

Jonathan Cahn Reveals the Ancient Dark Forces Behind Today's Shocking '6-7' Trend

As the world continues to pray for the Christian persecution ongoing in Nigeria, there is a deeper question here at play: What spiritual forces are at work trying to shut down the work of the gospel in that nation? Not only that—could those same dark forces already be manifesting here in America, where millions of children have begun chanting two numbers: 6–7?

Disturbingly, the same pagan entities celebrated in Nigeria have now seeped into American culture. Children across the nation are repeatedly chanting “6–7,” echoing a song with a dark spiritual undercurrent created by artist Skrilla, who openly venerates these very gods of Santería and Yoruba.

Prophetic voice Jonathan Cahn described these sinister spiritual forces during a ministry trip to Nigeria in his best-selling book, *The Avatar*. What he recounts below is a shocking wake-up call for all those who are sensitive to the spiritual realm.

Land of the Yoruba

When I set out for Africa, I didn't realize the connection between where I was going and where I had been. Santería, voodoo, and candomblé all had their roots in Africa, more specifically, in West Africa, and still more specifically, in Nigeria, in the land of the Yoruba. I had been invited to minister in West Africa, more specifically, in Nigeria, in the land of the Yoruba. In every case, I had simply gone to where I was invited to go. But it was as if an unseen hand was arranging each journey and guiding every footstep.

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The journey and its mystery would be still more specific. The mystery of the gods centered on the Nigerian state called Oyo. The pastor who invited me to come happened to live in Ibadan, in the Nigerian state of Oyo.

According to Yoruban mythology, the god Chango, or Shango, ruled as king from Oyo. And the temple of Chango was housed in the city of Ibadan. Without having any idea, I had been brought to the town of Chango and to the matrix from which the gods of Santeria, voodoo, and candomblé had sprung.

Oshun, Chango, Obatala, Ogun, Yemayá, and the other gods of Santeria had come from the pantheon of the Yoruban gods. The pantheon had a guardian, the supreme leader of Yoruban worship, the keeper of the gods. He was called the Ooni of Ife. It was a royal title. The Ooni was king and priest of the Yoruba religion, the latest to sit on a hallowed throne that stretched back for ages.

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According to the mythology of that throne, its first occupants were some of the most prominent of the Yoruban pantheon. The Ooni reigned on the throne of the gods. He was their representative on earth. He was their avatar, an avatar of avatars. Indeed, he was reckoned as an orisha himself, a spirit deity, a god in flesh and blood. He was so highly esteemed that Nigerian leaders, chiefs, princes, tribal kings and other government officials would bow down in his presence. He bore the title Oluaye, which can be translated as "Lord of

the Earth” or “Master of the World.”

The Gathering

The day after I spoke, an event would take place that would reverberate throughout the Yoruban world and make headlines throughout Nigeria. It would take place on that same stage during a sacred gathering of prayer and repentance on behalf of the nation. Nigerian leaders, governors, senators, civil leaders, administrative leaders, spiritual leaders, tribal leaders and even the president’s representative converged on Ibadan. One by one, they ascended the stage and led the people in prayer, in the confession of sin, and in declarations of repentance.

It was while one of Nigeria’s political leaders was speaking from the podium that a commotion broke out to the side of the audience. It was the Ooni of Ife. A hush came over the audience. The Ooni began to speak.

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“I will first purge myself,” he said. “I want to make myself pure.” The Ooni then told the gathering and the nation that from that moment on he would be known by a new title, Alayeluwa Oba Okunade Sijuade, Olubuse II. For Nigerians who heard those words as he uttered them, and for those who would later hear or read of them, the announcement was stunning. The Ooni of Ife was removing his title of Oluaye. He was no longer to be called or seen as a god who presided over all. He was no longer to be spoken of as “Master of the World.”

The Ooni went further. “There is no other god,” he told the people, “but the divine God, the King of all kings.”

After ages of presiding over the gods as “Lord of the Earth,” the Ooni of Ife had renounced his title and his godhood. Before the nation, he had borne witness that only God was God.

The act sent shock waves through the Yoruban world. The avatar had renounced his godhood.

To read more from Jonathan Cahn's book, [The Avatar](#), visit .

Prepared by Charisma Media Staff.