

2:1

Most Probably

Chapter Two

Which Bible?

(Approx. 6,500 words)

Contents of Chapter.....

There are Many Bibles, but Which One Should We
Choose to Read From?

The King James Bible

The Mysteries of the Kingdom

The God Authors

The Select

The Parable-Dependent

The Philistine.

'Venture Thinking' and the Parable of the Talents

'Whoever has little, even what little they have shall be taken away, whoever has much, more shall be added.'

End of Contents.

There are Many Bibles, but Which One Should We Choose to Read From?

We are venturing into an abstract reinterpretation of the narrative of the God story. The traditional God believer will read and interpret Bible text as literal truth; therefore, they are dependent on the story for their enlightenment, but for a select few of the inquiring agnostics of past and present it can be seen as a parable with deeper meaning leading to a greater enlightenment. We might say that 'many are called' to the story, but 'few are chosen' to comprehend the deeper message hidden inside the story. If we are to stand any chance of creating order from the confused mix of traditional Bible interpretation, we will have to choose a Bible to work from. But the problem is that there are many bibles and many gods. The three main Bible-based religions of Islam, Judaism and Christianity, each have their own bibles. These religions are further divided into various denominations, sects, and cults of one kind or

another. Of the Christian religions alone, there are the Catholic, Protestant, Orthodox, Ethiopian Bibles, and that's only a few. The

psychology of religious belief means that for all of the faithful regardless of which religion or denomination, their bible is seen as the only one there is and their god as the only god. It is the nature of religious belief that 'one God and one Bible' will not allow the faithful any further exploration outside of the one that has been acquired.

The Bible began life as the Old Testament with five books called the Torah, supposedly written by someone called Moses. Then a collection of other authors came along and continued this tradition of writing parable stories, each with a deeper message for the more perceptive. Later, the Old Testament was added to with the New Testament and then the tradition of writing Bible stories just seemed to die out. They describe larger than life characters doing impossible things such as parting of the waves of the sea, miracles of healing and bringing dead people back to life. Of course, we in our more enlightened times find these stories impossible to take seriously, unless they are seen as parables with deeper meanings.

The Judaic religion is based upon the Old Testament, and they are still waiting for their messiah. The Islamic is also observant of the Old Testament but also have the added testimony of their prophet. The Christian religion observes the Old and New Testaments, the latter with an actual messiah who says he can save all humankind but doesn't seem to do so at the time but promises a second coming with the power to effect positive change in the world. Both the Judaic and Islamic religions reject the messiah of the New Testament.

To get anywhere with the God mystery we will need all the information we can get. The Christian Bible has both testaments or 'witnesses' and therefore has the most to give. We might call the beginning of the God story 'Alpha' and the ending 'Omega' as the newly resurrected Jesus'

character calls himself in the book of Revelation. It is this factor of a beginning and ending that makes the Christian Bible a necessary choice for our exploration. The Judaic and Islamic religions with only the Old Testament are limited in that they don't have an Omega or ending to their God mystery. Just like a fictional murder mystery story with the last few pages missing, the mystery of God can never be solved without an Omega ending.

The King James Bible

The 'Mystery of God' with its secret abstract message cannot be solved unless the New Testament is included in the exploration. But there several Bibles within the general scope of Christianity all of which have the Jesus character as the Messiah who says in the book of Revelation 22:13 "I Am Alpha and Omega, the beginning and the end, the first and the last." We can therefore assume that he is the central character within the God story, and as far as solving the conundrum is concerned, he begins it and ends it.

We will need to understand that the Old Testament was written in ancient Hebrew and the New Testament in Greek. Both old and new testaments (witnesses) were then translated into Greek, then many other more modern languages. When solving any word-based riddles and conundrum, the way the words read within the narrative becomes critical

in extracting any hidden meaning. If in translation from one language to another, a single word is dropped, or changed, or a phrase is altered, the chance of finding it's subliminal meaning can be lost forever. This means that the further away from the original stories in ancient Hebrew and Greek, the greater chance there is of loss of meaning through poor translation.

The Bible texts of the Judaic and Islamic religions are of no use to this exploration as they don't have an Omega ending, and we cannot keep jumping from one Christian Bible to another. Therefore, a single version of the Bible with both Old and the New Testaments must be chosen. Now we do not need to be Bible scholars to solve the God mystery as it is a philosophical conundrum with a beginning and an ending. The closest we can get to an original version of the Bible without having to learn another language is the king James Bible. Its old-world English is a bit hard going sometimes, with its 'thee' and 'thou' and odd grammar, but it gets the message across without too much loss from the original stories, and of course, it includes the New Testament. The new English versions are rubbish as so much of the narrative is altered in a vain attempt to sell 'God' to the non-thinker, that all cryptic clues within the wording of the narrative that lead to the solving of the conundrum are completely lost. It's a bit like changing all of the clues of a crossword puzzle to make each one easier to solve, but the answers are incorrect, and none fit the spaces in the grid.

Therefore, the king James Bible is the closest we can reasonably get to the original stories without too much loss in translation, and of course, it has the all-important 'Omega' which is a 'must have' if our exploration is to be successful. Therefore, all quotes of chapter and verse will be from this version of the Bible. Our exploration does not require a long, laborious trawl of all of the books of the Bible, and neither do we need to theologians or Biblical scholars with decades of study behind us.

The mystery element of the God story is there simply to hide a deeper message of moral philosophy which everyone can understand. If the hidden message were so complicated that it needs specialist knowledge born of extensive study, or a degree in religious philosophy, it wouldn't be of much use to most people. Finding and understanding the mystery message of the scriptures may seem an impossible thing to engage with, but once the mind reorientates from thinking literal to abstract, what once seemed impossible becomes a relatively easy and enlightening experience.

As already said, this exploration cannot find a God, neither will it attempt to 'prove' the stories of the Bible as literal fact. Therefore, it should be emphasised that this literal-to-abstract exploration of the secret life of the Bible, is from a non-religious perspective. Neither Judaic, Islamic or Christian, nor believer or non-believer. The nature of the search is to find a philosopher's model of the human condition, created and written in ancient times by some very clever thinkers. The model was too advance for the age and so it had to be hidden within a story to protect and preserve its delicate message until another age.

And so, the orientation is that of neutral, atheistic philosophy with no religious, God-believing axe to grind. It is not the usual 'yet another book about the Bible' attempt to please the believer by trying to 'prove the story, so prove God.' It is a book about ancient moral philosophy, disguised as religion to ensure the survival of the deeper message through darker times. We are looking to find a model of morality hidden inside a fictional story. Therefore, there is no need to plough through all bibles of all religions as this would be impossible. Neither are we engaging in a pointless search to find a non-existent God as it's the stuff that madness is made of. Our exploration will use the narrative of the king James bible to solve the God riddle and will only consider what can be

careful reasoned and plausibly explained. We certainly cannot find a god that doesn't exist, but what we can do is to simply solve a philosophical conundrum sent to us from the ancient world. And so, the exploration will work from the King James Bible and to avoid too many references of chapter and verse the reader should become familiar with the 'Alpha' story of Genesis with the tale of Cain and Abel that symbolises the fall of humankind (Alpha). The in-between stories of 'in and out of captivity' which we will call the 'wilderness stories' although of great value within the God story, are not so much key factors in solving the God mystery. However, the 'last few pages' of the mystery are crucial as they are the 'Omega' of the riddle. The Gospel story of the 'resurrection' symbolises the recovery of that which was lost in the fall.

The Mysteries of the Kingdom

We know of the saying of the Jesus character, "to some it is Given to Understand the mysteries of the kingdom, others are taught in parables." All God believers are 'parable-dependent,' in that they assume that the Bible stories are literally true. They have the God myth as the basis of their faith; therefore, they cannot understand the stories as parables, and they will miss their secret meanings. Our exploration attempts to gain a deeper understanding of the God story and give ourselves some insight into the mysteries of the kingdom of the God author's minds.

We are about to begin an exploration to find subliminal meanings hidden within the Bible's God story by understanding it as a parable. If there is something there that the traditional interpretation of Bible story narrative has not yet told us, it will most probably be in the form of a message of moral philosophy created and perpetuated by the collective of the authors of the scriptures. If the God story is not literal truth but a parable, it would mean that the authors of the Bible stories were not specially

chosen individuals who were able to talk to God and receive messages from the angels but were probably philosophers of the ancient world. The Bible was written somewhere between two thousand and four thousand years ago (according to Bible scholars) and these would have been very dark times with very little interest or understanding of matters of high-end moral philosophy. The philosopher authors would therefore have struggled to get abstract ideas across in such an age of ignorance and superstition. And so, their way of doing so was to articulation using two means of expression. A fairy tale like story with a deeper message hidden inside. We call these kinds of stories parables because they are fictional tales with an abstract meaning paralleling the narrative.

Our exploration is to try to find something hidden away within the God story narrative that the usual interpretation always misses. We know it is no good looking for something if we don't know what we're looking for, and now that we know that there is no God to find we are free to search in a more abstract way to make some sense of the God story. It is most probable that the nature of the secret God message is a model human morality and had to be hidden for the sake of its survival and preservation until more mindful times allow for its extraction from the story.

For the sake of this exploration, we will need to create some simple terms to use as reference to separate those that could understand and those that could not. The Bible didn't write itself and so it must have had authors. We tend to think of a single story as having one author, but if Bible stories are parables with deeper meanings, it would mean they are more complex than the simple 'as it reads, so it must be' of the literal narrative. This exploration leaves behind the belief that the authors of Bible stories were individuals who witnessed the strange events described, and so one story, one author is not a viable way of seeing things.

In ancient times the writing of books was difficult. To put together a book that has a story with an abstract message hid within its narrative would have required more than one mind. There were probably a collective of thinker-philosophers to agree on the model, a story would then have been written to parallel and hide the model. The authors would then have given over to scribes who had to make their own ink and pens before meticulously writing the words over crude parchment papers. At the end of it all, just one book, an only copy to be guarded as something rare and valuable as the only record of the thoughts of ancient thinkers. Their deep message hidden within the narrative of their stories, safely protected to be preserved until future times. We will probably never know who the real God story authors were, but we can reasonably assume each book of the Bible had several authors working together on what would have been for them a major writing project.

In ancient and darker ages, to get across to superstitious and illiterate people the idea of a deeper inner self would have been almost impossible, not by books or by directly spoken words. If an idea as abstract as a model of the universal human condition was to be viable in the way it was articulated, there would have to be two forms of expression, the story for the lesser perceptive and the model for the more mindful. We can quote some text from scripture 'to some it is given to understand the mysteries of the kingdom, others are taught in parables.' We could also say that 'many are called' to the story, but 'few are chosen' to understand the mysteries of the model. And so, in ancient times, an abstract model hidden inside a story, which is called a 'parable.' The wiser and more perceptive person could understand the meaning of the parable (because nature has given it to them) but the lesser minded (but still righteous) had to be taught in parables, unaware that the whole of the God story is itself a parable.

This creating of a model and hiding it inside a story, and those that can and cannot understand creates a kind of hierarchy of levels of understanding. Therefore, this exploration will need some simple terminology to separate those who were model-wise from those who were model-blind. And of course, this 'level of perception' copies through from ancient times to our times.

The God Authors

In our times, we tend to think of a single author writing a single book which has a beginning, a middle bit, and an ending. The God story consists of the sum total of all of the books of the Bible. Therefore, there is no single author but a succession of collectives of writers' each taking the work of the previous to develop the theme of the fall of humanity, the moral wilderness that follows, and a final story of the recovery. It's a kind of evolution of a basic philosophical idea began by the original creators then successive writers continued the development of the model.

The God story contains a secret God model hidden within its narrative, kept safe from those that would do harm to it so as to preserve its message until future times. Written over several centuries by many authors all continuing the theme of a hidden message inside a story. A way to visualise this is to imagine a group of authors thinking up a beginning to a story, but they time out before completion. Others take over and complete the middle bit, then they time out. Still more come along and finally finish the work of the previous.

Our exploration assumes a beginning of an abstract idea, its further development, and the finalisation. Written over some centuries by many

authors who all understood the secret God message and the importance of keeping it hidden for its safety and preservation. We will probably never know the real identities of the God authors except to see them as thinkers and philosophers of the ancient world trying to get across to ignorant, illiterate, and very superstitious people the idea of the deeper inner self. In such a world full of many pre-existing gods, they wrote stories that had its very own god, and we know him as the God of the Bible. If the limited minded cannot listen to the voice of their deeper selves, maybe they will listen to it via the voice of an imaginary God who speaks with power and authority.

An abstract model hidden inside a general story written by multiples of authors over several centuries. The God story with its hidden message may have evolved over time, but it still has a beginning, a middle bit, and an ending. Its central character was there at the beginning with the fall of humanity, then 'was not' during the 'wilderness times' but 'shall be' at the time of the end. An Alpha and an Omega, a beginning, and an end of the God story when its secret model and its hidden message is finally revealed.

For the purpose of our exploration, we shall refer to the whole collective of all of the God story authors as 'The God Authors.' We understand that the originators created a model, hid it inside their story which was developed by many others all keeping the secret. But we will also have to have a name for those who, although not involved in the creation of the model or the writing of the stories, were around at the time and were the special few in that that they could understand 'The Mysteries of the Kingdom.'

The Select

'Those who are sensitive to the search.'

Although there was no single author of the whole of the God story and the God model was probably evolved over time, there would have been others around at the time who could understand the model with its deeper meaning. The authors use the word 'righteousness' in that it is a model of high morality and involves the strength of character needed to remain faithful to such values on a continuous basis.

We can assume that the answer to the mystery of the God story cannot be found in any one book and that it is spread around many. It's like trying to finish a jig saw puzzle but the pieces are hidden in various places around the house. However, there is one book of the New Testament that pulls it all together. It has the Alpha and Omega and reveals the beginning, middle, and ending of the God mystery, but its clues are very cryptic and beyond the comprehension of even the cleverest theologians. There are though, who have the necessary insight to understand 'The Mysteries' as this exploration will discover. In our age we have the benefit of scientific knowledge, and we have literacy that enables the reading of books and some even actually do read books that they might become even more knowledgably. But in past times before science, when the world was still full of ignorance and superstition, there were still a few that could understand.

The Revelation mentions them as the few among all humankind who had understanding and remained faithful to the meaning of the model. The authors numbered them at a hundred and forty-four thousand, twelve thousand from each of the twelve tribes of Israel. Of course, it is only a supposed number of indeterminate individuals who were 'aware' and could understand the mysteries of the kingdom. But they lived and died

and more came along who replaced them through the past ages until there were none left who could understand the secret God message buried in the story.

Chapters 7 and 14 of the book of Revelation speaks of the special people of great understanding who possessed the 'special knowledge' that allowed them access to the model. They were the loyal and 'faithful to the end' of their lives as they were the saints of their age. We could therefore call them 'The Select' as they were selected from all humankind to understand the secret knowledge, although they had to remain silent of their knowing to keep the secret safe.

The exploration of this book will very likely solve the God mystery because we 'enlightened agnostics' are not held captive by belief in a non-existent God. We understand that the mystery is a philosophical conundrum and nothing to do the world of the supernatural. We shall therefore refer to all those who can understand the mysteries as 'The Select.' We can justify this name because we have made a choice to apply the mind to solve the God riddle, so that we also might be enlightened by what we discover. Although the Revelations hundred and forty-four thousand were the 'loyal unto death' followers of the secret God message, we cannot call ourselves such until we actually know what the secret God message is and then decide if it's worth the kind of commitment necessary to be faithful to it. We are not saints, and we are not proven, but unlike the saints of olden times we don't have to be silent to the end.

Therefore, we shall refer to all those who choose of their own free will to re-explore the God story 'The Select' because they have selected themselves to become wise through the possible finding and understanding of the secret God message buried with the story.

The Parable-Dependent

And so, 'To some it is given to understand the mysteries of the kingdom, but others are taught in parables.' Unfortunately, there are some in our modern times who believe in the six-day creation, the serpent that spoke to Eve, that a virgin can conceive and give birth, and that the dead can come back to life. It is truly extraordinary to the thinking person that these beliefs still exist, but the entire world of religion hangs on these stories being literally true. Take them away, especially belief in the resurrection to the afterlife, and the whole thing collapses. The churches would be empty, no income, no religious jobs, no clergy, no church. And so, it is in the interest of churches of whatever religion or denomination, to keep the faithful, faithful, and so the myth of God belief is driven into the minds of the gullible to this day.

The God business is big business and depends on the myth that the literal story creates, it is therefore not in the interest of any church that the God model should be found. The God business is an industry that has stood the test of time. It is a mind product that has been perfected over many centuries, and if it keeps selling then why change it? And so, the more thoughtful among the church leaderships who probably know or at least suspect that God story is a parable, but fearful of damaging the product still prefer to keep silent of their suspicions. It is very unlikely that any new understanding of the God story will come from the world of religion itself, as it is far too afraid to question its time held beliefs. It is much more likely that it will be the outside inquiring agnostic that will bring the secret to the surface, as only the select few have the necessary insight to see and understand the mysteries of the abstract kingdom of the God model.

It is appropriate here to read Matthew chapter 13:10 to end.

Briefly, it says.....

10, The Jesus character is asked why he teaches in parables.

11. He says that it is given to the some to understand the mysteries, but not to others simply because they cannot understand.

12. Whoever has, to him more shall be given, and he shall have more abundance; but whosoever has not, from him shall be taken away even that he has.

14. By hearing you shall hear, and shall not understand; and seeing you shall see, and shall not perceive:

15. Lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

Some can perceive the deeper nature of the inner self, but others cannot, some possess insight, whist others do not and have to taught in parables, unaware that the whole of the God story is a parable.

A secret message hid inside a story which is a parable. It is given to some to receive the greater light of the model, but others are enlightened only by the lesser light of the story. We shall refer to the lesser enlightened as 'The Story-Dependent' because they are dependent on the God story only.

The Philistine.

'A term used by the God authors to describe those who are insensitive of looking for the deeper message, and when it is discovered, "one is taken, the other is left."

While we are here exploring the hierarchy of those that can and those cannot understand, it's worth mentioning 'The Philistine.' In our time the term is used to describe the non-thinking, insensitive and uncaring individual with no interest in the concept of a higher morel self. This comes down to us directly from the Bible itself. In the dark days of the ancients, the God authors would have their two means of expression, the story for the story-dependent in the hope that are a little bit enlightened, and the model with its greater message understood by the select. But there were some then and now who will never be interested in the God story or its hidden message. The Christians call them heathens, to the Muslims they are infidels, to the ancient Hebrews they are unkosher, so on and so forth.

We could create our own little parable here. The hard-pressed God authors' trying to get their deeper message across via the medium of fairy tale like stories, are like shopkeepers with their merchandise arrayed on shelves. But there are takers and leavers. The select come in and buy knowing the quality of the merchandise. The story-dependent on come in and inspect the goods, but don't really see the quality, but buy anyway not knowing what they've bought. The Philistine will just walk right past the shop never entering and are therefore not much use to the shop keeper.

Of course, just because a person is not interested in God or any of the Bibles whether secret message or not, it doesn't mean they are insensitive, cold, and callous. There are those who are responsible caring people who do great good in the society. Some do so in the name of their religious belief and others who are atheists but do good in the name of their conscience. Those who relate closest to their conscience are more likely to agree with the God model when it becomes apparent. But of all of the hierarchy of the understanding of the deeper message of the God story, most will miss the model. The faithful story-dependent God believer because they see through the glass darkly, their faith making them blind to see further. All others whether conscientious soul searchers or the 'couldn't care less' Philistines, are not searching therefore will not find the model. The Philistine isn't necessarily used as a metaphor of the unintelligent, but rather of those simply not sensitive to the God story's either as literal truth or as a parable. It Only leaves the very select among the inquiring agnostics who will most probably solve the God mystery. Indeed, many are called to the story, but few are chosen to understand the secret message of the model. The 'chosen' therefore are those few who feel drawn to go the extra mile to see through and beyond the story to discover the greater illumination of the model.

'Venture Thinking' and the Parable of the Talents

Matthew 13:35

'I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.'

The parable of the Talents in the Gospel of Matthew 25:14-31 and of the Pounds in Luke 19:11-27 is usually misinterpreted. It seems a contradiction that part of the Bible's God story narrative that teaches the faithful to help the poor and despise the rich, should tell of rewarding the rich investor who has excess capital and punishing the poor who dare not risk what little they have. Of course, it's a parable and all parables have a deeper meaning otherwise they wouldn't be parables, and so how might these be reinterpreted to give up their deeper meaning?

We know of the rich investor with surplus capital to invest and how it's called venture capital. But the poor don't have such monetary excess neither in the days of the writing of the Gospel story or in today's modern world. Therefore, the parable must be about the risk, and possible loss or gain of a different kind of wealth. The Bible's God story is big on wisdom and knowledge, but the main message of the model had to be hidden for its safety. To make inquiry to find the secret model and gain knowledge of its wisdom is the whole purpose of any spiritual searching.

These two parables simply substitute the venture of investing monetary wealth with the risk of loss or gain, for the greater wealth of wise knowledge. If so, then the risk for the story-dependent is that of venturing outside of their normal belief system to question the literal validity of the story and so falling into a crisis of faith. It is this fear of the loss of faith that holds back the story-dependent from making the necessary search to find

the deeper message hidden inside the story. But if this thinking of mind and spirit is not venture into, the loss is that of missing the model with its secret message. The gain of course is that the model being found, and knowledge increases and so, 'to some will be given ten-fold, or twenty-fold, even a hundred-fold,' the more the select the searcher, the more shall be given, each according to the depth of their understanding.

Of course, this is all from the perspective of the God authors in that they hid their model inside their story knowing the story would become a religious belief. They understood that in superstitious ages, the desire among the lesser minded to belief in a god was a powerful motivation and they used this to keep their God story alive. To us in our more mindful times, it might be seen as a clever mind trick, but it was benign and well-intended, and it worked. The God authors knew ahead of their days that at some time in the future there would be a search, their model would be discovered, and a realisation of its meaning causing a reckoning and an upset for the faithful when the truth of their God story is realised to be just a parable. They couldn't have predicted exactly when the truth would become known, but they prophesied that it would, and when it happened that it would cause a great upset in the religious world of God belief, and they metaphored it as a so-called Armageddon of mental torment.

The God model has to be found though, and it can only be by purposeful searching of a deeper and more perceptive kind that reinterprets the literal story into its abstract twin. The model may well have been secretly carried through very dark and dangerous ages by the religious who were unaware of the truth that lies beneath. This then, creates the problem of faith in the story holding back any positive search to find the deeper meaning of the model. The God faithful are simply unaware of the of any other interpretation other than the one they know.

The two parables are a subtle and subliminal invitation to all, both the faithful believer and also the inquiring agnostic to take the risk of venture thinking outside of the usual Bible read of 'as it reads, so it must be' and to instead see it as a parable that hides its secret message. For the story-dependent, they have the lesser light of the story and being satisfied will not search any further for fear of losing faith and so they have the least. For the inquiring agnostic with no belief to inhibit exploration, and who desire their knowledge to increase, they have much. The parables therefore work in this way. That those who have the little understanding the story imparts have the least. Those that have much desire to understand will make good their search and therefore have the promise of more. The God story authors knew that when their model is discovered, its greater light will outshine the lesser light of the story. All those who see only the story have very little and what little they have, even that shall be taken away. Those who understand and see the greater light of the model have much and because the model is a great teacher, more knowledge shall be added.

“Whoever has little, even what little they have shall be taken away, whoever has much, more shall be added.”

To question the God story is to venture from the unknown to greater enlightenment.

The meaning of these parables defines what the exploration of this book all about. To question everything and believe nothing, to look beyond the God story narrative and see it as a parable is not something the story dependent are likely to do. The God business is a very big worldwide business and if the product keeps selling, why change it? It is therefore unlikely that the secret God model will be found by the story-dependent

whether the innocent minded unquestioning follower or the more instinctually capable but too fearful of taking risk theological type. We should bear in mind that if the story is shown to be a fictional narrative in the form of a parable with a message of human morality, then it will prove that there is no God and there will never be an afterlife waiting for the faithful. If this is the case then no wonder those with little will not risk what little they have, even though that little shall be taken away.

Although the meaning of these parables is an invitation to everyone to explore, it is most probable that it will be those among the agnostically minded that will make the necessary venture into the abstract world of philosophical conundrum solving. It is realistic to believe that the God riddle can actually be solved after all this time if it is a general parable with riddles as cryptic clues. The ending of 'Mystery' is written into the God story in the form of prophecies. The promise of the God mystery being solved is found in many of the books of the Bible and in particular the strangest of them all, 'the Book of Revelation.' Most theologians and Bible searchers have all had a go and all fail to make any sense of it, but it is probably the closest to giving us all of the clues to all the answers in just one book, but only if we learn how to interpret its strange form of mystery narrative. The book of Revelation with its Alpha and Omega of the God riddle is only found in some of the Christian Bibles and is full of prophecies of the 'end of days' and 'Mystery' being destroyed 'utterly and completely.' These are simple statements by the God authors that the mystery factor they used to protect and preserve their model will eventually end as the truth finally emerges from the story.

The narrative of this strange book of revealing, albeit in a cryptic way, states that one day, 'The Mystery of God shall be Finished' this is found in Revelation 10:7, and in 17:5 'Mystery, Babylon the great, the mother of harlots and abominations of the earth.' And it tells of the mysterious beast

that hates the woman (mystery) and will eventually destroy her, so ending the 'Mystery of God' so that it might be 'finished.' It might seem ridiculous to take these sayings seriously and most religious pundits will have had a go at the Book of Revelation, but they never actually get anywhere because it is deliberately designed to fool the unknowing believer so keeping its secrets and the God model safe. If the book of Revelation is seen as an abstract description of the ending of an abstract mystery that's hidden inside a story which is a parable, then what is impossible with theological man and his literal interpretation, with the inquiring mind of the agnostic seeing only an abstract God, all things suddenly become possible.

The thing about God belief is that what it begins with is what it ends with, and the ending is the same as the beginning. It begins with mystery and ends with the same mystery. The faithful seem happy to wait for divine intervention to explain, in the meantime though it is 'nothing ventured, nothing gained.' For the believer, the beginning is as the ending with no gain of understanding along the way. But for the inquiring agnostic who is able to venture-think in the abstract, the riddle of the mystery of the God story has a definite Alpha which evolves through to an eventual Omega, and it's beginning is very much different to its ending. In any case, what the parables of the Talents and Pounds are saying is that everyone and in particular the story dependent should risk their beliefs to explore the God story as a parable, and as such it best describes the exploration of this book.

End of Chapter Two.

