

The Opening of the Book of Revelation

Chapter Twelve

(Approx. 7,800 words)

“There Should be no More Time.”

The seventh angel has spoken saying that there should be no more time and that the mystery of God must be finished. He stands half in and half out of the moral wilderness of the God mystery. He half reveals and half holds back the rain of enlightenment. All that he (the authors) gives us are riddles that we must solve the meaning ourselves. It is only possible to solve them if we interpret them on the abstract edge of the two-edged sword. The eyes of the little book are on the inside and the backside; therefore, we must look inwardly and not outwardly to interpret. But how good are we at solving abstract riddles?

The Verses

Mary the Mother of Jesus in the story, Mary Magdalene the author 'of' the Story?

V.1

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under feet, and upon her head a crown of twelve stars:

1.

Mary the mother of her man-child Jesus. A woman who's 'immaculately conceived' Gospel story narrative that hides a much deeper message, is metaphorically clothed with light, the lesser light under its feet. And upon her head are twelve crowns of glory. The latter metaphor is probably symbolic of the twelve tribes of Israel.

We have good reason to suspect she, the anonymous Mary, might be the primary author of the Gospel story. Jesus is the main character in the Gospel so why do the Revelation authors give Mary such an accolade of praise similar to that of the Jesus character himself. It is not just Jesus that must hide in the wilderness but his mother also. The fictional story has it that both had to hide from king Herod for three years until he was dead, but the symbolic meaning is that of the author and the deeper message of the Gospel parable must hide in an intellectual wilderness until Time, Times, and the Dividing of Time have passed.

In CH. 6:12 of Revelation, when the sixth seal is opened, "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood." This abstract description infers the collapse of the Christian belief system which is based on the literal interpretation of the Gospel narrative. The opening of the sixth seal reveals that the story is a parable with a much deeper message for those who can receive it. Those among the Christians who cannot receive it are the failed faithful because although

they can intellectually understand, they will still reject the Gospel model in favour of the God myth.

But in any case, the revealing of the Gospel model will likely sit on the back of the minds of the failed faithful and plague their system of belief just as the vision of the four horse-beasts prophecy. For them, the sun of their faith will become black as sackcloth of hair, and the moon will become as blood."

V.2

And she, being with child cried, travailing in birth, and pained to be delivered.

2.

She struggles to produce her child. But we know that the Gospel story is a parable and that there never was a Jesus or a mother. It is more likely that her struggle was to bring her creation to fruition as all authors struggle with their work.

We cannot be sure of this because a collective of authors must have worked together to create such a clever parable. As a possibility but not a probability, it is reasonable to assume that Mary the fictional mother of Jesus was also Mary Magdalen the main author of the parable.

Once created, she with her helpers then had to struggle to get their Gospel story establish as the basis of a religious belief.

For the failed among the Christian faithful, when the deeper message of the Gospel story is delivered it will also be for them a pained delivery.

V.3

And their appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

3.

We can assume that her struggle was firstly to create her parable with the help of others, and then to spread the word of the Gospel. As soon as they begin to spread the word the resistance and rejection of her story of the messiah begins. The early Christians were up against the opposition of the already established religions of the Jews and the gods of the Romans.

We should understand that the historical rejection of the Jesus story by the Jews is itself a prophetic-metaphor of the rejection of the four gospels when they are eventually opened. The Christians of our times want and actual afterlife, not a philosopher's model of spiritual recovery. Therefore, the great red dragon is firstly the historical Jews and the Romans who persecuted the early Christians. Which in turn symbolises the later rejection of gospels when the seals are broken, and they are opened. To pick apart the metaphorical seven heads and ten horns with seven crowns upon his heads seem an impossible thing. But we have become wise in the use of the 'character-factor' conversion.

The Jesus story has Mary and her man-child having to hide in the wilderness from king Herod who feared that Jesus was the future king of the Jews and might grow up to take his kingdom away. It is only story of course, but symbolically king Herod with his crown upon his head is a likely red dragon of opposition and rejection of the Gospel story. In the story Herod dies and it is safe for the woman and her man-child to come out of the wilderness.

This story of the rejection and persecution of the holy men of God and the prophets runs repeatedly throughout the Old Testament and the New Testament. As the fictional story of king Herod persecuting the man-child is symbolic of the future rejection of the opened-up Gospel message, we can use this to understand the riddle of the dragon's seven heads and ten horns with seven crowns upon his heads.

This hiding of the deeper God message from the great red dragon of the 'Philistine' is repeated several times. Beginning with the greater message of Moses hiding in the bullrushes for three days, and finally with the baby Jesus hiding from Herod for three years, and even copies through to Jonah hiding in the belly of the whale.

It would be laborious and time consuming to trawl through the whole of the Old Testament to count the stories that feature a prophet being persecuted by a head of a state, or a king in his kingdom, or a Pharaoh. So, we will not, but if we did, we would likely count seven heads with seven crowns and ten metaphorical horns or projections of rejections of the deeper truth-message coming from their collective heads.

We can reasonably assume that the riddle of the great red dragon with his heads, and crowns, and horns from his heads, are the collective of the stories of persecution and rejection of God's prophets. Symbolically though, the red dragon of the book of Revelation is the final denial of the God model by the failed Christian faithful when it emerges from the God story that ends the God myth.

V.4

And his tail drew the third part of the stars of heaven and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

4.

There is war (a difference of opinion) in the abstract domain of heaven. The metaphorical tail of a beast is used again suggesting the end result of listening to a false teaching that has a sting in its tail. As the Christian faithful have ascended temporality to heaven on the strength of the Jesus story, the red dragon of denial of the deeper message of the God model sweeps his tail. A proportion of the number of the faithful are caught and are cast down to the earth of the Philistine.

We visualise the deeper message of Mary's Gospel parable is about to be born before the world. The great red dragon of denial and rejection of the failed faithful stands ready to kill Mary's brain-child. But God (via the authors) saves him for a season.

The above interpretation might be incorrect. The narrative makes it difficult to know whether the red dragon reference is before or after the revealing. There is a historical rejection the closed-up Gospel story, which is probably symbolic of the greater rejection of the opened-up Gospel model. In the story and also historically, the Jews and Romans symbolise the red dragon of the persecution. The revelation version seems to hop between the rejection factor both before and after the seals are opened.

We should also be aware of the possibility of loss of meaning in translation from one language to another. Also, the translators might have gotten the order of the verses in a wrong sequence. All of these factors have to be borne in mind during our exploration.

However, amid the confusion we must not give up the way the failed faithful have. Instead, we must persevere with our venture thinking to be sure of a better understanding at the end of our exploration. It is not so important that we be absolutely accurate in our interpretation of this strange book of 'hidden things.' As long as we get the gist of what it is about. A revealing of the secret message hidden within the God story, the reaction of inner turmoil among the faithful, and 'one is taken, the other is left.'

V.5

And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up to God, and to his throne.

5.

It seems as though Mary and her brain-child have been taken up to the safety of the heaven of the mindset of the Christian faithful who keep the

Gospel story preserved by their belief system. Although its secret meaning is not understood by them. Even so, one day when the model emerges, the Christ of inner conscience will rule with the unrelenting truth of the Tree of life.

V.6

And the woman fled into the wilderness, where she has a place prepared of God, that they should feed her there a thousand two hundred and sixty days.

6.

We are now in the time before the revealing. Mary and her brain-child have to hide from the dragon of rejection in the intellectual wilderness for an indeterminate time period. She is fed and kept alive by the food of the faith of the Christians who are completely unaware of her hidden Gospel story message.

In the mind of the Gospel's primary author, in her metaphorically creative womb, an embryo grows into a fetus and is born and wrapped in restrictive swaddling clothes unable to express itself freely. The dragon-beast of denial wants to destroy her and devour her child as soon as it is born. The beast of denial chases the woman and her brain-child into the intellectual wilderness of moral abandonment. The worldly earth dwellers dismiss the woman and her child of enlightenment, but the God myth believers feed her for a season for the sake of her story that they cannot understand as a parable.

What we read in the God story is not historical truth but a fictional narrative. As a parable that is a contrived philosophical model, everything means something. In a philosopher's riddle, there are many small things that are put in place within the story that are traditionally overlooked by theologians and Bible scholars. The baby Jesus wrapped in tight swaddling clothes, born in a manger with the lowly animals, no room at the inn, and the two witnesses of the testaments having to prophecy in

sackcloth, and they hold back the rain so that it cannot fall from heaven, these are all subtly inferring that the God story has to speak with great restriction if it is to 'keep the way of the Tree of Life' safely preserved for future generations.

The 'thousand two hundred and sixty days,' is a tad under the three and a years of, 'time, times, and the dividing of times,' and the 'forty-two months,' and a little over Daniels thousand, two hundred and ninety days. And blessed are those who make it passed the three and a half times of the abomination of denial, to the thousand, three hundred and thirty-five days when the 'mystery of God is finished,' and the truth of Mary's immaculate concept of mind-creation can finally emerge from the wilderness.

In the meantime, the failed faithful of the Christian churches might feed Mary's brain-child story with their faith, but they still leave her, and her man-child parable abandoned in the wilderness of their intellectual failing. Therefore, the message seems to be that when the deeper message of the parable of the Gospel is realised, do not abandon it for the sake of the myth.

Note, it is likely that the voice of one John the Baptist crying in the wilderness connects to the woman and her man-child having to hide in wilderness. Mary's brain-child of an abstract model could not be understood at the time (and for three and a half times more). When the fictional John the Baptist tried to baptise the faithful further to the God model, he offered and had his head chopped off. This symbolises the failed faithful of future ages rejecting the God model and Mary's Gospel model of recovery.' Give me the head of John the Baptist,' but when the contents of his head are understood, the failed faithful are offended and might wish they had not asked for it!

V.7

And there was war in heaven: Michael and his angels fought against the dragon: and the dragon fought and his angels,

7.

We now understand that the God story is made up from a collection of fictional narratives that are parables. As such, all of the characters and events are also fictional. As it might say in a dramatised documentary on television, "some of the events and characters in this programme are fictional for the sake of dramatic effect." The mind boggles if we try to understand who the archangels Michael and Gabriel might be, so there is no need to bother. The God authors gave themselves a great deal of imaginative license to subtly communicate the meaning of their parable to the reader. They used many fictional human characters, and also entities called angels. In the darker times of superstition, whatever worked in the minds of God believers of the ancient world was a valid way of communication.

We can reasonably assume that Michael and his angels are metaphors of the thought process necessary for the re-think of the meaning of the God story as a philosopher's parable. In the book of Revelation, all things happen inwardly because "the eyes are on the inside." It might be difficult for the lesser minded among the faithful to think in this way of matters of mind being metaphored as named people and angels. Even so, this is the way we need to proceed if the books are to be opened up to release their deeper messages.

Each of the characters and angels in the God parable symbolise each one of us in some way or other, or else the story would have no meaning. We do not know who Michael is, except to assume he is probably a metaphor of the component part of our minds that overcomes the interpretation that leads the gullible to the God myth. This part of the supernatural believing mind stops the search for the deeper message of the God story as a parable. We are told in Revelation that when 'mystery' ends, the

captivity of Babylon falls, and the deeper truth of the God parable will set us free. The archangel Michael is probably symbolic of the mechanism of
12:10

our minds that manages to look through and beyond the God story to interpret it as a philosopher's parable. He, and his angels (words) go to war with the devil of deception that prevents the gullible from finding the god model with its message of enlightenment.

It is a kind of battle that rages inside the mind between the God myth and the God model. The two horns of the dilemma between the followers of the pale horse and the white horse. If the rider of the white horse of the God model wins, then Michael and his angels have overcome the rider of the pale horse of the God myth. As such, the devil of deception is cast out of the domain of the mind-heaven of the failed faithful, the mystery of God is finished, and the captivity of Babylon and Egypt is ended. When this 'road to Damascus' moment happens, the failed faithful have a choice to make. Either continue with the darkness of the God myth, or accept the enlightenment of the secret testament of the God model. Unless the devil of deception is cast out of the domain of mind, Michael and his angels cannot defeat the power of the Satan of deception of the myth.

V.8

And prevailed not; neither was their place found any more in heaven.

8.

After the revealing, the war in the heaven of the belief system of the faithful will be won by the God model (hopefully), and the God myth will no longer be found. The old God myth has now given way the God model. It seems as though the war between myth and model has been won by the god model. The remaining faithful have rumbled the lies of the four horse-beasts and the red dragon of denial. The God model has been revealed and is has now become the chosen belief of the host of the abstract domain of heaven.

The should understand that although the revealing of the model and the war in heaven reads as a quick one-off, onetime event, old mindsets take

12:11

a long time to die away. It will be over much time that the myth will fade away as the believers themselves die out.

Even so, given enough time, no more will the gullible believe that there is a god in the God story, but instead they shall become wise as gods themselves knowing that the god in the story is a proxy of the god of their own inner conscience.

V.9

And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceives the whole world: he was cast out into the earth, and his angels were cast out with him.

9.

The important words here are 'deceives the whole world.' We can interpret, 'that old serpent, called the devil of delusion that fathers the God myth that deceives the world of the failed faithful.

We should note that the old Hebrew word for the Devil means obstructer or obstruction. Something that gets in the way of a better thing is therefore an evil thing. It might seem difficult for the lesser minded among the Christian faithful to interpret the Devil and Satan as being their own belief system. However, the God story interpreted literally leads to the God myth, and interpreted abstractly as a parable will lead us to the Tree of Life model. The God myth is therefore delusional and is an obstruction that forbids the solving the God riddle.

The parallel here is of the new life trying to break through the shell of an egg. What was once the protector of an embryo from a harsh outside environment can become a restrictor when the time comes for the new life to emerge.

The God story has done successful job at hiding, protecting, and preserving the Tree of Life model hidden inside the book of life. There

12:26

comes a time though when the Covenant of the Testament must be brought out of the Ark for all to see and be enlightened by.

The Satan of the soul of Cain, and the Devil who tempted Adam and Eve were, and are, the reason the Tree of Life had to become the forbidden fruit hidden from the Philistine and the gullible.

In more mindful times the excuse of ignorance and gullibility no longer applies, and all are capable of understanding the concept of a parable with a deeper message within. The God myth is seen as an evil thing because although it was necessary to hide and protect the deeper message for 'three and a half times,' it also makes false promises to the failed faithful and blinds them to the deeper truth of the model. Later in Revelation 18:4, we hear the God voice commanding the faithful to "come out of her my people" lest they also suffer the fate of the collapse of the God myth.

The meaning of it all is that the once protector of the model can become its Satan when the time comes for the new life of the two witnesses to emerge from the ignorance of long held beliefs.

Another point to make here is that the non-thinking faithful believe heaven to be a place of God. But if so, then why are Satan, the dragon, and his angels in heaven in the first place?

We must visualise the Woman and her brain-child of a model of recovery having to hide in the intellectual wilderness from the failed faithful. In their minds their belief system is the domain of heaven. But in that place the Satan of the God myth rules. As the model begins to emerge from the story, the truth will be realised by some among the faithful. When this mind event happens, the Satan of the God myth and his angels of rejection will be cast out of the heaven of the Christian belief system and

cast down to be considered by the inhabitants of the earth (the atheists and all similar).

12:13

The abstract heaven of the religious belief system is a much fought over domain and in the end days of the God mystery, the myth, and the dragon of rejection of the model will no longer be found there.

The best way of understanding the great red dragon is by seeing it as a catch-all metaphor of everything that denies the deeper message of the God story. He is the serpent of temptation in the garden of Eden and the liar who said you will not die if you eat of the tree of the knowledge of good and evil. He is also Cain the murderer of his righteous higher-self. And he is the collective of all the characters in each of the Bible stories who symbolise the rejection of the God representatives of the middle kings and prophets. But beyond all things, the great red dragon is inside all of us when we finally see the God model and reject it for whatever reason. That makes us the sworn enemy of all of the hard work of the God authors, and the suffering and sacrifice of saints and martyrs are brought to nothing by the intellectual rejection of the red dragon-beast.

V.10

And I heard a loud voice in heaven saying, now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

10.

The true meaning of the Gospel is the resurrection of the Christ of conscience. The story enlightens a little, but the model has the greatest illumination.

V.11

And they overcame him by the blood of the lamb, and by the word of their testimony; and they loved not their lives unto death.

12:14

11.

It has been a long time coming. The faithful of the early church died for their faith. They may or may not have been fully enlightened, but they still suffered and died for 'The Word.'

V.12

Therefore rejoice, you heavens, and you that dwell in them, woe to the inhabitants of the earth and of the sea! For the devil is come down to you, having great wrath, because he knows that he has but a short time.

12.

Rejoice all who inhabit the abstract domain of the heaven that has been won by the faithful becoming aware of the God model. But for the earth dwellers of the failed faithful and the atheists, woe, and sorrows to you because the God model has been found and can now speak openly.

It seems as though the mystery that leads to the myth that blinds the faithful to the model, that great star of false prophecy must be cast out of the heaven domain of the belief system of the Christians. The model has now been discovered and the marriage of the bridegroom of the Lamb of conscience with the bride of all humankind can now take place. But although the secret testament of the God story has been delivered to the recovered faithful, woe to the godless inhabitants of the earth domain! Because of their more rational thinking they rejected the God story as a fairy-tale of no significance. But as a philosopher's abstract model with some purpose of meaning, how will they react to it? The failed faithful have converted to become the recovered faithful of the God model, and they have cast out the Devil of deception from their mind domain of heaven. But as it falls to the earth domain of reasoned thought, how will the inhabitants of earth judge the God model with its secret testament fully revealed?

The inhabitants of the mind domain of heaven have become wise, but woe to the inhabitants of the earth domain, and those lost in the moral wilderness of the abandonment of conscience. The devil of deception has
12:15

come down to you, now that the God story is understood as a parable, the God model will play havoc in your belief system just as it did with the failed faithful.

Of course, the God authors could not have known how much of the future world would become aware of the Bible's God story. The huge populations of China, India, and most of the far eastern countries have retained their own gods and philosophies, and atheists will not afford any time to consider a new way of Bible interpretation. We might think that the authors were a little presumptuous in assuming that the whole world will stop to gaze in awe at the emergence of the secret testament of their model. Even so, all authors of all written works hope that one day the world will recognise their efforts. It will be astounding though, that after two-thousand years of being hidden, and the mistaken God myth being the basis of belief for many, the discovery of the God authors' secret model will cause some pause for thought among the more mindful of both the failed faithful and the atheist. Everyone loves a good mystery to be solved, and the woman sits on the beast which hates her and wants to destroy her utterly and completely. It is in our nature to wonder and inquire after the mystery of the God riddle that has sat on our curiosity for centuries, and the thinking person would love to have it solved just to satisfy idle inquisitive.

We could take the population of the world of about eight billion, then half it by excluding children who do not yet have any religious beliefs. Of the four billion that are left, about three billion are unlikely to have any religious faith. The one billion that do harbor some kind of Bible-based belief are split between Judaism, Islam, and Christianity. Of these, some are devout followers of their faith, others have lapsed, and some sort of believe in God but are not quite sure. Even so, we could assume that there are certainly hundreds of millions of people who are in some way or

other interested in the God story enough to take notice of the God model when it emerges from the God story.

12:16

When the dragon of deception does come down to the earth of reality, all God believers will have to acknowledge the God myth as it stands before the God model, and even the agnostic and the atheist might care to consider the God story as a parable that separates human life from mere human existence. In total, and in time, maybe the whole world will come to see the God model as being worthy of thoughtful contemplation. And might even stop persecuting the woman and her man-child of a brain-child of an abstract model of recovery from the moral wilderness.

V.13

And when the dragon saw that he was cast to the earth, he persecuted the woman which brought forth the man child.

13.

Then the dragon of the denial and rejection of the model, who is also called Satan and the Devil, has now come down to earth (the devil is in the detail of the mystery of the God story). All those who maintain the God myth of the failed faithful and the atheists will attack and persecute Mary and the meaning of her brain-child model.

V.14

And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

14.

So far it seems as though the secret Gospel message has been opened and delivered to the faithful. War in heaven has been won by the model

over the myth. There are some takers and some leavers. The leavers among the faithful have fallen from heaven to be among the atheist earth dwellers (Cain).

12:17

However, in verse fourteen we seem to have jumped back again to the time before the opening of the Gospel seal. It is likely that the authors are taking us back and forth between a revealing to some among the historical faithful but not to all. For the few mindful who could have understood the mysteries of the kingdom of the God model, the enlightenment has already come. But for the many called to the God story, they must tarry till it comes. Even so, for the less mindful among the Christians 'who must tarry' it is their faith that feeds the woman and her parable for a time, and times, and half a time.

This explains the confusion of the past and present time factor of the Revelation narrative. That it goes back and forth from the model being hidden to the many but at the same time revealed to the few, and then back again to those who must still 'tarry' till the model comes. In the meantime, before the full revealing of the model to everyone, the unenlightened Christians will feed Mary's hidden model with their faith in it as a literal story.

We could say that Mary's secret model had to be hidden in the intellectual wilderness like a time capsule being buried in the ground. The serpent that caused the flood to wash away her model from our perception is the beast of denial and the God myth itself. But the earth domain of the failed faithful opened its mouth to swallow the waters outright denial while they fed her story with their faith.

V.15

And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

15.

It would seem as though the Christian faithful are part partakers in her persecution through their innocent ignorance of the model, but at the same time they feed her story with their faith whilst being unaware of the story's deeper parable message.

12:18

V.16

And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

16.

The metaphor of the lowly earth dweller is used again to symbolise the unenlightened among the faithful who swallow up the flood of the persecution of the dragon with their simple faith in the Gospel story. In

effect, they keep Mary's Gospel alive by feeding it with their belief in it as literal truth and historical fact. However, the anonymous mystery disciple 'whom Jesus loved' must tarry a season until he (the model) comes.

V.17

And the dragon was wroth with the woman and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

17.

The great red dragon of denial seems to apply to both the atheist who denies the closed-up Gospel message and also the failed faithful who will reject the opened-up Gospels message.

We understand though that there are as many who are righteous among the atheists as there are unrighteous among the failed faithful. Among the those who are the failed faithful who fail the Jesus story and the model are Thomas the doubter, Peter the denier, and Judas the betrayer.

End of First Commentary.

A Second Commentary of Chapter Twelve

12:19

This first attempt at trying to understand the rejection of Mary's Gospel story and its subtext of meaning, gets us a little way. It is worth doing a little more though to give some further insight. The authors seem to go back and forth from the rejection of the story, through to the later rejection of the Gospel model itself. In either case, she and her brain-child of a philosophical model remains in the intellectual wilderness, fed, and kept alive only by the food of the faith that the unknowing Christians give to her.

V.1

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under feet, and upon her head a crown of twelve stars:

V.2

And she, being with child cried, travailing in birth, and pained to be delivered.

V.3

And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

V.4

And his tail drew the third part of the stars of heaven and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

V.5

And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up to God, and to his throne.

12:20

V.6

And the woman fled into the wilderness, where she has a place prepared of God, that they should feed her there a thousand two hundred and sixty days.

Verses 1-6.....

Our exploration is assuming the domain of heaven is the mind state of those who lean toward the God of the Bible, and that the earth domain is the habitation of the more worldly (symbolised by Cain) who do not consider God as part of their thinking. Although heaven is usually seen as the place of God, he is not fully in control yet. The mind state of heaven is a much fought over place where God of light should be king, but where Satan is the price of darkness waiting to become king.

The collective of the authors of the Gospel story describe their creation as a wonder appearing in the consciousness of our thinking. As a fictional story which is a parable, we might assume that Mary the mother of Jesus is also Mary the primary author of the Gospel story (every story must have an author). To the Christian faithful, her story is full of light and glory. As a mother character in her own story, she gives birth to her man-child Jesus character. In her story, she and her man-child must hide in the wilderness for three years from the threat of king Herod. The likely symbolic meaning is that the author and the brain-child of the subtext of the story must remain hidden until three and a half times have passed, and the secret message can be revealed.

The great red dragon connects to the threat of king Herod, and is symbolic of other metaphors of denial of the God model. Moses hiding

from Pharaoh, Daniel, and king Nebuchadnezzar, and even Jonah in the belly of a whale, are all same-meaning metaphors of the deeper truth having to hide from the insensitivity of the Philistine.

As soon as the Gospel story appears, even to the faithful, the great red dragon of insensitive ignorance becomes the governing factor of the

12:20

denial of its deeper message. This misinterpretation of the story creates the Jesus myth that is the bedrock belief of the Christians to this very day.

Therefore, it is the great red dragon that has enabled this belief to have survived for as long as it has. Unbeknownst to the Christians, the secret subtext of meaning still lies hidden within the Gospel story narrative.

The heads, crowns, and horns (presumably the kind that are blown through to make sound), are likely to refer to the kings in the wilderness stories who opposed the prophets when they tried to 'educate' the insensitive to the deeper God message. We could presume that the tail of the red dragon of insensitivity swept away an indeterminate number of those who might have understood, but did not. Even so, she, the author, prevailed and gave life to her brain-child of an abstract model, which has had to hide in the intellectual wilderness until now.

Two Factors to Consider

It is important to understand that there are two factors at work in the description of chapter twelve. The first hurdle the Gospel story authors faced was getting it off the ground and into the consciousness of the minds of the early flowers of the Jesu character. They were attracted to the story unaware of its deeper subtext of meaning. Even so, the opposition of the Christian belief was the pre-existing religion of Judaism. It, along with the Romans, saw Christianity as a threat to their power of influence and control over the population.

The first red dragon of denial of the Gospel story was the persecution by the Jews and Romans. Although there never was a Jesus who was crucified by anyone, we know that the early Christian church had to suffer many things to get their religion established. We know this persecution

12:22

and denial to be historical fact. Beyond the forceful resistance of Gospel story by the established powers, there was the simpler denial (but not persecution) by individuals who did not believe in the Jesus character's promise of a resurrection to eternal life.

This very real historical denial and persecution of the literal interpretation Gospel story can then be used as a metaphor of a different kind of red dragon of denial. After three and a half times have elapsed, the 'mystery of God is finished,' and the Jesus story will be understood in its more intelligent interpretation. When this revealing happens, it will be those among the failed faithful who will become the great red dragon of denial of unsealed God story.

A double whammy of denial then. First the historical rejection of the story, and secondly, when the deeper subtext of meaning emerges, it be denied in our times by those who claim to be loyal Christians.

In verse six, 'And the woman fled into the wilderness, where she has a place prepared of God, that they should feed her there a thousand two hundred and sixty days.' This feeding of her and her man-child, is likely to mean the Christians keeping the Gospel story alive in the intellectual wilderness by their belief in it as being literal truth.

The Christians feeding of her (the Gospel story) with their faith for a thousand, two hundred and sixty days, is again an indeterminate time period assumed by the Gospel authors. It is not known how the metaphor of a thousand, two hundred and sixty days connects to the ending of three and a half times, except for Daniels set time for the abomination of denial to be exceeded by a number of days after. We might assume that after Mary's brain-child of subtext is realised, it will be a long wait before it

is fully brought out of the wilderness and generally accepted by the recovered faithful (the mystery disciple must 'tarry' awhile still).

We can surmise that the factor of the double narrative of the Gospel story means that it once had to hide from its persecutors as history tells us. The
12:23

authors of Revelation who also wrote the Gospel as a parable and knew the secret subtext of meaning, used the first persecution as a metaphor of the second persecution when the hidden message eventually emerges from the story. The indeterminate time factor of three and a half times is used throughout the God story as the time that the God riddle remains unsolved. It is likely that the woman and her man-child has had to hide in the wilderness not from historical persecutors, but from the very Christians that have fed her story with their faith for the last two thousand years. When her story is understood as a parable, Mary's brain-child will have been born it, but the 'Great Red Dragon' of the Christian churches will immediately reject, deny, and persecute the deeper message.

And this is the irony and the hypocrisy of the failed faithful, that they claim their belief, but when the truth finally emerges, they become the serpent that prefers the devil of deception over the deeper message.

V.7

And there was war in heaven: Michael and his angels fought against the dragon: and the dragon fought and his angels,

V.8

And prevailed not; neither was their place found any more in heaven.

V.9

And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceives the whole world: he was cast out into the earth, and his angels were cast out with him.

V.10

And I heard a loud voice in heaven saying, now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

12:24

V.11

And they overcame him by the blood of the lamb, and by the word of their testimony; and they loved not their lives unto death.

We are now more mindful of this jumping back and forth from the first historical struggle and rejection of the Gospel story to the second rejection of it as parable by the failed faithful in our modern times. Even so, the subtext will win in the end because it is a no-brainer. But once heaven has been won, the failed faithful have become the recovered faithful, the Godless and worldly inhabitants of the earth domain must still be won over to the God model.

The dragon of denial of the model has fallen from the mindset of the faithful, and with nowhere else to go it comes down to earth to bother even the ungodly.

We note that the God model is quite worthy of consideration by anyone with an intelligent, inquiring mind and something of a conscience. But for the inhabitants of the wilderness of the domain of the salty sea, what hope is there that they might consider an abstract model of the human condition even when no longer disguised as religion?

V.12

Therefore rejoice, you heavens, and you that dwell in them, woe to the inhabitants of the earth and of the sea! For the devil is come down to you, having great wrath, because he knows that he has but a short time.

V.13

And when the dragon saw that he was cast to the earth, he persecuted the woman which brought forth the man child.

V.14

And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

12:25

V.15

And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

V.16

And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

V.17

And the dragon was wroth with the woman and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

The authors still use this factor of back and forth from the first historical rejection of the story (the first coming) to the second rejection of the subtext of deeper meaning (the second coming). We can be certain though, that the great red dragon of denial and rejection of the Tree of Life God model is ever present, and shall remain so from generation to generation, because we are always ignorant until we choose to become wise. But for many, the moral wilderness is a pleasant place to be for those with no conscience to accuse them.

End of Second Commentary

Summing Up

We have had something of a dabble at trying to understand chapter twelve. Its basics are that the Gospel story gets rejected, historically, and to this day by atheists. Much persecuted in olden days but not so in modern times

12:26

where it has become accepted by society, yet it is made dull and mundane by unenlightened clerics. The Jesus story has him and his mother having to hide in the wilderness from mortal threat of a king (we are aware the story characters are fictional). However, this story is a metaphor of the Gospel's secret subtext of meaning having to remain hidden in the intellectual wilderness from the threat of the dragon of denial and rejection. Lost and forlorn, the story would die except it is fed by the faith of the Christians. But unbeknownst to them, when the secret subtext eventually emerges from the story, it might be those who once fed Mary and her brain-child of a parable that will turn on her just as Judas betrayed Jesus in the story.

End of Chapter Twelve

Copyright © P. Robinson 2023. All rights reserved.