

The Prophetic Voice and Nation Building in Modern Nigeria: Lesson from II Sam. 12: 1-12

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Abstract

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This paper examines the rising prevalence of fake Prophets in Nigeria and the diaspora, comparing their actions to the prophetic message of Nathan to King David (II Sam. 12:1-12), delivered with boldness, truth, and integrity. This study highlights the immoral, unethical, and unbiblical conduct of some modern prophets, including the propagation of false prophecies, embezzlement of funds, and engaging in immoral acts under the pretense of performing miracles or offering healing. Many present themselves as untouchable representatives of God, claiming properties and belongings in the name of prophecy, while also causing discord in families through adulterated revelations. Using exegetical and historical methods, the study uncovers that most of these individuals are opportunists who are not spiritually reborn. Many lack legitimate employment, rely on public funds, and are involved in cultism, fetishism, or fraudulent practices, using others to renew their power. Their actions have scattered homes, fueled tribalism and nepotism, and led to religious crises. The paper concludes by calling on contemporary prophets to emulate Nathan's undiluted prophetic integrity, speaking truth without fear and favor. It further advocates for prophets to lead exemplary lives that reflect their teaching, becoming true role models for their followers in all aspects of life.

Keywords: Fake Prophets, Prophetic Integrity, Nigeria, False Prophecies, Religious Ethics, Nathan and David, Spiritual Misconduct, Exegetical Analysis, Cultism, Religious Crises.

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INTRODUCTION

Prophet together with prophecy was an important element of most ancient religions, as it is in this modern day. It is because of the strategic position and functions of the prophet in the religious set-up, that machineries are often set in motion to nurture, motivate, encourage, and sustain the utmost standard, decorum, and order among the Israelites (Garry, 2017 & Marrett, 2005). The prophet, as the case may mediate in the realm of the divine and the human. This portrays that, they are expected to be apotheosis and work in the pinnacle of noble character and conduct (Brueggemann, 2014). The office of the Prophet was actively involved in the socio-religious life of Israel, before and most especially during the monarchical era. They supervised and regulated activities in different centers of worship and represented people before God, meanwhile, they were expected to be the best in purity and practice of their calling (Chitando, 2019 & Ejiofor, 2004).

The prophets are usually divided into two categories, the major and minor prophets. The terms "major" and "minor" are not used because minor are less important than the major prophet. The terms designate the length of the books. At the same time, a thorough consideration of John B. Taylor as quoted in Ogunkunle's write analyzed the series of atrocities committed by a prophet of today with the way he expatiates that, "the people have been idolatrous, they have made alliances and played the harlot with foreign powers, they have not fulfilled their covenant responsibilities, they have not kept to the ordinances and judgments which the Lord gave them at Sinai" (2006). A deep consideration of this point elucidate frightening and desolate the state of affairs of Nigeria nation and Christendom becomes due to the false prophet and their dubious attitude. Fake prophets are described as world intrigues together with their deception practices, they use their prophetic office, authority, rights, and privileges for personal ends and goals.

Unquestionably, it is an undeniable fact that fake prophet is a popular phenomenon in contemporary Nigerian society. These fake prophets/prophetesses were soothsayers, corrupt, greedy, and wicked as portrayed in their nefarious behavior. The prophetic office met to guide, direct, and inform people on things that pertain to God, not to mislead as we have many acts of barbarity due to wrong information from God's representative (Vangemeren, 2002). Therefore, this paper looks at the prophetic voice and nation-building in modern Nigeria with a lesson from II Sam. 12:1-12 to address the major focus that prompts fake prophets to foretell fake prophecies. To explain whether they know that their prophecies cause a lot of cruelty to the nation. To explain what an unbeliever would be thinking or saying about their fake prophecy. To cite a series of fake prophecies on the ground, whether before or after the Church or online program in Nigeria or some other cases. To narrate in detail whether the Church or Government of the nation can control and reduce to bearer minimum the action fake prophets. These and other important points are scrutinized in this paper.

PROPHET, PROPHECY AND PROPHETIC

The messages in both directions are channeled through individuals (prophets) who are recognized by others in the society as qualified to perform the function. It is a divine and social phenomenon operative within a given context with the most suitable mode of communication for human understanding. The three principal actors are YHWH (giver), the prophet (the human mediator), and the human audience (receiver) (Gunda, 2012). The prophet is not called to minister to him/herself, the central interest of the prophets would be the human audience, who should understand, interpret, and act according to the oracle of the deity. Prophecy represents the inspired word (message) of YHWH, coming from YHWH through a channel chosen by YHWH (a prophet) for His people. It is a mediated message from YHWH communicated to His people through human agents. In addition, prophetism may be defined as the understanding of history that accepts meaning only in terms of divine concern, divine purpose, and divine participation (Ikenna, 2021). The common denominator in the three terms is the YHWH, who calls the prophet.

ETYMOLOGY OF THE TERM "PROPHET"

The word prophet connotes four Hebrew designated meanings, such as *ro'eh*, *hozeh*, *'ish ha-'elohim*, and *nabi*. The earliest is *ro'eh* or "*seer*," which goes back to the general term "to see." The *ro'eh*, therefore, is the one, who understands God's ways and plans and is consulted to ascertain God's will in a matter (Anderson, 2022 & Wood, 1979). Samuel is called a *ro'eh* (I Sam. 9:9), and an editorial note explains that the *ro'eh* was later called a "prophet," or *nabi*. This reference itself shows the transition to the term *nabi*. Samuel's role in this particular account is that of a clairvoyant, but Samuel performed also as a priest and participated in Hebrew politics. The term *ro'eh* is used by Zadok, a priest in David's time (II Sam. 15:27), and it is possible that some priests were clairvoyant. The word *ro'eh* contains no hint of ecstatic behavior but suggests that divine

disclosure came through some form of trance (Wenk, 2017). This suggested sign and omen were employed through *ro'eh* as a counterpart of the Babylonian baru.

Moreover, *hozeh* is another term associated with the prophet in Hebrew. It means "seer." It was derived from the root word *hazah*, "to see." (Moore, 2007). It was deeply narrated in II Sam. 24:11 that David was reflected to as *hozeh* through Gad, that he obtained a message from Yahweh, but no authenticated hint was given on how the message came. In the same vein, II Kings 17:13 expatiates *hozeh* as a term that Yahweh used to warn His people. In Amos 7:12, Prophet Amos was referred to as *hozeh* maybe in scoffing. To boot more, the Hebrew word *nabi* is a distinctive word for a prophet with the plural meaning *nebhūim* or *nebhūm* and it was extracted from the Akkadian root *nabu* is not likely found in Hebrew word. It was used as a noun more than 300 times in the Old Testament and it surfaces more than 90 times in the book of Jeremiah (Hilber, 2011). The important word is that its etymology meaning is uprightly uncertain, it may connote "to call," "to proclaim," "to announce." The prophet is the one called by YHWH, the oracles of YHWH, and empowered to speak for YHWH to His people (Ezek.3:4; Jere. 1:7, 17) as a mouthpiece of YHWH. The fourth one *'ish ha-'elohim* means "the man of God" delegated as speaker for God, the holy one or inspired person (Polk, 2000). Moses, David, Samuel, Shemaiah, Elijah, and Elisha were accoladed with this title (I Chron. 23:14; II Chron. 8:14; I Sam. 9:6-10; I Kings 12:22-24; I Kings 17:18-24; II Kings 4:7, 9). Genuine men of God were believed to be inspired by God.

Having said the above, the bewildering content of prophetic nature is to warn, comfort, exhort, teach, and counsel the people of YHWH. The prophet ought to be bound to YHWH and enjoy unique freedom because they are counted as covenant mediator who delivers the word of YHWH to shape the future and reform the present. The ancient prophets are visionary and courageous and warn against impending dangers and doom (Grund et.al, 2002). They are proclaimers, preachers, and ethical teachers, who instruct and call the people of YHWH to repentance through words and actions. They vehemently addressed local, national, and international issues against the future consequences of the present predicament and gave exhortations that provoked spiritual dedication that would ensure divine blessing to the people instead of destruction.

An Exegesis of II Sam. 12:1-12

The II Samuel represents and expatiates breakthroughs in God's plan to liberate the world and Israel through the covenant He made with Abraham and His people (Israel) (Gen. 12:1-3; 15:1-21; 17:1-21; Exod. 19-24). This was deeply elucidated on how God gave David an eternal kingdom (II Sam. 7:8-16), indeed most of them fall short of the glory of God through their unrighteousness, and leads to God's punishment through exile in a foreign land (Ellis, 2006, & Brown et.al, 1995). The Israelites asked for a king, but their kings were plagued with the same fundamental problem that afflicted the people (sin). It is quite unfortunate that what people needed most was not a king to reign over them as a fellow sinner

and lead them to victory over other nations but they needed a king to lead to victory over sin and bring victory over surrounding nations. The Prophet Nathan's parable and King David's repentance narrate what is supposed to be the attitude of today's prophets, how they ought to represent God in speaking the truth, confronting evil doer, liberating soul satanic dunghill of sin, and directing them to the way of the Lord.

In verses 1 to 6 of the book of II Samuel 12, Prophet Nathan narrates a message he brought from the Lord to King David that obliged him to condemn himself, and from verses 7 to 12, he used the application of parable and charge him for sin and pronounced sentence upon him that leads to his repentance and remission for his sin. With this, Nwach affirms that any Christian leader must know God and live under the discipline of the word of God and His Spirit because the personal authenticity of the leader is the greatest strength of any church congregation or organization (2004). Alamu opines that the sadness of unconverted leadership in the church is evident everywhere today (2021). Without hidden truth, such leaders have no real conception of serving others rather they promote themselves and have no thought of being examples of godliness.

Verse 1 of the book of II Samuel chapter 12 started with the word *bo'* means go in, enter of Prophet Nathan to declare the mind of YHWH to King David. It is a synonym with *halak* (go) and an antonym *yasa'* (go out). This verb occurs more than 2,000 times in the Old Testament to portray go, arrive, and enter a house (Henry, 1991). This deeply explains how YHWH frequently comes to his people, just as in the case of thick clouds at Mount Sinai, how He came with ten thousand Host of Heaven to fight for His people (Exod. 19:9; 20:20; Deut. 33:2-5; Hab. 3:3). This also analyze how God's come as a Judge to sinful Israel (Psa. 50:3) in refining fire (Mal. 3:1). In addition, God's do come through a dream as in the case of Abimelech (Gen. 20:3) to restructure and correct; through messenger closely identified with Him or sometimes distinct from Him (Judg. 6:11; 13:6-10) this was in connection with the issue of ark (I Sam. 4:6-7) and in most cases through the word of Prophet (Num. 22:38; I Sam. 2:27; II Sam. 12:1-12) just as the message/parable of Prophet Nathan to King David.

The second Hebrew word to exegesis in the passage is *a rush* (poor) derived from *re'sh* (poverty) (Hank, 1971). This root explains insolvency and occurs more than thirty times in the scripture. It references the condition of lower class people as it was recorded in Deuteronomy 15:11 that the poor will not cease from the land. Aside from that, in Leviticus 23:22 God instructed Israelites not to harvest any farm product that was beside the road, for the poor to get something to eat. In I Samuel 18:23, King David used the word to describe his ingeniousness to marry Michal, the same way as Prophet Nathan used it in his classical parable to King David (I Sam. 12:1-12). It is quite unfortunate that poor people are nothing to write about in today's society, well to do people deny them what ought to be their right and this leads to a series of atrocities, because everybody wants to make it at all costs, forgetting to recognize that we are not met to live the same life. The attitude of King

David to Uriah paved the way for the sword not to depart from his family as a consequence of his behavior. There are repercussions to the way we treat other fellow men, whether positive or negative.

Another Hebrew verb word is *'ashir* (rich or rich man) from the root word *'atar*. Some synonyms attached to this word are *hon* (wealth), *hamon* (riches), *hayil* (property, wealth), *hosen* (treasure), *yitron* (profit), and *yitra'* (savings) (Francis et.al, 1997). From the scripture, riches are said to be the blessing of Yahweh to the righteous (Psa. 112:3; Prov. 10:22; I Sam. 2:7), the reward of humble faith (Prov. 22:4), the gain of wisdom (Prov. 14:24), the reward of valor (I Sam. 17:15), the result of diligent labor (Prov. 10:4), and the proper adornment of Kings (I Kgs. 10:23; II Chr. 9:22). Riches is to have the necessity of life not wants of world, but the needful things, not our greed or wants. It is not about rising in income or having a fat bank account, but it is about general well-being, not coveting another person's property or belonging as King David did to Bathsheba the wife of Uriah. Having said that, it must be noted that riches may lead to self-dependence rather than dependence upon Yahweh (Hos. 12:8), it may also derive from ruse and perfidy (Jere. 5:27), fly away with eagles' wings, cannot redeem a soul and cannot last nor taken away from earth. (Prov. 23:4; Psa. 49:6, 16-17). This is explicit that a good name should be more desirable than anything in life.

The Hebrew word *heq* (bosom, bottom, hollow) is another figurative idea to consider when analyzing intimacy in family matters (Deut. 28:54; Mic. 7:5), tender care or concern of a particular person, such in the case of poor man care for his only sheep (II Sam. 12:3), the widow's care for her sick son (I Kgs. 17:19), and God's carrying for His people by taken them to His bosom (Isa. 40:11) (McCarter, 1986). The bosom like other physical terms (bones, kidneys, and heart) may serve as a forcible, confidential term for the person himself. The scripture expatriates a series of examples for the bosom such as judgment to recompense at the bosom on special intimate (Isa. 65:6), anger and fire lodging in the bosom of fools (Eccl. 7:9; Prov. 6:27), and prayer returning to the bosom of the one who prays (Psa. 35:13). In a general statement, bosom indicates kindness and secrecy, it represents life in individual, and any attempt to withdraw it leads to disaster, just like in the case of King David with Uriah.

Moreover, the Hebrew word *laqah* (take, get, fetch, lay hold of) used thousands of times in the Old Testament has a similar parallel exists together with *ganab* (steal). In the passive stems the usage, "be taken, carried away or be brought" (I Sam. 4:11; Gen. 2:15) suggests that such "taking" is against the will of those taken (Eibfeldt et.al, 1997). The way King David set a trap, killed and took the wife of Uriah (Bathsheba) is absolutely against the wishes of Ahitophel (King David's counselor and a man greatly renowned for his wisdom), who happened to be the father of Eliam and Eliam the father of Bathsheba, that means, Bathsheba is the granddaughter of Ahitophel. (II Sam. 15:12, 11:13, I Chr. 3:5). This leads to the conspiracy of Ahitophel with Absalom to overthrow King David as a King. (II Sam. 15-18). In Jeremiah 23:31 and 29:22, Jeremiah lamentably speaks

against the false prophets who use their tongues as if the Lord had inspired them as a curse formula to seize, take, and occupy what never belonged to them for personal satisfaction as we numerous of it in the present day. They are purely a generation of Balaam.

Furthermore, another Hebrew word to consider is *baza* (to despise, disdain, or hold in contempt). It appears with derivative in over forty times in the Old Testament. Generally speaking, the use of *baza* connotes disobedience to God in terms of despising. The opposite of *baza* is *kabed* "to honor" (I Sam. 2:30), *yare* "to fear" (Prov. 14:2), and *shamar* "to keep" commandments (Prov. 19:16) (Hamilton, 2011). That means David's adultery with Bathsheba is equated with contempt for the Lord (II Sam. 12:10) and His word (v. 19). In addition, Prophet Ezekiel vehemently condemned despise of an oath that is equated with the breaking of covenant (Ezek. 16:59, 17:16, 18). In the book of Proverbs, a person who despises the Lord is devious in his ways. (Prov. 14:2). This protract that, according to the book of Numbers, the person who acts contrary to the community-founded rules must be cut off from it (Num. 15:31) and those who treat the Lord with contempt will themselves be held loathsome by Him (Mal. 1:6-7, 12; 2:9) and will die (Prov. 19:16).

To boot more, the Hebrew word *naka* which portrays kill, slay, beat, hit, strike, and smite is another major word. The root of this word is used more than five hundred times in the scripture. This word deeply narrates that warfare and bloodshed used to occur, sometimes with great frequency, and must not be denied (Rad, 1962, Fohrer, 1986). It was used as a murdering of another man (Exo. 21:12; Josh. 10:26; II Sam. 12:1-12) whether intentionally (II Sam. 2:23) or unintentionally (Deut. 19:4), just as a man killed a lion (I Sam. 17:35) or a lion killed man (I Kgs. 20:36) and King David's killed Uriah. A large place of passages to use this word is in the sense of attack and destroy, such as a group of people (Gen. 32:8), a house (Amos 3:15), and a city (Josh. 10:28). This usage bears on the large numbers said to be "smitten" (*naka*) or fallen (*napal*) or wounded (*halal*) in battle.

Exegetical Finding in II Samuel 12:1-12

It was narrated in the passage that Prophet Nathan was both leader and prophet who could easily deduce the mind of YHWH and expatiate it accordingly. The major important virtues lacking in today's Prophets ministerial assignment are courage, boldness, holiness, and steadfastness. The context of *bo* in the passage which stands as figurative concise that Prophet Nathan was never a pack aside man, his appearance brought rebuke, correction, and admonition. The word *bo* in the passage, therefore, is associated with the promise-fulfillment monogram, the verdict concerning the words of God by Prophet Nathan is that "all have come (*bo*) to pass (Houston, 1993). This word describes him not just as a prophet, but a man without being prejudiced, who purely disseminates the mind of God without sentiment, fear of position, ethnicity, self-centeredness, lover of money, and lack of contentment. It also revealed Prophet Nathan's desire for holiness, truthfulness,

faithfulness, and fear of YHWH individuals as a King who could moderate and give the right counsel to people.

Prophet Nathan's choice of parable in declaring the mind of YHWH in the passage indicates the quality of a leader/prophet who knows how to make use of or select techniques to narrate the mind of YHWH that could be beneficial, protect, guide, and guard him and his audience. In the content of that message, he distinguished between the poor and rich and established the fact that the poor people also are recognized by God and He has a great concern for them, to the extent of making a provision for them. To elucidate more, the parable message showed him as a prophet who patiently received from YHWH and narrated His mind without preconception. Aside from that, the parable portrays an idea of equity, justice, and simplicity that is free from vent and eruct-ate which present-day prophets ought to emulate in declaring their message.

It is also revealed from the passage, squarely verse 11 when the prophet foretold what happened to him due to what he did to Uriah, the husband of Bathsheba. The word *bayit* (out of thine own house) as a pronouncement from the mouth of a prophet analyzed Prophet Nathan as a man with godly wisdom that capable of overseeing the situation of things, most especially during the tumultuous period which also opines that good society requires good people who are prudent in decision making, straightforward, holy, bold to speak the truth at all time with courage and ready to stand to God in all situation to liberate the society and individual houses, at this period that sincerity, obedience, holiness, and truth are no more in existence among prophets. There would not have been ferocious issues in our nation today if leaders/prophets putting in all technical angles ran away from atrocity and left a model lifestyle.

The Fake Prophets/Prophecies and Tempestuous Situation of Nigeria as a Nation.

It is no longer new to say that Nigeria is full of fake, fallacy, and dubious Prophets who profess in their mouth that they are from God but far from Him. The churches/ministries of today are occupied with menacing teaching that add no value to the growth/development of the believers but deviate from the things of the world that ought not to be their primary focus. Before online prophets were very minimal, talk now everybody preferred to watch programs online, maybe because they want to avoid stress, freedom to dress anyhow, doctrinal saga, or payment of offering in the church. The rate at which young men/women are establishing churches today is giving great perturb, even though, some of them were not called by God but because of unbridled unemployment, promised by most of their parents that they need to serve God, founders' lineage/inheritance and ability to speak good English with rightful connection prompt most of them to go beyond limit. From this content, it was discovered that the truth of the Gospel is shrunk every day (Enweren, 1995).

From the view of Agi, the false prophet is the person who gives false and soothing hope to the people. They are people who

falsely claim the gift of prophecy, or divine inspiration, or makes false speaking on behalf of God (1987). The hesitant attribute in the fake prophet is the way they prophesy out of fascination, sumptuous statements to gain people's attention and possibly bankrupt them without rebuking the sin and syndrome of evil behavior. They only fawner deeply into the pit in which the nation has already fallen with their sugar-cotes mouth. Millions of families have fallen victim to prey and are not able to stand on their feet again, some are still jabbering with marks placed on them through this fake prophecy, some families are not together again, and the financial stability of some families is no more, some have committed suicide, while some are living their lives as if they are not existing.

Critical consideration of the Old Testament, the sequence of names was mentioned about fake prophets and their act of barbarity. Prophet Ezekiel analyzes the verdict of God by saying, "My hand will be against the prophets who see false visions and utter lying divination. They will not belong to the council of my people or be listed in the records of Israel, nor will they enter the land of Israel. Then you will know that I am the Sovereign LORD" (Ezek.13:9). They are addressed as a vanity in Jeremiah 10:15. They make people of God err, bite their teeth, and cry (Mic. 3:5). They make people of God fool and speak profane in God house (Jer. 23:11). They are treacherous people, polluted sanctuary and cause violence to the law (Zephaniah 3:4). They are blunder to strong wine (Isa. 28:7). They gave their soul to covetousness and deal falsely (Jer. 6:13). They pray, teach and tell fortunes because of money (Mic. 3:11). They see vain and foolish things and never discover iniquity, but causes banishment (Lamentation 2:14). There punishment will be greater than those that seek them (Ezek. 14:10).

Reflecting on fake/dubious prophets, Ehusani opines that, a good leader is not proud nor does he vaunt himself and his achievements; he rather reveals the person who sent him in humility. Humility is when someone can remove the status and personal gain, from what one does as a leader and begin to look only at what others did to accomplish what one achieved. It is about recognizing others before yourself (2002). This is so because inequality, injustice, and corruption do not enhance spiritual, intellectual, or any kind of human self-development. They simply reduce the latter to the former; and reduce potentiality to material categories along the parameter of defined rationality.

Leadership from any category has been the greatest problem of humankind, and even society at large. It is now bustling that most prophets are self-centered, abandon the right doctrine that ought to safeguard their followers, and establish what pleases them most. Presently, church blather is now means of exploitation, personal enrichment, fulfilling provincial interests, and selfish ends. The ministers of the present contemporary teach people what scripture has never said, they even misinterpret the Bible to suit their purpose and encourage people to pray in a fallacious way. Yerokun opines that this leads to how some church members go to church with strokes of cane, stone, and salt, to mention a few (2024). In support of

this, Dennis laments on role of some prophets today that they have eluded and turned up their followers to another form through mamba and racer fallacy of maggot prayer and worldly teaching (2006).

Prophets and even followers in this nation must be committed to the process of repentance and reconciliation. The high expectations are placed on Ministers of the Gospel. It is quite unfortunate that they are not where they are supposed to be. Things are not moving forward. The faith of people is getting drowned daily. The politics of exclusion and isolation will not get the Gospel and Nigeria anywhere. It is enough to use religion as a yardstick of corruption, manipulation, segregation, and oppression. Religious leaders should deprive themselves of amazing wealth in dubious ways and preach fallacy or engage in heresies conduct as this might easily prompt many youths to run after wealthy living at all costs to the extent of joining Yahoo plus or indulging in ritual means. The disparity and gap between members and ministers of the Gospel is becoming wider daily. Aside from that, judicial inadequacies, inefficiency on the part of the Prophets, degrading treatment, economic downturn or knock-on, brutality and other dehumanizing peculiar challenges are on the increase. This calls for urgent attention.

CONCLUSION

In this paper, we have examined the prophetic voice and nation-building in modern Nigeria with lessons from II Samuel 12:1-12. The study vividly considers how Prophet Nathan boldly and courageously declared the mind of Yahweh to King David after dubiously coveting, killing, and taking the wife of Uriah (Bashebeth), one of his army. This greatly goes in line with the present nature of nowadays Prophets, who deny people their right to move closer to God, misuse the Grace of God upon their heads, manipulate people, preach heresy, divert people's property to themselves, separate many families, sleeping with an innocent soul that they ought to direct to the Lord, turning religion to the object of ridicule in the society. The reasons for this failure from the side of fake Prophets go beyond any denomination or one religion setting because Nigeria happens to be one of the nations that centers on multiplicity religions with a series of denominations, meanwhile, these challenges can be linked with covetousness, ingenuity to the calling, unfaithfulness, insincerity to the Gospel, lack of knowledge or adequate education, moral laxity from an individual and the breaking down of scriptural structure through persevere disobedience to ministerial ethics.

The result of the effects of fake Prophets together with their fake lives is on individuals, religions, and society. As long as fake prophets are after amassing wealth dubiously, things will be going outside down, the Gospel will be trampled upon, and the benefit of individuals as adherents of Christianity will be difficult to maximize. We must seek to change all of the Prophetic structures if we are to deal with fake Prophets effectively. This will be achieved if adherents of Christianity who profess Jesus as their Lord grow up in the Lord and liberate themselves from being manipulated by anybody. This means

that they will be familiar with what scripture and renounce anything contrary to the scripture from any Prophet. Fake Prophets and their corrupting/dubious behavior can be corrected and put to order if we all strive to fight against it. Enough of mere talk, but we must also seek to do something about it.

RECOMMENDATIONS

Based on the study, the following recommendations are needed. Biblical teaching and preaching in sermons, follow-ups, and study materials should be put in place by the genuine minister of God to correct this ambiguous character. Highlighting this biblical teaching helps members understand human nature, the gift of Spirit, and talents from a biblical point of view and also helps to overcome fake Prophets. Churches should also establish a spiritual program that will prevent people from watching an online program or going to the mountain where most of these fake prophets reside. Besides, making intentional efforts to promote honest conversations and share personal stories can reduce the act of fake Prophets and increase understanding.

Religious communities need to go beyond ideas and offer practical help to those affected by fake Prophets. This can include giving shelter, providing counseling, or offering legal aid when necessary. Churches should work with other Christian groups, faith communities, and civil organizations. They can build joint efforts to promote peace, and social harmony and elevate the Christian body. Finally, the study recommends that Christian groups and leaders should organize and participate in national discussions about Christian doctrine and ethics of the ministerial assignment to assist the upcoming generation. Establishing and supporting this will eventually give spiritual and moral education, challenge the tension of fake Prophets, and promote justice grounded in biblical teaching.

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