

The Opening of the Book of Revelation

Chapter Three

(Approx. 6,900 words)

The Factor of Past, Present, and Future Tense

The narrative of Revelation is meant to be confusing to the reader so that its secrets can be preserved until the appropriate time for release. The authors use the factor of past, present, and future tense to help keep the subtext a mystery. But it is also used because the message of the hidden God model has already been revealed to a few (the saints) of past times. But they had to keep silent of their knowledge for the sake of providence. Throughout the ages since, there must have been others who became wise of the secret-knowledge, but they also had to remain silent.

It seems as though the authors of Revelation keep jumping back and forth in time from before the revealing of the model to a time after, and then back again. This factor of past, present, and future helps to confuse the reader and also accounts for the knowledge of the model in past times and the reason for the secrecy that surrounds it. The God model can be found and engaged with for a while until the knowledgeable pass away and it is lost again for a while. Then at later times it is rediscovered by others until they die, and the secret is lost again for a time.

In our present times we might become wise as well, but we no longer have to be secretive. We can search, find, and speak openly unlike those of past times. Even so, the authors use of the past, present, and future tense of the discovery of the God model is something to be aware of in our exploration. As the letters to the churches continue, they are as relevant to modern day churches as they were the ones of ancient times.

A good philosopher's abstract model of the universal human condition of the loss of moral conscience, the moral wilderness of the sheep-beast with no shepherd-keeper, ending with the recovery model of Omega's Gospel story. With this understanding and knowing the reason for the secrecy, can now make progress with our exploration of the book of Revelation.

The Verses

V.1

Church five.....

And to the angel of the church in Sardis write, these things says he that has the even spirits of God, and the seven stars; I know your works, that you have a name that you live, and are dead.

1.

The seven open letters to the seven churches and all Christian churches of past and present continue with the basic pep-talk message of 'you have well in some respects but not so well in other matters.'

V.2

Be watchful, and strengthen the things which remain, that are ready to die: for I have not found your works perfect before God.

2.

Be ever so careful now that you are spiritually reborn lest the insidious nature of evil creeps back in through apathy. Beware not to be killed with peace by avoiding the burden of carrying the cross of conscience.

V.3

Remember therefore how you have received and heard, and hold fast, and repent, if therefore you shall not watch, I will come on you as a thief, and you shall not know what hour I will come upon you.

3.

The hidden nature of the deeper meaning of the Gospel story-model meant that some among the faithful could understand the mysteries but others could not. For the unknowing, their simple faith in 'The word' was enough to enable spiritual rebirth. But when those who would eventually progress to their 'road to Damascus' experience, they could never know exactly when it would come. The Christian should be ever watchful and keep searching lest the God model should appear suddenly. Of course, both then and now, when the model does begin to emerge from the story, one will be taken, the other left!

V.4

You have a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

4.

Again, some among the faithful are genuine believers and have remained loyal to 'The Word of God' and shall be rewarded with knowledge of the hidden manna of the Tree of Life.

The words 'not defiled their garments,' is derived from 'being clothed in righteousness.'

V.5

He that overcomes, the same shall be clothed in white raiment; and I will not blot out his name from the book of life, but I will confess his name before my father, and before his angels.

5.

Whoever gains the secret-knowledge and accepts it will also be accepted by it. When Cain becomes Abel, his name will live for evermore in the book of life written from the foundation of the world.

V.6

He that has an ear, let him hear what the spirit says to the churches.

6.

Again, the repetition of the positive and negative nature of the messages continues. Whoever has an ear to understand the deeper nature of the Gospel story, that of the resurrection of the spirit of conscience, should hear and take note of the dangers of apathy and slipping back into past ways.

V.7

Church six.....

And to the angel of the church in Philadelphia write; these things says he that is holy, he that is true, he that has the key of David, he that opens, and no man shuts, and shuts, and no man opens.

7.

The book of king David has yet to be opened, but provisionally we can assume that the key of David lies in its character being an intermediary representative of God between Abel and Jesus. The key to the meaning of the story of the middle king David is that he loved Jonathan as Abel also loved Cain. It is a kind of copy story of Abel coming back as Jesus to save his brother, so much so that Jesus was prepared to lay down his life to save him from the wilderness. There are many Bible stories that although they appear to be separate narratives, they repeat the same theme of meaning. This is most noticeable with the wilderness stories where the people are repeatedly led into captivity, then led out again. Of course, the captivity that of not knowing oneself and the Tree of Life model of the authors can enlighten us with self-knowledge. However, it had to be kept secret to ensure its survival through darker ages.

He that opens, and no man shuts, and shuts, and no man opens; is simply saying that what the authors express through their God story is secretive, therefore they say as much as they dare say without giving too much away that might have harmed their Tree of life model.

Another key meaning regarding the king David story is that the Jesus character was both the root and the offspring of David. This cannot happen in real life but with philosopher's abstract models that are designed to illuminate us of the universal human condition, all things are possible.

The God authors have Jesus as being a descendant of David therefore he was an offspring. If he was also the root of David, he must have featured as a character previous to him. We now understand that Abel was symbolic of conscience killed whose spirit then went up to heaven as the firstborn of the dead. As the character of Abel was killed but put on hold in heaven, this gave the authors license to reuse him again later. Abel dies and exits for a while, only to be reused again as Jesus who comes back to forgive Cain and to save his wandering soul from the wilderness.

This is the only way that Jesus can be both the root and the offspring of David. Although there are several verses in the Gospel that infer that Jesus was before and also after other intermediate characters, a notable one is found in the Gospel of John, 8:57-58.

57.

'Then said the Jews to him, you are not yet fifty years old, and you have seen Abraham?'

58.

'Jesus said to them, verily, verily, I say to you, BEFORE ABRAHAM WAS, I AM!'

Of course, this is saying that the 'Christ' character who abides forever is symbolic of conscience being killed as Abel and then returns again as Jesus to forgive all humankind of the original sin of killing conscience. Cognitively, we can visualise that the authors have conscience killed in Alpha, then hovers in the background of the wilderness stories as a promised messiah who must come later, and finally does come as the Jesus character.

We can now make sense of some strange sayings within the God story such as, 'he who was, is not, and is yet to come.'

V.8

I know your works: behold, I have set before you an open door, and no man can shut it: for you have a little strength, and have kept my word, and have not denied my name.

8.

The door to the deeper God message is always open to those who want to pass through and enter into spiritual life. But not those of the false faithful who claim God but become traitors when the God model emerges from the God story. These, the false faithful, are of the

synagogue of Satan and as they reject the model so the model of the resurrection shall reject them.

V.9

Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before your feet, and to know that I have loved you.

9.

A warning to all lax faithful who claim the God of the old and new the old testament s and to be righteous but are secret betrayers of the true God message. There were then, and still are now, many hangers-on within the churches who exploit the gullible rather than seek inner knowledge to educate others. These clergy say they are faithful but are secretly of the 'synagogue of Satan' using their church to their own selfish gain. Many leaders of today's churches live in palaces with servants and have done well materially from their positions. They have no intention of making progress to understand the secret knowledge that they might enlighten others. The term 'synagogue of Satan' is an apt description of their betrayal of the spirit of the 'Word of God.'

Basically, it is all about being faithful to the cause and how easy it is to become lax and lazy the way the clergy and church leaders of today are. Without a concerted and conscious effort to make the daily sacrifice of all things evil the negative of corruption sets in by default.

The use of the name 'Jews' is symbolic of all Christians, Jew, or Gentile, who are faithful to the God of the Bible. It is the intention of the God authors that all should be spiritually saved and enlightened by their model).

V.10

Because you have kept the word of my patience, I also will keep you from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

10.

We need to understand both the past and the present nature of Bible prophecy. The positive and negative messages to the seven churches were relevant then just as they are now. Some among the faithful moved on from simple story belief to discover the Tree of Life model. But as the God myth slipped away from them, and they realised the story is a parable, some would be taken, but others left. As the hour of temptation came upon them to have to make a choice between the God story or the God model, some would have been tempted away from both story and the model and give up on God altogether.

The same is true today when the Christian faithful understand the Gospel story as a parable. No longer is there an afterlife, but instead the resurrection is that of the spirit of conscience attainable here and now in the one and only life they will ever know. As the prophecy says, "one shall be taken, the other left." The hour of temptation to reject the model and give up on God will be something that all of the faithful must face.

V.11

Behold, I come quickly: hold that fast which you have, that no man takes your crown.

11.

The revelation will be a very sudden event whether then or in our times. At the time of the early Christian church there were those around who understood the Gospel as a parable. Some were even the Gospel authors themselves. Those who could understand the mysteries would have helped others. But many were not intellectually capable and had to continue to be taught in parables. Even those who were enlightened had to be very careful not to give too much of the secret away. The God myth

hangs on mystery and religious faith was the medium that ensured the safe delivery of the model to a future age of mindfulness. It was crucial in those early days to keep the way of the Tree of Life a secret from some, whilst allowing some who were chosen to have the secret matters explained to them.

In those darker times it was necessary to remain largely silent of the secret knowledge, but in our times when the model emerges from the story there will be no need for secrecy. The clergy and all church leaders must therefore 'shout it from the rooftops' so that all can hear. Except of course those clerics who are of the 'synagogue of Satan' who cannot receive the God model.

In any case, whether then or now in our times, when the deeper meaning of the Gospel story is realised, it will be a sudden affair for the individual. But to the genuinely faithful who truly want to understand, hold that fast which you have, that no man takes away your crown of enlightenment.

V.12

Him that overcomes will I make a pillar in the temple of my God, and he shall no more go out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which comes down out of heaven from my God; and I will write upon him my new name.

12.

The story of Cain and Abel symbolises each one of us split into two halves. When Cain killed his greater half, he became 'broken man.' To become whole again, broken man must allow his greater half to recover as the risen Christ. As Cain accepts the offer of redemption by eating the bode and drinking the blood of Jesus, Cain is made whole again with his greater half the keeper of the lesser half. Cain is no longer Cain, instead he takes on the name of his greater half Abel. When the true resurrection happens, the new name given to the recovered Cain is his brother's name 'Abel.'

Only the recovered Cains of our world who can understand the model will know if they have received their new name of Abel. The Christians believe Jesus was a real person and that they will experience an afterlife when they die. Because they have failed to look further into the Gospel story for the deeper message, they cannot understand the model. They are the failed faithful who cannot understand the mysteries of the kingdom of the God model. These lazy minded faithful must be taught in parables, unaware that the Jesus story is itself a parable.

Unless the lost soul of Cain merges with the resurrected soul of Jesus and he receives his new name of Abel, there can be no resurrection of the lost soul of humankind.

These days the teaching of traditional Christian message is weak and meaningless, not much more than a fairy tale for the gullible. For the message of the Gospel model to work, the failed faithful have the chance to become the recovered faithful in that they have recovered the model from the story and are prepared to engage with its deeper message.

V.13

He that has an ear, let him hear what the spirit says to the churches.

13.

As already said, some can hear, others cannot and have to be taught in parables.

V.14

Church seven.....

And to the angel of the church of the Laodiceans write; These things says the amen, the faithful and true witness, the beginning of the creation of God;

14.

Much the same as the first six letters. Positive with some negative, but the truth would rather the faithful be not half-heartedly luke-warm. As the heat of truth faith diminishes, the coldness of apathy increases.

V.15

I know your works, that you are neither cold nor hot: I would you were cold or hot.

15.

Loyalty means commitment, and for faith in the deeper message of the Gospel to remain, the loyal follower must make a hard choice.

V.16

So then because you are luke-warm, and neither cold nor hot, I will spue you out of my mouth.

16.

When the model emerges from the story many of the faithful who are vague in their beliefs will likely give up on their faith when they realise there is no afterlife. For them, the secret message will not take well, and they will abandon all they once believed.

V.17

Because you say, I am rich, and increased with goods, and have need of nothing; and know not that you are wretched, and miserable, and poor, and blind, and naked:

17.

The churches both then and in our times have allowed the faithful to become lax of spirit and worldly of the material things in life. They cannot serve God and mammon, but the corrupt among the clergy will devalue

the spiritual message of caring and sharing, and turn a blind eye to the rich in order to keep congregation numbers. If it were said that the rich were spiritually poor and shall burn in hell, the churches would become half emptied overnight.

To compromise the deeper Christian message to gain numbers is the beginning of corruption. The church of the Word of God becomes the synagogue of Satan by the evil stealth of the morally broken clergy who allow millionaires to call themselves faithful instead of telling them to give all their wealth to the poor, leaving sufficient for the day to the evil thereof. Because of their violation of the Word of God surely they shall also burn in the fiery flames of hell!

We should note that the God authors use 'fire' and 'burn' as metaphors of the purity and cleansing of the truth of the Word of God. To burn in the fiery flames of hell is to be accused by the truth.

V.18

I counsel you to buy of me gold tried in the fire, that you may be rich; and white raiment, that you may be clothed, and that the shame of your nakedness does not appear; and anoint your eyes with eye salve, that you may see.

18.

Again, the message to the faithful is to abandon all material wealth in exchange for spiritual gain.

V.19

As many as I love, I rebuke and chasten: be zealous therefore, and repent.

19.

Be ever watchful of the corrupt clergy and church leaders who forget the truth message and are only interested in perpetuating the God myth for the sake of quantity not quality of their congregations.

V.20

Behold, I stand at the door, and knock: if any man hears my voice, and open the door, I will come in to him, and will sup with him, and he with me.

20.

Anyone who wants to listen to the voice of the Christ of inner conscience (via the medium of the Gospel story) can do so at anytime, anywhere, 24 hours a day, seven days a week.

V.21

To him that overcomes I will grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne.

21.

Whoever overcomes the hour of temptation to reject the God model will be granted full knowledge of the secrets of the Tree of Life.

V.22

He that has an ear, let him hear what the spirit says to the churches.

22.

Whoever can understand the 'mysteries of the kingdom' of the God story and model, let them be warned of the positive and negative nature of faith in that it is easy to slip back into old ways through apathy and forgetfulness of the deeper message of the resurrection of the conscience of the inner-self.

Do not doubt, deny, or betray the deeper meaning of the resurrection, once you understand what it means!

End of Commentary.

To Sum Up

These first three chapters of the book of Revelation begin as a kind of pep talk of encouragement at a time of great persecution of the early Christians. The open letters are also a warning of the apathy that leads to corruption. The narrative uses the factor of seven to bulk out and fatten up what would otherwise be a very thin one. In the general bulking up of many words to say very little, along with much repetition, there are a fair number of cryptic clues that are introduced.

An Alpha and Omega, a beginning, and an ending, 'I am he that lives and was dead; and behold I am alive for evermore,' he that overcomes shall not be hurt of the 'second death' and a Jezebel character who symbolises 'mystery' that leads to many 'harlots' of misinterpretation of the God story that allow confirmation bias to flourish. The simple cognitive here is that there is only one correct four-digit sequence of number that will open the lock of a door, all other attempts may promise an unlocking but are harlots of false hope.

These three chapters get Revelation going and are subtle at getting the reader engrossed into the intrigue of this form of mystery writing called Apocrypha. The book of revelation is the king of confusion though, and it will fire up the imagination of everyone who tries to solve its mysteries. The common mistake is to visualise all events as happening 'out there' external to the reader. It is however an account of there being a revealing of an abstract model, the 'Armageddon' reaction among the faithful, and a take it or leave decision that has to be made. Everything that the book of Revelation describes happens inwardly and abstractly.

The 'Christ' Word

The clergy and learned of any of the Christian churches will never tell their congregations what the name 'Christ' actually means simple because they cannot understand the Gospel story as a meaningful parable.

An important factor at this point in our exploitation is to understand the meaning of the 'Christ' word. It simply means 'the anointed one' or, the 'chosen one.' But the God myth is dependent on the mystery that surrounds the God story, and when mystery is 'finished' as the Revelation prophecies, the God myth will collapse causing Armageddon to fall upon among the faithful. In order to maintain the God myth theologians and religious thinkers are forbidden to ask questions of the God story that might cause the myth to collapse. Therefore, the actual meaning of the Christ word does not get studied by any cleric, and church leaders will not commission their theologians to make any kind exploration of the deeper meaning of the Christ word lest the God myth comes to an end and their congregations should leave their churches. Best leave well alone then!

The clue to the meaning of the Christ word is that 'Christ abides forever.' This means that he is the main continuum of factor-value within the model. Our exploration assumes that just as the character-factor of God has the value of conscience within the model, so also does 'Christ. God abides forever and Christ abides forever because they are different characters who both symbolise the same factor-value of conscience within the God model.

The God authors have Christ killed as the Abel character, they then have him hovering in the ether of the wilderness stories as a promised saviour to come at a future time, and then he does come as Jesus Christ. He is therefore both the root and the offspring of king David and "before Abraham was, I AM" the eternal Christ of conscience.

If the God authors could write in our times, they might give further voice to the conscience of the collective of all living of all humankind by saying that

"I am the Christ of your conscience, and without a voice to complain you will lead me to the slaughter like an innocent lamb. But I am also the son of God and an accuser and a harsh judge. I have the power to judge and condemn those who offend by killing me. But I also have the power to forgive and take away sin. If you kill me three times over, I shall return four times, if you kill me six times over, I shall return seven times. I am always there watching and knowing everything you do because I am the eternal witness that lives inside your head. I can hear what you say and see the things you do. I am the spirit of your conscience and if you kill me, you shall also spiritually die."

"Whenever you kill me, I will want vengeance and might try to kill you also. But whoever kills Cain, vengeance shall be taken on me seven times. Therefore, because of the command of God I shall pass over you seven times and your decedents seventy and seven times, but only if you and they accept the mark of my blood on your hands. If you accept the mark, you shall accept the guilt of killing me and I shall give you this reprieve from final judgment because it is the commandment of God."

"If you accept the mark of guilt and wait for me to return as Christ and messiah, and if I should lay down my life as an offering to you to eat my dead body and drink my blood, in consuming me you shall become me, and I shall become you. And if you become me by resurrecting the Christ of conscience that you killed, and if you are faithful to me to the end of your life, you shall never die ever again, but you shall live with me for eternity as part of the collective of the conscience of the 'all living' of past, present, and future of the constant of all humankind."

We should add here that "to some it is given to understand" the mysteries of the kingdom of the God parable, and others are "taught in parables" but not understanding that the whole of the God story is a parable.

This view perhaps gives us some extra insight into the minds of the God authors in their Christ message. In other words, Christ is the factor of conscience that will always renew itself by walking on the waters of times and ages. He who was, and is, and is yet to come, the almighty symbol of conscience was, is, and is still to come as we become aware.

The simple minded among the faithful of the followers of Jesus (the mystery disciple) cannot understand these things. 'As it reads, so it must be' is the prop that the God myth is supported by. But there are those who can understand. When the Gospel model of the true resurrection of conscience emerges from the Jesus story, if the those who have understanding (and all do) but then reject the model, they also reject the Holy Spirit of the meaning of the story. These are they who doubt, deny, and then betray Christ of conscience that they have claimed to believe in.

Whoever does not enter into life keeps their name of Cain. Whoever does enter into life shall be given a stone with their new name of Abel written on it. But whoever falls on the stone given to them they shall be broken, and whomever that stone shall fall upon, that person shall always be known not just as Cain, but also as Judas the betrayer of the Holy Spirit of the resurrection, and he shall be ground into dust.

The first three chapters of Revelation are warnings to the faithful to be ever vigilant and to always watch for the second coming of the Christ of conscience. Some among the faithful did receive the deeper knowledge, but others did not, even so their genuine in the Gospel message saved them from the judgment of the avenging angel. Not just seven times, but seventy and seven times, and for always.

Conscience is an abstract entity that sits quietly within us all. It is easy to ignore and neglect and the God authors found it difficult to define and express because their model had to remain hidden for the sake of providence. From the perspective of our present-day thinking, the best way of defining conscience is by its absence when we become the victim of someone else's lack of concern when they inflict suffering on us, or of course, when we inflict suffering on others. This lack of conscience can be open in the form of violent attack on an innocent, or it can be quietly in

the background when we put into power a corrupt and callous government that has no concern for its people except the wealthy rich. There are many other forms of the death of conscience by our neglect and denial, but as the Christ model tells us, it can walk on the waters of times by constantly renewing itself. As fast as we kill, it just keeps coming back to haunt us.

The Parable of The Wedding Guests

If we are to do serious exploration of the book of Revelation, we must learn to think and interpret in the abstract. Thomas the doubter, Peter the denier, and Judas the betrayer. The Gospel authors seem to be harsh with their warning of how the apathy of the faithful will lead to committing the unforgivable sin of rejecting the model. In real life, if we all only had just one shot at achieving something worthwhile and fall at the first attempt and then give up, nothing could be achieved. It is a hard thing to recognise a morally negative way of life and to change things around you and then remain faithful to that change.

Although the Gospel authors warn of a sudden and spiritually fatal 'Judas' cut off from salvation, it's all a bit tongue-in-cheek. If they had said it is all right the try once and fail and then try again and again until a perfect state of mind is achieved, it might be interpreted by some as an excuse to become lax and lazy, and to give up looking and searching for enlightenment the way that church leaders of our times have done.

The negativity of evil is insidious and ever present in the background waiting to creep back in again. The moral value of true religious faith is a difficult thing to hold on to. It is hard to be 'good' all of the time whether it is a diet plan to stick to or a daily exercise regime to remain loyal to. It is good for our mental health that we all allow ourselves a day off if we want to have one.

To commit the unforgivable sin of the Gospel story might seem that an extraordinarily evil act must be committed. But all it means is that if the resurrection is accepted and forgiveness is granted, if the spirit of the resurrection is then abandoned then it fails those who are faithful in name only, but not in deeds. It is like having a diet and exercise plan and agreeing to be loyal to it but laziness creeps in and the plan is not adhered to by daily action. The unforgivable sin therefore is to betray the agreed plan by lack of physical exercise and being tempted back to the cream cakes! Another good parallel is to imagine that there is a magic elixir of life that will cure all illness no matter what. But the only thing it cannot cure is the failure by the recipient to take the required daily dose. Just like the medicinal elixir, if the deeper meaning of the resurrection of conscience is taken into the mouth and then spat out, how can it do any good in healing the sick and the broken?

Another view of the unforgivable sin is to assume that the Holy Spirit is the deeper message buried within the Gospel story. When the salt has lost its savor (value) it has lost its purpose. Therefore, when the Gospel story has lost its meaning, it is of no further use. This is the problem with the weak Christian clergy teaching of simply believing 'that' Jesus was a real person who died and came back again, instead of searching for the deeper message of the resurrection of the spirit of conscience and believing 'in' it. If religion lapses into a repetitive routine of church attendance, listening to a sermon downloaded from the internet, a bit of communal hymn singing and some religious chanting then the salt really has lost its savor. The blasphemy against the Holy Spirit of the deeper message can take the form of a slow and gradual lack of searching for, and teaching of the truer message. This will plunge the unthinking faithful into an apathic reception of routine with no real purpose of any kind. This then is the gradual blasphemy against the Holy Spirit over a period of time where the clergy fail their congregations by lack of will to look further and deeper into the Gospel. A much faster blasphemy against the Holy Spirit is when the faithful begin to see the model emerging from the story, and understanding it then reject it out of hand.

The Holy Ghost, or image, is the Holy Spirit which is the deeper message of the Gospel story of the recovery of the Christ of conscience. Only the emergence the God model from the story can illuminate us on the truth of the resurrection. Christians have been told to believe that when they physically die, they will be reborn in an afterlife and live forever. The truth of course is that the resurrection is that of the spirit of conscience in the only life they will ever know. When this truth is finally understood, many among the many of the faithful will give up on their religious beliefs because the promise of an eternal life will have evaporated. The Christian faithful who believe in an afterlife will obviously struggle with the God model, and no doubt will have to experience their Armageddon. And this defines the unforgivable sin, not an occasional lapse of faith but a total rejection of the God model when it emerges from the story.

The parable of the wedding guest is about the hierocracy of the Christian churches, their clergy, and leaders. They have all signed themselves up to the invitation to attend the feast of knowledge on the great day of the Lord, but when it does come, they will make all manner of excuses not to go. These excuse are likely to be, 'I cannot understand the model' or 'I can understand it intellectually, but refuse to accept it' or 'our congregations will not allow us to accept it' or 'we have become comfortable and complacent in our religious beliefs and don't want to rock the boat because we get our living from pitching the God myth to the gullible' or 'we want our God because it's what we have come to believe and we do not want a get out heads around a philosophers abstract model' or 'as leaders of the Christian churches we are old and tired and close to our graves and so we simply cannot be bothered with it.' These then are those who will commit the unforgivable sin of rejecting the Holy Spirit of the deeper message of the Gospel, it being that of the resurrection of the conscience that we have all killed.

The Real Blasphemers

The God model will work for some, but others will not take it to heart. How many people these days are interested in moral philosophy let alone moral philosophy disguised as religion? The true blasphemers against the Holy Spirit will be the clergy and church leaders of our times who continue claiming God and earning a living from religion, but who then fail to teach their congregation of the God model. They cannot doubt the model because it is plain enough to see, but they can and will deny the model and in doing so they betray the deeper message of the story. As **teachers** in authority capable of influencing and enlightening their congregations, it is their responsibility and duty to 'shout it from the rooftops' when they themselves have become enlightened.

But lack of moral fiber and cowardly of responsibility will mean that many of the leaders and clergy of the present-day Christian churches will no doubt fulfill the Revelation's prophecy that when the truth of the model appears they 'shall pray that the rocks should fall on them to hide them from the face of the true Word of the God Model.' The problem that the clergy of the Christian churches will have though is that the rocks cannot fall on them, nor can they hide from the model that others will see and understand.

Even so, when the 'Mystery of God is Finished' and the model has emerged from the story, those that have the greatest authority in the churches also bear the greatest responsibility to enlighten their people, to fail to do so is the real blasphemy against the Holy Ghost. As betrayers of 'The Word of God' they shall always and bear the name of Judas, and the prophecy is that they shall never be forgiven, not in this world or the new world to come.'

Just like the parable of the wedding guests who were invited to the great feast and agreed to come, but when the time arrived, they made excuses. So also, the corrupt church leaders who agreed to come to the feast of knowledge of the 'Great Day of the Lord' but when it comes, they will also

make excuses. These corrupt faithful in the Christian churches who will reject the God model will always be called Judas who betrayed the Christ of the recovery of conscience.

We can separate the Christian faithful into two groups, those who can understand the model and those who will struggle. Those that can understand but reject the model and fail to enlighten those they teach will commit the unforgivable sin against the Holy Spirit of the deeper message. These worst offenders of blasphemy are likely to be the clergy and the church leaders who do understand but betray the spirit by not illuminating their congregations. It is the warning prophecy that when the truth emerges from the story, some will run away and pray that the rocks should fall on them to hide themselves from their responsibilities. And whoever among the faithful has the greatest authority also bears that greatest responsibility.

Finally, we should bear in mind that our exploration must keep its two feet firmly on the ground and its head out of the clouds. There is no god in the God story nor is not there an afterlife with a heaven and hell. No one shall burn in hell for eternity and certainly the much-assumed heaven is just a state of mind for duration of our one lifetime. The betrayal of the Holy Spirit of the resurrection is a self-imposed matter by the individual. We want to lose weight and so we have an exercise regime and a strict diet. We remain faithful to it for a while and then give up. The loser is us and no one else. Likewise, the blasphemy against the Holy Ghost is to betray the spirit of the resurrection when it is understood to be the recovery of conscience. No heaven or hell of reward or punishment might mean that the faithful will give up on their religion altogether. It is simply that the unforgivable sin is to reject the meaning of the Golpe story (the God model) when it appears. It is therefore a self-inflicted giving up on the Gospel's abstract model of forgiveness. Nothing to worry about then, the clergy are not going to burn in hell forever. They simply let themselves down and betray their congregations if they fail to enlighten them to the model and how it works. 'Shout it out from the rooftops' or 'pray for the rocks to fall on them?' As always, it is the personal choice of the individual.

End of Chapter Three

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