

Most Probably

Chapter Eight

The Rules of Our Exploration

(Approx. 5,500 words)

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Heads Out of the Clouds

In our times we cannot believe that the God story is literally true, therefore its most probably a parable written by thinkers and philosophers of the ancient world to impart a sense of moral values in an age that was far from civilised. Intellectually unable to comprehend the idea of the deeper inner self, the authors created their two means of expression. A parable story for the lesser minded and the meaning of it as a parable for the more able mined. To this day, most religious belief is still based on the literal interpretation of the Bible stories. To understand and teach their meaning purely as parables is beyond the perceived remit of the clergy of all of the churches. If they did venture to preach the God story as a parable, their fear would be that the whole belief structure of the faithful would collapse along with the church itself. Therefore, no God-fearing preacher whether at the bottom or at the top of the of the clerical order would dare to seriously suggest that the God story is just a parable.

The God story is a parable though because logic and reason say that it most probably is. The collective of authors who wrote it did so to subtly hide and protect its deeper message until a more enlightened age. At any time though, the secret message can filter though the simple story narrative for those who have the necessary insight that allows them to search for it. A double narrative of the story for the shallow thinker, and a second abstract narrative for the deeper thinker. A greater message hidden inside a lesser message, the former retrievable only when story belief gives way to allow the secret model to emerge.

We can assume that its very unlikely that any new interpretation that will unlock the mystery message will come from traditional religion. It therefore falls to the inquiring and curious agnostics among those who are still interested in the God story to explore it carefully and thoughtfully to see if it is possible find the secret God message.

Once the traditional story belief is abandoned in favour of an abstract interpretation, there is scope enough to make a search viable in its chances of success. It all sound very easy and in a way, it is, but the greatest challenge of our exploration it to search on both sides of the two-edged sword narrative of the God story. It's easy to slip off the rails and revert back to literal interpretation, or even more dangerous, to try to mix a bit of literal with a bit of abstract to get a pick and mix concoction that only confirms pre-conceived bias, this would be fatal for our exploration. The God story is not redundant, it will always be needed to lead its readers to the model. What is redundant is belief in the story as literal truth as it's just a parable.

And so, the biggest problem is to remain constantly aware of the double narrative of the God story as parable which is a story with a deeper meaning. The secret life (message) of the Bible lies hidden inside the story. And it is story belief that has always blinded the faithful (to the story) to the deeper message within, so keeping it safe until a future time.

We don't have the problem of God belief to blind us in our search therefore it is most probable that we will be successful in our exploration. We have a freedom that has always been denied to the God faithful. We understand that there is no God, or an afterlife, there are no miracles of healing, and there never was a virgin birth, neither did the Jesus character actually exist as a real person. We fully understand that his resurrection must only be symbolic in meaning and part of the message of the model hidden inside the story.

In order to undertake a serious search to find the mysterious second narrative, we must have some rules to adhere to at all times. If there is rule number one, it would be to simply abandon all story belief completely and keep our collective head out of the clouds and our collective feet firmly on the ground. We can only consider what is possible, plausible,

and probable if we are to be successful in finding the secret of the second narrative of the God story.

Method and Structure

We are looking for a secret message hidden within the God story. All existing religious faith is solely based on the traditional literal interpretation of 'as it reads, so it must be.' The most important rule that our exploration must adhere to is to completely abandon this old assumption and to instead see the story as a fictional narrative in the form of a parable. The conflict between story belief and our exploration is obvious, but it's the flat earth-round earth argument all over again and the interpretation that makes the most sense is the one that wins through in the end.

There are three main prophecies that the God authors write into their God story. That of a growing awareness of a second narrative, followed by its discovery and revealing, and then the take it or leave it reaction among the faithful. Beyond being aware of a secret message hidden within the Bible's God story, and that the story narrative is fiction, there are no other rules to stick to except to be mindful of a few simple things that will give some structure to the exploration. The method of our exploration is to acknowledge the double narrative of the God story, and to look on both sides of the two-edged sword. The structure the search is to be aware of a few simple factors that the scholarly God believers of past and present usually miss.

Possibility-Plausibility-Probability

It is certainly possible that the God story is a parable with a deeper message to be revealed in a future age. It sounds plausible that the God authors had to create two means of expression of their deeper message, a story for the shallow thinkers and an abstract model for the deeper thinkers. Therefore, our exploration to find the secret message is viable as it has probability on its side. We could turn it around and say that it is impossible that the God story is literal truth and historical fact, as it clashes with

Referring to The Authors

The God story is a general parable made up of books that are themselves parables that were written over a time period of a few hundred years (as far as we know) by a collective of authors. As each of its books are very cleverly written with a double narrative of interpretation, it is unlikely that each story had a single author. It is much more likely that every book of the Bible had many authors who worked together to continue the theme began by previous books.

As we explore the basic books needed to solve the God riddle, we will need to keep referring to 'the author' of each narrative when exploring its meaning. As each part of the God story was likely to have been a joint enterprise undertaken by multiple thinkers and authors, it is impossible to know if a particular line or verse was written by one or several people. It is likely that one thinker created a riddle and then a group discussion agreed a final draft before being written up by scribes. The theme of deeper meanings hidden within parables that are then repeated in subsequent stories means it is impossible for us to determine any lone author. The point here is that with so much repeating of prophetic riddles within the God story by subsequent authors, it cannot be known who the

original was, or if one or more created a particular narrative. As the God story was a collective effort by many authors, and the double narrative of meaning must have been known to all of them, when our exploration is considering the deeper meaning of a particular piece of narrative, regardless of the possibility of it its creator being him, or her, or they, we will simply refer to the originator as 'the authors'.

Loss of Meaning in Translation

Because the God story is a parable and its deeper meaning shrouded in mystery to protect it, we will need to understand it as a riddle. These forms of narrative are great ways of hiding a secret meaning from the shallow minded whilst allowing the deeper minded to understand. But there is double whammy of a difficulty of first having to have the deepness of thought to solve a riddle, but the riddle's narrative may have been corrupted during the process of translation. Any narrative that has a factor of double meanings is word critical. If a single word or term or phrase it altered in even a very slight way, it might make it impossible to interpret its secret meaning. All translators want to translate as accurately as possible to make the literal meaning of a narrative as clear in its new language as is in its original. But if the translator is unaware of its factor of double meaning, its value as a carrier of a more abstract message may be lost through mistaken interpretation.

Sometimes this problem of loss of deeper meaning by careless or unwary translation might crop up during our exploration, but the main riddles of the Bible are copied and repeated many times by ancient writers who would have understood the secret meaning of the God story. This constant repeating of strange sayings, phrases and riddles ensures that if one narrative is corrupted in translation, there are several more versions of the same that were not. And so, safety in numbers overcomes the potential problem of loss of secondary meaning caused by unwary translation.

A good example of how watered down the deeper meaning of the God story can become is the new English versions of the Christian Bible. The translations are purely literal with no understanding of any secondary narrative. In a vain attempt to make the word of God sound clearer to the non-thinking, shallow minded, words, terms and phrase that subtly carry the deeper message have been so 'adjusted' that the loss of access to the secondary narrative is total. The closest we can get to an original version of the God authors double narrative of meaning without having to learn Hebrew or Greek is to use the king James version of the Christian Bible. Not only has it retained good accuracy of meaning intended by the original authors, but it has the critically important 'Omega' of the God riddle. It is the inclusion of this 'ending' to the God story (the New Testament) in our exploration that enables the mystery of the secondary narrative to be solved.

The Repetition Factor

As already mentioned, there is great deal of repetition of the hidden meaning of God story. The repetition factor ensures safe passage through dark times to reach us in our times. A story has a beginning and an ending, an Alpha, and an Omega. Just like a wheel revolving each cycle, so the stories of the Bible also revolve from beginning to ending. When a wheel has turned one cycle, it begins again and again, and when the God story has finished telling its tale for one person, it can be read again many times by many people. But the metaphor of wheels inside wheels suggest that God story is a single narrative that made up of many smaller stories. As a wheel turns, the inner wheels turn also, each completing their cycle the same as the rest. Our exploration of the double narrative of the God story needs to be aware of this repetition factor.

To help simplify our search, we can see the God riddle has having three distinctive parts. The Alpha and Omega parts, and the middle part. These are the in-between stories, and we could call them the wilderness stories.

The Alpha story sets up the fall of humankind in the form of a parable of the abandonment and loss of morality, and this leads to spiritual death. The Omega story is likewise a parable, but of the recovery of morality. This is known to Christians as the resurrection, and they believe it to be the beginning of an afterlife. In reality though, the Gospel is about the reawakening of the deeper inner self that leads to a resurrection of the spirit and not the body.

There are elements of the double narratives of Alpha and Omega that are repeated throughout the God story, and the middle stories are more or less whole copies of each other in their meaning. The term 'wilderness' is apt as they describe the chosen people as having deserted God and are then lost in 'the wilderness.' But of course, it's a metaphor of a moral vacuum of lost soul of all of us therefore the actual chosen people are the 'all living' of all humankind.

And so, literal story to abstract meaning. In anyone's estimation of things, if the God story does not have this kind of deeper message, then it's of no use to us. And if there is a secret message hidden within the primary narrative, our exploration will most probably find it. It is a factor of importance though, that we make ourselves aware of the three parts of Alpha, Wilderness (middle), and Omega that help us orientate our exploration by breaking down the confusing muddle of the God story.

The wilderness stories are very repetitious and copy each other in their meaning. In their view and according to their model, the God authors understood that humankind without regard to any sense of moral beliefs is lost in perpetual state of decline. Civilized perhaps but morally lost and therefore held in a form of captivity. And this the basic repetitive theme of the middle stories of becoming captive and finally breaking free again. Symbolic of course, and they basically saying that without any kind of inner moral leadership we fall into a state of decline that we need to be rescued from. This of course is all from perspective and awareness of the authors of the God story and the God model. Of course, we have to remind ourselves all the way through our exploration that our thinking is

always based upon a probability of meaning that assumes that the God story can only be a parable.

The most well-known story of wilderness and captivity is the exodus story of the Hebrews escaping from the captivity of Egypt (the first nation state) which is used as a metaphor of a degenerate state of mind. The God in the Alpha story says, 'let my people go' and in Revelation the voice of God is heard crying 'come out of her (mystery, Babylon) my people' as the oppressive captivity of Babylon (and Egypt) falls as the truth of the hidden message becomes known, and 'the truth sets us free.' It might all sound confusing, but the double narrative of the God story is meant to be so. Just like a maze is purposely designed to keep us lost in its twists and turns, so likewise the secret of the hidden message is elusive to enable its preservation to stand the test of darker times.

The middle stories are symbolic of moral captivity and how the elusive truth is needed to 'set us free.' After Exodus, the same message keeps repeating in other stories. The God story uses countries, states, and cities such as Egypt, Babylon, Sodom, and Gomorrah, as metaphors of moral captivity. Whoever has come to live in these places whether by choice or by force have abandoned God and 'the truth is trampled underfoot forty-two months.' The stories repeat with various hero-like characters being sent to lead the people out of captivity to better lands of milk and honey, and manner from heaven falls from the sky.

It literalist will assume that they are separate stories that are historically accurate. But in reality, they are fictional tales of spiritual captivity. The storyline is that without God and the truth the people are weak, and their enemies are able to defeat and enslave them. With God and the truth, the people are strong and able to defeat their enemies so remaining free to live better (moral) lives. Because of the repetition factor of the meaning of the wilderness stories, we can more or less omit them from our exploration. As one-wheel turns, the others turn likewise, one state of moral decline and captivity is much the same as another, and as each of the middle stories tell their differing tales they all have the same meaning.

These tales of the symbolic captivity of moral decline are still very important components within the greater scope of the general God model though. And all of them will need to be opened eventually by other authors and writers if the full meaning of their secondary narratives is to be realised. But for now, and for the purpose of our exploration, it is enough that we are aware of their relevance of meaning without having include them in our venture to solve the God riddle.

The secondary narrative of the God story is likely to be an abstract model of the universal human condition of the abandonment of morality, a time in a moral wilderness, ending with a recovery model of the resurrection of spirituality. An example of the way that the theme of the God story's deeper message is repeated from parable to parable, and from story to story, is the parable prodigal son. Its narrative is of the abandonment of a thing of value (Alpha), the slow realisation of the fallout from the loss (the wilderness), a time of repentance and a recovery (Omega), as the return home is met with a great welcome. Simple story-parables told in numerous ways and each with the same meaning.

As the prodigal son realises his loss he repents of his abandonment, the wilderness being no good to him, he returns home to celebrations all around (if only real life were as simple). But the meaning repeats the greater message of the God story. The abandonment of morality, the wilderness of moral decline, and the return home to a moral recovery. It's along the line of this general assumption of the secret meaning of the God story that our exploration will proceed. And if these ancient tales of morality finally get their message across to us, then we might learn something worthwhile from them. Or else, where will that voice of morality come from at a time of corrupt governments governing only for the wealthy, and morally deficient church leaderships that are content with selling the God myth to the gullible who chose to believe such nonsense? Except we make it our business to search into the deeper meaning of the stories of the Bible, they might remain hidden forever.

The Prophecy Factor

To keep our search simple, we should be aware of Alpha. Omega, and the middle bits of the God story. The bulk of the God story is much repeating of the same stories, but we only need to explore Alpha and Omega. To simplify still further, we should think in terms of there being just three main prophecies. The first is that of a growing awareness of a mysterious secondary narrative, then the finding and revealing of its meaning (our exploration), and then great commotion in the belief systems of the individual God faithful when they realise that there never was a God. The prophecy is that no one knows when that time will come except the eye of the beholder at the time of the opening of the books.

At that time, they run for cover and pray for the rock to fall on them to hide themselves from the face of the hidden truth. But others will shout from the rooftops the truth that has been hidden for so long, the truth that has been trodden underfoot in what should be the sanctuary of the mind of the God believer. And so also fulfilled is the prophecy of 'one is taken, the other is be left.' Things are not always as they appear and when the true picture is finally emerges there will be takers and levers. We should therefore be aware of the three prophecies as our

The Character-Factor Conversion

Our exploration assumes that in our modern times the God story cannot be taken seriously as literal truth therefore it is most probably a parable. Although parables are free to tell tales of characters and events that hook into the imaginations of the shallow minded of past and present, they are too ridiculous to be seen as literal truth within the deeper thinking of the present-day. All parables have deeper messages though, and although missed by past generations of God believers, the secret message of the God story may still be considered relevant to us today.

The hidden message is likely to be that human morality, and the model follows the line of a moral loss, a time spent in a moral wilderness, and an Omega model of moral recovery known to believers as the resurrection. We can more realistically perceive the Bible as being a collection of stories within stories which can be likened to wheels within wheels, ever turning and never stopping. Intelligently designed to stand the test of darker times until a safer age allows for their secret meaning to be found, understood, and engaged with.

The purpose of our exploration is to discover the secret life of the Bible by finding its twin narrative with its secret message hidden within the story. The assumption is that as the God story tells its literal tale, the abstract mechanism of the model flows along as parallel to it. Therefore, we will need to covert from literal story to its abstract narrative to find the model. The method we will use is something we might call the character-factor conversion. The thinking is that each character in the God story represents a factor within the model, and as the stories each tell their tale, so the model copies with its deeper meaning.

All characters who play their parts in the God story will have a factor-value within the model, and our exploration will have to find the secret of their symbolic identity. Fortunately, we will not have to study every Bible story to establish the factor-values of all the characters though. Many of the stories although reading as separate tales, have the same secret meaning and we understand this as the repetition factor. Therefore, our exploration is only concerned with Alpha and the Omega of the God riddle, and the middle stories of the time in the moral wilderness can be largely omitted from the search. The Alpha is the fall that symbolises mankind's abandoning of morality and Omega is the regaining of it.

Of course, Christians interpret literally and believe that after they have died, they will live again in some kind of an afterlife. However, the resurrection is of an abstract nature and is more likely to that of the recovery of morality that was abandoned in the Omega story. With only

the characters of the Alpha and Omega stories to find factor-values for, we can narrow down the search to just the basics of the God riddle.

An Example

The main players in the Alpha part of the God story are God, Adam and Eve, the talking snake, Cain and Able, as well as several others. All of these characters symbolise a component part within the model, and our exploration will have to find the factor-values of each one as best we can.

It is most probable that Adam and Eve both symbolise all humankind, and Eve is also the 'mother of all living.' Some generations later, all of those living, are terminated by God because they 'imagined only evil continually.' The probable meaning is that Eve and Adam acquired the knowledge of good and evil, but without a model of righteousness to guide them, they, and all future generations of humankind fall into evil by default of its absence. Obviously, the God authors cannot allow their God create humankind only to destroy 'all living' otherwise there the story of God interacting with future generations would have ended. Therefore, Noah and his extended family are saved to continue after the Adam to Lamech, and the Cain to Lamech generations ceased.

There is a lot more that the Adam and Eve, and Cain and Able stories have to tell us, and the character-factor conversions of them will be explored later in other chapters. Primarily though, Adam and Eve get the God story going, and their combined factor-values in the model is that they represent all of humankind, past present and all yet to come, imagining evil rather than good. As a philosopher's model of the human condition, they, and all generations of humankind lose innocence by the fact of simply becoming aware of the difference between right and wrong. Having lost innocence there is no excuse for immoral actions and therefore guilt takes on a factor-value within the model. This mind state of

feeling guilt is of course the classic paradise of innocence lost forever as we slip into various forms of moral decline.

To begin our exploration of the double narrative of meaning hidden within the God story, it is important to understand that this is the kind of thinking in which we must engage. The conversion from literal story to find an abstract philosophers' model of the human condition is not an easy thing for many. But for those that can it is not particularly difficult. Except of course for the story-dependent God believers who must never question any part of the God story lest their faith collapses.

This is the first thing that the model tells us, that we all have a choice between right and wrong, good, and evil, positive morality or negative morality. If we chose wrong, we end up in a moral wilderness that the God authors saw as a negative state of spiritual decline that leads to the eventual death of the human spirit. There is more that the Genesis story has to say, but for now, this simple interpretation of the factor-value of the second and third characters in the God story (the first character is God) is enough to get our exploration started as it intends to continue. To discover the meaning of the secondary narrative we must find the factor-value of all of the main players in the God story, even God himself!

And so, it goes on.....a taste of what is to come as our exploration uses the story to find the hidden model and discover its secret message. For it to be valid to us today, it must be universal in its meaning, in that it has to be relevant to everyone. Just as valid today as it ever was and ever will be. But the mystery of the secondary narrative of the God story will only be solved by using the simple method of the character-factor conversion.

The Fallout of Rejection and Denial

Philosophy is about the way we understand human existence beyond just basic survival. Moral philosophy tries to make sense of how we interact with each other so as to live together harmoniously. The God model provides a way of showing us how we can live according to a set of values that allow us personal freedom without encroaching on the freedoms of others.

Within the general scope of the model, it has the loss of morality and the abandonment of truth as its Alpha story's deeper message. The 'wilderness' stories follow with tales of in and out of captivity and 'the truth will set of free.' The God model ends with the recovery model of the Gospel story. Christians misunderstand the recovery believing it to be about living again after physical death. Within the meaning of the model, death is spiritual and occurs inwardly as the higher moral part of us. The Jesus character coming back to life after dying of the cross is symbolic of what was lost in the Alpha story being recoverable. No one has ever died and come back to life again as Christians believe.

The resurrection of Jesus Christ and all who belief in him is only symbolic in meaning as the God model determines death and resurrection as being spiritual. The model has it that we spiritually kill our higher moral selves by the default of not living according to a model of righteousness. This killing is metaphored by the story of Cain killing Abel. In this Alpha model, the two characters symbolise the two parts of each one of us. Cain is the lesser moral part of us and Abel the is the higher. It is like the Jekyll and Hyde story of one person split into two parts. The darker side wants to take over by destroying the better part and if the better part does not learn how to control the darker part it will eventually kill off the higher moral part.

The Cain and Abel story of each one of us symbolically modelled as two inner parts struggling against each other was created a long time before the Jekyll and Hyde story, but the similarity of meaning is worth

mentioning as a way of helping us understand the meaning of the second narrative of the Alpha story of the two brothers struggling to gain control of each other. If the lesser part wins, he will kill the higher part, but if the higher part wins, he simply become his brother's keeper. The Omega model has it that the Jesus character is the Abel character of Alpha returned to give Cain who symbolises all of humankind, a chance to recover his lost soul. If the offer of redemption is accepted, the Cain character escapes the state of spiritual death to become 'born again' in spirit only.

Therefore, there never was a Jesus and he did not die to become resurrected. The whole story of Jesus the saviour is a parable with a symbolic meaning only. The death and resurrection of the Gospel story is symbolic of spiritual death and resurrection. But the Christian follower of Jesus has always been told that its meaning is literal. Our exploration will discover that the whole of the God the God story is a parable, and that no part of it is literally true. We should therefore be aware of the contradiction of such a reinterpretation of the Bible's God story. The faithful only interpret literally and are unaware of the second narrative with its abstract model. Although any book about the Bible is likely to be read mostly by the faithful, the findings of the exploration will be met with Rejection and denial by the faithful God believer.

Every religious God searcher wants the mystery of their God to be finished, but only if there is a God to found at the end of the mystery. We should be aware that just like the illusion of the rainbow, even if its end could be reached, there would be no pot of gold to be found any more than there is a god at the end of the God search. We should also be aware that the God story is valid only if seen as a parable that leads us to the model hidden inside. What our search is likely to find at the end of the God mystery is a philosophers model of the universal human condition, and its meaning is common to everyone ever born into the world, past, present, and future.

The Christian God searcher will reject the interpretation of our search, but as their Jesus character said, 'in three days the old temple must be torn down and a new one built in its place.' The inference is that when the Gospel story is understood to be a parable, and only symbolic in its meaning, the old temple of mind must cease to allow the new understanding to take over. As the God riddle is ended a choice will have to be made, and as the Jesus character also said, 'at the time when the books are opened, one shall be taken, the other shall be left.'

End of Chapter Eight.