

The Opening of the Book of Revelation

Chapter Sixteen

(Approx. 6,600 words)

The God Story is a Parable

The God story is the carrier of the God model and so the story is a parable. If the story is interpreted literally, it will lead the failed faithful to miss the God model and believe in the God myth. The atheist who does not understand that the story is a parable, will reject it as being too ridiculous to take seriously. If the God story is interpreted abstractly as a parable, it will eventually lead the more insightful to the God model whether they are believers, or atheists, but more likely it will be the inquiring agnostics who are first to solve the God riddle, even so, all are welcome to explore.

In chapter sixteen, the seven angels do not actually reveal anything at all, we should therefore assume that the secret God message has begun to emerge from the God story, and taken aback, the failed faithful must now suffer many plagues of doubt as their beliefs and assumptions begin to fall apart. If they reject the revealing and try to ignore it, the God model will still be there in the back of their minds, and will cause a great inner

turmoil that the Revelation authors call 'Armageddon.' The 'plagues of torment' and 'the wrath of God' might seem ridiculous to us in our modern times, but for the Christian faithful who believe in the God myth, the Armageddon if myth versus model becomes a factor that must be dealt with. So, which is it to be, the myth or the model, or should they simply ignore the dilemma and be spiritually killed with the peace that apathic complacency brings?

Who are the Enemies of the God Story and the Model?

As we explore the chapter, we will read of the fate that the enemies of God must suffer. But who are the enemies of God if the story is a parable? We have worked out that the beast in the book of Revelation is most probably Cain, the lost sheep-beast who killed his shepherd-keeper. He symbolises all humankind who has abandoned the innocent Holy Lamb of inner conscience and must wander in the moral wilderness three and a half times. The metaphorical beast is likely be that of denial and rejection of the righteous message of the God story. But the story is a parable and so there has to be a second beast that copies the first.

To keep things simple, because there is a double narrative at work, there must be a first beast that rejects the God story, then a second beast takes over from the first to reject the deeper meaning of the story as a parable. This is the only way we can make any sense of verse thirteen's description of the Red Dragon, the Beast, and the False Prophet who speaks great blasphemies against the God parable. "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." It sounds gibberish to us in our modern times, but if the meaning of the metaphors are understood as simple psychology, the mysterious narrative of the chapter can be better interpreted.

The frogs are likely to be a copy metaphor of the plague of frogs from Exodus 8:1-15. If the people do not give up the captivity of the myth and search instead for the deeper message of the story, they remain as prisoners in the murky flood waters of the misinterpreted story. The God myth will never enlighten the way the Tree of Life model can.

These plagues of doubt, guilt, and mystery will hurt the failed faithful if they do not get their skates on and search diligently for the secret message contained within the story.

The factor of the double narrative creates two factors of denial. The first 'sheep-beast' rejects the God story along with its simpler message or righteous living. The second 'dragon-beast' is similar to the first in that it rejects the story's deeper meaning as a parable. The simple mind might imagine that the first beast of denial symbolises the atheists who reject the God story. But there are many atheists who are good people with a natural righteousness that they are not aware of. And there are many in among the faithful who are hypocrites who have fallen into the corruption of apathy in that they have failed to search deeper into the God story to find the deeper message of the God model.

The verses of chapter sixteen describe the 'Wrath of God' inflicted against the enemies of him and his followers. But there is confusion as to who the enemies are. The God story had first to be spread abroad and become established as a religion. It had many enemies who persecuted the God believers, but the Judaic religion was formed from the Old Testament. Then the New Testament came along, and its followers were persecuted by the Jews of the first church. Together with the Romans, the Judaic religions rejected the Christian beliefs, and the persecution was great with many of the faithful being crucified or torn apart by wild animals in the Roman arena.

The early Christian church was persecuted for about three hundred years before the Romans eventually took over the religion as their own faith, and so the killing stopped. The simple history of the faith based upon the

God story is that of struggle to establish to establish a church, which then became a persecutor of another, which when established became the persecution of the next.

The authors of Revelation were of the first century and would not have known that the persecutors of the early Christians would become Christians themselves. But their prophecy of vengeance, and the wrath of God on the enemies of the Christian faithful would have read as a great inspiration to them in their time of suffering for 'The word.' We can never know if the Christians who died for their faith actual understood the Gospel story as a parable, but all who did were spiritually saved by their sacrifice.

All we can assume in our times is that the God story took a great deal of struggle to establish as a religious belief with many enemies along the way. And even those who fought for their faith and were successful, they themselves became the persecutor of others who fought to establish their version of the interpretation of the God story.

The Revelation authors were also likely to have been the authors of the Gospel story. They had to inspired the Christians to keep the faith in the face of persecution. Their prophecy of God's retribution against the persecutors and murderers was good encouragement at the time. However, we know that there is no afterlife where the bad get punished and good are rewarded. Therefore, Revelation read one way to those of the darker ages, and must read a different way to us in our more enlightened times.

The Two Beasts of Denial

So, who are the enemies of God that are being punished in chapter sixteen? To keep it simple we need to think on two levels. The first beast of denial is historical, and is symbolic of all those who persecuted and killed the early Christian because of their faith. But they are dead, and are beyond any punishment other than that they are judged to have been the enemies of the God story. However, when the God model begins to emerge from the God story, the second beast of denial appears. He is an image of the first beast of denial of the story, and is given all of his power of denial to deny the meaning of the story as a parable.

The emergence of the model from the story will be a big event, but it will be a fearful thing for the failed faithful to consider. As they were once persecuted by the historical beast of denial of the God story, they now become the second beast of denial if they reject the God model. The historical enemies of the God story are dead and cannot suffer the 'plagues' described in the chapter. But the present-day faithful are alive, and if they deny the emerging God model, it is they who will be tormented plagues of guilt and indecision. The guilt that they must carry is that they become betrayers of the faith and patience of the saints, and of all those in history who suffered and were killed for their bravery to keep the story and the model preserved for future times when it is safe to bring the God model to the surface for our consideration.

We can understand the riddle of the two beasts of denial, as for the false prophet, he symbolises all those among the failed faithful who reject the God model for the God myth. The myth is derived from the incorrect interpretation of the story, and it falsely promised many things that can never be. Out of its mouth comes vile profanities of lies such as an afterlife that can never be, and miracles of healing that give false hope to the gullible, but worst of all it denies them the greater enlightenment of the Tree of life model. This is the false prophet of the God myth that the failed faithful are guilty of perpetuating when they become aware of the God

story as a parable with a much deeper message but refuse to acknowledge it. The superstitious Christians of olden times had the excuse of illiteracy and lack of education, but the failed faithful of today no longer have that excuse. Therefore, all of the plagues of torment and guilt are on them as they encounter the wrath of the God of the story and the God of the model.

The Verses

'The Seven Angels of Confusion?'

V.1

And I heard a great voice out of the temple saying to the seven angels, go your ways, and pour out the vials of the wrath of God upon the earth.

1.

The book of Revelation does not tell us what the secret truth of the Tree of Life is, and the seven angels merely rattle the cage of the failed faithful for rejecting the God model when it begins to appear to them. To understand chapter sixteen, we must assume that the model has been revealed and the seven angels only describe the effects on the heaven domain of the belief system of the failed faithful, and on the secular mind domain of the atheistic earth dweller.

V.2

And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

2.

Here is the difficulty. Who are getting the wrath of the judgment of God? Is it the failed faithful for rejecting the deeper meaning of the Gospel as a parable, or is it the secular earth dwellers for rejecting both the story and the meaning of the story, or is it both? The mark of the beast is of course the mark of Cain which is the blood of righteous Abel. According to the God model, all humankind are assumed to be guilty of killing the higher self and must carry the mark of guilt.

In the story, Cain violently struck down his brother presumably with presumably his right hand, and the early Christians died at the hands of their godless persecutors. But the collective of the Cains of the 'all living' of all humankind kill their conscience by spiritual abandonment. This slaughtering of the truth takes place in 'the place of the scull' therefore the mark of Cain is also the spiritual blood that is marked in his (and our) foreheads. This is the only way we can make any sense of the riddle of the mark of the lost sheep-beast of Cain within the philosopher's model, and still extract a message of meaning with some purpose to it.

It seems as though the first sheep-beast rejects the sealed-up God story, and the second dragon-beast takes on its image of rejection when the God story is finally unsealed of its mysterious message. We can only assume that the 'Mystery of God' has been 'finished,' and those who once rejected the God have since converted to believing in it. But when the truth is understood as a parable, it will be the failed faithful who will take on the image of the first beast by rejecting the deeper truth.

V.3

And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

3.

The salty, undrinkable sea water is a same-meaning metaphor as the moral wilderness. All earth dwellers live in the domain of moral rejection

for abandoning conscience in preference to worldly materialism and self-interest. Because we are exploring the nature of two beasts of rejection, the first of the sealed God story, the second of the unsealed version, we can settle the confusion a little by assuming that those who are on the receiving end of God's wrath are both the secular earth dwellers who reject the God story, and the failed faithful who have accepted the story but reject it as a parable. Of course, 'every living soul died in the sea,' is a metaphor of a spiritual death when the revealing of the God model is rejected.

V.4

and the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

4.

'The salty sea water became as the blood of a dead man,' and 'the rivers and fountains of waters became blood,' and 'every living soul died in the sea.' These all seem to be suggesting a general collapse of the old belief system of the faithful heaven dweller, also the mind domain of the secular earth dweller.

It is all falling apart! Everything is changing! What was once a viable belief system for the failed faithful is now being heavily challenged, and the atheistic earth dweller is having to reconsider the God story as a parable.

V.5

And I heard the angel of the waters say, you are righteous, o lord, which are, and was, and shall be, because you have judged thus.

5.

The waters of the Word of God, and of the story, and of the model, proclaim self-gratification. The Lord of the model of inner conscience which is the Christ that abides forever, which is, and was as righteous

Abel, and shall be again when the Christ of conscience rises again in all of us.

V.6

For they have shed the blood of saints and prophets, and you have given them blood to drink; for they are worthy.

6.

'For they have shed the blood of saints and prophets,' but it does not say who 'they' are. The first beast of rejection denied the God story, and the second beast that is an image of the first may accept the story but will deny and reject the model. The God story and the Gospel had secular enemies who persecuted them and their followers. But we know that those who possessed the greater knowledge of the Tree of Life were also persecuted by the church itself. Historically, if the anointed among the true saints had tried to educate the story believers to the greater illumination of the model, they would have been seen as heretics and blasphemers by the powerful churches.

As close as we can reason it, there seems to be a hierarchy within the world of the God model creators and the God story writers. The creators and authors were the very elect, and the true saints were those who gave up their lives for the Word of God whether they understood the mysteries or not. The few among them who were selected by their insight to understand were named as the Select. The heaven dwellers are the faithful who accept the God story but not necessarily the God parable, and the earth dwellers are the secular people who reject both the story and model.

We can never know who among the martyrs who died in the Roman arena actually understood the mysteries of the kingdom, and who did not, but they are all saints because they sacrificed their lives for their enlightened or unenlightened. We should acknowledge that many died at the hands of the Roman persecutors, and also that many died at the hands of

corrupt and powerful churches. If any of the enlightened saints had spoken openly of their enlightenment, the churches would have seen them as a threat to their story-based dogma. It is likely that the holy saints were persecuted by both secular opposition and also by the failed faithful of the churches.

It is likely that the modern day 'Great Red Dragons' of denial of the God model will be those among the clergy who run the churches. In our times, they are not allowed to kill the 'heretics' who express the model openly, but in olden times the churches would have spilled the blood of the saints for speaking freely of what they saw as blasphemy. If the failed faithful will not drink the life-giving waters of the God model, then let them drink the blood of the saints who they slaughtered.

We note that the accepted, named saints of the churches of today are not necessarily the true saints that the authors speak of. The real saints were anonymous but dedicated, and did their best to spread the word and teach the deeper truth. But both the secular persecutors and those within the churches killed them for their efforts. It is likely that when the God model emerges from the God story, it will be the modern churches that will persecute it, and devour it, and try their best to keep it buried in the wilderness.

V.7

And I heard another angel out of the altar say, even so, lord God almighty, true, and righteous are your judgements.

7.

The collapse of the old belief system is a harsh but worthy judgment on the failed faithful and all who will deny the model.

V.8

And the fourth angel poured out his vial upon the sun; and power was given to him to scorch men with fire.

8.

The failed faithful are now scorched by their own once bright light of the God myth as the angels of the God model reveal the secret truth to them.

V.9

And men were scorched with great heat, and blasphemed the name of God, which has power over these plagues: and they repented not to give him glory.

9.

The plagues of doubt and uncertainty are caused by the rejection of the model. The failed faithful are torn between the myth and the model. They are tormented by their bad choice and will not repent their decision.

V.10

And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

10.

We remind ourselves that the seat of the dragon-beast is the seat of the first lost sheep-beast of denial of the God story. It will be mostly the failed faithful who will worship the beast of the God myth that rejects the God model. It is likely that both domains of the 'heaven and earth' dwellers will become darkened with doubt and some despair as the light of the Tree of life model overshadows all that they believed in.

V.11

And blasphemed the God of heaven because of their pains and their sores and repented not of their deeds.

11.

The failed faithful will blaspheme the name of the God of the Tree of Life because they prefer the God myth. The worldly earth dweller will also take note because the God story is ridiculous and easy to dismiss, but as an everlasting parable with a philosophical meaning, it might be something to consider.

To help clarify our thinking as best we can, we need to view from the perspective of the God authors trying to get their God story to be accepted by the people. They had their product of the God story, and inside it was their much-treasured Tree of Life model. The authors hoped as many as possible would accept their story, and to then move on to discover the Tree of Life model. But they also knew that although many would be called to the story, only a few would be chosen to understand the story as a parable.

For the sake of the story-parable, it would seem as though they separate us into two groups of heaven and earth dwellers. Those who come into the shop and buy into the God story are the inhabitants of the mind domain of heaven, and those who simply pass by having no interest in the God product are the inhabitants of the mind domain of earth. However, the many who do enter the shop to purchase the God story are the many who misunderstand and instead end up with the God myth.

When the 'Mystery of God' is finished, and the model appears to everyone, the inhabitants of heaven must make a choice between buying the myth or buying the model. And the worldly but more discerning minds of the earth inhabitants might also take note. To them, the God story is easy to dismiss as a fairy-tale of no consequence, but what if it is a very clever philosopher's parable with a much deeper message? Should

they also reconsider their thoughts just as the inhabitants of the mindset of the heaven dwellers. It seems as though the God authors meant their story to enlighten everyone, rich or poor, free or bond, believer, or non-believer, the clever and the simpler minded, but only if it is interpreted as a philosopher's parable.

V.12

And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

12.

As in chapter nine, verse fourteen, the waters of the God myth are dried up as the waters of the fountains of God model replace them. The river Euphrates is a likely same-meaning metaphor as Noah's great flood where the 'all living' of all humankind die (spiritually) as a result of their ungodly acts of the rejection of the good of the model for the sake of the evil of the myth. The metaphor of the first beast of denial of the God story copies through to the second dragon-beast of the failed faithful when they reject the waters of the model. The authors of Revelation could not directly re-use the waters of Noah's flood, so they recreated the waters that flow with the God myth as the waters of that flow along the river Euphrates. As the model emerges from the story these waters will be held back and be dried up.

The mythical kings of the east could be understood as being a recognition of the great philosophies of the far east. We know that the God authors were learned philosophers of the ancient world and they must have been influenced other thinking around at the time. It is probably that the far eastern philosophies of Confucius, Buddha and others who predate the Christian era by five hundred years, were highly influential in the thinking of the early Bible authors. These ancient

philosophies were likely to have been come through the trade routes that brought goods and merchandise to the middle east. The three wise kings from the east bringing gifts in the Gospel story are likely to be representative of the old philosophies that helped inspire the authors of the New Testament as well as the authors of the Old Testament.

We note that John the Baptist baptised his followers from the waters of the river Jordan, but the waters of the river Euphrates (the God myth) were dried up. Can the reader solve the riddle of the waters of the river Jordan? We have learned that the God story is a book of puzzles, and that everything means something. Another exploration will need to look into this. In the meantime, which should we choose to baptise our minds with, the God model or the God myth?

V.13

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

13.

To put things in some kind of order, the dragon is the myth that rejects the model, the beast is the dragon-beast itself, and the false prophet is the myth that falsely prophecy's miracle that will never be. The failed faithful have overcome the first beast of the rejection of the God story, but they succumb to the second 'red dragon-beast' that will reject the newly emerged God model as it becomes un-sealed of its mystery. They prefer to remain with the God myth, but out of its mouth come unclean spirits of false prophecy that tempt the faithful away from searching for the model. The metaphorical frogs are likely to connect to the plague of frogs in the Exodus story that troubled the Egyptians who had held the people captive. Of course, there never were any Egyptians who held the Hebrews captive, it is just a metaphor of how the God myth holds captive the minds of the failed faithful. And so, one frog of unclean spirit from each of the mouths of the beast, the dragon, and false prophet of the God myth.

V.14

For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God almighty.

14.

The Bible prophecy is that after the revealing, there must come a time of reckoning for the failed faithful. They must make a choice between the myth and the model. The authors said through their Jesus character that he would rather his followers were hot or cold, not just lukewarm, with a bit of the model mixed in with a bit of the myth to confirm their bias of fudged preference. But a hot or cold decision of which way to go. If the failed faithful are hot for the God myth, they must be cold for the model and become the as the Great Red Dragon of denial. If they are hot for the model, they must be cold for the myth, and having abandoned it they will become the recovered faithful who have accepted the God model and recovered the inner God of their conscience.

The Gospel authors liken all of us to kings in the kingdoms of our own minds. This is where the silent, inner battle of Armageddon must take place. All of the failed faithful must engage in the great moral debate of myth or model, or be as moral cowards and ignore the question to be killed with the apparent peace that apathy brings. The message from the authors to the kings of heaven, earth, and the whole world, is to choose wisely. Do not be fooled by the false prophets of the God myth, which promise miracles that never come.

V.15

Behold, I come as a thief. Blessed is he that watches, and keeps his garments, lest he walk naked, and they see his shame.

15.

The emergence of the model from the story will be sudden thing. But it will take a long time for it to be accepted. Even so, it comes as a thief in

the night to take everyone by surprise. It may appear before the intellect of the failed faithful, but it is not until it encroaches into the psyche of the belief system that it begins to take effect. One person may see it and accept it straight away, another might see it but not accept it until years later, and many will understand it but chose not to engage with it at all.

Even so, for the serious minded among the faithful who want to be enlightened, it is good that they should sell their houses, give all they have to the poor, and carry the burden of the cross of their conscience, lest the shame of their corrupt hypocrisy be witnessed by all. (This is the best we can interpret at the present time).

V.16

And he gathered them together into a place called in the Hebrew tongue Armageddon.

16.

'Armageddon,' to the gullible it is supposedly a battle at the end of the world, but the world of time and space will never end. The God authors use the once real place of Armageddon as a metaphor of the mind domain where the final battle between the God myth and the God model will take place. So, Armageddon is not an actual place where armies gather to do battle, but a quiet private place of the mind where ideas come to be considered and are accepted or rejected.

V.17

And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, it is done.

17.

Well, here we go again! Another cycle of seven ends with no actual revealing as such, only the inference that the God riddle has been solved,

the mystery of the God story is finished, and a time of reckoning for the failed faithful as the God myth crashes to the ground.

The failed faithful will not search for the model to solve the God riddle because they have failed to question the myth just as the parable of the Talents infers. It will be down to the inquiring agnostics to find the secret God message hidden within the story. To them it is given to understand the mysteries of the kingdom, but only because they have chosen to accept what is given to them.

V.18

And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

18.

As the failed faithful gradually become aware of the God story's deeper message as a philosopher's parable, there will be mutterings of voices as the revealed Tree of life model is considered. The earthquake is when the unstable ground that the myth is built upon is suddenly taken away, just as the little enlightenment that the faithful have is also taken away.

V.19

And the great city was divided into three parts, and the cities of the nation's fell: and great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath.

19.

The authors compare the God myth to a city of delusion that God believer lives in. The city of the myth is a place of captivity and muddled confusion. Egypt, Babylon, Sodom, Gomorrah, Jericho, are all same-meaning metaphors of this great city of fantasy that the failed faithful chose to live in.

As the mystery of the God myth lied to the kings of the world and denied them the truth of the God parable, so also should 'mystery' be denied. Like for like, measure for measure, a balanced judgment on the mystery that has blinded so many for so long. "Come out of her my people, lest you fall as she falls." She was once strong in her deceit and fooled many kings, but now that she and her harlots have been found out, abandon her just as she abandoned the deeper truth of the God parable.

V.20

And every island fled away, and the mountains were not found.

20.

The whole of the inner belief system of the failed faithful begins to fall apart! Over much time, religions, churches, sects, and cults have been formed from the misinterpretation of the God story. Historically, these religions might have hated each other and gone war to kill and destroy, or they might happily co-exist but still be self-killed with peace and apathy. In not searching for the deeper truth, they have become the red dragon-beast that denies the Tree of Life model by the default of not looking.

The greater religions and churches are metaphored as being like rocks that they are built upon. The islands are likely to symbolises the smaller religions, sects, cults, and even individuals who do not belong to any church but worship the beast, the dragon, and the false prophet of the God myth in their own private way.

V.21

And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

21.

Unlike the failed faithful of our times, the early Christians gave up all they had to the poor and shared what was left with each other in the commune of their churches. To secretly hold back some of their wealth was a corrupt and sinful thing that undermined the faith. There are many in the Christian churches in our modern times that claim to be faithful to the values of the Gospel story, but they are rich and hold onto their worldly wealth and become corrupt in spirit. Therefore, when the secret truth is unsealed from the story, their corruption will find them out.

Here the Revelation authors liken the revealing of the God model to a great hail of realisation from the mind-heaven of the failed faithful. Each hailstone is about the weight of a talent of money, the more the Christian rich have, the weightier is the plague each Talent that strikes them. They thought that their material wealth was an asset, they believed they could worship God and mammon. But when the truth of the Gospel parable is revealed, each of the rich faithful will be cursed by the amount of money they have held back from charitable giving.

The rich among the faithful are therefore plagued by the guilt of not giving all they have to the poor, and will blaspheme the name of God by reason of their hypocrisy and materialistic values being found out. We are observant of the parable of the rich young ruler, and are aware that it is a lie that the Christian can be rich in material wealth whilst pretending to worship the God of the Bible.

End of Commentary

Just a One and a Zero

We could see the interpretation of the God story as being like a 'one' and a 'zero.' If interpreted literally it is a zero of limited enlightenment that leads the gullible to the myth. If interpreted abstractly it will lead the wise to the model that is the secret meaning of the story.

The failed faithful are so-called simply because they have failed to question the literal validity of the story. In olden times, people were uneducated, illiterate, and highly superstitious, but in modern times we have the benefit of education, information, and science. We know that the world was not made in six-days with a snake that could talk to people, and we do not believe that a virgin can conceive and give birth, and neither can the dead come back to life again.

It should be obvious to the modern mind that the God story can only be taken seriously if it is understood as a parable with a deeper message. The simpler minded among the faithful have the excuse of their limited thinking, but the church leaders and clergy are educated and cannot be excused of their laziness of mind.

This, the Wicked Generation

When the 'one' of the model does begin to emerge from the story, the 'zero' of the myth will fall apart just as prophesied. The God myth hangs on mystery, and when mystery falls, the myth and all who believe in it will also fall. And this is the wicked generation that the Jesus character spoke of, that whenever new knowledge comes into the world, the Great Red Dragon of denial will always reject it. The flat earth rejected the round earth, creation belief rejected the science of evolution, and the generation of the failed faithful will reject the model.

Who in their right mind receives a letter and fails to break the seal of the envelope to read the message inside? The Ark of the Covenant is the secret testament hidden within the God story. When the seals are broken and the Tree of Life message can finally be delivered, it will be the present-day generation of the failed faithful of the God myth who will try to stop the new knowledge of the hidden testament from emerging from the book of life that was written from the foundation of the world.

Therefore, it is likely that it will be the lukewarm of the God faithful that will become the wicked generation that will reject the model for the myth, so fulfilling the prophecy of the God story, the Gospel, and the book of Revelation. That when they become wise to the model, they must shout it from the rooftops, or else pray that the rocks should fall on them to hide them from the face of the God model.

Throughout all times, whenever there has been a mystery, an answer must be assumed. These assumptions lead to many myths that then take over the belief system of many, leading to mindsets that are hard to overcome. When new thinking that creates a new science comes along, the old assumptions are threatened, and the new idea is rejected. It happened when evolution science threatened creation belief, and when the round earth threatened flat earth belief. Therefore, the generation that exists at the time of any new thinking will always reject it in favour of what they have always assumed. The new kid on the block does not have an easy time when trying to get established. When the Jesus character said that this is the wicked generation, it was a recognition of the difficulty of getting a new concept to be accepted by the old thinking based upon an old assumption. This 'wicked generation' factor the rejection of new thinking might continue throughout several generations until it eventually becomes accepted. Jesus was therefore referring to any generation that rejects the deeper truth of the Gospel story when it becomes known.

Although all religious generations of passed times were ignorant by illiteracy and lack of basic education, this does not apply to the modern-day Christian churches. After hundreds of years in the creation, and two-

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thousand years of being hidden, and even though they will be able to understand the God model, if they feel threatened and reject it in favour of the God myth, then they are the wicked generation that the Jesus character spoke of. For the failed faithful, there is much to think about when the God model come to the surface of our understanding!

End of Chapter Sixteen

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