

My interpretation of the Bible, 1st and Second Testament

The entire Bible is fundamentally a single, unified story about humanity's ancient exile from a lost paradise—not a mythical garden on the ground, but a literal, elevated world inside massive, sky-piercing trees that once towered hundreds or thousands of miles into the atmosphere. Humans lived in the canopy of these colossal trees, alongside other organisms, insects, birds, and creatures, much like animals live in today's forests. God and the serpent are not supernatural beings but representations of organisms or intelligences within this elevated ecosystem—possibly the same kind of life form, or rival ones.

Adam and Eve were the leaders of the human population up there. Humanity lost access to this elevated world after a war or conflict with another organism/intelligence. We were either forced down in a retreat or allowed to repopulate the surface under some kind of truce. Either way, we were pushed out and could never return. Sometime after the expulsion, the exiled humans—possessing extremely advanced technology—discovered a way to cut down the giant trees themselves. This was an act of vengeance, survival, or desperation: they severed massive sections from the trunks, effectively felling the trees and permanently destroying the physical bridge to the sky-world.

The remnants of this catastrophic cutting explain much of what we see in the heavens today. When humans removed enormous chunks from the trunks, the upper portions didn't fully collapse; instead, the sun and moon are visible remnants of the cut sites—the exposed inner surfaces or stumps where the cutting stopped. The sun's glowing appearance comes from the internal fluids, sap, nerves, or biological processes of the tree that continue to react or illuminate. The moon represents the drier, scarred end or bark where the severance occurred. The vast distance we perceive as "space" is essentially the hollowed-out cavity or gap created by the removed sections. Planets and other celestial bodies may be broken-off chunks or debris from the process. Humanity cleared or repurposed the fallen wood for survival, leaving no obvious surface remnants, while the severed upper parts remain suspended or orbiting as eternal scars.

Civilizations that attempted to rebuild access—through literal structures reaching into the sky (pyramids, ziggurats, towers)—were destroyed. The Egyptians, for example, were trying to ascend again; something catastrophic happened to them as a result. Moses, raised in that culture, figured out the danger, escaped, and received (or discovered) survival rules on the mountain—rules leaked from someone who had made contact with whatever lives up there. These became the Law: not divine commands for moral perfection, but practical guidelines for living on the surface without triggering destruction.

The Romans later perfected a different survival strategy: instead of isolationism or direct ascent, they built a vast, inclusive empire focused on physical infrastructure (roads, aqueducts, cities) to save as much of humanity as possible on the ground. They tolerated Judaism because the Jews followed the old rules quietly inside temples, which the Romans believed acted as a kind of shield or containment—physical walls blocking or confusing the sky-organism's perception.

Jesus represents the radical breakthrough. He claimed to know a foolproof method to return—not by building higher or fighting, but by surrender and exposure. The "spirit" is the mechanism by which the sky-organism lifts worthy individuals: like a predator (hawk, bird, etc.) painlessly grabbing prey with claws, numbed by chemicals, and carrying it upward. Resurrection and ascension weren't miracles but literal, physical extraction by this organism. Jesus proved it by allowing himself to be "grabbed" after death, convincing witnesses that the way back was real and individual, not collective or structural.

This is why he taught outside temples and walls: the organism can't distinguish or target individuals hidden inside buildings or cities. Structures make humans indistinguishable from the construct itself, so when the organism acts against a city or tower, everything inside gets destroyed with it. True ascent requires stepping out alone, exposed, light enough to be carried.

Other biblical events (Tower of Babel, floods, destructions of cities) are consequences of humanity trying structural or collective ascent. Apocryphal books like Enoch are rejected because they imply someone successfully ascended and sent information back—something the canonical tradition can't reconcile without undermining the "stay down here" narrative.

In the end, the Bible isn't a moral rulebook or salvation manual in the traditional sense. It's a survival field guide written by exiles: a collection of warnings, leaked intelligence, and failed experiments showing why we lost the sky-world and how some individuals might still be reclaimed—one by one—by whatever intelligence still operates up there. Religion, temples, and empires are all coping mechanisms: ways to feel safe on the surface while ignoring or containing the truth that the only real path back requires radical vulnerability, not power, walls, or righteousness.