

# The Opening of the Book of Revelation

An Agnostic Commentary Based on the Likeliest Probability of Meaning

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## Introduction

(Approx. 10.000 words)

It should be noted that the contents and ideas written in this book are straight from the author's pen and have not had the benefit of a proofreader or any kind of 'other person' editorial.

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The concept, or view of the God story as a non-literal parable cannot be owned by any individual, therefore it can be commented on and re-explored many times over. Even so, the God story riddles have not been solved in a logical and purposeful that makes any kind of sense our modern times. The reader is therefore asked to respect the copyright notification and not to directly copy any part of this book.

## If the God Story is a Parable, what is the Book of Revelation Really About?

To put it as simply as possible, the narrative of the book of revelation is not about the end of the world as is usually supposed, but about the end of the mystery that surrounds the God story and the reaction of the Christian faithful when they realise the whole thing is a parable. Therefore, the "Mystery of God is Finished" as the God model begins to emerge from the God story.

For around two-thousand years, religious people have believed the God story of the Bible to be literally true and historically factual. However, we know that the world was not made in six days and that a serpent could have spoken, or that a virgin can conceive and give birth to someone who dies and comes back to life again. Even so, religious faith still has a captive hold over the minds of those who choose to interpret the Bible literally. To the sensible mind, the God story is either a fairy-tale with little purpose of meaning in the modern world, or else it is parable of some kind that was written by philosophers of ancient times. If the latter, then as all parables are fictional stories with a deeper message hidden within, so also the God story.

For the literally believing faithful, the book of Revelation is impossible to make any sense of. As they interpret the God story literally and their view is outward looking, so the narrative of Revelation will confuse and disorientate any mind that tries to make literal sense of it. But if the God story is a great parable, then the Revelation is a kind of small print of a warning to the faithful that they should look again at what they read. If the stories of the Bible are not literally true, then faith is in danger of a

calamitous collapse, the likes of which have never been seen before and will never be seen ever again.

We can reasonably assume that the book of Revelation is a warning to the faithful of the end of the God myth as the deeper message of the God story as a parable begins to come to the surface. The Revelation tells the reader that "the eyes are on the inside and the backside," therefore its prophecies and visions are inward not outward. The devoutly faithful will not agree with our explorative commentary of the revelations of the 'apocalypse' because it means the end of all they have come to believe in. As the God myth becomes threatened by the God model, the great battle of Armageddon must begin. The two sides will gather together on the plane that is the domain of the mind. On one side are the God myth believers, on the other side are the God model believers. And as the prophecy says, "in the days of the opening of the books, one shall be taken, and one shall be left."

The prophecies of Revelation are not so much the actual revealing of the secret testament that is hidden inside the Bible, it assumes that the reader has come to understand the God story it as a parable and has worked out the deeper message so that "the mystery of God is finished as prophesied in chapter 10:7. We understand therefore that the mystery of the God story is that it is not literal truth and historical fact as tradition has it, but that it is a parable. The faithful will never be able to solve the God riddle because their faith makes them blind to the deeper message. The prophecies of Revelation are a description of the reaction by the faithful to the revealing of the secret testament by others who can understand the meaning of the God parable. It metaphors this revealing as "the voice of the seventh angel." When "he" begins to sound, the mystery of the God riddle will be finished. But this realisation all happens inside the mind, and enlightenment will come at a price for the faithful.

As we begin to explore the narrative of the book of Revelation, the one thing we must be aware of is that the eyes are on the inside and the backside, not the outside and the frontside as the faithful have always assumed. Therefore, we must search inwardly and abstractly if we are to gain the wisdom needed to unravel the mystery of the apocalyptic narrative of THE REVELATION OF ST. JOHN THE DIVINE.

## Time of Revealing, a Time of Inner Turmoil, a Time of Decision

Many centuries ago, in a very dark age, an unknown number of anonymous philosophers and thinkers created an abstract model of the human condition. Its basic mechanism is that of the killing of our individual and collective conscience by non-awareness, rejection, neglect, and abandonment. Without attention it will die from within us rather like a baby-child will waste away and die if not fed and cared for. In such dark and superstitious times it was nearly impossible to explain to an illiterate, uneducated and very superstitious population the importance of listening to such a thing as the internal voice of conscience. The people were addicted to believing in many gods and were guided by them the way we in our times are guided by science.

The early authors of the God story realised that they needed a medium of expression of their abstract model that was compatible with the minds of the darker age. They had begun to create their model which they called 'The Tree of Life' meaning that it explained all human life spiritual and moral life. They then began to write their God story to

subliminally express their model to a very few who could understand, whilst hiding its deeper message from the many who could not. The God story gave the people a powerful creator God that they could have respect toward, but the secret model hidden inside the story was forbidden fruit to them. Not because of any malice by the God authors, but simply the ignorance and lack of sensitivity of the people forbade the intellectual ability to understand the delicate workings of an abstract model of the human condition.

The God story is a parable, and the many that are called to the story are taught in the collective of all the smaller parables that make up the Bible. But their lack of sensitivity and intellect would not allow access to the mysteries of the model. To the few who were given to understand the mysteries of the kingdom of the God parable, their wise insight did allow them to enter into the Tree of Life model. However, secrecy was paramount for the sake of the survival and preservation of the model until a future mindful age would allow for the model to be brought fully out of the story -parable.

We can understand such metaphors as the abstract Tree of Life model being hid inside the book of life that we call the Bible, and the Covenant, or secret testament, being hid inside the container of the Ark. We also understand the metaphor of the Two-Edged Sword means of expression that the God authors used to both preserve their model for a future age but also to enlighten little along the way with their parable.

However, there comes a time when story belief begins to wax thin, and faith wobbles on a knife-edge of doubt and suspicion. Is the God story literal truth and historical fact, or is it a parable that was created and developed over some centuries by a collective of anonymous authors, the names of which we will never know?

The God parable with its secret subtext of meaning was put on hold for the sake of providence until a future age would allow for its extraction from the story. When the abstract God model does begin to emerge from the God story, it will cause a calamitous crisis of faith among the many who are still called to believe in the story.

There are many prophecies spread throughout the God story that warn of an eventual outing of the secret Tree of Life model and of the disturbance of belief among the religious faithful. The book of Revelation pulls all of these prophecies together in a narrative that might sound strange to us. But once we have come to understand that its eyes of revealing are on the inside of our conscious interpretation and not outward as is usually assumed, there is no reason we in our times cannot break open all of the seals of this book of double meanings. If we can, then the Tree of Life will no longer be the forbidden fruit that has been denied to the faithful for so long. But will they accept it?

It might be difficult for the Christian faithful to accept that the Gospel story of Jesus is a parable and not literal truth or historical fact. However, most people of our times cannot believe that a virgin woman could conceive and give birth to a real child, and that the child would grow into a man who died and then came back to life again. For the shallow minded though, such stories can be believed in if there is no alternative explanation of them. Some people must have a god and a saviour because it is the way their mindset and inner belief system is orientated.

## The Meanings of the Basic Metaphors of the God Story and Revelation.....

### To Wonder After the Beast

'The beast wonders after himself as we wonder after ourselves.'

Have you ever wondered what sin is, or why the blasphemy against the Holy Ghost is unforgivable, and what the Holy Ghost actually is? And why does the Christ abide forever and what is the Christ anyway? Or why we should wonder after the beast in the book of Revelation and not understand who he is? Theologians, religious philosophers, church leaders and all clergy cannot answer these questions because they are held in the mental captivity of the God myth. To them, it is normal to assume that the God story is literally true, and that the mystery that surrounds it should never be questioned.

However, the prophecy of Revelation is that the mystery of God should be finished. And if it becomes apparent that the God story is a fictional parable that was written by philosophers of the ancient, then as the mystery of God be finished, the whole of the God myth will collapse, and the failed faithful can at last be set free. The religiously faithful are addicted to the God story believing it to be literally truthful and factual, and such is the compulsion to remain in the wilderness of the God myth, it is unlikely that they will welcome the chance to escape the Babylon of captivity.

Our exploration has enabled us to understand that the meaning of the basic God story as a parable is of the moral fall in the Alpha story when we kill our conscience. This is acted out by the Cain and Abel characters. When Cain is banished to the wilderness, it is a symbolic

representation of how we are trapped in our own moral wilderness. After the moral fall in the Alpha story, there are then multiple repeating stories of the escape from captivity. The God story authors, and the

authors of the Gospel and Revelation symbolise the captivity of the moral wilderness by using metaphors such as Egypt, Sodom, and Babylon. We also understand that these places of mental captivity are not only symbolic of us not knowing ourselves, but also of us not knowing how to interpret the God story as a parable that will enlighten us of how to recover our slaughtered conscience. The God parable ends with the Omega model where the slaughtered Abel character returns as Jesus. The Jesus character is a walking, talking, acting, definition of our conscience. The Gospel story makes us aware of how we put conscience on the cross and that must take it down so that we can resurrect it and ourselves.

The two ways of interpreting the God story are as literally truth and historical fact, or as a fictional narrative in the form of a great parable of human life. If we interpret wrongly, it will lead us to the God myth. If we interpret correctly, it will lead us to the God model that the authors call 'The Tree of Life.' If we are to find, understand, and engage with the God model, we must first destroy the 'mystery of God' that is likened to a woman of little virtue. When she is no more, Babylon will fall, and the truth of the God modal will 'set us free.'

The religiously entrapped are forbidden to question the God story for fear that the God myth will collapse, and therefore remain held the captivity of Babylon and Egypt. But we are inquiring agnostics and are not trapped within the captivity of the God myth. We are therefore free to explore with no preconceptions of confirmation bias other than our belief that the God story is a philosopher parable, the meaning of which is hidden inside the narrative of the God story.



The mystery of the book of Revelation will defeat the faithful as they are searching for a god that does not exist. But we can solve the 'mystery of God' because we know that we are searching for the meaning of an abstract philosophical model of ourselves. The model will enlighten us, but the failed faithful, and the false faithful who are too addicted to the God myth to "come out of her my people" not be able to stand before the God of the truth of the Tree of Life model.

The book of Revelation will not reveal the God model to us, but it does give us many clues as to how to solve the 'mystery of God' for ourselves. These clues are in the form of metaphors and riddles. If we can learn how to interpret their meanings, we can solve the God mystery once and for all, and the truth might even set us free! Therefore, if we are serious about solving the God riddle, it is critical that we get our heads around some of the very basic component parts of the God riddle. We will need to understand the metaphors and riddles that the Revelation authors used as being algorithmic-like and are constantly repeated in various forms throughout the narrative.

## The Mercy Seat

For those guilty of killing Abel to rest upon from the final judgement of the avenging angel.

(We should remind ourselves that the God story authors were writing for two audiences).

The God authors created their abstract model and then wrote the God story around it. The story and the model parallel each. As the characters in the story interact with each other, the mechanism of the model is enacted. For example, the Cain character killing his brother in the story, is symbolic of each of us killing our conscience. The Abel

character then comes back again as Jesus to forgive his brother for killing him by offering his life as a ransom to buy back his lost soul. This then is the very basic meaning of the God model of moral fall, moral wilderness, and moral recovery. Therefore, we are dealing with a narrative of double meanings for both the God story and the Book of Revelation. We have heard of the Ark of the covenant, but theologians cannot explain what it is because they can only interpret the God story literally as they are unaware of the secret subtext of meaning.

The God authors created metaphors to symbolise their abstract model being hidden inside their God story. They called it the Ark of the Covenant, and also the Book of Life that contains the Tree of Life which is the hidden testament of meaning. If we want to plough through the book of Genesis, we will read about the Ark of the Covenant. This simple mind will visualise the Ark as a kind of box that contains the Holy Covenant which is the early Bible. The ancient Hebrews considered this box as sacred and guarded it with their lives as it was the only copy of the Holy Bible at that time.

In our more enlightened times, we can visualise the box as the container of the Bible, but we can also understand it as a metaphor of the Bible being the Book of Life that has a subtext that contains Tree of Life which is the hidden covenant, or secret testament of the God authors. The whole purpose of the God authors story was to safely protect and preserve their secret model until more enlightened times would allow for it to be discovered and brought to the surface where it can be properly understood.

The Ark that contains the Covenant is a material way of symbolising the Bible that contains the hidden testament that is metaphorically protected with an array of Cherubim of riddles, and a Flaming-Sword of

the double narrative that turns away the simple mind so protecting and preserving the Tree of Life model until better times come.

We might understand why the Ark is called the mercy seat because we can visualise it as a box that can be sat upon. But the symbolism of meaning is that it is the seat, or place of God. Inside the Ark is the covenant which is the very early Bible (the Torah). In those days, any text had to be meticulously written out by hand, and likewise a copy. Therefore, the Bible being an only copy would have been extremely valuable to the authors and the ancient Hebrews guarded it with their lives. The natural visualisation of the Ark is that of a boxlike container that protected the Bible inside it.

We know that the authors created metaphors of symbolism to hide their secret subtext of meaning. It is most probable that the symbolic meaning of the material Ark of the Covenant is that of the Book of Life of the Bible containing the Tree of Life model that the authors could express openly at the time. The Ark was guarded by Cherubim which are angels that speak their messages in a secretive way. And likewise, the deeper Bible message speaks in a cryptic way that wards off any attempt to solve the God riddle. The abstract parallel of the Ark of the Covenant is Book of Life that contains the secretive Tree of Life that is the God model.

We can visualise the Ark as a box that is the seat of God, and inside it is the Bible that contains the Covenant, or testament of the Word of God. But it is also a metaphor of the Bible itself being the seat, and container of a secret testament that we have to search for if we are to discover the secret meaning of the Tree of life model. The example given of Cain killing Abel is part of the Bible story, the meaning it contains is that of each one of us killing the conscience of our inner selves. And so, the Ark of the Covenant is a metaphor of the Bible that contains the secret

testament of the God model. Cain killing Abel is only the beginning of the God story, and only the beginning of its deeper, and very secret message. We might see the Cherubim are the guards at each end of the mercy seat and they symbolise mystery of the riddles and metaphors we must get passed if we are to find the deeper meaning of the God story.

## The Bible Story as the Seat of God and a Resting Place Until the Messiah of the God Model Comes.

The lost sheep-beast of Cain wanders in the moral wilderness having killed the shepherd-keeper of his higher moral self. He cries out that "whoever finds me will kill me," but there is some hope for him. If he finds the mercy seat of the Ark that contains the Covenant of the testament of God, he might rest for a while. He is of course resting from the angel of vengeance that wants to kill him for murdering righteous Abel. If the spiritually lost beast of Cain accepts on his right hand and in his forehead the mark of guilt which is the innocent blood of the Holy lamb of righteous Abel, the covenant of the agreement is that the avenging angel will pass over him. Therefore, the lost soul of humankind is given temporary salvation from the final judgment of the avenging angel of spiritual death. In other words, the lesser light of the God story will salvage a little soul from the spiritually lost sheep-beast of Cain, whilst he waits for the arrival of the greater of the Messiah model of the Gospel story.

In Revelation, the lost sheep-beast that ascends from the wilderness of the sea, has the mark of the blood of righteous Abel on his right hand that he used to strike down his brother, but within the God model, it is in our foreheads that we kill our inner conscience. The mark of the

beast is the innocent blood of Abel that symbolises the innocent blood of our conscience that we kill every day of our lives. The Ark of the God story contains the covenant which is the testimonial agreement between God and all who believe in him. That if they accept the mark of guilt of killing their higher moral self, they might rest at the mercy seat from the final judgment until the Messiah of righteous Abel returns as Jesus to offer his stolen life back to the beast to buy back his lost soul. If the beast accepts to eat the body of the Christ of conscience, and to drink his blood, Cain becomes Abel, and as the Jesus character

resurrects from the dead, so also does the lost soul of all humankind. The sheep-beast of Cain is no more and there is no more curse of the threat of the avenging angel of death.

This seems to be the hidden meaning of the authors God story and is likely to be the nub of the meaning of the mercy seat of the Ark of the Covenant. It is symbolic of God story of the Bible that contains the hidden agreement of the covenant. That if we stop putting our hands in the fire of killing our conscience, we will no longer be burned by the curse of guilt. We should understand that without this kind conversion from literal story to abstract model, the mystery of the book of Revelation cannot be solved.

The failed Christian faithful wait for a second coming of the Jesus character, but he will not return because he did not exist in the first place. What they will get is the realisation of the God story as a philosopher's parable. Unable to express the deeper message openly in the dark ages that they lived in, the God authors created an Ark of a container to keep their message safely preserved until enlighten times allow for the emergence of the covenant of God model from the Ark of the God story.

## A Warning to the Wise

The secretive narrative of the book of Revelation is meant as a warning to the more mindful among the faithful to look more deeply into the words of the God story if they were to be enlightened. Regardless of the darkness of the ages they lived in, some among the faithful of past times may well have solved the God riddle, but they had to remain silent for fear of persecution and death as heretics from powerful churches who were held in the captivity of the God myth. The blind will lead the blind, and "whoever leads into captivity must also go into captivity, therein lies the patience and faith of the saints."

Although the Revelation does not tell us what the God model is, the narrative describes the reaction among the failed faithful when is revealed. They have always assumed literal truth and historical and historical fact. When they realise that the God story is a parable, and can understand its true meaning, "one shall be taken, the other shall be left." The Revelation warns all inquirers among the failed faithful that the revealing of the God model will be as sweet is honey in the mouth but very bitter in the belly of the thinking mind.

## Continuing The Most Probable Meanings of Some Basic Metaphors

(Not in any particular order)

We Can Begin with the Metaphor of the Mercy Seat. If we can understand the simple concept of a letter-message concealed inside an envelope, we can also understand the Covenant (testament) contained inside the Ark, which in turn is a metaphor of the abstract

Tree of Life model hidden inside the Book of Life that is the secret subtext of meaning of the God story. The narrative of Revelation assumes that the secret testament of the God message has been discovered, and it begins to cause an upset within the thinking of the mindset of the Christian faithful. From the throne of God voices are heard that reveal the mysteries of the kingdom (that we must solve for ourselves). When the throne of God is mentioned in Rev. 4:1-8, it is referring to the God story of the Bible as the Mercy Seat which is the source of the God story.

### The Factor of Four, Seven, Ten and Twelve.

‘With mystery narratives, there is a deliberate attempt by the authors to confuse the reader’

The six-day creation, six days so that the God authors could make the seventh day a holy therefore the number seven becomes the notable number attributed to God. It should be noted that the book of Revelation uses the ‘seven’ number to fatten out and bulk out its narrative. Example, the sounding of the seven angels, why have seven angels when one would have done? A bit like having seven milkmen each delivery one pint of milk when one could have delivered all seven. Its all part of the trick writing of the God authors to create the illusion that there is more than there actually is. The authors of Revelation also use the factor of four, ten and twelve. It is a way of hiding a single factor by creating multiple copies to confuse the reader into wild goose chases of search for ghosts of the main factor.

## God

God and the Lord are the same, God is Jesus and Jesus is God. They are a metaphor of conscience, i.e., believe in God, listen to God, follow God. We might translate as, believe in conscience, listen to conscience, follow conscience. The concept of the internal God of conscience will be very disagreeable to the failed faithful who believe that the God of the story is a supernatural entity external to themselves, rather than the god of conscience within each one of us.

## The Son of Man

'The sons of Adam.' Cain, and Abel. When Eve gives birth to Cain, she says "I have gotten a man of the lord." It is not mentioned that she also got Abel from the lord. Cain and Abel are a metaphor of each one of us split into two personas, together they are called the son of man. If Abel being a shepherd does not 'keep' the sheep-best of Cain in check, Cain will rise up to kill Abel. With no keeper, he wanders in the moral wilderness until the 'Messiah' of his slain brother comes to buy back his lost soul. Cain must become Abel, and as Jesus (Abel) rises from the dead, the Son of man is raised up, and God and humankind become as one living soul.



## The Holy Lamb of God

A metaphor of God himself who symbolises the innocence of the conscience that we kill. Likened to a silent lamb (Abel), it is easily led to the slaughter in our foreheads. And it is in our foreheads where the blood of guilt is found. But the God authors give a powerful voice to the Holy Lamb of God (the Word of God) when he returns as Jesus. In any case, the Holy Lamb is a symbol of the conscience we kill and must resurrect.

The Lamb of God is God, and Abel, and Jesus, and they all symbolise the voice of conscience that cries out to saying, "why have you forsaken me, take me down from the cross so that I can be resurrected, and as I rise from the dead, so also shall you." This is the very basis of the God message of the authors, that in killing our conscience we fall into a 16 moral wilderness that we must escape from. And we cannot escape the wilderness without understanding how the God model, and the Omega model of recovery works.

It is beyond the lesser minds of many of the failed faithful to comprehend these things, such is the power that the God myth holds over the many that are called to the story but are unable to understand the mysteries of the kingdom. It is prophecy that when these matters do become known, one shall be taken, the other shall be left.

## The Ark of the Covenant

The deeper message of the God story as a parable. This exploration calls it the God model that is hidden inside the God story. As the

Covenant (testament) is hidden inside the Ark (the mercy seat of the Bible), the Tree of Life model is hidden inside the Book of Life. The Tree of Life is the secret subtext of meaning of the God story as a parable. Only the gifted are given to understand the mysteries of the kingdom of the God model. All of the failed faithful are taught in parables but are unaware that the God story is a parable.

## Cain and Abel

These fictional characters symbolise each one of us split into two halves. Unless righteous Abel gains control of wayward Cain (likened to a spiritually lost sheep-beast) he will rise up and kill his shepherd-keeper. Like Jekyll and Hyde, if Jekyll does not gain control over his wayward, destructive alter ego, Hyde will destroy Jekyll just as Cain killed Abel. However, Abel is the comeback kid, and by the power of God through the medium of the God story, he returns again as Jesus to save Cain from his very destructive self.

## The Beast

The most notable metaphors and riddles in Revelation are, 666 Man, the beast, and the false prophet. They conjure up wild imaginings in the minds of the inquisitive among the failed faithful, as well as any reader who is unaware that the God story is a parable. To those not given to understand the mysteries of the kingdom, the beast is Satan in the guise of 666 Man who is Satan in the form of a man, and the very

mysterious false prophet is the anti-Christ. This is the way that the limited minds of the failed faithful will interpret.

In Revelation, much is made of the beast. The 'unanointed' believe he is the devil. The 'anointed' know he is Cain who symbolises all of us. He is lost in the wilderness which is liken to the salty undrinkable waters of the sea. Only the ungodly descend into the sea, and only the ungodly ascend up from the sea. The beast (Cain) comes out of the sea long enough to destroy the 'mystery' of the God story. If Cain understands and accepts the offer of redemption, he changes his name to his new name of Abel. Cain has become Abel, and he is no longer the beast. If

he refuses the redemption; he remains as the beast and must go back into the wilderness of the salty sea waters. As such, he is not the Son of Man, but he becomes the son of perdition, and falls into the abyss of the damnation of the avenging angel. For in killing the God of his conscience, he has slain a young man to his own hurt, and to his own wounding, and if he does not resurrect his brother within himself, he must remain in purgatory for evermore. Therefore, the beast symbolises each one of us in our spiritually lifeless persona.

## 666 Man, 'The Number of the Beast'

A metaphorical number used to identify the beast as the spiritually fallen Cain. The riddle of the generations of Adam and Cain enable the thinking mind (that has wisdom) to count the number of the beast as the number of the multitude of all humankind, for none of us are without the sin of abandoning our conscience. The story of the

generations allows us to calculate the number of 666 as the missing lifespan years of Cain (according to the cleverness of the riddle)

## The Mark of the Beast

'The blood of innocent Abel'

We have wisdom! We have his name! We know his number! But what is his mark? We know who he is and his original sin of killing the God of his inner conscience. The beast has a mark on his right hand and his forehead. No one can buy or sell unless they have this mark. We all need to buy and sell to survive therefore we must all carry this mark. It is

the mark of the blood of righteous Abel that all kill when we deny the voice of our conscience. We kill Abel with our right hand when we strike him down, and it is in our foreheads that we kill our conscience. We all have this mark of guilt, and it is the curse of Cain, and the beast, and of all humankind that we must carry the mark. But it is also the mark given to us to warn off the avenging angel of final judgment. For, whoever kills Cain, vengeance shall be taken on him seven times, and on his descendant of all humankind, seventy times seven. For it is the intention of God that all must be recovered from the wilderness!

'All who buy and sell' is a same meaning metaphor such as God and Magog, and 'for they are as the sands of the sea,' and 'they are as many waters.' The Revelation authors use these terms to symbolise the inclusiveness of the 'all living' of all humankind, in that we are all sinners who could do better.

## The Image of the First Beast

Perhaps a little difficult for the lesser mind to comprehend. The beast is Cain who symbolises us all, for we are all sinners having abandoned our conscience. The riddle of the second beast that is an image of the first beast is down to the double narrative of meaning of the God story. The first beast symbolised by Cain will reject the righteousness of the God story (the mercy Seat). But some (the failed faithful) will feed it with their faith for a while. However, when the true meaning of the God parable is realised, it will be the failed faithful who will reject it just as the first beast rejected the God story. And so, rejection copies rejection, and the second beast copies the first. The God model will be too bitter in the belly of the beast of the failed faithful, and many will betray the Holy Spirit of the deeper message.

## The False Prophet

When the God model has been found, the failed faithful will have a choice to make. Should they reject the model and continue with the God myth, or should they accept the model and abandon the myth? If they choose the myth, they deny themselves the enlightenment of the model. The myth makes false prophecies such as an afterlife that will never come, so blinding the faithful to the true resurrection of the recovery of conscience. Jesus cannot be taken down from the cross to rise again until the myth is abandoned for the model. If the clergy and laity, the theologians and church leaders, and all who continue the lie of the God myth do not "come out of her my people," they become the false prophet, and as such they must go into purgatory according to the true prophecy.

## The Holy Ghost and the Holy Spirit

Is there a difference?

The failed faithful are not allowed to question the meanings of the riddles and metaphors for fear of their God myth collapsing. Therefore, they are happy to remain lazily ignorant of such things as the meaning of the Holy Ghost and the Holy Spirit. We are not so easy on ourselves and must find out what they mean. So, what is the Holy Ghost and the Holy Spirit? They are two, not one. The best we can do is to assume the Holy Ghost is the meaning of the abstract model that runs parallel to the God story. It is a ghost in that it is an image, and as the story plays out, it mimics the mechanism of the model. The Holy Ghost is therefore the Tree of Life model. The Holy Spirit is a little different. We might assume it is the spirit of the purposeful application of the model (once understood) to our everyday lives.

Because of their addiction to the God myth the failed faithful do not have the headspace to understand such matters. To them, the Holy Ghost is some kind of supernatural, phantom-like entity that has healing powers. It is their belief that the Jesus story is literally true, and that if they believe he was a real person who came back from the dead, they will also survive after physical death. This is the 'through the glass darkly, with the understanding of a child' version that churches still perpetuate to this day. The real meaning of the Gospel parable is that we should resurrect ourselves from spiritual death through the recovery of our conscience after taking it down from the cross of abandonment. The Father, the Son, and the Holy Ghost are the same thing, they symbolise conscience and the spirit of listening to conscience.

## The Blasphemy Against the Holy Ghost.

If you are a failed faithful, do not commit the blasphemy against the Holy Ghost! It is spiritually fatal and undermines the whole purpose of the God story delivering the God model to the believer. When the faithful have become aware of the model, if they reject it, they also reject the Holy Ghost. If the model of forgiveness and recovery is not accepted, they cannot be forgiven, not in this world, or in the world of the God model to come. This is the most probable logic of the warning of the unforgivable sin of the blasphemy against the Holy Ghost.

## The Resurrection

Christians believe literally, that when they die, they will become resurrected in some kind of an afterlife. This what the clergy say, and it is one of the fundamental beliefs that holds Christianity together. In our times, we cannot believe in such things as miracles of healing and an afterlife. The only way we can make any sense of the Gospel story is by understanding it as a philosophical parable. The deeper message is most probably that of the resurrection of the soul in this one and only life we will ever know. But what is the soul though? Well, it's not some kind of supernatural part of us, it is to listen to the voice of our inner conscience.

It is fine to say that we should resurrect our conscience, but what is conscience? The Gospel story is a philosopher's parable of the recovery of morality. It centres on listening to the voice of conscience, without we are spiritually dead, resurrect it and we are born again.

Opinions of what conscience is will differ, therefore a definition is needed. In the Gospel story, the Jesus character symbolises conscience. Whatever he says, conscience says, whatever he did conscience also does.

The authors of the Gospel parable wrote into the story the characters of doubting Thomas, Peter the denier, and Judas the betrayer. The Christian faithful cannot understand that these are fictional characters who are there to symbolise the doubt, denial, and the final betrayal of the Holy Spirit of the deeper meaning of the Gospel story message of the resurrection of conscience. They think they will live again, but when the deeper meaning becomes known, if they doubt, then deny, and then reject the Holy Spirit, they have committed the unforgivable sin of the blasphemy against the Holy Ghost. Unforgivable, because if they reject the forgiveness that Holy Spirit offers, how can they be forgiven?

The Revelation subtly warns the failed faithful not to hurt the oil or the wine of the secret subtext of meaning of the Gospel message for fear of everlasting damnation in the bottomless pit of the abyss. When the 'wonder in heaven' of the God model begins to emerge from the God story, if the failed faithful reject it, they must go into perdition because they have denied the definition of the soul of conscience that the Gospel parable is. "Whoever leads into the captivity of the God myth, must also go into the same captivity." For the failed faithful who reject the God model and the Gospel model, there can be no resurrection. Therein lies the patience and faith of the saints who knew of the secret testament of the God story but had to remain silent of their understanding because of the limitations of perception of the God needy.



## The Christ

'That symbolises the conscience of humankind that abides forever.'

The theologians and the learned Bible scholars cannot explain what the Christ actually is. The metaphor probably means the Christ of our inner conscience, which is symbolised first by Abel, and then when he returns again as Jesus to forgive Cain for killing him. As innocent Abel, conscience has no voice, but as Jesus the voice of conscience has some resonance within the Gospel story. As individuals, we are born and we die, we come and we go, and in our lifetimes, we will kill conscience many times over. But the universal Christ of our inner conscience abides forever because we are all born not in sin, but in the innocence of children. Then, as we become older, we kill our innocence as the Cain and Abel story symbolises.

And when the Jesus character returns with an offering to resurrect our innocent conscience, we kill it by putting it on the cross of abandonment once again. This is the deeper message of the Gospel parable. Even so, within the story-parable, the Christ must die on the cross before he can rise again. This is the abstract mechanism of the philosopher's model, that the Christ must offer his body and blood as a ransom to buy back the lost soul of all humankind. In eating his flesh and drinking his blood, we become him, and he becomes us. And as he is resurrected, we are also resurrected with him. One body, one soul, one mind. We might come and go, but the Christ of conscience abides forever, an enlightening influencer for a few, but an avenging angel of judgment for many among the multitude of all living. In any case, the Gospel model of the recovery of conscience and the offering of redemption is always there. This is the meaning of 'Christ abides forever.'

We should note that traditional theological reasoning cannot go to the places that our exploration can venture. If the failed faithful are asked directly what the Christ is and the symbolism of meaning, they will fail to give a viable answer. The God myth holds the lesser minded Bible searcher in the mental captivity of literal interpretation. Therefore, the blind will lead the blind, until the secret testament of the God authors is understood.

## The Four Horsemen

The lesser minded literalist will visualise four actual horses and their riders. However, "those to whom it is given to understand the mysteries of the kingdom" know better!

Not so much the four horsemen but the four horse beasts and their riders. The authors describe the inner dilemma of Armageddon by splitting it into four parts. Simply, the white horse and its rider symbolises the Word of God of the God model and all who follow them. The pale horse and its rider symbolise the obscure message of the God myth and all who follow them. The red horse and its rider are likely to symbolise the engagement on the bloody battlefield of the dilemma of Armageddon and all who will take part (many are not interested in either the God myth or the God model). The black horse and its rider symbolise the stark and certain choice that the failed faithful must make on the battlefield. If they choose to follow the pale horse rider of the God myth, they will hurt the symbolic oil and the wine of the deeper message of the Gospel model of recovery. If they choose to covert to the God model by following the white horse rider, they will be led to the New Jerusalem of the true resurrection of the inner self.

Because of the abstract message of the God model that the kingdom of God is found within, there will be many among the failed faithful who will not be able to engage in the dilemma question of Armageddon, and in ignoring the question of myth or model, they shall be killed with the peace and complacency that the God myth give to them. The blind faithful do not know that they are blind because they have never seen. We could say that the greater light of the of the God model came into the world, but the darkness of mind comprehended it not.'

## The Metaphor of the Wilderness of the Salty Sea

Without conscience as a guide, we are in the moral wilderness. We have committed the original sin of killing our righteousness, and in doing so, we receive a self-inflicted fatal wound. But it is a spiritual wound which heals up by reason of the mark of the beast. We willingly bear the mark, we accept our guilt, and the avenging angel of final judgment passes over.

In the Revelation, the authors also other same meaning metaphors that symbolise the moral wilderness. The salty undrinkable waters of the sea, places of mental captivity such as Sodom, Gomorrah, Egypt, and Babylon. As well as the abyss, the bottomless pit (of depravity), hell, death, and the grave. Within the Gods story and the philosopher's model, only the godless descent into these places, and only the godless (the beast) can ascend out again, but only for a short time while they covert from their evil ways. If not, the beast must go back into the sea to become the son of perdition.

Any church leader and clergyman, the theologian, and the Bible scholar, as well as the laity, if they reject the God model in favour of the God myth, they have committed the unforgivable sin of blasphemy against the Holy Ghost of the spirit of the deeper God message. As such they will always be known as Judas, the son of perdition, who betrayed the Christ of conscience, and they shall remain in purgatory for evermore.

## The Curse of Cain

The beast killed the Abel of his keeper-brother. A sheep with no shepherd, he abandoned the God of righteousness. He committed the original sin. As the beast curses God, so he receives the curse of being godless and is banished to the wilderness. The curse of Cain is the mark of the beast which is the blood of innocent Abel. The curse cannot be removed until Cain resurrects himself by the power of the forgiveness of his bother (Abel returned as Jesus).

## Mystery, Babylon the Great

The mystery that surrounds the God story will lead the unwise toward the God myth. The God myth will make them blind to the God model. It will hold them in the captivity of the myth so denying them understanding of the model. The authors of Revelation liken mystery to woman of loose virtue, and a liar to all who inquire of her (except the wise). She is a wife to any man, but she has no husband. She will confirm the wrongful bias of all who consult her, for she answers to no

one, and for her there are no consequences. She is the mother of all evil misinterpretations of the God story, and her children are likened to harlots of wrongful guidance. All who fornicate with her, and her harlots are as kings in the kingdoms of their thinking. But their kingdoms will be compromised the lies that the woman tells them. She will not lead them to the kingdom New Jerusalem but instead to the captivity of Babylon and Egypt where the truth is persecuted.

## Satan

'The devil of delusion'

Satan is mentioned in Revelation. He is the tempter that lives inside our heads. He is also a liar, a cheat, and a fraudster. He is very clever in that his influence is as subtle as a snake that crawls along the ground. Unseen and out of sight, he will entice the unwary, and once trapped in captivity he will strike with a poisonous venom that will (according to Revelation) kill many. In the context of Revelation, Satan is the Devil that deceives the faithful. The woman has led them into the captivity of the God myth, and when the truth of the God model is realised, the devil of deception will prevent the faithful from accepting the enlightenment of the God model. He preaches in the churches the testament of self-delusion, and he does so through the mouths of clergy. All who listen to him are of the synagogue of Satan (according to the authors).

We tend to visualise Satan and the devil as outside forces wanting to possess us in various ways. This is the silly view of most of the folded faithful. The kingdom of God is the kingdom, or domain of the mind. This kingdom is mystery to us though, and the God model can enlighten us by acting as a mirror to reflect us back on ourselves. This is

typically what a model of moral philosophy is meant to do. Satan of the Bible features in different forms of expression all the way through the God story. Satan and the devil are simply negative influences that are always present within us that work against the positives of the God parable message of moral integrity. The Satan within could tempt us to murder someone or steal or to become a corrupt politician.

The most important thing about the Satan in the Revelation's sense is that he is still the temptation to do evil, but by deluding the failed faithful to continue believing in the god myth that will deny them the God model. Mary's brainchild of an abstract model of moral recovery had to hide in the intellectual wilderness from the Red Dragon of denial. When the God riddle is solved and it comes out of the wilderness, the anti-Christ of the Red Dragon of denial will be waiting to devour Mary and her man-child. Satan, the devil, the Red Dragon, the anti-Christ, and the False Prophet all symbolise the same thing. If the failed faithful allow their influence to take over their better thinking, then evil has won. And as they deny the God model in favour of the God myth, they have been tempted to commit the unforgivable sin of blasphemy against the Holy Ghost of the spirit of meaning of the God model.

The message of Revelation to the failed faithful is do not let the devil of delusion deny you the enlightenment of the Tree of Life message of the God model!

## Armageddon, and the Mystery of God is Finished

'When Babylon Falls'

When the faithful become wise of the God model, the choice is stark, myth or model? The prophecy is of a time of inner trouble, the likes of which have never been seen before and will never be seen again. A mystery can only be solved once, and the choice it gives is a one-time matter of decision. The authors liken being lost in the mental captivity of the God myth to that of being held in a place of servitude to a lesser master. When the greater light of the God model becomes known and understood, its truth shall set them free, and they will become their own masters, and kings in the kingdoms of their own minds. The Lord of inner conscience being king of kings, and Lord of Lords. But the darkness of superstitious beliefs cannot understand these things, and many will prefer the comfort of the obscure light of the mental wilderness of not knowing oneself.

## Understanding Revelation Metaphors

This introduction to our opening of the book of Revelation has begun with a relatively quick exploration of some of the basic metaphors that the authors used to hide their secret message. Just like the God story itself, the deeper meaning of Revelation had to be hidden for the sake of providence until the enlightened mind abandons the God myth and begins seeing a parable rather than the traditional interpretation.

In the case of Revelation, we are exploring a book of puzzles that was very cleverly designed to keep its secrets from the lesser minded whilst

allowing the more mindful to access the hidden message. In getting some understanding of how the metaphors work, it will give us little precursor of the kind of reasoned thinking we must adopt if we are to correctly interpret this very strange narrative of the apocryphal writing that the authors used. Although we will be able to achieve a reasoned interpretation, it will be a bittersweet exploration for many among the failed faithful who can only interpret the God story and the Revelation outwardly instead of inwardly. The clue we are given by the authors is that the 'little book' given to John the narrator is that "eyes are on the inside and the backside," therefore our exploration must also be on the inside and not the frontside.

## A Sign Shall be Given?

The God story has always been shrouded in mystery to ensure the survival of the secret message. And rather like the seal of an envelope protects the letter-message inside, so also does the 'mystery of God' protect its hidden message from those who would have done harm to its delicate nature of enlightening the wise whilst hiding from the Philistine. The first of the two witnesses of the God story have had to hold back its deeper message by prophesying in sackcloth and ashes. Likewise, the second witness of the Gospel story has the metaphor of Mary's man-child having to be wrapped in the tight restriction of swaddling clothes, inferring the secretive nature of the deeper message. But Bible prophecy must be fulfilled, and there will come a time when the two witnesses will open their mouths to speak clearly of their once secret message. In those days 'mystery, mystery, Babylon the great' shall fall and the mystery of the God story will be finished.



The failed faithful have always asked their God to give them a sign of when the end of mystery shall be. They are given the sign of Noah, and when the flood waters of the God myth begin to recede, the new life of the God model will begin to appear.

They are given the sign of Jonah, when the whale spat him out of its belly, he went to the people of Nineveh, and they listen to his voice and repented of their evil always, and they were enlightened.

They are given the sign of Jesus, dead and buried in the tomb, and after three days he emerged resurrected. And he told his disciples where to cast their nets and their nets were filled to full abundance.

They are given the sign of Mary and her man-child hidden in the intellectual wilderness, and after three and a half times, her brainchild of a recovery parable came out of its place of hiding into the full view of everyone.

With the Noah prophecy, the rain of the waters lasted forty days and nights before receding and the new life the God model appeared. With Jonah the time metaphor was three days in the whale before he was ejected to enlighten the people. Likewise, Jesus was in the restriction of the tomb for three days before he could appear to his people to enlighten them of his deeper message. And Mary with her man-child had to hide from the red dragon for three and a half times before her brainchild parable can emerge from the wilderness.

We know that these time factors are indeterminate and metaphorical, and they are variations of from three, to three and a half times (and even that time has been cut short otherwise no flesh should survive). And so, when shall the end of the days of the mystery of God be? It will

be when three and a half times have finished, we begin to bring the God story out of the wilderness by reinterpreting as it as a philosopher's parable. Only then can the new life of the God model begin to enlighten us.

This quick run-through of some of the basic meanings of the metaphors that the God authors and the Gospel authors used will give us some understanding of how to go about making sense of the Book of revelation. It is a little book with eyes on the inside and the backside, not literally on the outside and frontside. All events described in Revelation happen on the inside of us and therefore, we should interpret abstract and inwardly.

End of Introduction

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