



Implications and Nature of Prophetic Conflict in 1 King 22:1-40 As Reflected in Christ Apostolic Church

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Abstract

This paper explores the nature of prophecy and implications of prophetic conflict in 1 Kings 22:1-40. This paper examines the prophetic phenomenon in Christ Apostolic Church, pointing out the strength and weaknesses of the contemporary prophetic ministry in the church. The work explores the implications of prophetic disagreement that led to a crisis that shook the church's very foundation in 1989. Different justifications and explanations have been developed by scholars to reveal the results of prophetic conflict in ancient Israel but without linking it to Christ Apostolic Church, which is the gap the study fills. Exegetical and contextual analysis are used to understand 1 Kings 22:1-40 in order to look at the historical-grammatical structure of the text's meaning. Data analysis is done using descriptive methods and content analysis. The primary data is from Hebrew Bible and relevant information are collected among the leaders, and members of the church. Micaiah is presented as a lone voice amid 400 prophets who spoke a more palatable message that caused King Ahab to die. 1 Kings 22:1-40 provides insight into the challenge of telling true prophecy from false one. This paper suggests that the leaders from the two warring groups should settle the differences and organize joint events that would bring their members together.

Keywords: Prophetic conflict, Deception, Worldwide, Interim, True and false prophets

Introduction

According to Old Testament scholars, one of the factors that influence the prophetic conflict in Israel and Africa is the rise of false prophecy, and the rise of prophecy occurred in Israel when they had a king.¹ As soon as the kings of Israel and Judah were crowned, prophets began to have a significant influence on them. Prophets frequently provided the monarchs with direction and divine intervention. According to Black² the main focus of the great prophets in ancient Israel was Yahweh; they foretold future events and imparted moral instructions. The rules of the guidelines of God to Israel served as the foundation for Jewish society as a whole and for its people as a whole. The social, ethical, political, economic, and spiritual advice that the Old Testament prophets provided to Israel through their prophecies to the people of their eras was founded in the Mosaic law as in the Ten Commandments.³ Prophetic struggle has long been regarded as a crucial component of Yahwism's growth, as a religion in ancient Israel and Africa indigenous churches.⁴

Africans are known for being deeply religious and superstitious, and John Mbiti contends that religion permeates all facets of life so thoroughly that it is not always simple or even possible to separate it.⁵ Africans believe that the world is a battlefield with foes with the intention of eradicating humanity.⁶ Prophets were able to deal with this, by encouraging and advising their followers to confront this head-on and engage in ardent prayers and uplifting ceremonies to counteract the actions of their foes, which is done by Holy Ghost power. A recurrent occurrence in African Pentecostalism is prophetic disagreement. Thus, prophetic conflict reveals a muddled religious environment where it is challenging to tell the difference between real and fake prophecy. Nmah,⁷ defines prophetic conflict as an opposition, dispute, clash, collusion, antagonist, discord, or controversy between the ideas or viewpoints held by two or more people regarding prophetic messages or prophecy. 1 Kings 22:1-40 contains the principal example of a prophetic conflict between kings and prophets, between God and false prophets, and between true and false prophets. Existing studies that have examined biblical prophets, have

¹ J. Lindblom, *Prophecy in Ancient Israel*. Westport, 1973

² M. Black (Eds) *Peake's commentary on the Bible*. Nairobi: Thomas Nelson 1981

³ B.D. Napier, *Prophets, prophetic in Interpreters dictionary of the Bible*, Vol.3. New York: University Press. 896-111. 1967

⁴ Joseph, Blenkinsopp, *History of Prophecy in Israel*, Philadelphia, PA: Westminster. 1983

⁵ J.S. Mbiti, *The Biblical basis for present trends in African Theology*, in K. Appiah-Kubi and Torress (eds.) *African Theology en route*. 83-94, Orbis Books, Maryknoll. 1979.

⁶ Opoku Onyimah, *Spiritual Warfare: A Fresh Insight into the Nature of the Warfare, Identification of Strongholds, and Exposition on the Weapons* (Accra: Advocate Publishing. Ltd, 2008). 219

⁷ P.E. Nmah *Biblical Theories of the History of Prophetism in Old Testament: An Ethical Monotheistic Approach*. Indexed African Journals Online: www.ajol.info. Vol.5 (3), No 20, 290-306. 2011.

not addressed the veracity of Micaiah and Zedekiah. Consequently, this essay explores the nature, ramifications, and prophetic dispute in 1 Kings 22:1–40, as well as the veracity of the prophets. This research also looks into various conflict-causing genuine and false predictions that have occurred within the Christ Apostolic Church and analyzes how they have affected churchgoers. The study also looked at how the unity of the Christ Apostolic Church has been impacted by prophecy and prophetic dispute.

Prophecy and Prophetic Conflict in Ancient Israel

Two different types of prophets emerged as the prophetic movement in Israel developed during the monarchy. One group of lone prophets who identified themselves as representatives of Yahweh was the first sort. They were mostly there to oppose the king's terrible policies. The prophets also counseled the populace to adhere to the ancient covenant customs once more. A group of prophets who were employed, educated, and paid by the king made up the second category. Working in the temple or court, they delivered the messages that their clients wanted to hear. These prophets were regarded as 'false prophets' not because they sought to mislead the people alone, but rather because they misinterpreted Yahweh's intentions when the nation was in severe danger.

Vangemeren,⁸ acclaimed, that false prophets would foretell good days for the country regardless of repentance, consecration, or the pursuit of spiritual ideals during morally bad times. They were given more respect than the real prophets, who emphasized Yahweh's moral superiority and the need for righteousness for the country. The prophets who represent these styles of prophetic ministries are Micaiah, Zedekiah and 400 prophets of Ahab (1 Kings 22:1-40) who are the chief actors in the chosen passage of study. How can one understand and tell the difference between real and false prophecy when Micaiah spoke in the name of Yahweh and Zedekiah and 400 Ahab prophets spoke in the name of Yahweh falsely? They advised the king to wage war on Ramoth-Gilead under Ahab, confident that they would succeed in conquering the town, but he was killed. Hananiah also predicted Nebuchadnezzar's demise in a speech to the people and priests of Jeremiah because that was what everyone was hoping to hear. Similar to Micaiah, Ahab's 400 prophets, and Zedekiah, two contradictory prophecies were made in 1 Kings 22:1-40.

A prophet is a human intermediary who can maintain and transmit a message from the deity Nissinen.⁹ Giving prophetic counsel on relevant political and theological concerns to the people of that time was one of the Old Testament prophets' greatest achievements. Although there were numerous kings in Israel, they did not have the highest power. The actual authority was God's covenant word. God established the prophetic office in order to balance the kingly office for this reason. Every monarch had a rival prophet or group of rival prophets ready to throw the covenant back in the king's face and demand that the ruler be held accountable to God's word¹⁰. Prophets were visionary leaders who upheld the rule of law and the nation's spiritual health as well as social, political, and religious personalities.¹¹ They acted as a mediator between the people and their God, prophesied impending judgment, but also gave words of encouragement.

Four words that give meaning to the ideas to the Hebrew words nabhi (prophet) נָבִי ro'eh, (seer), chozeh (appear), Is'elohim (Man of God, a miraculous worker) and Greek word prophetes,¹² from which the English word 'prophet' comes. To the Greek a prophetes is an interpreter of the oracular pronouncement. However, it has been observed that the most commonly used of them is nabhi, נָבִי which occurred almost three hundred times in Old Testament.¹³ The Hebrew term nabhi נָבִי comes from the root of Akkadian word nabu, which means 'to call', 'to announce.' If interpreted actively, it would mean 'a caller.' Albright¹⁴ on the other hand, recommended giving the word a passive sense, such as 'the one called' So a prophet would be someone God.¹⁵ Nabhi נָבִי has called. Therefore, a spokesperson, speaker or prophet. The other two Hebrew terms ro'eh and chozen are often translated 'seer.' In 1 Sam 9:9, nabhi and ro'eh are applied to Samuel. According to some academics, the role of a prophet evolved from that of a seer Lange.¹⁶

Both ancient Israel and African Pentecostalism, prophecy and messianic conflicts are frequent occurrences. Because the accuracy of a prophet's oracle can only be established after the decision has been made, prophecies frequently deal with an urgent situation that has been looming for a while.¹⁷ Before the Israelites chose to have a monarch like their neighbors, Yahweh ruled the country of Israel through his prophets.¹⁸ There was a transition from supernatural direction to human rule throughout the monarchy. Prophets served as Yahweh's messengers, informing the populace of Yahweh's will for them in the conditions of their time.¹⁹ The kings and the prophets were at the loggerheads when apostasy arose among the rulers and the nation of Israel. From the king's perspective, the prophets lacked patriotism and were even traitors, because the central messages of prophecy had become the message

⁸ W.A. Vangemeren Prophets, the freedom of God and hermeneutics Theological Journal.52.1.79-99 1990

⁹ M. Nissinen, What is Prophecy? An Ancient Near Eastern perspective in J. Kaltner & L. Stulman (eds), Inspired speech. Prophecy in the Ancient Near East. Essays in Honor of Herbert B. Huffmon, 17-37, T&T Clark International, London, 21. 2004

¹⁰ B.D. Napier, Prophets, prophetic in interpreter's dictionary of the Bible. Vol.3. New York: University Press. 896-111. 1967

¹¹ Joseph Blenkinsopp, Sage, Priest, Prophet. Religious and Intellectual Leadership in Ancient Israel, (Louisville, K. Y: Westminster John Knox.1995) 120

¹² G.O. Folarin Studies in Old Testament Prophecy. Buruku African Christian Textbook, 10. 2004

¹³ R.R. Wilson, 'Early Israelite Prophecy' Interpretation a Journal of Bible and Theology. Vol. xxxi No 18, 1998

¹⁴ W.F. Albright, From the Stone Age to Christianity. New York: Doubleday. 1957

¹⁵ Oludahunsi. The Israelites from Abraham to the Birth of Jesus Christ 9 Ilorin: Remi Thomas Press, 2007

¹⁶ J. Lange Commentary on the Holy Scripture. Grand Rapids: Zondervan. 1960

¹⁷ Coggins, Phillips and Knibb. Israel's Prophetic Tradition. Cambridge University Press 1982. 9

¹⁸ W.F. Albright, From the Stone Age to Christianity. New York: Doubleday. 1957

¹⁹ P.E. Nmah. Priests and Prophets: A Socio-Ethical Reflection. Enugu: Rabbon 2009

of overthrown. The difference between authentic and false prophets started to emerge²⁰. One could argue that 1 Kings 22:1–40 is the best illustration of a prophetic struggle between a true and false prophet, with conflicting advice given in the name of Yahweh over whether to engage an adversary in combat. With the result that the issue of deceit or deception plays a significant role in the text, Micaiah is shown as a lone voice among many prophets who uttered appetizing teachings. The Old Testament contains numerous chapters that purport to be revelations from God, and numerous texts denounced false prophecy and disputes between Yahweh prophets and false prophets.

Origin and Development of Christ Apostolic Church

One of the most prominent indigenous Pentecostal prophetic churches in Nigeria, Christ Apostolic Church was founded in 1918, as a branch of the prayer group Egbe Aladura.²¹ These churches are known for their emphasis on the Holy Spirit, prophetism, healing and charismatic leadership. In the past, fasting and prayer were practiced together. The term ‘agbakudorogbo adura,’ which describes the use of prayer to address all issues, was coined in 1917 and defined Christ Apostolic Church Adedeji.²² The ‘Babas,’ (the founding fathers) prophets from 1917 period were great intercessors. Great prophets of ‘yesterday’ of the Church, such as Joseph Ayo Babalola, Babajide D.O, S.O. Akande, (Baba Abiye) performed significant biblical prophetic functions including accurate prophecies and revelations that were fulfilled; healed the sick, raised the dead warned the church ahead of dangers, condemned sin and pronounced judgement on evils.²³ Members of this church believe so much in, power Holy Ghost, to overcome the challenges of life both spiritually and physically. The uniqueness of this denominational prayer church is the most respected and mother of all the Aladura Pentecostal churches in Nigeria. Nigerian Christianity underwent a shift during the great revival that began in 1930 and was led by the prophetic ministry of the late Apostle Joseph Ayodele Babalola. Adebola A.E.²⁴

Up to 1930, the name of the Aladura society movement through a number of changes, including Prayer band, Precious Stone, Diamond society, and Faith Tabernacle, in that order. The primary growth took place in July 1930, when Joseph Ayodele Babalola (1906–1959), a prophet healer, rose a corpse at Oke Oye Ilesa to become the focal point of a widespread divine healing movement. The Aladura began to grow and unite as The Apostolic Church in 1932.²⁵ There were issues with their exclusion of polygamists, their claim of complete control over the movement, and their use of Western pharmaceuticals, which were obviously at odds with their concept of divine healing. The most capable leaders, notably Joseph Babalola and Isaac B. Akinyele, established their own Christ Apostolic Church between 1938 and 1941. There is no denying CAC. Is a prophetic church Folarin²⁶, & Adedeji.²⁷ However, more importantly, the prophetic ministry gave CAC its distinctive character as a Pentecostal church Folarin.²⁸ Actually, CAC was the owner of the numerous miracles and signs performed by the Prophets. Apostle Babalola received two prophetic tools: the handbell for intercessory prayer and deliverance, and the use of water for miracles, Babajide J.O.²⁹ According to reports, Apostle Babalola cut through numerous bad forests and converted them into prayer groves and churches (Idowu, and Babajide, J.O.). The majority of church planting in CAC is done mostly by Prophets and evangelists. Also, Prophets ruled the church then, unlike today when Pastors control the prophets because the prophets have lost their divine compass, voice and integrity.³⁰ The prophetic evangelism made use of prophetic gifts such as vision, dream, prophecy, healing, etc, as tools and methods to draw the unbelievers to Christ.

In African Pentecostalism, prophetic disagreement is a typical occurrence. Strives, crises, disorganization and prophetic conflict were characteristic of Indigenous African Pentecostal Churches, which have split them into several factions of the same denominations.³¹ For example, The Apostolic Church, a twin sister to CAC seems to be more stable as a result of imbibing the Western administrative ideals, culture and discipline of the Bradford’s Church, which are virtually absent in CAC. Adedeji.³² Conflicts amongst prophets reveal a perplexing theological environment where it is challenging to tell the

²⁰ P.E. Nmah. Biblical Theories of the History of Prophetism in Old Testament: An Ethical Monotheistic Approach. Indexed African Journal Online. www.ajol.info Vol.5(3).No 20.290-306. 2011

²¹ D. Ayegboyin and S. I. Ademola, Africa Indigenous Churches: An Historical Perspective. Lagos: greater heights, publication 1997

²² Femi Adedeji. Prophetic Ministry in Christ Apostolic Church: The Odyssey of Prophet Fesojoye Adedeji, an Unsung Hero. Ile-Ife The truth Publishers.2013

²³ Femi Adedeji, D.O.Babajide as a Prophet. In the Life and Ministry of Evangelist David Olulana Babajide.87-117 Ilesa: CAC Babajide School of Prophets and Evangelists.

²⁴ A. E Adebola Conflict and Cooperation among Selected Churches in Ijesa Land,1927-1990.An Unpublished PhD Thesis, department of religious, Obafemi University. Ile-Ife.

²⁵ Wager, Peter Apostles and Prophets: The Foundation of the Church Ventura California: Regal.2000

²⁶ G. O. Folarin Prophets in Christ Apostolic Church Contributions and Problems. Second Convocation Lecture).Ilesa: CAC Babajide School of Prophets and Evangelists 2020

²⁷ Femi Adedeji, Ministerial Operations of Prophets and Evangelists in Christ Apostolic Church: Yesterday and Today (First Convocation Lecture). Ilesa: CAC Babajide School of Prophets and Evangelists.

²⁸ G.O. Folarin Biblical Prophecy: A Factor for Church Growth. Babajide Journal (BAJOR):A Journal of Christ Apostolic Church Babajide School of Prophets and Evangelists 2016b

²⁹ D.O. Babajide. A Review of the Office of Prophets as a Factor for Church Growth Babajide Journal of Christ Apostolic Churches 2(1),192-206 2016

³⁰ Femi Adedeji Is the Prophetic Ministry Still Relevant in this Age?<https://www.crosswalk.com/church/pastors-or-leadership/do-prophets-still-exist-today-11577805.html> (accessed on 20th October,2021 }

³¹ E.O. Adeoti Origin, Nature and Trajectory of the Leadership Tussle in the Christ Apostolic Church, Nigeria:1989-2010.

³² G.O. Folarin, Prophets in Christ apostolic Church, Nigeria: contributions and Problems 2020

difference between real and fake prophecy.³³ Furthermore, prophets were in charge of the church back then, as opposed to now, when pastors have power over prophets due to the prophets' loss of their divine voice, compass, and integrity. Prophetic gifts like vision, dream, prophecy, healing, etc. were used in prophetic evangelism as methods and tools to win unbelievers to Christ.

According to Nmah,³⁴ prophetic conflict is a state of opposition, dispute, clash, collusion, antagonist, discord, controversy in ideas or viewpoints held two or more individuals over prophetic messages of prophecy. When people began looking for spiritual solutions to their physical problems, the Pentecostal churches with their prophetic messages should always be an anchor point, but when there are conflicts in prophecy, it brings more problems and confusion to life than solutions. It has been demonstrated that prophecy is not only common to Israel through current study of psychology and the history of religions.³⁵ In CAC prophecy frequently transforms into a highly effective type of pastoral counseling and usually practiced in secret, as a moral corrective and essential component of Christian service. It serves as a way to show compassion and sympathy for those in need, and it frequently provides relief.³⁶ According to Anderson,³⁷ prophecy is the delivery of a divine message, and a prophet is a human intermediary who does both. The prophecy needs not just reveal the future according to biblical usage, in fact, regardless of what happens in the future, many prophets are renowned for their work in advancing social justice within their own modern cultures.³⁸

Prophetic Conflict and its Consequences in the Christ Apostolic Church

The subject of operational conflicts between Church and Prophets have existed from the beginning of time. For instance, Prophet Olatunji was disciplined on adultery and seceded in 1947 (Folarin; quoting Adeoti).³⁹ Prophet Omotunde of African Apostolic Church also left the church in the 1940s due to certain controversial prophecies, insubordination and polygamous marriage, while Apostle Agbona left to start the Christ Apostolic Mission Church in 1952 under similar circumstances. In 1975, Prophet Olawuni Durojaye of Oke-Anu Akintola Road, Ibadan, who was also prominent member of the church, was charged with sexual immorality. Along with his fellow enthusiasts, he finally left the church, started. The Blood of Jesus Apostolic Church Alokun. These disobedience preachers set a terrible example, and other disobedient ministers including. Prophets Ajilore, Ayodele, and Iyanda (The Sunday Sketch, 1985:11) and Prophetesses Mrs. Ogunranti, Dorcas Siyanbola and Bishop Bola Adeleke did likewise.⁴⁰

The Conflicts of Prophecy

From 1989 onset, the CAC crisis can be attributed to a number of significant factors, most especially prophetic dispute had originated the crisis. According to oral interview with church members, Apostle Ayo Babalola had earlier predicted this division and disunity of the CAC (Babalola,⁴¹ Adegoke;⁴² Personal interview). Additionally, there are other highly unsettling prophecies made by Ayo Babalola, which are more specific and pointed to CAC of the end times which ran counter to the expectations of contemporary CAC members. In 1950 Apostle Babalola predicted that 'Ewu ete ti ijo CAC da sile,oun ko je ki won wo loju oun'(He would not be alive to witness the wearing of the garment of shame).⁴³

One of the visions or prophetic conflicts that continues to cause strife and division in the church today was the one that surfaced in 1989 during the election of late Orogun as the CAC's fourth president. Several prophecies allegedly came through the CAC Good Women Association, and their subjects concerned Pastor Orogun's term in office, If Orogun is ultimately selected, his administration will be plagued by troubles, according to a prophecy. Similarly, another related vision was revealed by one of the three prophets that were chosen to pray over the person to be chosen as the next president. According to him he saw Pastor Orogun administering pepper into the eyes of an individual from the bowl of pepper he was carrying. This means his period would be full of problems for the church and an individual. Unfortunately, instead of taking the prophecy seriously, one of the church executives said they would use the pepper, the prophet saw to prepare soup, and that it was Pastor Orogun's turn (Akande,⁴⁴ Personal Interview) After prophecy and counter prophecy which turned to dispute among the church executives, Ultimately, Pastor Orogun was chosen to serve as president. The church's

³³ Simon J. De Vries Prophet Against Prophet: The Role of Micaiah Narrative 1 Kings 22) in the Development of Early Prophetic Tradition (Grand Rapids:Eerdmans.1978

³⁴ Nmah P. E. Priests and Prophets: A Socio-ethical reflection. Enugu: Rabbon 2009

³⁵ P.A. Price The Prophet's dictionary; The ultimate guide to supernatural wisdom New Kensington; Whitaker House.396.2006

³⁶ A. Anderson African Initiated Churches of the Spirit and Pneumatology, Word and World 23(2) 178-186

³⁷ A Anderson The Hermeneutic processes of Pentecostal- type African Initiated Churches in South Africa Missionalia 24(2); 171-185.1996

³⁸ Jonathan Stoki , Can There be Another Prophet like Moses The Torah 2017;idemAncient Israelite Divinah, Urim ve- Tummin. Ephod and Prophecy' The Torah 2018.

³⁹ E.O. Adeoti Origin, Nature, and Trajectory of the Leadership Tussle, in the Christ Apostolic Church, Nigeria;1969-2010

⁴⁰ The Sunday Sketch 1985:11

⁴¹ E.O. Babalola, Elder Christ Apostolic Church Oke-Anu Akarabata, Modakeke (Oral Interview)

⁴² S. Adegoke, Elder Christ Apostolic Church Oke-Anu Akar abata, Modakeke (Oral Interview)

⁴³ Femi Adedeji, The Office of a Prophet in the Five -Fold Ministry:A Biblical Perspective. An Unpublished paper. Babajide International Ministerial Sharpeening Conference. CAC Babajide School of Prophets and Evangelists, Ilesa.

⁴⁴ Akande Dele Pastor Christ Apostolic Church Talafia Ede (Personal Interview) 2022

leadership's disobedience to the Holy Spirit's proper instruction has serious consequences for CAC. If we take into account the moment the CAC crisis started, these prophecies appear to be accurate. It happened during Pastor Orogun's administration.⁴⁵

During Pastor Orogun's leadership, they devised a policy regulating the entry of charismatic prophets and evangelists as well as their establishment of rival ministries and hierarchies within the parent church. However, due to the uncertainty brought on by inadequate pay and benefit, the CAC authorities attempt to take over the congregations of these evangelists who toiled for years before their churches could stand – often result in tense conflict. Due to the advantages CAC preachers receive, these church planters frequently visit the churches they have started. They maintained these churches since they were established as 'economic assets.' Oshun, C.O. These missionaries in the field resisted joining their congregations to the main church.

The field evangelists therefore, led conflictual situation, hence they hold on to their churches. The majority of them function as autonomous organizations under the CAC flag and are unwilling to engage in negotiations with anyone, let alone accept orders from the national executive. While Prophets Babajide, Omotunde, Egabor, S.O. Akande, (Baba Abiye) and other were involved in CAC missionary activities and church planting works. None of these prophets ever thought of his own interest or future; everything was done in the name of serving God and serving Church.⁴⁶ Adedeji. The hard labours and sweats of these wonderful men today become the heirloom, properties and pride of the Church. Adedeji.⁴⁷ Influence, enormous wealth, and followership tended to undermine the supreme authority of the formerly unified body Therefore any initiatives to bring about order, sanity, and make the ability of opposing parties to uphold peace and restore the church's damaged reputation ineffective, which eventually sparked an unfathomable disaster that polarized everyone. The Interim and Forum Administrations which have divided the church into two opposing and incompatible.

More frequently than not, a higher proportion of churchgoers consult prophets to find spiritual answers to their social, religious, existential, and psychological problems. The prophets gained popularity over other clergies. Obadare his ministry (WOSEM), late prophet Elijah Akinade (Iion of Judah) and others that run parallel ministries and were not ready to join with parent administration were expelled. Christ Initiative Forum was established in 1989 to put these various autonomous ministries and church under the CAC's centralized management. This group included some reform-minded CAC elders. The group's goals and objectives were to raise funds for the project and use those funds toward the wellbeing of church staff. This group was also, for restructuring the administrative system of CAC. Some of this groups were ordained as honorary pastors thinking that they would be a great help for moving the church forward. The majority of this group's members were incredibly wealthy, intelligent, and powerful members of society. They started to influence and pay off the church elders. Tewogbade was accused of seizing control of the church's hierarchy. It was stated that the Orogun CAC president had taken his own residence and vehicle from Tewogbade. Because of the present received, the supreme council not only lost control of the government but also damaged their own organization and compromised their own integrity. This led to a full-fledged crisis in 1989 and the establishment of the forum and interim groups, two rival factions still engaged in conflict. In addition, some group of pastors believed that they have been marginalized and wanted to be in higher position joined Interim group, since they were sure of better position. Some evangelists or teachers also left the parent church to Interim and they were ordained immediately as pastors by the Interim faction.⁴⁸

The Supreme Council was thrown into complete confusion as a result of this action, which has not yet been resolved. The inability of the parties to resolve their disputes amicably had pushed them to turn to the legal system. The protest made by Forum Group against Pastor Udofia N.E. the secretary, taking the original CAC certificate. The ultimate split resulted from Pastor Orogun swearing a fake affidavit in order to obtain a fresh certificate of authority from the Corporate Affairs Commission in Abuja.⁴⁹ CAC break into two warring groups. Orogun led the Forum group whose administration was characterized as lacking total authority and marked by the majority of his policies' inefficiency, ambiguity, and partiality.⁵⁰ Pastor Udofia N.E. presided over Interim faction, and Prophet Obadare served as the general evangelist of the Interim group.

The spilt of the church have caused the spring up of different independence Christ Apostolic Church all over Nigeria. One may find it so difficult to differentiate one from the other. Most of them deceive people with large bill board of the CAC founding fathers, like Joseph Babalola, Baba Abiye. Some established churches under the pretence of hearing from God to do so. In most cases, some of those prophets in the independent church do not have any connection with the parent church, which means they do not answer able to anyone. They now promote their ministries using market principles. The church was suffering from a lack of accountability and transparency, and the actions of some prophets in these breakaway congregations have damaged the reputation of the Christ Apostolic Church.⁵¹ CAC now harbours fake prophets. These prophets today preach watery messages and heresies such as motivational words, emphasis on prosperity, entertainment, success, spiritual battles. (ogun owu alantakun). Adedeji⁵² They give people false sense of security through their sweet messages. Nowadays many of these prophets have replaced the original Pentecostal power with occultism, demonical power,

⁴⁵ C.O.Oshun Aladure presence in Nigeria Pentecostal re-awakening in Abogunrin.S.O (led).Christian Presence and West African Response Through the Years.Ibadan:WATT 1984

⁴⁶ Femi Adedeji, Prophetic Ministry in Christ Apostolic Church: The Odyssey of Prophet Fesojoye Adedeji, an Unsung Hero IleIfe: The Truth Publishers

⁴⁷ Femi Adedeji, Is the Prophetic Ministry Still Relevant in this Age. 16. 2021

⁴⁸ C.O. Ohun, Christ Apostolic Church: A Consideration of Its Historical. Theological and Organization Development., 1918-1978 PhD Thesis. University of Exeter.

⁴⁹ E.O. Adeoti, Origin, Nature, and Trajectory of the Leadership Tussle, in the Christ Apostolic Church, Nigeria: 1989-2010

⁵⁰ S.O.A Adesida,(nd).Christ Apostolic Church. Peace-Moves An Unpublished Manuscript Obafemi Awolowo University Library.

⁵¹ C. O. Oshun Aladura presence in Nigeria Pentecostal re-awakening' in Abogunrin, S.O (led) Christian Presence and West African Response Through the Y ears Ibadan WATT 1984

⁵² Femi Adedeji Ministerial Operations of Prophets and Evangelists in Christ Apostolic Church; Yesterday and Today 2019

marine power, charms, human crafts, psychological and guess works. Ajayi⁵³ Some of these false prophets have buried charms in the well for people spiritual bath. In addition, many church founders buried animals or human beings under the ground where they built their churches. Many are also using special miracle microphones, belts, rings, wrist watch to perform healings, deliverances, signs and wonders. Those false prophets in CAC are best described as Babalawo-prophets Adedeji⁵⁴.

These churches have prospered more than any other real church because of the many recruitment techniques they employ. The curse of the prophetic ministry, according to Oshun, includes lying, spiritual haughtiness, haughtiness, prejudice, deceitfulness, dryness, corruption, and polygamy.⁵⁵ Investigations showed that the prophetic struggle had adverse effects on the church's members as well as destroying the unity of Christ Apostolic Church. The financially downtrodden continent has been overrun by the prosperity gospel because, according to Anderson⁵⁶ An African religion that does not promote good health and prosperity or deliverance from evil is a dysfunctional religion with no future. There is no distinct line separating the spiritual from the mundane, and everything is imbued with sacred importance. However, the church will continue to deceive its people when there is a between two diametrically opposed prophetic believes, making it impossible for members to overcome obstacles in their physical and spiritual life and even causing more issues.

Effects of Prophetic Dispute on Church Members

Individual encounter with some of these false prophets has also brought conflict and great challenges into lives of those who consulted them. It has also created psychological effects, which has led to fear, marriage divorce and social pressure. There are negative effects on the spirituality of church members. It also resulted stagnation of church projects, reduction of church members commitment financially and spiritually, as the church activities such as prayers and fellowships declined. The confusions, heretic practices, and divisions caused by many self-acclaimed prophets constitute reason why people condemn or reject contemporary prophetic ministry of C.A.C. A lady recounted how prophecy and counter prophecy, on one of the prayer mountains of the Christ Apostolic Church in Ilesa, that have confused her, which made her nearly loose her husband.⁵⁷ Another church member also recounted a prophetic conflict concerning her marriage to her husband, whom she divorced after few years of their marriage.⁵⁸ My father was asked not to travel, but he travelled, and he got an accident and died on the spot revealed by one of the deceased sons. Obeying false prophecy is as dangerous as disobeying true prophecy.⁵⁹

The researcher found out that most of these prophetic conflicts occurred mostly in independent churches, where they have no connection to their parent churches. Some deceived many people, ruined their lives with occultic power, and there were reported cases of prophets exploiting the trust of their clients by abusing them sexually and emotionally, or demanding exorbitant payment for their prayers for healing. It can lead to death of church members. However, there are many true God-fearing prophets in Christ Apostolic Churches who uphold the good reputation of the church and communicate the true revelation of God to His people. The involvement of several neo-prophets with African political leaders have caused them to lose their focus and no longer hear from God, thus engaging in saying what God did not say. There is no distinct line separating the spiritual from the mundane, and everything is imbued with sacred importance. However, the church will continue to deceive its people when there is a clash between two diametrically opposed prophetic beliefs, making it impossible for members to overcome obstacles in their physical and spiritual life and even causing more issues.

1 Kings 22:1-40

According to Noth's classical research and opinion the books of kings are crucial component of Deuteronomistic History The books of Kings received their names, because the books document the reigns of 40 monarchs of the kingdom of Israel and Judah. They were seen by ancient as the continuation of the story that begins in 1 and 2 Samuel. The rise and fall of Solomon are covered in the first half of 1 Kings. The second half of the book examines the personalities of the prophets and the kings of Israel and Judah.⁶⁰ From 971 BC to 852 BC, Israel's history is described in First Kings. Beginning with the last days of David's rule, which records Israel's golden age during Solomon's reign, the sad civil war that split the ten Northern and two Southern tribes apart in 931 BC is then described. It concludes with the two-year rule of Northern monarch Ahaziah over Israel. All of Ahab's 400 court prophets in the text promise him victory over Aram, but Micaiah warns him that they are being seduced by a deceitful spirit in order to overthrow him. Ahab would have been able to sort out who was telling the truth from the contradictory predictions if he had been willing to face reality.⁶¹

בְּאַלְהֵי תַנְגִּיחַ אֶת־אַרְם (1Ki 22:11) you shall put the Syrians

⁵³ S.O. Ajayi An Evaluation of Teaching and Practice of Prophecy in the Growth of Selected Christ Apostolic Church in Oyo State. Babajide Journal A Journal of Christ Apostolic Church Babajide School of Prophets and Evangelists2(1).92-103 2016

⁵⁴ Femi Adedeji Is the Prophetic Ministry Still Relevant in this Age? 2021

⁵⁵ C. .O.. Oshun A Place for Prophecy: An Aladura Perspective of Prophecy, Prophets and Nigeria Prophetic Movements. Babajide Journal : A Journal of Christ Apostolic Church Babajide School of Prophets and Evangelists2(1)20-52 2016

⁵⁶ A Anderson. The hermeneutical processes of Pentecostal type African Initiated Churches in South Africa. Missionalia 24(2) 171 -185

⁵⁷ Bosede A Church Member of Christ Apostolic Church, Oke -Aanu, Modakeke, Osun State

⁵⁸ A Church Member of Christ Apostolic Church, Oke -Aanu Modakeke, Osun State.

⁵⁹ E.O. Afolabi Prophetic Conflicts in Select Old Testament Texts and African Indigenous Churches 2022

⁶⁰ Thomas L Constable 1 Kings Constable's Note 2022

⁶¹ Matthew Henry, Commentary on the Whole Bible 362. 2020

Zedekiah's זְדַקְיָהוּ means 'righteousness of Jehovah' He was the head of four hundred Ahab's prophets and the son of Chenaanah. The name must undoubtedly suggest a claim to devotedness to the true God, whose name is first used now for the first time by him. He made himself iron horns, probably iron spikes held upon the head and declared 'With these wilt thou thrust down Aram even to destruction' Zedekiah disassociates himself from meaningful Lord' יְהוָה; Yehovah {yeh-ho-vaw'} adonay. Of the most prominent prophet among the Israelites in 1 kings 22:6, declares to have a special message for Ahab from Yahweh. Considering the dishonest spirit, he might have taken himself seriously. He might have taken himself seriously, considering the deceitful spirit. 1 king 22:22 might have appeared to him as a messenger from Yahweh. His action here is a symbolic, that is frequent among prophets. The blessing of Moses mentions the use of the horns as symbols of victorious strength, which is similar to what Balaam said in Num. 33:17, Hannah's song (1 Sam 3:1), Daniel and Zechariah's visions (Dan 8:3–10), and Zechariah I:18–19. To appease Jehoshaphat, Ahab's prophets invoked the name of Jehovah by telling him to go up. A person with spiritual insight can never be imitated by false prophets The true prophets, as seen in Isaiah 20:4 and Jeremiah 27:4, imitated those who, in addition to speaking God's thoughts, occasionally supported them with logical signs. He was posing as a genuine prophet.

Horns of iron; are symbol of the power and victory of these two kings. Iron horns are an even stronger emblem of strength and power; the prophets occasionally used outward manifestations to symbolize the events they predicted would transpire. Isaiah 20:2, and he used the same approach this prophet did when he said, 'With them shall thou push till thou hast consumed them' emulating the real prophets.

'With these shall thou push נָגַח {naw-gakh'} the Syrians until thou hast consumed them' . 'Push' means to thrust, to gore or to wage war. A frequent metaphor for fighting and defeating adversaries is 'pushing with the horn'. Dt.33:17; Dan.8:4. Zedekiah, is utilizing symbolic motion to amplify his language, modeling it after a past prophet of Israel from 1 kings 11:30. He was posing as a genuine prophet.

This chapter finishes the history of Ahab's reign. His war with the Syrians at Ramothgilead. Ahab's prophet encouraged him to go on this mission v 5,6, Zedekiah especially v11,12

וְהָיָה לְךָ מִן הַיָּמִים הַלְלוֹת גִּלְעָד וְרָמֹת גִּלְעָד (1Ki 22:12 WTT) Go up to Ramothgilead and Prosper.

To Prosper תְּצַלַח {tsaw-lakh'} or תְּצַלַח {tsaw-lay'-akh} means advance, make progress, succeed, be profitable, to make prosperous, or bring to successful issue.⁶²

To appease Jehoshaphat, the prophets in Ahab's court invoked the name of Jehovah and instructed Ahab to 'go up' However, a person with developed spiritual sense can spot a fallacy since the false cannot be so convincingly similar to the real. They were all worthless if the Lord had only one true prophet.⁶³

I saw all Israel scattered רָאִיתִי אֶת-כָּל-יִשְׂרָאֵל נִפְצָיִם אֶל-הַהָרִים (1Ki 22:17)

A prophet of the Lord who was desired to come to Jehoshaphat verse 7,8 upbraided Ahab with his confidence his fall in the expedition. v16-18 Micaiah was abused by Zedekiah v 24,25 and imprisoned by Ahab This chapter is the account of bad reign of Ahab, Ahaziah king of Israel and the good reign of Jehoshaphat. The prophecy of Micaiah came to pass because Ahab and the people of Israel was defeated and Ahab was executed.

Conclusion

People have such a desire to prophecy that they frequently go to places of worship where they are told what will happen soon. However, the rise in false predictions against the authentic prophetic message has led some people to lose faith in God's prophetic word. Divisions, confusions, and heretic practices caused by self-acclaimed prophets are the reasons why people condemn or reject prophetic ministry. Instead of decreasing, the number of false prophets and the predictions they make is rising every day. Even the genuine prophets are publicly questioned by them, as Zedekiah did to Micaiah. True prophets, like Micaiah, exhibit a strong sense of moral obligation to God and his prophetic words.⁶⁴

Old Testament prophecy has always been fulfilled in a way that no one expected. Some prophecies may have multiple fulfillments. God reveals prophecy partially and gradually, this is one of the reasons why the Old Testament prophets could not understand the promises of God contained in their writings is because we only have partial knowledge and partial prophecy (1 Cor 13; 9-10). The fulfillment of God's word's inspiration, inerrancy, and authority is demonstrated by prophecy. Prophecy has powerful authentication of the word of God, we can get the best authenticated prophecy that will not cause confusion or conflict through reading the words of God. Any prophecy that does not bring hope and purity must be discarded. The Christian should be able to test the spirit of a prophet by using some of the criteria listed above and primarily by the spirit of God. Church leaders should not be running the church as sole proprietors or rather like a personal property, they should be accommodative, accountable and conflict should be avoided at all cost. The new present church leaders of the two factions should find ways of resolving all the differences among them. They should share the leadership position among the two factions. As a leader of the church, they should have spirit of discernment and should not be playing politics with true prophecy from God. Finally, a true Christian should know that in this world, we will surely face tribulations and moving from one church to another may not be able to solve our problems, but bring confusion and more problems. So, in every situation, there must be complete tranquility and trust in God.

⁶² James A Diamond The Torah -Discerning False Prophecy: Th Story of Ahab and the Lying Spirit 2020

⁶³ R.W. Moberly, Does God Lie to His Prophets? The Story of Micaiah ben Imlah as a Test Case' HTR 96:1 (1-2 (2003). 4

⁶⁴ Simon John DeVries, Prophet Against Prophet (Grand Rapids, Mich: Eerdmans, 1978). 43

Recommendations

1. Prophecy is typically recognized after it has come to pass and can be understood metaphorically or symbolically. The meaning conveyed can help determine whether we can understand what God is saying, and misinterpreting it can lead to misunderstanding. CAC executive members should always make right choice in selecting the ideal candidate for every position in the church. They should never neglect whatever God's direction in their administration
2. Both parties must accept the principle of compromise if the ultimate objective is the return of peace to C.A.C. All sides to the situation must engage in conversation and develop resolution strategies in the spirit of reconciliation. If the goal is to bring peace back to C.A.C, then both parties must embrace the give-and-take mentality. The giver's philosophy must be shared by both parties.
3. It is also suggested that all ministers who have served for at least 70 years should be required to retire, with a suitable severance package and pension plan in place for them.
4. In addition, the Church authority should make every effort to file a lawsuit against the independent church owners (doing business as CAC) in a court of law. To put them under control, they should be given two choices; either they turn over their churches to the National C.A.C in exchange for fair monetary compensation, or they go it alone completely without using the C.A.C name. As a result, there will be a halt to anti-church activities, fewer false prophets, and divided loyalty coming from the Church planters' camp.
5. Church establishment or planting should be the responsibility of Church evangelists, supported financially and full participation of the church executives. There should be legal documentation of ownership of the church in the name of Christ Apostolic Church, before the completion of the church project.

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