

# The Opening of the Book of Revelation

## Chapter Twenty-One

(Approx. 5,600 words)

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### The Old Concept of God is Gone and the New Mind Begins

The mystery of God is finished. The woman of the God myth is no more. The God parable has been realised. The model is understood. Armageddon has passed. The many of those who are left have been spiritually killed in the battle (some with peace) . But for those who are taken, a new heaven and earth await as they enter into marriage with the Holy Lamb of God. The wilderness is gone, the lost soul of humankind has returned to the fold of the good shepherd, and all things are made new.

## The Verses

### V.1

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

#### 1.

Gone is the old God myth that has held captive the minds of the faithful for so long. It was a delusion that blinded the faithful from the truth. The previous mind domains of heaven and earth are passed away. Now the faithful have become wise and have abandoned the myth, and accepted the new heaven and earth of the Tree of Life.

Now there is no longer the domain of the salty sea, or hell, or the wilderness of the lost sheep-beast. The city of Babylon has fallen, and the woman and her harlots cannot fool the new wisdom of the recovered faithful. The God model has finally been delivered and there is a new heaven and earth.

### V.2

And I john saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

#### 2.

Exit Babylon and Egypt, Sodom, and Gomorrah. The walls of Jericho are brought down, and the tower of Babel has collapsed to the unstable ground that the God myth was built on.

The vision of the narrator (via the authors) is that of the new city that replaces the old. The 'all living' of all humankind has reunited with the innocent lamb of conscience through the power of the voice given it by the authors. The metaphor of the recovered beast of the multitude of all

humankind is likened to a bride adorned in pure clothing that has been washed of sin by the blood of the lamb. The Holy Lamb of God is the bridegroom, and the marriage of all the multitude of all living with the lamb of conscience can now take place.

The holy city of New Jerusalem awaits the bride and bridegroom. All are invited to the wedding feast, except the failed faithful of the corrupt churches who make excuses not to attend.

### V.3

And I heard a great voice out of heaven saying, behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

### 3.

God is no longer 'out there,' cold, distant, and uncommunicative as taught by the proclaimants of the myth. The Jesus character taught that the kingdom of God is found within where conscience is also found to have its home. The God of inner conscience and all humankind are come together as one living soul, and the place of worship is not a building but is within the heart and mind of all. The very consciousness of 'all living' has become the holiest of holies, and the place of God is in the temple of the mind.

### V.4

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

### 4.

After laying hidden for two-thousand years, the truth has come by means of the newly discovered God model. Now that enlightenment has come, there shall be no more (spiritual) death.

The concept is that we have the medical 'science of us' that has wiped away many tears of suffering, and now we have the moral 'science of us' of the God model. It will, in time, wipe away many tears and end the suffering of the poor, the exploited, the lost, the lonely, and all who are hurt and abused. All these things will eventually end when we have universally reunited with our conscience (although it will be long time coming). Even so, come quickly!

V.5

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, write: for these words are true and faithful.

5.

The God of the God authors' model has the power to tell us who and what we are, and how we can escape the moral wilderness. The old interpretation of the God story is gone, now we have become enlightened, and everything is made as new as the new Jerusalem that we now live in.

V.6

And he said unto me, it is done. I am alpha and omega, the beginning, and the end. I will give unto him that is athirst of the fountain of the water of life freely.

6.

It is done! After two-thousand years of laying hidden the God message has been found and delivered. It was there all the time hidden in plain sight. I am the alpha of Abel, and the omega of Jesus, I am the eternal Christ of conscience that abides forever. You can kill me a hundred times and a hundred times I will come back to haunt, judge, and condemn. But there is a stay of execution that allows the angel of judgment to pass over three and a half times until Messiah comes with the offer of redemption, and the taking away of sin. Resurrect me and you shall also be

resurrected, and two divided parts of the Son of Man shall be one living soul.

V.7

He that overcomes shall inherit all things; and I will be his God, and he shall be my son.

7.

He that solves my mystery has found me, whoever overcomes the myth that hides me will have access to the Tree of Life model. I am alpha and omega, the beginning and the ending of the God story that contains the God model, and I am the bright morning star of the dawning of the new age of new Jerusalem.

V.8

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burns with fire and brimstone: which is the second death.

8.

But be warned, all those who reject the deeper truth also reject me and will reject them. The unbelieving among the failed faithful who are offered the hidden testament and deny its truth shall cast into the lake of oblivion along with all who reject the righteousness of the God story and its deeper message. For them there is no salvation.

V.9

And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, come hither, I will show you the bride, the lamb's wife.

9.

One plague, or five, or seven, it does not matter. The troubled minds of the failed faithful that have fallen from heaven to the earth domain of the Godless. To reject the hidden testament is to reject the Word of God, and the plagues of troubled doubt will never end. For the recovered faithful and the converted earth dweller, they now have access the New Jerusalem of the saved soul of the lost beast of Cain (who has now become Abel).

What follows is an abstract description of the inner state of the new soul of recovered humankind. She (the bride) has made her sin to be taken away by washing her robes in the blood offering of the Lamb (symbolised by the Jesus character). The state of the cleansed soul is likened a new beginning with a chance to start again. This new state of mind becomes a city in which the recovered soul can live.

We remind ourselves that the bride is the new soul, and the bridegroom is the innocent lamb of conscience that was killed but is now resurrected by our awareness and acceptance of its importance. We also understand the difficulty of the authors in trying to describe the abstract nature of the inner mind of discovery by the use of metaphors that sound to the uninitiated as an ascension to a fictional heaven. The failed faithful believe that heaven is an actual place they go to after death. Whereas it is the state of the mind of enlightenment after the God model has been found, accepted, and engaged with.

V.10

And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God.

10.

The descriptions are that of a place of new knowledge that encompasses the true values of the newly illuminated righteous mind. It is also a

marriage though, and depicts certain component parts of the narrative of the God story such as the twelve tribes of the chosen people (all who choose God are also chosen by God, Jew, and gentile alike). The twelve tribes are also symbolised by the fictional twelve apostles.

#### V.11

Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

#### 11.

The new holy state is the recovered mind that has been enlightened by the God model of the Tree of Life. The light of the newly illuminated mind is likened to precious stones that reflect the light of the Word of God. As there is no more 'through the glass darkly' of the confusing God myth, the message of the newly revealed testament is as clear as crystal.

#### V.12

And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel;

#### 12.

An abundant use of the number twelve. The God story is made up of twelve metaphorical representatives, or reference points. Twelve tribes, apostles, gates, angels.

We note that at the time of the early Christian faith, the authors saw the scribes and Pharisees of the Jewish church as having lost the spirit of the message of the Old Testament. 'Beware of the leavening (influence) of the scribes and Pharisees' (who converted the law of the old testament into the law of the land). The authors understood the secret testament of Alpha and took it to its conclusion with their Omega story. Even so, although the spirit of meaning was lost to the Judaic church, and the Jews persecuted the early Christians, the authors of Omega had to include the

twelve tribes of Israel in the reckoning because of their fundamental importance in the Old Testament and to create a continuum of relevance. And of course, if the authors could convert the Jews to the Christian message, they would end their persecution!

The Alpha story has its twelve tribes, and the Omega story copies with twelve apostles, gates, and angels.

V.13

On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

13.

The authors are trying to create a vision of a physical heaven for the initiated, whilst also describing the abstractness of a new state of enlightenment for the more mindful who could understand the mysteries of the Kingdom.

The description of the place of New Jerusalem (the new mind) as a kind of equilibrium having of the number twelve divided into four walls each with three gates allowing symbolic points of entry. Therefore, four times three equals twelve, so symbolising the twelve metaphorical points of reference.

It all sounds a bit like a dog chasing its own tail, but nevertheless, it is a description of a mythical place for the failed faithful to hope they might ascend to. But to those to whom it is given to understand the mysteries, they know it is a metaphorical way of depicting the abstract mind-place of the heaven of a new enlightenment.

V.14

And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the lamb.



14.

The use of four times three to create a twelve that symbolises a balance of factors that are equal (as far as we can reason it).

V.15

And he that talked with me had a golden reed to measure the city, and the gates thereof and the wall thereof.

15.

The authors continue their abstract description of the heaven of the New Jerusalem of the new mind-state that has become enlightened of the God model.

We understand that these depictions of heaven are of the abstractness of the newly enlightened mind. Some people will have head-space for such things, but others will believe that when they die, they go to the place described. Good luck to them, but they will miss the point of the illumination of the God model.

V.16

And the city lies foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs, the length and the breadth and the height of it are equal.

16.

The head-space of the enlightened mind must accommodate the newly understood God story as a parable. The authors had to create a vision of heaven for the gullible, but what they are describing are the component parts of the parable.

The abstract city of New Jerusalem (the God parable) is measured in furlongs (the length of a man's forearm). We can visualise a square box-like shape, but the metaphor is that of an equilibrium as wide as it is long, and as long as it is high. The twelve thousand furlongs is the measure of a

man's forearm, and it is a copy metaphor of the twelve tribes of Israel mentioned in verse four of chapter seven. Supposedly, there is a given number of those to be rescued from the wilderness (let my people Go). This is an indeterminate a number of a hundred and forty-four thousand, twelve thousand from each of the twelve tribes of Israel.

The authors are not telling us much. Except the number of all who are to be freed from the abstract moral wilderness of Egypt and Babylon, will need somewhere to go. And so, they go to live in the abstract kingdom of the new mind of New Jerusalem.

The metaphor asks us to visualise a box as long as it is wide, and as wide as it is tall. Top to bottom, long and wide, the measure is as twelve thousand forearms (the measure of twelve thousand men) each way. On one plane the view is two measures each side from bottom to top, and then another two measures across the top and across the bottom from side to side. This gives us four measures of four thousand equaling forty-eight thousand on one plane. Copy the same from the opposite view giving another forty-eight thousand, and then there are four measuring points to connect the two planes. So, three lots of forty-eight thousand equaling a hundred and forty-four thousand.

It does not take a genius to work it out, and it does not tell us anything worth knowing. It is just another way of describing the inclusion of the twelve tribes of Israel which in turn are the number of the multitude of the lost sheep-beast of all humankind that will one day escape the moral wilderness to live in the new holy city of the God of conscience.

Revelation CH. 7:4

'And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel.' In other words, a hundred and forty and four thousand measures of a man.

This is typical of the narrative of Revelation in that it repeats the same thing many times by using different metaphors and wording to fatten out a basic message that could be written on the back of a postcard. Add to this constant repetition the factor of four, seven, ten, and twelve, that are repeat shadows of the relevant one factor that would have done, and all-in-all it makes for a very confusing book to read. However, it captures the imaginations of the gullible who want to satisfy their confirmation bias that there is a God and a heaven, whilst allowing the more perceptive to understand the mysteries of the kingdom of the God authors secret testament.

V.17

And he measured the wall thereof, a hundred and forty-four cubits, according to the measure of a man, that is, of the angel.

17.

An equilibrium of twelve measuring points, with four vertical walls and three gates in each. The walls have twelve foundations which are the manes of the twelve apostles of the New Testament who symbolise the twelve tribes of the Old Testament. A simple description of the basic components of the God story.

"The measure of a man," is obviously the forearm (furlong) of each of the hundred and forty-four thousand. "That is, of the angel," could mean according to the angel which is the God story itself and its way of measuring all those to be spiritually saved.

V.18

And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

18.

The metaphors here are of the walls of the new city of enlightenment being as precious stones and of the purity of gold, symbolising the new understanding as being moral precious and pure of virtue. There is the use of 'clear' glass as opposed to the opaque view of 'through the glass darkly' of the pale horse of the God myth.

V.19

And the foundations of the wall of the city were garnished with all manner of precious stones, the first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

19.

We are being taken on another trip around the mulberry bush of repetition here, but we will give it a go. The foundations are the twelve tribes and apostles suggesting the new city of the new mind of the God model has the inclusion of both old and new testaments.

V.20

The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

20.

Each 'twelve' is likened to having great value, the symbolism of precious stones would copy into the minds of the failed faithful who might say they worship God but secretly worship mammon.

V.21

And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

21.

Again, the metaphors of precious stones and gold to symbolise the moral values of the new mind of New Jerusalem. Twelve points of entry to the holy city via each of the twelve apostles. In the Gospel story, the twelve disciples supposedly 'spread the word.' In reality it would have been the Gospel authors themselves who taught the receptive about their Jesus story, and the more perceptive would have had the meaning of the parable explained to them. Once the Gospel story had begun to gain some ground, the word would have been spread by disciples numbering in the hundreds, the thousands, and the tens of thousands.

Another use of glass to symbolise the newfound transparency of the God story when understood as a parable. With the new enlightenment, the recovered faithful can enter through any of the twelve gates that are symbolised as precious pearls.

We need to refresh a little here. The new city of the new mind of New Jerusalem is a marriage between the newly emerged God model with our comprehension and acceptance of it. In other words, a new enlightenment based upon our understanding of the God story as a philosopher's parable. Therefore, it is the coming together of the giver and the receiver that is the union between the God of the bible and the 'all living' of all humankind. This union of the reader with their hard work was the hope of the authors that one day the world might discover their secret testament and engage with it.

V.22

And I saw no temple therein: for the lord God almighty and the lamb are the temple of it.

22.

Within this abstract domain of new thinking, there is no temple or place of worship to visit. The temple of the truth is within, as the failed faithful have been told that the kingdom of God is found within themselves even though they do not get the message and search outwardly for their

perceived God. The God and the Holy Lamb are of course the inner conscience that abides within the new mind.

V.23

And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the lamb is the light thereof.

23.

Self-explanatory! The new city of the new enlightenment has no need of the light from a sun or a moon because it is the abstract light that listening to conscience via the God model will bring. The gullible myth believers cannot understand these things, they believe that heaven is an actual place they will go to when they die and that the light of heaven is they cannot imagine until they see it. Such is the nature of the false prophet of the God myth that promises things it can never deliver.

V.24

And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.

24.

In time, after some generations have come and gone, the world of self-awareness will warm toward the Tree of Life model. One day, we know not when, the world of good knowledge will hail the model of the God authors!

V.25

And the gates of it shall not be shut at all by day: for there be no night there.

25.

Once in, we stay in! What is the point of acquiring the enlightenment that new knowledge brings if we do as Judas did and betray the new mind? The sun does not rise in the domain of New Jerusalem, neither does it set, there is no day or night, only the constant illumination of the light of self-knowledge.

V.26

And they shall bring the glory and honor of the nations into it.

26.

The all living of all humankind shall except the God model that illuminates us to who we are. We have given up being soulless Cain and now we metamorphosised to become Abel, and the marriage of the Holy lamb of God is complete.

V.27

And there shall in no wise enter onto it anything that defiles, neither whatsoever works abomination or makes a lie: but they which are written in the lamb's book of life.

27.

Nothing that might contaminate the truth is allowed into the new holy state of mind. The lie of the God myth is gone, and the God model has been delivered and reigns supreme. Those wise who have knowledge will stand in their place at the end of days along with the lamb of their conscience and with God.

"Blessed is he who waits and comes the thousand, three hundred and thirty-five days. But go your way till the end be, for you shall rest (on the mercy seat) and stand in your lot at the end of the days," of the abomination of desolation of the human soul.

'Only they which are written in the lamb's book of life,' probably refers to those who have rewritten their names from Cain to Abel. Now they no longer kill the lamb, but they have actually become the Holy lamb of God.

If the failed faithful do not quit the God myth, they defile the God model and continue the abomination of desolation that Daniel spoke of. They may have tarried for a thousand, two-hundred and ninety days, but shall not invite themselves to the thousand, three-hundred and thirty-five days, therefore, they have not written their names in the book of life of the Holy Lamb of God.

End of Commentary

## The New Mind State of New Jerusalem

The God story apparently offers the faithful a heaven called New Jerusalem. Of course, we now know that it is a state of mind awareness that only the more perspective can pick up on. When the recovered faithful have twigged that the Gospel story is a parable and have experienced their 'road to Damascus' moment of enlightenment, they will have escaped the Babylon and Egypt of the captivity of the God myth. As they leave the awful place behind, they will therefore need a new place to go because we cannot escape from something unless we have somewhere new to escape to. The authors called this new mind of enlightenment New Jerusalem which some of the lesser minded interpret as being heaven.



The God authors could not express their secret model to everyone. 'The few' could understand the new mind state of self-awareness the model brings, but 'the many' had to be taught in parables. Therefore, the lesser thinking among the faithful believed that heaven was an actual place that they will go when they are dead. The authors had to give the lesser minded something, and so they produced the vision of the New Jerusalem described in chapter twenty-one.

The authors knew that the new heaven is a state of mind, and that the parable-dependent could not understand such things. Even so, they had to give them something of a description of what heaven would be like. Weighing it all up, the description they gave is of a box shaped place with equal sides and proportions. Inside heaven are all things precious, with a light that does not come from the sun. What is actually being described are some of the basics of the God story. Twelve of this, and twelve of that, tells us that the heaven of the new Jerusalem is the God story itself, but with the deeper message delivering a new understanding of ourselves which they called the new heaven and the new earth. We can only guess at what the gullible of the failed faithful make of the Revelation's depiction of the New Jerusalem, and throughout the darker ages, it would have run wild with the unguided imaginations of their superstitious minds.

But something is better than nothing and although the authors of Revelation lead us up the garden path, and round and round in circles, it gives the failed faithful something to puzzle over even though they can never lame any sense of it. The place of New Jerusalem is the enlightened mind that the Tree of Life gives us when the God story is understood as a parable. Just as the physical description of heaven leads back to components of the God story, so does God model lead us back to a better understanding of ourselves.

## The Shame of the Failed Faithful

The uninformed and the unwise still believe to this day that heaven is the place they will go when they die. The more mindful of the clergy probably gave up believing these things some time ago. But faith in God myth is the food that keeps the congregations going to church. If the clergy should ever try to enlighten the faithful to another interpretation of the God story, their fear is that their churches would empty, and they would lose their income. If the product of the God myth keeps selling, why change it? And so, therein lies the meaning of the parable of the Talents. Adventure thinking carries risk as well as reward. If the reward is a spiritually enlightened mind, but the loss is the material income gained through perpetuating a myth, then the fearful of the clergy will prefer the comfortable life of not rocking the boat that the God myth floats on. The loss is that what they began with is the same as what they will end with, and the end is the same as the beginning, with no 'profit' gained. And what little they do have, even that little shall be taken away.

We should now in our enlightened times that the concept of an afterlife is not only impossible, but it would be unworkable. Even if fully compos-mentis and of sound mind upon death at a very old age, to live forever would create serious psychological problems. After many decades, the memory begins to fail, and we forget where we were born and who our parents were. In our later years, even when we pass by the home we were born and raised in, the passing of time disconnects us from the sense of once having belonged there. Our memories are our anchors that give us our orientation and balance of mind. After physical death, if we were to be reborn again and live to be another hundred years, or a thousand. or ten thousand years, the memory would not be able to cope with all of the extra accumulated information. With such an overload, we would forget who we are and where we came from.

Everyone who wants to live again in some kind of an afterlife would not want to be old at eighty or ninety in paradise. They would want to be young and fit in mind and body in their twenties. If we were to meet up

with our parents, they would also want the same for themselves. So, we might die at eighty and are reborn in our twenties and meet our mothers and fathers at the same age. This would create problems of identification and reconnection with our elderly loved ones. And what of children who passed away as infants? They would not want to remain as children forever, they would want to grow up to be adults.

Of course, the God myth with its false promise of everlasting might work for the lesser minded who are prone to self-delusion, but for the more pragmatic mind the concept of living forever is not a feasible thing. In fact, it is the stuff that madness is made of. Who would want to live for ten-thousand years and more and lose their mental bearings and forget who they are with such an overload of centuries of living to remember?

The false promise of an afterlife is for those who might be well intentioned, but it cannot be a realistic hope. This is the meaning of the parable of the Talents which is a warning to the wise among the faithful to not to end where they began by not making any progress in their God search. The truth of the Gospel story's 'born again' prophecy is that of spiritual rebirth after spiritual death in the one and only life we will ever know.

The authors of the Gospel story had to keep the early faithful on board with a supposed promise of life everlasting, but only in the sense that once spiritually reborn, they will never die spiritually ever again. In olden times, the early faithful were much less informed than today's Christians. Illiterate, uneducated, and living in a world full of superstition rather than being illuminated by science, they had to have the Gospel read to them in churches. What were they supposed to believe if even those doing the reading could not understand the God story as a parable?

And so, after two-thousand years of the blind leading the blind, the old interpretation of the God story as literal truth and historical fact still prevails in the minds of the gullible. It is wrong that those more mindful in the modern day Christian churches who ought to know better still

perpetuate the God myth even though they probably do not believe in it themselves. How can religious thinkers, theologians, and the church leaders believe in a six-day creation, a talking snake, a virgin birth, and that dead people can be literally born again? Shame on them that they could enlighten others to the God parable but fail to do so. These are the failed faithful who claim God but have given up searching, preferring the laziness of apathy and complacency, hoping that gullible will remain so forever.

No one who is intelligent enough to run the affairs of a church is so gullible that they do not realise that the God story is most probably a parable of human life. But they are corrupt with the peaceful life that the God myth allows them. Why should they spoil their easy way of life by informing their congregations of a different way of interpretation? Therein lies failing of the failed faithful, that they are capable of understanding the God story as a parable, but are content to continue lying to the members of their churches by perpetuating the God myth instead of illuminating themselves and others. Shame on them!

End of Chapter Twenty-One



