

# Most Probably

## Chapter Twenty-One

The Riddle of "The taking Away of the Daily Sacrifice, and the Setting up of the Abomination of Desolation."

(Approx. 5,300 words)

---

Contents of Chapter.....

To Give Conscience a Voice

To Escape the Moral Wilderness

The Setting Up of the Abomination of Desolation

Original Sin

Genesis 3:22

Genesis 3:24

The Original Come Back Kid!

The Responsibility of the Failed Faithful

Was Taken Away!"

End of Contents.

To Give Conscience a Voice  
"Don't put me on the cross of abandonment"  
So sayeth the Lord!

For millennia the heart could not speak for itself, if it could have it would have said 'stop killing me with the three poisons of sugar, salt, and fat, because when I die you will also die.' Then medical science came along and gave the heart the voice it needed that it might be heard. The God authors understood that our conscience is what makes us human and different from the animals, but they also understood that it is innocent, silent and without a voice. They likened to an innocent and gentle lamb that is led to be slaughtered, and when killed it cries out like the voice of a child being hurt. The authors metaphored conscience as 'The Holy Lamb of God.' But being silent like an innocent lamb, conscience could not speak out in a way that it could be heard, and so the God authors enabled it to be heard by giving it the voice of a much revered and respected God. They called their god by many names, but we understand that God to be the voice of the God story, the very 'Word of God' itself that speaks on behalf of the 'The Holy Lamb of God.' If our conscience could speak to us, it would tell us to 'stop killing me with the three poisons of neglect, denial, and abandonment, for when I die you shall also die.' This then, seems to be the nub of the meaning of the God story's hidden message. That we have killed our conscience, and we are in a moral wilderness, and we need to recover what we have abandoned. This is a message that can be directly received by the few who are given to understand, but for those who cannot receive, it must be taught in parables.

And so, our exploration to find subliminal messages hidden inside Bible stories is beginning to take on the shape of logical reasoning. The God

story might seem to be madness, but there appears to be a method of purpose buried within that madness.

## To Escape the Moral Wilderness

We know that there are Alpha and Omega parts to the God story. Alpha sets up the moral fall of humankind, and Omega is about the recovery of what was lost in Alpha. The God authors perspective was that of the whole of humanity being held in a state of captivity from which only the truth can set us free. The fall is played out with the Cain and Abel story. These fictional characters symbolise each one of us split into two halves. Each part battles against the other in a seemingly endless struggle usually understood as good fighting against evil. Cain and Abel are a bit like the Doctor Jekyll and Mister Hyde story. Each tries to gain dominion over the other, but if the negative wins out over the positive then both are destroyed, and it is literally the end of the story. But if the positive gain control of the negative it doesn't eliminate it, instead it becomes its keeper. We could therefore see the Cain and Abel story as symbolising the struggle to gain the dominion of power, and all this of course happens within each one of us.

In the story, righteous Abel makes an offering of his firstlings to God, which was accepted, but Cain's offering of his produce was rejected. It a very brief kind of a story that doesn't give much away. Even so it is setting up the beginning of the God story by laying out its purpose of meaning. Its basically a 'ones and zeros' model in that the product of the good part is acceptable by the God of good, but the product of the bad part is rejected by the same God. Abel was a keeper of sheep, and his offering was that of his sheep, whereas Cain tilled the soil, but his offering was not accepted.

We can just about make the connection of the symbolism here in that Abel was the keeper of his brother who is likened to a wandering sheep, and later he is identified as the lost sheep-beast in the book of Revelation. Therefore, Abel's offering or sacrifice to God was his brother's wandering soul kept in check within the fold. The question of the nature of Cain's offering is less easy to see. The clue is that when God walked in the garden, he heard the blood of Abel crying out from the ground. Abel's action was to keep his sheep, Cain's action was to kill his brother-keeper. The connection is that of 'tiller of the ground' and Abel's blood soaked into the ground. Cain's offering was the sacrifice of his own brother, and the blood of Abel was not acceptable to God. The offering by Abel of his brother was acceptable.

The meaning of it all is that we have a choice to either sacrifice our lower sense of morality in favour of our higher inner-selves, if not then the opposite happens by default of the lower sacrificing the higher. This negative state of mind trying to destroy the positive state of mind, and then the comeback when good in us eventually overcomes evil what the God authors Tree of Life model is all about. A guide that keeps us away from the default of evil. If we eat of the fruit of the tree of the knowledge of good and evil without first eating the fruit of the Tree of Life, then without a moral guide to distinguish between good and evil, then evil becomes the default state.

The easiest parallel is to imagine being lost in a maze, and whichever way we turn is likely to be wrong. But if we had a plan view of the maze with an indication of orientation. the problem disappears and we are no longer lost.

We can safely assume that the taking away of the daily sacrifice means that Abel having been killed can no longer offer the soul of his wayward brother up to God. The 'daily' part of the equation is that this sacrificing of our lower selves in favour of our higher selves has to be renewed constantly on a daily basis. Evil is insidious and ever present and is the prince of darkness that wants to become king within the domain of mind.

Therefore, the fight against evil has to be a daily sacrifice of evil in favour of good. Otherwise, if evil should win, then we are in a perpetual moral wilderness.

## The Setting up of the Abomination of Desolation

The 'abomination of desolation' means much the same as the taking away of the daily sacrifice in that one follows on from the other. The deadly act is that we kill our conscience by neglect, denial, and abandonment (the taking away of the daily sacrifice), and the consequences are that we end up in the moral wilderness. Other Bible metaphors of the wilderness are, the bottomless pit, the abyss, hell, death and the grave, Babylon, Egypt, Sodom, and Gomorrah etc. All places that hold captive must be escaped from before they are destroyed. The word desolation means the emptiness of the soul when we give up listening to the voice of conscience in our heads that is symbolised by the Word of God that gives voice to what we otherwise cannot hear from within. To be without conscience makes us like the animals, and to be without the voice of the God of the Bible that enables the voice of conscience to speak to us is likened to being spiritually lost, as the Cain and Abel story infers.

## Original Sin

'Cain kills Abel, as we kill our conscience!'

It is important that our exploration understands that original sin has nothing to do with Adam and Eve eating the fruit from tree of the knowledge of good and evil. Unknowledgeable theologians have always interpreted the God story literally and in their childlike minds they see the disobeying of God's warning to not eat of the fruit of the tree as the very first sin. The story of Eve being tempted by the talking snake symbolises

us all being born innocent in the image of God, but as we become older, we become aware of right from wrong. Having lost our innocence, we become responsible for our actions and take on guilt when we do wrong.

The model is a very simple one in that it is telling us that without a guide of some kind to keep us away from evil doing the wrong thing becomes inevitable. The God author saw this as the universal human condition of 'all living' that plaques us all. Their Tree of Life is the God model hidden inside the God story that once understood gives us a definition of the difference between good and evil. We could understand it as the map that enables us to escape from the moral wilderness. Eating of the tree of knowing good and evil does not tell us how to differentiate between the two, but also eating of the tree of Life that is hidden inside the Book of life (written from the foundation of the world) enables us to become wise as gods knowing both good and evil without falling into the wilderness of moral decline.

The old, and badly thought-out assumption that original sin is when Eve disobeyed God's warning to not eat of the fruit of the knowledge of Good and evil does not really make any sense. The model is telling us that we are all born innocent but as we get older, we become aware of right and wrong. This is a natural process that cannot be avoided. When we lose our innocence, we are responsible for our actions (we know we are naked), and if they are evil doings, we also take on guilt. In the God story, this mark of Guilt is symbolised by the mark of Cain which we can interpret as the blood of Abel that he has on his hand. Cain is the lost sheep-beast who symbolises the 'all living' of all humankind. Once innocence is lost to us, it is a done thing that cannot be reversed. And so, the peaceful paradise of innocence is gone and without knowing also of the Tree of Life model that can guide us away from evil, we become lost in the moral wilderness of evil by default of not understanding good.

If we are serious about our exploration to find subliminal meanings hidden in Bible stories and want to find out what true original sin is, we

should look a good bit deeper than the unknowledgeable theologians and clergy. The clue is to look for an act within the early part of the real original sin is likely to be that of Cain killing Abel which symbolises all of us abandoning our conscience. We understand that the Abel character is killed and then goes up to heaven to be with God. We know that he is then sent back again as Jesus the saviour, and his purpose is to not just forgive sin, but to take it away altogether.

Therefore, original sin must be the act of Cain killing Abel who has the power (within the story) to come back again to offer his stolen life back to Cain as a ransom to buy back his lost soul. Only Abel as Jesus (the Christ) can forgive sin and take it away because the original sin was committed against him. It is a philosophers' abstract model of course, and its meaning that we kill our higher moral selves by neglect, but because conscience never goes away it abides with us forever and is therefore symbolised by the Christ that abides forever.

To see original sin as being Eve's disobeying of God's warning does not tell us anything that can enlighten us. To understand original sin as the act of Cain killing Abel who then returns as Jesus, and then to character-factor its meaning from story to model, enlightens us (who are perceptive) to that we are no longer innocent, but are guilty of killing out higher inner-selves by the three poisons of neglect, denial, and abandonment. The story and the model completes with the Abel character returning as Jesus to save us from ourselves. The purpose of the God authors' model is to make us aware that we have a conscience which we ignore and must resurrect if we are to avoid falling down the slippery slope of moral decline and off the end of it into the abyss of the bottomless pit of depravity and spiritual death.

God believers cannot think very well because their faith in the God story blinds them to its deeper message as a parable. The Alpha part of the God story of the taking away of the daily sacrifice, and the setting up of the abomination of desolation, is simply saying that without a moral guide such as the God model that leads away from evil, we will invariably fall into

the trap of captivity in the moral wilderness. The only true original sin is that of us killing our conscience which is played out by the Cain and Abel story. In the Omega part of the story, the Abel character comes back again as Jesus to offer his life as a ransom to recover the soul of Cain. Only Jesus has the power to forgive sin because the original sin was committed against him!

It should not go unnoticed that the Omega authors of the Gospel story reuse Alpha's 'daily sacrifice' metaphor when Abel returns as Jesus to offer his slain body as a sacrifice in return for the recovery of Cain's lost soul. "Here is my body, eat it up, here is my blood, drink it down, this is the daily bread of my dead body, eat it and become me, and as I rise from the dead, so also will you be raised from the dead, that we might become as one living soul, united in both life and death, but able to live forever in God." This then is one of the ceremonies of the 'holy sacrament,' meaning, 'powers that come forth from the body of Christ. This is the consuming of the body and blood of Christ that Catholics observe without fully understanding its deeper meaning. This is also the grace afforded to the mysterious thirteenth disciple (whom Jesus loved) who must tarry until the deeper truth of the Gospel story comes.

Of course, though, we as agnostic inquirers are aware that the body and blood of Jesus symbolises the teaching of the values of the Gospel story. "Eat my body and drink my blood" simply means that the Christians (the mystery disciples who must tarry) must consume those values so that they become a part of the Gospel story itself and it a part of themselves. But the standard church teaching is to believe that Jesus was a real person who died and came back to life again. The deeper message is that the Christ symbolises conscience killed and then resurrected again. And therein lies the difference between the simplicity of 'believe that' and the real purpose of the story to carry the 'believe in' message. But how many among the Christians will sell their houses and give all of their property and possessions to the poor, and take up the burden of the cross of carrying their conscience in a world that is predominantly greed drive? It is



a difficult thing and not for the faint hearted, but what is the point of having a religious faith unless it profoundly changes us from within?

What price then, a blissful mind for the sake of ignorance? What price a broken world for the need to acquire some inner knowledge of ourselves? On the day of the opening of the books, many will be killed with peace and apathy, preferring the lesser illumination of the God story over the much greater illumination of the God model. Such is the nature of biblical prophecy.

## Genesis 3:22

“And the lord God said, behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever:”

Genesis 3:24

“So, he drove out the man; and he placed at the east of the garden of Eden Cherubims and a flaming sword which turned every way, to keep the way of the Tree of Life.”

The interesting term that the authors use in the above verse is “the man has become as one of us.” One single God saying “like us” does not make sense unless the authors are referring to themselves knowing good and evil and also having knowledge of the Tree of Life because they wrote it! When we in our times learn how to interpret the book of life to discover the secrets of the Tree of life model, we will become ‘as they’ the authors, knowing good and evil, and also the hidden God model that will make us as wise as gods. “The man is become one of us,” because if we reach out our hand and eat of the Tree of Life model, we become as wise as the authors who created it. From the perspective of the authors to “live

forever” means to live according to conscience and therefore to not die spiritually

The second verse is stating the secret nature of the Tree of Life model. It was too advanced a concept for most people to understand at that time (except for the Select few). The metaphors of the ‘Cherubim’ that are angels of communication but are secret in their messages are the riddles that our exploration is learning how to interpret. The Flaming Sword probably symbolises the Word of God in its hidden form that turns all away to keep the secret message safe until more mindful times allow for its extraction from the God story. We cannot access the Tree of Life model because it is guarded with the Flaming Sword of literal interpretation that directs all inquirers every way away from accessing the model, and various Cherubims of mysterious messages that we understand as the riddles that hide the secret God model.

The Flaming Sword is an interesting metaphor that infers that all who try to solve the God riddle are fooling themselves into believing that the story is literal truth rather than seeing it as a parable and miss the abstract model. The Cherubims or riddles, hide the model as they are designed to keep away the undesirables who might do harm to the model. But they also allow the more mindful to enter into the model. A bit like guards on a gate to keep out the unwise but will allow in the wise (if they can solve the riddles).

The meaning of it all is that if we want to eat the supposed forbidden fruit of the Tree of Life model, we should ignore the Flaming Sword of literal interpretation and instead interpret the book of life as a parable. To get passed the Cherubims (like the cryptic clues of a crossword puzzle) we must first learn how to solve the riddles that surround and protect the Tree of Life, God model.

The simplest way to understand the two tree metaphors is to imagine being compelled to cross a busy road. Without the Tree of Life ‘green cross code’ surely you shall die by being run over by a bus. But with it you

shall become masters of crossing the road as many times as you wish, and you shall live forever as gods. We remind ourselves that unless we think in this way and get our heads around the meaning of the metaphors and learn how to interpret the riddles, we cannot end the mystery of God by discovering the secrets of the model. The Flaming Sword of literal interpretation will turn the unwise every way 'away' from the truth and likewise the Cherubims will keep them guessing but never solving the mysteries of the kingdom of the Tree of life.

## The Original Come Back Kid!

In a fictional murder mystery story, there has to be a sacrificial character otherwise there is no story. A scapegoat or fall-guy who has to take a dive right from the beginning. Abel who symbolises conscience, is the sacrificial character of the Alpha part of the God story. He is the scapegoat and the fall-guy, but he is also the comeback kid because he returns in Omega as Jesus. Together, both of these differently named characters symbolise conscience killed and then recovered again. Jesus is the Christ that abides forever because he never goes away. He is the Alpha character as Abel, and the Omega character as Jesus. He is the beginning and the ending of the God story and the meaning of the God model. From the sacrificial character who has to take a hit in Alpha, through to the comeback kid in Omega, Christ lives forever because he symbolises conscience within the model. We can kill our conscience temporarily, but it pops up again later to bug us for our bad words and actions. It's there, and then it's not, and then it is again. This gives us the very strange term that the Bible sometimes uses, "He who was, is not, and yet is," or sometimes "shall be" or is yet to come, the almighty."

The story has it that Cain killed Abel who then went up to God as the first begotten, or firstborn of the dead, and so he never really went away. Then he gets sent back again as Jesus to recover the lost soul of the sheep-

beast, Cain to give him the chance to resurrect both Abel and himself so that the two brothers are reunited as one being called the Son of Man. The abstract model has it that we kill our conscience by neglect, denial, and abandonment, but it keeps coming back to haunt and to judge, and so we keep killing it in the hope it will go away. However, the silent voice of conscience (likened to a lamb) is given loud voice by the God story and even more so by the God model.

It is a good thing that some can pick up on these things, but a sad thing that the devout and faithful cannot. "To some it is given to understand the mysteries of the kingdom, but others have to be taught in parables." Ignorance can be educated, but if ignorance does not want to be enlightened then so be it!

The taking away of the daily sacrifice means to sacrifice the higher-self in favour of the lower-self. When Abel is killed, he can no longer offer the daily sacrifice of his lower self to God.

The setting up of the abomination of desolation means that without being led by conscience we are instead driven by greed and self-interest. Leading to a life of moral wilderness and the captivity of places such as the salty sea, the bottomless pit, the abyss, Babylon, Egypt, Sodom, and Gomorrah. All places that must eventually collapse, just as the walls of Jericho came tumbling down upon the sound of the seventh trumpet and then copied by the authors of Revelation with the sound of the voice of the seventh angel. These are metaphors that the God authors used to symbolise the end of the God mystery and the collapse of the God myth. The God voice of Revelation cries out to all of the faithful to "come out of her my people lest you fall as mystery and Babylon must also fall."

## The Responsibility of the Failed Faithful

To some it is given (by natural ability) to understand these things, and in much darker times is forgivable that many were unable to gain insight enough to solve the God riddle. In our more mindful times this excuse of self-imposed ignorance is no longer acceptable. There are those within the churches of today who can think constructively and can understand how the God story is really a parable that hides a deeper message. It is therefore their responsibility to covert the gullible God believers away from story belief and to teach their congregations what the God model is and what it means. If not, then those responsible will fail the deeper purpose of the God story that contains the God model that can enlighten us. It is a good thing to understand how the God model works and to become wise (as gods), but a great responsibility falls on those who claim God but then betray the deeper message.

Mystery might sit on the Beast just as mystery sits on curiosity, and curiosity may go to war with mystery and destroy her utterly and completely, and eat her up and devour her flesh, but when the God riddle is solved and curiosity satisfied, does the Beast go back into the sea, or does it take the God model to heart and use it to escape from the captivity of the God myth? Until the Tree of life model can be fully realised, accepted, and then taught openly and freely, then the blind will continue to lead the blind. But if they, the wise do understand but fail to pass on their enlightenment to others, then they will fall on the stone and be broken, but if the stone should fall on them, they shall be ground into powder. And so, the prophecy stands!

Doctor Jekyll must sacrifice Mister Hyde every single day or else Hyde will destroy Jekyll. Abel must also sacrifice his wayward Cain persona every day, but Cain turns the table on him and kills him and takes away the daily sacrifice. Cain must not be killed though, for whoever kills Cain, vengeance shall be taken on him seven times. Therefore, Cain must wander in the wilderness for 'time, times, and the dividing of time,' until

Abel returns as the Messiah, not to seek vengeance but with the power to forgive and offer the recovered soul of Cain up to God, that Cain can become Abel, and both are risen together as the Son of Man.

We it is an aid to our exploration to use the Jekyll and Hyde comparison, but we should be aware that of the story's purpose is that of dramatic entertainment, and as such it does not really tell us much about ourselves. The Cain and Abel story has a much deeper message of the battle between the good and evil within us. Because the good and bad in us are inseparable just as Abel and Cain are two parts of the same, we need to be aware of how the evil can creep in unawares. To be knowledgeable is to be armed with the awareness needed to keep our evil persona under control. We can never be all good so as to overcome all evil within us, but the God story is telling us to be ever vigilant and be the keeper of our darker nature lest it gains control and takes us down the slippery slope of moral degradation. The story of Cain and Abel is clever in that it does not tell us to kill any part of us but more realistically it articulates the need for us be aware of ourselves and become wise by acknowledging how easy it is to fall into the abyss of evil ways. After all, what are philosopher's abstract model stories supposed to do other than to enlighten so that we might avoid the abomination of the desolation of not knowing who and what we are!

We have had a good go at trying to understand the riddle of 'the taking away of the daily sacrifice, and the setting up of the abomination of desolation.' To keep it as simple as possible we could see the Cain and Abel characters as symbolising each of us as a single person with a choice to make. If we want to please the god of good health, we need to daily sacrifice our unhealthy lifestyle. If not, then our unhealthy lifestyle will prevail and take away that sacrifice and set up the abomination of poor health that leads to the desolation of a premature death. Except that in this example we are comparing physical well-being for the God author's model of moral integrity, and original sin likened to an unhealthy lifestyle that threatens a long lifespan. In the Alpha part of the God author's story the Cain character might have lived for six-hundred and three score years

for the sake of the mystery of the riddle, but the God story is a philosopher's parable, and we will certainly not live that long. Even so, if the deeper meaning of the Gospel story's message of the resurrection of conscience is taken to heart, the genuine Christian shall never spiritually die, but live forever in the spirit of the God model.

And so, Cain stole Abel's life from him, but he is Christ who symbolises the conscience of humankind and as such 'abides forever' within us. Abel returns as Jesus, not to take revenge on his brother but to offer his stolen life as a gift so that it is no longer stolen. Eat the body of the Word of God, drink the blood of the Gospel, consume the flesh of Jesus, and Cain is given the power to bring his dead brother (and himself) back to life again. And this is how the Jesus character has the power to take away original so that his, and our, daily sacrifice of the lower moral self can be made by the higher moral self within all of us.

These things might take a bit of explaining because of the character-factor conversion of story characters to their factors of meaning within the mechanism of the abstract model. But we set out to discover subliminal messages hidden in Bible stories, and this kind of exploration might be difficult for some and easier for others. But once the old thinking of story belief is put away it becomes less difficult to understand the meaning contained within the God story. The taking away of daily sacrifice means that we stop sacrificing our lesser selves by allowing our negative nature to gain dominance. As such, we are in a state of moral confusion that the God authors called the 'abomination of desolation' of being without the soul of conscience.

“It Was Because of Him (Cain), That the Daily Sacrifice  
Was Taken Away!”

‘Abel must sacrifice Cain, or else Cain will sacrifice Abel.’

The most important thing we should understand about the Cain and Abel story as a parable and the deeper meaning of its message, is that although the story reads as the killing of Abel being a one-time event, it symbolises the killing of our conscience on a repeating daily basis. Every day we should sacrifice the influence of the Cain of the lower self for the sake of the Abel of the higher self. If not, then Cain wins and destroys his brother-keeper to wander in the moral wilderness for the rest of time, or until his recovered brother comes back to offer him redemption. The narratives of these stories always read as one-off events, but their deeper meaning is that of constantly recurring acts of treachery by the lower self against the higher self.

End of Chapter Twenty-One.

(Copyright © P. Robinson 2023. All rights reserved)