

**CHRISTIAN SERVICE UNIVERSITY COLLEGE
FACULTY OF HUMANITIES**

**THE CONTEMPORARY PROPHETIC MINISTRY AND EFFECTS ON THE
CHRISTIAN COMMUNITY IN ASHANTI: A STUDY ON PROPHET
EBENEZER ADARKWA YIADOM**

**PROJECT WORK
(LONG ESSAY)**

MICHAEL TONY OWUSU

DEPARTMENT OF THEOLOGY

JUNE, 2019

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BY

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**A LONG ESSAY SUBMITTED TO CHRISTIAN SERVICE UNIVERSITY
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WITH ADMINISTRATION**

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DECLARATION

I, Michael Tony Owusu, do hereby declare that this project work report is the result of my own original research except for sections of which references have been duly made and to the best of my knowledge no part of it has been presented to this University College or any other institution for the award of a degree.

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DEDICATION

May the Name of the Lord Almighty be glorified, for it is He who gave me hope and brought me back to the classroom. I didn't dream I could reach a secondary school level, let alone the Univeresity.

I can't stop mentioning the bone of my bone. Mrs. Ruth Owusu, for backing me in every step I take. Also to my daughters Gifty Owusu Serwaa and Rodelah Bima Owusu. God bless you I love you.

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I also appreciate the efforts and generosity of my lecturers especially of the Theology Department, for nurturing and training me throughout my four years in the University College. My special thanks goes to my uncle, Rev. Tony Goldwyn Amoakohene for his support in my educational carrier. The following also need commendations for affecting my life and contributing in one way or the other. They include Rev. Benedict Opong Kwarteng, Rev. F.R. Bonsu, Mr. James Kojo Afful and his wife Mrs. Lucy Bima Afful, who also happen to be my in-laws. Lastly, I say big thank you to my church, Abundant Grace Chapel Assemblies of God, Daban, Kumasi. May the blessings of the Lord be upon you all.

LIST OF ABBREVIATIONS

ATR	African Traditional Religion
AICs	African Indigenous Churches

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CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background to the Study

It is said that the contemporary prophetic ministry in Ghana started in Ashanti Region, Kumasi precisely and affected the other parts of the country.¹ Contemporary prophetic ministry as described by Omenyo and Atiemo said it is a neo-prophetism, which implies it is another form of Pentecostal Christianity whose style of prophetic ministrations and emphasis although Pentecostal, however, it differs from the main line Pentecostal Movements.²

The contemporary prophetic ministry has massively and significantly influenced the society in many diverse ways of life whether negatively or positively. The prophetic ministry in its sense is not an issue but its discharge. The fact that the prophetic ministry is a divine appointment does not also restrict us from judging the ministers and the content of their delivery. My concern in this exercise goes a long way to echo on what scripture projects that many are not called into the ministry, presupposes that practically many people have labeled themselves as prophets, yet they are not. They prophesy by instinct, and they prophesy with the motive of mere gains, whereas others are genuinely called, still others lack the knowledge regarding this ministry. No doubt the scripture says my people perish for lack of knowledge, and as Dr. Mensah

1A. O. Atiemo, *The Rise of Charismatic Movements in the Mainline Churches in Ghana* (Accra: Asempra Pub., 1993), 59.

2C.N. Omenyo, *Pentecost outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana* (Zoetermeer: Boekencentrum, 2002), 43.

Otabil will say, and I quote, “what you don’t know, you cannot do”, hence, in effect, the giver (the prophet), and the receiver (the church) are all blind, though sometimes the prophet may be conscious of his deception yet in the case of the one receiving, he or she might be ignorant? This has well challenged the researcher to embark on this crucial exercise to put an awareness creation on this, in order that the society would be eye-open, since it is of a fact that a greater percentage of the society is in psychological and spiritual captivity as a result of the contemporary prophetic ministry.

One of the heroes who has championed the course of prophetic ministry in the country is Prophet Salifo Amoako, a contemporary prophet whose ministry began precisely in Kumasi. Salifo Amoako was a mentee of the late Prophet Amoako whose prophetic and evangelistic ministry affected the length and breadth of the country. Prophet Salifo Amoako was born in the year 1966 and raised in Kumasi. Salifo’s background is Muslim and due to poverty which disabled him from schooling during his infancy, he was not able to survive in his quest for his basic education at the maturity stage because of periodic embarrassment from his colleagues. He therefore had to abandon school and embarked on the mission of streetism which undeniably introduced him to vices such as robbery, smoking, drinking and all such ungodly activities. Salifo Amoako had an encounter with Christ and got converted in the local Assemblies of God church located at Bantama, a suburb of Kumasi, but he could not stay in the church any longer due to the English dialect which took dominance in their worship service that also made him uncomfortable to associate with the church. Eventually, he joined the Resurrection Power Evangelistic Ministry at Santasi which he saw he could flow with them in the Twi language he had hoped for. Once he joined the church, he became committed to every single of the church’s activities and as well committed to

the leader of the church. It was due to that his unmeasurable commitment that made him become a mentee to the late Prophet Amoako and thus attaching the name “Amoako” to his original name.³ Prophet Salifo Amoako’s worldwide prophetic ministry is of no doubt that he confirmed having had a dream and in the dream his mentor, Prophet Amoako had laid hand on him and praying. Shortly after the prophet died, God spoke to him and reaffirmed that he would have a worldwide ministry, so that was how his prophetic ministry began.⁴ Prophet Amoako is actually into Angelic wave’s ministry. By this I intend to echo that the prophet emphasizes more on angels, since he has strong beliefs in angels on the grounds that the divine angelic ministry has not been blot out by God, sine He would use angels to accomplish His cause in the end times. Through the influence of Prophet Salifo Amoako’s prophetic ministry after the death of his mentor, he established a church called “Alive Chapel International” which is found in many places of Ghana and in the outskirts of the country.

However, my research work is basically centered on the prophet Ebenezer Adarkwa Yiadom who has consistently proven himself in light of the prophetic ministry in contemporary times without doubt. This study is designed to make a critical comparison between the prophetic ministry of Prophet Ebenezer Adarkwa Yiadom and the Old and New Testament prophets in order to correct the practice of Faith in Biblical standards. The comparison between the ministry of Prophet Ebenezer Adarkwa Yiadom and that of the prophets of the Old and New Testament has become necessary because, in Christianity when it comes to matters of faith and practice, the

3P. Gifford, *Ghana’s New Christianity: Pentecostalism in Globalizing African Economy* (Bloomington and Indiana Univ. Press, 2004), 91.

4Atiemo, *The Rise of Charismatic Movements in the Mainline Churches in Ghana*, 61.

Bible is the standard, even though some practices in the Bible can be contextualized “to make the word of God speak relevantly to African realities”.

1.2 Statement of Problem

There has been a lot of confronting and challenging questions on the issue of propheticism in these contemporary times, where the banner of Pentecostalism and propheticism is highly lifted. The contemporary prophetic ministry is presumed to have caused confusion in light of the credibility of the word of God in the so-called ‘thus says the Lord’, within the Christian society. The issue of who is a prophet, and the genuineness of the prophetic word being delivered in connection to the biblical standards of prophecy is also challenging. The contemporary prophetic ministry has thus presumably affected most Christians and non-Christians in diverse ways within the context of Ashanti Region to be précised. The researcher is very optimistic that at the close of his write-up, a spectacular assessment would be made so that all odds within the confines of the prophetic waves would be corrected so that in the end round the prophetic ministry would be seen in a different light so as to be useful to the church and the society at large.

1.3 Research Questions

This useful study makes provisional answers to the following five relevant questions.

1. What is the role of the Prophet in the Old Testament and New Testament era?
2. Why is the prophetic ministry dominating and having more influence on the society?

3. What systems can be instituted to control the irregularities of the prophetic ministry in the society in our contemporary time?

1.4 Aim and Objectives of the Study

The purpose of this literature work is:

- i. To find out why the prophetic ministry is dominating and having more influence on the society.
- ii. To relate the role of the prophets in the Old Testament and New Testament era.
- iii. To suggest systems that can be instituted to control the irregularities in the prophetic ministry in the society in our contemporary times.

1.5 Scope and Focus of the Study

This study encompasses a comprehensive assessment of Biblical Prophecy and contemporary prophetic ministry in the neo-prophetic ministries within the confines of Ashanti Region.

The researcher would focus on the “Prophetic word” of the prophets which is literally stated, “thus says the Lord”, its validity in relation to the Biblical Prophets and standard. And the focus shall also be fixed on the prophetic directives, “akwankyer[” (in Asante Twi language) vis-avis how it was proficient by both the Old and New Testament Prophets.

1.6 Research Methodology

The study used participant observation and questionnaire method. According to Gold, he said in the act of participant observation field work, the persons observed are not to know the observer but rather interacts with them in the areas of their life which are of interest to him, as naturally as possible.⁵ In addition to these facts, Rubbin and Babbie are with the view that field Researchers need not always participate in what they are studying, though in their studies they directly study it in the scene of the action.⁶

1.6.1 *Methods of Data Collection*

The approaches used in order to reach the aim of this research work are the qualitative and quantitative approach, which is literally the mixed method approach. Qualitative approach deals with the system where interviews are used to collect data, whereas the quantitative method is the system of using questionnaires to collect data. The researcher used these techniques as a steer to collect the necessary information as may be needed for this work.

1.6.2 *Sample/Sampling Procedure or Technique*

Adams defined sample as “an aggregate of elements or units that is studied in order to make reference to the whole, by examining only a part.”⁷ A sample would therefore be employed to mean that the sample is a representative of the total population. Thus, within the context of the sampling procedure, simple random sampling, systematic sampling and Accidental/Convenience sampling would be used.

1.6.3 *Data Analysis*

5R.L. Gold, “Roles in Sociological Field Observation”. In George J. McCall and J.L Simmons (eds), *Issues in Participant Observation*. Reading, MA: Addison-Wesley, (1969): 18.

6A. Rubin, and B. Earl, *Research Methods for Social Work*. 2nd ed. (Pacific Grove, California: Brooks/Cole Publishing Company, 1993), 363-364.

7 F.P. Adams, *Fundamental Research Statistics for the Behavioural Science* 2nd Edition (New York: Holt Rinehart and Winteson, 2006), 84.

The researcher has personally watched the Prophet on Metro TV and has also listened to him on Mercury FM on several occasions. A direct member of my church who used to be a former church member of Prophet Adarkwa Yiadom and served in the area of church usher was consulted as well and sought for more information. Hence, the researcher, for the purpose of data analysis, questionnaires and other data were coded and the outcome presented reasonably.

A Nigerian Biblical scholar, Justin Ukpon, inculturation hermeneutics, “designates an approach to biblical (theological) interpretation which seeks to make the African context the subject of interpretation.”⁸ As a result, the study took consideration in the context of the Bible, Ministry, African worldview, cultural and life of the people.

1.7 Literature Review

This extract of the researcher’s work covers the epitome of some of the accessible literature. Some scholars were reviewed by the researcher and found from them that a lot of work and findings have been done in the area of prophetism and contemporary prophetic ministry within Ghana and precisely the constraint of Ashanti Region. However, the researcher intends to dig into the relevant aspect of the “influence” it poses on the society which the previous researchers did not consciously factored into their work. Leon J. Wood, “The prophets of Israel”, mentioned that the function of the prophet consisted basically of two responsibilities: to receive revelations from God and to declare God’s message to the people. If that is the case, then prophetism is not any new thing in our contemporary world. This puffs me as was stated by John Walwood, “The prophecy hand book”, he said, scriptural prophecy, properly interpreted, provides a guideline for establishing the value of human and the things

⁸Justin S. Ukpong, “Reading the Bible with African Eyes” *Journal of Theology for South Africa* (1995): 5.

that pertain to life. This suggests that prophecy in essence has influence and there by adds value to lives.

1.8 Significance of the Study

Using the Prophet, Ebenezer Opambour Adarkwa Yiadom as a case study and looking at the height at which the prophetic ministry is rising in Ashanti Region, this study is aimed at bringing on board the intellectual and biblical awareness to conscientise the society in relation to the contemporary prophetic ministry and setting a yardstick within which the prophetic ministry can be measured. The researcher therefore hopes to bring to the knowledge of the whole society the genuineness of the prophetic ministry although there are fakes. Also to be able to identify the real prophets and the fake ones. This would motivate the genuine churches on the other hand to enhance their teachings and educate their members on the subject of prophetic ministry, so as to guide members who are into that ministry or gift, and for the security of the entire church.

1.9 Structure of the Work

This project work is divided into five (5) major chapters. Chapter one deals with general introduction and the issue at on boar, background to the research, statement of problem, research questions, aim and objectives of the study, research methodology, literature review that factors in books, journals, magazines and other scholarly works that are found relevant to this research both published and unpublished.

Chapter two works on the historical background, and context of the study. It involves the basic life of the prophet under study, his ministerial calling, the commencement of his church, the belief and vision of the church, the hierarchy of the church, and church

programs and services. The study as well brings to attention, the history of prophetism in Africa and for that matter Ghana.

Chapter three also treats the biblical prophetism in relation to the prophet under study, The Old Testament Prophetism, The New Testament Prophetism, The Nature of The Prophetic Ministry of the Prophet under study: His Mode of Prophecy Delivery, method of miracles and healing, witchcraft and exorcism, and almighty *akwankyer* (direction). Chapter four takes a view on interpretation and analysis of findings or data collected. Its sub-divisions are the prophetic ministry and spiritual warfare, the prophetic ministry and miracles, merchandising of the prophetic ministry, prophecy and church growth, Prophetism and African Traditional Religion, Prophetism and Church crash and disunity. Chapter five consists of the summary of the study, the general conclusions and recommendations.

1.10 Definition of Terms

This work uses terminologies that the researcher deems it relevant to the contemporary Christian prophetism movement. **Prophet** According to the uniform teaching of the Bible, the prophet is a speaker of or for God. His words are not the production of his own spirit, but come from a higher source. He is also at the same time a seer, who sees things that do not lie in the domain of natural sight, or who hears things which human ears do not ordinarily receive.

Prophecy in itself means “to speak forth”, and involves two kinds of utterances; namely, a message for the people of the day in which the prophet lived, and predictions of future events for the comfort, warning and guidance of God’s people. Prophecy in its nature as well as a component of the gift of wisdom and the gift of knowledge under the influence of the Holy Spirit. However, prophecy also includes

poetic substances as hymns, psalms and divine utterances in songs that may have some content of revelation. The Merriam Webster dictionary defines prophecy as an inspired utterance of a prophet: the function or vocation of a prophet; the inspired declaration of divine will and purpose.

Prophetism is a religious phenomenon that concerns an individual who is supernaturally endowed with superfluous sensory capabilities that enables that fellow to function or perform supernaturally. It involves a spiritual enablement that leads to spiritual insight of spiritual matters. In prophetism, the equipped individual is more sensitive to the operations, will, intentions and directions of the possessed supernatural power. In biblical perspective, prophetism denotes God's activeness in history, thus showing His concern, purpose, and contribution in human affairs. This contemporary prophetism seeks to speak to situations now rather than in some eschatological future. It has its focus on the material and physical concern of its clients or seekers. God's activeness in history, according to Ghanaian prophetism, is achieved through the meditation of a 'man or woman' of God who happens to be a divine spokesperson who discloses mind on clients' problems and concern and as well offer therapeutic solutions to them.

Neo-prophetism this is actually a prophetic movement in the Christian society though, it is quite different from the Pentecostal movement. This movement constitutes a new manifestation of prophetism in contemporary African Christianity. Its belief and practices are grounded in an African worldview while combining practices of the older African Independent Churches (AICs), the classical Pentecostal churches and the Neo-Pentecostal and Charismatic Churches.

ATR (African Traditional religion),

AICs (African Independent Churches)

Akwankyer[- this is an Asanti twi dialect which simply means “directions”, which the so-called prophets give to instruct clients as a supposed message from God that explains and prescribes solution to their problems. It is mostly done publicly during ‘ministration’ session or on other note, done privately on a one-on-one meeting with the prophet.

CHAPTER TWO

HISTORICAL BACKGROUND AND CONTEXT OF THE STUDY

2.1 Introduction

In this chapter, the researcher is throwing more light on the main character of this study, Rev Ebenezer Opambour Adarkwa Yiadom, in order to bring out his personality and ministry life.

2.2 Basic Life of the Founder

Rev Ebenezer Opambour Adarkwa Yiadom is a native of Juaso Pramso of Asante-Akyem in the Ashanti Region.⁹ He was born in the year 1960s by the late Opanin Kwame Adarkwa Yiadom but lived with a relative at Alabar, a Moslem community in Kumasi, of Ashanti Region. He had his elementary school at St. Peters at Kwadaso and furthered on to Kumasi Technical Institute (KTI) after completion. In the early days of Rev Opambour, he was noted to have heard an angelic voice and that made him popularly known. He is married to Mrs. Mavis Adarkwa Yiadom and they have five children.

2.3 Ministerial Calling

Rev Opambour as a child, was raised in a Christian home, in the Methodist church for that matter, and he was a very dedicated member notwithstanding his then poor living and the non-Christian environment he found himself. His ministry sprouted at the age

⁹ Jonathan E. T. Kuwornu-Adjaottor, Contemporary Prophetism in Kumasi: A Socio-Cultural and Theological Assessment. An Unpublished article submitted to the Dept of Religious Studies – Faculty of Social Science of Kwame Nkrumah University of Science and Technology (KNUST).

of thirteen (13) when he had a dream and suddenly an unknown person spoke to him to pray over an oil by lifting it up into the sky. The same voice assured him that whatever he touches would be sanctified and be blessed, hence, that is the genesis of his prophetic ministry. He kept his loyalty to the Methodist church, his mother church, for a time and ministered to several members who realized his gifting and patronized it. However, the principles and policies of the Methodist church did not favor him to be comfortable, so, he had a grudge with the local society leaders and that challenged him to quit from the church.

2.4 The Commencement of the Church

Opambour's church started in the year 1990 as a mere prayer fellowship with his own peers at the Dichemso government school Block B, in Kumasi, within the Ashanti Region of Ghana. The fellowship grew larger and larger almost every day because those who came to experience the miracles and the dynamic gifts of the prophet went and witnessed them to friends and colleagues who as a result followed suit to witness it too. At a point, Prophet Ebenezer had to move the fellowship to Krofrom, and it followed like that from Krofrom to Abrepo junction to South Suntreso as was influenced by the population growth. At last, the massive growth and challenges from the communicants forced the prophet to go and acquire a land at Ahenema Kokoben where he named there "The Island City". The church currently has over ten thousand membership. In terms of branches, it is recorded that that the church has no branch or branches anywhere as at now. Attempt was made to establish a branch in Accra but the effort yielded to nothing.

2.5 Beliefs and Vision of the Church

Ebenezer Miracle and Worship Center is not so strict in a particular belief or beliefs.

- i. The church believes in the trinity: God, Jesus Christ and the Holy Spirit.
- ii. The church again believes in the birth, the death, resurrection and the second coming of Christ.
- iii. They believe in the baptism in water, by immersion and baptism of the Holy Spirit.
- iv. They have a strong belief also in the use of anointing oil, which in many instances the prophet himself gives to the members on commercial basis
- v. The well water (abura mu nsuo) which the prophet gives to them for spiritual purposes is also considered sacred by the members and they give reverence to it.

Aside these beliefs mentioned, the church also has belief in any direction (akwankyer[]) from the prophet. There has been a new divine direction from the prophet which is the egg direction, known as “patakoagye akoab]wobo”, which implies that God has taken the fight in your stead as His personal and fighting for you.

2.6 The Hierarchy of the Church

The prophet Ebenezer Adarkwa Yiadom is the founder and leader of the church as it stands now. He has pastors under him, some of which are under probationer apprenticeship and the others having been accepted and ordained by the prophet. Those are the ones who mostly are closer to the prophet and even stand head-to-head with him on the pulpit. The hierarchy of the associate pastors is measured by the length of years one has followed and served the prophet.

2.7 Church Programs and Services

The programs of activities are structured in such a way that every day of the week has a special activity in the church. The Monday starts with a watch night service and continues with the next day, Tuesday, for counseling which takes effect from 6am to 2pm. Wednesday is designated for a special miracle services. Friday is also for a special deliverance service where the prophet handles “abayis[m]” (witchcraft and demon possessions). The Saturdays and Thursdays are actually free days, unless there is a special called program by the prophet that tarries through the whole week.

Sunday is a special day with a specially designed program for the church and the prophet as well. The church service begins by a procession of the Prophet and his wife in addition with the associate pastors and their wives too, led by the choir unto the pulpit. An opening prayer which is mostly done by one of the associates is then started for some minutes and followed by a hot praises and worship, after which special song ministrations done by the various choirs and soloists. After it all, the prophet himself mounts to the pulpit with claps and hailing and appellations by the church. With his melodic voice, the prophet begins his ministration by some self-composed songs and step into the congregation as he starts to prophecy to people at a random calling. His prophecies encompass revelations of the past, present and that of the future.

2.8 History of Neo Prophetic Movement in Ghana

The Church of the Twelve Apostles is in all probability the first indigenous church in Ghana. At times it is designated as “The Church of Williams Harris and his Twelve Apostles.¹⁰ However, in the Western Province of Ghana, where the church was birthed, it is better known as “The Church of Nackabah”. The church was introduced

¹⁰ Hans Werner Debrunner, *A History of Christianity in Ghana* (Accra: Waterville, 1967), 273.

in Ghana by Prophet William Wade Harris, who happened to be a Liberian on his visit to Axim in the 1950s. It was rightly started by two of his early converts: Grace Tani and John Nackabar. Grace Tani who was the wife of Harris ensued into charismatic and thus was the stirring figure of the church who actually catered for the needs of the members through divination and healing. Nackabar however, was responsible for the administrative work. John Hackman became the Bishop of the church after the death of Nackabar. The church has widespread in the country with distinctive religious practices outside any foreign practice.

It is evidenced that the Ghanaian religious quest for meaning in life gave rise to the Spirit movement eventually succeeding into the emergence of the AICs. These churches were practically founded by native Africans who claimed to have a personal experience with the Holy Spirit and as a result went round preaching the gospel Christ, accompanied with healings and miracles.

Propheticism has often developed into various stages in the Ghanaian Pentecostalism and Prophetic history.

2.9 Conclusion

In this chapter I have made an attempt to systematically bring out the origin of Prophet Yiadom and his questionable ministry. The history of the neo-prophetic movement in Ghana was factored in here to withhold the fact that the contemporary prophetic movement in Ghana is not a new emergence. Though the resultant churches from the activities of some of these prophets are now becoming peripheral in the Ghana's Christianity.

CHAPTER THREE

PRESENTATION OF FINDINGS OR DATA COLLECTED

3.1 Introduction

The preceding chapter puts an attention on the historical facts of the Prophet in study, his basic life, calling, his establishment and dynamic approach to the prophetic ministry. This chapter thus seeks to bring out the basis of the prophetism from the Biblical perspective. It would as a result consider the Old Testament Prophetism, the New Testament Prophetism and eventually the prophetic ministry of the Prophet Adarkwah Yiadom.

3.2 Biblical Prophetism in Relation to the Prophetic Ministry of Prophet

Adarkwa Yiadom

3.2.1 *The Old Testament Prophetism*

There are three terms which are especially important for designating prophets. The most important is *nabhi'*, which is regularly translated “prophet”, asserted by Wood.¹¹ This is used almost three hundred times in the Old Testament alone. The remaining two are less used. They are both translated “seer”. The first one is *ro'eh* which is emanated from the verb *ra'ah*, “to see”, and the latter, *hozeh*, is rooted from the *hazah*, which means, “to see”. In some cases, the term *'ish elohim* “man of God” is used. Its significance is very obvious; it simply refers to the prophet as the one who has been chosen and sent by God. Some scholars believe that *nabhi*, is from an Arabic root *naba'a* which means to proclaim or announce. The Hebrew derivative would

11 Leon J. Wood, *The Prophets of Israel* (Grand Rapids, Michigan: Baker Book House, 1979), 34.

therefore mean spokesman or speaker. Other scholars believe the noun form comes from the Hebrew nabha' (to flow, boil up, or bubble forth). The prophet would therefore be one whose mouth poured forth words.

The task of the people designated by these terms is presented in the Old Testament as basically of two parts. The one is that of receiving a message from God through revelation and the other of speaking forth that message to people. Notwithstanding that, not all of the prophets are marked with the former but are with latter. It is notable that many of the prophets conveyed messages which they learned from other prophets or composed from the need of the day as they were inspired by God. However, a number of the prophets did receive their message directly from God by supernatural revelation. One another important thing that I want to bring to notice is that in the era of Israel and Judah, there were two types of prophets. There was the kind who were known as “king pleasers prophet”, and the “traditional prophets”. The king-pleasers were prophets who made the prophetism basically their professional work. As their name implied, they always wanted to please the kings of their time than God, in their discharge of duties. On the other hand, the traditional prophets were fearless men, those who were willing to stand for the word they believed God had given them. They were committed men, men who were ready to do what God wanted them to do no matter the task or danger associated with it. Those who defected from thus group came to be professionals in the sense of king-pleasers.

To many people, prophecy is synonymous with predictions.¹² Prophecy does involve predictions, but prediction is not the central feature. The prophets were inspired teachers whose messages were directed towards their contemporaries. Prophets taught

¹² Weldon E. Viertel, *The Early Prophets of Israel, Old Testament Studies* (El Paso, Texas: Pilbert Publications, 1977), 12.

the people the will of Yahweh for their daily lives and predicted judgment if they refused to obey. They were guided by the spirit to give an inspired interpretation of Israel's history. The prophets predicted better days ahead for those in distress, if they repented, and destruction for those who continued in sin.

3.3.2 *New Testament Prophetism*

In the New Testament perspective, the word prophet comes from the Greek word *prophetes*, which means “to speak before” or “to speak for.”¹³ Thus it refers to one who speaks for God or Christ. Interestingly, prophets were also called “pneumatics” (*pneumatikos*), which also means “spiritual ones” (1 Cor. 14:37). Similarly, the following two New Testament terms, *propheteia* and *propheteuo*, signify speaking under the extraordinary influence of the Holy Ghost. This is demonstrated by the prophecy of a famine by Agabus, (Acts 11:27) and the prediction of the suffering of Paul (Acts 21:10).

According to John Piper, his view on the New Testament prophecy is that it is a regulated message or report in human words usually made to the believers who have assembled, based on spontaneous, personal revelation from the Holy Spirit for the purposes of edification, encouragement, consolation, conviction or guidance but not necessarily free from a mixture of human error, and thus needing supervision on the basis of the apostolic (Biblical) teaching and mature spiritual wisdom.¹⁴ Prophecy in the New Testament therefore is still valid and useful for the church today. It is spirit-prompted, spirit-sustained and an utterance that is rooted in a true revelation.

¹³ Holman, *Illustrated Bible Dictionary* (Nashville, Tennessee: Holman Bible Publishers, 2003), 1335-7.

¹⁴ John Piper, *The New Testament Gift of Prophecy: Definition, Thesis and Suggestion*, <https://www.desiringgod.org>. Published March 26, 1990. Viewed 11 March 2019.

The subject in 1 Corinthians 12, gives a broader knowledge that the gift of prophecy is not something new in the New Testament, but the gift of prophecy has been exercised throughout the entirety of biblical history.¹⁵ Chuck Smith also gives another side of prophecy as men speaking forth the word of God through the anointing of the Holy Spirit. Peter clarified in 2 Peter 1:21 that prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. Hence, prophecy is something that has been a part of God's ministry to his people. Some men and women specifically have been anointed by the Holy Spirit to speak forth or predict God's word to God's people.

Paul, when addressing the Corinthian church on the issue of prophecy said in 1 Corinthians 14:3, and I quote from the KJV "But he that prophesieth unto men to edification, and exhortation, and comfort." In Paul's reference to the gift of prophecy, he contrasted to the gift of tongues which he emphasized that the latter is addressed to God whilst the former is addressed to men. Thus God speaks unto men and His church through the prophecy for 'edification'. In essence, prophecy edifies men to be built up in scriptural sense, to enhance one's walk and relationship with Christ.

The New Testament again projects the prophecy as for 'exhortation'. There are a lot of things that we know we believe, but we are passive in our reactions to them, however, Christians become awakened and start to live in actions as a result of being exhorted through prophetic orientation.

The ministry of prophecy has never been archaic in the New Testament era as seemed to some people. In Acts 13:1 we read that there were certain prophetess in the church at Antioch. In Ephesians 4, it is mentioned that there were apostles, there were

¹⁵Chuck Smith, The Gift of Prophecy, cited 18 March 2019.
http://www.blueletterbible.org/com/smith_chuck/HolySpirit/hs_18.cfm.

evangelists, there were prophets, and there were pastor/teachers. In the New Testament era prophets function primarily in the worship of the church (13:2) where they gave predictions, announced judgments, acted symbolically and received visions. The NT prophets basically used the phrases such as “The lord says” or “The Holy Spirit says” as introductory formulas for prophetic insight into future. However, New Testament prophecies were limited (1 Cor. 13:9); it was to be evaluated by the congregation. Paul, in his letter to the Corinthian church demanded orderly, Christ-honoring, up-building prophecy that submits to apostolic authority (1 Cor. 14:26-40). Thus, prophecy is not without restraint, however, prophecy outside apostolic authority can be safely ignored; prophecy is not a threat to scripture’s special authority.

3.4 The Nature of the Prophetic Ministry of Prophet Adarkwa Yiadom

3.4.1 Mode of Prophecy Delivery

Having observed the prophet for some time, his prophetic message delivery is such that different approaches are used as and when necessary or directed by the spirit, in the cause of service. Mostly during the Wednesday service which is designated as miracle service and Friday service which is also designated as deliverance service, the prophet exhibits his prophetic gift by calling out names of members who are connected to the prophecy. At other times he delivers the message and afterwards calls for the one connected to such prophetic message to come out from the congregation. The prophetic messages sometimes are foretelling: The future of the person in question, of which he or she is not aware of is foretold. Other instances, the message is forth-telling: the prophet reveals the present circumstance and issues pertaining to the person in question of which he the person is very aware of. Each one

of these prophetic demonstrations is amazing in that it pushes the victim to ask how the prophet got to know the information he is giving.

The uproar that rises in the prophetic ministration of the prophet is that on several occasions, the prophetic message delivered is made public, in the presence of all the congregation. Where the message happens to be negative such that the person in question, according to the prophet is being cast on spell or manipulated by any evil spirit or witchcraft, the prophet boldly mentions the master-minder behind it. Those names may turn to be a parent, spouse, child, family member or any other of the person.

3.4.2 Method of Healing

The Prophet Adarkwa Yiadom claims to have also the gift of healing which he seldom publicizes on the television and his radio station, the New Mercury fm. He has diverse methods of administering divine healing which he attributes it to the direction of the Holy Spirit. One of the popular healing method is the use of ‘abura mu nsuo’. This miracle well water (abura mu nsuo) has become a subject of discussion by the public for a period of time. The Prophet claims he was directed by God to dig that well, and he designates a day, which he brands it very special for the fetching of the water. People from all parts of Ashanti Region and even outside the Region come with their gallons and form a queue at night for the fetching of the water. Many who have become beneficiaries of this miracle water admits that the water goes beyond just curing sicknesses and disease but also performs other functions. One woman who happens to be gari and beans seller at Bantama in the year 2015, gave a testimony on Metro TV during church service that her sales went down at a point. However, when she consulted the Prophet and had the “abura mu nsuo,” to sprinkle around where her business was situated, it worked for her and she started experiencing a bumper harvest

than before. The miracle well water (abura mu nsuo) has taken a major role in the prophet's ministry for a sustainable period of time now. The well is opened for fetching and closed at the direction and instruction of the prophet.

Another means of administering divine healing by the prophet is the use of the prophet's sticker. This sticker contains the photograph of the prophet, and it is believed to have some spiritual connotations by the members. They place it on the part of their body where they are sick and at times, they place it under their pillows. Some even go extra mile as their faith leads them, and they paste it at their doors, shops, bags and the windscreen of their cars in the name of hunting evil spirits who intend to torment them.

The use of anointing oil for healing is another subject matter to discuss. In the case of the prophet, the anointing oil is not bought outside. The prophet himself has a quantity of supply of the anointing oil which he sells to the members and any person who visits their service and wishes to have one. Once he blesses the oil, it is believed to have transformed into a divine substance and valued. Interestingly, the bottles of oil sold by the prophet are tagged with different prices, not because of the quantity but its prices are determined by the anointing value it carries. The idea behind it is that if you bid higher priced oil, your problem would be solved hastily, and impressively, the oil would function effectively than those who bought at the fewer prices. In most cases those who bought the oil with higher price are privileged to see the prophet for a specific direction, whereas the others are generally directed to use it as and when necessary. Some, as their faith leads them would pour some quantity in their foods, and others too pour into their bathing water. Still, others apply it literally on their bodies where they feel sick and even drink it as mere drug.

3.4.3 Witchcraft Identification and Exorcism

In the Akan and African culture, there is a belief that witches are the cause of most of our predicaments. The prophet has accepted the fact that the recent conflicts in marriages, families, churches, communities, and nations are as a result of spiritual warfare that is erupted from satanic quarters.¹⁶ The prophet has taken upon himself to encounter the witches and evil powers that frustrate the affairs of the church members and other people who run to him for spiritual help. During the deliverance service, he ushers in what he terms “abayikyer[”, that is catching of witches. At that session, he opens a floor for all those who know they are witches to step forward for immediate deliverance. It is not always the case but sometimes too he calls out from the congregation directly those that according to him are witches. From the few that I interviewed, there is some complexity as to why there has never been any rich or high social status person amongst the witches but it has always been the poor and needy.

The institution of the “patako agye ako ab] wobo” that implies God has taken the fight in your stead. This is one of the spiritual means where the prophet delivers the members from the snare of their enemies and witches. This is ‘egg direction’, and the egg is given by the prophet himself on sales, after which he gives direction as to what to do with the egg.

3.5 Conclusion

There is no doubt that the contemporary prophets, precisely, the Prophet Adarkwa Yiadom in his execution of duties as a prophet is meeting the needs of his followers.

¹⁶ David Kwadwo Okai, *The Kingdom of God is Spiritual Warfare: You cannot Escape this Battle, but you can Triumph through Faith in Christ Jesus* (USA: 2014), 30.

Notwithstanding that, this study is making a critical observance to widespread cases and instances of abuse, excesses and the manufacturing of fear and panic in his followers and hearers. To my observation, the dependency on the prophet and his instructions rather than the word of God gives a signal of our shortcomings as a church, fellowships and non-denominations in making the scripture as the basis and foundation of our faith and Christian practice. The use of the prophetic ministry or gifts to extort money from the society raises an alarm as to how our prophets were trained for ministry. To me, I think the percentage of abuse in this regards is widespread and a proper step must be taken to curtail this mayhem.

CHAPTER FOUR

INTERPRETATIONS AND ANALYSIS OF FINDINGS OR DATA

COLLECTED

4.1 Introduction

in the just past chapter, the researcher dealt with prophetism in light of the Old Testament and New Testament and related it to the Prophetic ministry of the Prophet Adarkwa Yiadom. This chapter however is aimed at making an analysis of the issues that rooted out of the previous chapter, and shall take into accounts effects of the contemporary prophetic ministry.

4.2 The Effect of Contemporary Prophetic Ministry

4.2.1 The Prophetic Ministry and Spiritual Warfare

Propheticism in no way can be parted from spiritual warfare in the spheres of the church. According to David Okai, spiritual warfare is the cosmic war of good versus evil, where the good is attributed to God and vice versa. Thus, this cosmic battle is between the forces of God and the forces of Satan, consequently, human beings are targets of satanic affliction. The reality of spiritual battle therefore, cannot and should not be underestimated.¹⁷ After having interviewed a couple of members of the Ebenezer miracle church, headed by Prophet Ebenezer Adarkwa Yiadom, the researcher found that the reasons for many people registering to the church are as a result of their spiritual problems. One lady declared she had a spiritual marriage, that is to say, she had experience in her dreams when someone was sleeping with her but did not see the fellow. She said, this continued for several years and led her to series of miscarriages. In her quest for solution, she ended up at the Prophets domain.

¹⁷ Okai, *The Kingdom of God is Spiritual Warfare*, 31.

There is also one woman, a food vendor who trades in gari and beans at Bantama, a place popularly known as “Bantama Parliament”, where I formerly lived. According to her, she recorded a bunch of houseflies around her food a couple of days which she supposedly said was a spiritual problem. She gave her reason for attributing it to spiritism as the sudden decline in customer patronage of her food that resulted in decline in sales as well. She said, as she went to the prophet and collected the miracle water, popularly known as “*abura mu nsuo*”, and sprinkled at her place as was directed by the prophet, there was a new experience and eventually she saw a change.

Bill Payne said, most of the time our enemy stays nicely hidden. But sometimes he does things in a way that only the most skeptical can ignore the fact that something is actually happening outside the reality in which we live.¹⁸ When the kingdom mantle settles upon a believer that person will automatically approach everyday Christianity in a way that obviously reflects the early church’s example. Eventually, the daily routine of intercessory prayer, casting out demons, prayer for the sick, word of knowledge, discernment of spirit and the likes become a practice.

4.2.2 The Prophetic Ministry and Miracles

The subject of miracles has given rise to much abstract discussion, but it is best approached by considering the actual facts involved, and it is best to begin with the facts nearest to us: those which are recorded in the New Testament. The Lord Jesus Christ’s ministry was entirely beyond the ordinary course of nature. Jesus was continually performing miracles during His earthly ministry. In reply to the question of John the Baptist His predecessor, He said, “Go and tell John the things which ye hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed,

¹⁸ William P. Payne, *Adventures in Spiritual Warfare: Defeating Satan and Living a Victorious Life* (Ontario: Resource Publications, 2018), xi.

and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them” (Matt. 11:4-5). The researcher observes that the manner of Jesus’ miracle and that of the today’s prophets differ entirely. Jesus spoke the word to perform miracles, but the contemporary prophets use all sorts of manufactured substances and materials to perform their miracles.

There is an article in the Ghana Web by Leo Igwe about one prophet in South Africa that I read. This “self-proclaimed” prophet, Lethebo Rabalago used an insecticide in an attempt to heal a member who had an eye infection. The prophet also claimed that insecticide could heal cancer and HIV. Prophetic Christianity is spreading across sub-Saharan Africa due to popular demand for miracles and faith healing. Healthcare especially presents a huge challenge to the people across the region. Due to pervasive poverty, most people cannot afford medical treatment and they look for magical and supernatural healing options. The problem championing this course is that sometimes the medicine and treatment are available but they are not affordable to the people. At other times too, the cures are unavailable and unaffordable. There is a huge gap between the health needs of the people and the available effective answers, cures and solutions. The Prophetic Christianity has become the latest trend in Christian faith to respond to the unmet needs of African Christians, the yearning for miraculous cures and solutions.¹⁹

A similar case is happening at the domain of Prophet Adarkwah Yiadom. Ignorant congregants are asked to drink anointing oil and “abura mu nsuo” which are given them under the direction of the prophet. In health wise, anointing oil is not meant for drinking, but purposely to be applied on the body due to the chemicals contained in it.

¹⁹ Leo Igwe, “*Prophetic Christianity and its Doom-Contents’ in Africa*” no.5 (Nov 2016):8, accessed May 28, 2019, <https://mobile.ghanaweb.com>

Lack of knowledge and ignorance of the prophet induces him to influence the naïve congregants to take in the oil which in effect risks their lives. No wonder the scripture says, “Can the blind lead the blind? Shall they not both fall into the ditch?” (Luke 6:39).

The following testimonies were given by some supposed unnamed female members of the Ebenezer Miracle Church members on Metro TV on the stated date 1st June 2019, around 10:30-11:00am as the Prophet held his service.

- This woman said she deals in charcoal business but at a point she realized bankruptcy and poor sales, until when Prophet Opambour held the miracle money service which she took part. After collecting just gh50.00, and added to her capital, she now sells 40bags of charcoal in a week.
- In her testimony, she confessed that her mattress business nearly collapsed, but after she gave offering in return for the Prophet’s ‘patako agye ako ab] wobo’, she now sells 20meter container of mattresses with a week.
- The third woman made a solemn declaration that she has tested and has seen that the Prophets spiritual items such as: miracle money, ‘*abura mu nsuo*’, brazier, pens, stickers and others are real and they work.

It is a feel of nervous when such thing is seen or heard to such a lifeless testimonies. Miracles must be centered on God but not a prophet, neither to any man of God.

4.2.3 Prophetic Healings

Most prophets of today appear to be self-trained medical practitioners, and they heal almost every sickness in the name of anointing and exceptional power they carry from above. It is known that God anoints individuals to minister, yet there are different offices in which God calls one to minister: apostle, prophet, evangelist, pastor and

teacher. An individual thus only has the anoint that goes with ministry office to which he was called. A lot of people are operating in the wrong office and for that matter the lack the anointing to function.²⁰ I don't refute the fact that there is a divine healing, though there are measures attached to it. The Bible speaks of Jesus who was anointed with the Holy Ghost and with power. He went round doing good and 'healing' all who were oppressed of the devil (Acts 10:38). The Apostle James challenged the church, that if anyone is sick that fellow should call the elders who would pray with him, anointing him with oil in the name of the Lord. We have particular directions given as to sick persons, and healing pardoning mercy promised upon the observance of those directions. If any be sick, they are required to send for the elders, *presbyterous tes ekklesias*-the presbyters, pastors or ministers of the church, James 5:14, 15. In Mark's gospel we read of the apostle's anointing with oil many that were sick, and were healed (Mark 6:13). However that be, there is one thing carefully to be observed here, that the saving of the sick is not ascribed to the anointing with oil, but to prayer: the prayer of faith shall save the sick.

4.3 Merchandising of the Prophetic Ministry

According to the Merriam Webster Dictionary, merchandising is the activity of trying to sell goods or services by advertising them or displaying them attractively.²¹ The fact that the prophetic ministry has been merchandised cannot be refuted. On many occasions the prophet Adarkwah Yiadom has announced on his radio and television stations the order of charging fees for those who want to come for counseling. The sales of anointing oil in the so-called prophetic churches is overwhelming. The few

²⁰ Kenneth E. Hagin, *The Healing Anointing* (London: Faith Library Publications, 1997), 3-4.

²¹ Merriam Webster's, *New World Dictionary of the American Language*, Second College Edition, David B Guralnik, Editor in Chief; William Collins (Ohio: World Publishing Company Inc., 2008), 67.

that I was able to reach out during my interview confirmed that they use to buy the anointing oils from the prophets, because the prophets claim it carries some special power once it comes from the hand of the prophet.

The anointing oil has also price values tagged on them are to the extent that the fortunate ones who could afford to buy the expensive ones are the headstone to meet the prophet tete-a-tete. In Matthew 10:5-8, when Jesus was sending the twelve disciples, he charged them to heal the sick, raise the dead, cleanse those who had leprosy, and to drive out demons, and added that freely they received and freely they should give. My worry here is that does this scripture not applicable to these contemporary prophets? It tends to happen that in this day of the prophets, therapeutic aid and the divine grace for healing and miracles are equally expensive and dear to afford, here in Ghana and within the Ashanti Region to be precise. Most the people under the mercies of these prophets who are able to sort out their spiritual problems and receive special miracles are those who are financially fit. Some prophets have taken the advantage of these poor congregants who have run to seek refuge from God, and duping them in the name of God. The church, and for that matter the prophetic ministry is made a business venture.

4.3.1 Prosperity Theology

Terming Prosperity Theology a ‘theology of success’, A.B. da Sylva has said, ‘Generally speaking, it can be described as a degeneration and extreme radicalization of the charismatic movement’. It asserts that prosperity is God’s will for every Christian. This may of course be conceived primarily in spiritual terms, for God provides all the spiritual resources we need. The distinctive feature of the Prosperity Theology, however, lies in the claim that material prosperity and, usually, also perfect health are God’s will for every Christian in this life, and that there are divine

principles, which if followed, will guarantee this comprehensive prosperity or well-being. There is no doubt at all that prosperity is a crucial Biblical subject, yet it is not all-persuasive as liberation, especially in the New Testament, but its importance should not be underestimated. Obviously, there are many examples of prosperous godly people in the Old Testament, including not only Abraham but also Job, both before and after their experience of profound suffering. More significantly, however, is the whole nation Israel who was promised prosperity in a good land on condition of obedience to God.²² In Israel's experience, liberation and prosperity were two sides of the same coin, for the God who brought them out from Egyptian bondage, also brought them in to a land flowing with milk and honey. Christian Prosperity is therefore not a taboo or a thing of the past, however, the moral standard associated with it should not also be compromised.

4.4 Prophetic Ministry and African Traditional Religion (ATR)

The researcher peeped into the activities of the African Traditional Religion (ATR), and tried to make a comparative study in respect to the contemporary prophetic movement. Traditional Indigenous African Religions are the traditional beliefs and generally, these traditions are oral rather than scriptural, including in belief in the supreme creator, belief in spirits, veneration of the dead, use of magic, and traditional medicine. The “*akwankyer[*” practices of the so-called prophets is a similar practice of the ATR. Interestingly, most people prefer the *akwankyer[* than the word of God and quite a number are prepared to pay money (huge or small) for that matter. The researcher finds no direct biblical backings or principle whatsoever behind most of these *akwankyer[*. Though the Old and New Testament give some glimpse of some

²² Geoffrey Grogan & Glasgow, “Liberation and Prosperity Theologies” *Scottish Bulletin of Evangelical Theology*, volume 2. Chief Editor: David F Wright, (1992): 118-9.

prophetic directives however, its usage now has become ritualistic and absolutely void of the Holy Spirit's guidance. The complexity surrounding the *akwankyerf* is how several people are ministered to with the same 'dosage', unlike in biblical times where specific instructions goes to specific individuals. How do we then measure the authenticity of these *akwankyerf*? The purpose of prophecy is to authenticate God's message so that the message of God is clearly seen by fulfilled prophecy to be reliable.²³ The ATRs method of healing, and solving spiritual problems is the similar case which has taken upper hand in the church today. The modern day *akwankyerf* in the prophetic ministry is becoming an overnight remedy in acquiring blessings, both physical and spiritual, including good jobs, marital blessing, financial prosperity, favor to travel, exorcism and many more. The pronouncement and predictions of dooms put excessive fear and panic in people. Of course that has become a viable tool in extorting monetary benefits from clients in prophetic meetings.

Gradually, this is making useless the scriptural admonishing like "those who believe Jesus would not be put shame (Romans 10:11), I waited patiently and the Lord inclined to me...(Psalm 40:1) and Christian suffering that is featured with taking up the cross and following Jesus, the originator and finisher of our faith. Such directives seem to be heretical and have no any scriptural basis and are superstitious; they must not be entertained in the Christian circle.

Rev. Prof. Paul Frimpon-Manso, the General Superintendent of the Assemblies of God Church, in his address on 11th December 2013, graduating pastors' graduation, he gave an authority to all pastors to suspend any member who would be found with anointing oil, hand band and stickers of any prophet. His assertion was that the Holy Spirit does not live in the anointing oil or any object, but rather, the oil is just a

²³ Frank M. Boyd, *Prophetic Light* (Springfield, Missouri: Gospel Publishing House, 2004), 11.

symbol indicating the Holy Spirit, hence any pastor who indulges in such practices invokes and connects to demonic spirits.

4.5 Prophecy and Church Growth

The idea of this prophetic ministry in the contemporary times that has massively saturated the Christendom is, 'church growth'. In the layman's understanding, church growth is literally when one's church is overcrowded with members. However, church growth has various facets: numerical growth, spiritual growth, financial growth, and others. The prophets today try to manufacture the wave of God's spirit, using gimmicks, programs or marketing techniques to create growth. But the truth is that only God can create waves; waves of revival, waves of growth, and waves of spiritual receptivity.²⁴

Paul pointed out about the church at Corinth, "I planted the seed, Apollos watered it, but God made it grow" (1 Cor. 3:6). The partnership noticed here is that Paul and Apollos did their part, but God caused the growth. The sovereignty of God is overlooked upon, and men are using human philosophy and phenomenon to run churches. I believe the task of church leadership is to discover and remove growth-restricting diseases and barriers so that natural, normal growth can occur. The key issue for churches in this contemporary times must be 'church health' not church 'growth'. Realistically, when congregations are healthy. They grow the way God intends. Healthy churches do not need gimmicks to grow-they grow naturally. This evidenced in Acts 2:46-47, as Luke reported that the believers continued in prayer and a genuine fellowship and worship with gladness of heart, and the Lord added to the

²⁴ Rick Warren, *The Purpose Driven Church* (Grand Rapids, Michigan: Baker Books, 1995), 14.

church daily those who were saved. Rick Warren has highlighted on some five growth principles that perpetuate church growth:

- Churches grow warmer through fellowship
- Churches grow deeper through discipleship
- Churches grow stronger through worship
- Churches grow broader through ministry
- Churches grow larger through evangelism²⁵

What is rather seen in this prophetic dispensation is that they only think of attendance, as always experiencing populated church. These prophetic churches grow at the expense of other churches and some smaller churches. Such people as well focus on quantity but not quality, where the former refers to the number of members that can be boast of, while the latter denotes the kind of disciples a church produces. Jesus attracted large crowds yet he never compromised the truth.

Has prophecy not taken dominance over the real teachings of the scripture? Paul said, 'woe to me if I do not preach the word' (1 Cor. 9:16). 'we are not peddlers of God's word like so many; but in Christ we speak as persons of sincerity, as persons sent from God and standing in His presence' (2 Cor. 2:17). There is passion where the congregations glimpse the strong feeling that the preacher has about the supreme importance of accepting and heading the word. And there is also love, where the audience grasp that the preacher is concerned for their eternal welfare and salvation and are stirred emotionally as well as intellectually. New Testament preaching means recovering the passion and concern that the Apostles had to influence and change their audiences.

²⁵ Warren, *The Purpose Driven Church*, 15.

4.6 Prophecy and Church Crash and Disunity

The effect of prophetism in the twenty-first century in Ghana here, for that matter has become very challenging and devastating. There are much crashes and disunity amongst churches. Jesus' prayer in John 17:21 was that "we would be one", and oneness is a principal feature used to characterize the Christian family. The title, "Prophet One" as born on the Prophet Adarkwah Yiadom connotes the impression that he is the only prophet appointed and chosen by God in this end time, and for that matter, any other prophet is not genuine. Not only that, but also his title, "Major Prophet" also projects him as the only contemporary prophet who is exceptionally and distinguishingly equipped with power to liberate men. The "only I can help you" utterances some of the prophets make is an epitome of pride and egoism. For that reason many who belong to the 'Main Line' churches measure these men as mere exploiters and heretics, hence they highly refrain and disassociate with them (the prophets).

Jesus however admonished believers to be one, in other words, that we will unite, just as He is united in the father (John 17:21). Unity cannot be viable and have a room to be confined when young and up-coming ministers undermine their great men and fathers.

4.7 Conclusion

The contemporary prophets, without any doubt are meeting some needs of their followers as observed to be continuity in the biblical times. Notwithstanding that it is openly discovered that there is a widespread deviation from actual biblical prophecy as noted of in this work. It is required that an immediate approaches and guidelines should be instituted to repair such deviations.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary of the Study

The research work reviewed propheticism and contemporary prophetic ministry in Ghana Ashanti Region from a theological perspective biblical prophecy. However, concentrating on Prophet Ebenezer Adarkwah Yiadom. The work is divided into five major chapters and other subdivisions as and when necessary. It considered the general introduction, which basically focused on the background to the study, statement of problem, aims and objectives of the study, significance of the study and the research methodology. The scope and content was as well outlined, accompanied with definitions of terms like Prophet, Prophetism, Neo-prophetism, ATR, AIC, Prophecy, and *Akwankyer* have been well defined. I also resorted to some scholars who have interest in this study.

In order to make a clear and concise work, the study progressively analyzed some background subjects of prophetism. As a result, issues such as Emergence of propheticism in Ghana, prophecy from a biblical perspective: Old Testament prophecy and New Testament prophecy. Again, the study assessed the basic life and ministry of Prophet Ebenezer Adarkwah Yiadom. The work further stressed on the effect of contemporary prophetic ministry under the following headings: propheticism and spiritual warfare, prophetic and miracles, propheticism and African Traditional Religion, propheticism and church growth, Merchandizing of the prophetic ministry and lastly, prophetic ministry and church crash and disunity.

It thus concludes with a summary of the study, the general conclusion, and some recommendations befitting the problems of this study.

5.2 General Conclusion

In a nut shell, this research work is aimed to theologically assess the discrepancies with regards to biblical prophets or prophecies and contemporary prophets or prophecies, putting much emphasis on the ministry of Prophet Ebenezer Adarkwah Yiadom's ministry. It has been established that the ministry of contemporary prophets has a vast difference as compared to the prophetic ministry of the Old and New Testament prophets. The evaluation was done on the basis of the manner of miracles, healing and the *akwankyer*], as found during the investigations.

It was established that the contemporary prophetic ministry is doing more harm to their members by limiting them to miracles and *akwankyer*] as fundamentals of faith instead of the scripture which would set them free forever. Families and lovers are disjointed in the name of prophetism. Conclusively, it can be maintained that contemporary prophetism in one way or the other is meeting some needs of followers who patronize, nevertheless, the pervasive divergence calls for scrutinization.

5.3 Recommendations

The research recommends that religious bodies such as Christian Council of Churches, Ghana Pentecostal and Charismatic Churches, and other recognized bodies would rise and hold the bull by the horn, by appealing to the legal institutions to bring into book the so-called prophets who are exploiting ignorant people in the name of 'church'. Church leaders and senior pastors should as well accommodate and nurture the upcoming members who are into that prophetic ministry, so that there would be prophets who are spiritually mature. An appeal goes to those senior ministers who are into the prophetic ministry but hiding behind the scene to organize seminars and school of the prophets for the upcoming prophets so that they can be trained and be equipped for that matter.

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