BIBLICAL RELIGION

THE GREAT LIE

by Michael Kalopoulos
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Dedicated to the true pathfinders of human history
Map 1: The Eastern Mediterranean in Abraham’s time. Abraham’s journey is marked with bold arrows.
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PREFACE

Comparative Mythology, the comparison of ancient myths of different peoples, is a fascinating field for research. Our study started with the comparison of a number of eastern Mediterranean myths, some of them well known and others obscure, with those parts of the biblical narrative that include similar subject matter. This comparison has conclusively demonstrated extensive mythological loans that have been incorporated in the Bible. Moreover, our analysis has unexpectedly penetrated to an unprecedented depth, providing a new, rational interpretation of the biblical texts and particularly of the peculiar behaviour and inexplicable ‘powers’ of the biblical heroes.

In the first part of this book, the first chapters of the book of Genesis are compared with parallel ancient Greek and Assyrian myths on Theogony, the Creation of Man, the Great Flood and the multiplicity of Languages. The nature of the subject has made it necessary to include a number of references to mythical persons and situations that the average reader may be unfamiliar with. However, in return for his small effort to come to terms with strange mythical names and locales, the reader will be guided into a fascinating world of great variety.

Upon reaching the first world-renowned ‘historical’ hero of the Bible, the patriarch Abraham, our research changes direction and assumes a demystifying character. It appears that this great biblical personality who has been represented as ‘lost’ in the depths of history or as a person veiled in fantasy, has in fact played a much more important role in our lives and in our social history, then we could ever imagine.

Our examination of the biblical narrative struck an original vein and penetrated to substantial depth, when we attempted to analyse rationally the deeds and words of Abraham, that incontestable founder of three large religions. The rich ‘biographical’ data on his personality recorded in the Bible do not fit the pattern of a typical mythological hero. To our great surprise, we found the behaviour of Abraham, as it is described in the original biblical text to be surrounded by a host of unexplained elements incompatible with conventional religious, philosophical or mythological interpretations. Precisely the discovery of those peculiar, repeated actions of the patriarch has provided the ‘key’ to a reappraisal of the biblical narrative.

The next step was to project our questions concerning Abraham’s actions to the patriarchs that succeeded him; the parallel examination of mythological tales that we have already mentioned has consistently proved to be a valuable aid in the scrutiny of their behaviour. Our analysis has brought to light a host of new, original evidence, leaving little room for doubt concerning the real circumstances of the creation and dissemination of biblical religion and the special knowledge and ‘miraculous’ abilities of the patriarchs!

One of the most important obstacles in the way of our research was the difficulty created by numerous ‘corrected’ and ‘embellished’ translations of the Bible. In those translations, the Hebrew transcribers (Masorites\(^\text{v}\)) have eliminated all those details of the biblical narrative that could raise difficult questions during an inquisitive reading of the Bible. Gradually, they also managed to impose the allegorical (adultered) way of interpretation that has, for centuries now effectively covered up with veils of confusing interpretations and theological rose petals, the real words and actions of the biblical heroes.

We got priceless assistance from an existing ancient original translation of the Bible, the Septuagint translation, compiled during the reign of Ptolemy the II.\(^\text{vi}\) This first translation into Greek from the ancient Hebrew sacred texts was written by secular learned Hebrews of Alexandria \(^\text{vii}\) in 270 B.C. under
direct orders from King Ptolemy and against the will of the Hebrew priesthood; it secured for us the most authentic translation of the original Hebrew sacred texts at an early time. The surviving Septuagint translation that has reached our hands relatively unadulterated has proved the most valuable tool allowing us to detect the corrections and interpolations in later, corrected (Masoretic) translations.

What started as a typical comparative study between ancient Mediterranean Mythologies and the Hebrew texts of the Bible has effortlessly evolved into a sweeping demystification of the biblical heroes’ behaviour. Indeed, long before most readers have reached the last pages of this volume they will have acknowledged the validity of our claim: A great Lie with tremendous historical and social ramifications has been exposed, a Lie that has managed to thrive and survive to our days disguised as an object of religious veneration!

Even if you do not accept our conclusions, this book will certainly upgrade your knowledge and critical abilities. The detailed descriptions of the clash of civilizations and ideologies and of the ensnarement of entire nations and of their rulers included in the present volume will guide you through some of the darkest pages of human history and allow you to see the biblical narrative from a new, different perspective.

Of course, the claim that we should not scrutinize and judge the religion and the heroes of a specific people is lacking any relevance whatsoever. Indeed, it may be considered downright ridiculous since for thousands of years half the planet has adopted as entirely ‘its own’ those particular biblical tales! Indeed, we teach them systematically to our children because those biblical characters are considered universal models of virtue. We have been praising and extolling them for endless generations now, considering everything biblical as our own spiritual heritage.

Accordingly, the biblical texts are ‘our own’ as well and we are entitled to question the actions of the biblical ‘heroes’, since the Bible has regulated our lives and our societies for generations.

Our main concern is not whether the characters described in the Bible are historically accurate, or myths formed around an historical core. In the long term such myths can prove far more damaging than the actual deeds of historical persons. Accordingly, our main concern must be the actions, morals and ideologies described in the Bible and aggressively promoted by the biblical texts. The persons embodying those ideals have been accepted by pious people as real for thousands of years and their actions must be judged accordingly. It is time we realized that we do not have only duties towards our objects of veneration, but the right of criticism and reappraisal as well! Besides, the truth should never have anything to fear from any question!
And in this lies your only certain and constant hope to reveal the truth, and no other hope exists; you must be able to judge and tell the lie from truth exactly as a money-changer can tell the counterfeit coins from the true and valuable ones. If you ever acquire such a power and skill, then you can proceed to examine what is being said. For if you do not, know that everybody will lead you by the nose, and you will find yourself running after some greenery held in front of your nose as is done with sheep.

Lucianus On Heresies 8.10

The Dawn of Creation
Even from the first verses of the Bible, questions arise spontaneously because of the obvious similarities between the biblical and other surviving Theogonies of the ancient world, which we will examine in detail. Our first striking example comes from the surviving ancient texts attributed to Hermes Trismegistus. The comparison of the biblical text of Genesis with the texts attributed to Hermes Trismegistus is just a starting point for our intense quest for truth.

Hermes Trismegistus was a person veiled in myth and the authorship of his works has been contested. Many sources point to him as an author of books of infinite wisdom, safeguarded for centuries in the Egyptian temples in Egyptian hieroglyphs, as the written records of Egyptian wisdom, unsurpassed by anything else written in the antique world. He was credited with many inventions including writing, medicine and with the discovery of basic skills such as agriculture and the creation of organized communities, gifts that were essential for the survival and prosperity of those early human communities.

Hermes’ texts belong to the valuable legacy of Greek scholarship; Manethon, a priest of ancient Heliopolis in cooperation with the Greek Timotheos supposedly translated the original Hermetic Books written in Egyptian hieroglyphs that were astonishingly old; according to Manethon’s own calculations, they dated from several thousands of years B.C. In one of his books, Manethon wrote to King Ptolemy II: “According to your order (to translate from the Egyptian Hieroglyphs) you will be handed the sacred books, written by our ancestor Hermes Trismegistus.”

Cyril of Alexandria wrote that Hermes measured and divided the land of Egypt into lots, constructed canals along the Nile for irrigation and improved the practice of agriculture with the life-giving waters of the river. His assistance allowed the Egyptians to achieve a high level of social organization with the introduction of law, logic, numbers, geometry and astronomy.

“Worthy of mention and of everlasting fame is our Hermes who was also called Trismegistus... he divided the land of Egypt into lots and irrigated the entire land by means of canals, he issued laws and put down his thoughts in writing, invented geometry and delivered a catalogue of the heavenly stars”.

Johannes Damascenus refers unambiguously to Hermes’ Greek descent: “To the Greeks were born the wisest of men, not twice but thrice as wise (as other men) like Hermes the so called Trismegistus.”

Stobaeus completes our knowledge of the extraordinary abilities of Hermes: “The secret legislation of God, the sciences and achievements were taught to them (to his pupils) by Hermes, so they became humanity’s instructors and lawmakers.”

According to several authorities, it was the religious proposals, ideas and statements of Hermes Trismegistus that supplied the raw material for the great religions of West and East. The Hermetic texts, despite the controversy concerning their origin and the indisputable presence of later, interpolated elements in them are significant in this respect: when we studied the Hermetic texts, in the form in which they have reached us we were astonished to find in those texts complete sections that were quite similar to the biblical texts. When we assembled these widely dispersed fragments with the biblical text serving as a template, we ended up with a narrative surprisingly parallel to the book of Genesis. This means that whoever compiled the biblical book of Genesis must have borrowed elements from the Hermetic texts to produce his synopsis of Theogony and Anthropogony rather than the opposite.

Had the relevant parallel sections found in Hermes’ texts been copied from the Bible, they would have been kept together or artfully assembled to constitute a meaningful narrative rather than be dispersed in the way that we find them in the Hermetic texts. Here are the relevant sections, assembled from Hermes’ texts with the Bible as a template:

Thus wrote Hermes:

“The elements were separated…"

Here is the corresponding biblical text:

“‘And God divided the light”

Bible Genesis 1.1-3
by the action of fire…” C.H. 1.11.7 from the darkness”. Genesis 1.4

“and the light elements settled above while heavy ones came to rest in the wet sand…” C.H. 3.2.3 “God...divided the waters which were under the firmament from the waters which were above and called the firmament Heaven”. Genesis 1.7,8

“And earth and water xv were entangled. He called, and lo, at once the dark mass of Chaos started to take form…” C.H. 1.5.7 “Then God said: Let the waters under the heavens be gathered together unto one place and let the dry land appear” Genesis 1.9

“..and the sky appeared and the Sun shone forth”. C.H. 3.2.5 “God called the firmament Heaven...and God made the greater light to rule the day”. Genesis 1.1,17

“Then the Sun said: I will shine brighter and let the Moon shine bright as well for the sky to appear above”. C.H. 1.49.44.191 “God made the two great lights, the greater one to rule the day and the lesser light to rule the night... and God set them in the firmament to give light upon the Earth”. Genesis 1.1,17

“And the Earth set and hardened, so God was pleased with his work..”. S.A. 1.49.44.405 xvi “God called the dry land Earth...and God saw that it was good”. Genesis 1.10

“Then he said, let the ether and sky be filled with creatures and it was done”. C.H. 1.11.7 “And God said let the waters bring forth abundantly moving creatures that have life and fowl that may fly”. Genesis 1.20

“And birds were created from the air and creatures of the sea from water and when the land separated from the waters according to the wishes of the spirit animals four-limbed and reptiles and creatures of the sea and birds and every seedlings’ seed, grass and flowers and chloe of all kinds were created” C.H.3.3.1-3 “And God created great whales and every living creature that moves which the waters brought forth abundantly, after their kind and every winged bird after its kind...cattle and creeping things and beasts of the earth”

“They sowed the seed of regeneration and of the creation of mankind”. C.H. 3.3 And the earth brought forth grass and herb yielding seed after its kind and the tree yielding fruit whose seed was in itself...” Genesis 11,25,21

“Mankind with its work and cooperation of the people to rule over all beneath the sky”. C.H. 3.3.7 “Let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth”, Genesis 1.25
"Upon this God said: Multiply and grow in number...to form a great crowd..."
C.H. 1.18.5-6, C.H. 3.3.8

"God said to them Be fruitful and multiply, and fill the earth and subdue it;"
Genesis 1.28

"Thus spoke God and it was all fulfilled and upon completing his work, God withdrew".
S.A1. 49.44.72

"And on the seventh day God completed his work which he had done and he rested". Genesis 2.2

"Thus spoke God the Lord and he mixed water with earth and blew life in this mixture small creatures he formed with this clay in his likeness, human in shape..."
S.A.1.49.44. 131-138

"And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life". Genesis 2.7

"The Mind is the Father of all, a being alive with light he begot man, a living being in his likeness. And as man was beautiful, with his own (divine) form he loved man like a son and allowed him to rule over all his creations..
C.H. 1.12.1

"Then God said ' Let us make man in Our image, according to our likeness; and let them rule over every thing... on the earth...and God created man in His own Image, in the image of God. Genesis 1.26,27

"Oh souls, my spirit’s tasks and children of my labors created by, my own hand I hand over my creation to you. You must however follow my command: Thou shall not touch any other site but the one that has been designated for you. If you obey, the Skies and the Throne of Virtue will always be there for you. But should you act against my wish you will be punished...But what the souls did! They laid their hands upon the mixture of life and they tried to understand it, they tried to “see” what stuff they were made of. This proving difficult, they feared they had provoked God’s anger...With these acts the souls soon grew bolder and started disobeying the commands of God the Creator.

They started leaving the “site” meant by God for them and wander without staying at the site meant for them. They took a path leading to ‘Death’.

Cast your glance upon the Earth, how long will Earth present this sorry sight? They claimed to be of the same origin as the Creator but were readily convinced to fight each other...now I’m dishonored and

"Now the earth was corrupt in the sight of God and the earth was filled with violence. God looked at the earth and behold, it was corrupt, for all flesh had
You must have read those Hermetic texts in astonishment. The similarity with the corresponding texts of the first chapters of the biblical Genesis is striking.

Why do those texts of different origin contain strikingly similar passages with common philological elements? Who copied from whom? Can the Bible, the “Holy Scriptures”, the “Word of God”, hold its own as an original text and uphold its authenticity?

Could it be that the biblical book of Genesis has incorporated earlier traditions and lore on Theogony, the Creation of Man, the Great Flood and the Multiplicity of Languages that were not of Hebrew origin? Let us proceed with our examination of the texts of recorded Theogonies because Hermes’ text is only the first of many unexpected look-alikes to those ‘unique revelations’ of the Bible we will encounter. The people of the Eastern Mediterranean basin had devised a host of fascinating Theogonies.

We will examine only those extracts that contain elements related to biblical Theogony, whose origin is being questioned…

Hesiod’s Theogony

Our journey in the realm of Mythology will proceed with the work of a great Greek epic poet, Hesiod, who lived in Boiota (8th century B.C.) and could have had no knowledge of the biblical texts. In his case, both the authorship of his works and the time they were written cannot be contested, as both happened and were documented in historical times.

Hesiod studied poetry on Mount Helicon, at the school of the Muses. He studied there the legends and traditions of Greece. There the Muses “rule Helicon, a mountain high and sacred”. The Muses produced a lengthy song “by divine inspiration”. In it, elements belonging to most ancient tales and the remnants of antique historical facts are clearly discernible, enveloped in a transparent shell of noble poetic inventions. The deified natural forces parading in Hesiod’s truly inspired Theogony provide us with images and information from the remote human past and describe the beginning of things and the birth of ‘gods’ and of man.

This ancient bard preserved for us in an unsurpassed manner the recollection of prehistoric memories by these melodic Muses. Their mother was none other than “Memory” and their father was the omnipotent Greek God Zeus. Let us listen then to the formidable song of Hesiod, inspired by the Muses:

“The sweet words flowed effortlessly from their lips singing about the past, present and future”

“These (Muses) were born in Pieria with Zeus as their father and Memory (Mnemosyne) as their mother…to allow the oblivion of evils and relief from all worries…”

“…with the passing of time she gave birth to nine daughters, united in heart and purpose- just song—a little lower than Olympus’ snow-capped summit. There they dwell with grace, dances, and desire. Festively they celebrate and sing and with mellow resounding voices they glorify the wise laws and virtues agreeable to us all…rejoice, daughters of Zeus, let me sing an enchanting tune to relate how the gods were first created, then land and the rivers and the Sea; (How) the vast heavenly expanse and the lofty bright stars…(were created) Tell me of the beginning of things, what came first”?

And they modestly responded:

“In the beginning there was Chaos
and then broad-bosomed Earth and Eros the most handsome
among the immortal Gods secured (for man) a foothold in eternity

Out of Chaos, and (out of the) darkest Night the day and the sky came forth:
the Earth first gave birth to her equal
to the sky with its constellations
and to the lofty mountains…”

Hesiod Theogony 116
This great poet indefatigably praised Memory, stressing her great value as a prerequisite of Freedom: He questioned politely the daughters of “Memory” to learn about the past! We, in turn, taking into consideration the liberating power of memory, ask:

Could perhaps the critical study of myths, combined with careful scrutiny of the historical events shed light on the true nature of the repressing socio-religious conditions that surround and stifle us today?

Could such research liberate us from our oppressive bonds and grant us that desired prize of spiritual freedom?

Let us continue our wandering in the past using those instructive myths as our guides. Perhaps, eventually we will agree with Hesiod that only the gracious ‘Memory’ (the precious Mnemosyne) the Mother of the Muses may relieve us from our recurring afflictions by bringing enlightenment and understanding of errors long forgotten in the past…

Homer, antedating Hesiod, recorded Oceanus as the first God of Greek Theogony. After keeping company with the human race for an indefinitely long time, Oceanus withdrew silently abdicating his authority to his son Uranus. The latter was overthrown, after a fierce battle with his son Cronus, who, after a long reign was overthrown himself by his powerful son Zeus.

Therefore, Oceanus-Uranus-Cronus-Zeus was the theogonic lineage handed down to us by Greek Mythology, preserving to our days hints of actual situations engraved in the collective Mediterranean memory. Those memories do not just constitute the essence of the rich Greco-Mediterranean mythology but they also represent an irreplaceable heritage of instructive mythical images, a fact that unfortunately has not yet been fully appreciated.

Those myths are vague historical records containing ancient memories and vague hints of long-forgotten human situations; like a pictorial representation of an extensive period of human life they present a valuable source to anyone who would contemplate with respect these ancestral “shadows” pulsating forcefully with the memories of millennia.

The Pelasgic Myth of Creation

“Eurynome, the Mother of all things emerged from Chaos. Nothing was solid at first; she danced alone over the waters and separated the sea from the sky. Then, capturing the North wind she caressed him with her hands and lo and behold Ophion the Great Serpent emerged!”

“Eurynome and Ophion dwelt on Mount Olympus from the beginning of things. But Ophion infuriated Eurynome when he claimed he was the Creator. At once she crashed his head with her heel, knocking out all his teeth and banished him from heaven to the darkness of subterranean caves”.

“Then the Goddess created…the first man was Pelasgus, the ancestor of the Pelasgi. He sprang from the land of Arcadia and was soon followed by others. Pelasgus taught them to construct huts, to eat the fruits of the earth and to sew leather garments from the skins of the animals, like those still worn by the poor”.

I will only comment on the point where Eurynome, after flirting with the Great Serpent (Ophion) had a quarrel with him about who was the true Creator of the world and crushed his head with her heel. The corresponding biblical verses refer to the serpent of paradise:

“And I shall put enmity between you and the woman’s offspring; between your seed and her seed; they shall crush your head but you shall bite their heel” Genesis 3.15

The similarity of the stories speaks for itself. Neither must we omit to note that Pelasgus, that first pan-Mediterranean founder of a nation first clad his people in leather garments made from animals’ skin, exactly as we read in the bible: “the Lord produced ...garments from animal’s skin for Adam and his wife and clothed them…” Genesis 3.21

Philosophical Theogony

“The Lord of all things, whoever he may be- some have called him Nature- suddenly appeared from Chaos and separated the Earth from the sky, the water from the Earth and the lower air from higher drifts. After he untangled (separated) the elements, he assigned them their proper order that is preserved to this day. He separated the Earth into zones, some of them quite hot, some very cold and some of temperate climate. He formed her (the Earth) into valleys and mountains and trimmed her with grass and trees. He secured the revolving firmament above embellishing it with the constellations and appointed the four winds to their appropriate stations. He filled the waters with fish, the Earth with animals and the sky with the Sun, the Moon and the five planets. Finally he
created man, the only one among the animals that raises his head to the sky to observe the Sun, the Moon and the stars…”.

“Prometheus xxix, the son of Iapetus created the body of Man by mixing clay and water and a soul was granted to this body by wandering divine entities that had survived from the first creation(!)” xxx.

How the Universe came into being

“This world, in its scattered form was formed in the following manner”: “The bodies of the atoms, with a spontaneous, purposeless and random movement, moving continuously and swiftly, were gathered in great multitude in the same space…”

“As they were gathered together in the same space, those among them that were greater in size and heavier shifted underneath (towards the center) whereas those small and mobile, smoothly gliding among themselves, were squeezed upon the convent of the atoms towards the periphery rising to the meteors (distancing themselves from the center of the event). “However, when the power xxx pushing (those atoms moving towards the periphery) stopped acting and guiding the atoms towards the meteor, and at the same time they were hindered from reaching down (return towards the center of the phenomenon) they were pushed towards the surrounding spaces able to accommodate them and in this expanse the multitude of bodies was scattered (i.e. they were scattered by an explosion) Intermingling with each other through their divisions they gave birth to the sky”! “Atoms of that same nature and of great variety…constitute the substance of stars” xxxi.

Is this an abstract from a modern astrophysics book? No, this description of the events of Cosmogony xxxiii was deducted and described 2500 years ago, by Leucippus of Abdera, a great philosopher and naturalist living in the 5th century B.C.

It is beyond human comprehension how this great philosopher and theorist managed to postulate and describe with such precision that great explosion considered by modern science to represent the initial event of the birth of the universe known to us as the Big Bang! The same philosopher also speculated: “All (elements) are infinite, transforming liberally among themselves”.

Your questions must be welling up spontaneously: Why have I not heard of this before? Why was such detailed knowledge lost to humanity for 25 centuries? What may have happened? The answers will be provided effortlessly further on in our query.

The Creation of Man

The Jewish-Biblical version of the Creation of Man has come to monopolize our imagination. However, such “sagas of the creation of man” are usually the cultural products of advanced urban cultures, a stage reached by the biblical authors only with great delay! Additionally, the rudiments of Man’s creation of Genesis contain passages with extensive similarities with contemporary or pre-existing Mediterranean and other myths. It would seem reasonable to conclude that the story of Adam xxxiv and Eve xxxv originates from some widely circulated tale of creation of that time, elements of which were incorporated into the prologue of the Mosaic Pentateuch.

Moses, the supposed author of Genesis, was generally admitted to have “learned all the wisdom of the Egyptians” Acts 7.22 and must have had a vivid recollection of the Theogony and the Creation of Man of Hermes Trismegistus. This appears to be a satisfactory explanation for the tendency of the book of Genesis to follow the same narrative axis as the Hermetic texts, often copying word for word all those Hermetic notions that constitute in effect the passages of the Bible dealing with “Theogony” and “Anthropogony”.

Well, what about the basic concepts of the biblical Creation of Man? Does the biblical version include anything original or different, when compared with other ancient narratives famous at that time?

“And the Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” Genesis 2.7

We must not forget that this was the era of the potter’s wheel. The creation of pottery and of the clay statuettes that adorned the altars of the first urban civilizations provided the raw material for the possible process of man’s creation by a supreme being.

From time immemorial, the Greeks were convinced that their ancestors were “born of the Earth” xxvii. Apart from the popular belief of being indigenous, there was a widespread belief that “Earth xxviii, the Mother of all beings” had given birth to their ancestors.
“Oh Nature, Goddess, Mother of all beings, resourceful, intricate, man’s greatest friend, provider of all things…you are Mother and Father to us all…”.

Orphica. Orpheus to Mousaios 10
(Incense and fragrances of Nature)

In Attica, Erechtheus was born of Earth, the provider. In Arcadia: “the black Earth begot Pelasgus on the high mountains crowned with trees.” xxxviii. Hesiod relates that “Zeus created” the third species of man xxxix.

Xenophanes, who had definitely not read the Jewish Bible, was absolutely convinced that “the gods created man from soil and earth” xl! Earth-soil-stone-clay; around these elements revolve an endless series of either well-known or obscure tales of ancient Mediterranean mythology on the Creation of Man.

For instance in Egypt, the God “Khnom Lord of the Creations” created man from clay on his potter’s wheel. The Babylonians, situated at the crossroads between East and West also believed in a similar ceramist god: Marduk and Ea mixed divine blood and soil to obtain the material for the creation of Man.

The detail of the first divine breath from the life-giving biblical God, is nothing more than a banal repetition of the Greco-Mediterranean myths: “…after the flood in Deucalion’s time all the people were drowned, and as soon as the Earth dried, Zeus ordered Prometheus and Athena to create human forms from clay; then calling upon the winds he ordered them to breathe life into all of them and thus living men were created” xli.

In almost all cases the gods breathe the “breath of life” into the nostrils of the first man and woman, exactly as quoted in the work of Hermes Trismegistus.

A discussion with an experienced centenarian midwife from Crete, offered us an insight into the origin of these mythical tales. She recalled that: “it’s an ancient custom for the midwife to breathe the first breath of life into those newborns who are slow in taking their first breath”.

It appears that the reference to the first breath of life for man was not necessarily of divine origin, but may have its origin in the long-established tradition of resuscitation of the newborn after a difficult birth.

The experience of the tender, life-giving midwife breathing the first breath of life into the nostrils of the newborn to bring it to life has probably inspired this image of the first breath of life from the lips of the Gods in the stories of the Creation of Man.

Therefore, the “breath of life” cannot be considered an original biblical invention. The idea of the Creator discriminating between man and woman was also widespread.

The Greek version, as mentioned above, has man created by the hand of the benevolent Prometheus. However, the woman ‘Pandora’ xlii was created by the hand of the subterranean God Hephaestus, to no other good purpose but to ensnare man through her charms. Adorned by the hand of the goddess of beauty
Aphrodite and the goddess of wisdom Athena, Pandora was a creature of exquisite beauty, dangerously cunning and of unrestrained curiosity. She became the cause of countless evils for humankind when she opened a sealed box and thereby let out all human ills into the world.

“Thus spoke the father of Gods and laughing, he ordered renowned Hephaestus to mix earth with water, to provide it with speech and stamina, the looks of an immortal goddess and the beauty of a lovable virgin…and the herald of the Gods named the woman Pandora, because all the Gods that dwell in the chambers of Olympus provided her with their gifts – a calamity for bread-eating man”

“Zeus who thunders from the sky thus arranged a vile affliction for mortal men; women, associates in bitter works”

Concerning the origin of Adam, Descharmes noted in his Universal Mythology (a work awarded a prize by the French Academy) that “one of the characters of the mysteries of Samothrace, named Adamas, appeared there as the archetype of man, as the first male”. The myth records that the divine Kabeiroi that preserved the myth of Adamas antedated the birth of Zeus.

How many people are aware that the biblical text is a copy of the Mediterranean legends on the Creation of Man, even in its strangest details? For instance on the naming of the animals by the first humans, the Bible says:

“and God created out of the Earth all the beasts of the field and all the birds of the sky and he brought them to Adam to see what he would call them, and whatever Adam called a living creature that was the name thereof. And Adam gave names to all the animals and to all the beasts of the field”, Genesis 2.19-20

Here is how the corresponding myth was preserved for us by Plato through the mouth of Socrates: “I think it will be more pleasant if I narrate you a myth” said Socrates “There was a time when there were Gods, but the mortal species did not exist. When the predestined time came (for the mortal species) to be created by the gods… they ordered Prometheus and Epimetheus to endow them with ability and apportion them with powers as they saw fitting. Epimetheus begged Prometheus to allow him to do the allotting- ‘when I have apportioned them with their powers you may examine them’, he said. Thus he persuaded Prometheus and allotted the powers. And he apportioned strength without speed to some whereas he provided the weakest species with speed. Some species he provided with weapons, whereas he left other species go unarmed providing them with other means of defense.”

More interesting details follow, on the separation of living beings into species according to their particular properties (details proving the Greeks’ knowledge of physical history). The brother of Prometheus, Epimetheus, after patient study endowed each species with various abilities assisting its survival and assigned to each species not just a name, like his “colleague” Adam in the biblical myth, but the abilities themselves that often led to the name by which it would be known.

This charming story was called by its narrator Socrates a ‘myth’. This can only mean that in Socrates’ time this old story was considered an inseparable part of the ancient Greek lore of legends and references (myths). The similarities of these two narratives are more than obvious; certainly, they cannot be considered accidental. Our original question remains provocatively unanswered: Who copied from whom?

We can see that the entire Mediterranean basin reverberated with echoes of the Greek epical tales of the creation of indigenous men-heroes created from Earth and Water- and of their first breath of life, and of all the details that have come down to us with the corresponding Hebrew-biblical book of Genesis.

So what was particularly new or revolutionary in the biblical version of the creation of Man that would allow it to be considered divine and that could have added to the endless variations of Greek Mythology? The only fact we can establish at first glance is the following:

Whereas the Hebrew anthropogenic tale is familiar even to toddlers, the extremely interesting variations of the ancient Greco-Mediterranean tales on the Creation of Man that are infinitely richer in detail remain obscure and largely unknown. I wonder on what grounds the biblical text is a copy of the Hebrew-biblical Creation of Man. Where the biblical text comments a fact epigrammatically with two words, or vaguely hints at an idea, the eloquent Mediterranean versions contained endless songs, legends and rhapsodies; the delicate charm and the endless flow of their
graceful imagery remains the best proof of their authenticity. It is precisely this comparison that should make one feel ashamed at the idea that the vast pool of literary wealth of the Mediterranean peoples might have benefited from literary loans of those meagre biblical images.

However, let us continue with our collection of parallel information; we found that every single biblical citation referred us to a host of Greek myths with similar subjects. Such parallel myths often amazed us by being more complete and richer in detail than the corresponding biblical tale. Accordingly, they provided us with amazing clues that allowed for revealing interpretations.

You may think for instance that it would be impossible to find something related to the details of the notorious fall into sin, resulting from the eating of the forbidden ‘fruit’ in the Greek texts... Far from it! Here we quote from Hesiod in his “Works and Days”:

“Formerly men lived... without harsh toil and tormenting diseases that cause such troubles to humans. They lived like gods without a care in the soul, without toil or pain, nor did dire old age affect them, and their hands and feet they enjoyed (to remain) unchanged... and the life-giving Earth bore them her fruits effortlessly and in abundance... But the woman (Pandora) removed the lid from the large jar with her own hands letting out all evils and bringing bitter sorrows to humankind. Only Hope remained in her intact home... (thus) countless troubles roam among mortals, and the earth and sea are full of ills, and sicknesses come only to plague humans, some of them coming by day, others by night, silently bringing suffering to the mortals.”

Hesiod Epic. “Opera et dies” 90

Compare this with the biblical divine curse? “Cursed is the ground because of you; in toil shall you eat of it (the fruit) all the days of your life... by the sweat of your face shall you eat your bread until you return to the earth from which you was taken”! Genesis 3.17-19

But perhaps other well-known biblical details may be missing from the Greek texts because they had been exclusively confided to the biblical authors by ‘eye-witnesses’ of the original temptation, under the tree of the knowledge of good and evil, when that cursed serpent played his treacherous role? Anything but that! Greek mythology can boast of a whole series of episodes of forbidden ‘fruit’, the eating of which caused punishment or death. The stories of peculiar divine prohibitions were so widespread, that even the great Homer included in his Odyssey a similar charming story of the cows of the Sun-god (Helios). This is obviously a quite ancient pre-Homeric story that Homer incorporated in his sublime epic-- the Odyssey. Let us enjoy this pleasant story and relax, as we become familiar with the forbidden fruit of the Greek myth.

The Forbidden Fruit

The visit of Odysseus’s ship to the island of Thrinacia proved fatal to his comrades. There they ate of the forbidden divine ‘fruit’, which in this case were the sacred cows of the Sun God.

“As they approached the island they heard the lowing of the heavenly cattle. Into the mind of the wandering Odysseus came the words of Circe and of the prophet Teiresias: ‘...in no case should you touch the divine animals’. So Odysseus suggested they sail past the island. His sailors, however, were exhausted, as they had just escaped the perils of Scylla and Charybdis, so they had every reason to disobey him.

They disembarked, had supper, rested and lamented for their lost comrades whom Scylla had devoured. She had snatched six of them, one for each of her heads. Then sweet sleep overtook them and granted them forgetfulness and a rest. The next morning a strong gale prevented them from leaving the island. They secured their ship in a sheltered cave and remained helpless on the island. For a whole month, the South Wind blew without pause. Their provisions gave out and in vain did they try to satisfy their hunger with the few fish and birds they caught. Odysseus decided to go inland in quest of food. As soon as he found a sheltered spot, he washed his hands and prayed to the gods... he was then cast into a deep sleep in that lonely place.

In the meantime, Eurylochus (one of Odysseus’ comrades) incited his shipmates to slaughter some of the Sun god’s sacred cows. ‘We better drown at sea’, he argued, ‘in case the gods get angry and sink our ship rather than die slowly of starvation’. Besides, he reasoned, some of the slaughtered cattle could be offered as a sacrifice to the gods to appease them.

Hunger is a bad counselor, especially in the presence of fine, fatted cows. The crew yielded to temptation (as it was ordained by fate anyway). When Odysseus woke from his sleep, the fattest cows had already been slaughtered and the sweet smell of roasting meat bore witness to the irredeemable transgression... For six days the men feasted and on the seventh day the fury of the gale that had kept them on the island abated.

They quickly embarked and left the island behind them. Suddenly, Zeus brought a black cloud to rest above the ship. The sea was darkened and a terrible whirlwind snapped the forestays, and the
mast fell, killing the helmsman. Then Zeus thundered and struck the vessel by lightning, destroying it.

All the men were flung overboard and perished in the foaming waters. Only Odysseus escaped. All who had shown irreverence were lost forever, because they had eaten of what belonged to the god. As it becomes clear from many other instances of similar myths, this divine ‘sport’ of prohibitions must have been very common in ancient times. Many scholars, including Ioannis Kordatos, have studied the long periods of tree-worship in ancient totemic societies. In prehistoric times, ‘totem’ was the name given to a special attitude towards a kind of food, either animal or vegetable, that included abstinence or strict limitation of its consumption, or even, as in this case, the privileged use by the divine rulers only. In those prehistoric totemic societies, the God-Kings of the various tribes could secure the privilege of eating rare and tasty fruit and game by proclaiming them as ‘totem’. The sacred prohibition meant that specific tree or game was food for the gods only. Such a prohibition was of course accompanied by a dissuasive ‘friendly’ warning such as: “if you eat this you will surely die, unless you are a God". We realize from the very first biblical myth that such totemic prohibitions were the ancient ‘watch-dogs’ of the ‘Gods’ and the best guardians of the divine privileges.

Then one day came when some daring or very hungry individuals eventually violated the totemic prohibition; they discovered that not only did they not perish, but found the forbidden ‘totems’ to be both tasty and satisfying. At the same time, through their daring act they realized they had been victims of perpetual deception.

The very first biblical tale is a good example of such a totemic prohibition. The biblical description of the two special trees in the Garden of Eden, the one of “knowledge" and the other of “life”, reflects the fact that those societies attributed secret miraculous properties to those rare but forbidden trees of the ‘gods’. The unique aroma and the unrivalled beauty of the fruit were said to provide the local ruler-god with distinct wisdom (the knowledge of good and evil) and inexplicable longevity (the tree of life). The ruler (or priest) certainly contributed to his longevity by cleverly managing to keep for him most of the totemic delicacies, and his infallible wisdom was also a fact, as he successfully demonstrated by deceiving all the other members of his tribe in such an elegant way!

Let us now have a closer look at the imagery of this first biblical story. Our first information on the heavenly Garden of Eden is contradictory:

“And on the sixth day God concluded his work; and he rested on the seventh day from all his work, which he had made". Genesis 2.2

But suddenly the narrative takes another course and has God going back to work, providing a clue that we are dealing with two different stories joined together rather awkwardly. So after “he ceased from all the work that he had made” Genesis 2.2 he set to work again: “And the Lord God planted a garden eastward in Eden;” Genesis 2.8

But who was this Lord, who planted a special garden in Eden? Could it be that same God who had just concluded his work: “And God saw every thing that he had made, and, behold, it was very good”. Genesis 1.31

But that same God had just finished his work of creation, and had been completely satisfied! Doesn’t “very good” mean that the whole of the earth created by a perfect divine creative hand was an endless paradise? Therefore, what need was there for God to start work again, planting this time a separate paradise in a special manner? By planting one more additional garden of paradise was he improving on his previous creation? Or could this be another Lord, working at a much later date than the biblical ‘creator’ of the world?

Further evidence that these first biblical lines are careless additions to the primeval myth of creation comes when the first verses on this Garden of Eden casually record along with the creation of the first humans, the intense interest of the narrator…in the abundant gold of good quality to be found in the area, and in sedative medicines, aromatic resins, sapphires (anthrax) as well as other precious green stones! Objects whose value we have every reason to believe became known to men and appreciated by them at a much later period than that of…the first created humans. According to the Bible, a river, which divided into four tributaries, watered Eden: “And a river went out of Eden to water the garden; and from thence it parted, and became into four heads. The name of the first is Pison: that is it, which encircles the whole land of Havilah, where there is gold; and the gold of that land is good: there is bdellium, anthrax and the onyx stone". Genesis 2.10 –2.12 “And the name of the third river is Tigris: it flows toward the east of Assyria. And the fourth river is the Euphrates” . Genesis 2.14

Really how are we to interpret such a premature interest of the biblical author in those material goods and the strange reference to the connection of Eastern Eden with the neighbouring rich region of Havilah, where one can find gold of good quality and other kinds of precious materials?

Do you consider it natural to find details on interesting sources of enrichment interspersed among pious details of the creation of the world and of humankind in the very first verses of this peculiar Holy Bible?
However, let us proceed a bit further, to examine the facts given to us concerning the biblical heavenly Garden of Eden:

The fact that there are two trees in the divine garden, each with its own separate properties is made clear from the following: “And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil”. Genesis 2.8-9

Furthermore, after Adam and Eve had eaten the fruit from the tree that gives knowledge of good and evil, the tree that gives life was obviously still there, untouched... The Lord certainly appears to have tried to deter Adam and Eve from ingesting the fruit of this second tree. He justified his actions by arguing: “Behold, Adam has become as one of us, to know good and evil: and now, lest he stretch forth his hand, and take also of the tree of life, and eat, and so he shall live for ever”, Genesis 3.22

According to God, Adam and Eve might have escaped the consequences of their misconduct by eating that second sort of fruit. How could they have missed such an opportunity after they had just eaten of the fruit of wisdom? Of course, one wonders, does God or the fruit from a certain tree decide who will die and who will live... forever? What sort of a deity hastened to prevent the newly created humanity from eating a fruit that would ensure eternal life?

In the story of Adam and Eve, the couple boldly disobeyed the “Lord’s” threats and prohibitions not to eat the fruit and were accordingly banished from their fertile homeland to barren areas, where they were obliged to toil hard in order to survive. But where were these barren regions, since the whole of earth was supposed to be a newly created paradise?

Anyway, if we read the biblical story more attentively, we are left with the definite feeling that this garden was not arranged for man but for the Lord-God himself. For instance those two precious trees with their rare divine fruit are not planted away in a corner but “in the midst of the garden”. Genesis 3.3 If the Lord had planted the garden for Adam, why had he planted the forbidden trees in such a central, prominent and obviously tempting position? The infallible trap set here is obvious: Who could manage to live forever, and always stay away from the central fruit of his garden? Something seems really wrong in this myth. But if we concede that the divine Lord planted this magnificent garden of paradise, taking special care, not for Adam, but for himself, then the central honorary position of the rare trees with the “divine” fruit is also explained. As for Adam, he was stationed there as a keeper and labourer in the garden of the God-king or Lord-God, a divinity that wandered around his garden each afternoon and behaved in a very human manner. “And the Lord God took the man, whom he had created and put him into the Garden of Eden to cultivate it and to keep it”. Genesis 2.15 So Adam was supposed to work in the garden and to ‘keep it’...from whom? A fine question, with no answer! Perhaps he was in fact supposed to “keep” the two valuable trees in the center of the delightful garden! In any case, Adam, the keeper and his wife instead of just guarding, ate from the precious fruit that brought “knowledge”: “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...”. Genesis 3.8

Reading about the Lord’s afternoon stroll, one has the impression that he behaved less like a god and more like a human, a master, owner of the garden, choosing the most suitable afternoon hours to take his walk in the garden he had planted, east of Eden. The questions he subsequently put to his keepers support our reasoning: “And the Lord God called unto Adam, and said to him: Where are you? ... Have you eaten from the tree, of which I commanded you not to eat? ” Genesis 3.9. Questions that do not become an Omniscient God are recorded here...a riddle grinning enigmatically at us from the depth of millennia!

Let us note here with a certain grievance, that while this is the single instance when the biblical deity became the cause, albeit unwillingly, for the humans to acquire the precious “knowledge of good and evil” Genesis 3.7 the biblical Lord was enraged to such a degree that he dismissed the keeper of the garden, Adam, threatening him with violent death in case he should return: “So the Lord God sent him forth from the garden of delight...to the East of Eden and he placed...his fiery revolving flaming sword to guard the way to the tree of life”. Genesis 3.23-24

Really, what harm could the knowledge of good and evil do to the keeper of such a fenced-in garden apart from the fact of opening his eyes and allowing him in the future to eat of the precious fruit, without fear of death? Can you really conceive or describe an Adam, lacking the knowledge of good and evil? Without that knowledge, which is an essential ingredient of a personality, Adam must have resembled a useful but brainless slave. We can hardly deny that this was exactly what the Lord desired from his garden’s keeper in this interesting tale, even if we muster all our theological wisdom and talent. It appears that during the period of the compilation of these ancient myths, the “Lord” was deliberately hostile to any form of enquiry that would lead to the promotion of human knowledge, even when it concerned the valuable knowledge of good and evil. Unfortunately we know by now (and I hope that in the process of
our research it will be made clear to all) that ‘knowledge’ is still annoying the biblical deity and ignorance, illiteracy and blind credulity remain to this day the deity’s aim, command and immutable trait! That first lesson taught to us by the Bible cannot be interpreted as anything more than a tragic and revealing mockery; its claim was that “knowledge” brings death. Nowadays we are sure that knowledge cannot be obtained by eating or by avoiding the fruits of any “divine” tree. We now know for sure that all these stories of divine prohibitions are relics from the time our masters cheated us by making us guard the divine “fruits” of knowledge, without ever daring to lay our hands on them. Therefore, it seems that the tale of Adam and Eve preserves the echoes of a very ancient event in the history of humankind, that of a first trespassing of a totemic prohibition. We may indeed have reason to be proud to be descendents of Eve, a courageous woman who got sick and tired of the endless prohibitions and purposeful demonizing of delightful fruits. She cast aside the fear of death and tried a prohibited fruit, urging her hesitant husband to do likewise and to taste at last those sweet forbidden fruits that were supposed to cause death! Her action certainly implies she was an individual of legendary courage! The bold decision of that nimble woman may have been prompted by the observation of another equally mortal animal (a lizard or serpent) eating the supposedly lethal fruit on the forbidden tree without suffering any obvious consequences!

But where does this otherwise charming story originate? The legend of the prohibited divine food can be found in the Mythology of all peoples and is of course to be found in the plethoric Greek Mythology. The sacred trees are present in a vast variety of legends in Greek myth. The story though that matches the story of the Garden of Eden to an astonishing degree is the tale of the divine apples of the Hesperides, a food also utterly forbidden to mortals. From the tale of the Hesperides there is absolutely nothing missing from the typical images of the biblical Eden.

Here too, we are dealing with a forbidden fruit that brings much-desired immortality. Similar to the biblical tale, it is situated in a distant part of the earth, vaguely situated far away in the West (Hesperia).

Near the place where Atlas, the brother of the Titan Prometheus, held the heavenly dome on his powerful shoulders lay the ‘Garden of the Gods’, a garden with all the features of Paradise. The tree with the golden fruit belonged to Hera according to one version, being the wedding present to the newly wed Hera by Mother Earth. “Hera was so pleased that she planted it in her own divine garden…then she noticed that the Hesperides were helping themselves to the apples, and ordered the wakeful snake Ladon to coil himself around the trunk of the tree to keep guard…”.

This garden was the most suitable of all places for a “first sacred union” and accordingly Zeus and Hera loved each other there for the first time. The sacred tree was guarded by a dragon-snake: “whose mouth emitted all sorts of voices”, Hesiod recorded that: “A fearful serpent guards the golden apples at the end of the world” Hesiod Theogony 335. The creature’s name was Ladon. He was guarding the precious apples together with “the sweet talking clear-voiced Hesperides” Hesiod Theogony 211.
of Dawn, with a double identity as the morning and evening star. Paintings on ceramic vessels show in many variations the tree of life with the serpent coiled round its trunk…

Illustration 4: Deucalion and Pyrrha. Relief from a sarcophagus in Rome ca 270 A.D.

In a relief carved on a sarcophagus, Pyrrha is depicted in an attitude of shame, covering with her hand, what Eve covered with a “fig leaf” Genesis 3.7 Hellen’s father Deucalion is also depicted using his left hand as a fig leaf while looking at the forbidden tree in bewilderment.

Another peculiarity concerns the verse of Genesis 1.26: “Let us make man according to our image and likeness” But why does the creator use the plural here? Many centuries were to pass, before John the Disciple of the divinity’s son would find an answer:

“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and without Him, nothing came into being that has come into being”. John The Evang. 1.1.

So we see that the plural used in the Old Testament referred to “The Word”, or to the son of the biblical God, Jesus. It is a pity that this biblical ‘Prometheus’ appeared with a delay of so many centuries to cast some light on this scene where many gods –hence the plural- were initially engaged in the creation of the first man and the first woman.

However, long before the interpretation of this use of the plural in the Bible by John, we have observed in the Greek Creation of Man that not one, but many gods participated in the creation of the first two human beings. That is to say, Zeus gave the order, Prometheus and Athena fashioned man and Hephaestus the woman.

The resemblance of humans to gods is also mentioned in Genesis 1.26: “in our image, after our likeness”, again using a similar plural form. However, the Greeks had been explicit on this subject. The magnificent anthropomorphic Greek gods were a vivid statement in themselves, compared with the rest of the menacing, horrendous deities of other antique cultures.

Some scholars like to denounce Greek anthropomorphism as an altogether reprehensible and ‘immature’ religious trait. I wonder though, when the son of the Old Testament divinity, the Word, or Christ became human, was he not an entirely anthropomorphic god?

All those elements of the biblical tale of the first human creation tie in perfectly with the details of the Mediterranean myths so that we spontaneously feel the need to ask the question: Who copied from whom? Those scenes have such amazing parallel details that even someone completely ignorant of this subject can see that the humans first created in the Greek myths have nothing to envy in detail from their biblical counterparts.

Robert Graves concedes that: “certain elements of the fall of man derive from a very ancient composition, yet (in other respects) it is more recent and in certain points attests to Greek influence”.

R.Graves Hebrew Myths 12.1.
All the facts mentioned above have led us to seriously consider the possibility that the tale of Adam and Eve and the rest of the precataclysmic biblical stories represent nothing more than copied material. This material, obviously originates from variations of authentic Mediterranean myths. It was evidently “borrowed” by the Hebrew Patriarchs to satisfy the popular demand for answers to questions of those times about the origin of the Universe and the Creation of Man and to provide an elementary prologue to the sacred Bible of their race.

The Gilgamesh Epic

“Sir Leonard Woolley, during his excavations at Ur, came upon evidence of a flood that must have destroyed part of the country long before the most elementary form of writing was discovered”.

Opposite the modern city of Mosul, on the banks of the river Tigris in Mesopotamia lay Nineveh the glorious capital of the Assyrian state of ancient times. Nineveh was the center of an ancient civilization with a spectacular evolution and a powerful participation in the events of its time. In 612 B.C. it was completely destroyed and its priceless treasures, consisting of the most ancient known library of clay tablets, were buried under its ruins.

In 1839 the Englishman Austen Henry Layard, on his way to distant Ceylon, stopped off on his journey for a few days upon discovering impressive Assyrian mounds. He decided to carry out a cursory excavation of the site, and this random digging brought to light one of the most valuable archives of ancient clay records of mankind. Thousands of broken tablets were found, written in an unknown language with an unfamiliar script. By unexpected luck, an entire library of clay “books” resurfaced after a period of thousands of years. Twenty two thousand broken clay tablets were removed to the British Museum for the arduous task of deciphering, a work that is going on to this day. This work has revealed a hitherto unknown literature.

Our interest in this amazing discovery was roused when we learned that the most important story that has been deciphered presents significant historical-religious importance, since it records events mentioned in the book of Genesis long before the latter was compiled and in the much older cuneiform script.

From this ancient library we will borrow from the Epic of “Gilgamesh”, as the greatest and best-preserved narrative that was restored from the broken clay tablets of Nineveh was named, to pour light on the next biblical account, that of the Flood of Noah!

Long before the writing of the book of Genesis occurred, the peoples of Nineveh and of the surrounding area had treasured an epic; its central hero was Gilgamesh whose quest was to achieve immortality. That hero, after an adventurous quest met at last the only human who had been granted the gift of eternal life, Utnapishtim. He explained to Gilgamesh that the reason for his immortality is his survival from a great flood! Let us follow him in his legendary adventure: In the abstract below Utnapishtim speaks to our hero Gilgamesh:

“Do you know the town Surupak situated on the banks of the Euphrates? That town is very old, and its gods are even older. There was Anu, the ruler of the firmament...and Enlil and Ea were there as well. In those times the population increased greatly, people bred prolifically, and the crowds groaned like a wild bull...the great gods were disturbed by their cries.

When Enlil heard their cries, he addressed the Council of the Gods, saying: “this roaring of the humans is unbearable”. Thereupon the gods willingly decided to unloose the Flood. But my Lord Ea forewarned me: ‘Man of Surupak, son of Umbara, demolish your house and build a ship... Abandon your property and provide for your life. Disregard the good things of this world and save your own life. I tell thee: Demolish your house and build a ship. And these are the measurements of the ship you are to construct (instructions follow) and into this ship you must take the seeds of all living creatures’.

At daybreak all my family gathered round me...the children carried the pitch and the men did any job they were good at. On the fifth day, the keel and the sides were ready, and very soon afterwards the planking was complete. The ship’s surface was one acre, each side of the ship was 120 cubits and its shape was square. I constructed six decks one under the other, seven in all, divided them into nine sections each and wherever necessary I made partitions. I inspected the rigging and I filled the vessel with provisions. The bearers carried the special oil jars, I boiled
pitch in the fire, and I added to the pitch asphalt and oil to prepare the caulking, and stored much more in the ship.

I slaughtered a bull for the crew and every day they slaughtered sheep. I gave the ship-workers plenty of wine as if it were strong water, I gave them red wine and garlic, and we feasted as one does on the first day of the New Year!

I put all the animals on board, as well as my family, my relatives and the beasts of the field, both wild and tame, because the time fixed by Samas was drawing near (he said).

“The evening the rider of the storm sends forth his devastating rain, retire into your ship and pull down your scaffolding”. The time had come, night had fallen. I looked at the sky and the weather was dreadful. So I got into the ship and pulled down the scaffolding. Now the caulking was completed so I gave the helm to Puzur Amuri, the helmsman...

Then Nerkal, the god of the abyss appeared and broke the floodgates of the under-world. The god of storm turned day into darkness, and shattered the earth like a cup. The storm raged for a whole day, gaining new force as it advanced and poured upon men, in a hurricane of savage assaults. One could not see his brother neither was he visible...

Alas! The olden days were turned to dust. For six days and six nights the strong winds raged, torrents, gales and floods collided with one another. When the seventh day dawned, the storm in the south abated, the sea grew calm and the flood subsided. I looked out on the surface of the earth... Silence reigned... the whole of mankind had turned into mud... the surface of the sea was smooth; the flood had begun to recede. I looked through a crack and the light fell on my face... and then I sat down and wept!

The tears rolled down my cheeks; nothing but water everywhere. In vain did I try to get a glimpse of the earth. However, in the distance I made out a mountain, and by the next day my ship had rested on the mountain of Nosir; it stopped and did not move that day; the third and fourth days passed and the ship still did not move. On the fifth and sixth days the ship had settled on the mountain. When the seventh day dawned, I set a dove free. The dove flew off, but finding nowhere to rest it came back. Then I set a swallow free and it flew off, but it came back not having found anywhere to rest either. Later I freed a raven, and the bird saw that the waters had withdrawn, it ate, and it flew round our ship, cawed and flew away never to return. Then I opened up the ship to the four winds, I made a sacrifice and poured the libation on the mountain... – the gods ‘smelt the sweet fragrance (of the sacrifice)” lxxiii.

Anyone even vaguely familiar with the biblical tale of the Flood, as it is included in the first chapters of Genesis can have no doubt that here we are facing exactly the same narrative with another hero! The question once again is: Who copied from whom?

Let us confine ourselves to underline the fact that after the experience of this cataclysmic Flood, both heroes offer sacrifices and the reaction of the Gods to the smell of the roasting meat is identical:

“Then Noah built an altar to the Lord; and offered burnt offerings on the altar. And the Lord smelled the sweet aroma; and the Lord said in his heart, I will not again curse the ground any more...” Genesis 8.20-21

To the nomadic people, deprived of the pleasures of urban life, the smell of roasting meat was an indisputable delight; they obviously had no doubt that this superb aroma must be welcome to the gods as well. The biblical God does not differ at all from other neighbouring Gods since the Lord is recorded countless times to have “smelled the sweet smell of sacrifices” lxxiv.

A characteristic celebration of salvation from the catastrophic Flood, with similar festive rites survived for a long time in Greek tradition. On the third day of the festivities of Dionysia, a feast named Chytroi lxxv (cauldrons) was held; this was a ceremonial revival of lamentation for those that fell victims to the great Flood. It was also a celebration of joy for those that had managed to escape from its catastrophic fury.

In Aristophanes’ comments we read:

“Chytroi (Cauldrons): name of a ceremony. This they did all who had survived the flood. Oh the first day (after the Flood) they were encouraged to place cauldrons on the fire and for sacrifices to be offered –not to the Olympian gods in general- but to Hermes, god of the underworld, on behalf of the dead”. Scholia in Aristophanem 218 b.1.

Deucalion’s Dove
Let us read this amazing description of the legendary Flood of Deucalion preserved for us by Lucian \(^{\text{lxxxv}}\) which has remained unknown to the wide public:

“This is the myth of Deucalion: This generation of man is not the first one, but the humans of the first generation all perished; those of the second generation are descendants of Deucalion and with their great number they inhabited the entire world. Of those (first) men the myth holds that they became great offenders and perpetrators of vile acts; they neither kept their oaths, nor offered hospitality to strangers or showed any leniency to suppliants. In this manner they became the victims of a great disaster. The very earth gave up a lot of water, the rivers swelled immensely and the level of the sea rose so much that the water covered everything and they all perished!

However Deucalion, a wise and God fearing man, was the only human who survived to (give birth to) the second generation. He saved himself in the following manner: He had a large ark and in it he embarked with his children \(^{\text{lxxvii}}\) (In the ark) he also embarked swine and horses and lions in pairs-male and female- and snakes and all the species that share the earth, always in pairs. He (Deucalion) accepted them all, since they did not harm one another as Zeus had established friendship among them and in the ark they all sailed as long as the waters persisted. That is what the Greeks narrate about Deucalion”. Lucianus Soph de Syria 12.3

In the abstract above, apart from an entirely parallel description to that of the biblical Flood, we were astonished by the presence of an authentic geological observation of the period preceding the Flood of great importance! The expression: “the very earth gave up a lot of water” \(^{\text{lxxviii}}\) seems incomprehensible at first. But let us consider carefully the conditions before the cataclysmic Flood, with the enormous accumulation of huge quantities of water in lakes and seas that had vastly increased their volume of water and their level, before overflowing. This must have caused an abrupt rise of the ground water horizon, forcing ground water to reach the surface of the nearby inhabited plains. At some point before the natural dams confining the accumulated surface waters burst, the underground waters would have begun to well up practically everywhere! An amazing observation!

Only authentic eyewitnesses of the original Flood could have preserved this piece of strange information, obviously incomprehensible to older generations! This is strong evidence for the authenticity of the Greek version of the tale. How strange that you have probably never heard of this tale before!

In spite of the definitely amazing content of the Greek myths, with their wealth of authentic information, we persist in teaching only the myth of Noah in most schools of western societies. Why? Elementary intellectual decency would at least demand that our children be taught both versions.

According to another mythological version, the great Flood was the worst of the evils set free by Pandora’s opening of the jar. The mortals had lost their gentle disposition, their hospitality and respect for the Gods. Zeus visited the people and met with the most devout among them, King Lycaon, who proved irreverent and inhospitable. He even attempted to mock Zeus by offering him a desecrated meal! Zeus was so enraged that after punishing him and his entire house he decided to eradicate humankind from the face of the earth.

“Zeus the gatherer of the clouds then invited the moist South wind and gave him a stern order; to hurry to the place where the Titan Ocean becomes wide and fathomless and there to gather clouds from the waters of the great Ocean; then by blowing forcefully to send them over the Earth, the mountains and the plains.

The great disaster was in motion. The wrath of Zeus could not be appeased. His decision was the destruction of all mankind. But Prometheus, the Creator of Man upset the plans of Zeus. He warned his son Deucalion and gave him life-saving advice”.

Prometheus’ advice and the construction of Deucalion’s ark include the entire series of events already highlighted in the tale of Gilgamesh and Noah.

In Noah’s case, about 1500 words of the biblical version of the Flood were preserved with great care! However, the parallel Greek epic “Deucalionia” \(^{\text{lxxix}}\) has perished! Details that survived as references to the Greek epic of the Great Flood in works of other authors convince us of the originality of the tale. The Greek tale of the Flood, “Deucalionia” refers to a people with extensive sea faring experience before the events of the great Flood; Prometheus himself had already presented them with the gift \(^{\text{lxx}}\) of ship-building, together with the gift of fire and of the chariot wheel a long time before the Flood \(^{\text{lxxx}}\).

“Deucalion set to work. Hundreds of oak trees and many tall and straight cypress-trees were felled by Deucalion’s strong axe, who following advice from his divine father- set out to build an immense boat, a huge ark, that would hold not only his family but a great many animals as well.

His wife Pyrrha and his children all worked tirelessly, and the gigantic project progressed well. The frame was prepared from sturdy tree trunks; the side planks and the floors were put in place. They took great care to caulk the seams of the boards with pitch. Finally the ark was covered with a roof, which they also carefully caulked with pitch. Food and provisions in abundance were...
stored in the ark for themselves and for the animals...that obediently entered the ark in pairs, both male and female of each species, wild and tame, serpents and birds of every kind ...but they did not harm one another, because the great Prometheus arranged it all in such a wise manner. When the ark was completed, the moist South wind rolled its heavy black clouds. Lightning lighted the sky, portending the great wrath of Zeus, the gatherer of the clouds! Deucalion with his elder son Hellen secured the large door of the ark, and the great Flood commenced.

For nine days and nine nights the Great Flood swept away the works of mankind; the great wrath of Zeus drowned that impious species of men. For nine days and nine nights showers from the sky, like waterfalls, flooded the plains and washed away the mountains. The horrible cataclysm kept on pouring the waters of the vast Ocean and the disaster did not give any sign of abating. Only on the tenth day the Flood came to an end. A jolt made them realize that the ark had finally touched land. Deucalion opened a window. There was no more rain. A vast sea surrounded them. Deucalion recognized the place; it was the double peak of Parnassus that had turned into a small island. Before they left the ark though, they had to make sure that the weather would not deteriorate again. Deucalion then set a dove free. It was common knowledge at that time that doves could predict the weather with certainty. (!) Should the dove hurry back to the ark, scared, that would mean that the Flood would continue and they had better not leave the ark. The dove however, perched on the windowsill for a second, sensed the weather and then flew off merrily towards Parnassus.

Deucalion. The legendary ancestor of the Greeks, who were a sea-faring nation; for those early seamen the ability to predict the storms at sea was a vital necessity. As a member of that sea-faring nation, our hero Deucalion, knew better than anyone that “the weather is a killer” of seamen. In those ancient times any means to foretell the weather was, for those seafarers not just valuable, but literally life-saving.

They had used the flight of the dove and its instinctive sensitivity to changes in the weather as their best ally to predict a storm! So, following the dove’s joyful flight, Deucalion set free all the animals that had survived with him in the ark and raised a new generation of men. Hellenec was its founder, hero and patriarch with a long and glorious history. Amphictyon, his equally glorious brother, excelled as a visionary and lawgiver. Of course everything points to the fact that the great Flood was not a single episode, neither was it a local phenomenon. As a result of global climatic changes, possibly as a consequence of the unusual rains and abrupt rise of the level of the oceans that followed the end of the last Ice Age, memorable Floods swept the entire extent of the then known world.

The beautiful tale of the hero that saved not just himself but the rest of the living creatures as well, by following divine advice, was enthusiastically received by entire nations with vivid memories of the great catastrophe and became universally widespread. This initially narrative epic, with its graceful, amazing details must have moved deeply the peoples who had survived the mud of the disaster. Accordingly it was later preserved in writing and recognized as a written monument of heroism and human compassion. However everyone wanted the beautiful myth to have taken place in their own surroundings, with the Ark settling on every high peak available in West and East, from Aetna of Sicily, to Lebanon, Mount Ararat and Mount Othrys of Thessaly. Indeed, the site where the Arc of Deucalion was supposed to have settled on Mt. Othrys remained a holy site of pilgrimage, until Christianity prevailed.

Some may think that my reference to Deucalion’s tale is superfluous. But, as we shall soon see, the dove in those tales behaves in a very “Greek” fashion! It is not just that very ‘Greek’ olive branch which is used to announce the end of the Flood; it is a fact that only the ‘Greek’ version provides a complete explanation for the dove’s participation in the tale.

This conclusively proves the origin of the original cataclysmic epic, which unfortunately has been lost to us and can only be resurrected from its remaining scattered fragments. The epic of Deucalonia (α&β Deucalonia) of Hellanicus that would have contained even more information on the original sources of the legend has been ‘lost’, together with a host of other poems and books of majestic beauty under the title ‘Deucalonia’, depriving us of all those details from which, the truth would have emerged about the origin of the first epic of the great Flood; this epic must have been the creation of an enlightened sea-faring people who had lost their most valuable possessions in the murky waters of the cataclysmic disaster.

However, the analogous biblical ‘epic’ of a scant three pages has been well preserved. Its hero bears the very Greek name of Noah. It remains equally unexplained, however why the name of the woman implicated in this very important tale has not been preserved, despite the biblical claim that she was the mother of all persons born after the great Flood.

According to the heaven-sent wisdom of the biblical authors, the name of this ‘second’ mother of humankind…could just as well remain unknown. But the biblical tale is full of oddities: Nowhere in the biblical tale preceding Noah do we detect even the slightest hint at sea-faring knowledge, experience or
experts. Nevertheless, Noah set forth to construct a mighty ark, a feat even for experienced ship-builders, without ever having set his eyes on a flimsy rowboat!

Noah, obviously a landlubber according to the biblical narrative, appears to be constructing a gigantic object of unknown purpose whose dimensions (Gen 6:15) in cubits measure: 30 cubits in height, 50 cubits in width and 300 cubits in length! In meters this amounts to 13,5 meters height, 22,5 meters width and 135 meters length. The ship, complete with “lower, second and third storeys”, represents a gigantic shipbuilding feat; our landlubber Noah was invited to construct a structure whose dimensions alone place it on the extreme limits between fantasy and reality. And he does so without the presence of a single nautical term in his biblical prehistory to support such unexpected shipbuilding ability on behalf of our biblical hero!

We are confronted with the strange fact that this biblical tale about such a shipbuilding feat does not include a single minor nautical term, not even “half” a seaman’s word! The absence of technical nautical terms in the epic of Noah understrikes the weakness of the Hebrew authors who, being landsmen, were unable to understand and use nautical terms that were beyond their experience; whereas they copied almost word for word the assyrobabylonian version of the Great Flood (Gilgamesh epic) they deliberately avoided the use of any nautical term.

“And the Lord said to Noah: Enter the ark, you and all your household…” Genesis 7:1.

Then the great Flood broke loose, following the familiar steps of the other tales, with the exception that in the biblical tale we become aware of systematic exaggeration. For one hundred and fifty (150) days did the raging waters cover the earth (5 months!) as against nine days in Deucalion’s, or ten days (vaguely alluded to) in the epic of Gilgamesh.

The biblical tale, does not hesitate for the sake of added emphasis, to keep its hero shut in the life-saving ark not for a mere ten days, as the other variations of the flood-tales agree, but for a total of 375 days! It seems someone thought it would appear spectacular if they added to the ten days of the original tale…another complete year!

Eight persons with all the living stock of the Earth (at least the most representative species) wandered on the waters of the great Flood for five months and then waited for 8 more months pathetically inside the over crowded stranded ark hoping to save themselves from the homicidal wrath of the biblical divinity!

But let us examine the tale from the beginning:

“And the Lord repented 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, from the creeping things to the fowls of the air; for I am sorry that I have made them”. Genesis 6:6-7

Isn’t it totally absurd to attribute these thoughts to a deity of any importance? The God of the Bible appears to feel sorry, to repent and to be angered by the crowning touch to his creation, man; at the same time he appears to lack any ability of divine intervention for humanity’s salvation, apart from very simple and convenient…genocide, an act which will also mean the destruction of all the animals on earth!

But how did humans become so evil that they would deserve to be sentenced by the merciful God himself to the capital punishment, that is to rehabilitation through…death by drowning? Here is the reason why all of humankind had to perish:

“And it came about, 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 who were fair; and they took them for wives among all which they chose…There were giants on the earth in those days; after the sons of God came in to the daughters of men, and they bore children to them; those were the giants, proud men of renown. And God saw that the wickedness of man increased on earth, and that the purpose of every thought of his heart was only continuous evil”, Genesis 6:1-5

We therefore observe with amazement that the people living before the Great Flood did not perish in the mud of the cataclysm because they corrupted themselves! They were actually assaulted by the “sons of God” and through this sexual assault, and as a result of their ‘rape’ evil giants -giants in body and wickedness- were born among men.

Our questions: So why did all those people die, who by biblical admission were but defenceless victims of the “sons of God”? Indeed they had to perish after first submitting to the fury of the perverted sexual appetites of those Sons of God! How could God allow such incredible corruption? Why did God punish the victims of his inability to control the unnatural desires of his own “sons” or “angels”? Why indeed must he punish man by death, instead of feeling compassion for the powerless people who fell helpless victims to the treacherous sexual desires of his own “sons”? Why does he repent and become angered that he has created man and decide on his merciless extermination of mankind, instead of repenting for having created the “sons of God” who were the real transgressors? Why doesn’t he take the necessary
steps to protect man from the heavenly machinations and pervert sexual desires of an entire group of members of his own divine family? What powers of resistance could indeed those early simple people have mustered when they were confronted with all-powerful manlike creatures from heaven?

And the most scorching question: What “God” fulfilling even the most elementary “divine specifications” would condemn along with ill-judged mankind countless living souls, the animals, not to mention the innumerable trees and plants to perish from the surface of the Earth? There is still one more, rather racy question: Do these “sons of God” retain to our day the ability to “come in to” the beautiful daughters of man, or should we deduct from our failing production of Giants that the biblical divinity has since deprived them of such joyful privileges? And if indeed that is how things stand now, then why did this appropriate “prohibition of copulation” between man and heavenly creatures fail to be imposed on time, before the Great Flood, before man’s total and literal rape had to spell the unjust biological extermination of humanity?

Now let us return to our original subject: Could this epic of the great Flood be just a legend that was born from the vast tragedy of a great natural disaster? Don’t you think any divinity worth its position would be ashamed to advocate all those laughable reasons as the cause of a global devastating Flood?

We are all aware today of the vast forces of nature: merciless shifts of their frail balances can create disasters called ‘acts of God’; in reality no God need be enraged or justify his actions for the natural reshuffling of nature’s physical forces. However man of ancient times considered natural disasters as acts of God and messages from Heaven xciii. Lacking any other means to explain such events, ancient people tried through religion to find the cause in the revered divinity’s wrath; they hoped that by appeasing the deity they would avoid the painful repetition of its rage. Here in the Bible, the justification of the catastrophic flood is to say the least, unfortunate, since God is represented as making incoherent decisions and childlike in temperament. At first he created humans and claimed “it was very good”, then he was “repentant” that he had created humankind, (Genesis 6.6) later he drowned everyone in the murky waters of a devastating Flood and right after that he promised never to do it again (Genesis 8.21)

Indeed, how did the family of Noah manage to avoid the sexual assaults from those divine lovers during the time before the great Flood? Could it be that the family of Noah was at an advantage, having only sons, whose three brides were not particularly beautiful? How could they otherwise offer resistance to the “Sons of God” should they fancy to “come in to” the beautiful female members of their families? But let us observe more closely the actions of Noah with his three sons and their three anonymous (!) wives that, according to the Bible were the sole survivors of the corrupt world that existed before the great Flood, after spending a total of 375 days in their enormous ship! We will have to go into detail here, and read from the biblical text to make sure that the duration of the episode of the flood was not a mere 40 days, as almost all religious people are inclined to believe:

“And the Lord God said to Noah, Enter you and all your family into the ark... And Noah was six hundred (600) years old when the flood of water was upon the earth...In the six hundredth year of the life of Noah, in the second month, on the seventeenth day (therefore 17/2) on this day all the fountains of the abyss broke up, and the flood-gates of the heavens were opened... And the flood was upon the earth for forty days and forty nights... And the waters prevailed, and were increased greatly upon the earth... they covered all the mountains, which were under the skies...

Fifteen cubits (6.5 m!) upwards rose the waters and the high mountains were covered.... And all flesh perished that moved upon the earth, all the flying creatures and animals, and wild beasts, and every reptile crawling on the surface of the earth and every man. And Noah was left alone, and those with him in the ark...and the water was raised above the earth a hundred and fifty days (150 days or five months). And the ark rested in the seventh month, on the seventeenth day of the month (17/7) the ark rested)...And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month (1/10), were the tops of the mountains seen xciv ...and after forty days it came to pass (10/ 11) that Noah opened the window of the ark and he sent forth a raven and it went forth and returned until the water was dried from the surface of the earth”.

Genesis 7.1-8.14

According to the narrative, the waters drained from the surface of the Earth around the 10th day of the 11th month. And here inconsistencies abound: While “the waters had dried from the Earth” he “sent a dove after him (after the raven) to see if the water had subsided from the Earth”(7) But since the water had dried just recently, why is the dove used to check if the water had receded? The Bible, however, persists:

“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: And he waited yet seven other 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 plucked off: so Noah knew that the waters were abated from the face of the earth. And having waited yet seven more days, he again sent forth the dove, and she did not return to him again any more.
So it came to pass in the six hundred and first year of the life of Noah (so Noah became 601 years of age in the ark) in the first month: (that means on New Year’s Day of the following year) the water subsided from off the earth, and Noah opened the covering of the ark, and he saw that the face of the ground had dried and in the second month the earth had dried, on the twenty-seventh day of the month (27/2).” Genesis 8.9-14

The adventure came to an end on 27/2, whereas it had begun one year and ten days earlier, which is on the 17/2 of the previous year. A total of exactly 375 days. Based on clear biblical admission we have:

- Noah 600 years old Genesis 7.11 17/2 the deluge begins
- Noah 600 years old Genesis 8.4 17/7 the ark rested
- Noah 600 years old Genesis 8. 13 1/1 the dove does not return
- Noah 601 years old Genesis 8. 14 27/2 end of deluge, earth has dried

Immediately upon studying these extravagant data the complete confusion of the biblical author who copied the epic of the great Flood becomes evident: The cause of his confusion is the dove, which he feels compelled to borrow as a beautiful element of the original tale; he doesn’t appear however to comprehend the exact reason for the dove’s involvement in the tale. Even while the ark had settled for 70 days on land, and “the tops of the mountains were seen…” and the raven is flying to and fro “until the water was dried from the surface of the Earth” suddenly Noah replaces the raven with the dove; after a reconnoitring flight having “found no rest for the sole of her foot, she returned unto him into the ark” After 7 more days the dove is sent off again and finally, by 1/1 (New Years’ Eve) the dove does not return any more…a very strange fact for a paired dove, that has lived a year in the ark. The dove does not return because the water had “subsided from off the earth”.

However Noah did not decide to leave the ark, even then. He sat tight in the crowded ark for 57 more days until the 27/2 without making up his mind to open the ark, even though the dove had left the ark never to return a couple of months before.

It appears that the dove (in spite of the opposite opinion we all held) did not play any role in Noah’s decision to leave the ark, where the beasts of the Earth must have been living in a suffocating environment after an entire year of confinement! For 150 days (5 months) they fought the waters of the terrible Flood before they settled on land and then they remained stubbornly confined in the ark for 5.5 more months, and even ignored the sign of the dove that did not return for two more months.

Only the order of his deity “Go forth from the Ark” Genesis 8.15 finally caused Noah to leave his all too hospitable and spacious ark! It is quite clear then: The authors of Gilgamesh’s epic and of the biblical tale of Noah were both ignorant of the precise reason for the presence of the dove in the tale of the Flood they described. Utnapishtim justifies the presence of this bird because, “it could not find a place to stand” and gave him information about the level of the waters of the flood. But swallows and ravens were also added to create complete confusion as they were recruited for exactly the same vague reason. However in the biblical version this role cannot justify the presence of the dove; the raven is used for this purpose before the dove and the affair becomes so complicated that two complete months following the last flight of the dove…. Noah is still kept confined in the ark.

Only in the Greek tale do we find the simple, plain and original explanation of the contribution of the dove: Her flight will determine, not the presence of land, or the level of the waters, facts that could anyway be easily determined with a look outside the window of the ark; by virtue of her renowned weather-sensing instinct and her characteristic flight she assisted the observant, resourceful Deucalion in making a vital decision: Should he evacuate the life-saving ark, or expect a new wave of cataclysmic tempests that might abruptly recur and endanger the sole survivors of the cataclysm?

Swallows, ravens and doves were combined in an ill-assorted tale; the dove, an unwieldy tool in the hands of Utnapishtim the Assyrian, and of the biblical Noah, becomes a plain and simple assistant for a vital weather forecast only in the hands of the Greek Hero Deucalion. To the simple but vital question: Is the deluge over or will more bad weather follow? Deucalion provided an answer simply by performing an act that all his sea-faring ancestors had performed for years untold… he let the flight of the dove assist him in his decision.

But can this be true? Do pigeons really possess this ability? Quite by chance, some time ago, I frequented a shop where pigeons were bought and sold, something like an association of bird fanciers, where pigeon breeders of the vicinity sat chatting over a cup of coffee while showing off their pigeons. Here is how they responded to my queries: “When pigeons ‘smell’ bad weather, they refuse to fly. If they are forced to do so, they fly off, but they do not soar high, keeping as near to the ground as possible, and landing at the first opportunity. If, on the other hand, bad weather has just subsided they fly off in a characteristic joyful flight that is only seen when bad weather abates”.

This is how pigeons respond to bad weather in a much more natural way than Noah’s dove. The dove was a beautiful element of the original tale, but it was not used for this purpose before the dove and the affair becomes so complicated that two complete months following the last flight of the dove…. Noah is still kept confined in the ark.
Apart from this practical information based on current experience, the use of the dove for this precise purpose is confirmed by various Greek authors of the time commenting on the specific epic and on the use of the dove: “The myth-makers say that Deucalion’s dove was set free from the ark to foretell the improvement or deterioration of the weather”.

Plutarchus: De solleria animalium 968. F. 2 96.

Another typical example of weather forecasting through bird-augury was preserved for us by Apollonius Rhodius: “For twelve days and nights the raging winds and the fury of the sea prevented the heroes (the Argonauts) from sailing. However the next day, the halcyon (a sea bird) flew over their blond heads, foretelling with her sweet song the end of the raging squalls. When Mopsos (the augur) heard the voice of the bird of the seashore, he immediately realized its soothing message”. Apollonius Rhodius Epic. Argonautica 1079.

The dove of Deucalion was the only creature that could speak the language of the Greek mariner who observed and foretold the weather. The skill of correctly predicting the weather by augury in this case bears the sperm of true life-saving science. The use of the dove to predict the end of the great Flood clearly reflects the Greek method of observation of nature. Neither the Assyrian Utnapishtim nor the Hebrew hero Noah, could fully appreciate its role in the tale of the Flood!

We have the feeling that this dove, flying in all three myths and with its unique involvement in the narrative of the epic, is in itself evidence enough to allow us to attribute the original epic of the cataclysmic Flood to the sea-faring Aegean Greek; everything points to him as the authentic source for the inspiration of that magnificent epic of the Great Flood. Its message of salvation must undoubtedly be interpreted in the context of the devastating losses of that first important Mediterranean culture; such a shipbuilding feat cannot be explained to have occurred otherwise in those distant mythical times! Unfortunately, the biblical narrative has surreptitiously misappropriated and monopolized that message.

The grief caused by the losses in the Flood of Deucalion, but perhaps also by other preceding floods that struck the inhabitants of the Mediterranean obviously compelled a great author of that era to conceive the magnificent ‘suggestive’ epic of the life-saving ark that commemorated the salvation of the valuable human lives. This was meant as an epic that would not just retain perfectly the memories of the tragic events, but would also suggest a possible reliable remedy in the case of a repetition of a similar disaster of such a great scale as the Great Flood.

Judging from accumulated written evidence that Flood must have had its worst impact on the inhabitants of the sorely tried Aegean area. Additionally the epic is touching in its concern for safeguarding the various kinds of animals. The sensitivity of the Greek- Mediterranean men, who possessed extensive sea-faring experience, found expression through a great epic poet of pre-Homeric times who described in thousands of verses of unparalleled beauty the possibility of adventurous salvation from the Flood, including interesting information on potential size and countless other details in a great epic masterpiece of that time, that has been lost to us forever.

In the end he did not omit the conclusive contribution of the dove, which provided an answer to the vital burning question: Had the Flood come to an end or not? A crucial question indeed that remained unanswered by the swallows and the ravens of the Chaldean-Hebrew myths.

It is a dove then that irrevocably retrieves not just an “olive twig” but the entire myth of the cataclysm for the country that gave birth to it. Even in our days, the behaviour of birds can provide critical information! It restores credit for the creation of this important myth-epic to the people that bear all the essential traits without exception that we expect to find in the survivors of the Great Flood.

The shattered ‘Sun’ of Antiquity

“All we know today of the ancient world…does not allow us to adopt a negative attitude towards the tradition that is repeated so often in the most reliable chronicles. A tradition which claims that in a distant past, almost defying imagination, there existed a high-level civilisation from which all other civilizations are descended.

This high-level civilization shone for a time, then flickered out, and like a shattered sun it cast its fragmented light over the darkest corners of our planet”. J.J. Bachofen.

“The sole reasonable assumption is that there must have been one great original nation…that had reached a very high degree of excellence in the sciences and the arts; then it set out to establish...
colonies all over the then known world; these colonists became the teachers of the knowledge themselves”. Sylvain Bailly

“It is in the myths, those true images of primeval times, that one can find the origins of life”. J.J. Bachofen

“From Siberia down to the South Seas, myths, traditions, customs and taboos are strikingly alike. The conclusion is that evolution took place in one single center”. E.G. Davis

It is not improbable that the tale of the lost paradise found in the myths and legends of all peoples, may have originated from a single, extremely ancient civilisation. Although forgotten for many millennia now, this primeval culture has left for us a vivid imprint of its existence, through surviving tales and myths, a sweet resonant echo of its original prehistoric human social achievement.

Many different cultures and peoples have claimed that the glory for the creation of this likely original ‘benefactor’ civilization belongs to their ancestors. During this ‘cultural contest’ to appropriate this ‘lost’ culture, a lot has been written, including the most preposterous claims\[99\]. Various authors have taken advantage of even the weakest clue that would possibly support their noble pursuit and would allow them to secure this potential glory for their forefathers. But why is the treasure of a multitude of endless tales and ancient legends from Greek Mythology cast aside and left unused? It would seem incomprehensible, belittling and even suspicious if we denied the Greeks the right to a claim on equal terms to this possible ‘lost paradise’ and to the possibility that all cultures of the present day were born from the shattered fragments of their ancestral sun.

Before we proceed with our interesting quest, let us submit a few reflections in this direction, and allow the reader himself to be the objective judge: do primeval myths point to the possibility of a Mediterranean cultural cradle of all humanity?

“…on Mt. Olympus… at the time of Cronus… the mortals dwelt; they lived like Gods, free from care, suffering neither pain nor misery… Fear of old age did not affect them either; they remained always the same, their hands and feet strong; they feasted unaffected by sorrows and suffering, and died as if overcome by sleep. All good things were theirs to enjoy; Mother Earth provided plentiful grain, and abundant fruit without any toil, and they willingly shared their goods with others. Because they protected (other men) from suffering, they were named noble spirits… guardians of mortal men … providers of wealth (to man), and they were granted kingly privileges”. Hesiodus “Opera et dies” 110-125

The image Hesiod carved in relief is of a Greek paradise with Mount Olympus as its administrative center. All the evidence suggests that in those times before Zeus, the time of Cronus, the Greek land was exceedingly favoured in terms of climate. The shift in the rainfall zones must have benefited areas in the vicinity of Mt Olympus for thousands of years, bringing to the forests around the mountain paradise-like abundance; the first original inhabitants, the ancient Pelasgians, enjoyed such prosperity that, of their own free will, they decided to share the benefits of their civilisation with the rest of the world. Of course, besides material goods and the art of survival, they shared their enlightenment and their wisdom, thus becoming, in a perfectly natural way, dispensers of the assets of this high-principled civilisation and godlike benefactors.

Precisely one such striking cultural echo has come down to us with the myth of Triptolemus that deals with the myth of the revelation of how to cultivate grain.

Illustration 5: Ancient greek coin, from Metapontum, Italy depicting Zea (Triticum dicoccum) a most ancient valuable wheat variety cultivated around the Mediterranean basin. Silver Stater 6th century BCE.

“It is said that wheat grew wild among other weeds, and it was unknown to mankind; Demeter, the daughter of Cronus and Rhea, was the first to gather it and to figure out how to use it. She taught the humans how to sow it and how to preserve its grain… In addition, she commanded Triptolemus to donate this gift of hers to all mankind, and to teach man everything having to do with its cultivation. Some say that it was she who introduced laws as well. Laws that people
sowed the whole earth”.

Therefore it is extremely likely that these noble Mediterranean people, travelling all over the then known world “to all parts of the world as the first benevolent spirits, protectors and guardians of mortals” sowed the seed of civilization in the rest of the primitive societies of the then known world, bestowing on those other tribes the benefits of their own first inventions, and gently guiding those native peoples out of the stalemate of abject ignorance. In turn, those who benefited, out of sheer gratitude, proclaimed their benefactors kings and Gods. At least, that is what not just Hesiod, but a large number of ancient Greek myth-writers as well, appear to attest!

Indeed, even the traditions of other nations seem to uphold such a probability, by pointing to the ‘middle-of-the-earth’ (Mediterranean) as the actual cradle of civilisation. They mention the ‘white civilisers’
, the benefactors who forsaking their ‘paradise’ homeland, round the foot of a high and fertile mythical mountain, arrived in the homelands of the various tribes, and bestowed on the inhabitants the peace-bringing gifts of civilization. Therefore it is not at all strange that both older and more recent evidence increasingly points to an almost universal influence of Greco-Mediterranean civilisers in all parts of the ancient world. Although laying claim to Greece’s being the birthplace of civilisation is not the primary purpose of this book, I still consider it expedient to put forward some corroborating evidence which supports the concept of the Eastern Mediterranean being the cradle of such an early center of cultural evolution. So, in the South we have the Egyptians confessing to Solon, through their most reliable spokesman, the high priest of the Temple of Neith (Athena), that they had received the Goddess’ civilising influence from the North, 1000 years after its establishment in Greece,

“The (Egyptian high) priest told Solon: I shall not withhold anything from you, Solon. On the contrary I shall tell you everything, as much as for your own sake, as for that of your City-State. Chiefly, however, for the sake of the Goddess (Athena) who defended, nourished and taught both your country and ours, beginning with yours, 1000 years earlier…. According to our sacred scriptures, the span of our civilisation is 8000 years. Therefore I shall briefly tell you about the laws, and the notable achievements of your fellow-countrymen, who lived 9000 years ago”.

Philo of Byblos also records: “Cronus, having wandered south, handed over the whole land of Egypt to the God Toautus, to become his kingdom”. Eusebius Praep. Evang. 1.10.38

From the North, and the Hyperboreans, we have a wide range of references, which testify that the peoples living there, acknowledged the land south of theirs as the birthplace of civilisation from which their own sprung: “They were named Hyperboreans by an Athenian, or according to others, by a Thessalian. Others claim that it was by a Hyperborean Pelasgian, Phoroneus by name, while still others maintain that the Hyperboreans were descended from the Titans, and that their leader, Arimaspos, led them to settle beyond the North”.

In other texts we read of intercommunication, and even of blood ties between the two peoples: “From among the Hyperboreans, Avaris returned to ancient Greece in order to preserve favour, as well as blood ties, with the inhabitants of Delos”.

These Hyperborean God-loving people, whose identity has not as yet been positively identified, can, according to one version, at least, boast of the family origin of Leto, Apollo’s mother. That was the reason why they sent yearly votive offerings to the God Apollo’s temple on the island of Delos for over 1000 years, paying homage to the birthplace of their forefathers, Greece. From the East we have several sources and references preserved as well. According to Indian tradition, the divine kings of bliss and progress came from the West:

“When the great Tao (the era of Gods) prevailed on earth, people lived in bliss. The world was one community. Its rulers were able, enlightened and just, and their deeds were straightforward. Harmony reigned over the earth at that time. It was the age of Great Reliability”.

In another, Chinese text, “I Ching”, the cradle of that extraordinary civilisation is specified:

“The palace (of the emperor-king) was situated in the land of Supreme Bliss in the West. It was close to a mountain that was surrounded by magnificent gardens. The people (there) lived a life of feasts and festivities”.

Arianus wrote on the subject:

“When Dionysus came to the land of the Indians, he became powerful among them, and built towns and made laws, he taught them the art of wine-making, and of sowing wheat, and he dealt out seeds, not fewer than those Triptolemus had dispensed, when he had been sent by Demeter to sow the whole earth”. Flavius Arianus Hist. 7.5.
As for the West, in Guatemala, there is an ancient American Mayan text, the “Popol Vuh”, which tells us about the first settlers on the American Continent. “There, where the Sun rises (the East, so why not the Mediterranean?), the first civilised men were born...(they) came and settled on our land”. cxii

In fact, for those who believe that the great continent of America, as it is called today, was unknown, and therefore non-existent to the Greeks of that time, we quote Plato’s elegant description, which could not be more explicit:

“At that time, one could cross that sea, because at its entrance, which you call the Herculean Pillars, (Gibraltar) there was an island…and from that island one could cross to others and to the continent opposite which lay round that veritable ocean”! Timaios 25a

Some scholars have postulated voyages to the Atlantic Islands and even to the American continent by Stone Age or Bronze Age sailors from Europe cxiii. Indeed new archaeological findings prove there was seafaring activity much earlier than previously admitted in the Aegean archipelago and around Crete cxiv. Since it is an established fact that people from the Old World landed on the American continent on several separate occasions there is a distinct possibility that the peoples of the Mediterranean may have preceded Columbus in his trip to America, by at least 2500 years. Some intriguing related finds include prehistoric copper double-sided axes discovered in Wisconsin and Ohio cxv, identical in shape to Cretan-Minoan axes cxvi and evidence of extensive prehistoric copper-mining activity in the Great Lakes area.

Illustration 6: Comparison of copper double sided axes found in the USA with Minoan axes of similar design

The possibility of such a cultural contact in the far-distant past, was also pointed out by the distinguished mythologist Robert Graves in the foreword to his four-volume Mythology: “Tatloc, (a Mexican deity of the Masatecs) was begotten by lightning, so was Dionysus. Tatloc sought refuge underwater, so did Dionysus. Tatloc’s emblem was the Toad, so was that of Argos. So when did European civilisation, and that of Central America come into contact”? cxvii

Persevering with more details on the prolific prehistoric influence of the Greek-Pelasgians is not the main aim of this book; when, however, from all four directions of the world, the tales point to the Mediterranean as the cradle of civilisation, it becomes increasingly probable that the Greeks could be worthy of the weight of such a legacy. If ever there was such an ancestral civilisation, the Greeks, who have always been pioneers of all arts of civilisation, as well as the possessors of the most extensive Mythology among all the people of the world, have every reason to remain active in the contest to claim that priceless trophy of being its creators.

Naturally, for some, the unravelling of the mystery of the shattered Sun of antiquity has been a simple matter of elementary deduction. They considered it self-evident that the center that diffused ancient culture, had to be identified with that of its birth:

“The basin of the eastern Mediterranean, where Greek civilisation first saw the light of day, the Sea of Gods, with its magnificent climate, was the region where man succeeded in shattering the
fetters of primitive thought. It is held that it was here that the human brain first began to evolve, and the groundwork for thinking was set”.

Camill Araburg  The creation of mankind

Illustration 7 : Drawing from the disk of Phaistos. The proof of a civilization that knew the art of writing (ca 1600 B.C.)

The Greek ‘Babel’

The epic of ‘Phoroneis’ was lost. From the sparse fragments that have survived we managed to compile the following version:

“In Argolis, myth and tradition hold that Phoroneus was born of the union of the God-river Inachos and the nymph Melia, from Argos. Long-lived Phoroneus became king of a vast territory with a large scattered population that lived peacefully, among the heavenly forests of their homeland.

Phoroneus, the King and founder of the race, co-reigned in harmony with the God-King Zeus, and with the consent of the Thunder bearing deity he brought to this great land the divine gift of fire to his happy subjects, as well as many other useful gifts that would make their lives even more easy.

In the whole of the land of Phoroneis everyone spoke the same language. One day two deities, Hera and Poseidon, quarrelled as both wanted to be the guardian of the land; the consequences for that peaceful country were grave. An area (Argos) was granted to Hera but this incurred the rage of Poseidon who, in his anger brought a terrible drought upon the land. Rivers ran dry, as well as springs, and Argos suffered from ‘great thirst’.

In those old times, cities had not yet been built, but under the threat of extermination as a result of the draught, King Phoroneus assembled his scattered subjects from his great kingdom into one large area where there were still some remaining reserves of life-saving water.

There, with this sudden and compulsory co-habitation, a series of unprecedented discoveries were made, first and foremost that all those various people descended from Phoroneus did not speak the same original legendary language any more. The differentiation between members of the same lingual dialect became evident, to the extent that distant descendants of Phoroneus were no longer able to communicate successfully with one another. Long-lasting isolation and the lack of communication had caused unprecedented lingual changes that were only now brought to light by this compulsory cohabitation.

The linguistic differentiations, the acute drought, and the close confines of the city, resulted naturally in terrible confusion among the groups of inhabitants speaking different languages. Frictions must have been frequent, and under the pressure of the shortage of water, riots must have broken out unexpectedly. That first city of salvation and shelter must have proved to be small to the
point of suffocation and insufficient for people used to living in spacious wooded areas. The problem soon became intolerable. There were continuous quarrels in a large number of different tongues over the precious last reserves of water. Discord, incomprehensible claims and civil strife intensified. Then King Phoroneus intervened. The God-King Zeus sent his messenger, Hermes, to settle the matter. Hermes, the divine messenger, ‘pondered’ over the problem and the solution he provided was self-evident and urgent: He suggested that they immediately break up the multilingual city, and re-allocate the population to various regional cities situated close to the life-giving reserves of water. The criterion of separation into groups would be the dialect used. Groups of people were formed according to the language they spoke”!

This is the Greek comprehensible and realistic version of the “multilingual problem”, as it was resurrected after our compilation of the sparse fragments remaining from the lost epic of Phoroneis. With our attempt at re-compiling these fragments, all we lay claim to is the participation of Greek literature in such a vital topic of the past, i.e. the interpretation of the emergence of different languages.

As we can see, this version of Phoroneis provides an admirable explanation of the possible circumstances under which groups of people speaking different languages could be brought into compulsory contact and co-habitation by the inexorable dictate of thirst.

Therefore this version of the Greek ‘Babel’ would have had a lot to tell us. But just imagine the magnitude of the loss! An entire epic, obviously consisting of thousands of verses that dealt with the subject of ‘many tongues’ written in graceful style and with a host of valuable details on those first conditions of social life that clearly described the dawn of civilisation... was lost! Just imagine! An entire epic!

The biblical version comprises only 188 words! Yes, nine verses in all, (Genesis 11. 1–9) from which the main conclusion to be drawn is that the first men, in their very first attempt to build something, wanted it to be a very high tower, indeed so high that it would eventually reach the sky! In the Hebrew-biblical version, the natural human desire for urbanisation is presented as the blameworthy cause of the appearance of many languages among peoples. It is stated in the Bible that man, after the Flood said: “Come, let us build to ourselves a city and tower, whose top may reach to heaven”. Genesis 11.4. Of course, this gigantic undertaking can only have existed in the imagination of the biblical author. Such a construction, with Babylonian bricks as building material, could certainly not have had the slightest hope of reaching even the lowest regions of the ‘heavens’. With the unavoidable errors in construction, its collapse would have been inevitable. In the Bible however, we encounter a hasty divine intervention: “And let us prevent them from doing what they intend to do” Genesis 11.6.

Here, God is again seen conversing in the plural with a number of ‘associates’ saying something, which according to experts, is inexplicably hostile and inhuman: “Come, let us go down, and there confound their language, that they may not understand one another’s speech” Genesis 11.7.

Languages evolve slowly and steadily, after long periods of assimilation and experience. Language is one of the indispensable, fundamental conquests of a personality…one of the basic pillars of intelligence. A sudden, lightning change of language would in all probability be accompanied by such great changes and alterations in personality that a ‘miracle’ of this type could not have produced anything but hordes of mentally crippled victims. In any case, if the deity had wished to intervene in this particularly ambitious construction plan and to bring about its destruction, why did he choose the extremely hostile act of confusing the languages? Why didn’t he change the desire for urbanisation into a sudden inclination for flight and dispersion?

Therefore the Hebrew myth probably over-simplifies the mechanism of the emergence of many languages in the ancient world of that time. On the one hand it represents humanity defying the deity and resisting the divine wish for dispersion and on the other hand we have the divinity behaving with the greatest ease... with unsurpassable enmity against man!

Of course, this myth of the tower rising towards the heavens is evidently somewhat parallel to the Greek myth of the sons of Aloeus, (according to other versions Poseidon) those gigantic twin brothers, Otto and Ephialtes, who were handsome, and so huge in size that when they reached manhood they swore “to climb up to the sky using the mountains as a ladder. Upon Olympus they would pile Mt Ossa, and on top of Ossa Mt Pelion to conquer Artemis for Otto and Hera for Ephialtes”. Homer Epic, Ilias 5. 385

The end of this particular myth involves a fight between the two Olympian Goddesses and the two gigantic aspiring Goddess-lovers, which ends in mutual extermination of the latter, since neither of those ambitious would-be conquerors of the heavens “could be beaten by either God or man”. At the end of the tale the beautiful Goddess Artemis transformed herself into a superb deer, and stood as easy prey between the two presumptive conquerors of the heavens, luring them to throw their javelins, which they did concurrently. The twins wounded each other mortally when Artemis moved away as fast as lightning.
A crosscheck of the biblical information with another Greek myth on the multiplicity of languages, connected with the deluge and wine drinking, unexpectedly provided a lead to another, simpler, but quite interesting interpretation of the confusion of languages.

You may recall that one son of Deucalion, the hero of the Flood, was Hellene, the glorious ancestor of all Greeks; Deucalion’s other son was called Amphictyon. The name means “he who builds around or nearby”. This special name is connected with the meaning of co-habitation and the idea of a protected walled city. Indeed Amphictyon was considered to be the founder of a primeval city after the great Flood. Yet, at the same time, this first ruler of a glorious city of the times immediately after the great Flood, has been persistently associated with the God of the vine, Dionysus, whom, as the story says, he welcomed as a guest in his city; although he accepted the worship of Dionysus, he grew very scared by the after-effects of the excessive drinking of undiluted wine. A reflection of this is the myth of unfortunate Icarius: “the frightened citizens thought that drunkenness was a lethal symptom of poisoning, and they killed him”. After this event the God, Dionysus “taught him first how to mix wine with water”. In essence, the biblical narrative does not differ greatly. After the Flood, the consequences of the hitherto unknown wine drinking are mentioned for the first time: “And Noah began to be a husbandman, and he planted a vineyard. And he drank of the wine and was drunk, and was naked in his house…and Sem and Japheth took a garment…and covered the nakedness of their father”. Genesis 9. 20-23.

Here we deal with evident repetitions of mythical elements, in an attempt to adapt the myth to the needs of a simple biblical prologue; some elements have been borrowed which have lost their obvious initial connection with the mythical world they were born in. The sudden confusion of tongues in the city built after the great Flood could be more naturally explained by the unexpected intoxicating effects of newly discovered wine, - a discovery certain to occur after the first clumsy attempts at entertainment with strong, undiluted wine. The Greek myth holds that the men who survived the Great Flood, and built the very first city after the cataclysm, suffered the consequences of overindulgence in the first wonderful gifts of the God Dionysus. This jovial God, did indeed appear to them; by drunkenness caused by undiluted wine he “confused” the tongues of those first inhabitants of the city of Amphictyon, the master-builder. Indeed the expression: “Let us confuse their tongues”, much better becomes fun-loving Dionysus and his merry escorts, than it does an unjustifiably envious biblical God!

It is therefore evident, and in the course of this study it will become perfectly clear that the first few (11) chapters of the Bible represent normal mythological loans. We have seen that the basic subjects of interest to the ancients such as Theogony, Anthropogony, the Great Flood and the Multiplicity of Languages, are treated in the Bible with great brevity and are found sadly lacking in satisfactory answers; in spite of the suggested ‘divine inspiration’ of its authors, the Bible never departs one iota from the common mythological spirit of its time.

All that the Bible lays claim to as exclusive divine inspiration has fortunately reached us through another route. When compared with the biblical narrative those other myths, not only supply us with a host of further variations and with features of astounding similarity, but they also claim a far more ancient origin, greater completeness and authenticity.

But above all, this comparison incontestably shows that these were the favourite literary topics of that period. Thus, only when the biblical narration finally reaches the first great founder, Abraham, does it become an authentic Hebrew text. The biblical tales before the story of that first wandering Chaldean, were compiled by including ‘borrowed’ literature of that time, providing answers to the most common questions, of that era, about the origin of mankind, the disasters that befell it and the prehistory of the world.

Everything points to the fact that the Greek “reservoir” of Mythology, literature and philosophy, was already, thousands of years ago, the largest and most brilliant reserve of thought, and human imagery. With the natural mobility of peoples, these interesting images and interpretations, either authentic or slight variations thereof, had eventually reached every corner of the known world, and had already left their refreshing imprint on the popular imagination. This can explain the multitude of uniform legends and mythological images from which it appears the so-called ‘divinely’ inspired authors of the Bible did not manage to escape.

However, let us proceed and start examining authentic Hebrew history starting from its first real hero- Abraham the Chaldean, paying attention to the narrative that all of a sudden becomes filled with rich details of a peculiar nature.
“The evidence I shall produce is contained in the book itself. I will not go out of the bible for proof... False testimony is always good against itself”.

Thomas Paine- The Age of Reason

Abraham the Chaldean

Who was Abraham? Who was the man that has been called “God’s friend”? Let us examine the history of this famous man. Abraham was a native of Ur in Chaldea, a very important city of ancient Mesopotamia. Its ruins near the river Euphrates, approximately 200 km south of Babylon are still being studied with great interest by archaeologists.

All the sources that have survived the passage of time admit that Abraham’s father was nothing less than a talented unscrupulous crook that got rich by taking advantage of the religious aspirations and the medical needs of his fellow-citizens.

The Christian lexicographer Suidas (circa 1150 A.D.) wrote of the unscrupulous moneymaking of Abraham’s father, Terah: “His father Terah deceives the people by fabricating idols and statues, as he does not know God”. Suidas 253,4

The Chronographer George Monachus (? –914A.D.) admitted much the same: “Abraham advised his father saying...why do you deceive the people for mischievous profit?”

The Bible itself refers only indirectly to part of this story: “your fathers lived at first beyond the river (Euphrates in Mesopotamia), such as Terah, the father of Abraham; they worshipped other Gods” Joshua 24.2

Abraham was almost 75 years old when he parted with his homeland and his relatives to emigrate hundreds of kilometres away to the land of the Canaanites (see Map 1 page 6). The Bible, in an attempt to embellish the event, names as the cause of this emigration a definite order by Abraham’s God who makes his first appearance on this occasion.

Abraham does not appear willing to follow this new God’s directive without something concrete in exchange. Neither does the decision to emigrate appear to stem from the usual desire for better conditions. Ever since the beginning of his special relationship with the biblical God, Abraham was showered with promises:

“I will bless you” (with rewards) “I will make a great nation of you”, (domination) “I will glorify your name”, (glory) “I will bless those that bless you and curse those that curse you”, (protection) “and... Abraham went”. Genesis 12.1-4 Well, who would hesitate to go after having secured such protection from above?

Setting aside for the moment the lack of any apparent reason for such peculiar and extravagant promises on behalf of God, let us observe closely the actions of this man from Chaldea to see how those words were put into action.

In brief, Abraham travelled to the land of Canaan and the Lord immediately fulfilled part of his promises by an unexpected act. He bestowed on Abraham this foreign land, the land of the Canaanites: “to your seed will I deliver this land”, Genesis 12.7 despite the fact that “the Canaanites populated the land”. Genesis 12.6

However, no one appears to have paid any attention to such trivial details. Abraham was pleased with this generous divine gift. Accordingly, he “erected there a sacrificial altar”. Suddenly, “Famine prevailed in the land of Canaan”. Abraham, (always according to the biblical narrative) was threatened with starvation. His God, instead of seizing the opportunity to fulfill at least some of his promises with a couple of appropriate protective miracles, lets him emigrate further south to Egypt, leaving the newly-acquired land to
the Canaanites again. Of course, those same Canaanites had populated the land a long time before…without finding it necessary to claim it was a gift from God!

So it came to pass that the chosen one of God, Abraham, fled to Egypt trying to escape from misery and hunger. Upon reaching Egypt with his wife Sarah, who was beautiful, he told her: “I know that you are most beautiful; should the Egyptians notice you, they will say amongst themselves- tis his wife; and they will murder me and let you live, so do call yourself my sister, so I can benefit from you (!) and so my life will be spared”! Genesis 12.10-13. These were our hero’s very simple and comprehensible statements. As for Sarah, she did not object and ‘sacrificed’ herself for the ‘benefit’ of Abraham.

And indeed, Mrs. Abraham immediately became immensely popular; according to the biblical text “the Egyptians saw the woman…and the officers of the court of the Pharaoh noted her and praised her highly to the Pharaoh and the woman (Sarah) was accepted in the house of the Pharaoh. And Abraham was treated most generously for her sake (!) and he obtained sheep and oxen and asses and male and female slaves and female donkeys and camels”. Genesis 12.14-16

However, what comes next is even more interesting:

“And the Lord afflicted the Pharaoh and his House with great afflictions on account of Sarah the wife of Abraham; The Pharaoh then called Abraham before him and asked: What is this you have done to us? Why did you not reveal to us that she is your wife? Why did you tell us she was your sister and I took her (Sarah) as a wife? ”Genesis 12.17-19.

We do not know of any lost “sacred texts” that would present Abraham responding with divine eloquence to restore his dignity. The biblical text in our hands does not include a single answer to the caustic questions of the afflicted, innocent Pharaoh.

What follows is even more amazing: The disgusted Pharaoh said:

“Take her (Sarah) and leave; and he appointed some of his men to escort them away, (a nice way to refer to forceful expulsion) him and his wife and all that he possessed”. Genesis 12.20

The Jewish historian Josephus preserved for us a more detailed description conveying the atmosphere of the events: “(The Pharaoh) still shivering from the visit of those nocturnal ghosts returned (Sarah) to the man (Abraham) along with presents of silver and gold”. Josephus Jud Arch 5.381

Nightmares and inexplicable repeated apparitions of ghosts during the night convinced the Pharaoh that his life was in grave danger. The costly expulsion of those strange intruders was the natural outcome of his panic and of his desire to save himself and his household. However, for Abraham, the significant material gains counted! In the Bible, that records his adventures meticulously those gains are described in significant detail:

“and Abraham was (henceforth) very rich in beasts, silver and gold". Genesis 13.12

Indeed, in the narrative there is not a single word that would imply that Abraham was in the least embarrassed because of his humiliating, forceful expulsion from Egypt under military escort. Neither does he appear annoyed by his wife’s strange but profitable erotic adventure. Instead, the narrative shows him retracing his steps back to Canaan.

Rich and successful now, he returned to the altar he had erected at the time of the famine that made him temporarily leave the land of Canaan. A land promised to him by God, although Canaanites had arbitrarily populated the land…ahead of him.

But what is wrong here? Are we not reading from the “Holy Scripture”, our well-known Bible? Are we perhaps leafing through a fake translation of the “Holy Scriptures”? Could it be that we are perhaps interpreting erroneously the acts of that celebrated leader of the people of the desert, the paragon of morality, destined to receive extraordinary honours and whose name still shines on the highest pedestal of three major religions of the world?

No, let us proceed for, however strange they may seem, those are the irrefutable, authentic deeds of the patriarch. In the course of this book, we will realize that as long as Abraham secured for himself rights and material goods with his own unique methods, his God did not seem to have any moral objections whatsoever!

When Abraham returned wealthy from Egypt, we observe him divide the land of the Canaanites in two, with ease and aristocratic grace. In fact, he gave the right of first choice to his nephew Lot, and then he himself took all the rest. (Genesis 13.8-11) There is no mention of a third, Canaanite share. After this convenient distribution of (foreign) land, showers of heavenly blessings pour down again on Abraham renewing his contracts of ownership of the land of the Canaanites:

“Raise your eyes and gaze all around the place you are standing now, to the north and to the south, to the west and to the east. All the land you can see I will give to you and to your seed for all eternity”. Genesis 13.14-15

Abraham of course did not object to this ‘divine’ gift and settled permanently in the land of Canaan. To thank his unbelievably generous God, he erected another sacrificial altar. (Genesis 13.18)

Another fact supports the idea that the real genealogy of the biblical text begins with Abraham, this important ancestral-figure; in the chapters preceding Abraham, the biblical text remains distinctly concise,
brief and certainly vague. As soon as it reaches the person of Abraham, the narrative suddenly changes character to become exceedingly rich in details.

The “Sister” Sting

As we attentively study Abraham’s historical profile, the oddities steadily increase! As we draw nearer to him we have the feeling that the historical portrait of the prophet literally teems with endless peculiarities. All these images of lax morals go by without the least corrective comment on the part of the otherwise talkative Chaldean deity. In the 20th chapter of Genesis, in the very first verse, a new surprise awaits us:

“And Abraham journeyed from thence toward the south country, and dwelled… in Gerar. And Abraham said of Sarah his wife, she is my sister”. Genesis 20.1-2

This unexpected repetition of the same ruse does not leave any margin, even to the most well disposed reader, for a benign interpretation. The ploy of using his wife as bait, after calling her his sister is repeated. Why? What urged Abraham to repeat that same unbecoming trick again?

Why was Abraham led to this inexplicable repetition, especially as there was no real need, such as a famine, this time? When you go to a foreign city, and say that the beautiful woman accompanying you is your sister ("she is my sister") Genesis 20.13, and she confirms it ("He is truly my brother") Genesis 20.13 then in all probability some man of that city will ask for the hand of your beautiful sister (wife) in marriage. But let us see how this second attempt of passing Sarah off as a sister worked out, and whether still more valuable details can be revealed. In the city of Gerar, by a peculiar repetition of coincidences, Sarah’s hand was asked for in marriage (from her husband) again, by no less than the richest man of the city, the king himself! “So Abimelech, King of Gerar, sent and took Sarah”. Genesis 20.2

The narrative from its very beginnings accepts these events with complete indifference. Nowhere does the Bible mention anything about vexation, indignation, bitterness or surprise on the part of Abraham, the husband- brother, and ‘victim’. Not only did Abraham offer no resistance, but it is clear (as far as the text can inform us) that he himself participated in this profitable transaction; when his sister-bride left for the palace he received from the king rich gifts without the least protest. Once again wedding celebrations were held and royal gifts changed hands, once again there was merriment and the ‘brother’ collected a handsome dowry in return for the sweet bride, Sarah!

Here we must point out that some later copyists, in order to attenuate the distressing image of the successive erotic adventures of Sarah, have altered the chronological order of the events, by rather clumsily introducing the tale of the re-gained fertility of the aged couple (Sarah and Abraham) between Sarah’s two marriages (to Pharaoh and to Abimelech). This is obviously an attempt by the biblical compilers to downplay Sarah’s repeated sexual adventures by implying she was of advanced age. But if we accept the chronological order of the biblical narrative, we are left with a confusing story, unworthy of being called “divinely-inspired”. First it claims that Sarah was a ninety-year old barren woman (Genesis 17.17) admitting that “the custom of women had ceased with her” (Genesis 18.11) and that due to old age she is no longer able to feel any “pleasure”. (Genesis 18.12) Then it has her laughing at the possibility of bearing a child (Genesis 18.13) and after all that, she was still able to inspire love in the heart of Abimelech, a Philistine King, whose position would have allowed him a free choice of women for his sexual pleasures.(Genesis 20.2)

We repeat that this time, neither famine nor any other obvious reason had obliged Abraham to go and dwell in the land of Gerar, and to claim that “Sarah, his wife, was his sister”. This second event however, is loaded with important details that, to a certain extent, reveal Abraham’s hidden motive in visiting that city!

There in Gerar of the Philistines, we have the replay of the familiar story that took place in Egypt, with the “sister sting”, and naturally with the same outcome: profitable plagues befell the love-stricken king’s household!

Indeed this second case follows exactly the same pattern as the first as if some kind of specific plan was repeatedly used. Indeed, the plagues only began to appear after Sarah had already been installed in Abimelech’s palace. “But God came to Abimelech by night in his sleep, and said, Behold, you are but a dead man because of the woman whom you have taken, for she is married (!). But Abimelech had not touched her”. Genesis 20.3-4.

The strange thing is that Abimelech, in the middle of the night and in his sleep held a lengthy discussion with his nocturnal visitor, justifying himself in a way that does not sound like a dream, because his arguments are coherent like those of a very ‘wide-awake’ man! He defended himself in an excellent manner, saying that he was innocent since Abraham himself had told him “she is my sister”, and Sarah had confirmed it by saying: “yes, he is my brother”… “But Abimelech … said, Lord, will you also slay an ignorant and righteous nation”? cxxxi Genesis 20:4.
So, long-suffering Abimelech, sorely stricken by painful afflictions, was fully justified in asking why he should die, he who had been the victim of deception!

But the ‘Lord’, the ‘God’ of Abraham, did not seem to be very concerned about what was said, and what was not said by his protégé, Sarah and Abraham, nor how valid the excuses of the victim were. At the end of this intense discussion that took place in Abimelech’s protracted apologetic ‘dream’… the nocturnal divine visitor made his intentions quite clear, and imposed his terms: “…for the man (Abraham) is a prophet, and he shall pray for you, and you shall live: and if you do not restore her, know thou that you shall surely die, you and all that is yours”. Genesis 20:7

The message was perfectly clear. In the morning Abimelech gathered all his servants who, (as the story gradually reveals) “feared exceedingly” Genesis 20.8 because they had all fallen victim to grave afflictions and felt threatened by death!

King Abimelech, who was not used to facing such inexplicable riddles, could make neither head nor tail of the matter, so he urgently summoned Abraham to ask for an explanation, hoping that the nocturnal threats might prove to have been a misunderstanding. The hapless king was justified in wondering…how could Sarah possibly be Abraham’s wife, when he called her his sister, and yet he, who was her brother and husband, could be deemed innocent?

Abimelech broke out with indignant questions: “What is this that you have done to us? And how have I sinned against you that you have brought upon me and upon my kingdom a great sin? You have done to me a deed, which no one ought to do. What have you seen in me that you have done this?” Genesis 20.9.

The bewildered king asked Abraham: What possessed you, man, to do such a base action? And here is the secret of the matter as it was explained by the otherwise ‘innocent’ Abraham: “For truth she is my sister (!) by my father, but not by my mother, and she became my wife”. Genesis 20.12. King Abimelech was stunned by the reply; he had thought this puzzle could not possibly be solved in any way. Now he realised that he knew nothing about the niceties of Chaldean family relationships.

Well if Abraham had told exactly the same story before the Pharaoh, and had successfully confused a mighty ruler, why should the poor little Philistine king be able to solve this riddle? We wonder, can you yourselves by chance do so today? Just try; you will come to some very fine conclusions. In any case we will try to give you a hand: Here are Abraham’s next words that surprisingly show us that his ‘sister-wife’ Sarah, had until then kept to a certain agreement: “And it came about when God caused me to wander from my father’s house, that I said to her (Sarah): This is the kindness you will show to me: everywhere we go say of me, He is my brother”. Genesis 20.13.

We must stress the fact that (at least as he is presented in the biblical text) Abraham lived for a long time the life of a wandering nomad shepherd, or if you like a ‘vagrant’ continuously on the move. Even the word ‘Hebrew’, or ‘Migrant’ (Genesis 14.13) first given to him by the Canaanites, means exactly that – alien, passer-by. If Sarah and Abraham had come to such an agreement, it is not hard to see that Abraham…may have found new in-laws “in every place into which he entered” if Sarah kept her promise and obediently “declared that her husband… was her brother”.

Our question is: What’s missing from Abraham’s last statement that constitutes a direct admission that, everywhere he and Sarah went they did the same thing?

As we are still trying to grasp the revealing data of this riddle of a man, Abraham, another possibility might be suggested as a last theological refuge in our effort to justify such behaviour. The God of Abraham had perhaps not yet moulded in detail the moral teachings that were later provided to that other Chaldean giant, Moses! This theological explanation, however, is far too weak to explain the strange divine complicity in the crafty ways in which the resourceful patriarch became a wealthy man. Is this not the same ‘God’ they witnessed with their own eyes destroying the ‘immoral’ Sodomites? Were they not afraid of that very same God of strict moral principles especially now that they knew that immorality would cause his fury? Such a tolerant theological interpretation is questionable; no apparent danger had forced our prophet in this case to present his wife as his sister and in the end he always managed to make a handsome profit out of those transactions.

The biblical narrative is perfectly clear: Every time the ‘sister sting’ mercilessly smote his guileless victims, Abraham emerged with substantial gains: “And Abimelech took sheep and calves and servants and maid-servants and gave them to Abraham. And to Sarah he said: Behold I have given your brother a thousand pieces of silver”. Genesis 20.14-16.

The poor man had by now become so confused that he was calling Abraham, her husband, a brother! These strange and inexplicable happenings in the Bible cannot remain forever covered under a dark theological veil. Finally, we must by all means try to comprehend what this…indescribable Abraham is up to!

Can you see what exactly is taking place? The narrative is intriguing. We read of a defrauded king, who was forced to accept the consequences of a Chaldean riddle; while his life was directly threatened he loaded with gifts the person responsible for all his tribulations. Why? What restrained that king from taking a firm
stand, and facing up bravely to the unscrupulous schemer confronting him? Now let us see how this amazing story ended.

“And Abraham prayed to God, and God healed Abimelech and his wife and his maid-servants, and they bore children. Because the Lord had fast closed from without every womb in the house of Abimelech on account of Sarah, Abraham’s wife”. Genesis 20.17.

Now we are able to understand: God wounded and his prophet healed! We think it is time we looked into the matter more seriously. This man’s actions do not seem to obey the rules of any benevolent religious interpretation. It is perfectly clear that Abraham thought and acted in a most unusual manner. Indeed, if one wished to reconstruct Abraham’s portrait, one could not ignore all those facts. Therefore one could ask: what are his particular virtues that made him the chosen one of the biblical ‘Lord’, and for God’s sake, what is all this that Abraham did in order to get rich? However thoroughly one may search, one cannot find anything to justify God’s life-long divine favour that Abraham so overtly receives, apart from the most famous "sacrifice" of his son, Isaac, upon which we will comment later on.

It is time to look at the matter from a different perspective, and to ask: Could it be that it was not God who urged Abraham, but that it was Abraham who introduced, aggressively promoted and succeeded in imposing an imaginary avenging God? A ‘God’ who was however indeed able to strike with ‘grave affictions’ anyone who would ‘harm’ the prophet!

A brief retrospective glance at the Chaldean prophet’s activities, this time with a more critical eye, provided us with more interesting details. We were gradually led into a strange world of dark thoughts and powers in which Abraham seems to have moved with admirable ease!

An incredible Healer

At 75 Abraham was already a mature well-established man. The statement that at this mature age “God brought me cxxx forth out of the house of my father” Genesis 20.13 sounds much more like the hurried involuntary flight of a persecuted man than like a commitment to a God-given mission. The Jewish historian Josephus has preserved some revealing information which clearly demonstrates that Abraham’s emigration was due to sudden persecution because of the furious rage the inhabitants of Harran felt against the prophet: “Abraham... decided to reform religion, and tried to change the prevailing beliefs held by all (in Harran cxxx) regarding God... precisely for those (theological) opinions of his, the Chaldeans and other peoples of Mesopotamia rose against him (Abraham), and he, deeming it wise to emigrate(what else could he have done?)... passed over to the land of Canaan”. Josephus Hist. Antiq Judaicae.155-157

We consider most important the information that it was pressing urgency and persecution by his fellow citizens that caused Abraham to emigrate southwards to Canaan, and not any God-inspired instructions. Besides, thanks to the lavish description provided by the Bible, we can observe, not only astonishing details of his personality and his intentions, but also of the strange ways and means he used to achieve his goals!

As he himself admitted, with his consent his wife had to provide him with both protection and a source of profit, a view displaying unprecedented moral freedom. If we combine this with the ‘divine terrorism’ he inflicted so artfully by taking advantage of the faith and the moral awe of his victims, then we come face to face with an Abraham unknown to this day.

To make clear what we are hinting at, let us examine once again from an interpretative perspective the ‘sister-sting’, as it gradually became clear from the lines of the biblical text; by doing so we will perceive that some events and narrative elements make sense, and their proper contribution becomes absolutely clear.

When Abraham, a poor vagrant fleeing the famine arrived in Egypt, he had two concrete assets: A glowing Chaldean beauty. A woman capable of any act, with no moral inhibitions whatsoever. Obviously Sarah was not 65 at the time cxxxii as the text would have it, but of an age more suitable for amorous escapades.

A ‘God’ capable of inflicting diseases, plagues, even death on the transgressors of the Chaldeans’ unknown and strange morality, regardless of their original intentions or eventual misunderstandings.

Accordingly we observe Abraham reaping the first excellent rewards in Egypt, ‘by praising’ (through third parties) his ‘sister’ Sarah to Pharaoh, as a fine Chaldean woman of notable beauty. As soon as the Pharaoh fell under Sarah’s spell, she took up residence in the palace-target. Only after the lucky ‘brother-in-law’ Abraham had been showered with gifts “sheep, oxen, donkeys, servants, maid-servants and she-asses and camels”... then and only then did the power that accompanied Abraham strike! It created havoc with “grave and painful afflictions on his (Pharaoh’s) house” cxxxii Genesis 12.17.

Therefore the crucial question arises: If no God would deign to wound or kill innocent people, then how were these useful afflictions ensured that give a most significant twist to this extremely interesting tale? If we eliminate the participation of any plague-inflicting ‘God’, then we must conclude that the plagues were a
result of active assistance on the part of Sarah that was so conveniently established in ‘Pharaoh’s house’, enjoying complete freedom as one of his wives! Any assistance her experienced Chaldean hand could provide, would be most welcome and in accordance with Abraham’s peculiar and recurrent plots for enrichment!

Successive runs of sudden bad health would punish the ‘victim’, bewildering him. He would be suffering from inexplicable and persistent ‘pains’, brought on by the “grave and painful afflictions” that would have harassed him gravely. Chaldea, a country well-known for its production of potent philtres and of herbs that could be used to affect health, must have armed ‘righteous’ Sarah’s hand with very effective weapons; she could easily have used them from within the house of the victim where she had unlimited freedom of action.

Besides, her ‘brother’, now the Pharaoh’s brother-in-law, had probably equally easy access to the ‘divine’ target that was the palace. Therefore, the plagues could ‘persevere’ with unbelievable ease. In vain would the Pharaoh have applied his own healing methods, and implored his priests and magicians, asking them to rid him of the ‘Great Plagues’ that had suddenly infested his house. At a loss and faltering, he would have turned in desperation towards any possible way out of this predicament, willing to pay any price in order to discover the cause of all these maledictions. He would have listened to anyone who could explain the reason for the evil that had befallen him, and (in the spirit of the time) to anyone who could save him from this scourge of ‘divine’ wrath afflicting him and the numerous beloved ones living with him in the palace. It was only then that he discovered the cause of the divine wrath. The enraged God was no lax Egyptian deity where morality was concerned, but the God of his new wife, Sarah, and of his Chaldean brother-in-law, Abraham. The reason for his sufferings (plagues causing great pain) was revealed to him in Abraham’s favourite way, at night, through mediating messengers of that deity. He was astounded to hear that he had broken the most ancient sacred moral code that was universally respected by all the known peoples of the Mediterranean. He had violated, even though in ignorance, the sacred bonds of marriage. His new wife was the lawful spouse of that visiting Chaldean, Abraham.

All was now perfectly clear. This God was justly enraged! The plagues were there because of a terrible act! Let us point out on this occasion that in the Mediterranean basin at least, all the Gods of that time, domestic or foreign, were universally respected. Only the Jews, much later on, were to prove an exception to this rule. The propitiation of that angry Chaldean God at all costs seemed imperative and appeared to be the natural way out. ‘Fortunately’, there was this sole hope of a remedy; otherwise those terrible plagues would never cease to torment the royal household!

The scene of the compromise and the justified doubts that beset the victims in the ‘sister or wife’ affair, in these two identical cases, was described more clearly in the palace of the Philistine King, Abimelech, and not in the case of the Egyptian Pharaoh, where the questions of the God-stricken monarch appear to have been left unanswered.

In the Philistine king’s palace, Abraham’s shrewd reply that Sarah was his sister, but only on his father’s side, (in other words she was his half-sister), proves that Abraham had prepared his answers better this time. The victim was disconcerted, and must have felt that he was the sole transgressor, since the claim that Sarah was both sister and wife was, according to Chaldean standards of morality, a half-truth.

“For truly she is my sister by my father, but not by my mother, and she became my wife”. Genesis 20.12

The victim was bewildered, however this plausible excuse, while preserving some conventional pretext for Abraham’s act, at the same time clears up some questions for us.

According to the astounding and flexible Chaldean reasoning, the victim was the sole transgressor, and consequently, justly stricken by God. The mortal pestilence that threatened him was the result of the baleful wrath of that deity, and only through the prayers of that man who ‘is a prophet’ (Gen 13.16) of that deity, would the victim cease to be a hostage, as he was now. Finally, it must have become obvious that the amount to be given as reparation would depend on the extent of the God’s anger and of the plagues that struck his household. Any other kind of reaction such as rage, anger, indignation or indifference would not be at all wise on the Pharaoh’s part, since the victim and his entire household continued to be held as ‘divine’ hostages by distressing and life-threatening plagues!

In Pharaoh’s case we can easily presume that the divine wrath, no matter under which form it was revealed, must have reached a scale in proportion with the victim’s financial state. Sarah’s ‘divine’ hand could freely inflict a havoc of plagues throughout the large royal family. Therefore the plagues were great, the sick numerous, consequently the healer would have to be paid accordingly! The sheep, oxen, camels, menservants and maidservants, which had been given initially to honour Abraham as a ‘brother-in-law’, were now supplemented by an unknown amount of “silver and gold”. Genesis 13.2. And all that, in order that the prophet of that merciful God should pray for the plague to cease!

But who could accuse Abraham directly? Isn’t he on the contrary the only hope of escape from this distressing predicament? The sole worthy mediator (prophet)... well, yes he may need some silver and gold vessels in which to prepare his redemptive, curative philtres, but isn’t he a wonderful, an extraordinary, an
utterly effective Chaldean healer? As for the plagues, no one can blame a God! After all he is a God, and he
can get angry whenever he likes. Thence the theological saying: “The Lord’s wishes are unknown”.

With Sarah back again safe, despite her sexual adventure (as a proven infertile woman she was ideal for
such exploits), and “Abraham very rich in silver and gold”, Genesis 13.2 the healer prophet, a victim of
ingratitude (!), was expelled from Egypt. Genesis 12.20

Abraham arrived in Egypt, poor and starving, he returned to Palestine a banished but wealthy man. Canaan
now belonged to Abraham, for reasons that only he and his ‘God’ know. It no longer belonged to its very
ancient inhabitants, the Canaanites, but to that successful Chaldean healer of plagues.

It is evident from Abraham’s painful and dilemmatic method of action that he had realised that
when someone suffers, he pays more and with greater ease than anyone else. According to the biblical
testimony,

Abraham must have deceived a host of wealthy ‘victims’ before the Bible recorded the story of the two
most important cases, those of Pharaoh and Abimelech. They must represent the most celebrated and
profitable cases of this incredible healer!

It seems that another interpretation of the slightly veiled biblical exploits of the couple, Abraham and Sarah
exists that has eluded the readers for many centuries. An interpretation that would explain much more
effectively than any theological interpretation the strange way of life and the material profits of the ingenious
Chaldean healer... That other version is... deceit.

Quite a number of researchers have detected Abraham’s inexplicably immoral conduct, and the rewards
that ensued from the enigmatic relationship between victim and perpetrator. No one, however, has noted, up
to now, the plagues that smote the brother-in-law’s household, when Sarah, the bride, settled comfortably
and with ample time at her disposal, in the wealthy home of her ‘victim’! Note the expression: “and the
woman Sarah, was taken into Pharaoh’s house”, and after Sarah’s entry into the palace: “and he treated
Abraham well on her account, and he had sheep, and calves, and asses, and menservants, and
maid servants, and mules, and camels”.

Septuagint: Genesis 12. 1-16

Therefore according to the narrative, her ‘brother’ Abraham had all the time to set up a household in Egypt,
and he “had” (he enjoyed) for quite a while, the gifts from his wealthy brother-in-law, the Pharaoh, while
his wife, Sarah, was a bride in the palace! This fact seems more or less to imply that Sarah spent the entire
time of the famine in Pharaoh’s palace, until the enamoured Pharaoh’s gifts to her team-mate ‘brother’
Abraham began to dwindle. Therefore the narrative shows us an Abraham enjoying a well-ordered
household, with many animals, men and women servants. Strangely enough we cannot discern in the text
any objection to the means of acquiring all those goods. It took quite a while before the Chaldean deity
suddenly grew angry, and began to beset the unsuspecting monarch with great plagues.

Now it is time to ask the question: Why did the sensitive accompanying deity not show any signs of anger
earlier on? Why did he wait for Abraham to be loaded down with gifts arising from the marriage-cum sale of
his wife-sister Sarah? I hardly think it is likely that anyone will attempt to provide a dignified theological
answer to that question!

We were amazed to note that up to the present day no one seems to have noticed that this bartering of his
wife, no matter how immoral it may appear, is but the tip of the iceberg in Abraham’s strange behaviour.
The associated ‘plagues’ are the true enigma that takes us much deeper than mere immoral treatment of his
wife, going as far as deceit, coercion and grim poisonous sorcery.

It is staggering to consider how many human inhibitions one would have to overcome in order to b

‘Sister’ Sarah’s enhanced role can be discerned more clearly in the case of King Abimelech, when we
examine the Septuagint translation est. An entire group of women were paid 1000 didrachms by the king for
their unknown ‘services’: “And to Sarah he (Abimelech) said: Behold I have given... a thousand pieces of
silver (in the text 1000 didrachms=2000 drachmae) those shall be to you for the price of your
countenance, and to all the women you, and speak the truth in all things”. Genesis 20.16

As the king paid 2000 drachmas to Sarah and to the women (maid servants?) she had with her, he gave a
stern warning to Sarah. He did it with restraint and so discreetly that at first we do not fully understand what
exactly he was talking about. He was instructing her always to tell the truth in the future: “and speak the
truth in all things”. Septuagint: Genesis 20.16.

It is clear his rage over the grievous lies that cost him so dearly, both materially and morally was
consuming him. On the other hand it is fascinating to see here Abimelech the ‘victim’ trying to introduce
some decency into Sarah, instead of her twice-cheated husband Abraham who remained deaf and dumb in
front of those blatant adulteries of his wife. Not a word of disapproval did he ever utter, no sign of any anguish did he ever express, that supposed cuckold Abraham!

The other disgraced monarch, Pharaoh, had banished Abraham and Sarah in utter disgust, saying to Abraham in great anger: “Behold your wife, take her and go quickly away”\textsuperscript{cxli}. And Pharaoh gave charge to men (soldiers) concerning Abraham, to join in sending him forward (expelled Abraham under military escort from Egypt) \textit{and his wife (Sarah) and all that he had”}. Genesis 12.20

What prevented those very powerful rulers from taking sterner measures? Both Pharaoh and Abimelech realised they were dealing with a dangerous intriguer; at the same time they knew that the ’plagues’ besetting their households would not be healed unless they treated that strange man with utmost respect. So their sole instinctive reaction was to send the plague-relieving prophet as far away from their palace as possible. They were indeed satisfied to be rid of the “grave and painful plagues” Septuagint: Genesis 12.17 even though it may have cost them in cattle, servants, gold and silver.

If we take an unbiased look at those events, they prove most revealing.

By now we have become a little suspicious and we can effortlessly reconstruct the chronicle. The motives of that first patriarch of the Hebrew nation have started to become clear. The only glory he deserves is that of the inventor of an unprecedented prophetic swindle. The patriarch had conceived a unique ingenious, unheard-of way of acquiring vast wealth and ensuring his well-being. A functional, inexpensive, effective, in short, a Chaldean method! Little did he care that it made him unwelcome, wherever he went!

Of course it would be rather premature to claim that we have formed a conclusive opinion of that great biblical figure, that giant of negative resourcefulness, the man whose feats have shaped the history of a whole nation, and decisively determined the mentality of his descendants. It seems then that we are dealing with a man whose cunning schemes can be compared only with today’s business world’s attitude, which is unscrupulous in its determination to amass great wealth. A man with a clear vision: In his hands the fear of God, and religious morality would be mere instruments of deception; he could then move with surprising freedom and flexibility among other people who would represent easy and slow-moving prey, encumbered as they were by the weight of their moral and religious convictions. This particular prophet, therefore, was not, as certain people have managed to present him, a pious paragon of virtue, but a tough, experienced opportunist, eager to succeed in the hard struggle for survival.

The biblical texts themselves expose the particulars of his personality in all its details; they reveal an unscrupulous man-hunter, as well as an inventor of opportunities; setting “snares for humans” was his most profitable inspiration and the hidden joy of his thoughts. By observing the ordinary people all round him, he immediately recognized that their morality and religiousness, could be easily converted into profits in the hands of that man who could and would “use” them. What counted, he figured, was not the means to be used, but the riches to be gained.

No frontal attack was necessary, but instead sneaky, deceitful, unexpected plagues and moral dilemmas should be used that roused the victims’ God-fearing sentiments and their moral sensitivity. By inexplicable plagues and suffering he could then take advantage of their feelings of guilt, and exploit their particular superstitions. But mind you, ‘he’ never did strike a blow; it was only ‘God’! Only his ‘God’ had the right, and the power to do so. Besides, that seemed to have been the prophet’s invention: whatever you cannot do yourself... get your personal God to do it for you!

**The profitable transformations of Mestra**

Nine different excerpts from papyri found in collections in Berlin, Cairo, and Oxford, have been assembled recently to provide us with the following enchanting myth of ‘Mestra’.

Once upon a time, King Erysichthon, Mestra’s father cut down the trees of the sacred grove of the Goddess Demeter; he meant to use the lumber to enlarge his dining hall where he would hold his customary feasts. The nymphs protecting the grove protested to the Goddess; she transformed herself into an old maid and sternly warned the king, but in vain.

Then “insatiable hunger” befell the impious king, because of the wrath of the Goddess Demeter\textsuperscript{cxlii}. After the persistently hungry Erysichthon, “who held the Gods in contempt”, had wasted away all his wealth on food, he made a profitable deal with his daughter who possessed the special “gift of being able to transform herself into any animal she wanted to be”. In the morning she took on the shape of an animal, let us say a mare or a cow, and her father would tie a rope round her neck and take her to market to sell her. As at that time money had not yet been invented, he got other smaller animals in exchange, which he slaughtered and ate as soon as he got home. In this way he appeased his hunger for the day.

At night, Mestra would transform herself back into her own form, and stealing away from the stable where her new master had enclosed her, she would return to her home. The next morning her father was able to sell her off again in the shape of another animal. But Sisyphus, the craftiest of men, according to the Greek myth,
heard of Mestra's ability, and asked for her hand in marriage to his son. Her father, thinking cunningly, consented, and accepted the rich nuptial gifts he was offered: "numerous sheep, goats and oxen". Sisyphus, before handing her over to his son as his bride, asked her to play the same profitable game for him too. Mestra agreed, but the following morning she deserted him and went back home.

Sisyphus asked for Mestra to be returned to him. Her father refused claiming that he (Sisyphus) had lost all his rights over her, since instead of giving her as a bride to his son, he had tried to sell her to someone else; therefore he had not kept their agreement. Sisyphus insisted that Erysichthon had lost all rights to his daughter when he accepted the wedding gifts, so Mestra belonged to his own household and should return there. A very complicated affair; the whole myth become well-known because of its enigmatic plot of ‘who belonged to whom’.

In the end Mestra reached her own irrevocable decision. After expounding a lengthy speech, she returned to her father’s house for good. Erysichthon was able to carry on his family game of survival by her profitable transformations. Now here comes the striking demystification of the myth:

The suggestion contained in the myth, that the maiden was able to transform herself into an animal, is perfectly ridiculous. The truth is as follows: Erysichthon, the Thessalian, lost all his estate and became landless. He had a daughter, the benevolent and beautiful Mestra. Whoever looked upon her with desire would offer her father horses, sheep or oxen to have her. By prostituting his daughter he received an ox from one ‘suitor’, a sheep from another, and some other kind of animal from another. However the sorceress Mestra, after following her suitor, always escaped and returned to her father.

So Mestra was a sorceress! Naturally, with her ability in the use of ‘medicinal herbs’ and philtres, she had little difficulty in drugging her victims and escaping! Of course, Erysichthon would have had to be constantly on the move, since Mestra’s tricked purchasers would have probably searched for her in a rage upon waking and realizing they had not enjoyed the pleasures they had dearly paid for.

We have here an astonishingly parallel tale containing elements surprisingly similar to those of biblical Sarah who was ‘transformed’ from wife to ‘sister’, to end up as a bride in various rich households (and that, at no financial loss to Abraham). She could return to him with no unpleasant consequences since, as we have seen, she was most conveniently barren. Back home, she once more assumed the honourable role of his wife. On his part, her brother/husband had ensured the means to appease his own ‘insatiable hunger’ with the lavish profits earned by her painless transformations, which could be repeated as often as a wealthy suitor was at hand.

The fact that hunger (famine) is mentioned in both cases, as the compulsory starting-point of the story, is noteworthy. What is both strange and inexplicable is that though Erysichthon’s and Mestra’s conduct has been long since demystified with great ease, even starting in antiquity, no one has ever attempted to decipher the behaviour of the two biblical characters, Abraham and Sarah!

Had such a correct interpretation of Abraham’s conduct appeared many centuries ago, it might have prevented him from achieving the incredibly high esteem he enjoys today as a religious founder, an esteem augmented by endless torrents of praise that accumulated over the centuries. Such praise has nurtured and inflated the fame of this ambiguous personality until it has reached gigantic dimensions!

Sarah, a Hebrew Pandora

If we investigate the Greek Myths to detect a parallel tale to that of Abraham’s inspired swindles, and of his well-trained wife, Sarah, who not only charmed their innocent victims, but defrauded and wounded them as well we will find another match in the famous myth of Pandora.

The amazing similarities do not leave us the slightest doubt that Abraham was inspired and prompted by ancient myths with similar content. The creation of Pandora was the result of a somewhat misanthropic divine idea of Zeus! In the unknown depths of Mediterranean pre-history, in the primeval beginnings of the history of the human race, the ‘mortals’, those short-lived people of the plains - powerless slaves of the Gods-, found an unexpected benefactor and ally in the person of the compassionate, humanitarian Titan Prometheus The wise son of deep-thinking Themis disregarding the wrath of the Gods, against (divine) right, gave gifts unto the mortals”. Aeschylus Pr. 19-30

It was an act of heroic philanthropy. Prometheus himself, an unrepentant philanthropist exclaimed: “Yes, I wanted to do it. I am to blame. I do not deny it. I banished from mortals the fear of death. I have given them the gift of fire, and now the mortals have the bright flame, and they will learn many skills from it”. Aeschylus Pr. 506

That compassionate ‘immortal’ Titan, besides the fire that he repeatedly stole from its Olympian hiding-place, gave mortals an endless stream of heavenly gifts. In this manner he managed to improve the miserable
conditions in which the mortal (sickly, short-lived) cave-dwellers lived in their sunless caves and damp forests.

If we accept that the most ancient myth of Prometheus, preserved here by Aeschylus, is full of historical allusions and instructive recollections, then we can surmise that he has bequeathed to us interesting images from the unknown pre-history of ‘Olympus’. Prometheus, a highlander, benevolent thief, and his faction, slowly but surely differentiated their attitude from the cruel misanthropic indifference of the Olympian ‘Gods’. With hard work they brought civilisation to the unfortunate cave dwelling ‘mortals’. By teaching them various skills and by bringing knowledge to them, they changed them from wage less ‘guards’ and ‘workers’ in the divine gardens, to social human beings. At the same time unheard of disturbance was caused in the ranks of the ruling faction of the Olympian theocracy of Zeus. Healing herbs, the art of sowing and reaping, the use of the wheel, horses’ bridles, as well as the skills of navigation and fishing and the various uses of fire and metals were all presented to the ‘mortals’ by the Titan Prometheus and his associates thus freeing, upgrading and guiding the powerless masses of plaimen. The gifts of civilisation, that were up to that day in the hands of the ‘Olympians’ only, no longer had to be entreated from Zeus’ oppressive priesthood, because those gifts were now known, produced and managed by the mortals themselves.

Autonomous and independent, they could now make ends meet in their own fertile fields, and care for their beloved families disregarding the oppressive ‘love’ of the mountain-dwelling envoys (priests?) of the world-ruler Zeus. Naturally this revolutionary severance of ‘men’ from ‘Gods’, and ‘mortals’ from ‘immortals’ could not remain unanswered or unpunished by the high-thundering and all-powerful ‘Lord’ Zeus. Precisely here the myth has preserved the interesting and unexpected reaction of Zeus. After careful scrutiny, we have come to consider this as the wily reply from the mountain-dwelling despotic priests of the God. Here is the tale as it was preserved by the poet Hesiod:

“While Hesiod’s sheep grazed at the foot of Mt. Helicon….the Muses told him, the Goddesses, daughters of Olympus…” cli. “High thundering Zeus was deeply struck by anger in his heart when he saw among men the glow of the (stolen) flame” cli. “(Because) he saw that the resourceful Prometheus had tricked him, he devised bitter cares for mankind, and he hid the fire. But the noble son of Iapetus stole it again by stealth from thundering Zeus and brought it back to mankind. And to him (Prometheus) the cloud-gatherer Zeus, spoke in anger: ‘Son of Iapetus, your knowledge is great and above all others’, (It appears that Prometheus’ associates did not act out of charitable love alone, but also on account of the underlying reason for this quality – rich knowledge) you are pleased with yourself; you stole the fire and tricked me, but for you, and for all men to come I have devised a great affliction in exchange for the fire, in which they will all delight greatly when they hold it in their arms with love” clii.

What was it that Zeus had in mind, and what was the ‘affliction’ that unsuspecting men ‘will hold in their arms with love’? “Thus spoke angered Zeus, whose mind is unfailing. And harbouring ever since that time guile in his thoughts… as a counterweight for the (stolen) fire, he prepared an affliction for mankind; the renowned lame one (Hephaestus) took earth and moulded a creature in the likeness of a modest virgin; she was dressed and adorned in a white gown...(wore) an embroidered veil, a wonder to behold. And when, instead of good he made that beautiful creature evil… all immortal Gods and mortal men admired her when they saw such acute deceit that left mankind helpless and unable to cope with her”. Hesiod Epic Th. 558-589.

But how could the beauty of that disastrous special kind of woman, created with acute deceit by Zeus’ faction represent an irresistible weapon of agonizing punishment? The details of the preparation of the ‘celestial’ trap are fascinating. They describe the foolproof superiority of a well conceived, ornate and desirable instrument of deceit, which, taking advantage of its charming disguise that promised a lot, could achieve its objective easily and leisurely. From an advantageous position, a cool, accurate and resolute deceit was aimed at the heart of the male victim’s most vulnerable susceptibility!

This female trap, therefore, had: “to be in the likeness of the immortal Goddesses, (to have) the form of a beautiful adored virgin. Zeus ordered Athena to teach her how to weave… and golden Aphrodite to shower charm upon her head, and to teach her the painful longing and infatuation (of love) that make our limbs weak. (However in her soul) he ordered Hermes to place obscene thought and deceptive manners”. Hesiod Opera et dies 83-88.

In the ancient text there are many most interesting words about what exactly had been placed in the mind of that trained, perfidious woman. This most beautiful and attractive woman was given “the mind of a bitch and treacherous thieving morals” cliv. This lovely and desirable woman was endowed with a deceitful bitch’s shamelessness and the morals of a malicious thief!

This female beauty, this lovely scourge, underneath her striking female charm, was an incredibly brash creature “(of) bitchy shamelessness and treachery” clix. As for her thieving mischief, that was so well-hidden by her deceitful honeyed manners, that it was clear at last, that she was the most perfect, the most ‘God-like’, the most threatening ploy of pernicious coercion, from which no man had…any hope of escape!
Her purposeful adornments, and her misleading charms did not end there; even the Goddess Peitho had given her necklaces to hang round her neck. That means that, besides all her other gifts she was also endowed with honey-tongued lies that could persuade and deceive even the most level-headed of men:

“Bright-eyed Goddess Athena adorned her and all the Graces around her, and Lady Peitho (Persuasion) placed gold necklaces round her soft neck, the fair-haired Hours crowned her with spring flowers, Athena arranged all the adornments on her body, and Hermes placed in her breast deceptive words, flattery, lies and beguiling manners... and (Zeus) named this woman Pandora, because all who have mansions on Olympus gave her gifts for the affliction of bread-eating humans... and when this invincible guile was completed she was sent to Epimetheus... and Epimetheus did not take into account what his brother, Prometheus, had told him: never to accept a gift from Olympian Zeus, but to return it, lest some affliction befall mortals. Only later, after having accepted the gift, did Epimetheus realize his mistake when he was already in possession of that pest”. Hesiodus Epic Opera et dies 65-90.

We have to admit that upon examining this most revealing and instructive mythological image we can discern a pan-Olympian conspiracy against hapless ‘mortal’ men! Beneath the unburnished surface of the myth we can make out a cruel, insidious rivalry unfolding, with Olympian ‘Gods’ and ‘Goddesses’ who, in the course of time will show signs of kindness, (Athena for instance), participating here in the mischievous plans of tyrannical Zeus.

The myth clearly describes the facility with which Zeus and the other Gods, unanimously (at least in this version of the tale) adopted harsh decisions in order to regain lost authority over the masses of poor mortals in the forest round Mount Olympus of that time. According to this very same myth, the well-planned calamity soon smote the mortals that Prometheus had assisted.

Unscrupulous Pandora, in obedience to instructions, smote ruthlessly, and irreparably harmed the mortals who had been blessed by Prometheus. Hesiod, in a slightly vague and indirect manner, saying little but implying much more, remarked: “But the woman (Pandora) with her hand, unstopped the jar, letting out all afflictions, and she brought bitter pains to the mortals (here note how this parallels the ‘great and severe afflictions of Sarah, that other Pandora). Hope remained alone (perhaps hope of healing by Zeus’ priests?) inside her safe dwelling-place, under the rim of the jar, and did not fly out because she (Pandora) put the lid of the jar back in time, by order of the cloud-gatherer Zeus. And other countless ills loomed over men, and both the earth and the sea are full of them. And sicknesses afflict man some coming during the day and others during the night, evils uninvited, silently bringing to the mortals tribulations, because mindful Zeus deprived them of voice. Therefore there is no way of escaping what Zeus has in mind”.

With minimal effort we can picture that scene of theological terror. Pain, fear and sickness, were tied to the chariot of God-inspired Hope. In answer to Prometheus’ educational revolution, Zeus reacted with crafty deceit, scaring the mortals once again with suffering, sickness and the fear of death, to return to God-sent hope! God-sent illnesses decimated the mortals that dared accept the stolen gifts of civilisation from the rebel Titan. Although they were wiser now, they understood the meaning of the message; they were obliged to submit again to harsh theocratic authority, murmbling desperately: “There is no way of escaping what Zeus has in mind”!

Hesiod, in spite of his piety, confidentially whispers to us one more secret to enable us to understand the human afflictions meted out by so-called Gods: “If you listen to me, I will tell you another tale; and you better keep it in your mind; mortals and Gods were born together”. Hesiod Epic Opera et dies 108 What more can we say? Isn’t this questioning of the origin of the Gods superb in itself! This particular archaic ‘confidential’ advice from Hesiod, stating that mortals and immortals are of the same descent, is explicit! Two separate factions of men... the one ruling over the other then... and camouflaged deceit has always been the best, and the most effective weapon in the hands of the mighty.

It is therefore certain that Pandora’s myth is as old as Zeus of the Mediterranean world. When Abraham invented a profitable but devious ruse that would involve Sarah’s help, he had access to abundant, detailed material on how to turn a beautiful woman into an irresistible deceitful weapon. That transformation of a woman into a seductive thieving beauty, a most valuable deceitful partner, had already been described in great detail in the myths of the people of Canaan where he was active!

We must mention here that the conflict between Zeus and Prometheus which started so distressingly for the mortal human species, ended with a glorious reconciliation of the two rival Gods after several generations of stubborn philanthropy on Prometheus’ part. Prometheus succeeded in definitely transforming Zeus, the father of Gods and men, into an exceptionally philanthropic and just deity.

‘Hellenism’ questioned the authority of priesthoods and showed that the time was ripe for Man to turn towards the sole object worthy of reverence

—Nature- the mother of all, the unique true source of the knowledge of God. Even if the Greeks did not invent the questioning of authority, they were among the first to realise its power, and they were certainly the
first to abandon unquestionable submission to the commandments of ‘divine’ authority. They remain unique in their history of disobedience to their own Gods!

The Greeks of those distant times, with their Promethean soul, took a stand against the despotism of theology, and methodically raised a most important barrier of reason against the fast-flowing ‘river’ of religious superstition, greatly reducing the ecstatic fantasies of God-possessed men. But the furious attacks of the sorcerers, as we shall see further on in this study, were to crush that first beneficial barrier the Greeks had raised against superstition, effectively destroying its beneficial influence.

For these all-time frauds, people exist only to be duped with false hopes and by all kinds of fallacies, for a price. They certainly do not intend to allow anyone to get his fair share of Prometheus’ free gifts of knowledge, medicine and human culture, if they can avoid it.

Abraham burns down Sodom

To the remarkably strange question: ‘why would God personally burn down four entire cities?’ only equally strange answers can be given. Whoever leafs unconcerned through the Bible becomes aware of a God, who, from the start reached disastrous decisions with astonishing ease. For instance we see him promptly ejecting Adam and Eve from paradise because they fell into the trap and ate the forbidden fruit… that he himself had placed, in a very obvious spot in the centre of their garden. Only ten generations later, he destroyed the whole earth with the Flood, because his own heavenly angels had coveted mortal women. A short while later, he was angered again, and confused the speech of humans, and then, (ten generations after the Flood) he burned down four cities, complete with their inhabitants to ashes… in order to teach them the need of righteousness and hospitality!

Of course these are stories that only naive children would accept without query. Who can really claim that even if the hand of the universal God destroyed those cities, righteousness and hospitality have really gained ground in the world? Or did God try to use the bogey of fire as the most effective way of promoting those two virtues, ignoring the fact that the fear of extermination has never been effective in promoting morality, kindness and hospitality? And to make this even more clear: Fear promotes absolutely nothing but subjugation. Fear annihilates one’s personality and destroys those precious mechanisms that raise doubts and lead to research and investigation. Fear and subjection are levellers of individuality; they crush variety, and create identical, subdued, submissive puppets. We know today that education and knowledge rather than fear reform man and lead him to moral behaviour of his own free will, but the God of the Bible seems to have ignored it. He destroyed entire cities by fire because (according to the Holy Scriptures) the men of Sodom were irrevocably evil and exceedingly sinful before Him!

“But the men of Sodom were wicked and sinners before the Lord exceedingly”. Genesis 13:13

With his human intellect, Socrates provided a wiser answer on this matter: “No one is willingly evil”. Plato (Spuria) Jus. 374.a.7. That is to say no one is evil of his own free will, just as no one is ‘ill’ voluntarily. Because what else can ‘evil’ be but a morbid, short-sighted expediency? Therefore the remedy is enlightening knowledge, the awareness of the real consequences of our actions, over time and in relation to the world’s harmony. For this reason, on Apollo’s temple facade in Delphi the words “Know thyself” and “Harmony” which the Greeks strived passionately to attain.
We should keep in mind that mass extermination by fire could never have been a corrective act of any deity, and rather entertain the possibility of a natural disaster, or of a purely human deed of malicious subversion. In such a case we have every reason to examine with great care, the behaviour of the contender for the area, Abraham. He must be considered the main suspect of instigating and organising the annihilation of the Sodomites by fire. They had the bad luck to be living in the most beautiful part of Canaan and to be occupying precisely the part that –by ‘divine’ arrangement- had become the property of their guest, the landless prophet Abraham!

There is reason to suspect that the malevolent prophet may have taken it upon himself to lay claim to the foreign land in a dynamic manner. He may have been tempted to destroy the previous owners of the area with arson in an effort to secure for himself the ‘eternal confiscation’ of the land already promised to him in endless divine parleys and covenants with his God. Otherwise, the fact that the cities destroyed were situated exactly in the area the prophet considered to be his own, has to be attributed to a miraculous coincidence.

Let us consider carefully why thousands of other ancient and modern cities all over the world, that could be termed equally evil, or even more so, have never been threatened with divine extermination, and have been left undisturbed to prosper and perish in ‘sin’. Whereas the only ones burnt to the ground unfortunately happened to occupy the land Abraham had inherited by divine contract. Finally, does the fact that the God of Abraham has never burnt down any other city since then, mean that humans have become righteous enough to be spared similar outbursts of divine anger? Or could it be that the deity has become more tolerant of human immorality? Naturally, neither case seems probable!

To put it simply, Sodom was not burnt down by any God!

We have to ask ourselves: Does anything in the ‘sweet-sounding’ divine words recorded in the Bible indicate that Abraham might have been planning to take possession of the land of the Canaanites by force? Let us examine why those four cities were burnt to the ground, right next to the man who had undertaken “to bless” all humans, while at the same time... he was claiming their land. It cannot be a coincidence that these four cities were destroyed exactly at the time when the prophet unfolded in that area the black wings of his claims.

The evidence we have against him may be considered scanty. But of course one would not expect to find in the Bible a clear confession to a crime such as the destruction of entire cities by arson. Nevertheless, the few clues that have survived in the narrative concerning Abraham’s actions are sufficient to pour light on unknown details of this mass crime. For this crime, not the slightest accusation has ever been put forward, no suspicions of guilty involvement and no criminal responsibility has ever been suggested.

Let us continue our quest from the point in the biblical narration that shows Abraham returning rich from his Egyptian venture, where (let me remind you) he ‘married off’ Sarah to the Pharaoh: “And Abraham went up out of Egypt (back to Canaan) he and his wife and all that he had... and Abraham (now) was
very rich in cattle and silver and gold. And Lot, who went out with Abraham (he also) had sheep and oxen and tents, and the land was not large enough for them to live together, because their possessions were great”. Genesis 13. 1-6

It seems that Lot, too, took great advantage of Sarah’s unexpected marriage to Pharaoh. Or, perhaps he used the same or a similar trick himself. He returned from Egypt, where he fled the famine as a poor immigrant, a wealthy man, their flocks so great there was hardly room for both of them in the land they moved to. After strife among their herdsmen because of the confined area for so many animals, Lot and Abraham decided to divide the land of the Canaanites between them. Lot chose the country round about the river Jordan “that was all watered as the garden of the Lord, and as the land of Egypt... and Lot dwelt in a city of the neighbouring people and pitched his tents as far as Sodom. But the men of Sodom were evil and exceedingly sinful”. Genesis 13. 10-13

This narrative makes it clear that Sodom and Gomorrah were situated in an enviable paradise-like region, with rich pastures along the banks of the river Jordan. It was precisely that desirable piece of property that was occupied by the ‘evil and sinful’ rivals of Abraham, the new owner of the area. Abraham’s claims on the entire area became very clear, as they were repeatedly recorded and specified: “and the Lord said to Abraham (note the elucidation that follows) after Lot was separated from him: Look up with your eyes and behold from the place where you are northward and southward, eastward and westward, for all the land which you see I will give it to you and to your seed for ever... (And an important piece of advice follows). Arise and traverse the land both in its length and in its breath, for I will give it to you”.

We should not overlook the fact that small details often betray the real personality of the hero of a tale. A few verses earlier Abraham had told Lot magnanimously: “And Abraham said unto Lot... we are brethren. Is not the whole land before you? Please separate from me: if you go to the left, I will go to the right, and if you go to the right I will go to the left”. Genesis 13. 8-9.

But those high-sounding courteous words were forgotten as soon as Lot was out of the way. To allow for no ambiguity in the particulars of the inheritance of the Hebrew Abraham we see the ‘deity’ stressing once again (now that Lot has left) that: “All this land belongs to you alone and to your descendants”. Obviously the land Abraham very nobly granted to Lot, the son of his brother was included!

Unfortunately for Lot, his uncle’s God very clearly did not make any provision for an inheritance to the prophet’s nephew, since the land in all four cardinal directions was promised with all due formality to Abraham alone, and to his seed. After sorting out this question of inheritance with Lot, Abraham, following the very wise ‘divine’ command, traversed the land in its length and width, to inspect from close up the land that he lusted for with such intense desire.

One might ask: Why did he have ‘desire’ for the land, since the Lord had repeatedly made it clear that he was going to give it to him? But isn’t it equally clear that a God who places his prophet in a fertile land and gives it to him, disregarding the previous lawful owners, is unbearably and provocatively unfair, and consequently much less of a God than we unfortunately have imagined?

Really, how does this great prophet continually succeed in getting God’s consent for his plans to the last detail? In the Septuagint translation we read: “the word of the Lord was born in Abram in a vision, saying... ”. Genesis 15:1. In the more recent translations, familiar to us all, the very same verse is rendered: “The word of the Lord was spoken to Abraham”. Genesis 15:1. Comparing these two versions, we realise that the most authentic “the word of the Lord was born in Abraham” provides a better rendering of the prophetic process. Because the reality is, whichever image or word ‘was born’ into Abraham’s prophetic head that promoted his cunning claims in answer to his fiery desires, that word appeared so beautiful that he could easily consider it ‘divine’. If one takes into account the geography of Palestine, with its arid, waterless, barren sites, occasionally interrupted by the very desert, one can easily realise why landless Abraham coveted that strip of fertile land along the banks of the river Jordan, and how he conceived the idea of ‘divine appropriation’. Of course, had any Mediterranean God apportioned foreign land to his faithful followers, with the same arbitrary ease, he would have been denounced at once and for all times, as a grasping barbarian God, an invader and usurper without respect for the obvious rights of the lawful land-owners who had occupied the region for several generations. Indeed, why would the millions of faithful, over thousands of years never suspect as much of the God of Abraham? Perhaps because he was unlike those other false Mediterranean Gods. Abraham’s God was a singular, unique, and absolutely true God... and consequently he could behave as... unjustly as he liked! Isn’t that what is called religious logic? When those ‘divine’ ideas of rights over foreign land ‘were born’ unto Abraham, he obeyed the heavenly commandment and traversed the land of the Canaanites that he had just acquired by divine covenant. The unsuspecting Canaanites could not imagine that the courteous Chaldean whom they hospitably received in their midst, could be a sly and ruthless contender for their ancestral homeland. How could they discern under his kindly smile a diabolical mind searching for the vulnerable and weak points of their small peaceful society, and that he was planning their enslavement or their annihilation!
We have reason to believe that Abraham finally visited Sodom disguised as a ragged beggar. No relevant narration has come down directly to us, but Ezekiel gave us a hint of what had probably been preserved as oral tradition to his days, providing the reason for the divine wrath:

“This was the iniquity of Sodom, pride in fullness of bread (plenty) and abundance of wine was in her and in her daughters, neither did she (Sodom) help the hand of the poor and the needy. And they were haughty and committed abomination before me, therefore I destroyed them when I saw this”. Ezekiel 16.49-50

The Septuagint translation is clearer on the matter of the sin of the Sodomites: “they did not pay attention to the hand of the poor and needy”. Septuagint: Ezekiel 16.49

In the picture preserved for us by Ezekiel we see a flourishing city, enjoying an abundance of wine and bread, -a deadly sin!- and living a life of self-indulgence -an unforgivable abomination! Of course, the industrious and well-to-do Sodomites could not care less for the outstretched hands of beggars; instead of giving them alms, they must probably have offered them work to do! With their productive agriculture, working hands must always have been in demand. The Lord, however, ‘saw’ that, (evidently through the eyes of Abraham disguised as a beggar) and decided to destroy them. Abraham justly described the cities on the banks of the river Jordan, which we are speaking about here, as a “paradise”. They had overabundant wealth, a rich agricultural yield, vineyards, and large herds of cattle. In other words, they enjoyed a flourishing economy and certainly a lively urban social life. In Deuteronomy we read about it: “For their vine is the vine of Sodom and of the fields of Gomorrah... they did eat the fat of their sacrifices and drank the wine of their drink offerings”. Deut. 32.32.38 Therefore they sinned greatly!

Actually, those paradise-like five cities, with their rich pastures that Abraham hungered for, could boast of an organised social life, where the toil of the inhabitants yielded its precious fruit. Laughter, festivities and merry-making were a natural reward for their labours. Such diversions, however, were unknown to the tent-dweller Abraham, whose only entertainment was finding ways and means of supplanting others by blackmail and fraud. Before him lay cities with a high level of prosperity, which, had they been long in a state of decadence, could not have boasted of their irreproachable organisation, with their kings, armies, respect towards the laws and religious institutions.

Sodom and Gomorrah and the other cities could not have declined into a state of lethargy because of overindulgence in vices. Because if they had, how could they have kept up their agricultural activities, with their rich renowned vineyards producing exemplary grapes and wines? They could not have achieved such agricultural feats and at the same time have been such decadent perverts that not a single one among them would be found worthy of continuing to live. Besides, the Sodomites and the Gomorrrites had one more reason to keep working productively and with increased intensity in their small earthly paradise: For twelve years they had been obliged to pay tribute to an alliance of four mighty kings: “Twelve years they served (King) Chedorlaomer, and in the thirteenth year they revolted. And in the fourteenth year came Chedorlaomer, and the kings with him... and they smote all the country” Genesis 14.4.

We know that a war does not provide the best opportunity for dissolute living and debauchery for those among the defeated party. As we have read, Abraham accused those tireless workers of being lecherous and incurably evil - good landowners who kept their fields and their vineyards at an enviable level of production; at the same time they were building up their army to shake off the yoke they had been under for the last twelve years, a yoke imposed by a powerful ‘Elamite King’ and his allies. A short time before the God of the Chaldean prophet burned Sodom, the battle for independence had been lost due to the superiority of the enemy, among which was a king termed ‘the king of nations’. This proves that Abraham was not the only person who had his eye on that paradise-like area by the river Jordan. The battle of independence was fought and lost somewhere near Sodom, in a valley named ‘Siddim’. The five cities Sodom-Gomorrah- Admah-Zebaim and Bela (Zoar) were defeated and plundered by those foreign invaders that deprived them of their wealth, and emptied their granaries of grain and animal fodder: “Now the valley of Siddim is full of bitumen-pits, and the kings of Sodom and Gomorrah fled and fell there, and they that remained fled to the mountains...and the victors plundered Sodom and Gomorrah and removed all their provisions and departed. And they took Lot, son of Abraham’s brother, for he dwelt in Sodom”.Gen.14.10-12

Abraham (who for the first time is called a ‘Hebrew’) heard of the event in time: “And one of them that had been rescued came and told Abraham the Hebrew”. Genesis 14.13 The Septuagint translation of the corresponding verse states: “He announced it to Abraham the migrant” The migrant (Hebrew), Chaldean upon hearing of Lot’s having been taken captive, armed 318 servants this and managed to free Lot and some other Sodomites and Gomorrites and to retrieve part of the plunder the. After his victory, he met the vanquished Kings of Sodom and Gomorrah who thanked him and asked for the release of their men only, leaving all the plunder from the enemy camp to Abraham. Here Abraham’s reply was surprising: “I will not take from all your goods from a string to a shoe-lace, lest you should say we have made Abraham rich”. Genesis 14.23 We remind you though that contrary to his proud response to the offer of the
spoil voiced here Abraham never hesitated a moment to receive valuable gifts in the case of Sarah’s marriage with Pharaoh, neither did he refuse the rich presents of the wealthy monarch Abimelech!

However, in this case, the glory of Lot’s rescue and a good relationship with the Kings of the five cities he had his eye on must have seemed more useful to the prophet than a trifle of spoils. We cannot help but note that this rescue took place under peculiar circumstances since “he came upon them by night” (clxxi). Genesis14.15. That means he must have caught them ‘napping’.

Certainly, anyone reading this narrative carefully will acknowledge that the spoils Abraham was referring to were not of great value any more. They were what remained after Abraham had given to one of his important high priests, Melchisedec (clxxii), the most precious of the spoils. With what was left over, he richly rewarded his 318 servants who had taken part in the operation, so naturally what remained after that double distribution was probably not of any use to Abraham. By now we have a complete picture of the situation in the area, just before the final destruction of those cities by fire. But what the victorious Chedorlaomer, with all his army, avoided doing to the five vanquished cities, was now brought about by a single man; he had more reasons to resort to arson now- more than ever before!

He made the mistake of getting involved in the violent clashes in the area, by freeing Lot, his nephew, in his nocturnal raid. By doing so he made an enemy of someone much more powerful than himself. You did not need to be a prophet like Abraham to realise that the next time the mighty Elamite king came to collect his taxes from the already vanquished five cities, he would not hesitate for a moment to take the prophet’s head. As long as it remained unknown where the nocturnal raid came from, it would suit Abraham wonderfully if Chedorlaomer heard that the hotly contested cities in the region had ceased to exist. If there were no cities there, the mighty king would have no reason to return to the area of Canaan that would have been annihilated by Abraham!

So what have you got to say? Wouldn’t the destruction of the five cities solve all the problems facing Abraham?

Chedorlaomer would not have a reason anymore to return in military force or send his tax-collectors to five cities burned to the ground. That mighty King would lose all future interest in that area as a source of income. Consequently, Abraham would keep his head on his shoulders, since it would never become known that it was he who had been the perpetrator of the night raid to liberate Lot. But even if it became known, that would not be sufficient reason in itself to bring Chedorlaomer, and his army, back to the area. The arson of the five cities would clear the place for future occupation by our far-sighted prophet and his seed and would perfectly suit his plans. With their wealth plundered by the Elamite King, those five cities had lost all interest as potential targets for Abraham. They now merely represented annoying obstacles to the prophet’s plan of land acquisition.

Finally, the land dispute would be settled between Abraham and his incompetent nephew Lot. Although Lot had claimed the best part of the land, he had shown himself unable to lay hands on the wealth of the area. There could be but one correct decision: The God of Abraham had to exterminate those paradise-like cities on the banks of the river Jordan now… because of the vile character and rampant immorality of their inhabitants!

Abraham, the Chaldean prophet, the man who found it most convenient to appeal to God whenever he was in need of assistance, did not hesitate to reach the decision that best suited his interests. His God would smite Sodom, and his fiery anger would wipe out Gomorrah. The wealth of those cities promised nothing but obstacles and unrest in the land of his divine inheritance. Besides, the Lord’s promises had become so persistent and ambitious that it was time to start putting them into practice somewhere. His God became more and more explicit as regards handing over the land, and increasingly generous:

“In that day the Lord made a covenant with Abraham saying: To your seed (your descendants) I will give this land from the river of Egypt (the Nile) to the great Euphrates”! Genesis 15.18

Just imagine the extent of the land promised! The Lord went so far as to promise his prophet all the area known to Abraham from his wanderings. Remember that Abraham originated from Ur on the Euphrates in the east, and emigrated north to Harran in northern Mesopotamia, and then traded Sarah’s charms, travelling south as far as Gerar, and farther to the west, in Egypt! Therefore all that vast territory of millions of square kilometres (clxxiv) was claimed by Abraham’s God for the ‘seed’ of his prophet… What a generous God, indeed! We have to admit that Abraham was not just another ordinary man. His claims were on an imperial scale. In fact they exceeded by far the claims of the most powerful kings in the region. Indeed, his God did not only present him with land, but clearly specified the people who were about to lose their homelands! The Lord was quite explicit, recording with the accuracy of an accountant, the ten (clxxv) various nations living in the abovementioned area, who were about to become the victims of this compulsory seizure:

“To your seed I will give the land that is now inhabited by the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Evites, and the Girgashites, and the Jebusites”. Genesis 15.19-21
With the assiduity of a bookkeeper the prophet enumerated the nations targeted, at the same time showing us his excellent knowledge of the region. Ten (10), and according to the Septuagint version, eleven (11) were the unsuspecting nations that would soon lose their land because such was the will of the obscure deity of a wayfarer prophet!

The Canaanites (Sodom – Gomorrah) were among the divine targets. Therefore nothing could prevent the prophet from seeking any opportunity to carry out the divine promises of seizure that were becoming more and more concrete, “And I will give to you and to your seed the land wherein you sojourn, even all the land of Canaan for an everlasting possession ἀναγεννήσεως, and I will be to them a God”. Genesis 17.8. / Genesis 15.7. /Genesis 18.18. / Genesis 22.16. / Genesis 24.7.

It is truly awesome to find yourself face to face with the demands of such a prolific opportunistic Chaldean. An inexplicable man who was an incurable, perhaps even a pathological megalomaniac; he coolly claimed ownership over the entire country he had just chanced to set eyes on, or had been offered hospitality in as he passed through it, or had simply heard of its existence. The above biblical claims of expropriation can be considered a most significant document, a testimony of groundless and shameless enmity.

Moreover, it is the most splendid document of declaration of eternal war of acquisition against the whole of humanity. Nothing similar can be found in the writings of all the rest of man’s literary heritage. In comparison with this sworn everlasting subversion, all the rest of the previous biblical calamities seem trivial and of little consequence. Those claims recorded here bore, nurtured and raised a perpetual horror that aimed its dispossession assault on the entire future of mankind! An exaggeration? But these covenants of acquisition extend to future generations, refuting the right to ownership to the inhabitants of all the then known world! Clearly then the future of humankind has become the target of expropriation. In fact, we are face to face with the most important and historically most enigmatic declaration of a secret perpetual war!

You may argue that those plans of expropriation were just the ravings of a megalomaniac. How could the biblical Abraham be so confident that he could seize the entire world? This meaningful question can be answered at this point. Abraham knows! He is aware of a fact that we, even after the lapse of three thousand years, can barely guess at!

Abraham knows that with the help of his secret weapons, and the silent snares of his guile, he is invincible! Accordingly, he is justified in believing that by bequeathing such occult wisdom and invisible weapons to his descendants, he will be able, through them, to conquer (to bless) the entire World of the future!

Of course you could argue at this point that the territory from the Euphrates down to the Nile, has never been conquered by the seed (natural descendants) of that over-ambitious prophet. You might think that history has proved the promise of Abraham’s God more or less false. However, Abraham and his deity eventually succeeded in spreading their ideological influence, to involve not only that area, but regions of vastly greater proportions.

After all those rivers of promises had been showered on him, Abraham still had certain justified misgivings. He was already a hundred years old; he had no son from Sarah, his chosen wife who was definitely barren. The Lord, however, was categorical: “I will bless Sarah, your wife, and give you a son of her”. Genesis 17.15. The Bible, of course, makes things seem even more difficult, as it describes Abraham as convinced that his own ability to bear children is a story of the past. Abraham himself finds the possibility of having a son very amusing: “Then Abraham fell upon his face, and laughed, and said in his heart, shall a child be born unto him that is an hundred years old? And shall Sarah, that is ninety years old, bear?” Genesis 17.17.

However, God insisted that he would pour all sorts of blessings on Abraham, including a son of his own. A son whose mother would be Sarah, and not the offspring of some concubine whose son would become Sarah’s son!

Let us then return to the biblical text, and see what happened on that last day, just before the fire burnt at least four cities to the ground. On that last day the four cities saw the light of the brilliant sun, by the cool waters of the meandering river Jordan, three men arrived at Abraham’s camp: “three men” strangely dressed, and speaking in low voices, with dignity and authority reminding one of... angels.

It was an appropriate summer’s day. Abraham was expecting them. He was not sitting in the depths of his cool tent, but was impatiently waiting at the entrance under the burning midday sun. Let us follow the narration: “As he sat by the door of his tent at noon, he lifted up his eyes, and behold! Three men stood before him, and having seen them he ran to meet them from the door of his tent, and (Abraham) did obeisance to the ground”. Genesis 18.1,2

Nothing happens by chance. Abraham’s gesture informs the numerous members of his camp of the special honours those three strange men are worthy of. I do not think that anyone would believe that Abraham bowed down to the ground before every man that happened to pass by his tent. Besides, to remove any possible doubt as to what he meant, he addressed them as; my Lord! “And he said, Lord, if indeed I have found grace in your sight, pass not by your servant. Let water now be brought, and let them wash your feet, and do refresh yourselves under the tree. And I will bring bread... And they said; so do as you have said. And Abraham hastened to the tent to Sarah, and said to her, Hasten and knead three
measures of fine semolina flour, and make cakes. And Abraham ran to the herd, and fetched a calf tender and good, and gave it to a young servant; and he hastened to dress it. And he took butter and milk, and the calf which he had dressed and he set them before (the angels) and they did eat, and he stood by them under the tree”. Genesis 18.3-8

I have quoted the above to give you an idea of what angels eat... or rather what they ate... because this pleasant custom of men and heavenly visitors (Gods or angels) clxvi eating together, has gradually disappeared from all religious references. Anyhow, the previous case is very complete, and therefore exceptionally valuable, as it shows that the three angels ate... in a very human-like way.

A calf, however tender, in order to be slaughtered, skinned, cooked and dressed, takes some time, even when angels are involved. So one wonders, during all the time needed for the preparation of the meal, were the three heavenly visitors sitting in the shade, patiently waiting, without uttering a single word? Sadly, this must have been what took place, since the biblical text does not mention a single meaningful exchange of words!

No attempt was made to take advantage of this lengthy contact of men and immortal beings. The omniscient universal deity did not see fit to use those endless moments of its precious incarnation and immediate contact with his prophet to provide us with even a few heaven-sent profound words. On the contrary, the agonizing silence lasted all through the meal, while the three men were picking the tasty calf-meat to the bone, and relishing the butter, the milk and the cakes of fine flour. All this time the aged prophet himself was standing respectfully next to them, as a good underling should. The visitors ate in silence; they drank milk, as it seems it was forbidden to serve wine to angels... during working hours! I had better stop here before I get carried away by my satirical mood, in which case my comments might totally stray away from the object of our investigation.

Of course, some of you may think that we are trying to ridicule persons and situations. That would be a great mistake, because our effort is exactly in the opposite direction. We have persistently tried to avoid satire because we are fully aware of the weight of all those charges. However, it is impossible to criticize certain scenes even at an elementary level without causing spontaneous laughter.

For instance, Abraham’s angels eat so much, and so well that one immediately understands why, in later narratives, they were fed less and less, until gradually this sympathetic custom vanished. Indeed, in the much later ‘Sacred Koran’ it is claimed: “Our messengers went to Abraham... and he offered them roast veal (but they) did not lay their hands on it”. Koran 11.72

This correction of the narrative was considered necessary, because the description of such substantial meals offered... to angels, would immediately provoke more and more queries in humans, such as: Why, are angels so hungry? Do the inhabitants of the skies enjoy our food? Do they too feel the pangs of hunger? Do they have special delicacies up in heaven, such as heavenly milk, honey, and pilaf? Well, all things considered, heavenly angels and earthly mortals do not seem to behave so very differently!

Perhaps those angels deserved... one for the road after all! To treat the angels to a hearty meal seemed very moving at first, but it must have given rise later to a multitude of questions, that could only be answered with difficulty. Accordingly, angels were obliged to stop eating while miracles were being performed. Perhaps they had their meals before or after the miracle!

How can we refrain from smiling, upon reading these biblical descriptions?

We are told that the angels sat under a tree, waiting for hours for the food to be cooked, of course after having washed their feet of the dust from their journey along the dusty... heavenly paths?

Any attempt to analyse such otherwise charming scenes, automatically ends up in involuntary satire. Of course the biblical characters and their deeds could easily provide a great script for a satirical movie; however our topic is much too important to use just as a good opportunity for laughter.

Abraham suitably honoured his prestigious guests who dined in silence. After the meal, words were few and to the point, only on the subject of the cure of aged Sarah’s barrenness, and of Abraham’s impotence, due to his advanced years. Later, “the men (the angels) having risen up from thence looked clxvii towards Sodom and Gomorrah and Abraham went with them”. Genesis 18.16

The discussion which followed, can be termed strange –to put it mildly; we have Abraham, the man, trying to save the cities from God’s wrath, with the least possible loss of righteous men. Beginning at fifty, the final negotiable number comes down to ten. Not nine, nor eight. You see there is a minimum negotiable price for cities lacking righteous men. We are informed that Abraham himself could not save those cities, though he bravely and persistently negotiated their salvation with the arsonist angels (or through them with God). The possibility of saving five whole condemned cities depended on there being “ten righteous” men in them. Finally the righteous ones were fewer than ten. There were only four, or no...three...or rather one; but let us not hurry, for we must examine this story more closely. Abraham’s sonorous statement, that we must not forget, is: “Lord, would you destroy the righteous for the wicked, and shall the righteous be as the wicked?” Gen.18.25.
In any case despite all this rhetoric, we have noted that Abraham was expecting the visit of the three human angels, and later, Lot is also seen anxiously waiting for them at the most suitable spot in the city, that is the gateway to Sodom. The very strange and inexplicable thing is that although ‘three men’ set out, only two arrived here in Sodom, after having definitely been given the title of angels on their way there. Nowhere does the narrative tell us what happened to the third angel! “And the two angels came to Sodom at evening, and Lot sat by the gate of Sodom having seen them, rose up to meet them, and he worshipped with his face to the ground”. Genesis19.1 Whatever happened to the third human-angel?xiii Then the two angels received the same lavish attention from Lot. This time the washing of the feet suggested by Lot is justified, since the story says that they had crossed the distance near Sodom on foot. “And he (Lot) made a feast for them, and baked unleavened cakes for them and they did eat”. Genesis19.3

Before the end of the meal, however, something terrible happened:

“… the men of the city, the men of Sodom, surrounded the house, both old and young, all the people from every quarter: And they called Lot out, and said to him, Where are the men which came in to your house this night? Bring them out to us, that we may know them”xiv, xv, xvi Genesis19.4-5

Please do note that all the people came from every corner of the city, young and old, no one was missing.

But is it possible?

Could these people who were still mourning their dead, whose entire possessions had been plundered, and most of whom would have been wounded in the battle that had led to their defeat at the hands of the merciless invader, Chedorlaomer, have the time and the mood for homosexual passion? And the whole population of an entire city! Were there not even ten righteous men able to resist that mad sexual ‘call’ and be absent from such a paranoid gathering? According to Abraham’s reasoning, if such had been the case, the whole city would have been saved from total annihilation. But could it ever be possible?

Widows, old men, orphans, wounded soldiers, children who had just lost their parents; parents who had just lost their sons in battle! A city recently ruined by the heavy blows of war had nothing else to think about except sexual intercourse with those two men who entered Lot’s house at night?

It becomes clear that the description is extremely unfortunate, and completely disconnected from the other elements of the narrative. And this obvious attempt to besmirch and incriminate an entire city is contemptible, to say the least!

It would have sounded much better if the Canaanites had been simply accused and burnt as evildoers, instead of trying to invent such a farfetched defaming story. The narrative itself is poorly balanced, and ready to collapse under the weight of those arbitrary exaggerations. Well, let us concede that all the men were there…But the women too? What were they doing there among the ‘sinful’? Were they attending the intended copulation of males? All this is a manifest, lamentable attempt to incriminate the entire population of the city so that the indignation of Abraham’s God that supposedly led Him to burn the cities to the ground may be sufficiently justified.

However, we will let that be for now. The fate of the city of Sodom was decided after that incident. Sodom was convicted to perish by fire because when God arrived on the scene, to look into the matter at close hand, it was evident what a sinful city it was. Before God visited Sodom he had already proclaimed, “I will therefore go down and see if they completely correspond with the cry that comes to me and if not, that I may know”. Genesis 18.21 So God came and saw for himself (since from a distance, in spite of being a God, he was not quite sure), and now with rightful indignation he could burn all those sinners.

But that holds good for Sodom alone. Why were the other cities destroyed? Nothing similar was described concerning Gomorrah and the other two cities that were burnt at the same time. Were they not worthy of an onsite investigation?

Really though, if we put aside the disorientating elements of the so-called divine intervention in this story, what could have really happened outside Lot’s house, where the inhabitants of the bereaved city had gathered threateningly, asking to see those two visitors? The reaction of the inhabitants can only be rationally explained in the context of the military disaster that had recently stricken the city of Sodom.

This different interpretation emerges effortlessly before the researcher who would put aside the intentional and persistent biblical misrepresentation of Sodom, and would take into consideration all the other data in the story. The Sodomites had been shattered by their recent defeat by the armies of Chedorlaomer, and their merciless plundering. (Genesis 14.10-11) A previously rich city that had suffered hundreds, or even thousands of casualties-chiefly among the male population- in a critical military confrontation, was now unable to guard its remaining provisions from all kinds of unscrupulous nocturnal looters. Its people must have tried to defend themselves by questioning and checking on all strangers entering the city walls. We can now more easily comprehend that Lot had his own reasons for waiting patiently outside the town for the arrival of the two ‘angels’; it was to ensure their safe entrance into the city. And please note, he was not just expecting them, he immediately recognised them and greeted them, from among so many unknown faces at the busy gate of the city!
So perhaps that vigilance at the gates, so vital for the safety of the city, was the real reason why shouts and demands were heard outside Lot’s house, where the two strangers had sought refuge. “Where are the men that went into your house this night?” The question is not at all odd, as it was addressed to Lot, who was an immigrant and a stranger in the city. Amidst the anarchy after their defeat, the Sodomites were justified in suspecting every stranger who came into Sodom, and might consider the ravaged unguarded city an opportunity for pillage by night.

With this explanation in mind, the incident outside Lot’s house can easily be interpreted as a gathering of wrathful citizens accusing Lot of being host to foreigners who could devastate their unguarded property during the night; they insistently demanded to be allowed to identify those intruders. The members of Lot’s race seem to have played a leading part in the events of that night. Zephaniah appears to know something about it because he clearly says: “shall be as Sodom... and Gomorrah... the remnant of my people shall plunder them, and the remnant of my nation shall inherit them”. Septuagint: Zephaniah 2.9. No biblical narrative known to us mentions that Sodom was plundered by the Jews. Therefore Zephaniah certainly knew something that has never come down to us. Instead of visualising sex-crazy men, we can imagine a group of people protesting strongly against Lot’s suspect hospitality offered to those fellow-countrymen of his. According to Zephaniah’s admission, that must have been the most suitable period for the sacking of Sodom by Jews.

An effective mechanism of slander has made Sodom a synonym for the proverbial misdeed, where there was merely the struggle for survival, and the anxiety to guard and protect whatever remained of their ravaged ‘paradise’. It was as if something was urging that small crowd gathered outside the house of the suspect foreigner, as though they sensed that a greater evil than Chedorlaomer’s army could overtake them if they did not keep an eye on the movements of those particular foreigners. And their instinct was far from wrong! The scene of the outraged citizens, who, according to the story, tried to break down the door of the house, supposedly to copulate with the two men (a whole city copulating with two foreign men), is from every point of view exasperatingly far-fetched. Our question: How could those inhabitants of Sodom have kept up a successful trade of their excellent wines if they hastened to molest and sexually abuse the strangers visiting their city?

The enraged citizens therefore gathered in front of Lot’s house because they were convinced that it was a den of plotters, a menace to what was left of their town. But Lot’s guests were not a couple of nobodies. They were very gifted men, highly trained in the Chaldean arts, and equipped accordingly. They drew Lot inside the house, and with their nimble fingers took a special kind of powder out of a secret pocket in their waist sashes, and with a jolt of their hands struck the men at the door with blindness:

“And the men stretched forth their hands and drew Lot in to them into the house and shut the door. And they smote the men that were at the door of the house with blindness...”. Genesis 19.10

The sudden cries of those temporary blinded among the crowd as a consequence of the Chaldean trick, sowed the anticipated panic among the Sodomites, making them put off their vengeful plans for the next day. The next day, however, it was already too late. That would be the last night for four of the five Canaanite cities situated on the banks of the river Jordan. We see that the Lord carefully investigated one city, but he burnt down two, and...his anger overflowing after that, he burnt down two more! This information is given us in Deuteronomy. “Like the overthrow of Sodom and Gomorrah and Admah and Zeboim which the Lord overthrew in his anger, and in his wrath”. Deuteronomy 29.23

Sodom, Gomorrah, Admah and Zeboim were burned. Sodom and Gomorrah were the two cities accused of misdeeds. Only one of them was ever examined for the presence of ten righteous men, yet all four cities were burnt! Why? Further on in Deuteronomy we have the meaningful biblical answer to such questions: “The secret things belong unto the Lord our God; but those things which are revealed, belong to us and to our children forever, that we may do all the words of this law”. Deuteronomy 29.29

Have you understood? If not, read it again! Before you lies the concentrated essence of religious thought! Reading it, you have the feeling that you are being robbed of your most precious possession, namely the inalienable right to understanding. Of course, in the past, religions could prescribe something like that in the name of any ‘God’ they represented. Today, however, every such order that limits our understanding must resound like a deafening alarm of conspiracy against our intelligence and our culture!

What are the ‘secret things’ in this case, that we must ignore, and limit ourselves ‘for ever’ only to those things which are overt and superficial? Could it be that here the ‘secrets’ (among other things) mean that the third human-angel was the indispensable arsonist of the other cities? Or do you think that Lot, though a herdsman, dwelled in that city quite innocently? Who will tell us why that life-long tent-dweller who “pitched his tent near Sodom” Genesis13.12 was now living in a house within the city walls? Why should Lot, a herdsman and stock-farmer by occupation, have left ‘his tents’ to dwell within the walls of the city of Sodom? In the course of this investigation it will be established with certainty, that whenever a biblical
‘destructive miracle’ smote its target, a co-operative Chaldean had always infiltrated there before the event. From his vantage point he was able to inflict the intentional scourges of his ‘God’!

Accordingly, if Lot all of a sudden left his shepherd’s tents and came to live inside Sodom, this must mean that someone in that city was the intended target of the next big trick of his uncle, Abraham. The wealth of that city would fall into their hands like a ripe fruit! But we shall never know what clever design of divine bondage the wily prophet had been preparing for the Sodomites, because Chedorlaomer with his army, unexpectedly upset their plans by conquering the five cities, and carrying away their riches. Additionally, our prophet became involved in that local war because of his night raid on Chedorlaomer’s camp to liberate Lot, who had been taken captive. These developments forced the Chaldeans to restrict their activities to night plundering. However the final plan of destroying those cities by fire was to put an end to the existence, and to the much-coveted prosperity of those erstwhile paradise-like cities.

Let us return to the narrative and to the partial blindness that smote the Sodomites: “And the men (the angels) stretched forth their hands and struck... the men that were at the door of the house with blindness”. Genesis 19.10-11 The admission that only “the men at the door” were stricken, confirms our reasoning more than anything else that concerns the use of the Chaldean ‘weapons’. Otherwise we risk accepting that the ‘God’ involved did not have the power to smite the entire dense (general, according to the Bible) gathering outside Lot’s house... or that he took pity on the rest and did not ‘blind’ them, so that he might burn them while still in good health, a few hours later, with fire and brimstone!

With eyes smarting from the Chaldean powder that had been flung towards them, the few Sodomites (according to our conjectures) who had been making a fuss outside Lot’s house were temporarily stricken with fear and dispersed. The discussions that went on later inside Lot’s house that strange night attract our attention because they are full of meaning. The human-angels asked Lot (one would have thought they should have known) “Have you here sons-in-law, or sons or daughters, or if you have any other friend in the city bring them out of this place. For we are going to destroy that place”. Genesis 19.12

But wait a minute! Haven’t we just been told, by the text, most emphatically, (no one else can say it better) that “they surrounded the house, both young and old, all the people together from everywhere?”

Doesn’t that seem to imply that the city was divided into two groups, the good inside the house, and the bad outside? Then why were Lot’s sons in-law suddenly granted the right to save themselves? Doesn’t that clearly state that both the sons-in-law, as well as most of the people of the city had not gathered outside Lot’s house craving for evil sexual misdoings?

Doesn’t that mean that both the sons-in-law, as well as most of the people of the city had no idea about the relatively insignificant incident of protest outside Lot’s house? Definitely, that is the case. If all the inhabitants of the city had been there, then how could Lot have gone out of his house in search of his sons-in-law?

Nevertheless, after this supposedly general gathering of all the Sodomites, we see Lot coming out during the night to warn his two Sodomite sons-in-law, only to be smiled at ironically by them who, according to the story, had evidently not heard anything about the recent events in front of Lot’s house. “And Lot went out and spoke to his sons-in-law who were going to marry his daughters, and said: Up! Get you out of this place, for the Lord is about to destroy the city, but it appeared to his sons-in-law that he was mocking them”. Genesis 19.14

Here we observe Lot committing a very serious error. He entrusted the divine plan to alien men, who although betrothed to his daughters, were still foreigners (possibly just a couple of prospective victims according to the standard Abrahamic method). That mistake would cost him dearly, as we shall see. But the biblical narrative itself, by including the account of Lot going in search of his sons-in-law, has committed an even more serious impropriety. Because exactly on that night, when all the city was afoot “both young and old, all the people together” and had already been judged, the Bible contradicts itself, and admits, very naively, that Lot’s sons-in-law... had no idea of the events!

We are compelled to ask: Were they, or were they not all outside Lot’s house? If Lot’s two sons-in-law were not present, as their special warning seems to imply, then why does the Bible so emphatically maintain that all the inhabitants of the city were there outside Lot’s house, committing all kinds of vile iniquities, from the youngest to the oldest? From the above-mentioned case it becomes clear that most of the citizens were in bed asleep, completely unaware of the presence of foreign men with angel faces and guts of steel, armed with the wrath of Abraham’s God, who would (in the dialect of the prophets) ‘bless’ their cities by setting fire to them. (Genesis 19.13-14, Genesis 19.29.)

The preparations were time-consuming, and the ‘angels’ finally literally had to carry Lot and his family out of the town. The ‘household effects’ seemed to be late in coming, but the men were in a hurry, wanting to take advantage of the darkness. The discussion between Lot and the ‘Angels’ is very interesting. Apart from the typically mythological “do not look back”, the rest of the conversation was very down to earth.
'God' told Lot to head straight for the mountains in order to "save himself". But Lot had reasonable objections and, would you believe it! He asked for one of the condemned cities, the smallest of the five, the last one, to be spared so that he may have somewhere civilised to go to! And Lot said to them (the angels), I pray Lord... behold this city (Zoar) is near for me to escape there, which is a small one, and there shall I be preserved, is it not little?” Genesis 19.20 Strangely enough he asked the angels, (as if the size of the city had anything to do with it’s being spared heavenly destruction): “is it not little?” Let it be spared... besides it is here nearby, so I will be spared wandering up the mountains with three women in the middle of the night! We note that Lot didn’t seem to mind the company of those notorious Canaanite sinners at all! Very strangely, whereas all this sounds funny and irrelevant to the fiery divine wrath...his request was granted: “and God (the human-angels) said, behold I respect you (Septuagint: I have admired you) about this thing that I should not overthower the city about which you have spoken. Hasten therefore to escape there for I shall not be able to do anything until you have come there”. Genesis 19.22 All these things take place at dawn, and Lot leaves for the neighbouring city of Zoar, saving the small city from the predetermined common fate of the five cities. And “when Lot entered into Zoar (safe and sound) the Lord rained fire and brimstone and overthrew these cities”. Genesis 19.23 Do you see any reason why the fifth city was spared? Were there enough righteous men there? Or was it saved because it was small and of easy access, so as not to inconvenience the nephew of the great prophet? But while the God-angel, admiring Lot’s idea, makes him a present of a small town in memory of this day of salvation of the righteous, and of his sterling justice... we keep trying to understand why four towns were finally burnt down, whereas only two have been accused of iniquities. Did God’s wrath become somewhat excessive so that he had to annihilate a couple more cities? What meaning have all these discussions about ten righteous men, and God coming down to see for himself, when we do not see anything of the sort being put into practice? One of the cities, Zoar, was saved from its pre-arranged destruction, for reasons that had nothing to do with justice, three cities were burnt, without anyone having ascertained the truth of the accusations, whereas two of them had never been blamed for any misdeeds! One might say that all the cities were the same, and that God did not take the trouble to investigate, since he is omniscient! All right, but since he is omniscient, why did he take the trouble to investigate Sodom so closely, as a matter of fact in person? And that smallest city, Zoar, why was it saved? Indeed, we do not see any other reason for its salvation, apart from the fact that Lot asked for it, very politely, even saying: “I pray”. If Lot’s entreaties saved an unjustly condemned city, what reason was there for all that talk about ten righteous men, as the only possibility and condition of saving those cities? Certainly all this bargaining about the righteous was only included to show that Abraham was definitely not involved in that great catastrophe, by which his God mercilessly smote those cities. On the contrary, our kindly prophet, exceeding his own God in sensitivity (!), strived to save them... with superhuman efforts... but unfortunately... in vain! On the other hand... do you happen to know why a God, who has all the time in the world at his disposal, was in such a hurry to set fire to the city before daybreak? Perhaps... because fire... is more spectacular at night, some would say! No, you are wrong! It is rather because even ‘Gods’ find arson works better by night! Do you think that maybe the time has come for us to begin to suspect that during such crucial moments of stress, divine haste (“Hasten, save your life there, I shall not be able to do anything until you have come there!”) does not befit any deity, and phrases such as these are the best proof that the arsonists were humans? The Bible goes on to give its narrative a form that would cover up the events behind a theological veil: “And the Lord rained on Sodom and Gomorrah brimstone and fire from the Lord of Heaven... And he overthrew those cities and all the country round about (the country round about, meaning two more cities) and all that dwelt in the cities, and the plants springing out of the ground... And Abraham rose up early (Septuagint: at daybreak) and went to the place where he stood before the Lord... And he looked toward Sodom and Gomorrah and toward all the surrounding country, and saw, and behold a flame went up from the earth, as the smoke of a furnace...when God destroyed the cities”. Genesis 19.24-29. As the sinful cities were finally burnt to the ground... the narrative turns towards the real owner of Canaan. Abraham got up early to stand, silent and expressionless, on a nearby height to gaze upon the unique sight. The holocaust of God’s wrath, a God who would not tolerate sexual misdoings, but by a strange coincidence scorched and exterminated from the face of the earth the former owners of the land promised to Abraham! I wonder what could have been Abraham’s thoughts as he gazed from the height at the fiery power of his personal God, the “Lord”, or rather “The Lord of Powers”. However, the story in no way avoids connecting in a magnificent image...the persecutor and the victims! Abraham, who got up early to enjoy the sight, helps us understand at least two things:
First, he knew the exact time the fire would... fall from the sky! And secondly, that in the morning the fire was well under way; therefore it must have been kindled long before the crack of dawn! If you really wanted to set fire to a town, would you choose any other time? But isn’t it strange that Abraham’s God should choose the very same time as common arsonists would?

Indeed, how did Abraham know that on that special morning he would gaze on a unique sight from the top of a hill? But of course... the man was... a prophet!

So what was that strange man, who came from the depths of Chaldea, thinking, as he stood on the heights overlooking his God’s fiery breath?

Illustration 8 : Abraham rises early in the morning to observe the burning of four cities to the ground

Keep this scene in your mind! The morning, the prophet and his feat! While the mists of his meditations that had long-since been enveloping those unsuspecting cities were being fulfilled with that scorching devastation we may recall another prophet’s words that probably ‘enfold’ Abraham’s thoughts in this unprecedented scene. “I have laid a snare for you, and you are also taken…and you were not aware…The Lord has opened his armoury, and has brought forth the weapons of his indignation, for this is the work of the Lord in the land of the Chaldeans... And I will kindle a fire in the cities and it (the fire) shall devour all around... as God overthrew Sodom and Gomorrah and the neighbour cities thereof”. Jeremiah 50.24-25, 32, 40

No one could have been more explicit! Jeremiah’s words refer to Babylon, which, centuries later was also caught in the incendiary snare of prophetical fire by Jeremiah, who was keeping up the tradition of Abrahamic priesthood. In fact he directly admits it when he assures us that Babylon was not burnt because “fire fell on it from Heaven” but because “he kindled a fire in the cities, as at Sodom”. We did not expect to find a clearer admission than this one.

However for the faithful... fire fell from the Heavens!

But what can we say about the supposedly terrifying and unearthly catastrophe itself that appears to have left behind vivid impressions?

Although not of heavenly provenance, the inferno must certainly have acquired awesome proportions and must have burnt entire cities to the ground. Why didn’t the inhabitants check the fire before four cities were completely destroyed? What explanation can be given for that? Do you remember the Valley of Siddim?

It is the valley where the mighty Elamite King Chedorlaomer beat the five towns of Sodom in the fight for independence. Well, concerning that valley, the unquenchable curiosity of the wayfarer ‘sight-seer’ Abraham, recorded something of great interest, which possibly escaped the attention of the cursory reader. In Genesis verse 14,1 we are provided with the very interesting detail, that certainly is not recorded there by chance, isolated and irrelevant to the story: “Now the salt valley of Siddim consists of bitumen-pits”. One other interesting remark is in Genesis 11, 3:

“And their mortar was bitumen” referring perhaps to a very ancient custom the locals had of using a quantity of bitumen (pitch) as binding mortar between the bricks to make the walls more solid and perhaps also to ensure better insulation. Herodotus describes a similar method of construction involving the use of
pitch. He says that when he visited Babylon, he found that Darius had destroyed its surrounding walls. Some remnants, however, were still there. He asked how the walls had been constructed, and was told that: “they had been made of clay bricks, and between each layer there were interwoven reeds and pitch (tar) which served as a binding material. The marks of the reeds, imprinted on the pitch, are still visible today among the ruins of the walls”. Herodotus 1.179.7-19

If all this information is taken into consideration we obtain a better picture of the ancient method of building, with a wider use of inflammable bitumen (pitch) So it is easier for us to imagine the effectiveness of the ‘weapons’ used against the luckless four cities of Canaan!

The crowded densely-built cities, with their abundant warehouses filled with inflammable materials, hay, animal fodder, and their thatched roofs and wooden constructions, combined with the tarred bricks of the straw-filled walls would have fallen easy prey to the flames, if the fire was started at a few well-chosen spots.

If, at the same time, the city had the misfortune of lying near bitumen pits, like those in the nearby valley of Siddim, and if someone made sure that the pits also were set alight, that destructive fire fed by theoretically inexhaustible gases and oil deposits from the surface wells would last for several days producing widespread destruction and a large amount of suffocating smoke. To a certain degree this could explain the great catastrophes hinted at in other verses of the Bible.

Halley, the well-known exponent of biblical viewpoints, provides us with one more interesting interpretation of the catastrophe... and makes us suspect the prophet’s active participation from a distance:

“Beneath Mt Usdom, (where Halley places Sodom) there is a layer of salt 50m thick, upon this layer there is another layer of limestone, mixed with free sulphur... God (we could easily say his prophet) at the suitable time set the gases alight (!) A great explosion resulted. The salt and the sulphur, red-hot, were hurled skywards, and as a result it literally rained fire and brimstone*clxxxiii.*

All the above could have happened, and were within the capabilities of the highly observant Chaldean usurper. The prophet therefore, had but to choose the means and the way by which his ‘God’ would devastate Sodom! At the most, by blowing up the nearby hill of bitumen, he might lose a naïve servant, who would have received the divine instruction to offer a sacrifice to the “Lord” that morning very near... the exits of inflammable gases!

Halley is a eulogist of the Bible, inspired by God and full of biblical enthusiasm. He discovers a whole mountain of lime and brimstone (!) exactly where it was needed, in the environs of Sodom. It is permissible to use lies and exaggerations in the cause of defending ‘our’ true faith! But if you attempt to demystify the biblical narrative, and you dare to hint at the possibility of a small quantity of the suitable flammable materials in the hands of the ‘angels’, then your interpretation is considered malicious and you are denounced for raising arbitrary suspicions!

The ‘faithful’ have proved to be so singularly naïve that they will easily accept that their ‘God’ may have blown up a whole mountain of brimstone, and rained it down on the ‘irreverent’ Sodomites. It never occurs to them that their ‘devout’ prophet... who was convinced that the land of those Canaanites belonged to him... would be equally willing to do the same!

As we do not wish to appear to exaggerate, we must keep the description of the disaster within its real dimensions. Because, although it was a truly devastating fire that destroyed four of the five cities, it was far from being a fire falling from the skies (or for some fanciful people an explosion of an atomic bomb, anti-matter... and so many other charming exaggerations that have been put forward) that annihilated the Sodomites to the last man. You see, the Chaldean bible, in its unrestrained quest for the sensational, thinks nothing of claiming on the one hand that: “God destroyed those cities and all the environs and all the inhabitants of the cities and the plants of the earth”, while on the other hand a little later simply admitting: “there were still Sodomites in the land”*clxxxiv.*

Exaggeration is a tool used to impress, and it is always present in biblical stories so as to promote the feeling of supposed divine action, which so successfully invalidates any critical questioning!

We therefore conclude that the inhabitants of the five cities did suffer great casualties during the inferno but they gradually returned and rebuilt their houses, because we see them being demolished again later on (2 Kings 23.7), by the chosen descendants of Abraham. Some insist that we must consider it a mere coincidence that the most sinful cities in human history were exactly those the prophet claimed was a gift of God to him! In answer to the suspicion that this disaster could have a connection with the divine promises: “and I will give to you and to your seed after you this land... even all the land of Canaan for an everlasting possession” Septuagint: Genesis 17.8 we can only reply that it must merely be a simple Chaldean coincidence!

Who were the Sodomites?
Let us pause for a moment to collect the data from the biblical narrative in order to get a more complete picture of these people. The Sodomites — Canaanites were famous for their vine growing: “for their vine is the vine of Sodom”. Deuteronomy 32.32. They regularly enjoyed themselves with wine and feasts. Their cities boasted fortified walls and gates. (Genesis 19.1) They had kings and fought in organized armies. (Genesis 14.10) They used didrachms and offered sacrifices to their Gods. (Deuteronomy 32.38)

I trust you will not be surprised to hear that these besmirched people called Philistines were, beyond any doubt Greeks, (Aegean-Cretans). In the Bible of course, they are more often referred to as Canaanites, and not as Philistines. The more meticulous reader, however, will notice that in the biblical text Canaanites and Philistines were two alternate names given to the very same people. These two different designations were often used to define the Philistines, as the people living along the Mediterranean coast (the five towns of Gaza), and the Canaanites as those who live in the five towns of Sodom, on the fertile strip of land by the river Jordan. However they most probably refer to the same people with the term Canaanite keeping a wider meaning. The Bible confirms this view by including within the land of the Canaanites both groups of five towns: “and the boundaries of the Canaanites were from Sidon till one comes to Gerar and Gaza, till one comes to Sodom (along the banks of the river) and Gomorrah, Admah and Zeboim, as far as Lhasa.” Genesis 10.19 Elsewhere the picture becomes more complete, “the Canaanites dwell by the sea and along the banks of the Jordan”. Numbers 13.29.

In the following extract Zephaniah affirms that the Philistines originated from Crete: “Woe to you, inhabitants of the seacoast (Philistines), you who originate from Crete... O Canaan, the land of the Philistines, I will ravage thee, that there shall be no inhabitant left...and I will turn Crete into a sheep- pen... the Lord will be terrible towards them, he will wipe out all the Gods of the earth, and all nations, even the most remote (all the islands of the nations) shall bow down before him, each in his own land”. Septuagint: Zephaniah. 2.5,11

Apart from the hostile rage oozing from this unbelievable sermon of hatred of the biblical priesthood against the Philistines, in this text we can discern the clear identification of Philistines and Cretans. The Philistines (Phalestines or Palestinians) were identified early on as of Greek-Aegean or Cretan origin by various sources. “The Philistines are gentiles, and they call the Phalestines Greeks” Vas. Caesarea "On the Prophet Isaiah" 14.287.50.

The renowned archaeologist Lawrence Stager recently reported on Ashkelon, one of the ancient cities of the coastal group of five Philistine cities:

"The Philistines were a sea-faring people that swept the eastern Mediterranean...The Philistines have been represented in the Bible as savage brutes whose name remains a synonym of the most uncivilized enemies of art and culture. However the findings (from the diggings at Ashkelon) present an entirely different picture. At the time that the Israelis were producing crude poorly adorned clay pottery, the Philistines were decorating their pottery with sophisticated ornamental designs of a style reminiscent of that of Mycenaean Greece". Lawrence Stager believes that: "The Philistines were in reality immigrant Greeks...the diggings have revealed findings that demonstrate a society of artisans and cosmopolitan sea-faring people".

In practice in the biblical text the names Palestines, Philistines and the more general term Canaanites often referred to the same people. When Abraham arrived in Canaan with his fervent lust for conquest, the Canaanites were already there, having created their small paradise a long time before. Much earlier and with the greatest ease, they had occupied the choicest corners of the area: the fertile banks of the Jordan, as well as the only flat and low shores of the Palestinian Mediterranean coast. And when Abraham reached the land he came to covet so much, with bitterness he noted:

"...the Canaanites then (already) inhabited the land". Genesis 12.6.

Seafaring Greeks, the Cretans who reached the Jordan river banks deep inland, lived at first on the coast of Philistine (Gaza), or as other scholars will have it, came north through Egypt, (with which country they definitely had considerable trade relations), to the valley of the river Jordan. They brought with them the high civilization and prosperity of Minoan Crete which spread all over the Jordan region as well as Palestine. They were not mere sheep-and cattle herders but possessed an advanced agricultural civilisation, and they systematically cultivated the olive-tree (oil), the vine (wine production) and all kinds of fruit trees. With the agricultural skills of their civilized homeland they turned the area near the Jordan into a real paradise, a renowned land: “the place of the Canaanites, a good and wide land... a land flowing with milk and honey”. Septuagint: Exodus3.8. That clearly indicates a land rich in cattle breeding (milk) and in systematic bee keeping (honey). The abundance of riches of those hard-working Cretan-Canaanites, reached great heights, and the Bible is obliged to admit: “the country round about Jordan... it was all watered... as the garden of the Lord”. Septuagint: Genesis 13.10.

So it was Cretans that dwelt on the banks of the river Jordan during Abraham’s time, and as everything indicates, they were industrious, like the Minoans, and possessed Homeric dignity!
When did all this take place?

A first step in our attempt to chronologically fix Abraham’s era, which would by-pass various expediencies, would start from Pharaoh Ramses II, whose reign Egyptologists have set between 1290 and 1224 B.C. and who was the Pharaoh of Moses’ childhood. We know that only five generations separated Moses from Abraham, and by calculating each generation at thirty years (a period commonly accepted) there can be no more than 150 years between the existence of those two biblical men.

Therefore Abraham must have lived not earlier than the 15th century B.C. Robert Graves, disregarding the expediencies that would like to place Abraham in the 20th, or at least the 18th century B.C., boldly wrote:

“Abraham lived during the second half of the 15th century B.C”…

Those Cretan-Philistines of Abraham’s time were contemporary with the exquisite Minoan civilization of Crete, the glory and high quality of which still confounds the archaeologists. Knossos, the centre of that civilization, still stands as one of the greatest and most impressive monuments of ancient civilization, from every aspect. Some information regarding the palaces on the island of Crete, will give us an idea, and a measure of comparison, between the civilization of the Cretan- Canaanites and that of their enemies, the Chaldean Hebrews.

Cretans, Canaanites and Philistines

Let us take a look at Minoan Crete and examine the manners and customs of that civilized land of origin of the defamed Canaanites living by the river Jordan. The Cretans and the Minoan civilization of Abraham’s time, according to one version, kept up the tradition of the great lost civilization of the sunken Aegeis.

A most archaic presence in the Mediterranean, the Cretans had salvaged an important mythological heritage, together with the remnants of an Aegean-Cycladic civilization. At the apogee of their civilization they acquired the most refined, and the most renowned, civilization of antiquity – the legendary Minoan civilization.

“When on this remote island they (Cretans) developed a civilization that in many aspects was the most magnificent of the ancient world”, UNESKO History of Humanity Vol 1. pp 348

They conquered the seas to an indescribable extent, cleared the Mediterranean of piracy, and peacefully imposed their trading on the remotest edges of the earth: According to the findings we have examined above they possibly sailed as far as the Americas. “Minos built large cities such as Knossos... he acquired great naval power... and was the first Greek to rule the seas”. Diodorus Siculus 5.78.4

Illustration 9: Representation of the magnificent palace of Knossos. From the book : Crete. By Anne Kofu

The palaces of Minoan Crete, (in Knossos, Phaistos, Malia, and Zacros) with their functional architectural perfection, are evidence of an unbelievable wealth of knowledge that puzzles experts to this day. Buildings of up to five or six storeys in Knossos, of a total area of 20,000 square meters were able to meet the requirements of 80,000 inhabitants and still strike one with awe by their beauty and grandeur. Whoever has had the opportunity to see some of the prospective reconstructions of those buildings is amazed by the grandeur of the Cretan Minoan civilization. Magnificent staircases fourteen metres wide (Phaistos). Superb colonnades, air-conditioned rooms with numerous doors, skylights and most perfect stairs joining successive storeys, with an absolutely modern conception of construction comprising more than 1500 halls and chambers, all extremely functional. Aqueducts, irrigation works of tens of kilometres, perfect drainage and sewage systems, (Knossos), sanitary facilities that remind one of contemporary ones and include basins, wash-stands, bath-tubs, swimming pools, even an original central heating system.
The theatres, the schools, the conservatories, all had wide imposing passages to allow for the sacred processions towards the great “Goddess Nature”. Clamorous crowds enjoyed the festivities, where the female participation was impressive. The profoundly matriarchal society was matronymic, honouring the mother in a very special way. The female presence was stressed in depictions of dances and games, where both boys and girls took part on an equal footing. They went hunting, they boxed, ran and jumped.

“The games both men and women took part in, were combined with sacred rites, and provided the opportunity for intense social activity and entertainment. Scenes of games (wrestling, boxing, jumping and racing) are seen on murals, on stone carvings and on signet rings or cameos. The main characteristics of the games were agility and dexterity. Bull-fighting was the most spectacular, but also the most dangerous of all the games”.

Illustration 10 : Crete- Bull Vaulting The participants probably grabbed the horns of the charging animal and did a somersault over its back landing safely on their feet- a daring and risky show of gymnastics

Impressive scenes of bull vaulting depict boys and girls taking part in those dangerous feats, which consist of hair-raising risky vaults over the backs of attacking bulls.

Crete, the island “of one hundred cities” A hundred un-walled cities, where the Cretans dwelt in social harmony, and proverbial Minoan peace. “The Cretans were the first Greeks to have laws”. J. Stobaeus Antholog. 4.2.25, 128. It is evident the Cretans exerted their influence through the glamour of their civilization and through their trade rather than by force of arms. The Cretan-Canaanites roughly belong to this amazing cultural period. The Bible mentions them, and it is evident that with such a cultural origin and with their history they can hardly be the vulgar Sodomites, that have been presented to us by the Bible in its biased narrative trying to justify Abraham’s claims!

The problem seems to have arisen from the invading prophet’s envious possessiveness, that would not allow him to tolerate the enviable prosperity and the singular self-sufficiency those people enjoyed. Their prolonged festivities, their songs and laughter, resounded for whole days and nights on the quiet hills above the Jordan… Even to this day the Cretans are well known for their festivities; their wedding feasts may last up to four days.

But the dark figure of the prophet, alone on the neighbouring hilltop, gazed down and spied on the noisy bustling social life of the Cretan-Canaanites, without the least understanding of all that merry-making. The landless, migrant Chaldean, in his envious prophet’s imagination, conceived the story of an immoral city that divine wrath would destroy, in order to justify his plans of appropriation. In fact, the material needed for that convenient fairy-tale, could easily have been borrowed from the incomparable variety of Cretan-Canaanite tales and legends!

The Canaan-Sodomites, with their Homeric dignity, their Minoan laws, and ideal assiduity, must have been Cretans. Much later, when Moses sent out men to reconnoitre the land of Canaan, they: “... cut down a branch with one cluster of grapes, and they bore it between two men, upon a staff... and they said: we came into the land where you sent us and surely it flows with milk and honey, nevertheless the people are strong that dwell in the land, and the cities are walled and very great... and the Canaanites dwell by the sea, and by the coast of Jordan”. Numbers 13.23, 27-29.

In the village of Topalia, on the island of Crete, I had the good luck to see the biggest clusters of grapes that one can imagine. One cluster could barely fit between a man’s outstretched arms! The Cretans jokingly call them ‘seven kilo clusters’ What made the greatest impression on me, there in that village, were the words of a centenarian woman:

“The secret is dusting them with sulphur” she said. “We get the sulphur from the nearby heights where sulphur is found mixed with gypsum”.

“The triple dusting with sulphur is an art”, repeated my host offering a glass of superb fifty-year old wine from his ‘seven-kilo’ grape clusters, as a proof of his winemaking art! I mention the above as additional
confirmation of the fact that the great size of the Canaan grapes was an age-long Cretan secret. In Crete, the Canaanites’ most probable place of origin, they are still being cultivated and admired. Indeed, one man cannot possibly carry two such seven-kilo grape clusters alone, without crushing them.

Those must have been the Cretan-Canaan-Sodomite people; quite unlike the ones we see in Hollywood films, in which the eminent contemporary falsifiers of history, the worthy successors of their ancestor Abraham, represented those otherwise completely dignified people as crawling about lustfully, half-naked or leaning against walls with eyes painted on the palms of their hands and on their closed eye-lids.

A price on Lot’s head

But whatever happened to Lot? It was all gloom and doom for him, because he had made the tragic mistake of betraying the divine plans to his gentle in-laws. After safely reaching Zoar, (Genesis 19.23) with his wife and two daughters, the story suddenly makes a turnaround and Mrs Lot is “turned into a pillar of salt;” (Genesis 19.26) very strange since she had just been saved by entering the city of Zoar!

The story states that Mrs Lot demonstrated her bad character, unworthy of salvation, since she looked back nostalgically to cast a last glance at the unforgettable Sodomites…and was turned into a pillar of salt! We call her Mrs Lot for the sole reason that the name of such a tragic heroic figure remains unknown. One could assume that the sad and unexpected end of that woman would automatically have made her name immortal among her descendants. Nevertheless, although she became a ‘pillar of salt’, Mrs Lot has remained persistently anonymous!

That famous ‘pillar of salt’ that Lot’s wife was supposed to have become, very probably conjures up scenes of the very strange formations of the most peculiar sea in the world, that is situated further south than the presumed site of the unjustly ruined five cities... the Dead Sea. That sea, that is called both salty and bituminous, is where the fast-flowing river Jordan ends. Therefore, up to this day, the existence of bitumen in the area has been confirmed as a natural commodity, as well as sulphur, so there was no need for it to fall from the sky, since, for endless thousands of years it had been abundant in the region!

And in any case on this occasion we are compelled to ask: why was Lot’s wife turned to a pillar of salt, in a place that teems with pillars of salt? Why wasn’t she transformed into something more exotic that would have been far more impressive? For instance God could have turned her into something unknown to that arid region, like a block of ice that would not melt in the desert heat, to the eternal amazement of the peoples of Canaan!

Clearly the natural phenomena of the environment and the various strange salty formations that have always existed there were connected mythologically by the biblical authors with the sulphur, the salt and the events of the arson that led to the death of that unnamed woman, Lot’s wife. At the same time similar stories are brought to our mind, such as the Homeric reference to the ship of the Phaeacians that was turned to stone just outside the harbour, struck by Poseidon’s rage, because it had carried much-travelled Odysseus, against the will of the God to Ithaca. It is said that even nowadays the visitors to the island are shown that ship!

Our opinion is that Lot’s wife was not turned into stone like Niobe of the Greek myth, but that she met a tragic death at the hands of the outraged crowds that pursued them in Zoar. The crowds must have learnt from Lot’s in-laws who had survived, Lot’s clear confession that his God had intended to burn their city on the very night of the arson. Only in this way can we interpret the contradictory information of the Bible that Lot’s wife died after Lot entered Zoar and not before.

Lot was evidently pursued by the outraged God-stricken Canaanites; the only victim of his disorderly flight was his wife, who must have perished in the hands of the enraged survivors of the arson. He must have managed to escape by a real miracle in the uproar and general pandemonium.

He had to find shelter in a cave up in the mountains that he had so much wanted to avoid. Lot was now a ‘wanted’ criminal with the heavy charge of having set fire to four cities; he did not dare appear anywhere and lived a dark life of isolation with his two daughters in a sunless cave: “And Lot went up out of Zoar and dwelt in the mountain, he and his two daughters, for he feared to dwell in Zoar, and he dwelt in a cave he and his two daughters with him”. Genesis19.30

Nothing seemed to have worked smoothly in Lot’s rescue! Naturally, the biblical narrative presents it as mildly as possible, something like a mountain excursion... But it does not omit to say that the reason for their lengthy stay in the cave was the fear of the avenging wrath of the inhabitants of Zoar and the other burnt cities.

The sequel is even saucier. During the tragic long-drawn-out isolation in the cave, pursued by all the inhabitants of the area, the ‘righteous’ fell into immorality far worse than the supposed sins of the Sodomites, since during their stay there they committed the unbelievable sin of incest:
“and the elder daughter said to the younger... there is no one on the earth who shall come into us as it is fit in all the earth. Come and let us make our father drink wine and let us sleep with him”. Genesis 19.32

The inconceivable words, of those two ‘virgins’ revealed their true Chaldean morals and the real character of the righteous of the Bible! How can one even begin to comment on such original behaviour! I wish to remind you that, according to the story, their own father had readily offered them in exchange for the ‘angels’ to the sexually-starved Sodomites who were protesting outside his house:

“I have two daughters who have not known a man, I will bring them out to you and do you use them as it may please you”. Genesis 19.8

One would have expected Lot (a righteous man) to show greater courage, and to be more protective. At that same time he knew for certain he was dining with ‘divine’ representatives, and had entertained them! But the women in the families of the patriarchs, in those days, were easily used as nothing more than defensive ‘shields’ on the slightest occasion.

The identical reaction on the part of the two Chaldean biblical figures, Abraham and Lot, causes a singular impression. In the face of danger, with no second thought, they offer the women of their families as sexual barter. From that fact alone, it transpires that according to Chaldean morals, women do not enjoy the usual social position and prestige (at least when compared to other Mediterranean cultures), but as occasion demands, they may be turned into sexual instruments, for exploitation of opportunities, or the avoidance of danger.

Every nation, or person has the right to adopt his own moral rules. Nevertheless it can only be interpreted as malicious hypocrisy when someone completely lacking morals, slanders and defames others with groundless accusations. Of course it is precisely immoral people who often delight in unjustly besmirching others.

However, this peculiar moral flexibility and those shameful sexual practices of the patriarchs were not confined to men only. Women too, consented and participated, otherwise all that is gradually revealed to us in the Bible could not have taken place. Indeed, that must have been the case, because at the first opportunity we see the two ‘innocent’ virgins thinking up ways of sleeping with their own father, with the absolutely false justification that: “there is no one on the earth who shall come in to us”. Genesis 19.31

It is quite evident that such a crude excuse was added only much later, to provide a justification for this gruesome case of incest! It is perfectly clear that there were many men around, but the wanted-for-arson daughters of Lot could not approach them! Indeed the previous verse, (Genesis19.30.) states clearly that of their own accord, and out of fear, they fled the small town of Zoar that no doubt, was full of men.

The conclusion is easily reached. Lot’s sojourn in a cave, high on the mountain was compulsory. Lot lived for quite a long time with his daughters in the protection of that cave, persecuted by the rage for vengeance of the countless innocent victims of his God! But neither his God nor his uncle could change his wretched isolation in the least!

His accusers must have been his sons-in-law, who evidently had survived, and who in great anger made known the culprit of the arson, since Lot had described the oncoming catastrophe to them, long before it broke out. So, isolated and pursued, he survived in the cave high up on the mountain, with plenty of wine (probably provided secretly by his uncle Abraham). It is claimed that he used to get drunk before every act of intercourse with his daughters:

“So they made their father drink wine in that night and the elder went in and lay with her father... and he knew not when he slept and when he rose up... On the morrow the elder said to the younger, behold I slept yesterday night with our father, let us make him drink wine in this night also and you go in and sleep with him. So they made their father drink wine in that night also and the younger went in and slept with her father and he knew not when he slept, nor when he arose. And the two daughters of Lot conceived by their father”. Genesis 19.32-36

Our perfectly natural question: Where did these fugitive righteous people find so much wine, up in the mountains, where they stayed long enough for the daughters to acquire two offspring as a result of this incredible copulation? Could you perhaps tell us how many, finally, were the truly righteous saved from Sodom?

Really, why did Lot merit the title of ‘righteous’? The Bible does not give us one single righteous act from the beginning to the end of his life to justify such an honour. We have had certain difficulties in understanding the type and degree of ‘righteousness’ of this man... but after his sterling integrity up on the mountain, we finally realised how ‘righteous’ he was!

Once again the narrative is intentionally vague. The problem of the biblical female heroines was that either they had great difficulty conceiving and required all the heavenly powers to cure them of their sterility, or, as in this case, they would be a veritable marvel of fertility, and with only one sexual contact both of Lot’s daughters would bear descendants.

But we all know that such things can be achieved only by a real miracle. Do you think that Lot’s daughters were blessed with miraculous conception – even in this incestuous intercourse?
However diligently one searches in the Bible, one will not find any reaction on the part of Lot or even of Abraham against the aforementioned immoral deeds, namely, the extreme case of Lot’s incestuous pederasty involving his own daughters. In the whole of the ‘sacred’ texts, any sign of divine displeasure or scorn is conspicuous by its absence.

In brief, Abraham and Sarah had no problem concerning marriage between siblings, nor did they feel embarrassed when they repeatedly committed adultery even if they did it only for the purpose of protecting themselves or to gain wealth. Lot did not hesitate to offer his daughters as sexual objects to pacify the raging crowds... and at the first opportunity his two daughters (in our unbiased opinion, with his consent) gave themselves up to a long-standing incestuous sexual relationship. So what is unfolding before our eyes? What have we misunderstood?

I have the impression that what is known as sodomy, is not a more serious transgression than that of voluntary, methodical and repeated incestuous intercourse, that Lot’s daughters indulged in, with the tacit consent of that supposedly involuntary drunken ‘lover’, Lot. Even if we grant that Lot was indeed in a rare and very peculiar state of intoxication, so as to be able to perform the sexual act, but without being in a position to recognize... his own children as his sexual partners, then that possibly exonerates Lot, but not his daughters, who, according to the text, were not at all drunk! Finally, have you reached a conclusion about the number of the righteous men saved from God’s fiery wrath against immorality?

Now we return to the tormenting question: Why did the God of the Bible intervene on the one hand dynamically to give a lesson of morality by destroying four cities and their inhabitants, whose immorality the Bible itself could not establish and on the other hand (according to the same narrative) the immoral behaviour of his favourites surpasses all imagination? In the first case the immorality of the cities had never been proved (even by the Bible), in the second case the same God simply remained silent, not showing the least sign of wrath.

Everything indicates that Abraham’s God used moral wrath whenever it suited the acquisitive plans of the prophet. He does not seem to have been at all interested in establishing any rules regarding righteousness and unrighteousness. Or to phrase it better: evil and immortality in the hands of our favourites can be weapons and means of executing crafty plans with impunity. Whereas for those we do not favour, they are causes of plagues and death. Convenient, isn’t it?

Here we have to admit that Abraham’s God did nothing more than what the other Gods of his time did. They granted divine authority, (moral support) to their heroes’ decisions. In Homer’s Odyssey we observe shrewd Odysseus announcing to his son Telemachus, his own decision – to kill Penelope’s suitors:

“Athena instructs us now to consider the killing of our enemies”. Homerus Epic,Od. 16.264

Certainly, Odysseus knew that it would sound much better to plan the slaying of one hundred and eight (108) suitors (Odyssey 16.278) by order of a ‘deity’ and with divine support, than all on his own! The difference though, between these two cases is fundamental. Odysseus was endeavouing to regain his property from the scheming and numerous trespassing suitors, whereas Abraham was a usurper himself and an appropriator of the lawful property of the Canaanites.

After all this, it would be naïve to accept that behind those stories lies a true God who gets angered by the immoral practices of others, while his own thrice-blessed righteous ones, live a life of utter immorality. Biblical moralizing has proved to be an effective weapon in the undoing of the reputation and dignity of targeted nations or persons, as it creates a suitable ‘climate’ of aggressive hostility and disposessing moral wrath towards them.

By use of fairy- tales of the type: “Fire rained down from heaven”, and “do not look back because you will be turned into a pillar of salt”, the biblical authors succeeded in ensuring for those cruel biblical deeds an atmosphere of misguided acceptance! The biblical account, sometimes based on theological fairy-tales, and at other times on the true story, has managed to discard all critical questions as biased and sacrilegious!

At the same time the real secrets of the patriarchs’ terrible actions have been preserved in the text, only to be correctly interpreted by the initiated!

This attempt to conceal a real holocaust with mythological tales, has proved entirely successful. The unsuspecting citizens of five whole towns fell prey to the flames set by a group of unscrupulous Chaldeans, yet in the biblical narrative no one saw anything more than interesting religious-ethical scenes, or imaginary fairy-tale like stories.

What is extremely disturbing and inexplicable where human ability to criticize is concerned is the fact that, when confronted by the myth of an enraged deity, every thought of criticism vanishes. Let us recall that at least the two large cities of Sodom and Gomorrah are described as having gates, fortresses, army and kings, so they must have had several thousands of inhabitants. If we estimate the loss of a single child only, of a tender age, in every second family, we realize that, during that incomprehensible God-sent catastrophe... hundreds, if not thousands of children must have perished in the fire!

So did not anyone feel bad when according to the biblical narrative hundreds, if not thousands, of innocent children and infants were burnt alive in four cities, because of the wrath of a Chaldean God? What God
would have initiated that foolish discussion of ten righteous men, (Genesis 18.32) when all the children in those cities should, by their very nature, have been deemed innocent? Unfortunately, when our critical ability becomes dull, even concerning the subject of parental sensitivity...then something must be very wrong indeed! If a person does not feel uncomfortable when supporting a God who is supposed to have roasted alive, in his anger, hundreds of little children, who I repeat were by their very nature innocent…that person is probably as dangerous as his God! Really why should we so thoughtlessly forgive all those biblical stories, which are a humiliating insult to our intelligence? With our long-lasting gullibility haven’t we facilitated the dishonourable deed of besmirching the Sodomites and the Canaanites? Isn’t it clear that by accepting unquestioningly the historical defamation of any people, we make it simple for the inventors of historical forgery to include, sooner or later, our own history in their intentional falsifications? If our justified respect for a lovable, kind and universal God became the cause of our becoming a blind herd of followers of uncritical religiousness, then, our love of God, from a pure trait of intelligence, has turned into a repugnant grave of all prudence and dignity.

The Gods destroy sinful Cities.

Greek myths explaining the reason for Deucalion’s flood relate how the entire area of Arcadia was destroyed by Zeus’ thunderbolts. Another case of the destruction of a sinful city was when Zeus visited the mortals to test their faith. He visited Kea that was populated by the Telchines, an impious, wild race that showed no respect to the God, with the exception of Dexithea, the daughter of King Damon. For that reason, when Zeus destroyed the whole city including the entire population of Kea, he allowed Dexithea to be saved. Elis, the city of Salmoneus, who likened himself to Zeus, was another city razed to the ground by the God’s wrath. Zeus burnt the whole city, together with defiant Salmoneus, who had tried to reproduce Zeus’ thunder and lightning. Zeus’ real thunderbolts, however, destroyed both the city and its defiant king. Two Gods, Apollo and Artemis together with Hercules presented themselves before aged Cragaleus, and asked that elderly herdsman to be the judge, which of the three Gods the city of Amvrakia, in Epirus, would belong to. Each of the Gods spoke in turn. Cragaleus did not hesitate in deciding that the city rightfully belonged to Hercules. Thereupon Apollo got very angry and touching the unfortunate shepherd with his hand, turned him to stone, just there where he stood. Nevertheless, ever since that time, the city has belonged to Hercules. In Greek Mythology, we have at least three cities destroyed by ‘fire from the heavens’. Of course they were destroyed without those questions Abraham asked about righteous or unrighteous inhabitants, that perplex religious scholars even to this day cxcix.

Kea, Elis and Arcadia cc201 certainly were not destroyed by ‘divine wrath’. That was simply the interpretation given by the people of that time to the sudden destruction of three entire cities by fire, caused by thunderbolts or other causes.

Do not look back!

We must not forget that commands such as “do not touch”, “do not eat”, “do not open”, “do not look back” and other similar orders, are meant to make the ‘sport’ with human weaknesses still more interesting. These are elements that were very popular in myths from all the regions of the world. Of course we do not know of a single case where a similar condition was not eventually violated. The myth anticipates, one can even say prepares, the ground for the future violation.

Naturally the frequent occurrence of these special commands in the myth may refer (as we have already mentioned) to the mythological period when the Lords of the earth, the ‘immortals’ shamelessly exploited the threat of death to keep their privileges for themselves and to protect them from the curiosity and the natural desires of the mortals. The latter, in great fear would willingly submit to any restriction, just as it happens to this very day: “you shall not call into question”! Therefore, when mountain-dwelling ‘immortals’ and cave-dwelling ‘mortals’ co-existed, as we are told by the Greek myth, cci the exploitation of the ‘mortals’ by the ‘Gods’ possibly involved the simple divine assurance that a particular food, act or site was, unfortunately forbidden to them, or even deadly.

Everything points to the fact that in those remote times of primordial myth, the initiators of the prohibitions (the ‘Gods’) were often very willing to make their terrible, deadly threats come true. But only until some charitable ‘Gods’ such as Prometheus, or Athena, or Demeter etc. finally made known outside the ‘heavenly gardens’ the secrets of divine Olympian well-being, and revealed them to the luckless cave-dwellers as well.
According to this mythological version of the events before Prometheus, the Greek ‘Gods’ must have enjoyed vast periods of time of existence and adaptation, until they were transformed from threatening and unrelenting rulers into charitable and tolerant civilisers. Prometheus, the champion of the human race, is supposed to have remained, bound and fettered, on Mount Caucasus for three thousand years. According to other versions he was liberated after thirteen generations had elapsed. During this time he had been suffering daily torments from Zeus, who, in the form of an eagle fed on his liver, which the ancient Greeks considered to be the ‘seat’ of feeling and of reason! Every night Prometheus re-created his liver (that is, he ceaselessly nurtured his reason and his feelings) enduring all suffering, unrepentant, patiently waiting for the vindication of his contribution to humankind.

Yes, a stiff battle with the ‘Gods’ was fought and won through persistent sacrifice a long time ago in mythological Greece. Only in this way were the ‘smiling Gods’ of the Greeks obliged to come down, and finally share the true wisdom of ‘Olympus’ with the mortals. This spectacular development, however, must have been an exception in the eastern Mediterranean. The ‘Gods’ of the other nations, unfortunately remained perfectly satisfied with their celestial isolation, and arbitrarily went on threatening the ‘mortals’ with the very handy repetition of: “do not touch”, “do not eat”, “do not open”, “do not look back” and above all: “do not call into question religious matters”! “Do not look back”, was, and still remains a very handy commandment by which the Gods’ lies are never revealed, and the mortals never learn the secret ‘ways’ of the ‘Gods’!

Now enjoy the myth of Orpheus and Eurydice that bears similarities to many of the above-mentioned stories, and it will divert us a little from the continuous intensity of our arguments.

**Orpheus and Eurydice**

On a sunny day Orpheus, the incomparable musician, singer and lyre player, and his great love, Eurydice, were merrily enjoying the beautiful nature in the Vale of Tempe, in Thessaly, in the forest surrounding the banks of the river Pineios. This was one of the favourite sites of Greek myths; it remains a region of natural beauty even to this day.

Leaning against a very old plane tree, he was playing his lyre, while his beloved wife was dancing and singing merrily. Next to the divine river, under the shade of century-old trees, Orpheus and Eurydice were enjoying nature, art and love. Suddenly though, their happiness was shattered.

Eurydice accidentally trod on a snake that bit her foot ...in a short while everything was over. Mad with grief our talented hero, after nine days and nine nights of mourning, reached a daring decision: he would go down to Hades, and beg Pluto and Persephone, the Gods of the underworld to give him back his beloved wife!

Following an intricate plot with amazing adventures, Orpheus reached Hades and with his musical talent stirred everyone’s heart in the underworld. With his melodious voice and his lyre he had achieved the unachievable—Even Cerberus, that dreadful hound guarding Hades stopped barking... the judges of the underworld, wise Minos, lawgiver Radamanthes, and rightful Aiakos, as well as the divine couple Pluto and Persephone, were so moved that they wept and unanimously agreed... to Eurydice’s return to the upper world thus responding to the unprecedented request of a living mortal in Hades. Orpheus was granted permission to take his beloved out of the world of shadows and back to the light of the sun, but on a single condition... as he was going up to the light... he must not look back at his wife who would be following him, until they had reached the upper world.

Orpheus readily agreed. That strange condition did not seem so hard. At first it had seemed very simple, but as time passed it got harder and finally unbearable to keep to the terms on the long journey. The tantalizing silence of his beloved as she followed him, filled him with uncontrollable doubts as he walked along the shadowy, complex path on the return from mouldy Hades. Finally Orpheus could no longer bear the uncertainty; he had to see for himself. Just before coming to the end of his exploit, just a few meters before his unbelievable victory, Orpheus was beaten by his own impetuous nature; without realizing it, he impulsively turned round to see if his beloved was following him, perhaps to make sure that the Gods had not lied to him!

Suspense had got the better of him. For one moment only, his impulsive emotions had made him look back, to cast a glance on the sweet form of his beloved. Divine tolerance was at an end, and Eurydice was lost in a flash, like a vision that disappeared forever in the hazy maze of Hades. Orpheus lost his unique love; he was a victim of the enigmatic games of those Gods of the underworld. Even from the time of this myth, the Gods’ tolerance came to an end exactly where human curiosity began.

In those days, and even in our own days, the ‘Gods’ do not like humans to examine closely the divine gifts they offer them. The greatest virtue of the faithful is blind submission to divine instructions. Cruel punishment and the loss of divine favour awaited anyone who had the habit of scrutinizing the Gods’ gifts.
Everyone had to become aware of the fact that the Gods’ patience came to an end exactly at the point where human curiosity was awakened.

Of course Orpheus was not able to bring his beloved back to the world of the living, but his songs, coming from his impulsive heart, earned for her another kind of immortality. As for Orpheus, by going down into the underworld, he became so wise that later on he taught “the origin of things” and the secrets of the Gods “to humankind! It is also said of this particular hero that he was killed by the ‘Gods’ because he revealed to the mortals the forbidden knowledge that he had brought back with him from Hades.

Do not look back then urges us to look forward only. That, however, transforms human beings into pathetic creatures, differing very little from irrational animals. Their reward is relaxing oblivion. Lethe! (the Greek word for oblivion). Aletē however, the Greek word for ‘true’ literally means non-oblivion, in other words ‘memory’. Not forgetting... Non-Lethe is the basis of truth!

Comprehension by comparison is the fundamental mechanism for enriching the intellect. But comparisons can be made, only in the presence of historical memory. If you look forward only, then the enlightening reserves of comparisons that have been preserved by history are rendered useless, and one becomes easy prey to deceitful suggestions. Plutarch puts it differently: “Memory, the mother of the Muses, is the unknown cause for quests”. Plutarchus Frag. 217 J 22

The most important achievement of great mythological heroes is their descent into darkest ‘Hades’ Up to the present the urge for understanding has often led one’s quest into the darkest corners of memory, in a search among long-forgotten archetypes of the collective human psyche. The didactic myths stress the fact that tragic losses and dire need, must lead us to probe daringly in those darkest cobweb-covered archives of historical ‘Hades’

That philosophical and pedagogic ‘Hades’ has absolutely no connection with the fear of what comes after death. Religions, ceaselessly exploiting death have traded on man’s fear of death in order to sell, shamelessly and at a high price, their hope-wares. The philosophical descent into Hades involves daring to go where no one else has been, and seeing things that no one else has seen!

The descent into the ‘Underworld’ means the daring and uncompromising quest in the darkest corners of human history. You descend to Hades only when you have the irrational boldness of ‘love’ or the sacred madness of research, to see and to examine what other people cannot see and things they have never dared to face.

In ‘Hades’ linger the forgotten and unfulfilled noble desires of our ancestors, the forgotten visions and the unattainable dreams of humankind! Searching there, you will find abandoned the precious instructive sufferings of humankind. But a many-headed hound, (fear) of the Gods, three-headed ‘Cerberus’ guards that liberating wisdom, the result of our historical errors. Unfortunately very few, and only truly gifted heroes, have ever managed to lull him to sleep or to ‘chain him up’.

Sadly, ‘nothing’ has changed for thousands of years. Humans constantly and exclusively look in a forward direction to the point that their neck has become quite stiff! With obstinacy, faith and much courage they collectively avoid to look ‘back’ because they are convinced that should they violate their pious, lifelong submissive stance, ‘something’ they love very much might be damaged.

Unhappily we still live in the age of “do not look back”!! Entire nations are willing to look only where they should, that is “forward”!! Never “back”!! They keep their eyes fixed on what will happen. Or rather on what they have been falsely promised will happen. They ignore the fact that the future is the natural extension of the past. Consequently only by knowing the real powers of the past, can they also foresee what will really happen! The key to the future is the past.

Our current situation is the outcome of the battles of the past. The only way of correctly identifying the powers that prevail in our lives today, (our real rulers that is) is for us finally to learn about the battles that we once lost! Real progress comes only by truly heroic fights with the nightmares of the past, and not by following the God-sent sirens and the fake heaven-sent dreams of the future. A crystal-clear memory is the Ark of civilization!

Unfortunately, the new religion of Materialism today constitutes the greatest ‘religious’ trend of all times. The zealous followers of this exclusive and destructive ‘faith’ do not realize that it does not finally ensure all that it promises. Our materialistic aims are respectable but unluckily they eventually come to dominate our lives to such an extent that all other human quests are cast out. Finding the means of livelihood (the most common form of intelligence) is unfortunately the most destructive modern version of ‘do not look back’. Actually, ‘do not question anything’ is the improved commandment of our days that the various authoritarian ‘Gods’ sternly dictate, as an inviolable condition for the fulfilment of our future material desires!

Perhaps, if we manage to decipher the ancient lies of the prophets, we might realize – before it is too late – that the sole hope for prosperity of humankind lies in ‘persistent, methodical questioning of every aspect of our lives’. Those blinkers of religion, or any other futurology, in the end undermine our collective material prosperity as well.
Kenyras, Smyrna and Adonis

Kenyras, the wealthy king of Cyprus, had a most beautiful daughter who stubbornly refused the pleasures of love. Many heroes and young princes turned sorrowfully away when they failed to gain the favour of the beautiful Smyrna.

Aphrodite, the Goddess of love, felt insulted by Smyrna’s attitude, and because she did not honour her duty, she cast on her an erotic passion for her own father. “The passion grew stronger and stronger, until Smyrna was obliged to reveal her feelings to her old nurse, Hippolyte. The unscrupulous old woman promised to find a solution. And so Smyrna had intercourse with her father in a pitch-dark bedroom, without his being aware of her identity. Some time went by. Smyrna had become pregnant. When the deceived father learnt of his shame, in a fit of fury, he wished to punish his daughter, and chased her with his bare sword. But the Gods heard the frantic cries of the maiden, and transformed her into a tree – the myrtle. Kenyras, the king of Cyprus, killed himself when he discovered that he had committed incest with his own daughter, Smyrna³⁴⁵.

Nine months later, the tree opened up, and a child of unique beauty came forth– Adonis. Dazzled by his beauty, Aphrodite shut him up in a chest, and entrusted him to Persephone, with the order not to open the chest.

The order, as usual, brought the opposite result; Persephone opened the chest, saw the beautiful little Adonis, and refused to return him to Aphrodite. A mighty quarrel broke out between the two Goddesses, who resorted to Zeus, the supreme judge, to find a solution for the two women who were claiming beautiful Adonis.

So Zeus ordained that the child born so miraculously should divide his time equally between his ‘two mothers’ Aphrodite and Persephone. The myth of Smyrna³⁴⁶ contains all the peculiar events of Lot’s family that have come down to us in connection with the tragic history of Sodom. Of extreme interest is the way the Greeks refer to such moral dilemmas, and the manner in which the Mediterranean myth deals with immoral passions, interprets them, and then points out their sad consequences.

On the one hand (in the case of the ‘evil’ Greek) we see the shattered, entrapped father killing himself, after first attempting to slay his daughter with his own hands, both natural and understandable reactions. On the other hand (in the case of the ‘righteous’ in the Bible), the perpetrators of evil passion remain completely indifferent, expressionless and apathetic, and what is more... they go unpunished, according to the biblical narrative!

Of course some have maintained that the basic events of Lot’s wretched story have been libellously exaggerated to serve the subsequent abysmal historical hatred between Abraham’s descendants, and their enemies the Ammonites and the Moabites, who were the offspring of the descendants of Lot. Even if that is the case, this strange biblical tale retains, in its entirety, its disgraceful indignity.

Hagar, the ill-treated Slave Girl

It gets clearer and clearer as we proceed that Abraham’s God is not the majestic creator of the universe who, according to the pious, rules supreme over the cosmic infinity. In fact, I would say that the designation of universal doesn’t even suit him, since he is obviously, to a very high degree, a family, a personal God. Abraham’s God paid heed only to whatever preoccupied his exceptionally favoured prophet! Abraham’s God was at his side to assist him, to ‘bless’ his plans, and to fulfil his every wish. Not one of the prophet’s family worries left that God indifferent.

Of course, he could perhaps have spared a little of his valuable attention for the neighbouring Aegean civilization, which at about the same time was flourishing in the Cycladic islands, Mycenae and Minoan Crete. But no! The biblical God (according to the Bible the sole God of the entire universe) preferred, for reasons quite incomprehensible to us, to keep ‘company’ only with that tent-dweller in the desert, the prophet of confiscating guile, and to assist him tirelessly with his every problem, great or small.

To gain a better perspective of this very important person, Abraham, we shall examine for a short while the details concerning his life and conduct.

We will follow the prophet’s family life, before Isaac’s birth, and we shall observe ‘God’ and that extraordinary couple, Abraham and Sarah as they get involved in new adventures, thus providing us with additional examples of their rare qualities and of their unprecedented collaboration.

After his profitable ventures, the prophet was now a wealthy man but he had to face a harsh reality – that of his wife’s barrenness. What future could be ‘see’ for his grandiose plans, if he had no descendant to pass them on to? How was he to shower his successful ‘blessings’, both on the world of his own time, and on that
of the future, when he had no son to succeed him? So, without giving the matter deeper thought and in agreement with Sarah, he chose a young slave girl named Hagar as a concubine in order to overcome the obstacle his wife’s barrenness presented, and be given the renowned heir, who would preserve intact the valuable patriarchal ideas, and ensure the yearned-for racial propagation.

Hagar was a young Egyptian girl, (Egyptian maid\textsuperscript{ccxv}) one of Sarah’s slave-girls who acting on her mistress’s orders replaced her in her conjugal duties. Hagar was must have been one of the young ‘maidens’ Abraham and Sarah were given as wedding presents in one of the places (obviously Egypt) where the ‘sister-bride’ stratagem had proved successful.(Genesis 12.16 // Genesis 20.14).

In this way young Hagar found herself, without being asked, within Abraham’s intimate family circle, where she undertook to render 85 year-old Abraham’s ‘nightly performances’ fruitful. Hagar was full of health, so the prophet, who had made so many plans for the future, succeeded in making her conceive his firstborn son. Sarah, however, reacted with jealousy on account of this pregnancy \textit{“and said to Abraham, I am injured by you. I gave my handmaiden into your bosom, and when I saw she was with child, I was dishonoured before her. The Lord (will) judge between me and you”}. Genesis 16.5

While still pregnant, Hagar began to have problems because of her mistress’s jealousy. Sarah would not tolerate her maid to become the centre of attention, nor to receive the care pregnant women deserve everywhere in the world; and indeed she felt slighted, not because of Hagar’s behaviour (she still continued to be her mistresses’ slave with all the implications of slavery), but evidently, because Abraham showed increased favour towards the girl. Accordingly an outraged Sarah threatened Abraham with words that he alone could understand: \textit{“The Lord (will) judge between me and you”}. Septuagint: Genesis 16.5.

This was a grave warning on Sarah’s part! But Abraham understood exactly what she meant! He knows quite well that the ‘Lord’, using Sarah’s ‘Godlike hand’, will not hesitate at all to \\textit{judge}. He realised the lethal danger. He knew that his ‘sister’ was not joking. Sarah’s angered warning rung very clearly in his ears... and naturally he responded with all due respect to the woman who could so successfully appeal to the plague-wreaking ‘Lord’, as she had done so many times in the houses of her ‘afflicted’ husbands: \textit{“And Abraham said to Sarah, Behold your handmaid is in your hands, use her as it may seem good to you”}. Septuagint: Genesis 16.6 That was the response of that ‘just’ man Abraham! Of course we should not forget that the girl in question was indeed a slave-girl, a servant who had no rights in those days, but at the same time, as a pregnant woman, in any society, either of the East or of the West, she would have been deemed worthy of respect!

\textit{“And Sarah ill-treated ccxvi her, (the pregnant girl) and she (Hagar) fled from her face...in the wilderness”}. Septuagint: Genesis 16.6-7.

It is obvious that Abraham was scared stiff of Sarah’s wrath. Not the slightest plea for a compromise, not a piece of advice did Abraham attempt to utter. He simply hastened to return Hagar into Sarah’s hands, as if the girl were but an inanimate object that had temporarily upset her mood, and not the first woman he had got pregnant with child! The Bible has abridged the heartless treatment pregnant Hagar received to a single sentence, yet from that single sentence it is obvious that Sarah never hesitated for a moment to ill-treat the maidservant who had the bad luck to fall pregnant with her strange master’s first born. The young girl, in despair, unable to endure Sarah’s rough handling any more, fled ccxvii out into the desert!

If someone thinks we are always exaggerating, he can be our guest; let him explain what sort of ill treatment would cause a young pregnant girl to seek refuge...in the scorching desert!

A point of interest here is the admission of Sarah’s bad behaviour, by Raphael Patai, a Jew himself: \textit{“Sarah treated her handmaiden Hagar (who was carrying Abraham’s son Ishmael) so harshly that she fled (into the desert) ccxix”}.

That was the first time unfortunate Hagar wandered in the desert in order to escape her mistress’s angry ill treatment! She was saved this time by the meaningful ‘divine’ advice of an ‘angel’ (obviously a messenger sent by Abraham) who found her wandering in the desert:

\textit{“And he said, Hagar, Sarah’s slave girl, where are you coming from...where will you go?”} And she replied: \textit{“I am fleeing from the face of my mistress Sarah”}. Genesis 16.8

Imagine this kind ‘angel’, with the naiveté of a fairy tale character, asking the young pregnant girl, who was wandering in the desert: \textit{“Hagar, where are you going?”} After that intelligent question ccxx he immediately set incredibly humiliating terms for her return and salvation: \textit{“Return to your mistress, and submit yourself under her hands”}. Genesis 16.9

So pregnant Hagar, in obedience to that ‘divine’ suggestion, returned to her mistress; heaven knows how badly she was beaten and humiliated by envious Sarah. Because if we add to: \textit{“Sarah afflicted her”}, Genesis 16.6 and \textit{“use her as it may seem good to you”} the angels’ advice \textit{“submit yourself under her hands”} Genesis 16.9, even the worst among men cannot but perceive in awe this cruel ill-treatment of an expectant mother, with the consent of God, its prophet and... an audience of angels!

Raphael Patai himself, continuing to embellish Sarah’s portrait, gives us additional interesting information that only he apparently possessed:

\textit{\footnotesize ccxv}ccxvii ccxix ccxx
“Besides, she (Sarah) forced (pregnant) Hagar to walk, carrying buckets full of water. Some say that Sarah cast the evil eye upon her (as well), so that Hagar’s first child (by Abraham) a baby girl, (1) died at birth. Later Sarah cast the evil eye upon Ishmael who grew so thin and weak that he was no longer able to walk.”

Sarah’s ‘eye’ was indeed an evil one!

On that subject we could certainly add... that Sarah must have ‘cast’ on Hagar something much more potent than the ‘evil eye’! The ‘evil eye’ that weakens, or kills its victims, is one of the best known ‘magic’ abilities. To produce the real physical effects described in the biblical text Sarah would probably have relied on something much more evil than just her ‘evil eye’ ccxxiv. Sarah was so vengeful and cruel towards Hagar that in the end, both Hagar and her son Ishmael, Abraham’s very first descendant, were cast out forcibly and sent to perish in the desert!

The choice of Hagar had been a hasty and unfortunate one. Abraham must have been carried away, more by her physical charms than by any cool-headed thought of begetting an able descendant. He now realized that his son, his first-born, the one who would inherit the paternal property, could not possibly be the son of Hagar, the Egyptian. To put it simply, Abraham had no intention of entrusting his Chaldean arts to Egyptian descendants. Neither did he intend to have the wealth he extracted from Egypt, through his ‘sister’s’ charms, returned to that land, through the Egyptian handmaiden and mother of his first-born son!

However, the most important problem must have been that he felt he could only entrust his extraordinary Chaldean arts, and his unique ideas regarding ‘God’, ‘plagues’, and ‘confiscating guile’ to persons fulfilling the unprecedented racial specifications of authentic Chaldeans. Therefore, after second, more mature thought, Hagar and her son, were definitively rejected, and the problem of an heir became even more acute than before.

Abraham was a man who enjoyed solving knotty problems; his God would easily find a very interesting solution to this matter. Sarah! Even though she was barren, it would be she who would bear their longed-for son.

Of course, this thought came somewhat belatedly, since Sarah was not only barren, but she was also now old. That was not of much consequence... that is what family Gods are for – to solve such hard and peculiar problems. In a number of Greek-Mediterranean myths we encounter a multitude of similar solutions, and that, without the help of even a single true deity, whereas Abraham had his one and only true God, his ‘friend’ and accomplice, to aid him in any decision! Thus, the idea of old and barren Sarah becoming pregnant was born.

Witness Abraham, the man who possessed the unique gift of turning the worst disadvantages into triumphant victories, and his sorrows into causes of happiness! That man who treated life, ‘God’ and men, with the ease and the skill of an authentic ingenious sorcerer! How was our prophet able to persuade everyone that what was about to happen is the will of a God? It is of interest to follow the way his unceasing collaboration with God was manifested. This renowned divine-actor ccxxv had a unique, melodramatic way of exacting and announcing the divine specifications that he himself desired... the Chaldean prophetic trance!

The Chaldean magicians’ most ancient way of communicating with unknown powers! Becoming, either in truth or in pretence, entranced, with all the elements and signs it entailed, Abraham announced in the special way of those entranced, all he wished to be made known. In an altered voice full of awe and perhaps with other impressive changes of behaviour, he convinced everybody who was with him in the half-light that something divine had descended from heaven overpowering him! At least that is what the corresponding biblical description of those impressive prophetic ‘performances’ in the dim evening light, leads us to believe; they allow for no doubt whatsoever regarding the advanced artistry of those prophetic trances:

“And about sunset a trance ccxxvi fell upon Abraham, and lo! A great dark terror falls upon him. And the Lord said”: Genesis 15.12.

This special state of trance was followed by divine commandments. The end of one such prophetic trance is given a little farther on: “And he (God) left off speaking with him, and God went up from Abraham”! Septuagint: Genesis 17.22 ccxxvii That strange “and God went up…” represents without any doubt a remnant of the ancient Chaldean ritual of divine catalepsy. The scene definitely presumes the existence of a ‘deity’ who “came down upon” the medium-prophet, and then “went up” after first making known his will and demands through the mouth of the prophet!

This magic divine catalepsy ended with the divine-actor prophet simulating great agitation at the separation of the divinity from his own exhausted body. That is the only way we can interpret satisfactorily the following: “And lo! A great dark terror falls upon him”. Genesis 15.12. And “he left off speaking with him, and God went up from Abraham”, Genesis 17.22.

Two generations later, exactly the same means of communication was still used between God and prophet. God ‘descended upon’ and ‘went up from’ his prophet Jacob. (Genesis 35.13). Perhaps our prophet did come out of his trances afraid, exhausted and sweating! However, no one can persuade us that his prophetic impulse, that “great dark terror” was nothing more than a very convenient form of theatrical autosuggestion, of his own human will! If the God of the universe truly wanted something, there was...
absolutely no need for him to ‘crush’ any poor human prophet with ‘great dark terror’! However, exactly that melodramatic trance... as we shall see, has always been the most effective instrument of sensational sorcerers!

Thus the tireless Chaldean, Abraham, after a lifetime of admirable success as a divine actor and miracle worker could not miss the opportunity to find an impressive way of getting his personal God to ‘heal’ Sarah; notwithstanding her lifelong barrenness and her advanced age, Sarah remained the ideal person on whom the renowned healer could perform such a ‘miracle’.

The probably ‘faked’ pregnancy, and the pretended motherhood, demanded a co-operative individual of proved willingness and acting ability. After the couple’s long-standing collaboration in much more ‘difficult’ matters’ Sarah was definitely the ideal person.

Enter the “three angels”, who proved worthy of the roast veal, the fine breads, the milk and the butter they consumed as they did not forget to announce the divine conception of Isaac before leaving for thrice-accursed Sodom. However, as in almost every biblical ‘miracle’, here too, there is something strange and difficult to explain that awakens doubts and the desire to ‘dig’ deeper into the matter. In this case, the odd thing is that though Isaac’s birth is completely divine, at its announcement it is also stated that the pregnancy will last longer than usual. Instead of the normal nine months, this particular pregnancy was to last exactly twelve months! That is to say, on the one hand it was an entirely ‘divine’ conception, but on the other hand the pregnancy would be of an unnatural and inexplicable further three-month duration or delay.

The narrative itself says: “After eating (the three angels) asked: Where is Sarah your wife? And he answered, Behold, in the tent. And he (the angel) said: I will return and come to you at this time next year, and Sarah, your wife shall have a son”. Genesis 18.10

Those three ‘men’ had truly come from afar, and this explains the reason for the abundant and choice meal Abraham set before his guests. So they have their own reasons (evidently annual occupations) that do not allow them to ‘return’ nine months after the announcement of the conception, but at exactly the same period of the following year, to the very hour!

Thus Sarah’s conception and subsequent pregnancy must have begun with a three-month delay, if we do not want to suppose that through divine intervention, previous barrenness and advanced age, Sarah’s pregnancy lasted twelve months!

No matter how we view it, this is a miracle with a three-month inexplicable delay! In fact, to avoid any misunderstanding, and for better coordination, the human-angel, just four verses lower down, repeats that the child will be born in exactly twelve months, to the ‘hour’! “Shall anything be impossible to the Lord? At the appointed time I will return to you at the same time to the hour, and Sarah shall have a son”. Septuagint: Genesis 18.14

One would be justified to ask: Where on earth do these strange angels come from, who consumed their meal like famished wayfarers? Before answering the question, we must remind the reader of the fact that Abraham is not a Canaanite, but a Chaldean from Ur, from where he emigrated, with his family, to North Mesopotamia, to the city of Harran (See Map 1 page 6).

At the beginning of Abraham’s story, it was made clear that initially the emigration was undertaken by Terah, Abraham’s father “And Terah took Abram his son, and Lot (his grandson) and Sarah his daughter in law, his son Abram’s wife; and he went forth with them from Ur of the Chaldeans, to go to the land of Canaan; and they came unto Harran, and dwelt there”. Genesis 11.31

According to those previous verses, the original destination of Terah and his whole family, had been the land of Canaan, however, for some unknown reason they ended up further north, in Harran, and from there, of his own accord, Abraham, with Sarah and his nephew Lot, proceeded southwards to Canaan. Therefore Harran, some 600kms distant, that is several days away by horse or camel, was still inhabited by Abraham’s blood relatives.

It was to those now numerous relatives that verses Genesis 22.20-24 referred, announcing the pleasing news of the birth of Isaac’s wife-to-be, Rebecca. Years later, Abraham would send to those relatives a manservant, with gifts, to find a wife for Isaac, and the man would return joyfully bringing Rebecca with him. The relations between the two lands become clearer when Rebecca, in helping her son Jacob escape his brother Esau’s wrath (when the latter discovered that he had been defrauded of his birthright) said: “Flee to my brother Laban, in Harran”. That is where the loot on the occasion of Lot’s rescue must have been taken (as family gifts) when Abraham handed it over to a priest, Melchizedek by name, who appeared from nowhere at the right time. Abraham was returning as Lot’s liberator, having vanquished Chedorlaomer’s army (with his own army of only 318 servants!) It is obvious that the original settlement in Harran never ceased to support their relatives who were prospering in Canaan.

The divine messengers (the angels), whether coming to announce Sarah’s cure, or to burn down Sodom, had to be entirely unknown individuals, and therefore from somewhere far away. It would be very damaging if anyone in Abraham’s camp was able to whisper: “I’ve seen that angel somewhere before!”
So it was natural for the three men we saw coming to Abraham’s tent at noon, to wash their feet, and to have a meal, tired out as they were, to rest under the shade of the tree, since they were real angels (in the true sense of the word, namely ‘messengers’) from the remote paternal settlement in Harran. They had come to rid Abraham of his disagreeable involvement in military disturbances in his part of the world, by burning the five cities of Sodom that were the apple of discord there, and at the same time they availed themselves of the opportunity to offer the only possible solution to Abraham’s desperate childlessness.

As a result, exactly a year later, a baby would arrive to bear the weight of the Abrahamic heritage! The baby would be a genuine little Chaldean, perhaps the offspring of close relatives capable of keeping the holy secret of that adoption, so pleasing in God’s sight. This second visit of the men of Harran, or their ‘return’ as it is referred to in the Bible, is not described, for obvious reasons. But the Bible clearly stresses that the promise the three men gave of returning, precisely at the same time the following year, was kept, to the delight of the couple awaiting the joyful ‘birth pangs’ with great excitement. “And the Lord did to Sarah as he spoke” that is, he returned at the exact time of the year... “and she conceived and bore to Abraham a son in old age at the set time according as the Lord spoke to him. And Abraham called the name of his son (in order that all doubts should be dissipated it is stressed again) whom Sarah bore to him, Isaac... and Abraham was a hundred years old... and Sarah said: the Lord has made laughter for me, for whoever shall hear shall rejoice with me, who shall say to Abraham that Sarah suckles a child? For I have born a child in my old age”! Genesis 21.1-7.

Adding a theatrical touch to the scene, the narrative has Sarah not only give birth to her child, but has her breastfeed the miraculously born infant as well; of course that is the precise visible difference between a genuine puerperium and an adoption, whether secret or overt. However, some sceptics, even though Jews themselves, were not convinced:

“Sarah’s pregnancy at the age of ninety, is an example of the way the compilers of the Bible, transformed... extraordinary events into miracles... so the women considered Isaac to have been a fake (adopted), and tested Sarah by requesting her to suckle their own babies” xxxviii.

We must of course admit that the authors of this tale of miraculous old age pregnancy have been unnecessarily cautious; several centuries later, we are witness to the fact that turning a simple adoption into a miracle has not made anybody laugh, nor has it cast any doubt on the biological revival of Sarah’s fertility. It is as if the authors of the story had foreseen with marvellous precision that people would accept divine claims without giving much thought to the matter when these coincided with their own fervent desires!

At last, the long yearned-for son arrived, after a twelve-month period of expectancy, and appropriately staged preparations. At ninety-one (91) Sarah acquired that much-desired son! Now, as a ‘mother’ she had every reason to worry. Ishmael (according to the Masoretic version) must have been about thirteen years old at the time Sarah ‘gave birth’. That child presented a permanent threat where the Abrahamic patrimony was concerned; as Abraham’s first-born he would be the rightful heir. A thorny problem indeed, that had to be addressed at once. Sarah did not hesitate for a minute longer. Isaac, her son, whom she held in her arms with divine pride, was but a few months old when Sarah issued her command:

“Cast out this bondwoman and her son, for the son of this bondwoman shall not (must not) inherit with my son Isaac”. Genesis 21.10 Abraham’s hesitations were set aside by divine order; as we have already pointed out, all kinds of misdeeds can be transmuted into pious acts, provided God the All-Compassionate requests them in person.

Accordingly the Lord tells Abraham, (the suitable word of the Lord was probably ‘born’ in Abraham’s mind): “Let it not be hard before you concerning the child, and concerning the bondwoman; in all things whatsoever Sarah shall say to you, hear her voice”. Genesis 21.12

Sarah, Abraham and their God as well, were all after the poor maidservant whose only crime was having humiliated her mistress by her own fruitful health, and her master by her unsuitable Egyptian descent. The qualities of ‘holy men’, such as love, compassion, patience and so forth, may be impressive, but Abraham’s God would discover them much later. Therefore, for the time being the slave woman’s cruel annihilation had been decided; a distressful death was arranged both for Hagar and for her child, Abraham’s first-born son Ishmael.

On the subject of that fateful morning the Bible clearly delineates the moral limits of the man whom the biblical God has called his ‘friend’. On that morning “Abraham rose up, and took loaves and a skin (only one) of water, and gave them to Hagar, and he put the child on her shoulder, and sent her away”. Septuagint: Genesis 21.14 The Septuagint translation, always more authentic, has preserved another meaningful detail, that shows Abraham banishing Hagar and her son when the latter was still a baby, (a still more tragic expulsion) and his father putting him on Hagar’s shoulder, as mothers living in the desert were in the habit of doing, so as to leave their hands and arms free.

Can you imagine the scene?

It is incredibly cruel! At dawn, the young mother who had truly met the devil incarnate in the form of that indescribable Chaldean couple submitted dumbfoundedly to her unforeseen destiny. Abraham arranged the
baby on her shoulders, gave her a hand-woven bag with bread, and a single goatskin of water, and sent them... out into the desert to die. Any other explanation of that incredible cruelty that differs from the above can only be considered theological evasion!

Hagar and her firstborn son were not even considered worthy of a donkey loaded with provisions. Even if we accept the Masoretic version that states that young Ishmael was thirteen years old at the time (Genesis16.3.& 21.5.) it is obvious that a boy of that age could, undoubtedly have carried a second life-saving “goatskin of water”!

Of course the Chaldean couple had divine consent; consequently, in the eyes of the gullible reader, this attempted murder appears perfectly lawful. Yet again, even the God of the Bible did not appear anywhere in the sacred text to limit the condemned couple to a single ‘goatskin of water’. Neither that God, nor any other could assert that it would be wrong for two camels, with their drivers, to escort Abraham’s scapegoat son Ishmael, and the maidservant (who was no longer of any use) beyond the desert or perhaps as far as her longed for homeland, Egypt. And should Abraham not wish to be deprived of his precious camels, their drivers could have returned them to him!

I could dwell indefinitely upon this cool morning scene, where so many characters lay their claim to a false place in history, and to describe in vivid details the incredible inhumane cruelty preserved in those biblical scenes! However, we would be deviating from the objective of our research; for this reason I shall simply state, that without any doubt, we have to hand out a verdict of an odious and well-thought-out attempted murder to Abraham; at Sarah’s instigation, he tried to murder his own innocent baby, (or, if you prefer, thirteen year old son) Ishmael, and his repeatedly ill-treated mother, the cast-out slave girl, Hagar!

Even the most primitive of legal systems would unanimously condemn Abraham’s heartless action of that morning. Whichever way we look at it, today or thousands of years ago, the idea of banishing two people into the burning desert, with only one goatskin of water between them, spelt certain death: “And she (Hagar) having departed, wandered in the wilderness, and the water failed out of the (one and only) skin, and she cast the child under a bush (which means that the child was indeed a baby) and she departed and sat down at a distance... for she said: I cannot see the death of my child... and she raised her voice and wept”, Septuagint: Genesis 21.15-16

That was the practice of Abrahamic fatherhood! And that was Abraham: “The great Father, whose glory has had no equal”! Septuagint: Sirach 44.21.

Isaac, the ‘Sacrifice’... that never happened!

Abraham has been honoured in history for one and only deed, the near sacrifice of his son- the same only son who was conceived so miraculously by Sarah, after her divine cure.

The conditions, under which the great prophet nearly sacrificed his son, are given to us in Chapter 22 of Genesis. The command was clear, and obviously all the shepherd tent-dwellers of the prophet’s densely populated settlement, heard of it, and were probably appalled; as we have already discussed, God spoke through the mouth of his prophet, after first descending spectacularly upon him!

At such a moment, Abraham heard a voice: “Abraham, Abraham, and he said lo! I am here. And he (the Lord) said: Take your son, the beloved one, Isaac, and go into the high land, and offer him there for a burnt offering, upon one of the mountains which I will tell you of”. Genesis 22.2

A horrific command, but no objection whatsoever on the part of Abraham! The next morning the preparations began, and are described in detail, whereas we are not given the least inkling of any parental reaction. Sarah, the legendary mother, is entirely absent from the narrative and the terrible command is put into practice, and carried out by father Abraham with military-style cold-bloodedness! The only problem is that Abraham’s personality no longer inspires any trust in us.

Besides, he does something completely inexplicable. Whereas he knows that they will be going up to the mountain, three days away, and it is precisely from the mountain that wood is usually brought down to the settlement, he first: “split wood for the sacrifice, and rose up, and went unto the place of which God had told him”. Genesis 22.3 Why did he do that? Wasn’t there any wood up on the mountain? On a three-day journey on the mountains, wouldn’t he have found wood anywhere along the way? But early in the morning, he first conspicuously split the wood for the sacrifice, and took it with him, evidently to convince with his theatrical actions even the last man in his settlement, who would be watching in sadness and surprise that he was indeed setting off for that hair-raising sacrifice. It appears this awe-inspiring sacrifice would achieve its objective, or would be more acceptable to God, if it took place high up on the mountain, a three day journey from Abraham’s settlement, and not before the amazed eyes of the crowds of the people living in the settlement of Abraham. For a moment the narrative stills our fears, as we hear that Abraham was taking...
two young lads with him as reliable eyewitnesses of the tragic moments of the sacrifice. However after a three-day journey, at the last moment, he told the boys: “You sit here with the ass, and I and the lad will go yonder and worship...(and then with all the ease in the world...) Abraham took the wood of the whole-burnt-offering, and laid it on Isaac, his son... and the two went together”. Genesis 22.5-8

So these two youngsters were not present at the world-famous ‘near sacrifice’! The order from their master, Abraham, kept them there by the ass, far from the spot where the heart-rending sacrifice would take place. The ‘compassionate’ father persisted in showing off his unbelievably grim prophetic profile, by loading on to his son’s back the wood for his own sacrifice! And they proceeded “together”... but in any case, alone! On the way Isaac asked:

“Father, where is the sheep for the sacrifice?” And Abraham, the prophet, answered as if he knew something in advance:

“God will provide the sheep for the sacrifice”. Genesis 22.7

In this way the scene of the supreme sacrifice with all those stirring details, was not witnessed by anyone, apart from Abraham who is well known to us for his flexible and theatrical morals, and young Isaac. As the only son and heir of ‘Chaldean wisdom’, he owed his father obedience and silence. His silence was easily ensured, because he was the son who would inherit the vast paternal fortune. But this silence, in the long run, becomes detrimental to the tale of the ‘sacrifice’. Isaac indeed has kept altogether too silent, since later in his life he would not utter a single word concerning the amazing events which he experienced as he lay tied to the altar, and would never comment upon having witnessed... the angels stopping the knife from falling upon him, and a ram appearing from nowhere to replace him in the sacrifice!

Yes, although it may seem strange, Isaac, the hero of this near-sacrifice, did not even hint at that gruesome moment, during the whole of his long life. I wonder why! Perhaps he did not remember it! But he was old enough to ask heart-rending questions on the way to the mountain. Or could it be that he was never involved, as a hero in such a sacrifice that would have made him feel proud for the rest of his life?

In the Bible, the reference to the sacrifice has been made in the anticipated theatrical manner. Once again God calls out Abraham’s name twice: “Abraham! Abraham! And he said ‘I am here’ And the Lord said: Lay not your hand upon the child, neither do anything to him, for now I know that you fear God” (that is to say, previously... when he repeatedly gave him riches and other people’s land, he was not sure!) And Abraham lifted up his eyes, and looked, and behold behind (him he saw) 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 place of Isaac his son. And Abraham called the name of that place Jehovah Jireh: the Lord has seen”.

Our prophet Abraham was proved quite accurate in his prediction that an animal would eventually be found and sacrificed! The Lord definitely provided a suitable ram for the sacrifice. Certainly much more than the predictions of the far-sighted God and of his prophet is included here, since the near-sacrifice results in the repetition of …very concrete blessings:

“By myself have I sworn, said the Lord, because you have done this thing, and have not withheld your son, your only (son): Surely by blessing I will bless you, and in multiplying I will multiply your seed as the stars of the heaven, and as the sand (which is) upon the sea shore; and your seed shall inherit the cities of his enemies; And in your seed shall all the nations of the earth be blessed”. Genesis 22.15-18

The Lord, who had already presented everything to Abraham, even before he had made sure (!) of Abraham’s unsurpassable willingness to make sacrifices, was now absolutely convinced of his devotion... and promised under oath to deliver to him all the nations of the earth! As if he had not already done so repeatedly. (Genesis 12.3 / Genesis 13.15 / Genesis15.18 / Genesis 17.8).

The nations residing in the valleys of Palestine could not be aware that somewhere up on the mountain, the near sacrifice of a Chaldean guest in their land would result in divine vows that would bring about the eventual confiscation of their homeland!

Thereafter, the entire world got to hear of Abraham’s famous sacrifice! Just as if it had taken place! Very few actually recall that this sacrifice was in reality never made, and naturally... ‘nobody’ seems to have noticed, that Abraham gained in praises and hymns, for something he did not do! That indeed, was a near sacrifice with many benefits! Another similar sacrifice, (a real one this time) of a first-born son of a descendant of Chaldean Lot has been recorded in the Bible. The Moabite king Mesha was beaten and pursued by the Israelites, so he sought refuge in his walled city. In despair “he took his first-born son and offered him as a burnt offering on the walls”. Septuagint: Kings.4-3 26-27 or Masoretic B. Kings 3.26-27

Therefore, it appears that in such decisive moments a human sacrifice represented, for the Chaldeans the supreme proof of true devotion to their cause! The result of Abraham’s near sacrifice was the granting of the entire known world to his seed. It is clear that Abraham took advantage of that particular Chaldean custom of human sacrifice, albeit feigning one, to secure the fulfilment of his dreams of acquisition.

Now I believe that no one can accuse us of excessive scepticism if we express the suspicion that Abraham’s famous deed smells fishy. Was it then perhaps just a clever fabrication on the part of the master of the craft of Chaldeans, like all his previous actions? It appears he certainly how to deal out
sensationalism; he did nothing else in his life save come up with theatrical improvisations meant to impress people, and act in them with his family company! Do you still wonder why? Merely by means of this simple theatrical rite, the so-called sacrifice, Abraham would gain many other immediate benefits besides the validation of his acquisitions that had now been confirmed by divine oath! The cost? A short up-hill climb, and a ram that was consumed high up there in the clear mountain air, while enjoying the splendid view of the plains below, that, although still inhabited by the naive Canaanites, now definitely belonged to ‘us’! Accordingly, this amazing orchestrator of divine fear, with the ‘near sacrifice’ of his only son, (child-sacrifice) had by virtue of a single feigned action become the incomparable model of faith, and had gained an enviable position in universal religious history. Not only that but he had sowed, with great success, the fear of absolute submission, in the hearts of his now numerous household members. Certainly, no member of his settlement would like to be the next to be called upon to sacrifice his child by divine order, to prove his extreme reverence for his God!

A few words on the real value of this sacrifice!

Exactly where is the grandeur of this action? Why should a God want to make a man act against the strongest and surely most positive parental instinct? And why must he not only overcome this powerful divine gift, but also be obliged to be the one who will raise the knife against his very own child?

Have you ever considered what paranoid strength this man could use against other people, he who could sacrifice his child with his own hands? Such an unbelievably extreme behaviour of limitless submission to divine orders, was considered desirable and adopted, turning men into paranoid pawns in the hands of representatives of a God, and creating lunatic devotees dedicated to the execution of any future commandments! Isn’t this exactly what has caused, and is still causing suffering in universal history? Do you see any other benefit originating from that child sacrifice? Finally, what was the moral lesson of that near sacrifice of a child... at the hands of his own father?

After this episode, the fame of the divine prophet must have exceeded every precedent. The fact that he was the only human that the biblical God called ‘friend’ speaks for itself. That he became ‘great’ from a financial point of view is easy to grasp. That man who was glorified for actions he did not do, and who presented his every wish as a divine command, could have been nothing but a talented, fraudulent sorcerer. He managed to go undetected and become a ‘great’ financial success. What remains incomprehensible is how the ‘sirens’ of theology succeeded so easily in completely reversing this most evident negative image! Just ask yourselves how many times you have heard the phrase ‘that man sacrificed his son’, whereas such a thing never happened! Simply put, the admirable climax of the misappropriated glory of this wily Chaldean is this near sacrifice.

A sacrifice that...never happened!

A wife who was turned into a sister. A sister who became a wife again. A barren old woman who managed to bear a son. A deity who gave away other peoples’ land, ‘blessing’ its lawful owners with eternal dispossession. A deity capable, on the one hand of striking the ‘immorality’ of his rivals with plagues and fire, and on the other hand of showering abundant money and blessings on the immorality of his own people; all this culminating in a heart-breaking child sacrifice which yielded honour and glory, but which finally never happened. The aforementioned seem to be but a few of the visible weapons of a prophet who managed to become ‘great’ by exploiting the unprecedented scenarios that he wrote and realized with the participation of the faithful members of his family!

He had invented a menacing God, the fear of whom he managed to turn into a very successful and profitable enterprise. An unforgettable founder of a nation, who has left us a clear message, namely, that human credulity is a valuable asset in the hands of the man who knows how to make use of it by ceaselessly inventing new divine fears!

Abraham’s sacrifice became famous without a single drop of blood being shed! Ever since, millions of people of all times, under the weight of that supreme sacrifice, have been convinced that they must do exactly what Abraham managed to avoid doing!

Endless hordes of faithful men have sacrificed their personal interests, and all their children, without any God ever deigning to stop those rivers of sacrificial blood. ‘Sacred battles’ have caused countless corpses of faithful children to pile up in all the places where the unscrupulous priesthood wished to set its ‘sacred’ foot! The bloodshed of millions of innocent souls that whole-heartedly and with genuine faith sacrificed their lives and those of their only sons was not stopped by any miracle. This particular model of obedience was terrible! That shrewed Oriental demonstrated dramatically in front of an audience unconditional obedience to his God’s will!

After the near sacrifice of his son, he could now demand of his subjects what he himself had avoided giving! The prophet Abraham left to the real heirs of his ‘testament’ a new school of thought, an important secret method of effective victimization! By making (imaginary and painless) sacrifices they could demand or inspire actual painful sacrifices from others!
Abraham, by his faked sacrifice reveals the ultimate demand of every priesthood: blind submission is required of its followers, in the execution of ‘God’s commandments’. Obedience to the divine commands once again returned to the authoritarian norms of the Chaldean past, reaping wild rewards of devotion and incontestable religious subordination. This prophet who appropriated all the honours for a sacrifice that he never made, should be considered the inventor of the fictitious offering that most profitable method of religious fraud. He was the first in the religious chronicles of the world to prove that taking advantage of the credulity of others and with a minimum of theatrical pretence one can obtain everything, anything that he himself need only pretend to offer!

During the long course of the extensive Abrahamic religious history, the gratified priesthood had countless opportunities to enjoy the incredible freedom of theological exploitation of their fellow men that the mechanism of fictitious offerings ensured them. Ever since the time of Abraham, whoever enjoyed the ‘humble’ privilege of representing the biblical ‘divinity’ had, professionally speaking, every reason to endlessly extol Abraham’s sacrifice!

Even those who tried to find a way out of those terrible sacrifices came up against the reasoning of their priesthood that had another irrefutable answer: Abraham was God’s friend, and that is why he managed to escape the sacrifice of his son! Therefore... just imagine how good and obedient we must become to this God, in order to avoid undergoing the suffering of sacrificing... our own children!

‘Greek’ Sacrifices

“One day a cloud descended lightly on the terrace of a splendid palace in Orchomenos, by the side of Lake Copais. An ethereal being that was travelling on that cloud, ‘Nephele’ by name, gracefully alighted, and spellbound by the superb mansion, gazed at it in admiration. All of a sudden, the young king Athamas, came out on to the terrace and came face to face with the ethereal maiden. On her part, she also looked at the young man approvingly’.

That is how a wonderful myth began. The outcome of this union of Nephele and Athamas was the birth of the well-known hero of Greek Mythology, Phrixus and of his sister Helle. At first everything went well, until ethereal Nephele had to return to her heavenly duties, and another maiden, Ino, took her place as stepmother and wife. When Ino bore children of her own, she began to treat Nephele’s children harshly, and things got still worse when Nephele’s beloved son, Phrixus, was made heir to the throne, rather than Ino’s son.

Ino decided to circumvent this succession to the throne by all means. In an artful way she managed to cause poor wheat crops and famine fell upon her husband’s entire kingdom. How she managed to do so will be seen in detail further on, in relation to another interesting episode of the patriarchal history.

In the face of this unprecedented development, and of the unbearable state of famine and persistent barrenness of the soil, Ino, produced a fake oracle from Delphi, suggesting Phrixus’s sacrifice as the will of the Gods. Phrixus’s father, Athamas, was horrified: “‘That will never happen’, he cried, ‘I prefer to die myself, rather than sacrifice my son’”. The matter was discussed in the market place, and the crowds showed their love for Phrixus by a clear decision: “No, to the irrational demand of the Gods!” But a loud female voice suddenly reversed the public opinion that had been favourable for Phrixus. It was a married woman, his young aunt Viadeke, who accused him of making immoral advances to her. It was a cowardly and brazen revenge she was seeking against the handsome youth, for rejecting her own persistent amorous propositions. Unfortunately many were persuaded that Phrixus was the cause of divine wrath, and the barren land seemed to them hard evidence of divine punishment. King Athamas would have to sacrifice his son Phrixus, as it was believed that this was demanded by the unerring pronouncement of the divine oracle.

A ‘disaster sent by God’, a false oracle and an ungodly deceitful woman were enough to present a fabrication of human passion disguised as genuine divine will. Athamas was overwhelmed and had to bow to his fate, in order to save his people, and to fulfil the divine commandment. Phrixus resigned himself to the unjust outcome, believing that the barren, arid land of Orchomenos could only be the expression of the great wrath of the Gods. Besides, the divine oracle had said so clearly. Athamas had to sacrifice his son to save the city.

At dawn, the next day, the sorrowful procession made its way to the top of Mt. Laphystus. On the site of the sacrifice, in front of the temple of Zeus, a pyre had been prepared, and the knife was raised... but did not fall. The crowds saw a white cloud descend at the right moment, with an ethereal woman seated on it: “‘It is our Mother!’ Cried Helle, who was standing nearby in unbelievable agony, watching the unjust act. ‘Mother is coming’, she shouted full of hope. All looked on in amazement, their eyes on superb Nephele, who was bringing a golden ram with her. By her heavenly intervention she gave another turn to the unjust near sacrifice. All who were present were very gratified at Nephele’s intervention, which meant that the Gods did not want the King’s son to be sacrificed. The ram she had brought with her, carried her two children on its back and flew far away”

\(\text{ccxxiv}\).
That is, briefly, the beginning of the myth of Phrixus. His near sacrifice, as a result of an organized intrigue, finally did cost the life of his sister Helle, who fell into the sea, and gave her name to the Hellespont thus gaining immortality.

Here it is clear that we have all the elements of Isaac’s sacrifice, the only difference being that the Greek myth’s emphasis lies on genuine Mediterranean human reactions. The myth lashes out against credulity; we are warned that wretched human expediencies usually lurk behind serious divine claims. We are cautioned by the tale that the protagonists in such stories should not become unquestioning, dumb instruments in the hand of any ‘God’.

Similar is the story of Menoeceus, a prince of Thebes. The city of Thebes was once under siege, and the inhabitants found themselves in a dire situation. They heard from their seer Teiresias that their only means of salvation would be the sacrifice of Menoeceus by his father, the ruler Creon, to satisfy ancient intricate divine claims!

“When Creon heard of Teiresias’ prophesy, his heart almost broke from grief; he would prefer to offer up his own life. So before Teiresias’ oracle became public knowledge, Creon told his son to leave the besieged city secretly, and to go far away to another land, following whichever route he thought was the best. He also gave him a fair amount of gold for the journey. The prince did not object to his father, but when he found himself alone, he felt ashamed – how could he save his own life and leave his loved ones, and the entire land to their fate? He had never been a coward, so he decided to do his duty. He climbed up on to the city walls... and with his own hand shed his blood, which trickled down from the top of the tower, right into the waters of the river Dirce, so that God’s will was fulfilled. There are, however, those who believed that finally Menoeceus’ father yielded, and obeyed the God’s command”.

A multitude of similar cases of ‘sacrifices’ can be found in Greek Mythology. All, with no exception, lend a distinct human touch to the reactions of their heroes. Those ‘stories’ evolve against a splendid Greek background, where mortals and ‘Gods’ confront one another, and try to weigh with care the impact of their decisions! The story of Erechtheus and of his daughter Chthione, and the near sacrifice of Iphigenia also belong to the series of sacrifices that did not take place, because the would-be victims were replaced by a God-sent animal, a ram in the case of Phrixus, and a deer from Artemis to take Iphigenia’s place, but always in a setting that remains absolutely human.

So it was not by chance that Abraham chose this supreme paternal dilemma of the child’s sacrifice. He wanted to ensure once and for all, the absolute subordination of his followers to the divine orders, and their complete dependence on them. This requires the paralysis of very basic paternal instincts, and leads, with certainty to the perfect subjugation of the believer to his faith. That is a very desirable end for all who produce, preach and trade in divine fear.

Abraham, a dangerous Liar

Abraham the vagrant (Hebrew) prophet may not have been the herald of any novel idea that could really bless other people, but he was an inexhaustible source of incredible ideas that would eventually bless himself, his household and his ‘seed’!

A servant of his, in a moment of great admiration, gave us the true meaning of the Abrahamic biblical blessing, by saying: “I am the servant of Abraham, and the Lord has blessed my master greatly, and he has become great, (great in what?) and he has given him sheep and calves, and silver and gold, and men-servants and maid-servants, camels and asses... and he (the Lord) gave him whatever he had”. Genesis 24. 35-36

So Great Abraham counted his ‘blessings’, quite naturally in silver and in gold! In fact, having turned the fear, and the curse of divine plagues into a profitable business, we can understand why his servant rightly said: “the Lord gave him whatever he had”. Therefore, it was very appropriate that those around him, both members of his household and strangers, considered Abraham as “great” and a “ruler”.

In our efforts so far, we have examined the incredible means Abraham used to ‘bless’ his fellow-mortals and to enrich himself, concealing his real intentions with elaborate lies. Now it is time to see what a king did in order to get rid of that prophet’s plague-bearing ‘blessings’. Yes, Abraham the prophet was an accomplished liar. He told lies that cost his ensnared victims dearly. He was an obsessive liar, and a masterly man hunter, who had repeatedly beaten all the powerful rulers of the area, in a clandestine war, the rules of which only he knew.

King Abimelech, one of his defeated victims, ended up both fearing and admiring him. After a certain point however, he must have realized that Abraham was a man who lived, and had got rich by conjuring up dangerous falsehoods, so he decided to put an end to his activities. With the threatening presence of his
general Phichol, he managed to exact a most revealing oath! In the Bible we read: “At that time Abimelech (the Philistine king) with Phichol, the chief captain of his army spoke to Abraham saying: Now therefore swear to me that you will not deal falsely with me nor with my seed, even my grandchildren”. (N.A.S.B) Genesis 21.22-23

That is called fear down to the third generation! King Abimelech was afraid of only one thing – the unique and unparalleled harmful lies of that man. He knew that injurious lying was a way of life for the prophet, and that not only he, and his kingdom were in danger from those lies, but that even his sons and his... grandsons were also in peril! Finally, a far-sighted king, with absolute directness, called Abraham a professional and lifelong liar, and the creator of harmful falsehoods. With the discreet presence of his commander-in-chief, Phichol, he exacted a binding oath from this clever liar.

At last, one of Abraham’s victims did the right thing, and in the proper way it should be done. He threatened Abraham, and made him commit himself by oath! The prophet must have grasped the meaning of the threatening military presence. He realized that at least this clever king of the Philistines had completely unmasked him. So he did not refute this humiliating accusation, because he knew that at least where Abimelech was concerned, his lying had come to an end! He no longer had any reason to deny the king’s accusations, nor the means to avoid him. Therefore, without refuting the title of liar, that was directly attributed to him, the prophet of the oriental ‘God’, ‘Jehovah’ (a God partial to liars!) decided to swear that he would stop telling his profitable, but very harmful falsehoods!

“And Abraham said: I swear... ”! Septuagint Genesis 21.24.

Abraham, that strange seeker of material goods, swore that he would never tell Abimelech, or his descendants, any more of those costly lies that were always accompanied by plagues and by their corresponding lucrative healing ceremonies. He swore because he could not do otherwise, and as far as we know, he kept his oath, because the slightest hint of fresh lies would have made him a perjurer. ‘Phichol, the commander-in-chief’ would accordingly have paid him a visit not for any further discussion but to take the head of a proven, unlawful, disgraceful perjurer.

That was the only allusion he made, and the only humiliation he submitted to, during the entire course of his fraudulent exploitation of the powerful people in the area. The fear of being termed a perjurer, seems to have curbed Abraham’s costly lies, but not for long. As we shall see, someone else would violate that particular oath, carrying on that unique family tradition.

Before we bid farewell to Abraham in order to follow the interesting careers of his descendants, we must pour some light on the portrait of this unusual man. How can we possibly accept that the man did nothing but lie ceaselessly in all his words and deeds? Are we perhaps overcritical when we accuse a religious figure of almost universal acceptance, of such improper behaviour? How can we accept such a frenzy of deception and shameless subversion by a single man? How can one explain the inexhaustible production of divine deception that is so impressively apparent in Abraham’s unusual behaviour? From where does this man draw his peculiar way of thinking? How and where did he mould these strange traits of his character?

In order to grasp what ordinary minds have difficulty in understanding, we must once again bear in mind that this man was a Chaldean. He originated from Ur of Chaldea, which means that he belonged to that special category of people who made Chaldea famous as the most important country of occultism, sorcery, and a well-known centre of every kind of soothsayers and healers.

Wisdom from Ur of Chaldea

Ur, the birthplace of our hero, Abraham, was one of the most important trade centers on the banks of the navigable river Euphrates. It was the city where traders from East and West met for the annual exchange of their products. The inhabitants of that Mesopotamian land, accustomed to the sight of an endless procession of merchandise, must have devised a thousand ways of taking advantage of such excellent opportunities.

Everything shows that they did not remain passive observers. Amid all of those wealthy lucrative transactions, faced with the abundance of coveted wares from West and East, the Chaldeans, far from staying inactive, developed their own way of offering certain special services, to ensure for themselves some of the joys of enrichment. They developed, to the highest degree, all known and unknown forms of enchanting spells, of allurement and deception, which came to be known as ‘sorcery’.

Look up the words Magician, Magic or Chaldean in any reputable dictionary or encyclopaedia and you will find the endless authentic Chaldean ‘virtues’ -enchantment, spells, witchcraft, prophesy, divination by dreams, astrology, as well as the indispensable implements required for making philtres (poisons) and magic potions, because Chaldea, -this has been universally accepted as true- was the very country that invented all those devices for predicting the future, for deception and manipulation.
Here we must become conscious of the unbreakable bonds that exist between any form of magic and the prediction of coming events. Whatever is magic, always contains, to a certain degree, the seed of the knowledge of future developments, a desirable ability admired by one and all. You cannot attract anyone’s attention unless you come forth with something worthy of admiration. It did not take long for the Magicians to realize that the greatest profit-bearing, sensational ‘attraction’-one that could set them apart from the petty harmless conjurer’s ‘tricks’- was the prediction of the future, in all its possible forms. In this way, magic evolved from the simple hoaxes of the petty cajoler, by taking advantage of proved human passion for the knowledge of future happenings.

A glimpse of the near or distant future was now within reach of their able hands, a trade for barter in the land where a steady stream of much coveted wares flowed ceaselessly.

Yet, when you profess to predict the future, there are three obvious possibilities:

First, you really know what is about to happen in the future! This is absolutely impossible, though very desirable!

Second, you can lie shamelessly, staking on the law of probability, to create an impression, and of course, always with a view to profit. Sometimes your prediction comes true!

Third: To foretell the future, you do not merely stake on probabilities, but you secretly and actively take care to ensure that your predictions come true in the most impressive manner!

Pay close attention to this third sort, which is necessarily that of the unscrupulous, well-versed, professional possessor of the art of augury (soothsayer-prophet); this profession demands a character that cannot be easily grasped by the mind of an ordinary person, but which coincides perfectly, and justifies completely the behaviour of ‘our’ prophet, the great Chaldean master of augury, Abraham!

As we have stated before, whatever he said or did, was neither more nor less than what he had been taught to do in his birthplace, Chaldea. That is to lie, but always with a view to profit! Inspiration? He drew it in profusion from the endless colourful and varied Greco-Mediterranean myths that inundated the whole of the known world of those times. Certainly it is not so much the origin of his ideas that is of interest to us now, but the strange and unhesitating way of thinking used by such a determined, crafty magician. For him, the exploitation of the naive faith and the urgent needs of others was simply a ‘profession’, an extremely profitable idea!

After foretelling an illness (plague) that he himself had provoked, he was perfectly able to sell a cure that would bring him a double gain, his fee and the reputation of a successful healer! For this purpose, diluted narcotic drugs, such as mandragora and ergotic animal fodder, were ideal tools, because as soon as these magical Chaldean secret ‘weapons’ were withdrawn from the diet of the animal or human victims, they would have been immediately ‘cured’!

From his birthplace, Chaldea, Abraham brought his strange contrivance that wounded deeply like a divine curse on the one hand, and on the other hand, gently healed the plagues with a divine blessing! Abraham was not only born in Ur, in the heart, namely the capital, of Chaldea (Genesis11.27-28, 31) but he grew up there, and was active in the much-frequented city, the centre of pioneering magic of all types; he was surrounded by talented professional healers and sooth-sayers. So he had plenty of time at his disposal to assimilate, to cultivate, even to become eminent in that magic ‘culture’ of his birthplace, and of course, to acquire the appropriate character in readiness for the most daring prognostications and magical cures.

Abraham’s descendants, in the narrative of the life-story of their ancestors, hint at extremely violent persecutions of Abraham’s family in Ur, by saying: “Terah hated Chaldea because of the loss of his son Arran, and that is why they all moved to Harran”. Josephus Hist. Antiq. Jud. 1.152

Terah, Abraham’s father, with his two sons Abraham and Nahor, and Lot, the son of his dead son Arran, fled from Ur and travelled in a northwest direction, until they reached Harran. From Harran our hero-prophet, Terah’s eldest son Abraham, fled again with his nephew Lot, and Sarah after having caused serious religious upheavals in Harran until they reached Canaan, an eastern Mediterranean land that every Chaldean would consider a paradise of opportunities!

The peace-loving people of Canaan, with their joyful attitude and tolerant religious customs, must have looked like an unguarded treasure chest to them. To that eagle-eyed, experienced, scheming and artful Chaldean, Canaan must have appeared like the happy land of the dumb witted: “The land flowing with milk and honey”! That land was full of the fruits of human toil, and its people were not only naive enough to be exceedingly hospitable, but what’s more, they were as guileless and as innocent as lambs! Although they were well-prepared for heroism and war, they were completely ignorant of the silent weapons of Chaldean trickery!

That is how one can explain the confidence with which Abraham immediately laid his claim to their land and their assets. At a single glance he knew in advance that these cheerful and peace-loving Canaanites would be powerless prey in the face of his well-tried, misleading, soft-spoken persuasion. His supremacy was obvious! Indeed, he could have ‘blessed’ them all! And those he could not bless in person... would surely be ‘taken care of’ with the same ease, by his glorious descendants!
In order to make my account of the art of sorcery with the use of philtres and poisons more vivid, let me give you an example which may be completely fictional, but will cast some light on the simple way this variant of sorcery works on its victims.

Let us travel back in time to the distant past and visit a city of Canaan. Let us suppose that a polite and reticent Chaldean stranger, you just met by ‘chance’ suddenly assures you that one of your animals... does not seem to be faring well! Aided by his secret sacred knowledge he claims that the animal shows symptoms of a serious illness. You, yourself, cannot tell if there is anything wrong, so you do not pay much attention to what the stranger has said. The next day though, that animal unexpectedly dies, so you begin to wonder if you should have paid more heed to the advice of that kind and courteous man? When you meet him again the following day, ‘quite by chance’, you are more heedful of his thoughts, and in surprise you see that another animal he diagnoses as sick, slowly dies of an inexplicable and unexpected painful disease. By now you must be badly frightened, since neither you nor anyone in your family, despite years of experience in raising and tending livestock, had realized that there was anything wrong with your animals. While you are literally at a loss, there is only one thing you are sure of, and that is, the kind stranger knew very well what he was talking about! Your anxiety reaches its peak, when you, or members of your beloved family, show the first signs of ill health. There is nothing left for you to do but to find this man as soon as possible, -that man who seems to know something concerning the sufferings that appear to have befallen you... and you feel so grateful when you find him; with a clear voice and heavenly serenity, he reassures you that there are many hopes of reversing your sad fate!

All the explanations that he eloquently provides concerning various Gods and demons leave you indifferent. Only one thing do you care about... the possibility and the means of escape! The gold or silver utensils he claims to be indispensable for him to prepare the healing philtre– remedy are a small price to pay in exchange for your restored health; they will remain in the hands of the heaven-sent saviour for your own protection, or even as a small token. You consent, because confronted with the distressing outcome looming over you, gold and any other gifts seem trivial details.

That great heaven-sent friend, who appeared out of nowhere, manages to accomplish the unachievable! As if by a miracle, the humble prays, the incense that he burns and the supplications he makes to his own God, indeed avert the tragic end of you and of your relatives! In fact, the pains and aches gradually subside exactly as he had promised you in his positive, almost divine, and steadfast manner. One fine morning you are healed and you feel overwhelmed by gratitude to your unexpected saviour. That man who by his rare piety ensured your escape from those terrible afflictions that had entangled you must be an unprecedented friend of God, a prophet!

Full of gratitude, you load him with more gifts, as you bid him farewell. He even refuses the honours in a modest and friendly manner, saying that they belong to his God! What an amazing man! A real gift from the Gods to his fellow men! He was worth the money, the jewellery and all the presents!

The only thing you never figured out was why, on the very day you regained your health, and said goodbye to your saviour, loading him with gifts, a new somewhat reserved but ‘very capable’ cook disappeared from your household; he had recently volunteered to work for you and the food he had prepared had been delicious!

An imaginary, but amazing story, which, I must confess, I would never have conjured up before I had carefully read the endless similar feats of biblical characters!

When Abraham reached Canaan, two different worlds met. On the one hand the noble, affluent, naïve lifestyle of the Cretan-Aegean people, and on the other hand that of the soft-spoken, sneaky, stealthy, oriental schemers. The loss of the battle was predetermined for the unsuspecting, easy-going and deeply pious Canaanites. Abraham, long before reaching the land of those totally unprepared victims, had set aside all the conventional human inhibitions; he now only had to stretch out his hand and ‘bless’ his future prey. His predominance was a matter of timing and of suitable opportunity. Abraham, a professional prophet and seer, never stopped foretelling something that he had already made sure of, namely, that after several suitable ‘blessings’ all that area, and everything in it, both in the immediate, as well as in the distant future, would belong to him and to his seed! Indeed, it was just a matter of time!

Abraham’s guile was then far from an incidental ability. It was a well tested archaic art of making a living, from a famed country of origin, a profoundly-studied skill that required the long-term training and wisdom, of the soft-spoken secretive Chaldeans! Thousands of years later, even by means of our detailed analysis, it is still difficult to follow the otherwise admirable way of thinking of that fraudulent sorcerer.

That is why Abraham, even thousands of years after his time, has not been blamed yet for his criminal acts, but on the contrary, he unfortunately still enjoys honour and high esteem! That is proof that we still continue to be exactly as naïve as then. Even today, he is not only vested with all those ‘pious’ deeds and properties that he claimed to have possessed, but he is officially included in our own Greek Mediterranean, and even in universal sacred history. Our innocent school children are taught that he was a venerable model of a great man!
In all official educational printed matter, he is continually described as a highly moral personality... and as a paragon of virtue! And all that humbug is not recorded by his descendants (who might have every reason to extol him) but even by the Greeks who were his first tragic, naïve and innocent victims! Unfortunately, that is the grandeur of deception. Long-term deceit, leads to misconceptions held as universal truths and is accompanied by almost irreparable damage and distortion of the sense of objectivity.

There must be something very wrong with our reasoning. There is something amiss with those forces too that assert that they protect the basic virtues of civilization. Yes, something very odd is happening in those academic circles that should have constantly been scrutinizing the very important historical and sociological data of our world.

Abraham’s history that we have recorded with amazement must make us put the reliability of our religious judgment to serious question. Thousands of years later, we, his victims still pay tribute to him without anyone raising a serious outcry to awaken us and to point out the obvious written evidence of his real acts. Historians like to analyse –to a ridiculous degree- the battles and the military advances of nations. But it seems that they have been unable to keep a close watch on the birth, the promotion and the prevalence of ideas, even when they were so clearly described and admitted, as in the case of Abraham, the Chaldean-biblical founder of a nation.

The worldwide biblical critical research, that has investigated the case of Abraham, has unfortunately very few if any significant achievements to show, although the relevant evidence surrounding him is as we have seen neither scant, nor insignificant!

Some people like to divide the art of deception into white and black magic, according to whether it aims simply at creating an impression (white) or at harming and killing its victims (black)! I leave it to you to determine the colour of Abraham’s fraudulence! And if you still have any difficulties, do not tire yourselves; whatever Abraham did not have the time to do personally, you will see in what way it was followed up and completed by his worthy descendants! I will just add this in a jesting mood: that man in Hebrew was called “Abra-ham” or “Abraham”. The most common expression known to us all to describe a spell of magic is “Abra-cad-abra”. A coincidence?

**Freud, Oedipus and Abraham**

Freud, the famous psychoanalyst, figuratively ‘mauled’ a hero of a Greek tragedy – Oedipus. We remind you that the hero’s sacrilegious doings (marrying his own mother, and patricide) were not the result of his cold and calculated choice, but of extremely unfortunate coincidences and unanticipated
ill-luck. Oedipus expressed his remorse in an unprecedented tragic way, by plucking out his own eyes! His passion elicited the creation of an unsurpassable literary masterpiece for the benefit of humankind. But I wonder what that important researcher of psychopathology, would have had to say in answer to the profusion of questions that concern the Hebrew patriarchs, first and foremost of whom was 'great' Abraham. Freud, upon publicizing his controversial conclusions on what he called infantile eroticism, used the completely unsuitable term Oedipus complex, which he handed down without the least hesitation, to the eternal defamation of that Greek mythological hero, Oedipus.

The mythological hero’s unintentional misdeeds were demonized but his most important achievement, the solving of the man-killing riddle and deliverance from the monster Sphinx has not attracted the attention it deserves. We, in turn present the personality of Abraham for judgment by the specialists who are equipped to carry out delicate psychological differentiations, and to distinguish, based on a person’s deeds, the quality of his personality. I am sure that with the help of the previous data, their analysis (which I would read with great interest) will be neither pleasing nor flattering for that proud model of a biblical man, who has been respected as such, heaven knows why, in spite of no verification, by endless generations and for thousands of years. The Abraham we have described here has nothing to do with the nobleman of the desert, who by virtue of his personality and by the grandeur of his character would compel the deity to grant him his favour and to place him under his protection. Finally, let someone point out the slightest hint in that direction in the biblical narrative that is otherwise most revealing in details concerning his whole life and activity!

Even the most superficial study of Abraham’s overall conduct, unanimously leads to the conclusion that he was a man whose life and deeds, very clearly do not reflect any moral or spiritual greatness. And sincerely, I feel very sorry for the hapless person who, under instructions, or out of faith or good will would undertake Abraham’s moral defence.

However I have no doubt that there are many who will consider all negative elements we have attributed to his conduct... malicious distortions, even if they are based on direct biblical admissions. It appears that the Abraham we have described here has intentionally and methodically created a negative –we could say a magical- ‘civilisation’! Deception seemed to him to be a heavenly virtue, and the conception and execution of such ideas, an example of the highest intelligence. Therein lies the essential difference between our two heroes Oedipus and Abraham. The one, risking his life, solved riddles, whereas the other invented them. The Greek equilibrium of intelligence and courage typified by Oedipus’ struggle with the Sphinx has unfortunately been lost to the world. Today, wherever courage exists, intelligence is lacking, and, sadly, the opposite is even more frequent!

I believe though, that the time has come for methodical research, free questioning, and the entire re-appraisal of that great biblical figure, Abraham, who has been treading heavily on the chest of subdued humanity for thousands of years.
Once upon a time, a scorpion asked a frog to get him across the pond on his back. The frog hesitated, because the scorpion had a bad reputation of killing other animals with his sting. ‘Come on’ said the scorpion, why should I sting you? We are in this together! If you die, then surely I shall drown too, as I don’t know how to swim’. The frog was convinced, took the scorpion on his back and started swimming across the pond. However, when they reached the middle of the pond, the scorpion stung the frog who cried in agony: ‘You fool! Can’t you see that both of us will surely drown now?’ But the scorpion’s reply was: ‘I could not help it; it’s in my nature’...

Ancient Myth

Isaac, the second generation of treachery

There was one thing that the first patriarch, Abraham, who had received nothing but blessings from God, never dared do. That was to return, (or even pay a visit) to Harran, the community where his father ended his days. By now you may be able to guess the reason why. His fear is revealed to us when the biblical narrative describes Abraham’s search for a bride for his son Isaac. It seems that the prophet was greatly upset by his painful experience with Hagar—who belonged to another race- and his first-born Ishmael. So without further hesitation, he decided in favour of the superiority of his Chaldean origin, and desperately tried to find a daughter-in-law from among his relatives in distant Harran, rather than choose a bride from among the Canaanites around him. But only under one hard and fast condition – that his son Isaac should never set foot in Harran.

He addressed his head-servant: “And I will make you swear by the Lord, the God of heaven, and the God of the earth, that you shall not take a wife unto my son of the daughters of the Canaanites, among whom I dwell – but you shall go instead to my country (Harran) and to my tribe, and you shall take from there a wife for my son Isaac”. Genesis 24.3, 4

But the head-servant asked him in wonderment, how the bride would agree to follow him, without first having seen the groom (Isaac). Therefore he asked Abraham: “If the woman (the bride) should not be willing to return with me to this land (Canaan) shall I carry back your son to the land you came from?”. Abraham is then obliged to make it clear once and for all: “Take heed that you shall not carry my son back there”. Genesis 24.5-7

His anguish is very obvious, as he adds: “If the woman should not be willing to come with you into this land (Canaan), you shall be clear from my oath, only carry not my son there”. Genesis 24.8. Abraham prefers to give his son in marriage to a Canaanite woman, rather than allow him to go to Harran in Mesopotamia! What could be the reason for such fear?

Abraham’s apprehension would be quite inexplicable if all we have suggested about Isaac’s adoption were not founded. But the prophet’s fears were fully justified. Abraham himself had every reason for not visiting Harran... the city the Lord had ‘made’ him flee; probably the record he had left behind him there, was not unlike the record he had created everywhere ever since he had left that area. But what must have mainly alarmed Abraham at this time was the fear that his adopted son should visit the place where his real parents lived! Abraham’s fears coincide absolutely with what we surmised, that Isaac’s origin was from Harran, whence the ‘human-angels’ had brought him to Sarah twelve months after God’s promise to Sarah that she would conceive!

Abraham was evidently afraid of certain extreme reactions on the part of Isaac’s real relatives, or some possible revelation of well-wishers that might betray to adopted Isaac the truth of his origin! So those fears compelled the prophet to make his servant swear a double-oath that under no circumstances would he let Isaac go to his real birthplace, Harran! However all went well, and the servant returned with a bride for Isaac, beautiful Rebecca. “Isaac went into the house of his mother and took Rebecca, and she became his wife, and he loved her, and he was comforted for the death of Sarah, his mother”. Genesis 24.67
All that is swell... but we are once again set thinking! Legendary Sarah, Isaac’s mother, has just died! The narrative connects the two events very closely: Isaac mourning his mother’s death, and finding consolation after his bereavement in his marriage to the new biblical heroine, Rebecca!

How old was Sarah when she died? The narrative states clearly: “And the life of Sarah was a hundred and twenty-seven years, (127)” Genesis 23.1 “And Isaac was forty years old (40) when he took to wife Rebecca”. Genesis 25.20

Now, if we deduct 40 years (Isaac’s age) from 127 (Sarah’s age when she died) we come to a strange discovery, that Isaac must have been born when Sarah was 87 years old, and not 90 or 91 as the biblical text tells us! Remember that when Sarah’s pregnancy was announced Abraham said: “Shall there be a child to Sarah who is ninety years old?” Genesis 17.17. So by means of this simple calculation, we reach the peculiar conclusion that Isaac must have been about four years old... when Sarah gave birth to him!

It therefore seems that when an elderly barren woman is miraculously healed, her pregnancies can not only last twelve months – but ‘God-willing- she can give birth to a child that is already four years old! Now we can understand why the angels were able to announce, with such certainty, to barren Sarah the arrival (in fact the adoption) of this boy! When the three ‘angels’, at the end of their meal, announced the good news to Abraham, that particular boy had already been born and was living in Harran. This explains why the messengers from Harran could easily promise that they would bring the child the following year, on the exact day and at the exact time, to be placed in between the legs of its new mother (feigned birth), in accordance with the custom of adoption in those days!

That is how an adoption was turned into a divine miracle, whereas the dates in their genealogical book ingenuously bore testimony to the fact that the child, when it finally reached Canaan, was not a new-born babe, but already three or four years old, as this mathematical ‘error’ in the Bible clearly shows.

Somebody has been systematically lying to us!

However, masquerading an adoption as a ‘cure’ of sterility is one thing; allowing its glorification with hymns and praises for thousands of years to go on unchecked, is a grave insult to our collective intelligence! Even if there is but a small probability of our being in the right, through our simple deductions, we can easily suppose that the theologians of all Christian dogmas, without exception, regardless of intentions, have been nothing but the ‘maidservants’ of biblical lies! The aim of their life has been rather to conceal biblical peculiarities rather than to proceed to an honest analysis of the biblical data.

Before ending our examination of Abraham’s personality, I would like to add one more parameter regarding the same miracle of the curing of the old couple’s (Sarah and Abraham) sterility. In this case we are referring to the cure of Abraham’s impotence, which is not widely known. The Bible clearly has Abraham admitting that for him, fertility belonged to the past, due to his age: “And Abraham laughed and spoke in his heart saying: Shall there be a child to one who is a hundred years old?” Genesis 17.17.

So can someone explain to us how it was that this same Abraham, with theatrical incredulity, almost split his sides with laughter, when being told that he would have an heir when he was one hundred years of age... and then forty years later, quite artlessly the sacred text admits: “Then Abraham again took a wife whose name was Keturah” and she bore him six sons. Genesis 25.1

When Abraham was one hundred years old, a notorious miracle had to be performed for him to become Isaac’s father; forty years later, (when he was one hundred and forty) he conceived half a dozen children, without a whisper of any miracle occurring. What could have happened? We are being told some ‘charming’ theological lies! If on the other hand we concede that Abraham’s cure from impotence lasted for about fifty years after Isaac’s birth, then that divine gift could not endure for the man, Abraham, only, but for his wife Sarah who had also been cured as well! So why did Sarah, the most legendary mother in the entire Bible, have only one child, since her husband had been sexually active for decades after Isaac’s birth? There can be but one answer. Some people have been ‘playing’ professionally with the ‘miracles’, while lying systematically and shamelessly!

Let us now take leave of Abraham and of his unbelievable feats, to examine if all we have deducted about him and his profitable deceptions, has been repeated by his descendants, the worthy heirs to his wisdom! You will surely remember that when Abraham was once accused (by King Abimelech) of being a dangerous liar, he was forced to swear an oath (Genesis 21.23) that he would leave that long-suffering King of Gerar alone, and that he would not try to deceive him, or his children, or his grandchildren ever again. Well, that oath of Abraham’s was to be broken by the new biblical couple, Isaac and Rebecca!

Yes, you have not misread! The son faithfully followed the family tradition; not just any ordinary son, but Isaac, that famous one born of a miracle, who closely escaped being sacrificed: “And Isaac dwelt in Gerar. And the men of the place questioned him concerning Rebecca, his wife, and he (Isaac) said, she is my sister”. Genesis 26.6-7

It sounds unbelievable, and yet, the first thing Isaac did was to put the customary family ruse into practice! He even repeated the very same dull excuses his father had used – that he was afraid the men of
the place would kill him because his wife, Rebecca, was beautiful. (Genesis 26.7) As if all through Palestine, and as far as Egypt, no man would marry a beautiful woman, for fear of being killed.

The very same lie! This time though, it is evidently a systematic distortion of reality since Rebecca was not even Isaac’s half-sister, as was the case with Sarah! But times had changed as well, and the rules of the game were no longer the same.

To begin with, Isaac’s father Abraham had ravaged all the kingdoms in the region using his Chaldean bride-trap and had been in Gerar as well. In addition, the King of Gerar, named Abimelech ዐብימಲך, had been, as you may remember, one of Abraham’s victims ዐብימሊክ.

However, such a successful family ploy could not go wasted, at least not without an attempt at repeating it. Maybe Isaac’s wife, the beautiful Rebecca (by a strange coincidence) was, very conveniently, barren as well. (Genesis 25.21.) Isaac, who was neither as flexible nor as cautious as his father, had one more disadvantage: “he loved Rebecca” Genesis 24.67 Nevertheless... the attempt had to be made. You do not cast aside such a successful family recipe without giving it a try!

When King Abimelech heard once again those words: “she is my sister”, he saw red, and decided not to be taken in a second time. So he personally kept a lookout on Isaac’s movements. “And Abimelech, the King of the Philistines, leaned to look through the window, and saw Isaac sporting (erotically) with Rebecca his wife”. Genesis 26.8

Does anyone believe that the King of Gerar had nothing better to do than spy through house windows to see if someone in the city was sporting with his ‘sister’? Quite simply, the man knew what was in store for him, and the wealthy inhabitants of his kingdom. So he tried to forestall the evil, by personally spying on the cunning ‘brother’!

Here the preachers, trying always desperately to find something praiseworthy where the patriarchs are concerned, comment that “it is very moving”, as if Isaac were the first man on earth to ‘sport’ with his wife! “Imagine the pleasant scene, of Isaac sporting with his beloved wife” ዑብימሌክ. Yes, he was sporting with her; the preachers, however, consistently forget to mention that he had already introduced her, to the men of that Philistine city, as his ‘sister’! So he sported with her until... someone came to ask him for her hand in marriage! Indeed, as their own words indicate, this second patriarch would follow the family tradition and would allow someone else to take his place and sport with Rebecca without objecting, but at a price!

Abimelech realized the danger, and decided to forestall the plans of this new cunning visitor to his city! Knowing that the law on perjury cannot be applied from father to son, he revealed the deception, and with indignation repeated the very scene that took place between his father and Abraham: “And Abimelech said to him, ‘Why have you done this to us? One of my kindred within a little had been with your wife (Rebecca) and would have brought a sin of ignorance upon us’ ” ዑብימሌክ. Genesis 26.9-10

“These people are something”, must have been the thoughts of Abimelech, who had not forgotten the fear of death (Genesis 20.7) and of plagues (Genesis 20.17-18), that he must have experienced ዑብימሊክ together with the royal household, at the hands of Abraham that great Chaldean plague-inflector, the Chaldean ‘prophet’ Abraham, Isaac’s father.

Before we comment on Isaac’s deed, let us listen to what the indignant King of the Philistines has to say, and then we may have an answer to the query: Were Abraham and Isaac really in danger of being killed, as they maintain, for the simple reason that they happened to be the husbands of very beautiful women?

The King’s words were very straightforward, he considered it “illegal”, not only to take a married woman by force, but even if the event should occur because of the deceitful concealment of the fact that she was a wife. So the act Isaac promoted and encouraged was considered ‘illegal’. That can only mean that married women enjoyed the protection of the law. And nowhere does it appear that beautiful women were exempt from that law. Any man in Canaan who violated the sacred bonds of marriage would face general outcry and legal punishment. Had not the same been told his father, Abraham, several years ago, when he had tried to use the very same ruse? Here is what King Abimelech had said to Abraham: “What is this that you have done to us? Have we sinned against you that you have brought upon me and my kingdom a great sin? You have done to me a deed which no one ought to do. What have you seen in me that you have done this?” Genesis 20.9 Are those the words of a man who would kill the first man he came across, for the sake of taking his beautiful wife?

So adultery was an ‘illegal act’ and a ‘great sin’ which would compromise the entire city. That is what the official Philistines called the bride-trap set by two generations of patriarchs, who grew rich by deceiving the upright, wealthy monarchs of the region, using exaggeration and superstition, and pretending that they were in ignorance of local customs, or else that they feared for their lives!

Of course, the first time Abraham justified himself successfully (pretending to be an ignorant vagrant) claiming that he did not know the people of the area, or the customs of the land, saying: “Because I thought, surely the fear of God is not in this place; and they will slay me for my wife’s sake”. Genesis 20.11 Certainly the events proved that the fear of God was in that place, and developed to a high degree;
everything points to another direction in our story at those who had no fear of God. Because, even if we muster all our gullibility, and believe Abraham’s fears, and that he really did not know anything about the customs and the laws of the Philistines, when we read that: “Abraham sojourned in the land of the Philistines many days” Genesis 21:34 we realize that at least Isaac, justifying himself in exactly the same manner, is lying intentionally.

Isaac could not possibly have been in ignorance of the laws and the customs of Philistines-Canaanites, since he grew up among them. The Hebrew Bible has recorded in detail the coexistence of Chaldean-Hebrews and Canaanites for whole generations, but not a single abduction of a beautiful married woman, by a Canaanite, has been mentioned, to justify in the least the patriarchs’ ostensible fears! The alleged fear of death of the men, and the abduction of the women by the Canaanites, is a biblical invention designed to justify the treacherous snares of the patriarchs!

What is inexplicable here is how Isaac dared repeat that same ‘sister’ swindle, in the same city and with the very same people! Was he really so naïve? No, the most probable answer is probably that, whereas Isaac, as heir to the family wisdom would have been taught every detail of the manner of family enrichment by ruse, he was never informed – for obvious reasons – that the previous heroine of this bride-trap- before Rebecca- had been his own mother, Sarah! Evidently, he had never heard the particulars of his revered mother’s escapes, in that very same rich city of Gerar!

It would now be of use to refer to some additional details as to what probably happened then, in the household of King Abimelech, that first time, when Sarah, with the same known method, had entered the Philistine King’s palace as a ‘bride’, thus entangling him in Abraham’s web of deception. Regarding that case, the Bible admits some strange events upon which it is advisable for us to dwell, namely: “The Lord had fast closed every womb in the house of Abimelech”. In the Septuagint translation, however, there is a detail that shows us more clearly how all this happened.

The same verse is as follows:

“And Reuben, (Leah’s son) went in the day of wheat harvest and found mandrakes in the field, and brought them to his mother Leah. Then Rachel said to her sister, give me I pray thee of your son’s mandrakes. And Leah said, is it not enough for you that you have taken my husband (Jacob), will you also take away my son's mandrakes? And Rachel said: He shall live with you tonight for your son’s mandrakes (that you will give to me). And Jacob came in out of the field in the evening, and Leah went out to meet him, and said: You shall come in to me this night for surely I have hired you (I have paid for you) with my son's mandrakes. And Jacob lay with her that night”. Genesis 30:14-16

Although Jacob was told about the mandrakes, he made no comment of disapproval; on the contrary he accepted them as a satisfactory barter for the embrace of homely Leah! It seems that, according to the narrative, at least four people sought mandrakes, and recognized their value: Jacob and his first-born son Reuben, who in the appropriate season went into the fields in search of them. Undoubtedly Leah knew of their properties, since, with some of these plants she paid for the favours of her beloved Jacob, and surely, first and foremost Rachel, who did not conceal her need to acquire them. So mandrakes were considered very valuable by the members of the patriarchal family, from the youngest to the oldest, and the above excerpt from the Bible, confirms it absolutely.

Here it is of interest to stress that Leah, when she said to Rachel: “you have taken my husband” revealed that she had been sexually neglected, and therefore she agreed to exchange the mandrakes for the
pleasures of sexual intercourse, which had been enjoyed almost exclusively by her prettier sister, Rachel. The latter, on her part, had serious reasons (as we shall see) to want the mandragoras at all cost.

Illustration 12 : Mandragora plant: The root of the mandrake is one of the most ancient and most famous substances used in sorcery. The entire plant is poisonous. The fruit has the shape and the size of a small apple. It is fleshy, sweetish and aromatic, but extremely poisonous when eaten.

So what is mandrake \(\text{cclix}\) (or Mandragora)? Most of the encyclopaedias of the world refer to it as “a soporific and narcotic plant”. Liddell Scott simply states: “Narcotic plant”. The Great Universal Encyclopaedia supplements: “Known since ancient times for its strong soporific and relaxing properties”.

Please pay a little more attention as we get acquainted with the most famous magic plant of antiquity, the mandragora, which in the hands of the patriarchs became indeed, a terrible weapon that could bring on most effectively the plagues of their strange God!

The manual of botany helps us more by saying that mandrake contains the following interesting, pharmaceutically active substances:

“Scopolamine”, “Hyoscyamine”, and “Atropine”. “Atropine and Scopolamine, which are to be found in abundance in the mandrake, are strong poisons. Their exterior application causes local necrosis or anaesthetic loss of feeling and numbness (due to the Atropine) and if taken by mouth, according to the dose, (due to the Scopolamine) it causes mild or severe narcosis, and even certain death” \(\text{cclx}\).

One dictionary refers to: Atropine as a “very ancient medicine. In old times, although Atropine as such was not known, extracts of mandrake were used (for the first attempts of anaesthesia); nevertheless, in larger doses, it is a strong poison, and it is extracted from the plants that contain it... It can be dissolved in warm water! It was also used to make plasters and ointments” \(\text{ccli}\).

Therefore we must not doubt that it was a strong narcotic that not only relaxed its users making sexual intercourse more enjoyable \(\text{cclxi}\) but it could also act as a local anaesthetic when applied externally. Indeed, physicians claim that surgical operations were first made possible in antiquity by Greek doctors, with the use of mandragora plasters that caused local external anaesthesia (painkilling numbness). “The juice of the mandragora was rubbed on the patient as a local anaesthetic, before an operation, during Alexandrine times”, Andre Bonnard confirms \(\text{cclxii}\).

Without having exhausted the subject of the mandrake, we can easily gather that it was not at all by accident that those strong poisons and narcotic herbs were seen in the hands of those active Chaldean sorcerers!

So, to return to the subject of necrosis of the female genitalia from outside, if Sarah who was now living in King Abimelech’s palace, wanted to frighten the unsuspecting woman of the king’s court with an inexplicable ‘necrosis’ (or ‘blockage’ as the Bible calls it) of their organs in question, she would surely be able to find a means to do so. How? With plenty of mandrake in the women’s hot bath water... mixed with various aromatic lotions... in massage or healing creams... or, who knows where else, and the desired result (a sudden and inexplicable external numbness) would not differ at all from what the Septuagint translation of the Bible makes so pointedly clear: “The Lord had fast closed from outside every womb in the house of Abimelech, because of Sarah, Abraham’s wife”. Septuagint Genesis 20.18

Please note that this challenging detailed elucidation on ‘the plague of the Lord’ from “outside” is not only completely original, but also manifestly enlightening! Because no God, no religious book, should need to elaborate upon how God closed the wombs of those women, either from ‘outside’ or from
‘within’! Except if... the writers of the biblical events really desired to preserve in a disguised manner what had actually happened in Abimelech’s palace! Accordingly, they skilfully introduced that single illuminating expression in their written epic of poisonous sorcery... that unexpectedly ended up as a sacred text of humanity when it was translated and made available to gentiles! (excl.)

Now you understand why the controversial expression ‘from outside’  ‘Εξωθεν’ which is such a ‘hitch’ in the study of the text, has been omitted from the ordinary translations of the Bible you have in your homes! Yes, it is very clear that no ‘God’ would keep similar footnotes describing how to bring on plagues! Those scandalous elucidating details regarding the exact way the ‘divine plague’ worked, were solely addressed to the future generations of Chaldean heroes who would need to study the art of putting the feats of their patriarchs into practice. Mandragora, in the hands of Sarah, presumably in the form of a dried powder, was an effective weapon unknown to the Canaanites. By careful implementation it could cause serious ‘divine’ plagues and miracles! By regulating the dosage it could ensure, and keep up, a whole series of alarming symptoms...administered orally, in beverages or food, it simply caused inexplicable catatonia, in larger doses – dreamlike torpor or even lethargic, comatose conditions. If applied externally, it could provoke an external ‘from outside’ numbness of the woman’s genitalia.

Specialists confirm that from ancient times, up to the present, diluted mandragora, applied directly on the genitals of men and women, indeed does cause local anaesthesia (numbness) of a certain duration, and as a result (in the case of individuals with relevant problems) ejaculation is delayed, and the enjoyment of the sexual act is prolonged. Certainly, if a stronger solution is applied to such sensitive areas, complete external numbness of a longer duration would have been caused.

In this manner, the terrified unsuspecting women, with a little ‘incitement’, could very easily believe that those symptoms of external numbness were caused by the anger of a God that ‘blocked’ their fertility. And if, to all this, we add the very definite threat delivered to king Abimelech by night: “You shall die, and all that is yours”, Genesis 20.7 we realize the extent of the cunning undermining of the morale, and of the panic spread by the plagues that threatened to exterminate in most inexplicable (‘divine’) ways, Abimelech’s entire household! The sole means of inflicting those ‘plagues’... could have been the ‘divine’ juice of the poisonous mandrake!

Of course all that happened in the beginning, when Abraham was in all his glory, and with the help of his ‘sister’ Sarah set the life of the philistine King in turmoil. But now, this same king, (or his successor) as if by a strange quirk of fate has come face to face with the son of the man who threatened him with unknown divine weapons, and had obliged him (or his father) to pay dearly for his strange lies, in order to escape from those mysterious divine snares!

Abimelech must have realized that not only was Rebecca not Isaac’s sister, but that he was dealing with an unscrupulous Chaldean family set to conquer and acquire riches. It was obvious they would stop at nothing. If entire families such as his own had become entrapped by such mischievous ways, why would these same individuals hesitate to use the same ‘divine methods’ to ensnare more unsuspecting victims?

Abimelech sensed the danger. He must have felt that the only way out of this situation was to avoid an open confrontation with those peculiar and incomprehensible opponents. He also thought it advisable to give Isaac’s household some room for survival, by placing Isaac and his family, in a kind of protected isolation: “And Abimelech assembled all his people and charged: Every man that touches this man and his wife shall be liable to death”. Septuagint Genesis 26.11.

Evidently, by calling a general assembly and speaking in public to all his people, King Abimelech achieved two ends: as a warning he made known to all, the true relationship that existed between Isaac and Rebecca, and at the same time he granted Isaac protection to ensure him favourable conditions of survival, in the hope that he would forget his peculiar subversive practices.

Finally, it seems that the king did not achieve very much, since after a while he was again in trouble with his odd guest: Isaac “was exalted and advancing, he increased till he became very great”. Genesis 26.13 Here is another great man! However all the other cattle-breeders in the area seemed to be suffering because of Isaac’s presence.

“And Isaac sowed in that land and received in that year barley an hundredfold (as compared with the other farmers). And the Lord blessed him, and he (Isaac) had flocks of sheep and herds of oxen and many servants... And the Philistines envied him. And all the wells which the servants of his father had dug... the Philistines stopped them and filled them with earth”. Genesis 26.12-15.

In the end Abimelech did not avoid what he feared. ‘Something’ happened that made Isaac’s wealth and cattle increase very quickly. ‘Something’ was wrong with the crops. ‘Something’ was wrong with the water. Finally, a tough fight broke out over the precious well water. It is true that the narrative does not preserve for us the events in sufficient detail. However, the strange behavior of the Philistine cattle-breeders makes one wonder. They take it out on Isaac, not by claiming the precious wells, or by making them unavailable to Isaac but by stopping them up and filling them with earth, making them useless for everyone. The wells lied in their environs, in their kingdom: they could easily have sent Isaac away – as
they eventually do – and kept the life-giving water; why destroy their precious wells? However, strangely enough, they stopped them up for good, as if they considered them unsuitable, and dangerous for future use!

Abimelech decided that it was time to get rid of Isaac, so he charged: “Depart from us”, Genesis 26.16 because of all the unrest. Isaac was obliged to withdraw to a nearby valley. But the quarrels went on. Abimelech realized his mistake, and feared that he had made an unpredictable enemy, whose treacherous blows would be impossible to anticipate!

Suddenly that proud and ingenious king remembered... he recalled how an end had been put to the intrigues of his opponent’s father, Abraham, in a special way. By an oath that Abraham had sworn, not willingly, or out of a sense of honour, but on account of the imposing military presence of the Commander-in-Chief Phichol. Accordingly, he decided to overpower Isaac in exactly the same way!

He took his very aged, but still impressive general Phichol with him, together with an adequate military escort. In this way, he managed to extract from Isaac an oath (just as his father had once done):

“Let there be now an oath between us, even between us and yourself, and let us make a covenant with you; That you will not hurt us, as we have not touched you, and as we have done you nothing but good, and have sent you away in peace: And they arose in the morning and swore each to his neighbour”. Genesis 26:28-30 Finally Isaac had to leave Gerar, because he knew (as his father before him) that the exceedingly patient and usually courteous Canaanites would be enraged and would make no allowances for anyone proved to have been guilty of perjury. Isaac’s punishment would have been summary; it would have cost the prophet... his head, and no God would have been there in time to save him from the hands of “Phichol” the towering giant, and Commander-in-Chief of Gerar.

So one day, somewhere in western Canaan, our story came to an end, and the dynamic Aegean-Cretan Philistine King finally found peace and quiet; Isaac, after having created havoc in the area behaved himself, at least as far as the inhabitants of Gerar were concerned.

I believe that you too, will entertain the following question: Why did the king of such a powerful land, prosperous and well-armed, fear one single man, or if you prefer, one small family – the house of Isaac, the Chaldean, and why did Abimelech endeavour, with favours and discreet threats, to exact the sworn covenant, and oaths of peace from Isaac?

King Abimelech, carefully weighing the history of his opponent, surely sensed what we can ourselves surmise after our detailed study of those unbelievable Chaldeans. An army will not deign to burn an entire city, to pollute its water, and to raze it to the ground, but an unscrupulous man will. The question is: how... cunning, treacherous- or to put it more simply-how ‘Chaldean’ is he?

Here we are merely reminding you that this patriarch, Isaac, belongs to the first glorious generation of the thrice-blessed ‘seed’ of Abraham that had undertaken the magnificent divine mission to “bless all the people of the world”. His presence however was not agreeable to anyone in the area, because the ‘blessings’ he so generously distributed did nothing but scatter fear throughout the land of Canaan! To the point that later on, Isaac’s son Jacob can successfully invoke “the fear of my father, Isaac”. Genesis 31.42, 53. This clearly shows that Isaac, instead of blessings, showered so many plagues on the rest of Canaan that “the fear of Isaac” became an effective defensive weapon for his descendants.

Misleading kindness, treacherous subversion, cruel subjugation and fear of death, were the only ‘blessings’, which appear to have originated from those Chaldeans. Strangely, though, and for unaccountable reasons, they were glorified on a worldwide scale as real giants of morality and dignity, definitively casting aside all the original ancestors of the Mediterranean people!

But the ocean of laudatory oratory and religious-theological embellishment, in the present biblical narrative, and in later works has not altogether managed to conceal the dark, sordid and sharp reality of the lives of the patriarchs, who like menacing reefs, still lurk just beneath the calm surface of the sea of honeyed biblical words! Really, how many a ‘shipload’ of human dignity has been ingloriously wrecked on those reefs?

The Family of the Patriarchs

The life-stories of the famous patriarchs do not stop rousing our sensibilities, even for a moment. The endless peculiar patriarchal adventures, make one continually wonder: ‘What were finally the events that moved the supposedly universal deity to raise those individuals to such heights of heavenly favour?’

They became patriarchs because they happened to be at the head of a Chaldean-Syrian family tree. How did they become saints and religious prototypes?

The study of the relations between various members of the patriarchal faction is of outstanding interest. It is indicative of their rules of behavior, of their thoughts, and in general, of the moral social atmosphere that
pervaded their lives. So let us cast a rapid glance at some more family scenes of those ‘chosen’ heroes. Quarrels abounded within the families of Abraham, Isaac and Jacob. As regards Abraham’s household, we remind you of the endless rows of the heartless mistress Sarah, and Abraham’s luckless concubine Hagar. That ill treatment finally led the slave girl to escape into the burning desert, and in fact, when she was pregnant! Abraham himself, some time later harshly banished his first-born son Ishmael, with his mother Hagar, obliging them to travel on foot through that torrid desert, where the terrible heat nearly killed them. This can only be interpreted as a cold-blooded intended execution.

In Isaac’s household, there was absolute turmoil. Their twin sons, let it be noted, were born after twenty years’ sterility, and many… ‘prayers’! Isaac and Rebecca each favoured a different son “And Isaac loved Esau… but Rebecca loved Jacob” Genesis 25.28. Rebecca is a Syrian (Genesis 25.20) and she persistently called one of the twins ‘her son’ (Genesis 27.6,) and perhaps justifiably, since the twins Esau and Jacob, had nothing in common. Esau was ridiculously hairy, but Jacob was smooth-skinned. This is a difference rarely met with in twins that usually look very much alike! However, among so many peculiarities, let us accept those extraordinarily dissimilar ‘twins’.

Rebecca had terrible problems with Esau’s two Canaanite wives, the one a Hittite and the other an Evite. Neither was from Abraham’s own race, as he had so persistently demanded for his son Isaac’s wife. Those two Hittites were, as Rebecca admitted, “bitterness to her soul”, and in exasperation, she criticized her daughters-in-law, saying: “I am weary of my life because of the daughters of the sons of Heth. If Jacob shall take a wife of the daughters of this land, what meaning is there in life for me?” Genesis 27.46.

The grandeur of deception in this family is seen when the ‘twins’ compete for the privileges to be gained from the paternal blessing. Isaac had grown old, and his eyesight was so weak that he could not distinguish one son from the other. Accordingly, his beloved Rebecca cheated him, and helped Jacob steal the blessing that was by right Esau’s, since he was the first-born. The biased mother, by stealing the ‘blessing’ thwarted the wishes of her prophet-husband, and gave the birthright to ‘her son’ Jacob, depriving her other supposed ‘son’, Esau, of this honour! A blessing complete with its divine promises that were strangely retained ... even when the blessing was stolen!

This staged theft of the blessing on Rebecca’s part, becomes very interesting if we see it as a natural sequence of our suspicion that holds the biblical protagonists to be talented performers of premeditated treachery. Rebecca left nothing to chance, in order to secure the patriarchs’ blessing, that honourable ancestral and historical distinction for her son! In this interesting case, we have the aged, dying patriarch, asking for venison from his beloved son Esau, so that he might give him his final blessing.

Esau, who was “a cunning hunter”, Genesis 25.27 went to the plain to procure venison for his father. At once Rebecca set to work! She cooked a kid, she dressed Jacob in Esau’s ‘smelly’ clothes, and carefully placed on his shoulders, his arms and the bare part of his neck, the hairy skin of the kid (which she had just slaughtered). Then she gave Jacob the meat she had prepared, and sent him, instead of Esau, to steal the paternal blessing! Old Isaac, in order to make sure which son was before him, put his hands on him and felt him, to give his blessing to the right son!

Although a prophet, he trusted his weakened senses more than his God sent prophetic properties. On the one hand, the prophet was doing his best to avoid deception, while on the other hand Rebecca had taken every step to ensure the prophet’s magic blessing for ‘her son’, Jacob. First, old Isaac was deceived by the taste of the kid, which Rebecca had cooked in exactly the same way as Esau’s venison:

“And his mother (Rebecca) prepared the meat such as his father loved”. As for Jacob, he drew near to Isaac and trying as best he could to imitate Esau’s voice, told his father a pack of lies. “Who are you?” asked Isaac. “I am Esau, your first-born I have done what you told me. (I have brought the venison). Rise, sit and eat of my venison and bless me. But Isaac asked his son: How is it that you have found it so quickly my son? And he said Because the Lord, your God presented it to me” Genesis 27.18-20, answered Jacob, without for one moment fearing any Lord, or any God, that he so falsely invoked!

His way of expression sounds very peculiar here, because amid his easy lies, Jacob said: “your God” and not our God, which points to the fact that Jacob did not yet entirely share his father’s religious convictions. As things show, the ‘Lord’ at that time, was not a family deity, but a strictly personal God of the prophets, and that it was only through the blessing that he could be transmitted, together with the inheritance, to the first-born, or to whoever managed by guile to extract it from the prophet, hence the fight for the succession that we have been witnessing:

“And Isaac said to Jacob: draw near to me and I will feel you, son, if you are my son Esau or not. Isaac felt Jacob and said: The voice is Jacob’s voice, but the hands are the hands of Esau; but he knew him not, for his hands were hairy as the hands of his brother Esau, and he blessed him”. Genesis
The aged prophet’s touch deceived him, because foreseeing Rebecca had left nothing, absolutely nothing, to chance. The theatrical deception went on. Isaac still had some doubts, so he used his last weapon, evidently because he knew that cunning and lying were family traits, and premeditation was their inherent talent. Suddenly Isaac warily asked his son once again: “Are you my son Esau? And Jacob replied (boldly lying) Yes, I am... then Isaac (disbelievingly) said: Draw near to kiss me and Jacob went near and kissed him. And Isaac smelt the smell of his (Esau’s) garments and said, indeed this is the smell of my son Esau, and he blessed him: And let nations serve you, and princes bow down to you. Accursed is he that curses you, and blessed is he that blesses you”. Genesis 27.24-29

Isaac was deceived by his sense of smell as well! The insight of the cunning mother had anticipated even that move of the prophet! Isaac was defeated by the deep powers of deception of his wife Rebecca, and by the bold lies of his son Jacob. They got the better of the prophet where taste, hearing, touch and smell were concerned, and that is how they extracted the ‘magical’ blessing for the next great biblical figure, Jacob.

If you could just see him now, dressed in his brother’s smelly clothes, and wrapped in the skin of a freshly slaughtered kid, pretending to be Esau by changing his voice, and telling his dying father a pack of lies, you would realize that all we have seen so far of the doings of that amazing Chaldeo-Syrian family, takes place within the same incredible moral and spiritual framework – that of skillful deceit!

A surprising fact has emerged! Our biblical heroes did not consider deceit, well-prepared lies, and the art of hypocritical acting odious properties or weapons of a last resort against enemies or strangers, but they were indeed their everyday means of expression and their particular way of laying claims. Those ungodly Chaldeans, kept the art of deception at a high state of readiness by continual practice even in their close family relations, taking advantage of any profitable opportunity of supplanting each other to secure material gains and personal prevalence.

Naturally, endless excuses have been put forward by the religious advocates, who, strangely enough, have shown a spirit of understanding for this disgraceful quarrel about the blessing, because they say that Esau had earlier on forfeited his birthright when he exchanged it for a pottage of “lentils”. Genesis 25.30 Our answer is that if gaining the birthright obliges one to stoop so low, then the real worth of a birthright cannot have been more than a pottage of lentils. Of course, the birthright was extremely valuable, and not only because of the vague privileges it ensured, but because of the secret knowledge of the technique of deception and of the inheritance of land that was handed down with it. Those God-sent rights were transferred and conferred through the specific blessing according to birthright. However, on this occasion let us take a closer look at that pottage of lentils, so that we may understand why it was exchanged for such great and important privileges.

In the Septuagint translation of the Old Testament we read: “And Jacob cooked pottage, and Esau came from the plain and he was faint and he said to Jacob: I pray thee let me taste of that red pottage. And Jacob said to Esau; sell me this day your birthright. And Esau said, I am at the point to die, (from what?) and what profit shall this birthright do to me? And Jacob said: Swear to me this day. And Esau swore to him, and sold his birthright to Jacob. And Jacob gave Esau a pottage of lentils and he ate and arose and departed, so Esau slighted his birthright”. Septuagint: Genesis 25.29-34

What could have befallen Esau to make him exchange his birthright for a mere pottage of lentils? Esau was a herdsmen and a hunter; since he was a small child he must have become self-sufficient as regards providing food for himself. As a hunter he must have often been obliged to remain alone and with little or no food for days on end. On the other hand, a dish of lentils was not such a special delicacy that would tempt him into such a rash barter. So what made Esau crave for that red soup Jacob was cooking? Why was he ‘dying’ for a plate of that particular gruel?

You will get an idea of what we’re driving at if you read that “lentils: (are commonly named) pulses, legumes” So by ‘lentils’ we do not mean the common lentils only, but small seeds in general. We cannot know for sure what sort of seeds Jacob was cooking and that Esau ‘was dying’ for. The physician Oribasius (325A.D.) gives us an idea: he names lentils of the marshes, among other potent pharmaceutical herbs and aphrodisiacs such as mandrake and datura. Yes, “water, lentils (of the marshes) and mandrake apples (fruit)” mixed formed the recipe for a hypnotic soup in antiquity!

Unlike common lentils that have never claimed to occupy any special place among delicacies, such a red ‘meal’ could madden anyone who knew its aphrodisiac properties. Jacob must have been cooking this ‘admirable’ red pottage for Esau, for some time, without asking for anything in exchange. However, this time, Jacob suddenly changed the rules and demanded a high price for his pottage. Esau, who by now was addicted to this ‘delicacy’, blinded by longing, did not realize that Jacob was speaking in earnest. The only thing he could think about was how to get some “of that red stuff” that he was dying for, and it was definitely not... a dish of ordinary lentils!

Keep in mind this interpretation, although at present you may think it is far-fetched. Later on, we shall see many more strange occurrences in the same vein; you will easily be moved to consider our suspicions extraordinarily probable! Now let us get back to the final scenes of Isaac’s ensnarement, in his very own
house, by his wife and son. Esau, the lawful beneficiary, finally returned from the hunt, he prepared the venison and took it to his father who had already eaten (the kid) to his heart’s content. The surprise of them both is clearly expressed by the words: “And Isaac trembled with great excitement and said: Who? Where is he then that has procured venison for me, and I have eaten it all before you came, and I have blessed him, and he shall remain blessed?” He himself gave the answer, perhaps with a secret smile of satisfaction, as he realized that he has been trapped in a masterly way:

“Our brother has come with subtlety and taken your blessing”

Genesis 27.30,35

“Deceit” was the order of the day among patriarchs, to their eternal delight! They never showed the slightest trace of embarrassment or remorse while deceiving the members of their own family, let alone strangers! It is perfectly clear that guile was for them a ‘sport’ which they practiced ceaselessly, within and without their environs. ‘Guile’, ‘deceit’ and ‘subtlety’ represented their major family accomplishments. They were used in practice to invent an endless variety of ruses, stratagems and ploys in order to prevail over their own relatives as well as over their unsuspecting neighbours.

Indeed, ten verses further down, we are surprised when we read that Isaac, did not reprimand Jacob for deceiving him, but blessed him instead for a second time. The deceitful swindler Jacob was rewarded and acknowledged: “Isaac called for Jacob and said: May God give you the blessing of Abraham, even to you and to your seed, that you may inherit the land wherein you are a stranger and which God gave to Abraham”. Genesis 28.3-4

After these developments so tragic for Esau, the latter became furious:

“Esau hated Jacob because of the (stolen) blessing…and said: I shall slay my brother Jacob”. Genesis 27.41 That was Esau’s justified reaction to Jacob’s intrigues. However, the chief instigator of the brothers’ enmity was their own mother (Rebecca) who intervened and helped her favourite son Jacob, to escape saying: “Rise and depart quickly to Harran, to my brother Laban, for your brother Esau threatens to kill you”. Genesis 27.41-43

Yes, this family of the prophets so favoured by God was remarkable for its accomplishments in deception and trickery.

“You will be my God if...!”

Jacob left for Harran, because of his brother Esau’s wrath, but with his father’s blessing. In his person, we shall keep track of the third generation of patriarchs. Indeed, God appeared in Jacob’s ‘sleep’, and after first telling him exactly which God he was, he renewed the grants of land:

“This land on which you lie, to you will I give it and to your seed... and your seed shall spread abroad to the west, and to the east to the north and to the south and in you and in your seed shall all the tribes of the earth be blessed”. Genesis 28.13-14 Jacob woke up and said, “How fearful is this place. This is none other than the house of God, and this (must be) the gate of heaven”. Genesis 28.17

The God of Jacob’s dreams promised him as much as he had promised his ancestors, and even more. Concerning those promises, God set no conditions. But it was not the same with Jacob, that newly converted patriarch; upon waking up he renamed the land of the Canaanites like a good landowner and responded to the divine offerings with the following profound statement: “If (!) the Lord God will be with me and will guard me throughout on this journey and give me bread to eat and garments to put on and bring me back in safety to the house of my father, then (!) shall the Lord be God to me”. Genesis 28.20

Take your time and read again this amazing barter with God! I do not believe that anything so brazen exists in any other religious book in the world! The most unambiguous way of putting one’s terms for the acceptance of a deity! In whatever way you may read it, you will get the same meaning. The fear of God is for others. The patriarchs give nothing before making sure that they will get much more in return. God has just promised him everything! But the prophet answers him... by setting terms. I think that the prophet’s oriental style of ‘bargaining’ with God will awaken some people out of the lethargy of credulity; we observe the patriarchs putting harsh conditions to the very same God that we worship and to whom we must bow down to unconditionally.

‘Bethel’ was the name Jacob gave to the place where he had boldly told the God of his father that he would accept him as his God “only, if and when” he proved capable of providing concrete results! Just imagine! By carefully observing Jacob’s reactions, and the words he used, we get the feeling that we are witnessing once again the beginning of the acquaintance of the patriarchs with their family God! Otherwise, the natural questions would be: But doesn’t Jacob know that he is speaking to the God that exterminated the whole of humankind with the Flood of his ancestors Noah and Shem? How does he dare...
set conditions and come to ridiculous agreements for the provision of garments and food to a God who, during his grandfather Abraham’s time, in his wrath, wiped out four cities and turned into a pillar of salt the first righteous person who dared turn her head in the wrong direction? Or are we right in supposing that he had never heard anything about the Flood? Moreover, was what he knew about the destruction of Sodom only... the real reason for its destruction?

Of course, the interpretation of those peculiar arrangements between Jacob and the ‘Lord’ may have a completely different meaning. Jacob is still inexperienced in the secrets of the Chaldean art; he does not know “if” those special ‘weapons’ of their family ‘God’ can really prove useful to him in his longing to become rich. Therefore, he cold-heartedly agreed to adopt the family mentality (God) only “if” and "as long as" it would ensure him personal protection and daily material goods! Really! What wonderful times those were, when one could strike such advantageous bargains with the Gods!

Sly Jacob

Eventually, Jacob joined his relatives in Harran where we have the opportunity to observe some more deceitful actions taking place. However, before that, we see that the biblical narrative has decided to upgrade the image of its hero. Just a few days previously he was shown to us as a hairless fugitive liar, disguised, and wrapped in a goatskin; he has suddenly turned into a strong-armed man who, before the amazed eyes of his bride-to-be, rolled away a ‘large stone’ (from before the mouth of a well) that could only “be rolled away by several shepherds gathered together”. Genesis 29.10. A short while later, we will understand why the biblical narrative suddenly shows Jacob, who according to the biblical narrative took to his heels before his brother’s anger, now supposedly possessing such tremendous strength.

Jacob and beautiful Rachel fell in love with each other there at the well, at the site of Jacob’s feat. A month later, Jacob’s Syrian uncle, Laban, wanted to find a way of paying his nephew for the work he was going to do for him... Laban had two daughters; the elder had some kind of eye trouble: “the eyes of Leah were weak”, Genesis 29.17 whereas the younger, Rachel, his favourite, was very beautiful. Jacob wanted to be paid for his work by marrying Rachel. The matter was settled, the agreement being that after working for Laban for seven years, Jacob would be allowed to marry beautiful Rachel. If you remember, both Sarah and Rebecca were exceedingly beautiful women. According to the patriarchs’ allegations, their beauty had put their husbands’ lives in grave danger. Strangely though, this third patriarch does not seem to know anything about such dangers! Because although: “Rachel was beautiful in appearance and exceedingly fair in countenance” Jacob did not hesitate in making his choice!

The years passed, and by means of a ruse, Laban arranged that Jacob was married to Leah, and not to Rachel. Jacob discovered the trick in the morning, after the wedding, when it was too late! No one can know precisely how such a fairytale-like mix-up occurred. It seems that in those days, the groom did not remove the veil to kiss his bride until after the marriage ceremony, so Jacob did not know who was hidden under the ‘wrapping’. Only in the morning did he realize that he had married the ‘second best’! Jacob was beside himself! A patriarch was deceived for the first time, and by one of his own kin!

The unfortunate groom hastened to Laban, his father-in-law, and said: “What is this that you have done to me? Did I not serve you for Rachel? And wherefore have you deceived me?” Genesis 29.25. In that glorious family of Chaldeans living from Canaan as far as Harran, deceit was the order of the day! Ingenious excuses... were also available on a grand scale: “And Laban, (the Syrian-Chaldean) answered. It must not be so done in our country, to give the younger before the elder”. Genesis 29.26 That was something that the Chaldean fox named Laban, had quite accidentally forgotten to tell Jacob, during those past seven years!

Jacob could marry Rachel but only after he agreed to work for another seven years for her. But when he married her and the two women found themselves under the same roof they came to hate each other with a deadly hatred; in order to gain Jacob’s favour they started vying as to which of them would bear the most children, at the same time including their two handmaidens in the contest. The total: four wives and thirteen children, twelve boys and one girl, the fair Dinah!

As usual, everything turned out well for our prophet. Jacob came to a strange agreement with his father-in-law, Laban, namely that all the animals that ‘God’ caused to be born speckled and multicoloured would belong to him (Jacob). Laban, agreed, believing that he was cheating naïve Jacob. The rate of birth of such animals in his flocks was relatively small.

However, the self-exiled patriarch, like an observant prophet that he was, knew exactly what was going to happen! Simply because he knew that there was much he could do to influence the birth of more
speckled animals that would belong to his own share! The biblical instructions as to how that can be achieved are clearly magical, and seem to have been written with the sole purpose of making a fool out of anyone who would attempt to emulate them. The Bible asserts that Jacob took green branches of the poplar, of the walnut and of the plane trees, and peeled white stripes in them, and then he placed the branches into the running water, near where the animals mated, to the effect that later they gave birth to speckled offspring! 

Everything shows that Jacob, first among the shepherds of his time, knew something that would cost Laban dearly. He had made an important observation that would lead to the gradual increase in the number of his livestock! Little by little, he managed to gain possession of most of his father-in-law’s livestock by means of cross-breeding (selective insemination) that produced more animals of the spotted variety; according to their agreement, by right they would belong to him.

Naturally, things soon deteriorated. Several crooks cannot live harmoniously together indefinitely. One morning Jacob overheard Laban’s sons saying: “Jacob has taken all that was our father’s”. Genesis 31.1 Jacob had to leave, while there was still time. The sly prophet once again made use of God-sent dreams and divine voices, in an effort to convince his wives that whatever was to follow was God’s will: “God has taken away all the cattle of your father, and given them to me. In a dream, God said to me; Look up with your eyes and see (that) all the rams leaping on the sheep, are speckled and variegated, for I have seen all things that Laban has done to you. I am God of this place, Bethel, where you vowed to me a vow. Now then arise and depart out of this land and go back to the land of your nativity”. Genesis 31.11-13

Remember, it is always God who strikes, never we. So quoting the Lord, he persuaded his wives that his decisions were the commandments and the will of God. His wives, Laban’s daughters, understood the deeper meaning of the divine dream. They knew where their interest lay... and they added, showing great understanding: “All the wealth and the glory which God has taken from our father shall be ours and our children’s, now then do whatever God has said to you (in your sleep)!... and Jacob arose and took away (stole) all his herds and flocks (Laban’s) and his possessions which he had got in Mesopotamia. And Laban had gone to shear his sheep (was away), and Rachel (taking advantage of his absence) stole her father’s idols”. Genesis 31.16-19.

The way God ‘made’ Jacob leave his relatives, with whom he had initially sought refuge, should give us an idea of how the same God had ‘made’ his grandfather Abraham, at the age of seventy-five, leave that very same community, Harran (probably in much the same manner). Observe how the protégés of this ‘deity’, the third generation after Abraham, go on stealing with professional ease and helping themselves to what is not theirs. Of course, one could say that God is not to blame if Jacob got carried away and overdid it! But that does not seem to be the case. Can anyone tell us why God appeared to Jacob in his sleep, just when Laban, with his sons and his servants, were absent? How did it happen that he had the dream, and began plundering his father-in-law’s fortune just when the latter was away shearing his sheep? Laban was literally ‘shorn’ of his possessions as well! All the above coincided only because the ‘God’ of patriarchs (namely, their way of thinking) knew very well when it was the best time for the prophet to have his ‘dream’, to plunder his father in-law and to flee.

We are told that “Jacob arose, and took his wives and his children up on the camels, and he took away all his possessions and his stores he had got in Mesopotamia, to depart to Isaac, his father” Genesis 31.17-18 Jacob took away whatever he considered his, that is everything of any value, and departed. Three days later, Laban found out what had happened, and pursued the fugitive Jacob. Seven days later, he caught up with him. Jacob was at a disadvantage, but Laban was not in a better position; he was pursuing his nephew-son-in-law together with his two daughters and his grandchildren for theft.

Laban was accompanied by his brothers, his sons and evidently a good number of men. But neither was Jacob quite alone; he had Abraham’s and Isaac’s God with him, who warned Laban at night, before pursued and pursued had an opportunity to come to grips, that it would not be wise to quarrel with Jacob: “Take heed that you will not speak evil things to Jacob”. Septuagint Genesis 31.24.

A certain night visitor, very clearly explained to Laban that Jacob was accompanied by a terrible God, able to inflict very specific plagues, and who had become known in all the land of Canaan, as ‘the fear of Abraham and of Isaac’. It would not be prudent to displease that plague-inflicting deity, and to become the target of afflictions.

Laban understood. After mature thought, he limited himself to a few complaints, and asked, at least, for the return of his sacred idols, asking in wonderment: “You have wrought foolishly... wherefore have you stolen my Gods”! Genesis 31.28-30

Jacob denied stealing the statuettes, without knowing that his wife Rachel had stolen them! It seems that those statuettes were of particular value to her, and she protected them with risky lies: “And Rachel took (her father’s) the idols, and cast them among the camels’ packs. And Laban searched in the tents and found them not. Rachel said to her father, be not indignant, Sir. I cannot rise up before you for it is
with me according to the manner of women. So Laban did not find his idols... and Jacob was angry (after that)"! Genesis 31.34-35. When Jacob saw that the stolen idols had not been found, as they had been safely hidden in a clever cache by Rachel, his courage renewed and he even had the nerve to take Laban to task, saying something which is of great interest to us: “Unless I had the God of my forefather Abraham, and the fear of Isaac with me, surely you would have sent me away empty-handed”. Genesis 31.42.

Laban understood very well what ‘God’ and what kind of ‘fear’ was being spoken about, and he made the right decision. Although he saw that he was losing his fortune, he was obliged to ask for a pact with an oath sworn that ‘the fear of Isaac’ would not harm him in the future: and “Jacob swore by the fear of his father, Isaac”. Genesis 31.53.

From the flow of the narrative we conclude that the fear of Abraham and of Isaac (the rumours about their past actions) was very well known in distant Harran. Isaac, with plagues and deeds that do not seem to have come down to us, had made a terrible name for himself in the entire region. He must have acquired a very bad reputation, by afflicting the Canaanites in a clumsy and undisguised manner, spreading the fear that Jacob so successfully invokes here. Isaac’s life must have been full of violent elements since the biblical authors, chose to preserve for us only the beginning and the end of his long life. While he lived one hundred and eighty years (Genesis 35.28) the intermediate details of Isaac’s life and of his activities that created this ‘fear of Isaac’ are completely lacking. It seems therefore perfectly clear, that the fear of God is exceedingly useful for those who cultivate it! Would it be an exaggeration if we said, with a certain sense of circumspection, that the fear of God is surely the strongest and at the same time the most ancient weapon that has ever threatened our slumbering mind? That is why our Gods have been threatening us with all sorts of fears ever since they were born! Look at Jacob, who swears by the fear of Isaac, that supposedly kindly prophet of that familial deity! That family God who, after sowing afflictions and death for two generations, now reaps the fruit; just the fear of him is enough to get his future prophet out of a very tight spot... of being pursued for theft!

Jacob swore by the fear of his father the prophet, thus reminding us of the previous family exploits. Laban, who was aware of the threat... simply gave in. Jacob realized the tangible usefulness of the fear of God. In future, no prophet would hesitate to deal a hand of divine fear and death; the greater divine fear became, the more useful it proved to those who produced it.

Jacob was a rich man now; he “departed for his journey (to Canaan) and the angels met him. When Jacob saw them, he said: This is the camp of God”. Genesis 32.1-3. The prophet Jacob was beginning to emerge! His ‘God’ had granted him the fulfilment of all his conditions, beginning with “if”, and “when” and “as long as”. So on his part he accepted this very useful God, and embarked on his prophetic duties in the usual theatrical family way; he must have celebrated the occasion by using his arsenal of Chaldean prophetic herbs to produce all sorts of prophetic visions!

The new prophet was here. However, the question is: Why did Jacob become a famous theological personality? So far, we have only seen him very cleverly depriving his brother of his birthright privileges, deceiving his sick father by lying in a shameful disguise and robbing his father-in-law of his cattle. It is difficult to say which of these feats gained him divine favour!

Let us put the question differently: Are we perhaps looking at those prophetic values from a wrong angle? Is perhaps the most important property of a prophet, his excellence in this struggle for predominance in deceit? Had this third prophet any other related ‘virtues’? A little further, the narrative will shock us; this new patriarch surpassed all his predecessors in guile and aggressiveness!

**Jacob the imaginary Wrestler**

Jacob returned after many years’ absence to his father’s house in Canaan from which he had fled twenty years previously to escape the furious rage of his brother Esau. “Jacob sent angels (messengers) ... before him to Esau, his brother... and the messengers returned to Jacob, saying: he, (Esau) comes to meet you, and with four hundred men with him”. Septuagint Genesis 32.4-6

I have quoted the verses from the Septuagint translation, because here, better than on any other occasion, it shows that in the Bible, the meaning of the word ‘angel’ alternates between the roles of humans or heavenly beings, according to the impression the narrators of the biblical events wish to create! From the above excerpt, and the many other similar ones, we conclude that the biblical ‘angel’ is often a messenger, and not a heavenly divine being. Here, the mission of Jacob’s angels was to announce their arrival to his brother Esau. Accordingly, they were called ‘angels’ (messengers) of Jacob to Esau.

The Bible refers to ‘angels’ of the Lord that come, let us say, to burn Sodom, or ‘angels’ that converse (usually at night) with the Pharaoh, with Abimelech or with Laban, threatening them indirectly with plagues, or setting conditions on the cure of plagues which have already rained down upon them. It is not
an exaggeration to suppose that they are human-angels of the Lord, that is to say grim messengers entrusted by our biblical heroes with a divine plan of action, or with a message. The biblical narrative has every reason to entangle the winged angels with the human messengers in each story to create an inextricable knot. In the oldest and least falsified text of the earliest Greek translation, that of the Septuagint, it clearly appears that Jacob’s angels bear tidings, messages or announcements to the effect that Esau was coming to meet his brother with unclarified intentions; with him he had four hundred men. This alarmed our hero, Jacob.

He was completely confused. He feared for his life, believing that Esau still hated him, and that he was coming with four hundred riders to seek revenge. Isaac had just left behind him an enraged father-in-law, whom he had craftily robbed of all his possessions, and was now facing a furious hairy man, his ‘brother’ whom he had also robbed of his father’s blessing and the privileges that went with it!

“And Jacob was greatly terrified and perplexed”. Genesis 32.7-8

He was very frightened, panic-stricken; he knew that threats of divine fear could ‘deal’ with strangers, but here he was facing his own brother who was well versed in everything concerning their family deity, and was almost as well informed on such matters as Jacob himself. Therefore, his ‘God’ could not have been of any use to him in this confrontation. Although he was a ‘prophet’, he was tormented by the fear of his brother’s unknown intentions. He anxiously admitted: “I fear him (Esau), lest he should come and smite me, and the women, and the children”.

Genesis 32.11-12. In spite of his confusion, however, he came to some very important decisions. He chose three or four herds out of his numerous livestock and sent them in advance as a conciliatory gift to his brother. Then he divided the people and the animals he had with him into two large groups in the hope that if Esau, in his anger, should attack, at least one group would find the time to escape. Then night fell; Jacob lay patiently in wait with one of the two groups, and with his wives and children.

In spite of his panic, you would think that he had done all that a responsible leader should have done by staying with the one group during that critical night…But no! The mentality of the patriarchs was not compatible with such bravado! Jacob was aware that if his brother’s intentions were hostile, the attack would take place at night, according to his family’s Abrahamic tactics. (Genesis 14.15)

Jacob realized this night could end in life or death for him, and his ‘family God’ could no longer be of any help in this family dispute! Then, during that very night, we see Jacob doing something that only a descendant of Abraham could have thought of doing: “And he rose up in that night, and took his two wives and his children, and crossed the torrent, and brought over all his possessions. And Jacob was left behind alone and a man wrestled with him till the morning”. Genesis 32.22-23

Jacob did something unheard of; he separated his own family (from the rest of his people) as well as his possessions, and formed a third group. He led them all to a relatively safer place, but he himself remained behind alone! He hid his family in a makeshift hiding place, and left them to the mercy of their would-be murderer and he... remained alone!

It is unbelievable! Despite the inventiveness of the biblical scenario, regarding Jacob’s heroic wrestling with men, angels and Gods, it remains perfectly clear that all through that critical night Jacob remained alone, probably wandering along rough and stony paths, where he bruised his hip, trying to escape a possible attack on the leaderless members of his household! Jacob, their head and their leader, would return to them in the morning, limping, but only after having made sure that the terrible night had passed without the anticipated attack from his brother and when he had seen there was still reason to hope for reconciliation.

How did our hero, Jacob, justify his inexplicable but so tragic absence?

What did the leader say to his anxious kin, who had to spend the worst night of their lives without his guiding presence, without their father, leader and prophet and who must have felt quite at a loss?

Jacob’s answer speaks volumes. It is a superb answer, a unique excuse, a monument of deception, versatility and inventiveness! “A man... no... an angel... or rather... God, kept me away from you all through the night”! Yes, Jacob was ‘alone’, and therefore we must rely only on his testimony when we read in the Bible that: “A man wrestled with him till the morning. And he saw that he prevailed not against him, (Jacob), he touched the broad part of his thigh, and it was dislocated cclxxxiv Then Jacob’s opponent said to him: Let me go for the day has dawned (the angel cannot bear the light of day for long!) but he (Jacob, in spite of his dislocated hip remained firm) said: I will not let you go except you bless me”. Genesis 32.25-27 What should we first comment on?

The fact is that this type of struggle has absolutely nothing to do with the biblical themes in general! It was exactly that type of wrestling that provided the favourite topic for various Mediterranean myths! The patriarchs have shamelessly borrowed such themes whenever they needed a scene to support their plot!

Isn’t it odd, that at first Jacob calls his rival “a man”, (Septuagint: Genesis 32.25) then he upgrades him to “an angel” Septuagint: Gen. 32.26, and a little later he exclaims: “I have seen God”? Septuagint: Genesis 32.31 Doesn’t it appear contradictory to you, that this struggle of Jacob’s which needed incredible courage,
against a mighty ‘angel’, took place on the very night that the patriarch was scared to death, and even the Bible admits that “Jacob was greatly terrified”? Septuagint: Genesis 32.7. Note also the striking contrast between Jacob’s panic, and the positive promise of protection he received from God himself: “Fear not! (Jacob) I, the God of Abraham and of Isaac... I am with you to preserve you wherever you may go... I will bring you back to this land (Canaan) and I will not desert you until I have done all I have promised to you” Genesis 28.13-15 So where is Jacob’s trust in his voluble God, since the Bible itself admits that he was panic-stricken? On the other hand, what do you make of strong-armed Jacob’s getting the better of that angel-God in the night-long wrestling match? And what about the fact that the light of day perturbed the man-angel-God? What was that ‘angel’? Was he a creature of darkness that claimed that dawn was the reason to put an end to his all-night unequal fight? Doesn’t it seem to you quite superfluous for the heavenly wrestler God, to ask crippled Jacob to release him from the strong grip of his steely arms, since, at any moment he could touch him and beat him with the magic, angelic touch of his fingers? I believe that I could go on like this endlessly, but I think that I have made my point clearly enough!

What does Jacob ask in exchange for releasing the angel-God from his invincible hold... what else but... a blessing! As the angel could not spare any more time (it was getting light and light spelt danger) he blessed Jacob there and then: “And he blessed him and said, your name shall no longer be Jacob, but Israel because you have fought with God and men and you prevailed, and you shall be mighty with men”. Genesis 32.28,29

Therefore, our patriarch did not spend the night hiding on the nearby heights, leaving his family alone during those crucial hours! No! On the contrary! He was wrestling with God in person (!) to exact a precious blessing for them all, and consequently he could proudly boast that: “I have seen God face to face, and my life was preserved... and the sun rose upon him”. Genesis 32.32 Everything shows that the faint-hearted patriarch finally fell asleep shortly before dawn, worn out by his anxiety and the mad rate of his heart beat... and awoke as “the sun rose upon him”. Or, as we might say... and then he woke up! Our story ends with Jacob limping down the hill, his hip dislocated from ‘the night-wrestling of shame’, that he dreamt of in his uncomfortable sleep on the hard, rough stones. He took courage only when the light of day roused him and looking down into the valley, he saw that Esau and his four hundred men had not attacked to slay everyone. The two brothers met again after a lapse of twenty years, and the night fears of ‘strong-armed’ Jacob, proved a thing of the past.

I call him ‘strong-armed’ to remind you of the necessity of the narrative to initially present him as the strong-armed man who could roll away the stone from the mouth of the well, as later the narrative would describe him as fighting God himself, in a nightlong duel which ended in a strange... victorious draw!

Really, one cannot help but wonder. Thousands of pages have been written up to date on this ‘fight’ of Jacob with the angel-God, and accordingly thousands of improbable interpretations have been suggested in all seriousness. Everything you can imagine has been written about Jacob’s fight with God, everything, apart from what the narrative clearly states. That Jacob, overcome by his fears, abandoned his family, and went to ‘wrestle’ with ‘God’ for greater safety!

The Dreams of the Patriarchs

We cannot perpetually ignore what the Bible itself clearly hints at, namely, that the patriarchs seemed to be extremely at ease with a theology born of dreams. The ‘dreams’ of the patriarchs were not only unusually rich in images, but they were conclusive for the evolution of the plot of the biblical tales. Their ‘dreams’ always served their lust for acquisition of land and at the same time created a theological cloak that lent their illicit pursuits the appearance of legitimate claims! They themselves intentionally confused their ‘prophetical dreams’ with reality, and even more easily...created future reality out of their dreams!

More specifically that third patriarch, Jacob managed in his own special way to have magnificent ‘prophetical dreams’ with great facility, and whenever he liked. On the way to Harran, he dreamt of the ‘gates of Heaven’, (Genesis 28.17) and of a ladder that not only reached from the earth to the sky, but also of angels ascending and descending it. (Septuagint: Genesis 28.12) Just imagine angels with superb shiny wings climbing up and down a ladder on foot! And the Lord from the top of the ladder strangely cried out to Jacob... just what he wanted to hear: “The land on which you sleep, to you will I give”. Septuagint Genesis 28.13

Ordinary people have to work hard to acquire land, but not the biblical prophets who had but to fall ‘asleep’ in any place and God in person would hasten to appear and ensure the fulfilment of all their dreams of acquisition! Later, in a similar prophetic way, in his ‘sleep’ Jacob dreamt of a way to steal his father-in-law’s herds, and returning to Canaan, in another ‘dream’ he saw a whole camp of angels, “God’s host encamped”. Genesis 32.1-3. And when panic-stricken he decided to remain, for greater safety all alone
for a night, next day he staggered back to his family, exclaiming: “I fought with God in my sleep... and I prevailed and then I woke up”!

So what could be happening? Our patriarch had many strange ‘dreams’! As we know by now quite a lot about the pre-history of the prophets, these strange elements in the patriarchal behaviour, make us think hard, and oblige us to ask provocative questions: Could it be that Jacob’s dreams were so strange and vivid because our patriarch continued making use of those... special ‘lentils’?

Here is what scientists and human volunteers who have experimented with hallucinogenic drugs have recorded about their vision-provoking (hallucinogenic) experience:

“I saw countless worlds; I looked into the past and saw centuries. I looked into the future and the centuries became eternity. I held humankind in my hands. Every heavenly body was mine... and at a certain moment I realized that we were all members of one integral network of a single existence. Columns of bright light (like Jacob’s ‘ladder’) formed a gateway (here is Jacob’s ‘gate of heaven’!) Thousands of pulsating lights passed through the gateway (angels, according to Jacob) I was transported to a sea of light, and there the God Odin appeared before me edxiii. He had a human form and was incomparably handsome and perfect. His cloak was the blue of the sky, and in his eyes was the light of the sun. He smiled at me and said ‘We exist, and we will exist for ever’. I had no doubt that I was in the land of the Gods” edxvi. That is how one can unexpectedly see heavenly gateways, and angels going up and down ladders... and in the middle of nowhere... whole camps of angels... So we can easily understand that so far inexplicable ‘draw’ with God himself, and Jacob’s limp after that terrible experience! Even that strange detail of the inability to face the light of day can now be explained by the dilatation of the pupil of the eye that is known as mydriasis and accompanies the use of atropine and other narcotic medication.

That is probably why our prophet, waking from his ‘dream of wrestling’ felt that his imaginary rival had to go away because even as a God... he could not bear the bright morning sunshine!

However, would the ecstatic prophet have remembered his hallucinatory experiences? The previously mentioned experimenters on the hallucinogenic powers of plants, inform us that: “I could remember details from the visions, and waking from that dreamlike torpor, I felt that the world was as I would like it to be. Only after three weeks did the feeling begin to recede”.

Those ‘prophethical’ substances, literally act as explosives undermining the human psyche, and often cause “a delirium of grandeur and egomania”. The feelings of submission of the entire world to the basic desires and personal needs of the prophets can be easily explained. The prophets’ appropriative visions accordingly appear to be the normal outcome of their regular use of hallucinogenic substances.

We can now understand ‘something’ about the powers that created Abraham’s colossal ideas of grandeur! In order to reach such heights of ecstasy, the use of potent prophethical substances is needed which can heighten the imagination and give to even the most improbable vision, the semblance of tangible reality! Only thus could such a colossal vision be born, with the scope to subjugate (just fancy) all the nations of the earth and to seize the future of humanity!

Of course, somebody might say that those humble shepherds could, not have known those dream-provoking hallucinogenic and ‘intoxicating’ substances. Nevertheless, reality seems to confirm exactly the opposite. The shepherds were most probably those who could have discovered the hedonistic prophetic plants, as, for thousands of years they had been able to observe the changes in the behaviour of their animals after they had eaten of those plants.

The enlightening myth of the discovery of the intoxicating Vine, relates that a shepherd, Staphylus by name, noticed the change in the behaviour of a he-goat that had been contentedly feeding on the sweet grapes of a vine! edxviii In the pharmacology of antiquity the same truth is mentioned in detail: “The mandrake is hypnotic, its apples (fruit) are reddish in colour, aromatic and somewhat heavy. Upon eating them, the shepherds (!) would become dazed. If chopped finely when fresh, and put into a press, we can collect the juice from its roots and its apples, which should then be placed in vessels made of seashell. It is used by those who suffer from severe pains, and from insomnia, and it is also used when we want to anesthetize (give an anaesthetic to) someone”. Robert Graves edxxx adds that: “the prophetic power of the mandrake arises from the mumblings of the person under the influence of the drug”. Elsewhere we read: “the mandrake became the most important magical means in the history of mankind. The root of that plant has the power to cause psychedelic visions, and in this way, secrets were revealed. Besides, dried mandrakes, as well as the seeds of Hyoscyamus (Hyoscyamus Niger) when burnt, produce fumes that can provoke prophetic ecstasy. Paralysis, and repetitive waves of intense images of fragments of inflated reality, alternate moods of terror and hilarity, as well as the after effect of exhaustion and a feeling of imminent physical collapse are characteristic”. So that was why Jacob ‘limped’ that morning!
If some readers do not even want to consider such insinuations concerning those chosen Chaldean shepherds of the Bible, then they have to answer this question: ‘Why didn’t Jacob’s God choose another night to wrestle with his strong-armed prophet, but of all those thousands of nights in his long shepherd’s life, he chose that very night of danger? Was it perhaps to make sure that our hero would be protected from the danger of fratricidal revenge?

Before we proceed to the subsequent exploits of our cunning patriarchs, perhaps we should remind you, at this point that as we have already mentioned, fights between mortals and immortals do not fit in with Hebrew thought. The Hebrew God is terrible, and at the mere sight of him one dies: “You shall not be able to see my face, for no man shall see my face and live”. Exodus 33.20 The God of the Bible is unapproachable and invincible.

On the contrary, fighters and wrestlers against Gods can be found in abundance in Greek mythology. We know that Greek religious thought in particular acknowledged from the dawn of mythical times, man’s right to enhance his importance by means of heroic deeds; the Greek mind was the first to turn from a God-centred way of life and thought to a human-centred society. Accordingly Greek religiousness, at first God-centred, evolved significantly to become human-centred and then produced the exquisite nature oriented philosophy of the late classical times.

Let us examine the host of mythological tales of fights of mortals with Gods that stand out for the clarity of their moral messages, as they were preserved in the swelling Greek-Mediterranean mythological sea.

The struggle of Greek Heroes against Gods

“Once, Zeus’ son, Heracles, challenged every opponent he could find to a wrestling contest. Since no man was equal to the challenge, Zeus took on the form of a mortal man; after a prolonged match that lasted for hours and resulted in a draw, Zeus made himself known to his son Hercules. The spectators cheered enthusiastically. Before the contest began, Hercules had offered up a burnt sacrifice of animal’s thighs on the altar” Exodus 33.20 All who are acquainted (even if only superficially) with ancient Greek beliefs regarding the world will easily admit that the ancient Greek way of thinking in Mythology ensured that man was free to act, and to make his own decisions, so that he dared raise objections, or even fight against the will of the ‘Gods’. The clash of heroes with the ‘Gods’ and with divine decisions was to the Greek mind an entirely legitimate development.

The instance of a hero fighting a God on equal terms, or even of overcoming him, in order to defend his own decision, or to gain the God’s favour, was one of the cherished themes of Greek Mythology. Besides, it was precisely this endeavour to put a check on the ‘divine’ demands that has always been one of the linchpins of Greek- Mediterranean progress. To this day, it continues to be one of the most important messages of original Greek thought.

The Greek of ancient times was a friend, not a slave, of the Gods. The eloquent Greek myths acknowledge his extensive freedom of action even to the point where the mortal’s deeds involve transgressing the will of the Gods. This unique mentality, present ever since the early times of Greek Mythology, laid the foundations for research and a free life reaching far beyond the slippery trail of God-worship.

We have but to remember that wonderful Homeric scene where Ajax, the renowned son of Oileus, and extolled hero of the Trojan War, on his way home from Troy, was shipwrecked on the very coast of his native land, because of the Gods’ wrath. All his glorious companions were lost, but he himself managed to cling to a bare rock jutting out of the sea; indomitable, he raised his clenched fist, and thundered defiantly:

“I will escape from the sea, even if the Gods do not wish it”! Those ancient Homeric words, that unyielding last cry of the hero, before Poseidon’s anger engulfed him, together with the rock he was clinging to, in the embrace of the raging sea, represent the true spirit of the ‘God-fighting’ hero.

A seafarer needs courage and tenacity to defy death, which lies in wait for him on his every voyage. The climax of the impulsive Greek soul was: “I’ll overcome my mortal fate, whether the Gods like it or not”. The fearless Mediterranean soul flared up, and wrote the most daring tales of courage and immortal glory, thrusting even ‘Gods’ aside, so that their mortal opponents, those heroes, the champions of the unachievable, the fighters against Gods, could pass unhindered! In reality, very frequently, the ‘fighters against God’ had as opponents only religious authority and the cowardice and expediencies of its representatives. Let us just bring to mind the words of Hector, that peerless defender of Troy. Tired of hearing about divine signs, birds and omens which were supposed to reveal the Gods’ intentions, he burst...
out angrily at the Trojan soothsayer who was hiding his own cowardice behind the divine signs that he had purportedly seen in the flight of an eagle:

“Polydamas... I do not care which way the birds fly, and I would never bother to observe them... Bird signs! To fight defending your homeland –that is the best, the only omen... Coward! But should you shirk from this battle, or by your words dissuade any one else from fighting, -you with your soft appeals- at that very moment I shall strike you with my spear and take your life”. Homer Iliad 12.243-267

What superb words!
Strangely enough, after that outburst, the soothsayer lost all touch with divine signs, augurs and celestial messages! If only all the earth’s peoples and defenders of values could cast away religious exaggerations, with such sweeping courage! In world history, the true hero, when the case demanded it, was the sole man to challenge the ‘Gods’ and their priesthood. Many tales of the greatest Greek heroes commemorate precisely such feats.

**Meander: the wrestling Handgrip of the ‘God-Fighters’**

One night the king of Phthia, Peleus, saw the beautiful Goddess Thetis dancing in the moonlight with the water nymphs. Peleus became obsessed by Thetis’ divine beauty, but how could he ever win her, a Goddess? He sought the advice of wise Cheiron, the Centaur who lived on the high mountain of Pelion, famed for the variety of its healing herbs.

“He advised Peleus, when next he saw the Goddess dancing at night at the same spot, to seize her and hold her as tightly as he could in his arms; he was advised not to let go no matter what forms she would assume in order to escape, whether she turned into a serpent, a lion, fire or water”.

Peleus’ passion for the Goddess was so great that he overcame all her angry transformations and won by holding her tightly in his arms, using a special handgrip. The Goddess gave in, and surrendered to his love! The offspring of that union was the Greek hero Achilles. The entire epic of Homer’s Iliad had as its subject Achilles’ wrath during the siege of Troy!

Illustration 13: Peleus overcomes Thetis by using the Meandrean grip- The Meander motif can be seen surrounding the image Red figure cylix interior ca 500 B.C. Berlin Museum.
clay red-figure cylix (500 B.C.) The scene immortalized Peleus getting the better of the beautiful Goddess’ transformations by using the sacred ‘Cheironian Grip’, later known as the ‘Meander’ a famous ancient Greek symbol of the Gods’ defeat!

Dictionaries insist on a stereotype interpretation of the meaning of Meander: “The ancient Greek ornamental design of lines that remind one of the ‘windings’ of the river Meandros in Karia, where the symbol was first found, whence the name derives”. The word may indeed have originated from the river near which it was first used, but it is completely foolish to believe that this Greek symbol that spread all over the world, simply commemorated the graceful ‘windings’ of an obscure river in Asia Minor. Note how the Cheironian handgrip -the bent fingers of the one hand gripping the bent fingers of the other palm facing palm clearly parallels the famous Greek linear symbol of the Meander. I have not come across any relevant commentary anywhere that would point out the obvious connection between the wrestling grip and the well-known pattern of the Greek Meander. The latter is recognized only as a very attractive decorative linear motif, and not as the sacred symbol it probably was: it celebrated the elevation of man to the pedestal of a worthy opponent of the ‘Gods’. The ‘meandering clasp of the hands’ is an exquisite symbolism of heroism and merit.

Illustration 14: The Meandrian Handgrip.

A favourite subject for numerous Hellenistic pottery paintings, this handgrip, the Cheironian handhold or wrestling grip has clearly been the special, perhaps even sacred emblem of the Greek ‘God-fighting’ heroes. A magnificent design secretly hinting at the fact that even Gods can be vanquished! The Meander was probably a pictorial representation of divine defeat!

The pre-eminent God-fighter, Heracles, repeatedly used the ‘meandrian grip’ as it should henceforth be rightly called. One can see the grip very clearly in a masterly depiction of the struggle between Heracles and Triton, in this painting on a 500 B.C. cylix. Triton is depicted struggling in vain to force open the invincible hero’s meandrian handgrip, pressing down on his chest. The obvious association between the decorative Greek Meander and the meandrian handgrip, is very easy to demonstrate in the Peleus and Thetis painting, (Illustration15) where the importance of this hold is stressed as it is depicted in the center of the painting and surrounded by the symbolic ornamental meander pattern. In addition, it cannot be by chance that a great many pottery paintings that concern a God’s defeat, or an extremely heroic act are often wreathed by the Greek Meander!

We therefore propose that the widespread use of the Greek Meander in ancient times was by no means merely ornamental. It was a perennial gift of the mythological ages to Helene’s Mediterranean progeny. A superb graphic symbol of the fight against the various authoritarian Gods, their priesthoods and religions.
Our questions and interpretations might be compared to those two hands of the meander ‘handgrip’! Such an unbroken chain of questions and interpretations might be used to render the deified riddle-posers and their riddles worthless!

The Meander is a clear message, urging us to fight against impossible odds! A splendid pictorial reminder that we hold in our two ‘hands’ the secret of the oppressor’s downfall. Should your own ‘two hands’ be not enough, then join them with those of others to form a harmonious chain, a militant meander of questions and challenging interpretations.

We believe it is precisely this concept that has been depicted in the amazing pottery painting of the 6th century B.C included above. That of the most effective way of waging war on any and every arbitrary divine authority!

The sacred meander was used as an eternal symbol of victory: a gift of antiquity to the universal human hope of final deliverance from the bondage of all ancient ‘Gods’ without exception.

**Homer: Proteus and Menelaus**

Another hero, who vanquished a God in a similar manner, was Menelaus, who, on his way home from Troy, encountered countless adventures like another Odysseus. Unfortunately, the relevant epic describing his adventures was lost and had it not been for Homer, who integrated in his Odyssey references to the adventures of Menelaus, we would never have known of the epic’s existence.

Homer described this tale so well in the Odyssey that I can hardly restrain myself from including the entire story exactly as he wrote it! Ideally, you should give a fine present to yourself, by reading the original as the great Homer recorded it for eternity in the Odyssey. Let us listen for a moment with reverence to that unique literary melody that Homer has preserved for us.

Marooned on a small island for twenty days, because of a dead calm, Menelaus was convinced that some God’s wrath was keeping him stranded there. Eidothea, a daughter of the sea-God, took pity on him. Approaching him on the seashore, she told him compassionately that he was wasting his time fishing on that desert island. Menelaus turned towards her and replied as follows:

‘I do not wish to linger here, but I must have sinned against the Gods who live in the heavens.
Come; tell me now, for immortal Gods know everything which one of you has confined me here and cut my voyage short?
…And the beloved Goddess answered him:
‘Gladly I will tell you, stranger.'
An immortal God lives here, the Old Man of the Sea
the infallible seer, Proteus from Egypt.
If only you ambush him somehow and pin him down,
he would then tell you the way, and the distance of your journey.

When the sun is at its highest, at noon,
the Old Man of the Sea emerges
covered with the mists of the zephyr wind
and retires to a sheltered sea cave to sleep…
As soon as you see him asleep, summon all your strength
seize him and do not let him go however hard he struggles.
To escape he will transform himself into every sort of beast on
earth, water, or even blazing fire.
But you should hold him fast, and clasp him tighter until he asks
you a question... Then relax your grip, and let the old man go,
ask him which God bears a sore grudge against you,
and how to get home along the waves where fish abound.
Thus spoke the Goddess; then she plunged into the rippling sea…”

Menelaus followed the advice of Eidothea the God’s daughter, and defeated the sea-God. He and his
companions lay in wait for Proteus to come out of the sea, covered with seal’s skins. Menelaus, with three
members of his crew, fought doggedly with the God, braving all the transformations of the Old Man of the
Sea:
‘with a shout we rushed at him, flung our arms around him,
but the old man’s cunning skills had not abandoned him,
and first he turned into a great bearded lion,
and then into a serpent, a panther and a ramping giant boar.
Then he became a torrent of water and a soaring leafy tree.
But we held him fast with courage in our hearts.
At last the cunning old man grew tired, and thus he questioned me:
‘Which of the Gods conspired with you, son of Atreus,
decievously to trap me in ambush and seize me against my will?
What on earth is it that you want?’

That is how Menelaus discovered the reason he was stuck on that island. With a premeditated wrestling
match he defeated the benevolent sea-God, whose secrets had been revealed to the unfortunate mortals by
Eidothea, the sea God’s own daughter!

Before leaving these excerpts from Homer’s work, it would be a sign of disrespect I think, if we did not
add some words in deference to the memory of that great Greek epic poet. Homer, that literary beacon of
worldwide literature, has enchanted many readers and scholars. He has become firmly established among
the eternal cultural gifts to humankind. Like a warm ‘solar wind’, he ceaselessly blows assisting our
literary endeavours; we merely have to spread our wings for the breeze emanating from his vigorous and
noble soul to sustain us in our clumsy literary flight.

Homer was, for humankind, something like a first note in the absolute stillness of daybreak. He must
have remained wakeful all through that long night of the times, harking carefully at the imperceptible
signals of change. At history’s first dawn, that vigilant sentinel drew his ‘bow’ unerringly, and his golden
‘arrow’ split the dark veil of Time, causing the sunrise to take on many Greek hues and to echo with a
melodious tune, like that of a sweet-singing morning nightingale.

Tirelessly, Homer recovered out of the mists of Mediterranean history that dated back for many millennia
a multitude of scenes and legends, saving them from voracious oblivion (Lethe), and recorded them for the
benefit of humankind.

Heracles, Idas and Apollo.

Heracles is the prototype of a hero fighting against Gods. Once, in exactly the same way as Menelaus, he
learnt, from another sea-God, Nereus, -or according to another version, Triton- how to find his way to the
land of the Hesperides. He used the meandren grip to immobilize the God’s arms and torso, and forced
the God to reveal to him the way to the secret land that contained the fruit of ‘eternal youth’.
His feats were fundamentally waged against divine entities, and against seemingly impossible odds. He wrestled with the divine river Acheloos (that irrigated the region) and victoriously wrenched away from him Amalthea’s cornucopia (a symbol of endless abundance). On one of his most significant feats he overcame far superior divine powers when he broke the shackles that kept Prometheus eternally pinned to a rock; he thus vanquished Zeus’ invincible powers and set free the mortal-loving benevolent Titan, from his endless isolation and torment of eternal crucifixion on the distant mountain of Caucasus.

Heraclès even fought against the dark powers of old age and Death (Charon). In fact, in one case he thrashed Charon himself, after first setting a trap for him, for the sake of Alcestis who, with unrivalled bravery and in self-sacrifice, had consented to die in her husband’s stead, in this way making him a gift of her life! Once, on another occasion, when Helios (the sun God) threatened our hero’s life, Heraclès did not hesitate to turn his bow and arrow against the God! The Sun-God Helios, withdrew his fiery breath filled with admiration for Heraclès’ courage!

Like Heraclès and Idas the legendary biblical character Nimrod turned his bow against God: “(Nimrod) was a giant hunter against the Lord” Septuagint: Genesis 10.9 If this is not a mythological loan, then no doubt the biblical king Nimrod was obviously the first who, in Ur of Chaldea, posed a serious threat against the Chaldean God in question, by persecuting his fraudulent prophets.

When Heraclès was once refused an answer at the Delphic Oracle, he did not hesitate but snatched the oracular tripod, belonging to Apollo’s temple, and actually threatened to set up an oracle of his own. When Apollo himself tried to take the tripod away from Heraclès, a quarrel of such magnitude broke out that Zeus himself was obliged to intervene and separate them by casting a smoking thunderbolt between them.

Another hero definitely worth mentioning here was Idas, who withstood divine threats with magnificent strength of character. His tale silences once and for all the ridiculous biblical claim that Abraham was justified in handing over his beautiful wife, Sarah, to both the Pharaoh and Abimelech, for no other reason than to protect his precious life!

In the corresponding heroic Greek tale of love, Idas refused to surrender his beloved Marpessa, even when a splendid God, the fair-haired and blue-eyed archer Apollo laid claim to her. Yes, as Idas arrived in Messene, his most powerful rival in love, the God Apollo himself, tried to take his adored Marpessa away from him.

Idas, however, neither gave in, nor hesitated for a second. Ominously, he readied his bow and arrow against the God. It was said that his arrow never missed! Zeus, however, intervened at that critical moment and stayed the hero’s hand. He allowed the bride-to-be to make her own choice! The time had come when no one could thrust aside a hero without a fight, no matter how much of a ‘God’ he was... or thought he was!

Faced with Idas’ taut bow, even the Gods considered the rights of the mortals! All of a sudden, Marpessa had the right to choose! Naturally, she chose her fiancé! A ‘mortal man’ who became ‘immortal’ because he did not hesitate to raise his bow against ‘divine’ misdeeds.

“For the sake of shapely-figured Marpessa - his beloved- Idas, who was the bravest of all men who have stood upon the earth – did not hesitate to raise his devastating bow against the God Phoebus Apollo”

Idas, together with the other heroes who fought against the Gods in Greek Mythology, perhaps signals better than anything else, the end of centuries of unimpeded exploitation of ‘mortals’ by ‘immortals’. The actions of bold Marsyas, a mortal musician who dared challenge Apollo, the God of music, in a musical contest also bear testimony to the fact that the Greek demands were steadily eroding the ‘divine’ privileges.

All the ‘Olympians’, and those who represented them, realized that the well-wrought ‘arrows’ of critical questioning, would slowly but steadily contain the appropriative greed of the ‘Gods’. And indeed, this is exactly what happened! Perhaps it would be useful here to remind our readers that it was precisely this relentless criticism of the deeds, rights, and sacred commands of the ‘Gods’ that constitute the basis of Western civilization!

However let us return to the biblical heroes, who, in contrast with the Greek fighters against the Gods, did not struggle against the deities, as Jacob is supposed to have done. On the contrary, they made use of very ancient plague-producing stratagems, to promote, very methodically, the fear of God, in order to keep man in humiliating abject dependency on the mediators for divine favour.

**Shechem, an incredible Crime**

So far, we have seen some examples of the conduct and ‘virtue’ of the first three generations of biblical patriarchs, of their attitude towards others, as well as of the relationships between members of their own
family. Vexing uncertainties, however, remain. Has our query as to why these heroic figures should enjoy such absolute divine favour perhaps missed something? Could it be that, despite the initial oddities, inexplicable to us, something ethically noble was gradually coming into being that could make it worth our while to overlook the peculiar behaviour of the first heroes of this Chaldean story? So let us see if, after Jacob’s re-settlement in Canaan, any token of even elementary moral conduct was manifested which would be a natural result of the Chaldeans’ close co-existence (of four generations), with the unique compassionate and true God of the universe—at least according to biblical claims! Unfortunately, any hopes of finding something that would reverse our negative initial appraisal, and justify at last God’s great attachment to that special family, definitively fade away when we examine the actions of Jacob’s twelve sons. As we shall see, Jacob’s twelve descendants have only one ‘virtue’ to show... that of murderous deceit. Deceit was the instrument those first three patriarchs (Abraham – Isaac – Jacob) had always depended on, in order to achieve great things. Unfortunately, murder was now added to treachery to make things much worse!

As you will be able to judge for yourselves, these accusations are not distortions of the biblical story but the result of a level-headed appraisal of the actions of those men. Everything goes to show that not for a single minute could they neglect their lucrative art of causing plagues and profiteering deceit. In fact, by now they had perhaps grown bolder than ever before; quite rightly, they must have sensed that the more scourges they spread around them the greater the fear of their potential victims got; this fear would prove of great value in their future confrontations.

The starting point of Jacob’s twelve sons’ ‘exploits’ is indeed on a par with the events we have examined up to now, the only difference being that, besides treachery, the newly-begotten ‘virtues’ of shameful murder and outright plunder have been added.

If you think that the above characterizations are due to any malevolence on our part, let us assure you that you are wrong. You will see that even the most conservative among you would be likely to say even more. However, let us observe closely the next act in the drama, ‘The Patriarchs of Deceit’ as it unfolds effortlessly before our astonished eyes. As we have already said, Jacob returned to Canaan rich and prosperous with his sons and his wives. In all he had twelve sons and one daughter, the beautiful Dinah. His re-settlement in Canaan, after twenty years’ absence did not appear to have caused any misgivings. Although the Canaanites still held the most beautiful parts of the land, Jacob seems to have settled down quite comfortably in some excellent region of Canaan:

“He made for himself houses and for his cattle he put up tents. He called the name of that place Succoth” .

For a moment there, it appeared that Jacob had finally chosen the place for his permanent establishment, Succoth east of the river Jordan, shown on most maps. For the first time a patriarch at last builds ‘houses’ and sheep-pens for his flocks. The choice of the site seems ideal. It is situated between two rivers in the famous verdant valley of Tel Succoth-Damiya, distinguished to this day for its luxurious vegetation. So perhaps, this patriarch was no going to follow after all the customary family swindle, which they had used in the past to ensnare their wealthy neighbours with guile, plagues and deceit! Perhaps now that he had built houses and sheepfolds he would live peacefully like everyone else with his twelve sons minding their grazing flocks and his beautiful daughter, Dinah, taking good care of him. Maybe they would gradually abandon the family propensity for craftiness, the undermining of human lives and the seizure of the property of their fellow-humans!

Regrettably, such behaviour was reserved for ordinary decent people who simply wished to live peacefully on their land and not for patriarachs who had the ‘divine’ assurance that everything belonged to them. Besides, what would be the use of studying the Chaldean arts, and possessing the great armoury of those invisible occult powers, if they were not to ensnare anyone with them? So we have barely seen Jacob settled in his brand new house, before we find him making a sortie, quite openly to engage in new patriarchal exploits. He leaves his newly-built home and newly-built sheepfolds and… with his entire family, he sets forth on his new great scam!

“And after Jacob returned (from Harran) he came to Shechem, in the land of Canaan, and took up position (camped) in front of the city. And he bought the portion of the field for a hundred silver pieces where he set up his tent by the sons of Emmor, father of Shechem”.

Why did Jacob do that?

The Shechem plateau (today’s Nablus) with an altitude of 880ms lies at least a fifty-kilometre distance from the fertile riverside Succoth. So why did Jacob leave his newly-built house in fertile, verdant Succoth to buy a field lying before a mountainous town, to become a tent-dweller once again?

So far we have often experienced the feeling that the Bible has recorded the patriarchal feats in a slightly concealed manner, only in order that they may remain handy for the would-be imitators of future generations, and that these exploits have no connection whatsoever with any respectable religious idea! Well, the crude events of this sequel prove it beyond any shadow of a doubt.
The previous patriarchal exploits leave us no margin for kindly thoughts. The patriarchs of deceit did nothing without having a good reason. The inhabitants of that town... were in deadly peril.

As usual, the bait was a woman. This time it was indeed the only available woman in the family, the young and beautiful Dinah. Let us read from the biblical text: “And Dinah, the daughter of Leah, whom she bore to Jacob, went forth to observe the daughters of the inhabitants. And Shechem, the son of Emmor the Evite, saw her, and took her and lay with her, and defiled her”. Genesis 34.1-2 As we have already noted, nothing happens by chance. The town was called Shechem. The young man who honourably bore the name of the town, and who had: “lain with her” was the son of Emmor, who had sold Jacob a portion of his land! In other words, young Shechem and his father Emmor were wealthy landowners, lords of the region who ruled the whole township. This time no Pharaoh or Philistine king was the target, but an Evite, that is an Achaean noble, and the entire town he ruled over.

Shechem, the young prince, was no rapist. We realize this at once on reading further the biblical text: “And he (Shechem) was attached to the soul of Dinah, the daughter of Jacob, and he loved the damsel, and he spoke kindly to the spirit of the damsel (so the damsel fell in love with Shechem as well, or agreed to all he said). And Shechem spoke to Emmor, his father: Take for me this damsel to be my wife. And Jacob heard that the son of Emmor had defiled Dinah his daughter”. Not raped, but ‘defiled’ (bear in mind that term, further down you will see how and why) and: “the men (Jacob’s sons) were grieved, and great wrath was in them because the man had wrought folly in Israel, having lain with the daughter of Jacob, (and Shechem did) such a thing that ought not to be done”. Genesis 34.3-7 The Septuagint is more precise. So Shechem did something “that should not be in this way”. Septuagint: Genesis 34.7

What had really taken place? What was it that should not have been done in that way?

To begin with, it becomes evident we are not dealing with a case of barbarous rape, or humiliating casual sexual violation; Dinah was not raped, but defiled because of the contravention of certain indispensable customs and sacred requirements, related to the Chaldean code of morality. Shechem and his father could not grasp what it was exactly that had defiled lovely Dinah, and they continued pleading and offering... “And Emmor spoke to them saying, Shechem my son has chosen in his heart your daughter, give her therefore to him for a wife, and intermarry with us... (at this point lovelorn Shechem intervened) And Shechem said to her father and to her brothers, I will find grace before you, and we will give whatever you shall name. Multiply your demand of dowry very much, and I will give according as you shall say to me, only you shall give me this damsel for a wife”. Genesis 34.8-12 Lovely Dinah must have indeed captivated Shechem’s heart!

Young Shechem, must have spent unforgettable moments with the beautiful girl; bewitched by her outstanding erotic performance, he was ready to offer everything to make her his wife, but he was not able to grasp in what vile and repulsive way he had ‘defiled’ his beloved! His query was answered by the twelve brothers: “And the sons of Jacob answered to Shechem and Emmor his father with deceit, and said to them... We shall not be able to do this thing, to give our sister to a man who is uncircumcised, for it is a reproach (a disgrace) to us”. Septuagint: Genesis 34.13-14 At last Shechem and his father began to see the light!

With Jacob’s silent consent, Dinah’s brothers made themselves clearer, and explained what exactly constituted the ‘disgrace’ and the reason for their sister’s depliment! The young man (Shechem) who had lain with her, had humiliated her, for the simple reason that the young nobleman was an Evite, and therefore uncircumcised! cccx Emmor and his son Shechem listened, obviously puzzled and wondering at that strange God-given command those newly-arrived strangers appeared to observe with inviolable reverence. From time immemorial two young persons’ love and their affectionate union was considered anything but humiliating, shameful and defiling. But this command and the subsequent custom, seemed to explain very adequately the sudden heat and wrath of the strangers. Therefore, the new proposal the brothers laid before the Evite seemed perfectly in accordance with their deep faith in the ritual of circumcision that all the males of their tribe had undergone.

The deceitful proposal was the following: “Only on these terms will we consent, and dwell among you, if you also will be as we are, in that every male of you be circumcised. (?) Then we will give our daughters to you, and we will take of your daughters for wives, and we will dwell with you, and we will be as one people”. Septuagint: Genesis 34.15-16

How were the unfortunate Evites to know what lay in store for them!

One people indeed!

“But, if you will not listen to us and be circumcised, added the twelve brothers, we will take our daughters cccx and depart”. Septuagint Genesis 34.17 In vain were we expecting to hear some angry words and masculine threats!

What a perfectly-staged performance! We have come to your town in peace, we have bought a plot of land from you, you have humiliated our sister -since you are uncircumcised- and although you have defiled...
our young maiden and have trampled on our customs, we shall depart quietly, with no fuss, magnanimously. For though at first we were angered, at heart we are peace-loving people, and therefore we shall simply leave. What a peaceful arrangement! But only because it was a ‘deceitful’ reply!

I will let you enjoy the rest of the narration, for it contains indeed golden pages of infamous patriarchal perfidy: “And the words pleased Emmor and Shechem. And the young man delayed not to do this thing, for he was much attached to Jacob’s daughter, (ASB: he was so in love) and he was the most honourable of all in his father’s house.

And Emmor and Shechem came to the gate of their city, and spoke to the men of their city saying: These men are peaceable, let them dwell with us upon the land, and let them trade in it, and behold the land is extensive before them; we will take their daughters to us for wives, and we will give them our daughters. Only on these terms will the men conform to us to dwell with us as to be one people, if every male of us be circumcised, as they also are circumcised. And shall not their cattle and their herds, and their possessions, be ours? Only in this (special term) let us conform to them, and they will dwell with us.

And they hearkened to Emmor and Shechem, and all that went in at the gate of their city were circumcised in the flesh of their foreskin every male”! Genesis 34.18-24

How all these people could have been persuaded to undergo circumcision, a painful procedure alien to their customs, remains a mystery. At least Shechem had a vital reason for doing so, in the person of beautiful Dinah. He must have been enjoying her love for quite some time now, since Dinah had already been living in his house, (Genesis 34.26) But how did Shechem’s fellow-citizens come to be convinced to do such a thing? In any case it does not seem probable that they did so, motivated only by his tale of love. Neither can we believe that they would go to such extremes to honour Shechem, even if he was their most ‘renowned hero’. (Genesis 34.19) How could the rest of the male inhabitants of the city have agreed with the inconceivable demands of those strangers, and have accepted circumcision? One reason might have been the promise of an exceedingly great material exchange, which set aside their last objections.

One can only guess at what the object of such an offer could be, by noting the very odd question Shechem put to his fellow-citizens: “And shall not their cattle and their herds and their possessions, be ours?” Genesis 34.23. But in what way would all Jacob’s possessions become theirs? Simply through intermarriage? We can only surmise the sly words and profitable promises of marital gifts and of future communal wealth that the patriarchal family must have put forward as they deceitfully discussed their special customs where relationship through marriage was concerned; we know very well how easily such promises can be made, when it is known in advance that they will not have to be kept. There will be no such need, for the new ‘in-laws’ will soon all be... dead!

“And it came to pass on the third day, when they (the circumcised Evites) were in pain, the two sons of Jacob, Symeon and Levi, Dinah’s brothers, took each man his sword, and came upon the (unsuspecting) city securely, (without danger) and slew (killed) every male. And they slew (cut down) Emmor and his son Shechem, and took Dinah from Shechem’s house and went forth. Then Jacob’s other sons came in over the dead bodies (cccxi) and ravaged (plundered) the city wherein they had disgraced (cccxii) Dinah, their sister. And their sheep, and their oxen, and their asses they took, and all things whatsoever were in the city, or in the plain. And they took the belongings from the dead bodies. They took captive (only) the women, and plundered both whatever things there were in the city inside the houses”. (Septuagint & NEB) Genesis 34. 25-29

In short, they wiped out the male population, taking the women for slaves and plundering the unfortunate city; you can imagine the fate of the male children and infants that go unmentioned. Even the surrounding fields and meadows were searched in case any forgotten animals and implements were to be found!

This mass-murder can easily be recorded among the most heinous, unprovoked crimes in the history of the world. There is nothing in this story that the most depraved imagination could add, to make the crime worse. It is all there: Seducing love, theatrical wrath, deceitful fine words, perfidious promises and religious ensnarement!

Entrapment with murderous intent, humiliating self-maiming and the cowardly murder of helpless innocent victims! The heartless slaughter of male children and infants, despoiling of corpses, craven looting and predatory methodical sacking of other people’s property! Finally, a cruel fate was reserved for the frantic women, who were condemned to the hard lot of life-long slavery, or of profitable re-sale after having seen all their male relatives perish in the hands of their new masters. All that the biblical God has called ‘blessings’ are present here, with a vengeance!

So these were the patriarchs who, following their God’s persistent instigation, decided to reform (bless) the world. Yes, they could certainly talk about profits and ‘blessings’, but they ended up as perpetrators of a repulsive unprovoked odious crime, the likes of which no other religious book has recorded!

But the reason why so many men consented to undergo such a strange and painful experience as circumcision is still a moot question! We are not given any indication as to the size of the city, but no
It is obvious that there were many more girls of Jacob’s household who had ‘met’ young men of Shechem, which follows that Dinah was not the only girl who went to town to ‘observe’... the ‘daughters’ of the inhabitants of Shechem who were not circumcised, we will give our daughters to you, and we will take of your daughters for wives to us.”

The cunning proposal of the twelve brothers: It shows us that Dinah probably was not the only instrument exerting pressure. Indeed, the fact that Dinah was not acting alone and that there were more Chaldean girls involved, is in agreement with the words of the men of the town, when it is stated that: “If you also will be as we are, in that every male of you be circumcised, we will take our daughters and depart” (Genesis 31.17, 34).

Besides we have watched the amassing of their wealth step by step and we know very well that trading has not been mentioned anywhere.

Therefore the fact that the young nobleman, Shechem, in addressing the men of the town says: “Let these men... trade in our region”, shows us clearly that the House of Jacob, must have posed as responsible, successful and much-travelled merchants! Together with the promises of profitable intermarriage, they must have thrown in exaggerated tales of commercial enrichment, and tempting opportunities for quick profit, which finally thrust aside some of the objections of the inhabitants of Shechem!

But even if we accept all those tempting motives, it is still difficult to imagine a whole town, without any exception, being willing to undergo the unknown and exceptionally painful experience of mass circumcision!

Yet, the narrative insists that the patriarchal plot had effectively ensnared the entire town.

In this fourth generation after Sarah, Rebecca and Rachel, we observe Dinah, the only woman in the family, aiming to drive wild with love, not any poor and insignificant young man, but this particular young prince. As we have seen, Dinah was most successful. Besides, we can imagine how irresistible a young and beautiful young girl can be, especially if she is bent on achieving her goal and has at her disposal an arsenal of unknown aphrodisiac substances!

At first she must have carried out her intention successfully. The young man fell madly in love with her; but it was he who spoiled the initially simple plans that had been laid. He was not only rich, as Pharaoh and Abimelech had been, but an attractive young person as well, a glorious hero who, in his turn, stole Dinah’s heart.

In an unexpected turn of the familiar plot Dinah delayed in bringing the divine ‘plagues’ upon the household of Shechem, because she hesitated or had second thoughts. The young man with Dinah’s consent hastened to ask for her hand in marriage, offering abundant gifts in return. Events developed rapidly, but not in the customary order. Her brothers grew impatient; however, they received Shechem and acted the craftily prepared scene about the so-called defilement that had affected them all because their sister had had intercourse with an uncircumcised man. However, the plagues that should have afflicted him, and which were meant to have cost him dearly, were missing! Anyway, the young prince acted even more madly than if he had been afflicted! Deeply in love with Dinah, the wealthy young man promised extravagantly lavish gifts. The twelve brothers, like experienced opportunity hunters, weighed up the new situation. Their target was the wealthy House of Emmor. The young man, however, had proved very susceptible. It seemed like a good opportunity for the brothers to claim the entire town as hostage. In any case, Shechem was the town’s hero, and appeared to influence all the inhabitants to a high degree. Promises galore, of intermarriage, dowries and an abundance of imaginary trading opportunities could finally have convinced even the most hesitant among them.

According to this version, the perfidious snare finally closed round the entire town, with Dinah and young Shechem as the central characters! All the males were to be circumcised, on the same day (just fancy!) because that was the divine command - The circumcision of all the males in the town began, evidently with the help of the people experienced in the process... the members of Jacob’s house, and ended that same day!

There is no doubt that the biblical details of such a process are grossly exaggerated! No matter what promises and motives were granted to the rest of the men of the town, it is very hard to explain such a large-scale participation in the circumcision of the whole town of Shechem.

However another idea of the possible well-organized trap set for all the young men in the town, is given us by the use of the plural form in the Septuagint version, when it is stated that: “But if you will not listen to us to be circumcised, we will take our daughters and depart” (Genesis 34.17).

It shows us that Dinah probably was not the only instrument exerting pressure. Indeed, the fact that Dinah was not acting alone and that there were more Chaldean girls involved, is in agreement with the words of the cunning proposal of the twelve brothers: “If you also will be as we are, in that every male of you be circumcised, we will give our daughters to you, and we will take of your daughters for wives to us” (Genesis 34.15-16).

If Jacob’s only daughter was the only girl concerned, the plural form used would be meaningless! So it follows that Dinah was not the only girl who went to town to ‘observe’... the ‘daughters’ of the inhabitants. It is obvious that there were many more girls of Jacob’s household who had ‘met’ young men of Shechem, etc.
perhaps on the occasion of a local feast, and had driven them mad with love by the use of all their Chaldean arts.

So according to the evidence, hidden behind the conventional biblical narrative there lies another concealed version of the story, which must have involved a number of young men; they must have been ready to undergo circumcision, provided they were not parted from their sweethearts. This allows us to suppose that, at least, the young men in question accepted painful circumcision because of very strong personal sentimental reasons.

Now, we can but surmise that the pain-killing herb mandrake must have certainly been used in this mass circumcision process, to ensure temporary ‘numbness’ (by external application) of the foreskin of the penis before circumcision, but as a relaxing drink as well, in order to relieve the severe pains that otherwise last for days. Therefore, it is quite probable that on the day of the mass murder, not just the few who were circumcised lay prostrated with pain, confined to bed, but quite probably, the rest of the male populace must have been incapable of action because of the terrible drowsiness caused by the ritual drinking of soporific herbs.

The strange thing is, that the inexplicable general participation in this painful and incomprehensible ritual, unknown to the Evites of Shechem, was accepted by all, without difficulty, -since the Holy Scripture says so! The probability of the rest of the men in the town being rendered useless through the enjoyable ritual of drinking a relaxing beverage has not been entertained to explain the confinement of the male inhabitants of the town to bed.

By the third day, the circumcised young men were suffering from the worst effects of the operation, and the rest of the males of Shechem were showing symptoms of severe catatonia; it was time for the perfidious ‘divine’ wrath. A divine wrath that left behind it dead men and immense profits.

Love-stricken prince Shechem, noble Emmor, and the whole town of Shechem had the misfortune of receiving the visit of a dark God who had, up to that time conjured up only terror, plagues and death. A death that the goggle-eyed amazed inhabitants of Shechem could never have imagined. They died shamefully, incapacitated at first by treachery, and then stricken by the Chaldean blade. The young hero Shechem the "most renowned of his house", the love-stricken young noble of the town, was murdered while helpless and confused, squeezing between his legs a wound caused by a secret weapon, a woman’s deceitful love combined with the strange demands of her God.

That heinous mass murder shocked the region. Horror and loathing must have spread over the towns and villages all around. There was talk of reprisals. Jacob realized that though they had acquired much from the loot they found in the devastated town, they could no longer remain there. They had invested a hundred silver pieces, or a hundred lambs in the purchase of a portion of land; Not only did they regain their investment, but they had plundered an entire prosperous town as well.

The trick of ‘divine’ wrath had yielded much wealth. But this time the young patriarchs had publicly demonstrated their excessive murderous zeal. There was a general outcry over that unaccountable mass murder and that spelled danger. The rule of perfidy ‘it is not we who strike, but only God’ had been broken, and their greed for quick gain publicly revealed whose hand it was that had caused the plagues and death. Jacob saw that there was no way out but to flee. They had been exposed, and the sooner they departed the better. The deity, who so far had not intervened to prevent that cowardly crime, fortunately gave voice now that its protégés were in danger and said to Jacob: “arise, go up to the place Bethel, and dwell there, and erect there an altar to the God that appeared to you”. Genesis 35.1 After all those murders... the only thing that appeared to be missing, according to divine judgment... was one more altar! Not a single reprimand, not even a word of caution did the Lord utter! Not a single recommendation regarding the liberation of the women of Shechem, whose fate is not even mentioned; those unfortunate women whose only misdeed had been to have hospitable and gullible husbands and fathers.

Things now were very grim. Jacob did not dare return to his house in Succoth; instead he left for the hillside of Bethel that lay farther south, in order to hide! Jacob, who obviously did not mind the extent of the heinous crime, but the possibility of reprisals, reprimanded his sons:

“You have made me hateful so that I should be evil to all the Canaanites and the Perizzites, and I am but few in number, they will gather themselves against me and cut me in pieces, and I shall be utterly destroyed, me and my house”. Genesis 34.30. Not a word about setting the women free, or compassion towards those with whom they would have had bonds of relationship through intermarriage, not a word of repentance for the extensive slaughter of helpless victims!

Jacob’s sons, the twelve ‘patriarchs to be’ answer by the pen of someone who most certainly lived a very long time after the events, and who attempted to stammer a clumsy awkward excuse: “Should they then treat our sister as a whore?”

But... had Shechem treated Dinah as a whore?

The young lad, out of his great love, did things that only a madly enamoured man would think of doing! Therefore, this completely inappropriate excuse does not fit in with the biblical narrative itself. It is simply
a moral alibi, which does not comply at all with what the Bible itself repeatedly describes; namely, that by mutual consent the Patriarchs had repeatedly used their women as a means of acquiring wealth without any moral misgivings whatsoever! Genesis 12.13-16

We remind you at this point, of at least three previous cases in which the Bible presents us with the adventures of the patriarchs, with their wives as the central point of interest; twice with Sarah (Genesis 12.13 & Genesis 20.2) and once with Rebecca (Genesis 26.7.) when the patriarchs voiced grave fears of losing their lives because of their beautiful wives. In Dinah’s case, however, we come across the most tragic denial of such an assertion. Not only did those supposedly savage abductors of beautiful women never threaten them in any way, but on the contrary they actually pleaded and promised lavish gifts, while they complied, with incredible gullibility, with all Jacob and his sons demanded of them. So it follows that all those patriarchs were never in any sort of danger, because of their beautiful wives! However, as we have demonstrated, those beautiful women certainly constituted a grave danger to the affluent people of neighbouring nations!

Another feature worthy of serious consideration is the fact that as a rule their method always involved moving in into the quarters of their future victims. This seems to have been an unbroken rule in their schemes for gaining profit; on four occasions the central figure of the events was a beautiful biblical heroine, and each time her prospective lover finally suffers, pays in gold and silver or even dies!

We have now followed the patriarchs’ unbelievable trouble-making careers, for four generations. Two questions puzzle us to a high degree. One is why did God choose them in the first place? The other is why does he never reprimand them, no matter what they do, however strange, unlawful or perversely criminal their actions may be?

One would have expected that, after that heinous crime, someone would have thought of writing in the biblical text (even as an afterthought) an utterance of divine admonition, to those ‘saintly’ slayers of innocents, since the book is a religious one. Wrong! For those people ‘God’ goes on promising, blessing and unconditionally protecting them:

“So Israel departed (for Bethel), and the fear of the Lord was upon the cities round about them, and they did not pursue after Jacob and his sons”. Genesis 35.5

Whole cities, shocked by the event, rose up and gathered their forces to harshly punish the perpetrators of such a vile crime. But while they were all discussing the situation, different bits of information must have been put together, and the strange history of those peculiar people must have emerged. It seemed that their peculiar opponents not only believed in a most unusual ‘God’, but also possessed weapons capable of causing unexpected plagues and death. Fear of this ‘God’, coupled with the amazing weapons of silent deceit, brought the actions of the pursuers to a standstill, once more. The terrible stories of plagues and destruction that seemed to be connected with those Chaldeans, made it clear to the would-be pursuers that it might be wiser simply to allow the strangers to leave their lands.

Once again, the method of acting with ruthless guile, fully favoured its perpetrators. The trio: deceit, plagues and fear worked like a real protective God! The ‘Lord’, in accordance with Abraham’s favourite prophetic method (which had not yet changed) descended once more upon our prophet, Jacob. It was not to tell him to change his cunning way of thinking, but to: “bless him and say, increase and multiply...and the land which I promised to Abraham and Isaac I shall give to you and God went up from him”. Genesis 35.11-13 The biblical deity was an unconditional ally of those Chaldeans. The moral consequences of their deeds did not seem to trouble the deity in the least. On the contrary, ‘God’ unceasingly blessed them, no matter what they did, and even appeared content with the outcome.

The Bible does not hesitate to declare frankly that the material results of this treacherous operation were considerable: “For their substance (Esau’s and Jacob’s) was too great for them to dwell together; and the land of their sojourning could not bear them, because of the abundance of their possessions”. Genesis 36.7

The fraternal hatred that was born at the time of Jacob’s appropriation of Esau’s ‘blessing’ seems to have been completely set aside, since, after all those adventures, the two brothers appear to meet entirely peacefully at their father’s burial. This, however, prompts one to ask a few more well-founded questions: “And the days of Isaac which he lived were a hundred and eighty years. And Isaac gave up the ghost and died and his sons Esau and Jacob buried him”. Genesis 35.28-29

However, if according to the narrative, Isaac died long after Jacob’s return from his twenty-year long self-exile in Harran, the spontaneous question arises: why, on the occasion of the stolen ‘blessing’ does the narrative say that: “Isaac was old, his eyes were dimmed” and he himself says: “I am grown old, and know not the day of my death”, Genesis 27.1-2

Indeed Esau was waiting for their father Isaac first to die so that he might kill Jacob: “Let the days of my father’s mourning draw nigh, that I may slay my brother Jacob”. Genesis 27.41 The God inspired narration therefore, contradicts itself blatantly! Jacob was sixty years younger than Isaac. (Genesis 25.26.) If the incident of the stolen blessing happened only twenty years before Isaac’s death, then Jacob, who died at the age of 147, (Genesis 47.28.) was not a young lad, but an elderly 120-year-old man! Therefore, it
follows that the event of the blessing must have taken place much earlier, at the time when Jacob was about forty years of age, and still unmarried. If we accept that the incident took place when Jacob was forty, then Isaac must have been only one hundred years old. In other words, he had lived just a little more than half his life, since he died when he was 180 years old!

So he was not extremely old, and in any case he was not moribund because of old age! So what is wrong? Why does the narrative contradict what it affirms? Why does it lie? What is it trying to hide? Why is Isaac presented, in the scene of the perfidiously stolen blessing, as an old man, practically senile, in fact in such a state that he is unable to distinguish the difference between hairy Esau, and sheepskin-disguised Jacob?

The question is far from trivial. We cannot help noting that the attainment of every planned objective was always preceded by a meal that was actually prepared by the perpetrators of the dark deed! Therefore, judging from these biblical contradictions, and other incidents we have noted, I do not think it would be too much to presume that two definite schemers, shrewd Rebecca, and her wily son Jacob, imposed their will by food-sorcery, first on Esau and then on Isaac.

* * *

The characterization ‘inventors of negative thinking’, does not sound exaggerated at all. Because, say what you will, it is very convenient to engage in the most abominable activities in order to profit materially, to spread plagues, to take lives, to grab the readily available property of others, and on top of it all, to be protected by the ‘fear of God’, who constantly overwhelmingly you with blessings and promises from heaven!

In all these stories referring to the patriarchs, we were not able to trace a single case in which an outsider truly benefited from the patriarchs’ actions. Only evil ever befell those people around them. That should be apparent even to a reader who only takes a cursory glance at the Bible. The virtuous are not to be found among the biblical heroes, they are always on the other side, suffering deceitful plagues, pleading in fear, paying in gold and silver and frequently dying.

For four generations this chosen group of Chaldean heroes distinguished themselves in a way of life unworthy of being honoured by any kind of venerable religious thought. How on earth has the God of Abraham, of Isaac and of Jacob managed to climb on the highest pedestal of divinity and to pose there over thousands of years, up to our days?
Illustration 16: Sphinx, grinning maliciously. From a Greek black-figure vase of 470 B.C. now in the Louvre, Paris

CHAPTER 4
Ubi dubium ibi libertas: Where there is doubt, there is freedom.

Latin Proverb

Chaldeans and the Art of poisonous Sorcery

Our acquaintance with the world of the patriarchs has proved remarkably enlightening. A whole world has been revealed to us where treachery and premeditated deceit were considered virtues that constituted the basic structural elements of the narratives, and moral values, as we conceive them, were practically unknown.

In fact, what seems truly strange is why the Bible should disclose these appalling, scandalous particulars. It would certainly be naïve if we were to accept the usual childish theological answers that these often hair-raising revealing details, found in the Bible, are proof of the Bible’s historical objectivity and of noteworthy sincerity! The true explanation lies elsewhere. The Bible recorded very carefully the details of the historically applied treachery, because they constituted the precious legacy of a family invention.

Besides, the Greeks and other ancient peoples recorded their own virtuous or treacherous mythological tales in exactly the same way and for similar reasons. Indeed, Greek Mythology has recorded unbelievable stories of cunning deeds, and of deceitful heroes, such as Sisyphus: “the most cunning among men” or like Autolycus “who surpassed all men where theft was concerned”.

The feats of several cunning, yet admirable heroes, the best known among them being ingenious Odysseus, have been recorded; their deeds have something stimulating or ingenious to transmit down to the present. Therefore, it was not by chance that all these short or long stories or ideas of deceitful amassment of wealth, and of the efforts to fulfil the Abrahamic delusions of grandeur have been recorded in every detail. It had to be so. The book had to provide for future generations of Chaldeans, our heroes’ successors, the details of the profitable stratagems of deceit that could be easily studied in the form of an attractive tale cloaked under a thin theological veil.

That book, the Bible, was not written for you and me. Obviously, it was written to constitute the written heritage of the methods needed to carry out the Judeo-Chaldean feats. In fact, all those useful details were laid out immediately visible to anyone who would examine the text without the misted ‘spectacles’ of
faith. In principle, those details remained grossly visible to the unbiased eye: they must have been very useful for the instruction of glorious new scion-leaders, capable of furthering the Abrahamic method of deceitful blessings.

Moreover, that is precisely what it was originally used for. We shall observe, as we follow Chaldean-biblical history, an endless parade of ingenious heroes of deception who made use of that vast inherited pool of knowledge of dazzling deception and of omnipotent means of ensnarement. They could thus reach new bewildering heights of performance! Gradually their appropriative swindles evolved into a functional art, a social science with the potential to spread all over the world and ‘bless’ all the nations on earth.

Quite justifiably, if we judge this ‘school of deceit’ only by the results it has produced, we have to admit that it has proved exceptionally profitable, ensuring not only the survival of the race, but also its prevalence, its means of livelihood, the amassment of goods, plenty of money, and above all, recognition and authority.

As for the rest of us, I would say that it is truly an exceptional tragedy, that, for thousands of years, we have allowed by our attitude endless crowds of unsuspecting people to continue to accept, without question, those entirely odious biblical stories as something wonderful. We still refuse to acknowledge that when a minimum of criticism is used to reconstruct those same biblical data, we come vividly face to face with the adventurous exploits of a Chaldean family of ‘sorcerers’. In their time, that family was indeed great and important, bequeathing to their descendants unforeseen adaptability that allowed for unscrupulous profiteering. Their freedom of action and unscrupulous decisions were such that can only be explained by a complete lack of religiousness, and of any moral rules of conduct! Compared with this patriarchal moral flexibility, the neighbouring peoples, under the weight of their excessive attachment to the codes of decent behavior, justice and morality, resembled slow-moving plump ‘game’, unable to flee the agile Chaldean ‘hounds’.

But aren’t things just the same today? Isn’t our inflexible religiosity responsible, once again, for our irrevocable victimization? The devastating social effects of applied sorcery have remained beyond the scope of scientific investigation. I therefore think it will be of great help to us if we attempt to define a little more clearly, what we mean by the term ‘sorcery’.

First of all, it is good to note that sorcery has a definite place of provenance. Its country of origin was Chaldea. If you open any reliable dictionary or encyclopaedia, under the entry: “Sorcerer”, “Sorcery” or “Chaldean” you will come face to face with endless original Chaldean ‘virtues’: sorcery, enchantment, prophecy (i.e. chiromancy, interpretation of dreams, astrology etc.) Accompanying the description of those Chaldean ‘arts’, there are also references to those indispensable material implements, philtres, powders and several other ingredients needed in sorcery, because Chaldea – and there is general consensus about this - was the pre-eminent land where all this multifaceted art of deception was generated. “Humankind has been inundated by much Chaldean deceit, fallacy and calumny” declared a disgusted Sextus Empiricus (2nd century A.D) cccxxi, exasperated with the Chaldeans… The chronicler Malalas stated: “Sorcery began with the Persians” cccxxii. “The art of sorcery was initiated by the Persians”, adds the Suida Dictionary (alpha 425, 60)

Abraham was of Chaldean origin: This is how the two place-names are connected: “The Persians were formerly called Chaldeans... Chaldea and Syria are one nation” cccxxiii. Besides, it has also been written about Chaldean Abraham and his family that: “My father was a wandering Syrian” cccxxiv Deuteronomy 26.5

Under the word ‘Chaldean’ we read: “The name Chaldean completely lost its ethnic meaning and acquired a professional meaning: it was given to every sorcerer/magician or impostor irrespective of nationality” cccxxv. Chaldeans: a race of magicians who know everything”, the lexicographer Hesychius wrote ironically, regarding the Chaldean sorcerers’ omniscience. (Chi.40.)

Therefore there is no doubt whatsoever that before forsaking his birthplace (Ur in Chaldea), Abraham the Chaldean participated in an unusual eastern ‘culture’ that offered an abundance of magical stimuli, poisoning aids, as well as various magical substances and herbs that could produce ecstatic prophecies.

Some may imagine a magician to be an obviously evil and misshapen man, with a grim expression, living isolated in a dark tower, continually brewing philtres, and wearing a tall conical hat on his head! That is the childish stereotype of a magician we get from fairy tales or films. As a matter of fact, a magician is: “he who practices the art of enchantment” To enchant means to: “to exert magic influence, to bewitch, to fascinate, to create a pleasing impression through one’s words or deeds or through one’s countenance” An enchanter is one who: “lulls another persons’ intellect into sleep, a sorcerer, a fraud, a liar”.

Please call to mind how many of the above concepts were contained in the ‘deceptive’ speeches of the patriarchs, in ill-fated Shechem. Diodorus of Sicily (2.29.3) wrote that Chaldeans and sorcerers are all who: “provide interpretations of auguries, divinations, dreams and marvels”. In Daniel’s time, centuries away from that of the patriarchs, we read:
“The King commanded to call the magicians, the sorcerers and the Chaldeans”. Daniel 2.2. It is therefore clearly manifest that the title of Chaldean denoted a certain capacity. It was the synonym of a professional prophet, of an interpreter of dreams, of a gifted magician, in the narrow sense of a lying diviner, or a healer magician. It connoted a sharp-witted man (or woman) who through presumed extrasensory sensitivity, even in our contemporary times, continues to amass wealth, thanks to philtres, powders, incantations (exorcisms), binding or loosening powers, channelling and the endless related trickeries. The prerequisite of this art, of course being that it has always been successful in impressing the gross gullibility of the naïve.

But what is *sorcery*? The ordinary individual knows very little about it. The meaning of the word is usually unknown to him. “Sorcery: magic, charm, conjuring of miracles, deceit; for the ancients the word was a synonym for poisoning, ‘pharmacaea’, particularly involving the preparation (and use) of magic philtres. This is the meaning it continues to have to this day”.

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“To practice sorcery: to deceive, to charm, to cast spells, to practice trickery or even use enchanting means, seduction and philtres”. Elsewhere we read a concise definition: “Sorcery is a kind of magic that seasons and makes food tastier”. Accordingly sorcery implies malicious ‘seasoning’ of the victims’ food or drink. Indeed, the sorcerer-magician is much more than a simple, innocent, skilful entertainer. He is a ‘chef of evil’. He is the man who knows perfectly well how to conceal his weapons and his evil intentions behind pleasant lies and impressions. He not only prepares and disposes of the appropriate materials to victimize a person, but he actually uses them with no hesitation or scruple, in order to further his desired purpose! He is a wily person who indulges in artful coercive seduction and, woe to him who is in ignorance of his treacherous art! Along the biblical-Chaldean genealogical line that we have followed from the first initiator, Abraham, (who, it seems, simply exported Chaldean ‘culture’ to the land of the naïve Canaanites) down to the fourth generation of the patriarchs, harsh Chaldean ensnarement by sorcery with slight but interesting modifications is always seen in action.

The art of poisonous sorcery (poisoning), had proved an effective weapon in the hands of its unscrupulous possessors.

The most astonishing thing of all, and what we must constantly keep in mind, is that all that has been recorded with bloodcurdling details leaving us speechless, are not tales that have to do with wretched, and historically reprehensible criminals. They are the recorded acts of the most illustrious religious personages in the Bible. Their ‘God’ was always there in time to get angry with the victims, while he profusely blessed those chosen human-hunters.

However, let us continue our journey in the wonderful world of magic, as the Bible presents it to us. Strangely enough, the biblical compilers have contrived to make it look like a lovable world of pure religion! This is an attitude, which unfortunately has been adopted and has persisted for an inconceivably long time, whereas the biblical texts represent nothing more than the collection of Chaldean ancestral feats of magical sorcery and witchcraft. Let us proceed with our critical tour of the sanctified world of biblical magic, to see if the principles of the guile that we have clearly detected, have subsequently become the stable springboard for new more complicated and more profitable swindles by new, young and multitalented Chaldean ‘heroes’.

We shall see that, indeed, one among them who worthy carried the torch of the Chaldean art was our next hero, Joseph.

**Joseph ‘goes’ to Egypt.**

Jacob’s beloved wife was Rachel, and Rachel’s favourite son was Joseph. Biblical history does not follow the first-born sons, whose privileges are contestable commodities; instead it focuses on that member of the family that proved in action his talents and his aptitude in the Chaldean arts. Joseph, from a very tender age, was closely surrounded by the element of dream divination. He was called ‘the dreamer’ (Septuagint) or ‘the hero of dreams’ (A.B.S.) and his ability to interpret dreams augurs the central role he will play in subsequent biblical history.

The biblical narrative infers that Joseph’s brothers were disturbed by the ability their younger brother possessed, and had designs on his life. According to the story, one day when they were all together tending their flocks, at a certain distance from where their father was, they conspired to get rid of him! At the last minute, they avoided the murder of their brother by selling him as a slave to a caravan of Midianite tradesmen “who were on their way to Egypt, their camels heavily loaded with spices, resin and myrrh”. Genesis 37.25 Always according to the narrative, they fabricated a story about his alleged death, by
dipping his coat into the blood of an animal, in this way successfully deceiving their ‘prophet’ father, Jacob, who believed that his son was dead!

If we accept this story at face value, then, in this incident, apart from the customary bad family relationships of God’s elects, and the cold-blooded premeditated near fratricide, we ascertain the intense overt indifference of the eleven patriarchs towards any deity that they supposedly worshipped. It is clear that they were very much afraid of their father’s anger, but not that they feared any almighty God! Nowhere is it evident that they feared the prophetic gift of their father. They lied shamelessly to him, a prophet who might learn in his next prophetic trance of the whereabouts of their brother. If we continue to accept the story as it stands, then we must conclude that their actions confirm that their God was avenging, but only where others were concerned. Not for a moment did the fear of God’s immediate vengeance nestle in their hearts. This story of near-fratricide does not stand up well to criticism! To begin with, the brothers who plot against Joseph have four different mothers. A murder, or a sale witnessed by such a motley family, would not stand a chance of remaining secret; at the first family quarrel, everything would eventually have come to light.

On the other hand, the Midianite merchants to whom Joseph was sold were kinsmen of theirs, descendants of Abraham’s son Midian (Genesis 25.2) who lived somewhere between Canaan and Egypt. Indeed, their route was already settled; they were not going anywhere far away, to India for instance, from where their brother would never be able to return, but to nearby Egypt cccxxvi. Any ill-treated brother would need but a short time to find a way to send back word of his fate to his father in Canaan. Therefore, if someone wanted to kill his own brother, he would not do so in the presence of all his half-brothers. Nor, if he changed his mind, would it be wise to sell him to relatives on their way to a neighbouring large city, from where he could easily send a message back to his grief-stricken father, or even return in person. Nevertheless, all these strange things happen to Joseph, before he finds himself in the position patriarchal history wants him to occupancy!

All the profitable stories we have read so far have allegedly started against the will of the patriarchs. But from the onset, the persons involved in these stories were ensured with guaranteed profit. Two kings fell in love with Sarah (albeit against her will), and one king fell in love with Rebecca. Dinah was ‘raped’ by a ruler of a city. All of them paid dearly for their passion, and the patriarchs were duly rewarded. So it would be alien to the usual plot of biblical stories, if Joseph, who is closely followed by the biblical narrative, was sold as a slave to some unimportant master in a little-known village of vast and prosperous Egypt. Indeed, by an extraordinary stroke of luck, our hero finds himself exactly where the premeditated search for opportunities and the cunning of the patriarchs would need him to be placed— that is, in a critical post in the Pharaoh’s court where only selected trustworthy individuals should have been allowed access!

Joseph’s position in the palace was indeed unique. He became the assistant to the king’s…head cook. Here is how the Septuagint version puts it: “And Joseph was brought down to Egypt, and Potiphar (Petephres) the eunuch of Pharaoh, the head cook, an Egyptian bought him” Septuagint: Genesis 39.1

Can you imagine such a coincidence? A ‘Chaldean’ disappears from Canaan, and reappears.. where would you think? In the Pharaoh’s kitchen! Well, yes! We could not imagine a more ‘divine’ coincidence! Regardless of the number of Gods involved in this really scandalous development, a remnant of suspicion will always be there, and as it was a matter of time before this blatant coincidence would rouse suspicions among the faithful, all Masoretic translations of the Bible have elected to eradicate this scandalous word ‘head cook’! cccxxvii. They have all substituted the unequivocal word ‘head cook’ with the completely irrelevant term ‘captain of the guard’ or ‘captain of the body-guard’ (!) Unfortunately for them, this attempt to cover up has been only partially successful, since Petephres’ real capacity as head cook was the only one known to the first copyists of the biblical texts, and the only one recorded in the ancient Greek Septuagint translation cccxxviii.

Joseph came to occupy a key position. A position where every ‘Chaldean’ would have wished to be! With genuine interest, we were eager to see how Joseph would make use of his advantageous position! The first thing Joseph managed to do was to take the place of the head cook of the palace. The narrative roused our suspicions when it stressed that there was something wrong with the behavior of Potiphar, the king’s head cook: “And the Lord (the ‘power’) was with (Joseph), and made all that he did to prosper in his hand… and he (Potiphar) made him overseer over his house, and all that he had he put into his hand…and he left all that he had in Joseph’s hand; and he knew not of anything that belonged to him, save the bread which he himself ate”. Genesis 39.3-6

The peculiar state Potiphar had unwittingly achieved can very simply be attributed to Joseph’s successful sorcery…Petephres’ torpor reminds us of the ancient phrase: “lulled by mandrake” cccxxix that was used to describe someone who, to a certain degree, had lost contact with reality.

So it seems that Potiphar had been greatly helped to reach his state of nirvana, by Joseph’s relaxing or hedonistic skills. So now Joseph was head of the household and chief administrator in Potiphar’s stead. He worthily replaced Potiphar everywhere, even in his household, ‘blessed’ in the Chaldean manner, and even
in his more general obligations! While he, the Egyptian Potiphar, cared for nothing but what he would ‘eat’ and ‘drink’!

Very soon, however, Joseph’s smooth career in the house of Potiphar was suddenly interrupted, because, according to the narration, this descendant of Abraham showed proof of moral integrity, appreciation and respect for his benefactor, by rejecting the persistent amorous advances of his lustful wife … who as usual remains anonymous. Mrs Potiphar, however, galled by handsome Joseph’s rebuff, accused him of attempted rape, and her infuriated husband had Joseph thrown into prison. At least, that is what the Bible claims, leaving vast margins for second thoughts, since the biblical text does not explain why on earth a eunuch should want such a high-spirited wife! Potiphar could not possibly have had a wife, simply because … he was a eunuch! 

“A eunuch is a man whose genitals have been put out of use, or removed” Suidas is more laconic, stating: “A male who has become a female” Of course, the theatrical description of the ‘moral resistance to lust’ that led to Joseph’s imprisonment is clearly an invention of the narrative, introduced in order to draw a veil over the actual developments.

Besides, this tale was so famous in antiquity, that without evoking the strange anonymity of the heroine, and the non-existent virility of Potiphar, we should immediately realise that it is one of those stories that have been borrowed by later ‘copyists’ of the Bible, in order to cover up, the real events by confusing and obscuring the course of the narrative, leaving a plot that is meaningful only to those who were initiated and knowledgeable, and who would search for the true data of the story! Let us now briefly examine some mythological tales similar to that of the impetuous Mrs Potiphar, and then we will return to our main subject matter once again.

The amorous Wife of Potiphar, the Eunuch!

Here is what we read in a book on Greek Mythology: “One of the most popular subjects in ancient Mythology is that of Potiphar’s wife” and we are immediately given numerous examples, where the ‘fair lady’ lusts after the handsome young man, without reciprocation, and then maliciously tries to harm him by unjustly accusing him of immorality. Homer has already mentioned the similar tale of Bellerophon (the famous rider of Pegasus) as its hero. When Bellerophon was a guest in the palace of King Proetus, he found himself in the embarrassing position of having to reject the persistent advances of Anteia, Proetus’ wife. The story ends with the revengeful slander of the hero Bellerophon, by the spurned unsatisfied woman: “And Anteia, Proetus’ wife, a gentlewoman, fell madly in love with him (Bellerophon) and wanted to enjoy love with him in secrecy; but wise Bellerophon, did not agree, because his soul was pure. So the woman told lies to King Proetus: Proetus (she said) you either die or kill Glaucus’ son now, who tried to get into my bed against my will.’ Thus she spoke and the king was resentful on hearing such an evil thing. Many other heroes of Greek Myths had to put up with similar trouble because of the passion of lovesick women. Phrixus and Biadice, Phoenix and Phthia, Myrtilos and Hippodameia at Olympia, Tenes and Philonom, Knemon and Demainete, Kretheida and Peleus, Phaidra and Hippolytus to mention but the most characteristic cases.

How ancient the theme of Potiphar’s wife was, at least in the regions surrounding the eastern Mediterranean can also be seen from “Bata’s” story, which was found in an Egyptian papyrus scroll that dated back to the 13th century B.C. In that tale it was the brother’s wife who attempted to lure the hero into an illicit love affair, and when he repulsed her proposal she slandered him to her husband.

We therefore conclude that Joseph’s fictitious amorous adventure was introduced later, replacing part of the original biblical story. However it also created unsurpassable contradictions, such as Joseph’s inexplicable double capacity in prison, namely that of prisoner (Genesis 39.20) and of jailer as well (Genesis 39.22). Equally inexplicable is enraged Potiphar’s inconsistency in sending Joseph to prison, (Genesis 39.20) and committing the man who allegedly tried to rape his wife, to be the guard of the king’s chief cupbearer and chief-baker! (Genesis 40.4).

There is also something else worthy of note here, a contradiction to a previous statement of the biblical narrative: You may recall the fear Abraham had that the Egyptians would kill him to take his beautiful wife. Here, however, the story shows us Egypt as being a well-governed state that simply imprisons, but does not kill, even a servant (a legal nonentity) accused of trying to rape the wife of the Pharaoh’s courtier!

In the re-drafting of the story of Joseph in Egypt, exceptional ambiguities were introduced intentionally; nevertheless, even allowing for a margin of error, it is worth trying to reconstruct the adventure of Joseph in that land, which was so decisive for the history of the patriarchs. The only thing we can suppose with certainty is that Joseph, although alone, continued to think and act in keeping with the customary plot for success of his brethren.
An Interpreter... of artificial Nightmares!

In order to gain a better understanding of Joseph’s adventures in Egypt and of the reasons for his visit to that land, we must bring to mind the onset of this biblical chain of events that was the plunder of Shechem. As you may recall, after the tragic unprovoked slaughter of Shechem’s inhabitants, and the plundering of their city, the whole of Canaan was astir. Jacob sought refuge high up in the mountainous area of Bethel, to escape the anger of the Canaanites. The latter, however, perhaps in fear of the devious and inexplicable plagues caused by the Hebrew God, hesitated in pursuing Jacob.

However the slaughter of the inhabitants of Shechem had revealed their real nature. Jacob and his twelve sons now had a lot to think about. They realized that brutal and unprovoked violence not only outraged the neighbouring people but disclosed the real intentions of their God as well. They must have made a careful mental note of the results of that impermissible transgression of the original family formula, that required deception to be used stealthily, secretly, methodically, and mainly in the name of some angry God, right up to the end. The victim himself must, of his own accord, deliver his valuable belongings to you without any suspicion.

The golden rule of their Chaldean tradition was: “Only God strikes...we heal!” And that rule had been violated! Here, in the refuge of Bethel, the twelve –Joseph and his brothers- studied once again at their leisure the details of the Chaldean art of soft-spoken guile, and realised that the mistake committed at Shechem was not to be repeated, at least not until they became a strong and populous nation.

Canaan, therefore, was no longer a suitable place for their usual activities! All the potential victims had been put on their guard, by their brutal murderous actions! And the burning question that arose was where to apply their profitable ‘blessings’ now that the whole of Canaan was in an uproar. But did not their divine heritage stretch from “the Nile to the Euphrates”? Genesis 15.18 However the Euphrates and Mesopotamia were out of the question since their Chaldean arts were well known there. And now the Canaanites had learnt of their art in all its painful details!

So there was only one choice left...the Nile! Yes, if all we have suggested so far, about opportunists and not simple shepherds, holds good, then the next Chaldean ‘blessings’ must appear by the Nile in neighbouring, rich Egypt. And that is exactly what happened. The so-called hunger (famine) in the area has been repeatedly used in the narrative as an excuse for a descent into Egypt (Genesis 12.10 & 26.1.).

Naturally it could not be admitted in writing that they turned towards Egypt because ‘conditions’ in Canaan were no longer favourable. They could no longer be active in Canaan, and they could expect no profit if they turned to the Euphrates. Do you think it was by chance that the next beguiling story of profit seeking takes place in nearby, fabulously rich Egypt? No, Egypt was inevitably the next natural target of the patriarchal ‘blessings’.

In Jacob’s household, however, there were no more available women. Dinah literally disappears from the story, evidently she was no longer willing to collaborate; she had behaved with great incompetence. She must have been rather displeased because her handsome victim, Shechem, who had stolen her heart, had been slain by her brothers. Accordingly Rachel’s son, Joseph, who was: “handsome in form, and exceedingly beautiful in countenance” Genesis 39.6 and had been proven the most talented in Chaldean ‘cookery’, was ‘sold’ by his brothers, not to their cousins, the itinerant Midianites, but very prudently into Egypt, to someone who could serve admiringly the purpose of fulfilment of their customary family plot. This ideal person being none other than the Pharaoh’s courtier, Potiphar his ‘chief cook’ really, a position scandalously convenient for the stealthy art of inflicting the biblical God’s plagues and most relevant to all that we have so far suspected!

Joseph was sold as a slave to the cook of the royal palace...how lucky for him! In due course the cook Potiphar committed everything into the hands of the unbelievably willing, hardworking and ingenious Jewish slave. “He (Potiphar) knew not of anything that belonged to him, save the bread which he himself ate”. Genesis 39.5-6 There is obvious exaggeration here, intentionally leading us to the thought that the Pharaoh’s cook is either very guileless, or that Joseph ...had a way of making someone bow to his will, thus acquiring excessive freedom of action. I believe that what we have said about the relaxing Chaldean weapons, fully justifies the great gratification of the master, and the powerful sway of this particular servant, over the household, the work and the personality of his master.

As years went by, Joseph got more and more familiar with the royal court. He was now Potiphar’s right hand; he had become perfectly fluent in the Egyptian language and enjoyed a great deal of freedom. Behind co-operative Potiphar, he was the chief purveyor to the entire royal court! In fact he had achieved what he was aiming at, in the best possible manner! In the very suitable position he now occupied, what could we expect from that worthy descendant of Abraham but the infliction of the customary plagues and...
healings on his unsuspecting, very wealthy masters who could not possibly guess who it was that, in the capacity of a useful and very willing servant had managed to intrude into their secluded and wealthy household!

The previous history of the patriarchs leaves absolutely no doubt. Very soon terrible tribulations would smite Egypt, and would bring Joseph profits, gifts, honours and glory. The question is not whether the profit-bearing plagues would appear, but what course of action our ingenious hero would elect, so as to bring his victims into a desperate position that would enable him to gain the favourable and rewarding advantages of the man who ‘fortunately knows’ what should be done!

Of course Joseph knows his family history in every sacred detail! He knows that four generations ago, his greatest ancestor, Abraham, and his wife Sarah, found themselves in exactly the same advantageous position. At that time, when the plagues spread among the numerous members of Pharaoh’s court, many material benefits were gained in exchange for their healing, but the dangerous outcome was his grandfather’s banishment from Egypt, under armed escort! Perhaps now, Joseph was able to understand better than anyone else, how reckless Abraham had been; it was probably only by good luck that he had not lost his life as he was being escorted to the Egyptian border, or even later, after his return to Canaan, by a delayed order of execution from the enraged ruler of the mighty land of Egypt!

Joseph, taking into consideration the valuable experiences of his ancestors, chose a much safer and more profitable course of action. Our interest reaches a high peak because we have the feeling that this time the narrative for once, would do us the unexpected favour of finally enlightening us by providing further details of the doings of the ‘invader’, and would allow us to ‘see’ something more about the way the Chaldean plagues worked. Indeed, Joseph put to use a most amazing variety of deception, centred on an ability characterizing a true multi-talented magician! The interpretation of dreams! Having significant freedom of movement inside the palace kitchens, he had the power, through cautious tampering, to impose persistent and inexplicable dream states on pre-selected individuals…a power that would subsequently provide him with the valuable advantage of being able to put an end to that state, by interpreting those peculiar recurring dreams!

First of all we see two eminent courtiers falling into sudden disfavour. They were neither the architect, nor Pharaoh’s gardener; they were (as we had expected) courtiers who had something to do with food and provisions!

They were none other than the chief baker and the king’s cupbearer! Something had happened, and the Pharaoh could no longer trust their products. The royal tasters had every reason to recommend that those two men be removed from the king’s service. There was something wrong with the Pharaoh’s wine and bread. The incrimination of these two men served Joseph’s climb to a position of authority so well that we can imagine with ease whose victims those two accused courtiers were! Those two men were both arrested and temporarily imprisoned somewhere within the palace complex. Joseph, out of ‘professional compassion’ kept close to them keeping an eye on what they ate and drank! In the narrative we read: “The Pharaoh was angry against two of his eunuchs, his chief cup-bearer and his chief baker, and he put them in ward, into the house of the chief keeper of the prison... And the captain of the guard charged Joseph with them. They were some days in the prison when both had a dream in one night”.

(Dream, visions) Septuagint. Genesis 40.2-5.

The Septuagint translation, a few verses further down, quotes from the mouth of the cup-bearer, who admitted exactly what we have assumed: “I do remember...Pharaoh was angry and put us in prison in the house of the captain of the guard, both me and the chief baker (then) we had a dream, both in one night”. Septuagint Genesis 41.10-11

We can therefore assume, allowing for a very small margin of error, that after Joseph meddled with the provisions (food and drink) the two courtiers were responsible for, he became responsible for serving them their food, while they were detained somewhere in the palace. Then, during the same night, each of the two imprisoned men had a dream, after having consumed the suitable quantity of Chaldean philtres like powdered hallucinogenic mushrooms or finely chopped mandrake in their supper, probably some ‘hot mandrake soup’ (how can we be sure which was the soup of the day, we are no magicians ourselves). After their supper those people who had such troubled ‘dreams’ that, in the morning, a professional dream interpreter could use suggestion to make them remember whatever he wished.

In the morning they were not only confused and sad, as the narrative admits (Genesis 40.6-7) but they were turned into weak-willed catatonic pawns, worn out after the delirious night, open to explanations, suggestions and interpretations of any kind! Literally “transfixed by mandrake!” Joseph did not forget to render them a morning service, by interpreting their strange ‘dreams’. By kind and gentle persuasion, he managed to convince their confused minds, of his incredible prophetic art, foretelling, with marvellous accuracy, something terrible, namely their own future. Of course he knew for sure that their future lay virtually and absolutely in his own hands.
Joseph announced: “The chief baker will die” (Joseph needed his position) Later we do indeed see Joseph in the place of the unfortunate chief baker. And “the cup-bearer will live” and he will be re-instated to become the living advertisement of his reliable prophecies that must eventually reach the ears of the great Pharaoh, who was the ultimate target of the dream-interpreter, Joseph!

Indeed, Joseph the prophet, the dream-creator and dream interpreter, with the help of his ‘God’, had not only foreseen the future of the two courtiers, but we have grounds for suspicions that he contrived to bring about the fulfilment of his prophecy. The investigations that were carried out in the palace kitchens, and on the bakery products and other raw materials that were the unfortunate chief baker’s responsibility, definitely led to his death sentence.

On the contrary, the wine was found to be ‘pure’, untouched and fragrant as befits whatever is in the care of an honest servant of the royal cellars. That was what re-in-stated the cupbearer in the king’s favour, exactly as Joseph had foreseen, and desired!

In fact, there is nothing to exclude the possibility that the inquiries carried out in the palace kitchens regarding the food and drink were under the supervision of the king’s chief cook, known to us as Potiphar, since that was his responsibility and his right hand...Joseph assisting him in that important investigation, modest and discreet and full of revealing ideas! The recipe appeared simple. Joseph’s great grandfather, the great Abraham, had said: ‘a good healer does not wait for the plagues to appear, he induces them’. His worthy descendant, with an interesting variation seems to have added: ‘the best interpretations are given to restless dreams that you yourself have provoked’.

But is it possible that all the events we have hypothetically mentioned here could be interpreted so easily, just by means of dream-inducing mandrake, the only prophetic plant that the narrative has allowed us to see in the hands of the patriarchs? There is no special reason for us to reject the knowledge and the use of the other hallucinatory plants we have mentioned above, but the famous mandrake alone, would be a formidable weapon in the hand of a Chaldean master of augury.

Let us examine at this point some more information about the properties of mandrake, which, as we have said previously, contains 

Hyoscyamine, Scopolamine, and Atropine. 

We have already mentioned Hyoscymine, noting that it is a potent sleep-inducing tranquilliser, suitable for cerebral ailments. But note what is known about Scopolamine: “in humans it causes a feeling of fatigue, and muscle relaxation, suppression of voluntary movements, and reduces the excitability of the motor centres of the brain. The condition it creates resembles that of normal sleep. However, according to the dosage, it causes illusions. The intellect is not blurred, and perception is retained. It causes dryness of the mouth and of the throat, palpitations, quick shallow breathing, muscular cramps, sometimes laboured breathing and slow pulse rate. It is addictive to a small degree”.

The users yearn for it! I think that explains quite well the persistent entreaties of Rachel (Joseph’s mother) and her unusual offers to her sister in exchange for the ‘much-desired mandrake’.

Atropine is contained in large quantities in the mandrake, and does not lack suitable properties for our purpose: “Atropine acts upon the central nervous system and particularly on the cerebral cortex... at first it stimulates and later paralyses”. Those are a few of the hidden pleasures of relaxing atropine that is one of the ingredients contained in the herb mandrake. So mandrake alone could have brought about Joseph’s soporific ensnaring.

After having become aware of all that ‘hidden potential’ of mandrake, it is easier for us to understand, not only the repeated ‘dreams’ that occurred to those individuals Joseph had access to, but also the meaningful remarks regarding the reduced sense of responsibility of his master, Potiphar! Joseph’s original plan, which admittedly was very clever, had advanced satisfactorily. There now only remained the third and most important ‘dream’, that of the Pharaoh, which would prove to be decisive in achieving the ‘divine’ promotion of our prophet. It seems, however, that in spite of Joseph’s important position in the king’s court, the critical access to the royal provisions proved to be a very difficult undertaking.

The narrative mentions that two years elapsed before Joseph was able to successfully overcome the security barrier presented by the king’s tasters. Joseph, who was never in any prison, had no reason to be in a hurry. The Bible states that before he was able to achieve his ends in the court of the Pharaoh, thirteen whole years passed by. The right length of time had to elapse before he could put into action the rest of his plan that would eventually lead to his rise to a high office! Of course one cannot rule out the possibility that the obligation the cup-bearer bore to Joseph, helped in a decisive way, so that finally, one night, it was the king’s turn to have unexpected similar ‘troubled dreams’!

The Pharaoh spent an unprecedented night. Dreams, hallucinations and visions came thick and fast. “In the morning his soul was troubled”. Genesis 41.8. And how could it be otherwise? The Pharaoh summoned all the experts, magicians and wise men of the palace! No one could interpret the dreams. Whatever his own ‘wise men’ told him did not convince him that they had grasped the intensity of his experience!
Those ‘dreams’ were unlike any others he had dreamed in the past, nor was that night just a simple night full of dreams!

The cupbearer, however, began to remember! He could not fail to see the amazing similarity between the king’s troubled night, and that night of restless dreams he himself had experienced when he was in prison with the late chief baker! It was then that Joseph, that courteous assistant of Potiphar, had offered them his honeyed Chaldean services! He remembered how, with incredible courtesy and persuasion, he had easily interpreted, not only the symptoms, but also the important messages of that never-to-be-forgotten night!

That was how the Pharaoh heard, from the most suitable and reliable source (from the mouth of a third party) of the existence of a young servant of the chief cook, the charismatic Joseph and of Joseph’s gift to interpret dreams.

From now on the road to success was open for Joseph. It was all a matter of clever handling and persuasiveness. But wasn’t this precisely the field in which, for generations now, the descendants of that great performer Abraham had excelled?

In order to make the interpretation of the biblical dreams more explicit, and to justify the term ‘performers’ that I have just attributed to the prophets, I will leap forward in time, to review some useful evidence provided to us by the actions of another great prophet whom we have already mentioned, the prophet Daniel. Centuries after Joseph’s time, Daniel, while a slave in Babylon, used exactly the same formula of dream interpretation to ensnare the Babylonian king Nebuchadnezzar.

In the Book of Daniel we read: “In the second year of his reign, King Nebuchadnezzar had a dream and his spirit was troubled, and his sleep broke from him”. Daniel 2.1. When the King called his magicians to interpret his dream, he said to them: “I have dreamed a dream, and my spirit was troubled to know the dream”. Daniel 2.3. The wise men and the sorcerers asked the king to tell them exactly what the dream was about, but he could not remember his dream and answered: “The thing is gone from me…but if you do not make known to me the Dream, with the interpretation thereof, all of you shall certainly perish… but if you reveal to me both the dream and its interpretation you shall receive of me gifts and awards and great honour”, Daniel 2.5-6.

Elsewhere the king described a second dream: “I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me”. Daniel 4.5.

But nobody, as we have already mentioned, could interpret the dreams of the harassed king, which he admitted once again to have forgotten. Daniel was the one who undertook the difficult and hazardous task of convincing the king of what he had dreamt of (!) and what the interpretation of this forgotten dream was. Daniel could describe the symptoms of that nocturnal turmoil in striking detail (indeed they are described here in enlightening details) only because he himself was the sole cause of the king’s hallucinations.

Daniel, whom the king calls “master of the magicians” Daniel 4.9 applied centuries later the very same tested method of climbing to power, that was first taught by his glorious forefather, Joseph. However in Daniel’s case we can discern some of the theatrical tricks that suggest to those present, the notion of a great prophet in action. He stood voiceless for almost an hour, before beginning his impressive attempt to convince the king, at first what his dream was about, and then to give the interpretation! Daniel trembled like a leaf and was in ecstasy:

“Then Daniel …was astounded for one hour, and his thoughts troubled him”. Daniel 4.19.

In the Septuagint version we read of Daniel’s concentration occurring in a most theatrical manner: “Daniel was astonished (amazed), and his thoughts troubled him, and he began to squint and to shake his head from side to side for one whole hour; then he came out of his trance and spoke in a calm voice”. Septuagint Daniel 4.19

Centuries after Joseph’s time, Daniel uses the suggestive theatrical persuasion so full of extravagances which, as we have said, was among the ordinary skills of those great magician-prophets. This description is so embarrassing that it was justifiably omitted from all subsequent editions of the Bible, all over the world. Daniel squinting and sighing deeply in ecstasy, shaking his head from side to side for a whole hour, might have been exceptionally impressive in his time, but today that description would cause suspicion, irony or even hilarious laughter! Besides, remember how Abraham, the inventor of those ploys used to convince his audience with similar prophetic ecstasies:

“A trance fell upon Abraham, lo, a great gloomy terror falls upon him”. Genesis 15.12 As regards the end of this story of Daniel and Nebuchadnezzar you must not wonder, because it has the invariable outcome—glory and wealth for the prophet… plagues and annihilating humiliation for the King. The Great King Nebuchadnezzar, with the assistance of a very co-operative royal head-cook, (Daniel 2.14) soon ended up in a disreputable state, wandering about in the palace gardens like an animal, naked and half-mad, for a length of time that was sufficient to ensure the complete dissolution of his royal authority. We will be given another opportunity of examining more carefully and in more detail this extremely enlightening and interesting story of royal enslavement later on in another volume of our work.
To return to Joseph, we have every reason to believe that the efforts made by that pioneer, Joseph, to interpret the Pharaoh’s dream must have taken place in a similar theatrical manner. Pharaoh...did not remember his dreams, even though the Bible claims the contrary. Besides it would be extremely revealing (to the point of being incriminating) if in the biblical text we should continually read about our Chaldean heroes interpreting dreams that the dreamers...could not remember.

No one can convince us that the hordes of able magicians and unscrupulous ‘wise men’ that were customarily employed in interpreting the dreams in the Pharaoh’s court could not provide an eloquent interpretation to childishly simple dreams like those of the Pharaoh.

It is clear that the Pharaoh did not remember his dreams. Moreover that can be the only explanation for the professionally damaging and dangerous inaction of the rest of the court dream-diviners. What about the king’s intense interest? That was not so much because of the dreams he had, or did not have; it was caused by the fear for his life and by his anxiety brought on by the extraordinary nocturnal experience; after such a strange night (and nothing can convince us that it was only one night) he must have had fears that his life was acutely threatened by those dangerous and intense hallucinatory visions.

Joseph convinced the Pharaoh about the content and the interpretation of his troubled dreams. With his eloquence and his personal radiance, he extracted rich rewards and special privileges. He became chief baker, in the place of his deceased predecessor, that is, his unfortunate victim!

According to the narrative of the Bible, he not only interpreted the Pharaoh’s dreams as God-sent revelations, but with his far-sighted suggestions as regards storing the cereals, he saved the whole of Egypt from the impending famine! The Bible itself assures us that God warned the Pharaoh directly through Joseph:

“For seven years there is coming great plenty, but there shall follow seven years of famine and God has shown to Pharaoh whatever he intends to do”. Genesis 41:27-28.

Let us just consider the matter for a while! It was not only the charismatic descendants of Abraham who had prophetic dreams, but every suitable head of a state as well! Because at that time, that was what suited best the shameless biblical fairy tales! Of course we must stress that every gullible monarch could have prophetic dreams, only on the condition that a charismatic Chaldean servant...had infiltrated the kitchens of his palace!

This time, God in person intervened to save Egypt from famine, with a special message (just imagine) sent to the ruler of that foreign nation! While, on all previous occasions when Hebrew patriarchs came to Egypt to escape famine, the Egyptians, strangely enough, managed to... save themselves from hunger without any help from anyone! Except if we concede that this time God had special reasons to ‘save’ Egypt, since one of his chosen patriarchs, the unrivalled Joseph, dwelt in that land and was full of hope of climbing to the highest position of authority in that country!

Regardless of how many doubts we can entertain about the genuineness of the prophetic visions, the rest of the story reveals that the famine predicted by those divine announcements did indeed ensue with heavenly accuracy and on a ‘divine’ gigantic scale! As a matter of fact, the next seven years of plenty were followed by seven years of generally poor cereal crops, and acute distressing famine that obliged Egypt to submit to the effective preparations of that ‘God-sent’ Chaldean, who rightly foresaw the future of an entire nation! If we accept that our narrative refers to a period in real Egyptian history, then the pressing question arises: If the dreams were not divine, then how was it that such a large-scale calamity could have followed? So what happened? Did God really try to save Egypt? Could it be that his interest in saving the Egyptians was the long-expected beginning of his promised blessings on all the nations of the world?

**Joseph: A devastating ‘Saviour’**

Joseph not only managed to convince the Pharaoh of his art of interpreting dreams, but, by means of a wonderful display of his supple tongue, he literally charmed him by his ease and foresight. He not only appeared to be sure of what was going to happen in the future, but he proposed a whole series of impressive measures of taxation and storage of the necessary cereals, so as to confront the terrible disaster. Upon completing his prophetic measures of salvation Joseph instilled in the Pharaoh’s mind the idea of his own possible upgraded role in the dramatic events to come, telling him: “Now therefore let (The Great King) Pharaoh look out a man discreet and wise, and set him over the land of Egypt... and let him appoint officers over the land, and take up the fifth part of the land of Egypt”. Genesis 41:34

All that delighted the Pharaoh who, without delay called Joseph a wise and God-sent man: “Since God has shown you all these things, there is none as discreet and wise as you are. You shall be (ruler) over my house and according to your word shall all my people be ruled: only in the throne will I be
greater than thou. See, I have set you (given you authority) over the entire land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph’s hand”. Genesis 41.39-42

Joseph’s triumph was unexpectedly great. His long patient wait of thirteen years, and his methodical machinations, had now yielded a rich harvest. Joseph’s astuteness, and his far-sighted tax reforms, convinced the Pharaoh that he was dealing with a thirty-year-old charismatic man, whose evident intelligence was accompanied by the heavenly art of divine augury, a skill much in demand in those days. Privileges were poured upon Joseph. He was married to the daughter of an Egyptian priest, thus gaining access to the temples and to the very ancient sites of the land: “And he (the Pharaoh) gave him Aseneth, daughter of the priest of Heliopolis, to wife”. Genesis 41.45

Here we have to comment on the unbelievable lack of any security measures for the protection of political and religious privileges in Egyptian society, a fact that would in due time cost the Egyptians dearly. Unimpeded by any law, by any traditional taboos, or hieratical restrictions, people of other nationalities and other religions, could acquire, not only high government rank and privileges, but with the consent of the guileless Egyptian priesthood, they could become members of their sacred circle by marrying daughters of the priests.

Now Joseph had an official position; he assumed the extended duties of head-tax collector and cereal gatherer. For seven whole years, one fifth of the total cereal harvest of Egypt ended up in the public granaries: “And Joseph gathered all the food of the seven years in which there was plenty in the land of Egypt…and Joseph gathered very much corn as the sand of the sea, until it could not be numbered”. Genesis 41.48-49

Joseph, the saviour, made preparations with absolute faith that his God would indeed cause the shortage of cereals of his prophetic vision and indeed: “The seven years of famine began to come as Joseph said…and when all the land of Egypt was hungry and the people cried to Pharaoh for bread, and Pharaoh said to all the Egyptians, go to Joseph and do whatever he shall tell you…And Joseph opened all the granaries and sold to all the Egyptians, and famine prevailed in all the earth. And all countries came to Egypt to buy corn of Joseph”. Genesis 41.55-57 “And there was no corn in the land, and the famine prevailed greatly. And Joseph gathered all the money (silver) that was found in the land of Egypt and in the land of Canaan… And when the money ran out, all the Egyptians came to Joseph saying: Give us bread, and why do we die in your presence? For our money is spent. And Joseph said to them: Bring your cattle and I will give you bread for your cattle if your money is spent. And they brought their cattle to Joseph. And Joseph gave them bread in return for their horses, and for their sheep, and for their oxen, and for their asses. And Joseph maintained them with bread for all their cattle in that year”. Genesis 47.13-17

Joseph and his brothers, with the Pharaoh’s consent, secured the privilege of tending and exploiting those countless herds of cattle. As for Joseph’s other relatives who had come to Egypt in time, the Pharaoh ordered: “Settle your father and your brothers in the best land, let them dwell in Goshen….and make them supervisors over my herds…and Joseph settled his father and his brothers, and gave them a possession in the land of Egypt, in the best land, in the land of Rameses… And Joseph provided food for his father and his brothers and to all the house of his father. And Jacob dwelt in Egypt, in the land of Goshen, and they gained more land upon it (on top of the land they had been given) and they increased and multiplied very greatly”. Genesis 47.6-12,27.

A life-long free state sustenance, free granting of land in the best part of the country, the privileges of supervising the countless herds, those were some of the advantages that ensued for the relatives of the ‘saviour’ of Egypt.

But whatever happened to all those people who had been ‘saved’? Or, as their Chaldean saviour, with a smile on his lips, would call them, the blessed’ Egyptians? A few verses further we shall see what the seed of Chaldean Abraham meant by their God’s blessing of all the nations of the earth (in this case the Egyptians): “In the second year (of the famine) they said to him (Joseph) our money has been spent and our possessions and our cattle brought to you, our Lord, and there has not been left to us before our Lord nothing more than our own bodies and our land. In order then that we die not before you, buy us and our land for bread, give us seed that we may sow and live and not die…and Joseph bought all the land of the Egyptians…for the Egyptians sold their land because the famine prevailed against them (that was the second year) and he removed them to the cities (ghettos) from one extremity of Egypt to the other”. Genesis 47 18-21

That’s Chaldean ‘salvation’!

Two years were enough for Joseph the ‘rescuer’ to reach with his blessed ‘hand’ from one end of the country to the other! The whole of Egypt was at his feet. And he did not hesitate to call himself lord and ruler of all Egypt: “The Lord has made me as a father to Pharaoh, and lord of all his house and a ruler of all the land of Egypt”. Genesis 45.8
Doesn’t it seem exasperatingly strange that so far, all the divine interventions in the lives of the patriarchs, without exception, have proved extremely profitable for themselves, but painfully, cruelly annihilating, or even deadly for the people around them?

The Egyptians paid dearly for the ‘dreams’ that were sent to their king by the good God of the Jews…for their salvation! It was precisely that message of salvation from the Hebrew God that turned the Egyptians into needy paupers and landless emigrants in their own land. The scenes from the ‘ghettos’ (towns of salvation) where the Egyptians were gathered, literally starving, penniless, landless slaves in their own homeland prove which ‘saviour God’ was the real perpetrator of mass exterminating misfortune. The noble, well-born Egyptians, with their age-long glorious history, became wretched beggars within a very short time after that strange, smooth-tongued Jewish deliverer began to rule the country. Oddly enough, though he had been a completely successful prophet, and his prophecies proved entirely accurate, the God-sent messages he received proved beneficial only to himself and to the members of his family. Strange isn’t it?

However, Joseph was not so harsh towards some other Egyptians:

“Joseph bought all the land of the Egyptians, except only the land of the priests” Genesis 47.22
And he himself was married to the daughter of a priest: “And he (the Pharaoh) gave him Aseneth, the daughter of a priest of Heliopolis to wife”. Septuagint Genesis 41.45.

He did not just let the priests keep their land, but during all that time of privation he sustained them by providing them with a “fixed allowance”. Genesis 47.22 He did not do that because he had married the daughter of a high-priest, but because he knew perfectly well the Chaldean-Abrahamic rule: ‘If you want to exterminate someone, you must first of all “feed” him’, or as the Chaldean Bible puts it, you must…‘bless’ him!’ Very simply, the time of the priests, the real overmasters of Egypt, had not yet come.

The grandeur of the deception is that Joseph deprived the Egyptians of their wealth without any personal effort; he went about it legally and by putting to good use the Egyptian state machine! The crowning and surprising point of this invention, that should really set us all thinking, was that his own victims considered him their saviour, he who with such persistence and so methodically annihilated them by means of this ‘salvation’!

Those Egyptians, not only did not understand what had hit them, but they were grateful, from the bottom of their hearts, to the man who had exterminated them…even begged him to turn them into his domestic servants:

“And they (the Egyptians) said: You have saved us; let us find grace before our Lord and we will be…servants”. Genesis 47.25.

Yes, that was the admirable culmination of that successful plot, the victims were not just overwhelmed and debilitated but they felt they owed Joseph even the last moments of their wretched lives! Those were the heaven-sent gifts that resulted from only three ‘dreams’ that dream-creator and interpreter, Joseph, managed to produce and interpret!

But let us say a few words about those dreams. Their childish simplicity is, as you will see for yourselves, one more piece of evidence to add to the substantiating evidence of biblical misleading deceit.

**First dream, Cup-bearer:** The cup-bearer dreamt that he squeezed grapes into Pharaoh’s cup and gave the cup to Pharaoh who drank the juice with pleasure. The surprising and inconceivable interpretation: ‘You will be restored to your position of chief cup-bearer to the King’. Most enigmatic, isn’t it?

**Second dream, Chief-baker:** He dreamed he had baked three baskets of delicacies for the Pharaoh; however it was not the Pharaoh who ate of them, but the birds of the air. A terribly difficult and elusive dream to interpret: The Pharaoh will never eat of your delicacies again, because you will soon be food for the vultures!

**Third dream, Pharaoh:** Seven fat cows come out of the river Nile, and another seven cows come out after them, but these are lean, and they ‘devour’ the seven fat cows. What does this mean? If an original, completely unexpected interpretation of a complex dream was required here, I might accept it as a token of interpretative ability on Joseph’s part. This would at least justify the complete inability of the court dream-diviners, who appeared to be irreparably tied up in a knot when faced with Pharaoh’s childish dream although they had doubtlessly interpreted scores of dreams during their long careers.

As we have seen here, all the symbols (dream elements) are quite obvious and easy to interpret. At the first elementary attempt to interpret this dream, we cannot but agree with Joseph’s simple interpretation: From the Nile, (Egypt’s main source of prosperity) seven fat cows come out (the produce and the grazing animals). Following them appear seven lean cows (the lack of produce) that ‘devour’ (exterminate) the seven fat ones (the sustenance).

If it is to be ‘seven’ days, or seven months or seven years I cannot tell you with certainty. That seems to have been the only question that Joseph must have found hard to answer. But then, the Nile does not yield its wealth by the hour, or by the week or by the month… but, yes you’ve guessed right…by the year! That was not very difficult, was it?
If all this ‘dreaming of cows’ still puzzles you, and if you think that I am oversimplifying things, then let me inform you of the Pharaoh’s second dream, because he is supposed to have had the same dream twice in two discreet variations! In this second dream the message becomes all too easy to interpret, and speaks about: “seven ears (of wheat) came up on one stalk, choice and good, and, behold, seven ears, withered, thin and blasted with the east wind ‘devoured’ the seven choice and full years”. Genesis 41.22-24

The ears of corn represent without doubt the annual crop. And if the ‘seven’ were not necessarily years, they certainly denote seven periods of rich harvests, and seven periods of poor harvests! First of all, seven choice and rich crops, and then seven thin and scorched crops! So where was the difficulty in interpreting those simple and obvious dream elements?

Why were the courtiers, the professional dream-interpreters of the king, struck dumb, unable to attempt an interpretation of any kind? Precisely that excessive simplicity of the ‘divine’ dreams shows, better than any other argument of ours, that on the morning after that troubled night, Joseph himself ‘sold’ both the dreams and their interpretation to the Pharaoh!

Finally it is a biblical rule: A patriarch would never deal with a matter which would not end up being well-paid for by the neighbouring wealthy rulers, kings, cities, and now entire populations from Egypt to Canaan. Of course one could maintain that, in spite of everything else Joseph saved entire nations by storing up the grain. So why do we cast aspersions on him who, by his foresight saved so many lives, even with a view to profit? Would that matters were so simple!

Unfortunately, the past history of the patriarchs weighs down on our reasoning; we felt obliged to re-examine the scanty, simple, but revealing remnants of the biblical data.

Let us begin with a very simple question: What could have brought famine to that over-productive land of Egypt? Remember that we are speaking about the fertile valley of Egypt, the famous Nile Delta, which is one of the most rich and fruitful corners of the earth. Regarding the Nile, ancient Greek geographers wrote: “The Nile, the most fertile of all rivers”\(^\text{1}\) ccclx. That plain is watered by the longest river in the world. With its colossal network of springs and torrents, over 6000 kilometres in length, it is perhaps, with the exception of the Amazon, the largest river in the world.

The floods of the Nile occurred with admirable annual regularity, inundating and renewing the flat lands of the valley with new fertile silt every year! Besides it is well known that the need to forecast those vital periodic floods, led the Egyptians to careful astronomical observations that earned them a detailed understanding of the annual periodicity, enabling them to reap the best advantages from the life-giving annual overflow of the divine Nile! It is also said that the reason for the Egyptians’ early knowledge of geometry was precisely the need to re-allocate the flooded fields that had lost their demarcation marks after the yearly floods!

With an endless network of irrigation canals parallel to the Nile, the Egyptians were able, long before Joseph’s time to control the river’s inexhaustible power, channelling its waters over the entire fertile valley throughout the year. Bear in mind that the Bible itself speaking about the land of Egypt, says: “(the Pentapolis of Sodom) was watered as the Garden of the Lord, as the land of Egypt”. Genesis 13.10

Strabo described Egypt as: “From the beginning the most self-sufficient land”. Geogr. 17.1.53

It is therefore clear that here we are talking about the centre of Egypt’s indisputable power, the country’s inexhaustible agricultural wealth, that caused it to be the natural granary of the entire Mediterranean world of antiquity.

This reality was based on the existence of the God-river that had never run dry for thousands of years. Its annual fertile floods carried down new rich soil (silt) \(^\text{ccclix}\) while its endless network of canals turned the entire valley into an irrigated and well-watered area. This, in turn made the yield independent of any other natural conditions, like the need for rainfalls.

Accordingly, we are obliged to consider Egypt as a country that could not possibly suffer from famine due to infertility or poor cereal crops, and particularly over an uninterrupted period of seven years. Besides, that is why the biblical narrative so far has maintained that the patriarchs before Joseph, and all the neighbouring people, in every case of famine, hastened to Egypt for grain; the food-providing country exchanged its cereals for the livestock, perfumes, spices and handicrafts of its neighbours on a stable basis. Consequently Egypt was not a country with a supplementary agricultural economy – but primarily an ancient well-established, agricultural civilisation. It was a civilisation based on many millennia of successful agriculture, centred on the amazing natural source of the inexhaustible river Nile! All the neighbouring nations could starve due to crop-failure, but not Egypt! And surely not for whole years in succession!

How can the biblical text speak about seven periods of continuous crop failure and famine that resulted in Joseph growing rich, supposedly in the king’s name? Is the narrative lying? From time immemorial all famine-stricken people hastened to Egypt for bread! Why did Egypt experience a period of dire hunger, for at least three consecutive years now that the Chaldean-Hebrew Joseph the perpetrator of this crisis dealt out the cereals?
Why did the good God of Joseph, after first giving, through his chosen prophet, a warning message of salvation from the on-coming famine to the very ruler of that foreign nation, then smite the unfortunate Egyptians so cruelly, turning them into slaves and hungry landless victims in their own homeland?

If Pharaoh’s dream was really God-sent and beneficent, why doesn’t the Bible show us Joseph charitably dealing out even one grain of corn to the hapless Egyptians? On the contrary we see him systematically, methodically and mercilessly stripping them of all their fortune, and fencing those formerly proud Egyptians farmers into towns, inside ‘ghettos for paupers’ where the wretched living conditions and illnesses were the only ‘blessings’ and ‘advantages’ left to them! In your opinion, what else can the following words mean? “And Joseph bought all the land of the Egyptians, for the famine prevailed against them (the Egyptians) …and he removed them to the cities (ghettos) from one end of Egypt to the other”. Genesis 47.21

Besides, by the third year of the ‘profitable famine” the Egyptians were so exhausted, and on the point of dying from slow, tormenting starvation and emaciation that those towns of salvation, where ‘soup kitchens’ must have been organised by the state, became their only choice within the frame of that shameful supposedly God-sent ‘project of salvation’!

Josephus, the Jew admits that the period of famine “did not subjugate the bodies only, but the mind as well, and later obliged the victims to resort to humiliating ways of finding food”.

Undoubtedly it was the wretchedness of that period that we see imprinted on ancient Egyptian reliefs and murals. We can still see today pictures of skeleton-like hunger stricken Egyptian farmers that remind us that the suffering of poverty and hunger, not only took the well-fed Egyptians by surprise, but was also harsh and disastrously prolonged!

Illustration 17: Starved, emaciated Egyptians during the famine. Temple relief

Naturally, after all we have read so far in the golden pages of the earlier biblical feats, those events that occurred in Egypt do not come as a great surprise. All the stories of the patriarchs, as we have seen, started gently, smoothly, in the form of the guileless offer of a divine blessing, but they ended up with a noose threateningly tightening round the unsuspecting victims’ throat that finally had to pay dearly for the friendly succour of their healer! The victims never suspected that it was the healer’s hand that had liberally spread about those unbelievable afflictions. In that way it seems that the Bible amassed its great collection of plagues and disasters, to the effect that the expression ‘biblical disaster’ remains unfortunately, even in our days, proverbial!

**The Myth, once again**

The question however remains. How could Joseph know that such a great catastrophe was imminent? Before answering, we must admit, with admiration that Joseph was the biblical hero who, through his cunning treachery, single-handedly besieged and finally conquered a nation! He was the man who taught us a simple Chaldean truth: ‘you can find anything that has got lost …provided it is you who had hidden it’!

The Bible, with great clarity, shows us that Joseph was in possession of that infallible prophetic recipe. In order to preserve that crucial precept, it has carefully recorded the prophetic feats of that great master of augury, Joseph. Besides being tax collector and chief cook of the Pharaoh’s court, Joseph went on offering his services as royal dream diviner! For that purpose, however, he no longer used the theatrical prophetic contact with his heavenly supporter, but like an ordinary magician he used: “the silver cup in which he (Joseph) drinks and divines augury with it”. Genesis 44.5 That professional cup of pure silver, out of which he (or those interested) drank various prophetic beverages, was the one he himself
had hidden in the sack of his brother Benjamin, when, (according to the narrative) his brothers came to Egypt in search of provisions!

When they were leaving, Joseph accused them of theft, uttering boastfully:

“What is this thing you have done? Know you not that a man such as I can surely divine”?Genesis 44.15 So the magician who can ‘surely divine’ knows where to find the silver prophetic cup! Yes, precisely because he himself had hidden it there!

This incident, in keeping with what we have seen so far, is probably nothing more than another theatrical element introduced in the narrative, similar to that of Potiphar’s wife as we can surmise from its overflowing theatricality! Nevertheless, it is of great instructional value, teaching the skills and ways required of a good ‘diviner’, so that he can ‘surely divine’! So Joseph appears to be one who plays on impressions, (Genesis 44.1-15) a subtle creator of events!

If we concede that he did not hesitate to put this staged divination into practice, at the expense of his own brothers…then you can realise how many similar deceptive, but perfectly sure divinations, had been witnessed by the Pharaoh in whose court Joseph, that unbelievable prophet, diviner, tax-collector, and chief cook, ceaselessly offered his admirable services!

How can one express one’s surprise? How can one explain the unbelievable blindness faith brings upon the faithful? Did not anyone ever realize that whatever was put-up, artificial or foreseeable and used to create an advantage for the solitary intriguer has always been the essence, the real art and the soul of the ‘diviner’?

Some might claim that all this reminds them of simple, innocent oriental tales. But how innocent can such a weapon of sweeping impressions be, that with the suitable intervention of ‘Gods’ and ‘demons’ can theologically subjugate all who do not know of the fake divining mechanism?

Rulers and entire nations have acknowledged superhuman divine powers, where there was nothing more than the prophet’s cunning ruses, a clear-cut case of odious theurgy! In the ensuing charade of mass deception, that can cost lives, fortunes and the historical options of entire societies, nothing seems any longer so innocent!

If you create, or rather fabricate events, you know how they started and how they will end!

No one should deceive us any longer! Fraudulent interventions (prophesies) have managed to change the history of the world. Performing prearranged prophetical exploits, before the surprised eyes of guileless rulers, they brought the evolution of entire countries to a halt by imposing their own theological message!

Successful prophecy had and unfortunately still continues to have terrific powers of subjugation. It was not accidental that the prophets who dared threaten to impound the whole world knew its effective potential in all its versions! Nor was it accidental that entire nations, victims of prophetic religion, remained completely unaware of the possibility of foul play behind the events of impressive prophecies!

So, to return to Joseph and his ‘God’ of the Bible, what could they have done to cause that long-lasting poor wheat crop? If we ask how Joseph’s ‘God’ caused the first seven years of fertility and plenty in Egypt, we will seem rather silly, since we know that Egypt has always been a fertile land. And the Bible agrees on that point, comparing that land to a paradise:

“As the garden of the Lord, and as the land of Egypt”.

What could have happened then? What explanation could be offered since the natural facts concerning sowing and cultivation along the Nile could not be changed, and the granaries of Egypt were ready to receive the grain every year at the appointed time, like a vast, well wound-up natural clock?

The unavoidable conclusion is that the sole responsibility for a series of barren years along the Nile delta must lie with man alone, and not with nature, or any God that governs nature.

As the poor crop cannot be attributed to a sudden lack of fertility of the rich Nile valley therefore something must have affected the seed or the sowing conditions. But what kind of abnormality could have occurred in the process of sowing during those two or three, but certainly not seven barren years?

Who could help us reconstruct the real events, since there is nothing left in the biblical narrative that could give us an idea about the cunning plan behind that profitable ‘divine’ crop failure in Egypt? Indeed, the Bible exactly at this critical point turns the reader’s attention to the joyful Hebrew family reunion and to the comings and goings of the patriarchs in now subjugated Egypt that was ready to grant them endless privileges. Prudently it refrains from providing any information that would allow us to recognize the cause of those truly dramatic events which took place in luckless Egypt, that have been kept hidden beneath a joyful religious cloak. You will be surprised perhaps, but once again the Greco-Aegean myth comes as a precious helper in our quest for truth. This only goes to show us once again that during those ancient times, that inexhaustible pool of multi-faceted myths was indeed a widespread form of popular education, a perennial source of images and at times capable of providing the inspiration for truly diabolical schemes!

You may remember the reference we made earlier to the charming story of the heavenly nymph ‘Nephele’. She once visited king Athamas in Orchomenos, and the fruit of their mythological love affair
was the hero Phrixus and his sister Helle. You will also remember that their family bliss ended when their heavenly mother had to leave, and her place was taken by a scheming stepmother called Ino.

When the time came for Phrixus to be proclaimed heir to the throne of Orchomenos, that crafty stepmother thought that with a suitable ‘divine’ intervention she might be able to overrule the line of succession in favour of her own children. So she decided to play a terrible trick on the naïve God-fearing inhabitants of the land. During that crucial year of succession she managed to bring about a very poor wheat crop. Famine prevailed in Orchomenos, as the fields had suddenly become completely unproductive! How had that fiendish Ino managed to bring about that terrible scourge in the whole of the realm? How could the envy of a single person ravage the annual yield of a whole land? That ever-instructive myth has not concealed anything; on the contrary it has given us the secret of the poor harvest! I have copied the following from a wonderful popularised book on Mythology:

“Day and night Ino was thinking of a way to prevent Phrixus from becoming heir to the throne of Orchomenos instead of her own son, Learchus. Finally she reached a decision. Nephele’s son must be got rid of. So she started drawing up a criminal and infernal plan. When the right time drew near, she set her most loyal maid servants to roast all the seed that was to be used for the annual sowing. In those days the peasants used to come to take the seed to be sown, from the palace granary. When they came that year, the seed had been roasted (and was therefore infertile). Without suspecting anything, the farmers set about ploughing their fields and sowing all the plain.

Later, abundant rain fell on the land, but time passed and when the grain was due to sprout, not a single green blade appeared from the light earth, except for a few weeds that broke the monotony of the terrible dryness that spread everywhere!

What was wrong? Why wasn’t the earth a beautiful green colour? How are we going to feed their children? Why are the Gods punishing us? That was what the people of Orchomenos were saying... and famine entered their homes ccclxv.

Here is how the ancient compiler of myths, Apollodorus, recorded the tale for us: “Ino, plotting against Nephele’s children, persuaded the palace women to bake (roast) the grain. They took the grain away secretly and did exactly that. When the roasted grain was sowed in the earth, there was no crop that year. That’s why Athamas asked the Delphic oracle to deliver his people from this barrenness. Ino, however, persuaded the messengers to bring back a false reply from Delphi, to the effect that the land would regain its fertility by the sacrifice of Phrixus. That was the answer Athamas received, and forced by the inhabitants of the area, he led his son to the sacrificial altar” ccclxvi.

There we have the basic functional idea! If we accept that there is a historical core in the above myth, then both Orchomenos, in those remote times in the mythical past, and proud Egypt, were victims of exactly the same efficient mechanism of barrenness! A single unscrupulous saboteur was able to impose on all the land under his authority, a most convenient poor crop! The method of creating a poor crop is ridiculously simple if you happen to be in the right position; that of the keeper of the royal granaries.

In fact, people with a certain experience in such matters have informed me that, if the seed is just heated up to a certain temperature, it becomes infertile, without any evident outward alteration. Someone else gave me the idea that it would be enough to pass the seeds over a heated sloping surface, of a few meters’ length to make sure that their sensitive germ would be destroyed, rendering the grain unproductive.

Whole sacks of grain could have been rendered sterile simply by placing them in a closed vaulted oven, where the fire had just died down. Perhaps, in the torrid Egyptian climate even inadequate storage conditions could cause the destruction of the greatest part of the sensitive seed. If for instance the grain is allowed to get wet and then dried again, this is enough to render the seed infertile, without leaving any apparent trace. A few members of Joseph’s race, from those already dwelling in Egypt, would suffice to cause the certain failure of the wheat crop, by treating the seed in one way or another. If Ino succeeded in causing famine in Orchomenos, who could prevent the chief-caterer of Egypt, the ‘deliverer’ Joseph, from lending a helping hand so that the ‘golden scourge’ should come on at the appointed time, thus triumphantly justifying his predictions? Besides, only good could ensue for him and his kin. Others would go hungry, others would pay, and their suffering would know no end...and to crown it all, they would call him their saviour!

A simple slave had wormed his way into the royal court of the Pharaoh in Egypt. With great patience, and the appropriate knowledge, he managed to conquer an entire kingdom! Three beneficial dreams destroyed the defence system of the country. Wheat, the real power of Egypt, was thoughtlessly delivered into the care of people who, for generations had openly claimed as their own, the entire region “from the Nile to the Euphrates”. Genesis 15.18.

The Bible insists that we accept that Joseph and his ‘God’ finally saved Egypt. But nothing can convince us to the contrary better than the Bible’s own words!

The myth of the sacrifice of Phrixus is repeated, in practically every detail, in Isaac’s near sacrifice. In the first case mythical Heracles stopped Athamas’ up-lifted hand, saying that Zeus did not desire human
sacrifices. In both cases, after the sacrifice had been prevented, an animal took the place of both Phrixus and Isaac! Biadice, and her unsatisfied love for Phrixus, and Potiphar’s wife’s lust after Joseph, ‘play’ exactly the same roles. Did these parallel stories stop here? No, everything shows that the rest of the integral plot of that same tale was called into play in order to fulfil Joseph’s prophecy and his really ambitious aims; it is obvious that the dramatic detail of the roasted seeds, -the climax of the myth- did not escape the attention of those shrewd Chaldean students of Mediterranean mythological learning.

The possibility that Joseph acted exactly as in the Greek myth to achieve the sterility of the grain, roasting vast quantities of seed in ovens is not at all out of the question. Joseph the harsh tax collector was now virtually the regent of the land; he could first confiscate the ovens of the whole country, and then hand them over to his own people!

Some people may consider as an exaggeration the supposition that the patriarchs were well versed in Greek Mythology. Nevertheless, the very biblical data have given us another picture. The Canaan area was full of Greeks originating from the Aegean islands and Crete.

As international archaeologists have conclusively shown, the Philistines were settlers of Aegean origin, with close family bonds in the entire land of Canaan. Palestine must have been echoing with vibrant Mediterranean myths that daily served the spiritual, cultural and religious needs of its inhabitants. The patriarchs’ contact with Canaanite society in general, but with the Philistine element in particular, was continuous and extremely close. Both Abraham and Isaac dwelt for long periods of time among the Philistines of Gerar:

“And Abraham sojourned in the land of the Philistines many days”. Genesis 26.6

Those eager for learning ‘hunters of opportunities’ had every reason for adapting their ensnaring tactics to their victims weaknesses, that were so evident in their folklore of myths and tales; accordingly they must have kept an open ear to the narration of endless variations of the myths during their participation in the Canaanites’ daily lives.

Within the patriarchal families themselves, there were often both Canaanite and Evite members, who, as we have already said, were of Aegean origin! Abraham’s wife, Keturah, was evidently a Hittite. (Genesis 25.1) Esau had a Hittite and an Evite wife (Genesis 26.34) Of the wives of Jacob’s twelve sons, at least one, that of Symeon, was a Canaanite, and she bore ‘Saul’ who was referred to as: “the son of a Canaanite woman” Genesis 46.10, Joseph himself had access to the Egyptian temples since he had married the daughter of a priest of Heliopolis (Genesis 41.50) which, as we have said at the beginning of the book, was a colony of the island of Rhodes, and consequently resonant with echoes of Aegean myths and legends.

Most important of all (proving that Greco-Mediterranean myths were the basic means of education in those days) was the ease with which thoughts and manners were borrowed from the variety of myths to secure the much-desired plot for the Chaldeans’ fraudulent ruses.

Our heroes may have originated from Chaldea, but their cultural environment for whole generations now had been Aegean. So one cannot rule out the possibility that those inventors of religious guile were often inspired, in their Chaldean pursuits, by material from the myths that surrounded them, and which were so rich in ideas! That would explain very satisfactorily why the images of those myths regularly appear in the Chaldean narratives, and why the Aegean myths are often used as material to cloak their recorded exploits.

As we have seen so far, in the patriarchal stories we have a whole series of elements borrowed from parallel Greco-Aegean mythological tales, a fact stemming from the reality that the Mediterranean myth was the main vehicle of images and ideas of the then known world. Up to the present, this view has not been overruled, but continues to be enhanced daily by relevant archaeological finds! As for the antiquity of those images, we simply remind you that when the six-storey palace at Knossos was destroyed, Abraham had not yet been born!

If, in spite of all that, you still find it far-fetched that Abraham and his descendants were inspired in their plans of action by the Greco- Mediterranean myths of those times, how can we refute the accepted truth that Greek culture inspired not only the entire Mediterranean civilisation, but exerted a great influence on universal civilisation as well?

In the prologue of one of the most complete books on Greek Mythology, we read: “Greece can boast of the greatest mythological wealth of any country in the world, which for millennia has inspired writers and artists from all countries; it constitutes one of the most important spiritual sources of the European and universal civilisation as well” So why should the sun of the Mediterranean myth that warmed, inspired and lighted the entire Mediterranean and neighbouring humankind of that time, leave those exceptionally shrewd, mischievous Chaldeans indifferent?

Akhenaton, in the Snare of ‘Monotheism’
The history of the Hebrews as a nation begins with their Exodus from Egypt. Moses achieved the Exodus with success as the leader of a host of rebellious slaves. The Bible maintains (Exodus12.30.) that they had lived in Egypt for four hundred and thirty years. Most researchers justifiably consider that this claim is an exaggeration, and they bring the number of years of the Jewish settlement down to about two hundred and fifty. During that time the seventy members of Jacob’s family who had come to Egypt to escape the famine in their own land, had become a populous nation.

Moses, who appeared three generations after that admittedly very talented plotter, Joseph, continued the sequence of historical leaders of the Hebrew nation. The biblical text unfortunately does not provide us with the slightest detail about the actions of Abraham’s descendants in Egypt during the period between the death of Joseph and Moses’ appearance as a deliverer from bondage!

What could have happened? We would very much like to know some more details. Unfortunately, the Bible leaves an abrupt, inexcusable gap of three generations in its narrative! The very detailed description of the patriarchal exploits, and their uninterrupted genealogical record, shows nowhere in the Bible a greater and more intriguing hiatus! It remains unaccountable why the Bible does not write anything about the intervening period between Joseph and Moses.

In Jesus’ genealogy in the Gospel (Mat.1.3.) between the generation of Joseph and that of Moses, only three names are recorded. If we estimate each generation at thirty years (which was normal for those times), then from Joseph’s time until the period Moses became active, not more than one hundred and fifty years could have elapsed!

Concerning those three intervening generations, the biblical text does not provide us with the least information as to what Abraham’s descendants could have been doing in that rich land of Egypt which had been delivered into their hands. Instead, the Bible conspicuously ignores that period, as if nothing of importance had taken place.

Do you believe that Abraham’s descendants would have remained inactive for one hundred and fifty years or more, simply enjoying their wealth and the high state privileges and allowances Joseph had ensured for them? Is it possible that the people, whose unquenchable passion was to ‘bless’ all the races on earth and particularly the rich ones in any possible way, could have remained so passively inactive? Such a thing would not have been at all in keeping with the preceding events, nor with the subsequent history of the patriarchs. We believe that during that dark period most interesting events must have taken place; as it transpires from the results, they led to a complete disaster for the Hebrew cause, and suddenly brought the entire Hebrew colony in Egypt to a desperate state, in fact revealing a large part of the deceptive intentions and confiscatory schemes of the Hebrew leaders!

Indeed, their failure must have been so overwhelming, and at the same time so revelatory of their intentions and of the methods of penetrating and corrupting the Egyptian priesthood that Moses, the supposed author of the Pentateuch, was apparently unable to find a suitable mythological cover-up that would allow him to include any instructive allusions in the text regarding those troubled and unsuccessful years of the Jewish sojourn in Egypt.

On the other hand, if we bear in mind the passion for recording that possessed the writers of the Bible, it seems equally possible that an entire volume between the books of Genesis and of Exodus existed but never reached our hands! If we take into account that during that same historical period that the Bible is so silent on, history has recorded an unexpected storm of monotheistic religious upheavals in Egypt, it appears quite probable that the biblical narrative of the patriarchs’ deeds in Egypt during those three generations was deliberately kept from reaching us by unknown hands!

Therefore the natural question that arises is: Could it be that Abraham’s restless descendants living in that land, did not take any part in the sweeping storm of monotheistic fervour that unexpectedly broke out in Egypt, during that dark period known as the religious reformation of Amenhotep IV (1364-1345 B.C.) or Akhenaton? In a strange interim period in the many thousands of years of polytheistic Egyptian religion, Akhenaton’s monotheistic revolution appeared suddenly dividing the Egyptian priesthood into monotheists and rival conservative polytheists. The disputes that broke out were most acute and violent; their signs are still traceable on the mural sculptures of ancient Egypt, where the names of the previous Gods were erased and replaced by the name of the only God to be exclusively worshipped –the God AT-ON. It is the name of an exceptionally demanding God, who claimed exclusive worship!

That monotheistic experiment however, was considered unacceptable to the Egyptian priesthood, and contrary to their interests. The monotheistic upheaval finally ended with the complete victory of the polytheistic faction, which, being more firmly established from ancient times and more numerous, succeeded in overthrowing the ruling ‘monotheism’ of Akhenaton during the reign of young Pharaoh Tutankhamon.

Tutankhamon is a celebrity of Egyptian Archaeology! He became known worldwide by the fabulous treasures that archaeologists brought to light from his un-plundered tomb. The funeral gifts of immense
value found in his tomb were absolutely justified as offerings of gratitude on the part of the Egyptian priesthood for re-instating the worship of the ancestral Gods of Egypt!

However, let us now return to our own quest: If you remember, we left Jacob’s descendants in Egypt comfortably settled in from every point of view. Meanwhile their leader, ingenious Joseph, had successfully brought all the Egyptians to the brink of material extermination. And they, without at all realizing what had ‘hit them’ thanked their oppressor Joseph, and considered him to have been their national saviour during the hard times of the famine!

Let me also remind you that Joseph, a man of great insight, had at first not interfered in any way with the Egyptian priesthood. He fed them gratuitously, and did not disturb them or touch their vast property:

“Except only the land of the priests Joseph bought not this…and they ate their portion…therefore they sold not their land” .

47:22 And he himself was married to the daughter of a priest: “And he gave him Aseneth, the daughter of the priest of Heliopolis to wife”. Septuagint Genesis 41.45

If we cross-check the data from that period, we will see that from the beginning of the reign of Amenhotep III (1412-1364 B.C.) (most probably Joseph’s Pharaoh) until the Exodus of the Jews which took place a few years after the death of King Ramses II (1290-1224) there is an interval of 188 years, a period which can easily include the generations between Moses and Joseph!

So if we piece together the information on this troubled religious period, with a mere projection in time, we can surmise the probable events that the Bible narrative found so embarrassing, and has tried to pass over in silence.

Our attempt to complement the missing biblical narrative will be based on the assumption that Joseph and the other worthy members of his race would have kept up their family tradition of plotting on a grand scale. It is obvious that their next step would have been an attempt to overthrow the last remaining stronghold of the country that of the religious authority of the priests (the real rulers of Egypt).

To achieve this, they applied for the first time one of the greatest innovations in socio-religious deception, that was to make them famous through the ages, as the inventors of that most useful weapon of authority of all times, namely State Monotheism!

From Amenhotep IV (or Akhenaton) actions we can surmise that the young Pharaoh was surrounded by the ‘right’ people. A constant diet of hallucinogenic food and hedonistic beverages must have created in him a state of continuous euphoria that resulted in a religious fervour. He decided to do away with the Gods of his ancestors and to establish a new monotheistic solar religion of the God ‘AT-ON’. In essence the goal was to remove the authority from the rest of the powerful Egyptian priesthood so that only the ‘true’ worship of the omnipotent God AT-ON would remain the sovereign ruling power. Quite by accident, the new religion originated from Heliopolis, the very religious center where Joseph, the glorious saviour of Egypt, had managed to work his way in by his marriage!

It is of interest that Akhenaton’s mother, Queen Tiy was not a true Solar Princess, and was probably only part Egyptian; certainly the circumstances of her marriage to Amenhotep III raise our suspicions. The daughter of a priest, Tiy was introduced into Amenhotep III’s harem, and through her natural abilities she soon managed to supplant every other woman in his harem to become the incontestable Queen of Egypt, wielding unprecedented powers. Indeed, during the later years of his reign, the Pharaoh Amenhotep III appears to have been unable to rule. He is reported to have retired in a secluded palace, allowing Queen Tiy with her counsellors and ministers (!) to run the affairs of the state.

Accordingly, Tiy was the first Queen of Egypt to have her own name on official acts; her name was mentioned in the correspondence with foreign heads of state and rulers who had become aware of her important role. We feel inclined to agree with those authors who have suggested a possible Hebrew origin for Queen Tiy. Her performance and skills remind us of other capable Hebrew heroines, who managed to infiltrate the royal harem and excel with their performance. Queen Tiy survived her husband and lived for several more years during her son’s Akhenaton’s reign, actively promoting the new worship. It is also significant that Akhenaton’s wife, the beautiful Queen Nefertiti was also related to Queen Tiy (some authors claim she was Tiy’s daughter) and an active supporter of the new worship as well. Both women exerted significant influence on young Akhenaton.

ON, AT-ON and the young Pharaoh Akhen-at-on were very closely connected, or even belonging to the same system that promoted the final Chaldeo-Jewish aims for the all-embracing take-over of Egypt. But how could such a thing have come to pass? Very simply, with Joseph’s help the Hebrews that had amassed huge wealth acquired access to the most sacred shrines and temples of Heliopolis. The marriages of convenience to daughters of priests of that special worship must have become very much the fashion. There was no religious restriction, since marriages like Joseph’s were exactly what was needed to enter and to rise in the State Machine! Joseph himself, the first to have set the example, as we have seen, willingly married an Egyptian maiden, daughter of a high priest at Heliopolis. Consequently, with the old trick of intermarriage, infiltration of the Egyptian priesthood was an easy matter!
Besides, that is one reason why Joseph had at first shown them great favour, leaving their property and their privileges untouched. Now the very ancient wisdom from the temples of Heliopolis was at the disposal of Abraham’s worthy descendants. The course of events shows that with Akhenaton as their pawn, the most brilliant religious center of those times, Heliopolis, became the center of subversive developments, supposedly in favour of a sun worship.

Akhenaton’s monomania is evident in the following hymn:

“Oh! Great One, unique and incomparable! You created the world in your own way. Only you! Humans, all the animals and the wild beasts! All that set foot on this earth. And all that fly in the air! All foreign lands from Syria to Sudan, and the land of Egypt”

Akhenaton: Great Hymn to the Sun

The familiar, tolerant nature-worship of the Sun God who had presided for millennia over a lax multifaceted religious system of the Egyptians was suddenly transformed overnight into a fanatically exclusive State worship! The most probable explanation of this sudden upheaval in Egyptian religious history is the interference of the Chaldeans sojourning in the country! The officials of the Hebrew community, who had the exclusive economic administration of the land in their hands, infiltrated deep into the temples of Heliopolis. There, for the first time they came into direct contact with a depot of accumulated ancient Mediterranean wisdom. They were allowed access to the ancient sanctuaries of Egypt where they could examine the occult secrets of the Egyptian worship!

That must have been one of the most awesome moments in history! The accumulated power of man’s intellect, the product of centuries of Mediterranean culture, paraded in all its grandeur… before the expressionless eyes of its most frigid appraisers! No good could have come for humankind out of that fatal encounter. From that unnatural coupling, the voracious monster of state monotheism must have been born. For thousands of years ever since that time it has degraded noble piety, and, undisturbed, has proceeded to devour material goods, destroy entire civilizations and the dignity of entire nations!

There, in ancient Heliopolis, and guided by Chaldean expediencies, the historically ascertained monotheistic turmoil must have been initiated, a storm that swept through Egypt in the time of Akhenaton. It was not like a mature, religious, peaceful change; instead, it resembled a confiscatory confrontation aiming at the annihilation of the old, multifaceted, versatile religious authority, and its replacement by ‘our’ ‘unique’ monotheistic worship.

Behind a facade of emphasis on the worship of an obscure local divinity of Heliopolis advanced the stealthy Chaldeans with new mischievous claims to authority. Monotheism was used here for the first time as the lever of subversion, to achieve the extermination of an established ancient religious reality. The ancient Egyptian religion’s polyphony and the peaceful co-existence of several Gods and their associated priesthoods necessarily contained the seed of religious tolerance, in an atmosphere of social co-existence and forbearance, creative rivalry and slow but steady progress.

There has been a first abortive attempt at imposing monotheism on the nation of Egypt is what the Bible has tried to conceal, leaving a blank of about four generations. Within the sanctuaries of the ancient Egyptian temples there must have existed abundant material that could have inspired monotheism and would have suited their plans admirably. The religious conquest of Egypt was now a matter of delicate handling. After
Amenhotep III, his son Pharaoh Amenhotep IV (Akhenaton) was now clearly the next victim of cunning intrigue, and why not an easy prey to the hedonistic Chaldean substances?

Map 3: Map of Nile with Tel el Amarna

There are many clues from the erratic behavior of this ruler that lead us to entertain this possibility. First of all, the fact that he practically isolated himself in his newly-founded out of the way capital Khut-Aton (today’s Tel el Amarna) by the Nile much farther south than the much-frequented Nile Delta, reminds us of the unusual behavior of an anchorite rather than of the attitude of a responsible ruler!

That Pharaoh, who must have lived in a world of dreams, would be used as the instrument to achieve the religious decapitation of the land. Once again, the pretext for the mass crime was the supposed will of an all-powerful God.

The new religion was a materialistic one with emphasis on everyday pleasures. The new liberties were reflected in the original art of the Amarna period. Curiously enough, the artists of Amarna working in an original unprecedented realistic style depicted a ruler drastically changed from his earlier, formal portraits. His physique appeared to have changed with time to that of an emaciated, feminized person with protruding breasts, a pot belly, a very high narrow and receding forehead, a large sharp nose, projecting shin and temporal bones and an extremely thin neck. We cannot help but noting that these are changes quite often seen in malnourished drug-addicts.

It is certainly clear that he took care neither of himself nor of the affairs of the Egyptian state that deteriorated during his reign. Letters of officials from Palestine and Syria, provinces of the Egyptian empire at that time, attest to that.

Illustration 19: Successive portraits of Akhenaton- the emaciated characteristics of later representations remind us of the facies associated with systematic substance abuse.

Finally, the religious upheaval must have assumed monstrous dimensions. Strangely enough, that first battle for monotheism (worship of one God) was lost! The polytheistic priests rallied and won. They found an ally in young Pharaoh Tutankhamon and they exposed the real instigators, disclosing their
deceitful deeds, and demoting them from rulers of the country and all-powerful administrators of the Egyptian wealth, to traitors and enemies of the nation. General contempt and degradation to harsh slavery were the worthy punishments imposed by the Egyptians who had been significantly harassed both in a material and in a spiritual sense.

Evidently that is why Moses, the supposed author of the first five books of the Bible (the Pentateuch) found it impossible to include this deplorable historical disaster. That blunder revealed the guile of his ancestors in all its grandeur, and how those clever ensnarers of nations were finally punished with the disgraceful penalty of harsh enslavement. No myth could cover up such a huge defeat, and the reversal of their plans of conquest. That is why any reference to those times was omitted, thus creating an inexplicable hiatus of hundreds of years in the narrative of the Hebrew history in Egypt. Whereas at the beginning of their historical settlement in that land, we had left Jacob’s tribe extremely rich, completely successful and comfortably ensconced, we suddenly find them, at the time of Moses, in dire need, oppressed and groaning under the unbearable yoke of shameful slavery without any rational explanation of the reasons for such a dramatic change.

We believe that our interpretation is a reasonable hypothesis taking into account the sparse elements provided by the biblical story. It provides a meaningful connection between the stories of Joseph and Moses whose lives were surely separated by many biblical exploits that do not seem to have been recorded, or if they were ever recorded, they were never allowed to come down to us.

Of course, the bid for monotheistic reformation did not die down completely in the religious centres of Egypt, because it is clear that those members of the priesthood that gave Moses ‘all the wisdom of Egypt’ must have been among those who escaped the consequences of the ill-fated religious reform. The author of the book of Genesis, borrowed entire elements and fragments from the Mediterranean tales of Theogony and Anthropogony, as we have suggested at the beginning of this book, where the loan of ideas from Greco-Egyptian wisdom was examined in detail. When Moses was a student in the temples, as a young man, he had studied the common myths – the history of Mediterranean Egypt; the endless assiduous memorizing that was included in his long-term education, must have included interesting details and entire extracts from the most impressive myths providing answers to important queries of his time!

It appears that the book of ‘Genesis’ was compiled precisely in this way. It was the first book of the Jewish Bible written by Moses, or some other later author who did neither more nor less than what his glorious ancestors had done repeatedly in the past. That is, he ‘borrowed’ Mediterranean mythological material for the needs of an elementary prologue to the Hebrew sacred book, supplementing the natural mythological poverty of his newly-founded nation.

For that matter, have you ever asked yourselves where the really impressive information given in the first chapters of ‘Genesis’ could have originated from? Did Abraham, that first Hebrew from Ur of Chaldea, bring it all with him? If so, why did he and his descendants to the fifth generation never mention any name or element of their supposed past history?

Neither Adam, nor Noah, nor any other one of the supposedly direct glorious ancestors of the patriarchal genealogy is ever mentioned by the patriarchs, not even once. Not one of those great patriarchs has ever referred to Adam, to Eve, to Noah not even to their would-be ancestor Sem. The names of those who are supposed to be their ancestors (after the narrative of their achievements) disappear from patriarchal history. In the whole of the Old Testament Eve’s name is not mentioned even once!

Adam’s name is mentioned very few times, and only for the requirements of genealogy! Awe-inspiring Noah is referred to only four times. Methuselah, an ancestor legendary for his longevity, (969 years) is blatantly ignored by the host of prophets and other biblical heroes, who searched for impressions and examples, day and night. Even Nimrod, the hero of the legendary confusion of languages at Babylon, is conspicuously absent!

Such striking omissions advocate loudly in favour of the view that all references before Abraham, that means the first twelve chapters of the book of Genesis were added at a much later date than Moses’ time. Even celebrated chief-patriarch Sem, (from whom, theoretically the Semites received their name) is not mentioned by name but three times as opposed to the real chief-patriarch from Chaldea, Abraham, whose name (in the Old Testament is cited 144 times after his death, and more than 280 times in all.

All the above lead to the effortless conclusion that the leaders of those people never honoured the name of their supposedly ancestral heroes (Adam, Eve, Noah, Sem) because they knew very well that the authentic history of their race began with unparalleled Abraham.

So it is quite clear that the Hebrew Bible began as a genealogical record of the achievements of Abraham’s dynasty. Obviously, much later, Moses, who had been educated in the sanctuary of the Egyptian temples, or perhaps even somebody much later than Moses, incorporated a few limited slightly modified transcriptions of interesting Mediterranean myths about Theogony and Anthropogony. With the passing of the ages, those stories were added to, and re-dated to form an impressive family tree, such as other nations had. The resounding failure of the venture is manifest today, because besides the endless arithmetical
errors and contradictions that we noticed in our survey, the creation of the first man is placed just twenty
generations before Abraham! Accordingly, the official Hebrew calendar still claims the world to be a mere
5762 years old (in 2001-2002 A.D.), contrary to all existing scientific evidence!

Bidding farewell to Joseph ‘the unprecedented’, of ‘exquisite beauty’ (such is his ecclesiastical title) we
have to admit that he taught us at least two new things.: First, he proved that a **good prophecy does not**
come down from heaven, but is first born in the mind, and then realized by the hands of the prophet.
Second, he proved that: **what could happen to a man could happen to a nation equally well**! After all
this, it was with real wonder that we started the review of the next major biblical incident, the amazing
Exodus from Egypt, led by the super-hero Moses, who shattered Egypt with God-sent plagues!

Before even starting to examine those elements of the narrative that have remained virtually untouched
for centuries, we had a strange feeling of certainty that very close below the surface of the story the real
events behind Moses’ victory would be still traceable. The defeat of Egypt had to be governed by exactly
the same elements that had brought about the glorious victories of the patriarchal past. Under the same
delicate theological cloak the good old patriarchal activity had to remain visible, that is: perfect planning,
family collaboration, theatrical talent, poisoning (sorcery) from within, plagues, bondage, rich rewards and
final annihilation! Unfortunately, as you will soon see for yourselves the research into the patriarchal
archives justified us fully!
CHAPTER 5

One of the saddest lessons in history is this: If we’ve been bamboozled long enough, we tend to reject any evidence presented to us. We’re no longer interested in finding out the truth. The bamboozle has captured us. It’s simply too painful to acknowledge, even to ourselves, that we’ve been taken.

Carl Sagan: The Demon-Haunted world

Exodus

The book of Genesis, the first book of the Bible is brought to an end with Jacob’s death in Egypt. The poor Egyptians were not only plagued by famine and poverty as a result of Chaldean ‘salvation’ but they were compelled by their national ‘saviour’ Joseph to observe seventy days of mourning for the death of his father Jacob, who was a total stranger to them. “and the Egyptians mourned for him threescore and ten days” ccclxxxiii. Genesis 50.3

When we examined the reign of the Pharaohs Akhenaton and Tutankhamon that in all probability coincided with the sojourn of the sons of Israel in Egypt, we included some information about the peculiar lack of biblical data concerning the period between Joseph and Moses. We will now briefly summarize the tragic events that possibly intervened and must have earned the Jews who sojourned in Egypt the intense general antipathy of the Egyptians; we will examine the possible causes that led them to the condition of harsh slavery described in the beginning of the book of Exodus!

Although we are not presented with the cause of this general disfavour, the book of Exodus freely admits that despite many years of cohabitation the Egyptians held the Hebrews in abhorrence and as a rule considered them enemies and potential traitors of their country’s interests. “And the children of Israel were fruitful, and increased abundantly, and multiplied, and grew very mighty; and the land was
filled with them. And (the Pharaoh) said to his people, Behold, the people of the children of Israel are more and mightier than we: Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there is war, they join also unto our enemies, and fight against us, and so get up out of the land”. Exodus 1.7-10

Many scholars that have studied the Bible have refused to accept such an enormous increase in the Hebrew population within such a short time span (200 years or even 430 years if we accept the biblical narrative). It would be impossible, they claim, for the 70 people of a single family to multiply within this time and produce the huge crowd of the Exodus. Perhaps they are right in their simplified statistical review. What they failed to consider though, were the peculiar conditions pertaining to this original ‘Chaldean’ family. Certainly, it was not just Jacobs’ family with 70 odd members that immigrated to Egypt on this occasion. When that rich country literally surrendered into Joseph’s hands, the vast related communities of Mesopotamia (of Harran and Padan-aram), of Esau from Judea as well as the Midianites, the rest of the brothers and other children of Abraham from the adjacent peninsula of Sinai and all those other smaller communities that had been created from Chaldean seed must undoubtedly have rushed to secure their share from the plunder of the wealth of overpowered Egypt.

The words of the King of Egypt “Behold, the people of the children of Israel are more and mightier than we” Exodus 1:9 echoed the exasperation of the Egyptian population, which faced a constantly increasing gathering of a swarm of ‘relatives’ who must have rushed as one to ravage the land delivered to them bound hand and foot by Joseph’s multifaceted deceit. A land that lay surrendered and subdued at the feet of its ‘God sent saviours’. “And they (the Egyptians) came to loath the sight of the children of Israel and they made them serve with rigor”. Exodus1. 12-13

According to the narrative, the entire apparatus of the government of Egypt grew progressively more hostile to them and the situation became intolerable for the Israelites who were threatened with extinction and genocide. ‘Great’ Moses was born to the Hebrew race in those desperate circumstances and was rescued from the river in “a wicker basket (of papyrus reed) covered with tar and pitch”. Exodus 2.3

According to the narrative the hero was rescued from that same river that would later be afflicted with a plague by his own hand.

We are all more or less familiar with this tale. It is less common knowledge that the Greek and Mesopotamian myths include a multitude of similar tales of rescue, all performed with the assistance of such a wicker basket or box covered with tar. Endless arrays of heroes were abandoned, only to be rescued in countless mythical variations; many among them were recovered from streams, lakes and seas, exactly like Moses. As a rule, the heroes were rescued from their tarred box to proceed with a fascinating life full of glorious feats and incredible adventures! Before we proceed with examining the life and actions of Moses, we may as well devote a word or two to these relevant narratives.

Perseus and Danae

Akrisius, the king of Argos did not have any male descendants, just a daughter, beautiful Danae. The oracle at Delphi predicted that from this daughter, a glorious heir to the throne would be born; however, the oracle also predicted that this same heir would kill Akrisius.

Scared, he imprisoned Danae in a dark subterranean dungeon. There, Zeus himself, the greatest of the Gods visited her in the guise of a ‘golden rain’ that made its way through the single loophole of the cell. Danae conceived from this miraculous union her son, the famous hero of antiquity Perseus. Akrisius panicked; scared to death he abandoned Danae and her child inside a spacious box in the open sea; he had hopes that the wrath of Poseidon would deliver him from his future killer, the newborn hero Perseus. For hours and hours, the little box was adrift in the rough sea. Finally, at dawn it was washed ashore on an unknown beach.

“Danae clutched the infant in her arms and treaded lightly in the shallow waters and finally on the golden sand of the island. We are saved, she thought. A fisherman was waiting in a nearby cove for the light of day, hidden behind the rocks, where sea urchins and starfish lived in abundance. He noticed Danae and appeared behind the rocks, slowly rowing his boat...upon hearing the sound of the oars, she turned towards the sea, scared. As soon as she saw the huge man, she grabbed a stone... ‘Do not come closer’ she shouted, ‘I am the daughter of the King of Argos’. The man, naked from the waist up, stopped rowing, raised his oars, and the boat stopped... He was a tall man with a youthful, serene face. His frizzly hair was tied in the athlete’s way with a white ribbon; his beard was shining raven black and made his teeth appear even whiter... Danae tried to cover her body with her wet cloak and let the stone fall to the ground...there was something reassuring in the
attitude of the stranger. ‘Where am I?’... she shouted at him ‘Seriphos, my lady... the island of Diktes and Polydiktes’, he shouted back.

Blessed be the name of Nereus, she whispered to herself, I thought we were in Hades. She leaned against a rock, exhausted. The fisherman of Seriphos approached with his boat and leaped into the shallow water of the beach. With his hands, he pushed the fine boat and finally pulled it on the sand. He then produced a woven cloth made from wool from his boat. ‘Here, wrap up in this; it will keep you and your baby warm till I can start a fire. Then you can tell me what I can do to help you.’ Danae was by now convinced that this man really meant to save her; with an imperceptible smile she took the blanket and wrapped it around her back to keep herself and her baby warm…” ccclxxxiv. From this delicate rescue scene would begin the life and adventures of the great hero Perseus.

Laius and Oedipus

The tale of Oedipus ccclxxxv includes all those mythical elements we encountered in the miraculous rescue of abandoned Moses from the waters of the Nile. Laius, the King of Thebes could not have any offspring for many years indeed, the advice of the Oracle at Delphi to him was to avoid begetting any children; should a son be born to him, the oracle predicted, he would cause untold suffering to Thebes and death for Laius. Unfortunately, a son, small Oedipus was later born to him. In order to escape the misfortunes predicted by the oracle, “they put the child in a box and cast it adrift in the sea” ccclxxxvi, hoping that the child would perish. However, the current washed the box ashore on the opposite shore of nearby Corinth. Perivoia the wife of King Polyvus found the child while she was swimming in the sea. The queen kept and raised the tragic hero Oedipus. His adventures were immortalized through the writings of the great tragic drama writer Sophocles, producing the world-renowned unsurpassed tragedies “Oedipus Tyrant” (1530 verses) and “Oedipus at Kolonus” (1708 verses). With a total of 3.238 verses, those tragedies are considered literary masterpieces of worldwide acclaim. They constitute irreplaceable gifts of classical Greek culture to humanity.

However a previous dramatic work, “Oedipoedia” ccclxxxvii, antedating the works of Sophocles has been lost, forever depriving us of 6000 more verses of another great Greek author of the 8th century BC, who undoubtedly had recorded the tale of Oedipus as it was handed down to him by legends and myths ccclxxxvii. More heroes that were shut in a box and abandoned in the water include: Roio ccclxxxviii who was washed ashore on the island of Delos. Tennes ccclxxxix who was rescued on the island of Tenedos and Telephus who was washed ashore near the city of Pergamus in Asia Minor.

A striking parallel tale from ancient Mesopotamia, preserved for us on clay tablets describes in detail the events surrounding the birth and rise in power of Sargon ccclxxxix, King of Accad, and founder of the Accadian Kingdom. Sargon admitted that he was an illegitimate son of a high priestess. Child bearing was forbidden to high-priestesses; accordingly his mother cast the illegitimate child adrift in the river Euphrates. Sargon described those events in the following words:

“I am Sargon, the powerful, King of Accad. My mother was a priestess, my father I never got to know of him...My poor mother conceived me and gave birth to me in secrecy; then she placed me inside a willow basket covered with tar on the outside. Inside that basket she entrusted me to the river that protected me and refrained from swallowing me. The waters brought me far away to Aki the water-carrier... He raised me and made me his gardener...then Ishtar showed me her favour... and I became a King”.

This amazing Mesopotamian tale had a successful end with the ‘abandoned’ child conveniently ending up in the Accadian court and finally becoming King. This tale may have served as the template for Moses’ wicker basket tale.

“...He raised me and made me his gardener...then Ishtar showed me her favour... and I became a King”.

I think the point has been made that in antiquity mythical narratives habitually had abandoned children play an important historical role. In this superb mythological manner, they were able to reverse their initial bad fate. Let us now return to abandoned Moses and to our biblical ‘tour’!

Shiprah, the heroic Midwife

We must not forget that nothing was included in the biblical narrative of the Jewish feats without a good reason. Mention of one’s name in the Bible with praise must have been considered a special honour; it certainly represented acknowledgement of an important personal contribution. The second book of the Bible, Exodus, commences by praising its first hero, the Hebrew midwife Shiprah. “And the king of
Egypt spoke to the Hebrew midwives, of which the name of one was Shiphrah …when you do the office of a midwife to the Hebrew women, (it is implied here that they did not act as midwives just for the Hebrews) and see to them upon giving birth; if it be a son, then you shall kill him: but if it be a daughter, then she shall live”. Exodus 1.15-16 Shiphrah replied to the Pharaoh that implementing such an order would prove difficult because Jewish women can often deliver their baby without a midwife.

“The Hebrew women are not as the Egyptian women; for they are strong, and are delivered ere the midwives come in unto them”. Exodus 1:19. However, it is easy to discern that this story of suggested infanticide clearly represents a libel and an effort to demonize the adversary. If someone with the power and authority of a Pharaoh intended to exterminate a segment of the population, he would never have attempted to bring it into effect with this most exasperating measure of infanticide. Surely, this would be a stupid choice; such a genocide policy would bring exactly the opposite results, as the enraged parents would be more than certain to rise against the perpetrators.

The verses we have examined should rather be interpreted in the light of the fame and recognition that Shiphrah enjoyed for her midwife’s skills in the palace of the Pharaoh; it is highly unlikely that the Pharaoh would have asked professional midwives, benevolent professionals who spared no effort to preserve the live of every newborn child to turn into preposterous executioners of infants, especially of those infants born of women of their own race!

Thus we should not accept at face value the exceedingly stupid concept that the Pharaoh, determined to exterminate the multitude of hateful Jews could think of no other way to implement the tragic genocide than through the cooperation of Hebrew midwives! Even if the Pharaoh was the most naive person that had ever lived on this Earth, we cannot seriously imagine him asking the midwives to do such an act!

If, on the other hand, he really intended to put the newborns of the Hebrews to death, it was certainly within his own power; he could always have used the efficient state machine he had at his disposal. Despite this, the Pharaoh did not undertake such action even after the supposedly failed attempt to turn the midwives into a genocide instrument. Furthermore, he never even punished the midwives for their supposed disobedience!

It is evident that the orders to perform infanticide, addressed to the Hebrew midwife Shiphrah, “if it be a son, then you shall kill him” were never uttered. They obviously represent a suitable interpolation to the tale of Moses, bridging a gap in the tale and serving to create a dramatic atmosphere that will distract our attention and support the mythological loan that follows i.e. that Moses was abandoned in the stream of the river, an event that would otherwise appear out of context and irrelevant. We have seen that the tale of a hero, rescued from the waters of a river was already very popular throughout the Mediterranean basin. We also know that for several successive generations the prevailing Chaldean strategy had been that of infiltration of specific household-targets. We have reasons to suspect that the wicker basket abandoned in the river was not necessarily the method by which Moses ended up in the family circle of the Pharaoh. Yes, after all we have taken into consideration it would be unwise to accept the famous mythological tale proposed in the Bible for the rescue and adoption of Moses.

What else could Shiphrah have done, to be worthy of such unusual honour and praise? Indeed, while the rest of the Hebrews lived “their lives bitter with hard bondage”, Exodus 1.14 Shiphrah was awarded with a house. “Therefore God dealt well with the midwives… because the midwives feared God, that he made them houses”. Exodus 1: 20-21

Shiphrah, whose name is recorded here with emphasis, cannot be just making a random appearance in the beginning of the book of Exodus. Everything points to the fact that she was instrumental in introducing a ‘not quite Egyptian’ child into the great royal family of the Pharaoh. The name of this important female hero was mentioned because risking her own life she obviously substituted a newborn infant of the royal family with an infant of a chosen Hebrew family. This child was introduced into the court of Pharaoh in order to be educated accordingly and in time become the rightful heir that would regain control over the land of Egypt.

This remains an unproven assumption; there is but circumstantial evidence that we examined above to support this hypothesis of the extraordinary feat of exchanging an infant of the royal family. However this is the best hypothesis we can suggest, because it is the only one that presents a natural likeliness to the customary cunning plots produced by that ingenious school of patriarchal deceit.

Remember that we recorded early on the use of this method of infiltration inside the households of their victims, as an integral part of the deceitful schemes of the patriarchs. Let us reiterate for a moment, it is of interest;

Abraham introduced Sarah into the household of the Pharaoh, and immediately the house was afflicted by plagues. The same was repeated with the Philistine King Abimelech. Isaac out of stubbornness or plain ignorance tried to repeat the same trick with the same King Abimelech of Gerar, or his successor! Lot left his tents and took up residence in Gomorrah, to introduce his daughters as ‘brides’ to sodomite families. That city along with three others was soon burned to the ground. Jacob left his new settlement in Succoth
to visit the city of Shechem, where he pitched his tents in a plot of land he bought, to no obvious purpose near the entrance of the city. His daughter Dinah became the instrument of infiltration with her deceitful love! The end of the city of Shechem was horrifying. Joseph was ‘sold’ as a slave into the household of the head cook of Pharaoh’s court. By infiltrating the immediate circle of people surrounding the Pharaoh, he changed the course of the entire history of Egypt. He repeated the same trick of sophisticated infiltration by marrying the daughter of a high priest of Egypt, thus entering the intimate circle of the Egyptian high priesthood. The possible result was the storm of monotheism that afflicted Egypt for many years. Finally, the Egyptian priesthood predominated with the result of the relegation of the Hebrews to slavery and forced labour in the fields.

Since the entire Hebrew prehistory consists of an unbroken chain of methodical infiltration of their predetermined targets, how can we easily accept the suggestion that the river accidentally led Moses precisely to the center of the target, which was the family circle of the Pharaoh?

That was exactly where the natural flow of the narrative and the tactics of deceitful Chaldean infiltration would want him to appear!

If we reject as a mythical interpolation the infanticide order to the benevolent midwives of his Hebrew subjects, an order obviously unworthy of a leader of the stature of Ramses II, and dismiss as well the tale pertaining to the rescue of Moses from the river as a blatant attempt at a mythological cover-up …then there is no way a Hebrew child could enter the house of the Pharaoh other than the daring exchange of infants we have suggested!

Besides, even in the event that we decide to accept the biblical narrative as it is, we immediately note an inconsistency. If all the Egyptians “abhorred the sons of Israel”, then how come the Pharaoh’s daughter that found Moses abandoned by the riverside did not seem to know about this general repulsion of the Egyptians and decided to adopt the child even though she knew of its race? “And when she…saw the child (she) said, “this is one of the Hebrews’ children”’. Exodus 2.6 not only that but she “called a nurse of the Hebrew women, that she may nurse the child” Exodus 2.8, thus granting her an unprecedented privilege.

Moses, the dark prince

The government of this particular Pharaoh must have taken whatever offences the Hebrews had committed in Egypt very seriously; the Pharaoh considered them a subversive element and his statement “when there is any war, they (might) join also unto our enemies, and fight against us” Exodus 1.10 can only be interpreted in such a light. The biblical narrative at least leaves no room for doubt that whatever the dramatic events were that occurred during the years of the Hebrew sojourn in Egypt, the result was that the majority of the Jews were relegated from well-off favourites of the Pharaoh to harshly-driven slaves. For the first time, the children of those cunning Chaldean patriarchs, the offspring of the heroes who achieved great things by implementing artful deceit and affliction by invisible divine plagues and had forced mighty rulers to beg them for salvation, now had to make up for the errors of the past by hard work and genuine humiliation. “Therefore the Egyptians did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities …And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was by force”. Exodus 1:11-14

However, all this was happening while our hero Moses was still enjoying his princely privileges in the court of Egypt! The fact that he was already familiar with the role he was called on to play in the royal family of the Pharaoh is evident by the secret meetings that he held as a young man with his oppressed brothers.

“And it came to pass in those days, when Moses was grown, that he went out unto his brethren… and he saw an Egyptian beating a Hebrew, one of his brethren. And he looked this way and then that way and when he saw that there was no man he slew the Egyptian and buried him in the sand”. Exodus 2.11-12

The dark prince in a fit of rage revealed his double identity, that of an Egyptian official and of a covert Israelite conspirator. Pressed by the circumstances Moses committed a murder while trying to defend his brethren; the result was the untimely revelation of his covert Jewish identity.

The Bible would have us believe that Moses, in a fit of rage killed a random Egyptian who was maltreating a common Hebrew slave. The truth must be a bit different. The meetings of an Egyptian prince with the oppressed Hebrew slaves must have obviously aroused the suspicions of an important functionary. His murder appeared to be the only alternative. Moses did not hesitate for a moment. He committed murder and buried the body in the river sand. However, this murder did not pass unnoticed; indeed some of his ‘brethren’ who were not aware of his double identity must have witnessed the crime:
And when he went out the second day, behold, two men of the Hebrews were fighting: and he said to the offender, wherefore do you strike your fellow? And he said who made you a prince and a judge over us? Do you intend to kill me, as you killed the Egyptian? And Moses feared, and said surely this matter has become known. Now when Pharaoh heard this thing, he sought to slay Moses. 

Exodus 2:13-15

We will never know whether this murdered Egyptian was just a possible informer that had to be eliminated, or if this was a premeditated murder of expediency that would facilitate Moses’ ascent to higher office. Certainly his crime must have been much more important than it is implied in the biblical narrative. Moses would have killed no random Egyptian just for beating up a random slave Hebrew. The beating up of slaves must have been a common everyday occurrence according to the narrative. He would never have endangered his high office and promising position to rescue any random Hebrew from a beating. Besides, the Pharaoh would not punish by death a high-ranking official, a member of his own family, and a royal prince for the murder of some… random Egyptian.

We must also not overlook the blatant contradiction between the statement: “And they made their lives bitter with hard bondage…” Exodus 1:14 and the insolent response of the Jew to a well-dressed Egyptian prince: “who made you a judge over us”? Exodus 2.14 Such an impertinent answer does not befit an oppressed slave at all. The murder of the Egyptian therefore could not be covered up. Furthermore, it must have set in motion the complete disclosure of the conspiracy to usurp the Egyptian kingdom by introducing a fake prince deceitfully into the royal family!

This murder of expediency changed the course of history. The reckless plan was cancelled and Moses had to flee and hide in a nearby settlement of a related tribe. 

“Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian.” Exodus 2:15

**Midian, the land of preparation**

But who were the Midianites, the people who granted asylum to Moses? The Midianites were Abraham’s descendants, off springs of Midian, a brother of Isaac and a son to Abraham by his last wife Keturah.

The Midianites were Chaldeo-Hebrews, just like their enslaved brothers in Egypt. If we take into consideration the possible adoption of Isaac, we may surmise that the Midianites were the true natural ‘seed’ and actual descendents of Abraham. They certainly possessed common character traits with their celebrated common ancestor.

“Then again Abraham took a wife, and her name was Keturah. And bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah”. Genesis 25:1-2 And Abraham gave all that he had unto Isaac. But unto the sons of his concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country. Genesis 25:5-6

Accordingly “Jethro, the priest of Midian”, Exodus 3.1 Moses’ father in- law in this new land where he sought shelter, was a priest of our familiar deity, the God of their common ancestor Abraham- the God of Isaac and Jacob. The fact that the Chaldean-Midianite Jethro bore the title of a priest, a title still not in use by the Hebrews of Canaan that we have been following, points to the fact that their Midianite relatives had considerably upgraded the worship of the family deity, to higher levels of ceremonial religiousness.

Jethro, the second priest of the Abrahamic deity we encounter must have been the guardian of the sacred heritage and keeper of the special “gifts” entrusted to him by his great Chaldean ancestor Abraham. He was the right person to inspire and train Moses in his future role as a deliverer! Despite his dramatic failure in Egypt, our hero did not appear to be consumed by any particular passion to rectify his error. Remember that he was the single person on whose destiny the entire Hebrew race had put its hopes for regaining their power over the Egyptians by clandestinely infiltrating the royal house of Egypt. However, Moses had settled in his new refuge and did not seem to mind at all, leading the life of a simple shepherd!

However, someone must have had other plans for the life of the prince who had failed in his original mission. The opportunity to make amends will come with the news of the death of the very Pharaoh who had intended to slay him.

“And it came to pass in process of time that the king of Egypt died: and 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”. Exodus 2:23

With the death of that particular Pharaoh, the cries of the oppressed Israelites did not reach the sky, of course; nevertheless, they certainly did reach the land of Midian.
The plan of the Exodus from Egypt must in all probability have originated from the experienced old priest Jethro, the guardian of Chaldean wisdom rather than from young Moses. Of course, the idea to return to Egypt and demand the deliverance of an entire nation from bondage certainly appeared a reckless, superhuman feat that would appear impossible despite any previous planning or preparations!

When we examine the text in detail, it is evident that the successive arguments and obstinate objections of Moses could only be brushed aside with great difficulty. Only following his gradual initiation into the secret arsenal and the occult Chaldean powers and after sustained pressure artfully exerted by that ingenious improviser of miracles, Jethro, did Moses finally consent to undertake his reckless mission! Let us examine now some details of those preparations during the training of Moses to play the part of the deliverer!

One day, unsuspecting Moses was tending Jethro’s sheep on the slopes of Mount Sinai when he witnessed the first demonstration of the religious potential of his Midianite father-in-law. Surprised, even terrified, he received the unexpected order to undertake the feat of the Exodus. Moses was the subject of an impressive ritual of initiation. The center of interest of this carefully orchestrated initiation rite was a burning bush; inexplicably the bush was not consumed by the fire!

What happened to Moses and the intricate performance of the Midianite high priest will be examined in detail further on in our study! We can say for sure now that Moses met with an unexpectedly ingenious collaborator in that land of preparation, initiation and miracles in the person of Jethro the priest, the main instigator of the Exodus!

Moses’ instruction commenced immediately after the Pharaoh’s death. Its object was the elaboration of a plan of action, including the preparation and instruction of Moses in the use of all the weapons that would gradually force the new Pharaoh to deliver the Hebrews from bondage against his will.

Moses was instructed that he should first “gather the elders of Israel (of the Hebrew community in Egypt) together” Exodus 3.16 to secure the cooperation of his intimidated compatriots, in order to achieve the feat of the Exodus. Next, he should impress the young Pharaoh to make him believe that he was not dealing with a vulnerable individual but with the representative of an almighty deity that could strike anybody with horrible plagues whenever it chose!

This double feat was planned with great care: He would have to encourage his brethren by promising them the land “flowing with milk and honey”. Exodus 3:18 He was advised to withhold the truth from the Pharaoh by claiming that “The Lord God of the Hebrews has invited us: and now let us go three days’ journey into the wilderness, that we may sacrifice to the Lord our God”. Exodus 3:15

In order to hide from the Pharaoh the true nature of their demand, and thus minimize any possible reaction on his part, they would present their demand at first as a pressing religious need of their race for a few days’ religious ceremony in the desert! Their demand to Pharaoh would not be a straight request for Exodus and permission to leave the country, but rather that of permission to hold a mass religious gathering of a few days’ duration in the nearby desert. It was anticipated that the Pharaoh would not grant this peculiar demand. Only then would the ‘God’ of the plagues gradually begin his wonder-working, after having established the necessary moral pretext: “And I will stretch out my hand, and smite Egypt with all my wonders which I will do…”Exodus 3:20 We will observe those “wonders” smiting relentlessly men and animals, dealing out plagues and death in Egypt.

Here, in the process of preparation, in that land of ‘wonders’, the discussions included almost all the events that would later happen in Egypt, in impressive detail. First, the wondrous staff that would accompany Moses to Egypt was introduced, and named the “rod of God”. Exodus 4:20. It was meant to make an impressive contribution in the impending contest with the professional magicians of the court of the Pharaoh. Upon divine command, the staff turned into a ‘snake’ Exodus 4.3 in front of the horrified eyes of Moses.

Of course such a divine ‘rod’ able to transform itself into a snake, would have come in handy in the hands of Abraham, when his life and the honour of his wife were threatened in the past…but you see such a rod was not available at that time! Even the plan to turn the waters to ‘blood’ was conceived and planned here, in the land of preparation. It was clearly mentioned that the river’s waters would turn to blood: “if they will not believe you … you shall take of the water of the river, and pour it upon the dry land: and the water which you take out of the river shall become blood”. Exodus 4.8-9

There was ample time to prepare for the great feat of the Exodus. We must not forget that Moses had left Egypt when he was forty years old to return forty years later, when “Moses was eighty years old”. Exodus 7:7 Moses, who was well aware of the difficulty of the feat, posed a significant question: “when I come… and say God has sent me… and they shall say to me, what is his name? What shall I say to them?” Exodus 3:13. To the Hebrews, the description: “the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob” Exodus 3.15 may have meant something, but to the Pharaoh, who would be completely ignorant of the names of those three Chaldeans, such a description could only cause laughter,
as it would be a far cry from the majestic splendour of the single-word names of the Egyptian deities. The problem of providing an impressive name for the contending deity had to be solved there and then.

Accordingly, seven generations after his conception by Abraham, the God of the Hebrews realized he must invent a name for himself. Twenty seven generations after Adam, God remembered he had a name. And his name was: “Jehovah” אֱלֹהִים. Exodus 3.14-15.

Just imagine, as this Chaldean deity was preparing to fight and urgently needed an appropriate new name, he provided for us the essence and philosophy of the Chaldeans in a single word! (YaHWeH): “He (or it) that makes it happen (be)”! Indeed, this invincible coercive sorcery, with its poisonous tools that force things into happening could not have been called by a more fitting name! אֱלֹהִים

Moses showed little faith in his future role. Although he was the target of an amazing barrage of ‘God’-sent surprises, he never felt confident of any great probability of the success of his mission in Egypt. He felt too awkward and too small for the role of the heroic deliverer: “Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?” Exodus 3.11, he asked doubtfully!

Despite the successive miracles and the continuous association with God during the days and nights of his instruction, Moses did not feel any enthusiasm by the end of his initiation. He still refused bluntly, saying:

“O my Lord, send I pray thee, someone else”. Exodus 4.13

Coming from the lips of a person that was granted the privilege of personally witnessing so many divine miracles, this must be considered an extremely unbecoming answer. Nevertheless, if we contend that the person insisting that he should undertake such a hazardous task was his father-in-law Jethro, this would sound like a more plausible answer!

Moses must have been unaware that his refusal put him in mortal danger. He was born to accomplish a specific mission. He was an ‘anointed’, ‘chosen’ and ‘appointed’ one; a refusal was out of the question! Moses tried a last evasive manoeuvre in an effort to escape his fate: “O my Lord, I am not eloquent, neither before, nor since you have spoken to your servant: but I am slow of speech and of a slow tongue…and the anger of the Lord was kindled against Moses”. Exodus 4:10-14

Just imagine! Moses was… ‘slow of tongue’! But this is a preposterous lie! A lie, easily proven by the torrents of his prophetic eloquence, in his later career as a leader. Ever since he left Egypt Moses never had any further need for any man’s loud voice or eloquence. At one point we have Moses speaking out loud with a thunderous voice over the loud sound of trumpets: “And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spoke loud…”. Exodus 19:19. So Moses was definitely no stutterer, or of a slow tongue. What could be the meaning of this stuttering that Moses invented here in this land of preparation?

Moses took advantage of an objective difficulty, in order to escape and avoid his hazardous task! He was an educated man that could only have known the Egyptian language as spoken by a prince! This might give him away… All the efforts of the renegade prince to speak Egyptian in the manner of the simple folks made his speech ridiculously slow, like that of a stutterer. Accordingly, the sensational solution of an interpreter was chosen!

Another revealing surprise! Moses’ elder brother, Aaron, who was 3 years older, suddenly made his appearance in the narrative to undertake the role of an interpreter! Although he was fluent in Egyptian, he was not and had obviously never been a slave in Egypt! Moses’ family then could never have been a family of oppressed slaves that had to abandon its child inside a papyrus basket in the river, as the original biblical tale would have it; they obviously never lost their male children to the alleged infanticide! The elder brother of Moses, Aaron grew up in Egypt and could therefore speak Egyptian like a native. However, he lived here in Midian, a free man. This is once more proof that we have every reason to question the story of his baby brother Moses’ river adventure inside the wicker basket of the abandoned hero!

Moses’ brother Aaron would translate, while Moses would whisper ominously in …Chaldeo-Syrian, Aramaic or in whatever dialect those biblical Mesopotamian heroes used in their private conversations. They would thus avoid raising suspicions and would benefit from the impression of an authentic foreign magician that would rule out any possibility of Moses’ recognition by his former Pharaonic milieu.

The simultaneous instruction of Aaron and Moses in this impressive act for two is clearly recorded: “And you shall speak to him, and put words in his mouth…and I will teach you what you shall do. And he shall be your spokesman to the people: and he shall be, to you instead of a mouth, and you shall be to him instead of God”. Exodus 4.15-16

The simultaneous preparation of both brothers was by now progressing remarkably well. The basic plan of action had been thoroughly elaborated. Even the final and decisive action, the death of the first-born among the Egyptians (Exodus 4.23) had been decided in Midian. The ‘mighty hand’, the ‘Lord of the plagues’ had made up his mind to kill long before his chosen prophet made his way back to Egypt. Not just
to ‘kill’ but to ‘rob’ the victims as well; this had been decided upon and was recorded as part of the original plan, from this land of preparation.

Here is the finale of the holy operation prophetically described in advance: “...when you go, you shall not go empty (!) But every woman shall borrow of her (Egyptian) neighbour and of her that sojourned in her house, jewels of silver, and jewels of gold, and clothing: and you shall put them on your sons, and on your daughters; and you shall despoil the Egyptians”. Exodus 3:21-22

The story of the patriarchs, as we have examined it to this point always lists material gains as a first priority. Why should this plan of divine intervention not include robbing its victims of their material goods? However let us take special note of this statement that originated from the lips of the deity itself. It is clear now that... silver, gold and the God of the Chaldeans were, from the beginning of biblical history an inextricable lot.

The description of Moses’ preparation in Midian ends with the priest Jethro encouraging Moses with good news, until the last moment: “Go, return into Egypt: for all the men are dead which sought your life”. Exodus 4:19 Finally Jethro sees Moses off and says something quite interesting:

“And Jethro said to Moses...when you return to Egypt, see that you do all those wonders before Pharaoh, which I have put in your hand”. Exodus 4:18-21 The Septuagint translation is more revealing: “see that you use all the monsters edi that I have put into your hands against the Pharaoh”. Exodus 4-21

Could the Bible be more explicit? It clearly records that Moses’ hands were full of homicidal horrors; it is clearly admitted here that these horrors will not function by themselves, or after some vague divine instruction...

Moses himself must ‘use’ or ‘perform’ them “against the Pharaoh”!

Indeed, history repeats itself. Moses started on his journey to Egypt, much better equipped than that great master Abraham who was the first to visit Egypt; Abraham had brought upon the Pharaoh who married Sarah “grave and painful plagues” Genesis 12:17 to acquire material wealth.

Seven generations after Abraham, Moses started his journey to Egypt fully equipped and armed! His sojourn in Midian, the land of initiation and miracles, allowed him a much closer acquaintance with the Chaldean God of his ancestors. We realize now, along with him why this Mesopotamian God, the Lord of the mountains and of the desert was known as the “mighty hand” Exodus 3.19 or “strong hand” Exodus 6.1

This particular Chaldean God was able to put into the hands of his chosen prophets wondrous deadly horrors! Our new Chaldean hero was ready for action, carrying in the packs of his asses the homicidal fury of his God!

Despite all those preparations, Moses was still feeling awkward with the role of the deliverer and the peculiar destiny that had been imposed on him. On his alleged way to Egypt, he... deviated from his course, most likely trying to escape from the insistent priest Jethro and his menacing God! However ‘God’ was keeping a watchful eye on Moses and intervened swiftly and dynamically: “And it came to pass by the way in the inn, that the Lord met him, and sought to kill him”. Exodus 4.24

Some envoy (angel) well and truly messed up with Moses! Our hero only escaped death through the intervention of Zipporah, the daughter of Jethro, who promised complete obedience to the ‘God’s’ wishes, and fulfillment of their mission! Indeed to prove their complete commitment and their obedience to the demands of the furious angel she took a peculiar bloody oath:

“Zipporah took a sharp stone, and cut off the foreskin of her son, and casting it at his feet, she said, here (I swear) upon the blood of the circumcision of my son. So he let him go and departed”. Septuagint Exodus 4-24-26

This strange sequence of events is very meaningful. We will only deal with the elements relevant to our present query. Let us first note the fact that the circumcision of his son, clearly the duty of the father, was performed during the night by his wife Zipporah; this can only indicate that Moses was ailing, obviously in bed and critically ill. The angel only departed when he was satisfied by powerful pleas and assurances and by the blood of a circumcision that had obviously been long overdue. He was assured by the immediate hurried performance of the painful rite of circumcision that the rest of the instructions and orders pertaining to the mission of the Exodus from Egypt would also be observed!

Our hero had by now accepted the fact that his fate would have him either a hero, deliverer of his people, or...a dead man! This strange nocturnal episode, where the biblical God would slay one of its greatest heroes is briefly described by the Bible; the author, obviously embarrassed, deals briefly with the events and hurries on to other more heroic exploits. However, it is clear that confronted with the dilemma: Hero or Corpse Moses decided to turn a page and play the part of a hero.

Of course, some people may insist that it was only the delayed circumcision of his son that nearly cost Moses his life. They should then provide us with a satisfactory answer, to the following questions: Why does this attack occur after Moses’ departure from Midian, and indeed on his way to perform the hazardous duty that he was so much trying to avoid? Why was he not attacked earlier in Midian, while neglecting the circumcision of his son and always raising objections to God’s commands? When Moses
was revived from the nearly fatal grasp of the angel-God of his, he realized that he had no other choice: He would have to undertake the mission imposed on him when he was an infant and conclude successfully the task he was chosen for...or die!

**Jehovah, the Lord of plagues**

“And Moses and Aaron went (to Egypt) and gathered together all the elders of the children of Israel: and Aaron spoke all the words which the Lord had spoken ...and did the signs in the sight of the people. And the people believed: and ... they rejoiced and they bowed their heads and worshipped”. Exodus 4:31

The scene describes the first contact of Moses with his people in Egypt, according to the plan; there is a great deal of information here: To begin with, Moses did not even address his own people, the elders of Israel as those in charge of the largest families were called. They were actually leading the entire community. He did not address them in person to avoid unnecessary risk to his mission (that fear was later circumvented). He explained through Aaron the ambitious plans of deliverance from bondage; a demonstration of his powerful weapons, the ‘signs’, was enough to convince them. The elders believed, rejoiced, and worshipped. Having secured the good will and faith of the elders, Moses and Aaron had secured the cooperation of the entire community of immigrant Hebrews; despite the hardships of bondage, we observe that they were highly organized and hierarchical!

The decisions made at this initial meeting were implemented with the instigation of general unrest and unruly behavior at the worksites of Egypt, that provided the desirable effect: The mighty Pharaoh agreed to meet with representatives of the Hebrew slaves to examine the cause of this generalized turmoil.

This was the opportunity that Moses had been waiting for. His next moves would be made inside the palace of the Pharaoh; from now on, Moses would go in and out of the palace with inexplicable ease.

In this first contact with the Pharaoh, Moses phrased his demand, according to the plan, as a vague, mild religious request. With Aaron interpreting, the words of Moses initiated a historical confrontation:

“Moses and Aaron went in, and told Pharaoh, Thus said the Lord God of Israel, Let my people go, that they may hold a feast unto me in the desert”. Exodus 5:1 Of course, the Pharaoh did not understand a word, and refused. Aaron then presented the request followed by some veiled intimations: “The God of the Hebrews has met with us: let us go, we pray you, three days’ journey into the desert, and sacrifice to the Lord our God; lest he fall upon us with pestilence, or with the sword”. Exodus 5:3

This sounded like a religious request, an invitation to a religious festival. Not a word was uttered of deliverance, or freedom. Just a few days’ rest for religious purposes! The representatives appeared to play a haphazard role. Their accidental meeting with the God of the Hebrews made them appear before the Pharaoh. The three days’ journey they asked for sounded like an arbitrary religious request. Just a God with novel ritual demands- not a single word was uttered of deliverance from bondage. This would be the demand, to the end, not freedom, but rather a few days’ hike in the desert for worshipping purposes.

Of great importance are the first hints of pestilence and death, mentioned as a possible punishment against the Hebrews themselves, should these divine commands go unheeded; the Pharaoh was thereby gradually introduced to the possibility of the God-sent plagues that would follow. The Pharaoh did not initially pay any attention to those weird religious details and completely ignored any hint of impending divine plagues!

His was the answer of a despotic ruler and he focused on his only interest; obviously, this was the sole reason for their admission to the palace:

“Wherefore do you, Moses and Aaron, distract the people from their works? Get on with your work”. Exodus 5:4

The response of the Pharaoh was devastating. The supervisors of the Hebrew slaves imposed new harsher conditions of work, demanding increased production. The harsh repression caused that first workers’ struggle to lose momentum; disheartened and demoralized, the people and the elders gave way, complaining against Moses. But Moses encouraged them, by delivering an authentic divine message of impending vengeance: “Then the Lord said: Now shall you see what I will do to Pharaoh: for with a strong hand (a mighty hand) will he let you go, and by a high hand will (the Pharaoh himself) send you out of his land. And I appeared to Abraham, to Isaac, and to Jacob, by the name of God Almighty, but by my name Yahweh I was not known to them”. Exodus 6.1-3

There are two important things immediately notable in this prophetic speech of Moses: The first is that the name “IAM” Exodus 3.14 that was used by God is from now on discarded, and will not be used any more. Here in Egypt, the new name Yahweh,was introduced. Ingeniously, its etymology reflects the essence of the way of action of this deity.
The other noteworthy element is the declaration concerning the method of action: “with a mighty hand”, meaning with a strong hand, a term first used by Jethro in the phase of preparations. Exodus 3.19 Moses was able to promise, that with these new developments, Pharaoh would not just let them go, he would be begging them to leave. Moses’ encouragement barely controlled his exhausted compatriots. Harsh oppression did not leave any ground for optimism or enthusiasm: “Moses spoke so to the children of Israel: but they did not listen to Moses because of their fear and on account of their cruel bondage” Exodus 6:9

The effort nearly failed. The people had to pay a heavy toll for their refusal to work. The elders and the people appeared temporarily divided into two factions but Moses managed to overthrow this uncertain balance in favor of continuing with the effort for liberation. He made a careful mental note of the elders who were against him (Exodus 6.27)

Moses himself appeared convinced of his superiority. In the narrative he was assured by God himself, that with the eventual introduction of the plagues, the Pharaoh would gradually become a divine hostage; in the end, although he appeared omnipotent now, he would be forced to yield:

“See, I have made you a God to Pharaoh: and Aaron your brother will be your prophet. And I will... multiply my signs and my horrors in the land of Egypt. ...I will lay my hand upon Egypt, and bring my people the children of Israel, out of the land of Egypt with a great vengeance” Exodus 7.1-4

The stage of the great confrontation was set! A confrontation that can only be interpreted when we remove the veils used for centuries to cover and disguise the original narrative. Of course, after all those revelations concerning the characters of the prophets we know by now what we are looking for! You can rest assured that even scratching the surface of the narrative should allow us to discern the real methods that produced the plagues of Egypt.

Let us pay great attention; the amazing feats that were performed in Egypt may prove unusually demanding for the reader, quite unlike any common narrative. An intriguing competition of ‘miracles’ was initiated at the palace of the Pharaoh:

“And Moses and Aaron went to see the Pharaoh, and they did as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down their rods, and they became serpents...”. Exodus 7:11-13.

As usual, things start as simple conjurer’s tricks appearing innocent, even entertaining, and certainly painless; we will watch them gradually escalate to plagues, captivity and death. Moses appealed to the Pharaoh’s curiosity by performing a peculiar miracle: he transformed his rod into something weird that is mentioned in the narrative as a dragon, a serpent, a snake or (vaguely) a monster!

Our mind should not remain fixed on the idea of a snake, but rather on some other surprise effect. Whatever it involved, and however it may have resembled a snake when thrust to the floor, this trick was automatically devoid of any value whatsoever, since the same effect proved to be within the ability of the magicians of the Pharaoh’s court.

It is not plausible that the magicians of the court also possessed staffs of God. I think we are allowed to surmise that this special rod of Moses, was nothing more than a clever contraption, original for its time, with a hollow interior containing a twisted rope; when thrown on the floor, the gadget started to shake, rattle and vibrate, producing the illusion that the rod had come to life! After the demonstration, the rod would turn again into an immobile lifeless chunk of wood!

When we are assured that “Aaron’s rod swallowed up the rods” of the magicians, this means nothing more than the fact that Moses’ rod was far more impressive and kept on moving long after the magicians’ rods had stopped moving. If our explanation is not deemed satisfactory, the alternative would be to accept that the Egyptian magicians could also turn a stick of wood, into a... serpent anytime! However, things were certainly not that way, and the translation of the Septuagint furthermore does not mention snakes, or serpents, but specifically favours dragons!

“And Aaron cast down his rod... and it became a dragon... the magicians of Egypt... they cast down their rods and they became dragons”. Septuagint Exodus 7.10-12

In the Koran, that describes the same incident for the benefit of the Muslims, we read with interest:

“So they cast down ropes and rods and with their magic made them appear like crawling reptiles and fear befell Moses”. Koran 16.20 67-68

Accordingly, as mentioned specifically in the Koran, it consisted of “contraptions and ruses of magicians”. Koran 16.20.70 I think we may safely surmise that in this first miracle the expressions ‘snakes’ ‘serpents’ and ‘dragons’ are obviously not meant to be taken literally.

Anyway, a competition of magicians commenced, to the great delight of the Pharaoh; he seems to have been the naïve instigator of this contest, obviously expecting to witness an impressive competition of magicians, with harmless ‘tricks’ and entertaining surprises. He was wrong. The next time he would meet...
the prophet of the plague-producing God from Chaldea, Moses would inflict upon the Egyptians a grave plague. This Pharaoh could not even dream that the magician in front of him was reckless and dangerous beyond his wildest imagination.

The River ‘Plague’

The next morning Pharaoh “went out to the water …by the river’s brink”. Exodus 7.15 with his priests, obviously in order to observe some religious ritual. Moses must have been familiar with the specific ritual, since he had grown up in the same environs and must have taken part in the royal religious ceremonies for many years, pretending to worship the Egyptian deities.

He met Pharaoh by the river and described to him in detail the symptoms of the disaster that would soon smite the river: “I will strike with the rod that is in mine hand on the waters which are in the river, and they shall be turned to blood. And the fish in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river… and upon all their pools of water… they will become blood; and there will be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone”. Exodus 7.17-19

The description of the specific plague by Moses, before it broke out, is so detailed that it should raise suspicions even for the most naïve of analysts! Moses was somehow aware that that red water, would not be drinkable, would kill the fish and would stink! In the person of Moses, the Bible for the first time showed its prophet describing details of the upcoming plague without any fear of raising suspicion regarding his possible contribution to those ‘miracles’!

The Chaldean God of Moses took it upon himself to produce the plague in his own mystical and supposedly divine ways. The words of the prophet, who had witnessed the preparation of the plague in Midian, left no room for doubt; he was perfectly familiar with the details of the action of that specific mineral substance selected to inflict the river plague. We are referring to a mineral poison because the poisonous mineral substances used in paints provide an excellent interpretation for this particular ‘miracle’!

There was ample time for preparations. Perhaps a quantity of copper ore imported by the Hebrews in Egypt was used, or alternatively, the former dark prince, who was familiar with the storing facilities of Egypt, used up previously stored quantities of Egyptian ores.

We cannot exclude the possibility that Midianite mules may have carried the necessary substance in sufficient quantities from the land of its production, as a gift of the priest Jethro from the sacred mountain Sinai-Horeb. We saw Moses leave that place with his hands full of holy ‘horrors’. This knowledge was certainly not beyond the grasp and education of this former prince, or of those copper-mining and iron-producing Chaldeans!

Besides, we must not forget that the mountainous complex of Horeb-Sinai, the seat of Jethro’s Midianite religion, was an extensive mountainous region rich in all kinds of minerals of volcanic origin. At that time, it must have represented a virgin locale, yet untouched by miners and prospectors, rich in ‘prophetic’ substances for the purposes of those enthusiastic collectors of divine ‘plagues’.

The ‘divine’ substance, whatever it may have been, was ultimately dumped upstream in the river and in great quantity. Accustomed to the natural constant velocity of the river stream, and after some experimentation they could easily have arranged for the red water (blood) to reach the prophetic scene with satisfactory precision, leaving all the spectators dumbfounded!

Moses, informed by some far-off signal, or providing the signal himself, was able to issue his command in time. Aaron sensationally raised his divine rod and stroke at the water. The hollow rod must have been filled with the same substance. The transient discoloration created around the rod must have been sensationally enhanced by the sight of red water flowing down the river, providing the desired effect of a sudden divine plague.

Simultaneously and throughout the city, there was massive infestation of the potable water. Every reservoir, every unguarded “vessel of wood, and vessel of stone”, Exodus 7.19 must have been doctored with a small quantity of the “red dragon”, enough to turn the bliss of the Nile to a red curse. The unsuspecting Egyptians could neither imagine the nature, nor the extent of the attack. It was inconceivable to them that their slaves, who were until now utterly defenceless, would suddenly be in the possession of an arsenal of clandestine, powerful weapons. A small quantity of the divine powder turned the precious water reserves of every Egyptian household into a red stinking abomination… how could the Chaldean slave of the household ever be linked to that? “And Aaron… lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that were in the river died; and the river stank,
and the Egyptians could not drink of the water of the river; all the Egyptians could do was dig
around about the river for water to drink”. Exodus 7:24

The river was the target. The proud river, or perhaps just one of its tributaries cdxvi succumbed for several
days to the powerful unknown poisonous substance cdxvi. The ecological disaster produced a chain reaction
that damaged the surrounding swamp ecosystems where an inestimable number of fish cdxvii perished and
rotted for days together with an unspecified amount of animal life in the area surrounding the river. The
stench and the next plagues of the insects and the frogs originated from those ecosystems surrounding the
river that were heavily disturbed by the poison; those plagues were produced naturally. The rotting fish
and innumerable animals that died by drinking the polluted water of the river must have caused an
unbearable stench and a spectacular increase in the swarms of flies and insects that was noticed in the
surrounding villages.

Concerning the frogs, it is possible that the specific substance was toxic to fish but not as lethal to frogs.
Anyway the frogs as amphibians could leave the waters and wander in search of cleaner ponds! Thus great
numbers of dazed frogs would have been noticed leaving the river and invading the surrounding areas.

Accordingly, the swarms of frogs and insects, mentioned in the narrative as the next plagues, represent
nothing more than natural consequences of the great plague of the river. The Bible itself minimizes their
importance and divine origin by admitting that “the magicians did the same with their enchantments,
and brought up frogs upon the land of Egypt”. Exodus 8:7

The magicians of the Pharaoh were even able to reproduce the plague of the river: “And the magicians of
Egypt did the same with their enchantments (they likewise turned water into ‘blood’) and Pharaoh’s
heart was hardened, neither did he hearken unto them; (Moses and
Aaron)”. Exodus 7:22

Any idea of a genuine divine miracle must certainly be put aside! If even the magicians of the Pharaoh
were able to turn a limited amount of water into ‘blood’, it is obvious that the word blood is used here as a
metaphor rather than as meaning a literal transformation of the river waters to actual blood. That is unless
we accept that the magicians of the Pharaoh were to their own great surprise also able to perform the same
feat! A feat that has not been reproduced since by any magician or modern scientific laboratory!

The original text does not even imply that it was real blood! Quite obviously, the Pharaoh’s magicians in
an effort not to lose face, and defending their professional status sang their incantations and secretly mixed
a small quantity of a similar substance in the water, turning a limited quantity of river water to ‘blood’! A
reddish hue must have been deemed enough to name the water in the narrative ‘blood’. Indeed the fact that
the Egyptians secured potable water by digging around the river clearly indicates that human hands must
have polluted the river and existing wells. The polluting substance simply could not find its way to taint
underground waters-accordingly freshly-dug wells around the river produced clean water! A divine action
would surely have polluted all the waters; digging up new wells would have been futile, as their water too
could only have been unsuitable for drinking.

Several days must have passed before the river recovered its ecological balance. Nevertheless, the
Pharaoh had started feeling the ‘mighty hand’ of the Chaldean God that was publicly requesting just a few
days’ leave of absence for fulfilment of religious duties. Before the results of the river plague (lice and
flies and frogs) were over, the Pharaoh is seen bargaining with his adversaries. They could not agree upon
the three-day journey into the desert, a distance deemed by the Pharaoh to be too long; that peculiar
demand raised his suspicions and the deal was thwarted. (Exodus 8.28)

However, Moses had every reason to be satisfied. All had gone smoothly beyond his wildest dreams. The
river plague had been a success. The Pharaoh had been taken by surprise; the next plagues would bring
their desired effect. His agents were already coordinating their actions for the next strike that would be
astonishingly simple! The defenceless animals of the Egyptians would be their next targets!

The Animal ‘Plague’

This ‘miracle’ must have been really easy! Thousands of Hebrew slaves were scattered throughout the
households of the Egyptians. Harming such a defenceless target like the animals in the stables and in the
fields must have been effortless and amusing. Tending the flocks and herds must have been the permanent
duty of the Hebrew slaves. Quite simply, the last fodder of that particular day must have included a small
quantity…of divine wrath!

Moses was aware that the method of affliction of this particular plague would be beyond the grasp of the
Egyptians; he therefore did not hesitate to announce, through Aaron, the forthcoming plague, sensationally
including a description of the particular domestic species threatened:
“the hand of the Lord is upon your cattle in the field, upon your horses, upon your asses, upon your camels, upon your oxen, and upon your sheep: there shall be a very grievous deadly plague. And the Lord shall discriminate between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children’s of Israel”. However as he needed a little more time to conclude his preparations he added: “Tomorrow the Lord shall do this thing in the land. And the Lord did that thing on the next day, and all the cattle of Egypt died”. Exodus 9.3-6

Egypt was well known for its abundant animal life! Apart from the domestic animals there were crocodiles, hippopotamuses, zebras, giraffes and lions…none of those animals was threatened by this plague, no wild animal died…why did this plague affect only domestic animals? Can you imagine how many defenceless ‘horses’, ‘asses’, ‘camels’, ‘oxen’ and ‘sheep’ dropped dead?

The Pharaoh was astonished! Unheard of plagues were described to him in advance in astonishing detail only to occur later in reality! He was unable to suspect the method of the affliction of the plagues, unable to imagine the simple weapons that had found their way into the hands of his opponents. In this particular instance of the plague of the animals he checked to see that the animals belonging to Israelites had indeed been spared: “Pharaoh sent (his people to see) and, behold, there was not one of the cattle of the Israelites dead”. Exodus 9.7

The Pharaoh did not know that Moses and the other leaders of his race possessed a different way of fighting and were taking advantage of their peculiar ancient Chaldean-magical wisdom during this conflict. He could not suspect that his opponents were precisely the descendants of those persons that had prevailed over the Egyptians in the past by artfully imposing such plagues! He did not know that this was the third successive time that those ingenious persons were targeting Egypt and using it as a testing ground for their ‘divine’ weapons! Before Moses, the genius of Joseph had smitten the land, and before him the ‘great’ ancestor Abraham had introduced, as you may recall, his wife into the royal court and had afflicted the Pharaoh with “grave and painful plagues”. Genesis 12:17

The biblical narrative does not inform us of the least detail concerning the nature and the extent of those ‘painful plagues’. However now, after several centuries, we will attempt to examine in detail the plagues recorded in Moses’ action against Egypt. This is a remarkable opportunity to get a glimpse of the compelling plagues that may have been used by Abraham, the inventor of the divine ‘wrath’, who terrorized the Pharaoh’s court of his own time.

The Pharaoh confronting Moses was not aware that a God with a powerful ‘mighty hand’ was up against him! An Almighty God. It was impossible for the Pharaoh or any other simple Egyptian to imagine, that someone had awakened in those helpless slaves their obscure Chaldean past, and more important, had put in their hands the ‘divine’ weapons of certain victory.

Of course “all the cattle of Egypt died”, Exodus 9.6 means that many animals died. Besides allowing for an element of exaggeration, from the narrative itself it is clear that however ‘divine’ the plague, objective difficulties prevented the affliction of well-guarded herds; for instance, the animals of the army, and specifically the army’s horses were spared. Although horses were specifically mentioned in the warning of the forthcoming plague, we observe them a little later on in the narrative to be at the disposal of the Pharaoh, when he decided to pursue the escaping Israelites: “he made ready his chariots, and took his people with him: And he took six hundred chosen chariots, and all the cavalry of Egypt”. Exodus 14.6-7

This goes to prove that the royal and the military stables that were tended by Egyptians were not affected by the plague of the animals, even though the Bible claims it was ‘divine’. It is evident that exaggeration is used methodically in the Bible; immediately after claiming that “all the cattle of Egypt died”, Exodus 9.6 Moses himself is seen requesting from the Pharaoh animals to sacrifice to his God: “And Moses said, You must give us also sacrifices and burnt offerings, that we may sacrifice unto the Lord our God”. Exodus 10.25 Moses was well aware of the fact that…all the cattle of Egypt had not died, or else he would not have asked the Pharaoh to provide the animals for sacrifices and burnt offerings.

I am just trying to make the point here that the real facts of those ‘miracles’ were commonly dramatized and exaggerated to prove their ‘divine’ origin! The biblical narrative, often resorts to exaggeration; the frequent contradictions in the biblical texts should be enough cause to bring the careful reader down to earth! To leave no room for doubt, and in order to provide an additional example, let me remind you that during their final escape from Egypt the Hebrews ‘borrowed’ from the Egyptians “flocks, and herds, even very much cattle”. Exodus 12:38

Where did all these animals come from, if every Egyptian animal had perished during the plague? Nevertheless, let us proceed with our investigation. We must not underestimate the extent and severity of this powerful blow that must have caused widespread havoc among the beasts of the Egyptians. The Pharaoh was intrigued; he ordered an inspection of the beasts of the Israelites that miraculously had escaped...unscathed.

Moses must certainly have recognized the danger in this inquisitive move on behalf of the Pharaoh; fearful of the King’s sudden scepticism, he was quick to introduce a new annoying plague that would
cause the Pharaoh to abandon his inquisitive frame of mind. Accordingly, the idea of reprisals, of confiscation or execution of men or beasts never crossed the Pharaoh’s troubled mind. It is obvious from the biblical narrative that throughout this period of intense Chaldeo-Jewish production of plagues not a single Israelite was put to death by order of the Pharaoh! This in turn just goes to prove how false was the accusation of infanticide that had been planted in the beginning of the narrative of the Exodus for the purpose of deliberate calumny!

Before introducing the final plague, Moses caused generalized confusion by virtue of another toxic substance that he now threw in the face of his dazed victims like a common magician. After him, endless eager hands of the initiated must have followed his example, imposing the ‘divine’ plagues throughout Egypt. The substance they used caused skin burns, and intense eye irritation (this reminds one of Sodom) as well as transient skin blistering with formation of small boils and blisters. While his eager accomplices tended to the rest of Egypt, Moses afflicted the royal House of the Pharaoh in person; he was the one who had access to the palace of that vulnerable and naïve monarch who was ruling the land of Egypt. Appearing before the ensnared monarch, Moses and Aaron filled their hands with ashes (the narrative does not state whether they brought their own ashes along) and both threw the ashes high in the air “in the sight of the Pharaoh”. Exodus 9.8 They must certainly have taken advantage of a favourable wind that would drive the fine powder in the direction of the exasperated Pharaoh and his powerless magicians: “And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blisters on man, and on beast. 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 9:10-11.

Remember that no beast could be suffering from this new affliction, if the previous plague had eliminated all the cattle of the Egyptians! The Bible is again contradicting itself! Anyway, I would certainly like to know of any such known substance that could have been produced and used with the means available at Moses’ time. I leave it for the specialists to provide some interesting answers cdxxi in the future.

I would only like to comment here on the occasion of this pestilence affecting mostly magistrates in the palace that we observe in this case the cause of the plague delivered directly by the hand of Moses himself; the spread of the plague throughout Egypt merely required numerous accomplices.

The situation was becoming grave for the ensnared Pharaoh! The biblical narrative reaches a climax by introducing finally after the plague of this annoying caustic powder, the prediction of the final man-slaughtering pestilence. In the atmosphere of terror created by the plague affecting the animals and the annoying skin irritations, Moses surprised the King by announcing without any ado that the next target would be Pharaoh and the Egyptians themselves: “I will at this time send all my plagues upon your heart, and upon your servants, and upon your people … For now I will stretch out my hand, that I may smite you and your people with pestilence; and you shall be annihilated from the earth”. Exodus 9:14-16

It is quite clear that in the natural course of the narrative, the great plague threatening the lives of humans was introduced immediately after the animal plague and the plague of the irritating dust… however, later compilers wished to widen the list of the plagues for reasons easy to comprehend. They included in the sphere of influence of Moses …the sky itself! Thus we observe that the flow of the narrative is disrupted abruptly so that three more intermediary plagues can be included - hail, locusts and darkness – that do not appear to have been a part of the original narrative.

While the pestilence threatening the Egyptians had been explicitly announced, those interpolated exaggerations that were obviously added later included a storm with unusually large hailstones, and concurrent thunder and fire raining from the sky! Additionally a swarm of locusts and an unexplained three days’ darkness was supposed to have covered the whole of Egypt, leaving the sun shining over Goshen, the part of Egypt inhabited by the Hebrews!

We should not waste our time with those obvious mythical interpolations crudely interspersed in the original narrative between the pestilence of the animals and that of the humans. However, even the careful examination of those exaggerations provides some interesting clues!

The first pseudoplague of hail adds some interesting facts that affirm our previous suspicions: We note that “the servants of Pharaoh made his… cattle flee into the houses”. Exodus 9.20 These are the same animals that should have all perished during the animal plague!

Another gross exaggeration is that while outside there is fire raining from heaven and hail falling so big that “it broke every tree cdxxi of the field”. Exodus 9.25 Moses is seen wandering the streets and visiting the palace of the Pharaoh undisturbed. We must assume then that miraculously hailstones and divine fire did not rain down exactly where Moses stood! That would have been a memorable scene; however, this miraculous event is not mentioned in the otherwise detailed narrative!

If we read the following verses of the narrative we immediately comprehend the reason for this interpolation; it is meant to enhance the grandeur of our hero. Moses said to the Pharaoh: “As soon as I
am gone out of the city, I will spread abroad my hands unto the Lord; and the thunder shall cease, neither shall there be any more hail ...And Moses went out of the city and spread abroad his hands unto the Lord: and the thunders and hail ceased, and the rain stopped pouring on the earth”. Exodus 9.29,33

This was all very impressive; however, the author of those sensational descriptions was carried away and has Moses walking from the shelter of the palace of the Pharaoh, transversing the entire city and walking out in the fields...totally oblivious of the fact that it was raining lethal fire and deadly hailstones from heaven!

Just imagine the sensational scene!

Moses raising his hands pleading towards a sky full of thunder and lightning, furiously raining fire, rain and gigantic hailstones! But how did Moses avoid this ‘fire consuming the earth’ and this monstrous hailstorm killing people, animals and crushing all the trees in Egypt? In the midst of this fury, how did he reach the fields to give the order for the disaster to stop? Unfortunately, the narrative does not go into such details, although in our view they would be more impressive than the rest of the plagues of Egypt bundled together!

I think we would not be exaggerating at all if we considered these ‘heavenly miracles’ later additions, fables adding to Moses’ praise. We will not deal with the three days’ darkness; obviously, this unexplained plague from heaven was meant to create an atmosphere of dread and heavenly supernatural intervention. A psychological barrier of dazzling awe was erected that would blind even those few that might vaguely suspect that simple human interventions and criminal acts of tampering with the water and food supplies were responsible for the ‘God-sent’ plagues and the mass extermination of beasts and men.

Concerning the locusts, experts inform us that they are a common periodic occurrence in Egypt. There is no reason why such naturally occurring plagues could not have been intentionally interposed in the text between plagues that were obviously inflicted by humans! They were meant to confuse the future reader who might try to interpret the Egyptian plagues as a whole!

It must have seemed an elementary measure of precaution for the compilers and transcribers of the Bible to include among the plagues, obviously induced by human hands, some exaggerations that would effectively confound the reader investigating Moses’ actions in Egypt. That measure has proved effective for millennia, as we are unfortunately in the position to testify now!

To return to our narrative, we observe the Pharaoh watching the plagues advance and increasingly feeling himself to be a hostage. The dilemma was clear! Either we are allowed a three-day leave of absence or our God will strike relentlessly against yourself and your people. The Pharaoh was obliged to reconsider this peculiar proposition. His magistrates obviously exerted some pressure on him to grant the Hebrews permission to fulfil their religious duties.

However, the Pharaoh could not believe that all this trouble was on account of a simple religious festival. So he asked: “but who are they that shall go?” Exodus 10.8. The answer was: “We will go with our young and with our old”, Exodus 10.9 that is everybody; no one should be absent from the feast. Then you should leave your animals here, said the Pharaoh shrewdly (they must have been great in numbers to be worthy of mention) No, we must definitely have all the animals with us, because during those religious rituals we will sacrifice some of these animals to our God, responded Moses. Well then, take with you only the animals that will be sacrificed, suggested the Pharaoh, trying at long last to be smart. Moses’ answer to that was: “Our cattle also shall go with us; not a hoof will be left behind; for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord, until we come there”. Exodus 10.26. Meaning that, even though we would like to do according to your wish, we cannot leave a single person or a single animal behind.

The Pharaoh was not left with any doubt about the real intentions of Moses; however, he was at the same time irritated and scared by the spectre of endless plagues dancing around him, so he finally shouted some belated threats at Moses: “Get away from me, take heed to see my face no more; for in that day that you see my face you shall die”, Exodus 10.28. And Moses replied: “You have spoken well, I will see your face again no more”. Exodus 10.29. Moses barely managed to conceal his deep satisfaction, upon hearing this belated threat on his life. By now the Pharaoh was obviously convinced that the religious reasons advanced by Moses were a pretext that would allow the Hebrews to escape from Egypt; still he was puzzled. Even if the Hebrews intended to leave Egypt after their three-day journey into the desert, how could they hope to escape from the wrath of their pursuers? A three-day march for a crowd on foot represented only a few hours’ drive for his army’s chariots. He went so far as to warn them: “I will let you go...beware; for evil is before you”. Exodus 10.10

He must have been certain that even if he let them cover the three days’ distance they would still be unable to escape from him! Or perhaps they could?
The Great Plague is announced with ‘Grace’!

“And the Lord said to Moses, I will yet bring one more plague upon Pharaoh, and upon Egypt; afterwards he will let you go… he will surely send off all of you”. Exodus 11.1 Moses announced the great plague in this majestic manner. He was confident that this last plague would bring the desired result.

This Pharaoh had proven quite ‘cooperative’. He had remained completely passive, paralyzed by the impressive spectacle presented by Moses’ prophetic invocation of unheard-of celestial forces before him. His power of judgment must have collapsed under the weight of successive sensational surprises. The quick successive developments must have kept him in a state of confusion; those sensational events must have caused endless phantasies to dance within him tightly embraced with reality!

This distorted perception of reality must have transfixed him. In vain did his limp judgment try to keep pace with the developments! Instead of intervening with threats, an investigation, or use of force in order to place his opponent in a dilemma similar to his own, he just kept trying to grasp what was happening, losing valuable time and providing his adversaries with unprecedented freedom of action. They were thus allowed to gain new advanced positions, to conclude their infiltration and coordinate their network of agents for their final assault.

That young, obviously inexperienced and incompetent Pharaoh was the victim of repeated deceitful tricks. Only too late did he try to react and shake off his trance by prohibiting Moses’ and Aaron’s entrance to the palace and threatening them with death…the next time (!) they would appear before him! He would not find the time to realize his threats. The impressive parade of powers that he had thoughtlessly allowed into his own palace had secured the necessary advantage for those ingenious inventors of Chaldean-theological deception.

However, let us leave the Pharaoh and his incredible near-sightedness to examine the situation as the opponents were preparing for the final decisive confrontation.

There is no doubt that the plagues that had created a desperate situation in Egypt were the animal plague accompanied now by the plague of ‘ulcerous boils’. These must have already worked up an atmosphere of extreme fear, when Moses finally announced the ultimate, man-killing pestilence. Please note that in that first announcement of the plague there was no hint of any connection with first-born children. Later on, a deliberate intervention transformed this general man-killing plague into a specific infanticide of the first-born Egyptian children. It is evident, and I will repeat it once more, that the threat: “Now I will stretch out my hand that I may smite you and your people with pestilence; and you will be annihilated from the face of the earth”. Exodus 9.15 did not refer to the first-born children of Egypt but to the person of the Pharaoh and to Egyptians in general. Naturally, those words could not have referred to the fictional hailstorm, swarms of locusts or to the harmless darkness that were later interposed in the narrative.

The plagues preceding the final episode of this confrontation were the great animal plague and the tormenting plague of skin blisters. Both could have been produced with amazing ease. Some leftovers fed to the animals of the Egyptian neighbour; an innocent dusting of a cloth; throwing the appropriate powder up in the air in the right direction would have been enough to bring a sorrowful end to the neighbour’s animals; the Egyptian next door must have watched helplessly as his animals unexpectedly died in agony; furthermore the burning sensation in his eyes and the inexplicable itching of his skin would not have allowed him any rest. The helpless animals would have continued dying, the irritating exanthemas were easy to sustain, while ‘our’ people were protected from those same transient skin problems by observing rudimentary precautions, or by applying some suitable skin preparation according to their knowledge of the properties of the substance used.

In the midst of this dance of continuing plagues, the announcement of the forthcoming man-killing plague must have caused widespread panic among the exasperated Egyptians; they were by now well aware of the fact that the Lord of the Hebrews was not joking. Here we realize the grandeur and ambition of this otherwise ‘divinely-inspired’ story. You can obviously discern without any particular difficulty the master plan of this attack in all its ensnaring genius. Exactly at this moment, when the victims were dumbfounded and had reached the final limits of panic and terror, lying under the heavy threat of the man-killing plague, the ‘mighty hand’, the ‘Almighty Yahweh’ the ‘Lord of the powers’ went after the money! Listen to the words of ‘God’ to Moses:

“Speak now secretly in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and gold and clothing”. Septuagint Exodus 11.2
In whose ears must Moses speak secretly? In the ears of his people of course! They in turn would speak secretly to their Egyptian neighbours. The word ‘secretly’ was used as an exhortation to secrecy towards the Israelites who would have to deal with their Egyptian neighbours. Their lips should whisper secretly in their neighbours’ ears, the existence of a faint hope of escaping the forthcoming plague.

What is really implied here? What excuse could the Hebrews invent to ask their ailing Egyptian neighbours for their gold and silver utensils and their clothing? How could they ask of their neighbours, who were sick because of the plagues inflicted by their own God, for their most precious belongings? Why should the Egyptians give them their valuable possessions, especially now that they were aware of the fact that it was not only their animals or the fish in their river that were in danger but their lives and those of their dear ones as well?

Precisely for that reason: In order to diminish the degree of the suffering in their household and to escape the forthcoming plague that threatened their lives!

Behold the grandeur of profitable deception! We can only watch in awe, for everything points to the fact that the procedure of draining the wealth of Egypt had just begun! A secret initiative of the Hebrews convinced the panicky Egyptians about the possibility of an escape from the consequences of the painful plagues! The Bible has included a meaningful statement that may assist us in understanding:

“And the Lord gave his people grace cdxxvi in the sight of the Egyptians”. Exodus 11.3

What was this “Grace” provided by God to “his people”, before the eyes of the ailing Egyptians? Why did they agree to pay for that favour with silver and gold vessels of great value?

At the neighbours’ home, half of his livestock was dead and the rest was waiting its turn, gravely ill. The Egyptians of the household were constantly scratching their irritating skin blisters…wasn’t it time for the “favour” of the healer, and the rewarding role of the unexpected saviour?

Yes, now their Egyptian neighbours were really vulnerable; the unexpected Hebrews’ mediation with secret advice whispered in the ears of their Egyptian neighbours must certainly have appeared in the eyes of their victims as a valuable offer, a god sent opportunity of immunity from the forthcoming pestilence. Additionally, they must have been promised immediate relief from the grave suffering caused by the raging irritating plagues, a favour granted to them in secrecy for…a small price!

Now was the time for the sudden interest in your neighbours’ health to turn into a secret profitable transaction! Indeed the victim must have noticed immediate improvement, the more he paid, the better he got! This was amazing; his Chaldean neighbour could really expel the ‘evil’ from his household! His animals stopped dying, itching and blisters abated, a ‘miracle’ beyond any doubt! A ‘miracle’ every informed Israelite could perform for the benefit of his neighbour, for a certain price; some trivial material goods, silver and gold and why not, even some clothing!

But why clothing? How can we interpret this clue? The ‘lending’ of clothing is hushed up in most common translations, however it is present in the oldest surviving translation of the Bible from Hebrew, in the Septuagint: Precisely those clothes should make us seriously consider the idea of ceremonial expulsion of evil, cdxxvi using some gold and silver vessels and the personal belongings (clothing) of the interested parties!

A magnificent, indeed a ‘divine’ idea! The victims would be relieved of the symptoms of their sins, together with their sinful belongings. Behold the Chaldean God of the Bible in all his moneymaking grandeur! You may remember the simple recipe of the first great healer-money-maker:

“Great plague, great rewards”! The first and foremost of the patriarchs, Abraham used exactly the same ingenious method a long time ago: “I plague thee, you pay me, you are healed”, to become “very rich in cattle, in silver, and in gold”. Genesis 13.2 Plagues, miraculous healing and rich rewards constitute an inseparable whole in the eyes of those Chaldeo-Biblical heroes. They follow the biblical tenet: “I wound, and I heal”, Deuteronomy 32.39 a straight reference to the functional core of this variant of professional sorcery, which combined the ‘power’ producing the plagues and the healer in one and the same person! Were these events not so tragic, the whole plot could be regarded as admirable! However, let us follow the sequel, where ‘favours’ abound: It was not just the simple Egyptians who went for the fable of the sympathetic Jews and started paying in silver and gold for their rescue. We see immediately in the flow of the narrative that Moses pulls the same trick with great success among the rich and powerful magistrates of the royal court: “Moreover the man Moses became very great in the land of Egypt, in the sight of Pharaoh’s servants, and in the sight of the people”. Exodus 11.3

In biblical terms, this means that Moses took for himself the lion’s share of the ‘grace’ of ‘favour’! The ‘Man’ cdxxvi Moses had become a Superstar in the eyes of the brainless courtiers, his former enemies. In all secrecy, they now approached him offering their riches to secure their rescue from the impending man-killing pestilence that was certainly drawing near.

The divine taking of hostages was in full swing! The abrahamic recipe, with a few minor improvements, was omnipresent! Moses’ Chaldean art smote Egypt with powerful plagues! Hundreds of years after the invention of the motto: “Plagues are profitable”, the abrahamic deity, did not forgo the reaping of rich
rewards, for healing the wounds it had inflicted itself upon its victims. Every Israelite found himself now in a favourable position: he could secretly peddle hope and healing to his neighbour! The healer’s fee, some trivial silver and gold utensils would seem a justifiable reward for any person that could break the spells and neutralize the upcoming murderous plagues. Moses, the famous magician-prophet would have probably received part or all of those presents.

The courtiers and magistrates of the royal palace had all seen him with their own eyes, raising his hands to heaven and majestically bringing on or casting off plagues. Well, now was the time to pay for that spectacle! The common people and courtiers alike, paid dearly for the priceless gift of hope, of escape from the upcoming deadly pestilence. Precisely the announcement of the next man-killing plague helped the volume of such transactions soar high. The God-afflicted Egyptians hurried, their clothing and precious vessels in hand, to hire their rescuers. Moses must have had a jolly good private laugh at those naïve fools while he was amassing great riches. With such naïveté around you, it was not hard to become “Great”!

By studying the chronicle of the exodus, it is obvious that enough time was allowed to conclude this preplanned, profiteering part of the affair. At least eleven days and nights would pass until the night of the Great Plague. However, the last 7 days must have been the most profitable ones; Moses had arranged for the level of despair among the Egyptians to rise to new heights. They would forfeit any doubts concerning the value of the ‘favour’ offered to them by their healers. One could ignore the pestilence of the animals, and a skin rash; when you are in pain though, and your life is immediately at stake, you are more likely to pay up!

We will see how symptoms were brought to a climax and the multitalented money-maker Moses, the ablest descendant of the Chaldean Magician Abraham, raised moneymaking based on human suffering to the level of an art.

A most peculiar Form of Slavery

Before we proceed with the tragic details of the last plague, we would like to refer to a spontaneous observation made during the research on the wealth of material provided in the biblical text of the exodus. The ‘Exodus’, the second book of the Bible, commences by describing the harsh slavery of the Hebrews in Egypt, in the darkest of colours. The dramatic description does not initially leave any doubt for a bona fide reader; the Hebrews were slaves oppressed under the harshest of yokes. However, on closer inspection the narrative itself casts many doubts on this original impression.

We will briefly examine the biblical narrative for facts and information that do not agree with the image of harshly oppressed slaves that is constantly evoked by the biblical narrative, as an excuse for the relentless plagues inflicted by God upon the Egyptians.

Among the biblical allusions to the dramatic conditions of the Hebrews’ stay in Egypt, the Bible itself presents, contradicting itself, the sister of the Pharaoh adopting a Hebrew child, and granting his mother, a Hebrew woman the extraordinary privilege of nursing the child. Although the Hebrews were supposedly slaves, the narrative admits they were inhabiting “the best of the land of Egypt”, Genesis 47.11 the land of Goshen, where they were initially set up by their great ancestor and benefactor Joseph, with the approval of the Pharaoh! Although they were ‘slaves’ they still owned the most fertile part of the land of Egypt, the supreme grazing pastures of Goshen!

While the plagues of the Exodus were unfolding we read: “And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there”; Exodus 8:22 (8:18) and after that: “Only in the land of Goshen, where the children of Israel were, was there no hail”. Exodus 9:26. These passages confirm that the best region of Egypt was still inhabited as in the good old days of Joseph by those supposedly oppressed ‘slaves’.

In the rest of Egypt, they owned their own houses and called the Egyptians “neighbours and cotenants” rather than masters and lords:

“every woman shall borrow of her neighbour and of her that cohabits in her house, jewels of silver, and jewels of gold”. Exodus 3.22 see also Exodus 12.35 The term ‘cotenant’ certainly implies that many Egyptians often shared the same house or tent with their supposed slaves, the Israelites. The same narrative does not leave any room for doubt; we are clearly told that there were other slaves, who were afflicted by the plagues of Egypt and suffered together with their Egyptian masters: “And all the firstborn in the land of Egypt shall die...even unto the firstborn of the maidservant”. Exodus 11.5

Quite often in the narrative we note that the supposedly enslaved Hebrews were owners of large herds of cattle; we are compelled to consider the possibility that slavery and forced labour that are presented to us in the first few chapters of the Exodus, by the terms “bondage ... burdens ... cruel bondage” Exodus 6.5-9 cannot represent the fate of the entire Hebrew community in Egypt, since a slave would certainly be deprived of any form of property.
In our case, this must have been a very peculiar form of slavery, if ‘slaves’ own a luxurious main settlement in the best part of the land, own houses throughout Egypt, great herds of domestic animals, and certainly grazing pastures for their herds! “And the Lord did that thing on the following day, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one”. Exodus 9.6. Indeed, the animals must have been very important to Egypt; at some point the dazzled Pharaoh was ready to let the Hebrews go, taking along their children and house wares. However, he was not willing to let them take their herds along:

“And Pharaoh called unto Moses, and said, Go, serve the Lord; only let your flocks and your herds be stayed: let your little ones also go with you”. And Moses answered: “Our cattle also shall go with us; there shall not a hoof be left behind”. Exodus 10.24,26

The Pharaoh clearly acknowledged that those animals belonged to them; they must not have been few! During the final Exodus, after the deadly night of the Passover, the Bible lists this valuable treasure they took with them as consisting of: “flocks, and herds, even very much cattle”. Exodus 12.38

But we have to ask ourselves, quite justifiably: How is it possible for a people to be owners of the best part of the countryside, and of great herds of livestock and be at the same time slaves, oppressed to the point of annihilation?

In the Koran, a book sacred to the Muslims, we read: “(And God instructed Moses), take my slaves and march forth by night (from Egypt) and cross the (Red) Sea; for it is certain that the (Egyptian army) are destined to drown. How many gardens and springs they had to leave behind, how many fields of theirs and their noble mansions and all the luxuries of life wherein they had taken such delight! That (however) was their destiny”. Koran 44.24-29

To avoid any misunderstanding as to the people referred to in this section we read elsewhere: “We told Moses. Take my slaves during the night, for you will certainly be pursued… we expelled them from their gardens, from their water fountains, their treasures and every kind of honourable position”. Koran 26.53-60

It is clear then, that the fight for the Exodus may not have been the result of the wish for liberation from harsh and oppressive slavery! All the evidence points to the fact that the Hebrews had come to Egypt with a specific purpose: they were intending to secure absolute power over Egypt. The successful ruses of Joseph marked the glorious beginning of their efforts. However further developments belied their expectations; their successive efforts to secure power deceitfully failed, because of poor planning, exaggerations, plain bad luck, or even possibly by virtue of remarkable ability on behalf of the Egyptian authorities! Their subversive activities led to the generalized repulsion of the Egyptians (Exodus 1.12-13) The end-result must have been their eventual fall into disfavour and a life on the fringe of Egyptian society.

The continuous efforts to surreptitiously undermine Egyptian authority are evident in the story of the young plotter Moses, who was meeting in secret his brothers the Hebrews while pretending to be an Egyptian of high rank with all the hypocrisy this entailed. The Egyptian authority found out about this conspiracy and uncovered the double life of the dark prince. It reacted forcefully to the Hebrews’ continuous clandestine subversive efforts by employing more effective subjugation and loss of privileges that gradually transformed the Hebrews from a powerful class ruling over the Egyptians to ordinary citizens, meaning workers of the fields, tenders of animals and artisans who had to work for their living!

The Exodus from Egypt was the result of a decision made by some religious center outside Egypt that must have realized the fact that the gradual decline in status of the Hebrew community in that country had defeated the purpose of their original immigration there!

A part of the Hebrew population of Egypt must have been deprived of its possessions, after having been found to be actively involved in subversive activity against the Egyptian State. The rest of the Hebrews obviously kept their old privileges and their property in land and animals that must have been quite significant. They were however now suffering from intensifying general displeasure. The flight of the discontented Jews from Egypt would be the natural outcome.

The Pharaoh did not object in principle to their leaving; his only authoritative objection concerned taking with them whatever possessions they had obtained in Egypt. Only in this light can we make sense of his statement: “And Pharaoh called unto Moses, and said, Go, serve the Lord; let your little ones also go with you …only let your flocks of sheep and your herds of cattle stay”. Exodus 10.24

Even the mass Exodus was probably the result of the progressive escalation of the plagues and the impending danger of massive Egyptian reprisals to those that would choose to remain in Egypt rather than the result of a generalized wish of the Hebrews for a flight from Egypt! This is supported by the absence of any reprisals against the Israelites. Despite the harsh plagues that afflicted the Egyptians for an extended period of time, we do not hear of a single Israelite that was manhandled by the Egyptian authorities or by an enraged Egyptian mob.
It is certain that the customary simple interpretation of the collectively oppressed slaves cannot explain the contradictions about the abundance of wealth still in Hebrew hands. Well, slaves they may have been, but unlike any ordinary slaves don’t you think?

### The unleavened Bread of Salvation

Let us proceed with the investigation of the plagues that were wreaking havoc among the Egyptians a few days before the Exodus. While the pious act of collection of ‘golden and silver vessels’ was in full swing, Moses suddenly asked his people to…go on a diet!

Yes, he specified a most beneficial diet, more than any other diet that has been invented since those days, a diet that was literally their salvation.

Let us examine closer the events of that last decisive plague, viewed in the light of a peculiar dietary abstinence ordered by Moses: “Seven days will you eat unleavened \textsuperscript{19} bread; even the first day you will put away leaven (yeast) out of your houses: for whoever eats leavened bread from the first day until the seventh day, that soul shall perish”. Exodus 12.15

And: “Seven days shall there be no leaven found in your houses: for whoever eats that which is leavened, even that soul shall perish from the congregation of Israel, whether he be a stranger, or born in the land”. Exodus 12.19 Furthermore: “You shall eat nothing leavened; in all your habitations shall you eat unleavened bread”. Exodus 12.20

What is happening here? Why such a fuss about what sort of bread the Hebrews would eat? Am I being too suspicious in posing such questions? Or is something lurking here that should have attracted the attention of even the most innocent and well-meaning reader?

What was Moses trying to keep from the table of his brethren? But it is so clear: Do not eat anything containing yeast. No leaven. Moses was very specific. No contact whatsoever with leavened bread products. We wonder, why?

Don’t expect the Bible to tell you why. The biblical narrative doesn’t even hint at any reason for this strange command. However, having examined enough Chaldean tricks so far, we have to take it for granted that Moses’ orders would certainly not involve purposeless ceremonial rituals or a sudden religious dietary caprice. His orders must have concerned essential life-saving measures.

The fact that an entire people (and especially a people with such a prehistory) suddenly changed its diet to eat only unleavened bread, avoiding thus the common type of food of the land of Egypt, leavened bread, does not just raise suspicions; scorching questions are raised and our interest borders on agony.

The previous crushing data from the Chaldean feats of the past oblige us to think in… Chaldean terms! It usually takes a certain effort to suspect that food-sorcery has played a role in achieving some spectacular result. However, here, in the last man-killing plague of Egypt, these dietary instructions and prohibitions surpass any precedent; they are clear and specific and can only create specific suspicions as they render the reality in tragic relief.

Let us try to find out, why amidst man-killing plagues, those Chaldeans of the Egyptian community suddenly embarked on general abstinence from leavened bread.

The expression “You shall eat nothing leavened” Exodus 12.20 does not refer to bread alone, but includes every foodstuff consisting of dough and baked with yeast. The call for abstinence from all leavened goods would accordingly include every leavened bread, pastries, \textsuperscript{20} cakes and baked biscuits. The directive is strict and specific; it only allows unleavened products.

We can plainly see how the consumption of leavened foodstuffs was forbidden under the threat of the death penalty and leaven was clearly banished from the table of the Hebrews. On the other hand, we would be naïve if we did not acknowledge that all the prohibited foods mentioned above were ultimately destined to be consumed by the Egyptians.

But how can we speak of baked leavened foods? Were there bakeries in the land of Egypt?

Let us recall here the “master baker” Gen 40.1-5 of Joseph’s time, generations before the time of Moses, who described the dishes filled with cakes and pastries that included every sample of his work “And in the basket there was every kind of the work of the baker for Pharaoh”; Genesis 40:17. If the craft of the baker was developed to such a degree in Joseph’s time, there is no doubt that there must have been plenty of bakeries in Egypt in Moses’ time, several generations later. As we have already mentioned the wheat-producing land of Egypt must certainly have produced an endless array of leavened baked products, sweets and desserts from a plentiful supply of flour.

At the time of Jacob, the biblical narrative noted: “…in all the land of Egypt there was bread”. Genesis 41.54 Besides, the Hebrews themselves, after they left Egypt would reminisce about those filling breads of
Egypt; the following revealing statement is recorded: “...in the land of Egypt, where we sat by the flesh pots, and we ate bread to the full;” Exodus 16.3.

There was plenty of bread and meat in Egypt then; yes, the Nile, their animals and an abundance of wheat (bread) had always been the real strength of Egypt. As the Nile had been brutally poisoned, as the animals had been wilfully decimated...precisely at this moment, as soon as Moses had prophesied the man-killing plague against the Egyptians it was time for the bread and bakeries to play their part in this hair-raising deadly game of plagues and divine terrorism, in this macabre dance of merciless Chaldean sorcery!

The yeast would be smitten by the ‘wrath’ of the Chaldean God! However strange it may seem, Moses was not interested in the food his brethren would eat but rather in what they would abstain from! Only in this way would unsuspecting bread-producing Egypt be brought to its knees! The task of a kneader has always been an arduous, thankless one. While the baker himself may have been an Egyptian, everything points to the fact that the kneaders at least must have been some muscular Israelites; from that advantageous position they were granted the high privilege of introducing the appropriate portion of divine ‘wrath’; not into the dough, mind you, but into the yeast! It would certainly be relatively easier to determine the appropriate dose needed for the small amount of yeast used, rather than calculate the dose for much larger and difficult to measure quantities of kneaded dough.

Egypt therefore, was not just full of bakeries; we have every reason to believe that the specialty of kneader-baker may have become a traditional Hebrew profession, ever since the times of master-baker Joseph who allowed for dynamic promotion of the interests of his like-minded brothers and fellow Hebrews.

The Chaldean-dominated profession of the kneader-baker was called upon to play a crucial role in promoting the heavenly plagues! Their weapon? Simple yeast, the soul of each and every bread product! With amazing ease, without disrupting the simple rhythm of everyday life, they would place the ‘divine horrors’ straight from the ‘mighty hand’ of Moses on the table of the entirely unsuspecting Egyptians! One more unimaginable project of plagues and massive coercion was in full swing! For seven entire days before the Exodus, the bread of Egypt would represent a sweetly-scented ‘horror’ that would ‘bite’ hard at the intestines of the unsuspecting victim who would taste it. This ‘grace’ would spread like wildfire and the ‘healers’ would close ‘golden’ deals by selling out their advice, their charms and cures! The silver and gold vessels, the fancy ornamented clothing would be deemed a small price to pay; they would have seemed unworthy of mention compared to any alleviation of symptoms or even actual hope of cure through the grace of the healer!

To be on the safe side, Moses repeatedly warned his Hebrew brothers. These were times of extreme tension and every possibility of errors had to be avoided. So he ordered: “...even the first day you shall put away leaven out of your houses”. Exodus 12.15 The reason was, that even if they were able to produce their own bread with clean yeast that had not been tampered with, this could only cause a multitude of errors and problems.

How could they, especially children and old men, distinguish between leavened bread that contained divine wrath and bread similar in appearance that did not? Besides, many among the Hebrews that shared lodgings with the Egyptians would risk inadvertently eating the leavened bread products of their masters or co-tenants!

In any case the general order: “You shall eat nothing leavened”; Exodus 12.20 was a simple and effective approach; it was put in effect exactly at the time Egypt was about to suffer from the stealthy murderous plagues of the Hebrew God. Let us recall here, that this was not the first time that we see everyday bread become a powerful weapon of coercion in the hands of the Chaldean patriarchs. In Joseph’s time, his Egyptian master Potiphar, was reduced to a state of ‘serenity’ most convenient to Joseph; the narrative did not hesitate to reveal that: “he left all that he had in Joseph’s hand; and he knew not ought he had, save the bread which he did eat”. Genesis 39.6

On a vastly greater scale, the bread of Egypt would now become the ‘mighty hand’ spreading the plagues and causing widespread fear of the Jewish God. Now we realize the actual meaning of the words of that same God in the land of preparation! Let us remind you of those meaningful words:

“And the Lord said unto Moses, when you return to Egypt, see that you do all those monsters (horrors) before Pharaoh, which I have put in your hand”. Septuagint Exodus 4.21 In the later translations this has been changed to “see that you do all the wonders that I have put into your hands…”.

These are certainly Jethro’s words – no God could have stooped so low, however hard he might have tried! By the encouraging tone of these verses, we can clearly recognize that even for Moses the spreading of terror on such a scale would have seemed at first a difficult task. He was instructed how to eventually spread the plagues to involve the young and the old indiscriminately, in a fierce and shameless dance of...
horrible afflictions that would bring an entire nation to its knees. After several days’ torture, the Egyptians would submit to the harshest divine coercion!

Therefore he was encouraged accordingly: “see (do not hesitate) to use such monsters (horrors), that I have put in your hands”! Yes, to implement such instructions you would need divine orders and guts of steel! Moses finally proved that he had them both!

The grandeur of biblical heroes lies in their leaving absolutely nothing to chance. They performed from detailed scenarios, complete with the most intricate preparations. In the description of the Exodus we are presented with the opportunity to examine those detailed preparations that preceded the man-killing plague as well as the formidable precision of its execution! The entire plan of action had been prepared in advance during Moses’ sojourn in the land of Midian, where the great priest Jethro was preparing him for the horrific plague-producing feat of the Exodus. (Exodus 3.1-4.23)

I will only remind you of some of the amazing details, predicted by the scenario that had been prepared in the land of Midian: “And I am sure that the king of Egypt will not let you go, no, unless forced by a mighty hand. And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. And I will give this people (the Hebrews) favour in the sight of the Egyptians: and it shall come to pass, that, when you go, you shall not go empty: But every woman shall borrow of her neighbour, and of her that lived in her house, jewels of silver and jewels of gold, and raiment: and you shall put them upon your sons, and upon your daughters; and you shall despoil the Egyptians”. Exodus 3:19-22

Long before the actual events in Egypt, Moses had known in advance that ‘divine favour’ would suddenly appear immediately after the powerful afflictions of Egypt by those ‘heavenly horrors’. And indeed, as soon as the plagues were in full swing, this peculiar ‘divine favour’ paradoxically appeared!

It may appear paradoxical to us; however, if you reflect on it you will realize that indeed, once a person is afflicted by powerful plagues, he is more likely to allow you to strip him naked of his belongings!

The word ‘favour’ (grace) is used here with ambivalence exactly like the word ‘blessing’, that had been so graciously dealt out by Abraham and his seed to the Kings and Rulers in their vicinity, paradoxically relieving them at the same time of the burden of their valuable possessions.

The words ‘favour’ and ‘blessing’ do not represent biblical paradoxical statements; they merely represent symbolic expressions of joy and elation at the idea of patriarchal enrichment. The statement “you shall despoil the Egyptians” Exodus 3.22 does not leave any room for doubt about the validity of our interpretation.

We must not omit here a reference to the adjuvant role of the Chaldean woman; she took it upon herself to promote this profitable ‘favour’ with wilful persuasion…to her Egyptian neighbours. However, female shrewdness alone would not have been enough to do the trick. The victim would have to be genuinely ill, not just frightened, to desperately seek a cure. A frightened person would pay only reluctantly, whereas a gravely ill person would be far more eager to part with his belongings! Those talented Chaldeans, the operators of the ‘mighty hand’ were the rightful heirs of this peculiar oriental art of causing sickness and then exploiting the sick.

A bewildered Egypt, bound hand and foot through the cunning deceit of the Chaldeans allowed this plague of horrifying, bed-confining suffering to be dealt out unto her own children! Those masters of reckless deceit must have predicted, actively promoted and indeed must have demanded of their women a show of feigned compassion allowing them to infiltrate the homes of their ailing victims!

Now, all the Egyptians would be willing to pay in gold whatever small or great favour was promised to them by those peculiar healers…since their unexplained pains, their paralyzed limbs and their constantly deteriorating health and spreading general pestilence would have been interpreted as a certain sign that they would all be among the victims of the upcoming plague. In a few days the God exterminator of the Hebrews would be walking the roads of Egypt, dealing his deadly blows from door to door!

For seven endless days and nights these unexplained pains and unknown vexations would persist and spread all over Egypt. The menacing spectre of Abraham, the great plague-healer, was hovering over Egypt again.

The biblical narrative mentioned on that occasion: “And the Lord plagued Pharaoh and his house with great plagues because of Sarai Abram’s wife”, Genesis 12.17 without providing us with any further details concerning the multitude as well as the nature of the plagues. Now, however, many centuries after the lifetime of Abraham, we are privileged to observe the actions of one of his ablest descendants described in minute details; he ensnared an entire nation by interweaving invisible and thus unbreakable spells of Abrahamic sorcery! Abraham was alone, with multitalented Sarah in the assistant’s role! He was only able to afflict the royal household of the Pharaoh. Moses however, was in possession of a multitude of associates and eager assistants; while some among them knew and others must have just followed orders, edxxi they ensnared the whole of Egypt in a hopeless death trap.
Moses, like the great prophet he was, knew the terrible extent of the imminent plague. Indeed, knowing that the battle had been won, he raised his voice and assumed an arrogant attitude. He went as far as pretending he was angry and shouted in front of the bedazzled monarch:

“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 does put a difference between the Egyptians and Israel. And all these servants of yours shall come down unto me, and bow down themselves unto me, saying, Do get out, and all the people that follow you: and after that I will go out. And he went out from Pharaoh in a great anger”. Exodus 11.6-8

Such a wailing will be raised that you will beg us on your knees to leave Egypt! Those were the final triumphant threats of Moses! The Pharaoh witnessed this amazing demonstration of power in his own palace dumbfounded; he didn’t find the courage to raise his own voice to respond with authoritarian anger. He could hardly envisage that this man who walked so rudely away from his throne had already found a way to divide the bread of Egypt into two portions, to be consumed by the Egyptians and the Hebrews respectively!

For seven entire days and seven nights, the most common food of Egypt, leavened bread and coveted pastries must have caused unexpected havoc in the land of Egypt! Lo and behold! An unprecedented and unexplained miracle occurred! Only the sons of Israel walked around full of health and compassion; they showed a most genuine helping attitude, a healer’s talent. When out of sight they ate a hard, unleavened crusty flatbread.

Yes, those last seven days in Egypt were full of abdominal pains, barter and intensive preparations.

Passover, the diet of salvation

“Then Moses called for all the elders of Israel, and said unto them…In the tenth day of this month you shall take every man a lamb, according to the house of your fathers, a lamb for each house: And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb”. Exodus 12:3,4 ,21 After a series of endless and precise instructions, he added:

“This is the ordinance of the Passover: There shall no stranger eat thereof”. Exodus 12.43

You may want to reflect a bit on the importance of all those instructions! No other ‘miracle’ included in the biblical narrative was preceded by such a great number of elaborate dietary preparations; of course, no other diet ultimately cost the lives of so many people. Observe all those instructions and explicit orders. After all the details we have examined from the previous action of the patriarchs, don’t you get the distinct feeling that something was literally brewing here?

The real question is not whether something was brewing; the question is rather what was it exactly that Moses was preparing? Why should everybody of Hebrew origin, even the ones living by themselves and the poor, even the old and bedridden eat a particular meal? Why did they have to count themselves, to avoid the possibility that some among them would eat something else? To achieve these goals Moses added a great number of additional pieces of advice: “Your lamb shall be without blemish, a male of the first year…and you shall keep it up until the fourteenth day of the same month”. Exodus 12.6

Five days’ observation (from the 10th to the 14th of the month) would be enough to assure the owner that the lamb did not show any signs of inadvertent poisoning. Additionally, the advice “you shall keep it” was certainly meant to prevent any straying of the lamb into the dangerous courtyard of the Egyptian neighbour.

Now pay close attention to the cooking recipe of salvation:

“And you shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs you shall eat it. Eat not of it raw, nor boil at all with water, but roast with fire; (nothing is allowed to be prepared in a pot for reasons we will examine later) his head with his legs, (Classic lamb on the spit) and with the entrails thereof. (The intestines and internal organs would be roasted with the lamb and would accordingly have to be cleaned and sewed into the abdomen) And you shall let nothing of it remain until the morning; and that which remains of it (of the lamb) until the morning you shall burn with fire”. Exodus 12.8-10

This meal of salvation did not only have to come from our own flock, and be kept separate from the rest of the sheep for a number of days; it had to be prepared, roasted on the spit in its entirety with all its edible entrails, over the fire! It had to be intact, and nothing could be removed from it! Why? But it is clear in the text: That night, nothing must be prepared in a pot! No one must eat anything boiled or raw (!) –just roasted over a fire! After the all-night meal, they were ordered to patiently burn the carcass and the remains of the animal in the fire!
“And thus shall you eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord’s Passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt”. Exodus 12.11-12

The transformation of this last plague from a generalized affliction to the exclusive death of the first-born represents a major effort to cover up the real nature of the man-killing plague. No man-made plague could ever target and selectively eliminate only the first born among the Egyptian people and animals (?) As we have mentioned previously, this plague, at the time it was first announced concerned a general threat against the lives of the Egyptians; there was no mention of any first-born.

The initial general threat: “For now I will stretch out my hand, that I may smite you (the Pharaoh) and your people with pestilence; and you shall be annihilated from the earth”. Exodus 9.15 Only much later was the threat rephrased, possibly because of lack of access to the food served on the table of the great Pharaoh.

As we have noticed even from the times of Joseph, the Pharaoh had a personal master-baker; he could not have been a Hebrew at this time, considering the general discontent against the Jews. The royal food tasters and the ceremonial ritual of preparation of the dishes proved to be an unsurpassable barrier that protected the Pharaoh from the plague. It is possible though that they found a way to ‘bless’ the food of the first-born son of the Pharaoh, the traditional heir to the throne of Egypt; they may have found a way to afflict him with the divine plague by discovering a chance ‘soft’ spot, perhaps some weakness of the young prince for baked pastries, products that would be outside the usual controlled diet baked at the royal bakery. His favourite sweets now threatened to cost the prince’s life!

Moses, who we may suppose became aware of this opportunity, transformed his general threat to a more specific threat for the royal entourage: The original threat “I will smite you and your people with pestilence” was now changed to the much more specific and detailed threat: “And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sits upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts”. Exodus 11.5

The only victim of importance in the family of the Pharaoh could be his vulnerable first born son with the undisciplined diet; the prince may have been consuming unchecked food, perhaps a favourite treat baked outside the palace. For the rest of the victims, the anonymous ones, no one could care less whether they were first born or not. The firstborn of beasts? Well, those should have perished a long time ago!

Besides, we must stress that the narrative finally leaves us in doubt, concerning the death of the first born of the Pharaoh. If such an important matter is left unanswered, we can only surmise that the final plague of the exterminator never made it to the plate of the first-born prince.

It is quite true that the transformation of the plague to death of the firstborn has served other purposes admirably; this change introduced an inexplicable divine element obscuring behind it the real earthly methods of the affliction by the plague. Transforming a criminal plague of mass sorcery to an inexplicable affliction of the first-born children, the narrative cloaked its own admissions with a shining veil of theological mystery. This served to create the desired confusion and effectively prevented any later suspicious interpretations! Unfortunately, this ruse met with great success!

Besides, it would be strange if all these hair-raising events were recorded without any attempt to cloud the events, confound the critics and conceal the crimes. An additional benefit was that ever since those events the firstborns of the Israelites had to be redeemed with votive offerings to the Jewish priesthood, whether they were man or beast. That was an additional reason to include and keep in the biblical narrative this profitable version of the events. Let us return to the narrative that paradoxically states, concerning the man-killing plague afflicting the Egyptians: “And all the firstborn in the land of Egypt shall die... even the firstborn of the maidservant that is behind the mill”. Exodus 11.5.

And not just him but according to the narrative the victims included “the firstborn of the prisoner” that was in the dungeon.” Exodus 12.29

We are compelled to ask a question that cannot be answered by any biblical reasoning. Whatever became of the pompous statement: “That be far from you to do after this manner, to slay the righteous with the wicked”. Genesis 18:25 So why did the son of the maidservant and the incarcerated prisoner have to die? Why must slaves and non-Egyptian prisoners die for a dispute that had nothing to do with them?

They had to die precisely because there was no way to spare them. Those entirely innocent victims, the likewise brutally oppressed foreign slaves and prisoners of war, perhaps even any Hebrews that happened to be incarcerated in the dungeons would meet with the same fate as the Egyptians at the hand of the ‘righteous’ and ‘merciful’ deity of the Hebrews!

Unfortunately, they were exempt from Passover! Foreign slaves could not be initiated in the procedure of salvation without risking the revelation of the gigantic plan of extermination of the ensnared Egyptians. The prisoner in the dungeon, even if entirely innocent, perhaps even a Hebrew, could not be saved because he was kept in a restricted, controlled environment with a uniform diet for all prisoners.
The question keeps repeating itself: Is there any satisfactory explanation for the death of poor slaves in the mill and of unfortunate prisoners in the Egyptian prisons?

The biblical narrative itself insolently records the fact that the Chaldean deity was unable to act within the rudimentary elements of justice. A ‘God’ indiscriminately exterminating his enemies, innocent slaves and prisoners of war…it’s neither worth speaking of any ‘God’ nor of the ‘first-born’! This is plain and simple: a straight confession of a mass crime against all persons ignorant of the cooking recipes of salvation of that prime sorcerer Moses! If this is not a ‘miracle’ of mass sorcery, why did the ‘deity’ involved save only those that could participate in that particular secret supper?

Passover- the Night of Terror

Let us consider again the advice of the narrative! What exactly was that recipe of salvation? Separate a lamb, one from your own flock, take particular care of it during the final 4-5 days and slaughter it early on the afternoon of the day of Passover. Dipping a bunch of origon in its blood, you must mark with it the lintel and the doorposts of your front door. The lamb or kid must not be sectioned, to make sure it will be impossible to cook in a pot. The basic instruction ensuring salvation was:

“Eat not of it raw, nor sodden at all with water”. Exodus 12.9

The Hebrews had to avoid consuming any boiled meat. The lambs’ entrails should also stay with the lamb, in order to avoid their separate cooking in a pot. Every one should come to this supper and be accounted for if they wished to live: they should consume this “roast on the fire”. Exodus 12.8 The prophet emphatically stressed: “do not eat anything boiled in water”. Pay attention then and stay away from pots, at all cost…!

It makes one wonder: Why go to such trouble and follow such detailed cooking instructions, for a divine miracle? Couldn’t ‘God’ finally kill those Egyptians without resorting to such detailed devotional cooking… without demanding such intricate cooking preparations?

Why should the Hebrews pay such close attention to roasting and eating a lamb, at the time other people would be dying a horrible death?

Moreover, why stay away from pots at all cost?

For a very simple reason: The ‘mighty hand’, or rather, the ‘high arm’, the long tentacles of the invisible exterminator had devised a way to release his wrath exactly on that very night, right inside the boiling pot of the Egyptian households!

And Moses said: “Thus said the Lord: About midnight will I go out into the midst of Egypt and all the firstborn in the land of Egypt shall die…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”. Exodus 11.5

Nothing is recorded in the biblical narrative that would inform us of the rituals of the Egyptians and the special circumstances of that particular night. As expected, the biblical narrative passes over the events in silence (either that or any reference has been carefully removed from the biblical text at a later time) and we are given no clue as to the method Moses used to bring about that selective slaughter of thousands of innocent Egyptians. Accordingly, we can only surmise about the real course of the events of that fateful night.

By careful consideration of the details of the narrative and especially of the instructions for the protection of the Hebrews from that man killing plague, we can extract certain clues concerning the probable method Moses used; it must have been that of effective separation of the opponents into two dietary groups.

Indeed, recalling the reasons why Moses intentionally ordered the consumption of unleavened bread and abstinence from leavened bread products, we immediately become suspicious of the intensity with which he now demanded the consumption of roasted lamb and the abstinence from any boiled meats! That almost identical phrasing concerning the use of leavened and unleavened bread and the roasted and boiled meat, leads us to believe that on that fateful night Moses must have used, for a second time, the same method of dietary segregation to selectively place on his opponents’ table the ‘wrath’ of his God!

We can therefore surmise that the meat cut in pieces and boiled in water that was specifically excluded from the Hebrew diet that night represented a fateful trap for the Egyptians, whereas the intact roasted lamb would prove the salvation of Moses’ followers!

The interpretation we consider more likely than any other commences with the admission by the biblical authors that the man-killing plague would definitely occur during that particular night: “For I will pass through the land of Egypt this night”. Exodus 12.12 Later on, it is reaffirmed that: “at midnight the Lord smote…the land of Egypt”. Exodus 12:29

A significant question is raised: Why would an entire nation eat meat late at night? The obvious answer is that such meat consumption could only occur on the occasion of a celebration, or a religious ritual.
Some annually recurring feast of the Egyptian religion, that included ceremonial consumption of meat on that particular night, must have provided the opportunity for that final man-killing plague of Moses, the culmination of the plagues that were premeditated in Midian a long time before. The unsuspecting Egyptians would have been humiliated along with their Gods in whose honour they would be celebrating precisely on the day of that important anniversary.

There is indeed such a direct reference to the humiliation of the Egyptian deities included in the statement: “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 vengeance: I am the Lord”. Exodus 12:12

Everything points to the fact that the threat: “And I will harden Pharaoh’s heart, and multiply my signs and my wonders in the land of Egypt”. Exodus 7.3 was not mere words! Moses and his plague loving “Yahweh”(deceit deified) had contrived a way to introduce the terrors they had imported from Midian with admirable effectiveness precisely into that anniversary meat soup that was meant to honour one or more of the Egyptian deities!

The scorching question now is: can we document the existence of such a festive annual religious ceremony, with associated nocturnal meat consumption in Egyptian history? Was there some recurring Egyptian religious ceremony that could be correlated with such festive rituals? To provide a plausible answer to that critical question we must mention, in brief the myth of the Sun-God Osiris; according to Egyptian Mythology, he introduced civilization to the Egyptians, teaching them the arts of agriculture and introducing culture. “He built the Town of Zeus (Diopolis) and the town of Thebes in Egypt, as well as a luxurious temple to honour his parents Zeus and Hera”. cdxlvi

Osiris however was killed and dismembered by his malicious brother Seth or Typhoon. The dismembered Osiris was brought back to life, by grace of the love of Isis who managed to recover and unite his disjoined limbs again. The fruit of her union with resurrected Osiris was their son Horus. The Egyptians believed that the entire line of later Pharaohs was descended from Horus.

Osiris finally turned even the underworld into a paradise and became the judge of that posthumous world; he only accepted there those pious ones who had honoured him appropriately during their mortal lives! cdxlvii According to this tale, the resurrected Osiris became a God of even greater significance than a mere mythical ancestor of the Pharaohs! On the subject of nocturnal celebrations to honour Osiris, Plutarch mentions:

“The Egyptians do not consider the swine a sacred animal...however once a year on a full moon they sacrifice pigs and eat their flesh; their reason for doing so is the tale of Seth who was hunting for boar one night lit by a full moon when he discovered the body of Osiris in a wooden box. He dismembered Osiris and scattered the pieces”. cdxlviii Herodotus completes the picture by commenting: “In Said lies the grave (of Osiris)... and in this temple the Egyptians perform during the night the representation of his sufferings (during resurrection)”. cdxlix Plutarchus notes such a festive occasion a short time after the spring equinox by recording: “after the spring equinox the Egyptians celebrate the days of the puerperium of Isis”. cdli

Additional evidence in the direction of such a massive religious ceremony is provided by that otherwise incomprehensible command: “Eat not of it (the meat) raw”. Exodus 12.5-10 We sincerely do not wish to believe that the Hebrews of those times occasionally ate their meat raw; accordingly, this strange command only makes sense if it is interpreted as a command of avoidance of a specific ceremonial consumption of raw meat. Such a ritual would include the devouring of a small portion of raw meat of a sacred animal, symbolic of the dismembered Gods Dionysus or Osiris. cdlii,452 This symbolic consumption of the flesh of God (of which the practice of the Holy Communion is a contemporary example) was considered essential for the ‘entrance’ of God into man and for the future participation of man in divine nature.

It seems quite clear then, that the night of the first full moon after the spring equinox was the date of an important nocturnal ceremony. Obviously, a feast in honour of the entire Egyptian divine family related to the victory of Isis over death and the resurrection of Osiris was celebrated during the night of that particular full moon; a feast not dissimilar in character to the celebration we are looking for! With their own mythological ritual, the Egyptians were celebrating the perpetual event of annual rebirth in nature’s cycle cdliii.

Which method of action would explain those detailed instructions and precautions we saw Moses introduce to protect his people from the great plague? Despite the interpretative difficulties we mentioned above, if we try to think in terms of that era and reconsider all the data we have collected, we can attempt a reconstruction of the events of that fateful night.

If indeed, a ceremonial supper of meat soup was consumed after midnight, it would necessarily entail the ceremonial mass slaughter of animals in the numerous temples throughout Egypt. The sacrificed animals, pigs, cattle and sheep, carved up like Osiris, would have been distributed for free as an annual gift from the
Pharaoh and the priests, to honour the major divinity representing nature’s resurrection and his divine family of Egyptian Gods. Those sacrificial slaughters must have been performed in time and supervised by Egyptian priests; however, the carving of the meat of the animals and its distribution to the citizens of the Pharaonic towns would have been relegated (at least this year) to a multitude of ‘slaves’ or simple volunteers who would be acting according to Moses’ orders.

After the sacrifice, the dismembered animals, carved up in pieces like Osiris, must have been loaded on carts and delivered, door-to-door, to the houses of all the city inhabitants. There was the opportunity for intervention by the ‘long hand’ of Yahweh. The introduction of the ‘plague’ onto the meat during carving, before it was dispensed to the Egyptian households, or during its delivery, must have been an easy undertaking, requiring only a handful of initiated accomplices, a prerequisite in such murderous, conspiratory acts! Those obviously freely available meats must have been distributed indiscriminately to Egyptians and foreigners alike according to local custom!

“Our’ volunteers would not need to know much, they would just have to follow a single important command: They had to pass over (Pasach) all the Hebrew households. To achieve that, in the circumstances of a hurried nocturnal distribution of meat, they just had to cast a single hurried look at the three bloody marks on the lintel and the doorposts of the front doors: “And the blood shall be to you a token upon the houses where you 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 12.13 Elsewhere: “For the Lord will pass through to smite the Egyptians; and when he sees the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you”. Exodus 12.23

Thus said the “Lord”. And we have to comment that if the ‘Lord’ on that particular night needed three distinct blood marks to figure out which house to Passover, he couldn’t see much better than any wily Chaldean! Indeed, those manifestly marked front doors with their conspicuous blood marks should have been enough to put our questioning defences en guard! Those marks in themselves represent the most obvious evidence that no God had anything to do with that man-killing plague of Egypt! Those three bloody marks should ring a bell even for the most innocent reader; they represent the best proof that this plague was planned and executed according to human abilities!

But could the ‘exterminators’ have seen the blood marks in the darkness of night? Of course, because as we have mentioned, that feast took place precisely on the night of the first full moon after the spring equinox. It is highly significant that this coincides with the 14th of the month ‘Nisan’ when the Jewish Passover is celebrated. This is a night with a bright full moon and this is no coincidence! Imagine the bright luminescence of a full moon in the geographical latitude of Egypt! Those exterminators were able to see clearly and quickly.

However, what would happen in case some of the distributors were not initiated, or were Egyptians ignorant of the meaning of the bloody marks on the door? Moses had taken every precaution to prepare exactly for this case! In addition to the three bloody marks on the front door that would ‘force’ the exterminator to Passover, Moses had issued a second, equally important and functional order: “none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians”. Exodus 12.22-23

The importance of this commandment cannot be understated! No one and for no reason is allowed to open the door that night! If we consider that at this time there were no facilities indoors for basic human needs, we can then realize the austerity of this particular command! With this preposterous order, Moses achieved complete isolation from the events happening during the night on the streets of Egypt. With this restriction, (that must have caused endless torments to young and old alike) Moses effectively ruled out any accidental contact with the nocturnal exterminator caused by error, ignorance, or gluttony. He commanded in the same spirit:

“In one house shall it be eaten; you shall not carry forth ought of the flesh abroad out of the house”. Exodus 12.46 In that way, no neighbour would know what they ate during that night; at the same time potentially fatal contacts with their celebrating neighbours were avoided. The protective measures of Moses went further: The events in the secluded, protected households of the Hebrews had to remain an eternal secret! There must be no evidence left behind to bear witness to their special diet that allowed them to escape death. Accordingly, after the supper of salvation, those saved Hebrews, temporarily confined to their homes were ordered to destroy all the incriminating evidence! For the remnants of that meal of salvation Moses issued the following bizarre instruction:

“And you shall let nothing of it remain until the morning; and that which remains of it until the morning you shall burn with fire”. Exodus 12.10

Moses was obviously methodically trying to eliminate any evidence of their uniform diet of salvation. He was taking this precaution in case the Pharaoh would command an investigation onsite. Moses obviously remembered very well the investigation in the Hebrew households, ordered by the Pharaoh after the animal
plague. In order to conceal the method of salvation of the Hebrews, that of consumption of roasted meat and abstinence from a boiled supper, the Hebrews diligently incinerated the remnants until dawn.

Such a machination for selective affliction with a plague finally makes sense of the peculiar statement: “For I will pass through the land of Egypt this night...to smite the Egyptians”. Exodus 12.12, 23 Meaning that (just as in the case of Sodom), the abrahamic God had to walk the Earth in person to deal his divine justice, door to door to the Egyptian households, in order to choose those that would live from those whose lives he would not spare!

We are tempted to believe that the biblical God of that era was of significantly different ‘proportions’ compared to the ‘God’ accepted by the faithful of our times! This biblical God certainly appears ‘less’ of a God than we would be willing to accept!

Finally, if we read carefully through the eleventh and twelfth Chapter of the Book of Exodus, we realize that the biblical narrative itself, mentions a wealth of functional details in its effort to record as much as possible of the successful plague recipe, veiled underneath a thin layer of religiousness. That is sufficient evidence betraying the real nature of the man-killing plague- i.e. that it was an affliction brought on by men upon other men.

There is finally another fact demonstrating Moses’ skilful handling of poisons: It is mentioned only once, as a necessary side dish at the Hebrew supper of salvation. Its presence on the festive table denotes precisely what they must ‘pass over’ in order to save themselves. Together with unleavened bread and young lambs from their own flocks kept separated, they had to consume bitter herbs. What were those bitter herbs?

And why would Moses choose precisely those herbs to feed his brethren on the night before the great Exodus? Precisely those herbs have been considered ever since antique times a form of an antidote to food poisoning. Galen records: “Dandelion is the name of the bitter herb, called wild chicory. A remedy...for ailments of the abdomen”. Chicory is a bitter variety of endive, the common herb prepared as a salad. Those herbs have been known since ancient times for their characteristic diuretic action that was considered a valuable aid against poisoning.

The observant minds among the ancient people (for instance the priests who had educated Moses) must have observed that the specific diuretic action of those bitter herbs had often assisted the recovery of persons ailing from light food poisoning.

Moses who was lacking neither in knowledge nor in the ‘scientific’ wisdom of those times was actually trying to provide a preventive remedy for his people against the effects of the various poisons that were ravaging Egypt. Should the use of bitter herbs as a cure for poisons appear strange to the reader, let him remember that an entire ‘school’ of medical thinking was based on the principle of cure by remedies causing similar effects, as suggested by homeopathic medicine. Elsewhere, we find the rule: “bitterness is neutralized by bitterness”. This particular rule, true or not, still reflects an opinion of ancient medicine that was later turned into a dictum!

Of course, there may be other, equally interesting explanations for the details of the events of that fateful night; other interpretations varying in the number of accomplices and in the method of reaching the pots of the Egyptians may be forwarded in the future.

That night, like another mythical sphinx has left humanity with an unresolved enigma. A mysterious salvation through a diet that has failed to rouse anybody’s suspicions to this day! Humankind was naive enough to expect from biblical theologians -those paid servants of religion- an explanation for the events of that night. Even these theologians were obviously astounded by the sheer volume of unintelligible elements in the narrative because they did not refrain from naming that terrible night a ‘mystery’ and an ‘enigma’.

The night of Passover should have remained in human history as the greatest crime of poisonous sorcery of all times! Yet, it is unfortunately still celebrated with all its intricate details by the entire Western world, as a glorious night of victory of life over death. Indeed, it should have commemorated something entirely opposite! In the future, that night should be rightfully considered by true intellectuals as an occasion for recollection and as a symbol of caution against religious fraud.

For the time being, humanity refuses to diagnose the causes of its tribulations and still insists on praising all those events that should constitute a cause for shame and resentment! Preoccupation with matters of the intellect makes sense when it limits the repetition of abominations. It seems that for centuries now we have failed to realize that our lack of understanding of the causes of our calamities has permitted their regular recurrence. Isn’t this the best proof that the naïveté of nations lasts for millennia? Don’t we thus prove that Abraham was right, when he foresaw how easy it would be for his seed to ensnare (bless) the nations of the entire world for thousands of years to come?

Allow me to repeat here the deadliest, and most tragically famous recipe of poisonous sorcery (poisoning of food with murderous intent) ever compiled for an entire nation:
“And you shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs you shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the entrails thereof”. Exodus 12.8-9

How is it possible to doubt, reading the verses above that the Egyptians died on that fateful night because of poisonous sorcery and not by the hand of God! Even the person with the weakest powers of judgment can clearly see that no decent, powerful God would require such elaborate cooking preparations to deal death to his supposed opponents with accuracy.

After reading those verses, how can we avoid thinking that Moses simply dealt life and death to Egypt by means of a unique secret supper? I think our interpretative analysis has successfully achieved its basic objective. We have demonstrated conclusively, based on the surviving evidence that Moses imposed that detailed dietary discipline of Passover in order to ensure the separation of the Hebrews and the Egyptians into two respective dietary groups. This would allow for the protection of his people and the destruction of his Egyptian opponents. This is our explanation of that Chaldean riddle of mass extermination and of the fact of selective affliction of the Egyptians and the Passover of the Hebrews by the murderous plague.

We believe that the determination of the exact method used to introduce the poison into the food of the Egyptians is but a detail of minor importance. One thing is for certain: None of those plagues could have been the work of a benevolent God!

Despoiling the Victims of Passover

“And there was a great cry in Egypt; and Pharaoh rose up in the night, he, and all his servants, and all the Egyptians… for there was not a house where there was not one dead”. Exodus 12.30

The moonlit festive night had barely ended; before dawn, Egypt was lamenting. It was a lament of terrible agony and bewildered surprise. The Chaldean Death had spread its wings all over the ‘country’. A mortally wounded Egypt was forced to yield and kneel in front of Yahweh, the God of plagues and horrors! An entire country was subdued, its chest pierced by the pointed ‘blessing’ of Abraham!

A shattered Pharaoh “called for Moses and Aaron by night, and said, rise up, and get you forth from among my people, both you and the children of Israel; and go, serve the Lord, as you have said… And the Egyptians were urging the people, that they might send them out of the land in haste; for they said, We all shall die”. Exodus 12.33

It was a great victory for Moses; whoever got a taste of the divine ‘wrath’ in his cooking pot, was soon dead or gravely ill, depending on the quantity he had consumed. It is certain that entire families were exterminated. During the night, Moses obtained permission to leave from the panicky Pharaoh. The Egyptians were in a hurry to get rid of those ‘unclean’ foreigners.

However, the Israelites had their orders…for more mean feats! Yes, precisely now, at the height of human suffering, staged deceit and malicious sorcery showed its veritable face: “And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and clothing: And the Lord gave the people favour in the sight of the Egyptians, so that they lent (!) to them such things as they required. And they plundered the Egyptians”. Exodus 12.35-36

The Septuagint translation is more lucid on this matter: “And the Lord gave the people favour in the sight of the Egyptians, so that they used the Egyptians as they wished. And they despoiled the Egyptians”. Exodus 12.35-36

This is the second time that we observe Moses and his people mercilessly taking advantage of human suffering. The biblical narrative with its incredible confessions is certainly walking a tightrope between the desire to brag and the definite need to cover up. However, I do think that in the passages above, the desire to boast has got the upper hand over any theological intentions. The biblical authors have laid aside any religious mask, to brag shamelessly, confessing their mass involvement in this murderous plague. They recorded their participation clearly and full of impudence in that book we never took the pains to read carefully, and therefore have called ‘holy scriptures’ ‘sacred letters’ and other such similar names, even swearing an oath on it as a matter of dignity!

I dare not describe in detail the scenes of horror that emerge from those odious verses! The Bible itself, although extremely succinct, leaves no doubt about the events that followed! Now, that the human pain of
their neighbours had reached a zenith, the wily Chaldeans put into action for a second time the trick of the compassionate healer. Following the orders of Moses the Israelites did not hesitate a moment to ‘borrow’ the most valuable possessions of their dead or dying neighbours. And the dogs? Surely, they would have protected the houses of their dying or dead masters!

No, those guardians would not have had a chance to bark at the perpetrators of that massive looting. The dogs of the Egyptians must have been easy prey for those experienced executioners of animals, the veterans of the animal plague. Indeed, Moses was referring explicitly to their fate when he mentioned that “against any of the children of Israel shall not a dog move his tongue”, implying that all the dogs would have been silenced in the appropriate time!

From later verses of that same biblical narrative, we become aware that many among Moses’ people followed his instructions. Whispering psalms and other spells of compassion and perhaps even offering incomprehensible antidotes and excuses they entered the homes of their ailing neighbours by night and ‘borrowed’ the valuable possessions of the half-dead Egyptians; they either removed the valuables from the dead or dying people or they were handed the possessions by the poor Egyptians themselves in a last effort to save their relatives from the claws of death clutching at their entrails!

This stuff about the Egyptians ‘lending’ their valuables to Hebrews is plainly another biblical cover-up. The Egyptians could not lend anything to people who were about to leave the country. This is evident from a previous statement a few verses before: “And the Egyptians were urging the people that they might send them out of the land in haste; for they said, We all shall die”. Thieves have always shown a talent for ‘borrowing’ valuables without asking. Moses’ people performed their ‘borrowing’ with ‘divine’ grace.

This is the moment that the plague-maker-healer could ask for and ‘borrow’ whatever he fancied while the scared victim in his agony would pay (lend the Hebrews) anything to save what little was left of his life.

“and the Lord had given the people favour in the sight of the Egyptians, so that they let them have their request. Thus they plundered the Egyptians”. NASB Exodus 12.36

“They gave them whatever they asked for. In this way they carried away the wealth of the Egyptians”. ABS Exodus 12.36

“And the Lord gave the people favour in the sight of the Egyptians, so that they used them as they wished. And they despoiled the Egyptians”. Septuagint Exodus 12.36

“Καὶ ο Κύριος ἐδώσεν την χάριν την χάριν τω λαῷ αυτοῦ εναντίον των Αιγυπτίων και ἔχρησαν αυτούς και ἔσκυλευσαν τοὺς Αιγυπτίους”.

Septuagint Exodus 12.36 Greek

None of the English translations manages to convey the triumphant tone evident in the words of the Greek translation. The revealing words ‘used them as they wished’ and ‘despoiled’ clearly resonate with the bragging tones of the culprits, and reveal the real dimensions of that successful murderous swindle. Those illuminating words of the authentic and most ancient biblical translation of the Septuagint version were meticulously avoided by all the later translations!

Remember, too, that none of those events was a chance, accidental or spontaneous occurrence! This extremely successful raid for looting the households of the dead or dying Egyptians had been premeditated in cold blood. It was meant to be the profitable final episode of the Exodus...indeed this fantastic profiteering plunder of the Egyptian households may well have been the main reason, why certain people studied, planned, and organized the performance of this man-slaughtering Exodus! To avoid any suspicion of human involvement, they declared all those villainies to have been inspired and performed (imagine!)…by God himself! (Exodus 3.14-22).

Yet, no theological veil could be applied here; the narrative clearly admits that by so-called ‘divine grace’ they ‘used’ the Egyptians, meaning they took advantage of them. Moreover, after beguiling them and smiting them with sudden death, they literally ‘despoiled’ them of their valuables and their festive ornamented garments, as they lay dead or dying. I really do not think any other valid interpretation of the above passages could be forwarded!

The history of the patriarchs had reached a unique zenith. The mass extermination of the innocent Egyptians was superior both in scale and in details of strategic planning to any precedent, even to the hair-raising destruction of that unfortunate city of Shechem; there the behavior of Dinah and the ‘wilful’ conduct of her brothers (the future patriarchs) had left us flabbergasted. Here, in the renowned Exodus
from Egypt, Moses has been proved not just worthy of his Chaldean ancestors, but a real Titan of misinformation; indeed to this day, (it seems incredible) millions and millions of people around the globe, each year commemorate and celebrate with speeches, ceremonies, and festivities his wondrous and horror producing feats!

Before we proceed, leaving behind us those amazing feats of the Exodus from Egypt, we would like to stress once more that verse in the Septuagint translation, at the end of the fantastic events of the Egyptian plagues: “they used them as they wished. And they despoiled the Egyptians”. Septuagint Exodus 12.36 Those words represent the most revealing evidence and direct confession; they clearly support the suspicions we have entertained so far, concerning the human origin of the machinations of the patriarchal plagues.

To express ourselves even more clearly, let us ask this: had all the firstborn of Egypt died (a fact that would mean one or two dead persons in each household) on account of the divine plague affecting the first-born children, how would it be possible for the Israelites to despoil them? Can you despoil a dead person who is surrounded by his healthy lamenting relatives? Certainly not. It is clear that the story of selective affliction of first-born children by the plague is a later interpolation that has been used repeatedly in the narrative to bring about confusion and cover up the real events.

All this looting would be possible only if all the people in a household had become gravely ill, and were lying dead or dying, that is, unable to offer any resistance to those intruders, despooiling their dead. Besides, in case all this appears too far-fetched, let us remind you this same method of looting from ailing people had been used in Shechem: “slew all the males …on the third day, when they were sore”. Genesis 34.25 All our observations are clearly confirmed precisely with that phrase: “they used them as they wished. And they despoiled the Egyptians” Septuagint Exodus 12.36 by the end of the narrative of the profitable plagues of Egypt.

Indeed, it appears literally incredible… theological alchemy achieved the impossible; it transformed that clearly odious Chaldeo-biblical episode of murderous sorcery, that unprecedented document of shameful guilt…into a cherished holy religious tale! When will we see the day that the professionals praising the Hebrew deification will stop inventing with child-like enthusiasm, grandiose theological interpretations for a text simply recording –in a scornful mood– the brazen boasts of a deceitful priesthood?

Really, how is it possible that all this has escaped the attention of innumerable intelligent persons? That repugnant victory of deceitful vilenes does not appear to have entailed anything more than the historical will and perpetual efforts of the ‘Chaldean’ priesthood, combined with a fateful lack of critical analysis and judgment on behalf of the people ‘blessed’. Finally, those responsible for those villainies may well have reason to boast! Everyone has the right to choose his own heroes and to brag about their victories, however those victories may have been achieved….! But we, the simple, anonymous crowd, the people of entire millennia who never wished for anything more than a decent opportunity to express a deep and warm thanks to the gracious God-Creator of this world…how did we end up in this crowded mob singing hymns in praise of that particular pitch-black divinity?

Some may wish to brag about the achievements of their forefathers… they may well do that…but us, reader, how did we end up entangled, even spiritually subjugated by their dark historical expediencies? Finally, we do think we can ask ourselves this question: if Moses went to Egypt, along with his benefactor ‘God’ who killed innumerable fish, animals and Egyptians indiscriminately, then what more would a truly mean ‘God’ have had in store for Egypt?

The leprous hand…of Pharaoh!

Before we bid farewell to wounded Egypt, we have one final question. Why did all this happen? Why did the personal God of Moses not lay siege to the personal health and bodily integrity of the Pharaoh himself, instead of smiting indiscriminately with murderous plagues innocent animals and uninvolved persons? Why was the Pharaoh of Abraham’s time afflicted by plagues, while the Pharaoh of Moses’ time was not? Why for instance didn’t he use…leprosy to afflict the Pharaoh’s hand, and then gradually extend the exanthema over the entire body of the Pharaoh?

What is amazing is that this specific idea is not an arbitrary one and we cannot claim to be its inventors; I would not attempt to propose a specific course of action to the biblical God. I am just trying to remind the reader that this is exactly the trick that had been planned initially by that same
‘God’ of Moses, in Midian, the land of preparation! “And the Lord said (to Moses) Put now your hand into your bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. And he said, Put your hand into your bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was restored again as his other flesh. And it shall come to pass, if they will not believe you, neither listen to the voice of the first sign, (that of the staff of God that turned into a dragon!) that they will believe the voice of the latter sign (that of the leprous hand). And it shall come to pass, if they will not believe also these two signs, neither listen to your voice, that thou shall take of the water of the river, and pour it upon the dry land: and the water which you will take out of the river shall become blood upon the dry land”’. Exodus 4.6-9

We see that the instructions of the biblical God were explicit: The impressive plague of the leprous hand was supposed to intervene between the ‘miracle’ of the rod of God that rattled and shook like a snake, and the plague of the river!

This was a perfect solution! Leprosy on the hand of the Pharaoh! That plague would have proved most effective! That would have meant an end to further futile pain and deadly pestilence for animals and man alike…the end to all of Pharaoh’s objections! A plague that would have allowed for an immediate, effective and most just outcome to the divine demand for liberation of the Hebrews! This would indeed have been a divine solution; surely, no Pharaoh would prefer the company of a … leprous hand even if it meant keeping all the slaves on earth!

The perfect form of divine captivity! The most amazing climax to the demonstration of divine power, the one with the least time lost, this direct affliction of the flesh of the obstinate Pharaoh, would have gradually increased with each of his refusals; it would have left him no room for delays or evasions!

First and foremost, it would have saved from death and infinite suffering countless human victims among the Egyptians; these must have included entire crowds of innocent, uninvolved Egyptians, perhaps even some who would have disagreed with Pharaoh’s refusal to grant the Hebrew slaves a few days’ leave of absence from work. No one would claim that the children of Egypt and its hard working people had anything to do with the authoritarian decisions of their King; and we had better avoid dwelling any more on the subject of those entirely innocent animals of the Egyptians that met a terrible fate!

Indeed, leprosy on the hand of the Pharaoh would have been the most appropriate and righteous plague; the conflict would have been restricted between Almighty God and a King, demonstrating God’s infinite justice and divine economy. Compare instead the countless numbers of victims of the plagues of Egypt, described with incredible gusto in the Chaldean Bible!

Alas! Unfortunately, this was precisely the plague Moses forgot to interpose between the first and the third plague. Between the divine snake-like staff of God, and the turning of the river waters to blood, Moses forgot to use…the leprous hand!

However, it was not just Moses’ fault! The otherwise outspoken God of the Bible simply did not care to remind him of that effective solution! Plague number two simply vanished and no one would ever mention it again. Indeed, studying the biblical text carefully, we get the impression that God himself, with his successive instructions led his prophet directly from the snake-like staff of God exhibition straight to the plague of the waters, omitting to our great disappointment the finest and most promising of the plagues…!

Why? Simply because at no point was any real God involved in the inhumane afflictions caused by the plagues of Egypt. Moses and his ‘God’, avoided the performance of that most effective and promising of plagues, in a guilty silence. There can be but one explanation:

Moses’ ‘God’ could not have had access to the secure immediate surroundings of the Pharaoh. It was impossible to exercise power over Pharaoh’s flesh; accordingly his barbaric wrath broke loose on the unprotected animals and the innocent Egyptians!

To make this entirely inexplicable man slaughtering mania of the biblical ‘God’ more evident, let us just remember that instead of spreading such an immoral and completely racist slaughter of innocent Egyptians, he could have just “confounded their minds” as in the episode of confusion of the languages in Babel. (Exodus 11.7) God could have extracted from Pharaoh the leave for the Hebrews to depart, in a thousand divine and bloodless manners!
Why on earth were generations after generations of people allowed to slumber in blissful ignorance faced with those gross Chaldean lies? What were the comments offered by the theologists who circumvented such explicit criminal evidence with...childlike simplicity and ‘grace’? \textsuperscript{cdlxxiv} This is sadly inexplicable! How were endless generations sentenced to carry the burden of a book full of such pompous rhetoric that melts like candle wax, unable to stand the flame of even an elementary critical approach?

Exodus with unleavened bread

“And the people took their dough before it was leavened, bound up as it was in their clothes upon their shoulders. And the children of Israel journeyed...about six hundred thousand \textsuperscript{cdlxxv} on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual". Exodus 12.34 37-39

The 12th Chapter of Exodus represents a treasury of evidence. Nowhere in the entire Bible do we find such a wealth of revealing actions recorded, such as here. Nowhere in the Bible does the narrative keep us constantly informed about everything that concerns the dough and the leaven of the people of Israel! Of course, by now we are fully aware of the special reasons for recording those facts! We witness quite a strange sight. Even after the end of the seven days’ diet on unleavened bread, even after the end of the prohibition of eating leavened bread, the Israelites are still eating unleavened bread! The way we see it, this is entirely consistent with the interpretation we suggested; the ‘tainted’ leavened bread of Egypt could certainly not accompany them on their long journey!

The Bible attempts to justify this absence of bread, thus making things much worse. The lack of filling, leavened bread for all this multitude of people starting on a long and strenuous journey through the wilderness of the desert is entirely inexcusable. An appropriate quantity of loaves of filling bread would be an essential preparation before such an undertaking. Why, then, was leavened bread lacking from those fugitives in the desert? Was it because: “they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual”. Exodus 12. 39 as the biblical narrative would have it?

Of course it is not true that they were suddenly evicted from Egypt; seven days before the exodus they were aware of the day of their departure, and on that final night they were so sure of their escape, that they were instructed to keep their girdles and sandals on, ready for the flight of the Exodus. They were unable to prepare provisions of leavened bread, only because they were prohibited to use or touch yeast during those previous seven days, for reasons we have mentioned.

The question is, if the Hebrews abstained from leavened bread for seven days in a spirit of innocent religious abstinence, as the simple – minded interpretation of the pious would have it, why did they not acquire a large quantity of filling leavened Egyptian bread for the journey after the end of the fast? What stopped them from ‘borrowing’ from their neighbours a number of loaves of tasty Egyptian leavened bread and other baker’s leavened cookies and sweets in addition to the valuables they had grabbed anyway, so that they could eat during the hours of hardship during their long march?

We know very well, why they did not! The seven days’ abstinence from leavened foods, as well as the abstinence from any boiled meat during the night of Passover, was not an innocent, plain ceremonial symbolic action (as the theologists would have us believe) but ‘something’ much more important.

A few verses later, the narrative records the Israelites’ nostalgia for precisely those filling Egyptian bread loaves:

“Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for you have brought us forth into this wilderness, to kill this whole assembly with hunger”. Exodus 16.3

Well, they did not and could not have carried with them a single loaf of Egyptian bread; they could just take along their ‘dough’ \textsuperscript{cdlxxvi} (Exodus 12.36) of flour, mixed with water.

Although they had ample time and knew of their departure well in advance, a huge crowd of people had to start on the long, arduous journey without daring to take along even a single loaf of leavened, filling bread, one of those they would longingly bring to mind later on. The reason is now absolutely clear. The bread of Egypt could not have been used on the great journey of their flight. To be precise, at least some among them knew that it was precisely the secret ‘grace’ of this bread that had allowed the realization of their exodus!
The Red Sea Crossing– a staged ‘Miracle’

We are all aware that the Exodus of the Israelites did not come to its end with the flight from Egypt, but rather with the defeat of the Pharaoh through the great ‘miracle’ of the separation of the waters during the Red Sea crossing.

Is it possible for such a mythical feat to be interpreted in the context of the organized effort of the Hebrew Exodus from Egypt?

The answer is definitely yes! The decisive factors contributing to the success of this ‘miracle’ were the perfect prophetic preparation and the unusual pool of knowledge of Moses, a man who had been “taught all the wisdom of the Egyptians” Acts 7.22 He proved to be a personality of most unusual stature for the hitherto leaderless descendants of Abraham.

Before we proceed to analyze the specific details of the ‘miracle’ of the Red Sea, we should ask ourselves the question: Not if, but why did this miracle happen? Our first question indeed, is: Did Moses separate the waters of the Red Sea…because they represented an obstacle to his free flight towards the Sinai desert?

You may certainly recall that Moses had taken refuge in Sinai, fleeing to the land of Midian at the time he was a wanted man in Egypt. Later he returned to Egypt from Sinai carrying with him the ‘horrors’ of Midian to use against the Pharaoh. However, he did not have to separate the waters of the Red Sea on either occasion! So why should he, on his third trip, the leader now of a disorganized and pursued crowd, have to separate the waters of the Red Sea, exactly on that same journey? We will try to provide an answer to this illuminating question by carefully correlating the biblical data with the historical and geographical information concerning that specific locale!

Let us remember first that the demand for Exodus from Egypt was never expressed as a demand to leave the country. Ever since the time of preparation in the Midian land, the request had been formulated vaguely and indirectly: “you shall come to the king of Egypt, and you shall say to him, The Lord God of the Hebrews has met with us: and now let us go, we beseech thee, three days’ journey into the wilderness, that we may sacrifice to the Lord our God”. Exodus 3.18

Accordingly, that world-renowned: “Let my people go” was never uttered by Moses as a direct demand of departure from Egypt! (Exodus 5.3 & Exodus 8.23)

But why run off to the desert? Couldn’t they have chosen a more suitable spot for a religious ceremony rather than be obliged to wander in the desert with such an enormous crowd including women and children? That persistent demand for three days’ journey in the desert was not arbitrary. Later events point to the fact that at a distance of three days’ walk into the desert, a well-planned trap was set up for the Pharaoh and his army! But what might have waited there, at a distance of 80-100 km, a distance a crowd could easily walk in three days’ time?

The Red Sea of course, that… drowned the chariots of the Pharaoh; but how could someone have drowned a powerful army in the sea… if the waters had not first been separated to trap it?

Could the narrative have included entirely fictional elements, as in various myths, where the Gods use the sea to drown evil characters or benevolent heroes?

But then all the previous events would be automatically put to the question! The coherence of the narrative and the intricate structure of its plot, as well as the great number of details we have just examined, leave no room for doubt, that the narrative concerns real, actual events. The Exodus, despite its negative grandeur remains a grandiose epic of Chaldean deceit; we have watched in awe its conception, preparation and realization unravel before our very eyes.

The riddle of the three-day journey was accordingly intricately woven with the entire plot of the Exodus. The ‘miracle’ of the Red Sea had to be a part of the original narrative. According to the elements of the plot, we have just examined, the Pharaoh, after the initial grief and the burial of his deceased subjects must inevitably have realized the massive extent of despoiling of his subjects; even in his thick skull, some suspicions would have been raised concerning the real causes of the Egyptian plagues! Before long his indignation and rage would take the form of a furious pursuit! Compared to the racing horses of the Pharaoh’s army, a walking crowd would be just a slow-moving target.

Moses must certainly have prepared in advance some plan to exterminate his powerful potential pursuer, otherwise, despite all the preceding successes, however intelligent all these might have been, the affair would have ended with a bloody vengeance for the Pharaoh, rather than as an illustrious victory for Moses.

We are already aware that the Jethro and Moses were not men that would leave the outcome of such an effort to mere chance. Indeed, the persistent demand for a three-day journey in the desert was right from the start an essential element of the entire operation. Moses, who was well aware of the importance of that demand, upon leaving Egypt walked his people off their feet to reach the predetermined spot in time by arduously marching “day and night”. Exodus 13.21
Moses was racing through the desert, according to the narrative, by marching non-stop day and night. What impressive opportunity for salvation from his pursuers could have been expected from the desert? How was the Red Sea related to all that? In order to understand the geophysical parameters that Moses took advantage of to drown his pursuers, we have to study a little… historical geography that will provide us with a rough perception of the locale where this confrontation took place. At the same time, we will be allowed a glimpse at the unique peculiarities of that particular spot of Egypt, where that ‘miracle’ happened. The north part of the Red Sea separates into two narrower parts that surround the Sinai Peninsula from a southeast and south-western direction like an open pitchfork. (See Map 1) One of them is the Gulf of Akaba and the other one projects in a north-western direction deep into the country of Egypt, ending in the southern limits of the Gulf of Suez; at its most northern tip commences the famous Canal of Suez, connecting the Red Sea with the Mediterranean.

The present-day canal is about 160 km long. Even after considerable technical efforts, it remains a comparatively narrow passage between the two seas. It is only 60-100m wide and 10-12 meters deep. The possibility of creating a canal at this particular spot by taking advantage of three existing lakes, the Bitter Lakes, and Lake Timshah, lying today along the length of the canal, close to the Red Sea, must have been evident from antiquity.

Map 4: Map of Egypt and Sinai- Arrow marks the customary trade route to Canaan in antiquity. Today the canal of Suez connects the Mediterranean with the Red Sea.

How can we be sure of the geographical and geological data of that area during those times? The historian-geographer Strabo (63 B.C.-21 A.D.) has recorded valuable historical information for us; he reported that the Gulf of Suez and the Lakes were there during his time!

Furthermore, he informed us of something extremely important! An undertaking similar to the Suez Canal was under construction in those ancient times!

“From Phliusius (the most eastward branch of the delta of the Nile) starts the canal transversing the swamps and the lakes; those lakes are two in number, lying to the left of the great river…that canal making use of the two lakes, called bitter lakes, ends up in the Red Sea and the Arabian Gulf (today called the Gulf of Suez) …that canal was constructed by Sesostris (Ramses II 1290-1224 BC). … later on Dareius continued with this project (around 520 BC). However, he left the task unfinished because of groundless fears. He was convinced (Dareius) that the level of the Red Sea rises above that of Egypt; he was afraid that upon completing the canal, the whole of Egypt could become flooded with water”.

It was Ptolemy II that completed the project in an astounding way: “Ptolemy the Second concluded the canal, and in the most modern of methods, he constructed a mechanical device (a mechanical flood gate!) that could open and close at will; it would open to allow a boat through and then quickly close again”. Fears about the level of the Red Sea and concerns about a possible cataclysm throughout a great part of lower Egypt must have stalled the completion of this ambitious and desired project for hundreds of years;
however, the first recorded attempt to construct such a canal dated exactly from the days of the life of Moses as a prince in the royal court of Egypt!

The value of such a sea-route must have been evident from ancient times. The establishment of a navigable route of communication between the Mediterranean and the Red Sea seemed imperative; it would have saved the Mediterranean fleet an extended perilous sea journey around Africa, if they wished to reach the Gulf of Suez with their merchandise.

It is therefore evident that this area of sandy lowland intervening between the two seas (Red Sea and Mediterranean) had definitely been the site of a technical effort to construct a canal of immense economical importance! Its two bitter lakes could minimize the effort needed to construct the canal because taking advantage of the lakes would mean halving the distance of canal that would have to be dug.

Egypt became a powerful agricultural state in antiquity, precisely because she managed to control the periodic flooding of the Nile, the ‘greatest’ river in the then known world. The Egyptians would not have stood idle and apathetic faced with the possibility of connecting those two seas, by an artificial canal that would create a significant navigable new trade route.

Those few elements will assist us in our quest for an explanation of the extermination of the small army of the Pharaoh. Those facts will help us realize that the reason for Pharaoh’s defeat was not any great desire for miracles on the part of the biblical God. The ‘miracle’ happened because of the unusual geological features of that area as well as the detailed knowledge of the ‘learned’ ex-prince who was by now the indubitable leader of the numerous descendants of the patriarch Abraham.

Everything points to the fact that during Moses’ lifetime, construction of a canal had been initiated aiming at connecting the Red Sea with the southern end of the Bitter Lakes. This half-completed project must have stretched almost in the same place where today we find the canal of Suez.

The double Bitter Lakes lie today at a distance of 17 km from the Red Sea shore; during Moses lifetime, according to some ancient authors, this distance may have been substantially less. This ambitious early attempt to connect the northern tip of the Red Sea with the opposite southern end of the Bitter Lakes was probably a half finished project during the days of Moses’ life as a prince in the court of Egypt.

Based on this evidence, it would not seem an exaggerated assumption that Moses, because of his princely stature must have served for a number of years as a top functionary of the Egyptian state in a managerial position; furthermore as a person with the finest education Egypt could provide, he would have been acquainted with the major technical projects of the state under construction at that time. Quite obviously, the ex-prince of Egypt took advantage of a gigantic technical project of Egypt, to drown the Egyptian army that was now hot in his pursuit!

The fact that the Pharaoh could not suspect the identity of his opponent was decisive! Ignorant of the possibility of such artful preparation of a trap, the army followed Moses into the half-finished trench. Moses’ agents had skillfully excavated and weakened the mounds of earth separating the trench from the waters. Upon Moses’ command, the last earth barriers were demolished and a wall of water escaping from both ends of the trench surprised the Egyptians, immobilized them and ultimately drowned them in the mud. Those poor Egyptians, the last things they must have expected from their adversaries were fine scientific expertise on dams and seawater levels.

However, let us proceed to examine whether the biblical data are consistent with such an interpretation:

“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”. Exodus 13.17-18
Moses did not follow the usual route to return to Canaan. Interpreting his ‘God’s wish’ at will, he used the fear of war with the Philistines living along the coast as an excuse to turn his people southwards, towards the most desolate wilderness. The reason was simple; Moses would not follow the route to Canaan because his real intention was to lure his pursuers to the site of a unique deadly water trap. Besides, that fear of the Philistines is definitely inconsistent with the other facts recorded about them. The Bible itself assures us that the biblical patriarchs themselves repeatedly travelled along that same route without ever being disturbed by any Philistines! With those false excuses, the people of Israel marched south towards the Red Sea, precisely following the original plan of Moses.

To direct his people without delay straight to his predetermined target, Moses had a huge column of smoke lead them during the day. That same fire producing the pillar of smoke directed them as a light during the night in their exhausting forced march to their predetermined point of encampment in the desert: “And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night”. Exodus 13.21

The distance to the site of the prepared water trap must have been covered in no time with this kind of forced march. When they reached the predetermined spot, they had the time to set up camp in the appropriate position, to organize themselves and patiently wait for their pursuer, the Pharaoh. “And the Lord spoke to Moses, saying: Speak to the children of Israel, that they turn (!) and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea”. Exodus 14.1-2
Map 6: Probable course of Moses and of the Egyptian army that pursued him. The Hebrews deliberately stopped in the narrow passage between the mountain Atakah (Migdol) and the Red Sea where they stopped the progress of the Egyptian army with a barrier of fire. During the night the Hebrews crossed the half finished canal. Next morning the Egyptians followed in pursuit of the Hebrews unaware that they were entering a unique water-trap. Upon Moses’ signal, the Hebrews flooded the trench drowning the Egyptians. The Hebrews then proceeded towards Mt Sinai (Horeb).

The detailed description of the place of encampment definitely shows that Moses was very well acquainted with the area; he was following his plan of preparations down to the last detail. The expression “between Migdol and the sea” brings to our mind a narrow coastal passage that would force the opponents to advance against them from a specific direction.

Moses was accordingly camped somewhere along the north-western part of the Gulf of Suez near the edge of the trench that had already been dug by the Egyptians and lay there ready to connect the waters of the Red Sea with those of the nearby Bitter Lakes.

Between the Red Sea and the canal trench must have lain only a natural obstacle consisting of a few remaining mounds of earth interspersed with swamps. No one was better able than Moses to realize that a relatively small, skilfully positioned opening at the tip of this natural dam could sweep away in a split second those remaining mounds of earth separating the trench from the inexhaustible volume of seawater of the Red Sea with its constant high level!
Now we can realize why Moses was racing off course in the middle of the desert. His purpose was to position his people in time as bait at the edge of this gigantic trap. Long before the Exodus started, a water ‘miracle’ of extermination had been prearranged with the ‘deity’ and was now waiting here to devour Moses’ enemies.

Indeed Moses appeared to be in absolute control of the situation to the last detail: When the Pharaoh’s army finally appeared on the horizon and his people panicked, he did not seem to be surprised at all. With full confidence in what was about to occur he said: “Fear you not, stand still, and see the salvation of the Lord, which he will show to you today: for the Egyptians whom you have seen today, you shall see them again no more for ever. The Lord shall fight for you, and you shall hold your peace”. Exodus 14.13-14

Our question is: Why will the Lord face alone the furious Pharaoh and his army so far away from the usual route, when he would not face the uninvolved nonchalant Philistines along the coastal route to Canaan? Was it because only in this unique place the Lord had prepared in every detail a ‘miracle’ of extermination by water?

The Pharaoh’s army who had set out in pursuit with an elite force of six hundred chariots (Exodus 14.7) must have covered the distance in a few hours; on the evening of that same day the Egyptian army was seen approaching the camp of the Israelites. The crowd panicked. However, Moses showed no sign of fear; he had already blocked the passage “between Migdol and the sea” with flammable materials, wood and shrubbery collected by tens of thousands of hands that had laid bare the surrounding area. Moses then ordered the inextinguishable fire leading the camp to move behind that wall of flammable materials. Hundreds of willing hands must have lit the fires that temporarily blocked the passage of Migdol, separating them from the Egyptians.

To the Hebrew people, who were watching Moses’ actions without understanding them, the sudden appearance of that wall of fire must have seemed like an invisible host of angels protecting them: “And the angel of God, which went before the camp of Israel, moved and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud darkness to them: so that the one came not near the other all the night”. Exodus 14.19-20.

The scene was impressive. Moses’ moves were perfectly planned as befits a great leader. Everything points to the fact that having stopped the Pharaoh’s advance for the moment in the Migdol passage, by means of a huge bonfire, he ordered his people to start crossing the great trench under the cover of night. Their nocturnal descent into that great trench in the eerie light of the fire blocking the west side of the coastal passage must have made an unforgettable impression on the Hebrews. Upon entering the trench, they all became aware of their low position in relation to the sea level, between two menacing volumes of water, that of the waters of the Red Sea on their right ( to the south when travelling from Egypt to the Sinai) and that of the Bitter Lake on their left ( to the north). Moses then marched northwards, following
the trench! The biblical narrative, despite later theological additions and its mythological exaggerations does not differ substantially from our own interpretation:

“And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left”. Exodus 14.22

Throughout the night that wall of fire kept the Pharaoh’s army at bay anyway they would not have seen any particular reason to chase the Hebrews during the night. At dawn the first Egyptians pursuing the Hebrews reached the edge of the great trench.

At this point the Pharaoh had to make a critical decision. The Bible insists that God himself would force the Pharaoh to fall into that trap:

“and the children of Israel shall go on dry ground through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them”. Exodus 14.16-17

We know that Pharaoh’s heart was ‘hard’ enough after all that he had been through; no further divine incitement was necessary. The Pharaoh was furiously craving for revenge. Even if his mind was not clouded by the urge for revenge, he knew very well that on his right was the sea and on his left lay a long lake tens of kilometres long. If he did not follow Moses in the trench, that would mean a delay of several days. The search might prove difficult and the outcome would have been uncertain.

The trench looked passable; if the Hebrew fugitives were able to cross it on foot during the night, what could stop his trained army in broad daylight?

Besides, the idea of a flooded trench could not have crossed his mind; such a feat would require a long time of preparation to substantially weaken the intervening mounds of earth, fine timing and special knowledge and understanding he could not suppose were available to Moses!

By the first light of dawn, the military chariots of the Pharaoh entered the dry trench stretching several kilometres: “And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh’s horses, his chariots, and his horsemen”. Exodus 14.23

Galloping along the trench, they were looking for the anticipated exit to the eastern bank; it had to be there for the Hebrews had used it during the night! However, Moses had not miscalculated; that exit lay at a distance from the point of entrance that would grant Moses enough time to stage his ambush, allowing the entire army of the Egyptians to enter the trench without suspecting a trap! Reaching the north end of the trench the Egyptians were met with a first surprise: “the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and confused the host of the Egyptians”. Exodus 14.24

Practically the entire carriage carrying the fire ahead of the Hebrews was thrust towards the Egyptians, and capszized on top of them, blocking the exit from the trench they were seeking with a screen of smoke and fire. At once thousands of armed Hebrews appeared blocking the single exit from the trench they had used themselves as best as they could. Moses raised his hand with his staff as a sign. The two teams of men, situated at both ends of the trench, (separated by a distance of only a few kilometres at that distant time) knew very well what was expected of them.

The skillfully-prepared openings in the earth mounds constraining the waters at the two edges of the trench were opened simultaneously on both sides. The first water must have been a trickle, nothing scary at first but enough to make the wheels stick to the mud: “It confused the army of the Egyptians, clogging their chariot wheels so that they drove heavily: and the Egyptians said, Let us flee from before Israel”. Exodus 14.24-25 RSV LXX

The Egyptians suddenly became aware of the unexpected trap! They decided to retreat from that position of disadvantage, even though they had suffered little or no casualties. However, it was already too late! When at first they felt their chariots stick in the mud, they must have realized they had gravely underestimated their opponent! It was by now clear to everyone that ‘great’ Moses had not been wrong. The fury of tons of water gradually swept along huge quantities of earth with ever increasing velocity and finished off the Egyptians under a sweeping torrent of water and mud coming at them from the side of the Red Sea. They must have met that wall of water advancing against them as they tried to turn around and exit the trench from their point of entrance. The high levels of the Red Sea waters must have been the first to sweep away the intervening earth of the trench wall.

We read the details of the narrative attentively: “When the morning appeared Moses stretched forth his hand over the sea, and the sea returned to his strength; and the Egyptians fled against it; the Lord destroyed the Egyptians in the middle of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them... and Israel saw the Egyptians dead upon the seashore. And Israel saw that mighty hand with which the Lord smote the Egyptians: and the people feared the Lord, and (the people) believed the Lord, and his servant Moses (as well)” Septuagint Exodus 14.27-31

If we ignore the mythical-theological elements in the description above, which represent an obvious attempt to embellish the narrative, there is indeed an interesting detail, which merits further interpretation. In my opinion the phrase “the Egyptians fled against it... And the waters returned and covered
Heracles drowns the Vistons

How could they meet the sea when trying to escape, if according to the biblical narrative the sea already surrounded them in the form of walls of water on every side?

On reading those verses, the impressive images of that Hollywood epic ‘The Ten Commandments’ come spontaneously to our mind. Its producers, in their effort to follow closely the biblical narrative were forced to ‘close’ the sea like a ‘zipper’ over the Egyptian army; only thus could they recreate the necessary deadly torrent of water that according to the narrative pursued and finally drowned the Egyptians! The creators of that movie were forced to depict that deadly current of water, paradoxically running...between two parallel upright walls of water!

Should we accept the classic interpretation of the separation of the waters, we would find ourselves in the strange position of seeing the Egyptians drowned by waters that do not engulf them from their flanks, as the walls of the separated waters that would collapse on top of them from their sides...they must have drowned in the waters of a most peculiar sea torrent racing furiously in their direction, from both ends of the separated sea! Don’t you think it is a bit too complicated to be true?

The narrative itself immediately confirms our suspicions later on, leaving very little room for doubts:

“For the cavalry of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord turned the waters of the (Red) sea upon them”. Exodus 15.19

That swift current that drowned the Egyptians did not flow between walls of water but in a specific trench that was flooded at a precise moment in order to drown the Egyptian army! That trench still exists today and goes by the name of the Canal of Suez, a canal as unique as Moses’ victory in that unique corner of the Earth!

Besides, of that biblical ‘God’ who did not repeat any similar feat again ever since that time, we can only ask: If an omnipotent universal God chose to separate the waters of the sea, would he need to choose a specific, most advantageous and strategically located spot in the bed of a man-made trench to perform his miracle?

Moses’ victory was indeed remarkable. That victory was a result of fine preparation and methodical planning.

We realize now, how skilfully they must have prepared the mounds of earth separating the great trench from the water of the Red Sea, at a distance of a three-day journey from Egypt! There lay waiting the final weapon that would allow their permanent liberation from the wrath of Egypt! The working hands must have been provided in time and in sufficient numbers by Jethro, the high priest, Moses’ father-in-law, the man who must have conceived the idea of the exodus and had instructed and inspired Moses! The support of the Midianite priesthood combined with the technical knowledge of Moses, who had been educated by the Egyptian priests, had allowed the successful preparation of this decisive ambush!

We know by now, why Moses, who had already travelled twice through this area, only had to separate the waters of the Red Sea on this third occasion so that the liberated Hebrews could cross safely to Sinai! There was never any sea obstacle in their way! No sea blocked the Hebrews’ passage! This is evident to anyone who will take the trouble to examine a map of the area. Unfortunately, the major obstacle that has persisted through the times has been that of our faulty understanding! Our insatiable love of miracles and inexhaustible mania for myths have kept our intellect subdued by the theological paradoxes of a Chaldean tale full of riddles for thousands of years!

It is our sincere hope, that before future generations stoop to worship all those homicidal ‘miracles’ again, they will check them out in detail, searching for any hidden meanings lurking in the claims and writings of the so-called prophets. Let us understand finally, that certain people have simply renamed their ancestors’ stratagems performed to their own advantage as ... ‘miracles’! Obviously the religious lies and theological exaggerations must have been part of the favourite literary style of those times; those cunning prophets could not have been an exception… but we, for how many more millennia do we intend to keep on worshipping all those unverified ideas, forever doped by our soporific religious craving?

Before we take leave of the Red Sea, whose waters have obviously separated only in the daydreams of the biblical authors, let us point out an additional blatant contradiction! Although Moses had finally travelled the three-day distance with his people into the desert, the narrative does not record any sacrifice or religious ceremony whatsoever. Remember that according to Moses’ words that was the persistent demand of the biblical God! (Exodus 3.18 Exodus 5.3 Exodus 8.23) Moses has either forgotten his duty, or he was deliberately lying on several previous occasions. It definitely makes one wonder. Was Moses, that magnificent prophet justified in using misinformation and lies? If he was, so why should we be surprised if the rest of his prophesies were lies? Finally, what was the difference between this prophet and any other ‘prophet’ of any other ‘God’ or any other ‘religion’, if he used lies so skilfully and methodically?

**Heracles drowns the Vistons**
Having concluded our analysis of the separation of the waters of the Red Sea, we searched Greek Mythology, hardly expecting to find a parallel tale. We were pleasantly surprised though to discover a similar event in the tale of one of Hercules' feats.

Diomedes was the warlord of Thrace, son of the war-God Ares and the leader of renowned soldiers called the Vistons. Diomedes was very proud of his four wild, incredibly beautiful and capable horses; he hoped to raise from them a new fearsome race of horses for his formidable foot soldiers, the Vistons.

“Hercules reached Thrace with his comrades by ship. The hero learned at once the location of the stables where the horses were kept; he and his comrades surprised the guards and tied them up. Hercules untied the horses and taking them by the reins led them in the direction of the ship.

‘Stay here until I get the horses safely on board the ship, call for me in case Diomedes shows up’, Hercules told his comrades. Hardly had he reached the ship when loud cries and shouts were heard. ‘Diomedes! He is coming with the Vistons!’ was the shout. Soon enough they saw a crowd approaching, Diomedes was riding ahead on a black stallion. The Vistons were racing towards them shouting wildly and shaking their long spears in their hands.

Hercules hesitated for a moment. The danger for him and his comrades was great. How could so few fight with so many? But Hercules quickly found an answer. He noticed that the plain lay lower than the sea; a bar of sand created by the surf protected it. Quickly, let us dig a canal to flood the plain cried our hero and started digging himself. They quickly dug a canal, that was narrow at first, however the sea upon flowing through it quickly swept away more earth and widened it; it became a wide and furious torrent that flooded the plain creating a large lake, lake Vistonis; the name is used even in our days. Many of the Vistons were drowned in the waters and the rest had to flee. Diomedes and a few of his men who were closer to our heroes were cut off by the waters and could not retreat. They had to face Hercules and his comrades in combat. Like wild beasts caught in a cage they were surprised by our heroes and they were quickly slain.

It certainly sounds inexplicably alike, enigmatically parallel to the biblical events. According to Strabo, who is the single source that preserved this myth, Hercules performed in Thrace, in mythical times the same feat a long time before Moses! He drowned the soldiers of King Diomedes that were pursuing him… by flooding with sea water a low-lying plain…

“In Lake Vistonis whose circumference measured two hundred stadia and where the plain lay concave in all directions and lower than the level of the sea, Hercules defeated the Vistons, when he came to steal the horses of Diomedes, by digging a canal to the waves (he obviously dug a canal through the natural dyke created by the surf) and flooding the plain with the sea.”

I have very little to add to this nice narrative. However at this point we should probably add that the resemblance to some world famous persons and events is probably not accidental!
“I leave the evidence I have produced, to be refuted, if any one can do it: and I leave the ideas that are suggested in the conclusion of this work, to rest on the mind of the reader; certain as I am, that when opinions are free, either in matters of government or religion, truth will finally and powerfully prevail”.

Thomas Paine: The Age of Reason Part II

Interpretation—the ultimate Weapon of Civilization
So are we rogue dissenters, making a great fuss over all those peculiarities in the narrative of the patriarchal exploits, or is it really true that, if you carefully examine the biblical texts in detail, you will eventually agree with our conclusion that they were not so innocent after all?

Didn’t the other nations of the Mediterranean possess enough instructive stories, legends and heroic deeds full of gallantry and magnanimity that could have been more than sufficient to meet their needs for high social and moral models?

Were the Greek-Mediterranean tales not full of unique and rare examples of virtuous lives and sacrificial devotion to the common good? Why did we have to adopt all those unsavoury oriental trickeries, and teach them to our children as examples of magnificent deeds, turning our backs on our own ancestors in the process and literally discarding our entire original ancestral history? Indeed why did we have to borrow from those fraudulent Chaldean magicians?

**But, finally, did we borrow from them, or were their sacred texts imposed on us?**

Who were they who diligently preserved and nurtured, for thousands of years that embellished facade of the biblical texts, and managed to have those perversive lies taught to millions of innocent schoolchildren? Wasn’t all that they achieved so exceedingly easy because we have proved criminally guileless and unsuspecting, and consequently worthy of our humiliating and gloomy fate?

Haven’t we proved to be more naive than the Egyptians of Moses’ time? Aren’t nations and their ‘wise men’ still unable to engage even in the most rudimentary theological questioning?

If the Bible was just a sacred book for the Hebrews, then there would be no reason for us to utter the least objection! Nor would any monitoring be opportune or necessary. But from the moment that book became an object of reverence for nations beyond the land and the people of its origin, those people who accepted it have both the right and the obligation to examine its contents critically.

It is unacceptable that for centuries, countless nations from one end of the world to the other, have accepted those biblical heroes and their ‘miracles’ without making the slightest effort to examine them from a critical viewpoint!

Re-read the Bible carefully, but this time with a simple question in mind: “**What were the patriarchs up to?**” and you will be surprised to see that you can no longer retain that naïve, sweet, fairytale-like religiosity that you were taught at school! A completely different story will emerge before your amazed eyes now, of the ‘birth’ of a Chaldean ‘priesthood’ complete with its terrible secret weapons, and its unscrupulous heroes!

They compelled the unsuspecting people in their vicinity to pay a high price for their gross gullibility. Just consider the patriarchs’ narrative from a rational viewpoint and then answer this question: did not men, cities, and nations suffer wherever those thrice-blessed biblical heroes set foot?

In their recurring exploits, doesn’t everything always begin in a pious atmosphere of good words, to end up invariably in disaster, and the extermination of innocent people? Are those stories worthy of the involvement of any really dignified God? Can the biblical God be the GOD of the universe? A God who defines himself by using the names of three Chaldean magicians: “**I am the God of Abraham, of Isaac and of Jacob**”! Exodus 3.6

Or could perhaps the real God be watching on in grandiose neutrality? If so, he must truly be wondering how long it will take us before we achieve rudimentary social intelligence and before we come up with a militant theology whose ‘saints’ will be those individuals that pose original and intriguing questions that render the difficult dilemmas of religious fables powerless.

If the riddles of the Bible can be explained away with such a multitude of questions and interpretative approaches, that demystify the actions of the biblical heroes, debunk their ostensible morals and remove from their cunning tricks their shining theological veil... why those thousands of years of inaction and religious subservience to those tales? What has been the reason for our spiritual subjugation? Why is there no end in sight to this universal dumbness?

For centuries now, countless references have been made to the plagues of the Pharaoh. The most vindictive tale of all times has provided an excellent opportunity to sow the seed of fearful faith in the souls of millions of Bible believers. The Bible itself endlessly refers to them praising those miracles in retrospect. Not just the prophets of the Old Testament, but the students of the New Testament as well refer with pride to those plagues of Egypt and remind us of the separation of the waters of the Red Sea cdxci... cdxciv. Imagine, for a moment how those unverified miracles were used in the course of historical and social evolution; they were carved deep in the souls of the faithful by the so called ‘fathers of the church’ and ‘ecclesiastical authors’ through thousands of complimentary references. Add to that the colossal volume of perpetual propaganda produced by innumerable churches, Sunday Schools, monasteries, public schools, church schools, seminaries, summer camps, historians of religions, innumerable priests, pastors, mullahs, rabbis and all sorts of God-inspired theologists who repeat on a weekly basis the feats of those biblical
heroes… please remember also that this hailstorm of repeated theological imagery has been imposed on the God-fearing western world (and on other nations subdued or influenced by it) for many centuries.

Only then will you start comprehending but a small part of the grave spiritual paranoia that has been instilled in our minds through centuries of unchecked activity of those religious authorities! For centuries now, those sirens of the biblical miracles have subdued the resistance of those obliged to pass 

Millions of people surrendered their last sparks of intellect before those splendid predatory ghosts of the past; they were silently convicted to a life of spiritual starvation ultimately adding mounds upon mounds of whitisb bones to those of their ancestors, who also perished joyfully praising those non-existent miracles of the Bible. When will we finally ask the question: What sort of miracles were these?

Our infinite sorrow and ‘anger’ is not directed so much against those talented crooks from Chaldea… they found a great bunch of fools and have ever since that time gone about their business with infinite success. You should feel anger towards your own wise men, both those of ancient and of modern times. Although they were obviously quite successful in deciphering the material world, they never grasped the colossal subversive power of deceit and the multitude of guises of artful poisonous sorcery. It remains a disturbing unexplained fact why we have only lukewarmly tried to interpret the supposedly God-sent conundrums of those magicians. It appears that faced with those dangerous crooks alternatively playing the role of the sorcerer and that of the healer, we all stood there just like the biblical Pharaoh unable to act and as helpless as dumb children!

Indeed, it remains unexplained why for centuries ‘no one’ has examined that most peculiar book, the Bible, with the intention of systematically analyzing the actions of the patriarchs; he would then have brought to light, perhaps many centuries ago, their obviously predatory and man hunting nature. Such an undertaking could not have been performed in a fragmentary manner. Neither would it ever be concluded if it pursued all those endless unimportant details, so common in the Bible. The only way to unravel the common thread of those tales would have been with a methodical demystifying approach, combined with selective interpretative analysis. Just imagine all the things that might have been different in the history of humankind, if such a work had been completed a long time ago in the past! Had the interpretation of shameless poisonous sorcery as a basis for those deaths and ‘miracles’ been entertained as a possibility, even if it had been voiced as a vague rumour, it could have been widely known today!

Over a longer period of time, such a methodical interpretative endeavour would have gradually uncovered a multitude of evidence and would have put a check on the historical influence of the Chaldeans in the Mediterranean. It would have removed from their bait its luring deceitful shine. Such an interpretation could have kept popular religious feelings at bay and might have averted the entrapment of entire nations by later religious fallacies introduced by that same priesthood. Quite simply, it would have forced even the most enthusiastic believers in divine salvation to think more deeply about the actions of the biblical heroes and of their successors before placing them uncritically and with such immeasurable acceptance on the highest altar of religious worship!

Yes, the weapon of analytical interpretation has been lying there, right under our noses; it could potentially constitute the best ally of the human intellect in its battle against ensnaring lies, religious deceitfulness and artful fraud! The harsh persecution of contestation of religious authority does not appear to have been the sole cause of our inexcusable spiritual stagnation. Repeated heroic actions have been recorded that were initiated for a lesser cause, even during periods of harsh intolerance and oppression.

Courage was never found lacking, as long as there was a strong conviction of the righteousness of a case. If we had come up with the interpretations, no persecution could have stopped them. Unfortunately, we seem to have lacked the ability to analyze our own afflictions in time. The most probable explanation for our incredible historical inaction appears to be a sensation of primitive awe that has been ingrained in the human psyche over a period of countless millennia. Our will is spontaneously paralyzed at the thought that we will be left ‘alone’ and ‘helpless’ facing not any human power, but the superior power of ‘God’! It appears that few men have come to suspect the role of the ‘Gods’ promoted by various priesthoods; even fewer realized that man does not stand alone in his seemingly futile battle; next to us could fight the ‘Goddess of interpretation’ as the purveyor of well-prepared, pointed and carefully balanced questions, that most effective exterminator of obscure theologies, the vengeful huntress of those religious ghosts!

According to a relevant myth: “Hermes (that is interpretation) beat Typhoon (the personification of disaster) by severing his tendons which he then used as strings for his melodic lyre”

This exquisite symbolism teaches us that the worst of monsters can be paralyzed and defeated through the incisive powers of interpretation, razor-sharp analysis and demystification. Like a surgical scalpel, our interpretation can dissect and strip ‘naked’ the most gigantic of evils. It may severe the ‘tendons’ of that religious fraud, demystifying and rendering useless part of its supposedly inexplicable grandeur!
Finally, that same analysis of such fraud, and the exposure of artful lies, transforms them into the sweetest of chords in the harp of civilization and progress. Hermes’ lyre symbolizes the rational interpretation of our afflictions.

Only thanks to aggressive, analytical interpretation of our misfortunes will future generations live in freedom, able to sing in elegant verses the epic of human liberation from those fallacies, the triumph of the intellect and the prevalence of social harmony and happiness.

Indeed, according to that same Greek-Egyptian myth: “Two sons were born to Typhoon, Jerusalem and Judaeus”\textsuperscript{cdxcix}. This is an amazing reference of the biographer and philologist Plutarch directly linking the Jewish nation with disaster and social misery. Egyptian Mythology has thus tried to preserve for future generations the lessons learned from Egypt’s bitter experiences at the hands of the plague-inflicting disastrous saviour, Joseph the Chaldean!

The struggle with our ensnaring opponents, those riddle-posers, has its own peculiar rules: Remember that when Oedipus had to face the Sphinx, his opponent was not the creature itself but her riddles. He knew that it was not possible to kill the beast with his weapon; his sword was often depicted lying useless at his feet.

You cannot kill illusions with your sword and neither can you suddenly eradicate superstition and false hopes from the soul; not without hurting your own beloved comrades who are obviously behaving incomprehensibly (like pigs) because they have already tasted the sweet-tasting poison of the “beautiful, formidable goddess Circe”\textsuperscript{d}. The reason is the poison of the spirit infiltrates deep into the soul and takes possession of our beliefs, fears and hopes. Like cunning Odysseus, one must first acquire from the hands of Hermes an antidote to those poisons of the mind. We hope that the awakening interpretation of our afflictions will be such an antidote for our drunken comrades that will allow them to come to their senses from the intoxicating poisons of Circe, or any other beautiful and attractive deceitful goddess!

Popular, long-established lies can only be defeated by the ‘sword’ of interpretation. The Sphinx could only be neutralized by a simple interpretation of her own riddle! A correct interpretation could stop the wheels of our misfortunes, preclude their repetition and ‘expose’ the riddle-makers. The revealing of their true nature would assist us in identifying as opponents and sneaky foes all those deceitful ‘friends’ and ‘saviours’ who have monopolized our interest for centuries and have led us astray with such admittedly interesting riddles.

Only Hermes’ wisdom can throw some light on our recurring historical and cultural disasters! Interpretation, that sacred but otherwise so neglected friend, can unmask the deceptions and forewarn us of the real nature of the bait luring us towards the next tempting trap. Interpretation of the ensnaring dilemmas (riddles) of history should be the major task for our intellect and our cultural progress.

Miserly hatred, irony and naïve remarks against those inventors of dilemmas can only obscure the issues and cloud our judgment; they lead nowhere. Those outbursts may serve as temporary relief for our frustrated feelings but will not help our search proceed an inch further. Until now, such interpretation has been avoided at all costs! Instead, all the respected scholars, serious authors and compilers of lexicons or encyclopaedias have never dared stray away an iota from established conventions!

Illustration 20: Slumbering Griffon. Adapted from an engraving by Sir John Tenniel.
Those so-called intellectuals, those slumbering griffons have behaved like hypnotized copyists, missing no opportunity to keep rehashing the biblical praises of the patriarchs’ personalities. I would think that books shamelessly praising those patriarchal heroes and their religious inventions constitute nowadays a great portion of the literary output of the western world; a wide, furious stream of catechism, directed at educational institutions and the general public. On the other hand, are you aware of any books that have meticulously examined the real facts concerning the biblical heroes and their peculiar actions?

Without overlooking various interesting fragmentary satirical attempts aimed at the patriarchs, there have been unfortunately very few serious studies analyzing, with the necessary thoughtfulness, the behavior and the weapons of the patriarchs, with the result that the biblical data have been swallowed raw, unexplained and unexamined, by millions of people for thousands of years with painful consequences for their cultures and lives.

The book of the Athenian author Celsus ‘True Speech’ (circa 175 A.D.), the volume by the Emperor Julianus ‘Against the Galileans’ on a similar subject and the books of Porphyrius Phil. ‘Contra Christianos’ (232-304 A.D.) represent the few memorable exceptions; they do not appear to have found many worthy followers who would dare to become involved in detailed criticism of the biblical allusions.

Moreover it is evident those authors did not realize themselves the true nature of the hot material that was waiting to be uncovered right under the surface of those recorded tales of the patriarchs of the Old Testament; accordingly, they missed the opportunity to expose the modus operandi of the Chaldean fury reflected in the patriarchs’ preposterous actions of unprovoked meanness and deceitfulness!

How can this literary inaction be explained? Why this unchecked acceptance by everyone? Did all those countless intellectuals across the globe feel that a false religious faith is a small thing?

Our painful experience has proved that religious ideals direct social life in the same way street signs control traffic; a system based on false religious premises can only bring about social chaos.

The few recent efforts at criticism have been directed against the practically invulnerable grandeur of the most important Hebrew ‘saviour’, Jesus Christ; initially he succeeded in being included in the pantheon of religious heroes, gradually he rose to the hazy status of the ‘son’ of God and finally… displaced the Creator himself!

Ever since that time, the entire human race has been helplessly watching the gradual implementation of an earlier recipe from the Old Testament, with the transposition of all the divine honours (imagine) to the person of a deified Chaldean; initially (not unlike the angel of Jacob) he was named the ‘son of man’, John 5.27 later he was promoted to ‘son of God’ Mark 15.39 and finally rose to the rank of ‘the Word’ meaning no more or no less than… God in the place of God himself!

On that specific subject we read: “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. And the Word was made flesh”. John 1: 1-3,14.

It may not be formulated quite clearly but anyway, there can be but one amazing conclusion: the entire universe was created by a deified Chaldean… carpenter!

Abraham’s megalomania for universal blessings has found the appropriate continuation in the person and the tale of that particular Chaldean, to gradually achieve spiritual domination over the entire globe!

We naturally have to acknowledge that precisely this has been the hidden agenda and the natural culmination of the historical effort of religious authorities: to transpose the honours from the universal Creator… to deified people who, in the east and in the west, would appropriate the honours naturally belonging to the deity. Of course, such honours would be granted through the local priesthood, taking advantage of the central hero of the regional theology. To make sure, of the truth in the statements above, one does not need but to look into a Christian calendar that includes holidays and saints’ days. There you will find thousands of ‘Saints’ and ‘saviours’ but to your surprise, you will not find a single day honouring the person of the original Creator!

Why was the universal Creator systematically banished from religions, thus totally disgracing the ideal of God, is a matter that can be easily explained; behind the tale of a regional religious hero, a tale often falsified and faked, a great many hierarchical and authoritarian hidden expediencies could be disguised. However a neutral and impersonal universal God, without Holy Texts, without a chosen people, without prophets’ dreams and prophecies would be highly unlikely to issue silly commandments demanding land confiscation, subjugation of nations and genocide through the lips of sleek functionaries dressed up in heavily ornamented hierarchical robes!

Unfortunately, ever since ‘religion’, that fairy tale-like popular fraud was invented, those priesthoods have been at the wheel of the ship of human history, steering according to their authoritarian interests, rather than according to any truth of their noble theology! This is the reason why they have produced and preserved such sweet-tasting religious myths able to transform the human intellect into a garbage dump and the peoples into a profitable herd!
Before saying good bye to the saga of biblical fraud let us examine in more detail a central stratagem of biblical religion. It takes advantage of ‘blessings’ and ‘curses’ to produce profitable religious awe!

‘Blessing and Curse’ – the Essence of patriarchal Deceit

“Behold, I set before you this day
a blessing and a curse;
a blessing, if you obey…
and a curse, if you will not obey”.

Deuteronomy 11:26-28

Our examination of biblical religion so far has made it clear: It is definitely the religion of cunning deceit. In its narratives, we also find its main instruments of coercion, the ‘blessing and the curse’. This combination, that does not strike us as important at first, represents the essence of the Abrahamic School of religious thought! The ‘blessing’ and the ‘curse’ are the major weapons of the biblical armoury and it is precisely for this reason that we observe the patriarchs transferring them with such care to their successors.(Genesis 12.3 Genesis 27.12,36,41 Genesis 28.4)

Let us first examine that ‘blessing’ as it made its first appearance in the original covenant of the Abrahamic God with his first prophets. It was stated at that time that by those prophets “all the races of the earth (would) be blessed”.

Deuteronomy 11.26-28

Our question is directed at those more lenient interpretators of the biblical narrative. How many in your estimation have been blessed by those who were the first among other men to invent and implement that quite fascinating concept of a ‘blessing’?

It is recorded in the Bible that Abraham, the vagrant prophet, visited three large and prosperous areas as he was wandering along with his plans to ‘bless’ the world. All these three areas were afflicted by a hailstorm of plagues, while Abraham grew exceedingly rich in all three cases. Indeed, the God of Abraham blessed the Pentapolis of Canaan so effectively that her cities were turned into scorched ruins by divine intervention instead of receiving the expected soothing divine blessing.

Did Jacob, do a worse job, when he ‘blessed’ the Palestinian city of Shechem? Didn’t Joseph the ‘saviour’ of Egypt ruin the entire land of Egypt, spreading financial disaster over the entire country with his devastating prophet’s blessings?

The Hebrew Bible joyfully recorded all those cunning feats of its heroes. The Bible itself clearly confesses that the ‘blessings’ of its prophets are perpetual tools of annihilation and extermination; they do not contribute in the least to the creation of any blissful situation in heaven or on Earth, as we might have expected.

Within those biblical tales, the only ones who appear to have been really blessed by those horrible events were the prophets themselves and their kin; each time their blessings affected their neighbours, the prophets profited handsomely and grew richer.

Some scholars may object: ‘Everyone knows that the divine blessing refers to spiritual rather than material goods’! However, the Bible itself clearly disagrees on that – at least for the period we are examining-. It characteristically records: “And the Lord has blessed (Abraham) greatly; and he has become great: and he has given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses”. Genesis 24.35 Did Joseph and the rest of the prophets lag behind in their quest for material wealth?

Why on earth would those prophets have undertaken to bless everyone, when they seem unable to offer any material or spiritual assistance whatsoever to anyone else except themselves?

Are we perhaps keeping our eyes shut tightly on purpose, when we refuse to see for ourselves what it was those people really did for a living? It is obvious they would stop at nothing, to get richer in material goods and more powerful in privileges by ‘blessing’ their fellow men! Did the ‘seed’ of those great original prophets really manage to ‘bless’ the world surrounding it any better? Witness the biblical narrative itself that records in a most peculiar manner the neighbouring peoples’ obstinate refusal to accept the ‘blessing’ of those descendants of Abraham invading their land!

Could the Abrahamic ‘blessing’ finally represent something against which we ought to be on our guard? Could the biblical text, their superhero Abraham and his peculiar personal deity have been playing with words, when in reality they were…threatening us with their abrahamic ‘blessing’?

Let us dig a bit deeper into the meaning of the term ‘blessing’:

The Greek word for Blessing is εὐλογία derived from the greek word
to speak nice words, to praise, to commend. Well, things are certainly falling into place. Blessing is merely the instrument that lulls the victim to sleep. Deceit had met its finest partner: “nice and appropriate words”.

If all we have surmised so far about the mechanisms of artful deceit employed by the biblical prophets is true, then it is not at all surprising that foremost among the skills perfected by those masters of deceit we find that of sweet talk. Premeditated deceit represents the most dangerous of all the traps that can be laid by men, and sweet talk is the predator’s basic way to mislead its victims and lure them into the trap. The first instrument discovered by deceit was accordingly the honeyed talk of a ‘blessing’. They had to learn the art of speaking nicely and of convincing their victims of their benevolent intentions until they could get to an advantageous position that would allow them to wreak havoc! Use of ornamental phrases, of embellishments, promises and of sweet-sounding talk still characterize to our day the most dangerous representatives of that widespread malicious and fraudulent vice! It is precisely that inexhaustible sweet talk that removes any objections and dulls the fears of potential victims!

Accordingly, deceit had found its most appropriate mask, the “appropriate words”, the false “praises” the intentional “commendation”, the theatrical “well-wishing”, the polite, sweet and fake accord, and last but not least, the smiling deceitful blessing; lurking behind that mask you can hardly recognize the watchful apprentice of deceit that is gradually transformed into a successful opportunist and a stalking hunter of human prey!

The further we went on with our query, the greater our ‘admiration’ has become for Abraham, that inventor of religious deceit; that man among his other talents knew well how to bestow privileges on himself! That shrewd Chaldean sorcerer was aware of the fact that the person bestowing a blessing would always be in a position of advantage in relation to the person he ‘blessed’. Every prophet, even if he just gave a blessing, was automatically promoted to a superior kind of man; his feigned sweet character and pious morality overflowed from his personality showering with his blessings all those surrounding him. However, behind their benevolent facade, the prophets were always hiding artful deceit. They were constantly trying to get to an advantageous position that would allow them to put another one of their profiteering schemes into effect. Ever since those times, every prophet has known that he has to make full use of human credulity; the pure human love of God, welling out from the souls of the simple people like divine nectar, seemed to them like an unguarded treasure, waiting to be looted; not with swords and clubs, but with sweet talk, wishes and blessings, precisely those instruments that can catch God-loving souls totally off their guard.

Abraham, that first prophet, must have been curiously aware of the power of his ideas! He knew, better than anyone else, that shameless, cunning and premeditated deceit represented an original invention ensuring perpetual success; therefore he bestowed it as a legacy on his ‘seed’ with the command to implement it against the whole world! He must have clearly seen his future victims falling prey without offering any resistance to the ‘nice words’ and eloquent flattering words of his ‘seed’. Since that time, his successors have comprehended the unrivalled power of that ‘blessing’. They must have realized that it could represent a most effective weapon, paralyzing the defensive powers of the victim.

A sweet-tasting, soporific spiritual poison, a useful burglar’s tool allowing access to that most advantageous position for the affliction of the victim with the plagues. The next thing you know, all those plagues would break loose, only to be attributed to the wrath of our ‘God’…and there you have it: the prophetic method of profiteering in all its immoral grandeur. The prophetic school of thought understood, ahead of everyone else, the formidable advantage of attaining through deceit things that would be quite impossible to attain by direct demand.

Deceit then, represents an eternal recipe for success; it merely requires you to be a person without any inhibitions, in other words simply a reckless irreverent rascal who would like to make a living by taking advantage of the pious feelings of your fellow men. Needless to say, pious feelings and respect for the divine must be totally absent from your own heart!

Indeed, the absence of any real God in the Bible is as conspicuous as the atheism of ‘his’ priesthood!

The Hebrew Bible, that has been venerated as the sacred precept of humanity, and has recorded the adventures and the feats of the ancestors of the Hebrew people, starting with that first patriarch Abraham, as well as the adventures and feats of his worthy descendants, was certainly not conceived as a basis for any form of religion. It was written for the obvious reason, of recording those feats and of providing as many details as possible (in a slightly veiled style of narrative) on that formidable oriental invention. It described an art, whose terrifying powers have no relation whatsoever to any religious or moral principle. The epic of the patriarchs has preserved a great number of details from that way of life and profiteering…completely inconsistent with any attempt to promote respect for any religious ideas!

Abraham, that man with the far-reaching vision enjoyed the remarkable reward of witnessing during his lifetime the complete success of his ideas. By the end of his years he was called a “Lord: a mighty
prince” Genesis 23.6 by all those people, whose happiness he had successfully undermined through his eloquence and his amiable talent for deceit!

Accordingly, the promise: “And I will bless... in you all the families of the earth...”. Genesis 12.3 can only be interpreted as a direct threat, echoing from the pages of the Bible. Unless of course, after those thousands of years, you can feel around you, any signs of fulfilment of that ostentatious promise.

Do you think that we, the rest of the nations of this world, have indeed been blessed, in the true literal meaning of that word, through the actions and the religious theories of Abrahamic wisdom? Do you really believe that the positive aspects of our civilization, the majority of all that bliss surrounding us are really a result of any care showered by Abraham and his God upon us - the other nations of this world- in distant times? If so, please forward to us even a small list of ‘contributions’ to let us know which of those achievements and blessings of the civilization surrounding us can be directly attributed to the promises and actions of the seed of that great prophet!

After thousands of years have passed by, leaving a horrendous inventory of endless atrocities, caused by the three great religions derived from Abraham (Hebrew, Christian and Muslim), we are entitled to ask: where in the name of God are those pompous Abrahamic blessings? Don’t you think it is time to examine the true nature of those religions a little more carefully?

Let us not beat around the bush. That legacy modern man can boast of with pride and can be attributed to the blissful providence of our ancestors has absolutely nothing to do with what was said or done by Abraham and his seed. It is common wisdom that those blessings have their roots in the pre-Christian Mediterranean Greek culture, the greatest river of true blessings that ever nurtured the human intellect, releasing it from the black shackles of magic. Without trying to downplay the importance of other cultures, precisely that Mediterranean Greek culture was the first one to quench the thirst of a humanity living in ignorance and superstition.

To this day, the light of whatever civilization is flickering on this planet has beyond any doubt been lit in ancient Greece! Moreover, all this has happened without any pompous declaration of future blessings. We are inclined to believe that true blessings by authentic benefactors are not proclaimed or premeditated, they just happen.

Let us examine then the second part of that formidable Abrahamic invention, the ‘curse’. We have to admit that the deceitful snares set by Abraham were ingeniously conceived. Appropriately complementing sweet talking deception (i.e. blessing), the curse completed the ensnarement of the victim.

Curse (Noun): the general word for calling down evil or injury on someone or something.
Curse (Verb): calling on God to send evil or injury down on some person or thing.

If the word curse can still create a vague sense of fear and give us goose bumps in our times, you can imagine the power of this formidable weapon in that distant era. The prophet knew how to play with the hopes and the superstitious fears of the people with his blessings and the threats of his curses. He grasped the delicate human soul tenderly stroking it with sweet talk (blessings) until the time came to show the black claws of his bitter curse. It doesn’t take much to achieve all that; you just need to be a trained Chaldean priest, a Magician originating from that dark primeval depth of human history, in the company of your ‘God’ who is always willing to say or act according to your heart’s darkest desires!

If something proves beyond any doubt that the biblical God is a bogus created by those prophets, it is the preposterous abundance and variety of curses used by the vengeful God of Abraham; its venom remains unsurpassed by any previous or later example in the worldwide religious literature of Theogony, theology or religious history.

If indeed we were to announce a prize for original, extensive and especially effective curses, you can rest assured the Bible would have been the uncontested favourite. There is no curse you might think off, borrow or conceive of in a state of rage that is not already included in that book in a much worse form! The Bible is the book of deceitful blessings and of horrendous coercive curses par excellence.

Those persons not thoroughly acquainted with the Bible, will obviously be ignorant of the fact that its texts are literally flooded by a multitude of divine threats (Curses). The largest part of the biblical texts is stuffed with the most horrendous threats and the most intricate and terrifying divine coercions.

As by now you will probably be thinking that we must be exaggerating, we will quote from a small but extremely bitter, relatively obscure biblical abstract of pitch-black thick divine curse...enjoy: “If you will not obey the voice of the Lord your God, to observe to do all his commandments and his statutes which I command you this day; that all these curses shall come upon you, and overtake you: Cursed shall you be in the city, and cursed shall you be in the field. Cursed shall be your barns and your stores. Cursed shall be the fruit of your body, and the fruit of your land, the increase of your cattle, and the flocks of your sheep. Cursed shall you be when you come in, and cursed shall you be when you go out. The Lord shall send upon you cursing, vexation, and rebuke, in all that you will set your hand to do, until you be destroyed, and until you perish quickly, because of the wickedness of your doings, whereby you have forsaken me. The Lord will send upon you want, and famine...”
consumption of all things on which you shall put your hand, until he shall have utterly destroyed you, and until he shall have consumed you quickly because of your evil devices, because you have forsaken me. The Lord shall make the pestilence cleave unto you, until he has consumed you from off the land, whither you went to possess it. The Lord shall smite you with distress, and with a fever, and with the rigors, and with an extreme irritation, and with the sword, and with the wind, and with jaundice; and they shall pursue you until you perish. And heaven that is over your head shall be brass, and the earth that is under your feet shall be iron.

The Lord shall make the rain of your land powder and dust: from heaven shall it come down upon you, until you will be destroyed. The Lord will give you up for slaughter to your enemies: you shall go out one way against them, and flee seven ways before them: and shall be removed into all the kingdoms of the earth. And your carcass shall be meat to all the fowls of the air, and to the beasts of the earth, and no man shall fray them away. The Lord will smite you with the ulcer of Egypt in your bottom, and with the haemorrhoids, and with the scab, and with the itch, whereof you cannot be healed. The Lord shall smite you with madness, and blindness, and astonishment of the heart: And you will grope at noonday, as the blind gropes in darkness, and you shall not prosper in your ways: and you shall be only oppressed and spoiled evermore, and no man shall save you. You shall betroth a wife, and another man shall lie with her: you shall build a house, and you shall not dwell therein: you shall plant a vineyard, and shall not gather the grapes thereof. Deuteronomy 28:15-30

Goose bumps anybody? A small break, for a long breath and a few comments on that last verse! Building a house only to be thrown out of it must be a curse then! That, however does not stop that same deity from promising its chosen people the houses built by the Canaanites instead of a blessing: “it shall be, when the Lord your God will have brought you into the land which he swore to your fathers, to Abraham, to Isaac, and to Jacob, to give you great and goodly cities, which you have not built and houses full of all good things, which you have not filled yourselves, and wells which you have not dug, vineyards and olive trees, which you have not planted...(but) You shall not go after other Gods, of the Gods of the people which are round about you”; Deuteronomy 6. 10-14

But why turn to any other deity, when they had such a convenient God who turned other people’s curses into their blessing! And that dark ‘divine’ stream of curses of Deuteronomy goes on and on: “Your oxen shall be slain before your eyes, and you shall not eat thereof: your ass shall be violently taken away from before your face, and shall not be restored to you: your sheep shall be given to your enemies, and you shall have none to rescue them. Your sons and daughters shall be given to another people, and your eyes shall look, and fail with longing for them all the day long: and there shall be no might in your hand. The fruit of your land, and all your labours, shall a nation which you know not eat up; and you shall be only oppressed and crushed always so that thou shall be mad for the sight of your eyes which you shall see. The Lord shall smite you in the knees, and in the legs, with a sore ulcer that cannot be healed, from the sole of your foot to the top of your head. The Lord shall bring you, and that king which you shall set over yourself, to a nation which neither you nor thy fathers have known; and there shall you serve other Gods, wood and stone. And you shall stand out as a wonder, and a tale, among all nations whither the Lord shall lead you. The stranger that lives with you shall get up above you very high; and overtake you, till you will be destroyed; because you did not obey the voice of the Lord your God, to keep his commandments and his statutes, which he commanded you... Because you did not obey the voice of the Lord your God therefore shall you serve your enemies which the Lord shall send against you, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon your neck...you shall eat the fruit of your own body, the flesh of your sons and of your daughters, which the Lord your God has given you...the tender and delicate woman among you, which would not venture to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter and toward her placenta and her young one that came out from between her feet, and toward her children which she shall bear: for she shall eat them (!) for want of all things secretly in the siege and straitness, wherewith your enemy shall distress you in your gates... If you will not observe to do all the words of this law that are written in this book, that you may fear this glorious and fearful name, THE LORD YOUR GOD; Then the Lord will make your plagues horrible, and
the plagues of your seed, even great and wondrous plagues, evil and persistent diseases. Moreover, he will bring upon you all the diseases of Egypt, which you were afraid of; and they shall cleave to you. (As if all this had not been sufficient, Moses incorporated and justified in advance all possible future additions to this list) Also every sickness, and every plague, which is not written in the book of this law, (even) them will the Lord bring upon you, until you will be destroyed”! Deuteronomy 28.31-65

The list is concluded with a statement that would be considered shameful in the mouth of any deity without exception: “as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nothing; and you shall be quickly removed from the land that you went to possess”. Deuteronomy 28.63

That shower of curses represents nothing less than half of the 28th (KH) chapter of Deuteronomy that contains the additional legislation delivered by Moses to the unfortunate Israelites in the land of Moab, immediately after he delivered the Ten Commandments on Mount Sinai- Horeb.

There is very little left to comment on: Those dark souls were summoning the worst human agonies from the deepest corners of the human subconscious in an effort to force an entire nation to beg... for subjugation!

The Israelites were not given any opportunity to reject the oppressive Abrahamic religion imposed by Moses. Threats of pestilence and death at once besiegéd the new nation of Israel! The Hebrew people were supposedly fleeing for their liberation from the yoke of slavery; instead of freedom, they found themselves ensnared in a lethal trap of disease, curses and death. Complete subjugation to the instructions and the orders of their new priesthood was their only guarantee of survival.

Indeed, the people who put down in writing all those hair-raising curses were obviously professionals in the curse trade! This abomination has obviously been compiled by a professional team of priests who methodically collected a complete, incredibly detailed list of horrible situations and afflictions encompassing every aspect of social life. Their obvious purpose was theological terrorism and the infestation of the human imagination with countless horrors to produce a steady stream of superstitious terror.

That vengeful God and the devastating fear of his plagues were methodically introduced into every little detail and aspect of Hebrew daily life. The most frightening bogeys and the most fearsome human situations were used to subdue any suspected nest of resistance and establish that Chaldeo-Levite tyranny of their newly-hatched religion later known as the “Jewish religion”.

The most menacing God of all times, the plague-loving Chaldean God of Abraham and his priestly ‘seed’ had finally secured themselves a people! Moses, the Levite, put his curses on every possible insubordination! Like the great magicians of his times, he summoned all the demons of the human imagination to ferociously invade the unprotected vulnerable souls of simple, uneducated people. He made full use of every human fear, of unfulfilled ambition, of every variation of intractable suffering and scorching disease, and of every imaginable form of humiliating death to legalize the absolute authority of his ludicrous God over his terrorized new subjects. The Bible in its first books, literally records a unique theological ‘thriller’, the tragic birth of a new religious being; from the first moments of its conception it knew how to lie, deceive and impose its absolute authority over the terrorized Hebrew society, the Hebrew family and the Hebrew soul! Accordingly we watch with dismay the haemorrhoids, the Erysibe (the blight that fungal disease of the cereals) the fever that consumes its helpless victims, the famine, the madness, the slavery and disgraced love…all those horrors being held in the hand of that menacing deity of Moses; only blind obedience and subjugation could protect you from such dreadful evils!

Here we are faced with the question: would it seem too strange if that man who went to such trouble to methodically collect such a detailed list of restraining divine threats had also spent some of his spare time trying to establish how some of those divine threats could be effectively put into practice?

Would that seem improbable to you?

I think the opposite would be highly improbable. A person that had gone to so much trouble and who obviously was capable of such fine psychological distinctions concerning fear and was able to record them in such an alarming way, would definitely be just a small step away from perceiving that many of those horrors were relatively easy to realize! A person accustomed to using threats in trying to accomplish his purpose is often the first one to discern the real opportunity to put his threats into practice!

Precisely this must have been the mechanism of production of fear, plagues and healing miracles by priesthoods all over the world. All around the globe, they studied carefully different methods of intimidation and sensationalism until they became adept in producing such situations; such occasions served to secure them respect and authority over the gullible crowd, those same crowds that are still refusing to recognize, after thousands of years, their unbearable predicament!

To return to those curses, it is more than obvious that the ‘deity’ that fell so low and co-signed such a shameless delirium of curses, besides unveiling its own vengeful homicidal character clearly indicates a complete ignorance of true human nature. In that avalanche of countless curses, the strongest human
emotion, the love of a mother for her child is grossly underrated by suggesting the possibility of cannibalism (!) of a child by its mother, blatantly ignoring the fact that for thousands and thousands of years not a single such case has ever been recorded. We know of mothers who literally fed their children with their own blood to keep them alive when they were trapped under the ruins of their homes destroyed by an earthquake but not a single case of a sane mother feeding herself with the flesh of her own child even in the worst of famines. So many people starve to death all around the planet…has anyone heard of such a case? That curse…surpassing even a cannibal’s imagination, has been included in the book of that Judeo-Chaldean religion by the hand of that superstar prophet Moses, supposedly dictated by and straight from the mouth of the real God!

What God would try to crush under so many odious curses the fragile and delicate intellect of humankind to ensure its obedience? Indeed, while all this was being said or written, where was that … ‘Word’, the later God of Love? The Judeo-Christian Scriptures attest that “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made”. John 1: 1-3,14.

The question is: Was he there to see all those heroic feats of his inventors? Could he listen to those incredible words of his prophets, or do we have to accept that he was really the one dictating them…even if we may not like the idea?

Unfortunately, however fascinating this game of Chaldean tricks may appear to the reader, it cannot go on forever without the spectators paying a heavy price. The theological fairy tales of those ancient Chaldeans gradually crept over the immature human intellect like a parasitic plant and were allowed to suck its most vital juices. By infiltrating the social fabric of nations in the form of religious education they were allowed to divert our attention, corrupt moral values and disrupt the proper appropriation of honours. They hindered even the most elementary questioning of authority and suppressed any theological controls; they managed to subdue our critical abilities and to destroy all precious feelings of human destination and moral priorities. All this may sound dark, sordid and oppressive…but then again, take a look around you! After thousands of years of multifarious Chaldean ‘salvation’, the situation is obviously steadily deteriorating.

After attempting to demystify those holy prodigies in this volume, with relative success, it is time for a second look at our own essential priorities; the truth is not just our most valuable asset, it may well be our only asset. Unfortunately, our religious naiveté has nurtured poisonous ‘snakes’ disguised as religious ideals.

Well? What has been going on behind our backs…or rather under our noses?

Are we not entitled to suspect that we are still being ‘deceived’ by that same school of theologists? Or should we keep silent for our own ‘safety’? Some of us are certainly still living in those times, when expendable mortals lacked the right of free speech, even if they managed to uncover the fraud they were victims of. Can’t we see that by staying silent and obedient in our effort to avoid the ‘curses’ of every supposed God, we can only bring upon ourselves exactly what we are afraid of?

All the facts we have examined and all those other ‘wonders’ included in the next volume of our work will awaken a sense of horror in you; they make it clear that among all the Gods of antiquity, that biblical ‘God’ of Chaldean origin produced the most violent and warlike tale in the history of humankind. This much was of course evident to any one who has studied the Bible with a relatively objective attitude.

However, our study has conclusively demonstrated in detail that the bellicose nature of the biblical deity pales before the poisonous deceit employed by its prophets ever since the moment of that deity’s first conception by Abraham.

Those unique and most profitable machinations defrauding the naïve laymen of this world were born of the blessings of that Chaldean God; each time we leaf through the pages of the Chaldean-Hebrew Bible, we come face to face with a detailed description of that monstrous conception. That specific book in our hands is the most detailed chronicle of our deception; despite that, we have revered it for centuries with naïve faith and immeasurable confidence! What is the matter with us?

Are we unsuspectingely worshipping a deity that for centuries has degraded and ridiculed the integrity and intellect of our nations? Is it possible to come to terms with such painful questions? Could we reach a compromise with all those serious suspicions, even if they are expressed in terms of possibilities? Why did thousands of years have to go by before we even started to suspect the real extent of our tragic mistakes?

Such a Great Lie that has persisted for hundreds and hundreds of years is hard to tolerate, even as we, today’s Canaanites, are protected by our religious naiveté, covering us like a thick layer of sweet honey. However, thousand-year-old lies may ultimately prove too difficult to digest, even for vulnerable, expendable mortals, accustomed to humiliations. Something has to be done.
Some may admittedly consider as an exaggeration the hypothesis that a small number of priests with a plan, a vicious aggressive character and elementary pharmacology skills have managed to acquire the power and authority to now represent a perpetual menace to the people of this Earth!

However the Bible, proving finally to be a genuine educational text, does show us, not just who those priests might have been, not just the extremely shameless actions and methods of misinformation they have been using in practice to achieve their thousand-year-old profiteering; the study of that historical Chaldean chronicle suggests it was us, the brainless people who are really to blame! For millennia, we have facilitated the work of the descendants of those sorcerers by revering and honouring as holy and sacred, the inventions proposed by those devious merchants of blessings and curses.

Yes, why deny it, to a great degree our modern socio-religious beliefs stem from those same propositions, actions and from the ‘seed’ of those biblical heroes we have adopted so light-heartedly. What could guarantee a better path to self-destruction?

Finally, the greatest power of religious deception lies indeed in our own incredible lust for fairy tales and our immediate shrinking back when threatened by ‘God’, that is, by his representatives on Earth! In the case of the Bible, our collective short-sightedness will remain an inexplicable puzzle for future generations. Our descendants, hopefully brighter than ourselves, will find it difficult to explain how their forefathers could have tolerated such a menacing biblical God, screaming and yelling offensive curses at them from every page of the Bible. They will not understand how we could ever have endured this ‘God’s’ lust for human subjugation for centuries without ever asking for the necessary explanations. Instead, terrified and humiliated, we were delivered into the hands of the priesthoods and accepted along with all those other ridiculous Gods of the primeval human past, that biblical terrorist of the soul, the Yahweh trio, as the most perfect God of our times!

In the course of our investigation we were really sorry to discover that those blessings and curses of the Bible have proved really effective in the past and are clearly still doing a pretty good job in our days!

The Septuagint Translation

We have to admit this book has evolved into a grave indictment; without any reservation, we must accuse biblical religion of being an artful colossal lie and the Bible as the most successful written fabrication of all times. Of course, the critical reader will come back to the same question: since the biblical authors were obviously anything but fools, how can we explain the fact that all those peculiar details concerning the history of the patriarchs were recorded in the narrative? That would make it unacceptably easy to dissect the text and reveal its scandalous magical and sorcerous content!

It is with great pleasure that I can give you the answer to that most difficult of questions; it was provided (unintentionally) by the famous mythologist Robert Graves and his Hebrew collaborator Dr Raphael Patai in their book “Hebrew Myths”:

“It was common wisdom among the Hebrews, that the worst day in the history of Israel was not that of their captivity…by Sennacherib, neither the destruction of the Temple by Nebuchadnezzar, but the day the Seventy men translated into Greek the Bible, according to the command of Ptolemy the Second (285-246 B.C.) They (the Hebrews) believed that their Scriptures included records of the evil actions of their forefathers…that should never have been revealed to the enemies of Israel”

It is freely admitted here that a great disaster befell the Hebrews when the contents of their holy scriptures were suddenly translated into Greek! At the same time, it is explicitly admitted that the cause for the translation of the Septuagint was the command of King Ptolemy II. A later, more widely circulated but totally fabricated Jewish version of those same events has claimed that the Septuagint translation was supposedly initiated after persistent requests of the Jews themselves to King Ptolemy II (as contained in the fake letter of Aristeas). The historian Flavius Josephus initiated that historical forgery; being a Rabbi, he had every reason to produce such a fabrication. According to Josephus, a Jew called Aristaeas who was employed in the court of King Ptolemy and knew of the King’s love for books, proposed to procure for him a translation of the Hebrew Bible in exchange for the liberation of 120,000 Jewish slaves that had been captured in Jerusalem. That tale claims the powerful Ptolemy agreed to every Jewish term; not only did he liberate the Hebrew slaves, but he supposedly compensated both them and their masters with vast amounts of money. The credibility of that tale is nil; every scholar has agreed that this tale was a fabrication of Josephus (whose writings do not represent a paragon of objectivity in any case). Modern orthodox priests, of high status also agree on that.
The fact that the task of producing the Septuagint translation was finally undertaken by secular bilingual Hebrew intellectuals rather than initiated priests, who might have tried to hide the incriminating evidence in the Bible, proves that the real cause for the Septuagint translation was indeed the command of the bibliophile Greek King Ptolemy II, in Egypt that was ruled by Macedonian Greeks at the time.

“Ptolemy, the King of Egypt, constructed a Library in Alexandria and collected all sorts of books for it… hearing that there existed recorded ancient histories of the Hebrews… he ordered seventy (Hebrew) wise men to translate the Hebrew Scriptures (into Greek)… he ordered them to reside not in the city, but rather (isolated them) on the Island of Pharos, living by themselves in separate houses to provide an accurate interpretation (translation). He also ordered those supervising to provide them with every assistance; however he explicitly forbid any discussions among them to avoid any understanding between them, in order to extract the precise interpretation” dxxii.

The Jewish Episcopate of Cyprus Epiphanius (310-404 AD) admitted:

“In order to avoid any bargains among them and secure an unadulterated translation, Ptolemy II ordered thirty six small houses to be built; he then confined the wise men in couples (to the houses) and provided slaves that would take care of them… however those houses were constructed without any windows, leaving just a skylight open for light in the roof of the rooms. The Seventy (wise men) spent their time accordingly translating from dawn till dusk until they procured the translation” dxxiv.

Ptolemy II certainly did not require any assistance from Jerusalem, as claimed in the letter of Aristaeas; he had the best Greek-speaking Hebrews at his disposal, right in his own capital, Alexandria. Seventy Alexandrian Scholars, dxxv rather than Rabbis, guarded and in a certain sense imprisoned, yielded to the authority of Ptolemy the II, on that small Island of Pharos. Indeed, as they had been separated from each other in independent pairs they were compelled to deliver the most accurate Greek translation of the Hebrew narrative of their patriarchs’ history.

That translation represented an immense historical mistake made by those seventy-two Hebrew scholars of Alexandria; the translation preserved for us a version of the biblical narrative ‘frozen’ in the exact form it had at that specific moment! At least for the first four centuries of the Christian Church, the Septuagint translation was the only translation of the Scriptures used by the ecclesiastical authors, the Fathers and founders of the Christian Church dxxvi.

Ever since that time, the Septuagint translation has been the greatest weakness, a veritable Achilles’ heel of the Hebrew Scriptures. Despite all that and with the silent consent of the Christian Orthodox Church for which the Septuagint translation is still the official translation of the Bible, the Septuagint version has almost disappeared from public view. The reason can be but one: That translation was compiled by scholars who were not aware of the danger of correctly translating the original Hebrew scriptures; they were surrendering ‘uncovered’ to the greek-speaking persons of those times the terrible secrets recorded in their hieratical book! The Rabbis reacted with mourning, lamentation and intense anxiety when those revealed secrets of the Hebrew clergy were handed over to the greek-speaking Gentiles.

“The Rabbis called the day the translation of the Septuagint was published in Greek an ill-fated, terrible day for the Jewish people. The representatives of the Hebrew clergy started a methodical effort to undermine the validity of the translation of the Septuagint” dxxvii.

However, the biblical texts translated by Hebrew scholars in the form of the Septuagint translation in the third century BC, could not be altered any more or be adapted to the changing circumstances of human history! For almost seven centuries, they remained safeguarded and unaltered on the shelves of the Library of Alexandria!

Ever since that time, two hundred and seventy years B.C., the Septuagint Translation, has precluded any possibility to cover up the real record of the patriarchs’ behavior. It appears that precisely that translation was the reason why those biblical texts have reached us half ‘naked’ and full of all those ‘wondrous’ details that have proved so helpful in deciphering that unprecedented recipe of Chaldean hieratical sorcery!

Unfortunately, that unique gift of Ptolemy II was not properly exploited.

The Rabbis, in an effort to contain the damage, reacted in a different manner, gradually imposing that confusing allegorical dxxviii type of interpretation we are all acquainted with. By perpetually suggesting milder and milder allegorical interpretations for the events in those biblical texts, they managed to cover with rose petals of dreamlike interpretations even the most odious and negative deeds described in detail in the biblical narratives! Even the most hair-raising descriptions were gradually obscured by a cloud of theological mist and intricate religious absurdities! In their labyrinth of multiple explanations, probable and improbable interpretations, they managed to conceal the obvious and simple interpretation of the biblical texts. Using their sacred jargon they were able to put aside any type of question and disturbing suspicion.
Charles Duplus wrote, confirming our previous thoughts: “The Hebrew and Christian scholars agree that the books attributed to Moses (Pentateuch) were written in an allegorical manner, often including in their verses an entirely different meaning from the apparent one”.

The eminent Rabbi Maimonides clearly and directly exhorted the faithful to avoid looking under that allegorical veil and to refrain from confronting the terrible facts of the Bible. Here are the words of Maimonides, the wisest of the Rabbis: “One must not listen to or interpret what is included in the book of the creation in a literal manner, neither must he entertain (interpretative) ideas such as those of the laymen; otherwise our ancient wise men would not counsel us with such care to hide those meanings and to refrain from raising that allegorical veil covering the truths included (in the Bible) … But whoever might guess the true meaning (of the biblical texts) should avoid revealing it to the public”.

Similar protective curses can be found in the texts of Josephus: “No one has ever taken the risk to interpret those laws, on account of their divine and terrible nature. Some who attempted that were punished by the (Hebrew) God. A certain person who tried to give an account of (to criticize) some of them (i.e. the laws of the Bible) lost his head for more than thirty days. When he came to his senses, he always tried to pacify God, suspecting that his affliction originated from Him… (does the tune remind you of the curses in Deuteronomy)? That disaster befell him because he showed great curiosity about divine matters and tried to reveal them to the common people. Accordingly he cancelled his project and was restored to his senses”. Antiq. Jud. 12 111-113

We have nothing further to add to the revealing advice of Maimonides and to the protective superstitions of Josephus. We just have this as an answer: It’s not enough that you entrapped us, misled us and wasted our noble love of God; it’s not enough that you turned our societies into garbage dumps for your endless religious waste; you even try to coerce us by using your theological terrorism, to remain silent accomplices in the eternal spiritual subjugation of our nations!

Unfortunately, the acquisition of the revealing Septuagint translation was followed by twenty-two centuries of ‘complete’ inaction! Even the ablest minds among us did not take the time for a second, critical examination of that supposedly religious text, presented to us as ‘divinely authored’ with such intense religious passion! Alas, our fathomless naiveté, our silly assumptions, our obstinate day-dreaming were the main factors that allowed that Chaldean chronicle of sorcerer’s feats to pass itself off as an enlightened religious tale. Miserable men, we showed such criminal negligence, that we even used the biblical tales as educational texts for instructing our sensitive and defenceless children!

The accusations in this book may appear extreme and unbearable to many. However these are extreme and unbearable times; we cannot afford the luxury to be vague any more, to use subterfuges, to perpetually postpone our suspicions concerning the real causes of our misfortunes.

Our hospitable world is in the process of being shattered; our pursuit of various religious ghosts is the cause of our long and dangerous delay in following the only real divine injunctions, those of our generous mother, Nature. Today, we are faced with the grave consequences of our serious impropriety; having failed to develop an ideal of loving protection and attentive devoutness for our sacred mother, Earth, we roam her like hordes of brainless rodents, using up her gifts and continue wasting our precious intelligence by consuming the intoxicating tales of those magicians and of their supposed God, as if we have been overcome by drunkenness and delirium.

Miracles and Sorcery—the ancient Arts of the Gods

According to etymological dictionaries, the basic association of the (Greek) word for miracle (θαύμα) is with dazzle (θόμβος) and admiration (θαυμασμός). Accordingly, in Greek the words for ‘miracle’ and ‘dazzle’ share the same origin and meaning! The purpose of a miracle, from the earliest of times has been to dazzle the senses by sudden revelation rather than to explain the forces that rule over our lives and our world.

Any sensational event, unusual development, unexpected and inexplicable occurrence, any diversion from common events, any astonishing originality and dazzling surprise were in ancient times all easily named ‘miracles’. We have to take into account that in those primitive societies, in the earliest of times, when ignorance and pain were rampant and ‘plagues’ could only be explained as the expression of ‘divine’ wrath, theological fables with their wild promises must have represented their best if not their only relief… and the practice of magic and sorcery were totally justified. Societies founded on the belief in magic preceeded modern societies worldwide; this was a natural result of the unequal fight between our infantile intellect of that time and a life in an entirely unexplored world ruled by unexplained natural forces. The
people of those times had to fight a fierce struggle for survival. Even unsubstantiated comforting lies must have seemed priceless assets in their relentless struggle for survival.

Religious tales, the most persuasive form of comforting deception, must have been an inevitable cultural development for the people of those times. Religious myths represented the first attempts to explain the enigma of life and of the natural world. The first crude mythologies provided primitive man with the first sensation of intelligent understanding of his surroundings.

Everyone must have strongly supported his own religious myths that claimed to be the cure for ignorance and bodily ailments. They did not have much to lose, anyway. The first human societies were formed around the campfire, with those first interpreters of nature playing the card of hope and producing, in the process, thousands of regional variations of entertaining ceremonies and devotional religious rites.

Finally, those myths themselves became Gods; they grew and secured an audience and an organized form of worship. The faithful felt safe among people of the same belief, who were also comrades in arms and fellow travellers. Magicians, augurs and later priests who had secured the priceless privilege of communication with the deity, could inform him with infinite precision and at first-hand about the wishes of the Creator of this world!

At the dawn of human ‘history’ and for a vast time span, this state of affairs must have represented the general rule in social life. Societies led by magicians were the common, natural product of the primitive imagination and superstition of nations; indeed they were without the slightest doubt the cradle of our spiritual life: “Even in the stone ages we encounter magician-healers, shamans, prophets and miracle-makers… those gifted persons, were perhaps the first people to enjoy privileges in human societies and are therefore certainly the predecessors of priests and of kings by divine grace, who later rose to power. Those persons who interpreted the will of the Gods to their people by their magic powers and their conscious artfulness were the products of popular will”.

From the earliest of times, the religious reverence of nations, at times involving ridiculous objects of worship, was the nest in which the conscious artfulness of the magician-priest was hatched! Modern religions and their priesthoods obviously just inherited the legacy of those early purely magical societies, did a little refining of their most exaggerated aspects and continued their tried and profitable game.

When crude magic stopped being convincing, it was replaced by theology performed by an hierarchically organized hieratical society of priests; ceremonial worship thus made its dynamic appearance on stage, following in the footsteps of those ancient magical societies. The magician-priests offered all sorts of fantastic answers to those first human questions and became the first spiritual leaders with a view to profit. The simple folks fed those valuable mediators between mortals and Gods lavishly to avert all sorts of natural disasters and calamities they considered to be expressions of divine wrath. The magicians-ceremonial priests, responded to their role by spinning with gusto, imagination and ‘dreamlike wisdom’ a huge cobweb of ideas whose implications gradually extended to involve every aspect of human endeavour.

Humankind needed protection and that social need soon found its suppliers. To this day, the majority of individuals feel that there is no better guarantee of a blissful and carefree life than that offered by religion. You will simply be told what the will of God is and will obey, without wasting your time, perplexed with endless questions. Religion…the bliss of abandon. A quiet harbour for humankind. A tended social refuge. A sweet lethargic obstacle to our personal struggle for intelligent comprehension.

A simple proposition: We will be collectively saved. Other persons will…push us in the direction of God the saviour. We will simply obey those divine instructions of our saviours, however peculiar these may seem! We will avoid in this way any disagreeable mental effort. We will not need to devise our own personal views and risk any adventurous critical thinking. That has been relegated to those charismatic spiritual leaders, who guarantee our collective salvation; they will be sleepless guards during our personal slumber.

Lulled in that sweet protected bosom of religion, by its deceptive comfort, entire nations spent endless centuries waiting for collective salvation, without suspecting that they had deposited their trust in the hands of artful exploiters of their sensitive soul and of their noble love for the Creator. Of course, today we may easily reach the conclusion that our salvation can only be effected by the progressive development of our personal and collective intellect. In those distant times of limited intellectual horizons, the frenzy of the Gods’ presence combined with the unsolved problems of those times did not leave any room for personal spiritual development. The people were anxious for collective solutions and religion appeared to be the only way out: priests were certainly ready to make such promises unscrupulously!

It was to those priests who proved by their miracles that they were able to establish ‘communication’ with the Gods that people surrendered for millennia their immature and unrefined souls, with the secret hope or even the absolute certainty that they were performing God’s will! Unfortunately, the study of human history leaves little room for doubt; that first massive religious tutelage was for thousands of years in the hands of simple charlatans, skilful magicians who were more or less able to take advantage of
popular gullibility. Anything outside the established standards and the natural balance familiar to man was considered proof of an exceptional divine presence! Everything points to the fact that the beginnings of human history have nothing more to show than those impressive skillful sensationalists; although they did not always know precisely what they were doing, they still managed to stay a few paces ahead of their dazzled audiences.

For thousands of years magicians must have represented the most intense mental achievement of man, his best attempt to tame the powers and decipher the secrets of the natural world, with the ultimate intention of imposing on other people his own authoritarian aspirations. Endless nights around the campfire provided the opportunity to develop the skill of theatrical deception; the spectators learned to praise with enthusiasm anything captivating the general attention! This innate primeval hunger for sensationalism provided the best occasion for displays of prearranged ‘miracles’. During wondrous evocative narrations, pantomime and magical incantations evoked the power of the spirits through ceremonial gestures. A small change in the tone of the voice, the ceremonial consumption of a potion or inhalation of aromatic fumes from the burning of plants that changed behavior in an inexplicable manner, a small flash in the fire, even a strange (prearranged) suggestive sound in the night, anything unfamiliar was attributed with great ease to the special rare powers of the magician and to the secret powers of those unusual ceremonies.

This primeval play-acting was not meant to educate, but rather to subjugate the will of the spectators to the expediencies and visions of those first charlatans. Even the most simple-minded among those first ‘magicians’ would have no difficulty figuring out that their interest lay in improving their performance and in securing their convenient and profitable way of making a living. Accordingly, charlatans, magicians, tricksters, miracle-makers, healers, dream-interpreters, and augurs, those first skillful actors, those professionally lying mediators and saviours took upon themselves to secure divine favour for the faithful, at a price!

While for the entire universe, events had for countless millennia followed the orders of natural laws, all of a sudden the powers of nature were seen dancing gracefully in front of the eyes of the spectators to the tune of the magician presiding over the ceremony! Who could ever put to question the miracles of the magicians?

An entire natural arsenal of bark, leaves, herbs, roots, unusual fruit and flowers dxxxiv, inflammable powders, hallucination-producing incenses, ecstatic potions, fungi, cactuses, snakes, salamanders and frogs, all those and still much more has been included in the arsenal of those professionals of paradox! Widely available raw natural materials, from among which science would later create its pharmaceuticals, were at that time the instruments of those first skillful miracle-makers. They could produce ‘horrors’: abdominal pains, rashes, itches, fever, death or ‘miracles’ of pleasurable intoxication, dizziness, anaesthesia or much-desired analgesia and finally ‘God-sent’ visions!

It is therefore completely clear that to the magician, those ‘miracle’ producing materials that secured his new social position, represented an extremely important trade secret…They were the ‘stuff’ that the ‘horrors’ and the ‘wonders’ of the divine presence were made from. They could produce the crucial sensationalism of miracles and would definitely represent a most important bequest to his favourite descendants-his ‘seed’.

That precious cache of knowledge on those rare methods and materials of the art producing divine ‘impessions’ could not be allowed to vanish with the demise of its talented but short-lived practitioner. Accordingly, this knowledge was transmitted from generation to generation like a priceless holy secret that created the basis for the accumulated secret power of the magical priesthood. That holy bequest of oral or written knowledge secured for the offspring of the magicians an unparalleled advantage. The guardians of those secrets were in the best position to keep their authority or increase their power over time. Those new God-makers did not have but to maintain that religious torpor they took over from their predecessors, so they could keep on bartering their hieratical services for authority, honours, comfort, gold…but first and foremost obedience and absolute faith.

That accumulated wisdom, transmitted to the next generations, surpassed in importance its ephemeral representatives. That bequeathed knowledge transformed the descendants of those first religious frauds into invincible authoritarian titans.

The ‘immortals’ had been born. They introduced religions according to their expediencies and imposed the worship of God for a salary dxxxv. Those magicians had achieved ‘immortality’. Death would no longer be an obstacle to their artful deceptions. The long-lived social institutions they had initiated would promote their occult bequeathed knowledge, through the methodical training (initiation) of their ministers. With such skills based on accumulated wisdom, it was easy even for their most untalented descendants to pass on their social tutelage. The magicians and sorcerers ceased to be ordinary people like every one else any more; they represented persons continuing a strong despotic tradition, eternally enveloping the social body of the people through their ancient craft of deception. How could short-lived mortals, whose memory
lasted only for their own life span and who were absorbed in their daily struggle for survival, threaten their privileged position? Even the ablest among them could never find the way or the power to question the validity of those miracles and of that holy ‘hieratical’ path to salvation!

Those persons (when they stopped proclaiming that they were living Gods themselves) remained hidden behind Gods they introduced, whose worship was fashioned according to their own ceremonial and religious expediencies. Let us bear in mind that the actual beneficiaries of such worship were (and still are) the persons performing those ceremonies.

This explains the gradual transfer of religious sites from impressive locales of natural beauty that were periodically visited by the faithful to more convenient ‘houses’ of worship. The ‘Gods’ or ‘God’ were gradually isolated from nature, their natural place of worship, and were transformed into ‘domestic’ deities, a change that allowed better and more frequent access to them; accordingly a greater constant congregation of faithful could be assured for holy places and houses… where the ceremonial priest-magician lived, by a fortunate coincidence.

The ‘domesticated’ God was and remains a completely ridiculous and odious idea, unworthy of any honest theology and completely inconsistent with any supposed grandeur of a deity. However, priests all over the world did not hesitate for a moment to implement that original transmutation, just because Gods set up in temples provided them with a number of advantages; using a permanent place to provide their services, in an impressive décor of their choice, the theatrical contribution of the priest was drastically upgraded. Under the pretext of being the irreplaceable mediator the priest managed to secure for himself all the offers, honours and vocative offerings supposedly destined for the worshipped deity.

That exceedingly convenient theological evolution (the necessity of a House of God) proved to be an ideal residence for the priests and a safe vault, always under the pretext of the worship of God. However, it could also be put to use for other practical needs the great priests had. For instance, Herodotus assures us that he observed in the Chaldean Temple in Babylon a comfortable bed, where ‘God’ himself would spend unforgettable nights with the most attractive women he would pick for himself on appropriate occasions! The same practice was common knowledge about several other lustful “Gods” in Thebes of Egypt! dxxxvi

If you carefully consider all the facts, those houses dedicated to God’s worship, have in reality become places where we worship the priests. The miracle proved to represent the golden key to social achievement. It was the power that could open- and keep wide open- the gates that led to social privileges! That most convenient subjugated, conformist behaviour of the public, later called popular faith was born under the skilful supervision of those everlasting century-old managers of popular naïveté. The accumulation of goods and privileges was unprecedented. Religion was transformed into a social vehicle, fuelled by ‘miracles’ and built to last thousands of years. The sweet-talking magicians and small-time tricksters managed to become eminent members of society.

From unimportant daydreaming charlatans they were transformed into respectable introducers of social directives and persons of authority lavishly rewarded for their precious services. How could their descendants not show excessive zeal and gratitude for the ‘Gods’ that had proved so generous to them? Honour, certainly belonged to those Gods that had catered for everyone according to his heart’s desire: Miracles for the laymen and everything else for the priests. This development appears to have been unavoidable. Those first human societies had to pay a heavy price for their ignorance. Countless generations faced the intentional ‘blessings’ and the harsh punishment of the ‘curses’ of the priests. The pure love of God by the common people and the craving for miracles by simple minds became the most secure footholds for the unimpeded climb of those absolutely atheist, shameless hypocrites, those magicians and all sorts of sanctimonious rascals to an enviable social status.

The past could obviously not be much different. There was no protection afforded by knowledge of the natural world. Lie and deceit could run their unobstructed course to... Holiness. Only much later would the first feeble forces attempt to check the commands of the ‘Gods’ and to gradually mitigate the oppressive authority of religion.

We must freely admit the fact that those are the origins of our social and religious institutions; as it can be anticipated that fraud and deceit have been the most eminent protagonists in those past tales, it would not be surprising if the remnants of that magical past were still with us...however, we did not expect to discover them right under the surface of those ‘respectable’ holy texts of the Bible, that detailed written archive recording the birth, explosive growth and spread of the harshest exploitation ever instigated against the human race!

We feel that our research has created a new perspective and has uncovered evidence of extreme importance. If just a small portion of the conclusions of this volume is accepted as valid, you have to admit that lurking slightly behind the sanctimonious facade of ancient biblical religion we have found hidden sharp deception aimed at the naive believers!

One thing is certain: Those peculiar tales have been allowed to spread among nations totally unchecked! We are right to wonder how these tales of ancient biblical deceit we have dissected in our analysis, were
allowed to spread for thousands of years to the point that they now represent objects of unreserved veneration for endless millions of people? How was it possible for those tragically explicit tales of sorcery and infuriating deception to pass unnoticed by such a huge number of people? Even if we excuse those people of ancient times, how is it possible that the entire civilized world and the entire scientific community with its immense analytical potential have allowed that suspicious biblical empire to keep up its work against countless nations and civilizations, without ever intervening in a demystifying manner?

All that criminal negligence and inaction will certainly cause future generations to curse us, full of justified revulsion and either shake their heads in disbelieving rage or just consider us as mental cases worthy of infinite pity!

We have to admit that the powers that would safeguard the gifts of the Earth and the goods of civilization are unfortunately nonexistent. How can we explain that this Chaldean book, instead of remaining a well-kept shameful secret has been turned into just the opposite: a world-renowned religious relic! That manual of sorcery was hidden under a multitude of allegorical interpretations while it remained in plain sight! For the masses, the Bible is considered a universal valuable monument of civilization, an object of unlimited respect and a highly recommendable companion for life. However, the vast majority of people have never read the Bible themselves; moreover, they have never had the opportunity to listen to any reservations on the validity of its texts.

How on earth can we possibly have behaved so frivolously in respect to our most valuable asset, our objects of veneration, while at the same time we lament in real pain and express our anguish because all our affairs appear to end up in failure and disillusionment?

Our objects of worship are the ultimate motives of our civilization, they reflect on civilization itself. From their content springs the law, the subjects for our art and songs, our symbols and our visions. They remain the epicentre of our education, our Art and our history. They give essence to our festivities and to our speeches and lend their weight to our philosophy and our questions.

They represent the basis for our system of values, and the various beings and objects are accordingly attributed their respective value, even their right of existence. I wonder, in the name of what authority are those eternal plunderers of human dignity justified to hold that high office?

Those objects of veneration doubtlessly represent social signs of direction; should they be left unchecked, then there is little reason to wonder why confusion is omnipresent in that money-fair of our times we keep calling a civilization.

Above all, it must be made clear that this new interpretation of the Bible represents an historical opportunity for awakening. Yes, from that point of view, the world-renowned Bible is indeed a precious document for humankind; future generations will undoubtedly study it in awe to figure out the real reasons for the misfortunes of their naïve ancestors! In its pages, they will become acquainted with the remarkable arts of deceit! Future generations will introduce defensive mechanisms that will finally protect their work and civilization from that insatiable monstrosity of religious misinformation! I wish them better luck than we had… I can only hope they will create the sleepless griffons of civilization; mute and sleepless, lion-hearted, winged and armed with the eyesight of an eagle they will stand on guard next to the unquenchable flame of our noble ancestral wisdom!

Illustration 21: Griffon guarding the fire of civilization

Those dark hair-raising details that gushed out of that amazing Chaldean-Hebrew chronicle of shame at our first dissecting nick, should work as a powerful awakening slap on the face. Alas, even today we are unable to separate the pure and noble love of God from the slavery of religiousness! Let us stress one more
time that it is exactly this uncritical surrender of our love of God into the hands of those priesthoods all over the Earth that has destroyed any authentic veneration of the divine!

The Love of God is born to everyone among us because of the evident sanctity of life itself. This spontaneous appraisal had its reason: it ensured our harmonious coexistence with other species on this Earth. The achievement of harmony on this planet and the assurance of the rights of the rest of the beings with which we share the wonderful gift of life, should be the first prerequisite of any noble religion. However today, without a second thought we have given our support to the most ruthless profiteering priesthoods in exchange for the imaginary posthumous gifts of their religions. Precisely our own unthinking love of God feeds those worldwide schemes masquerading as religion. Their priesthood promotes the harshest atheism in the name of the so-called ‘Gods’. Although our hopes for a massive awakening are small and the religious rampage of our civilization seems more vigorous and flexible than ever before, I do believe we have to face that Chaldean book with a full-fledged methodical and direct judgment of its ‘dark’ content that has caused the stagnation of nations for centuries, to profit but a few. Who knows, maybe we can at least mitigate a little our self-destructive religious enthusiasm. It would be silly to believe that our ancient oppressors, who have successfully kept humanity under their yoke for millennia, have suddenly refrained from using those methods available to them that will produce priceless (to them) social lethargy. The fact that even today, our people continue to fall prey to all sorts of skilful sensationalism, can only attest to one truth:

The ‘immortals’ preying on humans are still at large and ahead of us!

They keep in obscurity the unique liberating propositions of Greco-Mediterranean culture and silence every independent voice; they also successfully cultivate and maintain multifaceted religious and social confusion and fear in order to reduce people worldwide to the role of fearful spectators.

It is not by accident that even those of us who do not remain passive find ourselves spending our time passionately working on irrelevant and unimportant projects. Neither is it a chance occurrence that on a planet so amply providing for us, we have reached the stage when we can only talk in probabilities about the preservation of our species.

Yes, there can be no doubt: The ‘sorcerers’ are still ahead of us! But is our religious prehistory entirely sordid? No, we must not forget the countless fighting souls in East and West; first and foremost among them we must mention those free spirits of the ancient Greek civilization; They bequeathed us the critical method allowing us to check the raging fury of religious mania. Without their intellectual achievements our world today would resemble a modern Babylonia where every priest and sorcerer would promote his truth as an absolute dictum to the point that the concept of objective truth might not have been established. That religious plague has ever since the first dawn of human history threatened to extinguish any hope of real progress, sentencing stagnant humanity to the intellectual attitude of mere followers.

‘Gods’ and magicians have already suffered some humiliating defeats due to the spiritual achievements of a people who suffered myriad repeated misfortunes since their early religious prehistory; they were then able to propose something more than the customary fear and subservience to those imaginary Gods.

For the first time, in the special circumstances of the Greek culture dawned the time of aggressive questioning of the Gods, of research and finally of freedom. The God-Fighting Man from Greece, shouted much louder than anyone before him:

“I’ll put it simply: I hate all Gods who benefited from me and shamefully try to hurt me”!

Aeschylus Trag. Prometheus Vinctus (Pr.) 975

Yes, it is difficult to put it in simpler words!

The Greeks had had enough of the long lasting confusion imposed by those invisible priesthoods, even though their Gods had made repeated leaps of change in attitude in the direction of philanthropy. They managed to unfrock those ‘authorities’ and to subordinate all sorts of God-sent knowledge to philosophical research and to proper reason; these were deemed to represent the only procedure able to reveal true values. The ancient religious authorities had to step aside, or live alongside the obstinate researcher, the uniring philosopher who as a mortal, short lived and vulnerable individual transformed himself to a new kind of artist: he moulded his objects of reverence without the influence of fear or of sweet-speaking promises but observing -as a true artist- the whispers and cries of our mother Goddess, all-procuring Nature. The Greeks put an end to that era of uncontrolled religiousness, and declared the beginning of the era of intellectual emancipation. This procedure that started early in mythical times, gradually reached its apogee in the classical years of ancient Greece. They checked, satirized and questioned their Gods, in every imaginable style; they made it clear, both in their theatres, those first schools of ethos dxxxviii, and in their social life that putting the actions of the Gods to the question was not an insult to them, no ‘hybris’
The priesthoods of Greece had to realize that the times of blind obedience were gone, and the new era of documented knowledge had secured a foothold in the land of the Greeks. It was not by chance that analytical knowledge and true science appeared and reached unprecedented heights in the land where the omnipotent religious authorities - Gods and priesthoods - were forced to release their suffocating grip.

Questions, the straight and narrow path of the ‘Greeks’

Tolerant and benevolent people often consider religion to be an innocent and desirable social activity. However, all the evidence we have uncovered so far has exposed this belief as a dangerous fallacy. Biblical religion is far from the innocent endeavour everybody would desire! At the dawn of human consciousness, man found himself confronted with natural powers he could neither comprehend nor command. The majesty of nature gave birth to spontaneous awe and worship of the natural forces in the form of various divine entities, embodying the powers of nature surrounding him.

When this innate religiousness took such concrete forms, it was a matter of time before some ‘bright’ individuals, who were ahead of their time, took advantage of the situation. They assumed the role of mediators between humankind and the ‘Gods’ taking great pains to create an appropriate hierarchy of values suiting their own needs.

Accordingly, the spontaneous feelings of awe and respect towards nature (the Gods), the natural love of the Divine, was gradually transformed by those functionaries of a hieratical religion to a powerful tool of oppression of the faithful.

To our days, this state of affairs has not changed perceptibly. The gigantic religious institutions that despite their obscure origins and intentions have prospered up to our days, cause our times to differ but slightly from those endless disturbed centuries that preceded it. Those ancient systems of values were not created with the well-being of the people in mind but, first and foremost, to ensure the privileges of the clergy.

Organized religion, that abomination centred on human spiritual subjugation was created out of the raw material of the pure love of the divine! However, it is hard to detect any love for the faithful on behalf of the divinities involved in those great religions; Consider, the unbelievable suffering of millions of monks and other devout people of the various religions of this world! Imagine the deprivations of those spiritual slaves of their priesthoods, the vows of subjugation, the endless pilgrimages, genuflexions and other incredible self-punishments that millions of people have suffered voluntarily and ungrudgingly, for thousands of years. These depredations are unworthy of any ‘God’. Such deeds and actions could never have been the wish of any divinity!

Those naïve followers and their tragic self-degradation serve only the purpose of making the cunning priesthoods feel omnipotent, since they can boast of hordes of faithful ones trained in absolute obedience and prepared to follow their orders to the death!

Even today, things do not differ significantly from previous centuries of religious shamefulness. Most people keep on advancing blindly and obediently in whichever direction their religious priesthoods wish them to proceed instead of following their own true interests. Those priesthoods exercise their multifarious influence over the faithful to assure that we will not differ substantially from those pitiable ancestors of ours, the cavemen who: “Watched but they did not see, listened but did not hear for they did not possess a proper mind and reason; for it is the mind that sees and hears. They spent all the time of their lives like vague figures of a dream, or ghosts…and their endeavours were all in vain because their actions were without judgment and purely accidental”.

Aeschylus Pr. 447-475 & Scholia in Aeschylum Pr 438.11-14

If we wish to come to terms with those long-established unscrupulous priesthoods, we will have to understand the nature and history of religions.

‘Religion forensics’ is the most essential science in our effort for a better and saner society!

We must proceed to scrutinize with courage and in substantial depth the origins, structure and real intentions of every religion, in order to detect and make public the fraudulent practices and historical machinations of their priesthoods.

The prerequisites for our social progress are harsh criticism of religions and close scrutiny of religious fraud. As we have shown conclusively religions may be nothing more than long-lived forms of profiteering fraud. Their priesthoods obviously represent nothing more than a most ancient heritage of self-centred liars!
Humankind learned early on to be on its guard against recognizable, obvious adversaries (pain, disease, famine, oppression, military threats). Man developed a number of defences against those ills and managed more or less to defend himself against them. But his invisible and therefore potentially fatal opponent, his most ancient foe…smiling, sweet-talking hypocritical deceit is still at large, unchecked!

How can we explain this worldwide lack of serious religious criticism? Why do we produce instead and answer successfully a comparatively vastly larger number of scientific questions? Remember that we are born already surrounded by powerful, commonly accepted ideas that as a rule predetermine our future religious convictions. In the family environment, we first observe our familiar persons behaving with absolute confidence. The example of our parents and beloved persons can invest even the most absurd worshipping practices with unique authority. Our defences are undermined from within; our first impressions serve to subdue swiftly, painlessly and at a small age any spontaneous desire for questioning of religious ideas. Our cosy family surroundings unfortunately also include a continuous course of religious catechism lasting throughout our entire infancy, childhood and often even during our entire adolescence. This powerful mechanism of reception and indoctrination easily overpowers our limited powers of criticism and judgment at the earliest age. Through this warm and fateful embrace, our assimilation is guaranteed.

Everything points to the fact that personality is formed early on in life. It is therefore quite doubtful if after that first long term of religious brain washing any individual can find the strength or even the reasons, to question the ideas and customs in which he grew up. But how could we reverse this course leading to certain spiritual stagnation? How could that cocoon of our juvenile convictions be cracked to allow some light to enter?

Only by persistent, methodical questioning!

We urgently need questions of a certain quality, questions that must check in depth the essence of our religious convictions. Questions that will be born by exploiting our historical memory. The comprehension of our past errors and the demystification of the behavior of plague-inflicting healers and every other affliction-producing saviour may be our best ally in the ongoing epic confrontation with those masters of historical deception.

The truth is not afraid of questions. Only liars resent questioning of their ‘truths’! Questions then are the Lydian Stone of history.

Illustration 22: Hippocrates the founder of modern medicine

Correct interpretations can only be the product of penetrating questioning. This must aim at solving those puzzling religious riddles, ignoring intimidations and ‘allegorical’ explanations, however well-intended those may appear. If ever the value of such questions became apparent, that was doubtlessly the case in the enlightened times of ancient Greece when appropriate questions were used to dramatically develop the human intellect. At that time, through the intelligent use of questions, every art and virtue gained ground. “Wonder and marvel” produced that indestructible force of inquisitive thought,
philosophy \textsuperscript{dii}. The ‘God’ of medicine, the priest Asclepius, a ‘son’ of the God Apollo, was born between the time of myths and historical times.

He was the first to cure the ailments of people indiscriminately (good men and bad alike) not by the use of wishes, incantations or curses but through painstaking observations and identification of the healing powers of nature. Following him, his 18th grandson Hippocrates was born, the greatest physician of antiquity and founder of modern medicine.

Thus was healing science born among other elegant expressions of the sciences and arts of greek civilization, that most consummate among ancient civilizations. The need for inventing names and a detailed taxonomy for all those new concepts, brought forth the unparalleled explosion of the Greek language, that is nowadays being re-evaluated with increased interest \textsuperscript{div}.

The most important facets of western culture were originally discovered in classical Greece. Without denying the Greeks’ common human weaknesses and without generalizing their virtues, we know for sure it was Greece that produced for the first time an unprecedented workshop introducing new human values and the associated definitions. In a period that deified enlightenment, the Greeks showered on us a huge variety of questions and a formidable output of inspiring answers.

Now, if we take into consideration that those Greek cultural achievements had to pass through a horrific barrage of fire and only reached our hands badly damaged, maimed and disfigured, we can effortlessly surmise that the Greek civilization of classical times must have represented a colossal feat of altogether undisclosed proportions. The western world, its spiritual heir, owes to ancient Greece a diligent attempt at re-evaluation. In Mediterranean Greece, the ‘intellect’ \textsuperscript{dii} really attained essential importance, because it included for the first time in its propositions something really divine: the laws of Mother Nature. Using words full of meaning like: “causality” \textsuperscript{dii}i “necessity” \textsuperscript{dii}ii “entelechy” \textsuperscript{dii}iii “proof” and “reason” \textsuperscript{dii} for the first time, the newly-born critical reasoning slowly took an uphill course with a search for physical laws. Values were appreciated for the first time with verifiable causality as a measure rather than any caprice of the Gods. The dictum “Nothing happens without a cause” \textsuperscript{d} finally released man from the heavy invisible shackles of religious fable-worshipping. The ‘miracle’ (and any miracle-makers) felt the need to contain themselves… because they found themselves increasingly at risk of becoming the objects of thorough critical examination, called ever since that time ‘prudence’ \textsuperscript{dii}. Gradually, Greek Civilization came to worship Nature \textsuperscript{dii} that should have been our only rightful object of veneration. Indeed ‘Ecology’, may well become the religion of the future; \textsuperscript{dii}iii it was not born a few decades ago, as some would make us believe \textsuperscript{dii}iv but was discovered for the first time in the hands of those amazing naturalists, the Greeks.

Reverence of sacred Mother Nature was manifest in ancient religions with a highly developed perception of the Divine, like those of the Greeks and of Native American Indians. Had we heeded the inspired suggestions of those religions we would not be standing nowadays guilty as hell and impotent in front of the gaping wounds of our ravaged planet. Clearly we are now paying the price for following short-sighted human-centred religious misconceptions instead of such a nature-centred religiousness. When the Greeks were relieved from the burden of theological confusion, they came to enjoy a prosperity that was the best proof of their correct reasoning and decisions. They witnessed on their way to cultural fulfilment all the evidence pointing to the fact that they were going in the right direction: a multitude of bright minds resurrected from obscurity every art of civilization and developed every cultural ideal to unbelievable new heights, leaving speechless admiring scholars worldwide to this date.

Many people believe that we know all there is to know about the cultural achievements of ancient Greece. This is a grave mistake. The barbarous attacks against that benefactor civilization have been so furious that left us only a heap of cinders and ash from which we can vaguely surmise the real size of the arson that destroyed the wisdom of Greece. The world-renowned astrophysicist scientist Carl Sagan in his book “

If we multiply by a factor of hundreds of thousands \textsuperscript{dv} all that we know about the classic (Greek-Roman) civilization, we will barely come close to that glory of classical times and realize the scale of the tragedy of that destruction”!

But who is responsible for that heinous crime? Which terrible God chained that Promethean civilization to that ice-bound mountain of Caucasus immobilizing it for two millennia? Who is responsible for the ongoing slander \textsuperscript{dv}i and humiliation of the classical civilization of Greece?

Approximately one hundred years after the actions of that greatest of the descendants of Abraham, the anointed \textsuperscript{dvii} Jesus \textsuperscript{dix} Christ and at the time of the spread of his Judeo-Christian ‘salvation’ by his disciples, Pausanias \textsuperscript{dix}, the Greek geographer recorded for us in his book “Greek travels” a detailed description of the glory of illustrious Greece of those times. Based on his account, we are better able to appraise, at least from a material point of view, the gigantic crime committed against that people, who, not unlike those mythical benefactors the Titans, stole from Mount Olympus the arts of civilization.

By reading the text of Pausanias, we realize that entire cities vanished and were levelled to the ground as soon as the children of ‘love’, the Galileans (as the Christians were called then) became the favourites of
the Roman authority. ‘Love’, after playing its ostensible part, was simply cast aside; the Christians, from persecuted rebels that they were, for refusing to pay homage to the statue of the emperors, were clever enough to follow the instructions of their ingenious bishops and enlist in great numbers in the army of Rome, disavowing en masse (what irony) military loyalty to the death...to the emperor!

Those Christians who set out to be such modest and humble revolutionaries in the name of peace and love, ended up by infiltrating and taking over the victorious, lethal military machine of Rome; they were now brandishing the cutting swords and pointed spears of the imperial forces of occupation! The transition from that much applauded and publicized ‘love’, as for instance in: “love your enemies” Math 5.44 and “if your enemy hungers, feed him” Rom 12.20 to widespread service...as legionaries in the occupation troops of Rome, can probably only be explained by some modern “Chaldean” genius.

Rome ultimately rewarded Judeo-Christianity, her new dynamic religious partner in power by granting the Christians privileges, as well as harsh laws disavowing allowing for the merciless persecution and disembowelment of anyone who would dare disengage himself from obligatory ‘salvation’!

For centuries, ‘love’ and the ‘blessings’ from the ‘seed of Abraham’ tracked down knowledge and devastated the land that gave birth to those hated critical questions. Can it be a coincidence, that in the saga of Christianity ‘blessings’ i.e. fatuous words of love were always uttered at first to be followed later by deadly destructive blows i.e. ‘plagues’?

The celebrated writings of the Greeks, the greatest pool of knowledge that humanity had ever accumulated were considered anathema, hunted down and burned disavowing on the pretext of their supposedly demonic or magical origin; disavowing the persecutors went about their business in infinite elation, under the cover of imperial jurisdiction disavowing. Whoever insisted on behaving according to Greek customs, and ignored warnings, was convicted “of Hellenism” disavowing and his possessions were confiscated. Instructions on these matters gradually became more and more explicit:

“The church does not condone publicly the punishments imposed by the rulers of the state. If, however the rulers undertake such actions because of their zeal for faith, she approves them and awards them laurels. The church praises many such actions that are according to her own desires. She does not order them publicly. Oh brave and most noble One (ruler) do trust in me and if you arrest a person partaking in the fraud of the demons, thrash him with the cane, throw him in jail, remove his tongue, then cut off his arm, and if he still insists in his evilness, drown him in the bottom of the sea...I prophesy to all rulers; if they do not punish those Hellenists, if they watch Hellenism prevail and remain inactive...God will punish them” disavowing.

Murder, mutilation, ravage, annihilation and plunder of indescribable extent took place in the land of the arts, of literature, poetry, sculpture, painting, of the theatre and of the Olympic Games disavowing. The gift of medicine, of research and the inspired speculations and technical achievements of the Greeks were crushed with unbelievable brutality. Those intricate ideas of the Greeks now appeared to those ‘blessed’ by the seed of Abraham, as stinking manure disavowing only worthy of the ‘blessed’ chastening fire, together with the sacred libraries they were kept in.

That peculiar salvation ‘in Holy Spirit and in fire’ was nothing more than the ancient ‘Chaldean’ recipe in all its glory: That Christian- Chaldean recipe can be summarized in a most brief and concise statement:“... every tree which does not bring forth good fruit is cut down, and cast into the fire”. Matthew 3:10 For those who still don’t get it, it is made even more clear: “But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me”. Luke 19:27 However we may twist and turn them, declarations such as: “Think not that I am come to send peace on earth: I came not to send peace, but a sword”. Matthew 10:34 “He that is not with me is against me” Luke 11:23 “If any man comes to me, and does not hate his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple”. Luke 14:26, left to us by that most famous among the descendants of Abraham, have managed to keep the drums of religious bigotry, discord and intolerance beating endlessly covered behind a thick and colourful veil of ‘love’. The rest of the fatuous tales of ‘sheep’ and ‘good shepherds’ proved to be just talk for the masses.

Love was plainly bait on the trap, a typical case of religious ensnarement!

In essence, violent interference of religion in secular matters and systematic slander achieved the inconceivable: They managed to destroy a brilliant civilization. The ‘blessed’ ones of that new religion, ‘intoxicated’ by the hope of eternal life after death, that was repeated to them daily, and certain of their future resurrection, were easily convinced that they were participating in something magnificent. Was it purely by accident that it was hatched among the Jews in Palestine? Anyway, those generous sons of Abraham offered it to the world for free! disavowing Of course to them, that Mediterranean civilization meant nothing more than ‘yet another Sodom’ disavowing already prescribed for destruction by the God of Abraham. Whoever participated in those pious acts of vandalism, seemed to be writing golden pages of religious glory, worthy of those great heroes of the Chaldean-Hebrew Old Testament. Myriads of simple-minded believers of the three abrahamic religions were mobilized in the name of love and with the promise of
eternal life after death to participate in the greatest mass destruction of civilization that ever occurred on this planet!

Ever since that time, not just Greek civilization but every other civilization standing in the way of that religious fury was also crushed without any hesitation. The simple-minded could not suspect that by spreading the ‘blessing’ of this neo-abrahamism, they were wasting their lives and energy basically to secure a worldwide foothold for the megalomania of Abraham, and serving with their own blood the compromise of entire peoples and nations, by his seed; they got in return a bunch of promises for posthumous pensions!

We can see clearly now, that those blessings that struck at the soul of civilized humanity in the Mediterranean were not accidental! They proved to be precisely those that had been promised by that eminent prophet of things originating from Ur of Chaldea! In the implementation of that basic deceitful recipe that was first tested in Canaan, Egypt and Babylon, the time had come for the Mediterranean and then for the entire Western world to get the taste of that same medicine.

The orders then and the tragic incidents of those first Christian centuries, were based on that first original Abrahamic idea: Raze to the ground and burn by fire and “destroy and annihilate everything; not even a memory must survive”.

Not even a memory should remain of classical civilization. The ‘Greeks’ and their works should be erased from the treasury of the memory of humankind. This is the reason why we are all suffering from a severe case of collective amnesia. Unfortunately, our research points to the fact that our worst nightmares became a sordid established reality a long time ago. Sorcery has been successfully used to manipulate world history for endless centuries. The Bible is not just a Chaldean religious book, but the most detailed, complete and lethal heritage of applied religious fraud. Far from being a simple religious book, it is living, hot, spiritual horror of Chaldean origin! A ‘divine’ tool for infiltration into the souls of ‘mortal’ (short-lived) humans. An effective pivot of power that benefits those few who started off with crude swindles like Abraham’s and went on undetected to entrap entire cities, nation and finally the world; still active today, Abraham’s ingenious successors keep on making use of our unsuspecting naïve love of God, precisely with the same skill so characteristic of that great Chaldean predator!

There is no doubt in our mind that the times of Chaldean plagues have not come to their end yet. We still live in the historical projection of those times, when the ‘magicians’ managed to subdue the ineffectual resistance of the noble, tolerant ancient societies through deceptive guile and forceful terror. They are firm in their targets: from their strategic position they systematically distort, forge and manipulate historical memory to destroy the dignity of entire nations and secure their perpetual stay in power.

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It is inexplicable lapses of memory and behavioural patterns indicating complete confusion. Besides, even today the powers that imposed that dark and shameful oblivion remain unchecked and active in positions of power. Unfortunately, humanity remains an eager audience for those magicians, an audience willing to consume its own flesh in the process of the realization of their aspirations! We are convinced that this book has been written with a delay of many centuries. When 15-17 centuries ago, the Greco-Roman culture was being devastated and was being deprived of its beautiful ‘temples’; when the Greeks saw their Philosophy Schools and precious libraries delivered to the flames of biblical faith, those sensational revelations of the present volume could easily have been present!

The Bible was available; it had been translated, including precisely those same revealing details we can still read today. Even at that time, a more detailed examination of the behavior of the first prophets of the Abrahamic religion would reveal behind their odious actions a large part of that amazing deceitful trap.

The answer to the scorching question: “What on Earth were those patriarchs up to?” might have armed the spiritual resistance of those involved with endless arguments of widespread popular acceptance. Such a question and its answers, might have produced even in the most naive persons the suspicion that this smiling Judeo-Christianism might not be as benevolent as it wished to appear as it could not represent anything else but the physical projection of those ancient deceitful patriarchal ideas.

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The clear and straightforward ideas of the Greeks are no longer a part of our daily conversations! Not unlike the ‘forbidden fruit of knowledge’ of the Bible, they remain out of bounds! Unfortunately for us, it is evident that the machinations of those patriarchs over an extended period of time were not in vain. The ‘vagrants’ (Hebrews) became the true rulers of the world by convincing the nations around the Mediterranean to tear their own flesh (like the people of Shechem) and to turn the feats of their own progenitors to ashes. In the process our planet has sustained so much damage that it may soon be unable to sustain humankind!

Perhaps we can still save a precious part of our humiliated historical dignity as well as what is left of the irreplaceable gifts of the Earth. The effort will require intense questioning and ingenious demystification of those eternal religious frauds.
It may still be possible to contain that spiritual plague. Investigation of the archives of the past will allow us to take advantage of the spiritual labours of those free spirits that preceded us; we can gain strength by the heroic actions of those people who struggled to contain those ‘Gods’ invented by man. Even where they failed, we can benefit from studying the reasons for their failure and the tactics of the adversary. Indeed, to those other exquisite pieces of advice bequeathed to us by the Greeks, we would like to add this: “Know your enemy”

It is evident that we are living in a perpetual humiliating hell, arranged precisely by those preaching of paradise. However, the responsibility for the humiliating conditions we are living in does not belong to our persecutors alone. The ease, with which we have followed those supposed saviours, is astonishing. Our nauseating gullibility must bear the greatest part of the blame.

Hark carefully at history, and you will hear the roaring river of cheated ‘souls’ rumbling directly underneath our feet, seeking revenge. If we could set aside the clatter of everyday life, we might clearly hear our forefathers lamenting; they are calling upon us to proceed with what they failed to do. This is no rhetorical exaggeration. Through our indifference and love of following leaders, by chasing after every tale of cheap theology, we have committed the greatest impropriety; we became separated from the self-evident values of life. Our gullibility led us to trust our noble love of the divine to the hands of scoundrels! Our criminal negligence has allowed them to destroy and depreciate the spiritual and cultural wealth produced by the labours of our ancestors, and to compromise the prospects of future generations.

What is peculiar is not the ease with which we were able to demonstrate the horrible facts concerning the true characters of the patriarchs. We have examined the abundant evidence against them and have found it literally devastating! What is amazing is the fact that they have managed to maintain their misleading ‘angelic’ facade before so many people, for such a long time!

We hope that our reconstruction of the events described in the Bible has made it clear that unconditional acceptance of the Bible is a thing of the past. Our effort to interpret biblical religion starting from its authentic cradle of conception, that of Abraham’s ideas and deeds, has uncovered an entire clandestine world of deceit. It is imperative that we do not deny its existence thoughtlessly, but rather study it urgently in detail.

We should scrutinize carefully this beast that has been devouring the products of our social labours for thousands of years now. We must finally realize that parallel to our naïve and benevolent attitude towards life runs an odious stream of ancient deceit, constantly eroding our social development and leading even our most ambitious social efforts to failure.

We have examined in detail just the first two books of the Pentateuch (Genesis, Exodus). We hope that new talented scouts of truth who will take advantage of our research to bring forth detailed and documented works will eventually make the nature of that ancient Chaldean biblical religion and of its by-products widely known. It is to them that I dedicate this volume with great joy.

It is important to note here that a parallel reappraisal of the biblical texts appears to be in progress among a section of the Jewish priesthood. Suddenly, serious doubts have been expressed among a number of eminent Hebrew scholars who, for the first time after endless centuries have admitted that the Bible may contain myths and should not be interpreted literally. What about the millions of people then, who lost their lives in countless religious wars just because they took those ‘tales’ literally? This latest attempt to transform the biblical texts from absolute dogma to mythical fiction unrelated to history only serves the purpose to defuse the forthcoming criticism that will inevitably follow the debunking of the patriarchs. This novel stance of the Hebrew priesthood comes very conveniently after the abrahamic ideas have successfully run their course for hundreds of years with endless hordes of victims and the various abrahamogenic priesthoods have amassed immeasurable plunder.

For several millennia those priesthoods have been looting unimpeded our collective heritage, like the suitors in Homer’s Odyssey, they have been feasting and enjoying themselves at our expense, for a long time, squandering the fortunes (past, present and future) of humankind.

Maybe there is still time for a change of course. Our objects of veneration have clearly not kept pace with our technological and scientific progress. The philosophical, social and political cost of our religious misconceptions has clearly become prohibitive. The erroneous faiths that we have adhered to for millennia, will have to be discarded if we are to survive as a species. Real progress can only be achieved with the collective well-being in mind. This must be the purpose of every open-minded person, rather than preservation of the long-established privileges of various priesthoods.
Illustration 23: Humankind’s perilous Odyssey is far from over. However, as long as a single smiling Greek statue is left standing and a single copy of Homer’s verses survives, the final outcome remains uncertain.

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Theogony: the origin or genealogy of the Gods as told in myths.

Masorites: Hebrew transcribers of the Bible. For more details on the Masorites who for centuries have deliberately been ‘correcting’ the biblical texts, and on the interesting events surrounding the various translations of the Bible, see The Septuagint Translation in the last Chapter of this book.

Ptolemies: Macedonian royal family founded by Ptolemy the I, general of Alexander the Great - they ruled over Egypt from 305 to 30 B.C. Ptolemy the II (285-247 B.C.) was the son of Ptolemy I. He was a renowned bibliophile who also founded the legendary Library of Alexandria.

Alexandria: Seaport in Egypt on the Mediterranean coast on the Western part of the Nile Delta; originally founded by Alexander the Great, it soon became a center for Hellenistic studies.

The results of our research have already been published in Greek in three volumes named: ‘The Great Lie’, ‘The Weapons of Deceit’ and ‘Abraham the Sorcerer’. They will soon be available in English.

Trismegistus (Greek Τρισμέγιστος): Thrice Greatest. He was named thus because of his infinite wisdom and knowledge.

“And Aktis (Heliades of Rhodes) sailed to Egypt and there built Heliopolis” Diodorus Siculus 5.57.5. Heliopolis was thus considered a very ancient center safeguarding Greco-Egyptian wisdom.

According to Clemens Alexandrinus, 30 of the 42 books of Hermes contained philosophic and cosmogonic knowledge, and 6 dealt with medicine.“Forty-two were the books of Hermes and they were greatly needed; thirty thereof contained the entire wisdom of Egypt and six of the rest contained sacred medical knowledge concerning the human body, disease, medical instruments and drugs” Clemens Alexandrinus Stomateon first 6.4.37.3

Manethon Bible Sothios

Cyrillus Theol. Contra Julianum 1.41.1. & Walter Skott Hermetic Texts, IV pp.195-197

Joannes Damascenus Theol, 96;1276

Stobaeus Anthologus 1.49.44.515 1

At least six books attributed to Manethon: 1) On Egypt 2) Bible Sothios 3) Sacred Book 4) Epitome of natural dogmas 5) On Feasts 6) On ancient religion, are preserved in several museums of the world.


Orpheus; “The Ocean gave birth to all creatures, so water was the beginning of all things, with earth (mud) deriving from it” Orphica Fragmenta 13:27


Hesiod and the great poet Homer are considered the greatest epic poets of Greece.

Webster’s New World Dictionary.

We must note that the biblical texts remained apocryphal until the 3rd century B.C. when they were translated in Greek, by order of Ptolemy II (Septuagint translation) Accordingly there was no way Hesiod could have read the biblical texts; they were unknown to Hesiod and to the Greek world of his time.

Muses: The nine daughters of Zeus, Calliope, Clio, Euterpe, Melpomene, Terpsichore, Erato, Polyhymnia, Urania and Thalia. Sacred nymphs, originally patronesses of springs, rivers and waters, they later became goddesses of memory, education, music and arts. The ‘Museums’, their dwelling-places were sacred to memory, poetry, knowledge, and arts

Hesiod: Theogony 1.1

Memory. (Gr.: Μνημοσύνη Mnemosyne).

“At Oceanus which served as seed for the whole creation”. Homer Iliad 14,246.

With the period of the God Oceaus, a long peaceful coastal food-collecting period is implied. Uranus probably designates a period of astronomic achievements, indispensable to seafaring. Cronus (Gr. Κρόνος is
related to Χρόνος (Gr.: Time) probably reflects the period of comprehension of the natural periodicity of the seasons, a natural consequence of knowledge obtained during seafaring and through the study of the skies. Finally, the period of the prolific Zeus probably reflects the increasing comprehension of the natural cycles of rebirth, deification of nature’s polymorphism and respect for the sacred fertility of life.

**xxv** Plinius VIII 67 / Plinius Is. IV 35 / Homer Iliad V 223

**xxvi** Homer Iliad E 898 / Hesiod & 113 / Pausanias H 1.2

**xxvii** Gr. Γηγενής indigenous, born from the earth.

**xxviii** Diodorus Siculus Hist. 4.72.1

**xxix** Homer Iliad E 898 / Hesiod £ 113 / Pausanias H 1.2

**xxxi** Power of impact (strike, impact): related to βαρώ, βαρύτης gravity. The power mentioned corresponds to gravitational forces

**xxxi** Leucippus Abderite Testimonia 24.2 (5 Century A.D.) see also Eusebius Evagg. Prep 5.32.11

**xxvii** Cosmogony: A theory concerning the origin and development of the universe.

**xxviii** An interesting, entirely Greek etymology for Adam comes from Adamas (untamed or unmarried) Marriage originates etymologically in Greek from the verb tame: From the Etymologicum Magnum 220.37: Gr. Γάμος and Δάμος (from) δαμώ (δαμάω) tame – Gr. Και τις παρθένες αδάμαστες ονομάζουν – “And the virgins were called untamed”. It is of interest that Adam was called Adamos according to the Hebrew Historian Flavius Josephus. Antiq. Jud.1.34.4

**xxix** The Greek origin of Eve’s name is easier to prove, evidently originating from Heve that means youth.

**xxx** Born from the Earth (Gr: γη-γενής from γη-γενώ) According to Aeschylus the first man was the “seed of the ceramist god”. Abstr. 369.

**xxx** Heronianus et Pseudo-Herodi 3.1.363.27.3.

**xli** (Gr.: Gaia Gaia).

**xlii** Pausanias Perieg. 8.1.4.9.

**xliii** Comments on Hesiod 142 ter.1.

**xl** Excerpts 29 D.K. See also “So did Xenophanes say. We are all born from earth and water”. Eustathios Philol. Homer’s Iliad; From Rhapsody H 2.416.10. In Appolodorus Myth (1.45.2) we read: “Prometheus created humans from earth and water” But also: “Gaia life – giver of all beings”. Euripides Trag. Fragm 182 a.1.

**xliii** All gifts).

**lx** Plato Phil. Protagoras 320c.

**l** Scylla: A female six-headed monster living in a cave by the sea opposite of the whirlwind of Charybdis- She would shoot out her head and snatch with her fangs the unfortunate mariners, whose ship ventured near the shore.

**li** Homer’s Odyssey 12.453. The excerpts are from Greek Mythology by I.Th.Kakridis and Stephanidis brothers.
Paradise: The customary etymology attributed to the word is a fenced-in garden. A Greek etymology would be: next to running water (From Pará -Next- and Disos -Stream, Running water).

Edem: the Greek rendering of the Judaic Eden: delight.

Anthrax: Sapphire, precious green stone. See Philol Judaeus Legum allegoriarum 1.81.5.

Vdellion: precious pharmaceutical resin used in the adulteration of myrrh. See Dioscurides de materia medica 1.67.1.

Onyx: semi-precious stone.

The presence of the rivers Tigris and Euphrates in the text, speaks more of the Mesopotamian origin of the compilers of the Bible than of the exact location of the biblical paradise. Those rivers are known by the same names today.

In some aspects this tale does not even appear to be related to primeval Anthropogony.

Lizards, that are excellent climbers, are also known to feast on fruit. This interpretation would also explain the later reference to the ‘serpent’ losing his feet in Genesis 3:14 “upon your belly shall you go, and dust shall you eat all the days of your life” This ‘punishment’ would make no sense in the case of a snake, who would have to crawl on his belly anyway.

In Epirus, the woods were considered the first habitation of Gods. In the sacred sanctuary of Dodona a huge “divine” oak tree whispered its omens through the wind’s rustling of its leaves. Literally innumerable tales record the Greek Gods’ love of one or more sacred trees. The oak was Zeus’ sacred tree, the laurel and the palm tree, Apollo’s; the cedar and the elm were Artemis’. The olive-tree Athena’s. The myrtle and the limes- tree Aphrodite’s, as well as the poplar of Heracles. The pine tree was Cybele’s and let us not forget that Pluto’s sacred trees were the cypress and the pomegranate tree.

Suidas: Hesperia: Spain and Iberia.

Hera, Zeus’s wife was one of the twelve Greek Gods. Scholia in Apolloniu Rhodium 317.1 c.

Only Apollonius (Apollonius Rhodium Epic) refers to him under this name.

Apollodorus says: “Eurystheus ordered a new feat, that Heracles should go to the land of the Hesperides to bring the golden apples. They were not in Libya, as it is generally thought, but on Mount Atlas in the region of the Hyperboreans...they were guarded by an immortal dragon with a hundred heads and various voices”. Apollodorus Myth. 2. 113.4. Note the interesting detail of the snake that could speak.


Deucalion’s wife -her child Hellene was considered the progenitor of all Greeks.

Hellen (Gr. ΕΛΗΝΗ The ancestor of the Hellenes (Greeks), a son of Deucalion and Pyrrha. They survived the Great Flood by saving themselves and pairs of all the animals in a great ark.

Anthropomorphism means Gods human in form. (Gr. Άνθρωπος man and Μορφή form).

Acre: Land measure of 5.200 square meters (sq. ms.) In Normandy 8.172. sq. ms. In England the imperial acre is 4.840 sq. yards. So the size of an acre varies from one country to the other: Wales 4.320 sq.ms., Germany 5.535 sq. ms. etc.


In the Pentateuch alone, about 30 times mention is made of the “sweet smell towards god” thereby stressing the divine acceptance of such sacrifices.

Pot, Cauldron Gr. Χύτρα.

Lucianus Greek author, 2nd century A.D. born in Syria.

This is a unique surviving reference in Greek literature that refers to Deucalion’s children being present in the ark during the great Flood! According to Hellanicus’ version, (Hellanicus 1a, 4, F. 6a, 5) Deucalion’s eldest son was Hellen, the younger Amphictyon; his daughters were Melantho and Proto geneia.

In the Greek text: “αυτίκα η γη πολλόν ύδωρ εκδιδοί” Lucianus Soph. Syr D.12.14

The historian Hellanicus, utilizing earlier sources, is thought to have written the
two volumes (a and b) of the Deucalionia.

All skills were given to mankind by Prometheus”. Aeschylus Trag. Pr. 506.50.

“Apart from me, no one knows better the sea-courses of the seamen’s ships”.

Aeschylus Atheniensis Trag. Pr 467 46.

Scholia in Pindarum O.9.56

Scholia in Pindarum O.9.64c.3

Plutarchus Biogr. The wisest animals 968.F.4 96

This excerpt is from the awarded Mythology of the Stephanidis brothers that has been translated in English. On the Deucalion epic, you may consult other sources as well: Ovid 1.317. // Sch.in Euripidem Sch. Or. 1094. // Yginus Myth 153. // Serbios in Virgil’s Selections 6.41. // Sch. in Pindarum 1.0.9.62b // Plutarchus Biogr. De solleria animalium 968. F. 4. 96.

Hellene: Ancestor of the Hellenes (Greeks). From the nymph Oriseid he acquired three sons: Dorus (Dorians), Xouthos (Ionians and Achaeans) and Aeolus (Aeolians). Apollodorus Myth 1.1.49.1.

Russian experts measuring sediment deposits in Asia and Europe reached the conclusion that the climax of the episodes of the Flood, took place around 5500 B.C.

Noah (Gr. Νώε): we two, both of us. An extension of No (Νώ) that means us both See Homeric dictionary I. Pantazides

The largest ship of antiquity was the Syracusia, the nautical miracle of Archimedes and of Archias, who were the cleverest engineers of ancient times. It had a displacement of 4.000 tons, three stories and was 80 meters in length. The timber of 60 triremes was used in its construction! The Athenian trireme, which was also considered a constructional miracle, was only 35 meters long. It seems, however, that Noah was a cleverer engineer than Archimedes!

Up to this date, nautical terminology requires a deep knowledge in order to be used correctly! “Three times one thousand (countless) are the Oceanids (nautical terms and place names) and their names are tiring for man to utter, but they are known (only) by those who dwell nearby”, explained Hesiod in Theogony 364.

The God of the Bible at first is angered, just as the Gods of the Assyrian Mythology. Later, of course, the word ‘angered’ of the Septuagint translation: ἔθυμώθην: “For I am angered”. Genesis 6.6-7 (Septuaginta: Rahlfis A.Wurttenbergische Bibelanstalt. Stuttgart 1935) is transformed into “repented” in later translations corrected by Hebrew scholars (the Masorites).

In Greek the word ‘Θεο-μηνία’ ‘God-message’ literally means ‘great disaster’.

Any attempt to confirm this extravagant claim of 6,5 m. of water above all the mountain tops on earth, will fall short of discovering such quantities of water on our planet. Unfortunately, some people, taking advantage of the religious feeling of millions of Christians and Muslims have claimed the ‘discovery’ of Noah’s Ark at an altitude of 1100m on the slopes of Mt Ararat. Demonstrating in their documentary a huge mound of earth, they created the illusion of absolute biblical authenticity…however, they failed to substantiate their claim and to explain how the waters could have risen to such a preposterous height. Even if the entire ice cap had melted, the rise in the level of the seas would not have exceeded a few scores of meters. Only a very naive person would claim that those mountains rose after the period of the last great Flood, in the short period of a few thousands of years; science has established that this is a slow-evolving process necessitating hundreds of thousands of years. Such fabrications serve to give fresh religious impetus to the nations, and to reaffirm their faith in biblical religion.

A sea-bird, usually identified with the kingfisher.

Plato mentions that “many destructive floods occurred during the last nine thousand years”. Plato Critias 111,a.4. Later he adds that at least: “three destructive floods occurred before the Flood of Deucalion”. Plato, Critias 112,e.

Before great Homer, there were other epic writers such as: “Pronapides, Homer’s most clever teacher” Diodorus Siculus Hist. 3.67.5.2. His works have been lost.

At least three great floods are mentioned in Greek literature. That of Ogygos, ancient king of Boiotea and Attica; the second was Deucalion’s and the third one that of Dardanos in Samothrace. Comments in Plato
D. E. Davis, in her book “The First Sex” tried to prove that the Scandinavians were the initiators of civilization of the world. Her basic argument centered around the fact that the Scandinavians are still pre-eminently fair and blue eyed.

Plato also, speaks about an ideal climate: “The Goddess Athena noticed that the good climate of that area would create men with extraordinary wisdom”. Plato Phil. Tim. 24.e.5 to 24.d.2

Thesmophorus (Gr Θεσμοφόρος) Lawgiver.

The Egyptians put forward the same claim as regards the ruling God, Osiris. See Plutarch: On Isis and Osiris.

Indeed it has been said that such a prophecy (the return of those friendily civilizing white people) was the reason why hundreds of thousands of natives welcomed in 1519 the Spaniard Hernando Cortez and his 400 Conquistadors. When the native Americans realized their error, it was too late. ‘Gods, graves and wise men’ Orig. Titel “Goetter, Graber und Gelehrte” pp 315.

Plato, Timeos 23,d,e.

The God-King Tautos, according to Eusebius (Praep. Evang. 1.9.24) was “the one who invented writing, the Alexandrian Thoth and the Greek Hermes”. Evidently, he was later called Hermes Trismegistus.

Scholia in Pindarum, Scholia in Olympionicae carmen O 3,28a,3 // Hecataeus Abderita Hist.3a,264, F.9.1.3.a

Hecataeus Abderita Hist. 3a, 264, F.7.23

The identity of the Hyperboreans is still debated. Some precise definitions exist: “The land as far as the Danube is called Hyperborea”. Scholia in Pindarum O 3 25b.3. Others place the land of the Hyperboreans somewhere “in the lands of the Celts, in the ocean, there is an island not smaller than Sicily”. Hecataeus Abderita Hist. 3a. 264. F.7.5.

Plato, Timeos 24.1.5.

Hou Wai-LV, History of Chinese Philosophy.


“Exploration and Discovery before 1492’ by Wilcomb Washburn Christopher Columbus Encyclopedia, Vol 1, 1992, Silvio Benini Editor, pp 257-260

Journal of Archaeological Science Volume 38, Issue 9 September 2011, Pages 2475-2479 Late Pleistocene/Early Holocene seafaring in the Aegean: new obsidian hydration dates with the SIMS-SS method

From Ioannis Passa Book ‘The Real Prehistory’

Copper double-sided axe in the Milwaukee Public Museum Ex #43408/11996.

This is a repetition of the myth of Prometheus.


Different versions of ‘Phoroneis’ appear to have been written both by Hesiod and by Hellanicus. Greek Mythology Ekdoliti Athens, vol. 2, pp 6062 vol. 3, 165

Amphictyon: According to the dictionary Amphictyon (Gr. Αμφιτύον) stems from ‘αμφι’ =around and κτίζω= build meaning “he who builds around or nearby”.

See Apollodorus 3.14.6. / Pausanias Perieg. 1.2.5-6

Scholia in Lucianum 52.5.

The ancient Greeks always diluted their wine with a quantity of water as a precaution against its intoxicating effect.

See New Testament Epistle of James 2.23

Georg.Monachus Chr. Chron. History of Terah 93.17 The same is repeated in: On the birth of Abraham 110/140

Indeed, the original reaction of well meaning faithful people is one of disbelief. Yet not a iota has been added to the original biblical verses of the official versions.
We have used for our research a number of translations of the Biblical Texts, in English and in Greek, including the Septuagint translation. The specific events we have described concerning Abraham are present in all translations without exception.

Translator’s Note: As a basis for the English abstracts of the biblical text, the AV-1769 Authorized Version was extensively used; some archaic expressions like thee, thy etc were replaced to allow for easier reading by the modern reader. The NASB (New American Standard Bible) Foundation Publications Anaheim California 1996 was also used, as an example of a Bible translation more readily available on an everyday basis.

The brief reference to the threatened ‘nation’ of Abimelech implies that there were plagues and punishments threatening the whole city. How such a thing could happen will be made clear as we progressively get to understand the patriarchs’ weapons!

If we accept the strict chronological order of the events in the biblical texts, the destruction of Sodom and Gomorrah precedes Sarah’s adventure in the palace of Abimelech.

The use of ‘Didrachms’ (Gr. Two Drachmas) in the Septuagint translation is probably a later addition but even as such it proves the ancient use of the Greek coin, as well as the absolutely Hellenic origin of the Kingdom of Gerar! The use of Greek coinage by the Philistine communities has been verified by multiple archaeological finds! There was a mint in ancient Ashkelon that issued coinage from 400B.C to 1200 A.D. Some of the archaeological findings in Ashkelon include quantities of Greek coinage (Obols with an imprint of Athena the Greek Goddess) produced locally (now at Israel Museum) See ‘Ashkelon ancient city of the Sea’ by Rick Gore National Geographic January 2001 pp 83. Only comparatively can the great value of 1000 didrachms be established. Later on, we are informed that Abraham bought an important piece of land for 400 silver didrachms (Genesis 23.15), as a burial site for Sarah.


Harran is in the northerly part of Mesopotamia, near the source of the river Euphrates. (See map 1 page 6).

A satisfactory answer to the incredible ages of people in the Bible (something which also occurs in Greek Mythology) is that in antiquity the ‘years’ were evidently lunar years. Eusebius wrote: “what we now call a month, was called a year by the Egyptians” Eusebius (Fragm.Chronica I Armenian Version p.93) Thus, if we divide the corresponding ages by 13 full lunar cycles per year (to be exact the lunar period is approximately 27,3 days, therefore we divide by 13,3), then the numbers (as written in brackets) give us perfectly normal ages. Adam 930 year old (70), Noah 950 (71) and Methuselah 969 (73). The authors of the Bible, not knowing or not wishing to accept this, recorded with pride those excessive ages of their mythological heroes. However they were also compelled to gradually reduce, within the span of a few (10) generations, man’s life expectancy by a factor of ten times because heroes living in historical times unfortunately only lived a normal life-span. In the process of this gradual reduction, they were compelled to record a series of inexplicable biblical ages. Accordingly, in the cases of Abraham and Sarah their ages do not correspond to either a lunar or a solar measure of time.

Septuagint: grave and painful Gr. Μεγάλες και πονηρές Genesis 12.17 The translation was changed to ‘great plagues’ in later versions. (NASB Genesis 12.17).

Causing pain and hardship Gr Πονηρός.

The word ‘prophet’ appears in the Bible for the very first time on this occasion! It is important that we should note how the word “prophet” was first used, because it cannot be a coincidence that in this first appearance the word is connected with incredibly abhorrent plagues and transactions!

It is not by chance that when he was sent away from Egypt, for the first time Abraham is termed ‘rich’.

Painful: (Πονηρός from the greek verb πονέω “hurt–cause pain or plagues”. Literally means a person causing pain to others to achieve personal gain.

Dilemmatic: posing a dilemma: Dilemma: any situation in which one must choose between equally unfavourable alternatives.

It will gradually be made clear what we mean by ‘poisonous sorcery’. It refers to sorcery involving secret poisoning of its victims with various substances (toxic, narcotic or hallucinogenic) added to their food or drink. Translator’s Note: In Greek there is a suitable noun (Μαγγανεία), that conveys this meaning more accurately. It derives etymologically from an instrument used to draw water from a well. Obviously, this is intended as a
reference to the impressive ease of moving large weights with such an instrument (a lever). It is also an allusion to the ease with which a victim under the spell of food sorcery can be manipulated. In antiquity, the same basic mechanism was also used to haul large ships on shore. The fact that there is a lack of suitable words in English to convey this meaning is evidence in itself of how little attention has been paid to such actions; the result being that they have successfully eluded the public consciousness without finding their appropriate expression in language.

In the Greek Septuagint text: take those and go quickly away “Ἄπαξ ἀπότρεχον” Septuagint Genesis 12.19.

That Mestra possessed the interesting property of using magic (witch-craft) is mentioned in Scholia in Lycophronem. “Philtrès are used by magicians” states the Etymologicum Magnum 479.56.

Mistor: he who is able to cause harm. Liddell & Scott.


Prometheus: he who foresees and makes provision for the future.

Themis: justice, right. Suidas theta. 115.

“Those mortals were unwise, they confused everything and could not even build mud huts that the sun could enter, nor did they know the art of working with wood, but they lived underground in sun-less caves in the depths of the earth, like the nimble ants. They had no certain way of telling when it was Winter, nor flowering Spring, nor fruit-bearing Autumn, but without judgment their every action was a chance one”.

Aeschylus Pr. 4 80-475

Know yourself: (Gr. Γνώθι σαυτόν) - To know one’s potential and limits.

Measure: (Mέτρον): Literally: To go by a system of standards when trying to determine the properties of an object (dimensions, capacity and other properties). In the context of our study, the need is implied to examine (question) everything according to well-defined standards. The quest for such ‘measure’ in the study of beings, historical processes and of ideas remains a fascinating subject.

Harmony: (Gr. Αρμονία): a combination of parts into a pleasing, well-balanced whole. The Greeks related Harmony to Nature, and strove for achievement of the ideal, correct proportions of any given element in all their endeavours. They were however, less successful in analyzing the less harmonic but infinitely more dangerous and effective Abrahamic lies!

This is supported by his behaviour in Canaan; we observe him suddenly abandoning his shepherd’s life and moving in as a resident in Sodom, where his daughters were engaged to Sodomites in an obvious attempt to duplicate the family ruse invented by Abraham.
“Abraham is called a migrant because from Chaldea he traversed Mesopotamia and reached Canaan. It is translated as Hebrew”. Origenes Theol. In Genesis 12.113.8. The Canaanites named the Chaldean a passer-by. So the word ‘Hebrew’ is not a racial definition, but the description of a foreigner, an intruder! If we exclude the term “Semitic” as historically non-authentic, since its origin is a ‘borrowed’ hero from the epic of the Flood, quite naturally we remain with the true racial definition, that of “Chaldean”// “Abraham was Chaldean”. Chroniko Paschle 89.2. See also: Genesis 11.28// Nehemiah. 9.7

The symbolic reference made to Abraham’s 318 servants by the fathers of Christianity, at the First Ecumenical Synod of Nicea in 325 A.D., where exactly 318 bishops participated, was no accident; that critical meeting affirmed and imposed the ‘isothèes’ and ‘consubstantial’ of Christ with the primeval God of the Bible! See Johannes Damascenus Contra Jacobitas 115.10.

In Robert Graves and Raphael Patai’s book “Hebrew Myths: The Book of Genesis” we read an exceptionally strange version of the unexpected victory of Abraham (with no losses): “Abraham beat them because all the swords of the enemy turned to dust (!) and their arrows to straw. Whereas Abraham had but to throw dust and it became javelins, he threw straw and it became a shower of arrows”. (Genesis Rabbi.418. Tanhuma Buder Genesis 76.B.Sanhedrin 96a, 108b. B.Taanit 21a). Those peculiar military abilities of the ancient Hebrews have been examined in detail in our second book ‘Weapons of Deceit’.

Josephus says that Abraham won because his opponents ‘were asleep or drunk and unable to fight’. Josephus Antiq. Jud.1.177. Keep in mind Abraham’s victory because later in our search we will see that this special achievement is repeated with inexplicable frequency, and obliges us to look more carefully into this miraculous kind of ‘sleep’ and ‘drunkenness’ that repeatedly incapacitates an entire army ready for war.

This is the first time we hear of a priest of Abraham’s ‘religion’. Melchisedec’s contribution must have been significant because we see Abraham sharing with him the spoils of his first military victory. This is evidence of parallel activity and of clandestine support for Abraham by a related priesthood living in neighbouring areas. The exploit of that occult priesthood, and their story have not been included in the Bible. The latest (4th volume) of our research, will examine the actions of this occult priesthood in detail.

The Nile is a straight 1600-km away from the Euphrates! If you draw a circle with an 800Km diameter you will realise that the area Abraham claimed as his property included roughly 2.000.000 Square Kilometres. This is 15 times the entire surface of England that measures roughly 130000 Square kilometres.

Eleven according to the Septuagint: Gen.15.21 Includes the Evites Gr Εβαίοι

In the Septuagint: everlasting confiscation Gr. Εις κατάσχεσιν αιώνιον.

In this case, the interpretation of imaginative theologians includes the appearance of the Holy Trinity on earth. Indeed, a most eminent theologian states that the middle angel is ‘Our Saviour’, that is to say Christ. See Eusebius Theol. Demonstration Evangelica 5.9.8.3.

Septuagint: looked with destructive intention Gr. Καταδέξασθαι.

In all probability that third angel was busy arranging the simultaneous arson of those other four Philistine cities with his other accomplices.

Septuagint: “bring them out to us that we may be with them” i.e. “so we can have sex with them”. (Gr. Συγγνώμη) The biblical text here implies sexual ‘knowledge’. An identical case is mentioned in the Book of Judges 19.1-24. It occurred in a Jewish city, and it involved Jewish ‘men’ (descendants of Benjamin) who knocked on the door and demanded that a certain Levite be brought forth so that they might ‘know’ him. This case was more serious because it concerned an official Hebrew priest; however, not a particle of fire fell from the sky. The exact repetition of the incident (which is worth reading) shows that it is a case of intentional distortion serving the slander of Sodom.

In all probability, Lot moved into Sodom to pull a trick similar to Abraham’s. Indeed, he went so far as to engage both his daughters to Sodomites. The invasion by King Chedorlaomer disrupted the plot before the onset of ‘plagues’ and before Uncle Abraham could make his profitable appearance as the ‘Healer’.

This description clearly places the cities of Sodom and Gomorrah near the fertile environs of the river Jordan. Consequently the persistently suggested site at the southeast end of the Dead Sea has nothing to do with the biblical data, and is only suggested because it serves the biblical folk-tales; this misappropriation serves only the creation of impressions because the scenery at the site is suggestive of the complete annihilation expected of a biblical disaster!

They did not pay attention to (a beggars’ hand)(Gr. Ουκ αντελαμβάνοντο)

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The question arises: What could this dust be that was presumably used by the Chaldean angels? Sodium hydroxide, (NaOH) and lime-Calcium Oxide (CaO), can easily be found and might do the trick. That is one idea, but common ash also causes an unpleasant sensation in the eyes.

Brimstone: Same as sulphur.


1 Kings 14.24// 15.12//22.46//2 Kings 23.7

Septuagint Zephaniah:2:6 “And Crete will become a dwelling of flocks and a sheep-pen”. Gr: “καὶ ἔσται Κρήτη νομῆ ποιμνίων καὶ μάνδρα προβάτων”.

See ‘Ancient Ashkelon: Dead Men do tell tales’ National Geographic January 2001 Note: You will have to find a way to retrieve the entire text by acquiring a past issue. If you look up the article in the National Geographic Online archive, all you will find is a meticulously censored summary lacking any reference whatsoever to Greece or to the significance of the archaeology finds. However all sorts of morbid irrelevant details concerning corpses, burials, scarabs, dead babies etc have been skilfully assembled to produce a hair-raising, repulsive text!

Philistine: A person regarded as smugly narrow and conventional in his views and tastes, lacking in and indifferent to cultural and aesthetic values. Webster’s New World Dictionary Second College Edition.

The archaeological finds suggest a peaceful introduction of the Philistine culture in Ashkelon without evidence of destruction by fire during the transition period. Again this peaceful infiltration supports the Greek origin of the Philistines.

“Three Greek nations settled on Crete: Pelasgians, Achaeans and Dorians”. Etymologicum magnum 766.30

The names of Moses' ancestors are: Moses, Amrah, Gedson, Levi, Jacob, Isaac, Abraham”. Septuagint: Exodus 6.14-20

They reckon thirty years as one generation’ Diodorus Siculus 2.55.3.

The civilisation of Aegaeis, is an impressive legend of an early civilisation supposed to have been situated in the centre of the Aegean. There, a matriarchal civilisation was born, but like Atlantis it was submerged at the beginning of the great floods. If its existence is ever proved, the antiquity of the Cycladic civilisation (3000-9000B.C.) with its exquisite abstract art will be explained. These islands, as well as the cultures of Mycenae, Crete, Egypt, Phoenicia, Ionia, Thera, Thrace, Olympus, and Attica may represent no more than regional remnants of that original matriarchal civilisation. See Sch. In Callimachus 40.30.1/ Plato Critias/ 111 / Descharme 2.273

Matronymic: Lineage is determined according to mother’s name instead of father’s name.

This is how Homer referred to Crete.

We read about this stretch of water: “the Dead Sea is a unique phenomenon in the world because it is at the bottom of a deep hollow, 392 meters below the level of the Mediterranean, and because of the great evaporation, more salt is gathered there than in any other sea. No animal or plant can live in its waters due to the large quantity of chlorine, magnesium, sodium, bitumen and sulphur it contains”. Le Livre de la Bible Gallinar 1985

The myth describes Niobe as weeping ceaselessly for many days, mourning the death of her twelve children at the hands of the Gods. Finally, the Gods heeded her request, and turned her to figure of stone that continued to shed tears night and day. Ovid 6.146-312// Apollodorus myth. 3, 47

Here we were faced with the dilemmatic question on the part of the devout: ‘If you find a poisonous snake, won’t you kill it together with its young?’ But the snake’s young, (Here wrongly put on a par with absolute evil), will necessarily become poisonous snakes. However, it has never been proved that the children of bad people will follow in their parents’ footsteps. Therefore the dilemma is fictitious!

Clearly, Abraham’s discussion with the deity is belittling; it makes his sensitivity appear greater than the deity’s on the matter of safeguarding any righteous men in those doomed cities.

Kakrides ‘Greek Mythology’ vol.3.p.349

Hesiod Theogony & Aeschylus: Prometheus Bound

Yginus A’2.15 & Scholia on Virgil

Aeschylus Prometheus 774-784
Hesiod: Theogony 520

Comments on Aeschylus Pr.881.8

Georgics of Virgil 4.460

Apollodorus Myth. 1.15

Karl Kerényi: “Die Mythologie der Griechen” p 523

Ovid Metamorphoses 10.56.

Pausanias 9.30.5.

Plutarch clearly determined the true relation of the word truth Αλήθεια (Gr. Αλήθεια) with oblivion Λήθη (Gr. Λήθη) “the name of truth denotes the elimination of oblivion. The Muses (arts) provide the capability (methods) of query, and Memory the ability of retrieving”. Plutarchus Fragmenta 215g.32.

Heracles, Perseus, Odysseus, Orpheus, Theseus and Jason all go down to Hades.


Septuagint: Genesis 16.1

Sept. Gr. Εκάκωσε (literally: injured her)

Sept. Gr. Απέδρα: escaped

The New English Bible Gen 16.8 The ‘angel’ knows her name, but he does not know where she is going...in the desert. The hilarious naiveté of the angels’ questions proves in fact more than any other argument that these narratives were set up with the theatrical in mind. The question: “Hagar where are you going?” put to a battered pregnant girl, wandering alone in the scorching desert can only represent a tasteless (biblical) joke!

Robert Graves & Raphael Patai "Hebrew Myths" 30. a. Ishmael

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Robert Graves & Raphael Patai "Hebrew Myths" 30. d. & Genesis Rab. 453- 454.570

About ‘the evil eye’, that ancient Chaldean superstition that women especially believe in, we can merely say that if it were within the powers of any human, then it would be used in sports; the fans of a team would make use of it, by recruiting all their ‘evil eyes’ against the opponents. However, such an organized effort has never been witnessed in the world.

Divine actor (Gr Θεουργός) Invoking supposed divine powers by magic

In the Greek Septuagint text: Εκστάσις (literally) trance. Ecstasy: Admiration or change. Suidas

The same expression was used for the prophet Jeremiah: “Thus said the Lord and he went up from Jeremiah to heaven”. Paraleipomena Jeremiah 3.17

The angels’ questions, which normally should not have been asked, are always strange, but here they go far beyond the limits of one’s tolerance. Sarah is just a few paces behind him, behind the flap of the tent: “Sarah heard at the door of the tent, being behind him”. Genesis 18.11. However, the angels could not see her!

Septuagint: At this time (of the year) to the hour. Gr: Κατά τον καιρόν τούτον εις ώρας. The word ‘hour’ undoubtedly did not have the same meaning as nowadays; however in this context it is certainly used to denote great precision in timing!

Robert Graves & Raphael Patai “Hebrew Myths” 31.7 & Penguin Rabbati 177 a-b

Septuagint: two kids Gr. Δύο παιδιῶν: obviously two young servants.

If you can imagine how much wood would be needed for a whole-burnt-offering (a cremation) then you will agree that he loaded Isaac with...a lot of wood!

“A ram entangled in a thicket appears to represent a loan from Ur of Chaldea; In a royal tomb antedating Abraham archaeologists have revealed two Sumerian statues of golden rams standing bound to a thicket, a common subject in Sumerian art”. Robert Graves & Raphael Patai “Hebrew Myths” 34.1

Hebrew: “Jehovah-Jireh” Jehovah will see i.e. will provide

This is another instance of a human sacrifice in the Bible. Usually the apologists of the Bible are eager to point out and blame other nations for those inhuman rituals. However they systematically turn a blind eye to several obvious references to real human sacrifices mentioned in the Biblical narrative, including Jephthae’s
sacrifice of his daughter to celebrate his victory, (Jud.11.30-31) Mesha’s (a Moabite) son sacrifice (2Kings 3.26-27) and human sacrifices regularly offered by the Ammonites. (1 Kings 11.5,7) The Moabites and Ammonites were direct descendants from Lot, from his incestuous union with his daughters, and that makes them Chaldeans pure and simple. One place in the world where archaeologists have revealed, beyond any doubt, the ghastly practice of human sacrifices, is Abraham’s birthplace, Ur in Chaldea! Sixteen common graves of people buried alive (seventy in each grave) have been excavated, and from the position of the bodies it has been surmised that the victims were led to the bottom of the grave half-drugged, and were buried alive, still holding in their hands the cup that had contained the narcotic. Time Life ‘World History’ vol.1.p.90.

I have borrowed the above details from the excellent book on Greek Mythology by the Stefanidis brothers.

Another version mentions: “Athamas, weeping bitterly, led Phrixus to the top of the mountain. He was about to cut his son’s throat, when Heracles, who happened to be nearby, ran and grabbed the sacrificial knife out of Athamas’ hand. My father Zeus, abhors human sacrifices, he explained”. Robert Graves, Greek Myths 70.5


Euripides: Iphigenia Aulidensis 1587.

Seautognt: that you will not injure me.

See Map 1, pp6

Chaldean: an astrologer or sorcerer- having to do with astrology or occult lore (from the fact that those flourished in Chaldea). Webster’s New World Dictionary 2nd College Edition.

Mandragara: Mandrake, a poisonous plant of the nightshade family (Mandragora officinarum).

Ergot, “blight consum” (Erysiba graminis) a parasite of grains and grass.

Abraham’s brother bore the name of his grandfather Nahor.

Our analysis of the life, character and actions of Abraham eventually grew to a separate volume of 480 pages, named ‘Abraham the Sorcerer’

It is probably significant that Isaac marries only after his ‘mother’ dies- Abraham also waited for Sarah to die before taking another wife- there was probably no room for other ‘brides’ in the presence of Sarah!

Hittites Suida chi 221 Keturah was obviously a Hittite. When Abraham remarried after Sarah’s death, he preferred to marry a Hittite woman rather than another Chaldean like Sarah! However, he insisted on a Chaldean bride for his son for obvious reasons: Isaac’s offspring was meant to uphold the Chaldean family tradition.

Others claim that Keturah bore 12 sons. R.Graves & R Pati ‘Hebrew Myths’ 35.5 & Messekhet Soferim ll, 9 Tanhuma Hayye Serah 6.

This is how the ecclesiastical texts confirm it: “besides, Abraham took a wife named Keturah, 40 years of age”, Origenes, Theol. Commentarii Roman, 216.13 // J. Chrysostomus ‘Synopsis Scripturae sacrae’ 56.324.46.

Abimelech: Father of a King. It is probably a title, like the title of Pharaoh.

It is quite probable that Isaac was dealing with a son of the previous king bearing the same title (Abimelech).

However strange it may seem, it is exactly this famous scene that is mentioned with flattering words of praise in the Christian marriage ceremony, as a proof of the exemplary tenderness of the patriarchs (!) towards their wives!

ABS: “If someone had slept with her, you would have made our whole nation guilty”. NEB: “made us liable to retribution”. Sept.: “you would have brought a sin of ignorance upon us”.

Perhaps he witnessed the plagues as a child, unless he is the same Abimelech.

Only in the authentic Greek text of the Septuagint does the word from outside (Gr. ‘Εξωθεν’) survive. It has been deleted from every other later translation.
Mandragora officinarum: Synonym mandrake. Rachel and Leah were both Jacob’s wives.

Mandragora (mandrake) Soporific plant. Suida mu, 136. ‘Mandragora, a kind of lethal plant’ Etymologicum Gundiarium mh. 379.33 We will examine the properties of mandragora and other prophetic herbs in even more detail in the other volumes of our work.

‘Manual of Botany’ Ignatius Zacharopoulos. P.i79

Helios Dictionary. Vol, 3. page 915

Mandragoratis was an epithet attributed to Aphrodite, clearly hinting at use of the plant as an aphrodisiac!


For more details on the subject of the first translation of the biblical texts see Chapter 6 ‘The Septuagint Translation’, in the present volume.

“The perjurer does not hold sacred matters in high esteem, and he gets rich by resorting to lies and deception”. Suida omega 150


Regarding the origin of those completely dissimilar twins that Rebecca bore after 20 years of barrenness, (Genesis 25.20 & 25.6) we simply refer you to the possibility of adoption. Rebecca was from Padam-Aran (Gen 28.2-6), and Abraham had relatives in Harran. So two babies from two different families or settlements would ‘cure’ Rebecca’s sterility, and justify the unlikeness of the twins.


This is also quite atypical for twins. Real twins even if dissimilar usually share an enhanced emotional bond and a heightened sense of cooperation. This detail also speaks against Jacob and Esau being real twins.

The phrase ‘he came from the plain and he was faint’ is characteristic, as it refers to a life-long shepherd and hunter. Evidently, Esau did not find ‘what’ he was looking for in the plains, whereas Jacob had already prepared it! The same expression is used of a ‘return from the plain’ when Reuben had found the apples of the Mandrake.

Suidas phi 23.

“The lentils from the marshes, as well as mandrake and ergot, are not only soporific, but narcotic and (in larger quantities) lethal”. Oribasius Med.14.54.7


By coincidence the mandrake apples are red: “The fruit of the mandrake are (red) like cherries”. Vlahos in Manual of poisonings.

Septuagint: with deceit: “μετά δόλου”.

The God of the patriarchal dreams repeated for the umpteenth time, that all the nations of the earth remained the target of Chaldean ‘blessings’. It is mentioned five times in all, that all the nations of the earth will be blessed. To Abraham, Genesis 12.3 // Genesis 18.18 // Genesis 22.2. To Isaac: Genesis 26.4 and to Jacob: Genesis 28.14.


Septuagint Genesis 29.17.

Autolycus, the famous cunning thief of Greek Mythology, could change the colour of the stolen animals. Heginus 20.1 & Polyaeus Strategemata 6.52.

It is really amazing! If ‘see’ is put in the right context by adding a single ‘that’, only then can you grasp, well hidden in the text, the natural method of producing animals with the desired speckled-striped effect!

If we agree with this information, we see that Isaac was still alive twenty years later. Therefore, when Rebecca and Jacob plotted to steal his ‘blessing’ he was not dying, as the narrative gives us understand, but ‘ill’ or bewitched, that is to say in a
state of ... reduced consciousness.

cclxxxii Here the text uses the word ‘angel’ with the meaning of messenger! In the English translation the word messengers is used, which was in all probability the one and only meaning of the word angel in Biblical times.

cclxxxii The Greek word ‘angel’ (Gr: ἄγγελος) has the clear meaning of messenger. “Messenger (Angel) of Zeus” was the term given to Zeus’ emissary. Porphyrius Tyrius Quaest. Homer. 96. “Angels (Messengers) of Zeus: of the line of the Heralds”. Scholia in Homerum 1.334a2.4.

cclxxxiv Septuagint: benumbed

cclxxxiv Israel, in Hebrew sounds like the phrase “he fought with God”!

“Odin” OE Woden Scandinavian God of ‘medicine’, and of war. His cult was associated with the use of hallucinogenic herbs.

cclxxxvii Christian Ratsch “Von den Wurzeln der Kultur – Die Pflanzen der Propheten”.

cclxxxvii Sch. in Vergilium G. 1.6.

cclxxxvi Robert Graves & Raphael Patai “Hebrew Myths” 45.8.


ccxc The husband of Helen in the epic of the war of Troy.

Rhapsody 4 verses 355-640.

Homerus Odyssey 4. 355-520


Palaephatus Myth 47. T.

Sept.: Gr. Οικίας: Houses

Succoth: a Hebrew word meaning booths, huts, tents


Septuagint: for a hundred lambs: Gr. Εναντι εκατό προβάτων.

Evites, (that is to say Achaeans) were the inhabitants of Shechem! See also footnote 175

Circumcision: A painful operation involving the removal of the penis’ foreskin (Prepuce). In the Bible, it was introduced as a sign of a covenant between God and the seed of Abraham.(Genesis17.10) The truth is that nearly all the peoples of the desert and of the east practiced circumcision as a means of protection against diseases of the penis, and to substitute cleanliness, as Philo the Jew admits. Spec.1.2.2 See also Diodorus Siculus Bibliot. Hist. 1.28.3.

In later translations this has been changed to: our daughter.

Septuagint: upon the wounded!

Septuagint: defiled

Isaac presented thirty female camels with their foals as a gift to his brother Esau to appease his wrath. (Genesis 32.16).

Septuagint: Πονηρός: painful, in modern Greek in a figurative sense: wily.

Hom. Ilias 6.153

Scholia in Lycophronem 344.11

Sextus Empiricus – Adversus Mathematicos 5.86.

John Malalas Chr. 2.16.19.


The Greek Encyclopaedia Drandakis.

The New Encyclopaedic Dictionary ‘Helios’.

Stamatakos’ Dictionary of the Greek Language.

Eustathius Philol. Ob. 1.68.29.

Egypt is not more than five hundred kilometers from Bethel.

The word: head cook does not exist in 11 different translations that we have personally checked so far! The substitution of the word, along with other extensive ‘corrections’ was proposed much later by Jewish ‘revisers’ of the scriptures, the Masorites.

Potiphar’s capacity of “eunuch head cook of the Pharaoh” was also clearly stated by the Jewish writers Josephus Hist. Antiq. Judaicae 2.39 & 2.78 and Philo Judaean Ebr. 210.7. In the Septuagint: Genesis 37.36 & 39.1. And in Orogenes Theol (48) 12.129. J. Chrysostom mentions it more than ten times.

“Lulled by mandrake” Lucianus Soph. Timon 7.9.

Robert Graves, the distinguished analyst, in his book “Hebrew Myths” 54.a not only concedes that Potiphar was a eunuch and chief cook, but he acknowledges the biblical source of this information: Genesis Rab.1031, 1064-1068.

Eunuch: “A man whose genitals have been removed”. Liddell Scott.


Pegasus: A winged horse that sprang from Medusa’s body at her death.


Amanita muscaria. A hallucinogenic mushroom with a red cap and white spots.

The orator Demosthenes, when addressing the Athenians said: “We can neither rise up any more, as if we had drunk mandrake”. Demosthenes Philippica 4.6

Repeated doses of Scopolamine (included in large quantities in the mandragora plant) were used in obstetrics during the first decade of the 1900’s in Germany. Combined with an opiate, the cocktail produced a peculiar combination of potent analgesia and amnesia called ‘twilight sleep’. From “Anaesthesia, Effects on Cognitive Functions” J.F. Kihlstrom et al Encyclopaedia of Neuroscience 2nd Ed. Amsterdam Elsevier Science Publishers 1998.

In larger doses scopolamine causes dyspnoea and coma.’ Helios Dictionary & ‘Herbs’ by Ignatius Zacharopoulos page 179.


He left when he was seventeen years old (Genesis 37.2) and he gained recognition when he was thirty. (Genesis 41.46.).

The description is from Septuaginta Wuettenbergische Bibelanstalt. Stuttgart l971

Arioch the head-cook (Septuagint GR ἀρχιμαγείρω) has in subsequent various biblical translations been intentionally re-named chief of the guard.

In contrast with the unguarded open societies of other nations, the people of Israel later received the unambiguous command: “Neither shall you make marriages with them (the nations) you shall not give your daughter to his son, nor take his daughter unto your son”. Deuteronomy 7.3.

Regarding the tremendous privileges of the priests, we read: “Osiris (the God king) ceded one third of the land to the priests, to cover the cost of their rituals”. Diodorus Siculus.1.21.7.


Agatharchides Geogr. Fragm. 2a.86.F19.222

Only recently, a series of dams, together with that of Aswan, have unfortunately deprived the Nile valley of what was, until yesterday, called “fertile mud”. As a result, farmers are now obliged to use endless quantities of fertilizers.


NASB: I can practice divination / Septuagint: I can surely divine.

Theurgy: Malicious invocation of supposed ‘divine’ or ‘supernatural’ intervention in human affairs. When, on the part of the victims, all misfortunes and evils that befall them are attributed to God without searching for a possible human cause, this may well be considered the very essence of superstition.

Remember that the fertility of the land and the climate of Egypt are such that they allow up to a double harvest each year - it is evident then that the seven lean harvests may refer to an actual period of three and a half years. (7 lean harvests = 3.5 years X 2 harvests a year) That interpretation would also agree with the fact that Egypt was financially looted and the Egyptians turned into slaves by Joseph over a similar period of three years.


Apolloadorus Myth.1.80-81. The name ‘Phrixus’ reminds one that the seeds were ‘fried’, resulting in the artificial barrenness!

“In the ancient history of Rhodes…Aktis went to Egypt and there, in the name of his father (the Sun) he built Heliopolis” Diodorus Siculus Hist. Lib. 5.57.5. Even today, Rhodes is called the island of the sun. (Gr. Ἡλιος: Helios).

See also footnotes 192 , 193, and pp 127.


Between Joseph and Moses we have the names Phares, Esrom, Aram.

Also spelled as Ikhnaton or Akhenaten. It is generally accepted that Ramses II (1290-1224) was the Pharaoh who died shortly before Moses became active (Exodus 2.23) If we subtract the 150-160 years that separate Joseph from Moses, we have Amenhotep III (1412-1364) as the most likely Pharaoh in Joseph’s days. After that king’s death, his son Amenhotep IV or Akhenaton (1364-1345) reigned, the greatest religious reformer ever known in Egypt! There were 3 generations between Joseph and Abraham so the latter’s epoch was circa 1500B.C. That means the pharaoh ‘blessed’ by Abraham must have been Amenhotep (1527-1507) or Tutmosis I.
His original name was Tut-Ank-Aton; when he changed religions, he changed his name to Tut-Ank-Amon! Tutankaton means ‘the living image of Aton’, and Tutankhamon means ‘the living image of Amon’

The names of the two rivals were indicative of the intense religious antagonism. Tutankhamon met a violent death at the age of 18, probably murdered by the losing rival faction. He was the son-in-law or possibly even the son of the reformer Akhenaton, See “Gods, Graves and Sages” Original title ‘Goetter Graeber und Geleherte’ S.Seram.

They had a fixed allowance N.E.B. / They lived off the allotment N.A.S.B.

Other translations quote “the daughter of a priest of On” (N.E.B.) Genesis 41.45.51. Septuagint adds: “On is Heliopolis” Exodus 1.11.

If our interpretation is correct, this may be the first instance when the Jewish priesthood used religion as a powerful social weapon, by trying to impose an artificial religious fabrication on the unsuspecting Egyptians. Although they did not initially meet with success, they reaped rich rewards from later, successful attempts, as we will conclusively demonstrate in the fourth volume of our works.

The mummies of Queen Tiya’s parents Yuya, who was a person of high office and a priest (!) and Thuya have been found and positively identified. Yuya was not Egyptian but of Hurrian (Mesopotamian) stock.

You may recall that Sarah, Abraham’s wife was married to a Pharaoh and later to King Abimelech. Esther married King Ahasuerus, in all probability the Xerxes of history, who succeeded his father Darius (B.C. 485). In another volume of our work we examine in detail this repeated use of Hebrew women as an instrument of infiltration of the royal houses and other centres of authority.

Heliopolis (On) lies at the head of the Nile delta, exactly next to the land of Goshen, where the Jews were settled.


Essentially, it was not ‘monotheism’ but, as A.Lods correctly points out in his book ‘Moses’ page 85, it was a form of worship of one God, or unitheism, that did not reject the existence of other Gods, but gradually excluded their worship. Accordingly, that so-called monotheism was nothing but the imposition of a national God, the forerunner of monotheism. Authentic monotheism was gradually born of the needs of a prolonged religious domination.

Whether the Pentateuch was in fact written by Moses, the possessor of Egyptian- Mediterranean wisdom, and later leader of his nation, or compiled at a much later date by unknown authors as most modern scholars would agree, that does not have an effect on our conclusions. It is the act of plagiarism that is of importance, not the identity of the copier.

These three times are mentioned in A’ Chronicles, 1.4, 17, 24 in an endeavour to connect Sem with the first leader of Abraham’s race. Afterwards he is forgotten and is never mentioned again anywhere. The so-called Semites did not seem to know about their ancestor, the hero who survived the flood of Sem. In contrast, in the whole of their history they boast that: “Our father is Abraham” Matthew 3, Luke 3, 8.630., John 8.37,39,53,56. In the New Testament Abraham’s name occurs 73 times!

Jacob’s mourning rites were fit for a king: “Seventy two days lasted the public mourning when a King died in Egypt. The Egyptians smeared their heads with clay, lamented twice a day and refrained from taking a bath and from sexual pleasures”, Diodorus Siculus. 1.72.2.

An excerpt from a book by H. Tsamomirohs “Aegean Mountain”. In it you will find exquisite details on the stirring past of the Greeks, little known to the general public.

Oedipus was the tragic son of Laius and Jocasta, King and Queen of Thebes respectively. Raised by the King of Corinth he later returned to Thebes and unwittingly killed his father. He was able to solve the riddle of the Sphinx and thus became King of Thebes inadvertently marrying his mother. When he discovered the truth about his actions, he plucked his own eyes out and left Thebes.

Scholia in Euripidem sch.Fh. 28.

The probable author of this lost work was Kinaithon from Lacon.

Diodorus Siculus Hist. 5.62.1

Diodorus Siculus Hist. 5.83.4

Let us note that the most popular and effective ways to slander and demonize the opponents remain infanticide and homosexuality. The biblical authors made excellent use of both.
Awareness of the possibility of such an exchange led later royal houses to extreme precautions. In the Byzantine Empire, the empress would give birth in a special room, in front of a large audience of courtiers and church functionaries, a procedure that made substitution of the newborn emperor impossible!

Hesychius (epsilon 1472.1) writes: “out of the box (urn): bastard” He obviously implied bastard, non-natural, or adopted children. In turn, this idiom may have given birth to the myth of the rescue from a box, or urn.

Rameses II (Sesostris) was considered one of the most successful and glorious Pharaohs! “The great deeds of Sesostris are praised by all of Egypt”. Plutarchus Biogr. De Iside et Osiride. 360 B.3.

Chaim Herzog and Mordechai Gichon, acknowledge in their book “Battles of the Bible” pp 36 that the Hebrews became for the Egyptians a permanent potential security risk during their sojourn in Egypt.

Midian was the fourth son of Abraham by Keturah and the father of the Midianites.

Melchizedek was the first official priest of this peculiar worship (Gen 14.18). Of Moses’ father-in-law we read: “Jethro was a descendant of Abraham, born unto him by Keturah”.

The explanation of the famous “burning bush” was the subject of intensive research on our part, and its interpretation is included in the second volume of our research, a book with the title: “Weapons of Deceit” in the chapter: “What was the burning bush”? Were we to provide here a concise explanation without including the necessary corroborative evidence, we might leave unanswered a great number of questions. Additionally, a detailed explanation at this point would distract us from the course of the narrative of the “miracles” of the Exodus. Accordingly, we have to refer the reader to the second volume of our work that includes the study and demystification of ‘biblical’ miracles, as well as the peculiar fighting tactics and ‘skills’ of the ancient Hebrews.

Hebrew YHWH Yahweh, meaning ‘the one that brings into being’ A.B.S in the footnote of the verse Exodus 3.14/ The name of the God of the Hebrews is mentioned as ΙΑΩ by Diodorus Siculus Hist. 1.94.2.8

The theologians’ excuse that God now delivered his real name to make it famous for all eternity in relation with the plagues of Egypt is quite silly, since the universal God had already achieved many other feats worthy of unquestionable glory. The plagues of Egypt seem minor feats when compared with the creation of the world, the great Flood of Noah or the destruction of Sodom. Interestingly this same God did not reveal then any special name to enhance his glory!

Aaron: The man of the mountain.

“Syrians are also called Arameans”. Strabo Geog. 1.2.34.25- “The Laws were written of old in the Chaldean language”. Mosis 2.26.2 wrote Yoseph ben Marrathia ha-Cohen better known by his alias Flavius Josephus (37-100 AD)

All the monsters (horrors) (Gr. πάντα τα τέρατα) Suida: Monstrous: paradox – Hesychius sell monsters: deceive. Initially the word monster denoted something of magical nature: Sell monsters: Act by sorcery or wizardry, cast the evil eye Be monstrous: be a cheat, a swindler, engage in conjurer’s tricks Create monstrosities: Invent monsters (peculiar, paradox stuff), create, perform miracles, wonder-worker, be a magician or charmer Stamatakos Lexicon of the Ancient Greek Language.

Septuagint: The angel of the Lord (Gr. Άγγελος Κυρίου).

In those years of superstition, meeting with a God must have been deemed a serious possibility! Later, as knowledge and critical ability increased, the ‘Gods’ gradually reduced the frequency of their visits, relinquishing this privilege to saints!

The word ‘pestilence’ is used by the translation of the United Bible Societies 1997 (UBS) Also in New American Standard Bible (NASB).

JHWH, IHVH The name of the God of the Hebrews. His mystical name, consisting of the consonants YHBH—in Jewish “Yod-Hev-Vav-Hed”- better known today in various translations as Ieova, Yah, Jehovah, Gehovah and (most common) Yahweh.

Septuagint: monsters, horrors. Gr: Τέρατα.

Septuagint: with a great vengeance. Gr: Εκδικήσει μεγάλη.

The various translations mention a ‘snake’ or a ‘serpent’, the Greek word however in the Septuagint translation is ‘dragon’ meaning something unfamiliar, surprising!

This trick has remained to this day, as a classic magician’s trick! A special cane is used, made up of several smaller elements, fitting into each other and held rigid through the tension of an internal rope. As soon as tension on the rope is released, the conjoined elements can be made to move in a snake like fashion by rhythmically
Copper, the soft mineral of hematite (bloodlike, red iron ore), minium (red lead), ochre and the iron-lead ores are all poisonous and natural paints. These must first be warmed and then be turned into a finely pulverized powder. They were familiar to the miners of those times and they certainly existed on Mt Sinai, in the mines of the sacred mountain of the priest Jethro; they must also have been available in abundance in Egypt. Moses did not need but to provide for his people a quantity of the selected substance to be dumped upstream in the unguarded river, at the appropriate moment... judging from the results, his people must have performed the deed with particular enthusiasm!

“In the time of Isis and Osiris, in the area of Thebes (Karnak-Luxor) copper mines were discovered that provided the ore to manufacture weapons”. Diodorus Siculus 1.15.5 If we take into account that copper as a substance correlates very well with the nature of this river plague we can imagine that with the necessary preparations arranged by Moses, an entire store of Egyptian ore may have been dumped into the river with grave ecological consequences, affecting even the entire extent of the river.

The university chemistry laboratory of the Aristotelian University of Thessaloniki, informed us that in theory, a few camels’ load of a suitable poison would have been enough to wreak ecological havoc in an entire river. Of course, more research may be needed to determine the scientific parameters of this claim.

“The Chaldeans were formerly called Chalyves”. Strabo Geogr; 12.3.19 “Lenorman (the renowned inventor of Assyriology) noted in ancient Chaldean hieroglyphs, the inclusion of symbols of precious as well as ordinary metals like gold, copper and iron, of which the most common was copper”. Petra Eisele “Babylon” Muenchen. In Mesopotamia, we note the presence of copper artefacts as early as the 5th millennium BC. The story of the Hebrew patriarchs appears to commence with Abraham in the late Age of Copper and with the beginning of the Iron Age. Copper left a permanent imprint on the copper-producing sites and areas; in Greece they still bear the related names: Chalkidiki, Chalkis, Chalke, and Chaldea. (in Greek Copper: Χαλκός is pronounced Chalkos).

Note here, that the soil of the Sinai peninsula is rich in “Copper, Iron, Cyan, porphyrite and various other metals...There are on that site mines and quarries that date back to the 4th millennium BC...that were exploited by the ancient Pharaohs”. Dictionary of the Sun Vol 16 Sinai.

Some may consider outrageous the idea that the entire Nile, such an enormous river, could be polluted! However, we are not aware of the extent of the contamination of the river, and the scene of the polluted river does not necessarily refer to the entire river; perhaps it refers to a tributary of the Delta of the Nile, near the palace of the Pharaoh! Neither do we know any specific details about the potency of the toxic substance that was used.

This instance of contamination of a river reminds us of the notorious ‘Agent Orange’ used in the Vietnam War. That code name referred to a substance sprayed according to reliable sources by the American Army not just to poison their opponents, but to destroy the flora and the fauna of the rivers of that country as well!

“The Nile is incredibly rich in all sorts of fish in great numbers”. Diodorus Siculus 1.36.

In the Septuagint: blisters (Gr. Φλύκταινες)

A possible culprit would be the caustic substance NaOH (Sodium Hydroxide), a strong caustic base easily found in abundance. It is of interest that NaOH is a normal constituent (in small quantities) of ash itself! Ash was also suggested together with lime as the possible substances used by the angels to temporarily blind the Sodomites! Mixing all those three constituents might produce skin and certainly severe ophthalmic irritations that caused a hasty retreat of the magicians from the royal court! The only prerequisite for the success of such a plague would be the favourable direction of the breeze!

There is indeed hail of such size that can break off branches from trees! The greatest recorded hailstones, averaging 1.5 kgr in weight fell in Bangladesh killing 92 persons!

Moses’ adversary as we have mentioned before, was indeed an obscure and incompetent ruler of Egypt, Menephta (or Merenita) (1224-1204 B.C.) He was the 13th son from a total of 170 children (!) of Ramses the II. Just 59 of those were potential successors to the royal throne.

We know that Odysseus, the prototype of Greek inventiveness and cunning, used “all sorts of tricks and successive ruses”. Homerus 11.3.202

The Greek word is ‘χάρις’ meaning ‘a gift, joy’ Hesychius Lex. chi 196.2 ASB Favour.

In a related popular practice of the Orthodox Church, the clothes of ailing Christians are brought to the priest who reads a prayer on them to exorcise evil.
The unique expression: “the man Moses” was obviously used to imply the sudden change of Moses’ attitude to hypocritical “love of his fellow man”; this would have served him well in his effort to become ‘great’ by securing rich gifts and offerings for his profitable ‘grace’!

It is easy to realize those ex-overlords of the Egyptian society would have perceived such a change in their status as harsh slavery.

You may recall the role of Jethro in Midian. In the next volume of our works called ‘The Weapons of Deceit’ we will examine how this previously established religious center in Mount Sinai-Horeb was instrumental in the creation of a new worshipping nation.

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Unleavened, without old yeast, without leaven”. Hesychius Lexicogr.

“You shall eat unleavened cakes…you must eat nothing fermented”. Exodus 12. 18-20

Experienced bakers have informed us in a discussion that yeast itself if left unused for a prolonged period, becomes effective in itself as a natural poison producing abdominal pains and cramps. The use of spoiled yeast is not evident in the taste or the appearance of the bread produced.

The Greek word in the Septuagint is τέρατα – literally monsters or horrors.

It is not necessary for every accomplice of a criminal action to be conscious of all its details and of the ultimate objectives. Blind obedience on their part is usually enough. The wisest course of action in such matters is that few persons ought to be informed of the real objectives and the rest of the accomplices should only work on a need to know basis!

This seemingly incomprehensible instruction will shortly be made perfectly clear.

For now I will strike down your people with death”. In Greek “Νυν γαρ πατάξω και τον λαό σου θανάτω”. Septuagint Exodus 9.15

In the Septuagint, the Greek word is prisoner (αιχμάλωτος).

The religious rhetoric on righteousness strikes a definitely ironic note in the context of this man killing plague in Egypt.

Septuagint: “A bunch of origon”. (Gr. Δέσμην υσσώπου).

Septuagint: “You shall eat nothing sodden in water” NEB; “nothing boiled in water” ASB “don’t eat the meat boiled”.

Septuagint Exodus 6.6.

On that particular night, a religious feast must have taken place that included nocturnal consumption of a meat supper by the Egyptians! Something similar to the Easter soup of the Orthodox Church that is still consumed after midnight in Greece! It is a soup made of lamb’s entrails that, curiously enough, is consumed following a lengthy fast after midnight, exactly after the religious church ceremony of Easter! For this ceremonial Easter soup consumed only by followers of the Orthodox Church after midnight no obvious religious (Christian) explanation is provided. When we observe countless orthodox homes repeating ceremonially exactly what Moses had forbidden, we are tempted to believe this is not a ritual of obscure Judeo-Egyptian origin, but rather represents the probable perpetuation of a recipe for massive victimization.

(Septuagint: vengeance Greek: Εκδίκησην : In NEB this has been changed to judgment).


Diodorus Siculus 1.21.2 Plutarchus Biogr De Iside et Osiride 377.E1

Diodorus Siculus Hist. 1.15 1-6.

Note that the concept of Paradise for the pious is an Egyptian invention.

Plutarchus Biogr. De Iside et Osiride 353f & 358a.

Herodotus 2.170-171.

Consumption of raw meat. Gr. ὄμοφαγία

Pseudo Nonnus 5.30.1 refers to “dismembered and scattered gods” and describes the dismemberment of Dionysus by the Titans. Euripides refers to nocturnal ceremonies of initiation where raw meat was consumed. Trag. (Fragm. papyracea 472.11)

Plutarch De Iside et Osiride 364.D.6, as well as Diodorus 1.25.2, both assure us that Dionysus and Osiris are one and the same God!

Similar ceremonies, celebrating the annual natural cycle, were the sacred ceremonies honouring Demeter and Persephone. An ancient poet, writing in the spirit of the dismemberment of nature, commented on the harvest of the wheat: “at that season the young ones cut (harvest) the members of Demeter” Plutarchus Biogr. De Iside et Osiride 377 E1.

Remember Moses’ demand before Pharaoh: “You must give us also sacrifices and burnt offerings, that we may sacrifice unto the Lord our God”. Exodus 10:25 We can therefore surmise a precedent of vocative offerings of animals from the state stables when massive religious ceremonies were held.

The term is Chaldean, as confirmed by the Jew Philon: “the Passover as it is called in Chaldean”. De Vita Mosis 2224.3.

Septuagint: and there shall be no plague among thee (Gr. Και ουκ έσται εν υμίν πληγή) Rahlfs A. Septuaginta Wuettenbergische Bibelanstalt. Stuttgart 1935.

The first month of the Jewish year. A word of Assyrian origin. In Assyrian nissānu: beginning.

The Jewish Passover is defined in the following manner: The New Moon (moonless night) closer to the spring equinox is named the 1st day of the month Nisan. Accordingly, the 14th of that same month, when the Passover is celebrated, coincides with the first full moon of the Judean Year.

Wild chicory: Dandelion, Endive

Those bitter herbs must have been one of the first therapeutic remedies, achieving a benefit proportional to their bitterness. Accordingly, they must have created the first drugs by diluting those bitter substances, transforming their bitterness into a cure.

Some of Moses' men would inevitably come into contact with those poisons whatever the method they may have used; accordingly, the need arose for preventive administration of an antidote.

Paracelsus and the Homeopaths.

Passover was called a ‘Mystery’ by Athanasius and an ‘Enigma’ by St John Chrysostomus! An ‘enigma is what the blood of the lamb signified’ records Suidas epsilon 681 Enigma: Greek for Riddle.

In his own version of the events of the book of Exodus, Apion names the rebel Israelites ‘unclean’ ‘sickly’ ‘lepers’ and ‘screwy’ Flavius Josephus contra Apionem 1.229 & 233-234. All those characterizations, justifiably repulsed by Josephus, simply reflect the confusion of the Egyptians. Unable to realize the simple method of sorcery used against them, they tried to explain their successive plagues that would stop only when the Jews left their country, as being grave contagious illnesses contracted from the victorious fugitives of the Exodus.

“Valuables obtained from living warriors are called plunder, and those obtained from dead men are called spoils”. Suida Lambda 158 To despoil means to remove valuables from dead people.

Septuagint despoiled Gr.: ἐσκύλευσαν, used: ἔχρησαν.

For those two instances see Exodus 11.3 & Exodus 12.36.

Septuagint: against any of the children of Israel shall not a dog move his tongue Gr.: ‘και ειν τάσι τος υιοίς Ισραήλ ου γρήξει κόων τη γλώσσει αυτοῦ’.

In the middle of the desert, we see an abundance of such valuables offered by the people to finance the luxurious construction projects of Moses (Exodus 35.4-27). At another instance, the Hebrews were able to create a statue of a golden calf from golden earrings alone. (Exodus 32.3-4).

The man-killing plague of Egypt was absolutely racist; the victims died not because of any moral standard; the sole criterion was their Egyptian nationality.

That shameful charade of vile deeds masquerading as religious and pious acts ordained by God cannot last forever. We hope that ‘pious’ fraud will eventually be exposed to all humankind.
We can surmise the number of dead or ailing Egyptians from the number of the Hebrews participating in the Exodus. Six hundred thousand males are specifically mentioned in the Bible; even if this is considered an exaggeration, a conservative estimate would be that several thousand Hebrew families must have participated in the events of the exodus. If we reckon that every Hebrew family must have followed Moses' instructions and must have despoiled at least one family of Egyptian neighbours, we reach the conservative estimate of several thousands of dead Egyptians, which must have represented a formidable blow to the social fabric of Egyptian society.

Septuagint: dough Gr. Σταίς.

Josephus preserved for us the claim of Apion, that Moses was in fact not just a prince but an Egyptian priest as well: “It was recorded (by Manethon) that the person who introduced to the Jews their system of government and the law was a certain Priest of Heliopolis named Osarsif, after the name of the God Osiris. When he went over to the Hebrew people, he changed his name to Moses”. Flavius Josephus Contra Apionem 1.265

World-famous gospel song inspired by the events of the Exodus.

Strabo, being Greek, conceives of Egypt as lying in the South, accordingly the lakes lie on the left hand of his mental geographical image.

Sesostris was the name used by the Greek authors for Ramses II.

Ptolemy the Second (285-247 B.C.) Greek ruler of Egypt who proved himself as a major patron of the arts and letters. He also founded the Library of Alexandria the most famous and important Library in the history of humanity. The ingenious canal completed during his reign was called ‘Ptolemy’s river’.

Agatharchides Georg.Fragmente 2a.86.F.19.61 & Diodorus Sic y 33.5-11

Herodotus records that the first circumnavigation of Africa, on the orders of the Pharaoh Nekos lasted two years. Herodotus 4.42

According to the ancient geographers and historians, Strabo and Plinius, the northern tip of the Red Sea advanced deeper into the land.

The simple fact of wandering south towards the Red Sea places the site of the ‘Red Sea Miracle’ far from the Mediterranean coast where it has been erroneously placed by various authors. See for instance Chaim Mordechai Gichon and Chaim Herzog “Battles of the Bible” pp 39

In our next book, we will examine in detail the use of a transported fire made of burning pitch (oxidized petroleum occurring naturally on the surface of the Earth). When pitch burns it produces an extremely thick smoke.

Septuagint: cloud Gr. γνόφος means a mist or low-lying clouds. Hesychius Lexic. Kappa 4751.

Septuagint: darkness Gr. Ενύχτωσε In the Septuagint translation, there is no emphasis on miracles with sudden appearance of night for the Egyptians and preservation of daylight for the Hebrews! These represent exaggerations introduced later by other translators, in incredible variety!

That Hollywood production was imprinted in the imagination of millions of spectators around the world, as if it had preserved an actual record of the real events (a documentary), rather than the intentional embellishment and malicious commercialization of the sordid Biblical tales that it was!

Probably a primitive ancestor of the Macedonian long spear called the sarissa.

The abstract is from the Mythology of the Stefanidis Brothers.

Strabo Geographica 7a 1. 44

Acta 7.36 & Heb. 11.29.

The Sirens, according to Greek Mythology were woman-like predatory animals, living in narrow sea passages. The mariners who crossed the straits were obliged to approach the land and were lured ashore by their songs promising everything only to meet with a dreadful fate. Homerus Epic Od. 12.44.

We know of ‘God’ Hermes of antiquity that: verbal speech is called, in a figurative manner of speaking, Hermes, because it is interpretative (Hermes Ερμης- is related to the greek word interpretation Ερμηνεία) Sch. in Homerum 38.15. Accordingly, Hermes and interpretative speech are synonyms.

Typhoon, the most powerful monstrous Titan. He was the demon of storms, the husband of the Viper and progenitor of a number of monsters, among which we note the Sphinx of Thebes, later defeated by Oedipus. He represented the deification of scorching wind, draught, infertility and social misery in general.
Earthquake with her child. She fed her baby with blood from her finger that she kept cutting for that purpose during the plagues of Egypt. Those must have represented the great majority of the Hebrews.

Testament: Compare Septuagint and Masoretic translations of Deuteronomy 28.22 Ho 5.7 Joel 1.4

hallucinogenic action similar in potency to that of LSD! Erysiba is mentioned several times in the Old Testament and elsewhere:

- The Greek word for curse is κατάρα. Kata means ‘against somebody or something’. ‘ορα’ means ‘evil wish’, thus κατάρα means ‘evil wish against somebody or something’. In the Etymologicum Magnum we read : ορα : injury όρα : the result of any harmful agent, the injury” Etymologicum Magnum 134.15

- The Greek word for blight is ἐρυσίβη. Erysi was also the Author of the revolutionary pamphlet "Common Sense". It was published on January 10, 1776, sold half a million copies in the next few months and stirred a great many Americans to fight for the cause of independence. He was at the same time opposed to monarchy, aristocracy, slavery, racism, religion, superstition and sexism at a time when all of them were considered conventional wisdom. His contemporaries and later compatriots considered his opinions on religion extreme and accused him of being a drunkard, a lunatic or a corrupt person. He was the most renowned American revolutionary who has not been commemorated by a monument in Washington D.C. (Carl Sagan: The Demon-Haunted World pp 259-260) // Thomas Paine Collected Writings The Age of Reason Library Classics of the USA 1995.

- Blight: Gr. ἐρυσίβη ‘blight consum’. A fungal disease caused by a microfungus (Erysiba graminis) afflicting the cereal family of plants, especially wheat and rye; ingestion of rye afflicted by that fungus produces a state of hallucinations and catatonia. Flour made from infested wheat might be an explanation for the effect of the bread fed to Petephres and perhaps even for the leavened bread of Egypt! Introduced into the fodder of the animals it might explain the malnourishment of the Philistine animals at the time Isaac resided in Gerar! The prophets were obviously familiar with that disease of the cereals mentioned here, that was quite contagious and widespread! An important observation is that a beverage fermented from infested cereals has a strong hallucinogenic action similar in potency to that of LSD! Erysiba is mentioned several times in the Old Testament: Compare Septuagint and Masoretic translations of Deuteronomy 28.22 Ho 5.7 Joel 1.4

- This verse is an interesting reference to the horrors witnessed by the uninitiated and uninvolved Hebrews during the plagues of Egypt. Those must have represented the great majority of the Hebrews.

- Terrorism: use of threats or force to demoralize, intimidate and subjugate. Webster’s New World Dictionary.

- Such a touching case recently involved a mother trapped for days under the ruins of her house after a great Earthquake with her child. She fed her baby with blood from her finger that she kept cutting for that purpose...
The immediate sequel of this volume, called “Weapons of Deceit” will be published in English soon. It includes a systematic demystification of all the miracles of Mount Sinai, as well as the explanation of the peculiar Hebrew military victories during their efforts to conquer the land of Canaan.

“Divinities have been understood in various ways in the cultural traditions that we know. Take, say, the core of the established religions today: the Bible. It is basically polytheistic, with the warrior God demanding of his chosen people that they not worship the other Gods and destroy those who do— in an extremely brutal way, in fact. It would be hard to find a more genocidal text in the literary canon, or a more violent and destructive character than the God who was to be worshipped”. Noam Chomsky, reply to Darrenn Bills, on "Definition of God". From ZNet's Chomsky Chat (www.lbbs.org): 1998 May 17


Metropolite Methodios of Pisidia, formerly Archbishop of Thyateira and Great Britain, in his book Hellenism and Judaism, in a part titled: ‘The letter of Aristeas’ concludes that the letter is a forgery and a trick. (see page 111,114, and 123) He also refers to many eminent British and other scholars who hold the same view.

Pseudo-Justinus Martyr 2.13.D.

Epiphanius Eccl De mensuris et Ponderibus 77.

The view that: “the translators did not come from Palestine, but were requisitioned from Alexandria itself” is accepted by Methodius Fougias in his book: “The Hellenic-Judaic tradition” pp. 61, 65. J. A. Fitzmyer in his book “The language of Palestine in the first century” (1972): “Knowledge of the Greek language among the Hebrews of that era was rudimentary. So much can be surmised from the bilingual inscriptions of that time”. The same reasonable explanation is advanced by Robert H. Pfeiffer (History of New Testament Times), Feldman and Hengel (Judaism and Hellenism) Gunther Zuntz (Aristeas on the translation of the Torah) and Sidney Jellicoe (The Septuaginta and Modern Study) Oxford 1968 pp 59-63

For the Eastern Orthodox Church, “The Septuagint Translation is the official version used by the Orthodox Church...and is the most trustworthy one including those Hebrew ones (Masoretic) that have been altered”. Those revealing facts were admitted by the Orthodox Church in her official statute “Holy Rudder” Publ. Astir pp 113,116 and 614 In the Prologue of the Septuagint that I have in my hands, we read that the Septuagint translation is: “The Bible of the first eight pre-Christian centuries. The Bible of the Apostles, of the fathers of the church and of the ecumenical synods, the base of all other old church translations, that continues to be officially the Bible of The Eastern Orthodox Church”.


“Allegorical: Metaphorical, not true” Hesychius Lexicon.

Duplus Charles “Interpretation of the myth of the Sun worshipped by the name of Jesus Christ” pp 25-28.

Rabbi Moses Ben Maimon – The most influential Rabbi of the Middle Ages (1135-1204 A.D.).


In Greek the word miracle, θαύμα is related to dazzle: θάμβος- and admiration θαυμασμός- Hesychius L Exodus Theta 76 & Theta 141.

INESKO History of Humanity Vol 1 Introduction pp 12.

“Those plants were the obstetricians of religions…throughout the planet appeared religions centered around the use of those magical herbs” Christian Ratsch “Von den Wurzeln der Kultur-Die Pflanzen der Propheten” pp 14.

“Worship: Work for a salary”. (In Greek menial work λάτρα is related to λατρεία meaning worship) Suida Lambda 146 Scholia in Sophoclem 503a.

Herodotus Hist. 1.181-182.
Griffons: Speechless guardians with the body of a lion and the head and wings of an eagle. Merciless guardians of treasures. (Aeschylus Prometheus pp 812). One of the best representations of those talented guardians appears on the cover of this book; they were supposed to safeguard the ‘unquenchable fire’ desired by mortals and ‘immortals’ alike!

Ethos Gr.: Ήθος : Character, Disposition

Hybris Gr.: Ψυρίς : An insult to the Gods.

In Buddhism, for instance, the pilgrimage reaches the limits of endurance, and can end in death. The faithful march to the sacred shrines of Buddha, by prostrating themselves to the ground every four steps. Such a trip may last for months or even years. Many among those pilgrims never make it back home, since they die of prostration on their pilgrimage of salvation!

Lydian Stone- A black stone (Iaspis) used to test the purity of gold by rubbing it against the stone- Also means interrogation, questioning, checking the truth of words. Etymologicum Magnum 189.2.

"Philosophy is the search, and the beginning of search is when we wonder and marvel". Plutarchus Biogr. De ‘E’ Opud Delphos 385.C.4.

"Philosophers are the hunters of truth" Diog. Laertius Biogr. Vit 8.8.11 According to Aristoteles it is the research of the causes and principles of beings. Thales from Miletus (640-546BC) was the first to be called a philosopher.

For thirty years now (since 1972) and starting with Homer, the Irvine University of California has been involved in an effort to record the extent of the Greek language. By 2002 it had analyzed more than 6.625 works of 1.823 authors, with a total of 82.000.000 words that include approximately 1.300.000 unique words from a period of Greek literature extending to the year 1453 AD, that is longer than 2000 years. (Maria C. Pantelia TLG Project Personal communication 29/10/2002) If that research is hypothetically expanded to include the rest of the missing works of Greek letters, the size of the greek language proves unsurpassable. Indeed, several scholars have recently rejected the notion of an ‘Indo-European’ ancestral language and suggested that the Greek language itself may be the mother of European languages.

The word was first mentioned by Homer . Homerus Epic IL. 5.678.

“What is the cause” Plato Phil. Phaedo 99.b.3/ Aristoteles Phil. Metaphysica 1022a.22.

“Entelechy: the kind, essence and cause of fulfillment". Suida epsilon 1454 Entelechy represents a philosophy embodied in a single word. The essence of scientific thinking itself! That amazing Aristotelian word points to the fact that living beings and processes are not determined by Gods, wishes, prayers or curses, but by a natural series of causes, by their own intrinsic organic, structural rules that control the phenomena and define their course and results! Aristoteles has used that word tens of times in his works! ( Metaphysic a 10 15a 16 ).

“Proof is the reason of what is said”. Aristoteles Phil. De Generatione Animalium (GA) 747b.28.

"Prudence is called the criticism of truth “. Phil. In Aristoteles Metaph. 306.6.

“The greatest of virtues is to talk and act according to nature”. Heraclitus Phil. Fragm. 112.3

Hopefully sincerely and not as a pretext for further manipulation and oppression of the population of this world. Indeed the desperate ecological situation of our planet closely resembles a large-scale plague. What an opportunity for our perpetual ‘saviours’! They will bless’ us in the near future by taking control of resources of great future value ( water reserves, energy resources, climatically favoured countries).

“Silent Spring” by Rachel Carson.

Based on the fragments that survive to our times, computerized studies have determined an approximation: only 1 out of every 10.000 words has survived from the colossal production of written texts of the Greek-Roman world!

Prometheus : the philanthropic Titan who dared question the authority and judgment of Zeus by stealing the fire for the mortals, was chained on a rock on Mt. Caucasus, and transfixed with a metal wedge through the chest and remained there for 3000 years as a punishment for his efforts on behalf of the mortals.

You may recall how we noted the use of infanticide and homosexuality as most effective instruments of professional slander- it is not by chance they have both been used in a sustained orchestrated effort to besmirch the Greek culture that continues to our days.

In Greek Χρισμένος or Χριστός ( Christ ) means anointed.

Joshua or Jeshua or Yeshua in Hebrew means: Jehovah.
Pausanias: Greek historian and geographer of the 2nd century A.D.

"When the emperor Julianus died, Jovianus was elected by popular vote to become emperor. At that time a pious officer, a chiliarch upon being questioned responded I am a Christian, do not tolerate any army of those ‘Graecophiles’ any more; at once, as if waiting for a sign, all the soldiers shouted back we are Christians and thus he (Jovianus) accepted the title of emperor". J. Zonaras Gramm. 70.4

Codex Justinianus as well as Theodosius’ laws ordered, briefly that: “All the temples and sanctuaries of the Greeks must be destroyed. Anyone persisting in the fallacies of those Greeks will be subject to punishment in a spirit of leniency(!), they will lose all civil rights, their property will be confiscated, they will be left in poverty and be subject to torture. After that they will be banished, or subject to capital punishment by beheading.”! Codex Justinianus 1.10 All that… in a spirit of leniency! To read more on this interesting subject see “Antipagan laws in the Roman Codecs” Publ Katarti, Athens Greece.

"And the books of the Greeks were burned down together with their images (paintings) of those hateful Gods and statues". Ioannes Malalas Chronogr. 491.18

Under the pretext of ‘witchcraft’ thousands of books were burned down by Apostle Paul himself in the Greek city of Ephesus! (Acts 19.19)

Emperor Justinianus (527 A.D.) ordered that: “all those who write or are in possession of blasphemous books must be excommunicated. Those who possess them deserve the flames of fire and who write them deserve to have their arms cut off” (!) Flavius Justinianus Imperator Novellae 266.2.

Hellen (Gr (ΕΛΛΗΝ) is a synonym for Greek. A typical case is the case of one Isokasius, a state official and philosopher from Antioch. During the reign of Leon A (457-474 AD) he was arrested in Constantinople on a charge of “Hellenism”! After his clothes were striped, he was flogged and with his hands tied behind his back he was dragged to a church nearby and forcibly baptized before he was sent away to his homeland! Ioannes Zonaras 123.7 & I. Malalas Chron 369-17


The Olympic Games were outlawed by emperor Theodosius (393 A.D.).

“Manure” was called anything Greek by Eusebius Theol. Com in Psalmos 23.1352.36.

Reminding us of the proverbial free cheese on the mousetrap.

“Like the father rained fire and sulfur upon the cities of Sodom, his Son brought forth the wrath of the Holy Spirit upon the inhabitants of this Earth”. Cyrillius Theol. In Isaiaim 70.592.7.

Notably the indigenous civilizations of Africa, and the Americas.

Eusebius Eccl et Theol Comment In Psalmos 23.681.16

Such amnesia is particularly pitiful in the case of modern Greeks completely ignorant of their own history.

The American professors Victor D. Hanson & John Heath have brought forth some staggering facts on the organized effort to eliminate classical studies from the Universities of the USA and of the entire western world that has been in progress during these last thirty years. In their book “Who killed Homer?”, the professors declare: “Yes, the Greeks were the first to teach us how to discover our world (pp179) …convincing the American people to think and act like Greeks, might put an end to a major portion of our present insanity”. (pp26).

By the time the Roman empire had conquered the greatest part of the Hellenistic world Rome had become saturated with Greek arts and letters. Accordingly, the annihilation of Greek culture was detrimental to Roman and to western culture as well.

It is no coincidence that Jehovah is called the God of History.

This has been eloquently stated by Sun Tzu, a Chinese general and military genius of the 5th century B.C.: “If you know the enemy and know yourself, you need not fear the outcome of a hundred battles. If you know yourself but not the enemy, for every victory gained you will also suffer a defeat. And if you know neither the enemy nor yourself, you will be defeated in every battle”. Sun Tzu On the Art of War Attack by stratagems III.18 Translated from the Chinese By Lionel Giles, M.A. (1910).

Notably the recent publication of a new Torah with commentary (Etz Hayim) has caused an uproar among orthodox Jewish circles. It includes essays by prominent Rabbis claiming that the tale of genesis is probably not of Hebrew origin, that there are no reliable historical references and archaeological findings to support the biblical version of the sojourn of the Hebrews in Egypt and of the violent conquest of Canaan by Joshua and finally that the Exodus may never have occurred in the way described in the Bible.Etz Hayim (EH) A Torah commentary. David Lieber editor November 2001.