

The Opening of the Book of Revelation

Chapter Six

(Approx. 5,700 words)

The Four Horse-Beasts

It could be supposed that the supposed vision-prophecy of Ezekiel's four living creatures was later turned into the four Gospels. In verse six of chapter five it says, 'in the midst of the throne and of the four beasts, and in the midst of the elders.' We are assuming that the beasts symbolise the four gospels and the twenty-four elders the books of the Old Testament with a person's name in the title. When the anointed Lamb of God opens the seals, each of the gospel-creatures invite the reader to "come and see" what is revealed. Each opening reveals a different horse-beast. We might see the four horse-beasts as being direct opposites of the four gospels in that as each Gospel becomes unsealed of its secret message it precipitates the awareness of one of the horse-beasts. So, four living creatures of the four Gospels symbolise each of the unsealed Gospels, with each having a horse beast ready for war against it. This then is the nature of the Armageddon battle between the four horses of the God myth at war (in the mind) with the newly revealed four parts of the Gospel model. In other words, when the secret message of the Gospel story is revealed as a parable, the God myth comes under threat from the God

model. For each of the unsealed gospel-beasts there is a horse-beast ready to do war with it.

So, which is it to be, the God myth or the God model? A battle not in the literal sense, but an inner conflict that the Christian faithful must face. The Gospel story interpreted as literal truth, or is it a parable with an abstract philosophical meaning?

Another Way to Interpret

However, there is another way of understanding the riddle of the four horse-beast. We know that the authors were very clever at hiding their secret message by using metaphors that symbolise factors within their secret model. The basic message of Revelation is that of a revealing that will challenge the God myth that mystery has allowed the faithful to indulge in. This gives us two factors of the God model at war with the God myth. A third factor is the battle itself, and a fourth factor of a warning from one of the horse beasts to not 'hurt the oil or the wine' by choosing wrongly between the model and the myth.

The character-factor conversion of the four horse-beasts might likely be the making of four simple points of consideration to appear to the readers as four horses. The first two horses are ready for war. The white horse symbolises the righteousness of the newly revealed God model, and the pale horse symbolises 'mystery' and the God myth that the failed faithful are addicted to. When the revealing of the secret God message is complete, the two riders and their horses will do battle. Those of the God model will ride the white horse, and those of the God myth will ride the pale horse. The third factor of this battle is the battle itself, 'Armageddon,' metaphored as a red horse presumably as the colour symbolises the blood spilled on a battlefield. This leaves the fourth factor of the black horse.

As far as we can reasonably make it out.....

The white horse symbolises the righteousness of the Word of God model with a bow (probably with arrows) going into battle, with a crown of the glory of victory. It is the Word of God and goes forth to conquer the hearts, souls, and minds of the kings of the earth (all of humankind).

The pale horse symbolises the God myth that denies the righteousness of the message of the God model of the secret testament. It might seem strange to the failed faithful that their belief in God is somehow an evil thing, but if it opposes the emergence of the model from the story, it will deny them the 'Word of God' of the rider of the white horse. In doing so, the secret God message is missed through the addiction to the God myth, and spiritual death and hell are the rider of the pale horse.

As the white horse goes into battle with the pale horse, the red horse symbolises the battlefield of the spilled blood of the two sides. This horse of war has the power to take away the peace and apathy of the failed faithful of the God myth. That the two sides of the model and the myth should try to kill each other's beliefs and fight to the death to win victory.

The battle itself is the red horse of Armageddon that takes away the apathetic peace of the failed faithful who have settled for the God myth rather than searching for the God model.....

The black horse symbolises the balance of the choice to be made. What should the faithful do, continue believing in the God myth, or chose to covert to the God model?

The black horse symbolises the spiritual deadliness of the failed faithful making the wrong choice. Everything hangs in the balance! And "see you hurt not the oil and the wine" of the Gospel story and its secret testament of spiritual salvation!

The Pale horse has the power to kill (spiritually) with the sword of his false testament of the God myth. He kills the failed faithful with hunger for the

righteousness he denies them, and with the death that follows when he cases them to reject the God mode. It is tempting to assume that the 'beasts of the earth' are the wild beasts of the Roman arena that the early Christian were killed by. But we know that the authors used life and death as metaphors of the state of spiritual existence. It is likely that the 'beasts of the earth' are the collective of the pale horses and their lost 'sheep-beast' riders who will go to war with the white horse of the Word of God.

We need to be aware of the re-use of the white horse and its rider in verse eleven of chapter nineteen. "And I saw heaven opened and behold a white horse; and he that sat upon him was called faithful and true, and in righteousness he does judge and make war."

"His eyes were as a flame of fire, and on his head were many crowns: and he had a name that no man knew, but he himself."

"And he was clothed with a vesture dipped in blood: and his name is called THE WORD OF GOD.

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean."

"And out of his mouth goes a sharp sword, that with it he should smite the nations: and he shall rule with a rod of iron: and he treads the winepress of the fierceness and wrath of almighty God."

"And he has on his vesture and on his thigh a name written, KING OF KINGS, AND LORD."

The authors simply use the characters of four metaphorical horses to express the four factors they want to express. The likely meaning of the riddle of the horses is that when the God model begins to emerge from the God story, if you are of the failed faithful, make sure you make the right balance of choice. Do not remain hostage to the delusion of the myth that denies the model. After the passing of the red horse of Armageddon, get off of the pale horse of the myth, and get on the white horse of the model!

Of the two possible interpretations of the meaning of the four horse-beasts, it is most likely that the latter is closest to the truth. Rather than them being the direct opposites of the four unsealed gospels, their descriptions and purposes are different enough to symbolise the God model and God myth going into battle. And in the mind battle of Armageddon, a choice must be decided by the failed faithful. Therefore, four factors each presented by a horse and its rider.

We remind ourselves that to some it is given to understand the mysteries of the kingdom of the subtext of the God story, but the failed faithful have to be taught in parables, unaware that the God story is a parable.

We should note that the God authors probably use the 'king' metaphor as a way of symbolising all people. Not actual kings that rule in the domain of their material land kingdoms, but all of us ruling in the abstract domains of our mind kingdoms. We know that the evil of Satan is the prince of darkness who wants to take over to become king in our kingdoms, but the authors reasoned that we should be kings in our own domains of mind, with the Christ of conscience being king of all kings and Lord of all domains.

The Verses

(The four horse-beasts)

V.1

And I saw when the lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, "come and see."

1.

The once silent lamb that was killed in his righteous Abel persona, has now been brought back as the Jesus character with a much more powerful voice in the Gospel story. The lamb is God, Abel, Jesus, and the collective of the spirits of all of the prophets, saints and martyrs who have opened the seal of the God story and have accepted the holy lamb of their inner conscience. One of the four beasts of the four Gospels is inviting the knowledgeable among the faithful to come and see what the subtext is saying.

V.2

And I saw and behold a white horse: and he that sat on him had a bow; and a crown was given him: and he went forth conquering, and to conquer.

2.

The white horseman had a bow, presumably as in 'bow and arrow,' and he had authority and influence over others with his words. His business was to conquer the minds of whoever would follow him, and he likely symbolises the God model (via the secret testimony of Jesus) going to war and in conflict with the pale horse that symbolises spiritual death of the delusional God myth.

V.3

And when he had opened the second seal, I heard the second beast say, "come and see!"

3.

The second beast also speaks.

V.4

And there went out another horse that was red: and power was given to him that sat thereon to take peace from earth, and that they should kill one another: and there was given unto him a great sword.

4.

The red horse probably symbolises the place of war and the conflict between the white horse (The Word of God) of spiritual life and the pale horse (the God myth) of spiritual death, (we note that the God myth and the God model hate each other). To take away the 'peace' of complacency from the abstract earth domain of the failed Christian faithful. To 'kill each other' is again metaphorical of an argumentative battle where the myth believers want to kill the model believers, not literal killing, but rather each wants to overcome the other's belief system.

Each of the two sides are armed with a sword issuing from their mouths symbolising the words of each argument. There follows other metaphors such as horns that have grown from their foreheads (the two horns of the dilemma) and the kind of horns that are blow through to make the sounding of the God myth or the God model. The great sword of the red horse is the sword of conflict of the battle of Armageddon.

The red horse then, is a metaphor of the domain of mind where the Christian faithful must gather themselves to take on the two horns of the dilemma. Which shall they choose, to abandon the myth in favour of the model, or reject the model in favour of the myth, only they can know within themselves! The black horse warns them not to choose unwisely as their spiritual future hangs in the balance of their decision. The God myth will blind them to the spiritual salvation of the God model, just as the enclosure of an envelope prevents the reading of the letter until its seal is broken. For the letter is desperate for its message to be read, but the envelope does not want its seal to be broken. Even so, the truth wills out

eventually, "for there is nothing covered, that shall not be revealed; and hid, that not be known" (Matthew 10:26).

"They should kill one another," either the myth will kill the model, or the model will kill the myth. All of this of course will be played out quietly inside the battlefield of the domain of mind which is metaphored as the plain at the foot of the mount of Megiddo (sometimes Harmageddon, a place in northern Israel which was once a much fought over place). We note from scripture that many of the failed faithful will be "killed with peace" by refusing to even consider the choice between myth or model. They instead will avoid the troublesome bloodied minefield of the dilemma and will be killed by the peace of apathy and complacency.

We can deduce that the red horse clearly symbolises the bloody battlefield of the domain of mind where the God model must go to war with the God myth. This is sometimes called 'Golgotha' the place of the skull, where the truth is trampled underfoot for forty-two months or three and a half times in the intellectual wilderness. So, we sum up with the white horse of the God model battling against the pale horse of the traditional God myth. The red horse symbolises the domain of mind of the failed faithful where the dilemma of 'Armageddon' is fought. Amidst the backdrop of this troubling time a cold warning is issued to the Christian faithful, do not commit the unforgivable sin of the blasphemy against the Holy spirit of the deeper message of the newly revealed Gospel model, for the black horse carries the balance of your decision.

V.5

And when he had opened the third seal, I heard the third beast say, "Come and see." And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

5.

The white horse of the righteousness of Jesus goes to war with the pale horse of the God myth, and the battle ground is colored red. A black horse issues a warning to the failed faithful, to make to correct choice. They must reject the God myth and accept the model. Whatever they do, they must not damage the wine of the Gospel's message of salvation, nor the oil of its deeper message.

It is notable that although the rider of the black horse has the balances in his hand it is not his voice that speaks, but rather that the voice comes from within the midst of the four creatures of the Gospel story warning the faithful not to hurt the oil and wine of the newly revealed God model.

V.6

And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see you hurt not the oil and the wine.

6.

The oil and the wine metaphors are a likely reuse of Jesus turning the 'drinkable' water of the Old Testament into the more valuable wine of the New Testament. Do not put the new wine (message) of the new testament into the old bottles of the old testament lest the greater message should be spoiled by the lesser illumination. There is not enough information in the Old Testament to solve the God riddle but add the Gospel story with Alpha, and with both working together the 'Mystery of God' can be finished.

The oil is probably symbolic of the final part of what is drinkable or consumable. The first is the water of the Old Testament, the second is the wine of the New Testament, and the purest olive oil (most desirable of all) is symbolising the fully opened God model that has the greatest illumination of all. This would make the forbidden fruit of the Tree of Life the very best quality olives that the 'oil' is made from.

V.7

And when he had opened the fourth seal, I heard the voice of the fourth beast say, "Come and see".

7.

The fourth seal is opened, and a pale horse appears, and its rider is spiritual death.

The use of the pale colour for the horse is likely to symbolise opaqueness or obscurity of vision of the God myth, this is a direct contrast with the pure white horse that carries the Word of God (the God model).

After Armageddon, if the failed faithful have made the wrong choice by remaining followers of the God myth, they deny themselves the God model of spiritual salvation. The Tree of Life is denied to them, and it cannot save them, and the delusion of the myth will lead them further into the moral wilderness, with death, hell, and the grave of the bottomless pit.

V.8

And I looked and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given to them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

8.

The white horse symbolises righteousness (read CH.19:11-13), going to war with the pale horse that symbolises spiritual death.

There is an obvious connection between the two white horses of chapters six and nineteen. The pale horse is death, the red horse symbolises the blood spilled in the battle of Armageddon, and the black horse issues a warning to the faithful that they should make the right choice.

With the four horses, the authors add some extra colour to their narrative by giving each horse a different tone, but their different colours also enable a clear separation of the four into their various symbolic meanings.

As far as we can reasonably make out.....

The white horse and rider symbolises the righteousness of the Word of God model.....

Going into battle with the pale horse and rider of the spiritual death of the myth.....

The battle itself is the red horse and rider of those who must engage in Armageddon. The battle of the dilemma will take away the apathetic peace of the failed faithful who have settled for the God myth rather than searching for the God model.....

The black horse and rider symbolises the balance of the choice to be made. Sitting upon the black horse of decision, what should the faithful do? Should they continue believing in the God myth, or chose to covert to the God model? If they chose wrongly, they would hurt the oil and wine of the secret testament, so tipping the final judgment against themselves.

The Collapse of the God Myth Begins to Take Effect

"come out of her (the mystery that leads to the myth) my people."

V.9

And when he had opened the fifth seal, I saw under the alter the souls of them that were slain for the word of God, and for the testimony which they held:

9.

As said, the souls of the martyrs and the true saints who suffered so much to keep the God story alive with its secret message safely preserved within. They are dead but they shall never be forgotten, and their precious souls will always live in the hearts and minds of the true faithful for evermore.

V.10

And they cried with a loud voice, saying, how long, o lord, holy and true, do you not judge and avenge our blood on them that dwell on the earth?

10.

The lament of all who gave up their lives for the Word of God. How long will the time be when the deeper truth can finally emerge from within the God story and for the wicked to be judged?

V.11

And white robes were given to every one of them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.

11.

'Robes of righteousness were given them,' but the God authors could not have known how long it would take for their secret message to come to light in the world. Before then, the early faithful had to spread the word and suffer greatly for 'The Word.'

'That they should rest yet for a little season,' is another way of saying 'Time, Times and the Dividing of Time.' After the times have passed, the true servants of God (although dead) will be among the army of the riders of the white horse of the Word of God.

V.12

And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

12.

Later in revelation CH. 12:1, we read "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." This is obviously Mary and likely to be the primary author of the Gospel parable. To the Christians her story is understood as being a light of literal truth. But when 'the mystery of God is finished' CH. 10:7, it will be realised that Mary's Jesus story is only a parable. Their faith in an afterlife will crash to the ground just like the prophecy of the tower of Babel.

To the Christians, Mary being the mother of Jesus is much revered. Her and her man-child story are clothed with the sun and under her feet the light of the moon. And this is the nub of it, that her Gospel story is seen as being literally true by Christians, but when they realise it is only a parable, that light they believe in will become black as sackcloth and the moon as blood.

The metaphor of verse twelve's opening of the sixth seal being opened is likened to the lesser light of the sun and moon of Mary's Gospel story as becoming darkened dashing the apparent bright hopes of the Christian belief system. There never was a Jesus or a virgin birth, the whole thing is a parable, the deeper message of which can enlighten those who wish to be illuminated, whilst having kept its secret message from those who are less mindful. However, the opening of the seal forces out the greater light of the model, and the dilemma of Armageddon begins.

V.13

And the stars of heaven fell to the earth, even as a fig tree casts her untimely figs, when she is shaken of a mighty wind.

13.

Two metaphors of a fall of what was once believed in. Heaven is the mind domain of the God myth faithful, the stars that once gave a supposed illumination are symbolic of the lights within their belief system. These stars of light will darken and fall to the lowly earth domain, as the sun becomes black as sackcloth of hair, and the moon becomes as blood. The fig tree metaphor we could compare to being the opposite of the more enlightening fruit of the Tree of life. As the great wind of the opening of the seals take effect, the lesser fruit of the God myth fig tree fall to earth just like the stars. What was once certain faith is now thrown into question and a great doubt hangs over the mindset of the failed faithful, for they have failed to search deeper into the God story to find the hidden message that has now become a threat to them.

Or it could be the other way around. The figs falling from the tree might be symbolic of the fruit of the Tree of life giving up its fruit when it is shaken by the great wind of the God model emerging from the Good story. It does not really matter which way we interpret the symbolism of the figs falling from the tree, as long as we get the general idea of a time of great trouble for the failed faithful when the three and a half times of the God story mystery comes to an untimely end.

Either way, another metaphorical description of the great disappointment for the Christian faithful. They now understand that the Gospel story is parable. There are no miracles, no afterlife and Jesus was not a real person who came back from the dead. The bright stars that make up the belief system of the faithful fall from the heaven of their minds.

We can visualise stars of light, and the lesser fruit falling to earth from the heaven of the faithful to the God myth. 'Untimely figs falling,' connects the indeterminate time period of three and a half times that the God model must remain a mystery. No one knows when the second coming of the secret subtext of the Gospel story will be revealed, therefore it will be very untimely indeed.

6:15

We can also imagine the God myth as being like a house of cards precariously built and balanced on a knife edged between faith and doubt. The great wind of the opening of the seals reveals the God story to be a parable, and with the validity of the literal interpretation of the God story now being questioned, faith in the God myth in collapses.

V:14

And the heaven departed as a scroll when it is rolled together: and every mountain and island were moved out of their places.

14.

The visualisation here in the form of an ancient scroll that has to be weighted at top and bottom to hold it open. Suddenly and without warning, the weights are removed, and the scroll closes up hiding the words that were once viewed, and what was once thought to be literal truth is no longer valid.

We can reasonably assume that 'every mountain' symbolises the collective faith of any of the Christian churches holden to the God myth, and the islands symbolise the individuals who also harbor the myth. These islands might be the individual thinkers such as theologians, religious thinkers, Bible scholars, and all who search vainly along the literal edge of the two-edged sword of the God story. In the absence of any other way of interpreting the God story, the failed faithful will be led to the myth rather than the model. But when the model is realised, the myth departs of its limited meaning, and those of the mountains of the collective of each larger church, and the individual islands of the smaller faiths, sects, cults, and individual God searcher, will be moved out of their places. Their places being their 'failed to find the God model' status within the general search for the deeper message of the God story. They came, they saw, but they did not conquer the mystery that led them to the God myth and away from the God model.

In verse eight of chapter eight, 'the second angel sounded, and as it were a great mountain burning with fire was cast into the sea.' In this verse the 'mountain' it is more likely to be a mix of the God myth itself being rejected by the recovered faithful and cast into the sea, together with all those churches that remain holden to the myth also being rejected.

We might add that the giant rock of the God myth, and all of the stubborn islands of mistaken interpretation will not be able to stand before emergence of the model from the story. The prophecy is that all components of the myth may once have had their places in our considerations, but the greater light of the model will move them away.

The prophecy continues with more metaphors that give us abstract pictures of the collapse of the God myth.

V.15

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondsman, and every free man, hid themselves in the dens and in the rocks of the mountains:

15.

A simple list of all both free and bond, the great and the rich, all who are in authority, in fact all who are symbolically resented by the characters in the God story. It is difficult for us to know whether these are simply atheists who do not believe in God, or those of other religions who reject the Gospel, or if they are the failed faithful of the Christian churches who have failed to search any further for the deeper message. As a cover-all we might assume it is everyone, believer, and nonbeliever, the faithful and the false faithful. The non-believers who reject because they cannot accept the fantastic things described in the Jesus story, and also the those who do believe but interpret the Gospel incorrectly.

Whether the Jesus story is accepted or rejected, everyone has gotten it wrong! The God story does mean something after all, but nothing like the

way it always been assumed to be. Not literal truth and impossible historical fact, but a philosopher's abstract model of the universal human condition of the death of conscience, the evils of the moral wilderness, and the escape and recovery.

Those in particular who will 'hide themselves in the dens and in the rocks of the mountains,' will likely be the clergy and church leaders who will have to convert their congregations to the God model. Although they have the intellect to understand, they will feign ignorance even though they are secretly as wise as hawks in the hope that they might escape their responsibilities to teach the model. The God story and the Gospel story are bread and butter to them, and they are unlikely to shout the God model from the rooftops for fear of losing their livelihoods. Cowards always run and hide from their responsibilities!

V.16

And said to the mountains and rocks, fall on us, and hide us from the face of him that sits on the throne, and from the wrath of the lamb:

16.

And may the rocks fall on us say the captains of the clergy and the rich men of the church leaderships, and everyone who believed or did not believe, all are wrong about the God story and now have to deal with the implications of the God model with its greater truth.

We can visualise the cowardly church leaders and clergy who have exploited the gullible minds of their congregations with the God myth for so long. They have failed to search deeper into the God story to find the secret testament so that they could have enlightened others (the parable of the Talents). For two-thousand years, the collective of all the Christian church leaders, the clergy, religious thinkers, theologians, and the more intelligent among the laity, have been lazy with apathy. Now that the secret testament has been revealed, a great fear falls on them. Now they

must admit to themselves and to the whole world that they were wrong in teaching the God myth.

V.17

For the great day of his wrath is come; and who shall be able to stand?

17.

Who will be able to stand before the truth of the God parable? Who among the failed faithful will convert from the delusion of the myth to the enlightenment of the model?

This chapter finishes with a declaration of the anger of a God that does not really exist. The character-factor value of the God of the Bible is our inner conscience; therefore, it is from within that we are judged by the conscience that we have killed. The real question is who among the more sensitive of the faithful can stand before their own conscience if they reject the God model for the sake of the myth?

The truth is a force of enlightenment but is also a judge and punisher of the wrongdoer. The judgment is that if the failed faithful are to recover, they must re-evaluate everything they have ever believed and adjust accordingly. If they do not then the punishment is hell, death, and the grave (of the spiritual kind of course).

End of Commentary.

The Question is Posed..... Which Horse Should the Failed Faithful Follow?

The first of the six seals have been opened revealing four horse-beasts. Two of these symbolise those who will ride on the back of the God myth, and those who will convert to the God model. A red horse symbolises the inner battle of Armageddon, and a black horse warns via the voice from

the four gospels that the failed faithful must follow the correct horse. If they ride the follow the white horse, they have accepted the newly reveal testament of the unsealed God story. But if they follow the pale horse of obscure vision (through the glass darkly), they have rejected the God model by default and must remain in the moral wilderness that Cain was banished to.

The souls of the past faithful (the saints) who understood but had to remain silent are recognised. There is a warning of a time of trouble brewing for the failed faithful. Who will stand and who will fall as the two horns of the dilemma lock in combat upon the opening of the seventh seal?

End of Chapter Six