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THE PROPHETIC REALM SERIES

SEVEN RIVERS OF PROPHECY

This morning I would like to touch on three key areas and three departments. The first is what I call the seven rivers of prophecy. Then we will coordinate it with the four degrees of the Spirit of prophecy. Then we will also see its comparison to the four levels of prophecy. By rivers we are talking about the flow, the channel and how the prophetic move of God would flow through our lives. And part of the channeling of prophecy involves the methodology. By degrees we are talking about the heights by which the Spirit of prophecy can move into. Then we are going to talk about levels. Levels talk about strength. When you are playing chess with a computer they can tell you there are thirty two levels. So levels talks about the degree of strength by which the Spirit of prophecy can come upon a person. And we are talking about the same Spirit whom we shall call the Spirit of prophecy.

Look at the book of Revelations 19: 10 *And I fell at his feet to worship him. But he said to me see that you do not do that. I am your fellow servant and of your brethren who has the testimony of Jesus. Worship God for the testimony of Jesus is the Spirit of prophecy. The word testimony comes from the Greek word maturios and that is the same word where we get the word witness. So here in reference to John the apostle as he receive the last days prophecy from his time right up to the closing age of human history, it says the testimony of Jesus Christ is the Spirit of prophecy. The word testimony is used in a sense of proof or evidence. The testimony of Jesus is the evidence of Jesus Christ.*

In Genesis there is a prophetic word about the seed of the woman who shall overcome the serpent. And we see the prophetic stream flows from Genesis right up to the book of Revelation. God's people are a prophetic people because the testimony of Jesus Christ is the Spirit of prophecy. And that word prophecy has been used in many ways and developments. We understand that prophecy does not

necessarily involve a prediction. Prophecy is the speaking forth of the word of God as God gave it. But when we begin to look into what we call levels and degrees, you understand that you can move into the ability to make prediction. Even the common word *prophecy has been used commonly in the English language to talk about prediction. In the bible usage the word prophecy has also been used in its predictive sense. In the gospel of Luke 22 the guards blind folded Jesus as He was being tried. They slapped and beat Him. They asked Him this question, "Prophecy to hit you?" In other words they were asking Jesus to give a word of knowledge revelation of who did that. See the word prophecy and prophesy has been used in terms of its predictive ability. And no doubt there is an element in that. That is there are different degrees of that realm of prophecy.*

The Spirit of prophecy in its normal form according to First Corinthians comforts, exhorts and edifies. These three things are what I call the foundation of the Spirit of prophecy. Built on that foundation the Spirit of prophecy can move into a high degree to go into the ability to predict. That doesn't mean that when you have the Spirit of prophecy you can open a shop and say, "Your Future Prophesied." It would be wrong to box up the Spirit of God and become a fortuneteller. You can't do that since the Spirit works as He wills. He doesn't reveal everything to any person. And He reveals only as He wants to. Even Elisha did not know all things, which is why his servant tried to deceive him in the case of Naaman. It tells you that the servant knew that Elisha didn't know everything although he knows quite a lot of things. So we realize that it has its foundation and it has its height. That tells us that any predictive prophecy that someone claims to have- if it doesn't comfort, or exhort and edify is not of God because it was not from the same foundation.

The foundation is where you start off. Even Jeremiah and Isaiah who delivered the most difficult prophecies in the Old Testament because they spoke about the destruction of Israel delivered them with a comforting note. With a note telling the people to come back. Jeremiah who was one of the last prophets at the time of the destruction of Jerusalem was known as a weeping prophet. God chose a man who was a compassionate tenderhearted man to deliver a message of doom and destruction. He wrote in Lamentations that his head was waters and the rivers of tears were constantly flowing from his eyes. Because the foundation of the Spirit of prophecy is comfort, exhortation and edification.

Lets look at what I call the seven rivers of prophecy. I want to establish again the predictive element in the revelation nature of prophecy. In First Corinthians 13 as Paul talks about love, he also mentioned the development of what each gift in its fullness can bring forth. *Though I speak with the tongues of man and of angels but have not love I become a sounding brass or clanging symbol. Then he says and though I have the gift of prophecy and understand all mysteries and all knowledge and though I have all faith so that I could remove mountain but*

have not love I am nothing. It tells you that the foundation for the gift of prophecy and the gift of faith is love. And love always seeks to comfort, exhort and edify. It says prophecies unfold mysteries. See the gift of faith as it works in love is able to move mountain. The gift of prophecy is able to unfold the mysteries of God. That is why the Spirit of prophecy is the testimony of Jesus Christ.

We will look first at what we would consider the seven rivers. Then we will compare it to the four degrees and the four levels. Seven rivers as we have mentioned talks about ways the Spirit of prophecy move. Rivers are available to every person. If you understand the rivers of prophecy you can move easily into the Spirit of prophecy. Because these are ways in which the Spirit of prophecy flows.

First River: Experience of Joy

So one of the first channels or river is what I will call a spiritual experience of joy. This is when people move into a great spiritual experience of joy and are touched in their inner core of their being. And because the Spirit of prophecy is the testimony of Jesus Christ they move into what I call a prophetic element.

Lets look at the book of First Samuel 2. We see here that Hannah had her prayers answered. She is filled with joy and thankfulness to the Lord after all her years of crying and weeping before God. God heard her cry and gave her a son Samuel. Now Hannah filled with the joy of the Lord in verse one she was praying to God. When she was praying to God she moved into what I call a prophetic element. In her very prayers that came forth an utterance that was prophetic. Verse one tells us her joy. She says my heart rejoices in the Lord. Now Hannah is not a prophet. She was just a good godly mother. You don't have to be a prophet to move into the Spirit of prophecy. But as a prophet you could move into the levels that are stronger. Being not a prophet she can move into the lower levels of prophecy. She can tap into the channels of the rivers of prophecy.

Verse one says, *"My heart rejoices in the Lord. I smile at my enemies." This was not something she could do normally. If you read First Samuel 1 she was always crying. She was always mourning until her husband was so frustrated at her and said, "Am I not better to you than ten sons?" Smiling was not something she did naturally because she had a sorrowful life but now her heart over flows with joy. So here we have her smile. She says even at her enemies she can smile. That something that even normal Christians find it hard to do. She was just doing a thanksgiving prayer.*

In verse ten she moved into the height of prophecy where it says, *"The adversaries of the Lord shall be broken in pieces. From heaven He will thunder against them. The Lord will judge the ends of the earth." And here is the prophecy: He will give strength to His king and exalt the horn of His anointed. How in the*

world was she to know that there was going to come a king? All they saw around them were judges. She moved into the river of prophecy in her experience of joy in God. And she tapped into the river of prophecy and out of her lips came out things that she herself possibly didn't understand. And she prophesied of a coming king. This is a prophecy regarding Samuel himself: *and exalt the horn of His anointed. Somehow Samuel's ministry was going to establish a kingdom. Samuel stood as a just judge in Israel. Samuel stood at the time of transition of judges governing over Israel to kings. Here was a prophetic utterance that a common godly mother who had no spiritual office moved into because she loved God and she worshiped God.*

Another example is found in the gospel of Luke 1: 46. Here is Mary the mother of Jesus and she is filled with joy, filled with the Spirit. Now Mary was not a prophet yet she loved God. As she worshiped God with a song, she says, "*My soul magnifies the Lord and my spirit has rejoiced in God my Saviour.*" *She prophesied something about herself in verse forty eight. For He has regarded the lowly state of His maidservant. For behold henceforth all generations will call me blessed. It is true she can be called blessed. Now she has some prophecies regarding herself. She moved into what I call a prophetic element.*

Zechariah is another example found in Luke 1. Zechariah was filled with the Holy Spirit and prophesied. You must understand Zechariah had not spoken for nearly nine months. Now after his son was born after that nine months of silence he couldn't stand it any more. He wanted to give it out to God in worship. During the nine months of silence the volcano was building up. Now after nine months it exploded in praise to God and when he did that there was an anointing that came. And he tapped into the river of prophecy. He prophesied of many things in that song. Blessed is the Lord God of Israel for He has visited and redeemed them. In verse 76 he began to prophesy, *and you child shall be called the prophet of the highest for you will go before the face of the Lord to prepare His way. As he praised God the prophecies started coming out of his mouth. That is the first river of prophecy.*

Second River: Established Leadership

The second river of prophecy flows through what I call established leadership. By virtue of a person's position in the church of Jesus Christ, he is placed in a position that gives him a prophetic element in his words when he taps into it correctly and sometimes unknowingly like the high priest in John 11. Here are words uttered by the high priest in regard to Jesus Christ. John 11: 49 *One of them named Caiaphas being high priest that year said to them... Now Caiaphas was not someone who was opened to Jesus ministry. You wouldn't classify him as a Holy Ghost filled man. He was one of those who did not understand Jesus' ministry. But Caiaphas had a position that was recognized by Jesus and God as far as that nation of Israel was concerned. You notice that even though the organized Jews did*

not accept Jesus Christ, He did not oppose them. And when the lepers were healed Jesus even said, "Go and show yourself to the priest." That tells you that He respected and bore witness to the established religious office of His time.

So here Caiaphas was the key religious leader of the Jews. And it says here, *"being high priest" that is by virtue of his position he tapped into a river of prophecy and said to them, "You know nothing at all." He told all the rest of the people around him. Nor do you consider that is expedient for us that one man should die for the people and not that the whole nation should perish. John 11: 51 Now he did not say on his own authority but being high priest that year he prophesied that Jesus would die for the nation. Now he didn't intend it the way God intended it. Caiaphas didn't see that when Jesus dies it was for the salvation for the entire nation and Jesus Himself would be resurrected from the dead. But from his perspective all he could see was that either Jesus go or the Jewish nation would go. It yet somehow John the apostle as he records this statement recognized that there was a prophetic flow that came forth by virtue of his position as a high priest. He prophesied about Jesus' death on the cross. Caiaphas' motivation, purpose and intention for uttering the prophecy was not what it was supposed to be. But nevertheless, there was still a true prophecy that came forth. That's tapping on the prophecy by virtue of your position.*

That is why we always emphasize that if you are in any particular church and you have a prophecy regarding your church, no matter what you think your leaders are -whether you agree or disagree with them - you are obligated to flow along with them in your church. You cannot say that you have got this prophecy and you are going against the leadership of the church which you are attending. It would not be correct because there is a river of prophecy that still flows through established leadership. That is why if you have a prophecy and you cannot deliver it in public, write it down and just submit it to them and let them do what they want. Your duty is done. Your responsibility is not to take over the leadership and run the church. Your responsibility is to just deliver the prophecy and let them take the responsibility no matter what you think of them. Whichever way you still are obligated to flow within the structure. By virtue of their position they would have an element to tap into the Spirit of prophecy in regard to their own church's jurisdiction and function.

See a position is not established immediately. Some of those positions are established over period of years. Their positions there are not by accident. God is involved in all things. There is an element of the river of prophecy that flows to established leadership and position. Sometimes a small mediocre group on one side who pray and fast for eighty days move into perhaps the first river of prophecy where they have so much ecstasy that they always see visions and prophecy all the time about the entire nation. But whatever they see in here need to be compared to what the established leaders also see. Then you get a true prophetic picture.

Otherwise yours is only what I call one-eyed Jack's prophecy.

Third River: Music

First Samuel 10. The third river of prophecy is what I classify to be music. Music is one of the rivers by which a prophetic flow takes place. Now prophecy can flow without the music because there are the other six rivers. But one of the rivers of the Spirit of prophecy is music. You could enhance and increase a prophetic flow by music. In the book of First Samuel 10 the Old Testament prophets are different from New Testament prophets. In the Old Testament not every one has the Holy Spirit but in the New Testament every believer has the Holy Spirit. So the role and the authority of the prophets have decreased in the New Testament. They don't have as much authority as they have in the old.

In the book of First Samuel 10 we see a group of prophets prophesying about Saul and his future kingship is a statement made about what he will experience. Verse 10, *When they came back to the hill, there was a group of prophets to meet him. Then the Spirit of God came upon him and he prophesied among them. Now this group of prophets according to verse five shows what they were doing. Samuel said after that you shall come to the hill of God where the Philistines' garrison is. Notice he call it the hill of God. Why the hill of God? That was the favorite meeting place for a coming prophet. It was a prophet's favorite meeting place. So they have their favorite place on a hill and it was so common if you pass by the hill you hear prophets playing the harp. And so after some time everyone began to call that the hill of God.*

Here in verse five it says at the hill of God this was what the prophets did. It says, *"Then you shall meet a group of prophets coming down from the high place with a stringed instrument, a tambourine, a flute and a harp before them and they will be prophesying." So that was the place they always meet. It was a prophet's band. This musical band of prophets (which Samuel was a leader over them when Saul was pursuing David) seems to understand how to tap into the prophetic flow. The third river of prophecy is music. Music does something to the Spirit of prophecy it releases it in your life. You don't need to have it to prophesy but it is one of the rivers.*

Elisha understood this third prophetic river of music. When he was asked for a word from the Lord, Elisha says, *"And now bring me a musician." And it happened when the musician was playing that the hand of the Lord came upon him. (2 Kings 3:15) Here he was asked to prophesy. There was a fight going on and the king of Judah asks whether there is a prophet whom they can seek a word from the Lord. They said yes there is a man named Elisha. They called him and told Elisha that they were going out to battle but they need to hear from God. Elisha says, "No problem but get me the musicians first." Out there in the desert it was not easy to*

assemble a band. Somehow they managed to assemble a band and as they played Elisha tapped into the prophetic river and he prophesied. *Thus says the Lord, and that was what they wanted. So here we have a move of God in prophecy as a result of music.*

David was a king but a fantastic musician as well. He always sings. He sang when he was happy. He sang when he was sad. As a result of his ability to move into music, he tapped into the river of prophecy. In Acts 2 they called him a prophet. In other words he had a secondary call that was not his number one possibly his number two. In Acts 2 Peter quoted a prophecy from the Psalms. The book of Isaiah and the book of Psalms are the most quoted books in the New Testament because they are full of Messianic prophecies. In Acts 2: 29-30 Peter said, *"Men and women let me speak free to you of the Patriarch David that he is both dead and buried and his tomb is with us to this day. Therefore being a prophet..."* Notice what Peter calls David - a prophet. We know him as a king, but he was also a prophet. How did he tap into the prophetic flow? Through his music. There were things he sang that he himself didn't fully understand.

There were a lot of prophecies that came forth like Psalms 22 *My God, my God why has thou forsaken me. He didn't understand the utterances he spoke when he moved into ecstasy with God in the music but he tapped into the river of prophecy and prophesied the crucifixion of Jesus Christ. That is the third river of prophecy of music.*

Fourth River: Association

Lets look at the book of Second Kings 2 to understand the fourth river of prophecy. Here Elijah was about to leave and Elisha who had been following him all these years was going to take over his position. And there was this group of people in Second Kings 2: 3 *And the sons of the prophets who are at Bethel came out to Elisha and said to him, "Do you know that the Lord will take away your master from over you today?" He said, "Yes I know. Keep quiet." These were not prophets but were sons of prophets. Yet they also seem to know something that God was doing. Later on when you read about it, it looks like the old saying was true, like father like son. They became like their father. These were sons of prophets. And they grew up seeing their fathers take the harp and sing praises to Yahweh from morning till night. Even when their fathers were rocking them, their favorite song as not rock a bye baby on the tree top. No their favorite song was Yahweh, Yahweh. And they grew up under that kind of atmosphere. They saw these prophets all the time. And very soon the children caught on into that river. The fourth river is association and fellowship.*

When you fellowship and associate with prophets, you will have the prophetic flow coming into your life. It comes by association and fellowship. I am

sure you are familiar with that story about how when Saul came into the presence of these prophets on that hill in First Samuel 10, the Spirit of God came on his life and he prophesied even though he was not a prophet. He was not anointed as a prophet. He was anointed as a king. But because prophets were the ones when he drew near there was an element of prophetic inclination that came in his anointing. You see you can be prophetic without being a prophet. It is different being prophetic person and being a prophet. A prophet is definitely prophetic but not all prophetic persons are prophets. So here we have this association and fellowship and there was such strength of anointing.

Why do the prophets band together? It strengthens the flow of the Spirit of prophecy in one another's life. In the book of First Samuel 19: 20 we see an interesting situation. As David was running away from Saul, Saul sent messengers to take David. When they saw a group of prophets prophesying and Samuel was standing as leader over them, it says here, *"The Spirit of God came upon the messengers of Saul and they also prophesied." Now these were soldiers. These soldiers didn't come prepared. I mean they didn't come to prophesy. They didn't come to receive an anointing. They came with a different attitude. They came looking for David. Yet in spite of that, when they came near there was such an anointing that they ended up prophesying. So in verse 21 Saul sent another batch of soldiers. And when this group came near the other soldiers they were turned off. As far as they saw all these fellows lying down on the floor prophesying. And as they went near they also started prophesying.*

Finally Saul went to check out for himself. In verse 22 He himself came near and saw these soldiers of his. When he came near the same Spirit came on him. And it tells you it was the Spirit of God. When the prophetic anointing came on his life his armor was out of place. Some people say that it was only his kingly robe that came out. But the Hebrew word gives you very strong evidence that he was completely stripped. What went wrong? If you try to tap into the prophetic flow without getting your life correct, there will be a lot of manifestations that are not of God. Your own flesh sticks out. The gifts of God may flow through you but they don't bypass you. You could deliver the word in different styles. It would be the same God where it flows through your personality. And that is why if you have sin and things of the flesh in your life and you try to tap into the things of God your nakedness will be revealed. So Saul's nakedness, which symbolizes his sinful flesh, was exposed when the anointing came.

It is just like sometimes you could have a preacher who is fantastically anointed but he has a few areas in his character that are very fleshly. Even though the anointing is there people still can detect the flesh. Like for example some people who merchandise their anointing. You could have fantastic anointed service but after the service, he takes out his coat and cut it into pieces and sells them at one thousand dollars per piece. He still has his carnal nature that was not dealt with

fully. The gifts of God come without repentance. So here we have the flow that can come through association.

And that is why sometimes a man follows a man of God. And they don't differentiate between principles and methods. They take everything lock stock and barrel. So when they graduate from a school run by this man of God, they sound like the man of God and speak like the man of God. But when they began to behave the same way that turns people off. They become clones of the man of God. God doesn't make clones. God makes disciples. So there is an anointing and a prophetic flow that can come as a result of association and fellowship with the leaders.

Fifth River : Drama

The fifth river is the last and final river in which the Spirit of prophecy flows in the Old Testament. And of the seven rivers five flowed in the old but the next two are reserved for the new. So the fifth is what I call drama, acting out the prophecy. So the Spirit of prophecy can flow through acts as well as through words.

Ezekiel was a prophet who lived in Babylon during and after the destruction of Jerusalem. Ezekiel was in captivity while Jeremiah was in Jerusalem. In Ezekiel 4: 1-9 the Lord spoke to Ezekiel and said, *"You also, son of man, take a clay tablet and lay it before you, and portray on it a city, Jerusalem. Lay siege against it, build a siege wall against it, and heap up a mound against it; set camps against it also, and place battering rams against it all around. Moreover take for yourself an iron plate, and set it as an iron wall between you and the city. Set your face against it, and you shall be besieged, and you shall lay siege against it. This will be a sign to the house of Israel. Lie also on your left side, and lay the iniquity of the house of Israel upon it. According to the number of the days that you lie on it, you shall bear their iniquity. For I have laid on you the years of their iniquity, according to the number of the days, three hundred and ninety days; so you shall bear the iniquity of the house of Israel. When you have completed them, lie again on your right side; and you shall bear the iniquity of the house of Judah forty days. I have laid on you a day for each year. Therefore you shall set your face towards the siege of Jerusalem; your arm shall be uncovered, and you shall prophesy against it. And surely I will restrain you so that you cannot turn from one side to another till you have ended the days of your siege. Also take for yourself wheat, barley, beans, lentils, millet and spelt; put them into one vessel, make bread of them for yourself. During the number of days that you lie on your side, three hundred and ninety days, you shall eat it."*

Now here was Ezekiel and he was a bona fide prophet. One day God told him go and build this siege. So he goes right into the middle of this Babylonian captivity among the captives there. And he starts building a city. He was having a

prophecy and he was acting it out. And the command God gives was not easy. Three hundreds and ninety odd days he was supposed to lie on one side.

In Isaiah 20:2 at the same time the Lord spoke by Isaiah the son of Amoz, saying, "Go, remove the sackcloth from your body, and take your sandals off your feet" And he did so, walking naked and barefoot. If you don't have a word from the Lord don't try to make it up. Don't suddenly go to your church with something you have bought from the hardware shop and say, "Thus says the Lord, this hammer present this and that." No, there is a difference in the unction.

In the New Testament you also have a prophet who moved like that into that river of prophetic drama. In Acts 11: 27 *And in those days prophets came from Jerusalem to Antioch. Then one of them named Agabus, stood up and showed by the Spirit that there was going to be a great famine through out all the world, which also happened in the days of Claudius Caesar. If you read carefully the word show by the Spirit the word means to act it out. There may be a spoken prophecy but definitely there was a demonstration drama kind of prophecy came forth.*

In the other time in the book of Acts 21:10 we are told how he dramatized the prophecy: *And as we stayed many days a certain prophet named Agabus came down from Judea. When he had come to us, he took Paul's belt, bound his own hands and feet, and said, "Thus says the Holy Spirit, "So shall the Jews at Jerusalem bind the man who own this belt and deliver him into the hands of the Gentiles." Some of us modern Christians might say to Agabus, "Agabus don't be so serious. Why don't you just say the Lord says when Paul goes to Jerusalem he will be imprisoned." That is because we may not have understood this prophetic river of drama. So here is a person who prophesied through drama. Why is it so?*

When you begin to move into the prophetic and give the word of God, you realize that some of the things you do are by faith. You speak forth the word even though you don't understand it and you just know that it was from him. If you ever move into the prophetic anointing you realize that sometimes God shows you the person first and then give you the prophetic word. Sometimes He gives you the prophetic word then He shows you the person to give the prophecy to. So sometimes when you move into the river of prophecy, He may give you an action to do first and then give you the understanding of the action. Drama is one of the ways in which a prophet flows into.

Sixth River: Outpouring

In the New Testament you find that besides the five rivers of prophecy you have two additional rivers of prophecy. The first we see in the book of Acts 2 the sixth river of prophecy. It is not really considered a river because it is too powerful for a river. I would call it an outpouring because in the New Testament we have

such a thing as baptism in the Spirit. Sometimes in the outpouring of the baptism in the Spirit there is a heavy flow in the anointing and people began to flow into the prophetic anointing too. That is why in Acts 2: 17 it says, *"And it shall come to pass in the last days says God that I will pour out of Spirit on all flesh. Your sons and your daughters shall prophesy. Your young man shall see visions and old man shall see dreams. And all my menservants and all my maidservants I will pour out my Spirit in those days and they shall prophesy."* Look how the word prophesy is spoken many times. We will study that word later on when we look at the difference in degrees of the Spirit of prophecy.

But here he is talking about an outpouring that comes. And every time there is an outpouring there is a significant move. You know a move of God can begin and then it can end and then it can flow into another move. It is not supposed to end; it is supposed to flow and prepare for the next move during what I call significant times. Do you have that in the bible? Yes. In the bible they also have significant flow. Like for example during the time that they came out from Egypt they have a manifestation of God in the form of a pillar of cloud in the day time and a pillar of fire in the night. That manifestation lasted until they reached the land of Canaan. But when they move into the tabernacle the manifestation of God changed. In Exodus 40 when Moses dedicated the tabernacle of Moses, we see the glory of God filling the place. This is what I call a special move. A special move to usher a new way when God begin to do a new thing. With each move there are new ways that God does something. Before the tabernacle of Moses was made God was there in the pillar of cloud and a pillar of fire. But when Moses made the tabernacle, which took them about a year to make, anyone who wants to meet God now goes to the tabernacle. It is the same God who has changed the way in which you can approach Him.

Even right now in the New Testament things have changed so different. Now we approach Him in the name of Jesus. We don't worship Him in Jerusalem or on the mountain. We worship Him in Spirit and in truth. See there is greater liberty to approach the throne of God through the redemption of Jesus Christ. Then when Solomon built the temple notice the first ushering of the different change and dispensation that they moved into. The new move of God is now no more in the old tabernacle but it was now in the temple. And in their dedication service God show forth the fire and the glory. That is what I call an outpouring.

During a particular out pouring that can be strong prophetic river that flows. For us there is baptism in the Spirit. And there is the baptism into the things of God that God fills you to go forth with new things that He wants you to do. You can expect a particular prophetic element to move. Notice in the book of Acts 19 the mere baptism in the Spirit of the Ephesians brought forth a prophetic element because any out pouring will bring forth a prophetic element. Acts 19: 6 *and when Paul had laid hands on them the Holy Spirit came upon them and they spoke with*

tongues and they prophesied. It talks about the prophetic manifestation because God was ushering something new in Ephesus. If you study Paul's life, which I could easily divide into five phases, you will notice that Ephesus was one special phase by itself. Because while there he stayed put for about three years and the whole of Asia Minor heard the word through his ministry. There was a change in his ministry. He didn't travel as much as before. He became stationed in a place to teach the Word of God daily. And somehow God was ushering a new move in Ephesus there. Every time there is an outpouring there is a river of prophecy that flows forth at the same time.

Seventh River: Body of Christ

The seventh and last river in which the Spirit of prophecy flows is what I call the body of Christ, the church of Jesus Christ. Now in the church of Jesus Christ each believer has the Holy Spirit in them. And there is an element in which the body of Christ if it moves corporately will tap into that seventh powerful river of the river of prophecy. The last two were not available in the Old Testament. And this seventh is especially for the church of Jesus Christ.

In First Corinthians 14: 24 we see here in Paul's exhortation to the Corinthian church: *But if all prophesy and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all. And thus the secrets of his heart are revealed; and so, falling down on his face, he will worship God and report that God is indeed truly among you. Now he is talking about the whole church moving into the river of prophecy. He is not talking so much as what I would classify to be the levels of prophecy. But he is talking about the rivers of prophecy flowing as a church is corporately united together. All would be sensitive to God and to each other, with some flowing in Psalms and others in hymns. When each member is doing whatever God wants him or her to flow in the things of God, there will be such a strong prophetic element that when a person comes in his heart is led.*

A small evidence of that is seen even today in what I call the presbytery meeting. In First Timothy 4: 14 Paul tells Timothy, *"Do not neglect the gift that is in you which was given to you by prophecy with the laying on of the hand of the presbytery."* Apparently when the presbytery laid hands on young Timothy, the presbytery received prophetic words for Timothy. It was not a one person's ministry. It was a corporate ministry together. All the elders and leaders in the church laid hands on Timothy and each one brought forth a word for Timothy that combined together to impart a gift into Timothy's life and determined his future. Paul was telling Timothy not to forget that prophecy.

Now you know why in the out pouring God always gives a prophetic element? Because the prophetic element keeps us on track if we hearken to God's

voice. And so the church is a powerful instrument. God called the church to be a prophetic church.

As we learn the development of prophecy, you will learn that there are four levels of prophecy. Every believer is at the first level. Now he is talking about the first level which every believer can tap into. You don't have to be a prophet. That is why Paul urged the Corinthian church that as they pray in tongues they are to ask for an interpretation. Because with that interpretation you become like a prophecy and you can bless the church. And if every one flows into that there is going to come such a powerful revelation move in greater degree.

See the seven rivers flow with the degrees and the levels. The first level is what I call an increase in quantity - it becomes higher and more powerful in degree. There are four levels of prophecy. Levels talk about strength. Strength is like one volt, two volts, three volts. When we talk about the degrees we are talking about the current. So we are talking about the strength that is there in the Spirit of prophecy. The Spirit of prophecy has different strengths. A person can have a gift of prophecy. A gift of prophecy, a ministry of prophecy and an office of prophet are all different. Each of them is from the same Spirit but they are at different levels of strength.

And before the gift of prophecy is what I call the normal believers' development and growth in that Spirit of Prophecy. Paul tells us here in the book of Colossians 3: 16 *Let the word of Christ dwell in you richly in all wisdom, teaching and admonish one another in Psalms in hymns and spiritual songs, singing with grace in your heart to the Lord. He is talking about Psalms, hymns and spiritual songs are not just for some Christians. He is not talking about the gifts that some Christians may have and some may not have. He is talking about an area where every Christians can have the word of God dwelling in them richly and moving into psalms, hymns and spiritual songs. If you compare that to Ephesians 5: 18 it says e, "And do not be drunk with wine in which is dissipation but be filled with the Spirit." Here is a command for every believer. Be filled with the Spirit. Verse 19 shows us the results of being filled with the Spirit: speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. When you began to move into psalms there is as prophetic element involved.*

These two talk about the balance in Christian life. In Ephesians 5: 18-19, it talks about the Holy Spirit filling you to the extend that you move into the first river. When you move into ecstasy you are filled with psalms, hymns, spiritual songs unto the Lord. What else can come forth but the prophetic element coming out of your life? The opposite is also true when you are filled with the word as in Colossians 3: 16. When the word of God fills you life, you are a student of the word you are a lover of the word, you devour the word from Genesis to Revelations. You

constantly meditate on the word. As the word fills your life, the same effect also moves onto you and you will receive an ecstasy, psalms, hymns and spiritual songs too.

Notice here there are two types of ecstasy produced. There is an ecstasy that is produced by your experience in God. There is an ecstasy that is produced by the revelations from God. The ecstasy that is produced by your experience in God is when you are rich in things of God the manifestation that comes to you make you rejoice in the Lord. The other side is what I call the revelation side. Where God reveals the word, you move into ecstasy with God. See there are two forms of ecstasy in the bible. Some people move into the Spirit kind of ecstasy but they don't balance with the word. As a result of that they go off track. Their spiritual ecstasy begin to get into the flesh. And they are going to do things which are not scriptural. That is when they begin to go off track. The other area is the ecstasy that is produced from the word, a study of the word. The word removes fear and the word removes doubts in your life. And when those things go away you are filled with a fervor for God. The word becomes like a burning fire in you. And it produces a stability in your life. So it is important to have the other flavor of ecstasy. When you have these two flavors working in your life, you will always be able to comfort, exalt and edify.

Psalms, hymns and spiritual songs always comfort, exhort and edify. We always get encouraged when we hear worship and praise in Christians songs. Now these are the basic elements that come and are a result of the gift of prophecy too. In the book of First Corinthians 14: 3 He who prophesies speaks edification and exhortation and comfort to man. Now these three things can be done at the other first level: the level of being filled with the Spirit and filled with the word. People who are filled with the word, even though it may not be a gift of prophecy operating, could just give the word in seasons out of the vast storehouse and knowledge of the word. When a person is troubled, when a person has a problem, they are able to just draw a scripture and give it in season. It sounds like a word of prophecy. Sometimes the word is so much in them they may not even use scripture. The way they say it is as if it is their own word but it is actually from God; it sounds like a prophecy.

The first level of the Spirit of prophecy helps you into that area. The first level comes as a result of your growth in God through the word and in the Spirit of God. The second level comes as a result of gifting. The gifting of the gift of prophecy. The gift of prophecy is what God gives you and you are able to speak forth in word of prophecy. Now the levels are different from the degrees. As you move into the levels sometimes you may not even touch the third or the second degree which is a predictive element. But yet it can be strong and powerful. And the word of prophecy or the gift of prophecy is the gift of the Holy Spirit given for a specific time and a specific purpose through a specific individual for a specific

people or person. So it is specific, it's a gift of prophecy as we see here in the book of First Corinthians 12 is one of the gifts listed there. That may come as the Spirit will through any individual who opens him or herself will be able to move into that fairly regularly because it is a special gifting in their life. Some of these people may not move into a high degree of the river of prophecy but they can move into a strong level of the gift of prophecy.

1 Cor. 12:10 *To another the working or miracle, to another prophecy. Here in fact he calls it a manifestation of the Holy Spirit. Then in Romans 12: 6 Having then gifts differing according to the grace that is given to us let us use them. Notice now his emphasis is different. In First Corinthians 12 the Spirit works as He wills. Now in Romans 12 a person can do something about that gift. There is a human co-operation and effort involved. In Romans 12: 6 it says, " Having then gifts differing according to the grace that is given to us, let us use them; if prophecy, let us prophesy in proportion to our faith. I classify it as the ministry of prophecy. So the ministry of prophecy is the gift of prophecy that has become so much a part and parcel of a person that it constitutes a ministry.*

Let me give an example, any believer can lay hands on the sick and pray for the sick. That again is what I call the first level of healing. Now the more you are filled with the Spirit and the more you are filled with the word, the more effective you are in praying for the sick. That is the first level.

Then the second level is the gift of healing. Where you could be visiting the sick and the gift of healing drops on your life. When you lay hands on the person and that person is instantly healed through the gift of healing. And then it never happens again in your life for a long time. And once in a while it happens. That is not your primary area that you manifest. That is what I call a specific gift of healing that operates through your life. Another person could have the gift of healing so regularly manifested in their life so that people begin to recognize that gift. Then another person wants you to pray, and another person wants you to pray. And slowly people began to tap on that gift and that gift becomes a ministry. When it becomes a ministry means that the manifestation becomes very regular. It looks like you are having the gift although it belongs to God. So in the same way a ministry of prophecy is the development of the gift of prophecy. Perhaps it is a hundred of times more powerful than the gift of prophecy because now it is different. That person knows the gift so well and is so acquainted in that gift that the person at anytime when there is a demand or need of that gift to operate, he would one hundred percent be able to tap in the gift of ministry.

But then that is different from an office. An office is a position which God ordains a person into. For example a person can be in the ministry of healing. But that person may not be an evangelist. But being an evangelist automatically God may manifest a fantastic ability to minister to the sick as a part of bringing the

gospel to those who need to hear the gospel. So that is different. And so the ministry of prophecy may or may not lead into a prophetic office. There are a lot of people out there in the body of Christ who has a ministry of prophecy but they don't have the office of a prophet. Sadly some of them don't differentiate between these two and they think their ministry of prophecy is the office of a prophet. A prophetic office is ten thousand times as powerful. If the ministry of prophecy is ten thousand times more powerful than the gift of prophecy. And if the gift of prophecy is more powerful than the normal development because the specific gift is so powerful, then the office of a prophet is ten thousand times more powerful than the ministry of prophecy. And a prophetic message has a stronger unction and strength of the anointing. We have some examples in Acts 11 where Agabus tapped into the office of a prophet. Even in Acts 21 he differentiate between those who are in the ministry of prophecy and the office of a prophet. In Acts 21 you notice the Philip's four daughters have the ministry of prophecy. Acts 21:9 *Now this man had four virgin daughters who prophesy. Now that's different from the next verse in verse ten: A certain prophet.. You see the bible differentiates between those who prophesy and those who are prophets. So there are those who are in the ministry of prophecy. Philip's four daughters have a ministry of prophecy. They constantly prophesy. But then here comes a prophet who stands in one of the five-fold office. And his unction and anointing in the Spirit of prophecy is even stronger. And that is what we call the four levels of the Spirit of prophecy.*