

The Opening of the Book of Revelation

Chapter Ten

(Approx. 3,200 words)

The sheep-beast (who killed his shepherd) of the lost soul of Humankind (Cain) ascends up out of the wilderness of the salty sea waters (Cain momentarily comes out of his wilderness) to solve the God riddle, and the mystery of the God story is finished. Then the Angel of Choice must come, will the beast choose the myth and return into the sea, or will he choose the model and venture onward to the New Jerusalem of the model? Who will stand and who will fall?

A parable is a fictional story used to express a deeper message in a subliminal way. If the God story is a parable, then we are looking for the subtext within the narrative. The book of Revelation is also a fictional story that has the narrator expressing his visions of angels talking to him. As a very secretive parable though, it must have its subtext of meaning, after all, its eyes are on the inside and the backside. Our exploration of this book has so far made some progress, but there are more chapters to go.

We now understand that we must interpret from literal to abstract, we know the meanings of some of the metaphors, and can get our heads around most of the riddles.

The revelation does not really get going until chapters nine and ten onwards. In chapter ten, there is a little book open in the hand of the angel. With his right foot upon the sea, and his left foot on the earth, it infers a moment of choice for the reader. However, the narrator is told to seal up those things which the seven thunders uttered, and write them not for the time is not yet come. Even so, there is a contradiction, we are told that there shall be time no longer, for in the days of the voice of the seventh angel, when he shall begin to sound, 'The Mystery of God Should Be Finished.' We are warned though, that the revealing of the mystery shall make the belly bitter, but it shall be in the mouth as sweet as honey.

We can surmise the 'time has not yet come' and 'there shall be time no longer' in an inference of the past, present, and future nature of the narrative. The understanding of the mysteries of the book of Revelation is concurrent with the times that reader studies it. In this sense, the secrets of Revelation has already been solved many times by many readers, but in darker times, they had to remain silent for the time had not yet come for others. In our more mindful times, we can explore, find, and reveal what we have come to understand without the fear of a corrupt church system of dominant dogma using its power to suppress our findings. In future times, the Revelation will still be read, explored, and understood by others, that they might also be enlightened by the Tree of Life, God model.

The natural order is for chapter nine (the fallout) to come before chapter ten (the revealing), but the authors must confuse the reader to preserve the God secret until 'three and a half times' are ended. Once again, a promise of a great revealing but it stops short of actual telling us what it is. It only infers, hints, and suggests that there must be a revealing, but that it will be bittersweet, and followed by an inner Armageddon of myth versus model when the God mystery is finished. After the dust of 'war in heaven'

has settled, the failed faithful are left with the choice of the seventh angel. One foot in the sea, and the other on the shore, should the faithful place both feet of dry land and walk towards the new Jerusalem, or should they be cowards and put both feet back into the moral wilderness of the salty undrinkable sea. The beast (Cain) ascends up out of the sea to destroy the mystery, but if it fails to accept the God model, it must descend back into the sea and the bottomless pit of the God myth.

The Verses

'The Sounding of the Seventh Angel, and the mystery of God is finished, but the mystery of the God story cannot be finished unless it is interpreted as a parable.'

V.1

And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

1.

Is this angel the resurrected Jesus, or God, or the angel of God, or is it the Holy Lamb of God, and does it really matter? We could assume it is an angel of truth which covers all possibilities.

All we are told is that he is mighty in knowledge and understanding of all of the secrets of the Tree of Life model.

V.2

And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

2.

He has a little book opened in the sense of it not being apocryphal and therefore closed. We can therefore assume it is the book of Revelation itself (yet to be written by the narrator). He has one foot upon the sea (the moral wilderness), the other foot on the solid earth (of perhaps reasoned thinking).

We could visualise this abstract entity as being an angel of choice. He is inside our heads and is loaded up with the new knowledge of the revealed secrets of the God story. He symbolises the dilemma of having to decide which to believe in, the Tree of life model or to continue with the God myth. A choice many among the faithful would prefer to defer, but in doing so will be killed with the peace that apathy brings.

The angel has one foot in the salty sea of the wilderness of the God myth, a bottomless pit of endless mystery and misinterpretation of the God story. But he stands with his other foot on dry land of perhaps something more certain and defined.

The symbolic meaning is probably that of a looming choice that must be made by the failed faithful. Should they take their sea foot out of the God myth and place it on the land and walk forward to the New Jerusalem of the Tree of Life model? Or should they put the land foot back into the salty sea and remain in the moral wilderness?

In any case, it is the moment the failed faithful fear the most, the moment of truth when terrible choice must be made between myth or model.

V.3

And cried with a loud voice, as when a lion roars: and when he had cried, seven thunders uttered their voices.

3.

The symbolic voice of a lion roaring loudly, which means he is it is likely to be the angel of the risen Christ Jesus, after all, he was the lion from the tribe of Juda! When the seventh angel sounds so do all seven.

V.4

And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying to me, seal up those things which the seven thunders uttered, and write them not.

4.

Here the factor of seven is used again. The seven thunders have told the narrator the secret knowledge of the God story, but he is instructed to seal up what he has been shown.

The seven thunders have still not told us anything. The authors use the factor of seven to take the reader to the point of a great revealing, but nothing happens. Instead, the cycle of seven begins all over again with another batch of seven.

All we get is the inference is that there is something hidden, and that when it is revealed it will cause a commotion of thought-provoking soul searching among the faithful. The dilemma is which way to go, to remain in the murky undrinkable waters of the salty sea of the God myth, or make knowledgeable progress toward the Tree of Life model?

Although we are intrigued by the angel with the book opened, we feel cheated when the narrator is told to shut it up again. We are left with inference, suggestion, some cryptic clues, and our own perceptive imaginations guided by logic, reason, and probability to work out the God riddle for ourselves by using those very clues given in the rest of the book of Revelation.

V.5

And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

5.

The angel of the secret knowledge lifts up his hand to acknowledge the heaven of the knowing of the God riddle.

V.6

And swear by him that lives for ever and ever, who created heaven, and the things that are therein, and the earth, and the things that are therein, and the sea, and the things which are therein, that there should be time no longer:

6.

We should consider here the second creation at the beginning the John Gospel. According to the last of the supposed gospel authors, all things in the abstract domains of the heaven and earth, and the sea of the God story were created by 'The Word.' The three domains of heaven (the higher perception), earth (the lower perception) and the sea (the God forsaken wilderness of the damned). The God authors created these domains in which to place the priority of the characters in their story, either they are righteous, or yet to become so, or they are spiritually lost.

There is an apparent paradox here, in verse four the angel tells the narrator to seal up the revealing, but now he is saying that there should be time no longer! It probably means that the mystery is closed up until the moment it is released. The moment of discovery is variable according to each reader living in any age period, and is subjective of their depth of insight. The revealing is for an hour, a day, a year, no one knows. It is a moment of personal discovery that is as untimely as when a tree is shaken by a sudden wind (the opening of the books) that brings along a great change of perspective.

V.7

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he has declared to his servants the prophets.

7.

The God myth hangs on mystery, take the mystery away and the myth collapses just like the tower of Babel. It has always been the prophecy that one day all will be revealed to the faithful. The true faithful will rejoice at the revealing of the Tree of life model and un-forbid themselves entering. But the failed faithful should be worried, the mystery of God is finished, therefore the once bright light of their God myth must darken as sackcloth, and its star must fall from the heaven of the faithful. 'The mystery of God should be finished' says it all. That the mystery that surrounds the God story will be ended, and the recovered faithful will accept the wisdom of the God parable so that they might enter into the new Jerusalem of the Tree of Life model.

V.8

And the voice which I heard from heaven spoke to me again, and said, go and take the little book which is open in the hand of the angel which stands upon the sea and upon the earth.

8.

As agnostic inquirers interpreting the God story as a parable, we can take the little book of the Revelation and know how to solve its secretive narrative. We can now take the little book that is now open of its secrets.

V.9

And I went to the angel, and said to him, give me the little book, and he said to me, take it, and eat it up; and it shall make your belly bitter, but it shall be in your mouth as sweet as honey.

9.

For the agnostic, the open book is a revelation of enlightenment, but for the failed faithful it is very bitter as they begin to realise that the God story is a parable, and that there is no afterlife save the afterlife of spiritual enlightenment. The little book is opened up of its secrets, eat it up, consume it, absorb its contents, but be warned, it will be a bittersweet thing.

The solving of the God riddle has always been a thing to be desired by the faithful and therefore might appear to be sweet in the mouth. But once the truth of the God model is absorbed by the intellect it will be bitter in the belly.

The God myth appears to promise a God, an afterlife, miracles of healing and great knowledge. But it cannot deliver because a myth is nothing. The God model will deliver a god, but it will be the internal god of conscience, the afterlife will be of an inner kind, and the healing will be of the broken mind that was once lost in the moral wilderness.

We all love a mystery to be solved. But beliefs based upon old assumptions must be moved from their place to accommodate the new knowledge. The flat earth had to give way to allow the round earth into our thinking, creation belief had to give way to the science of evolution, and the god myth must be ended to be replaced by the God model.

When the mystery of God is finished, it will be a bittersweet thing. More sweet than bitter for some, and more bitter than sweet for others. And so, 'in the days of the opening of the books, one shall be taken, the other shall be left,' each according to their own choice.

V.10

And I took the little book out of the angel's hand and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

10.

"And there was silence in heaven for what seemed like half an hour!" The God model with its secrets revealed will be a very bitter pill to swallow for the failed faithful. For, the mystery of the God story is finished, when it is realised to be a philosophers parable.

The reader can also refer to Ezekiel 2:8-10 of which Revelation 10:10 is a copy. In the earlier version the prophet eats up the scroll that has the mystery of God finished. In the mouth very sweet as all mystery solved is initially an eye opening experience, but sadness, mourning and grief follows for the failed faithful when they realise that the God story is a parable. For many centuries the faithful of the religions have believed the God story to be literal truth and historical fact, imagine their horror at discovering that the God 'without' is only symbolic of the God of their conscience 'within.' A mystery revealed is sweet at first but very bitter when intellectually consumed. Sadness, mourning, and grief is an understatement when the failed faithful learn that there is no afterlife, only the resurrection of conscience (Abel) within. Ezekiel 2:8 has the God-voice telling the faithful not be rebellious of the hidden truth when revealed, but when it is given, they must eat it up and consume the deeper truth of the secret God-message.

V.11

And he said to me, you must prophesy again before many peoples, and nations, and tongues, and kings.

11.

As the Gospel story was spread abroad by the early Christians, the book of Revelation went along as well. It is a book of hidden prophecies and is (supposedly) read throughout the Christian world to this day. Hopefully, in our times its secrets will become a little less secret than they were before.

End of Commentary.

A Revealing, or not a Revealing?

Chapter ten is very short and does not tell us much. The angel of revealing shows the narrator the secrets of the book he must write, but then tells him to seal it up with metaphors, riddles, and cryptic clues that are a mystery to its future readers.

'And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:
And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,
And cried with a loud voice, as when a lion roars: and when he had cried, seven thunders uttered their voices.
And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying to me, seal up those things which the seven thunders uttered, and write them not.'

Sealed up for now but not forever. The metaphors will be understood, the riddles solved, and all cryptic clues will be used to unseal the book of Revelation. The mystery of God must be finished as is the promise to all of the faithful.

'And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,
And swear by him that lives for ever and ever, who created heaven, and the things that are therein, and the earth, and the things that are therein, and the sea, and the things which are therein, that there should be time no longer:
But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he has declared to his servants the prophets.'

The churches struggled against the odds to establish themselves in the ancient world and have good and evil. They have spread the word all the way around the world, and everyone has now heard of the name of God. However, familiarity breeds contempt, and acceptance creates apathy. The search for the deeper message was given up a long time ago and the Christian message has become dull and meaningless. But all things must come to an end. And maybe the churches of the future will abandon the old God myth and replace it with the God model that it might be spread around the world as the myth once was.

'And the voice which I heard from heaven spoke to me again, and said, go and take the little book which is open in the hand of the angel which stands upon the sea and upon the earth.
And I went to the angel, and said to him, give me the little book, and he said to me, take it, and eat it up; and it shall make your belly bitter, but it shall be in your mouth as sweet as honey.
And he said to me, you must prophesy again before many peoples, and nations, and tongues, and kings.'

End of Chapter Ten

