

The Opening of the Book of Revelation

Chapter Nineteen

(Approx. 6,900 words)

“Babylon is Fallen, is Fallen!”

‘The end of the God myth and the escape from Egypt and Babylon’

Is the God story of the Bible literal truth and historical fact, or is it a philosopher’s parable of human life? If the latter, it would mean that all religious belief is based upon the traditional interpretation is a myth, and that there was no six-day creation, snakes cannot talk to people, and the dead must remain dead.

In chapter nineteen of the book of Revelation, the metaphorical woman who symbolises the misinterpretation of the mystery that surrounds the God story has been found out. As the meaning of the God parable becomes known, the woman who once led the gullible to the captivity of the God myth must ‘fall’ from her place in the thinking of the faithful. Now that the Tree of Life God model has emerged from the story, the searching mind need no longer fornicate with the treacherous woman who leads them into the blind alley of the God myth.

The verses of the chapter assumes it has now become known that the God story is a parable, and its secret message is out in the open for all to see. The woman who once held captive the unguided minds of the faithful must now be judged to be a false prophet full of lies and deception. Finally, the deeper truth of the God story is delivered, and the inquiring mind can be married to the Holy Lamb of God that symbolises the inner conscience of the multitude of all living.

The lost sheep-beast of Cain who killed his conscience and abandoned God, must wander in the moral wilderness. With God he was once strong and able to defeat his enemies, but without God he becomes weak, and his enemies defeat him and lead him into the slavery and captivity of Egypt and Babylon. In Alpha, the God-voice says, "Let my people go," and he parts the waves of the myth allowing them to escape. In the Omega of Revelation, he says, "come out of her my people" as the 'mystery of God is finished.' Babylon has fallen, and the myth that has held captive for so long has come to its end. Three and a half times are ended, freedom is possible and the curse of the mark of the beast can be removed forever.

The Verses

V.1

And after these things I heard a great voice of many people in heaven, saying, alleluia; salvation, and glory, and honor, and power, unto the lord our God:

1.

The true faithful have now become wise to the secret testament of the God model. The whole host of the heaven domain of mind glorify the newfound truth of the Tree of Life.

V.2

For true and righteous are his judgements: for he has judged the great whore, which did corrupt the earth with her fornication, and has avenged the blood of his servants at her hand.

2.

The truth judges the lie!

The God myth led the faithful away from the model, but she is no more. Just as the godless killed the martyrs, so the false faithful of the churches have killed their sacrifice by not searching for the deeper truth. In not accepting the God model they are just as guilty as the godless persecutors of the saints and martyrs of the early Christians. She is gone, that Jezebel who crept into the churches of the ages, claiming loyalty to God but corrupting the faithful to stop searching for the deeper truth. She honored the name of God with her mouth, but her heart was with the Devil of deceit. All who fornicate in their minds with the whore will deny themselves the deeper truth and will be judged along with her.

V.3

And again, they said, alleluia, and her smoke rose up for ever and ever.

3.

The host of the collective of the angels of the recovered faithful agree with the judgment of the woman who once deceived them. The smoke of the myth that has been burned by the truth rises up just as the smoke of the flat earth rises up before the round earth , forevermore!

V.4

And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, amen; alleluia.

4.

We can assume that these are the twenty-four books of the old testament of named elders, and the four books of the Gospel, which are the collective of the two witnesses of the two testaments. They worship the God of the Tree of Life with their words written in the books. 'Amen' means 'so be it,' and 'alleluia' or 'hallelujah' means 'glory' and 'celebration.'

Or we could see it the other way around. The first witness is the Old Testament which is part made up of twenty-four books that bear the name of an elder, and second witness is the New Testament which consists of the four gospels.

Just as the sender of a letter hopes that the recipient will open the envelope and read the message, the God authors hoped their hidden message would be delivered one day through the container of their God story.

V.5

And a voice came out of the throne, saying, praise our God, all you his servants, and you that fear him, both small and great.

5.

All of the angels of the God message agree!

V.6

And I heard as were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundering's, saying, alleluia: for the lord God omnipotent reigns.'

6.

Multitude of the once lost but now recovered beast of all humankind (symbolised by Cain),

The many waters of the multitude speaking in the many tongues of many languages. The God of the authors is omnipotent because he symbolises the recovered conscience of us all. Wherever humankind exists, the God of inner conscience is there also. Cain has become Abel and is no longer lost in the godless moral wilderness.

We might add that the Jesus character 'walks on the waters' of the imaginations of all who read his story. Although many are called to the story, only a few are chosen to understand its mysteries as a parable of human life.

V.7

Let us be glad and rejoice and give honor to him: for the marriage of the lamb is come, and his wife has made herself ready.

7.

Marriage! Between whom?

The Holy Lamb of God is the secret message of the God story that symbolises our inner conscience that is so easily killed. The authors of the God story and those of Revelation want us to become aware of the importance of listening to our conscience. They liken the silent voice of conscience to the innocence of a lamb. The Cain and Abel story links to the innocent lamb that Abel symbolises, which also links to the lamb (without blemish) of the Passover story. Accept the sacrifice of the lamb and use the mark of its blood as a warning to the avenging angel to 'pass over' the house of the firstborn (Cain).

The model has it that Abel returns as Jesus to die and when he is dead the lost soul of Cain is invited to eat his flesh and drink his blood. In consuming the body of his slain brother Abel, when his Jesus persona rises from the dead, Cain rise with him and the two are reunited as one living soul. The character value of God in the story is that of our conscience within the model. The story tells us to listen to God, follow

God, and be faithfully obedient to the voice of God. The model copies the story by telling us to listen to conscience, follow conscience, and be faithfully obedient to the voice of our inner conscience.

We can reasonably assume that the God authors used the innocence of a lamb that is led to the slaughter in the stories to symbolise us leading our conscience to the slaughter by our neglect and abandonment of it. "The marriage of the lamb is come" simply means that we must reunite with our abandoned conscience. This means that we are the bride that has made ourselves ready by washing away the sin of killing Abel by accepting 'the blood of Christ.' Therefore, the lamb that represents the righteousness of God, Abel, and Jesus, is the bridegroom, which will marry the bride that is all of us. Of course, it is all symbolic and the marriage of the 'all living' of the multitude of all humankind with the Holy lamb of inner conscience is a genderless union.

We should note that if any who inhabit the world of the God myth are asked to explain the meaning of these things, they will not be able to answer. In the two-thousand years of the collective of all of the churches, no theologian, church leader, priest, or any among the laity, have no idea how the riddles work, or the meaning of the metaphors. Their thinking is distracted and corrupted by the God myth, therefore they are not searching for the God model.

If they are asked what the Holy Lamb of God is, or what the marriage is about, or any similar basic God story questions, they cannot answer because they have never really thought about it.

Our exploration is unique in that it does not mix a bit of literal with a bit of abstract that leads to the obvious confusion of the traditional Bible study. The God story is pure fiction in the form of a philosopher's parable of human life, but hidden to ensure its survival until more enlightened times arrive.

V.8

And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

8.

To her, the bride that symbolises all of us, it is granted that the recovered faithful should be arrayed in the clean white linen of the words of the saints that delivered the two witnesses of the God story. Both the godless earth inhabitant and the failed faithful (it is difficult to separate the two) have abandoned God myth and have accepted the newly revealed God model. The failed faithful have become the recovered faithful having recovered the secret testament (covenant) from the Ark (container) of the God story.

To the recovered faithful it was granted to them that they should be symbolically arrayed in the spiritually clean and white clothes of the righteousness of the saints who preached and prophesied the Word of God. The saints and martyrs were persecuted to their deaths for 'The Word' but remained loyal and faithful servants to the end.

After all of the hard work, suffering and sacrifice of those of olden times who kept and brought the Word of God to our attention, if the revealing of the secret testament is rejected by the faithful, they will have committed the unforgivable sin of the blasphemy against the Holy Spirit of the covenant that was laid hidden within the God story, but is now revealed.

V.9

And he says to me, write, blessed are they which are called to the marriage supper of the lamb, and he said to me, these are the true sayings of God.

9.

The marriage of the lamb with the bride of humankind, is the meaning of the parable of the prodigal son. When he returned to the home he had

abandoned, he was not judged but instead he was welcomed back with a great feast of celebration. The failed faithful full will honor God with their mouths, but when invited to the marriage supper of the feast they will make excuses not to attend. Such is the corruption of those who claim God but are instead of 'the synagogue of Satan.'

This of course is the meaning of the parable of wedding guests in the Gospel story that the Jesus character spoke of as a warning the false among the faithful. To watch and be ever vigilant, for they cannot know when the truth of the hidden testament will come to them!

V.10

And I fell at his feet to worship him, and he said to me, see you do it not: I am your fellow servant, and of your brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophesy.

10.

"For the testimony of Jesus is the spirit of prophesy." This simple statement is loaded. It means that the entire story of Jesus never happened as an historical event. It is a parable, and as such its prophecy is that of the future event of the second coming of the deeper message that the story carries. The story may be read as real events at that time, but as a carrier of a deeper message, its testament is the 'spirit of prophesy' of an event yet to be.

We remind ourselves that the angel speaking in the narrative is anonymous. All angels of God and all righteous God characters in the stories, and Jesus with all of his disciples. are all at one with God. Therefore, within the early Christian church, all are servants of God and are equal in status, and no one should worship another person, only the God of the lamb of inner conscience.

V.11

And I saw heaven opened and behold a white horse; and he that sat upon him was called faithful and true, and in righteousness he does judge and make war.

11.

Here there is the connection between the white horse in chapter six, verse two that must fight against the pale horse of spiritual death.

We are aware of the two levels of narrative of the Gospels story of salvation. The story itself if not understood as a parable, will give only limited self-enlightenment. The meaning of the parable is to direct us inward toward self-knowledge which brings greater enlightenment. When the Christian faithful become aware that the Jesus story is only a parable, they will struggle to accept it as such. If they continue to follow the pale horse of the God myth, they will miss the white horse of the God model. The black horse holds the balance of choice that must be made. Do not hurt the oil of the deeper meaning of the wine of the Gospel story! Lest they lose in the battle of Armageddon of the red horse.

We can see the four horses-beasts as being the four component parts of the battle of Armageddon. The two sides of the God myth versus the God model of the inner battle of the dilemma. The red horse of blood that symbolises the battle of conflict. And the black horse that symbolises the treble decision that hangs in the balance. How should the faithful choose, to ride the opaque (through the glass darkly) pale horse of the God myth and reject the white horse of righteousness the God model? Or should they abandon the God myth altogether and ride the white horse of the 'Word of God' of the unsealed secret testament? If the failed faithful make the wrong choice, their spiritual salvation (if they take it seriously) hangs in the balance. They should take care not to betray the Jesus character they claim to believe in lest they earn themselves the name of Judas Iscariot.

We might assume that the 'great day of the Lord' is the final battle between good and evil. But it is not as simple as that. The model must

come out of the story-parable just as a letter must come out of the envelope, or else how can the message be delivered? The Christian faithful believe they have found Jesus, but what have they really found? A story of impossible events with larger than life characters who can come back from the dead, or is it a philosopher's parable? The story tells them that when they die, they will rise again from the dead, but as a parable the salvation of the soul is to be born again in spirit only. Until this message is understood, the God myth stands in the way of the model, and as such, it resists the deeper message of the story.

V.12

His eyes were as a flame of fire, and on his head were many crowns: and he had a name that no man knew, but he himself.

12.

Abel, the Holy lamb of God, the Christ that abides forever, because he symbolises conscience that never actually dies.

This is the Word of God itself, not hidden but fully expressed to all who can receive it. Verse twelve says that his name is known only to himself, yet verse thirteen contradicts by giving his name. The many crowns (or glory) are likely to symbolise the multitude of the true faithful who have come to understand the mysteries of the kingdom and engage with the Tree of Life model. Only the recovered faithful know the name of the rider of the white horse of righteousness.

The parable-dependent struggle to understand these things as they find it difficult to convert the characters in the stories to their factors of meaning within the God model. They will visualise the Jesus character as the rider of the white horse, not understanding his symbolic value as being the Word of God that he spoke in the Gospel parable. The truer visualisation is that of the Word of God of the two testaments riding the white horse of the purity of righteousness.

V.13

And he was clothed with a vesture dipped in blood: and his name is called THE WORD OF GOD.

13.

The symbolic meaning of his vesture (clothing) being dipped in blood, is that of the blood of righteous Able, the blood of all who gave up their lives for 'The Word,' and particularly the blood sacrifice of Jesus who died for our sins, only so that he could 'take up his life again' as many times as he needs too (within the allowability of the abstract God model). He will die and be reborn for each individual who accepts his offer of redemption.

V.14

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

14.

"On his head were many crowns," symbolising the nature of the Word of God spread among the true faithful. Each has a crown of glory over the pale horse of the God myth. They can receive the hidden testament as they have washed their garments in the blood of the lamb of the God of their inner conscience.

V.15

And out of his mouth goes a sharp sword, that with it he should smite the nations: and he shall rule with a rod of iron: and he treads the winepress of the fierceness and wrath of almighty God.

15.

Out of his mouth is the sharp sword of truth that it should judge the multitude of the nations that have abandoned conscience in favour of the many harlots of the earth.

It might seem presumptuous of the God authors that they believed that one day the whole world would find, acknowledge, accept, and engage with their Tree of Life model. We should understand though that as philosophers and observers of the human condition, they saw the abandonment of conscience as a great evil in the world. If evil should ever overtake the good in the world (that man should imagine evil only continually), then no flesh should survive. In other words, we will eventually destroy ourselves by default of not having the right moral values.

This is the nature of all truth messages that as simple as they sound, if we honour them, we will save ourselves from the bad effects of not doing so. Smoking kills, so stop or else we shall surely die, be careful when crossing the road, or else we shall surely die, think about the negative effects of an immoral lifestyle, or else we shall surely die in the spiritual sense. The authors did not see righteous values as a choice thing, but as a necessity for the future survival of all humankind. Their message is that our evil will catch us out in the end as all evil is a snare, and the truth might well judge us in the end, although it might be a little too late.

As far as the nations of the world are concerned, things are in a very negative state right now. Corrupt governments governing the for the very rich at the abandonment of all others (and lining their pockets in the process), as well as failed religious leaders who are supposed to set an example of guidance but have given up. So where will the leadership come from except, we educate ourselves away from false values and complacency. The world will not fix itself, and as the world order speeds up its deteriorating state of play, it is not so much the wrath of God we should be concerned with, but the outcomes of our own failings.

V.16

And he has on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

16.

A repeat of verse thirteen! We can only go into a straight interpretation of the metaphors. We can visualise the Word of God as a figure on a white horse of purity. The figure wears a garment with 'KING OF KINGS, AND LORD OF LORDS' written on it. The gullible will see Jesus riding a white horse, but to the 'knowing' it is an abstract depiction of the righteousness of the God model on its transportation of the God story. Jesus, although a fictional character, is the Word of God that he spoke in the Gospel parable. He is his word, and his word is he. He rides on the white horse of the purity of his message albeit that most of it is hidden from the failed faithful.

The God authors saw all of us as kings in the kingdoms of our own minds. But the prince of darkness wants to take over to become king (Mr. Hyde taking over from Dr. Jekyll). However, accept the truth of the God model and its truth sets us free to be true kings in our kingdoms. The guide that sits in our domains is the Word of God that is the king of kings and Lord of lords.

V.17

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come, and gather yourselves together unto the supper of the great God;

17.

An abstract messenger standing in the light of the message, cries out its message. We have the metaphor of the fowls that fly abstractly in the midst of the heaven domain of mind. All of the faithful in their domains of heaven, although they might not be fully enlightened, are called to the great feast of celebration at the marriage of the Holy Lamb of God (our conscience) to the lost soul of humankind. The feast is likely to be that of the opening of the books as the God model begins to emerge from the God story. It reads as though it is an instant event, but self-awareness via

the illumination of the opened books will be a slow process over a period of time.

But we should bear in mind the parable of the wedding guests. Many among the faithful have promised to attend the wedding feast of the Lamb, but when the time comes, they will make their excuses not to attend but instead to abandon their tenuous faith when they realise that the God story is a parable. In which case, the prodigal son did not return home, and there was no feast of celebration!

V.18

That you may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

18.

The recovered faithful rejoice that enemies of the God model are overcome, and the flesh and bones of the bodies of unrighteousness beliefs are symbolically consumed.

The verse works a little against the metaphor of the white horse that battles the pale horse. The authors were probably a little at odds with their use of riders and horses. The kings, captains, mighty men, and the flesh of their the horses they ride, are overwhelmed by the victory of the true faithful who have found and accepted the God model. The kings of the godless domains, and the kings of the God myth domain, all fall before the truth of the God model.

V.19

And I saw the beast, and the kings of the earth, and their armies, gathered to make war against him that sat on the horse, and against his army.

19.

The authors reuse the metaphor of the white horse and the rider again. The beast is likely to be the lost sheep-beast of fallen humankind symbolised by the Cain character. He was a tiller of the soil, and the blood of innocent Abel whom he killed, cried out to God from the ground. Therefore, fallen humankind are the kings of the earth domain. We can only assume that the lost Cain-sheep-beast, having killed the righteousness of the shepherd Abel, also rejects the God story that tries to save him from his sin.

But it is not as simple as that. We know that there are many people in the world who are unknowingly more righteous in their natural kindness and humanitarian beliefs than many who claim to believe in God (but their hearts are far from him). So, who is the real beast that goes to war with God model? It is likely to be a symbolic catch-all of everyone who rejects righteousness under whatever name it comes. Not necessarily the atheist or agnostic, but everyone who will reject the truth of the God model. There will be many among the unrighteous kings of the earth, and also many among the failed faithful who having ascended up to the heaven domain of mind on the strength of the God story, will fall back to the earth domain along with the fallen angel of the God myth.

The failed faithful want their God, it is what they signed up to (mentally), it is what they have paid for (monetarily), it is what they expect to get (everlasting life). They do not want the God model because it attacks their faith, and so they will attack it back. These then are the kings of the earth domain, and their armies, which will gather together make war against 'him that sat on the white horse' of the God model, and against his army.

We should be aware of the addiction of dogmatic God belief. All faiths are masters at the exclusion of all other faiths and persuasions. In the historical past, different faiths have gone to literal war with each other. The Judaic religions have hated the Islam religions, the Islamic have hated the Christian faiths, and the Christians have hated the Judaic religions. Each seeing the others are infidels, non-kosher, or heathens. And at times, their

armies have gathered to do battle with each other, to kill with swords and with the horses they rode on. Just as each religion rejects all others, so shall they all reject the God model in favour of their respective versions of the God myth. So much for religion being the pathway to enlightenment!

The real anti-Christ can only come when the true meaning of the Jesus story comes. As soon as the deeper message appears before the eyes of the faithful, one will be taken, the other left. Those who take the Christ model and engage with will justify the creation of it and the writing of the God story that delivers it. Those who reject the Christ model also reject the story that delivers it, and they will become the real anti-Christ of the false prophet that is called the Great Red Dragon. It will be these failed among faithful who will view the riders of the white horse of the God model as infidels, non-kosher, and heathens.

Religious belief can be almost fascist-like in its dogma, to the exclusion of all others. Along comes the God parable with its hidden message of moral philosophy that challenges all faith based on the God story being literal truth and historical fact. The armies of the God myth will therefore gather against the armies of the God model to do battle on the great day of the Lord as is prophesied. But this battle is not a great world event, and no blood will be shed!

Armageddon will happen in dribs and drabs at different times for different people among the faithful, and if it even happens at all It will be a private inner event of the two horns of the dilemma, and will take place quietly at home in the comfort of the armchair.

V.20

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image, these both were cast alive into a lake of fire burning with brimstone.

20.

It is probable that the first beast of revelation symbolises all humankind who unconsciously kills their conscience by neglect and abandonment. The beast metaphor is that of Cain who killed the shepherd-brother of his higher moral self. With no shepherd to keep him, he becomes the spiritually lost sheep-beast that wanders in the moral wilderness. With the mark of the blood of his slaughtered brother of his right hand, the avenging angel of final judgment is warned off, but only until the three and a half times of spiritual desolation potentially ends upon the arrival of the saviour Messiah. This saviour is his brother Abel having returned as Jesus to offer his life to Cain as a ransom to buy back his lost soul.

The first beast rejected the God of the higher self. However, there is a second beast that is an image of the first. If the faithful that have become followers of Jesus, then reject the deeper message of the Gospel story, they take on the image of the first beast. This rejection is symbolised by Judas character who kissed him only as a sign of betraying him to his enemies.

The best parallel is to imagine the God authors as being shop keepers with their God product the shelves in their shop. The 'all living' of all humankind are the people who walk passed not bothering to enter the shop to buy the merchandise. They are the first beast of rejection of the author's product. But some do enter and buy into the God product believing it will give them eternal life. But when they take it home and unwrap it, they realise it is not the kind of eternal life they thought it to be. Disappointed, they reject it and take back to the shop to get their money back. These disappointed ones are the second beast of the failed faithful who that have bought the God product but then reject it when they are not satisfied with the content. At first, they doubt the God model, then they deny the God model, then they betray the God story when they realise its deeper message as a parable. It is this second denial of the meaning of the Gospel story that is the blasphemy against the Holy Ghost that is the unforgivable sin. Whoever among the Christian faithful who reject the God model for the God myth, will have committed the

unforgivable sin. Therefore, they the beast of the blasphemy of rejection, and the false prophet of the God myth that deceives with false promises it can never deliver, will be cast alive into the lake of fire that burns forever.

It is interesting to note that the false prophet of the God myth 'wrought miracles before the mind's eye of the beast of the failed faithful. He (the God myth) deceived them that had received the mark of the beast (of the blood of the lamb). These first beasts have rejected the God story of spiritual salvation, and those who worship his image of rejection are the failed faithful who having accepted the Gospel story, then reject it as a parable of human life. As they have doubted, denied, and betrayed the Holy Ghost of the image of the story, so they shall also be denied by the Holy Spirit of salvation and not receive eternal spiritual life.

We can visualise the God myth falling before the emergence of the God model just as the flat fell before the emergence of the Round earth. And all those who continue to believe in the God myth and reject the model will fall into the place where the myth of the flat earth and the went to.

V.21

And the remnants were slain with the sword of him that sat upon the horse, which sword proceeds out of his mouth: and all the fowls were filled with their flesh.

21.

Those left who considered the deeper message of the Gospel model for a while but did not take it up will continue to be (spiritually) with the sword of truth from the mouth of the Word of God that sits on the white horse. And the fowls of the recovered faithful who have accepted the God model will 'eat up' the dead bodies of the failed faithful of the image of the second beast.

In other words, just as the science of the round earth ate up the flat earth myth, so shall the God model cancel out the God myth. As the parable of

the Talents infers, those (of the God myth) who have the least understanding, even the little they have shall be taken away. Those who have the greater understanding that the God model delivers, shall more added. To some ten-fold, to others thirty-fold, and even a hundred-fold, each according to their level of understanding of the enlightenment that the Tree of Life model will bring to them. Belief based upon the God story alone is limited in its illumination, and the myth is a deceitful liar, nether will take the faithful on the journey of self-discovery the way the model can.

End of Commentary

Which Horse Rider to Follow?

'The stark choice the failed faithful must make.'

According to the prophecy of the book of Revelation, the once bright star of the expectation of life everlasting must become as dark as sackcloth, and its moon that brightened the night sky of the faithful will turn into the blood of disappointment. As that star of the God myth falls from the heaven of the deceived and irrational mind, down to the earth of rational thinking, the failed (to find the model) faithful must make a choice of which horse to ride. The white horse of the deeper message of the God story, or remain as riders of the opaque horse of obscure meaning.

It is clever of the authors to split this inner 'Armageddon' of choice into four component parts. A white horse of open meaning to symbolise the unsealed God model, and a pale horse of obscure meaning to symbolise the unsolvable mystery that is the God myth.

Over a period of two-thousand years of mystery sitting on the multitude of the beast of humankind, the entire collective of the God faithful have

failed to look more deeply into the God story. They interpret it as literal truth and historical fact, and not as a parable with an important message from the ancients. We remind ourselves that the God myth of twenty centuries has depended on the 'mystery of God' not being 'finished.' Should the God story be studied as a parable, the mystery will end, the 'woman' of deception will be overcome, and the mental captivity of Babylon will fall. In order to keep the God myth alive, and the congregations coming to church. Therefore, it is not in the interests of the clergy of the churches to question the God story as a parable lest the myth should fail, and they lose the attendance of the failed faithful. However, the God authors prophesied that their model would emerge from the story, and it would create an 'Armageddon' among the faithful. Some will be taken, others will be left, but it is likely that after two-thousand years of God myth, the abandonment of the it and the taking up of the God model will be a slow process. The religious clergy are not known for their quickness of mind and their questioning of the God story.

The God story authors could not have known how or when their secret testament would be found but they could predict the upset it would cause among the faithful. They set the time of the duration of not understanding their Tree of Life model as 'Time, Times, and the Dividing of Time. This is the time of the abomination of the desolation of us killing our conscience by neglect and abandonment. They hoped that their model of enlightenment that they could not express openly in their times (except to a few) would one day be discovered and engaged with. That the 'all living' of the multitude of the lost beast of all humankind would eventually hate the 'woman' who symbolises the mystery that leads to the mistake of the God myth, and 'destroy her utterly and completely,' and so discover and engage with the meaning of the secret subtext or the God story.

Although the Revelation authors prophecy the emergence of the God model as a future event, we should realise that in the past there must have been others who solved the God riddle, but they had to remain silent of their illumination for fear of the corrupt churches of the age. Therein lies the patience and faith of the saints who were persecuted because of their

enlightenment. This means that 'Armageddon' has already happened for some, but the emergence of the God model from the God story in all of its full glory for all to see, is still an event yet to be for the failed faithful of the churches of modern times. When it does happen, it will cause such an upset of faith that many among the faithful will not be able to stand before the face of the truth of the God model. And by rejecting its enlightened message, they will cast themselves into the fire of oblivion along with the myth that they will hold on to.

Chapter nineteen assumes that the God model has been discovered hidden inside the God story. All of the hard work of the creators of the model and the authors of the parable has been justified. Their secret message has finally been delivered, and the whole host of the heavenly body of the authors, writers, and the takers of the secret testament rejoice together as one spirit. They have overcome all those who still belief in the dark deception of the God myth. Those who accept the model will go into everlasting enlightenment, but those who reject it for the myth will go into everlasting damnation.

The metaphors are that of the riders of the opaque horse of the God myth, these are the beast that denies the model. The false prophet is the myth itself that makes impossible promises it cannot keep. The mark of the beast is the blood of religious Abel, and having rejected the God model, the story has failed to enlighten them to the model. subsequently, the mercy seat of the Ark will no longer give them rest from the avenging angel because three and a half times have expired. The failed faithful have rejected the model and chosen to receive and permanently accept the mark of the beast. The first beast denies the God story, its image is that of the second beast that may have accepted the story but then denies its deeper message so retaining the mark of guilt for evermore.

And so,

"And the beast (that rejects the God model) was taken, and with him the false prophet (of the God myth) that wrought miracles before 'him' (the

failed faithful), with which he deceived them (the failed faithful) that had received the mark of the beast (Cain), and them that worshipped his image (the failed faithful), these both were cast alive into a lake of fire burning with brimstone.”

For the dogmatic minds of the failed faithful who are fooled by the deception of God myth, they have failed to find the secret testament of the God story. And even when it is freely shown to them, they will reject the model, and the model will reject them.

End of Chapter Nineteen