

# Most Probably

## Chapter Four

### Are God Story Believers Gullible?

(Approx. 6,600 words)

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Contents of Chapter.....

Two Thousand Years of Generations to Generations

The Two Creations

What is the Kingdom of God?

Religion

The Two Kingdoms

Two mysteries

Revelation 10:7,

Revelation 12:7

There is No God Fingerprint Or DNA

Probables and Improbables

Improbables from the Old Testament.....

Improbables from the New Testament.....

The probables.

Probability

Responsibility

End of Contents.

## Two Thousand Years of Generations to Generations

'Many versions of the God myth'

God belief only exists in our times because it's always been there, past down from generation to generation it has been a part of life all around us. Even if not believers, we get christened, married, and buried according to religious ceremonial tradition. We get given a Christian name whether we like it or not, and there are religious holidays throughout each year. And who doesn't like Christmas time devout believer or not? God based religion has been around for a very long time, and its roots lay in much darker times when gods were everywhere ruling in people's minds and dominating their thinking. In this past superstitious age of pre-existing gods along came the God of the Bible who states that there is no other god but he, and all previous gods are no longer valid.

The God of the Bible fitted well into the thinking of the people who lived in those darker but simpler times, and three world religions have been formed on what the scriptures say. Bible based religious belief may be well established and, in some ways helped people to understand in part who they were and the world they lived in. But over time, science came along and gave better answers that made much more sense. Over time, belief in God has been whittled away and religion has diminished as science and provable knowledge has increased.

Even so, we are all born into a world of existing God belief and take it or leave it there still remains a factor of subliminal influence that it holds over us. But established as it might be, religion is always in direct conflict with science and most people will not let God into their thinking anymore. Therefore, maybe it's time for the proverbial mountain of God belief to be moved down into the sea where it better belongs. Not that the stories of the Bible should disappear forever but be reinterpreted to make way for a much better explanation that reveals a deeper message contained within the secret life of the Bible.

All religions are a mix of history and culture and packed out with rituals and ceremonies to create a theatre-like routine of well-rehearsed entertainment that captures the imagination of the faithful. But all faith hangs on the irrational belief in a God that was created by the ancient writers of the Bible stories to hide and so preserve their model with its much more enlightening message. Beyond the minds of the faithful to understand the story as a parable, the need to believe in God and an afterlife is still strong and religious faith promises a lot. The lesser minded of past and present are therefore blinded by their own beliefs and refusing to question the literal interpretation that keeps their faith together will miss the greater light of the model hidden within the story.

But whether or not we use the word gullible to describe the devout God believer, the biggest factor in our modern-day thinking is that the Bible's God story narrative cannot be seen as both literal truth and also a parable, it can only be one or the other. But many are still called to the lesser light

of the story, and that might be fine for the faithful who simply want their God with the promise of an afterlife, but for the less gullible and more rational mind the story can only be a parable. But of course, only a few are chosen to go in search of the deeper meaning of the God story with its secret message that has eluded the faithful for so long.

Each believer sees their religious faith as a deep and meaningful experience, but so do all believers of all other religions. Faith can be an uplifting experience, but it can also be a blinding experience. The Christian is blind to the faith and God of the Muslim who is blind to the faith and God of the Judaic religion, who is blind to the Christian faith and its God, and so who's religion, Bible, and God is it anyway if the intensity of one religious faith throws doubt on all others?

If the free thinking, inquiring agnostic should find the secret God model and bring it to the surface, what would the story-dependent believer of any religion choose between? If it's the story over the model, then it's no longer a question of being simply gullible, rather a corruption of the normal process of the modern thinking mind. And so, the lesser light of the story, or the greater light of the model? If the story is a parable with a deeper and much more sensible message of morality, to remain with the irrational belief of the literal story would take the faithful into a new area of betrayal of the spirit of the story once the model has shown itself. The question is, what will have been the purpose of the Bible's God story if once it has delivered up its hidden message, religious belief causes it to be immediately rejected? And so, the prophecy of something hidden, and then revealed, and one is taken, the other left, suddenly becomes a very relevant factor in our exploration.

As the secret meaning of the God story begins to come to light so proving it to be a parable, to carry on believing that there is a supernatural creator God who formed the world in six-days, and a story of a talking snake, a virgin birth, miracles of healing and the dead coming back to life again, would show the story-dependent believer to be more than simply gullible. The literal interpretation of the Bible's stories worked very well in the days

of its writing and may still work for some to this day, but in our modern age with the benefit of science and a more plausible alternative interpretation becoming available, an effort should at least be made by the religious to understand the story as a parable.

To question the story and make purposeful inquiry into finding its deeper message is the meaning of the parables of the Talents and Pounds. That what is given for safekeeping is temporary and in more mindful times should be taken and thoroughly explored so that understanding can increase, and knowledge be gained. Irrational belief based on an assumption that can never be proven or made any sense of has no place in our times and should be put to one side. To continue to look through the glass darkly is no longer acceptable if there really is a viable alternative that can be considered.

People of darker times who didn't have the benefit of science and accurately recorded history to tell them how the world worked had an excuse to believe in the Bible's literal narrative. They were therefore not gullible but simply impressionable according to their times and their superstitious beliefs. They were very much products of their darker times, but we are products of our enlightened times. When the story is shown to be a parable and the model is proven there is no longer an excuse to believe in irrational tales of supernatural happenings.

Religious belief only works because it's there, it pre-exists us in the world we are born into. It still impresses some but the faithful are getting fewer in numbers. If the story is a parable written to preserve a more sensible message, then when it is proven, to continue believing the story is literal truth will mean the God believer is not only seen as gullible, but what little understanding the story delivers, even that little shall be taken away. When the model hidden inside the story shows itself to us, we should listen to what the universe of common sense tells us to believe.

## The Two Creations, "And the Word was God."

All three of the Bible-based world religions have the Old Testament and the Christians have the New Testament as well. We are aware that the Judaic and Islamic religions do not have an Omega story, therefore there is no ending to their God mystery. The Old Testament has its very literal sounding 'Alpha' creation and the Gospel story has a much more abstract kind of creation (John:1-5). The Omega creation has its beginning as 'The Word' and the word was with God and the word was God. This suggests that God, the word, and the truth all mean the same thing. Or, for the abstractness of a moral truth message to speak with a voice to the world, it has to become a God with a mouth that can communicate using words. The collective of all the words of the God story is the word of God, and the word is God, and God is the truth. The literalist will simply see the God part this form of expression. The deeper thinker will understand that the nature of a parable is that it has a more abstract interpretation. The Gospel authors called the truth that they perceived 'The Word.' To them all things were made by the word suggesting that the creation was of an abstract kind. God therefore is only a metaphor used to convey an abstract message of moral virtue through a means of expression that people of the ancient world could accept. They were told to abandon their old gods made of wood and stone that couldn't talk or communicate, and to follow the new God of the Bible that could speak via the mediums of angels and specially chosen holy men who could talk directly to God. Altogether an articulate way of expressing an abstract model with its message of morality in story form to a people of limited understanding of such things as the deeper inner self. But the light shines in the darkness and the darkness cannot see it.

In the John verses the operative words are that 'in him was life; and the life was the light of men. And the light shines in the darkness; and the darkness comprehended it not.' Likewise, the story-dependent only see the story narrative unaware of the greater light of the abstract model. When this exploration brings the model to the surface, the darkness of mind of the story-dependent will most probably not comprehend it.

## What is the Kingdom of God?

'A state of mind'

"You will not find the kingdom of God by searching through the scriptures. The kingdom of God is found within." So said the Jesus character to the learned Bible scholars of those times.

We all have a deeper inner-self, and most philosophies and religions attempt to lead the believers towards a better understanding of themselves. Philosophy is straight to the point and tries to explain through reasoned thinking how to define the human condition which can be understood as the common state of mind of most of us. Our mind state is usually made up of our religious or philosophical beliefs, our sense of morality, and all of the things that we consider to be of value that give meaning and purpose to our lives beyond just day to day existence.

Most philosophies will attempt to offer a structured routine of how we should live our lives if we want to discover ourselves and achieve a peaceful existence that is not at odds with any negative thoughts that might encroach into our mind state. A certain amount of intelligent thinking is needed to make the journey inward to understand introspectively the abstractness of the things of our inner selves. Some will find this a relatively easy journey, whilst others wanting a better understanding of themselves will struggle. Most though, have no interest in such things, their domain is materialistic, and their world is outside of themselves.

Philosophies can create abstract models of the inner matters of mind of who we are and what motivates us. They are sometimes elaborate and difficult to understand, but they usually consist of a list of do's and don'ts. To achieve a perfect state of control of mind, the domain of the inner self can be seen as an abstract kingdom that's ruled over by either good thoughts or bad thoughts. We cannot literally see our own minds of

consciousness and so the philosophers abstract model comes in to play and acts as a mirror that helps us see ourselves inwardly.

Philosophy is fine and intelligent abstract models can do what they can, and there are some that are better than others. And of course, there's a lot of nonsensical ones out there that are shallow in meaning and designed to fool the gullible into thinking they can self-help themselves away from their troubled states of mind to find a supposed happy paradise. These days we see it as good mental health to be able to process our thinking to establish within ourselves what is and is not important in life, and all philosophies whether ancient or modern will make the promise of an improved state of mind and a better sense of well-being if their 'wisdom' is followed.

If we take it upon ourselves to search for the kingdom of God, we will only find it within ourselves, it is the abstract domain of the mind. Those to whom it is given to understand the mysteries of this kingdom of mind, have the gift of understanding themselves. The God model of the hidden testament is a definition of the inner self. There are therefore two mysteries of the kingdom. The first is the mystery of not knowing ourselves, the second is the mystery of not understanding the God model that could enlighten us. As far as the Bible term "the mysteries of the kingdom" is concerned, we can suppose the authors are referring to the mysterious meaning of their God model (the tree of life) hidden inside the God story and protected by a metaphorical flaming sword that turns everyone away. When we re-read the God story as a parable, we can easily discover the God model. This give us the ability to understand the mysteries of the kingdom of the Tree of Life that has had to be so carefully guarded for such a long time. The important thing here is to know that the kingdom of heaven is not a place that the faithful go to after they die, it is the domain of the mind that the God authors could not express in an open way at the time of their writing, 'except to the few.'



## Religion

Religious belief is a bit different from straightforward philosophy. The direct way that philosophy teaches a way of understanding the inner self, relies on the intellectual ability of the individual to think abstractly about themselves. A religious message tries to achieve the same as philosophy, but in a way that infers rather than using direct reasoning. Good religion should carry a serious message of good morality which will lead the believer towards achieving a similar state of well-being as philosophy promises.

An abstract philosophical model that parallels the deeper inner self requires a bit of intelligence and sensitivity of mind to understand. But for the lesser minded and less sophisticated of abstract thinking, a different method of teaching is required. And so, we have something called religious belief. If it is Bible-based, it's basically moral philosophy by proxy of a fictitious God figure and its means of expression consists of a series of fiery-tale like stories that are far too ridiculous for the modern mind to take seriously. But of course, they are most probably parables and if understood as having a much deeper philosophical message hidden within the narratives, then it becomes a worthy project for us to try to understand the mystery of them.

In darker times when the God story was written, there were many gods, but they were made of wood and stone and couldn't talk or communicate with their followers and what would they have said anyway? The mindset in those darker days was that of ignorance and superstition, gods and myths, and illiteracy meant that learning through books was not possible.

If a philosophical moral code of civilised living was to be delivered to simple minded and very superstitious people, then a simple means of expression had to be found that would tap into the primitive belief system of the people of ancient times. And so, the difficult pill of moral

philosophy was sugar-coated to make it more palatable to the simpler and innocent minded of darker times.

Moral philosophy disguised as a religious belief is a way of teaching a set of values within the context of a belief system dependent upon a powerful and authoritative God figure. The people of ancient times wanted a god and a myth, miraculous happenings, tales of larger-than-life characters doing impossible super-hero things, divinely inspire holy men who were able to talk directly to that all powerful god and could also communicate with angels, see visions and prophecy future events, and the tales of the Bible gave them what they wanted. Throw in a bit of carrot called eternal life, and a bit of stick called everlasting damnation and the Bible's God story had it all. And so, a simple way of tapping into the mindset of the darker minded, superstitious people of the ancient world, whilst teaching a code of good moral living in a very subtle way through the mouth of a creator God.

The authors of the God story call the Bible the 'tree of life-book of life' because all of human life is expressed subliminally within its narrative. A very clever way getting across to people of limited understanding a code of living that had respect to the wellbeing of the individual and taught civilised behaviour toward all those around that individual. To take a bunch of warring tribes and get them to unite into one nation called Israel, under one universal God called Yahweh, the God of Abraham, Isaac, and Jacob (although he had seven names), was no mean feat in such barbarous times. Clever still was that the deeper message was able to be preserved through some very dark ages until better times when according to prophecy, 'all will be revealed.'

## The Two Kingdoms

It is important for our exploration to understand that the kingdom of God is not a real place that actually exists somewhere in time and space or even in another dimension. It is the abstract domain of the inner self, which is a mystery to us unless we explore introspectively using philosophy or religion. With philosophy the meaning of its message is 'open,' but with religion, its philosophical message is 'closed' and hidden within the form of narrative that we call a parable. The God authors being deep thinking philosophers, understood the nature of the inner-self and saw it as a kingdom that is ruled over by either good or bad. Of course, with human existence nothing is as clear cut as a straight positive or negative, we are all a complex mix of varying degrees of both. The God authors unable to express philosophy as such to everyone, had to create the two forms of expression. The philosophical model for the few of the Select with the insight to be able to understand, and the God story-parable for the many with less mindfulness. Hence the saying, 'many are called' to the story, but 'few are chosen' to comprehend the model.

## Two Mysteries

Two kingdoms, but both are mysteries. The kingdom is firstly the domain of the inner self, which is a mystery to us all, and especially to the superstitious people of the ancient world. And the God authors model of the inner self is also shrouded in mystery. To this very day, no one has been able to break through the strange form of narrative of the God story to solve the God riddle to reveal the model hidden inside. It was only for the sake of providence and foresight that the model had to be protected by being shrouded in mystery until safer times. When those future times arrive, it will be possible to interpret the God narrative in such a way that

the two-thousand-year-old mystery of the God story can be finally 'finished.'

## Revelation 10:7

'But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of god should be finished, as he has declared to his servants the prophets.'

We shouldn't allow ourselves to be put off by the fact that a mystery has lasted for so long. The God story is meant to fool the gullible so that they could keep the story alive through their beliefs long enough until a better time of mindfulness allows for the complete reinterpretation of the story as a parable allows the model to be brought to the surface. The moral of it all, is that when these things happen, the whole purpose of the Bible's God story is fulfilled and all prophecies are proven as the secret message of the God authors is finally realised. Our exploration will solve the mystery of the model and so also solve the mystery of ourselves. And so, two mystery kingdoms, one that exists inside us all, the other a philosophers abstract copy of the first.

Needless to say, the whole the God story's narrative of the battle between good and evil plays out within the secretive model which parallels the similar struggle of the deeper inner self. The kingdom is the inner domain of mind which is much fought over between the spiritual forces of light and darkness. God wants to rule in his kingdom, but the devil is prince of darkness and plans his final takeover. Therein lies the very basic message of the God Story parable of morality fighting against immorality. There is no God and there is no devil, these are simply metaphors of factors within an abstract model. To the God authors, the domain of heaven is a much fought over place, sometimes referred to as 'Golgotha' the place of the

scull, where the truth is trampled underfoot, and the place where the saviour character (truth) was crucified. All metaphors of course centring around the domain of the mind, though, and reasoning of each one of us. They likened it to a kingdom that the truth (God) should rule over, but the negativity of evil likened to a dragon, wants to control instead.

## Revelation 12:7

'War in heaven, a troubled state of mind'

And so, there was war in heaven and the angels of truth will fight against the angels of darkness, each wanting control of the kingdom of mind. Metaphored as a Great red dragon that symbolises the denial and rejection on of the deeper truth message when the model is revealed. At that time there will be no distinction between God believers and non-believers, there will be just as many within the scope of religious belief who will reject the model as there will be among atheists. Although these old prophesies are of a future realisation and then the reaction when the model becomes apparent, this very subtle inner battle between 'good and evil' is what our exploration will refer to as the universal human condition that the God model parallels.

## There is No God Fingerprint Or DNA

'Neither the God story nor the God model can be proven.'

Mark 4:11-12

'To you it is given to know the mysteries of the kingdom of God; but to them that are without, all these things are done in parables.'

The story-dependent believers of the God story will always visualise their God as existing 'out there' in a place somewhere separate from themselves. To them it is not given know the mysteries of the inner-self or of the secret model that mirrors it, they are therefore 'without.' But to the more perceptive who haven't stopped searching, it is given to them to understand themselves, and they are that much closer to solving the God riddle that will allow access to the abstract model.

It is important for our exploration that we should understand that we are trying to interpret the stories of authors long since deceased. We cannot go back in time to ask them to explain the secret of their God story. Therefore, all interpretation is subjective according to the individuals confirmation bias. If an external God is required, the story will give one. If an afterlife is desired, the story will copy. On the other hand, if a better understanding of the inner self is the likely purpose of the God story, then as a parable the story can deliver to the more inquisitive agnostic and also to the more perceptive among the doubtful believers.

There is no heaven, or kingdom of God, or an afterlife that the faithful dead will inherit. All such beliefs are based upon the inability to interpret the God story as a parable and will falsely create such mistaken hopes. But God belief is a strong addiction powered along by the laity unable to think for themselves, and the church leaderships unprepared to allow any questioning of scripture. The myth of God belief will continue to mislead the gullible until this negative cycle is broken. Simple God belief may

have satisfied the minds of darker ages and the darker minds of present ages, but it has an obvious falsity about it that is no longer viable in our times.

Knowledge that can be proven or has a probability factor that outweighs the supposed knowledge of religious belief is far better than the improbability of there being a God. The God story interpreted literally was great at subliminally suggesting a sense of moral values to a people who lived in superstitious times, and its tales were able to survive through to us on the back of such religious belief. But there comes a time when we have

to stop looking through the glass darkly and understanding in a child-like way. It is most probable that there is an abstract secondary narrative beyond the simple primary narrative of the God story.

God believers have never been able to prove the existence of their external God, and neither can the internal God of the inner self be proven. But if we are inquisitive agnostics convinced that the God story is parable with an abstract model buried within it's narrative, we have the one thing on our side that the story dependent will never have, and that's a simple awareness of the probability factor of that mysterious secondary narrative.

## Probables and Improbables

So how are we to interpret the God story narrative? As literal truth and historical fact, or as a parable? Well, it is all down to simple cognitive psychology and how the brain interprets information it receives from an outside medium such as the narrative of written words, and of course we should always question what we read. The God story of the Bible most

probably has a double narrative. The obvious literal interpretation story and the much deeper meaning of an abstract model of morality. A two-edged sword means of expression which most have fallen on the wrong side of, with only a select few given the insight to search on the other side. To this very day, and despite the conflict between God and science, many today are still called to the story, but few are chosen to understand the deeper meaning of the secondary narrative as a parable. To some, the valuable gift of understanding is given to a few, but the many are without. And so, as it says, to those with more, even more shall be added, but to that are those without, what little they have, even that little shall be taken away. To emphasise the stark separation of the double narrative of the two-edged sword of expression, here is a brief list of basic improbables and probables.

## Improbables From the Old Testament.....

It is most improbable that ....

The world and all things in it were made in six days by a creator God.

That a woman could have been made from a rib.

That there was a talking snake in a garden of Eden.

That Noah could have gathered two of every species of life on earth.

That a flood took out the whole of humankind and all life, save those on the ark.

That we are all descended from Noah and his family.

So on and so forth! Obvious to most people but it has to be said.



## Improbables From the New Testament.....

It is most improbable that ....

There was a virgin who conceived and gave birth.

That a psychically sick person can be healed by magic.

That a dead person can be resurrected back to life.

That there is an afterlife where a person can live forever, and who wants to live forever anyway?

And the list goes on.

The above statements made by the God story narrative are just a few, and the Bible has many more. When listed in simple statement terms it brings it home just how ridiculous the old literalist interpretation is. Even so, to this very day there are still many people who believe in such things.

## The Probables

It is most probable that ....

All Bible stories are fictional tales and not literal, historical truth as is usually assumed.

They were created and authored by ancient philosophers, who searched introspectively of themselves, to create a 'model' or 'definition' of the universal human condition.

The purpose of their model is to express a deeper, philosophical message through the proxy of a God figure. Externalised for the sake of expression to mind match with a superstitious people who believed in many pre-existing gods.

The message could not be said openly at that time simply because of the dark mindedness of the age. The 'God within' had to become a 'God out there' to copy to the beliefs of that age.

The hidden message factor within all bible stories is the reason for the prophecy that runs throughout all scripture, that one day, there will be a correction from primary to secondary narrative when all will be revealed, followed by a take it, or leave it rection.

The nature of the hidden God message is purely philosophical and therefore abstract and is an externalised expression by the Bible authors of their understanding of the universal human condition.

All Bible stories are therefore 'mirrors stories' the deeper meaning of which is meant to reflect us back onto ourselves.

They read like fairy stories to capture the imagination of the simple minded, superstitious, and mostly illiterate people of past ages.

The thread of meaning of the secondary narrative is to express the loss of innocence, the taking on of guilt from an accusing conscience, resulting in the killing of our accusing conscience, leading us into a moral wilderness.

The ending of the Old Testament model continues with a model of recovery in the form of the Gospel story. This explains the different Gods of the two testaments. The emphasis being on the fall and loss of morality in the old. Whereas the emphasis is on the recovery of conscience and salvation of the soul in the New Testament. A different message with a distinctive style of writing, because of different writers.

Most probably, and most importantly, the entire God story was written in such a way that clues in the form of riddles are included. With an invitation to venture think by questioning the basic story narrative (the parable of

the Talents), it must be possible for us to solve the God riddle, even after such a long time.

## Probability

And so, our exploration of the hidden secondary narrative of the God story depends on there being one in the first place. If there is not then we are wasting our time, but if there is then we will be able to solve a two-thousand-year-old philosophical conundrum, which is most probably what it is. The law of probability only works if there is one factor that is more likely to be correct than several others. If a coin is tossed it is just as likely to land head up as tails up, so no probability only chance. But if the coin is secretly weighted one side, it is probable it will land the lighter side up, and so chance is overcome by probability.

If a story narrative makes less sense to us if interpreted literally than it does as a parable, it most probably is a parable. As a parable its meaning is weightier and being secret it always has its better side downward, so obscuring from view. Therefore, the lesser minded will only see the lesser side which always shows itself. And so, it is more probable that the God story is a parable secretly weighted in such a way that the story will always land face up to catch the most attention, and its deeper meaning as a parable will be face down and for the sake of providence will remain out of sight. Just as the gullible are unaware of the weighted coin and will always lose the toss, so also the gullible God believer unaware of the model hidden face down will always miss the secret meaning of the God story if it were understood as a parable.

Such is the improbability of there being a God that self-delusion is the mainstay that creates and perpetuates religious belief in our more modern times. All religious faith is based on a desperate psychological

need for a God, and yet it is something precariously balanced between the ridiculous and the desire to suspend disbelief that with a bit of 'not thinking too deeply' the believer can just about get away with it. But if the God model can be found and the plausibility of the reasoning can be successfully demonstrated by careful reasoning, it will be at the expense of story belief. Therefore, we are back again to the law of probability that relies on logic and careful exploration, which in turn is rejected by story believers to allow their faith to exist. And so, it is a question of religious faith versus proven scientific knowledge and the promise of a second abstract narrative hidden within the God story that the faithful cannot question.

But our exploration is not held back by religious belief, and we are free to make our own individual journey of self-discovery. If we can solve the mystery of the abstract kingdom of the secondary narrative that mirrors all of us, we will perhaps be helped on our journey. Therefore, our exploration views the secret God model as an abstract copy of the real kingdom of mind. It is this abstract kingdom of the secret model that uses parables, riddles and metaphors, and some very strange cryptic sayings that we understand as the 'mysteries of the kingdom.' And of course, over time as our understanding of the model increases and the God of the story is understood as a proxy figure of the inner self, there will no longer be any conflict between God and science.

## Responsibility

Even if the story-dependent are unaware of the double narrative of the God story, and that there is an abstract model hidden inside, they are still gullible if they believe in a six-day creation and other such matters that contradict scientific evidence. In a modern age of enlightenment, it is the very nature of the impossibility of the stories when literally interpreted that should alert the more intellectually capable to see them as parables. The

stranger the tale, the more likely it is to have another meaning, and it is in the interest of all conscientious story believers to search a bit deeper for their own sake and for the sake of others less capable. However, God belief is a lazy belief that requires no challenging work or thinking. As the story reads, so it must be, and this is the basic interpretation of all religions. Even so, should others be successful in their search and be able to demonstrate how the second narrative works, the excuse of ignorance is taken away and a great responsibility falls on all those who make a paid living from religion.

There are two reasons why God belief in our modern times is a mistake that needs to be corrected. Belief solely in the primary narrative prevents the hidden model of the secondary narrative from being brought to the surface. This laziness and failure to search more deeply not only denies access to the model to the more capable within the clergy who ought to know better, but their failure also denies the gullible their right to the enlightenment of the secondary narrative. If the God story of the Bible is to be taken seriously, it can only be seen as a parable. Within the world of religious belief, it is the responsibility of the deeper thinkers who are given the potential to understand the meaning of the story as a parable, to not just pray on behalf of the shallow thinkers, but to think on their behalf also.

But in any case, if the Bible's God story has a two-edged sword factor of double narratives, then it is down to all religiously orientated to choose for themselves how to interpret. No one in our age of science and literacy, with easy access to books and information saturation all around, has the excuse of being as ignorant as the less informed people of past times. To simply stop believing the Bible's narrative as literal truth and to see it as a parable is not beyond the capability of the average person's mind. Therefore, in the final analysis of all things, it is the responsibility of everyone who claims to belief in God to look a bit more closely at the

primary narrative to try to find the secondary with the greater message that has had to be hidden for so long.

What is certain is that it is not possible for the God story to be literal truth and a parable both at the same time. And if seen instead as part story and part parable, where does story end and parable begin? Therefore, it is most probable that the God story is a collection of story-parables written over a long period of time by collectives of many authors to create the books that we call the Bible. Over an equally prolonged period of time of misunderstanding the truer purpose and meaning of the story, several God based religions have kept the stories with us. Unaware of the secret model preserved within the narrative, the model has been missed by many generations. Now we are in less superstitious and much more enlightened times it should be possible to reinterpret the Bibles narrative in a way that no longer insults our intelligence.

End of Chapter Four.