

Most Probably

Chapter Thirteen

The 'Son of Man' Gospel Verses

(Approx. 15,500 words)

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Mark 4:22

“For there is not hid, which shall not be manifest; neither was anything kept secret, but that it should come abroad.”

In this chapter a selection of verses from the Gospel story that are relevant to the Son of Man's status within the God story both before as Abel and after as Jesus, and when the Jesus character is raised up from the dead, his other spirit, symbolised by Cain, is also raised up taking away the sin of the lost soul of his brother killer. We note the purpose of our exploration that there is nothing hid that shall not be revealed, at least for those who bother to look.

Within the God story-model, the characters of Cain and Abel are symbolic of each one of us split into the two parts of the lower and the higher. Abel who symbolises the good in us is killed by Cain who symbolises the evil in all of us. After Cain has killed his brother, the spirit of Abel ascends up to heaven to become the only begotten son of God and firstborn of the dead.

In killing his higher self, which is likened to the brother persona, Cain has committed the genuine original sin in that when we kill conscience it opens the flood gates of all immoral acts, this then sets up the abomination of the desolation of his soul. Cain is given a mark to ward off the “whoever finds me shall kill me” that Cain cries out. The ‘whoever’ is likely to be the avenging angel of judgment sent by God to get

vengeance for the slaughtered Abel. The God story cannot end there though, and it continues with God giving Cain a reprieve. If he accepts the mark, then the avenging angel passes over him. This is the likely meaning of the Passover story that comes later. The mark itself is undoubtedly the mark of the blood of Passover lamb, innocent and without blemish to symbolise the righteous Abel character.

It is part of the process of hiding the deeper meaning of the model that when Cain is given his mark it is not stated that the time what the mark is. The authors cleverly hide the nature of the mark in the later Passover story. The connection here is that Cain was the firstborn of Adam and Eve, and it is the firstborn of each house in the Passover story that is spared if the blood of the lamb is used to mark the doorway.

We should understand that the mark of Cain and which is the blood of the lamb that symbioses Abel, is not salvation but only a temporary reprieve from final judgement. The mark itself symbioses the acceptance of the guilt experienced by Cain for killing his brother. In the Jewish Judaic faith, much is still made of the Passover story although it is unlikely that its meaning is fully understood. Later, the Gospel story takes its theme from the Passover story but instead of the very silent lamb that is slaughtered it is the vocal Jesus character that gets the chop. In both stories, if the mark of the blood of guilt is accepted, then temporary avoidance of judgement is obtained.

Overall, the mark of Cain and the Passover lamb is a way that the faithful of the Judaic and Christian faiths symbolically accept the voice of God but without fully understanding the deeper meaning. For the Judaic, the Passover blood is a sign of acceptance of God's temporary reprieve from final judgment. They then wait for their messiah who will bring forgiveness for the original sin of killing Abel, but of course, they are still waiting for their messiah. For the Christians things are a bit better as they have what they believe is their messiah. In eating the body of Christ and drinking his blood they are symbolically accepting the body and the blood of the words of the Gospel of repentance. But the emphasis here is on the word

'Symbolic.' Unless the words are acted upon, and the values and teaching of the Jesus character are applied to everyday life, then to just believe 'that' Jesus was a real person who died and resurrected himself is not enough. Likewise, the followers of Judaism, to just celebrate the Passover is not enough if the word of God is not listened to.

For the Judaic believer, the innocent lamb has no voice to express itself. The voice of God therefore follows with the wilderness stories and the prophets who promise a messiah who can speak for himself. However, the Gospel story has the Jesus character who has much more of a definition of purpose, and he can speak for himself! The term 'Son of Man' is the main operative title within the Gospel story. He is both the slaughtered righteous Abel and also the innocent and holy lamb of God. Abel returns to give the life that was taken from him as a gift so that what was stolen is then given. If accepted, then the sin of killing him is removed and as he resurrects himself Cain is also resurrected. The two brothers are reunited and become as one character which the authors call 'The Son of Man.'

To put it more simply, Jekyll needs to be the keeper of Hyde, but Hyde wants to take over Jekyll and destroy him, and he succeeds but loses his soul and ends up in a state of desolation. But what if Jekyll can return and magically resurrect himself and not only save himself from Hyde but has the capacity to absorb and even convert him from his evil ways?

It is easy to get carried away with the cleverness of the God story. But we should keep reminding ourselves that it is only a parable and if its deeper meaning is not sought, understood, and engaged with then it is like a letter that arrives, but the fear of tearing the veil of the envelope 'in twain' prevents the letter inside being read. This is the fear of questioning the God story that has kept the secret of the God riddle hidden for such a long time. For the limited minds of the story dependent, the veil of the God myth must not be 'torn in twain' lest their faith leaves them, and the tower of false belief comes crashing down and the Armageddon of faith versus doubt is realised.

The Raising of the Son of Man

'One body, two souls rise together.'

We can now understand the gist of how the Son of Man riddle works. He symbolises the Abel and Cain in each one of us. In the story, when Abel returns as Jesus, the Son of God, it is to offer to the Cain in us, it is a chance to redeem our lost souls by allowing the recovery of the higher moral self. As he, Abel, resurrects himself, whoever believes in him is also raised from the spiritually dead. The Jesus follower has always been told by clergy to believe in the resurrection as being that of the raising of the dead body rather than the raising of the dead spirit. For the gullible it is a tempting thing to belief, but of course, in our day and age such things are no longer viable for the thinking person. The important thing here is that Jesus never existed as a real person, and it is likely that none of the named characters in the Gospel story did either. A parable is a fictional narrative that carries a deeper message for those who can understand it, all others are story dependent for their lesser illumination.

It might seem that we have just about done to death the exploration of the Son of Man riddle, but it is the riddle that keeps on giving. Every time we re-explore there is something new, we discover that was previously missed. There are many verses from the Gospel story that mention the Son of Man. It is worth the time to explore each of them within the context of the wording of their narratives. Each one gives away a little bit more of deeper meaning of the Son of man riddle.

There follows a compendium of the chapter and verse numbers of the 'Son of Man' verses. It is helpful to the reader po this exploration to use the king James 1st Bible as a companion read. Therefore, rather than quoting the relevant verses it is better that the reader studies them directly from the said version of the Bible. Many of these verses from the Gospel story give further insight to the significance of the meaning of 'Son of Man' title that Jesus used to infer the deeper purpose of his character. We bear in mind that he is the fictional story re-incarnation of the Abel

character, wronged in the Alpha story and then returned in the Omega story to put right the wrong of Cain who symbolises all of us.

Reading from King James 1st Bible

'WAS' Abel and 'SHALL BE' Jesus

Revelation 1:8

"I am Alpha and Omega, the beginning, and the ending, says the lord, which is, and which was, and which is to come, the Almighty."

Nothing can be a 'was' and an 'I am' and still be a 'yet to come' except of course it be within a philosophers abstract model. God in heaven (I am) takes on the form of Abel (I was) and then returns as Jesus (I am yet to come) the innocence of the Holy Lamb of conscience killed but ever present as God almighty, then returns as Jesus the redeemer who is able to lay down his life and them take it up again.

Within the model, the lord is God, and so is Abel, and Jesus, they are all have the same spiritual value but in different guises within the story.

'Which is' as God, 'which was' as Abel, and 'which is to come' as Jesus.

God on earth as Abel symbolises innocent conscience and has no voice because he appears at the Alpha, or, the beginning, before the God story gets under way. At the Omega, or ending, Abel returns as Jesus who is very vocal and defining in his purpose.

In one way or another all of the quoted verses suggest that Jesus was the slaughtered Abel character who as the first son of God is sent back into the world by God (the authors of the God story) to recover the lost soul of Cain so that the two brothers might become as one living soul. As the dead Jesus is born again anyone who has accepted his offer to eat his

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body and drink his blood becomes him and as he rises from the dead so also does the follower.

John 10;17-18.

"Therefore, does my father love me, because I lay down my life, that I might take it again.

No man takes it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment I have received of my father.

If We Can Understand the Jesus Riddle, Then Here is Wisdom!

'For the purpose of the Gospel model of the recovery of conscience, Abel, AKA Jesus, has the power to lay his life down and then take it up again.'

The Jesus character being a proxy that symbolises the conscience we each have, has the ability to recover itself many times over. We can kill our conscience by neglect and abandonment, but it is always there, watching, listening, knowing everything we have ever done, always judging it can be a bugbear, which is why we kill it, but it can be resurrected at any time as the meaning of the Gospel story demonstrates.

John 3:18

"He that believes on him (Jesus) is not condemned: but he that believes not is condemned already (by default of being Cain), because he has not believed in the name of the only begotten Son of God (Abel)."

Abel the Son of Man, dies and goes to his father in heaven to become the firstborn of the dead and the only begotten son of God. Then his resurrected persona of Jesus returns to offer the body of his testament as

redeemer for the lost soul of Cain, but only if the body of the words of the testament is believed in and engaged with.

Luke 20:41-44.

"And he said to them, how say they that Christ is David's son? And David himself said in the book of psalms, the lord said to my lord, sit you on my right hand, till I make your enemies your footstool. David therefore calls him lord, HOW THEN IS HE, HIS SON?"

In the chronological order of the God story, Christ (Jesus) came after the character of King David, and Abel was before. Whoever calls someone 'Lord' is referring to a figure higher in importance in the God pecking order, the story has it that Jesus must be an offspring of David and so less important, yet David calls his son (Jesus) Lord putting him above himself. If David calls Jesus (Christ) lord, how can he be his son? Well, our exploration understands that the God story is a fictional narrative that hides another meaning.

The answer to the riddle of David calling his son lord is that Jesus was before David as righteous Abel who was killed and became the spiritual firstborn of the dead and the only begotten son of God. The God authors then send him, the son of God, back into the world 'again' as the Christ figure who is called Jesus. The Son of Man character in his two guises is the central figure of meaning within the God story and also the model. A dead ancestor cannot return again into the world to become the descendant of an intermediary character, but we know that what is impossible with man interpreting a story as literal truth, with God and the God authors abstract model, all things are possible!

We can sum up the riddle by saying that in the order of the meaning of the model, Abel as the Son of Man who became the son of God, is spiritually greater than King David, and upon his return into the world as Christ the saviour with the power to take away sin, he became greater than David a second time.

John 16:28

"I came forth from the father and am come into the world: AGAIN, I leave the world and go to the father."

Here the character of Jesus is saying that he came into the world from God his father via the 'virgin' Mary and then 'again' he must leave the world the second time after he died as Abel. Abel as the Son of Man dies and resurrects the first time, and then as Jesus he must die and resurrect himself a second time. Of course, Jesus as a fictional character who symbolises the conscience that we 'all living' kill repeatedly, can die, and recover as many times as there are people in the world.

And so, John 10;17-18.

"Therefore, does my father love me, because I lay down my life, that I might take it again (as many times as there are people in the world).

Mark 12:36-37

"For David himself said by the holy ghost, the lord said to my lord, sit you on my right hand, till I make your enemies your foot stool. David therefore himself calls him lord; and how is he then his son? "

Matthew 22:45

"If David then calls him lord, how is he, his son?"

John 8:57-58

"Then said the Jews to him, you are not yet fifty years old, and have you seen Abraham? Jesus said to them, verily, verily, I say to you, BEFORE ABRAHAM WAS, I AM."

John 17:24

"Father, I will that they also, whom you have given me, be with me where I am: that they may behold my glory, which you have given me: for you loved me BEFORE THE FOUNDATION OF THE WORLD."

John 17:5

"And now, o father, glorify thou me with your own self with the glory which I had with you BEFORE THE WORLD WAS."

Again, some verses that confirm the dual purpose of the characters of Abel the Son of Man (Adam) and Jesus the son of God. Abel, the conscience of the higher self, the Holy and innocent Lamb of God slaughtered in Alpha. Then Jesus, as the saviour, returned to offer his body and blood of the New Testament as a ransom for the buying back of the lost soul of Cain (all living).

Revelation 22:16

I Jesus have sent mine angel to testify unto you these things in the churches, I AM THE ROOT AND OFFSPRING OF DAVED, AND THE BRIGHT AND MORNING STAR.

The above verse from Revelation more or less says it all. Abel as a character had no offspring because he gets killed off at the 'beginning.' But in order of spiritual priority, Abel is the first righteous character to die and go to God. He therefore becomes the firstborn of the dead and such, he becomes the first to become the son of God.

Genesis 4:1-2

Adam knew Eve his wife; and she conceived, and bear Cain, and said, I have gotten a man from the lord.
And she again bares his brother Abel. And abel was a keeper of sheep, but Cain was a tiller of the ground.

The above doesn't seem to give much away except to say that it's very much keeping things in the God family. Eve conceives both sons through Adam, but spiritually (for the purpose of the model) if one son is a man gotten from the lord then both sons are from the lord. And although Adan and Eve are the parents of both sons, spiritually hey are also the begotten sons of God. But one part of the Son of man and the son of God is

righteous and loyal to God, the other part errs away from righteousness and from God.

We can reason out that Cain and Abel are one entity split into the two parts that symbolise the good and the bad in each one of us. The characters of Cain and Abel are the products of the Adam and Eve characters, but spiritually they are both given by God. Righteous Abel dies and returns to God, but unrighteous Cain just gets a curse placed on him and after leaving the garden gets to father offspring and then his character part seems to disappear from the God story.

To sum up the 'before and after' King David riddle, the only way it can be reasoned is that the primary narrative of the story has Abel before David, and then Jesus comes afterwards. But within the abstractness of the deeper secondary meaning of the model, Abel is by default of being the first character who symbolises righteousness then dies and returns to be with God. This makes him before David (the King of the Jews) and because his spiral value then returns as Jesus (the King of the Jews) is also after David. The root and offspring of David and the bright and morning star of hopeful recovery from evil can only be Abel as the son of Man and then Jesus the Son of Man and also the Son of God.

What Does 'Lifting up' the Son of Man Actually Mean?

John 8:28.

"Then said Jesus unto them, when you have lifted up the son of man, then shall you know that I am he."

'Lifting up' the Son of Man is a term that symbolises the 'two parts' of Cain and Abel. Jesus who symbolises conscience, has the abstract power to die and then recover as many times as is necessary. Whoever believes in the words and testimony of Jesus (conscience) can be resurrected as he

resurrects himself. The raising up of the Son of Man refers both Abel (Jesus) and also Cain who symbolises each one of us, or 'all living.' "When YOU have lifted up the Son of Man" suggests it is the very act of redemption by the individual. 'We' can choose not to lift up the Son of Man within us, or we can choose to do so, it is the choice we have.

"Then you shall know that I am he" suggest that if we have got this far in working out the meaning of the Son of Man riddle, we have become knowledgeable as to the dual identity of the Abel and Jesus characters, and their factor-value within the model.

Matthew 24:30.

"And then shall appear the sign of the son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the son of man coming in the clouds of heaven with power and great glory."

This is about the realisation of meaning of riddles. We can reason out that 'heaven' is the domain of mind where either God or Satan lives. The 'sign' of the Son of man in heaven simply means that we have come to understand who he is. The tribes mourning suggests the tribes are the 'all living' who only understand the God story and not its deeper meaning. The Christians are convinced that the resurrection that of the body in a future afterlife. As it says, "there shall be much wailing and gnashing of teeth" when it is realised that the resurrection is of the spirit in this one and only life and not of the body.

Matthew 24:37.

"But as the days of Noah were, so shall also the coming of the son of man be."

With a great flood (metaphorical of course) of increasing awareness as the riddles begin to open up with their secrets. Burgeoning new knowledge of how the God mystery works in keeping its secret and suddenly releasing the abstract message of the God model. When the God story is

seen as a parable and one riddle is solved, they are all solved like dominoes falling each being knocked over by the other.

Matthew 20:28.

"Even as the son of man came not to be ministered unto, but to minister and to give his life a ransom for many."

The Son of man as Abel, spiritually reincarnated as Jesus, offers his life, body, and blood as a ransom to buy back the lost soul of Cain who in turn symbolises 'all living.'

Matthew 12:40

"For as Jonas was three days and three nights in the whales belly; so, shall the son of man be three days and three nights in the heart of the earth."

As far as we can make sense of the crucifixion and resurrection story, the dead body of Jesus had to be taken down from the cross before the Hebrew sabbath began as was unholy to have executions on the holy day. The sabbath began at evening on Friday until evening on Saturday. Jesus must have been placed in the tomb close to the beginning of the Friday evening, we are told that it was early the first day of the week, Luke 24:1-3, presumably Sunday, when it was discovered, he had risen from the dead and had vacated the tomb. Friday evening until Sunday morning is less than two days and the 'three days and three nights in the heart of the earth' is therefore reduced by the authors. The 'three days' metaphor of Jonah the prophet, is the same as the three days that Jesus was in the tomb which is then further reduced to two days in the tomb (and even that time has been cut short or else no flesh should survive). This time factor of the God authors began as 'time, times, and the dividing of time' derived from the prophet Daniels 'a thousand two hundred and ninety days' (just over three and a half years). We need to understand that this time period from the setting up of the abomination of desolation of the abandonment of conscience metaphored as the God character, and symbolised by Cain killing Abel, is indeterminate. By indeterminate we mean that it cannot be defined other than in a metaphorical way that

gives a time period of days or years and sometimes Jesus' 40 days and nights in the wilderness, it is further referred to as 'forty-two months that the truth is trampled underfoot in the place that is called Golgotha.' It is a measure of time that begins when we each kill our conscience up to the time that we recover it by being 'resurrected' by the Gospel definition of conscience.

It would be impossible to determine when each person past, present, and future is born, loses their innocence, and then chooses evil over good (Cain killing Abel) and then has their 'road to Damascus' moment of being spiritually re-born. It varies from person to person, and from their time in the world until their death. Three and a half times derived from Daniels 'a thousand two hundred and ninety days' then reduced to three days and again to just two days in the tomb has to be wildly variable. We know that Jesus was taken down from the cross from the beginning of the sabbath at Friday evening, he then 'rose from the dead' very early Sunday morning, so less than two days. Cognitively, we can imagine the collective of the God authors setting up their mysterious 'abomination of desolation' symbolising when we begin to abandon our higher moral selves, to the time that we spiritually recover. The God story promises a rebirth and a second coming of salvation, any prospective new follower of Jesus wants to know when it will be and asks for a sign. The sign of the flood (the opening of the books) and the indeterminate, metaphorical time factor of 'Time, Times, and the Dividing of Time' is scapegoating a definitive answer. The 'mystery of God' will be finished (Revelation 10:7) when it is finished, and we will become aware of who the Son of Man is when we begin to open the books to discover the model hid inside the story. Or the end will be when the end will be, according to each interested person's sense of perception of what the God story is really about. Note! Read chapter 'The Riddle of Time, Times, and The Dividing of Times,'

Luke 17:30

"Even so shall it be in the days when the son of man is revealed...."

This is from the story of Lot which is one of the copy stories of the 'wilderness' of being without God. Misunderstood, the deeper meaning of the God story-message lies hidden until the much-promised great revealing begins to emerge. The world of God based religions, especially the Christian faiths will be caught on the hop of mistaken belief based upon misinterpretation. Even so shall it be when the identity of the Son of man is revealed. Not a real person, but the two parts of each one of us. The Jekyll and Hyde personas at odds with each other, if Abel the shepherd does not keep control of Cain, then Cain will rise up against his brother and kill him.

Matthew 20:28.

"Even as the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

The Abel part of the Son of Man comes to offer his stolen body and blood as the gift of the New Testament to the soulless Cain to take away his sin of killing him in the Alpha story of Cain and Abel.

John 12:34

"The people answered him, we have heard out of the law that Christ abides forever: and how say you, the son of man must be lifted up? WHO IS THIS SON OF MAN?"

Well, there it is, the very question itself that all of the Christian churches have failed to answer! Who is the Son of Man that they claim to believe in? Between Abel and Jesus are both 'the Christ,' the name means 'chosen one' symbolising the sacrifice of Abel being chosen by God as acceptable. It also means 'the anointed one' presumably anointed with deep, inner knowledge to be passed on to his true followers. He, Christ, abides forever, the symbolism of his character never goes away because he was there at the foundation of the world (the beginning), and he will be there at the revealing (the ending) and for evermore. A universal constant of truthful meaning for those perceptive enough to comprehend the 'light' of his testimony as the Jesus character.

To sum up 'the lifting up of the Son of Man' riddle, we can assume that the God authors who were philosophers of the ancient world, split each one of us (all living) into two parts. One good, one bad, if the good does not keep control of the bad, then the bad part of us will destroy the good. The story of Cain and Abel plays out as literal historical fact to the gullible God believers. To them, their parts in the God story is finished and nothing more can be learned. To the insightful person with a keen interest in ancient moral philosophy disguised as religion, the story of the Son of Man has a lot to say. The operative and meaningful part of the Son of Man symbolised by Abel and later by Jesus, is not a real person in either case. In Alpha he is the silent non-speaking innocent lamb of God, silent only because the God authors have not yet given him a voice. However, in Omega he comes back again with a loud voice called 'The Word of God' and 'The New Testament. Eat his body and drink his blood means to consume the word of God of the New Testament, live by it, eat it, drink it, consume it to become part of everyday life. The daily sacrifice of Abel is symbolic of us giving, or, sacrificing the immoral part of ourselves in favour of the moral part as defined by the teachings of the fictitious character of Jesus. In doing so, we have raised up both parts of the Son of Man. Our original sin of killing Abel is reversed as he comes back to life as the Holy lamb of God. Our sin symbolised by the act of the Cain character is then removed. As Abel is recovered, so also is the soul of Cain. Both brothers are united to become a one 'The Son of Man.'

"Nothing Hid that Shall Not be Revealed."

Mark 4:22

"For there is not hid, which shall not be manifest; neither was anything kept secret, but that it should come abroad."

Matthew 10:26

"Fear them not therefore: for there is nothing covered that shall not be revealed; and hid, that shall not be known."

Matthew 13:35

"I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world."

These just a few verses from the Gospel that promise a revealing of all things hidden (for those who bother to look them) and this prophecy is written right the way through all of the God story, both old and new testaments. The world of Christian God belief is based upon the myth that there is an actual God and an afterlife waiting for the faithful. It is the bread-and-butter teaching of all of the Christian churches and the God myth that corrupts the thinking of the gullible is still good business for the clergy of all of the denominations. Should they ever question the old assumptions based upon the literal interpretation of the God story then faith might collapse, churches would fail and the whole of the God myth would come crashing down like the tower of Babel. Even so, the God riddle is open to everyone to solve if they should choose to do so. Therefore, there is little excuse for further ignorance in these matters.

The Second Coming of the Son of Man

"When you see him coming down from the Clouds," meaning, when you realise that 'he' symbolises Abel who 'we' have killed.

We could go on to make comment on all of the Gospel verses that mention the Son of Man, but it would be a long and laborious process that would only serve to confirm the few already done. The reader can take note of the below chapter and verse that refer to the son of man. They fall into four main categories of 'The Raising of the Son of Man' and the inference that the 'Abel' character was the original Son of Man (Adam

and Eve) who has returned as Jesus to offer his dead body as a gift so that sin can be taken away. Also, that the 'Second Coming of the Son of Man' will never actually happen except as an awareness of mind event, hence the saying 'there is nothing hid, that shall not be revealed.' The story of Gospel creates an illusion of the resurrection of the body for the shallow minded, but the deeper thinker understands that it is only a parable. If interpreted correctly, the son of man is symbolic of the higher inner-self saving the lower inner-self from itself.

It is important for the inquirer to understand that the 'second coming' of the Son of man is not a thing to be observed as happening in the sky as Christians believe. It is the inner realisation of the deeper message of the Gospel story as a parable that is the second coming. The lesser minded will read the Jesus story, and interpret literally, this is therefore the first coming, or awareness of the character not realising he is a fictional in a parable. The more savvy will realise the meaning of the story parable, and this is the true second coming in the sense of the Son of man being the reunification of each of with our resurrected conscience. As the Jesus character said, "unless a man (or woman) be born again, he cannot enter into the kingdom of God. The 'Cain' in us must become the 'Abel' in us before the second coming can happen. This is a choice that the failed faithful must make. Either miss the model and continue to believe in the false prophecy of an afterlife, or wise up to the deeper message of the recovery of conscience, this then, is the true resurrection of being spiritually born again. This is how the philosopher's Gospel model works.

The Ark of The Covenant

This then is the riddle of the ark of the covenant (agreement) between the God of the God authors and the 'all living' of all humankind, that if we

stop offending against the inner God of conscience by neglecting and abandoning, it will stop judging and punishing. A bit like if we stop putting our hand in the fire, it will stop hurting. But our nature is to transgress anyway, because 'The Man' (probably referring to Adam who symbolises all living) who could reach out his hand and eat of the Tree of Life model, will not always walk with the God within himself, but instead choses to walk away, and so, for the many that are called to the story, there is 'no room at the inn' (headspace) for model with its deeper message. And except that a few go in search of it, then it would remain hidden forever!

Every year in primary schools at Christmas time, children re-enact the story of the nativity. It is a sad thing that the world of so-called Christianity doesn't get its act together and actually question the meaning of the story more closely. Many are called to the story, but few chose to look more deeply into the Son of Man as an abstract model. We can finish with appropriately descriptive verses that infer this rejection of the deeper meaning of the Son of man model.

Matthew 8:20

"And Jesus said to him, the foxes have holes, and the birds of the air have nests; but the son of man has nowhere to lay his head."

This is subtly saying that even when the deeper meaning of the model is realised, most Christians will still reject it. Because....

Luke 2:7

".... because there was no room at the inn."

Everything means something, and so, there was then, and still is to this day, is no headspace for the deeper meaning of the Son of Man model among the traditional Christians. The deeper truth of the model was rejected then and will be rejected to this day.

Overthinking and Overexplaining

We should be aware that finding and extracting the secret God model from the God story is likely to be difficult for some. To inwardly 'see' the secondary deeper narrative of meaning of the God parable is a bit of a challenge of our thinking ability. Even so, some can, and others might struggle. There is a great amount of repetition of riddle themed sayings in the God story-parable and our exploration has to copy this repetition of the deeper meaning of each one. Therefore, we will find ourselves having to indulge in making repetitive comment on these repetitive verses. The thinking is to leave no stone unturned, what one literal Gospel verse doesn't make clear its meaning then maybe another verse saying much the same thing will. As each 'Son of Man' verse is explored, if one of our commentaries doesn't quite make itself obvious in its interpretation, then another might. The end result though is a thorough exploration of the meaning of the Son of man verses and how the character's important status within the God story-model can be explained.

We have to acknowledge that with a primary story, and a secondary abstract narrative at work, it is easy to overthink and then to overexplain how the model correlates with the story. The story narrative has to make sense as a story with characters who interact with each other within a timescale of events that happen in a coherent chronological order. However, the model does not have to obey such rules. Within the scope of the meaning of the model the first can also be the last and the last can be the first and the abstract camel really can pass through the eye of an abstract needle. The Bible's God story is itself much the same message over and over again but in different guises and versions. The abstract model has to copy likewise, and therefore we find ourselves sometimes having to overexplain and repeating the conversion factor of literal story to abstract model. But it is all part of the skill of mind and thought.

We could go on with a commentary of all verses from the Gospel that mention the Son of Man, but it would be a long a laborious read. Even so,

a list of similar verses from the Gospel story is given below with a very brief orientation of abstract interpretation. If the reader wants to make a study, the conversion is that of the words of the verses to their deeper meaning. They are all saying much the same thing. Basically, the prophecies and sayings regarding the Son of Man are about the identity of Son of Man being first hidden and then revealed, but he will come as a gradual realisation of who and what his value is within the philosophers model. "He will come in clouds and every eye shall see." Not 'out there' as believed by Christians, but an inwardly and slowly as it becomes understood that the story is only a parable. As the cloudy mist of mind clears, the mystery of the Son of Man will vanish, and everyone will understand his true identity as the higher moral-self killed and then returned to give his dead body as a ransom for the recovery of the lost soul of Cain. But as far as the materially rich are concerned, yes, they can enter into the kingdom of God, but only if they give away everything they have and accept the burden of the cross of the suffering of their conscience. As the saying goes, "what does it profit a man if he should gain the whole world but lose his soul?"

The collective of the verses that mention the Son of Man are basically saying that....

1. Jesus 'was' Abel and Abel 'shall be' Jesus and that both are the Christ of the higher self that abides forever.
2. It is both the slaughtered Abel and the lost soul of Cain who will be recovered by the 'lifting up' of the Son of Man.
3. All things hidden (the model) shall be revealed, but only to the few that 'chose' of their own free will to become the chosen enlightened.
4. The Second Coming of the Son of Man is only abstractly real as an event of realisation based on a second read of the story as a parable.
5. The true identity of the Son of Man will be a gradual realisation over time, cloudy a first but becoming clearer as time passes. 'Every eye' shall see that Jesus is Abel returned and reborn to save the lost soul of all humankind.

Our best understanding of the God authors Son of man model is that the higher and lower moral-self has no gender, therefore we can assume that male and female, Adam, and Eve, and 'all living' we are all the sons of men, a combination of the good and bad in us battling it out until one gain's power over the other. But which one will win?

Son of Man Verses from Matthew.

8:20.

" No place to lay his head," as the Son of Man in the story is rejected by the non-believer so also will and the meaning of the Son of Man model be rejected by the traditional Christian.

9:6.

The Son of Man has the power to take away sin because as Abel, it was he who original sin was committed against. His body was destroyed, his blood spilled, only he can offer it as a gift of recovery to take away sin. The sickness of the 'palsy' is likely use metaphorical as the sickness of the lost soul of Cain.

9:27.

A way of inferring that the Son of man also the root and offspring of David. "Thou Son of David" being Jesus, is also Abel who was offended against and has the power to heal and forgive all sin.

10:23.

Telling the disciples to go about and say their piece but not to bang their heads against the brick wall of ignorance. Some can understand but others cannot. Until enlightened times come, the secret of the Son of Man must remain hidden.

11:18-19.

Following a comment on how John the Baptist who fasted (for the truth of Jesus who was yet to appear in the story), the character of Jesus has to live, eat, and drink, yet they compared the two. The wisdom of understanding the roles of the characters is that John fasted for the Messiah, but Jesus was the Messiah so he could not fast for himself.

12:8.

To those with little understanding of the meaning of the Son of Man, the observance of the sabbath was a key factor of faith. The story has Jesus apparently breaking the sabbath rules, but the point of the verse is to subtly state that the deeper purpose of Son of Man is crucial to the God story of loss and then recovery of the soul. Therefore, he is bigger in status of meaning than the requirement to adhere to simple rules.

12:32.

It is most probable that the Holy Ghost (image) is the actual recovery of the symbolically lost soul of Cain by the recovery of the life of Abel who is the slaughtered part of the Son of Man. Man was made innocent and in the image of God but lost this innocence and became guilty of the killing of the higher self. The Holy Ghost is the hidden spirit, or deeper message of the Gospel story. This is the regaining of the lost soul by the reversal of the killing of Abel. If the offering of the body and blood of Abel is accepted, sin is taken away, guilt is removed, innocence regained, and Man, born of God recovers his 'in the image of god' status. Once resurrected, to betray the resurrection is to betray the Holy Ghost of salvation. Therefore, the unforgivable sin is to accept forgiveness and then reject it. The blasphemy against the Son of Man character is of no importance, but to accept and then reject the deeper meaning of the purpose of the character as the deliverer of salvation is the unforgivable sin. The lapse of faith doesn't mean that the Christian stops going to church or stops believing in God, but to betray the deeper meaning of the teachings of Jesus once accepted is the betrayal of the Holy Spirit of salvation. In all churches, there many wolves in sheep's clothing.

13:37.

The Son of man as Abel was silent with no voice, but the Son of man as Jesus is very vocal. If his words are understood, his 'Word of God' teachings sows the good seed of moral righteousness. But in 13:35 of same chapter, Jesus says that he teaches in parables many of which are not fully understood to this day.

16:13.

Jesus is asking all readers via his question to his disciples 'who do they say the Son of Man is.' We know that the story is literary fiction, but as a parable do the modern-day faithful know who or what the Son of Man is? Does the question get asked? Do the faithful know or even care to solve the mystery of the son of Man? How can they call themselves faithful if they cannot understand what it is they are supposed to be faithful to?

16:26-28.

What do we profit (spiritually) if we gain the whole world but lose our soul? The Son of Man model lies hidden in its deeper meaning and many so-called Jesus believers are materially rich yet still claim to be faithful followers of his words. These verses are about the hypocrisy of many God believers in that they claim spiritual and moral standing, yet they worship mammon. When the Son of Man comes in all his Glory, it will be understood that his meaning is about giving up all material wealth in exchange for spiritual gain. It is a corruption of the Christian teaching to allow God and mammon to be worshipped together. To become a true Christian all material wealth must be given up. But if churches taught this, they know they would lose some of their congregation, and so corruption of meaning creeps in. In verse twenty-eight it says that there are some faithful who shall not 'taste death,' which means spiritual death because they believe they are 'saved' just by going to their church. However, when the Son of Man 'comes' meaning is truth identity of purpose is finally realised, then shall their corruption be exposed for what it is and only then shall they taste spiritual death.

17:1-13.

The unknowledgeable Christian will visualise the transfiguration of Jesus as him literally lighting up like a light bulb. Past characters of high status and good moral standing within the God story suddenly appear in a similar transfigured state alongside him to give him their blessing. The so-called transfiguration is metaphorical of previous characters in the God story symbolically agreeing with the Jesus character's status as the son of God.

Our exploration has to keep our heads out of the clouds and two feet firmly on the ground, and so can not believe that there was an actual transfiguration, it's only a story. The authors of the New Testament Gospel simply used past high-status characters from the Old Testament (Moses and Elias) to suddenly appear to give their approval to Jesus. Within the transfiguration story, only the fictional disciples understood and were told to keep the secret from other story characters. 'Tell no man of the vision' means that the significance of the Son of Man model must remain hidden until the appropriate time of revealing of the God mystery.

17:22-23.

Prophecy of the betrayal of Judas, necessary for the story (Jesus has to die first before he can recover) but also symbolic of the hypocrisy of Christian religious belief. "They honour me with their mouths, but their hearts are far from me." And "Unless a rich Christian sells his house and gives all he has to the poor, then he shall in no wise enter into the kingdom of God." It is hypocritical of the Christian faith then and now. In the story, Jesus criticised the scribes and pharisees who interpreted law from the God story for the hardness of their hearts.

For example, the gay issue keeps coming up in the world of self-righteous religious belief and so it's worth taking some time to explore a little because some of these old laws can lead to persecution of the innocent.

The law of Moses as stated in Leviticus 18:22-24 is about sexual activity and what is and is not acceptable in the eyes of the mythical God of the Bible. A set of do's and do not's then. The God authors gave the people

the God that they wanted but they also wanted a law of the land that was taken from the spiritual law of the Word of God. For the words of the God of Moses to be acceptable, the people needed a direction of how to live on a day to day basis. The harshness of minds and values in darker ages craved a vengeful God of authority. So, go and stone your neighbour to death for adultery, if wronged 'an eye for an eye, a tooth for a tooth etc. This of course contrasts with the Gospel version of God with the commandment to 'do unto others' or treat others as you would want them to treat you' and 'forgive as you would want to be forgiven' and 'whoever is without sin, let them cast the first stone.'

The people wanted the direction of a law that was derived from the God of Moses, and so the God authors knowing of the hardness of heart of the limited minded gave them one. In our times, some parts of Sharia law are seen by most as no longer acceptable as it denies human rights. In darker ages though, people wanted a law. Amid stoning your neighbour to death for adultery and laying with man as with woman being seen as an abomination, it was a crude way of establishing and maintaining an order among the people that on the one hand religiously just and on the other hand cruel and barbaric.

In our age, the status of gay people within or without religion is a much-disputed matter. But if the religiously self-righteous of Christianity are sticklers for the letter of the law of their God, then they must do as their saviour says. They should sell their house, give all of their money, property, and possessions away to the poor and accept the burden of living according to their supposedly resurrected consciences. For the religiously confused, a simple moral guide is to ask, 'where's the victim, where's the crime?' No victim, no crime, therefore, no offence against the God of any religion. Gays are worthy of God and as the Jesus character says "they (the self-righteous) honour me with their mouths but their hearts are far from me." If there is no victim, then there can be no violation of any just religious law within the Christian faith. Therefore, it is much more of an abomination to persecute the innocent than it is to pay regard to old laws that existed in darker ages. We don't hang witches or torture

heretics anymore, so why hold on to out of date beliefs from darker times that have no justification of meaning anymore?

Therefore, all religious are hypocrites if they judge others, and in doing so, they undermine the Holy Spirit of the meaning of the Gospel message.

To sum up we could see Leviticus as an ancient religious rule book of day-to-day life that the people demanded. It may have created a crude order of law from an imaginary god, but the danger then and now is that the spirit of meaning of the God story can so easily be missed by strict adherence to out of date religious laws that lost their purpose a long time ago. "If the salt has lost its savour, with what shall it be salted?"

Our exploration can only assume that the God story is a parable created and written by philosophers of the ancient world. Although they were trying to get across their model of moral behaviour, their story had to meet the harsh thinking of those times. To get the God of their God story accepted by the people, the Leviticus set of day-to-day rules of living had to produce something in the way of a directive. The Gay thing in the days of the writing of the God story is contrary to the human rights of our times. All it actually says is that it is an abomination for man to lay with man as with women, it doesn't actually condemn outright but only reflects the harshness of those times.

If the God of the Bible is meant to be a proxy of our conscience that enables a voice to be given it, then what does the voice of conscience tell us to do? With this perspective in mind, the God of the Bible might be perceived as telling the limited minded believer to inquisition the heretic, hang a witch, persecute other faiths, engage in ruthless holy wars and such like. But if there is a direct conflict between the God of the believer and their conscience, which voice should they listen to?

18:11-13.

The loss and recovery of the lost soul of Cain. Abel, the first incarnation of Jesus, returns to give 'all living' a second chance by means of spiritual resurrection and self-enlightenment. The offer of recovery is non-judgmental and includes everyone. The 'Abel the keeper of the sheep' is operative here as Cain is symbolic of the lost sheep that has abandoned its shepherd keeper.

19:28.

Its saying that even in darker times there those who could understand the meaning of the Son of Man model, but they had to remain silent because the time were not right for the deeper truth to be openly told. Even so, the righteous of past times stand in their rightful place at the time of the end of the God mystery.

20:18-19.

The Son of Man must be betrayed and killed to mimic his death as Abel at the hands of Cain, once dead he can then resurrect himself. Whoever believes in his offered body and blood (of the New Testament) although he was (spiritually) dead, yet may he live.

20:28.

" To give his life a ransom for many," only the wronged Abel can offer his body and blood as a ransom to buy back the lost soul of Cain who symbolises 'all living.'

24:27.

Gradual awareness of who the Son of Man is and the meaning of his purpose within the model will become an accepted thing. Just as the light of the sun reaches everywhere so also the model shall be fully understood.

24:30.

The God authors could not predict when the God mystery would end. Set at three and a half times and then shortened to three times, the sign of the

Son of Man is the sign of the metaphorical three days that have to pass before he can be realised.

The time that the Son of Man mystery remains hidden is unmeasurable, the sign therefore is that when the riddle of the Son of Man is solved it will mark the end of the three days.

24:36-42.

Same as above. No one knows when the Son of Man will come because it will be when his identity is realised. When the riddle is understood it will catch out the unwary Christian who still believes that Jesus was a real person. They look to the clouds for the second coming but instead it will happen within the mind as moment of realisation. The Son of Man model can be explained and understood, but the actual time of enlightenment is private and personal to the individual. One will accept the model but the other will be rejected, and so, one is taken, the other is left.

24:44.

A warning to the Jesus believer not to become complacent, but to be ever vigilant. When the Son of Man comes it will not be from the sky as assumed, instead he will be realised from within.

25:13-31.

Be ever watchful for the end of the Son of man riddle! We then get the parable of the talents which is a warning to the Christian faithful. When someone becomes a follower of Jesus, they believe he was a real person. After some time and thought, it should occur to them that the story is a parable with a deeper meaning. To search for the meaning is the quest for all Christians. The warning of the Talents is to not end with what they began with, or to begin and proceed without further thought. Instead, to begin with little understanding and to then make further inquiry to increase understanding. Don't be like the lazy minded cleric or Bible scholar, symbolised by the unprofitable servant, but question everything to gain more understanding. As more is given to the quest to acquire more knowledge, so more knowledge shall be given to those who inquire. The story dependent believer will have their faith in the story dashed when it is

realised it is a parable. What little illumination story gave to them, even that littles shall be taken away.

26:2.

A mention that the Son of Man must be betrayed by his own followers. Symbolic of the betrayal of the meaning by the supposedly faithful Christian who claims believe in him but when the truth of his purpose is understood will immediately reject and betray.

26:24.

To the rejecter of the Son of man model and its meaning, they have betrayed their faith. It would be better for them if they had never been born. The Christian follower is 'born again' spiritually, but if they betray their faith, they might as well not have been born.

26:45.

When the deeper meaning of the Son of Man model is finally seen and understood by Christians, it will be betrayed by the faithful. Therefore, in rejecting the model they will betray the meaning of the story. They betray the 'spirit' of the resurrection to become sinners all over again.

27:25.

" Let his blood be upon us and our children" cry the chosen people (all people are chosen) calling for Jesus to remain in the cross so that the sinner might be released instead. No direct mention of the Son of Man, only his name of Jesus, but same thing though. Who do we choose of our own free will to release from the torment of the cross of denial, the righteousness within us or the sinner within us? Is it Abel or Cain?

End of Son of Man verses from Matthew.

Son of Man Verses from Mark.

2:10.

" The power to forgive sins," only the returned Abel has the power to forgive us the sin of killing him.

2:27-28.

The sabbath was made for man, not man for the sabbath. The importance of the Son of Man overrides all other rules.

8:31.

The Son of Man (model of recovery) rejected by the very faithful who claim to believe in God, even the hierarchy of the modern-day churches.

8:38.

Whoever is ashamed of the Son of Man model of recovery when it is fully realised, so also shall the spirit of the meaning of the model be ashamed of them.

9:9.

The necessity in darker times for the secret meaning of the Son of Man model to be kept hidden until better times allow for its full revealing.

9:12.

Eventually, the secret of the Son of Man model will be revealed by the exploration that is metaphored as Elias and John the Baptist will become understood. In the meantime, it must remain hidden and even when it is revealed will be rejected by the faithful.

9:31

" Delivered into the hands of men who will kill him." In the story Jesus is rejected and crucified, symbolising the rejection of the meaning of the Son of man model by the modern day faithful when it is revealed.

Rejected then, rejected now!

10:33.

Jerusalem, the higher place of consciousness. Prophesying the rejection of the model when presented to the hypocrisy of the present-day faithful who will immediately reject the interpretation of the meaning of 'The son of Man.' Many are called to story, but few are chosen to accept the model. However, after the indeterminate and metaphorical time period of 'three' has past, the meaning of the model will be realised and become accepted by the few and then the many.

10:45.

" To give his life a ransom for many." The acceptance of the guilt of killing the Son of Man (Abel) and the understanding and engaging with the model will buy back the lost soul of 'all living.'

Mark 12:36-37.

A literal anomaly within the story, in the hierarchy of the characters, the son is always less than the father, so how could Jesus be the offspring of David yet be higher in stature than him? The meaning of the model is that Jesus who came after King David was also before him as righteous Abel. He died and became God's only begotten son and first-born of the dead. Silent as the innocence of conscience is, but very vocal as Jesus the very body and the blood of the New Testament.

13:22-26.

When the Son of Man model is realised, it will take on its rightful significance of meaning within the minds of the serious thinkers. But for the Christian faithful it will be a dark time of realisation that the Jesus character never existed and that the whole of the Gospel story is a parable of deeper meaning.

13:34.

The Son of Man model exits from the story to go to another place in the metaphorical wilderness, (read 'The riddle of The Woman and The Man-child) but leaves the story with its secret deeper meaning in the hands of

the thoughtful clergy to keep safe and to reveal only to those who could understand.

14:21.

Judas! all faithful become betrayers of their own saviour when they realise the deeper meaning of the Son of Man model of recovery.

14:41.

" The spirit is willing, but the flesh is weak." Says the Jesus character to his disciples and to all followers, past and present to always be vigilant because the time of the revealing of the model will come suddenly. So, a message to the faithful Christian, Watch!

14:61-62.

A prophecy of a future time of enlightenment when the true meaning of the Son of Man model will be realised. When the verses speak of 'seeing' the Son of Man it doesn't mean visually as the Christians believe of the second coming, it means understanding the significance of the name and the model and what it symbolises.

End of 'Son of Man' verses from Mark.

Son of Man Verses from Luke.

5:24.

The story has it that Jesus healed the sick, we understand that the story is a parable that use many metaphors to help get across the subtleness of the deeper meaning. In this case the sick of the palsy is a metaphor of the sickness of the soul. When the conscience of the deeper inner self is recovered front the spiritually dead, all manner of other sickness is healed. The traditional Christian will find this a challenging thing to accept.

6:5.

Not much to comment on here except to say that the meaning of the Son of man message overrides all religious rules, rituals, and ceremonies.

6:2.

Although a fictional story with fictional characters, the disciples would have known the deeper message of the model. As the Son of Man model is rejected by the story dependent, so also all who understand and accept the model will be rejected. Within the world of Christian religious belief, when the Son of Man model is realised, father will be turned against son, and mother against daughter as the division of opinion takes hold.

7:34-35.

The purpose of the Jesus story is to deliver the meaning of the model. Jesus was not a real person but symbolic of the model. The actions of the characters are therefore justified if the model is delivered to the wise.

9:22.

The story reads as historical events but as a parable its meaning is concurrent with any time period when the model is discovered, rejected at first and then accepted after a time of consideration.

9:26.

Same as above, whoever rejects the Son of Man model will be rejected by it. However, after a time of thought, the model will eventually come to be accepted.

9:44.

It is important for the purpose of both the story and the model that Jesus dies so that he can recover. He lays down his life only so that he can take it up again. Christians interpret this as literal truth but its real meaning as a metaphor is that of the death and then recovery of conscience.

9:56.

The Son of Man is not meant to destroy Cain but to save him from his morally destructive self, meaning that if the meaning of the model is taken to heart 'all living' might be saved from moral decline.

9:58

"Nowhere to lay his head" symbolising that there is no headspace for the Son of Man model at that time or since. "No room at the inn" is another way of expressing both the lack of compression and then the rejection of the model.

12:8.

When it is understood who the Son of Man is and the meaning of the model it becomes that persons duty to express their knowledge to those Christians who struggle with the limitations of the story.

12:10.

Within the general conundrum of the God story-model, everything means something and so we need to understand (as best we can) the character factor value of the of the Holy Ghost. The best we can assume is that it is the general feeling of a kind of euphoria by the newly converted Christian follower of Christ. It not an entity of a ghost like spirit, rather it is the actual salvation itself. The spirit of having been saved from moral destruction as the spirit of Abel is raised from the dead from within. This then is the salvation of the soul and to betray it is to become like the Judas character. The story version of the Son of Man can be rejected and dismissed as to fanatic to be literal truth; therefore, it is excusable to blaspheme against the name of the Son of Man of the story because its meaning is not fully understood. But when it's deeper meaning is fully understood, to accept salvation and then reject it is a betrayal. It is a bit falling into the sea and struggling to keep afloat, a lifebelt is thrown in save the drowning person who takes hold of it for a moment and then let's go of it. And so, the blasphemy against the holy ghost is a kind self-fulfilling cancelling out of

spiritual salvation by accepting 'Christ' for a while and then abandoning faith. Christians call it a crisis of faith. This abandonment is very subtle though, it doesn't necessarily mean they stop believing that there is a God, rather that they Abandon faith in the deeper meaning of the teachings of the Jesus character. Another parallel is to take a healing medicine and then vomit it out again, how can it save? To accept and then reject forgiveness disables the model of forgiveness itself, therefore it is the unforgivable sin in that it cannot do its work.

12:40

A warning to all Christian clergy and laity to be ever vigilant of the advent of the revealing of the Son of Man of the model. The prophecy is that all things must be revealed.

17:22.

All Christians want to see their messiah, but they visualise outwardly and not inwardly therefore they remain blind to the deeper meaning of the model.

17:24

The Son of Man model must lay hidden and secret in its meaning until more enlighten times allow for its revealing. But even then, although seen and understood by the Christian it might still suffer rejection.

17:26.

It refers to the days of the opening of the books being like a great flood of burgeoning awareness of the deeper meaning of the God story as a parable. Spiritually, some will die because of the rejection of the revealing but others who are accepting of the model are safe on board the ark of agreement (one is taken, the other left). The ark, spiritually, the ark of the covenant. The word 'ark' means a box or trunk, but symbolically we can assume it means a container of the agreement between God and Man. The actual container of the covenant is the abstract God story-model but likened to a material container such as a trunk or the metaphor of Noah's ark that contained and protected his family. The agreement is that if 'Man'

accepts the guilt of killing the 'Abel' of the higher inner-self by allowing the mark of the Passover lamb, then the avenging angel of judgment will pass-over the house of the first-born until messiah comes. Later in the

God story, 'messiah' does come in the form of Abel returned as Jesus. The covenant then renews with the ark or abstract container that is the Gospels story-model of total redemption and the removal of sin itself.

To break down to simple parts, the model says that we are all guilty of the sin of killing Abel. But if we accept what we have done, we are given the mark of the blood of the lamb (Abel) on our hands. This mark wards off the vengeful angel of judgement and spiritual death until the saviour comes (Abel returned as Jesus) to offer his dead body and blood as a gift. When Jesus resurrects himself, the believer is also resurrected. The story has Jesus taken and murdered, but Jesus says, "no one takes my life from me, but I lay it down of my own will so that I can take it up again, this commandment I have received of my father." The covenant of the container of the abstract message of the God model is that is that if the Passover is observed and later, the offering of Jesus is accepted, judgment will be deferred, and then taken away altogether. The second coming of the Son of Man is the realisation of the model hidden inside the story. Over time, as all of the books are opened by many thinkers and correctly aligned theologians, the effect is likened to that of a great flood of new knowledge coming into the world.

17:30.

"The day that the Son of Man is revealed." The identity of the Son of man will become understood by the deeper thinking believer.

18:8.

"Shall there be faith found among the Christians?" When the Christian faithful realise that the Gospel story is a parable, will they reject it's deeper message of the resurrection of the moral inner-self?

18:31.

All (secret) things written of the Son of Man shall be accomplished and realised.

19:10.

Abel returns to save the soul of Cain.

21:27.

The name of Jesus and his symbolism as Abel returned. The traditional Christian believer will hate both the model and all those who do convert to it.

21:36.

To stand faithful before the meaning of the model.

22:22.

The traditionalist believer rejects the model will betray the meaning of the story also.

22:48.

When the Son of Man is revealed, the Judas' among the Christians will betray its meaning.

22:69.

Prophecy of the modern scribes and pharisees among the Christians refusing to accept the Model.

24:7.

The sinful Christian will symbolically kill the Son of Man by rejection of the meaning, but the offer of the body remains for others.

10:22.

Only the wise can understand the meaning of the Son of Man riddle.

12:2.

Prophecy of all mystery relating to the riddle shall be revealed.

15:32.

Relates to the brother of Abel, Cain, who symbolises 'all living' that were spiritually dead but gets brought back again (the Christian resurrection).

17:21.

The true kingdom of God is inside, and all things stated must happen within the believer.

17:22.

This is telling the Christians not to look outwardly for signs of a second coming, it will happen within their consciousness.

20:41.

Again, an inference of Abel coming before David and then returns as Jesus.

21:20.

The rejection of the model by traditionalist Christian belief.

22:48.

Very important, the symbolic meaning of the Judas character, he represents the Christians who honour the words of the story but will betrayal the meaning of the model when it is realised.

24:30-32.

Symbolic of a moment when the disciples (past and present) realise who Jesus is and his persona as a character disappears when they begin to understand him as metaphor of conscience killed then recovered.

24:39.

The flesh and bones of the meaning of the model become as real as the flesh and bones of the believer (eat his body and drink his blood).

24:44-45.

Secrets being revealed, but only to those who can understand.

24:46.

The truth has to die so that it can be reborn by means of the story that mimics the mechanism of the model.

End of Son of Man verses from Luke.

Son of Man Verses from John

1:51.

The fictional Jesus was saying to his fictional disciples who would have been 'enlightened' to the truth of the Son of man model that they shall see the heaven of their minds opened and the angels (messengers or messages) shall come and go. A metaphorical way of describing the processing and interchange of information as the mind becomes aware of the deeper things.

5:25-27.

When the (spiritually) dead perceive the secret of the son of God message they that receive it shall live (spiritually). The (spiritual) life in the Father is the same as in the Son because they the same God, one in the heaven of the higher self the other earthbound so as to communicate with the mortals of the story. The persona of Abel being the Son of Man returned as Jesus gives him, the same authority as God.

6:27.

This is the Jesus character saying that the meat of animals is not as the metaphorical meat of the body and blood of the New Testament, the

words of Jesus are the 'Word of God' that nourishes the soul to give everlasting spiritual life.

6:53.

To "eat the flesh of the Son of Man and drink his blood" means that the lost soul of Cain becomes the recovered body of Christ, in eating the Son of Man Cain becomes Abel.

6:55-56.

No actual mention of Son of Man but the inference is the same as above. Jesus is Abel returned to offer his stolen body as a gift, eat its flesh and drink its blood, and in consuming 'The Word of God' the recipient becomes it.

6:62-63.

Jesus is saying "what and if" you the Christian sees (perceives) he is ascended up to where he was before (the slain Abel ascended up to God in heaven). It is the spirit that profits from this perception, not the flesh, it is the words that he speaks that are food for the spirit.

8:28.

Straight to the point and central to the main message addressed to all Christians. "When YOU have life up the Son of Man" meaning when the followers of Christ have lifted up the slain Abel within themselves then they shall understand the meaning of the Abel-Jesus riddle. It is the sworn duty of all genuine Christians to raise up the spirit of the innocent 'lamb of conscience' symbolised by Abel before the sin of killing him can be removed.

12:23.

The Son of Man must be glorified! His purpose cannot be accomplished unless he first dies (symbolically) and then resurrects himself. He dies so that he can offer his body for the Christian to eat and consume, in doing so they become he and he becomes them.

12:34.

In this verse the people ask directly, "who is this son of man?" A question that sadly in the two thousand years of Christianity that the Son of Man riddle has sat there, the collective of all of the leadership, the clergy, the priest, the religious thinker, and the theologian, none have even bothered to try to find the answer. Knowing the true identity of the Son of Man is the bedrock of understanding the whole purpose of the Christian religion. If the followers of Jesus don't know who he is, how can they raise up the Son of Man within themselves?

13:31.

The last supper before the Jesus character has to die. He has to die before his living persona as Jesus can become the dead body Abel, both together, Abel and Jesus are the Christ that abides (exists) forever. Abel never went away; he ascended up to heaven to become the first begotten of the dead. The God authors of the New Testament sent him back again as the son of God to lay down his life on behalf of Abel so that Abel's body can be resurrected (in spirit) within the belief system of the Jesus follower. The Son of Man cannot be glorified (his purpose fulfilled) until first dies and then recovers to offer his body a ransom for the souls of many. However, many are called to the Jesus story, but few are chosen to understand the meaning of the Son of Man riddle!

8:57-58.

The Jews say to Jesus that he is not yet fifty years old so how could he have been around at the time of Abraham? Jesus is saying that he was before Abraham as Abel, both Abel and Jesus are the same and are known as the Son of Man. The Christ who abides forever is symbolic of the spirit of righteous Abel who did not stop existing when Cain killed him but instead, he continued in heaven with until his father 'God' sent him back into the world as Jesus the saviour. Abel came and went and then came back again as Jesus, and Jesus 'was' Abel, then he 'was not' and 'yet he is' as Christ the eternal spirit of righteousness. This is the only way that the 'was' and the 'is not' and the 'yet is' can work, by being symbolic of the factors within the abstract God model. Therefore, our exploration of the

secret life of the Bible must enter into the understanding of the symbolic mechanism of the model. Unfortunately, the Christian cannot go to the places our exploration will visit as their faith in the God story as literal truth forbids them.

10:17-18.

This saying of the Jesus character almost gives away the answer to the secret of the God riddle. Christians believe that Jesus was a real person who physically died then came back to life again. If they believe this, then when they die, they also will 'rise from the dead.' This false understanding of the resurrection of the dead is the bread and butter that holds the Christian faith together. Take it away and the whole belief system of Christian faith collapses (Armageddon). "No man takes my life from me, instead it lay it down of my own will. I have the power to lay it down and the power to take it up again." No one can die and then recover from death. The death and resurrection Jesus is only spiritual and symbolic of the killing of the 'Abel' of the righteous inner self by the Cain in all of us. For the God model to work, the higher inner-self of Abel must recover from spiritual death by being reborn again through the offering of the body of his Jesus persona. The body of Jesus is the body of the Gospel of spiritual recovery. "Eat it up and drink the blood, consume, and absorb the nourishment of the teachings of the Gospel. In other words, in living according to the teachings and values of the Gospel story the followers of Jesus actually become the Gospel itself and it becomes they. Once again, what is impossible with man believing in a literally interpreted story, with an abstract God of conscience within an abstract model of moral recovery, all things are possible!

12:32-34.

"If I (Abel) be lifted up from the earth." The blood of Abel that cried out to God from the earth that Cain tilled after Cain had killed him, this is the failed offering of Cain to God that was rejected. Whereas Abel's offering of to give up Cain (the lesser moral part of 'all living') was accepted by God. Once again though, the question that all Christians have failed to ask or find answer to is repeated in the Gospel, "Who is this Son of Man?"

14:16-17.

No mention of the Son of Man in these verses but an inference of the revealing of the Holy Ghost (the comforter) of the spirit of truth hidden within the God story. The character is saying that that at that time (and since) the world cannot receive this truth because, "the light came into the world, but the darkness comprehended it not." Meaning that the enlightenment of the model could not be understood by the darkness of mind of the story-dependent God believers. They could only receive the much lesser light of the story.

15:26.

"When the comforter (the knowledge of the Holy Spirit) is come," meaning when the individual realises the truth. When the Christian converts from story belief after becoming model aware, all secrets of the God mystery will be revealed.

16:6-8.

Within the fictional Jesus story, the character is saying to his followers (then and now) that they will be saddened when they realise that is not a real person. However, when the followers of Christ become aware of the meaning of the model, the spirit of truth will replace the dependence of the Jesus character as the basis of faith. As Jesus becomes redundant, the Holy Spirit of truth takes over.

16:13.

When the spirit of truth is realised by the follower, all secrets of the God riddle become understood. The truth is a teacher of all matters of the mind of the deeper inner-self, and 'he' shall show the newly enlightened how all of the prophecies shall be realised.

16:25.

Proverbs and parables of deeper meanings. Because the truth had to be hidden (for the sake of providence) much of The God story and the Gospel story is in parables. A double narrative of expression, a lesser for the lesser minded and a deeper message for the more receptive. In this

verse the Jesus character is saying that in time all genuine followers will realise the deeper message of the Gospel story of recovery. Once it is understood how the model works, the followers of Jesus will be able to re-read his sayings and know how to interpret all of the proverbs and riddles that he used. Then shall the deeper truth become clear.

16:28-29.

"I came forth from the father and am come into the world, AGAIN I leave the world and go to the father." His followers say to him "Now you speak plainly without proverbs of hidden meanings. And so, Jesus says "AGAIN I leave the world" because he had already left the world as the slaughtered Abel whose soul went to the father in heaven. His father sent him back into the world as Jesus the saviour and the son of God. After his purpose as saviour is finished, he has to return to be with his father a second time after the first to be with God in heaven.

17:5.

"The glory that I had with you before the world was." Again, the inference is that Jesus was around within the Alpha part of the God story as the Abel character. Righteous and glorious as the slaughtered Abel 'the Son of Man' and then again as Jesus 'the son of God.'

17:24.

"For you (God) loved me before the foundation of the world." The same as above, the double character of the Abel, the Son of man becoming Jesus, the son of God.

21:15-16-17.

In these verses Jesus tells Peter three times to feed his sheep and lambs, the inference is of Jesus and Abel both being the keeper of sheep. As Abel, he offered his firstlings to God. This offering is the sacrificing of the lower-self in favour of the higher-self. As Jesus, he is the saviour and the collector of lost souls that his sacrifice saves so that they can be returned to God. Either Cain kills Abel or Abel Gains control of Cain to become his bothers keeper.

We note that in the story, the Peter character was later to deny Jesus three times which symbolises the denial of the Gospel model by the failed Christian faithful when it is finally realised.

21:25.

“Even the world itself could not contain the books that should be written.” No mention of the Son of Man but the inference of the narrator is that the Son of man model of Abel becoming Jesus raises so many factors for exploration and discussion that as many books we already have on God story belief will have to increase many more times to fully exploit the meaning of the God model. The subjects of religion, philosophy and psychology will all have to combine to explore the meaning of the model and what tells us about ourselves. The subject matter of the deeper inner-self is almost inexhaustible, and as many books already written on the theology of the fictitious God of the Bible will have expand in number many more times to make good the story-to-model conversion and what it all means.

By this factor of conversion, theologians and Bible scholars, religious thinkers, and writers, will have to become very wise philosophers and psychoanalysts if they are to write the many books that should be written. As interest in the God model begins to take hold of the imagination, it will no longer be viable to remain a traditional thinking theologian searching for a God that does not exist. The curious inquirer keen to understand how the model works and what it means will require a much more in-depth explanation from the scholarly informed.

Finally, ploughing through all of the above verses might seem laboriously repetitive but that is the nature of the God story in that it is in itself very repetitive of the same themes of express over and over. Therefore, our exploration has to copy this repetitiveness factor when making commentary on the Son of Man verses. However, the gist of it all is that it helps to drive home the message as to why Jesus, the Son of Man was

also the son of God and how he 'was' Abel, then 'was not' and 'yet is' the eternal Christ figure of the recovery of the lost soul of the 'all living' of all humankind. This then is the purpose of the God story, that it carries, protects, and preserves the God model hidden within.

End of Son of Man verses from John.

Finally!

It's all very well believing that there might be subliminal messages hidden inside Bible stories, that's the easy bit. However, to actually go in search of them requires a lot of time and patience. The basic message of the God model is very simple, in that unless we give thought to listening to our conscience then the negative default of moral decline sets in to become the 'broken man' factor that needs to be made whole again. This subliminal message is constantly repeated many times over throughout the God story. In exploring for subliminal meanings and explaining our findings it might appear that we are sometimes overthinking and over explaining, but this is copying the repetitious nature of the God story in that it is saying the same thing many times. There was no need for there to have been four Gospels when one would have done the job. It was by the clever literal presentation of the authors that they created four Gospels to give some sense of authenticity to their Jesus story. To get followers to believe in the validity of the Gospel story four witnesses are better than one. This fattening out and bulking up of the God story with constant repetition of a basic theme means that our exploration has to copy with a 'no stone left unturned' study of the hidden message of all four Gospels stories. The supposed witnessing of Matthew, Mark, Luke, and John is just one story made to appear to have been written by four individuals. The four authors of the Gospels probably never existed as real people and the story was likely to have been put together by a collective of authors. Even so, this repetition of a basic theme means that our exploration has its work

cut out in that we have to consider all four Gospels. They may all be telling the same story but from slightly different angles and with assorted styles of wording. This gave an air of realistic witnessing that created a world religion that kept the stories alive over many centuries with the deeper message hidden within for future generations to find and be inspired by.

The important thing here is that the hidden model lays dormant within the story. It will not come looking for us, we have to go in search of it. There may be a lot to plough through but if we are serious about the exploration, it will be worth it in the end. For non-religious agnostics to solve a two-thousand-year-old philosophers conundrum that has defeated the minds of the studious Bible scholars and beaten them at their own game, it is a very rewarding achievement. It is only by questioning old assumptions and studying and thinking deep thoughts that new knowledge comes into the world. If we just sit back and accept what we read and believe what we are told to believe then just like the parable of the Talents, what we began with is what we will end with, and what we end with is the same as when we started. But if we question with insight and some depth of perception then our knowledge will increase, and our gain could be ten-fold or thirty-fold and for some even a hundred-fold such is the nature of the acquisition of knowledge that we should never stop looking and always question everything we see and doubt everything we are told, otherwise we end up being led by the blind. If new knowledge born of inquiry had not come into the world, then we would all still be living in caves and eating raw meat because we had never discovered fire. It is therefore always a good thing to question everything and believe nothing. If there really are subliminal messages hidden inside Bible stories, we should try to find them so that the hard work and sacrifice of the God authors does not go to waste. And we might even be enlightened by the wise knowledge of the thinkers and authors of the ancient world who wrote the Bible for us.

End of Chapter Thirteen.

