

Most Probably

Chapter Fourteen

The Riddle of 666 Man, the Beast, and the False Prophet

(Approx. 17,500 words)

Contents of Chapter.....

The World Wonders After the Beast
The Mystery of the Riddle of 666 Man
Will the Faithful Ever Learn to Go the Extra Mile?
The Riddle of the Beast
A Parallel
The Beast Rises Out of The Sea
The Mark of The Beast
A Little Progress
The Blood of The Holy Lamb of God
Another Go at Finding the Identity of 666 Man
The Component Parts of the Riddle

Now To Count the Number of The Beast
The Generations Adam and Cain
Is 666 A Notable but Random Number?
Is 666 A Notable but Calculable Number?
The Riddle of Lamech
One Riddle Split into Two Parts
The Generations of Adam and Cain
The Riddle of the False Prophet
Other 'Sea' Metaphors
Our Understanding of The Meaning of The God Authors'
Model so far....
"None of the Wicked Shall Understand, But the Wise Shall
Understand."
The personas of the Good Shepherd Versus the Sheep-
Beast
A Philosopher's Conundrum
A Pause
A Simple Philosophical Riddle
Time To Lay the God Myth to Rest
"It Was Because of Him (Cain) That the Daily Sacrifice Was
Taken Away!"

End of Contents.

The World Wonders After the Beast

The appearance of riddles to wonder after.

Whenever the God story narrative says, "a wonder appears in heaven." The unknowledgeable will interpret this as meaning an 'out there' appearance. We should make ourselves aware that a 'wonder appearing' in heaven means that a thing to think about has suddenly come to mind. 'Heaven' being the place or domain of the conscious mind that is prepared to consider the new thinking of the emergence of the God model from the God story. "The whole world wonders after the beast," and, "a wonder appears in heaven," simply means that we wonder who the Beast might be, and we wonder about the riddle of the woman and her man-child and why she must hide in the wilderness from the Great Red Dragon. As the God model begins to appear to us, we will wonder after the many things that the character-factor conversion from story-parable to its abstract meaning will throw at us, that we might wonder after the answer to the mystery of it all. Indeed, as the mystery of 666 Man, the Beast, and the False Prophet, and many other riddles appear in our minds of consideration, we might wonder how they all link together within the scope of the secret testament of the God model.

The Mystery of the Riddle of 666 Man

'If Bible characters do not symbolise each of us then they are irrelevant to us.'

In this chapter we will explore some classic riddles from the book of Revelation and find the connection between the Beast, the mark of the Beast, 666 Man and how they will lead us to the real identity of the False prophet and the Anti-Christ, otherwise known as the Great Red Dragon. Those who are familiar with the book of Revelation are most likely to be God believers, and to believe that there is a God means that the intellect of that person has been abandoned in favour of allowing mythical belief

to enter the mind. Invariably, the untrained thinking of the religiously minded will always visualise the old prophecies as happening outwardly rather than abstractly and inwardly. These kinds of narratives fire up the imaginations of the gullible to the point where even horror movies have been made that depict the appearance of the 'Beast' prior to the second coming of Jesus. This Beast is usually interpreted as being Satan who appears in the form of a mysterious man who has the number of 666 attached to him.

The characters of 666 Man, the Beast and the False Prophet all appear in the book of Revelation. Our exploration will attempt to identify the factor values of each of these within the model. We must learn how to 'count' the number of the Beast, and how to find the mystery man's 666 number. We will also need to solve the riddle of 'the mark of the Beast' and find out who or what the False Prophet is. We will have to demonstrate how these characters connect within the God story and also how their factors of meaning correlate in purpose within the model. Although these four character-riddles appear in the Revelation, this chapter will need to delve into both the Alpha (the first book of Genesis) and the Omega (New Testament) parts of the God story to show how they were there in the midst of the God story mystery right from the very beginning.

We will be exploring with a mind to convert story-characters into their abstract purpose of meaning. This conversion of literal story into abstract model will not agree with everyone especially the devout God believer. But for the inquiring agnostic who has a genuine interest in riddle solving and with no restriction of faith forbidding them questioning the authenticity of the literal God story, it should be reasonably simple to finally solve these old mystery riddles.

For some it is easy to do the character-factor conversion, and others might struggle a little, and even the deeper thinking person must be prepared to have their minds and intellect stretched quite a bit, but if there is a determination to develop a workable understand of the meaning of these ancient riddles then it is not beyond the ability of the average reader to follow the reasoning of the exploration. We should of course also be

aware of the many attempts to solve the old riddles from the book of Revelation and how they have all failed because the shallow minded believer will always interpret literally and visualise outwardly. Therefore, we will need to do the opposite and interpret abstractly and visualise inwardly. If we stick to these two simple rules there is absolutely no reason these ancient riddles cannot be solved in a way that makes viable sense.

We should also make ourselves aware that clues to the answers to Bible riddles are often to be found within the riddle itself. However, sometimes the clues are hidden in two apparently separate stories. A riddle might begin as a story in Alpha and carry through Omega. Each story by itself is impossible to make any sense of but if read together they have enough clues shared between them to give us the deeper meaning.

To recap, 666 Man is assumed to be Satan, the devil, the anti-Christ, the false prophet, and the beast that rises from the sea. He is primarily the Cain character from the Alpha story of Genesis. He has the number of 666 because it is his missing lifespan years that are conspicuous by their absence. Cain and Abel symbolise each one of us split into two parts. If Abel does not become the keeper of his brother, Cain will rise up and kill Abel. In doing so, Cain receives a curse and a mark on his right hand and his forehead. The mark is the blood of his slain brother. Cain killed Abel with his right hand, but the symbolism is that of us killing our conscience in the foreheads of our mind. From this we can deduce that Abel symbolises the conscience that we kill. Cain is the baddy in the God story who rejects God, and he is also the anti-Christ who will reject the deeper meaning of the God story when it is revealed to the failed faithful.

Will the Faithful Ever Learn to Go the Extra Mile?

The nature of the God story-riddle is that all of the characters in the stories are fictional, and as they interact with each other their symbolic meaning

within the abstract made is activated, but we can only become aware of the secret message if we read the story as a parable. In the case of 666 Man, if he is someone from history such as Caesar Nero or other such similar, then the story has no relevance to us as they are all dead. But if 666 Man is symbolic of each of us then the meaning of the story-parable never wears out. As long as there are people in the world there will always be a 666 Man who kills his conscience and has to live in the moral wilderness.

The answer to the riddle of 666 Man identifies him as the Cain character and his story allows us to know of his action of committing the original sin of us killing the God of conscience from within. He goes into the wilderness (for three and a half times) and then comes out again in the Omega story to be forgiven and resurrected by Abel (conscience killed) who returns as Jesus (conscience recovered). The Christian faithful cannot prove their God of the Bible or that Jesus was a real person because there is no God fingerprint or DNA. Neither can we inquiring agnostics prove that the God story is a philosophical parable. But we can go the extra mile of searching into the God story and demonstrate its deeper message by solving each riddle and joining up the dots until an abstract picture begins to form.

The riddle of 666 Man is impossible to solve if the God story is assumed to be literal truth and historical fact. But as a parable, all things are possible. The tradition of the gullible faithful is to read and interpret the story of Adam and Cain's generations of firstborn as real historical events, but it leaves them with the problem of explaining (to themselves) how people can live for hundreds of years of lifespan. However, the saner among us will see the generations story as a philosopher's riddle that has two of lists of firstborns, one which includes both names and numbers, the other includes names but omits numbers. Just like a spot the difference puzzle, we can solve the meaning of the 666 Man riddle by comparing the discrepancy of information of the two lists. Cain and his decedents have no lifespan years given, and so Cain's missing number of years are conspicuous by their absence. Put it together with the enormity of Cain's action of committing original sin (that later has to be taken away by Jesus)

and it makes Cain a mighty important character-factor within the supposedly mysterious meaning of the God parable.

The psychology here is that the God believer must abandon their natural sense of logic and reason to make themselves believe in the God story. And when trying to solve the mystery of the God riddle, the very mental requirements that are needed to deal with philosophical puzzles are no longer there. We cannot prove that 666 Man is the Cain character any more than the faithful can prove that their God exists as a separate entity, but there is enough suggestive inference in the generations riddle to give us the identity of 666 Man that leads us to understanding his (and our) unrighteous action of killing the God within himself.

And so, 'to some it is given to understand the mysteries' of the mind kingdom of the God riddle, but others have to be taught in parables, unaware that the whole of the God story is a parable, and that its deeper message will forever be a mystery to them.

The Riddle of the Beast 'The Firstborn'

Revelation 13:1

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy."

Although the characters of the Beast, the mark of the Beast, 666 Man and the False Prophet all connect by overlapping in having the same meaning within the model, we will need to separate them into their individual metaphors.

Our exploration can find the meanings of these character-metaphors by only having to search the stories of Alpha's first book of Genesis and Omega's book of Revelation. Basically, the Genesis story sets up the moral fall of the 'all living' of all humankind, and the Omega of the Gospel story brings salvation and the recovery (resurrection) of what was lost in Alpha. The book of Revelation is a long list of cryptic clues that can pull together all of the riddles of both Alpha and Omega in such a way as to give some order of sequence of events.

The Son of Man riddle is about the mix of the spiritual personas of both Cain and Abel. The basic meaning is that Abel is a shepherd and the keeper of sheep, and Cain tills the ground. Abel's offering to God is his firstling sheep and Cain's offering is from the ground that he tills. There is an abundance of metaphors in this simple story. The story has to read as a series of events that happen in a consecutive order that makes literal sense. But the meaning of the metaphors does not have to obey such an order. Both Cain and Abel make their offerings to God, Abel's is accepted but Cain's is rejected. The story tells us that Abel's offering was his sheep, but it does not tell us the exact nature of Cain's offering.

To find Cain's offering we have to delve around the consecutive events in the later part of the story. When God senses Cain's act of having killed his brother, he says he that he can hear Abel's blood crying out to him from the ground. The connection of metaphors here is the word 'ground.' It is likely that Cain's offering to God of the produce of the ground was the blood of his dead brother. This of course was rejected by God, but the Abel's offering of his brother's soul was accepted.

We can add a note here that when Judas betrayed Jesus, he bought a field with the thirty pieces of silver which became know as the field of blood, indicating the 'ground' metaphor connection between Cain killing his brother whose blood then cried out to God, and the betrayal of the treacherous disciple who symbolises the born-again Christian reverting that has lapsed back to the lost sheep status. The bad Christian takes their conscience down from the cross and resurrects, only to betray again at a

later time. And so, kill conscience once and the blood of righteous Abel cries out from the ground, then resurrect him again as Jesus. Then, after a while, the spirit of the resurrection leaves the corrupt Christian through apathy and the love of wealth, and the resurrected Jesus is killed a second time. Again, the blood of the innocent Christ (who abides forever) is spilled a second time into the ground of the field of blood. The lapsed Christian then enters into the second death spoken of in the book of Revelation that is symbolised by the Judas character.

And this is the nature of these riddles, that the clues are dotted about in various parts of the story that do not follow the same consecutive order of events as the story itself. We therefore have to search forward and backward within the stories to find common connections of the clues that are scattered all around in a non-consecutive order. The search technique therefore is to solve each of the riddle and join up all of the dots to find the secret God message hidden within the story.

A Parallel

The meaning of Cain and Abel's offering is best understood by using a simple parallel. If a smoker sacrifices his addiction, then the offering will please the god of good health, but if the smoker continues the addiction and sacrifices his good health, it will not be acceptable to the god of healthy living. Therefore, if the characters of Cain and Abel are symbolic of the two parts of each one of us, then either the positive part will sacrifice the negative part, or else the negative will sacrifice the positive.

The closest similar story of more modern times is that of Dr Jekyll and Mr Hyde. A single person split into two personas, one positive that must sacrifice the negative, or else the negative will rise up and kill the positive. The blood of the positive is not acceptable to the god of positivity but the sacrifice of the negative in favour of the positive is acceptable.

What is important about the meaning of the Cain and Abel story is that if Abel gets the upper hand, he does not set out to sacrifice his brother to death, but rather to save him (his firstling) from his morally destructive nature. Abel as a shepherd wants to be the keeper of his brother's wayward soul by keeping him in his fold. But of course, the story has Cain killing his own shepherd-brother, and as a lost sheep-beast wandering in the moral wilderness, he needs his brother to return to become his forgiving saviour if there is to be any hope for him.

The story goes that Cain is banished into the wilderness and is concerned that "whoever finds me will kill me," therefore God, via the God authors, gives him a mark to ward off the avenging angel of final judgment. This gives Cain (who symbolises all living) temporary reprieve until his slain brother returns as the Jesus character who is both the Son of man and the son of God, to offer his body and blood (of the Gospel) for the redemption of the lost soul of Cain. If Cain accepts the body and blood of his slain brother who has the power to resurrect himself many times over, as he Jesus, rises up from the dead so also does the lost sheep-beast of Cain. It is important understand that when Abel, AKA Jesus, rises up from the dead, both he and his brother recover together. When we have raised up the Son of Man, we become reunited with higher moral part of ourselves.

The story of Cain and Abel, with Abel turning as Jesus the saviour of his brother, is only a metaphor. Dead people cannot come back to life ever again as the Christians are told to believe. As an abstract model, it works well in delivering an awareness of how we allow the death of our conscience by neglect and abandonment, and how we need to recover the part of us that makes us human and therefore different from the animals (or else name the animal that has a conscience). It a very clever story with a very deep message. Abel does not return as Jesus to avenge his brother for killing him, but instead he offers his stolen body as a gift knowing he can lay down his life and then take it up again as many times as many people accept his offer. As Abel is raised from the dead, so also is

Is Cain, and the two become as one living soul with Abel the keeper of his bother.

We can assume that 'the Beast' of the book of Revelation is not Satan or the Devil or any great power of evil destruction but is a metaphor of the lost sheep-beast of Cain who symbolises all of us who could potentially become like Satan and the Devil and make ourselves capable of great evil and destruction. To simply become aware that we all have a much-overlooked conscience and to stop killing it as Cain killed his brother, is the probable meaning of the story and the answer to the riddle the 'The Beast' of the book of Revelation.

The only guide we have when trying to solve these very old riddles of the Bible is that of probability. According to reasoned thinking it is most probable that 'The Beast' of Omega's book of Revelation connects to the Cain character of Alpha, and both are same-meaning metaphors that symbolise the lost souls of 'all living.' The character-factor conversion of the Beast therefore has the factor-value within the model of the lost souls of all humankind that need saving from moral destruction.

This of course is all subjective and according to our intellectual depth of perception in that we see what we want to see and understand only what is acceptable to us. The God model might be meant for all of us, but although many are called to the God story, only a few are chosen to accept the meaning of the God model.

We have within reason solved the mystery of the Revelation's Beast character. He is Cain who killed his shepherd brother. With no shepherd to be his keeper he became the lost sheep-beast wandering in the moral wilderness until his Son of man brother returns to resurrect himself and recover the lost soul of Cain. The returned Abel, now renamed as the Jesus character says openly that he is both Son of Man and also the son of God. He states that "whoever believes in me, although he was dead, yet may he live," and if the diminished soul of the lost sheep-beast of Cain

accepts his offer of the body and blood of the words of the New Testament, he returns to the fold of the good shepherd.

The Beast Rises Out of The Sea 'The Sea (wilderness) Metaphor'

Rev 13:1

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea,"

For now, we can finish the Beast metaphor by adding that the sea is itself a metaphor. The God authors compared the undrinkable salty sea water to the life-giving fresh water. In Bible metaphor language, the sea is the dumping place of all that is ungodly. Only the unholy descend into the sea and only the unholy ascend up out of it. The metaphor works by the fact of the sea being undrinkable and therefore adverse to the life-giving fresh water. The salty sea has the same meaning as other metaphors such as the bottomless pit, the abyss, death, hell, the grave, and of course the wilderness that Cain was banished to. The Beast rising up out of the sea has the same meaning as the lost sheep-beast of Cain coming out of the wilderness as the reader recognises who he is by the reader. The Beast (Cain) ascends up out of the sea to do battle with the mysterious woman who symbolises the moral captivity of Babylon (also a metaphor of the sea). Cain overcomes the Mystery of God and destroys 'her' utterly and completely, but once Cain has solved the mysterious purpose of the God story, he rejects its deeper meaning and returns to the wilderness. This in turn leads us to the riddle of the False Prophet of rejection of the God model later in this chapter.

As far as the Beast having seven heads and ten horns, and upon his horns ten crowns, "and upon his heads the name of blasphemy," is concerned, we will have crack at the meaning later.

This riddle will be bit of a mind teaser, but our exploration understands that what is impossible with man and story belief, with the God authors and their abstract model of morality, all things really are possible!

The Mark of The Beast

'The Blood of Innocent Abel, on His Right Hand and His Forehead'

Rev 13:15-16.

"And he causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads."

Nothing is certain when trying to solve the riddles of the Bible, even so, our exploration is gradually building a case for the hidden abstract Bible message by using the probability that the God story is a parable weighed against the improbability of it being literal truth. It is not much good if we think we have solved one riddle and then another, but the two answers are at odds with each other. All answers to all riddles must build on each other to form an understanding of a hidden model that works in a viable way.

In this chapter we have taken it upon ourselves to solve the riddles of the Revelation's Beast, the mark of the Beast, 666 Man and the False Prophet. All of our findings must therefore be compatible with no contradiction. Our eventual interpretation of the Beast must fit in with the Mark of the beast, and 666 Man must connect to them as well as lead us to the true identity of the False prophet.

In the Genesis story, Cain's offering of the blood of his slain brother was rejected by God. He was then banished from the garden to wander in the wilderness. Cain says, "whoever finds me will kill me" and so God gives him a mark to warn off any who might kill him. God says "whoever kills Cain, vengeance shall be taken on him (the killer of Cain) seven-fold. This gives the lost sheep-beast a temporary reprieve from the final Judgement.

The riddle leaves us without knowing who or what it is that wishes to kill Cain, or what the nature of the mark is.

To understand the riddle, we must travel forward to the story of the Passover because it tells us the answer to what is kept secret in the Cain story. The body of righteous Abel is metaphored to become the innocent lamb of God that is without blemish. Just like Abel, the lamb has no voice and is given to the people of God to sacrifice. If the blood of the slaughtered lamb is used to mark the house of those who accept it, then the avenging of judgment will pass over, so saving the firstborn of the house from death.

The God authors could not say in the Cain story that the 'whoever finds me will kill me' is the avenging angel, neither that the mark of Cain is the mark of the blood of the innocent lamb of God. And so, each story as a riddle leaves the reader unable to make any sense of the deeper meaning. But just like two parts of a puzzle, if they are read and understood together, each one will supply the information that the other omits. It's like there are two locks on a single door that needs two keys to unlock it. The God authors use this simple trick of splitting a riddle into two or more stories and hiding the clues missing from one in another.

And so, the 'whoever finds me will kill me' is the avenging angel of judgement seeking Cain to punish him for killing the soul of his righteous 'other half.' But the God authors say 'no, don't kill Cain' if his character is terminated there is no more God story! Therefore, the lost soul of Cain, who symbolises the 'all living' of all humankind, should not die, but instead if he accepts the mark of the blood of his slaughtered brother on his hands, then in accepting the mark of blood he is acknowledging his guilt.

We can reason that the mark of Cain is likely to be the blood of Abel which in turn is also the blood of the innocent lamb of God. It should be noted here that in the book of Revelation, the Beast that rises out of the sea has a mark on his forehead and also his right hand. This is symbolic of

the right hand of Cain striking his brother to death, which is metaphoric of all of us killing our conscience inside our heads, therefore the beast also has the blood of guilt marked on his forehead. The blood of guilt on our hands copies the storyline of Cain, its meaning is that it is within our consciousness that we knowingly and wilfully rise up against our conscience and kill it.

The God authors can kill off Abel in Genesis because they can re-use him later in the Gospel story. The Gospel story authors gave him the gift of being able to lay down his life so that he can take it up again, no man takes it from him, instead he lays down his life so that he can take it again. This command he received of his Father (via the authors) that he should lay down his life and offer his body and blood as a ransom for the souls of many.

However, the God authors cannot kill off Cain because he is their top character of meaning and purpose within their story-model. His character symbolises all of humankind which is lost in a moral maze of not being able connect with the deeper inner-self and is therefore lost in an abstract wilderness of moral decline. Cain cannot be killed but instead the authors put his final judgment on hold to give him the chance of recovery later in the story when his slain brother magically returns. This time, he is not the silent Abel who said nothing, nor is he quite an uncomplaining as the innocent lamb of God. In Omega he is the very opposite. The authors give him a powerful voice, the voice of conscience spoken loud and clear for anyone who chooses to hear. His voice is the very 'Word of God' itself.

In both the stories of Cain and the Passover, a mark of guilt is given. If accepted, it is recognition of moral fault but also a chance of redemption. A parallel is to see the recovering alcoholic at an AA meeting, he first has to stand up, speak his name and then confess his addiction. If he does not confess his addiction, his recovery is not possible as he does not accept the problem and therefore will never recover. For us to accept that we have killed our conscience is not something many can accept. But for the

more mindful who realises there is a problem of a lack of conscience in the world, there is a basic truth in the God authors hidden message.

A Little Progress

We can say that we are now beginning to get inside the heads of the God authors. An abstract model of human morality that could not be spoken openly at the time. A format of fictional stories was conceived to hide the model for the sake of providence and the reservation of the model. With a constant repeating prophecy that all that is hidden will be revealed in a future age of better mindfulness. When it happens, it will rock the very foundations that all Bible-based religious belief is built on. A tower of Babel that holds all in its one language of thinking. But being built on unstable ground it must eventually come crashing down sending all off in different directions.

Our exploration has learned that the God authors created riddle-like stories that give limited clues that we are unable to solve. But if we search further to consider another story, the clues missing from the first are included in the second, and together we get the insight needed to solve the riddle. Not one lock on the door but two locks needing two keys. A simple trick of hiding in plain sight but only if we can connect the two relevant stories together. Our trick is to look for the similarity of words and terms.

In Cain's story he is the firstborn of Adam and Eve, and he receives a mark of protection. In the Passover it is the firstborn of the house that is saved by the mark of the blood of the lamb. In both stories there is a factor of innocent righteousness that is killed, and it is the blood of righteousness Abel each that is the mark that of Cain that wards off the angel of vengeance. In the Passover story Abel becomes the innocent and holy lamb of God that is sacrificed to save the firstborn. It is this kind of similarity of storyline and wording that connects the two parts of a riddle

together, and if we teach ourselves how to find these connections it becomes possible to solve the whole of the God riddle and unlock the mystery of the abstract meaning of the model hidden inside the story.

The Blood of The Holy Lamb of God 'The Mark of Cain'

The faithful must accept this mark as a sign of recognition that they have killed their conscience and need to resurrect it again.

The story of Cain and Abel has to make literary sense by being told as a series of consecutive events. Cain is given a mark to ward off the avenging angel of final judgment. But at the time he is given the mark it is not stated what it is. To find the mark of Cain we have jump ahead to the Passover story and blood of the innocent lamb which symbolises the blood of the slaughtered Abel. The God authors had to maintain a secret of meaning and it would have been far too obvious to the reader if the nature of the mark were stated as the blood of Cain's brother. And so, the mark of Cain is mentioned but not spoken about openly, instead it is buried further on in the Genesis Passover story. The inference of wording here is that each house has to be marked with blood of the innocent lamb (without blemish) so that the firstborn of the house escapes the avenging angel which instead passes over the house.

The connection meaning here is that Cain was the very first of the firstborn and received a mark and it was the firstborn of each house that was threatened with destruction unless the mark of the blood of the lamb was received. Therefore, the mark of Cain is the blood of his innocent brother that cried out to God from the ground. Cain being a tiller of the ground offered up to God the blood of Abel as a sacrifice which was not accepted. Abel as a shepherd offered up to God his wayward brothers

saved soul which was accepted. And so, either Jekyll must keep Hyde under control or else Hyde will rise up against his alter ego Jekyll.

A simple parallel of the meaning of the Abel and Cain story would be to visualise a cancerous tumour needing a host body to grow on but eventually it will kill the host and with no body feed off will itself die. Cain is therefore the bogy man or the beast that turned on his keeper and killed him. But once the positive host is dead there is nothing left except self-destruction.

We can end our exploration to solve the riddle of the mark of the Beast by assuming that the Beast of the Revelation must be Cain. The authors of the book knew of the secret identity of purpose of the Cain character as the 'kept' that killed his keeper. The metaphor of righteous Abel, 'the good shepherd' and the keeper of sheep, was continued by likening Cain to the kept sheep which is of course a beast. The Beast metaphor of Cain must not be confused with the holy lamb of God metaphor that symbolises the righteous innocence of Abel who further symbolises the innocence of the inner conscience of 'all living.' The sheep are fully grown and will wander away from the keeper, but the lamb of God is silent in the Genesis story because the God authors had not yet given him a voice. However, as the God story progresses from Alpha to Omega, the lamb of God gets given a powerful voice in the Gospel story which is called 'The Word of God.'

Once we have worked out that the Beast in Omega's Revelation is the Cain of Alpha's Genesis story, it does not take a genius to reason out that the metaphor of the mark of Cain and also of the mark of the Beast must be the innocent blood of Abel who also symbolises the innocent lamb of the Passover story. We should further note that our findings enable us to understand that the Beast of Revelation has the mark in his right hand and his forehead and that he, the beast in all of us "causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads" which symbolises Cain having the blood of his brother of his right hand after striking him down which in turn is a

metaphor of the killing of the conscience of the inner self that happens in our foreheads.

A point to make here is that if these old Bible stories are literally true then trying to make any sense of them will pull us into a quagmire of hopeless confusion that is void of any meaningful message. Jesus never existed nor did Cain and Abel; the stories are parables that have a hidden meaning. Each character symbolises a part of us that we do not fully understand on a day-to-day basis. It is only by careful study and consideration of Bible stories as parables that we are able to extract their deeper messages. Who cares if Cain and Abel once existed, and that Cain killed his brother? Even if they were once real people then they are dead now and the story tells us nothing of any value to us. But as a parable, Cain and Abel's story enables the God authors who were real people to speak to us from beyond their graves, and what they are telling us is that unless our higher inner-selves take conscious charge of our lower selves, then the negative in us will overcome the positive and then it will self-destruct altogether.

Another Go at Finding the Identity of 666 Man 'How can anyone live for so long?'

Revelation 13:18.

"Let him (all living) that has understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six."

Probably the most famous of all of the Bible riddles. Who is 666 Man? Trying to find him has been a long-time quest for many God searchers. However, he is elusive because the gullible God believer will always interpret literally and

look outwardly. They expect him to appear when Jesus comes back down from the sky to wave a magic wand that takes away all of the trouble of the world. But before Jesus can do this, he has to overcome 666 Man.

Well, it is not too difficult to understand who he is. We know that the Beast is Cain, and we know what his character symbolises within the model and in us. The riddle tells us that the number of the Beast must be 'counted' and we (having gained understanding) know that we should count the number as the multitude of all living. But in the case of the number of 'The Man' we do not need to count it because it is already given. But the riddle throws out an intriguing challenge for the mindful thinkers among us. And so, we know that 666 Man is most probably Cain, but how can we reason out his number of six hundred three score and six?

We have learned that the answers to all Bible riddles lay in the riddles themselves. Just as the crossword puzzle gives us cryptic clues so also does the riddle of 666 Man. All we have to do is to rummage around the Cain story and go a little further into the book of Genesis.

We are looking for men who have names and numbers, and men who have names but no numbers. It really is a simple little story-riddle that everyone seems to miss. In Genesis, there is a list of all firstborns from Adam to Noah. All have names and all are given numbers of lifespan years. These years are ridiculously long which of course should raise the alarm for the reader. For example, how could Adam have lived to be nine hundred and thirty years old? For the liberalists who are desperate for there to be a God, the myth allows for the suspension of disbelief, for the God faithful the world really was made in six days and Adam actually did live for several hundreds of years. But we are not blinded by faith and therefore we know better!

The Component Parts of the Riddle

Many Bible riddles work by inference and suggestion of similar words and phrases, in the case of Cain's 666 riddle the clues are split and hidden into two separate stories. Revelation's 666 Man is impossible to solve because no clues are given, we have to look in another Bible story that has names that has names with numbers somewhere in the hundreds. The lines of generations of Adam to Noah give names and numbers in the hundreds. Cain's generations through to Lamech gives names but the numbers are missing. Stepping back from it all, what we have is two separate lists of names. One list uses repetition with inclusion of numbers, the other list uses repetition with omission of numbers. As far as mystery writing is concerned it is a simple little trick that uses a factor of difference. All we have to do is to spot the anomaly of the difference.

How to count the number of The Beast

'The number of the multitude of all living'

We have understanding and know how to count the number of the beast, and we also have understanding enough work out Cain's number of 666. The generations of Adam through to Noah are literary fiction and part of a riddle and it works like this. The God authors create two lists of generations of fictional characters. One list is for Adam's firstborn and the second is for Cain's firstborn. It is of kind of an abstract version a spot the difference picture puzzle. Two abstract pictures each with slight differences. Adam's generations of firstborn are given both names and numbers, but Cain's generations have only names but no numbers.

The key words to look for are, firstborn, names, numbers of names, similarity of numbers and similarity of names. One list has names and numbers the other includes names but omits the numbers. But both lists feature a same-name character of 'Lamech' in both case the number of 777 is attached to him. In Adam's list Lamech is given a number of 777

years, but in Cain's list Lamech has no number given and is therefore conspicuous by its absence. In fact, Cain himself and all of his offspring are conspicuous by the absence of numbers added to their names.

The authors have created a list that uses repetition with inclusion of numbers, and another list that uses repetition with omission of numbers. And so, it is a spot the difference riddle. Both Cain and Abel are the star players in the God story. Their alternate characters are at odds with each other throughout the God story in various ways and their purpose of symbolising good and evil is the mainstay of the deeper meaning of most of Bible stories. This makes Cain an extremely important character whose identity had to be kept a secret right from the beginning.

It is unlikely that this is a riddle where there is some kind of a numerical calculation that connects the number 777 of Adam's Lamech to Cain missing lifespan number of 666 years. And there is no connection to Cain's Lamech speaking the number 'seven' three time over. The riddle is simply one of inference of there being two 'Lamech' factors each with the 777 number either being given, or the character speaks the number 'seven' three times over. None of the Adam's firstborn speak a single word and neither do any other of Cain's offspring say anything. It is only Cain's Lamech who speaks a nonsensical thing that has no purpose other than the inference of three sevens given or spoken.

We assume that the riddle of 666 Man is that he is the spiritually lost sheep-beast of the Cain character who symbolises the moral degraded status of the multitude of all humankind. His missing lifespan number of a supposed 666 years does not have to copy in any way to the two Lamech's 777 number. The other factor is that of all the numbers of lifespan years given, none add up to a round figure of three same digits, only Adam's Lamech, and none of the other names say anything except Cain's Lamech and in both case the 777 number stand out as a matching anomaly in both lists of named generations.

There is an added cleverness in the riddle in that the authors of Alpha used three repeating digits of 777 which gave licence for future authors to give any three same repeating digits of their choice. The Omega authors of Revelation could have chosen 444, 888 or 999 for Cain, it does not really matter as long as the inference of three repeating digits is enough to lead us by inference of all factors within the riddle to the identity of 666 Man.

What we can determine from all of this is that when Abel returns as Jesus at the time of the second coming it will be an abstract event within our understanding. When Jesus, AKA Abel returns to offer us a chance of moral recovery, he will immediately be up against his old adversary, the Cain in us who is also the Beast and 666 Man!

The Generations Adam and Cain

‘A philosopher’s riddle if ever there was one.’

4:17-24.

Cain’s to Lamech’s generations, names of firstborn but year numbers are omitted.

4:25-32.

Adam’s to Noah’s generations (names of firstborn and numbers of years are included).

With Cain and Abel done for now, the story has to continue and so the authors introduce Seth to replace Abel. Although Seth is not a true firstborn, his character kicks off the list of subsequent firstborns through to Noah. With this list of the names of firstborn with their ridiculously long lifespans the God authors have now given us a clue to the riddle of 666 Man. Simply, they create a list of names and numbers with the factor of ‘firstborn’ in the mix but deliberately leave out the name and number of the very first of the firstborn ‘Cain.’

We ought to stop here and pause a little. We set out to find subliminal messages hidden in Bible stories and either exist or there are none. If they do, then in the case of the riddle of 666 Man, our question to ourselves is that based upon the law of probability, which is most probable, that people just a few thousand years ago actually lived lifespans of several hundreds of years, or is the story of the generations part of a riddle that makes sense of another riddle neither of which makes any sense by itself, but together they make sense of each other?

The cleverness of the riddle is that the learned but gullible theologian through to the inquisitive but non-perceptive God believer will always interpret 'as it reads, so it must be' and will miss the meaning of the model. However, if we are to be wise and know how to count the number of the beast and connect the beast with the man and understand his number of 666 years of lifespan, then we have solved the riddle of 666 Man. Beyond the simple solving of a riddle though, we have also discovered the relevance of its meaning. That the beast and the mysterious 666 Man is not Satan or the Devil, but he is us and we are he. We are the lost sheep-beast of the multitude of all living, and we are also the man who is called Cain who killed his brother. Symbolic of course of us all killing the very thing that makes us human, the inner God of conscience of the higher moral-self.

The riddle of 666 Man is simple and also clever in that it has been fooling the God searchers for the two thousand or so years it has been sitting there. Desperate to find their God in the God story they have universally failed to see it as parables within parable and riddles within riddles. The trick of the God authors who needed to preserve their God model was to create a list of names and numbers of firstborn and deliberately leave out the relevant character. Conspicuous by his absence, the identity of 666 Man is most probably that of Cain the lost sheep-beast of the 'all living' of all humankind. We could even give this kind of riddle a name and call it 'hiding by repetition using omission.'

What we should acknowledge here is the cleverness of the authors, that they created two apparently separate riddles. By itself, the 666 Man riddle is impossible to solve because there is no clue, similarly, the generations riddle is impossible to make any sense of but put them together and each makes sense of the other.

The use of numbers by the God author to create non-numerical metaphors is something we will become more aware of later. The question all Christians ask is "when will the end be?" and "when will the great day of the Lord come?" The God authors' answer is "Time, times, and the dividing of time" and sometimes "Forty-two months" and Daniels, "From the taking away of the daily sacrifice and the abomination of desolation set up (Cain killing Abel) 1290 days shall pass, and whoever still stands in their place (is faithful to the end) at the time after of 1335 days, shall see the coming of the light of the model. These numbers have no numerical value and are just indeterminate time periods that basically say that the end shall come when the end shall come, or the end shall come when we have solved all of the God riddles and model begins to emerge from the story, "then shall the end be."

Another notable factor regarding the two Lamech's, is that both Adam's and Cains generations of firstborn terminate with their respective Lamech in the flood story. But the authors then have to continue the lineage of Mother Eve's 'all living' with the story of Noah's Ark.

Is 666 A Notable but Random Number?

When doing Lamech, say that 'we can only assume that all authors of all of the books of the Bible must have been aware of the secret knowledge or else they would not have been able to write their books as parables. They must all have known the meaning of the Cain and Abel story and understood the riddle of Cain's missing lifespan years. We simply do not know if there was a definitive number of an actual 666 years or if the

Revelation authors produced the number 666 because it is a notable and memorable number that intrigues the imagination of God believers to go in search of its meaning. If so, it has certainly worked in that many have tried to find its meaning and have simply because they search outwardly rather than inwardly. Again, the two-edged sword of either literal or abstract interpretation becomes an influencing factor.

If the Old Testament authors of Genesis simply created a list of names and random numbers of lifespan years that left Cain's years open to interpretation, then the future authors of Revelation would have had licence to use any number in the hundreds they chose. They may have decided on the number 666 because it is notable and because it connects with the beast and a man who is usually perceived to be Satan. And so, psychologically, if the unwary God searcher can prove 666 as the number of Satan, then they could prove Satan and if so, they could prove (to themselves) the existence of God. It is also a whopper of a riddle because the beast and the man and his number all connect up with the second coming of the Jesus character and this is the event that all Christians expect to actually happen. Overall, the mystery of the 666 number is quite a riddle that has inspired the many that are called to the story to conduct pointless searches to find the answer. However, the few that are chosen to understand the model will know that they should search inwardly and abstractly rather than literally and outwardly.

Is 666 A Notable but Calculable Number?

Our exploration is delving into the mist of past ages when very little history was recoded. We can only assume that either there was an actual number of 666 for Cains lifespan years that was being secretly past from authors to authors, or the factor of Adams descendants having lived for some hundreds of years gave open licence for the future authors of Revelation to

invent any number in the hundreds that they chose. If so, then 666 is certainly a memorable and intriguing number.

However, we cannot but mention the Lamech factor!

There is also a list of Cain's decedents. They are an anonymous and irrelevant bunch of people except, and again notable by the exception to the flow of the story are the words of Lamech. To quote his words, "listen to me wives....."

So, can Lamech's 777 be connected to Cains 666? If not, then why is the number of 777 mentioned at all? After all, the story of Cains decedents does not seem to have any other purpose than that of a riddle that might connect to Cain's 666 riddle!

The authors have created two lists of generations, Adam to Noah, and Cain to Lamech. One is a list of the names of firstborn, and the numbers of their years. The other is also a list of names but with no numbers given. These lists of the generations of Adam and Cain are very convoluted and will perhaps need some more study to extract their full meaning, but for now it is enough that we can get Cains number of 666 from it all.

Overall, if we think we can understand the meaning of Bible riddles and solve them as philosophical conundrum, the list of the two lines of generations most probably serves as a riddle to end all riddles. If read as two separate stories they are absurd in their meaning because we simply cannot believe that people could have lived for hundreds of years. If we read them as two riddles that merge into one, then we can begin to make some kind of sense of their meaning. Together they hide the meaning of the number of the mysterious 666 Man of the book of Revelation.

The very confusing list of names and numbers of the firstborn from Adam to Noah omits the lifespan number of Cain even though he was the very first of the firstborn. The equally confusing list of names and numbers of the firstborn from Cain to Lamech and beyond omits lifespan year numbers altogether. A confusing repetition that uses omission of the relevant a name

in Adam to Noah. A confusing repetition that uses inclusion of the relevant name but exclusion of the number.

As a philosophical conundrum, we have to understand the two lists as one. The most notable factor of both is that there are two Lamech's. Therefore, two separate lists one of which hides by omission of name but inclusion of number, the other hides by inclusion of name but omission of number. The Lamech factor brings the two lists together. In the Adam to Noah list Lamech lived for a suspiciously long 777 years, and in the Cain to Lamech list no number is given.

It is a notable factor that in Genesis, the generations story of Cain to Lamech of 4:17-24 end abruptly and the Adam to Noah generations of 4:25-5:32 begin with no obvious break. This suggests that the two lists of firstborns are meant to be read as one riddle with two parts that join together, each making some sense of the other.

The Riddle of the Lamech Character

'No one ever lived for hundreds of years, therefore the riddle of the two generations of firstborn must be a philosopher's conundrum for the sharper minded to understand the deeper meaning of.

Genesis 4:23-24.

"And Lamech said to his wives, hear my voice ye wives of Lamech, harken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

If Cain should be avenged 'SEVEN' fold, truly Lamech 'SEVENTY' and 'SEVEN' fold."

Why should a descendent of Cain seem to take on the guilt of his forebears act of committing original sin? Or is it Cain speaking from beyond the grave through the mouth of his decedent? It is most probably the God authors way of creating a riddle that uses the word 'seven' three times over. Cain's

lamech speaks the number seven three times and Adam's Lamech is given the number of three sevens.

All we can deduce from this very strange saying is that the authors of the riddle licence themselves to allow the now dead Cain character to speak from his grave through the voice of his descendent Lamech. Why should Lamech take on the guilt of Cain killing his brother Abel? It is probable that the authors are simply using two separate characters that connect a one (within the scope of abstract models, all things are possible).

As a riddle that uses carefully chosen words, we can pick out the factor of the three sevens again. The word 'seven' is used three times, seven times for Cain and seventy-seven times for Lamech.

We cannot prove the existence of the God model anymore that the faithful can prove the existence of their God. However, what we do have on the side of our exploration is probability. Because the two generations stories cannot be literally true, their only other possible value is that of being a cleverly created and carefully worded riddle. There are a lot of literary twists and turns, and red herrings in both lists that are meant to confuse the reader who is trying to make sense of the conundrum. The trick of solving these riddles is to look for commonalties of words. Two Lamech's, one with a number the other without. The Lamech with a number is given a nicely rounded up number of 777, but he also speaks nonsensically on behalf of his dead ancestor Cain. In his lament the authors have him mentioning the three sevens again. Put it all together and we have the connection of Lamech the decedent of with Cain saying 777, and with Lamech the descendent of Adam being given (by the authors) an imaginary lifespan of 777 years.

But how can Lamech's number of 777 connect with Cains supposed number of 666? If we ignore the ridiculousness of the generations stories and just see the factor of rounded up numbers in the hundreds that are notable and easily remembered, and the Lamech being similar to our Cain's suspected number, then all we are left with inference and the similarity of the two numbers. Cain was before Lamech and 666 comes

before 777 and so maybe the Lamech character being connected to the Cain character in one list, and the other Lamech being given a number is inference enough to deduce that Cain's missing number is 666 and that he is the mystery man of the book of Revelation.

It is all very well trying to solve these old riddles from the ancient world and making some kind of progress, and we also bear in mind that the world of religious belief has given up and abandoned any attempt to make sense of the Bible Riddles (the parable of the talents), but at the end of things, do our findings actually tell us anything?

We have a model of the human condition of the battle between right and wrong, good, and evil and our descent to evil because of the absence of our understanding of said model. A secret 'Word of God' that had to be hidden within riddles and strange sayings for the sake of providence and preservation until better times.

The number of the beast is likely to be 'counted' as the number of the multitude of all humankind that is further symbolised by Cain's action of killing his higher inner self. It is therefore likely that the mystery man of Revelation is Cain who was given the very well-hidden number of 666 years of his supposed lifespan. Similar to his descendant Lamech's number of 777 years, overall, the meaning of the lost sheep-beast and 666 Man is that we are all included in the multitude of 'all living' and that we must take on the mark of the beast which is to accept the blood and take on the guilt of killing the innocent lamb of conscience.

One Riddle Split into Two Parts

To pull together the riddle of the beast who is also a man we can abstractly visualise the riddle of the two generations as a kind of spot the difference picture puzzle. If each picture were superimposed over the

other the anomalies would be easy see. In which case it would be a question of separating the differences from the similarities.

It might take a bit of finding, but the answer to the 666 Man mystery is hiding in plain sight if the two lists of generations are studied as one riddle separated into two different lineages. Obviously, the gullible God believers of past and present searching for their God will read and interpret the Adam and Cain generations as literal truth. To them God really did create the world in six days and Adam and Eve really are the beginning of the whole human race. They believe that the generations list is genuine, and that people of a few thousand years ago actually lived life spans of hundreds of years. But we know better, we understand that these stories are fictional narratives in the form of parables that contain riddles and that it is possible to work out their deeper meanings. The question to ask when reading Bible stories is what is the purpose of the tale? If it is too ridiculous to be literally true, then it is likely to be a parable.

The riddle uses two lists of generations. Adam's is repetition using inclusion of the names and the numbers of the firstborn. Cain's is repetition using inclusion of the firstborn names, but omission of their numbers. It's a simple 'spot the difference' puzzle. None of the characters of Adam's firstborn speak, but they all have numbers, Lamech's number being 777. Cain's firstborn have no numbers, but the authors enable Cain's descendent Lamech to speak on his behalf mentioning the number 'seven' three times.

And so, we must make up our own minds. For the faithful, their confirmation bias forces them to believe that Adam and his offspring actually lived for several hundreds of years. Whereas for the deeper thinking mind of the inquiring agnostic, it is a philosopher's riddle that gives us the identity of 666 Man. As with many riddles it cannot be proven, but there is enough suggestion and inference in the wording that Cain is most probably the Beast. And let he who has wisdom count the number of the beast, for it should be counted as the number of the multitude of all humankind that Cain symbolises.

The Generations of Adam and Cain

(For those determined to understand the 666 riddle)

In Adams generations, Lamech lived for 777 years but no other named and numbered character in the riddle lived for a rounded-up number of years of three same numbers.

In Cains generations, no numbers are given (conspicuous by their absence) but Cain's Lamech verbally mentions seven three times.

To use some savvy here, we know that no one ever lived for hundreds of years and even if God believers seriously take the story of the generations, it does not tell us anything worth knowing. But as a riddle, we have to look for commonalities of word and number meanings.

Both Adam's and Cain's lists have names of firstborn. Adam's has names and numbers, but Cain's only has names. Both lists have a Lamech character, and Adam's Lamech is given a number of 777 years. Cain's Lamech has no number, but his character speaks (unintelligibly) the number 'seven' three times. None of the other named characters in either list says anything, only Lamech.

The anomalies are that the list that omits the firstborn Cain character has other names with their numbers, but the list that begins with Cain only has names without their numbers. In both lists there is the commonality of a Lamech character. In Adams list he is given the number 777, but in Cains list he has no number given yet he speaks the number seven three times. If we put all of these factors together, we have on the face of it a ridiculous and repetitive list of nonsense, but with anomalies of commonalities.

It is not so much 'smoke and mirrors' but two lists of generations that if read separately tell us nothing, but if viewed together as one continuous riddle it has all of the hall marks of a classic 'spot the difference' riddle that consists of repetition that uses omission, and repetition that uses inclusion. What one leaves out, the other includes and if each list is layered over the other and all factors of anomaly are included, then we have mystery character called Lamech who speaks the number 777 and is given the number of 777.

Of course, it's all down to inference of the meaning of the common anomalies hidden within the repetition names and numbers of firstborn. Adams list omits the name of Cain the very first of the firstborn but includes the other character numbers. Cains list includes his name but excludes any numbers. The difficulty of solving Revelation's riddle of 666 Man is how to connect Cain's Lamech's verbal rendition of 777 and Adam's Lamech's given 777 with Cain's missing number of 666.

And so, 'let all who have wisdom count the number of the beast,' easy, it is the number of the multitude of all humankind, for we all bear them mark of the beast which is the blood of the slaughtered innocence Lamb of God that symbolised by righteous Abel. If Cain connects to the lost sheep-beast that abandoned his shepherd-keeper, and his number within the riddle is 666, then we have the inference of 666 man being Cain. The Cain and Abel riddle begins the mystery of the God story in Alpha and ends it in the Revelation part of Omega.

We can now easily count the number of the beast, but how can we connect Lamech's 777 number to his ancestor Cain's likely number of 666 years of lifespan?

Adam's list of names and numbers

Adam's first number is 130 and then 800 = 930 total (in years).

Seth 105 + 807 = 912

Enos 90 + 815 = 905

Cainan 70 + 840 = 910

Malalaleel 65 + 830 = 895

Jared 162 + 800 = 962

Enoch 65 + 300 = 365.walked with God

Methuseiah 187 + 782 = 969

Total from Adam to Lamech 6848

Lamech 182 + 595 = 777

The total years of lifespan of Adam to inclusion of Lamech is 7625

Then Noah lived to be five hundred and had sons, Shem, Ham, and Japheth

The total years of lifespan of Adam to and including Noah is 8125.

The riddle of the firstborn generations of Adam ends with Noah simply having 'sons.' Similarly, Cain's generations end with Lamech's two wives having 'sons.'

If the reader wants to crunch the list of numbers given by the God authors to find a way of calculating them in a way that will lead to a definitive 666 number for Cain, then that option is open to all. We should be aware though that Bible riddles use inference and suggestion therefore it is unlikely that there is some kind of maternal code involved in the 'numbers.' To find Cain's missing lifespan number of 666 years only requires a set of names with numbers set against a second list of names but no numbers. The inference therefore is that Cain's number of 666 is only suggested by his number being absent from his list of generations. Hidden in plain sight by inclusion in one list and omission in the other, we can assume that Cain's number of lifespan years has a likelihood of being somewhere in the hundreds and is an easily remembered and notable number that sticks in the imagination.

To attempt a numerical calculation is probably a waste of time. In many Bible riddles there are red herrings of useless information designed to send the reader off on wild goose chases of pointless study. This is hiding of information through the use of riddles is a deliberate ploy by the authors who had to protect their delicate message in darker times from the metaphorical 'Great Red Dragon' of the Philistine minded.

It is enough that we should assume that Cain's missing number is likely to be an inferred number similar to Adam's Lamech same three-digit number in the hundreds. Cain's Lamech has no number given but very strangely of all of the names in both lists none other says a single word. When Cain's Lamech talks he speaks a riddle that mentions the number seven three times. Overall, there is enough inference and suggestion in the layout and expression of the riddle of the two generations to point to Revelation's mystery man with a notable number being that of Cain.

Having said that it is probably a waste of time trying to find Cain's number of 666 by calculating the numbers given in Adams list, it might still be possible to do it. But we should be realistic in our approach to solving Bible riddles. Our attempt at finding the identity of Revelation's 666 Man has been good enough to give us a good bit of insight, and we have taught ourselves how the riddles work by inference and subtle suggestion. Even so, if there is another way of calculating Cain's missing lifespan number, we should consider the possibilities. After all, "Knock and the door shall open, seek and we shall find, ask and we shall receive." The rule seems to be that we should never stop looking or give up searching the way that sadly the theologian has!

Cain's list of names but no numbers

Cain

Enoch

Irad

Mehujael

Methusael

Finally, Lamech, who had two wives, Adah and Zillah who bore sons Jabal and Jubal respectively, and Zillah also bore a second son Tubal-Cain.

And there the generations of Cain end as does the riddle.

We can deduce that 666 Man is Cain, and he connects to the beast because of his sin of killing his higher self is symbolic of all of us killing our conscience. This is the main message to us from the God authors. The false prophet is anyone who continues to believe in the false resurrection after they have learned how the riddle works. To believe in such nonsense as the false resurrection might be the bread and butter of religious faith, but it denies the true resurrection of the resurrection of conscience that is symbolised by both the Abel and Jesus characters.

The riddle of the book of Revelation's mystery 666 Man has always sent unwary God believers off in many directions in search of who he might be. The tradition is to look around the in the contemporary world of the searcher for a current baddy who might be wreaking havoc in some way.

This kind of limited thinking means that 666 Man could be anyone from truly nasty individuals creating genocidal war right through to the shopkeeper who gave short. Until we can get our heads around the workings of Bible riddles there will always be vain attempts that end up misinterpreting. The God believer really believes that there is a God out there and that the Bible stories are true and historically correct. The unknowledgeable will visualise the riddles and prophecies as events that will occur 'out there' and external to themselves. If the God story is a fictional narrative in the form of a general parable that has a deeper abstract message, then the nature of meaning of all riddles and prophecies should be interpreted as being internal in their messages.

We can never absolutely prove that 666 Man and the beast is the Cain character of Genesis. The only people who did know for certain were the God authors themselves, but they are dead, and we cannot ask to explain the meanings of their stories. All we do have is our ability to think and reason in a constructive way and to explore the God riddle purposefully to produce an understanding that not only makes reasonable sense but also delivers a message that tells us something about ourselves.

We have attacked the riddle of 666 Man from various angles of reasoned thought to consider all of the possible ways that he might connect to the Cain character. Cain and Abel are the two starring players in the God story from the beginning through to the ending. In Revelation, the resurrected Jesus character says, "I am Alpha and Omega, the beginning and the ending." but in his Alpha incarceration as Abel his old adversary was there as Cain. At the time of the end as prophesied, the lost sheep-beast of Cain will reappear as 666 Man to either be saved back into the fold of the good shepherd or to reject the offer of recovery and return into the metaphorical sea of the ungodly sea from where he temporarily ascended.

We have had a good go at trying to find the identity of 666 Man and we can say that all arrows of our findings keep pointing back to him being Cain. As righteous Abel he was there at the beginning, and so also was Cain, and when Abel returned as Jesus, Cain with his missing lifespan of three score

and six 666 years was still there to oppose him. The second coming of the Jesus character will be an abstract event of mind awareness that will be experienced by religious people at different times and in separate ways according to their sensitivity, if at all! It will be within this scope of inward perception that either the good shepherd will find and return his lost sheep to the fold, or the adverse sheep will remain in the wilderness, not as part of the risen Son of Man but as the eternal son of perdition.

The Riddle of the False Prophet 'Realisation and then Rejection'

There are many false prophets our world and we are surrounded by many variations of them. A false prophet is anyone who knowingly makes a false claim of a promise of good fortune with a view to tricking the gullible into believing them. We are all gullible to a certain extent, and it is our lack of wisdom that they will try to exploit in order to get us to hand over either our limited funds or our trust in their political promises. A false prophet can also be a sexual exploiter who wins over a person's trust in them only to turn on them in an abusive and violent way. Anything of value that any of us have there is someone out there who will attempt to take it from us by using false promise. For most of us though our daily experience of a false prophet is in the form of the political liar. They all do it, they all make false promises of better times ahead if we vote for them but once in power, they betray those promises by governing for the wealthiest at the expense of the more needy who they invariably abandoned. The wealthier have the most government, the least wealthy have the least government and yet they all falsely claim equal government for all. Of all the cons out there are out there it is the corrupt political liar that does the most continuous day by day harm to the most people in the most constant way.

The tricks of the con artist can only be successful if we are gullible enough to fall for their false promises. We want what they are offering so much that we fall into the trap. The saying is that 'if it sounds too good to be true then it probably is.' And so, the False Prophet who is a character in the Bible's book of Revelation. The God story apparently promises just about the best deal that there ever was. You get the assurance of miracles of healing, the belief that the most all-powerful creator god of the whole earth actually listens to your prayers whilst allowing the innocents of the world to starve to death. Best of all though is the promise of an afterlife where you die and then get to come back to life again. And to get all this, all you have to do is believe and go to church each week. It's not very much for such a lot back again, and so, if it sounds too good to be true then it probably is. In past darker times of the lack of scientific knowledge, illiteracy and superstition, there was an excuse for God belief, but not so in our more mindful times. And yet for the gullible, the desire for the God promises is still so strong that they are prepared to suspend their natural disbelief to fall into the trap of believing in false promises.

The God story is a non-literal philosopher's parable. Written in very dark ages of many pre-existing gods and belief in the supernatural was dominant in people's thinking process. An abstract model hidden inside a story format that gave people the god they wanted whilst subliminally influencing the better sense of morality in the more sensitive. A story for the lesser minded and a model for the more perceptive. A smaller light for the suggestible and a greater light for the mindful wise.

The False Prophet of the book of Revelation is a metaphorical character who symbolises the negative reaction among the collective of the God faithful to the emergence of the God model from the God story. The God believer wants a god and the afterlife they have been promised by unknowledgeable clergy, not a philosopher's model of morality. The parallel is that of them going to a shop to buy a bag of apples, they get home and look in the bag and it's full of oranges and they hate oranges! Apples was what they wanted, it is what they paid for, it is what they expected to get. A simple enough mistake by the grocer is easy to put

right, but not so a lifelong belief in something that promised a lot but is likely to never deliver.

Other 'Sea' Metaphors

The God authors of the ancient world were desperately trying to educate very superstitious people to the morality of their model of the deeper inner self. A few probably did understand but for most the concept of connecting their inner spirit of listening to their conscience would have been beyond them to comprehend. And so, they created a general God story that gave them the god they wanted whilst their consciences subtly spoke to through 'The Word of that God.'

The collective of the authors must have worked long and hard over centuries to create and develop their model and hide it in their stories. They knew that at a future time the model would be discovered and as it begins to emerge from the story and that many among the many that are called to story belief would likely reject the model. The belief system of the religious story dependent of any age past or present would not allow the model to be accepted and it is why the model had to be hidden in the first place. Their belief system is story based and the God story being seen as a parable would not be something that they will likely chose.

And so, the logic of the ancients was that when their model becomes apparent, they future predicted its rejection by the religious world. For the devoutly religious, the God story is what they believe in, it is what they paid for with time and worship and it is what they expect to receive. They believe that there is an actual God and that there is an afterlife waiting for them after physical death. The God story promises an afterlife, but as a parable the real resurrection is that of the spirit of conscience.

Although we have always been surrounded by false prophets of various kinds, the false prophet stated in the book of Revelation is specifically the

collective of those among the religious who come to understand how the model works but refuse to accept that the God story is a parable. They will therefore continue to believe and teach others the false resurrection of the body after life has ended. They will not be converted to the model. Neither will they believe and teach that the true resurrection is that of the spirit of the observance of conscience in this one and only life any of us will ever know.

The false prophet of the God myth is metaphored in part as Pharaoh in the Old Testament, Herod in the New Testament and as the Great Red Dragon in the book of Revelation. In our times this rejection of the model of the recovery of conscience, is likely to be better understood as the Anti-Christ that denies the deeper meaning of the model. We should be mindful that the rejection of the God model might be because the non-religious are simply not interested in having a sense of morality, or because the intellectual capability is lacking (the Philistine), or because the model enlightens but takes away the belief system of the religious. These are the main reasons for the denial and rejection of the model.

There is a twist of irony here in that the very people who claim God and religion will become the False Prophet and the Anti-Christ of the rejection of the God model. It is therefore the many denominations of the religions, churches, cults, and sects that rely on the spectre of the God myth for their business income that will reject the model. Their hold over their congregations is the false promise of an external supernatural god and the hope of an afterlife. It is the gullible who fall for this ridiculous belief, their simple mindedness needs to be lifted with the enlightenment of the meaning of the model. Anyone whether an individual or part of a collective that continues to teach the lie of the false resurrection is the False Prophet who also denies the gullible God believer the right to know and understand the God model that delivers the true resurrection of the deeper inner self.

Finally, we should be aware of the Gospel saying spoken by the Jesus character. "The stone that the builders reject becomes the cornerstone" of

the new house of the God model. Even so, "in the days of the opening of the books, one shall be taken, the other left." Therefore, it will be the False Prophet of the false resurrection that shall be left. The False Prophet of the book of Relation will prefer to keep the faith and perpetuate the myth of God story belief and in doing so will deny themselves and others the greater light of the meaning of the model. The model will talk to us straight and openly, but the God story will always keep its secrets from the God gullible, and as they deny it, so it shall deny them.

Our Understanding of The Meaning of The God Authors' Model so Far....

Their model splits each one of us into two simplistic halves of good and evil. Abel and Cain are both the sons of man (Adam and Eve), but because they are as one, they are the 'Son of Man.' Within the story, Abel is killed and 'is not' for he 'walked with God' which means his character temporally exits the God story, and Cain is spiritually lost and cursed to not walk with God. In each case both the characters are in a crisis situation with Abel dead but is with God in heaven, and Cain a diminished soul having committed the original sin of killing his higher moral self. Metaphored as a lost sheep-beast whose number is to be counted as the multitude of all living, the number of 666 identifies 'The Man' as being Cain which leads us to his sin of killing his brother.

“None of the Wicked Shall Understand, But the Wise Shall Understand.”

The term ‘was not’ for ‘he walked with God’ refers to Abel being the good guy in the Cain and Abel story. He symbolises conscience killed, but although his character disappears from the story his purpose as representing conscience never goes away. Abel is therefore the Christ who abides forever within the meaning of the model. In real life there can be a ‘was’ and a ‘was not’ character because people are born and then they die, but there cannot be a permanent ‘yet is’ character. However, we are dealing with an abstract philosophical model of the universal human condition of good battling against evil. The meaning of the Abel character symbolises the good of conscience within us fighting the default of evil. Christ abides forever and is a constant factor of good within the model. Abel may have been born and then died within the story and so he ‘was’ and ‘was not’ (because he went to God,) but his symbolism as the constant of conscience within the number of the beast of the ‘all living’ of humankind, means that he is a ‘yet is’ factor within the model. Abel’s character may have died, but he ‘walked with God’ to become the only begotten son of God and the firstborn of the dead. Later, in the Omega story-model he returns as the Jesus character to forgive his brother (the lost sheep-beast) for killing him in Alpha. And so, Christ abides forever because he is the renewable Abel character who symbolises the constant of conscience that is always somewhere in the world but never fully dominant in our thinking.

We can make sense of the ‘was’ and ‘was not’ and ‘yet is’ factor of the character of Abel who ‘was but then ‘was not’ in the story, but he symbolises the constant of conscience within the model. The character lived and then died but he ‘walked with God’ to become the firstborn of the dead (the first righteous character in the God story to die) and so became the only begotten son of God. Abel never went away; he was rejected by the world but was accepted by God and because he symbolises the conscience within all of us, he ‘abides’ forever.

The model has it that conscience may be killed within all of us, but it hangs around in the background of our consciousness and is the eternal Christ in all of us and never goes away. Occasionally it resurfaces to become an accuser and a judger of wrongdoing, and the more mindful might be observant, but for the evil ones who cannot understand they kill it over and over. And so, as the prophet Daniel said in 12:10 "none of the wicked shall understand, but the wise shall understand." It is not just the wicked but also those who are blinded by faith that will not understand. To get some context here and a fuller 'abstract' picture of the reaction to the God model when it begins to emerge from the God story its worth reading the whole of the last chapter of Daniel.

The Personas of the Good Shepherd Versus the Sheep-Beast

There is a dichotomy between Cain and Abel symbolising the two halves of each one of us that are always at odds with each other. However, Cain and Abel are inseparable and if Cain gets the upper hand, he will turn on his brother and kill him. But if Abel can miraculously rise from the dead, his intention would be to forgive his wayward brother of his original sin of killing him. We need to bear in mind here that what is impossible with man, with God and abstract philosophical models 'all things are possible.' The metaphors are Abel the good shepherd and Cain the lost sheep-beast who turned on his brother-keeper.

We now have a basic understanding of who 666 Man is and how his character connects to the beast in the riddles in the book of Revelation. We can even identify the mark of Cain as being the blood of guilt on his right hand for striking down his brother, and in his forehead symbolising that it is in the domain of the head that conscience (the truth) is killed by all of us.

The Alpha part of the model sets up the moral fall of 'all living' creating the 'broken man' symbolised by the Cain character. The broken man means a broken world but in the Omega story-model of recovery the positive part of the Son of Man returns not for vengeance but to forgive his wayward brother by giving him the life that he stole from him. The mechanism of the model is that if something (a life) is taken then it is stolen, but if it is 'fore'-given' as gift then it is no longer taken and if accepted then the sin of taking it is removed. This is how the Christ character is able to take away sin and wash away the blood of guilt with his given blood and his body of the New Testament's model of recovery.

Christians being believers and non-thinkers are incapable of understanding the nature of these secret things. For them, all things read in the God story must be interpreted literally and not abstractly. They have been told by clergy to believe that the resurrection is that of the body and not abstractly of the soul of the inner conscience of the higher self. They therefore miss the meaning of the model in favour of the myth of the prophecy of the false resurrection that will never be. We remind ourselves that many are called to the God story, but few are chosen to understand the God model.

We have now brought ourselves to understand all four riddles of the book of revelation. The Beast, 666 Man, the mark of the Beast and the False Prophet of the learned but unknowledgeable clergy, and the non-thinking laity. They may well come to understand the model but will reject it in favour of continuing to teach and believe in the God myth with its false promise of an afterlife. In doing so, they reject not just the deeper message of the model, but because it is the true meaning of the God story, they also reject and the spirit of that meaning. This then is the Holy Spirit of the deeper meaning of the Gospel story of the recovery of the conscience that we all kill, and whoever rejects the meaning becomes like the Judas characters who accepted but then betrayed Christ's offer of redemption.

Of course, it is a philosopher's abstract model of the nature of the broken man. If the Cain in all of us accepts the mark of the blood of our slain brother, we also accept guilt and the need for recovery. If the offer of redemption is accepted then the body and blood of the New Testament model is consumed and as we become it then it also becomes us and broken man is made whole again and, the broken world is fixed.

We can deduce that the Alpha part of the model symbolises the fall of broken man and the sets up the taking away of Abel's daily sacrifice of his wayward brother's influence over him. Later, the Omega part of the model comes along with its model-strategy of the recovery of both Abel and Cain. An important part of the mechanism to understand is that when we have 'raised up the Son of Man' it is not just Abel that returns to life but also the lost soul of Cain is recovered and the two are together as one with Abel the keeper of the soul of his wayward brother. Abel's offering of that soul is the daily sacrifice that was once taken away causing the setting up of the abomination of desolation. But now recovered, sin is taken away, the mark of Cain is washed away, the desolation the soul is no more, and both parts of the Son of Man are raised from the dead.

But there is a great deal of hypocrisy within the world of religious belief. For the lost soul of Cain to be recovered, the rich man must give up all of his wealth, the unforgiving must forgive as 'they have been forgiven,' and the lying clergy of all churches must stop their false prophecy of an afterlife that will never happen. Instead, for the model to work they must make the gullible God believers in their congregations understand the meaning of the model and the true resurrection of the conscience within. To reject the model is to reject holy spirit of the deeper meaning of the God story, the clergy, and the laity who continue the false prophecy of an impossible afterlife become like the character of Judas who betrayed his saviour. All of the Bible's prophecies hang on two things, the emergence of the model from the story and the reaction among the God faithful to the realisation that the God story is only a parable. As the Jesus character said, "in the days of the opening of the books, one shall be taken the

other left" and so as prophesied the God model will not be acceptable to everyone!

A Philosopher's Conundrum

'The Basic Component Parts of the Riddle of the Generations'

The first list is of first-born characters with names and numbers of absurdly long lifespans.

The second list is of first-born characters with names but no numbers.

The difference.....

One list has names and numbers, but the other has names but no numbers.

The first similarity.....

Included in each list is a character with the same name of Lamech.

In the list with names and numbers (Adam's), none of the characters speak, but the same named character is given a number of 777 years.

In the list with names but no numbers (Cain's), only the same named character speaks, and he says the number 7 three times over.

The second similarity.....

The two same named characters both have the number 777 attached to them.

As a story it is gibberish, but as a philosophical puzzle, each list has a character who pairs by having the same name character each of which emphasises a factor of 777.

All factors within the two generations of Adam's and Cain's are there for a reason!

The conundrum.....

How does 777 connect to 666 to identify Cain as being the book of Revelation's mysterious 666 Man?

We can count the number of the Beast as being the number of the multitude of 'all living.' But here is real wisdom, can the reader find the connection from 777 to 666 to Cain, and then connect him to the Beast, and solve this two-thousand-year-old mystery?

The thinking is that the lists connect by the two Lamech's. One is actually given his number of 777 years, the other Lamech connects to the first by his character speaking 'seven' three times. The second Lamech connects directly to Cain as his descendant.

A Pause

Chaps with their thinking caps 'on,' can do it, but chaps with their thinking caps 'off,' cannot! But most chaps do not have any interest in philosophical conundrum let alone having a crack at solving them, such is the way of the worldly mindset. And as far as the blindsided chaps of the God faithful are concerned, it is unlikely that they will ever solve the God riddle any more than they will ever find their God.

A Simple Philosophical Riddle

'But difficult to find all of the pieces.'

The simple answer to the 666 Man riddle and how it connects to the Cain character is that a mathematical calculation is not needed. It is a conundrum that uses same names and numbers associated with those

names that infer a connection by similarity rather than numbers for their numerical value.

There is nothing to say that the two list of generations of Adam and Cain are connected in the sense of there being a deeper meaning. Neither that the two Lamech characters relate in any way other than them having the same name. And of course, the number 777 does not link to 666 in a way that can be numerically calculated. Subsequently, Adam's Lamech living for 777 years of lifespan and Cain's Lamech speaking the word 'seven' three times does not relate one with the other. However, the narratives of the two generations are ridiculous and make no sense to us at all.

As a philosopher's riddle though, the connections are that the two Lamech's each have the number 777 attributed to them. The oddities are that none of the lifespans of Adam's offspring add up to a round figure of three identical numbers except his Lamech, and none of Cain's offspring utter a single word except his Lamech speaks some nonsensical gibberish that includes the word seven three times over.

The identity of the Revelation's 666 man has been very well hidden for two thousand years and many have tried in vain to find out who he is. To look outwardly in the world for an actual person who fits the description of a man who connects to a satanic beast is a waste of time. The riddle is abstract in its Cherubim-like secret meaning, and it can only be solved by thinking inwardly. We will find the real identity of 666 Man and the nature of the Beast within ourselves and nowhere else.

For many within the world of religious belief the God story is literal truth and historical fact. For others though, it is a bit past its sell by date. For the clergy of church and the theologians of the waste of good thinking, it is not in their interests to question the validity of the God story in any way lest faith should leave them and the myth collapses. The solving of the God riddle is for the more inquisitive agnostic who does not believe in God, but who still suspects that there is a much more important message buried just beneath the surface of the story.

Religious belief is anti-knowledge because it stops logical thinking dead in its tracks. People who set out to find a truth will search only so far before stumbling on one of the ready-made religious beliefs. Once they have found their particular faith, the meaning of the parable of the Talents comes to mind inferring the end of the search for the deeper truth. The supposed knowledge they began with is what they shall end with as no progress has been made, and what little understanding they had, even that little shall be taken away.

To stop looking is fatal to finding the truth and religious belief is to think that the truth has been found, but all that is found is a mythical illusion. However, for the more inquisitive among us, it is the thinking about these things that is the illumination of mind that will solve the God riddle and bring the new knowledge into our world that will give us the enlightenment that tells us who we really are.

Now is a Good Time to Lay the God Myth to Rest 'The Real God of the Bible Lies Within Us'

The story played out by the Cain and Abel characters and the mystery of the Beast and 666 Man do link together as a philosophical puzzle set by the ancients. Although the deeper meaning is well hidden and very subtle in interpretation, for the more enthusiastic riddle solver the answers to these old mysteries are usually hidden in plain sight. With the right adjustment of thinking from literal story belief to abstract model searching, there is no reason the God riddle cannot be solved so that we can lay the God myth to rest and be enlightened by the Tree of Life model created for us by the ancients. That after the compulsory eating of the fruit of the tree of the knowledge of good and evil and then being damned, the man might also reach out his hand and eat also of the fruit of the Tree of Life and become as wise as gods and live forever in the spirit of 'The word.'

“It Was Because of Him (Cain) That the Daily Sacrifice of
(Abel) Was Taken Away!”
(He sacrificed his brother, not himself)

Although we have thoroughly explored the 666 Man riddle and can ‘within reason’ explain the connection of the Revelation’s mystery man to the Beast and their connection to Cain, there might still more to the puzzle yet to come. There may well be way of using 777 in such away that it connects to 666 by some kind of numerical algorithm. But for now, it is enough that we have some progress with understanding how the riddle works and the meaning of the Cain and Abel story. The moral of it all is that 666 Man is Cain who symbolises each one of us, and the number of the lost sheep-beast symbolises the multitude of the ‘all living’ of all humankind.

We have extensively explored and even perhaps over thought the nature of meaning of the two characters of Cain and Abel, and how together they symbolise the Son of Man who must be raised from the spiritually dead to become as one living spirit. However, these are the main players in the God story, and no stone should be left unturned in trying to understand their purpose of meaning within the God riddle.

We can see Cain as being each one of us having killed our conscience by neglect and abandonment. But Christ symbolises conscience which abides forever and cannot be killed permanently. It keeps coming back to haunt us by accusation and judgment which is why we are good at ignoring its quiet voice. The Abel character returns as Jesus Christ with a much to louder voice as the ‘Son of God.’ In both story scenarios though, Abel and Jesus Christ symbolise the innocent and most holy ‘Lamb of God’ and the voice of the conscience of the higher inner self which is also ‘The word of God.’

If the God story were historical truth, the characters are now dead and are of no relevance to us. If a parable, then the message is constantly renewable for each one of us. The people in the stories including 666 Man, the Beast, and the False Prophet are most likely to symbolise all of us in one way or another. If the failed faithful reject the message of the God model, they become the anti-Christ to it. Therefore, it is likely to be those who claim God and kissed Jesus that are the Judas that is 666 Man, the Beast, and the False Prophet of the God myth.

End of Chapter Fourteen.

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