

The Opening of the Book of Revelation

Chapter Five

(Approx. 2,100 words)

The Need to Visualise Abstractly

Our exploitation of the book of Revelation knows the difficulty of interpreting apocryphal writing. Just like a parable which is a fictional story used to subtly convey a deeper message to those with insight enough to understand, it is possible to also get out heads around the visions of the Revelation. We know about the factor of seven, and four, to fatten out and bulk out an otherwise thinner narrative, and we also understand how it serves to confuse the more gullible readers of past times, so helping to keep the God model safely hidden until more mindful times. As long as we maintain the right orientation of thought, and with a little imagination guided by the ever-present law of probability (not religious confirmation bias), we should be able to break open the seals of this book of 'hidden things.' The dog of curiosity in us has smelled the scent of the rabbit in Revelation. It is just a question of mindful stamina and dogged determination that will keep us faithful in our search to catch the deeper message hidden inside the Apocrypha.

It is a difficult thing to see into the minds of the God authors to understand their thoughts and beliefs using nothing more than the stories they wrote for us. The secret subtext of Revelation is carefully hidden from our view, and we have to search hard for it. We might not be able to accurately interpret every single metaphor, vision, or riddle, but it will be possible to get the general message. If we understand that the whole thing is a prediction of the revealing of the secret God message, the Armageddon of inward turmoil of myth versus model, and the take it or leave it choice the faithful must make, then at the very least we will have the gist of it. Only then can the 'Mystery of God be Finished.'

The Verses

V.1

And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

1.

We visualise the abstract God sitting on his throne with a book in his hand, and the book is the Revelation. The subtext of the deeper meaning is on the backside, opposite the frontside which is all that the faithful see. Revelation is also written inwardly not outwardly; therefore, its deeper message is within. In this first verse of chapter five, we have a book presumably the book of Revelation, which is sealed up with seven seals. We know of the author's trick of fattening out the narrative with the factor of seven, and so we can assume there is just one seal. The seal works alongside the two-edged sword of the double narrative. To break the seal, we simple interpret abstract rather than literally.

V.2

And I saw a strong angel proclaiming with a loud voice, who is worthy to open the book, and to loosen the seals thereof?

2.

A challenge is thrown out to all readers of the book. Those who have the necessary intellect, insight, and powers of perception to break the seal of secrecy can do so but only if they are aware of the two-edged sword.

V.3

And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

3.

Hopefully, we can, otherwise our exploration is a waste of our time!

V.4

And I wept much, because no man was found worthy to open and read the book, neither to look thereon.

4.

No one could interpret the words in the abstract.
Weep no more! The Revelation author's Jesus character can interpret.

V.5

And one of the elders says to me, weep not: the lion of the tribe of Judah, the root of David, has prevailed to open the book, and to loosen the seven seals thereof.

5.

In darker times people could not understand the concept of philosophical models. In our times we now have the insight to interpret and understand this kind of apocryphal writing.

Jesus, the reincarnation of Abel who was the root of David, and also the everlasting Christ of conscience, is able now to open the book because the authors license their star character to do so.

V.6

And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.

6.

'Stood a lamb as it had been slain,' Abel, the shepherd and the lamb, symbolising innocence, and righteousness, he returns as Jesus to save Cain from himself. The factor of seven is used again.

We can now visualise that with God there is a lamb. The twenty-four book elders and the four Gospels surround them as they are the star players in the God story. The lamb is of course righteous Abel who was killed by his brother Cain. The story of Cain and Abel symbolises us all having killed the Christ of our conscience. The lamb metaphor is apt because conscience is innocent and silent and can be led to slaughter without complaining. However, the God authors give a great voice to the lamb later in the God story when he returns as Jesus, the very 'Word of God.'

The abstract factor of seven is used again with symbolic horns protruding outward. The God authors use horns growing from the head as a metaphor of words of thinking and coming out from the mind. We use the term 'the two horns of the dilemma' and the points of an argument for example. This Lamb of God, silent as Abel has now become very word orientated and is The Word of God on earth as the Jesus character.

We can visualise the abstractness of the resurrected Lamb of God as having one horn of a message fattened out to seven. The Lamb that symbolises innocent conscience is inside our heads and witnesses everything we have ever done or said and therefore has eyes watching from within and looking into the hearts of us all. Of course, if the authors give the Lamb seven horns, they must give it seven eyes also. The seven spirits are likewise one spirit fattened out to seven and symbolises the horn of the Word of God that protrudes from the heads of the authors and is expressed through medium of their God story. This is then sent out and spread abroad to the whole world by the faithful of the early Christian churches.

V.7

And he came and took the book out of the right hand of him that sat upon the throne.

7.

He, the Holy Lamb of God, takes the book of Revelation out of the hand of God.

V.8

And when he had taken the book, the four beasts and four and twenty elders fell down before the lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

8.

Our view is that of the beginning of the end-time of the God mystery. The book of secrets is about to give up the mystery that the saints understood all along but for the sake of providence (they were surrounded by Philistines) had to remain silent of their knowledge. Therein lies the patience and faith of the saints!

V.9

And they sung a new song, saying, thou are worthy to take the book, and to open the seals thereof: for you was slain, and have re-deemed us to god by your blood out of every kindred, and tongue, and people, and nation;

9.

'They sung a new song,' that of the secret subtext of meaning of the God story, the God model itself, no longer hidden but with the seals fully opened (although we are still not any the wiser).

After three and a half times has ended and the veil is lifted, the innocent lamb of conscience can take the book of secrets and with a great voice can reveal himself to all. He was slain from the foundation of the world and has come back as Christ the redeem as many as can understand. He gave his blood and his body so that his blood can be drank and his body eaten that Cain the killer can become Abel the keeper of the soul of all humankind.

The new song is of course the secret Tree of Life God message hidden for so long. At a future time, it will be free to speak of itself openly.

V.10

And has made us unto our god kings and priests: and we shall reign on earth.

10.

The hope is that good shall overcome evil eventually!

V.11

And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

11.

'The voice of many angels,' we know that biblical angels are messengers with their messages. A word, a sentence, a verse, and whole book is an angel. There are therefore many angels that sound through the medium of the twenty-four elder books and the four beast that are the four Gospels.

V.12

Saying with a loud voice, worthy is the lamb that was slain to receive power, and riches and wisdom, and strength, and honour, and glory, and blessing.

12.

The lamb that is Abel was slain but has come back with great power of voice as Jesus the saviour. He can lay down his life and take it up again for as many who will receive his body and his blood. As Jesus he is Abel who was killed but he beat (spiritual) death to return with wealth of spirit, great wisdom, strength of duration (the Christ that abides forever) and honour, and glory, and blessing.

Of course, this resurrection can only happen as a metaphor of the real resurrection of the soul in this one and only life we will ever know. Even so, the failed clergy of the Christian churches must teach their congregations that the resurrection is of the body after physical death has occurred, if they dared to enlighten them otherwise, they might walk out of their churches.

V.13

And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honour, and glory, and power, be unto him that sits upon the throne, and unto the lamb for ever and ever.

13.

Eventually, given enough time, as generations pass to be replaced by the new, the God model will no longer be seen as religion. It will develop into a science of us. We already have a medical science of us, and in time, when we acknowledge the importance of listening to our conscience, we will have moral science of us. We will be dead then, but in a future age of mindfulness everyone will become enlightened by the God model turned into a science worthy of study and learning.

V.14

And the four beasts said, amen, and the four and twenty elders fell down and worshipped him that lives for ever and ever.

14.

The four Gospels said, "so be it," and the twenty-four books continue their praise by day and by night forever.

End of Commentary

To Sum Up

We are beginning to get the general drift of what the book of Revelation is about. It is an abstract 'inside the head' account of the second narrative of the God story when understood as a parable. Not literal truth or historically factual as the faithful assume, but a philosopher's model of the human condition intelligently designed for the enlightenment of the more mindful. The book of Revelation is a strange creature in the way it reads. It proposes to reveal great secrets, but it does not. It only infers and suggests with some very cryptic clues which if solved can lead to the

greater solving of the mysterious God riddle and allow access to the secrets of the Tree of Life model. So named because all of human life is contained within.

End of Chapter Five

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