



*GROUND RULES
& GUIDELINES
FOR THE
PROPHETIC II.*





Die **WOORD** VAN GOD...

Die **GEES** VAN GOD...

Die **VREDE** VAN GOD...

Die **BEGEERTES** VAN GOD...

Die **MENSE** VAN GOD...

Die **VOORSIENING** VAN GOD...

Die **OMSTANDIGHEDE** VAN GOD...



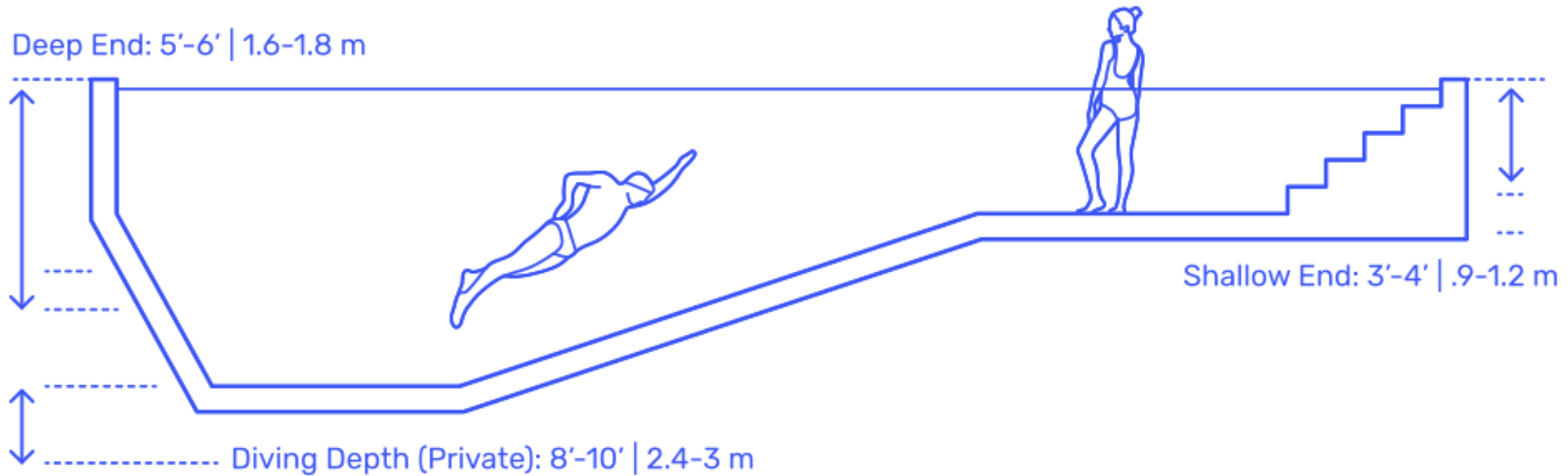
SEKONDÊRE MANIERE

#1, DROME & VISIOENE...

#2, SKEPPING...

#3, BOODSKAPPER ENGELE...

#4, HOORBARE STEM...





'Want ons ken ten dele en ons profeteer ten dele.' **(1 Kor 13:9)**



'En ons het die profetiese woord wat baie vas is, waarop julle tog moet ag gee soos op 'n lamp wat in 'n donker plek skyn,...'
(2 Pt 1:19)



The background features a large, light purple circle. Inside this circle, four golden trumpets are arranged in a circular pattern, pointing outwards. The text is centered over the middle of these trumpets.

'U woord is 'n lamp vir my voet en 'n lig vir my pad.' **(Ps 119:105)**



Hd 11:25-30

'Toe vertrek Bárnabas na Tarsus om Saulus te soek, en toe hy hom kry, het hy hom na Antiochië gebring. En hulle het 'n hele jaar lank in die gemeente saam vergader en aan 'n aansienlike skare onderwys gegee; en die dissipels is in Antiochië vir die eerste keer Christene genoem.



En in dié dae het daar profete van Jerusalem na Antiochië afgekom. En een van hulle met die naam van Agabus het opgestaan en deur die Heilige Gees te kenne gegee dat daar 'n groot hongersnood oor die hele wêreld sou kom, wat ook gekom het onder keiser Claudius.'



When moving in the prophetic, don't try and pick up clues from the circumstances or people around you. It's detrimental and dangerous because it leads us into the soulish realm where the enemy can add mixture to what is going on and confuse the issue. That's operating with information and not in revelation and usually completely miss the mark.



Hd 13:1-4

‘En daar was in die plaaslike gemeente in Antiochië sekere profete en leraars, naamlik Bárnabas en Símeon wat Niger genoem word, en Lúcius, die Cirenéër, en Manáen, wat saam met Herodes, die viervors, grootgeword het, en Saulus.



En terwyl hulle besig was om die Here te dien en te vas, het die Heilige Gees gesê: Sonder nou Bárnabas en Saulus vir My af vir die werk waarvoor Ek hulle geroep het. En toe hulle gevas en gebid het en hulle die hande opgelê het, laat hulle hul gaan.'



The teaching ministry works toward a full understanding of God's principles for life, growth and service, while the prophetic ministry's focal point is to communicate and impart the precise and particular purposes of God in our current and specific situation.



Teaching is therefore more concerned to communicate the mind of God where the prophetic is more concerned with communicating the heart of God. The Bible actually represents this balance, therefore we need both these ministries.



The ministry of the teacher and the ministry of the prophet give different dimensions of the truth and compliment each other supremely. The prophet can release the specific word for a specific situation or need, while the teacher will reveal the principles for establishing that word.



The prophet sees far off and has foresight, the teacher digs deep and has insight. The prophet inspires our hearts while the teacher explains the truth to our minds. The prophet gives direction, the teacher brings consolidation. In this way we will move upward while putting roots downward.



When we hear the prophet we comprehend what God is saying. When we listen to the teacher we understand what God has said. A strong prophetic flow combined with constant healthy Bible teaching will launch any local church into a powerful ministry.



We need thus the dual revelation of the general Word of Scripture, which gives life principles and guidance to be allied to the specific word of prophecy which provide the fine detail to the broad brush strokes of the Word, because the Bible doesn't give that personal prophetic insight that we need to always execute the will of God.



In responding to God's prophetic word, we must recognize that there are three characteristics that are true of all personal prophecy. However the prophecy is worded, it will always be either incomplete, ongoing and developmental, or provisional and dependent on our obedience.



Personal prophecy is where individuals receive a word directly into their life and circumstances, while private prophecy relate to the method and practice of prophesying outside the boundaries of local church mentorship, accountable relationships and healthy teaching on the subject, the so called 'parking lot prophecy'. It's poor practice, lacks integrity and needs to be discouraged.



It is both wise and safe that personal prophetic words be checked out and shared with leadership and those responsible for pastoral care.



For example, we don't want to confuse a counselling process in progress with people blundering in with well meaning prophetic words that may cut across issues of discipline or direction, because people have an incredible ability to manipulate or misunderstand words and mould the interpretation that suit them around a prophetic word.



Hd 13:5-12

'En toe hulle in Sálamis kom, het hulle die woord van God in die sinagoges van die Jode verkondig; en hulle het ook Johannes as helper gehad. En hulle het die eiland deurgegaan tot by Pafos en 'n towenaar gevind, 'n valse profeet, 'n Jood met die naam van Bar-Jesus.



Hy was by die goewerneur Sérgius Paulus, 'n verstandige man. Dié het Bárnabas en Saulus laat roep en het versoek om die woord van God te hoor. Maar Élimas die towenaar - want so word sy naam vertaal - het hulle teëgestaan en het probeer om die goewerneur afkerig te maak van die geloof.'



We need to understand the difference between counterfeit prophets and false prophets because the Bible makes a distinction. Counterfeit ministry has never been true or real in the first place. It is fleshly or demonically driven.



False prophets were once true but have moved from pride and arrogance to not being accountable and eventually to deception. At best they are a mixture of true and false. At worst they are wolves in sheep clothes and extremely dangerous to any flock of believers.



'Hierdie manne is dienaars van God, die Allerhoogste, en hulle verkondig aan julle die weg van verlossing.' **(Hd 16:17)**



*‘Want ek weet dit, dat na my vertrek wrede wolwe onder julle sal inkom en die kudde nie sal spaar nie. Ja, uit julle self uit julle self sal daar manne opstaan wat verkeerde dinge praat om die dissipels weg te trek agter hulle aan.’ **(Hd 20:29-30)***



Mt 24:11

'En baie valse profete sal opstaan en baie mense mislei.'



'Geliefdes, glo nie elke gees nie, maar stel die geeste op die proef of hulle uit God is, want baie valse profete het in die wêreld uitgegaan.' **(1 Jh 4:1)**



The only answer to misuse in all areas of church life is not non-use but proper use. Truth is always our best safeguard against deviation and our best weapon against deception. Unfortunately with the true always comes the counterfeit and the false, but these only proves the existence of the authentic.



Hd 15:31-35

'En toe hulle dit gelees het, was hulle bly oor die bemoediging. En Judas en Silas, wat self ook profete was, het die broeders met baie woorde bemoedig en versterk. En nadat hulle 'n tyd daar deurgebring het, het die broeders hulle met vrede na die apostels laat gaan.



Maar Silas het besluit om daar te bly. En Paulus en Bárnabas het in Antiochië gebly en, saam met nog baie ander, onderrig gegee en die blye boodskap van die woord van die Here verkondig.'



We need to understand that whenever we have the prophetic word spoken into our lives there needs to be some kind of response because there are no unconditional personal prophecies in the New Testament. Personal prophecy refers to the possibility, not the inevitability.



It is not wrong to plan or rehearse the prophetic. Although we cannot manufacture prophecy we should neither commit mental suicide. Prophecy is not an empty thought passing through an empty head! In the Old Testament, if God spoke to a prophet in Bersheba giving him a word for the King in Jerusalem it would have taken him several days to get there.



In all that time he most probably prayed, rehearsed and planned the delivery of that word through, particularly if the word to the king was not very encouraging! It could mean the end of his ministry and in many cases the end of his life!



There are times when the prophetic unction is prepared, rehearsed and carefully planned. They are words of weight, significance and carry great importance. They ring with authority and we will know when we are at the receiving end of such a bombardment.



At other times we receive bits and pieces, key words or phrases of a prophecy which are worked out as we speak, but this 'off the cuff' speaking forth is not inferior to the formal designed one.



Hd 21:8-14

‘En die volgende dag het ons, die geselskap van Paulus, vertrek en in Cesaréa aangeekom; en ons het ons intrek geneem in die huis van Filippus, die evangelis, wat een van die sewe diakens was, en by hom gebly. En hy het vier ongetroude dogters gehad wat die profetiese gawe besit het.



Christian prophets do not tell people what to do, they confirm what God is already saying. To go to a Christian prophet for direction and guidance is to violate the New Covenant which gives us direct access and approach to God through Christ by the Holy Spirit.



People do not 'need' a prophecy, they need the input from the Lord and relationship with Him.



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