

The Opening of the Book of Revelation

Chapter Two

(Approx. 6,300 words)

The Factor of Positives and Negatives

The second chapter consists of the first four of seven letters to seven churches. We know that the book of Revelation is a fictional narrative written by a collective of authors who were most probably involved in authoring the Gospel story. In the Gospel story Jesus had come to the end of his message and on the cross he 'gave up the ghost' meaning that the spirit of his message had been exhausted. In Revelation, the authors cleverly re-use the saviour character to give him more voice from beyond his supposed time on earth. The seven letters to the seven churches are open letters to all readers of the Revelation throughout the centuries right up to our times. The message of the letters is to be ever vigilant by searching for the deeper meaning of the Gospel parable, if not then the evil of apathy will allow the faith to become corrupted. The churches of those times were either 'adding to' the integrity of their faith, or they were 'taking away' from it by being lax and lazy in their failure to seek the deeper truth of the Holy Spirit of the Jesus message. As that message was

relevant then, it has been still to this day. The message to the Christian faithful of all times and ages is to watch for greater truth message to emerge from the Gospel story, or else lazy, apathetic clergy and church leaders will corrupt the faith by their subtle evil of their complacency.

True faith is hard work and has to constantly renewed on a day-to-day basis. The daily sacrifice means to give up on all material values and self-interest, and concentrate on the collective community of church. The Greek word church means folk or people, and it was imperative for the survival of the early Christian churches to hold together congregations and to keep the faith in times of great persecution. Most of all though, it was part of the faith then and now, to look deeper into the Gospel narrative to find the real message beyond the simple story. When the salt of the story has lost its savor, the story has lost its secret meaning, and the clergy then become the blind leading the blind into the captivity of the God myth.

The seven letters do not tell us much in the way of 'revealing' any great secret. Their messages are half positive to the integrity of the faith and also half negative. 'You have done well as loyal servants of God, but you are lacking in other areas of faith.' So, watch out and be ever vigilant lest the 'abomination of the desolation' of the soul creeps back in through apathic complacency of the leaders to occupy the place where it 'ought not be,' that place being the temple of the mind where the God of truth should rule and be worshipped.

Even so, although the letters do not reveal a secret message that helps us solve the God riddle, they are part of the introduction of the Book of revelation and are a subtle way to get things started. Their message to the Christian faithful is that when the Holy Ghost, or image that parallels the Gospel story no longer searched for, all that is left is a meaningless God myth that does nothing to enlighten us to knowing who we are.

The Verses

V.1

Church one.....

Unto the angel of the church of Ephesus write; these things say he that holds the seven stars in his right hand, who walks in the midst of the seven golden candlesticks:

1.

'The narrative continues with the contents of the seven letters to the seven churches.'

They are open letters for all to read but they reveal little that is of any use. They are a kind of pep talk to encourage the Christians of the early church who were much persecuted by the Jews and the Romans who saw Christianity as a threat to their beliefs and authority.

V.2

I know your works, and your labour, and your patience, and how you cannot bear them which are evil: and you have tried them which say they are apostles, and are not, and have found them liars:

2.

'There are many of these wolves in sheep's clothing in the Christian churches to this day.'

At the end of Revelation there is a warning not to add to or take away from the words 'this book.' The 'add to' and 'take away' term is a subtle clue that factors in the positive or negative nature of the seven letters narrative. The messages are aware of the insidious way that evil will infiltrate the faith.

The 'add to' or 'take away' warning is peculiar to the book of Revelation as it does not appear in any other book of the Bible. Because the Revelation is apocryphal meaning 'hidden things,' the 'add to or take way' phrase could be a warning to future transcribers not to add or take away from the words of the book. The Revelation is a great cryptic message that needs to be deciphered and is therefore word-critical. If the words of the narrative are changed in any way for the sake of poor translation, one or more of its riddles might become undecipherable. It is probable that the warning not to add to or take away from the words of the book is for the reason of preserving the narratives of the chapters word for word as accurate to the original wording as is possible.

Everything written in the book of revelation means something, and nothing it says is there without good reason. To chop and change around the words of any book devalues its original purpose. This is particularly true of Revelation as a book of carefully worded puzzles and philosophical riddles. The warning is more likely to be to any translator not to tamper with the words in any way lest the riddles become impossible to solve. But in any case, our first piece of reasoning was that the phrase 'add to or take away' is cryptic in its meaning to the factor of warning the Christians to add to the integrity of their faith and to take away from it.

We will sometimes come across this problem of words, metaphors, and riddles that can be interpreted in different ways and yet each might still be as valid as the rest. We therefore need to be aware of this factor of metaphors with multiple meanings as we progress through our exploration.

V.3

And have borne, and have patience, and for my name's sake have labored, and have not fainted.

3.

'Some who read the open letters have done well, and have remained faithful to spread the Gospel message in the face of great persecution.'

V.4

Nevertheless, I have something against you because you have left your first love.

4.

'But the factor of past evil ways will try to revisit to undermine salvation.'

V.5

Remember therefore from when you are fallen, and repent, and do the first works; or else I will come to you quickly, and will remove my candlestick out of his place, except you repent.

5.

'Remember how corrupt you once were and how you are now saved, therefore do not be like the dog which turns to eat its own vomit. Or else the enlightenment you have gained will be removed and last mind state will be even worse than the first because you will have betrayed your faith.'

The big challenge for the early Christian church was keeping the followers on board and faithful. Under much persecution as well as the hardship of adhering to a moral code of living, there was always the temptation to give up and call it a day.

The early Christians were not as materialistic as some modern church leaders who may be well-off and living in palatial luxury. In rubbing shoulders with the rich and royalty, church leaders have betrayed the Holy Spirit of the meaning of the Christian message. Instead of telling the rich

to give up all of their wealth to help the poor, the leaders have become as morally corrupt as the rich themselves.

The first Christians were closer to the message of their faith. They had sold their houses and given all their money, property, and possessions away to the poor. They had taken up the burden of carrying the cross of accusation and oppression. They lived together communally sharing all they had with each other. They had once spiritually fallen (symbolised by Cain) but had repented of their sins, the letters are telling them not to become tired and fall back into old ways.

The saying of the Jesus character, "what does it profit a man if he gains the whole world but loses his soul," is a teaching that the modern clergy are afraid to speak. Preaching moral improvement is a thing long lost in the Christian churches, and to continue teaching the blindly gullible just to believe 'that' there is an external God, rather than to believe 'in' the search to find the internal God of conscience means that faith has failed because the 'ever vigilant' message has also been lost.

V.6

But this you have, that you hate the deeds of the Nicolaitans, which I also hate.

6.

'You hate the deeds of the Nicolaitans.'

Do we need to be such Bible scholars that we have to know about the deeds of the Nicolaitans? Obviously, they were examples of how the faithful should not become. The positive and negative nature of the messages of the letters show again. Simple narratives of encouragement but also warnings of the dangers of becoming lax and complacent (such is the way of many Christians of today's churches).

V.7

He that has an ear, let him hear what the spirit says to the churches; to him that overcomes I will give to eat of the tree of life, which is in the midst of the paradise of God.

7.

'He that has an ear, let him hear' is a phrase used several times in revelation. It means that whoever can understand the 'mysteries of the kingdom' of the God story will be able to understand secret subtext of the Revelation also.

He that can hear and understand the messages of the open letters and remain faithful to the meaning of the spiritual resurrection, will receive the reward of knowing the secrets of the 'Tree of Life' model. We can assume that not all could understand though, the many called to the story and had to be taught in parables until they had become wise by study, prayer, and instruction from others.

'The paradise of God.' We can interpret it as the paradise of the freedom of enlightenment that the Tree of Life model brings to the initiated.

V.8

Church two.....

And to the angel of the church in Smyrna write; these things say the first and the last, which was dead, and is alive;

8.

'The first and the last, which was dead, and is alive.'

Another reference to God, AKA Jesus being the first representative of righteousness as Abel, and the last as Jesus who came back to save Cain from the sin of killing him in Alpha.

V.9

I know your works, and tribulation, and poverty, (but you are rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

9.

'The God of conscience 'within' knows everything we do.' The faithful have given up their material wealth but are rich spiritually.

We should be aware that 'the Jews' were God's chosen people, and most followers of the early Christian church were converted from the Judaic church at the time. The established faith of the Jews was based on the old testament only. Then along comes the message of the new testament with the warning not to put the new wine in the old bottles of the old testament. A new message to add to the old, but the old is limited in its message. Therefore, beware of the influence of the scribes and pharisees who interpreted law from the old testament because they were limited in their understanding. Even so, to say they are loyal Jews who have chosen God when they are not faithful to their conversion is a blasphemy.

How many in today's Christian churches claim to be faithful but are blasphemous by nature of their actual beliefs of holding on to their material wealth? A good use of the phrase 'the synagogue of Satan' which sums up the hypocrisy often found in religious belief.

V.10

Fear none of those things which you shall suffer: behold, the devil shall cast some of you into prison, that you may be tried; and you shall have tribulation ten days: be you faithful unto death, and I will give you a crown of life.

10.

In those times, the faithful to the 'Word of God' Christian followers suffered greatly at the hands of the Jews (the established church, and the

Romans, who feared that a newly developing religion might threaten their power and influence over the people). Early Christians were falsely accused, interrogated, thrown in prison, tortured, literally thrown to the wild beasts of the Roman arena.

The more likely meaning here is that of the devil of inner temptation shall cause some to lose faith and be cast into the prison of having no faith (they give up on the truth that has set them free). They shall be tried inwardly and have troubled thoughts and doubt. The 'tribulation ten days' is used probably as a loose, indeterminate time period that doubt lasts for. These days we use the term 'crisis of faith.'

'But get past the temporary wobble and recover your faith to the end of your life your and you will receive your crown of glory.'

We now know that there is no actual afterlife, and that the crown of glory of overcoming evil would have been concurrent with the time of believing 'unto death.'

V.11

He that has an ear, let him hear what the spirit says to the churches; he that overcomes shall not be hurt of the second death.

11.

'Whoever can understand let that person understand.' But not everyone could, many had to be taught in parables.

The authors use the strange term of 'the second death.' To get our heads around it we need to understand that the God story has it that we are all born innocent of sin and spiritually alive. Then we spiritually die by committing the original sin of killing our higher inner-self. This is therefore the first spiritual death which is symbolised by the Cain in us killing the Abel in us. Along comes the Jesus character to save us from this daily killing of our higher moral selves. We accepting his offer of redemption by

eating his body and drinking his blood, we become him and as he resurrects himself, we are also resurrected with him (Cain becomes Abel). If the resurrection into the second spiritual life is initially accepted and then rejected (symbolised by Judas), the resurrection is betrayed, and we enter into the second spiritual death.

Many in the present-day Christian churches claim spiritual salvation, but many among the many called to the Gospel story do not understand what salvation means. The truly saved will have given up their material property wealth and given all they had to the poor. They would then carry the burden of the cross of conscience every day for the rest of their lives the way the early Christians did.

It follows that if they have not committed to their faith to this level, then they have not been saved. They are therefore still in the first spiritual death and cannot be hurt of the second death. But to claim God, Jesus, and salvation by word only and not fully commit by act and by deed, means that their Christian faith is no faith at all and is instead vain and meaningless.

Such is the way with abstract models of the recovery of human morality. In that unless there is faith in the way of actual acts of lifetime commitment, then faith has failed to live up to its own requirements. The faithful by word only, and not by deeds, are the failed faithful because not only have they failed to search for the deeper meaning of the Gospel parable, but they also failed by reason of their love of their material wealth that they should have given up when they claimed to be Christians.

The letters to the churches are contemporaneous in meaning to any Christian church of any time period since the Gospel was written. In this particular case the message seems to be that we cannot be hurt of the second death whilst still being hurt of the first!

V.12

Church three.....

And to the angel of the church in Pergamos write; these things say he which has the sharp sword with two edges;

12.

At this point we should understand that the 'angels' or 'messages' to the churches are also what the clergy and leaders should teach to their congregations. In other words, the letters are about truth faith being undermined by spiritual weakness and the failure to go the extra mile to search relentlessly for the deeper Gospels message.

We bear in mind that the messages to the churches are spoken by 'he which has the sharp sword with two edges.' The God story, the Gospel story, and the Jesus character, all speak with a double-edged narrative of meaning. One for the lesser minded who have to be taught in parables and another for the those who are mindful of the mysteries of the kingdom of the God model.

V.13

I know your works, and where you dwell, even where Satan's seat is: and you hold fast my name, and have not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwells.

13.

Antipas? We could do a theological search to find out who he was, but does it matter?

'Where Satan's seat is' meaning inside the head, or 'Golgotha,' the place of the skull where the truth is trampled underfoot. It is difficult to make sense of the meaning of this narrative, but it seems to be saying 'well done for remaining faithful' even when surrounded by Satan's evil influence. The letters are part in praise of the churches and part in

condemnation of their failing. 'Have not denied my faith' also suggests this verse is in praise of that church.

V.14

But I have a few things against you because you have there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication.

14.

Balaam, Balac? Again, do we need to become learned theologians to understand who these characters were? Except their teaching were obviously in opposition to the Word of God taught by Jesus.

It is worth noting that the ancient Hebrew word for 'Devil' means obstruction or something that is obstructive to a thing of greater value, this connects to, 'stumbling block' before the children of Israel.

V.15

So, cast you also them that hold the doctrine of the Nicolaitans, which thing I hate.

15.

'Cut out the rot among the unworthy among you that teach other than to be faithful to the Gospel message.'

We should realise the precariousness of the faith and the structure of the early Christian churches. They were not then established and accepted the way they are in today's world. Under pressure of persecution, they needed guidance and instruction as to the dangers of allowing false preachers to infiltrate into their congregations. The message of the Christian churches of today has lost its luster and sense of purpose. In the

early ages of establishing the Christian religion, it would also have been hard going trying to keep the faithful together in a unified sense of cohesion.

V.16

Repent; or else I will come to you quickly and will fight against them with the sword of my mouth.

16.

Later in the Revelation a beast appears from out of the sea. He is Cain, the lost sheep-beast who killed his shepherd-keeper, and he also symbolises the collective of all other characters in the God story that directly oppose the righteous characters. For example, Moses having to hide from Pharaoh, David having to defeat the giant of the Philistines, Daniel versus king Nebuchadnezzar, the baby Jesus hiding in the wilderness from king Herod, these are all stories with the same meaning of the God authors' greater truth message having to hide from opposing forces.

'The sword of my mouth' is the sword of the word of the greater truth (The Word of God) that comes from the mouth of Jesus. Later in the Revelation, 'the sword' becomes a factor of meaning when the collective forces of the four horsemen who also have a sword coming from their mouths that go into battle with the four opposing creatures of the then opened up gospels. To 'kill' or 'fight' with 'the sword of my mouth' means the words of righteousness fighting against the opposing words of evil doctrines.

V.17

He that has an ear, let him hear what the spirit says to the churches; to him that overcomes I will give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knows saving he that receives it.

17.

'He that has an ear, let him hear,' meaning those who can understand the mysteries of the secret kingdom of the Tree of Life model (not all of the faithful can).

'To him that overcomes' meaning all among the faithful of the seven churches who overcome the persecution and the temptations of those who taught false doctrines.

'Will give him a white stone' symbolising purity and continuation.

'A new name written, which no man knows saving he that receives it.'
When the fallen Cain (the lost sheep-beast) is spiritually recovered by the sacrificial blood of the Jesus character, as he rises from the dead Cain is also risen with him. The two parts of the Son of Man are reunited to become as one. We understand here that the Cain and Abel characters symbolise each one of us split into two personas, one righteous, the other unrighteous. As Cain rises from the dead with his resurrected brother, he metamorphosis, or transfigures, to become his own brother. The name that the fallen and then recovered are given is the name of Abel.

Such is the meaning of the whole of the Jesus story of salvation model, that Abel returns to save his offending brother. The interpretation here is that we all get to choose who we want to be, Cain or Abel. If we accept the resurrection, our 'new name' becomes 'Abel,' but only the wise who can understand will know their new name.'

V.18

Church four.....

And to the angel of the church in Thyatira write; these things say the son of god, who has his eyes like a flame of fire, and his feet are like fine brass;

18.

Metaphors of purity of voice and truthful words.

V.19

I know your works, and charity, and service, and faith, and your patience, and your works; and the last is more than the first.

19.

Another peptalk to the faithful of the early Christian churches, and a message relevant to all Christian churches to this day.

'The last is more than the first,' meaning you have made some improvement in your righteousness.

V.20

Notwithstanding, (even so) I have a few things against you, because you suffer (allow) that woman Jezebel, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols.

20.

The woman Jezebel is not a real person, she is symbolic of a false doctrine that subtly infiltrates into the faith and teaches against the true doctrine.

Later in Revelation, we come across the metaphor of "Mystery, mystery, Babylon the great, the mother of harlots of the earth." If she 'mystery' were to be given a name, it would be 'Jezebel.'

The name is likely used as a metaphor of unfaithful. Queen Jezebel, wife of Ahab the king of Israel, (1 Kings 16 - 2 Kings 10). In the story, she was a heathen woman, daughter of a priest, she promoted the worship of a false god called Baal. She was guilty of whoredom and witchcraft as well as idolatry. Therefore, a deceiver of the kings of the earth.

The 'Jezebel' factor is the bad influence that creeps into the congregations who cannot understand the deeper message of the Gospel story. She symbolises mystery and as such, the faithful are in a quandary of confusion of how to interpret the Jesus story. Once the spirit of the truth is lost, all that is left is a 'believe that' rather than a 'believe in' message. Subsequently, the blind lead the blind and in interpreting falsely, corruption sets in to pollute the faithful. So, beware of the Jezebel

influence of “mystery, Babylon the great, the mother of all harlots of abominations” of false interpretations of the God story. This blight of not understanding the secret message of the Gospel story has been a curse to the Christian faith from the beginning. The clergy do not understand because of their failure to search deeper into the story, therefore, those who lead into the captivity of the myth must themselves also go into captivity.

The inference here is that because the God story is shrouded in mystery, the struggle to interpret can often lead to misinterpretation of meaning. Forgiving your enemies becomes do not forgive, and do no harm to others, becomes do as much harm to others as you want to. We are aware of churches history of witch hangings, barbaric inquisitions, religious persecutions, holy wars and many other ‘harlots’ of abominations of false interpretations committed falsely in the name of the God of the Bible.

The Christian churches of today might appear to be nice, friendly, and squeaky clean, but just beneath the surface is every evil under the sun. They do not have the power to actually kill the heretic or burn a witch, but evil is insidious and creeps by reason of apathy and lack of moral leadership. (There are still persecutions and witch hunts practiced in some African Anglican churches to this very day).

V.21

And I gave her space to repent of her fornication; and she repented not.

21.

‘Her,’ false interpretation based upon mystery, metaphored as a woman with the name of ‘Jezebel.’ All among the faithful who fornicate with her false representation of the God story have the space to stop and repent, but they do not see anything wrong with their interpretations.

V.22

Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

22.

The metaphorical women who symbolises the mystery that the faithful might fornicate with will be cast into a bed (presumably of something nasty), and all who engage with her lies of false interpretation will suffer a tribulation of inner troubles (Armageddon).

V.23

And I will kill her children with death; and all the churches shall know that I am he which searches the reins hearts: and I will give to every one of you according to your works.

23.

The woman 'Jezebel' who symbolises the mystery that hides the God model, gives birth to many harlots which in turn give birth to the children of evil ways such as those engaging in witch hunts, persecutions, inquisitions, religious wars, and many other abominations that are done wrongly in the name of God.

The true God of inner conscience is of course inside our heads and sees, hears, and knows everything we have ever done, spoken, or thought. I will kill her children with death (spiritual death obviously) and every church will understand that the God of the Bible is a proxy of the God of conscience within. (although such a realisation will be a long time coming!)

V.24

But to you I say, and to the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you no other burden.

24.

But there are some among the faithful who although they could not fully understand the secret of the Tree of life God message, their simple faith in the Gospel message of forgiveness and charity is enough to keep them from spiritual harm. If they keep their simple faith the God of inner conscience will put no further burden (of conscience) on them. Their faith will have made them whole even though they do not understand.

Our exploration acknowledges that in the In the real world of knock-about, day to day life we do not have to be Christians nor believe in God to be decent in our respect toward others. There are many atheists who are more righteous toward their humanity than many who call themselves Christians are to their God. The God story offers a guide to moral living, and the God model hidden inside it is a deeper philosophical explanation of the human condition that helps us understand where we go wrong in the way we live our lives that creates the dysfunctional world that create for ourselves.

V.25

But that which you already have hold fast till I come.

25.

'Till I come,' meaning that the mystery disciple must 'tarry' until the deeper part of the Gospel message is fully understood. But in being faithful to the spirit of the story-message you are saved by reason of your simple faith. If you keep the faith and give up all of your material wealth and follow with the teachings of Jesus, by default you are listening to your inner conscience through the medium of Gospel story. So, do not become like the false faithful who betray the Holy Spirit by claiming to be Christians whilst holding on to their material wealth and teaching the acceptance of self-interest, such are of the synagogue of Satan!

V.26

And he that overcomes, and keeps my works to the end, to him I will give power over the nations:

26.

Some among the early faithful may have become educated into the secret knowledge by the enlightened. But for others who were taught in parables, as long as they kept faith with the lesser light of the story, even that was enough to save them from evil.

To give the loyal followers of Jesus power over the nations seems a bit over-the-top, but it could be assumed that the narrative has switched from referring to the faithful to the God voice referring to Jesus himself.

V.27

And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I receive of my father.

27.

This is metaphorical of good overcoming evil. The God authors had no knowledge of how long it would take for their model to become widely understood. But to keep the faith was to keep the story, and the story is the container of the model. Although the early faithful might never have become enlightened in their lifetime, their faith helped to keep the story and the model preserved for future generations. Because of their daily sacrifice, good shall overcome evil just as iron will break the fragility of a clay vessel.

V.28

And I will give him the morning star.

28.

The morning star. A metaphor of a new beginning when the God authors' secret model comes to light and the whole of Christendom (eventually) converts from the God myth to the Tree of life God model which will no longer be hidden.

V.29

He that has an ear, let him hear what the spirit says to the churches.

29.

He that has an ear to hear these things should take note. Whoever is gifted to understand the mysteries of the kingdom of the God story should read and also understand the words of the book of revelation. It will not reveal openly, but it contains many cryptic clues that can enlighten the savvy to join together the Alpha with the Omega to solve the God riddle once and for all time.

End of Commentary.

Summing Up

We should remind ourselves that there were no seven letters that were to be delivered to seven churches. The authors are using the gullibility of the Christian readers to get across the simple message of holding onto their faith by being aware of the dangers of old ways creeping back again after their conversion to Christian values of poverty, charity, and the sharing of all they had. The messages are open letters that are relevant in meaning to all of the faithful regardless of the times they live in.

The problem we have in our exploration is the factor of the past relating to the present. Are the messages of the letters, or any part of the book of Revelation relevant to the modern-day churches? We need to be aware of how the early Christian churches struggled to spread the word and to get established in the face of great persecution. The original followers of Jesus also struggled with their faith just as much as modern-day Christians, but today's churches do not have to struggle with acceptance in society. Today's general recognition of all religious faiths can lead to the apathy that comes from unpressured acceptance.

Modern Christian clergy have long since given up looking for any deeper truth-message in the Gospel story and their leaders are apathetically complacent to the point of becoming evil by not searching into the scriptures to find a better way of expressing the Jesus message of spiritual salvation. As the character of the disciple Peter could not stay awake but fell asleep, so the clergy have themselves given up the search and have fallen asleep.

The message of the letters seems to be to all Christian churches of the past and to the present is to stay alert, do not let the Gospel message die away through lack of understanding. In the case of modern churches, the apathy that the tolerance of society allows can lead to apathy which is the 'killing with peace' the prophecy warns of.

The kingdom is Within

We can sum up chapter two of the book of Revelation by seeing it as a continuation of the introduction of chapter one. We can understand the purpose of the 'factor of seven' narratives where one would have been enough as being one of the tricks the authors used to create some confusion for the readers. All Christians try to find God within the scriptures, but the Jesus character tells them that the kingdom of God is found 'within.' Even so, they will search outwardly rather than inwardly.

The secret of understanding the Book of Revelation is that all events described happen abstractly. It is full of false narratives that are meant to confuse the gullible God searcher just as a maze is meant to keep the inhabitant lost. A two-edged sword of double meanings with red herrings that are designed to send the inquirer to go off in many directions only to end up at the beginning. A wild goose chase for those who have to be taught in parables, but an illumination for those given to understand the mysteries of the kingdom of the book of Revelation.

Our thinking here is to imagine being lost in a maze with tall hedges all around. The creators have designed it to confuse and disorientate. But imagine we can magically ascend upward to get an aerial view, once we see where we are, we can see the way out. Because the narrative of Revelation is double edged, we can rise up in our intellect to the viewpoint where we can then look down from to solve the riddles, understand the metaphors, and interpret the cryptic sayings that the authors used. Another parallel is to be lost in an unfamiliar city trying to find a particular street. We are in a state of captivity of being confused as to which way to go. Then someone gives us an A-to-Z street map and its truth sets us free. What is truth? It is the aerial view of the abstract map that tells where we are and where we need to be! Likewise, the Tree of Life model tells us the place we inhabit within the general scheme of good and evil.

Simple cognitive psychology then! The way the brain processes and interprets the information sent to it by the eyes and ears. As far as the Revelation is concerned, we need to realise that its narrative describes all things inwardly not outwardly. We have the advantage of being above it is looking down on it. We have knowledge of the meanings of the metaphors, and we know how to solve the God riddles. Therefore, it should not be too difficult to solve the mystery message of the book of Revelation.

'He that has an ear to hear, let him hear what the spirit of the book of Revelations is saying to its readers. So that we can discover the mysteries

2:23

of the Tree of Life model that lies hidden inside the book of life that we call the Bible.'

End of Chapter Two

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