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Most Probably

Chapter Fifteen

The Riddle of Gospel

(Approx. 7,500 words)

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True Prophecy Versus False Prophecy

We began with a simple suspicion that there might be subliminal messages hidden within Bible stories, but did we realise what we were letting ourselves in for? But there is no gain without some pain and as our exploration of the secret life of the Bible gradually reveals the God model emerging from the God story, the hardest thing for the Christian faithful to accept will be the growing realisation that the Gospel story is a fictional narrative in the form of a parable. They have always been told to believe that the resurrection is of the body after physical death has occurred and this therefore is the bedrock expectation of all Christians. Take it away and faith collapse like the metaphor of the tower of Babel that was built on unstable ground. If the Gospel story is an ancient philosopher's parable about the death and recovery of conscience, then all belief based upon the shaky ground of literal interpretation will likely collapse causing a crisis of faith the likes of which has never been seen before and will never be seen ever again. The tower of Babel metaphor is most probably an earlier version of the book of Revelation's Armageddon prophecy of a cataclysmic reaction to the emergence of God model that throws doubt on the fundamentals of the Christian faith. Even so prophecy is prophecy and what must be must be. If there is to be a correction in the way that the Gospel story is interpreted, then this will justify the God authors' prediction of a great upset within the world of religious belief.

The God belief product in all of its various forms of religions, denominations, sects, and cults is the longest running show on earth. Each religion has carefully crafted its performance to suit its promises to the faithful audience. The need of the believer is for miracles of healing, an all-powerful God who listens to their prayers and of course the essential hope of an afterlife. This product of performance has been constructed, rehearsed, and practiced over many centuries and is quite a show that seems to captivate the audience by promising a false prophecy of a false resurrection of the body after life has ended. Of course, in our

times most people do not believe in these things and dismiss the God story as mythical nonsense. But there are still sufficient numbers among the 'number of the beast' of the multitude of all living who still buy into the God product because of its false promise of a false afterlife. Put together the psychological need to belief in the impossible, with the well-rehearsed, well-practised and well delivered show that the churches have created over centuries. And then fatten out the performance with plenty of ritual and ceremonial. Add the atmosphere of the church hall with its stained-glass window and very high ceiling together with the audience participation of communal chanting and singing, and the God product is complete.

We have already explored the riddles of the Beast, 666 Man, the mark of the Beast and the False Prophet of the false resurrection. The Gospel story of the resurrection is the bedrock belief of the Christian of any denomination. But if the promised resurrection is of an abstract nature and God is a fictional character who symbolises the voice of our inner conscience, then when this is realised, the Christian faith will take a spiritual wallop. This the authors called Armageddon, a crisis of faith the likes of which has never been seen before and will never be seen ever again. This correction from literal story belief to abstract modal awareness is strictly a one off, once in a lifetime event for the religiously inclined. Armageddon, the 'Great Day of the Lord,' otherwise, metaphored as great tower that reaches up to heaven with all occupants speaking the same language, but because it is built on unstable ground comes crashing down sending all off in different directions of confusion and doubt.

Our exploration of the secret life of the Bible must assume that the Gospel story is only a parable. It's story of a messiah, saviour character who comes down from God in heaven to save the world from sin is something that still inhibits the belief system of the gullible. When it is realised and re-read as a parable, the Armageddon and the Tower of Babel effect will take effect although not straight away. Old mindsets of beliefs die very hard, and it will take as long as it takes for a whole generation to be replaced by another generation before the God model replaces God story belief. In

the meantime, the false prophecy of a false resurrection will continue to hold captive the imagination of the lesser minded and the intelligent but gullible God believer.

We Can Only Explore the Basics

There's a lot that the Gospel (recovery) model contains, and a whole book would need to be written to fully 'open' the book of Gospel. But this exploration will only cover the very basics of how the Gospel part of secret God model works. The first book of Genesis that we call 'Alpha' sets up the God riddle, and the New Testament's Gospel story that we call Omega, ends it. The two testaments of old and new are inseparable and the riddles contained within each can be successfully explored by putting together the Alpha and Omega of the God riddle.

Our orientation of thinking is that the beginning is no good without the ending and the ending is no good without the beginning, otherwise its like reading only half of a book rather than the whole thing. God, via the resurrected Jesus character in the book of revelation 1:8 says, "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." God, Abel, Jesus, and Christ abide forever symbolising the beaten and burred but renewable conscience of the higher inner-self. It 'was' as Abel, and 'it is' as it abides forever, and is 'yet to come' as we become aware that we have a conscience that we should give priority to in all of our ways. Conscience is what makes us different from the animals and the God authors' secret message seems to be that we should resurrect what we have killed by becoming aware of their Tree of Life model. When we do, we cease being the lost sheep-beast and instead we become Abel, Jesus, and like gods in our own kingdom of heaven. With a heavy use of metaphors, riddles and cryptic sayings, the God authors have managed to keep their model safely hidden (from the Great Red Dragon) by concealment inside their story. In many cases the Red Dragon of denial and rejection is in the form of the

very churches that have exploited the God story for their own gains for so long. When the model emerges from the story it will be those same churches that will be the Antichrist and the False Prophet to the model.

As already said, a whole book, and even many books would need to be written to do justice to the deeper meaning of the Gospel story. The word means 'good news' or 'God-spell' in old English and we should bear in mind that the New Testament was written in Greek and therefore there might be some loss of meaning in translation. The Gospel story details the life of the fictional Jesus character, but the subtext is abstract in its purpose of meaning. Conceived by and born of a virgin, the Jesus character has to hide for a metaphorical period of 'three' from a Herod character just like Moses in the bulrushes hiding from Pharaoh and the woman (Mary) and her man-child hiding the wilderness from the Great Red Dragon for 'three and a half times.' Of course, the metaphors abound as the meaning repeats itself and the symbolism is that of 'the truth' of the deeper message of the model having to hide from the Philistine who would do harm to the model if it could find it.

The Jesus character, the son of God and the Son of Man (Adam and Eve), does miracles of healing and feeds the five thousand with very little. The healing is likely to be metaphorical of spiritual recovery and the feeding is that of his teaching of words of spiritual enlightenment. The Jesus character does the final miracle of dying and then resurrecting himself. The 'three' metaphor is used again as he has to remind in the tomb for three days (although that time has been shortened or else no flesh should survive). This factor of three and three and a half times is the indeterminate time period that the God authors used to answer the question of when the great day of the lord would come to save the world from itself.

It really is amazing that some supposedly intelligent people still believe that the Jesus story actually happened as it reads. Even so, it is the bread and butter that feeds the churches that perpetuate the God myth for their own gain. Subsequently, the Gospel story is obviously taken very seriously

by Christians who believe in its literal authenticity as being historically accurate and that the Jesus character was a real person who lived and then died and came back to life again. They have always been led to believe that if they are faithful in the belief in a resurrection of the body, when their life ends there will be a period of resting in peace and then a miraculous recovery from death enabling them to live forever in a paradise called heaven. Putting aside the psychological, emotional and memory problems of actually living forever, the thought of dying is such an understandably powerful fear that some people still believe that it's possible to be born again in another kind of extra dimensional form of existence.

One Story Expressed as Four Witness Accounts

'Four witnesses are better than one.'

The very clever method of the Gospel story authors was to make the Jesus story read as coming from the personal witness of four individual characters. The question is, how can four people give witness accounts of a character who never existed? The Gospel story as a parable with a deeper message of spiritual recovery is far too complex to have come from a single author or even four. It is much more likely have been conceived as an idea by one or two people, but many more must have worked on it. It is likely that the Gospel is based on the Passover story in the Old Testament.

The innocent lamb, the blood of which is used to mark the house of the firstborn so that the angel of death passes over, becomes the Jesus character in the Gospel. In both cases the shedding of the blood of the innocent Lamb of God and the innocent blood of Jesus symbolises the killing of the conscience all humankind. However, the silent, unvoiced lamb of the Passover story only gives temporary reprieve from final judgment by the acceptance of the mark of guilt whereas the Jesus character as Abel returned from the dead can actually take away sin

altogether. Only he has the power to forgive sin because it was he who the sin was committed against, his body as Abel was taken and so he as Jesus offers it to the guilty as a ransom to buy back the lost soul of 'all living' symbolised by Cain.

Our understanding of the Cain character of Alpha as being the book of Revelation's Beast who is also 666 Man certainly solves the riddle. This factor of Abel returning as Jesus leads us to understand the meaning of the Gospel story of the recovery of the lost soul of all humankind symbolised by the Cain.

It will be almost impossible for the devout Christian faithful to admit to themselves that Jesus was not a real person but a fictional character in a parable. Even so, if we are to go the extra mile and look through and beyond the story to find its deeper meaning then the loss is the myth, and the gain is the enlightenment of the mind. When the model emerges from the story not every Christian will have a 'Road to Damascus,' flashing light-bulb moment, more likely the reaction will be total rejection of the deeper meaning of the Gospel story. As Jesus said, "in the days of the opening of the books, one will be taken, the other will be left."

Matthew, Mark, Luke, and John

We must bear in mind that all Christians believe that Jesus and his disciples were real people. The very idea that they are all fictitious characters in a story-parable will be immediately rejected by them. They believe that as the Jesus character died and then came back to life again so also will they after their time has come. The assumptions and findings of our exploration will therefore be at odds with the traditional Christian belief. As a parable, the death and then resurrection of Jesus is only symbolic of the death and recovery of the conscience of the deeper inner self. It is not beyond the intellect of the average believer to understand the concept of a parable with a deeper message; however, religious faith

is very addictive and can make the individual blind to the true interpretation of the story. Christians are not true adventurous explorers determined to find the truth. They are simple minded to the point of allowing themselves to believe in things that their suspended intellect would have told them could not be possible. The Christian believer of the literal interpretation of the Gospel story does not go in search of the truth of its deeper meaning but instead searches endlessly for a God that does not exist. The abstract model within the Gospel story with its more intelligent message is therefore missed by them because they are simply not looking for it. The clerics of all of the Christian churches and denominations are themselves blind to the model and so there is a factor of the blind leading the blind within the faith.

Like all Bible stories, the double narrative of the Gospel has led the many to be called to the story which is psychologically addictive with its apparent promise of an afterlife. But of course, for most of us in more modern times the idea of a virgin birth and the dead being resurrected is not a plausible thing to believe, it is much more likely to be a fictional tale in the form of a parable and we are only now beginning to understand its deeper message of the recovery of the soul of our conscience. As already touched on, if the Jesus character is fictional, it means that the characters of the four witnesses of Matthew, Mark, Luke, and John must be likewise. Real people cannot witness the life and words of a fictional person therefore they, along with all those mentioned in the Gospel must also be fictional. However, any story sounds more authentic coming from four witnesses than just one.

It is likely that it was a joint effort by multiple thinkers and authors who constructed it from the Passover story. The difference is that the very silent Passover lamb only allowed for temporary reprieve from judgment of original sin, whereas the Holy Lamb of God of the Gospel can take away sin altogether. A very intelligent philosophers' model-story, conceived, constructed, and written by a collective of authors. Maybe dozens or even hundreds, we will probably never know. A single story then, but to give it

more credibility it was made to appear as coming from four different authors.

Another relevant factor is that many Bible scholars have always believed that the four accounts of the life of Jesus were all written retrospectively some thirty to forty years after the events, and some even say longer. If so, the question is why did the four witnesses wait for so long to write their accounts from fading memories? The simple answer is that the Gospel story authors needed new followers to establish their new religion. All they had was their 'Jesus the saviour' story and nothing else. In those days there was no proper recorded history and most were illiterate anyway. For the minds of ancient times predisposed to believing in the supernatural and with many different gods around, the Gospel story would have been a very tempting thing to believe in. The factors would have been a Saviour who was the much-promised Messiah of the Old Testament, straight from God via the means of a virgin birth. A real God on earth who could do miracles of healing and forgive sin. Moreover, he could make the dead come back to life again. For the lesser minded prone to superstitious thoughts and already prepped up for the hope of the coming of a Messiah it was always going to be a winner.

With Gospel in hand the early creators of the Christian religion would only have had to get perspective followers of Jesus to simply believe in the authenticity of the story. The cleverness of the Gospel story is that if any queried asking "where is this Jesus person?" The answers were "well he is dead and came back and went up into the sky to live with God!" What about Mathew, Mark, Luke, and John then, we want to talk to them to ask them directly of their witness?" Again, the answer would have been, "well they witnessed some thirty or forty years ago and now they are very old and cannot be found or they are or dead!"

To write about the life and times of Jesus retrospectively was an important ploy by the Gospel authors. They had to make sure that no one could check up on the Jesus character because he was dead and there was no recorded history of recent past events. Secondly, the four witnesses were

also no longer around to be questioned directly. Overall, the early creators of the Christian religion only had the Gospel story itself with no way of checking its authenticity. Jesus and all other characters mentioned in the story were all gone and the whole thing depended on the gullibility of the new Jesus followers. We can speculate however, that there must have been a few among the many who were a bit savvier, and the creators would have sensed this and would have let them into the secret meaning of the story. They wrote into their story the clue of the Jesus character saying, "to some it is given to understand the mysteries of the kingdom, others have to be taught in parables," the whole Gospel story of course being a parable.

All we know from our modern perspective is that the Gospel story worked to become a world religion with many believers to this day. The early Christian faith was no doubt faithful to the true spirit of kindness and forgiveness, but as a new challenger to the existing God belief of the Old Testament it would have suffered great persecution as history tells us. For about three hundred years it had to struggle against the old Jewish faith as well as the Romans who saw it as a threat to their own gods. After this time though, it was the Romans themselves who took it up as their own religion which exists to this day as the Roman Universal Church of Catholicism. Of course, that faith is story dependent, and the deeper message was lost long before as the original creators and authors of the Gospel died and the 'second death' mentioned in the book of Revelation took over.

We will never know how many among the early Christian church knew of the secret model hidden inside the story, or when the last few who did understand actually died away leaving just the basic believers to keep the faith alive. However, we do know that sown into the Gospel story is the promise and prophecy that one day in a future age all will be revealed, and that this revealing will cause a great upset in the thinking and beliefs of the faithful. We can now understand that this crisis of faith is the meaning of the riddles of the collapse of the Tower of Babel and the Armageddon metaphors.

The Gospels authors and those who could understand the secret message timed out eventually with just the faithful but gullible 'many' to keep the religion. The creators of the story of the recovery of mindful conscience knew that it would be a long time away in another age of much more open mindedness that their deeper and very secret message would come to be understood. They left their lives with the hope and the belief that the real Christ of the recovery of the conscience of the world should come quickly, but they could never have known it would be around two thousand years later that their model of philosophical genius would begin to be realised.

The Twelve Disciples?

Why just twelve disciples? If Jesus were able to heal the sick and raised the dead, he would have had thousands, even tens or hundreds of thousands of disciples and followers. The number of twelve is most probably a way that the Gospel authors used to connect their New Testament story with the Old Testament's twelve tribes of Israel. The number attributed to God is seven and is repeated throughout both testaments. The number four is also a factor of relevance within the God riddle and also repeats.

In order to use a map, there has to be reference points to show how it should be orientated. Imagine a map with no north, south, east, or west, we could be holding it upside down. Introduce the four points of the compass to the map and it becomes a reference aid enabling navigation with the cross reference of the longitude of east to west and the latitude of north and south. Similarly, when dealing with an abstract model, fixed reference points are also necessary to enable some navigation. The numbers of twelve and four don't mean anything in themselves other than their use as imaginary waypoints that keep repeating. Just as there no actual twelve disciples, there probably were no twelve tribes of Israel. The God story of the Old Testament and the Gospel story of the New

Testament are fictional narratives, and the reference points of repeating numbers are used to abstractly connect them together.

The other point to make here is that Jesus the king of the Jews who could work miracles and bring the dead back to life would certainly have had great power of influence and many followers. The question is, where were they all when he was taken, tried, and executed? If the story of Jesus were a real account of actual historical events, then there would have been a riot of resistance and altercation between his enemies of his followers. However, when he was taken there were no supporters or anyone who spoke up for him. This is symbolic of how all among the faithful Christians from that day to this day will betray their faith when troubled times make it difficult to remain faithful unto the end. To doubt, to deny, and to betray was and is a very real factor within the Christian faith.

Thomas the Doubter, Peter the Denier, and Judas the Betrayer

'A warning to the failed faithful'

Among the twelve there were Matthew, Mark, Luke, and John who waited some decades before recounting from fading memories their experience of the acts and teachings of Jesus. A man who could change their lives forever, who could heal the sick and raise the dead and yet they waited for so long before getting around to writing each of their gospels?

Other names among the twelve that the authors used to make a point were Thomas the doubter, Peter the denier, Judas the betrayer, and the mysterious thirteenth disciple who is mentioned at the end of the gospel of John. These fictional characters are obviously used to make the point of warning the faithful of the early Christian church not to doubt the risen Jesus the way Thomas did, or to deny the faith when challenged under duress as Peter did, and under no circumstances should they ever betray

the offer of the resurrection of their souls the way Judas did. At the time of the beginning of the Christian faith there would have been the many of limited minds who were called to the story but unaware of its secret meaning as a parable. There would also have been the few of greater perception who understood 'the mysteries of the kingdom.' In either case, those who had to be taught in parables had to remain faithful to the lesser light of the story whilst those with the deeper understanding (Judas included) had to remain faithful to the greater light of the spirit of the deeper meaning of the story.

The characters of Matthew, Mark, Luke, and John were used by the collective of the authors of the Gospel story to convey it to the future followers of the Christian faith. But the cleverness was to take care to set the witnessing retrospective of events to the point where no one could check backwards to verify the authenticity of the story of Jesus. Thomas the doubter, Peter the denier, and Judas the betrayer, were also used to warn the faithful from their example not to do likewise and doubt, then deny, and finally betray either the story or the deeper meaning of the story of the recovery of the soul of conscience.

Interestingly, the story of Peter denying Jesus three times is symbolic of all Christians who, over time, become lethargic and lax in their faith. Although they don't come right out with it and deny their saviour openly as did Peter, even so, by a subtle lapse of faith by tiredness and repetitive worship the deeper meaning of the story is lost to them. The time set for the second coming of the deeper meaning of Jesus and the great day of the Lord when the model begins to emerge from the story is 'three' or 'three and a half times' and sometimes forty-two months and another variation of an indeterminate time period. For Peter, the cock had to crow three times before the morning of the new day. Likewise, symbolically, it is 'three times' from conversion to Christianity until the emergence of the model that the faithful but mysterious thirteenth disciple has to 'tarry.' He is the collective of all Christian followers who have to wait until the truth of the model comes. In that indeterminate time period of 'three' they will deny, and the cock will crow, they will deny again, and the cock will crow

again, they will deny a third time and the cock will have crowed three times and three times they will have denied and fallen asleep. And finally, when the model has fully emerged from the story and the "mystery of God is finished" they will reject the model just as they have denied searching for the deeper meaning of the Gospel story that they claim to be faithful to. Such is the nature of the prophecy that when the truth of the God story and the meaning of the Gospel story is finally understood, "one shall be taken, the other shall be left."

A mystery revealed sometimes causes an upset of previous beliefs based upon an assumption. We can use the parable of the letter inside the envelope again. Unless the veil of the envelope (the container) is 'torn in twain' the secret message inside cannot be accessed. The traditional Christian is afraid to question their beliefs for fear of losing their faith. When the veil of the story is removed and the model hidden within is exposed, some among the many called to the story might understand and become the few who are chosen to comprehend the 'mysteries of the kingdom.'

We have mentioned the mysterious and anonymous thirteenth disciple spoken of at the last supper in the John gospel is not one of the twelve, he is a vital and significant player in the Gospel story. He is the disciple who Jesus loved and his most probable identity and meaning of purpose of the cryptic saying, "he who has to tarry till I come," is explored a little further in the chapter 'The Riddle of the Mystery Disciple. Of the number of the multitude of mystery disciple that have to wait for the model to emerge from the story, when it happens some will accept it, others will reject it.

To Sum Up the Riddle of Gospel 'One Story Written to Appear as Four'

The Gospel story of Jesus cannot be literally true. A virgin does not conceive and give birth to a child, neither can anyone work miracles of healing and certainly no one who ever lived and died has been able to come back to life again. Therefore, the Gospel story is most probably a parable with a deeper message. The subtext of the story seems to be saying that the Jesus character is the slaughtered 'Son of Man' brother of the Son of Man Cain. Abel who went to God in heaven whilst Cain was left wandering in the wilderness and was sent back again as the son of God to offer forgiveness to the wayward Cain (the multitude of the Beast) by giving his stolen body and blood (of the New Testament) as a ransom to buy back his lost soul and to recover him from his wilderness.

But it is a philosophers' model that only works if the teachings of the Gospel story are taken seriously and are adhered to 'religiously' by the followers of the Jesus character. The mistake of the Christian faith is to believe 'that' the story is literal truth and there is an afterlife within after physical death. The real truth is that the deeper message is that of spiritual death symbolised by Cain killing his brother which in turn symbolises the 'all living' of all of us killing our conscience by neglect and abandonment.

The bottom line is that it is no good just believing that there was once a Jesus character who died for our sins and then came back to life again. No one will die and then be resurrected as the churches falsely prophecy (the False Prophet). The true resurrection is that of the spirit of conscience metaphorised as 'The Word of God' which in both ceases has to be listened to and acted upon. This recovery of conscience is the only real and true resurrection.

There is the lesser light of the story and the greater light of the message hidden within the story. The very limited and unintelligent message of the story, and much more intelligent and illumining message of the meaning of

the story as a parable. But as the Jesus character said, "only a few are given to understand the mysteries of the kingdom," and "in the days of the opening of the books, one shall be taken, the other shall be left."

And this is the problem of traditional theology and also the meaning of the parable of the Talents, that theologians and Bible scholars will always interpret biblical texts with the assertion that they are true stories and historically correct. What the believer begins with is what they will end with, and what they end with is the same as they began with. If the God story is understood and studied as a parable with a much deeper meaning, then it's only a question of time before the God riddle can be solved completely. Once understood, the greater light of the model will give the greater profit of enlightenment, to some, ten-fold, to others thirty-fold and even a hundred-fold. Or what little illumination the fictional story gives, even that little shall be taken away.

Although we have dabbled a little in the riddle of the Gospel story (cleverly made to appear as four stories) we have barely scratched the surface of the complexity of its meaning as a parable. A whole series of books would need to be written to fully explore this work of philosophical genius to even begin to do justice to it. So many books in fact "that the world itself would not be able to contain the books that should be written." Unfortunately, the quality of theological thinking at the present time is very poor and is not in tune with the God story being seen as a parable. Even so, times change as our thinking changes and our increasing awareness brings new knowledge into the world which changes the times according to the God authors' prophecy of a great Armageddon of challenging doubt. A crisis of faith for the Christian believer, but as one door closes another one opens especially for the more serious thinkers among the faithful.

Another Attempt at the Riddle of Gospel

'As far as we can reason the 'Jesus the saviour' riddle.....'

The collective of the God authors of both Alpha through to Omega, wanted to get across the important message of listening to our conscience. They believed that having a healthy, respectful relationship conscience is what makes us different from the animals. But they lived in very dark ages, and the light of their God model came into the world, but the darkness comprehended it not. Even in our more mindful times, the failed faithful will struggle to accept that the God story is a parable of human moral existence.

In Alpha, the lower moral self, kills the higher moral self. A metaphor would be how a cancerous tumour grows of the host body, once all of the life is sucked out, with no host left, the tumour must also die. In the story, this act is symbolically played out by the Cain and Abel characters, but it is the life-soul of the host that (Abel) that is killed (although just as the conscience he symbolises can be recovered, so can Abel return as Jesus, the Christ that abides forever).

In the meantime, as a result of this 'original sin,' the lower self of each of us must be banished to live in the moral wilderness. This is where the mysterious "number of the beast" comes into play. Because of our exploration of the God story as a parable, we have become wise and know how to count the number of the beast as the number of the multitude of all humankind, for none of us are without the sin of allowing our conscience to be killed by neglect and abandonment.

Alpha sets up this abomination of the desolation of the spirit of the soul. No conscience, no soul and without a soul we are spiritually dead. Within the abstract mechanism of the God model, this original sin must be corrected and taken away. But only he who was offended against has the

power to forgive and take away sin. And this where the riddle of the Gospel model comes into play. Abel was killed in the story, but because he symbolises the eternal conscience of the 'all living' of all humankind, he has the power to recover over and over. He is therefore the Christ of our conscience that 'abides forever.'

In the Alpha model, Abel is symbolically killed, and his blood was spilled. However, his still living soul went up to heaven to become the first begotten of the dead and God's only begotten son. What the Alpha authors began, the Omega authors finished with their Gospel parable. In this model, the Abel character returns to forgive the beast of Cain and to take away his sin. Only he has the power to do this because it was his life that was taken and his blood that was spilled. According to the model, if Cain (the multitude of the beast), accepts the offer of Christ's body and blood (of the New Testament), he has no longer taken it, but now it is given as a gift for the redemption of many. This is how the body and blood of Jesus must be consumed, by eating the Gospel and living by its teachings, the 'mystery disciple' might not spiritually die, but yet might he live. Although, he (the faithful Christian) must tarry a while until the secret of the Gospel parable is released and fully understood, only then can the real Christ of the God model come. This then, is the second coming of Jesus Christ.

As the newly empowered Jesus Christ, he says to the earthly world of multitude of the beast, "I lay down my life because I have power to do so, no man takes it from me, instead I lay it down of my own will, I have power to lay it down, and I have power to take it up again." He continues, "I sacrifice myself to the death, but if you eat my body and drink my blood, you will become me, and will become you," meaning that metaphorically, Cain becomes Abel and he, having been restored of his conscience, can come out of the moral wilderness to live among the heaven dwellers as Abel did.

The well-known words of the Jesus character now begin to make some sense to us in the secular world. As our conscience he says, "whoever believes in me, although were dead, yet might he live again," but only if the sacrifice of his body is accepted, and eaten, and consumed. So that as we become our own conscience, our conscience becomes our keeper, and are restored back to spiritual life again.

To this day, the Catholics symbolically eat the body of Christ, and drink his blood, but they have no idea of what it means. They believe that if they perform this ceremony, when they physically die, they will be resurrected again in an afterlife. The riddle of the meaning of the Gospel parable, is that the body of Christ is the body of the narrative of the Jesus story. If they sell their houses and give all they have to the poor and accept the burden of their conscience that the rest of the materialist world of greed wants to put on the cross, only then shall they spiritually live again in this one and only lifetime they will ever know.

The body and blood of the fictional character of Jesus symbolises the body and the blood of the New Testament Gospel story. In other words, he is his word, and the word of the Gospel is he. The Meaning of the Gospel as a parable, needs a voice, and its voice that of Jesus. It copies Revelation 19:12-13, the saying, "And he was clothed with a vesture dipped in blood: and his name is called THE WORD OF GOD". Jesus is the Word of God as expressed by the Gospel parable's deeper message of the resurrection of conscience that was symbolically slaughtered in the Cain and Abel story.

This then, is the true mechanism of the Gospel model, that if they eat it, live it breath it, every day, they will be born again. As it is taken in and consumed, they will become the Word of the Gospel itself, and the bride and bridegroom are permanently united as conscience is recovered and Cain becomes Abel. The daily sacrifice that was taken away can now be

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given each day as there is no more Cain to sacrifice Abel, and no more Cain means there is no more curse of damnation.

It is a great pity that the clergy of the churches cannot understand these 'mysteries of the kingdom' of the God model. In refusing to enlighten themselves, they are unable to enlighten their flocks. Thus, according to the parable of the Talents, what little understanding they have, even that little shall be taken away, for there is no afterlife waiting for the Christian dead, and the dead can only bury their dead in the graves where they shall remain for evermore. But the false prophecy of a false afterlife is a lure for the lesser minded that still works to this day. As far as the clergy of the Christian churches are concerned, if the God myth product keeps selling, then why change it, even if it means the blind leading the blind?

However, the modern-day churches are much different from the original Christian churches of two thousand years ago. In those times, the faithful really did give up everything they had and shared what was left with their church. The Christian churches of our times have become very sanitised in their presentation of the spirit of the Gospel teaching to keep the footfall coming. There is a big difference between a corrupted believe 'that' message that fails to look deeper, and a genuine believe 'in' exploration to acquire a greater understanding of the Holy Spirit of the Gospel parable.

Everyone has a choice. We come across the Gospel story and interpret in the traditional way of assuming it to be literal truth and historical fact. If so, then Jesus was a real person who died and came back to life again, and if we believe 'that,' then when we die, we will also live again after physical death. Many are led into this honey trap of believing in the false prophecy, but what do such beliefs tell us about ourselves?

However, if we understand the Jesus character as being symbolic of ourselves, in that we have killed our conscience by the subtleness of

neglect and abandonment. Then the message is that we need to recover what we have killed, and it is a powerful way of learning something about ourselves. Believe 'that,' and the message is lost, and we learn nothing. Believe 'in,' and engage with the hidden Gospel message, and it could be a life changing experience. But if there is no room at the 'inn' for the deeper message, then what is the point of the Gospel story as a parable? The Holy Spirit of the abstract meaning will only work according to the level of determination we put into understanding it.

It has to be said that in olden days, the illiterate congregations had to have the Gospel read to them in the churches. In our times, any thinking person with a conscience can understand the God model of Alpha, and the Gospel model of Omega. But the faithful are addicted to the God myth and will have to have it explained to them in the churches. The question is, who will explain it to them if the clergy themselves are just as addicted? The wise may well learn, but those who believe have found their resting place and need search no further will die in ignorance.

No book has been read and studied as much as the Bible, and no book has been more misunderstood, and at the present time in our exploration, this is as far as our abstract thinking will allow us to get with our understanding of the secret meaning of the riddle of Gospel. But, as always, there is still some time to go before 'time, times, and the dividing of times' can end. And so, the mystery disciple 'whom Jesus loved,' must tarry a little longer before the coming of the second read of the Gospel story as a parable.

In our times, it is absurd to believe that Jesus was a real person and that he died and was resurrected. And yet this is still the doctrine of the Christian churches to this day. The false promise of an actual resurrection after physical life is extinct is the bread and butter of the Christians, take this way and the whole thing comes tumbling down just the story of the tower of Babel prophecies. It is obvious to most thinking people (with an

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interest) that Gospel story is a philosopher's parable, and that the Jesus character symbolises the death, and then the recovery of our inner conscience. But how long must the mystery disciple have to tarry before this is released? Even so, let the Gospel model come quickly!

End of Chapter Fifteen.

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