

The Opening of the Book of Revelation

Chapter One

(Approx. 6,300 words)

The Gospel Parable

The Gospel authors created their story making it appear as though coming from four individual authors. With Gospel story in hand, they went forth to spread the word to begin the new Christian faith. However, it would only work though if the times of the Jesus character were set far enough in the past as to be impossible for any new convert to check back for proof that this larger-than-life character ever existed. The four supposed authors of Matthew, Mark, Luke, and John set the accounts of their witness thirty or forty-years retrospective. This distancing of events and times meant that nothing could be verified as being accurate records of historical events. A new convert to the Christian faith would likely have been unlearned and illiterate, and with no accurate records of past historical events covering several decades ago, the events of the supposed life of Jesus could not have been checked. If Jesus never

existed as a real person, then on one at the beginning of the Christian faith would ever have met him face to face.

The supposed authors of the four Gospels were also likely to have been fictitious characters. If the story of the life of Jesus is a parable written by philosophers to convey a deeper message that was hidden within its story narrative, then there could not have been any actual witnesses to the words and acts of such a fictional character. Therefore, the Gospel story as a parable was a single narrative written to appear as coming from four separate authors who themselves probably never existed. What we can visualise is a basic story-parable that was created by a collective of thinkers which was then written up to appear as coming from four individual followers of a fictional character who must themselves have been fictional.

Put it all together and what we have is a story-parable of fictional characters written by a collective of philosophers made to appear as coming from four fictionally named authors that was set far enough back in time that no early followers could check back to verify the authenticity of the events of the life and times of Jesus. The named fictional authors of Matthew, Mark, Luke, and John were likely themselves to have been around thirty or forty years old when they were with Jesus, and waiting another three or four decades to write down their supposed witness, would have made them sixty or seventy years old. In such times when most people did not live very long, any early convert to Christianity would never have expected to meet Jesus as he was already dead, and the four supposed authors of the gospels were also expected to be dead and therefore their witnessing could not have been questioned.

The converts to Christianity were mostly illiterate and had to have the Gospel read to them in churches, and with Gospel in hand, the real creators and authors of the Jesus story-parable began spreading the word and gaining enough converts they were able to begin the formation of the early Christian acceptance. The simple minded among the faithful had

allowed themselves to believe that the Jesus character was a real person who lived, then died, and then came to life again. They assumed that if they believed such things, when they died, they would also come back to life again and live forever in paradise with God. Therefore, they had to be partly spiritually enlightened by being taught in parables not realising that the whole of the Gospel story was itself a parable.

To some it was given to understand the mysteries of the deeper message, and no doubt they would have tried to further enlighten as many of those of lesser minds as they could. But their ears were hard of hearing and their eyes dull of seeing, but the lesser light of the Gospel story was enough to keep them faithful followers of the Word of God spoken by their saviour Jesus. To be enlightened a little is better than not be enlightened at all. The deeper message of the Gospel parable had to remain a secret to the many who were called to the story, and over the centuries the deeper message of the Jesus story was lost as the enlighten gradually died and the Christian faith became solely reliant on the Jesus story being believed in as literal truth and historical fact.

The Real Saints

It is unlikely that there were a few (saints) who did understand the secret message of the Gospel story who then kept it alive by passing it on by word of mouth to others who could have understood. It is much more probable that the deeper knowledge was simply forgotten as the Christian religion developed in its own way based purely upon the literal interpretation of the Jesus story. However, as we now explore the secret life of the Bible and become wise, there must have been a few of past times who also became wise by their own searching and understanding. They made themselves understand the mysteries of the kingdom of the secret God message.

But therein lies the patience and faith of the saints, that they understood and were faithful to the deeper message hidden inside the God story, but had to remain silent of their enlightenment for fear of a cruel and violent church that would have killed them for speaking blasphemy against a faith based upon the God story, not the deeper God model.

Here we are now in our more mindful times when religion is on the decline and the churches have less power to kill people for disagreeing with their dogma (except in some countries). We are now able to search freely and speak openly of our thoughts and findings. Even so, whoever leads into captivity must themselves go into the same captivity, and for a while yet the blind of the Christian clergy will continue to lead the blind among the laity into the mental captivity of not understanding the deeper message of the Gospel parable.

John the Narrator Was Probably a Fictitious Character

The descriptions of events given in Revelation are so fantastic and over-the-top that the authors of Revelation had to make sure that their fictional John character could never have been contacted and spoken to directly. Just as the authors of the four gospels were fictional and had to be unapproachably dead so as not to be questioned for further detail of their witness, so also the Revelation's narrator John had to have been kept away from detailed interrogation. The four gospels float in the ether of our imaginations just as the book of Revelation does and we must make of them what we will. To some they are literally true, but to others they are nonsense and not worth the bother of reading them. But if the Gospel story is a parable with a deeper message yet to be told, then why not the book of Revelation?

Even among the Christian faithful there is doubt that the Book of revelation should be taken seriously. However, if its visions contain clues

as to how to correctly interpret the God stories of Alpha and Omega so that 'The Mystery of God' can be 'Finished,' then it might be worth the time exploring it.

It is most probable that the collective of the authors of Revelation were also the authors of the Gospel story, therefore they would have understood its secret subtext of meaning. The book of Revelation part reveals and part hides, it partly unseals and then reseals again. It uses inference and suggestion, and gives cryptic clues in the form of riddles and metaphors to tempt us to solve its mysteries. By using our deeper perception and learning how to interpret in the abstract, there is no reason we cannot solve the secret meanings of this strange book.

The authors of the book of Revelation bring back the Jesus character to speak to the narrator John, and as a now 'risen from the dead' angel of secret information. The angel (of God) apparently opens up the God mystery and tells John to write down what he is shown in a little book (which is the book of Revelation). As he writes down his witness, he is quickly told to seal up what he has seen, for the time is not yet come!

The book of revelation will not tell us what the secret God model is or how it works. It simply infers that there is a secret message hidden in the God story that when revealed will cause a catastrophic crisis if faith within the world of Bible-based religious belief the likes of which has never been seen before, and will never be seen ever again, 'Armageddon!' We must assume that this 'time of trouble' it is the realisation among the faithful that there never was a God, or a Jesus, or that there will be an afterlife. But that as a philosopher's parable, the secret message is that of the loss of conscience (Alpha), leading us into a moral wilderness, followed by an abstract model of the recovery of conscience (Omega).

The basis of the narrative is of the book of Revelation is that of the revealing, the reaction, and the fulfilling of the Jesus prophecy when he said that "in the days of the opening of the books, one shall be taken, the other shall be left." Our opening of the Book of Revelation will not be

aggregable to many among the Christian faithful. But prophecy is prophecy, and the 'Mystery of God' must be 'Finished' as is the promise to the genuine servants of God. It is with the mind tools of plausibility, probability, and reasoned thinking (not religious confirmation bias) that we shall now open up the little book of the apocalypse the way it has never been done before.

With a single witness supposedly seeing strange visions, who is also the narrator of the story, the Book of Revelation begins. An anonymous but named character is in a place of captivity set so far away that he could never have been questioned or spoken to directly. And so, John starts to see his visions of an angel who speaks to him.

The Verses

V.1

The revelation of Jesus Christ, which God gave to him, to show unto his servants' things which must shortly come to pass; and he sent and signified it by his angel to his servant John:

1.

'Shortly come to pass,' suggests that the revealing of the God model is about to happen, except it has not or else we in our times would know about it. We should understand the past, present, and future factor of the reveal of the deeper inner-self that the model brings. The interpretation of God story with its deeper message, along with the book of Revelation are always concurrent with times that the reader lives in. The revealing of the secret Tree of Life message has already been found and has enlightened some in past times, and will continue to do so in the present and the future. However, those of the past darker times who found the model had

to remain silent of their understanding for fear of a powerful and corrupt church (therein lies the patience and faith of the Saints). Therefore, in darker ages their understanding could not have found a place in the world where it could have become established.

The Christian faith has always believed the 'great day of the lord' to be a one-off future event. But the discovery of the secret God message is always a possibility that is concurrent with the reader living in any age period. "The kingdom of God is at hand," said the Jesus character, not a future event but now in the present. Being made aware of 'things which must shortly come to pass,' (the deeper truth) was just as relevant at the time the Gospel story and the book of Revelation were first written as it is in our times.

The nature of the secret God message is such that it can be found, understood, then sadly rejected many times over because it does not deliver the kind of God the reader was expecting. The God story has been around throughout the ages, and the simple literal interpretation creates the God myth that most of the faithful believe in. The deeper, abstract interpretation is for the few who have the gift of understanding. These few are the souls who lived in the past, and who live in the present, and will be in the future. For them, the 'things which must shortly come to pass, (the revealing), is a real possibility in the 'here and now' of any age, past, or present, and for the future.

V.2

Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

2.

The revealing is that of a communication between Jesus or his angel, to his servant-follower John. He must witness the events and words he is about to see and hear, and must write them down in a book (the book of

Revelation) to record his visions for those who can read and interpret their cryptic message.

V.3

Blessed is he that reads, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

3.

It is a message of prophecy of things yet to be, and is for those who can understand. If they remain faithful to the deeper message, they will grow in knowledge and wisdom. 'For the time is at hand' means that the kingdom of the greater knowledge is ever present and ever attainable, then, and the times since, as well as in our modern times (or else we would be wasting our time with this exploration)!

V.4

John to the seven churches which are in Asia: grace be to you, and peace from him which is, and which was, and which is to come; and from the seven spirits which are before his throne;

4.

The authors introduce their 'factor of seven.' This is the number attributed to God who rested on the seventh day. The factor of seven is a great way for the authors to fatten up and bulk out what would otherwise be a much thinner narrative. The God authors do not do things by halves, or ones, they do things in sevens to create a false volume. The 'factor of seven' also gives license to help create the mystery factor. For the inquiring reader, having seven things to consider is a 'red-herring' way of complicating what would otherwise be a much simpler narrative. The 'factor of seven' is also an indication of the kind of tricks that the authors used to disguise and hide their message. Simply, why use seven abstract entities when one would have done? A murder mystery story with just one suspect is not as difficult to solve as is with seven factors to confuse and distract from the

one who is the guilty. We will come across more of these illusionary tactics of narrative as we progress through our inquiring commentary.

We should understand that Revelation is a book of fiction, and that there were no seven churches that were sent seven letters. The messages to the seven are as one open letter to all Christian churches from those early times to our times. "He which is, and which was, and which is to come," might sound strange, but with an abstract work of fiction, all things are possible. 'He' is God, but he is also his son the Jesus character, they are as one, and as Jesus he 'is' because he is the everlasting Christ who 'abides forever' which symbolises our conscience that never goes away, he 'was' as the righteous Abel character, and he is yet to come in the form of his true symbolic entity of the conscience of all humankind resurrected (according to the model).

V.5

And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

5.

From God and from the Son, (God must always have a repetitive on earth). First Abel, the first character to be killed for his righteousness, and the first begotten of the dead. His spirit ascended up to heaven to become when firstborn of the dead and only begotten son of God. God then sends his only begotten son back to earth as Jesus the saviour, so that all humankind (symbolised by Cain) can be forgiven for the original sin of killing conscience by abandonment and neglect. If we accept the blood of Christ, we are accepting our guilt and our sin. And if we take him down from the cross of abandonment he will resurrect and live in us and us in him (according to the model). It might sound a bit of a mind twister, but this is how a hidden abstract philosophical model of the human condition must work. Further to the Gospel story being a parable with a

secret message, the Revelation is of the apocrypha genre, which means 'hidden things.' We must therefore set out thinking from literal story to abstract model mode, if we are to understand how this kind of narrative expresses itself.

V.6

And has made us kings and priests unto God and his father; to him be glory and dominion for ever and ever. Amen.

6.

To set the scene little, the authors of Revelation most probably helped to author the Gospel story and were obviously in on the secrets of the hidden narrative because they helped create it. There were likely to have been a very few around at that time (the saints) who although not the authors, could understand the mysteries of the God story. Those who could understand the model were likened to kings ruling within their own inner kingdoms of enlightened minds. Of course, these kings within their own kingdoms of inner freedom had another king that ruled over them, Jesus, king of kings and lord of lords!

V.7

Behold, he comes with clouds; and every eye shall see him, and they also which pierced him: and all kinds of the earth shall wail because of him. Even so, Amen.

7.

The secret God message (and Gospel message) comes in a cloudy and mysterious way. Slowly, over a period of time, and takes hold gradually the way all learning is achieved. Imagine the difficulty the God authors had. To get across to illiterate, superstitious people who were obsessed with many pre-existing gods the concept of the deeper inner self and the importance of listening to the voice of conscience. It must have hard enough just to get the people to reject their other gods and to convert to

the God of the Bible. But they did it and a little illumination of the soul is better than none at all.

It might sound like wishful thinking by the authors that one day everyone would convert to their God, and even more so that the God model would eventually replace the God myth that they knew would grow from the misinterpretation of their story. However, given enough time passing, what was once unthinkable can become an accepted thing, and the stone that the builders rejected can become the cornerstone of a new temple of mind. The round earth gradually replaced the flat earth and evolution science replaced creation belief; therefore, it is likely that in time the God model will likewise replace the God myth.

Even those among the faithful of the Christian churches who will see but then reject the Tree of Life model in preference of the God myth. They may initially attack and try to do harm to the model, but eventually the new replaces the old and as the God myth gives way to the God model the old school of belief will fade away just as flat earth thinking did. It might take a while though, and many among the Christian faithful will come to regret their rejection of the model.

The book of Revelation is about the realisation that the God story is a parable and not a literally true account of actual historical events. We can assume that "all kinds of the earth shall wail because of him" is referring to the faithful who have pinned their hopes of an afterlife, eventually becoming aware that there is no such thing. At the time of Armageddon when the God myth is challenged by the God model, there shall be much wailing among the faithful!

Even so, 'Amen' meaning, 'so be it' or 'let it be so.'

V.8

"I am alpha and omega, the beginning, and the ending, says the lord, which is, and which was, and which is to come, the Almighty."

8.

The 'risen from the dead' Christ figure says of himself, "I am Alpha and Omega, the beginning and the ending" meaning he is both righteous Abel of the Alpha story, and he returns as righteous Jesus in the Omega story. These two characters are first and the last representatives of God on earth. For the authors it would have been difficult to have God in heaven communicating directly with mortals on earth, so they created earth bound characters to speak for him, namely Jesus himself.

We have a repeat mention from verse four of "which is, and which was, and which is to come" meaning Abel who was, the risen Christ of conscience who is, and he is still to come in the second coming when the subtext of meaning of the Gospel story is realised. "The Almighty" suggests it is God himself is he who was, who is, and is yet to come, but this confusion of characters is irrelevant as God the father and Jesus the son are as one with each other (God in heaven is also Jesus on earth).

Of course, the "Christ abides forever" because he symbolises the eternal conscience of the "all living" of all humankind. Killed by abandonment and neglect by the individual (Cain killing Abel), but always hovering in the consciousness of all, to judge and condemn, or to teach and reward. And if we desire, although we have killed our inner conscience, we can resurrect it and ourselves at any time according to the Gospel model given. Eat the dead body of the Christ of conscience, and drink the blood, consume the body so that when it resurrects within us, we will also resurrect. Cain becomes Abel, and multitude of the number of the beast are salvaged from the moral wilderness as the curse is taken away.

We remind ourselves that "to some it is given to understand these mysteries of the kingdom" of the domain of mind, but for the unfortunates of the failed faithful, they must be taught in parables, but being unable to understand the God story as a parable, they cannot become wise of the God model.

V.9

I John, who also am your brother, and companion in tribulation, and in the kingdom of patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

9.

The narrative continues in the voice of the John character subtly inferring to the early (and later) Christian faithful that as all are brothers in Christ, they must suffer the persecution of rejection of the Christian message. The Jews had their religion and they, along with the Romans saw Christianity as a great threat to their faith and authority. The supposed John characters narrative places him as a prisoner of conscience held captive away from the mainstream of the brotherhood.

This factor of being away from it all, gave the authors great license to allow their John character to talk directly to God, Jesus, and the angels, write everything down, sealed it up, and then to disappear from the beyond the attention of any inquirers keen to question him further on his 'out of this world' experience of talking to supernatural entities. All very convenient!

V.10

I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

10.

The Lord's day is here used as being synonymous with the end day when the God mystery is finished, and the revealing can begin. John being 'in the spirit' likely means he was in the Holy Spirit, or the Holy Ghost, and knew of the abstract image that parallels the Gospel story. In other words, he, being a fictional character created by the authors, knew just as much as they.

We are now into total creative invention as John begins to state his witness. The metaphor of the metaphorical trumpet blast began life in the Old Testament story of Jericho. God's people marched around the city of the captivity of the God myth six times sounding their 'truth' trumpet of the God model, but to no avail, the walls held. Until the seventh time when the seventh trumpet blast sounded 'and the walls of the God myth came tumbling down.' Later in Revelation, this seventh sounding is reworked in the form of the sounding of the voice of the seventh angel as 'mystery' comes to an end, the God riddle is solved, and the captivity of Babylon is fallen. At this time, the God mystery is finished, and the model can safely emerge from the story to deliver the deeper truth of the God message.

The Jericho metaphor is one of earliest attempts by the God authors to warn all readers that there is more to the God story than the simple literal read. Simply, that if the God story is interpreted literally, it will lead to the God myth. The parable of the Talents tells the faithful that they must look deeper and search beyond the simple God story narrative if they are to be enlightened of the secret message. Until then they remain held captive inside the confines of the God myth.

If the Christian faithful do not search further for the deeper message, what little understanding the God myth gives them, even that little shall be taken away when the God model replaces it. Symbolically, the walls of the great cities of Jericho, Sodom, and Gomorrah are destroyed, and other places of spiritual desolation and captivity such as Egypt and Babylon also fall. Each place a metaphor of the captivity of the God myth when it collapses, and all that live there shall lose all they have.

It might all seem a bit harsh for the present-day Christian faithful who will feel they have been duped into believing the literal interpretation of the Gospels story. But the parable of the Talents does warn them to try a bit harder and to look more deeply into the nature of their beliefs. If not the laity, then at least their priests and advisors should do so on their behalf.

We could visualise the God story being like a road with a fork ahead, and having to chose which way to go. If the road were the God story, the literal interpretation will lead us to the captivity of the God myth. If we chose to interpret as a parable, it will lead us to the God model which the authors called the 'Tree of Life,' and its enlightened truth will set us free. In olden times the faithful had the excuse of illiteracy and lack of education. In our times that excuse is no longer valid either for the laity or clergy.

V.11

Saying, I am Alpha and Omega, the first and the last: and what you see, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea.

11.

With parable-stories, artistic license allows for a lot. There may or may not have been the seven churches, and certainly not seven actual runners to deliver seven letters. The letters are open letters to anyone who reads the book of Revelation then and now. The messages are for all Christian faithful whether clerics or laity, learned Bible scholars, theologians, or any Christian church and congregations.

However, the letters do not really tell us very much as far as an actual revealing is concerned. Each letter is a simple acknowledgement of the faith well-kept, but also a warning of how apathy can let evil creep back in to corrupt the faith. The messages to the seven churches seem to tell them to be ever watchful, not just for sake of the integrity of their churches but also to watch for the second coming. The message of the seven letters to the seven churches are as relevant today as they were in ancient times. And how many among the preset-day faithful still watch for the second coming of Jesus, and how many look to improve their spiritual awareness?

V.12

And I turned to see the voice that spoke with me. And being turned, I saw seven golden candlesticks;

12.

The metaphorical factor of seven continues with the introduction of seven candlesticks that symbolise the light given by the Tree of Life God model when it is revealed.

As the Alpha character of righteous Abel, and the Omega character of Jesus, the spirit of the risen Jesus begins to speak.

V.13

And in the midst of the seven candlesticks, one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

13.

We must visualise an abstract picture of the Son of Man, Jesus' character clothed with, and surrounded by the righteousness of his hidden truth message.

V.14

His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

14.

The symbolic character who symbolises innocent and righteous conscience is given more metaphors of purity and truthfulness of message.

V.15

And his feet like fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

15.

Metaphors of purity of truthful voice that has been tried in the fire of 'The Word.' The many waters are likely to be the of the many voices of all followers of Jesus as they spread the word of the Gospel far and wide.

V.16

And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shining in his strength.

16.

The right hand is traditionally used then and to this day as being meaningful of honesty and integrity. We now get the mention of the 'Two-Edged Sword' of the God authors narrative where all of their story characters speak and act with a subtext of double meaning.

There is Jesus the character of the story, and there is the Jesus who symbolises conscience killed and then resurrected. The use of the sun as the greater of the two lights of creation in Genesis. The lesser light of the story, and the greater light of the model.

V.17

And when I saw him, I fell at his feet as dead. And he laid his right hand on me, saying to me, saying unto me, fear not; I am the first and the last:

17.

The narrator falls at his feet, meaning complete and absolute acceptance of the truthfulness of the story-parable. Again, the right hand of integrity, and another mention of the beginning and the ending of the

philosophers' truth model played out by the characters of Abel the first, and Jesus the last symbols of righteousness on earth.

V.18

I am he that lives and was dead; and behold I am alive for evermore, Amen; and have the keys to hell and of death.

18.

I was righteous Abel was killed and was dead, and went to heaven to become the firstborn of the dead and God's only begotten son. I am the Christ who abides forever and have returned as Jesus. And 'so be it' I being righteous conscience have the keys of the way out of the moral wilderness that Cain (who symbolises all humankind) in held captive in.

V.19

Write the things which you have seen, and the things which are, and the things which shall be here-after;

19.

The narrator has not seen much yet but is told to write all he is about to witness.

V.20

The mystery of the seven stars which you saw in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which you saw are the seven churches.

20.

The use of the factor of repetitions of seven to bulk out an otherwise thin narrative. The metaphors of stars, candlesticks, angels, and churches all meaning the righteous light of the word of God. It says "the mystery of the

seven stars" but it does not tell us anything. The book of Revelation creates a mystery and then appears to solve it but does not. This is all part of the authors' method of overstatement and repetition to make the narrative appear to be saying more than it actually is saying. It infers and suggests with riddles and cryptic saying that do not actually reveal anything. All it says directly is that there is a secret message hidden, it will be revealed, and that it will cause a great upset in the religious mindset of the Christian faithful.

End of Commentary.

Summing Up

We are beginning to get into the minds of the Revelation authors!

The God story of Alpha, and the Gospel story of Omega are both told with a Two-Edged Sword of a double narrative. If the faithful chose to interpret literally, they are led into the captivity of believing in the God myth. If they choose to interpret abstractly as a parable, they will be set free of the myth that denies them access to the Tree of Life model.

This first chapter of revelation does not tell us much in the way of a revealing, even so, it is a start. It introduces the factor of 'seven times' that will repeat later with 'the sounding of the seven angels.' The resurrected Jesus character is brought in from the Gospel story to speak again supposedly from heaven. The 'Alpha and Omega' and 'the beginning and the ending' is mentioned inferring that he 'was' as Abel, and 'is again' as Jesus. Both these characters symbolise righteousness of conscience,

silently killed at the beginning and then returned and very vocal at the ending of the God model.

In-between the beginning and the ending of the God model, he is ever present as the Son of Man hovering in the background of the God story. Because he symbolises conscience killed, but then resurrected, he is also the Christ who 'abides forever' and just as our conscience gets battered about by us, it always returns to as an accusing angel and harsh judge of our words and actions. Abel begins the God story and model, and Jesus the saviour ends it making him the Alpha and the Omega of the main message of meaning of the God author's abstract model.

We should mention that in the last chapter of Revelation there is what seems to be a pointless warning not to take away or add to the words of the book. This warning does not appear in any other book of the Bible. With apocryphal writing everything means something. There are no incidental events or irrelevant words. Therefore, it is a book of cryptic clues and riddles. The wording of 'add to and take away' could be seen to be a cryptic marrying up with the seven letters to the seven churches in that their general message is that of 'adding to' the integrity of their faith as opposed to 'taking away' from by insidious apathy. Again, a message as relevant of Christian churches of today as was of then.

Later, we will explore the mystery of the sounding of the seven angels. These symbolise six mystery messages that are supposedly meant to enlighten us but do not, they only infer. And the sounding of the seventh is the big one that enables the 'Mystery of God' to be 'finished.' Except of course it does not actually tell us anything. The book of Revelation says without actually saying anything and proposes to reveal without revealing. It is a kind of dummy run of the solving of the God riddle that uses metaphors of words that have symbolic meanings and riddles expressed as visions witness by the narrator.

The next chapters continues the use of the 'factor of seven' and also the 'factor of four' with four creatures, beasts, and horsemen. It is the way of apocryphal writing in that it is designed to give the reader a bit of a run around. Why have seven or four of everything when one would have been enough? Except its narrative is meant to be cryptic and secretive so as not give away the secrets of the God story to soon to the wrong people who might have done harm to its protective preservation. And most importantly, we can now begin to understand that the book of Revelation is not the work of a madman, but that is it as an extremely clever book of abstract cognitive psychology that has kept its readers guessing as to its secret message for so very long. But hopefully not for much longer!

End of Chapter One