

The Opening of the Book of Revelation

Chapter Twenty-Two

(Approx. 5,000 words)

The Last, But Not the Final Chapter

'We write the last page ourselves according to our understanding.'

The final chapter of any book is the chapter we write in our minds in our assessment of it. There are twenty-two chapters in the book of Revelation, but the final chapter is how we interpret such a strange book. The only thing we have going for us is our ability to think in the abstract, whilst being guided by the law of probability. If the God story can be interpreted either literally or abstractly, then the same certainly applies to the book of Revelation. If literally as is the traditional, the failed faithful will be led off by mystery towards the mental captivity of the God myth. If abstractly, we can avoid the confusion of the God myth and discover the God model. Of the two ways to interpret, it is most probable that the God story is a parable and that the book of Revelation can help us understand its mystery. But the eyes are on the inside and our seeing must also be inward if we are to pick up on the cryptic clues the renovation gives us.

Interpretation of such strange narratives will always be subjective according to our individual bias. The failed faithful want a God and an afterlife. In two-thousand years of believing nothing has been found, but they still keep their faith even though they gave up searching for a deeper understanding a long time ago. The God myth only works if the mystery remains, should the God riddle be solved the myth will collapse like a house of cards in a strong wind.

The book of Revelation will cause the imagination of the unguided mind to go round in circles like a dog chasing its own tail, and can be the stuff that madness is made of. However, with a good thinking mind of stout proportion, there is no reason in our modern times that we cannot understand the minds of its authors. And satisfy our own bias of the God story being a parable created by philosophers of the ancient world.

And so, as we write our own final chapter of the book of Revelation inside our minds of understanding, we can escape the captivity of the God myth. By interpreting abstractly, we are able to understand each of the metaphors, riddles and clues the narrative give us. Each little mystery solved is like a dot, and when we join up all the dots a bigger picture begins to emerge.

In chapter twenty-two, the Revelation authors have assumed that the once unwise believers of the God myth (the faithed faithful) have now become wise of the God model by understanding and interpreting the God story as a parable. After the initial mind-shock of Armageddon (fought quietly at home in the comfort of the armchair) some are taken to the God model, but others have chosen to be left behind.

The warning of the black horse of stark choice has been well heeded, and the recovered faithful have made the wise choice. Those who are taken have woken up to the God model. They have abandoned the pale horse of obscure vision that led them to the God myth, and now they ride the white horse of the true 'Word of God' of the Tree of Life model. The red horse of the bloody battlefield of Armageddon is gone, and there is no

more conflict. And as prophecy is fulfilled, the recovered faithful of the Holy Lamb of God who have washed away their shame of their sin with the blood of the Lamb, can now enter into the true kingdom of God.

But what is the heaven of the domain of New Jerusalem like? Only the wise can understand, for they have overcome and abandoned the woman and her harlots of false interpretation. They are no longer fooled by the God myth that she led them to, and now their eyes are opened. Now they have stooped killing the Holy Lamb of the God of their conscience, and their sins have been cleared away forever. They have taken the offer of redemption from the Lamb, and have eaten its dead body and drank its blood. As the Lamb is resurrected, they themselves are also resurrected and the bridegroom of the Holy Lamb is married to the bride. The curse is gone and the two have now become one living soul. The all living of all humankind no longer have to drown in the flood of the murky waters of the God myth and the river Euphrates has dried up. As the waters of the flood of the myth recede, the recovered faithful are now free to enter the promised land of New Jerusalem. Those who have chosen wisely now understand the importance of the voice of conscience as much as they once believe in the voice of God, for the two are the same and the recovered faithful can now walk with their God as prophesied.

But those who are left have hurt the oil and the wine by rejecting the Tree of Life model. They prefer to fornicate with the woman and her harlots and so they continue to abandon their conscience and to kill it with neglect. They are the lost sheep-beast that will not return to the fold of the shepherd; therefore, they are 'without' the Holy Kingdom and as are dogs eating their own vomit. And as 'sorcerers' that conjure up false interpretations from the God story, and 'whore mongers' who fornicate with the woman, for they continue as 'murderers' to kill the Holy lamb. Those who will not abandon the myth for the model are as 'idolaters' who worship the trappings and rituals of the false church, and they are whosoever 'loves and makes a lie' that denies the Holy Truth of the Tree of Life.

Those who have chosen wisely to have also written their own final chapter, and have written their names in the book of life of the Lamb. Those who are left will write their names in the final chapter of the pale horse they have chosen to follow. They shall remain outside of the Holy city, and death, hell, and grave will follow them wherever they go.

The Verses

V.1

And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the lamb.

1.

Probably symbolic of the river Jordan that John baptised from. The metaphor of crystal is used to symbolise the clarity of the God story's message when interpreted as a parable.

V.2

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

2.

As its waters flow, and on either side of its course, is the Tree of Life model. But it is no longer protected by a flaming-sword that turn all away, nor by cherubim of difficult riddles hard to fathom.

The fruit of the tree is twelve kinds in number, and is of the food of the manner from heaven. For every twelve months of every year, its fruit is given freely to the recovered faithful. And its leaves are the means by which the troubled nations are brought together.

V.3

There is no more curse: but the throne of God and of the lamb shall be in it; and his servants shall serve him:

3.

The curse of Cain is gone, the blood of Abel on his right hand is washed away by the offering of the lamb that has returned as Jesus. Now the saying of his word is that "you spilled my blood, and took away my life, now I have offered it to you as a gift. If you accept it, you have no longer stolen it, and as I am raised from the dead, so shall you. Me in you, and you in me, together as one living soul, that you no longer kill me, but you have become me." The throne of God and of the lamb is in the Tree of life, and the servants of the recovered faithful shall eat of its fruit and sever the God of conscience forever.

V.4

And they shall see his face; and his name shall be in their foreheads,

4.

The truth has been delivered, and the obscurity of the myth is gone. Now the recovered faithful can see the face of God, and his name is the name of their recovered conscience.

V.5 And there shall be no light there; and they need no candle, neither light of the sun; for the lord God gives them light: and they shall reign for ever and ever.

5.

We are still trying to visualise the abstractness of the new mind of enlightenment. The new mind state of New Jerusalem needs no candle or sun, the light is the inner illumination of the voice of conscience. This is further inference that heaven is not a place we go to after death, but is a state of mind after the God model has been accepted.

V.6

And he said unto me, these sayings are faithful and true: and the lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done.

6.

The lord God, the prophets, and the message of the angel are all the same thing, and are the collective of the elements of the God parable.

V.7

Behold, I come quickly: blessed is he that keeps the sayings of the prophesy of this book.

7.

When the God model begins to encroach into the awareness of the faithful, it will be slow thing at first. But the moment of acceptance will come quickly.

V.8

And I john saw these things, and heard them, and when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.

8.

The fictional narrator falls down to worship the angel of the God message. A bit like the authors of the narrative glorifying the message of their own hard work.

V.9

Then said he unto me, see you do it not: for I am your fellow servant, and of your brethren the prophets, and of them which keep the sayings of this book: worship God.

9.

The authors are saying via their narrator that all are equal in the eyes of the newly revealed testament of the Tree of Life.

V.10

And he says unto me, seal not the sayings of the prophesy of this book: for the time is at hand.

10.

In Daniel 12:4, the prophet is told to shut up the words, and seal the book (of Life) until the time of the end. In Revelation 10:4, the narrator is told to 'seal up those things which the seven thunders uttered, and write them not.' However, in Revelation 10:6, John is told that 'there should be time no longer.' And in 10:7, that in days of the voice of the seventh angel, 'THE MYSTERY OF GOD SHOULD BE FINISHED,' as promised to the faithful.

John is now told not to seal the words of the prophecy of the book of Revelation 'for the time is at hand.' But we are never told what the voice of the seventh angel says, only that he will speak at the time of the end. The prophecy is that the God mystery will end one day, but we know that we will have to work it out for ourselves.

V.11

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

11.

Before the God model can be given headspace, the old God myth must first be removed from its place. The failed faithful will be reluctant to abandon their beliefs of a lifetime to accommodate the Tree of Life of the secret testament. In refusing the model they reject the Holy Spirit of the meaning of the God story. This is 'the blasphemy against the Holy Spirit.'

The hard work and sacrifice done by the God authors, and the saints who understood, all undone by the 'Great Red Dragon' of ignorance modern-day clergy who are desperate to perpetuate a myth that fewer people believe in anymore. God model is meant to make us into better people by the enlightenment it brings. The sole purpose of the story is to deliver the model. All who reject the model for the myth are unjust in their choice. The faithful who leave the myth and accept the model are the true righteous.

V.12

And behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

12.

Once the model has emerged from the story, its truth will come quickly, and its enlightenment is its own reward. All will be judged according to the values of the model. The failed faithful will go their way, and the recovered faithful will receive their reward.

V.13

I am alpha and omega, the beginning, and the end, the first and the last.

13.

God, Abel, the Holy Lamb of God, and Jesus, are all the same thing, and the Christ of conscience that abides forever 'was' there at the beginning, and 'is' waiting to come back, and 'yet is' ever constant in our minds. The God authors' hope was that one day, we will become aware of the importance of conscience and bring it down from the cross we put it on, so that it can rise again, and the marriage of the Lamb can take place.

V.14

Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city.

14.

The true faithful who no longer listen the woman or fornicate with her harlots, have gained access to the holy city. Inside it is the Tree of Life and they will become baptised by its waters.

V.15

For without are dogs, and sorcerers, and whore mongers, and murderers, and idolaters, and whosoever loves and makes a lie.

15.

But for the failed faithful who reject the God model, they also reject the God story that delivers it. They are as sorcerers making up the answers to religious questions they cannot understand. They trade with the woman and her harlots and their abominations that deny and murder the truth. They make effigies to God and place them in their churches to worship them rather than seeking the deeper truth. The verse likens them to dogs that must eat their own vomit. And what little understanding they have, even that little shall be taken away. Whoever among the failed faithful who continue telling the lie of the God myth must go into the same captivity that they lead others into. For them there is no New Jerusalem of enlightenment, only the confinement of Babylon.

V.16

I Jesus have sent my angel to testify unto you these things in the churches, I am the root and the offspring of David, and thee bright and morning star.

16.

The Book of Revelation is the Gospel authors' warning in small print to the Christian faithful that once they have become converted by the Jesus story they should then look deeper for its hidden message (the parable of the Talents). To not end with the little they began with, and make the ending is as the beginning, but to look through and beyond the Gospel story, seeing it as a parable of human life rather than a false story of past human history.

Jesus is both the root of King David as he 'was' as Abel, and he is the 'yet is' offspring because he returned again after David as the Jesus character. He is therefore the bright and morning star of the enlightenment that the God model brings to us. In other words, the delivery of the deeper message of the Gospel story is a chance to begin again with a new awareness of the importance of listening to conscience.

V.17

And the spirit and the bride say, come. And let him that hears say, come. And let him that is thirsty come. And whosoever will, let him take the water of life freely.

17.

The Holy Spirit of the deeper message, and the bride of the receiving mind say, come. Whoever can hear, see, and has understanding, shall drink the waters of spiritual life freely. And the curse of the beast shall be removed.

V.18

For I testify unto every man that hears the words of the prophesy of this book, if any man shall add unto these things, god shall add unto him the plagues that are written in this book:

18.

As with any narrative that has puzzling riddles and cryptic clues, the way the wording is set out is critical in being able to solve its mystery. A single word changed can lose the whole meaning and sent the inquiring reader off on a pointless journey of non-discovery. This problem of loss of meaning through careless translation makes modern attempts to clarify the Gospel story even more the making of the mystery of it.

These modern versions try to de-mystify in favour of pandering to the believers of the God myth, but unknowingly make the solving even harder than before. The mystery of God can only be solved if the God and the Gospel stories are interpreted as parables. 'The testimony of Jesus is the spirit of prophecy,' meaning that there never was a Jesus, only a narrative that gives warning of a deeper message yet to be discovered.

The warning not to add to the words would have struck fear into the minds of the gullible, but the those to whom it was given to understand the mysteries would not have been alarmed.

V.19

And if any man shall take away from the words of the book of this prophesy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

19.

A carry- on warning of the previous verse. Do not tamper with things you do not understand! Or else the unguided translation might lose the importance of the carefully contrived sequence of wording.

V.20

He which testifies these things says, surely, I come quickly. Amen. Even so, come, lord Jesus.

20.

For the mystery thirteenth disciple at the last supper and for all Christians (whom Jesus loved), who must tarry till the deeper message comes, even so, let the truth come quickly. But will they accept it or reject it?

V.21

The grace of our lord Jesus Christ be with you all. Amen.

21.

The patient waiting of the Jesus parable, and the patience of all of the saints who had to remain silent of their knowing, allows the failed faithful some time to become the recovered faithful should they chose to be so. Or else what little illumination the Jesus myth gives to them, even that little and their part in the book of life shall be taken away. And whoever adds to the mystery of the God myth that blinds the world to the God model, shall have added to them all of the plagues that are written in this book.

Amen, and so be it!

End of Commentary

A Revealing, A Time of Trouble and A choice that Must be Made

The visions and prophecies and of the book of Revelation come to an end. The God story and the Gospel story were written at a time when there was great darkness in the world. The authors created their Tree of Life model to help enlighten the world of its darkness (typical moral philosophy). And so, the light came into the world, but the darkness comprehended it not. However, the lesser light of the God story enlightened a little, but its deeper message was lost on the superstitious minds of the many called to that story. Only the 'very few' were chosen to understand the story as a parable. But they, the saints, had to remain faithful to the model but silent of their illumination because of the darkness of the ages. It is as though they were speaking to two audiences, a simple story for the superstitious and lesser minded, and a parable for those of greater mindfulness. Therefore, many were called to the story, but only a few were chosen to comprehend the meaning of the story as a parable. The story will lead the faithful to the mental captivity of the God myth, the model will lead to the greater enlightenment of the Tree of Life model. The same is true of the failed Christian faithful to this very day, in that they are blinded by the God myth that denies them access to the God model. And what little illumination story gives to them, even that little shall be taken from them away when the model supersedes the myth.

It seems as though when we are confronted with the neutrality of the God story, some will dismiss it as nonsense and will remain as atheists. Those who accept it will interpret literally, 'as it reads, so it must be.' But to do so, they must first give up on their sense of logic and reason. If they miss the parable, they must travel down the road of the God myth. They have received the God letter, but they believe the envelope is the message, and are unaware that they are supposed to break the seal of the envelope before they can read the letter. Therefore, the seal of the God story

remains unbroken, and 'mystery' means that they can only guess at what the deeper message might be.

To reject it out of hand, or to accept it blindly are the two common reactions of the reader of the God story. Only a very few are selected (by their insight) to see the story as a parable, and as such will learn to look beyond the narrative to find the secret testament that all others miss. The Gospel story authors were undoubtedly also responsible for the book of Revelation. It would seem as though the Gospel authors used the Jesus story to gather converts to become followers with the apparent promise of an afterlife, but later they took to one side those they perceived as being more mindful and explained the meaning of the story as a parable. This would have created a division among the followers, and some were taken by the model and remained faithful, but others left the faith when they realised there were no miracles of healing and no afterlife as they first thought.

The prophecies of the Book of revelation are a forewarning to the mystery disciples of Jesus that after they have 'tarried' there must be a day of reckoning when it is realised that the Gospel is a parable. Apart from those who had the secret testament explained to them by the authors at the time, after they had all died out there would have been some Christians who would have become wise of the model by working things out for themselves. But they, the saints, had to remain quite of their wise knowing because of the darkness of this times.

There are plenty of warnings to the Christian faithful to look again at the Jesus story to find its deeper message. But the tradition is to remain as blind believers, hard of hearing, slow of intuition, and the view is very much 'through the glass darkly.'

The Revelation never tells us what the secret testament is, only that we can find it within ourselves by being guided by the God story. It does warn the failed faithful that when the deeper message is found, it will cause an almighty upset to the belief system of those who have not bothered to

search any further. The corruption of the Christian clergy is that they have not searched any deeper for the truth of the Gospel story. They have been lazy of mind and complacent of any desire to look for a deeper message. Subsequently, when the time comes that the God story is realised as a parable of human moral life, it will cause an Armageddon of doubt, guilt, and disappointment for the faithful who have failed to search more deeply into the Gospel story they claim as their own inspiration.

The book of Revelation only warns of a revealing that we must find for ourselves. Followed by a time of inner trouble (the likes which has never been seen before), and a division among the faithful where of one is taken, the other is left. The mystery disciples of Jesus have had to tarry for a very long time for the second narrative of the Jesus story to come. When it does come, if they are able to receive it, they can enter into the new mind state of the New Jerusalem, and the God model has finally been delivered. If they cannot receive it, then they have been wasting their time, and cannot be enlightened of the Tree of Life model that is inside the book of life that was written from the foundation of the world.

"I am the resurrection, and the life says the Lord, they who believe in me, even though they die, will live, and everyone who lives and believes in me shall never die."

So says the Lord of the voice of our inner conscience. Without conscience as a keeper, we are just intelligent animals wandering in a moral wilderness of our own making, and the death of our spirit will forever be a curse that follows us wherever we go.

The Escape from Egypt and Babylon

'The place of not understanding.'

As we come to the end of our exploration of the secret life of the Bible, the best we can do to sum up our findings is as follows. In very dark times,

when the minds of people were ruled by superstition and beliefs in pre-existing gods, the authors of the Bible created their own God. They began with their abstract truth model of moral philosophy and wrote their story around it. They called their story the Ark with the secret testament the Covenant contained within. They also expressed their double nature as the Tree of Life which is contained within the book of life.

They prophesied in their God story that one day the whole world will discover their secret model and being enlightened by it might engage with it. But in the meantime, and throughout the darker ages, whenever a new reader happened on the God story, they interpreted it not as a parable but as literal truth and historical fact. The God model was missed, and large religions grew with their faith based upon the God story. The prophecy of the book of Revelation is that there must be a correction of faith that switches from God myth to God model.

The authors used the metaphor of Egypt and Babylon to symbolises the way that the God myth holds captive the minds of the faithful causing them to miss the God model. They also used the metaphor of the woman who symbolises the mystery that surrounds the God story. In interpreting the God story falsely, she will cause the gullible to be led away from discovering the model and instead they will be led into the captivity of the God myth.

However, as the door of the God model opens, the door of the God myth must close. The woman who once led astray the faithful will be destroyed as the 'mystery of God is finished.' There will then be a time of troubled minds among the faithful. Which should they choose, to stay with the god myth, or convert to the God model? The authors called this time of trouble 'Armageddon,' which is to be fought on the battlefield of the intellect.

'See you do not hurt the oil and the wine' of the God model, is the stark warning to the faithful. For those weak and corrupt clergy who refuse to search further into the God story and instead lead their congregations

into the captivity of the God myth must also go into the same captivity. But Babylon must fall, and Egypt must release her captives so that the faithful can enter the new city of New Jerusalem. For the Kingdom of God is not found by observation but is found within and is at hand at any time they choose to enter in.

The God story with its secret testament has been around for about three thousand years as far as we know. Because of the need for secrecy, it is full of metaphors and riddles. But our exploration has learned enough of their meanings of solved enough of the riddles that as they begin speaking to each other a bigger picture has begun to form. So much so that we no need to be held in the captivity of the God myth.

The God mystery has both protected the secret testament and kept it safe for future generations, whilst the foolish have fooled themselves with their own confirmation bias. But there must come a time when the faithful should no longer look through the glass darkly and understand with the mind of a child, but open their eyes by interpreting the God story as a parable of human life. Only then can the God model be seen and understood, and the prophecy of the God-voice to "come out of her my people" be fulfilled.

End of Chapter Twenty-Two

