

Most Probably

Chapter Six

What Is the Bible Anyway?

(Approx. 7,100 Words)

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Where? When? Who? Why?

We are in search of the deeper message of the secondary narrative of the Bible's God story. This is a viable venture in our times because we are free to explore and make our findings known without a powerful church preventing us. We now take these freedoms for granted but in past times when the church was a dominant force, those few that were able to explore as we will, had to remain silent of their findings for the fear of persecution by a killer clergy. In those darker ages, anyone successfully finding the secret message of the God story had to remain silent for the sake of providence. 'Therein lies the patience and faith of the saints.' Revelation 14:12. Those of old who understood the deeper things of the secret message had to remain loyal to what they meant. They keep faith with the hidden meaning of the Word of God but at the same time they had to keep it a secret to the end of their lives.

The God story is a parable, and all parables have a secondary narrative or else they would not be parables. To conduct this kind of exploration does not require us to be Bible scholars. No need therefore to become Bible scholars endlessly searching the scriptures to find proof of a God that does not exist. We are simply searching the basic God story God by seeing it as a philosophical conundrum which has an Alpha beginning and an Omega ending. To give ourselves a glue as to what we are looking for, it is reasonable to assume that it is a message of human morality that was beyond the minds of shallow thinkers of past and present times to comprehend. Its basic parts are that of the loss of morality, the moral wilderness that follows (the Alpha story), and the recovery of what was lost (the Omega story).

The Little Books

As said, we are not interested in becoming Bible scholars, therefore there is no need to clutter the mind with laborious unnecessary reading.

Sometimes we can understand a lot whilst knowing very little, and sometimes we can understand very little even though we might be very learned. Explains why the studious theological scholar has not solved the God riddle by now. We are uncluttered by religious belief and are simply trying to understand the mystery of the secondary narrative of the basic God story. However, it will help our search to understand a little of how the Bible it came about. The word 'Bible' is from the Greek word 'biblos' which means 'book.' Its also known as 'biblia' or little books because the Bible is not one book but a collection of books. All the three main religions of Judaism, Islam and Christianity have several Bible versions of their own. Our exploration will use only one of the Christian Bibles, the king James version because the Bibles of other religions do not have an Omega ending to their God story. Like other religions, within the Christian faith there are several Bibles, for example, the Catholic, Protestant, Ethiopian orthodox, as well as many more. The number of books in these Bibles vary. The king James Protestant Bible has sixty-six books, the Catholic Bible has some 73 to 79 books (differing canons) the Ethiopian orthodox with eighty-one books. We can therefore assume about 66 to 80 or so.

All the books were written in ancient times when the world was a troubled and unstable place. Therefore, it would have been difficult to write and store the books for long periods of time without the fear of them being destroyed by hordes of invaders ransacking and pillaging. No printing presses in those days meant each had to be handwritten and if a copy were made in would also have had to be laboriously copied out by hand. Although 'the books' were valuable as single copies and must have been jealously guarded, many were lost forever, and there were also books that were written and are still around today, but they didn't make it into any Bible. It was a tradition among the churches of the religions to take what books were around and to pick and mix which ones most suited their version of God belief.

There were likely to have been several versions of some of the stories of the Bible, each being a slightly different version of the same tale. It appears that there was a body of authors around at the time who wrote books that followed the same theme of fairy-tale type stories that had a deeper message hidden within the narratives. In such unstable times, some made it through to be included in one or other of the Bibles that we know of, whilst others were lost. It looks as though it was a question of safety in numbers that several versions of the same story were written and were successfully kept safe and therefore survived, but others did not and became lost.

It is difficult for us to imagine how it was in ancient times and how hard it was to write books. The Bible stories could have begun as tales of morality spoken by word of mouth to whoever would listen. Whoever had understanding would have had the deeper meaning fully explained to them, but others that could not understand saw them as stories that used imagined history and superhero characters who were able to talk to a God. Probably expressed initially by word of mouth by the learned of the times, then when writing became possible the stories were written down by scribes with the guidance of the thinkers who created them. Each time a story is told verbally from memory, it gets changed a little. And when they began to be written down there were subsequently different versions of the same story. And so, the parable was born!

Of those that did survive long enough for religions to be formed from them, it was only the decision of the clerics of those early churches who decided which to include and which to reject. Hence, different numbers of books in the various Bibles that we have today. We also should be aware that in ancient times, religions were being formed as the books were still being written. And so, the original Bible religion was Judaism with its God of Judah called Yahweh, although there are seven names for the Judaic God. Islam, with the Quran added has Allah as their God, and Christianity is based upon the New Testament as well as the Old Testament, and simply call him God or Lord.

It is important to understand that Judaism is still waiting for its messiah, not so sure about Islam but they have their own last prophet, whereas Christianity believes that the Jesus character was the real messiah. Although he came and then went, he did not manage to save the world

but promised he would return with some newfound attitude. The point here is that for the God story to make any kind of sense to us today, it must have an ending, or and 'Omega' to its 'Alpha' so that 'The Mystery of God' can be 'Finished.' (Revelation 10:7).

We can therefore see all Bible stories as parables with deeper messages for those who are able to understand. Less people were capable of proper interpretation in darker, superstitious ages, but in our more enlightened times, we should be capable of finding the secondary narrative hidden within the primary.

Where and When was it Written?

Our exploration is not really concerned with where or when the Bible stories were written. We are only interested in discovering the secret message hidden inside the stories. It's a bit like getting the gas bill, we do not want to know where it was printed or when, or what kind of envelope it came in. Just the relevant stuff like the amount to pay and the payment date. If we then engage with the information, we keep the dept collectors away. Therefore, the two factors of our exploration are to first become aware that there is a second message hidden within the God story, and then how to translate the first narrative into the second to get access to 'The secret Life of the Bible' so that we might engage with what it tells us.

In the days of the writing of the Bible stories, there were no proper records made and accounts of historical events were literally 'his-story' told by word of mouth. Later, there were written versions of the stories. All of course fictional tales are designed to capture the imaginations of their

readers. But in the case of the God story, there is purpose in there being a deeper message hidden within the narrative. A story for superstitious people in the hope that some of the morality of the deeper meaning might seep up through the simple story narrative. Whilst for those to whom it is given to understand the mystery of the subtext, a greater

message is available. It is therefore a matter of individual perception as to how the stories are interpreted. The shallow thinkers to this very day will interpret literally and become God believers, whilst the deeper thinkers (with an interest) will search a bit deeper.

Modern scholars will rummage around a bit of scripture and a bit of history to try to come up with a chronological order in which they think the stories were written. But Bible scholars and theologians tend to believe that the Bible stories are literal truth and historical fact. They believe that if they can prove a single story as factual, they can also prove there is a God. The stories read a though there is a narrator who sometimes seems to be part author, part main player in the story. The stories are also set out in all the Bibles in a certain order giving the impression of a succession of one character-author after another, but no one can be certain though. All we can deduce is that it is a mixture of knowing that characters introduced in a previous story is sometimes mentioned in subsequent ones, and then some guesswork based on the assumption that those characters were real people living in historical times.

The 'where' is most probably ancient Egypt (the first nation state) where writing first began to come about. It is supposed that a person called Moses, began it all with the Torah, the first five books of the Old Testament. There is a suspicion among the Bible learned that if he did exist, he probably originated from Egypt, but it is all very circumspect. If he were a real person, he could have been either Egyptian or a Hebrew. It is more likely though that Moses was a fictional character-name created by the collective of authors who wrote the Torah.

Our exploration assumes that the stories of the Torah, like all Bible stories, are fictional for the purpose of hiding and preserving a deeper message, therefore Moses was may have been a fictional character just as Adam and Eve, Cain, and Abel, and of course the miraculous talking snake that tempted 'The Mother of All Living.' The question never goes away, are these strange old stories literal truth? Or is the Bible a fictional story narrative with an obvious deeper meaning waiting until a future age to unravel the mystery of its meaning? The mind boggles that all religious

believers still think to this day that the world was made in six-days by a creator God and that a snake can talk to someone. And that modern theologians will try to mix the fanciful history of Bible events in with real history to try to prove that there is a God.

In any case, as far as where the Bible stories began to be written, the fact is we do not really know for certain other than it being somewhere in the middle east where the writing down and recording of words first began to come about. The 'when' is again disputable. We can reasonably assume that the New Testament was written about twenty centuries ago. Beyond that it gets very murky though. Some scholars will say one thing, and others will calculate differently. But for our purposes, we can loosely think in terms of somewhere between two thousand years ago that the New Testament came about, and maybe five hundred, to a thousand years before that for the Old Testament to have been written. It's all very obscure though and it could have taken a longer period for the stories of the Bible to have been written. The important thing about the 'where and when' is that it is all part of a murky past of unrecorded and unsubstantiated imagined history. The uncertainty of where and when the Bible stories were written is not really a factor in our exploration and is therefore not relevant for us to be concerned with.

All this obscurity of places and times gave the collective of the God authors a great deal of license to make up characters and history as they needed to. The creation of the Bible stories was for the purpose of hiding

a deeper message of morality that was beyond the simple minds of those times. They are fairy tales with larger-than-life super-characters who could talk to God and work miracles. They were such that they slipped easily into the minds of people who already believed in pre-existing gods to the point that they were taken up to become the basis of the religions that we know of today. But as ridiculous as they read to us, they still have the secret message of the ancient authors hidden within them.

The importance of having a little understanding the where, when, who and why of the Bible is because whenever 'Bible' is taught, because of the lack of understanding of what it actually is. This always leads to the inevitable confusion as to its purpose as the carrier of a deeper message. Our exploration is only concerned with finding this mysterious secondary narrative so that its purpose can be realised. Theologians and other Bible study people will search through the stories to find their God. However, we don't have to do this endless searching for something that is not there. We know that there is a philosopher's abstract model of morality hidden within the God story. Therefore, because we know that to look for, we can be much more positive in our exploration. Although we don't need to be Bible scholars, knowing a little bit about the where, when, who and why gives us a little background to what the Bible is without the mental clutter of having to learn things that are unrelated to our exploration.

Who Wrote the God Story?

'In darker times.'

The 'where and when' of the creation of the Bible is not a factor in our exploration. The who and the why is though. We are assuming that the hidden message is a philosopher's abstract model of human moral behavior, a kind of science of who and what we are. It is therefore most probable that the God authors were philosophers who used their understanding to try to make sense of themselves and the world they lived in. They observed the horrors that humans are capable of and the

lack of any kind of moral guidance only leads to the negative default that is human existence. In other words, although the law of the land is enough to keep society functioning in a basic way, there are still shortfalls and failings to ensure proper civilised living. These days we would call it the quality of spiritual life and mental wellbeing.

The old stone age model of extended families and tribes engaging in materialism, greed, and exploitation to ensure basic survival may have worked in past times, but as humans began living in larger groups in closer proximity, civilised behavior began to become more necessary to hold large societies together. The God authors perception was that human beings are very social creatures, and we all have to live together in an increasingly smaller world. They understood that the moral quality of life was superior to simple rules and laws that simply held society together.

The basic model that copies the nature of human life is as old as the hills. It is that of materialism and exploitation that in past ages and to this day leads to a society of rich and poor, the free and the bonded, master and servant. In our age we use the words inequality and injustice to describe this imbalance of human life. The authors of the Bible stories were thinkers and moral philosophers who saw this state of human existence as negative to a much better way of living that would be achieved by the creation of a better model. Therefore, being thinking philosophers, they used their wisdom of knowing of themselves to produce such a model. And our exploration is calling it the 'God model.'

And so, beyond a basic set of laws that just about hold society together whilst allowing greed, materialism, and exploitation to flourish with all the subsequent fall out of injustice and inequality as well as many other horrors. The God authors saw beyond such a lowly way of existence and created a better model of living that put equality and human rights first. This way of thinking, and with its moral values was, and still is, conflicting and confrontational with the way of the world. Empathy, altruism, kindness, compassion, are human qualities that we are all capable of, but

the greed and self-interest that might be necessary for day-to-day survival will always be the stronger motivational force that controls all of us.

The God authors produced an introspective self-analysis of who and what they were and what we all are and compared with what could be if we had a proper model for guidance. The basic narrative of their model follows the lines of the loss of morality in favour of a materialistic way of life, leading to the state of mind that creates a moral wilderness. Our exploration could call this the negative default of the human condition in that it is the standard of moral vacuum that we will fall into without giving thought to the possibility of becoming better people.

It can be supposed that the God model is a science of us in that it directs us back to ourselves to give insight to who and what we are. To live a conscience led way of life rather than a greed driven one means an inevitable conflict between their model of high morality and the negative default of the way of the world that we all fall into without being fully aware. The stories of the Bible hide the model very effectively and if interpreted as parables will allow the meaning to be understood. We will discover that the God model is a parallel of the human condition of the loss of morality, the moral vacuum (wilderness) that is the negative default of all of us, but with the all-important recovery model of the Gospel story.

What it all means is that the 'who' of who wrote the Bible, is that they were the collective of all the God authors, and they were most probably philosophers of ancient times. They created and perpetuated a form of written story-telling that always had a deeper meaning hidden within the narratives. They included some prophecies in their God story of a gradually awareness of a secondary abstract narrative hidden within, followed by its discovery, leading to a very dramatic crash within the modern-day world of religious belief. They called this collapse of religious faith 'Armageddon' because it was a place of continuous battle in ancient times. This metaphor has always been misunderstood as a ridiculous actual battle between good and evil. In reality it, will be firstly a battle of how the God story should be interpreted, followed by the greater

struggle of the deeper meaning of the model versus the immoral, materialistic way of life of all the world.

Who were the God authors? We will probably never know their real names; we can only assume that they were giants of mind and thought who lived in the darkest of times. Seeing inhumanity all around, they analyzed it all and created a model that parallels the living of a better way of life that conflicted with the world around. They were genius level thinkers and philosophers who are likely to remain anonymous for all time. They would have worked very hard in difficult conditions to create their model and then hidden it inside their stories for its preservation until our times. Therefore, we owe it to them to make this exploration so that all that they sacrificed was worthwhile.

Why Hide the Secondary Narrative? (The secret testament)

It is understandable why the model had to be hidden. Even in our modern age a simple belief that there is a God is preferred over any message of morality that might be carried by the story. These days the religious message emphasizes the 'belief that' and de-emphasizes the 'believe in' the deeper morality. If any faith has lost its message, then it becomes an empty shell with no purpose except to satisfy the minds of the gullible and their need for a God to believe in. We can think of an envelope with a letter inside it. The envelope is just a container that is used to get the letter safely through to the recipient. But when delivered and opened, if there is no letter inside, then what is the point of the envelope? And so, we can draw a comparison with the God story being just a means of keeping the deeper message safe until delivery, but if there is no message found inside the story, then it loses its purpose.

In olden times, when the God story was written, the world was full of per-existing gods. Just as today, there were the shallow thinkers and the

deeper thinkers. And so, a story for the lesser minded to satisfy their craving for a god, and the hope that some of the deeper message comes the story to them that they might be part enlightened. For the deeper thinker there was the God model hidden inside the story. The Select among the people could go straight to the model to get the greater enlightenment. But many more were called only to the story and only a very few were chosen to comprehend the message of the model.

It was for the sake of providence that the model had to be hidden for its protection, preservation, and survival until more mindful times when it can be safely brought to the surface so that its message can be understood and engaged with. But just as in olden times when superstition ruled in the minds of shallow thinkers, so in today's world when the model is revealed it will be rejected by the religious who simply want a god to believe in.

The God model was created, and the God story was written in very dark times, in a world of many gods. Superstition dominated the minds of illiterate people and they, being insensitive to such high-end concepts as the deeper inner self, could not comprehend philosophies that palled the human moral condition. We are back again to the two means of expression. A simple story that reads like a fairy-tale for the shallow minded God believer, with an abstract model hidden, but retrievable from the story for the more mindful.

The God model hitched a ride on the back of superstitious religious belief to satisfy a basic need for a God. Hidden inside the story, the God faithful have been unaware of the secret message. Had they been aware in darker times that 'The Word of God' was about the delivery of moral philosophy, and that there was no actual God in the God story, no Bible stories would have survived. No God, no belief, no belief, no faith, no faith, no religion. The disguising of a greater thing to make it appear as something else to entice the gullible to take it up, is a form of sugar coating a bitter pill that otherwise would not have been palatable. Once it is realised that the God story is a fictional narrative that hides a philosopher's model, the God

addicted might feel let down and cheated. Therefore, they will be reluctant to accept the model. Those brighter among them will understand and acknowledge the model, but it will seem as though they have been conned. They will understandably feel as though they have been deceived by the God story. But any deceit is benign and well intentioned if it successfully delivers an awareness of moral living even if it is by the subtle means of story-parables that are shrouded in mystery. If there is any deceit, it is self-imposed by the shallow desire to want to please an imaginary, all-powerful God so that eternal life can be the reward.

The fact is that in olden times when people were superstitious, ignorant of science, literate and unable to think for themselves, the God story was a

way of using their need for a god, to filter through to them a sense of morality that would not otherwise have been available. And of course, it was a brilliant way of ensuring the survival of the model for better times. In our times though, there is no excuse for God belief. We are enlightened by scientific awareness, we are literate, educated and much better informed. We know the world was not created in six-days and that serpents cannot talk, and if one Bible story is a parable, then they all are.

However, God belief is powerfully addictive, and the world of 'church' will have a lot to lose when the model is realised. Even so, the three prophecies are that there will come a time when it is finally realised that there is a secondary narrative to the God story, then there will be revealing of its message, and then the great battle of mind and belief, metaphored as 'Armageddon.' But of course, 'The Great Day of the Lord' is an event that happens inside the head of the religiously inclined. The choice will be to abandon faith based upon the story, and instead to belief in the model, or reject the model for the lesser light of the story. As it says, 'one shall be taken' by the model, but 'the other shall be left' with the story.'

How Many People Still Believe in God?

It is difficult to determine how many people there are in the world who actually believe in the God of the Bible. Some statistics have the number of Christian as 2.2 billion. But in a world of eight billion, if half were excluded as being children and too young to understand religion, it would mean that half the adult world population are Christians. Likewise, Islam, there are supposedly around 1.5 billion. Judaism is relatively much smaller with a few hundred million. These figures are probably based on the populations of countries where a particular religion is dominant. With all religions eager to claim as many followers as they can, it is likely that there are much fewer than there really are.

A country might be predominantly Christian, Muslim, or Judaic but is unlikely that the entire population is devoutly religious. As far as Christianity is concerned, as the more traditional and formal format of church religion diminishes, more people turn to evangelical type churches that really go for the 'Christ is risen' theme. Although not all, some of these churches can be highly exploitative of their members gullibility and will use religious faith to extort money from their congregations. They come and they go, and it is hard to keep pace with ups and downs of the numbers of members of this kind of religious belief.

Overall, it is impossible to put a number to the truly religious who actually attend churches regularly. And of course, there are the lapsed who would claim themselves to be religious but are distant from any formal worship. There are also the secret believers who might have their own personal take on the God of the Bible, but don't have any particular religion to call themselves by. There are also those that say that they don't believe in God, but they still believe that there might still be something in the Bible that we haven't yet found, a secret message perhaps!

The stories of the Bible have always been shrouded in mystery and there is much diversity of interpretation among the story dependent. People read and study the Bible because they want to believe in a God. But

because of the mystery factor, there is a tendency to see whatever they want to see, and believe what they want to believe, and to choose the God and religion they feel is closest to satisfying the bias of their needs. Given that some people still require a God in their lives and turn to the God of the Bible to find one, it is simple human nature to do this kind of individual interpretation that leads to the diversity of the many religions that there are. Of course, it throws up the question, among all the various mix of the Bible faithful, who has found the right God, religion, faith?

It is therefore quite a mix of different persuasions, levels of belief, faith and devotion that has to be included when trying to get a definitive number of people who believe in any of the Gods of any of the religions. What we can presume though is that religion and God belief is still a key factor in the way that the world thinks of itself, and religion determines people's values, morality, hopes and dreams and of course in democratic countries, the way they vote, and which political party gets to rule. But religion can be the stuff that madness is made of, and it defies logic and reason and sometimes leads to poor judgment and decision making. And because there are many versions of God and many religions, it cannot be viable to pick out the one that is closest to the truth. The only thing that is certain is that each individual believer sees that their God is the only God, and their faith is the only pathway to finding that God. But it's a poor pathway that leads to a fictitious God who can never tell us anything. Unless of course, we know how to interpret the God story as a parable that will give us a deeper insight into the secret message hidden within.

We could reasonably assume there are likely to be several hundred million serious believers of the Christian faith in its various forms and about the same for the Muslim faith. Judaism is much smaller though but must still run into millions. In spite of science and the enlightenment of our minds, there is still a big demand for the God of the Bible even with all of the mystery that goes with religious belief. Needless to say, that the exploration of this book to find the secondary narrative of the God story will likely be disagreeable all one billion or so who still maintain that there is a God somewhere out there. But the big question is, what kind of a God is it? The external God of the story, or the internal God of the God model?

A billion people is around a quarter of the world's adult population and together they are a considerable influence on how humanity thinks of itself. The God thing doesn't tell us anything, it's simply a belief occupying the place where knowledge should be. If the secondary narrative will tell us a different tale than the one assumed by the story dependent. Then perhaps belief might then be replaced by knowledge, and if the self-knowledge that the model brings to us can be called the science of all of humankind, then there will no longer be a conflict between God and science. Therefore, God model being understood as the science of us, will be able to take its place alongside all of the other sciences with no contradiction of any kind. And if such a powerful influencing factor as a billion people should change from God belief to God model, it would have a very big effect on how the world sees itself.

The diversity of all the religions, the variables of interpretation of the God story, and the differences and intensities of faith that range from the very devout to the distant believers, all combine to make God belief a very ambiguous thing. We should be aware that most of the huge populations of the far eastern countries such as China and India don't have the Bible as their pathway to enlightenment. They prefer their own gods and ancient philosophies that are as old and established as any of the Bible religions. There are also the confirmed atheists all around the world that have no beliefs in any god or philosophy. Overall, it is impossible to accurately determined the number of Bible-God believers there are in the world. What we can say though, is that the God business is still very much a factor in people thinking and has a significant effect on how many people see themselves and the world around them.

But for the shallow thinker though, the God story innocently creates the illusion of there actually being a God. The authors wrote the story to keep safe its secret meaning for future times. In the meantime, although God belief has done its job of preserving and delivering its message for those who choose to understand. Many will have become so addicted to their faith that they will not be able to accept that the story is only a parable. God is an illusion and creates a myth that is born from the self-delusion of

the intellectual needy. For the shallow minded, God belief is an apparent necessity even in our modern times, but the fallout is that is that the purpose of the story is not realised, and the deeper message of the model is missed. And without the meaning of the all-important message, religious faith can become empty of any serious message of morality. All that's left is the tradition of carefully practiced ceremony and ritual within the structure and order of a particular church. And without understanding deeper message within the God story, religious belief can lead to delusion, mental disorders and even madness. Not so long ago they really did used to hang people believing them to be witches, and to this day, in some Christian churches in some parts of the world they still persecute some individuals for the same irrational reasons.

It seems as though Bible interpretation is so open to such wild imaginations that almost anything goes. The God story has been used falsely to justify every cruel and unjust act, but also many good works. But it is more probable that injustice and cruelty are done because it is the nature of the unjust to do so. And if another person does good in the world it is probably because it is in their nature also.

There is little doubt that more good than evil has been done in the name of God, but the true purpose of the Bible stories is to motivate all believers to do good by reason of the deeper message. There has always been this problem of missing the moral message that the story subtly delivers in favour of believing that the God within the story does actually exist. And so, 'believe that' there is a God? Or 'believe in' the moral message within the story?

The God story is a parable that uses a fictitious God-character as part of its literal narrative, its real purpose lies in its secondary abstract narrative to deliver its deeper message to whoever can receive it. Those that can, will have the good that is already within them justified by the story, but for those that miss the moral message and only see an imaginary God with a promised afterlife and will do everything they can just to gain the approval of that God.

Matthew 5:13

'If the salt has lost its savour.'

As of God-based religious belief in today's world? Once a thing of value has lost the quality that gives it its value, what use is it to anyone? The God story has a message of moral values for everyone, expressed subtly by the story itself and much more openly by the model hidden within. All religious belief is based on the literal interpretation of the story whilst the unaware of the deeper message of the model. Even if the greater light of the model remains hidden, there is still a lesser light to be gained from the story. The double purpose of the God story is to preserve the deeper message until a future time, and in the meantime to enlighten the believer as best it can to its message of morality.

There is no God in the God story, it's just a parable. But even if the deeper meaning of the parable is not yet understood, there is still a purpose of meaning within the story. The clergy within the churches have little understanding of the story as a parable, and over time, the morality of the God story has lessened in importance. There is a very big difference in 'believing in' the moral message within the story, and just seeing it as literal truth. Of the latter, the God story simply becomes a 'believe that' rather than 'believe in.' These days, most people do not believe 'that' there is a God or an afterlife. Even so, modern day religion is taught with an over emphasis on the literal accuracy of the story, whilst its message of moral values is understated. The quality of the God story even without understanding it as a parable, is that it still has a moral message for the believer. Therefore, it's greater quality and purpose is to express the message first, and the story-tale means of delivery is seen only as a means to an end.

If the salt has lost its savour, it's no good to anyone. If the God story is taught as literal truth that only asks faithful reader to believe 'that' there is a God, it has lost its greater value of delivering its tryer message.

To use a parallel, it's like receiving a letter in the mail and when opened, there's nothing there, it's only an empty envelope. And so, the envelope

has lost the purpose that the missing letter would have given it. Moreover, what has become of the letter? Is it lost forever, or did it not exist in the first place? The parallel ends but it helps to remind us that the deeper God message is more important than the means of its delivery. Moreover, if the means of delivery should ever become more important than the message, then religion has lost its purpose. The faithful might loosely say that they believe in God, but what they are really saying is they believe 'that' there is a God. It doesn't mean they believe 'in' the God message which can be expressed with or without there being an actual God.

As far as the Christian believer is concerned, the Jesus character may have told his followers that their faith has made them whole, but only in the sense of being faithful in adhering to the morality of his teachings, not faith in the story as literal truth, as it is only a means of delivering the moral message. What religious faith has become is a vain belief that there is a mythical God and that there is an afterlife waiting for the faithful. Regardless of how many people still believe that there is a God, if that's all there is to religious faith, then the salt really has lost its savour.

And so, what has become of the Bible's much prophesied secret God message? Is it lost forever, or did it never exist at all? The prophecy is of a realisation of a greater message hidden, and then revealed, followed by a great day of reckoning among the God faithful as its realised that there never was a God and is no afterlife. What has been hidden is a philosopher's model of morality that parallels the universal human condition which was hidden for the sake of providence until better times allow for its revealing. If so, then it really does exist, and it is certainly not lost forever because it is a part of the God story itself, and if the story is still there, then its abstract twin narrative is also there. Therefore, we can find the secret message simply by reinterpretation of the story.

Except for the shallow thinkers, religious belief is vain and untenable in our age, and the way it is still taught is pitifully lacking in any insight that might make it more worthy of our consideration. To make it so, we would

have to re-examine the God story as a fictional narrative that conceals a much deeper one. When we have successfully demonstrated how the double narrative works, we will be able to show how it is possible to recover the secret God message. And perhaps religious belief might become popular once again among the deeper thinkers who cannot accept that there ever was a God.

A billion or so people who mistakenly believe that there is a God are unlikely to suddenly convert to the intelligent interpretation of the God story. But from little acorns mighty oaks do grow and given enough time the God model will replace the God story in the belief system of most people that are in any way interested in the God story of the Bible.

End of Chapter Six.