

# Most Probably

An Agnostic Exploration of the Secret Life of the Bible

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Chapter One

## Why This Book Is Called 'Most Probably'

(Approx. 5,500 words)

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The concept, or view of the God story as a non-literal parable cannot be owned by any individual, therefore it can be commented on and re-explored many times over. Even so, the God story riddles have not been solved in a logical and purposeful that makes any kind of sense our modern times. The reader is therefore asked to respect the copyright notification and not to directly copy any part of this book.

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## Probability Versus Improbability

It is astonishing that there are people in the world who still believe that the Bible's God story is literal truth and historical fact. There are some living in our times who believe that the world really was made in six days, that snakes can talk to people, a virgin can conceive and give birth, and that the dead can come back to life. Even so, such beliefs are the bedrock of Bible-based religion and if the literal narrative of old biblical tales that God belief is based on should ever be challenged in an alternative and arguably viable way, the entire world of Bible religion might begin to falter and fall apart. Best then that the devout and faithful believer never question the literal validity of the God story lest faith should leave them. Of course, it is down to the psychology and belief system of us as individuals whether we feel the need to have a God to believe in, and if

we do then the Bible's God story certainly provides one. If the God story is not understood as a parable, misinterpretation will lead the unguided mind to the God myth and hold that mind in captivity. In modern times, religious belief is up against it with science, logic, and reasoned thought all saying that there is no God and that the stories of the Bible are too fantastic to be true. And so, for religious faith in a supernatural God to still work in modern times, all sensible thinking must be abandoned to allow faith to continue. But even for the faithful, the narrative of the stories of the Bible must be viewed at a convenient distance with not too much scrutiny and an awful lot of imagination. To look too closely and question any part of the literal integrity of the God story narrative would not be a good thing if faith is to flourish. And this is the problem with religious belief, that if just one of the stories is seen as being too fantastic to be taken literally, then it would throw suspicion on the literal validity of all others. Therefore, the God believer must keep the faith to perpetuate the myth by interpreting all Bible stories as absolute literal truth. And so 'as it reads, so it must be' is the basic requirement of religious belief and any questioning of the Bible's narrative cannot be allowed lest faith should collapse. Therein lies the basis of all Bible based religious belief to this very day. But the belief in a God who is out there somewhere is very precarious and sits balanced on a knife-edge of belief versus doubt, faith, and crisis of faith.

For most of us though, the authenticity of the Bible as literal truth and historical fact can no longer be believed in. The stories may have worked within the superstitious minds of people of the ancient world, but in more modern times they cannot be taken seriously. Unless there is another more viable way of interpreting these old stories from the ancient world, the God story of the Bible cannot be seen as having any relevance to us today. However, if we cannot believe in the existence of God but suspect that there is still something in the stories that has not been properly explored, this would create a challenging alternative to the traditional assumption of the Bible story narrative.

The question is, are there subliminal meanings hidden within Bible stories? There is nothing new about the suspicion of a deeper message buried within the Bible's narrative, the belief has been around since the Bible itself. But there has never been a purposeful attempt to discover an alternative interpretation that might lead to the enlightenment of a much deeper meaning. If there really is another way of reading the Bible's narrative that would reveal a more abstract message buried within, it would certainly cast doubt on traditional God belief. Therefore, if we were to enter the world of an abstract reinterpretation of the God story and go in search of a secret Bible message that throws doubt on the existence of God, it would obviously mean a complete abandoning of all traditional interpretation.

## The Believer, the Atheist, and the Agnostic

It could be said that as far as the God of the Bible is concerned, we probably fall into one of four categories. The faithful believer, the outright atheist, the agnostic, and the could not care less. Most would fit into the last having never considered whether there is a God. Of the first three, the believer has considered and decided that there is a God and discovers that its sometimes a bit of a struggle along holding onto their faith. The happy atheist may have considered if there is a God but has decided there is not and is not burdened with religious belief and therefore has no problems with faith versus doubt. Of the agnostic, what can be said? It might be that the agnostic has considered whether or not there is a God but cannot believe in the literal validity of the stories of the Bible because they are too fantastic to be true. For the agnostic, there is probably no God, although there might still be something in the God story that we don't yet know about. In which case, we are back to subliminal meanings hidden within Bible stories.

The Greek word 'gnosis' means 'knowing' or 'knowledge' and gnostic means 'relating to esoteric mystical knowledge.' Therefore, an agnostic might be seen as someone who does not claim any knowledge or religious belief but isn't necessarily an outright atheist so could be holding off on a final decision. It could further be said that there are non-searching agnostics (very common) and there are some searching agnostics (very rare) but if there is an alternative interpretation of the God story that makes a breakthrough in understanding the mystery of the God story, it is most likely that it will be the non-believing, but curiously interested, inquiring, searching agnostic who has an interest in moral philosophy disguised as mystical religion (very, very rare) that will be successful.

Of course, if the mystery of the God story should ever be shown in a convincing way to be a parable written to conceal a deeper philosophical message, the successful mystery solvers would be considered heretics in the eyes of any God believing church. In past times, such who seriously threatened the authority of the teaching of the very powerful churches would likely have been put to death. Fortunately, in our times churches are not allowed to kill people who disagree with their beliefs, and so we are free to make new inquiry into the Bible's God story if we should choose to do so. Unfortunate this is not so in some parts of the world where people are still persecuted and even killed because of their beliefs.

The exploration of this book sets out to solve the God riddle so that 'The mystery of God should be finished' but its success requires that there be no God in the God story because it is most probably a parable. This is of course heresy in the eyes of any church past or present therefore it will be of little interest to the faithful. And as far as the atheist and the 'couldn't care less' are concerned, why read a book about the Bible if there is no God? But for the curious and inquiring agnostic, that hasn't quite given up searching, who has a leaning toward moral philosophy and who believes

there might still be some mileage left in the tired and age-battered God story, a new abstract reinterpretation of its narrative might be of some interest. The general synopsis of the exploration of this book is that the God story is most probably a parable with a much deeper message buried just beneath the surface and it is only possible to discover it if we are prepared to look through and beyond the simple 'as it reads, so it must be' of the traditional believer.

And so, is the narrative of the God story literal truth or is it a parable? If literal truth, we will have to wait (another two-thousand years) until God comes down from the sky, waves a magic wand to make all the problems of the world go away and explains to the faithful what it's all been about. On the other hand, if it is a parable, it should be possible to unravel the mystery ourselves so that the mystery of God really can be finished. It is important to dismiss the view that it is part literal, part parable as it would be impossible determine where literal ends and parable begins.

We know that the completely literal interpretation is the basis of religious belief and the faithful seen to be content with their delusional views, but although they get to keep their God, they also get the mystery that goes with it. Content as they are, the God mystery remains unsolved to this day. If literal and parable are mixed together then one person's literal could be another's parable and vice versa and interpretation becomes a confused jumble of individual opinion. This would make any attempt at solving the God mystery an impossible venture which is why the God mystery still remains. There is no getting away from the fact that if any progress is to be made in finding a deeper message that lies within the story, we would have to assume that the whole of the God story is all-parable.

What is certain is that in our times the average thinking person cannot have anything to do with strange tales of the 6-day creation and talking

serpent of the Old Testament, nor stories of a virgin conceiving and giving birth and the dead coming back to life as told in the New Testament. Although such things are the bread-and-butter beliefs of traditional religion, for most of us, they are also the stuff that madness is sometimes made of. It is much more probable that the God story really is a parable with a secret message hidden within its general narrative. Concealed for the sake of its protection and preservation until future times allow for its safe recovery from the story. For such a message to be of any real relevance to us today it's nature would have to be that of moral philosophy. The exploration of this book is to find that deeper message by a reinterpretation that takes us away from the traditional and towards a more abstract approach.

It's not much good searching for something when we don't know what we are looking for, and so to 'let the dog see the rabbit' we are probably looking for a philosophical model of human morality that mirrors the human condition. there is a negative involved which begins with the Old Testament story of a moral fall followed by stories of being lost in a wilderness void of any humanity. The New Testament comes along with more positive model-story of morality defined which enables the recovery of that which was lost. If this is the right area for our exploration to go, it would mean that the God story hides a model of the universal human disorder of moral fall, loss, and recovery. Each book written by collectives of authors over several centuries. A kind of evolution of moral philosophy in the form of fairy-tale like stories, each carrying on from the previous. And so, we are back to subliminal messages hidden within Bible stories, parables that mirror the negative default state of the moral disorder of humankind.

It can therefore be assumed that the authors of the God story books were not divinely inspired individuals who could talk directly to God or were

able to receive instructions from angels of a supernatural world. It is more probable that each book had several authors who were probably ancient philosophers who having conducted an introspective study of themselves created a philosophical model of their agreed findings. Unable to express the sophisticated concept of the deeper inner self to people of very dark times, they had to write stories that parallel their model. As the Bible characters interact with each other and the story develops, so the abstract mechanism of the model is demonstrated.

The title of this book suggests that the nature of its exploration will assume that the stories of the Bible are 'Most Probably' parables, and together they form a general God parable. That in the days when the Bible was written, it would have been beyond the intellectual abilities of most to comprehend a philosophical model of the human condition. It is most probable that two levels of expression were created, the story for the lesser minded and the model for the more able minded. The stories being misunderstood as parables went on to form the basis of the religious belief we know of, but unbeknown to God believers past and present, there is a deeper message hidden inside the story. of course, the faithful God believer has always missed the model because faith demands there be no questioning of the story. And so, the mystery of the God story continues with even the scholarly theologian unable to break through the conundrum because faith stands in the way. The narrative of the Bible stories cannot be both literal truth and parable, it can only be one or the other. For any constructive exploration to stand any chance of recovering the model from the story all faith must be abandoned. This of course is something that will be very difficult for God fearing believer.

On the brighter side of things, if we consider ourselves as living in enlightened and open minded times, it should be possible to extract the model from the parable now that we know what to look for and even



enlightened by its message that's been hidden for so long. The Jesus character of the Gospel story comes right out with it albeit in a subtle way when he says, 'to some it is given to understand the mysteries of the kingdom' but others are taught in parables' not realising the story is itself a parable. Belief is a substitute for knowledge therefore the faithful are blinded by the beliefs that will not allow any proper searching or questioning of the validity of the story. It most probable therefore that it will be the curious and inquiring, non-believing agnostic that will make the discovery that finally solves the God riddle.

Another reason for the title of 'Most Probably' is that this exploration will be an abstract reinterpretation of certain Bible text to extract the deeper message from the narrative. Therefore, it's a matter of 'head out of the clouds and two feet firmly on the ground' we are not 'away with the fairies' searching for something that can never be found but instead an abstract philosophical model of the universal human condition. A very long time ago when the world was a much darker place, the model was conceived, the story written, and the model hid inside the story for its safe preservation until better times.

The traditionally religious have never been able to find any proof of their God even after a long time searching, but probability doesn't have to prove itself other than to state its case. Therefore, the balance of probability is that the God story really is just a parable. And so, this exploration will adhere to the general rule that it will only consider what is possible, plausible, and therefore, 'Most Probable.'

Finally, it's not such a fanciful thing as might be imagined, to say that after two-thousand years of mystery the God riddle can actually be solved, as it says in the prophecies of the very strange Book of Revelation ..... 'At the sounding of the seventh angel, the 'Mystery of God should be Finished.'

(Revelation 10:7) it could therefore be supposed that this abstract reinterpretation of the Bible's God story is a 'sounding' of such.

## Can The God Mystery Be Solved?

Yes, it can, but only if interpreted as a philosophical parable. No, it cannot be solved if interpreted traditionally as literal truth and historical fact.

The world was made in six-days and God is in his heaven, that's what the Bible says and so there it sits, unquestioned and impressionable to the non-thinking individual. The religions are happy, the churches are happy, they have a product of belief that has worked for a very long time and still works to this very day and if the product still keeps selling, why change it? But whether faithful God believer or confirmed atheist, both are oblivious to the secret message hidden beneath the surface of the God story. For two-thousand years the Bible's story narrative has been interpreted 'as it reads, so it must be.' Even tales of a talking serpent and a great flood that destroyed all living things doesn't put off the faithful God believer such is the desire for there to be a wonder such as miracles of healing and of course the biggest seller of religious belief, that when the believer dies, they will be born again in another dimension to live a second time for ever and ever. It is truly astonishing that some still believe these things.

Where there is a need there is a demand, and demand creates supply, if people want a god there are plenty around who will supply that demand. Even though the product may be faulty and incomplete, if it still sells to the gullible why fix it or withdraw it from sale? So there the age-old God myth rests, too good a product to be questioned by any religion lest the

market drops off and customer are lost. Even for the doubtful the God story is seen as an impossible muddle of strange tales too difficult to be rethought in any kind of a serious and viable way.

Who then can unravel the God mystery to make order appear from the chaos and madness of God belief? Well, most probably the curious and inquiring agnostic with a leaning toward ancient moral philosophy hidden inside a story that allows for a deeper message to be subtly expressed for those of a more perceptive mind. Such a message being hidden for the sake of its protection and preservation through very dark ages until better times when it becomes possible to bring it fully to the surface. It sounds plausible enough, but we cannot have the luxury of both the God story being literal truth as traditionally assumed, and it also being a parable with a different kind of a message.

Belief is supposed knowledge and is based upon assumptions that have never been proven (or disproven). Over time, beliefs get embedded into people's thinking and become so well established that to question such fundamentals becomes unthinkable. It is historical fact that whenever a new idea comes along that threaten traditional beliefs there is great resistance to it. We as human beings are creatures of habit and instinct and what we have gotten used to is hard to get rid of. The faithful want their God, it's what they have bought into (mentally) and it's what they expect to get. They have always been told that there really is a God who listens to all their prayers and understands their worries and problems but although there is never an answer given, hope doesn't fail and the faithful remain so, such is the very strong need to believe there is an afterlife waiting in the next world. It's all very powerful stuff that taps into the fear of dying and not existing ever again so much so that the gullible, lesser thinking person is still pulled into such mythical beliefs.

All believers therefore want proof of their God and will go half-way around the world to find evidence. Pilgrimages to prove that there are miracles of healing is evidence of a God. Dig in some wilderness of a desert to find some old, fossilised piece of wood and claim is a piece of Noah's ark, and so prove the story and prove God. Proof of God is a much sought-after thing, but to date, nothing has ever been found. Even for the more thoughtful theologian searching for God in scriptural texts, nothing positive has become known. Maybe because there is no such God to be found. And so, for the believing and faithful, whether scholarly or not, the 'mystery of God' cannot be 'finished.'

We might therefore ask, what is faith? Is it faith in the God story being literally true in that there is an actual God? Or is it faith in the moral message that comes subtly through the story indicating that there might be something buried within the narrative we haven't discovered? If so, faith would mean being faithful to the 'meaning' of the God story that sits just beneath the surface. There is an enormous difference in unquestioned 'belief that' there is a God, and a more perceptive 'believe in' the moral values of the meaning of the deeper message that seeps up through the story for those with insight enough to understand. And so, 'to some it is given' to understand these deeper things, but those of a less perceptive nature 'have to be taught in parables' unaware that the God story is really a parable.

All God believers want to solve the 'Mystery of God,' but only if it confirms that there is a god. If our exploration can solve the God riddle as a parable, it will demonstrate that there is no actual God, but instead a philosophers abstract model of human morality hidden inside a story-parable. And so, if the neutrality of the God story is interpreted traditionally as literal truth and historical fact, it will lead to the God myth

that is delusional. However, if it is interpreted as a philosophical parable, it will lead us to the God model that is hidden within.

There are three ways of seeing the God story, as literal truth, or as an irrelevant fairy-story, or as a parable with a deeper message. It is unlikely that it is a fairy-story that was written to satisfy the superstitious minds of the times that required a god to believe in. Neither can we believe in a six-day creation, a talking snake, a virgin birth, and dead people coming back to life. It is most probable that the God story is a parable with a deeper message that could not have been expressed openly in the darker ages in which it was written. Therefore, this book is called *Most Probably* because our exploration takes the likeliest view that all of the stories of the Bible are parables. And their deeper meaning is that of a constantly repeating theme of the loss of human morality which we will refer to as 'The Fall,' followed by parables of being lost and held captive in a 'Spiritual Wilderness,' and ending with a recovery parable which we know as the 'Gospel' story.

## The Paradox

It might be said that this exploration is disrespectful to the religious because it assumes that there is no God, if it is then it is no more disrespectful than religion is to knowledge, preferring belief based on unproven assumption. Within the scope of this reinterpretation of the God story we should be aware of a very simple paradox at work. That the faithful are so engrossed in belief that they dare not question the validity of the story that their belief is based on and are not aware of the model with its deeper message. Whilst the more objective and questioning mind of the atheist, uncluttered by belief is likely to be able to

solve the God mystery but their atheism allows no interest in the God of the Bible and in dismissing its literal validity fail to go further to consider that there might be an alternative interpretation if seen as a parable. And so, for both believer and non-believer, the God mystery remains unsolved to this day.

But there is always hope, the agnostic is free of the unquestioned dogma and clutter of belief that holds the mind in a state of captivity, and although a non-God believer, might still be curious that there may something in the God story we are not aware of. We are therefore back again to the main question that this exploration is concerned with, is the God story literal truth or a parable? The curious and inquiring mind of the agnostic, being somewhere between belief and non-belief who still suspects that there might be another way of interpreting the Bible narrative is much more likely to solve the God mystery. With the more positive faith in there being a deeper truth hidden in the story and seeing it as a parable, the agnostic has the basic component parts of the capability needed for abstract exploration. Uncluttered by belief, but still curious enough to engage in abstract exploration. Beyond this definition, there is no known category of person who is closest to solving the mystery of God. It is therefore most probable that after two-thousand years of unsuccessful God searching, it will be the curious and inquiring mind of the agnostic that will discover the secret life of the Bible. Of course, all others have to be taught in parables, they, looking through the glass darkly and understanding with the mind of a child, are blissfully unaware that the God story is a fairy tale albeit with a very valid and much deeper message for anyone who wants to find it.

And so, can it be done? It would seem a fancible thing to say that after twenty-odd centuries of unsuccessful searching by an army of clerics, learned scholars, monks, priests, mullers, rabbis, religious students, and

teachers of all religious persuasions, that it is possible to actually solve the God mystery. However, although past God searchers, and they must have numbered in hundreds of thousands, maybe even millions, have not had any luck it doesn't mean that we should give up looking. We are never as good as we think we are, that we should stop trying to be better than we really are, likewise, we can never know as much as we think we know that we should stop looking further for more knowledge. Just because the story-dependent God believers have given up looking, it doesn't mean we should all give up searching for the truth. After such a long time searching to prove the impossible, it's time to accept that there is no God in the God story, and instead begin a different kind of search for a different kind of God.

This exploration will be quite an adventure as we will need to boldly go where no one has gone before, certainly no believer. To venture outward to the far outreaches of abstract thinking is not something the believer or atheist might care to do. Unlike the non-thinking believer or the uninterested atheist, for the inquiring mind of the curious agnostic who has not given up searching and is prepared to believe nothing and question everything, there is no reason that the mystery of God cannot be solved. The simple tweak of mind from literal story to parable will take us halfway there, the rest is just a simple story to abstract-model conversion. It is only by seeing the God story as a parable in the form of philosophical conundrum that was set by its authors in ancient times, with a prophecy written into it 'that all will be revealed' in a future age, that the answer is yes, the mystery of the God story really can be solved. However, there's no gain without some pain, although we will gain the model, we will have to lose the old belief in an all-powerful creator God in the process.

## The Layout of this Book.

It doesn't really matter where to begin reading this book, most who just want to understand how the God model works will jump straight to 'The Riddles' chapters and then read outwards. However, once the God model is understood it will create questions regarding who created it and wrote the Bible stories around it. The question of why the model had to be hidden, and why it has remained a secret for so long needs to be thought about. Moreover, why so-called God believers have failed to find the model, and why they will reject it when it emerges from the story.

The God model itself can be written on the back of a postcard. The basic Alpha story has the moral fall of all humankind when we kill the conscience of our higher selves, and this is played out with the Cain and Abel story. We can skip most of the wilderness stories that the Cain character was banished to as they are repeating the same theme of the state of moral loss being likened to a place of captivity that we must be freed from. The Omega part of the God story is the recovery from the wilderness via the Gospel story where the slain Abel returns as the Christ of conscience to forgive humankind for taking his life away from him.

This book is written in two parts. The first is called Most Probably because its findings are based upon probability of meaning and will explain what the God model is and how to find it within the scriptures. The second part is a commentary of the book of Revelation in which the effects of the revealing of the God model are described and how it will impact on the Christian faithful. This opening of the book of Revelation is also an example of what we mean by 'the opening of the books' as all books of the bible are parables with deeper message that must eventually be found before the God model can be fully understood.



Chapters one to six of Most Probably explore the illusion of the God myth. Chapters seven to ten give some idea of how we need to think abstractly if the conversion from God story to God model is to be successful. Chapters eleven to twenty-five explore the meanings of the most basic of the God story riddles. These have been around for a long time and solving their meanings has defeated the minds of many. However, by understanding the God story as a great parable, we should be able get an idea of what they mean. Finally, we can put it all together in some kind of order and structure by using the verses of the book of Revelation.

We should note that the faithful believer who can only interpret the God story literally, and not as a parable, will not agree with this exploration. But for the inquiring agnostic with no preconceptions of religious bias to satisfy, there is no reason why the mystery of the secret meanings of Bible stories cannot be solved. In chapter 10:7 of Revelation, the prophecy is that "the mystery of God should be finished," and it is the purpose of our exploration of the God story as a parable is to find the secret subtext of meaning that has been hidden for such a long time.

End of Chapter One.