

PROPHETS ON THE LOOSE: CAC PROPHETS IN DIALOGUE WITH BIBLE PROPHETS*

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Abstract

Christ Apostolic Church (CAC), Nigeria, claims to derive its doctrines from the Bible. One of such is that prophets are among its administrators. Including prophets among its administrators, however, can be problematic. This is more so as the prophets lay claim to higher authority than pastors and superintendents. None of the literature available to this researcher addresses the problem of domesticating prophets in the CAC, and this gap the research has attempted to fill. The objectives of this work were to review the theology and practice of prophets in CAC, re-examine the work of prophets in the Bible, and compare the work of prophets in CAC with that of Bible prophets. Sources of data included books, discussions, journal articles, and the Internet. Data collected were analysed using comparative framework. The research found that the CAC prophets wielded great influence, and they were difficult to manage. It further found that in the Bible, prophets depended on God for their messages, were normally fearless in delivering their messages, as they condemned godlessness, and showed that converting non-Christians to Christianity is the main goal of the prophetic ministry. Comparatively, it was found that both similarities and differences apply between the ministries of prophets in the Bible and CAC.

Keywords: Administrator, call, Christ Apostolic Church, pastor, Pentecostal, prophet

Introduction

The Christ Apostolic Church (CAC), Nigeria, does not only promote the ministry of prophets,¹ it also recognizes them as church administrators alongside pastors and teachers among other ministers.² This situation has led to frictions in the Church as the prophets often times

refuse to submit to other ministers in leadership positions. Yet, this researcher is not aware of any literature dealing with the problem of domesticating prophets in CAC, as the practice of keeping prophets in churches is called. This work intended to fill this gap, by reviewing the ministry of prophets in CAC, compared with the situation and work of prophets in the Bible. Data collected from literary and oral sources were analysed, using critical comparative approach.

Prophets in CAC Theology and Practice³

There is consensus among scholars of Christian religion that a prophet is God's mouthpiece. Though that definition is correct as far as it goes, it is not broad enough. It emphasizes only the prophet's "speaking-out" job⁴ and not the means of receiving the message. This is inadequate partly because apostles, evangelists, pastors and teachers are also God's mouthpieces. There is therefore the need for a more precise definition of the term.

To the CAC, prophecy and vision are the same and so, a prophet to them, is the person that sees vision (cf. 1Sam 9:9). Some have pointed out however that vision is only a means of receiving divine messages.⁵ There are other means. In the "Foreword" of a booklet compiled by the CAC, Òwò District, 1967, Agunloye notes, "Thus says the Lord is [the] foundation" of CAC.⁶ The booklet contains records of prophecies that illustrate the different ways CAC prophets allegedly receive messages from God. Asaho claims that he heard "a voice" while praying on 27 July 1967.⁷ This suggests that audition is a means by which CAC prophets receive divine messages. Asaho further claims to receive messages through vision. For example, between 18 and 19 September 1967, he "saw a great vision."⁸ This experience is not unique to Asaho, however. Aisida claims that he was borne in the spirit to another place for a message (cf. 2Cor 12:2). Put in his words, "As I was praying ... my body began to change and God's Spirit transported me to our worship centre in Igboroko."⁹ Discussions with CAC church ministers indicate that such experiences are common.¹⁰

Although people see CAC prophets as miracle workers, the denomination does not see all miracle workers as prophets. Ogunrinade reiterates the testimony of the CAC Àgbàlá Ìtura assembly pastor, Ibadan, on a prophetic Sunday morning service in 2001.¹¹ In the testimony, Pastor D.A. Olaiya related how sometimes in the past, a pastor looked at an existing problem in the assembly, and pronounced the way out of it.¹²

According to Olaiya, the church overcame the problem after following the prescribed solution pronounced by the pastor.

Commenting on the role of prophets in CAC, Olaiya said at a Sunday worship that a prophet's role includes warning sinners of judgment, encouraging the discouraged or embattled, and exposing hidden sins or plans. Viewed from Olaiya's perspective, therefore, CAC prophetic office is in line with the biblical model when it follows prediction-fulfillment pattern such as in Deuteronomy 13:1-4.¹³ Prediction, by nature, however takes time to verify and may not be an infallible dependable criterion to judge prophecy.

Analyzing the prophecies compiled by CAC Òwò District in 1967 exemplifies the approaches of CAC to prophecy up to the 1960s. The first prophecy given by Asaho begins with a review of God's work in creation as basic to the Creator's right of ownership of the world. In the prophecy, God is said to frown at humans who fail to acknowledge and submit to Him. Like the authentic OT prophets, Asaho pronounces adverse judgment on sinners and blessings on upright Christian believers. The prophecy ends with two challenges: lukewarm Christians are to rise from their slumber, and faithful Christians are to persevere in trial, with a reminder that the return of Christ was near.¹⁴ Asaho's prophetic utterance here follows the pattern of Amos, which began with the history of God's activities, followed by the opportunities given and abused, then pronouncement of curse or blessing, and a final challenge.

The prophecy of Aisida is brief and straightforward. The prophet claims that a divine interpreter told him that the church is comprised of members likened to "tares and wheats." The prophecy ended with the threat of a coming judgement in which God would reverse evil.¹⁵ For Aisida therefore, the purpose of prophecy is moral change in the prophet's audience. The prophecy of Bayode in the booklet has little or nothing to contribute to spirituality.¹⁶ It simply comprises threat of woes, horrors, and destruction that would befall non-Christians with the promise that God would protect Nigeria for the sake of Christians. It does not challenge Christians to be committed to moral or altruistic acts. The prophecy ended flatly without posing any challenge.

Prophetic Work in the Bible

Studies in Old Testament (OT) categorize "prophets" variously. One of such is, pre-classical and classical prophets.

Old Testament Pre-Classical Prophets

Pre-classical prophets include Samuel (1&2Sam), Nathan (2Sam 7, 12, 24) and Ahijah (1Kgs 11). Their attributes included ecstasy, cleaving in groups (e.g. Saul was told that he would meet a procession of prophets in 1Sam 10, and the company of prophets with Elisha at Jericho, 2Kgs 2:5), and performing of miracles and wonders (e.g. 1Kgs 18). Their ministrations involved challenging apostasy wherever it existed (e.g., Elijah challenged Ahab and the backslidden society, 1Kgs 18:18-19), and counseling, including advising leaders on actions to take in times of crisis.¹⁷

Two of the pre-classical prophets excelled in their ministries by focusing on the spiritual needs of their audiences. These were Elijah and Nathan. When King Ahab ruled Israel, he did what was evil in the eyes of the Lord (1Kgs 16:33) and led many people away from the Lord of Israel to worship Baal. Elijah challenged Ahab to gather all the people and prophets of Baal and Asherah to Mount Carmel for a showdown on which the true God was. Ahab did. On the mount, Elijah began by addressing the people to decide either to return to Yahweh, their God, or keep following Baal (1Kgs 18:21). In his confrontation, he told the prophets of Baal to offer a bull to Baal while he was to offer another to Yahweh. They were not to put fire on their offerings themselves but to call on their different gods to send fire on the offerings from above with the challenge, “the God who answers by fire, he is God” (1Kgs 18:24). Baal failed the test (1Kgs 18:29) while, Yahweh responded with fire (1Kgs 18:38). This singular act led to the repentance of the people and their rejection of paganism (1Kgs 18:39).

The second encounter between Elijah and Ahab concerned the king’s treatment of Naboth, the poor (1Kgs 21). Jezebel the queen and Ahab the king conspired to kill Naboth and his children, so that they could take-over his inherited vineyard. Although they succeeded in their executive recklessness but God saw the evil they did. God sent Prophet Elijah to confront the king again. He accused the king of doing what was evil before the Lord and so, disaster would befall Ahab and his household (1Kgs 21:20-24). Ahab repented after the encounter and got temporary reprieve from God: the prophesied disaster would not happen until the time of his children (1Kgs 21:27-29). This story is significant for the following reasons. It shows the fearlessness of the prophet who recognizes the living God as the source of the message he bears. It reveals God’s disdain for injustice and oppression. It also makes clear that the main purpose of the prophet is to lead sinners back to God.

Nathan, on the other hand, delivered two different messages to King David. The first is in 2Kings 7:1-17 and the second is in 2Samuel 12:1-15. In the first message, God sent Nathan to him with a heart-warming message that he would establish his throne forever. This is one reason that leads some scholars to consider Nathan to be a palace prophet. In the second prophecy, however, Nathan rebuked David for taking over Bathsheba, his neighbor's wife, and predicted disaster on David's household for the sin and the shame he brought to the name of the Lord. David repented, and God forgave him, except that the child he had through the immoral act died. This story also illustrates that the prophets are brave and directed by a higher authority/power. The duty of condemning sin is also illustrative of the focus of prophets' messages. And the repentance, which attended messages of the prophets, is a laudable lesson for other prophets and believers alike.

Old Testament: Classical Prophets

The classical prophets, as usually stated, include Amos, Jeremiah, and Isaiah. Conservative scholars are of the view that this set of prophets wrote down their prophecies in the books that bore their names. Their messages focused on Yahweh's demand for righteousness¹⁸ and were critical of the *cultus*.¹⁹ At some other times, they encouraged the weary²⁰ and explained God's plan for the future of his kingdom (e.g., Dan 7).²¹ The prophets demanded for social change from the kings and their followers and they warned the people of God's impending judgment. Comparatively, the pre-classical prophets did not write down their prophecies in books, and as earlier noted, they moved about in groups; they were ecstatic, and often performed miracles. The classical prophets, on the other hand, wrote down their prophecies, they moved about their works as individuals and, challenged their people to conform to God's holiness. Common to the two sets of prophets are their uncompromising messages on divine holiness, the persecution they faced for their messages, their homelessness (cf. Matt 23:37), and they were not on salary. Moreover, it can be said that all the authentic OT prophets were perceived as God's most important representatives after Moses. They were unarguably superior to kings in the theocratic society.

New Testament Prophets

The New Testament (NT) makes provision for the office and purpose of prophets and other church officials. For example, Ephesians 4:11-13 sketches the picture of the organization and administration of the

early church. According to Barclay, "... there were three kinds of office-bearers: [...] a few whose writ and authority ran throughout the whole Church ..., many ... who carried out a wandering ministry [and there were] some whose ministry was a local ministry confined to the one congregation and the one place."²² Apostles, evangelists, pastors and teachers (or, as some scholars argue, pastor-teachers) are some others.²³ All these people are given to build up the church in unity (Eph 4:12-13). MacPherson comments on the NT prophets that "[They] speak by immediate revelation, and exercise their ministry without restriction to any particular locality. ..., for though every apostle was a prophet, not every prophet was an apostle. The New Testament prophets were occasionally inspired with knowledge of something in the future, in regard to which the Christian communities required to be forewarned"²⁴

The current researcher disagrees with MacPherson who argues that prophets formulated doctrines. Scholars with such view do not provide any evidence to back-up their claim. While prophets are God's gifts to the church, they do not, like apostles, make doctrines for the church (Eph 4:11), except of course insofar as an apostle doubles as a prophet. Although scholars do not agree on the sense in which apostles and prophets form the foundation of the church in Ephesians 2:20, 21, and 22, few scholars such as MacPherson concede to prophets the right to make doctrines.

Ephesians 4 states that prophets are church officials, and specifically mentions Agabus who, however was not a local assembly official. Some of the things known about Agabus the prophet are as follow. There was a time he prophesied the coming of famine (Acts 11:27-28), and at another time, he warned Paul of the arrest that awaited him in Jerusalem (Acts 21:10-12). Agabus is not the only prophet mentioned in Acts 11, but he was the only prophet whose name was given among the group of "prophets" (*prophētai*)²⁵ who went to Antioch from Jerusalem (Acts 11:27). One can argue from the text that the prophets in Acts 11 were in guild and Agabus was the head of the group.²⁶ There is no mention of other members of the prophetic guild in the book of Acts. Others receded into oblivion. Only the message of Agabus appears in the text, which is available for analysis. The first message of Agabus indicated that famine was coming, and the famine took place. Acts 21:10-12 follows a similar pattern. Agabus, this time, delivered a divine message to Paul that he would be bond and handed over to Rome if he travelled to Jerusalem. The message did not dissuade Paul from embarking on the journey. As in his first message, the prophet did not tell Paul what to do to

prevent the catastrophe. Against the advice that he should not go, Paul went to Jerusalem and suffered the consequences of his decision as predicted by Agabus.

The earliest book on church administration called *Didache* states that prophets are not to stay for more than two days in a local church. “[...] if they stay three days, they are false prophets ... they are to take nothing except a garment ... if they should take money ... they are false prophets.”²⁷ Therefore, in the 100 CE, prophets were on the move with no permanent place of rest. The importance of prophets receded later in the early church for the following reasons. First, with the setting-up of local church administration and acquiring of permanent staff by the local assemblies, resistance to receiving itinerant ministers in local assemblies started to set-in. Second, some prophets started to abuse the privileges of their office. Three, during persecution, it was easy to find and kill the prophets.²⁸ They had no local church members that would hide them from their persecutors. Information gleaned from the two narratives of Agabus above and the *Didache*, reveals three factors: 1. Prophets received oracles suddenly and directly through the prompting of the spirit. 2. Christian oracles sometimes addressed non-spiritual issues. 3. In addition, prophets did not settle down over local assemblies.

That Philip’s daughters prophesied does not make them female prophets, as it is stated that not all who prophesy “in the last days” are prophets by calling (cf. Joel 2:28; Acts 2:17).²⁹ The text does not refer to them as “prophetesses.” Acts 21:8-9 only casually refers to the daughters of Philip while describing Philip’s success as an evangelist, one of the seven deacons, and a father of four daughters who prophesied. The narrative does not address the women as prophetesses of the church, and so they are not important to the current discussion.

Comparison of Prophetic Works in CAC and the Bible

Observation of the person and practices of prophets in CAC shows that they resemble more of the pre-classical than the classical prophets.³⁰ First, since the writing of the books of the Bible was complete, CAC prophets, like their pre-classical OT counterparts, do not add to Bible books. Second, the devotional pamphlets, which CAC prophets, such as David Babajide and Timothy Obadare wrote, do not have the same authority as the books of the Bible. Third, the CAC prophets, including Joseph Ayo Babalola, Babajide, Samson Akande, Obadare, Joseph Toluwani Durojaiye, and Michael O. Olowere had/have cluster of prophets working with or learning from them in the manner similar to the

“sons of the prophets” of the pre-classical prophets.³¹ Many prophets of CAC begin their ministry as *túle* (apprentices) of renowned prophets and may continue to work with their masters after their apprenticeship is over. They follow their masters to prayer centers and other places of public ministration just as the practice was with the pre-classical prophets. In most cases, even today, their masters rarely release them after their training.³² The masters sometimes threaten them to stay-on working with them by refusing to graduate them after their training and promising to curse them should they leave.

Some of the prophet-trainers, like Babajide, Akande, Obadare, and Olowere have upgraded from their apprenticeship informal prophetic training centers to formal Bible/prophetic schools/institutes where they teach relevant courses. Therefore, especially in CAC, there are prophets who found formal “Bible schools,” to train new prophets. There are those who still maintain the traditional tutelage form of training and, other prophets who maintain both formats of training. Babajide founded the CAC School of Prophets and Evangelists. Obadare founded WOSEM³³ Bible College and Theological Seminary, and, Olowere founded Michael Olowere College of Theology. It is disturbing that more and more prophets are running ministerial training institutes outside their area of competence, even in situations where some of these founders are themselves not properly trained, and a denomination like CAC appears to be condoning that. Anomalies exist where prophets who lack theological education found formal schools that admit students into theological programmes (cf. Judg 17:6; Prov 21:2).³⁴

Positive Impacts of CAC Prophets

In general, prophets are positively contributing to the development of the Christ Apostolic Church (CAC) in the areas of power demonstration, prayer mobilization, and church planting. Just like the pre-classical prophets, prophets of the CAC are miracle workers. They spearhead the development of the Church through helping members to relate positively with their universe in its metaphysical, sociological, psychological, and philosophical complexities.³⁵ There are members that identify with Kolo’s observation, to the effect that:

The prophetic experiences among Africans have provided religious satisfaction to the African who in his religious experience wants to feel God, experience him, and reflect meaningfully about him. These experiences have also produced individuals who have ventured boldly to challenge and destroy

... [non-Christian objects of worship], which characterize African traditional worship, thus enabling the African Christian to serve the living God without the fear of the objects of traditional religions.³⁶

Prophets in CAC and other church ministers in different denominations are helping members to relate to their fears and anxieties. As many Africans live under the perpetual fear of enemies, sickness, childlessness and the uncertain future, the prophets are presenting “The Jesus of unlimited power” who has done what no one else has done (cf. Jn 11:24).

[...] the Jesus that is relevant to the African and his situation ... is the Jesus that could be truly trusted in Africa. One of the problems which the African faces is how to live unhurt in an environment that is filled with more wicked than good spirits (witches, wizards, ghosts, and other familiar spirits) that are dangerous to the well-being of man. They are the cause of his poisoning, sickness, failure, fear, trouble, barrenness, and death. Before the coming of Christianity, the African appeased these wicked spirits. This explains why he is very religious: To escape the anger of the wicked and solicit the assistance of the good spirits. The only person whom the African trusts is the one who guarantees him protection, the one who has power over the wicked spirits that taunt him. This is where the black Christ stands unique.³⁷

Among the CAC prophets believed to be healer-prophets but now of blessed memories, are D.O. Babajide, S.O. Akande, T.O. Obadare, Godwin Nwoye, P.A.A. Egabor, and E.O. Babalola.³⁸

In relation to mobilization for intensive prayer sessions, CAC prophets have setup many mountains, gardens, and homes for prayer. *Orí-Òkè*, as they call prayer-mountains, is a place secluded from interruptions and impurity to communing with God. While some of the locations started as solitary prayer centres, many others have been turned into mountains of prayer for special meetings. It is customary for CAC prophets to take people in stubborn crises to mountains to concentrate on prayer for them and or with them. A scholar succinctly puts the issue thus,

Present-day Christianity no longer domiciled at the cathedral; instead, it has gone to the ... mountaintops, waterfronts, hills, forests, campgrounds, prayer-cities, among others. This

Christian regime is characterized by the contestation of space. Within the agora of Nigerian Christian lexicon, mountain prayer elicits different prayer regimes, rituals, religious beliefs and practices aimed at procuring the assistance of the Divine to ameliorate the existential challenges of the attendees. Thus, these mountain top prayer regimes are called *Orí-Òkè* in Yoruba language. It is interesting to note that *Orí-Òkè* has become a source of comfort and succor to those in distress and the troubled, and a haven from the billows of life. Again, it has become a pilgrim centre for many people, thereby creating a montage of unique religious value quite different from what ordinarily we know of it.³⁹

CAC prophets have established mountains for prayer across Nigeria, such as in Erio-Ekiti, Ido-Ile, Odo-Owa, Ilorin, Oyo, Ikire and Zaria. While Joseph Babalola founded *Orí-Òkè Áánú* (Mount of Mercy) in Erio-Ekiti, Samuel O. Adedeji founded *Orí-Òkè àwon Omo Wòli* in the same town. It is safe to assert that it is rare to find any town where CAC exists without a prayer mountain. In many cases, worshippers from various denominations use the same prayer mountain except where CAC or a particular prophet has acquired the title deed for the land that houses the mountain.

Regrettably, some prophets and their followers are now bastardizing prayer-mountains. Such prophets have turned some mountains into local assemblies, running regular local assembly programmes on them. Some of them have become tourist centers.⁴⁰ Alọkan comments on the prayer-mountains established in CAC thus, “Today, the CAC *Òkè Ìkòyí* Mountain provides a veritable avenue for church ministers and other Christian denominations to seek divine guidance on touching issues relating to spiritual matters.”⁴¹

While it is absurd to merge prophetic and evangelistic offices as done in CAC, the prophets have planted many assemblies.⁴² In Ephesians 4:12, prophets are differentiated from evangelists. It is therefore new that in CAC, the two offices merge. Samuel Olufemi Adedeji rightly notes, “The first General Evangelist of the church and his assistant ... were established prophets ... because the church evangelistic method mainly adopted the use of prophetic gifts for evangelization.”⁴³ This explains why prophets are claiming also to be evangelists and vice versa. Yet, it is absurd to interpret Ephesians 4:11 to mean that prophets and teachers are the same people. Of course, a person can have gifts in more than one area,

but only one of his/her gift will predominate. It is therefore an anomaly for a single person to be “Prophet and Evangelist.”

In CAC, prophets plant many, if not most of the assemblies. They invest their life’s savings in the project. Male and female CAC prophets promote the spread of the gospel in Nigeria. They introduced a different approach from the ones practiced in mainline Churches. Prophets and evangelists employ open-air crusades and early morning crying evangelism that were unknown in earlier times. “It was during one of such morning cries that the prominent Prophet S.O. Akande ... “became a Christian.”⁴⁴ D.O. Babajide pioneered the CAC Ìségún Moore, at Ilé-Ifè.”⁴⁵ He, Babajide, handed over all the assemblies he planted to the CAC authorities.⁴⁶ In this, he followed in the footsteps of Joseph Babalola, who gave all the assemblies he pioneered to the Church’s authorities. There is lesson in that for all church planters, including the prophets in the church.

Impacts of CAC Prophets

The impacts of prophets on CAC are sometimes negative. The prophets, being charismatic, greatly influence their audience. This is the reason that any negative impact emanating from them is serious. Some of the prophets no longer value holiness. Many have lost the focus of their calling as prophets. Some have commercialized their gifts. Some are arrogant, and some others are said to be using demonic powers. Adedeji and Oshun have, at different fora, dealt at length on the weaknesses of many contemporary prophets of the CAC.⁴⁷

The biggest challenge of prophets in the Church, however, is administrative. How can the Church domesticate its prophets with minimal crisis? Of all church workers in CAC, the prophets are the most difficult to control. Since they regard themselves to be in direct communication with God, and believe that the spirits of prophets are subject only to the control of other prophets (1Cor 14:32),⁴⁸ how can they submit to church leaders who are not prophets?⁴⁹ When, unlike in the early church, prophets now head local assemblies and receive salaries, can they justifiably refuse to submit to the paying authority? Should it not be that he who pays the piper dictates the tune? If they do not accept posting to head local assemblies and do not collect monthly salaries, will the local assemblies trust them enough to allow them to operate their assemblies? If they are on salary, and they are administratively under the local church coordinator or pastor, will they not be tempted to refuse to obey their paymasters?

Now that CAC prophets have relocated from wildernesses and mountains⁵⁰ to mission houses in cities and villages, they find it difficult to live at peace with pastors in local assemblies. The present researcher discovered, in more than one investigation, that prophets and pastors in CAC work in strained relationships in local assemblies. This researcher once reported that:

A pastor recently shared the discussion he had with a popular prophet with the researcher. The prophet told him 'We prophets can never work in harmony with you Bible teachers.' Both of them are CAC ministers. The current writer tested the statement among his research subjects. ... Only six (3%) of the respondents answered in the negative. Two hundred and one (97%) ministers confirmed the statement. That means that prophets and pastor-teachers are hostile to each other in the church. There is a real crisis when two groups of ministers cannot work in harmony as in CAC.⁵¹

This clearly contradicts the teaching of the NT on unity in the church (e.g. Eph 4:13). While the fault may not be one-way, this article only focusses on faults of the prophets. The ways pastors and teachers contribute to tension in local assemblies will be addressed in another work.

Importantly too, an increasing number of prophets are seeking to and are being ordained as pastors, and are being made district, zonal or coordinating superintendents. This must have resulted from an attempt to run-away from persecutions and pains associated with being prophets. While all Christians are liable to persecution, apostles and prophets experience it more than others do. On the other hand, the pastorate is alluring. It attracts power over assemblies, salary/income, accommodation, mobility, respect and comfort. Consequently, many who began as prophets forsook their initial calling. Although they still claim to be prophets, they have forsaken their calling as prophet and they cannot function effectively as pastors because they are not so called.

Finally, the refusal of many prophets to handover the churches that they planted to the Church's authorities is another source of tension within the fold. One must note of course that the prophets often use their personal resources to establish the assemblies. When they are struggling, the Church's authorities do not pay attention to them. But as soon as they start to enjoy the dividends from church planting, the authorities become desirous to take them over.

Although the CAC singled out Obadare as the man who failed to hand over the control of the assemblies he founded, S.K. Abiara is not less

notorious. While the CAC expelled Obadare from the Church, it promoted Abiara to be the General Evangelist in the Church, which was a contradiction.⁵² The prophet-church-founders are rich, and they, at times, use their wealth to harass the church leadership into submission. The seeming luxury and power that prophets are enjoying in their planted churches may be responsible for the desire of the church authorities to take over the assemblies from them.⁵³

Conclusion

This article used CAC prophets as a case study of domesticating prophets in churches, compared with the operation of prophets in the Bible. It examined the difficulty of domesticating prophets in the CAC and its effect on the denomination. The research found out that the CAC, to some extent, structures its prophetic ministry after the prophetic model in the Bible. The Church's prophets are believed to display power to do extra-ordinary things, and they are difficult to manage by leaders who are not of the same prophetic calling. It also found some differences in the way prophetic ministries operate in the CAC and the Bible. Christ Apostolic Church would be better off if it can restrict its prophets to their area of calling.

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20. For example, Jeremiah prophesied restoration to Israel in Jeremiah 30-13.
21. George O. Folarin, *Studies in Old Testament Prophecy* (Bukuru: African Christian Textbooks, 2004), 29.
22. William Barclay, *The Daily Study Bible: The Letters to the Galatians and Ephesians* (Rev. edn.; Edinburgh: The Saint Andrew, 1976), 145.
23. Charles Hodge, *A Commentary on the Epistle to the Ephesians* (London: James Nisbet, 1856), 161-162
24. John MacPherson, *Commentary on Saint Paul’s Epistle to the Ephesians* (Edinburgh: T&T Clark, 1892), 306, 308.
25. The adjective, some, is not part of the Greek text. Translations add it for clarification and this is an acceptable practice in Greek translation since the word as it appears in the Greek text contains no definite article.
26. Of course, the text could mean that the prophets who came to Antioch from Jerusalem were more than one, and Agabus was one of them. It is possible, on the other hand, that they came to Antioch separately.
27. Clayton N. Jefford, *Didache: The Teaching of the Twelve Apostles* (Salem: Polebridge), 40.
28. Barclay, *The Daily Study Bible*, 146.
29. Ademola A Abayomi stated the issue convincingly in a discussion with this researcher on the 23 September 2020, on prophet and prophecy that “All prophets do prophesy but not all who prophesy are prophets.”
30. The current writer was an apprentice to three CAC prophets in Nigeria: T. O. Obadare, S.O. Akande and D. O. Babajide.

31. Elijah O. Otokola, "A Review of 'Tule' in Christ Apostolic Church," *Babajide Journal: Biblical Tutelage: A Need for Ministerial Training*, 1 (2015), 67-68. All the articles in the whole volume of the journal focus on tutelage of ministers as it applies to the CAC, although only few articles address and in passing, the issue of prophets and their training in CAC.
32. Samuel Olufemi Adedeji, "D. O. Babajide as a Prophet," *The Life and Ministry of Evangelist David Olulana Babajide* (Ilesa: CACTS, 2017), 107. The practice where prophets do not allow those that come to study under them to leave after their training is not limited to Babajide. Only few senior prophets are not guilty of this allegation.
33. WOSEM means, World Soul-winning Evangelical Ministry.
34. William B. Yeats, "The Second Coming," *The Collected Poems of W. B. Yeats*, 1989, downloaded from, <https://www.poetryfoundation.org/poems/43290/the-second-coming>, n.p.
35. Folarin, *Studies in Old Testament Prophecy*, 146.
36. Jonah G. Kolo, "Prophecy as a Profession: Past and Present," A Christian Religious Studies seminar paper presented at Ahmadu Bello University, Zaria, 1990, 11.
37. George O. Folarin, *Revisiting the Gospel of John in African Perspective* (Bukuru: ACTS, 2019), 153-154.
38. George O. Folarin, "The Theology and Practice of Christ Apostolic Church on Divine Healing in the Context of Pentecostal Theology," *Ilorin Journal of Religious Studies, (IJOURNELS)*, 7 (2017), 1, np.
39. Akiti Glory Alamu, "The Do's and Don'ts: A Theological Inquiry into the *Kpim* of *Ori Oke* in Ilorin Metropolis," *Stellenbosch Theological Journal*, 6 (2020), 1, 229-230.
40. Diana Ibori, "Most Powerful Prayer Mountains in Nigeria," *Legit*, 2018, <https://www.legit.ng/1135536-most-powerful-prayer-mountains-nigeria.html>
41. Peter Alokan, "Apostle Babalola: Early History and Contributions to Humanity and Indigenous Churches in Nigeria," *A Centenary History of Christ Apostolic Church, Nigeria, 1918-2018* (C.O Oshun et.al, eds; Agege: CAC), 157. A draft.
42. Samuel Olufemi Adedeji, "Ministerial Operations of Prophets and Evangelists in Christ Apostolic Church: Yesterday and Today," First Convocation Lecture, Christ Apostolic Church School, Babajide

School of Prophets and Evangelists, Ilesa Campus, which held on 13 June 2019, 23.

43. Adedeji, "Ministerial Operations of Prophets and Evangelists in Christ Apostolic Church: Yesterday and Today," 23. This was however, a later development that began after CAC proscribed its most aggressive evangelical team, "The Light of the World Society" in 1992. See, Afolabi Samuel Oluseyi, "Youth Contributions to Church Growth: A Case Study of the Light of the World Society (LOWS) of Christ Apostolic Church, Nigeria, 1966 – 1992," *EPRA International Journal of Multidisciplinary Research (IJMR)*, 6 (Sept. 2020), 9: 1992," 810.
44. David Alabi, "Prophecy and the Prophetic Ministry: Prophets and Prophetesses as Catalysts in the CAC 1919–2016," *A Centenary History of Christ Apostolic Church, Nigeria, 1918-2018* (C.O Oshun et.al, eds; Agege: CAC), 453-454. A draft.
45. David O. Alabi, "The Evangelistic and Missionary Activities of Evangelist David Olulana Babajide," *The Life and Ministry of Evangelist David Olulana Babajide* (Ilesa: CACTS, 2017), 57-58.
46. Samuel Oyekanmi Banjo, "Call and Commission of David Olulana Babajide," *The Life and Ministry of Evangelist David Olulana Babajide* (Ilesa: CACTS, 2017), 26.
47. Christopher O. Oshun, "A Place for Prophecy: An Aladura Perspective of Prophecy, Prophets and Nigeria's Prophetic Movements," *Babajide Journal (BAJOR)*, 2 (2016), 37; Adedeji, "Ministerial Operations of Prophets and Evangelists in Christ Apostolic Church: Yesterday and Today," 35-48.
48. This verse may simply suggest that a prophet (or prophets in general) should be able to control the spirit using him (or them)
49. The context of submission here is orderliness in church worship
50. Those were the places the OT prophets and John the Baptist characteristically stayed.
51. George O. Folarin, "The Practice and Problem of Prophetic Ministry in Christ Apostolic Church, Nigeria in Relation with Church Growth," *Journal of Oriental and African Studies*, 25 (2016), 401-402.
52. See Femi Oyewale, "Inside Prophet Abiara's N7 billion Christ Apostolic Church, Àgbàlá Ìtura," *Encomium* (2014), <https://encomium.ng/inside-prophet-abiaras-n7-billion-christ-apostolic-church-agbala-itura/>, n.d.

53. Timothy Oludare Awolusi in a WhatsApp discussion with this researcher on 7 October 2020. He is Pastor, CAC Chapel of Glory, Zaria.