

The Opening of the Book of Revelation

Chapter Thirteen

(Approx. 7,400 words)

Disappointment and Disillusionment.

Those who are devout Christians who want to understand the riddles of the book of Revelation are on a collision course with disappointment and disillusionment. The things written in the God story and the Gospel story are not literally true as is assumed by them. They are parables written by philosophers of the ancient world in an attempt to civilise up an uncivilised people. Originally, to turn a group of warring tribes into a nation called Israel united under one God by one religion.

On another level, there is a much deeper message hidden inside the story. The God story authors called it the Ark (container) of the Covenant (testament). Another term they used was to call their secret message the Tree of Life which is hidden inside the book of life that we know as the collective of all of the books of the Bible.

There is an Alpha (beginning) parable and an Omega (ending) parable. There are also the wilderness stories of the middle kings and prophets who are sent to lead God's people out of the captivity of the moral wilderness to the freedom of an abstract land of milk and honey, meaning to be free of guilt. But the warning to the faithful throughout the God story is that the milk might turn sour, and the honey become bitter when the final truth emerges from the story.

Many among the faithful will fall from their higher place to a lower place, but the true among the faithful will understand, but the wicked shall not understand. This is the ancient prophecy of the testament of the God story.

It is with this basic view of the mystery of the God story that we base our exploration to find the subliminal meanings hidden inside Bible stories. We will now progress a little further in our exploration of the book of the Revelation of 'hidden things,' The two bodies of the two witnesses of the two testaments that were lying dead inside the captive city of the failed faithful have now stood up on their feet and are beginning to speak a new truth that has not been heard before.

The Verses

'The Beast of Denial'

V.1

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name blasphemy.

1.

The beast is always Cain who killed his higher moral self in the Alpha story. But the God authors use his symbolism many times over throughout Alpha and Omega. Sometimes he is Pharaoh who was a threat to Moses, and king Herod who threatened the baby Jesus, or he is the great red dragon in Revelation. These fictional characters are all symbolic of the danger that the deeper truth message has had to face in the world. The beast metaphor is used over and over in different variants such as kings with heads that wear crowns, and horns, presumably the kind that protrude from the head. The basic them that repeats throughout the God story is of a holy man who represents God, coming into the scene to try to get across the secret message to the insensitive Philistine, but these characters cannot speak openly. Therefore, each Bible story that reads to the gullible believer as literal truth, is in fact a parable with the deeper message hid inside.

'The beast' is the basic Cain and Abel story being played out repeatedly with the killer Cain symbolised as various kings, or heads with a crown, or heads with a horn that sounds opposition to the deeper truth message of the prophets. We could go through the whole of the two testaments of the God story to find each symbolic opponent of each of the God representative, and there may well be seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name blasphemy. But it would be a laborious process of finding them all. We can reasonably surmise that the 'the beast' is the base character of Cain who killed God in the Alpha story. He is re-symbolised by the authors over and over in different stories of the testaments and therefore has several heads, horns, and crowns.

Because Cain and Abel symbolise each one of us split into two personas, we can further understand that the Cain part of us has committed the original sin, or blasphemy, of killing our higher self. In the Omega part of the God story, Abel is sent back by God as the Jesus character to forgive Cain for the taking of his life in Alpha. The model has it that if Cain eats the body and drinks the blood of Jesus, as Jesus rises from the dead so

Cain recovers from spiritual death. In effect, Cain actually becomes his brother, and his new name is Abel.

We should add that the lost sheep-beast of Cain was banished to the moral wilderness because he killed his higher self. The authors use the salty undrinkable waters of the sea as a same-meaning metaphor as the wilderness. 'I saw a beast rise up out of the sea,' symbolises the sheep-beast of Cain who killed his shepherd keeper coming out of the wilderness. And he is also symbolised by all of the worldly kings of both testaments that oppose all of the servants that God sends into the world. Thus, the beast has several heads, crowns, horns, and temporary crowns on his horns. These symbols and metaphors connect up in their meaning with the four horse-beasts in chapter six that also have heads, crowns, faces, swords, horns that make sounds, and also the kind that protrude from their heads.

We can reasonably assume that 'the beast' is the anti-God who killed righteous Abel in the Alpha story, and he symbolises all of us doing battle against the deeper message of the Tree of Life model as it emerges from the story.

This explanation of the first verse of chapter thirteen might seem a little confusing for some, but it explains who and what 'the beast' is, how he rises up out of the sea to play his character part once again and sets the scene of how to interpret the rest of chapter thirteen. The interpretation of the book of Revelation is as confusing or as simple as we want it to be. Now that we know who 'the beast' character is and what he symbolises, it should be relatively easy to understand the rest of the chapter.

V.2

And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

2.

Out thinking here is that if we were reading a murder mystery novel with just one suspect, the author would try to confuse us by giving him several aliases otherwise it would not be much of a mystery. Cain symbolises the rejection of God, and the God model (he killed his higher self). The authors try to mystify us as to who the beast is by giving him several personas and identities. The beast and the dragon read (to the gullible) as two separate entities, but they are one character split into two. The metaphorical beasts of the leopard, bear, lion, and the dragon are all symbolic of the original beast of Cain, the lost sheep-beasts. The dragon giving the beast its power is like saying 'Peter will always agree with Paul because they are the same person.'

V.3

And I saw one of his heads as it were wounded to death and his deadly wound was healed: and all the world wondered after the beast.

3.

With God story language, all things meant to interpret spiritual. For the meaning of the God model to work, life, death, wilderness, resurrection, etc. are spiritual in nature. When the beast (Cain) killed his higher moral self, he brought upon himself a self-inflicted spiritual wound in that he killed half of himself. Cain cries out "whoever finds me will kill me," but the God authors had to keep his character alive because he symbolises the multitude of all humankind that must be 'spiritually' saved later in the God story. And so, to ward off the avenging angel who would have spiritually killed him for taking the life of Abel, God (via the authors) gave him a mark which is the acceptance of guilt for his offence (the mark being the blood of his brother). One of his heads was 'as it were' wounded to death, but it was healed for as long as he bears the mark on his right hand and in his forehead. The symbolism of 'forehead' is that it is where we kill our conscience. 'One of his heads' simply means that the Cain character has many personas of representation within the God story. Wherever there is a 'baddie' versus a righteous 'goody' in any of the Bible stories, the

baddie symbolises a persona variation of the godless Cain. On the basis of this understanding, Cain has many heads, and his original head received the wound when he killed his higher moral self. We can reasonably deduce that the head that received the deadly wound was therefore Cain when he killed his righteous other half which symbolises each one of us receiving such a deadly wound when we abandon our conscience to three and a half times in the wilderness.

We know of the trick of the authors of fattening out and bulking up the factor of one by creating multiple copies of the original. The factor of seven, four, ten etc. is simply the factor of one repeated several times to confuse the searching mind of the reader. There is no actual beast, nor was there a Cain, all things are metaphors of symbolic meanings of matters that occur inside our heads. This is the only way we will ever understand how these mystery riddles work, by interpreting abstractly rather than literally.

The world (of the interested reader) wonders after the beast only because they have not yet worked out who he is (those who know the riddle of the beast no longer have to wonder). When the God authors use the words death and killed, it is usually symbolic of spiritual death. The head of one of the beast's personas was wounded to death, but it was healed. If we assume that Cain and Abel are symbolic of the two halves of a single person, we can reason that when Cian killed his higher righteous half, it was a deadly self-inflicted wound on himself.

As the story goes (and we know that everything means something), after God discovered that Cain had killed his higher self, he was banished to the wilderness crying out "whoever finds me will kill me." And so, God healed him for a season by giving him a mark so that the avenging angel of death should pass over him. This of course symbolises the deadly wound we inflict on ourselves when we kill our inner conscience.

We should note that when Abel returns as Jesus it is to resurrect the dead, not the living. On this basis, we are all spiritually dead until we accept the

offering of the Christ to resurrect ourselves. It therefore makes logical sense to reason that the beast with the spiritual deadly wound is symbolic of each one of us having been given a reprieve from death until the Christ of conscience comes to give us redemption and eternal life.

No one in the real world of time and space can receive a deadly wound and be healed, but we should remind ourselves that these things may be impossible in real life, but with abstract philosophical models of the human condition, all things are possible. It is reasonable to assume that the head that healed after its deadly wound is that of Cain who hurt himself by killing half of himself when he took Abel's life. The authors had to heal his wound so that they could bring his character back again to use in Revelation.

A good parallel here is when we decide to start a deadly habit that harms our physical health, we are inflicting a wound on ourselves that will likely kill us in time. The God author's model reasons that when we kill our moral selves, the spirit of life leaves us until we can recover it. This is the only way we can reason the riddle of the beast who was wounded yet lived.

We can surmise that the beast of the book of Revelation is one entity with multiple personas that fools the reader into searching for the identity of each one when all the time they are just one.

V.4

And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, who is like unto the beast? Who is able to make war with him?

4.

As Cain denied God by killing his righteous half, so his dragon persona copies the beast by lying in wait for the Mary's Gospel brainchild to be born. We understand that Cain killed Abel, and now when he is about to be reborn as Jesus, the Red Dragon of denial will immediately pounce on

him (like a leopard) to devour him and his creator. The great red dragon is therefore the denial of Cain a second time around.

The Red Dragon metaphor probably symbolises the failed faithful of the Christian churches because it will be they who are most likely to reject Mary's abstract model of spiritual recovery. They believe that Jesus was a real person who died and then came back to life again and that they will also. They interpret literally and fail to search further for the deeper meaning. When they realise that the Gospel story is only a parable, they will devour the women and her man-child as prophesied.

The question posed by the verse is 'who is like unto the beast?' The answer is that we are all like him because he symbolises each one of us. 'Who is able to make war with him?' well, who makes war with themselves? Once Cain has killed his higher part, he is alone in the moral wilderness and oblivious to his lowly predicament. For many people, the evil of the moral wilderness is a pleasant place to be, so why seek to escape it?

V.5

And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty-two months.

5.

The indeterminate time factor of three and a half times (or years) is used again, this time expressed as forty-two months. This is the time set for the abomination of desolation to

Last. This means that we kill our conscience and are thrown into the moral wilderness, as symbolised by Cain killing Abel. The God authors are saying that without listening to conscience we are spiritually desolate and are an abomination to ourselves. Of course, we can listen to conscience with or without the Tree of life God model. But from the perspective of the authors their model helps us understand ourselves. However, the model is

hidden and protected by mysterious Cherubim that are the God riddles, and of course the two-edged sword of the God story narrative.

We can assume that from the time they began creating the model and writing the God story around it, its mystery will remain for an indeterminate time period as metaphored by three and a half times. Although we are in the abomination of the moral wilderness for as long as we chose not to listen to our conscience, the time set for the God story to remain a mystery is determined by how long it takes us to solve it. Upon the sounding of the seventh angel, the 'Mystery of God will be finished,' and the inner turmoil of Armageddon must begin.

There is a double meaning at work here. The first Beast is likely to be Cain, the earth dwelling atheist, and is the historical-to-present denial of the God and Gospel stories. But the God believers 'feed her' for three and a half times in the intellectual wilderness unaware of the deeper message hidden inside the story. Although the Christian church is no longer persecuted, the denial of the deeper message is still there. Without the God story understood as a parable, it is a lifeless fairy-tale with little illumination for its believers. The bodies of the two witnesses therefore lie dead in the spiritual and intellectual wilderness of the failed faithful's belief system. But although no one suffers their dead bodies to be buried, they still feed it with their faith for forty-two months.

When three and a half times are finished, and the God model does begin to emerge from the God story, it will likely be the failed faithful who will reject it. Therefore, this second beast of rejection metaphored as a Great Red Dragon, will be an exact image of the first beast that rejected the story. In the meantime, the failed who misinterpret the God story are capable of speaking great blasphemies in the name of their misunderstood God.

Then when the God mystery is finished, new life comes into the two witnesses, and they stand on their feet and are able to speak openly of their unsealed message. The Great Red Dragon of the failed Churches will

immediately want to kill the newly revealed God message because it denies them their God myth. The God model is the holy Spirit of the meaning of the story, and to reject in favour of the God myth means to speak against the spirit. The model is an abstract image of the God story, and to speak against it and deny it is the unforgivable sin of the blasphemy against the Holy Ghost. It will be the failed faithful who will become the Red Dragon of denial of the God model and will continue to trample its truth underfoot for forty-two months in the mind-place known as Golgotha, the place of the skull.'

V.6

And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

6.

The beast (Cain) and the dragon are the same. Cain is the spiritually lost sheep-beast who killed his shepherd-keeper, and the dragon-beast likewise kills the woman and her man-child when the shepherd is re-born as Jesus, the Christ of our conscience. Cain committed his blasphemous act when he sacrificed his righteous half, and the dragon of the God myth will commit blasphemy against the unsealed Gospel message when it is revealed.

We might assume that 'them that dwell in heaven' are the saints of past times who understood the deeper truth of the God mystery but had to remain silent for the duration of three and a half times.

We know that heaven is not an actual place that people go to, but a state of mind that we might inhabit. The more sensitive and deeper thinking person are likely to inhabit the heaven domain. The less sensitive but still highly intelligent inhabit the earth domain, being more worldly, they are simply not convinced that there is a God.

V.7

And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

7.

The deeper God truth must always hide from the worldly sheep-beast and the dragon-beast of denial. The beast and the dragon are anti-God and make war with the saints who understood the mysteries of the kingdom. They could not speak openly of their enlightenment and were therefore overcome.

The God story is neutral between the literal interpretation and the abstract. If literal it will lead the failed faithful to the God myth. If interpreted abstractly it will lead to the secret God model. When the faithful become hooked on the very addictive God myth, the world follows suit, all kindreds, and tongues, and nations. Everyone falls into the trap of the God myth because the model is protected by the two-edged sword, and the story is always interpreted literally.

V.8

And all that dwell upon the earth shall worship him, whose names are NOT written in the book of life of the lamb slain from the foundation of the world.

8.

We might excuse ourselves of a little confusion of who inhabits the domain of heaven. This domain of mind is much fought over between the powers of good and evil. The Jesus character wants to be king of kings, and lord of lords in this domain, but Satan, the prince of darkness, also wants to become king. We can only assume that there are good and bad people who dwell side by side in the place of heaven before the Jesus character finally takes full control. When he does, the failed faithful will fall from grace and the saints will remain.

'And all that dwell upon the earth shall worship him,' we might assume are the worldly that are symbolised by Cain. There is still some confusion though. Who are they who worship the beast? Are they the failed faithful who worship the four horse-beasts of the God myth in chapter six, or are they symbolic of the godless Cain who worships himself?

'Whose names are 'not' written in the book of life of the lamb slain from the foundation of the world.' This is a simple negative used to emphasise a positive. Those who have not yet worked out how the God model works do not yet know if their name is Abel or Cain. Although the two characters symbolise each of us split into two personas, those who do not understanding the riddle have not yet written their names into the book of life, and therefore worship the beast by default. The negative statement used to emphasise a positive, means that those who 'do' understand the God mystery, already know what their names are, and have therefore written themselves into the book of life by default of their understanding.

V.9

If any man has an ear, let him hear.

9.

What this little sentence infers is that anyone who can understand this kind of mystery narrative, then let them understand. The opposite infers that those not gifted in such thinking will struggle to understand and might give up searching after a short time. We refer to these as the failed faithful who might be faithful in varying degrees to the story but have failed to look any deeper into the meaning of the story.

V.10

He that leads into captivity shall go into captivity: he that kills with the sword must be killed with the sword, here is the patience and the faith of the saints.

10.

As such, those who fail to search deeper are not enlightened and lead themselves and others into the captivity of the God myth. When the blind faithful listen to the sword from the mouth of the horse-beast, they are spiritually killed by that very same sword that denies them access to the Tree of Life model that would have saved them. All the time though, the saints understood but had to remain silent until three and a half times are finished. This was their faith and their and their patience that they understood but could not speak openly of their enlightenment to lead others.

V.11

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spoke as a dragon.

11.

This is a repeat of the first verses. A genome beast (Cain) that has generic forms of the first. Cain is the beast of denial of the righteousness of Abel. In many Bible stories there is usually an opponent who oppresses the character who represents God. It could be a king with a crown, or a head with a horn that sounds its opposition to the righteousness of the prophet or holy man of a particular story. These kings, crowns, heads, and horns are all are all generic spin offs of Cain rejecting and killing the righteousness of Abel. We must of course understand that Cain and Abel symbolise the two personas of a single person, if the higher does not become the keeper and controller of the lower, then the lower will rise up and kill the higher morality within the person. The whole of the meaning of the God model hangs on this single factor of the inner battle between the good and evil that rages within us.

The authors have taken the base character of Cain who denies the righteousness of God and repeat the Cain and Abel story with copy stories that symbolise the fight between good and evil. Instead of the two base characters, Abel becomes the prophet or holy man who represents

God, and Cain becomes a king of the abstract domain, a crown that symbolises domination, a head that speaks great blasphemies against God, and a horn that sounds its denial of God.

The first beast is likely to be the God myth that speaks to its believers as an innocent lamb but blinds them to the model. The myth and the model cannot exist together, and each will try to destroy the other. The myth is therefore as a dragon that rejects the model but is disguised as an innocent lamb to fool the failed faithful.

We understand that for the faithful their belief in God is everything. To suggest that it is their very faith based upon the literal interpretation of the story that blinds them to the model, will be a bitter pill to swallow. The God story has its neutrality, it is the choice of the reader to decide how to interpret. Literally, will lead to the God myth, abstractly as a parable will lead to the God model. The God story was written in darker times. In our modern times, when our intellect has made progress and superstition has been replaced by science, the old interpretation of the story must be replaced by a more intelligent one. The failed faithful believe in God, but God is a myth. When the Gospel model begins to emerge from the story, and Mary's brain-child model can come out of the intellectual wilderness, it will likely be the failed faithful among the Christians that will become the Great Red Dragon of denial. Just as the first beast rejected the God story, it will give all its power to the second beast to reject the God model.

V.12

And he exercises all the power of the first beast before him and causes the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

The first beast (whose deadly wound was healed), is Cain with his spin off characters and entities that all deny the righteousness of the God story. Although the story is limited in its illumination, many throughout the ages have been called to the story and will be enlightened according to their

ability to understand. But when the story is realised to be a parable with no actual God or an afterlife, the many called to the story will likely reject the meaning of the parable.

We can reasonably interpret that the first beast of rejection is the secular world of the mind domain of earth. The symbolic Cain character being an earth dweller and tiller of the soil, was fearful of the avenging angel wanting to 'find me' and 'kill me.' Having inflicted a deadly wound on himself when he killed the Abel of his higher self, the wound was healed until messiah comes to forgive of his original sin. He bears the mark of the blood of his dead brother on his hand to ward off the angel of retribution until three and a half times have passed and he is offered a chance of total redemption by receiving the power to bring his dead brother (Abel, AKA Jesus) back to everlasting life.

V.13

And he does great wonders, so that he makes fire come down from heaven on the earth in the sight of men,

13.

Heaven is the mind domain of the belief system of the faithful. We can assume that the beast of the God myth (and model denier) makes many promises to the failed faithful of miracles that never materialise, and words of fire that offer a supposed bright light of illumination but never quite manages it.

V.14

And deceives them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

14.

There is some confusion here of who the heaven and earth dwellers are. They could be the failed faithful of the heaven dwellers who believe that they have been saved by Jesus but are not because they cannot understand the deeper meaning of the salvation. Or the other way around, they could be secular earth dwellers who think they have found God, but God and mammon do not mix.

V.15

And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

15.

We should be careful with our deliberations here. As far as we can make out, there are two metaphorical beasts of denial. The first is rejection of the God story which then copies over to the rejection of the God model when it emerges from the story. To make some progress with our exploration, we can presume that the second beast is an image of the first. It does not work if we see the first beast (Cain) as the operative factor here though, after all, he is a blank refusal of the righteousness of the God story.

Although the faithful have overcome the first beast of denial, the metaphorical entity copies through to the God myth that denies the model. Although the first beast of the denial of Cain cannot speak, the second beast of the God myth can. We can therefore see the image of the first beast as being the Great Red Dragon of the God myth that denies the failed faithful access to the God model. And of course, this second beast unlike the silent Cain, has a great and powerful voice, in that whoever does not worship the God myth should supposedly be spiritually killed for their secular atheisms. (In olden times, if we did not belong to a church, we were considered spiritually dead and beyond redemption).

V.16

And he causes all, both small and great, rich, and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

16.

Here is the wisdom of our exploration, that those who have already worked out who Cain is and that his character symbolises the multitude of the 'all living' of all humankind. The God author's philosophy is that we all kill our conscience by the default of neglect and denial. Because of this act of original sin, we all carry the blood of righteous Able on our hands, but it is in our foreheads that the killing of the Christ of conscience takes place.

V.17

And that no man might buy or sell, save he that had the mark, or the name of the beast, or the name of the beast, or the number of his name.

17.

This verse has always been misinterpreted. Buying or selling is just the commerce needed for day-to-day existence. In other words, all living of all humankind must engage in transactions whether monetary or bartering. The God authors use several metaphors that have the meaning of the collective of all of us. Gog and Magog (six of one and half a dozen of the other), as many as the sands of the shore, their voices as the sound of many waters, as well as many more. This great collective of all of the multitude of all humankind must eventually gather on the plain at mound of Megiddo. This is a real place where many historical battles were once fought, and the Revelation authors use its generic name of Armageddon. But the failed faithful are sometimes a cowardly lot and will refuse to take part in the myth versus model debate and will therefore be killed with peace according to the prophecy.

V.18

Here is wisdom. Let him that has understanding count the number of the beast: for it is the number of a man; and his number is six hundred and sixty-six.

18.

Our exploration has gained some wisdom, and we can count the number of the beast as the number of the multitude of all living. The man is Cain, and his number is counted as the lifespan years that he lived for that is conspicuously missing in the story of the generations from Cain to his descendant Lamech. We note that the God authors had Cain speaking through his descendant, "for I have slain a man to my wounding, and a young man to my hurt. If Can shall be avenged seven-fold, truly Lamech seventy and sevenfold." And all of the days of Lamech were 'seven hundred seventy and seven-fold,' and he died.

We must acknowledge that there is no correlation that directly links Lamech's lifespan number of seven hundred and seventy-seven years, with Cain's missing lifespan number of six hundred and sixty-six years. Except that the two fictional characters are related to each other in the story, and the latter apparently speaks of, and on behalf of his original ancestor. Also, that none of Cain's other named descendants are given a number, and they say nothing. Lamech is the odd one out of Cain's descendants in that he is given a number, and when he does speak, it is a nonsensical riddle where he mentions the word 'seven' three times. In the Adam to Noah generations, all characters have a name and a number, but of those named in the Cain to Lamech generations, only Lamech is given a number. The key Bible character of Cain is symbolic of all of humankind (Abel symbolises God), and he is deliberately not given a number as a way of keeping 666 Man's identity a secret until the appropriate time for his revealing. Therefore, as a philosopher's riddle Cain is the lost sheep-beast of the multitude of all humankind, and his number of 666 years of supposed lifespan is notable by its absence.

In the two-thousand years of the mystery of 666 Man, there have been many 'harlots' of failed attempts to identify who he is. The God story is a self-solving mystery with all of the clues included in the narrative. Therefore, the mystery man's number of six hundred and sixty-six is likely to be a named character in the God story. Cain is one of the main characters in the God story who symbolises the number of the multitude of the lost sheep-beast of all humankind. This means that we are all 666 Man, because we have all killed Abel with our right hand, and we kill our conscience in our foreheads. This is the only way we can solve the riddle of 666 Man in a way that it makes sense and that it tells us something about ourselves.

Everything in the God story means something no matter how ridiculous or mysterious it seems. As a parable, the God story uses a code in the form of metaphors, riddles, inference, and suggestion, we are also given some cryptic clues along the way. We must remember, when interpreting the parable of the God story, the eyes are on the inside, therefore, we should search inwardly and interpret abstractly to solve the mystery of God.

End of Commentary.

Summing Up

We acknowledge that we can never prove these interpretations, but neither can the failed faithful prove the god of their God myth. It is certain though that if the God story is interpreted literally, it is a free-for-all of trying to imagine the unimaginable with no governing rules. This is the traditional way that leads to delusion and sometimes even madness. Do the faithful really believe the world was made in six-days and that a snake can talk to people? Or is it most probably a parable created by thinkers and philosophers of ancient times?

Interpreted abstractly as a parable, then according to the dictates of it being a philosopher's model of human mortality, it has to stay within the rules of that probability of meaning. In other words, we cannot simply make it up as we go along, because the solving of each of the riddles, metaphors and cryptic clues given in the God story must be compatible with all others until a greater picture begins to emerge. However, for the failed faithful, 'as it reads so it must be interpreted' is the only way they know, therefore they do not have to obey the rules of probability. This failure to look through and beyond the God story to find the greater truth of its secret message is the meaning of the parable of the Talents, and a warning to the lazy minded.

The Woman Clothed with the Sun

'Mary the primary author of Gospel?'

The book of Revelation gives us the metaphor of a woman clothed with the sun and the moon beneath her feet. We now that the woman is likely to be the primary author of the Gospel story, and her man-child character is Jesus who symbolises the conscience that we have killed being resurrected again. The failed Christian faithful believe her parable to be literal truth and historical fact, and as such, when they die, they will also be resurrected to eternal life. We know this cannot happen and yet this belief is the bread and butter of the Christian faith.

In chapter twelve we read of the woman clothed with the sun and the moon beneath her feet, but in chapter six, verse twelve the narrator beheld that when the sixth seal was opened there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood. We can visualise the opening of the Gospel story as a parable being a time of disillusionment for the Christian faithful. verse thirteen

says "and the stars of heaven fell to the earth, even as a fig tree casts her untimely figs, when she is shaken of a mighty wind."

The once bright light of Mary's Gospel story becomes as black as sackcloth and the moon as blood. There are no miracles of healing, nor is there an afterlife waiting for the faithful, and the once bright star of the promise of the Gospel story becomes darkened. Although the descriptions of the chapters are out of sequence with the events, we can understand this to be the way of the authors to keep their deeper message a secret until more mindful times.

The order of events should be that the revealing comes first, then the darkening of the Gospel's promises, followed by an Armageddon of doubt and inner turmoil as the failed faithful struggle to become the recovered faithful, and finally, one is taken, the other is left. It is for the sake of keeping the secret meaning of the Gospel parable that the Revelation authors never actually reveal it to the reader, and the order of events are jumbled up making things difficult to understand.

In chapter thirteen, a beast appears on the scene. We can interpret the beast as Cain and he symbolises rejection of the righteous message of the God story, albeit hidden for most of the time, it still lets through a little enlightenment for some. The lost sheep-beast of Cain who killed his shepherd brother, wanders off into the moral wilderness fearful that whoever finds him will kill him. To save his character for future use, the authors gave him a special mark to save him for a season until the saviour comes to offer him forgiveness.

Their authors play around with the metaphorical beast. Not just one but two beasts, with one giving his power and authority to the other to become an image of the same. So, what's going on? It is likely that the failed faithful have overcome the historical beast that denies the Gospel story and feed it in the wilderness with their faith 'for three and a half times.' But when the parable comes out of the intellectual wilderness, its

once bright light of mistaken promise darkens and falls from the heaven of their belief system.

And this is the interesting part. When the failed faithful who overcame first beast of denial of the God story realise it's only a parable, their denial of the meaning of the parable becomes an image of the first beast that denied the story. We also understand that because the model is the spirit of the meaning of the Gospel story, if the failed faithful become the 'Red Dragon' of the rejection of it, they commit the unforgivable sin of blasphemy against the Holy Ghost of spiritual salvation.

Generic Beasts of the Genome Beast

The chapter also gives us a beast with multiple heads, with kings and crowns, and generic beasts with horns growing out of their heads, or horns that are like trumpets making great sounds. It is likely that they symbolise copies of the first beast of denial in other Bible stories. In each there seems to be a righteous character battling against the odds against various godless characters or entities. We could count the opponents of God's representatives in the many stories, but it would be laborious and pointless if we already understand the riddle of their general identities.

At the end of our deliberations of chapter thirteen, although the original beast of Cain has many copies of himself throughout Old Testament, the Gospel story only has the one beast that denies the model. The authors Revelation call him the 'Great Red Dragon' that wants to kill and devour Mary's brainchild as soon as it comes out of the intellectual wilderness. The killers are likely be among the failed faithful that will be keen to hang on to the God myth until the end of their lives. This will make them become 666 Man, the lost sheep-beast beast, and the false prophet who prophecy's wildly of things that will never be.

As close as we can get to understanding the riddle of the two beasts is to be aware of the double narrative at work within the God story. The authors knew that the atheist would reject their story, and this is the first beast of denial. But some do not, and they become faithful to the God in the story. After a while though, the faithful become lax and lazy and allow the spirit of the meaning of the story to die. Then when the spirit of life enters the two witnesses the faithful are taken aback. They do not accept the God story as a parable, and they reject it just as the first beast rejected the story. Therefore, they become the second beast of denial that is the image of the first. Just as the atheists of the earth domain reject the God in the story, so the failed faithful are likely to reject the deeper meaning of the story. The first beast is symbolised by Cain, and he has several other characters that replay his part of denial in other Bible stories. The second beast is symbolised by the Great Red Dragon of denial of the true meaning of the resurrection story. Therefore, each is an image of the other, except that the Dragon worships the God myth that forbids access to the Tree of life.

End of Chapter Thirteen

