

The Opening of the Book of Revelation

Chapter Four

(Approx. 3,200 words)

Does the Mystery Disciple Need to Tarry any Longer? (Our inner journey of discovery continues)

We need to know that all things described in revelation are a kind of mental journey that the mystery disciple (whom Jesus loved) must make if progress is to be made in understanding the secret knowledge of the Gospel and the Tree of Life model. What the supposed narrator witnesses is what all anonymous followers of Christ (the mystery disciple) must also witness in their endless search for the truth of the Gospel parable. Of course, many tarried to the end of their lives, but they failed to look deeper into the Jesus story therefore the resurrection model did not come to them. Even so, they were a little illuminated along the way by the lesser light of the story, and if they were faithful to the teachings of the Jesus character (whom they could never have met) they were spiritually saved.

In our modern times we understand that the witnessing of the book of Revelation is inward not outward as is usually assumed. The faithful Jesus believer has always been told that he was a real person who lived, then died, and then came back to life again. Only the shallow minded can still make themselves believe these things in our age. To make the transition from the purely literal interpretation of the God story to its abstract subtext is something the faithful will find difficult, if not completely unacceptable. This accounts for the prophecy that 'in the days of the opening of the books, one shall be taken, the other shall be left.'

The Verses

V.1

After this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, come up here, and I will show you things which must be hereafter.

1.

We know that heaven (the place above earth) is a metaphor of the domain of the higher mind and earth is used as the lowly mind domain of spiritually broken Cain. Heaven is the place where the God of conscience rules but where Satan is also the prince-in-waiting who wants to kill the truth and take over the minds of the faithful. In the heaven of the minds of the faithful, mystery still surrounds the God story that they believe in. We have to imagine a kind of half-way house between what the faithful can understand and what they cannot. Therefore, there are still doors in the heaven of the minds of the believers in God that have yet to be opened. When those doors are opened, a great revealing begins.

V.2

And immediately I was in the spirit: and behold, a throne was set in heaven, and one sat on the throne .

2.

Meaning, 'in the Holy Spirit of prophecy,' and obviously, he who sits on the throne is the God of the truth of the Bible. We can visualise the throne as the Mercy Seat of God which is the source of the Covenant, that is the secret testimony of the Tree of Life model.

V.3

And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

3.

Pure imaginative invention by the authors with an abstract view of God as the central character in the picture. It would have worked to impress the superstitious minds of the gullible of pasts times who would always interpret outwardly but not so much so in our times.

We must also be aware of the need for secrecy by the Revelation authors. The abstract scene created is of an entity (truth) sitting in a kingly position of authority over all around and surrounded by precious stones and jewels symbolising great wealth of spirit.

V.4

And round about the throne (Bible) were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their head's crowns of gold.

4.

Here we can allow ourselves a little license to speculate. There are around twenty books of the old testament that bear the names of persons. The book of Joshua, the book of Samuel for example. Or the twenty-four

number might simply be a doubling up of the twelve number, the twelve tribes of Israel, or the twelve apostles etc. However, it is more likely to be the former of the twenty-four books of the old testament that bear a named character into the title and that those books are elders or witnesses of the God story.

There are different versions of the original Bible and there can be no absolute definitive account of how many of the books survived the troubled ages and how many did not. Safety in numbers seemed to have ensured that enough were preserved in the various canons of the religions to come through to us in our times. We are working with the King James Bible and there are actually 24-25 books in the old testament that have a title with a named person. Coincidence perhaps, and we do not know which Bible the Revelation authors read from. It was likely though to be much the same as our own.

Even so, the scene described in this verse is abstract and imaginary. To get ourselves somewhere past the imagined mystery of the 'four and twenty seats' and the 'four and twenty elders' we can visualise the seats being books and the elders are the names in the titles of the books. People can be witnesses and so can books!

We must be careful not to fall victim of our own confirmation bias when trying to solve these old riddles. To help us a little further, we could see the abstract picture of the God character sitting on his throne with helping elements arrayed before him as being similar to a whiteboard diagram of the structure of a company hierarchy. The CEO at the top with various subordinate heads of department beneath. This kind of view of a systemic structure is abstract, which fits in with our search prognosis of a literal-to-abstract interpretation of Revelation.

V.5

And out of the throne proceeded lightnings and thundering's and voices: and there were seven lamps of fire burning before the throne, which are the seven spirits of God.

5.

Out of this abstract place of God (the Bible) there are of thundering's and lightnings which are metaphors of voices. We get the repetition of the 'factor of seven' used again to bulk out the narrative. Seven lamps symbolising seven lights which are also seven spirits that make up 'The Word of God.'

We need to prepare ourselves to the fact that this is the way that our exploration must go. We will need to character-factor from literal sounding narrative to abstract interpretation if we are intent on finding a way of solving the mystery of this very strange book. A bit of a mind bender for many who might get so far and then give up, but for the more robust minded with a determination not to give up it should be possible to understand how this form of apocryphal mystery writing works. We might even educate ourselves to illuminate ourselves along the way!

V.6

And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

6.

We continue our abstract view of interpretation of these verses. Verse six give us a visualisation similar to a whiteboard diagram of a structure that pulls together many component parts and their places within the God story.

Eyes before and behind, meaning that the deeper message is abstractly hidden within the four beasts of the four gospels. The eyes and seeing of the creatures are on the inside and the back therefore our seeing and reading must copy. Many people would like to understand the secrets of the book of Revelation and countless have tried, but they fail because they interpret literally and outwardly. Only a few can read and interpret inwardly the way the authors intended it to be understood. Therefore, we need to synchronize our minds with their minds, and our thinking with their thinking.

A sea of glass like crystal most probably symbolises clarity, as we say 'as clear as crystal' to those who can understand the mysteries of the abstract God kingdom. The narrator John is saying that what he is seeing in his inner vision is to him crystal clear, but of course we the readers have to interpret his vision as best we can. The most interesting thing here is the introduction of the four beasts. Just as the twenty-four book-elders are witnesses, so also are the four beasts that are the Gospels. These beasts are likely to be a re-use of the four creatures of the prophet Ezekiel who predicted that the Gospel story should be written in four parts, and so it was.

This time we have a factor of four descriptions where one would have done the job. In the four living creatures of Ezekiel, (Ch.1 and 10) the descriptive is that when one moves, they all move, when one turns, they all turn. Obviously, a whole book could be written to open the book of the visions of Ezekiel. For the sake of our exploration commentary, we need to be very concise. It is enough to understand that the four living creatures are a prediction of the four Gospel stories. Each has the face of a man and what one says they all say, they are all solidly in agreement with each, 'all for one and one for all.'

The 'eyes' metaphor is symbolic of the witnesses 'seeing' and possessing great wisdom. We can visualise 'before and behind' as a prelude to Revelations Ch.5:1-2. This time the four creatures that symbolise the four gospels have become a single book 'written within and on the backside,'

in this case the book of Revelation itself. The metaphors of 'eyes before and behind' and 'written within and on the backside' are an abstract visualization of books that are themselves abstract in their hidden narratives. 'Written within' is a way of indicating the nature of apocryphal writing, and 'on the backside' probably means that most will interpret the God story on the face side of its literal narrative and miss the inner, or backside of its hidden message.

The nature of the God story and the Gospel story's secret message is psychological and analytical therefore it is all knowing and all seeing into the hearts and minds of us all. (Otherwise, what can it tell us about ourselves?)

V.7

And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle....

7.

We really do need to get our abstract thinking caps on now. Several books would need to be written to fully explore the four 'living' creatures of Ezekiel and the four beasts of the Gospels, but ours is an exploration of the verses of Revelation and so we need to fairly quick in our deliberations.

The narratives of these next verses takes us through a further and very abstract description of the four witnesses of the four gospels.

The description of the secret nature of the secret God message continues with metaphors such as creatures-man-angels-cherubim-lion-flying eagle-calf-six wings etc. all part of symbolic and apocryphal nature of the narrative of the book of Revelation.

We could go laboriously go through an analysis of how each of these metaphors translate into something tangible but suffice to say that they

are all metaphors of the four Gospel stories that have a secret message hidden on the inside and the backside.

V.8

And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying holy, holy, holy, lord god almighty, which was, and is, and is to come.

8.

Four beasts that are the four gospels each with wings symbolising flight between the higher abstract domain of heaven and the lower domain of earth. Each Gospel with its secret subtext of information that has to hover in flight between the higher mind and the lower mind for 'Time, Times, and the Dividing of Time' until they can land on solid ground for all to see the truth emerging from the story.

A factoring metaphor here is the term 'rest not day and night, saying holy, holy, holy, lord God almighty.' Again, with our abstract thinking caps firmly on our heads, we can visualise a single word saying whatever it says. The word 'apple' rests not by day or by night saying 'apple.' If the page of the book it is written on were to be closed up, it would still say 'apple' even though hidden from view. If the page were opened up again it would still say 'apple.'

The God authors capitalise on this factor of a word, sentence, paragraph, chapter, book, or any narrative always saying what it says. Not by day or by night does the God story rest, and what does this witness say? It says "holy, holy, holy, lord God almighty, which was, and is, and is to come. Sufficient to say that the four creatures are symbolic of the four Gospels that are the Omega part of the God story that is the 'written' witness of the God authors of ancient times. Their hidden message is that we kill our conscience which holds us captive in a moral wilderness that descends into hell, and to escape we need to recover our conscience according to the example given in the Gospel story-parable.

There is of course no heaven or hell as believed in by the religious, only the higher and lower moral state of mind, and the wilderness is the moral maze metaphored as the tower of Babel, Egypt, and Babylon all of which collapse when the Tree of Life model emerges from the God story's subtext.

We could go a little further in interpreting the four beasts. Why the factor of seven when one would have done? So why the factor of four when one would suffice? If we imagine just one beast like a lion (from the tribe of Judah), who is also a sacrificial calf, who had the face of a man (Jesus), who as the eternal Christ of conscience that abides forever, which hovers in the ether of time like an eagle, we can say the beasts are as one, and one are as four.

V.9

And when those beasts give glory and honor and thanks to him that sat on the throne, who lives for ever and ever,

9.

Verses nine and ten link together.....

V.10

The four and twenty elders fall down before him that sat on the throne, and worship him that lives for ever and ever, and cast their crowns before the throne, saying,

10.

We can visualise the four gospels exist only to give praise to the main character of God who is written within. As they do so, the twenty-four books of the elders also copy. All books of the old and new testaments have this one and only purpose of witnessing the God of the Bible.

V.11

Thou are worthy, o lord, to receive glory and honour and power: for you have created all things, and for your pleasure they are and were created.

11.

The God story begins with him creating the world in six-days, but we know this to be metaphorical and not actual. We can bring to mind the second creation at the end of the Gospel of John. In this account all things were created by 'The Word' inferring that the first creation was of the world of the God story and the Tree of Life model hidden inside.

End of Commentary

To Sum Up

Just like the first three chapters of the book of Revelation, chapter four does not tell us much. They get the narrative started though and introduce the promise of "I will show you things which must be hereafter" and sets God on his throne with an array of entities and attributes set around. We also get the twenty-four elders and the four living creatures that symbolise the books of the old testament that have a named character in the title and the four Gospels of the new testament. All of which rest not by day or by night being the written witnesses of God.

The four living creatures are taken from the visions of Ezekiel who prophesied that the Gospel should be written in four episodes. We cannot know how much the visions of the prophets of the old testament directly influenced the Omega authors of the Gospel story. We can

assume though that they had to keep the general flow of the prophetic narratives to make their Gospel fit in with the old testament prediction of a saviour character.

Ezekiel's four living creatures suggested that the Gospel story should be in the form of four witnesses rather than just one because many witnesses are better than one. This is presumably to give extra weight and bulk to help with the credibility of a story that has a saviour character born of a virgin who then died and came back to life again.

To go too far into the Ezekiel visions with their very abstract descriptions of a future Omega story of spiritual salvation would be too much of a diversion for a commentary of Revelation. We can assume though that the four living creatures each with six wings infers the four parts of the future Gospel story. The wings metaphor probably symbolises flight or being able to float between heaven and earth.

We can further abstractly visualise that a wheel turning inside another wheel is inferring the subtext of an abstract model hidden inside a parable-story. The four beasts full of eyes before and behind is likewise a term used to hint at the wisdom of the hidden message inside the main Gospel. The request in verse one to "come up here, and I will show you things which must be hereafter" is the prophecy of the Revelation that there is something hidden that shall be revealed. It is this revealing that will eventually cause an Armageddon of doubt and inner turmoil among the Christian faithful followed by a so-called rapture as "one is taken, the other is left." Only the few are chosen to understand the God model, and many among the many who are called to the God story will likely reject the Tree of Life just as the prophecy says.

End of Chapter Four