

Most Probably

Chapter Nine

The Character-Factor of God

(Approx. 3,600 words)

Contents of Chapter.....

What is the Character-Factor Value of God?

The Factor-Value of God

God a Metaphor-Proxy of Conscience

Conscience

Old Beliefs Die Very Hard

To Sum Up

End of Contents.

What is the Character-Factor of God?

'If all of the characters in the God story symbolise a factor within the God model, what is the factor-value of God?'

'Most probably, God symbolises conscience, the God within'

'Why pray to a distant uncommunicative God who never answers, when conscience can be accessed twenty-four hours a day, seven days a week and always give an answer?'

As the God story plays out, so the mechanism model is demonstrated.

The story runs parallel to the model, and the model to the story.

Therefore, each is a mirror image of the other. We can access the secrets of the Tree of Life model if we can identify the character-factor value. We know that the main character is God in heaven, on earth he is Abel who was killed by Cain, and hovering between heaven and earth he is the Jesus character. But what do these God-characters symbolise within the model?

The very basic model uses extremes of good and evil, but in real life there are no such absolutes. Most human experience is a mix of both good and evil, and so more of a grey area that shifts from day to day and can lean us one way or the other. The God model is about the loss of morality, the spiritual wilderness, and the recovery. God is the main player in the story, and we will need to find his factor-value within the model. God believers still want their God though, it is what they have paid for (psychologically), and it is what they expect to get. Therefore, the God faithful will hate and reject the concept of the belief that the story is a parable, and the model contains the truer meaning. It will be beyond them because it will mean accepting that there is no actual God in the God story. Therefore, the character of God only exists in the sense of what he represents in all of us according to the model. And this is the nature of parables, riddles, and ambiguous narratives and sayings, that they all have profound messages with much deeper meanings, but only for the deeper thinker who wants to

hear them. But for the faithful, although they have ears, they cannot understand, and they have eyes, but they cannot perceive, and so they remain story-dependent and only able see the lesser light of the story whilst being blind to the model and its meaning.

Our exploration has dabbled in the character-factor of Adam, Eve, Cain, and Abel. It is most probable that they all symbolise the 'all living' of all humankind who imagine evil only continually. We can assume that the incredible talking snake symbolises the evil that tempts imagination, therefore the God story introduces Satan and the Devil that is always inside all of us. Metaphored as a serpent, temptation is a subtle thing that creeps into our imagination, and it bruises our heel and our heel its head. It is always there and has to be fought against always.

As the God authors began their story-parable that symbolises all humankind and the struggle to know good so that evil can be avoided, they used characters as factors within their abstract model. In the Genesis story, even the void, and the darkness on the face of the deep have factor-values within the model. It is a kind of a philosophical 'once upon a time' of there being nothing, and then there was something. A void in the mind of the reader that is gradually filled as the story gets going, and the darkness of the mind of not knowing is enlightened by the light of the story as it unfolds. The authors have begun to separate the darkness from the light, and then they further separate the light into the lesser and the greater. To the shallow minded, the lesser is the moon of the night, and the greater is the sunlight of the day. But as inquiring agnostics searching a little further, we know that the world was not created in six-days, and so we interpret the Genesis story abstractly. Therefore, we might perceive that the lesser light is that of the story that illuminates the shallow mind of the story-dependent God believer. We can further perceive that the greater light is that of the model hidden inside the story. This greater light is for the illumination of the deeper thinking mind that can understand.

Straight away, the God authors are subtly inferring that there are two levels of expression of their creation. There is no attempt at deceiving the reader of Genesis, rather a way of sugar coating an expression of a deeper message in such a way that the shallow minded can understand at least some of the morality of the message. As deep as the reader can see that much can be understood, look deeper still, and more can be gained. Just like the meaning of the parable of the Talents, it is a question of how much the reader of the God story wants to understand and the desire to venture think away from the literal story that determines the gain of the greater illumination of the model.

The Factor-Value of God Within the Model

'Within the God model'

The purpose of the God story-parable is to make us aware that there is such a thing as a deeper inner-self, and to enable us by means of the model to reconnect with it. God and humankind at odds with each other is only symbolic of our inner struggle with our own sense of morality. Therefore, the God authors story-parable is most probably an attempt at creating a definition of what the morality actually is. The belief in gods was something that was around at the time the Genesis story was written. A secret philosophical model of human morality hidden inside a fictional story was a great way of expressing the higher inner-self as a metaphorical god to be listened to and worshiped. The authors of Genesis began the story as a means of conveying the model to the few Select who could understand, whilst the shallow minded could access some of the model's morality via the lesser light of the story.

God is the main player in the story, and just like the first few characters who symbolise various attributes of all humankind, the God character

must also have a factor-value within the model. We could see the talking snake of temptation as a factor of evil, and God as a factor of good, with the 'all living' of humankind morally slipping and sliding somewhere in between. Because the book of Genesis is just the beginning of the God story's "book of life" (sometimes called the tree of life) there is no actual model fully expressed yet because the story is just getting started. Even so, the first part of Genesis sets up the beginning of the fall from morality symbolised by characters doing what they do, and a fictional God losing all humankind to a fictional Devil. As the greater God story develops, it is thereon in an attempt by the authors to win back the lost soul of all humankind through the voice of a fictional God who symbolises the 'good' in the story.

The God story is a very fairytale-like narrative for the shallow minded, but with a serious message of moral values for all, but only the deeper thinker has the desire and the intellectual capability to find and understand the hidden message of the abstract model within the story. And so, we can reasonably assume that the named characters in the Genesis story represent various aspects of humankind's struggle with good and evil. Satan pulling one way towards evil, and as the stories of the Bible are developed by their authors, the God character tries to save us from ourselves via the use of conduits such as imaginary angels (messengers) and divinely inspired characters such as holy men and prophets.

The factor-values of the characters of Adam and Eve, and Cain and Abel are fairly easy to determine, and even the Devil in the form of the talking snake of subtle temptation can be identified as the enemy of God and all humankind. For our exploration to continue though, we must also find a definition of the factor-value of the God character that was created by the authors in the Genesis story.

God a Metaphor-Proxy of Conscience

The collective of the stories of the Bible are written in the form of a double narrative of expression. A fairytale story for shallow minded God believers of past and present, and hidden from them, the much deeper message of an abstract model of morality. For the deeper thinking individual (who has not given up looking), all that is needed to extract the model narrative from the story narrative is to understand the character-factor conversion of each named player in the God story. If we can find the character's factor-value within the model, we can discover the meaning of the model itself.

Good is represented by God, and evil is represented by the Devil and Satan. The authors give evil other names such as Apollyon and Abaddon who rule over all who have succumbed to being tempted away from God. The metaphor of the talking serpent works very well as the authors liken temptation toward evil as being sly and subtle in the way that it creeps into the mind causing 'all living' to 'imagine evil only continually.' It is much harder to be good than it is to be evil!

The named characters and the various names of the evil influencers in the God story are relatively simple the factor into the model, and our exploration also has to find the factor-value of the fictional God character as he is the main player. The concept of a god to look up to, be guided by, and to fear, would have fitted very well into the beliefs of the people of ancient times. If they could not understand an abstract model of the human condition of the struggle between good and evil, then a definition would be needed of what good actually is.

In the Genesis story, humankind falls simply because of the absence of a model. The theme of this fall from good or righteousness (from the state of innocence) for the sake of not having a guide to morality, is the mainstay of the Alpha story. It is followed by the moral wilderness stories

and ends with a philosophically defined model of 'righteousness' with the Omega model of the Gospel story.

It seems as though the God authors as ancient philosophers were trying to define the morally higher state of being as well as all of the negatives that try to corrupt it. Their God state of mind was the higher state that they termed as righteousness, but what basic quality is it that most of us have that defines such a morally higher mind state?

Conscience

If we trawl around all of the morally good characteristics within us, we could consider factors such as love, kindness, altruism, giving, sharing, forgiveness, truth, justice, integrity, so on and so forth. But none really gives a definitive of what it is that we all have that would justify the belief in a symbolic god-character who must be obeyed at all times.

The God authors ask all faithful to....

Believe in God, follow God, be faithful to God, listen to the voice of God, let God be their guide, and to put God above all other things....

Why? Because God hears all things, sees all things, and knows everything we have ever done. He is ever watching, sometimes accusing, sometimes judging, sometimes rewarding, sometimes punishing....

Of course, when interpreting the God story as a parable with a deeper message for a more modern age, it is always going to be subjective enterprise. However, our exploration is not limited to finding a fictitious God but is subjective of finding a philosopher's model of morality that puts a powerful God-character above all other things. If God is symbolic of a component factor within a model of who we all are, then conscience is a good all-round definition that encompasses most closely all that is positive to the good in us and is comparable with what that God is supposed represent.

The direct comparison of believe in God, follow God, be faithful to God, listen to the voice of God, let God be the guide, and to put God above all other things, tally's with, believe in conscience, follow conscience, be faithful to conscience, listen to the voice of conscience, let conscience be the guide, and to put conscience above all other things.

Why? Because conscience hears all things, sees all things, and knows everything we have ever done. He is ever watching, sometimes accusing, sometimes judging, sometimes rewarding, sometimes punishing. And how is the God of conscience able to do all these things? Because he is right inside our heads and an ever-present factor in our considerations and life choices.

The comparison of the God in the story and the factor-value of conscience within the meaning as a parable is too close a match for it not to be considered the most viable conversion-factor. We can reasonably assume that God interpreted as being our individual and collective conscience is almost a perfect copy of meaning from story to model.

We could continue with the interpretation stating that conscience is the internal God of the higher self, which includes, the internal God of altruism, the internal God of Justice, the internal God of truth, the internal God of all morality.

Just like the God of the Bible, conscience is omnipotent, always present but usually denied. Conscience provokes thinking and questioning; therefore, it is educating as it teaches and enlightens, and if listened to, it will never lie. But as it will always tell us the truth of ourselves, it is an accusing judge and a punisher. And just like the Cain character killing his brother-keeper, we kill our conscience by neglect and abandonment, which seems to be the meaning of the story as a parable.

Conscience is a perfect all-rounder that encompasses all that is good in us, and the God of the Bible is most probably a metaphor that symbolises such. Our exploration will continue this assumption that story to model,

God is conscience by proxy and what we should do in the name of God, we do also in the name of conscience. Most importantly thought, the moral of the authors seems to be that just as God is the truth and the truth can never tell a lie, so also will conscience always tell us the truth, which is why we kill it!

Old Beliefs Die Very Hard

Our exploration must bear in mind that the God authors were very clever, but they were also fallible human beings doing the best that they could to enlighten those around them. A very Select few could have understood the God story as a parable but for most the story had to be the means of expression of a possible pathway to understanding the deeper inner self. In our more enlightened age when religious belief is suspect, it would seem that it is a good time for the model to emerge from the story. But the mistaken beliefs of a lifetime are very hard to challenge, and the shallow minds of God believers are unlikely to want to consider the model.

But as knowledge of the model increases and more of the books are opened, superstitious God belief will gradually diminish. As God believers get old and die, fewer new believers will take their place. In future times, story belief will be up against the growing awareness of the model. Given the sense that the model has over the non-sense of the story, God believers will become less, and model believers will increase in number. But just as round earth belief had to wait a hundred and fifty years for the discovery of gravity to demonstrate its probability, it will likely be a similarly long time before story belief is replaced by model belief. Old habits and mindsets based upon mistaken interpretation take such a time to die out that it will probably be as long as it takes one generation to replace the old before the model is finally accepted.

The belief system of the story dependent shallow thinking God believer will not have head space for our exploration. They choose the lesser illumination of the God story and will most probably reject the God model with its greater illumination. It will be beyond them to accept that there is no actual God deity, but that the character of the God in the story is to symbolise our individual and collective conscience. If understood as a parable, the purpose of the God character within the story seems to be that as God speaks, so our silent conscience is given a voice through the mouth of that God. The true purpose of religious beliefs regardless of any denomination is supposed to enable a reflective pathway to the inner self. The God authors secret message enables the deeper thinking believer to contact their inner selves but only if they chose to understand and interpret as a parable rather than simply believing the story as literal truth. Our exploration will therefore understand that the character-factor conversion of the God character is that he symbolises conscience within the model.

For the devout and faithful God believer it is a bitter pill to swallow, but they still have the lesser illumination of the story to fall back on. There is not much enlightenment in story belief although some of the illumination of the model should still come through to them if they chose to see it. But God believers are shallow minded and find it difficult to think and reason in a purposeful way, and to consciously question their belief system convert their God into their own conscience so that they might speak directly to their inner selves is something that might be beyond them.

To Sum Up

To find the abstract model within the story, we have to find the factor-value of all the Bible stories characters. Named 'humans' are usually symbolic of various parts of all humankind. God is a deity though and is

the leading character in the story. As far as models of the human condition are concerned, there has to be a range between the positive and the negative. The God character is therefore the higher part of all of us that we should listen to, if not, then the low takes over and corrupts. We do not know if the God authors even had a word for the 'higher inner self,' but they understood right from wrong and created their model to define what it might be. To understand that conscience is a viable factor-value of the God character gives our exploration a single word that symbolises the meaning of God. And so, conscience is a satisfactory catch-all of attributes of what we could consider as the 'good' in the God story. But the best argument of all for God being a proxy of conscience is that it is much easier to listen to its voice directly than to try to communicate with a distant absentee God who is surrounded by mystery. The word prey simply means to ask, so why prey to such a God who never answers when we commune perfectly with a conscience that gives instant answers at any time of day or night?

But we are ever aware that our exploration is subjective according to our own confirmation bias in favour of the God story being a fictional narrative that hides an abstract model of the human moral condition. There is no God fingerprint or DNA whether God is an external deity or a metaphor of the internal conscience within. Because we cannot prove interpretation one way or the other, all we have on our side is the probability of the God story being a parable and the impossibility of it being literal truth. Also unprovable is the assumption that the God in the story must be a proxy of our inner conscience. Accept to say that in the absence of any other factors of moral values that are included within our psychology, conscience seems to come out on top of all other definitions of what God might be symbolic of. Therefore, God's factor value within the model is most probably that of conscience. And so, we will go with it as our guide of understanding throughout our exploration.

We can reasonably assume that God in heaven symbolises the voice of conscience in the domain of the heaven of our higher consciousness. On

earth he is the silent, innocent, and righteous Abel character who is likened to a lamb being led to the slaughter. Hovering between heaven and earth he is the Jesus character. Both Abel and Jesus symbolise conscience killed and then resurrected. God, Abel, and Jesus are also the 'Word of God,' silent as Abel but very vocal as Jesus. All three are also metaphored as 'The Holy Lamb of God' which symbolises the innocence and purity of our conscience. Our exploration can now proceed with this understanding of the character-factor value of these basic characters.

End of Chapter Nine.