

## Qx4 – Policies in *Genesis* – 3

Dear: When you're reading the Bible, it's not unusual to find that, just when you begin to hope that the messages won't get any worse, they do. Thus, *Genesis 16*, 1 starts with.

Abram's wife Sarai [aka Sarah] had borne him no children. [Probably because of the STDs she picked up when Abraham pimped her out as a prostitute.] Now she had an Egyptian slave-girl whose name was Hagar, and she said to Abram, "You see that the Lord has not allowed me to bear a child [even though HE told us to be fruitful and multiply]. Take my slave-girl; perhaps I shall found a family through her."

How's that for a great policy? I bet President Bill Clinton approves of it! No wonder he said, "The Bible is the authoritative Word of God and contains all truth." It gave him authority to have sex slaves.

But I wonder if Clinton considered all facets of this Biblical policy. Did his wife really want to "found a family" through his sex slaves? Was it really right for Abraham to rape his wife's slave-girl Hagar?? Did Hagar have her own hopes??? Did Hagar have her say????

The only thing we learn about poor Hagar is in *Genesis 16*, 4:

...when she [Hagar] knew that she was with child, she despised her mistress [Sarai].

The poor little Egyptian slave girl Hagar was haggard, because the "righteous" Abraham raped her. And how did God Almighty HIMSELF react? Did the Lord God of justice and mercy try to rectify the situation?

Well, read on (*Genesis 16*, 5):

Sarai said to Abram, "I have been wronged [Oh, really? Not your Egyptian slave girl, Hagar, but you, Sarai "have been wronged"? Do tell!] and you [Abram] must answer for it. It was I who gave my slave-girl into your arms [and you don't think you should be punished for that?!], but since she has known that she is with child, she has despised me. [Pray tell what in hell did you expect, you stupid whore!] May the Lord see justice. [Oh, yes, please, Please, PLEASE, for a change, for at least once, let the Lord at last promote even the tiniest bit of justice!] done between you and me." [How about between you and Hagar?] Abram [thief, liar, pimp, lazy coward, slave owner, and rapist that he was] replied to Sarai, "Your slave-girl is in your hands; deal with her as you will." So Sarai ill-treated her and she ran away.

Say it isn't so! Say that this isn't any god's idea of justice!! Poor Hagar is raped, pregnant, and now she's to be "ill-treated"!! Like how? Beaten?!

But maybe there's still hope for Hagar. The above told some of the terror in the Abraham-Sarah-Hagar triangle. Let's hope that the Hebrew's God of mercy and justice will reduce the burden poor slave girl Hagar was forced to bear. Here it is (*Genesis 16, 7*):

The angel of the Lord found her [the Egyptian slave-girl Hagar] by a spring of water in the wilderness... [I guess the Lord doesn't communicate directly with mere Egyptian slave girls, and so uses other communication devices, called angels], and he said: "Hagar, Sarai's slave-girl [apparently there's some redundancy in this communication device, or some trouble in the communication channel, for surely "Hagar", alone, would have been sufficient, especially in the wilderness] where have you come from and where are you going?" [A rather strange question if anyone thought that the Lord and his angels knew what everyone was doing!] She answered, "I am running away from Sarai my mistress, you idiot [well, she actually didn't add "you idiot", but it would have been appropriate!]." The angel of the Lord said to her, "Go back to your mistress and submit to her ill-treatment."

Please, Dear: say it isn't so. Tell me that none of this really happened. Tell me that the obvious message in this moronic stuff is misunderstood. Tell me that the god of the universe is really a god of mercy and justice. Tell me that, when God found this poor little kid Hagar, who had suffered through all the evils of slavery (including being raped) but had finally managed to break free, then God comforted her and supported her. Tell me he said something kind to her, tell me he said he'd protect her, tell me he promised her a future where she would find life and liberty and could pursue happiness.

Surely you're not going to tell me that the Bible is true. Surely you're not going to tell me that the clerics advocate such detestable policies. Surely they're not going to have their god tell the poor little girl to go back to be "ill-treated"! Surely no god of the universe approved of slavery and of raping a slave girl. Surely it isn't that the ruler of universe said, in effect:

"I told you people to multiply. There's no constraint. Sex, sex, and more sex, that's my spirit. Submit to tyranny, for I (the Lord your God) am the tyrant of all tyrants. I salivate in slavery. Raping is righteous! With a few good male-chauvinist pigs such as Noah and Abraham (drunken slave traders, cursers of their grandsons for the sins of their fathers, liars, thieves, pimps, lazy cowards, rapists, that they are, they're my kind of guys), I'll rule the whole world, from the Nile to the Euphrates!"

And somebody wants this god to similarly bless America? Who but an out-an-out idiot would put his trust in this god? Would that the stupid clerics would never have invented such a monster! Would that all the clerics in the world would be put on some otherwise deserted island in the middle of the ocean, there to quarrel over which of them has their minds stuck in the worst quagmire, while slowly sinking in the quicksand of their horrid policies. But let me get back to the story at *Genesis 17*.

When Abram was ninety-nine years old [Oh, that's cute: it's the kind of detail a child puts into his fanciful story when it's the umpteenth time he's lied about it.] the Lord appeared to him and said, "I am God Almighty. ["And let me repeat, 'God Almighty' – although I admit that sometimes I have trouble seeing people behind trees, my memory ain't what it used to be (so I use those rainbows to remind me something – if I could just remember what it was), and I never could work that damn rewind-button on the remote"].

Live always in my presence and be perfect [not just "righteous", mind you, "perfect" – a perfect liar, a perfect pimp, a perfect slave owner, a perfect rapist...], so that I may set my covenant between myself and you and multiply your descendants." [See: you only thought that you could do all the multiplying by yourselves. I admit that I gave that authority to the bunnies... well, actually, they just grabbed it and ran – have YOU ever tried to catch those little devils? If even coyotes have trouble, how do you expect me to? But as for you humans: ha! Why do you think I gave you only two legs? Half the legs; half the speed; a little thought, is all you need. Cute, huh?]

Abram threw himself down on his face [don't face the tyrant like a man, Abraham, grovel, boy, grovel!], and God spoke with him and said, "I make this covenant, and I make it with you [and it's a good one, if only I can figure out a way to remember it; hmmm; I wonder if that rainbow is supposed to remind me of something. Ah well, anyway...]: you shall become be the father of a host of nations. Your name shall no longer be Abram, your name shall be Abraham, for I make you father of a host of nations [And we all know how important a name is...]. As an everlasting possession I will give your and your descendants after you the land in which you now are aliens [and in case there's any doubt about who actually owns the land, notice that I call you, not the rightful owners, but aliens...], all the land of Canaan [and if the Canaanites object to my expropriating their land, let them take it up with the leaders of the Roman Empire, let them argue their case before the United Nations, but I say, if you will only do what my clerics say, then...]."

God said to Abraham, "For your part [of this bargain – and notice that I'm dealing with you fairly, man to man (so to speak), although I should add that if you don't like this deal, then being 'God Almighty' (boy but I like that phrase: 'God Almighty, couldn't be more righty!'), then I'll...] you must keep my covenant, you and your descendants after you, generation by generation.

This is how you shall keep my covenant between myself and you and your descendants after you. [You shall be good people. You shall try to be kind to others – with keenness. You shall love one another – within limits. You shall never steal other people’s land. You shall not beat and rape your slaves. You shall not even own slaves. You shall work to abolish slavery. You shall not lie and cheat and pimp. You shall not sell your wives in prostitution. You shall not abandon principles to build a fortune. You shall do your best to differentiate between “right” and “wrong”, and then do what you consider best. You shall always do your best and, should you fail to achieve when you have tried your best, you shall never consider that to be a sin. You shall... Ah hell, I forgot the rest, but you figure it out – and stop killing all the birds and animals unless you plan to eat them. Do you think I like all the damn flies and buzzards?..... Hey! Some damn secular humanist must have slipped in the wrong script. Where was I? Oh, yeah, here it is: for me to steal the land that obviously belongs to the Canaanites and give it to you, then you shall follow the procedure that’s been forced on the poor Egyptian people by their clerics for the past thousand-or-so years, namely] circumcise yourselves, every male among you.”

“You shall circumcise the flesh of your foreskin [mutilate the part of your body that most clearly establishes that you are a man – as we all know, women are less than men, although I have been thinking of cutting off their clitorises], and it shall be the sign of the covenant between us [reminding you seven times per day (I love that number seven, don’t you?) that the clerics are in control]. Every male among you in every generation shall be circumcised on the eighth day [contact the clerics who learned from the Egyptians how to mutilate the male sexual organ], both those born in your house and any foreigner, not of your blood but bought with your money [so, continue, at will, to buy and sell people, cause I ain’t got nothing whatsoever against slavery – and of course you are to feel free to rape, beat, and mutilate your slaves, just so long as your penises are cut]; thus shall my covenant be marked in your flesh as an everlasting covenant [so you’ll never be able to forget that I’m the big boss – and the clerics are my spokesmen]. Every uncircumcised male... shall be cut off from the kin of his father. [“If you don’t cut the skin, you can’t be kin!” Boy, how’s that for a bumper sticker?! Now, if I could only figure out what a bumper is.] He has broken my covenant [So, let me repeat: I don’t give a damn how you live, how you treat other people, what your morals are, or any of the rest of the secular-humanist crap. Just keep those foreskins coming. I’ve found that, when I get a big enough pile of them, glue them together, and fill them with a little helium, they make tremendous balloons. Why, once I used bunch of them to build a balloon big enough to lift me up off the ground; I went floating off into thin air! That’s why they started calling me a god, doncha know. No, no, never mind that. Strike it from the record. Erase it.]”

God said to Abraham, “As for Sarai your wife; you shall call her not Sarai, but [the prostitute] Sarah. I will bless her and give you a son by her.” [Whereupon] Abraham threw himself down on his face [where the kid who concocted this story had told us he already was!]; he laughed [Oh-oh, Abraham, be careful. Are you sure you’re allowed to laugh in the presence of a tyrant? What if the tyrant realizes that you’re

laughing at him?] and said to himself [Abraham, do you mean to suggest that God Almighty HIMself doesn't know what you're thinking. You fool!], "Can a son be born to a man who is a hundred years old? [Well, Abraham, actually the answer is yes, depending of course on many factors.] Can Sarah bear a son when she is ninety?" [Well, Abraham, it's highly unlikely, but it's possible – especially in a story told by a bunch of clerics with the mentality of little kids.] He said to God [and notice, Dear, not only that this God is apparently unaware of what Abraham is thinking but also that this lying, pimping, rapist Abraham is deceitful even in communications with his god!], "If only Ishmael [the child of Abraham's raping his wife's slave girl, Hagar] might live under thy special care!" [Well hell, Abraham old man, that's simple: just cut off the kid's foreskin. That's all it takes!]

But God replied, "No. Your wife Sarah shall bear you a son, and you shall call him Isaac. With him I will fulfill my covenant, an everlasting covenant with his descendants after him..." [You see, Abraham, Sarah's slave girl, Hagar, has been teaching Ishmael to think for himself. I don't want people to think for themselves. I want obedience – maybe even more than foreskins.] When he had finished talking with Abraham, God ascended and left him [riding in a newly created balloon of foreskins, confident that he had weaseled a way to have a continuous supply of fresh foreskins, for ever and ever, from men – I mean, Amen].

Dear, when you finish the fun and games of reading the Bible, you might want to begin preparing for still another exam. Someday (I predict) the hideous policies promoted in the Bible will be widely recognized. A time will come when people will be examined on the Bible, not as the clerics do now (to determine if the people have learned to obey), but to determine if the people have learned to evaluate. For example, a typical exam question might be: what do you consider to be the most hideous policy advocated in the Bible, and why? Now, of course there will be no "right answer", but you will need to explain the reason for your choice. So maybe, now, you might want to consider this policy of cutting the foreskins from penises.

Think of it Dear: how could the clerics most forcefully instill their power over the people in a society that is convinced that "might makes right"? That is, how could the clerics' gain control over the men? How about mutilating and scarring each man's penis? Quite an idea, right? Once cut, men could never undress, never urinate, and never have intercourse, without remembering that the clerics were in control – even over the men's most private parts of their private lives. Then, not only would the men know that Big Brother was watching, they would remember what he could do: the clerics could cut them, in their most private parts. Think about it. Can you match this hideousness from something else in the Bible?

But, Dear, I'm not saying that the above answer is the "right answer". I mean, you probably should consider the next story in the Bible, from *Genesis 18-19*, dealing with the cities of Sodom and Gomorrah, because it, too, describes some truly hideousness policies.

The Lord appeared to Abraham... As Abraham was sitting at the opening of his tent in the heat of the day, he looked up and saw three men standing in front of him. [One of them is later identified to be God, although no special physical appearance gave Him away. The other two were apparently other gods, also called angels. After Abraham had finished suitably groveling before these three "men", then:] The men set out and looked down towards Sodom, and Abraham went with them to start them on their way.

The Lord thought to himself [and it's got to be one of the neatest tricks ever conceived by the clerics that they know even what God Almighty, HIMself, is thinking! Ha: HE thought HE was mighty!], "Shall I conceal from Abraham what I intend to do? [Well I'll be, even God's not sure what the hell he's doing!] He [Abraham] will become a great and powerful nation [although how a person becomes a nation is something else again], and all nations on earth will pray to be blessed as he is blessed [the same prophecy as before, and as before, I guarantee that either the prophecy is wrong or there was a misprint, i.e., the correct word is not "blessed" but "cursed".] I have taken care of him on purpose that he may charge his sons and family after him to conform to the way of the Lord and to do what is right and just [such as owning slaves, raping and beating their slave girls, pimping their wives out in prostitution, lying, stealing, and so on, so that the cowards will gain wealth – but that's okay "just" so long as the foreskins keep coming]; that I shall fulfill all that I have promised for him [for example, I think I promised him somebody else's land – where's that damn rainbow when you need it?!]."

So [deciding to tell Abraham what he was up to], the Lord said "There is a great outcry over Sodom and Gomorrah [from whom? to whom?!]; their sin is very grave. I must go down and see whether their deeds warrant the outcry which has reached me. I am resolved to know the truth..." [So, Dear, so much for the idea that this god knows all, sees all, and hears all! And forget about praying. Apparently, however, if there is sufficient "outcry", then eventually he may get around to investigating, to see if he's able "to know the truth". Otherwise, apparently God has no other way of knowing "the truth"! And no, Dear, you must have forgotten: clerics aren't constrained to be consistent!]

When the [two] men [originally with God] turned and went towards Sodom, Abraham remained standing before the Lord. [The clerics who wrote this crap don't say who was taller, Abraham or God – but apparently they are telling us that, when God decides that he "must go down" to try to determine "the truth", sometimes he "chickens out", sending only a few of his henchmen to actually dig into the data and make the determination.] Abraham drew near him [which apparently causes no problem, although later we're told that Moses had to look away and even later, Paul

tells us in *1 Corinthians* 2, 9: “No eye has seen, no ear has heard, no mind has conceived what God has prepared...” But there you go again, Dear, you’re assuming that the damnable clerics are consistent] and said [to the Lord God Almighty Himself], “Wilt thou really sweep away good and bad together?”

Maybe Abraham again got too much sun. But maybe he’s curious, wanting to know the depth of God’s depravity. I mean, God had judged Abraham to be “righteous”, even though he earned a fortune pimping his wife, raped his wife’s slave, mutilated the penises of babies, and so on. Maybe Abraham’s real question was: “Hey, God, just how much evil do you plan to perform, so we humans will be able to know how far we can go, following your lead, into the depths of depravity?”

“Suppose [continues Abraham] there are fifty good men in the city; wilt thou really sweep it away, and not pardon the place because of the fifty good men? Far be it from thee to do this – to kill good and bad together; for then the good would suffer with the bad. Far be it from thee. Shall not the judge of all the earth do what is just?” [But Abraham knows the answer. He’s just baiting God, stimulating him to keep up HIS evil. Abraham knows perfectly well that God hasn’t the faintest concept of justice: not only did he recently finish drowning essentially every man and woman on Earth (because of his own mistakes), he killed off all the babies and beasties as well. And how about the “justice” of sentencing everyone to death because the first two kids ate an apple, even when this God never got around to telling them that “the good” was to obey. So what Abraham was really saying was: “This is great, God: once again you’re gonna murder innocent people!”]

The Lord said, “If I find in the city of Sodom fifty good men, I will pardon the whole place for their sake...” [Which confirms that this god has (or better, the clerical authors had) no idea of the meaning of justice. Here we find promoted the policy of guilt (and innocence) by association. Never mind if you’re guilty of crime, Dear, this God judges and then sentences people depending on the guilt or innocence of your neighbors! Abraham apparently thinks that this is a wonderful new policy (justifying his robbery of Egyptian treasures and Canaanite land, because he’s sure that there were at least fifty guilty people among each group), so Abraham pushes on to find the limit of this God’s evil, but I’ll skip the details, for as you’ll see, there’s no limit to the depth of this God’s depravity.]

The two angels came to Sodom in the evening, and Lot [Abraham’s nephew] was sitting in the gateway of the city. When he saw them he rose to meet them and bowed low with his face to the ground. [In Abraham’s family, groveling was a family tradition, doncha know] He said, “I pray you, sirs, turn aside to my humble home, spend the night there and wash your feet; you can rise early and continue your journey...”

Before they [the two angels] lay down to sleep, the men of Sodom, both young and old, surrounded the house – everyone without exception. They called to Lot and asked him where the men were who had entered his house that night. “Bring them out,” they shouted, “so that we can have intercourse with them.” [Why would it be, in what was apparently a city in which everyone was gay (“both young and old”, perhaps save Lot), that they would all demand sex with two strangers? Weird!]

Lot went out into the doorway to them, closed the door behind him [a nice touch] and said, “No, my friends [Lot was fairly loose with whom he’d call “friends”!], do not be so wicked. Look, I have two daughters, both virgins; let me bring them out to you, and you can do what you like with them; but do not touch these men, because they have come under the shelter of my roof.”

Dear: think of the mind-boggling, horrible morality being advocated here. How could anyone in his right mind make such a statement? How could any father suggest such a horrible fate for his two beautiful young daughters?! And Lot tells other people not to be “wicked?! If guns were available, Lot should have been shot on the spot. Instead, we’re told in the next paragraph, Lot was judged “righteous”: he’s saved from destruction, because he was so kind as to offer his daughters up for rape (and worse) by a mob. It couldn’t be so!!! Yet:

The two men [the two angels] said to Lot, “Have you anyone else here, sons-in-law, sons, or daughters, or any who belong to you in the city? [“Belong?” They “belong” to Lot?! Lot’s not charged with protecting his family? They “belong” to him, like so much property, to do with as he pleases?! This is one of those famous “Judeo-Christian “family values”?!] Get them out of this place, because we are going to destroy it. The outcry against it has been so great that the Lord has sent us to destroy it...” [Well, actually, that’s not what God said. These two angels were supposed to be on just a reconnaissance mission. Any chance that the angels are doing a little free-lancing here? Has their power gone to their heads? Power corrupts?]

As soon as it was dawn, the angels urged Lot to go, saying, “Be quick, take your wife and your two daughters who are here, or you will be swept away when the city is punished...” [God “punishes” people by obliterating them? This is God’s (i.e., the clerics’) idea of using punishment as a deterrent, to try to ensure that the wayward person will correct his ways? But, but...] “Flee for your lives; do not look back and do not stop anywhere in the Plain. Flee to the hills or you will be swept away...” But Lot’s wife, behind him, looked back, and she turned into a pillar of salt.” [So, Dear, see what happens when women don’t obey their lord-and-master husbands?!]

Lot went up from Zoar and settled in the hill-country with his two daughters, because he was afraid to stay in Zoar [Hello: “afraid”? Rumor has it that Lot had two guardian angels who’d wipe out anyone who’d cross him! Why would he be afraid? Whoops: sorry, Dear, there’s that “clerical-consistency assumption” creepin’ in

again, clouding up the contrived story]; he [Lot] lived with his two daughters in a cave. The elder daughter said to the younger, “Our father is old and there is not a man in the country to come to us in the usual way. Come now, let us make our father drink wine and then lie with him and in this way keep the family alive through our father...” In this way both Lot’s daughters came to be with child by their father... [although, because I suspect that this is Lot’s version of the story, then before I make a judgment on this matter, I want to hear the daughters’ version of how their father impregnated them].

Dear, please look again at some of the horrible message that the above piece of pornography leaves in the minds of girls, especially when they have been told that the Bible is THE WORD OF GOD, and if they don’t heed GOD’s WORD then GOD ALMIGHTY HIMSELF will punish them: 1) daughters are worthless – at any time their fathers may send them out to mobs saying “you can do what you like with them”, 2) homosexuality is horrible, 3) women must do exactly as they’re told – absolutely exactly – or they will be severely punished, e.g., turned into pillars of salt, and 4) it’s perfectly all right to have sex with your father (or, in the case of Abraham’s wife Sarah, have sex with your brother and then serve him as a prostitute). In general, Dear, I’m opposed to banning books, but in the cases of the Bible, I’d make an exception: certainly it should at least be classified as pornography and regulated accordingly.

And believe it or not, Dear, the pornography and perversity of the Bible keep on coming. After learning that Abraham had sex with his sister, pimped her out as prostitute, and then raped a slave girl, and after learning that Lot first offered his daughters up for rape and then impregnated them, in *Genesis 20* we learn more than anyone cares to know about forcing a ninety-year old woman to have sex with a stranger:

Abraham journeyed by stages... into the Negeb... He said that [the ninety-year-old] Sarah was his sister, and Abimelech king of Gerar sent and took her. [Though why the king of Gerar would be passionate for the favors of a ninety-year-old woman, the Bible fails to inform us.] But God came to Abimelech in a dream by night and said, “You shall die because of this woman whom you have taken. She is a married woman.”

Now Abimelech had not gone near her [but, doncha know, God didn’t know that, because, doncha know, he can’t see in the dark] and he [Abimelech] said, “Lord, wilt thou destroy an innocent people? [To which of course God said: “Sure, I do it all the time. Think of all the babies during the flood. Think of all the kids who lived innocently in Sodom and Gomorrah. I have no concept of justice. Who cares? You’re all just a bunch of ants to me – and easier to catch than those damn bunnies.”]

“Did he [Abimelech continues, speaking of Abraham] not tell me himself that she was his sister, and she herself said that he was her brother? It was with a clear conscience and in all innocence that I did this [i.e., have a passionate desire for (but not yet a relationship with) that ninety-year-old lying bitch...].”

Well, Dear, as you can find by reading the rest, King Abimelech bought his way out of the trap that Abraham had set, giving to Abraham “sheep and cattle, and male and female slaves” and the offer of land: “settle wherever you please.” In addition, as King Abimelech told Sarah: “I have given your brother [Abraham] a thousand pieces of silver.”

Anyway, Dear, other details aside, consider the policy that the depraved, unconscionable, crafty clerics are advocating in this story about Abraham. And at the outset of this consideration, I should admit to some naivety: I’m probably insufficiently devious to be confident that I understand all the details of Abraham’s con game, which he used to amass at least two large fortunes. Yet, let me at least mention some speculations about possible details of the way Abraham’s scheme seems to work, provided that the perpetrators have (similar to Abraham and Sarah) absolutely no scruples.

When Abraham allegedly used the same scheme to rob the Pharaoh (*Genesis 12*), the story seems to suggest that Abraham found a profitable mix of deception, prostitution, and blackmail. Maybe when the Pharaoh discovered that he was sleeping with someone else’s wife (the reader is left to imagine), he had sufficient scruples that the concept offended him. But maybe the unwritten part of the story is that the Pharaoh didn’t want his people to know that an old Hebrew shepherd had duped him. Therefore, rather than punish Abraham (whom the Pharaoh had treated well), he paid him a fortune to buy his silence.

That is, maybe Abraham saw the Pharaoh’s weakness to be a desire to be without error in the eyes of his people, which then gave a person without scruples (such as Abraham) an opportunity to amass a fortune through blackmail. I understand that similar techniques were used throughout history, entrapping politicians in embarrassing positions and then bleeding them financially (e.g., they were used to blackmail one of this country’s most important founders, Alexander Hamilton). But I should add that I don’t know if this type of blackmail is still a practice approved and promoted by all clerics – though I wouldn’t put it past any of them.

Meanwhile, though, I'm convinced that clerics of all persuasion approve, promote, and in fact practice the method that Abraham used to bleed Abimelech, the King of Gerar, namely, use God as the ultimate club. Thus, in the case of Abimelech, apparently neither trapping the king with a ninety-year old prostitute nor exposing him to be in an adulterous affair was sufficient cause for the King to succumb to blackmail (because, in the text, we're told that the King told the people about the entire business – just as Alexander Hamilton told the American people about how he was trapped).

Instead, apparently the clerics are trying to demonstrate that their hero, Abraham, had a sufficiently flexible con game going that he could adjust to changing circumstance. In this case, apparently he (or an accomplice) snuck into the King's tent to transmit the message (as if it were from some god) that the King better pay Abraham a fortune or, in the future, all the women in the king's household would be barren. So, with that threat over him, what was the King to do, but pay the devil his due – thereby yielding Abraham his second fortune.

But details aside, the principle being advocated by the cunning clerics seems clear: provided you have no scruples, provided no skulduggery is beneath your dignity (in fact, better-by-far to have no dignity at all), then with sufficient deception, you can amass a fortune by preying on those who still have some sense of dignity and decency (such as Alexander Hamilton). Thus, if a person is opposed to cheating, then trap him in a cheat of which he's unaware, and he'll be a willing victim. If a person is opposed to dishonesty, then trap in an unknowing dishonesty, and you can blackmail him until he's dry. Or if a person tries to be kind, then trap him in an unwitting unkindness, and you can blackmail him until your black and devious heart is satisfied. And if a person is opposed to adultery, then trick the person into an adulterous affair, and you can be as "righteous" as Abraham. Such are the policies that are taught by the damnable clerics who wrote this horrible Bible and that are still promoted by their sick successors.

Now, Dear, talk about being sick, I'm now approximately one third the way through *Genesis* (page 20 of 60 pages in the copy I'm quoting), and not God Almighty HIMself but only you and I know how sick I am of the putrefying policies being advocated. Therefore, although I encourage you to read the rest of *Genesis* on your own (if your stomach can take it), my plan for the remainder of this chapter is just to skim some of the most obvious scum off

\* Go to other chapters *via*

the top, to show you that the clerics continue to advocate hideous policies – and to this day, continue to contaminate humanity.

- In *Genesis 21*, the story returns to the poor Egyptian slave girl Hagar. Recall that she was raped by Abraham and then gave birth to a child (as her horrible mistress Sarah had desired), and that after Abraham encouraged and God approved, Sarah proceeded to mistreat her. Well, now we learn that the damnable Abraham tossed poor Hagar (and her child, Ishmael) out on the street, without a penny, like used goods tossed away as useless pieces of garbage. Such is the inhumanity of the patriarch of the Jewish people – which is of course is no reflection on the Jewish people, so long as they and all professors of all the “Abrahamic religions” (i.e., all Jews, Christians, Muslims, and Mormons) identify Abraham as the fiend that the Bible describes him to be, never representing him as “righteous”.
- *Genesis 22* contains an incredible story of someone (Abraham) who is incredibly sick, mentally. The clerics tell the story that Abraham proceeded with the ritual of slaughtering his second son (Isaac, whose mother was Sarah), almost to the point of killing the boy, until an alleged angel of the Lord (who actually seems to be God, himself, possibly meaning that “an angel of the Lord” means “a message or a voice from the Lord”) said:

“Do not raise your hand against the boy; do not touch him. Now I know that you are a God-fearing man. [And doncha know, that’s what I and all my clerics want: people who obey, out of FEAR.] You have not withheld from me your son, your only son [although, in fact, it was a mistake to describe Isaac as Abraham’s “only son”, because Abraham already had a son, Ishmael, through the rape of Hagar].”

And although the story is that this damnable God was then satisfied with Abraham’s slaughter of a ram rather than his son, the “policy message” that the damnable clerics want to convey is perfectly clear: you are to do absolutely anything that we clerics tell you to do, up to an including sending your daughters out to be raped by a mob, disowning one son, and slaughtering another. But just in case the stupidest of the circumcised Hebrews miss the clerics’ message, here the clerics spell it out as follows [with my addition of the bold-face type and with a few remarks added in square brackets, both of which were apparently missing from or should be corrected in the version from which I’m quoting!]:

“This is the word of the Lord: By my own self I swear [Oh, that’s cute]: inasmuch as you [Abraham] have done this and have not withheld your son, your only son [not counting your son begotten by your raping that Egyptian slave girl – because she’s a mere Egyptian, and therefore, you are ordered to become a dead-beat father, abandoning Ishmael], I will bless you abundantly... [I, great Landlord and Warlord that I am, will see to it that] your descendants shall possess [not only the land but] the cities of their enemies. All nations on earth shall pray to be blessed [or better, ‘cursed’] as your descendants are blessed [‘cursed’], **and this because** [like good little Nazis] **you have obeyed me** [and my spokesmen, the clerics, rather than think for yourself].”

- The male chauvinism and power of patriarchs implied by this story about Abraham’s willingness to kill his son, themes that continue to build throughout the Bible. What about the rights of the child? What about the involvement of the mother? The boy, Isaac, was the result of Abraham’s planting his seed in Sarah’s soil? She’s just dirt? People learn about genetics and still accept this story?!
- The racism inherent in Abraham tossing out his son Ishmael (and his Egyptian mother) onto the street, a racism that you’ll see building to a crescendo later in the Bible, is picked up again in *Genesis 24*, when Abraham requires his servant to swear that he’ll get his and Sarah’s son, Isaac, a wife from within his own “tribe”.
- In contrast to this racism, it’s rather amusing that the version of the Bible that I’m reading has Abraham telling his servant “put your hand under my thigh: I want you to swear...” In reality, no doubt his servant would swear by putting his hand onto Abraham’s testicles, which probably is the source of the word “testify”, which the Mormons use so frequently. In any event, Abraham’s son Isaac eventually marries Rebecca, the daughter of Isaac’s first cousin, and perhaps unsurprisingly from all the inbreeding that occurred, Rebecca, too, was “barren”. (*Genesis 25*)
- Eventually, though, Isaac “appealed to the Lord” (so again we see: we’re to go forth and multiply, but we can’t succeed without first begging), and in *Genesis 27*, Rebecca gives birth to twins: first Esau (also called Edom, who grew to be a hunter and was favored by his father Isaac), and second Jacob, later called Israel (a quiet boy, favored by his mother, who grew to be a trickster similar to his grandfather, Abraham, tricking Esau out of his inheritance).

- In *Genesis 27*, the clerics would have us believe that Isaac had learned from his father, Abraham, how to use his wife to hide his cowardice with deceit. Thus the cowardly clerics teach: if you are afraid because of your wife, than rather than defend yourself, say she's your sister and hide behind her petticoat – even if other men then remove it. Yet the clerics neglected to explain why, when the King discovered Isaac's cowardice and deceit, the King would protect the deceitful coward – rather than string him up.
- On his deathbed, stupid old Isaac says (*Genesis 27, 35*): “Your brother [Jacob] came treacherously and took away your blessing” – and the stupid Isaac thought that his blessing had to stand, not realizing (as no cleric realizes) that all blessings are just stupid words. But because Jacob (Israel), who was recognized by the clerics as “righteous” but was recognized by his mother, Rebecca, to be a thief, liar, and coward, she had his father send him to the house of her brother (Laban); thus, Israel also cowardly ran from facing his brother, Esau, who sought justice. Thereby, the clerics convey still another miserable message: when justice pursues, don't be a Socrates, be similar to Israel (and later, similar to Moses) run! And in Israel's case, he engaged in more inbreeding, eventually marrying both daughters, Leah and Rachel, of his mother's brother, i.e., Israel married his first cousins.
- In *Genesis 28, 10-22*, the conniving clerics who wrote the Bible dug a hole in the muck and guck, in which, subsequently, more than 100 generations of Jews have managed to get themselves stuck. On the way to his uncle Laban's house, Israel reportedly had a dream, supposedly conceiving ideas that the Jewish clerics learned from Egyptian and Persian priests, 500 to 1500 years after Israel had died! I'll show you historical details later, Dear, but here, let me at least alert you to the nonsense, by adding some words [in square brackets] to the following quotation.

He [Jacob, aka Israel] dreamt that he saw [an Egyptian!] ladder, which rested on ground with its top reaching to [the Egyptian and Persian idea of] heaven, and angels of God were going up and down upon it... Thereupon [after waking] Jacob made this vow: “If God will be with me... of all that thou [God] will givest me, I will without fail allot a tenth part to thee.”

That is, Dear, here for the first time in the Bible, the conniving clerics first raise their cowardly colors, showing their purpose. Up to this point

in the Bible, there's essentially no mention of any clerics: the patriarchs were alleged to be in direct communication with their god, with no need for any priestly interpreters. An exception occurs earlier, at *Genesis 14*, 18-20, which I'll come back to – but basically it was that the King of Salem (who claimed also to be a priest, but not a Hebrew priest) wanted a cut (10%) of Abraham's booty – and Abraham caved in to his demands. But as I'll show you, it's much later in the story (after the Hebrews live for about 400 years in Egypt) that the Hebrews are first saddled by (an Egyptian-style) priesthood. Yet, the clerics who wrote the Bible ~1,000 years still later (after having adopted both an Egyptian-style priesthood and the Persian religion!) want the reader to think that Israel, by himself, “dreamt up” the idea – to willingly gave up 10% of his wealth to the clerics, so that he could “climb the ladder” to heaven. It's foul, Dear, but I expect that you won't yet appreciate the full foulness of the conniving clerics, whose prime goal is to live as powerful parasites off the producers of the world.

- And if anyone had any remaining hope that God would promote justice (although, surely no one would have such a vain hope, given all the evidence to the contrary), one might have hoped that in his dream, Jacob (aka Israel) would have heard God say something similar to the following:

“Although, if I recall correctly, I promised to steal the Canaanites' land and give it to your grandfather, yet he, his son, and you (his grandson) have displayed such double-dealing deceit and treachery that I've changed my mind. In particular, Jacob, you even tricked your older brother out of his inheritance, somewhat similar to how your father managed to get his older brother's inheritance, although in that case, your grandfather just abandoned the older son, because he was the son of the Egyptian slave girl. Therefore, rather than giving you the Canaanites land, I sentence you and your descendants for 400 years to exile in Egypt. If you learn humility there, if you learn to deal with people honestly, I might then set you free.”

But, alas, the clerics have their god say to Jacob:

I am the Lord, the God of your father Abraham [who was actually, your grandfather, but I have trouble keeping such things straight among you ants] and

the God of [your father] Isaac. This land on which you are living I will give to you and your descendants...

- Meanwhile, the deceit depicted by the clerics continues unabated: Uncle Laban tricks his nephew Jacob (Israel) by giving him his older daughter, Leah, in marriage, rather than her younger sister, Rachael, for whom Israel had worked (of course for the “magical” seven years). [And notice, Dear, that love between a boy and a girl is irrelevant to the patriarchs: their children are just property, to be disposed of as the patriarchs please. The repercussions of such a policy on the children resulting from such “arranged marriages” are potentially enormous: without love in the family, the children aren’t enlightened by love; the resulting blackness can darken an entire society, as is now occurring in much of Islam. But I’ll get to that in later chapters. Here, let me just push on.]
- Unloved by her husband Israel, Leah still bore four sons: Rueben, Simeon, Levi (from whom the Jewish clerics claim lineage, i.e., the Levites) and Judah (of Judaism fame). Working for another seven years, Israel is finally permitted by Uncle Laban to marry his younger daughter Rachael, i.e., Israel becomes a bigamist. But of course Rachael is barren, so following the ways of his grandfather Abraham, Israel rapes Rachel’s slave girl (“rape”, because the slave girl had no say in the matter), yielding two more sons, Dan and Naphatali. Not to be undone by her younger sister, Leah provides the bigamist and rapist Israel with her own slave-girl for raping, leading to two more sons, Gad and then Asher. In total, so far, that’s eight of the infamous “twelve tribes of Israel”, derived from 3 women (with no children yet from Rachael). Then it’s time for Israel to return to Leah’s bed (an “honor” for which she, the first wife, had to pay Rachael, the second wife, some mandrakes that one of Leah’s son had found!), leading to two more sons, Issachar and Zebulun, and finally a single daughter, Dinah. Finally, so we’re told, God heard Rachael’s prayers for children (never mind that God told people to multiply, and never mind that Rachael had been praying for about 10 years!), and with a little help from her women-hopping husband, she gave birth first to Joseph and then, on her death bed, to Benjamin, finally giving Israel one son for each of the 12 signs of the Zodiac. What stupidity!

- And, Dear, although I wasn't going to mention the silly science in the Bible, the stupidity of *Genesis 30, 37-43* is so amazing that it could at least give you a smile. Not to be outdone by the double dealing of Uncle Laban, the lying, thieving, polygamist, rapist, cowardly Israel makes tree limbs into striped and speckled rods, and because the female sheep and goats "had a longing for the rods", they gave birth to striped and speckled young (which then belonged to Israel rather than his Uncle). What I wonder is: were the clerics truly this naive about animal reproduction or were they trying to show some of the wondrous marvels of their magic?!
- In *Genesis 32* and *33*, we learn that God gave Jacob his new name (Israel), we're told that Israel not only met God face-to-face but wrestled with him all night long (defeating God in a wrestling match!!), and we find a new thrust in the ghastly messages from the clerics, a horrible policy that has subsequently has been used by every successful gang of organized criminals (such as the clerics): if you have enough money, then you can buy your way out of any predicament, including buying your way out of any dishonor, even the dishonor of cheating your brother out of his inheritance.
- In *Genesis 34*, in which we find details of how Israel's sons murdered all the men of a village, took the women and children as slaves, and then plundered everything else, we get a postscript to the clerics previous message (that honor can be purchased), to cover the special case when you are the wronged party: if someone wrongs you and then makes an unlimited offer to amend for his wrongs, don't accept it. Pretend that you will accept his retributions, deceive him in any way you want, but in the end, show him that only members of the mafia can buy their honor; others must be shown the consequences of ever crossing the mafia.

Well, Dear, you might hope that the clerics who wrote the Bible might now be finished describing all the horrible policies that they desired to convey. But unfortunately, in the first 40 pages of the Bible, they've barely begun.

To see what I mean, consider the story about Joseph, starting in *Genesis 27, 3*, where we learn that the two slave girls Bilhah and Zilpah were "his father's wives". So that means that after raping the slaves of his other two wives (Leah and Rachael), Jacob (Israel) did have the decency to marry them. Yet, Israel showed favoritism toward a particular son (Joseph, the first son of his favorite wife, Rachael), just as his father (Isaac) and

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grandfather (Abraham) showed favoritism to the son of other than their wife's slaves. I suspect that the clerics' message is that slaves and their offspring are lower-class people.

Next, the clerics give us another possible reason why Jacob (Israel) favored Joseph: "he used to accompany his brother... when they were in charge of the flock; and he brought their father a bad report of them." Thereby, the clerics convey the message: to ingratiate yourself to authorities, rat on others, including even your brothers. I trust you agree, Dear, that's a horrible policy, save for those in power.

In the next paragraph of *Genesis 27*, we get a first glimpse of what will become an obsession with the clerics: the crazy idea that dreams foretell the future. Now, Dear, I know that I wrote that I wouldn't comment on the silly science in the Bible (and have generally not done so, unless the science is so absurd that it might provide some comic relief from the clerics' horrors). Nonetheless, because the clerics' silly ideas about dreams becomes fundamental to their policy positions, I hope you'll ask yourself: are any data available to support the concept that anyone can see further into the future when dreaming than when awake? I know of no such data. Instead, as I suggested earlier (in the "excursion" **Ix**) and will show you more later in this **Qx** and in **Yx**, what clearly occurred throughout most of the world during most of history was a huge quandary about the nature of dreams and the almost universal conclusion that dreams were conduits to the supernatural, including communications from the gods.

In *Genesis 37*, 26-27, we learn more about the character of the founders of tribes of Israel. Earlier in *Genesis*, we learned that they would not permit someone to pay them for damages; instead of retribution from the offender, they sought the death of all male relatives and enslavement of all women and children. Now we learn their assessment: "What shall we gain by killing our brother...? Why not sell him [into slavery]...?" In the next paragraph, they added to their evils by lying to their father for their own benefit, pretending that an animal had killed Joseph.

In *Genesis 38*, 7 (in a break from the story about Joseph), the clerics slip in a horrible concept: "Judah's eldest son Er was wicked in the Lord's sight, and the Lord took his life." A crazy and a damnable theme: people who follow God's orders (i.e., the clerics' orders) live long; people who don't, die young. The same theme is repeated in *Genesis 38*, 11, describing how Er's

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younger brother “was wicked in the Lord’s sight, and the Lord [also] took his [young] life.” This crazy and damnable clerical concept is the exact opposite from the Greek view (e.g., as written by poet Menander in the 4<sup>th</sup> Century BCE), a view that gave some solace to the bereaved: “Those whom the gods love die young.”

In the next paragraph we learn of the hypocrisy of Israel’s son Judah: he was pleased to sleep with a prostitute, but when he heard that a woman in his family (his twice-widowed daughter-in-law) had been a prostitute, he states “Bring her out [of the house] so that she may be burnt.” Had he never heard the stories about his great-grandmother Sarah (Abraham’s wife)? She was a high-priced prostitute well into her nineties, courtesy the pimp Abraham! But here we learn that Judah does Abraham one better: Judah pays one woman to be a prostitute for him and then proposes to burn another for being a prostitute! Why not burn the woman who would be a prostitute for him and have sex with the widow in his own house?!

But then Judah did admit his error: not for his hypocrisy (i.e., saying one thing and doing another), but because he was afraid that if he kept his word and let his third and then only son marry his twice-widowed daughter-in-law, he too would die. Thus, in summary, the clerics paint Judah as a cowardly hypocrite who doesn’t keep his word to his daughter-in-law and sleeps with prostitutes. Yet apparently none of these attributes was seen to be “wicked in the Lord’s sight”, for Judah lived to a ripe old age and through him was founded Judaism.

After the enlightening chapter of *Genesis 38* the story returns to Israel’s favorite son, Joseph, sold into slavery by his brothers. In *Genesis 39*, the clerics would have us buy into the idea that “the Lord was with him”, and therefore, Joseph prospered (even as a “slave”, becoming the administrator of his master’s estate). Thus, just in case the clerics’ message wasn’t sufficiently clear in the stories of Joseph’s father (Israel), his grandfather (Isaac), and his great grandfather (Abraham), it’s conveyed again: if the Lord is with you, then you’ll “live long and prosper” [as any good Star-Trek Vulcan would]; if not, you won’t.

In *Genesis 40*, the clerics give us a clearer picture of their concept of dreams and their interpretations: “Does not interpretation [of dreams] belong to God?” And whereas Joseph (similar to the clerics) was in communication with God, the clerics have Joseph tell the dreamers: “Tell me your dreams”

(just as, as I'll showed you partially in **Ix** and will show you more in **Yx**, clerics of essentially all persuasion claimed the ability to interpret dreams). We also see the nature of the con game, that is, Joseph charges for interpreting dreams: “when things go well with you [the dreamers]... keep faith with me... and help me [get out of prison].”

In *Genesis 41*, the clerics describe the Pharaoh's dream, which of course couldn't be interpreted by any of the clerics of Egypt, only by Joseph. What nonsense: anyone who learns of any dream can interpret it! Of course, it helps if you know the stimulations to which the dreamer has been exposed (i.e., what ideas the dreamer's mind is trying to sort out), and it can help if you learn why the dreamer has trouble sleeping (uncomfortable bed? trouble digesting food?), but that's unnecessary: all you need do to “interpret” a dream is string together a little story – which probably would be received better if it was not quite so ridiculous as the crazy stories concocted by the clerics who wrote the Bible!

In any even, in *Genesis 41* the clerics tell us that the most powerful person on Earth, the Pharaoh of Egypt, called in Joseph and made the nonsensical statement: “I have had a dream, and no one can interpret it to me. I have heard it said that you can understand and interpret dreams”. To which the clerics have Joseph respond, in a manner that promotes the clerics' concept (promoted in the times when the Bible was written): “Not I, but God, will answer... [In your dream] God has told Pharaoh what he [God] is going to do...” So, Dear, in case you've wondered, the clerics here inform the world: through dreams, God communicates to everyone and anyone.

Actually, in a way, the clerics are right: all communications from all gods have been just dreams – or better, nightmares. Would that the world would wake up from these dreams, dispel the nightmares of the gods, and face reality wide-awake. And the best medicine that I know to help the dreamers of the world sleep better, without their godly nightmares, is to partake of a healthy dose of data and practice some common sense, also known as the scientific method.

And in *Genesis 41*, of course the clerics have Joseph charge a hefty commission for his interpretation of the Pharaoh's dream, just as the clerics later charged the people: “Pharaoh should look for a shrewd and intelligent man [said Joseph] and put him in charge of the country.” The clerics could have added: “Actually, any cleric will do, for though we may not be

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intelligent, Lord knows we're shrewd." And of course the clerics wrote that the Pharaoh answered Joseph:

Since a god has made all this known to you, there is no one so shrewd and intelligent as you. You shall be in charge of my household, and all my people will depend on your every word. Only my royal throne shall make me greater than you... I hereby give you authority over the whole land of Egypt.

For good measure, the clerics had the Pharaoh throw in the daughter of a cleric to be Joseph's wife – and the reader checks to see if there are traces left from the clerics salivating!

Now, Dear, of course I have no quarrel with the public policy (which the clerics contend that Joseph created) of storing grain in times of plenty for use in times of scarcity. But the clerics are crazy to suggest that Joseph created such a policy. On the one hand, as I showed you in **Ix**, the same policy is described in *The Epic of Gilgamesh*, the story about "Gilga the Hero" of Uruk who lived at least 1,000 years earlier. Thus, when Gilga rejected the goddess Ishtar's offer to be her lover, she complained to her father, demanding that the Bull of Heaven (Taurus) be released to attack Gilga. Her father (Anu) answered:

"If you demand the Bull of Heaven from me,  
there will be seven years of empty husks for the land of Uruk.  
Have you collected grain for the people!  
Have you made grasses grow for the animals?"  
Ishtar addressed Anu, her father, saying:  
"I have heaped grain in the granaries for the people,  
I made grasses grow for the animals,  
in order that they might eat in the seven years of empty husks..."

And on the other hand, records show that a similar policy was initiated in Egypt at least 1,000 years before they claimed that Joseph arrived: taxation and then use of the revenues for public projects is how the Egyptian bureaucracy funded the construction of the pyramids! The damnable clerics who wrote the Old Testament, however, put some dastardly twists on this sound public policy: in their distorted view of the world, they would have the leader first tax the people (with payment in grain) and then, when the famine hit, Joseph charged the people to receive back their own grain: "Joseph opened all the granaries and sold corn to the Egyptians, for the famine was so severe."

Next (as described in *Genesis 47, 13-26*), when the famine became worse, the clerics showed how their twisted policy could be used to tighten the noose around the people's necks, enslaving them: Joseph collected not only all the silver in Egypt and Canaan, but also all the herds, then all the land, and then all the people (as slaves). And thus could a "righteous man" who obeyed and feared God (and his spokesmen, the clerics) turn an entire nation into his slaves – at least according to the twisted minds of the clerics.

But I exaggerate a little, since the clerics tell us that not the entire nation was enslaved by the righteous man who obeyed and feared God (and his spokesman, the clerics). Thus, amazingly enough, the clerics wrote into the story (*Genesis 47, 22*): "Joseph did not buy the land which belonged to the priests; they had a fixed allowance from Pharaoh and lived on this, so that they had no need to sell their land." And just in case the audience missed that message, it's essentially repeated in *Genesis 47, 26*: "It was only the priests' land that did not pass into Pharaoh's hands." How could the stupid clerics propose to pass off such blatant piece of propaganda on the people?!

Yet, for all my criticism of the clerics, I should give them some credit. If I had been involved with them in the skullduggery of writing the Bible (and the Quran and the Book of Mormon!), I would have complained that no one would be sufficiently gullible to swallow such fanciful stories and to buy such blatant propaganda. But as the past few thousand years have shown, obviously the clerics correctly gauged the gullibility of the people.

Nonetheless, I would have complained: surely the story about Joseph being accused of attempting to rape the landlord's wife would undermine all stories about Joseph, when the people learned that it was copied from an almost identical Egyptian story (which I'll show you in **Yx**). I'd then question: who would believe that, if a landlord's wife accused a mere slave of attempted rape, then the slave would be just sent to prison? Who would be so gullible as to think that Egyptians had nothing better to do than give free room and board to slaves who were rapists? (A little more than 100 years ago, such an enlightened penal code didn't exist even in the U.S.)

And if those criticisms weren't enough, I'd question the clerics how, even in their wildest dreams, would they expect that anyone would be gullible enough to accept the idea that a slave charged with rape would, within a few years, become the second most powerful person in the world? Who would believe that he would then proceed to collect all the money, cattle, and land

in Egypt, plus turn the entire population into slaves – save, of course, for the clerics, who would remain fat and content on their land? Surely, I would argue, no one in his or her right mind would accept such nonsense. To which of course the clerics would counter: “See, there you go with that premiss again...”

Now Dear, I know it’s asking a lot of you to read more of the Bible, but if you can stomach it, please try to read the first part of *Exodus* (out to an including details about the Passover), before you start reading the next chapter in this “excursion”. And in case you need some “stimulation” to encourage you to read more of the Bible, then let me add this. If you manage to get through the Bible, then you’ll be able to claim something that relatively few people can claim: that you’ve read the most horrid book written in the history of the world.

And if that all seems too much for you right now, then why not put the idea aside for a while – while you get some exercise!