

Most Probably

Chapter Eleven

Riddles and 'The Mysteries of the Kingdom'

(Approx. 10,100 words)

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What Are Angels from the Perspective of the Authors?

'The Riddles of the God Story are Angels (words) of Hidden Information'.

For the lesser minded, angels are little baby-like characters with chubby faces and wings growing from their backs. This is as far as their intellect will allow them to go. From the God authors perspective, angels are communications used to express their model which is inside their parable. Angels are words, sentences, verses, chapters, stories, all spoken by fictional characters in the God stories. Some angels speak directly to the reader, whilst others are much more cryptic in their wording, in other words, they are riddles. Crack open the God story riddles, and we can solve the greater God riddle, so that "the mystery of God is finished."

If we can understand the simple concept of a letter inside an envelope, and to access the information contained therein, we must first break the seal of the envelope, then we can also understand the concept of the God model hidden inside the God story. As with the seal of the envelope, to access the God model we must first learn how to break the seals of the Bible riddles. Together, they form the mystery that surrounds the God story that has protected and preserved the secret testament for such a long time. It might seem an impossible thing to solve the mystery of the

God story, but if we read it as a parable, the riddles become easy to unravel and the God mystery can be disentangled.

We must leave behind the ridiculousness of the traditional view of angels as being little figures with wings growing from their backs, and Cherubim as secretive angels that hold back on their messages. On this basis, the God riddles are Cherubim that speak in a secretive language that only the wise can interpret. It was for the sake of preservation that the God authors had to hide their deeper message with the mystery that surrounds their God story. The lesser minded who interpret the God story literally have always never been capable of understanding the strange messages of the Cherubim-riddles of the Flaming Sword that turns them away from penetrating the mystery of the God story as a parable.

An angel is a word, sentence, paragraph, verse, or chapter in the scriptures. These words are usually delivered by being spoken by the fictional characters in the stories. In this sense, any letter sent through the post is an angel of communication, even the dreaded gas bill. Riddles are special angels of communication in that they are cryptic in their wording. They use inference and suggestion, and hint to the more perceptive among readers as to what they might mean. The reader with more insight who knows that the God story is a parable will be most likely to solve most of the God story riddles to unlock their messages.

Riddles are little snippets of written or spoken narratives that are intelligently and purposefully designed to hide a secret message. A double narrative of expression of words that appear to say one thing but don't quite make sense if interpreted literally. In the case of Bible riddles, we can assume the hidden factor is for the sake of providence to enable the preservation of any deeper message that couldn't have been expressed only in much darker ages. The secondary narrative of the God story is abstract and likely to be that of moral philosophy disguised within a God-based story that has taken hold in the superstitious imaginings of shallow minded people over many centuries. The positive effect of the two layered means of expression is that believers who are dependent on

deeper inner selves via the proxy of their imaginary god. When he speaks, so does the inner self, where he leads so also the god of conscience. The other positive of the two layers is that the deeper message of the God story is fully preserved until future generations are able to explore the first narrative to discover the secret secondary message hidden within.

Mystery is a great way to protect and preserve a delicate thing, but it also excludes the lesser minded to the point of not being able to interpret rather silly stories such as a six-day creation, a talking snake and a strange and mysterious 'tree of life' that can enable the eater of its fruit to become like gods and live forever. The protectors and preservers of the secret God message are the various riddles that are found spread about within the God story. They protect but they also forbid the lesser minded God believer from accessing the secret knowledge that might enable us to become as gods and live (metaphorically) for ever more.

To solve the greater God riddle we must first learn how to interpret the smaller riddles that the God story authors used to hide their secret message. The riddles of the Bible may seem formidable but once we get past superstitious God belief and the literal interpretation of the primary narrative, they become much easier to unravel. As we 'get the knack' of literal-to-abstract conversion, as one riddle falls, they will all fall together.

Riddles and the Mysteries of the Kingdom Genesis Chapters.

Ch. 2:16-25.

16. And the lord God commanded the man, saying, of every tree of the garden you may freely eat:

17. But of the tree of the knowledge of good and evil, you shall not eat of it: for in the day that you eat thereof you shall surely die.

25. And they were both naked, the man and his wife, and were not ashamed.

Ch. 3:4, 5, 11, 12, 15.

Ch. 3.

4. And the serpent said to the woman, You shall not surely die:

5. For God does know that in the day you eat thereof, then your eyes shall be opened, and you shall be as gods, knowing good and evil.

11. And he said, who told you that you were naked? Have you eaten of the tree, which I commanded you not to eat of?

12. And the man said, the woman whom you gave to be with me, she gave of me of the tree, and I did eat.

15. And I will put enmity between you and the woman, and between your seed and her seed; it shall bruise your head, and you shall bruise his heel.

Ch. 3:22-24.

22. And the lord God said, behold, the man has become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever:

23. Therefore the lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24. So he drove out the man; and he placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.

Cognitively, we can understand that the mysteries of the kingdom are the mysteries of the domain of the inner-self, and in the biblical sense, the mysteries of the kingdom are the mysteries of the Tree of Life model that

is hidden inside the Book of Life God story. And so, there are two mysteries of two the kingdoms, with one that parallels the other. The mysteries of the kingdom that our exploration is interested in is the mysterious way that the model is hidden inside the story and the kind of thinking needed to find it by solving a few riddles.

A Good Place to Begin is at the Beginning!

To some it is given to understand the mysteries of the kingdom, but to others it is only given to understand by the limitation of the story, which is a parable! For whosoever has insight, to him shall be given, and he shall have more abundance. But whoever has not, from him shall be taken away even what he has. The Jesus character used parables to teach his supposed followers, but our exploration must assume that the whole of the God story is a parable. The story gives out the lesser illumination to the shallow thinker, so that in hearing they shall hear but shall not understand and seeing they shall see but not perceive. For this peoples heart is waxed gross, and their ears are dull of hearing, and their eyes have closed; 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. So says the Jesus character in the Gospel of Matthew 13:11-17 and following on is the parable of the Sower and 'some fell on stony ground.'

We cannot believe in our age that his mother was a virgin who conceived and gave birth, nor that he died and came back to life, therefore the whole of the Jesus story is most probably a parable that mirrors an abstract model. If the parable can be correctly interpreted, its deeper meaning might convert the faithful from story belief to model belief, and in seeing the story as a parable they can clearly see the meaning and in becoming enlightened, they might be healed of their misunderstanding. Our exploration can easily understand the reason for the double narrative of the God story. The authors could not get the shallow thinkers of their

age to comprehend the light of their model, so they had to create a story with a lesser light in the hope that some of the light of the model might seep up through it. To preserve their model for future generations of more mindful times, it has been kept safe from those who would do it harm. Unbeknownst to the religiously faithful throughout the ages who would have done harm to the model by rejection and denial of its meaning, they have nevertheless been custodians of the story and have unwittingly been preservers of the model. But when the model is finally realised, the custodians of the story will become destroyers of the model that threatens their beliefs. The prophecy of an abstract Armageddon of mental turmoil among the faithful keepers of the story is thus brought to realisation as they battle against the meaning of the model that challenges their God belief.

A creature in the wild will brush past vegetation and seeds will adhere to its body for dispersal further afield. But if the creature new it might shake off the seeds so preventing the beginnings of future generations. The authors knew that there was a factor of danger and risk to the survival of their God model. With their two means of expression, the seed of the model has been kept protected and successfully dispersed throughout the entire world. In better times, the model be safely brought to the surface so that 'every eye can see' and most of the mindful will be able to understand. It will therefore be the greater enlightened among the mindful that will ensure that the killers among the faithful can do no harm to the newly discovered model. Metaphorically, Pharaoh is dead and is Herod, and the Great Red Dragon of the Revelation will likewise have lost its power to threaten the model.

Mystery, The Power to Protect and to Exclude

'To keep the 'way,' or purpose, of the Tree of Life.'

We cannot say that the beliefs of established region are the enemy of the hidden model and would seek to destroy it by keeping it hidden so that it

never sees the light of day. But the model directly threatens God belief as it does the model. The earth cannot be both flat and round at the same time and so one belief must give way to the other. Likewise with story belief and model belief, a choice has to be made as to which one is most probably the truer. God believers will not accept the model because it threatens their faith, but they have little power to prevent the discovery and dispersal of the model.

In darker times when the model was conceived, and the story written to conceal it there was great danger all around. Danger means threat and so a protection device becomes necessary. The device the authors used is called MYSTERY! But just as the shell protects the developing life within the egg, it has to be broken through to allow the new life to emerge. This a good parallel to use as a comparison with the 'Mystery of God' having to be broken to allow the model to emerge from the mystery of the story.

The mystery that the authors used is in the form of factors such as parables spoken by the characters, along with strange cryptic sayings, but most of the God mystery is hidden within 'riddles.' Although it is the mystery factor that protect and preserve the model, there comes a time when it has to be destroyed 'utterly and completely.' And so, 'Mystery, Babylon the great, the mother of all abominations of the earth is fallen' and 'the Mystery of God is finished.'

To solve the general God riddle, our exploration must first solve the smaller riddles that are spread around within the God story. All previous traditional attempts at solving the whole of the God riddle have failed because God believing thinkers and clerics have always searched for a non-existent God (what else would they be searching for)? Therefore, their findings would have been compromised in order to adhere to their faith. Our exploration does not believe that there is a God therefore we are not limited by the captivity of God belief. The riddles of the Bible are abstract descriptions of internal happenings of the mind. We therefore look inwardly to find their meanings, and as the mystery of each one of

the selected riddles becomes understood, all findings are put together to solve the greater God riddle.

Rules

As always, to get anywhere with any constructive exploration of discovery, there must be rules. The answer to each riddle must not contradict the answer of another. Each must be compatible in meaning, 'one for all, and all for one.' We must only consider what is possible, plausible, and most probable. Our exploration of the riddles will adhere to the general theme of the God story being wholly a parable with no suggestion that any of its characters existed as real people, and none of the events described in the stories ever actually happened, therefore, false history and characters for the purposes of delivering a secret abstract model of the human moral condition otherwise known as the general human malaise. This is the default of living without a model of righteousness to remain faithful too and slipping ever further down a slippery slope of immorality until dropping off into the abyss of the bottomless pit of total depravity. Simple enough rules but we should generally know what it is we are looking for and have an approach of head out of the clouds of the God myth and two feet firmly on the ground of what is plausible. All findings must be coherent and tell something we should know about ourselves that we haven't heard before.

Cognitive Thought

We can imagine that we are trying to solve a jigsaw puzzle with all the pieces in the box and a picture on the lid. But with the God riddle, there no picture to go by and the pieces (riddles) are scattered around the house in different rooms and are hidden from view. This is a viable comparison because the God riddle is purposefully meant to be difficult

to solve for the sake of the preservation of the model. But inquiring agnostics are savvy and to know what to look for is half the battle. An abstract model of the human condition that runs parallel to the God story, which is a fictional narrative and a parable, this is the picture on the box. The pieces that make up the picture are hidden and scattered all around within the different rooms of the various stories. Another clue though is that unlike the exact number of pieces needed to complete the jigsaw puzzle, there are many copy versions of the same riddles. Therefore, we only have to find and solve just a few to complete the whole of the picture.

Cognitive psychology is simply the way that the brain interprets to make sense of the information sent to it through the eyes and ears. But for some, the seeing is very much 'through the glass darkly' and the hearing is dull of perception, and for the shallow thinking God believer the understanding is with the mind of a child. Unless the God believer looks further through and beyond the simple story narrative, the model will be lost on them. And what little the story has given them even that little shall be taken away as the emergence of the greater light of the model overshadows the smaller light of the story. The authors use the Armageddon metaphor to symbolise this inner battle between story belief and model belief.

We should remind ourselves that both the kingdom of God and the kingdom of heaven are the domains of mind. God ruling in heaven means the higher-self ruling within each of us, but the prince of darkness wants to become king. There are two kingdoms though, the actual kingdom of mind and thought, and the kingdom of the model that mirrors it. There therefore two mysteries of the two kingdoms. According to the thinking of the God authors we are all at odds with ourselves because we do not know ourselves. They perceived that our inner kingdoms of mind are a mystery because of the lack of self-knowledge. This then is the primary kingdom of mind that is mirrored by their model. Then there is the model itself which is also hidden within a mystery to protect and preserve it until better times allow for its revealing.

It's therefore a double whammy of two mysteries of two kingdoms, one real, the other a model (the God model) of the first. Unless we are very much in touch with our deeper inner selves, we might need that model to show us ourselves. Rather like looking into a mirror to see ourselves reflected back, so the abstract model reflects our inner selves back to us. The term 'mysteries of the kingdom' most probably refers to the God model itself because it was deliberately hidden within a mystery until 'time, times and the dividing of time' has elapsed allowing the 'mystery of God' to be finished as the prophecy of the book of Revelation says. Therefore, for the purpose of our exploration to solve the God riddle we will suppose that the mysteries of the kingdom are the smaller riddles that are spread throughout the God story. There is a selection of the main ones that we will explore, and the revealing of each riddle will slowly build our understanding of how the greater God riddle works.

The Tree of Life and the Tree of the Knowledge of Good and Evil

The basic structure of the God model parallels the mind which is likened to a kingdom or domain. The authors understood that there is a battle of good and evil within the kingdom of the mind of all humankind. Their God of good wants to be king in the kingdom but the powers of evil symbolised by the Satan or Devil characters lay claim to the domain as the prince of darkness that desire to be in control. They create a talking serpent that symbolises the temptation to do evil rather than good. However, without a model of good to adhere to, evil wins out and the 'all living' of the Eve character's future generation's gradual give in to the serpent's evil and imagine only evil continually.

So far so good, but if our exploration is to be successful in understanding the meaning of the secret model, we need to be aware that when the God

story mentions life and death it is only symbolic of spiritual life and death within the model. The all living of Eve's generations that destroyed in the flood are only spiritually killed symbolising the moral death of all humankind as evil wins out over Good. Of course, the end of all humankind would be the end of the God story and so for it to continue some 'righteous' characters are saved for future use.

As evil seems to win over good in Eve's future generations of all living, the theme of evil over good is further repeated and expanded with the Cain character killing his righteous brother Abel. But instead of Cain and his future generations being killed by a flood, they are simply banished to the moral wilderness. Cain is of vengeance that all who find him will kill him, and so he is given a mark to warn off the avenging angel of the final judgement.

Both the story and the model up to this point seems to leave things a bit high and dry with all humankind (except Noah's generation) wandering in the wilderness as vagabonds with the threat of an avenging angel of judgement kept at bay by the mark of Cain given by God. What we can reason from it all is that all humankind has a free choice of either good or evil. Except that's not so. On the day we eat of the fruit of the knowledge of good and evil we shall surly die (spirally of course). But what else can we do if there is no model or definition of good to aim towards, there can be no free choice. The God authors therefore enable a choice by creating a 'tree of life' to counteract the limited choice the tree of the knowledge of good and evil which takes away the innocence that once protected us from being aware of doing evil. If eating of the first tree means evil by default, then all humankind is damned to spiritual death with no hope of redemption. The tree of life, however, is that hope of salvation!

And so, before the authors begin their tree of life as a model of salvation, they first state the situation before its creation as being that of hopeless despair, and moral death with only the knowing of good and evil and the loss of innocence that would have excused evil ways. Later in the Omega model, the Jesus character says of his killers "forgive them for they know

not what they do" but if they have lost their innocence then they do know what they do and therefore cannot be forgiven. It seems to be that the authors are setting up the hopeless moral situation of all living without their model of salvation before introducing it as 'The Tree of Life.'

Without it there is only the knowing good and evil and with no model of good 'surely we shall die' by default of evil. But with the tree of life also, there is a way of avoiding all evil if its laws of righteousness are adhered to. The parallel is that without the author's insurance policy (the covenant) if we suffer loss there is no compensation, but with it we are redeemed of our loss. We can therefore understand the tree of life model as a guarantee that if we remain loyal to it, surely, we shall not die (spiritually) but instead we become wise as gods knowing good and evil and be able to live (spiritually) forever.

Ch. 3:22. And the lord God said, behold, the man has become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever:

This is a very interesting statement by the God authors and is relevant to our exploration. Their knowledge is that the gods of the ancient world were the invention of humankind to try to make sense of the world. The authors of the God of the Bible likewise invented their god as a proxy of the higher moral self that it might be expressed back to us through his speaking. It follows that if the authors created their God, and the words he spoke then they must be as good as him in that they were able to create him and his words. They created the God model and wrote the God story around the model as a parallel to it. Therefore, if our exploration in our more enlightened times can access the hidden model then 'the man has become as one of us' and to know good and evil and because we can 'take also of the tree of life, and eat,' then we will have solved the God riddle and gained access to its secret wisdom that we might live (spiritually) forever.

The God authors are blowing the trumpet of their tree of life model by stating the negative moral situation before its introduction and then

promising the reader that if its laws of righteousness are followed, the reward is avoidance of the avenging angel of God's final judgement and the possibility of life everlasting. But of course, the deeper thinking person understands that it is only an abstract model of morality and that 'living forever' is only symbolic and is metaphorical of not dying in the spiritual sense and therefore the soul lives in that it hasn't died. We should note here that the faithful Christians will obviously feel short-changed by this interpretation. They have chosen the lesser illumination of the story rather than the greater enlightenment of the abstract model. Their belief is that after they have died, at the final judgement their bones will stand up in their graves and new flesh will magically reappear on them, and their bodies will become as one with the resurrected body of Christ, that they will live forever in heaven on the right hand of God. In our times though, it is not right to interpret the God story 'through the glass darkly.' There is a much more intelligent version if the God believer chooses to see it. But interpretation is always in the eye of the beholder, and it sees what it wants to see. And so, 'one is taken, the other is left.'

To Sum Up the Tree of Life Metaphor

It seems as though the authors were stating that all humankind is in a perpetual state of moral decline without their model of righteousness (the God model). A good parallel is to imagine being compelled to cross a busy road several times every day, very dangerous without knowing a safe way to do it. Just chance it though, and hope for the best and surely we shall die by being run over! However, with a tree of life safety code called the green cross code, we can cross as many times as we want and become like gods having mastered the safe way to cross, and surely, we shall live forever in that we shall not die when we cross the dangerous road. And so, it's a warning of the moral danger of not being aware of a righteous way of living! Their use of the fruit (produce) of a tree as a metaphor for the acquiring of knowledge of both 'good and evil' and also

'spiritual life' is likely because just as a tree grows and produces its fruit, so also does the fruit of knowledge grow within the individual.

As things stand though, the God story-model could be likened to a bottle of medicine that is reputed to cure all illness, but instead of the contents being swallowed and consumed by the believer, the bottle is put on a pedestal by clerics and believers are told to worship the unopened bottle. Likewise, the body of Christ is a metaphor of the entire content of the meaning of the Gospel story with all its teachings and values taken to heart and consumed by the faithful. For the faith of the Christian to be valid all their property and possessions would have to be sold and their remaining wealth shared with poorer people. The moral is that once a religious teaching has lost its value of meaning it becomes hollow and void of any meaningful purpose. All that is left is ritual and ceremonial, communal praying and chanting to a non-existent God and a vain promise of an impossible afterlife only if the believer remains faithful to their church.

Rev 13:8

"And all that dwell upon the earth shall worship him (the beast), whose names are NOT written in the book of life of the lamb slain from the foundation of the world.

At the end of our little dabble into the meaning of the Book of Life-Tree of Life metaphors, we can say that the Book of Life is most probably the God story as it is reads to the uninitiated, and that the Tree of Life is the name given by the authors to their model that is hidden inside the story, rather like a letter hidden inside an envelope. The fruit of this tree is the forbidden fruit, not because anyone says we must not eat of it, but because the God believers forbid themselves from accessing it. They will not tear the veil of the envelope 'in twain' for fear of questioning their faith

in the literal God story. Therefore, the Christians forbid themselves access to the Tree of Life model,

We, however, are not restricted by God belief and are free to question all things. For us, the veil of the literal story can be torn in twain as many times as it takes to find all factors of the abstract God model. Therefore our exploration is an attempt to un-forbid ourselves, to find the secret model and to understand and engage with its meaning so that we (the man) might reach out our hand and eat of its fruit and so become wise like gods, knowing good and evil but using the model to avoid the danger of evil altogether. It is very important to understand the meaning of these two riddles, that the Tree of Life is the God model which is hidden inside the Book of Life God story. To access the model, all belief that there is an external God, and an afterlife must be suspended. It is unfortunate for the Christians that they will find this very difficult.

Original Sin

It has always been assumed by God believing theologians and other Bible scholars that original sin is determined by the disobeying of God's command to not eat of the forbidden fruit of the tree of the knowledge of good and evil. Of course though, our exploration understands that the God story is a fictional narrative, and that there never was a God telling an Eve what to do or not to do. It is a parable that both hides from the shallow minded but can also convey to the more mindful inquirer a philosopher's model of righteous living that can help avoid the moral danger of knowing good and evil but imagining evil only continually.

A fictitious God giving instruction to the fictitious Adam and Eve characters is just the author's way of expressing the first part of the beginning of their model to the perceptive reader (the Select). We, the 'all living' of all humankind cannot avoid knowing the difference between right and wrong as it is part of the growing away from the innocence of

children's minds into acquiring the responsibility of adult minds. The God authors state that we are all born in the image of God in the sense of his perfect and blameless innocence is copied to us as children. A new-born baby doesn't know good or evil and is therefore innocent and blameless. The authors therefore begin their model with a perfect state of being of all who live which they determine as the natural innocence at birth that gets gradually corrupted by knowing right from wrong. As innocence slips away, we can potentially become wise as gods but only if we understand how to avoid the evil that can subtly slip into our thinking to become the dominant factor in our way of living.

The authors model which they call the 'Tree of Life' prevents the default of falling into evil 'only continually' by giving the perceptive reader access to its secret message of the avoidance of moral living. The problem of course is that it had to be hidden from the view of the lesser thinking 'Philistine' mind of those who simply wanted a god to believe in. Their desperate need for a god with the false promise of life everlasting blinds them to the existence of the model.

And so, Genesis Ch. 3-4. 'And the serpent said to the woman, you shall not surely die: For God does know that in the day you eat thereof, then your eyes shall be opened, and you shall be as gods, knowing good and evil.

But of course, although the talking serpent was correct about becoming as gods, his character fails to mention that without the God author model of morality, evil becomes the default setting within the mind of all humankind.

And so, the God authors model begins with the loss of innocence, the taking on of responsibly, the guilt of falling towards evil rather than good, all for the want of a model of righteous living. Their model of such a way of righteous living is hidden from view and cannot be easily accessed except by the few Select. But those who can understand the secret model that is metaphored as a tree of moral life, they can become wise like gods and eat freely of the tree of knowing good and evil because with the tree

of the authors secret model, evil is avoided in favour of imagining good only continually.

What is interesting here is that the limited thinking and understanding of theologians of past times have always got it wrong. Original sin has nothing to do with Adam and Eve's disobeying of the God command to not eat of the tree of knowing good and evil. It's all just part of the authors model that sets up the moral fall of 'all living.' To find the real meaning of original sin, we have to look elsewhere within the God story. It is most probable that the killing of Abel by his brother (alter ego) Cain symbolises the proper meaning of sin.

Our exploration is aware that the Abel character is also the Jesus character within the meaning of the model. The original sin of killing Abel (the higher-self) is forgiven and taken away if the offer of his body and blood is accepted by the fallen Cain (the lower inner-self). The Jesus character says to his followers that they must eat his flesh and drink his blood. Obviously, some found this saying imposable and repulsive, but they, and believers to this day being shallow of mind, couldn't understand that it's symbolic only. If Cain (all living) accepts the body of his murdered brother (the higher moral-self), because the Jesus character can reinvent and resurrect himself over and over, whoever eats of him and consumes him, actually become him. The lower self of all living metabolises to become the higher that was previously killed. Within the story, the brother does not only recover the lost soul of Cain he has killed, but he actually becomes his own brother. Therefore, as we abstractly visualise the two characters of Cain and Abel having been split and divided, so they come back together to be as one soul.

Original sin is the sin of the lower self, killing the higher self. We can understand that sin must be of such a nature that it can be taken away. The Act of Adam and Eve's eating of the forbidden fruit can never be taken away, once we've lost our innocence, we cannot get it back again. However, the lower lost soul of Cain can be recovered though. Together, Cain and Abel are the two parts of all humankind. The brothers are as one

as both are the son of man (Adam), but one falls from the other only to be recovered again if the offer of his body is accepted. If it is, then as the body of Jesus is raised from the dead so also is the lost soul of Cain, and as they are both resurrected, so the son of man becomes risen from the dead.

The gullible God believers and followers of the Jesus character cannot understand these things. They have always been told what to believe by unknowledgeable clerics who were keen to keep the non-thinking believer faithful to their interpretation of the God-Jesus story. The bread-and-butter attraction that holds the mind of the believer captive within the God myth is that there really is an actual God in a real heaven and the faithful to church doctrine will live forever after they have died. It is a great shame that the whole collective of Bible-based religions, churches and clergy have failed to question the god story to discover the model hidden within the narrative. The parable of talents is meant for them in that they are too afraid to question the story for fear of losing what little insight the story delivers. If they did search a little further though, they might discover the model, and with its deeper meaning, it might make them wise as gods. And in knowing good and evil and the tree of life model also, they might live forever in that they will never spiritually die ever again.

The God story hides a philosopher's model of moral loss, wilderness, and recovery. Original sin is that of the lower-self killing the higher-self. According to the God model with its secret 'tree of life' of moral living, and the Omega model of the way, the truth, and the light of moral recovery, it is possible for sin to be taken away. But within the story, only the Abel character has the power to forgive sin as it was he who suffered the loss of his life in Alpha, and in Omega, he has the power to take his life up again. And all who believe in him, although they were dead, yet they might live again, and as the two characters of Cain and Abel are reunited, so also the soul of all humankind is reunited the with the conscience of the higher-inner self.

And so, the forbidden fruit of knowing good and evil is only forbidden for as long as the tree of life model is absent from our consciousness. With

the tree of life added, we are free to eat of the fruit of both trees and safely knowing good and evil and the tree of the secret model of moral life, we might be as wise as gods and live (spiritually) forever.

Genesis, CH 3:22,

'And the lord God said, behold, the man has become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever:'

Our orientation of exploration is that of the God story being a fictional narrative with an abstract model of morality hidden inside. It is therefore not so much God creating man but rather the mortal authors creating a god for the purpose of their 'book of life' that they call the 'tree of life.' Their book of life was to the Genesis authors an ongoing project of two layered expression of their spiritual and moral beliefs, and they understood that the book of life that they began would be added to by future authors. They metaphored their book as a fruit bearing tree that it might grow over time just as the concept of a philosophical model hidden inside a series of stories would continue to be developed after their time was finished and they died.

The Genesis verse of CH 3:22 is interesting in that the authors are stating to their future readers that if the collective content of their tree of life-book of life is read and understood, then those reader will become as wise as the authors themselves. Any writer who sets out to write a book will know of the content because they authored it. After the future reader has read it, they also know of its content therefore they become as wise as the authors of the book they have just read. The saying "the man has become as one of us" is the God authors way of saying that whoever reads their book of life and can understand it, they will become as knowledgeable as those who wrote it. We all acquire the knowing of good and evil by the natural process of life, but their book of life goes on to define what good

and evil is. And beyond that, they have created their 'tree of life' model of how to avoid evil by the definition of good and righteousness that their hidden model provides.

"The man has become as one of us" means that all of us in our present times can become like the authors themselves knowing good and evil by their definition of such. But their tree of life definition of how to avoid evil had to be hidden from view for the sake of providence. However, although man was 'driven out' from understanding how the tree of life model works, it doesn't mean that we in our times cannot solve the riddle for ourselves, and if we can, then we might metaphorically live forever just as the Genesis authors saw themselves as living 'spiritually' forever in that they understood the tree of life model because they actually created it.

Angels, Cherubim, and the Flaming Sword Genesis 3:24

"So, he drove out the man; and he placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life."

The flaming sword and the cherubim are a metaphorical double lock on the tree of life model. The God authors place them there to keep the way of its secret message safely hidden until more mindful times allow for its discovery. We can understand that flaming sword is a metaphor of the primary narrative of the God story. Many are called to the story but only a few are chosen to understand the subliminal message of the story as a parable. In past times and right up to our time the religious have fallen foul of the flaming sword of the literal interpretation that turns every shallow thinker 'away' from the abstract model. The flaming sword is a subtle hint to the deeper thinker that there is more to the story than the book of Revelation suggests the two narratives of the God story, so also simple literal reading of it. Just as the two-edged sword metaphor of the

the flaming sword does the same job of hiding and preserving the tree of life model by distracting the gullible reader to interpret literally rather than abstractly. Of the two ways of interpretation that the two-edged sword suggests, the shallow thinker will always opt for the literal because they simply want a god to believe in. Likewise, the flaming sword turns the gullible God believer every way away from the abstract 'tree of life' model to keep its way of expression safe for another age.

Our exploration must understand that there are no such things as angels or cherubim. They are metaphorical, abstract entities created by the authors to as a means of expression. Angels are simply conduits that communicate the story to the reader. The authors place God in his domain of heaven and humankind are always earthbound. Within the story, angels contact specially chosen characters to pass on the word of God to mere mortals and that's the way of the narrative. In reality an angel is literally a message of communication. It could be a single word or a whole sentence, the Bible's chapter and verse are angels and a saying by one of the story's characters is an angel. A word or sentence, a whole chapter and even the entire God story itself are all angels or messengers of communication used by the authors to express their primary narrative to the shallow thinker.

The Cherubim are angels of a different kind. The gullible artists of past ages who fell on the literal side of the two-edged sword visualised outwardly in their depictions of the cherubim. Little chubby, babylike characters with wings hovering in the air are placed somewhere between God in heaven and mortal humans. This is the madness of the incorrect interpretation of the God story, in that the unwise will be turned away by the flaming sword from the deeper message hidden inside the story. The difference between plain ordinary angels and the Cherubim is that angels say what they say in an open kind of way, whereas the Cherubim are secret and mysterious in their messages.

The God authors created their double narratives of expression, a simple story for the simple minded that gave them the God they wanted, with a secret abstract message for the more perceptive thinker. For the sake of

providence, the tree of life model had to be hidden from the view of the many and using their desire for a god to believe in the authors gave them their God so that they would form various religions that would not only preserve the God story but also the secret model hidden within. The view of our exploration is of a secret model of morality created first, and then a story written around it that runs parallel to it. In other words, the God story is a parable with an abstract message hidden within. We can get our heads around the concept of words of communication likened to mythical entities such as angels that speak openly, and Cherubims being angels that don't speak so openly but hide their messages in a cryptic style of expression.

And so, we can understand the metaphorical double lock on the secret tree of life model as being a flaming sword of double narratives that turn away the gullible who simply want a god, and strange entities called Cherubim that are angels of communication except they are secretive in their messages. Both do the same job of directing the gullible God believer away from the deeper message to enables its preservation until better and more mindful times. But what are the actual Cherubim? Well, we can only assume that they must be forms of communication that are cryptic in the delivery of their messages. The perfect parallel is that of them being the riddles that the God authors used throughout their God story.

The tree of life and the tree of the knowledge of good and evil are riddles. Likewise, the flaming sword and the Cherubim themselves are riddles. All riddles have secret meanings, the tree of life is likely to be the model hidden inside the story, the tree of the knowledge of good and evil is a metaphor of the losing of innocence by the gaining of the knowing between right and wrong. The flaming sword and the two-edged sword both suggest the double narrative of the God story. And the Cherubim are metaphors of the very riddles themselves that are spread around within the narrative of the God Story.

And so, how do we gain access to the secret God message? How do we overcome the double lock that hides it away from us? It is really very simple! We simply ignore the flaming sword that turns the gullible away from the model, and we instead learn to interpret abstractly. It rather like a road sign that misdirects the traveller away from their destination, and so we go in the opposite direction. The Cherubim are a bit more difficult though. They are like the door staff at the entrance of a night club. Their job is to keep out the undesirables who would do harm to the model, whilst they allow the careful and considerate full access. Therefore, to get full access to the model, we have to get past the Cherubim that are the riddles. We can do this by solving them, and we solve them by interpreting the primary narrative of the story to find its abstract parallel twin.

Although we have had a stab at a few of the riddles of Genesis, the next few chapters of this book consist of a selection of the main riddles that the God authors used to hide their model. Genesis is the Alpha, or the setting up of the God riddle. It continues throughout the wilderness stories and finalises with the Omega riddle of the Gospel model. Alpha is no good without Omega therefore the general God riddle is spread throughout the whole of the Bible's God story. It is unfortunate that the Judaic and Islamic faiths reject the Omega story of the Gospel as without it the God riddle cannot be solved. It's a bit like a murder mystery who-done-it with the last few pages missing, how can we ever know how it ends?

We can sum up by understanding angels as being mythical entities that were created by the authors to function as go-betweens with a God living in a mythical heaven and earthbound mortals who are themselves fictional characters within a fictional story. To understand riddles though, in the real world an angel is a word, a sentence, or chapter and verse, a single Bible story and the whole of the God story. Everything we read within the story narrative are all angels or messages of communication. But there are angels that are open in their messages such as simple lines of text, and there are angels that are much more secretive and cryptic in their messages. The author created them and called them Cherubim and we

can understand them as metaphors of the riddles that they are used to hide the secret God message called the tree of life which is the very model itself. Hidden from the view of those who choose to see through the glass darkly, but accessible to those who are capable of a literal to abstract conversion of the God story.

CH 2:16-25.

16. 'And the lord God commanded the man, saying, of every tree of the garden you may freely eat:'

17. 'But of the tree of the knowledge of good and evil, you shall not eat of it: for in the day that you eat thereof you shall surely die.'

It seems as though the God authors of Genesis begin their 'book of life' God story with some riddles that set the scene for what is to come. As moral philosophers of the ancient world, they created a model of the universal human condition as their insight allowed them to. Unable to express the concept of the deeper inner self to the majority, they wrote a story around the model to run parallel to it. A story for the shallow minded that subliminally enables conscience to speak of itself through the mouth of an imaginary god. This tapped into the belief system of the people of those times who already believed in gods of many kinds. Having gotten into their heads it was then a simple question of getting them to abandon their non-speaking gods that were made of wood and stone and accept the one and only walking-talking God of the Bible authors.

Unbeknown to the believers of those times and since, the model of deeper meaning was hidden safely inside the story to preserve it until more enlighten times allow for its discovery. The God story begins with the Genesis story of the moral fall of all humankind or Eve's all living. The perspective of the authors was that we all lose our protective innocence by the default of growing more aware as we move from childhood to becoming aware of right and wrong. This act of becoming aware brings with it guilt and self-blame if we 'imagine evil only continually.' The

authors determined this abandoning of good for evil as leading to spiritual death. This then, is the riddle of the eating of the fruit of the tree of the knowledge of good and evil, and without the authors 'tree of life' model of morality to guide all humankind away from evil, 'surely, we shall (spiritually) die.'

Verse 25.

"And They Were Both Naked, the Man and His Wife, and Were Not Ashamed."

The model seems to be saying that although we are all aware of right from wrong, without a proper model of good to guide us we fall into the negative default of evil. The general human malaise is that we may well know right from wrong but without a positive definition of 'good' to compare with evil, we are morally naked but unaware of our evil.

Ch. 3.

4. And the serpent said to the woman, You shall not surely die:

5. For God does know that in the day you eat thereof, then your eyes shall be opened, and you shall be as gods, knowing good and evil.

11. And he said, who told you that you were naked? Have you eaten of the tree, which I commanded you not to eat of?

12. And the man said, the woman whom you gave to be with me, she gave of me of the tree, and I did eat.

15. And I will put enmity between you and the woman, and between your seed and her seed; it shall bruise your head, and you shall bruise his heel.

Our exploration only has probability as a guide, and it is therefore probable that the above verses are saying that on the one hand we are wise to know good and evil, but at the same time we are fools in that we

choose evil over good for the lack of fully understanding what true good actually is.

CH 3:22-24.

22. And the lord God said, behold, the man has become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever:

23. Therefore the lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24. So he drove out the man; and he placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.

And so, we are as wise as fools! Wise to know the difference between good and evil but unwise to choose evil over good for the lack of a definition of what good is. However, from the perspective of the authors, if all humankind gains access to their tree of life model of the definition of good, rather than sure spiritual death, adherence to the model will ensure the ability to live forever, but only in the sense of avoiding spiritual death. We can deduce from all of this that the authors set up the fall of 'all living' as the default setting of the universal human psyche, but with their tree of life model a recovery becomes possible. To put it simply, they first state the negative moral situation without their model, and then blow their trumpet as to how good the product of their model is in that it will enable us to be as wise as gods knowing good and evil but with the protection of the tree of life that promises eternal spiritual life. Not so good for the shallow minded God believers who think they will actually experience an afterlife, but as a philosopher's model of moral fall, further decline and then a possible recovery, it near enough does the job of delivering an insight as to who and what we all are.

To sum up, the eating of the fruit of the tree of the knowledge of good and evil, is a simple metaphor of the loss of innocence and the taking on of responsibility for our words and actions. Therefore, we become as wise as fools in that we (all living) knowingly choose evil over good for the want of the God authors tree of life model of good that is apparently denied us (as shallow thinkers) by a flaming sword and Cherubims. Of course, the tree of life is not deliberately withheld from us by the authors, it is however the subliminal second narrative of their God story hidden that had to be hidden for the sake of providence. 'Lest the man reaches out and takes of the tree of life and live (spiritually) forever' is suggesting that all who can discover the secret model within the story narrative are most welcome to do so. But for others who are story dependent, the model remains hidden from them and protected by the metaphorical flaming sword that turns them away, and the mysterious narratives of riddles that are metaphored as Cherubim. The shallow minded God believer will always fall foul of the flaming sword of literal interpretation that directs them away from the model and they are also incapable of solving the riddles that would allow access to the model.

We can therefore deduce that the God authors tree of life is the actual model of moral recovery that our exploration is attempting to unearth. It's a kind of having our cake and eating it in that knowing good and evil will lead to spiritual death, but with the model added we can freely eat of both trees and live forever in that we cannot die spiritually. It is important to understand that the tree of life model is guarded by the double lock symbolised by the flaming sword that directs the gullible away from the secret model by their literal interpretation of the God story, and the Cherubim that we must assume are metaphors of the riddles that also hide the model. It is therefore not that we are absolutely forbidden access to the tree of life model but rather that the gullible forbid themselves by their inability to venture think through and beyond the simple primary narrative of the God story. It their free choice that they make of their own free will that they prefer the limited illumination of the story and deny themselves the greater illumination of the tree of life model.

Finally, our abstract view of the main riddle of Genesis is that without the God authors product of their model we are stuck in a moral rut, but with it we can recover. The story might read as though we are deliberately denied access to it, but this is only because we chose to remain ignorant of it. It says that if we 'the man' should reach out and eat of the tree of life we will become wise and might live forever. And so, the tree of life metaphor is most probably the very model itself which is hidden inside the God story which is also called the book of life. Therefore, our exploration could be understood as a general reaching out to gain access to the God authors model. Not that we believe we can live forever but that we might gain some enlightenment and certainly become as wise as the God authors themselves once we can understand how their model works and what it can tell us about ourselves.

End of Chapter Eleven.