

All About Eve (With Bonus Lilith)

Lithos: Hello and welcome to the Devil's Discourse. And this time we have quite a few participants and one participant who is new to the podcast. Uh, we welcome Mel.

Mel: Hello.

Ligeia: Yay.

Mel: At long last.

Lithos: And we have our usual participants, Ligeia.

Ligeia: Hail Satan

Lithos: Pike.

Pike: Hail Satan.

Lithos: And Leraje.

Leraje: Hail Satan.

Lithos: And Mel.

Mel: Hail Satan.

Lithos: And we also have a quick word from Lara who you heard on our last but one podcast.

She is unable to make it because she's out enjoying herself at a gig and who can blame her. Supporting live music is something everyone should do. And the topic is biblical women, specifically in the origin story. So we'll be talking about Eve and the Satanists' favorite Lilith. But uh, first we'll listen to a quick, uh, word from Lara who has recorded some comments on Eve for us.

So Lara, hello. You are, you are here to do a defence of Eve.

Lara: Yes.

Lithos: And give us some talking points.

Lara: Okay. Yes.

Lithos: Um, regarding the person that, that Satanists in the Bible, that Satanists generally kind of tend to ignore in favor of Lilith.

Lara: Yeah. So it was not that, what kind of kicked this off was in a way of, you know, generally if you look at Christianity, Catholicism, which is the religion I was brought up in, you know, you have new saints, you have new martyrs that are made and created like, I say regularly, but yeah, we, we don't really have that in Satanism. I don't think there's a canon depending on what you are into. And I was just thinking that, yeah, I think there's a case for Eve to be made, a sort of satanic saint, shall we say. And it's pretty much because the, especially as a woman, when we look at feminine Satanic characters, Lilith is like the one, she, the literal OG, um, the person who was in, when I say in common knowledge, I accept that there's so much literature, so much knowledge about her.

I'm going off the very generic sort of story behind her, which is of Adam's first wife. She was made, created equally to him. And when she was asked to be subservient to him, she said, no, of course. Why would you? Um, from that she was banished, demonized, et cetera, et cetera. And we all love Lilith now because of that and comparing Eve to Lilith, I think in a way she makes a stronger character as a, as a, a feminine Satanic character.

She's someone that was created to serve, she was made of Adam's rib and was supposed to be subservient to him, and she said no as well. But she said no from a position of subservience and not of equality. And I think that is just inherently more powerful, I think. And she just wanted to know things. And there is the story that, that she was tricked by Satan in the Garden of Eden.

But you know, was she? Was she tricked or did, did, did she just actually have a choice in the matter and say like, actually, yeah, I'm doing, I'm, I'm not living like this anymore. And I just think that's inherently a bit more powerful when you have someone, especially for, for me personally, who's come from that religious background.

I, I just feel like I have just more in common with the story of Eve than I do with Lilith, although we love Lilith. Great. Wonderful. And I'm not trying to take her away from anyone. I'm just trying to suggest that maybe there is a case

for Eve to be bought into the Satanic canon, I guess as someone we can look up to.

And she's someone who has not yet had, her story's not been re..., like reclaimed, her power has not been reclaimed at all. And she's one person who is, is still sort of beat down on and it's like the... she's blamed a lot for things and there are a lot of other feminine characters, powerful characters from history, from different learnings that have undergone a redemption arc.

And Eve just not has had that. And I think that we as Satanist can, can give her that.

Lithos: Yeah, indeed. I, from that perspective, it's really good perspective and from that perspective. Eve's not the one who comes out this story badly. It's Adam who's the sap, who's, who's kind of the, the brave little boy scout and goes, yes, God, no, God, three bags full.

And then as soon as Eve goes, have a taste of this, he goes, yeah, all right then, you know, um, he's kind of the, I'll go along with whatever.

Lara: Mm.

Lithos: And, and Eve's the one who makes the decision to, to not be subservient even though she was created specifically to be subservient according to the story. And you mentioned, the other thing you mentioned was that performance.

Lara: Yes.

Lithos: Uh.

Lara: So, yeah, it, it, it kind of all, I guess, sparked off for me. Um, a few years ago, I went to a, a brilliant performance, um, and it was centered around archetypal female characters. So there was Lilith, there was Hecate, there was Eve, there were a couple of the people who I, I can't remember right now. And the performance was in three parts.

And at the, sort of the center of this were faceless, powerful men who were essentially afraid of these women in these archetypes. And at the beginning, they, the women were telling their stories. And the first act was then in demonized form, in fearful form. And then the second act was them sort of reclaiming their power a little bit and sort of rejecting the, the, the role that had been put on them by men and then in the third act was their full on redemption

and them coming into their own and being like, yeah, this is me and I'm, I'm not bad. And people look at me in my power and the only person who had not got that redemption was Eve. And the men had basically beat down on her even more in the final act.

So she was actually even more submissive in the final act than she was in the first, because these powerful men needed this person. They, they needed her to not be reclaimed, to not be powerful because they needed to hold onto something and it, it was a very, very powerful performance. And that just made me think that yeah, this is, it's something that she, she's just kind of ignored and as Satanists we take a lot of, I say inspiration from the Bible.

Like if you are in, in that way inclined, just from sort of a literary perspective. And so why not?

Lithos: Yeah. As a, as a set of stories that influence...

Lara: Yeah.

Lithos: ...people basically, not as in searching for the truth, like.

Lara: Yeah. And so, yeah, why not Eve? If, if we're looking at all of these histories and if, if we are atheistic, like, you know, I am, a lot of Satanists are, if you are looking at, at these stories from religions as, as just stories, then we can take whoever we want and, and make them into an icon.

And I think that Eve really does fit the bill as someone who can be that person for, for you if she strikes you as that.

Lithos: Mm-hmm.

Lara: As, as someone who you can relate to in that way.

Lithos: Yeah. Yeah. It, it definitely changed, you mentioning that a while back, you mentioned it a few times and on in various chats, and it kind of changed, completely changed my outlook on, on Eve previously.

I'd have gone, yeah, well pfft. And, and now actually thinking, well, well actually she comes across as a, depending on how you look at the story, she'll come, she can come across as a really bloody strong character.

Lara: Mm-hmm. Especially, yeah. If it, if it's someone that is, like you say, it's, it's more, it is more impressive for her if she was made to serve and she, that's the way that she was, and then she turned around and said no, than someone who was made equal and just said, well, no, I'm not now going to serve.

It's, it's more, it's more powerful in a way.

Lithos: That's fantastic. That's really good discussion points there.

Lara: So yeah. So like, who, who else from from literature can we, can we look at with a Satanic lens and go actually, yeah. They're actually very, very powerful and we should maybe be looking at them...

Lithos: Yeah.

Lara: ...a little bit. A little bit more.

Lithos: And it should be the Satanic thing to go, no, I'm gonna look at this from a different perspective here, rather than to take the accepted norm, which is, well, she's the one who's bloody responsible for the downfall of us all.

Lara: Yeah.

Lithos: 'cause she was disobedient.

Lara: Yeah. Or even just to ignore. Just to be like, oh, we don't need to look at that and go, actually, no, let's, let's have a look at this person and say like, yeah, we could maybe look to this, this person as well, and say, if Lucifer was, like I say the first Satanist, or he created Satanism kind thing, then Eve was the first Satanist.

Lithos: Mm.

Lara: Yeah.

Lithos: Yes, yes.

Lara: Yeah.

Lithos: Great point. Yeah. Basically that will make a really good intro. And I think that's going to give people a lot to think about before the recording.

Lara: Okay.

Lithos: So I think it will be a lot less Lilith heavy than it would've been otherwise.

Lara: I mean, it, it is great. I mean, I think like we should, because there is, you know, I know she's got such a massive canon and she's worshiped or an icon in more than just Satanism. I think it would be a huge disservice to Lilith just to say that like, oh, like this is all she is. But just as a, a character who is acknowledged within Satanism, I think, yeah. It's, it's something to, it's good to have someone else as well as a very archetypical feminine character. 'Cause all we have really sort of now from the, how would you say, sort of the, the...

Lithos: Biblical apocrypha or the various writings? Yes.

Lara: Yeah. Or, or, or just from common knowledge, shall I say? Like, sort of the, the basic common knowledge of, yes, lilith is the female. Whereas yeah, we can, we can have more and I think Eve will be a very good candidate for ...

Lithos: absolutely

Lara: ...for that.

Lithos: Yes. Hail Eve.

Lara: Yes. Hail Eve.

Lithos: So that was a very interesting, some very interesting thoughts from Lara there. Anyone got anything they want to add to that?

Leraje: No. Goodbye, the end.

Ligeia: Goodbye. That was it.

Leraje: Well said Lara. Thank you, bye.

Ligeia: Nice to be here. Bye, bye, Hail Satan.

Lithos: Because it was, it was a very interesting view. 'Cause Eve is not someone who is generally that much thought about in Satanic circles it, it tends to go towards Lilith.

But the kind of idea that, well, no, hang on a minute. Eve was created to be subservient and did disobey regardless. Actually in the biblical story, Adam goes to God, he doesn't go, it was me, he goes, it was Eve. Yeah, Eve made me eat the apple.

Leraje: I've seen Satanists wearing t-shirts that say, in a world of Eves, be a Lilith.

And I've always felt that was a little unfair on poor Eve.

Ligeia: Very unfair. Yes.

Mel: Well, I think she's always been painted as the, the, the weak person in the story. Um, and that's come from obviously, you know, the, the patriarchal religion and maybe nobody's really challenged that before. So I thought what Lara said was really, I hadn't thought of it in that way before.

Leraje: It's interesting 'cause if you look in Genesis, that the actual chapter that deals with Eve's supposed transgression, it starts off with the serpent Satan asking Lilith what she and Adam are allowed and not allowed to eat in Eden. And the woman says, sorry, I'll quote from the Bible. And the woman said unto the serpent, we may eat of the fruit of the trees out of the garden, but of the fruit of the tree, which is in the midst of the garden, God hath said, you shall not eat of it. Neither shall you touch it lest you die. And Satan says, ye shall not surely die. So not only have we got this thing where Eve has chosen knowledge, there's also the fact that God basically lied to her, tried to coerce her, threatened her with death. And all Satan did was offer her the truth and the choice.

Ligeia: And don't forget that he created the serpent. And, uh, the apple and the tree and everything around them and created this situation just to have some fun. I imagine him sitting on like a little armchair or a big armchair. He's a like old fat guy sitting there enjoying this fucking situation. Like, oh, let's see, let's see.

Have some popcorn. A little beer.

Pike: Did you just...

Ligeia: Who's gonna win? Jeez.

Pike: Did you just fat shame God?

Ligeia: Yes. 'cause I imagine him as a cloud, you know, like this, like there is no form to him or whatever, you know, he's just like, there like this mist with a beard and he's just, I dunno, enjoying this pain.

Leraje: Yeah.

Mel: He has form for that.

Ligeia: Right? Yeah. I can imagine how I want because he doesn't exist.

Pike: That's right.

Leraje: You wanna imagine him as a fat cloud, that's totally up to you.

Ligeia: He can be a beetroot, who knows?

Lithos: Well, yeah, I think he is probably gammon colored. Um, definitely an old gammon. The, yeah, the, the, the, the, it's called the tree of knowledge of good and evil in the Bible, which is like, why would you not be able to distinguish between good and evil?

That kind of makes no sense to me.

Leraje: And why would you not want your creation to be able to distinguish between good and evil?

Lithos: Yeah. Yeah, absolutely. Presumably the idea was that before that then they could only do good and then they kind of, I dunno. Yeah. I I do not know. I mean, it, they do appear in, in Islamic, uh, scripture as well, and in Islamic scripture specifically, it's not a snake, it's called Sheitan. So it is Satan that that comes and tempts them.

Leraje: Mm-hmm.

Mel: But isn't it as a Hebrew word, is it not just kind of, it doesn't mean Satan as in the devil, it means Satan as in the, the questioner.

Lithos: Yeah. Yeah. The adversary kind of thing. But it, it's not made clear certainly in sort of the, the Old Testament that it is Satan, it is...

Mel: A serpent.

Lithos: ...a snake that is cursed or possibly not a snake. 'Cause it was cursed to, to crawl on its belly for the rest of its life. So whatever it was was turned into a snake.

Mel: It could be a crocodile.

Ligeia: That's my usual day. I just crawl on my belly. And what that, okay, so I'll take this seriously,

Leraje: Shouting at fat clouds.

Pike: Careful the, the fat cloud...

Mel: Is that not the guy on the Simpsons?

Ligeia: With my popcorn, like, let's see the cloud battle. You bastards.

Pike: Were you referencing, uh, that bit in the Simpsons?

Mel: That's what I was thinking.

Pike: Where man shouts at cloud.

Ligeia: I never watched it, but yes. Yeah, maybe.

Pike: It's a meme now. Right. The, the way I understand, I mean what Lara said, right, uh, is that in a way Eve's choice is more valuable because it's more of a, I guess, considered choice where she kind of goes against, um, herself a little bit.

Whereas for Lilith, it comes naturally, it's easier. She makes the choice, it's there. Um, is that right?

Leraje: Well I think the main difference between, from what I understand it, the main difference between Lilith and Eve is that Lilith was created from the same material from as Adam, but not of Adam. Whereas Eve is created to be specifically subservient, from Adam's rib.

Mel: Mm-hmm.

Ligeia: Yes.

Leraje: So really Eve's rebellion is at least more brave than Lilith's.

Mel: Mm-hmm.

Ligeia: And also the difference is that I don't think Lilith actually broke any rule, but Eve knew there was a rule, there was a command, and she chooses to break it. Because she comes from a space of curio, curiosity. Which is absolutely awesome. I love her so much. She's like, you know, Lilith chose to just leave Eden and Eve completely dismantled, dismantled the whole cosmology and the marriage, and, and she stays. She, she's actually staying. She's with Adam, but she completely changes the whole narrative. I think that that makes her, in my, my eyes, in my view, a little bit braver.

Leraje: Mm-hmm.

Mel: Yeah.

Ligeia: Also, she didn't know the consequences. Like Lilith knew. She's risking probably like eternal punishment, whatever, but, but Eve didn't know.

Leraje: Mm-hmm. Mm-hmm.

Ligeia: She knew something's gonna happen, but she didn't know what, and still, to go through it. I mean, come on, girl.

Pike: Well, she got told she was going to die.

Ligeia: Yes.

Leraje: Yeah.

Ligeia: But that, well, like she didn't know what that means.

Leraje: Yeah.

Pike: Right.

Ligeia: What, what does that mean? We don't know what that means. Uh, so, and she was the first there like, oh, well I just came here, I'm a rib. Um, uh, you are gonna die. Well, I don't know what that means. Hi, but now there is this tree and this apple.

Um, how about sharing it with everybody else? Let's have a party and let's see each other's, let's, let's know!

Leraje: An Apple party, god it sounds fun.

Ligeia: Right. Are you right? No. But you know what I mean. She didn't know what's gonna happen. She didn't know they were the first people if we believed this. Like she, she was the first woman.

She didn't know what that means to die or to be punished or whatever. She was just created. I don't understand how that would make any sense in any brain to be punished for something by somebody who is telling you they love you. They just created you, they gave you life. And now like, huh? But still, I'm gonna kill you actually.

Leraje: Well, I think one thing we can definitely say about God is that he's an abusive parent at the best.

Ligeia: Yeah. It's like sadistic. It's awful.

Lithos: Well, it also seems to be kind of inconsistent 'cause some, some, some of the narratives about what happened when they ate the apple was they saw their nakedness and the idea being afterwards, they got jiggy.

Whereas that's not the actual, the actual story is that God told them at the beginning be, be fruitful and multiply or something like that. So they were all obviously already shagging. What the tree was supposed to have done, I don't know. They, they suddenly realized they were naked and had to cover themselves up.

Maybe the knowledge said you're gonna get sunburn on your junk. I don't know.

Pike: They got tips.

Mel: Midge bikes.

Pike: It's knowledge, right?

Lithos: It's knowledge, yes. I mean it is just, you know, um. Uh, yeah, it's, it's bizarre, but...

Mel: We're not looking for sense in a biblical tale, are we?

Leraje: No. Good point, Mel.

Ligeia: No, no, no, no. But like, you know, these are mythical characters, whatever.

Lithos: Mm-hmm.

Ligeia: So we are talking about symbols and I think it, it makes sense to look at the whole, not whole Bible, but like Bible and other texts, religious texts. Because Lilith, I don't think she's mentioned in the Bible. I think this is like a Jewish tradition. Kabbalah.

Lithos: It's, there is, Lilith is mentioned. It,

Ligeia: Is she?

Lithos: Something called Lilith is mentioned in Isaiah.

Ligeia: Okay.

Lithos: And it, there is, um, something about there shall the Lilith repose and find for herself a place to rest in amongst mentions of various other animals.

Pike: And bastards.

Lithos: There's been a lot of argument about is the Lilith supposed to be some kind of animal or is it, you know, it's...

Pike: A demon.

Lithos: It's not really clear what Lilith is there, but yes, it, it does appear later on in some of the Talmudic stuff. It, it is, she does appear in the Talmud, I believe.

Leraje: She's not...

Lithos: ...and then appears...

Leraje: I don't think, she's not named in the Torah, but the, the first Abrahamic version of her story appears in the Alphabet of Ben Sira.

Ligeia: Yes.

Lithos: Mm.

Leraje: But her true, Lilith's true origins are Sumerian.

She's, uh, named in the Epic of Gilgamesh, which was 2000 years before Jesus was apparently born, and she appears as a vampiric demoness who flees to the desert after Gilgamesh slays, the serpent dragon. But the, the strictly Abrahamic version of her story appears in the alphabet of Ben Sira, which is about, I think about 900-ish AD.

Lithos: There's also in the Talmud, there is, which is, is not the same as a Torah. It gets confusing. There's, there's so much Judaic scripture. She, she is a primordial she demon in the Talmud apparently. And then, yeah, later on, as Leraje mentioned there, there are the specific accounts, uh, that, that turn up that kind of relate more to Lilith as Satanists see her.

Leraje: Mm-hmm.

Pike: I love the bit in, uh, I think it was in the Talmud where the men are warned, oh, you should be careful not to sleep alone because Lilith is gonna come and snatch you.

Lithos: Yes. That's the one. Yes.

Pike: And apparently, uh, why they think that's the case is because there is some story in the old Jewish texts that if, uh, you know, Adam was sleeping alone and each time he ejaculated at night, he created a demon.

So that's what happens if you sleep alone.

Ligeia: What?

Lithos: Yeah. That's, that's what happens if you wank too much, people. Listen, you know, each time, each time you have a wank you're creating another demon.

Mel: Wow.

Pike: Gosh. Better start right now.

Mel: Create an army.

Pike: Well, not right now.

Leraje: No, not right now. Please, Pike.

Mel: Not right now. Give it a sec.

Leraje: In an hour or so.

Pike: I dunno if it would work because I'm not, you know, I'm not, not being a man. Maybe it wouldn't, yeah, it wouldn't. I I would just kill kittens or something instead.

Ligeia: Yeah. Like why, why the difference? Hello?

Leraje: Why would you kill kittens?

Pike: Well, that's what they say, right? If you, each time you wank, God kills a kitten.

Ligeia: Did your cat make you make you angry today? What? Where is he? Is he all right? Is he doing alright?

Pike: He's pretending to be asleep.

Mel: Is that, is that like the reverse of in the film where they say every time when it said it snows, an angel gets its wings or something?

Leraje: Yeah, the opposite. Every time you have a, you bash one out, you kill a cat, basically.

Ligeia: Oh my goodness. I don't know these things.

Pike: Oh, is that not real?

Ligeia: So lucky.

Pike: So that's just an internet myth.

Mel: That's a weird urban legend, that one.

Ligeia: Are we debunking the whole thing today?

Leraje: Why not?

Pike: No. No. Only the fat cloud.

Ligeia: I'm sorry. You'll never unsee this. You're welcome guys. Yeah.

Leraje: I think the, um, the, the sort of like demonization of Lilith in particular is a bit suspect from a Satanic viewpoint as well.

All the things that are associated with Lilith, you know, she's a child killer, she's the mother of all demons. She's this, she's that. These are all things that Abrahamic religions named her. You know, these, these not things...

Mel: Patriarchal.

Leraje: ...that she actually did.

Ligeia: True.

Mel: Yeah.

Leraje: These are things that they, they, you know, um, they're all just ways of saying don't trust women, basically.

Ligeia: Yeah. Yeah.

Leraje: I think we have to be...

Ligeia: Demonized female independence basically.

Leraje: I just think we have to be careful about celebrating Lilith as this kind of like demonic figure that goes around killing kids and is the mother of all demons and all that kind of stuff.

Mel: I never saw Lilith that way. My admiration for the character of Lilith is more because she refused to be subservient.

Leraje: Yeah.

Mel: You know, as, as Ligeia says, you know, that sort of female independence, like, I, I don't wanna do that. So she just goes, I just, yeah. That, that's where the admiration comes from.

Lithos: It is kind of like the female version of Satan, which is, you know, Satan also demonized and terrible and, you know, kills children, blah, blah, blah, blah.

And you're going, well, yeah, it's the same kind of thing. Yes. We can regard them as archetypes and, uh, of rebellion and not obeying blindly.

Ligeia: Mm-hmm. Yeah. They were just adding these horrible, horrifying labels to everything. To, to keep people in, you know, in order. Yeah. And submission.

Mel: Yeah. Especially women.

Ligeia: Like what could be worse than killing babies and animals and little, little kittens.

Mm-hmm. Uh, like lurking, maybe lurking at night and like raping guys. I don't know, maybe that's somebody's fantasy, but also I think that was supposed to sound horrible.

Mel: Yeah.

Ligeia: It does sound does sound horrible to me.

Lithos: So, there's also the thing about, as a woman...

Ligeia: Horrible labels.

Lithos:the worst thing you can do is killing children.

Ligeia: Yeah.

Lithos: You know that, that whole concept.

Ligeia: Yeah.

Lithos: Child killer's the worst thing you can do that, the worst thing you can do is initiate, as a woman, initiate sex with a man, which is...

Ligeia: Oh, one never does that, come on, stop!

Lithos: ...Another thing she's been accused of. And these are all deeply patriarchal traditions. And, and the Lilith-like figures like Lamashtu as a Mesopotamian demon has also been compared to Lilith.

And there's loads of figures, female figures like that throughout a lot of religions that have similarities to Lilith. And I think it boils down to the patriarchal religion and the patriarchal society going beware, there is nothing worse than a she devil, a temptress, you know, someone who lead good men astray.

Mel: Yeah.

Ligeia: Yeah.

Pike: And often whenever there is a mass hysteria in, in our society, right, uh, there will be some kind of, it'll have something to do with children, whether it's the satanic panic of the 80s, whether its the whole, uh, current thing where everyone's a nonce, uh, a nonce and, you know, everyone is dangerous.

And, um, it's the same. Whereas I imagine in the, you know, in the ancient times it was very similar. It's like, what's the most horrible thing we can bring up?

Leraje: Yeah. The most horrible thing you can call someone, someone who destroys life.

Ligeia: Yeah.

Leraje: So that's what we'll call you.

Ligeia: Who, who can't defend themselves.

They don't exist, first of all. But also they are symbolizing something in some traits in in women. Mm-hmm. In people in general. But like specifically we're talking about women and they didn't want these traits, these features to be

present or to be thriving in women. Because what would become of this world if women actually had any say or being equal.

Mel: Yeah.

Ligeia: And also initiating sex. Like, come on guys, that's too much. We can't get that.

Leraje: There might be something to this, you know, women never initiate sex thing because every time a woman's seen me, she's never initiated sex. So maybe...

Pike: I think I'm a guy.

Leraje: Maybe there's something to it.

Pike: For the benefit of a listener, Leraje looks distraught.

Leraje: I'm gonna go kill a few kittens now. Bye.

Ligeia: Leraje has left the chat, OK. Oh my God, no.

Mel: It seems to be, um, becoming more prevalent now as well. Um, reading something in The Guardian today that talking to incel type people where women are not supposed to initiate sex. So we've gone through the whole sexual revolution where it was great that women initiated sex and now like these incel type personalities are coming up and saying no, you're not allowed to do that. So like we've taken a step backwards into, what, Biblical times?

Leraje: Oh. I think if you gave them those, that particular subgroup of men, the, the opportunity, they would definitely want that. Yeah. I mean, yeah...

Mel: ...they would just...

Leraje: ...they, they seem to be on a, a never ending race to the bottom about how regressive and just awful they can possibly be to women, yes, but also to literally anybody who isn't like a white male, basically. Yeah.

Pike: I, I think this brings us back to Lilith and Eve in a way that they are sometimes portrayed and can be taken as these two archetypes, right? The, the virgin and the whore, kind of the good wife and the, the, the seductive witch.

Mel: Yeah.

Ligeia: Mm-hmm. Yeah. So one is like a monster. A Lilith is demonized as a monster and Eve, a weak, submissive woman.

Leraje: Yeah.

Ligeia: Which both are incorrect.

Lithos: Eve is the trad wife and Lilith is the woke fucking feminist.

Ligeia: Right.

Mel: Exactly.

Lithos: Yeah. In that kind of idea of, yeah. But...

Leraje: Yeah, I think from...

Lithos: Both of them, bullshit.

Leraje: The patriarchal idea of Eve is that you fucked up Eve, look what you did. Original sin.

Mel: Yeah.

Ligeia: Oh yeah.

Leraje: By exercising your personal autonomy and making a choice to be more knowledgeable, you have fucked the entire world. And it won't be until the rule that I made that my son, who is also me, comes back to life, even though he was never dead, or born, will die on a cross, maybe... What?

Mel: But the...

Ligeia: But only for three days.

Leraje: Yes.

Mel: But the patriarchy, so the patriarchy blamed, the religion, uh, which then spread to society, blamed Eve for taking the apple because she was weak.

Leraje: Mm.

Mel: But it sounds, it, you kind of have to reframe that in a way and say, well, maybe it wasn't 'cause she was weak.

Maybe that's what we've been told for the last, you know, however many, hundreds of years that she did it because she was weak. But maybe it was more of a, a conscious choice, and it was actually a brave thing to do.

Leraje: Absolutely.

Mel: Not a weak thing to do.

Ligeia: It was very brave.

Leraje: I mean, if...

Lithos: Adam was the weak character here because Adam was supposed to be, Eve was supposed to be created to obey him, right?

So he was, he, he's the one was supposed to be going, no, no, no, don't eat the apple. Instead, he went, oh, right then I'll have the apple. And then, like I said earlier, when, when God said, what, what, why have you got fig leaves on, what are you doing? Adam goes, Eve gave me the apple.

Mel: Threw her under the bus.

Lithos: What a fucking sap. The first incel. Jesus!

Leraje: Adam was equally stupid and, uh, ridiculous during Lilith's story as well.

Lithos: Yeah, yeah.

Leraje: Because he got, he got all insecure about the fact that Lilith might want to go on top and no, no, you've got to lie beneath, I'm, I'm the one in charge. I am the one in, mm. And she said, fuck that. Uh, and Adam said, actually, God.

And God said, yeah, you've got to lie beneath. And she fucks off. Yeah. And Adam, what does Adam do at that point? He goes, he turns to God, turns to his dad, the woman's run off. The woman you created for me is run off, meeh.

What am I gonna do? And he sends three angels off to fuck her. And she says, no, fuck off. I mean, he's just a dick in every story.

Mel: Yeah, yeah.

Lithos: Yeah.

Ligeia: Like he was unable to be with an equal partner.

Lithos: Can, could you make a woman like that?

Leraje: But not like that.

Lithos: But different, like more trad wifey.

Ligeia: Yeah.

Pike: It's actually a great story because he gets, in the end, he, he gets both women, uh, backstabbing, uh, backstabbing him and kind of, there is no joy to be found.

Mel: No.

Ligeia: Yeah.

Mel: Have we, have we all seen...

Pike: ...but on the other hand, uh...

Mel: ...Lucifer, the TV show?

Pike: No.

Lithos: Yeah.

Mel: So at towards the end of that, they bring Adam and Eve into it, and Eve actually is um, kind of a bit kooky and all that sort of stuff. Very fun character. Uh, she ends up with Lucifer and then Adam turns up and he is perfectly an absolute wuss and a real asshole.

Leraje: Yeah.

Ligeia: Mm-hmm.

Pike: Surprise!

Ligeia: No surprise.

Lithos: It was quite, quite interesting. I, I remember Eve being brought in, she was kind of quite flirty and kind of like, you know, it's not like the Eve from the Bible. It's like oof, hot Eve, you know?

Mel: Yeah, yeah, yeah. Definitely. Watch that. It's fantastic.

Ligeia: Imagine.

Leraje: I, I do, I do think that most of us would have the same reaction as Eve if we, if someone has said to us, don't eat that 'cause it'll kill you, and we trusted them and believed them and then that turned out to be a fucking lie.

Mel: Hmm.

Leraje: We would eat, we'd eat it. I would, I'd eat that fucking Apple thing.

Mel: Yep.

Leraje: Especially if, you know...

Ligeia: Absolutely.

Leraje: ...the, the, the goal at the end of it was knowledge.

Mel: Yeah.

Leraje: It wouldn't, uh...

Ligeia: Yeah.

Pike: And I, you know, I, I would say, come on, I'm in a garden. This is an apple.

Leraje: Yeah.

Mel: How bad can it be?

Ligeia: It's a tree. A tree.

Leraje: If you didn't want me to have it, why have You fucking created it, you dick.

Mel: Yes, it's a test.

Ligeia: Exactly, that was my first point.

Mel: Exactly. It's a test.

Lithos: Well, yeah.

Mel: An obedience test.

Lithos: Why did you make, why did you make people that susceptible to, 'cause one of the things about, you know, the psychology of like bringing up children is like the more you say to a child, don't do that, you really don't want to do that, the more tempting you make it for them to do that. And there have been experiments done on that basis where, you know, they've, I, I'm trying to remember the one where, something about leaving kids in a room with sweets and going, you know, you, you must not touch the sweets.

Mel: I've seen that.

Pike: Of course.

Lithos: You know, and, and the more you emphasize that, the quicker they go for the sweets kind of thing.

Ligeia: Obviously.

Mel: Yeah.

Lithos: And you know, you're going, well, God, you made us this way. What the fuck are you upset about? And how, I mean, he really had a thing about the old turn it off and on again, reboot, you know, it's like, fuck, fuck off out the Garden of Eden. And then later Sodom and Gomorrah, he bloody blew them up.

He, he sunk the earth and, and again and again, again, it's like, maybe at some point you want to look at what you created and go, maybe I've fucked up here.

Leraje: Yeah. Maybe I'm just not very good at this whole creation thing and shouldn't do it anymore.

Mel: No self-awareness whatsoever.

Leraje: No.

Ligeia: I need to work on my skills.

Mel: People skills.

Pike: In Sodom and Gomorrah the woman also gets the blame, right?

Ligeia: Yeah. Obviously.

Pike: So when Lot is walking away with his wife, he's like, oh, don't look back.

Lithos: Yeah, she turns back.

Ligeia: Yeah.

Pike: And her, her family's there. Her friends are there. Her whole life is there and it's all, you know, it's all, uh, going to shit. Of course she's going to look back.

Mel: Yeah.

Ligeia: Yeah.

Leraje: Oh, you looked back.

Lithos: Oh, and then, and then the story of Lot, that gets even better.

It's like where his daughters get him drunk and then shag him so, so that they can have kids with him. And it's like, what the fuck? Who fucking wrote this?

Pike: That's his story.

Ligeia: That's what he said.

Lithos: That's his story. No no no God, they got me drunk. I'm honestly, I, I'm not an, an incestuous pedophile.

Ligeia: I was wearing my fig leaf and this happened, you know, but the whole creation is so silly because why would he create us in a way that we react to seeing each other?

Like the nudity is a, is a problem. Like it triggers the, you know, the sexual stuff. He did that if we were created, he did that. We, we, you know, there is this sexuality in us.

Mel: Could have been androgynous.

Ligeia: Hello? Why is this being punished now?

Mel: Yep.

Ligeia: Was that the point? Like what's the point here? Hi.

Lithos: Apparently, you know, you look at how he created us.

We should all be walking around naked. Unashamed.

Ligeia: Are you not like I only dress for you? Like for this recording, like that's, sorry.

Pike: Well, you don't have to.

Lithos: I've only got this shirt on. I've got nothing underneath. Nothing.

Mel: Yeah. We're all pantsless.

Leraje: Believe me, you want me to be dressed.

Ligeia: You can't, no. Okay, stop.

Pike: We're all dressed from the waist up.

Mel: Yeah.

Pike: And all goat from the waist down.

Leraje: All goat.

Ligeia: Oh yeah.

Lithos: Like a good salad, we are all better dressed.

Ligeia: Good.

Lithos: Sorry.

Mel: Where are we going?

Pike: This has deteriorated fast.

Ligeia: Where did we take this beautiful topic?

Lithos: Well, there, there was, uh, I can't remember who, uh, in the discussion we had online beforehand, mentioned do we want to go on to other women in the Bible? I think it was you Pike, wasn't it?

Pike: Yeah.

Lithos: Go for it.

Because it, it is in, because we are looking at deeply patriarchal scripture here and women generally are given a bad rep. So if you wanna mention any others, uh, go for it.

Pike: I can mention, but I haven't done the homework because I didn't thought we weren't going to talk about them. So it'll just be a mention really.

Um, there is, is it Salome? Who was, she was I think only 16 or 19, but she did a sexy dance for the king.

Ligeia: Yes.

Pike: And then was told that he would give her anything she wanted and she wanted John the Baptist's head. She's a, she, she's a great favorite of my partners. Uh, a proper treacherous woman. And then we have Delilah.

Leraje: Yeah.

Pike: Who cut Samson's hair and stole his power. So each time I trim my cat, I get all these jokes about his, his power being stolen, and of course, Jezebel.

Leraje: Mm-hmm.

Ligeia: Yeah. Judith?

Pike: Okay. So tell us about her.

Ligeia: I think something I, I don't know the whole story, but I think there was something about, uh, decapitation as well. We can, we can have a look into that.

Hold on. I had some notes. You continue.

Lithos: Yes. I'm trying to look it up because there's a famous female painter who did the decapitation of...

Leraje: Oh, yes.

Mel: John the Baptist?

Leraje: That's a great painting.

Lithos: Artemisia Gentileschi.

Ligeia: Artemisia Gentileschi. Yeah.

Lithos: Who's a fucking phenomenal painter, by the way.

Leraje: Yeah.

Lithos: In in, in an era where painting was all men and she was fucking...

Ligeia: Yeah.

Lithos: ...ahead of the crowd.

Mel: So to speak.

Lithos: Stunning painting.

Ligeia: Yes.

Lithos: And it is one of the best paintings I've seen and the actual life in that painting where, where they behead the bloke on the bed. Plenty of paintings have been done of that. And that one actually looks proper fucking like they're cutting his head off.

Ligeia: Yeah. Judith. So.

Lithos: Judith and and her maid servant.

Ligeia: Judith. She seduced, uh, the Assyrian General Holofernes. She gets him drunk and then cuts his head off. Yeah.

Lithos: Yes.

Ligeia: Nice.

Lithos: If listener, if you haven't seen the painting, Judith Slaying Holofernes.

Ligeia: Yeah.

Lithos: By Artemisia Gentileschi.

Ligeia: Yeah.

Lithos: Look it up. It's a phenomenally good painting. I mean, it really is. There's so much life in that. And she's also one of the rare painters of the time, unsurprisingly, who actually drew believable women in their paintings.

Pike: Maybe you could drop a link in the show notes.

Lithos: Yeah, I'll put a link, put a link in the, um, in the show notes to that, and that I believe it's not part of the, it's not part of every scriptural canon.

I don't think it is, that story is it in a Protestant canon of scripture, but I believe it's in the traditional Catholic cannon. I could be wrong.

Leraje: But basically we've got a whole book full of stories that men are telling about women being bad, basically.

Lithos: Yeah.

Mel: Have, have, have we all heard of a book called Lilith by Nikki Marmery?

Leraje: Yeah, I've read it.

Mel: So that is basically...

Ligeia: Of course you have.

Mel: ...it's a book that is based on the premise that everything that happened sort of in biblical times was real. So God's real, Jesus is real. Adam and Eve, all of that.

Ligeia: Oh.

Mel: But Lilith is the main character. So it talks about her getting thrown out of Eden, you know, all of that sort of stuff.

But it's, it's written like they're real people like it actually happened. And the main premise of it is that God has a wife. And she is, uh, she's been kidnapped and she's away somewhere. She can't get free. And Lilith spends like thousands of years like trying to find God's wife and then she ends up with Daughters of Eve.

So it goes through all these different religions that are matriarchal, that the patriarchy is coming along and kind of sweeping up out of the way because they kind of realize, you know, like, hey, we should be in charge here. Why are they in charge? It's a really, really interesting book. It's really interesting.

I would definitely recommend it. I dunno what you thought.

Leraje: It's a good book, but it doesn't have very nice things to say about Eve as I recall.

Mel: Yes. There's, there is that she, she, she kind of follows that sort of traditional route of saying that Eve is weak.

Leraje: Yeah.

Mel: And doesn't have a lot of respect for her, but it's from her point of view, I suppose.

Yeah. So, uh, yeah.

Leraje: It is a good, it is a very good read as, as a book. It's very good.

Mel: Yeah.

Leraje: Yeah.

Mel: So you learn about other religions that were kind of around at the same time that Christianity was kind of building up and sort of what happened to them.

Leraje: I just, from, from, it's just this whole idea that what happened in the Garden of Eden with Satan and Adam and Eve, it's kind of like the basis of, of the whole, of not just Christianity, but various Abrahamic religions and, you know, it's all based on the premise that a woman was bad.

Mel: Mm.

Leraje: You know, that's, that's kind of like from their, their messages that that's the message of their religion.

Ligeia: Yeah.

Mel: Yep.

Leraje: And it's like she wasn't bad, she was lied to, misled, and then given a choice.

Ligeia: Yeah. Yeah.

Leraje: Which she exercised if you can't fucking deal with that.

Mel: Yeah, yeah.

Leraje: Fuck you.

Mel: That's the thing. They can't, she was put in this horrible situation.

They can't deal with it. They're, they're deliberate. It's deliberately being written that way to keep women subjugated.

Leraje: Mm-hmm. Yeah.

Pike: When you said, um, Mel, when you said about, uh, you know, God, God had a wife, uh, I thought, oh God. I mean, imagine being, imagine being married to God and I realized a lot of women actually consider themselves married to God.

Ligeia: Oh, right. Little girls married to Jesus.

Mel: Yeah.

Leraje: Isn't that, isn't that the basic of, isn't that what Catholic nuns believe?

Mel: Yes.

Pike: Yeah. Precisely.

Mel: That's, but isn't it the same kind of idea during, I don't know exactly, is it communion or something? When they dress in the little white dresses, they're basically getting married to Jesus, so fucking creepy.

Ligeia: And they're called brides of Jesus.

Mel: Brides of Jesus.

Leraje: Wow. That's not fucking creepy at all.

Mel: It's so creepy.

Ligeia: No, they're like eight years old.

Leraje: No, that's perfectly normal. Bloody hell.

Ligeia: That's normal. Yeah. Imagine we did that. Yeah. Like as a Satanic...

Pike: I've done it.

Ligeia: ...ritual, the Satanic ritual, like...

Leraje: ...but you've...

Mel: Marry Satan.

Ligeia: Little brides of Satan.

Leraje: You've married 8-year-old girl Pike?

Pike: No, no. I, I, I request that this part is excised from the, from the final cut. No, I've, I've done the co, the communion thing, and there's a photograph in my parents' house and you know those old cameras, my eyes are shining red.

My mother says, I knew I saw that and I thought, oh, no. Future demon.

Mel: It didn't work. It didn't work.

Ligeia: There goes the Lilith.

Mel: So, but yes, the God who's in the, the book that I mentioned is a real tyrant. He's really unpleasant and arrogant and all of that sort of stuff.

Pike: Not only in the book.

Leraje: In all books.

Mel: So, so it's kind of like, uh, not an abusive relationship, but not a good relationship.

And she has her own, I can't remember the name of the, of the wife, but she has her own sort of following, um, her own, I suppose, religion. And then when she gets taken away, it's because they're trying to cut her out of the picture so that God is the only one that is worshiped.

Leraje: Mm.

Pike: Bah. Boo hiss..

Leraje: Yeah, that's right. 'Cause the, the, the three angels in the, uh, the alphabet of Ben Sira are the three angels that God sends after Lilith. They feature quite prominently in that book, don't they?

Mel: Mm-hmm.

Leraje: Yeah. And they, they are part of that whole process of trying to cut her out of the story.

Mel: Yeah, it'll, it'll make you really cross reading it, but it is an interesting read.

Leraje: Yeah, it is a good read.

Ligeia: Is he by any chance cloud shaped?

Mel: Don't dunno if they explain what he looks like.

Ligeia: Asking for a friend.

Pike: I, I, I was wondering, uh, you know, just going back to Eve for a moment, um, what Lara said that because she, she comes from some sort of religious background prior to Satanism, that it may be, it hits a little differently, Eve's story and there is that desire to reclaim Eve a bit, a bit more. And to understand her a bit more. Those of you who do, prior to Satanism, you know, have been in some way involved with the church, uh, like Catholic or whichever one there.

Mel: Protestant.

Pike: Do you, do you think that that Eve's story hits you differently because of that?

Ligeia: Yes, very, very much. I, I see. It's a big, big part of how hard it hits for me, because...

Lithos: I mean, definitely, and I think Lara mentioned she's from a Catholic background as well.

Ligeia: Catholic, yes. Yeah.

Lithos: And yeah, definitely was, was a bad 'un for Catholics.

Ligeia: Yeah.

Lithos: Bad, bad woman.

Ligeia: Yeah. The origin of sin, the we, the weak, uh, wife, nobody actually wants to be like her because you don't wanna be like her. You wanna be a good wife, you don't open your mouth. You are actually submissive and you listen and you don't go around poking trees.

You are not supposed to be curious. You should listen to your man. He is the head, you know, he is the life giver. You just basically, I don't know, what are you supposed to do? Just open your legs.

Mel: Incubate.

Leraje: Does that necessarily tie in with what we were talking about earlier in terms of sex, this whole idea that women shouldn't really enjoy sex and that, um.

Ligeia: Yeah.

Leraje: The, the whole idea when God said to Adam and Eve go forth and multiply, he wasn't, he didn't say, go forth and enjoy multiplying. He just said, go forth and multiply. So sex for them is literally about procreation and only procreation.

Ligeia: Yes.

Mel: It's, it's your wifely duty, but there's mention ever about enjoying it.

Lithos: Well that's the Catholic thing isn't it? That's only reason. It's, it's, it's still, you know, specifically still no contraception. That's bad.

Ligeia: Mm-hmm. Yeah.

Lithos: You know, it's slightly old Monty Python in every sperm is sacred thing.

Mel: Yeah.

Ligeia: Well, yeah. But I think in that case, it makes it very easy for a woman not to enjoy it.

Leraje: Mm-hmm.

Ligeia: I'm just saying, because if, if that would be the sex life I would have.

Thank you very much. Don't need that.

Mel: Yeah.

Ligeia: You know, just be submissive and wait for my man. Yeah. And his decisions never enjoy it. Like, oh, let's forget about my anatomy.

Leraje: Hmm.

Ligeia: You know what, maybe not.

Mel: Exactly.

Ligeia: You can also go back to Eden and sit under the tree.

Lithos: Well, it, it kind of like the, the horrible extension of that is that, you know, in, in some societies, FGM is a, a thing and it is a, a religious thing.

Mel: Yeah.

Lithos: And, and a lot of people go, oh yeah, that's Islam. It's, no, it's not. It's, it's goes across various countries and it also goes across countries where Christianity is a majority religion.

Mel: Mm-hmm.

Ligeia: Yeah.

Lithos: It, it is, it is a submissive thing that is, that has come about through religion where you know, you should not enjoy sex as a woman.

Ligeia: And it is forced.

Mel: Yeah.

Ligeia: Nobody asks.

Mel: Well, they're cut when they're like eight or nine.

Pike: It's, it's practiced in some, uh, Muslim societies as well as well.

Mel: Yeah. A lot of African countries as well, which are, which are Christian.

Ligeia: Yeah.

Leraje: I'm just wondering how, how is it that these people who are religious, I mean theistically religious, they believe in God. According to them, God is infallible. He does not make mistakes.

Ligeia: Yeah.

Leraje: Women are not supposed to enjoy sex. It's, it's there for procreation. God also designed body parts that enhance pleasure.

Ligeia: Yes.

Mel: Mm-hmm.

Ligeia: Yes.

Leraje: These things are not compatible ideas with each other.

Ligeia: He's a sadist. I'm telling you.

Lithos: No, no, no. And he, he created the pleasure button.

But no, we've got to remove it because that's bad.

Leraje: But that surely that's going against God, isn't it?

Mel: It is. Because that's why you're not supposed to get piercings and get tattoos and all of that sort of stuff because your body is, that's why they hate trans people so much. Your body is perfect. You're going against what God designed.

Surely cutting bits off a girl is the same thing.

Leraje: It's exactly the same thing. Yeah.

Mel: Yeah.

Lithos: And it does seem to be Abrahamic religions. It is, you know the point I was where said, yeah, it's not just Muslims. It was like a lot of people seem to think it is just an Islamic thing and it's not. It does seem to cross the borders between Abrahamic religions in certain societies where...

Ligeia: Mm-hmm.

Lithos: ...that's, that's accepted and it's like...

Ligeia: Yeah.

Lithos: ...Fuck no.

Ligeia: That is accepted. And then. You know what is not accepted if you decide what you do with your own body.

Lithos: Oh God. Yeah. Yeah.

Ligeia: That is absolutely like unheard of, like how dare you to get a tattoo or a piercing or whatever you want to do or change your hormones or whatever.

Mel: Yeah.

Ligeia: That, no.

Mel: Yeah.

Ligeia: But taking little babies, little little girls taking part of their bodies.

Lithos: Mm-hmm.

Ligeia: Without their consent because there are babies.

Mel: Yep.

Ligeia: And kids. That's okay. That's for God.

Mel: Without their consent, without any pain relief, without knowing what they're doing.

Lithos: I mean, it's, it is a, it is a problem.

And there is definitely, I, I know because I have worked in education that, you know, there are now regular sessions in schools, you know, for teachers to look out for this kind of thing where, you know, it's tried to be stopped, but it has come across into Britain from wherever it's practiced generally. But there, there is a religious tone to the practice.

Mel: Yeah.

Lithos: It's like not a thing amongst atheists.

Leraje: This, I mean, this is what I struggle with. I mean, it shouldn't surprise me because we all know that Abrahamic religions are the most hypocritical religions on, on the planet.

Ligeia: Yeah.

Mel: Yeah.

Leraje: But it still amazes me that they're able to see this kind of like cognitive dissonance between the idea that God is being per, God is perfect and never makes mistakes and he also didn't create the body perfectly because there's parts of the body that enhance people's pleasure. You know, it's like, how do you, you can't, you can't say which...

Ligeia: And it's called sin.

Leraje: Surely you believe in both of the, one of those. If you believe that God is perfect, then the body must be perfect.

Mel: Yep.

Leraje: It must be.

Ligeia: Yeah. And everything we do with the body, it's...

Leraje: Is our choice.

Ligeia: It's a normal physiological thing. Is, is what is like sexual, you know, desire. Yeah, it should be normal. It's not sinful.

Leraje: So, and if, if, if God is perfect and made us perfectly, then surely part of that is our brain and our mind and our ability to decide for ourselves what is right for ourselves.

Mel: I think that was that last part of that sentence that you just fell down there Leraje. Not allowed to make decisions for yourself. The church makes the decisions for you.

Leraje: I just find it bizarre.

Pike: And also...

Mel: I do too.

Pike: There's no need to worry about hypocrisy because we have a word for for it and it is a mystery or God moving in mysterious ways.

Ligeia: Divine intervention.

Mel: Yeah. That's their catchall.

Pike: It's all part of a plan.

Ligeia: Yeah. Yes.

Mel: That's their catchall, isn't it?

Ligeia: Nobody knows what plan.

Mel: God. God works in mysterious ways. They can just say, well, you know, yes, that's massively hypocritical and also stupid. It's because God works in mysterious ways. That's their, that's their get outta jail card.

Leraje: Yeah.

Ligeia: Yeah.

Lithos: He is an absolute hoot on the dance floor. Apparently. Dunno what move he's gonna do next. Halfway way through the moon walk, he's doing a back flip. Yay.

Leraje: Oh, he does move him mysterious ways.

Lithos: Oh God, god, stop doing your dad dancing.

Leraje: There he goes again with his mysterious ways.

Ligeia: The steam, steam machine.

You know, you, you never know where, where it's gonna go. It's just a little cloud.

Leraje: Never take God to karaoke.

Pike: That's what I'm going to say now. Anytime anyone complains about anything I do or questions anything I do, I'll just tell them that I'm moving in mysterious ways.

Mel: I think we should. Yeah, I think we should.

Leraje: Yeah.

Ligeia: That is a good one.

Leraje: When Pike tells you she really enjoyed a Blackened Heart, a Blackened Soul, oh, she's just moving in mysterious ways.

Ligeia: Yeah. I need that on my t-shirt next time.

Mel: Yes.

Pike: I mean, I, I'm not, I'm not going to take the bait. I'll leave this for next, next, uh, episode of the Devil's Library. Let's go back to the, to the ladies of the bible.

Lithos: Yes.

Leraje: Oh dear.

Ligeia: Okay.

Lithos: I mean, there was the one that was mentioned earlier, the, um, the beheading of, and I've forgotten the guy's name now.

Ligeia: Holofernes.

Lithos: Holofernes, yeah. That was in the book of Judith, which is.

Leraje: That's apocrypha isn't it?

Lithos: Variousy regarded as apocrypha or actual scripture.

Leraje: Oh?

Lithos: Traditionally, I believe, in Catholics, it is included in the Septuagint and the Catholic, Eastern Orthodox, Oriental Orthodox and Church of the East Old Testament of the Bible, but excluded from the Hebrew canon and Protestants said its apocrypha.

Leraje: God. It's gotta be brilliant being theistically religious, 'cause you can just pick and choose the bits you like, and ignore all the others..

Lithos: Exactly.

Ligeia: Choosing the books.

Mel: You can make up any shit you want.

Lithos: I, I don't think at the moment it's part of the Catholic canon. I, I certainly didn't come across it.

Ligeia: Mm-hmm.

Lithos: Mind you, I did not read a lot of the Bible 'cause I didn't bloody understand it.

Leraje: Because it's absolutely nonsensical. That's why.

Lithos: Yes.

Ligeia: It's mysterious.

Lithos: Well also because the bits that I got to see were some old duffer in a robe, quoting bits of it boringly during a long ceremony every fucking week.

Mel: Yeah.

Leraje: God.

Lithos: And oh, how that applies to our times. What utter... does it? Really? I don't see any pillars of salt standing at bus stops.

Leraje: I don't recall anyone getting swallowed by a fish.

Mel: That always reminded me of, do you know when you go to like get your tarot done or get your fortune told or something, and they just throw out something kind of vague and your brain does that thing where you go, oh, I bet she's talking about that thing, you know, that happened. That's what the Bible always reminded me of when people try and kind of shoehorn it into modern life. It's just they're just trying to pick like the smallest, most tenuous connection, and go see! That's what they were talking about. Yeah.

Leraje: That's what mediums call cold reading, isn't it?

Lithos: Yeah, yeah, yeah. I was gonna say, is that, does that make God the original cold reader?

Mel: Yeah.

Pike: Well, you are assuming God exists here.

Mel: I, I would say probably more the people that wrote the Bible with the original cold readers.

Leraje: Yeah.

Pike: Yeah.

Lithos: Yes, yes.

Leraje: Yeah. Yeah. I mean, that's the funny thing about the New Testament.

I don't think any of it was actually written by anyone who lived alongside Jesus, you know? And you assign all these like motivations and things to this guy who possibly never even existed, and somehow the whole world is supposed to believe that, oh yeah, that must be true.

Ligeia: Yeah.

Lithos: Yeah. What was the oldest, the, the oldest book of the New Testament, was it, I can't remember. The earliest one that's been dated has been dated to something like a couple of years after Jesus is supposed to have died, and that's the oldest.

Leraje: I might be wrong, I might be very wrong here, but I thought it was Paul's letters to Corinthians, which was the 'cause I think Paul was a couple of decades after Jesus died or is said to have died.

I'm not a hundred percent sure on that though.

Lithos: It'll tell you in a second.

Leraje: Quick Google.

Mel: I'm looking it up too, Paul.

Leraje: Yeah. Paul, is it?

Mel: Yeah.

Leraje: Fucking hell. I'm a, it doesn't matter.

Mel: Our Bible expert.

Leraje: Yeah, I was gonna say that. And I thought, that's really not a good thing to be.

Pike: At least one person read the Bible in preparation for this episode.

Leraje: Yeah. The one who's never been religious at all, ever.

Mel: I haven't either.

Leraje: Oh, I thought I, I was under the impression that you were Catholic at one point.

Mel: No. So, so when my parents got together, my mom's family is very Catholic.

Leraje: Yeah.

Mel: Um, my dad's, my dad's family were Baptist, who, which is Protestant, but they never went to church.

They ran a shop that was open seven days a week, so they never went to church. So my dad wasn't particularly religious. They had to go to the church and to have the, what is it, the lessons or whatever. And my dad just didn't care.

Leraje: Lessons?

Mel: You know, like they have to go to the priest and, and say that they're gonna...

Leraje: Oh, the banns read.

Mel: All of that shit.

Leraje: Yeah. Yeah.

Mel: Um, so they were like, well, if you have children, you have to raise them as Catholic, you know, kind of challenged my dad, is that okay with you and he went I don't care, whatever. Um, so, but because my mom, the way my mom grew up, so my mom did the whole like, Catholic school taught by nuns, mass every, you know, couple of, couple of times a week, 6:00 AM on a Sunday, like the proper, you know, full on stuff.

She said to my dad, I would rather wait till the kids are old enough to decide for themselves what they wanna do. Are you okay with that? And he went, I don't care. Whatever. So, yeah, I just, you know, I, I, I was baptized as an infant and to keep my mom's parents happy and that's it. So, and then obviously I've since been unbaptized.

Leraje: Have you all been bap..., were you all baptized at some point?

Pike: Yeah.

Ligeia: Yes.

Leraje: I've never.

Lithos: I believe so.

Leraje: That's why I can never be unbaptized.

Lithos: I was too young to remember, but ...

Ligeia: You can.

Leraje: I can't. I've never been baptized, so I can't be unbaptized.

Ligeia: Well, it's, it's just a symbolic, you know.

Leraje: Oh yeah, no, I'd do it anyway, 'cause it's fucking great.

Ligeia: It doesn't really mean anything.

Leraje: But, um...

Mel: Well, yours would maybe have to be rewritten to be more of a...

Ligeia: Initiation.

Mel: Yeah. That's the word I was looking for.

Ligeia: Mm-hmm.

Pike: You are more like Lilith and we are more like Eve.

Ligeia: Yeah.

Lithos: Yes.

Ligeia: Submissive.

Lithos: Yes, baptized and I had my first communion, but not my confirmation.

Mel: Yeah. I, I never had any of it. I don't really know why.

Lithos: First communion was fucking disappointment, I'll tell you.

Mel: Is that the one you're supposed to get presents?

Lithos: I thought the biscuit would taste nicer.

Pike: The biscuit is pretty nice.

Lithos: It's, it tastes, it's just...

Ligeia: It's sour.

Lithos: It's like cardboard. It's just like a bit of cardboard.

Ligeia: Yeah.

Leraje: I have attended a Catholic mass. A Christmas mass.

Mel: Yes.

Leraje: We got, me and my friends got very, very drunk one Christmas Eve and we had, I dunno how, but we thought let's go to the church and have Christmas mass. So we did and we had the thing and we had the wine, which was shit. And yeah.

Ligeia: Yeah.

Mel: I've been to two Catholic weddings. That's it.

Pike: You're not supposed to if you haven't had your first communion.

Ligeia: Mm-hmm.

Leraje: Oh yeah. I never married Jesus. So...

Ligeia: Yeah.

Mel: Good to see you in the little white dress.

Pike: The wine was not for you.

Leraje: The wine was not for me. Well that's fine. 'cause it was fucking horrible. Was horrible.

Mel: That's why it was horrible.

Ligeia: It is horrible.

Leraje: It, the wine rejected me. Is that what you're saying, Mel?

Mel: Yes, yes, basically. Unclean!

Pike: Just be happy it wasn't the actual blood of Christ.

Ligeia: Yeah.

Leraje: Probably with a beer.

Ligeia: You had, you had it without the magic trick.

Leraje: Would literally have had more body to it if it had been the blood of Christ.

Lithos: Well I think our communion wine's probably watered down 'cause the priest has the rest of it.

Leraje: Yeah.

Ligeia: You know, right. Yes.

Mel: Budget cuts.

Ligeia: But it's never good. It's not a good wine.

Lithos: Uh, three quarters of the bottle for me, the rest, water.

Mel: Some grape juice.

Leraje: Did look vaguely Ribena-ish, I have to be honest.

Mel: Could have been, what's the other one? Vimto?

Leraje: Vimto? Yeah.

Lithos: Vimto. Blood of Christ.

Mel: Vimto.

Lithos: It's Vimto.

Mel: A cheeky Vimto. Wasn't that a thing a while back? A cheeky Vimto.

Lithos: Yeah, cheeky Vimto which was just loads of strong booze.

Mel: Blue WKD wasn't it?

Lithos: But it tastes like Vimto.

Leraje: I hope we've got the sugar-free version of the blood of Christ tonight.

Mel: Sugar-free for the diabetics.

Leraje: Diet blood of Christ.

Ligeia: Well it wasn't vegan. So...

Lithos: Oh my God.

Leraje: Blood of Christ zero please for me.

Ligeia: Type O Negative.

Lithos: Diet, blood of Christ.

Mel: Diet blood of Christ, sugar free for the diabetic.

Pike: Okay, this episode has gone to the dogs.

Ligeia: We've gone off rails massively, yeah.

Lithos: Well I heard Anglicanism described as Diet Catholicism.

Leraje: Diet Catholicism. That's pretty good. I mean, that's not inaccurate to be fair.

Lithos: Well, should we wrap it up here? We're kind of diverging from the subject that we originally set out to do, not for the first time.

It's been great fun doing this episode, and as always, thank you for listening. With me, I've had Mel

Mel: Hail Satan.

Lithos: I've had Ligeia.

Ligeia: Hail Satan.

Lithos: I've had Pike.

Pike: Hail Satan.

Lithos: And Leraje.

Leraje: Hail Satan.

Lithos: And because I didn't introduce myself at the start, I've just fucking realized I'm Lithos, obviously. Hail Satan. Thank you for listening, stay safe. Don't look at the news, you'll just get depressed.