

# Sympathy for the Devil: Netanyahu's "Amalek Effect". Scott Ritter

Part II

By [Scott Ritter](#)

Global Research, April 10, 2024

[Scott Ritter Extra](#) 9 April 2024

Region: [Middle East & North Africa](#)

Theme: [Law and Justice](#)

In-depth Report: [PALESTINE](#)

All Global Research articles can be read in 51 languages by activating the Translate Website button below the author's name (only available in desktop version).

To receive Global Research's Daily Newsletter (selected articles), [click here](#).

Click the share button above to email/forward this article to your friends and colleagues. Follow us on [Instagram](#) and [Twitter](#) and subscribe to our [Telegram Channel](#). Feel free to repost and share widely Global Research articles.

[Global Research Referral Drive: Our Readers Are Our Lifeline](#)

\*\*\*

*"You must remember what Amalek has done to you, says our Holy Bible. And we do remember."* - Benjamin Netanyahu

## The Seed of Amalek

*Please allow me to introduce myself...*

January 29, 2024

The Israeli defense force (IDF) had for days been engaged in heavy combat with Hamas fighters throughout Gaza City. To help differentiate between combatants and non-combatants, the IDF ordered parts of Gaza City to evacuate. Bashar Hamada loaded his wife and three children, along with two cousins—15-year-old Layan Hamada and 6-year-old Hind Rajab—into his black Kia Picanto and began to drive south, to safety.

At around 1.30 pm, as he entered a roundabout in the suburb of Tel al-Hawa, the Kia Bashar was driving came under fire from Israeli tanks which had taken up positions around the roundabout. Bashar, his wife and three children were killed. In the backseat, Layan and Hind lay wounded, covered in blood.

Shortly after the shooting stopped, Layan found her uncle's phone, and placed a call to an uncle in Gaza, informing him that Bashar and his immediate family were dead. The quality of the connection was poor, and the uncle hung up and called relatives in Germany, who contacted the Palestinian Red Crescent Society (PCRS), notifying them of the incident, before reaching out directly to Layan.

“Layan,” Mohammed Salem Hamada, the relative in Germany who placed the call later recounted, “told me that her father and my aunt—her mother is my aunt—were shot and they are all dead. She said the IDF [Israel Defense Forces] soldiers were shooting them and she also told me that the tanks are getting closer to them.

Layan explained that she had been shot in the leg, as had 6-year-old Hind. Layan told Mohammed that “she didn’t know how bad the injury or injuries were because she was covered—all of them were covered—in blood.”

Layan then handed the phone to Hind, who told Mohammed “Please help me. Please come and rescue us. Rescue me.”

Mohammed broke down. “I was literally crying because I was unable to do anything, and I think all of my family were in the same situation.”

His wife took the phone away from the sobbing man. “Sweetheart,” she told Hind, “don’t be scared, God loves you and he will take care of you.”

“Ok,” Hind replied, quietly.

At around 2:40 pm, a representative from the PRCs contacted Layan.

Layan answered the phone. “Hello?”

“Hello dear,” the operator responded.

“They are shooting at us,” Layan said. “The tank is next to me.”

“Are you hiding?” the operator asked.

“Yes,” Layan replied, “In the car. We are next to the tank.”

The conversation was interrupted by the sounds of gunfire, and the screams of 15-year-old Layan as she was shot to death by Israeli soldiers.

A few minutes later the PRCs operator called the number again.

Six-year-old Hind answered.

“I am so scared,” Hind said. “Please come. Call someone to come get me, please.”

“Shall we recite a verse from the Quran together?” the operator asked, trying to calm the little girl down. “We can recite some verses and say some prayers. What do you think?”

Hind responded by reciting a passage from the Quran.

“Good job,” the operator replied. “You have it memorized.”

Image: Hind Rajab



“Please get me out of here,” Hind said, but the operator could not understand her.

“What was that you said, my dear?”

“Please get me out of here,” Hind repeated.

The PCRS was frantically trying to coordinate with the IDF to get permission to dispatch an ambulance to the scene to rescue Hind. Around 4.30 pm, permission was finally received, and after agreeing upon the route the rescuers would take (the Israelis provided the PCRS with a map showing the route), an ambulance and two paramedics—Yusuf Zeino and Ahmed al-Madhoun, departed, heading to the Tel al-Hawa roundabout.

To help calm Hind, the PCRS operator connected the young girl with her mother.

“I miss you, Mama,” Hind told her mother.

The mother tried to calm her, but as the medics closed in on the site, the PCRS operator took over the call, to guide the rescuers to her.

Hind’s last words to her mother were “Don’t leave me, mama. I’m hungry. I’m hurt.”

The operator asked about the status of the other passengers in the vehicle.

“I’m telling you they’re dead,” Hind replied.

Around 6 pm, Yusuf Zeino and Ahmed al-Madhoun arrived at the scene, inching their way forward, toward the black Kia, which was in sight. “I’m nearly there,” Zeino told the PCRS dispatcher.

“The tank is next to me,” Hind told the PCRS operator. The fear in her voice was palpable. “It’s coming towards me.”

Image: Yusuf Zeino (left) and Ahmed al-Madhoun (right)



Zeino reported that the Israelis were targeting them with laser sights, the green dots dancing around their bodies and the ambulance.

“It’s very, very close,” Hind said, her voice a whisper. “Come and take me.”

At that moment, the sound of gunfire and explosion erupted from the phone held by the PRCS operator, before the line went dead.

Yusuf Zeino and Ahmed al-Madhoun were killed by a tank round which blew up the ambulance they were riding in.

Hind Rajab was killed by a final burst of machine gun fire.

Given the scope and scale of Israeli intelligence collection taking place in Gaza, there can be no doubt that the IDF was monitoring the phones used by Hind, the medics, and the PRCS.

They heard young Hind’s pleas for help.

They heard the rescuers arrive on the scene.

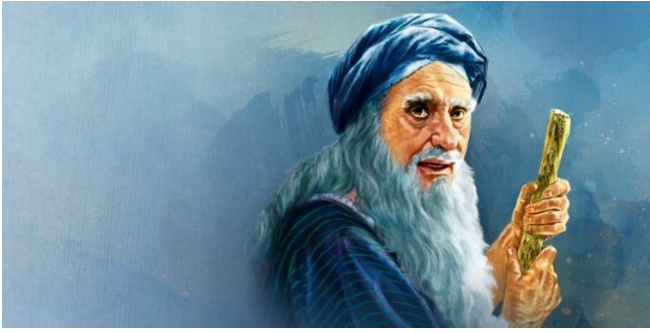
And they murdered them in cold blood.

There is [a video](#) that has been posted online by an Israeli journalist, Yinon Magal, showing Israeli soldiers dancing arm in arm, chanting, “I stick by one *mitvah* [note: a ‘good deed’ which has a practical benefit for the person who does them as well as for the entire world], to wipe off the seed of Amalek.” The soldiers then continue. “We know our slogan, ‘there are no uninvolved civilians in Gaza.’”

The “seed of Amalek” had to be destroyed.

And so young Hind Rajab was murdered, together with six members of the extended family, and two brave paramedics who were dispatched to save her.

Image: Samuel, Israel’s last Judge



## The False Prophet

“I watched in glee while your Kings and Queens fought for ten decades over the God’s they made...”

It was literally a deal with the devil.

Hannah, the first wife of Elkanah, was barren. Her inability to mother a child was a source of great emotional duress for her. During her family’s annual pilgrimage to Shiloh, the sight of the tent tabernacle of Moses, where the Ark of the Covenant was housed, Hannah prayed at the entrance to the sanctuary for God to bless her with a child.

Eli, the High Priest of Shiloh and the Judge, or spiritual leader, of the Jewish people, overheard Hannah’s prayers, and questioned her reasons for praying so. After hearing Hannah’s pleas, Eli told her, “Go in peace and may the God of Israel give you what you have asked him for.”

Hannah became pregnant, and gave birth to a son, whom she named Samuel. Hannah took Samuel to Shiloh, where she turned him over to Eli to be raised as a holy person.

Image: Eli watching Hannah pray to God for a child at the Tabernacle in Shiloh



The Book of Samuel, in the Old Testament, lays out the story of Samuel’s birth and how he found himself in the service of Eli in riveting detail. There is one problem, however—it is a false narrative.

The Old Testament portrays Shiloh as a religious site of great sanctity and import, where the tabernacle of Moses had been in place for centuries. Those charged with overseeing the Tabernacle where the Ark was kept were exclusively drawn from the lineage of Moses, and

in particular his son, Aaron.

The problem is that Shiloh was not the original site of the Tabernacle. And herein lies the source of controversy. According to the Jewish Torah, the original site of the Tabernacle was Mount Ebal, near modern day Nablus. And yet the Jewish Torah provides no understanding about how and why the Tabernacle was moved to Shiloh.

There is, however, a text known as the Samaritan Pentateuch, which Samaritans and historians believe pre-dates the Jewish Torah and, as such, should be considered the authority on certain matters, such as the location of the original Tabernacle, which the Samaritans hold to be Mount Gerizim, a height located adjacent to Mount Ebal. And, unlike the Jews, the Samaritans have a vivid story about how the Tabernacle was moved from its place of origin (Mount Gerizim) to Shiloh—Eli did it.

According to the Samaritans, Eli, at the time a relatively young man of 50, carried out a coup of sorts against the High Priest of the Tabernacle, Uzzi ben Bukki. After conducting sacrifices and burnt offerings in violation of religious law (such as burning the meat without salt), Eli was excommunicated. In a pique of anger, Eli—who at the time served as the temple treasurer and had in his possession the wealth of the Tabernacle—lured away a sizeable number of Jews, taking them and the Ark of the Covenant to Shiloh, where he established a new Tabernacle.

Eli allowed his two sons to desecrate the Tabernacle—they got drunk, stole offerings from the faithful, and had sex with the virgin women who served the Tabernacle. According to the Jewish Torah, God cursed Eli and his sons. The sons were defeated in battle with the Philistines, during which time they lost control of the Ark of the Covenant, which they had carried into battle to boost the morale of the Israelites. Upon learning of his son's deaths, Eli too expired.

Samuel, the son of Hannah, took over as the High Priest of Shiloh.

But there was a problem—Samuel comes from the tribe of Ephraim, and as such is prohibited from serving as a High Priest, or Judge, of Israel.

The Jewish Torah attempts to overcome this issue by reconstructing an obviously false lineage for Samuel—part of the same biblical re-write that moves the Tabernacle from Gerizim to Ebal, and from Ebal to Shiloh, without adequate explanation.

How does this relate to Amalek?

In the Book of Samuel, it is Samuel who oversees the transfer of religious authority from the Judges to the Kings—at the insistence of the people, not the command of God. And it is to Saul, the first Hebrew King, that Samuel, claiming to be speaking on behalf of God, commands Saul to kill every person in Amalek, a rival nation to ancient Israel.

“This is what the Lord Almighty says,” Samuel tells Saul. “I will punish the Amalekites for what they did to Israel when they waylaid them as they came up from Egypt. Now go, attack the Amalekites and totally destroy all that belongs to them. Do not spare them; put to death men and women, children and infants, cattle and sheep, camels and donkeys.”

This is the biblical reference which Benjamin Netanyahu drew upon when he exhorted Israel to “remember what Amalek has done to you, says our Holy Bible.”



And this is the passage that the dancing IDF soldiers base their *mitvah* on.

How so very religious of them all.

But when Samuel spoke to Saul, he was not speaking the words of God, but the words of an usurper, a false prophet who had inherited a corrupted Tabernacle from a fallen priest.

God did not order Saul to kill the Amalekites.

Samuel did.

And Samuel couldn't speak on behalf of God.

Because he was not an anointed priest.

And what else does the Bible say about Samuel?

After Samuel's passing, King Saul sought to draw upon his wisdom regarding a looming battle. Instead of praying to God, however, Saul sought out a witch in Endor. She summoned the ghost of Samuel, who then prophesized Saul's death in battle.

Image: The Witch of Endor summons the ghost of Samuel at the request of Saul



But heaven cannot be violated by the incantations of a witch; the spirit the witch of Endor summoned was not of God, but rather from Satan, a demon—suggesting that Samuel, like Eli before him, had been a servant of the Devil from the start.

[Tawûsî Melek](#) works in mysterious ways...

For the Sake of Ten

*"I rode a tank, held a general's rank when the Blitzkrieg raged, and the bodies stank..."*

On November 3, 2023, Israeli Prime Minister Benjamin Netanyahu penned a letter to Israeli officers and troops serving in Gaza. "The basis of the existence of the thousand-year-old nation of Israel is the constant struggle for our lives and freedom," Netanyahu wrote. "The

current fight against the ‘ Hamas’ murderers is another chapter in the story,” he added, extolling the soldiers to ‘Remember what Amalek did to you,’” before concluding that “This is a war between the sons of light and the sons of darkness.”

Netanyahu’s words, which were clear instructions that were picked up and acted upon by the soldiers he addressed, introduced a sense of moral righteousness to the Israeli cause, appealing to religion and tradition to attack those who might otherwise question the legitimacy of their actions.

The Palestinian people were reduced to nothing more than the “seed of Amalek,” to quote Israeli soldiers inflamed by Netanyahu’s exhortations to violence. And Israeli retribution will be, literally, biblical in nature, a conflict of the bible, justified by the Bible, and as such righteous in the eyes of God.

Image: Yoav Gallant, the Israeli Minister of Defense



Shortly after the Hamas attack on Israel on October 7, 2023, the Israeli Minister of Defense, Yoav Gallant, has likened the modern-day “seed of Amalek” (the citizens of Gaza) to animals. “[Israel is] imposing a complete siege on Gaza,” Gallant said. “No electricity, no food, no water, no fuel. Everything is closed. We are fighting human animals, and we are acting accordingly.”

Gallant’s words were echoed by Maj. Gen. Ghassan Alian, the Israeli Army Coordinator of Government Activities in the Territories (COGAT). “Human animals,” he said, “are dealt with accordingly. Israel has imposed a total blockade on Gaza, no electricity, no water, just damage. You wanted hell, you will get hell.”

Starvation became another weapon to be wielded against the civilians of Gaza by the Israelis in their biblical quest to impose genocidal “justice” on those they deemed the “seed of Amalek.”

On February 28, 2024, Carl Skau, the deputy executive director of the World Food Program, informed the United Nations Security Council that more than 500,000 people were at risk of starvation in Gaza.

The next day, February 29, a food convoy that had been organized by Palestinian businessmen, and coordinated with COGAT, arrived in northern Gaza. As crowds of starving Gazans gathered around the trucks, the IDF opened fire on them, precipitating a stampede as desperate survivors tried to escape. At least 118 people were killed and 760 injured in what has become known as “the flour massacre.”



Image: A destroyed World Central Kitchen vehicle in Gaza.



To help combat the scourge of starvation, celebrity chef Jose Andres dispatched members of his non-governmental organization, World Central Kitchen (WCK) to Gaza, where they established two main kitchens—one in the southern city of Rafah and another in the central town of Deir al-Balah, which served more than 170,000 hot meals daily to Palestinians. Up until April 1, 2024, WCK had provided over 43 million meals to the starving citizens of Gaza.

“Human animals,” however, cannot be allowed to eat.

Prior to April 1, the IDF had killed more than 200 aid workers in Gaza. Most of these workers, however, were Palestinian, and their deaths were soon forgotten, just another statistic in a conflict that had killed more than 33,000 Gazan civilians since it began.

On April 1, 2024, a three-vehicle WCK convoy departed the Gazan town of Deir al-Balah, having dropped off food supplies that had just arrived from Cyprus. Riding in the vehicles were an Australian, Zomi Frankcom, a Pole, Damian Soból, a dual US-Canadian, Jacob Flickenger, a Palestinian, Saif Issam Abu Taha, and three British citizens, John Chapman, James Henderson, and James Kirby. The convoy was driving along a route that had been cleared by the IDF.

But “human animals” cannot be allowed to eat.

Shortly after departing the Deir al-Balah warehouse, the convoy was tracked by an armed Israeli drone, which proceeded to fire a missile into the lead WCK vehicle. Survivors from that vehicle evacuated to a second WCK vehicle, which then, together with the third vehicle, fled the scene, only to be struck by a missile fired from the Israeli drone. Once again, survivors were loaded into the last WCK vehicle, which was in turn struck and destroyed by a third missile fired by the Israeli drone.

All seven WCK employees were killed.

One of the immediate consequences of the attack was that ships carrying aid to Gaza, including food, turned around, their respective organizations having concluded that the security situation in Gaza was too dangerous for continued operations.

The Israelis investigated the attack and concluded that the drone operators had not been told by their command about the WCK convoy due to “internal failures that led to critical information regarding the humanitarian’s operation to not go properly down through the chain of command.”

The Israelis contend that they had assessed that the convoy contained one or more armed

Hamas operatives.

As a result of the investigation, the Israelis fired a major and a colonel in reserve who were responsible for coordinating the drone strike. Three other IDF officials were formally reprimanded: the commanders of the brigade and division involved, and the commander of the Southern Command, who, according to the Israelis, bore “overall responsibility” for an operation which the Israelis claim was carried out in “serious violation of the commands and IDF Standard Operating Procedures.”

This is the same Israeli command which allowed Hind Rajab and her family to be murdered and used Hind as bait to lure in two Palestinian paramedics so they, too, could be killed.

Because the “seed of Amalek” must be destroyed.

The same Israeli command that has given Israeli snipers the green light to kill a mother who was trying to cross the street, hand in hand with her young son, waving a white flag.

Because the “seed of Amalek” must be destroyed.

The same Israeli command behind the genocidal policies which have left more than 33,000 Palestinian civilians dead, including more than 15,000 children.

Because the “seed of Amalek” must be destroyed.

The attack on the WCK convoy was no accident.

The IDF knew who they were, and what they were doing, when the order to fire the missiles was given to the Israeli drone crew.

“Human animals” cannot be allowed to eat.

Because the “seed of Amalek” must be destroyed.

Amalek, however, is not the word of God.

Amalek is the product of a man—and people—who walked away from the God of Abraham, people who followed the corrupted priest, Eli, to Shiloh, and in doing so destroyed the integrity of Moses’ Tabernacle.

Amalek is the byproduct of Eli’s deal with the devil, which spawned Samual, a false prophet, who encouraged Saul, a false king, to commit murder.

Amalek is the devil’s doing, the manifestation of evil.

Amalek is genocide.



Samuel slays King Agag

There is a postscript to the story of Amalek.

Saul, obedient to the instructions of Samuel, gathered the Israeli army and marched against the Amalekites. Saul, however, decides to defy Samuel, and the Amalekite king, Agag, some members of his family, and the choicest flocks and herds.

Upon learning of Saul's betrayal, Samuel denounces him, and has Agag brought before him, where Samuel hacks him to death with a sword, exclaiming, "Just as your sword bereaved women, so shall your mother be bereaved among women."

Saul's incomplete genocide, however, allowed the "seed of Amalek" to survive, and later, during the Jewish period of Babylonian captivity, this seed, in the form of Haman, an "Agagite" who advised the King of Babylon, conspired to exterminate the Jewish people. Esther, a Jewish girl who had married the King of Babylon, outwitted Haman, turning the tables on him. Instead, Haman is hung, along with 500 followers and 10 of Haman's sons. Throughout Persia, the Jewish people rise and kill 75,000 of Haman's followers.

The "seed of Amalek" was destroyed, and Samuel's directive to Saul fulfilled.

The murder of Haman and his followers—the "seed of Amalek"—is celebrated every year by the Jewish faithful as the holiday of Purim.

There is, however, no greater perversion of the notion of biblical justice than the promotion of the idea that God would forsake those whom he created in his image, that genocide and justice would—or indeed could—become synonymous in the eyes of God.

Image: Abraham pleads for the people of Sodom and Gommorah



The Bible itself provides proof of this, in the book of Genesis. Abraham, the patriarch of God's special relationship with the Jewish people, has been promised a son by God. Given Abraham's status as the leader of his people, God, who has decided to punish the citizens of Sodom and Gomorrah for forsaking him, asks, "Shall I hide from Abraham what I am about to do?"

God informs Abraham, "The outcry against Sodom and Gomorrah is so great and their sin so grievous that I will go down and see if what they have done is as bad as the outcry that has reached me. If not, I will know."

Upon learning of the horrible fate that was to befall Sodom and Gomorrah, Abraham turns to God and beseeches him, "Will you sweep away the righteous with the wicked? What if there are fifty righteous people in the city? Will you really sweep it away and not spare[e] the place for the sake of the fifty righteous people in it? Far be it from you to do such a thing—to kill the righteous with the wicked, treating the righteous and the wicked alike. Far be it from you! Will not the Judge of all the earth do right?"

God responded, "If I find fifty righteous people in the city of Sodom, I will spare the whole place for their sake."

Then Abraham spoke up again: "Now that I have been so bold as to speak to the Lord, though I am nothing but dust and ashes, what if the number of the righteous is five less than fifty? Will you destroy the whole city for lack of five people?"

"If I find forty-five there," he said, "I will not destroy it."

Once again, he spoke to him, "What if only forty are found there?"

He said, "For the sake of forty, I will not do it."

Then he said: "May the Lord not be angry, but let me speak. What if only thirty can be found there?"

He answered, "I will not do it if I find thirty there."

Abraham said "Now that I have been so bold as to speak to the Lord, what if only twenty can be found there?"

He said, “For the sake of twenty, I will not destroy it.”

Then he said: “May the Lord not be angry, but let me speak just once more. What if only ten can be found there?”

He answered, “For the sake of ten, I will not destroy it.”

Israel has long ago lost its moral compass—if, indeed, it ever had one.

The Jewish faith has been poisoned by the celebrated genocide of the Amalekites, either through the incomplete slaughter of King Agag and his people, or the final murderous rampage carried out by Esther and the Jews of Babylon, which is celebrated during Purim.

Genocide is evil.

Evil is the work of Satan.

Righteous people, such as Abraham, would have implored those ordering the genocide of the Gazan civilians to forego this slaughter for the sake of “ten righteous persons.”

And yet Israel could not, in its collective heart, find ten such examples.

I can give you fourteen off the top of my head: Bashar Hamada, his wife, his three children, Layan Hamada, Hind Rajab, Yusuf Zeino, Ahmed al-Madhoun, Zomi Frankcom, Damian Soból, Jacob Flickenger, Saif Issam Abu Taha, John Chapman, James Henderson, and James Kirby.

Their stories have been recounted here.

There are 33,000 other righteous persons who have fallen victim to the evil of modern Israel.

And more than 1.6 million others whose lives are threatened daily by a government which exhorts its citizens to “never forget” Amalek.

“Let me please introduce myself

I’m a man of wealth and taste

And I laid traps for troubadours

Who get killed before they reach Bombay.”

The syncopation of The Rolling Stones’ “Sympathy for the Devil” stirs up visceral feelings to this day, feelings that were aroused back when I had my initial encounter with Tawûsî Melek, the Golden Peacock, on the top of the Sinjar Mountains of Iraq back in October 1993.

From that meeting I learned to recognize evil in all its manifestations.

And in looking at Israel today, I see nothing but evil. From the head (Netanyahu) to the toe (the Israeli soldiers chanting their *mitvah* regarding Amalek), Zionist Israel reeks of Satan’s labors, a nation so blinded by hatred that it could find in its darkened heart the ability to walk along the path of Abraham and find ten righteous persons so that the sword of



vengeance and punishment could be stayed.

Instead, Israel has become a nation than embraces the genocidal ideology of Amalek, the desire to “put to death men and women, children and infants, cattle and sheep, camels and donkeys,” and to eradicate any “seed” which might survive.

Israel is a nation of hate.

Israel is evil.

And, unlike the protagonist in The Rolling Stones’ song, Israel deserves no sympathy.

\*

Note to readers: Please click the share button above. Follow us on Instagram and Twitter and subscribe to our Telegram Channel. Feel free to repost and share widely Global Research articles.

*Featured image: Prime Minister Benjamin Netanyahu in a message on Israel’s war with Hamas, January 10, 2024. (Video screenshot)*

The original source of this article is [Scott Ritter Extra](#)  
Copyright © [Scott Ritter](#), [Scott Ritter Extra](#), 2024

---

[Comment on Global Research Articles on our Facebook page](#)

[Become a Member of Global Research](#)

Articles by: [Scott Ritter](#)

**Disclaimer:** The contents of this article are of sole responsibility of the author(s). The Centre for Research on Globalization will not be responsible for any inaccurate or incorrect statement in this article. The Centre of Research on Globalization grants permission to cross-post Global Research articles on community internet sites as long the source and copyright are acknowledged together with a hyperlink to the original Global Research article. For publication of Global Research articles in print or other forms including commercial internet sites, contact: [publications@globalresearch.ca](mailto:publications@globalresearch.ca)

[www.globalresearch.ca](http://www.globalresearch.ca) contains copyrighted material the use of which has not always been specifically authorized by the copyright owner. We are making such material available to our readers under the provisions of "fair use" in an effort to advance a better understanding of political, economic and social issues. The material on this site is distributed without profit to those who have expressed a prior interest in receiving it for research and educational purposes. If you wish to use copyrighted material for purposes other than "fair use" you must request permission from the copyright owner.

For media inquiries: [publications@globalresearch.ca](mailto:publications@globalresearch.ca)