd JPMorgan Chase Bank NA (United States), Union Bancaire Privée (Switzerland)

American banks funding Israel¹¹:

Bank of America, American Express, JPMorgan Chase, Citibank (Citi), HSBC Bank USA, IDB Bank, Bank of New York Mellon, Goldman Sachs, JP Morgan Chase, JP Morgan, Morgan Stanley, Wells Fargo, State Street, Citizens Bank

Canadian banks funding Israel:

Royal Bank of Canada, Scotiabank, TD Bank Group

Banks and financial institutions in Europe funding Israel¹²:

BNP Paribas (France), HSBC (United Kingdom), Deutsche Bank (Germany), Société Générale (France), KfW (Germany), Barclays (United Kingdom), Crédit Agricole (France), Santander (Spain), ING Group (Netherlands) UniCredit (Italy), Banco Bilbao Vizcaya Argentaria (BBVA) (Spain), Commerzbank (Germany), Groupe BPCE (France), Skandinaviska Enskilda Banken (Sweden), NatWest (United Kingdom), Standard Chartered (United Kingdom), Intesa Sanpaolo (Italy), Crédit Mutuel (France), La Caixa Group (Spain), Danske Bank (Denmark), Swedbank (Sweden), Landesbank Baden-Germany Württemberg (LBBW) (Germany), DZ Bank (Germany), Nordea (Finland), BayernLB (Germany), Rabobank (Netherlands), Landesbank Hessen-Thüringen (Germany), Svenska Handelsbanken (Sweden), KBC Group (Belgium), DNB (Norway), Lloyds Banking Group (United Kingdom), Raiffeisen Banking Group (Austria), Norddeutsche Landesbank (Germany), Hamburg Commercial Bank (Germany), Erste Group (Austria), Paragon Bank (United Kingdom), La Banque Postale (France), BNP Finance (Lithuania), Banco de Sabadell (Spain), UBS (Switzerland), Nykredit (Denmark)

European investors funding Israel:

Government Pension Fund Global (GPF) (Norway), Crédit Agricole (France), Deutsche Bank (Germany), Groupe BPCE (France), Legal & General (United Kingdom), Allianz (Germany), Deka Group (Germany), Nordea (Finland), AB Industrivärden (founded by Handelsbanken) (Sweden), BNP Paribas (France), DZ Bank (Germany), Schroders (United Kingdom), Swedbank (Sweden), Algemeen Burgerlijk Pensioenfonds (ABP) (Netherlands), HSBC (United Kingdom), Janus Henderson (United Kingdom), Intesa Sanpaolo (Italy), Barclays (United Kingdom), AMF Pensionsförsäkring (Sweden), Skandinaviska Enskilda Banken (Sweden), Svenska Handelsbanken (Sweden), AXA (France), Alecta (Sweden), Abrdn (United Kingdom), Pensioenfonds Zorg en Welzijn (PFZW) (Netherlands), Sjunde AP-fonden (AP-7) (Sweden), M&G (United Kingdom), Baillie Gifford (United Kingdom), La Banque Postale (France), Storebrand (Norway), Aviva (United Kingdom), Flossbach & von Storch (Germany), Pensioenfonds Metaal en Techniek (PMT) (Netherlands), Bpifrance (France), Första AP-Fonden (AP-1) (Sweden), B-Flexion (United Kingdom), Ackermans & van Haaren (Belgium), Independent Franchise Partners (United Kingdom), Crédit Mutuel (France), Man Group (United Kingdom), Royal London Group (United Kingdom), Rothschild Group (France), Pensioenfonds van de Metalektro (PME) (Netherlands), Fjärde AP-Fonden (AP-4) (Sweden), Banco Mediolanum (Italy), AKO Capital (United Kingdom), Aegon (Netherlands), Tredje AP-Fonden (AP-3) (Sweden), KBC Group (Belgium), Anima (Italy)

The Long Term Solution

The first long term solution to stop your funding of Israel is to not use an interest based monetary system (the monetary system we have today). It is paying for your own enslavement¹³.

Today money in the form of “checkbook money” or “deposits” is created by the bank when you take a loan which has interest payments, and due to fractional reserve banking, the bank then has the ability to create 10 times that amount you borrowed (giving out more receipts than it has money), and can lend out even more money to repeat that cycle.

This is the majority of the money in circulation, and today is mostly digital.

This is called “commercial bank money” and is not “currency” or “legal tender”, again this is when a bank makes an account balance, meaning any time there is a bank deposit, or when the bank loans out money, which typically creates 10 times more the amount in new money also called “scriptural money” or “book money” and is used as money in transactions.

Legal tender or “base money” is what the governments print themselves through central banks, however the banks loan the government this new money by purchasing government bonds (a bond is a debt security, which is a form of an “IOU”, a promise to pay back a debt), which creates new money. The central bank then gets interest on that loan (government bonds pay out interest at set intervals until the debt is payed back).

The new money is then put back into banks and into circulation, this is called “base money”, however, the central banks don’t actually pay with any real money, instead they purchase these bonds by making a book keeping entry created out of nothing, and since the new money they loaned out is going to be put back into banks, the banks will be able to create 10 times that amount in new “commercial bank money” due to fractional reserve banking.

The usurers then invest that money as they see fit, such as for funding Israel or funding their banking system so that it (the usury based central banking system) grows in nations where it was not in before, which then funnels the wealth of that nation to the banks and puts the folks of that nation into debt.

The governments pay interest to the central banks for their loans, and whether the government and the banks are the same or separate, the tax payer is the one who ends up having to pay back the banks, whether through regular taxation or taxation in the form of inflation¹⁴. In fact, the only backing modern money has is that the issuer of it has the power to tax, that is because government will not accept any other currency but its own for the payment of the taxes it imposes on its citizens (it is converted to the governments own money even if you pay in another currency).

The ability to take money from you and put you in prison (or death) is the only power a government has.

The second solution is to ban usury outright within your own community or else the same group who have a monopoly over usury world wide will regain their position of control over you and use your wealth to fund their crimes against you.

So how does this look in practice?

Today instead of goldsmiths in the original monetary system, we can use the modern jewelry store, and use the same system that was in place then but before usury was introduced in the form of fractional reserve lending, meaning that you only lend what you have, the receipts must be equal to the reserves of gold and silver.

If the jewelers start dealing in fractional lending then it is usury, a receipt has to be 1:1 (for e.g. if you loan them 1 gram of gold they will give you a receipt that is exchangeable for 1 gram of gold, and the value of the amount of total receipts given out is equal to the amount of total gold and silver in the vaults, meaning that no loan has any additional price added to it) of the actual reserves of gold and silver in the jewelers store. The receipts, if in paper form, will have security features in order to prevent counterfeit.

An incentive for jewelers is the tax benefits they receive since they can continually exchange their usury based money (which is becoming devalued over time due to inflation etc., and which is likely going to be cashless and means that your access to it is at the mercy of the governments and bankers¹⁵) through sales for more gold and silver products, a true store of monetary value, which will count as an expenses and cost for the business and not as a profit and thus should not be taxable, saving you money all around, and actually increasing your wealth over time due to the depreciation of the currency over time. Another incentive is them knowing that they are leaders in good works according to most moral codes in existence, since usury is universally accepted as being immoral.

This system can work on a local level but also world wide through a network of trusted jewelers and businesses who accept these receipts. Initially one can start with the businesses that serve the essentials needs of communities such as the need for food and water, shelter, energy, travel, communication, etc.

It all starts with those in the community first and the trusted jewelers in that community, and grows from there, one step at a time.

This process can also be digitized using apps, blockchain, non fungible tokens, or simply a network of computers that all have to agree before any change takes place to the receipts used.

Taxes

Governments that aid Israel

Income tax is a relatively new invention.

In the the Hebrew Bible (or Old Testament)¹⁶, the New Testament¹⁷, and the Qur'an, tax that is involuntary is not permitted¹⁸, and is a breach against man's right to self determination. In simple terms, it is man's right to choose and make decisions for oneself free from any outside force (free will). Being forced to pay taxes through the threat of violence and loss of physical freedom, is slavery.

People who are forced to pay tax in order to avoid financial and physical violence and prison, at the least were able to justify it through cognitive dissonance by thinking that they are free and willingly choosing to pay tax in order to better society. But when the tax money goes towards the killing of their own families and of innocent children, the lie becomes difficult to maintain.

The least people ask government for is that their money is not to being used to fund crimes against mankind, especially towards those that are most vulnerable — women and children.

Governments that actively aid Israel:

United States (billions of USD in aid yearly, selling of weapons, military aid, military involvement, government contracts with largest Israeli military manufacturer, political aid, voted against ceasefire in Palestine)

United Kingdom (military aid, military involvement in the form over 200 spy flight missions and special forces operations, selling of weapons, preferential treatment, government contracts with largest Israeli military manufacturer, political aid, voted against ceasefire in Palestine)

Cyprus (the main hub that supplies most military logistical and surveillance support by Britain and the United States to Israel is made through the RAF Akrotiri, Royal Air Force station, on the Mediterranean island of Cyprus)

Sweden (pension funds invested, government contracts with largest Israeli military manufacturer)

Netherlands (pension funds invested)

Norway (pension funds invested)

Germany (selling of weapons, the state backed Landesbank Baden-Germany Württemberg invests in Israel, government contracts with largest Israeli military manufacturer)

Italy (selling of weapons, government contracts with largest Israeli military manufacturer)

Canada (military exports, selling of weapons)

France (selling of weapons, government contracts with largest Israeli military manufacturer)

Australia (selling of weapons, military logistic and intelligence support for Israel through the US Surveillance base in Australia called *Pine Gap*.)

India (the government owned bank, State Bank of India, invests in Israel)

Azerbaijan (government contracts with largest Israeli military manufacturer)

Romania (government contracts with largest Israeli military manufacturer)

Philippines (government contracts with largest Israeli military manufacturer)

Czech Republic (political aid, such as voting in the UN in favor of Israeli goals and against the Palestinians)

Hungary (allies of Israel and politically vote in the UN in favor of Israeli goals and against the Palestinians)

Argentina (political aid, such as voting in the UN in favor of Israeli goals and against the Palestinians)

Micronesia (political aid, such as voting in the UN in favor of Israeli goals and against the Palestinians)

Papua New Guinea (political aid, such as voting in the UN in favor of Israeli goals and against the Palestinians)

Palau (political aid, such as voting in the UN in favor of Israeli goals and against the Palestinians)

Nauru (political aid, such as voting in the UN in favor of Israeli goals and against the Palestinians)

Kenya (political allies)

Zambia (political allies)

Ghana (political allies)

The Democratic Republic of the Congo (political allies)

Ukraine (the president of Ukraine Volodymyr Zelensky forcefully supports Israel; political aid, such as voting in the UN in favor of Israeli goals and against the Palestinians)

Austria (political aid, such as voting in the UN in favor of Israeli goals and against the Palestinians)

Guatemala (political aid, such as voting in the UN in favor of Israeli goals and against the Palestinians)

Liberia (political aid, such as voting in the UN in favor of Israeli goals and against the Palestinians)

Paraguay (political aid, such as voting in the UN in favor of Israeli goals and against the Palestinians)

Governments that are complicit in Israel's crimes:

At the UN General assembly on October 28th there was a proposed resolution which passed in December 2023, on humanitarian cease fire in Palestine, the genocide has yet to stop, the **countries who were against the ceasefire and therefore in effect were for the continuing genocide in Palestine:**

Austria, Czech Republic, Guatemala, Liberia, Micronesia, Nauru, Papua New Guinea, Paraguay, United States, Ukraine (abstained from voting, but the president of Ukraine Volodymyr Zelensky forcefully supports Israel).

Croatia and Fiji were also against the ceasefire before the final result.

Countries that abstained from voting for humanitarian cease fire and therefore in effect backed the continuing genocide in Palestine:

Argentina, Bulgaria, Cabo Verde, Cameroon, Equatorial Guinea, Georgia, Germany, Hungary, Italy, Lithuania, Malawi, Marshall Islands, Netherlands, Palau, Panama, Romania, Slovakia, South Sudan, Togo, Tonga, Ukraine, United Kingdom, Uruguay.

Countries that abstained from voting for humanitarian cease fire presented in the UN general assembly on October 28th, before the final result:

Albania, Australia, Bulgaria, Cabo Verde, Cameroon, Canada, Cyprus, Denmark, Estonia, Ethiopia, Finland, Georgia, Germany, Greece, Haiti, Iceland, India, Italy, Japan, Kiribati, Latvia, Lithuania, Monaco, Netherlands, North Macedonia, Palau, Panama, Philippines, Poland, Republic of Korea, Republic of Moldova, Romania, San Marino, Serbia, Slovakia, South Sudan, Sweden, Tunisia, Tuvalu, Ukraine, United Kingdom, Uruguay, Vanuatu, Zambia.

Solutions

You can move to a country that does not use your tax money to fund war crimes, but if you have an American citizenship for example, you will be taxed even though you do not live there anymore.

There are tax strategies to limit, or even completely eliminate, your money being taxed through the use and knowledge of corporations, trusts, the legal system, etc.

This is especially important if your money is being used unlawfully for war crimes.

Also, there are new ways of dealing with tax money being used unlawfully. Here is one recent example being used by British citizens in the United Kingdom in response to the ongoing Israeli genocide of the Palestinians and the United Kingdom's continual support using tax payer money:

<https://notaxforgenocide.uk/>

The campaign calls for the withholding of tax by putting it in a trust deed (and second bank account) which lasts for 1 year and is payable to the government's yearly taxation by having the government as the "primary beneficiary" if they meet the trust deed's conditions, which is that the money not go towards war crimes under domestic and international law. A right and an obligation upon citizens is to not be complicit in genocide and war crimes through taxation¹⁹.

If the conditions are not met the tax payer which is the "secondary beneficiary" on that trust deed will get their tax money back.

The process can be found in the following page.

We **only** ask you to **pledge** today

On the "Day of Action" (once we hit 100,000 pledges) we will email you to come back here and follow these simple steps below.

[Pledge Now](#) and don't be complicit in genocide →



Step 1

Based on your circumstances, you will enter some basic information to generate an auto-filled cover letter and trust deed document. Print these off, read and sign. Two copies of the trust deed must be witnessed.

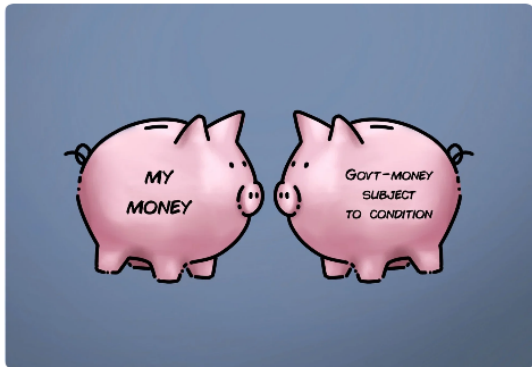
All documents will be made available here on Action Day.
Fancy a quick preview? →

 Individual DECLARATION AND DEED OF TRUST – March 23, 2004.docx 32.9KB



Step 2

Send your notification to HMRC (for income tax and national insurance) or the council (for council tax) and make sure you have evidence of delivery i.e. email, signed for postage, or a note if delivered in-person. Keep a copy of the documents in a safe place.



Step 3

Withheld money belongs to the government who is the primary beneficiary, therefore set up a separate bank account to store 100% of all withheld taxes in this account.



Step 4

At the end of the tax year if the deed conditions are unmet, these taxes are returned to you as the secondary beneficiary. As the Trust Deed only lasts for one financial year, renew the process for the next financial year.

Withheld tax is **NOT YOURS** and belongs to the government until the end of the financial year (the named primary beneficiary).

If the government fails to comply with conditions in the trust deed, it is released to the secondary beneficiary, the taxpayer. If the government meets the conditions, they as primary beneficiary are entitled to the tax revenues.

The Deed of Trust requires the government to abide by the law, and cease UK government complicity in the genocide of the Palestinian people.

<https://notaxforgenocide.uk/process>

Trade

Companies & Organizations that aid Israel

Key companies that arm Israel²⁰:

1. BAE Systems, United Kingdom
2. Caterpillar, United States
3. Boeing, United States
4. Elbit, Israeli occupied Palestinian land
5. Lockheed Martin, United States
6. Northrop Grumman, United States
7. Motorola Solutions, United States
8. Raytheon (RTX Corporation), United States
9. ThyssenKrupp AG, Germany
10. Google (Alphabet), United States (“Project Nimbus” is a cloud and AI computing technology contract with the Israeli government and its military).
11. Oshkosh Corporation, United States
12. General Electric, United States
13. Leonardo S.p.A., Italy
14. Israel Weapon Industries (IWI)
15. Smart Shooter, Israeli occupied Palestinian land

Top companies actively involved in and benefiting from the illegal Israeli settlements²¹:

Airbnb; Alstom; Altice International; Ashtrom Group; Bank Hapoalim; Bank Leumi; Bezeq Group; Booking Holdings; Construcciones y Auxiliar de Ferrocarriles (CAF); Carrefour; Caterpillar; Cellcom Israel; Cemex; Cisco Systems; CNH Industrial; Delek Group; Delta Galil Industries; eDreams ODIGEO; Elbit Systems; Electra Group; Expedia Group; Hamat Group; Heidelberg Materials; Hewlett Packard Enterprise (HPE); Hilan; Hyundai Heavy Industries; IBM; Israel Chemicals (ICL Group); Israel Discount Bank; MAN Group; Matrix IT; Mivne Group; Mizrahi Tefahot Bank; Motorola Solutions; Orbia; Partner Communications; Paz Oil Company; Puma; Rami Levy Chain Stores Hashikma Marketing 2006; RE/MAX Holdings; Shapir Engineering and Industry; Shikun & Binui; Shufersal; Siemens; Solvay; Tripadvisor; TUI Group; Villar International; Vinci / Semi; Volvo Group; WSP Global.

112 Companies involved in the illegal, under international Law, Israeli settlements according to the UN²²:

Afikim Public Transportation Ltd. (Israel), Airbnb Inc. (United States), American Israeli Gas Corporation Ltd. (Israel), Amir Marketing and Investments in Agriculture Ltd. (Israel), Amos Hadar Properties and Investments Ltd. (Israel), Angel Bakeries (Israel), Archivists Ltd. (Israel), Ariel Properties Group (Israel), Ashtrom Industries Ltd. (Israel), Ashtrom Properties Ltd. (Israel), Avgol Industries 1953 Ltd. (Israel), Bank Hapoalim B.M. (Israel), Bank Leumi Le-Israel B.M. (Israel), Bank of Jerusalem Ltd. (Israel), Beit Haarchiv Ltd. (Israel), Bezeq, the Israel Telecommunication Corp Ltd. (Israel), Booking.com B.V. (Netherlands), C Mer Industries Ltd. (Israel), Café Café Israel Ltd. (Israel), Caliber 3 (Israel), Cellcom Israel Ltd. (Israel), Cherriessa Ltd. (Israel), Chish Nofei Israel Ltd. (Israel), Citadis Israel Ltd. (Israel), Comasco Ltd. (Israel), Darban Investments Ltd. (Israel), Delek Group Ltd. (Israel), Delta Israel (Israel), Dor Alon Energy in Israel 1988 Ltd. (Israel), Egis Rail (France), Egged, Israel Transportation Cooperative Society Ltd. (Israel), Energix Renewable Energies Ltd.(Israel), EPR Systems Ltd. (Israel), Extal Ltd. (Israel), Expedia Group Inc. (United States), Field Produce Ltd. (Israel), Field Produce Marketing Ltd. (Israel), First International Bank of Israel Ltd.(Israel), Galshan Shvakim Ltd. (Israel), General Mills Israel Ltd. (Israel), Hadiklaim Israel Date Growers Cooperative Ltd. (Israel), Hot Mobile Ltd. (Israel), Hot Telecommunications Systems Ltd. (Israel), Industrial Buildings Corporation Ltd. (Israel), Israel Discount Bank Ltd. (Israel), Israel Railways Corporation Ltd. (Israel), Italek Ltd. (Israel), JC Bamford Excavators Ltd. (United Kingdom), Jerusalem Economy Ltd. (Israel), Kavim Public Transportation Ltd. (Israel), Lipski Installation and Sanitation Ltd. (Israel), Matrix IT Ltd. (Israel), Mayer Davidov Garages Ltd. (Israel), Mekorot Water Company Ltd. (Israel), Mercantile Discount Bank Ltd. (Israel), Merkavim Transportation Technologies Ltd. (Israel), Mizrahi Tefahot Bank Ltd. (Israel), Modi'in Ezrachi Group Ltd. (Israel), Mordechai Aviv Taasiot Beniyah 1973 Ltd. (Israel), Motorola Solutions Israel Ltd. (Israel), Municipal Bank Ltd. (Israel), Naaman Group Ltd. (Israel), Nof Yam Security Ltd. (Israel), Ofertex Industries 1997 Ltd. (Israel), Opodo Ltd. (United Kingdom), Bank Otsar Ha-Hayal Ltd. (Israel), Partner Communications Company Ltd. (Israel), Paz Oil Company Ltd. (Israel), Pelegas Ltd. (Israel), Pelephone Communications Ltd. (Israel), Proffimat S.R. Ltd. (Israel), Rami Levy Chain Stores Hashikma Marketing 2006 Ltd. (Israel), Rami Levy Hashikma Marketing Communication Ltd. (Israel), Re/Max Israel (Israel), Shalgal Food Ltd.(Israel), Shapir Engineering and Industry Ltd. (Israel), Shufersal Ltd. (Israel), Sonol Israel Ltd. (Israel), Superbus Ltd. (Israel), Supergum Industries 1969 Ltd.(Israel), Tahal Group International B.V.(Netherlands), TripAdvisor Inc.(United States), Twitoplast Ltd. (Israel), Unikowsky Maoz Ltd. (Israel), YES (Israel), Zakai Agricultural Know-how and inputs Ltd. (Israel), ZF Development and Construction (Israel), ZMH Hammermand Ltd. (Israel), Zorganika Ltd. (Israel), Zriha Hlavin Industries Ltd. (Israel), Alon Blue Square Israel Ltd. (Israel), Alstom S.A. (France), Altice Europe N.V. (Netherlands), Amnon Mesilot Ltd. (Israel), Ashtrom Group Ltd. (Israel), Booking Holdings Inc.(United States), Brand Industries Ltd. (Israel), Delta Galil Industries Ltd. (Israel), eDreams ODIGEO S.A. (Luxembourg), Egis S.A. (France), Electra Ltd. (Israel), Export Investment Company Ltd. (Israel), General Mills Inc. (United States), Hadar Group (Israel), Hamat Group Ltd.(Israel), Indorama Ventures P.C.L. (Thailand), Kardan N.V. (Netherlands), Mayer's Cars and Trucks Co. Ltd. (Israel), Motorola Solutions Inc. (United States), Natoon Group (Israel), Villar International Ltd. (Israel), Greenkote P.L.C. (United Kingdom)

Companies that support Israel or are funded by Israel²³:

Technology and computer industries makes up around 20% of Israel's economy (GDP) and around 50 % of exports.

Therefore, when buying technology such as computers, software, smartphones, home appliances, etc., make sure it is not going towards funding Israel.

Highest impact:

Intel, Puma, Wix.com, Axa, Caterpillar, G1 Secure Solutions (G4S)

High impact:

Cisco, Dell, HP, Siemens, Carrefour, Nestlé, Sabra, SodaStream, Strauss Group, Tnuva, ZARA, Airbnb, Booking Holdings (Booking.com), Expedia Group, Fiverr, Monday.com, Playtika Holdings Corp, Tabnine, TripAdvisor, BNP Paribas, Teva, Check Point Software Technologies, CyberArk, AHAVA,

Medium impact:

General Electric, Google (Alphabet), IBM, Micron, Microsoft, NVIDIA, Achva, Elite, Osem, Pepsi, Prigat, Starbucks, Tara, Tempo Beverages, Amazon, Crazy Labs, Moon Active, Actavis Generics, Ratiopharm, Radware, Varonis, Puregym, Tempur Sealy, Unilever, Volvo Group

The list of companies to boycott is long and found in the next page, but you can type a companies name using the search tool or you can download mobile apps such as No Thanks, Buycott, sa7wa, etc., that make it extremely easy for you to identify whether or not a company is on the list.

You can start by boycotting those which most benefit Israel as mentioned above²⁴.

Not all Israeli support is equal, and if you must use a company for work etc., at least make sure that the company is not doing more than mere lip service for Israel, and that you do not fund them through advertising, so use ad blockers.

Complete boycott list:

5 Star Chocolate, 7Days, 7Up, Accenture, AccuWeather, ActionIQ, Activia, Actavis Generics, AdeS, Adidas, Adobe, Aesop, AHAVA, AirBnB, Akamai, Alaska Air, ALDO, Alienware, AllianceBernstein, Allianz, Amazon, Amazon Kindle, Amdocs, American Airlines, American Eagle, American Express, American Wire Group, Amika, Amway Corp, Amwell, Apollo, Apple, Aquafina, Aquarius, ArentFox Schiff, Ares Management, Ariel, Arket, Arsenal FC, ASDA, Atlassian, Audi, Authentic Brands, Avery Dennison, Axa, Axe, Axel Springer, Ayataka, Azrieli Group, Bain & Company, Barbican, Barqs, Bath & Body Works, Baupost Group, Bayer, BCG (Boston Consulting Group), Bershka, Biotherm, Bloomberg, BMW, Boeing, Bomaja, Bioventus, Blackrock, Blackstone, Bonbonniere, Booking Holdings (Booking.com), Booz Allen Hamilton, Bosch, Bristol Myers Squibb, Burberry, Burger King, Caesars, Canada Dry, Cappy, Capri Holdings, Careline, CareTrust REIT, Carita Paris, Carmel Agrexco, Carrefour, Caterpillar, Caudalie, CeraVe, Cerelac, Champion, Chanel, Channel, Chapman and Cutler, Check Point Software Technologies, Cheerios, Cisco, Cloudflare, Cheetos, Chevron, Chips Ahoy!, Clal Insurance Enterprises, Clean & Clear, Clearblue, Chubb, Clinique, Club Social, Coach, Coca Cola, Codral, Coffee Mate, Coke, Colgate, Comcast, Compass, Conde Nast, Converse, Cooley LLP, Cosco, Costa, Costco, Côte d'Or, Cra Z Art, Crayola, Crazy Labs, Crest, Crowne Plaza, Curseforge, CV Starr, CyberArk, CyberArk Software, Cytokinetics, DA-Group, Daim, Datonics, Davis Polk, Daimler, Dairy Milk, Dasani, David Off, Daz, Decathlon, Del Valle, Delilah, Dell, Deloitte, Digital Realty, Delta Air Lines, Desert Diamond, Deutsche Telekom, DeviantArt, DHL Group, Dior, Disney, DKNY, DLA Piper, Doctor Or, Doctor Pepper, Domestos, Domino's, Donutelier, Doritos, Douglas Elliman, Downy, Dr Pepper, Dr. Fischer, Dreft Baby Detergent & Laundry Products, Dreyer's Grand Ice Cream, Duane Morris LLP, eBay, Edelman, Elbit Systems (and all its subsidiaries such as Aeroeletronica, Ares Aeroespacial e Defesa, AEL Sistemas S.A, Elisra Electronic Systems Ltd., Instro Precision, OIP Sensor Systems, Periscopio Equipamentos Optronicos, A-E Electronics S.A, Elmet International SRL and Simultec SRL, Elisra Electronic Systems Ltd., Alvis UAV Engines Limited, Silver Arrow, UAV Tactical Systems Ltd, Affinity Flying Services Limited, Harris Corporation), Egon Zehnder, Embraer S.A., Evercore, Eli Lilly, Ellesse, Empyrean, Endeavor, EPAM Systems, Ericsson, Estee Lauder, Evian, Expedia Group (sub brands: Expedia.com, Hotels.com, Trivago, Vrbo, Travelocity, Hotwire, Orbitz, ebookers, CheapTickets, Expedia Cruises, Wotif, CarRentals, Egencia), EY, Facebook, Fairlife, Fancy Medjoul, Fanta, Ferrero Rocher, Fiverr, FlixBus, Fonterra, Food to Live, Foods, Alive, Forbes, Fox Corp, Fox News, FritoLay, Fritos, Funyuns, Fuze, GA-DE cosmetics, Gamida, Cell, Garnier, G1 Secure Solutions (G4S), Gatorade, GE, General Catalyst, General Motors, Genesys, Georgia, Givenchy, Glamglow, Glaxo Smith Kline (GSK), Gold Peak, Google (Alphabet), Grandma's Cookies, Greenberg Traurig, Guerlain, Guess, H&M, Hadiklaim, Hanes, Harel Insurance Investment & Financial Services, Harley Street Care, Hearst, Hasbro, Head & Shoulders, Henkel, Herbert Smith Freehills, Hersheys, Hewlett Packard (HP), Hewlett Packard Enterprise, Hotstar, HSBC, HSNF, HubSpot, Huggies, Hulu, Huntsman Corp, Hyundai, IBM, ICL Group, IKEA, Indigo Books, Inditex Group, Innocent, Insight Partners, Instacart, Instagram, Intel, Intermedia, Interpublic Group, Intuit, Irish Spring, IT Cosmetics, Jaguar, Jazwares, Jefferies, John Lewis, Johnson & Johnson, Jolee, Jordan Plains, Jordan River, Just Beauty, Kalahari, Karsten Farms, Kate Spade, Katten, Kaufland, Keebler, Kenon Holdings, Kevita, KFC, Kiko Milano, Kinder Bueno, King Solomon, Kinley Water, Kirks', KKR, KKW Cosmetics, Knorr, Kolynos, KPMG, Krispy Kreme, Kurkure, Lotame, L'Oréal (sub brands: Lancôme, Yves Saint Laurent, Giorgio Armani, Kiehl's, Urban Decay, Biotherm, Maybelline New York, Garnier, NYX Professional Makeup, Kérastase, Redken, La Roche-Posay, Vichy, SkinCeuticals, CeraVe), La Palma, La Roche-Posay, Land Rover, Lego, Lemonade, Levi Strauss, Levi's, Levi's Strauss, Nestlé (sub brands: Perrier, Nescafé, Nespresso, NIDO, Gerber, Cerelac, Kit Kat, Crunch, Smarties, Häagen-Dazs, Purina, Boost, Stouffer's, Lean Cuisine, Milo, Nestea, PowerBar), Levissima, Lidl, Life Water, Limca, LinkedIn, Lipton, Live Nation Entertainment, Loblaws, London Dairy Supply, Louis Vuitton, Lufthansa, Lupilu (Manufactured in Israel), Lux, M&M, Maaza, Macleans, Micron Magnitone, Mainz FC, Maison Francis Kurkdjian, Major League Baseball, Manpower Group,

Marks & Spencer, Marriott, Mars Inc. (sub brands: Galaxy Minstrels, 3 Musketeers, Ben's Original, Bounty, Celebrations, Cirku, CocoaVia, Combos, Dolmio, Dove, Ebly, Ethel M, FLAVIA, Flyte, Galaxy, Galaxy Bubbles, Galaxy Minstrels, M-Azing, M&M's, Maltesers, Marathon, Mars, Milky Way, Munch, Promite, Revels, Seeds of Change, Snickers, Topic, Tracker, Treetts, Twix), Marsh McLennan, Mastercard, Mattel, Mattle, Maybelline, McDermott Will & Emery, McDonald's, McKinsey, McVitie's, Mehadrin, Mellow Yellow, Merck, Merck KgaA, Meta, MeUndies, Michael Kors, Microsoft, Migdal Insurance, Milkybar, Minute Maid, Miranda, Mirinda, Mommy Care, Monki, Monster, Monday.com, Moon Active, Morgan Lewis, MoroccanOil, Morrisons, Motorola, Mount Franklin, Mountain Dew, MRC, Munchies, MyHeritage, Mylee, Nabisco, Nasdaq, National Basketball Association, National Geographic, Naughty Dog, Navafresh, Nescafe, Nesquick, Nestle, Netflix, New Balance, Newtons, Next, NeoGames, NFL, Novartis, Nike, Nintendo, Nivea, No Frills, NOS, NSO Group, Nussbeisser, Nutella, Nutter Butter, NVIDIA, Oceanspray, Old spice, Omeprazole, Opodo, OpenAI, Oracle, Oral B, Oreo, Osem, Ovaltine, Overwolf, Oysho, OMO, Okta, Omnicom Group, P&G (Procter and Gamble), Palantir, PandaDoc, Paul Weiss, Peloton, Pershing Square, Phillips 66, Pillsbury, Progressive, PVH, Palmolive, Pampers, Paradise Dates, Paramount, Parker Pens, Payoneer, PayPal, Pentland, Pepsi, Pepsodent, Perry Ellis, Pfizer, Philadelphia Cream Cheese, Philips, Phoenix Holdings, Pipkin, Pizza Hut, Plarium, Ponds, Popeyes, Power Action Wipes, Powerade, Prada, Prada Eyewear, PraNaturals, Premium Medjoul, Pringles, Prigat, Propel, Playtika Holdings Corp, PUMA, Pure Leaf Green Tea, PureGym, Purelife, Pureology (Part of L'Oreal group), Purex, Purina, PwC, Quaker Oats, Queye, Qvidium Technologies, Ralph Lauren, Rapunzel, Radware, Ratiopharm, Red Sea, Red Capital, Reddit, Revlon, Ritz, Roladin, Rolls Royce, Royal, Royal Treasures, Ruffles, Raymond James, Raytheon, Regeneron Pharmaceuticals, Related Companies, Rhone Group, Ribbon, Riskified, Salesforce, Sequoia Capital, ServiceNow, Seyfarth Shaw, Simon Property Group, Skydance, Solomon Partners, Sony Music, SoulCycle, Stagwell, Sullivan & Cromwell, Sweetgreen, Synovus, S.Pellegrino, SABON, Sabra Hummus, Sabre, Sadaf, SAFI, Sainsbury's, Sam's Club, Samsung, Sanex (owned by Colgate-Palmolive), SAP, Schwabe, Schwarzkopf, Schweppes, SeboCalm, Sephora, Shams, Shell, Shoppers Drug Mart, Siemens, Signal, Simply, Sincerely Nuts, Skechers, Skittles, Smart Food, Smart Water, Smarties, Sneakers, Sobe, Soda Stream, Sodastream, SolarEdge, Sony, Sour Patch Kids, Sprite, Star Dates, Starbucks, Sting (Owned by PepsiCo), Strauss Group, StreamElements, Stride, Subway, Sunglass Hut, Sunkist, Sunlight, Sunsilk, Superbus, Supreme Tea, Surf Excel, Tabnine, Taco Bell, Taffix, Takis, Tamara Barhi, Tara, Tang, Tapestry, Tate's Bake Shop, Tempo Beverages, Tempur Sealy, Tesco, Teva (sub brands: Allen & Hanburys, Assia, Auspex Pharmaceuticals, Cephalon, Gecko Health Innovations, Glaxo, Ikapharm, IVAX Corporation, Labrys Biologics, Margarine Unie, MicroDose, Novopharm, NuPathe after, Plantex, Rimsa, Salomon, Levin, and Elstein Ltd, Taiyo Pharmaceutical Industry, Zori), The Body Shop, The Ordinary, Thums Up, Tim Hortons, Timberland, Tnuva, Tom Ford, Tommy Hilfiger, Tommy Hilfiger Toiletries, Topo Chico, Tostitos, Tottenham Hotspurs, Trader Joe's, TripAdvisor (sub brands: Bokun.io, Cruisecritic, Flipkey, Thefork, Helloreco, Holiday lettings, Housetrip, Jetsetter, Niumba, Seatguru, Singleplatform, Vacationhomerentals, Viator), Toyota Motor Corporation, TikTok U.S, Triscuit, Tropicana, TUC, Turbos, Twisties, Twitch, Tesla, Thermo Fisher Scientific, Tiefs by Gavrieli, Tory Burch, Troutman Pepper, Uber, Uber Eats, Unilever (sub brands: Axe, Ben & Jerry's, Cif, Comfort, Hellmann's, Knorr, LUX, Love Beauty & Planet, Magnum, OLLY Vitamins, Rexona, SmartyPants Vitamins, Sunsilk, Vaseline, Wall's {Frisko}), Upfield, Urban Decay, Urban Platter, United Airlines, Universal Music Group, UPS, US Chamber of Commerce, Verizon, Vontier, V8, Vanguard, Vicks, Varonis, Victoria's Secret, Vitaminwater, Volkswagen Group (sub brands: Volkswagen, Audi, SEAT, SKODA, Bentley, Bugatti, Lamborghini, Porsche, Ducati, Scania, MAN), Volvo, Waitrose, Walkers, Walmart, Warner Brothers, Warner Chilcot, Warner Music Group, Webhelp, Wegmans, WhatsApp, Wheat Thins, Wheel Washing Powder, Wild Harvest Organic Tahini, WingStreet, Winston & Strawn, Wissotzky Tea, Wix, Woolworths, Wrigley Company, WWE, Xbox, YouTube, Yum Brands, Yvel, Warby Parker, Warner Brothers Discovery,

ZARA (sub brands: Pull&Bear, Bersheka, Stradivarious), Zhou Nutrition, Ziff Davis, Zim Shipping, Zedge, Zoom.

Zionist Media

Books, mainstream media, social media, etc.

Boycott media in all forms that support Israel, such as by boycotting Hollywood, TV channels, celebrities, actors, musicians, politicians, journalists, podcasters, social media “influencers”, etc.

Organizations and Prominent Helpers of Israel

Non-governmental organizations (NGOs), non-profits, lobbying groups, etc.

Zionist Advocacy Center (they use “lawfare” by taking those who try to help the Palestinians to court in order to cause financial and reputational damage)

Anti-Defamation League or the ADL (the ADL is a Zionist advocacy group that fight those who stand up against Israel’s war crimes through reputational damage and loss of employment, etc., by labeling them as “antisemitic” etc., in the media and through propaganda such as changing Wikipedia articles to fit their agenda)

B'nai B'rith (non-profit that founded the ADL, Hillel and BBYO)

American Israel Public Affairs Committee or AIPAC (they push the agendas of Israel in America, such as funding those who will politically, financially, and militarily aid Israel)

United Democracy Project or UDP (they push the agendas of Israel in America, such as funding those who will politically, financially, and militarily aid Israel)

World Zionist Organization (NGO to promote Zionism)

American Zionist Movement (federation of Zionist groups supporting Zionism)

Christians United for Israel (a pro-Israel Christian Zionist movement based on the modern Jewish Zionist funded Scofield bible’s interpretation of Christianity)

Democratic Majority for Israel or DMFI (Like AIPAC, they support pro-Israeli agendas in the United States)

DMFI PAC (they support politicians who are pro-Israel and are against those who are not)

Jewish federation of North America or JFNA (they aid Israel financially, socially, and politically)

Jewish Institute for National Security of America (non-profit and think tank serving Israeli interests)

Jewish Labor Committee (organization serving Israeli interests)

Jewish United Fund/Federation of Metropolitan Chicago (organization serving Israeli interests)

Jewish Agency for Israel (non-profit operative branch of the World Zionist Organization)

World Economic Forum or WEF (NGO Based in Switzerland that supports Israel)

American Jewish Committee (civil rights group and lobby serving Israeli interests)

American Jewish Joint Distribution Committee (financial support for Israel)

Jewish National Fund (financial support for Israel)

American Jewish Congress (association serving Israeli interests)

American Sephardi Federation (non-profit serving Israeli interests)

World Sephardi Federation (organization supporting Israeli interests)

America for peace now (non-profit pro-Israel organization serving Israeli interests)

Hillel: The Foundation for Jewish Campus Life, also known as Hillel International (founded by B'nai B'rith and serving Israeli interests)

Birthright Israel (program serving Israeli interests)

Mercaz USA (Zionist non-profit organization)

NA'AMAT USA (organization serving Israeli interests)

Jewish Women International (founded by a woman associated with B'nai B'rith a non-profit that founded the ADL, Hillel and BBYO)

National Council of Jewish Women (organization serving Israeli interests)

National Council of Young Israel (organization serving Israeli Zionists interests)

AMIT (serving Israeli interests)

Association of Reform Zionists of America (Zionist organization serving Israeli interests)

BZ Media (serving Israeli interests)

National Coalition Supporting Eurasian Jewry (non-profit serving Israeli interests)

ORT America (fund raising organization serving Israeli interests)

Rabbinical Assembly (association serving Israeli Zionist interests)

Rabbinical Council of America (organization serving Israeli interests)

Religious Zionists of America also known as Mizrahi (organization supporting religious Zionism and the state of Israel)

Central Conference of American Rabbis (organization serving Israeli interests)

Committee for Accuracy in Middle East Reporting in America (Pro-Israeli non-profit organization)

Emunah of America (serves Israeli interests)

Friends of the Israel Defense Forces (non-profit organization serving Israeli interests)

Union for Reform Judaism (congregational arm of Reform Judaism in North America serving Israeli interests)

Women of Reform Judaism (women's affiliate of the Union for Reform Judaism)

Union of Orthodox Jewish Congregations of America (organization serving Israeli Zionist interests)

United Synagogue of Conservative Judaism (organization serving Israeli interests)

Shirion Collective (like the the ADL, although claiming to be private, is a Zionist advocacy group that allegedly fights those who stand up against Israel's war crimes through reputational damage and loss of employment, etc., by labeling them as "antisemitic")

Greater Miami Jewish Federation (non-profit serving Israeli interests)

UJA-Federation of New York (non-profit serving Israeli interests)

Hadassah Women's Zionist Organization of America (organization serving Israeli interests)

HIAS (non-profit serving Israeli interests)

Jewish Council for Public Affairs (non-profit serving Israeli interests)

Alpha Epsilon Pi (fraternity serving the interests of Israel)

Jewish Community Center (organization serving Israeli interests)

Conference of Presidents of Major American Jewish Organizations (chair person of the organization serves as the de facto voice for the American Jewish community on international affairs related to Israel)

Ameinu (American Jewish Zionist movement)

American Friends of Likud (NGO for Zionist education)

Israel Independence Fund (financial support for Israel)

Central Fund of Israel (financial support for Israel)

American Friends of Ariel University (financial support for Israel)

American Friends of Yeshiva High School of Kiryat Arba (financial support for Israel)

Ohr Torah Stone (financial support for Israel)

Friends of Ir David (financial support for Israel)

Etzion Federation (financial support for Israel)

Jewish Federation of San Francisco (financial support for Israel)

Hebron Fund (financial support for Israel)

Jewish Federation of Greater Houston (financial support for Israel)

Christian Friends of Israeli Communities (support Israeli interests)

John Hagee Ministries (financial support for Israel)

Women's International Zionist Organization (organization serving Israeli interests)

Women's League for Israel (organization serving Israeli interests)

Women's League for Conservative Judaism (support Israeli interests)

Zionist Organization of America (organization serving Israeli Zionist interests)

Conservative Friends of Israel (organization serving Israeli interests)

Labour Friends of Israel (organization serving Israeli interests)

Liberal Democrats Friends of Israel (organization serving Israeli interests)

Northern Ireland Friends of Israel (organization serving Israeli interests)

European Friends of Israel (organization serving Israeli interests)

ELNET UK (organization serving Israeli interests)

Australia Israel Cultural Exchange or AICE (organization serving Israeli interests)

American Israel Education Foundation (supports AIPAC programs serving Israeli interests)

Israel Allies Foundation (organization serving Israeli interests)

Henry Jackson Society (HJS) (organization serving Israeli interests)

Britain Israel Communications and Research Centre (organization serving Israeli interests)

Trevor Chinn (serving Israeli interests)

Gary Lubner (serving Israeli interests)

David Meller (serving Israeli interests)

Trevor Pears (serving Israeli interests)

Michael Lewis (serving Israeli interests)

David Menton (serving Israeli interests)

Lord Stanley Kalms (serving Israeli interests)

Since America is one of the biggest allies of Israel today, to see which current American politicians are being openly funded by Israeli interests visit:

<https://www.opensecrets.org/industries/summary?cycle=All&ind=Q05&recipdetail=S>

Since the UK is one of the biggest allies of Israel today, to see which current British politicians are being openly funded by Israeli interests visit:

<https://www.declassifieduk.org/wp-content/uploads/2024/06/All-Party-Israel-Lobby-Full-List-All-Parties.pdf>

<https://futurefastforward.com/wp-content/uploads/2024/05/Israel-lobby-funded-a-third-of-Conservative-MPs.pdf>

Boycott in order to stop feeding Israel's unjust wars' supply line, this will take away its ability to continue the fight.

Endnotes

- 1 “So, if you encounter those who have rejected, then strike the neck (control center) until you overcome them. Then bind them securely. You may either set them free or ransom them, until the war ends. That, and had Allah willed, He alone could have beaten them, but He thus tests you by one another. As for those who get killed in the cause of Allah, He will never let their deeds be put to waste.” (Qur’an 47:4)

The neck is the center that connects the head to the rest of the body in terms of vital structures needed for survival. It is the conduit for information, command and supply.

This is done through the nerves in the spinal chord (the neck being the start of it) and the blood vessels, among others. In a man-to-man fight, attacking the neck will lead to the loss of consciousness in the enemy and therefore the end of the fight, in a military context the same principal applies, the neck’s equivalent on a macro scale is the command and control center which connects the head of a nation to its military etc. On micro scale, it can be attacked directly, such as by applying a choke on man, or indirectly by eliminating the supply needed for the man’s survival, such as oxygen, water, food, etc. The same can be done on a macro scale by eliminating military funding for example.

Metaphorically speaking, the yokes or chains around the neck is used to symbolize slavery through deception, force or through debt, whereby the head and body are manipulated to serve a third party (the one controlling the yoke or the creditor holding the debt above the debtor). An observable example is that of the man using a leash to control the neck of an animal and thereby getting in between the head and the rest of the body resulting in the control of its behavior.

- 2 Usury has historically, at least for the past millennium, been a Jewish practice towards non Jews, since other major religions treat it as one of the biggest sins. Even though today usury is a world wide practice, excluding arguably the so called *Muslim nations*, its foundation and leaders of it are those who built the infrastructure in the first place, those who claim to be Jews.
- 3 *Zionism* is a Jewish national movement created in around 1897 that claims that the land of Palestine is the Jews’ God given land as descendants of Abraham. Soon after, Christian Zionism was created, through the aid of the British Oxford University Press and its Scofield Reference Bible written by Cyrus Scofield and funded by Zionist’s (Samuel Gompers, a British born Jewish Freemason who was a labour leader and cigar maker; Fiorello LaGuardia, an Italian-Jewish American Politician; Abraham Straus; Bernard Baruch, a Jewish-American financier and statesmen; and Jacob Schiff, a Jewish banker who’s father was a broker for the Rothschilds) and published in 1909 with its continual changes throughout the years (1909-2002). The Scofield bible notes started with somewhat ambiguous notes on the matter (1909 edition and 1917 editions) to then later becoming much more specific such as to adapt to Israel’s occupation of Palestinian land (1967 edition & 2002 study bible edition). The Scofield bible wrote the belief of Zionism into the bible and into the Christian faith in its notes which cover most of the pages and which dominate the actual biblical verses. This modern addition to the bible tells Christians who read it that in order for God (what modern English translators chose to translate from Hebrew *Eloah* and *Elohim*, Aramaic *Alah*, and Arabic *Allah*) to bless them they need to support the government of Israel, and if they do not then God will curse them (see appendix). This created the Judeo-Christian Zionist alliance that we see today and the labeling of those that do not support Israel as being “anti-Semitic” a new term from the 19th century for “hostility or discrimination against Jews”, even though the word *Semitic* itself was coined by August Ludwig von Schlözer in 1781 for the name of the group of languages (Hebrew, Aramaic, Arabic, etc.) believed by some to be spoken by the descendants of the biblical figure Sem, son of Noah, the prophet found in the Bible and the Qur’an.

Abu Imran Musa Bin Maimun Bin Abed Allah Al-Kurdubi Al-Israili (ca. 1138-1204), full name in Arabic; or Moses son of Maimon in English; or Maimonides, Greek for “Son of Maimon”, was an Arabic speaking Jew who lived in Spain.

The Hebrew language at his time was dead, but unlike Latin, which is also a dead language but still learnable, meaning that the vocabulary was still there and so was the grammar, and therefore if one chose to use Latin in conversation one could, Hebrew on the other hand lost a lot of the vocabulary as well as the grammar system. Religious texts were the only example of what that grammar ought to look like, however, this was not enough to revive it and have it be a spoken language.

Musa realized that the Arabic and Hebrew languages were extremely similar. And so he combined the Arabic Grammar system with the Hebrew vocabulary found in religious texts and then filled in any missing gaps with Arabic vocabulary, and thereby revived Hebrew enough so that in around 1881-1959 modern Hebrew (which also added *Yiddish*, a Judeo-German language historically spoken by Ashkenazi Jews in Europe, into the mix), the official Language used in Israel was complete and was already being accepted by the Jewish immigrants to Palestine in the 1880’s mostly due support from the organisations of Edmond James de Rothschild and then later due to getting “official status” in the 1922 constitution of the British Mandate for Palestine.

Therefore, Arabic, in this sense is much more Semitic than modern Hebrew.

Also, if we study this matter further we find that Israeli prime ministers do not have “Semitic” names but instead European names that they later changed to sound more Semitic (the only two who seem to have kept their names are Ehud Olmert, and Naftali Bennett, although *Olmert* is from German origin, and *Bennet* of European origin).

The primary national founder of the State of Israel, as well as its first prime minister, David Ben-Gurion changed his name from **Grün**, from his father Avigdor Grün. His mother Scheindel **Broitman** is also not a Semitic name. Moshe Sharett, who served as the second prime minister of Israel, was born as Moshe **Chertok** before the name change. Levi Eshkol, who served as the third prime minister of Israel, was born as Levi Yitzhak **Shkolnik** before the name change. Yigal Allon, commander, general of Israeli Defense Forces (IDF) and acting prime minister, was **Peikowitz**, from his parents Chaya and Reuven Peikovich, before the name change. Golda Meir, the fourth prime minister of Israel, was born Golda **Mabovitch**, before the name change. Yitzhak Rabin, the fifth prime minister of Israel, was originally Yitzhak **Rubitzov**, from his parents Rosa and Nehemia Rubitzov, before the name change. Menachem Begin, the sixth prime minister of Israel, was originally **Begun**, from his parents Zeev Dov and Hassia Begun, before the name change. Yitzhak Shamir, the seventh prime minister of Israel, was originally born as Icchak **Jaziernicki**, before the name change. Shimon Peres, the eighth prime minister of Israel, was originally born as Szymon **Perski**, before the name change. Ehud Barak, the tenth prime minister of Israel, was originally born as Ehud **Brog**, before the name change. Ariel Sharon, the eleventh prime minister of Israel, was originally born as Ariel **Scheinerman**, before the name change. Yair Lapid, the Fourteenth prime minister of Israel, was originally **Lampel** from his grandfather Bela Lampel, before the name change. Benjamin Netanyahu, the ninth and current prime minister of Israel, was not originally named “Netanyahu” but “**Mileikowsky**”, from his father Nathan Mileikowsky.

Palestinians according Judeo-Christian sources (in the Hebrew Bible and Old Testament in Yeshayah/Isaiah 21:13-17 and in Bereshit/Genesis 25:13-15, the Arab families of “Tema” and “Kedar” are refereed to as being the children of Ishmael, and also claimed to be so by Roman-Jewish historian Josephus in the first century CE) are biological descendants of Abraham and linguistically “Semitic”.

- 4 Lionel Walter Rothschild a Zionist British Banker and his role in the Balfour Declaration [1917]
- 5 Usury is prohibited in what is called the *Hebrew Bible* for Jews or the *Old Testament* for Christians and is found in **Exodus 22:25 in the Old Testament or 22:24 in the Hebrew bible, Leviticus 25: 36-37, Deuteronomy 23:19-20 in the Old Testament or 20-21 in the Hebrew Bible, psalms 15: 1-5, and Ezekiel 18: 8-17.**

You will notice that modern Hebrew Bibles changed “interest” as found in the Jewish bible JPS 1917 edition for example, to “advanced interest”, a form of interest in newer translations, and the same occurred for the Christians by changing “interest” or “usury” which can be found in the King James Version bible for example, to “advanced or accrued interest” in newer translations. Also notice that “thy brother”, who according to Deuteronomy 23:19-20 one is not allowed to lend with interest to, found in older translations became “Israelite” in newer translations.

It is interesting to see the agenda of the day changing the translations of the bible, the Scofield Reference Bible being a great example of this.

The bible is clear in that the end result of lending with usury is for the creditor to possess the property of the debtors which leads to slavery for the borrower, and why Jews are told in Deuteronomy 23:19-20 not to take interest from other brothers but to take it from the lands they want to possess, or take over.

- 6 Usury is defined in the Qur’an. The root for *usury* in Arabic is made up of the root letters, و (raa’) - ب (baa’)- و (waaw), and means “increase” or “grow” or “raise”, the same root used for the words “to cultivate” such as land; or “growing” such as food; or “raising” such as children, and livestock, or even Allah “raising” and sustaining life altogether.

This root is used in the same *ayah* (meaning “proof”, “sign”, or sometimes “verse”) in 2:276, by Allah when dealing with both *usury* and *increase* in “*increase* in charity”.

The Arabic word *riba* or “usury” means “getting an increase back on a loan lent”. According to the Qur’an, loans are not for profit (2:275), and are an act of charity (2:276, 9:60), the rewards of which are the rewards of having done a good deed and not the rewards of commerce.

“Those who consume usury will not stand save as stands he whom the satan buffets with his touch; for it is that **they say: “Commerce is but the same as usury,” when Allah has made commerce lawful and forbidden usury!** And he to whom came the admonition from his Lord, and desisted: he has what is past, and his case is with Allah. But whoso returns: those are the companions of the Fire; therein they abide eternally.” (2:275)

We also learn in 2:276 that the opposite of usury is charity. So in practice for example, a business may give credit to its customers who cannot afford to pay at the time of purchase so that they can pay at the end of the month when they receive their salaries or aid.

Some Muslims today are falling into the same error as the Christians when they moved away from the true meaning of usury and towards the modern interpretation of it.

This is because of the misunderstanding and perhaps even the mistranslation of ayah 3:130, due to this modern perspective on usury.

The ayah reads:

O you who heed warning (typically translated as “O you who believe”, or “O you who have attained to faith”): consume not usury, doubled and redoubled; and be in prudent fear of Allah, that you might be successful. (3:130)

Here, because the ayah reads “consume not usury, doubled and redoubled”, the reader unfamiliar with the Qur’an may assume that the prohibition of usury is under the condition that it is *doubled and redoubled*, and therefore interest that is reasonable is allowed, however, this is a wrong assumption.

It is clear that usury in any form is prohibited in ayat : 2:275, 2:276, 2:278-283, 3:130, 4:161, 30:39.

The confusion arises when one is unfamiliar with the style of the Qur’an. The Qur’an is clear on what is allowed and what is not, and even deals with specific scenarios that have taken place, and uses those to admonish the doers of such actions. It is describing what was going on at the time, and not a condition.

In the example of 3:130 we can see that at the time of the revelation of the Qur’an it was such that there were instances, at least once, that consumers of usury had reached returns on their loans of the amount doubling and redoubling, even the interest payments themselves doubling and redoubling.

So for example, if someone had to pay a debt at a given time but was unable to, they may be told by the creditor that in order to get deferment on the payment the debtor would have to pay interest, “increase”, on the sum lent to them. And this would go on for years, since the debt is growing and making it harder to repay, until the interest has grown to make the debt amount increase multiples above the actual principal they had borrowed.

Now, we see many examples where this style is found in the Qur’an and can use it to prove that all forms of usury is forbidden and not just high interest.

Ayah 24:33 reads:

And let abstain those who find not marriage until Allah enriches them out of His bounty. And those who seek the writ from among those your right hands possess: contract with them if you know good to be in them; and give to them out of the wealth Allah has given you. **And compel not your maids to whoredom, if they desire chastity[...]** — **seeking the enjoyment of the life of this world.** And whoso compels them, then Allah, after their compulsion, is forgiving and merciful. (24:33)

So if we use the same reasoning used by people in order to suggest that interest is allowed according to ayah 3:130, here (in 24:33) we would conclude that “And compel not your maids to whoredom, if they desire chastity[...] — seeking the enjoyment of the life of this world.” means that we can compel our maids to whoredom if they do not desire chastity, which is not the case.

Again, here the Qur’an is describing what was actually going on at the time of revelation, and is used as a form of admonishment against the doers of such actions and a mercy from Allah towards the maids who had to go through that.

Another example is ayah 3:21 which reads:

Those who deny the proofs of Allah, and kill the prophets without cause (right), and kill those who enjoin equity among men: give thou them tidings of a painful punishment. (3:21)

If we use the same logic used to make 3:130 mean that usury is allowed if the interest is not high, then this ayah (3:21) is saying that we can kill the prophets and those who enjoin equity among men if it is rightfully done.

But of course the Qur’an is clear on the fact that we are not to kill any man unjustly, especially not men who are just themselves, and especially not prophets of Allah. This ayah is describing what was going on in the past, and not stating conditions on when you can kill good men and prophets.

Another example is ayah 6:151 which reads:

Say thou: "Come, I will recite what your Lord has made unlawful for you: that you ascribe a partnership with Him to anything (while towards parents good conduct); **and kill not your children out of poverty,**" — We will provide for you and for them — "and approach not sexual immoralities, whether open or concealed; and kill not the soul which Allah has made unlawful save with justice; — that He enjoined upon you, that you might use reason. (6:151)

Is it then permissible to kill your children if it is not out of poverty? Of course not.

This is a style used in the Qur'an where it describes what people were actually doing in the past (and in modern times in the form of *abortions*) in order to admonish that behavior, these are not conditions.

We learn that usury in all forms is not allowed according to Divine Law. The Qur'anic ayat dealing with usury are: 2:275, 2:276, 2:278-283, 3:130, 4:161, 30:39.

Note: In ayah 3:7 of the Qur'an we learn that there are two types of ayat in the Qur'an, those that are explicit and can be understood independent of context, such as "There is no deity but Allah", and those which are in fact in need of context or comparison. We learn that those who have crookedness in their hearts will seek the ayat that are not clear in order to use them for their own agendas, as we see here in the example of usury in ayah 3:130, which is fittingly found in the same Surah (commonly translated as "chapter"). Therefore the ambiguous ayat serve a function to both guide those who have faith and to expose those who do not but who act as if they do.

- 7 Whenever an exchange of money, or anything used as money such as gold, or anything that is equivalent, i.e. same to same, such as rice to rice, dates to dates, etc., takes places, it has to be at the ratio of one to one (1:1) in value and be at spot price, meaning that you cannot delay the payment, since that ratio of 1:1 may change over time.

If one borrows from someone *1 government minted legal tender gold coin* but returns that same coin a year later which has in that time period become debased by the government through mixing the gold with base metals and thereby lowering its value, then you are not returning it back in a 1:1 ratio and therefore it is usury.

But what about fiat currency based on usury, the money we have today in paper and digital form which holds no intrinsic value other than the backing of government?

If you borrow 100 dollars from a friend and pay back 100 dollars a year later, is it still in the ratio of 1:1 even though the value of the dollar has changed over time (usually by losing value)?

No it is not, and we should not be using this type of money in the first place. However, since we are using it at this time, then the loan should be fixed to gold and silver, meaning that you take into account the value that the currency gets you in gold and silver at the time of exchange, and repay that same value back a year later, in whatever currency both parties have agreed upon. This perspective goes against the modern religion of Islam but is inline with the Qur'an.

- 8 Money deposited in the bank according to the law is an "at call loan" to the bank, meaning that you can get that loan back anytime you want, but which is technically not your money. And, if you are not a secured creditor, which you most likely are not, unless you are another bank, you will not get back most of your money if the bank goes insolvent and defaults and cannot pay you back your loan. Once the bank becomes liquidated all of the money goes to the secured creditors first, and if there is anything left over you might get some of your money back.

"What is a bank deposit? Look at a balance sheet, a bank deposit is an unsecured liability of an occasionally insolvent financial institution" - Jim Rickards

To further prove that your deposit is an unsecured loan to the bank, realize that if you deposit 100 dollars in the bank and there is a 5% interest rate, next year you will have 105 dollars, because your deposit is an unsecured loan to the bank, meaning that they gave you 5% interest for your loan, and if there is a negative 1% interest rate, that means that next year you will have 99 dollars in your bank account because they will take 1% of your money in interest.

- 9 If your bank is not on the list then make sure that is not using the services of these financial institutions. In Sweden for example, only one brick-and-mortar (physical) bank seems to not be partnered with those on the list (Länsförsäkringar Bank).

- 10 Sources: <https://inthesetimes.com/article/israel-settlements-palestine-verizon-pfizer-bank-of-america-jpmorgan-chase>, BIS Papers No 54 235 Domestic bank intermediation: domestically owned versus foreign-owned banks in Israel David Marzuk” (<https://www.bis.org/publ/bppdf/bispap54n.pdf>), <https://www.federalreserve.gov/boarddocs/press/orders/2005/20051216/>
- 11 Source for American and Canadian banks: <https://som.yale.edu/story/2023/list-companies-have-condemned-hamas-terrorist-attack-israel>, posted on January 28, 2024, & <https://theislamicinformation.com/news/list-of-brands-supporting-israel/>
- 12 Hundreds of billions of USD from these financial institutions goes to the top 51 companies that the Israeli government uses to carry out their war crimes, source: “Don’t Buy into Occupation” source: “Don’t Buy into Occupation (DBIO) - European Financial Institutions’ Continued Complicity in the Illegal Israeli Settlement Enterprise, December 2023 “, pdf: 2023_DBIO-III-Report_11-December-2023), https://dontbuyintooccupation.org/wp-content/uploads/2021/10/DBIO-report-DEF_aangepast.pdf, and https://boycott-israel.org/boycott.html?_gl=1*1n0proq*_up*MQ.*_ga*ODM1MzM1MDUwLjE3MTYzOTAzNTA.*_ga_180PTR07NS*MTcxNjM5MDM0OS4xLjAuMTcxNjM5MDM0OS4wLjAuMA..
- 13 The end result of lending with usury is for the creditor to possess the property of the debtors which leads to slavery for the borrower, and why Jews are told in Deuteronomy 23:19-20 not to take interest from other brothers but to take it from the lands they want to possess, or take over.
- 14 *Inflation* simply means the reduced value of the currency and therefore increased cost of goods. This in old times meant using less silver or gold and instead mixing other base metals into the coins used as money. Today inflation means printing more money, so where as a share of the money could for example be 1 out 100 originally, with more printing is devalued to being 1 out of 1000, so you would need 10 times the amount of this devalued money to buy what you could before the printing. In this example, the money you had in your pocket all of a sudden is 10 times less valuable, or in other words, everything all of a sudden is now 10 times more expensive, and when money begins to lose its value people will not want to hold on to it, so it loses even more value, and in some cases became worthless.
- 15 In a cashless society, negative interest rates, for example, means that you lose money year after year to the bank, without the option to take it out of the bank in the form of cash and thereby stop the devaluation of it. Also, your access to money is dependent on how the governments and banks perceive you.
- 16 Some Jews and Christians claim that biblical *tithing* found in the Hebrew Bible or Old Testament is the same as modern taxation, but it is not. Giving for Christians is supposed to be to those in need and not to churches, or other authorities. The word tithe comes from the old English meaning “tenth” and was used for when you give a tenth of your resources to God.

As for the Jews, tithing was not a form of government forced taxation.

The tithing Abram (Abraham) did in **Genesis 14:20-24** of the Torah, for example, was not an income tax, but a one time occurrence of giving 10% of the spoils of war to God, and where the rest of the spoils was returned back to the king of Sodom so that he can not be able to claim that Abram got wealthy through him. Here we see no income, nor any tax, and therefore no evidence of tithing as it is understood today. In 8:41 in the Qur’an we see a similar practice to what Abraham did.

In the Torah and Old Testament the tithing found in **Leviticus 27:30-34** is to the Lord and not to any intermediary that forces you to pay them a tax.

In the Torah and Old Testament the tithing found in **Numbers 18:20-21**, and **26-28**, was to go in the service of God, by going towards those who had no property or inheritance from among the Jews but who still had to fulfill a service in the cause of God. And in **18:26-32**, we see tithing not as money but as what can be harvested from the land, such as grain, fruit, etc.

In the Torah and Old testament in **Deuteronomy 14:22-28** we learn of the tithe being what is produced in the land such as grain, olive oil, cattle, etc., and not money. We also see this form of tithe in **26:12**, and in the Hebrew Bible and Old Testament in **Malachi 3:8-10**.

Finally, **2 Chronicles** in the Hebrew Bible and Old Testament **31: 3-8** confirms our conclusion that the tithes for the Jews were not to governments, kings, tyrants, churches, or priest class, unless they are leading in the cause of God and are servants of God for good, such as for feeding those in need and to those devoting themselves in the Law of

God.

- 17 In the new testament in **Matthew 22:15-22** and **Mark 12:14-17**, and in the Old testament **Haggai (in Nevi'im /Prophets) chapter 2:8**, to back it up, we learn that there is no forced taxation.

Firstly the often misunderstood “Render to Caesar the things that are Caesar’s, and to God the things that are God’s.” in Mathew and Mark, in short means give to God the gold and silver that the coin is made out of, because according to the bible as taught in Haggai the silver and gold belong to God, and to Caesar his inscriptions on that coin, but after having the coin *rendered*, which can be done by means of melting through heating, the inscriptions themselves melt away also, so Jesus is saying that it all goes to God in a manner that does not put himself into a trap laid out for him by what we today would call *lawyers* from among the Jews. The trap being that it is not lawful to pay tax/tribute to Caesar according to Jewish law, this is obvious, and why the Jewish lawyers sent their trainees to ask that question instead of themselves, so as to not seem out of the ordinary, and with the trainees they sent government members, this way if he says “yes it is lawful to pay tax” he gets in trouble with the Jews and if he says “no it is not lawful to pay tax” he gets in trouble with the government, this dilemma is the trap.

The word *tribute* found in the verses: “Is it lawful to pay taxes/tribute to Caesar, or not?” historically meant “wealth given as a sign of submission or allegiance”. The word *render* itself besides meaning “to reduce, to convert, or melt down by heating”, also means “to submit”, “to surrender”, or “to give in return of by obligation”.

The coin itself is said to be what was called the *Tribute Penny* and formally the *Denarius* of the emperor Tiberius. So in the verses where Jesus was looking at the Denarius he would be seeing the inscriptions “Caesar Augustus Tiberius, son of the Divine Augustus”, divine means “a deity” or “a god” in the modern translations. He would be seeing on one side of the coin the image of the head of Tiberius, and on the other, the roman goddess Pax or Ceres.

So had Jesus said that it was lawful to pay *tribute* to Caesar then he would be contradicting the Old testament or the Hebrew Bible’s 10 commandments.

In the Torah, **Exodus 20 1-20**, we have the 10 (although there are more than 10) commandments that Moses is telling his people that God said to him.

In verses 3 to 5 we read:

3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

5 Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

In these verses the Jews are commanded to serve no other gods besides God, or make sculptured image or the likeness of any kind, or bow down or serve them.

Historically however, in order to pay tribute/tax, which was an act of submission to a superior, they had to use this coin that had the graven image of Caesar who claims to be a son of god and that Augustus his father is a god, and the image of a roman goddess, thereby acknowledging other so called gods, as well as bowing down to serve him that tribute.

Also, in **Matthew 17:24-27** in the New Testament we read that taxes are not to be taken from the people of the nation but to instead be taken indirectly from other nations, such as on imports of products and services coming in to their own nation.

- 18 In the Qur’an we are commanded to give any amount we can afford towards good, on everything we earn, and to do so voluntarily, even if we choose to call it “taxes”:

They ask thee what they should spend. Say thou: “Whatever you spend of good for parents and relatives, and the fatherless, and the needy, and the wayfarer,[...]. And whatever you do of good, Allah knows it.” (2:215)

They ask thee about wine and games of chance. Say thou: “In both is great sin, and benefits for men; but their sin is greater than their benefit.” And **they ask thee what they should spend. Say thou: “The surplus.” Thus does Allah make plain to you the proofs, that you might reflect (2:219)**

And He it is that produces gardens, trellised and untrellised, and the date-palms, and crops diverse in their food, and the olive and the pomegranate, similar yet different. **Eat of the fruit thereof when it bears fruit, and render its**

due on the day of its harvest; and commit not excess, He loves not the committers of excess. (6:141)

There is no compulsion in doctrine; sound judgment has become clear from error. So whoso denies idols and believes in Allah, he has grasped the most firm handhold which has no break; and Allah is hearing and knowing. (2:256)

Note: Qur'anically speaking, *jizyah* as found in 9:29 means "reparations" or "compensation" and does not mean a form of *tax*. Also, *al zakāt* as found in 2:43 does not mean an "obligatory alms tax" but means "purity", and depending on context this *purity* can be further defined.

19 "The four laws governing war and genocide prohibit funding of war crimes with taxation:

1. The Rome Statute & The International Criminal Court Act 2001

In 2001 the UK Government ratified the Rome Statute of the International Criminal Court by enacting the International Criminal Court Act, and the International Criminal Court (Scotland) Act. These two laws make it a criminal offence in the UK for any person to engage in war crimes, crimes against humanity, genocide or conduct ancillary to such crimes.

The International Criminal Court Act 2001 stipulates:

51. It is an offence against the law of England and Wales for a person to commit genocide, a crime against humanity or a war crime.

52. It is an offence against the law of England and Wales for a person to engage in conduct ancillary to genocide, a crime against humanity or a war crime ...

55. Meaning of "ancillary offence". References in this Part to an ancillary offence under the law of England and Wales are to (a) aiding, abetting, counselling or procuring the commission of an offence, (b) inciting a person to commit an offence, (c) attempting or conspiring to commit an offence, or (d) assisting an offender or concealing the commission of an offence.

66. Mental element ... a person is regarded as committing such an act or crime only if the material elements are committed with intent and knowledge. ... A person has intent in relation to conduct, where he means to engage in the conduct, and in relation to a consequence, where he means to cause the consequence or is aware that it will occur in the ordinary course of events; and "knowledge" means awareness that a circumstance exists or a consequence will occur in the ordinary course of events.

78. Crown application. This Act binds the Crown and applies to persons in the public service of the Crown, and property held for purposes of the public service of the Crown, as it applies to other persons and property.

2. The International Criminal Court Act 2001 [Elements of Crimes] Regulations specify in Article 6(a) Genocide by killing, the four elements of genocide that must be proved beyond reasonable doubt in court if a jury is to find a person guilty of 'genocide' or 'conduct ancillary to genocide' include (Note 2):

1. The perpetrator killed or caused the death of one or more persons.
2. Such person or persons belonged to a particular national, ethnical, racial or religious group.
3. The perpetrator intended to destroy, in whole or in part, that national, ethnical, racial or religious group, as such.
4. The conduct took place in the context of a manifest pattern of similar conduct directed against that group or was conduct that could itself effect such destruction.

3. Parliament ratified the Convention for the Suppression of the Financing of Terrorism by enacting the Terrorism Act 2000 in which it ruled in sections 1, 15, 17 and 19 that:

Terrorism is the threat or use of firearms or explosives endangering life for a political or ideological cause,

1. Terrorism is the threat or use of firearms or explosives endangering life for a political or ideological cause

15 (1) A person commits an offence if he invites another to provide money or other property, and intends that it should be used, or has reasonable cause to suspect that it may be used, for the purposes of terrorism.

15 (2) A person commits an offence if he receives money or other property, and intends that it should be used, or has reasonable cause to suspect that it will or may be used for the purposes of terrorism.

15 (3) A person commits an offence if he provides money or other property, and knows or has reasonable cause to suspect that it will or may be used for the purposes of terrorism.

15 (4) In this section a reference to the provision of money or other property is a reference to its being given, lent or otherwise made available.

17. A person commits an offence if he enters into or becomes concerned in an arrangement as a result of which money or other property is made available or is to be made available to another, and he knows or has reasonable cause to suspect that it will or may be used for the purposes of terrorism.

19. Disclosure of information: duty.

(1) This section applies where a person believes or suspects that another person has committed an offence under any of sections 15 to 18, and bases his belief or suspicion on information which comes to his attention in the course of a trade, profession or business, or in the course of his employment ...

(2) The person commits an offence if he does not disclose to a constable as soon as is reasonably practicable his belief or suspicion, and the information on which it is based

4. In 1861 Parliament enacted The Accessories and Abettors Act in which it ruled that:

Whosoever shall aid, abet, counsel, or procure the commission of any indictable offence, whether the same be an offence at common law or by virtue of any Act passed or to be passed, shall be liable to be tried, indicted, and punished as a principal offender.

Notes

<https://www.legislation.gov.uk/ukpga/2001/17/contents>

<https://www.icc-cpi.int/sites/default/files/Publications/Elements-of-Crimes.pdf>

<https://www.legislation.gov.uk/ukpga/2000/11/section/1>

<https://www.legislation.gov.uk/ukpga/Vict/24-25/94/section/8>

Source: <https://notaxfor genocide.uk/legality>

20 <https://waronwant.org/sites/default/files/Final%20Web%20version%20Deadly%20Investments.pdf> (“Deadly investments -UK bank complicity in Israel’s crimes against the Palestinian people”)

21 “All 51 companies are involved in one or more of the “listed activities that raise particular human rights concerns”, which constitute the basis for inclusion in the UN database of business enterprises that are involved in Israeli settlements, which was published in February 2020 and updated in June 2023.” source: “Don’t Buy into Occupation (DBIO) - European Financial Institutions’ Continued Complicity in the Illegal Israeli Settlement Enterprise, December 2023 (2023_DBIO-III-Report_11-December-2023).

22 Source: Report (A/HRC/43/71) of the United Nations High Commissioner for Human Rights (<https://www.ohchr.org/en/press-releases/2020/02/un-rights-office-issues-report-business-activities-related-settlements?LangID=E&NewsID=25542>)

23 Source: <https://som.yale.edu/story/2023/list-companies-have-condemned-hamas-terrorist-attack-israel>, posted on January 28, 2024 & <https://theislamicinformation.com/news/list-of-brands-supporting-israel/>

24 Source: https://boycott-israel.org/boycott.html?_gl=1*1n0proq*_up*MQ..*_ga*ODM1MzM1MDUwLjE3MTYzOTAzNTA.*_ga_180PTR07NS*MTcxNjM5MDM0OS4xLjAuMTcxNjM5MDM0OS4wLjAuMA..

Appendix

The Scofield Bible

The Scofield Reference Bible is the root cause of Christian Zionism and the modern Judeo-Christian alliance (America and Europe with Israel) with its uncompromising aggression.

The book with its immense funding from Jewish Zionist interests (see end note 3) became the go to study bible for Christian preachers, especially young preachers in America. The followers of this book are mostly evangelical protestant Christians. However, the Mormon Church, formally “The Church of Jesus Christ of Latter-day Saints” also believe in helping what they call the “gathering of Israel” before “the coming of Christ” but what this entails is not as obvious as it is for the followers of the Scofield Bible and the works it influenced.

This book taught Zionism in the notes to the verses, something not found in the actual text. It taught that Christians must bless Israel in order to get God’s blessing and avoid God’s curse. The Scofield Reference Bible uses Genesis chapter 12 verses 1-3, primarily, to accomplish this goal. We find that with each newer edition of this bible, the Zionist agenda in the notes increased .

Before we compare the Scofield Bible editions, let us first understand the actual biblical verses from the bible itself and not from any external sources.

Genesis 12,1-3 reads:

1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:
2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:
3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

The verses are simple and clear. We learn that the Lord told Abraham, using the word “thee” which is singular, to leave his home and family unto a land that he He would show him, then He promised to make of him a great nation, and to bless him, and make his name great, and that Abraham himself would be a blessing, and God would bless him that blesses Abraham and curse him who curses Abraham (“I will bless them that bless thee, and curse him that curseth thee”), and through Abraham all the families of earth will be blessed.

The Scofield Bible takes these verses which are directed to Abraham in the singular form and in the notes makes it about the future state of Israel.

The Bible debunks Zionism

These verses in Genesis 12,1-3 in the context of the New Testament make matters even more clear that Zionism is not a part of the bible.

In Galatians 3:16 we read:

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

We learn that the promises made to Abraham where also made unto Christ.

Even more, Galatians 3:29 reads:

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

So we learn here that “Abraham’s seed” found in Genesis 12:7 for example, whether that was directed to Abraham’s time or after, is not genetic but spiritual according to Galatians 3:29, but even if it was genetic, Arabs are the seed of Abraham according to the bible, and it would therefore not make any sense to kill and kick them out of the land promised to “Abraham’s Seed”.

The Arabs also hold Abraham in very high regards, as the father of Islam, and would never curse him, but the opposite.

Also in terms of Galatians 3:29, notice how the majority of Arab Palestinians believe that Jesus is the messiah and the Jews do not, so siding with “Abraham’s seed” that also believe in Jesus over those who do not, as Christians, does not make sense according to the bible.

In the Hebrew Bible and Old Testament in Yeshayah/Isaiah 21:13-17 the Arab families of “Tema” and “Kedar” are referred to as the children of Ishmael in Bereshit/Genesis 25:13-15 and are therefore descendants of Abraham.

Genesis 16:15 reads:

And Hagar bore Abram (later changed to Abraham by God in Genesis 17:5) a son: and Abram called his son’s name, whom Hagar bore, Ishmael.

Genesis 17:23 reads:

And Abraham took Ishmael, his son...

Genesis 25:9 reads:

And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron...

Genesis 25:12 reads:

Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian....

God in the bible recognizes Ishmael as the son and seed of Abraham, and in Genesis 16, we learn that he is the first born son, and as such the law of inheritance and the right of the first born must apply to him.

Deuteronomy 21:16 reads:

16 Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn:

Therefore if Genesis 12: 1-3 had to apply to a group, either the Palestinians or the Israeli's (if not both) in Palestine, it would apply more to the Palestinians according to the Christian bible.

Another important point that must be cleared up is how Zionist Christians believe that the State of Israel is a great thing because it is God's Will for them to return to the land they today consider to be Israel. But we will see that this is not the case according to the bible.

The modern State of Israel is the will of the United Nations, and God allows it, just as he allows criminals to commit crime, but they will be judged accordingly.

In the New Testament in Hebrews chapter 3 verses 15 to 19, and chapter 4 verses 1 to 11, we learn that the Israelites with Moses could not to enter the Promised Land because of their lack of faith.

The Israelis today do not believe that Jesus is the messiah, therefore they do not have faith according to the bible, therefore they are not allowed to enter the Promised Land according to God's Will in the bible.

In the Torah in Deuteronomy chapter 1 in verses 26 to 43, we learn that after a stretch of time (40 years) of not being allowed to enter the Promised Land, some of the children of the Israelite's were allowed return with some believers. However, in the Hebrew Bible in Jeremiah chapter 29 (note: Jeremiah 29:14 "And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive." is used out of context to push Israel's agenda, but when we read it in context does not) we learn that they ended up losing faith and therefore being exiled from the Promise Land once again and were taken to Babylon for 70 years, after which they could return. However, since they have rejected the messiah, they once again where exiled from the Promised Land, as we read in Nehemiah 1:8 in the Hebrew Bible (and in many other biblical verses): "Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, *If ye transgress, I will scatter you abroad among the nations:*"

The people now living in Palestine called Arabs do believe in Jesus the Messiah, the Israelis do not.

In the New Testament Acts 7:43 we read:

Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

So according to the New Testament the Israelites were exiled out of the Promised Land due to idolatry, by worshiping Moloch, another name for the pagan deity Baal according to modern Christian scholars, and the star of Remphan or *Kiyun* in Hebrew, a pagan deity represented by a star symbol (some claim it to be a symbol of Saturn).

Also, in the Old Testament we read:

26 But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.

27 Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name is The God of hosts.

So according to the New Testament and the Old Testament or Hebrew Bible the Israelites became idolaters and therefore disbelieved in God, so he sent them out of the Promised Land yet again. Now, the false gods once again mentioned here are the same as those mentioned in the New Testament, even the star of the false god is mentioned here.

Today the Israeli flag, as well as the coat of arms, and family emblem, of the Rothschild family, who had a major hand in the creation of the State of Israel, is a symbol of a star, even though no star symbol is associated with Judaism in the bible, it is however associated with Kiyun (Remphan) a false god worshiped by the Israelites who disbelieved in God and who were exiled out of the Promised Land due to it.

In the Old Testament or Hebrew Bible in Zechariah 9:9 we read:

Rejoice with all your heart, daughter of Tziyon/Zion! Shout out loud, daughter of Yerushalayim/Jerusalem! Look! Your king is coming to you. He is righteous, and he is victorious. Yet he is humble — he's riding on a donkey, yes, on a lowly donkey's colt.

In the Old Testament or Hebrew Bible we learn that the Jews were waiting for the messiah and we also know that when he came according to the New Testament he was rejected by the Jews, and they transgressed against God by their actions towards the messiah, and that his Kingdom is not of this world or else the Romans and Jews would not be able to do anything against him.

In the New Testament in John 18:33-40 we read:

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

What did Jesus say to, and about, the Israelites who did not believe, according to the New Testament?

In John chapter 8:31-47 we read:

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

And:

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? even because ye cannot hear my word.

44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell you the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

Here we also learn that in the bible, the terms “father” and “son”, means that you as the *son* do the works of the one you claim to be your father and is not literal (john 8:31-47).

So here Jesus is saying that since they do not do the works of God or follow His words, their father is not God, and are therefore not of God but of the Devil, therefore the devil is their father.

Again in 1 john 2:23 we read:

23 Whosoever denieth the Son, the same hath not the Father: he that acknowledgeth the Son hath the Father also.

So here we learn that whoever denies Jesus the Messiah, *the son* which according to john 8:31-8:47, means “the servant of God” and not literally “the son of God”, has also denied God.

The Palestinian Muslims claim to follow Jesus as the servant of God and to submit to the will of God (literal meaning of “Muslim”), but the Israelis do not.

In Revelation 2:9 we read:

I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

Here we see that there will be those claiming to be Jewish according to the bible but are in actuality “the synagogue of Satan”.

In Romans 2:28-29 we read:

28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Here we learn that a real Jew is someone who will praise God in his heart and not men, this eliminates those who call themselves chosen due to genetics and being the only ones loved by God due to their physical blood.

In Revelation 3:9 we read:

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

This verse is indicating that the non believers among the Jews or the “Synagogue of Satan” think that God loves only them due to their genetics. This is the belief system of Zionism.

In 1 John 2:22 we read:

22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

The Palestinians do not deny that Jesus is the Christ, nor do they deny the will of God, but the Israelis do.

Even when it comes to the bloodline of Israel and heirs to the promise, according to the New Testament in Romans 9:6-8 we read:

6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

And in Galatians 3:7:

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

And Galatians 3:28-29:

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

And in 2 john 9-11 we read:

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:

11 For he that biddeth him God speed is partaker of his evil deeds.

The Palestinian Muslims claim to follow Jesus as the servant of God and submit to the will of God (literal meaning of "Muslim"), but the Israelis do not.

Also, by bidding someone "God speed" one is blessing them, so according to the bible, blessing those who do not abide by the doctrine of Christ is a partaker of their evil deeds.

This is the opposite of what the Scofield Bible teaches Christians to do in its notes to Genesis 12:1-3, i.e. to bless Israel, a people who do not believe in the doctrine of Christ, against the Palestinians, a people who do, even if you do not agree with their understanding of the doctrine of Christ, they still claim to be abiding by the doctrine of Christ, where as the Israelis unequivocally do not, even getting the title by Israelis themselves as "The Gayest Country on Earth"

(<https://blogs.timesofisrael.com/israel-is-the-gayest-country-on-earth>), turning Jerusalem, which was once a holy place of worship for people of many faiths under Arab and Ottoman rule, to today being a gay capital for the yearly gay pride parades, even though sodomy and pride are acts of transgression against the boundaries that God has set out for his people.

In the United States a 2013 study by the Pew Research Center showed that 66% of Jews say that you do not have to believe in God to be Jewish, and 55% said that they were Jewish due to genetics and culture and not due to faith, and in a study conducted by the same group in 2020 showed that only 26% of the Jews in America believe in the God of the bible.

Therefore even if they say that they believe in God, they may believe in the "Shekinah", a concept not from the bible, and is described in the Talmud and Zohar as that which emanates from God in a place, but not to be separated from God, and they claim that the Shekinah is the feminine aspect of God, some Jews will say about God to be "Himself or Herself" due to the Shekinah, however according to the bible and the Qur'an, what the Palestinians claim to follow, grammatically speaking *God* or *Allah* in Arabic, is always used in the masculine form, although He has no gender according to the Qur'an. Today we see evangelic protestant Christian preachers yelling "Shekinah glory!" in their sermons.

So according to the bible, the Christians who are aiding Israel are partaking in its evil deeds.

The wrath of God is upon those who help the ungodly and love them that hate God, according to the bible.

In 2 Chronicles 19:2 we read:

2 And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore is wrath upon thee from before the LORD.

Now, according to the bible Israel is not a physical place, it is not a piece of land.

In Mathew 21:43 Jesus tells the Israelites:

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

In Hebrews 11:16, we learn that God prepared a heavenly city for the believers:

16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

And in Hebrews 12:22 we read:

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

Israel and being Jewish is not about a physical land today called “Israel” and it is not genetic as they would like to claim, not according to the New Testament, but is instead about faith, works, and the after life, “For they are not all Israel, which are of Israel” (Romans 9:6).

In Psalm 127:1 we read:

127 Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain.

The Scofield Bible Editions

We will now compare the Scofield Bible editions throughout the years by using its notes to Genesis 12, 1-3 which reads:

1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

The verses are simple and clear. We learn that the Lord told Abraham, to leave his home and family unto a land that he would show him, then He promised to make of him a great nation, and to bless him, and make his name great, and that Abraham himself would be a blessing, and God would bless him that blesses Abraham and curse him who curses Abraham ("I will bless them that bless thee, and curse him that curseth thee"), and through Abraham all the families of earth will be blessed.

The Scofield Bible takes these verses which are directed to Abraham in the singular form and in the notes makes it about the future state of Israel and the Israelites as a genetic group.

The Seed of Abraham is spiritual according to the New Testament, even the Christians were called the Seed of Abraham and they were not his genetic descendants, but even if it was literal, the Arabs through the son of Abraham, Ishmael, are the descendants of Abraham according to the bible and therefore his "seed".

Let us now see how the Scofield Bibles in each newer edition manipulates the reader's understanding of these verses in order to buy into Zionism.

The Scofield Bible 1909 Edition

Genesis 12:1-3

11 23]	GENESIS.	[12 7
23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters. 24 And Nahor lived nine and twenty years, and begat Terah: 25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters. 26 And Terah lived seventy years, and begat Abram, Nahor, and Haran. 27 Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. 28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees. 29 And Abram and Nahor took their wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. 30 But Sarai was barren; she had no child.	B.C. 2126. <i>a</i> The name means delay. <i>b</i> Separation. vs. 1-5; Gen. 13.7-11. (Gen. 12.1; 2 Cor. 6.14-17.) <i>c</i> Israel (origin). vs. 2,3; Gen. 13.15-17. (Gen. 12.2,3; Rom. 11.26.) <i>d</i> Christ (first advent). Gen. 17.19. (Gen. 3.15; Acts 1.9.) <i>e</i> Gospel. vs. 3; Isa. 41.27. (Gen. 12.1-3; Rev. 14.6.) <i>f</i> Faith. vs. 1-5; Gen. 13.14-18. (Gen. 3.20; Heb. 11.39.) <i>g</i> The theophanies. Gen. 17.1. (Gen. 12.7; Rev. 1.10.)	CHAPTER 12. <i>The Fourth Dispensation: Promise; from the call of Abram to the giving of the law</i> (Gen. 12. 1-Ex. 19. 8). <i>The Fourth, or Abrahamic Covenant.</i> (Add Gen. 13. 14-18; 15. 1-21; 17. 4-8; 22. 15-24; 26. 1-5; 28. 10-15.) NOW ¹the LORD had said unto Abram, Get thee ²out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 ²And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in ⁴thee shall all families of the earth be ⁵blessed. <i>Abram in the land: worship, communion, and promise.</i> 4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. 5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they ⁶went forth to go into the land of Canaan; and into the land of Canaan they came. 6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. 7 And the LORD ⁸appeared unto Abram, and said, Unto thy seed
<i>Incomplete obedience: the wasted years at Haran.</i> 31 And ^aTerah took Abram his son and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. 32 And the days of Terah were two hundred and five years: and Terah died in Haran.		

¹ The Fourth Dispensation: Promise. For Abraham and his descendants it is evident that the Abrahamic Covenant (Gen. 15. 18, *note*) made a great change. They became distinctively the heirs of *promise*. That covenant is wholly gracious and unconditional. The descendants of Abraham had but to abide in their own land to inherit every blessing. In Egypt they lost their *blessings*, but not their *covenant*. The Dispensation of Promise ended when Israel rashly accepted the law (Ex. 19. 8). Grace had prepared a deliverer (Moses), provided a sacrifice for the guilty, and by divine power brought them out of bondage (Ex. 19. 4); but at Sinai they exchanged grace for law. The Dispensation of Promise extends from Gen. 12. 1 to Ex. 19. 8, and was exclusively Israelitish. The *dispensation* must be distinguished from the *covenant*. The former is a mode of testing; the latter is everlasting because unconditional. The law did not abrogate the Abrahamic Covenant (Gal. 3. 15-18), but was an intermediate disciplinary dealing "till the Seed should come to whom the promise was made" (Gal. 3. 19-29; 4. 1-7). Only the *dispensation*, as a testing of Israel, ended at the giving of the law. See, for the other six dispensations: *Innocence* (Gen. 1. 28); *Conscience* (Gen. 3. 23); *Human Government* (Gen. 8. 20); *Law* (Ex. 19. 8); *Grace* (John 1. 17); *Kingdom* (Eph. 1. 10).

² For analysis and summary of the Abrahamic Covenant, see Gen. 15. 18.

Here the covenant with God according to Scofield is about a piece of physical land, and in order to be heirs to the promises of it unconditionally they have to be in that land.

will I give this land: and there builded he an ^aaltar unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain on the east of ¹Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

9 And Abram journeyed, going on still toward the south.

Under trial Abram forsakes the place of blessing.

10 And there was a ^bfamine in the land: ²and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he ^csaid unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon:

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife: and they will kill me, but they will save thee alive.

13 Say, I pray thee, thou *art* my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

14 And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.

17 And the LORD ^dplagued Pharaoh and his house with great plagues because of Sarai Abram's wife.

18 And Pharaoh called Abram,

B.C. 1920.

and said, What *is* this *that* thou hast done unto me? why didst thou not tell me that she was thy wife?

19 Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way.

20 And Pharaoh commanded *his* men concerning him: and they sent him away, and his wife, and all that he had.

CHAPTER 13.

Abram returns to the land and the altar.

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

2 And Abram *was* very rich in cattle, in silver, and in gold.

3 And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

Abram's separation from Lot.

5 And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* brethren.

9 *Is* not the whole land before

^a *Sacrifice, (typical).*
vs. 7, 8;
Gen. 13, 18.
(Gen. 4, 4;
Heb. 10, 18.)

^b Cf. Gen.
26, 1-5;
Ruth 1, 1;
contra Psa.
33, 18, 19.

^c Cf. Gen.
20, 1-18;
26, 6-11.

^d *Miracles*
(O.T.), Gen.
15, 17; (Gen.
5, 24; Jon.
2, 1-10.)

¹ One of the sacred places of Palestine, meaning, *house of God* (Gen. 28. 1-22; 35. 1-7, *note*). It is characteristic of all apostasy that Jeroboam chose this sacred place in which to erect an idol (1 Ki. 12. 28, 32. Cf. 1 Ki. 13. 1-5); and of divine judgment upon apostasy that God should decree the destruction of Bethel, despite its sacred memories (1 Ki. 13. 1-5; 2 Ki. 23. 15-17; Amos 3. 14, 15). God never hesitates to cast aside that which no longer serves His purpose (Rev. 2. 5; 3. 16).

² A famine was often a disciplinary testing of God's people in the land. (Cf. Gen. 26. 1; 42. 5; Ruth 1. 1; 2 Sam. 24. 13; Psa. ~105. 16.) The resort to Egypt (the world) is typical of the tendency to substitute for lost spiritual power the fleshly resources of the world, instead of seeking, through confession and amendment, the restoration of God's presence and favour.

Also, notice Scofield's note 1, to verse 12:8, where he calls the location "Palestine", but in 1917 he will change it to "Canaan".

Genesis 12:1-3

11 23]	GENESIS.	[12 7
23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters. 24 And Nahor lived nine and twenty years, and begat Terah: 25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters. 26 And Terah lived seventy years, and begat Abram, Nahor, and Haran. 27 Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. 28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees. 29 And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. 30 But Sarai was barren; she had no child. <i>Incomplete obedience: the wasted years at Haran.</i> 31 And Terah took Abram his son and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. 32 And the days of Terah were two hundred and five years: and Terah died in Haran.	B.C. 2126. <i>a The name means delay.</i> <i>b Separation.</i> vs. 1-5; Gen. 13.7-11; (Gen. 12.1; 2 Cor. 6.14-17.) <i>c Israel (origin).</i> vs. 2,3; Gen. 13.15-17; (Gen. 12.2,3; Rom. 11.26.) <i>d Christ (first advent).</i> Gen. 17.19; (Gen. 3.15; Acts 1.9.) <i>e Gospel.</i> vs. 3; Isa. 41.27; (Gen. 12.1-3; Rev. 14.6.) <i>f Faith.</i> vs. 1-5; Gen. 13.14-18; (Gen. 3.20; Heb. 11.39.) <i>g The theophanies.</i> Gen. 17.1; (Gen. 12.7; Rev. 1.10.)	CHAPTER 12. <i>The Fourth Dispensation: Promise: from the call of Abram to the giving of the law (Gen. 12. 1-Ex. 19. 8). The Fourth, or Abrahamic Covenant. (Add Gen. 13. 14-18; 15. 1-21; 17. 4-8; 22. 15-24; 26. 1-5; 28. 10-15.)</i> NOW ¹the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 ²And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in ³thee shall all families of the earth be blessed. <i>Abram in the land: worship, communion, and promise.</i> 4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. 5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. 6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. 7 And the LORD ⁷appeared unto Abram, and said, Unto thy seed

¹The Fourth Dispensation: Promise. For Abraham and his descendants it is evident that the Abrahamic Covenant (Gen. 15. 18, note) made a great change. They became distinctively the heirs of *promise*. That covenant is wholly gracious and unconditional. The descendants of Abraham had but to abide in their own land to inherit every blessing. In Egypt they lost their *blessings*, but not their *covenant*. The Dispensation of Promise ended when Israel rashly accepted the law (Ex. 19. 8). Grace had prepared a deliverer (Moses), provided a sacrifice for the guilty, and by divine power brought them out of bondage (Ex. 19. 4); but at Sinai they exchanged grace for law. The Dispensation of Promise extends from Gen. 12. 1 to Ex. 19. 8, and was exclusively Israelitish. The *dispensation* must be distinguished from the *covenant*. The former is a mode of testing; the latter is everlasting because unconditional. The law did not abrogate the Abrahamic Covenant (Gal. 3. 15-18), but was an intermediate disciplinary dealing "till the Seed should come to whom the promise was made" (Gal. 3. 19-29; 4. 1-7). Only the *dispensation*, as a testing of Israel, ended at the giving of the law. See, for the other six dispensations: *Innocence* (Gen. 1. 28); *Conscience* (Gen. 3. 23); *Human Government* (Gen. 8. 20); *Law* (Ex. 19. 8); *Grace* (John 1. 17); *Kingdom* (Eph. 1. 10).

²For analysis and summary of the Abrahamic Covenant, see Gen. 15. 18.

The notes here do not speak of the nation of Israel in the middle east, but do spread a lot of misinformation about the physical descendants of Abraham (even though the bible, and they

themselves, claim that Arabs are as well) having to get a piece of land in order to get their unconditional blessings.

12 8]	GENESIS.	[13 9
will I give this land: and there builded he an ^aaltar unto the LORD, who appeared unto him. 8 And he removed from thence unto a mountain on the east of ¹Beth-el, and pitched his tent, <i>having</i> Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD. 9 And Abram journeyed, going on still toward the south. <i>Under trial Abram forsakes the place of blessing.</i> 10 And there was a ^bfamine in the land: ²and Abram went down into Egypt to sojourn there; for the famine was grievous in the land. 11 And it came to pass, when he was come near to enter into Egypt, that he ^csaid unto Sarai his wife, Behold now, I know that thou <i>art</i> a fair woman to look upon: 12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. 13 Say, I pray thee, thou <i>art</i> my sister: that it may be well with me for thy sake; and my soul shall live because of thee. 14 And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. 15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. 16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels. 17 And the LORD ^dplagued Pharaoh and his house with great plagues because of Sarai Abram's wife. 18 And Pharaoh called Abram,	B.C. 1920. ^a Sacrifice, (typical). vs. 7, 8; Gen. 13. 18; (Gen. 4. 4; Heb. 10. 18.) ^b Cf. Gen. 26. 1-5; Ruth 1. 1; <i>contra</i>. Psa. 33. 18, 19. ^c Cf. Gen. 20. 1-18; 26. 6-11. ^d Miracles (O.T.). Gen. 15. 17; (Gen. 5. 24; Jon. 2. 1-10.)	and said, What <i>is</i> this <i>that</i> thou hast done unto me? why didst thou not tell me that she <i>was</i> thy wife? 19 Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take <i>her</i>, and go thy way. 20 And Pharaoh commanded <i>his</i> men concerning him: and they sent him away, and his wife, and all that he had. CHAPTER 13. <i>Abram returns to the land and the altar.</i> AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. 2 And Abram was very rich in cattle, in silver, and in gold. 3 And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai; 4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD. <i>Abram's separation from Lot.</i> 5 And Lot also, which went with Abram, had flocks, and herds, and tents. 6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. 7 And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land. 8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we <i>be</i> brethren. 9 <i>Is</i> not the whole land before

¹One of the sacred places of Canaan, meaning, *house of God* (Gen. 28. 1-22; 35. 1-7, *note*). It is characteristic of all apostasy that Jeroboam chose this sacred place in which to erect an idol (1 Ki. 12. 28, 32. Cf. 1 Ki. 13. 1-5); and of divine judgment upon apostasy that God should decree the destruction of Bethel, despite its sacred memories (1 Ki. 13. 1-5; 2 Ki. 23. 15-17; Amos 3. 14, 15). God never hesitates to cast aside that which no longer serves His purpose (Rev. 2. 5; 3. 16).

²A famine was often a disciplinary testing of God's people in the land. (Cf. Gen. 26. 1; 42. 5; Ruth 1. 1; 2 Sam. 24. 13; Psa. 105. 16.) The resort to Egypt (the world) is typical of the tendency to substitute for lost spiritual power the fleshly resources of the world, instead of seeking, through confession and amendment, the restoration of God's presence and favour.

Also, notice Scofield's note 1, to verse 12:8, where he calls the location "Canaan", but in 1909 he called it "Palestine".

The new Scofield reference Bible : Holy Bible, authorized King James version, with introductions, annotations, subject chain references, and such word changes in the text as will help the reader (published in 1967)

Genesis 12:1-3

11:32	GENESIS	12:4
his son Abram's wife; and they went forth with them from Ur of the Chaldē'ans, to go into the land of Cā'naan; and they came unto Haran, and dwelt there. 32 And the days of Terah were two hundred and five years: and <u>Terah died in Haran.</u> <i>Fourth Dispensation: Promise (Gen.12:1-Ex.18:27).</i> <i>Fourth or Abrahamic Covenant. (See Gen.12:2, note; cp. 13:14-18; 15:1-21; 17:4-8; 22:15-24; 26:1-5; 28:10-15)</i> 12 ¹NOW the LORD had said unto ²Abram, Get thee ^aout of thy country, and from thy kindred, and	c. 1950 B.C. See Gen.11:27, note a Separation: vv. 1-5; Gen.13:9; (Gen.12:1; 2 Cor.6:17) b Eight Covenants: vv. 1-3,7; Ex.19:5; (Gen.2:16; Heb.8:8) c Israel (origin): vv. 1-3; Gen.13:15; (Gen.12:2; Rom.11:26) d Christ (first advent): v. 3; Gen.17:19; (Gen.3:15; Acts 1:11) e Gospel: v. 3; Isa.41:27; (Gen.12:3; Rev.14:6)	from thy father's house, unto a land that I will show thee; 2 ^{3b}And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. 3 And I will bless them that bless thee, and curse him that curseth thee: and in ^dthee shall all families of the earth be ^eblessed. <i>Abram in the land: worship, communion, and promise</i> 4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram <i>was</i> seventy and five years old when he departed out of Haran.

1(12:1) *The Fourth Dispensation: Promise.* This dispensation extended from the call of Abram to the giving of the law at Sinai (Ex.19:3ff.). Its stewardship was based upon God's covenant with Abram, first cited here, Gen.12:1-3, and confirmed and enlarged in Gen.13:14-17; 15:1-7; 17:1-8,15-19; 22:16-18; 26:2-5, 24; 28:13-15; 31:13; 35:9-12.

Observe (1) the specific provisions affecting Abram himself (Gen.15:15) and his son and grandson, Isaac and Jacob (Gen.26:1-5; 28:10-16), under which individual blessing depended upon individual obedience (Gen.12:1; cp. 22:18; 26:5).

(2) God made an unconditional promise of blessings through Abram's seed (a) to the nation Israel to inherit a specific territory forever (Gen.12:2; 15:18-21; 17:7-8); (b) to the Church as in Christ (Gal.3:16,28-29); and (c) to the Gentile nations (Gen.12:3).

(3) There was a promise of blessing upon those individuals and nations who bless Abram's descendants, and a curse laid upon those who persecute the Jews (Gen.12:3; Mt.25:31-46). Consequently this dispensation had varied emphases. To the Gentiles of that period, there was little direct application other than the test implied by Gen.12:3 and illustrated by God's blessing or judgment upon individuals (Pharaoh, Gen.12:17; Abimelech, Gen.20:3,17, etc.), or nations (e.g. Egypt, Gen.47-50; Ex.1-15) who treated Abram or his descendants well or ill.

In the continuance through the centuries of this stewardship of truth, believers of the Church age are called upon to trust God as Abram did (Rom.4:11,16,23-25; Gal.3:6-9), and thus enter into the blessings of the covenant which inaugurated the dispensation of Promise.

God's promises to Abram and his seed certainly did not terminate at Sinai with the giving of the law (Gal.3:17). Both O.T. and N.T. are full of post-Sinaitic promises concerning Israel and the land which is to be Israel's everlasting possession (e.g. Ex.32:13; 33:1-3; Lev.23:10; 25:2; 26:6; Dt.6:1-23; 8:1-18; Josh.1:2,11; 24:13; Acts 7:17; Rom.9:4). But as a specific test of Israel's stewardship of divine truth, the dispensation of Promise was superseded, though not annulled, by the law that was given at Sinai (Ex.19:3ff.).

Other dispensational notes: Innocence (Gen.1:28); Conscience or Moral Responsibility (Gen. 3:7); Human Government (Gen.8:15); Law (Ex.19:1); Church (Acts 2:1); Kingdom (Rev.20:4).

²(12:1) The events of this sentence are referred to in chapter 11:27-32.

³(12:2) The Abrahamic Covenant as formed (Gen.12:1-4) and confirmed (Gen.13:14-17; 15:1-7,18-21; 17:1-8) is in three aspects:

(1) The promise of a great nation: "I will make of thee a great nation" (Gen.12:2). This had primary reference to Israel, the descendants of Jacob, to whom the everlasting possession of the land is promised (Gen.17:8), to whom the everlasting covenant is given (Gen.17:7), and to whom God said, "I will be their God" (Gen.17:8). Abraham was also promised that he would father other nations (cp. Gen.17:6,20), principally fulfilled through Ishmael and Esau.

(2) Four personal promises are given to Abraham: (a) to be the father of numerous descendants (Gen.17:16). (b) To receive personal blessing, "I will bless thee," fulfilled in two ways: temporally (Gen.13:14-15,17; 15:18; 24:34-35); and spiritually (Gen.15:6; Jn.8:56). (c) To receive personal honor, "and make thy name great" (Gen.12:2), fulfilled in recognition by all who honor the Bible. And (d) to be the channel of blessing, "And thou shalt be a blessing" (Gen.12:2), fulfilled: in blessings to others through his seed, Israel, who became the instruments of divine revelation; through Abraham as an example of pious faith (Rom.4:1-22); and pre-eminently through Christ, Abraham's Seed (Gal.3:16).

(3) Promises to the Gentiles. (a) "I will bless them that bless thee" (Gen.12:3). Those who honor Abraham will be blessed. (b) "And curse him that curseth thee" (Gen.12:3). This was a warning literally fulfilled in the history of Israel's persecutions. It has invariably fared ill with the people who have persecuted the Jew—well with those who have protected him. For a nation to

It continues to the next page:

commit the sin of anti-Semitism brings inevitable judgment. The future will still more remarkably prove this principle (Dt.30:7; Isa.14:1-2; Joel 3:1-8; Mic.5:7-9; Hag.2:22; Zech.14:1-3; Mt.25:40,45. (c) "In thee shall all the families of the earth be blessed" (Gen.12:3). This is the great evangelic promise fulfilled in Abraham's Seed, Christ, and in all the spiritual seed of Abraham who, like Abraham, are justified by faith (Rom.4:3; Gal.3:6-9,16,29; cp. Jn.8:56-58). It gives added revelation and confirmation of the promise of the Adamic Covenant concerning the Seed of the woman (Gen.3:15).

The Abrahamic Covenant reveals the sovereign purpose of God to fulfill through Abraham His program for Israel, and to provide in Christ the Saviour for all who believe. The ultimate fulfillment is made to rest upon the divine promise and the power of God rather than upon human faithfulness.

For notes on the other major covenants, see: Edenic (Gen.2:16); Adamic (Gen.3:15); Noahic (Gen.9:16); Mosaic (Ex.19:5); Palestinian (Dt.30:3); Davidic (2 Sam.7:16); New (Heb.8:8).

1(12:7) Theophanies are preincarnate appearances of God the Son either in angelic or human form, by manifested glory (Ezek.1), or in a manner not described (Gen.17:1). See marginal note also.

2(12:7) The verb "give" appears over 1000 times in the Bible, with greatest frequency in relation to God's giving the land of Palestine to His people Israel, a truth here announced for the first time but repeated in nearly 150 passages in the O.T., from the days of the patriarchs to the return from the exile (Neh.9:35,36) and even incorporated in the Decalogue (Ex.20:12).

3(12:8) Bethel, one of the sacred places of Canaan, means *house of God* (Gen.28:1-22; see 35:7, note). It was at this place that Jeroboam chose to practice his idolatry (1 Ki.12:28-13:6), whereupon God's judgment decreed the destruction of Bethel despite its sacred memories (1 Ki.13:1-5; 2 Ki.23:15-17; Amos 3:14-15). Although God must act ultimately in judgment against that which is contrary to His character, whatever its former associations, such action is accompanied by the sorrow of His divine compassion (Ex.34:6-7).

4(12:9) Negev (also spelled Negeb and translated "south" in K.J.V.) is the transliteration of a Hebrew word meaning *dry*. It is a geographical term which refers to a specific section of Palestine (e.g. Gen.13:1) located between Debir and the Arabian Desert. It is an arid region most of the year. Since this area was south of the larger part of Israel, the word also came to be used to denote that direction (cp. Gen.13:14; Dan.8:4,9; 11:5, etc.).

5(12:13) Abram's proposal was partial truth, for Sarai was his half-sister (Gen.20:12), but what was told was with intent of deception. Cp. Gen.26:7.

Notice how in the 1967 version there are way more notes than biblical text. Also notice how the modern nation of Israel is now named by name and to be for the Jews forever, and that those who do not support them get cursed by God and those who do support them get blessed.

Also notice that the sin of "antisemitism" is first introduced here as well.

In this edition we see the complete Zionist religion given to the Christians and the falsehood about giving Palestine to the Jews.

5 And Abram took Sār'āi, his wife, and Lot, his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Cā'naan; and into the land of Canaan they came.

6 ¶ And Abram passed through the land unto the place of ^bShē'chem, unto the ^coak of Moreh. And the Cā'naanite was then in the land.

7 And the LORD ^dappeared unto Abram, and said, Unto thy seed will I ^egive this land: and there builded he an ^faltar unto the LORD, who ^gappeared unto him.

8 And he removed from there unto a mountain on the east of ^hBethel, and pitched his tent, ⁱhaving Bethel on the west, and Hā'ī on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

9 And Abram journeyed, going on still toward the ^jNe'gev.

Under trial Abram fails, forsaking the place of blessing

10 ¶ And there was a famine in the land: and Abram went down into

^a Faith: vv. 1-5; Gen. 13:18; (Gen. 3:20; Heb. 11:39, note)

^b KJV Sichem. See Ps. 60:6, note

^c KJV plain

^d Sacrifice (typical): vv. 7-8; Gen. 13:8; (Gen. 3:15; Heb. 10:18, note)

^e Theophanies: v. 7; Gen. 17:1; (Gen. 12:7, note; Dan. 10:5)

^f KJV truth. See v. 9, note

^g Cp. Gen. 20:1-18; 26:6-11

^h KJV en-treated. Gen. 20:14

ⁱ Gen. 13:2

^j Miracles (O.T.): v. 17; Gen. 15:17; (Gen. 5:24; Jon. 1:17)

Egypt to sojourn there; for the famine was grievous in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sār'āi, his wife, Behold now, I know that thou art a fair woman to look upon;

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive.

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14 ¶ And it came to pass that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair.

15 The princes also of Phār'āoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

16 And he ⁱtreated Abram well for her sake: and he ^jhad sheep, and oxen, and he-asses, and menservants, and maidservants, and she-asses, and camels.

17 And the LORD ^kplagued Phār'āoh

commit the sin of anti-Semitism brings inevitable judgment. The future will still more remarkably prove this principle (Dt. 30:7; Isa. 14:1-2; Joel 3:1-8; Mic. 5:7-9; Hag. 2:22; Zech. 14:1-3; Mt. 25:40, 45). (c) "In thee shall all the families of the earth be blessed" (Gen. 12:3). This is the great evangelic promise fulfilled in Abraham's Seed, Christ, and in all the spiritual seed of Abraham who, like Abraham, are justified by faith (Rom. 4:3; Gal. 3:6-9, 16, 29; cp. Jn. 8:56-58). It gives added revelation and confirmation of the promise of the Adamic Covenant concerning the Seed of the woman (Gen. 3:15).

The Abrahamic Covenant reveals the sovereign purpose of God to fulfill through Abraham His program for Israel, and to provide in Christ the Saviour for all who believe. The ultimate fulfillment is made to rest upon the divine promise and the power of God rather than upon human faithfulness.

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5(12:13) Abram's proposal was partial truth, for Sarai was his half-sister (Gen. 20:12), but what was told was with intent of deception. Cp. Gen. 26:7.

Also notice once again that in note 3, for 12:8, "Palestine" is now "Canaan".

Genesis 12:1-3

GENESIS 12:1-8

23

12:1 <i>a</i> Separation: vv. 1-5; Gen. 13:9. (Gen. 12:1; 2 Cor. 6:17, note)	<i>Fourth Dispensation: Promise</i> <i>(Gen. 12:1—Ex. 18:27).</i> <i>Fourth or Abrahamic Covenant.</i> <i>(See Gen. 12:2, note; cp. 13:14-18; 15:1-21; 17:4-8; 22:15-24; 26:1-5; 28:10-15)</i>	had spoken to him, and Lot went with him. And Abram was seventy-five years old when he departed from Haran.	12:5 <i>f</i> Faith: vv. 1-5; Gen. 13:18. (Gen. 3:20; Heb. 11:39, note)
12:2 <i>b</i> Eight Covenants: vv. 1-3,7; Ex. 19:5. (Gen. 2:16; Heb. 8:8, note)	12 NOW the LORD had said to Abram: "Get ^aout of your country, From your family And from your father's house, To a land that I will show you. 2 ^bI will make you a great ^cnation; I will bless you And make your name great; And you shall be a blessing. 3 I will bless those who bless you, And I will curse him who curses you; And in ^dyou all the families of the earth shall be ^eblessed."	⁵Then Abram took Sarai his wife and Lot his brother's son, and all their possessions that they had gathered, and the people whom they had acquired in Haran, and they ^fdeparted to go to the land of Canaan. So they came to the land of Canaan.	12:6 <i>g</i> Ps. 60:6, note
12:3 <i>c</i> Israel (origin): vv. 1-3; Gen. 13:15. (Gen. 12:2; Rom. 11:26, note)	<i>Abram in the land: worship, communion, and promise</i>	⁶Abram passed through the land to the place of ^gShechem, as far as the terebinth tree of Moreh.* And the Canaanites <i>were</i> then in the land.	12:7 <i>h</i> Sacrifice (typical): vv. 7-8; Gen. 13:18. (Gen. 3:15; Heb. 10:18, note)
12:3 <i>d</i> Christ (first advent): v. 3; Gen. 17:19. (Gen. 3:15; Acts 1:11, note)	4 So Abram departed as the LORD	⁷Then the LORD appeared to Abram and said, "To your descendants I will give this land." And there he built an ^haltar to the LORD, who had ⁱappeared to him.	<i>i</i> Theophanies: v. 7; Gen. 17:1. (Gen. 12:7, note; Dan. 10:5)
12:3 <i>e</i> Gospel: v. 3; Is. 41:27. (Gen. 12:3; Rev. 14:6, note)		⁸And he moved from there to the mountain east of Bethel, and he pitched his tent <i>with</i> Bethel on the	12:8 Hebrew <i>Alon Moreh</i>

12:1 said to Abram. The events of this sentence are referred to in chapter 11:27-32.

12:7 the LORD appeared. Theophanies are preincarnate appearances of God the Son either in angelic or hu-

man form, by manifested glory (Ezek. 1), or in a manner not described (Gen. 17:1). See marginal note *i* also. **give this land.** The verb "give" appears over 1000 times in the Bible, with greatest frequency in relation to God's giving

12:1

THE FOURTH DISPENSATION: PROMISE

This dispensation extended from the call of Abram to the giving of the law at Sinai (Ex. 19:3ff.). Its stewardship was based upon God's covenant with Abram, first cited here, Gen. 12:1-3, and confirmed and enlarged in Gen. 13:14-17; 15:1-7; 17:1-8, 15-19; 22:16-18; 26:2-5, 24; 28:13-15; 31:13; 35:9-12.

Observe (1) the specific provisions affecting Abram himself (Gen. 15:15) and his son and grandson, Isaac and Jacob (Gen. 26:1-5; 28:10-16), under which individual blessing depended on individual obedience (Gen. 12:1; compare 22:18; 26:5).

(2) God made an unconditional promise of blessings through Abram's seed (a) to the nation Israel to inherit a specific territory forever (Gen. 12:2; 15:18-21; 17:7-8); (b) to the Church as in Christ (Gal. 3:16, 28-29); and (c) to the Gentile nations (Gen. 12:3).

(3) There was a promise of blessing on those individuals and nations who bless Abram's descendants, and a curse laid on those who persecute the Jews (Gen. 12:3; Matt. 23:31-46). Consequently this dispensation had varied emphases. To the Gentiles of that period, there was little direct application other than the test implied by Gen. 12:3 and illustrated by God's blessing or judgment upon individuals (Pharaoh, Gen. 12:17; Abimelech, Gen. 20:3, 17, etc.), or nations (e.g. Egypt, Gen. 47-50; Ex. 1-15) who treated Abram or his descendants well or ill.

In the continuance through the centuries of this stewardship of truth, believers of the Church age are called upon to trust God as Abram did (Rom. 4:11, 16, 23-25; Gal. 3:6-9), and thus enter into the blessings of the covenant which inaugurated the dispensation of Promise.

God's promises to Abram and his seed certainly did not terminate at Sinai with the giving of the law (Gal. 3:17). Both OT and NT are full of post-Sinaitic promises concerning Israel and the land which is to be Israel's everlasting possession (e.g. Ex. 32:13; 33:1-3; Lev. 23:10; 25:2; 26:6; Deut. 6:1-23; 8:1-18; Josh. 1:2, 11; 24:13; Acts 7:17; Rom. 9:4). But as a specific test of Israel's stewardship of divine truth, the dispensation of Promise was superseded, though not annulled, by the law that was given at Sinai (Ex. 19:3ff.).

Other dispensational notes: Innocence (Gen. 1:28); Conscience or Moral Responsibility (Gen. 3:7); Human Government (Gen. 8:15); Law (Ex. 19:1); Church (Acts 2:1); Kingdom (Rev. 20:4); see also Gen. 1:28 and 11:10, notes.

In this edition we see the complete Zionist religion given to the Christians and the falsehood about giving Palestine to the Jews.

It continues:

24	GENESIS 12:9-14	
	west and Ai on the east; there he built an altar to the LORD and called on the name of the LORD.	know that you <i>are</i> a woman of beautiful countenance.
	⁹ So Abram journeyed, going on still toward <i>the</i> South.	¹² "Therefore it will happen, when the Egyptians see you, that they will say, 'This <i>is</i> his wife'; and they will kill me, but they will let you live.
12:9	<i>Under trial Abram fails, forsaking the place of blessing</i>	^{13b} "Please say you <i>are</i> my sister, that it may be well with me for your sake, and that I* may live because of you."
a Gen. 13:1,3	¹⁰ Now there was a famine in the land, and Abram went down to Egypt to dwell there, for the famine was severe in the land.	¹⁴ So it was, when Abram came into Egypt, that the Egyptians saw
	¹¹ And it came to pass, when he was close to entering Egypt, that he said to Sarai his wife, "Indeed I	*12:13 Literally <i>my soul</i>

the land of Palestine to His people Israel, a truth here announced for the first time but repeated in nearly 150 passages in the OT from the days of the patriarchs to the return from the exile (Neh. 9:35,36) and even incorporated in the Decalogue (Ex. 20:12).

12:8 Bethel. One of the sacred places of Canaan, means *house of God* (Gen. 28:1-22; see 35:7, note). It was at this place that Jeroboam chose to practice his idolatry (1 Kin. 12:28-13:6), whereupon God's judgment decreed the destruction of Bethel despite its sacred memories (1 Kin. 13:1-5; 2 Kin. 23:15-17; Amos 3:14-15). Although God must act ultimately in judgment against that which is contrary to His character, whatever its former associations,

such action is accompanied by the sorrow of His divine compassion (Ex. 34:6-7).

12:9 the South. This translates the Hebrew word *Negev*, which is based on a word meaning "to be dry." It is a geographical term which refers to a specific section of Palestine (e.g. Gen. 13:1) located between Debir and the Arabian Desert. It is an arid region most of the year. Since this area was south of the larger part of Israel, the word also came to be used to denote that direction (compare Gen. 13:14; Dan. 8:4,9; 11:5, etc.).

12:13 you are my sister. Abram's proposal was partial truth, for Sarai was his half sister (Gen. 20:12), but what was told was with intent of deception. Compare Gen. 26:7.

12:2

THE ABRAHAMIC COVENANT

The Abrahamic Covenant as formed (Gen. 12:1-4) and confirmed (Gen. 13:14-17; 15:1-7,18-21; 17:1-8) is in three aspects:

(1) The promise of a great nation: "I will make you a great nation" (Gen. 12:2). This had primary reference to Israel, the descendants of Jacob, to whom the everlasting possession of the land is promised (Gen. 17:8), to whom the everlasting covenant is given (Gen. 17:7), and to whom God said, "I will be their God" (Gen. 17:8). Abraham was also promised that he would father other nations (compare Gen. 17:6,20), principally fulfilled through Ishmael and Esau.

(2) Four personal promises are given to Abraham: (a) To be the father of numerous descendants (Gen. 17:16). (b) To receive personal blessing, "I will bless you," fulfilled in two ways: temporally (Gen. 13:14-15,17; 15:18; 24:34-35); and spiritually (Gen. 15:6; John 8:56). (c) To receive personal honor, "and make your name great" (Gen. 12:2), fulfilled in recognition by all who honor the Bible. And (d) to be the channel of blessing, "And you shall be a blessing" (Gen. 12:2), fulfilled: in blessings to others through his seed, Israel, who became the instruments of divine revelation; through Abraham as an example of pious faith (Rom. 4:1-22); and preeminently through Christ, Abraham's Seed (Gal. 3:16).

(3) Promises to the Gentiles. (a) "I will bless those who bless you" (Gen. 12:3). Those who honor Abraham will be blessed. (b) "And I will curse him who curses you" (Gen. 12:3). This was a warning literally fulfilled in the history of Israel's persecutions. It has invariably fared ill with the people who have persecuted the Jew—well with those who have protected him. For a nation to commit the sin of anti-Semitism brings inevitable judgment. The future will still more remarkably prove this principle (Deut. 30:7; Is. 14:1-2; Joel 3:1-8; Mic. 5:7-9; Hag. 2:22; Zech. 14:1-3; Matt. 25:40,45). (c) "And in you all the families of the earth shall be blessed" (Gen. 12:3). This is the great evangelic promise fulfilled in Abraham's Seed, Christ, and in all the spiritual seed of Abraham who, like Abraham, are justified by faith (Rom. 4:3; Gal. 3:6-9,16,29; compare John 8:56-58). It gives added revelation and confirmation of the promise of the Adamic Covenant concerning the Seed of the woman (Gen. 3:15).

The Abrahamic Covenant reveals the sovereign purpose of God to fulfill through Abraham His program for Israel, and to provide in Christ the Savior for all who believe. The ultimate fulfillment is made to rest upon the divine promise and the power of God rather than upon human faithfulness.

For notes on the other major covenants, see: Edenic (Gen. 2:16); Adamic (Gen. 3:15); Noahic (Gen. 9:16); Mosaic (Ex. 19:5); Palestinian (Deut. 30:3); Davidic (2 Sam. 7:16); New (Heb. 8:8).

Also notice how "Palestine" in notes to 12:8 in the 1909 edition has now changed to "Canaan".

Other biblical verses used out of context to justify Israel's occupation and its support by some Christians:

Genesis 13:14-15

14 And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

Genesis 17:8

8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

In Genesis 13:14-15 and Genesis 17:8 Abraham's "seed" is not genetic as seen in Galatians 3:29, but spiritual:

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

But even if Abraham's seed is meant literally, the Arabs are the seed of Abraham according to bible.

Joel 3:2

2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

Again we learn in Romans 9:6 "For they are not all Israel, which are of Israel" (Romans 9:6), and in Romans 4:11-17 we read:

11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

15 Because the law worketh wrath: for where no law is, there is no transgression.

16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

And in Galatians 4:26 we read:

26 But Jerusalem which is above is free, which is the mother of us all.

According to the bible Israel is not a physical place, it is not a piece of land but spiritual.

In Mathew 21:43 Jesus tells the Israelites:

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

In Hebrews 11:9-10 we read:

9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker is God.

In Hebrews 11:16, we learn that God prepared a heavenly city for the believers:

16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

And in Hebrews 12:22 we read:

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

Isaiah 10:20–22 and Isaiah 11:11–16

They also use conjecture on biblical verses from the Old testament or Hebrew Bible, Isaiah 10:20–22 and Isaiah 11:11–16 to further push their Zionist agenda.

However, Isaiah 10:20–22 is not talking about the modern state of Israel, but the conditions between the Israelite's and the Assyrians at a specific time. Also, these verses' authenticity is debated among biblical scholars (Isaiah 11:10-16 and Its Historical Background by Seth Erlandsson).

Also, Isaiah 11:11-16 without any preconceived notions is naturally depicting what was happening in Isaiah's time (Isaiah 11:10-16 and Its Historical Background by Seth Erlandsson).

Ezekiel 20:41-42

They also use Ezekiel 20:41- 42 from the Old testament or Hebrew Bible to push Zionism:

41 I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the

heathen.

42 And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers.

However, these verses are talking about an event that has already occurred according to the bible, being their return from Babylonian captivity.

The Test

In the Torah in Deuteronomy 18:21-22, God gives us a test that we can do to know if a prophecy attributed to Him is actually from Him or not:

21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

22 When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

So let us put the prophecy of Genesis 17:8 which builds on Genesis 12:1-3 to the test:

8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

In Genesis 25:9-10 we read about the death of Abraham:

9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre;

10 The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

And in Hebrews 11:13 we learn that the promises made to Abraham and the elders of Israel were not fulfilled:

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

It is repeated even more clearly in Acts 7:3-5, where we learn that Abraham had no possession of the land of Canaan (Palestine):

3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

Therefore, this prophecy of inheriting Palestine forever when put to the test proves that it cannot come from God according to the bible.

Jews against Zionism and the Israeli occupation of Palestine

According to Jews who follow the Torah, the “Haredim”, Israel is not a Jewish state, Jews are not a nationality, and the Jewish exile lasts until the messiah comes. Furthermore they say that Zionism is a national movement created in around 1897 by those declared atheists but who wanted to be called Jewish without believing in Judaism. They play on peoples emotions for profit, in the form of land etc.

The Jews believe that “Unless the Lord build the house, its builders labor in vain; unless the Lord watches over the city, the watchman keeps vigil in vain” (Psalms 127:1).

These Jews were branded “ultra-orthodox Jews” like those branded as “anti-Semitic” by the Zionists in order to tarnish their image and not give their voice any credibility.

Zionism and the state of Israel are the *synagogue of Satan* according to the New Testament, but here are the evidences that the Jews themselves use from the Hebrew Bible, and even the Talmud, to prove that Zionism and the modern state of Israel is not what God wants:

“Genesis 15:8-17 is interpreted as a reference to the Four Exiles: Egypt, Babylon/Persia, Greece, Rome. So is Daniel 2:36-44 and 7:1-8.

Leviticus 26:33, Deuteronomy 4:25-27, 11:17, 28:36, 28:62, 29:27 all speak of the exile.

So do Psalms 106:27. Ezekiel 20:23, 22:15.

Jeremiah 29:7 says that Jews must be loyal citizens of their countries during exile.

Song of Songs 2:7 commands us not to arouse the end of exile before its time.

Leviticus 26:33

And if you do not listen to Me, and do not keep all these commandments... and I will scatter you among the nations, and send the sword after you, and your land will be desolate, and your cities destroyed.

Deuteronomy 4:25

I call to witness today heaven and earth that you will perish quickly from the land that you are crossing over the Jordan to possess; you will not stay long on it...And G-d will scatter you among the peoples, and you will be left few in number in the nations where G-d will lead you.

Deuteronomy 11:16

Take heed to yourselves, lest your hearts be seduced, and you turn away and serve other gods, and bow to them. Then G-d will be angry at you, and He will close up the heavens and there will be no rain, and the earth will not give its produce, and you will perish quickly from upon the good land that G-d gives you.

Deuteronomy 28:36

G-d will lead you and your king, whom you will appoint over you, to a nation you and your fathers did not know.

Deuteronomy 28:63

You shall be moved off the good land which you come to inherit, and G-d will scatter you among all the nations, from one end of the earth to the other.

Biblical Verses Saying that the Jewish People Will be Gathered in from Exile Only When the messiah Comes

Isaiah 11:1-12

A royal scepter will emerge from the stock of Jesse, and a sapling will sprout from his roots. The spirit of G-d will rest upon him, the spirit of wisdom and understanding, the spirit of counsel and power, the spirit of knowledge and fear of G-d... And it shall come to pass on that day, that the L-rd will once again acquire the rest of His people...and He will gather the dispersed of Israel, and the scattered of Judah He will gather from the four corners of the earth.

Ezekiel 37:21-24

So says the L-rd G-d, behold I will take the Children of Israel from among the nations where they have gone, and I will gather them from all sides, and I will bring them to their land...and My servant David will be king over them, one shepherd will be for all of them.

Talmudic Sources Saying that Jews Are Forbidden to Return from Exile on Their Own and Create a State:

Tractate Kesubos 111a

The Biblical book Song of Songs says: "I adjure you, O daughters of Jerusalem, by the gazelles or the deer of the field, not to arouse or awaken the love before it is desired." This oath occurs three times in the Song of Songs (2:7, 3:5 and 8:4). The Talmud interprets this metaphorical language to mean as follows: the speaker here is G-d, and the "daughters of Jerusalem" are the Jewish people and the nations of the world. During the Jewish exile, which began with the destruction of the Temple in the year 69 CE, G-d placed three oaths upon the world, two upon the Jewish people and one upon the nations. The Jewish people were foresworn not to immigrate as a wall (i.e. en masse) to the Holy Land, and not to rebel against the other nations. The nations were foresworn not to afflict the Jews too much.

Midrash Rabbah on Song of Songs 2:7

The reason for the oath against mass immigration is that if the Jews were to do this on their own, why would the messiah have to come to gather in the exiles of Israel?

Midrash Rabbah on Song of Songs 8:14

The redemption of the Jewish people is compared to the grain harvest, the grape harvest, the spice harvest, and to a woman giving birth. The common thread of all these metaphors is that they cannot be done too early. If grain is cut too early, it will not be good even as animal feed. If grapes are cut too early, they will not even be good to make vinegar. If spice is picked too early, it will not have a smell; it must be allowed to dry out on the tree. And if a woman gives birth prematurely, the baby will not live. So too, if the Jewish people hurries the end, they will not be successful, but at the proper time, may it be soon, they will be successful.

Tractate Shabbos 63a

The difference between the present era and the days of messiah is that in the present era Jews are in exile under the nations and in the days of the messiah they will be independent.

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Source: https://www.truetorahjews.org/_site/qanda/exileverses