

Most Probably

Chapter Twelve

The Riddle of 'Son of Man' 'Alpha and Omega Man'

(Approx. 9,100 words)

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Luke 17:30

"Even thus shall it be when the son of man is revealed."

The God story is full of riddles like this. Our exploration assumes that the God story authors wrote with a double narrative of expression. The term "when the Son of Man is revealed" undoubtedly means his when his identity become known to us. A simple story for the simpler minded with an abstract model of human morality hidden inside. The Son of Man is usually dismissed as being just another name that Jesus used to call himself but its factor-value within the model is most probably symbolic of each of us (all living) being morally broken into the two halves.' The tale of Cain and Abel begins the God story with the lower moral part of us rising up and overcoming the higher part. This symbolic story symbolises the lower part of each one of us being the predominant motivation and parallels the 'broken man' factor within the model. The return of the Abel character as Jesus, factors the repair of the broken man. The meaning of it all seems to be, put broken man back together again and heal the world. The Jesus story of the recovery of the lost soul of all living, symbolises the healing of us all in that broken man is made whole again.

The Angel Factor

For the lesser minded, angels are usually understood to be strange entities that are human in appearance with wings growing out their backs and halos over their heads. In reality though, angels are simply words of communication. The God authors created their God and put him in an abstract domain called heaven. The problem is then that of communication between God in heaven and mere earth dwellers. The story has it that winged angels come down from heaven to convey messages to mortals such as specially chosen holy men like prophets. These supposedly gifted individuals then pass of the message to anyone who will listen. If the God story is fiction in the form of a collective of parables, then there is no actual God, just the God authors writing their story-parables. The real angels are the collective of the books of the Bible that the authors created to communicate their message to their readers. On this basis of understanding, an angel can be a word, a sentence, a verse, or a whole chapter of any of the books that go to make up the God story which is itself an angel of expression. However, the God authors were writing a double negative of a story with an abstract secondary message. In order to keep the way, or 'purpose' of their Tree of life message a secret, they created special angels that they called Cherubim. Unlike normal angels of communication such as words and sentences within the context of a story, the messages that the Cherubim deliver are cryptic and use strange sayings in the form of riddles.

The God story is relatively straight talking but full of mystery. Most religious belief is based upon the 'as it reads, so it must be' interpretation and the mystery factor dominates the confusion of how to interpret the meaning of the stories. However, if seen as a parable with a deeper meaning that is hidden, then the mystery factor enters the frame. The literal story is limited in what it can say whereas the model hidden inside has the greater information. Therefore, there are plainly speaking words and sentences of chapter and verse, and there are more secretive words and sayings. In the God story an angel appears and says what it says, this is the literal narrative. But the more secretive angels speak in riddles, and

our exploration intends to get our heads around how to interpret these riddles to find the secret God message that is hidden within the God story.

Cherubim guard the secret God message to enable its preservation for a future age of more open mindedness. We can abstractly visualise the Cherubim as being like security door staff of a public venue, and their job is to turn away the undesirable (the Philistine) who might do harm if allowed entry, but at the same time they must allow entry to those of a more refined and respectful attitude so that they may eat of the fruit of the Tree of Life model. The God authors are not internationally denying anyone the forbidden fruit of the model, it is the lesser minded story dependent who forbid themselves the enlightenment of the deeper meaning of the God story. In life, 'we pay our money, and we make our choice' even so "one shall be taken, the other left."

The secret of solving the God mystery to find its deeper message lies in the solving a selection of some smaller riddles. Each time we understand the meaning of a riddle we get a little closer to entry into the inner sanctum of the Tree of Life model with greater message of enlightenment. So, each time we solve a riddle we get past one of the Cherubim, solve enough riddles and we get past all of them. Riddles, therefore, are meant to hide their deeper meaning from the lesser minded whilst allowing access to the more perceptive and insightful inquirer.

Jesus, The Son of Man, or the Son of God or Both?

In this chapter of our exploration, we will delve into the meaning of the riddle of 'The Son of Man.' Our exploration understands that the Jesus character is the resurrected Abel character of the Alpha part of the God story. It is an interesting riddle in that 'Son of Man' suggests an earthly

father and Son of God suggests a spiritual father. So why did the Jesus character call himself the Son of Man if he was the Son of God?

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If Jesus were the son of God, it would mean that God would have had a wife. There is no mention of the wife of God in the God story so where did his son come from? Like all of the Bibles riddles, we just have to work out their meanings ourselves. We are assuming that the Son of Man must be the Abel character in the alpha story of the first book of Genesis. We can include Cain also because the two characters symbolise the good and the evil personas of each one of us. Therefore, both Cain and Abel are the Son of Man. Later in the Omega part of the God story, the Jesus character appears calling himself the son of God but also the Son of Man.

The Son of man riddle really begins when we go back to the creation story. It doesn't tell us very much because its only beginning to set up the general God riddle and gives only basic clues. The relevant Genesis verses 4:1-2. All it gives us is that Adam knew his wife Eve and she conceives Cain and strangely says "I have gotten a man from the Lord." Two easily overlooked verses which straight away throw up a question. If Cain was born of Adam and Eve why did Eve (the mother of all living) she say, "I have gotten a man from the Lord?" Well, it's all a fictional parable story and so we should look for an abstract answer.

Cain is the first part of the Son of man and then then Eve gave birth to Abel the second part of the Son of man. But if Eve got a man from the Lord, then Abel must also be gotten of the Lord. Therefore, we can reason out the son of God connection is that of both Cain and Abel being begotten of lord God. Of course, it's all open to interpretation but as a riddle, God, Adam, Eve, Cain, and Abel are all interconnected.

Technically, if Eve is the mother of all living, then all of the characters of the God story must also be gotten of the Lord. But we know that the whole thing is a parable, and that the God of the bible was created by the authors to symbolise the conscience within us. From this God 'all other things were created, therefore between God and his Adan creation and Eve being taken from Man to go onto be the mother of all living, it must follow that all Bible characters are the sons of man. The God story might seem to begin in a begin in a gibberish like way, but as a riddle set up by the authors, it is not to heard to work things out as a philosophical conundrum.

If Abel was the first man to be killed and became the first begotten of the dead, who then returned as Jesus, he is rightly the Son of Man, but the title does not necessary exclude all other Bible characters also being the sons of man including Cain. It follows that Jesus could call himself 'THE' Son of Man because he is the primary character who fell afoul of Cain who was also a son of man. Abel being the first wronged individual ascended up to heaven to be become the first spiritual son of God and also remained the Son of Man who then returned into the world to save all other sons of man from spiritual destruction.

The Son of Man is undoubtedly and primarily the Abel character who symbolises the shepherd, the keeper of sheep, and Cain is the sheep. If the sheep turn on the shepherd and kill him, they are scattered and become lost in the moral wilderness. The story has it that God asks Cain where his brother is and famously says "I don't know, am my brother's keeper?" It's an early version of Dr Jekyll and Mr Hyde in that if the good doesn't gain control of the evil then the negative will overcome the positive until it is consumed and destroyed. With no positive to counterbalance the negative it cancels itself out. A bit like the way a cancerous tumour grows of the host body until it stifles out all life, then without the host the tumour itself dies.

The Son of Man symbolises not just righteous Abel, but also Cain a well, as the two parts of each one of us are always present within us. We can

never be all good all of the time and therefore the battle between the good and evil in us is constant. Therefore, the symbolic meaning of the story of Cain and Abel plays out within each one of us on a daily basis. Abel can never get rid of Cain and so he must keep him in check as a shepherd keeps his sheep, and Cain can never leave his shepherd without losing the host that keeps him from the wilderness of spiritual death.

in the story, Abel is a keeper of sheep and Abel sacrifices his firstling sheep as an offering to God, symbolic of him sacrificing his brother's lowly status in the eyes of God. Cain however was a tiller of the ground and when God walks in the garden, he hears the blood of Abel crying out to him from the ground. The produce of Cain therefore was the blood of his slaughtered brother and so the sacrificial offering of Cain was the life of his brother. But just like the tumour being dependent the host, when the host dies the tumour also dies. A good example to use as a parallel of the meaning of the Cain and Abel story would be that of a smoker who sacrifices his bad habit of addiction. This pleases the God of good health. However, a smoker who sacrifices his good health for the sake of his addiction does not please the God of good health!

And so, we can reason out that the riddle of the Son of Man is that Abel (and Cain) is/are the sons of God by proxy of Eve who 'got' a man (Cain) from the Lord. It is obliquely slipped in almost so as not to be noticed that Abel was also 'gotten' of the Lord. The story says that Abel 'was not' for he walked with God, but Cain abandoned God by killing his brother who should have remained to be his keeper. Obviously, the Abel character then returns as Jesus the son of God and also the Son of Man to save the soul of his brother from the sin of killing him. Only he has the power to forgive sin because it was he who was originally sinned against. Of course, Cain symbolises all of us having killed our conscience by neglect and final abandonment. The body and the blood of the Jesus character are the words of the Gospel story of salvation and resurrection of both Abel and Cain. As both are resurrected together, they become as one with the higher moral-self being the keeper of the lower moral-self.

Christ Abides Forever

'Conscience returns to haunt the wicked, and to save the righteous'

The scripture says that Christ abides forever, it is most probable that the factor of Christ within the model symbolises conscience. In turn, Jesus on the cross symbolises all of us (all living) putting our conscience on the cross of neglect and abandonment to die a slow and painful death. If we take our dead conscience down from the cross it will immediately rejuvenate and recover its life within us. As conscience is reborn so also is the spirit of life inside us reborn, hence the term, 'to be born again.' It follows that Christ abides forever because as conscience he is infinitely renewable at any time that we chose to stop killing it. This then is the basis of the secret message hidden inside the Gospel story, the recovery of our lost souls means to listen to the voice of conscience and to follow it in the same way that Christians supposedly follow their Jesus character. These kinds of subliminal messages are either received or not received depending on the reader of the God and their depth of perception and insight. Those that are given to understand the mysteries of the kingdom can receive, but all others who are taught in parables cannot receive therefore they reliant on the lesser illumination of the story. The lesser minded Christian follower of Jesus believe that he was a real person who lived, then died, and then came back to life again. Part of them can probably understand the meaning of the Gospel message as a parable, but religious faith prevents them from opening their eyes fully. The meaning of the parable of the Talents is that what the God believer begins with is what they end with and no progress or gain of understanding made along the way. What little illumination the story gives to them, even that little shall be taken away when it becomes evident that the story is only a parable.

It might seem that to solve the riddle of the Son of Man is all a bit of a mind puzzle, because the mind trying to understand itself has always been a difficult thing for some. The meaning of the God riddle can be understood only if the story is seen as a parable, and if so, then it works if

we are prepared to think in terms of an abstract model of the human condition hidden inside a story. To adjust our thinking from literal story belief to becoming parable aware means that all of the riddles of the Bible are halfway solved already even before we begin to explore each one. The nature of the Christian faith requires the follower to believe 'that' if Jesus was a real person who came back from the dead, then they will also be 'born again' after physical death. The truth is that the story is a parable not meant to be interpreted literally and of the death and its message is that of the recovery of the spirit and not of the body. There is a very big difference between the 'believe that' and the 'believe in' of the God story. For the reader and the explorer of the of the God story such things are either perceived and understood or they are not.

The Abomination of Desolation

'Of the abandoning of conscience'

Matthew 24:15 "when therefore you shall see (understand) the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place (of mind, the sanctuary or place of God), whosoever readeth, let him understand (the meaning of the riddle). Also, Daniel 11:31 "the abomination that makes desolate". Note! It is best to read the above chapter and verse to get the fuller context.

From this interpretation of the meaning of the Son of Man riddle we can also solve the riddle of the abomination of desolation and the taking away of the daily sacrifice.

The daily sacrifice is the daily choice of giving up the negative moral persona of Cain in favour of the positive moral persona of Abel. If the evil sacrifices the good in favour of itself, then the daily sacrifice of Abel is taken away. The sheep without shepherd-keeper is left to wander in the wilderness of immorality and this the God authors term as "the abomination of the desolation" of the lost soul of all humankind.

We can now understand that the 'holy place' or 'the sanctuary' is the place where God (the proxy of conscience) should exist. To 'pollute the sanctuary' means to abandon the God of conscience by allowing in evil. Who rules in the holy place of mind which is the sanctuary of God, good or evil, Abel or Cain?

Because we are both good and evil, the Son of Man is both Cain and Abel. As the Son of Man is raised from the dead the symbolism here is that Abel never died spiritually, he simply 'was not' because he 'walked with God.' He returns as Jesus the saviour and lays down his life as a ransom for the lost soul of Cain. If Cain accepts the blood of his brother on his hands, he enables the resurrection of Abel and also himself.

This seems to be the way that the model of spiritual recovery works. The body and blood of Christ is the body of the Gospel message of repentance. Take it, eat it, and drink it so that it becomes a part of the repentant. As Abel is raised from the dead so also is the lost soul of Cain recovered from the wilderness of the abomination of desolation. Abel does not return to kill his brother in anger, instead he comes to give his body as an offering. If Cain accepts his body and blood, he absorbs his brother into himself. It could be seen that Cain becomes his own brother, or that Abel simply recues Cain from himself to become his keeper, but either way, the meaning of the story as a parable of human spiritual life is that the choice of who we want to be always lays with us. The model says that if we do not want to become morally degraded, we must give priority to the Abel within us and become our brother's keeper. If not, then the negative in us will turn of the positive and kill it. And so, we can understand the riddle of the 'abomination of desolation' in the place it ought not be!

To sum up we can say that the story of Cain and Abel is too fantastic to be literally truth and historical fact. Even so, it is a story that many lesser minded people still believe in, such is their desire for a god and the hope of an afterlife. Most sensible minded will reject such stories as being fairy tales from the ancient world that might have some kind of deeper

message, but the enormity of the God riddle is too confusing and too great a mental challenge to solve.

However, now that our exploration is beginning to make inroads into the God conundrum by understanding that the God story is a parable, we are able to turn the confusing jumble of ridiculous stories, strange cryptic sayings and riddles that have defied religious thinkers of the past into straight lines and joining pieces that form an abstract grid of comprehension.

The Cain and Abel story is a fictional narrative with a deeper message for the more perceptive among us. Now that we are able to understand the meaning of the Son of Man parable, it is further indication that the Jesus story is also a parable. Therefore, there never was a Jesus who was born of a virgin, who died and rose again on the third day as Christians believe. The Jesus character is symbolic of the body of meaning of the Gospel message of the recovery of the conscience that we all kill every day sacrificing it in favour the lower moral-self. If we abandon our conscience by giving preference to the Cain in us, by default we are taking away the daily

The Revealing of the Son of Man

'When we finally understand what he symbolises.....the penny drops'.

We have revealed (to ourselves) who the Son of Man is and what he symbolises in each one of us, and we are beginning the mental process of understanding how the riddles of the God story work. To further explore the deeper meaning of the Gospel story its worth quoting a couple of relevant 'Son of Man' verses from scripture to give context to our interpretation. Basically, they are confirming the return of Abel, the only begotten son of God, in the form of the Jesus character to recover the morally lost Cain by offering his dead body and spilled blood as a ransom

to buy back his soul. If Cain accepts the offer, both brothers are reunited to become as one living soul and 'broken man' is made whole again.

John 12:34, 'the people answered him, we have heard out of the law that Christ lives forever: and how say you, the Son of man must be lifted up? Who is this son of man? So, the question is there, "who is this son of man?"

Also, John 8:28, 'then Jesus said to them, when 'YOU' have lifted up the son of man, then you will know that I am he! So, what does it mean, 'to lift up the son of man' and specifically, when 'YOU' have lifted up the son of man?'

Christ abides forever within the God story because he is the central character that symbolises the inner conscience of 'all living.' He begins as righteous Abel, then he goes up the heaven to become the only begotten son of God and the firstborn of the dead. The name of Christ hovers in the background of the rest of Alpha with the promise of his return. He returns in Omega as Jesus the son of God and his title of the Son of Man infers his hidden identity as the slain Abel. The Christ character has the power to lay down his life only to take it up again. He can do this as many times as there are sinners in the world who are prepared to accept his offer of redemption. Therefore, the Christ abides forever because he is an abstract factor within the God model that symbolises the chance to recover our slain conscience. This is the only way that the Christian can be born again through the Christ.

It doesn't take a genius to work out the answer to these old riddles. The God story hides the God model which is a philosophical parallel of the human condition of deteriorating morality. The main message is that the lower-self kills the higher-self by the neglect and abandonment of it. The simplest modern comparison is that of the Dr Jekyll and Mr Hyde story of the individual split into two opposing personas. The main players are the Cain and Able characters of the Alpha story where Cain kills his alter-ago

brother. Abel goes up to his father in heaven to become the first-born of the dead and also the only begotten son of God. This gives him the title of the son of God and also the son of man 'Adam.' And so, the character of Abel has two fathers, one earthly, the other heavenly. Later in the God story the Abel character gets recycled back again as Jesus, the one and only Son of God. That's the basic story, and its meaning as a philosophical model is that without a tree of life model to keep us on the straight and narrow path of righteousness, the negative default sets in. This default is called the setting up of the abomination of desolation spoken of by the prophet Daniel.

Abel and Cain, Jekyll and Hyde, the higher-self at odds with the lower-self all symbolising the constant battle between good and evil, and without a tree of life model as a guide, the negative becomes the default setting of the universal human condition. The God story continues with the moral wilderness tales of in-and-out of spiritual captivity. The part is the Gospel story of the recovery of the lost Soul of Cain who of course symbolises all of us (all living).

So, Create the Concept of Sin, Then Take It Away!

To understand how the taking away of sin actually works we need to become something of philosophers ourselves. The thinking of the God authors is that if something is taken from someone without permission then it is stolen and therefore the word 'sin' is created. But if the thing that was taken is then for-given by him who was offended against, then was stolen becomes a given thing by he who was offended against. For us in our times it is a bit of a mind twister of a concept by the God authors, but this is how their thinking works. That when Abel's life is taken away, the abomination of desolation is set up. The killing of Abel by Cain symbolises the killing of the higher-self by the lower-self. And so, the 'all living' of Eve, imagines 'evil only continually,' and is in the wilderness of moral

desolation, in other words, we have killed the god of conscience from within us.

Anything that is stolen but then retroactively offered as a gift by the offended to the offender effectively takes away the sin of stealing it in the first place. The Abel character has his life stolen from him by the Cain character, however, he returns within the God story as the Jesus character. As 'the saviour' of all living, he has the symbolic power to lay down his life as a sacrificial ransom for the lost soul of many. Within the narrative of an abstract philosophical model it can work, and also, within the context of a real life stealing of a material object it can also work if the offended against retrospectively for-gives what has been stolen. But of course, in real life terms, a life taken cannot be returned again. It is only within the context of an abstract model that a life taken can be given back again so that sin is taken away.

The relevant quote here is from the gospel of 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.

have power to lay it down and take it again."

The Jesus character only has the power to lay down his life and then take it up again because he was never a real person. He was and is a proxy of the conscience that we all kill (all living), he can offer his body and blood over and over to each lost soul as many times as there are those who need salvation. This can only work within the confines of a philosophical model, and the actual salvation of the spirit is determined by the absolute adherence to the dictates of the model. But of course, it is hidden for the sake of its preservation and only a few are chosen to understand the tree

of life model. All others may be called to the story, but it can only offer the faithful a limited version of the meaning of the model.

Christians have always been told to believe that the Jesus character was a real person who died, then came back to life again, the so-called resurrection. In our times, we know that no one can die and then resurrect in the physical sense therefore the story only makes sense as a parable. The Jesus character never existed; he is only a metaphor of the recovery of the higher self. This therefore is the true resurrection, here and now in the one and only life any of us will ever know.

To explain in a straightforward way. 1. The slain Abel returns as Jesus to offer Cain his dead body as a ransom to buy back his lost soul. 2. 'Eat my body and drink my blood' is the command of the Gospel story. 3. The 'body of Christ' is the body of meaning of the Gospel model of recovery. 4. The Gospel story is only a story, it has no life in it until the Jesus follower has taken it to heart and actually eats, lives, and breathes its values and teachings every day in a loyal and faithful way. By the default of this, the higher self is raised up back to life again, this then is the real resurrection of the soul and not the body.

Cain Becomes Abel

The failed faithful are shallow minded. Because they cannot see through the story and beyond the narrative, they believe that Jesus was a real person who died and then came back to life again. Their faith in the story blinds them to the deeper message, of the Gospel message. We kill our conscience which is symbolised by the Abel character. Then he comes back again Jesus to forgive Cain (the beast) for his sin. Only Jesus has the power to forgive sin because the sin was committed against him. No one takes his life from him, but instead, Jesus has the power to lay down his life because he can take it up again. When he is dead from the cross, the multitude of the beast of the failed faithful must eat his flesh and drink his blood. In doing so, they consume him and become him. When he

resurrects from the dead, so does whoever accepts his offer of salvation. When is risen, so also does Cain. They become as one-person, and the 'Son of man' is raised from the dead. The shallow thinker struggles to understand these things. But to some it is given to understand the mysteries of the kingdom of the domain of the mind. Sadly though, others have to be taught in parables.

The important thing to understand is that there is no real Cain and Abel. They are just two component parts of each one of us. The son of man therefore is not only Abel-turned-Jesus, the son of man is also Cain. The model has it that as Cain accepts the Body of his slain brother, he also resurrects it back to life, and in doing so his sin is taken away. In effect, the original sin of Cain is removed, but only the newly risen Abel-Jesus-Christ has the power to take away sin as he was the original victim of original sin. And so, within the meaning of the model, Cain no longer lives in fear of the avenging angel. No longer does it pass over his house. Now vengeance is gone forever as the dead soul of Cain is raised up back to life along with his brothers body of the Gospel.

The riddle of the saying, 'then Jesus said to them, when 'YOU' have lifted up the son of man, man, then you will know that I am he' is symbolic of 'YOU' means that they were, and we all are Cain and we have all killed our conscience by neglect and abandonment, the so-called abomination of the desolation of the soul. But, when 'YOU' have raised up the son of man, both the Abel and Cain characters are raised up together to becomes as one. The divide soul of all living is no longer at odds but is instead reunited with good having dominion over evil.

All-in-all it's a simple enough little model of moral loss, moral wilderness, and moral recovery. If we don't make a conscious and determined effort to be better than we think we are, the negative sets in as the default. It is easier to not bother with such things as listening to our conscience, and it's much harder to do the opposite. But its one thing to throw around the words conscience and the higher- inner-self, but what are they?

Supposedly, according to the God authors, their story gives a little insight as to a definition of 'riotousness' but their hidden tree of life model tells it as it is with no holds barred. Its greater illumination is that we all (all living) kill our conscience by neglect and final abandonment, and the Gospel model of the authors gives a definition of what it means to live a life led by conscience instead of being driven by greed and materialism.

What You Have taken, You Can Keep!

The Son of man story and model works on the principal that if something is unjustly taken it is stolen, but if the victim says to the offender "you have taken it, but you can keep it, I give it to you as a gift" then it's no longer stolen but given and therefore 'for'-given retrospectively. This is possible with a material possession, but not with a life that has been taken. However, what is impossible with man who only understands a story as literal truth, with God and a philosophers abstract model all things are possible.

The God authors create a model of righteousness and call it the tree of life, anything that directly the violates the model is called evil. The concept of evil and sin can only exist as an opposite to good as defined by the model. The act of committing original sin is the beginning of all other sin. Although the Cain character kills his brother in a quick and single act, its deeper meaning is that of all humankind committing the original sin of the killing conscience by slow neglect and denial over a person's whole lifetime. Therefore, we are all Cain, and we kill the Abel within ourselves over and over every day of our lives.

For the purpose of the story and the model the authors create original sin so that their Abel character can come back later as a saviour with the power to forgive sin by for-giving has stolen life. Only he can do this because it was his life that was stolen, and only he can give it as a gift so

that the lost soul of Cain can be recovered. And so, for the purpose of their model, the authors created the concept of original sin only so that it can be taken away again. A life taken then given back cannot work in real life, but within the mechanism of an abstract model of good versus evil, all things really are possible.

But of course, the Christian believer cannot venture to visit the abstract places of our exploration because their faith forbids them. Their faith therefore forbids them from eating of the fruit of the tree of life model. This is not a malign form of denying access to the model, but instead it is a self-imposed denial by the shallow thinker who is made blind by their faith in the God story's literal interpretation.

It might be a mind twister to do the literal story to abstract model conversion at the best of times, but with religious faith causing an absolute denial and rejection of even the possibility of a double narrative, it is unlikely that the average God believer will covert from God story to God model. But what is impossible with God believing man, with an abstract God of the inner-self and the mechanism of an abstract philosophical model of morality, all things become possible.

The Taking Away of the Daily Sacrifice

In Alpha, the Abel character is silent and without words. His offering is accepted by God, but the offering of Cain is rejected. The offerings or sacrifices of each must therefore be opposites. The simplest parallel here is to consider a single individual as having two personas. One is that of a smoker and the other is a non-smoker. The non-smoker sacrifices the smoking persona, this pleases the god of good health. The alternative of the smoking persona sacrificing the non-smoker persona does not please the god of good health. If our Cain and Abel personas are that of the lower moral-self and the higher moral-self, then the sacrificial offering must be that of one persona sacrificing the other. We cannot be both

personas of Cain and Abel at the same time, therefore one must be sacrificed in favour of the other. If the lower-self is sacrificed in favour of the higher, the offering is acceptable to the God of the higher-self. But if the lower is offered at the expense the higher, God of the higher self, rejects the offering. The daily sacrifice is therefore the lower persona (Cain) being sacrificed, or given up, in favour of the higher (Abel). It is a daily act because it is required every single day because evil is insidious and can so easily creep back in again.

And so, the taking away of the daily sacrifice and the setting up of the abomination of desolation (spoken of by the prophet Daniel) can only be made sense of by understanding it as the killing of the righteous persona of the 'Abel' in us by our lower persona of the 'Cain' in us. It is therefore the lower-self of Cain who takes away the daily sacrifice by killing the higher-self of Abel so preventing the acceptable sacrifice from being made. It all sounds a bit dog-eat-dog, but we are back again to the Jekyll and Hyde in all of us in that if the good doesn't overcome the evil on a daily basis, then without constant watching, the evil will come back again. As the Jesus character said, "once again, the dog eats its own vomit."

The Shepherd and the Sheep

The metaphor of 'The Lord Is My Shepherd'.

When the character of Abel is quickly slaughtered, and Cain banished to the wilderness, the Alpha part of the God model seems to end. But the more we explore what was in the minds of the authors, the deeper it gets. In alpha Abel is silent and speaks not a single word, but in Omega he is all speaking, all talking, and all doing, in fact, he is the very word of God itself and the innocent holy lamb of God slaughtered in Alpha by the lower self of all-living. The blood of the innocent lamb of the Passover story that is without blemish, becomes the lamb of God that the Jesus character symbolises. Accept the blood of the Passover lamb and the avenging angel of judgment passes over giving temporary stay of spiritual

execution. But accept the blood of the Christ and all sin is forgiven and taken away forever (according to the model). The avenging angel of righteous judgment no longer passes over, but instead it is completely gone!

We should remind ourselves here that we are exploring the God authors story to extract the abstract model hidden inside. Why are we doing this? Because no one else will! The entire world of religion has given up looking and as the saying goes "in the day of the end, many shall be killed (spiritually) by peace, in other words, complete apathy. It is difficult to convert literal narrative into abstract model but at least we are making the effort. Therefore, we are not apathetic and have not been killed with peace because unlike clergy, theologians, and so-called religious thinkers, we are still looking!

The alpha story tells us that Abel was the keeper of sheep and that his sacrifice-offering was the first born of his flock. The shepherd 'keeper of his sheep' and the 'kept sheep' metaphor works in well with our thinking. Jekyll must be the keeper of Hyde and sacrifice his persona or else Hyde will rise up and take over completely. The authors have God asking Cain "Where is Abel your brother? And he replies with the well-known words "I know not, am I my brother's keeper?" The inference here is that Cain is not his brother's keeper because the sheep cannot keep the shepherd. Moreover, if the sheep turn on the shepherd and kill him, they have no keeper and wander in the wilderness open to all manner of moral danger.

The God Model So Far

The shallow minded Jesus follower has away been misdirected by the flaming-sword that turns every way 'away' from the secret secondary

narrative of the God story. They are the many that are called to the story and are not chosen (by their own volition) to see the model. The second layer of defence of the tree of life model are the Cherubim. The God authors created them as metaphors of messages that are secretive in their narrative. Our exploration understands them as the cryptic riddles that are spread throughout the God story. The shallow minded God believer will always interpret literally and fall foul of the flaming-sword, and the solving of the riddles is beyond their intellectual capability to think abstractly.

In the ancient world in which the minds of many were ruled by superstition and many gods, philosophers of morality created a model of the good and evil of the human condition. Unable to openly express it in such dark times, they created a story to fit around the model. The story runs parallel to the model and as its narrative reads to the shallow minded, the secret secondary narrative demonstrates the mechanism of the model to the deeper thinker.

We can reasonably character-factor the Tree of 'spiritual' Life as the model itself. The Adam and Eve, and Cain and Abel characters factor the 'all living' of the whole of humankind, past, present, and future. The Flaming-Sword metaphor is the literal interpretation of the story way that the God authors kept their model secret and safely preserved until more enlightened times. The cherubim are the riddles that are beyond the shallow minded to understand.

It seems as though the Son of Man character symbolises each one of us split into two halves. One half (Abel) is positive to the deeper meaning of the model, the other half (Cain) is negative to it. The Abel character seems to symbolise us being led by our conscience, whilst the Cain character probably symbolises the more worldly, materialistic, greed-driven part of us. By the default of not understanding ourselves, the negative overcomes the positive as Cain kill his alter ego brother. Abel was a shepherd and the

keeper of sheep; his firstlings were therefore the sheep that symbolise the Cain character. In sacrificing the sheep, he also sacrifices the negative part of the son of man. Except he cannot as his brother rises up against him and slaughters him. Because Abel (conscience) is dead, he cannot offer the daily sacrifice of his sheep. And so, the abomination of the desolation of the human soul is set up. To put it more simply, if Jekyll doesn't sacrifice Hyde, then Hyde will take over the soul and destroy it.

The Alpha story seems to set up the moral fall of 'all living' and the Omega story completes the story-model with an abstract mechanism of moral recovery. In Alpha, the slain Abel character ascends up to heaven to become the only begotten Son of God and the first-born of the dead. In Omega he is re-cycled back again as the Jesus character. This explains his titles of the Son of Man (Adam) and also the Son of God. So, two fathers, one earthly, the other heavenly. It is important to understand that both Abel and Cain are the Son of Man. As the Jesus character is raised from the dead to live again, so also all who believe in him, but only if they consume the body and blood of his testament. When the son of Man is raised up, both Abel and Cain are reunited to become as one with Abel being the keeper of the Cain of the lower moral self.

Original sin is therefore the killing of Abel by Cain who symbolises the lower moral-self killing the higher moral self. Therefore, only the retuned Abel-Jesus character has the power to forgive sin because the real original sin was committed against him. In Alpha, the Abel character has no voice to express himself and is as silent as an innocent lamb (the lamb of God). This is because the God story is only just getting started and a definition of righteousness has not yet been developed. However, with the Omega recovery story, the holy lamb of God is very vociferous, all talking, all saying, and all expressive. The holy innocent lamb of God that was slain in Alpha has now been given a voice called 'The Word of God.'

If left unexplored the Cain and Abel-Son of Man story tells us nothing because the purpose of the characters and the parts they play is left as a mystery. The parable of the Talents tells us to take the little illumination of the story and make much gain by discovering the greater illumination of the model hidden within. It is important to understand that although the God story has a secondary narrative of deeper meaning, it is only a philosopher's abstract model of good versus evil. It doesn't matter whether it is the lesser meaning of the God story or the greater meaning of the God model that is understood, if the morality the message of either is not engaged with, then it all is ignored. Is only as good as the use to which it is put.

Most importantly though, if there is a secret model of deeper meaning hidden inside the God story, once it has become known and can be understood, it becomes a lie to tell someone that when they have died, they will be resurrected in an afterlife. In perpetuating such a belief the follower is denied the meaning of the model of the recovery of conscience in the one and only life they will ever know. Once we can understand how these old mystery stories work, a certain responsibility falls on those who are in the God business to end the old teaching of literal interpretation and to instead explain how the model works. God believers are shallow minded and belief in a myth, it is therefore the responsibility of those who can understand to enlighten those who do not. (Let your light shine before men)!

To Sum Up the Riddle of 'Son of Man'

It looks as though it's a much earlier version of the Jekyll and Hyde story. The God authors saw each of one of us, collectively the 'all living' of all humankind, as being capable of two very different personas. The higher

moral-self versus the lower-moral. If the higher is to gain and keep control over the lower to be the keeper, there has to be a 'tree of life' model of righteousness. At the time that the Cain and Abel story was written, the God authors were only just beginning to write the God story with the model hidden inside. We know that the Omega story of the recovery was written sometime after the Alpha story. Between the fall of Alpha and the resurrection of Omega, all humankind wanders in a wilderness of being in and out of moral collapse.

We know that the tree of the knowledge of good and evil symbolises the loss of innocence and the taking on of guilt because, therefore evil becomes the dominant force in the absence of the tree of life model that is the model of righteousness that had to be hidden for its preservation. The Son of Man is both Abel and Cain, and together they symbolise each one of us. When Cain killed his brother, he also killed his shepherd-keeper, and without a shepherd the sheep wanders in the wilderness prey to all manner of wolf-like predators of moral degeneration. In the story, when the God character asks Cain where his brother is he replies with the now well-known phrase "Am I my brothers keeper?" inferring that the shepherd must keep the sheep, but the sheep cannot keep the shepherd.

The most important thing to understand about the riddle is that the Son of Man is both parts of us. The higher part must control the lower or else the lower will kill the higher and without a keeper the lower will become degenerate to the point of spiritual death. In Omega, when Abel the Son of Man returns as Jesus the son of God, it is to recover the lost soul of his brother. According to the model, the dual characters of Abel and Jesus can continuously resurrect themselves indefinitely, symbolising that its never to late for the lost soul of each of us to recover our conscience.

The God story with its hidden model-message is very long winded in that it took so long to be formulated. We can only see it as the creation of a

model of righteousness with a story written around it that parallels it. It is therefore not so much a story that hides a model but rather a philosophical model of morality that was evolved over a lengthy period of time by many thinkers and authors of the ancient world.

It is quite a clever model in that the recovery of the lost soul of Cain via the offer of recovery by his ever-recoverable brother's body does actually work. But only if the body of the Abel-Jesus character is understood as the body and blood of the New Testament. The model only works if the follower eats and drinks the deeper meaning of the teachings that are the Word of God, so it becomes they and they become it. Therefore, it is no good just believing that Jesus was a real person who died and came back to life again. The follower must eat and breathe the words, live by them every day (the daily sacrifice), and sell their property and possessions, give all they have to poor and accept the burden of the cross of living by conscience. There is a very big difference between simply believing 'that' and actually believing 'in.'

"The Mystery of God Shall be Finished."

The old saying from the book of Revelation, but not so confusing after all, the God story was a parable all along!

We can end on an appropriate riddle from the book of Revelation 10:7, "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he has declared to his servants the prophets,"

This is the prophecy that the God authors wrote into their mystery story. That at a future time in a more enlighten age, we will finally be able to get our heads around what it all means. The mystery will not solve itself and

the religious faithful will not question the story for fear of losing their beliefs. Therefore, we are back to the inquiring agnostic again, the only way that the God riddle can be solved is by the hard work of thinking it through for ourselves.

As the meaning of the parable of the Talents suggests, what the faithful began with is what they will end with, and what they end with is the same as they began. And what little illumination their story belief gives them, even that little shall be taken away as the model demonstrates that the story is only a parable. For the inquiring agnostic though, not blinded by faith and not afraid to question the story, the greater enlightenment of the model becomes possible and knowledge increases. Whoever has much understanding, even more shall be given, to some ten-fold, for others thirty-fold and even a hundred-fold, each according to their depth of perception and insight. As the Jesus character says, "seek and you shall find, knock and the door will open, ask (of you intellect) and you shall receive." And the mystery of God shall be finished!

End of Chapter Twelve.