

Qx5 – Policies in Exodus – 1

Dear: I'd certainly understand your concern if you noticed that it's taken me roughly 60 pages of writing to comment on some of the policies advocated in the first 60 pages of the Bible! But I hope you won't be alarmed, because soon, I'll grow so weary of going through the mud and guck in the Old Testament (OT) that I'll abandon the effort – not because I'll run out of guck, mind you, but because there's not enough return on the investment of my time performing such a review, even for you. Yet, Dear, please try to bear with me as I go, in some detail, at least through the Commandments allegedly inflicted on the world by Moses. If you'll follow me through a little more of OT's guck, then maybe you'll be able to see how to break free from the quagmires of all “revealed” religions.

But before beginning my comments on the OT's “book” called *Exodus*, I'd like to repeat what I mentioned in the previous chapter, namely, the almost total absence of any mention of priests in the OT's first book, i.e., *Genesis*. For example, Adam and Eve, Noah, Abraham, Isaac, Israel, and his 12 sons (including Joseph) didn't use “intermediaries” in their communications with their god: priests weren't needed as God's interpreters or translators (or whatever their “important” function is alleged to be).

In the main, the only priests mentioned in *Genesis* were Egyptian priests, i.e., the priest who was father of Joseph's Egyptian wife, and the priests who were exempt from Joseph's horrible policy of reducing the Egyptians to slavery – or better, the clerical authors' imagined reduction of Egyptians to slavery by Joseph, for as I'll show you in the “excursion” **Yx**, the probability that such an event actually occurred is essentially zero. Instead of what's claimed in *Genesis*, an Egyptian aristocracy (in conjunction with Egyptian priests) did impoverish the citizens in about 2000 BCE, but the people revolted and overthrew the power structure.

As far as I recall, the only other mention of priests in *Genesis* appears at *Genesis 14*, 18–20:

Then Melchizedek king of Salem brought food and wine. He was priest of God Most High, and he pronounced this blessing on Abram [later called Abraham]: “Blessed be Abram by God Most High, creator of heaven and earth. And blessed be God Most High, who has delivered your enemies into your power.” Abram gave him a tithe [a tenth] of all the booty.

Normally, I wouldn't mention such a minor incident. The clerical authors claim that there was a tribal skirmish in which Abraham's nephew, Lot, was captured, Abraham gathered together "318" men and managed to scare off the bad guys, who left without their "flocks and herds", which Abraham confiscated, and on his way back home, Abraham bumped into "the King of Salem", Melchizedek, who apparently wanted his cut of the booty. I assume that Abraham saw that "discretion was the better part of valor", he gave into the King's demands, and the King praised Abraham for defeating his enemies – and giving him his cut! In Abraham's view, the choice seems to have been: 90% and a blessing, or nothing but a bashing!

But as you know, this ridiculously minor matter has been built up to crazy proportions to form a foundational pillar of Mormonism. That is, Sidney Rigdon / Joseph Smith, Jr. claimed that they had gained authority to re-establish "the Melchizedek priesthood" – whatever it was! But the one thing it clearly was not (!) was a Hebrew priesthood. Thus, the clerical authors of the OT state Melchizedek was the king of Salem (not a Jewish city until ~1,000 years later, when it was captured and renamed Jerusalem). Further, the authors of the New Testament leave us with no doubt that Melchizedek was merely a literary character, because at *Hebrews* 7, 1, he's described as follows: "He has no father, no mother, no lineage; his years have no beginning, his life has no end" – like any fictional character in any novel!

Why the clerical authors of the OT wanted to create such a fictional character seems equally clear, namely, so that they could say (in effect): "See, even the patriarch Abraham coughed up 10% of his booty to a spokesmen for the creator god – so pay up!" Such is the silliness used to concoct all religions: convince people that you speak for the "creator of the universe" and you get a cut of their booty! As Voltaire said: "The first priest was the first rogue who met the first fool."

I should add that there was also the other (fake) story at *Genesis* 28, 10–22 purporting to describe Jacob's (aka Israel's) dream of a ladder leading to heaven and his subsequent commitment to give God 10% of everything he had (it was the cost of a ticket to climb the ladder, doncha know). Yet, Israel wasn't quite so dumb as might be thought. He said: "...of all that thou [God] will givest me, I will without fail allot a tenth part to thee." That is, if he could be sure that God gave him the full 100%, he'd take only 90% !

Besides, no mention was made about how Jacob (aka Israel) would give the 10% kickback to God. I mean, since no priests were mentioned, I'm sure that Israel planned to send the 10% by air mail (with pigeons, I imagine) – and who'd blame him if the stupid pigeons returned to their roost without delivering God's cut: “No such party. Address unknown.”

TWO, PRIME, COVERT PURPOSES OF *EXODUS*

My main reason for mentioning Melchizedek was, however, not to call your attention to the origin of “the Melchizedek priesthood” of Mormonism, but to prepare you to be alert to two, prime, covert (viz., ‘hidden’) purposes of *Exodus*. In fact, they're covert purposes of most of the OT.

For the “quintessential” approach of this “excursion” **Qx**, I've advertised that I'd emphasize policies being promoted in our culture's “holy books”, but essentially out of necessity, I can emphasize only the overt (viz., ‘obvious’) policies. In the excursion **Yx**, where I re-examine the same “holy books” from a historical perspective, I'll try to show you details of some of the covert policies they contain. For here and now, though, I think it might be useful to you if I at least mention two, prime, covert purpose of *Exodus*, since thereby, you might be able to make more sense of stories that otherwise might seem to be “totally weird”.

1. Saddling the Hebrews with a Priesthood

When you think about it for a bit, I expect that one, prime, covert purpose of *Exodus* becomes so obvious that you might be tempted to call it an overt purpose: it's to saddle the Hebrews with an Egyptian- (or Persian-) style priesthood. Thus, in stark contrast to *Genesis*, *Exodus* exudes with priests. The clerical authors of the OT would have readers accept that the “quintessence” of *Exodus* is the release of the Hebrews from Egyptian slavery. In contrast, Dear, I hope you'll see that the essence of *Exodus* is the covert enslavement of the Hebrews by an Egyptian-style priesthood! That is, as you review *Exodus*, please be alert to how the Hebrews changed from communicating directly with their god to being forced by the clerics to use the clerics (led by Moses) as “intermediaries”. Thereby, one of the prime, hidden (or covert) policies promoted in *Exodus* that I want you to consider is the grabbing of power-over-the-people by a priesthood – which has probably been the most evil policy ever inflicted on humanity.

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In particular, consider the poor Hebrew people. Although I won't show you details until later chapters in this **Qx** and in **Yx**, eventually I'll try to provide you with sufficient evidence to support the assessment that, in its essence, the OT is a record of how the Jewish clerics forced an Egyptian-style priesthood and the Persian religion on the Hebrews. Thereby, the clerics forced the Hebrews to totally abandon their "direct relationships" with their original tribal, "war-lord" god, leaving the clerics in total control – save for a few "renegades" (e.g., maybe Jesus, if he ever existed), who told the ruling clerics, in effect: "Blow it out your ears; to talk to God, I don't need you."

2. Convincing the Jews to Leave Babylon

A second, prime, covert purpose of *Exodus* becomes obvious when you realize that, essentially certainly, Moses never led the Hebrews on an exodus from Egyptian slavery. That is, the entire story is fiction. As I'll show you in **Yx**, *Exodus* was almost certainly fabricated by Ezra and Co-Conspirators (Ezra & C-C) during the 5th Century BCE, while they were living in Babylon under Persian rule.

That the stories about Moses are essentially certainly fictitious is now well known. For example, as I quoted in an earlier chapter (**P8**):¹

Abraham, the Jewish patriarch, probably never existed. Nor did Moses. The entire Exodus story as recounted in the Bible probably never occurred... Such startling propositions – the product of findings by archaeologists digging in Israel and its environs over the last 25 years – have gained wide acceptance among non-Orthodox rabbis. But there has been no attempt to disseminate these ideas or to discuss them with the laity – until now...

The notion that the Bible is not literally true "is more or less settled and understood among most Conservative rabbis," observes Davis Wolpe, a rabbi at Sinai Temple in Los Angeles... But some congregants, he says, "may not like the stark airing of it." Last Passover, in a sermon to 2200 congregants at his synagogue, Rabbi Wolpe frankly said that "virtually every modern archeologist agrees that the Bible describes the Exodus is not the way it happened, if it happened at all." The rabbi offered what he called a "litany of disillusion" about the narrative, including contradictions, improbabilities, chronological lapses, and the absence of corroborating evidence...

As I'll try to show you in **Yx**, a prime, covert purpose of fabricating *Exodus* was apparently to convince the Jews living in Babylon to follow Ezra and Co-Conspirators (Ezra & C-C) to return to "the Promised Land", where the

¹ Quoted from an article by Bernard Katz entitled "The Jig Is Up! And We're Dancing to It!", published in the 2003 January/February issue of the *American Rationalist*.

land was promised to the Jews, not by any god, but by the Persian emperor Cyrus the Great. That is, the real “exodus” was not from Egypt led by Moses but from Babylon led by Ezra.

Although I’ll dig to some depth in the “excursion” **Yx**, complete details about how and why Ezra & C-C concocted *Exodus* are now lost in history. Nonetheless, some general features seem obvious. Thus:

- Knowing the fictional stories (which I reviewed in **Ix6**) about the “heroic activities” of Gilgamesh and Enkidu as written about 1200 years earlier by Shin-eqi-unninni in his version of *The Epic of Gilgamesh*, and
- Knowing the fictional stories (which I reviewed in **Ix10**) of the heroic activities of Achilles and Ulysses as written about 400 years earlier by Homer in his two books *The ILLIAD* and *The ODYSSEY*, then
- Following those examples in about 400 BCE, Ezra & C-C apparently concocted *Exodus* to describe fictional stories about the “heroic activities” of Moses and his brother Aaron.

Again, the covert purpose of Ezra & C-C in creating the fictional account of the exploits of Moses and Aaron (as given in the “propaganda piece” known as *Exodus*) was apparently to convince the Jews to leave Babylon – the Paris of the time. Consequently, every statement claimed to be made by Moses to the Hebrews of his time about leaving Egypt should be interpreted as a statement by Ezra & C-C to the Jews of their time about leaving Babylon.

Incidentally, Dear, perhaps it would be useful if I mention my expectation that, when information about Moses being a fictional character permeates Muslim nations, the consequences will be more dramatic than those that have occurred, so far, in Jewish communities. As I’ll show you later in this **Qx** and in **Yx**, Moses is depicted as a “hero” also in the Koran (or Quran or Qur’an). In fact, in the Koran, Moses is mentioned more times than Muhammad! And when Muslims learn that the stories about Moses (which are repeated in the Koran) are just fiction, then undoubtedly, the reaction of Muslim fundamentalists will be violent: such claims will be described as “blasphemy”, which in most Muslim nations is a crime (in some cases, punishable by death). On the other hand, when intelligent, honest, and peaceful Jews and Muslims learn that Moses is a fictional character, they’ll likely (and hopefully!) become Humanists.

PERSONAL PROBLEMS PERUSING POLICIES

But the above was from leaping ahead and looking from an historical (and even a “futuristical”) perspective. Now, I’ll return to a “quintessential perspective”, in which I seek to know only the obvious, overt policies that the (damnable) clerics promote – to enslave the people for profit! I should admit, however, that I had difficulties trying to focus on even just the overt policies promoted in *Exodus*.

One difficulty is that, in the course of writing this book for you, I’ve learned sufficient about *Exodus* from an historical perspective that I’m strongly inclined to include notes showing you the enormous number of fabrications (better, out-and-out lies) in the text. Another difficulty is that *Exodus* is loaded with ridiculous feats of “magic”, which was entirely consistent with tricks-of-the-trade of the Egyptian priests – and again I’m tempted to ridicule these “supernatural stunts” and to show you that the Hebrew clerics were just mimicking their Egyptian mentors.

Still another difficulty I had (trying to focus just on the overt policies or “messages” in *Exodus*) is that, as in *Genesis*, the clerics who wrote *Exodus* freely “borrowed” (or better, plagiarized) stories from other cultures, and again I’m tempted to show you these. In addition, I’m tempted to show you (as I began to show you in **Ix**) that some of the stories about Moses almost certainly aren’t stories about a real person but about the group of stars (or the constellation) that the Sumerians called Gilgamesh and the Greeks called (and we still call) Orion the Hunter.

And if those difficulties weren’t enough, I had major troubles with the truly idiotic science contained in *Exodus* and with the contrast between the incompetence of Ezra & C-C who concocted the OT compared with the competence of their Greek contemporaries (such as Democritus, Aristotle, and Epicurus). But I’ll try to push these difficulties aside and try, hard, to focus just on the obvious policies promoted in *Exodus*.

GARBLED CLERICAL POLICIES ON SLAVERY

With regard to the clerics’ policy on slavery, the clerical authors of the OT convey to us (starting in *Exodus 1*) that the tables were entirely overturned from their upright (?) position described at the end of *Genesis*. That is, instead of Israel’s son Joseph enslaving everyone in Egypt (save, of course

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for Egyptian clerics), the Hebrew clerics tell us that the Egyptians enslaved the Israelites. Thus, *Exodus 1*, 8–11 states:

[A] new king [or pharaoh] ascended the throne of Egypt... He said to his people... “[If] war breaks out, [the Hebrews] will join the enemy and fight against us...” So, they were made to work in gangs with officers set over them...

And though I want to delay historical comments until **Yx**, Dear, let me slip in the comment that, if some Hebrews ever were in Egypt, then possibly what actually occurred is that they entered Egypt in conjunction with invaders known as the Hyksos (probably from what’s now Syria), who ruled at least Northern Egypt for about 200 years. Thereby, a more appropriate setting for the fictional story called *Exodus* would have been the long struggle of the Egyptians to rid themselves of the Hyksos and associated Hebrews.

But history aside for now, the policy question to be asked of the clerics’ story is: when is slavery good? And of course you know the answer to that question, Dear, but actually, it wasn’t until a relatively few years ago that a sufficient number of people in the world were able to break free from the clerics’ chains and declare (in the United Nations *Declaration of Human Rights*) that all slavery is bad.

In the entire Bible, there aren’t even hints of a more enlightened policy on slavery. In *Exodus*, for example, the clerics suggest that enslavement of the Israelites was “bad”, whereas (unsurprisingly) slavery of Egyptians (save, of course, for the Egyptian priests) by the Hebrews was “good”. In fact, as I’ll be showing you in later chapters in this “excursion” **Qx**, the Hebrew clerics promoted the policies:

- 1) For Hebrews to be enslaved by non-Hebrews is “bad”,
- 2) For Hebrews to be enslaved by other Hebrews is “somewhat okay” (subject to certain conditions specified by those in control, i.e., the clerics), and
- 3) For Hebrews to enslave other races of people was “perfectly okay”; in fact, the clerics promoted it (especially the enslavement of “foreign” women as sex slaves).

Thereby, the damnable clerics promoted policies that mixed the evils of slavery with the evils of racism and male chauvinism.

THE (FICTIONAL) HERO MOSES

In *Exodus 2*, we're introduced to the hero of the Jewish clerics, i.e., Moses, the claimed “founder” of Judaism (not Abraham). In reality, however, the “founding fathers” were Ezra & C-C, but according to *Exodus*, Moses saddled the Jewish people with an Egyptian priesthood. As I'll show you in **Yx**, the clerics copied a story about Sargon the Great (who lived about 1,000 years earlier) to show that, as a baby, their hero was drawn out of the primeval water.

In the second paragraph of *Exodus 2*, we learn that (the fictional character) Moses was a murderer:

He [Moses] saw an Egyptian strike one of his fellow-Hebrews. He looked this way and that, and seeing there was no one about, he struck the Egyptian down and hid his body in the sand.

Thereby, the clerics are advocating quite a policy: if a non-Hebrew hits a Hebrew, then it's okay to murder the non-Hebrew – provided nobody is watching.

We learn, further, that a Hebrew murderer (such as Moses) shouldn't let even another Hebrew observe the crime, because subsequently, the Hebrew observer might say to the murderer (as was said to Moses in *Exodus 2*, 14):

Do you mean to murder me as you murdered the Egyptian?

If someone should see a murderer commit his crime, then according to the clerical authors, the murderer should apparently follow the path blazed by Moses (but avoided by Socrates): flee from justice. Thus, more policies obviously advocated by the Hebrew clerics (and practiced by members of the “modern” Mafia as well as by fundamentalist Muslims) seem quite clear: it's okay to murder non-Mafia people (or non-Muslims), and it's okay to break the laws and flee from the justice systems of non-Mafia (or non-Muslim) societies; just don't get caught!

In the next paragraph of *Exodus 2*, we learn that Moses marries one of seven sisters (which, as I suggested in the “excursion” **Ix**, seems to introduce him as the constellation called “Orion the Hunter”). In the final paragraph, at *Exodus 2*, 23–25, we read:

Years passed, and... the Israelites still groaned in slavery [for generations]. They cried out, and their appeal for rescue from their slavery rose up to God. He heard their groaning, and remembered his covenant with Abraham, Isaac, and Jacob; he saw the plight of Israel, and he took heed of it.

Thus, Dear, if you were ever tempted to accept clerical claims that God knows all, sees all, hears all, and listens to every prayer, then here we have the “truth”: not only is God unable to pay attention to every detail about every person, he doesn’t notice what’s going on “for generations” for an entire race of people – even for his “chosen people”!

And when finally the groaning of his “chosen people” disturbs him, God has almost forgotten what he chose them for! Fortunately, though, after staring at innumerable rainbows, God finally remembers that a rainbow was supposed to remind him of something or other. Now, if only he could remember what he was supposed to remember. “Hmm, next time I was on Earth, I think I was supposed to stop in at a Seven-Eleven and...”

In *Exodus 3*, the clerics would have us accept still another one of their wild concoctions: they’d have us accept that Moses meets God, in the bizarre form of a blazing bush. Just why God had to disguise himself in this manner isn’t explained. Perhaps he was disfigured in some manner, maybe from wrestling with Israel. Or after he had a chat with Abraham and then destroyed Sodom and Gomorrah, maybe he looked back (as did Lot’s wife) and got his face burned in the atomic blast. Whatever – although personally, I wouldn’t be surprised if he was burned when his hot-air balloon (made of flammable foreskins, doncha know) started burning and crashed, lighting a bush on fire – and the rest, as they say, is history (or at least, HIS-story).

And although it was consistent with the Egyptian priests’ view of their principal god (viz., Ra, the sun) that Moses would cover his eyes rather than look at his god, and although (as I’ll show in **Yx**) it was consistent with schemes of the Egyptian priests to try to trick God into revealing his name (*Exodus 3, 14*), because that’s how the Egyptian priests were taught to gain power over their gods, yet I haven’t the foggiest idea why it would be desirable for anyone to remove their sandals and approach God in their stinking bare feet – especially when you’re dealing with priests, since apparently they’re not above taking everything from you, even your shoes.

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GOD'S PROPOSED PLAN

Anyway, the silliness about burning bushes aside, God allegedly proceeds to describe his plans for moving the Hebrews from the land owned by the Egyptians. And, Dear, guess which of the following policies God proposes:

- 1) With all his powers, God plans to have each and every person living in Egypt (and, for that matter, throughout the world) see that slavery is bad, that all people are pretty much the same, and then show humans how to get along with one another, living happily ever after, in peace and prosperity.
- 2) With all his powers, God convinces the Egyptians to let the Hebrews go and he creates a new continent for them, where they and their clerical chieftains live happily ever after, not bothering anyone else with their craziness.
- 3) With all his powers, God pushes the rewind button, moves time back roughly 400 years, and with God's help, Abraham decides to stay in Mesopotamia in the first place.
- 4) God makes the Pharaoh obstinate, so he can do some really neat magic tricks, ending with the grand finale of killing all the first-born creatures in Egypt (because God just has fun killing people and other animals, doncha know), then permits the Hebrews to plunder the Egyptians of all the silver and gold that the Hebrews can carry, and then guides them across to Canaan, there to murder, rape, plunder, and steal the land of the inhabitants.

Given the clerics description of God's previous exploits, God unsurprisingly chose the fourth of the above-listed policies, because... Sorry, Dear, but I don't have the foggiest idea why God would make such a choice. On the other hand, if the entire Bible was just a fabrication of some crazy clerics, then their reasons for promoting such horrid policies become painfully clear.

And I suppose that I should apologize to you for the "tone" of the above, Dear, but perhaps you now see a difficulty that I still have, trying to focus on the policy-issues in *Exodus*. I find "mind boggling" not only the audacity of Ezra and co-conspirators (Ezra & CC) who wrote this crap (about 1,000 years after anything remotely similar to the events allegedly occurred) but also the craziness of the clerics who have been promoting this stuff, for thousands of years, as "God's holy word."

If only the Bible had been reviewed by a competent editor! I can imagine the editor's notes to Ezra & C-C: "[Surely to God you can do better than this!](#) [Surely to God you can invent a saner god!](#) [Surely to God you don't](#)

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expect any sane human to believe this crap!” To which of course the clerics would respond: “See, there you go again with that premiss about people’s sanity...”

Anyway, in *Exodus 4*, Moses is given an awesome demonstration of God’s unlimited powers [and yes, Dear, I have trouble constraining my sarcasm]:

- First, the creator of the universe turns Moses’ staff into a snake “to convince the people that the Lord the God... has appeared to you.” Incidentally, Dear, and as I showed you at least a little in **Ix**, snakes were prominent in the earlier myths of many cultures, especially snakes that seem to hypnotize their victims – as clerics throughout the world still try to do, suggesting an obvious analogy...
- Second, Almighty God Himself makes Moses’ hand diseased and then healthy again, stating: “if [the Israelites] do not believe you and do not accept the evidence of the first sign [the staff-to-snake routine], they may [“may”? You mean he doesn’t know?!] accept the evidence of the second [the healthy-to-sick-to-healthy-hand routine].” As I showed you in **Ix**, Dear, Egyptian priests practiced “miracle cures” for thousand of years, and, it’s alleged, they even taught some foreigners (e.g., Jesus ben Pandera?) the tricks of their trade.
- Third, God, the Omniscient, promises even a third hat trick, stating “if [the Israelites] are not convinced even by these two [awe-inspiring] signs... then fetch some water from the Nile and pour it out on the dry ground, and the water you take from the Nile will turn to blood on the ground.”

To all of which, Moses of course replied:

“Nah, God, it’ll never sell. Any second-rate magician can pull off teeny tricks like that. Here’s what I wancha to do, God:

“First, pick up that pyramid over there, turn it over, and balance it on its apex. Now, that’s a stunt and a half. That’ll show people you’re serious.

“Next, I wancha to use your transmogifier to create a really great Island for the Hebrews, out there in the middle of the Mediterranean. Then, beam all of us and our Hyksos hucksters over there with your transporter.

“And third, I wancha to make a twin planet to the Earth, where all the crazy clerics of this world can be confined, there to fight among themselves for as long as they want – or until they become humans.”

Sorry, Dear, sometimes I get carried away; I’d better get back to the Bible.

MORE CRAZY CLERICAL POLICIES

Clerical Policies on Matters of Health

In *Exodus 4*, 11 the clerics inform the world of their enlightened views on human health, as relayed via God Almighty HIMself:

“Who is it that gives man speech? Who makes him dumb or deaf? Who makes him clear-sighted or blind? Is it not I, the Lord?”

So, Dear, I trust you agree that genetic testing is a complete waste of time and money, that treatment for speech, hearing, and sight defects demonstrate blatant opposition to God’s desires, and in general, that treating any illness is a clear violation of... clerical insanity.

Clerical Policies on the Priestly Power-Structure

Next, in *Exodus 4*, 14–16, after explaining to the world their enlightened policies dealing with the medical profession, the clerical authors define details of their priestly power-structure.

First, the first Jewish priest Moses (who, if he ever existed and as I’ll show you later, was almost certainly trained as an Egyptian priest) basically tells God: “No way; I ain’t gonna do the talkin’.” His speech was apparently impaired, and for reasons not mentioned, God apparently didn’t want to (or couldn’t?) apply his claimed powers to fix Moses’ impairment!

Actually, for those of us who are certain God has nothing to do with people’s health (because God doesn’t exist!), the reasons for Moses’ speech impairment might be as explained later (at *Exodus 6*, 20). In fact, there are hints of what might have caused also his delusion of a burning, talking bush – and maybe a possible explanation why Moses’ brother, Aaron, went along with Moses’ wild ideas. Thus, at *Exodus 6*, 20 we find:

These were the families of Levi in order of seniority. Amram married his father’s sister [i.e., his aunt] Jochebed, and she bore him Aaron and Moses.

If that inbreeding is added to a string of inbreeding that stretches back to Abraham (who married his half sister, Sarah), the chances were high for defective genes, malfunctioning muscles, deformed features... and insanity. But setting that possibility aside, we now learn that, if you’re a sufficiently powerful priest you can tell God “No way”, the omnipotent God backs down, and assigns Moses’ brother, Aaron, to be the spokesman.

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Then, with the power-relationship established, we see the clerics forcefully stake their territory by putting the following words in God’s mouth:

“He [Aaron] will do all the speaking to the people for you, he will be the mouthpiece, and you [Moses] **will be the god he speaks for.**”

Clear enough Dear? The head priest (be he Moses, the clerics’ Jesus, any of the popes, Muhammad and subsequent caliphs, Sidney Rigdon, whoever) “**will be the god he** [another priest – Aaron, “Saint” Paul, some mufti or ayatollah, Joseph Smith] **speaks for**”! A priest is the mouthpiece for **the head priest**, who is *the god* that lower-level priests speak for!!

So, Dear, I trust that it’s now sufficiently clear to you. All the priests of Mormonism, for example, are the spokesmen for the high priest of Mormonism, who is the God they speak for. You see, they say it’s so – and since they speak for God, then obviously what they say is so is so. What could be more logical than that?

And with such a clear, logical explanation, perhaps you’ll no longer have the audacity to say: “**It ain’t so!**” You’ll no longer have the effrontery to say that priests speak only for themselves and that the high priest isn’t a god. You’ll no longer have the brazenness to say that, if God wants to talk to you, he can speak directly, or use the radio, or send you an e-mail.

Dear, ya gotta understand that, if God could communicate directly with individuals, if he knew how to send e-mail or faxes, if he wasn’t afraid to go on the radio or TV, then he would have spoken directly to all the Israelites wanting to leave Egypt as well as directly to the Pharaoh. Clearly his internet connection is down, his fax machine is broken, the battery in his cellphone is dead, and you can imagine the trouble he has trying to turn on his TV with the remote control. Therefore he appoints a high priest to be god to all the other priests, and all of these priests are then mouthpieces for God. That’s just the way it is, kid; so, get over it.

Clerical Policies Toward More Powerful People

Yet, Dear, don’t take it too much to heart, because I, too, have trouble understanding some of the policies promoted by the crazy clerics. For example, in *Exodus 4, 18*, Moses just finished telling the ruler of the universe, “**No way; I ain’t gonna do the talkin’!**” Yet, then we learn that

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next he goes to his father-in-law to ask permission: “**Let me return to my kinsfolk in Egypt to see if they are still alive.**” Moses baits and berates God Almighty HIMself – but begs permission from his father-in-law?!

I expect that this passage reflects the real power structure in the family of the cleric (Ezra?) who concocted this crap: he could imagine that he could easily confront his created god, but confronting his father-in-law was another matter! In reality, his father-in-law was more powerful than he could imagine! Anyway, in *Exodus 4*, 18, we learn:

The Lord spoke to Moses... and said to him, “[Now that you have your father-in-law’s permission (to go to the bathroom or whatever)], **go back to Egypt, for all those who wished to kill you are dead.**”

Clerical Policies about Justice

The quotation immediately above is particularly revealing. God didn’t say: “**Worry not, Moses me boy, for I’ll protect you.**” God didn’t say: “**Worry not, Moses me lad, because with my magic tricks to back you up, you’ve got it made.**” It’s particularly revealing that God didn’t say: “**Go back and face the justice system, for I the Lord God demand justice.**” And it’s especially fortunate that God didn’t say that anyone had to believe this junk!

Thereby, the clerics allege that the policy approved by the ruler of the universe is that a murderer should hide, until there’s no chance of justice for the victim’s family. But, what about the granddaughter of the murdered Egyptian who was counting on financial help from her grandfather, so she could go to college? What about the grandson of the murdered Egyptian who was counting on his grandfather to teach him how to fly fish? What about...? Say it isn’t so!

GOD’S DEVIIOUS METHODS – ACCORDING TO THE CLERICS

Next, at *Exodus 4*, 22, we learn more details about God’s methods:

“**You [Moses] shall display [all the magic tricks I taught you earlier] before Pharaoh, but I will make him obstinate and he will not let the people go. Then tell Pharaoh that these are the words of the Lord: ‘Israel is my first-born son. I have told you to let my son go, so that he may worship me. You have refused to let him go, so I will kill your first-born son’.**”

Please, Dear, think of the horror of this horrible God. With all his alleged powers, why did the clerics pretend that their god would make the Pharaoh “obstinate”? Why not a story in which the God of the crazy clerics made the Pharaoh cooperative? Why did the clerics decide that their god wanted to kill all the first-born of Egypt? They advocate slaughtering of Egyptian children? The clerics are humans?

But then, God apparently has many devious plans (at least according to the clerics), but amazingly enough for an allegedly all-powerful god, he’s not always capable of executing them (at least according to the crazy clerics). To see an illustration, consider the anecdote at *Exodus 4, 24–26*:

During the journey [of Moses back to Egypt], while they [Moses and his family] were encamped for the night, the Lord met Moses, meaning to kill him. [Hello? Moses was on a “mission for the Lord”? Why the change of heart? Why does God now propose to kill Moses? Did the Lord have second thoughts about making the murderer Moses a god? Did he have second thoughts about making the Pharaoh obstinate, so he could kill all the Egyptian first-born? Did he realize that, once again, he had made a mistake? Or, once again, did he just forget what his plan was? Where are those damn rainbows when you need them? And what was it that those rainbows were supposed to remind me of?], but Zipporah [Moses’ wife] picked up a sharp flint, cut off her son’s foreskin, and touched him with it, saying, “[I’m the fastest draw and the fastest cutter in the region, and] you are my blood-bridegroom.” So [startled at the speed of her draw, whipped across the face with the bloody foreskin of Moses’ son (who was screaming in agony), and yet once again totally fascinated by foreskins] the Lord let Moses alone.

Amazing! Were it not for Zipporah’s speed in unzipping her son’s zipper and zapping off his foreskin, plus her zany idea to zonk God in his face with her son’s bloody foreskin, there would be no Moses, no Bible, no Quran, no Book of Mormon, no millions of people murdered by religious zealots and killed in religious wars, and no grandchildren polluted with this crap!

Zounds, Zipporah: in your zany zeal to protect the murdering Moses by zonking God with your son’s foreskin, you zapped humanity! Not only that, Zipporah, think of how you traumatized your kid. How’d you like to have your genitals mutilated? I expect that child abuse is the root-cause of a substantial fraction of all crimes committed by adults, not even counting the crime of parents indoctrinating their children in nonsense about the existence of any god. Yet, Zipporah, I do congratulate you on showing your wimpy husband Moses how to stand up to his imagined god: it’s a great start toward women’s liberation from tyrannical husbands and gods.

And still to this day, Dear, all women who are true believers carry around bloody foreskins in their purses, so they never need worry about retribution from the Lord – or his mistakes. Thus, should the ruler of the universe ever try to harm prepared women or those under their protection, the women open their purses, whip out a spare foreskin, slap the Almighty with it, and chant the standard line of a virgin Jewish bride on her wedding night: “**Nah, nah, nah-nah nah, you’re my bloody-bridegroom.**”

And of course this amazing revelation of the power of foreskins explains why, to this day, women indoctrinated in any of the Abrahamic religions are in favor of having their sons circumcised. In fact, given that there’s a limited “purse life” of foreskin, you might want to consider, Dear, that there’s an amazingly lucrative underground market for foreskins. You may think that the hospitals in this country just throw the foreskins away, but actually, a new piece of foreskin can easily fetch...

May their Lord leave us alone! And if you, too, Dear, are wondering if there’s an end to clerical craziness, the answer is apparently: not anytime soon. Thus, in case the audience missed the story line, the principal them is repeated at the end of *Exodus 6* and the start of *Exodus 7*:

When the Lord spoke to Moses in Egypt he said, “I am the Lord. Tell Pharaoh king of Egypt all that I say to you.” Moses made answer in the presence of the Lord, “I am a halting speaker; how will Pharaoh listen to me?” [You see, my dumb father married his aunt and...] The Lord answered Moses, “See now [you little twerp, I already told you], **I have made you like a god...** with your brother Aaron as your spokesman. You must tell your brother Aaron all I bid you say, and he will tell Pharaoh, and Pharaoh will let the Israelites go out of his country; but I will make him stubborn... When I put forth my power against the Egyptians and bring the Israelites out from them, then Egypt will know that I am the Lord.”

So, Dear, in case you’re wondering why God didn’t just use his transporter to beam the Israelites out of Egypt, or why God didn’t have all Egyptians overflow with kindness, or any of innumerable other humane methods that he might have arranged, you need to consider the madness in his methods: he wanted the Egyptians to know that he was the Lord.

Just why God wanted the Egyptians to know that he was the boss-man, he never mentioned. Perhaps he was offended that some mere ant-like humans had built something even bigger than the Tower of Babel and yet refused to accept him as the ruler of all ants. Once I pointed out to God how much

* Go to other chapters *via*

more effective it would have been if he'd just put the Great Pyramid on its apex, but he wouldn't hear of it. It was if he didn't want to listen, or couldn't hear, or wasn't there...

GOD IS FORCED TO RELY ON AMATEUR MAGIC TRICKS?!

Moving on, in *Exodus* 7 & 8, Moses and Aaron proceed to display the Lord's powerful magic to the Pharaoh, who at least at the beginning (so the story goes) is unimpressed: unsurprisingly, the Egyptian priests pulled off pretty much the same stunts (at least with the snakes and frogs – they had some troubles with more advanced tricks). And I wrote “unsurprisingly”, because (as I'll show you in **Yx**) there are hints that all the magic that Moses ever knew he learned during his training as an Egyptian priest.

Anyway, according to the clerical con-artists who concocted this crap (out of thin air), God/Moses performed a number of magic tricks, but surely even most children would challenge the descriptions given in *Exodus* 7–13:

- God turned Moses' staff into a serpent (in front of the Pharaoh) – but then so did all the Egyptian magicians. How'd they do that?
- God transformed the Nile into a river of blood – but then the Egyptian magicians did the same. Yet, if the Nile had already been turned into blood, how could the Egyptian magicians do the same, for they would have started with a river of blood? Duh.
- God plagued Egypt with frogs – but then the Egyptian magicians did the same. But if Moses had done it, how could one tell if the Egyptian magicians did it? Were their Egyptian frogs a different color or something? Were the frogs dressed differently? Did they croak in Egyptian rather than Hebrew?!
- God turned Egyptian dust to maggots – which, for some unexplained reason, the Egyptian magicians couldn't do, although it would seem relatively simple, compared to turning the Nile into a river of blood!
- God sent swarms of flies upon the Egyptians (with no mention of any reaction from Egyptian magicians – maybe because they were so used to flies that they never noticed the increase).
- God killed all Egyptian herds (horses, camels, cattle, sheep, etc.), specifically “**all the herds of Egypt died, but from the herds of the Israelites, not one single beast died.**”
- God spread dust that caused “**festering boils**” on all Egyptians – and the Egyptian “**magicians were no match for Moses, because of the boils, which attacked them**”).

* Go to other chapters *via*

God reportedly introduced his next stunt with the following words:

“Let my people go in order to worship me. This time I will strike home with all my plagues against you, your courtiers, and your people, so that you may know that there is none like me in all the earth. By now I could have stretched out my hand, and struck you and your people with pestilence, and you would have vanished from the earth. [But then, who would be left for me to have fun killing?] I have let you live only to show you my power and to spread my fame throughout the land. Since you still obstruct my people and will not let them go, tomorrow at this time I will send a violent hailstorm, such as has never been in Egypt from its first beginnings until now. Send now and bring your herds under cover, and everything you have out in the open field. If anything, whether man or beast, which happens to be in the open, is not brought in, the hail will fall on it, and it will die.”

I quoted that introduction in full, Dear, because it contains stuff from surprising, to strange, to really quite weird.

- First, God says that the reason he wants the Egyptians to “let my people go” is “in order to worship me.” That’s rather strange: why did “his people” need to be elsewhere in order to worship HIM? Maybe God couldn’t hear “his people” clearly from Egypt – he hadn’t heard them moaning for generations! Do the pyramids cause communication problems for God? Are tall buildings the problem? Is that why he destroyed the tower of Babylon? Maybe he needs a better cellphone!
- Next, it’s rather surprising that God should recommend to the Egyptians that they fetch their cattle from the fields, because he had just finished killing them all (immediately after zapping the countryside with flies)!
- More significantly, it’s rather strange that God “justified” all this brutality “to show you my power”, when he could have used much simpler, kinder, and more impressive methods (for example, create a pyramid of gold to buy the Israelites free; create a new river valley in the desert, a few hundred miles to the west; convince the Egyptian sun God, Ra, to tell the Egyptians to let the Israelites go; use his transporter to beam the Israelites directly from Egypt, zapped everyone with a “love beam” that changed everyone’s attitude, etc., etc.).
- And it’s really rather weird that God’s objective is “to spread my fame throughout the land”: if humans are to the gods as ants are to humans, would you, Dear, want your “fame” to spread throughout the land of ants?

Such is the silliness of the stupid clerics. In fact, it goes far beyond silliness. Thus, Dear, please think of what the clerics are promoting. God reportedly says to the Pharaoh (whom God had forced to be “obstinate”):

“This time I will strike home with all my plagues against you, your courtiers, and your people, so that you may know that there is none like me in all the earth. By now I could have stretched out my hand, and struck you and your people with pestilence, and you would have vanished from the earth. [I could also have made all of you be really nice people, but where’s the fun in that? It’s much more fun for me if people behave like me, in my image, enslaving and killing people.] I have let you live only to show you my power and to spread my fame throughout the land.”

And no, Dear, I didn’t alter that quotation (save for adding the stuff in square brackets). No, Dear, God didn’t say “infamy” he said “fame”. And no, Dear, I too can’t imagine how the ruler of the universe could have said such nonsense. God’s purpose was to spread his “fame”?!?

If God wanted to become famous, why didn’t he demonstrate his skill on the basketball court? Did he ever try his hand at playing the guitar? Why didn’t he become a famous actor? Did he ever think of a career in politics or science? How about writing a novel or a symphony? Why not emulate Shakespeare or Beethoven or Einstein? How come he thought that the only road to fame was *via* murdering people and slaughtering animals? And besides, what’s his hang-up with this fame thing? Does the creator of the universe really get an emotional high from the adulation of ant-like people? Where’s the survival advantage to a God when ants cringe before him? Or is it, I wonder, that the clerics... Hmm.

And though those ideas are stimulating, I must admit that I’m pleasantly amazed that, at *Exodus* 9, 19, God advises Pharaoh to “send now and bring in your herds under cover... If anything... happens to be in the open... the hail will fall on it, and it will die.” I’m amazed not only because God is showing some kindness to the Pharaoh and not only because God is showing some concern for the cattle (he shows less concern for people) but also because earlier, at *Exodus* 9, 6, God just finished killing off all the Egyptian herds: “all the herds of Egypt died”. Maybe God, too, was the product of inbreeding: he really has major problems in remembering. No wonder there are so many rainbows!

Then, at *Exodus* 9, 27, we learn that the Pharaoh saw the light:

“This time I have sinned,” he said; “the Lord is in the right; I and my people are in the wrong...”

So, Dear, in case you ever wondered about the overall policy the clerics are advocating, in a nutshell it's: "**Might makes right, and God, being mightiest, is rightist.**" But, Dear, I dare you to try to understand the stupidity of this next policy (*Exodus 9, 35 to Exodus 10, 1*):

When Pharaoh saw that the downpour, the hail, and the thunder had ceased, he sinned again, he and his courtiers, and became obdurate. So Pharaoh remained obstinate... Then the Lord said to Moses, "Go into Pharaoh's presence. I have made him and his courtiers obdurate..."

That is, again, it's God who made the Pharaoh and his courtiers obstinate – and yet, they are then called "sinners" for being obstinate?! Hello? God makes them sinners and then punishes them for being sinners?! Duh.

Once again, it's crazy! It's the same as putting two kids in a garden, not letting them know the difference between good and evil, and then punishing them (and all humanity) for the "sin" of not knowing that "the good" was to obey! But, but, but... Somebody's got his head screwed on backwards! Nobody but a crazed cleric could create such insane policies!

GOD'S ALLEGED PURPOSE

This part of the clerics' craziness doesn't reach a climax until the rest of the sentence in *Exodus 10, 1* (to which I added the bold type):

"I [God] have made him and his courtiers obdurate, so that I may show these signs among them, and **so that you can tell your children and grandchildren the story how I made sport of the Egyptians...**"

Take a breath, Dear, and then, please read that sentence again. Surely to sanity somebody's not serious! God made the Pharaoh stubborn. He could have made the Pharaoh willing to let the Israelites go, but instead, God made the Pharaoh "**obdurate**". And because the Pharaoh was obstinate (for what else could the Pharaoh have been, because God had made him so!), God caused all the suffering of all Egyptians? But why? Surely the omniscient God had a reason for such double dealing. And there it is, in black and white, as given in the "holy Bible" itself, reporting God's "blessed words" as "revealed" in all its "holy truth": God's purpose was

"to provide the Israelites with a story to tell their children and grandchildren..."

Somebody's either kidding or stark raving mad! But before considering the sanity of the storytellers, look at the rest of the story that the Israelites get to tell their children and grandchildren. According to *Exodus 10, 21*, God's next stunt was to make it

...pitch dark throughout the land of Egypt for three days... but there was no darkness wherever the Israelites lived.

That's quite an impressive trick, but it's a pity that the clerics didn't comment on the resulting winds and rains: with temperature falling at about 50°F every day throughout the rest of Egypt (soon freezing to death every living thing throughout the rest of Egypt) and with the Israelites living in their lighted and comfortably warm areas, then the induced wind would have made hurricane winds seem like gentle summer-breezes!

THE PASSOVER: PASSING OVER FROM CRAZY TO EVIL

The grand finale in God's magic show is described at *Exodus 11, 4*:

“At midnight I [God] will go out among the Egyptians. [I guess he had to “go out among the Egyptians” because his remote control is still on the fritz – or he still couldn't figure out how to use it.] Every first-born creature in the land of Egypt shall die: the first-born of Pharaoh who sits on his throne, the first-born of the slave-girl at the handmill [See: I ain't opposed to slavery, just slavery of the Israelites, and I ain't opposed to killing innocents – think about all the “innocent” babies and birdies I wiped out with my famous flood!], and all the first-born of the cattle [which I trust you'll notice is an especially impressive trick, since I already killed all the cattle in Egypt three times over, counting the time when I froze them to death in the dark].”

Think about that, Dear. We're talkin' here about pure unadulterated evil. Only a devil would kill a single child so that someone will have a story to tell. But to kill all first-born in a nation to make it a better story: that, apparently, takes this god. God said he killed all the first-born in Egypt “so that you can tell your children and grandchildren the story: how I made sport of the Egyptians...” Killing children is God's idea of “sport”? There's a single human in the world who would “worship” such a heinous creature as this God?! Say it isn't so! No human could be that dumb.

But the clerics have their God modify his decree that “every first-born creature in the land of Egypt shall die.” In their insanity, the clerics have their hideous god add (*Exodus 11, 7*):

“But among all Israel, not a dog’s tongue shall be so much as scratched, no man or beast [will] be hurt. Thus you shall know that the Lord does make a distinction between Egypt and Israel.”

Therefore, Dear, if anyone ever tells you that the God described in the Bible is not racist, then here you have the clerics’ version of “the truth”:

- Because the Egyptians enslaved the Hebrews, whereas the Hebrews never enslaved... [Whoops, sorry, I guess that’s not the argument; okay then...]
- Because Hebrew males were circumcised, but the Egyptians weren’t... [Whoops, sorry, I guess that’s not the argument; okay then...]
- Because the Hebrews were religious, but the Egyptians... [Whoops, sorry again, I guess that’s not the argument; okay then...]

Because the Hebrew clerics wrote this damn book [ah, there it is!!], therefore the God of the Bible considers the Israelites his favorites. Stated differently, the Hebrew clerics defined the Israelites to be God’s favorites – because that was the nature of their con game.

Next, in *Exodus 12*, God Almighty Himself (at least according to the clerics who concocted this crap) goes into great detail defining “**the Passover**”. I’ll skip the astoundingly stupid stuff about the necessity of wearing sandals, cooking entrails, and eating only “unleavened” bread (i.e., use nothing such as yeast or baking powder that will produce carbon dioxide or other gas in dough, decreasing its density), but let me at least quote the following, to illustrate the idiocy:

“For seven days no leaven may be found in your houses, for anyone who eats anything fermented shall be outlawed from the community of Israel...”

Dear, please think of the idiocy of that policy: Hebrews could be in good standing in their community if (similar to Abraham) they pimped their wives, blackmailed officials, and raped Egyptian slave-girls, or if (similar to Jacob/Israel) they stole their brother’s inheritance and then used bribery to regain their “honor”, or if (similar to Joseph) they enslaved the entire Egyptian people, or if (similar to Moses) they murdered Egyptians... but “**anyone who eats anything fermented** [during the seven days of the Passover ceremony] **shall be outlawed from the community...**”! No one but a cleric, using the ceremony as part of his con game, could promote policies with such warped, twisted, crazy priorities.

And I should admit to being intrigued by what God has against fermentation. Pardon me if I speculate, but it might have something to do with his simultaneous fascination and fear of foreskins. Perhaps the true story is something similar to the following.

After Abraham provided God with HIS first pile of foreskins (as a supposed sign of some covenant that HE could never remember) and HE had glued them together and had a most enjoyable ride in HIS hot-air balloon made from foreskins, God tried it again. HE got his second batch of foreskins from Israel's sons (who cut them from their fake friends, so they'd be in such pain that the sons could murder them), but then, rather than use hot air (cause there weren't that many clerics around, doncha know), God foolishly used the gas from a large fermentation process to fill HIS new foreskin balloon. It was a stupid mistake, for apparently HE didn't realize that the gas produced by the fermentation was carbon dioxide. Thereupon, when God (i.e., the mountain god Yahweh) pushed his balloon off a cliff, hoping HE would have another happy ride, the heavier-than-air carbon dioxide caused HIS balloon to sink like a rock to the valley below. You see, Dear, that might explain God's fear of foreskins, HIS opposition to fermentation, HIS crummy memory, the burning bush, and HIS desire to kill so many children.

Anyway, Dear, the stupidity of the details about leavened bread and roasting entrails for Passover is nothing compared to the hideousness of the concepts behind the Passover, itself. As described in *Exodus 12, 7* the basic concept of the "Passover" was that the Israelites were to smear blood on their door posts so that God would know the houses contained Israelites and then "pass over" such houses, not killing the first born within.

Otherwise, doncha know, without the blood on the doorposts, God couldn't tell who was inside the house. I mean, what do you expect he could do: look through the walls and see who was inside, detect the Israelites through their glow, or "just know" because the Omniscient knows all? But since God couldn't see Adam and Eve hiding behind a few plants, how do you expect him to see who's inside a house? Fortunately for him, however, he had this portable blood analyzer, and it showed... Anyway, from that time on, forever, the Israelites are to celebrate "the Passover", remembering that, while killing all Egyptian first-born, God passed over the Israelites.

I hope, Dear, that you'll pause to think about the policies promoted by clerics in their creation of the concept of the Passover. And at the outset, I'll insert my opinion that, if there's a common characteristic of clerical minds, it may be their attention to excruciating details while missing the overall

picture. Thus, these damnable clerics require that “their people” must “**take equally a sheep or a goat**”, on the fourteenth day they must “**slaughter the victim between dusk and dark**”, they must eat their unblemished yearling male lambs or kids “**roasted, head, shins, and entrails**”, and so on, with excruciatingly idiotic details. But they miss the overall picture: they propose a Passover “celebration”, to be practiced every year, forever, to celebrate God’s passing over the Israelites while he went on his rounds killing all the Egyptian first-born.

Think of it Dear: people living today celebrating the killing of the first-born of another society! In turn, the clerics propose that God killed all these first-born: “**so that you [Israelites] can tell your children and grandchildren the story [about] how I [God] made sport of the Egyptians...**” People worship a God who considers killing people to be “**sport**”? This God (or, more appropriately, the maniacal clerics who created and still promote this crap) should be brought before an International Court of Justice and charged with crimes against humanity. This God’s crimes make Muhammad, Hitler, and Stalin (and, similarly, multi, murderous popes) look like saints: at least those monsters didn’t kill people for sport!

Now, Dear, I know that many modern-day Jewish people have conned themselves into thinking that Passover is a celebration of their ancestors “passing over” from Egypt to their freedom. But, Dear, as you can see for yourself from the above, the clerics’ position is perfectly clear: Passover is to celebrate God’s killing all the first-born children of another society, so the celebrators would have a story to tell their own children and grandchildren about their God’s great achievement in his favorite sport of killing people. How could modern-day humans engage in such a horrible ritual?!

Consider, Dear, what you might want modern Jews to do. How about a proclamation, signed by modern-day Spinozas, Freuds, and Einsteins, promoted in all the newspapers, radio and television stations, and motion-picture companies owned and operated by Jewish people. I don’t mean to dictate the details of this proclamation (certainly there are a huge number of Jewish writers far more competent than I), but I would hope that a first-draft of such a proclamation would be something similar to the following.

A PROPOSED PASSOVER-PROCLAMATION

To all humans, from we fellow humans formerly known as Hebrews, Israelites, or Jews: greetings and good wishes. We would be grateful if you would take notice of our following solemn resolution:

Whereas, approximately 2500 years ago, some crazy clerics of our culture created some fictitious stories to which the world has unfortunately been subjected, and

Whereas, for these fictitious stories, these power-crazed clerics created a nonexistent character whom they called God or Yahweh or the Lord or similar, and

Whereas essentially all the fictitious stories told about the crazy clerics' God interacting with humans are repugnant to any sane human, and

Whereas, in particular, the story about “the Passover”, in which the clerics' fictitious God “passed over” the houses of all the Israelites on his way to murdering all first-born Egyptians (including children and infants), and

Whereas, for the past approximately 2500 years, our ancestors have celebrated this “Passover”, celebrating the story about a most hideous crime, which the clerics claim that their God perpetrated, so we would have a story to tell our children and grandchildren, about how the clerics' God considered killing people to be a sport, and

Even though we are certain the events depicted never actually occurred, and

Even though we are responsible neither for the craziness of the ancient clerics of our culture nor for the errors of our ancestors; yet,

Because we desire to be recognized neither as more nor less than fellow humans, and

Because we desire to do our utmost to promote good will among all humans,

Therefore, we respectfully request that it become widely known that we heartily resolve that, from this day forward, by “Passover” we will mean our “Passover” from being Hebrews or Israelites or Jews to being humans.

Specifically, we resolve to do our best to accomplish the following:

- To help all children achieve their potentials,
- To promote the basic human rights and dignities of all people,
- To assist in the advancement of arts and sciences throughout the world,

- To urge all humans to work together, using best available science, to try to solve our common problems,
- To help all people use their brains as best they can, which of course means basing decision on the best available data – which then should purge the idiotic concept of all gods from the minds of all sane humans.

Should such a resolution be adopted, Dear, then maybe one minor (but for me, extremely irritating) matter will be corrected. In particular, recently I began to watch a new, animated movie depicting the storybook character Moses as a “good guy”, rather than the murder and maniac that the Bible describes him to be. I wrote “began to watch”, because I rather quickly turned it off in disgust. If those humans formerly known as Hebrews, Israelites, or Jews would adopt a resolution similar to the above, then never again would such movies (as the one I began to watch) pollute humanity.

But, Dear, we’re not there, yet. So, before you start on the next chapter of this “excursion”, please read more of the hideous Bible, starting with the title “The *Exodus* from Egypt” (*Exodus 12*) and continuing through to the *Commandments* (*Exodus 20*). I mean, of course, start on that task after you accomplish the more important task of getting some exercise!