

The Opening of the Book of Revelation

Chapter Eight

(Approx. 4,200 words)

Who Shall be Able to Stand?

The first six of the seven seals are opened in chapter six to reveal the four opponent-beasts of the four unsealed gospel-beasts. Also revealed are the souls of the knowing, and the unknowing saints who kept their determination to spread 'The Word' under much persecution whilst being faithful to the end of their lives. Verse twelve of chapter six does not reveal the secret God model but rather the reaction of the faithful to it. The belief system of the Christian faithful collapses and departs as a scroll when it is rolled together, the once bright light of the Gospel's promise of life everlasting becomes darkened as black as sackcloth, and every mountain of a church and island of individual faith are moved out of their places. For the great day of his wrath is come; and who shall be able to stand?

We cannot be exactly sure who the baddies are here. Are they the people who once persecuted the early Christians who were trying to set up their church, or are they the Christian faithful of today who will likely reject the God model when it is revealed? We also understand that in darker times if

the enlightened of the model had challenge the powerful churches of their dogma, they were likely to have been persecuted to death. The God model has many such obstacles to overcome. The Philistine mentality, the failed faithful, the dogmatic churches, the apathy the lazy mined clergy and the moral corruption of the leaders. The God myth is very O. C. D. addictive and has a great hold over the faithful. It is the nature of all religious belief to exclude all other faiths, most scientific knowledge, and of course blank atheism otherwise it would not work. But it is likely to be the faithful of the God myth that will be the biggest enemy of the God model. To play safe, we might assume the wrath of God is aimed at all who stand in the way of the revealing of the model.

The Seventh Seal is Opened

In chapter eight the authors use the factor of seven again. This time it is the seventh of the six seals of chapter six. In chapter six, verse twelve, there is the prophecy of the great earthquake of Armageddon, and the last few verses describe the effects among the faithful.

A great inner earthquake that threatens belief in the God myth. The bright sun of the belief system of the faithful becomes black as sackcloth of hair, and the moon becomes as blood. The assumed heavens of belief depart as a scroll (we visualise an unrolled scroll held open and then let go of and it quickly rolls up again hiding its words).

The stars of heaven fall to the earth as what was once thought to be literal truth is shown to be a parable. The Christian faithful do not want this realisation to be true and so they hide themselves from it and hide in dens and in the rocks of the mountains.

They pray that the mountains and rocks will fall on them and hide them from the face of him that sits on the throne of the Holy Lamb of the Christ of conscience within. For the great day of his wrath is come; and who shall be able to stand?

The authors are describing an abstract picture of the effects of the revealing of the God model and the reaction among the faithful when they realise that the God story is a parable and not the literal truth they have always been told to believe. Chapter eight continues with the opening of the seventh seal.

The Verses

'Silence in Heaven'

V.1

And when he had opened the seventh seal, there was silence in heaven about the space half an hour.

1.

The failed faithful are dumbfounded when they realise that the Gospel story is a parable. There never was a Jesus, nor will there be an afterlife. The Jesus story is a parable of the recovery of the conscience that was abandoned when Cain killed Abel.

We are aware of a bit of jiggery-pokery going on here. Verse-one has the opening of the seventh seal, and the faithful are astounded and struck dumb for half an hour as they try to evaluate the revealing, except nothing is revealed! Are we being led up the garden path? In verse two, the whole process begins again with revealing's, seals opened, angels speaking,

trumpets sounding, but nothing happens that make us any the wiser. A magician's sleight of hand card trick to deceive the eye, presented as the authors' psychological sleight of hand to trick the mind of the reader. The narrative takes us right up to the point of revealing and then switches back to begin all over again. But are we perturbed, or do we press on?

We can imagine the scene of reaction as the moment comes when the deeper truth of the God story is realised. The faithful are now confronted with meaning of the God parable and they are dumfounded and left speechless by its message. It is a bit presumptive though, the faithful of any church are masters of exclusion of all other gods, bibles, religions, and the secular world of science. Anything that is not of their belief system will be easy for them to deny and ignore. A new piece of thinking that considers the abstract God model will be easy for them to reject.

The authors are clever here in that although the seventh seal has been opened and the truth of the God riddle revealed, no great secret is actually told to the reader. The verses only infer that the God story has a great secret yet to be shown (the subtext) and the shock reaction among the faithful. However, if the Gospel story is just a philosopher's parable, it is likely that the faithful will need a lot longer than the space of half an hour to fully consider the effect on their beliefs.

V.2

And I saw the seven angels which stood before God; and to them were given seven trumpets.

2.

So far, we have had seven letters to the seven angels of the seven churches, followed by the opening of six seals but the seventh is not opened. The next verses of chapter eight continue the authors' factor of seven with seven angels each with a trumpet (seven trumpets) that enable them to sound their seven messages. We need to understand that the nature of apocryphal writing is to give the readers a bit of a run around

with confusing narratives that use much repetition. This retention of the cycle of seven seems to build the readers expectation of a great revealing but does not tell us anything, and it stops short at the opening of the final seal anyway.

As the intrigue builds, we are kept guessing!

V.3

And another angel came and stood at the altar, having a golden censer; and there was given to him much incense, that he should offer it with the prayers of all saints to the golden altar which was before the throne.

3.

The authors introduce another angel extra to the seven to give themselves more voice to their narrative.

V.4

And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

4.

Verses four and five do not appear to tell us much except they seem to be totaling up the efforts, sufferings, and prayers of all those who worked to spread the voice of God to the world.

V.5

And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thundering's, and lightening's, and an earthquake.

5.

The extra angel took the censor (a container in which incense is burned) and filed it with the metaphorical fire of the testimony (presumably) of the saints who spread the 'Word of God.' The container was tipped out from the higher place down to the lower place of earth. There were many voices, and thundering's, and lightening's, and an earthquake. We can assume that the God model has been found and the voices are those who proclaim it to the failed faithful of the God myth. The metaphors of thundering's and lightening's symbolise the beginning of the great upset among the faithful. The earthquake metaphor is used to symbolise the shaking of the ground that the God myth is built upon, this also echoes the tower of Babel and the walls of Jericho falling to the ground.

V.6

And the seven angels which had the seven trumpets prepared themselves to sound.

6.

In the rest of this this chapter, just four of the seven angels sound their messages.

V.7

The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

7.

These last seven verses abstractly describe the effects of the revealing of the God model among the faithful. They have always believed that the literal interpretation of the story is the truth. We can imagine how they might feel let down when the model begins to emerge from the story.

In chapter 6, verse eight, we read of the pale horse and the rider who has the name of (spiritual) death. As the four horsemen that shadow the four opened gospels go to war, a metaphorical fourth part of the world of the multitude of the faithful will give in to the horsemen of the God myth.

The authors new use a metaphorical third part that is burnt up. We can surmise that trees and grass are symbolic of there being the food of the lost sheep-beast of Cain. The connection here is a third part of the food that feeds the belief system of the unknowing faithful is destroyed by the fire of the newly revealed God model.

The reward of the faithful who give in to the rider of pale horse of the God myth is Hell and death. He kills with the sword from his mouth, and with the other three horse-beasts that deny the faithful the Tree of Life model. They will hunger and thirst for the deeper truth of the God story but will not find it because the horsemen of the God myth have denied them.

V.8

And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood,

8.

The God story is the container of the God model, but its literal interpretation leads the gullible to believe in the God myth at the expense of searching deeper for the model. The story is vitally important because its narrative runs parallel with the model, and we use the character-factor conversion to find the subtext of meaning. It is reasonable to assume that the mountain metaphor is symbolic of the God myth that the churches believe in. As the model comes into view, the myth begins to falter in its importance among the faithful. In time, the mountain of the God myth will be rejected and cast into the wilderness of the sea for evermore.

To get a little distance here, we could see the God authors as having written a letter (their model) and popped it in an envelope (their God

story). It gets sent through the rough and tumble of the postal system of interpretation. It finally reaches its destination, but there is a problem. The faithful believe that the envelope is the message, and that being sacred, its seal must be tampered with. Even those more mindful who suspect there might be a greater message inside the envelope dare not break the seal for fear of questioning a faith that must not be doubted at all. As such, those who believe there might be a secret message hidden inside the envelope can only guess what it might be. These guesses create the myth that must be burned with fire and cast into the sea by the faithful themselves. All religiously faithful want to understand the God mystery, but only if it satisfies their existing confirmation bias. We can imagine the disappointment of getting a letter expecting it to be a paycheck but when the seal of the envelope is broken it turns out to be the gas bill.

It should also be noted here that Mary and her brain-child of the Gospel story must wait patiently in the intellectual wilderness for three and half times. However, when times end and her model is extracted from her story, it will be the turn of the God myth to be cast into the wilderness of the sea. The God story can only be interpreted in two ways, literally or abstractly. If literally then it leads to the myth, if abstractly it will lead us to the model. When Mary's Gospel model is banished to the wilderness, the God myth has free reign. When her model comes out of the wilderness, the God myth must be cast in flames into the wilderness of the sea.

Within the God story the sea metaphor has the same meaning as wilderness. Only the ungodly descend into the wilderness of the sea, and sometimes the ungodly will ascend out again. In CH. 13:1 onward, we read of the beast (666 man) who rises up out of the sea to do battle against the woman (mystery). Having destroyed her, he, and the woman descent back into the sea for evermore.

The mechanism of symbolism here is that the lost sheep-beast of Cain emerges from his moral wilderness just long enough to destroy the mystery that hides the God model. If he accepts the model, he stops being Cain and becomes Abel and no longer has to return to the

8:9

wilderness of the sea of undrinkable water. But if he rejects the model he will remain as Cain who killed his higher moral self and he 'the beasts' must return to his place in the wilderness for evermore. We can add that once the 'Mystery of God' has been 'finished,' mystery must also be cast into the wilderness of our rejection of the God myth.

The verse finishes with a metaphorically proportionate third part of the wilderness of the belief system of the failed faithful becomes as blood (presumably as undrinkable as the salty sea water).

V.9

And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

9.

An abstractly proportionate third part of world of the Christian religious belief system that is based upon the literal interpretation of the Gospel story. A third part of the life living in the sea of the God myth died, and a third part of the ships that survived on the myth were destroyed.

Now the belief system of the failed faithful is beginning to fall apart!

V.10

And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters.

10.

Within the God story, the metaphorical mind domain of heaven is always fought over by Satan the prince a darkness, who wants to become king, and God, the king of kings and lord of lords.

This mind domain is inhabited by the failed faithful who believe in the great star of their illumination which is the God myth. As the model is realised, this great star of light falls upon the proportionate part of drinkable waters to make them unwrinkled.

What was once understood as light has become darkened, and what was once drinkable has become bitter.

V.11

And the name of the star is called wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

11.

Wormwood is a bitter tasting shrub used for its aromatic taste and is considered by some to have a medicinal quality. Here the authors are using the bitterness of wormwood as a metaphor as a comparison to the bitterness the failed faithful will experience when they realise that the Gospel story is a parable. They have gotten themselves high on the belief that there was once a Jesus who died and came back to life again. The false prophet of the God myth has fooled them into believing there is an afterlife waiting for them. But it is they who have fooled themselves according to the warning of the parable of the Talents. 'Do not end up with the little you began with, or begin as you intend to end,' for, 'the little you have, even that little shall be taken away.'

Traditionally, the failed faithful are taught by their lazy and lax clergy to be as they are, and to believe and not question. The parable of the Talents says the opposite, to look, search, and be ever vigilant for the deeper truth. For, the kingdom of God is found within, and yet they are taught to interpret the God story outwardly. Those clergy who lead into the captivity of the God myth must also go into the same captivity. When the collective of the failed Christian faithful take the little book of the unsealed God story and 'eat it up,' it will be sweet in the mouth initially, but bitter in the belly.

when digested. And many will spiritually die if they reject the newly revealed God model in preference to false prophet of the God myth.

V.12

And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so, as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

12.

As the fourth horseman of false interpretation and promises fails, the third proportionate part of the God myth is found out. Serious doubt is now beginning to affect the failed faithful as their once strongly held beliefs are thrown into question. An unknown measure among the faithful are starting to doubt their beliefs as the God model begins to emerge from the God story.

V.13

And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

13.

The authors separate the God believers from the non-believers by placing them in separate domains of mind. The believers inhabit heaven, the non-believers inhabit the earth (Cain was a tiller of the soil). We can visualise the messenger of growing awareness flying through the midst of the heaven domain of both the failed faithful and the recovered faithful, also calling out to the earth inhabitants (Cain) that even they are effected by the emergence of the God model.

It might be easy for the atheist to dismiss the God story as a fairy-tale for the gullible, but what if it is a very clever philosophical model of the human condition? To add to the mix of it all, the supposedly moral heaven dwellers might be immoral earth dwellers in disguise, and the immoral earth dwellers might have more morals than the hypocrites among the failed faithful. Either way, the emergence of the God model from the God story will likely effect more than just the faithful of the religions.

End of Commentary.

Summing Up

The Revelation authors were clever in their narrative. They do not actually reveal anything, they only infer that there is something hidden within the God story that has to come out eventually. When it does, there will be catastrophic time of great mental turmoil within the belief system of the Christian faithful. We must bear in mind though, that religious faith is very O. C. D. addictive and is the master of the exclusion of all other beliefs and opinions. Individual islands of God believe will shut out not only other faiths, but also the scientific evidence and logical reasoning that says there was never a six-day creation nor a talking snake, and neither can there be a virgin birth and a resurrection after physical death. The God myth hangs on the mystery that surrounds God story, and when the 'mystery of God is finished' there will be a prophetic time of reckoning among the faithful. But as the Christian faithful are past masters of denial of all factors that question their beliefs, they are likely not to consider the God model when it begins to appear.

The God story interpreted literally as tradition demands, will lead the faithful to the God myth, but interpreted abstractly, it will lead us to the

secrets of understanding Tree of Life model (the mysteries of the kingdom). It is a matter of choice of which way to interpret the God story, but it is a certain thing that the lesser minded among the faithful will be reluctant to interpret in any way other than the traditional. Even so, Revelation's prophecy is that the model must emerge from the story and when it does it will create a disturbance among the more mindful of the faithful. The two factors of 'Armageddon' are two horns of the dilemma that the faithful must choose between. But those who are too apathetic to take part in the battle shall instead be killed with peace.

The authors of Revelation were attempting to describe matters of mind by creating a narrative of abstract metaphorical comparisons of positives and negatives. They confuse the reader with the factor of seven letters, angels, candlesticks, seals, when one of each would have been enough. The six soundings or unsealing's are a build up to the seventh, and when it sounds it tells us nothing, and then the cycle of 'seven' begins all over again. The secretive narrative is designed to send the reader on a merry-go-round of avoidance, with wild goose chases of repetitions that appears to reveal great secrets but when the final 'seventh' is sounded nothing actually happens.

Even so, although our exploration might throw a wobble or two, we are beginning to get an idea of how to interpret this strange form of narrative called 'apocrypha.' We do not have to drive ourselves crazy by trying to understand the exact meaning of every single metaphor of every verse, just as long as we get the gist of the general meaning.

We are trying to see inside the heads of thinkers and authors who lived and died a couple of thousand years ago who could not write openly of their beliefs. They had to hide much of their ideas inside narratives that sound ridiculous to us for the sake of their preservation. In our more enlightened times, it should be possible to extract their secret from their God story. The Book of Revelation is very cryptic with its clues but with a little perseverance we will be able to loosen the seals of its secret message. It infers and suggests, it uses metaphors and riddles, but does

not give anything away. It does give us the clues though, and leaves everything to us to use our perception and insight to interpret as best we can how to access the covenant of the secret testament hidden inside the Ark of the God story.

A Likely Rejection

The God story is surrounded in mystery and has always been open to interpretation by the individual. Most who read and make a study of its meaning do so because they want a god to believe in. But if it turns out to be a parable with fictional characters and events then the beliefs of the faithful are undermined. For the Christian, there are two factors working against the finding and understanding the secret message of the Gospel story. The addictive nature of a religious belief that must not be questioned, and the difficulty of interpreting Revelation's strange narrative. The traditional interpretation of 'as it reads, so it must be,' is much easier than the character-factor conversion needed to understand the apocryphal nature of the book of Revelation. Add to this the factor of unraveling the ancient philosophical conundrum that is the book of Revelation is and it is unlikely that the Christian faithful will show much interest in the exploration. The loss caused by this addiction, and the apathy of not looking any further into the God story, is that being blind to the model the blind will continue leading the blind up the blind alley of the God myth for a while longer. New knowledge can be a wonderful thing, but it will darken old beliefs based on false assumptions.

End of Chapter Eight

