

**A STUDY OF THE INFLUENCE OF PROPHECY ON THE CHRISTIANS' FAITH: WITH  
SPECIFIC REFERENCE TO KASIISI PARISH, KABAROLE ARCHDEACONRY, DIOCESE OF  
RUWENZORI, CHURCH OF UGANDA.**

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**UGANDA CHRISTIAN  
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**DEDICATION**

I commit this dissertation to all my family members who have been a mainstay in my educational expedition and to my supervisor REV. CANON EKIRUNGA M.K. ROSE who has functioned indefatigably to help me flourish in this academic combat, I probe for God's blessings over them.

**DECLARATION**

I GODWIN NYAMUGABWA M21B09/015, declare that this dissertation entitled “A study of the influence of prophecy on the Christians’ faith: with specific reference to Kasiisi Parish, Kabarole Archdeaconry, Diocese of Ruwenzori, Church of Uganda” is my original work and has never been submitted for any academic award in any other institution.

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**APPROVAL**

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**APPROVAL**

I certify that this dissertation; “ a study of the influences of prophecy on the Christians’ faith: with specific reference to Kasiisi Parish, Kabarole Archdeaconry, Diocese of Ruwenzori, Church of Uganda” by Godwin Nyamugabwa has been under my supervision and is now ready for submission with my approval.

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**ABBREVIATIONS**

**O.T-** Old Testament

**N.T-** New Testament

## ABSTRACT

This contemporary study concentrated on the influence of prophecy on the Christians' faith in Kasiisi parish, Kabarole Archdeaconry, Diocese of Ruwenzori, Church of Uganda. The objectives of the study were: to establish the influence of prophecy on the Christians' faith in Kasiisi Parish, Kabarole Archdeaconry Diocese of Ruwenzori, to examine what the Church has done to promote the prophetic ministry in Kasiisi Parish, Kabarole Archdeaconry Diocese of Ruwenzori, to explore what else can be done by the Church to promote the prophetic ministry in Kasiisi Parish, Kabarole Archdeaconry Diocese of Ruwenzori.

The study adopted a Case study research design and a qualitative research paradigm. Unstructured interviews and open-ended questionnaires were the main methods applied for data collection, and a sample size of 35 respondents was involved in the study. Regarding the influence of prophecy on the Christians' faith in Kasiisi Parish, Kabarole Archdeaconry Diocese of Ruwenzori, it emerged that prophecy enabled Christians to grasp God's purpose and start God's action amongst God's people. Regarding what the Church has done to promote the prophetic ministry in Kasiisi Parish, Kabarole Archdeaconry Diocese of Ruwenzori, it emerged that prophecy is acknowledged as a valid channel for God to speak to His people. Therefore, Kasiisi Parish, Kabarole Archdeaconry supported the ministry of prophecy by recognizing the spiritual gifts associated with the entire prophetic process.

Regarding what else can be done by the Church to promote the prophetic ministry in Kasiisi Parish, Kabarole Archdeaconry, Diocese of Ruwenzori, the study findings pinpoint teaching and preaching about prophecy, collaboration with other missionaries, strengthening and empowering different sections and departments of the church so that they can preach the good news and encourage more Christians to be born-again and receive the gifts of the Holy Spirit including prophecy. The study answered objective number one of the study. The study therefore concludes that prophecy is key in influencing Christian faith since it enables Christians to grasp the purpose of God. Kasiisi Parish, Kabarole Archdeaconry acknowledges prophecy and supports the entire process through promoting and setting a fertile ground for prophecy.

## **CHAPTER ONE: THE PROBLEM AND ITS SETTING**

### **1.1.0 Introduction**

This subdivision covered the Introduction, Statement of the Problem, Purpose of the study, Objectives of the study, Research, Questions, Scope (Geographical, Content, and Time line), Significance of the Study, Limitations of the Study and Definition of Terms.

### **1.1.1 Background to the study**

Prophet is a term commonly used in many religions, including Christianity, to describe someone who is believed to have been preferred by God to communicate his message to others. In the Christian faith, a prophet is someone who receives divine revelation or insight from God and shares this message with others (Makruf, Sutrinso & Nuryana, 2022:p.191-206p4).

1 Corinthians 12: 28, NIV recognizes the prophet's office when it points out that "and in the church, God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues."

In many religious traditions, prophets are seen as individuals who are specially handpicked by God to communicate His content to the people. These prophets are considered to be divinely inspired and are often seen as intermediaries between God and humanity (Khan et al., 2020:p.10-12). In some cases, prophets are also believed to perform miracles or have other supernatural abilities that are attributed to their divine connection (Hebrews 1:1-2, NIV).

In the Bible, there are many examples of prophets, including Moses, Isaiah, Jeremiah, and others. These individuals were handpicked by God to deliver messages to the people of Israel, often warning them of impending judgment or calling them to repentance. It's therefore paramount to note, Prophets acted as conduits through which God communicated to the people (Hebrews 1:1-2, NIV).

In Christianity, the ultimate prophet is believed to be Jesus Christ himself. He not only communicated God's subject matter to the people but also volunteered himself as a sacrifice for the sins of all humanity, providing a way for people to be reconciled with God Eraswati, Ervina & Romelah (2022:p25-35)

The role of the prophet in Christianity is to help people understand and follow God's will. This can involve communicating messages of warning, encouragement, or guidance. The

theological interpretation of the roles of prophets is that the roles of prophets include receiving and delivering messages from God, teaching and guiding people, warning of impending judgment, and speaking truth to power (Jeremiah 1:9-10), (Eraswati, Ervina & Romelah, 2022:p.14-20). Prophets are also called upon to discern the spirits and guard against false prophets (1 John 4:1; Ephesians 6:12).

Additionally, the gift of prophecy is seen as a manifestation of the Holy Spirit, given to edify the church and help believers fulfill their ministry (Joel 2:28; 1 Corinthians 14:1). It is upon this background that Christians believe that prophets can be instrumental in helping people grow in their faith and develop a deeper relationship with God.

Overall, the Christian faith views prophets as essential messengers of God's will, and their teachings and prophecies are considered to be authoritative and inspired by God.

Prophetic work is a term used to describe a written or spoken word that contains the message or revelation of a prophet. This term is commonly used in religious and spiritual contexts and refers to works that are believed to have been inspired by a divine or supernatural source (Aryeh, 2022:p. 60-82). Additionally, prophetic works can take various forms, including books, sermons, speeches, and other written or spoken works. These works are often considered to be important sources of guidance and inspiration for the followers of the prophet, and they may contain messages about the nature of the divine, the purposes of human existence, and the path to spiritual enlightenment and salvation.

In many religious traditions, prophetic works are often considered to be sacred or holy, and they may be treated with reverence and respect. They may also be subject to interpretation and analysis by scholars and religious leaders, who seek to understand their meaning and apply their teachings to contemporary issues and challenges (McEnire, 2023: p.2221-229).

In Christianity, the work of a prophet typically involves receiving divine revelation or insight from God and then sharing that message with others. This can involve speaking or writing messages, as well as performing various acts that demonstrate the power of God. Some examples of prophetic works in the Bible include:

Moses parted the Reed Sea to lead the Israelites out of Egypt (Exodus 14:21-22; Exodus 14:29-31; Hebrews 11:29). These verses describe how Moses, with the help of God, parted the Red Sea to create a dry path for the Israelites to escape the pursuing Egyptian army. The event was a powerful display of God's power and protection over his people, and it inspired faith and trust in the Israelites. The story has become a symbol of God's deliverance and salvation and is remembered as a foundational event in Jewish and Christian history.

Elijah called down fire from heaven to prove the superiority of the God of Israel (1 Kings 18:25-38). The verses describe how Elijah challenged the prophets of Baal to a contest to prove the superiority of the true God. After the prophets of Baal failed to call down fire from their god, Elijah called upon the God of Israel to send fire and consume his sacrifice. God answered Elijah's prayer and sent fire from heaven to consume the sacrifice, proving his power and authority over the false gods of the surrounding nations. This event strengthened the faith of the Israelites and brought many people back to the worship of the true God.

Isaiah predicted the coming of the Messiah and the restoration of Israel (Isaiah 7:14; Isaiah 9:6-7; Isaiah 61:1-3; Isaiah 25:8). The first verse is often interpreted as a prophecy about the birth of Jesus, who was born to a virgin and is called Emmanuel, which means "God with us." The second verse describes the coming of a child who will be a great leader and ruler, and who will bring peace and justice to the world. This child is often interpreted as a prophecy about the coming of Jesus, who is a descendant of David and is believed by Christians to be the Messiah. The third verse describes the mission of a servant of the Lord who will bring good news to the poor, heal the brokenhearted, and bring freedom to those who are captive or oppressed. This servant is often interpreted as a prophecy about the coming of the Messiah, who is believed to fulfill these roles in his ministry. Finally, the fourth verse speaks of the Messiah's power to defeat death and bring an end to suffering and mourning. It is a vision of the ultimate restoration of Israel and the redemption of God's people.

Jeremiah warned the people of Judah of the impending Babylonian invasion and exile (Jeremiah 36:3-5; Jeremiah 34:17; Jeremiah 29:17; Jeremiah 13:9-10). These verses depict Jeremiah as a faithful prophet of God who warned the people of Judah about the consequences of their disobedience and idolatry. He spoke of the Babylonian invasion and exile as a punishment from God for their sins and urged the people to repent and turn back to God. Despite his warnings, the people of Judah did not listen and were eventually conquered by the Babylonians, as Jeremiah had predicted. The book of Jeremiah serves as a powerful reminder of the consequences of turning away from God and the importance of heeding the warnings of his prophets.

Finally, ultimately, the work of a prophet in Christianity is aimed at helping people understand and respond to God's will, and to encourage them to live lives that are pleasing to him. Prophets are seen as essential messengers of God's truth and love, and their work can have a profound impact on the faith and lives of those who hear their message (Khan et al., 2020:p20).

Christian faith is a monotheistic religion centered on the belief in Jesus Christ as the son of God and the savior of humanity (Stenschke, 2020:p.41). It is based on the teachings of the Bible, which is divided into the Old and New Testaments. The Old Testament is made up of the Jewish Scriptures, which were later adopted by Christians. The New Testament contains the teachings of Jesus Christ and his followers and is the basis for Christian doctrine and practice. The Bible clearly illustrates Christian faith in John 3:16; Ephesians 2:8-9; 2 Corinthians 5:17; Proverbs 3:5-6; Matthew 6:33. The inference drawn from the first verse is, the central belief of the Christian faith, that God sent his Son, Jesus Christ, to save humanity from sin and death. The second verse explains that salvation is a gift of God's grace and that it is obtained through faith rather than good deeds or works. The third verse speaks of the transformative power of the Christian faith, which can change a person's life and bring about a new creation. The fourth verse encourages Christians to trust in God and submit to his will and promises that God will guide them and make their paths straight. The fifth verse teaches that Christians should prioritize their faith in God and seek his kingdom and righteousness above all else, and promises that God will provide for their needs.

Accordingly, Christians believe that God created the universe and all life in it and that he is loving, merciful, and just (Genesis 1:1; Hebrews 11:3; Colossians 1:16; Romans 11:36; Revelation 4:11). They also believe that all human beings have sinned (Romans 3:23; 1 John 1:8; Romans 5:12; Romans 3:10-12; Romans 6:23) and fallen short of God's standards (Romans 3:23; Matthew 5:19; James 2:10; Jeremiah 17:9) and that the only way to be reconciled with God is through faith in Jesus Christ (Ephesians 2:8-9; John 14:6; John 3:16; Romans 5:1; Romans 10:9), who died on the cross for the sins of humanity and was raised from the dead on the third day (1 Corinthians 15:3-4; John 3:16; 1 Timothy 2:5-6; 1 Peter 2:24; 1 Thessalonians 4:14). Christians believe that salvation is a free gift of God's grace and that it is received through faith in Jesus Christ alone (Ephesians 2:8-9; John 3:16; 1 Timothy 2:5-6; 1 Timothy 2:5-6; Romans 6:23; Romans 5:1).

In addition to belief in Jesus Christ, Christian faith is characterized by a commitment to following his teachings, living a life of love, service, and obedience to God, and sharing the good news of the Gospel with others (John 14:15; Matthew 28:19-20; Ephesians 2:10; Ephesians 5:2; John 12:26). Christians also believe in the Holy Trinity, which is the doctrine that God is one in essence but exists in three distinct persons: the Father, the Son (Jesus Christ), and the Holy Spirit (Matthew 28:19).

Christianity has many denominations and traditions, each with its own unique beliefs and practices. However, all Christians share a common belief in Jesus Christ as the son of God and the savior of humanity.

### **1.1.2 Contextual Background (Diocese of Ruwenzori)**

The Diocese of Ruwenzori is a Faith Based Organization and an integral part of the Province of the Church of Uganda. Its Secretariat is located along Kyebambe road, Fort Portal City, Western Region of Uganda. The Diocese of Ruwenzori was formed when the Diocese of Uganda split in five in 1960; Erica Sabiti became its first Diocesan Bishop. At present, it covers the political districts of Kabarole, Kyenjojo, Kyegegwa, Bunyangabu, and Ntoroko. The Diocese has 8 Archdeaconries (Mukole, Karwenyi, Nyantuungo, Humura, Kabarole, Rubona, Rwebisengo and Deanary), 87 Parishes, 643 Churches, and 2 Chapels. The Rt. Rev. Reuben B. Kisembo Amooti is the current Diocesan Bishop (Ruwenzori Diocese Website accessed on 5<sup>th</sup> March, 2024).

According to Ruwenzori Diocese Website (accessed on 25 March, 2023), the Diocese was incorporated by law in 1960 as a faith-based Organization. It can sue and also be sued in its own name. It is mandated to inspire and enhance the preaching and spreading of the gospel while harmonizing such divinity with community development.

The overall goal of the Diocese is to build an integrated, developed, and largely self-sustaining organization with its followers substantially developed spiritually, socially, economically, intellectually, and Health wise. To this end, its overall mandate is to spread the Gospel with organizational and Community development (Ruwenzori Diocese website, accessed on 25 March, 2023).

The Diocese operates under a number of objectives such as, to enhance the preaching and spreading of the Gospel in all corners of the Diocese and beyond; to inspire and enhance institutional transformation and development in all sectors of the Diocese; to inspire and promote integration with value-adding partners locally and globally; to inspire and enhance socio-economic prosperity for the Diocese and to inspire and promote community development in the Diocese.

### **1.2 Statement of the Problem**

Prophetic work is a term used to describe a written or spoken word that contains the message or revelation of a prophet. This term is commonly used in religious and spiritual contexts and refers to works that are believed to have been inspired by a divine or supernatural source. Prophetic works involve speaking or writing messages, as well as performing various acts

that demonstrate the power of God (Makruf, Sutrinso & Nuryana, 2022:p.191-206). Religious leaders (bishops, clergy, and Lay Readers) and some Lay people play a crucial prophetic role in the Diocese of Ruwenzori. It is however not clear whether the prophetic works they render to the congregants in the Diocese of Ruwenzori have an impact on the Christian's faith. It is against this background that there is need for a study to establish the influence of prophecy on the Christians' faith in the Diocese of Ruwenzori.

### **1.3 Objectives of the Study**

- i. To establish the influence of prophecy on the Christians' faith in Kasiisi Parish, Kabarole Archdeaconry Diocese of Ruwenzori.
- ii. To examine what the Church has done to promote the prophetic ministry in Kasiisi Parish, Kabarole Archdeaconry Diocese of Ruwenzori.
- iii. To explore what else can be done by the Church to promote the prophetic ministry in Kasiisi Parish, Kabarole Archdeaconry Diocese of Ruwenzori.

### **1.4 Research questions**

- i. What is the influence of prophecy on the Christians' faith in Kasiisi Parish, Kabarole Archdeaconry, Diocese of Ruwenzori?
- ii. What has the Church done to promote the prophetic ministry in Kasiisi Parish, Kabarole Archdeaconry Diocese of Ruwenzori?
- iii. What else can be done by the Church to promote the prophetic ministry in Kasiisi Parish, Kabarole Archdeaconry Diocese of Ruwenzori?

### **1.5 Scope of the study**

#### **1.5.1 Geographical scope**

The study was carried out in the Diocese of Ruwenzori. Ruwenzori Diocese which is a Faith Based Organization and an integral part of the Province of the Church of Uganda (Diocese of Ruwenzori website, accessed on 5<sup>th</sup> March, 2024). Its Secretariat is located at Kabarole hill, Fort Portal City, Western Uganda.

#### **1.5.2 Content Scope**

This section portray the content that is related to the independent and the dependent variables of the study. In the current study, Prophecy is the independent variable while Christian faith constitutes the dependent variable of the contemporary study. The was limited to the

influence of prophecy on the Christians' faith: with specific reference to Kasiisi Parish, Kabarole Archdeaconry, Diocese of Ruwenzori.

### **1.5.3 Time Scope**

The study considered the period of 2023 to 2024 in order to come up with current/contemporary findings as per the research topic.

### **1.6 Significance of the Study**

The study findings will be advantageous to the religious leaders of Ruwenzori Diocese. The study findings will help the Diocese administrators to determine whether there is a positive correlation between prophetic works in the dioceses and the Christians' faith or not.

The study further highlights research gaps that future researchers can build on to supplement the body of existing knowledge in relation to the ministry of prophecy.

The study can help the administrators of the Diocese of Ruwenzori in order to determine the loopholes within the prophetic works and thereafter come up with measures to address the loopholes.

### **1.7 Limitations of the Study**

Some of the respondents were not willing to volunteer to give information and disclose how prophetic works affect their Christian faith.

Some respondents concealed information or gave false information because they thought that the researcher wanted it for his personal benefit. However, the researcher assured the respondents of confidentiality.

Some respondents felt that the researcher was interfering with their work and ministry which limited their responses. The researcher explained to the respondents that the information was only needed for academic purpose.

Some respondents did not understand the purpose of the study, especially the implicated group of the ministers. Some of them had a wrong assessment of the questionnaire. The researcher read and interpreted the questions to them. He also tried to explain using the local language for those who could not understand the English language properly.

Time was not enough for the researcher to gather all the relevant information from all the potential respondents. This challenge was overcome by using the sampling technique.

Interruptions by weather changes like rain which made some roads impassable. The researcher coped up by using an umbrella and moving on foot.

Lastly, resources were insufficient. The researcher tried to economize and budget for the little resources available.

## CHAPTER TWO: LITERATURE REVIEW

### 2.1 Introduction

Munn et al. (2018:p.8) states that a literature review examines academic papers, books, as well as any other sources that are pertinent to a specific problem, field of study, or theory. By doing this, it offers a description, a synopsis, and a critical assessment of these works in connection to the research question under investigation. It provides a theoretical framework for the investigation and aids in the researcher's identification of the subject matter (Tunmer, 2018:p.42). Reviewing the literature involves the selection of the topics to be reviewed based on research themes and objectives, determining the source of literature, reading, and writing articulate literature. Hence, in this study, literature was reviewed in order to acquire a general understanding of the previous studies related to this topic of study and it helped the researcher diagnose the research problem.

### 2.2 The Influence of Prophecy on the Christians' Faith

Christians as well as contemporary churches a sense of heavenly assurance and direction Umaru (2023:p.65-84). Deep ties to faith-based beliefs and practices have been associated with prosocial religious views, particularly embracing the concept of prophecy. This suggests that failed prophecies may promote introspection as well as loyalty (Atran & Henrich, 2010:p.18-30). Additionally, it has been noted that African American religious belief has been significantly influenced by Christianity, especially the prophetic stream, which emphasizes the transformational potential of prophecy throughout this societal setting (Dantley, 2005:p.651-674).

Pentecostal prophecies have been shown to actively contribute to the development of religious organizations in South Africa, illustrating the positive power of prophecy throughout a Christian setting (Kgatle, 2020:p.56). Furthermore, across Islamic as well as Christian traditions, theological beliefs including those that believe in prophecy have been recognized as particular intellectual, emotional, as well as behavioral frameworks that influence people's worldviews and behaviors (Aliakbari et al., 2022:p.14-17); Huy et al. 2022:p.20). Likewise with the Jewish as well as Christian traditions of prophets who offered critical viewpoints on current concerns, the legacy of prophets throughout Christianity has been linked to fervent and empathetic critique (Fuchs, 2021:p. 46).

Beyond personal spirituality, Christian faith which includes prophecy has an impact on society and the entire world. Many people's lives and communities have been impacted by Christian teachings, which include the importance of prophecy. This illustrates the wider

influence of prophecy throughout the Christian paradigm (McCorkle, 2021:p.199-208). Furthermore, religious teachings and prophecies have impacted people's decisions, such as stopping medical treatments, underscoring the significant influence of faith as well as prophecy regarding healthcare decisions (Tumwine et al., 2012:p.89-92).

The emotional domain, wherein Christian faith includes not only cognitive characteristics but also thoughts, opinions, and practices, emphasizes the holistic significance of prophecy on people's lives. This is another area where the effects of prophecy regarding Christian faith is obvious (Ruben et al., 2020). Additionally, prophecy has been found to have a major influence on the spread of religion and belief systems, as seen by the quick rise of Christianity across the African continent (Kangwa, 2018:p.75-92).

Prophets have had a profound and lasting impact on the Christians' faith throughout history (Colossians 1:25-26; 2 Peter 1:21). Prophets have played a crucial role in revealing God's will to the people. Through their prophetic messages, prophets have helped Christians understand God's nature and purpose, as well as his expectations for human behavior. This has led to a deeper appreciation of God's love, justice, mercy, and grace.

In addition, Prophets have also provided moral guidance for Christians. Through their prophetic messages, prophets have challenged believers to live according to God's will, to seek righteousness, and to reject sin. This has led to a greater emphasis on ethical behavior, social justice, and concern for the poor and marginalized (Kgatle, 2020:p.132-143).

In relation, Prophets have often been associated with spiritual renewal and revival in Christian history. Through their prophetic messages, they have called believers to turn back to God, repent of their sins, and renew their commitment to following him. This has led to renewed enthusiasm and passion for the Christian faith (Ezekiel 36:25-26; Psalm 51:10; Acts 3:19; Jonah 3:1-2; 2 Chronicles 20:15, 17). The verses further show that prophets played a vital role in bringing about spiritual renewal and revival among God's people. They called for repentance, spoke the Word of God, and urged people to turn away from sin and back to God. Through their messages, God worked to cleanse and purify the hearts of His people, giving them a new spirit and a fresh start (Kangwa, 2018:p.24-30). The call to repentance and renewal is still relevant today, and Christians can turn to these verses for guidance and inspiration as they seek to live lives that honor God.

Similarly, Prophets have also provided encouragement and comfort for Christians during times of struggle and hardship. Through their prophetic messages, they have reminded believers of God's faithfulness, his love, and his promises. This has helped Christians

persevere through difficult times and find hope in the midst of suffering (1 Corinthians 14:3; Jeremiah 29:11; Isaiah 41:10; Joshua 1:9). These verses show that prophets often brought messages of encouragement to God's people, reassuring them of God's faithfulness, strength, and presence in their lives. The words of the prophets provided hope and comfort in difficult times, reminding people of God's promises and his love for them. As Christians, we can take comfort in these verses and the messages of the prophets, knowing that God is always with us and that he has plans to prosper us and give us hope and a future (Kgatle, 2020:p.5-16). We can also be encouraged to share these messages of hope and comfort with others who may be going through difficult times.

Finally, Prophets have also inspired Christians to engage in mission and outreach. Through their prophetic messages, they have called believers to share the good news of the Gospel with others, to serve those in need, and to work for the transformation of society. This has led to the growth and spread of the Christian faith around the world (1 Corinthians 14:3; Romans 15:4; 2 Chronicles 20:20; Revelation 19:10; 1 Chronicles 28:10). These verses show that prophets inspired and motivated people to believe in God and to take action in accordance with God's will.

The messages of the prophets provided encouragement, comfort, and hope, as well as direction and guidance for God's people. By sharing the Word of God and their own personal experiences, prophets were able to inspire and uplift those who heard their messages, helping them to see the truth and goodness of God and to take steps towards a more fulfilling and purposeful life (Fuchs, 2021:p.25-30). As Christians, we can look to these verses and the messages of the prophets for inspiration and motivation to live our lives according to God's will and to share the Good News with others.

Overall, the influence of prophets on the Christian faith has been significant and far-reaching. Their prophetic messages have inspired, challenged, and comforted believers for centuries, and continue to do so today.

### **2.3 What the Church has done to promote the Prophetic Ministry**

Throughout Christianity, the prophetic calling has been the focus of much academic research and church practice. It covers the purpose of prophecy, the significance of prophets, and its effects on society as well as the Church. The Old as well as the New Testaments provide a strong foundation for the prophetic ministry, and its relevance to the Church in the twenty-first century has drawn attention Umaru (2023:p.20). The prophetic ministry, which is typified by the execution of healing miracles as well as future prophecies, has played a

significant role in the development and proliferation of churches, especially in the setting of Pentecostal-charismatic organizations.

Many Christian denominations have also benefited greatly from the prophetic ministry, which has influenced religious breakthroughs and resonated with members' worldviews.

A great deal of academic research and church practice has focused on the significance of prophetic vocation within Christianity. The significance of prophets, the purpose of prophecy, as well as its effects on the community of believers are all included in the prophetic vocation. The prophetic ministry, which is typified by the execution of healing powers and future prophecies, has played a significant role in the development and growth of churches, especially in the setting of Pentecostal-charismatic organizations. Many Christian denominations have also benefited greatly from the prophetic ministry, which has influenced religious breakthroughs and resonated with members' worldviews (Kgatle, 2020:p.132-135).

Numerous theological and practical ramifications have been linked to the prophetic office. The transforming aspect of prophecy throughout the Christian setting has been related to the economics of martyrdom and the transition of apocalyptic organizations into firmly rooted churches. Furthermore, the prophetic calling has been the focus of critical Christian thinking, especially in regards to preventing abuses among emerging prophetic churches (Kangwa, 2018:p.35-40).

As a result, ecumenical entities have become involved in resolving these issues. Additionally, as the prophetic office reflects its transforming role throughout the Christian context, it continues to be essential in uncovering uncertainties in numerous areas of everyday life while demonstrating the Savior as the way forward (Kretzscmar, 2023:p.50-55).

Via a variety of programs and actions, the Church has proactively promoted the prophetic missionary service, which has helped Christian prophetic communities to expand and gain traction. Many Christian denominations have emphasized the prophetic ministry, which has influenced theological innovations and resonated with members' worldviews (Aryeh, 2022:p.35-38).

Prophecy, which is typified by the accomplishment of miraculous treatments and future prophecies, has played a crucial role in the development and establishment of churches, especially in the setting of Pentecostal-charismatic organizations (Amanze, 2014:p.29-30). Furthermore, a lot of Pentecostal services have made prophetic deliverance a focal point, particularly in more recent autonomous ministries. This has led to the monetization and

growth of predictive deliverance throughout African Pentecostal Christianity (Kgatle, 2022: p.22-25).

In the context of theological training, the Church has also employed and fostered prophetic leadership, highlighting the significance of prophetic administration for long-term leadership across the Church (Kretzschmar, 2023). Reflecting the transforming nature of prophecy throughout the Christian setting, the prophetic calling has been crucial in uncovering ambiguities in numerous areas of human existence and demonstrating the Lord Jesus Christ as the only way out (Amarkwei, 2023:p.33).

Additionally, the prophetic calling has been linked to the repentance and absolution practices, acting as a catalyst for transformation in prophetic Pentecostal congregations, especially in the wake of COVID-19 pandemic (Frahm-Arp,2021:p.12-15).

The Church has additionally participated in serious deliberation on the prophetic office, addressing issues like the disdain for social equality as well as mafia inclinations displayed by certain ministries. This has brought attention to the necessity of a Jonathanic doctrine for amicable dispute settlement (Dube, 2020:p.59-64). Furthermore, ecumenical organizations have become involved in resolving these issues as a result of critical Christian discourse on the prophetic ministry, especially in regards to preventing abuses within newly established prophetic churches (Kgatle, 2022:p.13-19).

Finally, the Church has been essential in developing and advancing the prophetic calling within Christianity. Through the use of prophetic leadership, critical reflection, and problem-solving within the prophetic campaigns, the Church has made a significant contribution to the influence and growth of the prophetic ministry.

#### **2.4 What else can the Church do to promote the Prophetic Ministry?**

Several considerations motivate churches to promote the prophetic ministry. First of all, prophetic calling is understood as a way to counteract oppression, unfairness, and marginalization, which is consistent with the church's responsibility in tackling societal issues. Ramantswana (2019:p.13). Furthermore, the focus on the prophetic ministry which is typified by miracle healing and future prediction has been connected to the rise and spread of some churches, especially Pentecostal-charismatic groups, acting as a spur to church development (Amanze, 2014:p.12).

Additionally, the presence of prophetic figures in traditional Pentecostal churches indicates that the prophetic ministry is valued for its ability to meet the spiritual requirements of the mass (Tsekpoe, 2019: p.280-291).

There are several advantages to encouraging the prophetic ministry in congregations. Primarily, it functions as a mechanism to oppose marginalization, discrimination, and inequity, conforming to the church's responsibility in tackling social issues. Ramantswana (2019:p.33-35) furthermore, the focus on the prophetic ministry which is typified by miracle healing and future prediction has been connected to the rise and spread of some churches, especially Pentecostal-charismatic groups, acting as a spur to church development (Amanze, 2014: p.56).

Additionally, the prophetic calling is linked to the practice of divination, the healing process, and future prediction, all of which are respected in some church environments and enhance the congregation's spiritual health (Kangwa, 2018:p.22-29).

Divination, considerably viewed as the activity of obtaining insights into the future's events or mysterious by supernatural methods, has profound origins in many civilizations and traditions around the world. It is frequently used as a tool to help people and groups overcome uncertainty, resolve chosen choices, and pursue guidance from God. Divination has historically played a significant role in defining society standards, customs of religion, and political structures.

However, in modern culture, my perspective on divination is complicated. While I acknowledge the cultural significance of prophecy and the true spiritual convictions of people who embrace it, I regard it with skepticism for various reasons.

Ethical and moral issues: Certain types of prophecy may include taking advantage or deception of individuals who are vulnerable searching solutions or comfort. The moral consequences of profiting off people's worries or anxieties are serious concerns.

The dependability and preciseness of prophetic techniques vary greatly. Though some may support the veracity of specific behaviors depending on their personal encounters or cultural assumptions, others may be suspicious due to uneven results or the absence of direct evidence.

To summarize, although I recognize the cultural importance and individual convictions linked to divination, I support a well-rounded perspective. This entails showing reverence for various spiritual customs while rigorously analyzing their consequences and moral implications in present-day society. In essence, I advocate for the promotion of well-informed choices, ethical accountability, and courteous conversation while engaging in discussions about divination and its impact on both personal and collective existence.

Throughout the Holy Bible, divination is regularly shown as a practice that goes against the precepts of God and is frequently linked to pagan rituals and customs. Several verses throughout the Old Testament specifically prohibit the practice of divination. In the context of Deuteronomy 18:10-12 (ESV), it explicitly prohibits the following practices: burning children as sacrifices, engaging in divination, fortune-telling, interpreting omens, practicing sorcery, charming, communicating with the dead, or seeking guidance from the deceased. The text emphasizes that anyone who partakes in these activities is considered detestable in the eyes of the Lord.

**Untruthful Prophets and Misleading Practices:** Within the realm of foresight and spiritual counsel, the Bible cautions against deceitful prophets who partake in divination and mislead individuals. Jeremiah 14:14 (ESV) declares, "The prophets are uttering falsehoods in my name," says the Lord to me. I neither dispatched them, neither did I give them orders or communicate with them. "They are predicting to you a false vision, useless divination, and the deception of their own thoughts."

To summarize, the biblical perspective on divination is unambiguous: it is regarded as a behavior that diminishes God's sovereignty and pursues divine direction from sources outside from Him. The prevailing advice is to place trust in the teachings of God, engage in prayer, and exercise spiritual perception instead of pursuing mystical insights through divination methods.

Several approaches are available for the Church to contemplate in order to strengthen the Prophetic Vocation. First, since these have an impact on how particular conventional customs are used, the Church can highlight prophetic customs and practices that are based in religious scriptures like the Quran and the Bible (Khalil et al., 2018:p.2014-218). In keeping with the prophetic ministry's function in tackling societal issues, the Church can also concentrate on identifying and opposing forces of marginalization, enslavement, and unfairness (Ramantswan, 2019: p.38-42); Amarkwei, 2023:p.13-22). Moreover, the influence of prophetic leadership can be amplified by including people with a prophetic vision in managerial positions within regional, national, and international church organizations (Kretzschmar, 2023:p.36-40).

Furthermore, the Church can use the expansion and advancement of the prophetic ministry, especially in Pentecostal-charismatic congregations, which are known for their ability to perform healing miracles and prophesy to reach and interact with a wider range of people (Amanze, 2014:p.22-30). Furthermore, offering unique prophetic offerings in charismatic congregations can support their spiritual needs and aid in member retention (Tsekpoe,

2019:p.36-50). Additionally, through enabling pastors to carry out their duties freely and professionally in accordance with the ministry's tenets, the Church can counteract the commercialized nature of the gospel of deliverance (Kgatle, 2022:p.33-40).

When it comes to ecumenical organizations, letting New Prophetic Churches create their own bodies inside larger national ecumenical organizations can guarantee responsibility and involvement in wider church projects (Kgatle, 2022:p.5-10). Finally, the Church can concentrate on identifying and comprehending God-given kairos instances in history that necessitate a prophetic response, highlighting the church's duty to participate in prophetic witness at pivotal points in history (Gruchy, 2016:p.17-19).

## **CHAPTER THREE: METHODOLOGY**

### **3.1 Introduction**

Kerkhoff, (2013: p.9) defines methodology as the methodical, theoretical examination of the approaches used in a particular field of research. It consists of the theoretical examination of the collection of practices and ideas related to a field of study, the area of study, research design, population, sampling strategies, sample size, instruments and methods for collecting data, data quality control, data presentation and analysis, ethical considerations, potential limitations, and study boundaries are all covered in this chapter.

### **3.2 Research design:**

Research design encompass the procedures for gathering, evaluating, interpreting, and conveying data in research investigations (Creswell and Creswell, 2018: p.9). A case study design was utilized in the research. This research procedure was guided by the use of a qualitative research approach. Because the research focused on social processes in natural environments, a qualitative method was chosen.

### **3.3 Area of the Study:**

According to Creswell and Creswell (2018: p.10), the area of study is a description of the geographical area and should try to describe to the reader where that place is located using known places. The study was carried out in Kasiisi Parish, Kabarole Archdeaconry Diocese of Ruwenzori. Kasiisi Parish was taken into consideration due to its proximity to the researcher.

### **3.4 Information Sources**

In research, information sources refer to the places or channels from which researchers gather data and other relevant data to support their study (Engler & Landu, 2011: p.38). The current study embraced Academic journals for peer-reviewed work as well as the Bible.

### **3.5 Population and Sampling Techniques**

Population means the total sum of all units of interest or the universe. Often the term refers to human beings, but could as well refer to the population of any other units, (Creswell and Crewswell, 2018: p.15). The staff at Kasiisi Parish, Kabarole Archdeaconry, Diocese of Ruwenzori and Christians who pray from Kasiisi Parish, formed the population of the study.

The study focused on the staff and congregants of Kasiisi Parish because they are well conversant with all the affairs that take place in the Parish.

Qualitative studies require a small sample size. The study therefore, adopted the population of 35 as the sample size. This is also in the range Denzin and Lincoln (2018: p.22) recommends for qualitative studies when they offer a range of 30 to 50 interviewees.

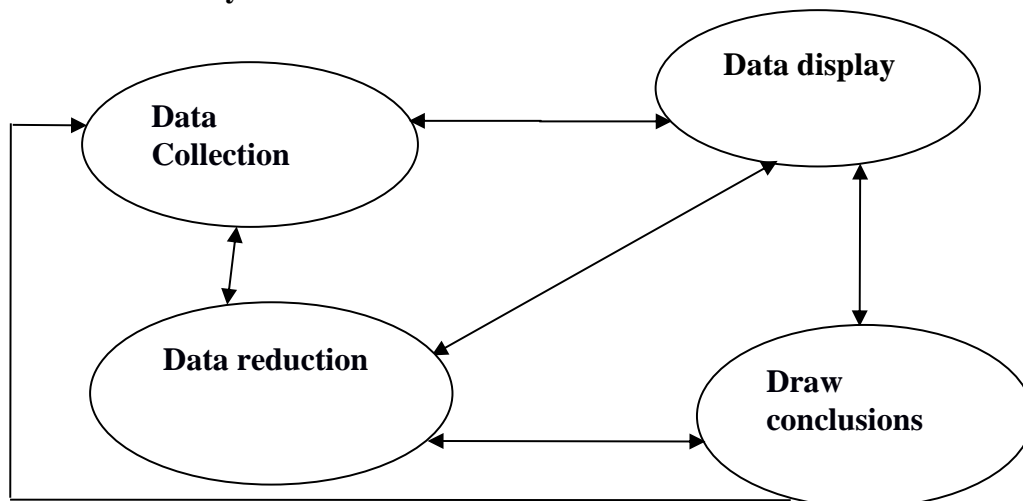
### 3.6 Data Collection Instruments

These are the ways through which data is collected from the field (Kothari & Gaurav, 2014: p.29). The researcher employed questionnaires for data collection. Questionnaires were dispatched to the respondents in Kasiisi Parish, Kabarole Archdeaconry Diocese Ruwenzori. This method was developed to cover all the target respondents.

### 3.7 Strategy for Data Processing and Analysis

Data analysis embeds the act of gathering, altering, purifying, and modelling data in order to get the necessary information (Denzin & Lincoln, 2018: p.22). The Interactive Model of Data Analysis was employed by the researcher. Instead of presenting a distilled perspective of the facts, Miles and Huberman's 1994 research aims to give a holistic view. By using this framework, the researcher was able to gather data, present it, and then condense it by eliminating stuff that was not essential to the investigation.

**Figure 1: Data Analysis Model**



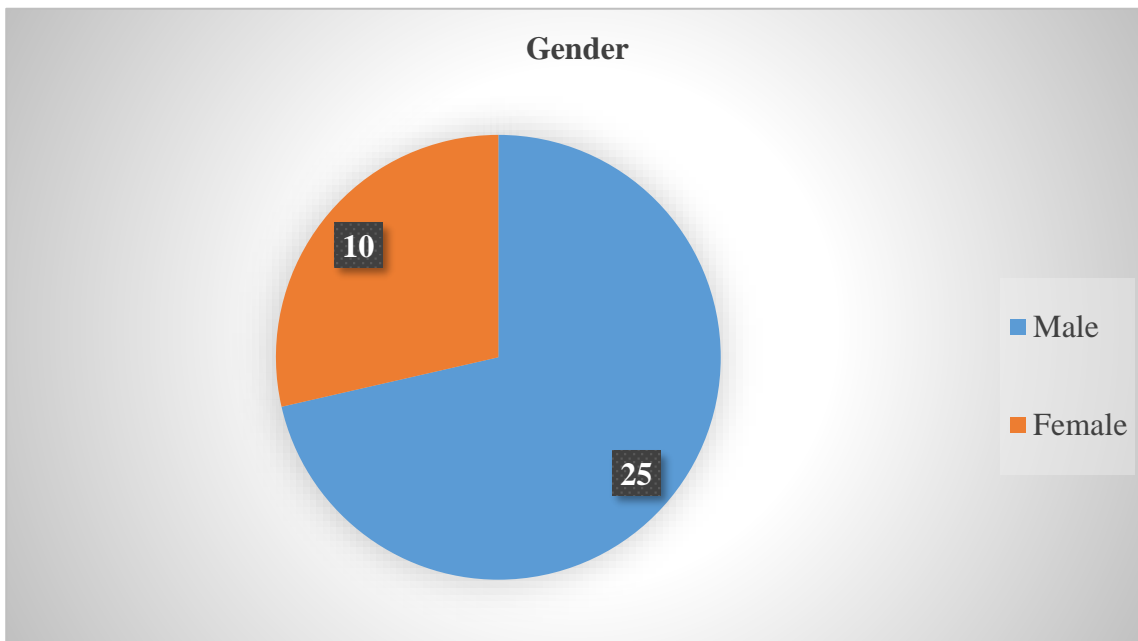
**Source:** Miles and Huberman (1994: p.45)

## CHAPTER FOUR: DATA PRESENTATION AND DISCUSSION / INTERPRETATION

### 4.1 Introduction

The study's findings are presented and discussed in this chapter. The findings are discussed and presented in accordance with the themes and sub-themes drawn from the study's objectives and research questions.

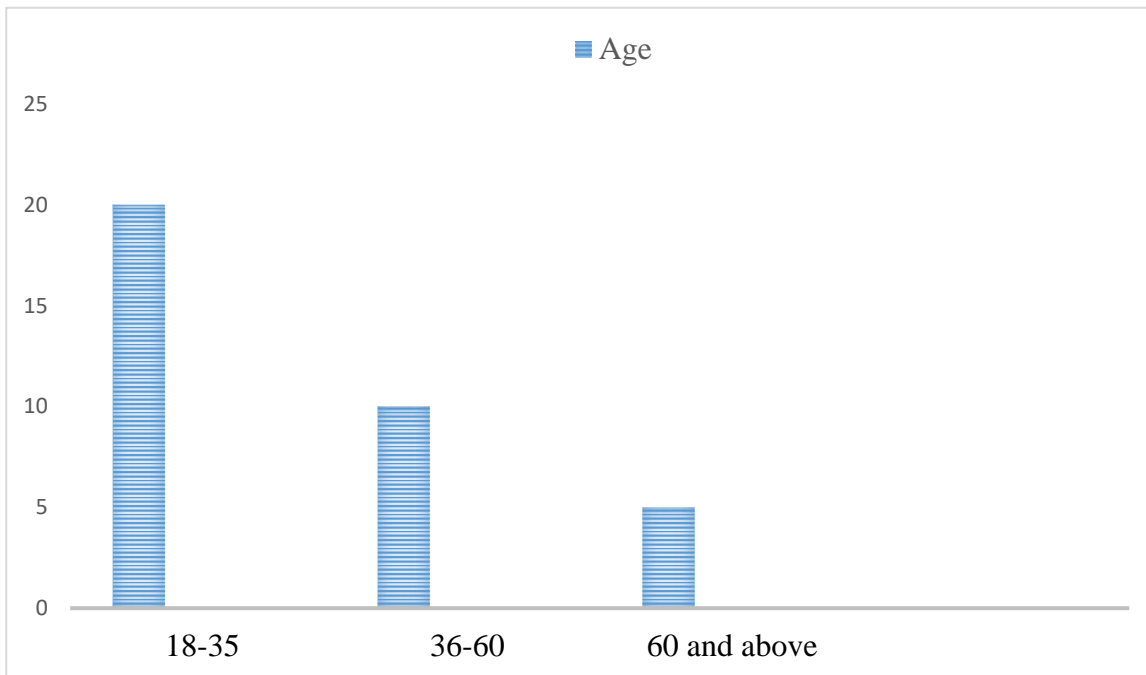
### 4.2 Figure 2: Description of the respondents by Gender



**Source:** Primary data, 2024

The figure above indicates that 25 respondents were men while 10 respondents were female. This implies that the current study catered for both male and females.

### 4.3 Figure 3: Description of respondents by Age



**Source:** Primary data, 2024

The graph above indicate that majority of the respondents (20) were in the age bracket between eighteen and thirty-five (18 and 35), ten (10) were in the age bracket between thirty-six and sixty (36-60) while five were in the age bracket of sixty and above (60 and above).

### 4.4 Table 1: Description of the Respondents by Title

<i>Clergy</i>	1
<i>Church members</i>	24
<i>Parish treasury</i>	1
<i>Lay readers</i>	4
<i>Church elders</i>	5

**Source:** Primary data, 2024

The table above elucidates that one (1) of the respondent was clergy, twenty (24) were church members, one (1) was a parish treasurer while four (4) were lay readers and five (5) were church elders.

#### 4.5 The Influence of Prophecy on the Christians' Faith in Kasiisi Parish, Kabarole Archdeaconry, Diocese of Ruwenzori

##### Figure 3: The Influence of Prophecy

Responses to the question of whether there are any prophetic works especially future predictions or not:



**Source:** Primary data, 2024

The diagram above indicates that thirty-four (34) respondents affirmed the fact that there were prophetic works, especially future predictions that have come true among the Christians they know while one respondent (1) refuted the assertion there were any prophetic works, especially future predictions. This denotes that majority of the respondents from Kasiisi, Parish, Kabarole Archdeaconry have ever witnessed prophetic works, more so future predictions.

##### 4.5.1 Whom did God use to deliver Prophecy?

The study further sought to establish who God used to deliver prophecies. According to the analyzed data, thirty (30 respondents) via open-ended questionnaires highlighted that God used prophets to deliver prophecies. Specifically, respondent code-named RO18 via an open-ended questionnaire highlighted that:

*“Ruhanga akakozesa Isaiah” RO18.* Literally meaning that God used Prophet Isaiah.

Another respondent code-named RO21 via an open-ended questionnaire highlighted that God used John the Baptist:

*“Ruhanga akakozesa abagesibwabe omu bunabbi, ekyokuroraho, akakozesa Yohana omubatiza”* RO21. It plainly means that God used John the Baptist to deliver prophecies.

In relation to the above, five (5) respondents via open-ended questionnaires highlighted that God used dreams to deliver prophecy. For instance, respondent code-named RO1 via an open-ended questionnaire emphasized the dream means of delivering prophecies:

*“Through dreams and sometimes the direct voice”*RO1.

Another respondent code-named RO24 via an open-ended questionnaire emphasized the same means of dreams:

*“Ruhanga akakosesa ekiroto”* RO24. Literally meaning that God used dreams.

#### **4.5.2 What was the Prophecy about?**

The study further sought to establish what the prophecy was all about. The analyzed data indicate that majority of the respondents (30) experienced prophecies on in relation to their future. For instance, respondent code-named RO2 via open-ended questionnaire highlighted that, the prophecy was that his wife would give birth to a baby after eleven months without delivery (R02).

In addition, another respondent code-named RO13 via an open-ended questionnaire highlighted that, the prophecy was about an accident (R013).

On the other hand, respondent code-named RO14 via an open-ended questionnaire highlighted stated that, he dreamt when he had scored aggregate 8 in the Primary Leaving Examination (R014).

Related to the above is respondent code-named RO16 who via an open-ended questionnaire highlighted that:

*“Obunabi abu bukaba nibukwataho kusoma kwange habwokuba nkaba ntarukusoma hati ninsoma”* RO16. Literally meaning that the prophecy was about education, since the respondent wasn't at school, however, the respondent ended up at school after the prophecy.

### 4.5.3 Effect(s) of the Prophecy on the Christians' Faith

The analyzed data indicates that Christians' faith in Kasiisi Parish, Kabarole Archdeaconry is significantly and, in many ways, impacted by prophecies. Specifically, twenty (20) respondents from Kasiisi Parish, Kabarole Archdeaconry affirmed the fact that prophecy influenced their faith enabling them to grasp God's purpose, start God's action amongst God's people, and give encouragement. Specifically, respondent code-named RO1 via an open-ended questionnaire highlighted that:

“My Christian faith has been greatly impacted by prophecy.” Prophecy involves more than just foretelling future events; it also involves edifying, comforting, and strengthening God's people” RO1.

In addition, ten (10) respondents via open-ended questionnaires highlighted that prophecy influenced their faith through encouragement.

Respondent code-named, RO14 via an open-ended questionnaire highlighted that prophecy can be a source of comfort and direction:

“For those who believe, revelation in the guise of verbal messages of consolation, edification, as well as exhortation is an avenue of spiritual vigour and support. All through the Holy Scriptures, prophets were frequently dispatched to believers in challenging or unpredictable circumstances to bring words of faith, hope, and confession of sins. Likewise, biblical and modern prophetic statements can provide Christians with comfort and direction for their own lives” RO14.

Two (2) respondents via open-ended questionnaires mentioned that prophecy influenced their faith through motivating them to actively participate in mission and evangelism.

Specifically, one respondent via an open-ended questionnaire emphasized noted that:

“Certain Christians think that the risen Lord Jesus Christ, who is able to give devotees today direction, wisdom, and disclosure, is carrying on the tradition of prophecy. This conviction about the continuous operation of prophecy can have an impact on one's own discernment, spiritual

Specifically, one respondent via an open-ended questionnaire noted that:

“Certain Christians think that the risen Lord Jesus Christ, who is able to give devotees today direction, wisdom, and disclosure, is carrying on the tradition of prophecy. This conviction about the continuous operation of prophecy can have an impact on one's own discernment, spiritual decisions, and the course of the Christian society” RO15.

Finally, three (3) respondents via open-ended questionnaires indicated that prophecy influenced their faith when it inspired them to engage in mission and outreach, to help those in need. Via an open-ended questionnaire, respondent code-named RO2 highlighted the same fact: that,

“Prophecies encourage believers to share the good news of the Gospel with others, to serve those in need, and to work for the transformation of society. This has led to the growth and spread of the Christian faith throughout, Kasiisi Parish” RO2.

In a final analysis it can be asserted that prophecy has a significant impact on the Christians’ faith because it offers a framework for comprehending God's purposes, mentors Christians on their spiritual path, and shapes their worldview and behaviour in the world as the outgoing discussion has revealed.

#### **4.5.4 How did other Christians respond to the same Prophecy?**

The analyzed data indicates that majority of the Christians were positive over the same prophecy. It is evident that, twenty (20) respondents reacted by getting saved. For instance, respondent code-named RO22 via an open ended-questionnaire highlighted that some of the Christians turned to God and got born-again (R022 and R06).

In addition, five respondents noted that they formed fellowship groups. For instance, respondent code-named RO13 via an open-ended questionnaire emphasized wrote that,

“People formed cells to help in prayers and fasting” RO13. Another respondent code-named RO27 via an open-ended questionnaire highlighted that,

“We formed a prayer group and started praying at a specific time (3pm) daily” RO27.

Five (5) respondents via open ended-questionnaires highlighted that the same prophecy enhanced their faith. For instance, respondent code-named RO11 via an open-ended questionnaire attested to the same point of enhancing faith.

In addition, ten (10) respondents via open-ended questionnaires highlighted that they responded to the same prophecy by changing their behaviors. Specifically, respondent code-named RO5 via an open-ended questionnaire who reported:

“According to my observation, this message was delivered to the congregation and it encouraged them the more to be nearer to God and changed their behaviors” RO5.

#### **4.6 Objective two: What the Church has done to promote the Prophetic Ministry in Kasiisi Parish, Kabarole Archdeaconry, Diocese of Ruwenzori**

Kasiisi Parish, Kabarole Archdeaconry acknowledges prophecy as a valid channel for God to speak to His people and upholds its scriptural basis. There are many instances of forecasters and prophetic utterances in the Bible, and the church maintains the canonical authority of these writings. In relation, twenty (20) respondents via open-ended questionnaires indicated that Kasiisi Parish, Kabarole Archdeaconry has supported the ministry of prophecy by recognizing the spiritual gifts. For instance, respondent code-named RO2 via open-ended questionnaire noted that,

“The Church in Kasiisi, Kasiisi parish has given platform to people gifted in prophecy to serve God without limits. They are given chance to preach and to prophesy to God’s ‘people” RO2.

Another respondent code-named RO4 via an open-ended questionnaire mentioned that,

“The church has held more church services for people with gifts of the holy spirit to do prophecy” RO4.

In addition, five (5) respondents via open-ended questionnaires highlighted that Kasiisi Parish, Kabarole Archdeaconry has supported the ministry of prophecy by encouraging crusades. Specifically, respondent code-named RO13 via open-ended questionnaire indicated wrote:

“Through crusades in different Anglican churches” RO13.

In relation to the above, the analyzed data further indicates that Kasiisi Parish, Kabarole Archdeaconry promotes the prophetic ministry by recognizing people with prophetic gifts. For instance, five (5) respondents highlighted that the church and numerous Christian groups honour and assist those who serve in leadership as well as in prophetic capacities. Specifically, respondent code-named RO5 via an open-ended questionnaire indicated that,

“These people might be called to impart prophetic messages, give advice, and give believers advice on spiritual matters since they are recognised as visionaries or prophetic voices throughout their communities” RO5.

Emphasis on the need for the congregants to be born-again so that they can receive spiritual gifts including prophecy is another way of promoting the prophetic ministry in Kasiisi Parish. Respondent code-named RO9 via an open-ended questionnaire further highlighted the same point: that,

*“Ekanisa etairemu abantu amaani kujunwa” RO9.*

In addition, five (5) respondents via open-ended questionnaires further reported that Kasiisi Parish, Kabarole Archdeaconry offers education and training in relation to prophecy, giving Christians a solid biblical foundation and helpful direction on how to recognize, use, and appropriately manage the spiritual gift of prophecy. Workshops, conferences, small-group studies, and mentoring initiatives with an emphasis on prophetic ministry fall under this category. For instance, respondent code-named RO33 via an open-ended questionnaire wrote:

“Training those that would love to become Church leaders” RO33.

#### **4.7 What else can the Church do to promote the Prophetic Ministry in Kasiisi Parish, Kabarole Archdeaconry Diocese of Ruwenzori?**

Several approaches are available for the Church to contemplate in order to strengthen the Prophetic Vocation.

The study further sought to establish what else can be done to support the ministry of prophecy in, Kasiisi Parish, Kabarole Archdeaconry. Regarding what else can be done to support prophetic ministry, twenty (20) respondents via open-ended questionnaires highlighted teaching and preaching about prophecy, collaboration with other missionaries, strengthening and empowering different sections and departments of the church so that they can preach the good news and encourage more Christians to be born-again and receive the gifts of the Holy Spirit including prophecy.

Additionally, fifteen (15) respondents via questionnaires noted that the Church can promote Prophetic Ministry in Kasiisi Parish Kabarole Archdeaconry Diocese of Ruwenzori through enabling pastors to carry out their duties freely and professionally in accordance with the ministry's tenets, the Church can counteract the commercialized nature of the gospel of deliverance.

#### **4.8 Discussion of the findings**

The study established that God used prophets in particular to deliver prophecy to his people. The finding resonates with the Bible where it's it is illustrated that in both the Old and the New Testaments, God gave prophecies via a variety of people. The prophets were appointed by God to speak to His chosen people throughout the Old Testament; they frequently offered

direction, caution, and comfort. Prophets like Isaiah, Nathan, Elijah, Moses, and Samuel are well-known from the Old Testament.

The supernatural ability of prophecy the prophets persisted throughout the New Testament, albeit on a larger scale. Prophecy encompassed more than just foretelling events; it also involved uplifting the church, encouraging believers, and testifying about Jesus Christ. Among the most famous prophets mentioned in the New Testament are Agabus, Philip's four minor daughters, as well as John the Baptist (Huy et al., 2022).

It should however be noted that, some Christians still maintain that the capability of prophecy exists today, while others maintain that it vanished after the New Testament was completed. Within the Christian world, there is a continuous dispute about whether or not prophecy can continue (Aryeh, 2022).

Although the Bible mostly mentions male diviners, there are times where women have fulfilled the role of prophet. For instance, Exodus 15:20 refers to Miriam, Moses' sister, who was a prophetess. Judge as well as prophetess Deborah guided Israel through a difficult period (Judges 4-5). Furthermore, throughout King Josiah's regime, the prophetess Huldah was instrumental in verifying the legitimacy of the Canon of Law (2 Kings 22:14–20).

New Testament Prophets: Prophets were still important to the earliest Christian society in the New Testament. Acts 11:27–28 and Acts 21:10–11, for instance, have there are references to Agabus, who foretells a food shortage and Paul's upcoming incarceration in Jerusalem. Furthermore, in 1 Corinthians 14:1 and 1 Corinthians 14:29-33, the apostle Paul recognises the function of forecasters in the church and exhorts believers to long for the gift of prophecy.

Jesus Christ: Jesus served as a prophet throughout His earthly mission, even though He is most widely recognised as the only-begotten Son of the LORD and the Saviour of humanity. Future events including Jesus' ultimate death and resurrection (Matthew 16:21), the demolition of the Jerusalem temple (Matthew 24:1-2), as well as the arrival of the risen Christ (John 14:26) were all predicted by Jesus.

Generally, God gave prophecies throughout the Bible through a wide range of people, encompassing men and women from various backgrounds and eras of history. God appointed these prophets and gave them the authority to convey His instructions, make known His will, and lead His people in line with His holy purpose.

The analyzed data indicates that prophecy varied from one person to another. For instance, some had prophecies about their future marriage, education, employment, and accidents to

mention but a few. This particular finding collaborates with the Old and the New Testaments where Christians have had prophet's brought prophets bring different kinds of communications to God's people. These messages covered a broad spectrum of topics. For instance, numerous prophecies warned of the repercussions of disobeying God's rules and urged repentance. Prophets frequently called people to repent of their transgressions and chastised them for not turning back to God. Instances include the prophecies of approaching judgement made in the OT by figures such as Isaiah, Jeremiah, and Ezekiel.

In relation to the above, other Prophets brought God's people words of blessing, pledge, and hope. Guarantees of the reliability of God, His purposes for salvation and remediation, and the accomplishment of His promises were frequently mentioned in these messages. For example, the people of Israel uncovered hope in the predictions of a future Messiah, such as those recorded Micah 5:2 and Isiah 9:6-7.

Similarly, Prophets gave God's people helpful advice and teachings, giving them knowledge of God's intentions and the manner in which they ought to act in submission to Him. This instruction frequently included social justice, caring for the underprivileged, and upholding moral and ethical standards. Many examples of such instruction, such as appeals for fairness, leniency, and righteousness, may be found throughout the prophetic literature.

Further still, numerous prophetic revelations featured forecasts for both faraway and near-term occurrences. These predictions were meant to reassure God's populace that He remained in charge of future occurrences and to show His supremacy over history. Future foretelling can be seen, for instance, in predictions about the fall of Jerusalem (Jeremiah 25:11–12) and the arrival of the Messiah (Isaiah 53).

Lastly, Prophets frequently gave God's people consoling and uplifting messages during difficult, trying, or exiled times. The people were reassured by these messages of God's love, presence, and final triumph over hardship. For instance, the book of Isaiah has several sections that offer consolation and encouragement to Israel in the face of its difficulties.

All in all, prophetic utterances to Christians covered a broad spectrum of topics with the intention of directing, teaching, cautioning, consoling, and bolstering believers in their belief and obedience. The goals of these teachings were to increase people's knowledge of God's will, bring them closer to Him, and develop a devoted connection with Him.

## CHAPTER FIVE: THEOLOGICAL ANALYSIS

### 5.1 Introduction

Prophecy is so prevalent in the Bible, prophecy is important to the Christian faith. Many prophecies in the Old Testament point to the arrival of Jesus Christ as the Messiah and also predict the destiny of other countries, Israel's return, and the creation of God's kingdom. Several of the aforementioned Old Testament prophecies, according to Christians, were fulfilled by Jesus, confirming his status as the anticipated Messiah (Mathew 7:24-27).

### 5.2 The influence of Prophecy on Believers in the Old Testament

Prophecy had a significant and complex influence on the attitudes, actions, and fates of believers throughout the Old Testament.

Throughout the Old Testament, prophecy frequently involved forecasts of both near- and far-off future occurrences. These predictions fulfilled a number of functions, such as providing assurances of redemption, benefits, and cautions of approaching judgment. Believers were given proof of God's goodness, autonomy, and dominance over history when these prophecies came to pass (Isaiah, 7:4, Daniel 7:13-14).

Throughout the Old Testament, God established a number of covenants with his subjects, guaranteeing rewards for compliance and punishment for transgression. These covenant commitments were validated and strengthened at large part by prophecy. Prophecies, for instance, about the imminent arrival of a Messiah and the resumption of Israel confirmed God's fidelity to His promise with Abraham as well as David (Gen 49:10).

Prophecy gave believers consolation, hope, and certainty during difficult times like foreign invasions, exiles, or national disasters. The prophets brought consoling messages, assuring God's faithful people of His protection, existence, and ultimate restoration. Prophecies like these encouraged believers to persevere through adversity and to keep faith in God's providence (Isiah 49:15-16).

Within the believing community, ritualistic rigidity, spiritual apostasy, as well as religious hypocrisy were often criticized by the prophets mentioned in the Old Testament. They denounced acts like dependency on foreign alliances, extortion of the impoverished, and meaningless sacrifices that undercut true belief and allegiance to God. Christians were called to sincere repentance and unwavering allegiance to God via their forecasts (Isiah 31:1; Isiah 1: 11-17).

All things considered, Old Testament prophecy had a significant impact on believers because it clarified God's will, demanded holiness and humility, predicted future happenings,

upheld covenant promises, offered consolation during difficult times, exposed religious deception, and paved the pathway for the advent of the Savior.

### **5.3 The influence of Prophecy on Believers in the New Testament**

Prophetic ministry accomplishes a number of goals, including as providing direction, support, correction, and an understanding of God's intent.

The arrival of the Messiah was predicted by Old Testament prophecies. These prophecies are regularly quoted by New Testament authors to support Jesus' claim to be the long-awaited Messiah. To illustrate how Jesus accomplished Old Testament prophecies, for instance, Matthew frequently makes reference to them, which helps Christians maintain their faith in Jesus' deity and purpose (Mathew 1:21; Luke 10:11).

Prophecy was an essential source of direction as well as counsel for the ancient Christian communities. In his epistolary writings to the religious organizations, Paul, the apostle, stressed the use of prophecy for consolation, encouragement, and edifying (1 Corinthians 14:3). Believers were able to determine God's plan for their life and society through prophecy.

Believers' faith was strengthened and expanded by prophecies. Believers found comfort in the Lord's goodness and sovereignty when predictions came to pass. For example, early Christians' faith was strengthened by the realization of prophecies about Jesus' resurrection, which confirmed their conviction in God's sovereignty and promises (Mathew 8:26; Mark 5:36).

Believers found consolation and reassurance in prophecy, particularly during difficult and persecuted times. For instance, the Scriptures of Revelation is full with predictions that, by guaranteeing the foundation of God's kingdom and the final triumph over evil, give suffering Christians hope.

Prophecy was often used to call Christians to repentance and offer discipline. Prophets as well as apostles issued rebukes and warnings to people of all kinds who deviated from the doctrines of Christ all through the entirety of the New Testament. The purpose of these predictions was to encourage believers to repent and live in accordance with God's plan (Mathew 11: 28-30).

In conclusion, the New Testament uses prophecy to influence believers in a variety of ways. It establishes Jesus' identity as the Messiah, gives direction and leadership, fortifies faith, comforts and encourages, urges repentance, equips for ministry, and readies Christians for the fulfillment of God's plan Christ's second coming.

#### **5.4 The influence of Prophecy on Believers throughout Church History**

Prophecy has influenced Christians significantly throughout the centuries of the church. Prophecy has historically been seen as a tool for empowering both the contemporary Church and individual believers (Umaru, 2023). Prophecies have impacted people's perceptions of the Church's past and future prospects by implying a period of tranquility and divine perfection prior to the moment of judgment (Park, n.d.). Prophecies have also frequently given believers encouragement and optimism. The Church has always been entwined with prophecy, as well as prophecy's usefulness depends on its legitimacy and authenticity (Hvidt, 2007).

In a variety of settings, believers have been shown to be impacted by prophecy. For example, African-American pastors are regarded as important leaders in tackling inequalities, such as health concerns, inside their churches (Harmon et al., 2018). Concern has also been raised about how shifting cultural factors impact Christians' devotion to their churches and how committed they are to them (Dunaetz et al., 2020). One prominent feature of Christianity that has been emphasized is the prophetic custom, which has been reactivated at periods of societal unrest and insecurity (Hoffmann, 1997).

Furthermore, prophecy has an impact that goes beyond certain churches. A prolonged background of African movement and its effects on Christianity contributed to the rise of African immigrant congregations throughout the US (Akano, 2023). The impact of prophecy on the metaphysical identities and manifestations of the aforementioned churches has also been demonstrated by the growing popularity and growth of Pentecostal activities throughout a number of regions, including Zimbabwe and Zambia (Togarasei, 2016; Mwale & Chita, 2018)

In summary, prophecy has shaped opinions, customs, and the course of Christianity generally throughout the entire history of the church. It is therefore a dynamic force. Prophecy is a vital part of religious life, assisting people and groups on their heavenly journeys and offering comfort and hope to Christians as well as encouraging the formation of new church organizations.

#### **5.5 The influence of Prophecy on Believers in the Contemporary Church**

The impact of prophecy on Christians in the modern church is complex and differs throughout theological schools and denominations.

Prophecy is still seen by numerous modern Christian groups as a way for believers to receive specific instructions and counsel from God. Prophecies, which are frequently given by people

who are thought to possess a talent of prophecy, can offer guidance, support, and illumination on significant choices, situations in life, as well as spiritual development. Believers can engage in prophetic activities throughout their respective congregations, pray, or consult with reputable spiritual authorities for instruction from the prophets (Acts 2: 17-18).

Additionally, prophecy uplifts and supports the church's collective mass of believers. Prophetic teachings given at prayer sessions, worship sessions, or other events can encourage, raise, and fortify a congregation's faith. These prophecies might speak to particular issues or worries that the church society is facing, give consolation and confidence, or exhort members to a closer relationship and allegiance to God (Colossians 3:16).

In certain modern Christian communities, the conviction that spiritual gifts such as prophecy continue to function is essential to equipping believers for ministry. It is believed that prophetic talents are necessary to enable believers to carry out the Great Commission and take part in a variety of roles within the church. Believers are urged to develop and use their prophetic abilities, whether it is by giving visions to others, praying in intercession, or speaking with prophetic words.

Although prophetic revelations can be enlightening and guiding, modern Christians are also expected to use judgment and responsibility when interpreting them. Believers are advised to experiment with the spirits as well as assess prophetic pronouncements against the Scriptures because not all prophetic pronouncements will fully reflect the Lord's will or line up with Scripture (1 John 4:1). Church leadership is essential in overseeing and holding the prophetic office in the church accountable, making sure that it follows biblical teachings and promotes spiritual development.

In conclusion, prophecy still has a big impact on Christians in the modern church because it offers them individual and group guidance, equipping them for service, evaluation and oversight, restoration and awakening of spirit, and preparing them for Christ's second coming. According to 1 Thessalonians 5:19–22, believers involved in prophetic ministry are expected to test everything, cling to what is advantageous, and seek unity and devotion in the Spirit.

In summary, prophecy had a significant impact on Christians' opinions, conduct, and destinies throughout the entirety of the Old Testament, the New Testament, and modern church.

Throughout the Old Testament, God primarily spoke with His people through prophesy, revealing His will, nature, and intentions. In addition to calling believers to virtue, humility,

and compliance, it offered consolation, direction, and certainty during difficult times. Prophecy gave Christians hope and trust by confirming God's predestined promises, predicting future happenings, and laying the groundwork for the arrival of the Messiah.

Prophecy remained essential throughout the New Testament for confirming Jesus' identity as the Messiah, providing direction for followers, fortifying faith, and equipping them for mission. Throughout ancient Christian communities, prophecy offered guidance, support, and correction, readying Christians for the first and subsequent return of Christ, which would bring about God's redemptive plan.

Prophecy is still vital in today's church as members look for individual direction, group edification, and ministry enablement. When prophetic ministry is carried out responsibly and with discernment, it can encourage spiritual development, ignite revival, and get people ready for the second coming of Christ. It acts as an indicator of God's continual presence in His people's lives as well as His fidelity to keep His word.

## **CHAPTER SIX: CONCLUSION(S) AND RECOMMENDATIONS**

### **6.1 Conclusion**

Regarding the influence of prophecy on Christian faith in Kasiisi Parish, Kabarole Archdeaconry, the contemporary study established that Christian faith in, Kasiisi Parish, Kabarole Archdeaconry is significantly and, in many ways, impacted by prophecies. Prophecy influenced the faith of Christians of, Kasiisi Parish, Kabarole Archdeaconry by enabling them grasp God's purpose, start God's action amongst God's people, and contributes to encouragement. This signifies that the study answered objective number one of the study. The study therefore concludes that prophecy is key in influencing Christian faith since it enables Christians to grasp the purpose of God.

### **6.2 Recommendations**

The current study established that Kasiisi Parish, Kabarole Archdeaconry acknowledges prophecy as a valid channel for God to speak to His people and upholds its scriptural basis. Therefore, Kasiisi Parish, Kabarole Archdeaconry has supported the ministry of prophecy by recognizing the spiritual gifts and accepting crusades throughout its jurisdictions. This signifies that the current study fully addressed objective number two of the contemporary study. The study therefore concludes that Kasiisi Parish, Kabarole Archdeaconry acknowledges prophecy and support the entire process through promoting and setting a fertile ground for prophecy. The study recommends that that Kasiisi Parish, Kabarole Archdeaconry should adopt modern equipment and social networks in its bid to promote prophecy.

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## APPEDICIES

**Appendix A: Questionnaire (English Version)**

Dear Respondent,

I am Nyamugambwa Godwin, a student of Bachelor of Divinity at Uganda Christian University. I am currently carrying out a Research entitled “An Investigation of The Influences of Prophecy on the Christian’s Faith: With specific reference to Kasiisi Parish, Kabarole Archdeaconry, Diocese of Ruwenzori of the Anglican Church of Uganda.” You have been selected to participate in this research exercise and any information given will be treated with utmost confidentiality. It will be used for academic purposes only.

**Thank You Very Much for Cooperation**

**Section One:****The Respondent’s Particulars**

Name: .....

Gender: Male  Female:

Age: Youth (18-35)  Adult (36-60)  Elderly (60 & above)

Position in the Church: Clergy  Laity

**Section Two:****Questions:**

1(a) Are there any prophetic works, especially future predictions that have come true among the Christians you know or in your own Christian journey?

Yes  No

(b) Whom did God use to deliver the prophecy?

.....  
 .....  
 .....

(c) What was the prophecy about?

.....  
.....  
.....  
.....

2. How did the above- mentioned prophecy affect your faith?

.....  
.....  
.....  
.....  
.....

3. How did the other Christians respond to the same prophecy?

.....  
.....  
.....  
.....  
.....

4. What has the Church done to support the ministry in Kasiisi Parish, Kabarole Archdeaconry?

.....  
.....  
.....  
.....  
.....

5. What else can be done to support the Ministry of Prophecy in Kasiisi Parish, Kabarole archdeaconary?.....

.....  
.....  
.....  
.....

**Thank you very much for your responses.**

**May God bless you.**

## Appendix B: Questionnaire (Vernacular [Rutooro] Version)

### Waitu arukukaguzibwa,

Ninyowe Nyamugabwa Godwin, Omwegi wisomo ery'ebyediini harulengo rwa Diguri omu itenderero lya Uganda Christian University, Mukono. Ninsuruliriza hamutwe ogurukugamba ngu: '**Amaani g'obunabbi hakwikiriza kwabakristaayo : kukira muno omu Buliisa bwa Kasiisi, omubusabadikoni bwa Kabarole Omuburolerezi bwa Ruwenzori, omu Kanisa Enkristaayo eya Uganda.**'

Okomerwemu kwetaba omu kuseruliriza kunu kandi ebirarugamu nibijja kutwarwa nk'ebyensita. Kandi nibijja kukoze sibwa habwekigendererwa ky'okwega kwonka.

### Webale muno habwokwikiriza kukwataniza nanyowe.

#### Ekicweka 1:

#### Ebirukukwataho Arukukaguzibwa

Ibara.....

Obuhangwa Musaija:  Mukazi

Emyaka: Ensinganto (18-35)

Muntu mukuru (36-60):

Kirinju (emyaka 60-nokweyongera mumaiso):

Idaara omu kanisa Mwahu  Mukristaay

#### Ekicweka 2:

#### Ebikaguzo

1. a) Haroho emirimo y'obunabi, kukira muno hali ebi eburukuragurwa bikahikiira omu Bakristaayo aborukumanya rundi haliwe omurugendo rwawe nk'Omukristaayo?

Ego:  Nangwa:

- b) Ruhanga akakozesa oha mubyobunabbi ebi?

.....


- (c) Obunabbi bukaba nibukwatahoki?

.....

2. Obunabbi obugambirweho haruguru bukaleeta mpingisaki hakwikiriza kwawe?  
 .....
3. Okwikiriza kw'Abakristaayo abandi kukakwatwaaho kuta hanyuma y'obunabbi obu?  
 .....  
 .....
4. Ekanisa ekizirehoki kusagika obuhereza bw'obunabbi omu Buliisa bwa kasiisi omu  
 Bwasabadikoni bwa kabarole?  
 .....  
 .....
5. Bikiibindi ebisobora kukorwa kisagika obuhereza bw'obunabbi omu Buliisa bwa kasiisi,  
 omu Bwasabadikoni bwa kabarole?  
 .....  
 .....

**Otyo muno habwokugarukamu kwawe. Ninsaba MUKAMA Ruhanga Akusiime.**

**APPENDIX C: INTRODUCTORY LETTER**

 **UGANDA CHRISTIAN UNIVERSITY**  
A Centre of Excellence in the Heart of Africa

Feb. 2024  
~~24<sup>th</sup> November 2023~~

TO WHOM IT MAY CONCERN

Dear Sir/Madam


INTRODUCTION LETTER FOR DATA COLLECTION

This letter serves to introduce to you NYAMUGABWA. GODWIN a student of Bishop Tucker School of Divinity pursuing a Master of Divinity/ Master of Arts in Theology/ Master of Arts in Theology and Development/ Master of Arts in Theology and Health care Management/ Bachelors of Divinity ✓

His/her is carrying out a research as a partial requirement for him/her to be awarded the degree he/she is pursuing. So kindly avail him or her the required information for building his research work.

Counting on your cooperation and thank you in advance

Yours faithfully

  
Rev. Dr. Emmanuel Mukeshimana  
Research coordinator, Bishop Tucker School of Divinity and Theology.  
[emukeshimana@ucu.ac.ug](mailto:emukeshimana@ucu.ac.ug), 0772505474

## APPENDIX D: LIST OF RESPONDENTS

### Appendix C: List of Respondents.

S/NO	NAME (S)	ADDRESS (PARISH)	TYPE (Questionnaire or Interview)
1	Clergy (1)	St. Stephen's C.O.U	Questionnaire
2	Layreader (4)	St. Stephen's C.O.U	Questionnaire
3	Parish treasurer (1)	St. Stephen's C.O.U	Questionnaire
4	Church elders (5)	St. Stephen's C.O.U	Questionnaire
5	Church members (24)	St. Stephen's C.O.U	Questionnaire