

Most Probably

Chapter Three

The Need for Some Terminology

(Approx. 7,300 words)

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Our Exploration will Need Some Terminology

This book is not the usual pointless Bible search to find a non-existent God to confirm existing belief. It is an exploration of the God story but viewed as a parable, to discover an assumed hidden meaning. This will involve the conversion of the story narrative to its deeper abstract message. The assumption is that as the characters in the stories interact with each other and the story develops, so the mechanism of the model is demonstrated. In other words, an abstract model of morality that is a mirror image of each story. Just like the parables of the Talents and the Pounds with their subliminal meaning's, our assumption is that the whole of the God story is itself a parable. And because our exploration believes that there must be a secret life-message hidden inside the God story, all new discovery will create its own new terminology to explain it.

Our exploration will be using the term 'God story' but not in the sense of the story of God as there is no God. The authors use the concept of a god as a metaphor that represents the higher inner-self. The God story is simply a name we can give to the whole collective of all of the stories of the Bible. The God story is what everyone sees and reads and either accept it or reject it. Those who do accept it without question are the many that are called, but not chosen. The chosen few understand the whole of the story is a parable with a deeper meaning within its secret meaning. The story is the primary narrative that we read, but as a parable it has a secondary abstract narrative. We can call this the God model hidden inside the God story. Many certainly are called to the story but only a few are chosen to seek and find and understand the model hidden inside the story.

It has been a long-time desire to solve the God riddle so ending its mystery, but it never seems to happen and the whole thing is just as much mystery as ever. Each God searcher will interpret differently according to their own personal bias. Even so, no one has seen God at any time and what to actually look for is as much a mystery as the finding. We could imagine a house with ten rooms, and we are searching for something hidden somewhere in that house. But there's a problem, we don't know what we are looking for or which room to search. This is similar to the problem the traditional God searcher has, in that they are looking for something that probably doesn't exist, and where to look to find an imaginary thing makes the whole God search a pointless thing. It is a great advantage of our exploration therefore, that we actually know what we are looking for. An abstract philosophical model of the human condition that runs parallel to the story. The assumed subliminal meaning hidden within the Bible's God story.

To help orientate the mind toward this kind of literal story to abstract model conversion, it might be useful to imagine a Russian doll with another hidden inside, and another, and so on. The Bible's God story begins with what most see, a simple story. But inside the story is a parable, and inside the parable is an abstract model, inside the model is the all-important meaning of the secret God message. Therefore, we have to think in terms of four layers of expression each leading to the other. To help the exploration to progress, we will need some terminology though. The God-story is the God-parable, which is the God-model, which mirrors the deeper God message. All of this hiding and secrecy creates the God-mystery. The 'Mystery of God' is that the whole thing is a philosophical riddle, or a philosopher's conundrum. What doesn't exist cannot be found but a conundrum created by ancient philosophers can be solved if we venture think our way through each separate riddle that the conundrum is made of.

We have already mentioned the Story-Dependent who only see the story and believe it to be literal truth and so look no further, and the Philistine who, although intellectually capable of solving philosophical conundrum, have no interest in the Holy scriptures or sensitivity toward any deeper message of human morality. And so, it will most probably be the inquiring agnostics who will solve the conundrum simply because they know what to look for. And we refer to them as the Select because out of all people, natural ability has selected them to understand the deeper things that are hidden from others. As it says, 'Many are called, but few are chosen' which we could interpret as meaning, 'Many are called to the story, but few are chosen to understand the meaning of the parable.'

The God story is the God-parable, which hides the God-model, which contains the secret God-message. When we use the term 'God story,' it doesn't mean the story of God, but simply how the collective of all the Bible stories read in the literal sense. Our exploration sees the God story

as a fictional narrative in the form of a parable. Therefore, the God story is the primary narrative that most are familiar with, and the deeper abstract message is the secondary narrative that lays hidden. Although 'secondary' might suggest a lesser thing to the primary, in this case the opposite is true as the primary is only a container of the deeper message. The two parts of the God narrative are eternally joined together because the story leads us to the hidden narrative that has the secret God-message, and it in turn gives purpose to the story. Its rather like an envelope containing a letter, the letter is dependent on the envelope to see it safely through the postal system, but once delivered the purpose of the envelope decreases and becomes second in importance to the letter inside it.

Also in the general mix of terminology are the God-believers, the God-faithful, the God-addicted, that are blind to the nature of this exploration. There is also, The God-mystery, The God-riddle, The God-conundrum, that we are looking to solve. Mystery, riddle, and conundrum all mean the same thing, but to explore the mystery as a conundrum gives better direction than seeing it as a riddle, although understand it as a riddle is better than puzzling over an anonymous mystery. The 'Mystery of God' that has to be 'Finished' according to the prophecy of Revelation 10:7, will not finish by itself, we have to venture-think do it ourselves according to the parables of the Talents and the Pounds. Therefore, the best chance of success lies in seeing 'mystery' as in 'The Mystery of God' as a philosophical conundrum rather than an impossible supernatural mystery. The perspective is that the 'Ancients of Old' set up the mystery to protect their model only so that we can solve it in our more enlightened times.

These simple terms of reference help clarify the direction of our exploration and speak for themselves in indicating that there might be much more to the Bible's God story than the story itself.

The Three Prophecies.

'Something hidden, something revealed, something rejected.'

The Bible was written a long time ago in a world very different from ours. As far as story-dependent believers are concerned, it gives an account of the beginning of the world which was apparently made in six days by an all-powerful creator God. To them, the stories of the Bible are literal truth and historical fact, and whatever the Bible says must be true because the Bible can never lie. As far as Bible scholars can determine the Old Testament began to be written somewhere around three thousand plus years ago and the New Testament around two thousand. There is much dispute as to the time of the beginning of the Old Testament though as there was hardly any documentation or records made and kept in those times. It is therefore reasonable to assume that the whole of the Bible could in theory have been written more recently and over a much shorter period of time.

Even so, the bible is from the ancient world and if we assume it is three-thousand years old, then in human evolutionary terms it's yesterday morning at 10.30. In spite of the evidence of provable science that the earth is billions of years old and humans have been around for several hundreds of thousands of years, the faithful story-dependent will ignore the evidence so that the myth of God belief can continue. And this is the nub of religious belief, that faith hangs on the complete rejection of science to allow the God story to be seen as literal truth. Faith therefore will not allow the story to be questioned lest faith should collapse. The story believers will not see beyond the story to understand it as a carefully designed parable surrounded by mystery to keep it's secret message safe until better times.

However, it is not the concern of our exploration to know when the Bible was written, but only to discover what lies beneath the literal narrative of the God story. A good place to begin our abstract search is to become aware of the three main prophecies that the collective of the God authors wrote into their general parable. These are spread about in many of the stories in both old and new testaments. They are found in Ezekiel and in the last part of the book of Daniel from chapter 7 onwards, and the Book of Revelation is made up almost entirely of the awareness of something hidden, then revealed, and the positive or negative response by the reader to the God story being shown to be a parable. This copying or reusing of previous stories, riddles and mysterious sayings is the reason that the Bible is such a bulky thing to read. The writing of metaphorical tales of strange events with larger-than-life characters and each story with a deeper meaning is something that is repeated over and over by subsequent authors. The Gospel story is typical of this with one basic story written as though coming from four different witnesses. All four versions of the Gospel (Omega) repeat the three prophecies which are as follows....

1. The prophecy that there is something hidden and therefore shrouded in mystery (except to those to whom it is given to understand the mysteries of the kingdom) and that when the books are opened the truth will finally be revealed.

Leading to....

2. The prophecy of the revealing of what is hidden, or 'Mystery, Babylon the great is fallen' and the captivity and confusion of 'not knowing' is ended. is taken the other is left.'

Leading to....

3. The prophecy of a great 'Armageddon' of mental torment of the positive or negative reaction among the story-dependent to the revealing of the God mystery. The so-called 'Rapture' of 'one is taken the other is left.'

Matthew 24:40-41,

40. "Then shall two be in the field; the one shall be taken, and the other left."

41. "Two women shall be grinding at the mill; the one shall be taken, and the other left."

It is amazing that the intellect of some of the faithful will only allow them to visualise this so-called rapture as literally one will ascend up into the sky whilst the other remains earthbound. One is taken, the other left, is symbolic of one person seeing and accepting the newly revealed truth whilst the other might see it but rejects it or does not understand it at all.

The first prophecy of the realisation that the God story's narrative is abstract and is therefore a parable with a secret meaning is straightforward enough, and the revealing of the mystery is likewise a simple thing to consider. The third prophecy of an accept or decline response to the end of the God mystery consists of the 'one is taken, the other is left' saying of the Jesus character in Matthew 24:40-41, although this is again repeated in other texts.

It is fascinating that the gullible story-dependent will see this 'taken or left' as a literal event where the faithful will physically ascend up into the sky to be with God, whilst the unfortunate who are left will presumably just continue as before. They call it the Rapture and it's an example of how the limited thinking of the God believer will interpret these prophecies as though they are to happen outwardly rather than abstractly and inwardly.

But it is obvious that if there is information hidden and then revealed and the mystery ended, there will be a take it or leave it response. The story-dependent will not accept the God story as a parable, hidden meaning or not, and so they will not be taken by it. It will most probably be the more

openminded agnostics with an interest in moral philosophy that will be taken by the revealing. Two people of similar standing but 'one is taken, the other is left' suggests a differing of opinion and has nothing to do with a ridiculous Rapture as pitifully interpreted by the lesser thinking God believer.

And so, three basic prophecies of mystery ending and a mind awareness event that triggers a take it or leave it reaction. When 'the books are opened' and it becomes apparent that what is hidden and then revealed is in fact a philosophical model of morality, it will create a time of much inner trouble and doubt for the story dependent. The great battle of Armageddon, usually assumed to be an outwardly occurring event is therefore metaphorical and means much anguish for the story dependent as they God model belief against their God story belief.

The Opening of the Books

'Revelation 20:12'

'And the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works.'

There are many other references to 'the opening of the books' throughout the scriptures and many story believers will interpret the meaning as the books of judgment being opened. God will then draw his finger down the page to find their name, if they've been good in life they will receive everlasting life in the paradise of heaven, if not its everlasting torment in hell.

Our exploration assumes that it will be a very abstract opening of the books to allow the secret message of the model to be seen. If believed to be literal truth the God story reads as it does and being full of mystery it is impossible to make any further sense of it. Therefore, for the story dependent, the books of the Bible can never be opened and 'as it reads, so it must be' means just that, there is no more scope to take it any further, and the faithful remain blinded by their own faith. Just like the parable of the Talents, what they begin with is what they end with and their failure to question the narrative of the God story means that the ending of their knowledge is the same as the beginning with purposeful gain along the way.

Our exploration has a bit more daring, and a sense of adventure being prepared to question the God story as a parable created by ancient philosophers. We see only a philosophical conundrum easily solved if a purposeful and promising exploration is undertaken. Unlike the story-dependent who question nothing and believes everything, enlightened only by the lesser illumination of the story, we instead are in search of the much greater illumination of the model hid inside the story. We must therefore question everything and believe nothing.

Our exploration will open the books in the sense of discovering the nature and meaning of the hidden model, but it doesn't require a great search of the scriptures. It will limit its search to the basic Alpha (first book of Genesis) and Omega (the Gospel and the Revelation). The God riddle can be solved by the reading of just these. The reader is therefore well read of the first book of Moses called Genesis 'the beginning' and the Gospel story 'the ending.' The book of Revelation is a basic requirement as it pulls it altogether in one continuous and very abstract narrative. These three narratives are the must read that the explorer should be familiar with as it is the collective of these books that contain all the necessary clues that will

be needed to solve conundrum so that 'The Mystery of God' can be finished.

The Flaming Sword

'The Two-Edged Sword'

Genesis 3:24 and Revelation 1:16-18

1. There is a mystery message lying hidden within the God story, but the books are closed.
2. The books are suddenly opened, the truth is revealed, and the mystery of God is finished, so we are told!
3. But one will agree with the revealing, another will disagree.

We can only assume that as our exploration is concerned, the metaphors of the flaming sword of Genesis (Alpha) and the two-edged sword of Revelation (Omega) carry the same meaning.

In the Alpha story of Genesis 3:24, the God authors created the flaming sword metaphor as a means of guarding and protecting the secrets of their abstract message which they called 'the tree of life.' To get past the mystery of the tree of life metaphor, it is probable that it means the same as the book of life that is a collective term for all the Bible stories. They began the God story of the Bible with the Torah, the first five books of the Old Testament. From our perspective, we could see it as the beginning of a form of writing that hides messages of morality inside stories, and of course, we call these parables. But what they began other writers would

continue with to create an evolution of parable writing. We can therefore view the collective of all Bible stories as an evolving of models of moral philosophy that had to be hidden by being kept secret for their protection and preservation.

The hiding factor creates two levels of expression, story level and model level, the story for the poorer minded 'who must be taught in parables' and the deeper model level for 'those to whom it is given to understand.' The God story is expressed openly 'as it reads, so it must be,' however, the God model had to be hidden to keep its way of secret message expression until another age. The story-dependent could not understand nor the Philistine. The God authors secret model of high moral philosophy was ahead of its time in a dark minded and primitive world of gods, myths, and superstitious beliefs.

In the Genesis story of 'the beginning' even the beginning is itself a metaphor. It is the beginning (genesis) of the God story which is a parable. Likened to a tree with 'root, tree and branch' the God story begins and then grows and evolves with future writers taking the God story theme of mystery writing from the Alpha story of the fall of humankind through to the 'moral wilderness' stories of 'in and out of spiritual captivity' and ending with the Gospel story of the recovery of what was lost in Alpha. All of this took some several hundred years to complete by many authors who would not have known each other, but the last were influenced by the stories of the first. And so, we can view the collective of all of the Bible stories as having been begun by the originators and continued by future authors all of which understood the secret message hid within the stories. Therefore, the Bible was written by many authors, but its secret message evolved over time through the collective input of those to whom it was given to understand the secret message begun by the authors of Alpha.

Just like a tree with its root, stem, and branches that bear fruit, the book of life is like a tree of life in that it grew over a period of time getting bigger and bearing more fruit as time went by. The 'tree' metaphor works as a symbol of something that grows just as the God story was grown by many authors, and the 'life' metaphor works well symbolising the life within the deeper meaning of the stories as all of human moral life and experiences is contained within. The tree of life and the book of life are the same thing, the book is the collective of all Bible stories and the life is its hidden message that is ahead of its time and therefore had to be hidden and guarded by a metaphorical 'flaming sword.'

The sword metaphor works as a sword that turns every way, jabbing and swiping in all directions outward at anyone who tries to break through the mystery that protects the hidden truth of the secret model. Things that and have been kept concealed from the very beginning which are sacred and must be preserved until future times when the secret God message can be safely brought to the surface for all to see as the prophecy predicts. Something hidden, then revealed, and then rejected by the story-dependent who have to be taught in parables, and the insensitive Philistine.

To put it more simply, a model of human morality too far ahead of its time to be expressed openly (except to a few) and so it had to be hidden to preserve it until a future age. The secret message of the model buried within mystery stories and the mystery of the stories protected by a flaming sword that turns the casually curious and the inquiring literalist every way outward and away from the truth that lies secretly inward.

The Two-Edged Sword

'Revelation 1:16-18'

The tree of life-book of life with its secrets preserved and protected by a metaphorical flaming sword that turns all literalists away from the truth has worked very well for a very long time fooling and misdirecting the gullible God believer. There is also another use of the sword metaphor in the book of Revelation. Alpha's sword suggests that there is a secret and sacred truth that must be kept hidden from the danger of premature discovery. The sword metaphor is reused again in Omega's Revelation. This time we have the now resurrected Jesus character reappearing to say that he is Alpha and omega, the beginning, and the ending (of the God story-mystery) and he speaks with a 'two-edged sword.' Both the flaming sword and the two-edged sword are the same-meaning metaphors of something hidden that must be kept secret. The flaming sword simply misdirects the gullible outward and away from understanding the God story as a parable. The two-edged sword suggests that there are two ways of interpreting the God story. As literal truth that turns the inquirer away from understanding its mystery, or as a parable with its secret meaning that enables only the Select to discover secret truth. The flaming sword tells the gullible to search outward turning them away, and the two-edged sword misdirects likewise as the story-dependent will always see only the story and not its deeper meaning.

But both the flaming sword and the two-edged sword have no power over the few Select, for 'to them it is given to understand the mysteries of the hidden kingdom.' They know that the God story is a parable and so interpret on the abstract side of the two-edged sword. They also have the intellectual insight to walk into and straight past the flaming sword, the Select alone understand that its power lies in its ability to misdirect the gullible.

Knowing the secret of the sword metaphors helps to confirm our exploration of the God story as a parable. In the days of the writing of the Bible stories, only a few sensitive souls could have understood the deeper meaning of the story as a parable as they were 'given to understand' but others less perceptive could only be taught in parables but not understanding the whole of the God story is a parable. Thus, the secret message of the God authors has been kept preserved for future generations to explore unhindered by the restriction of God belief. No longer gullible and much more openminded, it is probable that after such a long time, the God riddle really can be solved so that the 'way, truth and light' of the secret message can be seen and understood in a plausible way.

In the Genesis story, the flaming sword that turns every way to keep the secret of the book of life preserved (until future times), is a metaphor indicating that there is a secondary narrative at work. The sword turns the Bible reader every way 'away' from, rather than 'towards' the deeper truth hidden within the narrative. The revelation authors reuse the sword metaphor by turning it into a two-edged sword. The two-edged sword indicates a two-way interpretation of the God story. The simple literal read is meant for the shallow minded of past times and right up to today all religious belief is based on this. The suspicion of there being subliminal meanings written into Bible stories, gives credence to the similar meanings of both the 'sword' metaphors. The Bible authors used the words 'fire' or 'flaming' to symbolise 'The Word of God.' The flaming sword will turn most readers all ways away from the secret truth message, or, for the more inquiring, it can let them pass through the primary narrative to access the secondary. Of the two metaphors, the two-edged sword is more indicative of the double narrative of Bible stories.

The risen Christ in Revelation is the central character of both the Alpha and the Omega of the God story, and everything revolves around him. He was killed in Genesis by Cain and then returns in the Gospel story to save

all humankind, and of course, the Cain character is symbolic of all of us. The Jesus character began life as Abel, and both personas are the main character-factors of the literary story, and also its deeper meaning. These two characters read in the story as separate, but within the model they are as one. The Abel character in Genesis is silent and he never speaks a word, but when he returns in the Gospel as Jesus, he says many words because he is 'The word' being expressed through his character.

He is both the Alpha and the Omega, the beginning, and the ending of the God story, and he speaks all the way through with a two-edged sword coming from his mouth. Our exploration assumes that there is a very secret, secondary narrative throughout the God story. The primary is the simple read for the shallow minded, and the secondary is meant for the deeper thinker. To gain access to the deeper message, we must first become aware of its existence, and this is the first prophecy, once found, the second prophecy of a revealing is fulfilled. And once the meaning of the subtext of the second narrative becomes known, the third prophecy of 'one is taken, one is left' is also fulfilled. Much of the world of Bible-based religion will not approve of the secondary narrative of the God story!

Altogether, the two metaphors of the flaming sword and the two-edged sword work very well as indicators of the God story's double narrative. The 'Word of God' is spoken openly throughout the story for the shallow thinkers of the religions, but it has limited information and is shrouded in mystery. Usually, the secondary to a primary is the lesser of two parts. But with the two-part narrative of the God story, the greater part is the hidden message that is secretly carried by the story. Because it is hidden (for the sake of providence) the shallow minded God believers of the ages have only seen the primary narrative and remain blind to the secondary message.

When it is realised among the story-dependent that the story is only a parable hiding another narrative, then the secondary narrative will be rejected. The God believers want the God they have chosen to believe in and will prefer the primary narrative that delivers that God. To them the God story is all there is and there is no other interpretation than the simple 'as it reads, so it must be' of the story. The secondary may be the lesser to the primary in the eyes of the shallow thinkers, but for the more inquiring agnostic who is keen to find the deeper meaning of the hidden God message, the secondary narrative overrides the primary in its importance.

And God Made Two Lights

'Genesis 14-18'

'As it reads, so it must be' this is the instinctive way of reading any kind of narrative. But we are wise enough to know that we shouldn't believe all we read. If we really want to believe what we read even though it defies normal logic then 'as it reads, so it must be' is good enough. The struggle of faith lies between what we want to believe and what cannot be. For some, God belief works, but it is not for everyone.

If the narrative of all Bible stories is suspect in their literal integrity, and are instead understood to be parables, then it has to be accepted that there is no God, there never was and never will be. This is something that the story-faithful cannot accept, but it leaves the exploration of this book open to everyone who believes that the greater value of the God story lies in it being reinterpreted abstractly in order to gain insight into its secrets.

Carrying on from the flaming sword and the two-edged sword, we might as well mention the two lights that the God authors made in their creation story. We know that this account of the creation of the world is not valid therefore there must be another way of interpreting it. The creation story is not a nonsensical jumble of events put together just to get the God story started. It is the creation of a parable and It's more likely to be the setting up of a metaphysical scene that builds carefully with factors created that give clues to the solving of the abstract conundrum that the God story is.

It begins with 'God created the heaven and the earth' but darkness was on the face of the deep. Then more things begin to be put in place. The darkness becomes darkness and light. A single firmament of space or expanse becomes waters above and waters below. The abstract concept of heaven is then subtly slipped into the mix. The waters are then put in one place so that dry land can appear in another. Later, Man is created and then becomes man, and woman to symbolise all humankind. But before creating the first two people, the God authors create two lights (Genesis 14-18) one for the day, another for the night, and so, a greater light and a lesser light. It's like an empty stage where the scenery and props are being put in place ready for the characters to come on to do their bit so that the play can get going. All of the props mean something though, and the two lights that the God authors created are probably symbolic of and comparisons with the metaphors of the two-edged sword and the flaming sword. And so, it's metaphysical creation of a scene with factor introduced that are symbolic to the point of building the model, and these factors need to be used repeatedly within the parable.

Two Means of Expression

'The double narrative'

The authors are using the two lights right from the beginning of their conundrum to subtly state to the more perceptive that what they are about to read (the God story) has two ways of interpretation. A lesser light given out by the story, and a much brighter light is to be gained from the deeper meaning of the model. To put it simply, the God authors are creating two means of expression or two layers of communication of their story-message. One lesser for the less perceptive mind of darker ages, another more informative for the more select that have the gift of insight.

Later, in the Omega story, more information is given with the saying, 'to some it is given to understand the mysteries of the (abstract) kingdom' but the lesser minded have to be taught by the parable of the story. Its lesser light illuminating just a little for the story-dependent who are completely unaware that it is a parable. 'Blessed is he who believes but does not understand' because if the values within the story are adhered to and faith to the morality of the message is maintained to end, the believer shall be saved by the default value of the smaller part of the hidden message that seeps up and through the story.

Today we might be mistaken in thinking its sugar coating the bitter pill. But not so much sugar coating a bitter truth to make it more palatable but expressing the concept of the inner self in such a way that the less perceptive are able to part comprehend via a simpler story version of the full model. If something is too hard to understand or unacceptable in its basic form, then it can be presented in such a way as to make the lesser mind capable of receiving a lesser version. And so, the two lights, the

lesser for the lesser mind, the greater for the few that have enough insight to understand how the God mystery story works. The poor minded story believer, throughout the darker ages and right up to more modern times, will still 'see through the glass darkly and understand with the mind of a child' as they are incapable of accepting that the story is a parable. It takes a much more mature mind with no preconceptions of belief to see through and beyond the simple story-tale narrative to be able to find and understand the message of the model within the story.

The Metaphor of the Two Swords

Two lights, a lesser and a greater, a flaming sword that turns away everyone's understanding so that they search outwardly for a God that doesn't exist, but if they keep to the laws taught in the story they shall be saved by default of their innocent faith. To keep the way and so preserve the greater light of the tree of life model by its hiding within the story, the flaming sword has certainly done its job successfully for a very long time. And later in the God story, there is an open admission of the two interpretations as outward literal truth or inward abstract model. He who speaks with a two-edged sword, is a general statement that there are two ways of interpretation the God narrative. The two-edged sword can turn every way a two-edged sword can turn, and the flaming sword allows the wise to see inwardly whilst the unwise will always search outwardly. Thus, the secret God model has been kept safely preserved for future generations, in the meantime, the story has saved many from moral decay, but only in a lesser sense of understanding.

There is little doubt about it that in our times the God story cannot be seen as literal truth, it's much more likely to be a parable with a message of morality that lies in the area of paralleling the human condition. In the dark times that the model was created, and the story written, there were only a very few that could understand the model, and so the story was written to enlighten just a little whilst also serving the purpose of hiding the model safely until a future age when it becomes viable to find and express openly the secret God message that the ancients created and preserved for us.

There are many sayings and parables especially in the Gospel story of having to be taught in parables and only seeing through the glass darkly, this is an indication of what the God authors were up against. Most people of the past and even the present do not have sensitivity to be able to see and understand their deeper inner selves. The model parallels the universal human condition of not knowing who or what we are and therefore we fall into a default of moral decline. The story subtly lets enough of the model through to guide the unseeing but holds back much more than it lets out. Its apt to end here with the saying from Mark 4:11-12. The faithful see the parable but don't perceive its meaning, they hear the words but don't understand the deeper message.

Just about everyone who has ever read the stories of the Bible will fall on the wrong side of the two-edged sword, and the flaming sword that always points outward every way will not allow the search to fall inward. The story-dependent are so desperate for there to be a God and an afterlife that they remain unaware of lesser light and the greater light. The two layers of interpretation and the two means of expression remain hidden for the time being. But the prophecy is that all will be revealed and that there will be a great earthquake with thunders and rumblings, a time of uncertainty and mental turmoil, when old assumptions and beliefs fail, a

time of great upset the likes of which have never been seen before and will never be seen ever again. In other words when it's realised that the God story is a parable with its deeper meaning being that of moral philosophy, all religious belief will be threatened and thrown into disarray, and therefore the revealing of the model will be strictly a one-off event.

The Two Fields

If there really are subliminal messages hidden within bible stories, we can understand the God story as having two narratives. A literal story for the shallow minded, and an abstract model with a philosophical message for the deeper minded among us. Each is a parallel of the other. As the story tells its tale, so the model is actuated according to the flow of the story. History has the theological God believer only searching the story to try to find their God. They, being shallow minded enough to believe that there is a God, are completely unaware of the model hidden inside the story. Subsequently, they have never found their God because there is no God to find.

A good parallel here is to imagine two fields, one has treasure buried in it, the other has nothing. If the wrong field is chosen, then no matter how hard or long the search, even if every square meter of earth in the whole field has been turned over, if there is nothing there then there is nothing will be found. However, if we begin digging in the abstract field then it's only a question of time before the treasure of the model is found. And of course, we are back again to the two-edged sword of the double narrative of the God story. The traditional God searcher chose the literal story thinking the treasure it to find an impossible God. But the deeper thinking person will choose the abstract side of the sword, and in doing so, it is

only matter of time and mind before the secret of the secondary narrative is discovered with its treasure within.

Overall, it's just a question of what we want. Proof of a God with the ridiculous promise of an afterlife. Or more realistic, should our search be for an ancient philosophers model of the human condition that might enrich us with the enlightenment of knowing who we really are. If so, then the treasure is the illumination of self-knowledge. The genuine search for the truth can be an illuminating experience whereas confirmation bias can be a misleading enemy of the truth.

The Failed Faithful

What does the Gospel say about the Christians who fail to look beyond the story for its deeper message?

We shall also be using the term of the 'failed faithful.' So, who are they? They are those who claim to be Christian God believers but have failed to search deeper into the God story to find its deeper message as a parable. The Bible term is that 'whoever leads into captivity must themselves also go into the same captivity.' These days we simply call it the blind leading the blind. Church leaders, the more educated among the laity, theologians and religious thinkers have been very lazy in that they have failed to look through and beyond the God story to see it as a parable. In our modern times, they should by now have come away from the traditional interpretation of literal truth and historical fact. How can they still believe the world was made in six days and that a serpent can talk to people, or that a virgin can conceive and give birth and that dead people can come back from the grave.

The parable of the Talents warns the faithful to try harder in their search for the God-truth. Do not look through the glass darkly with the understanding of a child, but instead wake up to the greater probability that the God story is a parable with a much more enlightening message. The unknowledgeable (the failed faithful) will interpret the parable of the Talents in a cruel way believing it means that the poor will lose what little they have, and the wealthy will have more added. Of course, this is not so, the correct meaning is that it will be the spiritually poor who will lose what little they understand, and the more searching mind will have more added.

The Warning to the Failed Faithful

'The parable of the Talents.'

In our modern age it must have occurred to the faithful that The God story is a parable, and its deeper message must be searched for. Belief in the God story as literal truth will create a superstitious myth that tells us very little. The deeper truth hidden inside the God parable has the greater message that will enlighten the spiritual darkness of mind. The warning to the failed faithful is to not sacrifice the greater message of the God model for the lesser illumination of the God myth. If your faith is based upon the story only, what little understanding you have even that little shall be taken away. But if you search diligently for the God model hidden inside the God story, your understanding will increase. For some by ten-fold, for others thirty-fold, and for the very wise even a hundred-fold according to the prophecy. When the God model is found, the God myth will collapse and faith in it shall be taken away. Therefore, do not end with what little understanding you began with, do not let the beginning be as the end.

3:25

But search for the deeper truth hidden inside the God story and prosper in the enlightenment that the God model will deliver.

End of Chapter Three.

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