

The Opening of the Book of Revelation

Chapter Eleven

(Approx. 6,400 words)

A Fork in the Road

'And a choice to be made.'

So far, our exploration of the book of the Revelation seems to be saying that as we walk along the spiritual road and encounter the neutrality of the God story, we will need to make a choice of how to interpret its narrative. Literally and historically factual as is the traditional, and we lead ourselves into the God myth. If we choose the myth, we might be enlightened a little, but not much, and mystery remains as a cloud that baffles the faithful to this day. We could just dismiss the God story as a fairy-tale that was written in darker ages, and it has no meaningful value to us in our modern times. Or we can interpret the whole thing as a philosopher's parable of moral values.

With the search for the God of the Bible, there is a fork in the road of the way ahead. We can choose the wrong way or the right way to turn, but there is no sign to tell us which road to take, except that we have our sense of logic and reason. However, the wrong way seems the most inviting, and the right way the least so. The God story invites the reader to

interpret literally, 'as it reads, so it must be.' But it is a honey trap that promises the gullible far more than it can ever deliver.

The more skeptical but perspective person might choose to interpret the story as a parable which means that more thinking will be needed. If the wrong way is chosen, it will lead the reader to the God myth which has a sting of deception in the tail. If the right way is chosen, it will lead the reader to the Tree of Life model which has no deceit, and no sting because it has no tail. The finding of the God model might be an illumination for the mindful yet undecided person, but should the faithful of the God myth decide to go back and turn the other way, it will be a bittersweet discovery with a sting that will hurt for the time it takes to convert from myth to model.

The wrong choice of turning will lead the failed faithful to miss the life-giving Tree of Life model, and they will drown in the waters of Noah's flood and those of the great river Euphrates of the confusing God myth. When coming to the fork in the road of interpretation, it is better to take the abstract turning that puts us on board the safety of the Ark. When the waters of the flood and the river are dried up, the myth will be no more, and the green leaves of the Tree of Life will appear. Those to whom it is given to understand the mysteries will eat freely of the fruit of the philosopher's Tree, but for the limited minds of the failed faithful, the God myth fools them into believing that the story is literal truth and not a solvable parable.

The seven letters to the seven supposed churches and all Christian churches seem to be to encourage the unenlightened faithful to hold fast to their beliefs even though they were unaware of the secret subtext of meaning hidden within the Gospel story. To be ever vigilant of the insidious nature of the way evil can creep back into religious faith through apathy and complacency. As the word was spread by the early Christians, the secret message was also. The revealing of the deeper Gospel model was set for an indeterminate and variable time that no one could have known (although the saints throughout the ages would have discovered it

through the perceptiveness of their own minds). The God authors created several metaphorical time factors that suggest the mystery of the God riddle should last for around about 'three and a half times,' and until then the anonymous Christian followers of Jesus must 'tarry' till the secret is revealed. When the wind of the secret message is finally released it will cause a shock wave among the belief system of the faithful. When it does happen, some will stand and others will fall, but many shall refuse engage or take part in the inner battle of Armageddon and shall instead be killed with peace.

The Verses

'God's Two Witnesses Must Prophecy in a Subdued Way'

V.1

And there was given me a reed like unto a rod: and the angel stood, saying, rise, and measure the temple of god, and the alter, and them that worship therein.

1.

In the last chapter, the seventh angel has supposedly revealed the secret of the God story, and the mystery of God is finished. In chapter eleven we seem to be jumping back to the time before the revealing. Those who are worthy are counted.

V.2

But the court that is outside the temple leave out and measure it not; for it is given to the gentiles: and the holy city they shall tread under foot forty-two months.

2.

But those who are unworthy are not counted. We should be aware of the age when the scriptures were written.

V.3

And I will give power to my two witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth.

3.

The time before the revealing, the two witnesses of the God story (the old and new testaments) shall prophesy as they read. They must keep their secret message for the indeterminate time period for the sake of providence. Their preaching is therefore humble and subdued in what they are allowed to say.

V.4

These are the two olive trees, and the two candlesticks standing before the god of the earth.

4.

We can only assume that the two witnesses of the old and new testaments are restricted in their literal story form. Even so, they are still the means by which the secret Tree of Life model is carried.

V.5

And if any man will hurt them, fire comes out of their mouth, and devours their enemies: and if any man will hurt them, he must in this manner be killed.

5.

If anyone tries to oppose them, the fire of their words will overcome their enemies. Like for like, whoever denies them shall be denied by them.

V.6

These have power to shut heaven, that it rains not in the days of their prophesy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

6.

The visualisation here is that of the old and new testaments of the God story are restricted in what they can tell us. They can only give us an 'as it reads, so it must be,' if interested literally. They 'have power to shut heaven,' in the sense that their narratives are secretive and held back in what we the readers can make of them. They have no actual decisive power of their own to exclude anyone of their hidden message, but rather that the readers exclude themselves because of their inability, or unwillingness to interpret them as parables. The average reader will be inclined to fall on the literal side of the Two-Edged sword and, 'as it reads, so it must be,' gives the witnesses the power to shut out the heaven of the belief system of the faithful.

Just as a very difficult crossword puzzle has the power to shut up the heaven of the thinking mind, so does the God story's mysterious narrative make it difficult to understand. The testaments only have this power because they are parables that the faithful fail to see as such. They try to interpret literally not abstractly therefore the power of the witnesses is determined by the lack of intellect that might otherwise have been able to solve the God riddle. When the two witness finally stand on their feet and speak openly as solved parables, this new life will enter into them allowing them to shed their restrictive primary narratives.

Until the God riddle is solved, the witnesses have the 'power over the waters' of our limited understanding to turn our literal interpretations to blood, and to 'smite the earth' of our imaginations with 'all plagues' of the doubt that misinterpretations will bring. Once again, their power is directly determined by the heavenly minded faithful who fail to see them as parables. When the inquiring agnostics read, interpret, and understand the secret subtext, the witnesses will lose their power to 'shut heaven' and

will take on the greater power to illuminate and educate us as to who we really are.

The Witnesses in Sackcloth and Ashes have Enlightened as Much as they Can.

V.7

And when they shall have finished their testimony, the beast that ascends out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

7.

From the perspective of the God authors, it seems as though when the reader has finished with the God story, the testaments have finished their witness. It is then that the choice is made to either accept the God story or reject it. The beast must be the rejection, and the killing is within the mind or the readers.

When the holy scriptures have said what they can say in their restricted form, they will have enlightened some as best they can. But there is evil intent mixed in among the faithful. The churches themselves would eventually become just as cruel persecutors of others as they were once persecuted themselves.

The original authors of the Gospel story knew of its secret message because it was their creation. They taught as many as they could who were gifted enough to understand the mysteries, but eventually they would all pass away and the secret understanding would become lost. Those left in the churches could only be enlightened by the limitations of the story and with its secret subtext hidden from them, all they had was a belief in the supernatural element of the Gospel.

We know that the Romans persecuted the early Christian church, but after three hundred years or so, they converted to the religion. Not understanding the lost message, all they had was the story with its supernatural element which they taught in their heavy handed way. Any who challenged their authority and dogmatic teachings were likely to be put down very quickly and very cruelly.

'And when they shall have finished their testimony,' meaning that when the deeper message of the testaments have reached and illuminated all who can understand, the message of the story alone grows weak.

'The beast that ascends out of the bottomless pit (of the God myth) shall make war against them, and shall overcome them, and kill them.' The Gospel authors understood human nature very well, and knew that the future churches of the Christian faith having lost the deeper message would become corrupt through their lack of understanding. To believe 'that' Jesus died and came back to life again, is far removed from believing 'in' the resurrection of the spirit of conscience. Once the secret meaning of the authors message is lost all that is left is a very hollow teaching of the Jesus story.

It might seem hard for the Christian faithful to see themselves as the lost sheep-beast that ascends out of the God myth to destroy the deeper message of the Gospel model. But myth and model cannot survive together, therefore one must be chosen over the other. If the failed faithful choose the God myth; they make war with the deeper meaning of the model. In this way they overcome the spirit of the two testament's hidden message of the recovery of conscience and therefore kill it dead.

Of course, the limited minds of the literalist faithful will visualise the two witnesses as actual people who will arrive just before the second coming of Jesus! In our thinking we tend to see a mystery as having been set and its duration is until it is solved. But with the mystery of the God story, it has probably been solved many times over already. But the secret testament of the God model is a truth that dared not speak its name in darker times

for fear of the Great Red Dragon (the rejection of the Model) of religious dogma perpetuated by powerful churches that would have seen any alternative interpretation of the God story as heretical. The inquiring discoverers of past times had to remain silent of their understanding until more enlightened times arrive. "Therein lies the patience and faith of the saints." The riddle of the two witnesses is about the two testaments being rejected first in their 'as it reads, so it must be' form of interpretation by atheists, but also how they will also be rejected when they are free to speak of the hidden testament. Just as atheists reject the God story out of hand, it will be the faithful who will reject the secret testament when the two witnesses are free to speak openly.

There can be no doubt that our exploration is not the first to assume that the God story must be a parable, nor is it the first to work out the deeper meaning. Throughout the ages since the Bible began to be written, there must have been many that have made themselves knowledgeable. And according to the parable of the Talents, they have had much new wisdom added to them, ten-fold, thirty-fold, and even a hundred-fold. But they could not have openly expressed their findings in darker times. And even now in our more enlightened times, the God model will most likely still be rejected by the failed faithful in favour of the little that the God myth delivers to them.

Therefore, we should assume that the hidden testament of the two witnesses was constantly being discovered and rediscovered over and over many times throughout history. But in the darker times of powerful churches that jealously guarding their dogmatic interpretation of scripture, nothing seen as a heretical threat was allowed. In our more enlightened times of mindfulness, we might think that the God story read and understood as a parable might find a place in our thinking. But just as the two witnesses prophecy in the sackcloth and ashes of 'as it reads, so it must be,' such is the addictive mindset of church dogma to this day. It is unlikely that the secret testament of the 'new life' that enters unto them as they stand up on their two feet to prophecy openly will be accepted by the churches of today any more than in the past.

The Failed Faithful have Killed God's Witnesses by the Lack of Exploration

V.8

And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our lord was crucified.

8.

If the faithful do not search for the deeper message hidden beneath the surface of the story, if they are not even aware of its existence, then all that is left is a fairy-story. The parable of the Talents tells the Christians to look again at the God, and Gospel stories to or else what little illumination the stories give, even that little shall be taken away.

The beast character in the Revelation is always the lost sheep-beast of Cain who killed his brother Abel. The whole of the deeper message of the Gospel's story (the model) is that the slaughtered Abel character returns as Jesus to forgive Cain of his original sin of killing him. If this is missed, then the Gospel story cannot deliver its truth message. Christians do not realise that the Cain character symbolises them (and all of us) having killed our conscience and the Jesus character symbolises the resurrection of the higher, inner self. Without understanding the deeper message of the stories, the two witnesses of the testaments are likened to dead bodies of lifeless narratives that cannot reveal all that they could. In prophesying in sackcloth and ashes, they are limited in their testimony, and their dead bodies lie in the spiritual places that lack understanding, Jericho, Sodom and Gomorrah, Egypt, Babylon, and 'Golgotha' the place of the skull, where also our lord of the deeper truth is crucified every day.

V.9

And they of the people and kindreds and tongues and nations shall see their dead bodies three and a half days and shall not suffer their dead bodies to be put in graves.

9.

In olden times, the witnesses of the testaments were revered, and their testimony feared by the faithful. But the apathy and corruption of unenlightened clergy throughout the ages will have devalued their message. The failed faithful will keep the dead bodies of the testaments in view, but we can visualise the sad spectacle of the whole world gazing in puzzlement at the mysterious nature of their secretive narrative. The bodies of the two testaments lie there in the intellectual wilderness of the streets of Sodom and Egypt. As lost and without spirit as the clergy who have failed to understand them. The non-believers no longer fear them, and the failed clergy no longer care to revive them.

The authors use the 'three and a half times' metaphor to indeterminately determine the time that the God mystery will remain unsolved.

V.10

And they that dwell on the earth shall rejoice over them, and make merry, and shall send gifts to one another; because these two prophets tormented them that dwell on the earth.

10.

The non-religious (the earth dwellers) may have once considered God belief at some time in their lives, but the stories alone, empty of their secret message, are far too ridiculous to consider in a serious way. Therefore, the threat of the fire and brimstone of hell, and the reward of everlasting life in paradise does not work very well in their thinking. It is a great relief to them that the failed faithful have allowed the God story to lie dead and void of any meaning.

It is likely that verses nine and ten refers to both believers (the inhabitants of heaven), and non-believers (the inhabitants of earth), alike. That the world tolerates the religions of the Bible, but because they are meaningless, they offer no threat to the atheist, whilst the faithful are content with their God myth.

The failed faithful may once have taken their faith seriously, but because of their complacency and the laziness of searching deeper, have allowed their religion to become empty and shallow of meaning. Therefore, let both believers and non-believers rejoice because there is little meaning in the God story, therefore little threat, or reward. The failed faithful have allowed the God message to die, and the dwellers of the earth domain never believed there was a god in the god story anyway.

The Two Witnesses Cannot Speak Openly

Verses one to ten of chapter eleven, refers to the God story in its closed up narrative of 'as it reads, so it must be.' This has been the traditional way of interpretation over the centuries that has led to the God myth. All parables have a deeper message, and the God story as a parable has its secret subtext of meaning. If the greater light of the God model is not understood, all that is left is the lesser light of the story which can only enlighten in a limited way.

The God authors knew from the very beginning that throughout the coming the ages the limited minds of the faithful would attach to the story, and be oblivious to the model hidden inside. They wrote subtle messages into the story narrative warning the faithful to look deeper at the story to find the secret message. Typical of these warnings are parables such as the Talents and the Pounds, and the wedding guests who made

promises to attend the feast of the opening of the books, but when the time came, they made excuses not to attend.

The prophecy is that for an unknown period of time set at a metaphorically indeterminate 'three and a half times,' the two testaments would be read and interpreted by the faithful as literal truth and historical fact. For centuries, the failed faithful could only be enlightened a little by the story, and not greatly by the model hidden inside. The Revelation authors therefore created the descriptive metaphor of the two testaments having to teach the faithful in sackcloth and ashes, meaning the humble and limited form of the literal story.

A parable is without purpose unless the deeper message is understood. Therefore, the God story is of little purpose unless its secret message is found and engaged with. The life of the God story is in its secret subtext of meaning, without it, the two testaments are likened to lifeless dead bodies of narrative that are so misinterpreted that they are of little use to their readers.

The two dead witnesses is a good metaphor of the misunderstood story, and also of the failed faithful of the religions who gaze at the narratives unable to look through and beyond their words to find the deeper message. And there the testaments lie, in the spiritually lifeless places of myth captivity called Sodom and Egypt, dead to the intellect, and without sensible meaning to the more mindful. And because the religions depend on the God story for their survival, they will not suffer their dead bodies to be buried.

Verses eleven to nineteen continue with the two narratives after their unsealing, and the effect it has on the failed faithful as they marvel in astonishment at the new life that has come into them.....

'Time, Times, and the Dividing of Time' Comes to an End

V.11

And after three and a half days the spirit of life from god entered into them, and they stood upon their feet; and great fear fell them which saw them.

11.

The spirit of life that entered into the two testaments is of course the secret subtext coming to the surface after being buried in the intellectual wildness for so long. After three and a half days, or times, or forty-two months, or Daniel's one thousand, two hundred, and ninety days (and welcome to the one thousand, three hundred, and thirty-five days), the mystery of the God story is finished. The two witnesses of the testaments no longer speak in the subdued fashion of sackcloth and ashes. Now the books are beginning to be opened, and they can speak freely of their secret message that the failed faithful of the churches failed to find.

Now that the God story is seen as a parable, and its deeper message is understood, the dwellers of the heaven and the earth domains are taken aback at the new message that was hidden for so long. The earth dwellers are fearful that the God story does mean something after all, and the failed faithful are fearful that they are about to lose their God myth.

When the mystery of the God parable is finished, and the secret life of the two testaments can stand on their feet to speak openly, a great fear will fall on their enemies. We should note that the verse does not tell us who the enemies are though. Are they the atheists who reject the God story, or are they the failed faithful who accept the story but reject the model, or are they both? Namely, all those whether believers or not who reject the God model in whatever form it is expressed.

V.12

And they heard a great voice from heaven saying to them, come up here, and they ascended up to heaven in a cloud; and their enemies beheld them.

12.

The 'them' that the voice from heaven is talking to are the two witnesses of the testaments. No longer secretive and silent of their deeper message, they transcend from their lowly place in the spiritual wilderness of the Sodom and Egypt of the atheist and the failed faithful, to the very heaven of the mindset of the faithful. The enemies of the God model behold the new message with awe mingled with fear.

We remind ourselves that religious belief in the God myth hangs on the thread of mystery. Once the mystery of God is finished, the faithful will still remain masterful at excluding of all other persuasions. Science, logic, and reasoned thinking, as well as the religious interpretations of other faiths, are easily ignored in favour of the preferred God. Religious faith is a deep rooted, addictive, psychological mindset, and just as the failed faithful will ignore other faiths, they will likely reject and ignore the emergence of the God model from the God story.

The God Myth Collapses!

'Silence in the mind domain of heaven'

V.13

And the same hour there was a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were afraid and gave glory to the God of heaven.

13.

The God riddle has been solved, and the mystery of the God story is finished. The two testaments are now able to stand up on their feet and speak openly and freely of their Tree of Life message. The God story is no longer seen as literal truth and historical fact, but instead as a philosopher's abstract model of the human condition that mirrors the death of conscience, the moral wilderness, and the recovery of the soul of all humankind.

As belief in a silly story is replaced by the awareness of a serious model of who and what we all are, many old metaphors come into play. The proverbial earthquake of the unstable ground the God myth stands on. The collapse the walls of Jericho (upon the sound of the seventh trumpet), the destruction of Sodom and Gomorrah, the tower of Babel, Babylon is fallen, is fallen. And the chosen people (those who choose God) can finally be set free of the God myth that denies the truth of the God model.

The numbers given are obviously metaphorical with no numerical value. A tenth part of the city (of captivity) fell, and seven thousand men were killed (spiritually) is likely symbolic of an indeterminate proportion of the failed faithful whose belief system has failed but are still reluctant to give up on the God myth. In rejecting the Tree of Life model, they deny themselves the life it would have given them and are killed with spiritual death.

We remind ourselves that the message of the book of Revelation is very simple. That the failed faithful must break the seal of the envelope and read what is written in the letter inside. The eyes are not on the envelope, but on the inside of the envelope just as the God model is on the inside of the God story.

V:14.

The second woe (sorrow) is past; and behold, the third woe comes quickly.

14.

One sorrow is past as the failed faithful begin to realise that their faith is faulted.

V.15

And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world have become kingdoms of our lord, and of his Christ; and he shall reign for ever and ever.

15.

The presumption is that once the seventh angel has sounded the opening of the books, the failed faithful, and even the non-believing earth dwellers will convert to the God model. All kingdoms of mind and thought will accommodate the God author's Tree of Life model.

Of course, it might read as though these things will happen in an instant, but it will most probably take as long as it takes for the old beliefs to die when those holden to them die, and another generation replaces the old. The God myth is a very addictive product, and the faithful are unlikely to abandon the beliefs of a lifetime for some new-fangled notion that the God story is a philosophical parable.

V.16

And the twenty-four elders, which sat before God on their seats, fell upon their faces, and worshipped God.

16.

The twenty-four books of the old testament that bear a named character, fall down before the God of their witness. We might visualise the collective of all the books of the testament arrayed around the subject matter of narratives.

V17

Saying, we give you thanks, o lord God almighty, which are, and was, and are to come; because you have taken to you your great power and have reigned.

17.

The Father is the Son, as the Son is the Father. They both symbolise our inner conscience that we kill and abandon, but they are ever present because they renew from generation to generation. Jesus being the Christ that abides forever is symbolic of Father and Son which are, and was, and are to come.

This is the only way the riddle of 'which are, and was, and are to come,' can be reasoned from the narrative, and still have a value of meaning that keeps to the theorem of the God story being a philosopher's parable of morality.

V.18

And the nations were angry, and your wrath is come, and the time of the dead, that they should be judged, and that you should give reward too your servants the prophets, and to the saints, and them that fear your name, small and great; and should destroy them which destroy the earth.

18.

When the God story is realised to be a parable, many values will change. The once debased will be exalted, and the exalted will be dishonored. It is uncertain what the authors meant by 'the nations were angry.' Presumably, that the collective of all religious communities will become angry that the God myth is no more. There will be a switch around of attitudes as all things related to the God myth will have to be reevaluated.

V.19

And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thundering's, and an earthquake, and great hail.

19.

The 'temple of God,' we can assume is the way the minds of the faithful see their God, and their abstract domain is the place of heaven. 'There was seen in his temple the ark of his testament which is now opened. The 'lightnings, and voices, and thundering's, and an earthquake, and great hail,' are likely metaphors of the voice of the inner commotion that will plague the failed faithful as they see their God myth fall away from them.

Once again, it reads as though an instant event of realisation will take place, but we know that old mindsets die very hard. It is no more likely that the faithful will switch their beliefs from God myth to God model, than the Catholic will become a Protestant, or the Protestant to Jehovah witnessing, or the Christian becoming a Muslim, or the Muslim switching to one of the Judaic faiths. The road to Damascus, flashing light-bulb moment of sudden eureka might sound fine in simple story form. But in real life, old beliefs take a long time to rethink, and any day of reckoning will last a lot longer than just one day.

End of Commentary.

To sum up

The final verses of chapter eleven jump straight in with the sudden unsealing of the two testaments. They no longer prophecy in sackcloth

and ashes of the coming of the greater light, now they have become that greater of the God model.

'Time, Times and the Dividing of Time' has ended, and 'The Mystery of God is Finished.

But for the failed faithful it is a bittersweet thing. Although they are now enlightened by the greater light of the God model, their God myth has ended and there is no afterlife waiting for them save the afterlife of spiritual enlivenment given to them by the no longer forbidden Tree of Life model.

There are acknowledgments and praises of the two narratives as their hidden testaments have become revealed and justified in their meaning as parables of the God of the inner-self.

Now the faithful must put up or shut up and declare to the world (and themselves) what it is that they belief in, the story that leads them to the myth, or the story that leads them to the model.

As the earthquake rumbles and shakes the foundations of the God myth, a proportionate number of the failed faithful are spiritual killed by their rejection of the God model. And 'the remnant were afraid and gave glory to the God of heaven.'

As the seventh angel of the revealing has sounded, there are voices, and thundering's amid the earthquake, and great hail with stones each one about the size of a 'wasted talent' that strike and hurt the faithful who now regret not having searched deeper for the secrets of the God model that was there all the time.

We must note that the revealing of the model and the reaction among the faithful will be a drawn out affair. It will likely take the world of Bible-based religion a lifetime of mental turmoil, debate, and argument before the churches are forced by necessity to accept and teach the model to their congregations. If they do not, they will not only fail the God story and the model, but they will fall into oblivion when no one buys into the God myth anymore.

Who Would Not be Angry?

The general flow of chapter eleven seems to be a measuring of all who can be spiritually saved through the limitation of the two sealed up witnesses of the Bible.

But when they have enlightened as much as they can, the churches lose the plot a bit and the message becomes devalued through unenlightened clergy and leadership.

Even so, the carrot and stick of heaven and hell is enough to put the fear of God in the many who are called to the story, whilst the few who are chosen to understand the mysteries had to remain silent until three and a half times are finished.

After three and a half times though, the mystery of God is finished, and the two testaments are free to speak openly as the new life of their secret message is made available to all.

Its bad news though for those faithful to the God myth who have neglected their responsibility to search diligently for the deeper message inside the God story.

For the lax and lazy church leaders who have become corrupt through their apathetic complacency, what little understanding they had, even that little must be taken away as the God myth they have depended on to fool their gullible congregations, finally collapses before their very eyes.

And the nations become angry at the corruption of the clergy that they have not searched for the secret God model that could have enlightened so many!

Through the Glass Darkly

There comes a time when we should stop looking through the glass darkly, with the understanding of the mind of a child. Although people do not like being preached too these days, especially by the failed faithful, there is a big difference between preaching a failed belief and teaching a

philosophical model of the human condition. The external God of the Bible is a proxy of our internal conscience, and listening to our inner conscience will teach us more than we can ever learn from any book. Even so, the book of life that contains the Tree of Life model of the God authors can help us along the way to a much deeper enlightenment of knowing who and what we are.

Our abstract exploration of the secret life of the Bible and the commentary of book of Revelation may see a little bit over thought and over explained. But better to overdo than to not do at all. The parable of the Talents is a warning to the failed faithful that they should look deeper and question what they claim to believe in. Those who choose the God myth will gain little, and the little they have received shall be taken away. Our exploration is relentless and constant and has gained us much insight. Consequently, we have the more, and more shall be added to what we already have. To some ten-fold, to others thirty-fold, and even a hundred-fold, such are the fruits of the purposeful inquiry that brings new knowledge into the world.

The God Story Letter

'Take it out of the sealed envelope and read it.'

If we write a letter and put it in an envelope to send through the post, we expect the recipient to break open the envelope and read the letter. Or else what is the point of writing it and sending it? The God authors wrote their secret testament and put in the Ark of the God. It then made it safely through some very dark ages. Just like the sender of a letter, they also expect it to be received and understood. The secret testament must first be removed from the Ark of the story though. However, the God myth prevents this removal and is therefore the protector that has become the restrictor.

What the failed faithful began with is also what they end with, and what they end with is the same as the beginning. Therefore, what little they do have, even that little shall be taken away. This is the meaning of the parable of the Talents, that they should look beyond the God myth further and deeper to discover the model inside the story. If they do, they will become the recovered faithful as they have recovered the model, and the more knowledge they receive even more shall be added to that.

End of Chapter Eleven

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