

“THAT PROPHET”

John 1:21 & 25 speak of “That Prophet” -- not just any prophet, but “That Prophet.” Verse 25 gives some insight into whom or what “That Prophet” is. It speaks of “that Christ,” or Elias (Elijah), and “That Prophet.” John said, “I am not that Christ or Elias or That Prophet.”

Elijah, John the Baptist, and Jesus are all new generations (revelations) of the same seed which was in the beginning with God, and was God. Each succeeding generation is known on a higher plane of conscious existence. The *least* in one kingdom is *greater than the greatest* in the previous kingdom. This was seen in the allegory on the mount of transfiguration as Moses, Elijah, and Jesus.

In Luke 7:28, Jesus says, “among those that are born of women, there is not a *greater prophet* than John the Baptist: but he that is *least* in the kingdom of God is *greater* than he.” In I Corinthians 15:9, Paul says, “For I am *the least* of the apostles, that am not meet to be called an apostle, because I persecuted the church (Bride) of God.” Again in Ephesians 3:8, Paul describes himself as being less than *the least* of all saints, but called to preach the unsearchable riches of Christ to the gentiles. In Luke 16:16 Jesus says, “The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.”

As a prophet *alone* one cannot enter into the “Kingdom of God.” A true prophet of God carries within himself the “Bride” of Christ, which is the Wisdom from Above -- the Sun God, Apollos. Apollos is he who waters and gives life to the seed, the word of the prophet. When “This Prophet” -- the Prophet with the Wisdom in him -- has reached the age of full maturity, he is called “the Ancient of Days.” Although his body has grown old and weak, he will then, by the Grace (Spirit) of God (Wisdom) in him, receive strength in his body (word) and he will have a son in his old age as did Abraham. This son is not his firstborn (Ishmael), which is of the flesh, but the second born, which is he who was born of the promise, the Spirit.

The firstborn son is the son of the old Prophet; he is the son of man. The second born is the son of the Apostle (the woman -- the Wisdom of God from above), and this son is the son of God.

There are two sons, or seeds: the seed of the man, which produces the son of man, and the seed of the woman, whose fruit is the son of God. Genesis 3:15-16 says, “And I will put enmity between thee and the woman, and between *thy seed* and *her seed*; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.”

The Apostle (Bride) comes out of the “son of man” who is “That Prophet.” “That Prophet” is not only a teacher of the righteousness of the Law of Life, but he is also a “Preacher” sent from God. The Preacher within him is the Bride; she is called a public crier. She (the Apostle or Bride) is the one who gives form and life to the seed (word) of the Prophet. She is “the Spirit of Wisdom” (the woman) and she is subject to the prophet (the man).

The Prophet of God, speaking by the Spirit of prophecy, and the Apostle, speaking by the Spirit of Wisdom, are one Spirit. The son of man leads one into all Truth, and the Spirit of Wisdom within him teaches one the principles of the Truth of Life. The Prophet, the man, names the “kind” of “form” his words produce, and the Apostle, the woman, gives it form. But the Life is in the Spirit, which is God -- and God gives increase and purpose to the words which are spoken by a True Prophet.

If a Prophet prophesies a thing and the thing he prophesies does not come to pass, this Prophet shall receive no honor; one should not fear (revere) his words. If, however, a Prophet prophesies a thing and it comes to pass, this Prophet should be feared (honored and revered).

Inasmuch as God himself has shown honor and brought his words to pass which are spoken by the mouth of his Prophet, should not we also honor a True Prophet of God and expose the false prophets among us? One cannot honor the words which are spoken by a True Prophet of God and not, at the same time, honor and respect the speaker of the words, for the speaker of the words and the words spoken are ONE.

Whether a man’s words are of Truth or of falsity, a man is no greater or no less than the words of his own mouth. By a man’s words he is judged, and by this judgment he is justified or he is condemned.

God *is* the word! God the word is the only judge one will ever face. By this a man will be found to be walking in Truth or in error.

A man's tongue is a little member of his body, and by the words that pass through it a man can experience the fire of sanctification and live thereby -- or by the same member, he can bring to himself destruction and ruin. It is not what man puts into his mouth that defiles him, but rather it is what proceeds out of his mouth that produces for him life or death.

In the power (Knowledge) of the tongue is Life and / or death. Until one "comes to God," he is not capable of bridling (subduing) his tongue; it is like an unruly woman. A true Prophet of God is able to bridle (wed -- join to) his tongue (wife) and does keep all members of his body under subjection to him. He rules his whole household, as a man of God should.