

# The Opening of the Book of Revelation

## Chapter Seventeen

(Approx. 13,200 words)

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### The God Myth Falsely Promises an Afterlife.

'The probable meaning of the riddle of the false prophet (Rev. 19:20)'

We are exploring the secret life of the book of Revelation. It seems as though a long time ago some ancient philosophers created a model of the human condition. But in such dark ages they could not express it openly except to only a few. They wrote a story around their model to make it acceptable to the superstitious minds of those times. They called their story the lesser light, and their model the greater light. They placed warnings throughout their story that there would have to be a day of reckoning when their model would have to emerge from their story. When this time arrives, those who believe in the story that are led to the God myth will be unable to accept that the story is only a parable. When the real truth of the God-parable is realised, there will be a time of great inner turmoil called Armageddon when the Christian faithful realise that there is no afterlife, but a resurrection of a different kind. After the troubled minds of the faithful have finished wrestling the God myth against the God model, it is further prophesied that one shall be taken,

the other left. Those that are taken must shout the God model from the rooftops so that others can be enlightened. But the failed faithful will reject the God model and will pray that the rocks should fall on them to hide from their responsibility to enlighten others.

Chapter seventeen prophecies the end of the mystery of God and the fall of the woman who symbolises that mystery. Deceived in the appearance of false wealth, the kings of the earth (all humankind) fornicate with the mystery of her many harlots of false interpretation. But when she is found out, she must fall, and as she does, the God myth collapses and the hold it has over the blind faithful will no longer keep them captive. The chapter explores the effects of the ending of the mystery of the God story and the effect it will have on the faithful. The main metaphor is that of the woman who sits on the lost sheep-beast of Cain who symbolises all humankind. Likened to a whore, she is an imaginary wife to any man but faithful to none. She will confirm the bias of all who try to find a god in the God story, but will only lead them to the God myth which blinds them to the light of the God model. In simple terms, the seal of the envelope must be broken so that the letter can be read. Until the seal is broken, the failed faithful can only guess what the letter might say. This guesswork is the mother of all harlots of misinterpretation that leads to the many forms of mind-captivity of the God myth.

We should understand that the book of Revelation was written about two-thousand years ago in much darker times. These days we no longer see a sex worker as a loose woman by choice. Most sex workers are forced into prostitution by poverty and other circumstances beyond their control. Many are controlled by sex traffickers, and guilt lies with the corrupt societies that allows these atrocities to continue through the failure of enforcement of the laws designed to protect the vulnerable. As society turns a blind eye it becomes a partaker in the crimes that are inflicted on the so-called 'loose woman' that it looks down on.

The authors of Revelation use the term 'whore' simply as a metaphor of the way that 'mystery' can mislead the unguided mind away from the deeper truth of the God parable rather than toward finding it. The unknowledgeable faithful searching for a god that does not exist will be led by their fornication with mystery into believing in the God myth so missing the deeper message they should be looking for.

## The Verses

'Mystery, the great whore of deception that sits on the imagination of humankind.'

V.1

And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, come hither; I will show to you the judgement of the great whore that sits upon many waters:

1.

The whore of deception is the mystery that surrounds the God story. Just like an eggshell that protects the embryo inside, it becomes a restrictor when it is time for the new life to emerge. When three and a half times has ended and it is time for the God model to Emerge from the God parable, the mystery that creates the God myth will opposes and persecute the Tree of Life model. It is the very belief system of the failed faithful that has succumbed to the woman who sits upon the many waters of the lost sheep-beast of Cain.

We should note that these days the word 'whore' is a derogatory description of a sex-worker that is not used so much. In the age when the Revelation was written, a woman was a piece of property owned by her father and then 'given away' to her husband, and money usually changed hands. If a woman was not owned by a man, then she could not have survived unless she had some kind of special standing within society. For a poorer woman she might have had to become a prostitute and when older would become a beggar on the streets. The metaphor of the woman glorifying herself, saying, "I am no widow" and "I need no husband" means that she 'mystery' respects no law and obeys no command other than her free will to be a wife to any man although faithful to none. She can make things up as she goes along, and the kings of the earth fall for her treacherous betrayal of the truth of the God story.

Of course, it is really the other way around, mystery itself is a neutral and dormant factor in our thinking. The authors use the loose woman metaphor to symbolise the fact that when we tackle the mystery that surrounds the God story, it is we, not mystery itself that becomes a whore who will sell herself to anyone. The mental transaction between the individual God searcher and mystery is that of paying 'her' our loyalty to her the answers she gives us, and her answers are anything we want them to be. In short, when we fornicate with the whore of mystery, all she will give us is our confirmation bias back again.

In those darker days when a 'loose' woman had little respect in society, the authors had license to use the 'whore' as a metaphor that symbolises another kind of prostitution. In our times the closest we can get to a direct replacement of the meaning of the so-called whore of Babylon is to understand her as confirmation bias. The mystery that surrounds the God story means that the religious have to search for answers. They want there to be an actual god in the God story and as such they will always interpret literally. This means one person's interpretation will differ from another's. Hence, the many 'mountains' and 'islands' of beliefs based upon the traditional literal interpretation of the Bible stories.

In the first verse the authors use the 'factor seven' to help confuse the reader. Why have seven angels each with one vial when one angel could have seven vials? There is also the metaphor of 'many waters' to symbolise the multitude of the minds of all humankind (the kings of the earth) who are fooled by the lies of the woman who is the mystery that surrounds the God story. She sits on the beast just as mystery sits on the curiosity within the multitude of the lost sheep-beast of us all. Her judgment is that as the 'mystery of God is finished' and the truth of the God parable is realised, her lies will be found out and she will be abandoned by the faithful as they abandon the God myth that she led them to believe in.

## Mystery, the Mother of the Invention of False Prophecies

V.2

With whom the kings of the earth have committed fornication. and the inhabitants of the earth have been made drunk with wine of her fornications.

2.

The earth dwellers and the kings of the earth seem to be the 'unknowing' among us. We do not understand the mystery of the God parable therefore we have not yet fully ascended to the higher mind state of heaven. Even for the more enlightened, the once bright star of the God myth must fall from its place in heaven down to the lowly earth dwellers.

The 'kings' are also likely to be a metaphor of us all, they are Eve's 'all living' of all humankind who must 'wonder after the beast' because they cannot understand that it is they. We are metaphored as kings of the earth by the God authors in the sense of us each being a king in the kingdoms, or domains, of our own minds. Satan, the prince of darkness in waiting,

wants to become king, but the Jesus character who symbolises truth, righteousness, and conscience, wants to become king in our kingdoms, hence the term, "king of kings and lord of lords."

The beasts of the multitude is as the 'mountains' and the 'many waters' of the inhabitants of the earth, and they have made drunk with the wine of the God myth that misinterpretation of the god story creates. The beast, via the action of Cain, who is the lost sheep-beast, also symbolises all of humankind, and we count the number of the beast as the number of the collective of all humankind because we are all guilty of the sin of Cain in killing his higher moral-self. Therefore, we have all fornicated with the mystery of trying to know ourselves, and also with the mystery that surrounds the God story. In interpreting literally, we are lead to the God myth which cannot enlighten us, and we miss the secret testament of the God model that tells us who we are.

The authors are using 'mystery' and 'harlots' as metaphors of misinterpretation of their God parable. If we interpret the God story literally, it will lead us to the many variations of the harlots of the of God myth that denies us knowledge of the God model. Just as an eggshell resists the new life emerging, so of the spirit of the new life of God's two witnesses (the two testaments) is also restricted by the shell of the God myth.

We must note that in the simplistic world of the religious and non-religious, we might assume that those who believe in God are the very good, and those who are worldly atheists are the very bad. But we know that in real life, there are good mixed in with the bad, and the bad hide behind the good, and the good are unaware of the bad among them.

For the sake of their God story narrative, the authors place the religiously faithful in the mind domain of heaven, and the not so religious in the mind domain of earth. In this way they can separate the 'Bible aware' from those who are not interested in such thing as gods and religion.

This is one of the greatest problems of our commentary of the book of Revelation. Who are the real enemies of the God story, and who are apparently loyal and faithful to it but are secretly of the 'synagogue of Satan?'

In the times when the Gospel story and the book of Revelation were written, the Christian faithful sold their houses and gave all they had to the poor. The failed faithful of our times are those who have failed to search for the deeper message of the parable but still claim God.

They are rich and materialistic in their true values (compared to early Christians), and the God myth allows for many failed faithfuls to infiltrate the churches to corrupt the search for the true message. Not only have the faithful failed to question the God story to look for its deeper message but when it is found and offered to them, they will very likely reject it for the myth. The authors use the term 'to fornicate with the woman' to describe how the misinterpretation of their God story will lead the unknowing to mentally fornicate with her many 'harlots' of false reckoning. Basically, the authors put their letter of the secret testament inside the envelope of their God story, but when it is received the faithful will fail to break the seal, take out the letter, and read it. This failure to search deeper means that the secret message of the letter can only be guessed at leading to the many harlots of false interpretation of the God myth.

The God myth hangs on mystery (the woman), and it has never been in the interest of church leaders and their clergy to question the God story as anything other than literally true and historically factual. Should they do so and teach their congregation likewise, the whole of the myth would crash, and religious belief be thrown into such turmoil (Armageddon) that the leaders fear the end of Christianity as they know it. It is much easier for the lazy minded clergy to interpret the God story 'as it reads, so it must be' be than to create a great upset by teaching their unknowing congregation the truth of the story as a parable.

It is not an evil thing to not understand the secret testament, but it is a corruption of integrity that the more learned clergy set themselves up as

teachers but fail to look deeper into the God story to become enlightened by their searching that they could enlighten the laity. Moreover, should their enlightenment come to them by the efforts of others, and they do not engage with the God model, then they are doubly corrupt in that they have not just failed to search for the deeper truth, but when it is found and offered to them, they will reject it for the sake of the God myth.

We can imagine someone taking the trouble to write an important letter, putting it in an envelope, and sending it through the post. We can also imagine the act of rejection when the recipient fails to even open the envelope and just throws it away. But the final insult is when the recipient does open the envelope, reads the letter, then screws it up and throws it away. Such is the blasphemy against the Holy Spirit when the faithful have received the God model via the God story, but reject it and throw it away. This then is the terrible act of betrayal that the failed faithful will commit when they have read and understood the God letter and then commit the unforgivable sin of denial. They then enter into something the Revelation authors call 'the second death' for which there is no forgiveness, not in this world, or the world of the God testament yet to come.

All the God authors wanted was for their model to be delivered by means of their God story. The meaning of the parable of the Talents is that the faithful should make intellectual investment in the search for the secret testament so as to 'take the letter out of the envelope.' But the addiction of the failed faithful to the God myth has made them 'drunk with the wine of their fornications with the woman and her many harlots of false interpretation of the God story. The message of verse two seems to be that when the woman falls the 'mystery of God is finished' and the captivity of the addiction to the God myth will end. And what little the myth gave to the faithful, even that little shall be taken away!

We should note that in the very dark days when the Gospel story and the book of Revelation were written, misinterpretation of the God story often led to the cruel acts of religious persecution, holy wars, witch hunts and murders, inquisitions, the genital mutilation of children, all done in the



name of God. These then are the harlots of abominations of the earth that the woman (mystery) who sits on the beast (Cain) gives birth to when the beast within the God searcher fornicates with the whore of our confirmation bias.

## Mystery Sits on the Fallen Beast

'Just as mystery sits on our curiosity.'

V.3

So, he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet colored beast full of names of blasphemy, having seven heads and ten horns.

3.

The 'scarlet colored' Beast is likely to connect to the 'red horse' of the four horse-beasts in chapter six, which in turn connects itself to the other three horses. Together they symbolise the God myth and its followers and those who have accepted the meaning of the God story as a parable. One definition of the word scarlet is 'blood-red' symbolising the battlefield between the good of the God model and the evil of the God myth that denies the model.

Therefore, the scarlet coloured beast, the mountains, and the many waters that mystery sits upon, is the lost sheep-beast that killed the God of the higher moral self. The beast is the Cain character, who symbolises each one of us. The truth of the God model could set of free of the moral wilderness, but beast 'that is,' and its image that is 'yet to come,' will conspire to distract the both the godless and the failed faithful from accepting the God model. The 'seven heads' is a re-use of the factor of seven which is a trick of the authors to confuse the reader.

## The Factor of Seven and Ten

One relevant factor with six copies added to make up seven. The added six are shadows of repeats of the first that create a smokescreen of illusion, there is only one scarlet coloured beast with one head and six copies. The ten horns are likely to be a variation of the factor of seven, but this time a factor of ten. The multiples of the facets of the single beast who symbolises us all, is a delusionary tactic by the authors to cause the gullible reader to go off searching for many heads, crowns, horns, kings, mountains, waters, so on and so forth. It is always just one beast of denial with its multiples of irrelevant facets, which create an illusion of confusion for the reader. Therefore, safety in numbers by hiding a single factor in many shadow copies of itself.

## Mystery, Arrayed in the Glorious Clothing of False Interpretation

V.4

And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.

4.

The woman symbolises the mystery of the God story, which if interpreted literally will lead the gullible to the God myth. The purple and blood-red scarlet colours connect to the four horses-beasts via the red horse. The metaphor of precious stones and pearls is likely to symbolise the false wealth of the myth, and in her hand of mystery is the abominations and

filthiness of her fornication with the 'kings' of the earth. Meaning that if the traditional interpretation of the God story is followed, the model gets missed. The abominations are those of witch killings, religious persecution, holy wars, and a general air of corruption in the churches as the spirit of the meaning of the God story slowly disappears because of the laziness of the clergy.

This woman 'mystery,' has the blood of the saints and martyrs on her hands, as does Cain (the inhabitant of the earth) who killed his higher moral self. Again, it is difficult to separate the good from the bad. The ungodly, but unknowingly righteous, or the pretend righteous who are the hypocritically failed faithful? In either case, neither can understand the secret truth message of the God parable. The woman who symbolises the mystery that leads to multiples of mistaken confirmation bias, is described as being clothed in attire likely to give an air of value and worth. But in the faithless, lying hand of confirmation bias, the God story is misinterpreted or ignored altogether. Where mystery rules, unguided imagination runs wild in the domains of mind. The abomination of the desolation of not knowing oneself leads to all manner personal fornications with the bias of personal desire.

Strong words and old fashioned terminology, but the authors had to keep the early Christians on board with the apparent promise of eternal life and miracles. At the same time parables such as the Talents were subtle warnings (to the clergy) to look deeper into the Jesu story to find its message as a parable. If the God model is not found, the story can be misinterpreted in many ways that led to many religiously driven atrocities being committed in the name of God.

## Mystery, the God Myth, the Creator of Many Abominations

'Mystery, the mother of all harlots of misinterpretation, each faithful to anyone's confirmation bias, but liars to the truth.'

V.5

And upon her head was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

5.

Her name is mystery! We imagine the receipt of a letter, and inside the envelope is the message. If the seal of the envelope is not broken, the letter cannot be read. Therefore, the failed faithful who are afraid to break the seal of the sacred envelope can only guess at what the letter says. The God story is sacred to its followers, and they must not question it. But contains a secret testament that can only be accessed if they look deeper into it as a parable. Therefore, they can only guess what the hidden testament of the Tree of life might say. Get it wrong and, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

Purely a philosophical conundrum. The authors liken 'mystery' to a woman that the imagination fornicates with. Many harlots of false interpretation of the God story lead to many abominations. If the letter arrives but the recipient refuses to open the envelope, the message in the letter remains a mystery that must be guessed.

They use Babylon the great, as well as Egypt, to symbolise a great power that dominates the minds of the people to hold them captive. Only the truth can set us free, but what is truth? The truth of course is the God

model that the failed faithful forbid themselves by preferring the myth that holds captive in a state of ignorance.

We remind ourselves that the first sheep-beast symbolised by Cain, rejects the righteousness of the God story, and he is the inhabitant of the earth. The second dragon-beast that is an image of the first, but having accepted the story rejects its deeper message as a parable. These then, are the failed faithful who claim the righteousness of the story God but have failed the warning of the parable of the Talents. Even when the God model is found on their behalf, the red dragon-best of denial forbids them from accepting the deeper truth in preference to the God myth.

Our exploration tells us that the double narrative of the God story means a first and a second factor of a rejection, but the real 'mystery' and 'Babylon' that holds us captive is not knowing ourselves. We are therefore held in the captivity of the moral wilderness of a mind state of 'not knowing.' The mystery of who we are, or what 'makes us tick' will not end easily because we are idiosyncratic and the answer to 'who we are' varies from person to person. However, although the God authors model is just that, a general abstract model of the state of morality of all humankind, it will give us some insight ourselves. The Tree of Life model is hidden in mystery for the sake of its preservation and survival, and the metaphorical 'woman' who symbolises 'mystery' will not be overcome until the God riddle is solved. This can only be done if the God story is understood as a parable. Until then, all God searchers will take the wrong road of literal interpretation that leads them to the God myth. The Authors of Revelation liken this 'wrong road' to being like many harlots who promise enlightenment but delivers confusion and even more darkness than to begin with.

The second mystery and captivity is that we do not find and engage with the God model that tells us who we are, so that it can set us free from the moral wilderness. In this sense, we can better understand that 'MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH,' likely means that the mystery of

oneself, and the mystery that surrounds the God story's hidden model that tells us who we are, will lead us into the captivity of the moral wilderness where we languish for 'Time, Times and the Dividing of Times.'

There are many pathways to self-discovery, and the God authors' Tree of Life model is just one of them. As their creation they will sing its praises, but in its hidden form of the secret Covenant (testament) hid inside the Ark (container), and the Tree of life (model) hid inside the book of life (the Bible), it keeps its secrets until more enlightened times allow for its discovery. We can therefore see the 'woman' as being a metaphor of the mystery that hides the deeper truth of the God story as a parable, and the 'Babylon' of captivity as symbolising the God myth that hold the failed faithful hostage. 'Babylon is fallen,' is a metaphor of the God myth crashing to the ground when the 'Mystery of God' is finished.

There are many pathways to knowing oneself, but the God authors' Tree of Life model is hidden in mysterious riddles, descriptive terms that use metaphors of strange wording, and cryptic clues that defeat the simple minds of theological God searchers. Understanding the God story as a parable which needs an abstract interpretation will bring us halfway the solving the God riddle, and a little intuitive insight will do the rest. Until then, the hapless God searchers will continue to misinterpret the God story hoping to find something that does not exist. The choice is to drown in the forty days of the flood waters of the God myth, or jump on board the Ark that contains greater testament when it is no longer hidden.

The God authors, through no fault of their own, had to surround their God story with mystery to protect the deeper message until more enlightened times. Mystery has done its job very well by keeping the 'Way of the Tree of Life' secure for the future generations. But when the time comes for the God model to appear in an open way, mystery becomes the enemy of its free expression. Therefore, mystery will lead the gullible to the God myth and deny then the enlightenment of the God model. We can therefore see the mystery of the God riddle as a cloud with a silver lining, but only for those who are ready to accept the God story as a parable. In the

meantime, the blind will lead the blind, and the model will remain hidden from them.

## The Drunken Delusion of the God Myth

"Come out of her my people."

V.6

And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

6.

We try to understand the book of Revelation from our modern perspective, but we also have to see it through the eyes of the authors. The early Christians had a hard time with persecution from other religions. They were hunted down, falsely accused, and cruelly executed. But they continued until death and their sacrifice helped to the Christian church to find its place in the world. These days, the Christians have it easy and they forget the suffering of the saints and martyrs who died for 'The Word.' The saints and martyrs may or may not have understood the mysteries of the kingdom, but their sacrifice was valid and will always be remembered. The God prophecy is that at a future time in a more enlightened age, the hidden testament would be delivered. The God story is only a container for the secret testament, the story is the Ark, and the so-called mercy seat that hides the Covenant. The whole purpose of receiving a letter is to take it out of the envelope and read it. The purpose of the God story is to deliver the secret message inside. When the prophecy is fulfilled, and the model begins to emerge from the story, if the failed faithful hang on to the God myth, the secret testament cannot deliver its witness, and for those who reject the God model the sacrifice of the martyrs will have been

in vain. As long as the failed faithful continue to believe in the falsity of the God myth, they have wasted the sacrifice of the martyrs and are drunk on their blood just as they are drunk on the falsity of the God myth. The first beast of the godless persecutors of the early Christians may have killed in the Roman arena, but when the failed faithful of our times reject the God model, they are as just as guilty as those persecutors. This rejection is the second beast that denies the God model just as first beast denied the God story. The faithful might wonder with their admiration at the woman who supports the myth, but the myth is an illusion that denies them the model that the saints and the martyrs died for.

## The Fallen Beast of Humankind and the Burden of Mystery

V.7

And the angel said to me, why did you marvel? I will tell you the mystery of the woman, and of the beast that carried her, which has the seven heads and ten horns.

7.

Mystery sits on the beast that carries her, just as the failed faithful carries the myth, she leads them to. The beast is one with shadows of repetitions of itself. A factor of seven is repeated with a factor of ten.

A copy of verse three! 'And I saw a woman sit upon a scarlet (blood) colored beast full of names of blasphemy, having seven heads and ten horns. So, 'why do you marvel?' The God authors had to hide their model inside their story. Therefore, the story is shrouded in mystery. The faithful



will always interpret the story literally. This will lead them to the God myth, not the God model.

The mystery of the woman is that she is a metaphor of mystery itself. And mystery sits on the beast that carries her. It will be difficult for the failed faithful to accept that the God they believe in is a myth. The God story is a parable, but the traditional interpretation of it being literal truth is a mistake. If we can comprehend the concept of the seal of an envelope having to be broken before the letter can be read, we can also understand that the mystery that surrounds the God story must also be unsealed before the deeper message can be read. But the God myth holds the minds of the faithful in captivity, and they are unlikely to want to "come out of her my people," for fear of their faith leaving them.

The seven heads and ten horns are likely to be the fictional characters who persecuted the holy prophets in Old Testament stories. The metaphor of the horns could be the kind that protrude from the head of the beast symbolising the counter argument against God's prophets, or they could also be the kind of horns that make soundings against the word of the fictional holy prophets.

Or the seven heads and ten horns could be a nonsensical diversion that the authors used to confuse the reader. A beast with seven heads and ten horns copies straight into the imaginative minds of the gullible. The beast is usually assumed to be the Devil or Satan, who meets Jesus when he comes down from the sky to do battle. Much more likely is that the beast is the lost sheep-best of Cain who symbolises us all. Cain cannot understand the truth of the God story; therefore 'mystery' sits on his imagination, just as the woman sits on the beast.

## The Fallen Beast of 'All Living' Ascends From the Pit

V.8

The beast that you saw WAS, AND IS NOT, AND SHALL ASCEND OUT OF THE BOTTOMLESS PIT, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that WAS, AND IS NOT, AND YET IS.

8.

Cain 'was' as his character in the story, then he died (after 666 years) and 'was not,' but for the sake of the story his character must be used again when he comes out of the wilderness to ponder the God story as a parable. He 'yet is' because he symbolise the constant that is the multitude of the 'all living' of all humankind.

Our exploration has enabled us to understand that the Cain and Abel characters symbolise the one entity of the Son of Man. But having killed his higher-self of Abel, Cain goes into perdition in the wilderness. In killing his higher-self he causes a spiritually fatal, self-infected wound on himself and cries "all who find me will kill me." Cain symbolises all of us, and the God authors give him grace to repent but only if he accepts his guilt and the mark of the blood of his slain conscience on his hand and in his forehead. He ascends out of the bottomless pit of moral degradation, but only in the sense of his character re-appearing for the sake of the narrative. All upon the godless earth will wonder who he is accept those who have made themselves wise and can understand the mysteries of the kingdom. For, he 'was' as unrighteous Cain, and 'was not' when he died, and 'yet he is' because symbolises each one of us!

The lowly earth dwellers (and the failed faithful will wonder after the beast thinking it is the devil appearing on the day of judgment. But we now

know that the beast is the Cain character who symbolises the unrighteousness of us all (from the perspective of the God authors).

The woman sits on the beast as mystery sits on curiosity. And all who do not understand the 'mysteries of the kingdom' of the God riddle, can only wonder who the beast is. Those who do understand, do longer wonder for they have wisdom and know how to 'count the number of the beast' and as a man, his number is 666' (years).

It seems as though when we have solved the God riddle and engage with the meaning of the God model, we are symbolically writing our names in the book of life (the Bible). The name we write in the book of life from the foundation of the world, is of course our 'new name' of 'Abel.'

Logic says that Cain has his name written in the Alpha story as well as Abel, but he is godless and unworthy to be written in the book of life which parallels the Tree of Life model. At the end of all things, it was the God authors hopeful intention that all humankind should convert from being the lost soul of Cain to become the newly found Abel, back from the dead and resurrected by Jesus. The reasoned thinking here is that as we write our new name of Abel in the book of life, we 'write out' our old name of Cain.

These things can only work within the capacity of the God story being a philosopher's parable which is an abstract model of the human condition of being perpetually lost in the moral wilderness that makes for the very broken world that we, the 'all living' of all humankind create for ourselves. And yet we still consider ourselves to be intelligent creatures.

## The Seven Heads of the Fallen Beast that Mystery Sits Upon

V.9

And here is the mind which has wisdom, the seven heads are seven mountains, on which the woman sits.

9.

This whoever engages in this exploration will have gained wisdom because they have abandoned the God myth and chosen to explore the God story as a philosopher's parable. Here the factor of seven is used, one head and one mountain of myth belief on which 'mystery' sits.

What follows will defeat many minds, and if we needed our abstract thinking caps on before, we certainly need to continue wearing that hat with what follows. If the gullible God searcher is still with us, perhaps it might be wise to give up the exploration at this point. However, for those with minds robust enough to continue, then a great mystery is about to be solved to the detriment of the failed faithful.

The Revelation authors liken the beast (666 Man) who symbolises the multitude of fallen humankind, as having seven heads which are also seven mountains (the factor of seven). The seven heads and mountains are the one head of each one of us, and the single mountain is likely to be symbolic of our individual belief system. When 'mystery is fallen,' the mountain of the God myth must be moved down into the wilderness of the sea. So, one head and one mountain, times the factor of seven to confuse the reader. When the flood waters of the mistaken God myth dry up, the mountains and islands of the belief system of the failed faithful will be moved out of their places as the God myth collapses.

The God mystery sits on the imaginations of the heavenly faithful and the godless earth dwellers alike. Everyone likes a good mystery story to be

solved, but the God mystery defeats all. The good and the bad, the free and the bonded, the rich and the poor, the righteous and the unrighteous. The whole world wonders after the beast because mystery sits on the beast, and no one can name it except the very wise who can understand the mysteries of the kingdom. Only they can count the number of the beast as the number of the multitude of all humankind that is symbolised by the lost sheep-beast of Cain whose number of years was six-hundred and sixty-six.

So far, so good! We know who the beast is and what he symbolises, and we know who the woman is and what she symbolises. We also understand the authors' use of the factor of seven to disorientate the minds of the readers to keep the God model safe for future times when it becomes safe for the God model to be unsealed of its secret testament. The one head of the beast becomes seven heads, and the one maintain becomes seven mountains. But seven is as one, and one is as seven, and mystery sits on the seven mountains which are the seven heads of the beast that has the many heads of the multitude of the 'all living' of all humankind.

The beast was Cain, and Cain is not because he died, and yet he is because he is all of us. And the 'Mystery of God' sits on us all until the mystery is finished and the God myth falls so that the captivity of not knowing the deeper truth comes to an end, and the truth can finally set us free. And the riddle of Revelation continues with even more confusing diversions and red herrings that are intelligently designed to throw us off course. But our exploration is diligent, and we are determined to understand the mysteries of the kingdom unlike the hazy minded clergy and the lazy theologian who gave up searching a long time ago.

## The Second Beast of Denial Cannot come until the Model Comes.

(We cannot deny something before it appears to us)

V.10

And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he comes, he must continue a short space.

10.

Take one, add a factor of six to make seven, then take away five leaving two. These are the two beasts of denial. The first beast denies the God story, the second beast is like the first in that it may have accepted the story, but then denies the secret meaning when it appears. The beast of the God story denier is already present, but the second beast cannot yet come until the secret meaning is understood. Only then will the beast of the faithed faithful reject the secret testament of the gospel parable.

It sound a little confusing, and so it is worth going over it again. The narrative only appears to break a little, but subtly continues the factor of seven. This time the seven heads which are seven mountains that mystery sits, becomes seven kings. Here is wisdom! If we can solve this philosopher's conundrum, we are on the same mind level as the God authors themselves. Take a factor of one, add six shadow factors, and take away five leaving two. The two remaining are as the original one but are split into one 'that is' and one that is 'yet to come.' The only way it can make any sense of the riddle is by understanding double narrative of the authors' God story. The God story is a product of the minds of the authors, and the God model a creation of their inner witness of themselves. The model is the Tree of life which is hidden inside the book of life. The two kings (beasts of denial) left from the seven, are those who deny the God story, and the second beast is the image of the first in that it will deny the deeper message of the God story as a parable. The second beast of

denial is 'yet to come' because he must wait, or tarry, until 'he,' the 'Jesus model' comes. We can deduce that the beast that is current is the godless denier of the God story (who persecuted and threw the early Christians to the lions), and the second beast will be among the failed faithful who accept the God story, but misinterpretation leads them to the God myth that will cause them to deny the God model that is 'yet to come.' Therefore, the second king of denial (beast) is the enemy within the failed faithful of those pretending to be Christians, but "honour me with their mouths whilst their hearts are far from me."

The Revelation authors cannot identify individuals because of the secretive nature of their narrative, and so they had to create generalisations of the characters and factors within their model. There are the kings of heaven, and there are the kings of the earth. These kings are not real kings but are symbolic of us all ruling within the kingdoms of our minds. The kings of heaven lean toward God belief, and the kings of earth lean away toward atheism. But in either case, no one is yet wise to the meaning of the God story's secret message when interpreted as a parable. The kings are most probably the various authorities that challenge the prophets in other Bible stories, which in turn symbolise all of us whether atheists or believers, or just the plain not interested (the un-inquiring agnostic).

However, in verse ten, the seven kings are likely to be a reuse of the factor of seven. In this case we have a philosopher's conundrum that plays around with the imagination of the reader, and wreak havoc in the minds of the faithful. With the usual factor of seven, the authors built up the reader's expectation with six soundings and a supposed seventh that is a great revealing of some kind, except it never happens. When one cycle of seven is finished, another cycle begins until the authors have exhausted the ruse. In verse ten, they re-work the subterfuge of seven factors. This time the seven kings do not symbolise other characters in other Bible stories, and neither all of us.

And so, 'here is the mind which has wisdom,' .....

Take one and add six making seven, now take away five leaving two. These 'kings' are the two remaining beasts, or factors of denial. From the perspective of the God authors with their double narrative of meaning, the first beast (Cain) denies the righteousness of their God story, and the second beast that is an image of the first, will deny the deeper meaning of the story as a parable. The authors saw their double-narrative product as a shopkeeper might see his merchandise on sale. The godless earth dwellers pass by the shop and do not enter in to buy the goods, this is the first beast of denial. But some do enter and buy the God story, but later, when they realise the product is only a parable, they come back for a refund. These are the footfall of the failed faithful in that enter in, buy the God story, but later will deny its meaning as a parable. They then return wanting their money back when they realise that they are not going to come back from the dead after their exit from this world.

This is the important part. After the 'add to' and 'take away,' there are two beasts, or kings of denial left. One denies the story, the other 'heaven dweller' accepts the story but will later deny it as a parable. 'One is, and the other is not yet come; and when he comes, he must continue a short space.' The first beast 'is' because he is the godless atheist, but the second beast is yet to come because he cannot arrive until the model begins to be seen.

When the God model does come, it will trigger the denial of it by the failed faithful. The parallel here is that of the flat earth without the the suggestion of it being round. The round earth theory cannot be denied by the flat earthers until it comes as a challenge to the flat earthers. Likewise, the God model cannot be denied by the failed faithful until it also comes. The God authors when considering their product with its double narrative, understood that their story might be rejected and then accepted, but later its deeper message as a parable would also be rejected by the very people who accepted it as story assumed to be literal truth and historical fact.



Any form of expression of any science can be seen as a product in some way or another, but science itself is not a product but knowledge based on observation and experiment proven over time by many. The creation of the model and the writing of the story that hides it is a product of the authors. But the deeper message is not a product of anyone or anything. The 'Word' is the truth as observed and inwardly witnessed by the authors. Their truth is that we kill our conscience, throw ourselves into the abyss of a moral wilderness, and we need a form of recovery to 'set us free.' It is up to the individual reader of the God story-parable to determine the accuracy of the God authors' basic inner witness. Is it the truth, is it what we do, and do we need a model-plan to escape the moral wilderness? Some will agree, others will not. And so, one is taken, the other is left.

The narrative of Revelation is that all things hang on the secret model emerging from the story, and the positive or negative reaction of the failed faithful. The authors reasoned that the first denial of the God story would be a long drawn out affair lasting centuries. Therefore, the king that 'is' symbolises the continuum of the ever-present atheist. But the king that is not yet come, cannot come until the model first emerges from the story to challenge the God myth of the faithed faithful.

Hopefully, when their story has finally delivered its secret testament to the faithful, the authors believed that the denial of it will be short lived. They assumed that in a future, and more enlightened time, the God model will be seen as a no-brainer compared to story belief and the God myth. The failed faithful will initially reject the model, but will quickly see the sense of it and convert from myth to model. Therefore, when the dragon-beast of denial God model does come, he must continue a short space.

This kind of thinking might all seem a bit of a mental palaver, but we have set ourselves to understand 'the mysteries of the kingdom.' And here is the mind which really does have wisdom, that we bother ourselves to try to understand the secret native of the book of Revelation with its riddles, metaphors, and cryptic clues, so that we might solve God riddle that has fooled so many for so long. If the inquiring agnostic does not make the

effort, no one else will! The failed faithful can remain failed, or they can choose to become the recovered faithful having recovered the Tree of Life model from the book of life story.

## The Rejection of the Gospel Model is the Anti-Christ (the great red dragon)

V.11

And the beast that was, and is not, even he is the eighth, and is of the seven, and goes into perdition.

11.

The narrative of the book of Revelation must speak without speaking, and reveal without revealing anything. It only hints, suggests, and infers, and with some very cryptic clues, it leaves interpretation to its readers. We know of the magician's sleight of hand card trick which is used to fool the eye, the secret of the trick is that the relevant card remains in his hand all the time. Verse eleven uses a similar trick to fool the reader, it uses a sleight of irrelevant wording that fools the mind the reasoning mind rather than the seeing eye. The secret of the riddle of the beast that 'is the eighth, and is of the seven,' lies in the creative minds of the authors. But with little imaginative thinking of our own, the riddle almost solves itself. The riddle probably works like this. The authors are using the factor of seven again, but this time not a repeating cycle of one factor split into seven parts. The first beast of denial rejects the God story, but later, some do accept the story and become believers. But when the deeper message of the story as a parable emerges to the surface, it will be the failed faithful are addicted to the God myth who will reject the God mode. This will make them the great red dragon-beast that is prophesied to appear only

when the model itself is revealed (they cannot reject something that they are not yet aware of).

Just as verse ten uses the factor of seven to confuse the reader, so 'the other beast that is not yet come that is the eighth,' is likely to be of the seven of the first beast because he is the image of it. The first denial is of the God authors' story, the second denial is of the story's deeper message as a parable. The God authors had this two hurdle problem to overcome, getting people to accept their story, and secondly to get them to accept the secret testament when it appears.

And so, the beast that was, and is not, is the denier of the righteousness of God story. He is symbolised by the Cain character who 'was' and then 'was not' because he died (after 666 years). The eighth beast is an image of the first therefore he of the seven in that he symbolises the denial of the righteousness of the god model. The eighth beast cannot reject the model until it first appears, and when he does deny the model, he must also go into perdition just as the Cain character was banished to the godless wilderness.

This is the only way the riddle can make any kind of sense and still have a simple meaning. Two narratives, one on the surface, the other hidden beneath. The first beast rejects the primary narrative, the second beast copies the first by rejecting the hidden narrative, but only when it comes to the surface. In either case, both beasts must go into perdition, and hell, and death, and the spiritual grave of the moral wilderness.

The gullible faithful believe that one day, Jesus will return to be challenged by Satan in the disguise of some kind of a contemporary 'baddy' in the world. They will search outwardly not inwardly for a sign of the 'end time' when the 'great day of the lord' will happen. They did it a thousand years ago, five hundred years ago, the last century, and right up to our times. The non-thinking mind will interpret that the end time might occur in their age and that the 'baddy,' who is the Devil, would be an easily identifiable 'wrong-un' such as an evil dictator, or a government of

abandonment of its people, or any political doctrine they disagree with, or it might be the greengrocer who shortchanged them the other day. Of course, the ages come and go, and each has its evil kings, governments, and political beliefs that are inflicted on innocent people which causes great suffering to those at the time. But these evil powers come and go along with the ages, and the world does not end in a catastrophic Armageddon battle between good and evil. The failed faithful want to know who the so-called anti-Christ is, and when he might appear so that they have a warning of when the end days might be. But the Gospel says it is an evil generation that looks for a sign of the times, and that the kingdom of God is found within, therefore it is likely that the end of three and a half times will be an inner experience, not an outward event of world calamity. We should therefore look inwardly for Satan, and the first sheep-beast, and the second dragon-beast that is the anti-Christ of denial of the God model when it begins to emerge from the story.

We remind ourselves that the first beast denies the God story, and the second beast is like the first in that it denies the deeper meaning of the story when understood as a parable, therefore the red dragon and the anti-Christ of rejection is within both the godless, and the failed faithful alike. The Gospel tells us that the kingdom of God is within, and the denial of the message of the God authors model is an act committed within, and it is the blasphemy against the Holy Ghost that the failed faithful are likely to commit when confronted by the God model.

So, who is the Anti-Christ? After hundreds of years in the creation of the model, and two-thousand years of hiding It, the Great Red Dragon, and the Anti-Christ are all those who will reject the God model when it finally appears. And among their number are the failed faithful of the mystery disciples, who having tarried for so long, will fail to recognise the greater light of the God model, and continue with the false light of the false promises of the God myth.

V.12

And the ten horns which you saw are ten kings, which have received no power as yet; but receive power as kings one hour with the beast.

12.

Verse twelve is a copy of eleven, but with a slight variation. We know that the God story is a fictional parable written by phosphors of the ancient world. If we try to search through the scriptures to find other character-kings who symbolise the opposition and persecution of the prophets we will likely drive ourselves mad, so why bother?

As said, each verse seems to copy the previous with variations of the wording. We understanding the Revelation authors use of the factor of seven, but now we have a factor of ten. The beast is that of the rejection of the God story and is symbolised by Cain, the spiritually lost sheep-beast . The ten kings symbolise the second dragon-beast that is an image of the first. We can therefore ignore the factor of ten, just as we ignore the factor of seven, and also the eighth beast that is a copy of the seven. The parts of the riddle are, the first beast that is copied by the second, which is metaphored as one king times ten, each with a horn that sounds its position to the God model when it appears as wonder in the heaven of the failed faithful. The single horn that is sounded by the single king 'times ten,' has no power to deny the God model because it has not yet appeared to challenge the belief system of the faithful. The horn the king sounds is that of the God myth that denies God model. Even so, just as the first beast has the power of choice to reject the God story, the second beast will copy the first and rule in the same way by its choice to reject the deeper meaning of the God story when it appears.

V.13

These have one mind and shall give their power and strength to the beast.

13.

The God story and the God model. The two beasts of denial are of one mind, their purpose is to reject both the story and the model. These, the ten kings, are of one mind because they are just one according to the factor of ten. The single horn of the single king that is one times ten, is the red dragon-beast that denies God model just as the sheep-beast denies the God story. Together the two beasts that are images of each other are the double whammy of denial of the God authors' story and its deeper message as a parable.

The ten factors have one mind because they are the original one that is split into the ten parts which are of the one. It is the trick of the authors to confuse the reader with the factor of seven and ten by making it appear as though there is more to consider than there actually is. One mystery murder suspect is much easier to investigate than if there are seven, or ten, or a hundred. The factor of 'extra to the one' is a diversion tactic designed to send the reader on pointless wild goose chases of trying to find the identity of the eighth king who is the collective of the previous seven, and the ten kings that give their power to the beast because they are the collective of the single beast. We are dealing with a very cryptic narrative that is meant to confuse its readers by using tricks of diversion and red herrings of pointless factors that are a single factor split into several parts.

There are four Gospels when one would have done, seven angels sounding when one would have done, seven kings, and even ten kings with ten horns when one would have done. It is just a trick of the authors to confuse the reader by using the factor of four, seven, and ten, copies of and original one.

V.14

These shall make war with the Lamb, and the Lamb shall overcome them: for he is lord of lords, and king of kings: and they that are with him are called, and chosen, and faithful.

14.

The Holy Lamb of God! So-called because the authors liken the quiet voice of our inner conscience to a lamb because of its silence. When a lamb is killed it cries out with a sound similar to that the voice of a small child in distress, and like a child it is easily led to the slaughter. However, the silent voice of conscience is given great power by the God authors through their book of life that contains the Tree of Life. Silent, but righteous Abel is killed (every day) by the beast that was, and then was not, and yet is. But his soul was taken by God to become the only begotten son of God and firstborn of the dead. The son of God was then sent back into the world as Jesus. Together, God, Abel, and Jesus are the Christ of conscience that abides forever. Killed many times by us but always comes back to haunt us. If we believe in him, although we were dead, we might live again (spiritually of course). Although the beast that prefers the God myth shall make war with the lamb of the God model, it shall not prevail but will go into perdition with the false prophet of the myth.

The Lamb is symbolic of the Holy Lamb of God. Abel, Jesus, God, and the Holy Lamb are all the same thing. They symbolise the righteousness of the innocence conscience we all kill very day by neglect and abandonment. It was the hope of the God authors that the faithful would one day realise that the God story is a parable, and that they would 'recover' the Tree of Life model. We have all heard the theory that if a monkey is given a typewriter and it randomly taps away at the keys for infinity, it will by chance write a complete copy of the works of Shakespeare. Of course, the operative factor of the theory is infinity, and if given enough time, even the failed faithful will stumble by chance on the God story's deeper message as a parable.

But at that time, they will be thrown into confusion on which to believe in, the story or the model? It might be presumptuous of the authors to say that the Armageddon period of inner turmoil brought by the second 'dragon-beast' will only last a short time. But once revealed, the God model will go head to head with the God myth, and as we say, "the truth wills out in the end," and the prophecy is that 'one will be taken, the other will be left.'

V.15

And he says to me, the waters which you saw, where the whore sits, are peoples, and multitudes, and nations, and tongues,

15.

The beast is Cain who symbolises each one of us. His number is 666 years of his missing lifespan as far as we can work it out from the riddle of Adam's and Cain's lists of their generations of first born. The authors count the number of the beast as the multitude of all humankind, and also liken us to the waters where the whore of mystery sits. Verse fifteen is a metaphor of how our minds are dominated and held captive by misinterpretation of the mystery that surrounds the God story. Interpret literally, and we are led blindly to the God myth, interpret abstractly as a philosopher's parable and we discover the God model.

The whore who symbolises mystery, sits on the imagination of the beast of the multitude. The authors prophecy that at a future time the beast will hate the whore who misleads the gullible, and will rise up against her and destroy her. As the multitude of the beast solves the God riddle as a philosophical conundrum, the 'Mystery of God is Finished,' and the woman who leads the blind into the captivity of the 'Babylon' of the God myth will fall into oblivion. When mystery is no more, she is metaphorically burned with fire and her lies are made naked for all to see. This is a clever metaphor that abstractly describes the end of a great mystery that has fooled the world for a long time. The God story is not literally true as



assumed by the failed faithful, but is instead a philosopher's parable of human moral life.

The metaphor of 'waters' that likens the 'all living' of all humankind as the multitude of all peoples, of all nations, of all languages. The mystery that surrounds the God story that leads to the myth is liken to a woman of loose virtue. She will satisfy all confirmation bias by giving false answers to all questions, a momentary wife to any man yet faithful to none. She, mystery, sits on all peoples, and multitudes, and nations, and tongues. When the seal of the God mystery is broken, the whore of mystery that has misled so many for so long into the blind ally of the God myth will eventually come to an end when they (we) begin to understand the God story as a philosopher's parable of morality.

V.16

And the ten horns which you saw upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

16.

The burden of the God mystery sits upon the beast of all humankind (of all those who are interested). The Armageddon of God myth versus God model cannot take place until the God riddle is solved. The beast must overcome the woman of the God myth who lies to the faithful so denying them knowledge of the model. Although we understand the metaphor of the world wondering after the woman (the God mystery) and the beast (all of us), we continue to struggle a little to understand the meaning of the ten horns. But does it matter? We know of the authors' trick of the factor of Sven, and the factor of ten. So maybe the ten horns are a single horn with nine copies of itself. A single horn then, maybe the kind of horn that protrudes from the head of the beast, or the king that is blown through to make sound. In any case, the beast will one day overcome the God mystery by using its 'horn of inquisitiveness' which is then used to devour woman who leads the gullible to the God myth.

As the letter must be taken out of the envelope, and the new life must emerge from the egg, so the Tree of life model must come out of the book of life. Eventually, there must be a time of reckoning by the spiritually lost sheep-beast of 'all living.' Mystery sits on curiosity within the beast, and curiosity hates mystery. The ten horns shall turn on the God myth that has misled the beast for so long. After a time, the substance of the God myth shall be abandoned and she will be left desolate and naked, her flesh shall be burned by fire of the God model.

It is difficult for us to get into the minds of the Revelation authors to understand their metaphor of the ten horns. Are the horns of the kind that grow from the head of the beast-creature, or are they kind that are blown through to make sound? We can understand that there can be the two horns of a dilemma, and we know that the God model must one day replace the God myth. Does the riddle mean that the horn of the myth will be overcome by the horn of the model? In any case, we know of the trick of the authors of expressing the factor of 'one' by hiding it inside multiple shadows of itself. We could assume that the one horn (times ten) of the lost sheep-beast, and its red dragon-beast image, will turn inward to reconsider the traditional interpretation of both the godless who reject the story, and the failed faithful who reject meaning of the story as a parable.

We have to be careful not to accuse the God authors of the deception. They would have willingly expressed their model to all if they could have, and fully intended their God story to deliver its hidden message eventually. They wrote many clues into the story to suggest that there is more than meets the eye, and that the faithful should go in search of the deeper message, lest they should fall foul of the meaning of the parable of the Talents. But the eyes of the faithful are unseeing and their ears cannot hear, nor can their minds comprehend the light of the truth that the model brings into the world.

In the times of the God authors, the age was dark, and the waters of the minds of the people did not allow them to understand. Therefore, they

had to be taught in parables unaware of the story itself being a parable for the wise to understand. The God story is neutral in its narrative. It reads however the reader wants to interpret it. Literally, and it takes us to drown in the waters of the God myth, abstractly, as a parable, and it will lead us to the Tree of Life model that the authors could not speak of open openly in such dark ages.

The foolish are fooled by themselves, and the foolish readers will always interpret the scriptures the wrong way as literal truth. In our modern times, we are no longer fools but are made wise by the age we live in. Therefore, it is time for the failed faithful to stop looking through the glass darkly but see with educated eyes wide open. Lest they be deceived by their self-imposed choice to listen to the mystery that will always lie to them. When the God myth comes to its end, it must be cleared away completely to make way for the Tree of Life model that the authors try to make us aware of though their story-parable which is the book of life written from the foundation of the world.

There is no deceit except we choose to deceive ourselves with beliefs that are no longer credible. When mystery ends and the model appears, if the failed faithful do not acknowledge the truth of the God model, what little the myth gives them, even that little shall be taken away, and they shall become as desolate and naked as the whore who deceived them for so long.

V.17

For god has put in their hearts to fulfill his will, and to agree, and give their kingdom to the beast, until the words of god shall be fulfilled.

17.

Mystery sits on curiosity and bugs the minds of the godless and the failed faithful alike. When the model has emerged from the story, the no-brainer of the God model will overcome the myth. Just as the round earth eventually replaced the flat earth, and witch doctor remedies were

replaced by medical science, so the fantasy of the God myth will be replaced by the philosopher's God model. For, it is put in our hearts to be inquisitive and to search for the deeper meaning in all aspects of life, this is how new knowledge comes into the world that takes us out of the dark ages.

V.18

And the woman which you saw is that great city, which reigns over the kings of the earth.

18.

The domain of the God myth that the mind inhabits will remain darkened until it receives the light of the God model. The woman symbolises the mystery of the God story that leads the gullible to the God myth. This domain of myth is likened to a great city that holds captive the mind of the failed faithful. As she is found out, the woman falls just as Babylon and the tower of Babel. The God voice cries out to failed faithful to "come out of her my people lest you fall as she must fall." It is the choice of the faithful (the kings) to either live in the darkness of the shadow of the God myth, or to come out of the mystery into the light of the city of 'New Jerusalem.'

End of Commentary

## To Sum Up

The simplest way of understanding the woman and the beast is that the beast is the spiritually lost sheep-beast of all humankind, symbolised by Cain killing his spiritual higher-self. In other words, the beast symbolises

all of us. The woman is the mystery of us not knowing ourselves that puts us in the confusion of the moral wilderness. But moreover, the Revelation's 'woman' symbolises the mystery that surrounds the God story. If we do not understand the God story as a parable, all attempts to interpret will lead to many harlots of false prophets. To fully understand the meaning of the God parable we must first solve its mystery. The mystery of the God story sits on the curiosity of the beast, and the beast will devour her so that the mystery of God can be finished. But the faithful have historically failed to see the God story as a parable therefore they are denied the answer to the God riddle. In short, they are looking in the wrong place for their God. The only way the beast can overcome the woman is by seeing the God story as a parable, but that means the faithful must first give up on the very thing they believe in.

We know that the God authors created a surface text of a story, with a subtext of meaning. The God model that is hidden inside the God story is the mysterious Tree of Life that is hidden inside the book of life. It follows that the 'Ark of the Covenant' is a metaphor of the container (the mercy seat) that hides the secret testament of the Tree of Life model.

This double narrative of expression creates the factor of two forms of rejection. The authors metaphored those who reject their God story to the godless and spiritually lost Sheep-beast of Cain who killed his shepherd-keeper. However, many are called to the story but do not realise it is a parable. When the secret testament of the Tree of Life does emerge from the Ark, it will likely be those faithful to the story that will become the second 'red dragon-beast' who will reject Mary's brainchild of a model of recovery and spiritual resurrection.

It is justifiable to call them the 'failed faithful' because collectively, over two thousand years, and individually over their lifetimes, they have failed to search deeper into the God story to discover the God model. Moreover, if they do 'see the light' and abandon the God myth and accept the God model, they will become the 'recovered faithful.' Mary's story-parable model is not understood by the Christian faithful, they believe it is

literal truth and historically factual. The deeper meaning of her story is the image that runs parallel to it. It is therefore the Holy Ghost that is the Holy Spirit of the meaning of the story. If the faithful reject the model, they also reject the Holy Spirit of meaning of the story. This then is the forgivable sin that is the blasphemy against Holy Ghost that the failed faithful are guilty of.

We can one understand the mystery of the two beasts, the first rejects the God story, the second is an image of the first in that it rejects the meaning of the story as a parable. The first beast comes out of the wilderness to consider the story, if he rejects it, he must return to the perdition of the moral wilderness. But the first beast can reconsider at any time and ascend up out of the wilderness of the salty sea. But if the faithful accept the story but then reject the deeper message, then they will be damned for evermore.

To reject the model is to reject the sacrifice of the saints and martyrs who died so that the story could survive in the world long enough for the model to be delivered. It was the godless who threw the Christian martyrs to the wild beasts in the Roman arena, and they had blood of their hands. But if the failed faithful reject the God model, they are as good as murderers in that they have killed the sacrifice of the saints and martyrs and have their blood in their foreheads. As the scripture says, "If they should fall on the stone they shall be broken, but if the stone should fall on them, they shall be ground into dust."

## Repetition!

Our exploration may seem repetitious, this is because the God story itself is made up from smaller stories that repeat the same theme of fall, wilderness, and recovery. The book of Revelation goes overboard with this factor of repetition. Therefore, our commentary must also repeat the same interpretations over and over. This might make for a rather laborious

read, but it is better to be thorough in leaving no stone unturned than to be hurried and miss things out. Although now dead, the spirit of the authors of Revelation has had to wait two-thousand years for their riddles and metaphors to become understood. If the narrative can lead us to finding and understanding the secret God model, then the mystery of God can be finished, and the secret covenant of the God authors model might enlighten us to who we really are, Cain the bloody killer of the soul, or Abel the keeper of the soul.

The message of the God authors seems to be, to stop killing the Christ of our conscience on the cross of abandonment. Instead, take him down, eat his flesh and become him. Then, when he rises from the dead, we also rise with him. A simple enough concept missed by past generations, but recoverable by ours!

## End of Chapter Seventeen