

SECTION D
MUSIC, RELIGION AND PHILOSOPHY

CHAPTER TWENTY-FIVE

CONTRASTIVE STUDY OF DIVINATION IN IGBO TRADITIONAL BELIEF AND PROPHECY AMONG PENTECOSTALS IN IGBO LAND

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Abstract

The topic of this research is the Contrastive Study of Divination in Igbo Traditional Belief and Prophecy among Pentecostals in Igbo Land. It was observed that prophets in Pentecostal churches had taken the position of diviners because of changes and developments in modern Igbo people. Divination and prophecy have been better organized by the rapid changes in patterns of thoughts, issues and developments in society. The purpose of the study is to highlight the extent to which divination and prophecy were practised in Pentecostal churches and the traditional Igbo belief system. The significance of the study is that it would serve as reference literature to any historian, anthropologist, sociologist, student and teacher of Igbo culture. Many research questions were formulated to guide this study and posed to 50 people through oral interviews. The researcher used the survey research method in carrying out the research. The percentage was used to interpret the data collected during the fieldwork. The research was conducted using both old and young individuals. Old people were interviewed to identify the state and position of divination in the past and young people were interviewed to highlight changes and problems of prophecy in the present day. The findings of the study revealed that divination and prophecy were found in every Igbo culture, but practised in various ways in different parts of Igbo States. Finally, it was recommended that traditional diviners and Pentecostal prophets should introduce a policy guide and principle to avoid unprofessional activities indulged by traditional diviners and Pentecostal prophets.

Keywords: Divination, Prophecy, Pentecostal, Traditional Belief, Diviner, Prophet.

Introduction

The value placed on human life, its enhancement and preservation highlight the reason why an Igbo man would want to know what the future holds for him, whether it is good or bad. He wants to know also why certain negative things are happening to him or his family members or why good fortunes "Chioma" are eluding him. He also wants to know why even death should be noticed around him, especially of one who has not attained a ripe old age. He seeks answers to these various situations and to know what could be done to redress any abnormal situation. Igbo man seeks the answer to these, principally through divination.

The mysterious nature of the world, life and future is believed to be fathomable or controllable by the spirit only. They exist and operate from the spiritual invisible and intangible realm of existence, superimposed on the physical world where man lives. This view is also part of the Igbo

traditional religious worldview. Divination; therefore, involves man's effort to elicit information, answers to his questions and solution to man's problems from the spiritual beings.

Recently, the influence of Christianity has been so strong to the extent that the larger percentage of people of Igbo origin will rather identify with Christians instead of their traditional religion which upholds divination. This has been the result of the massive attack by the Christian faith on the Igbo traditional religion that has been branded fetish, paganism and idolatrous.

Theoretical Literature Review

Different authors have written many things about the existence and nature of divination and prophecy. Divination and prophecy mean different things to different people and has thus been portrayed in different ways by their practitioners.

Parrinder (1949:137) sees divination, the work of diviners as, "... the means through which the diviners seek to interpret the mysteries of life, give guidance in daily affairs and settle disputes to uncover the past and look into the future". The implication was that they did not only interpret the minds of the spirit, they also advised and prescribed solutions to the impinging problems.

In consonance with this, Njoku (2002:10) explains that "... divination entails the use of spiritual foresight to reconnect the past, foretell the future and read the figure both on earth and in the spirit world". Spiritual foresight was what made the diviners different from the ordinary person because the ordinary person needed to possess spiritual foresight to decipher any spiritual message.

Oxtoby (2003:331) describe divination as "... the search for information about what to expect in the future". The information was sought from the spirit through the medium of an expert known as a diviner. Benton (1964:506) sees divination as "... the process of obtaining knowledge of secret or future things from contact with supernatural or divine sources". It was a process in that the diviner used to undergo several stages of actions to achieve the result for which the client(s) came to him. According to Sieber (1988:74), "In the circle of life, the diviner is consulted in time of trouble in order to understand why misfortune occurred and how to prevent its re-occurrence". When issues became complex to a group of people, they always consulted diviners.

Mbiti (1975:104) thinks, "When a major family decision is about to be made or when there is a major illness, we consult the diviner". Igbo people resorted to divination when any particular issue was lagging. However, in any circumstance, divination served as the last resort in solving problems. According to Arinze (1970:67), "The dibia is a specialist who tells future, seeks to discover secrets, gives general spiritual advice, especially about sacrifices, and offers sacrifices to the veil spirits". A dibia is generally respected in his village or town.

Benedict & Odi (2009:77) define prophecy as, "Prophecy is that which is declared by a prophet and especially a divinely inspired utterance or revelation". Prophecy is therefore the action and function or faculty of a prophet. A closer examination of prophecy reveals that prophecy when given by the prophet can be near or far. The near prophecy is that which materializes in the lifetime of the giver of prophecy and when it so happens, it gives validity or authenticity to the far prophecy which may not happen in the lifetime of the prophet.

In no written book is this subject of prophecy adequately treated than the Holy Bible. In it, there were the Old Testament prophecies concerning the coming Messiah, which is the first advent of Jesus Christ that were fulfilled and documented in the New Testament. At the beginning of His ministry, Jesus Himself read a prophecy concerning His coming:

Luke 4:18 – 19 says: “The spirit of the Lord is on me because he has anointed me to preach good news to the poor. He has sent me to proclaim the year of the Lord's favour”. Timothy 3:1 says: “In the last days critical times hard to deal with will be here”. People had witnessed the following sad events;

- § An earthquake kills thousand and leaves many more homeless.
- § A fatal disease claims dozens of lives.
- § A famine sends hundreds to their grave.

The Bible predicted such conditions for the period called "the last days". Luke 21:11 says: "there will be great earthquakes". In January 2010, when a magnitude of 7.0 earthquake struck Haiti, more than 300,000 people were killed. An additional 1.3million were rendered homeless in an instant. Although extreme, the quake in Haiti was not an isolated event. At least 18 major earthquakes occurred on earth between April 2009 and April 2010. The year 2021 was a very active period for global seismicity, with 19 major earthquakes, three of which were over 8.0, and also the most seismically active since 2007.

The Bible does not emphasize the number of earthquakes during the last days. However, it does say that "great earthquakes" will occur "in one place after another", making them one of the notable features of this momentous period of history. Earthquakes alone may not seem to be conclusive evidence that we are living in the last days. Yet, they are only one prophecy that is being fulfilled. In Mark 13:8, it says "Nation will rise against nation and kingdom against kingdom. There will be earthquakes from place to place and there will be famine". These are the beginnings of the last days. Luke 21:11 says, "People will suffer terrible diseases". Lower respiratory infection (such as pneumonia), COVID-19, diarrheal diseases, HIV/AIDS, tuberculosis, and malaria are among the most destructive diseases that afflict mankind. In recent years, these six categories of diseases killed an estimated 20.7 million individuals. Put in another way, the diseases killed approximately one person every three seconds, all year long.

In Psalm 37:10-11, the Bible prophecies that "just a little while longer, the wicked one will be no more, but the meek ones will possess the earth, and they will indeed find their exquisite delight in the abundance of peace". God inspired the Bible writers to foretell those events so that we might have hope. The fulfilment of such prophecies means that the troubles we now face will soon end. What follows the last days is "God's kingdom will rule all mankind"(Matthew 6:9). Consider the Bible description of conditions on earth at that time:

- § Hunger will be eliminated
- § The disease will be eliminated
- § The earth will be renewed etc.

These are just a few of the encouraging Bible prophecies which will soon be fulfilled.

In literature, prophecy is about pointing to what will happen in the future by a writer in and with his work. It has no meaning veering away from what the dictionary and the biblical passages have said about it. The establishment is that the dramatic medium can be appropriated for prophecies and predictions in society. Clark (1991:10) says, "The conflicting relationship between the oil-bearing communities of the Niger Delta and the Federal Government on the account of the crude oil of the region will soon start". Clark's writings and the prophetic dividends establish the fact that writers are active members of the social reconstruction crusade; they are nationalists and nation builders. Clark's use of drama for prophecies and predictions strongly demonstrate and defend the theory of drama as a tool for the building of human society.

Wole Soyinka's dirge for Pentecostalism in the Trials of Brother Jero and Jero's Metamorphosis.

Wole Soyinka wrote against fake Christians, especially fake prophets and pastors. Soyinka's anger towards Pentecostalism and revivalism should not be misconstrued. Jero, who is the protagonist in the Trials of Brother Jero called himself a prophet. Soyinka (1988:3) says:

I am a prophet, a prophet by birth and by inclination. You have probably seen many of us on the street, many with their churches, many inland, many on the coast, many leading processions, many looking for processions to lead, many curing the deaf, many raising the dead. There are eggs and there are eggs, the same things with prophets.

It is clear that most of these ungodly habits have been growing in leaps and bounds to confirm Jero's hypothesis of "There are eggs and there are eggs, this is same things with prophets". The Trials of Brother Jero celebrates the failure of a fake prophet who is looking for what to eat but Jero's metamorphosis to doom through fake affluence, deception and worldly enjoyment.

The play also shows that most prophets in Nigeria are master strategists. They change and use many tricks to retain and most essentially dupe their unsuspecting followers. In the name of your brother's keeper, they also hold tenaciously to the military mentality of esprit de corps (the feelings, such as pride and loyalty, shared by members of a group of people).

Divination and prophecy is the same thing, the only difference is that Christians always used prophecy while non-Christians used divination. The attitude of the Bible towards divination is decidedly ambivalent. On the other hand, a verse like Deuteronomy 18:10 – 12 forbid any act of divination, describing it as something detestable to God. Leviticus 19:26 says, "You must not practice either divination or soothsaying". On the other hand, verse 28 gives members of the priestly class the authority to perform divinatory rituals inside the temple. Priests use the Urim and Thummim to divine the will of Yahweh before times of sacrifice. Divination appears to be condoned in several places in the Hebrew Bible such as the chastisement of Noah, the journey of the sons of Jacob to Egypt and the selection of a king by Samuel. It appears not so much that divination is forbidden in the Bible, but its use was restricted to people whom God appointed.

Both oracles and seers always practised divination. Oracles were the conduits for the gods on earth; their prophecies were understood to be the will of the gods verbatim. Because of the high demand for oracle consultations and the oracle's limited work schedule, they were not the main source of divination for the ancient Greeks. Seers were not in direct contact with the gods; instead, there were interpreters of signs provided by the gods. Seers used many methods to explicate the will of the gods including extispicy [(from Latin extispicium) is the practice of using anomalies in animal entrails to predict or divine future events], bird signs etc. They were more numerous than the oracles and did not keep a limited schedule; thus, they were highly valued by all, not just those with the capacity to distant sites.

A prophecy is a message that has been communicated to a prophet which the prophet then communicates to others. Such messages typically involve divine inspiration, interpretation, or revelation of events to come. The concept of prophecy is found throughout all of the world's religions. To a certain degree, prophecy is an integral concept within any religion. The term has found deep usage in two of the world's largest religious groups; Christianity and Islam, along with many others. According to Rabbinic (2021), prophecy is, "In truth and reality, and emanations sent forth by Divine Being through the medium of the active intellect in the first instance to man's rational faculty". [<http://en.wikipedia.org/wiki/prophecy>].

The catholic encyclopedia defines prophecy as, “Understood in its strict sense, it means the foreknowledge of future events, though it may sometimes apply to past events of which there is no memory, and to prevent hidden things which cannot be known by the natural light of reason”. There are instances in the Gospel writings where individuals are described as being prophets or are prophesying. Some examples include Simeon, Anna and John the Baptist (Matthew 21:26). The Gospel literature showed several instances where Jesus prophesied. An example of this is the Gospel of John 4:19, which showed that while passing through Samaria, the Lord Jesus Christ encountered a woman who had married five times. In the story, Jesus relates to the details of her personal life. The woman states that "I can see that you are a prophet". Additionally, Jesus prophesied about His pending death (Matthew 16:27 – 28) and about the end times (Matthew 10:5 -7) (10:23) (28:64).

Throughout the Book of the Acts, there are numerous references to first-century individuals prophesying in different ways and contexts. Examples include where the church in Antioch is described as having both prophets and teachers (Acts 13:1). That was the reason why Pauline Epistles refers to the prophet as one of the fivefold ministry: Apostles; Prophets; Evangelists; Pastors and Teachers (Ephesians 4:11).

One point to remember is that the probability of an event changes as soon as a prophecy or divination exists. The accuracy or outcome of any prophecy is altered by the desires and attachments of the seer and those who hear the prophecy. Because in the catholic encyclopedia it says "... in the strict sense, prophecy is the revelation of future events, but points out that in scripture, prophecy may also be related to the gift of God".

As some people of God prophesied that the world will come to an end in the year 2000, unfortunately, the year 2000 had passed and nothing happened. That means the prophecy is a false one.

For instance, one man of God in Azumini, near Aba, Abia State named AnozieChidi (1996) prophesied that "... in the year 2000 the world will come to an end because Christ said He will come back after 1000 years of His death. the Year 2000 is the 1000 years after the death of Christ". People were running up and down selling their property to get ready for the end time. Some people displayed how gullible they can be and their immaturity, forgetting that they will still die with the money they got from their property if actually, the world will end. Another prophecy from Jehovah's Witness says "The world will not come to an end till further notice" they are making a caricature of the end time.

Divination in Igbo Traditional Belief and Prophecy among Pentecostals in Igbo Land

Divination in Igbo Traditional Belief and Prophecy among Pentecostals in Igbo Land is a topic that needs extensive study to create awareness for its study and development so that the younger generation will benefit and understand why there were a lot of changes between divination and prophecy.

Before we continue, let's look into some of these:

1. Causes of divination and prophecy
2. Implications of divination and prophecy
3. Symbols and symbolism in divination and prophecy
4. Methods of divination and prophecy
5. Relationships between divination and prophecy
6. Difference between divination and prophecy
7. Roles of Divination and Prophecy

Causes of divination and prophecy

When people were faced with a severe condition of life such as illness, social, economic and political problems, including accidents, untimely death, unemployment, robbery, inability to marry, inability to stay in marriage or work, non-progress in career or school, infertility, bad luck, loss of wealth, money or trading capital, and low patronage in business, the concerned persons will develop angst, trauma, fear and diminished psychological momentum and empowerment to cope with their situation. They will do something about it by going to ask healers with knowledge of the supernatural realm and competency to gain knowledge of why and how to deal with the visible condition of suffering and misfortune.

What would compel people to leave their house to go to ask for divination? Three explanations were given:

1. The first explanation is well established in the argument that there is a given circle of events that remain a mystery to human beings and for which they seek to remedy. Divination hints at a cosmological process that is very consonant with the social and physical health process.
2. The second explanation is that any form of affliction, in the Igbo view, involves the group or power to be interpersonal rather than intrapersonal.
3. The third reason is that there is a need to come to terms with fate tying in ascendants and descendants.

When divination lays bare the source of illness or misfortune, it equally provides a first step towards a proper cure or a solution. The remedy habitually involves redressing a ritual responsibility against the cause of the problem. For instance, if witchcraft is responsible, the witch can be confronted and made to halt his or her shady activities or face a counter-force or death. To buttress this point, below are some witnesses stating why they consulted a diviner and will when it becomes exigent go all out and consult the oracle.

Christian Igbos claimed that divination is improper. On this belief, Ezeliora (1994:46) asserts that "...divination works with the principle of probability, punctuated largely with some applications of psychological principles". It should be understood that divination is a thing of reality, which is appropriate in the handling of affairs that disturb daily life being vividly at play with the ancestors and the living. These questions will mean that there is an accepted factor of uncertainty in any divinatory project. Healers seem to bear surprises regarding such tick-off perceptions. For example, one had said, "we were surprised at how people often laughed over the position of those who still sustain the view of divination being a superstitious undertaking". They describe those who attribute divination to superstition as being ignorant of what the art is involved with. They also said that divination, by its very system of establishing the root causes of problems, providing the solution to problems, is unfairly being indicated as superstitious. Whatever stand people adopt, people come to question their problems because, in divination, truth is revealed, tensions are released and some harmony is renewed.

People consult diviners in particular when confronted with prolonged health crises, repetitive or acutely dangerous situations and death-threatening illness, misfortune and deaths. Divination is solicited at a point when all avenues known to help seekers have been exhausted. Divination provides people with a means of etiology and brings about explanation and communication of things that are hard to say in ordinary life. It is hoped that it will allow them to manage symptoms and new paradigms of recovery. Therefore, divination is cultural and symbolic; is an empowered diagnostic cultural device at the agency of cultural mobilization of extra-human forces to respond to situated forms of relational, corporeal, life crisis and health disturbances.

Symbols and Symbolism of Divination and Prophecy

There are various types of divination. The type of divine practice will determine the kinds of symbols that will be found in the bag (AkpaAfa) of the diviner or shrine. Some diviners inherit their practice from their family members or a trainer. Some of the items that are likely to be found in a diviner's custody are:

- i. Shrine – *OkwuAl?s?*
- ii. Sacred Staff – *?f?*
- iii. Bird's feather – *UgbeneNn?nn?*
- iv. Native Chalk – *Nzu*
- v. Animal Skin – *Akp?kp?An?*
- vi. Kolanut – *?j?*
- vii. Cowry Shell – *Ego Ay?l?*
- viii. Iron or wooden gong – *Ogene ma ? b?Ekwe*
- ix. Tortoise Shell – *OkpokoloMbe*
- x. A Deer's Horn – *MpiAt?*
- xi. Potency Charm – *Nwaifulu*
- xii. Small Pot – *ObeleUdu*
- xiii. Sacred objects found among a Pentecostal movement in Igbo land that is instrumental to their worship and practice are:

- i. The Synagogue
- ii. Musical Instrument
- iii. Iron or wooden rod
- iv. Candles
- v. Incense
- vi. Holy water
- vii. Holy Bible
- viii. Holy Communion
- ix. Hymn Book

Methods of Divination

There are so many methods of divination and prophecy in the Igbo land. They are as follows:

- i. Astrology – Movements of celestial bodies.
- ii. Augury – Bird flight.
- iii. Bibliomancy – Books frequently but not always religious texts.
- iv. Cheiromancy – Palms, Palmistry, lines and mounds on the hand.
- v. Chronomancy – About time, lucky/unlucky days.
- vi. Geomancy – Markings on the ground, or the way the earth or soil lays when thrown.
- vii. Haruspicy – livers of sacrificed animals.
- viii. Hydromancy – Water.
- ix. Lithomancy – Stones or gems.

- x. Necromancy – The dead or spirits or soul of the dead.
- xi. Numerology – Numbers.
- xii. Oneiromancy – Dreams.
- xiii. Onomancy – Names.
- xiv. Pyromancy – Fire.
- xv. Runic divination – Rune casting or runes.
- xvi. Scrying – Reflective objects.
- xvii. Spirit board – Planchette or talking board divination.
- xviii. Tasseomancy – Tea leaves or coffee grounds.

Methods of Prophecy

The researcher looked at each of the methods and point out the differences and similarities between them. They are:

- i. The prophecy of a prophet.
- ii. The manifestation of the prophecy.
- iii. Personal revelation.
- iv. Revelation accompanying healing and working of miracles.
- v. Teaching and preaching by the spirit of God (referred to by some as prophecy).

1. The Prophecy of a Prophet

God has gone through a lot of trouble in His Word to make it clear what a prophet is and how the prophecy of a prophet works. Exodus 71-2; God defines the ministry of a prophet by assigning to Moses the role of God and Aaron the role of Moses, prophet. He then explained in Exodus 4:14-16; "And the anger of the Lord was kindled against Moses, and he said, not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shall speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he will be thy spokesman unto the people: and he shall be to thee instead of a mouth, and thou shall be to him instead of God". When a prophet functions in the office of a prophet, then God speaks to him before he speaks to others and tells him what to say; He put words in his mouth. The prophet acts as God's spokesman to the people.

The Characteristics of the Prophecy of a Prophet

- i. The prophecy of a prophet can only be given by a prophet.
- ii. One with the ministry of a prophet speaks for God. He is God's "mouthpiece".
- iii. The prophet does not speak of his own will, but God's will
- iv. The prophet speaks only what he has been told to speak by God.
- v. The prophet speaks only to the person or persons he has been sent to by God.
- vi. The prophecy of a prophet is received by revelation from God. Because of this, it can include not only words but visions, signs etc.

2. Manifestation of a Prophecy

In the manifestation of prophecy, the individual is the speaker, not God. The speaker is not to premeditate, or to plan out what he is going to say; instead, the spirit of God shows him at the time he speaks what he is supposed to say. Even though God has given Him what to say, the words he speaks are not attributed to God but rather to the speaker. This can be seen in an example from scripture of this manifestation in action.

Luke 1:41-45 says:

And it came to pass, that when Elizabeth heard the salutation of Mary, the

baby leapt in her womb and Elizabeth was filled with the Holy Spirit. And she spoke out a loud voice, and said, Blessed are thou among women, and blessed is the fruit of thy womb. And who am I that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the baby leapt in my womb for joy. And blessed is she that believed: for there shall be the performance of those things which were told her from the Lord.

Elizabeth was filled with the spirit of God and answered her message. Even though the message was from Elizabeth, and not the spirit, "Thus said the Lord", her words confirmed the words God has spoken privately to Mary, and her greeting comforted Mary and built up her faith.

The Characteristics of the Manifestation of Prophecy

- i. The manifestation of prophecy can be given by anyone who has the spirit of God.
- ii. The person who manifests prophecy is not speaking for God. The person is the speaker, even though the words spoken are given by the spirit of God within the person. Similarly, speaking in tongues is the individual speaking to God, not speaking a message from God, even though the words spoken are given by the spirit of God.
- iii. The manifestation of Prophecy can be manifested at will, but may also be given at God's will.
- iv. The words spoken in the manifestation of prophecy are not the word of God, even though they may contain or reflect the word of God. They are the word of the speaker, inspired by God.
- v. The person manifesting prophecy receives his message as he speaks. The person manifesting prophecy is not to premeditate what he says.
- vi. The person manifesting prophecy speaks a message given by God but from the individual speaking, the exact wording of the message is left to the individual.
- vii. The message in the manifestation of prophecy is for whomever the speaker is speaking to, or for the body of people present.
- viii. In the manifestation of prophecy, what the speaker is to say is given as the speaker speaks. Like speaking in tongues and interpreting tongues, it is limited to words.
- ix. The message in the manifestation of prophecy is a message on God's behalf from the spirit of Christ within the person speaking, to the person or persons to whom that person is speaking to.

3. Personal Revelation

Personal Revelation is God speaking directly to an individual who has the spirit of God. It is received in the same ways as the prophecy of the prophet, but its purpose is entirely different. Personal revelation is given by God for the benefit, instruction and guidance of the person receiving it.

An example of personal revelation is found in Acts of Apostles, 10:9–20;

The next day, while they were on their way and nearing the city, Peter went up to the roof terrace to pray at about noontime. He was hungry and wished to eat, and while they were making preparations, he fell into a trance. He saw heaven open and something resembling a large sheet coming down, lowered to the ground by its four corners. In it were all the earth's four-legged animals and reptiles and the birds of the sky. A voice said to him, "Get up Peter, slaughter and eat". But Peter said, "Certainly not, Sir; for never have I eaten anything profane and unclean". The voice spoke to him again, a second time,

"What God has made clean, you are not to call profane". This happened three times, and then the object was taken up into the sky. While Peter was in doubt about the meaning of the vision he had seen, Cornelius asked for Simon's house and arrived at the entrance. They called out inquiring whether Simon, who is called Peter, was staying there. As Peter was pondering the vision, the spirit said to him, "there are three men here looking for you. So get up, go downstairs, and accompany them without hesitation, because I have sent them". Then, Peter went down to the men.

This message was not given to Peter for him to give someone else; it was given to him for his benefit, give him God's guidance in a particular area, and to explain to him why God was leading him to do what seemed to contradict God's previous instructions in this matter. Peter told Cornelius and those with him part of the vision, and he told the vision to those in Jerusalem who questioned what he had done; but he did not tell them his vision as God's instructions to them, but rather as God's instruction to himself.

The Characteristics of Personal Revelation

- i. Personal revelation can be received by anyone who has the spirit of God.
 - ii. The person who receives personal revelation is not usually receiving the information to give to someone else. Unless God specifically told the receiver to tell someone something, the revelation is for information and use of the receiver.
 - iii. Personal revelation can be asked for at anytime.
 - iv. Personal revelation is received in full at the time the person receives it.
 - v. Because personal revelation is a revelation, it can include not only words but visions, signs, instructions, etc.
4. Revelation Accompanying Healing and Working of Miracles

When a person is ministering healing to another person or praying for another person, God may work with that person in one or more of several different ways. God may give one personal revelation about the situation; God may teach one what to say in that situation as the person stands ready to speak or if he is a prophet.

A good example of this is the miracles of Pastor Chris Oyakhilome and other men of God. According to Oyakhilome (2010:3):

He informed the excited assembly that God has called us into fellowship; into participation with Him and has made us partakers of His divine nature. The Christian needs to understand that he now has the God-life in him – that supernatural life that destroys sickness and disease! Pastor Chris then read from Luke 5:17, where the Bible says “the power of God was present to heal those who listened to Jesus”.

The Characteristics of Revelation Accompanying Healing and Working Miracles

- i. Anyone who has received the spirit of God can receive revelation to work miracles and/or heal people.
- ii. When one receives personal revelation while ministering healing or working miracles, it will be one hundred per cent accurate. This is one of the proofs that it is from God.

5. Teaching and Preaching by The Spirit of God

Teaching or Preaching by the spirit of God is a specific application of the manifestation of

prophecy. An excellent example of this is Stephen's message in Acts 7: 26 – 27:

The Lord appeared to them as they were fighting and tried to reconcile them peacefully, saying men, you are brothers, why are you harming one another. Then the one who was harming his neighbour pushed him aside, saying, "Who appointed you a ruler and judge over us?"

The Characteristics of Teaching and Preaching by the Spirit of God

- i. Teaching and preaching can be manifested by anyone who has the spirit of God.
- ii. The person involved in teaching and preaching receives his message as he speaks.
- iii. The message in teaching and preaching is a message on God's behalf from the spirit of God within the person speaking.

Prophecy is a broad term. In the Bible, it is often defined as preaching, teaching, exhorting etc. Prophecy in modern times has come to mean almost exclusively the prediction of future events. It is possible to get predictions right, a certain percentage of time-based on good information about the world around us and calculated guesses based on those facts. The more informed you are, the more education you have, and the stronger you are in applying deductive reasoning – the better your predictions will be.

One important thing to bear in mind when interpreting prophecy is that Eternal's time is not earthly time. But do not forget this one thing beloved, that with the Lord one day is like a thousand years, and a thousand years like one day" (2 Peter 3:8). A prophecy of the scripture may in the course of a single line, or even the space of a comma, jump from one event to another hundreds or even thousands of years apart.

In addition, there is a need to be aware of what Van Kampen (nd) refers to as a "near-far" prophecy. "In other words, prophecy often operates on two levels of fulfilment. On the first level, there is a divinely revealed "near" prediction relating to a soon-coming event. But on a second level, there is a corresponding "far" prediction that will be fulfilled in a later time ..." For example, some prophecies promise Abraham both a son and also speak the distant son that would be the messiah. Other prophecies were partially fulfilled by the final Antichrist. However, Van Kampen warns, and rightly so, that misuse of this principle of prophetic interpretation will cause every bit as much confusion as ignoring it. For a near/far interpretation to be valid, it must be allowed for by the context and by the specific word is of the text itself, as well as be consistent with the rest of scripture.

Relationship between Divination and Prophecy

- i. Divination and Prophecy believe in the existence of the Supreme Being and other divine others such as the Holy Spirit, the angels, saints, deities, spirits and ancestors.
- ii. Divination and Prophecy also believe that spiritual inquiry can be made to solve man's numerous problems. As Njoku (2002:10) explains; "... divination entails the use of spiritual foresight to reconnect the past, foretell the future and read the figure both on earth and in the spirit world".
- iii. A prophecy is a form of divination practised in a Christian way. Some oracular diviners make utterances just like prophets.
- iv. A dream is a common factor both in prophecy and divination, they believe and practice dreams.
- v. Prophecy and divination make use of unintelligible language, whether in speaking of tongues or in afa language.
- vi. There is also the use of rituals and sacramental among Pentecostals, an equivalent of sacred and symbolic objects and rites in divination.

- vii. Visioners, seers and dreamers and interpreters are abounding in both practices.
- viii. Divination recognizes evil, wicked, good and benevolent spirits. There are objects, rituals and actions to attract the favour of good spirits or to ward off the schemes of the wicked ones. Same practices can be found among the Pentecostals where sacrifices, exorcism, prayers, fasting and invocations are common features just as prescribed by divination.
- ix. One functional role of diviners and prophets is adjudication. Both adequately perform the functions either by settling land disputes, the accusation of theft, adultery, murder, etc.
- x. Reconciliation rites have been recommended by both systems to reconcile man to his objects of worship, man to his fellows or the other cosmic being around him.
- xi. The sacrifice of various kinds and thanksgiving are common features in both practices though in varied forms.

Differences between Divination and Prophecy

There are some differences between divination and prophecy. They are as follows:

- i. Objects of Worship – Divination has its root in the traditional religion of the Igbo people, while prophecy especially among Pentecostals follows the pattern of prophecy in Israel.
- ii. Prophets recognize one God manifested in the Father, Son and Holy Ghost. This is known as TRINITY. It does not give room for the worship of any other god. Unlike the traditional Igbo religion that is polytheistic, in the sense that the deities, spirits or ancestors are acknowledged as the "informers" to the diviners on the subject for inquiry in their capacity.
- iii. The language employed in the divination among the Igbo can be learnt and therefore articulated by the learner in this language unlike the speaking tongues as practised by prophets in pentecostal churches.

The researcher's visit to some of the pentecostal churches revealed that the utterances made by the various prophet, are not uniform. They are also not known language at all to any of the devotees around and as such cannot be learnt. The form of the prayers and invocations are addressed to different cosmic beings. Hence, the matter for sacrifices may have semblances but obviously, not the same.

Roles of Divination and Prophecy

Socialization takes place through symbols that are informed of words or objects that evoke a reaction, though not as intense as the original object. Communication between man and his fellow man and the spiritual beings takes place through words and symbolic objects. The words are regarded as the form of the ritual process when it is between man and the spiritual beings. It is also done through incantations, invocations, prayers and libations.

The object with which man relates with the ethereal beings is known as sacred objects. These objects include not just the matter or physical objects but also the place – shrine, temple and sanctuary where communication with the divine is done. The cosmology of the Igbo cannot be isolated while considering the objects involved during divination and prophecy as practised among the people.

Findings

- i. Divination and prophecy were found in every culture and society of the world but

- practised in different ways.
- ii. Dreamers, visioners and seers were common features of prophecy both in Israel and among Pentecostals in Igbo land.
 - iii. Sacramental were similar sacred symbolic objects that were used by traditional diviners.
 - iv. Music was an integral part of the practice of prophecy and divination in the Igbo land.
 - v. Prayers, invocations and incantations were an indispensable part of both practices.
 - vi. Both practices acknowledge the roles of angels, saints, spirits, ancestors, and deities beyond human beings as suppliers of their information.
 - vii. The use of unfamiliar languages was common (speaking in tongues and incantations).
 - viii. Traditional divination was still patronized by some Christians.
 - ix. Diviners and prophets foretold, forecasted and found out things in the past and future.
 - x. They performed wonders, magic and miracles. They were magico-religious healers.
 - xi. They also performed an adjudicatory role by resolving disputes.

Recommendations

After researching and analyzing the results obtained, the researcher has the following suggestions:

- i. Igbo people should adopt some traditional belief systems, which in the past has improved both their norms and values.
- ii. The pentecostal prophets should accommodate the traditional diviners where possible to maintain natural interaction between the two religions.
- iii. This research work should be made available to different libraries in Nigeria. This would help to enlighten the Igbo people about divination and prophecy.
- iv. Some spirits checkmate the activities of diviners and prophets, but the government should regulate the activities of the diviners and prophets by creating an agency to manage and checkmate the activities of the fraudulent ones.
- v. Government has to create divination/prophecy departments, and or courses in divination/prophecy in Nigeria Universities. This would bridge the gap between the literate one and the illiterate one among them.
- vi. The creation of courses in divination/prophecy would also make it easy for those who wish to learn the art of divination and prophecy to do so. When more people learn about the language and interpretation of the signs, it would be difficult for the fraudsters to defraud their clients or hijack by politicians.

Conclusion

Divination was considered a pagan practice in the early Christian church. Later, the church passed canon law, forbidding the practice of divination; then, the prophecy came up. Not all prophecies and divinations delivered the same way would mean the same for different individuals. Of course, many prophecies and divinations were simply given as utterances delivered in everything from straightforward prose, some were given as symbolic visions.

The researcher concluded that modern Igbo society has inadvertently abandoned divination because of western education and new religion (Christianity) and embraced prophecy. The incantation ceremonies seen in divination have disappeared; Christianity had changed a lot of traditions and disrupted the system that stabilized the Igbo people's society. The performance of divination had faded away. Though divination is forbidden in the bible, its use was restricted to people whom God appointed.

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