

# The Opening of the Book of Revelation

## Chapter Nine

(Approx. 7,800 words)

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### The Secret Language of the Book of Revelation

We are beginning to get a hold on the secret language that the Revelation authors used. Its narrative is clever beyond clever, and many will struggle to understand, however, to some it is given to understand the mysteries!

To get God and become religious means to make believe that the world was made in six-days, that a snake can talk to people, a virgin woman can conceive and give birth, and that the dead can come back to life again. This is the bread-and-butter basis of the belief system of the Christian religious.

In our day and age, to believe in such things means that all logic and reason must be abandoned in favour of the ridiculous. The problem for the faithful is that when it comes time to character-factor the God story

with the God model, the valuable logic and reason needed to do so has been given up allowing the God myth to flourish in the mind.

It is a bit like taking out the spare wheel to make more room for something else and then getting a puncture in the wilds. Just when the spare is needed it is not there! Such are the woes of the devout and faithful that when it comes time to consider the secrets of the Tree of Life God model. When a sturdy mind and a robust sense of reason are needed, they have been abandoned to allow the ridiculous to dominate the mind.

A message hidden and then revealed, a time of reckoning as the newly revealed truth is considered. A choice of take it or leave it follows.

Abandon the God myth in favour of the God model, or reject the model in favour of the myth! The four horsemen shadow the four opened gospels. Each has a sword coming from their mouths just like a horn from their foreheads. The two sides go into battle on the great day of the Lord to their lock horns in intellectual argument. But which side will win?

The God addicted are locked into an O. C. D. of repetitive psychological habit that must not be broken lest faith should fail them. Who then will see, understand, and accept the God model when he comes, and who will continue to 'tarry till he comes' even though he is here already?

The Jesus character made a promise to the collective of mystery disciples (that he loved) that in three days he will tear down the old temple of belief and build a new one. Being simple folk, they could not understand that he meant the temple of the body of his testimony which is also the body of the New Testament. A new message for an old one, but three days becomes many centuries, even so with God a thousand years is as one day and a day is as a thousand years. And even that time has been cut short or else no flesh should survive the time in the moral wilderness.

## The Fifth Angel Sounds

We know that the authors of the God story, the Gospel story and the book of Revelation saw their secret Tree of Life model as delivering spiritual life to the receiver. It therefore follows that without it we are spiritually dead. In this chapter of Revelation there are visions of killing and death, but we know that it refers to death of the spiritual kind. On the great day of the Lord when the model emerges from the story, if the failed faithful reject the model, they also reject the spiritual salvation it brings. The God myth they prefer to believe in will not save them, only the Tree of Life model can. The visions state that a proportionate part of the failed faithful will reject the model and deprive themselves of spiritual life, therefore they are spiritually killed by the sword from the mouth of the horse-beasts of the God myth.

## The Verses

V.1

And the fifth angel sounded, and I saw a star fall from heaven to the earth: and to him was given the key of the bottomless pit...

1.

The theme of chapter eight continues with angels five and six, the seventh angel does not sound until chapter ten. The theme of chapter nine is the same as in chapter eight. A continuance of the reaction among the Christian faithful as the God model emerges from the God story. They have always believed that the God story and the Gospel story should be interpreted literally. When they realise that they are philosophical

parables, the once bright star of their belief system will crash to the ground of reality rather like the tower of Babel. To 'him' the myth, was given the key of the bottomless pit of disappointed realisation.

## V.2

And he opened the bottomless pit; and there arose a smoke out the pit; as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

## 2.

Again, we have the darkening of what was once a bright light of belief for the faithful. The bottomless pit is a metaphor of the endless harlots of misinterpretation of the mystery that surrounds the God story. Suddenly, all that was once belief in begins to fail and the light and air is darkened for the failed faithful.

We could further interpret the bottomless pit metaphor as being that of the multiple misinterpretations of the God story that create the many different and diverse religions. The God story is shrouded in mystery simply to enable the survival of the secret model within. The story is a parable and must be interpreted as such, and any attempt to interpret literally will lead the reader off in many false directions.

It is tempting to interpret in the traditional way of the lazy minded literalist by seeing the abyss of the bottomless pit as being hell and damnation when the great day of the Lord arrives. This is the simplistic view, but we understand that the Revelation is about the emergence of the model from the story and the effects it will have on the literally interpreting faithful.

Cognitively, we could compare the bottomless pit as being like a simple four-digit code that opens the door of a safe. There is only one set of correct numbers that must be entered in the right sequence that will unlock the door. If the code is a mystery, the numbers have to be guessed

at. Therefore, mystery becomes the mother of all unfaithful harlots of false attempts.

If the God story is not interpreted as a parable, the model is missed, and interpretation is a free for all of confusion can lead to many evils that are done in the name of God. This misinterpretation is metaphored by the authors as the bottomless pit, or the abyss. The God story is a fictional narrative that as a parable runs parallel with the Tree of Life model within. When the model is realised by the failed faithful, the once bright sun of the God myth is darkened with smoke, and the air becomes foul to breath.

The use of smoke to symbolise the confusion of the failed faithful. They have consistently failed to search more deeply into the God story, and have only found the God myth. So, which is it, the myth, or the model? Smoke, haze, obscure vision, what should they do now that another interpretation of the God story has come about?

V.3

And there came out of the smoke locusts upon the earth: and to them was given power, as the scorpions of the earth have power.

3.

We are now back again the four horse-beasts and their riders that proclaim the God myth to the gullible faithful. Out of the darkened mist of doubt appears beasts that still have power over the faithful. These entities symbolise the God myth that has the power to mislead the faithful with their false words which have the sting of disillusion in their tails, and it is by reason of the false tales that they tell that the failed faithful are hurt.

## V.4

And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

## 4.

The Ark of the Covenant is the secret Tree of Life testament hidden inside the container of the God story, but it is sealed for the sake of providence. Just as a letter is sealed up inside an envelope, the seal must be broken, and so the seal of the Ark must also be broken. Those who have the seal of God in their foreheads have been enlightened of the God mystery and cannot be hurt by the revealing. Those who still cling to the God myth will be hurt as they struggle to come to terms with the God story as a parable.

It is likely that the Noah's flood waters are that of the God myth. The God story is neutral in its narrative, but if it is interpreted literally, it will lead the gullible to the God myth. If it is interpreted abstractly, it will lead us to the God model. The myth and the model hate each other just as the flat earth hates the round earth and creation belief hates the science of evolution. The story of Noah's Ark is similar in meaning to the flood waters of the river Euphrates in Revelation's chapter sixteen, verse twelve. In both cases, water is used as metaphor of a great deluge of mistaken interpretation that leads to the God myth. These waters must be 'dried up' or be 'held back' when the God model emerges from the story.

The God authors put these warnings of a correction into their story in the hope that the more perceptive among the faithful will see and understand these mysteries of the kingdom. The moral of it is that when the model begins to appear to all, it is better to be on board the boat of the Ark than to be drowning in the flood waters of the God myth. The story can enlighten us a little, but the model inside the story will enlighten us much more. However, the God myth is the false interpretation of the story that leads to gullible in the wrong direction.

Whoever is on board the Ark is protected from the waters of the myth, but whoever is not shall be hurt and spiritually killed when the four angels of the four unsealed gospels hold back and dry up the waters of the God myth. Only those foolish enough to still believe in the God myth are effected by the stings of the scorpion beasts. Those who have become wise of the God model have the knowledge sealed in their foreheads and are immune from the deception of the myth. It is likely that the grass of the earth, any green thing, and the fruit of the trees, are all symbolic of the spiritual nourishment of the fruit of the Tree of Life God model that is in the forbidden garden.

V.5

And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he strikes a man.

5.

The mystery Christian disciple who must wait until the deeper message comes shall not die (spiritually) but let him tarry till I (the God model) comes. The genuine Christian faithful must take the Gospel message to heart and sell their houses and property, give all they have to the poor, and accept the burden of carrying the cross of their conscience.

Even though the failed faithful do not fully understand the deeper message of the resurrection of the Christ of their conscience, they are saved by their innocent faith. Even so, the scorpions of the God myth can sting and hurt when the truth of the story as a parable is realised. They (the God myth) will not spiritually kill, even so, it will be a painful thing for the Christian faithful to realise that Jesus was a fictional character and that there is no afterlife.

A good parallel here is to see the horse-beasts and the scorpion-beasts as fraudsters who try to scam the gullible of their life savings. Good on words

of great expectation, but it's a great big con. Don't fall for the God myth, it promises much but will let you down in the end just as the scammers will.

V.6

And in those days, men shall seek death, and shall not find it; and shall desire to die, and death shall flee from them.

6.

To the literally interpreting mind it might seem strange to say that people will seek death in the days of the struggle of the transition from myth to abstract model. But we know that the death the authors talk about is spiritual in nature. From their perspective, when we kill our conscience we enter into death, when we resurrect the Christ of conscience (Cain accepts and eats the body of Jesus), we enter into life everlasting. In verse six the authors are saying that as the Gospel is opened to reveal its truer message, spiritual death is no longer possible.

It might be wishful thinking on their part though as many among the faithful will likely reject the deeper Gospel model in favor of continuing their belief in the God myth. If they are genuinely faithful Christians who have given all they have away to the poor and suffer the burden of the cross of conscience, even if the model cannot reach out to them, they are still saved by the Gospel story.

V.7

And the shapes of the locusts were like unto horses prepared to battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

7.

In this verse we can picture the horse-beasts, locusts, and scorpions of the God myth as being ready to do battle against the God model. They are like kings in the minds of the failed faithful and have crowns on their



heads. They also have the faces of men symbolising the failed faithful of the clergy who continue to teach the God myth to the gullible.

V.8

And they had hair as the hair of women, and their teeth were as the teeth of lions.

8.

The descriptive nature of abstract metaphors continue with the hair of women and the teeth of lions. In the days of the writing of the Revelation a woman's hair was seen as a glory unto her, but also a temptation to men. 'Hair of women' is used as being symbolic of the temptation of the God myth to the unknowing faithful. The beasts that want to be king in the mind domain of the faithful are tempters and have a mighty sword issuing from their mouths and appear strong in their argument, and the teeth in their mouths are as the teeth of lions.

V.9

And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

9.

The abstractly descriptive metaphors of the horsemen going into battle continue with breastplates of strong iron, and the wings of their argument as horse-beast drawn chariots charging into war with the four living creatures of the newly opened Gospel message.

V.10

And they had tails like scorpions, and there were stings in their tails: and their power was to hurt men five months.

10.

A repeat of previous verses with metaphorical scorpions with stings in their tails just as the God myth has a sting in its tail. They will not spiritually kill the faithful because the Gospel story will save them. Even so, the realisation of the Gospel story as a parable will hurt them for an indeterminate time of reckoning of five moths until they adjust to the deeper truth.

V.11

And they had a king over them, which is the angel of bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue has his name Apollyon.

11.

The authors of Revelation give some names to the false king of the God myth. Satan, the Devil, Abaddon, Apollyon, so on and so forth. It might seem strange that the God myth unleashes evil entities such as the Devil. However, we know that misinterpretation of the God story has a history of many evil acts of inflicting cruel persecutions and punishments on those who were seen as questioning church dogma. The wise of the darker times of the past who tried to teach the God model would have met with accusations of blasphemy which might have led to trials and executions. All in the name of the God myth.

In our more enlightened times, we forget how the freedom to question and speak openly was once forbidden by powerful churches desperate to hold on to the influence they had over the people. To question their interpretation of the God story might have meant mortal death. Therefore, in past times it was a wise saying and a good survival strategy that the enlightened should not cast their pearls before the unforgiving swine of dogmatic church reaching.

The bottomless pit. When Cain killed his higher-self that is called Abel, he began sliding down the slippery slope of moral degradation until he falls

of the edge into the bottomless pit of the abyss of depravity. In this place, Satan has full control.

V.12

One woe is past; and behold, there come two woes more hereafter.

12.

The sounding of the seven angels is split into four angels in chapter eight, and the fifth and sixth in chapter nine. The seventh angel does not sound until chapter ten. But again, we are not told very much except an inference of something dreadful that awaits the faithful who reject the Tree of Life model in favor of the God myth. In verse twelve more sorrows of disappointment await the failed faithful as the God model continue to emerge from the story.

## Two More Angels

These abstract descriptions of the two sides in the battle of Armageddon might all seem a bit over-the-top. We understand though that for the sake of providence the God authors had to put their Tree of Life message inside an envelope called the God story (the Covenant inside the Ark). For the deeper God message to be understood, the seal of the envelope must be broken, and the message read. But the faithful believe that the envelope is the message, and they perceive it as being holy and its seal must not be tampered with lest faith should collapse.

However, the God authors are saying that when the Tree of Life model is eventually found and revealed to all, faith in the God myth must collapse anyway. The stories of the walls of Jericho falling, the tower of Babel collapsing, and Revelation's 'Babylon is fallen, is fallen,' are all subtle prophecies of the fall of the God myth.

The warnings to the failed faithful and the woes of their dubious plight continue with two angels yet to sound. Which sword and which horn shall win the minds of the faithful, those of the four living creatures of the newly opened Gospel, or the those of the four horse-beasts of the God myth?

## The Sixth Angel

V.13

And the sixth angel sounded, and I heard a voice from the four horns of the golden altar, which is before God,

13.

The voice from the four horns of the living creatures that are before the altar (place of worship) of God speak to the sixth angel.

V.14

Saying to the sixth angel which had the trumpet, loose the four angels which are bound in the great river Euphrates.

14.

The four angels are most probably the angel, or messages, of the four gospels that are sealed up of their secret narrative. When they become un-sealed, they are therefore loosened of their restriction and can speak openly. The river Euphrates is a same-meaning metaphor of the flood waters in the Noah's Ark story. The authors use a great deluge of water as a means of symbolising the waters of the myth that must be dried up upon the loosening of the four angels of the gospels.

To get our heads around it, we need to imagine we have come to a fork in a road we are travelling on. The road we travel is of course our

exploration, and the stopping point is the neutrality of the Bible's God story. The fork is the Two-Edged flaming sword that turns every way 'away' from taking the correct turn. The many called to the story will take the literal Bible interpretation which will lead them to the God myth. The few chosen to understand 'the mysteries,' will take the abstract road of interpretation which leads to the secret God model. These few will be safely aboard the Ark and not in the God myth when its waters begin to dry up, its star falls from heaven, and its light becomes as balaam as sackcloth.

The God authors were trying to educate us to the philosopher's model they created, but it fell on very deaf ears. It was for the sake of providence that they hid the model inside the story in the hope that at least a few would understand, and many more in a future age. When the God story is eventually un-sealed of its mystery narrative, the God myth must dry up.

It is of interest that the rain that created Noah's flood waters lasted forty days and forty nights just as the Jesus character fasted in the wilderness forty days and nights. The symbolic meaning here is that just as the baby Jesus was wrapped in swaddling clothes which infers the restrictive nature of his later teachings, so also is the God story restricted in what it says. Jesus' time in the wilderness copies to the wilderness of Noah's flood and these are same meaning metaphors that symbolise the restrictions that the God story must suffer until a more enlightened age allows for the story to be opened up to us. Likewise, the two testaments of God's two witnesses must prophesy in sackcloth symbolising the darkness and restriction of their witness until the myth comes to an end upon the loosening of each angel of the four gospels.

V.15

And the four angels were loosened, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

15.

'To slay the third part of men,' is a carry-on metaphor or the story of Noah's flood that 'spiritually' killed an unknown proportion of Eve's 'all living.'

The four angels of the voices of the horse-creatures of the God myth are released only when the four gospels are opened. This opening of the books triggers the great debate among the faithful to continue with the God myth, or to accept the God model. If they choose the God myth, they deny themselves the Tree of Life model that would have given them life eternal.

This factor of 'slaying' connects to the lost sheep-beast of Cain who was thrown into the wilderness complaining that "whoever finds me shall kill me." He was of course saved from the final judgment of spiritual death because he bore his mark on his hand of the blood of his murdered brother Abel. Cain accepting his guilt is symbolic of the faithful accepting their guilt of killing their conscience by their belief in the Jesus character who in turn symbolises the eternal Christ of conscience. To this day, the Catholics symbolically eat the body of Christ and drink his blood not understanding what it means.

We can deduce that a third part of 'all living' is only a metaphor of an indeterminate number that shall die when they reject the unsealed message of the angels in preference of continuing to follow the four horse-beasts of the God myth.

V.16

And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

16.

We can inwardly visualise the abstract scene of the horsemen of the myth battling against the newly opened Gospel message of the resurrection of

inner conscience. Many among the faithful will still hold to the belief of a resurrection after physical death. Lost on them is the deeper message of the Christ of conscience that must be resurrected from within. The number of the failed faithful who would still adhere to the myth of physical resurrection was unknown to the Revelation authors. Again, an indeterminate number is given to them which symbolises the unknown number of a great multitude.

We should be aware that Roman Catholics to this day have the tradition of burial rather than cremation of the dead. They still believe that when the universal day of judgment comes, their graves will be opened, and their skeletons will stand upright ready for new flesh to form on the bones. Therefore, not to be disappointed of their belief they will be among the many who will go to war with the four living creatures of the opened Gospel model.

For the failed faithful who listen with one ear to the horse-beasts of the myth, and with the other ear to the unsealed Gospel, the realisation that there is no afterlife will be a true sting in the tail.

#### V.17

And thus, I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire, smoke, and brimstone.

#### 17.

Abstract visions of the horse-beasts of the myth. They and their army of followers get ready to do war with the God model. The multitude of the failed faithful who follow the voice of the horsemen will wear metaphorical breastplates together with the fire of their words from their mouths. The fire, smoke, and brimstone of the rejection of the model will consume and smother many.

V.18

By these three were the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

18.

The killing is spiritual in nature and not mortal. An indeterminate proportion of the faithful will fall for the sting in the tail of the words of the horsemen. From their mouths a great sword of persuasion, which turns into fire, smoke, and brimstone to suffocate the gullible faithful who fall into the trap of their words.

V.19

For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

19.

Christian God believers are tempted into their faith by the apparent promise of the there being a god and an afterlife. But the parable of the Talents warns them to search deeper into the Gospel story for the more profound secret message. If they fail, the little illumination of the story shall be taken away from them. As the Four gospels are unsealed of their secrets, the failed faithful are confronted with a dilemma of choice. The power of persuasion of the proclaimers of the God myth lies in the sword of the false promise that issues from their mouths. Their power to hurt the faithful is also in their mouths that are likened to poisonous serpents with heads that can bite and sting as the tail of scorpions.

The authors are using the sting of a scorpion's tail to symbolise the hurt of disillusionment the failed faithful must endure. Those who ride the pale horse of obscure vision will lead others into the wilderness of the God myth. The real tail that has the sting that hurts is the tale that comes from their mouths. This is the tale of the God myth that denies the faithful the access to the deeper message of the Tree of Life model.



V.20

And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

20.

We might see the idols made of precious metals, and stone, and wood, as the religious artefacts found in churches that are used to bolster the belief system of the faithful who have failed to search deeper for model. When the salt of the story has lost the savor of its deeper message, it becomes shallow and empty of meaning. As such, religious services have to be flattened out with communal chanting, the singing of hymns, rituals, and ceremonies, all well-rehearsed and practiced over centuries to give the failed faithful a false feeling of righteousness.

In other words, religious worship is a bit of a voiceless farce unless the secret message is searched for, and found, and them engaged with. This then is the true second coming of the Gospel story with is subtext of meaning unsealed and open to all. When this happens, to reject the model and continue with the false promises of the myth will cause the failed faithful many plagues of doubt as their crisis of faith begins.

There may have been a time in darker ages when the job of the God authors was to get the people to give up on their false gods and convert to the God of the Bible. It is likely though that this factor from the past is used as a metaphor to highlight a different kind of 'false gods' of our present age. The false gods of religious symbolism, repetitive rituals, the theatrical atmosphere of church ceremonies. All of these go together to create a false feeling of the salvation of the soul based upon belief in the God myth.

V.21

Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

21.

We know from historical records of the evils inflicted on people by past churches. In darker days, they had the power over life and death, and anyone who spoke against or questioned established doctrine would have been quickly put down. These churches have a record of persecuting and murdering any who threatened their hold on power. In our times, we could see the rituals and ceremonies of the churches as sorceries of a kind that lead away from rather than toward a better understanding of ourselves. To continue to fornicate with the God myth in our more mindful age is a theft that denies the faithful their right to access the God model as the God story is unsealed.

End of Commentary.

## A Second Commentary of Chapter Nine

It is not until chapter ten that the seventh angel sounds, and 'the mystery of God is finished.' Although it does not say what the God riddle is, we already know the basics. Abel and Cain symbolise each one of us split into two personas of good and bad. The bad kills the good in us which throws us into the moral wilderness. But there is hope! The God authors bring back the slain Abel as Jesus. If the 'Cain' in us accepts the Abel in us as keeper, then all humankind is saved from total moral destruction.

The gullibility of Christians will not allow them to understand these things, and so they are taught in parables. However, because they cannot understand the mysteries of the kingdom of the God authors, they are unable to work out the meaning of the Gospel parable. The God riddle still remains a mystery to them to this very day because they continue interpreting Gospel story as being literally true.

Back to the Revelation. Its clever narrative is deliberately designed to fool the gullible by saying without saying, and informing without informing. It suggests, hints, and infers that there is something hidden indeed the God story that must be kept from the gullible for 'Time, Times and the Dividing of Times,' for the sake of providence. When these times are ended, the belief system the literalistic minds of the faithful will be challenged by the emergence of the secret God message from the story.

With normal narratives of explanation, the natural sequence of progression would be to put the seventh angel of revealing first, and then the reaction of the faithful second. But we are dealing with a book of mystery that has kept its secrets from the gullible for a very long time. The authors use many tricks to fool the unwary which includes putting things in an illogical order of events. Chapter ten states that when the seventh angel sounds, the mystery of the God riddle is finished (except we have to solve it ourselves). Then the fallout should begin for the literally interpreting Christians. But chapter nine describes the fallout first, before the revealing has occurred.

The basics of chapter nine are descriptions of the fallout that the failed faithful must experience. As the four gospels are unsealed of their secret messages, a torrent of waters are released by the sixth angel (the great river Euphrates, and similar in meaning to Noah's flood). This revealing of the secret God and Gospel messages triggers an obvious adverse response from the literally interpreting believers of the God myth. Chapter nine copies this reaction with abstract descriptions that use metaphors galore which are not all that difficult to interpret once we understand the basics of the Revelations secretive narrative.

## The Once Bright Star of the God Myth falls to Earth.

The fifth and sixth angels sound and a star falls from heaven to the earth (we can assume the once bright star of the God myth).

A key is given to reveal the bottomless pit of misinterpretation.

A great smoke of disappointment and despair arrives from the pit.

The once bright sun of the God myth is darkened, and the once breathable air becomes as smoke.

Out of the smokey air there appears beasts like locusts upon the earth, we might assume that the star of the God myth has now fallen from the heaven of the failed faithful to the lowly earth domain of doubt.

The locusts of the God myth have the power to sting the gullible with their false promise of a false afterlife.

We might interpret here that the realisation that the God story is parable should not spiritually kill the failed faithful, but that it should torment them with disillusionment and doubt. But the sting of the scorpions have no power over those who accept the God model and receive its seal in their foreheads (minds). The unsealed are to be tormented five months: and their torment was as the torment of a scorpion, when he strikes a man.

In those days men shall seek death, and shall not find it, and death shall flee from them. The God model brings spiritual life (the Tree of Life), but the God myth forbids it, those of the myth shall seek the spiritual death of the myth but shall not find it anymore (once the mystery is gone, its gone for good).

Chapter nine incorporates the fifth and sixth angel, but we are now taken back again to the first angel (Ch.6:1-8) of the four horse-beasts of the myth that challenge the four unsealed gospels. They are abstractly described as having the shapes of locusts, symbolising stings of failed promises, and also like horses prepared to do battle against the model.

Their faces were as the faces of men which we can easily interpret them as being the multitude of the failed faithful who choose the myth and reject the model).

The sound of their wings was as the sound of chariots of many horses running to battle, again the multitude of the failed Christians running to do battle against the unsealed gospels.

Whoever rejects the model also rejects the spirit of the story. And having rejected the spiritual salvation the model brings, the failed faithful fall into the domain of the bottomless pit of the myth ruled over by the Devil of deception that has the sting in its tail. Of course, the deception is self-imposed by those who want a god to believe in.

The fifth angel has sounded the beginning of the demise of the God myth. One sorrow is past; and behold, there come two more sorrows hereafter.

And the sixth angel sounded, and I heard a voice from the four horns of the golden altar, which is before God, saying to the sixth angel which had the trumpet, loose the four angels which are bound in the great river Euphrates. We can picture the throne being the center base of the God story narrative, and the four horns are the four gospels as they begin to open. As they sound their deeper message, it triggers the release of the four opposing angels of the God myth.

We should ask if the four angels bound at the river Euphrates the four opened gospels, or the four horse-beasts of the God myth. They are probably the gospels as they must initiate their revelation first, which then motivates the angels of the myth. Cognitively, we need to think of the flat earth assumption that only gets challenged upon the suggestion of the round earth. Before the round earth, it was always assumed the earth must be flat because it looks flat. Along comes the round earth and throws everything up in the air. Likewise, the God myth cannot be questioned until there is the serious challenger of the unsealed Gospel.

And the four angels were loosened, which were prepared for a time (the end of three and a half times when the mystery of God is finished). We could surmise that the four angels bound at beginning of the great flood could be a combination of both sides of the myth or model dilemma.

The army of the horsemen were two hundred thousand: in other words, a great multitude. The multitude of the horsemen reads as they are those of the God myth. But if there is to be a battle it will need two sides to compete. Therefore, we have ask the question, does the myth attack the model in defense of itself, or does the model attack the myth to establish itself? It is likely that the horsemen are those of the failed faithful who are the established churches that depend of the God myth to create their dogma. They feel threatened by the unsealing and prepare themselves for war against the model. When the great flood of the waters of the model come, it seems as though everything threatened by it has to defend against the deluge. The question is, do both sides have an army on horseback, or is it only the God myth defending itself against the natural occurring flood of the God model? The question does not really matter though, as long as we get the general drift of the meaning of the two sides of the myth versus model dilemma as the battle of Armageddon is readied for 'war in heaven.'

It seems to be a double whammy of loss for the failed faithful, if they chose to follow the army of the God myth, they get stung by the scorpion's tail. If they do not follow the army of the unsealed gospels, they are also stung by the loss of spiritual salvation the model would have given them. Just like someone scammed out of their life savings, they have lost the money and also are all that the money could have bought them.

Those that sit on the beasts have breastplates of fire, and out of their mouths also issues fire, smoke, and brimstone. Is it the God myth that issues the fire, smoke, and brimstone of hurt, or do the failed faithful get hurt by the fire and brimstone of the God model?

All we can surmise is that although the myth is already there with its sting in its tail waiting to hurt the failed faithful, it cannot strike until the seals of the four gospels are opened. This unsealing then alerts the faithful to the subtext of the Gospel story and give them the choice between God myth or God model. Therefore, the failed faithful are hurt for five months by the sting in the tail of the four horse-beasts, and are potentially killed by the fire, smoke, and brimstone, as they debate within themselves the two horns of the dilemma. Which will they choose, the false promises of the God myth, or the offer of spiritual salvation of the opened gospels? The five months of inner conflict only end if they reject the myth and accept the model. If not, then they are spiritually killed. Therefore, it is not the innocent God model that hurts the failed faithful, it can only enlighten, and there is no fire, smoke, or brimstone to kill, only words that can give spiritual life.

The third part of men were killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. We can deduce that although it is the horse-beasts of the God myth that causes the hurt, as the failed faithful reject the God model, it also rejects them. Better to be on the side of the God model than the God myth then!

The rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

A last chance for the failed faithful repent of their dependence on the God myth, and to convert to the God model, as eating the fruit of the Tree of Life will enable them to become greatly wise and to live forever as gods in eternal garden that the tree grows in.

Our exploration of the secret life of the Bible has opened up our minds a little. As new life comes into God's two witnesses and they stand up on their feet, we really ought to be thinking about these things so that the God authors model can finally be brought out of the intellectual wilderness and engaged with. And we might even learn a thing or two about ourselves.

## Success is to Imagine Inwardly; Failure is to look Outwardly.

So, what are we to make of it all? For centuries many have tried to make sense of the book of Revelation. The lack of success is down to the failure is to imagine inwardly. The narrative speaks of itself as 'a book with eyes on the inside and the backside,' which means that it has a subtext of meaning. It is telling us that its own seeing is on the inside, therefore our interpretation must copy.

On the winning side of the God debate are those open minded enough to accept new knowledge. But new knowledge displaces beliefs based on old assumptions. On the losing side are the failed faithful who might be faithful to the story, but blind to the model. In not searching further into the story, they fail to find the model which is the holy image of the truer meaning of the story. Without the meaning, the story is hollow and cannot enlighten. If the faithful should find the model, or have it given them but then not engage with it, then they reject both the story and its deeper message. This rejection of the holy image that runs parallel to the story is the unforgivable sin of the blasphemy against the Holy Ghost. The judgment is that if the failed faithful should fall on the stone of failure, they shall be broken still, but if the stone of failure should fall on them, their time is up, and they shall be ground into dust.



This then is a good way of visualizing the two sides on the myth or model debate. The faithful are those who are faithful to the sealed-up Gospel story, but they are unknowingly the failed faithful because they have failed to search for the deeper message within the story (the parable of the Talents). When the gospels are eventually unsealed, they are given a choice. If they reject the message of the unsealed gospels, they become the fallen faithful and must be spiritually killed by the false words of the false prophet of the God myth. But if they choose the God model of the unsealed gospels, they become the recovered faithful who have accepted the deeper message that can enlighten them, and set them free from the bottomless pit of the God myth.

We should add that this kind of thinking might seem as though we are tearing our brains apart, but it is the only way of making any sense of the secretive narrative of the book of Revelation. Either we want to understand the mysteries of the kingdom, or we are not really bothered. If we are atheists, we are probably not interested at all. If among the faithful, are we failed, recovered, or fallen? Or, if we are inquiring agnostics with nothing to lose and much to gain, we might as well make the effort to unravel the mystery of the God story. The multitude of the failed faithful have given up looking, the clergy of the churches have fallen asleep, and their leaders have been killed with the peace of their apathy. If we amateur outsiders do not make the inquiry, then no one else will. As the parable of the wedding guests infers, those who say they will attend the feast will fail to turn up on the day. Therefore, the invitation goes out to everyone else regardless of who they might be.

## End of Chapter Nine

