

# Most Probably

## Chapter Twenty-Four

### The Riddle of John the Baptist

(Approx. 5,400 words)

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## The Herald of the Coming of the God Model

“Of all those born of a woman there is none greater than he.” Yet Jesus was also born of a woman!

Our exploration assumes that the God story must be a fictitious narrative in the form of a parable, the deeper meaning of which is that of a philosopher’s abstract model of morality. Such could not have been expressed openly in darker times therefore a story was written around it that runs parallel with it. As the characters interact with each other and the events play out, so the mechanism of the model is demonstrated. But for the sake of providence and the survival of the secret message the covenant of the message had to be hidden within the Ark of the God story. This need of having to hide one thing inside another creates a mystery factor that surrounds the story. A mystery created by thinkers of olden times will require thinkers of modern times to solve it.

Although the characters and events of the Bible stories are fictitious, the John the Baptist character is most probably a prophetic metaphor of very real people who will eventually solve the God riddle by opening all of the books of the Bible. No single person can be called John the Baptist though. Just as it took a collective to authors to write the books, it will also require a collective of many thinkers and authors to open all of the books to extract their deeper messages. Therefore, John the Baptist is a metaphor of the collective of all those ‘born of a woman’ who will help to solve the God riddle and write of their findings for others to read.

The anomaly of the John the Baptist character that sets him apart from all others is the saying of Jesus that “of all those born of a woman, there is none greater than he.” Now this is Jesus born of the woman Mary, who is also the son of God no less, saying that a mere mortal is greater than even himself. We know that we are dealing with a philosopher’s conundrum which is full of riddles and metaphors that act as secret intermediaries between story and model. We are also fully aware that the story is a parable with completely fictitious characters. However, the status of John

the Baptist is above all others even though he says and does very little that contributes to the Gospel story. His baptises with water, which is a token act, and he says to prepare the way (of the mind) for the coming of the Jesus character. Not very much then for someone who plays a relatively needless part in the story and yet he is greater than all other characters including the son of God.

The God story is a philosophical riddle. It stands to reason that a mystery story created by ancient thinkers who prophesied the solving of the mystery of God, should create a place in the story for a character who heralds the coming of the Messiah. In the story he doesn't do very much but his character is a metaphor of all those 'born of a woman' who will collectively solve the God riddle and herald the coming of the God model to our attention. This also suggests that the reason why John the Baptist is greater than the son of God is because Jesus and all other story characters are fictional and therefore are not born of any woman but are the creations of the God story authors.

The model our exploration is uncovering is only the very basic 'Alpha' and 'Omega' of the God riddle with its deeper message. There are many more books, each with its own secret message yet to be explored. John the Baptist is a metaphor of the very real people who will be a part of the collective who will over time, open all of the books of the bible. The Alpha and Omega of the secret God message is only the first layer of many more yet to be uncovered. The Abel character is the first 'king' of righteousness and the Jesus character symbolises the final 'king of kings.' But there are books of the middle kings in the God story. King David killed the enemy giant with just one of the five small smooth round stones he selected from the stream, why therefore is that stone called the alpha stone? And why did David cut off the giant's head with the giant's own sword after rejecting the sword offered to him by his own army? All of these riddles and many more must be solved before the full meaning of the secret 'Tree of Life' model can be understood. It will therefore be the collective of all thinkers, philosophers and correctly orientated theologians over many years that are metaphored as John the Baptist. It

will be they who will baptise our thinking toward knowledge of the God model and herald the second coming of the God story in such a way as to release the of the Tree of Life' message hidden inside.

It stands up to reasoned thinking that it will be a few among the many faithful among the Christians who were once called to the story, who will abandon story belief and turn instead to heralding the model and baptising others with their understanding. But there will also be others with no religious faith of any kind who will search for, find, and proclaim the model. All of these people will become John the Baptist.

## The Metaphors of Elijah, Elias, and John the Baptist

Matthew 17:1-13.....

The transfiguration of Jesus is usually seen by story dependent Christians as Jesus lighting up like light bulb. Past characters of good moral standing within the God story suddenly appear in a transfigured state of perception alongside him as if to give him their blessing. The so-called transfiguration is metaphorical of the characters in the story symbolically metamorphosizing to appear in the personas of their deeper meaning. Only the disciples understood and were told to keep the secret of the transformation from story characters to their truer meaning within the model. For the sake of providence, the secret meaning of these charters must be kept hidden until more enlightened times. 'Tell no man of the vision' means that the significance of the Son of Man model must remain hidden until the appropriate time of revealing of the God mystery. The mention of Elias the prophet is symbolic of John the Baptist who must precede the arrival of the Jesus. Both are symbolic of catalysts that trigger off the beginning of the solving of the God riddle. Elias and John are of course fictional as factors of revelation in as much as they restore all things within the God story to their original deeper meanings. There has to be a

revelation before the mystery can end and this can only happen when we in our time begin to delve into the God story by seeing it as a parable. In this sense it can be supposed that as most Bible characters symbolise each one of us, then Elias and John the Baptiste are also symbolic of all who will eventually take part in the 'opening of the books.' If so, then we are all John the Baptistes self-anointing ourselves with the deeper knowledge that we will gain from the fruits of our exploration. Within the limitations of the general scope of the God story with the secret model hidden within, there is no one greater than the collective of 'he' who goes in search off and finds the mysterious God message so that all things written within the God story can finally be restored to their original meaning. All we can reasonably assume is that before the God mystery parable can be solved and the truth of its deeper meaning become known, there must be a trigger of some kind that will precipitate the event. The characters of Elias and John the Baptist and all of the prophets are only symbolic of the sense that they don't actually tell us very much, they only infer that there will be a revealing at a future time. The real work therefore has to come from us as inquiring agnostics with an interest in such things. As we are all Adam and Eve, Cain and Abel, the sons of Man, so also must we become our own prophets such as Elias and John the Baptist except that as they said very little, we will discover much. As the parables says "to he who has little, what little he has shall be taken away, but to whom has much, even more shall be added. And so, it is the collective effort of our exploration that will be the catalyst that will open up the mystery of the God story and restore all things, only then shall the end be!

To sum up, we can assume that Elias and John the batiste have the same character-factor of purpose within the model. In the Old Testament story Elias talks in riddles and the different authors in the New Testament recreate him as John the Baptiste. Elias speaks in riddles and John, although we are told that 'of all those born of a woman, there is none greater than he,' even so, he just like Elias, doesn't tell us very much. We know that most of the God story characters symbolise each one of us in some way or other, it can therefore be reasonably assumed that the

purpose of the Elias and John characters is to symbolise the sum total of all of the collective of thinkers, theologians, writers, and authors of our times who will engage themselves in the exploration to open all of the books of all, of the bibles. Elias and John character-factor all who take part in the venture to successfully solve the God riddle once and for all. Therefore, of all those born of a woman (real people), within the limitations of the scope of solving the God mystery, there are none greater than those who solve the God mystery. And so, another self-fulfilling prophesy from the God authors, that one day their God mystery shall be solved, not by any one individual but by an army of thinkers and philosophers who by their hard work and enthusiasm will very gradually bring new knowledge into the world so that we might all be enlightened by the God authors' secret model.

In verse 11, Elias, also known as John the Baptist, must come first to restore all things. This probably means to restore the hidden message contained within the story. In other words, to restore the meaning of the Tree of Life message by simply revealing it. The whole purpose of the story is to contain, preserve and to protect the model until the three and a half times that the God riddle must remain a mystery is final finished. It is likely that the three characters of Elijah, Elias, and John the Baptist all symbolise the same factor of a future revealing within the model. Although they read as individual fictional people, they symbolise the collective of all of those who are taken by the real 'rapture' when the God model emerges from the God story.

“Of all those born of a woman there is none greater than  
John the Baptist.”

‘Why! What did he do, and why is he greater than Jesus who was born of  
Mary?’

The God authors were moral philosophers of ancient times. Unable to express their philosophy openly, they had to write a story around their message. They were levellers of human existence. ‘We are all the same, and no one is above anyone else’ seems to be the thinking of their message both in the story and the model. God is great and Jesus is great, and there are righteous characters and the not so righteous all mixed in together in the story. John the Baptist is spoken of highly as “of all those born of a woman, there is none greater than he.” But the authors being levelers added, “whoever seeks to be greatest in the kingdom of heaven is the least, and the least is the greatest.”

He, the character, overrides the importance of all other characters including Jesus himself, but how so? We know that Jesus was born of the woman Mary, so how can John be greater than Jesus? Well, we are assuming that the God story is a parable that secretly parallels a philosopher’s model of the human condition. John the Baptist is greater only because he symbolises the very real people who are born of very real mothers of a future time when it becomes possible and safe to express the God model in an open way. The riddle is that of all those born of a woman, there are none greater than they within the context of understanding and revealing the model to the story dependant faithful. It is a self-fulfilling prophecy that says, “of all those born of a woman who successfully climb mount Everest, there are none greater than they who successfully climb mount Everest. Therefore, of all those within the context of the exploration of the God story who are born of a woman who find the God model and herald its message, there are none greater than they. All Bible story characters symbolise all of us in some way and so does John the Baptist, but he is a ‘doing’ character in the sense of symbolising all of

the collective of future thinkers and authors will, in time, open all of the books of the Bible to reveal the true God covenant.

We can sum up the riddle by understanding the reason John the Baptist is greater than any of the Bible characters is simply because they are fictional and therefore not born of any woman. His character is very silent in the story but must become very vocal in the 'doing' of the delivery of the hidden Tree of life message.

When the captivity of Babylon falls (the God myth), and the mystery of God is finished (the God riddle is solved), John the Baptist comes into his own as the entire collective of thinkers, philosophers, as well as the converted theologians, and all of the authors and writers of all of the books that will open all of the books of the Bible that will reveal their deeper messages. So many books, that "the world itself could not contain the books that should be written." The God model of the human condition of the loss of conscience, the moral wilderness, and the recovery of the lost soul by the resurrection of conscience, is such a deep matter to explore that it is almost exhaustible. The psychology of religious belief, moral philosophy, and the search for truth, all encompasses so many aspects of human existence that the term 'so many books, that the world itself could not contain the books that should be written,' becomes understandable in its symbolic meaning.

The God story has many characters who all symbolise each one of us in some way or other. We are all the God of our own conscience, we are the sons of God, but we also have Satan and the Devil on our shoulders whispering temptations to ignore conscience and live in the Godless wilderness of moral decline. Who we choose to be is therefore a matter of conscience. When the God model begins to emerge from the God story, the prophetic meaning of the character of John the Baptist will be realised as being all of those who choose to 'shout it from the rooftops. In comparison, all those among clergy and laity who reject the model will "pray for the rocks to fall on them to hide them from the face of the deeper truth.



If the letter arrives and the receiver is fearful of breaking the seal to read the message, so also will the faithful choose not to question the God story to interpret as a parable. Therefore, the receiver of the letter misses what the message says just as the faithful who refuse the God model will miss the opportunity to access the secrets of the Tree of Life model hidden inside the Book of Life that we call the Bible.

## The Continuity of the Old and New Testaments

We should be aware of the apparent break between the Alpha authors and the Omega authors. The Old Testament promises a Messiah with an Elijah character who 'must come first.' The New Testament carries on from the old by delivering said Messiah. Even so, for the story to work, it has to have its very own Elijah character to herald the coming of the saviour. Moses and Elijah are referred to by the Jesus character and the name Elias is also used. To give the narrative of the Gospel story some workable credibility, a new character has to be created. Elijah is the only character in the Old Testament who did not die, for he went up to heaven to be with God. It would have been too much for the narrative of the Omega authors to bring Elijah down from heaven to proclaim the arrival of Jesus. For the sake of the workability of the Gospel story, there had to be a 'transfiguration' of the characters of Moses and Elijah as a way of giving their agreement and blessing to the Jesus character as being the Messiah. A clever way for the Omega authors to link the prophetic Old Testament characters to the New Testament story.

Elijah remains in heaven because his character has been used once before and to bring him back down from heaven would have created too many problems for the narrative. We remember though, that what is impossible with man recounting history and the actions of real people, God and creative authors of parables and abstract models, all things are possible! The authors left Elijah in heaven and introduced their very own Elijah and called him John the Baptist.

## Struck Dumb for the Purpose of Secrecy 'To Keep the Secret of the Way of the Tree of Life Model'

The Gospel story had to read as though all characters and events and were real in order to get followers of Jesus. To add an element of plausibility the authors created a family connection between John the Baptist and Jesus. The mother of Jesus was Mary who was the cousin of Elizabeth the mother of John. The husband of Mary was Joseph who was the son of David, and the father of John was a priest called Zacharias. With all parts of the God story everything has a secondary meaning. The Gospel has it that Zacharias the father of father of John was mysteriously struck dumb and could not speak. Within the God story, a common trick of the authors is to extend the purpose and words of a character by using a descendant or ascendant to further the output of meaning. This way, a character can be enabled to speak from beyond his grave via a future generation descendant such as Lamech speaking on behalf of Cain. We therefore need to bear in mind that the father is sometimes the son, and the son the father.

This most probably symbolises the factor of secrecy that surrounds the deeper purpose of John the Baptist in the story, in that he was very silent and did not do much. His symbolic purpose though is that of the collective of all of those who will act together at a future time to open all of the books of the Bible. John could not speak much and he and his 'struck dumb' father symbolises the factor of all things having to be kept secret until 'Time, Times and the Dividing of Times' have elapsed. The deeper truth of both the God story and the Gospel story can only emerge from the efforts of the collective of all those who will engage in the opening of the books. Therefore, John the Baptist, silent in the story, will become the very vocal collective of the book openers of future times.

The whole of the God story is a riddle the deeper message of which parallels the model which is the meaning of the story. Therefore, everything within the story means something. The character-factor of

meaning of Zachariah's loss of speech and John's similar absence of words symbolises the need for secrecy in those darker times. There were those few at the time who did understand though, but they had to keep their silence until the three and a half times period ends. However, they could not have known when this time of mindfulness might come and so, 'therein lies the patience and faith of the saints' who understood the secrets knowledge of the hidden god model but had to remain silent of their knowledge.

Apart from those few gifted saints, throughout the ages since the stories of the Bible were written, the theologians and God searchers who are held captive within the God myth have been unaware of the God story as a parable and in the case of the Gospel story have overlooked the importance of the Zacharias character's silence. They, believing that all Bible characters were once real people, cannot understand the meanings of the strange quirks and behaviours of the named in the stories. Everything means something and nothing is written into these old stories without good reason. We can understand the reason for the secrecy of the deeper message being for the sake of preservation, however, in our more openminded times there is no longer any excuse not to understand the God story as a great parable. Even so, God belief still holds captive the minds of present-day Bible scholars and choosing to remain ignorant of correct interpretation cannot visit the secret places that out exploration can.

We can say that the Zachariah character is a prophecy who symbolises all who understood the mysteries of the kingdom but had to remain silent until providence allows for the free speech of the God model to be heard. When the model becomes known, all who voice the new Gospel of the new mind of new Jerusalem will become the collective known as John the Baptist. They will be real people born of real women, and as such they are greater than the failed faithful who will reject the God model. The greatness of Jesus could be excluded from the comparison of the greatness of John the Baptist because unlike him, the Jesus character is fictional.

This is the only way we can make any sense of the riddle of why Jesus said that John was greater than the son of God. Simply that John is a prophecy of real people yet to come, whereas Jesus is a character symbolic of conscience killed and then resurrected.

## Secrets But Not Lies

The factor here is that the Gospel had to sound convincing as a story telling tale in order to achieve followers. It was much more difficult to teach an abstract model of morality directly to illiterate and superstitious people than to create a story with named characters who could be identified with. So again, the question arises among the Christian faithful, was it a cruel deception or simply a clever way of getting people to believe in themselves through righteous living in a way that they could accept without too much thinking involved. That they should see but not understand, and hear without perceiving, and be spiritually saved without knowing?

To create a credible follow-on from the Alpha and Omega parts of the God story, Elijah the herald of the coming of the Messiah had to change into John the Baptist, which is a bit of licenced jiggery-pokery of literary fiction by the authors. A parallel is that when an actor in a soap opera decides to leave, the writers have to replace his character with another actor. Elijah would have been difficult for the Gospel authors to re-use, so they replaced him with a new character to symbolise the herald of the coming of the Messiah.

In symbolism of purpose though, the real meaning of John the Baptist's character is that he is the entire collective of all future thinkers and philosophers, the converted theologians, and the authors of the books that will open the books of the Bible to reveal their secrets messages as parable. It will be the collective of John the Baptist that will herald the

second coming of the abstract Jesus who in turn symbolises the resurrection of the inner conscience of the 'all living' of all humankind. This seems to be the answer to the riddle of the part that John the Baptist plays in the story. That before the secret of the abstract Christ message can be realised, the books must first be opened. Who will open the books? It will be all of those who bother themselves to keep looking and searching for the deeper truth contained with the God story.

Those who fail the deeper message of the God story are the disinterested clergy and laity, the unconverted theologians, and all who continue to believe in the God myth rather than questioning the story to gain access to the greater enlightenment contained within. Whoever will not destroy the veil of the envelope cannot read the message inside and can only guess at what it might be. There is the lesser light of the story, and the greater light of the model. The model is the fruit of the Tree of Life, and it is contained within the book of life. The Bible is the Ark, and the Covenant is agreement and the true resurrection. However, we have to put on our abstract thinking caps to understand it all. Those who want a simple 'as it reads, so it must be' interpretation of the God story, are deluding themselves and abandoning their intellectual ability. In a more mindful age of literacy, science, and accurately recorded history, there is no longer any excuse to continue believing that there is an external god in the God story. The whole thing is a parable of the human condition, and the message to us from the ancients of the days of the God authors is that of the loss of conscience, the moral wilderness, and the recovery from the loss.

There are those who might want a god in their God story, and there are those who might want an abstract model of the human condition to be enlightened by. And of course, there are those who could not care less either way. One might be taken and the other might be left. It is most probable though, that for everyone taken there will be many more left, and those who could not care less will make up the majority of those who are left, whether religious or not.

## John the Baptist, the Symbolic Name of a Collective

'The future voice of many crying in the intellectual wilderness.'

The God story is most probably a constantly repeating, algorithmic-like parable made up of many stories that continue the general theme of moral loss, the captivity of the lack of self-awareness in an intellectual wilderness, and then the recovery from that loss through enlightenment. From Alpha's story of the fall, the wilderness stories of the middle kings who try to lead God's people out of captivity, and Omega's recovery story, right through to simple parables such as the prodigal son. Parables that are stories shrouded in a mystery that still remains for the want of a little inquisitive re-evaluation. An abstract model hidden inside stories with a prophecy of a revealing and the reaction to it among God believers. If so, then there has to be a catalyst of some kind that will initiate the finding of the model and the revealing of it. Not something that can be done quickly by a single soul. The opening of all of the eighty-plus books of the Bible can only be done by the concerted efforts of a multitude of thinkers, philosophers, and authors over a very long time. The collective name for these people who care enough to do the work of opening the books is John the Baptist. A Baptist because the collective will baptise the minds of the gullible of their findings and discoveries of the secrets of the Tree of Life model hidden inside the stories of the book of life that was written from the foundation of the world. The riddle of John the Baptist is that he is symbolic of all those who are 'taken' at the time of the end of the God myth who try their best to enlighten those who are 'left' to who prefer to continue with their blindness of faith. According to the prophecy, as the door of the God model begins to open, the door of the God myth starts to lose, and the battle of Armageddon must begin!

Most importantly, although the collective of John the Baptist authors are greatest among all those born of women (in respect of they are being the greatest at opening the books) we should not forget the saying of the John the Baptist character. "There shall one who comes after me who's

shoe latchet I am unworthy to loosen. I must decrease and he must increase." Simply, no matter how great the collective will become at opening the books, the purpose of the meaning of the hidden God message will always be greater than those who discover it. They shall grow old and die, but the truth of the Tree of Life model is eternal. The point here is that we can learn how the God riddle works and we can destroy the mystery that supports the God myth. We can do our exploration of the God story and become wise with knowledge when we see it as a parable, but at the end of things, unless we engage with the God model in a purposeful way its information is not much use to us. The 'one who comes after me' is the very real contact with our conscience and our interaction with it. The Tree of Life model might make us aware of our conscience, but if we do not listen to its voice then we fail the model. The God authors struggled to define faithfulness to conscience as such a thing is more noticeable by its absence.

Beyond all other things though, only so much can be expressed through the medium of the words of abstract philosophical models. The 'one' who comes after the revealing is the reality of what is inside our heads. The everlasting Christ of listening to our conscience is the real teacher that leads to true enlightenment. Not a distant un-communitive God shrouded in mystery, but the inner voice of truth that is accessible twenty-four a day, seven days of the week. Whenever we are prepared to listen, it will speak to us. Conscience is innocent and it will never lie or abandon us. It is an entity ever-present within that we can lead to the slaughter, or we can acknowledge it and nurture it within ourselves. The greatest teacher and the greatest guide. A shepherd, a keeper, a companion for all time. We might kill it over and over, but it will always come back to haunt, accuse, judge, and condemn. Conscience is therefore the real Christ within that abides forever. Silent as Abel, always threatening as a judge and a promised saviour in the wilderness stories, and very vocal in the Gospel model.

The words of expression of the God authors through their story-parables can only go so far in explaining the importance of listening to our

24:16

conscience. It is when we do acknowledge the inner voice of truth that the learning begins, and enlightenment becomes possible. It is conscience that makes us greater than the animals of the earth, and without it we can become far worse than any animal has ever been. We can choose between good and evil, and it is conscience that enables the right choice to be made.

End of Chapter Twenty-Four.

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