

QVAREIA - THE APPRENTICE

Module 10 - Understanding Destruction

Lesson 3: Angelic Forces of Destruction

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QVAREIA

WELCOME

Welcome to this lesson of the Quareia curriculum.

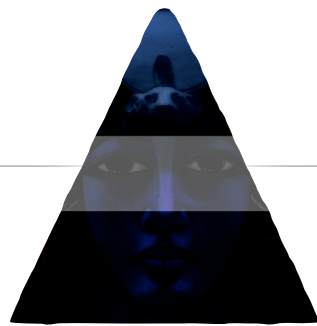
The Quareia takes a magical apprentice from the beginning of magic to the level of adeptship and beyond. The course has no superfluous text; there is no dressing, no padding – everything is in its place and everything within the course has a good reason to be there.

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So remember - in order for this course to work, it is wise to work with the lessons in sequence. If you don't, it won't work.

Yours,

Josephine McCarthy



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Module 10 - Understanding Destruction

Lesson 3: Angelic Forces of Destruction

In the last lesson we looked at small, everyday tides of destruction, and also at the dynamics of destruction deities. Along with these deities, various land beings, spirits, powers, and underworld beings also play a part in destruction, usually at a more localised level.

Behind all these are the angelic beings who trigger, filter, and dispense destruction. The dispensers are well known to us through various Biblical and Egyptian texts. The Book of Revelation in the New Testament is an orgy of destructive angels let loose. In this lesson we will look at the angelic beings who operate within the dynamic of destruction. We will begin with the ones who operate in our world, then track back across the threshold to the angels who work behind this dynamic. You will encounter or work with all these beings at some point in your magical life as an adept, and the process of stepping towards that work starts here.

So let us look at the ones who operate directly in our world first, from the smallest action to the biggest.

Angels in the manifest world

Angels are a bit like layers of glue that hold the inner and outer worlds together. Without angelic beings, there is no creation, there are no inner worlds; there is only Divine Consciousness. The deepest, truest nature of angelic beings is beyond our human capacity to understand, so we struggle to define our experiences with these beings.

Much has been written over the millennia about these beings, and each culture has their own way of describing, naming, and classifying them. Very old cultures named the angelic beings they encountered in terms of what they did and how they appeared. Newer cultures, and Western magic in particular, have devolved into classifying them in a strict hierarchy and giving them names, symbols, icons, colours, crystals, days of the week, hours of the day etc. to the point of being silly.

The way I learned to identify them was by how they appeared in vision and by their function: the old-fashioned way. This leaves no room for mistakes. If as a modern magician you learn them the 'name way,' as many magicians do, then you risk knowing an angel's names and attributes without knowing about their function and appearance, and subsequently may find yourself unable to hack through that dross to come into their presence. In a way this is probably a good thing, as such filtering keeps the curious away from something that could destroy them.

When you get to the layer of destructive angels, it really becomes apparent how far away a lot (not all) of modern magic is from understanding these beings. The rest of this lesson will look at angelic beings by what they do, and how and under what circumstances they appear. When you read magical books, you will then be able to spot whether the writer has really worked with these beings, and regardless of how they refer to them, you will know their work is worth looking at. Also, you will soon spot if they have copied their descriptions without understanding.

Angels and land tides

The small tides of destruction that flow across the land are triggered by angelic beings. A bit like a chain of gates, angelic beings form a series of layers that trigger and filter power, in this case destructive power, from the deep inner impulse right the way through to localised expressions of destruction. This localised expression of destruction then flows through the deities, land beings, and land/nature features, and then we end up on the receiving end.

These angels are akin to the last ‘gate’ before we get the destruction at our door. Because they are so close to our existence and local land, they often appear in a human or animal form we can recognise and relate to. We see these beings depicted on the walls of Ancient Egyptian temples and tombs (Tomb KV 14, Theban West Bank is a good example) and on the walls of the temples of Tibet. Often they are presented as a sort of ‘combined’ presentation of both angel (lots of eyes, wings, fire) and deities. These are frequently referred to as ‘demons’ in a non-Biblical sense.

Whereas an angel of death at this local level would potentially connect directly with a human, destructive angels for the most part tend to work through other beings (deities, land spirits) or directly on the land itself. When the destructive force is triggered to flow, the angelic beings bridge this power (which has already been formed in its potential expression—fire, storm, madness, war, etc.) into the local land/deity/community of beings and they then bring about the destruction. Why such triggers and catalysts occur at particular times in particular places, I do not know. Sometimes it is obvious and sometimes it is confounding.

When particular areas frequently trigger such events, they become known in local folklore, as do the deities or spirits who dispense this destruction to us. This is why it is so important to know the local history, legends, mythology, etc. of a place where such destruction frequently happens. Sometimes the destruction can simply be the result of a bad relationship between the local civilisation(s) and faery/land beings. But other times it seems to be embedded in the land or manifest for no apparent reason.

For a magician, knowing the angelic dynamic behind a destructive situation or place can help identify exactly what the mechanism is, what caused it, and whether or not it can be deflected.

It also relates to the principle that everything works in layers or octaves: behind every destroying deity is an angelic being who is a gate for the destructive power to flow through, be they small local deities or vast deities. Behind every destructive event is a chain of triggers, gates, and the power of formation.

Because this layer of angelic beings works so near us and in our own time frame, it can often be impossible to understand the larger dynamic in action, as often the true end results of a destructive event are not seen for many years to come. When you look at these destructive events, as a magician you must not get entangled in the destruction's emotive aspect: it is really important to be able simply to observe without judgement. This makes it easier for other beings to work with you to bring about a balance, or to deflect the destruction when appropriate. Once you react emotionally, you become entangled in the dynamic itself.

It's a bit like being a paramedic called out to a massive car pileup with many deaths and terrible injuries. If you let yourself engage emotionally in the event, you become destroyed yourself. The paramedic has to maintain a sense of separation in order to focus on the injured and do their job effectively. So it is with magicians in such instances. You cannot be helpful if you rage against the destruction and judge it.

For instance, should you come across an area that seems endlessly afflicted by accidents and deaths—we all know of some 'black spot' like this—then instead of raging at God for 'letting something like this happen' (the default attitude for many religions and magical paths), it is better to look magically whether there is an identifiable reason for the repeated destruction, and if so, whether it can be worked with or is best left to do its job.

Sometimes 'black spots' are simply the result of things being together in the wrong place: a power spot versus a highway, for example, or a place of death/destruction/the underworld with a city built on top of it. In such cases, the purpose of the angelic beings behind the power spot is to flow destruction constantly in balance to a creative spot or power flow somewhere else: the spot dispenses destruction by its very nature. In the natural order

of things, such a place would be fine, but when it collides with human civilisations it all goes horribly wrong.

Other destructive build-ups flow with seasons or are triggered by something happening locally. In such cases when angelic beings are triggered into action, the magician can look beyond the surface presentation, understand the angelic being behind the place/situation, and look for a way to redirect the flow, or at least find a less destructive way for it to manifest—if that does not alter the overall pattern that needs to express.

Sometimes this can be scarily simple: perhaps an object that mediates destruction has been picked up and taken into a house. All that must happen to stop the destructive chaos is to take the object back out again and put it back where it belongs.

Rather than spend a lot of time looking at the ground-level effects, we will move straight on to the bigger, more magical aspects of these angelic beings. As for ground-level angels, you will come across enough of them over the course of your training to find out about them yourself.

Angels bound and waiting

These angels are like the polar opposite of the angelic beings who operate through local spirits and deities. Whereas local destructive angels mostly tend just to bustle about happily doing their stuff, these are much bigger and scarier beings who are bound into manifest nature.

They are a mirror of the vast angelic powers bound in the inner worlds and the inner landscape, and they are not released until their specific time for action arrives. Just as the inner landscapes hold these beings in profound sleep, so too does the land. An octave of this can be found in the legends of great kings or queens asleep in a mountain, something you have already looked at.

The angels bound in the landscape are true powers of destruction and have nothing in common with humanity whatsoever. They do not present in any way that we can relate to in terms of how they appear, and they are removed enough from us that we cannot communicate with them as we can with our local destroying angel squad. They are the gates behind vast forces

of nature that when unleashed bring wave upon wave of horrific destruction until the job at hand has been done.

There are references to these beings in various ancient texts. Sometimes they are referred to as bound angels (you will read a text for your practical work that mentions these) and other times as vast destructive beings, serpents (Apep), and so forth. The common denominators are that they are bound into the land, are vastly powerful, and destructive if released. As magicians, we do not go near these guys. We tiptoe very softly round them and hope they don't hear us. The only reason you need to know about these beings is so that you know not to try and wake them if you ever come across one in vision.

If you wish to understand the universe, think of energy, frequency and vibration—Nikola Tesla.

(I think you would find reading Tesla's autobiography illuminating.)

The Three are One, and that One stands above. The Seven are divided; three are over against three, and one stands between the triads. The Twelve stand as in warfare; three are friends, three are enemies; three are life givers; three are destroyers—Sefer Yetzirah

Angels of the thresholds

Now we are getting to the angels written about by visionaries and mystics, whose writings are often deeply misunderstood by those who read them without having had any direct experience themselves. This stage of your training is unsuitable for giving you such direct experience, but you will come to that threshold as you progress. First comes the text. Some of them you will understand, some you will not. Do not treat the bits you do not un-

derstand as a puzzle to be solved; just let the words sit with you. The understanding will unfold at a time that is right for you as an individual.

The angels that stand upon the threshold between the manifest world and the inner world of creation are vast and powerful beings. They mediate Divine Consciousness transformed into energy that is ready to flow out to the world. They mediate creation and destruction as an energy that has not yet taken form. The energy the angels of destruction mediate is the power of air and fire (think about the directional implications: the creation of a destructive pulse that flows into the future). Once this destruction has run its course, the energetic pattern and remnants are mediated back out of the world; magically the directions for this are west and north (the angels of death).

The angels of destruction are not subdivided and are the same angels who release creation: they are two sides of the same power. Destruction and creation are sometimes mediated simultaneously and sometimes separately depending on how the power is forming.

There are a few ways these dynamics are released. You have already worked with two of them: limitation/grindstone, unravelling/threshing floor. These are the two base dynamics (hold or release) that come into play when an angel is triggered to mediate destruction or creation. From these dynamics there are angelic powers that, working through those two opposing powers, dispense or bridge destruction (or creation) in specific ways.

Here is an example of two of them. I have chosen these two as they are the ones that are most apparent, and they appear in many ancient and Biblical texts.

One mediates through utterance/sound, and the other mediates through fire.

The angel who mediates through the power of sound I call the Utterer, as this being utters into creation and utters destruction. It is the angel that reveals to a human by whispering to them, inspires them, reveals to them; and the same angel makes a sound that destroys everything. This is a root power that creates change in the pattern of existence using sound and vibration. And when this angel intentionally falls silent, i.e. withholds the sound, the silence triggers total destruction. The sounds of creation and destruction keep the manifest world alive. The withholding of sound by this angel pre-

vents the Word from being mediated to the world: nothing is named into existence, so no new creation happens. It is destruction by withholding life.

Then there is the angel who mediates destruction through fire: it bridges that fire power out into the world where it manifests as war, disease, conflict, drought, etc. Magically this angel spills the fire power out into the world, and when it is mediated for destruction it flows into the land and into humanity, creating friction and triggering the 'fire' side of nature.

As I write this, a huge amount of vicious conflict has been unleashed into the world, with war, torture, beheadings, rapes, and the destruction of ancient sites. In the three years that preceded this, I started to see a massive build-up of angelic fire in the inner desert (the inner landscape). I was told very clearly to stay out of this inner realm.

At first I thought it was just me, but over the next eighteen months I received more and more correspondence from adepts around the world who were having the same experience and were getting very concerned. They too were seeing this build-up of fire and had been given the same warning. We all felt a terrible sense of energetic burden to the point of exhaustion, and a horrible sense of foreboding. We are now at the phase where it is passing over the threshold out into the world and the angel is still mediating the destructive fire, which means we are not yet at the end of it.

Once the angel withdraws, the destruction in the manifest world will continue until it burns itself out and has done its job, but no new or constant fire will be expressed. The inner job will be done, and the outer expression of destruction will run its course, slow down, and eventually clear itself.

Patterns of destruction that repeat

The waves of destruction like the ones described in the Book of Revelation are not one-off events; rather the book describes a template of destruction that is triggered and released. We can see the magical pattern in the template and use it to spot the same dance of destruction happening again. It is very likely that the writer of Revelations was aware of these patterns and used their knowledge of the patterns to create such text.

When a mystic or visionary is shown this pattern of destruction in dreams or visions, they are seeing the template in action. That template will appear as a series of events, some of which are specific to that particular out-
age of destruction, and some of which are the manifestations of the pattern
itself. If a person sees this pattern and does not understand the keys of the
manifestation, they will think that the whole thing is ‘the end.’ This has of-
ten happened in our history, and many a visionary has stated that the ‘end is
nigh’ and everyone is going to die or ascend to heaven in a puff of judge-
ment. To be fair, if a person does not know what they are looking at then the
experience can be truly terrifying, and it really will seem like the end of the
world.

But a visionary who knows the pattern will see the specifics—i.e. the de-
struction specific to their time and its events. They will also see/hear the
keys which tell them what type of destruction it is, how extensive it will be in
terms of time and civilisation, what beings and powers are involved, and—
crucially—how to work within it.

When we read these revelation accounts, we have to take into account
what is specific to their times (by how it presents), and what are the keys
and the repeating patterns. Also, very importantly, we have to take into ac-
count the religion, culture, vocabulary, and mindset of the visionary on the
receiving end of the vision. We also have to be able to spot where the writer
is using the pattern to create a new pattern, i.e. a curse.

Often one also has to sift through the account to see what was truly vi-
sionary, and what was added from the writer’s own knowledge or drawn
from previous texts and stories in order to make a point. Usually these texts
have a measure of both.

As magicians, it is important to understand these patterns, particularly
when they are patterns of destruction that are being mediated by threshold
angels, as such events usually change the world forever. We cannot stop
them, but we can be of unconditional service, and we also need to be aware
of such events in terms of how we conduct ourselves magically and out in
the world while they are occurring.

When we look at these destructive revelations (the ancient texts of vari-
ous cultures each contain their own versions), the first thing we have to dis-
regard is the religious element. As magicians we need to know the mechan-
ics, and although some mechanics can be hidden within dogma, the religious

dogma itself must be placed to one side. Then we peel out the specifics that tell us what the destruction is doing in that particular instance (unless we are reading a revelation of the future). We don't need to know what happened; we need to know how it happened. It's a bit like doing a dissection.

To do that, you need to know what you are looking at, and this knowledge comes from training and direct experience. At this stage, you are simply learning that these revelations and sacred or magical texts should not be read dogmatically, but looked at magically. Working this way, and with the element of the destructive angels, you also begin to learn some of the inner visual vocabulary of these beings.

This way, when you experience something in vision connected to the actions of these beings, you will understand what you are looking at.

We will approach this as practical work by going through the Revelations of John of Patmos. We will separate out the religious overlay (which was his vocabulary of understanding), the bits which relate to the events of his time which he was writing about and projecting as visions as though they were future events, and the angelic pattern of destruction that is not specific to those events but rather tells us about the powers that dispense such destruction.

His writing is a mix of religious fervour, genuine visions, and his politics; and he adds in aspects of older mythology and mystical accounts just to make sure people pay attention. He most likely was not meaning to deceive or create a mythology. Rather, reusing well-known aspects of old stories was an accepted technique of his time for making particular points.

In Revelations, John writes about the events of his time happening in Jerusalem (the siege of Jerusalem in 70AD). He writes about the hatred of Rome and the Roman Empire, and clothes it in visionary keys of prophetic destruction. He uses ancient angelic key patterns to curse Rome, and also to establish that Rome is bad, and that the messianic Jews of the time are good. It is a jumble of ancient keys, snippets of mysticism, and political and religious criticism cloaked in allegory. It sets apart who in his mind is good and who is not.

Learning to sift through such a mess is an important skill, for in it John has scattered references to ancient knowledge and fragments of angelic mysticism. We can extract these elements from the politics and curses

in order to learn what was known at the time about deep magic and angelic destruction.

Revelations: King James Version

[1] The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

[2] Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

[3] Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

[4] John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne.

Comment: *This mention of the seven spirits, which repeats a lot, tells us that this is within the Judaic spiritual structure—the seven lights are the pattern of the Judaic revelation/Kabbalah, with the central flame being the Shekinah or the light of Divinity within the darkness of substance—the female aspect of Divine Consciousness within substance, the complete vessel. The other six are the negative and positive aspects, creation and destruction of the manifest world. The description of this can be found in the Sefer Yetzirah. So straight away we know that John of Patmos was either familiar with the inner mysteries of the Jewish pattern and is alluding to them, or they were revealed to him by the Utterer and he missed the point.*

[5] And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

Comment: Many think this sacrificial aspect of Christianity is specific to that religion. However it is an ancient dynamic that repeats in the Mysteries of many ancient cultures, most notably the Egyptian Mysteries.

[6] And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

[7] Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

[8] I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Comment: This is a declaration of Divine Consciousness flowing in and out of manifestation, creation and destruction, so we know this utterance is coming from the bridge that stands on the threshold. Which in turn means: sit up and take notice, big heavy dude in action.

[9] I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

[10] I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

[11] Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

[12] And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

Comment: Seeing as candlesticks did not exist at the time this was supposed to be written, you would read this as seven golden lamps. Might seem a bit fussy, but as you will discover in future work, the most minor difference can sometimes be of major importance. It is not important in this instance, but you need to be aware that religious text is often filtered and

'brought up to date' by subsequent writers, and for a magician it is important to be aware of that.

[13] And in the midst of the seven candlesticks one like unto the Son of man) clothed with a garment down to the foot, and girt about the paps with a golden girdle.

[14] His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

[15] And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

Comment: *this is a description of an angelic being appearing in the form of a human. The term Son of God or Son of Man was often used at that time in some of the overlapping cultures, mainly Greek and Roman, and referred to either an angelic being, a king, or a person of great worth.*

[16] And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

Comment: his utterance is one that can create or destroy – the two edged sword

[17] And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

[18] I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Comment: *The angel with the dual power, working through utterance (two edged sword), the power of magical east, uses the right hand..... judgement. He lays his hand upon John to weigh his scales to ensure he is a clear vessel. He also defines that power of the threshing floor/judgement by saying 'have the keys to heaven and hell.'*

[19] Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

[20] The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

Comment: *The seven angels/stars again tell us this is about the Judaic pattern (the seven flames are about the inner structure of the temple) and holding in the right hand means that the Jewish faith/culture is about to be judged.*

Rev.2

[1] Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

[2] I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

Comment: *Here the angel tells John that he has looked/weighed his scales and seen that he strives for balance. He also tells that there are many in positions of spiritual power, some apostles, who have been judged and found wanting. There is also a deeper dynamic here, where those who hold spiritual countenance who are yet dishonest/unbalanced will be judged the harshest. It also shows us, from a historical perspective, that people within fledgling religions and magical movements corrupt very quickly. Just because someone was connected to a 'source' does not mean they have fully understood that source. In magic, Regardie is a good example of this—he was close to Crowley and was his secretary, but most of what Crowley was alluding to went straight over Regardie's head.*

[3] And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

[4] Nevertheless I have somewhat against thee, because thou hast left thy first love.

[5] Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

[6] But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

[7] He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

[8] And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

[9] I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

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

[11] He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

Comment: Egyptian reference—you learned about the second death in an earlier module. This also shows us the extent of the influence of Egyptian mysticism on the Jewish mysticism of the time.

[12] And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

Comment: The utterance and the two-edged sword is something you will work with as an adept. Such utterance declares something into creation (a revelation) and also as limiter triggers the scales of judgement. In other words, people who are ready to hear are filled with the mysteries and those who are not are destroyed. Nice huh. It tells us that this revela-

tion speaks about a time of judgement (which is not the end of the world, as this dynamic appears cyclically over time).

[13] *I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.*

[14] *But I have a few things against thee, because thou hast 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 unto idols, and to commit fornication.*

Comment: *To eat the foods sacrificed to the gods.... Also tells us that some of the 'Children of Israel' were holding fast to old ways of working with deities. And the Essenes were very much against sex and having children. They felt the world was at an end and that people should be preparing for judgement, not procreating.*

[15] *So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.*

[16] *Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.*

[17] *He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I 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 knoweth saving he that receiveth it.*

Comment: *Remember your work with the stone at the centre of all things, and its heartbeat?*

[18] *And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;*

Comment: Notice how the son of Man (a description of a human appearing angel) has suddenly become the Son of God? At the time that Revelations was written, the term Son of God was applied to kings, angels, and very pure mystical men: it did not literally mean God's son. If you want to research this, there is a lot of text out there and you will find the term used many times in many different contexts. Julius Caesar was referred to as the Son of God by his son Augustus. So when you read texts like this, you have to put the title in the context of the text to figure out which type of Son of God they are referring to. In Revelations, it refers to what we would consider an archangel, a powerful angel of the threshold who utters creation and destruction, and yet can take up the appearance of a human form. Such an understanding gives this text a whole other meaning.

[19] I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

[20] Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

Comment: A reference to Pagan worship still in action at the time and the obvious clash of ideals between the Pagan community and the Jewish community. So you begin to also see smatterings of local religious politics of the time.

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

[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.

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

[24] But unto you I say, and unto 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 none other burden.

[25] *But that which ye have already hold fast till I come.*

[26] *And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:*

[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 received of my Father.*

[28] *And I will give him the morning star.*

[29] *He that hath an ear, let him hear what the Spirit saith unto the churches.*

Rev.3

[1] *And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.*

[2] *Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.*

[3] *Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.*

[4] *Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.*

[5] *He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.*

Comment: *Interesting comment about the book of life, which is linked to judgement and is similar in dynamic to the scales of Ma'at and the proclamation of the heart. We can also see where some of the early editing has probably come in where it is leaning the text towards a 'second coming' and beginning to try to establish that this voice is not an angel but a messiah. One way to look at this in more depth, if you are interested, is to look at the Greek text.*

If you take away the immediacy (i.e. this is about to happen; basically it already had), the text reiterates the pattern of a judgment dynamic flowing out into the world. The use of the term Book of Life (look up book of life, Yom Kippur and Rosh Hashana) points to an action of the Threshing Floor dynamic while still in life, as opposed to being judged in death. Then remember that this religion is deeply connected to the Threshing Floor that became Jerusalem. We are seeing a wave of the destruction/judgement that flows incessantly from this place.

[6] He that hath an ear, let him hear what the Spirit saith unto the churches.

[7] And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

[8] I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

[9] Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

[10] Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

[11] Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

[12] Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

[13] He that hath an ear, let him hear what the Spirit saith unto the churches.

[14] And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

[15] I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

[16] So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

[17] Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

[18] I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

[19] As many as I love, I rebuke and chasten: be zealous therefore, and repent.

[20] Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

[21] To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

[22] He that hath an ear, let him hear what the Spirit saith unto the churches.

Okay, now we are finally getting to the angels and their actions. The text up to now has been more or less about judgement, and telling people to get their act together: this was a major focus of the Essenes at the time, that basically the world was about to end so y'all better clean up your act so you can be judged in life.

The deeper wisdom behind this, which was probably what the author was drawing upon either from direct knowledge or from earlier texts, is that

during powerful times (for everyday people) and all the time (for mystics and magicians) it is best to be constantly working on your own scales so that you can flow through the death and underworld mysteries while in life.

Rev.4

[1] After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

[2] And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.

[3] And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

[4] And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

[5] And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

[6] And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

Comment: *The throne is not a literal throne; it is the power that upholds a pattern. For example in ancient Egypt the throne of the Pharaoh is called the throne of Isis, as Isis is the goddess who upholds the pattern of Egyptian sovereignty. The description of the four beasts is a description of angelic beings. (Many eyes, big clue!) The four beasts described in this text (they appear a few times) are angelic beings that magicians sometimes cross paths with. When a magician does come across one of these beings in*

vision, you know that you are getting close to the inner pattern that upholds the relationship between Divinity and humanity.

[7] And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

[8] And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

Comment: *Put aside the religious aspect of the last sentence and you get an angelic description (wings, eyes): they do not rest (angelic beings are in constant motion and action, like bees) and the utterance of the past, present, and future of the manifest existence of Divinity within substance (the mediation of Divine power into the stream of time/substance). So we know these 'beasts' are threshold angels. From a personal magical perspective I have comes across two of these beings in visionary work. That experience brought a whole new understanding to the animal presentations within Egyptian writings.*

[9] And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

[10] The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

[11] Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

Rev.5

[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.

[2] And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

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

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

Comment: Notice the use of the right hand. You will also notice that in Christian texts, the left hand is hardly mentioned. Because of that, people began to assume that the left hand is 'bad' (hence 'left hand path' in magic). This is the result of magical ignorance and not understanding the keys that the readers of this text in its own time would have understood. Right hand is the scales, the vessel, the harvest. The whole text of Revelations is about judgement (a sort of end-of-year exam for humanity!), and when the description of the right hand is used in these texts, it always refers to judgement/harvest: sitting to the right hand of God means that the person or angel has been judged and found balanced, therefore they are within the Divine pattern.

The first sentence of this highlighted text tells us, because the book is in the right hand, that a mystical judgement is about to happen: the book of life holds all the deeds of a person, a nation, and humanity: think back to the books in the library that are in fact people... Everyone has a 'book of life', which is essentially the changes you have made to your pattern throughout your life by your learning, choices, and actions.

In these verses, the book is the book of life for a nation, and it is sealed. Notice the very depressed voice that cannot find a man worthy to open and read the book. This is a criticism of the state of the nation at that time. It is essentially saying, 'Jerusalem, you are in deep doodoo'.

From this point on, as the text is so long and you should also have the chance to work things out for yourself, I will only comment on the bits that are really important for you to understand. But now that you have an idea about how to look at these types of texts, you can research the meanings behind certain descriptions. Just don't use new age/conspiracy/off-the-wall websites; instead look at history, theology, and even simply google the term and look at the various theological and historical arguments. From there, use your knowledge and your common sense to pinpoint what is actually being described. (Clue: no aliens, no giants, not religion, no messiahs.)

[5] And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

[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.

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

[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.

[9] And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

Comment: *The sacrificial aspect of this text is not specific and is not describing a messiah in terms of Jesus alone. It is a complicated situation that would not make sense to you at this stage, but something you will work deeply into as an adept. It became Christianised in light of the time, the sect, etc., but like the aspect of judgement it refers to a magical dynamic, the sacrificial king, and something that repeats across time. So don't get sucked into the one-messiah-come-to-save-us stuff.*

Some of these visuals/descriptions are from old patterns that were copied by writers from older texts to make a point. But sometimes they were describing a powerful inner event/tide that they were in the midst of. They may have thought it was only them, at only this time, but in fact it is something that happens periodically.

[10] And hast made us unto our God kings and priests: and we shall reign on the earth.

[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;

[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.

[13] And every creature which is in heaven, and on the 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 sitteth upon the throne, and unto the Lamb for ever and ever.

[14] And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

Rev.6

[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.

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

Comment: *The white horse is an inner contact/angelic being who carries the visionary to different realms. It is seen and worked with in many cultures, including the ancient Britons. Many visionary magicians*

have the experience of being carried by a white horse in the early stages of their work.

[3] And when he had opened the second seal, I heard the second beast say, Come and see.

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

[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.

[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 thou hurt not the oil and the wine.

Comment: *Scales and harvest.....work out what the angel is doing.*

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

[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 unto 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.

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

[10] And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

[11] And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their

fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

[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;

[13] And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

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

[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 bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

[16] And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

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

Rev. 7

[1] And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

Comment: *Note the reference to the four winds. These powers are what keep life and death flowing. Stopping the four winds brings silence: the angels of the directions cease their constant song of creation and destruction. That is when you know you are in deep doo-doo.*

[2] And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

[3] Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

[4] And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

[5] Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

[6] Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephtalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

[7] Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

[8] Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

[9] After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

[10] And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

[11] And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

[12] Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

[13] And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

[14] And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

[15] Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

[16] They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

[17] For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Rev.8

[1] And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

Comment: *Yeah, angels with watches...sorry, couldn't resist...but it refers to the Silence: the angels withhold their sound.*

[2] And I saw the seven angels which stood before God; and to them were given seven trumpets.

[3] And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

[4] And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

[5] And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

Comment: *Now we are getting to the angel of destruction who works through fire, and thus lightning. Again these threshold fire angels are connected with Judgement and Justice. For example, the Barakiel are an angelic being who is connected to Justice/Judgement, and operates through lightning and fire. There is a lot of bullshit on the web about the Barakiel, but we do have historical references in Mandaic on sixth century AD demon bowls. By this time, people had started to use names for the angels rather than descriptions of their action. The Barakiel were invoked to repel unjust curses.*

The angels connected with the Pulsa diNura (look it up) are also the angels of destruction connected to fire: they dispense the 'lashes of fire.' They are angels who guard the Mysteries and the 'Honour of the Divine', and who act as limiters.

[6] And the seven angels which had the seven trumpets prepared themselves to sound.

[7] The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

[8] And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

[9] And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

[10] And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

[11] And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

[12] And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

[13] And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

Rev.9

[1] And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

[2] And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

[3] And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

[4] And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

[5] And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

[6] And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

[7] And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

[8] And they had hair as the hair of women, and their teeth were as the teeth of lions.

[9] *And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.*

[10] *And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.*

[11] *And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.*

Comment: *Here is where you need a comment. And pay close attention, as this demonstrates how the author, who was in exile on Patmos (courtesy of the Romans, whom he pissed off), managed to criticise the Roman Empire by using terms that might go over the heads of the Romans but would be understood by the Jews.*

A lot of this text, Revelations, is about the situation in Jerusalem between the Romans and the Jews, and the siege of Jerusalem in 70AD. It is essentially, as a whole text, writing about the destruction of Jerusalem under the Romans, clothed in language the Romans would not understand. It is also essentially calling down the angels of destruction upon the Roman Empire in retaliation. The patterns of ancient knowledge of destruction, of magic, and of the mysteries are cleverly woven into the text.

So I am hoping by now you are starting to understand that Revelations was not a prophecy, rather it was a curse upon Rome. Every time it was read out loud, it gathered strength. Clever huh.

Apollyon bears reference to destruction - it is not a name but a noun formed from the Greek verb apollumi, “destroy.” Apollyon means “destroyer.” It is a play on words, as Apollo, at the time, was a major deity in Rome and was considered the protector of colonists. He is also deeply connected to the underworld. The writer is making a hidden reference to the deity of the Roman occupation of Jerusalem, and essentially calling them destructive bastards.

[12] *One woe is past; and, behold, there come two woes more hereafter.*

[13] And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

[14] Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

[15] And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

[16] And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

[17] And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

[18] By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

[19] For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

[20] And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

[21] Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

Rev. 10

[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:

[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:

Comment: *Another destructive angel of fire, one that balanced between destruction and creation, and kept the balance of the scales through wisdom. This is where Waite got his image for the tarot card Temperance. There is also magical significance of the placing of the feet, and which foot is stood on what. That one you can ponder on for yourself.*

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

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

Comment: *There are some things that should not be spoken!*

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

[6] And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

[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 hath declared to his servants the prophets.

[8] And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

[9] And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

[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.

Comment: *The angel of this description is one who appears and speaks to humans to teach through wisdom. Even though it is a massive powerful angel, it is one of the ones who works with magicians. The giving of a book to eat, that tastes of honey and makes the belly bitter is a well-known dynamic for magicians. When an angelic being places knowledge into you, it is given as a scroll you must eat. The knowledge it gives you often has profound beauty within it, but the magical action plays havoc with your intestines. It is a literal description...as many of us adepts have discovered!*

[11] And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

Rev. 11

[1] And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

Comment: *The use of the rod to measure a sacred place is something found in Egyptian history. After the Nile floods, when marker stones were moved by the waters, a holder of the rod, usually connected to a temple, would re measure and re establish the boundaries. This became a ritual action, and in this instance it refers to the angel telling a human to take measure of the religion.*

[2] But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

[3] And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

[4] These are the two olive trees, and the two candlesticks standing before the God of the earth.

[5] And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

[6] These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

[7] And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

[8] And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

[9] And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

[10] And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

[11] And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

[12] And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

[13] And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven

thousand: and the remnant were affrighted, and gave glory to the God of heaven.

[14] The second woe is past; and, behold, the third woe cometh quickly.

[15] And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

[16] And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

[17] Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

[18] And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

[19] And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Rev. 12

[1] 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:

[2] And she being with child cried, travailing in birth, and pained to be delivered.

[3] And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

[4] And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

[5] And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

[6] And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

Comment: *Here we are getting into deeper parts of the mysteries. See if you can figure it out. Bear in mind this is not prophecy, this is visionary description of the fall of Jerusalem, the battle between creation and destruction, and a description of the polarised power tensions of these vast angelic beings that play out repeatedly through time. It is also a veiled reference to the remnants of goddess powers, and the rising to full power of the monotheistic male religion. This is not a feminist issue, this is about unbalanced, polarised power that was gripping what had been a land of many deities with a father and a mother.*

[7] And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

[8] And prevailed not; neither was their place found any more in heaven.

[9] And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

[10] And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

[11] And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

[12] Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

[13] And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

[14] And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

[15] And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

[16] And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

Comment: *Notice in this battle with the woman, that the land itself comes to her aid. There are political and religious elements to this part of the text, which tells of the shifting religious dynamics of the time from an inner perspective. See if you can figure it out. Bear in mind at the time there were various mystical Jewish and Pagan sects with female apostles, mystics, and priestesses, who had to struggle against a growing tide of misogyny. Here we have a tale that gives us a glimpse of that struggle.*

This bit of text also tells us of a deep dynamic/pattern of events that repeat through time. These repeated patterns are there to tell the reader who has gnosis that there is a special event taking place, where a woman who is mediating something good and powerful will be attacked by the underworld destructive powers...and the land intervenes. When you see these event patterns, which in some cultures are passed down as stories, they give you the outer 'symptoms' that appear when such a dynamic is happening. It does not always need to be a powerful end-of-times event, the same pattern repeats at all octaves. Think about this, and understand it, as it is one of the most important things to realise as a magician.

[17] And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Rev. 13

[1] And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

[2] And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

[3] And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

[4] And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

[5] And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

[6] And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

[7] And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

[8] And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

[9] If any man have an ear, let him hear.

[10] He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

[11] And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

[12] *And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.*

[13] *And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,*

[14] *And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.*

[15] *And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.*

[16] *And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:*

[17] *And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.*

[18] *Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.*

Rev. 14

[1] *And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.*

[2] *And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:*

[3] *And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but*

the hundred and forty and four thousand, which were redeemed from the earth.

[4] These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

[5] And in their mouth was found no guile: for they are without fault before the throne of God.

[6] And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

[7] Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

[8] And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

Comment: *Babylon does not refer to the city state Babylon, nor does it refer to a scarlet goddess with big tits, it refers to Roma (Rome). Rome was corrupt, dangerous, and also deeply unpopular in Jerusalem..... And don't forget Roma was seen as being a Goddess.*

And as an aside, here is a bit of something to think about. In the centre of Rome was a temple to Roma, and back to back with it was a temple to Venus. It was built by Hadrian in 121AD. The building of such a temple is magically very interesting, especially given the state of Rome at the time. Roma as a goddess was the city, but she is a product of the power of the Grindstone/Limiter – self discipline, hard work and total focus, which was very much an aspect of Rome in its heyday. Venus, back to back with Roma, is the power of the Unraveller/threshing floor, and warns against self-indulgence and greed, major issues for the Romans at this time. The two powers kept each other in check and were a constant reminder. Hadrian obviously knew his stuff and was desperately trying to restore balance to the inner and outer manifestation of the Roman Empire.

[9] And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

[10] The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

[11] And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

[12] Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

[13] And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

[14] And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

[15] And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

[16] And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

[17] And another angel came out of the temple which is in heaven, he also having a sharp sickle.

[18] And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

[19] *And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.*

Comment: *Can you figure out what power this is and what it is doing?*

[20] *And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.*

Rev. 15

[1] *And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.*

[2] *And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.*

[3] *And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.*

[4] *Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.*

[5] *And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:*

[6] *And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.*

[7] *And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.*

[8] And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

Rev. 16

Comment: *The following is drawing upon a similar mythic pattern from Exodus: the Egyptian plagues. Again, in light of what you now know, and what was happening in Jerusalem, think about why this was in the text.*

[1] And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

[2] And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

[3] And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

[4] And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

[5] And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

[6] For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

[7] And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

[8] And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

[9] And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

[10] And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

[11] And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

[12] And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

[13] And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

[14] For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

[15] Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

[16] And he gathered them together into a place called in the Hebrew tongue Armageddon.

[17] And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

[18] And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

[19] And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

[20] And every island fled away, and the mountains were not found.

[21] And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

Rev. 17

[1] And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

[2] With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

[3] So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

[4] And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

[5] And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

[6] And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

Comment: *Here is the reference to the behaviour of Rome, and as you can see, Rome was not very popular....notice the imagery of the imperial colours, the splendour and wealth of Rome, and also how the female freedom of sexuality in Rome was looked down upon. It was not as free for women as Egypt, but it was better than the Judaic community of the time. If you want to get an idea of just what that was like, read New Testament/ letters of Timothy to the Corinthians. Misogynist bastard, he was.*

[7] *And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.*

[8] *The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.*

[9] *And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.*

Comment: *And here is the key to the identity of Babylon: Rome sits on seven hills. Rome was considered by the people of Judea and around those parts to be the epitome of greed, destruction, decadence, debauchery, and viciousness. But if the writer had identified Rome as the source of evil in the text,, he would have been executed. So instead he used a reference that the readers would have understood. The woman is Rome itself.*

[10] *And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.*

[11] *And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.*

[12] *And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.*

[13] *These have one mind, and shall give their power and strength unto the beast.*

[14] *These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.*

[15] *And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.*

[16] And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

[17] For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

[18] And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

Rev. 18

[1] And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

Comment: *Read the following with the understanding that it is talking about the Roman Empire. It is also cursing the empire of Rome. He sneakily puts in a reference to Rome burning, which happened shortly before this was written. It's the age-old trick of putting in things that have already happened and showing them as a future event in order to look as if it is a prophecy.*

[2] And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

[3] For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

[4] And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

[5] For her sins have reached unto heaven, and God hath remembered her iniquities.

[6] Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

[7] How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

[8] Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

[9] And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

[10] Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

[11] And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

[12] The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

[13] And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

[14] And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

[15] The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

[16] And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

[17] For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

[18] And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

[19] And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

[20] Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

[21] And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

[22] And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

[23] And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

[24] And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

Rev. 19

[1] And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

[2] For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

[3] And again they said, Alleluia. And her smoke rose up for ever and ever.

[4] And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

[5] And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

[6] And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

[7] Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

[8] And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

[9] And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

[10] And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

[11] *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 doth judge and make war.*

[12] *His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.*

[13] *And he was clothed with a vesture dipped in blood: and his name is called The Word of God.*

Comment: The Utterer

[14] *And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.*

[15] *And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.*

[16] *And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.*

[17] *And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;*

[18] *That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.*

[19] *And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.*

[20] *And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.*

[21] And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

Rev.20

[1] And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

[2] And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

[3] And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

[4] And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

[5] But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

[6] Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

[7] And when the thousand years are expired, Satan shall be loosed out of his prison,

[8] And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

[9] And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

[10] And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

[11] And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

[12] And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

[13] And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

[14] And death and hell were cast into the lake of fire. This is the second death.

[15] And whosoever was not found written in the book of life was cast into the lake of fire.

Rev.21

[1] And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

[2] And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

[3] And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

[4] And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

[5] And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

[6] And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

[7] He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

[8] But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

[9] And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

[10] And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

[11] Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

[12] And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

[13] On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

[14] And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

[15] And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

[16] And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

[17] And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

[18] And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

[19] And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

[20] The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

[21] And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

[22] And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

[23] And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

[24] And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

[25] And the gates of it shall not be shut at all by day: for there shall be no night there.

[26] And they shall bring the glory and honour of the nations into it.

[27] And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

Rev.22

[1] And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

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

[3] And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

[4] And they shall see his face; and his name shall be in their foreheads.

[5] And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

[6] And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

[7] Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

[8] And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

[9] Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

[10] And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

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

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

[13] I am Alpha and Omega, the beginning and the end, the first and the last.

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

[15] For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

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

[17] And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

[18] For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

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

[20] He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

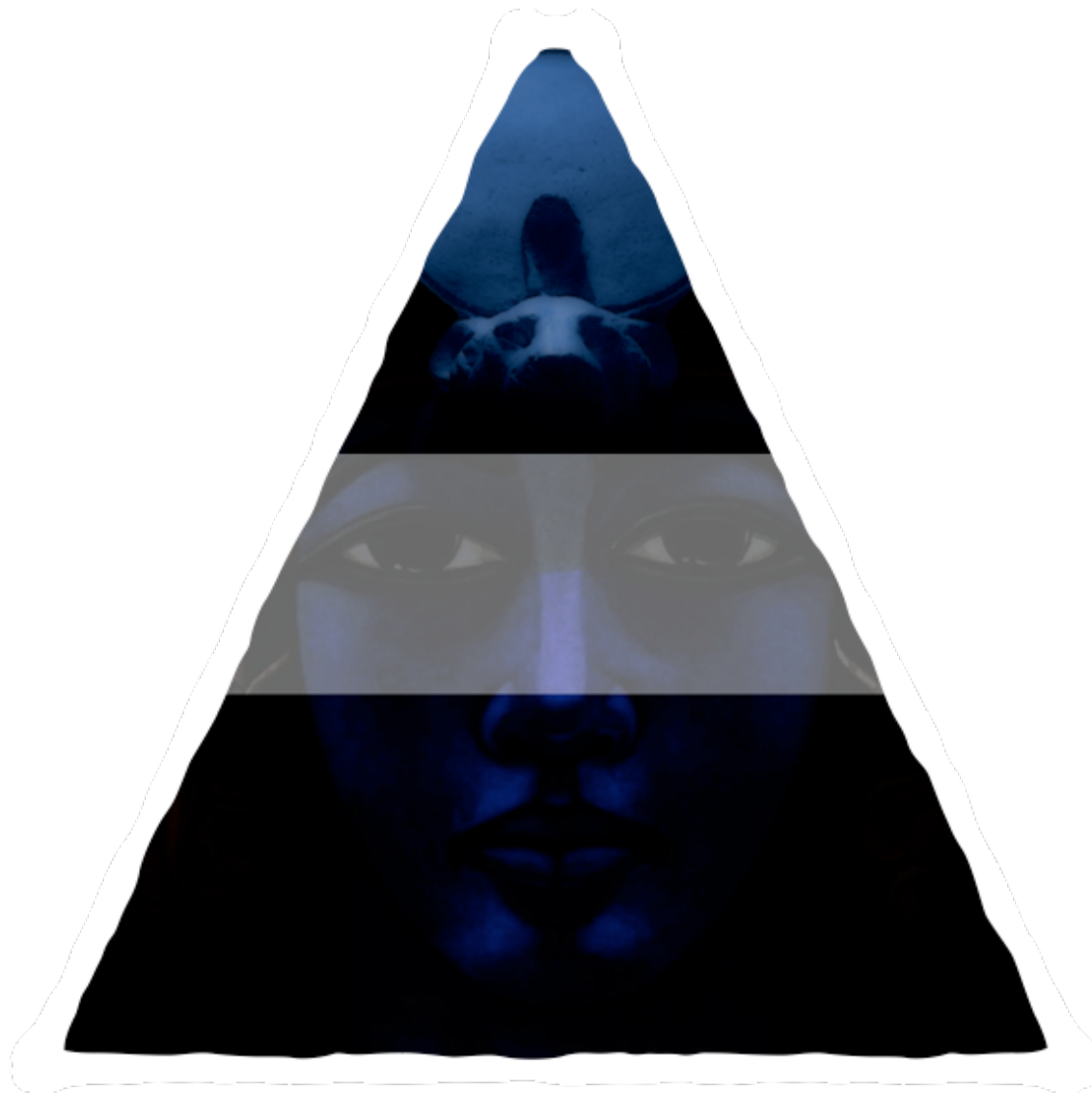
Task

Once you have read through the text, and thought about the comments, choose a section of Revelations that interests you and look at the text in detail. Step away from the religious aspect and be careful not to get sucked into it.

Look at it from a magical perspective based on your own experiences so far and what you have learned. Look at it in a historical context, meditate on it, research what you can, then write up a short essay on your thoughts and conclusions. If your ponderings bring up more questions than answers, that is fine, just work carefully so that the questions are pertinent, magically relevant, and coherent. Write the essay in MS word and store it as a computer file for future submission.

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