

## The Prophetic Phenomenon: Analysing Prophecy and Socio-Economic Life of Ghanaians

### Authors

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#### ABSTRACT

The purpose of this article is to examine the influence of Neo-Prophetic ministries on the socio-economic lives of Ghanaians, particularly in the Ashanti Region. Although these ministries claim to provide divine guidance, healing, and prosperity, many adherents continue to face persistent economic and social challenges. This raises critical questions about the extent to which prophetic activities genuinely contribute to socio-economic advancement. The study employed historical, theological, and phenomenological approaches, using in-depth interviews, focus group discussions, and participant observation among leaders and members of selected Neo-Prophetic churches, including Ebenezer Miracle Worship Centre and Christ Gospel Miracles Ministries International. Data were thematically analysed to explore the relationship between prophetic practices, such as akwankyere (divine guidance), seed sowing, and anointing rituals, and the economic realities of congregants. Findings revealed that while these ministries offer emotional, spiritual, and psychological support, there is limited evidence of sustainable economic improvement for most followers. Reliance on prophetic interventions often overshadows the importance of education, vocational skills, and hard work in achieving lasting financial stability. The study concludes that without integrating practical socio-economic empowerment strategies, prophetic ministries are unlikely to generate long-term economic benefits for their members. It recommends that such churches incorporate financial literacy programs, vocational training, and partnerships with development-oriented NGOs to address both the spiritual and material needs of congregants. This research is significant as it contributes to understanding the intersection of religion and economic life in Ghana, offering insights for policymakers, faith leaders, and scholars interested in the socio-economic dimensions of contemporary African Christianity.

**Key terms:** Akwankyere, Ghana, neo-prophetic churches, seed sowing, socio-economic impact.

## INTRODUCTION

Christian prophetic ministries, especially those within the Neo-Prophetic movement in Ghana, have gained prominence over the last three decades, influencing the spiritual, social, and economic lives of adherents (Asamoah-Gyadu, 2013; Omenyo, 2016). Despite their growth, concerns persist regarding their doctrinal orientation, interpretation of scripture, and the socio-economic implications of their practices (Quampah, 2014; Larbi, 2001). These concerns point to a central problem: how such ministries balance spiritual guidance with ethical, theological, and socio-economic responsibilities in a rapidly changing religious landscape (Gifford, 2014). For clarity, this study defines key terms as follows: Neo-Prophetic Churches refer to contemporary Pentecostal-Charismatic ministries that emphasise prophetic revelations, personal deliverance, and prosperity teachings (Asamoah-Gyadu, 2018); Akwankyere denotes prophetic directions or instructions given to individuals or congregations, often based on visions or revelations (Omenyo & Arthur, 2013); Seed Sowing refers to the practice of making monetary or material contributions with the expectation of divine blessings or breakthroughs (Coleman, 2000); and Ngosra/Anointing involves the use of oil, water, or other symbolic items prayed over by a minister for spiritual empowerment or protection (Anderson, 2013). The remainder of this paper will critically examine the theological foundations, ritual practices, and socio-economic implications of the selected prophetic ministries, present an empirical analysis of their teachings and activities, assess their alignment with biblical principles, and discuss their broader impact on congregants and the Ghanaian society. The discussion will be grounded in qualitative data from interviews, focus group discussions, and observations, culminating in recommendations for theological clarity and pastoral accountability.

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## LITERATURE REVIEW

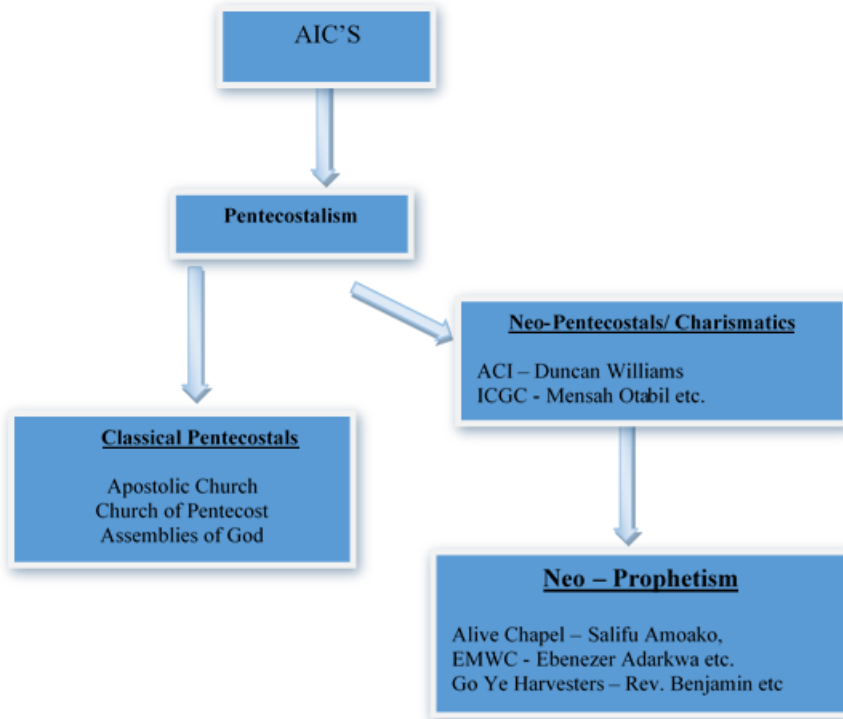
### Neo-Propheticism in Ghana

Prophecies existed in Ghanaian Christianity before neo-prophetism became established (Omenyo, 2019). A full understanding of Pentecostal and Charismatic Christianity development in Ghana requires a historical analysis of its past. Since the year 1482, Ghanaian Christianity underwent substantial changes after its arrival (Grooves, 1958). On January 20th 1482, the earliest documented attempt at introducing Christianity in Ghana was recorded by Grooves. Since this period, different sects, groups, and denominations have emerged to fulfil the needs and aspirations of the people (McClymond, 2018). Scholars have classified these group types.

## Origin of Neo-Prophetic Ministries

Omenyo (2019) highlight that the emergence of Neo-Prophetism complicates the categorisation of African-founded Pentecostal/Charismatic churches in Ghana. The challenge is exacerbated by the diverse origins, leadership styles, theology, and organisational ethos of these churches. Many groups within the sub-continent at times interchange labels such as Ethiopian, Zionist, African, Pentecostal, Spiritual, Charismatic, Evangelical, Messianic, Separatist,

Revivalist, and Witchcraft eradication without any consistent differentiation. The neo-prophetic movement warrants its own discussion, emphasising the need to place this contemporary prophetic phenomenon in its historical context. The establishment of its origins helps researchers differentiate Neo-Prophetism from similar Pentecostal movements operating in Ghana. The following chart presents a summary of how Neo-prophetism emerged from AICs to Neo-Prophetism within Ghana.



**Figure 1: Tracing Neo-Prophetism from its Roots in the AIC**  
Source: Authors Construct (2023)

African Independent Churches (AICs) emerged as a response to the inadequacies of European Christianity in addressing the existential challenges faced by Africans. In the 21st century, Africa has become a significant player in the Christian faith, with AICs challenging the stigma of being rooted in traditional religion. The establishment of these independent churches in the 19th century was driven by a desire for self-confidence, self-belief, and self-reliance among Africans to solve their problems (Hart, 2018). This movement led to a rapid shift away from Europeanized Christianity, which was seen as failing to provide solutions to their issues, fostering a new era of Africanized approaches to faith and community.

## Neo-Prophetism in Ghana

Asamoah-Gyadu (2018) identifies African prophets as forming autonomous churches that stimulated the Christian growth of Charismatic and Neo-Prophetic churches within Ghana. During the 1970s, the third wave of Pentecostal Christianity emerged through fellowships, prayer groups, and independent churches that connected to all investigated churches (Kalu, 2018). Neo-Prophetic ministries, emerging from charismatic churches in the early 1990s, centre around combating evil and positioning the prophet as a divine guide. Influenced by factors such as reactions to Western dominance and the quest for belonging, Neo-Prophetism addresses pressing existential problems

and caters to specific generational, socio-economic, and cultural needs (Odukoya, 2023).

## Messages and Activities of Neo-Propheticism

Salvation through Christ transforms believers when the Holy Spirit guides them toward complete salvation according to Neo-Prophetic Churches by continuing the early church experiences from Acts, including speaking in tongues, prophesying, seeing visions, performing healings, and miracles. They emphasise deep personal faith, mysticism, and daily prophecy, integrating faith-healing, exorcism, and dreams into their religious practices.

Christo-centrism stands as the central theological characteristic because the church views Jesus as someone who saves, delivers healing, intercedes, sanctifies, rules and baptises with the Holy Spirit (Anderson, 2018). Religious believers consider that applying anointing oil performs both protective and benedictory functions against demonic entities. Christians strongly believe that referring to the name and blood of Jesus in prayers and songs enables them to drive away evil spirits and generate miraculous outcomes (Gifford, 2019). Both Ghanaians in the Christian faith and followers of traditional folk religions use animal sacrifices as purification rituals, yet maintain different beliefs regarding this practice since Ghanaians understand Jesus' blood can cleanse them from sin (Amoah, 2009).

Neo-prophetic churches in Ghana blend belief systems from African Independent Churches and Charismatic groups. According to Omenyo (Omenyo, 2019) and Arthur, physical exertion is crucial for receiving answers to prayers in these churches, resulting in loud, energetic prayer sessions characterised by hand clapping, foot stamping, shouting, and pacing (Boateng, 2023). Members are free to move around the church premises, where they engage in 'army' or 'military' prayers, emphasising the belief that spoken words will be fulfilled. People in these prayers collectively imitate gunshots by producing "peeii peeii" sounds to symbolise spiritual target practice on enemies during their worship sessions at numerous meetings.

Imprecatory prayers are the type that demand divine retribution, vengeance, or evil against one's enemies.

They were familiar in African traditional religions, especially in the curses that go with libation. Dwelling often on texts in the Book of Psalms, neo-prophetic preachers teach that one's enemy did not merit to live, let alone succeed. A prototypedecoration which leaders of prayer sessions often led members to utter as a prelude to congregational prayers was:

Awurade, efiri ene Eek-o yi,  
Atamfo a womma me ho nnto me  
no,  
SE wofiri me fie o, m'abusua mu o,  
m'adwuma mu o, anaa babiara,  
Ewo Yesu din mu (stressed with  
vigour), se mebo me nsa mu bo  
mpaee a, Aprannaa nte mfiri soro  
emegu wonnom so . . .

Translated:

Lord, from today,  
Enemies who are responsible for  
my woes,  
Whether they are from my  
household or my family or my  
workplace or wherever,  
In the name of Jesus, if I clap my  
hands and pray,  
May lightning from above strike  
them . . .!

This is usually followed by loud, spontaneous, cacophonous praying and clapping by members. Biblical texts which are believed to support this teaching are Psalm 35: 1-4, Ps. 109: 1-2, 5-10, and Ps. 109: 1-2, 5-10.

The specific theological emphases of neo-prophetic churches 'include the concept of atamfo (human enemy), the practice of akwankyere (guidance), ngosra (anointing) and the various forms of exorcism and healing'. Neo-prophetic churches do not view atamfo (human enemy) only in terms of human beings that their members had cause to doubt of carrying out malevolent activities against them, together with undermining their 'health, wealth, honor or general well-being through witchcraft, evil, juju, or the spread of malicious gossip'; they also comprise actual spiritual beings that were alleged to be agents of

Satan and by whom the human enemies receive their authority and to whom they were allied (Lartey, 2019).

Omenyo (2019) are of the view that among the Akans, a witch or wizard could attack and harm a person only if he or she was from the person's family or conspired with a member of the person's family. This was a cause of mistrust, suspicion, and tension between family members. This is further explained by the fact that the Akan belief system is rooted in the maxim: "se aboa bi beka woa, na ofiri wo ntoma mu" (the animal that will bite you is hidden in your cloth), which means, your enemy cannot harm you except he or she is aided by someone from the family. Their hermeneutical undertakings, therefore, betray a tendency to want to deal with the atamfo (human enemy) and thereby show Christ's victory over the devil and all his agents.

Akwankyere, or prophetic guidance, involves prophets providing insights into individuals' situations and prescribing solutions, often in one-on-one settings. Anointing, viewed as an authoritative action that channels God's power, is a popular practice in neo-prophetic churches in Ghana, typically involving the use of oil during services. The concept of familial betrayal is highlighted by Micah 7:6b, suggesting that harm can come from one's own family members. This focus on enemies has led to innovative rituals for self-defence and counteracting adversarial activities, including the practice of "whipping the enemy in prayer" with canes.

## METHODOLOGY

### Study Site

The study area focused on the Ashanti Region of Ghana, particularly the city of Kumasi, located at approximately 6.6885° N latitude and -1.6202° W longitude. This region was chosen due to its significant influence of various Neo-Prophetic churches, including the Ebenezer Miracle Worship Centre, Christ Gospel Miracles Ministries International, Go Ye Harvesters, and Alive Chapel. These institutions exemplify the Neo-Prophetic movement, showcasing diverse practices and teachings that reflect their impact on the socio-economic lives of their congregants, hence these areas.

### Study Design and Approach

The study employed historical, theological, and phenomenological approaches to investigate the impact of prophetic ministries on the socio-economic lives of Ghanaians. The study was purely qualitative. The study conducted a literature review of existing texts and archival materials to trace the origins and evolution of prophetic ministries in Ghana. This involved analysing church records and previous studies to create a timeline of key milestones. Participants were then interviewed about how these historical developments influenced their beliefs and practices, prompting reflections on the significance of their church's history in relation to prophecy and socio-economic challenges. The study analysed key biblical passages cited by neo-prophetic church leaders to develop interview questions exploring participants' theological beliefs. During interviews, participants discussed their interpretations of these scriptures and their relevance to daily life, particularly regarding wealth, health, and divine guidance. This engagement provided insights into the religious frameworks shaping their socio-economic aspirations. The study adopted in-depth interviews as well as focus group discussions to solicit information from the congregants. Using open-ended questions, the study encouraged participants to share personal experiences related to prophetic ministry.

### Target Population and Sampling Strategy

The study focused on leaders and congregants of Neo-Prophetic churches operating in the Ashanti Region, alongside lay Christians with regular exposure to prophetic services. A purposive, maximum-variation sampling strategy was applied to capture diversity in denomination, leadership models, gender, age, and socio-economic background. Sampling proceeded iteratively until thematic saturation was reached, operationalised as the point at which no new codes or insights emerged across consecutive interviews and a focus group discussion. This approach was selected because purposive sampling enables information-rich cases for qualitative inquiry and maximum-variation sampling improves the transferability of insights across sub-groups (Gifford, 2019).

### Recruitment and Access

Access to study sites proceeded through formal gatekeepers (church administrators and pastoral

leadership). Potential participants were approached after services and through referrals. Eligibility required: (i) age  $\geq 18$  years; (ii) at least six months of sustained participation in prophetic activities for congregants or an active ministerial role for leaders; and (iii) willingness to provide informed consent. This pathway balanced ethical access with the need to engage participants who could speak to sustained religious practice (Creswell, 2012).

## Data Collection Procedures and Instruments

Three complementary techniques were employed to enhance triangulation:

### (a) In-depth Interviews (IDIs)

A semi-structured interview guide covered domains such as (i) teachings on akwankyere (prophetic directions), ngosra/anointing, seed sowing, and spiritual warfare; (ii) perceived socio-economic effects (household finance, work, education, health-seeking); and (iii) decision-making logics and scriptural hermeneutics. Interviews were conducted in English and/or Twi based on participant preference and audio-recorded with permission in private, quiet spaces where feasible. The semi-structured format was chosen to balance comparability across cases with sufficient depth for meaning-making (Harrison & Evers, 2019).

### (b) Focus Group Discussions (FGDs)

FGDs assembled congregants with comparable levels of church involvement to explore shared repertoires (songs, prayers, testimonies) and contested interpretations of prophecy and prosperity. Discussion prompts paralleled the IDI domains and enabled observation of consensus-building and dissent in real time, which is analytically valuable for socio-religious norms (Anderson, 2018).

## Observations

A structured observation checklist documented liturgy flow, forms of prayer (e.g., "military" praying, imprecatory prayer), use of ritual objects (anointing oil, water, eggs), offertory practices, and explicit economic appeals. Observation supported ecological validity by situating narratives within practice environments.

## Instrument Development

Guides were drafted from the literature on Ghanaian Pentecostal-Charismatic and Neo-Prophetic traditions (Asamoah-Gyadu, 2018) and there was iteratively refined during early interviews to improve clarity and cultural resonance. The use of multiple instruments provided method triangulation to strengthen interpretive credibility (Creswell & Creswell, 2012)

## Data Management and Transcription

Audio files and fieldnotes were assigned unique IDs and stored on encrypted drives accessible only to the research team. Interviews and FGDs were transcribed verbatim; when conducted in Twi, transcripts were translated to English by bilingual research assistants and cross-checked for accuracy. A living codebook (version-controlled) preserved code definitions, decision rules, and memos, supporting an auditable trail from raw data to themes (Gifford, 2019).

## Data Analysis Approach and Rationale

Thematic analysis followed Braun (Braun, 2019) and Clarke's reflexive framework: familiarisation, initial coding, generating candidate themes, reviewing themes, defining/naming themes, and reporting (Braun & Clarke, 2019). Coding combined deductive nodes derived from the guides (e.g., akwankyere, anointing oil, seed sowing, economic decision-making) with inductive codes emerging from the data (e.g., "Akwankyere commercialisation", "family-enemy hermeneutics"). Theme development emphasised internal coherence, external heterogeneity, and evidentiary adequacy across data sources. Reflexive thematic analysis was selected because it is theoretically flexible, transparent, and well suited to capturing patterned meanings across diverse contexts without assuming consensus (Braun & Clarke, 2019).

## Strategies for Trustworthiness

Credibility: method triangulation (IDIs/FGDs/observations), prolonged engagement across multiple services, and peer debriefings within the team during analysis checkpoints.

Dependability: a documented audit trail (versioned codebook, dated analytic memos, and change logs) and consistent application of decision rules.

Confirmability: reflexive memos that bracketed prior assumptions about prosperity teachings and recorded alternative explanations; use of negative case analysis when narratives contradicted dominant themes.

Transferability: thick description of the study setting, participants' church involvement, and ritual forms to enable readers to judge applicability to other Ghanaian regions and to comparable African contexts (Gifford, 2019).

## Ethical Considerations

The study adhered to ethical approval procedures described in the manuscript. Participants provided written or recorded informed consent; pseudonyms and site masking were used in transcripts and reporting to protect identities. Given the sensitivity of spiritual attributions (e.g., witchcraft accusations, family conflict), the study avoided collecting identifying information within narrative examples and reminded participants that they could pause or withdraw without consequence. The integration of these safeguards was necessary to minimise risk and uphold dignity in faith-based research settings (Gifford, 2019).

## FINDINGS AND DISCUSSION

The results are derived from a combination of qualitative data collected through in-depth interviews, focus group discussions, and participant observations. Key themes identified during the analysis include the perceptions of prophetic guidance, the socio-economic impacts of prophetic practices, and the underlying theological beliefs that shape participants' experiences, hence the following.

### Prophetic Activities and Their Influence on the Socio-Economic Status of People

Ghana's socio-economic structure reveals a paradox of significant wealth alongside severe poverty, with many citizens lacking basic needs. From a Neo-Prophetic perspective, poverty is viewed as a spiritual condition used by Satan to divert souls from God's Kingdom.

Commenting on the reality of poverty as spiritual. One pastor at Ebenezer Miracle Worship Centre buttressed this view by saying that:

As a Christian, I understand that there is a spiritual aspect of

poverty. There are situations where people have done everything they can, but things are just not working well for them; some are very well educated, they have worked very hard, they have looked for the jobs, roamed everywhere; in fact, you can say that they have done almost everything they can, but they are just not making it, as in, they cannot afford a basic comfortable life. This is spiritual to me.

Amoah (2009) demonstrates through his argument that African traditional beliefs show sacred aspects as harmonious elements with their secular counterparts. She maintains that poverty affects the physical as well as spiritual aspects of life in these African contexts. Based on Neo-Prophetic beliefs, people believe that potent spiritual forces both act upon human beings and counteract their actions. Avoiding evil forces brings satisfaction to every stage of existence. The ongoing effect of these forces blocks advancement in the current era.

### The nature of the Prophetic Ministration (Messages and Teachings)

The messages delivered by Prophet Ebenezer Adarkwa Yiadom and Prophet Benjamin Yahweh Appaloo match in three essential aspects involving the prophet's acceptance as well as the definitions of "Otamfuo" (Enemy or Evil) and the need to stop these forces to avoid societal and economic issues. For instance, Reverend Opambour warns that while everyone will die, seeking prophetic protection is essential for living one's destined time. Similarly, Prophet Apaloo states that poverty is a curse that requires prophetic guidance to overcome. These connections between spirituality and poverty help congregants accept the prophets' messages.

Prophetic messages are often accompanied by worship songs to create a spiritual atmosphere. Quayesi-Amakye notes that gifted worshippers are employed to "prepare the ground and charge the spiritual atmosphere," emphasising that prophets need this worship to effectively deliver God's word. During the study's observation at EMWC, it was noted

that music played a vital role in prophetic messages, with Prophet Yiadom leading many songs, earning him the nickname 'the music prophet. The songs often centre around the prosperity gospel and the spiritual dangers posed by the devil, urging congregants to seek spiritual assistance.

During prophetic ministrations, the prophets stress the importance of congregants wholeheartedly accepting God's work and prophecies. They emphasise that exercising faith in the prophecies is essential for their manifestation. For instance, Rev. Benjamin highlighted the need to believe in the word of God and His prophets for success, referencing 2 Chronicles 20 (Anderson, 2018). He noted that rejecting prophetic counsel jeopardises lives and encouraged belief in God's prophets for prosperity.

He illustrated this with a verse from 2 Kings 2:19-22, where the bitterness of the city's water symbolises bad luck and unfruitfulness. Overcoming this bitterness requires seeking guidance from a prophet like Elisha. The prophet asserted that improving socio-economic lives depends on belief in and consultation with prophets, reinforcing this with additional biblical references, including 2 Kings 6:1-7 and 2 Kings 13:14-22.

According to Neo-prophetic Christians, the spoken word possesses power as believers need to lead their prayers via positive, decisive statements. Members of the Neo-Prophetic church come before God's throne empowered with authority while refraining from asking for forgiveness because they consider themselves sinners. The pastor expressed his view when he declared that:

Prayer is the key, prayer is the key,  
Prayer is the master key  
Jesus started in prayer and ended  
in prayer  
Prayer is the master key.

As the pastor explained the importance of frequent prayer for prophets, he described any man of God who fails to pray regularly as unable to receive proper visions from God. According to him, most prophets of God stay in secluded locations such as the Atwea mountains (a prayer camp in Ashanti) to seek spiritual power from God, which generates visions that assist

their ministry to the community (Meyer, 2019). In modern prophetic beliefs, prayer starts through a specific way of comprehending how the Holy Spirit enables believers for empowerment. Ghanaian minister Bishop Charles Agyin-Asare established the Word Miracle Church International, which became famous for its powerful miracle-based religious ministry (Agyin-Asare, 2001). Bishop Agyin-Asare wrote in *Power in Prayer* about how the Holy Spirit plays a role in prayer, according to his book:

Pray without ceasing is the clarion call of the Holy Spirit. Prayer is the breath of the Christian. Everybody needs to inhale and exhale. In the natural realm, we inhale oxygen and exhale carbon dioxide. In the same way, we inhale oxygen in the spiritual realm and exhale spiritual carbon dioxide. The more you give and minister in the things of God, the more you keep going as a Christian, you inhale, and if you are going to keep alive in the realm of the Spirit, you must inhale. As God is a giver, he does not inhale, He always exhales. He exhales his power and His breath to us, and as we pray, we inhale God's breath.

Throughout his statement, Bishop Agyin-Asare (2001) suggests that Christian prayers simultaneously bestow divine blessings from God. The process of obtaining blessings starts at the moment of prayer. During the observation phase of Neo-prophetic services, the members manifested their spiritual warfare through prayers, which they delivered using authoritative words. Ephesians 6 (Omenyo, 2019; Asamoah-Gyadu, 2018) serves as the scripture choice when the prayer leader began reading it before establishing both a decree and declaration through his leadership, which prompted the congregation to say:

By fire by force, as I clap my hands and pray, all forms of evil devices fashioned against my life, my finances, my breakthrough, scatter in the name of Jesus. The people will repeat after him, and then begin clapping and moving to and

from with a loud voice and in an aggressive manner, just like warfare.

Neo-Prophetic prayer occurs in worship settings and is commercialised on social media, with recorded prayers sold for personal use.

Praying in tongues is commonly practised among Neo-prophetic Christians, who believe in its power to address various life issues. A key prophetic activity accompanying these prayers is known as 'akwankyere' (divine directions), which distinguishes Neo-Prophetic church leaders from other Christian groups. According to Omenyo (2019), in 'prophetic guidance,' these leaders, referred to as 'prophets,' provide insights into

individuals' situations and recommend solutions, often in public worship or on a one-on-one basis.

There are designated times for special 'prophetic ministration,' which may involve fasting and prayer for specific periods. Regular weekly prayer vigils, particularly on Fridays, are also held. The EMWC under Prophet Adarkwa Yiadom in Akwankyere organises Wednesday and Friday Night vigils specifically aimed at discovering methods to address personal obstacles or enemies. The institution of Akwankyere provides spiritual solutions for various sets of problems that participants may encounter. Prophet Adarkwa Yiadom has introduced "Aburamusuo" (special Well Water) as a known church teaching based on the photo depicting part of the congregation receiving this holy water at the church site.



**Figure 2: A Section of the Congregation with Gallons of Aburamusuo (Well Water)**  
Source: Field Survey (2023)

Aburamusuo (Well Water), depicted in Figure 2, is a prophetic well located at the church premises. The prophet claims this water, given free of charge, is a divine direction from God meant to provide solutions for those in need. During an interview, a senior pastor referenced Jeremiah 8:14 to explain the significance of Aburamusuo but was unable to clarify its relevance. One respondent shared her experience of selling sachet water by the roadside, where her sales were poor. After consulting the prophet, she was instructed

to use Aburamusuo by sprinkling it on her water and the surrounding area.

EMWC receives another crucial divine direction through the application of Anointing Oil, which people refer to as 'Opantako Agyeko Abone bo' (the separator of a fight who takes over the fight). The Anointing Oil depicts Prophet Ebenezer Adarkwa along with the phrase "new Opantako Agyeko Abone bo", according to picture figure 3.



**Figure 3: Sample of “Opatako agyeko abone bo oil” at Opambour Church.**

Source: Field Survey (2023)

According to the prophet, the oil functions to defend against evil spirits, and the prophet offers different pricing levels to his buyers, as demonstrated in Figure 3. (Agyin-Asare, 2001) The oil price for people depends both on their problematic situation and the divine orders the prophet receives from God. The price ranges between two hundred Ghana Cedis (GHc 200) and five hundred Ghana cedis (GHc 500). The respondents needed to purchase oil because the prophet of God informed them about upcoming family deaths. These believers reserved the oil for the directions provided by the prophet to overcome the death that haunted their family. Upon employing the oil as advised, they considered themselves protected

from death (Akrong, 2019). The last Akwankyerere to be discussed at the church of the Nations Prophet 1 EMWC is the use of the "Kodiawuo Kosua" (Egg of Death/ egg of destruction) this according to the prophet during the observation is used to kill the Otamfuo (enemy) in the life of any member who buys it, it has the potency of destroying any evil plans against the person who will use it and emancipate him/her as well as the entire family from the poverty and from financial problems this and the oil are the breakthrough directions from the prophet of God. The "Kodiawuo Kosua" appears like Figure 4, as shown below.



**Figure 4: A Sample of the Kodiawuo Kosua (Egg of Destruction) at EMWC.**

Source: Field Survey (2023)

The church members depict these eggs in figure 4 through painted colours, which they call special

Prophet Prophet eggs, according to one of their pastors. During the inquiry about this egg, he relied on

the biblical passage found in Isaiah 59:5. The pastor described how these eggs become deadly for enemies in spiritual warfare when a person implements the instructions properly.

## **The Prophetic Directions (Akwankyere), Seed Sowing and Socio-Economic Life of People**

Respondents' testimonies indicate that prayer and divine direction (Akwankyere) in prophetic ministries positively impact their socio-economic lives. Many express strong faith in their prophets, attributing socio-economic improvements to symbolic acts in prayer. They emphasise the importance of tithes, offerings, and seed sowing for receiving God's blessings, with responses highlighting their significant influence on socio-economic development.

## **CONCLUSION AND RECOMMENDATIONS**

**Conclusion:** The study can be concluded that Neo-Propheticism in Ghana is closely tied to socio-cultural factors, as contemporary prophets meet the needs of their followers (Meyer, 2019; Gifford, 2023). While some provide support to the vulnerable, there is a concerning reliance on prophetic figures over the Word of God, driven by fear. Many individuals seeking socio-economic improvement through these churches often remain disappointed and face conflicts within their families, with prophets attributing their struggles to familial curses. The research highlights that genuine success comes from education, hard work, and dedication, rather than solely relying on prophetic declarations. Again, the research states that Neo-Prophetic ministries provide spiritual guidance and hope to congregants, but lack substantial evidence supporting their economic advancement role. Study results prove that beliefs only complete a financial structure complemented by education and persistent hard work. Financial support from church members exceeded actual monetary gains when it comes to prophetic ministries. The research introduces "Akwankyere Commercialisation" as a valuable framework for academic study in the evaluation of religious economic practices within Ghanaian Christianity. This research supports part of Adubofour's (Adubofour, 2020) findings, which show

Neo-Propheticism helps economically at-risk people but does not provide sufficient financial progress. This research opposes the conclusions of Adomako & Owusu (20 (Amoah, 2009) on how prophetic ministries create meaningful economic development. The research findings establish that spiritual activity confers emotional and psychological comfort to followers but does not create economic advancement. This research study disproves the economic success of Neo-Propheticism identified in Adomako and Owusu (2022) but aligns with Adubofour (2020), who shows these ministries deliver brief socio-spiritual assistance without lasting financial benefits. The analysis of Neo-Propheticism's economic impact produces essential knowledge about financial behaviours driven by religion and justifies a unified effort to merge spiritual development with monetary success.

**Recommendations:** From the above discussion and conclusion, the following are the recommendations for the study: First of all, Neo-Prophetic ministries should ensure that their congregants learn how to budget, save, and even invest by offering special teachings on financial management. The above approach gives people the ability to manage his or her financial position, improving his or her socio-economic status, without compromising on religious issues. Secondly, in order to serve the identifying functions, these ministries have to offer both religious didactics and practical socio-economic directives. As centres that provide life skills education, vocational training and career guidance, they can adequately assist individuals by preparing them for a better socio-economic outlook in life, which creates an overarching package of spiritual growth and productivity. Finally, it is recommended that Neo-Prophetic churches should seek formal affiliations with local and national developmental and poverty-focused non-governmental agencies. These kinds of partnerships could develop integration programs aimed at social and economic problems occurring among the congregation members, offering spiritual comfort together with material assistance, job opportunities and credit financing.

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