

**Chapter 8**  
**Part II**



**The Evidence of God's  
Existence from Causality**  
**-- The Acts of God --**

Is the Revelation content mode symbolic, literal, impressionistic, allegorical, figurative or non-sensical? Only when this question is answered correctly will the real understanding of the contents of Revelation be known. And only then can the true meaning of Revelations's esoteric texts be expounded authoritatively.

Christian Text maintains that explicit conditions arising and exhibited from textual analysis indicate that the structure of the Seals and Trumpet materials contained in the Revelation are symbolically coded entities. Literal, impressionistic, allegorical, figurative and non-sensical alternatives characterizing the text are rejected as untenable, unsubstantiated, and not being in unified or consistent character with the structural evidence and tenor of the text. It is asserted that the symbolic application of text elements singularly maintains the integrity and purposeful construction of the document. In this regard it should be noted that allegorical, literal, impressionistic and figurative applications of the text have led to a veritable flood of sensationalized, bombastic, fanciful, and bizarre predictions of what is supposedly to transpire on the Earth. These interpretations have made a symbolic mapping of the text to historical events all the more unlikely and difficult to develop and successfully present. This conclusion follows from the brief textual analysis summary outlined as follows:

- **Are The Contents Literal?** Numerous stated conditional instances mitigate against literalism. For example, 'hail is co-mingled with fire' (Revelation 8:7). This example of a conditional counters physical characteristics, for fire (heat) and hail (cold frozen water) would not ordinarily co-exist for any length of time without altering the state of at least one of the components. The length of time implied in this example--the burning of a 'third' of the Earth is a counter factual. In the example of the fifth trumpet (Revelation 9:3-12), bizarre, surrealistic locusts are represented. These strange creatures are not known to exist anywhere--they are examples of a counter-factual non-literalist condition.

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- **Are They Impressionistic?** By far, impressionism has been the source of most of the prevalent interpretations of the Revelation. But Impressionism is nearly always subjective, non-objective and unverifiable. The following example is cited: Sales data for four months is tracked in a line chart--the first month sales track high, the second month sales track a little lower, the third month sales trend a little higher than the second month, and in the fourth month sales track lower than the the previous three months. Thus the line-chart starts high, moves lower, moves higher and then lower than the previous three months. Some may see the line-chart and observe the following: "Those lines look like the outline of the top of Mt. Shasta in northern California." They then conclude that the chart does indeed indicate, represent and reference Mt.Shasta. But this is an impressionistic interpretation of data that contains no reference at all to Mt. Shasta--it is line graphed sales data trend tracking representation and nothing more. However, many are influenced by the personality of the impressionist and follow this leading. And because impressionistic promoters may represent large organizations and diverse social units, many are swept into unmerited belief systems.
- **Are They Allegorical?** The definition of allegorical representation can be defined as an instance when 'the expression by means of symbolic or fictional figures represent the actions of truths or generalizations about human existence' This can be done via a story, a painting, or other such expression. The allegorical definition touches the sense of Revelation content in that the root structure of Revelation is objective and relates to Christian concerns and has real world references--e.g., the ultimate triumph of the Kingdom of God. Thus many treat the Revelation as an allegorical document. But Christian Text maintains that Revelation's symbolization goes beyond allegorical expression, in that Revelation's sybolization is objective and maps to historical specifics, not just to allegorical generalizations.
- **Are They Non-sensical or Mystical Irrationalism?** The irrational is defined as a state not endowed with reason or understanding and lacking in usual or normal mental clarity or coherence. Mystical awareness is a condition of an individual's perception of spiritual meaning or reality that is neither apparent to the senses nor obvious to intelligence. It relates to, or results from to an individual's direct communication with God or ultimate reality.

Contents of the Revelation may indeed first appear irrational, mystical, or the result of outright hallucination, as the descriptions contained in its discourse are indeed bizarre and non-apparent to normal reason. And many have relegated the Revelation to these sources, treating the Revelation as outside of normal understanding. But there is another possibility--the elements of Revelation are coded symbolic representations, and as such are embedded messages.

• **Are They Figurative and Symbolic Representations?** The coded symbol possibility means that the interpretation of Revelation would encompass a whole new field of understanding. If they are coded symbols, then they represent concrete embedded messages which may be understood only via the key of symbolic code unlocking--symbol decoding. If this assumption characterizes the true nature of the Revelation and its coding was Divinely authored, then it can be expected that decoding will be timed by the same Providential guidance and presence that initially inspired the original document. This would mean that the Revelation is not just a static antiquated treatise of the early church, but is rather an ongoing active living process. ChristianText asserts that this is the nature of the Revelation and that Providence reveals the coded messages as needed by the church at a particular point in time.

If Revelation's entities are treated as symbols, there are conditions which must apply to interpretation and decoding. A meaningful and accurate interpretation/decoding must explain and coordinate all of the coding elements that identify any event a symbol set represents--and each symbol set must integrate as a cohesive and contributing component of the entire group of elements comprising the treatise. If the exposition is to be considered an accurate decoding of Revelation's materials, it must also faithfully reflect the entire reality platform, the literal fulcrum, from which it is developed. Thus there must be in the decoding a full exposition of the Christian claim to the basic transcendent structure and eternal reality matrix of the universe they purport to elaborate.

Regarding symbolic denotation Jesuit theologian Karl Rahner's comment is noteworthy: "Symbols take the intangible present in the tangible, and the visible in the invisible; thus they participate in what they symbolize and thereby serve as vehicles of self-realization."

**Three pages of  
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are shown  
as a sample of this  
chapter.**

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