

WORKERS OF THE WORLD, UNITE!

THE BIBLE
FOR BELIEVERS
AND
NON-BELIEVERS

BY
YEMELYAN YAKOSLAUSKY

The Bible for Believers and Non-Believers

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Yemelyan Yaroslavsky



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TRANSLATOR'S NOTE

The contents of this book originally appeared as a series of individual articles in the newspaper *Bezbozhnik* (“*Atheist*”). Between 1923 and 1925, these articles were collected and organized into five separate parts that were then compiled into a single book, *The Bible for Believers and Non-Believers*, which subsequently passed through ten editions before the outbreak of World War II. Soviet publishers continued to reprint the book even after *Bezbozhnik* was discontinued in 1941.

While originally written in Russian, *The Bible for Believers and Non-Believers* has been translated into numerous languages, including Tatar (1933), Yiddish (1937), Ukrainian (1958), Moldavian (1959), Bulgarian (1960), Hungarian (1960), Romanian (1960), and Italian (1977). This new translation, which is based on the tenth, 1938 edition, marks the first time in a century that Yaroslavsky’s famous book has been republished in English.

The Bible for Believers and Non-Believers analyzes various stories from the first nine books of the Old Testament, making extensive use of the scripture. In the original text, the quoted verses were lifted from the Russian Synodal Version of the Bible, which has no official English counterpart. Therefore, all quotations in this edition have been replaced with their King James Version (K.J.V.) equivalents. Other, non-biblical primary source quotations have been replaced with pre-existing English translations where appropriate.

M.D. Mole
December 2025

FOREWORD TO THE 1959 RUSSIAN EDITION

This book, *The Bible for Believers and Non-Believers* by the talented anti-religious propagandist Ye. Yaroslavsky, was first published as a series of separate articles in the newspaper *Bezbozhnik (Atheist)* towards the end of 1922. Since then, it has passed through ten Russian-language editions, the last of which was published in 1938. *The Bible for Believers and Non-Believers* has achieved wide popularity among readers; many believers who have broken with religion have indicated that reading it played a decisive role in overcoming their religious prejudices. This book has also rendered great assistance to propagandists and agitators in conducting anti-religious campaigns.

The author explains that he conceived of this book before the Great October Socialist Revolution began. “While propagating the teachings of communism among workers and peasants,” he writes in the preface, “I was frequently confronted with the fact that the religious intoxication clouding their minds prevented them from correctly understanding the communist doctrine.” This book serves the purpose of liberating workers from religious prejudices.

The great merit of *The Bible for Believers and Non-Believers* is that it wittily, figuratively, and colorfully criticizes the Bible—the “holy book” of Christians—from all angles, revealing the contradictions and absurdities in its stories about the world. Yaroslavsky convincingly demonstrates that a thorough analysis of the Bible allows us to conclude that there is absolutely nothing “sacred” about it, that it is a collection of highly diverse works written at various times by many ancient authors, in addition to legends and fables belonging to various peoples.

The Bible is by no means the world’s oldest book, as the priests claim; there are other, more ancient books belonging to various civilizations that all disagree as to the origins of the world and man. Like the Bible, these texts glorify the deities revered by these peoples—*Buddha, Brahma, Shiva*, etc.—and the religious teachings set forth within them are considered the only valid ones. The author concludes that biblical myths are “the invention of a savage, dark, and ignorant people” who could not rely on the achievements of science and lacked the astronomical instruments necessary to study celestial space. *The Bible for Believers and Non-Believers* reveals the unscientific nature of the Bible’s stories about the origin of the world, the solar system, the Earth, plants, animals, and mankind. The author notes that these stories reflect primitive peoples’ naïve ideas about the world around them.

In examining the Bible’s teachings on society, the author exposes the book’s hostility to workers’ interests. The Bible justifies slavery, declares

the division of society into exploiters and exploited to be immutable, and legitimizes the existence of relations of domination and subordination as well as social inequality. Therefore, Yaroslavsky concludes that the exploiting classes understand the Bible's significance perfectly well; they use it to conceal their oppression and exploitation of the working masses, to incite national enmity and hatred, and to justify robbery and war—all with reference to "God's will."

Religion stifles free, creative thought and inquisitive mindedness, demanding humility and submission to the will of a non-existent deity. It hinders workers in their struggle for their liberation and impedes the progressive development of society. Yaroslavsky emphasizes that only the Marxist-Leninist ideology provides a truly scientific understanding of the world, that it "teaches not only how to explain the world, but also how to change it for the benefit of all mankind."

Having thrown off the yoke of exploitation and built a socialist society, man has become a creator, the architect of his own life. He has learned to manage social phenomena, to subjugate the forces of nature, and to penetrate ever deeper into the mysteries of the universe. Science, having become the property of millions of workers, has helped them to put an end once and for all to the naïve, primitive tales of the gods—the universe's creators and rulers.

The Bible for Believers and Non-Believers is a valuable tool in the field of anti-religious propaganda; it will assist believers in freeing themselves from religious stupefaction. This edition of *The Bible for Believers and Non-Believers* by Ye. Yaroslavsky is based on the 1938 edition. Minor editorial changes have been made to the text.

FOREWORD TO THE 1977 RUSSIAN EDITION
“Yemelyan Mikhailovich Yaroslavsky
And His *Bible For Believers and Non-Believers*”

Every book has its own history. Its history is inextricably linked to the time when it was written and the author's stated purpose. Yemelyan Mikhailovich Yaroslavsky's book *The Bible for Believers and Non-Believers* also has its own history. Despite being written over fifty years ago, it has not lost its relevance for our time and remains of interest to modern readers.

Yemelyan Mikhailovich Yaroslavsky (1878 – 1943) was a professional revolutionary, an outstanding figure in the Bolshevik party, and a fervent propagandist of Marxism-Leninism. A party member since 1898, he played an active part in both the 1905-07 Revolution and the Great October Socialist Revolution, ascending to prominence in the party and the Soviet state. As a distinguished scholar (he was elected a full member of the U.S.S.R. Academy of Sciences in 1939), Yaroslavsky authored numerous works on scientific communism, the history of the revolutionary movement in Russia, and the history of the C.P.S.U.

Yaroslavsky also devoted considerable effort to promoting a scientific-materialist worldview and scientific atheism. Notable party figures and Soviet government officials such as I.I. Skvortsov-Stepanov, P.A. Krasikov, A.V. Lunacharsky, N.K. Krupskaya, and several others also actively participated in this work. Atheistic propaganda played an important role during those years. This can be explained by the fact that the counter-revolution widely utilized religion and its organizations in the struggle against Soviet power. Under these conditions, the party had to engage in aggressive atheistic propaganda, expose political reaction masquerading as religion, and work to recruit those segments of the population still under the Church's influence into defending the revolution and participating in socialist construction. The party launched a broad campaign to politically educate workers, an essential part of which involved anti-religious propaganda. It was no coincidence that Yaroslavsky titled a collection of his articles on religion and the Church, published in 1924, *On the Anti-Religious Front*.¹

Atheistic propaganda among broad sections of the population required that party workers possess political experience, a wide range of knowledge, great tact, and the ability to approach believers in ways that would draw them into active participation in the struggle for socialism. V.I. Lenin addressed the issues regarding the content and correct

¹ See Yemelyan Yaroslavsky, *On the Antireligious Front*. Moscow, 1924.

presentation of anti-religious propaganda in several of his speeches, especially in the programmatic article, *On the Significance of Militant Materialism* (1923).

During the 1920's, popular, scientific, and scholarly atheist literature began appearing on a wide range of topics: the history and political role of religion and the church, criticism of religious ideology, and so on. In their articles and speeches, prominent party and government officials systematically explained the attitude of the Communist Party and the Soviet state toward religion and the church. Specific materials were used to convincingly prove that the White Guards and interventionists were exploiting religious and church organizations for anti-Soviet political purposes. Yaroslavsky began publishing *The Bible for Believers and Non-Believers* through the anti-religious newspaper *Bezbozhnik*, which began circulating in December of 1922 and thereafter gained widespread popularity. *The Bible for Believers and Non-Believers* was published as a separate book in 1925, then subsequently republished several times and translated into many different languages.

The Bible (meaning "books" in Greek) is the "holy book" of both Jews and Christians. Whereas followers of Judaism recognize only the first part of the Bible, the Old Testament (or Torah), Christians venerate both the Old and New Testaments. In his "Bible," Yaroslavsky critically examines only the Old Testament. The Old Testament is a literary and religious artifact, representing a collection of works composed throughout the first millennium B.C.E. that vary in subject matter, character, presentation style, and period of origin. The Old Testament's text was consolidated in its final form at the beginning of the Common Era. Ancient literary artifacts similar to the Bible have also survived among other peoples. In this sense, the Bible is no exception. Christianity, which originated among the Jews, initially retained ties to Judaism and venerated the biblical books of the Old Testament (Torah). At the same time, however, it also developed its own sacred texts (the New Testament).

The Bible has long been the subject of scholarly study. A fierce ideological struggle has been waged over questions of the Bible's origin, content, and sociopolitical role. The Church and theologians, both Christian and Jewish, defend the thesis of the Bible's "divine" inspiration. In rejecting these claims, scholarly criticism of the Bible argues that this book—like every other—is the work of human hands. Scholarly criticism has revealed the specific historical circumstances surrounding the origin of the Bible's individual books and parts as well as the sources of its mythology and worldview, exploring the origin, character, social conditioning, and

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role of the Bible's moral and ethical norms, in addition to its class role in the History of Society.

The Bible is a complex and multilayered historical record. The books of the Old Testament reflect the social relationships of the ancient Hebrews' slaveholding society, their religious beliefs, cults, rituals, customs, daily life, sanitary rules, and myths about the origins of the world, animals, and plants, legal norms, and so on. They include historical chronicles written in the religious and mythological style characteristic of ancient works. The main character in these chronicles is *Yahweh*, the god of the ancient Hebrews. The Bible also contains love poems (Song of Solomon, Book of Ruth) and works that are unrelated to religion but are nevertheless revered by the church as "sacred."

The Bible also espouses universal behavioral norms that had already developed in primitive society (the so-called Ten Commandments: "Thou shalt not kill," "Thou shalt not commit adultery," "Thou shalt not steal," etc.). Such behavioral norms existed not only among the Hebrews, but also in various forms among other ancient peoples. Like other precepts regulating human conduct and relationships, they acquired the character of divine commandments through the Bible. The Bible was created under the conditions of slaveholding society and sanctified the power of slave owners and kings as "God's anointed." The sociopolitical and ethical ideas contained within it were (and still are) used by the exploiting classes to consecrate their property and power. At the same time, biblical texts also reflect the class struggle of the oppressed against their oppressors and dispossessed people's dreams of a just society, equality, and a better future. We find visions of such a social utopia in the Book of Isaiah, for example.

Due to the heterogeneity of the material included in the Bible, various social classes have drawn upon it in order to ideologically justify their own interests: the exploiters to justify their right to rule over the masses, and the oppressed to justify their struggle against the exploiters. It is well known that in the Middle Ages, for example, popular movements often occurred under a religious banner. Their participants interpreted biblical texts in their own ways, seeking to find in them confirmation of their demands' legitimacy. Even today, believers sometimes seek validation of their democratic (and even socialist) ideas in the Bible. Such heterogeneity and contradiction within the Bible's contents further demonstrates that it is not a divinely inspired phenomenon, but a human invention.

The scientific study of the Bible has made it possible to uncover the origins of its many stories, narratives, and tales. "One of the major achievements of all this archaeological activity in 'Bible lands'" writes the renowned scholar of the ancient world, S. N. Kramer, "is that a bright and

revealing light has been shed on the background and origin of the Bible itself. We can now see that this greatest of literary classics did not come upon the scene full-blown, like an artificial flower in a vacuum; its roots reach deep into the distant past and spread wide across the surrounding lands. Both in form and content, the Biblical books bear no little resemblance to the literatures created by earlier civilizations in the Near East.”²

One of the first books about “holy scripture” in our country was *The Bible for Believers and Non-Believers* by Ye. Yaroslavsky. In the preface, the author writes that he conceived of this book about the Bible before the Revolution began. While promoting communist doctrine, he became convinced that religion prevented workers and peasants from correctly understanding communism’s ideas. The foundation of Christian doctrine is the Bible, which influences many people. Yaroslavsky endeavors to reveal the Bible’s earthly nature: whatever the Bible discusses—whether the origins of the world, real or imaginary past events, or its moral precepts—there is nothing “holy” about it. Yaroslavsky criticizes the Bible from a common-sense perspective; he appeals to the reader’s reason. Outlining the biblical books’ contents, chapter by chapter, he asks: can they serve as a guide for modern man? Is the Bible’s morality acceptable to workers? “Our goal,” the author writes, “is to ensure that everyone can look at the Bible through ordinary, human eyes.”

Yaroslavsky convincingly demonstrates the inconsistency and backwardness of the biblical worldview, as well as its irreconcilability with science. “For thousands of years,” he writes, “people have not only been content with these stories as an explanation of the whole universe but have also believed that they embody the highest of divine reason. Yet such infantile faith will not satisfy any thinking worker or collective farmer today...”

Nor does Yaroslavsky stop there: he also exposes the class essence of the Bible’s teachings on society, the state, and human relationships. In criticizing the Bible, Yaroslavsky believes that it should be approached as a literary and historical artifact that was shaped under specific conditions. He writes: “We seek only to provide an explanation—consistent with the findings of science—for the whole set of fairy tales, legends, and stories that is collectively known as ‘the Bible.’ What we are struggling against—and will struggle against mercilessly—is, firstly, any attempt to pass off the Bible as something “sacred”... Secondly, we oppose uncritical

² See Samuel Noah Kramer, *History Begins at Sumer: Twenty-Seven “Firsts” in Man’s Recorded History*. Doubleday Anchor Books, New York, 1959, p. 143.

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acceptance of the Bible's text. Thirdly—and this is the most important thing—we expose the Bible as an instrument of religious deception. Fourthly, we combat any attempt to enslave the consciousness of workers and peasants with the morality of biblical fables.”

Some might argue that Yaroslavsky's criticism is essentially correct and truthful in stripping the veil of sanctity from the biblical narratives, but that it is executed too harshly. To this, one might reply: the militant, offensive tone of *The Bible for Believers and Non-Believers* can be explained by the time and circumstances of its writing. This was a period of storm and stress for the proletarian revolution, when it was actively sweeping away its numerous opponents: the forces of the old world. The enemies of the revolution frequently dressed their claims in biblical language. In this situation, it was necessary to have an offensive critique of the ecclesiastical counterrevolution, of the church, of religion, and of the “holy books” that would be understandable to the general population.

Atheistic literature of the post-October period was directed against the enemies of the revolution, no matter what disguise they chose to assume. The struggle was waged not only with arms but also with words, and this word was sometimes more necessary, more important, and more effective than other means. *The Bible for Believers and Non-Believers* by Ye. Yaroslavsky, a prominent party and public figure and talented propagandist of Marxist-Leninist ideology, continues to fulfill its humanistic purpose today, helping to liberate people's consciousness from long-obsolete, anti-scientific biblical notions.

This edition of *The Bible for Believers and Non-Believers* is based on the 1938 edition, with minor editorial abbreviations and clarifications.

Dr. M.M. Scheinman
1977

AUTHOR'S PREFACE

I conceived of this book even before the revolution began. While propagating the teachings of communism among workers and peasants, I was frequently confronted with the fact that the religious intoxication clouding their minds prevented them from correctly understanding the communist doctrine. This intoxication began in their childhood, when they were powerless to resist those deceptive and sometimes savage ideas about the world that were—and often still are—being hammered into their heads by their educators.

That was the state of things before the revolution: almost all of us were subjected to religious indoctrination both at school and at home. We still knew nothing about the world; we did not know the laws of our country and we did not know who created these laws or for whose benefit they were created. Yet we were persistently taught that there exists a supreme judge, a supreme ruler, a supreme being in Heaven who has millions of servants, saints, angels, and devils. Beginning in childhood we were taught that the whole world was created by the word of this supreme being.

The source of these teachings—both for Christians of different sects and for Jews—is the Bible, and even the Mohammedan Koran [1] derives nine-tenths of its contents from this same book. And so almost half the world is educated, is raised from childhood on these Bible stories. The priests explain not only the “creation” of the world, but also every event in human history on the basis of the Bible. They are constantly trying to convince us that the Bible is a sacred book, that it is a revelation from God himself handed down to the people. But when we begin to examine it more carefully, when the history of the Jews—in whose language it was written—is sufficiently studied, it turns out that the Bible is a collection of highly diverse works, compiled at different times by multiple authors. It contains many of the same tales and legends that can be found among any pastoral and agricultural society.

The Bible also contains some fragmentary information about real Jewish history. Over the centuries, however, these accounts have been passed down by word of mouth, rewritten by illiterate scribes, and then supplemented with later, often completely invented insertions, so that today it is difficult to distinguish between fact and fiction. The Bible contains war songs, tender love songs like Solomon's “Song of Songs,” descriptions of nature, legal codes of different periods, genealogies and chronicles, descriptions of rituals, collections of sayings, stories, novels and parables, reflections on the past and the future, and letters and hymns. For some reason, all of this is called “sacred history”—but why?

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The Jewish Bible is very old, but many other civilizations possess similar, even older books of the same nature, which also contain their own creation stories alongside sacred hymns, etc. A believing Hindu, for example, believes that only his books—which discuss *Buddha*, *Bodhisattva*, *Brahma*, *Shiva*, [2] and other deities—only these books' teachings are valid holy doctrine, only in them does the real truth reside.

When man first discovered fire, it probably seemed miraculous to him. Fire kept him warm, protected him from wild animals, and spared him the horrors of a dark night in the forest or a cave. At one time, man could have made do with a torch, illuminating his wretched dwelling with some kind of tallow bowl. But today's peasants are not even satisfied with kerosene lamps, and they desire electric lighting. Millions of minds are still illuminated by a primitive torch, which puffs and smokes and obscures visibility for any greater distance.

Religion and the Bible cloud the minds of both workers and peasants. They do not lead the people forward, but call them back to the past—to the wild, to an outlived state—by intimidating them with the terrible will of the almighty *Jehovah*. The Bible fetters the human will with the image of an “omniscient and omnipresent” god, without whose permission “not a hair falls from a man's head” but who is nevertheless powerless before the very devil he himself created.

From the cradle to the grave, the priests of the Christian, Jewish, Mohammedan, and other churches entangle man's life with witchcraft rites and sacraments, frightening him with visions of the “Last Judgment” and eternal torment in Hell for even the slightest deviation from all those absurd, barbaric demands that religion makes. A person raised in the spirit of religion becomes incapable of struggling for social transformation. Religion teaches submission to slave owners and exploiters; religion kills bold thought and inquisitive mindedness; it demands the humility of the human spirit, the surrendering to the will of a non-existent deity.

Thousands of years of slavery were sanctified by religion; the greatest crimes were committed in the name of God. In every country, the exploiters' most unbridled forms of terror and oppression over the workers are sanctified by their religions and churches. The Bible has been the guide, the handbook for the greatest villains the world has ever known. Tens of millions of people have been murdered in the name of God, in the name of faith. Religion once concealed the crimes of the ruling classes, kings, and nobles, just as it now conceals the crimes of capitalists and landowners throughout the world. Religion was and remains a whip, a bridle, a cunningly woven net that held and still holds the world's peoples in deep slavery.

Life on Earth never remains the same, and one Greek philosopher rightly said that “everything flows, everything changes.” [3] The Earth's surface changes, the climate changes, animals and plants change. People change, and their way of obtaining their means of sustenance changes: from primitive hunting to cattle herding, from cattle herding to agriculture, from agriculture to crafts, from crafts to industry, from a simple rock and stick to stone, bronze, and iron weapons and productive tools, from simple productive tools to complex machines, to steam and electric engines. Languages are changing, and morals are evolving. The organizational structure of the state is evolving: from a wild primitive herd, from a primitive hunting group, from a primitive clan community—to tribal unions, to a feudal state, to a bourgeois monarchy, to a democratic republic, to a republic of Soviets.

The exploiters, who have made religion an instrument of their domination over the masses since antiquity, are now attempting to adapt their religious doctrines to modern conditions. The exploiters and their priests—the clergy of the whole world—are well aware of religion's power as a potent drug; it is the opiate of the people, as the teacher of communism, Karl Marx, correctly said. [4] Gradually, and with great difficulty, the masses have been freeing themselves from this opiate. Workers have been liberating themselves more rapidly from the religious opiate in our country, where atheism is growing as socialism develops. But religious intoxication still hangs like a heavy burden over the consciousness of hundreds of millions of workers in capitalist and colonial countries, hindering their struggle for freedom. And even in the Land of the Soviets, in the land of socialism, the accursed, moribund past tenaciously clings to the living—who are moving forward—and pulls them back into former slavery.

The exploiters in every country know that when faith in the gods collapses and faith in the so-called “sacred scriptures” is demolished, they lose one of the forces by means of which they rule. The exploiting classes understand this very well. They are sometimes even prepared to allow freethinking among themselves, but they consider it necessary to keep religion around for the people, to keep God in reserve for controlling the populace. Their philosophers, like Voltaire, who sometimes laugh at faith in God, say: “As far as we are concerned, we can do without God, but the people need God as a whip. And if God did not exist,” they say, “then it would be necessary to invent him.” [5]

Only when a new revolutionary class is born—the proletariat, which reveals all the secrets of existence, which breaks all the chains of slavery, no matter who created them, which, by liberating itself, liberates the entire

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world of workers, which is interested in creating a classless society—only then does the proletariat drag the gods down from the heavens, rejecting the fairy tales of humanity’s distant childhood as the basis for its understanding of the world. It has forged a new world outlook—a scientific one. This world outlook teaches not only how to explain the world, but also how to change it for the benefit of all mankind.

Guided by the revolutionary doctrine of Marxism-Leninism, the working class of our country, under the leadership of the Communist Party, is reconstructing the world in a new way and has already succeeded in building a basically socialist society. The working class has been leading the broad masses of the peasantry, aiding and guiding them in the socialist reconstruction of agriculture. In bourgeois countries, the working class and the peasantry are exploited by landowners, capitalists, and kulaks. With the help of religion and the church, the ruling classes cloud the minds of the workers and the working strata of the peasantry, turning them into submissive slaves of capitalist, landowner, and kulak exploitation.

In the Soviet country, millions of collective farmers who are consciously participating in the struggle to build socialism have already broken with religion, realizing its harmfulness to the workers. But there are still many who believe in the religious fairy tales of the priests and kulaks, both in the city and in the village. Therefore, a lot of work still needs to be done in order to convince believers of the unscientific and harmful nature of Bible stories.

This is the purpose of *The Bible for Believers and Non-Believers*.

Notes

[1] According to religious legend, *Mohammed* (in Arabic, “*Muhammad*”) was the founder of Islam, the Muslim religion. According to legend, he was born in Arabia at the end of the 6th century. In his youth, he led merchant caravans. Then, having married a rich merchant woman, Muhammad himself grew rich and appeared before the Arabs as a prophet espousing a new religious doctrine. He first preached in the city of Mecca but did not get along with the local merchants and fled to another Arab city, Medina, in 622 A.D. (modern Muslims begin their calendar with this legendary flight, the “*hijra*”). Muhammad finally formed the first community of Muslims in Medina and came to dominate the Hejaz (a region in Western Arabia where the cities of Mecca and Medina are located) through military force. Muhammad died in 632 A.D., according to these same religious legends.

Islam emerged during the process of the disintegration of the clan system and simultaneous formation of the Arab feudal state as a religious reflection of this process, as a sanctification of the new feudal system of exploitation. As a religion, Islam drew upon several other religious influences, especially Judaism and Christianity, which were widespread in several parts of Arabia. The Arabic word "*Islam*" itself means "submission," which is interpreted as "surrendering oneself to God." As the ideology of feudal lords, Islam legitimized their rule. Under Islamic religious doctrine, the feudal lords of that time—the "*caliphs*"—were declared "deputies of Muhammad" and "representatives of God on Earth."

The Koran, the "holy book" of Muslims, contains laws that protect and justify the feudal exploitation of workers. In justifying inequality and exploitation, the Koran says in *Surah* (chapter) 4, *Ayah* (verse) 62 that one must not only obey *Allah* and his Messenger, but also those in power, the exploiters. It teaches that God himself established legal and proprietary inequalities between people, and that these should not be opposed. The Koran sanctifies the enslavement of women for the benefit of the exploiters, legalizes polygamy, and mandates the wearing of veils by women ("*izar*", or "*chador*"). The exploiting classes utilize the complicated rituals that Islam inherited from ancient religions as well as the various religious "obligations" established therein (prayer five times a day, a thirty-day fast during the month of Ramadan, the *Hajj*—or pilgrimage—to Mecca, and the associated Feast of Sacrifice, the religious tax—*zakat*, *usher*, etc.) in order to strengthen their domination.

Islam with its Koran, its tales of Muhammad, etc. is a tool in the exploiters' hands for oppressing workers. Islam is one of the religions that, like all others, stupefies the consciousness of some sections of workers in the U.S.S.R.

[2] *The Buddha* is one of the main deities of the Buddhists, who consider him the founder of their religion. According to Buddhist legend, he was immaculately conceived and born to his virgin mother (the Christian Church teaches that Jesus was also conceived "immaculately"¹) in India in the late 6th century B.C. He was a king's son and bore the name of

¹ The notion that the "immaculate conception" refers to Jesus Christ's miraculous virgin birth is a common misunderstanding. The "immaculate conception" is in fact a Catholic doctrine holding that the Virgin Mary herself was born free from original sin. Nevertheless, the author's point here is that the characters of Jesus and The Buddha are both believed to have been born to virgin mothers, and thus "conceived immaculately" in the non-doctrinal sense. —*Translator*

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“Siddhartha” (as well as “*Gautama*” and “*Sakyamuni*”). At the age of 29, Siddhartha renounced earthly glories and pleasures and found new ways for man to achieve bliss and salvation, which is why he received the honorary titles of “*Buddha*” and “*Bodhisattva*” (i.e. “Enlightened One”). He espoused a new religious doctrine, organized the first community of his disciples, and died—according to legends—at the beginning of the 5th century B.C.

The Buddha is an Indian deity who was gradually transformed into a “historical” figure by his worshippers, much like the fictitious Jesus Christ of Christians. Many stories about The Buddha (which were created several centuries before Christianity), such as his immaculate conception and miraculous virgin birth, his temptation by an evil spirit in the desert, his various miracles, etc., are all strikingly similar to later Gospel tales about Jesus. In the 7th century, the Christian cleric John of Damascus retold Indian stories about Buddha-Bodhisattva and one of his mentors, Christianizing their names and converting them both into Christian “saints,” and thus fabricating “the life of Barlaam and the Indian prince Josaphat.” The church hastened to establish a special holiday in honor of these fictional “saints” on November 19th.

Brahma and *Shiva* are ancient Hindu deities who, together with *Vishnu*, constitute the “holy trinity” of Hinduism. Of these three deities, believers consider *Brahma* to be the supreme creator and ruler of the world, the lord of both gods and men who resides in the highest heaven, Paradise. *Shiva* is a formidable deity of destruction, the lord of evil spirits and ghosts, who sends misfortune, disease, and death. On the contrary, *Vishnu* is considered the benevolent protector of the world and its people, willingly and always coming to their aid.

[3] The expression “Everything flows, everything changes, nothing stands still” belongs to the outstanding ancient Greek philosopher *Heraclitus of Ephesus*, who lived between the sixth and fifth centuries B.C. Unfortunately, his great philosophical oeuvre has not survived for us in its entirety. In his works, of which only small fragments are extant, he demonstrated the idea—completely novel for his time—that everything in both nature and human society is constantly moving, changing, and passing from one form to another, that everything is in the process of coming and going. As an example, he often cited a tirelessly flowing stream and asserted: “Into

the same river you could not step twice, for other (and still other) waters are flowing... Into the same river we both step and do not step...²

[4] *Karl Marx* wrote about religion in his work *A Critique of Hegel's Philosophy of Law*, noting: "Man makes religion, religion does not make man. Religion is the self-consciousness and self-esteem of man who has either not yet found himself or has already lost himself again... *Religious* distress is at the same time the *expression* of real distress and also the *protest* against real distress. Religion is the sigh of the oppressed creature, the heart of a heartless world, just as it is the spirit of spiritless conditions. It is the *opium* of the people. To abolish religion as the *illusory* happiness of the people is to demand their *real* happiness."³ In his article *Socialism and Religion*, *V. I. Lenin* also emphasized the social essence and role of religion: "Those who toil and live in want all their lives are taught by religion to be submissive and patient while here on earth, and to take comfort in the hope of a heavenly reward... Religion is opium for the people. Religion is a sort of spiritual booze, in which the slaves of capital drown their human image, their demand for a life more or less worthy of man."⁴

[5] *Voltaire* (1694 – 1778) was a prominent French educator, writer, and philosopher. Considering all contemporary religions to be absurd and ridiculous, he nevertheless suggested that the bourgeoisie preserve religion for the rural and urban poor as a means of keeping them in check. In this regard, he wrote in one of his poems regarding an unknown author's anti-religious book, the *Treatise of the Three Impostors*: "If the heavens, stripped of his noble imprint, could ever cease to attest to his being, if God did not exist, it would be necessary to invent him."⁵ Elsewhere, regarding an earlier French writer, *P. Bayle* (1647 – 1706), Voltaire also wrote: "The question is then asked whether a nation of atheists can exist; it seems to me that one must distinguish between the nation properly so called, and a society of philosophers above the nation. It is very true that in every country the populace has need of the greatest curb, and that if Bayle had had

² *The Fragments of the Work of Heraclitus of Ephesus: On Nature*. Translated by G.T.W. Patrick, N. Murray, Baltimore, 1889, pp. 94, 104.

³ *Karl Marx, Contribution to the Critique of Hegel's Philosophy of Law*. Marx-Engels Collected Works, vol. 3, Lawrence & Wishart, London, 2010, pp. 175-176.

⁴ *Vladimir Lenin, Socialism and Religion*. Lenin Collected Works, vol. 10, Progress Publishers, Moscow, 1978, pp. 83-84.

⁵ *Voltaire, Epistle to the Author of the Book, The Three Impostors*. Translated by Jack Iverson, 1996.

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only five or six hundred peasants to govern, he would not have failed to announce to them the existence of a God, rewarder and revenger.”⁶

⁶ Voltaire, *Of the Comparison So Often Made Between Atheism and Idolatry*. The Philosophical Dictionary, translated by H.I. Woolf, Knopf, 1924.

WHAT IS THE BIBLE?

When asked what the Bible is, theologians (or, more simply, priests and clergymen) both Jewish and Christian answer: “It is the Holy Scripture, a sacred book, compiled if not by God himself, then by his confidant, Moses, to whom he dictated its words on Mount Sinai.” One believing sectarian sent me a very angry letter in response to the first chapter of *The Bible for Believers and Non-Believers*, in which he wrote: “These books [of the Bible] were written by God himself; they existed before the Babylonian captivity.”

So that is the way things are, according to some priests. But when we turn to other civilizations, we see, firstly, *that the Jewish Bible (“Torah”) is by no means the world’s oldest book, that other peoples have preserved written artifacts and other materials that are much older*. Secondly, we see that the Bible was compiled *at different times*, that it is a collection of various texts, tenuously and artificially connected to each other. Most of all, religious preachers endeavor to prove that Moses transcribed the Pentateuch¹ directly from God’s words. The Pentateuch itself does not say anything about this.

The Book of Deuteronomy describes Moses’s death and burial (Deuteronomy XXXIV, 5-6).² Moses—if he had really lived and written the Bible—could not possibly have described his own death and burial, of course; it would be tantamount to believing that he walked behind his own coffin. The description ends with these words: “...but no man knoweth of his sepulchre unto this day.” (Deuteronomy XXXIV, 6). *Only the one who documented the death of the mythical Moses could have written this verse*. Or, as another example, we read in the Book of Numbers: “Now the man Moses was very meek, above all the men which were upon the face of the earth.” (Numbers XII, 3). Could Moses have written this about himself?

These and many other examples indicate that the Pentateuch was not written by some “Moses,” but by other individuals writing well after the period in which this fictitious biblical hero supposedly lived. The same can be said about other books of the Bible that are attributed to certain authors.

This is the Bible on the basis of which Jewish, Christian, and other priests derive their religious teachings.

¹ “The Pentateuch” (the Jewish Torah) refers to the first five books of the Old Testament: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. – *Translator*.

² Here, as in the following, the corresponding chapters of the Bible are indicated by Roman numerals, and the verses by Arabic numerals. – *Editor*

PART I. THE CREATION OF THE WORLD



Chapter 1 God Before the Creation of the World

“In the beginning God created the heaven and the earth.” (Genesis I, 1). Thus begins the Book of Genesis, *written no earlier than 2,500 years ago*. When exactly was this biblical “beginning”? Those who believe what is written in the Bible calculate the age of the Earth from “the beginning” of its creation to the present day as 7,445 years. [1] Let us believe this for a moment. But then the inquisitive human mind simply cannot rest here. *If God began to create Heaven and Earth 7,445 years ago, then what existed before the beginning?* The Russian Synodal Version of the Bible answers: “And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.” (Genesis I, 2).

There are many translations of the Bible, which was originally written in ancient Hebrew. Sometimes, these translations differ substantially from one another. But now they have been revised by a handful of the most distinguished professors of theology, headed by Professor Kautzsch.¹ And after comparing their revisions with the Hebrew originals, it turns out that this Bible verse should be read as follows: “*Now the Earth was empty and desolate [in Hebrew: *togu vabogu*], and darkness lay [hung] upon the ocean [tegom], and the spirit of God [*ruach Elohim*] moved over the face of the waters [*gamaim*].*” An even more accurate translation of the words “*togu vabogu*” paints the following picture of Earth: “*Now the Earth was a primeval expanse of water.*” This means that there was a primordial water surface, and above this surface hovered the “*ruach Elohim*”; i.e., the breath, the spirit of the god *Elohim*. (Later we will see that this being was only one of many gods in which the ancient Jews believed).

Where did this spirit of Elohim—or the spirit of God—hover? He hovered in that same darkness that hung over the Earth and the abyss. So, the scene was as they say in the humorous story about the creation of the world: there was an abyss in the middle, and emptiness at the edges. Above this emptiness, above the primordial sea of our planet, the spirit of God hovered (and didn’t he ever get sick of this dead-end job!?). *If the beginning of the world was really 7,445 years ago, then what was this same spirit of the god Elohim doing before the beginning? For how many years, for how many thousands of years did he hover over the abyss?*

¹ Emil F. Kautzsch (1841 – 1910) was a German Protestant theologian and Old Testament scholar who published numerous German-language books on the Old Testament. –*Editor*.

Where did this spirit of God come from? Where did the biblical god himself come from?

The priests are very keen on asking us atheists these kinds of questions: “Where did the world come from?” “Where did matter come from?” “What gave rise to motion?” These are very serious and essential questions, which we atheists have answered and will continue to answer. But the priests don’t really like it when we assert that matter has existed forever. At the same time, however, they consider it acceptable to fool believers with a fairy tale about some kind of “spirit” of God—the spirit of the Jewish god *Elohim*, the spirit of one of the thousands of gods invented by the human fantasy of a semi-barbaric, semi-shepherd, semi-nomadic people—that hovered over the “empty abyss” for billions of years. Well, isn’t this *ruach Elohim* just an empty shell after all!? Isn’t it a soap bubble that bursts as soon as you touch it, as soon as you shine the light of science upon it!?

Further into the Book of Genesis’s account of the creation of the world we will see that the Jewish god *Elohim*, who later became the god-father of the god-son Jesus, indulged in this tedious occupation of flying over the abyss *simply because he did not know whether anything good would ever come of changing this order*—or rather, disorder. Yet around 7,445 years ago, as the Bible tells us and as the priests assure us, *this same god suddenly spoke*. Had he spoken anything before? We know nothing more from the Bible or from any other book.

So how do we know what the Earth was like before its creation? Who witnessed the spirit of God hovering over the Earth before the creation of the world itself? Who heard these first words of the god Elohim? Isn’t it clear that both these first words of God along with this entire story were made up, fabricated? To this the churchmen answer: “The Bible (meaning the so-called “Mosaic Pentateuch”) is God’s revelation; everything that is written in it is a record made by Moses on Mount Sinai.”

We will dwell on this more than once when we visit Mount Sinai to see what Moses did there and how many stenographers he hired to transcribe the tales of the god *Jehovah*. In the meantime, let us see how God began to create the world. The Book of Genesis says: “And God said, ‘Let there be light’: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light ‘Day,’ and the darkness he called ‘Night.’ And the evening and the morning were the first day.” (Genesis, I, 3-5).

Has it ever occurred to you, believers, that this same eternal god *knew absolutely nothing*? He did not even know that light was good. *How could he have known, when he had never seen light before?* Has it ever occurred

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to you to ask: “How could it be that this god, who only had to say a word to create light, flew around in the darkness for billions, trillions, quadrillions of years—flew around in the void for an eternity without saying it?!” Have the believers ever considered what it must have been like for this same god or spirit of God, condemned forever to rush around in emptiness and darkness—how bored he must have been, unable to exchange a word with anyone else? One can imagine what an unbearable existence he must have led, enduring eternal chaos and darkness. How empty and meaningless must have been the life of this Jewish god, who fumbled around in the darkness in every direction like a blind kitten, until he babbled just four words: “Let there be light!”

Notes

[1] The Jews originally counted years according to the reigns of kings, major political incidents or other events, and local Greco-Roman chronologies. Later, priests and rabbis introduced the “sacred” and obligatory chronology based on “the creation of the world,”² a fictional event that supposedly occurred in 3761 B.C. on the modern Christian calendar. The annual counting of months and days was bifurcated: the “sacred” year began with the spring month of *Nisan* (March through April), while the civil year began with the autumn month of *Tishri* (September through October).

Early Christians also used various local “pagan” dating systems at first, counting years according to Roman consuls and emperors, the year of the legendary founding of the city of Rome,³ etc. Around the same time, churchmen introduced the Jewish system of counting “from the creation of the world,” although they “calculated” that this “event” occurred not 3,761 years, but 5,508 years before the “birth of Christ.” Thus, between Christians and Jews there arose a disagreement as to the date of the world’s creation.

This inconsistency between the two dating systems endured for a long time—right up to the 6th century, when in the year 525 A.D. the Roman monk Dionysius Exiguus⁴ proposed that the church introduce a purely Christian calendar and count years beginning with the “birth of Christ.”⁵ Dionysius “calculated” that this “nativity” occurred during the reign of the Roman Emperor Augustus, 754 years after the city of Rome’s founding.

² *Anno Mundi*.

³ *Anno Urbis Conditaе*.

⁴ Dionysius the Humble (c. 470 – c. 544).

⁵ *Anno Domini*

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These calculations were all based on sand, just as the Jewish calendar measured “from the creation of the world” was based on an ignorant idea of the Earth’s history.

Dionysius’s proposed calendar system took hold slowly. The Roman popes first began using it in their circles in the mid-8th century and only made it obligatory for all Catholics beginning in the 15th century. As a result, it was not officially introduced to either Germany or France until the 16th century. Tsar Peter I established it in Russia in 1700, and it was also adopted in England in 1752. Nevertheless, the old system of counting years “from the creation of the world” has not completely disappeared yet; besides Jewish believers, many clergymen and sectarians still observe it to this day—especially Old Believers.⁶

⁶ Here the author is referring to the minority sect that emerged in opposition to Patriarch Nikon’s (1605 – 1681) liturgical reforms. –*Translator*

Chapter 2 Let there be Light!

So, in the first chapter of Genesis we learned that 7,445 years ago, after billions of years of complete idleness (after all, the idea that the “spirit” of this god “moved upon the face of the waters” cannot be called “work”), after an eternal stay in chaos and darkness, after eternal solitude and forced silence, the Jewish god *Elohim* finally began to create the world. On the first day of creation, he made light. He separated light from darkness. He called the light “day,” and the darkness “night.” *He saw that the light was good.*” Can such a fairy tale really satisfy a person? Yet millions of people believe it because they know nothing about the origin and development of our planet: the Earth on which we live and which, like all other worlds, is constantly changing.

But let us return to the Bible. *Let us believe the impossible: let us believe that 7,445 years ago, light was first created by the word of the Jewish god Elohim.* What kind of light was it, then? Solar? Lunar? From some other star, from some other sun? If so, then which one? Or perhaps the god *Elohim* built a fire and began his creative work by the light of its flames? Or perhaps he lit electric or gas lamps? Alas, the Jewish god had neither electric power stations nor gas plants, *for all of these things were created by man, just like the Jewish god Elohim himself.*

According to the Bible, the Sun, the Moon, and the stars were all made on the fourth day of creation. This means that for the first three days, day and night on Earth alternated without any of them! And what causes the alternation between day and night anyway? Why does the change from day to night happen? Every schoolchild now knows that the change from *day* to *night* occurs because our spherical planet, the Earth, rotates around its own axis in space. Over the course of a day, i.e., over the course of twenty-four hours, the Earth completes a full revolution around its axis. During these twenty-four hours, each separate part of the globe falls under the Sun’s light rays for a period of time: when it is nighttime on one half of the globe, it is simultaneously daytime on the other; when it is morning in one hemisphere, it is evening in the other.

If there were no Sun whose light could illuminate the Earth, then there would be no light on the Earth, and there would be no such alternation between day and night. The Earth itself would cease to exist. Day and night on Earth alternate only because the Earth revolves the Sun during the year, making a complete rotation around its own axis in the span of twenty-four hours. Therefore, the Bible’s story that God created some kind of light on Earth before the Sun ever illuminated it is absurd; it is the invention of a savage, benighted, and ignorant people—a fairy tale, a fiction, that on the

“first, second, and third days” the Earth was illuminated by something other than the same light as on subsequent days.

On what is this fairy tale based? It is based on the fact that previously—without having studied the Earth, without having explored the “celestial” (i.e., planetary) space, without having access to telescopes [1] or other astronomical instruments [2]—people imagined the structure of the Earth and sky in a completely different way. The Earth seemed motionless to them (some thought that it stood upon three whales; others believed that it floated on a body of water, like a pancake on butter). The sky seemed to them like a crystal dome, resting on the Earth’s edges. Light on Earth, they thought, could not have come from the Sun. After all, it can be light outside on days when the Sun is not visible! After all, it becomes light outside in the mornings well before the Sun appears on the horizon!

But this understanding of the world’s structure was later replaced by a more accurate one, although still far from the truth. By observing seasonal changes and the stars’ movements from year to year, people began to understand that these changes—in addition to the changes between day and night—depended upon the luminaries. As a result, another story about the creation of light was subsequently invented, described in the first chapter of the Book of Genesis:

“And God said, ‘Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth’: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.” (Genesis I, 14-19).

That is what the Bible’s authors tell us. This absurd tale about the creation of light was hammered into the heads of millions of schoolchildren before the revolution, and half a billion of humanity is still compelled to believe it! They hammer this fairy tale into everyone’s heads. These stories are nothing more than evidence of a very imperfect, incorrect understanding of how the world works. The ancients thought that Earth was the center of the universe, and that everything else was created solely to serve it.

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So that it would not be dark on Earth, God supposedly lit lamps: a larger one for the daytime, and a smaller one for nighttime. These lamps were supposedly affixed to the “firmament of the heaven,” like lamps nailed to a wall. Again the old Jewish god *Elohim*—having nailed down these lamps which he shook out of his pockets, just as a carnival magician shakes hidden objects out of his sleeve—saw that they were good only after he had finished making them. Before that, he did not know whether they would be good or not. And this was an omniscient and omnipotent god! Truly pitiful was this *Elohim*, climbing the firmament of heaven with a ladder and nails and bundles of stars, nailing the luminaries to the heavenly dome!

According to the Bible, the largest luminary is the Sun, which illuminates the Earth. But now we know that our Sun is only one of millions of other suns, and that many of these suns are much brighter. There are stars (Betelgeuse, Antares, etc.) that are many millions of times larger than our Sun! We know that our planet—the Earth, with its satellite the Moon—is only a small part of our solar system (with its central body, the Sun), and that our entire solar system is only a grain of sand in a vast space filled with other worlds and other suns. Yet they want to force us to believe what the ignorant Jewish shepherds and Assyrian-Babylonian farmers believed: that the miniscule Earth is actually the center of the universe.

Recent years have been characterized by enormous successes in electrification. Through gradual but tremendous efforts, mankind has achieved an understanding of many natural phenomena and has learned to subjugate—though still to a small extent—some of nature’s various forces. He has penetrated into the depths of the Earth and from there he has extracted peat, oil, and coal—the remains of enormous forests once buried in the ground alongside everything else that inhabited the Earth in their time. He *knows* that in these depths there awaits a reserve of solar energy—heat and light—once absorbed by animals and plants. By burning these remnants of former life, he has *learned* to extract the solar energy bound within them: light, mechanical, and other forms of energy. He transforms it into electricity and channels this force through a complex network of wires and currents. He *controls* it.

Who is he—a great scientist, a philosopher, a sage?—Just a simple worker, a recent slave. For centuries, he was oppressed by slave owners, feudal landlords, and capitalists. He was deprived of knowledge, but then he mastered it. He is a creator. Having just been born, he becomes a giant. He locks lightning from the sky into the wires of power stations. The movement of the wind, the movement of water, and any movement of

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matter in general he harnesses in screws and the rotations of levers, turbines, gears, and motors. In the dead of night, when there is darkness all around, when neither the Sun, nor the Moon, nor the stars illuminate our dwellings, he—the proletarian—creates light himself! He approaches the lever, the switch of the station. Like fettered animals in the dungeons beneath him, dynamos hum in which every cog, every lever is provided for in advance, calculated in advance; every movement is worked out in advance.

The October Socialist Revolution in our country opened up enormous opportunities for the broadest development of scientific knowledge and its application to the reorganization of society. Liberated from their exploiters, the workers of our country have created large-scale industry and mechanized agriculture. They have also built huge power plants, of which the capacity of the Dnieper Power Plant alone is equal to over a million horsepower. Scientific knowledge in our country has become the property of millions of workers in the city and village. These millions of workers recognize themselves as the real builders of the new world and thus reject all the naïve, savage tales of the gods as its creators.

“Let there be light!” declares the proletarian as he pulls the lever, the switch, or the plug, causing lights to flash on over the towns and villages for hundreds of kilometers around. In vain would a miner from the underground pray to the heavenly gods to illuminate his dungeons, mineshafts, and galleries. No! He knows that these gods are powerless because they do not exist. And even if all of the Earth’s priests were to pray to their gods for it, this miracle would never happen.

No—the miner from the underground approaches the telephone receiver made by the same proletarian and speaks to another proletarian from tens, hundreds of miles away. This proletarian hears him at the station. The miner neither bows nor offers any prayer—he demands: “Give me light!” Then the proletarian answers him: “Let there be light in your dungeon too!” In an instant, suns both large and small light up the underground depths. He can light up these suns at the bottom of the sea as well; he can also provide warmth with these lights, bringing life to plants and animals, replacing the hen over the eggs and the Sun over plants and animals. He moves the trains of the railways, the mighty ocean ships, and the light steel birds—airplanes crossing the clouds. He plows on the arable land with millions of spindles and machines; he drills, cuts, saws, and melts steel. He heals the lame and the blind, the rheumatics, and other sick people.

How pitiful is the biblical *Elohim* compared to this liberated proletarian—a recent slave, now availing himself of all the greatest

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achievements of science and technology! By utilizing these scientific and technological achievements, millions of workers in our country are actively participating in the struggle for a new world: the struggle for socialism.

Notes

[1] *A telescope* is an instrument whose main part is a large telescopic tube, through which stars are viewed significantly magnified. Telescopes are used both to observe and photograph celestial bodies.

[2] *Astronomical instruments* are devices used for studying celestial bodies, for observing them in order to accurately measure their movements.

Chapter 3

The Firmament of the Earth and the Firmament of the Heavens

On the first and fourth days, the biblical god busied himself with setting up lights: with placing the Sun, Moon, and stars on the firmament in order to illuminate the Earth. But the Earth was still formless on the first day when God used an unknown light to illuminate the eternal darkness in which he had previously been hovering; everything was a primordial chaos. Only on the second day did the god *Elohim* again speak a few words which, according to the Bible, were enough to organize the structure of the world.

The Bible says that *Elohim* did the following on that day: “And God said, ‘Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.’ [And it was so.]” (Genesis I, 6). One is simply amazed by how easily this being solved such complex problems regarding the Earth’s structure! He only said a few words—and it became so! But even an intelligent believer should still have questions: “Why couldn’t God have spoken these few words earlier? If it was so easy to accomplish with a word, then why didn’t the god *Elohim* organize the Earth right away? Who heard the words that God spoke when there was no one around other than himself?”

Of course, the Bible will not give you an answer to these questions, because the Bible’s stories are absurd, and the Earth’s formation did not happen in the way that it describes. Note, however, that God created the heavens by word, according to verse 6 of the first chapter of Genesis. According to verses 7 and 8, he engaged in this work again, but he did it, apparently, by personal labor: “And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament ‘Heaven’ [and God saw that it was good]. And the evening and the morning were the second day.” (Genesis I, 7-8).

The word “*firmament*” is not translated quite correctly here, since the Hebrew word “*raqia*” means “a solid wall.” How is it that in one place—in verse 6—God simply created a solid wall by word, which he then called “Heaven”, and then in verses 7 and 8 created the same wall again not by word, but by deed? The implication here seems to be that one story appeared first, and then another story, written in later. Such stories could have originated among peoples who imagined the sky to be solid, like a dome or a roof over the Earth. In the past, almost everyone understood the sky this way, and even now there are many millions of people who think that the sky above them is solid, like a crystal roof, and that the stars and clouds “walk” across it, as if crawling along the ceiling like flies; that

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there, in the sky, live their gods and angels; that there, to the heavens, ascend souls and sometimes whole human bodies—Enoch, Elijah, Moses, Buddha, Jesus, [1] and others. Many other peoples held similar beliefs during the lowest stages of their development.

This is also reflected in language: many peoples refer to the sky as the “vault” or the “tent” of the heavens. The sky is compared to a house, a temple, or a tower. Many peoples liken its seemingly convex-round shape to a human skull. Thus, one Indian story claims that the sky was created from the skull of the god *Brahma*; and according to the Scandinavian tales of the *Edda*, it came from the skull of *Ymir*. Others compare the sky to a mountain. The Slavic word “*gore*” means “up to the sky.” “Without legs, without arms, it climbs up the mountain” (smoke). “To move to the mountain”—to die, to go to God. In the former Tula province, there are peasant stories on record which claim that at the end of the world, where the sky meets the Earth, *one can climb straight from the ground to the convex surface of the firmament*; the women who live there stick their spinning wheels and rollers behind the clouds.

According to the ancient Greeks, immortal gods lived on top of Mount Olympus. Olympus was a heavenly dwelling; Homer [2] called it “the great sky.” An old Slavic story says that God fashioned a *crystal sky* on iron pillars. The Finnish people invented tales about the creator of the sky, the hero-singer and god *Veinemeinen*, who was also a blacksmith; he forged the heavenly vault with a hammer and decorated it with the Sun, Moon, and stars. Ancient people imagined that the sky had several floors—seven stories. To reach the seventh heaven was to reach paradise. This was why, in the past, people were often buried with ladders (see *The Life of Prince Constantine of Murom*). In some places, on “ascension,” they bake seven-step ladders from dough and throw them up; depending on how the ladder falls, they guess which heaven they will end up in after death.

About 400 years ago, Archbishop Vasily of Novgorod wrote to “Bishop” Fyodor of Tver: “And Euphrosynus was in paradise, and brought three apples from Paradise... And that place of the holy paradise was found by Mstislav of Novgorod, and his son Yakov... The wind carried them for a long time and brought them to the high mountains... And they stayed for a long time in that place, and did not see the Sun, but the light was multi-part, more than the Sun [there must be electrification there, in Paradise! –Ye. Ya.], and on those mountains they heard many voices and jublations.” (for more details on this, see A. Afanasyev, *Poetic Views of the Slavs on Nature*, vols. 1 and 2). Of course, anyone who assumes the

authenticity of the Bible's creation story can just as easily assume the authenticity of other, similar stories.

What is Heaven? If it is not a vault or a tent over the Earth, if the Sun, Moon, and stars are not affixed to the sky, if one cannot ascend to Heaven, if there are no gods or angels there—then what is it? How is it organized? First of all: science has long since established that the Earth is not flat—not a pancake, but spherical. It is surrounded by a shell of air several hundred kilometers thick. What previously seemed to be a solid sky—“the firmament of heaven”—has now been explored by man: airplanes have ascended several kilometers beyond the clouds. Of course, one cannot live in the clouds or higher. No one can ride on the clouds.

Tiny particles of air and dust floating around in the air shell have a special property: they scatter, cast in all directions one frequency of light: *blue or indigo*. All other light frequencies (yellow, green, etc.) are scattered to a lesser extent. It is for this very reason that the sky appears to us as blue or dark blue in the sunlight as well as when there are few clouds in the air. Hence the blue sky that we see in daylight is in fact nothing more than our air shell (the atmosphere), illuminated by the Sun.

It is true, the real sky is a *dark, boundless, airless space* surrounding the globe on all sides. In this space reside countless celestial bodies: the Sun, the Moon, other stars, other planets, etc. Our Earth is only one of the planets orbiting the Sun. It is a celestial body, just like Venus, Mars, Jupiter, Saturn, and all the other planets. The Sun is only the nearest star to us, and there are as many other suns as there are stars. Hence, we are living in the “sky”; that is, we are surrounded by what men used to call the “sky.” With airplanes, we can ascend from the Earth to a small altitude in this “sky.”

Like the Earth, the bodies moving through this immense space—the Moon, Venus, Mars, Saturn, Jupiter, the Sun, Sirius and other suns—move along certain paths. These movements can be studied, calculated, verified, and even predicted based on precise calculations. Enormous telescopes (“spyglasses”) allow man to gaze into this sky's distant, distant depths, for billions and trillions of miles. But nowhere, never, has any researcher found there either the god, angels, or saints—about whom various religions speak, priests teach, and the Bible narrates—capable of controlling these bodies' movements. “I have searched through the heavens, and nowhere have I found a trace of God”¹ said the great astronomer

¹ Ludwig Büchner, *Force and Matter, or Principles of the Natural Order of the Universe*. Translated by the Author, Peter Eckler Publishing Co., New York, 1920, pp. 105-106.

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Lalande.² When Emperor Napoleon asked the great astronomer Laplace³ why he never mentioned God anywhere in his writings on the world's structure, he answered:⁴ “Sir, I have no need of that hypothesis.”⁵

Indeed, science today has no need for biblical tales of the heavens' creation by God's hands or words. The scientist knows that the heavens are not a firmament, that the Sun, Moon and stars are not attached to such a firmament, and that these are all vast worlds among which our Earth does not occupy any exceptional place. He knows that matter, through the various changes it undergoes, is not created anew and does not disappear; i.e., it neither “arises from nothing” and nor “returns to nothing.” Hence, it follows that *matter is eternal*: it has always existed and will always exist. At the same time, it has been demonstrated that movement is an integral, inseparable quality of matter, or as scientists say, “a form of existence of matter.” Just as there is no motion without matter (something is always moving), *there is no matter without motion, either*. Matter always exists in one form of motion or another; i.e., motion does not enter matter from somewhere exterior to it, from the outside, so there is no point in talking about someone “pushing” matter (the universe), “setting” it into motion, etc.

Everything that happens in the universe—the entire history of the world—unfolds before us as a process of self-movement and self-modification of matter. This process unites particles of matter into those colossal accumulations of gases and meteors (rocks and dust particles) that we have observed in outer space in the form of so-called nebulae of various shapes (irregular, spherical, spindle-shaped, spiral). From these nebulae there arise the stars and all the worlds orbiting them, which gradually pass into a hot state, reach a peak temperature and finally cool down, becoming cold, dark bodies similar to our Earth. But the process of transformation of matter does not end there: these dying worlds provide material for new nebulae, from which new suns, planets, etc. are eventually formed. Thus, there is a ceaseless cycle of worlds in the universe—an endless changing of the forms of matter.

How does man know all of this? Is it written in some Bible? Did some gods, angels, or saints reveal these secrets of nature to him? No—he himself wrested these secrets from nature through observation and experience, through the power of science and technology, through the

² Jérôme Lalande (1732 – 1807).

³ Pierre-Simon Laplace (1749 – 1827).

⁴ Anecdotal. –*Editor*

⁵ *Ibid.*, footnote 1, p. 106.

power of the thought of many generations. Precise, hand-made instruments and devices give man the opportunity to study all of matter's transformations and changes. They allow one to see millions of kilometers away, to determine and calculate movement, to capture the shapes of planets, comets, and nebulae in photographs, to distinguish the light of distant stars and to discover the composition and state of these celestial bodies.

The Bible's story of the double-creation of Heaven by the Jewish god in two days, and hundreds of other similar tales of other peoples—all of this so-called "sacred history" is the childish babble of mankind from the dawn of its mental development. It is shattered to pieces by everything that science has discovered about the universe.

Notes

[1] The priests and the clergymen claim that all these heroes of "sacred history" were carried to Heaven alive or after death in their bodily form. *Enoch* is one of the fictitious descendants of the mythical first man Adam; he supposedly lived on Earth for 365 years before being taken up to heaven alive (Genesis V, 18-24). Another fictitious hero is the biblical *Moses*, who supposedly led the Jews out of Egyptian slavery, gave them a religious "law" on God's behalf on Mount Sinai, and was also taken to Heaven alive. The mythical prophet *Elijah*, who allegedly ascended to Heaven on a chariot of fire (Third Book of Kings, Chapter XVII; Fourth Book of Kings, Chapter II), was actually an ancient Canaanite deity of rain, thunder, harvest, and agriculture. Believers, who merged this "Elijah" with the old ancient Russian deity "*Perun*," imagine this Elijah with the same characteristics as an agricultural thunder god and celebrate his summer holiday before the grain harvest every July 20th ("Feast Day of the Prophet Elijah").

Jesus Christ, whose posthumous ascension to Heaven is celebrated by Christians annually on the fortieth day after Easter, is also a mythical, fictitious person who never existed. The figure of Christ was derived from several Eastern and Greco-Roman deities about whom numerous legends existed claiming that they were miraculously born on Earth, performed miracles, preached a new religious doctrine to the people, died a martyr's death, and were resurrected and ascended to Heaven. Jesus Christ, i.e., the "anointed one," is neither a historical figure nor the founder of Christianity and the church, but a mythical "divine savior."

[2] *Homer* was a legendary ancient Greek poet and wandering singer credited with the authorship of two of the greatest poems of antiquity: the *Iliad*,

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which sings of the exploits of various Greek heroes under the walls of the besieged city of Troy; and the *Odyssey*, which recounts the adventures of the mythical hero Odysseus. These poems were comprised of several other ancient Greek epics sung by various wandering singers. Descriptions of Mount Olympus as the heavenly abode of the gods can be found in many places throughout both works.

Chapter 4

The Creation of the World of Animals and Plants

Layers of coal, sandstone, limestone, and various types of slate contain imprints of fossilized animals and plants that disappeared long ago. Entire mountains and chalk formations are made of the skeletons, scales, and shells of tiny animals that once inhabited the seas. It is from these and other remains that we are able to study the Earth's past. For science, each layer of earth is a page in the history of life on our planet, recorded by nature itself. These stone pages—layers of the Earth's crust, layers of the bottom of what was once a sea, what once adorned forests and valleys, with skeletons and imprints of animals and plants foreign to the present world, sometimes in the form of giant monsters, sometimes in the form of tiny animals only visible under a microscope (magnifying device)—cannot lie; they tell the true story of the millennia that have passed.

The most important thing they teach us is that animals and plants are constantly changing, just as nature around them changes. There forms a continuous chain of development beginning with the smallest, simplest organisms—cells, animals, and plants—up to the most perfect, the human being. It is possible to trace this chain, to reconstruct it, despite the millions of years leading back to its beginning. Then it becomes absolutely clear that the Earth has existed for millions, for hundreds of millions of years.

How do we know this? Which god, angel, or prophet revealed this to us? Man himself learned all of this by exploring nature, by prying out its "secrets," by penetrating the Earth, by studying its depths, and by studying what were once the floors of vanished seas and mountains raised by volcanic eruptions. He learned that the *enormous forests of the Carboniferous period required many tens of millions of years just to grow, and then these forests buried underground needed tens of millions more in order to become the black, heavy, dense, and combustible coal that we now extract from the earth.* Enormous layers of silt, clay, sandstone, and limestone required even longer periods of time to deposit. The Earth itself is older than every one of these layers, since it was once in a red-hot state. Only by gradually cooling did it eventually become covered with the hard outer crust on which life originated.

There is a certain ore containing substances known as uranium and uranium-lead. Experiments have demonstrated that uranium-lead is formed from uranium in a certain percentage ratio. Consequently, if uranium and uranium-lead are found in the ore, then the percentage ratio of these two substances allows us to determine the ore's age. Calculations have indicated that *this ore is more than 1.6 billion years old.* This means that the formation of the Earth's solid crust could not have occurred in a

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shorter timeframe; thus, it is more likely that the Earth is much older. *A number of weighty considerations force us to accept that our planet has existed for more than 2 billion years!*¹ In light of these numbers, it is clear how ridiculous the figure of 7,445 years is, which the church derives from the biblical fable about the creation of the world. Everything else that religion teaches us about the “creation” of the world and living beings then becomes absurd as well.

How does the Bible explain the origins of animals and plants? The Bible offers *two different answers* to this question. One answer is found in the Book of Genesis, Chapter I, verses 11-13 and 19-26, while the other is found in Chapter II, verses 1-6. According to the Bible, the plant world was made on the third day of creation, *when there was not yet a Sun* or any other luminary. In fact, without the Sun, life on Earth could not exist. It seems to have happened something like this:

“And God said, ‘Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth’: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.” (Genesis I, 11-12).

Thus, we are talking here only about grasses and trees. But what about algae (and not just the green algae) that does not grow on the ground—or mosses, or lichens, or mushrooms, or other plants? You will not learn anything about their origin from the Bible.

Of course, this can be explained firstly by the fact that the Bible’s compilers did not understand botany very well and it did not occur to them to buttress their collection of fables with any plausible facts. Secondly, this can be explained by the fact that the entire biblical creation of the world—from the very beginning to the end—is complete fiction. Just think about what the Bible’s authors console us with: each plant does not produce the fruits it wants, but only those that it must produce according to its kind.

Well, if only oranges grew one year on pines, and the next on birches, and the third on orange trees; or wheat today grew from sedge, and the next year—on a reed stalk! *But the fact is that man himself creates new and original plant species!* If we compare a wild apple with numerous varieties of apples bred by human labor, care, and science, we instantly understand that *the world is not only capable of being studied—is not only*

¹ Modern calculations date the age of the Earth to around 4.5 billion years. –
Translator

understandable—but can also be changed. Beginning with non-descript, wild roots, man has managed to breed many plant species that did not previously exist by selecting, sorting, hybridizing, crossing, grafting, clipping, seeding, etc. This was accomplished by our esteemed scientist and gardener, Michurin.²

But man wants to know: “*If God did not create grasses, trees, animals, or men, then where did they all come from? Who created them?*”

Many people are not happy with the answer that science provides: “No one created matter, movement, or space; these things have all existed forever.” Yet these same people are satisfied with a fairy tale about an old man who flew around in chaos for centuries, at whose word life was created. But science—having nowhere found the slightest trace of this old god on any part of the globe, or in any heaven, or on any other planet—declares: “*Life was formed, arose in distant, distant times. The bodies of living organisms consist of the same substances that make up the stars, the Sun, the air, the mountains, the stones, and the seas.*”

A small, invisible-to-the-naked-eye (which can only be seen with a magnifying device—a microscope) single-celled creature (an amoeba, for example), a huge elephant, and a hundred-year-old oak are all made of the same substances that comprise the whole world. The combination of particles of these substances, the movement of these particles occurred at different times, in corresponding conditions. In some conditions, in one environment, these compounds formed mineral crystals; in others, they formed the cells of living matter. Over the course of many millions of years, the simplest organisms evolved into the plants and animals familiar to us today. These organisms change before our very eyes. *Man himself changes them, since by studying the laws of development of living beings, he has turned from a blind force of nature to its master, its organizing force.*

On the fifth and sixth days of creation, the biblical god *Elohim* took up the animal world. He began immediately with reptiles and birds, although science has now reliably established—based on the oldest layers of the Earth’s crust—that much simpler animals existed before either reptiles or birds ever appeared. Reptiles first emerged during the so-called “Carboniferous” period of the Earth’s history, and birds even later. But why should the biblical god and the religious preachers care about Earth science, geology?! “If the Bible contradicts science,” they say, “so much the worse for science!”

The Bible puts things this way:

² Ivan Michurin (1855 – 1935).

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“And God said, ‘Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.’ [And it was so.] And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.” (Genesis I, 20-21).

Whether this was all good or bad we will discuss later. Here we will only note that *Elohim* began to create animals—primarily *water-dwelling* animals. Verses 24 and 25 mention *creeping things*. This story, like the entire original story about the primeval world, may have originated with people living near large bodies of water. The Jews undoubtedly borrowed this story from others, such as the Babylonians, who in turn could have borrowed it from others.

The other story, as we have already noted, is found in Chapter II. It reads:

“These are the generations of the heavens and of the earth when they were created, in the day that the Lord God [*Yahweh-Elohim*] made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground... And out of the ground the Lord God formed every beast of the field, and every fowl of the air... And [man] gave names to all cattle, and to the fowl of the air, and to every beast of the field...” (Genesis II, 4-5, 19-20).

Read through the whole of Chapter II of Genesis: you will not find a single word about *water-dwelling* animals. The story in Chapter I—which differs significantly from the story in Chapter II—was created under different living conditions, in different surroundings, and perhaps even by an entirely different people. This second story could have been created only by people living in a waterless environment, in the steppes or mountains, where men interacted primarily with *field animals*, *field bushes*, and *field grasses*.

As we will see later, these two accounts of the creation of the world differ even more dramatically regarding the creation of man. Here we come to a particularly interesting moment in the creative work of the various gods. Almost every civilization has invented its own story about the creation of man. These tales belonging to different civilizations have much in common—though not everything, since each one features its own unique creator god.

Part I. The Creation of the World

Yes, indeed: where did the “first” man come from? Who created the “first” man? This will be explored more in Chapter 5.

Chapter 5 The Origins of Man

Where did the “first” man come from? Millions of people are instantly placated when they are told that the first man, Adam, was created by God—the same biblical god who nailed the Sun and the stars to the firmament and created animals and plants by word. One only has to accept on faith that there was and is such a god in order to explain everything that is incomprehensible by citing this god’s will.

If we believe the Bible, then man was created 7,445 years ago, alongside the rest of the world. Yet there are ancient artifacts created by people who predate this age. In the layers of the Earth, which contain the bones of long-dead animals, human bones have been discovered that have laid there far longer—namely, many tens of thousands of years. *This alone indicates that the Bible is lying about the creation of the “first” man.* But let us listen to the priestly-biblical story about the creation of man. First of all, there is not just one creation story in the Bible, but *several* scattered throughout the text. Two of them are found in the Book of Genesis: one in the first chapter, and the other in the second. In the first chapter, God creates man *by his word* on the sixth day of creation:

“And God said, ‘Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.’ So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, ‘Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth...’ And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.” (Genesis I, 26-28, 31).

Some people are especially pleased to think and believe that they are created in the image and likeness of God. What does man himself do, how does he understand God? He usually draws God in the image of a man: God has a beard, a moustache, two eyes, two ears, a nose, two arms, and two legs—everything a man has. True, some depict God with a large number of limbs. Thus, there are images of gods with many heads, with hundreds of arms and legs, and eyes turned in all directions. But how else might one depict a god that is *omnipresent, all-seeing, all-hearing, omnipotent*, etc.? To show just how great their god is, the Jewish

theologians in the Kabbalah [1] depict *Jehovah* thus: he is an old man who has one billion, seven thousand curls; his height is exactly half a billion miles tall, his fingers are 1.2 million miles long, and his palms are each 240,002 miles long. This is how accurately the Jewish rabbis measured the curls on the head of their god and the lengths of his fingers!

How they made these measurements is their secret, especially since, according to the Bible, no mortal has ever seen God except from behind; that is, they have seen only his back and backside. But still, almost all Christians—like most other religious people, including Jews, Mohammedans, and Buddhists—believe that they are created in the image and likeness of God, who they visualize in the form of a man. *It turns out that man himself creates his own god in his own image and likeness.*

But since, according to the Bible's teachings, God created man and woman at once in his own image and likeness, *then whom does he resemble? A man or a woman?* After all, men and women are not built the same way. What gender is God, male or female? Or is he sexless? Or is he of both sexes (a hermaphrodite)? There are such deformed people whose sexual (reproductive) organs are arranged in such a way that they possess both male and female characteristics. Many peoples once believed that God was a hermaphrodite. Some Jewish interpreters of the Bible also think that the first man was created as a hermaphrodite.

Priests don't like to be asked whether it was man or woman that was created in the image of God; many priests explain that "this must be understood spiritually and mysteriously," that man is like God not because he has a moustache, eyes, beard, and legs built like God's, but because man—like God—has an immortal soul. We will discuss this "soul" later, but tell me: have you ever heard a priest object to the fact that the god *Sabaoth* or his son Jesus are depicted with human faces? The priests themselves have contributed to the dissemination of hundreds of millions of icons and other images of God in a human form. Therefore, they are obligated to answer: "What gender is God—male or female? Or is he sexless, or androgynous?"

The Bible contains another account of the creation of man, which is completely different from the one just discussed. Chapter I says that man came into the world as the crown on the creation of the world, at its completion, after plants and animals. But Chapter II says that God created man first, and then everything else. Read and see for yourself!

"These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had

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not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” (Genesis II, 4-7).

So far we have seen how everything was created by the word of God: both Heaven and Earth as well as the stars—the whole universe. But here the act of creation begins for the second time. Since the Bible was compiled by many different individuals at different times, rewritten, and corrected, the second chapter is most likely the first: the earliest humans had a simpler understanding of the world’s structure, and their ancient god created the world and all of its objects *through personal labor, through work*. The story of the creation of the world by means of a creative word appeared much later.

According to the story in the second chapter of Genesis, God kneaded earth (clay) and molded man, as a potter molds a pot or as a sculptor makes various figures with his hands. Having molded the figure, he blew into it, and man became a “living soul.” Well, do the other animals not have the same “soul” as man? Priests try in vain to prove that they do, since there is in fact much in common, related, similar between the structure and properties of the bodies of men and animals. But neither men nor animals have souls.

Man possesses a higher degree of mental development than animals. This is explained not by the fact that God “distinguished” man by endowing him with powers of reason, but by the history of human society itself. Thanks to labor and tool construction, man stood out from the rest of the animal world, of which he is still a part. Therefore, *man should be classified as a social animal, making tools*. (See F. Engels, *The Part Played by Labour in the Transition from Ape to Man*).

Chapter II then describes how the Jewish god planted the Garden of Eden, and again labored over this personal work:

“*And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed... And the Lord God said, ‘It is not good that the man should be alone; I will make him an help meet for him.’* And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to

every beast of the field; but for Adam there was not found an help meet for him.” (Genesis II, 8, 18-20).

Pay attention here: in the second chapter, beasts, birds, and all other animals were also created *from the earth rather than by word*. Then the Jewish god arranged a parade for the first man: he led all the animals in pairs (and why only the field animals, as the Bible says?). Why did he do this? As it turns out, he did so to find out (the “all-powerful,” “all-seeing” *Jehovah-Elohim* did not yet know this in advance!!) what Adam would call the animals and birds. It also turns out that there was another purpose here: to determine whether Adam would choose a helper from among the animals or birds. Nevertheless, the “holy” Bible says solemnly: “[B]ut for Adam there was not found an help meet for him.”

Just imagine for a moment what kind of parade this must have been. There are several hundred thousand species of animals in existence today. Judging by the remains in the ground, many other animals have already gone extinct; that means that this original number of animals *must have been many times greater*. God gathered animals from all over the globe, declaring a special mobilization and having them baptized—and all in one day. Poor first man! Poor Adam! He had to chatter incessantly, instantly coming up with names for all of these four-legged, winged, snouted, tailed animals, and then classifying them by genus, species, varieties, breeds! After all, each name—“horse,” “dog,” “wolf”—contains a hundred features, all of which are covered by this word. *The biblical Adam, who was no more than five days old, was as educated as if he had graduated from a university with a degree in natural science!*

But this was all happening in paradise: from all over the world (how did they manage to do it in an instant!?) they came running, flying, crawling, and swimming to Adam so that he could baptize them. How sea whales, sea lions, sea cows, and other animals swam along the “paradise rivers”—the largest of which is the Euphrates—no fantasy can describe, and no airplanes or electric trains could have brought them there either. Nevertheless, some careless pedant will ask: “Why would the sea animals have swum to Adam? After all, he was engaged in baptizing only field animals and birds.” But then who named the rest of those animals—the forest creatures, sea creatures, subterranean creatures, and insects? Who named the plants?

God gave his firstborn son, Adam, pretty good entertainment. But did he really think that Adam would take an elephant or a donkey for a wife? Once the wise Jewish god of the Bible was satisfied that Adam did not want donkeys, elephants, geese, or other animals, he put him to bed. Man fell asleep for the first time having done in a few hours of his life the kind

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of work that hundreds of the world's greatest scientists have been doing since the days of the Greek sage Aristotle: describing the world while studying it, assigning names to members of the animal and vegetable kingdoms.

Adam was so exhausted after classifying (dividing into genera and species) and naming all the animals that he did not even notice that *Elohim-Yahweh* was gutting him in his sleep. Why did the biblical god put Adam to bed? Well, listen to what a cunning god he was:

“And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, ‘This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.’” (Genesis II, 21-23).

Previously, the Almighty God created either by word or from the earth. Why it was necessary to create a woman from a man's rib when, according to the Bible, all other female animals were created in the same way as their male counterparts, is a secret kept by those compilers, those authors of the Bible who wrote this “remarkable”—so to speak—“sacred” history. One can imagine Adam, from whom God cut out a rib, as a cook cuts veal or lamb for a cutlet. Which rib God took out of Adam can be best understood by comparing the skeletons of a man and a woman: *both possess the same number of ribs of the same structure*. The imagination of primitive man could not have come up with anything more ridiculous, naïve, or childish. Exactly why Adam's rib was required, why the Almighty God had to gut Adam, of course, no priest will ever explain.

God “led” Eve to Adam; but from where did he bring her? Where did he build a woman from Adam's rib? The authors of the Bible did not count on being asked these questions. After all, the priests taught us that it is a sin to inquire about God's secrets, to pry them out—that one must believe blindly. The ministers of the church themselves said: “I believe, Lord, help my unbelief.” “I believe, Lord, although I know beforehand that this is nonsense...”

The first chapter of Genesis describes how God created the whole world in six days *with words*. Each day he spoke only a few words. But suddenly we read:

“And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because

that in it he had rested from all his work which God created and made.” (Genesis II, 2-3).

As we have already seen, all this Jewish god’s work consisted of him saying: “Let it be so!” But suddenly—he got tired and gave himself a whole day of Sabbath rest! It was simply a slacker who came up with both this vacation and this whole story. Clearly, the biblical god *Elohim* was also a real slacker. For six days he did nothing, and on the seventh day he rested...

When one remembers that the church raises hundreds of millions of small and adolescent children on this “sacred” story about the creation of the world, one feels indignation and resentment for those workers—especially peasants—who have been fooled most of all by the priests’ stories for hundreds and hundreds of years, and many of them are being fooled to this day. After all, workers have long been less inclined to believe these stories.

Science long ago established that man originated in the same way as all other animals. He is a part of the animal kingdom and emerged *at a certain stage of this world’s development*. First of all, the science of the development of the Earth (geology), the science of fossilized organisms (paleontology), the science of the structure of the bodily organs of man and other animals (comparative anatomy), and the science of studying the development of embryos of various animals (embryology)—have all established that man appeared on Earth many millions of years after other mammals did.

Science has established that not every individual species of animal arose independently, but that one or another species of animal gave rise to new forms, thanks to changing living conditions and the influence of the surrounding world. Science has further established that the structure of the human body (its skeleton, its muscles, cartilage, entrails, nerves, blood vessels, and other organs) closely resembles the structures of the bodies of some other animals, especially anthropoid apes. This, of course, indicates the kinship of man and other animals.

Briefly, what has each branch of science established? Geology and paleontology have established that human skeletons and the other remains of man lie in layers of the Earth in such a way that they cannot be fewer than about half a million years old. Paleontology and anatomy have further established that ancient human skeletons are most similar to the skeletons of some species of the so-called “anthropoid great apes”: *at 206, the number of individual bones is exactly the same*; their individual structures are also the same, except that the cranial cover of the skull is larger in humans.

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Comparative anatomy has taught us not only that the skeletons of the so-called “great apes” and those of primitive people are similar, but that similarities extend to other parts of the body as well. Thus, for example, the structure of the female uterus: only apes and humans have a non-bifurcated, pear-shaped uterus; only in apes and man are the skull’s eye sockets completely separated from the temporal bone by a septum. Especially similar are the structures of the skull and hands of apes and humans; humans are quite similar to apes with respect to these features.

Of the primates, the so-called “narrow-nosed” also resemble humans in the structure of their teeth: like humans, they have 32 teeth, with the same numbers of canines, incisors, and molars. Like in humans, the sacrum of anthropoid tailless apes consists of five fused vertebrae. Anthropoids form the same placenta as humans, i.e., *the afterbirth of the baby*, the shedding membrane and the umbilical cord. An ape has exactly the same number of muscles as a human (300). The hair on the head and body is arranged in the same way. The heart is structured in the same way; the difference is only in shape and size. But this difference also exists among different people.

Finally, let us take physiology, i.e., the science of our bodily functions: nutrition, blood circulation, respiration, etc. The activity of the heart and excretory organs (different glands) reveals complete similarity between humans and narrow-nosed, tailless great apes. It is especially remarkable that in many primate species, females that have reached sexual maturity are subject to periodic bleeding from the uterus (periods, menstruation, “monthly cleansing” in women). They also secrete milk in the same way and breastfeed. No less remarkable is that these primate species can be infected with diseases that were once thought to be unique to humans (syphilis, for example). Based on these and many other facts, the great English scientist Charles Darwin proved that man originated from ape-like ancestors.

But there is another very significant scientific proof, which is to be found in the science of embryo development—embryology. This proof is as follows: studying the life of the embryo, scientists have observed (under the lens of a microscope) that male semen consists of tiny, microscopic “sperm” that move quickly with their flagella and rush to the female egg (called an “ovum” in science) both during and after sexual intercourse. Only *one* male sperm penetrates into the center of the female ovum, after which the development of this embryo begins: one cell divides into two, then four, eight, sixteen, and so on. Further developments cause these cells to crease a certain way, thereby forming the body’s various organs.

Thus, if we compare the embryos of different animals each at a certain developmental stage, starting with the lowest and proceeding to the highest (say, starting with a frog, then a chicken, a calf, a monkey and finally a man), it turns out that the human embryo, as it were, passes through all of these preceding stages; in some of its features it resembles a frog, then a chicken, a calf, and a monkey, until it finally takes on a completely human appearance. What do these observations indicate? They indicate that modern man evolved through extremely gradual changes over many millions of years; they indicate that he emerged from the animal world and that, in his embryonic life, he repeats the stages of his historical development in their most general form.

It seemed implausible to many when science proved that the Sun moves and that the Earth revolves around it. Even today there are still millions of people who do not know these things. People would argue and ask: “When has it ever been the case that a fire is carried around a roast on a spit, and not the other way around?” One official was very indignant: “How could she [the wife of a titular councilor] live on a spit? No way!” Due to their ignorance and underdevelopment, many people consider it very offensive to suggest that their distant ancestors were apes. “What?! To think that I, Ivan Ivanovich Dovgochkun, came from a monkey?! No way!”

Calm down, Ivan Ivanovich Dovgochkun, there is nothing humiliating about this: both the tiniest bug and the most intelligent, virtuous person are made of the same substances. On the contrary, man can be proud of the fact that he, being close in origin to other animals, has managed to rise so high above them—mainly because he is the only animal in the world that knows how to make tools. The only humiliating thing for man is that, to this day, we still have to prove to many people that the world was not created in six days, that no God exists, and that their entire religious worldview in general is completely distorted, incorrectly answering all of the universe’s questions.

Notes

[1] “*Kabbalah*,” i.e., “tradition,” is a mystical, medieval religious teaching developed by individual Jewish theologians. Kabbalists claim that through prayerful ecstasy, a person can merge with the divine and acquire access to and know the “secrets” of god and angels, the creation and structure of the world, the paths to man’s salvation, the hidden meaning of the Bible, etc. Their main books are *Sefer Yetzirah*, i.e. *The Book of Creation*, written in the 9th century, and the *Zohar*, i.e., *The Splendor*, which first appeared

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in Spain during the 13th century. The contents of both books—as well as of all *Kabbalah* in general—are reactionary, theological gibberish.

Chapter 6

The Creation of the World According to Different Civilizations

Anyone who has carefully read the first and second chapters of Genesis has already seen that the Bible contains two creation stories. These two stories were invented at different times and even by different peoples. But now that the ancient Babylonian artifacts have been discovered and the cuneiform inscriptions upon them have been deciphered, it is absolutely clear that the Jews borrowed these stories about the creation of the world from the Babylonians and wrote them into the Book of Genesis after the Babylonian captivity. [1]

Both stories completely contradict each other, and one must be completely blind—one must lose the ability to think honestly, one must be imbued with the idea that every stupidity in the Bible is sacred, one must deliberately deceive or be deceived—not to notice the discrepancies between the two. It has now been reliably established that the first story found in the second chapter of Genesis was composed several thousand years ago, in Akkad; the second story (in the first chapter of Genesis) was created in Babylonia, somewhat later than the first. Here are the two contradictory stories in brief:

The first Bible story (*Elohim*—“god” or “gods”).

1. The creators are the *Elohim*, or *Aleim*—“gods” (translated as “god” in the Bible).
2. The Earth is chaos and covered with water. The waters must be separated before vegetation can appear (Chapter I).
3. Plants are created in a completely developed form with seeds and fruits, appearing all over the earth in general (Chapter I, verse 12).

The second Bible story (*Yahwist*—“*Yahweh*” or “*Yagu*”—the god of the Jews).

1. The creator is *Yahu-Elohim*, *Yahu* of the gods, the chief ruler (translated as “Lord-God” in the Bible).
2. The Earth is a dry plain. Vegetation cannot exist until rain appears (Chapter II, verse 5).
3. Plants are in embryonic form, awaiting development until the rain falls on them, and appear to be found only in the Garden of Eden (Chapter II, verses 8-9).

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4. Birds, fish, and aquatic animals are created in one way, while land (field) animals and reptiles are created in another way (Chapter I, verses 21-25).

5. Birds are created from water (Chapter I, verse 20).

6. Trees are created *before* man (Chapter I, verses 12-27).

7. Birds are created *before* man (Chapter I, verse 21).

8. Man is created *after* the beasts (Chapter I, verses 24-31).

9. Man and woman together (an androgynous being—a hermaphrodite) are created simultaneously (Chapter I, verse 27).

10. Man is created in the image of the gods (Chapter I, verse 26).

11. At creation, man receives fruits and herbs as food to nourish his existence (Chapter I, verse 29).

12. Man and woman receive dominion over the whole Earth (Chapter I, verse 26).

13. Heaven and Earth are created in six days (Chapter I).

4. Birds and land animals are created simultaneously, in one motion (Chapter II, verse 19).

5. Birds are created from the earth (Chapter II, verse 19).

6. Trees are created *after* man (Chapter II, verses 7-8).

7. Birds are created *after* man (Chapter II, verse 19).

8. Man is created *before* animals (Chapter II, verses 7-19).

9. Woman is created *after* man, with a significant gap between the two acts of creation (Chapter II, verses 7-23).

10. Adam and Eve only become like gods upon eating the forbidden fruit (“Behold, the man is become as one of us...”)
(Chapter III, verse 22).

11. Man receives only fruits. It is only after he has sinned and a curse is pronounced upon him that he is ordered to eat the grass of the field as retribution for his Fall (Chapter III, verse 18).

12. Man is only entrusted with Eden (Chapter II, verse 15).

13. The Lord God (*Yahu* or *Yahweh* of the gods) creates Heaven and Earth over an indefinite number of days (Chapter II, verse 4).

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14. The gods allow man to eat all the fruits of the earth, without exception (Chapter I, verse 29).

15. The Garden of Eden is never mentioned (Chapter I).

16. The gods brought the various elements into being from chaos: "Let the earth bring forth." And it was so (Chapter I).

17. The purpose of this legend is to justify the celebration of the Sabbath, as it were.

18. This legend is imbued with the worldview of a people who lived near large bodies of water.

14. *Yagu* forbids—under penalty of death—the eating of the fruits of a certain tree (Chapter II, verses 16-17).

15. All events take place in the Garden of Eden (Chapters II, III).

16. *Yagu* descends to Earth, molds a man from clay, blows into his nostrils, plants trees, and then creates birds and animals and brings them to the man to see what he will call them (Chapter II, verses 7-9).

17. The Sabbath is never mentioned. The purpose seems to be to establish the doctrine of the Fall of Man.

18. This legend was invented by a people who lived among dry plains, where oases (irrigated, vegetated spaces in the middle of the desert) were few and far between.

Some will say: "You see, similar stories were written down 6,000 years ago in Babylon. This means that the Jews were not the only ones who knew the creation story; many others did too." Actually, there is nothing surprising about this. Plows, for example, were invented by people in different parts of the world completely independently of each other, just like many other productive tools.

This is true not only of the instruments of production: identical ideas and thoughts sometimes appear simultaneously among peoples living in different parts of the world. We encounter the same morals, beliefs, and customs among peoples living far from each other. This means that these beliefs and customs arose independently: faith in the souls of dead ancestors, veneration of ancestors, Sun-worship, sacrifices, bride kidnapping, murder of old people, etc. What is needed for such congruency to be possible? *Identical living conditions*, identical methods of obtaining food, identical production relations are needed.

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This is why, when capitalism breaks into a backward country, when an exploited, oppressed class—the proletariat—is formed there, deprived of the means and instruments of production and forced to sell its labor-power to the capitalist, such a class quickly becomes imbued with the ability to assimilate the communist doctrine. This is true everywhere. This is also why we find nearly identical creation stories among different peoples: identical beliefs develop under identical living conditions. Because these peoples nevertheless lived in somewhat different environments, many of their legends diverge in details while remaining similar in their general characteristics.

Let us see what legends about the creation of the world have been preserved among different peoples. The following is a story from the Maori, a people living in New Zealand with a rather primitive culture. In the beginning there was darkness—chaos... Then sensations arose, then desires and thought. Then movement arose... and *Rangi* and *Papa*—Heaven and Earth—arose. From them the gods came. To help themselves, *Rangi* and *Papa* gave birth to the son of God *Tāne* [or *Kāne*], the air god, the “holy spirit.” The son of God *Tāne* created a wife for himself, *Hineahuone*, and she bore him a daughter. *Rangi* and *Papa* had another son, *Rehua*, who was the embodiment of celestial fire as well as the god of the Sun and stars. The dark spots on the Moon are explained by the fact that a man and a woman wanted to look at the moon and were lifted up to it by a snake, and even now the Maori see these beings on the Moon.

Other islander tribes believe that the islands were fished from the sea by some heroic ancestor, whom they regard as a god. Stories about the world originating from a sea bird’s egg are very common. There is a story about how the hero-god *Maui* of the Hawaiian Islands created the Sun and all living things, delivering the Sun’s fire in a red egg. He bound the Sun with fiery rays and drove it around the Earth, breaking one of the Sun’s legs so that it would slow down and thereby dry Mother Earth’s clothes.

One ancient manuscript discovered on the islands speaks of the world-creator, *Ta’aroa*: “In the endless desert spaces there was only *Ta’aroa*. There was neither heaven nor earth, neither sea nor man. So *Ta’aroa* called from above and created the forms of the world; *Ta’aroa* became the soil for the roots, the subsoil for the rocks; *Ta’aroa* became the sand of the sea, *Ta’aroa* is far around; *Ta’aroa* shines like light; *Ta’aroa* dominates the sky, *Ta’aroa* is everywhere, *Ta’aroa* is wisdom: he created the land of Hawaii.”¹ The inhabitants of the Marquesas Islands say: “After Nuku Hiva

¹ See, e.g., Teuira Henry, *Ancient Tahiti*. The Museum of Honolulu, Hawaii, 1928, pp. 336-340.

rose from the abyss by divine power, he created the daughter of the sea, as well as the embryos of animals and plants.” The proximity of volcanoes and their terrifying effects made the islanders attach special importance to them, and they believe that man and his primary food, fish, were thrown out by a volcanic eruption.

The Negroes possess many different legends among various tribes, some of which are similar. The names of their gods—such as *Modimo*, *Ruhanga*, *Libanza*, *Unkulunkulu*, *Mulungu*, *Kalunga*, *Katonda*, *Noro*, *Dengdit*, *Moni*, *Nyankapon*, *Nyambe*, etc.—translate to “ancestor,” “elder,” “happiness,” and “creator” in various Negro dialects. *Unkulunkulu* is the god of the Zulu² people, the son of the *Uhlanga*. He came forth from chaos and called man from there, then the trees, and then all the animals. The Ashanti³ tribe believes that this same god—under the name of *Odomankoma*—ascended to heaven, and people wanted to follow him; they began to ascend to heaven, standing on each other’s shoulders, but toppled over (Tower of Babel).

According to the beliefs of the Sakalava tribe (in Madagascar), the world was created by two different gods: all the good things by *Zanahary*, and all the evil things by *Ratovantany*. The traveler Ratzel⁴ transcribed a legend of the Dinka⁵ tribe, a song about the creation of the world: “On the day that God created all things, he created the Sun—and the Sun rose and set and returned again; he created the Moon—and the Moon rose and set and returned again; he created the stars—and the stars rose and set and returned again; he created man—and man went away, descended to the Earth and did not return.”

Here is the story of the creation of the world according to the Iranian Bible, the “*Avesta*”: [2] “Ahura Mazda [*Ormuzd*] spake unto Spitama Zarathustra, saying: ‘I have made every land dear to its dwellers, even though it had no charms whatever in it: had I not made every land dear to its dwellers, even though it had no charms whatever in it, then the whole living world would have invaded the Airyana Vaêgô.’”⁶ In contrast to this world, *Ahriman* created a dead one, in which there were only two summer months and ten winter months, when everything on Earth froze and cold was the basis of evil. Then *Ahura Mazda* created the gaon [paradise], the

² Of modern South Africa.

³ The Asante people of modern Ghana.

⁴ Friedrich Ratzel (1844 – 1904).

⁵ Of modern South Sudan.

⁶ *The Zend-Avesta Part I: The Vendidad*. Translated by James Darmesteter, The Clarendon Press, Oxford, 1880, p. 4.

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most beautiful place on earth; it was strewn with roses, inhabited by birds with ruby feathers. Then *Ahriman* created insects that destroy animals and plants, etc. For every creation of the light god *Ahura Mazda (Ormuzd)*, his rival *Angra Mainyu (Ahriman)* counterposed his own creations to spoil the work.

Among the Buddhists (Indians): “When Ananda inquires as to the causes of earthquakes, Buddha answers as follows: ‘This great earth, Ananda, is established on water, the water on wind, and the wind rests upon space. And at such a time, Ananda, as the mighty winds blow, the waters are shaken by the mighty winds as they blow, and by the moving water the earth is shaken.’ Another *sutra* [chapter] relates the questions of the Brahman Kayapa: ‘On what rests the earth?’—‘On the circle of water.’ ‘And the circle of water?’—‘On the wind.’ ‘And the wind?’ ‘On the ether.’ ‘And the ether?’—You go too far, O Brahman. The ether does not rest on anything; it has no support.”⁷

From Mexico: In ancient times, the gods gathered in Teotihuacan to decide who should rule the world and who should be the Sun [light], since there was no daylight yet. A deity named *Tecucistecatl* offered to illuminate the world. There was no helper for him among the gods; everyone refused and hid. Finally, *Nanahuatūin* agreed to help. They lit a fire and both made their sacrifices. Then they put on their ceremonial robes and stood on either side of the fire. First *Nanahuatūin* entered, then *Tecucistecatl*. The other gods sat around and waited for those engulfed in flames to emerge from the pyre. The sky suddenly turned crimson and the dawn light appeared. The gods fell to their knees; they did not know where the Sun would come out, for it was bright all around. At last, the Sun appeared in the East with a bright glow. Then the Moon appeared, and it was as bright as the Sun. The gods argued about their superiority. Then one of them ran up and struck *Tecucistecatl* in the face, and he became the Moon. While the gods were arguing, the wind killed all of them. But the Sun still stood motionless, and then the wind blew so fiercely that it forced the Sun to begin its journey across the sky. Thus the Moon and the Sun were separated.

The Finns have ancient legends collected in the so-called “*Kalevala*.” [3] The very first chapter (*rune*) of this book tells of a virgin, the

⁷ *Encyclopedia of Religion and Ethics*, vol. 4. Edited by James Hastings, Charles Scribner’s Sons, New York, 1911, p. 131.

immaculate *Ilmatar* (or *Kave*)—the mother-creator of water, the daughter of the air and creation, who descended after a very long wandering over the abyss of waters:

“Wearisome the maiden growing,
Her existence sad and hopeless,
Thus alone to live for ages
In the infinite expanses
Of the air above the sea-foam,
In the far outstretching spaces,
In a solitude of ether,
She descended to the ocean,
Waves her couch, and waves her pillow.
Thereupon the rising storm-wind
Flying from the East in fierceness,
Whips the ocean into surges,
Strikes the stars with sprays of ocean
Till the waves are white with fervor.
To and fro they toss the maiden,
Storm-encircled, hapless maiden;
With her sport the rolling billows.
With her play the storm-wind forces,
On the blue back of the waters;
*On the white-wreathed waves of ocean,
Play the forces of the salt-sea,
With the lone and helpless maiden;
Till at last in full conception,
Union now of force and beauty,
Sink the storm-winds into slumber;
Overburdened now the maiden
Cannot rise above the surface;
Seven hundred years she wandered,
Ages nine of man’s existence,
Swam the ocean hither, thither.
Could not rise above the waters,
Conscious only of her travail;
Seven hundred years she labored
Ere her first-born was delivered.”⁸*

⁸ *The Kalevala: The Epic Poem of Finland*, vol. 1. Translated by John Martin Crawford. The Columbian Publishing Company, New York, 1891, pp. 5-6.

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Then a bird landed on the girl's lap and laid six golden eggs, one of iron. When *Ilmatar* became very hot and moved her knee, the eggs fell into the sea and broke:

“And the eggs fall into ocean,
Dash in pieces on the bottom
Of the deep and boundless waters.
In the sand they do not perish,
Not the pieces in the ocean;
But transformed, in wondrous beauty
All the fragments come together
Forming pieces two in number,
One the upper, one the lower,
Equal to the one, the other.
From one half the egg, the lower,
Grows the nether vault of Terra:
From the upper half remaining,
Grows the upper vault of Heaven;
From the white part come the moonbeams,
From the yellow part the sunshine,
From the motley part the starlight,
From the dark part grows the cloudage...”⁹

The Koran (the holy book of Islam) says the following about the creation of the world:

“Indeed, We have created everything, perfectly preordained. Our command is but a single word, done in the blink of an eye.” (54:49-50)

“Indeed, We created the heavens and the earth and everything in between in six Days, and We were not even touched with fatigue.” (50:38)

“He created the heavens without pillars—as you can see—and placed firm mountains upon the earth so it does not shake with you, and scattered throughout it all types of creatures. And We send down rain from the sky, causing every type of fine plant to grow on earth.” (31:10)

“Which is harder to create: you or the sky? He built it, raising it high and forming it flawlessly. He dimmed its night, and

⁹ Ibid., p. 9.

brought forth its daylight. As for the earth, He spread it out as well, bringing forth its water and pastures and setting the mountains firmly upon it—all as a means of sustenance for you and your animals.” (79:27-33)

“And He is the One Who originates the creation then will resurrect it—which is even easier for Him.” (30:27)

Finally, we will cite a later Ukrainian legend, which already reflects the Bible’s creation story:

“When the Lord decided to create the world,” they say in the Ukraine, “He said to the eldest angel, Satanael: ‘Well, my archangel, are we going to create the world?’ ‘Yes, God, let us go’ said Satanael. So they went over the sea, which was pitch dark—it was the abyss. And God said to Satanael: ‘Do you see the abyss?’ ‘I do, my Lord.’ ‘Dive to the bottom and take a handful of sand; and when you take it, say to yourself: “I take you, earth, in the name of the Lord.”’ So Satanail plunged to the bottom of the depths. But then he became jealous; ‘No—’ he said, ‘I will add my name too, so that it is both mine and God’s at once.’ And he took the sand and said; ‘I take you, earth, in the name of the Lord and my own.’ Then he carried up the sand, but the water washed it away. He clenched his fist, but how could he deceive God? Then he emerged from the sea, and the sand was gone—the water had completely washed it away. ‘Do not be clever, Satanael’ said God; ‘Go again, and do not say your name.’ Satanael descended again, muttering: ‘I take you, earth, in the name of the Lord and my own.’ And again the sand was gone. Only after the third time did Satanael say: ‘I take you, earth, in the name of the Lord.’ And he carried it up, without clenching his fist, but carrying it on his palms so that the water might wash it away. But in vain: as he had taken a handful, so he brought it to God. And the Lord took the sand, walked across the sea and scattered it. Satanael began to lick his hand: ‘I will hide a little for myself,’ he thought, ‘and then I will build the earth.’ And the Lord scattered it: ‘What,’ He said, ‘Is there no more sand, Satanael?’ ‘No, God.’ ‘This is how it must be blessed,’ said the Lord, and he blessed the earth in all four directions, and as he blessed it, the earth began to grow. But as the earth grew, the earth in Satanael’s mouth also grew; it grew so much that it burst from his lips. God said, ‘Spit, Satanael!’ He

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began to spit and cough; and wherever he spat, mountains formed, and wherever he coughed, rocks appeared.”¹⁰

According to another legend, this is where the swamps, deserts, and barren lands came from:

“That is also why our land is uneven. They say that those rocks and mountains would have kept growing for who knows how long, but stopped when Peter and Paul cursed them. And then the Lord said to Satanael: ‘Now,’ he said, ‘consecrate the land, but let it grow on its own while we rest.’ ‘Alright, God.’ said Satanael. And they went to rest. The Lord slept, but Satanael thought of stealing the earth; so he lifted it and ran (to throw it into the water), but there was no sea; he went north and did not find anything there either. He ran to the four corners of the world—but there was no sea anywhere... He saw that he could not do anything, returned to where God was laying, and laid down beside him. After lying down for a while, he awakened God: ‘Arise, God, and bless the earth.’ And God said to him: ‘Do not worry, Satanael, my land is sacred; tonight I have consecrated it and all four sides.’”

Dozens of books are filled with different legends about the creation of the world. Some may find it funny how Africans or, say, Mexicans think; others will laugh heartily at the Ukrainian rendition of the creation story. But how are the Jewish and Christian (they are identical) Bible stories any better, more plausible? While in captivity, the ancient Jews read or heard the Babylonian creation stories. These were passed on by word of mouth until someone wrote them down. Now both the believing Jew and the believing Christian consider these stories to be “true.” In reality, there is no less sanctity or truth in the stories of some Maori or Negro than in the semi-barbaric Bible story about the creation of the world.

We have deliberately cited these several stories. Place them side by side, compare them, choose any: they are all equally—as the founder of scientific socialism, Friedrich Engels, said—a fantastic reflection in the minds of people of the world around them.

Notes

[1] In 586 B.C., part of the Jewish population of the southern kingdom of Judah was taken into “*Babylonian captivity*”—i.e., was deported to

¹⁰ See, e.g., *The Mythology of All Races*, vol. 4. Edited by John Arnott MacCulloch, Cooper Square Publishers, 1927, pp. 313-314.

Part I. The Creation of the World

Babylon—after the Babylonian king Nebuchadnezzar II sacked Judah and its capital, Jerusalem. The Jews borrowed a great deal from the Babylonians, since they were in constant communication with them. Thus, in Babylon they became more familiar with local legends about various gods and heroes, about the creation of the world, about the Fall of Man and the loss of immortality, about the Flood, about the construction of the Tower of Babel and the confusion of languages, etc., which they then incorporated into the final edition of the Bible. From Babylon the Jews also borrowed some religious holidays and rituals, the calendar, some astronomical knowledge, astrology (a pseudoscience involving fortune-telling based on the heavenly bodies' imaginary influence over people and nature), and magic: numerous sorcerers, witchcraft rituals, spells for “curing” diseases, and much more.

[2] *The Avesta* is an ancient Persian “holy scripture,” which still functions like the Bible for the Persians in some places. The Avesta is divided into several parts and contains ancient tales about gods and heroes, instructions on the liturgical order, prayers and hymns, guidelines to believers concerning their behavior and relationships with other people and the deities, etc. The Avesta was written slowly, over many hundreds of years, and its most ancient parts date back to hoary pre-Christian antiquity. One of its characters is *Zarathustra* (or *Zoroaster*), a legendary religious legislator and founder of the Persian religion, who allegedly lived 1,100 years before the beginning of the Christian calendar.

[3] *The Kalevala* is the greatest work of the Karelian-Finnish folk epic, collected and edited by the scholar Lönnrot¹¹ from Karelian folk songs that reflected the ancient life, views, and poetry of the North. The hero of *The Kalevala* is the singer “Väinämöinen.”

¹¹ Elias Lönnrot (1802 – 1884).

Chapter 7 The First Sin

Read the first and second chapters of the Bible, and you will notice how the Jewish god *Elohim-Yahweh* rejoiced in everything he had created. Every day, God wrote down in his journal how well he had arranged the world on the first, second, and all six days of creation. “And God saw every thing that he had made, and, behold, it was very good.” (Genesis I, 31).

Since he was an almighty god at whose word animals and reptiles crawled out of all their holes, fish swam about, birds flew around, and trees and grasses grew, the Bible reader is immediately under the impression that God indeed arranged everything well. But it suddenly becomes apparent that things turned out very badly. Chapter III begins with the serpent:

“Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, ‘Yea, hath God said, “Ye shall not eat of every tree of the garden?”’ And the woman said unto the serpent, ‘We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, “Ye shall not eat of it, neither shall ye touch it, lest ye die.”’ And the serpent said unto the woman, ‘Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.’” (Genesis III, 1-5).

You see how badly it all went. The serpent turned out to be more cunning than all the other animals. But who made him cunning? After all, according to the Bible, God created all animals and everything that was living on Earth, which means that the serpent was endowed with special cunning by this same God (*Elohim*)—or, more accurately, the biblical gods.

The second chapter says that these gods planted a garden and said to man: “Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.” (Genesis II, 16-17). What kind of story is this, really? What kind of serpent was this that tempted the first woman? The Jewish gods must have created a woman of such a character that she proved to be more susceptible to temptation, so that the serpent could easily entice her.

When we begin to question the priests about this serpent and the story of the fall, they say that we must understand the serpent to be the devil, who appeared to Eve in the form of a serpent. But there is not a word about

the devil in either the first or second chapter of Genesis. Where did this devil come from, who created him, and *why the hell was he created?*

The priests, by relying on various passages of the “holy scriptures” (or rather, by simply repeating various barbaric and semi-barbaric peoples’ stories about demon spirits and devils) explain that God created devils, just as he created angels. Bishop Macarius, Metropolitan of Moscow and Kolomna, [1] compiled and published in his time a certain handbook for priests, titled “Orthodox Dogmatic Theology.” In this work, of course, Macarius did not invent anything new; he only repeated what his fellow charlatans and deceivers had been preaching for thousands of years prior. He tells us a fable about how God created servants to tend to his own needs. God called these servants “angels.” The priests argue about which day the angels were created. Some say that they were made before the creation of Heaven and Earth; others say that they were made on the first day, and still others say after the six days of creation.

The priests have long argued over whether or not angels have bodies. Some of them claim that angels do have bodies; for example, Origen, Methodius, and Theognostus [2] all believed that angels have bodies. But if so, then what gender is this body? They argued for a long time about whether it is male or female, and then decided that angels are androgynous (in other words, of both sexes—hermaphrodites). But most Christian priests simply depict angels as incorporeal, since they are either too embarrassed by the whole idea or simply do not want to disgrace themselves in the eyes of believers.

Angels are divided into different “ranks.” The number of these angels is very large. “Reckon”, said “Saint” Cyril of Jerusalem: [3]

“Reckon, therefore, the numbers of the Roman nation; reckon the numbers of all the barbarian tribes now living, and of those who have died within the last hundred years; reckon how many nations have been buried during the last thousand years; reckon all from Adam to this day. Great indeed is the multitude; but yet it is little, for the Angels are many more. They are *the ninety and nine sheep*, but mankind is the single *one*. For according to the extent of universal space, must we reckon the number of its inhabitants. The whole earth is but as a point in the midst of this one heaven; and the heaven which encircles it contains as great a multitude of

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inhabitants as it has extent. And the heaven of heavens contains unimaginable numbers.”¹

According to the Church Fathers’ teachings, angels are divided into ranks and degrees. Metropolitan Macarius wrote that the Orthodox Church must adhere to the opinion of “Saint” Dionysius the Areopagite: [4]

“The Word of God has designated the whole nine celestial Beings by appellations which shew their functions. These our Divine Initiator divides into three threefold orders. He also says that the first is that order which tradition declares to be always around God, and united closely and immediately to Him before all the rest. For he says that the teaching of the holy oracles declares that the Most Holy Thrones and the many-eyed and many-winged ranks named in the Hebrew tongue Cherubin and Seraphin are established immediately around God, with a nearness superior to all. This threefold order, then, our illustrious Guide affirmed to be one, and of equal rank, and really first, than which there is not another more God-like or immediately nearer to the earliest illuminations of the Godhead. But he says that the second is that which is composed of the Authorities, and Lordships, and Powers; and the third, as being the lowest of the celestial Hierarchies, is the Order of the Angels and Archangels and Principalities.”²

Aren’t you simply horrified to think that millions of people were once taught such absurdities, inventions, stupidities? Just imagine: God created angels partly for his own amusement, and partly to have messengers to run his errands (after all, he had neither telephone, nor telegraph, nor radio to send messages about his will to the people). Well, at least he could have announced his will by proclamation, which he could have printed and then dropped from heaven. But he had no printing press there, and all the angels were illiterate; they could neither write, nor read, nor print.

According to Jewish and Christian doctrine, these angels are busy singing the glory of God all night long. The noise coming from this must be so terrible that the old Jewish god has long since gone deaf and cannot hear the cries of the rabbis and believers who rush to him. The

¹ *The Catechetical Lectures of S. Cyril, Archbishop of Jerusalem.* A Library of Fathers of the Holy Catholic Church, Anterior to the Division of the East and the West, vol. 2. Translated by John Henry Parker, J.G. and F. Rivington, London, 1838, p. 197.

² *The Celestial and Ecclesiastical Hierarchy of Dionysius the Areopagite.* Translated by John Parker, Skeffington and Son, London, 1894, p. 27.

Mohammedans also populated heaven with a billion angels who glorify *Allah*. Since the state system on Earth was such that there were ministers, nobles, and officials of various degrees and ranks around the king, sultan, or emperor, the priests created a kingdom in Heaven according to the same model as that on Earth: the same ranks and officials, from the first to the fourteenth class.

Well then, where did the devil come from? According to the teachings of the Orthodox Church, God originally created devils as angels (good angels who became devils!). He created them good, but they themselves became evil. Can you imagine anything crazier than this teaching? God, omnipotent and omniscient, created angels. Shortly thereafter, these angels stopped obeying God—having become filled with pride from somewhere—and so God kicked them out of Heaven, turning them into the devils into whose hands he betrays man both during life and after death. And he awarded these devils enormous power. Sometimes, the devil, Satan, even gains the upper hand over God: evil defeats good, and man sins.

Where did these ideas come from? Indeed, they are all derived from the same ancient teaching about the struggle in the world, in nature, and in human society between two basic principles: good and evil, light and darkness. Ancient religions are full of it. Some gods are depicted as good, others as evil—some as angels, others as devils. Some gods embody the favorable forces of nature; others embody the hostile ones. Such tales are very profitable for the priests, who have created a whole doctrine about how various sorceries, prayers, censers, images, candles, crosses, and other signs and objects can overcome the evil forces and bring about the triumph of the good.

After all, they are paid by believers for this witchcraft in which they specialize. After all, with the aid of this witchcraft, they have helped and are helping the exploiters to rule. After all, with the aid of this witchcraft, the priests and kulaks fought against the workers and peasants in our revolution. After all, not only the Orthodox, but also other churches—Jewish, Mohammedan, etc.—have populated the world with all sorts of *shaitans* and *sheidim* (devils) who, according to these religions' teachings, stalk every person on Earth and wait to receive his sinful body after death in order to torment and torture him in Christian, Jewish, or Muslim Hell.

The priests claim that the devils were originally created as angels. So, when exactly did their transformation into devils occur? The priests cannot speak to this point, no matter how much they charlatanize. But they do know “exactly” how the evil spirits fell. Did they fall at once? “No,” answer the priests: the main one fell first, and then he dragged all the others

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down with him. But, of course, how could the biblical god have kept track of all that he was creating in such a hurry? After all, it was such an intricate thing: to create the entire world and more than a billion angels in only six days! Of course he did not notice that he had made such a troublemaker, who then carried away all the others who were reluctant to submit to the old Jewish god.

The Holy Fathers argued a lot about who this first fallen angel was. Some of them claimed that he was the most perfect of all the angels; others awarded him the rank of the supreme spirit, to whom a whole series of angels were given in subordination—the same angels he would subsequently corrupt. The Holy Fathers even retain detailed information about which sins caused these angels to fall, turning them into demons. Some of them claimed that these angels had unnatural relations with the daughters of men, citing the words of the Bible: “That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.” (Genesis VI, 2).

Others claim that the angels fell much earlier—even before the first man appeared—and that their sin was envy (and who gave them envy?). Finally, others claim that their first sin was pride (and where did pride come from?).

How long will the devils remain devils, and will they ever become angels again? To this the church answers that the devils are condemned to eternal hard labor yet are simultaneously forever obligated to carry out their duty of tormenting men by the will of the same almighty God, since not even a hair will fall from a man’s head without God’s permission.

Now let us return to the fall of man. According to the priests’ stories, the devil, who was created on Earth in the form of an angel, climbed into the serpent and persuaded Eve to taste the fruit from the tree of knowledge of good and evil. Note: the devil does not say “You will be like god” here, but instead says “You will be like *the gods*, knowing good and evil.” Throughout the entire Book of Genesis, in the first, the second, and in many other chapters, where God is called by the word “*Elohim*”, it is not in reference to one god, but to many gods—for the word “*Elohim*” means “great, powerful gods.”

These great, powerful gods prohibited man from eating certain fruits. They were afraid that all other people would become like them. But the first biblical people must have already been rebels against their masters, the gods (*Elohim*):

“And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also

unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.” (Genesis III, 6-7).

So, Adam and Eve ate the forbidden fruit, and neither of them died. The threat of the Jewish gods, the *Elohim*, turned out to be empty, an intimidation. But at the same time, the Bible says:

“And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto [Adam], ‘Where art thou?’ And he said, ‘I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.’ And [God] said, ‘Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?’” (Genesis III, 8-11).

Note that the biblical gods prohibited the human family from eating the fruit of a certain tree, to which they attributed a mysterious, miraculous significance. In exactly the same way, savages considered many objects to be forbidden, taboo, [5] because primitive peoples thought that in certain animals, plants, and stones—as in all objects—gods and spirits were hidden, that within them lurked good and evil forces upon which life, death, and all existence depended. The Jewish gods of the Bible were not too different from these savages: they also had their own “taboo”: a forbidden tree.

These gods planted a garden which was maintained and guarded by members of the family of Adam and Eve. Having arranged this garden and having rested, the gods went down into it and walked around under the shady trees, when it was hot (there must be no forests in the sky). These gods spoke Hebrew, and Adam and Eve were even able to hide from them. The all-powerful, all-seeing gods could not find them among the trees and therefore had to call out to Adam: “Adam, where are you?” It is absolutely unclear why the omniscient God had to ask Adam when, according to the priests’ teachings, *he should have known everything in advance*. Believers say: “But this was in order to test Adam.” *Well, if he had really been all-knowing, then why did he have to test Adam when he should have already known in advance how Adam would respond?*

Of course, in the story, Adam blamed his wife: “And the man said, ‘The woman whom thou gavest to be with me, she gave me of the tree,

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and I did eat.” (Genesis III, 12). In essence, Adam was absolutely right. If everything had been as the Bible describes, if God really had created Eve, then, of course, all responsibility for what Eve was like would have fallen on God. If this God had given Eve to Adam as a small child to raise, and he had raised her poorly—well, then he could be held accountable. But as it is, Adam lived with her for only a few days, and even then in complete ignorance, because he had not yet tasted from the tree of knowledge of good and evil.

The Jewish god proceeded to interrogate Eve: “And the Lord God said unto the woman, ‘What is this that thou hast done?’ And the woman said, ‘The serpent beguiled me, and I did eat.’” (Genesis III, 13). Eve was also in the right since, indeed, the ability to seduce was created by none other than the same God *who created everything*, according to the Bible. Having heard Eve’s completely reasonable answer, which should have shamed *Elohim* (if he had simply been a decent being), this god began to swear and curse the serpent-provocateur that he himself had created and sent:

“And the Lord God said unto the serpent, ‘Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life...’” (Genesis III, 14).

There it is: the terrible curse of *Elohim*. In fact, when we turn to the study of the animal kingdom, we can see that snakes are not at all so cursed or offended by nature, that they are stronger, nimbler, and more agile than many other animals; snakes are not cursed before them at all, but are very adapted to their environment. It is simply ridiculous to read how the angry savage *Elohim* promised the serpent that he would eat dust (i.e., dirt) all the days of his life. In fact, *snakes don’t eat dust at all*; everyone knows that they eat frogs, mice, and other animals, and that large tropical snakes can even swallow a whole calf. It turns out that the serpent simply did not listen to this Jewish god.

The Jewish god said to the woman: “I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.” (Genesis III, 16). Just think, especially you women: when you give birth to a child, when you bleed and suffer during childbirth, then it is not because your body is not built perfectly enough to give birth without pain, but—according to this primitive religious tale and the teachings of the “holy church”—because some ancient savage woman named Eve from the tribe of Adam ate a piece of fruit! What would you say about a man who, having planted an orchard, cursed *all future generations* just because some boy

stole a forbidden apple from his orchard? Would you call him cruel, wild, crazy? But for one piece of fruit, the Jewish god (who is also the Christian god) cursed the whole human race with a far more terrible burden.

The priests tell this story not to illustrate God's cruelty, but to instill the idea—advantageous to the exploiters of all times—that all human suffering is due to the “original sin,” because Adam and Eve ate a forbidden fruit. Priests use this fable to convince workers that the suffering they are doomed to endure in a society dominated by exploiters like capitalists and landowners is God's punishment for that very fruit that the non-existent Eve ate in a non-existent paradise. Deceived by priests, millions of people in different countries still believe this story, which prevents them from freeing themselves from suffering, from the rule of capital.

Aren't you ashamed to believe this? Look at the entire animal world. Don't animals—like cows, for example—suffer when they give birth to calves? Don't animals frequently die during childbirth? Why is there nothing in the Bible about “the fall of the cow”? What original sin did the cow commit that she too must now give birth in pain? Turn to science, and you will see how senseless this fairy tale is about the causes of suffering during childbirth. You will learn that much about human anatomy is inappropriate and that human suffering occurs because of structural imperfections, because people still live unhealthy, abnormal lives, and because inhuman exploitation creates especially difficult living conditions for workers in a class society. But it turns out that it is not at all necessary for women to give birth to children in pain. The successes of science in the Land of the Soviets have made mass pain relief during childbirth possible. Soviet scientists have abolished the old “curse of God.”

The biblical god was not satisfied with cursing women and snakes, so he cursed the entire human race and even the whole planet:

“And unto Adam he said, ‘Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, “Thou shalt not eat of it”: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.’”
(Genesis III, 17-19).

When a child hurts himself against something, he considers the object that hurt him to be blameworthy; he sometimes hits the table or the wall that he hit himself against, saying, “Here is one for you!” A savage is not

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all that different from this child. If a falling stone strikes him, he considers this stone to be alive; he either prays to this stone, asking it not to harm him anymore, or he curses this stone, and hits it back. The Jewish god was not much different from this savage either. He cursed the ground, which had done nothing to him, which he himself supposedly created, according to the Bible story.

Despite these obvious incongruities, the Bible remains an excellent tool for the priests and exploiting classes to prove to workers that they must eat their bread only by the sweat of their brows, i.e., by earning it only through bloody, hard labor. Thorns and thistles—i.e., weeds and wild grasses—are these workers' lot, and this for life. *But why don't the rich—the landowners and capitalists of all countries—have to eat thorns, thistles, or wild grasses, but eat whatever they want instead, and the best that there is on Earth? Why don't they have to earn their bread by the sweat of their brows? Or did the Jewish god curse only the working masses, and not extend his curse to the lords?* All of these biblical “curses of God,” all of the torment and suffering to which God condemned man, according to the priests' teachings, have no power in the U.S.S.R., the country of victorious socialism. In the U.S.S.R. there is no unemployment, poverty, or suffering of the masses. In our country, labor—which was cursed by God, according to the Bible—is a matter of honor and glory.

To top it off, the Lord became a tailor: “Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.” [A jack of all trades!] (Genesis III, 21). The first tailor sewed leather garments. Thus, the first tailor's workshop opened in Paradise with the following shingle: “*Yahweh-Elohim and Company – We sew leather garments.*” Having dressed them, this tailor said:

“Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever’: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.” (Genesis III, 22-24).

In other words, Adam and Eve were exiled to places not so remote, sentenced to eternal hard labor. At the entrance to the estate of the Jewish gods *Yahweh-Elohim* and company was posted a heavenly policeman with a flaming sword, who denied everyone entry. But since they had already ceased to be slaves of *Elohim*, they received clothing as freedmen.

Remember that Paradise was built on Earth, according to the Bible. The location of this paradise was marked by the rivers that flowed through it, and these rivers still exist in Asia and Africa. This whole area has been well explored, and there is not a single patch of land where man has not yet set foot. People live in this very region today, and there is no paradise there whatsoever.

But in capitalist states, the tree of life and the tree of knowledge—i.e., the blessings of life and science—have been converted into the private property of the exploiting classes, and the priests of all faiths are the police officers who restrict workers' access to these blessings. Religion has been and remains a huge obstacle to the creation of a real paradise on Earth. And not only the Jewish gods, but all gods—all "*Elohim*"—and all lords are afraid that knowledge and science may become the property of the masses, for then there will be no room left for priestly and capitalist deception.

Was this story really invented only to justify domination over the masses? Of course not. The famous socialist Lafargue [6] offered the following clever explanation for the origin of the story of Adam and Eve. He explained that in ancient times, things were as follows: some, more powerful tribes subjugated the weaker ones. One such stronger tribe was the tribe of the "*Elohim*." These "*Elohim*" were considered ancestors. At one time they were simply revered as ancestors; they were given the same honors, and they were brought the same sacrifices that all barbaric and semi-barbaric peoples offered their dead ancestors.

But time endowed these ancestors with special properties, inventing a lot about their power and—as with all savages—transforming them not only into mankind's progenitors, but also into the world's creators. After all, other non-Jewish tribes considered many of their gods to be their ancestors. Thus the tribe of "*Elohim*" subjugated another tribe called "Adam." "*Elohim*" prohibited this other tribe from eating the fruits of certain trees, which they considered forbidden to the other tribe ("taboo") and which only they themselves could eat. They went in clothes, while the tribe of "Adam" went naked, as it was in ancient times when slaves and slave women were naked while their masters were clothed. But when the slaves Adam and Eve ate the forbidden fruits, these slave owners ("*Elohim*") began to fear that they would lose their power, that Adam and Eve would become like one of these "*Elohim*."

As for the conflict with the serpent, the whole history of primitive peoples is full of stories about serpents and dragons, depicted as deities that fought other deities. Many peoples considered the serpent to be their ancestor. They erected temples to him and prayed to him alongside other

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gods, whom they also considered the ancestors of the human race. Some people were called by the name of the serpent—it was a family name. Lafargue theorized that the tribe of the “Serpent” genus persuaded the “Adam” tribe to rebel against the “*Elohim*” tribe. Hence the promise of “*Elohim*” to sow enmity between these two tribes (see Paul Lafargue, *The Myth of Adam and Eve*).

Even the words concerning the relations between men and women are explained by the living conditions of primitive peoples. In Chapter II, verse 24, the Bible says: “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.” (Genesis II, 24). But in verse 16 of Chapter III, it says something completely different: *Elohim* declared to the woman that henceforth, her agency would be subject to the will of her husband and that he would be her master.

What does this mean? It means that there was a time when a man did not take a wife and subordinate her; instead, a woman took a husband and remained in her mother’s family. There was a time when a maternal family system existed in society (matriarchy), when a woman stood at the head of the family. Only later did a man become the head of the family due to changes in the economic conditions of life and the methods of earning a living. The husband began to take a wife and rule over her. Then women, like the biblical Ruth, would declare: “[F]or whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God...” (Ruth I, 16).

There is absolutely nothing “sacred” in any of this. But there are distant, distant memories, confused by the later compilers of these reminiscences of primitive times.

Notes

[1] *Macarius* (1816 – 1882) was one of the major Russian obscurantist clerics. He became the Moscow Metropolitan in 1879, having previously worked as a professor at the Theological Academy in Kiev and St. Petersburg. He wrote many printed works on the history of the Russian Orthodox Church and on dogmatic theology.

[2] *Origen* (c. 185 – 254) was one of the major early Christian theologians and church authors of the 3rd century, who wrote commentaries on all the books of the Bible, a criticism of the anti-Christian works of the philosopher Celsus, a special work *On the Principles*, etc. *Methodius* was the bishop of the city of Olympus in Lycia, who shared Origen’s opinion on the possibility that Christians could achieve “salvation” through different forms of abstinence and by leading parasitic, “contemplative” lifestyles.

Theognostus was one of the teachers of the theological school in Alexandria at the end of the third or beginning of the 4th century. All three of these men—Origen, Methodius, and Theognostus—agreed with each other in their view that angels have bodies, that they are corporeal beings and not “disembodied spirits.”

[3] *Cyril of Jerusalem* (c. 313 – 386) was a 4th-century bishop who was expelled from Jerusalem on more than one occasion due to his avariciousness.

[4] *Dionysius the Areopagite* is a non-historical figure, the mythical first bishop of Athens whom the Apostle Paul supposedly converted to Christianity (Acts of the Apostles XVII, 34). An unknown Christian author of the early 6th century hid under this name, writing several religious-philosophical and theological works that are highly valued among the clergy. In one of them (*On the Celestial Hierarchy*), he describes various angelic service “ranks,” similar to the court ranks of the Byzantine emperor.

[5] *Taboo* is a Polynesian word indicating a religious prohibition on something, as well as a forbidden thing or action. Voluntary or involuntary violation of a taboo supposedly entails punishment of the guilty party by spirits, deities, priests, etc. Beliefs and rituals associated with taboos are widespread in the religions of primitive peoples, as well as in Christianity, Judaism, and others. Examples of taboos include the Bible’s prohibition on pronouncing the name of a deity, the prohibition on believers eating “fleshy foods” during fasts, working on holidays, etc. The system of imposing taboos has always been used by the clergy and the exploiting classes of society to strengthen their domination over the working masses.

[6] *Paul Lafargue* (1842 – 1911) was a French socialist, student and comrade of K. Marx, and a prominent theorist and propagandist of Marxism. After the Paris Commune, in which he took part, he emigrated to Spain, and then to London. In 1882 he returned to Paris, where together with J. Guesde he founded the French Workers’ Party. Lafargue tirelessly propagated and defended Marxism through his speeches and writings. He also wrote a number of brilliant anti-religious pamphlets.

Chapter 8 Noah's Flood

About seventy years ago, on the left bank of the Tigris River, the German scientist Rich¹ discovered the ancient Assyrian city of Nineveh—a city mentioned in the Bible—buried underneath sand and earth. [1] This city was excavated, revealing the Assyrian kings' huge palaces alongside gardens, streets, stone houses, and temples covered with ancient inscriptions and images of heroes and gods. What had been hidden by the earth for many centuries was again exposed to human eyes.

Most remarkable of all were the massive royal libraries discovered there. The books in these libraries were not made of paper, but brick. Indecipherable text had been pressed into these brick tiles; scholars were unable to interpret them for a long time, but then they gradually deciphered them. Found within these books—on these broken tiles—were records concerning the ancient Assyrian legend of the Great Flood. These inscriptions were made many centuries before the period in which the mythical hero Moses lived, according to the Bible.

Since the Assyrian empire once conquered the Jewish kingdom (around 2,650 years ago), the Jews acquired many of the Assyrians' customs and religious beliefs. The Jews acquired many of their religious beliefs (which are also included in the Bible) from the Babylonians as well, under whose rule they later fell. Thus, for example, the story of Mordecai and Esther is undoubtedly an echo of the Babylonian tales of “*Marduk*” and “*Ishtar*.” At the same time, the Jews also borrowed the story of the Great Flood from the Assyrians and Babylonians. These tales were reworked and rewritten by subsequent Jewish authors, who then combined various copies to form the Bible story of “Noah's Flood” which, as we shall see later, actually contains two stories written by different people and even different tribes.

What does the Assyrian story of the “Great Flood” say? The contents of this tale are basically as follows: the corruption among men had reached its extreme. In vain did the gods send one calamity after another to warn them: fever, drought, crop failure, sterility, and famine—but nothing

¹ This appears to be an anachronism. The only scientist named “Rich” involved with the excavation of Nineveh was the British Assyriologist Claudius Rich (1787 – 1821), who toured the site in 1820. But based on the context, it is more likely that the author is referring here to a different Assyriologist, Austen Henry Layard (1817 – 1894), who discovered the Library of Ashurbanipal there in the late 1840's, about seventy years before Yaroslavsky wrote this chapter. Neither of these men was of German origin. —*Translator*

worked. Then they decided to strike the Earth and destroy sinful mankind with a flood.

At that time, a certain Uta-Napishtim, nicknamed “*Khasisatra*” (i.e., “the Wise”), was king of the Babylonian city of Shuruppak. The god of wisdom and water, *Ea*, having learned of the gods’ plot and wishing to save his favorite king, appeared to Uta-Napishtim one day and said: “O man of Shuruppak, son of Ubar-Tutu, demolish [your] house, and build a boat! Abandon wealth, and seek survival! Spurn property, save life! Take on board the boat the seed all living things!”²

Then *Ea* showed Uta-Napishtim the ship’s dimensions and taught him how to address any questions the perplexed citizens might have had about its construction. Uta-Napishtim followed the deity’s advice. In a few days he built a huge ship, lined it, coated it with resin, divided it into a number of compartments, attached a rudder, put up a mast, and then piled into it all of his movable property, family, relatives, and “all living things’ seed... the beasts of the field, the creatures of the wild...”³

A terrible downpour began in the evening of the appointed day. The king entered the ship and slammed the doors shut. A violent storm raged beginning early in the morning, and a huge black cloud loomed over the sky; the storm god *Adad* thundered in the midst of it, while other gods and heavenly spirits raged with him. Thunder shook the sky, and lightning illuminated the Earth. The whole world was shrouded in darkness; brother could not see brother, and people could not recognize each other.

The gods themselves were frightened by the flood, and in their fear they hid in the highest heaven with the supreme deity *Anu*. The goddess *Ishtar* wept bitterly over the perishing human race and regretted that she had agreed to bring the flood. For six days and six nights the storm raged and the waters engulfed the land; only on the morning of the seventh day did the flood begin to subside, and the deluge ceased. The land was covered with an immense sea of water; “all the people had turned to clay. The flood plain was flat like the roof of a house.”⁴ Uta-Napishtim opened the window, looked upon the world, and wept.

The ship stopped on Mount Nizir and was unable to move for six days. On the seventh day, Uta-Napishtim released a dove, but the dove could not find dry land and returned. The same thing subsequently happened with

² *The Epic of Gilgamesh: The Babylonian Epic Poem and Other Texts in Akkadian and Sumerian*. Translated by Andrew George, Penguin Books, 1999, p. 89.

³ *Ibid.*, pp. 89, 91.

⁴ *Ibid.*, p. 93.

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the swallow. The third time he released a raven; it saw the waters receding, so it began to feed on corpses and did not return. Then Uta-Napishtim left the ship and made a sacrifice of thanksgiving to the gods. “The gods did smell the savour [of the sacrifices], the gods did smell the savour sweet, the gods gathered like flies around the man making sacrifice.”⁵

In eternal remembrance of the terrible disaster, the goddess *Ishtar* spread her sapphire necklace—a rainbow—across the sky and angrily lamented the lives lost to the flood’s main instigator: the god *Enlil*. Upon seeing Uta-Napishtim and his loved ones alive, *Enlil* became furious with the gods who had revealed his secret plans. The wise *Ea* pointed out to him that many innocents perished due to the punishment’s extreme severity, suggesting that it would have been better to use predatory animals, or famine, or a plague—but not a flood. *Enlil* softened, boarded the ship, blessed the survivors, and settled them “where the rivers flow forth”—in paradise.⁶

Now let us turn to the Bible story of “Noah’s flood.” As we have already explained, the Bible contains a combination of different stories: some that were written by Jews who believed in the multiple gods “*Elohim*” (*Elohists* stories), and others that were written by Jews who believed in the single god “*Yahweh*” (*Yahwists* stories). We are omitting Chapters IV and V of the Bible here, to which we will shortly return. But when we come to Chapter VI, we suddenly learn that “it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.” (Genesis VI, 1-2).

There is nothing surprising to us in this story about the sons of God intermarrying with the daughters of men. Almost every civilization has invented such stories about the sons of God. Many men were elevated to a divine rank; their lineage was considered divine. The kings, for example, specifically ordered that special genealogies be created for them, from which it would be clear that they were descended from the gods. Such genealogies were fabricated for Alexander the Great, Emperor Augustus, Genghis Khan, [2] and others. Chinese emperors were called “sons of heaven,” and the Japanese Mikado was called “the son of the rising sun” (and the priests also taught that Nicholas II was “God’s anointed”). Is it so surprising then that the Jews—who were no different from other barbaric and semi-barbaric peoples in their time—made up the same story about the sons of God marrying the daughters of men?

⁵ Ibid., p. 94.

⁶ Ibid., p. 95.

Part I. The Creation of the World

Chapter VI, verse 4, contains a new story about giants: “There were giants in the earth in those days” says the Bible, “and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.” (Genesis VI, 4). Apparently, the biblical sons of God were no more and no less than the fairy-tale heroes or spirits whom the Jews considered their ancestors: strong and glorious men of old. But over time, of course, the Jews began to endow them with special properties, transforming them into giants. After all, almost all peoples have developed such stories about giants. Meanwhile, nowhere in the Earth’s crust—among the remnants of former times—are there any traces of these giants of whom the Bible speaks.

It seemed that everything was going quite well on Earth—so well that even the sons of God intermarried with the daughters of men. But suddenly we read:

“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, ‘I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; *for it repenteth me that I have made them.*’” (Genesis VI, 5-7). Further on, in verses 11 and 12: “The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.” (Genesis VI, 11-12).

Every believer has the right to ask: “Who corrupted the Earth? Who corrupted men? Weren’t these the sons of God who had descended upon the daughters of men?” Yet everyone also has the right to ask: “Even if the men of whom God spoke had sinned, then why was it also necessary to destroy all the animals and all the birds of the air? In what ways had the crows or the sparrows sinned before God, for example? What way was prescribed to them from which they deviated?” Many such questions can be asked, of course, and no priest will ever answer them in any coherent way, except to say that it was all “God’s will,” and that “The Lord works in mysterious ways.” But workers and peasants cannot be satisfied with such trivial answers.

Then the Bible provides a brief genealogy for Noah, which literally says the following: “These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. And Noah

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begat three sons, Shem, Ham, and Japheth.” (Genesis VI, 9-10). That is his entire biography. The Bible says that God drowned all the people on Earth, leaving only Noah and his three sons. Every believer might expect to learn about some of Noah’s special virtues, and yet his only merits consisted of the fact that he “walked with God.” How he walked with God—forward or backward, to the right or to the left—the Bible does not specify. We are forced to limit ourselves to the biblical author’s unsubstantiated testimony that Noah was a righteous and blameless man. Absolutely nothing is said about Noah’s three sons who were spared from the flood; it is not even known whether they too “walked with God.”

Then comes the story of the flood itself. If you select, as biblical scholars have done, verses 13-22 of Chapter VI; from verses 6-9 in Chapter VII; verses 13-15 and half of 16, then from verse 13-21 and verse 24 of Chapter II; verses 1 and half of 2, half of verse 3 through 5, then from verse 13 to 19 of Chapter VIII; and verses 1-17 of Chapter IX, then you will have the first story. The remaining parts of Chapter VI from verse V to the end together with Chapters VII and VIII belong to the second story. To make it clearer, the two stories are provided here separately with the words “*Elohim*” and “*Yahweh*” substituted for the word “God” in the appropriate places. The *Elohist* flood story reads:

“And *Elohim* said unto Noah, ‘The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons’ wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of [all] fowls after their kind, and of [all] cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall

be for food for thee, and for them.’ Thus did Noah; according to all that *Elohim* commanded him, so did he.” (Genesis VI, 13-22).

“And Noah was six hundred years old when the flood of waters was upon the earth. And Noah went in, and his sons, and his wife, and his sons’ wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and the female, as *Elohim* had commanded Noah... In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened... In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah’s wife, and the three wives of his sons with them, into the ark... And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as *Elohim* had commanded him: and the Lord shut him in... And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered... And the waters prevailed upon the earth an hundred and fifty days.” (Genesis VII, 6-9, 11, 13, 15-16, 18-20, 24).

“And *Elohim* remembered Noah, and every living thing, [and every fowl, and every creeping thing that creepeth upon the earth,] and all the cattle that was with him in the ark: and *Elohim* made a wind to pass over the earth, and the waters asswaged; *the fountains also of the deep and the windows of heaven were stopped*... and the waters returned from off the earth continually: *and after the end of the hundred and fifty days the waters were abated*. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. *And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen*... And it came to pass in the six hundredth and first year [of Noah’s life], in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. And in

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the second month, on the seven and twentieth day of the month, was the earth dried. And *Elohim* spake unto Noah, saying, ‘Go forth of the ark, thou, and thy wife, and thy sons, and thy sons’ wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.’ And Noah went forth, and his sons, and his wife, and his sons’ wives with him: every beast, [all the cattle,] every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.” (Genesis VIII, 1-2, 3-5, 13-19).

That was one Bible story about the flood. The same parts that found their way into the Bible from a different, *Yahwist* tale of the flood are as follows:

“And *Yahweh* saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, ‘I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.’ But Noah found grace in the eyes of the Lord. These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with *Yahweh*. And Noah begat three sons, Shem, Ham, and Japheth. The earth also was corrupt before *Yahweh*, and the earth was filled with violence. And *Yahweh* looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.” (Genesis VI, 5-12).

“And *Yahweh* said unto Noah, ‘Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. *Of every clean beast thou shalt take to thee by sevens*, the male and his female: and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female [*and of unclean fowls of the air by twos*, the male and the female]; to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth...’ And it came to pass after seven days, that the waters of the flood were upon the earth... *And*

the rain was upon the earth forty days and forty nights... They, and every beast [of the earth] after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort [entered into the ark]... And they that went in, went in male and female of all flesh, as *Yahweh* had commanded him: and the Lord shut him in [the ark]. And the flood was forty days [and forty nights] upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth... And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.” (Genesis VII, 1-4, 10, 12, 14, 16-17, 21-23).

“*[A]nd the rain from heaven was restrained...* And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: and he sent forth a raven [to see if the waters had abated from the earth], which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; and the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and [again] sent forth the dove; which returned not again unto him any more... And Noah builded an altar unto *Yahweh*; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour; and the Lord said in his heart, ‘I will not again curse the ground any more for man’s sake; for the imagination of man’s heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold

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and heat, and summer and winter, and day and night shall not cease.” (Genesis VIII, 2, 6-12, 20-22).

As the reader can see, these two Bible stories about the Great Flood are not the same. First of all, in the Hebrew original, they are readily distinguished by the fact that God is called “*Elohim*” throughout one story, while he is called “*Yahweh*” in the other. In the first story, God instructs Noah to take a male and female *pair* from every creature having the spirit of life, while in the second story it says: “Of every clean beast thou shalt take to thee *by sevens*, the male and his female: and of beasts that are not clean *by two*, the male and his female. Of fowls also of the air *by sevens*, the male and the female...” (Genesis VII, 2-3).

The first story says that it rained for *150 days*, while the second story says that it rained for *forty days*. According to the first story, the waters receded for *five and a half months*, while according to the second, they receded for *twenty-one days*. According to the first story, the flood came from those waters located *above the firmament of heaven*, i.e., from the primeval sea, since the heavenly ocean opened up; in the second story, it came *simply because of the rain*. If we now try to compare both accounts with the Assyrian story of the flood summarized at the beginning, we will see that *the majority of the Bible story is simply borrowed from the Assyrian story that was written much earlier*.

Now let us imagine the picture of this flood as the Bible describes it. God came to the forefather Noah and announced that the flood would begin in seven days. During these seven days, Noah and his sons needed to complete the following tasks: to build an ark—a ship that could accommodate seven pairs each of clean animals and one pair each of unclean animals, birds, and others; to prepare food for the entire duration of the journey and of the kind to which each animal was accustomed; and then to gather together all these animals from all over the globe. We also do not know whether Noah was a good carpenter. But even if we accept on faith the Bible’s description of the ark’s dimensions, then sea ships that are much larger than this ark are being built nowadays. In any case, this ark taken as a whole would have been smaller in size than the former Winter Palace in Leningrad.

Noah had neither a radio nor a telegraph, but still had to announce to all the polar bears, snowy owls, arctic foxes, white grouse, and other polar and tropical animals that they needed to show up to be sent on a voyage in Noah’s ark, as only reserved seats were allowed on Noah’s ark; since without reserved seats, of course, neither one pair nor seven could have been packed in during such turmoil. Just imagine: in seven days, mammals, birds, reptiles, and insects from all over the place came crawling,

flying, running, and galloping in from every corner of the globe; after all, the Bible describes a *global* flood, and if some pair did not make it onto Noah's ark in time, then it must have perished, since the Bible claims that all the others perished. How they physically boarded Noah's ark, it is hard to say; they must have squeaked and crawled, as some animals are of such enormous size that they could never have fit through any "Noah's gate."

Then it was necessary to prepare a nearly five-month supply of food for these animals. We do not know who the People's Commissar of Food aboard Noah's ark was or what the ration sizes for these animals were. But even if they had each received small rations, then it still would have been necessary to prepare an amount of food for all these animals so huge that no Noah's ark could have ever accommodated it—even with two or three extra barges attached. After all, there are several thousand species of mammals, birds, and reptiles.

The Bible says that food had to be prepared such as the animals were accustomed to eating, meaning that sheep or cows had to be stored for the wolves; then prey animals, deer, or something like that for the lions, tigers, bears, leopards, etc., etc., and then enormous reserves of hay for the ruminants. It was necessary to catch a couple of lions, tigers, rhinoceroses, hippopotamuses, wild boars, and insects; and to catch at least a couple of birds each. So if today we are occasionally tormented by a bedbug, cockroach, or louse, then we must remember that the biblical God spared all of them from the flood too—at least one pair each for reproducing.

One can only imagine what a fun journey this must have been! What an unimaginable noise and smell there must have been! One believer once argued to me during a debate: "After all, one cannot think that all the animals were comfortably settled there. Well, let us say, there stood a camel," he explained, "and between its legs stood smaller animals." But one can imagine a camel that stands for five months, spread-eagled in the same place, and does not die. Here one cannot do without the priest's saying that "anything is possible for God." How, then, did the predators get along with the prey there? The Bible does not tell us, and it cannot possibly be explained.

After five months, this ship stopped on Mount Ararat. It would seem that the journey ended quite happily; everything that was on the ark arrived at Ararat Station in perfect health, while all other living creatures died. God ordered everyone to leave the ark, and they all scattered over the Earth. Then, at the end of the story, a rather strange thing happens:

"And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour; and the Lord said in

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his heart, ‘I will not again curse the ground any more for man’s sake; for the imagination of man’s heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.’” (Genesis VIII, 20-22).

Note that this is all revealed at the end of the story, where it says that only two of every animal species were taken on the ark. But if Noah sacrificed one of every beast, then what was left for reproduction? How did any of these “clean animals” repopulate?

Just imagine the picture of this god who drowned everything, who killed every infant on Earth (what sin had they committed?), and then sat there smelling the roasted rams, sheep, bulls, and other animals that Noah and his sons had cooked for him. How is this any different from the Assyrian story of the gods who gathered after the flood and inhaled the sweet aroma—who “gathered like flies around the man making sacrifice”? In the Hebrew story, God lowered the rainbow; and in the Assyrian, the lady of the gods lowered the rainbow.

What should be noted here is that the Jews turned the Assyrian story of a regional flood into a story of a worldwide flood, and that the Assyrian story does not say anywhere that the flood was global. Quite the contrary: this story is not about a deluge, but about a flood—and not a global one either, but a local one. According to this story, this flood happened in only *one* country, and certainly not in all of them. According to the Assyrian legend, this flood did not last a whole year, but only seven days; and the water did not flow for a month, but only for one day.

Moreover, the Assyrian legend explicitly states that the water did not cover all of the mountain tops; it says that Uta-Napishtim’s ship stopped at Mount Nizir just as the flood was in full swing. The Nizir Mountains still exist today, and they are only a hundred meters high—at most! This means that the flood that may have inspired the Assyrian story was not really a flood at all, but a *Mesopotamian inundation*, which was also quite common and frequent in those regions. The Jews transformed this story into a fable about a global flood. In fact, there was never such a global flood.

Of course, local floods have happened and still happen, and stories about floods exist among almost all peoples living near bodies of water. But this is not what the Bible and the priests are trying to achieve; rather, they are attempting to explain scientific facts on the basis of the Bible. Everything that earth science (geology) and the other sciences have discovered refutes the Bible. Today the more learned priests are trying to

“prove” that science and religion do not contradict each other. What do they have to do to accomplish this task? They have to adjust, to distort the facts—to literally pull them by the hair.

But when one approaches the issue with a historical yardstick, when one cites such facts as the Assyrian story of the flood, then even a blind man can see that there is no sacred history in the Bible—only a collection of fables that developed over a long period of time among the Jewish people and others with whom the Jews came into contact during their struggles. These same stories—that is, these memories of floods—have been found in almost every civilization; only not all of them thought to explain the flood as the wrath of God, who himself created everything and then *repented* of what he had created, drowning all living things in raging streams.

Notes

[1] *The Tigris* is one of the great rivers in Mesopotamia. According to the Bible, Paradise was located on its banks as well as those of another river, the Euphrates. *Nineveh* was the former capital of the ancient and powerful Assyrian state, destroyed by the Midianites and Babylonians in 607 B.C. During excavations in the middle of the last century, the library of King Ashurbanipal (c. 668 – 631 B.C.) was discovered among the ruins of Nineveh, containing, among other things, Assyrian-Babylonian tales of the creation of the world, the flood, etc.

[2] *Alexander the Great* (356 – 323 B.C.) was a king of Macedonia (on the Balkan Peninsula) who united all of ancient Greece under his rule. He was one of the major military leaders of antiquity, who defeated the mighty Persian Empire and founded a vast monarchy; he also claimed to be the son of the Greek god *Apollo*. *Augustus* (31 B.C. – 14 A.D.) was a Roman Emperor who finally established a monarchical, imperial system in Rome, replacing the republic with a military dictatorship of large slaveholding landowners. As a religious sanctification of his power, Augustus was also credited with being born from the god *Apollo*. *Genghis Khan* (“The Great Khan,” c. 1155 – 1227) was the founder of the vast Mongol Asian Empire.

CONCLUSION TO PART I

For thousands of years, people have not only been content with these stories as an explanation of the whole universe but have also believed that they embody the highest of divine reason. Yet such infantile faith will not satisfy any thinking worker or collective farmer today who wants to know the whole truth. If this first attempt to help make sense of the Bible has in any way helped to understand this truth, I will consider my task accomplished. In the future, I will dwell on all the other more-or-less significant parts of the Bible pertaining to a scientific worldview or to the explanation of sociological phenomena.

PART II.
THE BOOK OF GENESIS



PREFACE TO PART II

This book contains individual articles that were first printed in the weekly anti-religious newspaper “*Bezbozhnik (Atheist)*.” [1] The experience of publishing a separate collection of articles concerning the Bible’s stories about the creation of the world has demonstrated how interested the masses are in this type of literature.

At present, the second edition of *The Bible for Believers and Non-Believers*—containing the first part of the Book of Genesis—has already been published; therefore, publication of subsequent stories is timely. Taken together, they provide simple, accessible material with which believers and non-believers alike can correctly assess what church ministers offer us in the form of “God’s Law.”

Perhaps the best appraisal of this book comes from the fact that priests now reference it in their sermons and are forced to address “Yaroslavsky’s Godless Bible” in church. They are obligated to do so precisely because this version of the Bible is now read with even greater interest than their own. This has convinced me that I am on the right track, and that it is necessary to review the rest of Bible from the same angle.

Author

Notes

[1] The newspaper “*Bezbozhnik*” was a mass organ of militant anti-religious propaganda, first published in December of 1922.

Chapter 1 Cain and Abel

The Bible tells us that Eve gave birth to Cain after the Fall and said, “I have gotten a man from the Lord.” (Genesis IV, 1). According to this Bible story, then, the first woman was already sure that she had given birth to a son of God.¹ And thus, according to the Bible, Cain—not Jesus Christ—was the first son of God born of a woman.

Cain then received a brother, Abel. The Bible does not reveal anything about Abel’s divine origin, but it does say that he was a shepherd, and that Cain was a farmer. We know from history that agriculture developed much later than cattle herding; and that there were constant skirmishes and conflicts—sometimes very bloody—between the primitive farmers who had to live settled lives, choosing the most fertile plots and permanently occupying them on the one hand, and the cattle herders who had to wander with their herds from one place to another on the other hand.

At any rate, many thousands of years of struggle passed before people began to farm. The struggle between herdsmen and farmers probably served as material from which the story of Cain and Abel was crafted. The Bible says: “And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof [simply the tastier, more palatable parts; i.e., the caul² and the kidneys—God was a glutton. –Ye. Ya.]. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect.” (Genesis IV, 3-5).

You can imagine the picture of such a sacrifice. Just like thousands of other shepherds, Abel slaughtered a ram for his god and roasted it over the fire; he also added some fat. Of course, meat cooks on a fire much better than any pumpkin, cucumber, or grape. The smoke from ram meat wafts up high because a strong current of air develops around the fire, while the

¹ In both the Russian Synodal and King James Versions, the phrasing of Genesis IV, 1 suggests that God himself fathered Cain through Eve. In other translations, however, the phrasing of this same verse indicates that God’s role was more ancillary. The New International Version, for example, reports Eve as having declared: “With the help of the Lord I have brought forth a man.” Similarly, in the New American Bible, this same line reads: “I have produced a man with the help of the Lord.” Regardless of which is more accurate, modern believers typically interpret Genesis IV, 1 as meaning that Cain (as well as Abel and Seth) was Adam’s son rather than God’s. –*Translator*.

² Throughout the Pentateuch, the “caul” refers to a fatty membrane that surrounds a cow’s liver. –*Translator*.

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smoke from cabbages or grapes spreads low along the ground, smolders, and does not rise up.

Ignorant, superstitious people interpret it this way: “God likes sheep, but dislikes cabbage and pumpkin.” Who was this god? It was, of course, some dead ancestor from the bloodline of Cain and Abel, to whom they offered their sacrifices. In other words, they continued to feed him even after death, since primitive peoples were convinced that their ancestors needed food even after death and that, if they were to feed them from time to time—if roasted rams, pigeons, etc., and other sacrifices were brought before them (sometimes even human ones)—then they would be generous and render economic aid. [1]

The Bible says: “And Cain was very wrath, and his countenance fell [well, he should not have been upset; he was the son of God, after all. –Ye. Ya.]. And the Lord said unto Cain, ‘Why art thou wrath? And why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.’” (Genesis IV, 5-7).

God spoke to his son and interrogated him. He was not yet the omniscient god who knew everything. He tried to find out from Cain whether he had any plans, but Cain stubbornly remained silent, refusing to answer a word to his father: “And Cain talked with Abel his brother [we know nothing about what he said from the Bible. –Ye.Ya.³]:⁴ and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, ‘Where is Abel thy brother?’ And he said, ‘I know not: am I my brother’s keeper?’” (Genesis IV, 8-9). As you can see, God was a rather unsophisticated investigator. After all, according to the Bible, there were only two people on Earth: Cain and Abel. Why should he have had to ask who killed Abel? There was no one else around to have done the killing!

The ancient god continued this conversation with Cain, saying that the “voice of Abel’s blood” had called to him from the earth (Genesis IV, 10). “The voice of Abel’s blood!” For the ancients viewed blood as personifying life, especially beginning in the hunting period when most people died

³ Here, as elsewhere, Yaroslavsky is signing his initials. But in Russian, neither the first letter of his first name (Е) nor the first letter of his surname (Я) has any single-letter equivalent in the English alphabet; therefore, a more accurate translation of his initials involves using their phonetic pronunciations: “Ye.” and “Ya.” –*Translator*.

⁴ The Greek translation of the Bible says here that Cain told Abel, “Let us go out into the plain.” The 1968 edition of the Russian Synodal Version includes these words, but Protestant editions of the Bible do not. –*Editor*.

before their very eyes from wounds inflicted by animals (they bled to death). According to people's ideas, blood contained the soul; [2] blood was the very beginning of life, by means of which contracts were sealed, bloody vows were made, and—as we will see later—even the Jewish god contracted with Abraham, sealing their covenant with blood by circumcising his own foreskin. Therefore, it is not surprising that this ancient text had God's speech include these words about the “voice of Abel's blood” that cried out from the earth.

Then God cursed Cain: “And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.” (Genesis IV, 11-12). So, this was already the second exile to which the Jewish god had condemned someone! The first couple he created—back when he bragged that everything was going so well—turned out to be such that they had to be thrown out of paradise and sent to a settlement after only a few days. But the apple does not fall far from the tree. And Cain, whom Eve said she had acquired from the Lord, suffered an even more bitter fate: he was condemned to be an eternal vagabond, and the earth was not to provide a haven for him.

Therefore, Cain filed an annulment: “And Cain said unto the Lord, ‘My punishment is greater than I can bear [“I am guilty, Lord God, I confess frankly.” –Ye.Ya.]. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.’” (Genesis IV, 13-14). Why was Cain so afraid that everyone he met would kill him? And who was this “everyone”? After all, according to the Bible's stories, *there were no other people alive at that time*, so it is absolutely unclear who could have killed him.

This story was apparently created at a time when there was a struggle between individual tribes; when, having met a stranger, a tribe either killed or maimed him, as Paul Lafargue explains in his analysis of the myth of Cain and Abel (see Paul Lafargue, [2] *On Capitalist Penal Servitude*). In order to avoid being killed, Cain required some kind of mark on his body, some kind of tattoo by which others would have known that he was not to be killed; it was necessary to create some kind of sign—a “taboo,” i.e., that it was forbidden to kill him; in other words, to issue him a kind of protective order, a “mandate,” or something like that, as they say today.

[3]

The Jewish God promised and delivered him such a protective order. Then the Lord said to Cain: “Therefore whosoever slayeth Cain,

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vengeance shall be taken on him sevenfold.’ And the Lord set a mark upon Cain [he gave Cain a mandate. –Ye.Ya.], lest any finding him should kill him.” (Genesis IV, 15). As you can see, there were once conversations between God and men just like those between ordinary people. This confirms that man created God in his own image and likeness, and that he imagined this god (or gods) to be similar to people, thinking and talking like ordinary mortals.

So, Cain’s descendants were to become a nation of wanderers, who had no permanent home anywhere. But here we read the following in this same chapter: “And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.” (Genesis IV, 16-17). Then the Bible discusses Cain’s many descendants. One of Lamech’s wives gave birth to Jabal, the forefather of those who live in tents with flocks. Jabal’s brother, Jubal, fathered all of those who play the harp and flute; i.e., in other words, he was the progenitor of musicians. Another one of Lamech’s wives, Zillah, bore Tubal-cain, who forged copper and iron tools; in other words, Tubal-cain was the ancestor of all locksmiths, mechanics, blacksmiths, tinsmiths, foundrymen, boilermakers, etc. [4]

The reader—even a believer—has the right to pause here. *How is this possible? God just cursed Cain for killing Abel, told him that he would be an eternal exile and a vagabond, and now—only three lines later—this same vagabond is building entire cities.* True, it is not entirely clear how he built this city if there were no other people. Likewise, it is not entirely clear whom he married, either, since the Bible does not say whether there were other men besides Adam, or whether there were other women besides Eve. Whom Cain could have married is not at all clear, unless one believes the Bible; therefore, one cannot believe the Bible. This Bible story is a fable about the origins of human society from a pair of people supposedly created by God.

Of course, cities arose at a late stage in the history of human society. To build cities, one requires not only materials, but also technology and the development of crafts and the tools of production; and, most importantly, one requires an economic system under which cities are necessary for people to live in, as well as a division of labor in which industry is separate from agriculture. Centuries upon centuries passed before mankind achieved any of these things. The biblical narrative that the son of the “first woman” built a city is, of course, a complete fiction.

As you can see, Cain did not actually receive any retribution, according to this Bible story. On the contrary, God promised that if anyone

killed Cain (or anyone from Cain's line), then he would be avenged sevenfold. One of Cain's descendants delivered the following speech to his wives: "Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold [490 times]." (Genesis IV, 23-24). This, then, was the kind of bloody vengeance that governed in ancient times, and murder entailed a terrible punishment. [5]

The biblical Cain's descendants did not live so poorly either. They had shepherds, they had blacksmiths, they forged copper and iron tools, played the flute and harp, were fruitful and multiplied, and lived for more than 900 years, as the Bible claims. Then Eve was comforted, and it is said that she *again* gave birth to a son of God: "And Adam knew his wife again; and she bare a son, and called his name Seth: 'For God,' said she, 'hath appointed me another seed instead of Abel, whom Cain slew.'" (Genesis IV, 25). This was already the *third* son of God born on Earth. As you can see, the Christian "Son of God," Jesus Christ, was not the first.

At this point, an event occurred that the Bible mentions in passing but that refutes everything preceding it: "And to Seth, to him also there was born a son; and he called his name Enos: *then began men to call upon the name of the Lord.*" (Genesis IV, 26). *So, it appears that men had never before called upon the Lord's name.* Then with whom did Adam, Eve, Cain, and Abel speak prior to this? To whom did they offer their sacrifices? One will find many such incredible passages in the Bible that contradict each another (see Appendix I. "Contradictions in the Bible"). This can be explained simply: the Bible consists of separate stories; it was compiled by countless storytellers, each inserting something of his own. The genealogy of Adam and Eve was, of course, sucked out of thin air; the names were taken from the ether. Very few Bible stories are an echo of some distant memory, an explanation for some real historical event.

What is the meaning of the story of Cain and Abel? The story's researchers have come to the correct conclusion that it conveys—albeit in a childish and savage way—the history of how agricultural tribes defeated cattle-herding tribes and what punishments were established in their time for the murder of any member of one or the other group. And priests have since transformed this story into the subject of their "highly moral" sermons about the human soul, about envy and other mortal sins, while failing to notice that this story hits them the hardest.

The Jewish god—who supposedly created man, who put an immortal soul into him and who made him in his own image and likeness—created nothing more or less than a fratricidal madman. This madman was

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considered the son of God; his mother believed that she acquired him from God. His father cursed him and turned him into a vagabond. But only a few lines later, believers and non-believers alike can read in black and white how this vagabond built a city, bred countless offspring, and became the progenitor of all those living in tents, of all blacksmiths and musicians. This is what the “holy” Bible is!

Notes

[1] *The Bible story of Cain and Abel* sacrificing the firstborn of their herds and the first fruits of the earth contains echoes of the primitive worship of the ancestral spirits. Primitive people living under the clan system believed that their economic well-being depended on the will, mercy, and anger of their deceased ancestors’ ghosts. Therefore, in an effort to appease these spirits, they would sacrifice the firstborn of their cattle or the first grains, ears of corn, or loaves of bread from the new harvest.

[2] The idea that the soul is contained in the blood has been preserved in religion to this day; that is why, for example, the Jewish religion prohibits eating animal blood.

[3] *Paul Lafargue* (1842 – 1911) was a French socialist, student and comrade of K. Marx, and a prominent theorist and propagandist of Marxism. After the Paris Commune, in which he took part, he emigrated to Spain, and then to London. In 1882 he returned to Paris, where together with J. Guesde he founded the French Workers’ Party. Lafargue tirelessly propagated and defended Marxism through his speeches and writings. He also wrote a number of brilliant anti-religious pamphlets.

[4] The tale of the “*Mark of Cain*” emerged because a murderer—one who shed human blood—was considered “unclean” among some primitive peoples, which is why everyone avoided him, and he himself had to avoid other people. In order not to be “defiled” by contact with such an “unclean” person, the murderer was obligated to bear some conspicuous, distinguishing mark on his body. The creation of the myth of the “*Mark of Cain*” could have been inspired by another primitive custom, according to which a murderer painted his face and thus changed his appearance in order to hide from the vengeful “spirit” of the murdered person.

[5] *Jabal, Jubal, and Tubal-cain* were the fabled biblical ancestor-progenitors of cattle herders, musicians, and blacksmiths. The ancient Jews invented these legends about them relatively late—with the transition to iron

tools and with the growth of productive forces and the complication of the division of labor in general, when the disintegration of the clan system occurred and class society began to emerge with the division of society into rich and poor. Echoes of these phenomena are apparent in this legend, wherein the independent occupations of herdsmen, musicians, and blacksmiths are enumerated, where it is indicated that Tubal-cain allegedly forged all tools from copper and iron, and where Jubal is said to have been the progenitor of musicians who served the rich at their feasts and amusements.

[6] *Blood* (or *Blood Feud*) was a custom that initially developed under the conditions of the clan system. It consisted of the fact that if some stranger killed a kinsman, then the entire clan of the murdered person would be obligated to take revenge on the murderer by killing him too. Vestiges of this custom endured in our country among some peoples of the Caucasus right up until the Great October Revolution and were strongly encouraged by the local clan nobility and clergy.

Chapter 2

The First Drunkard on Earth and the Causes of Slavery

Having wiped out all of mankind except for Noah and his three sons, the biblical god placed a rainbow in the sky and explained to Noah that the [rain]bow was like a banner of the covenant between the Earth and himself, promising Noah:

“And it shall come to pass, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud: *and I will remember my covenant*, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.” (Genesis IX, 14-15).

God was good back then; he simply talked to people, just like you and I talk, and even formed contracts with them, making all sorts of promises. Nevertheless, every schoolchild today knows that *a rainbow can be created artificially*: all you have to do is fill your mouth with water and splash it against the sunlight—and a rainbow will appear in the stream. *Everyone knows that a rainbow is simply a reflection of the Sun’s rays in the water droplets*. But since, according to the Bible, the Sun existed before the flood (we stipulate “according to the Bible” because the “biblical” story about the flood is a fiction, as the reader already knows), and rain also fell before the flood, then both water and the rainbow must have existed “*before the flood*.”

But let us recall the biblical god’s promise: that he created the rainbow, so to speak, for remembrance. Just as one puts a ribbon in a book to remember where to begin reading, so God made a rainbow to *remember* the everlasting covenant between himself and the flesh on Earth. The Bible repeats this line: “And God said unto Noah, ‘This is the token of the covenant, which I have established between me and all flesh that is upon the earth.’” (Genesis IX, 17). How many times did this biblical god break his promise?! It was not long before he again had to participate in the most horrific atrocity.

It was like this: the biblical authors, having forgotten that they had already written about sending Noah’s three sons—Shem, Ham, and Japheth—on a journey in the ark, recalled once more that “the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth.” (Genesis IX, 18).

This had to be reiterated to remind everyone that no extra children emerged from the ark. Then the Bible says that Ham became the father of Canaan; i.e., the forefather of the Canaanite tribe. So that there is no doubt

that people descended only from Adam and only from Noah and his three sons who survived the Flood, the Bible story again confirms:

“These are the three sons of Noah: and of them was the whole earth overspread.” (Genesis IX, 19).

We have already seen in the previous chapter that this was not really the case.

Everything seemed to be going well. And seeing as these three righteous men—Noah’s three sons—were singled out from the rest of humanity, one might think that they were very virtuous, without a single blemish, so to speak. But things turned out quite differently. First, it began with drinking:

“And Noah began to be an husbandman, and he planted a vineyard: *and he drank of the wine, and was drunken; and he was uncovered within his tent.* And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, *and went backward*, and covered the nakedness of their father; and their faces were backward, and they saw not their father’s nakedness.” (Genesis IX, 20-23).

So that is how it was. Noah had just started farming and was also beginning to make wine. *And what crime did Ham commit? Ham saw his father lying drunk. It was not his fault that he saw his father drunk, but the fault of his father, who was lying there that way. That Ham saw his father naked—Noah is again to blame, being so inebriated that he completely undressed* (although people do walk around naked in hot climates, even when completely sober).

Ham told his brothers about their father. *Ham’s brothers walked backwards towards Noah, so that they would not see him naked. There appears to be no great evil in any of this, just as there’s no special virtue in people walking backwards towards their drunken father to avoid seeing him naked.* But here is what happened anyway:

“And Noah awoke from his wine, and knew what his younger son had done unto him [think of his innocence!]. And he said, ‘*Cursed be Canaan; a servant of servants shall he be unto his brethren.*’ And he said, ‘Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.’ And Noah lived after the flood three hundred and fifty years. And all the days of

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Noah were nine hundred and fifty years: and he died.” (Genesis IX, 24-29).

May the Kingdom of Heaven be his, this forefather Noah! How much wine did this drunkard consume during those 950 biblical years that he lived on this Earth!

But here is what we should pay attention to: the Bible “explains” here nothing more or less than *the origin of slavery, and explains it in the way that the slave owners and the exploiters want it to be explained. It would seem as if slavery appeared because one of Noah’s sons saw his drunken father lying naked and told his brothers about it, according to the “holy scripture.”* It is not ridiculous to think that such a legend existed in some barbaric tribe, but it is *outrageous that this story was taught to schoolchildren for 2,000 years as “God’s Law,” that slavery was explained as God’s way of punishing Ham’s descendants because Ham disrespected the drunken Noah—the first winemaker and moonshiner.*

We know that in primitive society, slavery emerged because of violence and wars waged by stronger tribes against weaker ones during the initial stages of the division of labor. We know that slave owners were always perpetrators of violence, and that slaves were powerless to free themselves from their masters. But the Bible distorts everything, describing slavery as a just retribution for one part of humanity. This Bible story has served and continues to serve exploiters in justifying all forms of enslavement of workers: serfdom, modern capitalism, etc. That slavery was established by God as a punishment for “sins,” and that workers therefore should not dare struggle or rebel against slave owners, against exploiters—this is the message of this Bible story.

We know that the enslavement of one part of a population by another—the proletarians and workers by the bourgeoisie and landowners—happened as a result of the formation of private property, and that it caused the propertyless of all nations to become slaves. *Let the priests try to point out a people from a non-Canaanite tribe who are not “descendants of Ham,”* who did not have slavery or whose workers are not enslaved. What about the Russians, English, French, Germans, Jews, Hindus, Chinese—whose descendants are they? Also Ham’s?

The priests so hammered this Bible story into people’s heads, and the exploiting classes were so imbued with the convenience of such an explanation of slavery that they never addressed the workers in any way other than with the words: “boorish brat.” Here it is, the origin of this “boorish brat”! According to the Bible story, the first winemaker—the first drunkard and moonshiner, the biblical Noah—put this epithet into circulation,

and the priests of all faiths and the exploiters of all countries have been happy to apply it to those that they have enslaved.

By demolishing faith in the biblical tradition and revealing its true meaning, the people thereby break the power of this spell over the ignorant masses deceived by religion. After all, according to the Bible, *slavery is forever; that for Ham's disobedience to his drunken father, men must forever work for the descendants of Shem and Japheth; i.e., for the aristocracy and capitalists*—as if it were ordained by God himself.

The working class, guided by the Marxist-Leninist doctrine and wielding the knowledge of the history of human society and the laws of its development, proclaims: "This is not true; slavery was created by man. The modern enslavement of workers—which exists in every bourgeois country—is based on the private ownership of the means and instruments of production by a small group of property owners, while the propertyless constitute the labor force of these masters."

Slavery was created by man. Slavery will be destroyed by man. *It has already been destroyed in the territory of one sixth of the globe—in the territory of the U.S.S.R., as a result of the proletarian revolution of 1917. The workers of the whole world are struggling for the destruction of capitalist, colonial, feudal, and all other forms of slavery, and they refuse to accept the priests' dictum that slavery must exist forever. We in the U.S.S.R. have ended the enslavement of workers by depriving the bourgeoisie and landowners of their slaveholding powers; we have abolished private property in the means and instruments of production and have basically already built a socialist society in which there are no Hams, Shems, or Japheths—but where there are only free workers of the city and countryside.*

Chapter 3

The Creation and Demise of the First Biblical “International”

The priests endeavor to prove that there were no other people on Earth besides Adam’s sons. Indeed, if we believe the Bible’s story that all men are descendant from one couple, then there really could not have been any other way for men to proliferate. *We already know from the story of Cain and Abel that the former was married in the country of Nod, to the east of Eden, and that he built a city there.* But since the Bible says that there were no other people around besides Adam and his two sons, then the question arises: “Where did Cain’s future wife come from?” The priests and their followers cannot answer this question.

While outlining his plans for America (which Europeans did not yet know about and which he discovered) at the end of the 15th century, Christopher Columbus [1] espoused the theory that the Earth is spherical, that it is possible to circumnavigate it *without* finding an edge anywhere, and that men live on its opposite ends. The priests branded him a heretic and demanded that he renounce these views: “If this is true,” they said, “if there are still foreign lands inhabited by men, then it follows that Noah could not have been the only one spared from the flood, and that there had to have been other men besides Adam; otherwise, they could not have gotten there.” Priests of all faiths—including Baptists and Evangelicals—know that their entire ancient biblical temple, their entire doctrine based on the Bible falls apart as soon as individual nuts and bolts come loose. The story of the first man is one such nut, one such bolt of the biblical tradition. Destroy it, and there will be no faith left in the rest!

Consistent with this fiction about the first man created by the Jewish god, the Bible says:

“And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.” (Genesis XI, 1-2).

First, a minor correction: *our distant ancestors—who lived in small, scattered groups, clans, and tribes—knew only a small piece of land; they did not know and could not have known the whole Earth; they lacked the means of communication to do so.*

Secondly, a major correction: *there has never been only one language on Earth; there have always been many languages.*

People have always spoken different languages because they live in different countries, under different conditions, and at different stages of development. Human language depends upon many factors, and upon

social conditions above all else. “[T]he development of labour,” wrote the leader and teacher of the proletariat, the communist Friedrich Engels, “necessarily helped to bring the members of society closer together... In short, men in the making arrived at the point where *they had something to say* to each other.”¹

The richness of a given society’s language depends on its level of development, its culture. Even in our time, there are peoples whose language is very poor in its vocabulary, while many other modern peoples possess rich, highly developed languages. A language can change within the same group of people, becoming enriched with new words. We know that many new words appeared in our own language during the years of the revolution. Today, many words are pronounced differently than they previously were. In Russian they used to say: “*mlat*,” “*mlad*,” and “*vran*,” but now they say: “*mol*,” “*molodoy*,” and “*voron*.” *New languages are also emerging*. And in the past there were as many languages and dialects as there were separate tribes. Now it is difficult to even determine which language is the oldest, especially considering almost all languages contain similar words.

There is a legend that a Khan named Jalal-ud-Din Muhammad, nicknamed “Akbar the Great,” lived in India about 300 years ago. This Khan Akbar wanted to know which language the first people spoke—that is, which language should be considered the oldest. He was told that this language was Hebrew, since the first man, Adam, allegedly spoke it. So the Khan decided to see for himself. He gave orders to take twelve infants, to bring them to a separate palace near Agra, and assign twelve mute wet nurses to them. No one was allowed to speak to the children until they turned twelve years old.

The Khan then ordered the children to be returned and summoned scholars who knew different languages. The language in which the children spoke without having learned it would be considered their natural one. Each of the scholars expected that the children would speak their own language. But what really happened? *The children did not speak any language*. They shouted, and made various noises reminiscent of animal cries. It follows that the Bible’s story about all men speaking one language at first would have been accurate had it referred to the members of a single tribe instead of “all men.” You see how we have to untangle

¹ Friedrich Engels, *Dialectics of Nature: The Part Played by Labour in the Transition from Ape to Man*. Marx-Engels Collected Works, vol. 25, Lawrence & Wishart, 2010, pp. 454-455.

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this biblical lie that has filled our heads up to this point. Now let us return to the Bible story:

“And they said one to another, ‘Go to, let us make brick, and burn them throughly.’ And they had brick for stone, and slime had they for mortar. And they said, ‘Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.’ *And the Lord came down* to see the city and the tower, which the children of men builded. And the Lord said, ‘Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. *Go to, let us go down*, and there confound their language, that they may not understand one another’s speech.’ So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city [and the tower]. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.” (Genesis XI, 3-9).

Anyone who has at least somewhat conscientiously studied the history of human development, its past, knows what painful lengths mankind went to learn the art of burning bricks and building cities. But according to the Bible, everything was very simple; people said to each other: “Let us make brick, and burn them thoroughly,” and then they did so. It took thousands and thousands of years for people to learn this craft; there are still tribes today that do not understand it. Even so, for example, the art of making bricks was known in Egypt more than 15,000 years ago (judging by the remains of buildings and inscriptions).

The Bible says that people attempted to build a tower to Heaven. It is quite possible that ancient people thought that the sky could be reached from a high tower, since there are people even today who are sure that the sky meets the Earth at the horizon and that women stick their spindles over its edge. Large towers still exist, like the pyramids of the Egyptian pharaohs that were built seven or eight thousand years ago or more. So, where is the Tower of Babel? After all, it could not have disappeared without a trace, and the Bible does not say a word about its disappearance.

The Bible says that the gods were afraid that men would reach them. Therefore, *Elohim* “came down [or rather, *they* came down] to see the city and the tower” that the sons of men were building. The Jewish gods could not even see the tower from the sky, so they had to “come down!” What great all-seeing gods! “And the gods saw and were afraid”; “[N]ow

nothing will be restrained from them, which they have imagined to do”; “Go to, let us go down [again, “we will go down” said the gods. –Ye. Ya.], and there confound their language, that they may not understand one another’s speech.” It went like this: the first biblical people formed an International to destroy the gods’ authority and majesty. But then the gods confused the people’s language and scattered them all over the Earth. Therefore, they ceased building the city of Babel. The gods effectively destroyed the first biblical “International.”

There is nothing more ridiculous or stupid than this Bible story. I have already explained where different languages came from. Firstly, we have established that different languages existed among primitive people, among different tribes. Secondly, no “Tower of Babel” was ever built as described in the Bible. Thirdly, the history of the former Babylonian Kingdom has been studied quite well based on ancient written artifacts and excavations of its cities, and the study of this history has refuted the absurd tale of the confusion of languages and dispersion across the Earth. Fourthly, although people speak different languages, they are still capable of understanding each other by learning new ones. Hence the gods’ threat of “confusing” languages so that people would not understand each other did not come to fruition, and the biblical gods were powerless to enforce their threat. Fifthly, despite speaking different languages, people are capable of uniting around common goals even now; an example is our Communist International.

And although there are presently more than 800 different languages on the whole planet (153 in Asia, 114 in Africa, 117 in Australia and Oceania, 423 in America, 53 in Europe; and if you count dialects, there are more than 3,500 of them on Earth), this does not prevent the working class of different countries from uniting, from fighting for one goal. This does not prevent us from broadcasting our communist appeal on the radio in one language, and then having it translated and printed in all other languages shortly after it is read aloud. Nor do we need the Tower of Babel to make all the gods come down to Earth. We have dragged them down from the heavens anyway, and everyone can see that these gods were created by man. And no gods will prevent us from creating a fraternal union of workers throughout the world.

Notes

[1] *Christopher Columbus* (1451 – 1506) was an outstanding 15th-century navigator. In 1492, during a search for a new sea route to wealthy India, he discovered the New World: “America,” named after Amerigo Vespucci (1454 – 1512), who was the first to describe it and draw a geographical

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map in 1500. Columbus was persecuted by Spanish clergy for his adherence to the doctrine of the Earth's sphericity.

Chapter 4

The Righteous Lives of the Biblical Patriarchs

Anyone who studied in a pre-revolutionary school will remember how in his childhood the priest, while walking around the classroom, lectured on the righteous deeds of the patriarchs Abraham,¹ Isaac, and Jacob; [1] how the Lord God loved them for these righteous deeds; how he formed contracts with them, which he sometimes even sealed with blood (the vow of circumcision); how he promised to multiply their offspring like the sand of the sea and the stars of the sky; how he tested their loyalty and honesty, and how he rewarded them with many slaves, wives, and cattle for their loyalty and honesty, while granting them victories over other nomads—and sometimes even over kings.

If only the priests were alone in this business. But that's the whole point; it isn't just the priests. Take the sectarians of various persuasions who really do not like Orthodox priests and clerics. Remember the Adventists, the Evangelists, and even the Tolstoians. [2] Of course, a Tolstoyan would be shocked if you told him that he is not so different from some ignorant, superstitious priest or rabbi who deceives people. How could he—a follower of the teachings of L.N. Tolstoy, who did so much to combat the clerics—be placed on the same level as them?! You can't take words out of a song, so this comparison needs to be made—although it is not at all in favor of the preachers of differing religions.

In his book *What is Religion and What is its Essence*, L.N. Tolstoy argued that the faith of the biblical patriarchs and of the ancient Jews in general made them highly moral. “For instance,” he wrote, “the ancient Hebrew who believed in the existence of a Supreme, Eternal, Almighty Being, who created the Universe, the Earth, the Animals, Man, and so forth, and promised protection to His people if this people obeyed his law,—*this man believed in nothing irrational or opposed to his knowledge*, but on the contrary his faith explained to him many things in life which otherwise were inexplicable.”²

¹ In Genesis Chapter XVII, verses 1-5, God renames Abram to “Abraham” in honor of their covenant. Similarly, in verse 15 of the same chapter, God renames Sarai to “Sarah.” Many of the quotations in this section refer to Abraham as “Abram” and Sarah as “Sarai” because the events described therein occur prior to Chapter XVII of Genesis. —*Translator*.

² Leo Tolstoy, *What is Religion and What is its Essence? What is Religion? And Other New Articles and Letters*. Thomas Y. Crowell & Co., New York, 1902, p. 18.

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Let us take a look at the lives of the biblical patriarchs as the Bible describes them to us. One thing we must not forget, however, is that these Bible stories reflect the life not of modern cattle herders and shepherds, but of large herd owners who lived thousands of years ago. Therefore, we communists will not apply today's standards to them. But let us also not forget that, in their sermons, the priests have always tried to convince us that it is precisely this ancient lifestyle of the patriarchs—cattle herders and slave owners like Abraham, Isaac, Jacob, and company—that should serve as a model of the highest morality for us today. It is on these examples that we will focus the attention of believers and non-believers a little...

We will not touch upon the forefather Abraham's genealogy, which, of course, was simply plucked out of thin air, since these "patriarchs"—Abraham, Isaac, Jacob, and others—are fictitious, non-existent persons. In Chapter XXI of Genesis we learn some brief biographical information about Abraham and Sarah; we learn that Sarah was barren and childless. Chapter XXII of Genesis says that God issued Abraham the following order: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." (Genesis XII, 1-3).

Thus spoke the ancient god *Elohim* with one of his servants. Abraham was then 75 years old, and his wife was a little younger. This is what the Bible says about the adventures of this "saint," presenting his escapades as a model of morality. When famine in the land of Canaan forced Abraham to migrate to Egypt, [3] this righteous patriarch decided to engage in a kind of profitable speculation: to temporarily cede his wife, Sarah, to the Egyptian pharaoh in order to receive, firstly, safe residence in that country, and secondly, some gifts. The Bible describes all of this a little differently than the priests did in school:

"And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, 'Behold now, I know that thou art a fair woman to look upon: therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, "This is his wife": and they will kill me, but they will save thee alive. *Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.*' And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair [apparently the old woman was not

too bad-looking. —Ye.Ya.]. The princes also of Pharaoh saw her, and commended her before Pharaoh: *and the woman was taken into Pharaoh's house. And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.* And the Lord plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. And Pharaoh called Abram, and said, 'What is this that thou hast done unto me? why didst thou not tell me that she was thy wife? Why saidst thou, "She is my sister?" so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way.' And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had." (Genesis XII, 11-20).

Not a bad story, is it? Let us try to derive a real moral from this tale and then tell children: "Children, when you grow up and find yourself in the same situation as Abraham, do not hesitate—lie and say that your wife isn't really your wife, but your sister. Give her to some rapist and receive in exchange not only your life, but also gold, silver, and all sorts of other riches and comforts; for such is the greatest virtue of one of the biblical patriarchs, beloved of the Lord God."

In capitalist countries, there are many women who sell themselves out of necessity. Their bodies are bought, and they are often treated with contempt even by those who buy them. They are called "prostitutes" and all sorts of other shameful names. But it is not only women who sell themselves; there are also men who sell their bodies to wealthy women, seeking them out for their own maintenance. They are also scorned, called "kept men" and other offensive names. There are also some gentlemen who trade in their wives—their mistresses—and live at the expense of their wives' bodies. These are despicable people, pimps. No one would ever think of upholding them as paragons of virtue.

But doesn't such a pimp literally pass before us in the excerpt of Chapter XII of Genesis that we have just quoted? *The legendary biblical patriarch Abraham, who—at first out of cowardice, in order to save his own skin, and then for the sake of profit—offered up his wife to the first man who came along, accepted gifts in exchange for her, then took her back with a clear conscience once the deception was revealed, and then departed, satisfied that the Lord God had helped him to acquire camels and donkeys, as well as male and female slaves?*

The Bible says that this lucrative operation brought the herdsman Abraham a considerable profit. Chapter XIII says: "And Abram was very rich in cattle, in silver, and in gold" [in modern terms: a real bourgeois].

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(Genesis XIII, 2). He was very happy with this scheme and repeated it at the first convenient opportunity. Chapter XX of Genesis describes how, much later, Abraham settled between Kadesh and Shur and then temporarily lived in Gerar. Then it says:

“And Abraham said of Sarah his wife, ‘She is my sister’ [he recalled what benefits the first such ploy had brought him. – Ye.Ya.]: and Abimelech king of Gerar [4] sent, and took Sarah. But God came to Abimelech in a dream by night, and said to him, ‘Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man’s wife.’ But Abimelech had not come near her: and he said, ‘Lord, wilt thou slay also a righteous nation? Said he not unto me, “She is my sister?” and she, even she herself said, “He is my brother”: in the integrity of my heart and innocency of my hands have I done this.’ And God said unto him in a dream, ‘Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. Now therefore restore the man his wife; *for he is a prophet, and he shall pray for thee, and thou shalt live* [how simple. –Ye.Ya.]: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine.’ Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid. Then Abimelech called Abraham, and said unto him, ‘What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.’ And Abimelech said unto Abraham, ‘What sawest thou, that thou hast done this thing?’ And Abraham said, ‘*Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife’s sake. And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife. And it came to pass, when God caused me to wander from my father’s house, that I said unto her, “This is thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, ‘He is my brother.’”*’” And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave them unto Abraham, and restored him Sarah his wife... And unto Sarah he said, ‘Behold, I have given thy brother a thousand pieces of silver: behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other’: thus she was reproved.” (Genesis XX, 2-14, 16).

I have retold this story without omitting a single word. The moral standard here is the same. The narrator only recounted the conversation between the Jewish god and King Abimelech. Since the entire conversation took place in a dream, then of course it would have been impossible *to verify what was in the dream*, even if it had happened in our time. In the dream, God warned Abimelech not to be too tempted by this old woman. Abimelech returned Sarah to her rightful place and reproached Abraham for having deceived him, but Abraham was unfazed. And although the Bible says that Abimelech never touched her, Abraham benefitted from this adventure nonetheless, having gained 1,000 shekels of silver in addition to cattle both small and large. Sarah also received a gift, and everything ended very nicely.

After all of this, having received a rich tribute for his wife, “Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bore children.” (Genesis XX, 17).

Read these Bible verses carefully and you will see that *everything revolved around reproduction, around fertility*. For what did Abraham pray to his god, who orchestrated such lucrative scams for him? You see, the slave men and slave women stopped reproducing, and the cattle at Abimelech’s palace stopped breeding. The forefather Abraham himself was always concerned with multiplying his offspring, and since his wife—passing from hand to hand, from one pharaoh to another—still could not give birth herself, then it was even necessary to resort to getting children from the maids.

Chapter XVI of Genesis describes how Abraham took his servant Hagar as his wife. The church also presents this story as a model for high morality, one that religious people would like to set as an example for their growing children. Abraham still did not believe God’s assurance that he would have many descendants, and even spoke frequently with God in his sleep (in religious tales, people mainly talk with gods in their dreams, since one will never see such a being called “god” other than in a dream). In a dream, this same Jewish god supposedly offered the following proof of the truth of his words:

“‘Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.’ And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcasses, Abram drove them away.” (Genesis XV, 9-11).

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This all happened in a dream. In a dream, Abraham dreamt that a flame passed between the butchered animals. One never knows what one might dream about, but the Bible draws conclusions from them. It turns out that God signed a contract with Abraham that day, promising to give him such-and-such lands located on one side “from the river of Egypt unto the great river, the river Euphrates.” (Genesis XV, 18).

But let us move on to the story of Hagar:

“Now Sarai Abram’s wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. And Sarai said unto Abram, ‘Behold now, the Lord hath restrained me from bearing [and the Lord God is in charge of all midwifery matters. –Ye. Ya.]: I pray thee, go in unto my maid; it may be that I may obtain children by her.’” (Genesis XVI, 1-2).

For a modern person, of course, it is incomprehensible how one woman could have had children through another woman. But for ancient people, it was understandable. It was not as if some women gave birth through other women, but that in a slave society—where there were masters and slaves—a slave’s child was considered the mistress’s child if it was placed on the mistress’s lap as a newborn. The adoption of children—even if they were strangers—took place in this way, and if a child lay on the lap of a man or a woman, it was considered their child: “And Abram hearkened to the voice of Sarai. And Sarai Abram’s wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.” (Genesis XVI, 2-4).

Isn’t this a very interesting romance described in Chapter XVI of Genesis? A slave girl became the wife of her master. Her mistress was already an old woman—over 70 years old—and since it seemed that the herdsman Abraham’s affection was entirely with the younger Hagar at that time, the slave began to despise her mistress. Sarah was overcome with jealousy:

“And Sarai said unto Abram, ‘My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee [“I am a poor woman; anyone can wrong me.”–Ye. Ya.].’ But Abram said unto Sarai, ‘Behold, thy maid is in thy hand; do to her as it pleaseth thee.’ And when Sarai dealt hardly with her, she fled from her face.” (Genesis XVI, 5-6).

Are you enjoying this family drama? If the priest had delivered all of these scenes to the children exactly as they are laid out in the Bible, then what kind of moral lesson could he possibly have derived from them? Hagar was Abraham's wife; she was to bear him a child. She became his wife with the consent of Abraham's "legal" wife, Sarah. And as soon as Sarah, in jealousy, began to lay out her grievances, Abraham, as if nothing had happened, said: "After all, she is a servant—do with her what you want." And so Sarah oppressed her. In those days, when servants were slaves, abuse turned into torture—they were punished with rods and whips, all because Hagar was a slave. So Hagar ran away.

What is instructive here? What is the moral here? What should we learn from these slave owners? God intervened in the matter. He sent one of his couriers (an angel of the Lord) to search for the runaway slave girl. He found her in the desert and told her sternly:

"Hagar, Sarai's maid, whence camest thou? And whither wilt thou go?' [Hagar pretended not to know. —Ye.Ya.] And she said, 'I flee from the face of my mistress Sarai.' And the angel of the Lord said unto her, 'Return to thy mistress, and submit thyself under her hands.'" (Genesis XVI, 8-9).

The moral of the story: if you are a slave, submit to your mistress—even if she mocks you. This is the priestly biblical morality. Well, of course, the Bible adds that this same courier of the biblical god *Elohim* made Hagar a ton of promises in that moment. He promised to multiply her descendants so much that it would be impossible to count their multitude. He also consoled her by promising that her son "[would] be a wild man; his hand [would] be against every man, and every man's hand against him; and he [would] dwell in the presence of all his brethren." (Genesis XVI, 12). True, this might seem like only a small consolation, to be among people like a wild man. But the biblical author assures us that Hagar was happy about this, and returned to Abraham and bore him a son, Ishmael, when Abraham was already 86 years old. [5] Although the father was elderly, he was only just beginning to further multiply his offspring from this point onward.

That is Abraham's family life in brief. Let those who consider the Bible to be "holy scripture" have the courage to tell children and adults: "Live as the forefather Abraham lived—cheat and lie if it is to your advantage. You can sell your wife to save your own skin; you can also sell her for profit. If you have children outside of the family you already have, then treat their mothers with contempt and hand them over to be abused by your 'legal' wife; she can beat the maids she brings to your bed herself."

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In the next chapter, we will attempt to get acquainted with other aspects of the lives of the biblical patriarchs, and you will see what “beauty” unfolds before you in the Bible, the “high morality” and “high examples” of courage, virtues, brotherhood, and other good things that the priests of all faiths preach about to us.

Notes

[1] *Abraham, his wife Sarah, their son Isaac, and their grandson Jacob*, who appear in many Bible stories, are mythical figures. In their images and under their names, the ancestral spirits and deities of ancient Jewish tribes are venerated.

[2] *Adventists* are a religious sect with a small following in the Soviet Union but a larger following abroad, especially in the United States. The name “Adventist” comes from the Latin word “*adventus*,” which means “arrival” or “coming” (“the second coming of Christ”). The Adventist sect emerged in the 1830’s among the North American petty bourgeoisie (artisans, small traders), who were facing ruin and destruction under the blows of capitalism. It seemed to the petty bourgeoisie that their ruin was connected to the approach of the “end of the world” and the imminent “second coming of Christ,” after which the “Kingdom of God” would arrive on earth. The doctrine of the imminent coming of Christ is this sect’s central tenet. Its founder was the American William Miller (1782 – 1849), who predicted—based on the Bible—that Christ would appear sometime in 1843 or 1847. This “prediction” failed to come true, of course. Afterwards, the Adventist leaders repeatedly set dates for the “second coming,” failing miserably each time. Adventists are divided into several denominations, of which the most numerous are the “Seventh-day Adventists” who celebrate the Sabbath. They reject church rituals, the veneration of icons, the cross, etc., attach great importance to the books of the “Old Testament,” and—following the example of Jewish believers—do not eat pork.

Evangelists, or “*Evangelical Christians*” are a religious sect that emerged in tsarist Russia during the 1860’s and 1870’s. Evangelicals are a strictly centralized organization. They base their teaching on personal faith in the mythical Jesus Christ’s “redemptive merits” and defend the Bible’s “infallibility and divine inspiration.”

Tolstoians are a sect of followers of Leo Tolstoy’s religious teachings. They reject all church rituals and doctrine, prioritizing “moral self-improvement” and “resistance to evil by non-violence” and thus refuse military service.

[3] *Egypt* was an ancient Eastern state that emerged between four and five thousand years ago and later became part of the Roman Empire around the beginning of our era (A.D.). It was located in northern Africa, in a long, narrow valley along the banks of the Nile River, whose annual floods made the soil extremely fertile. Because agriculture was the local population's primary occupation, the country was covered with a dense network of irrigational canals and lakes. The Egyptian peasants were considered state serfs and were cruelly exploited by the then-ruling classes—both the military and the clergy. At the head of the state stood the kings, who bore the title of “*pharaoh*” and claimed to be of divine origin—the sons of the supreme sun god *Ra* and other deities. Egypt, together with Syria, is currently part of the United Arab Republic, which is an independent sovereign state.³

[4] *Abimelech of Gerar* is a fictional biblical character. The Bible indicates that this mythical figure was the ruler of Gerar, one of the Canaanite cities. Whether or not this city ever actually existed is unknown.

[5] According to the Bible, *Hagar* and *Ishmael* were a slave-concubine and her son born to the mythical patriarch Abraham, who allegedly banished both to the desert at the insistence of his jealous wife, Sarai. Ishmael is described there as the legendary ancestor of nomadic Arab tribes. Therefore, some Arab Muslims decorate the name and memory of this fictitious person with religious veneration.

³ Syria seceded from the United Arab Republic in 1961, although Egypt continued to use the name “United Arab Republic” until 1971. —*Translator*.

Chapter 5
The Sodomite Sinful and the Sodomite Righteous:
A Moral Story for Children and Adults
(Book of Genesis, Chapters XVIII through XXI)

We are told that we cannot apply modern moral standards to the distant times of Bible stories. Indeed, we do not do this at all; *it is actually the priests who apply a modern yardstick to Bible stories and from them derive morals for our time. The priests are the ones who want to impose the Bible's slavish morality on the working people of today.* Among such “moralizing” Bible stories found in every textbook on the “Law of God” is the tale of the destruction of Sodom and Gomorrah [1] and the incestuous marriage of the righteous Lot [2] with his two righteous daughters—and this is a story worth telling.

The story begins with a scene in which the biblical god, while talking to Abraham (and, as evidenced by the Bible and the stories of other civilizations, the gods used to be very talkative and spoke to people about everything), began to complain:

“Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; *I will go down now, and see whether they have done altogether according to the cry of it,* which is come unto me; and if not, I will know.” (Genesis XVIII, 20-21).

An old, blind, ignorant “god”! He could no longer see anything from the sky! He had to “come down,” “look,” and “find out”! “The devil knows how people complain about the Sodomites, about how they are all sinners—but maybe it isn’t true! We must look!” Such was this omnipotent, all-seeing, all-knowing, etc., etc.! But Abraham began to persuade his god: it would be improper to kill everyone in the whole city if only a few people living there were actually sinners. So Abraham bargained with God, and they agreed that if there could be found only ten righteous people in all of Sodom, then Elohim would not destroy the city.

So two angelic investigators came down to Sodom that evening. At the time, Lot was lounging around (sitting on a porch) at the gates of the city. Seeing these angels (they must have looked very official), Lot bowed to the ground (here is a reflection of slavery) and said: “Behold now, my lords, turn in, I pray you, into your servant’s house...” (Genesis XIX, 2). The Bible puts into Lot’s mouth the welcoming speech of a man accustomed to servitude; Lot called himself a “servant,” and those who came in his “lords.”

The angels began to resist: they wanted to spend the night outside, but Lot encouraged them not to. Finally, he succeeded in “persuading” them!

He baked them some cakes, *and they ate*. Then the Bible says that before the angels went to bed (which means that angels both eat and sleep just like people do!), all the inhabitants of the city appeared and demanded of Lot: “Where are the men which came in to thee this night? Bring them out unto us, that we may know them.” (Genesis XIX, 5).

In other words, the citizens of Sodom shared a common vice called pederasty—that is, intercourse between men. Pederasty was widespread in Greece, Rome, and everywhere in Christian monasteries, where monks took vows of chastity and swore never to touch a woman as an unclean creature, as “a vessel of the devil,” etc., but nonetheless cohabited with other monks and novices. To this day, the presses of different countries will occasionally report on trials concerning sexual abuses of boys by monks.

But Lot wanted to protect his guests from the mob (such is the custom of hospitality). So what did he offer up instead?

“And [he] said, ‘I pray you, brethren, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.’” (Genesis XIX, 7-8).

It turns out that giving up two young girls—his own daughters—to be raped by a crowd was a better option.

Well, of course, some kind of divine intervention needed to happen here. Therefore, the priests came up with a miracle:

“But then,” the Bible says, “the men put forth their hand, and pulled Lot into the house to them, and shut to the door. And they smote the men that were at the door of the house with blindness, *both small and great*: so that they wearied themselves to find the door.” (Genesis XIX, 10-11).

It’s simply wonderful! *The Angels* (!) could not have saved themselves except by hiding in a house. Nor could they have saved Lot other than by locking the door. Yet, at the same time, they were capable of striking everyone there with blindness. If they were so powerful that they could strike everyone with *blindness*, then why couldn’t they have struck them with *enlightenment* instead? But that’s the whole point, the Bible can only strike one with blindness—it can only obscure!

Why it was also necessary to strike all the infants of Sodom with blindness is completely incomprehensible. And yet the Bible describes how everyone “*both small and great*” was blinded and punished. Any

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human being who had done such a thing would have been called a villain, but this was a god—*Elohim*:

“And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city. And it came to pass, when they had brought them forth abroad, that he said, ‘Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.’” (Genesis XIX, 16-17).

After this, the Bible says: “Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.” (Genesis XIX, 24-25). This biblical tale of the destruction of two cities may have been based on a pastoral tribe’s concept of a volcanic eruption. Unable to explain this natural phenomenon, tribespeople may have imagined that God was throwing flames, stones, sulfur, and molten lava from the sky.

Such events have occurred before, and it is still the case that the un-cooled, fiery, red-hot liquid mass of the inner layers of the Earth occasionally breaks through one crack or another and buries entire cities and districts beneath it. Thus, even recently volcanic eruptions have occurred in Sicily (Italy), in South America, and in other places. The savages added their own explanation to this scene, passing their story down from generation to generation, which eventually made its way into the Bible. The priests take it for sacred history, as a manifestation of God’s pedagogical and educational abilities.

Meanwhile, there is nothing more senseless than to imagine that some god—simply for the sins and mistakes of a few people—poured sulfur over living, innocent children and even incinerated all the vegetation (apparently, even the grasses had sinned with sodomite sins).

The following line is added to the end of this story:

“But [Lot’s] wife looked back from behind him, and she became a pillar of salt.” (Genesis XIX, 26).

Of course, anyone who knows chemistry understands that salt consists of sodium chloride, and that our body basically consists of totally different elements—nitrogenous, carbonaceous substances, whereas the amount of salt in the human body is negligible. How the carbon and proteins in our cells can turn into salt—into sodium chloride—no priest will explain to you, and no honest person will dare to tell you that it is possible. But this

goes only for honest people, and the Bible was and is given to us as holy scripture by charlatans who themselves know that nitrogen cannot be turned into sodium, nor carbon into chlorine. They deceive the people, telling simple-minded children in schools: “You see, children, how bad it is to disobey God and your elders; this is how God punished Mrs. Lot for her disobedience, disbelief, and curiosity.”

In school, the story of Sodom and Gomorrah ends there. But it remains unclear what exactly was so righteous about Lot and his daughters, or why God spared them while killing everyone else. Is it possible to find out why from the Bible? Here is what we learn about the lives of these righteous people:

“And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar [what was he so afraid of, if God himself was on his side?! –Ye.Ya.]: and he dwelt in a cave, he and his two daughters. And the firstborn said unto the younger, ‘Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: *come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.*’ And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose [“I was drunk; I don’t remember anything!” –Ye.Ya.]. And it came to pass on the morrow, that the firstborn said unto the younger, ‘Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father.’ And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. *Thus were both the daughters of Lot with child by their father.* And the firstborn bore a son, and called his name Moab: the same is the father of the Moabites unto this day. And the younger, she also bore a son, and called his name Benammi: the same is the father of the children of Ammon unto this day.” (Genesis XIX, 30-38).

This was the “righteous” man whom the Jewish god brought out of Sodom: an old drunkard who drank himself unconscious and impregnated his two daughters. He was so drunk that he did not even realize when his daughters had laid down with him or when they had gotten up. His daughters reasoned: “Well, there aren’t any suitors, but our bloodline must

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be continued!” They agreed with each other and then took turns becoming the wives of their own father. But they were all righteous!

Since the October Revolution, the foreign bourgeoisie and clergy, in their slander against the Soviet Union, have spread lies claiming that Soviet law permits marriages between parents and their children. This falsehood is being propagated by our enemies in order to incite hostility towards the country of the proletarian dictatorship. As a matter of fact, the very “holy” Bible of Christians and Jews—as a model of morality and virtue—offers us the story of Lot, who cohabitated with his own daughters. And there is not a single word in the Bible that condemns any of it.

The priests always skip this part—but completely in vain. It suggests that there was a time when marriage to one’s own daughters was permitted. [3] But what is there here to teach us, for our time?

Notes

[1] *Sodom and Gomorrah* were Canaanite cities that God supposedly destroyed with a fiery rain of sulfur because of the wickedness and depravity of their inhabitants. In their sermons, priests frequently make use of the tale of these cities’ terrible fate in order to intimidate workers. Monks in Palestine swindle ignorant pilgrims by selling them bits of sulfur and resin, passing them off as the remnants of the molten sulfur that God supposedly poured over the doomed cities.

[2] *Lot* was one of the legendary biblical “patriarchs,” the nephew of the mythical patriarch Abraham, and supposedly the only person spared along with his family during the destruction of the cities of Sodom and Gomorrah. This fictional libertine who, according to the Bible, had sexual relations with his own daughters was nevertheless awarded the title of “saint” by Christian priests, and the church celebrates his memory on October 9th.

[3] *The biblical tale of Lot’s daughters’ sexual cohabitation with their father* is a distant echo of the sexual relationships that existed in primitive society for a long time before the concept of the family based on blood kinship emerged. F. Engels provides scientific coverage of the origin and history of the family in his work, *The Origin of the Family, Private Property, and the State*.

Chapter 6

Human Sacrifice Among the Righteous Biblical Patriarchs

(Book of Genesis, Chapter XXII)

The priestly biblical doctrine says that neither a hair from a human head nor a brick from a roof ever falls against God's will. The peasants express this concept in their own way: "If God doesn't want it, then a boil won't appear; if a man is balding, then it's what God wants."

Nevertheless, even a believer will smear his bald spot with pomade if he reads that pomade helps. And whenever a brick falls from a roof onto someone's head, I have not yet met a person who would blame God even if the brick could not have fallen against his will; rather, they always blame the homeowner who failed to make timely repairs. Meanwhile, if one believes the priests, then their god should be the first to blame for these various misfortunes. Why didn't he keep an eye on it? Why did he allow it to happen?

When tragedy befalls a person, priests explain it in one of two ways: either God is *punishing* that person (if he was a "sinner"), or he is *testing, tempting* that person (if he was "righteous")—will he stand the test? Sometimes there is a role reversal: sometimes the devil steals God's bread and takes up the work of temptation himself. It is not even clear who is better at tempting: the priest's God or the priest's devil. Both usually promise or give a bonus—a reward—if the person passes the test. The priests have fabricated many stories about such tests.

The Bible contains recollections of those who once practiced terrible rites of human sacrifice. If the Bible had simply said that there were once such righteous men—the holy forefathers Abraham and so on—who sacrificed people to God, it would arouse nothing but disgust among people living today. Therefore, the biblical authors embellished these stories of human sacrifice with all kinds of moral lessons, which again turn out to be fables for children and simple-minded adults, through which they are told: "You see, servants of God, how you must obey him; even if God tells you in a dream to slaughter your own father or a child, then you must do it." Indeed, what does the Bible really say?

"And it came to pass after these things, that God did tempt Abraham, and said unto him, 'Abraham': and he said, 'Behold, here I am.' And he said, 'Take now thy son, thine only son Isaac [although, as we know, Isaac was not at all his only son; for there was another born from Hagar, named Ishmael, of whom the Bible speaks just before this. —Ye.Ya.], whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering

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upon one of the mountains which I will tell thee of.” (Genesis XXII, 1-2).

What would a modern man do—even a believer—if he had such a dream? Would he really carry out this god’s orders? Of course not! But in ancient times such “burnt offerings” to god (human sacrifices) were so commonplace, people were so often burned on the altars of gods that Abraham was not at all surprised by his god’s command, judging by the biblical account. The Bible further tells us:

“And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him [when exactly God told him, the Bible does not inform us. –Ye.Ya.]. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, ‘Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.’ And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.” (Genesis XXII, 3-6).

Just imagine this scene: in front of you is a kind of savage. He does not know how to quickly make fire, so he carries it with him ready-made in the form of hot coals in a pot. He then heaps the wood onto that young man whom he intends to slaughter and burn, all the while holding in his hand the knife with which he plans to kill his own son. Such was this righteous man of the Bible! Of course, Isaac became worried:

“And Isaac spake unto Abraham his father, and said, ‘My father’: and he said, ‘Here am I, my son’ [since no one was with them at that time, it is difficult to verify whether such a conversation really took place. –Ye.Ya.]. And he said, ‘Behold the fire and the wood: but where is the lamb for a burnt offering?’ And Abraham said, ‘My son, God will provide himself a lamb for a burnt offering’: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son.” (Genesis XXII, 7-10).

In fact, the biblical author could have stopped there, since it was obvious what happened during human sacrifices under these conditions. The histories of Phoenicia, [1] Greece, Mexico, and a number of other

civilizations have preserved for us descriptions of the most horrific human sacrifices, in which sometimes hundreds or even thousands of people were killed, slaughtered and burned “for God,” and where thousands of priests—like the legendary biblical Abraham—slaughtered and burned both children and adults on the altars.

But the Bible could not have fooled people had the story ended there. Therefore, to each such story there was always added something “miraculous” for moral instruction. The miracle in this Bible story is as follows:

“And the angel of the Lord called unto him out of heaven, and said, ‘Abraham, Abraham’: and he said, ‘Here am I.’ And he said, ‘Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.’ And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.” (Genesis XXII, 11-13).

We know that human sacrifices were eventually replaced with animal sacrifices. Perhaps the transition from human to animal sacrifice—the substitution of animal sacrifices for human sacrifices—is reflected here in this tale, only retold in a more fantastical way. But here is the question for both the believer and the non-believer alike: why did God—who is, after all, an omnipresent and omniscient being—need to “test” Abraham? Shouldn’t he have known in advance what Abraham would do? And here, first of all, it should be clear to everyone, both the believer and the nonbeliever, that this concept of God is human and that God is always given the same characteristics as man. *God did not know what Abraham would do*; he tested Abraham, and only then did he admit: “Well, now I know that you will obey me.”

And then there immediately followed a reward for Abraham’s obedience. God said and even swore (which means he still suspected Abraham might not have believed him without an oath):

“By myself have I sworn... for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies...” (Genesis XXII, 16-17).

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In other words, God promised that he would make Abraham a world conqueror. Of course, this god could not have kept his oath simply because he did not exist and still does not exist. But what is curious here is precisely that *religion is based upon commercial calculation*: “You give me your son, and I will promise you cities in return.”

Believers may object: “But Abraham did not slaughter his son, and the Bible does not indicate that pious people killed their children or adults for God.” But this, of course, is untrue. The Bible tells us about how in a difficult moment, the military commander Jephthah [2] made a vow to God that he would sacrifice the first thing he encountered upon returning home. Since God did everything based on commercial calculations, he granted victory to Jephthah in return for this promise. Lo and behold, when Jephthah returned home, his daughter came out to greet him. The Bible then describes how Jephthah sacrificed his only daughter to God and how she was mourned.

But it was not only the biblical Jephthah who offered up human sacrifices. Chapter XXI of the Second Book of Kings¹ recalls the seven sons of Saul’s house whom David gave to the Gibeonites:

“[A]nd they hanged them in the hill [in the sun] before the Lord... And after that God was intreated for the land.” (2nd Samuel XXI, 9, 14).

So, God needed no fewer than seven sons from the house of Saul in order to be “appeased.”

How they were hanged “before the Lord” we cannot say for sure; but, apparently, they were simply hanged before the image of the Lord or before his altar—they were sacrificed to the god.

In the Book of Numbers it says:

“And the Lord said unto Moses, ‘Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel.’” (Numbers XXV, 4).

^{1 1} Here, as in Part V., the relevant verses are to be found in the Second Book of Samuel rather than the Second Book of Kings. Historically, the two Books of Kings were often combined with the two Books of Samuel to make four Books of Kings, meaning that the author’s reference to the “Second Book of Kings” is equivalent to the Second Book of Samuel in the King James Version. —*Translator*.

So this time the god required an even greater sacrifice to curb his wrath; the Lord needed all the leaders of the people hanged before the sun.

The Book of Joshua describes how Joshua dedicated all the inhabitants of the conquered city of Ai to the Lord, how “he hanged [the king of Ai] on a tree *until eventide*” [this king must not have cared whether he was hanged until evening or until morning; but the point here, apparently, is that he was hanged before sunset] (Joshua VIII, 29). Chapter X of the same book says:

“And afterward Joshua smote them [i.e., the five kings. –Ye. Ya.], and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening.” (Joshua X, 26).

Here, of course, it is striking that the sacrifices were made to the Lord *before the sun*, referring to the time when the worship of the sun was associated with the cult of the Jewish god *Yahweh*. [3] The fact that numerous human sacrifices took place in antiquity remains undeniable, and it is a fact that is reflected in the Bible. Only much later were these human sacrifices prohibited.

If the priests were more conscientious, they would have put it this way: “Children, in ancient times there were human sacrifices to the gods. These are described in Chapter XXII of the Book of Genesis, as well as in the Books of Kings, Numbers, Joshua, and others. Nowadays we do not demand that people be sacrificed on the altars in the temples, but we will still call upon you if it is necessary to wiped out millions in the name of God: ‘Believers in God, go kill, slaughter, burn cities!’ And then God, sitting in Heaven, will compensate you with a good life after your death, even rewarding some of you during your lifetimes with wealth, houses, slaves, livestock, etc., etc.”

This would be far simpler and more honest. But how can one seek any truth from people who have made deception their profession, their trade—whose principal task is to become the most skillful “fishers of human souls” by means of this deception?

Notes

[1] *Phoenicia* was an ancient state located along the Asia Minor coast of the Mediterranean Sea. Agriculture, crafts, and trade were highly developed in Phoenicia, so the Phoenicians are sometimes referred to as the “Englishmen of antiquity.”

[2] *Jephtah* was one of the mythical biblical “judges” of the ancient Jewish people who, according to the Bible, was originally the chieftain of a

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gang of robbers. In Chapter XI of the Book of Judges, it is said that, before a campaign, he once promised to sacrifice “whatever came out of the gate of his house to meet him first” upon returning victorious from the battlefield. It happened that the first thing to meet him was his daughter, whom he was then obligated to sacrifice pursuant to his vow to God; i.e., he had to kill her. The tale of Jephthah’s daughter—for whom Jewish women would supposedly travel to the mountains to mourn for four days annually—testifies to the fact that, apparently, the ancient Jews once observed a holy holiday involving the ritual killing of young girls in a mountain sanctuary as a sacrifice to some deity.

[3] *The worship of the Sun god* developed among primitive peoples relatively late, during the disintegration of the clan system and the formation of class society. In the minds of the people of that time, specific spirits and deities controlled individual objects, phenomena, and other aspects of nature and human society. Among agricultural peoples, the idea that a special solar spirit or deity influenced the life of vegetation emerged when they noticed the profound effects that solar heat and light had on it. The worship of the Sun god gradually developed from there. In certain areas where agriculture was the population’s main occupation, solar spirits and deities rose to prominence and began to enjoy special veneration as patrons of the grain harvest.

Chapter 7 The Rite of Circumcision

The Orthodox Church celebrates the Feast of the Lord's Circumcision every year on January 1st. If you ask believers what the significance of this feast is, you can be sure that ninety out of a hundred of them would not be able to provide a correct answer.

The evangelist Luke described this Lord's Circumcision: "And when eight days were accomplished for the circumcising of the child, his name was called Jesus..." (Luke II, 21). *Thus, the day of the Lord's Circumcision is a celebration of the fact that one man had the foreskin of his genital organ circumcised just like all other Jewish infants.* If Christian believers were to be completely consistent—if they were to imitate everything in the life of this Jesus they believe to be both God and God's son—then, of course, they would have to perform this same rite on themselves. And in fact there is such a sect called the "Sabbatarians"; Sabbatarians profess Christian doctrine but also perform the rite of circumcision on their children.

The rite of circumcision has been preserved among the Jews, the Mohammedans, and various others. Christians, however, refer to the Acts of the Apostles, which states that it became optional after Christ was baptized with water. Whereas the Gospel describes the circumcision of the Son of God, the Hebrew Bible describes the circumcision of God himself (Bible readers have probably noticed that the biblical God easily talked to people, bargained, quarreled, got angry, rejoiced, and even engaged in hand-to-hand combat).

Thus, at the beginning of the Book of Exodus, we read that God kept encouraging Moses to perform miracles. Moses resisted and made the following excuse: "[H]ow then shall Pharaoh hear me, who am of uncircumcised lips?" [In the Russian Synodal Version of the Bible this line is translated: "How then will Pharaoh listen to me, seeing as I am not eloquent?" –Ye. Ya.] (Exodus VI, 12). The custom of cutting the lips, ears, and other parts of the body is a very ancient rite. There is no doubt that it comes from a time when people did not yet understand the use of tools other than those made of stone.

The Bible says that the following incident occurred as Moses and his family were traveling to the land of Egypt:

"And it came to pass by the way in the inn, that the Lord met [Moses], and sought to kill him. Then Zipporah [this was Moses's wife –Ye. Ya.] took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, 'Surely a bloody husband art

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thou to me.’ So he let him go: then she said, ‘A bloody husband thou art, because of the circumcision.’” (Exodus IV, 24-26).

Of course, this is all completely nonsensical to the vast majority of people living in the present time. First, a peaceful family encountered God on the road—like any ordinary traveler—when he attacked them with the intent to kill one of their members (“sought to kill him”). If such a thing had happened to someone nowadays, then this same gentleman would have simply been tied up and dragged to the police or properly beaten with sticks. But here, as you can see, the woman-mother quickly found another way to get rid of this robber. She took a stone knife and cut off her son’s foreskin (in the more accurate original version, it is said that she touched God’s foreskin) and proclaimed: “A bloody husband thou art, because of the circumcision.”

Who was this “bloody husband,” and do any of these words mean anything? Chapter 17 of the Book of Genesis describes Abraham’s circumcision. Abraham was 99 years old (no more, no less) when the same Lord *Jehovah* appeared to him and said: “I am the Almighty God; *walk before me* [!], and be thou perfect.” (Genesis XVII, 1). Immediately following this statement, the Lord *Jehovah* promised: “And I will make my covenant between me and thee, and will multiply thee exceedingly.” (Genesis XVII, 2). Whenever they wanted to win someone over to their side, the biblical gods would usually promise: “I will multiply you like the sands of the sea and the stars of heaven; I will multiply your cattle and I will multiply your servants.” Well, of course, Abraham instantly fell to his feet: “And Abram fell on his face...” (Genesis XVII, 3). Apparently, this conversation with God continued in prone position:

“As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee [even the Jewish God must not have foreseen the proletarian revolution, when these kings would have their heads cut off. –Ye. Ya.]. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, *for an everlasting possession*; and I will be their God.” [and this same God did not foresee that a proletarian revolution would come, that private property in land

would be destroyed, and that all previous covenants—even those supposedly established with the Lord God himself—would be annulled. –Ye. Ya.] (Genesis XVII, 4-8).

What kind of payment did the Jewish God demand in exchange for this promise to give the land to Abraham “for an everlasting possession,” to multiply Abraham’s tribe, and to forever remain as a god among his descendants? It turns out that he demanded the mutilation of the body:

“And God said unto Abraham, ‘Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; *and it shall be a token of the covenant betwixt me and you.* And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.” (Genesis XVII, 9-13).

Back when there was neither printing nor writing, certain marks were made on a person’s body which were meant to indicate membership of a particular family, clan, or tribe. The males of Abraham’s tribe had to have their foreskins circumcised; and thus, according to the Bible, a covenant between a person and his god was written on the man’s body. So, what about the “uncircumcised”? “And the uncircumcised man child whose flesh of his foreskin is not circumcised, *that soul shall be cut off from his people; he hath broken my covenant.*” (Genesis XVII, 14). Thus, belonging to a tribe—to a family—required the performance of this rite.

The rite of circumcision was widespread among many ancient peoples. The Bible says that

“Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin. And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. In the selfsame day was Abraham circumcised, and Ishmael his son. And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.” (Genesis XVII, 24-27).

It would be incorrect to assume that this mutilation of the genital organ was performed only on men. In ancient times, it was also performed on

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women. Thus, some peoples possessed an image of a god in the form of a male figure; and before becoming wives, girls would lose their virginity by sitting on the statue of this god—on his penis. The sexual organ itself was venerated (the cult of the phallus). Even recently, some peoples have recorded customs such as cutting out certain parts of the female genital organ (clitoris). The Basotho¹ and Bechuana² peoples in Africa perform circumcision rites on boys aged 13 to 17, thereby turning teenagers into adult men. Before this rite, a boy is considered a child, and afterwards—an adult.

Circumcision is performed with a sharp *flint* knife. This detail also indicates the custom's antiquity, its roots tracing back to the Stone Age. When Christianity first penetrated Mexico, a rite of circumcision occurring on the 29th day after birth was being observed there. One traveler, Durán,³ described the ritual circumcision of the foreskin (or “wounding” of the foreskin) with a *stone agate* knife, with wounds also being made on the ears.

In the Book of the Prophet Jeremiah, the angry god said to the infidels: “[B]ehold, their ear is uncircumcised, and they cannot hearken.” (Jeremiah VI, 10). What did this “*uncircumcised ear*” signify? It meant that the ears and lips were circumcised precisely as a sign of belonging to a tribal union, often mutilated in honor of God (see also Acts of the Apostles VII, 51: “Ye stiff-necked and *uncircumcised in heart and ears*...”). Apparently, such markings were made in differing ways: slaves were marked in the same way as cattle are sometimes marked today, by puncturing their ears. The Bible also explains that, if for some reason a slave wanted to stay with his master during the jubilee year, he would have been brought to the doorpost to have his ear pierced near it.⁴ After this ritual, he would have been considered a slave forever, as if nailed to his master's house.

One can count numerous other examples of mutilations that were performed as religious rites, but which were in reality a product of one social phenomenon or another (enslavement, initiation into adulthood, a sign of marriage, etc.). Pulling out a front tooth and cutting off a finger were also practiced (the natives of New South Wales would cut off two joints of the little fingers of female infants' left hands. They explained such a rite in

¹ The Sotho people of modern Lesotho.

² The Tswana people of modern Botswana.

³ Diego Durán (c. 1537 – 1588).

⁴ “Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.” (Exodus XXI, 6).

this way: they would sacrifice a segment of the little finger so that the whole person would not be taken away), etc.

So, the circumcision rite is very widespread and very ancient. It dates back to antiquity, to a time when people used only stone tools (the Stone Age). It undoubtedly arose from the customs of human sacrifice; after all, just like the biblical Jewish God, the gods of different nations demanded not only that the firstborn of cattle be sacrificed, but also people. In the second Book of Moses, the Book of “Exodus,” God himself demanded:

“And the Lord spake unto Moses, saying, ‘Sanctify unto me *all the firstborn*, whatsoever openeth the womb among the children of Israel, *both of man and of beast*: [because] it is mine... That thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the Lord’s. And every firstling of an *ass* thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: *and all the firstborn of man among thy children shalt thou redeem.*” (Exodus XIII, 1-2, 12-13).

So, at first it was thought that human sacrifices to God were obligatory. Then, when exchange relations arose and it became possible to buy and sell, *it also became possible to ransom a person*, to offer an animal in his place. Yet at the same time, the vestiges of bloody sacrifices remained. If it was no longer possible to sacrifice the whole person, then at least part of him could be sacrificed instead: by cutting off a segment of a finger, a piece of a lip, an ear, or at least cutting a person so that blood would flow, and then smearing the image of a god—the altar or its edge—with the blood. Circumcision of the foreskin was considered especially significant. Mutilation of the genitals—the reproductive organs—was a particularly serious sacrifice. Over time, the ritual of infant mutilation was transferred to a more mature age, since many infants apparently could not withstand the operation. This ritual was attributed to moments when important events in a person’s life occurred, such as the transition from childhood to manhood.

Thousands, tens of thousands of years have passed since this rite first appeared; it has long since lost all significance. Christians, if they celebrate the Feast of the Lord’s Circumcision, now celebrate it in a completely hypocritical way. None of them perform this rite on themselves anymore. But millions of believers among the Mohammedans and the Jews—while remaining under the influence of religion and of the mullah or the rabbi who takes payment for each bloody operation—still perform this bloody rite of circumcision of the foreskin of the penis on themselves and on their

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children, subjecting them to torture and very often exposing them to the danger of death from such an operation.

True, Jewish rabbis often attempt to justify this rite with medical and hygienic arguments, with concerns over health. Supposedly, circumcised genitals are less susceptible to infectious diseases (they are allegedly easier to keep clean). In fact, the statistics for sexual diseases among the circumcised and uncircumcised show no differences, so that this argument, of course, is to be taken least seriously. This is why broad sections of Jewish workers no longer have their children circumcised, rightly considering it a relic of distant barbarism. In ancient times, according to the biblical god's instructions, they would have simply been killed for their delinquency, because they did not want to mutilate their children.

We must help believers to get rid of this wild, superstitious rite of humanity's bestial Stone-Age life.

Chapter 8

Why the Biblical Patriarch Isaac is Considered Righteous

(Book of Genesis, Chapters XXIV to XXVI)

Regarding Isaac's childhood, the Bible tells only the story of how his father almost slaughtered him in order to roast him for his god. Then there is a lengthy gap of approximately thirty years in the biography (life story) of this patriarch before the Bible recounts how Isaac's father sent a matchmaker—one of his slaves—to take a wife from a related tribe for Isaac.

In order to more successfully complete the task of matchmaking, the matchmaker took gifts, a "*kalym*," for the bride: ten camels and some jewelry made of precious metals. Then there is a romantic story about how this same slave made a promise: if a maiden came out and provided him and the camels a drink from a jug, then he would take her as a wife for his *young master* (and this "young master" was 40 years old at the time—Chapter XXV, verse 20).

How would a slave have chosen a wife for his master? First, she would have had to come from a related tribe; second, she would have had to be submissive; and third, she would have had to be hard-working. The stories of Isaac's holiness hardly would have flattered this bride, so the matchmaking process began instead with the presentation of expensive gifts: "And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels [1] weight of gold..." [what precise accounting!] (Genesis XXIV, 22).

Rebekah's parents must have been fond of gold, too. Rebekah's brother, Laban, received the matchmaker very cordially "when he saw the earring and bracelets upon his sister's hands." (Genesis XXIV, 30). *But in those distant times, it would have been impossible to secure a bride without a rich "kalym"—even for the "holy" patriarch Isaac. Therefore:*

"[T]he servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things. And they did eat and drink, he and the men that were with him, and tarried all night..." (Genesis XXIV, 53-54).

So, in exchange for gold and silver and other gifts, the rich biblical herdsman Abraham purchased Rebekah for his son. Then the Bible describes the birth of the twins Jacob and Esau. Esau was a hunter and a man of the fields, while Jacob was a mama's boy, living in tents. *There's no doubt that the story of Jacob and Esau—like the story of Cain and Abel—*

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reflects the struggle between different tribes and different cultures; the story recalls the transition from the hunting period to the herding period.

The biblical author tells us in simple terms: “And Isaac loved Esau, because he did eat of his venison [simply meaning he was fond of game—a glutton, a gourmand. –Ye.Ya.]: but Rebekah loved Jacob.” (Genesis XXV, 28). Then the Bible describes how the quiet Jacob deceived the savage hunter Esau:

“And Jacob sod pottage: and Esau came from the field, and he was faint: and Esau said to Jacob, ‘Feed me, I pray thee, with that same red pottage; for I am faint’: therefore was his name called Edom. And Jacob said, ‘Sell me this day thy birthright.’ And Esau said, ‘Behold, I am at the point to die: and what profit shall this birthright do to me?’ And Jacob said, ‘Swear to me this day’; and he swore unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.” (Genesis XXV, 29-34).

That is the whole story. Under the patriarchal system, of course, the eldest in the family had priority to inherit the greater portion of the property. And during lessons on the Law of God, the priests in schools usually get carried away with describing Jacob’s virtue and Esau’s emptiness. Here, they say: “What a man he was; he sold his birthright for a bowl of lentil soup!” But if one tries to make a role model out of this same Jacob, then what happens? One gets an exploitative kulak, a usurious morality: if a hungry and tired person ever comes to you and asks you for food, then you should squeeze him well and force him to pay you dearly for the lentil soup that you gave him—even if he happens to be your brother.

The next chapter (XXVI) literally just repeats the story from Chapter XII. Isaac, like his father, was not averse to speculating with his wife:

“And Isaac dwelt in Gerar: and the men of the place asked him of his wife [Rebekah]; and he said, ‘She is my sister’: for he feared to say, ‘She is my wife’; lest, said he, ‘The men of the place should kill me for Rebekah’; because she was fair to look upon. And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife. And Abimelech called Isaac, and said, ‘Behold, of a surety she is thy wife: and how saidst thou, “She is my sister”?’ And Isaac said unto him, ‘Because I said, “Lest I die for her”’ [*what nobility, what courage!* –Ye.Ya.]. And Abimelech said, ‘What is this thou hast done unto

us? *One of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.*” (Genesis XXVI, 6-10).

This means that the foremother Rebekah did not sin *only because she did not have enough time to*. If you ask: “What other great things did Isaac do, besides having two sons and nearly selling his wife?”, then you will not learn anything special from the Bible, except that his slaves dug several wells, and that he himself built several altars and spoke with God a few times in his sleep.

This remarkable biography ends with a story about how Isaac’s faithful wife Rebekah and his son Jacob—the future patriarch—utterly deceived the dying old man, taking advantage of his blindness and tricking him into blessing Jacob as his eldest. [2] The priests loved to talk—and the children loved to listen—about the masquerade that Rebekah arranged for her favorite son, how she turned the goats inside out and covered the body of the “mama’s boy” Jacob with their skins. Is it any wonder that Esau wanted to kill this rogue, this swindler? Jacob only escaped his wrath by running away.

I’ve faithfully recounted everything that the Bible says about Isaac. *So why do priests and rabbis portray him as a holy forefather? What was his holiness, and in what respect can he serve as an example? We have banished stories about these holy forefathers from schools. The ignorant people resent this fact: “How can it be that God’s Law has been abolished?!” Let them think instead: “What is the point? What is the benefit of having schoolchildren spend their formative years learning, memorizing, and retelling such stories?!”*

Notes

[1] Among the ancient Jews, *the shekel* was a unit of currency as well as a unit of weight (weighing 14 grams).

[2] The Bible (Book of Genesis, Chapter XXVII) says that before his death, the legendary patriarch Isaac—blind in his old age—decided to bless his eldest son, Esau, by designating him as his heir. Then, on the advice of his mother, his younger son Jacob dressed up in his brother’s clothes and wrapped his neck and hands in goatskins with the hairy side facing up, since his brother was supposedly born hairy. Jacob approached his blind father in this disguise, pretending to be his older brother, Esau. Oblivious to the deception, Isaac blessed Jacob and designated him as his

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heir instead. Thus, for the second time, Jacob supposedly acquired his older brother's hereditary rights through fraud.

This tale reflects the vague memory of an ancient custom: when an heir accepted his right to inherit his father's property, he would dress in someone else's clothes and put on the skin of some animal to make himself unrecognizable to the "evil spirits" who supposedly always attempted to sabotage the new owner by interfering in this important economic moment.

Chapter 9

The Holy Forefather Jacob and the Tumbling of Angels

(Book of Genesis, Chapter XXVIII)

The biblical Jacob began his life's journey with extortion and deceit. But apparently, even deceiving one's neighbor was not considered a crime back then. Even though Isaac knew that Jacob had obtained his blessing through cunning and trickery, he blessed his real firstborn son only after Esau's bitter weeping. Esau was so infuriated by the vile deceit that he was ready to kill his brother—and loudly expressed his desire to do so. His mother Rebekah, however, loved her favorite son Jacob and protected him, advising him to flee to his uncle Laban.

The Bible then describes how God put on a circus show for Jacob as he traveled to Haran in search of a bride. While Jacob slept, God made the angels tumble up and down a heavenly ladder like real acrobats. God himself sat at the top of the ladder and made this swindler a big promise: that his people would be as numerous as the sands of the Earth. [1] Of course, this was all pure nonsense, a boast, since one cubic fathom contains so many grains of sand that they simply would not be able to fit on planet Earth if they were turned into people. But it was all the easier for the biblical god to make promises in a dream, because they were never kept.

Well, since blind old Isaac promised dominion over other nations before his death, then naturally God had to confirm it. As always, this happened *in a dream*. Thus Jacob dreamt of sheer devilry: a ladder with angels tumbling around. And the Bible tries to assure us: “See how wonderful this is!”

Notes

[1] *The story of Jacob dreaming of a ladder to heaven* reflects an ancient Jewish belief that there exists a special ladder between heaven and Earth for communicating with spirits and deities. This tale was associated with the town of Bethel (in Canaan), which was especially frequented by the Canaanites and the Jews because a “sacred” stone and sanctuary were once located there.

Chapter 10
Uncle Laban the Exploiter
(Book of Genesis, Chapter XXIX)

Chapter XXIX of the Book of Genesis tells the story of Jacob's courtship of Rachel—and it's like a real romance novel. It begins with a conversation between shepherds, such as one might still overhear today among pastoralists somewhere in Africa or Asia. Then at a well there took place a touching meeting of relatives; after all, Jacob was Rachel's cousin: "And Jacob kissed Rachel, and lifted up his voice, and wept" [this means the mama's boy simply burst into tears. –Ye.Ya.] (Genesis XXIX, 11). Meanwhile, Laban realized that he could make a lucrative deal when he saw that his youngest daughter had caught Jacob's eye.

Jacob stayed with Laban's family and began to pasture cattle. Laban disingenuously inquired of his nephew: "Because thou art my brother, shouldest thou therefore serve me for nought? Tell me, what shall thy wages be?" (Genesis XXIX, 15). So Jacob promised to be a farm hand for seven years in return for Rachel, and Laban deceptively agreed to this arrangement. But what about Laban's eldest daughter, Leah, with her poor eyesight?

Seven years passed like seven days. And when the time came for Laban to pay Jacob his wages in the form of Rachel (not a bad bride price for a daughter—seven years of labor!), Laban slipped Jacob his other daughter Leah during the night, and gave him the servant girl Zilpah to boot. Jacob only realized whom he had been tricked into sleeping with once the morning had broken: "And it came to pass, that in the morning, behold, it was Leah." [*Wow, great!*] (Genesis XXIX, 25). Was Jacob so drunk with joy that he couldn't even tell who was in bed with him all night?

The next morning, of course, there came an explanation for Laban's trickery. "What is this thou hast done unto me? Did not I serve with thee for Rachel? Wherefore then hast thou beguiled me?" (Genesis XXIX, 25). But the cunning uncle only laughed: "You fools need to be taught a lesson. Didn't you know that we have a custom here of marrying off the eldest daughter first? Work another seven years, and then you'll get Rachel." (Genesis XXIX, 26-27). Well, naturally, "Jacob did so." (Genesis XXIX, 28). He served another seven years and received Rachel as his wages, and the servant girl Bilhah to boot.

An instructive story, isn't it? An interesting love story? But why is it a "sacred" story? Why was it necessary to memorize this tale in schools for 2,000 years? Why was it necessary to fill people's heads with the names of the maids of some ancient, non-existent shepherd named Jacob? Calculate how much time people have wasted on this "work." Exploiters

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of all countries have framed this tale as an example of fidelity to a beloved woman. They say: "That is how much he loved her; he worked for fourteen years to make her his bride." But anyone who is familiar with the customs of pastoralists knows that even now, a poor man often sells his labor-power for ten to fifteen years to earn a bride, paying the price with his work.

Chapter 11

The Sacred Story of How the Foremothers Raced to Bear Children and How Leah Bought Jacob from Her Rival for Potatoes

In ancient times (as well as today), the principal sign of a herding family's wealth was the number of livestock it owned. But to effectively pasture many animals back then, one must have had either a large family or many slaves. We have already seen that both the biblical Abraham and the biblical Isaac each possessed an abundance of both livestock and slaves: they were real slave owners.

Whenever these herdsmen spoke to God in their dreams, they would ask him to increase the fertility of both their herds and their wives; God would then promise to give them such a rich litter that even elderly women would give birth. For the herdsman Jacob, the primary objective was the same: more children and more livestock. If one was unable to have many children from one wife, then one had several wives—officially, Jacob had *four*. Although two of Jacob's wives were his servants (concubines), their children were placed on the laps of his "real wives" as soon as they were born and were thus considered children of these "legal" wives.

The Bible says: "And he went in also unto Rachel, and he loved also Rachel more than Leah..." (Genesis, XXIX, 30). Leah was practically blind. But the Jewish god intervened; he arranged for the unloved Leah to become pregnant before the beloved Rachel. Leah gave birth to four sons in a row, each time declaring:

"Surely the Lord hath looked upon my affliction [and has given me a son]; now therefore my husband will love me.' And she conceived again, and bare a son; and said, 'Because the Lord hath heard that I was hated, he hath therefore given me this son also...' And she conceived again, and bare a son; and said, 'Now this time will my husband be joined unto me, because I have born him three sons...' (Genesis XXIX, 32-34).

Rachel grew jealous, envious: "...and [Rachel] said unto Jacob: 'Give me children, or else I die.' And Jacob's anger was kindled against Rachel: and he said, 'Am I in God's stead, who hath withheld from thee the fruit of the womb?'" (Genesis XXX, 1-2). Not a bad conversation, was it? Rachel reproached her husband, saying, "Look, you gave Leah four children, but none to me?" But Jacob defended himself: "Don't I try?" Since God himself intervened in this matter, it could have been much simpler: he could have provided enough children for both of them.

But then a new competition began. The maids came onto the stage. Rachel sent Jacob to her maid: "Behold my maid Bilhah, go in unto her;

and she shall bear upon my knees, that I may also have children by her.” (Genesis XXX, 3). The Bible attributes two sons to Rachel in this way, even though both were born to a servant. Rachel even bragged: “With great wrestlings have I wrestled with my sister, and I have prevailed...” (Genesis XXX, 8).

But Leah did not remain idle either. She planted her servant, Zilpah, with Jacob and attributed to herself the two children Zilpah bore. And then the struggle for the marital bed—for the right to conceive—went even further. The Bible says:

“And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, ‘Give me, I pray thee, of thy son’s mandrakes.’ And she said unto her, ‘*Is it a small matter that thou hast taken my husband?* And wouldest thou take away my son’s mandrakes also?’ And Rachel said, ‘*Therefore he shall lie with thee to night for thy son’s mandrakes.*’ And Jacob came out of the field in the evening, and Leah went out to meet him, and said, ‘Thou must come in unto me [tonight]; *for surely I have hired thee with my son’s mandrakes.*’ And he lay with her that night.” (Genesis XXX, 14-16).

Just think about it! The priests insist that the Bible is a *divine revelation*, that everything written in it is *holy scripture*; they claim that God allegedly told all of this to Moses. So then this God must have been eavesdropping on the conversations between the two women who were jealous of each other, spying on them, and even counting every time that this herdsman—the righteous patriarch Jacob—slept with either of them or with one of their maids.

Additionally, when Jacob—having been bought for mandrakes—impregnated Leah, she explained it this way: “*God has rewarded me for giving my maid to my husband.*” This biblical “one” god rewarded Jacob for not being too lazy to sleep with his wife’s maids, who subsequently bore his sons. What did Jacob do that was so great that God rewarded him for this feat of virility? What should we learn here? After all, priests in schools abroad still hammer this filth into children’s heads.

This whole part of the Bible simply reeks of a *breeding ground*, where the patriarch Jacob played the role of the bull. But the priests and rabbis present it all in a sanitized form, transforming it into something seemingly “divine.” The reader may ask: “What kind of mandrakes were these, in exchange for which Jacob could be bought like a boulevard girl?” The mandrake is from the same family as the potato; its tubers sometimes have

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a humanoid shape, similar to the Chinese root “ginseng.” [1] In ancient times, miraculous powers were attributed to mandrakes, like a love-potion. It was with this love-potion that Leah bought herself the savage shepherd Jacob for the night, according to the Bible story.

Notes

[1] *Ginseng* is an herbaceous perennial plant that has been considered a valuable medicinal plant since antiquity.

Chapter 12
The Sacred Story of How the Holy Forefather Jacob
Stole Sheep from Laban

(Book of Genesis, Chapters XXX and XXXI)

Having fathered a dozen children, Jacob supposedly told his father-in-law, Laban: “Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.” (Genesis XXX, 26). Laban—who had deceived Jacob before—persuaded his son-in-law to stay, and the two haggled over wages. Jacob pretended not to need anything: “Oh no, father-in-law...” “How could I...” “But really we...” “Surely not...” And so on.

Jacob agreed that he would take the speckled and spotted animals for himself but leave the solid ones for his father-in-law. Since Jacob himself was a shepherd, he began to trickily arrange the breeding station so that the speckled and spotted young would be born from the stronger parents, while the solid young for his father-in-law would be born from the weaker ones. The Bible gives a detailed, sacred description of this breeding station:

“And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink. And the flocks conceived before the rods, and brought forth cattle ring-straked, speckled, and spotted... But when the cattle were feeble, he put them not in: so the *feebler* were Laban’s, and the *stronger* Jacob’s. *And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.*” (Genesis XXX, 38-39, 42-43).

It is clear to everyone that Jacob simply robbed his father-in-law. Jacob understood this too but tried to explain it away by claiming that *God himself forced the males to mount the females so that the speckled and spotted young would be born*. This mating process was neither without God nor without angels to take part in it. The Bible further says:

“Thus God hath taken away the cattle of your father, and given them to me. And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream [this all happened *in a dream*], and, behold, the rams which leaped upon the cattle [*what a divine story! What a sacred description!!!*] were ring-straked, speckled, and grised. And the angel of God spake unto me in a dream, saying, ‘Jacob’: And I said, ‘Here am I.’ And

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he said, ‘Lift up now thine eyes, and see, all the rams which leap upon the cattle are ring-straked, speckled, and grisled: for I have seen all that Laban doeth unto thee.’” (Genesis XXXI, 9-12).

Such was this righteous forefather, Jacob; such is the “sacred history” of how shepherds and slave owners became rich through fraud, deception, exploitation, and robbery.

Chapter 13

The Sacred Story of How Mother Rachel Stole the Household Idols

Having plundered livestock, slaves, and maidservants, Jacob decided it was time to leave. The Bible describes in great detail the typical separation process for a family branch. It was necessary to justify seizing the largest possible portion of property during the division. Women also helped in this process:

“And Rachel and Leah answered and said unto him, ‘Is there yet any portion or inheritance for us in our father’s house? Are we not counted of him strangers? *For he hath sold us, and hath quite devoured also our money.* For all the riches which God hath taken from our father, that is ours, and our children’s: now then, whatsoever God hath said unto thee, do.” (Genesis XXXI, 14-16).

Jacob did so and secretly absconded with all his belongings while Laban was shearing sheep in the field. Rachel stole her father’s idols, and Jacob “stole away unawares to Laban the Syrian, in that he told him not that he fled.” (Genesis XXXI, 20). But the father-in-law pursued his son-in-law; he chased him for seven days and finally overtook him on Mount Gilead. Laban should have settled accounts with his son-in-law right there, but God was on Jacob’s side again: “And God came to Laban the Syrian *in a dream* by night, and said unto him, ‘Take heed that thou speak not to Jacob either good or bad.’” (Genesis XXXI, 24).

Of course! After all, God was Jacob’s accomplice; after all, it was God himself who raised the speckled and spotted rams over their ewes. Laban still reproached Jacob: why did he leave in secret? Why didn’t he say goodbye? And most importantly—why did he steal the idols? Jacob swore, vowing: “With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee.” (Genesis XXXI, 32).

They conducted a search and came to Rachel’s tent: “Now Rachel had taken the images, and put them in the camel’s furniture, and sat upon them. And Laban searched all the tent, but found them not. And she said to her father, ‘Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me.’ [i.e., she was ostensibly having a woman’s monthly period, her “blood.” –Ye. Ya.] And he searched, but found not the images.” (Genesis XXXI, 34-35).

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Well, after this unsuccessful search, Jacob reprimanded his father-in-law: “Why”, he asked, “do you suspect honest people and shame them?!” (Genesis XXXI, 36). Laban was forced to make peace with his now-wealthy son-in-law and end everything with a sacrificial feast.

There is only one instructive thing to be found in this story: household idols were so valuable that they were stolen; whoever owned the image of an ancestral god enjoyed its favor—such were the beliefs of these pastoralists. These idols were so small that the foremother Rachel was able to fit several of them inside her unmentionable place.

Chapter 14

The Sacred Story of How Jacob Grabbed God by the Sides and How God Tripped Jacob

(Book of Genesis, Chapter XXXII)

The time had come for Jacob to confront his brother Esau, whom he had already cheated out of his father's last will and testament. And here we can say that Jacob was as clever as a cat, and as cowardly as a hare.

At first Jacob flattered his brother through diplomacy, referring to himself as a "slave" and to Esau as his "master" upon learning that Esau owned 400 slaves (he was also a large slave owner and cattle herder).

"Then Jacob was greatly *afraid* and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands; and said, 'If Esau come to the one company, and smite it, then the other company which is left shall escape.'" (Genesis, XXXII, 7-8).

But Jacob did not rely on this strategy alone. He prayed to his god, reminding him of his previous promises (which he had made *in a dream*): "*Deliver me, I pray thee, from the hand of my brother*, from the hand of Esau: *for I fear him*, lest he will come and smite me, and the mother with the children." (Genesis XXXII, 11). Afterwards, he prepared rich gifts—hundreds of heads of cattle—and sent them ahead along with slaves. But nothing would have come of it anyway, if Jacob had not managed to capture God alive and had not forced his blessing.

The Bible describes it this way: "And Jacob was left alone; and there wrestled *a man* with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him." (Genesis XXXII, 24-25). God saw that he could not beat Jacob by adhering to the rules of professional wrestling (he must have been a big guy!), so he dislocated Jacob's hip.¹ But even then God was still unable to break free, so he said: "*Let me go, for the day breaketh.*" (Genesis XXXII, 26).

So, what really happened here?! God and Jacob wrestled during the night, struggling back and forth. But it was only a matter of time before daybreak, when people would have seen that Jacob had given his god a good beating, and would have started to laugh. So Jacob said, "*I will not let thee go, except thou bless me.*" (Genesis XXXII, 26). After this, the Jewish God had no choice but to bless Jacob (for the umpteenth time!!) and change his name.

¹ In the Russian Synodal Version, this word is "composition." –*Editor*

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Jacob was sure that he had seen God face to face, declaring: “[F]or I have seen God face to face, and my life is preserved.” (Genesis XXXII, 30). After that, everything went smoothly. The brothers’ meeting took place without bloodshed, although Jacob was still very obsequious, bowing to the ground seven times, calling Esau “lord,” and so on.

What moral lesson does the Bible draw from all of this? Some later writer or copyist added an explanation for why the Jews have a custom of not eating the tendons of the thigh, since the biblical god himself once touched and injured them. Thus it is a kind of savage “taboo”—forbidden. *But the credibility of this explanation is dubious considering the fact that the Bible lists hares as among the animals that chew cud, and everyone knows that hares do not chew cud.*

Chapter 15

The Sacred Story of the Maiden Dinah and the Slaughter of the Injured Canaanites by the Righteous Simeon and Levi

The Bible teaches *national hatred*, one people's hatred for another. If you are circumcised, then all uncircumcised people are your enemies; they can be robbed, killed, or subjected to any kind of violence or abomination. History is replete with examples of such national hatred, which was kindled by the exploiters who, in order to further their own class purposes, justified and covered up their vile deeds with religion.

Chapter XXXIV of Genesis begins by describing the love affairs of Jacob, Dinah, and Prince Hamor's son Shechem:

“And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her. And his soul clave unto Dinah the daughter of Jacob, *and he loved the damsel, and spake kindly unto the damsel.*” (Genesis XXXIV, 1-3).

It would seem as though things could not have been better: Shechem fell in love with the maiden, and his words were pleasing to her. They could have married and become relatives. But this was also where the speculation began, leveraging the fact that Shechem slept with Dinah.

Shechem sent his father to ask Jacob for Dinah's hand in marriage. Jacob was silent; his sons were in the field, but he had evil thoughts in his heart (the righteous man!!!). Jacob's sons came in from the field when they heard, “and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done.” (Genesis XXXIV, 7). Then Shechem's father made an offer:

“The soul of my son Shechem longeth for your daughter: I pray you give her him to wife. And make ye marriages with us, and give your daughters unto us, and take our daughters unto you. And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein.” (Genesis XXXIV, 8-10).

Shechem was ready to atone for his deeds before the offended men in any way that he could: “Let me find grace in your eyes, and what ye shall say unto me I will give. Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.” (Genesis XXXIV, 11-12). These people were peaceful, you see. They did

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not wish to take Dinah by force at all; they were ready to become relatives, to live peacefully and amicably. But the Bible knows no such relationship; the Bible is the handbook of a fighting, warring, thieving, shepherd-robber tribe. Therefore, Jacob's sons answered with guile; i.e., they deceived the simple-minded inhabitants of that land, telling them: "But in this will we consent unto you: if ye will be as we be, that every male of you be circumcised..." (Genesis XXXIV, 15).

Shechem and his father agreed to this proposal and convinced their city's inhabitants to follow their example by circumcising themselves, so that Jacob and his sons would have no reason to be hostile towards them: "And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city." (Genesis XXXIV, 24). But it turns out that this was all just a military ruse:

"And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city *boldly* [what great boldness—to attack injured people.—Ye.Ya.], and slew all the males. And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out. The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field, and all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in [the city and] the house." (Genesis XXXIV, 25-29).

What do you think? Does the Bible condemn any of this? Nothing of the sort! And do priests, rabbis, and sectarian preachers condemn these atrocities while reading these tales to believers? Nothing of the sort! The Bible tells us only that the righteous Jacob was worried that the Shechemite citizens would take their revenge on him, so he hurried away from the land of the Canaanites and Perizzites with all the looted goods.

True, the Bible consistently says that the men did all of this to avenge Dinah's dishonoring. But try to follow the Bible; try to live by its laws, and you will have no choice but to become like one of these same robbers, cheats, and thieves who sacked an entire city because one of its inhabitants slept with a maiden without the priest's blessing.

Another lesson you can learn from this story is that this same Levi who orchestrated the deception, robbery, and massacring of the peaceful citizens later became head of all the priests—the "Levites." According to

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the Bible, from Levi descended all the Jewish priestly offspring to whom the people were obligated to pay *tithes*—i.e., a tenth of their entire harvest, animal offspring, and produce, in addition to all the other sacrifices and taxes. As was the forefather, so are his sons: the apple doesn't fall far from the tree.

Chapter 16
The Righteous Children of Jacob
(Book of Genesis, Chapter XXXVIII)

The Bible says a great deal about the twelve sons of Jacob—the twelve brothers. Just as many pastoral tribes counted the ancestors of their distant past about whom they had many different stories—like fairy-tale heroes—so the pastoral tribe of Jews had many stories about the heroic ancestors from whom they allegedly descended. Although no one wrote down or even could have written down the words spoken by individuals who supposedly lived among this pastoral tribe several thousand years ago, they nevertheless repeat these distant ancestors' words as if they really had been transcribed.

As a stenographer records an orator's speech, the Bible records the dying Jacob's blessing of his sons: [1]

“Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: his eyes shall be red with wine, and his teeth white with milk.” (Genesis XLIX, 8-12).

This is how the Bible reports Jacob's deathbed speech to Judah. Of course, the imagination of a man of that time could not have gone beyond a vision of being so rich that he could even wash his clothes in wine, that his teeth would be white from milk, that his eyes would sparkle from constant tipsiness, that he could tie his donkey to a grape vine, etc. But why did Judah receive such blessings, such honors? How did he become so beloved during Jacob's lifetime? The Bible tells a rather indecent story about Judah in Chapter XXXVIII of Genesis. When you become acquainted with this story—which is shamefully omitted in textbooks on “God's Law”—then the question becomes even more pressing: “Why did Jacob promise Judah such gifts?”

This chapter describes how Judah left his brothers and settled near an Adullamite named Hirah, and then married the daughter of a Canaanite with whom he had three sons. Then he married off his eldest son to a certain Tamar. It is not clear exactly why—or for what sins—Judah's

eldest son, Er, was then “slain by the Lord.” The Bible only says: “And Er, Judah’s firstborn, was wicked in the sight of the Lord; and the Lord slew him.” (Genesis XXXVIII, 7). This means that the Jewish biblical god behaved like the most ordinary despot: he simply “slew” anyone who was displeasing to him.

“And Judah said unto Onan, ‘Go in unto thy brother’s wife, and marry her, and raise up seed to thy brother.’” (Genesis XXXVIII, 8). In ancient times, there was a custom not only among the Jews but also among many other peoples that after the death of an elder brother, the brother following him would then marry the elder brother’s wife. He would then continue his elder brother’s line, his children being simultaneously considered children of the deceased.

“And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother’s wife, that he spilled it on the ground, lest that he should give seed to his brother.” (Genesis XXXVIII, 9).

In other words, the man was simply sick, suffering from a vice now called “masturbation,” which requires treatment. But the Bible recommends an alternative cure—killing such a man:

“And the thing which he did displeased the Lord: wherefore he slew him also.” (Genesis XXXVIII, 10).

Since the youngest of Judah’s three sons was still too young, he advised Tamar to live as a widow in her father’s house until the youngest son could grow old enough to marry her. Then this Judah became a *snokhachestvo*¹ father-in-law: his wife died, and the Bible says that he was consoled when he went to the field to tend to the cattle. Tamar was informed of this:

“And she put her widow’s garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife. When Judah saw her, he

¹ The *snokhachestvo* was a kind of predatory relationship in which a father would cohabit with his daughter-in-law, typically prior to his son reaching sexual maturity (marriages could be arranged for boys as young as 12) or during his son’s absence from the household due to work, conscription, etc. This practice was widespread among Russian peasants in the eighteenth and nineteenth centuries but declined significantly after the October Socialist Revolution. –
Translator

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thought her to be an harlot; because she had covered her face. And he turned unto her by the way, and said, 'Go to, I pray thee, let me come in unto thee' (for he knew not that she was his daughter-in-law). And she said, 'What wilt thou give me, that thou mayest come in unto me?' And he said, 'I will send thee a kid from the flock.' And she said, 'Wilt thou give me a pledge, till thou send it?' And he said, 'What pledge shall I give thee?' And she said, 'Thy signet, and thy bracelets, and thy staff that is in thine hand.' And he gave it her, and came in unto her, and she conceived by him. And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood. And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand: but he found her not. Then he asked the men of that place, saying, 'Where is the harlot, that was openly by the way side?' And they said, 'There was no harlot in this place. And he returned to Judah, and said, 'I cannot find her'; and also the men of the place said, that there was no harlot in this place. And Judah said, 'Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.' And it came to pass about three months after, that it was told Judah, saying, 'Tamar thy daughter-in-law hath played the harlot; and also, behold, she is with child by whoredom.' And Judah said, 'Bring her forth, and let her be burnt.' When she was brought forth, she sent to her father-in-law, saying, 'By the man, whose these are, am I with child': and she said, 'Discern, I pray thee, whose are these, the signet, and bracelets, and staff.' And Judah acknowledged them, and said, 'She hath been more righteous than I; because that I gave her not to Shelah my son.' And he knew her again no more." (Genesis XXXVIII, 14-26).

Of course, all this is a fantasy: "he said", "she said", "he said", "she said"—and who heard them, whether or not they really said any of it? But the essence of the customs of the slaveholding peoples of that period is conveyed perfectly, and from these slaveholders the church commands believers to learn.

From this story emerges a clear picture of the "righteous man" whose hand—according to Jacob's will—was to be on his enemies' necks and whom all the other brothers were to worship. We care very little about this part, of course; what is really of interest here is something completely different. Believing Jews still hold that when one brother dies, the brother following him must marry the widow. What the Bible describes between

Judah and Tamar was very widely known in peasant communities as “*snokhachestvo*.”

In this case, the biblical Judah found himself in a very comical situation: Tamar took his seal, his staff, and his sash. He was ready to give up all of these things, just so that the people would not find out what he had done and laugh at him. The fact that he “consoled” himself with the first woman he met immediately following the death of his wife—thinking that she was a harlot—is not considered bad by the Bible, and no one ever thought of executing him for it. On the contrary, his Adullamite friend set off with a kid in order to retrieve the pledge from the woman’s hands. But when they told him, “Tamar thy daughter-in-law hath played the harlot; and also, behold, she is with child by whoredom”—this was an entirely different matter. Here Judah demanded, “Bring her out, and let her be burned.” And it was done. She was spared only because she confronted Judah with his own seal, sash, and staff.

This attitude towards women—humiliating, slavish, and bestial—the Bible has carried through the ages. The Bible educates readers with precisely this contempt for women: what is permissible for a man is simultaneously impermissible for a woman. One can provide thousands of examples along these same lines; some of them are simply astonishing: “And the daughter of any priest, if she profane herself by playing the whore [and “playing the whore” was simply marriage without the father’s consent], she profaneth her father: she shall be burnt with fire.” (Leviticus XXI, 9). “A bastard shall not enter into the congregation of the Lord [i.e., he cannot become a priest]; even to his tenth generation shall he not enter into the congregation of the Lord.” (Deuteronomy XXIII, 2).

For centuries, the Bible has preserved the cruelest, most primitive attitudes towards women. Chapter XXII of Deuteronomy advises:

“If any man take a wife, and go in unto her, and hate her, and give occasions of speech against her, and bring up an evil name upon her, and say, ‘I took this woman, and when I came to her, I found her not a maid’: then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel’s virginity unto the elders of the city in the gate: and the damsel’s father shall say unto the elders, ‘I gave my daughter unto this man to wife, and he hateth her; and, lo, he hath given occasions of speech against her, saying, “I found not thy daughter a maid”; and yet these are the tokens of my daughter’s virginity.’ And they shall spread the cloth before the elders of the city. And the elders of that city shall take that man and chastise him... But if this thing be true, and the tokens of virginity be not found for the damsel: then they shall

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bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you." (Deuteronomy XXII, 13-18, 20-21).

One can imagine how many such unfortunate women there were whose husbands hated them for one reason or another, and who died—were stoned to death—only because their parents could not successfully “prove their daughter's virginity.” It isn't for nothing that every believing Jew prays daily: “Blessed are you, Lord our God, for not creating me a woman...”

Let everyone read the Chapter I have marked and ask: “Is this also sacred history?” After all, the priests claim that this was all a revelation from God himself—that God dictated it to Moses, and Moses wrote it down. God told Moses some pretty good and rather humorous stories. Nowadays, such a story would be placed at best as a note somewhere in a crime report. But what is sacred here? Why is it passed off as “sacred history”? Even now, there are many simple-minded people who think that it truly is sacred history.

Come on, believers! Explain to the non-believers what is sacred here!

Notes

[1] *The legendary blessing of Jacob's twelve sons*—from whom the twelve “tribes” of Israel supposedly later descended—is a comparatively late concoction of the biblical authors. It indicates that at one time, the Jews of the tribe of Judah considered the lion to be their sacred animal-deity, and likewise the donkey for the tribe of Issachar. The number twelve was chosen because it was considered “sacred” in the ancient East; in reality, there were more than twelve Jewish tribes. For example, the Bible itself repeatedly mentions the ancient Jewish “Tribe of Caleb,” but there is not a word about it in the “blessing of Jacob.” The priests invented this “blessing” for political purposes: to exalt the kings of the House of David, who supposedly descended from Judah—who in turn was especially exalted by Jacob.

Chapter 17

About Joseph the Beautiful

The Bible contains many wonderful tales about Joseph, the son of Jacob. The ancients attached great importance to dreams, believing them to be prophecies. Therefore, they tried to interpret every dream. There were special, skilled individuals—like sorcerers and magicians—who engaged in the business of dream interpretation. Royal courts even employed special dream interpreters who would be called upon by the king or his ministers whenever any of them had a dream.

If one carefully reviews both the Old and New Testaments, one will find that they contain up to a hundred dreams combined, if not more. Many biblical events took place *exclusively in dreams*. In a dream, Jacob witnessed tumbling angel-acrobats; in a dream, the carpenter Joseph and the Virgin Mary learned about the birth of the Son of God, and so on. But we will not dwell on dreams, nor will we dwell on the story of how Joseph's brothers sold him into slavery. In the East, among civilizations in which people were commonly sold into slavery, one can hear hundreds of similar tales that are not only about Joseph. We are interested in those passages that describe the social mores of the time in which these tales were compiled.

Such is the story of Joseph [1] and the wife of Potiphar, the captain of the king's bodyguards. Joseph had a handsome face and a slender figure, and the lady of the court liked him:

“And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, ‘Lie with me.’ But he refused, and said unto his master's wife, ‘Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; there is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?’ And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. And she caught him by his garment, saying, ‘Lie with me’: and he left his garment in her hand, and fled, and got him out. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, that she called unto the men of her house, and spake unto them, saying, ‘See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried

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with a loud voice: and it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.’ And she laid up his garment by her, until his lord came home. And she spake unto him according to these words, saying, ‘The Hebrew servant, which thou hast brought unto us, came in unto me to mock me [saying to me, “I will lie with you”]: and it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.’ And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, ‘After this manner did thy servant to me’; that his wrath was kindled. And Joseph’s master took him, and put him into the prison, a place where the king’s prisoners were bound: and he was there in the prison. But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.” (Genesis XXXIX, 7-21).

Priests are fond of retelling this story as an example of fidelity and virtue. But anyone who has studied the historical artifacts and knows the customs of the Egyptian court and of the slaveholding period in general will instantly understand that this story is a fabrication from beginning to end. If anything like this had ever happened to a slave in relation to his master or mistress, he would have been immediately beheaded—killed. Thus, the implausibility and fictitiousness of this story is instantly obvious.

Let us assume, however, that everything happened as described. This was all taught in schools before the revolution, and it is still taught to schoolchildren abroad. Why is it necessary to lecture on a dissolute woman—the wife of an Egyptian courtier—who desired the love-caresses of a young servant? It would be a thousand times more practical to lecture on the Russian tsarinas: to talk about how Catherine or Alexandra did the same thing, about their affairs with the Orlovs, Potemkin, and Rasputin, [2] and how promiscuous tsarinas distributed hundreds of thousands of serfs to their lovers. The same can be said about the tsars.

This is not fiction, but the truth. This truth must be taught to children in order to cultivate in them a hostility towards tsars, towards all kinds of exploiters. But the priests never told this truth; they declared lecherous tsars and tsarinas to be the “anointed” of the gods. It is precisely with these fictions that the priests fed and continue to feed the people, fearing the truth like fire. That’s why they had to teach such fictions in schools under the guise of “God’s Law.”

Notes

[1] *Joseph the Beautiful* was a deity of plants, crops, and bread, widely revered in the East but transformed into a pseudo-historical figure by the ancient Jews. Joseph was once said to have lived on Earth under the guise of a handsome young man, enduring all manner of persecution and harassment from his relatives. The Egyptian courtier Potiphar's wife's unsuccessful romance with Joseph—who allegedly resisted her temptations—is in fact an ancient Jewish reworking of an eastern legend about a plant deity: a handsome young man who did not reciprocate the love of a jealous and cruel goddess, and who was therefore subjected to her scheming and persecution as punishment.

[2] *G.G. Orlov* (1734 – 1783) and *G.A. Potemkin* (1739 – 1791) were favorites of Empress Catherine II, whom she showered with all sorts of ranks, honors, and monetary gifts, endowing them with huge estates and tens of thousands of serfs.

[3] *Grigori Novykh Rasputin* (1872 – 1916) was a criminal and horse thief who later became a “holy elder” in the tsar's court. A peasant from the former Tobolsk province, he was convicted of theft in his youth. Having become involved with sectarians, he wandered around monasteries under the guise of being a “holy elder” and “soothsayer.”

With the support of the rector of the St. Petersburg Theological Academy, Archimandrite Theophan, Rasputin infiltrated court circles and began to exert enormous influence on Nicholas and Alexandra Romanov. Ministers were appointed and dismissed at Rasputin's request, and he grew infamous for his debauchery and scandalous affairs. “Rasputinism” was a typical phenomenon of the last years of the autocracy, clearly demonstrating the decadence of tsarism. Rasputin's antics discredited the monarchy so much that several prominent dignitaries and relatives of the Romanovs tried to remove him. These attempts were unsuccessful, however, since Alexandra Romanova (the Tsar's wife) considered Rasputin an infallible saint.

On December 16th, 1916, Rasputin was murdered by Prince Dmitry Pavlovich, Prince Yusupov, and the Black Hundred member V. Purishkevich. In priestly affairs, Rasputin's word was considered law. In his memoirs, the former French ambassador to Russia, Maurice Paléologue, quoted the following statement made by the former chair of the council of

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ministers, Kokovtseva: “The Episcopate and high ecclesiastical offices are now completely under the heel of the Rasputin clique.”¹

¹ Maurice Paléologue. *Memoirs*, vol. 2. Translated by F.A. Holt, 1923.

Chapter 18 How Serfdom Arose

The figure of the priest comes to mind now, and others can probably also recall a melamed (a Jewish religious teacher) wearing a yarmulke or a mullah recounting the Bible story of how Pharaoh dreamt of seven lean cows devouring seven fat cows.

Of course, if someone were to try to imagine all of this, he would understand the complete nonsense of it. But religion demands faith. Since in the Bible a great deal happens in dreams, and dreams were given prophetic significance, then this dream of the rapacious Pharaoh was interpreted as meaning that there would be seven plentiful years first, and then seven scarce years. Then everything is described as turning out exactly as Joseph the Beautiful predicted.

But we are interested in something else. Apparently, the Bible was written during a period when serfdom existed. According to the Bible, serfdom—like slavery—is in the natural order of things; religion teaches that slavery and serfdom are systems established by God himself, as priests have always preached. “Slaves must obey their masters,” says religion. That is why the Bible describes the appearance of serfdom as though there were nothing negative about it, instead praising even those who helped create it. This is what the Bible says: Pharaoh liked Joseph’s idea of collecting large reserves of grain in the cities. So Joseph advised him further:

“Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part [of all the produce] of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.’ And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, ‘Can we find *such a one* as this *is*, a man in whom the Spirit of God *is*?’” (Genesis XLI, 33-38).

Pharaoh appointed Joseph to be his prime minister and entrusted him with managing the kingdom as he saw fit:

“And Pharaoh took off his ring from his hand, and put it upon Joseph’s hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second

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chariot which he had; and they cried before him, ‘Bow the knee’: and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, ‘I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.’ And Pharaoh called Joseph’s name ‘Zaphnathpaaneah’; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over all the land of Egypt.” (Genesis XLI, 42-45).

The gathering of grain began—huge reserves of it; and since this all happened during the slaveholding period, one can imagine the methods by which this grain was confiscated. Grain was gathered for the country of Egypt for seven years:

“And [Joseph] gathered up all the food of the seven years, which were in the [fertile] land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.” (Genesis XLI, 48-49).

In other words, grain was simply seized from the peasants, and then their enslavement commenced. Since the peasants had nowhere to acquire grain, Pharaoh gave them grain from his granaries, taking from them everything that they had in return:

“And the seven years of plenteousness, that was in the land of Egypt, were ended. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, ‘Go unto Joseph; what he saith to you, do.’ And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.” (Genesis XLI, 53-57).

Having seized all the silver and all the money from the peasant population, Joseph began requisitioning all the livestock (and not just some part of it to feed, say, the hungry people—but *all the livestock, all the money, all the farming equipment, and all the land*). It was necessary to completely deprive the peasants of the means and instruments of production. Peasant prosperity depended primarily upon agriculture and animal

husbandry; therefore, both livestock and land had to go to the largest land-owner—the pharaoh:

“And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh’s house. And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, ‘Give us bread: for why should we die in thy presence? For the money faileth.’ And Joseph said, ‘*Give your cattle; and I will give you for your cattle, if money fail.*’ And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year.” (Genesis XLVII, 13-17)

Thus, all the cattle passed to Pharaoh. It was possible to start dispossessing the peasants, and Pharaoh’s prime minister accepted the task. This was accomplished with God’s blessing:

“When that year was ended, they came unto him the second year, and said unto him, ‘We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; *there is not ought left in the sight of my lord, but our bodies, and our lands*: wherefore shall we die before thine eyes, both we and our land? *Buy us and our land for bread*, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate.’ *And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh’s.*” (Genesis XLVII, 18-20).

Having dispossessed the peasantry—having confiscated all their money, their cattle, and their land, and having turned the peasantry into Pharaoh’s slaves—Joseph nonetheless made an exception for the priests. If it was possible to take money, land, and cattle from the peasant, then how could he take all these things from the priests? After all, the priests were Pharaoh’s assistants. Therefore, Pharaoh left their lands untouched:

“*And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof. Only the land of the priests bought he not; for the priests had a portion assigned*

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them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.” (Genesis XLVII, 21-22).

But neither the priests nor Pharaoh himself would dare cultivate the land; they required working hands—peasant hands. Therefore, having completely deprived the peasants of their land and having seized absolutely all their cattle, Joseph ordered them:

“You may take the seeds for sowing, and then you will pay me forever and ever one fifth of the entire harvest”: “And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh’s.” (Genesis XLVII, 26)

I do not remember the priests in school telling such a story about the origins of serfdom. In their version, it all turned out to be somehow touching: supposedly there was a crop failure; Joseph was so wise that he gathered up grain reserves, and then from those reserves he provided for the hungry. But in reality, that is exactly what happened. In reality, these Josephs—and there were many of them; they were in all countries—helped the pharaohs to concentrate, to accumulate in their hands all of the peasants’ lands and cattle, and to turn them into slaves.

The Bible is a book written during the epoch of slavery, a book that served the interests of the slave owners. Therefore, the Bible sanctifies slavery. Therefore, he who struggles against slavery also struggles against the Bible’s influence.

Chapter 19

What We Saw in the Book of Genesis

We have read about how the biblical god, having hovered over the abyss in chaos and darkness for centuries and having become bored with his job as a pilot in empty space, took six days to create heaven and Earth and the entire stellar world: in a word, the entire universe. Then we read about how he populated it with all manner of creatures and bred innumerable bacteria—cholera, typhus, and the plague; how he created mosquitoes that spread fever; how he multiplied innumerable bugs, cockroaches, fleas, and lice; how he populated the Earth with all kinds of animals: flying, crawling, running, horned, tailed, and winged—in a word, how he arranged the world.

We learned how he kept declaring that all this was “very good” (the buckwheat porridge praised itself!), and then we saw how it was not good at all. We learned that this biblical god created countless angels—his servants—and that many of these angels were so good that they became devils almost the very next day after creation. The same book reveals how this omnipresent, omniscient, and omnipotent god turned out to be a powerless being who knew nothing and saw nothing, and who was outsmarted by the devil he himself had created, disguised as a serpent.

From the Book of Genesis we have learned the falsehood of why bread comes to the worker with difficulty, but to the rich with ease. We have learned that all suffering on Earth—from the pains of childbirth to war—stems from the fact that a pair of people created by the Judeo-Christian god at the dawn of humanity ate the fruit of Paradise, which God had planted only for himself (and for his family). From the Bible we have learned that God had sons who married the daughters of men, and that giants were born from this supernatural marriage between these sons of God and the daughters of men. We have learned that this world, “beautifully” created by God, turned out to be so corrupt after a short period of time that even the sparrows sinned before the Lord and perverted his ways, and that even the poor sheep had to be drowned because they had become terrible sinners.

We have read stories about the “Great Flood.” We have learned from the Bible how Noah built a ship before the flood began and how he gathered into it animals from all over the world, both clean and unclean. We have learned how, having drowned human beings, the biblical god spared both cattle and reptiles, both fleas and lice, in order to torment humanity with them for centuries to come, and how this wise god smelled the incense from the rams and birds and other clean animals burned for him after the flood. We have learned from the Bible how Adam’s wife gave birth to

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the first sons of God and how these sons of God killed each other. We have also read about how Cain, having been cursed by God, calmly traveled to the land of Nod, whose inhabitants had spawned independently of God's will—all by themselves—and multiplied from some branch of humanity not descendant from Adam and Eve.

Then the righteous Noah passed before us, staggering from wine, and laying drunk. When he woke up, he cursed his disrespectful son Ham for failing to face away from him; and by laying such a curse, he condemned all of Ham's offspring—all his future generations—to slavery among other tribes. Next before us passed the noble patriarchs, the holy forefathers and venerable shepherds Abraham, Isaac, and Jacob with their numerous descendants, their harems, their many wives, their slaves, and their countless herds of cattle.

The Bible tells us about how Abraham was ready to slaughter his own son in order to roast him for the Lord God, and about how this same Abraham traded his wife—and traded her very lucratively—by passing her off as his sister and extracting quite a large profit. We learned that in order to please his “legal” wife, Abraham drove his other (“illegal”) wife and her son out into the waterless steppe, and that he advised her to patiently endure the beatings and insults of his “legal” spouse.

We have read about angels who came down from Heaven. These angels ate and drank, gorging themselves like true earthly gluttons (in Heaven they were starving; clouds and air are not very nourishing!). These angels were primarily engaged in fortune telling on coffee grounds. During breakfast, while stuffing themselves in both cheeks, they predicted the birth of children whenever they saw that it was coming.

Then we read about how the patriarchs made a pact with the biblical Jewish god and sealed it with blood from their genitals, by cutting off their foreskins. This pact was written on the human body, and God promised them in return the endless reproduction of both their human and animal offspring. And although God repented after the flood (how many times did this sinner repent—all in vain!), promising that everything would be fine in the future and that he would never do such cruel things again, nothing good came of it anyway—entire cities had to be swept off the face of the Earth.

Before us also passed the “builders” of the Tower of Babel, which never existed and was never built by anyone. Before us passed the frightened biblical god, who was worried that men would soon complete the tower and reach the Lord God himself. In vain! After two or three thousand years, men finally got to him: they drilled through the sky with airplanes, stratospheric balloons, and telescopes. They paved the way to Heaven,

searched all the corners and webs woven into the sky; they untangled, destroyed, and left no place for the Lord God or for his saints and extended family to reside, no place for all the good and evil spirits, for angels or for demons.

Righteous Lot passed before us, whose wife turned into a pillar of salt—a pillar long ago eaten away pinch by pinch, this salty wife sprinkled on soups and cucumbers. The unfortunate woman supposedly earned such a fate simply because she looked back at Sodom and Gomorrah, and God instantly—*BANG!*—transformed her into a living saltshaker. Before us passed the life of righteous Lot with his two daughters, whom he once offered to the citizens of Sodom and Gomorrah so that they could do with them whatever they pleased. And since they could no, Lot himself slept with his daughters and made them mothers.

Jacob passed before us: a sly, cunning rascal who obtained his birth-right by deceit, a mama's boy who, together with his mother, tricked his dying father—but whom the biblical god blessed as a righteous man anyway. Jacob feared his deceived, hair-covered hunter brother his whole life, bowing slavishly whenever he would meet with him, calling himself his slave, sending him gifts, and—just in case—preparing to attack him. Such was this righteous man.

Jacob passed before us, endlessly conversing with the Lord God in his sleep, wrestling with God until dawn. This Jacob squeezed God so tightly that he squealed and had to promise Jacob everything that he wanted, only managing to break free when he tripped Jacob (it is shameful: the Sun rose, people went back to work, and God could not free himself from the arms of some shepherd). Before us passed Jacob's wives and maids, arguing over whom he would sleep with and who would bear him more children. They bore him a whole dozen, and to top it off, another unlucky girl. We saw how an entire city's population was decimated because of this girl, and how its citizens were tricked.

Incestuous men, self-abusers, and *snokhachestvo* fathers-in-law passed before us. All of them were righteous; all of them were recommended to us as saints by both priests and rabbis. Then at the end we read touching stories about Joseph and his brothers: stories that were stuffed into schoolchildren's heads. We read about hunger, about Joseph and his brothers playing cat and mouse, and about the monstrous and incredible dreams of the overfed Pharaoh. Before us also passed a picture of the righteous Joseph's life in Egypt, which involved him dispossessing an entire people and converting them into serfs.

How *wonderful* they all were, what *sacred* stories, how much knowledge they have awarded us! What high morality can modern man

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derive from all of these stories! How instructive for people of the 20th century are all of these biblical stories from the hunting and herding life! How great is the wisdom in these savage tales about the creation of the world in six days and about the creation of a woman from a man's rib—all of these sorceries passed off as the sacred history of the universe!

Every one of these fairy tales has served and continues to serve the exploiters in stupefying the consciousness of the workers, beginning in their childhood. Every one of these biblical saints—slave owners, robbers, and deceivers—was presented to believers as righteous in the name of God; and believing workers and peasants were called upon and taught to love and submissively endure slavery, exploitation, and the oppression caused by these slave owners, landowners, and capitalists.

There is nothing in the Bible that is instructive or useful to workers; on the contrary, all its morals and all its ethics are harmful to the masses. Every one of these non-existent heroes—Abraham and his sons, Noah, Lot, and others—did very, very disgusting things even if we proceed exclusively from the Bible's text. And if priests of all faiths attack our communist morality—a morality aimed at the destruction of slavery and exploitation, at the construction of a classless society—and oppose it with their own, religious morality, then let the believers thoroughly examine what the priests are foisting upon them. Then their conclusion will not be in favor of either the Bible or religion.

I have written chapter after chapter; I have searched the Book of Genesis for anything that might be real and valuable for believers and non-believers alike. I know that there are those who seek a hidden meaning in every word and every letter of the Bible; it is a tenacious book—sticky like a spiderweb, having entangled human heads and brains for centuries. I hope that I have helped many believers to see the Book of Genesis in its true light, that I have succeeded in separating the grain of historical knowledge contained within it from the chaff of the priests' fabrications. And I hope that I have helped non-believers to combat the intoxication of religion with my cheerful approach to the "pious" biblical stories, by fearlessly revealing the nakedness of all the drunken Noahs and showing the biblical patriarchs in their true light.

PART III.
THE BOOK OF EXODUS



IN LIEU OF A PREFACE

The events described in the so-called “second book of Moses,” the *Book of Exodus*, serve as a canvas on which priests of different faiths weave intricate patterns of stories about God’s miracles.

The slaughter of the Jewish firstborns in Egypt, the miraculous birth of the Jewish savior Moses, all the frogs, flies, midges, boils, bloody rains, the slaughter of the Egyptian firstborns and other tricks of the Jewish god and the Egyptian magician-priests, the burning and unburnt thorn bush, the crossing of the Red Sea as if on dry land, the conversation with God on Mount Sinai, the Mosaic Law, the manna and quail raining down from heaven to feed the supposedly beloved Jews, the detailed plans for the construction of the temple, etc., designed by heavenly architects—these things are not just material for funny jokes or light stories about miracles in a sieve¹. The Book of Exodus lays the foundations of *slaveholding* biblical morality and of *slaveholding* law. This book, revered as a “sacred” text by both Christians and Jews, is permeated throughout with the spirit of national hatred, religious intolerance, bestial bigotry, slaveholding cruelty, priestly greed, and priestly deception.

The Bible for Believers and Non-Believers has found its readers, for whom it was written; it has penetrated and continues to penetrate deeper into the rural villages. Every time the person writing these lines takes up a new passage from the Bible, rereads it and ponders it, his first thought is how *the peasant* will treat the passage, what he should say to *the peasant*. The success of my presentation of the Book of Genesis in Parts I and II has prompted me to collect and separately publish the passages from *The Bible for Believers and Non-Believers* written about the Exodus.

May this work help at least a few to make their difficult “exodus” from captivity and enslavement to priestly inventions, national hatred, and religious intolerance.

Author

¹ The idiom “miracles in a sieve” denotes an absurd or unbelievable event. —
Translator

Chapter 1
A Failed Deal Between the Egyptian Pharaoh
and Some God-Fearing Jewish Midwives

The Book of Exodus opens with a list of the names of the sons of Israel who traveled to Egypt alongside Jacob. The mere existence of this list proves that the Book of Exodus was written at a different time than the Book of Genesis, since why else would it have been necessary to re-list all twelve of Jacob's sons when they had already been enumerated more than once before?

Then it is revealed that Joseph died, and that his whole family and his brothers died, and that his descendants proliferated so much that Pharaoh began to fear them, telling his people: "Come on, let us deal wisely with them [i.e., the Israelites]; lest they multiply..." (Exodus I, 10). How did he decide to outwit the Jews so that they would not multiply any further? He imposed hard labor on them: supposedly, they built him two cities for storage.

Did he succeed in outwitting the Jews? It turns out that he did not. The Bible says: "But the more they [the Egyptians] afflicted them [the Israelites], the more they multiplied and grew... *And the Egyptians made the children of Israel to serve with rigour...*" (Exodus I, 12-13). Just think: the author of this story himself admits that the more the Egyptians oppressed the Israelites, the more the Israelites reproduced. But then he explains: *therefore*, the Egyptians intensified their cruelty; i.e., they helped the Israelites multiply even more. As it turns out, there are elderberries in the garden, but an uncle in Kiev.¹ But the story gets even more interesting from there:

"And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah: and he said, 'When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live.' But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive. And the king of Egypt called for the midwives, and said unto them, 'Why have ye done this thing, and have saved the men children alive?' And the midwives said unto Pharaoh, 'Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered

¹ This idiom can indicate an apparent discrepancy, an inconsistency between statements, or a non-sequitur. —*Translator*.

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ere the midwives come in unto them.’ Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. *And it came to pass, because the midwives feared God, that he made them houses.* And Pharaoh charged all his people, saying, ‘Every son that is born ye shall cast into the river, and every daughter ye shall save alive.’” (Exodus I, 15-22).

Firstly, it turns out that the Jewish people—who had multiplied enormously and were so numerous that they threatened the entire Egyptian nation—possessed only *two midwives*, such that the biblical author could even name them individually: “Shiphrah” and “Puah.” Secondly, Pharaoh summoned the midwives (whom he simply could have replaced with any of his adherents) and attempted to strike a deal with them—to persuade them to kill all male Jewish babies. But it turns out that these midwives were God-fearing and refused to listen.

Then Pharaoh summoned the midwives a second time and spoke with them; they explained that the Jewish women were so healthy during childbirth that they would be in labor before they could even be reached. And the biblical God observed these midwives’ work from heaven, rewarding them and playing a large part in this whole saga. The Bible explicitly states that God gave these midwives families of their own because they feared him. (Exodus I, 21).

That is how it was in the old days: God was also involved in obstetrics, rewarding some midwives while ignoring others.

Chapter 2 The Baby in the Basket

Then comes the story of the baby in the basket, which one can find not only among the Jewish people, but also among many other civilizations. It is the story of a savior who is hidden in either a wicker basket on the water or a manger, and who is rescued in exactly the same miraculous way that the Egyptian pharaoh's daughter rescued Moses. The story here is as follows:

“And there went a man of the house of Levi, and took *to wife* a daughter of Levi. And the woman conceived, and bare a son: and when she saw him that he was *a goodly child*, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid *it* in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him. And the daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened *it*, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, ‘This is one of the Hebrews' children.’ Then said his sister to Pharaoh's daughter, ‘Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?’ And Pharaoh's daughter said to her, ‘Go.’ And the maid went and called the child's mother. And Pharaoh's daughter said unto her, ‘Take this child away, and nurse it for me, and I will give *thee* thy wages.’ And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, ‘Because I drew him out of the water.’” (Exodus II, 1-10).

Nearly identical stories were told about the Persian king Cyrus, the Assyrian king Sargon, and other heroes of antiquity. [1] These tales must have been widespread in the East, emerging independently under suitable conditions and passing from one civilization to another, embellished by a purely Eastern imagination and presented as if they were real, historical events. Tales of the kings' miraculous rescue or their escape from danger functioned as tools for instilling in the masses a sense of submission and devotion to the kings: God's “anointed ones.”

Here is what is interesting about the story of Moses: the Egyptian pharaoh ordered the killing of all male Hebrew infants, according to the Bible.

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But Pharaoh's daughter gave a *Hebrew child* to a *Hebrew woman* for her to raise. His mother was afraid to keep him any longer; shortly thereafter, however, Pharaoh's daughter returned Moses to his mother so that she could nurse him. Thus the biblical author failed to consider what anyone might wonder: *how was it that Moses's mother was afraid to raise her son in the morning, but took him back an hour later to raise herself, unafraid? Then when the baby grew, his mother took him to Pharaoh's daughter, who subsequently adopted him.*

And what follows is even more incomprehensible. Note: the Bible contains not a single word indicating that Moses's birth mother had any influence on his development. As a baby, Moses became Pharaoh's daughter's adopted son. Let us assume that this was really the case. That means that his upbringing would have taken place in Pharaoh's court, and he would have been educated by Egyptian courtiers, among whom a contemptuous attitude towards the Jews prevailed—even hatred towards them, mixed with fear, according to the Bible. Likewise, Moses would have been raised in this same spirit of contempt for the Jews.

But then we read something completely unexpected:

“And it came to pass in those days [i.e., a long time after Moses lived in Pharaoh's palace. –Ye.Ya.], when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand.” (Exodus II, 11-12).

This whole story is, of course, a fiction from beginning to end, like all the subsequent stories about the Moses who never existed.

Notes

[1] In ancient times, stories about dangers threatening heroes in their infancy and their miraculous rescue were widespread. For example, the founder of the powerful Babylonian kingdom was *Sargon the Elder*, who lived around 2500 B.C. He wrote in one inscription concerning himself:

“I am Sargon the great king, king of Agade.
My mother was a high priestess, I did not know my father.
My father's brothers dwell in the uplands....
My city is Azupiranu, which lies on Euphrates bank.
My mother, the high priestess, conceived me, she bore me in secret.

She placed me in a reed basket, she sealed my hatch with pitch.
She left me to the river, whence I could not come up.
The river carried me off, it brought me to Aqqi, drawer of water....
Aqqi, drawer of water, brought me up as he dipped his bucket.
Aqqi, drawer of water, raised me as his adopted son.
Aqqi, drawer of water, set (me) to his orchard work.
During my orchard work, Ishtar loved me,
Fifty-five years I ruled as king.
I became lord over and ruled the black-headed folk...¹

The ancient Persians told the same story about their king Cyrus, the Hindus about their king Karna, and the citizens of Gilgit-Baltistan (in the Himalayas) about their king Trakhan.²

The ancient Romans had a legend that the mythical founders of their state—the twin brothers Romulus and Remus—were secretly conceived by their mother and fathered by the god of war, Mars. An evil uncle ordered the newborns to be thrown into the river, but his servants did not dare to do this and left the basket containing the twins on the shallows of the river, where they were found and nursed by a she-wolf.

Apparently, all these tales are an echo of the ancient custom of “testing by water.” The custom was that if there was any doubt about the “legitimacy” of a child’s birth, it was thrown into the water to its fate; and if the child floated up and remained alive, it was considered legitimate, while the drowned one was considered illegitimate. The creation of the Bible story of Moses “pulled from the water” was apparently inspired by the Babylonian tale of King Sargon, one that the Jews could have become acquainted with during their Babylonian captivity or earlier.

¹ *The Birth Legend of Sargon of Akkad*. Canonical Compositions (Akkadian). Translated by Benjamin R. Foster, p. 461.

² “King Trakhan” here refers not to a single monarch but to a legendary dynasty that supposedly ruled over the Gilgit-Baltistan region (in modern Pakistan) for over 1,000 years. —*Translator*

Chapter 3 Moses Marries the Priest's Daughter

Since the murder of the Egyptian¹ became widely known, Moses “fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.” (Exodus II, 15).

The Bible then describes how the seven daughters of the Priest of Midian² came to provide water for their father's sheep (he must have had large flocks if it took all seven of his daughters to provide water for them). Some other shepherds drove the daughters away, but Moses stood up to protect them and also brought water for the sheep. Having learned of these events, the Priest of Midian was very pleased; he ordered Moses to be summoned. Moses enjoyed living with the priest, and he married one of the priest's daughters, Zipporah, after a while.

Why does the Bible include this story? For the same reason that it includes the story about the murder of the Egyptian. In order to say: “Look what a good man he was: he killed the oppressor—an Egyptian—and protected the priest's defenseless daughters. And a good man is good everywhere. You see, in return, the Midianite priest gave Moses a job and let him marry his daughter.”

So, Moses pastured cattle while living with his father-in-law. Then the Bible says that one day, “he led the flock to the backside of the desert, and came to the mountain of God, even to *Horeb*.” (Exodus III, 1). What was this “mountain of God”? Did the other mountains not belong to God, but to the devil? Mountains inspired fear and awe in primitive peoples: they were high, they were inaccessible, and predators hid in them. Sometimes a cloud would linger on top of a mountain while others had already dissipated in the valley. Other mountains' bizarre appearances evoked feelings of astonishment. Altars and temples were built on high mountains in order to be closer to God; Christians still place chapels and crosses on mountaintops. This is how “God's mountains” were created.

Then what happened to Moses? “And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.” (Exodus III, 2). [1] Obviously, Moses wanted to see what this burning bush was:

“And Moses said, ‘I will now turn aside, and see this great sight, why the bush is not burnt.’ And when the Lord saw that he turned

¹ See end of Chapter 2.

² Jethro

aside to see, God called unto him out of the midst of the bush, and said, ‘Moses, Moses.’ And he said, ‘Here am I.’ And he said, ‘*Draw not nigh hither*: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.’” (Exodus III, 3-5).

The second verse says that an angel of the Lord appeared before Moses. Only two verses later, however, it says that this being was no longer an angel, but God himself. God saw that Moses was coming to observe him and became frightened, shouting at him to stop. Well, of course, Moses obeyed and did not go any further because, according to Jewish belief, one could not look at God’s face—only at his back and rear end.

And so, standing in front of a burning bush, Moses allegedly spoke to God.

Notes

[1] The clergy widely utilized the tale of the “*burning and unburning thorn bush*” (or just “burning bush”) of the legendary Moses. They explained that this bush “foreshadowed” their fictitious Virgin Mary, who supposedly remained a virgin both before and after giving birth to Jesus Christ. On this basis, they crafted a special icon of the “*Neopalima Kupina*,”³ of which there exist numerous copies that supposedly protect houses and villages from fires. The clergy also forged “relics” from this bush. For a fee, the monks of St. Catherine’s Monastery on Mount Sinai will show believers a dried root of the “burning bush,” while the clergy of the West still display various branches and thorns allegedly from this bush for believers to worship.

³ “*Neopalima Kupina*” means “unburnt thornbush” in Russian. A typical *Neopalima Kupina* icon consists of a Madonna and Child set in the center of two superimposed quadrangles, one blue and one red. The central figures are usually surrounded by angels and scenes from the Bible. – *Translator*.

Chapter 4 God Forgets and Remembers

“[A]nd the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. *And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.*” (Exodus II, 23-24).

This means that it is unknown exactly why and for how long these people suffered prior to this point, but it must have been for a few decades if all of Jacob’s twelve sons’ descendants died out in that time.

So, several generations passed, the Jews groaned and cried out, and their god did not hear them. *Then one day the cries from their toiling finally ascended to him.* God heard their cries and “*remembered his covenant.*” *But one can only remember what one has forgotten; otherwise, what sense does this expression make? If I have not forgotten something, then how can I remember it?* So, God was a being *who could forget for many decades* the contract that he signed with his beloved cattle-herding patriarchs. God was able to recall his promises only when these thunderous cries finally reached his halls and forced him to remember.

To promise is the easiest thing; the Bible says that God once promised the biblical patriarchs a great deal, concluding his covenant with them and sealing it with the blood from their circumcised genitals. Now shielding himself with flames so that he could not be seen, this deceiver again called to Moses:

“I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey...” (Exodus III, 7-8).

Now God promised not only fertility for the Jewish people, but also rivers of milk and honey.

Is it so difficult to make a promise? Just in case, he recommended that the Jews resort to some fraudulent business. He promised Moses that he would lead the Jews out of Egypt but also urged him not to leave empty-handed:

“God is good, but do not be bad yourself”: “And I will give this people favour in the sight of the Egyptians: *and it shall come to pass, that, when ye go, ye shall not go empty: but every woman*

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shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.” (Exodus III, 21-22).

So, the biblical god advised Moses to cheat and deceive. Is this really “sacred history”!?

Chapter 5 The Plagues of Egypt

The priests claim that God is omnipotent. Nevertheless, this omnipotent god had to resort to all kinds of trickery to achieve his goals. God could compel a man do whatever he pleased, but in order to get some Egyptian pharaoh to obey his commands, he had to punish the entire country of Egypt—all the people and even the cattle and plants growing there—with a series of plagues. Since God created the whole world, according to the Bible's teachings, then you can judge for yourself how wisely he arranged the world if he had to discipline it with flies, frogs, midges, locusts, pestilence, boils, hail, the darkness of Egypt, the killing of the firstborns, etc., etc.

The Bible tells the story of the Jews' "Exodus" from Egypt such that God had to play various tricks on Pharaoh in order to compel him to release the Jews from captivity. When we turn to real history—to the many Egyptian artifacts from which we have learned the events, customs, and laws of the country's deep antiquity—we find in it neither a word nor even a hint of any event similar to those described in the second book of the Bible. We find absolutely no reference to the Jews' sojourn in Egypt, because everything that the Bible says regarding the Exodus is a children's story about events that never took place. Meanwhile, Jewish priests in schools (and Christian priests after them) used to present these fairy tales about the Egyptian Plagues as examples of God's wisdom and his mercy towards the Jewish people (and abroad they still do). "Look," they said, "how he loved them so much and how he kept his promises—that he was ready to inflict not only twelve plagues, but 144 plagues on the Egyptian people if necessary."

Moses, the Bible says, was the savior of the Jews. Yet not long before, God was ready to kill Moses's son simply because his foreskin was slightly too long. The Bible puts it this way:

"And it came to pass by the way in the inn, that the Lord met [Moses], and sought to kill him [for what reason?]. Then Zipporah [Moses's wife] took a sharp stone [necessarily a stone since, as we have already written, this was a Stone-Age rite], and cut off the foreskin of her son, and cast *it* at his feet, and said, 'Surely a bloody husband art thou to me.' So he let him go..." (Exodus IV, 24-26).

So, this is how much the biblical god valued the savior of the Jewish people—so much that he almost killed Moses's son, who was spared only because his mother cut off a piece of his genital organ.

God provided Moses with magical tools for the journey, awarding him a staff (rod) that he could turn into a snake and back again, like a magician. In other words, God taught Moses the tricks that he would use to make the Egyptian pharaoh believe he was a sorcerer. But do not assume that only the Jewish god had the power to bestow such magical weapons. According to the Bible, the pagan god (in this case, the Egyptian god) could do the same things, having also endowed the Egyptian priests with the ability to perform a variety of tricks. The Bible endeavors to prove only one thing here: that the Jewish sorcerer Moses was far more powerful than his Egyptian counterparts, and that the Jewish *Jehovah* was stronger than the Egyptian god *Osiris*, who could not perform the same tricks as the Jewish God did.

Moses was a little timid; he was worried that he would not be able to speak well because his tongue did not move properly. Then the Bible says that God gave Moses the assistance of a spokesperson named Aaron [1] who could speak on his behalf (“*brekhunets*” or “*pidbrekhach*” in Ukrainian). And so Moses and Aaron approached the Egyptian king (the pharaoh) in order to compel him to release the Jews, and a competition between the sorcerers ensued.

God taught Moses how to turn the water in the rivers and lakes of Egypt into blood, as well as how to kill all the fish so that the river water would rot and be undrinkable for the Egyptians. So Moses and Aaron performed their trick, “and there was blood throughout all the land of Egypt.” (Exodus VII, 21). And *all* the water in Egypt turned into blood, and *all* the living things in the water died. Then we read: “And the magicians of Egypt did [the same] with their enchantments...” (Exodus VII, 22).

Just think about this *nonsense*: Moses and Aaron turned *all* the water into blood, and *everything* died. *How could the Egyptian magicians have done the same thing after that?* To what could they have done “the same thing”? After all, *all* the water had already been turned into blood before. *What was left for them to turn into blood?* What was left for the Egyptian magicians to kill? Why was it necessary to say that the Egyptian magicians performed this trick too? You see this is why: supposedly, the Egyptian priests (sorcerers) were capable of performing such-and-such miracles, but not others; therefore, the biblical Jewish god was more powerful than the Egyptian god, and the Jewish sorcerers Moses and Aaron were more powerful than the Egyptian sorcerers.

Seven days passed; Pharaoh did not listen. Who knows what people can get used to? Well, if there is no clean water, one can always drink milk

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or wine. Things were not that bad, apparently, since the story goes on to say that the Egyptians dug wells and obtained clean water from them.

So the biblical god took up the challenge a second time, saying, “If Pharaoh refuses to release the Jews, then you will need to bring *frogs* to the land of Egypt.”

“And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.” (Exodus VIII, 6).

Thus the land of Egypt was covered with frogs at least one layer thick. But it turns out that this was not such a big deal either, since the Bible subsequently tells us:

“*And the [Egyptian] magicians did [the same] with their enchantments, and brought up frogs upon the land of Egypt.*” (Exodus VIII, 7).

So this was not such an impressive trick either, and the Egyptian magicians also imported frogs from somewhere (from where they brought these frogs and in how many layers they covered the land of Egypt, the Bible does not say).

But how do we prove that these frogs came from God? (i.e., from whom did the Egyptian magicians acquire these frogs that they brought? From what warehouses did they take them? Did they also come from God’s reserves, or did the magicians have their own?). The Bible proves this very simply. Pharaoh did not like the frogs, and asked about how to get rid of them. Moses was right there. He said, “We are ready to pray for the frogs to disappear everywhere; just let them stay in the river, and you pick a day so that you can be sure that it is the work of God.” So Pharaoh set that day for the next. Then the charlatan and his aide—Moses and Aaron—went and prayed to the Lord God about the frogs:

“[A]nd Moses cried unto the Lord because of the frogs which he had brought against Pharaoh. And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.” (Exodus VIII, 12-13).

Well, in a word, the frogs piled up dead. But Pharaoh would not give in. “This is nothing” he said; “I still will not let the Jews go.” And so for the third time God got to work, filling the whole Egyptian country with lice:

“And the Lord said unto Moses, ‘Say unto Aaron, “Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.”’ And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land

became lice throughout all the land of Egypt.” (Exodus VIII, 16-17).

It is completely incomprehensible why turning all the water into blood was a task equally as accessible to the Jewish god as it was to the Egyptian god (or devil). Bringing out frogs and covering the land of Egypt with them was also a piece of cake for the Egyptian magicians, but filling the land with lice turned out to be more difficult. You see, the Jewish god turned out to be stronger: he could send lice, flies, pestilence, locusts, etc., etc.—that is the kind of god he was!

Well, after that, everything was like a fairy tale: seven miles to heaven and all through the forest,¹ and in this dense forest seven wolves were met, all gray...

“And the magicians did [the same] with their enchantments to bring forth lice, but they could not...” (Exodus VIII, 18).

But even these lice seemed a trifle to the Pharaoh. The slaves must have chased these lice away from the Pharaoh, so that they would not land on him.

Then the Jewish god became even angrier. He said, “I will kill him with flies!” What kind of flies these were, only the Bible’s compilers know. Ask the priest, let him tell you what these “flies” were. Pharaoh did not like the flies. And again our couple, Moses and Aaron, prayed to God about them, and they were gone. This is what the Bible says:

“And the Lord did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; *there remained not one.*” (Exodus VIII, 31).

Now every child knows that nothing comes from nothing, *that if there had not been a single fly left*, then no new offspring could have appeared, and there could not have been a multitude. But in the Bible this happened several times: billions of these flies—or frogs, or locusts—covered the land of Egypt, and then not *a single one remained*.

Since not even the flies helped, the biblical god, after thinking and scratching his ear, decided: “Well then, I will get you with disease.” At the same time, the Jewish god cleverly arranged so that supposedly the disease would fall only upon the Egyptian cattle, but not upon the Jewish cattle. And again, just as the flies were wiped out completely down to the last

¹ The idiom “seven miles to heaven and all through the forest” denotes a narrative meant to impress but lacking in any real substance. —*Translator*.

one, so too were the cattle: “[A]nd *all the cattle* of Egypt died...” (Exodus IX, 6).

So, not a *single cattle* remained. But what did cattle have to do with any of this? What was the difference between the cattle that belonged to the Jews and the cattle that belonged to the Egyptians? Was it the Egyptian cattle’s fault that Pharaoh would not let the Jews go? And would not it have been easier to strangle this same Pharaoh with sickness rather than strangle all the cattle and make the entire Egyptian people suffer—all the Egyptian peasants, who were not guilty of anything? “No,” says the Bible, “then nothing would have come of it. It had to be more bizarre: it would not have been interesting had the Pharaoh simply been killed. Then there would not have been anything to talk about.”

But it turns out that disease did not help either. Then inflammation appeared on the scene, with boils appearing on both people and cattle. This was also accomplished with a trick. The magicians Moses and Aaron took ashes from the furnace and threw them into the sky, causing boils. Now, after such an idiotic story, try to explain to a believer that boils and other illnesses come from natural causes, and that any boil can be treated and cured. How would you treat them if you believed that boils were sent by God and that they could be caused by scattering a handful of ashes from the stove across the sky?

These are the old wives’ tales with which rabbis and priests have been filling the heads of peasants and workers in order to prevent them from understanding the real reasons organisms get sick. To illustrate how powerful this trick was, the Bible adds:

“And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.” (Exodus IX, 11).

But one can also get used to boils: “Well, so what? A boil is a boil!” That is what the Egyptians must have thought to themselves. After bloody water, frogs, midges, and disease, boils would have been a relief by comparison. “Ah, so that is how you are going to be, you sons of bitches?” said God. “Then I will hit you with hail”:

“Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now... So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man

and beast; and the hail smote every herb of the field, and brake every tree of the field.” (IX, 18, 24-25).

That is how frightening he was—the biblical god! You would think that Pharaoh would have given up after this. But no, it turns out that he did not. Since the wheat and spelt (millet) did not get beaten down (the sowing was late), Pharaoh decided that he could feed himself with them. The Jewish god saw that the hail did not affect Pharaoh. “You are cheating” he said, “I will finish you off: I will send locusts, if it comes to that!” And so Moses bargained with Pharaoh:

“Else, if thou refuse to let my people go, behold, to morrow [at this time] will I bring the locusts into thy coast...” (Exodus X, 4).

“And the Lord said unto Moses, ‘Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land [and all the fruit of the trees], even all that the hail hath left.’ And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.” (Exodus X, 12-15).

Thus, according to the Bible, God is also responsible for sending locusts. Every year he sits in heaven and distributes them over the geographical map: “This year I will devastate the Mughan Steppe with locusts and capture some district in the Moscow region, two districts in the Kharkov region, two districts in the Saratov region, and Iran and India.” And the next year he will look down again: “Maybe I will seize more territory by the Mugan steppe,”

Are you enjoying this picture? After all, it was not invented by the atheists; this scene was written into the Bible by the priests, who depicted God in heaven as distributing the blessing of the locusts over the face of the Earth: “Today he sends them to the land of Egypt, and tomorrow to the Saratov region.” But what will the Lord God do now that we are killing locusts with gases sprayed from airplanes? How will he bestow this

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“blessing” upon the people? We have driven out the locusts using the achievements of science, but it has never happened before and is not possible for locusts to either be summoned or defeated through prayer.

Meanwhile, the Bible deceives believers, convincing them that all Moses had to do was pray and the locusts would leave again:

“And he went out from Pharaoh, and intreated the Lord. And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained *not one locust* in all the coasts of Egypt.” (Exodus X, 18-19).

Again there was not a single locust left in the whole land of Egypt, although everyone knows that it is never the case that there are absolutely no locusts left. Even when locusts fly away, they always remain in a fairly large number in a spot and are sure to leave “egg pods” in the ground, from which young locusts hatch the following summer.

But even the locusts did not help. So then God unleashed the Egyptian darkness upon the land, and it was dark only for the Egyptians while it was light for the Jews. These were the kinds of miracles in a sieve that God used to perform (under Tsar Gorokh,² back when there were fewer people). But even this did not work, so God decided to effect the final calamity. “After this,” he said, “I will so shock the Egyptian people and Pharaoh that he will have to let you go.” Then the Jewish God killed the infants of Egypt:

“And Moses said, ‘Thus saith the Lord, “About midnight will I go out into the midst of Egypt: And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, *even unto the firstborn of the maidservant that is behind the mill*; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel.’” (Exodus XI, 4-7).

Why did the children of the slave women and of all the other Egyptians have to perish alongside Pharaoh’s son? Why did all the firstborn—rams and calves included—have to perish for Pharaoh’s cruelty? No one will

² To invoke “Tsar Gorokh” (“King Pea”) in Russian is functionally similar to writing “Once upon a time” in English, suggesting a fairy-tale setting long ago. —*Translator*.

ever tell you why. It is just what the Bible says. That is how it depicts the “Plagues of Egypt,” which are cited as proof of this god’s power.

And if the believers had thought about this a little more deeply, they would have arrived at the following conclusion: “What a powerless god this was! He was not capable of forcing some little pharaoh—the owner of a small Egyptian country—to obey his will until he had tormented all the Egyptian people, until he had made them suffer dozens of different diseases, until he had slaughtered many cattle, until he had killed all the livestock with hail and destroyed the crops, and until he had murdered all the firstborn of both people and animals. What a powerless, bloodthirsty, spiteful, vengeful creature this biblical god was!”

Notes

[1] According to the Bible, *Aaron* was Moses’s elder brother and the legendary ancestor of the ancient Hebrew high priests, the highest clergy. In the Book of Exodus, Aaron is portrayed as a miracle-working sorcerer alongside Moses. These tales were inspired by the fact that, during the disintegration of the primitive tribal system, there emerged privileged groups within tribal communities which consisted not only of elder slave owners, but also of special sorcerers and priests who supposedly had the closest relationships with spirits and deities.

Chapter 6 God Thirsts for Blood

The story of the Plagues of Egypt gives us an idea of what the biblical god was like: simultaneously powerless and bloodthirsty, ignorant and vengeful, monstrously cruel and stupid. All of these frogs and flies (fleas, perhaps?), midges, locusts, hail, darkness, diseases, and so on and so forth, that he sent in abundance to both the innocent and the guilty were, of course, products of idle fantasy. This is not to say that there have never been locust swarms or epidemics, however; both have happened more than once, and they still happen today. But it is stupid, shameless, unscrupulous, vile, and dishonest to assert nowadays that everything was as the Bible story describes it—all these miracles and conversations with God.

The final plague was especially barbaric: the killing of the firstborns. God supposedly told Moses and Aaron that he would kill the firstborn of all the Egyptian people and livestock. In order to kill with more precision, he ordered the Jews to smear the doorjambs and lintels of their houses with the blood of the Passover lamb:

“And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it... For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; *and against all the gods of Egypt I will execute judgment*: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.” (Exodus XII, 7, 12-13).

Here the Jewish god dealt with the Egyptian gods, his rivals. For the ancient Jews, the Egyptian gods—like the gods of other nations—existed in the same sense as their Jehovah; they were merely foreign gods of a foreign tribe. According to the beliefs of the Jews, these gods were weaker than Jehovah, and their priests in every way endeavored to convince the ignorant believers that this was true.

Many have probably heard of *the St. Bartholomew's Day Massacre*. [1] On the night of August 24th (St. Bartholomew's Day), 1572, Catholics massacred 2,000 Huguenots in Paris alone and up to 30,000 people throughout the provinces of France. Some Christians slaughtered other Christians because one faction of the ruling class required it at the time. There, too, people's houses were “*marked*” in advance. Later, when the Black Hundreds carried out anti-Jewish pogroms in Tsarist Russia,

Christian houses were marked with a cross in chalk so that the murderers' hands would pass over them.

The Black Hundreds had a glorious predecessor in the distant past: the Jewish god *Jehovah*, who killed both guilty and innocent people and animals simply because they were Egyptians or belonged to Egyptians:

“And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.” (Exodus XII, 29-30).

The Bible informs us that the Jewish god established the Passover holiday [2] in commemoration of this bloody night—the same bloody night that Jesus Christ and his disciples celebrated in the Gospel. He demanded a bloody sacrifice for himself, and the Passover lamb subsequently became that sacrifice. But God needed many more sacrifices. He did not labor in vain on that pogromous night, according to the biblical authors. He required compensation:

“Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine... That thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the Lord's.” (Exodus XIII, 2, 12).

Later, when human sacrifices were replaced with animal sacrifices (mainly of rams), God took pity and allowed for a substitution: *donkeys and humans could be ransomed and replaced with rams:*

“And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: *and all the firstborn of man among thy children shalt thou redeem.*” (Exodus XIII, 13).

What was the purpose of this ransom? The Bible answers this question quite plainly through the mouth of God himself:

“And it shall be when thy son asketh thee in time to come, saying, ‘What is this?’ that thou shalt say unto him, ‘By strength of hand the Lord brought us out from Egypt, from the house of bondage: And it came to pass, when Pharaoh would hardly let us go, that the Lord slew all the firstborn in the land of Egypt, both the

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firstborn of man, and the firstborn of beast: *therefore I sacrifice to the Lord all that openeth the matrix, being males; but all the firstborn of my children I redeem.*” (Exodus XIII, 14-15).

To whom did these firstborns go? To whom did this ransom go? It was the priests who warmed their hands with the meat of the sacrificial animals, of course; to them were the multitudes of cattle brought, to them was the ransom paid. And just like those of all other religions, the priests intimidated the gullible, pastoral Jewish people in order to better squeeze the juices from them. In time, they concocted stories about the Exodus and about the Egyptian Plagues, fueling and encouraging in the people the savage notion of a terrible, bloodthirsty, vengeful *Jehovah*. [3]

This is what the “Law of God” is like when you more carefully inspect it.

Notes

[1] *St. Bartholomew’s Day* was one of the bloodiest episodes of the religious wars between Catholics and Protestants in 16th-century France, which reflected the fierce class struggle between separate factions of the large, noble landowning nobility and the merchant bourgeoisie. On the night of “St. Bartholomew’s Day,” August 24th, 1572, Catholics in France carried out a mass murder of “Huguenots”—Protestants; they massacred about 5,000 in Paris alone, and about 30,000 Huguenots throughout the whole country. The then-Pope¹ warmly welcomed this bloody massacre and commissioned special medals for it.

[2] *The ancient Jewish holiday of Passover*, with its ritual slaughter and consumption of a lamb, is of pastoral origin. It was celebrated in early spring, when the livestock animals were breeding. The ancient Jewish shepherds believed that special evil spirits were rampant on the land and that they harmed the breeding livestock during this economically significant season. To appease these spirits, the Jews would hold a special celebration, during which they would slaughter young lambs as an offering to the spirits, sprinkling their tents and cattle stalls with the blood, and eating the meat in a community feast. Hence, this celebration came to be known as “Passover”—the “appeasement” of the evil desert spirits. Later, in order to explain the origins of the Passover holiday, Jewish priests created a fable which claimed that it was established in memory of the Jews’ mythical

¹ Pope Gregory XIII (1502 – 1585).

Exodus from Egypt under Moses, thus imbuing this holiday with a nationalistic character.

[3] The ancient Jewish religious “law” established by the priests required the Jews to make a large number of offerings to the temple every year. It has been estimated that the annual obligatory offerings alone were: 1,093 lambs, 113 bulls, 37 rams, 32 goats, about 5,500 kilograms of the best flour, about 2,100 liters of wine, and an equal amount of oil. Only a small fraction of these sacrifices was actually burned on the altars; the rest was collected by the priests and other temple servants.

Additionally, the Jewish poor were obliged to bring many other offerings for their various “sins”—for violating the priestly statutes and rules—which went entirely to the same priests’ benefit. Alongside these livestock, flour, oil, and wine offerings, there were also mandatory financial donations “to the temple” during the period of the development of the monetary economy. Enormous wealth accumulated in the hands of the Jewish priesthood every year, allowing it to lead a well-fed, idle life at the expense of the exploited, working masses who suffocated in perpetual poverty and powerlessness.

Chapter 7
Miracles in a Sieve during the Exodus from Egypt

We already know how the biblical god instructed the Jews to rob the Egyptians before leaving the country. But all these miracles with fleas, frogs, diseases, boils, and other such tricks seemed insufficient to the Bible's compilers, so they piled one miracle on top of another in the Book of Exodus. They called this god who performed all these tricks "a doer of wonders" or, in other words, "a miracle worker." There, in that same verse of the Bible, its compilers explicitly declared that there were many other gods, and that the Jewish god alone was the most powerful of them:

"Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?" (Exodus XV, 11).

We reiterate that one can search in vain for any historical record that confirms the Jews' migration from Egypt to the land of Canaan as the Bible describes it. But let us believe for a moment that all this really happened. If the Jews had walked only a few hours each day (let us say two or three hours), then they would have covered the distance between the Red Sea and the land of Canaan—i.e., Palestine—in only two or three years at most, even with various stops along the way. Yet according to the Bible, it took the Jews *nearly forty years* to cover this same distance, and almost every single one of those who left Egypt died in the desert on the way.

Meanwhile, the Bible says that God went before them to act as a guide both day and night. In other words, he endlessly wandered with them through the desert, since this biblical god—who did not exist then and does not exist now—did not know the way himself. But the biblical Book of Exodus likely does contain fragmentary memories concerning the nomadic, pastoral Jewish tribes' migrations. These memories have been embellished and then embellished again, just as memories of earlier times have been embellished among other peoples—where a drop of reality is lost in an ocean of marvelous fictions. Later copyists and compilers, who set themselves the task of strengthening faith in God, tried to string together as many miracles as possible—and they overdid it.

If today we try to take these accounts seriously, only a wet spot remains of them.¹ Thus, Chapter XIII, verses 17-18, say:

¹ The idiom "only a wet spot remains" means that nothing of value or significance is left. —*Translator*.

“And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, ‘Lest peradventure the people repent when they see war, and they return to Egypt’: but God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt.” (Exodus XIII, 17-18).

One of two things: perhaps this biblical god really was omnipotent. Then the question becomes: “Why was he afraid of the Philistines?” After all, it would have cost him nothing to send flies, fleas, frogs, and other such charming creatures to the Philistines just as he had sent them to the Egyptians, to kill their firstborn, to send darkness—in short, to perform the same tricks that he had performed in Egypt, or to blind them, as with the Bible story about the Sodomites. If there really had been an omnipotent god, he could have compelled the Philistines not to touch the Jews. But instead, he was forced to resort to the same type of cunning as ordinary men.

What does this all mean? It means that the Jews themselves created their own god and attributed to him their own, human traits. How pitiful does the foregoing Bible story make this god appear, if he was too afraid to lead his chosen people through a shortcut so that they would not repent of the fact that he was leading them to the “Promised Land.”

Chapter 8 By Sea as by Land

Before the revolution, priests would lecture in schools on how God successfully outsmarted Pharaoh. But when you read about it in the Bible, you are simply disgusted by the whole ruse. It was a total military conspiracy, and God was cunning there—like some Indian from the stories of Gustave Aimard, preparing to scalp the heads of his enemies. [1]

This is all described in Chapters XIV and XV of the Book of Exodus. First, God commanded the Jews to set up camp near the sea, and then boasted to Moses:

“For Pharaoh will say of the children of Israel, ‘They are entangled in the land, the wilderness hath shut them in.’ And I will harden Pharaoh’s heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord.” (Exodus XIV, 3-4). The story then goes on to say: “And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, ‘Why have we done this, that we have let Israel go from serving us?’” (Exodus XIV, 5).

First of all, this verse contradicts what was written earlier in the Bible. Why was it necessary to tell Pharaoh that the Jews had left, when the Bible says: “And the Egyptians were urgent upon the people, that they might send them out of the land in haste...”? (Exodus XII, 33). And before, Pharaoh himself had told Moses and Aaron during the night of the final plague: “Rise up, and get you forth from among my people, both ye and the children of Israel...” (Exodus XII, 31). So, why did Pharaoh express regret if he had personally ordered them to leave?

Then, of course, it was necessary to come up with an even more outlandish story. Therefore, the Bible describes how the Jews passed through the parted waters of the Red Sea: how Moses made the waters stand like walls on both sides, and how the Jews walked along the dry seabed. When Pharaoh and his army attempted to catch up with them along this same path, God began to play mean tricks on them: he removed the wheels from their chariots so that they would not be able to move: “And [the Lord] took off their chariot wheels, that they drave them heavily...” (Exodus XIV, 25). Then, he drowned Pharaoh’s army in the sea.

There are many among the clergy who endeavor to prove that science and the Bible do not contradict each another. So how do they explain this story? “It is very simple,” they say: “the sea has high and low tides; the Jews must have crossed at a shallow spot where the bottom was exposed

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during low tide, and the Egyptians must have pursued them after the ebb had ended and the sea had begun to flow again.” Firstly, there is no place in the Red Sea where the water ever exposes the bottom in such a way that it is possible to cross during low tide. Secondly, even if something like this had existed at the time, the Egyptians would have known about it just as well as the Jews. Thus, this whole part about the crossing of the Red Sea was inserted precisely to make the story more fantastic.

Notes

[1] *Gustave Aimard* (1818 – 1883) was a bourgeois novelist of the 19th century who, in his numerous books, attempted to mask the alien population’s enslavement of the North American Indians with a romantic haze.

Chapter 9

A Song of Praise

(Book of Exodus, Chapter 15)

After the Bible's compilers drowned Pharaoh and his army in the waters of the Red Sea, they composed a song of praise, which the Jews supposedly sang on that occasion.

“You can't take words out of a song”—let us assume for a moment that this song was written down exactly as it was first sung at the time. It is this song that betrays the Bible's compilers. It goes:

“The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina. *Then the dukes of Edom shall be amazed*; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.” (Exodus XV, 14-15). [1]

After all, they began singing this song as soon as they had reached dry land. They hadn't encountered anyone there yet; they hadn't yet seen the Philistine inhabitants, or the Edomite princes, or the Moabite leaders, or the inhabitants of Canaan. How could the Jews have known about the inhabitants of Canaan if—according to the Bible—they first came to the land of Canaan half a century later? How could they have known the sentiments of the tribes of Moab, Philistia, Edom, and others?

It is clear that this part of the Bible's story and the fable about walking across the sea as if on dry land were written at different times.

Notes

[1] *The Philistines* were the inhabitants of ancient Palestine, living on the coastal region between the city of Jaffa and the northern border of Egypt. *The Edomites* and *the Moabites* were Canaanite peoples who lived on the southeastern shores of the Dead Sea. The Jews waged numerous and stubborn wars with all three of these peoples.

Chapter 10

Seven Miles to Heaven and All through the Forest

The nomadic, pastoral Jewish tribes began wandering through the desert, and the Bible records a number of “miracles” there. In Chapter XV of the Book of Exodus we suddenly learn that, after three days of wandering through waterless terrain, God “*made for them a statute and an ordinance*” and tested them there in the desert of Shur (Exodus XV, 25). But in Chapter XIX of the same book, we learn instead that *the Jews received a charter and laws in the Sinai desert, three months after leaving Egypt.*

There are many such contradictory passages in the Bible; one page of the Bible beats another—the whole book is sewn together with white thread. But the blindness, the ignorance of the people was so enormous that they failed to see through these gross deceptions. And whenever someone understood that it was all a ruse and tried to oppose it, he was cruelly dealt with.

From the very beginning of the desert journey, amazing things allegedly happened which, in real life, have never happened anywhere. The Bible says that it began with walking on the seabed, where the nomads forgot the ecstatic songs after three days and thirst caused them to grumble. They finally found water, but it was bitter. Then the Bible says that Moses “*cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet...*” (Exodus XV, 25).

“Cried”—this means he shouted, wept, or sobbed. This was the people’s understanding of their god: one had to shout loudly to him; one had to “cry” because he was an old man and a bit deaf. But he had plenty of work to do. It seemed that anything was possible for God; chemistry was nothing to him: turning bitter into sweet, turning a woman into a pillar of salt, and turning Adam’s rib into Mrs. Eve were all pieces of cake for him. But here he was being clever; he showed Moses a tree that could turn bitter water sweet. So, such a tree once grew in this desert? Nothing of the sort! One could have just as easily tossed any stone into the water. Meanwhile, priests to this day “transform” the most ordinary water from a river or a puddle into “holy water” with all the same success. And they pretend that their witchcraft, their hand movements, and their utterances of certain words cause this water to acquire special healing properties and lose its ability to go stale. Moses, as the Bible portrays him, was the same kind of deceiver and charlatan.

In the desert of Shur, the people “chosen by God” began to grumble about their hunger again. They remembered what full cauldrons of meat they had left behind with their masters in Egypt. “God has many mercies!”

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He still must have had food warehouses in heaven at that time, which are no longer there: “Then said the Lord unto Moses, ‘Behold, *I will rain bread from heaven for you...*’” (Exodus XVI, 4). And God supposedly did all this for the benefit of the fickle, eternally grumbling, and always dissatisfied Jews, as the Bible portrays them. He did this just so that they would stop whining and complaining. And he provided not only daily bread, but also meat: meat for dinner, and bread in the mornings—he distributed full rations.

He also announced all of this in advance. There were no newspapers back then (God and his chosen children did not even know how to print), so he communicated through Moses: “And the Lord spake unto Moses, saying, ‘*I have heard the murmurings of the children of Israel: speak unto them, saying, “At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God.”*’” (Exodus XVI, 11-12). And so flocks of quail swooped down during the evening, practically roasted already; and in the morning, God covered the Earth with white “semolina” grits, which tasted like cake with honey. [1] And God never asked for anything in return from the Jews, except that they limit themselves to one portion each, that they not take in reserve except on the Sabbath, and that they lay on their sides and not work on the Sabbath.

This all happened more than 3,000 years ago, if one believes the Bible. Since then, there have been regular famines around the globe, occurring sometimes in one country, and sometimes in another. In countries where capitalists and landowners dominate, workers are starving—whether Buddhist, Muslim, Jewish, Christian, or “pagan.” In countries with poor economic development and low culture, famines recur every five, ten, or twenty years. And how they starve! Not just for three days, but sometimes for two or three years in a row. Entire regions, entire countries perish from hunger.

In colonial countries under imperialist rule, it is commonplace for millions of people to starve. In capitalist countries, millions of unemployed families are doomed to chronic hunger. Hunger affects equally: the atheists, the believers, the “sinful” people, and the little children who are innocent of everything. Even the mindless animals that are not capable of “sinning” die out. So, a believer should think about how things really are: neither prayers nor tears, nothing—no request has ever helped when this or that country suffered a famine. There has never been a case in which anything other than rain, snow, or hail “fell from the sky”—not even a crumb of bread!

But here we are told to believe that whole flocks of quail and semolina grits were scattered from the sky just for the Jews. This happened only because they grumbled, and God did not want to quarrel with them. Yet at the same time, he warned the Jews through Moses: “Tell them”, he said, “*I have heard the murmurings of the children of Israel.*” But didn’t he hear the groans of the hungry? Didn’t he hear the groans of those who were starving to death in the Volga region between 1921 and 1922? [2] Everyone should realize that this is all a deception, that this is all a fiction—a fairy tale, not “holy scripture.” Indeed, this story about how the Jews survived for forty years on grain and quails that fell on them from the sky in the desert every day is a mockery of common sense, of consciousness.

Notes

[1] While in the desert, the Jews subsisted on special manna and quail that fell from the sky every day, according to Chapter XVI of Exodus. This is clearly an absurd fairy tale, a fiction aimed at explaining how and on what the Jews could have survived if they had really wandered in the desert for forty years, as the Bible claims. Without counting on the naïveté of Bible readers, some priests have attempted to explain how this “event” could have been possible: they have argued that the Bible is referring to a special resin that is secreted from the desert tamarisk shrub in the form of semolina. Of course, this explanation is inadequate when applied to the Bible, since the story is about a certain “miracle.”

[2] This is in reference to the famine in the Volga region that occurred between 1921 and 1922, when more than 10,000,000 hectares of cultivated land were ruined by a drought-induced crop failure. According to the Central Committee for Assistance to the Starving, 13,772,616 people in the Volga region starved to death. After the Soviet government issued a decree on the confiscation of church valuables for the purpose of combatting the famine (November 22nd, 1922), Patriarch Tikhon¹ sent out an appeal which stated: “We cannot approve of the removal from churches, even through voluntary donations, of sacred objects, the use of which for non-liturgical purposes is prohibited by the canons of the universal church and is punished by her as sacrilege: for laymen—by excommunication; for clergy—by defrocking.” Following Tikhon’s directives, the White Guards and priests organized anti-Soviet demonstrations in numerous locations

¹ Tikhon of Moscow (Vasily Bellavin) (1865 – 1925).

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(Moscow, Leningrad, Smolensk). In some cities (Shuya, Smolensk), they became armed anti-Soviet demonstrations.

Chapter 11 Digging Wells

Water is especially precious in the desert. There, in the scorching heat, even a drop of water can prevent a person from dying of thirst. That is why pastoralists—nomads who roam the steppe and the desert with their flocks—particularly revere wells and other water sources. The people who first figured out how to dig wells in the desert probably seemed like miracle workers to these nomads.

Anyone who has ever lived in an arid environment knows that water is sometimes trapped in underground layers of porous rock. Over time, the memory of the discovery of such a desert aquifer is embellished with miraculous tales. It is likely that such a memory from the nomadic Jewish shepherds could have inspired the story of how the hero of Jewish legend, Moses, struck a stone with his staff and caused water to gush forth from it. But in the Bible, God is always added to the mix. God spoke to Moses, who did all of this only because the Jewish shepherds tempted him: “Is there a God?” And so Moses drew water from a stone to prove to the shepherds that God exists.

Again, let every believer recall how many times—how many tens of thousands of times—men have perished from drought. There was no rain: the fields dried; the earth cracked. The livestock died; people died. In such situations, believers fell into despair and cried loudly before their icons and other idols: “*Lord, if you exist, help us!*”

But the heavens were silent. *The lifeless icons and idols gazed silently and soullessly upon the destruction of men, because there was no God then and there is no God now.* Yet the Bible assures us that through the non-existent Moses, God delivered water to the Jews the moment they began to grumble!

Regarding wells in the waterless desert, so-called “*artesian wells*” are now being dug in many places. One has to dig deeper in some areas; in others, the water is closer to the Earth’s surface. But they manage to accomplish this—the extraction of water—without any help from the gods, and they do so through simple mechanized labor: not with the magical staff of Moses, but with a drill.

In the country of the proletarian dictatorship, a country where the power of the exploiters has been crushed and a basically socialist society has been built, science and technology have banished God from the consciousness of men—rendering him obsolete, eliminating him entirely. Just imagine what would happen today if people were to cry in the desert or in arid regions instead of using science and technology to irrigate them. They would surely die.

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But wouldn't you like to conduct an experiment, believers? Send your holiest monks, priests, rabbis, mullahs, and even the Pope himself and all the metropolitans into the waterless desert and let them pray for the miracle of water there. And alongside them will go an engineer and a technician—both atheists—carrying tools for digging an artesian well. We guarantee you: the priests can cry to the heavens for hundreds of years, and the desert will never give water. But the atheists—the engineer and the worker—will dig an artesian well and obtain water in the desert.

Through advanced irrigation, we will secure such an abundance of water for our fields that no drought will ever be too terrible for us. We will be able to accomplish this task more quickly and successfully the sooner the broad masses of workers—and especially the peasants—understand that no gods will help us with it, that we can achieve it only by our own efforts.

Chapter 12

God is for the Jews, but against the Amalekites, or How God Commanded His Beloved Moses: “Hands up!”

The same chapter of the Bible describes the Jews’ first battle in the desert. The story of this battle is enough to split your sides, so we present it in full:

“Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, ‘Choose for us out men, and go out and fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.’ So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. *And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses’ hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. And the Lord said unto Moses, ‘Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.’*” (Exodus XVII, 8-14).

This is precisely the way in which the historian and chronicler of Ivan the Terrible’s siege of Kazan described how the Tatar sorcerers and wizards came out onto the fortress walls and waved the sleeves of their robes, driving the wind onto the Russian soldiers and thereby preventing them from fighting. If even today simple-minded religious people think that God or the devil can be compelled to do something simply by pronouncing the words of a certain prayer or spell; if even today many believe that waving a censer or simply gesturing with the hands (“making the sign of the cross”), bowing, singing, or muttering prayers can change a person’s fate, then the ancients believed it even more.

But just imagine this scene: a brave general stands on a hill, his arms held up by two other men all day long, until sunset. *Moses’s arms drooped with fatigue; why didn’t theirs droop too?*

Let us assume for a moment that the Jews were victorious because Moses held his arms up during the battle. It follows that the biblical god would have wanted Moses to keep them raised. So why didn’t God grant his favorite—with whom he repeatedly spoke in the Bible—the power to hold his arms up indefinitely? If Moses did not possess this power, then

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did this biblical god not notice that Moses was just cheating—that he was not holding his arms up himself, but that two men were supporting them?

This whole story is ridiculous in the extreme. Only a blind person who neither knows nor wants to know how to think could ever believe it. The story's ending is no better. When the Amalekites were defeated, God supposedly told Moses: "Write this for a memorial in a book." He also promised: "[R]ehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven."

Carefully read the Bible up to this point and then try to explain to me: *why did this cruel, vengeful, bloodthirsty god promise to destroy the entire tribe of Amalekites?* You will not find a word about it. *The Bible preaches national hatred because it is a book about the national struggle of nomadic Jewish tribes.* The leaders of these tribes knew how to appeal to minds clouded by religion: they explained all crime and cruelty by the will of the god they invented.

God was ready to wipe all nations from the face of the Earth in order to ensure victory for the mythical Moses.

But why is it that in the 20th century, Jewish and Christian priests and preachers of various sects still preach this bestial religion with its savage morality?

Chapter 13 The Foolish Judge

Chapter XVIII of Exodus describes how Moses's father-in-law, the Midianite "pagan" priest Jethro, taught Moses a better judicial administration and legal procedure. We will not dwell on the description of the desert meeting between the father-in-law and son-in-law; we will only note that the pagan priest admitted defeat upon learning from Moses about the latest miracles in Egypt and the desert. "*Now I know*", he allegedly said, "that the Lord [*Jehovah*] is *greater than all gods...*" (Exodus XVIII, 11).

So, Moses and all the other Jews believed in many gods, but considered only their tribal god to be the most powerful. Therefore, Jethro began offering sacrifices to the Jewish god: "And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God: *and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God.*" (Exodus XVIII, 12). So, the only holiness came from stuffing their cheeks with bread before the altar of God!

But this chapter is interesting for another reason. Its main feature is the story of how Moses judged the people. Moses would present all his decisions as having been made by God himself—this was more convincing; otherwise, the people would not have listened to him. The court proceedings are described as follows:

"And it came to pass on the morrow, that Moses sat to judge the people: *and the people stood by Moses from the morning unto the evening.* And when Moses' father-in-law [Jethro] saw all that he did to the people, he said, '*What is this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto even?*' And Moses said unto his father in law, 'Because the people come unto me to enquire of God: when they have a matter, they come unto me; *and I judge between one and another, and I do make them know the statutes of God, and his laws.*'" (Exodus XVIII 13-16).

Yes indeed; not a bad picture of the court, is it? Moses's father-in-law advised him: "You are tormenting yourself and others for nothing, son. You should choose the foremen, decurions, centurions, the commanders of thousands, and others—and let them judge; only the important matters are reported to you."

This story is very interesting. For a time, a priest, a cleric, played the roles of chief, priest, and judge. But then specialists emerged. In the Bible, the memory of this division of labor is couched in the form of a story that portrays Moses as an incompetent, unintelligent man who could not have

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thought of such a simple solution himself, despite the fact that he was constantly conversing with the Jewish god. It was only the Midianite priest, his father-in-law, who taught Moses to stop tormenting the people by forcing them to stand before him from dawn to dusk.

Chapter 14

Who Wrote the Laws and How They were Written: The Mosaic Laws are the Laws of Slave Owners

In former times, religion was an even stronger force than it is now. Nature had greater power over people than it does today; its forces and phenomena were inexplicable, incomprehensible, miraculous, and deified. Man was more helpless than he is today due to the backwardness of his economic life. Religion intertwined all social relations: the priests and high priest practiced medicine and healing; they prayed for blood rain, for swarms of flies, for pestilence, and for manna from heaven; they prayed for God's assistance in battle; they declared peace, predicted the future, and led military campaigns.

Every civilization creates its own legislation at a certain stage of its development. Even civilizations that have not yet invented systems of writing have their own laws, albeit unwritten; they are preserved in the community elders' memories. But where civilizations harbor class divisions, laws are drawn up in the interests of the ruling class or social stratum. The Jewish cattle-herding civilization already possessed class divisions; it was a slaveholding society. This is why, when we study the Jewish legislation as it is written and described in the books of Exodus, Numbers, Deuteronomy, and Leviticus, we see how the law principally strives to affirm the rights of livestock owners. Private property was confirmed and sanctified in religious law, as were the right to own slaves and the idle priests' right to a significant share of their products.

What is the best way to force slaves to obey their masters? What is the best way to compel believers to offer plentiful sacrifices to the priests? What is the best way to justify the most vile, humiliating methods of subjugating women? *The best and easiest way to accomplish all of these things is by declaring the law of the slave owners to be divine, of divine origin:* God himself supposedly established these laws and ordered them to be followed; therefore, anyone who violates the laws established by the slave owners is equivalent to someone who violates the laws of God himself.

The priests pass off the Pentateuch of Moses as a book written by Moses himself, and the laws set forth therein as laws that God dictated to Moses on Mount Sinai. First of all, *we must dwell on whether or not Moses actually wrote this book.* It has now been established that the titles of these five books—the “First Book of Moses,” the “Second Book of Moses,” etc.—were inserted relatively recently and were not used in early copies of the Bible. But here is the curious thing: Chapter XXXIV of Deuteronomy describes Moses's death and burial:

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“So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. *And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day...* And the children of Israel wept for Moses in the plains of Moab [by the Jordan, near Jericho] thirty days...” (Deuteronomy XXXIV, 5-6, 8).

These words clearly indicate that the Bible was written by someone other than the Moses of whom it speaks, and that this Moses was a fictitious person. *Could Moses—if he actually existed—have described his own death, his burial, and what happened after his death? Could he have written about himself: “[B]ut no man knoweth of his sepulchre unto this day”? To which day? Obviously, these words were written by someone else. No one in his right mind would ever believe that Moses could have chronicled his own death and burial. It would have been tantamount to a dead man walking behind his own coffin, escorting his own corpse to the grave.*

The Book of Genesis states: “And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.” (Genesis XXXVI, 31). It is apparent to everyone that these words were written during a time *when the Jews had kings*. But as is evident from the Bible, the Jews had no kings under Moses just as they had no state. The Book of Genesis suggests the same thing: “And the Canaanite was then in the land.” (Genesis XII, 6). This could have been written *only after* the time of the legendary Moses, when the Canaanites had left that land, according to the Bible. This means that the Book of Genesis was also written by other people—not by Moses, as the church teaches—and that it was written not by one, but by many authors many years after the events it describes. Consequently, these authors were not eyewitnesses. The events of which the Book of Genesis and other biblical books speak never happened.

In the Book of Numbers, an unknown author described Moses: “*Now the man Moses was very meek, above all the men which were upon the face of the earth.*” (Numbers XII, 3). *Who would ever believe that Moses wrote these words about himself? Or that “the buckwheat porridge praised itself”? And could Moses really have written about how he buried himself in the Book of Deuteronomy? Or take Chapter XX of the same book of Numbers: verse 1 describes events that occurred during the first month of the third year after the “Exodus.” But only twenty lines later, verse 22 describes events that occurred during the fifth month of the 40th year of*

wandering—38 years after those described in verse 1.¹ If this book had been written by the leader of the Exodus movement, who himself had been wandering, then how could he have forgotten about 38 whole years?

We aren't even talking about the blatant contradictions found between different books of the Bible. These contradictions exist primarily because the Bible's books were written *by different people* and *at different times*. As one of the most flagrant contradictions, we point to the Ten Commandments. Let us take Chapter XXXIV of Exodus, which says that God ordered Moses to carve two stone tablets and to write on them the same words that were written on the tablets that Moses had broken while angry with the sinful Jews. And what was written on them? According to Chapter XX of Exodus, these words seem to mean:

1. "Thou shalt have no other gods before me." (Exodus XX, 3).
2. "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments." (Exodus XX, 4-6).
3. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." (Exodus XX, 7). [1]
4. "Remember the sabbath day, to keep it holy. [2] Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." (Exodus XX, 8-11).
5. "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." (Exodus XX, 12).

¹ Compare to Numbers XXXIII, 38. –*Editor*.

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6. “Thou shalt not kill.” (Exodus XX, 13).
7. “Thou shalt not commit adultery.” (Exodus XX, 14).
8. “Thou shalt not steal.” (Exodus XX, 15).
9. “Thou shalt not bear false witness against thy neighbour.” (Exodus XX, 16).
10. “Thou shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, [nor any of his cattle,] nor any thing that is thy neighbour’s.” (Exodus XX, 17).

This is the code, the brief set of laws that God supposedly gave to the Jews through Moses, according to the Book of Exodus. Now take a look at Chapter V of Deuteronomy, which also indicates that these very words were written on the tablets. But these same Ten Commandments are completely different in Chapter XXIV of Exodus (verses 14 - 26); and yet this chapter (verse 28) says that Moses wrote down *these* very words on the tablets (we present them in a somewhat abbreviated fashion):

1. “For thou shalt worship no other god: for the Lord, whose name is ‘Jealous,’ is a jealous God...” (Exodus XXXIV, 14).
2. “Thou shalt make thee no molten gods.” (Exodus XXXIV, 17).
3. “The feast of unleavened bread shalt thou keep.” (Exodus XXXIV, 18).
4. “Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.” (Exodus XXXIV, 21).
5. “And thou shalt observe the feast of weeks, of the first fruits of wheat harvest, and the feast of ingathering at the year’s end.” (Exodus XXXIV, 22). **[3]**
6. “Thrice in the year shall all your men children appear before the Lord God, the God of Israel.” (Exodus XXXIV, 23).
7. “Thou shalt not offer the blood of my sacrifice with leaven...” (Exodus XXXIV, 25).
8. “[N]either shall the sacrifice of the feast of the passover be left unto the morning.” (Exodus XXXIV, 25).

9. “The first of the first fruits of thy land thou shalt bring unto the house of the Lord thy God.” (Exodus XXXIV, 26).

10. “Thou shalt not see the kid in his mother’s milk.” (Exodus XXXIV, 26). [4]

Which Ten Commandments should be considered correct? Which of these Ten Commandments did God have Moses inscribe on the stone tablets? Carefully compare these two Ten Commandments. [5] You will see that they are completely different, which means that they were written and compiled by *different* authors—not by *one* person.

If it is true that we read what was written on the tablets the first time in Chapter XX of Exodus and Chapter V of Deuteronomy, and that we read what God wrote the second time in Chapter XXXIV of Exodus, then it remains for the believer to admit one thing: *when Moses broke the tablets and carried them up the mountain so that his partner in drafting the Commandments could write them down again, God must have forgotten (how many times had the old man forgotten before?) what he had said the first time, and rolled into the Commandments the rules about food (unleavened bread and leavened bread) and about bringing the first fruits of the land to the priests, etc.*

The matter has a much simpler explanation: not a single book of the Bible was written by Moses, because no Moses of whom the Bible speaks ever existed. Nor were the laws written by Moses; the idea that God composed these laws is an invention of the Jewish priests, created in order to make it easier to fool the people and force the masses to obey the exploiters’ laws. These laws—like the books of the Bible—were written by different individuals at different times, changed, and supplemented.

Notes

[1] The ancient Jews considered the name of their deity “*taboo*”—forbidden (see Part II, Chapter 7, note [5]), and the violation of this taboo was punishable by death. Consequently, their deity’s name was gradually forgotten, and only in the 19th century did Western European scientists manage to establish through extensive research that it was “*Yahweh*.” Instead of this name, the Jews called their god “*Jehovah*,” as well as “*Adonai*,” i.e., “lord” or “master.” It is well-known that some believers also consider it forbidden and dangerous to pronounce the name of the devil and instead just say “black,” etc.

[2] The Jewish celebration of the *Sabbath* dates back to the time of the Jews’ nomadic life in the desert and was associated with the veneration of

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the moon, both then and for a long time afterwards. The Sabbath was originally a monthly full moon festival—a holiday also observed by the ancient Babylonians. During the Babylonian captivity, the Jews borrowed from the Babylonians the custom of marking every seventh day of the week by ceasing all work, since these days were considered “unlucky.” When establishing their holiday calendar after the captivity, the Jewish priests legitimized the weekly celebration of the seventh day, extending the name of the Sabbath to it and presenting it as an ancient “divine ordinance”—as one of the commandments. The early Christians also celebrated the Sabbath for a long time, following the example of the Jews; then, in order to further separate Christianity from Judaism, they replaced it with their “Sunday.”

[3] The ancient Hebrew holidays of *Matzot* (unleavened bread), *Pentecost*, and *Tabernacles* (tents, huts) are of agricultural origin and were borrowed from the Canaanites by the Jews when they settled in the land of Canaan and when they transitioned from cattle herding to agriculture there. The feast of matzot, which merged with Passover, was celebrated from March to April and marked the beginning of the grain harvest; it was the “reaping” of barley, which is the first to ripen in Palestine. The harvest continued for fifty days and ended with the second major holiday, “Pentecost” (“*dozhinki*”), when the last ears of wheat were reaped. The third holiday, “Tabernacles,” was celebrated in autumn during the grape and fruit harvest, when the rural population temporarily settled in garden huts and tents. The Jewish priests gradually created their own pseudo-historical justification for all these agricultural holidays—which were Canaanite in origin—and linked them to their tales about the Jews wandering through the desert.

[4] The Bible’s commandment that “*Thou shalt not seethe a kid in his mother’s milk*” is based on the primitive, pastoralist belief that contact between meat and a goat’s milk during cooking can spoil the meat. This idea, which also applies to dairy cows, etc., is widespread among backward tribes and peoples—especially among those engaged in livestock herding, who believe that there is a special, mysterious, magical connection between an animal and its milk.

[5] The notorious “*Ten Commandments of Moses*”—supposedly given to him by God and inscribed on the “Tablets of the Covenant”—are recited in completely different ways and in completely different places in the Bible, having been developed at different times. The oldest version is found

Part III. The Book of Exodus

in Chapter XXXIV of the Book of Exodus and forbids worshipping “another god,” making cast images of a deity, spilling blood on leavened bread, leaving sacrificial fat out overnight, and boiling a kid in its mother’s milk. It also mandates offering all firstborns to God, observing the Sabbath rest, celebrating the feasts of Pentecost and Tabernacles, and sacrificing the first fruits of the earth. In Chapter V of the Book of Deuteronomy, the “Commandments of Moses” are completely different, fabricated later. There the emphasis is more on “morality.” These later “commandments” reflect the role that religion played in protecting private property.

Chapter 15

How Moses Threw Dust and Smoke into the Eyes of the Jews

(Book of Exodus, Chapter XIX)

The Tsars referred to themselves as “God’s anointed.” It has happened many times in the histories of different nations that one ruler or another would ascend to the royal throne by way of bloody crimes. Then the priests would anoint him, placing a crown or wreath on his head and declaring him a king “by God’s grace”—“God’s anointed.” And then they would declare that he had to be obeyed as a god.

Moreover, many other kings considered themselves to be of divine origin and declared themselves as such: the “son of heaven” (Chinese emperor); the “son of the Sun” (Japanese mikado); the “son of God” or “son of the Sun – *Ra* ” (as Egyptian pharaohs were called); “divine” (“most august,” “most sacred”)—this is how the Romans addressed the emperor, and through the Byzantines it passed to the Russian tsars. Is it any wonder that the tsars demanded honors equal to those of the gods?! (“Fear God, but honor the tsar.”) Is it any wonder that they declared their laws to be god-given, in addition to their power!?

The Jewish kings and exploiters declared that their laws were divine just as subsequent rulers did, just as judges, kings, and viceroys (under the Romans) declared that their human laws were God’s laws. Such a “deification” of the kings’ laws better guaranteed the masses’ obedience and adherence to the. The Bible claims that God gave the Mosaic Laws to the Jews on Mount Sinai, and the priests have been repeating it for over 2,000 years, instilling this nonsense in millions of ignorant religious people. In the previous chapter, we provided evidence that these statements in the Bible itself contradict one another. Now let us take a closer look at Mount Sinai.

The Bible says that God called Moses to the mountain: “And Moses went up unto God, and the Lord called unto him *out of the mountain*, saying...” (Exodus XIX, 3).

There is nothing surprising about these words for those who have studied the history of religion. The Greek gods lived on Mount Olympus, according to the beliefs of the ancient Greeks. High mountains were generally considered to be the home of the gods. [1] Various peoples especially considered the so-called “*volcanic mountains*”—including Mount Sinai—to be the gods’ dwelling place (and this is still the case today). The peculiarity of these volcanic mountains is that they periodically erupt molten, fiery masses from the depths of the Earth (this is how volcanic eruptions occur in both Italy and Japan). Such volcanic mountains occasionally open their vents, billowing out smoke, fire, and steam.

Molten rock mass—lava—sometimes pours out of them. There are also volcanoes that are constantly active, having not yet cooled down. Smoke and flames constantly billow from them; they spew out ash, which is why they are also called “*fire-breathing mountains*.”

Let us follow the Bible story further. This is the mountain to which Moses led the Jews. *Moses climbed the mountain to God*. Does this mean that God lived on the mountain? Does this mean that he had a voice that could be heard? Does this mean that he could be seen? And if he could be seen and heard, and if he lived on the mountain, does this mean that he could be measured and described? This is how the ancients understood their God.

But in the Bible you will not find a consensus on these matters. Thus, in the Book of Genesis it says: “*I have seen God face to face...*” (Genesis XXXII, 30). But in the First Epistle of John, it says: “*No man hath seen God at any time.*” (First John IV, 12). And in the Acts of the Apostles, it says: “*And the men which journeyed with him [i.e., with Paul] stood speechless, hearing a voice, but seeing no man.*” (Acts IX, 7). But the same Acts refute this statement: “*And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.*” (Acts XXII, 9).

Here, in Exodus, God not only spoke to Moses on Mount Sinai, *but also spoke in such a way that everyone could hear him*: “*And the Lord said unto Moses, ‘Lo, I come unto thee in a thick cloud [the water in the clouds was opaque! –Ye. Ya.], that the people may hear when I speak with thee, and believe thee for ever.’*” (Exodus XIX, 9). But if God lived on a mountain, if he could talk, *then why not let all the Jews see him? Let them look at him just once—to marvel at his majesty, to hear his voice*. Yet this was precisely what the biblical hero Moses feared; this is what all priests fear, because it is all fictitious. This story, in turn, was supposed to serve as a means of strengthening the people’s respect for the priest as a special kind of person with whom God deigned to talk—unlike a mere mortal.

The biblical author goes even further. In order to convince the masses that the Lord God lived on the mountain, they had to be frightened first—which Moses accomplished. He said to the Jews: “*God himself told me to tell you that if you obey him, if you follow his laws (and we will see what these laws were), then he will make you rich. But if you do not, then he will take his revenge on you.*”

“*And Moses went up unto God, and the Lord called unto him out of the mountain, saying, ‘Thus shalt thou say to the house of Jacob, and tell the children of Israel... ‘Now therefore, if ye will obey my voice indeed, and keep my covenant [‘If you will be good and listen to your mommy*

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and daddy, I will give you some gingerbread.” –Ye.Ya.], then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation.”” (Exodus XIX, 3, 5-6).

Well, of course the people liked it. How else could the Jews have responded to such a proposal? Naturally they agreed, since Moses promised them the whole land in God’s name. “And all the people answered together, and said, ‘*All that the Lord hath spoken* [and we have not yet heard anything from him other than promises. –Ye.Ya.] we will do.”” (Exodus XIX, 8).

Moses climbed the mountain again and said, “I will go and convey your words to God.” What a joke! After all, this God was omnipotent and omniscient. *He should have already known that the Jews would not keep his commandments.* But the biblical god was deceived at every step, because he is *fictional*.

After walking around the mountain, Moses returned to the Jews and said, “...for the third day the Lord will come down *in the sight of all the people* [so, you can see him?] upon mount Sinai.” (Exodus XIX, 10-11). Well, of course, the Jews really wanted to climb the mountain. *But then they would have seen that God was not there.* So Moses tried to intimidate them; he declared that God had forbidden them from even approaching the mountain’s foot. God had supposedly said:

“And thou shalt set bounds unto the people round about, saying, ‘*Take heed to yourselves, that ye go not up into the mount, or touch the border of it:* whosoever toucheth the mount shall be surely put to death: there shall not an hand touch it, but he shall surely be stoned, or shot through [if there had been revolvers or machine guns or rifles in that time, then God probably would have said: “Let him be shot with a Mauser, Browning, or machine gun or rifle”]; but, like savages, they only shot arrows and threw stones. –Ye.Ya.]; whether it be beast or man [he was even afraid of livestock!], it shall not live...” (Exodus XIX, 12-13).

How strict! Why capital punishment? Even for animals? But the priests had to do things this way to keep the people in fear. “You”, they would say, “must wash yourself, put on clean clothes, and refrain from touching your wives” (and this stallion breed¹ considers women to be

¹ This expression comes from N. A. Nekrassov’s poem *Who Can Be Happy and Free in Russia?*: “Well, now let us see if the pope is much honoured... But answer me, Christians, whom call you, ‘The cursed Stallion breed?’ Can you tell

“vessels of the devil”—unclean creatures. Touching them taints you, according to the priests).

Note the contradiction: verse 13 says, “[*W*hen the trumpet soundeth long, they shall come up to the mount.” (Exodus XIX, 13). But what do we learn a few lines later, upon the sounding of the trumpet? “And when the voice of the trumpet sounded long, and waxed louder and louder, *Moses spake, and God answered him by a voice.*” (Exodus XIX, 19).

It is difficult to understand how else one could speak, if not with one’s own voice. Certainly not with hand gestures, as the deaf-mute communicate. So what did this god say? “*Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish. And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them.*” (Exodus XIX, 21-22).

This means that the people were not allowed to go up the mountain during the sound of the trumpet, either. God warned again that no mere mortal should ascend the mountain, lest the deception of the people be exposed. He frightened the daredevil with death.

Yet it appears that the priests were still allowed to ascend, provided they sanctify themselves first—after all, they were their own people!

But he had already forgotten about this a line later, saying: “*Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the Lord, lest he break forth upon them.*” (Exodus XIX, 24).

So, the Lord changed his mind about priests, too; it is better to fool without witnesses—it is easier to avoid getting caught. But what if some priest told the truth? Although rare, such a sin does happen.

God ordered that Aaron be brought along nonetheless. However, we read in Chapters XX, XXI, and XXIII that Moses spoke with God *alone, without Aaron*. So, without any witnesses whatsoever! That is safer.

The Bible’s compilers seemed to anticipate that this would be questioned; therefore, in Chapter XXIV, God addressed Moses again:

“And he said unto Moses [and to whom had he spoken before this? – Ye. Ya.], ‘Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye [the Lord] afar off. *And Moses alone shall come near the Lord: but they shall not come nigh; neither shall the people go up with him.*” (Exodus XXIV, 1-2).

Why was this necessary? In order to say: “No one could hear except Moses, since God—under penalty of death—prohibited anyone from

me?” (Nicholas Nekrassov, *Who Can Be Happy and Free in Russia?* Translated by Juliet M. Soskice, AMS Press, New York, 1970, pp. 21-22.). –Editor.

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approaching.” By the way, every one of these Jewish delegates (74 in total) supposedly *did* see God after all: “*And they saw the God of Israel* [standing in his place]: and there was under his feet [meaning that God has feet] as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: *also they saw God* [and his place], *and did eat and drink.*” (Exodus XXIV, 10-11).

It is not entirely clear: did they eat and drink together with God? But as soon as a serious discussion topic came up, Moses sent them away again and began talking about legislation. And at that time Mount Sinai seemed to be smoking and shaking; smoke was rising from it, “*as the smoke of a furnace.*” (Exodus XIX, 18). The volcano must have been active, but in such a way that there were safe areas on its slopes (as is the case today on the slopes of some active volcanoes).

Moses sat on the mountain (not without a food supply, apparently; otherwise, what would the 74 delegates have been eating and drinking? Evidently, a fair amount of food had been secured) and refused to allow anyone else up there on the mountain with him. Then he came down from the mountain and declared: “This is what God told me to tell you.”

Or maybe it was like this: to make it all even scarier (*maybe* there was no volcanic eruption), he built a bonfire, beat a drum, and blew a trumpet. The people were scared to death. They stood below and did not dare touch the mountain. They believed everything.

This is how the biblical fairy tale Moses threw dust and smoke into the eyes of the deceived people. Priests of various faiths claim that the Jews received the law from God himself through Moses on Mount Sinai. [2] Moses was merely a stenographer; i.e., he transcribed God’s words in the form of various signs quickly enough that God managed to dictate the whole law to him in forty days. God must have spoken rapidly; otherwise, he would not have been able to babble so much in such a short amount of time, and Moses would not have been able to write it all down.

We have already explained in previous chapters that this is all pure nonsense, that the books of Moses themselves were not written by Moses at all, but by various individuals who lived much later than this mythical Jewish hero-legislator supposedly did. Then, in the previous chapter, readers had the opportunity to familiarize themselves with how trickily the Bible presents this legislation. Moses barred anyone from approaching the mountain; all these tricks and stunts with trumpet sounds, thunder, and smoke (“like from an oven”) from the mountaintop were performed in such a way that there were no witnesses nearby, while the priests declared

that God orchestrated it all himself. Everything is so sewn through with white thread that only a blind man would be unable to see the deception.

Readers of our “Bible” have already learned what the first laws (the Ten Commandments) were. It turns out that the Bible refers to some laws in one place and then different laws in another, so that even on this question there is no consensus as to what God mainly spoke about—whether it was honoring your parents, or not coveting your neighbor’s wife and his donkey or his slave; or not committing adultery, or about preparing dough in a special way and generally following some of God’s kitchen tips—since there are two different lists, two different texts of the Ten Commandments recorded in two different places in the Bible.

If we now turn to the legislation set forth in the books of Exodus, Leviticus, Numbers and Deuteronomy, we will see that a whole code (collection) of laws was compiled at various times under the name of “God’s Law” or “Mosaic Law”, which from time to time was supplemented and modified, *but always basically retained its slaveholding character*. It is emphasized everywhere: *some laws are for the rich, and others are for the poor; some laws are for the masters, and others are for the slaves*.

We will dwell on these laws separately, but right now we will only note as an example that legislation concerning slaves begins following the Ten Commandments:

“Now these are the judgments which thou shalt set before them. If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master’s, and he shall go out by himself. And if the servant shall plainly say, ‘I love my master, my wife, and my children; I will not go out free’: then his master shall bring him *unto the judges [before the gods]*; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.” (Exodus XXI, 1-6).

It is worth pausing at this brief introduction to the “Law of God.” First of all, what does this “Law of God” encourage? It encourages slavery: the right of the rich to buy the poor and convert them into their slaves. According to this law, not only could a rich Jew have bought foreigners, but he also could have enslaved another Jew. And once a slave was purchased, he would have had to work for his master for six years without

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pay. In the seventh year (the “grace year” or “jubilee year,” as it was called) he could have gone free for free, as it were.

Here is where the reservations would have begun: if his master had given him a wife, then he could have gone free alone, without a wife. But as a slave, where could he have acquired a wife if not from his master—i.e., by marrying another slave? What free woman during slavery would have married a slave at a time when the slave’s status was so humiliated and oppressed? Slaves married slave women. And here is where the slave owner would have come forward with the “Law of God.” “This”, he would have said, “is noot just such-and-such slave owner’s law, but the law of God himself, who commanded it this way.” Then he would have told the slave: “I don’t hold you; you can go, but your wife and children will remain with me.”

What would have been left for the slave to do? Of course, he could have remained a slave for the seventh year; but if he wanted to do so, then he would have remained a slave forever. To brighten up this cruel masters’ law, the Bible puts words of love for the master into the slave’s mouth. Every slave would have had to declare: “I love my master, my wife, and my children; I will not go free.” And we know for sure that the slave would have loved his wife and his children while hating his master, but would have been *forced* to say: “I love my master.” The slave owner would have taken advantage of this right, and just as peasants now cut the ear of their cattle for identification, the slave owner would have marked the ears of his slave, thereby indicating that he was a slave forever. In other words, *the slave would have been branded according to God’s law.*

This is the first law that we encountered in the “Law of God.” And this law of slavery runs throughout the entire Bible. What could not have been done to a free man could have been done to a slave—there was one standard for the masters, and another for the slaves. It used to happen that a slave girl would catch the eye of a master’s son, and God’s Law would allow him to take the slave girl for his comfort. But it was easy for the master’s son to take another wife for himself. How then should he have dealt with the slave girl? The “Law of God” answers this way:

“If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish. And if he do not these three unto her, then shall she go out free without money.” (Exodus XXI, 10-11).

This means that in relation to a slave, one could have simply abused her, and then thrown her out. And the priests present all of this to us as a model of morality! The “Law of God,” or “Law of Moses,” knows no

mercy. This law is cruel, having been developed at a time when there was a bloody struggle between the nomadic Jewish tribe and a number of other such tribes.

“And if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.” (Exodus XXI, 23-25).

Yet this was the case only in relation to an equal; i.e., a master could make such demands of another master, but there were separate laws for slaves. Could a slave have gouged out his master’s eye for his master’s gouging out his own? Not according to the law:

“And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye’s sake. And if he smite out his manservant’s tooth, or his maidservant’s tooth; he shall let him go free for his tooth’s sake.” (Exodus XXI, 26-27).

Thus, it was possible to knock out both a slave’s eyes and teeth with impunity. And since the law said absolutely nothing about the punishment for two or three teeth, the master could mutilate this slave of his with impunity, knocking out all his teeth, knocking out both his eyes, and then letting him go—blinded and crippled—to “freedom.”

Since this was a herding people, a whole series of laws mainly concerned livestock: what to do in the event of an injury to an animal, what to do if an animal fell into a pit and were maimed, what to do if an ox gored a person or another ox, etc. And so, if an ox gored either a man or a woman, and its owner knew that the ox was goring, then *both the ox and its owner were put to death*. But this was only if the ox gored *a master*; if it gored *a slave*, then the rule was different:

“If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.” (Exodus XXI, 32).

By the way, it should be noted here that the Jews were not monotheists at all. The same law says: “Then his master shall bring him unto *the gods*.”² The priests try to explain this line, referring to Psalm 81, verses 1, 2, and 6, by claiming that “judges” are meant here. But this explanation literally amounts to hair-splitting and explains nothing at all.

² This line reads “Then his master shall bring him unto the *judges*” in the King James Version (Exodus XXI, 6). –*Translator*.

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Even if there were no other, harsher laws against slaves, this alone would still be sufficient to illustrate what the “Law of God” really is. “God’s Law” is the law of slave owners, entirely directed towards keeping slaves obedient. And if millions of copies of the Bible with these “laws” are distributed to the masses by the bourgeoisie of every country, then this is done in order to educate the masses of workers on these laws of slave owners, to accustom them to submission to the modern slave owners—the capitalists and landowners.

We will return to these slaveholding laws, but for now we will only note another, equally striking feature of this legislation: *it is the consolidation of the clergy’s power—the priestly power, the priestly caste, the priestly class—providing it with all kinds of wealth above all else.* Many of “God’s Laws” were written to this end. At the same time, the Jewish priests were terrified of competition from other priests; therefore, through the mouth of Moses, they demanded the death penalty for anyone who worshipped other gods:

“He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed.” (Exodus XXII, 20).

We will encounter many such places in the Bible. *The Bible preaches terrible intolerance towards other people’s beliefs, towards other people’s opinions. The Bible does not permit any religious freedom; on the contrary, it demands death for those who worship any gods other than the Jewish ones.* The “Law of God” repeatedly reminds us:

“*Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me. Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.*” (Exodus XXII, 29-30).

“*Thou shalt keep the feast of unleavened bread... and none shall appear before me empty...*” (Exodus XXIII, 15).

Notes

[1] *Mountains*, like other forms of elevated terrain, were in ancient times considered to be the favorite abode of the deities and, therefore, served as places of worship. This belief was a consequence of the fact that mountains once functioned as cemeteries. Primitive people preferred to bury their dead on mountains and hills pursuant to their belief that it would be easier

for the souls of the dead to find their bodies and re-enter them if they wished.

[2] *The Old Testament story of the Sinai Legislation* is an obvious priestly fiction, intended to impart a character of divine infallibility and holiness (and by extension, obligation) upon the countless articles of religious “law” with which the ancient Jewish priests and modern rabbis have entangled ignorant believers. The exploiting classes use all these “commandments” to perpetuate their domination, to preserve their property and their power. The priests of each religion attribute the establishment of their “commandments” to their main deities and “prophets.” Thus, Christian priests attribute their commandments to the mythical Jesus Christ; Muslims—to *Allah* and the prophet Mohammed; the ancient Babylonians—to the supreme deity *Shamash*; the Buddhists—to the Buddha, etc. Jewish priests teach the Commandments that God allegedly gave to Moses on Mount Sinai. Christian priests have outdone them and even discovered the “stone tablets” on which these Commandments were supposedly written. Before the October Revolution, a fragment of these “tablets” was displayed by the priests at Moscow’s Annunciation Cathedral, embedded in one of the icons.

Chapter 16 Give Me Money!

“And the Lord spake unto Moses, saying, *‘Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.’*” (Exodus XXV, 1-2).

What kind of offerings did the Jewish priests demand while hiding behind the name of God? Exactly the same things that all the priests of the whole world demand. In God’s (i.e., the priest’s) economy, everything is useful:

“And this is the offering which ye shall take of them; *gold, and silver, and brass, and blue, and purple, and scarlet* [i.e., red], *and fine linen, [1] and goats’ hair, and rams’ skins dyed red, and badgers’ skins, and shittim wood* [he was no fool; he wouldn’t accept bad wood. –Ye.Ya.], *oil for the light, spices for anointing oil* [i.e., perfume, cologne. –Ye.Ya.], *and for sweet incense, onyx stones, and stones to be set in the ephod, and in the breastplate* [i.e., diamonds and other precious stones—he is no fool! –Ye.Ya.]. And let them make me a sanctuary; that I may dwell among them.” (Exodus XXV, 3-8).

So God said: “Give me everything you can get your hands on, but do try to get your hands on what is most precious. And since there are many fools among them who believe in me, you will persuade them that, just as they themselves live in houses, so too must they build me a house in which I will live and dwell among them. I can’t spend the night on the boulevard!”

God in heaven supposedly collaborated with Moses like an architect—drawing up a plan on how and from what materials to build this temple, presenting him with this plan and even a small model of this very temple, in addition to examples of various sacred houses and vessels. Then he spoke with Moses in great detail, discussing the plans for building this temple:

“According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.” (Exodus XXV, 9).

Thus begins the description of the temple, which stretches from Chapter XXV to Chapter XXIX. The text detailing how the temple was to be built as well as its specific features spans over four whole pages. Are there

really still fools who can believe that several thousand years ago, a Jewish shepherd—who had only recently been grazing the priest’s cows—spent forty days on the summit of an Arabian cliff conversing with the omnipotent, omnipresent, and omniscient God, and that they were engaged in such things?

“And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. And thou shalt make staves of shittim wood, and overlay them with gold. And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. The staves shall be in the rings of the ark: they shall not be taken from it. And thou shalt put into the ark the testimony which I shall give thee. And thou shalt make a mercy seat¹ of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof [as if the cover could have been smaller than the ark itself! For every fool understands—and even bad carpenters know—that the ark could not have been covered had the lid been made smaller than it. –Ye.Ya.]. And thou shalt make two cherubims [2] of gold [what kind of beasts were these? –Ye.Ya.], of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end [this must be so that they do not fight. –Ye.Ya.]: even of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. And thou shalt put the mercy seat above upon the ark [what wisdom from the Lord! As if the lid could have been put on from below at some point. –Ye.Ya.]; and in the ark thou shalt put the testimony that I shall give thee.” (Exodus XXV, 10-21).

¹ The “mercy seat” refers to the *kaporet*, the lid of the Ark of the Covenant.
–Translator.

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Anyone who is not yet tired of reading this description of the wardrobe that God ordered for himself can read four chapters of the Bible and be amazed by the priestly ingenuity. After all, the people would not have voluntarily relinquished their gold, silver, etc.; therefore, it was necessary to convince them that all this was being done in the name of God. The priests needed beautiful and rich clothes to wear, for instance. If they had simply gone out and demanded these clothes for themselves, they would not have received any. But they asked in the name of God instead, and the superstitious people were more easily duped by this priestly bait. God supposedly said to Moses:

“And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest’s office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron’s sons. And thou shalt make holy garments for Aaron thy brother for glory and for beauty...” (Exodus XXVIII, 1-2).

“And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest’s office. And they shall take gold, and blue, and purple, and scarlet, and fine linen. And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work. It shall have the two shoulderpieces thereof joined at the two edges thereof; and so it shall be joined together. And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen. And thou shalt take two onyx stones, and grave on them the names of the children of Israel...” (Exodus XXVIII, 4-9).

We strongly recommend that all believers read this description in detail, and non-believers even more so. They will be immensely pleased to read how God instructed Moses to have the jeweler place four rows of stones in the priest’s breastplate:

“And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate, and an amethyst. And the fourth row a beryl, and an onyx, and a

jasper: they shall be set in gold in their inclosings.” (XXVIII, 17-20).

But that is not the end of it. Since not all of Moses’s relatives had been included, it was necessary to recruit more of them. So Moses said: “God has ordered me to hand over the contract for the construction of this temple to such-and-such contractors.” This was also accomplished through God:

And the Lord spake unto Moses, saying, ‘*See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee; the tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle, and the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, and the altar of burnt offering with all his furniture, and the laver and his foot, and the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest’s office, and the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do.*’” (Exodus XXXI, 1-11).

So that is what kind of business was being done there on Mount Sinai. A plan for embezzling from the Jewish people was worked out in great detail: what to take from them, how to take from them, under what pretense to take from them, from whom to take, and how to distribute the loot. And then Moses emerged from his hiding place and announced: “This is what God has ordered to be done.”

Notes

[1] *Fine linen* is a thin, expensive, white fabric. The “*shittim*” tree is of the acacia species, which was highly valued in the ancient East. *Onyx* is a greenish gemstone. *The ephod* is the Jewish high priest’s short outer garment, consisting of two pieces of expensive material woven from gold, fine linen, and blue, red, and purple wool. *The breastplate* is a

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quadrangular piece of material on which twelve multi-colored precious stones are sewn, with the names of the twelve most ancient tribes carved into them. This breastplate was worn by the Jewish high priest. Even the ancient Jewish priests understood that the more spectacular, theatrical elements there were in the service, the more it would affect the spectator-believers.

[2] *Cherubim* are images of fantastic, winged creatures taking the form of Christian angels, which the Jews borrowed from the Babylonians or Egyptians. They symbolize special guardian spirits.

Chapter 17 God's Tax

The Jews, like many other ancient peoples, performed human sacrifices in order to please their gods. These human sacrifices were later replaced with *ransom*. Chapter XXII of Exodus says the following:

“[T]he firstborn of thy sons shalt thou give unto me. Likewise shalt thou do with thine oxen, and with thy sheep...” (Exodus XXII, 29-30).

But what should the ransom for a human being be? In Chapter XXVII, verses 1 through 8 of the Book of Leviticus, the “Law of God” precisely defines a tax for a person:

“And the Lord spake unto Moses, saying, ‘Speak unto the children of Israel, and say unto them, “When a man shall make a singular vow, the persons shall be for the Lord by thy estimation. And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary. [1] And if it be a female, then thy estimation shall be thirty shekels. And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels. And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver. And if it be from sixty years old and above; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels. *But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.*”’” (Leviticus XXVII, 1-8).

Here it is: God’s tax on human flesh—on human meat. Women’s flesh was valued less; old people’s and children’s were as well. God was very precise in his assessment. After all, God was responsible for all of this, according to both the Bible and believers: God and Moses worked out in advance how much to charge each person.

This example demonstrates to every believer that all of those conversations supposedly held between God and Moses were actually just clever fabrications of the Jewish priests, specifically crafted to more easily fleece the people. The firstborn child was dedicated to God. At one time, he would have been brought to the priest, slaughtered before the altar of God, and then burned in a fire before some sacrificial stone. But then, with

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the development of slavery and exchange relations, this bloody sacrifice was gradually replaced with a ransom. Since it became possible to ransom a sacrificial offering from God (i.e., from the priests), then it also became necessary to establish a tax.

Even the poor could not avoid this tax; the priest would calculate a discount for them in extreme cases, but everyone still had to pay it: both young and old, both men and women. Later we will see that this ransom—this tax on human flesh—comprised only a small part of those levies, mainly in kind (this type of tax was natural in a cattle-herding and agricultural economy), that the priests established.

People clearly did not want to pay. How were they forced to do so? Moses and his assistants staged dress-up comedies on Mount Sinai, assuring the people that these taxes on human flesh were not set by them, the priests, but by God himself.

Notes

[1] Among the ancient Jews, *the shekel* was a unit of currency as well as a unit of weight (weighing fourteen grams).

Chapter 18
God's Oils and Perfumes

Nowadays when the priest burns incense in church, he is imitating those savages who threw all sorts of fragrant herbs and roots into the fires before the altars of their stone and wooden idols, burning ram kidneys and fat for them as well. These savages believed that their stone and wooden gods—these images of their ancestors—could smell the incense. They would smear their idols' lips with blood, lard, or sour cream and imagine that they could really taste this food.

Incidentally, in North America, the birthplace of tobacco, the American Indians smoked tobacco for their gods; these spirits did not care for incense, preferring tobacco instead (according to the teachings of Karl Marx, "being determines consciousness"). Later, when religious myth transferred the gods from the Earth to the heavens, people continued to light bonfires for them, burning aromatic substances so that the smoke would reach their gods. Christian priests have preserved this "pagan" ritual. The Jews have also made use of various types of incense; the Bible describes in detail which types of censers to arrange for God, what to oil them with, what to burn in them, and what kind of smoke God enjoys.

How do you appeal to people's imagination, to people's feelings? With sounds, with colors, and with scents. It is necessary to strike the ear, to catch the eye, and to stimulate the sense of smell. Hence church singing and church music; hence the painting and decoration of churches with gold and precious stones; hence the burning of incense that has endured to this day. The priests understand that the church has to have a special smell, that the whole atmosphere must be theatrical enough to attract the faithful.

[1]

But the Jewish priests needed to collect large sums of money from poor people. So they said: "Give us this-and-that; bring us more—that is what God has commanded."

In Chapter XXX of Exodus (verses 22-24), the following conversation took place between the biblical god and Moses while they were on Mount Sinai:

"Moreover the Lord spake unto Moses, saying, 'Take thou also unto thee principal spices,

myrrh by weight	500	shekels
fragrant cinnamon	250	"
fragrant reeds	250	"

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cassia	500	“
olive oil	1,500	“

and make of it myrrh (cream, ointment. –Ye.Ya.) for holy anointing, the *suit* composite of the art of the composing suit: this will be *the myrrh for holy anointing.*”

Today, the pharmacist would write a prescription like this, using Latin¹:

Rp.: Gummi Smyrnenis	500
Cort. Cynamomi	250
Cannae odoratae	250
Cort. Cassiae	500
Ol. Olivarum	1,000
M. f. Unguentum.	

Ointment for the priest’s body for the citizen Moses of Egypt.

Doctor Jehovah of Elohim.

As you can see, this god was simply a pharmacist who taught Moses the formula for a scented oil that any modern pharmacist could have made even better and more aromatic. There the result was something between French mustard, ointment, shoe polish, and hair pomade. Why did the biblical God need this oil?

“And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, and the table and all his vessels, and the candlestick and his vessels, and the altar of incense, and the altar of burnt offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. And thou shalt

¹ In English:

Prescr.:	Gum of Smyrna	500
	Cinnamon Bark	250
	Scented reeds	250
	Cassia bark	500
	Olive oil	1,000
	Make an ointment.	

anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office." (Exodus XXX, 26-30).

So, all the paraphernalia of priestly witchcraft and deception in addition to the priests themselves were to be rubbed with this oil. But if you could have become holier by rubbing yourself with this oil, then why shouldn't everyone have rubbed themselves with it? Moses and the other priests were very afraid of competition, so Moses said to the people, "God forbids you from rubbing yourself with this oil": [2]

"And thou shalt speak unto the children of Israel, saying, 'This shall be an holy anointing oil unto me throughout your generations. *Upon man's flesh shall it not be poured*, neither shall ye make any other like it, after the composition of it: *it is holy*, and it shall be holy unto you. *Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people.*'" (Exodus XXX, 31-33).

That is how they intimidated the people: "If you smear yourself with the same oil with which the priests smear themselves, *you will surely die.*" We suggest to all believers: ask any pharmacist or doctor; let them try out this oil themselves and see that no one will die from it, obviously. But there will be nothing holy about it either; you will only get a bit dirty. It will smell, and then this holy oil will fizzle out. The same goes for the smoke of the censer. In the same chapter of Exodus, the biblical god provides the following recipe for preparing this smoke:

"And the Lord said unto Moses, 'Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight: and thou shalt make it a *perfume*, a confection after the art of the apothecary, tempered together, pure and holy: and thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.'" (Exodus XXX, 34-36).

Now, after two or three thousand years, it is both funny and sad when you read this recipe for God's smoke, and you feel pity for the millions of people who believed and still believe in such nonsense. And the priests warned people about making this smoke:

"Don't even think about doing something like this yourself; you will be punished by death." "And as for the perfume which thou shalt make, ye shall not make to yourselves according to the

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composition thereof: it shall be unto thee holy for the Lord. *Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.*” (Exodus XXX, 37-38).

Jewish, Christian priests! Evangelists and Baptists who sanctify every line of the Bible! And all of you who believe in the sanctity of the Bible! *Who among you dares to say that he who prepares such an oil or such a smoke for himself deserves to die?* And if not, then what remains of these Bible verses? *The priests' age-old deception, the priests taking advantage of the people's ignorance with savage rites and beliefs.*

Notes

[1] In the religious context, *singing, music, and smoking aromatic substances* (resins) initially served to scare away evil, harmful spirits; then to appease the deity, and then, finally, to stupefy believers—to set the appropriate mood for strengthening religion's influence on them. All of these things have persisted in every religion to this day.

[2] *Rubbing oil on sacred objects and temple utensils* is a vestige of an old sacrificial rite: the libation of oil as an offering of food for spirits and deities.

Chapter 19 God's Kitchen

“Now this is that which thou shalt offer upon the altar; two lambs [i.e., two rams. –Ye.Ya.] of the first year every day constantly. The one lamb thou shalt offer in the morning [i.e., for breakfast – Ye.Ya.]; and the other lamb thou shalt offer at even [i.e., for dinner. –Ye.Ya.]: and with a tenth part Ephah¹ of wheat flour mixed with a quarter of an hin [1] of beaten oil [cooking oil – Ye.Ya.]; and a fourth of an hin of wine for a drink offering. And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the Lord. This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord: where I will meet you, to speak there unto thee.” (Exodus XXIX, 38-42).

So, Moses supposedly arranged for the biblical god to be fed two rams daily *in the main temple alone*. And in addition, he demanded flour, butter, and wine—how could he have eaten such a shashlik² without any booze?! And how could one have explained to the believers that God—who supposedly lived in heaven—would have been physically capable of eating this meal? Moses thus explained to them: it was all for the “*sweet savour*.” This means that in a single temple alone, 730 rams had to be roasted annually for this god, with flour, butter, and wine. He was no stranger to food and drink!

This would seem like a decent portion—two roasted lambs! But it was insufficient. The “Law of God” established a fee to God for every occasion (of course, almost all of it went to the priests). And for the occasion of the initiation of Aaron and his sons into the priesthood, Moses presented the following recipe from Mount Sinai:

“And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest’s office: *take one young bullock, and two rams without blemish* [do not roast the lame or cross-eyed ones. –Ye.Ya.], *and unleavened bread, and cakes unleavened tempered with oil* [“I want rich bread.” –Ye.Ya.], *and wafers unleavened anointed with oil* [without oil, a morsel won’t go down God’s throat. –Ye.Ya.]: *of wheaten flour shalt thou make them*

¹ See Part IV, chapter 1, note 4 (page 250). –Translator.

² A kind of kebab. –Translator.

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[rye bread is not palatable. –Ye.Ya.]. And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.” (Exodus XXIX, 1-3).

True, even here his taste was not very picky. At that time the Jews were a semi-pastoral, semi-agricultural people. The soil around them was poor; they mostly ate meat, bread, and butter. God did not demand any rare dishes or delicacies for himself. But as the god of cattle herders and farmers, he demanded more meat and bread on every occasion. What was to be done with such a mass of meat and bread?

“And thou shalt kill the bullock before the Lord, by the door of the tabernacle of the congregation... And thou shalt take all the fat [i.e., the lard, shortening. –Ye.Ya.] that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat [i.e., the lard, shortening –Ye.Ya.] that is upon them, and burn them upon the altar.” (Exodus XXIX, 11, 13).

So, God ordered for himself something like a special shashlik of kidneys and lard for the occasion of Aaron’s initiation into the priesthood. This was the first course. And meanwhile, smacking his lips with appetite, he said to Moses: “See to it that they give me the kidneys with the lard still on them; make sure they don’t remove it all, those scoundrels!” That is the kind of “divine” conversation they were having!

“Thou shalt also take one ram... and thou shalt take his blood, and sprinkle it round about upon the altar. And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and unto his head. And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the Lord: it is a sweet savour, an offering made by fire unto the Lord.” (Exodus XXIX, 15-18).

This is how the second course was prepared for God. He demanded a whole animal for himself and did not feel nauseous. It is possible one might have wondered: “Why did the priest bother, if all this was burned for God as ‘a sweet savour’?” To this the Bible answers:

“And thou shalt take the other ram... Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about... Also thou shalt take of the ram the fat and the rump, and the fat that covereth

the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration: and one loaf of bread, and one cake of oiled bread [a pastry. –Ye.Ya.], and one wafer out of the basket of the unleavened bread that is before the Lord: and thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them for a wave³ offering before the Lord [as if to say, “Lord, do you see what delicious and fatty dishes we are preparing for you!”] –Ye.Ya.]. And thou shalt receive them of their hands, and burn them upon the altar for a burnt offering, for a sweet savour before the Lord: it is an offering made by fire unto the Lord.” (Exodus XXIX, 19-25).

“Well then,” the reader may say, “the atheist Yaroslavsky is misleading me: God ordered a third beast for himself and explained how to prepare it, while the priests had not yet received anything, except that their ears and fingers were smeared with blood.” But keep reading this “sacred history”:

“And thou shalt take the breast [i.e., the brisket. –Ye.Ya.] of the ram of Aaron’s consecration, and wave it for a wave offering before the Lord (be sure to shake it before God! –Ye.Ya.): *and it shall be thy part*. And thou shalt sanctify the breast of the wave offering, *and the shoulder of the heave offering... and it shall be Aaron’s and his sons’ by a statute for ever from the children of Israel...*” (Exodus XXIX, 26-28).

So, that is how it was done: as if they were offering a sacrifice to God—but, by the way, the priest did not forget himself. He accounted for everything, both for the roast and for the soup: one dish that he kept for himself (as if God had ordered it!) was the brisket and shoulder (foreleg) of lamb, and the other—the meat soup:

“And thou shalt take the ram of the consecration, and *seethe* his flesh in the holy place. *And Aaron and his sons shall eat the flesh of the ram...*” (Exodus XXIX, 31-32).

Perhaps some hungry layman also wanted to eat from this divine kitchen? But the priest was greedy; he feared competition. So how did he

³ “Wave” and “heave” are terms describing the way in which the priest would present the offering at the altar. For “wave” offerings, the sacrifice would be shaken horizontally; for “heave” offerings, the sacrifice would be raised and lowered vertically. –*Translator*.

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protect himself? In the usual way: with a “taboo” (forbidden). As both Moses and other priests explained:

“[B]ut a stranger shall not eat thereof, because they are holy.”
(Exodus XXIX, 33).

Well, of course only a priest was allowed to eat it, since the offering was sacred.

This consecration ceremony (or rather, this ceremony of incredible gluttony) for Aaron’s relatives continued for seven days. For a whole week, they roasted extra rams and fed the priests to the point of excess.

When we come to the Book of Leviticus, Bible readers will see to what extravagant lengths this gluttony went, for any reason or none at all. But the “Law of God” alone indicates that this god and his servants never knew the pangs of hunger—for and kidneys, bread and wine, oil, brisket, and other parts of roasted and boiled cattle were at their disposal in abundance.

And in order to frighten believers, they would resort to all sorts of supernatural tricks. They would say: “See, what sacred rites these are! We do not slaughter cattle to eat them; more importantly, we do it to smear our right ears, big toes, and right hands with their blood.” Pure sorcery! And these sorcerer-charlatans want us to think that the Bible is “sacred” with all its slave morality and priestly fleecing. Go and find such fools somewhere else!

Notes

[1] A *hin* is an ancient Hebrew unit of measurement for liquid volume equal to 1½ liters.

Chapter 20

A Bribe, Either to a Priest or to God

But the priest was not satisfied with briskets and breads and other gifts. He needed money! For anything and everything: from the living and from the dead, in joy and in sorrow, at birth, at death, while living, after dying, at a wedding, in sickness—give money to the priest for all your days. The Bible refers to this duty as “*the ransom for your soul unto the Lord.*”

Where did all this money end up going? The Bible answers: “*to the service of the tabernacle of the congregation.*” It is completely unclear which expenses this was intended to cover when, according to the Bible, everything from the priests’ pants and shirts to the roasted, boiled, baked, and steamed foods were already being provided for them in terrible abundance *completely free of charge*. Nevertheless, *the Bible specifically stipulates a per capita tax of half a shekel of silver* (more than fifty kopecks per person—a very large sum at that time) *for the priests’ benefit*:

“And the Lord spake unto Moses, saying, ‘When thou takest the sum of the children of Israel after their number [i.e., a census – Ye.Ya.], *then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them, when thou numberest them. This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:;) an half shekel shall be the offering of the Lord. Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord. The rich shall not give more, and the poor shall not give less than half a shekel* [“For pity’s sake, it costs us more, we can’t give it up!” –Ye.Ya.], when they give an offering unto the Lord, to make an atonement for your souls. And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls.’” [1] (Exodus XXX, 11-16).

Now, believers, try to defend this bribe to God, this fifty-kopeck ransom of the soul! God promised: “If you pay fifty kopecks, then the terrible plague will not befall you!” Even if you are a beggar, impoverished three times over—pay fifty kopecks, lest a devastating plague be upon you. If you do not pay, that means you will not be following God’s orders. And in this god’s very own legal code, called the “Law of God,” there are punishments that would make your hair stand on end. These horrific

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punishments, invented by the cruel and depraved priestly brotherhood for use against the people, terrorized and clouded their minds in order to sanctify with the name of a non-existent god that visceral cry of clerical greed: “Pay the **fee!**”

Notes

[1] The ancient Jews, like many other peoples, held a primitive belief that *a census* (or counting) of the people, livestock, or harvest was displeasing to God and always aroused his anger. Therefore, if such a thing was unavoidable, then a special offering to God was required to prevent a plague or other misfortune, as a ransom for people’s lives. For example, the Bible describes how, after King David organized a general census, God sent a terrible plague to his kingdom as a punishment, which ended only after the king repented and offered an atoning sacrifice.

Chapter 21

Does it Matter Which God is Worshipped? They Are All Birds of a Feather. They Are All Invented and Created by Man. They Are All Unnecessary and Harmful to Workers.

(Book of Exodus, Chapter XXXII)

The Bible does not only relate fables; alongside all these legends and tall-tales, it frequently includes information about ancient rites and beliefs—though often in a distorted, falsified way to serve the interests of the dominant religion of the period in which these Bible stories were recorded.

Is it true that the Jewish cattle herders bowed down and prayed to the images of bulls, calves, rams, or other animals on which they fed themselves? Of course they did. And this was the case not only with the Jews, but with other peoples as well. Horned cattle constituted the herders' basis of life; therefore, even the Jews' altars had horns.¹ There was even a time when God himself was depicted with horns.

Yet the monotheists who compiled the Bible much later attempted to frame the matter as if the worship of the serpent, the calf, and other animals was merely the Jews' sinful deviation from the righteous path. And the correct path for the Jews, they said, was through belief in one God who lived in heaven, who almost no one ever saw in person—except from behind (the backside and rear-end of God).

Chapter XIX of Exodus and onward describe how Moses went up Mount Sinai to speak with God. We have already seen what they discussed there: they agreed on construction projects, on various contracts and the divine kitchen, on divine ointments, etc., on what to feed God, on what to roast for him, on how to dress the priests and on what to feed them, on how to judge, on how to enslave people, on when and why to kill, and on how to do the killing. Since this comedy must have dragged on for quite some time, the elder priest Aaron—who remained below the mountain and whom Moses and God supposedly designated as high priest—had to make a god for the Jews in the meantime. *And he made a god*, such as the cattle-herding people needed. The Bible tells us about it:

“And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, ‘*Up, make us gods, which shall go before us;*

¹ “And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.” (Exodus XXIX, 12).

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for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.’ And Aaron said unto them, ‘*Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.*’ And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. *And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, ‘These be thy gods, O Israel, which brought thee up out of the land of Egypt.’ And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, ‘To morrow is a feast to the Lord.’ And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.*” (Exodus XXXII, 1-6).

Do you see how easily a god is created? *All gods are created by man in this same way.* The priest—even a high priest three times over—is always ready to sanctify this invention. Does it make any difference which god is served, before which god an altar is built—whether a calf, [1] a serpent, the Sabaoth, or Christ himself?! The high priest Aaron said: “To-morrow is a feast to the Lord.” Which one? Did it make any difference to him? Not as long as there was roasted meat! But since the different tribes (even separate tribes among the Jews themselves) each had their own gods, the god *Jehovah*—the god of one of the Jewish tribes—became enraged: “How dare they roast rams before another god!”

“And the Lord said unto Moses, ‘*Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, ‘These be thy gods, O Israel, which have brought thee up out of the land of Egypt.’”* And the Lord said unto Moses, ‘*I have seen this people, and, behold, it is a stiff-necked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.*”’ (XXXII, 7-10).

Jehovah was so upset that he could not even bear to be near the righteous Moses: “Get away from me!” But let the believers recall how many times before this god had boasted that he would preserve and multiply the descendants of Abraham, Isaac, and Jacob! How many times had he promised not to be angry anymore, not to punish, not to kill his

“chosen” people?!—“I will destroy them, I will destroy them!” And the only fault of those people was that they began to roast rams and bulls not before *Jehovah*, but before another god that also had horns. How could he tolerate such competition?!

A total farce! *As one might do with an offended child, Moses assuaged this god, reminding him of his oaths to Abraham, Isaac, and Jacob—and even admonished him!* (Exodus XXXII, 11-13).

“*And the Lord repented of the evil which he thought to do unto his people.*” (Exodus XXXII, 14). Convince yourself after this, believers, that God is unchangeable! God was like a child, capricious and tyrannical: he was ready to kill everyone, forgetting all his oaths, before he retracted his word. But for how long?

Moses descended from Mount Sinai, holding in his hands the two stone tablets (slates, perhaps?) on which God had allegedly written his laws (he was literate, apparently). But then “he saw the calf, and the dancing: and Moses’ anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.” (Exodus XXXII, 19). How could it be that Moses brought down from the mountain the fruits of such long conversations with God—the slates on which the biblical god himself had supposedly written his laws—and then suddenly—slam them on the floor, these laws?! “Here is the Law of God you sons of bitches!” he said, “I’ll smash it to pieces, and I won’t let you scoundrels touch it.” And you, believers, buy all of this nonsense?

And then we read how Moses knocked faith in the calf out of the people’s minds and obliterated the calf god: “*And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.*” (Exodus XXXII, 20). Who in his right mind would believe this? *Gold cannot turn to dust (i.e., ashes) in a fire. It cannot burn; it can only melt. But the calf was golden. So how could it have turned to ash in the fire? How could molten gold have been scattered on the water? How could it have been ingested?*

This is all pure nonsense. That this was a matter of competition between two different gods is clearly evident from the same chapter. Having reproached his brother Aaron for making the golden calf, Moses resolved to slaughter the adherents of the other faith. Of course, Father Aaron passed the blame onto others: “It wasn’t me, and the horse isn’t mine;” he said, “I was just following those people’s orders.” (Exodus XXXII, 21-24). *Moses then summoned a gang of Levites (this was the priestly class), armed them, and ordered that 3,000 people be slaughtered in the glory of Jehovah, the Lord God:*

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“Then Moses stood in the gate of the camp, and said, ‘Who is on the Lord’s side? Let him come unto me.’ And all the sons of Levi gathered themselves together unto him. And he said unto them, ‘*Thus saith the Lord God of Israel [meaning the command was personal—from the Lord God Jehovah himself. –Ye.Ya.]*, “Put every man his sword by his side, and go in and out from gate to gate throughout the camp, *and slay every man his brother, and every man his companion, and every man his neighbour.*”’ *And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. For Moses had said, ‘Consecrate yourselves to day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.*” (Exodus XXXII, 26-29).

The message seems clear: “Attack and kill your brother, your son, your friend, and your neighbor; dedicate yourself today to the work of an executioner—spare neither blood nor people. God blesses you for these mass murders!” Behold, believers, what faith in God looks like! Cruel, bloody, and criminal, it divides people and gives them over into the arms of the priests! So does it really matter which god you worship? They are all birds of a feather. They are all invented and created by man. They are all unnecessary and harmful to workers.

Notes

[1] *The golden calf*, which the ancient Jews worshipped (a reflection of this worship played a role in this Bible story), was an image of a deity borrowed from the Egyptian religion, in which the sacred bull *Apis* was especially revered as the embodiment of the supreme god *Amun* or *Ra*. Under capitalism, the golden calf became a figurative name for capital, gold, and money.

Chapter 22

A Second Meeting on Mount Sinai

It is both funny and sad to read about how Moses, in anger, broke the very stone tablets on which he had written the code of laws under God's dictation! It is even funnier to read how Moses pleaded with and begged God, and how God finally agreed to continue their journey. God was so angry about having a horned competitor in the form of a golden calf that he refused to travel any further among the Jews. So he said: "I will not go up in the midst of thee; for thou art a stiff-necked people: lest I consume thee in the way." (Exodus XXXIII, 3). He was so angry that he could not control himself: "If I go with you, I will get angry and destroy you!"

Well, of course the Jews grieved so much that none of them put on any jewelry, according to the Bible. But here is the curious thing: in the same part of the Bible, the words of this biblical god are recorded in differing ways. Verse 3 reports God's words like this: "I will not go up in the midst of thee; for thou art a stiff-necked people: lest I consume thee in the way." But verse 5 is completely different:

"For the Lord had said unto Moses, 'Say unto the children of Israel, "Ye are a stiff-necked people: I will come up into the midst of thee in *a moment*, and consume thee [he could not agree to anything sooner than a moment. –Ye.Ya.]: therefore now put off thy ornaments from thee, that I may know what to do unto thee.'"" (Exodus XXXIII, 5).

In Russian it is said that "there are elderberries in the garden, but an uncle in Kiev; I love you because you have a ring."¹ Just think: God was stubborn at first, saying, "I won't go with you; you are all such-and-such!" Then he began to give in: "If I go with you, I will destroy you in a moment!" And then suddenly, for no reason at all, he said: "So, take off your jewelry." He himself did not even know what would come of it—this omnipotent, omniscient God! "You—" he said, "take off your jewelry, and then I will see what to do with you."

Then the Bible describes how Moses made a pillar of cloud at the entrance of his tent and how everyone worshiped it. Then God and Moses had another conversation, and suddenly it was revealed that "*the Lord spake unto Moses face to face*, as a man speaketh unto his friend." (Exodus XXXIII, 11).

¹ See Part III, chapter 1, footnote 1.

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This is unexpected because the Bible asserts throughout that *no one has ever seen God's face, that the Jews could only see the back of their god—but could never see his face.*

Moses kept up with God and continued to badger him:

“If thy presence go not with me, carry us not up hence.” (Exodus XXXIII, 15).

The Jewish god could not stand it any longer and finally gave in. “Al-right,” he said, “to hell with you. I will go with you, just to prove that I love you”:

“And the Lord said unto Moses, ‘I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name’” [God, you see, was timid: if you go with strangers, they will beat you up, but here you have your own brother! – Ye.Ya.]. (Exodus XXXIII, 17).

So he did not even know the others by name, this omniscient one! Then, only a few lines later, having forgotten that Moses had just spoken “*face to face*” with his friend *Jehovah*, the biblical compiler added:

“And he said, ‘*Thou canst not see my face: for there shall no man see me, and live.*’ And the Lord said, ‘Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, *and thou shalt see my back parts: but my face shall not be seen.*’” (Exodus XXXIII, 20-23).

Here you can figure out which part it was—the back or the front—that Moses saw.

After these pleasant conversations and negotiations, Moses once again prepared stone tablets in order to travel up the mountain to transcribe God's laws. The Bible says that Moses's conversation with God took place in private this time, without any witnesses. And the priests require this secrecy in order to convince believers that everything they—the priests—say is sacred, that it is shrouded in a great, wondrous mystery and understood only by the chosen few, such that ordinary mortals are obligated to listen and to do everything that the church ministers demand of them.

This time the conversation went a little differently. God dealt first with the Ministry of Foreign Affairs:

“Take heed to thyself,” he warned Moses, “lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee...” (Exodus XXXIV, 12).

Fearing competition more than anything else, he issued the following directives: “But ye shall destroy their altars, break their images, and cut down their groves...” (Exodus XXXIV, 13). The commandments were also enumerated differently—well, how can one remember all of them?!

Moses spent a long time on Mount Sinai this second time around: forty days and forty nights. What did he do there for forty days without eating or drinking? The Bible answers: he inscribed on the tablets the words of the covenant—the Ten Commandments. What wisdom! Any first grader today could have written this ten-line poem in an instant; but Moses—God’s advisor—required forty days and forty nights with the assistance of God himself to write it all down. Well, of course, he had to do some hocus-pocus with disguises after all of this. Sometimes he would cover his face; then he would open it and pretend that he was talking to the Lord God.

Having dissected all these tales from the so-called Book of Exodus, we have exposed the absurdities and contradictions contained within the Bible, the biblical tales’ harmfulness to workers, and the slaveholding character of biblical morality. Now after this, let both believers and non-believers know that there was never any “Exodus” of the Jews from Egypt; there was never a biblical Moses, and therefore, every one of this hero’s miraculous adventures—about which the Bible speaks so contradictorily—never happened.

PART IV.
THE BOOK OF LEVITICUS



WHAT IS THE THIRD BOOK OF MOSES, OR “LEVITICUS”?

“Leviticus,” simply translated, means “priest.” The Bible says that Jacob, in blessing his sons and distributing their future inheritance among them, allocated neither a plot of land nor a special share to Levi’s generation because he and his brother had deceitfully wiped out a friendly tribe and thereby brought wrath and the danger of war upon the Jews. But the priests—the descendants of Levi—cleverly managed to secure a more stable lot: to shear the sheep and rams of the human flock. An entire class of priests was formed. They neither sowed nor reaped, but they did collect tithes (tenths) in their granaries—and they still do.

The Bible says: “A tenth to the Lord your God.” But God is high up; how can one reach him? The Levites served the Jews as a mediator, a supplier of products for God, a quartermaster of the celestials, a forager for non-existent gods and angels, a cook and baker for them as well as a butcher. And besides the tithe, which was obligatory (*God’s Law!*), the Jewish priests invented levies for every occasion (as modern priests of other religions do), covering up their robbery with God’s name.

In the Book of Leviticus you will find a precise list: when, and in what situations, and how many bulls, rams, and doves to roast for God, how to prepare them, whether they should be fried or baked, and with what to serve them (how much flour, butter and other products)—the way a restaurant or tavern has a daily menu. I have already provided some examples from this book before, and now we will take a closer look at God’s cooking.

Then in Leviticus we find rules about which animals can and cannot be eaten. These laws were made at a time when people had not yet studied the animal world thoroughly, and so we can find such falsehoods, for example: “And the hare, *because he cheweth the cud, but divideth not the hoof*; he is unclean unto you.” (Leviticus XI, 6). Well, who among the little children today doesn’t know that *the hare does not chew cud?! Who does not know that the hare has no hooves whatsoever*—neither split nor whole? Meanwhile, even now God-fearing people will not eat hare, but they will still eat rabbit (of which the hare is a close relative, after all!). This is what it means to confuse and frighten people!

This Bible verse reminds me very much of the story about the priest who explained what the god-man¹ is to schoolchildren. “This,” he said, “is neither a god nor a man, *but a god-man!* It is as if we were to take gold and silver and melt them together. Then what would we get? Neither gold

¹ The “*Bogochelovek*” (*Theanthropos*), a reference to Jesus Christ. –*Translator*.

nor silver! And why?” The priest waited for a moment of tense silence from the schoolchildren before suddenly answering himself, solemnly: “Neither gold nor silver, but... amber!”² The Jewish priests who wrote that the hare chews cud possessed approximately the same knowledge as this priest!

Some interpret these rules as medical prescriptions. We will dwell on those in more detail later to show that medicine had nothing to do with it. There is indeed a great deal of medical advice in the Book of Leviticus; it is not just a cookbook for God, but also a collection of medical prescriptions for the priests who also functioned as doctors at the time. If we add to this a few regulations on taxes and monetary levies in favor of the priests, then what we have before us is a manual for Jewish priests who operated about 2,500 years ago, that taught them how, from whom, how much, and in what situations to take in kind and in money.

The Bolsheviks were not even around yet, and the people had already coined phrases such as: “The priest’s eyes are envious; the priest’s hands are greedy.” The term “atheism” was not yet in use, but the peasants were already saying: “The priest walks across the sky with his finger, and gropes the earth with his whole hand.” The Book of Leviticus is a vivid illustration of this, and anyone who has had his brains permanently dislocated by clericalism should still be able to set them straight again by reading *The Bible for Believers and Non-Believers: The Book of Leviticus*.

² The author uses the word “*yantar*” (amber) here, which may only be descriptive in its purpose. “Amber” in English is understood as fossilized tree resin, often yellowish in color, similar to many gold-silver alloys. —*Translator*.

Chapter 1

How Food was Prepared for God

(Book of Leviticus, Chapters I through IX)

Many people were offended by me, an atheist, when I wrote about the divine kitchen and divine cooking. Of course, those who were offended were those who even now—under various guises—are involved with this very divine kitchen of divine cooking, calling themselves “Living Church” [1] members, or whatever else. But in fact, with respect to the ideas that they preach to the people, they are not too far removed from those Jewish pastoral tribes who roasted bulls, rams, sheep, goats, doves, and other animals for their Lord God *Sabaoth*, *Jehovah*, *Elohim*, *El*, or whatever else he was called at different times and in different places.

But now, when they bake all kinds of prosphora [2] according to a certain recipe (which is a big secret), when a Catholic priest gives you a flour wafer and rubs his chalice, saying “This is you, eating the body of the Lord” (and how convenient—without bones!), when they pour wine and assure you that it is the blood of the Lord, or when priests sprinkle water, anoint with oil, burn incense, light candles, etc.—all of these things are from the divine kitchen.

Now you will marvel at how in the divine kitchen back when—according to the priests—the Jews believed in one god and kept his covenants, they admired this very god who gave Moses and Aaron instructions on how and when to roast animals, what to cook them with, what parts to roast, and in what quantity and for what occasion. The Book of Leviticus opens with this cook’s command:

“And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, ‘Speak unto the children of Israel, and say unto them, “If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock. If his offering be a burnt sacrifice of the herd, *let him offer a male without blemish*: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord. And he shall put his hand upon the head of the burnt offering; *and it shall be accepted for him to make atonement for him*. And he shall kill the bullock before the Lord: and the priests, Aaron’s sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation. And he shall flay the burnt offering, and cut it into his pieces. And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the

fire: and the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar: but his inwards and his legs shall he wash in water: *and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.*”” (Leviticus I, 1-9).

It is stated plainly here: the cattle had to be male and blemish-free. Of course, if we consider the conditions associated with cattle herding, we will understand why Jewish cattle herders mainly sacrificed the males; they needed to leave the females alive for breeding, for reproduction. And so more male cattle were slaughtered; they killed mainly bulls and rams for the Lord God.

But most importantly, notice how detailed the instructions are! Not everyone could have followed them. Here it was necessary to have a specialist to understand not only the parts about meat and cooking, but also to know down to the last detail when and which part had to be roasted; otherwise, all the magic would have been lost. After all, everything was based on the belief that, say, if you roasted the kidneys of a ram and, moreover, said such-and-such words, then your sins would be forgiven; but if you did anything slightly wrong, then, perhaps, God would be even angrier. This was advantageous to the Jewish priests, as it allowed them the opportunity to deceive the people to their heart's content.

Having provided instructions on dealing with the large livestock, God then provided Moses instructions on handling the small livestock:

“And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish. And he shall kill it on the side of the altar northward before the Lord: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar. And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar: but he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn it upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.” (Leviticus I, 10-13).

Here again, one had to be an expert as to which side of the altar to slaughter this ram or goat in addition to what to lay out on the fire. Maybe someone might have thought that this was all unpleasant to God; but the Bible reassures us on this point, saying, “This is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord”—do not doubt it!

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And again God anticipated: “What if there are neither bulls nor rams? Why should the priests sit hungry?” And so he gave instructions on what to do if there were ever only birds available. He instructed Moses in detail on how to twist a dove’s head and on which side of the altar to throw the crop and feathers, again reassuring him: “*This is a burnt sacrifice, an offering made by fire, a sweet savour unto the Lord...*”:

“And if a soul sin, and hear the voice of swearing, [3] and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity. Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty. Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty. Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing: and he shall bring his trespass offering unto the Lord for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.” (Leviticus V, 1-6).

But what if he had neither sheep nor goats, then what should he do? He heard the voice of swearing and did not say so. But had he already confessed to it, had he not? “No—” said the priest, “it doesn’t matter; bring a roast anyway. If he is unable to bring sheep, then as atonement for his sin let him sacrifice two turtledoves or two doves: one as a sin offering and the other as a burnt offering.” And again the priest was instructed on what to do with these two doves:

“And he shall bring them unto the priest, who shall offer that which is for the sin offering first, and wring off his head from his neck, but shall not divide it asunder: and he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin offering. And he shall offer the second for a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.” (Leviticus V, 8-10).

Well, if he was unable to bring two turtledoves, he had to bring some wheat flour instead:

“But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah [4] of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering. Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the Lord: it is a sin offering. And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and the remnant shall be the priest’s, as a meat offering.” (Leviticus V, 11-13).

Again, this was a sacrifice, “a sweet savour unto the Lord”! Meanwhile, the priest never forgot himself:

“And the priest shall take from the meat offering a memorial thereof, and shall burn it upon the altar: it is an offering made by fire, of a sweet savour unto the Lord. And that which is left of the meat offering shall be Aaron’s and his sons’: it is a thing most holy of the offerings of the Lord made by fire.” (Leviticus II, 9-10).

But suddenly God remembered: “What if they forget to add salt? Then it won’t taste good at all!” So he gave a special order to Moses:

“And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.” (Leviticus II, 13).

“The main thing”, they said, “is salt—don’t forget to salt it!” It should be borne in mind that salt was very expensive at that time. At one point, salt cubes even functioned like small change. Salt was especially necessary in the desert, in distant nomad camps and in pastures. Therefore, the priests prudently established such a salt tax in favor of themselves.

Seven whole chapters—the third, fourth, fifth, sixth, seventh, eighth, and ninth chapters of Leviticus—constitute an exceedingly detailed series of instructions on how to slaughter, what to cut out, what to roast, who owns which part (the priest or the Lord God), whether anyone else could eat this meat and exactly who could eat it, as well as specific details as to whether women could eat. For example, the priests’ male relatives could

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eat from the part that the priests set aside for themselves. So, the priests' wives did not receive any! What does this indicate? Nothing other than a bestial conception of women, their humiliating and slavish position, and the fact that they were seen as unclean creatures without rights.

Don't blame me for giving you excerpts from these seven chapters separately—you can't take words out of a song. If you want to know what the Bible is like, then you look at what is in it. Here is a peace offering; again, it had to be without blemish. The Bible specifies in detail where it had to be slaughtered, what was to be done with its blood, and what parts were reserved for God:

“And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.” (Leviticus III, 3-4).

This was all for large cattle; once again, there were separate instructions for small cattle:

“And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord; the fat thereof, and the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the Lord.” (Leviticus III, 9-11).

And if it was a goat or a she-goat, then there were separate instructions yet again:

“And he shall offer thereof his offering, even an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savour [to the Lord]: all the fat is the Lord's.” (Leviticus III, 14-16).

This is how far specialization had gone! A specialized sacrifice for anything, for everything. Sometimes one “sins” consciously, but the Bible

demands offerings even for unconscious sins. And it should be noted that this still happens today: in order to atone for a “sin” of some kind (and priests declare everything that is disadvantageous and dangerous to themselves and the ruling classes to be sinful), it is necessary to offer a sacrifice (and the Bible lists precisely how much and what to roast or eat for each sin). And even when someone sins by mistake, it is still necessary to have a roast; a sacrifice is still required. Chapter IV of Leviticus is entirely filled with a description of such a sacrifice. It makes me sick to even quote it all. You can read it yourself:

“And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and shall lay his hand upon the bullock’s head, and kill the bullock before the Lord. And the priest that is anointed shall take of the bullock’s blood, and bring it to the tabernacle of the congregation: and the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vail of the sanctuary. And the priest shall put some of the blood upon the horns of the altar of sweet incense before the Lord, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation. And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away, as it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering. And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.” (Leviticus IV, 4-12).

“And if the burnt sacrifice for his offering to the Lord be of fowls, then he shall bring his offering of turtledoves, or of young pigeons. And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar: and he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes: and he shall cleave it with the wings thereof, but shall not divide it asunder: and the priest shall burn it upon the altar,

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upon the wood that is upon the fire: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.” (Leviticus I, 14-17).

But one cannot subsist on meat alone; one also wants to eat bread, butter, and other foods. Some prudent Jewish priest wrote a law on this point. And, of course, he did not write it on his own authority; instead, as they say, “The Lord called to Moses and said to him...” For example, he could have just as easily written the following to the Israelites: “Let them deliver me two pounds of sturgeon balyk,¹ one pound of whole grain caviar, and one pound of Dutch cheese and other things.” He could have written all of this into the law too, and it would have been considered “God’s Law” just the same! Indeed, here is the law regarding the grain offering:

“And when any will offer a meat offering unto the Lord, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense [5] thereon: and he shall bring it to Aaron’s sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the Lord: and the remnant of the meat offering shall be Aaron’s and his sons’: it is a thing most holy of the offerings of the Lord made by fire.” (Leviticus II, 1-3).

It is clear that this kind of man—who could not even have managed to capture a dove—would have been the poorest of the poor. But he would have dragged the flour there nonetheless, and the priest would have understood: “It is impossible to give all of these things to God; I have to keep some for myself.” Therefore, in the Law of God he wrote: “*The remainder belongs to the priest as a ‘grain offering.’*”

Chapter VI concerns the same thing. There, it is mainly about the grain offering—how to bake it, what to bake it from, and who was and who was not allowed to eat it, again in great detail:

“And this is the law of the meat offering: the sons of Aaron shall offer it before the Lord, before the altar. And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a sweet savour, even the memorial of it,

¹ A type of smoked fish. –*Translator.*

unto the Lord. *And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it. It shall not be baken with leaven. I have given it unto them for their portion of my offerings made by fire; it is most holy, as is the sin offering, and as the trespass offering. All the males among the children of Aaron shall eat of it. It shall be a statute for ever in your generations concerning the offerings of the Lord made by fire: every one that toucheth them shall be holy...* Speak unto Aaron and to his sons, saying, ‘This is the law of the sin offering: in the place where the burnt offering is killed shall the sin offering be killed before the Lord: it is most holy. *The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation. Whatsoever shall touch the flesh thereof shall be holy:* and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place. But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water. All the males among the priests shall eat thereof: it is most holy.’” (Leviticus VI, 14-18, 25-29).

Chapter VII—the law on the sacrifice of obligation—tries to make the reader think: “This is a great shrine!” And again there are details about how and what to roast, as well as who could eat it:

“Likewise this is the law of the trespass offering: it is most holy. In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar. And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards, and the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away: and the priest shall burn them upon the altar for an offering made by fire unto the Lord: it is a trespass offering. Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy. As the sin offering is, so is the trespass offering: there is one law for them: the priest that maketh atonement therewith shall have it.” (Leviticus VII, 1-7).

But the people had to be afforded some concessions. So from time to time they would be allowed to eat a piece of this sacrifice and were assured that if they touched it, then they would be sanctified, their “sins” would be

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forgiven, their fields would be fertile, their cattle would multiply, and they would not fall ill. And the people—benighted, ignorant, and completely at the mercy of these greedy parasitic priests—would flock to the priests, leading cattle to them, bringing them bread, butter, and incense, all while the priests assured them that the Lord God would receive these offerings.

The people wanted to see this Lord God, of course, but the priests would tell them that they could not. And indeed, what could the priests have possibly shown them? After all, there is no God! Then they, the priests, would resort to a tried and tested method: deception by “miracles”: “Here, we will show you God’s glory in the form of fire that will suddenly appear!” Chapter IX of Leviticus describes such a deception of the people. First, an order was issued on how to arrange the scene; and then again, what needed to be roasted and how much:

“And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel; and he said unto Aaron, ‘Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the Lord. And unto the children of Israel thou shalt speak, saying, “Take ye a kid of the goats for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering; also a bullock and a ram for peace offerings, to sacrifice before the Lord; and a meat offering mingled with oil: for to day the Lord will appear unto you.”’ And they brought that which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the Lord.” (Leviticus IX, 1-5).

Then it describes how Aaron slaughtered the cattle, dipped his finger in its blood, smeared the blood on the horns of the altar, roasted the fat and kidneys, and roasted the meat for sins—and all according to the ordinance. Then the people brought him bread, which he also burned on the fire. Next he slaughtered another ox and a ram and again sprinkled the altar on all sides. Then he roasted the bull’s fat and the ram’s tail, and the kidneys and fat with the liver on the fire. He took the roasted brisket and right shoulder and shook these pieces of roasted meat as if before God, and then he turned to the people and blessed them with his bloody hands, smeared with lard and roasted meat.

Then the Bible says:

“And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt

offering and the fat: which when all the people saw, they shouted, and fell on their faces.” (Leviticus IX, 23-24).

You see how gullible the people were and how easy it was to dupe them. “Yes—” the priests will say, “but why bring up all of this? It is all in the past; it belongs to that distant time when the Jews were still so ignorant.” So then why do they foster in believers the idea that the Bible is sacred scripture, and not just a collection of stories about how their own brethren—the priests of the Jewish tribe—deceived the people in ancient times?

Notes

[1] From 1922 to 1923, the “*Living Church*” was the name given to the church group that, during the first period of its existence, led the so-called “Renovationist” movement among the Orthodox clergy. The movement’s organizers intended to restructure the church ranks to better suit modern times. Its charter stipulated that only those bishops, priests, deacons, and psalm-readers who recognized the “justice of the Russian social revolution and the world unification of workers for the defense of the rights of workers and exploited people” could be members of the “living church.” The movement’s leaders wrote and spoke extensively about the “justice of the social revolution,” about their loyalty to the Soviet government, and even about the “struggle against the church counterrevolution.” In this way, the “living church” hoped to maintain its influence among the workers. Subsequently, in the second half of 1922, the “living church” group split into several separate factions; and in 1923 its leader, priest Krasnitsky,² reconciled with Patriarch Tikhon.

[2] Orthodox “*prosphorae*” are special pastries made from wheat flour—a savage vestige of bread sacrifices to spirits and deities. Hence their Greek name, which means “offering.” The clergy and believers attribute magical powers to these blessed biscuits: to heal illnesses, to send a grain harvest, to drive away evil spirits, etc.

[3] *A religious curse*, like a blessing, is based on the primitive belief in the magical power of words, on the notion that words spoken under certain conditions—bad wishes—will certainly come true for the one to whom they are addressed. Curses have been and are still used by the church in

² Vladimir Krasnitsky (1880–1936).

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the interests of the ruling classes. Thus, in 1918, Patriarch Tikhon “cursed” the Soviet government and the communists.

[4] An *Ephah* is an ancient Hebrew measure of liquid and bulk solid volume, equal to approximately 39 liters.

[5] *Lebanon* is a long and wide mountain range covered with dense cedar forests, stretching across the northern region of Palestine and thereby separating it from Syria. In the New Testament, Lebanon is sometimes referred to as “*frankincense*,” an aromatic resin used for ceremonial incense.

Chapter 2

God does not Tolerate Competitors, or How Two Jewish Priests were Strangled at the Altar

(Book of Leviticus, Chapter X)

“And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord.” (Leviticus X, 1-2).

This is what the Book of Leviticus tells us. God killed the young priests because they offered fire from a source outside of the divine kitchen. Of course, the fact is that the ancient priests handled these matters in a more straightforward fashion, just as modern ones do today: priests do not like competitors.

If there had been a competent criminal investigation department at that time, God’s mouthpieces—Moses and Aaron—would have ended up in jail; but here, as we will see, the case remained hushed-up, since Moses and Aaron fooled the people into believing that everything happened “because of God.” After all, it was they themselves who had convinced the people that the fire on which rams, bulls, and doves were roasted for God was sacred. It was they themselves who had convinced the people that taking flames from another fire was a sin before God, punishable by death.

The priests protected the privileges of their class at a bloody price. Forgive them: if any ember from any stove had been equal and identical to an ember from God’s own kitchen, then all respect for God’s kitchen would have been lost, and the priest’s shop would have shut down. Therefore, the priests necessarily had to demonstrate that God punishes those who want to compete with him—to beat his bread. After all, if prosphora could have been substituted with any loaf from any bakery, then everyone would have bought prosphora from a bakery or confectionery, and they would have had neither respect nor fear for the “secret” of the priest’s craft. It was necessary, therefore, to prove that there was a big difference between the two. The prosphora baker was not simply baking small buns, but was baking God’s body in the oven. This was a great secret, and God deemed the baker worthy of it, so that in her bread trough the body of God could be kneaded from the dough.

Having finished off the Jewish priests who wanted to tear the veil off the “secret” of God’s kitchen, Moses tried to console his accomplice Aaron: “Then Moses said unto Aaron, ‘This is it that the Lord spake, saying, “I will be sanctified in them that come nigh me, and before all the

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people I will be glorified.” And Aaron held his peace.” (Leviticus X, 3). Isn't this a very rich scene? There lay two murdered priests' sons—Aaron's sons—while Moses explained to Aaron that with this murder, the Lord God had glorified himself before the people. Of course, Aaron remained silent: what could he have said? After all, he was an accomplice to the act.

And then all traces of the crime were covered up: “And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, ‘Come near, carry your brethren from before the sanctuary out of the camp.’ So they went near, and carried them in their coats out of the camp; as Moses had said.” (Leviticus X, 4-5). Here even a fool could understand that this whole story about their incineration is fictional. If they had really burned, then why hadn't their coats (tunics) burned too?

I tell you, believers and non-believers alike: for the Bible, this subject is ancient, dark, and criminal. According to the Bible, Moses and Aaron were special, untouchable individuals; the people believed them, fearing the wrath of the Jewish god. And it is not difficult to see from this Bible story that, under the guise of faith, they did things in the “sanctuary” that would today make you throw up your hands in disbelief.

As soon as we conduct even a cursory investigation, it instantly becomes clear that this whole Bible story was deliberately designed to instill in believers the idea that they shouldn't dare disobey God even in small matters; otherwise, he would burn them with fire and destroy them. And so that these threats did not remain empty, priests of both the Jewish and Christian churches committed criminal offenses at the altars on more than one occasion throughout history, under the guise of divine vengeance.

After this incredible story about how the biblical god incinerated the priest's two sons—Aaron's sons—because they put into the censer coals that were not from the divine kitchen, we suddenly overhear the most unexpected conversation between God and Aaron. Think about it: whether these priest's sons did right or wrong, their offense was a trivial one. Their father was upset. Then suddenly, out of nowhere, God said the following to Aaron:

“And the Lord spake unto Aaron, saying, ‘*Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations: And that ye may put difference between holy and unholy, and between unclean and clean...*’” (Leviticus X, 8-10).

Had the criminal investigation department overheard this conversation between the god *Jehovah* and Aaron while investigating the case of the mysterious death of two priest's sons who were burned by a fire in the "sanctuary" such that their clothes remained intact (when we bake potatoes, it happens the other way around: the skin is fried, the middle is baked), they would have realized: "Hey! It must have been the vodka! They drunkenly confused God's kitchen with some other one; maybe they took a light for the censer from some nice old lady—they were simply unable to distinguish the clean from the unclean."

But here is what is curious: priests claim that the Bible is holy scripture. So why don't they adhere to this rule about vodka themselves? Who doesn't know that priests in church often sermonize while drunk? And yet this was an eternal decree for every priest! It is as if the Jewish God was saying to Aaron: "Don't you dare drink away your sorrows!" Then Moses also "comforted" Aaron, explaining what parts of the divine kitchen remained his portion: (1) the grain offering; and (2) "the breast of the wave offering and the shoulder of the heave offering." Moses comforted the priest: "This is for you for the rest of your life."

This story illustrates with particular vividness how and with what cruel measures the priestly class guarded the "secrets" of its art, its witchcraft, and in what ways it sought to instill in the people an idea of what the figure of the priest and everything surrounding him represented, that all the means and instruments of producing priestly deception—all those censers, coals for the censer, slaughterhouses around the altar, and the altar itself—were "sacred" objects.

Didn't we also observe not so long ago, during the terrible famine in the Volga region of 1921-1922, how the priests tried to prove that all these censers, bowls, and other utensils from the divine kitchen are sacred objects, and that God punishes people for exchanging these things for bread to feed mere mortals—hungry peasants?

Chapter 3
The Menu (Meal Schedule) Forever and Ever¹
(Book of Leviticus, Chapter XI)

The priests wielded much greater authority in the old days. There was a time (and this is precisely the period described in the Bible) when the priests (ministers, clerics, and especially the senior priest—the high priest) had unlimited power: when they could execute and pardon, when they could issue binding laws, regulations, decrees, and directives for every matter. [1] The priests, as they say nowadays, *regulated* all aspects of life; that is, they established the order of daily life. This is why we find in the Bible laws on what can and cannot be eaten, what can and cannot be sown, and how to identify and treat contagious diseases. It is a cookbook, a home remedies guide, a veterinary manual, and a military history—and all at the same time.

Chapter XI of the Book of Leviticus lists the animals that can and cannot be eaten. *And here we learn that a hare should not be consumed because it chews its cud and its hooves are not bifurcated* (does this mean that a hare has whole hooves?). Every simple-minded peasant child knows that a hare is not a ruminant (like, say, a cow or a sheep), but that it belongs instead to the *rodent* family² (the structures of its teeth and stomach are completely different from those of ruminants) and that *it has no hooves*. The ignorance of the Bible's compilers is astonishing. Therefore, those who eat hare are sinners, for they contravene God's commandments.

Well then, what about the pig? The biblical Father God (the Father of God, the Son Jesus) prohibited the consumption of pork. The reason: "And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you. Of their flesh [i.e., the hare and the pig. –Ye.Ya.] shall ye not eat, and their carcase shall ye not touch; they are unclean to you." (Leviticus XI, 7-8). Please tell me, Christian believers who claim that the Bible is holy scripture and that we must do what it says—I know that many of you don't eat hare. Well then, what believer does not eat pork, ham, and lard? Those of you who consider the Bible a "holy book" should be eating neither pork nor hare. But who among you observes this "commandment"?

¹ Chapter 3 is especially recommended to schoolchildren who are studying zoology, i.e., the science of animals, so that they can see what childish—or rather savage—notions that the Bible's compilers had regarding the animal kingdom. –*Author*.

² Today, the hare is more accurately classified as a member of the order *lagomorpha*. –*Translator*.

Modern Jewish priests understand the senselessness and absurdity of the Bible's reasons for why one cannot eat hares or pigs, which is why they have come up with alternative explanations. They claim that it is harmful to eat pork in hot climates. *This is absolutely untrue.* In China, pigs (as well as dogs) are eaten with tremendous pleasure, just as in Australia where it is very hot. So why, then, doesn't the Bible say: "Don't eat pork, especially undercooked, because undercooked pork is a common source of the spread of *Trichinella spiralis* (a type of roundworm)"? Then it would be clearer.

But what we see instead is illiterate nonsense about hooves. To hell with them, these hooves! They could be left to Aaron and Moses and all their priestly relatives! On the one hand, these laws testify to a low culture (ignorance of nature), and on the other hand, to the fact that many animals were probably "totems" (ancestral animals) at one time, belonging to certain clans and tribes that prohibited their consumption (taboo). This prohibition was passed down from generation to generation in the form of tradition. [2]

When one reads the list of animals, quadrupeds, and birds that cannot be consumed, one sees that this list includes naturally unpalatable animals: falcons, crows, seagulls, and herons. Eating turkey, chicken, pigeon, duck, and goose is not forbidden. Moses was no fool, but he blundered with the hare and the pig; he missed the mark and thereby deprived the faithful Jews—and the Muslims after them—of the pleasure and benefit of eating pork.

By the way, the Bible especially dislikes the chameleon. Anyone familiar with this adorable animal knows that it is unfit to be food; rather, it is the cutest, most harmless and *most useful* animal (it eats lots of insects and worms). But you will be unclean if you touch a chameleon—whether alive or dead. The dishes on which it falls must be broken; the hearth, the stove must be destroyed. If even a particle of a chameleon falls on a seed prepared for sowing, then that seed cannot be sown. *Such laws were advantageous to the priests.* They placed the working masses of the people at the complete mercy of the priestly estate. Every move was planned, every move in the power of this class of parasites.

The people would break these laws whenever necessary, of course. But in breaking them, they would contemplate the terrible punishments awaiting them for their "sins" before God—for having eaten the wrong animal, which the Jewish priest had indicated in the law, assuring them that this law came from God himself:

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“This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth...” (Leviticus XI, 46).

As materialists, we Marxists have always maintained that *being determines consciousness*, for which this chapter of the Book of Leviticus provides a vivid example. Among other things it says:

“Yet these may ye eat of every flying creeping thing that goeth upon all four, which have [jointed] legs above their feet, to leap withal upon the earth; even these of them ye may eat; the locust after his kind, and the [solam] [3] after his kind, and the [hargol] after his kind, and the [hagab] after his kind.” (Leviticus XI, 21-22).

To put it simply: Jewish law permitted the Jews to eat various species of locusts. But where did this rule come from? Even today, almost all the nomadic peoples of the Arabian deserts, North Africa, and other adjacent territories subsist on locusts, collecting them in sacks. It is a kind of desert bread. Locusts are roasted, preserved in this dried form, and then eaten. The ancient Jews—one of these nomadic peoples—could not resist using locusts as food whenever they would swarm in clouds. The Jews devoured them. And so the Mosaic Law retroactively declared that locusts could be eaten, and—to the cackle of hens—classified them as *reptiles* (instead of insects), *even those with shins on their legs!!!* All animals have a shin—a part of the leg. But couldn't the biblical legislator have known at a minimum what any schoolchild knows today?!

Hundreds of thousands of working Jews and Muslims who have already turned away from religion eat both pork and hare, despite and in defiance of these prohibitions. I advise all believers: spit on these fabrications, on the priests' fables. Treat your rabbis, hasidim, tzadikim, and other holy persons to locusts. Treat them to locusts and tell them that the biblical god ordained this food to his children through Moses.

Notes

[1] Until the 1870's, the “high priest” of the Catholic Church, *the Pope*, was also the king, the ruler of part of the territory of today's country of Italy. After reaching an agreement with the Italian fascist government in 1929, the Pope was officially recognized as the sovereign of the small state of Vatican City (located within the territory of the city of Rome). Here, in his kingdom, the Pope retains the right to execute and persecute his subjects.

[2] In the Book of Leviticus, *the camel, jerboa, hare, and pig* are listed among the “unclean” animals that Jews are forbidden to eat as ruminants that have unsplit hooves. This absurd biblical division—which classifies pigs as ruminants and both jerboas (a type of field mouse) and hares as ungulates—is one more proof of the absurdity of the Bible’s stories and the ignorance of their authors. The designation of the camel, jerboa, hare, and pig as unclean and forbidden can be explained by the fact that the ancient Jews at one point considered all these animals to be sacred “totems” (deities) which were therefore not allowed to be eaten—except only at especially solemn ritual meals, during which a “communion with the flesh and blood” of these deities took place. Later, with the change in social conditions, the meaning of this food ban was forgotten, and animals were declared “unclean,” “filthy.”

[3] *Solam, hargol, and hagab* (Leviticus XI, 22) are special types of locusts, which the locals of Palestine still eat in a roasted and dried form.

Chapter 4 How God Practiced Medicine

We have already noted that in ancient times, priests, clerics, and magicians not only dealt with God and the gods, but also engaged in healing; medicine was also their craft. And whenever some shaman or witch-doctor would steal their business, the priests would label them sorcerers.

At a time when belief in “pure” and “impure” forces had already developed, when mankind’s imagination had created good and evil spirits, good and evil gods, good and evil angels (angels and devils), then the priests were able to declare themselves omnipotent, capable of commanding all these forces, and they would accuse their competitors of engaging in the business of dealing with evil spirits—with devils. Subsequently, the priests succeeded in having their competitors in the business of deceiving people burned at the stake, while they themselves continued to deceive the masses even more shamelessly.

Within the Bible there are many prescriptions that God supposedly gave to the people. These prescriptions consist of medical advice on diagnosing and treating tumors, as well as determining whether a person has leprosy or a fungal infection. God taught how to treat fungal infections not only on a person’s body, but also mold on a house. The Bible, of course, presents things as if God himself gave Moses and Aaron all these medical prescriptions. For example: “And the Lord spake unto Moses and Aaron, saying, ‘When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests...’” (Leviticus XIII, 1-2). As you can see, the patient was to be taken neither to the doctor’s office nor to the paramedic, but to the priest.

Chapters XIII and XIV of the Book of Leviticus describe in detail how to recognize leprosy and other skin infections, and what to do in each case. A believer will say: “Among these prescriptions there are some that are practically useful. For example, the priests advised that if some malignant tumor or abscess appear, then such a patient would need to be separated from the healthy for seven days at first; and then, if the tumor did not disappear, for another seven days. If the tumor began to spread even further, then he would need to be kept isolated (as professionals say nowadays: “quarantined”).”

But there is nothing divine in these prescriptions; ancient peoples learned the benefits of isolating the sick through long-term *experience and observation*. Thus, human practice and experience were of decisive importance. But the priests monopolized this experience; they declared the simplest rule of community life to be a divine commandment in order to

preserve their influence and power as “authorized” by God. Therefore, if we are to consider these elementary recommendations to be “divine,” then we can even more justifiably call any medical book “holy scripture,” since they provide truly useful guidelines for combatting diseases and protecting ourselves from them.

The most terrible disease was (and still is) leprosy. It is now true that leprosy—especially in its early stages—can be successfully treated with X-rays, with radium (there exists such a substance, very rare and very expensive: it emits rays that can be used to treat leprosy, lupus, various cancerous tumors, and other serious diseases, all of which were previously considered incurable). Leprosy was feared precisely because it could not be cured. Therefore, the priests attempted to create a descriptive method for diagnosing it. Whenever they saw an ulcer on a man’s body resembling leprosy, they would declare him a leper, unclean. They would tear his clothes and throw him out into the street bareheaded. Whenever he appeared again, he would be required to shout: “I am unclean, infected!”:

“And the man whose hair is fallen off his head, he is bald; yet is he clean. And he that hath his hair fallen off from the part of his head toward his face, he is forehead bald; yet is he clean. And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead. Then the priest shall look upon it: and, behold, if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh; he is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague is in his head. And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, ‘Unclean, unclean.’ All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be.” (Leviticus XIII, 40-46).

One only has to carefully read this description, and it becomes clear to anyone with any knowledge of medicine today that many people who simply had ringworm or some other skin infection were erroneously classified as lepers. Nowadays these diseases are easily cured, but those unfortunate people were declared lepers, driven out of healthy society, and forced to live with real lepers from whom they really did contract leprosy, and thus many people died.

But as we have already noted, there is still something useful in all these descriptions. For example, separating the sick from the healthy, then

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burning their clothes, then razor-shaving the hair on every part of their body where it grows, and then subjecting them to the most thorough ablu-tion. Of course, this was all the result of observation and experience. But the priests would not have been priests if they had not introduced quackery and deceit into the matter. Therefore, the priests also performed magic tricks on the sick alongside these medical and sanitary measures. Chapter XIV of Leviticus provides the “law of the leper”—when it is necessary to cleanse him:

“And the Lord spake unto Moses, saying, ‘This shall be the law of the leper in the day of his cleansing: he shall be brought unto the priest... Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop [i.e., vinegar. –Ye. Ya.]: and the priest shall command that one of the birds be killed in an earthen vessel over running water: as for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.’ (Leviticus XIV, 1-2, 4-7).

It is as if the priests declared to those around them: “Although this man is currently healthy, if I—Father Aaron or Father Ivan—do not slaughter this bird and then soak a live one and a piece of cedar wood in the dead bird’s blood and sprinkle it on this healthy man, then nothing will come of it; he will surely fall ill again.”

Why, someone might ask, would they have released a live bird into the field? That is what I want to tell you about now. In ancient times, people thought of it this way (and the priests encouraged these ideas and taught them to others): disease was some kind of “unclean” force (an evil spirit or demon) that entered a person. It could be forced—as is described in the Gospel story—to pass from a man into a herd of pigs, for example. The demon that was sitting in the man could be made to pass into these pigs who would then be thrown into the sea, where the disease might then pass into some other animal.

Until recently (and in some places even today), priests and sectarian preachers living in remote villages would “treat” the hysterical through “exorcism”: they would (and still do) declare that a demon had possessed them, which could be expelled by prayers or even by physical blows. These “treatments” were once commonplace in villages, and many

unfortunate women died from them, having fallen victim to ignorant priests and sectarian preachers. The “exorcism” of demons from the sick is a vestige of ancient belief, traces of which we find in the Bible in the fact that a disease is considered something like a spirit, an evil creature that has possessed a person, and which can be completely expelled and forced to move into a tree, an animal, etc.

I lived in the Yakut region between 1913 and 1917, and this is how the Yakut shamans (sorcerer-priests) would “cure” all kinds of illnesses: first they would make a stuffed human being—simply a wooden doll, dressed in approximately the same clothing that the sick person would wear—and pretended to drive the person’s illness into this doll. Then they would build a small boat out of wood or tree bark, put this doll in the boat, and send it down the river while assuring others that this way, the disease had passed from the sick person into the doll.

Another kind of witchcraft was based on this same notion: when a person wanted to destroy someone else but could not do so themselves, they would fashion his likeness or image in the form of a doll, and then destroy this doll—bury it in the ground, chop it up, etc.—and imagine that all of this would cause the same evils to befall the person about whom various kinds of spells were being pronounced. The Bible describes the Jewish priests as practicing this same exact type of witchcraft in Chapters XIV through XVI of Leviticus. Whenever they would release a bird sprinkled with the victim’s blood into the field, the priests would declare that this bird flying into the field was carrying away the sick person’s illness. The expulsion of a scapegoat into the desert was based on this same theory (we will discuss this in more detail later). This goat was blamed for all the person’s sins and crimes; they would release it into the desert, where it supposedly carried away all the person’s sins, crimes, and diseases.

But even this sorcery was not enough for the priests; it was necessary to further appeal to the people’s imagination. They would say, “Treatment is treatment, and sacrifice is sacrifice; but if I, priest Aaron or Dorimendon or Ferapont, do not perform such other tricks on them, nothing will come of it!”

What other tricks did the priests perform? It is worth talking about them. The priests cared about their pockets about all else; the main thing that they needed was a sacrifice. On the eighth day, a recovering person would have taken two rams without blemish—that is, two healthy rams—and one yearling ewe without blemish, in addition to a decent sack of wheat flour and oil. He would have brought all of these things to the priest, so that the priest could then take the ram and sacrifice it, taking the oil and pretending to give it all to God: “And the priest shall take one he lamb,

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and offer him for a trespass offering, and the log of oil, and wave them for a wave offering before the Lord..." (Leviticus XIV, 12). Then the ram would have been slaughtered, and then the following comedy would have been performed:

"And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: and the priest shall take some of the log of oil, and pour it into the palm of his own left hand: and the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord: and of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering: and the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the Lord. And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering..." (Leviticus XIV, 14-19).

Just think, he had to be a real expert! Anyone else would have gotten confused. He would have had to remember everything: to smear the blood on the edge of the right ear, and on the finger of his right hand, and also on the toe of the right foot; the moment he mixed up the foot or the finger or the ear, lo and behold, all the magic would have been gone! He had to be an expert here, to know this matter down to the last detail so as not to confuse anything—otherwise, he might have poured oil on the wrong hand or wet it with the wrong finger.

Then, how could a layperson have sprinkled oil from his finger seven times in front of God's face when he could not even see this God? Instead, the priest pretended to see the very face of God while sprinkling oil on it. Just think, if the priests in all corners of the world have been sprinkling oil on God's face every day, just how much of this oil have they sprinkled on him and what a greasy, oily face this God must have!

But if the sick person was poor, then the Bible says that he would have been offered a discount:

"And if he be poor, and cannot get so much; then he shall take one lamb for a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a

meat offering, and a log of oil; and two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.” (Leviticus XIV, 21-22).

And again the same comedy would have been repeated, with the priest taking a lamb and a log of oil, shaking it before the Lord, and cutting the lamb. Then the same comedy would have ensued with the anointing of the right ear, the thumb of the right hand, the big toe of the right foot, and the left palm with blood, then the splashing of the Lord’s face with oil, and so on.

When one reads these lines now, they emanate feelings of horror, helplessness and fear of the power of this priest—this sorcerer who could control one’s life and death, who for a sheep or a lamb could cleanse a man of leprosy or leave him a leper and declare him unclean, drive him outside the city, and force him to live among other lepers. Fear surrounded man in the face of phenomena that he did not understand. Every stain frightened him, not only those on his body, but also those on his clothes and on the walls of his house. He could not even distinguish leprosy on the body—a malignant ulcer on the flesh—from a simple wall mold in his home; he was just as afraid of this mold as he was of the leprosy on his body.

Chapter XIV of Leviticus offers advice on how to combat such a wall mold:

“And he shall look on the plague, and, behold,” says the Bible, “if the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight are lower than the wall; then the priest shall go out of the house to the door of the house, and shut up the house seven days: and the priest shall come again the seventh day, and shall look: and, behold, if the plague be spread in the walls of the house; then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city...” (Leviticus XIV, 37-40).

Nowadays we would simply whitewash the wall with lime (lime is a good disinfectant; it can even kill cholera germs, in addition to other infectious diseases), and arrange for so-called fumigation (i.e., decontaminations) by means of chlorine or formalin, thereby rendering the house completely suitable for habitation again. Any contagion in a house can be eliminated using this method. But people back then were so helpless that they did not know what to do, and they had to call the priest again. And what could the priest do?

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“Then the priest shall come and look, and, behold, if the plague be spread in the house, it is a fretting leprosy in the house: it is unclean. And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place. Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even. And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes. And if the priest shall come in, and look upon it, and, behold, the plague hath not spread in the house, after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed. And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop: and he shall kill the one of the birds in an earthen vessel over running water: and he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times: and he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet: but he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.” (Leviticus XIV, 44-53).

As you can see, in order to purify the house, it was once again necessary to slaughter the birds, and to wet the cedar tree, and to release a live bloody bird into the field so that it could carry the disease out of the house with it. The priest participated in all of this! The people lived in fear. Without the priest—not a step forward! The priest took advantage of the people’s ignorance and kept them in fear.

Let the believer think: if today he were to develop a rash on his body, or redness, or a swelling, then whom would he visit: the priest or the doctor? Would he allow himself to be treated with slaughtered rams and pigeons, to have his ear, toes, and fingers smeared with blood, to have oil sprinkled on the Lord’s face, to have a butchered ram or a bottle of oil shaken? Of course not. He would prefer science to religion. He himself already understands that this is all superstition belonging to the distant past. He considers himself above it.

But let him also consider the fact that this is all declared to be the Law of God, that it is spoken about as law that God handed down to men and which is to be obeyed as the highest wisdom! The Bible explicitly states:

“This is the law for all manner of plague of leprosy, and scall, and for the leprosy of a garment, and of a house, and for a rising, and for a scab, and for a bright spot: to teach when it is unclean, and when it is clean: this is the law of leprosy.” (Leviticus XIV, 54-57).

And let the believer also consider this: if he believes that this is all superstition of the past, why does he still entertain exactly this same charlatanism whenever he puts up candles or swears to a non-existent god and prays for the recovery of the sick or for success in his affairs? There is no difference here. There they shook bottles of oil and bloody rams before God; here they act with candles, censers of incense, silver and gold icon covers, silk covers, countless bows and tears, singing and other expressions of humility, supplication, admiration, and helplessness in the face of a non-existent Lord God. There is no difference. Both here and there; deception and self-deception!

Chapter 5

Sin Sacrifices and the Scapegoat

In the previous chapter, I introduced you to the biblical god's advice to the priests regarding leprosy. You must have noticed *how helpless* man was; he was even afraid of baldness—afraid of *balding*—so much that it was necessary to write the following law in the name of God: “*And the man whose hair is fallen off his head, he is bald; yet is he clean*”! Nowadays even a small child knows that if his hair has fallen out of his head, then he is bald, but the Bible presents all of this “wisdom” as “God’s Law!”: “*And he that hath his hair fallen off from the part of his head toward his face, he is forehead bald: yet is he clean*”!

Tell me, please, what exactly is God’s revelation about baldness and balding? It would not have been surprising if the priests had declared every bald or balding man to be unclean at that time. Fear and helplessness before the unknown, before incomprehensible natural phenomena, pushed the believers entirely into the priests’ arms. And in the name of God, the priests prescribed to them such laws that today, of course, seem completely incredible.

A special Chapter XV of the Book of Leviticus is dedicated to “the law of the uncleanness of man because of his discharge.” As you read this chapter, you will notice that the law uses the term “discharge” to cover a wide variety of things: venereal diseases, the so-called “feminine bleeding” (menstruation), and the ejaculation of semen. The Bible deems it necessary to provide a law addressing all of them:

“When any man hath a running issue out of his flesh, because of his issue he is unclean. And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness. Every bed, whereon he lieth that hath the issue, is unclean: and every thing, whereon he sitteth, shall be unclean. And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the even. And he that sitteth on any thing whereon he sat that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even. And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even. And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe himself in water, and be unclean until the even. And what saddle soever he rideth upon that hath the issue shall be unclean. And whosoever toucheth any thing that was under him shall be unclean until the

even: and he that beareth any of those things shall wash his clothes, and bathe himself in water, and be unclean until the even. And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the even. And the vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.” (Leviticus XV, 2-12).

Where did these rules come from? They came from the people’s helplessness and ignorance on the one hand; and on the other hand, from the fact that the priest took advantage of their helplessness and ignorance. Here the priest did not limit himself solely to sanitary regulations about cleanliness, but necessarily added witchcraft and an offering—“Never go to the priest without a gift!”

“And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before the Lord unto the door of the tabernacle of the congregation, and give them unto the priest: and the priest shall offer them, the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for him before the Lord for his issue.” (Leviticus XV, 14-15).

This means that the priest promoted the following idea: God would sit in heaven and watch over every person; and if he had some kind of pimple, or if she was menstruating, or if he had some kind of venereal disease, or something else, then God would demand that the person roast one dove for him first, and then roast another dove in such a way that the priest could also partake of it. Only then would the priest “make an atonement for him before the Lord for his issue.”

In ancient times, during certain periods of a civilization’s historical development, women were widely considered unclean, unequal creatures—an attitude towards women that remains enshrined in modern religions: Christianity, Judaism, Islam, etc. This can be explained by the fact that women played a subordinate role in the household. Thus, they were considered unclean whenever performing any natural act. Whether it was the cleansing of blood or the birth of a human baby, she would then have to make a sacrifice to God so that he could purify her. Childbirth itself was considered an unclean act; therefore the Bible issues a law specifically concerning the so-called “monthly female blood”:

“And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her

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shall be unclean until the even. And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean. And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even. And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe himself in water, and be unclean until the even. And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even. And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean. And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean. Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation. And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even. But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean. And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation. And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for her before the Lord for the issue of her uncleanness.” (Leviticus XV, 19-30).

Of course, with the herding lifestyle, a woman’s life was always in plain sight. Where could she have hidden except in a tent? Everyone saw every step of her life, so she was not even able to conceal the fact that she was sick, and for being sick she was considered unclean. Whenever someone touched her things—something on her bed or the place where she sat—then he would be considered unclean until the evening. During those days when a woman was sick, she was viewed as a leper. The biblical god concerned himself with these matters to the extent that he wrote the law of God “of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.” (Leviticus XV, 33).

But occasionally, the sins in question were so severe that some special method of cleansing from them had to be invented. So the Bible has left us a record about how Jewish priests used to conjure in much the same

way that the Yakut shamans do today. But this is not called “witchcraft” in the Bible at all; rather, it is the “Law of God.” This law on how to “cleanse oneself from sins” by means of a *scapegoat* is set out in Chapter XVI of Leviticus.

First, God told Moses how Aaron could avoid dying upon entering the sanctuary. The trick went as follows: “Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: *for I will appear in the cloud upon the mercy seat.*” (Leviticus XVI, 2). The priest convinced the believers that entering the “sanctuary” (the altar) was dangerous even for priests themselves—let alone mere mortals, who should never even think about checking out what is going on in the “sanctuary.” The Bible says that God would even kill priests who carelessly approached the cover over which he—the Lord God—flew around in a cloud.

Then comes the story of how to cleanse oneself of all sin by means of a scapegoat. To accomplish this, it was necessary to take two goats, and place them before the Lord’s face at the entrance to the tent of meeting (the temple thus more resembled a slaughterhouse; cattle were constantly being brought there, poultry were being dragged in). And then God advised:

“And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord’s lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness.” (Leviticus XVI, 8-10).

I will not spell out in detail here all of God’s recommendations on how to take burning coals and a full censer from the altar, how to pour a handful of finely ground incense into it, and how to fill the room where all this magic was performed with incense in such a way that what was happening in the clouds of smoke above the lid—where God was supposedly flying around—would not be visible.

But before us now is a story that once again confirms that there were bloody human sacrifices in ancient times, and that these bloody human sacrifices were later replaced with animal sacrifices. The goat was killed not only because God needed roast meat, but also as a sin offering. When we remember that the biblical god was hiding in the clouds of smoke above the lid, then it becomes clear that these drops of blood—which were

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sprinkled on the place where God was supposed to be—were simply a bloody sacrifice.

With the other goat they did the same thing that they did with the birds that were released into the field. Sins were “transferred” to this goat in exactly the same way that the Yakut shaman—a sorcerer—transferred the disease from the person onto the wooden doll that he sent down the river in a boat. That is how it happened here too:

“And Aaron shall lay both his hands upon the head of the live goat, *and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness...*” (Leviticus XVI, 21).

It turns out that this was to be “a decree forever and ever.” Say, believers—here in the Bible it says: “And this shall be *an everlasting statute* unto you...” (Leviticus XVI, 34). If indeed you really think that this is an eternal decree and that this is the Law of God, as the Bible says, then why don’t you send scapegoats into the desert today? It is just as clear to you that there is no “Law of God” here, that this was a rite established by priests in distant, distant times for pastoral Jewish tribes as a replacement for bloody human sacrifices.

Think through any part of the Bible in this way and view it with human eyes.

Notes

[1] The “*scapegoat*”—which was led into the desert and killed there during the Jews’ autumn holiday of “purification”—originally served as a sacrifice to the main spirit of the desert, *Azazel*, whom the Jews also imagined in the form of a goat and whose name, translated, means “Goat-God.” At one time the ritual with this goat involved the elder placing it before the sanctuary, laying his hands on it, pronouncing special incantations over it by means of which—as was then believed—the sins of every member of the tribal community were transferred to the goat, and then leading it into the desert and sacrificing it to *Azazel*.

Chapter 6 Slave Laws are God's Law

If we look closely at the laws laid out in the Bible, especially those in the Book of Leviticus, we will see that they are *the laws of a slave society*. Moses wrote down the Law of God (in reality, this law was written and compiled at different times by many generations of authors) precisely because the slave owners who were in power created it.

Here is the law before us:

“And whosoever lieth carnally with a woman, that is a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her; she shall be scourged; they shall not be put to death, because she was not free.” (Leviticus XIX, 20).

This means that one could have slept with a slave girl, but not with a free woman. A slave woman was some kind of half-human, to whom anything could have been done.

Moreover, the Bible was very forgiving towards free men—slave owners—who committed crimes or violent acts against slaves. The matter turned out to be very simple in this type of situation: the sinner would need only to bring a ram as a sacrifice of his guilt, “[a]nd the priest [would] make an atonement for him with the ram of the trespass offering before the Lord for his sin which he ha[d] done: *and the sin which he ha[d] done [would] be forgiven him.*” (Leviticus XIX, 22). You see how easily the slaveholding god forgave the slave owners.

We know that whoever has carefully read the Book of Leviticus will object: “But there are not only slaveholding laws there. For example, the book also contains useful rules prohibiting incest; i.e., sexual relations with close relatives: a father with his children, brothers with their sisters, etc. There are laws against defrauding and shortchanging, against treating foreigners poorly, against making bloody sacrifices to the god *Moloch*, and against tattooing oneself: “*Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you...*” (Leviticus XIX, 28). There are also laws against consulting with fortune tellers and soothsayers: “Ye shall not eat any thing with the blood: neither shall ye use enchantment, nor observe times.” (Leviticus XIX, 26). And next to these laws: “Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.” (Leviticus XIX, 27). What would all the hairdressers, barbers, and stylists say if we were to pass these laws today?!

The same could be said about the handful of useful precepts found in the Bible as was previously said about those bits of medical advice that were the result of observation and experience. The deification of these

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rules was intended to strengthen the power of the clergy, to strengthen religion and its laws, which were favorable to slave owners. If you take the Bible's *main ideas*, look closely at all its prescriptions and examine its prohibitions, then it is not difficult to see that what the Bible really teaches—its morals and laws—are slave laws, harmful to workers and beneficial to exploiters.

The Book of Leviticus contains laws concerning the so-called “jubilee year.” The jubilee year would happen every seventh year, when the land would be allowed to rest without being sown. Hence during this jubilee year, the harvest would be reaped only from what grew without being sown. And after every seven such jubilee years (on every fiftieth year), freedom from land-related obligations would be declared:

“And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this jubile ye shall return every man unto his possession. And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another: According to the number of years after the jubile thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee: According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee.” (Leviticus XXV, 8-16).

But during these fifty years, slaves would become such insolvent debtors that they would no longer be able to redeem themselves. Therefore, they would have to remain slaves forever.

One can also count a number of other laws which seem to indicate that these slave owners sought to limit the possibility of becoming slaves themselves. Thus, in Chapter XXV of Leviticus we read:

“And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.” (Leviticus XXV, 35-37).

So, it turns out that the law prohibited usury, bondage, etc. in relation to fellow tribesmen. A few lines later in the same chapter we read: “And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant: but as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee...” (Leviticus XXV, 39-40). So, God’s Law did not at all forbid buying one’s brothers into servitude. But slave owners found a very easy way out for themselves; God’s law allowed them to own slaves on a vast scale. Verses 44 through 46 permit slavery, even hereditary:

“Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.” (Leviticus XXV, 44-46).

Is it surprising after this that all the serf owners, slave owners, land-owners, and capitalists have tried to convince the peasants that the Bible is a divine book?! After all, in the name of God, the Bible authorizes an eternal state of slavery, eternal bondage, the buying and selling of human beings, their transfer by inheritance, their ownership as an object that can be resold, given away, or inherited. The Bible forbids cruelty only to one’s own; *but in relation to a slave, the Bible permits cruelty to the utmost degree.*

Nevertheless, it would be erroneous to think that slaves were acquired exclusively through purchase and sale; a huge number of slaves were captives taken during wars. And the biblical god gave explicit advice on how to enslave captured prisoners. The following instructions are provided in Chapter XX of the Book of Deuteronomy:

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“When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it: and when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword: but the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee. Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations. But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth...” (Deuteronomy XX, 10-16).

What divine guidance that God offered believers! And how does this advice square with the priests’ chatter about God’s mercy, about how God is all-benevolent, all-forgiving, and so on and so forth?! Well, believers, which of you has enough conscience to defend this “Law of God”?

Chapter 7

Intimidating People in the Name of God

Believers still do this even now: whenever they want you to stop doing something that seems wrong or harmful to them, they will try to scare you by proclaiming, “God will punish you for this!” It turns out that the God of the believers scrutinizes a man’s every little action: every step he takes, every thought he thinks, and every movement he makes. According to some believers, God monitors what a man eats every day, whether he shaves his face, cuts his hair, what he wears, and whether he sleeps with his wife on certain days when God has supposedly forbidden him from doing so.

According to others, he takes note whether a person crosses himself with two or three fingers or does not cross himself at all, how many times a day he kneels to pray, whether he prays facing the east or the west, how many times he sings *Hallelujah*, whether he takes communion (that is, whether he eats a piece of dough baked with prosphora instead of the body of God or pieces of starch wafers made in a factory for the Catholic Church), whether he drinks wine instead of the blood of God, and whether or not he eats unleavened matzah (flatbread baked for the Jewish Passover holiday).

In a word, this god delves into every little detail, according to believers. Well, of course, he cannot oversee everything alone! He has ministers, and each minister is in charge of some separate matter. For Elijah, it is the weather, thunder, lightning, and rain; Nicholas is more concerned with the sea and sailors; Florus and Laurus are in charge of the livestock; and George the Victorious knows a little about livestock too since, on St. George’s Day, one must offer prayers to him and bless the cows. In a word, this God has dozens of specialists with their own jobs.

This is what simple-minded people believe. For thousands of years, priests have been reinforcing this faith in them; for thousands of years, priests have been hammering into common folk’s heads the idea that there is a social structure in heaven that is nearly identical to the one on Earth—with kings, ministers, prisons, and executioners. Such a belief strengthens the people’s devotion to earthly kings, exploiters, and executioners. That is why the Jewish priests who compiled the Book of Leviticus more than 2,000 years ago wrote all kinds of laws in the name of God and demanded that these laws be obeyed as such—even the cruelest and the most unjust ones. They promised all sorts of favors from God in return for following these laws; and for breaking them, they promised wrath and revenge.

In Chapter XXVI, verses 3 to 13, the Jewish God referred to the Jews as his slaves (before he had said: “For unto me the children of Israel are

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servants; they are *my servants* whom I brought forth out of the land of Egypt..." (Leviticus XXV, 55)) and promised them his protection in exactly the same way that the landowners had. Nobles would write their orders to their slaves, their serfs, explaining, "If you, my slaves, my serfs, will obey me and work for me and follow all of my orders, no matter how cruel they are, then I will protect you from the attacks of other robbers—knights, boyars, princes, counts, and barons—and you can peacefully engage in farming under my rule."

The Jewish god spoke to his slaves in exactly the same way, and one cannot help but think that we are talking here about an actual landowner writing orders to his serfs:

"If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new. And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people. I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright." (Leviticus XXVI, 3-13).

True, from the last verse it seems as if God demanded all this from the Jews because they had ceased to be slaves, because they were walking with their heads held high, and that, conversely, they themselves could now take the conquered peoples as slaves. But we have already seen from the previous exposition that a poor Jew could also become a slave.

In order to follow all these laws—to bring flour and oil to the priests at every step, to lead rams, bulls, calves, and doves, to build churches, and to give a tenth of all income to the priests—it was necessary to put a very

heavy bridle on the people. This bridle was the Law of God, by means of which the priests frightened and intimidated the populace. This is how the Jewish priests and others after them intimidated people for failing to comply with the absurd laws that they had drawn up:

“But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.” (Leviticus XXVI, 14-17).

Just think, if a man ever broke one of these laws that the priests had made—about the Sabbath, for example, or about how many pigeons or rams to roast for God on this-or-that occasion—then this God would have threatened: “As you are before God, so I am before you: I will send horror, languor, and fever upon you so that your eyes will be exhausted and your soul will be tormented.” God promised to turn him into a madman, suffering from so-called “persecutory delusions.”

But as it turns out, this was all just the tip of the iceberg! Listen further:

“And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: and your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.” (Leviticus XXVI, 18-20).

God’s cruelty knew no bounds. It seemed there was nowhere further to go: man was overcome by terror, he wasted away; he had a fever, his eyes were exhausted, and his soul was tormented. He sowed in vain; his enemies attacked and dominated him; he went mad, and he ran when no one was chasing him. “This is nothing” said the biblical god, “I will punish you seven times over; I will make the earth like brass, and the sky like iron, and I will bring total famine upon the earth.”

But when drafting these punishments, the Jewish priests thought: “Well, what if this doesn’t help? What if this doesn’t frighten the people, and they start living according to their own reason instead of my priestly orders?” Therefore, they needed to frighten the people even more; they

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needed to punish seven times over and again. This is already 49 times more (seven times seven). The priests and the biblical God could not have settled for any less!

Nevertheless, it turned out that there was still no certainty that people would listen, even after all of this. So then they invented even greater terrors—seven times greater than before; that is, 343 times (seven times seven and another seven is 343) greater. This time God threatened to drive people to cannibalism, so that they would start devouring their children. He promised to turn cities into deserts. Then there is the most terrible thing of all that he threatened: “...and I will not smell the savour of your sweet odours”! (Leviticus XXVI, 31). He promised to give people into slavery to other nations, promised to turn them into madmen who would run without looking back, bumping into each other and falling.

Since the priests’ imaginations could not venture any further, it was difficult for them to come up with any more punishments. They drove a man mad, ruined him, and gave him into slavery, depriving him of everything. The list of tortures stops at this point, where the priests were sure that it would be quite enough to finally force the “criminals” who violated the laws they had drawn up to come to their senses. After this, of course, they would have to submit to the laws of the slave owners, which were passed off as the Laws of God.

But here is what is curious: who would have been left to submit, if everyone had been completely exterminated before that? Just think, the Bible says:

“And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies’ lands; and also in the iniquities of their fathers shall they pine away with them.”
(Leviticus XXVI, 38-39).

This means that everyone would have perished, and those who did not perish would have simply wasted away. But then we suddenly read: “[T]hey shall confess their iniquity, and the iniquity of their fathers...” (Leviticus XXVI, 40). Then: “I will for their sakes remember the covenant of their ancestors...” (Leviticus XXVI, 45). For whom would he remember? For those unfortunates who would waste away? This consolation is extremely weak, although the priests promised that afterwards God would again begin to caress and look after these wasted people.

This is all incredibly stupid. It is shameful that there are people today who believe it to be true. It is shameful to think that there are people even now who, in the event of a crop failure, in the event of a war, in the event

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of a man-made disaster, seek an explanation for these things in those priestly threats of divine punishment that are written in the Bible. The working peasants especially should think about this, because the priests today threaten them with divine punishment for aspiring to live and work according to their own decisions, for forging a new life for themselves, for building a prosperous collective farm life.

The priests, of course, are unhappy that the workers and peasants are throwing off the power of religion, which for thousands of years has entangled their consciousness, bound their will, and prevented them from reorganizing life on Earth so that there will be no hunger, no war, no exploitation of man by man, no enslavement of man by man.

Chapter 8 God Does Not Tolerate Criticism

We have already cited many examples of how God threatened the harshest punishments if people doubted him and if they did not obey everything that the Jewish priests wrote down in the Bible. But even in ancient times, apparently, there were enough atheists who were not very intimidated by all these threats.

The priests and ruling classes feared atheism. The newspaper *Bezbozhnik* was not being published back then (as, incidentally, there were no newspapers at all). It was extremely dangerous to write against God or to openly speak out against him. The famous Greek sage Socrates was accused of atheism only because he questioned and disputed the correctness of some of the priests' decisions—even though he himself was a deeply religious man.

The Bible simply recommends killing all atheists. At the same time, the ruling classes and priests very often counted among the ranks of the atheists both their personal enemies as well as people they found objectionable. In order to have a person killed, it was enough to say: "This person slandered God, speaking against God and his covenants!" The Jewish priests even issued a law to strengthen their position—claiming, of course, that God himself ordered this law to be composed. The Bible tells us about it:

"And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp; And the Israelitish woman's son blasphemed the name of the Lord, and cursed. And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan:) And they put him in ward, that the mind of the Lord might be shewed them." [How easy it was to fool the people, that they needed to wait a few days until Moses had time to talk about this man with the Lord God. –Ye.Ya.] (Leviticus XXIV, 10-12).

The Bible does not specify how many days this unfortunate son of an Israelite woman, born of an Egyptian, sat there (note that even back then they took the opportunity to target "foreigners": they said that although he was an Israelite, he was born of an Egyptian and, therefore, a kind of stranger).

But finally, the biblical god must have deigned to discuss this criminal with Moses:

“And the Lord spake unto Moses, saying, ‘Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him. And thou shalt speak unto the children of Israel, saying, “Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death.”’” (Leviticus XXIV, 13-16).

Thus, in ancient times, tens of thousands of people were probably killed who for a moment suddenly opened their eyes and saw through the priests’ deception, saw empty skies. The smell of this roast became repulsive to them; all the priestly taxes were burdensome, and all the laws created by exploiters and priests were disgusting. And when they raised their voices against slavery and centuries of deceit, they were killed. This was the case in the Middle Ages. Tens of thousands of martyrs of science were burned at the stake only because the truth was revealed to them, because they no longer wished to believe in the existence of God.

Chapter 9 The Laws of an Exchange Economy

The Bible was compiled at different times over a period of several hundred years. The economy of the Jewish tribes underwent various changes during this time: it evolved from a hunting lifestyle to a pastoral, agricultural one; it evolved from a closed, subsistence economy designed only to satisfy the needs of its participants, to an exchange economy—to a commodity-based economy, to the creation of handicrafts, to caravan trade, to navigation, and to extensive slaveholding estates.

It is often argued that the Mosaic Law is summarized with the phrase: “An eye for an eye and a tooth for a tooth.” This, they say, expresses the old covenant. And the new covenant, they claim, was replaced with a more humane one: “Love your neighbor as yourself!”

We find in the Bible a whole series of laws that merely express exchange relations. In the Book of Leviticus (Chapter XXIV, verses 17-23), for example, we find a set of laws indicating that this particular book of the Bible was compiled at a time when commodity exchange relations were not yet sufficiently developed, since the killing of a man necessarily entailed the death of another: “And he that killeth any man shall surely be put to death.” (Leviticus XXIV, 17).

But once exchange relations fully emerged, they were then reflected in the “divine” law. Hence:

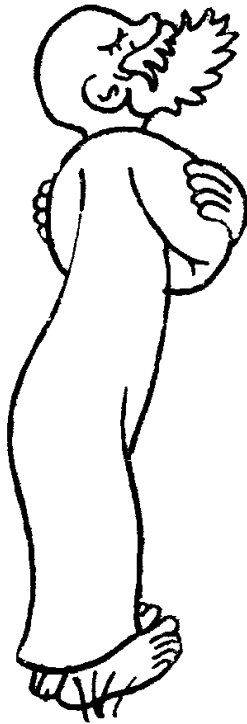
“And he that killeth a beast shall make it good; beast for beast. And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him; breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again. And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.” (Leviticus XXIV, 18-21).

Of course, this is not what happened in real life. In reality, it was possible for a man of status—especially a slave owner—to buy his way out of trouble. The laws were written mainly for the poor, for slaves, and they were written by *the dominant slave owners*, the priests. That this part of the biblical law was written at a time when exchange relations were very developed both among the Jews themselves and between the Jews and the various tribes surrounding them is evident from the fact that legal equality for strangers (that is, foreigners) is also provided there: “Ye shall have one manner of law, as well for the stranger, as for one of your own country...” (Leviticus XXIV, 22).

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International treaties were also drawn up on the basis of then-existing exchange relations. Nevertheless, it is unlikely that any believer would agree that such laws should be adopted today, *indicating that the so-called "Laws of God" were simply human laws*, written by the ruling classes of different eras and lived-through long ago, which are therefore irrelevant to people living in completely different times and leading their lives based upon completely different principles.

**PART V.
THE BOOKS OF
NUMBERS,
DEUTERONOMY,
AND OTHERS**



THE BOOK OF NUMBERS

Chapter 1

God's Prescription for the Jealous

Even now, the priest at the confessional thinks that he has the right to ask a woman or a girl if she is sleeping with a man. The studly breed of priests has unbridled the lustful imagination; inside the priests' manual on how and what to confess, you will find many questions that only a libertine would think to ask. These questions are especially asked of women.

Why are women treated this way? We have already cited numerous examples of how the subjugation of women is only one manifestation of slavery in general. The Bible is a book of a slaveholding people, permeated through with the concepts and relationships of masters and slaves. This is why in the Bible we so often encounter women being treated like slaves, like objects, like property.

The slave owners consolidated these relationships into a legal code that supposedly came from God. That is why in Chapter V of the Book of Numbers (verses 11 and further), we read that God advised Moses on how to deal with a wife's "infidelity" and how to treat the jealous. In many places, the Bible simply orders that women be put to death for infidelity to their husbands. But what if an "adulteress" was not caught? On this question God himself offered alternative advice (he had nothing but the lowliest conversations):

"And the Lord spake unto Moses, saying, 'Speak unto the children of Israel, and say unto them, "If any man's wife go aside, and commit a trespass against him, and a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner; and the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled: then shall the man bring his wife unto the priest, *and he shall bring her offering for her, the tenth part of an ephah of barley meal* [if you are jealous, bring flour to the priest; he won't cast a spell with dirty water, make your wife drink it, and then interrogate her for nothing! –Ye.Ya.]; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.'"" (Numbers V, 11-15).

So, the first thing you would have to do was offer the flour! That is where the priest's witchcraft would have begun—with a bribe. And then what would the priest have done? What exactly would his "job" have been? This "chemist" would have behaved like a real village healer, like a real witch-doctor:

“And the priest shall take holy water in an earthen vessel [as you can see, the Jewish priests also knew how to make this potion. – Ye.Ya.]; *and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water* [even a healthy person can die or get typhus or some other infection by drinking water mixed with dirt. –Ye.Ya.]: and the priest shall set the woman before the Lord, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering; and the priest shall have in his hand the bitter water that causeth the curse...” [I wonder if the priest himself could be forced to drink this contaminated water; wouldn't his belly swell from it? – Ye.Ya.] (Numbers V, 17-18).

And then the real witchcraft and priestly quackery would have commenced:

“And the priest shall charge her by an oath, and say unto the woman, ‘If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse: but if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband’: Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, ‘The Lord make thee a curse and an oath among thy people, when the Lord doth make thy thigh to rot, and thy belly to swell; and this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot’: And the woman shall say, ‘Amen, amen.’ And the priest shall write these curses in a book, and he shall blot them out with the bitter water: and he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and become bitter.” (Numbers V, 19-24).

Just imagine all the battered, intimidated women who believed in this witchcraft! How many unfortunate women did the priests ruin in this way?! And, conversely, how many harlots left these trials unscathed? It is

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clear that the *sick* women suffered the most: those whose stomachs and intestines were unable to withstand the toxicity of the contaminated water that the priest forced them to drink after frightening them. The Bible assures us that “if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.” (Numbers V, 28).

A man could have taken several wives and could have made wives out of all his maids, but women were expected to be silent. The slightest favorable glance, any conversation with another man in the absence of her husband—and she would have been dragged to the priest and subjected to his vilest tricks. Is it any wonder that people brought up on the Bible—religious people—look at women as “unclean vessels,” as unclean creatures without rights, as inferior beings? God’s prescriptions to Moses for determining whether a particular husband’s jealousy was justified are some of the best examples of the Bible’s savage attitudes towards women.

And how many of the believers who consider the Bible to be God’s Law would have allowed any of these things to be done to his own wife? How many of these eccentrics will you find in our country today—a country where women have the same rights as men—who would have allowed this barbaric procedure to be performed on themselves, who would have stood there submissively as the priest gave them dirty water to drink?

Chapter 2
Manna from Heaven and Roasted Quail
Falling from the Sky

Readers of *The Bible for Believers and Non-Believers* will recall the story of how the biblical god poured manna from heaven for the Jewish people to eat while wandering in the barren desert. The Book of Numbers, which continues to describe the adventures of the Jewish shepherd tribes, mentions this same manna again: “And the manna was as coriander seed, and the colour thereof as the colour of bdellium.” (Numbers XI, 7).

I remember how the priest used to walk around the classroom, waving his wide sleeves (you could have placed a whole pig in them!) and reading to us from the Bible: “And the manna was as coriander seed, and the colour thereof as the colour of bdellium.” None of us knew what either coriander seed or bdellium was. And whenever we would ask the priest, “Father, could you tell us what bdellium is?”, he would wave his wide priestly sleeves and reply: “Believers should not question; they should believe what they are told.”

Father simply felt uncomfortable because he himself did not know what bdellium was. But let us assume that it looked something like mustard seed or coarse millet. The Book of Numbers describes this particular manna in Chapter XI, verses 8 and 9:

“And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil [i.e., olive oil. –Ye.Ya.]. And when the dew fell upon the camp in the night, the manna fell upon it.” (Numbers XI, 8-9).

How many years ago was this? If you count correctly, it would seem that this all happened around 3,000 years ago—3,500 years ago at most. And this is how things were: 3,500 years ago there was some Jewish god who lived in the air (in the sky or in the airless space beyond the Earth’s atmosphere), who had sacks of manna—of grain—which he poured out along with the night dew over the terrain on which the Jews were wandering.

How could anyone seriously believe this? It is easy for priests to tell fairy tales about God raining down manna for the hungry Jews 3,500 years ago. But since then there have been the most terrible famines; millions of people have starved to death, some even going to such lengths as eating their own children... Deeply religious people—old men, old women, and little children—have prayed, have wept before the icons of their gods, have cried to the empty heavens for bread, for even a crust of bread. Apparently,

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all the supplies in the sacks were exhausted; no one has ever heard of even a single grain falling from the sky to feed the hungry.

The Bible says:

“And the mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, ‘Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: but now our soul is dried away: there is nothing at all, beside this manna, before our eyes.’” (Numbers XI, 4-6).

So the Jews were not even that hungry, since they were eating plenty of cakes every day; they just wanted a wider variety of meats and other delicacies. Although just prior to this, the Bible says that “when the people complained, it displeased the Lord: and the Lord heard it; and his anger was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp. And the people cried unto Moses; and when Moses prayed unto the Lord, the fire was quenched.” (Numbers XI, 1-2).

So only just before were these nomads rebelling against their god, who even set fire to their camp. And only at Moses’s request did God send firemen to put out this fire. And God still sent roasted quails to these same people who had been gorging themselves on sweet cakes. But it is worth reading how this all happened:

“Then Moses heard the people weep throughout their families, every man in the door of his tent...” (Numbers XI, 10).

And so Moses went to this biblical god and said to him:

“Have I conceived all this people? Have I begotten them, that thou shouldest say unto me, ‘Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers’? Whence should I have flesh to give unto all this people? For they weep unto me, saying, ‘Give us flesh, that we may eat.’” (Numbers XI, 12-13).

As soon as Moses began to whine to this very god, he agreed to immediately release a whole month’s supply of roasted meat from the quartermaster’s warehouses, and in any portion that the Jews desired:

“And say thou unto the people, ‘Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the Lord, saying, ‘Who shall give us flesh to eat? For it was well with

us in Egypt': therefore the Lord will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; but even a whole month, until it come out at your nostrils, and it be loathsome unto you..." (Numbers XI, 18-20).

So, that is how generous the biblical God was 3,500 years ago. He had nothing better to do than to punish well-fed people, to let them gorge themselves until meat oozed out of their nostrils. And then the Bible says:

"And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth. And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp." (Numbers XI, 31-32).

So, considering that a person can easily cover thirty versts¹ a day on foot, then the Jewish God covered about 10,000 desiatinas² of land almost two cubits high off the ground—i.e. more than an arshin³—with quails in order to feed the capricious nomadic Jews. It goes without saying that such gluttony could make one sick, as the Bible explains: "[A]nd the Lord smote the people with a very great plague." (Numbers XI, 33).

This whole story about quails that covered 10,000 desiatinas of land an arshin thick is a fiction from beginning to the end. The Jewish priests, like others after them, sought to convey the following through these stories: nothing is impossible for the Lord; he can pour as much manna as he wants over the barren desert, so that it can be used to make sweet cakes. He can blow in any number of quails from the sea, and all just to strike his chosen people—whom he had been confusing in the desert for forty years—with a plague, instead of leading them straight to their destination. To this day the priests indoctrinate believers with these same stories: "Look at what miracles the Lord performed for the Jews in the desert!"

Don't be fooled by any of these miracles! Never has any god ever helped starving and suffering people. Only by overthrowing the power of the exploiters and eradicating the harmful influence of the priests and non-

¹ Old Russian unit of distance equal to 3,500 feet (about 0.66 miles).

² Old Russian unit of land area equal to 2.7 acres.

³ Old Russian unit of distance equal to 28 inches.

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existent gods did the workers of our country—under the leadership of the Communist Party—build a basically socialist society, where there is no longer any exploitation of man by man, where every person is guaranteed the right to work, to rest, and to medical treatment, and where a happy, prosperous life has been created for all people.

Chapter 3 About Balaam's Donkey

There are many folktales about animals speaking with human voices, in which horses, cows, wolves, bears, and other animals hold human conversations. There are also many folktales about “shapeshifters,”¹ in which a person transforms into an animal and, conversely, transforms back into a person.

These tales emerged long ago, when mankind did not yet possess exact knowledge of the animal world and did not have the correct understanding that a human being can be born *only* from another human being. On the contrary, people used to think and believe that a human being could be born from any object. Some tribes and clans considered mountains and lakes, trees and stones, animals, birds, and snakes to be their ancestors. These fairy-tale ancestors were often deified.

Is it surprising, then, that people once thought that animals could communicate with human voices and human words?! The priests have always encouraged belief in these miracles, often inventing such stories themselves. One particular bishop (Bishop Synesius²) once wrote directly to another: “*The people positively want to be deceived: the more fantastical, the more they believe.*”

This is the story of the donkey that the biblical god selected to be the herald of justice, which is told in Chapters XX through XXIV of the Book of Numbers. You see, the Moabite king Balak feared the powerful Jews who devoured all that was around him, “as the ox licketh up the grass of the field.” (Numbers XXII, 4). Instead of relying on his army, however, the king sent to Pethor (!) for the sorcerer (wizard-conjurer) Balaam. He brought Balaam various gifts and then asked him to curse the Jews. King Balak sincerely believed in Balaam's curse. But upon hearing the king's request, Balaam supposedly asked God what he should do. Apparently, this same sorcerer spoke with God in a friendly, casual way whenever he felt like it.

The Bible reports: “And God came unto Balaam, and said, ‘What men are these with thee?’” (Numbers XXII, 9). Bible readers probably do not even think to ask themselves: “*What kind of god was this that inquired about who these people were?*” Balaam identified each of Balak's

¹ The Russian word “*oboroten*” (“shapeshifter”) is often interpreted as “werewolf.” However, the term is not limited to werewolves and can refer to human beings that can shapeshift into animals other than wolves. –*Translator*

² Synesius of Cyrene (c. 373 – 414), Bishop of Ptolemais (North Africa) – *Editor.*

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ambassadors and explained why they had come. The biblical god advised against cursing the Jews, so Balaam refused to do so. But then: “And Balak sent yet again princes, more, and more honourable than they.” (Numbers XXII, 15). Balaam still did not yield to the pressure and went to consult with God again. And here, as they say, “the story with geography” begins.³ The Bible says: “And God came unto Balaam at night, and said unto him, ‘If the men come to call thee, *rise up, and go with them*; but yet the word which I shall say unto thee, that shalt thou do.’ And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.” (Numbers XXII, 20-21).

So Balaam did as God commanded him, following his orders exactly. We are therefore surprised to read what happened next: “*And God’s anger was kindled because he went*: and the angel of the Lord stood in the way for an adversary against him.” (Numbers XXII, 22). You really have to put a blindfold over your eyes and completely fill your head with religious fog to miss the total inconsistency here. After all, *God himself told Balaam to go*. So why was God’s anger kindled and why did the angel stand in Balaam’s way? Would it not have been easier just to say: “Don’t go”!? But all this absurdity was a necessary prerequisite for making Balaam’s donkey speak in a human tongue; otherwise, she would not have had the opportunity to do so.

The Bible portrays Balaam as a very wise man who was capable of holding conversations with God. The Bible describes two such conversations; it does not provide any details about the discussions God had with Balaam’s donkey, just as we know nothing about God’s encounters with her. It turns out, however, that the donkey was more sighted than the prophet Balaam himself:

“And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.” (Numbers XXII, 23).

Apparently, the donkey saw the angel, but the prophet of God did not. This same stunt was performed three separate times. The donkey did this and that; she clung to the wall in a tight spot, and pressed Balaam’s leg against a rock—the wise prophet did not understand, that is all! He beat her with a stick for no reason, failing to realize that this donkey was communicating with the Lord God himself, carrying out his orders. Balaam

³ “The story with geography” is a Russian idiom denoting a confusing or complicated narrative. —*Translator*.

must have beaten this donkey so hard that she began to speak in a human voice:

“And the Lord opened the mouth of the ass, and she said unto Balaam, ‘What have I done unto thee, that thou hast smitten me these three times?’ And Balaam said unto the ass, ‘Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.’ And the ass said unto Balaam, ‘Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? Was I ever wont to do so unto thee?’ And he said, ‘Nay.’” (Numbers XXII, 28-30).

Notice that Balaam was not at all surprised that his donkey began speaking to him like a human being (you never know!), and in turn spoke to her as if she too were an ordinary person. And the donkey spoke as if she had always been preaching the Bible and not carrying a prophet on her back.

After this pleasant exchange between the donkey and her master, “the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand [the angel was of military rank, an infantryman. –Ye.Ya.]: and he bowed down his head, and fell flat on his face.” (Numbers XXII, 31). An entertaining fairy tale for little children. But, unfortunately, this tale is intended for older children who sometimes have gray beards; mothers and fathers of families believe in these tales.

After this incident, Balaam received an explanation from the angel. Apparently, the angel had not properly agreed with God—that is how the discord began. It seems that God ordered Balaam to go, but the angel prevented him from going. The holy fathers did not come up with a smooth story; they stitched together this tale about Balaam’s donkey with white thread. And then everything went as planned: instead of cursing the Jews, Balaam ascended the mountain, set up seven altars, and roasted seven bulls and seven rams on those seven altars. The roast was delicious. And then he went out and blessed the Jews instead of cursing them.

This whole story was, of course, invented from beginning to end in order to illustrate more fantastically how God can accomplish anything. At the time that this story was composed, mankind’s level of development was such that probably everyone believed it to be true. But what purpose does this story serve now? *Today, in the hands of the priests, this story serves to keep the people’s understanding of the world at the same level that it was two or three thousand years ago.* It remains advantageous for capitalists, landowners, and priests that peasants and workers believe that

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wars occur because God desires the victory of one people over another, and that the seizure of foreign lands happens because God wants it. Also, if God needs them to, even donkeys will talk.

You cannot feed this kind of fairy tale to an educated worker or peasant who has abandoned religion. Only a religious man could still be convinced of Balaam's donkey, who spoke in a human language.

Chapter 4

How God Dealt with His Rivals

In the Bible you will find numerous descriptions of the various military campaigns and battles waged by the nomadic Jewish tribes against others whom they encountered in their travels. As with those of other peoples of that time, the descriptions of these campaigns and battles are embellished with all kinds of invented tales. In recounting them, the priests portray each battle—the burning of cities, the murder of children, the capture of prisoners—as not only a military operation, but as the execution of God’s own orders.

According to the Bible, the Jewish god personally participated in every one of these affairs and deeds, rendering advice, aiding or hindering victory, and giving precise instructions on whom to kill, whom to burn, and whom to maim. All of this has been told in such a way so as to suggest that God is defending some kind of truth. Let the readers of the Bible admire this priestly, biblical truth.

Chapter XXV of the Book of Numbers says that “the people [of Israel] began to commit whoredom with the daughters of Moab.” (Numbers XXV, 1). Of course, the Moabites proceeded to invite the Israelites to serve the Moabite gods. And so the Israelites prayed to another god (a competitor, a rival of the Jewish *Jehovah*), and “the anger of the Lord was kindled against Israel.” (Numbers XXV, 3). The Bible says that the first thing God did was order Moses *to hang all the leaders of the people up “before the Lord against the sun...”* (Numbers XXV, 4). Moses did so.

Thus the matter is clear: the priests of another people—of another faith—called the Jews to their temples, to their gods. This was unprofitable for Moses and the rest of the priestly Jewish brotherhood. Since the Jews *believed* that Moses could speak with God, then it was also possible for him to give such outrageous orders in God’s name. One of the Jewish priest’s sons, Phinehas, went so far in his efforts as to climb into the bedroom where a Jew was sleeping with a Midianite woman. The Bible relishes this priest’s son’s “feat”: “...and [he] took a javelin in his hand; and he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, *and the woman through her belly.*” (Numbers XXV, 7-8).

The “holy” book—the Bible—not only neglects to condemn this brutality, but describes it as heroic, as a righteous, moral, and exemplary act. Religion tells the believer: “This is how you should behave.” *Isn’t it clear that religion divides people? Isn’t it clear that religion teaches people to hate others just because they pray differently? Isn’t it clear that religion is harmful to working people?* And isn’t it shameful that Jewish,

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Orthodox, Catholic, and sectarian priests have passed off all of these bloody deeds as “holy scripture,” calling on believers to follow these works of God?!

If we were to believe the Bible, then *24,000 people were killed* on the Jewish priests’ orders simply because they visited another priest’s shop and began to pray to other gods (“And those that died in the plague were twenty and four thousand.” (Numbers XXV, 9)). But this was not enough for God. It is always profitable for the priests to foment hostility towards people of different faiths. Therefore, the biblical priest Moses told the Jews that God gave him an order: “*Vex the Midianites, and smite them...*” (Numbers XXV, 17).

Chapter XXXI of Numbers describes how an entire tribe was exterminated. Of course, such wars were not really motivated by religion, but by reasons of a completely material nature: they sought to seize the enemy’s cattle, property, pastures, and slaves—and robbery was their means of doing so. But the Bible—religion—attempts to frame this robbery as a holy deed:

“And they warred against the Midianites, as the Lord commanded Moses; and they slew all the males... And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire. And they took all the spoil, and all the prey, both of men and of beasts.” (Numbers XXXI, 7, 9-11).

As if enough cruelty and atrocities had not been committed against the Midianites. But for the Bible, for the religious mind, it was not enough. Moses became angry that the women and boys had not been killed:

“And Moses was wroth with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the battle. And Moses said unto them, ‘Have ye saved all the women alive? ...Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves.’” (Numbers XXXI, 14-15, 17-18).

The priests’ interests are practically bursting from the Bible’s contents. The Bible puts into the non-existent god’s mouth a command that the lion’s share of the plundered loot was to be allocated among the

priests. After all, it was not in vain that they tried so hard to fool people, putting on comedies and pretending to speak with God:

“And the Lord spake unto Moses, saying, ‘Take the sum of the prey that was taken, both of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation: and divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation: and levy a tribute unto the Lord of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep: take it of their half, and give it unto Eleazar the priest, for an heave offering of the Lord. And of the children of Israel’s half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the Lord.’ And Moses and Eleazar the priest did as the Lord commanded Moses.” (Numbers XXXI, 25-31).

The Jewish priests received plenty back then, as we learn from the same chapter of the Bible:

“And the half, which was the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep: And the Lord’s tribute of the sheep was six hundred and threescore and fifteen. And the beeves were thirty and six thousand; of which the Lord’s tribute was threescore and twelve. And the asses were thirty thousand and five hundred; of which the Lord’s tribute was threescore and one. And the persons were sixteen thousand; of which the Lord’s tribute was thirty and two persons. And Moses gave the tribute, which was the Lord’s heave offering, unto Eleazar the priest, as the Lord commanded Moses. And of the children of Israel’s half, which Moses divided from the men that warred... Even of the children of Israel’s half, Moses took one portion of fifty, both of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the Lord; as the Lord commanded Moses.” (Numbers XXXI, 36-42, 47).

This is how the priests operated in the old days, when their priestly powers were infinitely great. But if you, believers, consider how much these parasites, these slackers and freeloaders still suck out all over the

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world even today, you will come to understand how enormous their influence on your consciousness still is.

At one time, the priests were ready to wipe out entire nations for the sake of profit. Today they do not possess such power. Yet even now they are ready to drown their rivals, opponents, and competitors in a spoonful of water when it comes to money. And it is only against the atheists that they will ever unite, that they will ever work together. In every bourgeois country, the majority of priests of different faiths assist the bourgeoisie and landowners in opposing communism, aiding the imperialists in fomenting a new world war—especially a war against the U.S.S.R.

No matter how and in what ways the priests of various faiths may differ, they can survive only when the exploiters rule over the workers and when the workers lack a correct conception of the world. They can derive their strength only from the division of people into oppressors and oppressed. That is why the priests, in their majority, are enemies of communism. But they are all enemies of atheism, for the complete liberation of man from all forms of slavery and oppression is at the same time his complete liberation from the slavery and oppression of religion.

THE BOOK OF DEUTERONOMY

Chapter 1

What God's Law Teaches Regarding Children

If we are to believe the priests, the first four books of the Bible contain laws enacted by God himself through Moses. We have already familiarized ourselves with these laws. The holy forefathers cast out their maids along with the children that they bore (Abraham kicked out Hagar and Ishmael) while simultaneously blessing those children who prepared them the tastiest dishes. On a whim, the angry God exterminated not only adults, but also children. God issued direct orders to exterminate children; we have cited numerous examples of such cases from the Bible.

Let us recall Chapter XXXI of the Book of Numbers, which recounts the Jews' war with the Midianites. The "Holy Book" reports that during this war, the Jews killed the men but took women and children captive. This infuriated the Lord God and his prophet Moses: how dare they take captives when everyone should have been killed, according to biblical morality: "And Moses said unto them, 'Have ye saved all the women alive?'" (Numbers XXXI, 15). And because of this, "there was a plague among the congregation of the Lord"—for this God punishes! (Numbers XXXI, 16). "Now therefore kill every male among the little ones..." (Numbers XXXI, 17).

This is the morality that the religious offer us! This is what the White Guards did. Baron Ungern,¹ who fought against the Soviet power in the Far East (in Transbaikalia), killed all the children in the villages that sympathized with the Soviet regime; he threw them under the millstones and burned them alive. Baron Ungern considered himself a Christian; he was very pious and declared to the very end of his life that he believed in God.

You see that faith in God does not preclude the greatest villainy: one can believe in God while also following "God's Law", referring directly to the orders that he supposedly issued through Moses: "Kill every male among the little ones." The rioters who murdered children during the pogroms—Jewish, Russian, Armenian, and Tatar—could have appropriately cited the Bible. While bombing villages and towns from airplanes and murdering women and children in Spain, the German and Italian fascists

¹ Baron Roman von Ungern-Sternberg (1886 – 1921). Yaroslavsky himself prosecuted Baron Ungern at his trial in Novonikolayevsk (Novosibirsk), where Baron Ungern was ultimately convicted and executed by firing squad. —*Translator*.

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also justified their atrocities in the name of God. The princes of the church in all countries blessed the fascists—Spanish, Italian, German, and all other executioners and enemies of the workers.

The whole Bible is permeated through with slaveholding, exploitative ideas. *The Bible is thoroughly conservative*; that is, it seeks to preserve by any means necessary the rotten, dead order that binds man hand and foot, making him a slave before the lords, landowners, capitalists, priests, and God. Therefore, even in familial relationships, the Bible retains its unquestionable authority over children. The Bible gives explicit advice on how to deal with disobedient children in Chapter XXI of the Book of Deuteronomy:

“If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; And they shall say unto the elders of his city, ‘This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard.’ *And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear*” (Deuteronomy XXI, 18-21).

This is God’s law regarding “disobedient” children who do not heed their parents. Well, what if the parents themselves are drunkards and spendthrifts? What if the parents are worthless? Isn’t that also possible? What should children do then? Should they still obey them? The Bible says: “Absolutely.” But what if the parents are blood-sucking parasites, robbers? Does not that happen too? What if the parents are bandits? You see what unfair, slaveholding, backward, and outdated ideas the Bible preaches and instills. This is why we must oppose the Bible’s teachings—and religion in general—by any means necessary.

Let the youth especially ponder this teaching of the Bible, especially our peasant youth. Then they will understand what a convenient doctrine it is for the power-hungry priests, for the tyrants who demand obedience and unquestioning submission both in the house and on the farm—who use their fists, reins, whips, sticks at the slightest provocation. God’s law regarding children is the law of a slave owner, a landowner in relation to his slave. This law demands that children be slave: speechless and without rights. The time has passed for such a law!

Chapter 2

A Lesson in God's Law

Let us try to plan a lesson on the Law of God with the participation of a priest, but in such a way that he will be able to conveniently explain everything that is written in this-or-that chapter of the Bible. To ensure that he does not shirk questions, we will have him explain to us all of God's laws that we find in the Bible.

Here we take Chapter XXIII of the Book of Deuteronomy. In this chapter, Moses conveyed the orders—God's laws that people had to obey if they did not want to anger him and incur his wrath or lose his favor forever. It is here that we read the first law: "He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the Lord." (Deuteronomy XXIII, 1). To "enter into the congregation of the Lord" means to become a priest. Why can't a man with crushed testicles or a severed penis become a priest? Does a priest have the same duties as a bull? So, apparently God selects his ministers and subjects each of them to a medical examination to confirm that neither their penis nor their testicles have been damaged. No priest in the world will explain this "holy law" to you; instead they will try to ignore it.

Then there are additional rules: a harlot's sons cannot be priests until the tenth generation. But who among you does not understand that these are just empty words? Wasn't it the peasants who dubbed priests "stallion breed"?! We once sent a folklore enthusiast around the villages; he wrote down what they said about priests there. And these stories were so thick with priestly filth and debauchery that not a single newspaper would undertake to print any of them. Hence these biblical words about harlots are intended only for the gullible.

In verses 10 through 14 of the same chapter, there are instructions on how and where to set up latrines (outhouses), as well as how and where to squat to defecate. It turns out that God was involved in this, too. He ordered that if someone ever had an accident at night and became unclean as a result (i.e., if he soiled his linens from diarrhea or from something else), then he would need to leave the camp for the whole day (i.e., from the settlement, the village) and not return until evening. Ask the priests: "Why isn't this law being enforced nowadays?" But if that were the case, imagine for a minute a scene in which everyone to whom such things happen followed this "Law of God" and, indeed, dropped everything to sit all day somewhere outside the city limits! No, you will not find such fools today!

God supposedly ordered that latrines be built outside the settlement ("outside the camp"), and even specified exactly how to defecate:

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“And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee: for the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.” (Deuteronomy XXIII, 13-14).

Of course, cleanliness and sanitation are very useful things. But people today practice hygiene not because the priests order them to, and not so that the bad air does not hit the Lord God’s nostrils, but because they understand its utility; they understand that contagious diseases proliferate wherever there is dirt and filth.

Picture for a moment everyone obeying this Law of God today, going out with shovels to dig holes for themselves to defecate. Poor Judeo-Christian God! His savage mind could not have conceived of anything besides a hole in which to defecate, and a shovel with which to fill it. Today’s sanitary toilets with sewerage and running water would look like a shining temple to this biblical god. But really, imagine this little god walking around a camp with a smell so strong you would have to hold your nose. Every step towards improving people’s lives must have been difficult if toilets had to be built in God’s name! And we who are freed from these gods and from the fear thereof are doing for the sake of the public good what men could never accomplish out of fear of God.

I have provided this excerpt from the Bible as a prime example of how pointless it would be for peasants and workers to learn anything from the Bible today. With this example I part company with the Pentateuch of Moses. Using other books of the Bible, I will try to show the harmfulness of religion as a doctrine that stupefies the consciousness of workers.

THE BOOK OF JOSHUA

Chapter 1 The Consecration of Bloody Wars

Those who have carefully read the Book of Joshua [1] will agree that some of its individual chapters are closely related to the Pentateuch and constitute a continuation of it. Bible experts have generally come to the conclusion that this book—like most of the Old Testament—was written in Babylon around 500 years before the Christian era; i.e., about 2,500 years ago. So these are not really the oldest written books, as they are often held out to be, since the Chinese and Hindu “sacred” texts, Egyptian papyri, and others were all written two to three thousand years earlier.

The Book of Joshua’s relationship to the Pentateuch has led some scholars to opine that it should be combined with the Pentateuch under the title of “Hexateuch.” This book mainly describes a period of wars during which belligerent, pastoral-agricultural Jewish clans wiped out entire tribes with fire and sword. Additionally, as in every such book, we find fantastic exaggerations. The entire area that the Jews conquered was no larger than one of our bigger regions; and yet the book lists countless kings, dozens of kingdoms and peoples which were all supposedly wiped out by the Jews without leaving behind a trace. In reality, these “kingdoms” were no larger than one of our neighborhoods.

The book begins with God appearing before one of Moses’s servants, Joshua,¹ and instructing him to lead the Jews to the Promised Land, assuring him ample support and demanding only one thing in return: obedience to what is written in the Bible, in the Book of the Law. Now we know that the “Book of the Law” itself was written relatively recently by people who lived many hundreds of years after the time period about which they wrote, therefore this whole conversation between a non-existent god and the commander Joshua was invented by Jewish writers.

¹ The sixth book of the Old Testament is titled “Joshua” in the K.J.V. and other English language editions, but titled “Jesus Navin” in the Russian Synodal Version. The interchangeability of “Joshua” and “Jesus” is due to the fact that both are derived from the same Hebrew name, “*Yehoshua*,” which is rendered as “*Iesous*” in the Septuagint (the first Greek language translation of the Hebrew Bible). “Jesus” is in turn an anglicization of “*Iesous*.” The character of Joshua is known as “Jesus” (*Iisus*) in the Eastern Orthodox Church, but with the added surname “Navin” to distinguish him from Jesus Christ. —*Translator*.

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Chapter II describes how the Jewish tribe's counterintelligence operated and how espionage was organized. It says that Joshua dispatched scouts to the city of Jericho, who arrived at the brothel of the prostitute Rahab. Brothels have always functioned as dens for various swindlers, thieves, and robbers. Rahab, however, found herself among very honorable guests. Out of the blue, she correctly guessed that these were Jewish scouts, and conspired with them to betray the city. She and her family were promised salvation in return for their treachery. Therefore, when the entire city of Jericho perished, she and her family were spared. It turns out that this prostitute had fallen into holy favorability; for hiding two Jewish scouts in her brothel, she became acceptable in God's eyes. This is the first "holy deed" that the Book of Joshua reports.

The second "miracle" was the crossing of the Jordan River. To facilitate the Jews' traversal of the river, the biblical god arranged that its waters would be stopped by a dam, behind which they would flow into the Dead Sea, so that the Jews would be able to cross over a dry bottom (Chapters III and IV). The faithful are told to believe that this miracle occurred, and the priests assure us that it is possible. [2] But let believers read both the Pentateuch and the Book of Joshua from beginning to end and ask in all seriousness: "Were the Jews really any different from the other tribes and peoples of that time? Does the Bible not describe their betrayal of their god, their hesitation, and their grumbling at every step?" After all, the Bible itself describes how, during forty years of wandering in the desert, *every last one of those who left Egypt perished*, as unworthy to enter the Promised Land. So let the believers ask themselves: "How is this possible?" Then they will realize that it is just another one of the many inventions and fairy tales, no different than the fictional story about how the Sun stopped moving after Joshua commanded it to stand still. [3]

The story of the waters of the Jordan River parting for the Jews is nothing new; we have already encountered a story of such a "miracle" when the Jews crossed the Red Sea, except that it was Moses who performed the trick there. Apparently, the Bible's compilers thought that Joshua might appear weaker than Moses and that no one would respect him if he could not also perform miracles. There is as much veracity in this Bible story as the one about the crossing of the Red Sea "as if on dry land": there is not a penny of truth to either one.

Centuries passed after that. Crusades were waged "in the name of Christ." [4] Every war that has ever been instigated by the tsars, emperors, kings, knights, boyars, barons, counts, princes, and robbers—capitalists and landowners—has been framed for believers as a just war waged in the name of God. They have concocted barrels full of miracles for gullible

fools. But have the soldiers of any army ever witnessed even a small stream ceasing to flow on their way, so that they could cross more conveniently? They simply pick a place where the river has dried up or is shallow enough to wade through. The Palestinian Jordan River is a shallow river; even now, certain sections of it can be crossed without difficulty. Who would believe that the river stopped in front for the Jewish tribe and let them pass?!

Chapter VI describes the siege of Jericho. And what a fortress this miserable little village was, surrounded by a stone wall! First, the Jewish god made a pact with Joshua and laid out for him a remarkable plan for the siege:

“See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams’ horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram’s horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.” (Joshua VI, 2-5).

This was the Jewish god’s plan. This shepherd god couldn’t have just invented firearms, rifles, machine guns, or cannons. If in today’s world someone were to take it upon himself to go for a stroll around a besieged fortress with priests and orchestras, he would be mowed down by two or three machine guns. But the biblical god threw stones from the sky, as it is described in one chapter of the Book of Joshua. Any Red Army soldier would have shot this stone thrower with a rifle! There are people who believe that the walls really did collapse because of the shouts and the sounds of the trumpet. If you were to tell such tales to little children, even they wouldn’t believe them.

What did God demand as compensation for this strategy of seizing the fortress? A mere trifle, it turns out. Everything that the Jews looted in the captured city was to be given to the priests: “*But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord.*” (Joshua VI, 19). He even spared the prostitute who had hidden the scouts. That is how valuable counterintelligence was; in this war, even prostitutes were on the Jewish god’s books!

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The Bible then describes how the Jews followed God's orders:

“And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass [and what sin had they committed, what trouble had they made!?!], with the edge of the sword.” (Joshua VI, 21).

When the priests learned that one of the Jews had not handed his loot over to the priests, they put him on trial, and then this unfortunate Achan son of Zarin was stoned outside the city and burned along with all his daughters, sons, and cattle, while stones were piled on the fire.

These are the holy deeds described in the first seven chapters of the Book of Joshua. What follows is even better. According to the Bible, Joshua held a military conference with God every time a city needed to be conquered. In war, there is a regimental headquarters, a brigade headquarters, a division headquarters, a corps headquarters, and a front headquarters. According to the Bible, Joshua possessed such a headquarters, but its main commander was God. Together with Joshua, he would allegedly develop plans for attack, siege, and war. The Jewish god never neglected to draw up orders for the Jewish army: how and whom to kill, what to burn, what to plunder, who would get the loot, and so on.

So in Chapter VIII, the Jewish god issued orders through Joshua to approach the city of Ai (which was smaller than any large village, judging by the Bible's description) and then to ambush it from the rear. A small detachment was to lure the Ai villagers out from behind the fence, while those lying in ambush were to jump out and capture the city. The Bible relays the words of Joshua's orders: “And it shall be, when ye have taken the city, that ye shall set the city on fire: according to the commandment of the Lord shall ye do. See, I have commanded you.” (Joshua VIII, 8).

The Bible describes in detail how God himself participated in this battle, intervening in the fight and telling Joshua what to do and when to raise his spear. All peoples of the ancient world held this kind of notion about their gods. Greek books describe a war over the city of Troy, the “Trojan War.” [5] In the tales about this war we find that the Greek gods and goddesses took part in the conflict sometimes on one side, and sometimes on the other. At that time, the Jews were even less developed than the Greeks. Is it any wonder, then, that they had such ideas?

Then the Bible says: “And so it was, that all that fell that day, both of men and women, were twelve thousand, even all the men of Ai... Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the Lord which he commanded Joshua.” (Joshua VIII, 25, 27). Thus, according to the Bible, the Jewish god not

only participated in the war, in the murder of women and children, but also participated in the plunder, in the division of the loot. This loot was divided according to his instructions, which were transmitted by the governor.

That is how cleverly everything was orchestrated! The governor authorized the robbery and said: “Act boldly—so God has commanded!” Isn’t this how kings, presidents, capitalists, and landowners behave in the name of God today, hiding behind God’s name? Don’t they also cover up their oppression and exploitation of the masses, robberies and wars with God’s will?

Notes

[1] *Joshua* was a legendary biblical companion and successor to Moses, who supposedly led the Jews into the “Promised Land” of Canaan. In fact, he was an ancient northern Canaanite deity of vegetation, related to a similar ancient Babylonian agricultural deity, *Tammuz*.² The Bible’s stories about this Joshua were largely utilized by early Christians in fabricating their own stories about the Gospel of Jesus Christ.

[2] *Joshua’s legendary crossing of the Jordan River on dry land* corresponds to the tale of Moses’s passage through the Red Sea, with both Bible stories depicting their subjects as supernatural, powerful masters of the water element. In imitation of these tales, early Christians invented a similar story about Jesus Christ’s miraculous walk atop the waters, thus making him appear even more powerful than both Moses and Joshua.

[3] *The tale of Joshua stopping the Sun in the sky* reflects ancient people’s erroneous idea that the Sun revolves around the Earth, and not vice versa. This view was refuted in the mid-16th century by the astronomer Copernicus,³ who scientifically proved that the Earth orbits the Sun. For a long time, the Catholic Church opposed Copernicus’s scientific discovery and defended the old, savage, biblical concept of the Sun. In support of its position, the Church frequently cited the Bible story of Joshua’s “miracle” and cruelly dealt with Copernicus’s supporters. Thus, in the year 1600, the church had the great thinker Giordano Bruno (1548 – 1600) burned at the stake and left the great scientist Galileo⁴ to rot in prison because they both adhered to Copernican doctrine of heliocentricity.

² Also known as *Dumuzid*.

³ Nicolaus Copernicus (1473 – 1543).

⁴ Galileo Galilei (1564 – 1642).

[4] *The Crusades* were military and predatory undertakings of Western European feudal landowners, merchants, and the papacy; they were waged in the 11th and 12th centuries under the guise of a religious struggle to liberate the “Holy Sepulcher” in Palestine from Muslim control. In reality, by conquering Palestine, the landowners hoped to acquire new lands and new serfs, the merchants hoped to obtain a short and convenient route for trade with the rich East and to secure new markets there, and the Roman priests hoped to once again utilize Palestine and Jerusalem with their “holy shrines” in order to exploit ignorant believers. The participants in these unsuccessful campaigns sewed images of the cross onto their clothes, which is why they were called “crusaders,” and the campaigns themselves were called “crusading.”

[5] According to legend, *The Trojan War* involved the siege and destruction of the Asia Minor city of Troy by the Greeks in retaliation for the fact that Paris, the son of the Trojan king, had abducted the beautiful Helen, the wife of one of the southern Greek kings. This war allegedly took place about 3,000 years ago. A vivid description of the siege of Troy, the numerous exploits of various Greek and Trojan heroes which took place under its walls etc., are contained within the epic ancient Greek verse poem *The Iliad*, the authorship of which is attributed to the legendary wandering blind singer Homer. The legends of the Trojan War contain echoes of the ancient Greeks’ wars with the original inhabitants of the Asia Minor coast.

Chapter 2

Why were People Enslaved?

We already know how the Bible explains the origin of slavery at the very beginning, back in the Book of Genesis. There the matter turned out to be surprisingly simple: because the son of the first moonshiner-winemaker, Noah, disrespected his drunken father who was lying naked and told his two brothers about it, the awakened Noah cursed his disrespectful son: both he and his descendants would be doomed to eternal slavery.

This story must have pleased Prince Baryatinsky,¹ who owned large estates in the Kursk province two or three thousand years later. Painted on an interior wall of the village church in Ivanovsky, Lgovsky District²—built with funds stolen from the people—there was once a mural that the prince commissioned. It depicted a venerable old man standing on some kind of pedestal. This was Noah, and the inscription above his outstretched arms (either blessing or doing gymnastics) read: “Noah blesses everyone.”

On either side of him were Shem and Japheth. Shem was dressed like a bishop, raising his arms (apparently, he had already been baptized into the Orthodox faith; he had already donned Christian vestments, even though Christ supposedly appeared a little later, according to the Bible); and the inscription above him read: “Shem prays for everyone.” Japheth sat on a throne and wore a crown (exactly as in the song: “*Like a Scarecrow in a Crown on the Throne*”), holding some kind of sharp rod (scepter) in his hand; in a word, he had the appearance of a king, and the inscription above him read: “Japheth’s power protects everyone.”

And below, a peasant walked behind a plough in a field, barefoot and rooted to the ground alongside his horse. Above him was the inscription: “Ham labors for everyone.” On the side was a pious declaration, beneficial to kings, landowners, capitalists, and to Prince Baryatinsky and others: “All titles are blessed by God; one is indispensable to the other.” This was nothing other than a religious sanctification of slavery.

Of course, the answer to the question of why slavery emerged is not to be found in this Bible story. Slavery had its causes, but not those that the Bible cites. The story of the dispossession from their land of the Egyptian peasants in the Book of Genesis describes one reason for the formation of a slave class. War was another cause of slavery. In Chapter

¹ Aleksandr Ivanovich Baryatinsky (1815 – 1879).

² Under the existing administrative division, Ivanovsky is located in the Rylsky District of the Kursk region. –*Editor*.

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IX we find a story about how a particular tribe was enslaved—and the Bible’s explanation for why the Gibeonites became slaves is worth telling.

According to the Bible, this is how it happened: having learned that the Jews were coming to occupy their lands, all the kings who lived beyond the Jordan (i.e., the princes and community elders of the small, individual clans and tribes of that region) decided to do battle with them. However, the Gibeonites were frightened and wished to avoid conflict. Therefore, they sent forth ambassadors to tell the Jews that they were from a distant country and that they wished to enter a peace treaty. So that is what they did.

The Gibeonites’ whole ploy to avoid bloodshed consisted of them claiming that their lands were very far away, when in fact their four settlements sat only three days’ march from the Jordan. So the Jews signed a peace treaty with them. But when the Jews entered the Gibeonite territory three days later, they realized what a considerable opportunity for plunder they had lost. This whole mass of nomads—who, like many nomads after them (Huns, Slavs, Tatars, Scythians, etc.), lived by looting whatever was in their path—were dissatisfied with their situation.

Then, according to the Bible, Joshua found a solution: they would turn the Gibeonites into “eternal slaves” for the priestly class.

“And the princes said unto them, ‘Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had promised them.’ And Joshua called for them, and he spake unto them, saying, ‘Wherefore have ye beguiled us, saying, “We are very far from you”; when ye dwell among us? *Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God.*”’ (Joshua IX, 21-23).

The Gibeonites answered Joshua, saying:

“‘Because it was certainly told thy servants, how that the Lord thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing. And now, behold, we are in thine hand: as it seemeth good and right unto thee to do unto us, do.’ And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not. And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the Lord, even unto this day, in the place which he should choose.” (Joshua IX, 24-27).

Part V. The Book of Joshua

This is how the Bible justifies slavery. In the old days, the clergy had their own church slaves and monastery serfs. These slaves toiled on church and monastery lands, providing a comfortable life for the parasitic priests. And according to this Bible story, people were enslaved simply because they wanted to avoid bloodshed. Isn't this book of the Bible—the Book of Joshua—instructive!?

Chapter 3
“By the Grace of God” Prince Caleb,
Son of Jephunneh, the Kenizzite

The exploiting classes have always needed religion as an instrument for strengthening and perpetuating their domination. We have already seen more than once how the Bible justifies slavery. In the story of the drunken Noah and his disrespectful son, Ham, the Bible explains slavery with a fable about the eternal curse that Noah laid upon Ham. In Chapter IX of the Book of Joshua, we saw an example of how, during a war, it was possible for an entire tribe to be turned into slaves for the Jewish priests (the same thing happened with the serfs of Christian monasteries and churches).

The barons, knights, counts, princes, boyars, and other nobles of every country in their time endeavored to ensure that the clergy presented the people’s state of slavery as legitimized by God. And they worked even harder to ensure that their power, their rule appeared to be of divine origin in the people’s eyes. That is why they were called princes and emperors “by the grace of God.” These highwaymen did not simply rob; they robbed and ruled in God’s name.

Chapter XIV of the Book of Joshua describes how one such quick-witted prince Caleb, son of a certain Jephunneh, seized the city of Hebron in the name of God. This prince approached Joshua (who, according to the Bible, supposedly succeeded the non-existent Moses in the role of deceiving the people in the name of *Jehovah*) and, if we are to believe the Bible, addressed him with the following speech:

“Thou knowest the thing that the Lord said unto Moses the man of God concerning me and thee in Kadeshbarnea. Forty years old was I when Moses the servant of the Lord sent me from Kadeshbarnea to espy out the land; and I brought him word again as it was in mine heart. Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God.’ And Moses sware on that day, saying, ‘Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children’s for ever, because thou hast wholly followed the Lord my God.’” (Joshua XIV, 6-9).

As you can see, if you were to have asked this prince on what grounds he owned the land, he would have told you that he had a *divine right*: why, he was once an intelligence officer, a spy in the country bringing a report to Moses, who then swore to give him the land as inheritance! The old man was hardy, apparently; at least he boasted as much:

“And now, behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in. Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said.” (Joshua, XIV, 10-12).

We have not added a word to this magnificent speech. You, peasants and workers, see how religion justifies the princes’ seizure of vast land holdings, how they acquire authority over people in the name of God. If the biblical Joshua had really been a defender of the masses, he would have given a good kick to this impudent old man who claimed a right to possess the land based on a conversation that allegedly took place 45 years earlier. But what happened instead?

“And Joshua blessed Caleb the son of Jephunneh the Kenizzite, and gave him Hebron as an inheritance. Thus Hebron has remained the inheritance of Caleb the son of Jephunneh the Kenizzite to this day, because he wholeheartedly followed the command of the Lord God of Israel.” (Joshua XIV, 13-14).

For a long time—for centuries, for millennia—this “divine right” of crowned and uncrowned lords governed all over the world. It governs even now in all of the bourgeois countries, spanning a huge part of the globe. Whenever the peasants begin to see the light, they speak out against this “divine” right, but remain religious, with some of them even attempting to justify their own right to the land *in the name of God*. Then they say: “The land belongs to nobody; the land is God’s.”

But then comes the proletarian revolution. It establishes a new right, *the right of labor*—in the name of the revolution, by the will of the workers: “Only we, the workers of the world’s great Army of Labor, have the right to own the land, but parasites—never!” The proletarian revolution tore the crowns off the crowned villains and exposed the deception of religion. It declared the land to be the people’s property. The Constitution of the U.S.S.R. declares the land to be the nation’s property and assigns it to collective farms for free and unlimited (i.e., eternal) use.

The land belongs to those who work. People in other countries are arriving at this truth as well, speaking out against the power of exploiters,

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freeing themselves from the deception of religion, and burying any “divine right” of the exploiters.

THE BOOK OF JUDGES

Chapter 1

The Tale of the White Bull, or How the Jews Cried Out to Their God

The Book of Judges describes how the Jews lived after the death of their commander, Joshua: which enemies they fought, what lands they captured, and which conquered kings had their fingers and toes cut off. But here is what is interesting: it says that the Jews would live among other peoples and that the Jewish god, fearing competition (rivals), would sternly instruct them every time: “Look, only bow down and pray to me. If you start praying and bowing to other gods and forming friendly alliances with the surrounding tribes, I will kill you!” But these threats never worked; the Jews would pray to other gods and intermarry with the surrounding peoples anyway. Then, the Bible says that the Jewish god would become furiously angry, send conquerors against them and give them over into captivity and slavery.

Several years would pass, and then the Jews would begin to *cry out*; i.e., they would simply shout loudly. Then the Jewish God would send the Jews a savior-judge, destroy those into whose hands he had just given them. Then several more years would pass and everything would start all over again, as in the tale of the white bull.¹ The Jews would sin, pray to strange gods, intermarry with “foreigners,” again fall into slavery, again “cry out,” and again God would send some judge-savior. It is worth dwelling on two or three examples. Chapter II of Judges (verses 11 and after) says:

“And the children of Israel did evil in the sight of the Lord, and served Baalim: And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger. And they forsook the Lord, and served Baal and Ashtaroth. *And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord*

¹ “The tale of the white bull” is a Russian idiom meaning “the same old story” in English. –*Translator.*

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had said, and as the Lord had sworn unto them: and they were greatly distressed.” (Judges II, 11-15).

So according to the “holy scripture,” *if a robber ever attacks you, then it turns out that God wants this for you and even directs the robber’s hand and will.* Is it possible to retaliate against the robber? Wouldn’t that mean opposing God’s will? It is difficult to think of anything more ridiculous than this, and yet the Bible does.

The same chapter tells the following story with geography:

“Nevertheless the Lord raised up judges [he must have been good at “raising up” things. –Ye.Ya.], which delivered them out of the hand of those that spoiled them... And when the Lord raised them up judges, *then the Lord was with the judge*, and delivered them out of the hand of their enemies all the days of the judge: *for it repented the Lord* because of their groanings by reason of them that oppressed them and vexed them.” (Judges II, 16, 18).

It turns out that the solution for saving the Jews from sin was simple: all God had to do was “raise up” a judge! It seemed as if nothing could be simpler! But even a small child can see that if this arrangement had really afforded the Jewish people a sinless and peaceful life, then the “almighty” Jewish god should have been constantly “*raising up*” judges for them, preventing them from ever living without judges and thus sparing them from sin, captivity, slavery, and war. Why then did this god require “the groaning of those who were oppressed and vexed”? Why did it “*repent*” him when everything was in his hands?

A few lines later we read the continuation of this tale of the white bull:

“*And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers*, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way. *And the anger of the Lord was hot against Israel...*” (Judges II, 19-20).

So what did this “god” do in his anger? He decided to leave the Jews among other nations. And to what end? The Bible explains: “That through them I may *prove* Israel, whether they will keep the way of the Lord to walk therein, as their fathers did keep it, or not.” (Judges II, 22). Just think, what cunning! After all, according to the holy “scripture,” this god was “*omnipotent*.” Why did he have to test them, when this “omnipotent” God would have only had to will whatever it was that he wanted—and everything would have gone accordingly?! *If the atheists had to invent a story to demonstrate that there was and is no god, then they couldn’t come*

up with a better story than this one, which explains the events by means of God's intervention and will.

Indeed. Chapter III of Judges says that many foreign nations “were to prove Israel by them, to know whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moses.” (Judges III, 4). The Jews succumbed to the temptation: “And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.” (Judges III, 6). So, this omniscient god *did not know* whether the Jews would obey him. *Therefore, God is not omniscient.* This Jewish god *could not prevent* “sin.” *Therefore, God is not omnipotent.*

This story would repeat approximately every forty years; the tale of the white bull would begin anew. Now if the peasants recall the priests' sermons during years of drought, crop failure, livestock death, and diseases, then they would realize that the priests were playing the same game with them as a cat plays with a caught mouse. They say that drought, famine, disease, pestilence, and livestock death are temptations from God. “Pray, sinners, repent—and then God will listen!” So they pray, and repent, and beat their foreheads, and weep, and make sacrifices that fatten up a parasitic priest, mullah, or rabbi. Then a few years pass, and it all starts over again.

In Chapter III of the Book of Judges, the Bible describes how the Jews “cried” to the Lord (Judges III, 9). God sent them a savior-judge who rescued them—but not for long. Then God punished the Jews again, and *again* the children of Israel “cried unto the Lord.” (Judges III, 15). And *again* a judge saved them. Then a few more years passed, and *again* “the children of Israel cried unto the Lord” (Judges IV, 3).

What moral does the priest derive from these stories, from these fairy tales? “Shout, scream, beg of God! He will only hear you if millions of throats scream loudly for several years in a row!” *But what moral should peasants and workers derive from it all? “Stop believing in ridiculous fairy tales about a non-existent, nowhere-present, powerless, ignorant god. Throw out all preachers of divine, religious deception, all peddlers of God's grace, all dispensers of sacred mercy, all shopkeepers selling spiritual moonshine!”*

Another moral: *religion teaches division by faith; it sets people of one religion against those of others. Communism teaches that all religions are harmful to the people because they are based on exploitation, deception, and self-deception.* And yet another moral: *religion teaches a people to hate all others, to not intermingle with them and to not adopt their*

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customs—even if they are beneficial. Communism teaches the brotherhood of all peoples.

Chapter 2

Every Forty Years – Continuation of the Tale of the White Bull

The Jewish god kept testing the Jews: “What will happen if I continue to save these sinners who keep converting to another faith?” Chapter III of the Book of Judges describes how this god brought forth a savior, a certain Othniel (how many of these saviors there have been, and in the end they did not save anyone from anything!). This Othniel delivered the Jews from their captivity under the king of Mesopotamia. “And the land had rest forty years”, says the Bible. (Judges III, 11).

But the Jews reverted to their old ways again. Then what did this Jewish god do? He “strengthened Eglon the king of Moab against Israel...” (Judges III, 12). And then everything went as in a fairy tale: “*But when the children of Israel cried unto the Lord*, the Lord raised them up a deliverer, Ehud the son of Gera, a Benjamite...” (Judges III, 15). Then Ehud saved the Jews. Exactly how he saved them, we will discuss a little later. This time, however, the earth rested for eighty years (Judge Shamgar won them forty years of peace).

After that, everything began again as before: “And the children of Israel again did evil in the sight of the Lord, when Ehud was dead. And the Lord sold them into the hand of Jabin king of Canaan...” (Judges IV, 1-2). What else could have been done? This remedy had already been tried, and so the tale continues according to the same pattern: “And the children of Israel *cried* unto the Lord...” (Judges IV, 3). Well, of course the Jewish god immediately put forth a new savior—and a female this time: the prophetess Deborah. Although many miracles of bravery were displayed, “the land had rest forty years” just as before. (Judges V, 31).

Again: “And the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian seven years.” (Judges VI, 1). Then the Jews again remembered to cry out: “And Israel was greatly impoverished because of the Midianites; and the children of Israel *cried* unto the Lord.” (Judges VI, 6). Then, of course, this Jewish god brought up a savior for them once more, this time in the figure of Gideon.

This story goes on and on. One leader replaced another, and the Jews either served foreign kings or cried out to the Lord God in the meantime. Thus, Chapter XIII of Judges begins with the same line again: “And the children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hand of the Philistines forty years.” (Judges XIII, 1).

Again in Chapter X: “the children of Israel *cried* unto the Lord...” (Judges X, 10). But this time, God did not automatically agree to send the Jews a savior. Instead, he began to complain:

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“And the Lord said unto the children of Israel, ‘Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines? The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand. Yet ye have forsaken me, and served other gods [“Are you not ashamed?!” –Ye.Ya.]: wherefore I will deliver you no more. Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.” (Judges X, 11-14).

Do you think the Jewish god was serious here? He was only pretending to be upset out of a sense of self-importance—as if to say, “Let them ask properly!” This is just how every little prince pretends to be upset in front of his loyal subjects. These loyal subjects were slaves, indeed! “And the children of Israel said unto the Lord, ‘We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day.” (Judges X, 15).

There is an amusing story: a priest had a dog, and he loved it, and it ate a piece of meat, so he killed it; and he buried it in the ground, and wrote on a stone that a priest had a dog, and he loved it, and it ate a piece of meat, so he killed it; and he buried it in the ground, and wrote on a stone that a priest had a dog and... and so on, and so forth. This tale of the white bull, as you can see, is also unending. The biblical god rushed from mercy to wrath, from wrath to mercy; then he raised up judges to save the Jews (and for forty years, as on the scales in a pharmacy); then he raised up persecutors and conquerors; then he armed the Jews with courage, and then did the same with their opponents.

If we are to believe the Bible, then all these events supposedly took place among insignificant tribes, very often little different from various gangs robbing each other and fighting over pastures and water sources. Yet the Bible describes these conflicts as if they were struggles between great nations. If you read carefully, you will notice how all these terrible wars described therein are far more akin to attacks by bandit gangs. For example, we have here the savior Ehud, whom the Jewish god put forth to fight against Eglon, the king of Moab. So how did everything unfold in this story? The Bible says the following:

“But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh. And he brought the present unto Eglon king of Moab: and Eglon was a very fat man. And when he had made an end to offer the present, he sent away the people that bare the present. But he

himself turned again from the quarries that were by Gilgal, and said, 'I have a secret errand unto thee, O king': who said, 'Keep silence.' And all that stood by him went out from him. And Ehud came unto him; and he was sitting in a summer parlour, which he had for himself alone. And Ehud said, 'I have a message from God unto thee.' And he arose out of his seat. And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly: and the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; *and the dirt came out*. Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them. When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour were locked, they said, 'Surely he covereth his feet in his summer chamber.' And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened them: and, behold, their lord was fallen down dead on the earth." (Judges III, 16-25).

Doesn't this sound more like a man bragging about how he murdered someone? That is how the Bible describes this whole crime scene: not only without a word of condemnation, but in a rather sympathetic tone. Then, having killed Eglon, this same "savior" seized the crossing over the Jordan and refused to let anyone pass: "And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man." (Judges III, 29).

To further emphasize the absurdity of all these terrible battles and saviors, it is worth dwelling on the story of Judge Shamgar. The Bible provides only one line about this "savior," literally: "And after [Ehud] was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel." (Judges III, 31). Here you have the people's savior! Why does the Bible memorialize him? Because he killed 600 Philistines—no more and no fewer, but exactly 600—with an ox horn. If you don't like it, don't listen; but don't try to cover up the lies!! Imagine what kind of weapon this must have been, that he could kill 600 enemy men with an ox horn. It was simply a brawl between bandits who were attacking each other.

Priests of all sorts love to portray the prophetess Deborah as a heroine of the Jewish people. Here we seem to have a real army: 900 iron chariots. But look how the battle was fought! In the midst of the battle, the commander of the Canaanite king's forces, Sisera, fled on foot and hid in the tent of a certain Jael. The Bible notes that there was peace between

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Jael's house and the king of Hazor, and then it describes how Jael killed this commander:

“And Jael went out to meet Sisera, and said unto him, ‘Turn in, my lord, turn in to me; fear not.’ And when he had turned in unto her into the tent, she covered him with a mantle. And he said unto her, ‘Give me, I pray thee, a little water to drink; for I am thirsty.’ And she opened a bottle of milk, and gave him drink, and covered him. Again he said unto her, ‘Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, “Is there any man here?” that thou shalt say, “No.”’ Then Jael Heber's wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.” (Judges IV, 18-21).

Of course, there really may have been a woman so brave and strong that she was able to put a stake to a man's temple and then hit it with a hammer so hard that it pinned him to the floor, killing him! But this is all far more reminiscent of a story specifically invented to excite courage at a time when war with the surrounding hostile tribes was necessary and examples of exceptional courage were required to rouse the will to struggle.

Of course, the Book of Judges—like the Book of Kings—does not exclusively describe fictitious events. Individual Jewish tribes did in fact battle for dominion over the Palestinian territory. During the period of this struggle, a state was formed in an attempt to unite these separate tribes. These separate tribes were not particularly interested in fighting for the common interests of the Jewish people, and Deborah reproached them in Chapter V of Judges:

“Out of Ephraim was there a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer. And the princes of Issachar were with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben there were great thoughts of heart. Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart. Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea shore, and abode in his breaches. Zebulun and Naphtali were a people that jeopardized their

lives unto the death in the high places of the field.” (Judges V, 14-18).

As you can see, many people preferred to listen to the bleating of the herd, to live peacefully beyond the Jordan, and to engage in maritime trade and sea robbery rather than to fight for national interests, which did not yet exist at that time. Therefore, such exceptional examples were necessary for stirring up a fighting spirit. Here reality is intertwined with fiction, with fantasy. Bits of information and memories of real events were embellished to whatever extent the Bible’s compilers deemed necessary. But still, it is funny when, several thousand years later, some pedants—Jewish and Christian priests, evangelists, Baptists, and others—cite these Bible stories while trying to prove that God exists, since it is impossible to imagine God in a greater state of impotence and helplessness than the way we see him in these tales. With all his might, this god could not maintain a peaceful existence for even a few years.

We have before us the struggle of tribes, the struggle for fields, for cattle, for slaves, and for clothes. In her prophetic speech regarding desirable things, the legendary prophetess Deborah said herself: “Have they not sped? Have they not divided the prey; to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, meet for the necks of them that take the spoil?” (Judges V, 30). The Bible presents these descriptions of battles fought to take a girl or two for each warrior or to take colorful clothes from the shoulders of captives as manifestations of God’s wisdom, God’s greatness, and other such nonsense. And even in the 20th century there are still millions of deceivers who pass off these stories as “holy” scripture.

Chapter 3 Biblical Tales of Judge Gideon

We have already noted more than once in *The Bible for Believers and Non-Believers* how easily the Jewish god spoke to the Jews and entered into disputes with them, how he made bets, struck bargains, even engaged in hand-to-hand combat (with Jacob, for example), became angry, then repented, then made promises, then forgot about those promises, then remembered again, then made promises again, and then forgot about them again. In the tales about Judge Gideon found in the Book of Judges, God would appear before this slave owner every now and then, consult with him, and perform various tricks that turned into miracles under the pen of the biblical authors.

The story opens with Gideon grinding wheat on a stone (milling was performed manually back then, using a wooden or stone pestle to crush the grain against a rock). The Bible accurately records the conversation that supposedly took place between Gideon and the angel of the Lord. It began with Gideon expressing doubt as to whether this was really the same Jewish god about whose miracles the people had spoken. God assured Gideon that he would make him the savior of the Jews from their Midianite captivity. But Gideon doubted: “Prove to me,” he said, “that you really are a god. I will go and make some goat meat stew, and you will eat it; but wait until then—don’t leave until I return and offer you my gift.”

You see how simple it was: God was hungry; he needed to be fed, to have a goat roasted and a stew prepared for him. The Bible says that God waited while Gideon was busy with the cooking, and then struck a stone with a staff. Fire erupted from the stone and burned both the roasted goat meat and the bread with it. But since there were no witnesses around, you can tell whatever stories you want.

This same god—who spoke with Gideon during the day and ate roasted goat—must have enjoyed it, since he came to Gideon at night and said, “Take thy father’s young bullock, even the second bullock of seven years old, and throw down the altar of *Baal* that thy father hath, and cut down the grove [I] that is by it...” (Judges VI, 25). “And for me,” he said, “burn all of these things on a special altar that you will build!” Gideon did none of these things with his own hands; instead, he “took ten men of his servants” for the job. (Judges VI, 27). When the inhabitants of the city—who supposedly worshiped *Baal*—became outraged, Gideon addressed them as if he had been reading *Bezbozhnik*: “If he really is a god, then let him stand up for himself!”

That is right. When we take the whole history of mankind, we see that tens of thousands (if not hundreds of thousands) of temples to all manner

of deities have been destroyed over the years: Egyptian, Greek, Roman, Jewish, Christian, and Muslim. According to the Bible, the Jewish god is the one true god, and all others are false idols: fake, not real, or at least powerless. Meanwhile, the Jewish god, like any other, can do absolutely nothing to restore his ruined temples, simply because he does not exist—because there is no god at all. Many gods whose names were once a terrible scourge upon the people have since been completely forgotten.

The Book of Judges goes on to describe how all the people of the East gathered together to punish the Jews, and how Gideon and his army of 300 men defeated them without firing a single shot, so to speak. But before setting out on his campaign, Gideon tested God to see if he was lying (he really must have been reading *Bezbozhnik*):

“And Gideon said unto God, ‘If thou wilt save Israel by mine hand, as thou hast said, behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said.’ And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water. And Gideon said unto God, ‘Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.’ And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.” (Judges VI, 36-40).

Do you see how indulgent God was back then? You will not encounter such a convenient god today, with whom you could negotiate and bargain: “First make the fleece wet and the earth dry, and then vice versa, so that the earth is wet and the fleece is dry.” God was so accommodating that he attended to every whim of his favorite.

Then the selection of troops began. Imagine someone trying to recruit soldiers like this today—he wouldn’t last long in a war! First they called for only brave men; cowards were not needed, they said. Ten thousand brave men showed up. Then God supposedly said: “Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.” (Judges VII, 5). “And the number of them that lapped,” says the Bible, “putting their hand to their mouth, were three hundred men...” (Judges VII, 6). It was these 300 brave men, who lapped the water like dogs, that the Jewish god chose to prove his miraculous power.

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Then they devised the following military strategy: the 300 men divided into three detachments, each carrying a trumpet and a hollow jug (a simple clay jar) with a torch inside of it. At night they approached the enemy camp, blew the 300 trumpets in unison, shattered the jugs on the ground, and began shouting: “The sword of the Lord, and of Gideon!” (Judges VII, 20). If any of this had happened in our time, one or two machine guns would have wiped them all out in an instant. But things did not go that way according to the Bible; apparently, their opponents were so frightened that they began to kill each other (of course, this happened in a nighttime panic) and 120,000 people supposedly died in the ensuing commotion—no more and no fewer.

The Bible goes on to describe how Gideon dealt with those who refused to provide him food for his army: he surrounded them with thorny briars, placed jagged threshing boards over them, and then tortured them under those boards. In another city, he killed every one of its inhabitants simply for refusing to aid him. From the looted gold items, Gideon made an ephod that he carried from place to place, “and all Israel went thither a whoring after it...” (Judges VIII, 27). In other words, Gideon simply fooled the masses, just as other priests and clerics had fooled them before him.

The Bible approaches the issue of kings very subtly. At first it attempts to argue that the Jews were republicans, electing their own judges. Chapter VIII of the Book of Judges says that the Jews supposedly offered Gideon the opportunity to become a hereditary king after his victory over their enemies, but he decisively refused. The entire Book of Judges is a justification for the monarchical system, its conclusions tending to suggest that it is impossible to do without a king.

When priests discuss the biblical god’s miracles, or when a blindfold-wearing believer reads about them in the Bible itself, many do not notice the humorous side of these stories. One must be able to approach them with open human eyes—unclouded by religion—and then it becomes clear to everyone how ridiculous these accounts of God’s conversations with Gideon are, how silly this battle must have looked with 300 Jews running around with clay jars, frightening the enemy’s army of 100,000 with them, running around with lit torches and shouting: “The sword of the Lord, and of Gideon!”

How ridiculous were these negotiations between God and Gideon over whether the fleece should be wet or dry as proof that God would not deceive him. And how harmful for the workers are all of these stories—fairy tales whose purpose is to instill in the masses a fear of the exploiters, to encourage humility and submission to their power. When you look at

the Bible through human eyes, all this priest-inspired holiness blows away like smoke. Our goal is to ensure that everyone can look at the Bible through ordinary, human eyes.

Notes

[1] *The Sacred trees at the altars of Baal* (a local ancient Canaanite deity) were considered the residence and abode of special spirits.

Chapter 4

About King Abimelech, or About Who Surpassed Whom in Tricks – The God of the King or the King of the God

The Book of Judges of Israel reiterates several times: “In those days there was no king in Israel...” (Judges XVIII, 1); “[I]n those days, when there was no king in Israel...” (Judges XIX, 1); “[I]n the days when the judges ruled...” (Ruth I, 1); “In those days there was no king in Israel: every man did that which was right in his own eyes.” (Judges XXI, 25).

Think about it: *could this really have been written in the days when the events described took place?* It is clear to everyone that this was all written much later, when the kings were already in power. Most likely, at the behest of these very kings, the Jewish priests wrote many stories for the Book of Judges of Israel, in which they endeavored to prove that all evil happened because “there was no king in Israel” and “every man did that which was right in his own eyes.”

“Look”, they said, “how bad it was without a king, what lawlessness was committed!” It is no wonder that kings, queens, bankers, and landlords are so interested in disseminating the Bible among the people. But the Book of Judges also says that King Abimelech “had reigned three years over Israel...” (Judges IX, 22). It is about this Abimelech that we wish to speak with believers and non-believers:

“And Abimelech the son of Jerubbaal went to Shechem unto his mother’s brethren, and communed with them, and with all the family of the house of his mother’s father, saying, ‘Speak, I pray you, in the ears of all the men of Shechem, “Whether is better for you, either that all the sons of Jerubbaal, which are threescore and ten persons, reign over you, or that one reign over you?”’ Remember also that I am your bone and your flesh.’ And his mother’s brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; for they said, ‘He is our brother.’ *And they gave him threescore and ten pieces of silver out of the house of Baalberith, wherewith Abimelech hired vain and light persons, which followed him. And he went unto his father’s house at Ophrah, and slew his brethren the sons of Jerubbaal, being threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself. And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that was in Shechem.*” (Judges IX, 1-6).

This is how the Bible recounts Abimelech's accession to the throne. But everyone (who is not blind) can see that *there was no nation of Israel at that time; rather, there were only separate tribes*. Abimelech addressed all of "*his mother's brethren*", indicating that *the entire tribe was limited to relatives of a single clan* (and the clan was considered more matrilineal at the time, *meaning that maternal right—the so-called matriarchy, when the mother, a woman, often stood at the head of the clan—had recently been abolished*. Deborah is an example of this).

Abimelech's kinsmen supplied him with the funds, and he bought himself a gang of bandits: "Abimelech hired vain and light persons, which followed him." With these bandits he slaughtered seventy of his brothers, and afterwards "all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that was in Shechem." Anyone who knows the history of kings knows that the reigns of not one, but many kings began with the murders of their brothers and relatives—and not only the Jewish kings, but also those of the Russians, the French, and other peoples.

Then the Bible cites the speech delivered by one of Abimelech's surviving brothers, Jotham. It is funny to read about this war of kings and this speech, when Jotham climbed to the top of the mountain "and lifted up his voice [this mountain must not have been very high, and the whole "people" must have been a small crowd], and cried, and said unto them..." (Judges IX, 7). The Bible then recounts his speech verbatim; but who wrote this speech down? Of course, *it was later invented from beginning to end*.

When I ask believers to explain to me *how to understand*—according to their doctrine—why God did all this for the sake of justice, they answer me with their usual evasive maneuver: "The ways of the Lord," they say, "are inscrutable; God wanted to test both Abimelech and everyone else." So how did he test them? "*Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech...*" (Judges IX, 23). So, according to the Bible, there are evil spirits (devils, demons, imps). At whose disposal are these evil spirits? It turns out that they are at God's disposal. Whom do these evil spirits serve? God.

Remember this, both believers and non-believers: if a devil or some other "evil spirit" ever appears, that is because God sent it—that is how things are, according to the Bible. Well, what about the devil who supposedly tempted Jesus? It turns out that God the Father sent the devil in order to tempt God the Son. Since God the Father and God the Son are two manifestations of the same God, it follows that *God sent the devil to tempt*

himself. Doesn't this remind you of the story about the cat that got so angry that she swallowed her own body?

Later we will see how the priests attempt to explain every popular revolution by the machinations of an "evil spirit," a "devil," and that they do so in order to set the ignorant people—fooled by the priests—against the revolution. But let us listen further to the tale of Abimelech. Why did the Jewish god need to send an evil spirit this time? It turns out that this is why: "...[t]hat the cruelty done to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which aided him in the killing of his brethren." (Judges IX, 24).

In those days there was still a custom of *bloody familial vengeance*. As it turns out, not only did people participate in bloody familial vengeance, but God did as well. This yet again confirms what we have already proven more than once: man creates his own god and endows him with all the human traits peculiar to his time. Whenever there is a family feud, then God is also involved since he is the god of this particular family or this particular clan—the tribal, familial god.

How did this vengeance occur? Chapter IX goes on to describe the various strategies that one family employed against another. In the end, the Shechemites who had originally placed Abimelech on the royal throne rebelled against him themselves. Abimelech stormed the rebel city, destroyed all who were there, set fire to a tower in which about a thousand people—both men and women—had hidden, and everyone in this tower perished from the fire. It was not until he surrounded another tower, another fortress, with the intent to burn it down, that "a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull." (Judges IX, 53). That is how they fought back then.

If one tries to imagine this scene, doesn't it seem like Abimelech is just at the head of a gang of bandits, attacking individual houses, setting them on fire, killing citizens, and robbing them of their goods? But Abimelech's skull must have been elephantine since, before dying, "he called hastily unto the young man his armourbearer, and said unto him, 'Draw thy sword, and slay me, that men say not of me, "A woman slew him.'" And his young man thrust him through, and he died." (Judges IX, 54). Just as the Sun is reflected in a drop of water, the attitude towards women is reflected here in this story: it is shameful to die at the hands of a woman, because a woman is an inferior being.

I ask the believers: "Well, we, the godless, the scoffers, we laugh at all this; but don't you believers see that it is utterly senseless, ridiculous? Your almighty God saw "lawlessness" and crime (after all, in your

opinion, *he sees*, he is “*all-seeing*”). He simply could have prevented such a crime from taking place (after all, in your opinion, he is “all-powerful”). But the crime was committed nonetheless. Abimelech reigned for three years; he robbed and killed, and if in the end he died from a millstone fragment thrown at him by a woman in a besieged house, then who—other than infants—can this story convince that some kind of justice was done there?

The compilers of the Book of Judges of Israel wished to present us with some stories in which the wisdom and justice of the Jewish god would be displayed. But in all honesty, shouldn't every believer see all the stupidity, all the nonsense of these tales? Shouldn't he see that everything that happened in this story came down to who could play more tricks: King Abimelech or the Jewish god?

Chapter 5
About Jephthah's Daughter,
Roasted According to a Vow to the Lord God

I have become more and more convinced that the Bible is an extremely funny book; not because I am a very cheerful person myself, but because the Bible so solemnly recounts things that make us “sinful” people laugh. Nevertheless, there are some Bible stories that invite more than just laughter. We have already cited several examples of things that the Bible elevates to virtue but that cause us to experience strong feelings of disgust.

Such is the case with the story of Jephthah the Gileadite. The Bible says that he “was a mighty man of valour,” and then provides some details. (Judges XI, 1). He was the son of a harlot; Jephthah's brothers drove him out, taking advantage of the fact that he was illegitimate. This Jephthah took up robbery, apparently, having recruited a gang of homeless cutthroats like himself. The Bible addresses this very briefly: “Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.” (Judges XI, 3).

It does not take a genius to understand that that these “vain men” who accompanied him did so in order to commit robbery, since how would these idle vagabonds have lived otherwise? Jephthah must have become famous as the chieftain of a band of robbers, because the Gilead elders later approached him with an invitation to be their leader after a war broke out between the citizens of Gilead and the Ammonites. The chieftain of this band of robbers was stubborn at first: “Did not ye hate me,” he asked the elders of Gilead, “and expel me out of my father's house? And why are ye come unto me now when ye are in distress?” (Judges XI, 7). He bargained for the right to remain their leader even after the war ended.

In reality, of course, the conflict between the Ammonites and the citizens of Gilead was essentially over land, pastures, and water sources. Some tribes would seize land from others more frequently and thus cause disputes. The Bible says that when Jephthah began winning his first victories,

“the Spirit of the Lord came upon Jephthah... And Jephthah vowed a vow unto the Lord, and said, ‘If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering.’” (Judges XI, 29, 30-31).

The Jewish god must have liked this promise, because the Bible goes on to describe how everything came true, and Jephthah won this war:

“And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter. And it came to pass, when he saw her, that he rent his clothes, and said, ‘Alas, my daughter! Thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth [about you] unto the Lord, and I cannot go back.’ And she said unto him, ‘My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon.’ And she said unto her father, ‘Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows.’ And he said, ‘Go.’ And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains. And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel, that the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.” (Judges XI, 34-40).

The priests typically tell this story for the same reason they tell the story of Abraham, who vowed to slaughter his only son Isaac: they say that a man should spare nothing for God, even his own child; even a child should be sacrificed if necessary. We have already explained where this comes from. Human sacrifices were once widespread among all peoples, having been carried over from the time when cannibalism was not a crime, but a very common way of eating.

In all likelihood, all peoples have passed through a period in their development in which they practiced cannibalism. During that time and long after, they would bring sacrifices to the gods, frying the most delicious and most valuable foods for them. We have already encountered more than once in the Bible these vows to sacrifice their firstborn to God or the gods. Later, when people’s main occupations became agriculture and livestock herding, human sacrifices were replaced by offerings of animals, fruits, and agricultural products in general.

But from time to time, during particularly hard periods, people would turn again to more ancient customs and human sacrifices would be

revived. The story of Jephthah is only one example of such human sacrifice. In the story of Abraham and Isaac, the Bible avoided the situation by introducing a ram caught in the branches. Alas! There was not even a ram on hand here! But think about it: the whole tale of Jephthah would not have been a “sacred story” if it hadn’t been Jephthah’s daughter that came out but, say, a cow or a dog instead. After all, he promised to bring as a burnt offering *whatever came out of the gate of the house to meet him first*; if a dog had emerged first and he had to roast the dog for his god, then the story would not have been “sacred.” It needed to be more unusual and more entertaining, something that would shock the human conscience and strike people’s sensibilities—then it would be a real “sacred story”!

This whole conversation between the father and his daughter also illustrates how the Bible’s compilers sought to instill in Jewish women and girls a willingness to sacrifice everything to their gods if necessary, including their own lives. Jephthah’s daughter requested two months to mourn her virginity with her friends. The Bible tries to assure us that this girl was really roasted without knowing a husband, as if it matters to us whether or not she ever knew a husband. But it was not all the same to the believing Jews of that time: if God had to roast a girl, then at least let it be one who had never known a man. The priests convinced the believers that the virgin daughter of Jephthah—roasted in a state of virginity—would have appeared more pure before their god.

What can believers say now, several thousand years after they roasted people for the gods in this manner? What about this story do they interpret as sacred? The narrator of the story of Jephthah must not have had enough of the bloody horrors heaped up in Chapter II. In Chapter XXII of the Book of Judges, the Bible describes how this bandit chieftain dealt with the Ephraimites, who had not participated in the war. Having routed the Ephraimites, Jephthah seized the crossing over the Jordan and, together with his gang of bandits, captured every Ephraimite. The Bible even explains how they would determine whether or not someone was an Ephraimite. They would instruct him: “Say ‘shibboleth’”, but an Ephraimite would say “sibboleth” and would not be able to pronounce it any other way. This means that the people living in this particular place lisped, and only by their pronunciation—by their enunciation—were they caught and “killed” at the crossing over the Jordan; that is, in other words, *they were slaughtered: “...and there fell at that time of the Ephraimites forty and two thousand.”* (Judges XII, 6).

These are the holy deeds that the Bible ascribes to Jephthah, a bandit chieftain who made a pact with God, promising to roast his daughter if he succeeded. Afterwards, the Bible very casually informs us that this saint

of God slaughtered 42,000 people who pronounced a word “sibboleth” instead of “shibboleth.”

But apparently, there was not enough time to invent such stories about every judge. Some judges were not worth writing about at all. For example, in Chapter XII, the Bible says that Heshbon was the judge after Jephthah. What was this Heshbon famous for? The Bible literally says only the following about him: “*And he had thirty sons, and thirty daughters, whom he sent abroad [to marry], and took in thirty daughters from abroad for his sons. And he judged Israel seven years.*” (Judges XII, 9). That is it. The Bible does not tell us anything about what kind of judge he was, but it does try to amaze us with his remarkable fertility: thirty sons and thirty daughters! But we are not impressed, since it turns out that Gideon had 72 sons! The same is said about Judge Abdon. It is literally said of him: “*And he had forty sons and thirty nephews, that rode on three-score and ten ass colts: and he judged Israel eight years.*” (Judges XII, 14).

There are some evangelists who consider every letter of the Holy Scripture to be a sacred revelation. They try to assert that everything in the Bible is a revelation from God. Tell me, please, what kind of revelation and what kind of miracle was it that forty sons and thirty grandsons sat on seventy young donkeys? If these forty sons and thirty grandsons had been sitting on airplanes at that time, *or if they had all been able to fit on one young donkey*, then at least it would have been interesting!

Chapter 6 On Tribal Gods

In ancient times, there was no such thing as the “monotheism” of which the Bible speaks. The Bible itself refutes its own monotheism at every turn—almost every five or six pages. *We know from history that there was a time when deceased ancestors were considered gods.* The dead and the elderly were the ones to whom the people prayed; they were the ones who were worshiped; they were the ones who were offered sacrifices, who received food and drink at the grave, to whom oaths were sworn, and whom the people begged for favors (and these are beliefs preserved in some places even today).

The people believed that the dead could influence the fate of the living; therefore, they were afraid of offending the dead. With the passage of time, *the worship of many ancestors evolved into the worship of a single, distant ancestor—a forefather.* In ancient books and tales, we find direct appeals to these ancestors, these forefathers. Gods were called “fathers, forefathers, ancestors.” Each clan had its own clan god: an ancestor about whom they invented all sorts of tales as well as various miracles and feats.

In the old days, *everyone had an image of their god in their home*—that is, their ancestor. Even now, many peasants believe (even if they are baptized and think that they are not “idolaters” or “pagans”) in “*domovoy*”—that is, in the idea that every home has a *house spirit*, a spirit that guards and cares for the house. This belief persisted here until recently, and it still exists in some places. When moving from one house to another, to a new dwelling, these peasants would carry a pot with smoldering coals from the old house and invite the *domovoy* to live in the new house using special spells, performing all kinds of rituals to lure the spirit to its new home.

When separate clans united with each other to form tribes, then there arose a belief in tribal gods. Each tribe had its own god, and the tribe considered this god to be the only true one; all others were false, evil spirits. Here in the Bible we read how people stole gods from each other and how they created tribal gods for themselves. Chapters XVII and XVIII of the Book of Judges of Israel describe how the tribe of Dan acquired such a god, having seized it by force from the house of a certain Micah. This same Micah first robbed his mother of no greater or fewer than 1,100 shekels of silver, but then confessed to her: “And he said unto his mother, ‘The eleven hundred shekels of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it.’” (Judges XVII, 2).

The Bible says that Micah's mother became very excited and decided to craft an idol from this silver (just as they now make silver crucifixes, golden images of Jesus Christ, images of the Virgin Mary, and statues of "saints"):

"Yet he restored the money unto his mother; and his mother took two hundred shekels of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah. And the man Micah had an house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest." (Judges XVII, 4-5).

What does any of this have to do with the monotheism of which the Bible boasts? As if the Jews had monotheism, when each tribe made gods for itself—and not only each tribe, but each individual citizen who plundered enough gold and silver could have handed it to the smelter to have "a graven image and a molten image" fashioned for himself. From this the "house of god" would have been made. [1] The Bible admits as much: "And the man Micah had an house of gods...." Let the believers consider how this "house of gods" would have been arranged. The Bible does not condemn Micah with a word; on the contrary, it goes on to describe how the whole tribe began to envy him.

In this same chapter, we learn how easy it was to become a minister of God—a priest. The Bible tells us about it:

"And there was a young man out of Bethlehemjudah of the family of Judah, who was a Levite, and he sojourned there. And the man departed out of the city from Bethlehemjudah to sojourn where he could find a place: and he came to mount Ephraim to the house of Micah, as he journeyed. And Micah said unto him, 'Whence comest thou?' And he said unto him, 'I am a Levite of Bethlehemjudah, and I go to sojourn where I may find a place.' And Micah said unto him, 'Dwell with me, and be unto me a father and a priest, and I will give thee ten shekels of silver by the year, and a suit of apparel, and thy victuals.' So the Levite went in. And the Levite was content to dwell with the man; and the young man was unto him as one of his sons. And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah. Then said Micah, 'Now know I that the Lord will do me good, seeing I have a Levite to my priest.'" (Judges XVII, 7-13).

You see, the Bible is trying to say that the priesthood is hereditary: if a father is a priest, then he passes his priestly grace to his son as if by

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inheritance. After all, this young man had gone to “sojourn wherever he might happen to be”; in other words, *he was unemployed*. Micah ordained him a priest (“be unto me a father and a priest”) and then rejoiced: “Now know I that the Lord will do me good, seeing I have a Levite to my priest.” *Do not believers realize that this was all written by Jewish priests—“Levites”—in order to secure for themselves a hereditary right to shear their sheep: the believers?*

Nevertheless, this young priest’s son soon got a taste for his work and began posing as a soothsayer, a fortune-teller. When the Danite scouts and spies inquired of him, “Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous”, this young cheat replied to them in the name of God: “Go in peace: before the Lord is your way wherein ye go.” (Judges XVIII, 5-6). The point here is that the scouts had learned of a peaceful tribe living in Laish, far away from Zidon: “*Then the five men departed, and came to Laish, and saw the people that were therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and there was no magistrate in the land, that might put them to shame in any thing; and they were far from the Zidonians, and had no business with any man.*” (Judges XVIII, 7). Therefore, they decided to take possession of this land.

This is where the tribal god again came into play. In order to attract believers, the warriors required such a god in the form of an “idol.” Therefore, they decided to seize those that were in Micah’s house of gods. They surrounded his home with armed force and took the gods from therein. The attitude of the cunning priest who was in this “god’s” house is very interesting. The Bible says:

“And they turned thitherward, and came to the house of the young man the Levite, even unto the house of Micah, and saluted him. And the six hundred men appointed with their weapons of war, which were of the children of Dan, stood by the entering of the gate. And the five men that went to spy out the land went up, and came in thither, and took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men that were appointed with weapons of war. And these went into Micah’s house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, ‘What do ye?’ And they said unto him, ‘Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: *is it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?*’ And the priest’s heart

was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.” (Judges XVIII, 15-20).

The priest was simply tempted by a more profitable job prospect (his salary would have increased) on the one hand; and on the other hand, Micah’s house god would have become a tribal god, worshipped by the whole tribe—meaning that there would have been more income. Of course, Micah, who had set up the “house of God” at his place, realized that his little shop was gone, that he would no longer be able to swindle the local population, since he, his son, and the unemployed priest—who had fled with the Danites together with the gods—had been doing good business. Therefore, he pursued the kidnappers:

“And when they were a good way from the house of Micah, [Micah and] the men that were in the houses near to Micah’s house were gathered together, and overtook the children of Dan. And they cried unto the children of Dan. And they turned their faces, and said unto Micah, ‘*What aileth thee, that thou comest with such a company?*’ And he said, ‘*Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? And what is this that ye say unto me, “What aileth thee?”*’ And the children of Dan said unto him, ‘Let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life, with the lives of thy household.’ And the children of Dan went their way: and when Micah saw that they were too strong for him, he turned and went back unto his house.” (Judges XVIII, 22-26).

So, did *Jehovah* punish the kidnappers for this? Or did he punish those who prayed to the “idol”—that is, the whole tribe of Dan? Nothing of the sort. The victims here—beaten and killed—were the peaceful citizens of Laish, as the Bible shamelessly explains: “And [the Danites] took the things which Micah had made, and the priest which he had, *and came unto Laish, unto a people that were at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire.*” (Judges XVIII, 27).

The priests often talk about the existence of divine justice. *Let the believers explain to us what justice there is when a tribe led by an “idol” attacks “a quiet and secure” people, “smiting them with the edge of the sword and burning the city with fire.”*

Notes

[1] In ancient Canaan, the “*Houses of Gods,*” or “*Bethels,*” were local sanctuaries, which sometimes took the form of small temples with images of the local gods—the *Baals*—inside them.

Chapter 7

The Sacred Story of the Jewish Priest and His Concubine Who was Cut into Twelve Pieces, Causing the Wiping out of Almost the Entire Tribe of Benjamin

Chapters XIX, XX, and XXI of the Book of Judges of Israel tell a remarkable story. Everything is mixed up in it: sexual debauchery, criminal deviance, priestly holiness. The story is extremely informative; it gives us an impression of the kinds of morals people had back then.

The story begins with a certain Levite (and this Levite's name is never revealed in the entire story about him—the best proof that the whole thing is made up) who lived on the slope of Mount Ephraim, and “took to him a concubine out of Bethlehemjudah. And his concubine played the whore against him, and went away from him unto her father's house to Bethlehemjudah, and was there four whole months. And her husband arose, and went after her, to speak friendly unto her, and to bring her again...” (Judges XIX, 1-3). This would appear to be no big deal at first; the priest took himself a concubine, quarreled with her, and then she left him. He yearned for her and went to convince her to return. But who would have thought that entire tribes would eventually perish because of this woman—more than 25,000 people from one tribe and 40,000 from another.

The Bible proceeds to describe how the father-in-law received this nameless priest, how they “ate and drank and made their hearts happy,” how they “strengthened their hearts with a piece of bread,” and how the father-in-law begged the priest to stay one more night: “Stay one more night, and let your heart be merry.” (Judges XIX, 3-6). Finally, they set out on their journey, and had to spend the night on the road, in Gibeah of Benjamin. The town proved to be inhospitable; no one invited the priest to stay overnight, except for an old man who turned out to be one of the priest's fellow countrymen and who invited him and his concubine into his home.

And then there is the story that we already know, the story of Sodom: “Now as they were making their hearts merry, behold, *the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, ‘Bring forth the man that came into thine house, that we may know him.’*” (Judges XIX, 22). Morals were good, then, at a time when the townsfolk could surround a house and demand that a priest be handed over to them for sexual gratification. But listen further:

“And the man, the master of the house, went out unto them, and said unto them, ‘Nay, my brethren, nay, I pray you, do not so

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wickedly; seeing that this man is come into mine house, do not this folly. *Behold, here is my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you:* but unto this man do not so vile a thing.’ But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go. Then came the woman in the dawning of the day, and fell down at the door of the man’s house where her lord was, till it was light. And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold. And he said unto her, ‘Up, and let us be going.’ But none answered [for she was dead]. Then the man took her up upon an ass, and the man rose up, and gat him unto his place.” (Judges XIX, 23-28).

Of course, such stories are generally unheard of today, even though the wildest crimes, violence against women, and gruesome deaths used to occur sometimes. One would think that after that, a Jewish priest would have buried such a victim of sexual depravity. But what we read next does not square with anything: “*And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel.*” (Judges XIX, 29).

Just imagine this priest standing there with a knife in his hand and cutting his wife—who had just been tortured by the Gibeon lechers—into twelve pieces, packing up twelve such parcels, and then sending them throughout Israel: “Here,” he said, “take as a gift all that is left of my concubine.” It is not surprising, then, that even the “Holy Bible” adds: “And it was so, that all that saw it said, ‘There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak your minds.’” (Judges XIX, 30).

What would you advise here?! Fierce struggles would erupt between individual Jewish tribes (clans), sometimes resulting in the wiping out of one or another. Of course, these were mainly fought for control over the best plots, pastures, water sources, and so on. But the Bible describes this struggle quite differently; it turns out that this whole story with the Ephraimite priest and his concubine—cut into twelve pieces—functioned as a pretext for a bloody war.

Chapter XX says that all the sons of Israel gathered in the city of Mizpah as one man—"four hundred thousand footmen that drew sword"—for the purpose of deciding how to address this crime. (Judges XX, 2). And so they gathered an army of 400,000 men to go to war against the Benjamites. They also gathered an army of 26,000 men, "to bare their swords" and in addition, 700 special stone throwers: "Among all this people there were seven hundred chosen men lefthanded; every one could sling stones at an hair breadth, and not miss." (Judges XX, 16).

One would think that since the "omnipotent" God participated in all of this to restore justice, he could have easily struck down these lechers; however, things did not go that way at all. On the first day: "And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men." (Judges XX, 21). Then after that: "And the children of Israel went up and wept before the Lord until even, and asked counsel of the Lord, saying, 'Shall I go up again to battle against the children of Benjamin my brother?' And the Lord said, 'Go up against him.'" (Judges XX, 23). Then the next day: "And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword." (Judges XX, 25).

So, God deceived them twice. Then the Jews wept some more, offered burnt offerings and peace offerings, fasted, and talked with God again, until he finally advised them to ambush the Benjamites:

"And there fell of Benjamin eighteen thousand men; all these were men of valour. And they turned and fled toward the wilderness unto the rock of Rimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them. So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these were men of valour. But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months. And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of every city, as the beast, and all that came to hand: also they set on fire all the cities that they came to." (Judges XX, 44-48).

Thus, nearly the whole tribe of Benjamin was wiped out, and 40,000 warriors from the other side fell in the battle against them—a total of more than 65,000 people. The Bible is trying to say: "You see, God does not forgive such things; he punishes severely." But we know that in any city,

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in any capitalist country, worse things have happened and are still happening. Nor has any god ever protected hundreds of thousands of women and girls from poverty, from being forced into prostitution.

Chapter XXI of the Book of Judges is still occupied with this same story. As you can see, all the women from the tribe of Benjamin had been killed, but 600 men remained. The Bible then describes how wives were provided for these surviving soldiers. First, they slaughtered everyone living in Jabesh Gilead, except for “four hundred young virgins that had known no man by lying with any male.” (Judges XXI, 12). These 400 virgins were given as wives to the surviving Benjamite soldiers. And since they were still 200 virgins short, the soldiers resorted to the so-called “abduction of women,” which was a common practice in ancient times:

“Therefore they commanded the children of Benjamin, saying, ‘Go and lie in wait in the vineyards; and see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin. And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, “Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, that ye should be guilty.”’ And the children of Benjamin did so, and took them wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them.” (Judges XXI, 20-23).

This concludes the remarkable story that we have recounted here in its entirety, without embellishment. Let the most inveterate believer explain to us, the atheists: *what is so holy about it?*

THE BOOK OF RUTH

The Story of Ruth

The Bible includes a novel that describes the love affair between a rather elderly landowner named Boaz and a young widow named Ruth. This novel is called the “Book of Ruth.” When we first wrote about the Bible and found in it many love stories and novellas, some believers were offended because they tend to consider every letter, every line of the Bible to be holy—because they imagine that every word of the Bible has some kind of “secret,” hidden meaning.

It is this cheerful widow Ruth and the landowner Boaz that we will meet in this chapter. The story is very simple. During the famine years, a certain Elimelech and his wife Naomi left Bethlehem and moved to the land of Moab. They had two sons who both married Moabite women; one of these women was named Ruth. Then the old man and the two sons died, leaving two childless widows and an old woman. The years of famine in the old woman’s homeland were over by then, so she decided to return to Bethlehem and advised the widows to return to their families. One of them did so, but the other, Ruth, went with her mother-in-law: “So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, *that all the city was moved about them...*” (Ruth I, 19).

You can imagine *what kind of city* this was that sprang into motion upon the arrival of the old woman and her daughter-in-law. But then the real romance began. The old woman had a relative named Boaz, who must have been something of a landowner since he had quite a few servants and maids. The women had nothing to eat, so Ruth went to glean ears of grain behind the reapers, after the harvest. She must have caught the landowner Boaz’s attention, since he noticed her at once when he went to see what was happening in his fields. He called her and allowed her not only to glean ears of grain, but even to drink from the same vessels as his servants whenever she wanted.

The widow fell to her knees before him, bowing, and then tried in every possible way to please him. She delighted Boaz so much that he invited her to dinner: “And Boaz said unto her, ‘At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar.’ And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left.” (Ruth II, 14). She hid whatever she had left

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over in her bosom to feed Naomi later. That evening, she told Naomi how things were going, and the old woman instructed her:

‘My daughter, shall I not seek rest for thee, that it may be well with thee? And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshing floor. *Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor:* but make not thyself known unto the man, until he shall have done eating and drinking. *And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down;* and he will tell thee what thou shalt do.’ And she said unto her, ‘All that thou sayest unto me I will do.’ And she went down unto the floor, and did according to all that her mother in law bade her. And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.” (Ruth III, 1-7).

It is important to note that the Jews had a custom that whenever a man died, his brother or close relative would take his widow. She would be passed on as if by inheritance, together with her household property and her plot of land. Nevertheless, the Bible clearly sins against the truth in this passage. It says: “And she lay at his feet until the morning: and she rose up before one could know another. And he said, ‘*Let it not be known that a woman came into the floor.*’” (Ruth III, 14). Something clearly is not right here; why was Boaz afraid of the publicity around a woman coming to the threshing floor if they could not recognize each other? But this time the landowner rewarded the widow more richly than the first, when she had tucked a piece of bread in her bosom: “Also he said, ‘Bring the vail that thou hast upon thee, and hold it.’ And when she held it, he measured six measures of barley, and laid it on her: and she went into the city.” (Ruth III, 15). “Here—” he said, “take it!”

Boaz proposed that his relative marry the widow, but it was not to his relative’s advantage. Therefore, Boaz decided to take both the widow and her plot of land for himself. The Bible describes how this transaction took place, buying and selling Ruth together with her property: “Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel. Therefore the kinsman said unto Boaz, ‘Buy it for thee.’ So he drew off his shoe. And Boaz said unto the elders, and unto all the people, ‘Ye are witnesses this day,

that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.'" (Ruth IV, 7-9).

Thus the deal was struck, and Boaz married Ruth. But why is this whole story about Ruth included in the Bible in the first place? Here is why: the priests fabricated the genealogy of King David from Ruth's son. In their eyes, the widow—who was initially supposed to be a servant but became the wife of a landowner—was perfectly suited to be the great-grandmother of the savior himself, as the priests traced the lineage of Jesus Christ from King David.

That is the whole story of Ruth; that is the whole Book of Ruth. This too is a "sacred" book. Priests used to lecture schoolchildren about this same Ruth and Boaz with an air of seriousness, portraying them as two virtuous people—omitting their nighttime tryst, of course. *But here we have the most ordinary story, of which there have been thousands, about how a licentious old landowner married his young servant and made her either a concubine or—if he really liked her—his wife.* In the Bible itself, old Boaz revealed why he liked Ruth so much after she slept with him on the threshing floor: He said, 'Blessed be thou of the Lord, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.'" (Ruth III, 10).

"They say that she chose me, an old man, and preferred me to the young ones!" Nothing can be done about this; it is also a part of the Bible, for both believers and non-believers alike. For a non-believer, this part of the Bible will provide a few laughs, whereas believers should once again delve into the Bible to verify whether we have really told the truth about this Book of Ruth, to look for the "sacredness" in this love story.

THE FIRST BOOK OF KINGS

God and the Marital Bed

The First Book of Kings¹ begins with an account of the miraculous birth of Samuel, who laid the foundation for the ruling house of David, according to the Bible. The authors of the New Testament subsequently used the text of these Old Testament books to “prove” that the life of Jesus Christ—whom some of them claimed to be a direct descendant of King David—had long been “predetermined,” so to speak.

The story begins with a certain Elkanah of Mount Ephraim who had two wives. One of these wives, Peninnah, had children, while the other, Hannah, bore no children no matter how hard Elkanah tried. First of all, devoted followers of the Bible should draw the following conclusion from this story: not only are bigamy and polygamy not contrary to a pious life, but are even encouraged by God. We later learn, for example, that King Solomon had 700 wives and an additional 300 concubines.

According to the story in the Book of Kings, this same Elkanah left his city to worship and sacrifice to the Lord of hosts in Shiloh on the appointed days. The priests there were Eli and his two sons who, apparently, did their job well and were outrageously greedy for offerings. These offerings were standard: roasted bulls, calves, and sheep. The priests ate the roasted meat, devoured the flour, drank the wine, and acted as if all this was being given to the Lord God, distributing the leftovers to the fooled believers. The people ate these leftovers and imagined that they were eating with God together at the same table.

The Bible says that Elkanah gave his barren wife Hannah a special portion because he loved her more than Peninnah, even though “the Lord had shut up her womb.” (1st Samuel I, 5). So the deprived and indignant rival teased Hannah, causing her to become resentful: “Look—God doesn’t pay you any attention, but gives me children.” Then like all believers who imagine that there is some god who listens to their lamentations and complaints, Hannah “was in bitterness of soul, and prayed unto the Lord, and wept sore”, finally promising God that if he

¹ In most modern editions of the Bible, the story of Hannah and Samuel is found in the First Book of Samuel, rather than the First Book of Kings as the author indicates. This inconsistency is due to the fact that in some versions of the Bible the two Books of Samuel and the two Books of Kings are combined into four Books of Kings,” as the stories in each book essentially comprise a single narrative. —*Translator.*

would remember her and give his servant a son, then she would offer this son as a gift to God; that is, in other words, she would make him a priest for life. (1st Samuel I, 10). She vowed that he would refrain from drinking wine or other strong drinks—i.e., various alcoholic beverages—all the days of his life, and that “no razor [would] come upon his head.” (1st Samuel I, 11).

Our ancestors drank liberally, then, if it was necessary to make a promise to God that this future priest would abstain from wine and liquor. As for shaving, God opinion must have changed, since all Catholic priests nowadays shave both their moustaches and beards and even shave a circle on their heads, creating something like a sun (a “tonsure”). But God preferred unshaven priests back then. Fashion: it cannot be helped. Apparently, they follow it even in Heaven.

Then the Bible presents the following scene: the priest Eli sat in a seat at the entrance to the Lord’s temple—that is, on the porch, or something—while Hannah prayed for a very long time, having drunk and eaten her fill. “Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. Eli said unto her, ‘How long wilt thou be drunken? Put away thy wine from thee.’” (1st Samuel I, 13-14). Hannah answered: “No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord.” (1st Samuel I, 15). Apparently, Eli the priest was himself so intoxicated that he mistook others for drunkards and could not distinguish a grieving person from a drunk one. But then he corrected his mistake and, as all priests do, assured Hannah that God would deliver her what she had asked for.

Then the story says: “[A]nd Elkanah knew Hannah his wife; and the Lord remembered her.” (1st Samuel I, 19). If we were religious people, we would have to draw several conclusions from all this: first, that if God remembered Hannah, then he must have forgotten about her before; God, therefore, has the ability to forget, to neglect. Second, God either received notice or was himself present when Elkanah “knew” Hannah; in other words, God was there at the marital bed. But since God remembered Hannah, then, of course, her conception turned out to be something of a miracle: “Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son...” (1st Samuel I, 20).

The joy of the fooled husband must have been very great, since they began offering even more lavish sacrifices. When Hannah had nursed the child, she went with him to Shiloh, taking three bulls, one ephah of flour, and a skin of wine all to sacrifice to the Shiloh temple. She left the little

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boy in the arms of Eli, so that he might raise for himself a priest's assistant. Then the bulls were roasted and eaten.

It is also worth noting how these people dined. The second chapter of the First Book of Kings describes it this way:

“Now the sons of Eli were sons of Belial; they knew not the Lord. And the priests' custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand; and he struck it into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither. Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, ‘Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.’ And if any man said unto him, ‘Let them not fail to burn the fat presently, and then take as much as thy soul desireth’; then he would answer him, ‘Nay; but thou shalt give it me now: and if not, I will take it by force.’ Wherefore the sin of the young men was very great before the Lord: for men abhorred the offering of the Lord.” (1st Samuel II, 12-17).

Not a bad picture, is it? Now you can imagine a cauldron like those in which asphalt is melted today, except that half a bull is being boiled inside while greedy priests' sons stand around with forks, dragging out pieces and demanding the best part of the roast for their father. And if they do not get it, they threaten to take it by force. If the Bible includes this picture, then it was obviously copied from real life—although with the caveat that this behavior was sinful, included in order to illustrate what a good priest Samuel was: that he did not do any of these things, that he wore a clean shirt that his mother Hannushka² had brought him from Mount Ephraim, and that he did not eat that same meat from those cauldrons and pots.

Supposedly, God was so angry with these greedy priests—Eli's sons who were deterring donors—that he arranged for both of them to die on the same day, according to the Bible. The Bible even reports what words God uttered at the time. (Just think how openly the Jewish god spoke back then, that one could even write down his exact words). Allegedly, he said: “And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever. And it shall come to pass,

² In Russian, the suffix “-ushka” is a diminutive, typically signifying affection or endearment. —*Translator*.

that every one that is left in thine house shall come and crouch to him for a piece of silver [i.e., a small coin. –Ye.Ya.] and a morsel of bread, and shall say, ‘Put me, I pray thee, into one of the priests’ offices, that I may eat a piece of bread.’” (1st Samuel II, 35-36). In other words, the Jewish god boasted that he would deceive people so cleverly and produce such a cunning priest that the temple would become an exceedingly profitable place, where the sons of Eli would come begging for food.

Thus begins the First Book of Kings, intended to explain the creation of the monarchy—in which the high priests played central roles—as well as to justify and sanctify the monarchy in the eyes of the public. For this purpose, the story of the barren Hannah—who, having drunk and eaten her fill, mumbled with her lips before an inebriated priest that God would facilitate her conception—was invented. For this purpose, her unheard prayer was fabricated, written by some Jewish priest in an attempt to prove to the people that they are nothing, and that God is everything.

ANSWERS TO READERS' LETTERS

On Lice, Bedbugs, Cockroaches, and the Rest of God's Creatures

I received a letter from Comrade Y.M. Karpushkin from the Moscow-Kazan Railway, which warrants a response not only for Comrade Karpushkin, but apparently for the many others who think like him. "I read your book," he writes, "Part One of *The Bible for Believers and Non-Believers*, 'The Creation of the World.' On page 73 you say: 'So if today we are occasionally tormented by a bedbug, cockroach, or louse, then we must remember that the biblical God spared all of them from the flood too—at least one pair each for reproducing.'"

Comrade Karpushkin's reasoning is as follows: not everything that exists was created by God; rather, God created some living creatures, while others appeared on their own. Comrade Karpushkin does not suspect that with such a statement he strikes a blow to the Bible and to religions that consider God the creator of *everything* that exists on Earth. Apparently, Comrade Karpushkin is inclined to think that bedbugs and cockroaches spawn from uncleanness.

Try this, Comrade Karpushkin: put any kind of filth in a jar and tie it up so that no air can get inside. It will stand for years, and neither cockroaches nor bedbugs will ever appear inside. Not a single living creature will ever spawn from uncleanness itself, because uncleanness functions only as a suitable breeding ground for some insects. Like all others, these insects hatch from eggs, albeit very small ones. The smallest louse hatches from an egg (known as a nit) laid by another louse. Such a small egg cannot "spawn," cannot "appear by itself". It is carried by an insect in the same way that a bedbug cannot appear on its own—a bedbug queen must crawl from somewhere and lay eggs in a to crack, and then the bedbugs hatch from these eggs. The same is true regarding cockroaches.

Among ignorant people, there is a widespread belief that some insects—and even animals—can be born from dirt. In fact, this is not the case: all organisms come from pre-existing organisms similar to themselves. But then the question arises: "Where did these prior organisms come from?" Science provides the correct answer to this question; whoever seeks this answer should look for it in books, in scientific literature. The Bible's answer to this question is simply a child's fairy tale. These are

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the views and beliefs of ignorant people of the distant past. We cannot possibly be satisfied with this fairy tale in our time.

(*Bezbozhnik*, No. 2, 1923.)

“In Defense of the Bible Against the Sodomites”

One of *Bezbozhnik*'s readers sent me a letter addressed to the editor. In it he describes himself as “ardently sympathetic to the decisive struggle against religious obscurantism.” He appreciates many things about *Bezbozhnik*, except for this: “You,” writes P. Maslyankovsky, “lop off noses and heads with all your strength and dump them all into one garbage pit. But you cannot discount the fact that the Bible contains a wealth of scenes and pictures of ancient life.”

Thank you for the pointer. If citizen Maslyankovsky had carefully read *The Bible for Believers and Non-Believers*, he would not have written what he wrote. Nowhere in *Bezbozhnik* have we ever claimed that everything in the Bible is false. We seek only to provide an explanation—consistent with the findings of science—for the whole set of fairy tales, legends, and stories that is collectively known as the “Bible.” What we are struggling against—and will struggle against mercilessly—is, firstly, any attempt to pass off the Bible as something “sacred”; we present the Bible as a creation of human hands. Secondly, we oppose uncritical acceptance of the Bible's text. Thirdly—and this is the most important thing—we expose the Bible as an instrument of religious deception. And fourthly, we combat any attempt to enslave the consciousness of workers and peasants with the morality of biblical fables.

But what gave this critic a reason to accuse *Bezbozhnik* (and me in particular) of disrespecting the Bible? You see, I misrepresented the story of the Sodomites and vainly slandered Lot. It turns out that when the citizens of Sodom came and demanded that the angels be handed over to them, they did not literally want to get to know these angels; rather, they wanted to have sexual relations with them. This is the only correct way to translate the phrase “to know them.” But P. Maslyankovsky reproaches me: “Oh, oh, oh! That is not good! Ye. Yaroslavsky has deliberately (and why do you think it was deliberate?!) failed to cite the passage in which Lot, understanding the duty of hospitality, sacrificed his two daughters; yet the citizens persisted, wanting to rape only the men.”

Let us assume for a moment that this is exactly what happened. After all, these men were angels, according to the Bible. Let us assume that angels can be “raped”—forgive me, P. Maslyankovsky; allow me after this

to treat these “angels” without any reverence. And P. Maslyankovsky, who at the beginning of his letter assures us that he is “ardently sympathetic to the decisive (!!!) struggle against religious obscurantism,” exclaims at the end of this reprimand addressed to me: “Isn’t this the righteousness of Lot and the sins of the Sodomites?!” Yes, very “decisive” indeed!

Why did I write about the Sodomites? I titled this chapter: “The Sodomite *Sinful* and the Sodomite *Righteous*.” Before the Revolution in Russia (and abroad even now), priests in schools would frequently retell this story during “God’s Law” lessons to demonstrate how God punishes sinners and saves the righteous. It turns out that the biblical sinners were pederasts, and that the righteous were incestuous. P. Maslyankovsky re-resents pederasts, but he is not outraged by incest. But he forgets that pederasty was and still is widely practiced in monasteries. The “holy” church is rich in criminals and degenerates of all sorts. Meanwhile P. Maslyankovsky takes the side of the biblical author, who is outraged by the Sodomites but does not condemn with even a word the drunken old Lot who had sex with his own daughters.

My task was to present these Sodomite “righteous” men in all their charm, to lay bare that “morality” that the church flaunts. I did just that. And P. Maslyankovsky reproaches me: “Oh-oh-oh! How bad! Lot was so generous, so observant of the duties of hospitality that he was willing to give his two daughters up to be raped just so that the angels would not be. And you do not value this righteous man?!” No, no matter how you sugarcoat them, the righteous biblical heroes were very, very unattractive figures. It is crucial that we fully expose the exploitative, slavish “morality” that the Bible offers to workers.

I will continue to try and lop off the noses and heads of all religious icons (idols), which even today still have so many unexpected defenders.

(*Bezbozhnik*, No. 20. May 9, 1923.)

APPENDICES

APPENDIX I.

From the book, *The Origin and Character of the Bible and its Place Among Sacred Books*, by the American Unitarian pastor J.T. Sunderland translated from English.¹

Contradictions in the Bible²

Contradictions in the Bible. – Both Testaments contain numerous contradictions. These furnish evidence so incontrovertible on the question before us, that I shall cite a considerable number, though only a small part of all there are.

Attention is called in another chapter to the contradiction between 2 Sam. XXIV. 1, and 1 Chron. XXI. 1. In one of these passages we are told that it was the Lord, and in the other that it was Satan, who prompted David to do a certain thing; namely, to number, or take a census of Israel. Of course both statements cannot be true unless the Lord and Satan are the same being. I place a few passages side by side:

“And David’s heart smote him after that he had numbered the people. And David said unto the Lord, ‘I have sinned greatly in that I have done.’” –2 Sam. XXIV. 10.

“David did that which was right in the eyes of the Lord, and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.” –1 Kings XV. 5.

¹ Jabez Thomas Sunderland, *The Origin and Character of the Bible and Its Place Among Sacred Books*. American Unitarian Association, Boston, 1908, pp. 265-272.

² We reprint here excerpts from a book by an author who is by no means an atheist, but a Christian minister: an American Unitarian pastor who teaches at a theological seminary in Boston, Massachusetts (United States). This minister has concluded that most of the Bible is totally inconsistent with Christian doctrine and must be *rejected*. He exposes these contradictions and explains that over 10,000 passages in the Bible allow for varying interpretations. Like many other priests, he himself sees how unfounded the Bible’s teachings are, but lacks the resolve to reject them. We consider it useful to reprint here some significant passages from his book on the contradictions in the Bible. –*Author*

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In one of these passages we find David represented as having sinned in the matter of numbering Israel; in the other, as never having sinned in anything except in robbing Uriah the Hittite of his wife. Compare these passages:

“And it came to pass after these things, that God did tempt Abraham.” –Gen. XXII. 1.

“O Lord, thou hast deceived me, and I was deceived.” –Jer. XX. 7.

“Let no man say when he is tempted, ‘I am tempted of God’: for God cannot be tempted with evil, neither tempteth he any man.” –Jas. I. 13.

Here we are told, on the one hand, that God tempts certain men; and, on the other, that he tempts nobody. In the case of Jeremiah we are told that he goes even farther than tempting, he deceives. Compare these passages:

“The earth abideth forever.” – Eccl. I. 4.

“Who laid the foundations of the earth that it should not be removed forever.” –Ps. CIV. 5.

“The earth also, and the works that are therein, shall be burned up.” – 2 Pet. III. 10.

“They [heaven and earth] shall perish, but thou remainest.” –Heb. I. 11.

And these:

“Elijah went up by a whirlwind into heaven.” –2 Kings II. 11.

“Whosoever is born of God doth not commit sin; he cannot sin because he is born of God.” –1 John III. 9.

“No man hath ascended up to heaven but he that came down from heaven, even the Son of man.” –John III. 13.

“There is no man that sinneth not.” –1 Kings VIII. 46.

“There is not a just man upon earth, that doeth good and sinneth not.” –Eccl. VII. 20.

And these:

“Noah offered burnt offerings on the altar. And the Lord smelled a sweet savor; and the Lord said in his heart, ‘I will not again curse the ground any more for man’s sake.’” –Gen. VIII. 20, 21.

“Thou desirest not sacrifice, else would I give it; thou delightest not in burnt offering.” –Ps. II. 16.
“I delight not in the blood of bulls, or of lambs, or of he-goats.” –Isa. I. 11.

“Wherewith shall I come before the Lord? Will the Lord be

“Ye shall offer the burnt offering for a sweet savor unto the Lord.” –Num. XXVIII. 27.

“Ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savor unto the Lord, thirteen young bullocks, two rams, and fourteen lambs.” –Num. XXIX. 13.

Compare also the following:

“There is no darkness nor shadow of death where the workers of iniquity may hide themselves.” –Job XXXIV, 22.

“And David took from him a thousand chariots and seven *hundred* horsemen.” –2 Sam. VIII. 4.

“The *five sons* of Michal, the daughter of Saul.” –2 Sam. XXI. 8.

“They that were with me saw indeed the light and were afraid; but they *heard not the voice* of him that spake to me.” –Acts XXII. 9.

“No man hath seen God at any time.” –1 John IV. 12.

And the following:

“And God repented of the evil that he had said he would do unto them, and he did it not.” –Jonah III. 10. [There are no fewer than fourteen places in the Bible where God is spoken of as repenting.]

“I will not go back, neither will I repent.” –Ezek. XXIV. 14.

pleased with thousands of rams, or with ten thousands of rivers of oil? What doth Jehovah require of thee but to do justly, to love mercy, and to humbly walk with thy God?” –Mic. VI. 6-8.

“Adam and his wife hid themselves from the presence of the Lord, among the trees of the garden.” –Gen. III, 8.

“And David took from him a thousand chariots and seven *thousand* horsemen.” –1 Chron. XVIII. 4.

“Michal, the daughter of Saul, had *no* child unto the day of her death.” –2 Sam. VI. 23.

“And the men which journeyed with him [Paul] stood speechless, *hearing a voice*, but seeing no man.” –Acts IX. 7.

“I have seen God face to face.” –Gen. XXXII. 30.

“I am the Lord, I change not.” –Mal. III. 6.

“With whom is no variableness, neither shadow of turning.” –Jas. I. 17.

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“Jacob have I loved, but Esau have I hated.” –Rom. IX. 13. (See vs. 10-18.)

“The trumpet shall sound and the dead shall be raised.” –1 Cor. XV. 52.

“There is no respect of persons [partiality] with God.” –Rom. II. 11.

“He that goeth down to the grave shall come up no more.” –Job VII. 9.

Different Forms of the Ten Commandments. – Every careful student of the Bible knows that the *Ten Commandments* are given not only in three different places in the Old Testament, but in *two different forms*—so different, that one cannot possibly be identified with the other. I place the two forms side by side for comparison, only abridging each to save space:

1. “Thou shalt have no other gods before me.”
1. “Thou shalt worship no other god; for the Lord, whose name is ‘Jealous’, is a jealous God.”
2. “Thou shalt not make unto thee any graven image.”
2. “Thou shalt make thee no molten gods.”
3. “Thou shalt not take the name of the Lord thy God in vain.”
3. “The feast of unleavened bread shalt thou keep.”
4. “Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work.”
4. “Six days shalt thou work, but on the seventh day thou shalt rest; in earing time and in harvest thou shalt rest.”
5. “Honor thy father and thy mother.”
5. “Thou shalt observe the feast of weeks, of the first fruits of wheat harvest, and of ingathering.”
6. “Thou shalt not kill.”
6. “Thrice in the year shall all your men-children appear before the Lord.”
7. “Thou shalt not commit adultery.”
7. “Thou shalt not offer the blood of my sacrifice with leaven.”

8. "Thou shalt not steal."
8. "Neither shall the sacrifice of the feast of the passover be left unto the morning."
9. "Thou shalt not bear false witness against thy neighbor."
9. "The first of the first fruits of thy land thou shalt bring unto the house of the Lord thy God."
10. "Thou shalt not covet." – (Ex. XX. and Deut. V.)
10. "Thou shalt not boil a kid in its mother's milk." – (Ex. XXXIV.)

While in the accounts found in Ex. XX. and Deut. V. we have the Ten Commandments given in the first of these forms (the form in which we are accustomed to make use of them), in Ex. XXXIV. we are told explicitly that the second form is the one in which they were given to Moses from God, and written by Moses at God's command on the tables of stone, as the words of "the covenant, the ten commandments."

APPENDIX II.

*The Tale on Seven Tablets.*¹ From the Library of Ashurbanipal.
From the Tales of the Beginning of the World.²

I. Primordial Chaos

When in the height heaven was not named,
And the earth beneath did not yet bear a name,
And the primeval Apsu, who begat them,
And chaos, Tiamat, the mother of them both,—
Their waters were mingled together,
And no field was formed, no marsh was to be seen;
When of the gods none had been called into being,
And none bore a name, and no destinies [were ordained];
Then were created the gods in the midst of [heaven],
Lahmu and Lahamu were called into being [...].
Ages increased, [...],
Then Anshar and Kishar were created, and over them [...].
Long were the days, then there came forth [...]
Anu, their son, [...]
Anshar and Anu [...]
And the god Anu [...]
Nudimmud, whom his fathers [his] begetters [...]
Abounding in all wisdom, [...]
He was exceeding strong [...]
He had no rival [...]
(Thus) were established and [were... the great gods (?)].
But T[iamat and Apsu] were (still) in confusion [...],
They were troubled and [...]
In disorder(?)... [...]
And Tiamat roared [...]
Apsu was not diminished in might [...]
She smote, and their deeds [...]
Their way was evil... [...] ...
Then Apsu, the begetter of the great gods,
Cried unto Mummu, his minister, and said unto him:

¹ The *Enūma Eliš*. —Translator.

² *The Seven Tablets of Creation, or the Babylonian and Assyrian Legends Concerning the Creation of the World and of Mankind*. Luzac's Semitic Text and Translation Series, vol. 12. Translated by L.W. King, Luzac & Co., London, 1902, pp. 3-88.

“O Mummu, thou minister that rejoicest my spirit,
 “Come, unto Tiamat let us [go]!”
 So they went and before Tiamat they lay down,
 They consulted on a plan with regard to the gods [their sons].
 Apsu opened his mouth [and spake],
 And unto Tiamat, the glistening one, he addressed [the word]:
 “[...] their way [...],
 “By day I cannot rest, by night [I cannot lie down (in peace)].
 “But I will destroy their way, I will [...],
 “Let there be lamentation, and let us lie down (again in peace).”
 When Tiamat [heard] these words,
 She raged and cried aloud [...].
 [She...] grievously [...],
 She uttered a curse, and unto [Apsu she spake]:
 “What then shall we [do]?
 “Let their way be made difficult, and let us [lie down (again) in peace].”³
 ...
 [They banded themselves together and] at the side of Tiamat [they] ad-
 vanced;
 [They were furious, they devised mischief without resting] night and
 [day].
 [They prepared for battle], fuming and raging;
 [They joined their forces] and made war.
 [Ummu-Hubu]r,⁴ who formed all things,
 [Made in addition] weapons invincible, she spawned monster-serpents,
 [Sharp of] tooth, and merciless of fang;
 [With poison instead of] blood she filled [their] bodies.
 Fierce [monster-vipers] she clothed with terror,
 [With splendour] she decked them, [she made them] of lofty stature.
 [Whoever beheld] them, terror overcame him,
 Their bodies reared up and none could withstand [their attack].
 [She set] up vipers, and dragons, and the (monster) [Lahamu],
 [And hurricanes], and raging hounds, and scorpion-men,
 And mighty [tempests], and fish-men, and [rams];
 [They bore] cruel weapons, without fear of [the fight].
 Her commands [were mighty], [none] could resist them;
 After this fashion, huge of stature, [she made] eleven (monsters).

³ There are large gaps in the text further on; but it is clear that the first plan of attack failed, and the evil elements began to prepare for a new struggle.

⁴ Nickname for Tiamat.

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Among the gods who were her sons, inasmuch as he had given [her support],

She exalted Kingu; in their midst [she raised] him [to power].

To march before the forces, to lead [the host],

To give the battle-signal, to advance to the attack,

To direct the battle, to control the fight,

Unto him she entrusted; in [costly raiment] she made him sit, (saying):

“I have uttered thy spell, in the assembly of the gods I have raised thee to power.

“The dominion over all the gods [have I entrusted unto him].

“Be thou exalted, thou my chosen spouse,

“May they magnify thy name over all [of them... the Anunnaki].”

She gave him the Tablets of Destiny, on [his] breast she laid them, (saying):

“Thy command shall not be without avail, and [the word of thy mouth shall be established].”

[There follows a story—very poorly preserved in places—about how the heavenly gods, having learned of Tiamat’s preparations, gathered in council and entrusted their fate to the young god of Babylon, Marduk, proclaiming him king over them.]

II. The Glorification of Marduk

Then for Marduk, their avenger, did they decree the fate.

They prepared for him a lordly chamber,

Before his fathers as prince he took his place.

“Thou art chiefest among the great gods,

“Thy fate is unequalled, thy word is Anu!

“O Marduk, thou art chiefest among the great gods,

“Thy fate is unequalled, thy word is Anu!

“Henceforth not without avail shall be thy command,

“In thy power shall it be to exalt and to abase.

“Established shall be the word of thy mouth, irresistible shall be thy command;

“None among the gods shall transgress thy boundary.

“Abundance, the desire of the shrines of the gods,

“Shall be established in thy sanctuary, even though they lack (offerings).

“O Marduk, thou art our avenger!

“We give thee sovereignty over the whole world.

“Sit thou down in night, be exalted in thy command.

“Thy weapon shall never lose its power, it shall crush thy foe.

“O lord, spare the life of him that putteth his trust in thee,
 “But as for the god who began the rebellion, pour out his life.”

...

They rejoiced, and they did homage (unto him, saying), “Marduk is king!”

They bestowed upon him the sceptre, and the throne, and the ring,
 They give him an invincible weapon, which overwhelmeth the foe.

III. The Fight Between Marduk and Tiamat

He made ready the bow, he chose his weapon,
 He slung a spear upon him and fastened it...
 He raised the club, in his right hand he grasped (it),
 The bow and the quiver he hung at his side.
 He set the lightning in front of him,
 With burning flame he filled his body.
 He made a net to enclose the inward parts of Tiamat,
 The four winds he stationed so that nothing of her might escape;
 The South wind and the North wind and the East wind and the West
 wind

He brought near to the net, the gift of his father Anu.
 He created the evil wind, and the tempest, and the hurricane,
 And the fourfold wind, and the sevenfold wind, and the whirlwind, and
 the wind which had no equal;

He sent forth the winds which he had created, the seven of them;
 To disturb the inward parts of Tiamat, they followed after him.
 Then the lord raised the thunderbolt, his mighty weapon,
 He mounted the chariot, the storm unequalled for terror,
 He harnessed and yoked unto it four horses,
 Destructive, ferocious, overwhelming, and swift of pace;
 [...] were their teeth, they were flecked with foam;
 They were skilled in [...], they had been trained to trample underfoot.
 [...], mighty in battle,
 Left and [right]...

His garment was [...], he was clothed with terror,
 With overpowering brightness his head was crowned.
 Then he set out, he took his way,
 And towards the [rag]ing Tiamat he set his face.
 On his lips he held [...],
 ... [...] he grasped in his hand.

Then they beheld him, the gods beheld him,
 The gods his fathers beheld him, the gods beheld him.

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And the lord drew nigh, he gazed upon the inward parts of Tiamat,
He perceived the muttering of Kingu, her spouse.
As (Marduk) gazed, (Kingu) was troubled in his gait,
His will was destroyed and his motions ceased.
And the gods, his helpers, who marched by his side,
Beheld their leader's [...], and their sight was troubled.
But Tiamat [...], she turned not her neck,
With lips that failed not she uttered rebellious words:
"[...] thy coming as lord of the gods,
"From their places have they gathered, in thy place are they!"
Then the lord [raised] the thunderbolt, his mighty weapon,
[And against] Tiamat, who was raging, thus he sent (the word):
"[Thou] art become great, thou hast exalted thyself on high,
"And thy [heart hath prompted] thee to call to battle.
"[...] their fathers [...],
"[...] their [...] thou hatest [...].
"[Thou hast exalted King]u to be [thy] spouse,
"[Thou hast...] him, that, even as Anu, he should issue decrees.
"[...] thou hast followed after evil,
"And [against] the gods my fathers thou hast contrived thy wicked plan.
"Let then thy host be equipped, let thy weapons be girded on!
"Stand! I and thou, let us join battle!"
When Tiamat heard these words,
She was like one possessed, she lost her reason.
Tiamat uttered wild, piercing cries,
She trembled and shook to her very foundations.
She recited an incantation, she pronounced her spell,
And the gods of the battle cried out for their weapons.
Then advanced Tiamat and Marduk, the counsellor of the gods;
To the fight they came on, to the battle they drew nigh.
The lord spread out his net and caught her,
And the evil wind that was behind (him) he let loose in her face.
As Tiamat opened her mouth to its full extent,
He drove in the evil wind, while as yet she had not shut her lips.
The terrible winds filled her belly,
And her courage was taken from her, and her mouth she opened wide.
He seized the spear and burst her belly,
He severed her inward parts, he pierced (her) heart.
He overcame her and cut off her life;
He cast down her body and stood upon it.
When he had slain Tiamat, the leader,

Her might was broken, her host was scattered.
 And the gods her helpers, who marched by her side,
 Trembled, and were afraid, and turned back.
 They took to flight to save their lives;
 But they were surrounded, so that they could not escape.

IV. The Creation of the World

Then the lord rested, gazing upon her dead body,
 While he divided the flesh of [Tiamat], and devised a cunning plan.
 He split her up like a flat fish into two halves;
 One half of her he stablished as a covering for heaven.
 He fixed a bolt, he stationed a watchman,
 And bade them not to let her waters come forth.
 He passed through the heavens, he surveyed the regions (thereof),
 And over against the Deep he set the dwelling of Nudimmud.
 And the lord measured the structure of the Deep,
 And he founded E-shara,⁵ a mansion like unto it.
 The mansion E-shara which he created as heaven,
 He caused Anu, Bel, and Ea⁶ in their districts to inhabit.⁷

He (i.e. Marduk) made the stations for the great gods;⁸
 The stars, their images, as the stars of the Zodiac, he fixed.⁹
 He ordained the year and into sections he divided it;
 For the twelve months he fixed three stars.¹⁰
 After he had [...] the days of the year [...] images,
 He founded the station of Nibir¹¹ to determine their bounds;
 That none might err or go astray,
 He set the station of Bel and Ea along with him.
 He opened great gates on both sides,
 He made strong the bolt on the left and on the right.
 In the midst thereof he fixed the zenith;

⁵ A heavenly palace, the dwelling place of the gods.

⁶ The Trinity of the main ancient gods, worshipped even in the Sumerian era.

⁷ Just as each god has his own city on Earth where his temple stands, so it is in Heaven.

⁸ That is, the planets.

⁹ The belt of the Zodiac constellations is the "Celestial Dam."

¹⁰ Apparently the year was at one time divided into three parts.

¹¹ "Nibir" is the planet Marduk (Jupiter), whose path almost coincides with the ecliptic.

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The Moon-god he caused to shine forth, the night he entrusted to him.
He appointed him, a being of the night, to determine the days;
Every month without ceasing with the crown he covered (?) him,
(saying):

“At the beginning of the month, when thou shinest upon the land,

“Thou commandest the horns to determine six days,

“And on the seventh day to [divide] the crown.

“On the fourteenth day thou shalt stand opposite, the half [...].¹²

[There follows a poorly preserved text which describes the creation of the Sun and the determination of its course, the creation of the heavenly Babylon, and the creation of the Earth, plants, and animals from the other half of Tiamat's body. Marduk then proceeds to the creation of man.]

When Marduk heard the word of the gods,

His heart prompted him and he devised [a cunning plan].

He opened his mouth and unto Ea [he spake],

[That which] he had conceived in his heart he imparted [unto him]:

“My blood will I take and bone will I [fashion],

“I will make man, that man may ... [...].

“I will create man who shall inhabit [the earth],”

“That the service of the gods may be established, and that [their] shrines
[may be built].¹³

¹² The lunar disk is the tiara of the moon god Nannar (Sin).

¹³ The description of the end of creation is poorly preserved.

APPENDIX III.

The Epic of Gilgamesh, Tablet XI; from the library of Ashurbanipal. The Tale of the Flood is recounted to Gilgamesh by his ancestor, Uta-Napishtim, who escaped the general destruction and subsequently received immortality.

The Tale of the Flood (from *The Epic of Gilgamesh*).¹

Gilgamish unto him spake, to Uta-Napishtim the Distant:
 “Uta-Napishtim, upon thee I gaze, (yet) in no wise thy presence
 Strange is, (for) thou art like me, and in no wise different art thou;
 Thou art like me; (yea) a stomach for fighting doth make thee consum-
 mate,
 Aye, and to rest (?) on thy back thou dost lie. O tell me (?), how couldst
 thou
 Stand in th’ Assemblage of Gods to petition for life (everlasting)?”
 Uta-Napishtim (addressing him thus) unto Gilgamish answer’d:
 “Gilgamish, I unto thee will discover the (whole) hidden story,
 Aye, and the rede of the Gods will I tell thee. The City Shurippak—
 (O ’tis) a city thou knowest!—is set on the marge of Euphrates,
 Old is this city, with gods in its midst. (Now), the great gods a deluge
 Purposed to bring: ...there was Anu, their sire; their adviser
 Warrior Enlil; Ninurta, their herald; their leader (?) Ennugi;
 Nin-igi-azag—’tis Ea—, (albeit) conspirator with them,
 Unto a reed-hut their counsel betray’d he: “O Reed-hut, O Reed-hut!
 Wall, wall! Hearken, O Reed-hut, consider, O Wall! O thou Mortal,
 Thou of Shurippak, thou scion of Ubara-Tutu, a dwelling
 Pull down, (and) fashion a vessel (therewith); abandon possessions,
 Life do thou seek, (and) thy hoard disregard, and save life; every creature
 Make to embark in the vessel. The vessel, which thou art to fashion,
 Apt be its measure; its beam and its length be in due correspondence,
 (Then) on the deep do thou launch it.” And I—sooth, I apprehending,
 (This wise) to Ea, my lord, did I speak: ‘See, Lord, what thou sayest
 Thus, do I honour, I’ll do—(but) to city, to people, and elders
 Am I, forsooth, to explain?’ (Then) Ea made answer in speaking,
 Saying to me—me, his henchman!—‘Thou mortal, shalt speak to them
 this wise:
 “’Tis me alone (?) whom Enlil so hateth that I in your city

¹ *The Epic of Gilgamesh*. Translated by R. Campbell Thompson, Luzac & Co., London, 1928, pp. 49-54.

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No (more) may dwell, nor turn my face unto the land which is Enlil's.
I will go down to the Deep, (there) dwelling with Ea, my liege lord,
(Wherefore) on you will he shower down plenty, yea, fowl in great number (?),
Booty of fish... and big the harvest.
...causing a plentiful rainfall (?) to come down upon you.”

(Then) when something of morning had dawn'd...

(Five lines mutilated).

Pitch did the children provide, (while) the strong brought all that was needful.
(Then) on the fifth day (after) I laid out the shape (of my vessel),
Ten *gar* each was the height of her sides, in accord with her planning (?),
Ten *gar* to match was the size of her deck (?), and the shape of the fore-part (?)
Did I lay down, (and) the same did I fashion; (aye); six times crosspinn'd her,
Sevenfold did I divide her..., divided her inwards
Ninefold: hammer'd the caulking within her, (and) found me a quant-pole,
(All) that was needful I added; the hull with six *shar* of bitumen
Smear'd I, (and) three *shar* of pitch did I smear on the inside; some people,
Bearing a vessel of grease, three *shar* of it brought (me); (and) one *shar*
(Out of this) grease did I leave, which the tackling (?) consumed; (and) the boatman
Two *shar* of grease stow'd away; (yea), beeves for the... I slaughter'd,
Each day lambs did I slay: mead, beer, oil, wine, too, the workmen
Drank as though they were water, and made a great feast like the New Year.

(Five mutilated lines “I added salve for the hand(s),” “the vessel was finish'd... Shamash the great.” “was difficult,” “...? I caused to bring above and below,” “two – thirds of it”):

All I possess'd I laded aboard her; the silver I laded
All I possess'd; gold, all I possess'd I laded aboard her,
All I possess'd of the seed of all living I laded aboard her.
Into the ship I embark'd all my kindred and family (with me),

Cattle (and) beasts of the field (and) all handicraftsmen embarking.
 (Then) decreed Shamash the hour: "... (?)
 Shall in the night let a plentiful rainfall (?) pour down...
 (Then) do thou enter the vessel, and (straightway) shut down thy hatch-
 way."

Came (then) that hour (appointed), ... (?)
 Did in the night let a plentiful rainfall (?) pour down... (?)
 View'd I the aspect of day: to look on the day bore a horror,
 (Wherefore) I enter'd the vessel, and (straightway) shut down my hatch-
 way,
 (So, too) to shut down the vessel to Puzur-Amurri (?), the boatman,
 Did I deliver the poop (of the ship), besides its equipment.

(Then), when something of dawn had appear'd, from out the horizon
 Rose a cloud darkling; (lo), Adad (the storm-god) was rumbling within
 it,

Nabu and Sharru were leading the vanguard, and coming as heralds
 Over the hills and the levels: (then) Irragal wrench'd out the bollards;
 Havoc Ninurta let loose as he came, th' Anunnaki their torches
 Brandish'd, and shrivell'd the land with their flames; desolation from
 Adad

Stretch'd to (high) Heaven, (and) all that was bright was turn'd into dark-
 ness.

*(Four lines mutilated "the land like...", "for one day the Storm...",
 "fiercely blew..." "like a battle...").*

Nor could a brother distinguish his brother,; from heaven were mortals
 Not to be spied. O, were stricken with terror the gods at the Deluge,
 Fleeing, they rose to the Heaven of Anu, and crouch'd in the outskirts,
 Cow'ring like curs were the gods (while) like to a woman in travail
 Ishtar did cry, she shrieking aloud, (e'en) the sweet-spoken Lady
 (She of the gods): 'May that day turn to dust, because I spake evil
 (There) in th' Assemblage of Gods! O, how could I utter (such) evil
 (There) in the Assemblage of Gods, (so) to blot out my people, ordaining
 Havoc! Sooth, then, am I to give birth, unto (these) mine own people
 Only to glut (with their bodies), the Sea as though they were fish-
 spawn?'

Gods—Anunnaki—wept with her, the gods were sitting (all) humbled,
 (Aye), in (their) weeping, (and) closed were their lips amid (?) the As-
 semblage.

The Bible for Believers and Non-Believers

Six days, a se'nnight the hurricane, deluge, (and) tempest continued
Sweeping the land: when the seventh day came, were quelled the war-
fare,

Tempest (and) deluge which like to an army embattail'd were fighting.
Lull'd was the sea, (all) spent was the gale, assuaged was the deluge,
(So) did I look on the day; (lo), sound was (all) still'd; and all human
Back to (its) clay was return'd, and fen was level with roof-tree.
(Then) I open'd a hatchway, and down on my cheek stream'd the sun-
light,

Bowing myself, I sat weeping, my tears o'er my cheek(s) overflowing,
Into the distance I gazed, to the furthest bounds of the Ocean,
Land was uprear'd at twelve (points), and the Ark on the Mountain of
Nisir

Grounded; the Mountain of Nisir held fast, nor gave lease to her shifting.
One day, (nay,) two, did Nisir hold fast, nor give lease to her shifting.
Three days, (nay), four, did Nisir hold fast, nor give lease to her shifting,
Five days, (nay,) six, did Nisir hold fast, nor give lease to her shifting.
(Then), when the seventh day dawn'd, I put forth a dove, and released
(her),

(But) to and fro went the dove, and return'd (for) a resting-place was not.
(Then) I a swallow put forth and released; to and fro went the swallow,
She (too) return'd, (for) a resting-place was not; I put forth a raven,
Her, (too,) releasing; the raven went, too, and th' abating of waters
Saw; and she ate as she waded (and) splash'd, (unto me) not returning.
Unto the four winds (of heaven) I freed (all the beasts), and an off'ring
Sacrificed, and a libation I pour'd on the peak of the mountain,
Twice seven flagons devoting, (and) sweet cane, (and) cedar, and myrtle,
Heap'd up beneath them; the gods smelt the savour, the gods the sweet
savour

Smelt; (aye,) the gods did assemble like flies o'er him making the
off'ring.

Then, on arriving, the Queen (of the gods) the magnificent jewels
Lifted on high, which Anu had made in accord with her wishes;
'O ye Gods! I will (rather) forget (this) my necklet of sapphires,
Than not maintain these days in remembrance, nor ever forget them.
(So), though (the rest of) the gods may present themselves at the off'ring,
Enlil (alone of the gods) may (himself) not come to the off'ring,
Because he, unreasoning, brought on a deluge, and therefore my people
Unto destruction consign'd.'

Then Enlil, on his arrival,
Spied out the vessel, and (straightway) did Enlil burst into anger,

Swollen with wrath 'gainst the gods, the Igigi: 'Hath any of mortals
'Scaped? Sooth, never a man could have lived through (the welter of)
ruin.'

(Then) did Ninurta make answer and speak unto warrior Enlil,
Saying: 'O, who can there be to devise such a plan, except Ea?
Surely, 'tis Ea is privy to ev'ry design.' Whereat Ea
Answer'd and spake unto Enlil, the warrior, saying: 'O chieftain
Thou of the gods, thou warrior! How, forsooth, how (all) uncounsell'd
Couldst thou a deluge bring on? (Aye,) visit his sin on the sinner
Visit his guilt on the guilty, (but) O, have mercy, that (thereby)
He shall not be cut off; be clement, that he may not perish.
O, instead of thy making a flood, let a lion come, man to diminish;
O, instead of thy making a flood, let a jackal come, man to diminish;
O, instead of thy making a flood, let a famine occur, that the country
May be devour'd (?); instead of thy making a flood, let the Plague-god
Come and the people o'erwhelm;
Sooth, indeed 'twas not I of the Great Gods the secret revealed,
(But) to th' Abounding in Wisdom vouchsafed I a dream, and (in this
wise)

He of the gods heard the secret. Deliberate, now, on his counsel'.
(Then) to the Ark came up Enlil; my hand did he grasp, and uplifted
Me, even me, and my wife, too, he raised, and, bent-kneed beside me,
Made her to kneel; our foreheads he touch'd as he stood there between
us,

Blessing us; 'Uta-Napishtim hath hitherto only been mortal,
Now, indeed, Uta-Napishtim and (also) his wife shall be equal
Like to us gods; in the distance afar at the mouth of the rivers
Uta-Napishtim shall dwell'. (So) they took me and (there) in the dis-
tance.

Caused me to dwell at the mouth of the rivers.