

CHAPTER 5

Prophecy: A relational experience

Part of a prophecy delivered at a leading Pentecostal church on 11 October 1987 will illustrate the dilemma to which I referred at the end of the previous chapter: *'And also anybody that's invested in the stock exchange, there's coming a collapse in the market of the stock exchange. The Lord says withdraw your finances this week'* (see Addendum D for more transcriptions of actual prophecies delivered at the same congregation and elsewhere). What would you have done had you invested a few thousand rand on the stock exchange? And what would you say were you to know that this prophecy was actually fulfilled on an international scale just as predicted? Exactly one week later newspapers the world over carried the story on their front pages (see, for instance, *Beeld*, 26 Oct 1987:1). Thousands of people lost everything they possessed, many more becoming as poor as never before. Some even committed suicide.

To add to this confusion, a number of other leading newspapers referred to the prediction by a New York soothsayer called Wendy, who predicted the same thing in her weekly horoscope. She specifically dated the catastrophe during the week of 18 October, but the remarkable fact is that her prediction had already been made in July 1987. Are we to believe then that prophecy is not

the exclusive possession of the Christian Church? Can prophecy be viewed as being on the same level as soothsaying? I believe not. Prophecy may at times portray a glimpse of the future, but the aim is never, as is mostly the case with soothsaying, to be sensational. It is beyond the scope of this research to fully discuss the issue of soothsaying here, but it must be stressed that Christian prophecy can never be equated with it which is also an expressed belief of this research. Prophecy, as has frequently been pointed out, originates with God by way of revelation and is presented within the context of the Christian congregation.

Biblical data also refer to the same kind of problems in judging some prophecies. What, for instance, were the criteria in the following cases?:

- * Acts 11:28 : A prediction of impending famine - should one adopt a wait and see attitude or perhaps evaluate the integrity and reliability of the prophet? Was he referring to a historical event or the eschatological tribulation period of which famine is an integral part?
- * Acts 13:2 : The calling of two men for the ministry - were the criteria only fasting and praying?
- * Acts 13:9 : Discernment of demons - was this a revelation Paul received?
- * Acts 21:11 : Prediction of danger awaiting Paul - something of which Paul incidentally did not take heed. How was he able to discern this?

Close scrutiny of Acts 21:27-35, reveals yet another startling problem, namely, that of a prophecy which was not literally fulfilled (Grudem 1978:71-75). In the end Paul was not bound by the Jews, but by the Romans. They also did not deliver him to the Romans, but tried to kill him instead so that he had to be delivered *from* the Jews by the Roman soldiers. Could it be that Agabus had the prophecy right but the details wrong? Can Grudem (1978:74) possibly be right in concluding that Paul had such a sure knowledge of God's will and purpose that he would obey it in spite of anything, even against the 'uncertain grasp' of that will by Agabus and the other disciples? Is it in fact possible to have an 'uncertain grasp' on the prophecy to be delivered?

The dilemma is clear: in cases like these indisputable criteria are essential. The basic Pauline criteria outlined above could not have sufficed in extraordinary situations like these: indeed, something more was needed here. It is that 'something more' that I wish to deal with in the following pages.

Pastor Schäfer, previously senior lecturer in the Department of Systematic Theology at Unisa, states his conviction that the judgment of any deed or act by God cannot be decided on the basis of previously determined criteria, simply because no such criteria exist. The idea here is that no part of history is adequate to prescribe the actions of God (Cronjé 1988). Perhaps Schatzmann (1987:39) puts it best in saying, 'The prophets, not bound by Scripture or tradition, speak to the congregation on the basis of revelation', not, we should add, history.

This implies that every act of God, and therefore every prophecy, should be judged *anew*. This in turn cannot be left to the judgment of the elders of the congregation (Yocum 1976:68), or those who occupy the structural offices of the church only (Tappeiner 1977:29). It concerns the whole congregation (excluding, of course, special occasions like conferences or big gatherings where a sensible arrangement would be essential).

In this context, the congregational prophet is seen by Schäfer as acting representatively of the whole congregation by way of a kind of spiritual *osmosis*, culminating in prophetic utterance, and therefore can only be judged by all present (Schäfer 1988; Lategan 1975:322). In Tappeiner's (1977:28) language this means that the one who prophesies has been 'opening up to the deeper level of the Spirit's purposes and activities through worship, prayer and glossolalia'. What happens then is a type of unconscious processing of the materials presented in the meeting. This material then suddenly crystallises in uttered prophecy and emerges as 'insight into the leading of the Holy Spirit and the genuine feelings and concerns of the worshipping community of the Spirit.' Another observation by Tappeiner seems especially applicable in this connection:

A very impressive and common occurrence in this situation is the expressed simultaneity of insight among others in the group who did not utter the prophecy, but who sensed a similar meaning in the Holy Spirit's activity. This confirmation or 'witness of the Body' indicates an underlying psychological and spiritual unity for the whole group.

(Tappeiner 1977:28)

The prophet, therefore, is subject to the authority of the congregation. Yocum (1976:58-59) puts it adequately: 'In his service to the Lord, the prophet is subject to the community. But in its service to God, the community is subject to the authority of the word which the prophet brings.'

Prophecy should then, I believe, firstly be judged on a general (congregational) basis and secondly on an individual basis. And even when judging on the personal level, judgment should be executed on a sliding-scale of relevance. This implies that any given prophecy by nature would prove more important to some than to others. In the case of the stock market prophecy above, this explanation would have fitted perfectly, and in Paul's case this indeed seems to be what actually happened.

But then too, it also serves to further complicate our problem, for how is this judging to be done? If we grant the allowance for prophecy to be openly practiced in a subjective manner (one's own thoughts or mixed with one's own ideas, Yocum 1976:106), cannot the judgment thereof likewise be subjective? And naturally, to try and answer that, we could embark on a study of other *charismata* in order to find something supplementing or explaining prophecy, as indeed some do (Yocum 1976:114-117).

In an effort to solve the problem of subjectivity, Yocum relies on the gift of discerning the spirits (Jn 10:2-5; 1 Jn 4:1). But could this gift not be practiced subjectively too? Furthermore, Paul nowhere speaks of prophecy plus something else (Mallone 1983:42; Addenda A-C). Therefore, Yocum (1976:114) fails to avoid the subjectivity-trap when he says: 'True prophecy comes from the Holy Spirit and every Christian in a relationship with the Lord is allowed by God to know his voice.' How does this 'knowledge' operate? By making the response in the heart of the hearer a valid criterion for judging prophecy, he is forced to admit in the end that it is possible to be left without any real response, either positive or negative. And if you find a particular prophecy either pleasing or disturbing because of personal thoughts, problems, preferences or whatever, Yocum (1976:116-117) philosophically attributes it to the condition of one's life, upon which he advises reliance on the judgment of others too. With that, Yocum remains within the subjectivity-trap without offering any real solutions.

Do we now have to accept the methods of the psychological and psychoanalytical fields as endorsed by Kucharsky (1971:34-35), news editor of *Christianity Today*, who, in the end, has to admit that no 'theological factors' have been weighed and therefore no real conclusions are possible? Or are we in desperation to admit defeat, to throw in the towel and declare prophecy a fake, or at least to bow to the cessation theory? Could not the answer lie precisely in the admission that the subjectivity factor, the frame of reference, the peculiar

paradigm of the prophet and that of the judging congregation should never be wholly abandoned (Yocum 1976:106-107)? Could this be the key to a proper understanding of prophecy? It is not the 'Spirit' that needs to be discerned, but the 'spirit of the prophet' (Mallone 1983:43).

To put it in another way, in the short space of time between hearing a prophecy and having to decide whether it is true and relevant or false and therefore irrelevant, a complete hermeneutical process is executed. Each one present, by the grace which God provides, has to interpret for him or herself what God wants to communicate to the congregation or to them personally. The spoken word must be valued and judged for relevancy by each one on the general basis first, and on the individual level secondly - on a sliding-scale of applicability. Gaybba (1987:225) grasps this when he says that the gifts are not received by those who administer them, but by those who are helped by them, making them the real recipients (see also Baxter 1983:77).

Our argument, therefore, inevitably leads to the admission that in fact all prophetic utterances are spoken in terms of the individual's available words, concepts, personality traits, religious framework and community expectation patterns (paradigm) (Tappeiner 1977:29). These utterances represent the effects of the Holy Spirit's activity on the person involved within the framework of his or her own unique personality and tradition. This means that prophecy bears the specific form and character of the personality and tradition of the person involved (see Tappeiner 1977:25). This of course is exactly what happened to 'God's word', the Bible, in the first place when the early church had to value it for canonicity, except in that case, the whole process was executed over quite a lengthy period of time. But, Mallone (1983:37-38), Möller (1975:210-211) and others would object that prophecy today cannot belong to the same category of revelation given to us in Holy Scripture (something Möller [1975:71], in accordance with Reformed tradition, terms the *revelatio specialis*). 'Scripture', he says 'is God-inspired (*theopneustos*) (2 Tm 3:16)'. 'There is no mixture of human failing with an inerrant Spirit', Mallone (1983:37-38) adds. Referring to prophecy, he then states: 'There is no assurance that it is pollutant-free. There will be a mixture of both flesh and spirit. There will be a mixing of culture, personality, intellect and maturity' (Mallone 1983:37). Therefore the following confident conclusion is reached: 'I know of no theologically sound non-cessationist who would suggest that prophecies today are inspired as Scripture is inspired of God' (Mallone 1983:37).

This argument is not supported by Vorster, Director of the Institute for Theological Research at Unisa, who points out that the early church had no

written canon whereby prophecies could be judged. Brooke ([s a]:6-7) disagrees as he states that the early church had the Old Testament in full as well as the Epistles of Paul. Nevertheless, any attempt to prove that present-day prophecy is on a canonical par with Scripture, seems to be abortive from the start. No prophecy can be deemed canonical for the whole church world-wide, that is, on a universal scale.

But then, judging retrospectively, it is deemed a sensible viewpoint today that the arguments against prophecy being 'polluted' would also hold true for the Bible. For even the Bible exhibits the same 'pollution' by culture, personality, intellect, maturity and so on. In fact, it is today widely accepted that each biblical author worked from within his own historical paradigm. Even Old Testament prophecy exhibits this kind of 'pollution' or influence:

It is difficult to conceive of a type of speech or sphere of Israelite life which is not at least reflected in the words of the prophets. This should not be surprising, since any speaker will tend to draw freely from the language of proverbial wisdom, courtroom process, religious expression, popular songs, or any other well-known traditional expressions in order to make his message understandable and compelling.

(Tucker 1976:35)

The very fact that precisely this historical paradigm is often neglected by exegetes, constitutes the root of all evil, causing fundamentalists to claim a 'pollutant-free' exegesis. It is nothing but an infantile and futile belief that exegesis can be free of one's own traditions, convictions, culture, or in short one's own paradigm. No exegetical method available today can still claim total objectivity for itself. The 'innocent eye' is simply a myth. Theology is 'polluted' and culturally conditioned.

Therefore, to return to the thesis that present-day prophecy and the Bible, can to a certain degree be judged alike, a remark by Tappeiner gives further substance to our analysis:

The form of present day prophecy is very much conditioned both by the individual's personal make-up and by the tradition of the particular worshipping group. Prophecy, after all, is

'learning to open up fully to the domain of the Spirit and providing adequate expression on the cognitive level of that which is discerned in the Spirit'.

(Tappeiner 1977:25)

My thesis that the judgment of prophecy equals a hermeneutical process corresponding to the judgment of biblical canonicity by the early church, is therefore relevant. Even the idea that present-day prophecy could also be 'canonical' can now be taken one step further. And interestingly enough, it is the self-same Mallone who comes to my aid in bringing the whole issue into perspective:

In 1 Corinthians 14:30, however, Paul does speak of prophecy as revelation. But what type of revelation is it? Is it universal in its scope, to be obeyed by all Christians in every place and country? Surely not. Prophetic revelation today is different from Scripture in that it is particular rather than universal. It is a particular word, given to a particular person or group of persons, at a particular moment, for a particular purpose.

(Mallone 1983:38)

Therefore two conclusions now become obvious. The first is that the same tardy process of accepting the Bible as normative or 'Word of God', is repeated with prophecy, but condensed into a much shorter time of judgment. This judgment makes provision for the general content of uttered prophecy, and also the more personal relevancy thereof. In this context, full provision is also made for the frame of reference or specific paradigm of the speaker as well as that of his or her audience. To the extent that prophecy is judged relevant by the hearer, the spoken words become canonical for some person or group of persons for that particular moment and purpose.

This represents the second conclusion. Prophecy, therefore, can be termed revelation from God, uttered by someone finding him or herself within a certain context, and addressing people within their specific context, making the will of God known and relevant to them on a sliding-scale of importance. In this way they are built up, consoled and encouraged personally to the degree of their needs. 'Indeed', Grudem (1978:187) says, 'many times the words of a prophet would perhaps have edified several people at once, or perhaps everyone present'.

The key, therefore, is exactly the issue of subjectivity which we have so desperately tried to avoid in the past. However, this loaded and much criticised concept, is now abandoned for a more scientific and credible concept, namely *relationality*. It is widely accepted today that the religious experience of humankind cannot be experienced in any other way than relational. All our experiences are formed and received within our own religious paradigm. God has no other way of penetrating our worlds and making himself understandable to our minds. In our conversing with God and God's conversing with us, one quickly discovers that no meta-language for this kind of conversation exists. God speaks to us in words and concepts we know and can understand, and therefore he is to be experienced and understood in a relational way only.

Tappeiner (1977:26) agrees wholeheartedly with this: 'The religion of the Bible is essentially relational, and, therefore, objectively-oriented rather than subjectively and psychologically preoccupied'. He then continues: 'All spiritual perceptions must be translated, so to speak, into the language of objective reality in the space-time continuum and, therefore, the words and images are symbolic of spiritual reality, not literal' (Tappeiner 1977:29).

And so to drive my point of congregational prophecy and therefore congregational judgment home, I refer again to Tappeiner (1977:29): for him the only proper control for prophetic utterance is the normative authority of the Bible as mediated through the living consciousness of the church and expounded by those who fulfil the structural offices of the church. This, he says, requires that the local community of the Spirit be in living communion with the one, holy, catholic and apostolic church, both historically and in the present (Tappeiner 1977:29). To my mind this confirms the relational process of uttering and judging prophecy with the aid of all available resources, such as the Bible, the judging community, and the Spirit of God.

Ultimately it is evident that more than the basic Pauline criteria are needed to judge prophecy correctly. Such criteria are furthermore not always to be found in historical or previously determined rules, because every new act of God exhibits a newness, a uniqueness, not previously tested.

In the process of judging prophecy, the whole congregation becomes involved, simply because the prophecy was precipitated by them by way of a spiritual *osmosis*. The delivery as well as the judging of that prophecy therefore cannot be done otherwise than on a general basis first, and an individual basis second. The latter will of course result in a sliding-scale of relevancy for those present.

This implies that notice should be taken of both the prophet's and the hearer's paradigms. Between hearing and judging prophecy in one's own paradigm, therefore, a complete hermeneutical process executes itself. This in a way parallels the process by which the Bible was judged to be canonical by the early church. Thus prophecy can, in a sense, even be experienced as 'canonical', if only in a limited way, because it has a bearing on and becomes imperative to some person or group of persons for a particular time and purpose.

In this research, the whole process mentioned above has been termed *relational*. This means that all of our religious experiences are to be experienced within our own paradigm and that no meta-language is available by which they can be communicated. The prophet and his or her audience may, therefore, operate within different paradigms. Although some experiences and some knowledge may be shared, many differences may also occur. This is what necessitates a hermeneutical procedure by means of which everyone present can hear the 'word of God' for each one personally or for all of them generally.

Arguing along these lines, the model pursued in this research provides solutions to the dilemma stated at the outset of the chapter, and answers the question concerning criteria in the more extreme cases of prophetic judgment. Certainly, in the case of the stock exchange prophecy above, this provides a way of determining the relevance of such a prophetic utterance. It can be judged on a general basis first and then on an individual basis. On the personal level, a sliding-scale of relevancy will be the criterion. For some it would seem 'canonical', for others apocryphal. Within one paradigm it might prove to be perfectly relevant, while within another it might prove insignificant. Yet, in negotiating the different paradigms, and judging from one's own by the grace of God, the Spirit will lead us into all truth, while, in love, we commit each other to the trusted hands of God.

To make a final statement, relational prophecy represents a *prolepsis* to the final consummation, the final dialogue between God and his people. Until then prophecy remains only a reflection of the 'ultimate reality' (God), but in the meantime it also represents one way of creating meaning out of our own broken reality - even if it is only experienced as 'looking in a mirror dimly' (1 Cor 13:12). At the same time, however, this approach breathes the true spirit and meaning of 1 Corinthians 13, by creating room for loving tolerance of paradigms other than one's own!

CHAPTER 6

A few practical guidelines to prophets

Receiving a prophecy from God is surely one of the most wonderful experiences one can ever hope to have. The reception of a prophecy can then occur in a number of ways. What remains essential, however, is the idea of suddenness or immediacy in receiving prophecy, coupled with the element of surprise and the unknown. Yocum (1976:79) remarks that words, phrases, or even whole sentences can be received. Sometimes a complete message is received (see Tappeiner 1977:27), while at other times only a clear perception of God's will is experienced. Christenson (1987:255) further reports that prophecy can even be received by picture, inner impression, dream or vision, or by applying a particular Scripture. Care must, however, always be taken not to add anything or to leave out anything of the precious message of God.

Normally prophecy will be received without premeditation and often after singing in tongues or praying quietly in tongues during a period of calmness within which a vision (a picture) or a 'seed thought' or both are received (see Tappeiner 1977:27). Sharing this, according to Tappeiner (1977:28) could evoke strong emotional responses like joy, deep sorrow, tears, and the like. This is the result of the prophetic insight and the general state of openness and expectation of those who receive it. This makes it all the more important that correct procedures should be followed in delivering a prophecy.

Firstly, in uttering the received prophecy, the prophet's language remains under his or her control. The language of a highly educated person will differ from that of a less skilled person or a child (Yocum 1976:83). The only concern, however, is one of clarity. The manner, timing and place of prophecy are most important, and three simple rules by Yocum (1976:84-86) are relevant:

- * Speak audibly, that is not too softly or too loudly.
- * Use the right place and time, which means waiting till the right moment has arrived.
- * Keep remembering that the prophet's spirit is under his or her control (this, however, does not apply to the Holy Spirit).

When these golden rules are lost sight of, problems occur. Our prophecies can become: *impure*, that is mixed with our own projections; *weak*, like a long distance call through a bad connection; or *sloppy* because of broken and halting sentences; or overly *casual*, by using colloquial speech (Yocum 1976:106-107).

Secondly, it cannot be stressed enough that *no* prophets are relieved of the submission of their message to the judging Christian congregation listening to them (see Mallone 1983:42). 'If the judgment of a healthy community is not infallible, it is usually reliable' (Yocum 1976:107). If this represented a standing practice in every congregation, some of the prophecies recorded in Addendum D as well as some of those mentioned in chapter three of this study, would have been unmasked and rejected as false or impure the moment they were uttered. Yocum (1976:108-109) warns that 'he must remember that the basis of his own confidence is the confidence which the Christian community has placed in him'.

Practically then, every group of Christians practicing this spiritual gift, ought to agree on some method of sharing their judgment about prophecy, as well as on ways of giving advice or correction. The practice where only a select few or an elitist group are allowed to make these decisions and apply them to the consciences of other people, could in extreme cases be seen as a veiled attempt at manipulating others. Naturally this does not apply to big gatherings where other arrangements could prove more sensible.

A third, very important issue, is to determine whether an uttered prophecy is in accordance with Christian teaching (Gl 1:8-9), because nothing at variance with the basic outlines of Scripture may ever be termed prophecy (see Tappeiner 1977:29; Möller 1975:214-215). Of course, the question as to what the Bible really says will have to be faced again. Even Scripture can be interpreted at

will, a fact which is visible in the cacophony of interpretations transforming our one Bible into a source for 'polytheistic' Christianity, leaving Christians worldwide in a state of disorder and confusion (see Rousseau 1986:4-28). Naturally this is not caused by prophecy or the Scriptures as such, but by the condition of Christianity today (Yocum 1976:112-113). However, the point should be clear that the correct use of prophecy and of the Bible is the responsibility of every prophet and every true child of God. False prophecies, clearly contradicting the spirit and truth of the Bible, should be rejected in strong terms the moment they are presented as Christian prophecy.

Penultimately, prophets should be encouraged to grow in the prophetic service (Yocum 1976:122-132). We *can* become spiritual people, and we *may* desire prophecy, dedicating ourselves to God and waiting on him praying and sharing our experiences with others, and learning from them. In order to prophesy, we have to develop our faith in the Holy Spirit as the sole author of every prophecy. Furthermore, submissiveness and patience must become a part of the daily lives of prophets: submissiveness not only to the body and its leaders, but also to God and the Holy Spirit. A prophet is not made overnight, but time, determination, and perseverance are surely the attributes of a prophet of God.

Let us finally have another look at two definitions by Tappeiner, concerning the baptism in the Holy Spirit and prophecy. For him the *baptism in the Holy Spirit* represents the 'opening of a channel' between the conscious and deep unconscious, or the 'opening of a link (or the "reaming" of an already existing link) to allow some conscious control and awareness of the dynamics and content of the unconscious particularly as they register the specific activity of the Holy Spirit at the deepest level of man's being' (Tappeiner 1977:25). Theologically this 'deep unconscious' is then equated by Tappeiner (1977:28) with the domain of the 'spirit', that is the sphere in which the Holy Spirit functions. More relevant is his definition of *prophecy*. 'Prophecy, as we use it here, understood in terms of 1 Corinthians 14:3, is not preaching, teaching, or prediction, but an especially appropriate and powerful spontaneous utterance provided by the Holy Spirit, in one's own language, given to the group, for the moment, for purposes of upbuilding, encouragement and consolation' (Tappeiner 1977:25). The main emphasis therefore is placed on the idea of 'receiving', 'external source', and 'sudden emergence' (see Tappeiner 1977:27).

CHAPTER 7

A personal word to Pentecostal leaders

Although the gift of prophecy is not essential to salvation (Yocum 1976:133), God offers it to the church to increase our effectiveness. The question to be faced, however, is whether we are not lacking true prophecy today because of a lack of awareness that it is still possible, and consequently experiencing a limited expectation (Yocum 1976:135). Does not our fear that prophecy may be misused, open the door to false prophets and political opportunists to speak their pernicious prophecies, trying to convince the world that their words are divine? Mallone (1983:43) is quite right in saying that 'the more highly valued a word of prophecy is by the church, the more open is that church to deception, the more liable it is to be led astray by false prophecy'. But that should not prevent us from following the injunction to 'earnestly desire the spiritual gifts, especially that you may prophesy' (1 Cor 14:1). The lack of expectation of prophecy in our churches today and the fear of its abuse should not be allowed to eclipse God's communication process with the congregation through his spokesmen.

On an even more personal level, I believe that both pastoral and church structures will have to be adapted today to accommodate prophetic activity. And in order to do this we must allow God to raise up teachers to assist church leaders who are already overloaded with administrative tasks, which prevent them

from providing sufficient pastoral care. The modern-day church is in dire need of well-trained teachers who, on a continuous basis, can teach the people of God about the whole counsel of God. Too often Pentecostal churches try to live by the more sensational gifts and ministries like healing, mass evangelism, and so on. While these ministries are needed and contribute much to the kingdom of God, the 'less sensational' gifts of teachers are also indispensable, for these are the men and women called by God to keep all our religious activities on the right track. These are people who spend their hours searching the Scriptures for answers and new insights while others are allowed the roar of the crowds and the bright lights of fame (Schäfer 1988). The point, I hope, is clear: 'If all the gifts are from God, surely equipping must concern all the gifts' (Mallone 1983:115). In order to have meaningful prophecy, therefore, more teachers should be allowed to exercise their ministries in church. 'Too often our local congregations blunder along and make carnal decisions because they are uninformed concerning spiritual gifts' (Fullilove 1973:48).

In order to rectify what has gone wrong, another issue will also have to be addressed, namely, that of pastors moving from one congregation to another after very brief periods of ministry. No one ministering on this basis can ever hope to know the flock God has entrusted to him (Yocum 1976:137), and he will therefore be unable to help true prophets to reach their full potential. It seems as if many pastors nowadays are not really sure of the ministries God has entrusted them with. Many who should be out there doing evangelistic work are trapped in congregational and administrative matters, not knowing how to lead the flock themselves, nor how to get rid of their own frustrations. The root cause of this lies in a lack of effective training, leaving pastors with a feeling of incompetency, and then sending them into a church structure which is inadequate to fully accommodate them or their ministries.

What has this to do with prophecy? Almost everything. Instead of taking time to get to know his people and to develop their gifts (especially prophecy), the pastor is forced by his frustrations to yet another congregation where the whole process is repeated again. If we could only rectify this at least a start would have been made towards a new and vibrant church structure which would provide opportunities for the right people in the right places, including teachers, to develop prophetic activities to the benefit of all.

Yet another problem, which actually cancels most of our prophecies in church today, concerns church members who move from one congregation to another, most of the time because of trivial problems and without ever being disciplined by the church authorities. One result of this is that some congregations develop a false concept of church growth, but the serious result of this is that

most of these members, by doing this, are openly defying the authority to which God has submitted them in the judging community where they were called to prophesy. The congregation receiving them, therefore, is actually condoning their wrong attitude by not disciplining them, which in turn results in the shaping of *false prophets* who will not be harnessed by Scriptural claims for a true prophet. The price that the church is now starting to pay for this malpractice is just too costly to tolerate. Mallone (1983:42) sums up my view well by saying, 'We should look not only for submission to apostolic authority in Scripture, but also for submission to the leadership of the local church (1 Pt 5:5; Heb 13:17). Submission is a major sign of the Spirit-filled man or woman (Eph 5:18-21).'

However, like Christenson (1987:263), I believe that prophecy should be actively encouraged in church today. In our worship, our meetings and our gatherings, expectant faith must be cultivated in an atmosphere where prophecy can be expressed, nurtured and matured. The church will have to wake up to its task and become relevant to believers and unbelievers alike. Even through having to live with the knowledge of our own imperfectness as a constant companion, we must diligently keep waiting on God and then express the words he has given - words through which some will be built up, consoled and encouraged; and some may be convinced of sin. It is evident that, even at the time of writing to his Corinthian congregation (1 Cor 13:9), Paul too was aware of this imperfectness when he stated: 'For our knowledge is imperfect and our prophecy is imperfect.'

A most beautiful remark by Mallone supports Paul's idea:

We are imperfect channels through which the word of God comes. Our motives and our own thinking will often cloud the communication. Therefore a person speaks with great humility and trepidation As the church rediscovers the gift of prophecy, we must be willing to put up with one another's stumbling and inadequate attempts to share God's word.

(Mallone 1983:44-45)

This imperfectness, however, is understandable in the light of the reasons Grudem supplies for it:

- * Prophecy gives only a glimpse of the subject it treats.
- * Prophets receive only some kind of indirect and limited revelation.
- * What prophets do receive is often difficult for them to understand and interpret.

(Grudem 1978:145-149)

Nevertheless even here the point is clear: prophecy should be actively encouraged in the church today.

Fullilove (1973:30) leads us to a last remark in pointing out the overwhelming advantages of having the gifts at work in our churches today. According to him, through the gifts, believers will have a continuing insight into the mind, will and purposes of God. They will have a new appreciation of Him, the Healer and Helper (*Parakletos*) in their midst. The gifts are a delightful way of inspiring praise, faith and encouragement. Congregations will again become confident that they are indeed the people of God and will no longer look to the pastor alone to do everything for them. *Then* the gifts will become valuable tools for warning, correcting and cleansing the Christian community. Referring to the gifts of wisdom, knowledge and prophecy, Fullilove (1973:48) says: 'If we are to see a movement back to New Testament power in our churches, we must cease quenching the Spirit (1 Thessalonians 5:21) and, instead encourage the use of spiritual gifts, particularly these three, in our local churches.'

We can then ultimately ask with Fullilove (1973:47), why did churches downgrade and even oppose these gifts? Three important answers emerge:

- * The completion of the New Testament canon suggested that the revelatory gifts had ceased, as had tongues, apparently.
- * The perennial movement towards institutional conformity and clergy dominance excluded a desire for fellowship and personal experience of the Lord.
- * Some churches denied or explained away the 'baptism in the Holy Spirit' in terms of its power in life, along with a denial of the demonic and its power.

Despite all this, Tappeiner (1977:29) makes a most significant statement: 'The present day world-wide charismatic renewal of the church is, perhaps, the most significant movement of the Holy Spirit since the Reformation.'

With that we end this discussion on prophecy. Many old truths have indeed been re-emphasised while some new guidelines, hopefully, will prove helpful. Many a renowned scholar in this field has aided me in my research, and yet I have to admit that much is still to be discovered and explored. As Culbertson (1984:50) states: 'I would beware of anyone who thought he knew everything about prophecy.' Still my silent prayer is unchanged, namely, that the grace of God will lead us onwards to yet purer and more inspired prophecy through the Spirit of God. For the Spirit's gifts are only given for the interim period, in the eschatological tension between what we have in Christ and what is not yet consummated (Dominy 1983:68). All these gifts, prophecy too, will not be necessary once we meet Him face to face!

- v.6 A sermon in tongues cannot be of benefit unless it is accompanied by some revelation, knowledge, prophecy or teaching.
- v.7 If lifeless instruments (flutes and harps) do not give distinct sounds, no one will know what is played.
- v.8 If the bugle gives an indistinct sound, no one will prepare for battle.
- v.9 If speech therefore is not intelligible, how will anyone understand? You are speaking into the air.
- v.10 There are doubtless many different languages; none is without meaning.
- v.11 If the meaning is unknown, hearer and speaker remain foreigners to each other.
- v.12 So with yourselves; strive to excel in building up the church.
- v.13 Glossolalists should pray for the power to interpret.
- v.14 Praying in a tongue is spirit-praying; the mind is unfruitful.
- v.15 Pray with the spirit and the mind; sing also with spirit and mind.

- v.16 Spirit-prayer: outsiders cannot say 'Amen', for they do not understand you.
- v.17 You may pray well enough, but the others are not edified.
- v.18 Paul speaks in tongues more than all of them.
- v.19 In church, however, he would rather speak five words with his mind, than ten thousand in a tongue.

---oOo---

- v.20 Do not be children in your thinking; be babies in evil; in thinking be mature,
- v.21 The law says strange tongues and lips of foreigners the Lord will use; but even then people would not listen.

---oOo---

- v.22 Tongues are a sign for unbelievers. Prophecy is for believers.
- v.23 If the whole church speaks in tongues, outsiders and unbelievers will call you mad.
- v.24 But if all prophesy; outsiders and unbelievers are:
(i) convicted by all and called to account by all;
- v.25 Heart secrets are disclosed; they will fall on their face:
(ii) worship God; declare that God is really among you.

---oOo---

v.26 When you come together: each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all be done for edification.

---oOo---

v.27 Speaking in tongues:
* only two or at most three;
* each in turn;
* let one interpret;

v.28 No interpreter:
* let each of them keep
silent in church;
* and speak only to themselves and to God.

v.29 Prophets:
* two or three to speak;
* let the others weigh;

v.30 * a revelation to someone
silences prophecy.

v.31 * All can prophesy one by one;
* so that all may learn and be
encouraged.

v.32 * And the spirits of the prophets
are subject to prophets.

v.33 * For God is not a God of confusion,
but of peace.

---oOo---

v.34 As in all the churches of the saints, women should keep silent in the churches.
* They are not permitted to speak;
* But should be subordinate - as even the law says.

- v.35 * If they want to know anything, let them ask their husbands at home.
* It is shameful for a woman to speak in church.
- v.36 * Did the word of God originate with you?
* Are you the only ones it has reached?
- v.37 * If people think they are prophets, or spiritual, they should acknowledge that this is a command of the Lord.
- v.38 * If they do not recognize this, they are not recognized.

---oOo---

- v.39 Earnestly desire to prophesy;
do not forbid speaking in
tongues.

---oOo---

- v.40 But all things should be done decently and in order.

Addendum B

A synoptic analysis of the structure of 1 Corinthians 14:1-40

(Talbert 1984:95-108)

Section 1: 14: 1(b) - 19

Section 2: 14: 20 - 33

Section 3: 14: 34 - 40

A 1 Corinthians 14:1(b) - 19:

(i) 14:1(b) - 5:

Thesis:

In public worship, prophecy is preferable to tongues unless tongues are interpreted.

Test:

The edification of the church.

(ii) 14:6 - 19:

Three arguments:

- * If Paul spoke in tongues only, there would be no benefit (14:6).
- * Unintelligible speech sounds like unharmonious music (14:7-9).
- * Language not interpreted makes people foreigners to each other (14:10-12).

Conclusion:

Strive to excel in building up the church (14:12b).

Three arguments:

- * Uninterpreted tongues do not communicate (14:14-15).
- * Unintelligible language cannot be attested by an 'Amen' (14:16-17).
- * Five intelligible words are better than ten thousand not understood (14:18-19).

B 1 Corinthians 14:20 - 33:

(i) 14:21-25:

- * Paul quotes Isaiah 28:11 followed by its interpretation in two stages: tongues are a sign for unbelievers and prophecy for believers (14:21-22).
- * If all speak in tongues simultaneously, outsiders would call them mad (14:23).
- * But prophecy will bring conviction and confession (14:24-25).

(ii) 14:26-33: Concluding summary:

- * Let all things be done for edification (14:26b).
- * What is said must be understood by all (14:27-28).
- * Everything should be conducted in an orderly fashion (14:29-31).
- * Prophets' spirits are subject to prophets (14:32).
- * God is a God of peace and order (14:33).

C 1 Corinthians 14:34-40:

(i) 14:34-36:

- * Paul quotes some Corinthians saying women should keep silent in church (14:34-35).
- * Paul replies asking whether they alone received the word of God (14:36; see also Talbert 1984:105-106).

(ii) 14:37-40: Final summary:

- * Assertion of apostolic authority (14:37-38).
- * Three imperatives: desire to prophesy; do not forbid tongues; do all things in an orderly manner (14:39).

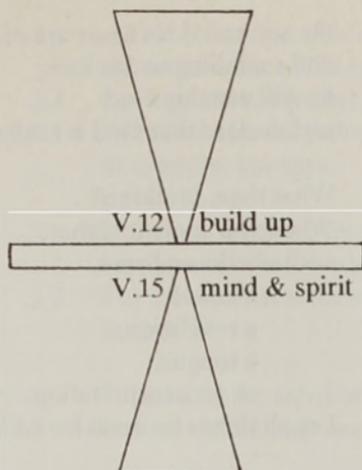
Addendum C

A linguistic analysis of 1 Corinthians 14:1-40

(RSV Interlinear Greek-English New Testament 1978:693-698)

(1)	.1 Make love your aim, .2 and earnestly desire the spiritual gifts, .2.1 especially that you may prophesy.	
(2)	.1 For one who speaks in a <i>tongue</i> .1.1 speaks not to men, .1.2 but to God, .1.3 for one understands him, .1.4 but he utters mysteries in the Spirit.	(a)
(3)	.1 On the other hand, he who <i>prophesies</i> .1.1 speaks to men .1.2 for their upbuilding and encouragement and consolation.	(b)
(4)	.1 He who speaks in a <i>tongue</i> <i>edifies</i> himself, .2 but he who <i>prophesies</i> <i>edifies</i> the church.	(a) (b)
(5)	.1 Now I want you all to speak in <i>tongues</i> .2 but even more to <i>prophesy</i> . .3 He who <i>prophesies</i> is greater than he who speaks in <i>tongues</i> .3.1 unless someone interprets, .3.2 so that the church may be <i>edified</i> .	(a) (b)] (b)>(a)

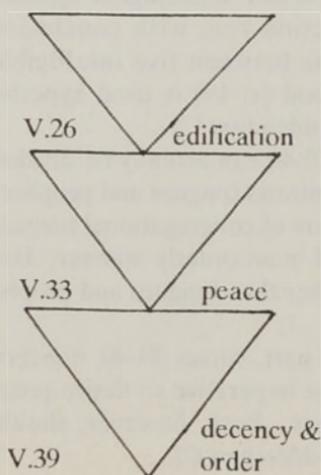
	(11)	.2	but if I do not know the meaning of the language,	
		.2.1	I shall be a foreigner to the speaker	
		.2.2	and the speaker a foreigner to me.	
(Conclusion)	(12)	.1	So with yourselves;	
		.2	since you are eager for manifestations of the Spirit,	
		.2.1	<i>strive to excel in building up the church.</i>	(b)
	(13)	.1	Therefore, he who speaks in a <i>tongue</i>	
		.2	should pray for the power to interpret.	(b)
	(14)	.1	For if I pray in a <i>tongue</i> ,	
		.1.1	my spirit prays	
		.1.2	but my mind is unfruitful.	
(Conclusion)	(15)	.1	What am I to do?	(a)
		.2	I will pray with the spirit	(b)
		.2.1	and I will pray with the mind also;	
		.3	I will sing with the spirit	(a)
		.3.1	and I will sing with the mind also.	(b)
	(16)	.1	Otherwise, if you bless with the spirit,	
		.1.1	how can anyone in the position of an outsider say the 'Amen' to your thanksgiving when he does not know what you are saying?	(a)
	(17)	.1	For you may give thanks well enough,	
		.1.1	but the other man is not edified.	
	(18)	.1	I thank God	
			that I speak in tongues more than you all;	
	(19)	.1	nevertheless, in church I would rather speak five words with my mind,	
		.1.1	in order to instruct others,	
		.1.2	than ten thousand words in a <i>tongue</i> .	



- (20) .1 Brethren, do not be *children* in your thinking;
 .2 be *babes* in evil,
 .2.1 but in thinking be *mature*.
- (21) .1 in the law it is written,
 .2 "By men of strange tongues
 and by the lips of foreigners
 will I speak to this people,
 and even then they will not listen to me,
 says the Lord."
- (22) .1 Thus, *tongues* are a sign (a)
 .1.1 not for believers
 .1.2 but for unbelievers,
 .2 while *prophecy* is not for unbelievers (b)
 .2.1 but for believers.
- (23) .1 If, therefore, the whole church assembles
 .1.1 and all speak in *tongues*, (a)
 .1.2 and outsiders or unbelievers enter,
 .2 will they not say that you are mad?
- (24) .1 But if all *prophecy*, (b)
 .1.1 and an unbeliever or outsider enters,
 .2 he is convicted by all,
 .3 he is called to account by all,

- (25) .4 the secrets of his heart are disclosed;
 .5 and so, falling on his face,
 .5.1 he will worship God
 .5.2 and declare that God is really among you.
- (26) .1 What then, brethren?
 .2 When you come together,
 .2.1 each one has a hymn,
 a lesson,
 a revelation,
 a tongue,
 or an interpretation.
 .2.2 Let all things be done for *edification*.
- (27) .1 If any speak in a *tongue*, (a)
 .1.1 let there be only two
 or at most three,
 .1.2 and each in turn;
 .1.3 and let one interpret.
- (28) .1 But if there is no one to interpret,
 .1.1 let each of them keep silence in church
 .1.2 and speak to himself
 and to God.
- (29) .1 Let two or three *prophets* speak, (b)
 .1.1 and let the others weigh what is said.
- (30) .1 If a *revelation* is made to another (c)
 sitting by,
 .1.1 let the first be silent
- (31) .1 for you can all prophesy one by one,
 .2 So that all may learn
 and all be encouraged;
- (32) .3 and the spirits of the prophets are subject
 to prophets.
- (33) .1 For God is *not a God of confusion but of peace*.

- (34) .2 As in all the churches of the saints,
the women should keep silence in the churches.
- .2.1 for they are not permitted to speak,
- .2.1.1 but should be subordinate,
as even the law says.
- (35) .1 If there is anything they desire to know,
- .1.1 let them ask their husbands at home.
- .1.2 For it is shameful for a woman to speak
in church.
- (36) .1 What! Did the word of God originate with you,
- .2 or are you the only ones it has reached?
- (37) .1 If any one thinks that he is a prophet,
or spiritual,
- .1.1 he should acknowledge that what I am writing
to you is a command of the Lord
- (38) .1 If any one does not recognize this,
- .1.1 he is not recognized.
- (39) .1 So, my brethren, earnestly desire to prophesy, (b)
- .2 and do not forbid speaking in tongues; (a)
- (40) .3 but all things should be done *decently and
in order.*



Note on Addenda A-C

It should be clear that the main purpose of the above-mentioned addenda was to strengthen and support the ideas advanced throughout this research. A practical division exists between Addenda A-C and D-E, the former representing a simple threefold analysis of the structure and theme of 1 Corinthians 14:1-40, and the latter a comparison of contemporary prophecies with those of the early church.

Referring to Addenda A-C firstly, the following conclusions seem probable:

- 1) First Corinthians 14 *mainly* concerns the practise of tongues and prophecy in the Corinthian congregation (Addendum A).
- 2) a. The chapter can be divided into three main sections, namely verses 1-5, 6-19 and 20-40 (Addendum B).
b. Verses 1-5 consist of antithetical parallellisms between tongues and prophecy in an a - b - a - b chiastic construction (Addendum C).
c. The second cluster (6-19) follows the same pattern, contrasting intelligible and unintelligible speech. This results in an a - b - a - b construction too, with conclusions in verses 12 and 15. The antithesis between five intelligible words and ten thousand not understood (v. 19) is used hyperbolically to emphasise the point made (Addendum C).
d. Verses 20-40 can actually be divided into two sections again, where 20-25 contrasts tongues and prophecy, and 26-33 provides a practical application of congregational tongues and prophecy which should be practised in an orderly manner. Here, for the first time, something even higher than tongues and prophecy is introduced, namely *revelation*.

The last part, verses 34-40, concerns the role of women in church and a last imperative to desire prophecy and not to forbid speaking in tongues. Both, however, should be practised decently and in order (Addendum C).

- 3) The main emphasis in 1 Corinthians 14:1-40 as shown in Addendum C, rests on verses 1 and 5, 12 and 15, as well as 26, 33 and 39. This implies that:
- a. Prophecy was a most important phenomenon in the Corinthian church (1 and 5).
 - b. That both prophecy and tongues are burdened with the obligation to build up the church (12 and 15).
 - c. That the main purpose of Paul's teaching was to establish edification (v 26), peace (v 33), and order (v 39) in the congregation - but that neither prophecy nor speaking in tongues should be forbidden in church. Rather they should be controlled (27-33), weighed (29), and encouraged (39).

Addendum D

Transcriptions of a few actual prophecies

The following six prophecies were delivered in a leading 'charismatic' church on the dates shown and are published without comment:

1988-10-11: 'And the voice of the Lord is upon the waters. And I have spoken to this nation through many waters. My desire is towards this nation and this people. You confess me over your media still, you still love me within your hearts. My desire is towards this people to use them more. And I will speak to this nation again through heat. And the heat will come, but indeed to my beloveds I shall protect them, says the Lord your God. My desire is towards you to protect you, to bring you closer to me. My desire is to this nation so that they will come closer to me. But this is not my only ideal for you, says the Lord your God. I want to send you forth to all the other nations so that you may talk there, so that you may bring this beautiful message to them: that I exercise loving kindness to everyone that approach [sic] me, everyone's heart that is toward me with a fullness, without division, with totality. And this morning I call to you my beloveds, come closer to me, I desire your closeness. My desire is towards you, says the Lord your God.'

---oOo---

1988-10-11:

Whilst we were praising, the Lord showed me a vision of Jesus sitting in heaven crying, with a very, very sad face. I said Lord, what is it and he said: here you sing, you can actually feel my love in your midst this morning, it's tangible. And you sing and you feel my love, he said, but if you don't go to this world with this love, who will I send? He says the world is dying, looking for this love. They're looking in finances, they're looking at Sun Cities, they're looking in suicide, but what they're actually needing is this love of his. And the Lord says as we go out, just share, don't worry about what you are going to say to them. Just give his love. And he says for the meeting this morning, as we praise and wait on him as the word goes forth, there's an increased anointing of love and we're to receive that and get all our needs met today, says the Lord.

There's also a person in the meeting with a right ear problem. The Lord says, in love reach out, I'll heal you this day.

And also anybody that's invested in the stock exchange, there's coming a collapse in the market of the stock exchange. The Lord says withdraw your finances this week.'

---oOo---

1988-02-07:

(Tongues and interpretation by the same person):

'Yes, says the Lord your God, I'm the one who says to you this day that even as a hen would gather her chickens under her arms, under her wings, so I would gather you. You are broken-hearted, discouraged, do not know which way to turn. Know that your Saviour waits for you to come and you can come right under the wings of your blessed Saviour and he will protect you. And he's the one who says he that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty. And you will not fear what the enemy will do unto you, and he will carry you through, and he will be your defender and will be your strength, he will be your stay. For he has promised it, for he is from the beginning and he is to the end. He is the Alpha, he is the Omega, he is your God. You have taken him as your Saviour and he would encour-

age you today. He is a God who encourages his people. He's a God who does not break you down, he is a God who lifts you up. He is a God who says to those who are turning this way and that way and do not know how to solve their problems, look up. Look up, for your redemption draweth nigh, says the Lord your God, and know that your Saviour liveth and that your names are written in the Lamb's book of life. And if they are there, no man can remove them, says the Lord your God. And those who haven't made sure of this fact, make sure of it because you have a loving Saviour to deal with. Yeah, you have a loving Saviour to deal with and he will see you through - he will see you through, says the Lord.'

(Upon this the leader thanked God for the uplifting and strengthening words).

---oOo---

1988-02-07:

'My bemindes, vanmôre sien julle die droogte daarbuite en dit sal toeneem, maar weet dit, my bemindes: Ek sal onderskeid maak tussen my eie en die vreemdes. En wanneer julle vir my vra, sal ek vir julle gee. As jy op jou land staan en jy sê: my Vader, ek het reënt (sic) nodig, dan sal jy dit op jou land kry. Maar die vreemde in die omgewing wat nie deel is van my Koninkryk sal dit nie kry nie, want ek gee vir jou.

Vanmôre het julle gesing van my heerlikheid. Julle het gesê die heerlikheid wil julle by julleself hê. My geliefdes, as julle vanmôre aanhou om my te prys en te loof, julle lofsange tot in die hemel opstyg vir hierdie hele môre, sal ek voorwaar my heerlikheid op julle uitstort soos 'n vloed. Ek wil vanmôre aanraak soos ek die gemeente nog nie aangeraak het nie. As jy weer van my Gees nog ekstra krag wil hê, sal ek dit vir jou gee vanmôre. As jy lank terug in die gawe wat ek vir jou gegee het deur my Gees gevloei het, vanmôre wil ek die saad laat ontkiem en skierlik [sic] vrug voortbring. As jy oorwinning oor 'n lang tyd heen soek en dit nie gevind het nie vanmôre, my beminde, sal ek dit vir jou gee. Vanmôre is ek gereed om my krag oor julle uit te giet. Maak julle harte gereed.

Salaria 10 vers 1, Bid vir my in die tyd van die laatreën en ek sal vir julle die reën en die laatreën gee, geestelik oorvloedig, geestelik nog meer oorvloedig as wat jy geken het.

Jy sê in die dae wat verby is het ek die en daardie gehoor van sy krag. Vanmôre is ek hier om jou met daardie heerlikheid en daardie krag te ontmoet. Ek begeer vanmôre om oor julle uit te giet die heerlikheid wat julle nog nie gesien het nie, die heerlikheid wat julle begeer wil ek uitgiet oor julle. Voorwaar, my kinders, ek vra vanmôre, ek staan by jou hartsdeur en klop: verwyder die kritiek, begeer die kragaandoening van my vanmôre. Ek staan by jou deur en ek klop. As jy vir my oopmaak sal ek inkom en voorwaar myself aan jou manifesteer. So sê jou beminde.'

---oOo---

1988-02-07:

'I believe this is a promise the Lord gives us corporately this morning, as well as individually. And as Isaiah 25:8, he will swallow up death in victory and the Lord God will wipe off tears from off all faces.'

(how this was related to the previous prophecy or the rest of the service is unsure).

---oOo---

1988-02-07:

'Die laaste nag in Egipteland, die nag wat die Israëliete uitgetrek het na die beloofde land, die nag wat die laaste plaag Egipteland getref het, kort na middernag, het die Here by elke huis verbygegaan en het die doodsengel verbygegaan by elke huis wat die teken van die bloed aan die deurposte en die drumpel gehad het. Maar hy't gestop by elke huis wat nie die teken van die bloed gehad het nie en die eersgeborenes opgeëis. En so sê die Here Jesus sal dit wees met sy wederkoms. Hy sal kom soos 'n dief in die nag en hy sal stop by elke huis waar die teken van die bloed, die bloed van die Paaslam, Jesus Christus, nie is nie en hy sal opgeëis word vir die ewige dood, maar hy sal verbygaan by elke huis wat die teken van die bloed, die Paaslam, Jesus Christus dra. En die Here sê ons moet uitgaan en sorg dat ons onder die bloed van Jesus Christus kom.

En tweedens moet ons ons broers gaan waarsku. Die ryk man het in die hel begeer om my broers te gaan waarsku, maar dit was te laat.

En die Here sê vir ons dat ons dikwels skuldig is aan dit wat ons - nie soseer aan dit wat ons gedoen het nie - maar aan dit wat ons nagelaat het om te doen en dat hier mense in hierdie gemeente is, so sê die Here, wat vasgevang sit met bindings van tradisie, van kerkisme, van vooroordeel, kritiek, van vormgodsdien, ook louheid en geestelike hoogmoed. En die Here Jesus wil dit nie so hê nie, want hy sê sy oordele begin by die huis van God en julle sal sien dat die hoereerders en die tollenaars julle voorgaan in die Koninkryk, terwyl die hel vol kerkmense is wat gehoor het, maar nie gedoen het nie. En die Here Jesus sê vir ons dat ons 'n geopende oor moet hê vir sy stem in hierdie tyd. Hy sal kom soos 'n dief in die nag. Ons moet die tyd uitkoop, want die dae is boos.

Maar die Here praat in die besonder met die kerkmens. En die Here het vir my 'n Skrif gegee, Hebreërs 10:37: 'En hy wat kom, sal binne 'n kort tydjie kom en nie versuim nie.' En die Here het verder gesê dat vers 38, 'die regverdige sal uit die geloof lewe, maar as hy hom onttrek het my siel geen welbehae in hom nie', en die Here het vir my gewys, as gevolg van die dinge wat ek so pas genoem het soos die Here sê, is daar onttrekking in die gemeente, is daar biddeloosheid, is daar liefdeloosheid. En die Here doen 'n dringende beroep in hierdie dag dat sy siel geen welbehae het in hulle wat hulle onttrek nie, maar dat hulle bestem is vir die verderf en so wil hy dit nie hê nie.

En verder sê die Here het hy dit bevestig in Matteus 8:12 'En die kinders van die Koninkryk sal uitgewerp word in die buitenste duisternis en daar sal 'n geween wees en 'n gekners van die tande'. Die Here waarsku ons om onder sy bloed te kom en ons broers te gaan waarsku, in Jesus naam!'

On the whole then, all of the prophecies mentioned above, except perhaps for the one concerning the stock exchange, fall into the category where no judgment actually is needed. And although a few questions may indeed be asked concerning the Scriptural foundation of some of the verdicts, in general they seem to follow the biblical pattern of upbuilding, consolation, exhortation

and/or conviction. If these prophets could be further instructed in biblical procedure and intent, I am sure that much good would come of it. Surely they have the potential to grow in prophetic stature, at the same time declining in personal or subjective input. Then, realising the concept of relationality in the reception and deliverance of prophecy, they can become even better instruments in the hand of God. Let it be stressed once more then: the church is in dire need of the *teaching ministry* to find the right track again.

And to make a final judgment, some prophecies spoken at the annual Workers' Council meeting and conference of one of the leading Pentecostal churches in South Africa, the Apostolic Faith Mission, are given below. This time, however, each one of them not delivered in English, will be translated as well as possible and will be followed by a synopsis in the form of another addendum (Addendum E). The style and structure of these prophecies may sometimes seem to be wrong to the trained eye. This is merely the result of my endeavouring to stay as close as possible to the literal meaning of what was actually said. During the conference, preceding the annual meeting of pastors, some powerful messages were delivered. In summing these up at the start of the meeting, Dr F P Möller, former president of the A F M of South Africa, stated the following five points. God showed us, he said:

- (1) that he is a holy God;
- (2) the fear of God must be restored;
- (3) that our first love must be restored;
- (4) we must again draw the attention of God to us; and
- (5) we must experience a new cleansing, a new rehabilitation and get new equipment.

In Dr Möller's own message based on Acts 1, 2 and 4, the following thoughts emerged:

- (1) On the Day of Pentecost, God equipped the church with the Holy Spirit. That brought a new theology, a new liturgy, an altogether new thing. We must therefore create room for the Spirit of God.
- (2) God must be elevated above church laws.
- (3) We have to do something concerning the disunity between black, white and coloured groups.
- (4) We must adapt to the strategy of the Spirit of God.
- (5) We must also reach out to those outside our denomination while our own identity is to be maintained.
- (6) The present time is a time for religious heroes, because the future holds great possibilities.

(7) Now is a time for change, for the A F M of South Africa to be reborn. In this God has to guide us step by step.

Against this (very important) background, the following prophecies were uttered:

(1) *Tongues and interpretation (translated):*

'And I will blow new breath into your bodies. My Spirit will raise you, but you must yield unto me. Nothing must be withheld and I will breathe new Spirit, new breath into you and you will do my will, says the Lord, but then you must desire my will. You must lay your old man, your old ways aside and I will breathe new life into you. And you will receive my power and my Spirit and my will to finish my work in South Africa, says the Lord.'

(2) *Prophecy (original):*

'My children, it is written that heaven and earth will pass away, but my word never. This morning, open your hearts, be obedient. I want to this morning, according to my word, as it is written, speak to you. In Deuteronomy chapter eleven read, read for yourself what I've written. See this morning what it says. Be obedient and receive a blessing, be disobedient and receive a curse.'

Now, I love you all and these are harsh words to speak this morning, but I want to speak to you and tell you to take it to heart this morning. If you read, you will see that that which you tread on, you will possess. This morning, take heed of these words, thus said by the Lord thy God this morning. Be obedient, fear me, but know that in that fear my love is shown to you this morning.'

(3) *Prophecy (translated):*

'I saw the church in a grid and all of us were in there bumping against each other as the grid moves. And then we get cross with each other because of the bumping into one another. But it is not the Lord sifting, it is not him shaking the grid. I don't know what to make of this. Maybe it is left to somebody else to make deductions, but also to know that the disturbances and unhappiness are not from the Lord.'

(4) *Prophecy (translated):*

'While I was kneeling in prayer, humbling myself before the Lord, the Lord showed me a number of streams of water flowing. And that wasn't peculiar to me, because the Spirit of God flows in streams of water. But still I prayed and said Lord, what is it you want to tell me? And the Lord said to me: when you look at these streams of water with a carnal eye, you see different compartments, different small congregations, each on their own. We see different church denominations each on their own and that causes tension, jealousy, bitterness and all of these ugly things. But the Lord says to me the words already repeated this morning by at least two servants of the Lord in such a special fashion: the time of restoration is here! I continued to pray saying Lord, but so many streams? And the Lord said to me he that looks upon this with carnal eyes, sees many streams. And he told me to look ahead with a spiritual eye. I looked ahead and saw that the streams kept flowing along, and slowly but surely were coming together piece by piece, step by step as they proceeded. And the Lord said to me the time of restoration has dawned and this stream will become a mighty river.

And you know brother chairman, the Lord says these words unto me: he says the streams of my Spirit are busy flowing and those looking on with a carnal eye will fall away. But those looking with a spiritual eye, will see my hand moving. My Spirit is busy flowing. And brothers, you know, I have to make a confession this morning. To say Lord, I am so shortsighted, so small, so introverted. So many times I look at my own things saying Lord, bless my congregation. But this morning I want to say to you brothers, we are only part of God's work. And oh, may the Lord give that we will fall into this stream. That, as one brother said, we will humble ourselves and surrender, and allow the stream of God's Spirit to drag us along and carry us on in order to stay within the stream of God. And the glory of the Lord will be revealed through this church and through the church of the Lord. Brothers, the time of restoration has dawned. This is the message of this conference, this Workers' Council meeting: the time of restoration has dawned.'

(5) *Prophecy (translated):*

'Last night God showed me the A F M church in the form of a man. But what I saw was an old man. The word of the Lord then clearly said to me: 'The life span of a man is seventy years and if he is strong, he reaches eighty.' Just as I became discouraged, the Lord again spoke to my heart and said: 'but even as I elected Abraham to be the father of a great many descendants, I have elected this church, the A F M, in that its descendants will be as the stars in heaven.'

But the Lord says, brothers, we shouldn't be in a hurry like Abraham if the promise isn't realised immediately. We should not create through the flesh or by our own might. The Lord says wait on the promise of God because his promises are irrevocable and, says the Lord, he will provide an Isaac. We don't have to look around anxiously. God will provide, and out of this church multitudes with wisdom and knowledge will be born, in order to reveal this knowledge of God, this revelation to his friend - even as God revealed to Abraham - to South Africa and say to them: be not afraid, your God is alive. But the Lord says not by power, nor by might, but through my Spirit says the Lord. Wait on the promise of the Lord and he says he that started the good work, will finish it.'

(6) *Prophetic reaction on a previous prophecy (see 3) (translated):*

'This is more or less how I sense the meaning of God's words. The grid which is now applied to sift people, is a man-made grid. It is on a par with our laws to sort people out. And it is true what my brother said, it is not the Lord shaking the grid. It is our own doing. And as a result we often have sorted out loved ones who shouldn't have been sorted out. We should have retained them instead of losing them. But because of the rigidity of our kind of approach to each other's circumstances and problems which we often see through the eyes of the law, we often injured people trying to rule and regulate things. But I believe that God wants to say this morning that his method of solving problems, is the method of the Spirit. With him there is no grid bumping people against each other, allowing them to be injured. Instead there is a glorious action by the Spirit of God which we must allow today to assemble people together again. The process of sifting, or the grid we use in life truly injures people. But God's process is of a healing nature, it creates unity, it is invigorating and it assembles people from all over creating in them the desire to be involved in the whole process rather than fleeing from it. I hope that the Spirit of the Lord will bless this unto your hearts.'

(7) *Prophecy (translated):*

'While I was sitting at the front of the church, I received a revelation from the Lord concerning our tradition which we honour so highly that it has become our pride. And in that proudness of our tradition we are obstructing the work of the Spirit of God in our lives.

During my quiet time I received a portion of Scripture, which I marked, but didn't understand. The Lord gave it to me to share with you today. It is written in Isaiah 25. I will read from the first and third verse up to verse nine:

Lord, thou art my God;
I will exalt thee,
I will praise thy name,
for thou hast done wonderful things;
thy councils of old are faithfulness and truth.

Therefore shall the strong people glorify thee,
the city of the terrible nations shall fear thee.
For thou hast been a strength to the poor,
a strength to the needy in his distress,
a refuge from the storm,
a shadow from the heat,
when the blast of the terrible ones is as a storm against the
wall.

Thou shalt bring down the noise of strangers,
as the heat in a dry place;
even the heat with the shadow of a cloud:
the branch of the terrible ones shall be brought low.

And in this mountain shall the Lord of hosts
make unto all people a feast of fat things,
a feast of wines on the lees,
of fat things full of marrow,
of wines on the lees well refined.

Here now is the specific verse I want to read to you, which has bearing:

And he will destroy in this mountain
the face of the covering cast over all people,
and the veil that is spread over all nations.
He will swallow up death in victory;
and the Lord God will wipe away tears from off all faces;
and the rebuke of his people shall he take away from off all
the earth:
for the Lord hath spoken it.

And it shall be said in that day, lo, this is our God;
we have waited for him, and he will save us:
this is the Lord;

we have waited for him,
we will be glad and rejoice in his salvation.

(Dakes 1963:698-699)

That is what I wanted to lay in your midst, brothers. The Lord gave it to me and with a reason. The Spirit of God never makes a mistake. For that I give him the glory.'

Addendum E

An interpretation of the prophecies delivered at the annual Workers' Council of the A F M of South Africa 1988

All in all, seven prophecies were uttered at this important occasion of the celebration of the eightieth year since the founding of the A F M of South Africa (see addendum D). Each of them will be repeated in synoptic fashion and chronological order, upon which an interpretation will be attempted.

- | | | | |
|-----|---------------------|---|---|
| (1) | <i>God gives</i> | : | new life;
new quickening;
new spirit;
new eagerness to do his will. |
| | <i>God demands</i> | : | capitulation (yielding).
desire towards obedience;
parting with the old man,
the old ways. |
| | <i>God promises</i> | : | power and Spirit;
accomplishment of his work in S.A. |
| (2) | <i>God demands</i> | : | open hearts;
obedience;
for obedience creates a blessing - disobedience a curse! |

- God gives* : love;
victory.
- God promises* : a revelation of his love in our fear of him.
- (3) + (6) *Vision* : of the church in a grid not caused by God.
- Explanation* : it is a man-made grid - consisting of laws. Because of our outlook the grid hurts people.
- Solution* : let the Spirit of God do the sifting.
our device hurts -
but God's grid:
heals;
creates unity;
provides strength;
creates the desire to participate in the process of unity.
- (4) *Vision* : of a number of water streams;
(a) carnal eyes see:
compartments;
small congregations;
denominations.
- this creates tension, jealousy, bitterness.
- the time of restoration has dawned.*
- (b) spiritual eyes see one stream only
(slowly but surely and step by step this develops).
- (c) the stream becomes a mighty one,
the stream of God's Spirit is flowing.
- God demands* : humbleness;
capitulation (yielding);
a flow with the Spirit;
so that the glory of God be revealed.

the time of restoration has dawned.

(5) *Vision* : of the A F M as an old man, and the words:
seventy years is a man's life and if he is strong, eighty.
What does this mean?

Explanation and demand : like Abraham, the A F M has been chosen to generate a multitude of descendants!
don't become hurried;
don't create out of your own flesh;

wait on the promise of God,
God will provide an Isaac.

Future vision and demand repeated : the descendants of this church will be a multitude with knowledge and wisdom; they will make known the revelation of God;
they will say to South Africa: don't fear, your God is alive;
not by power, not by might, however, but through my Spirit, says the Lord.

wait on the promise of the Lord

he that started the good work, will finish it!

(7) *Revelation* : our tradition is regarded too highly and has caused pride;
pride, in turn, hinders the work of God's Spirit.

Scripture : (Isaiah 25:1, 3-9).
God will remove the veil;
destroy death;
wipe tears off all faces;
take away the insult;

Future vision : everyone will say:
look, it is our God on whom we
waited for salvation,
let us rejoice and be glad!

Comments:

If these prophecies are judged by the A F M of South Africa as coming from God, provided that the few linguistic errors as well as practical mistakes are for the moment ignored, the general content seems to convey a few interesting facts. Broadly seen the following emerge:

- (1) the prophecies portray a remarkable coherence in intent and meaning
- (2) not many environmental influences, for instance the sermon immediately preceding the prophecies, can be detected.

More specifically the following very important conclusions seem to emerge:

- (a) An impending *national impact* by the A F M of South Africa (see 1 and 5). In 1 it is prophesied and in 5 it is worked out in more detail.
 - (b) In this whole process God will:
support the church with love (cf 2);
sort out by his Spirit (cf 3 and 6)
prove himself to be the expected Saviour (cf 7).
 - (c) *Unity* will come about, but not by man-made ideas and structures - the answer being a yielding to God's Spirit!
 - (d) Finally, the requirements of God are to the point and clear:
yielding, obedient, patient, believing and reborn people to work with!
- (3) The above conclusions of course would mean that the church will urgently have to prepare itself for the mammoth task ahead, for this may imply a leading role in South Africa in many ways, but especially on the religious scene (cf fear not, your God is alive: cf 5).

On the other hand a leading role should be assumed on the unity front, striving towards that unity presupposed in the prayer of Jesus in John 17:21: 'That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me.'

The time for pettiness, small talk and egoistic ambition is now past. God needs the right people at the right places, faith and vision from the leadership, and a church yielded to God alone. Old ways and opinions are to be abandoned, creating room for a new influx of the Spirit of God. Church politics, nepotism, and the like, should now be unmasked for the abominations they are and people practising these detestable ploys would be reprimanded by the Spirit of God!

Of course, the other side of the matter is also possible, namely, to reject part or all of these prophecies as questionable. In that case, however, the church would actually be admitting that the most important meeting of its members, the annual Workers' Council meeting, is dominated by questionable prophecies, without intervention from those in authoritative positions. I hope that this is not the case! It of course also means that the untidy language used by some, the idle repetitions of words and phrases like 'this morning' for instance, illegitimate parallels between prophecies and Biblical events, as well as fundamentalistic traits within prophecy, should be attended to.

Therefore, this again enables me to once more strongly emphasise the dire need of the church for the much neglected teaching ministry, as well as a judging community able to properly judge every uttered prophecy!

Just for the sake of interest, two more personal prophecies (not referring to the author) are included in translated form, merely as other examples of prophecy.

(1) Verwoerdburg, Pretoria: 25 August 1974

'Behold, you have chosen a difficult path. The man whom you've read about tonight, sat at the feet of him (Gamaliel) who possessed great knowledge. And he absorbed his words, and he (Gamaliel), was a loved one in the temple. But for Paul there came an hour when I needed him.

I paused by him and sent him on a road that seemed folly to some. But because I loved him and honoured him, many turned their backs on him. And behold he, Paul, travelled a difficult road, one he never thought his feet would tread on, but he travelled a road which to this evening is indelible in history.

Behold, for you too an hour dawned that I stood before you as with Paul. For you too an hour arrived to make a decision. And like Paul, you too have chosen the difficult road. And I say unto you: verily, verily, many will turn

their backs on you and you will travel a lonely road. For behold, I tell you this tonight in the presence of many, no one will be able to enter into judgment with you. I will present you with words nobody can refute.

And behold, tonight I am sending you, as I sent him, and if you remain in my ways and always listen to my voice, and if you aim to do my will only, behold: verily, verily I say unto you, your footprints will never be wiped out, even as they follow in his footprints unto this evening, leading to the doorway of everlasting life. Behold, verily, verily I who cannot lie, I who am the beginning and the end, tell you that there will certainly come a day that you will turn around and look back, and you will behold the many following in your footsteps to the gateway of life. Behold, I am awakening those who will pray for you and I know many are here present tonight in whose hearts I'm engraving your name now not to leave it ever again. I will burden them in such a way that their knees will bow before me, because your name is mentioned by me. And behold, wherever you go and wherever you stand and wherever you proclaim the message, I will awaken them who will carry you. Behold, I am with you. Don't be afraid, don't become worried, because I will be with you in the same way as before. As I taught Paul, I will teach you. Only grant me the opportunity and I will make your footsteps on this earth indelible. So sayeth the Lord!

(2) Kuil's river: 10 April 1988

'There are tears in your heart and sadness in your soul. This night you called to me and said: My God, My God, where is my path leading to and whither are you going with me? I tried so hard, I had such lofty ideas and yet, Lord, it all seems in vain to me.

Behold, I will paint you a picture. You have been like one sitting high up in the mountains surrounding you. Early in the mornings you were the first to see the sun and in the evening you were the last to speak to the night. The playing wind around you was audible to you, the clouds covered you and the dew rested on you like snow. But you freed yourself from that with my power. I let you tumble down the mountain into the streams of life and there you were grinded and became smaller and smaller. In this fashion you were grinded until someday someone passed by and picked you up and in his hand you lay smoothly grinded. He took you and placed you in his sling, and he that challenged the battle arrays of Israel was felled so that the people of the Lord were freed.

It is the same with you, says the Lord God. You stood in a high place and enjoyed the esteem of many and much blessing rested on your head and the sun laughed with you and the morning was beautiful to you. You streamed in the wind of your life, but I, the Lord your God, have taken you out of that. I have grinded you because I see in you the potential to destroy him who challenges my battle arrays. Behold, the stone that destroyed Goliath rested in the hand of a shepherd boy. But I want to ask you something this morning. If I have grinded you and you are resting in the hand of the Almighty, what great deeds will you be capable of? Thus I want to say to you this morning, bow before the Lord your God. Let the waters cover you. And behold, I say to you verily, verily the hour is approaching that I will take you into my hand, that I will send you out in my power and you will defeat him who is challenging me.

And I will make you a blessed and anointed one in the house of my Father, because it is I who brought you down from the heights to the valleys. Behold, I, the Lord, will uplift you at the right time, says the Lord.'

Addendum F

Some Biblical passages concerning prophecy

(1) Incidents

Acts 11:27-30	(Grudem 1978:68)
Acts 13:1-12	(Grudem 1978:68-69)
Acts 15:32-35	
Acts 19:6	(Grudem 1978:69)
Acts 20:22-32	
Acts 21:4	(Grudem 1978:70-71)
Acts 21:8-14	(Grudem 1978:71-75)
1 Timothy 1:18-20	
1 Timothy 4:14-15	

(2) Testing

Matthew 7:15-23	
1 John 4:1-3	
1 Corinthians 12:3	
1 Thessalonians 5:19-20	(Grudem 1978:77-78)

(3) Prophets

Romans 12:3-8	
1 Corinthians 12:28	
Ephesians 2:20	(Grudem 1978:75-77)
Ephesians 3:4-6	(Grudem 1978:75-77)
Ephesians 4:11-16	

(4) Inspiration

Matthew 10:19-20
Revelation 1:1-end

(Grudem 1978:67)
(Grudem 1978:78-81)

(5) Two examples of authority

(a) Divine authority of *actual words*: (Grudem 1978:82)

Matthew 10:19-20 (and parallels)
Ephesians 2:20 & 3:5 (perhaps)
Acts 13:2 (possibly)
Revelation 1:1-end

(b) Divine authority of *general content*: (Grudem 1978:82)

Acts 11:28 & 21:9 (perhaps)
Acts 19 (probably)
Acts 21:4
1 Thessalonians 5:19-21

Works consulted

- Aune, D E 1983. *Prophecy in early Christianity and the ancient mediterranean world*. Grand Rapids: Eerdmans.
- Baker, D 1976. The interpretation of 1 Corinthians 12-14. *Evangelical Quarterly*, 46, 224-234.
- Baxter, R E 1983. *Gifts of the Spirit*. Grand Rapids: Kregel.
- Beeld* 26 October 1987. Wêreld hou asem op, 1.
- Beukes, M J du P 1979. Besondere gawes van die Heilige Gees, *Hervormde Teologiese Studies*, 35(3/4), 28-47.
- Brooke, J [s a]. *The prophetic voice*. London: Kingdom.
- Christenson, L 1987. *Welcome Holy Spirit: A study of charismatic renewal in the church*. Minneapolis: Augsburg.
- Clark, M S 1984. A Pentecostal perspective on socio-political concern in the church of Jesus Christ. Paper presented at a meeting of the Pentecostal-Roman Catholic dialogue, Pretoria.
- Cronjé, F H C 1988. Interview with author. Johannesburg.
- Culbertson, W 1964. Perspectives in prophecy. *Moody Monthly*, 64, 25f.
- Dakes Annotated Reference Bible* 1971. Georgia: Dake Bible Sales.

- Dominy, B 1983. Paul and spiritual gifts: Reflections on 1 Corinthians 12-14. *Southwestern Journal of Theology*, 26(1), 49-68.
- Du Toit, A B 1979. Die charismata - 'n voortsetting van die gesprek. Pauliniese kriteria ten opsigte van die beoefening van individuele charismata volgens 1 Korinthiërs 12-14. *NG Teologiese Tydskrif*, 20(3), 189-200.
- Fullilove, H 1973. Do you have the gifts of wisdom, knowledge and prophecy? *Christian Life*, 34, 30-31.
- Gaybba, B 1987. *The Spirit of love*. London: Chapman.
- Grudem, W A 1978. The gift of prophecy in 1 Corinthians 12-14. PhD thesis, University of Cambridge.
- Grudem, W 1979. 1 Corinthians 14:20-25: Prophecy and tongues as signs of God's attitude. *Westminster Theological Journal*, 41, 381-396.
- Gundry, R H 1966. 'Ecstatic utterance' (N E B)? *Journal of Theological Studies*, 17(2) 299-307.
- Hagin, R H 1978. *The ministry of a prophet*. Tulsa, Oklahoma: Hagin Evangelistic Association.
- Hastings, A 1982. Who can prophesy today?, in McIllwraith 1982: 39-50.
- Henry, C F H 1971. The lamp of prophecy. *Christianity Today*, 15, 34-35.
- Johanson, B C 1979. Tongues, a sign for unbelievers? A structural and exegetical study of 1 Corinthians XIV: 20-25. *New Testament Studies*, 25(2), 180-203.
- Kilian, J 1989. *Form and style in theological texts*. Pretoria: Unisa.
- Kucharsky, D E 1971. Testing tongues. *Christianity Today*, 15, 34-35.
- Lategan, B C 1975. '... Met die oog op wat nuttig is' (1 Kor 12:7). *NG Teologiese Tydskrif*, 16(4), 314-322.
- Lederle, H I 1987. Systematic Theology: Study guide 1 for THA 302-U (Pneumatology) (Current pneumatological themes). Pretoria: Unisa.

- Mallone, G 1983. *Those controversial gifts*. London: Hodder & Stoughton.
- McHugh, F 1982. The social context of prophecy, in McIlwraith 1982: 51-64.
- McIlwraith, N (ed) 1982. *The burden of prophecy*. Birmingham:SCM.
- Möller, F P 1975. *Die diskussie oor die charismata soos wat dit in die Pinksterbeweging geleer en beoefen word*. Braamfontein: Evangelie Uitgewers.
- Mowley, H 1982. Prophecy in the Old Testament, in McIlwraith 1982: 13-26.
- Roberts, J H 1969. Die Gees en die charismata in die briewe van Paulus. *Neotestamentica*, 3, 21-36.
- Roberts, J H 1971. Die Gees en die charismata in die briewe van Paulus, in *Die pneuma by Paulus: Enkele gedagtes oor die Heilige Gees in die briewe van Paulus*. Potchefstroom: Pro rege.
- Robertson, O P 1975. Tongues: sign of covenantal curse and blessing. *Western Theological Journal*, 38(1), 43-53.
- Rousseau, J 1986. A multidimensional approach towards determining the thrust, perspective and strategy of 1 Peter. DD thesis. University of Pretoria.
- RSV Interlinear Greek-English New Testament*. 1978. London: Bagster & Sons.
- Schäfer, J C 1988. Interview with author. Pretoria.
- Schatzmann, S 1987. *A Pauline theology of charismata*. Peabody, Massachusetts: Hendrickson.
- Sullivan, F A 1982. *Charisms and charismatic renewal: A biblical and theological study*. Dublin: Gill & Macmillan.
- Talbert, C H 1984. Paul's understanding of the Holy Spirit: The evidence of 1 Corinthians 12-14. *Perspectives in Religious Studies*, 11(4), 95-108.
- Tappeiner, D A 1977. A psychological paradigm for the interpretation of the charismatic phenomenon of prophecy. *Journal of Psychology and Theology*, 5, 23-29.

- Thiselton, A C 1979. The interpretation of tongues: A new suggestion in the light of Greek usage in Philo and Josephus. *Journal of Theological Studies*, 30(1), 15-36.
- Thomas, R L 1978. *Understanding spiritual gifts: An exegetical study of 1 Corinthians 12-14*. Chicago: Moody.
- Tucker, G M 1978. Prophetic speech. *Interpretation*, 32, 31-45.
- Vandervelde, G 1984. The gift of prophecy and the prophetic church. Paper delivered at a conference of the Institute for Christian Studies, July 1984. Toronto.
- Vorster, W S 1988. Interview with author. Pretoria.
- Wilkinson, T L 1978. Tongues and prophecy in Acts and 1st Corinthians. *Vox Reformata*, 31, 1-20.
- Winter, C 1982. The style and content of modern prophecy, in McIlwraith 1982: 65-79.
- Yocum, B 1976. *Prophecy: Exercising the prophetic gifts of the Spirit in the church today*. Ann Arbor, Michigan: Servant Books.



ISBN 0 86981 670 5