

Most Probably

Chapter Sixteen

The Riddle of the Woman and her Man-Child and the Great Red Dragon

(Approx. 6,100 words)

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Who Were the Real Authors of the Gospel Story?

The Gospel story is a very cleverly contrived narrative. It gives the genuinely sincere but gullible Jesus follower the God they want with the supposed reward (the false prophecy) of living forever in paradise with that God. However, as we are now beginning to realise, it is much more likely that the ridiculous tale of the impossible is a philosophers' parable of morality. An abstract model of the human condition hidden inside, and running parallel with a story of the life, death and resurrection of a man who symbolises the deeper inner self of each one of us.

It is unlikely that there were four author witnesses of the life and teachings of a fictional character, therefore the four supposed authors of the gospels are also likely to be fictional characters. The story-parable of the recovery of conscience is far too complex for there to have been just one author. It is most probable that there were many minds who inputted into the general narrative. The basic theme of Gospel is derived from the Passover story. Both have the symbolism of the spilled blood of the 'innocent Lamb of God.' In each story, the blood is given by God via the lamb, to any who will take it. If they do, they accept the mark of the blood of guilt on their hands. In Passover, the blood is used to simply mark the house of the firstborn so that the angel of death passes over enabling temporary reprieve from final judgment until messiah comes to give absolution and the forgiving of all sin.

We can understand how the former story passes in purpose of meaning to the latter. The Lamb of God in Passover becomes the Jesus character in Gospel. The innocent sacrificial Lamb of God is silent symbolising the helplessness of conscience so easily killed by rejection and abandonment, whereas the Jesus character is full of words so much so that he becomes the voice of God. In Gospel, conscience has the power to speak as 'The Word of God' and also has the power to take away sin altogether but only if the lost souls of 'all living' accepts the body of Christ (conscience) and eats it up and drinks the spilled blood of both the Lamb of God and the son of God. In doing so, as the Christ character rises from the dead so

also does the recipient of the body and the blood. With our slaughtered conscience consumed to become part of us once again, all sin is finally removed as we become reunited with our deeper inner selves.

And so, the Passover model of temporary reprieve from judgment becomes the Jesus model of complete redemption. In both cases the stories are clever stuff, and the mechanisms of abstract models lie hidden within the narratives of each. But who were the real authors? It is easy to believe that the author of the Passover was Moses, but it is much more likely that it was thought up and authored by a collective of ancient philosophers and likewise the Gospel story. However, with the Jesus story of the recovery and resurrection of the Lamb of God, there must have been a genome of an organ idea to turn the Passover model into the savour model.

We will never know who the collective of the authors of Gospel were and so we will have to assume that there was an original thinker who conceived the basis of the conversion of Passover to the basic Gospel story. Therefore, rather than using probability to explore the deeper meaning of the God story's hidden message, we will have to speculate a little.

It can only go in one of two ways or maybe a combination of both. Either there was a secret clique of the continuum of the collective of the God story authors who passed on their knowledge of the secret model by word of mouth to the next generation of authors, or else as each generation of authors simply died, a future generation of authors discovered the secret message hidden within past stories. The Omega authors of the New Testament, by their careful study of Alpha, used their perception and searching intelligence to see and understand the secret model hidden inside the Alpha story.

If the former were the case, then there must have been an Alpha story and an Omega story right from the beginning, and so there really was a select clique of very intelligent philosophers and thinkers who knew the exitance

of the model from the beginning and secretly passed it on. If the latter is the case, then we have an evolution over some centuries of the basic Alpha story into the wilderness stories leading to the Omega story. Maybe the Passover story was a blueprint of temporary reprieve from final judgment that sparked future authors to re-write it as the Gospel's story of complete salvation and the removal of sin altogether.

Probably a single genome of Alpha right up to Omega with a secret select passing on 'The Word' of the model from generation to generation? Or a series of stories beginning with Alpha (The Torah) and the authors lived and then died, with an unconnected generic of future authors who became wise to the secret model hidden inside Alpha and used it to write Omega to finish off the model, and then they died.

If the God model was an original idea locked up inside each story that then lead to future authors writing the next instalment, then we have an evolution of an abstract philosophical model that was developed over some centuries by authors who never knew each other. If not, then there must have been secret society of the 'Select' who understood the whole of the model from beginning to ending and passed their knowledge to the next generation of authors.

The question is, was the God story-model a complete work right from the beginning and then secretly passed on by word of mouth, or was it a basic idea that was then developed along the way over some centuries by multiple authors working from the original Alpha story? The third possibility is that it was a combination of both. There really was a secret sect of very knowledgeable philosophers of the ancient world who understood the whole of the model of the fall, the wilderness, and the recovery, right from the beginning and shared with others who then passed it on enabling knowledge of the model to outlive each generation. With an added intermixing of new creative authors developing the idea of the God model from the inspiration they got from reading the stories of past authors. The fact is that we will probably never fully understand how the God story-model came about, how it was conceived, or who by. All we

can know for certain is that the collective of all of the God authors and all around at the time (the select of whole host of heaven) who secretly created the model, and wrote the stories, and the few who understood the model, must have been very clever and sincere people who only wanted the world to be a better place by enabling us to understand ourselves.

In creating their God of the Bible, their intention was to give the silence of our deeper conscience the very loud voice of an all-powerful God. Unable to express the model openly at the time, they were compelled by necessity to hide it inside their God story in the hope that long after they had died a future generation might come along with enough insight to solve the riddle of the God story so that "The Mystery of God is Finished" (Revelation 10:7). We must be aware though that when the books are opened and the secret God message is revealed it will seem as an enlightening experience (everyone loves a good mystery solved) but we should also be aware of the warning again from Revelation 10:8-9 "And I took the little book out of the angel's hand and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter."

The Woman and Her Man-Child

'Revelation 12:1-6'

The Jesus story is very contrived in that there are no incidental events or characters. It all very much a matter of each character is there because of the necessity of making a particular point that parallels the model and likewise with the events that play out. For example, it's a big thing when Jesus the son of God is born of a virgin with the factor of no room at the inn symbolising no room within us for his later teachings of giving, sharing, and forgiving. The story makes several points of meaning with his birth, followed by his hiding the wilderness from the threat of king Herod. This hiding is a factor that copies the story of Moses having to hide in the bullrushes from Pharaoh which in turn symbolises the secret model of

meaning having to hide for its own protection and preservation. Likewise, the book of Revelation's 'woman and her man-child having to hide from the threat of 'The Great Red Dragon' are all carry-on metaphors of a deeper truth (the Tree of Life Model) having to hide from the Philistine rejection and denial of the truth message.

There is a huge gap between the birth of Jesus and the time he begins to preach. His birth is metaphorical in meaning and likewise his later actions and teachings, and of course his death and resurrection are crucial to the whole story with its deeper meaning of the recovery of conscience. If he had been a real person there would have been an account of his growing up years, but these seem to be missing as they would not have had any bearing on the main message of his purpose within the Gospel story. A great big hole in his early upbringing and a poor ending to his story with him apparently rising from the dead only to disappear into the clouds of the sky. Suspiciously, there is nothing in the Gospel story that doesn't have to be there except that it makes some kind of point that runs as a parallel to the abstract model of its deeper message.

The book Revelation speaks of a woman and her man-child having to hide from a Great Red Dragon. It's the stuff that fires up the imagination of the gullible God searcher who will always interpret literally and visualise outwardly. There are many pictures by artists of olden times that actually show a dragon of sorts and of course we laugh at these kinds of uninformed depictions of biblical prophecy.

So, who is the woman and her man-child, and what is the great red dragon that she has to hide from? Within the general God story there are other metaphors of the woman hiding from the dragon. Moses had to hide in the bullrushes from the threat of Pharaoh and the baby Jesus had to hide three years from the threat of Herod. Likewise, the woman of Revelation is probably Mary, and her man-child is Jesus. In each case the metaphor symbolises the need of the God authors to have to hide the deeper truth message of the story from those who would have done harm to it if they had known of it.

The God authors could not express their model openly (except to the select few) and so it had to be hidden just Moses and the baby Jesus who symbolised the truth having to be hidden from the enemies of the truth. Our interest in Revelation's woman and her man-child leads us back to one of the potentially main authors of the Gospel story. We have all heard of the Immaculate conception of Mary the mother of Jesus. Christians believe that God via the Holy Ghost impregnated her, she was therefore a virgin who had known no man, yet she became pregnant and gave birth to a man-child who was the son of God. The simple mind that is desperate for a god to believe in will soak it up and believe it all. For them God is real, and Mary was a real person, and so was Jesus. We of course know that the whole thing is a philosophers parable about the death and then recovery of the deeper conscience of the inner self.

Even so, the Gospel story didn't write itself, it must have had a collective of authors contributing to the general theme. There must have been a main author though who first thought up the main idea of converting the Passover story of the Lamb of God to the Gospel story of Jesus the Messiah. If there was an immaculate conception, it would have been a concept the mind that created the idea of the Gospel story. Our exploration so far has been to use probability to understand how the God riddle works. If there was someone called Mary who was the main author of the Gospel story-model, then her man-child is a metaphor of her brainchild of genius invention.

In the Gospel story, it's all very matter of fact in that there are no incidental characters or events. Everything is there for the purpose of meaning something according to the double narrative of story with a deeper abstract message. But there two Mary's in the story, one the mother of Jesus, the other an apparent spare character with no real purpose of meaning. In those times a woman was owned by a man, first her father who then 'gave her away' to a husband, a tradition still observed to this day. If a woman did not have a husband, she was usually seen as a woman of loose virtue who had to survive through some form of prostitution. In the early Christian sect of Gospel authors there would have been women

among the contributors as the values were different to the very conservative ways of normal society where women were deemed as second class to men.

So far, our exploration has used probability as a tool to try to solve the God riddle. We cannot consider it probably though, that there once was a very real person called Mary who was the main author of the Gospel story, but someone must have been the main conceiver of the basic idea of converting the Passover model to the Gospel model. In the absence of any other explanation as to the identity of the original conceiver-authors, probability can give way to considered possibly and we can therefore reasonably assume that a woman called Mary featured herself in her own creative story by using her real name of Mary being a lose but free woman by the rest of society, but also being the genius who created her own brainchild of a model of recovery. She therefore in acknowledgement of her main contribution and with the agreement of all other contributors made herself the fictional Mary the mother of God which is a metaphor of Mary Magdalene (a woman from Magdala) the very real and lose, but free minded woman who created the genome of the Gospel story of the recovery of conscience. Her man-child being her brainchild of an immaculate genius of conception of a story-model that will one day inspire many of us to look into ourselves and to ask some questions that would never otherwise have been asked. In which case, glory unto Mary Magdalene the true original author and genius of the Gospel-model, maybe!

We can consider it a possibility that Mary Magdalene who doesn't seem to have any real purpose of meaning that relates directly to the model, might well be the main author of the Gospel story. In those days, a single woman with no husband had little status in society and would have been something of an outcast. The people of the early Christian church who created the recovery model would have been very kind people who came together and shared all they had. This early caring, sharing religious sect would have been a sanctuary for all lost people who had to exist on the

edge of society, and it is likely that single women were considered equals Women, not just with men but with the angels themselves.

Who Does a Woman Belong to in the Christian Resurrection?

A question was asked of Jesus. A man takes a wife, and he dies, and as property, she is given to his next brother. He also dies and she is past to the next and so on until she has been the property of seven brothers who all died before her. In the resurrection, whose wife, is she? The answer given by the fictional Jesus and therefore by the author of Jesus is revealing in its meaning. Our exploration knows that the true resurrection is that of the deeper inner self in this one and only life we will ever know. Therefore, in the true 'born again' resurrection, a woman belongs to no one and is her own free spirit equal not only with born again men within the sect, but also with very angels (messages) themselves. The meaning is that when they became born again in 'The Word of God' they actually became the Word of God itself, all equal and united together in 'The Word.' As the Jesus character said, "unless we are born again, we cannot enter into the kingdom of God."

The subliminal, tell-tale message here is that if the author of the Gospel was a woman who immaculately conceived the resurrection story-model of Christ, then doing so she was giving herself equal rights within the early Christian sect. It follows that in the true resurrection of conscience in this only real lifetime we have, a born-again woman had equality of purpose within the church. The problem would have been that this equality would have to have been kept a secret from the general laity who were unaware of the model and true nature of the resurrection.

There are several other feminine contributions to the Gospel story. "If a man lusts after a woman, it is better that he cuts off his member and enters

into heaven incomplete than to offend and enter into hell complete." Only a woman would write that a man who lusts after a woman (in those days it meant rape) should cut off his private part. The parable of the rent garment not being repaired with new cloth lest it spoils, and the new wine (of the New Testament) not being poured into old bottles (of the Old Testament) lest it spoils the new (message). These are based upon feminine obsessions as it was women's work to do the sowing and fill the bottles.

Another reason to suspect that Mary Magdalene might have been a main contributory author of the Gospel is that as her purpose within the story is unnecessary. She therefore wrote herself into her own story of her creation of 'Mary the mother of her man-child' as being subtly symbolic of herself being Mary the mother of her immaculate concept her brain-child model. Of course, we can speculate and theorise all we want but the fact of the matter is that the Gospel story is certainly a parable, and none of the characters ever existed and none of the events ever happened. There must have been creator-authors though who thought it all up and one person must have been the primary contributor. A very clever double narrative of a fictional story that parallels an abstract model of deeper meaning would have been beyond a single author in an age when writing was incredibly difficult. Everything had to be painstakingly written out by hand with no means of making easy copies. There were no publishers or bookshops. Nor were there libraries, and most people were literate anyway. To conceive the model and to write the story around it would have needed the input of a collective. To then get the Gospel message up and running as a religion would have required a huge effort by many people. All the authors had was the stand-alone Gospel story, spoken by word of mouth to the illiterate and preached in the churches to the faithful.

We can never know who the Gospel authors were, but logic gives weight to the theory of there being several contributors. We might imagine a group, large or small of thinker philosophers who had knowledge of the secret God model from the Old Testament. Lost on most at that time, the

secret knowledge was picked up by the Gospel authors who gathered together in a group to discuss the creation of the Jesus story of the recovery of what was lost when Cain killed the inner righteous spirit of his inner self.

It is very probable that there would have been a primary thinker who got the basic idea of the Passover lamb becoming the Jesus character. To consider Revelation's 'woman and her man-child' having to hide in the wilderness from the great red dragon. Although it is a carry-on metaphor of the secret God message (the Tree of Life) having to hide from Pharaoh, Herod, the Anti-Christ, and the Great Red Dragon, the woman and her man-child does sit well with Mary the primary author of the Gospel and her brain-child concept of a resurrection story-model that completes the God story of the fall of 'all living.'

We can reasonably assume that there is a noticeable feminine contribution factor in parts of the Jesus story. It can also be acknowledged that within the story narrative, if there is no virgin Mary there can be no man-child, and if there is no primary author there can be no brainchild of a genome of a wonderful abstract model of the recovery of the lost human soul.

The truth has to hide from those who would do harm, and so as Mary and her man-child had to hide in a place prepared for her in the wilderness, so also the primary author and her brain-child model has to remain hidden its deeper meaning in the wilderness of our limited understanding until a time comes when it is safe to bring the secret God message to the surface. But the Great Red Dragon of the Anti-Christ of denial and rejection is ever present and there are those within the present-day world of religious belief who would refer that the model remain buried and never sees the light of day. But the true prophecy will outweigh the denial of the story-dependent and the false prophet of the false resurrection. Over time, fewer will believe in the Jesus story as more become aware of the Jesus abstract model of the true resurrection. The great red dragon of

false church preaching will fall away and the old faithful will come to the end of their time. All of this must happen because it is prophecy, and all Bible prophecy is true and therefore must come to pass because the truth always come to the surface eventually.

She is the First to Discover the Open Tomb (Of her own opened up Gospel?)

A further indication that an anonymous person called Mary is the author of the Gospel story is that the character pops up at the very final part of the story of the resurrection of Jesus. The four gospels vary as to who was first on scene to see the risen Christ. This variation of accounts is probably deliberate to add some confusion so keeping the deeper interpretation a secret. Also, this slight differing adds to the realism of four separate witnesses each remembering diversly to a little extent.

In Matthew, Mary Magdalene, and the 'other' Mary (the sister of Mary the mother of Jesus, and therefore his aunt) they both saw the risen Jesus together.

In Mark, more or less the same account.

In Luke, the same but with others present all of which were women.

In John, it was Mary Magdalene in the tomb with two angels, then she turned and saw the risen Jesus who appeared to her alone.

We are trying to interpret mystery story with the emphasis on the word 'mystery.' A riddle that is not perceived as a riddle is unlikely to get solved and so the deeper meaning of the resurrection story as a parable remains safely hidden 'for the sake of providence' until more enlightened times. We know that there never was a Jesus or that he died and came back again, and therefore the other characters must also be fictional.

All stories have an author and even if the Gospel was a collective effort by many thinkers there must still have been a primary creator of the idea of turning the Passover story into the Gospel. This chapter is concerned with trying to put a name to the genius who might be responsible, and the name 'Mary' seems to keep cropping up. Is there an overabundance of Marys simply to hide the relevant Mary in with all the others? If the story is fiction, then the author would have created different names to avoid confusion but if the confusion is deliberate then several characters with the same name is an effective way to hide the relevant one.

The story of the resurrection is a parable and therefore a riddle with a deeper message of meaning. There are several Marys in the Gospel stories, the mother of Jesus, her sister and of course Mary Magdalene. Two Mary's together with another witnessed the risen Jesus in one account, in another the two with some others were present, and in John's account Mary Magdalene was alone 'with the angels' then she turned to see the risen Jesus.

The Mary Magdalene thing is clearly a riddle, and riddles are all about secrecy. The technique of adding superfluous characters with the same name to create a realistic timeline of events also helps add to the confusion so making the riddle difficult to solve. The main Mary in the Gospel is the virgin Mary 'the mother of God.' So why wasn't it her who was first on the scene of the resurrection? Of why not a prominent disciple of Jesus?

We can never know who the primary Jesus author was, but we can theorise. The character of Mary Magdalene doesn't seem to symbolise anything in the story and yet she is there. We can only speculate that an unknown primary author created the genome of the idea of the Jesus story of salvation from the Lamb of God of the Passover story. If a woman were the primary author, it is unlikely that she would have written herself into the narrative. It is more probable that the collective of the other authors of Gospel were responsible for writing in her part as that main

author. If so, then they were creating a metaphor within the story of Mary Magdalene the mother of the brainchild of the Gospel model of spiritual recovery, being likened to the fictional mother of Jesus with her man-child. In both cases Mary the mother of baby Jesus had to hide in the wilderness from the threat of Herod (as Moses had to hide from Pharaoh), as the primary author of the Gospel story-model has had to hide in the 'place prepared for her in the wilderness' of our intellectual understanding.

Of course, we are only speculating as to the reason Mary Magdalene's name is included in a work of fiction or if she ever existed as a person with that name. However, there is a definite parallel of metaphorical meaning of 'the woman and her man-child' with that of a primary author and 'her brainchild' of an Immaculate conception of the genome of a double narrative of a story that parallels an abstract philosophical model. The certainty is that there must have been a main creator-author of the Gospel story, therefore it could have been a woman who may or may not have been called Mary. She might have had another name, and the name Mary is only used as a way of connecting Mary the mother of Jesus with Mary Magdalene the main author of the story.

It is all only speculative, and we will probably never know how the Gospel story came about and who the collective of the authors were and therefore they may well remain anonymous for all time. But if we bring together the factor of several Marys being in the story together with the supposed immaculate conception of a fictional baby Jesus character, there may be a factor of probability that suggests who the primary author of the Gospel story might have been. Mary the mother of her man-child parallels very well with Mary the main author with her perfect conception of a parable with a much deeper meaning which has had to hide in the wilderness of our failure to understand. Altogether, the theory that Mary Magdalene (albeit was not her real name) was a very real person who in honour of her, was written into a story with very fictional characters, has enough in the way of potential probability that it is worth the time spent exploring.

The Great Red Dragon

'The rejection of the God model by the failed faithful.
(They could not understand the God story as a Parable)

Probably a fictional Moses having to hide in a wilderness of bullrushes from a metaphorical Pharaoh. The fictional baby Jesus having to be hidden from a metaphorical king Herod. A woman and her man-child hidden in the wilderness from a metaphorical Great Red Dragon. All of these symbolise the greater truth of the God authors' model having to be hidden for the sake of providence until 'Time, Times, and the Dividing of Times' have passed, and it will then be safe for the deeper message to emerge from the story, which means that the covenant of the agreement between God and all living can be taken out of the Ark and finally understood.

But for the duration of three and a half times the truth must hide from the threat of the Great Red Dragon, or Pharaoh, or Herod, or the Philistine, and all of those who would do harm to the Tree of life model if they could find it. And even when it does begin to emerge from the story, it will be immediately rejected by the very religions that claim the God of the Bible as their own.

The 'woman and her man-child' has had to hide in the wilderness from the Great Red Dragon of intellectual insensitivity. The parallel is that the author and her brainchild of an abstract model has to do likewise. Mary Magdalene as the first on the scene of the resurrection is the way that the primary author is being symbolically referred to as being present 'in essence' at a future time when her model begins to emerge from her story. When that time comes a long time after her death, her philosophical brainchild of a model of the recovery of conscience will be recognised and brought out of the wilderness where it has been buried for such a long time.

When it does happen though, Pharaoh, Herod, the Philistine, the Anti-Christ, and the Great Red Dragon of ignorance will all be dead, or else

they will have little power to be a serious threat to the emergence of the secret God model from the God story. The Anti-Christ of rejection and denial will still be present to try to devour the woman her man-child. But times change and dark ages become enlightened ages. What was once powerful will have become less so. The church of dark interpretation will fall into decline as the model becomes more apparent. As the deeper message of the true resurrection is finally understood, and the stone that was once rejected will become the cornerstone of the new house of Mary Magdalene's brainchild.

By far the biggest reason to suppose that a woman was the primary creator-author of the Gospel story is that only a woman would write a narrative that gave equality of status within a new order of a religion at a time when they were considered no more than property. This factor alone would increase the likelihood of Mary Magdalene being the main creator of the brain-child Gospel story from a slight possibility to a very strong probability. The resurrection was not 'as it reads' in another lifetime as the present-day religious interpret but was to the collective of the original authors a present lifetime event that gave equality to all those who were born again in 'The Word.' Both male and female within the early Christian church were equal among themselves and also with the angels (messengers) of God.

However, to speak openly of such things in those dark times would have been seen as far too radical and therefore not a wise move to speak about to the ordinary people. For this reason, the whole of the deeper message had to remain a secret that was hidden within the story. This secret message of meaning then had to hide in the wilderness for the indeterminate time it would take for the truth to finally emerge.

Even then though, the authors were wise enough to warn of the Great Red Dragon of denial and rejection within the world of religious belief which would still await the revealing. Although at that future age less people will take the God story as literal truth and therefore this factor of rejection of the model will be much weakened by that same period of time passing. Even so, we are well aware of the Jesus prophecy of "in those days of the

opening of the books, one will be taken, the other left," and as Daniel the prophet said, "at the time of the end (of the God Mystery) the wise shall understand, but the wicked shall not."

In a story of fiction which was written purely to hide but at the same time subtly convey an abstract philosophical model of human behaviour, it would seem that there is no room for events and characters that are superfluous to the delivery of that meaning. It is therefore difficult to find the character-factor value of Mary Magdalene and therefore she doesn't need to be there. We can now understand that the narrative of the Gospel story is full of subtle suggestion, inference, metaphors, and parallels each of which connects the story to its deeper message. The genius of the main idea of the Gospel story had to come from someone and it is a viable probability, and certainly a possibility that a woman author whether she was called Mary or not, was the main author of the Gospel story. Her brainchild of an immaculately conceived abstract model parallels well with the fictional Mary and her man-child. And in both cases the man-child and the brainchild have had to hide in the wilderness of our intellectual failure to see the Gospel story as a parable and therefore it's much deeper message has had to remain buried in the wilderness. Hopefully though, our exploration can now begin to open up the books so that the 'Mystery of God can be Finished' and the deeper truth can be extracted from the story!

To Sum Up

The meaning of the woman and her man-child is that throughout the ages, neither the godless nor the faithful could understand the meaning of Mary's Gospel story as a parable. When the mystery of God is finished, and it does become known, the faithful will be likely to reject it. Therefore, whoever denies the subtext of meaning of the Jesus story, they are the Great Red Dragon! For, "the light came into the world, but the darkness comprehended it not." It is for this reason that the faithful must be taught

16:18

in parables, and even though they cannot understand that the Gospel story is a parable, some of its morality might still come through to them.

End of Chapter Sixteen.

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