

The Opening of the Book of Revelation

Chapter Fifteen

(Approx. 1,700 words)

The Eyes Are On the Inside and On the Back-Side.
'What does it mean?'

The chapters of the events described in the book of Revelation don't always run in any kind of natural order. Sometimes it gives an account of the time before the revealing of the God model, and sometimes of events afterwards. It then jumps back and forth in time in several of the chapters to create added confusion for its readers. But just like a difficult crossword puzzle with very cryptic clues, only the more perceptive will have the ability to solve the mystery of the book of Revelation. Like all narratives with a hidden subtext of meaning, the authors of Revelation used many tricks to keep their readers guessing. The main one is that the gullible God believers will always interpret the Bible narratives outwardly, even though the clue is given that the little book of Revelation has its eyes on the inside and on the backside. To get anywhere with the interpretation, we should understand that all things described happen inwardly, not outwardly as the traditionalists assume.

What Revelation does not do is to actually tell us what the secret revealing is. It only hints, infers, and suggests, the interpretation is left to the reader's sense of insightful perception. The events of the build up to the great revelation, and the events afterward is all we are given, and even then, the use of mysterious metaphors and confusing riddles in the form of strange visions leave us to work things out for ourselves. The secret of the success of our exploration is to interpret its narrative inwardly, to use insight based upon probability to understand the meanings of the metaphors, and to solve the riddles with some intuitive thinking.

We know this much that the mystery of the God riddle hangs on the Alpha story of Cain who symbolises all humankind, and Abel who symbolises the righteousness of God. The parable of the moral fall, the moral wilderness, and the moral recovery of the Omega parable when the Abel character returns as the Jesus character to forgive Cain for killing him. All we have to do to solve the general riddle of the book of Revelation, is to identify the meanings of the various metaphors that symbolise the interactions of the main characters of the God story, and we have more or less solved this two-thousand-year-old philosophical puzzle.

Chapter Fifteen Continues where Chapter Fourteen Finishes.

The narrative of the book of revelation is an apparent jumbled up mix of the time before the revealing of the God model and the time afterward. It repeats this cycle of back and forth several times over. This is probably done deliberately by its authors to keep its mystery a secret until the appropriate time for its solving. It also uses the 'factor of seven' to further confuse the reader. The factor of seven aliases is simply the factor of one seven times over. This helps to make it more difficult to interpret because seven factors are harder to investigate than just one. The narrative of

Revelation relies on misdirection of this kind keep it readers guessing as they are sent off on pointless wild goose chases.

We could imagine a fictional murder mystery with only one suspect, it would make it far too easy to solve. But if there are seven suspects to consider, it makes for a more intriguing mystery story. All seven cannot be guilty though, unless the seven suspects are not separate characters at all, but the same character with seven different personas. It is this kind of thinking that we need to be aware of if we are to solve the mystery of Revelation. The factor of seven when just one would have done, together with the cycling back and forth between before and after the revealing, are just two of the tricks that the authors use to confuse the reader. However, chapter fifteen continues where chapter fourteen finishes.

The Verses

'The Seven Last Plagues'

V.1

And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

1.

Another cycle of seven begins. Heaven is the mind of the believer, so the narrator is visualising inwardly. The plagues are also within the minds of the failed faithful. When the deeper message of the Gospel story's deeper is realised as a parable, the followers of Jesus (the mystery disciple who must tarry) will be thrown into confusion. The plagues are those of inner doubt mingled with the anger of God because the failed faithful refuse to

acknowledge the model. This is the second beast of denial that copies the first.

V.2

And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

2.

This is a good metaphor. We might interpret the glass as symbolising the clarity of the revealing, and the fire of the 'Word of God' that is no longer hidden. Those among the failed faithful have seen the deeper truth of the model. They have abandoned the old God myth and have fully accepted the God model. They have overcome the beast of denial, and his image of the first, the number of his name (666 Man), and standing on the glass of the clarity of mind, are now singing the new song of Moses who began the creation of the God model that was hidden inside the God story.

V.3

And they sing the song of Moses the servant of God, and the song of the lamb, saying, great and marvelous are your works, lord God almighty; just and true are your ways, you king of saints.

3.

The song of Moses, the servant, and the creator of God, he created the model and worships not himself but his discovery of the deeper truth of conscience within himself. The Holy Lamb of God is symbolic of the value of innocent conscience. The saints would have known the secret truth of the God model, and their conscience would have been the king that ruled within them.

V.4

Who shall not fear you, o lord, and glorify your name? for you only are holy: for all nations shall come and worship before you; for your judgements are made manifest.

4.

A glorification of the lord of conscience, given the name of God by the authors. They are optimistically assuming that one day (they knew not when), their model would become known and understood by all nations and accepted as a new 'moral science of us' religion. But more an understanding of moral philosophy than religion belief. As far as optimism is concerned, because everyone likes a good mystery to solved, it is likely that the revealing of the God model is intriguing enough to grow in notoriety. Mystery sits of the curiosity within the beast and the beast hates mystery and seeks to destroy her utterly and completely, but when done, will the beast return to the wilderness of the sea, or will the lost beast return to the fold of the shepherd? Perhaps one day in the not-too-distant future the God model will be seen as a new moral 'science of us' that will be taken seriously enough to show us why we have such a broken world.

V.5

And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened:

5.

Temple and tabernacle mean the same thing. As places of material places of worship, the testimony of the deeper message is opened up in the higher place of the mind heaven of the newly recovered faithful.

V.6

And the seven angels came out of the temple, having the seven plagues, clothed in pure white linen, and having their breasts girded with golden girdles.

6.

The seven of the one metaphorical message entities appears in the mind temple. They are clothed in white linen and golden attire suggesting purity. The seven angels are the givers of the secret God model, but to the failed faithful who refuse to acknowledge the deeper truth they are the takers away of the God myth. The plagues are those of doubt and inner turmoil as they struggle to come to terms with the God story as a parable.

V.7

And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who lives for ever and ever.

7.

We must now visualise the four gospels having been unsealed, and one of the four (they all have the same message), gives to the seven angels (the messengers within the mind) the opened up God parable. The failed faithful do not like it though as it robs them of their God myth. The God model is angry with them because of the image of the beast of denial within the heaven of their belief system.

V.8

And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

8.

The God parable has been opened and the God story is unsealed of its mystery. The inner temple where the failed faithful once worshipped the God myth has become darkened with unbreathable smoke. The temple of mind cannot be reentered until the seven final plagues of inner turmoil of doubt caused by the denial of the model have been overcome.

End of Commentary

Summing Up

Chapter fifteen follows chapter fourteen as chapter sixteen continues the great fallout when the failed faithful realise that the God story that they misinterpret is a philosopher's parable. No miracles, no afterlife, no God except the God of our inner conscience, killed abandoned, and then recovered and resurrected back to life again. To some it is given to understand the mysteries, other have to be taught in parables, and unaware that the God story is itself a philosopher's parable of human moral existence.

End of Chapter Fifteen

