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**Nyame Somafo Yaw: His Calling, Mission and  
Messiahship**

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**Abstract**

This paper explores the genealogy, call and mission of Nyame Somafo<sup>1</sup> Yaw, the founder and leader of the Asomdwee Ntonton Nkabom Som<sup>2</sup> Movement in Ghana. Nyame Somafo Yaw<sup>3</sup> who claims to be the promised messiah of the world is not known to many people and not much has been written about him. The researcher had a personal interview with the self-acclaimed Messiah, his mother and some of his followers. Additionally, an unpublished book and the 2018 calendar of the movement were consulted. Nyame Somafo Yaw traces his genealogy from Arki/Akan, claiming that Arki was the grandson of Ham, one of the sons of Noah. Nyame Somafo Yaw also believes that the descendants of Arki/Akan migrated from Sidon in search of God's Promised Land and ended up in the Central Region of Ghana, where the various patriarchal heads went their separate ways to occupy the land of their choice. Since his call, Nyame Somafo Yaw has gradually won the hearts of some Ghanaians and non-Ghanaians alike. The paper concludes that considering the current rate of expansion of the movement and if it continues to exert influence on its existing as well as new members, the movement will be a force to reckon in Ghana and in the world in future.

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<sup>1</sup>Nyame in Twi dialect refers to God and Somafo means a messenger or Apostle, hence Nyame Somafo in English means God's Apostle.

<sup>2</sup>Literally, it means Peace, praises and togetherness in worship.

<sup>3</sup> His photograph is found in Appendix B

## **Key words:**

Arki/Akan, Nyame Somafo Yaw, Asomdwee Ntonton Nkabom  
Som, Fantes

## **Introduction**

It is important from the onset of this paper to clarify some key terms associated with the vocabulary of the phenomenon of Nyame Somafo Yaw. Firstly, Rabbi, according to Nyame Somafo Yaw, is the name of the greatest of all Gods and the creator of both heaven and earth. He claims that there are Pantheons of Gods, and Rabbi is the only Omnipotent, Omnipresent and Omniscience among them all. In his view, the word Rabbi has been misconstrued as well as wrongfully ascribed to Jewish religious leaders or teachers by both the authors of the Bible and academicians<sup>4</sup>. Hence, Rabbi is used to refer to the God that commissioned Nyame Somafo Yaw to preach His word to humanity.

Regarding the word messiah, varying definitions and explanations have been given by scholars, taking into cognisance both the technical and non-technical use of the term<sup>5</sup>. The concept refers to a belief in a person who doubles as a religious and economic-political saviour meant to overthrow the existing world order and create a new one in its place<sup>6</sup>. Additionally, Randall (n. d) examines the concept from both technical and non-technical perspectives. Technically, the concept, as used in the Old Testament, refers to a person in a special relationship with God. Non-technically, the concept designates an anointed personality set apart by God for a special assignment<sup>7</sup>. Aside its prevalence, it is worth noting that this idea of messiah has created some sort of rift among some religions, notably, Judaism and Christianity regarding Jesus. While some Jews saw him as the expected Messiah, others rejected him; those who rejected him are patiently waiting for the messiah

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<sup>4</sup> A personal communication with Nyame Somafo Yaw, 15 October 2017.

<sup>5</sup>S. Lucass, (2012). The Concept of the Messiah in the Scriptures of Judaism and Christianity. <http://onlinelibrary.wiley.com/doi/abs/10.1111/j.1748-0922.2012.01601.22.x>. Accessed 13 July, 2018. See also P. Randall, [The Concept of the Messiah in the Old Testament - World of the Bible ...http://worldofthebible.com/wp-content/uploads/2017/03/The-Concept-of-the-Messiah-in.pdf](http://worldofthebible.com/wp-content/uploads/2017/03/The-Concept-of-the-Messiah-in.pdf). Accessed 12, July, 2018.

<sup>6</sup>Lucass, The concept of the Messiah.

<sup>7</sup> Randall, The concept of the Messiah.

that the prophets in their scripture had talked about. Nevertheless, in this study, I will use the word 'messiah' non-technically to refer to a person anointed and sent by Rabbi to deliver His people from all forms of satanic bondage as well as lead the adherents to the right way of worshipping Rabbi.

Religion is a cultural framework that is based on beliefs, rituals practices to which a large number of people adhere to<sup>8</sup>. Religion rests on the utterances of men or women of wisdom whom many people think and or believe to have been endowed with heavenly wisdom as well as anointed and set apart for a special mission on earth. In some instances, the charismatic proclamations of such personalities make them to be regarded as superior human beings in the eyes and imagination of their admirers. With time, their thoughts and sayings are embodied in various sacred texts meant to guide their adherents in the latter's daily life and for the hereafter.

Most religions emerge from the visions and proclamations of individuals who are regarded as superior human beings. Examples of some of such personalities are Jesus Christ, Buddha and Prophet Mohammed (SAW) whose charismatic proclamations are not only embodied in various sacred scriptures but are founders of Christianity, Buddhism and Islam respectively<sup>9</sup>. Interestingly, some of these superior human beings are seen or referred to as Messiahs, a clear illustration being Jesus Christ<sup>10</sup>. The acceptance of Jesus by some Jews and subsequently, non-Jews (Christians) as the Messiah, has altered the concept of Messiahship in the world<sup>11</sup>. In this regard, Jesus was not the expected Messiah and no wonder he was rejected by most of his people. According to Aryeh (2004:31), "Jews firmly believe that the Messiah will come"<sup>12</sup>.

More than two thousand years after the death and resurrection of Jesus, a Ghanaian, of the Fante ethnic group, has emerged claiming that he is the much-awaited Messiah that Aryeh refers to. According to the self-acclaimed Messiah, Nyame Somafo Yaw, the expected Messiah was not to come from Israel but rather Ghana. This is because God has already fulfilled His promises to

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<sup>8</sup>Varadaraja Raman, On the founders of religions, <https://metanexus.net/founders-religions/>. Accessed 12 January, 2019.

<sup>9</sup>Varadaraja, On the founders of religions

<sup>10</sup>D. Donigian, D. Jesus the messiah, [http://users/user/AppData/local/Temp/2017-04-02\\_Messiah.pdf](http://users/user/AppData/local/Temp/2017-04-02_Messiah.pdf). Accessed 12 July, 2018.

<sup>11</sup> Aryeh Kaplan, The real messiah? A Jewish response to missionaries (Toronto: Jews for Judaism, 2004)

<sup>12</sup>Kaplan, The realmessiah?...31

Israel and Saudi Arabia by sending His messengers to redirect these nations to His true worship. In his view, Israel's expectation of a Jewish Messiah is a mirage, because the expected Messiah, is not supposed to come from Israel but rather Ghana. He further adds that the last Messiah who will come and bring the world to an end will emerge in Syria and that will be one thousand years to come<sup>13</sup>. It is against this backdrop that this paper assesses the genealogy, call and mission of the self-acclaimed Messiahin Ghana. The assessment is done through the use of interviews and participant observation. In addition, an unpublished book<sup>14</sup> as well as the 2018 calendar<sup>15</sup> of the Asomdwee Ntonton Nkabom Som was consulted. The next section of this paper traces the genealogy, call and mission of the (Ghanaian) self-acclaimed promised messiah of the world.

### **Genealogy of Nyame Somafo Yaw**

Yaw Beedu, now known as Nyame Somafo Yaw, traces his root to one "Akan" whom he claims is presented as Arki/Arkite by the



Nyame Somefo Yaw with some of his disciples

writers of the Bible (Genesis 10; 1 Chronicles 1:8-17) (Interview with Nyame Somafo Yaw, October 15, 2017). This implies that the "Akan" in question is the son of Canaan and the latter was born to Ham (Genesis 10:15). Ham was one of the sons of Noah (Gen 8; 9). According to Nyame Somafo Yaw's narrative, Akan, who was a prophet of God, was living in Sidon, a city in Lebanon in the Mediterranean coast (Interview with Nyame Somafo Yaw, October 15, 2017). Joshua, in an

online article on Sidon, affirms that Sidon was a city in Lebanon in the Mediterranean coast and it was an ancient Phoenician port city of Sidonia also

<sup>13</sup> A personal communication with Nyame Somafo Yaw, 15 October 2017.

<sup>14</sup>Asomdwee Ntonton Nkabom Som: Onyame Somafo Yaw. Unpublished Booklet.

<sup>15</sup>Asomdwee Ntonton Nkabom Som: The promised Messiah has come to Ghana and the world at large.

known as Saida (Now Lebanon). Joshua further claims that the area of Sidon was inhabited as early as 4,000 BCE. Additionally, he opines that the word Sidon in Greek means fishery or a fishing town<sup>16</sup>. Regarding the meaning of Sidon, the question worth asking is could there be a relation between the city Sidon and the Fantes of Ghana, some of whom are mainly gathered in the South-Western coastal region of Ghana and involved in fishery?

According to Nyame Somafo Yaw, Akan/Arki was a prophet who called on the people of Sidon to desist from idolism and worship Rabbi who is the true God. Nevertheless, the people of Sidon did not give heed to Akan's preaching and rather saw him as their enemy. Fearing for his life and that of his adherents, Akan fled Sidon to join his brother Nimrod at Shinar (Mesopotamia) where he continued preaching Rabbi's word. Akan and his people stayed in Shinar for the rest of their lives. The subsequent generations of Akan continued preaching Rabbi's word in and without Shinar (Interview with Nyame Somafo Yaw, October 15, 2017).

During the reign of prophet Akan XVIII, he received information from Rabbi, who from creation had set aside Israel, Saudi Arabia, and Ghana, as nations dearest to Him, that He has prepared a land for the prophet and his descendants. Specifically, Rabbi told Akan XVIII that He has prepared a nation in the Western part of Africa for him and his descendants, a land flowing with milk and honey and that Akan and his descendants should go and take possession of the said land (Interview with Nyame Somafo Yaw, October 15, 2017). This is similar to the promise Yahweh made to the forebears of Israel before they later went into exile in Egypt (Ex 3:8, 17). Not long after the promise, Akan XVIII passed on to eternity. Nevertheless, he told his younger sibling, Akan XIX about Rabbi's promise. Akan XIX, who was by then two hundred years old, led his people from Sidon in search of the promised nation (Interview with Nyame Somafo Yaw, October 15, 2017). It is evident that Nyame Somafo Yaw is suggesting parallels between Akan XIX leading his people in search of the Promised Land and the Old Testament account of Moses and later Joshua leading the Israelites to the Promised Land.

Continuing his narrative, Nyame Somafo Yaw, said after the prophet and his people had journeyed for months, they came to Central Africa where they stayed for about six hundred years. In Central Africa, Akan XIX also joined the ancestors at the age of eight

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<sup>16</sup>Joshua, J. M. Sidon In *Ancient history encyclopedia*.  
<https://www.ancient.eu/sidon/>. Accessed 14 August 2018.

hundred years. While in Central Africa, some of the descendants of Akan XIX joined their ancestors. The deaths of prophet Akan XIX and the subsequent prophets created a prophetic vacuum in the lives of the descendants. In this regard, the descendants lacked a person who could serve as God's mouthpiece as well as guide them to the Promised Land. This made the elders of the family to seek for spiritual assistance, which they eventually got from East Africa. The god they consulted gave each of the clan heads (elders) some water god called Akor. Akor was to protect as well as guide the people to the Promised Land. Additionally, they requested Akor to grant them good health, long life and many children in the course of their journey. They, in turn, promised to hold an annual thanksgiving durbar in honour of the Akor. Unfortunately, the people failed to honour their promise and consequently disaster befell them. Some of them lost their lives (Interview with Nyame Somafo Yaw, October 15, 2017).

From East Africa, they journeyed to Benin where they spent three hundred years before continuing their journey. While some of them remained in Benin, others continued their journey and gradually but steadily got to a place called the Grushie land in Northern Ghana. At this time, Grushie land was part of Upper Volta. While some of the people remained in Grushie land, others continued their journey in search of the Promised Land. With time, they reached Krako in the then Gana Empire (present day Techiman)<sup>17</sup>. Ampene (2011) and News Ghana, an online information, assert that the Fantes were in Krako in 1250 C. E.<sup>18</sup>. At Krako, the people realised that they had reached the Promised Land. They formed this opinion based on descriptions handed down to them by their forebears.

In 1250, Akan's descendants parted ways based on clanship and each clan's head together with his people, decided to occupy a different portion of the Promised Land instead of staying together as one big family. Hence, the Asantes, Kwahu, Akyem, Assin and Fantes among others went their separate ways, occupying different portions of the Promised Land they so desired. The implication is that each group settled at its place of choice; thus, we have the

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<sup>17</sup>Now Techiman is the regional capital of Bono East region, one of the newly created regions.

<sup>18</sup>K. Ampene, The story of Fante: Know the origin of towns.

<http://blackhistory938.wordpress.com/2017/05/17/fante-people>. Accessed 20 February 2019. See also Ghanaweb.com, The history of the Fante. <https://www.newsghana.com.gh/history-of-the-fante>. Accessed 20 February 2019.

Asantes settling in the Ashanti region, the Kwahu and Akyems in the Eastern Region and the Fantes in present day Central Region of Ghana (Interview with Nyame Somafo Yaw, October 15, 2017).

Regarding the Fantes, they were led by three great warriors – Obrumankoma, Odapagya and Nson (whale, eagle and elephant respectively) to present day Mankessim in the Central Region of Ghana, and according to Ampene(2011) and News Ghana, this occurred in 1252C. E.<sup>19</sup>. In the course of their exodus, Obrumankoman and Odapagya died on the way and were embalmed and carried to Mankessim. At Mankessim, they divided themselves into groups and parted ways. In other words, each of the twelve patriarchy heads took his people and went their separate ways, occupying the land of their choice. For instance, the people of Abura settled where they are presently occupying. The people of Ekumfi, Gomoa, Nkusukum, among others, followed suit and settled at their present places (Interview with Nyame Somafo Yaw, October 15, 2017).

One of the patriarchy heads, Nana Kwaw Otu, and his people first settled at Odonase near Abura Dunkwa and later settled at their present place, Ekumfi Otum. Ekumfi Otum is named after Nana Kwaw Otu. The brothers of Nana Kwaw Otu are Opanyin Kwangyir, Kofi Mboro, Kwabina Adu and their sister Ama Kwesiwa. Obaapanyin Ama Kwesiwa gave birth to many children and one of them was Akua Entsifua. The children of Obaapanyin Akua Entsifua are Afua Mborowa, Ama Atta Kofi Morgan, Abena Ahurama and Ama Appiaa. Obaapanyin Afua Mborowa had ten children and Nyame Somafo is her third child.

The self-acclaimed messiah, Nyame Somafo Yaw, was born on the 28<sup>th</sup> February, 1952 at Ekumfi Dunkwa, a town located a few miles from Mankessim in the Central Region of Ghana. He was born to Opanin Kwame Essel and Maame Afua Mborowa. Both parents were members of the Methodist church in Ekumfi Dunkwa and were also subsistence farmers. He was born Yaw Bedu (Interview with Maame Mborowa, October 20, 2017). According to the mother, she gave birth at home and did not experience any complications after birth. When the paternal uncle, Kwame Baah, heard of the good news, he visited the new born baby and his family. Kwame was a security officer to an European road construction firm that was constructing the Accra-Winneba road (Interview with Maame Mborowa, October 20, 2017). When Kwame returned to post, he

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<sup>19</sup>Ampene, The story of Fante... & <https://www.newsghana.com.gh/history-of-the-fante>



realised that some construction materials were stolen from the site and consequently, the supervisor of the company, one Anthony, sacked Kwame Baah. When Maame Mborowa heard of the sacking of her husband's brother, she went with the baby to plead on behalf of the husband's brother. According to her, the moment Anthony saw the baby he expressed his profound love for the baby and asked Opanyin Kwame Baah to resume work. Anthony asked for the child to be named after him and hence, Yaw Beedu later became known as Yaw Anthony (Interview with Maame Mborowa, October 20, 2017).

### **Educational Profile**

At age ten, Yaw Beedu was enrolled at the Abirem Methodist L/A Primary School in the Central Region, where he also continued to middle school and reached Form four (4). He ended his education at Form 4, due to finance. Yaw, at an early age, had spiritual encounters and performed some supernatural deeds. During his school days, he usually told his parents that he hears voices while walking or sitting and was often surrounded by the Holy Spirit in a form of a fire. According to Nyame Somafo Yaw, he thought every individual in the world was also surrounded by the same fire. It was later that he realised that was not the case (Interview with Nyame Somafo Yaw, October 15, 2017).

Additionally, he often had foreknowledge of whatever will be taught in school the next day. According to him, every night, Rabbi always revealed whatever will be taught in school to him. This continued till he completed Form Four. Because of such revelations, he did not encounter any difficulty in learning and, consequently, he was always topping his class (Interview with Nyame Somafo Yaw, October 15, 2017). In addition, he healed some of his schoolmates of several illnesses such as headaches and stomach aches. He often blesses water and gives it to those who had stomach aches and lay his hands on those with headaches to pray for them. In addition, he often preached to some of his schoolmates in school.

The mother, who is in her middle eighty's, gave account of how, during one farming period, their crops were dying because of lack of rain. The son assured the parents of Rabbi giving them rain the next day at 4:00 pm and this came to pass. Additionally, she recounted how her son used his hands to draw a coal of fire from the coal pot for the father to light his smoking pipe and this was not only strange to the parents, but it got them surprised. Such incidences continued when the father was alive and people who saw or heard

of them were also surprised (Interview with MaameMborowa, October 20, 2017). Asked whether the parents were aware of his strange religious experiences and deeds, both mother and son answered in the affirmative. Nyame Somafo Yaw quickly added that his father, in particular, used to accuse him of witchcraft (Interviews with Nyame Somafo Yaw and Maame Mborowa, October 15, 2017 & October 20, 2017 respectively).

Since he kept surprising his parents with such strange deeds, his father decided to seek for spiritual aid with the view of exorcising whatever demon possessed his son. Thus, the father consulted Pastors, Malams and traditional priests, hoping that these ritual specialists will exorcise the witchcraft spirit indwelling his son. The specialists were neither able to tell the spirit that possessed his son nor exorcise him of any spirit possession (Interviews with Nyame Somafo Yaw and Maame Mborowa, October 15, 2017 & October 20, 2017 respectively).

Regarding his health, her mother recounted how the elder brother was occasionally taken ill and the expenses incurred because of medical bills. According to her, they (parents) never had any challenge of this nature regarding Nyame Somafo Yaw. As far as she could remember, Nyame Somafo Yaw never felt sick during his youthful age or when he became an adult (Interview with Madam Mborowo, October 20, 2017).

Later in life, after the death of the father, Yaw left Methodism and joined the Life and Salvation Church at Saltpond By-pass. He nevertheless, continued the evangelism work he was doing when he was a Methodist. In 1974, he together with eighteen other members of his church decided to enroll in a seminary, and his application was rejected because he was considered too young to be in a seminary. Nevertheless, that did not deter him from continuing as an evangelist.

After completing his middle school education, he enrolled as a mechanic apprentice at Old Barrier, Kasoa in the Central Region. Due to his obedience and loyalty, his master took him as his own son. Hence, he stayed with him until he decided to establish his own mechanic shop after graduating. According to him, he did not have any challenge learning the job. This is because he always, through the revelations of Rabbi, had pre-knowledge of the challenges of the saloon cars that were brought to their mechanic shop. Within a year, he could identify as well as repair any mechanical defect associated with a saloon car's engine. This earned him the misfortune of being envied by some of his colleagues, particularly, the senior

apprentices. At age thirty, he graduated from the apprenticeship and established his own auto mechanical shop at Ayesudu at Kasoa Old Barrier. In his mid-thirties, he became a member of the Ahmadiyya Movement with the name Yaw Isa Essel. In spite of his new faith, Rabbi's revelations continued. He is married to Madam Amina Essel with whom he has six children (three males and three females) (Interview with Nyame Somafo Yaw, October 15, 2017).

### **His call and Mission**

According to Nyame Somafo Yaw, his new movement was founded based on a directive given to him by Rabbi. In 1992, when he was at age forty, he fell asleep one evening after Islamic prayers and heard a voice call unto him three times. He claims the voice said "I am your God, the Almighty, and Master of all creatures, walk in my face and be complete. Do not be afraid, for no human can tempt or do you any harm as long as you live. Wherever you step, I will bless and give it to you" (Interview with Nyame Somafo Yaw, October 15, 2017). When he woke up, he decided not to give heed to what was said in the dream (Interview with Nyame Somafo Yaw, October 15, 2017).

Seventeen years later, that is, in September 2009, Rabbi visited him again and directed him to "leave all that you are doing and go on to what I sent you". The voice, according to him, added, "I am Rabbi, when you call me, I will come" (Personal communication with Nyame Somafo Yaw). For the second time, he did not give heed to Rabbi's call. Then Rabbi visited him the third time and this time, Rabbi, he claims, said "Can you accomplish the task I assigned you?" (Interview with Nyame Somafo Yaw, October 15, 2017). He answered in the affirmative. The voice asked him the same question three times and he answered on the same note. The voice then went on to ask "Why have you wasted the time"? Instead of responding to the query, he rather wanted to know who he was communicating with and said, "Who are you?" The response he had was "I am Rabbi and I was with you before your birth" (Interview with Nyame Somafo Yaw, October 15, 2017).

He opines that Rabbi, in another vision, asserted: "I was with your mother before your birth" (Interview with Nyame Somafo Yaw, October 15, 2017). This statement is the same as what pertains in the Bible regarding Jeremiah (Jeremiah 1:5). The implication is that, just like Jeremiah in the Bible, Nyame Somafo Yaw was commissioned by Rabbi even before he was born. Nevertheless,

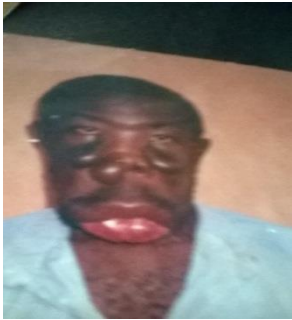
while Nyame Somafo Yaw was commissioned by Rabbi to “deliver Ghana and the world at large from evil spirits and make Ghana a religious nation, Jeremiah was sent to redeem Israel from spiritual bondage” (Interview with Nyame Somafo Yaw, October 15, 2017). It is worth noting that the other difference between the two lies in their respective offices and jurisdiction. Whereas Jeremiah was commissioned as a Prophet to Israel, Nyame Somafo Yaw sees himself as a Messiah sent by Rabbi to deliver the world from satanic bondage as well as redirect the world to the right path of worshipping Rabbi. Additionally, the latter is commissioned to send Rabbi’s message to Ghanaians and the entire world, nevertheless, Jeremiah was sent to the house of Israel.

After this encounter, he took a sober reflection of his past events and finally decided to give heed to Rabbi’s call. He closed down his mechanic shop and started preaching<sup>20</sup> and healing people who were sick. He did so for two years in Accra. In the course of doing Rabbi’s work, a friend informed him of the predicament of a man called Haruna Adam who lives in Oda at Kwame Donkor in the Eastern Region. Adam’s sickness transformed his face, making it look like that of a pig, and many doctors, pastors, malams and herberlists were all consulted by Adam’s family for a cure. Yet, his condition remained the same. Since Rabbi did not inform him of Adam’s predicament, he decided not to go to Oda. Some weeks later, Rabbi instructed him to go to Oda, and specifically Kwame Donkor, and heal a man called Adam who had been sick for seven years. Rabbi further instructed him to wear black and to buy seven doughnuts. Adam was to eat one doughnut a day for seven days. According to the revelation, Adam’s sickness was caused by a native god, which abhors anything black. After receiving this instruction, he informed the friend, who initially told him about Adam’s predicament regarding Rabbi’s instruction to go visit and heal Adam. With the help of the friend, they went to Kwame Donkor in Oda and did as Rabbi instructed. After the seventh day, Adam regained his health (Interview with Nyame Somafo Yaw, October 15, 2017).

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<sup>20</sup>His preaching at this point is centered on who Rabbi is and the latter’s plan for Ghana and the world at large.

Nyame Somafo Yaw's healing of Adam was confirmed by some members of Adam's family when I visited KwameDonkor on the 21<sup>st</sup> March, 2018 to have an interaction with them regarding the claims made by Nyame Somafo Yaw. According to Adam's father, Malam Seidu, Adam's predicament started somewhere in 2004 and lasted for seven years (Interview with Malam Haruna Seidu, March 21, 2018).



*Adam before he was healed*



*From the right in the front row, we have Adam Haruna (healed by Nyame Somafo Yaw and his new look after the surgeries), Malam Haruna and Alhassan (Adam's junior brother). At the back is the researcher on the left and Malam Inusah, inlaw of Malam Haruna.*

Interestingly, after the healing, Nyame Somafo Yaw, asked or directed Adam to go to the Ahmadiyya Hospital at Daboase in the Western Region for medical or surgical attention. This was because the spiritual aspect of Adam's predicament had been addressed and hence there was the need to address the physical since Adam's ill-health deformed his face. The recommendation was for Adam to have a wholistic healing.

Adam was thoroughly examined by the doctor in charge of the hospital after which three separate surgeries were conducted in a bit to restore his face to normal. According to Adam's family, they currently need money for Adam to undergo plastic surgery, which they hope will aid better restore his face (Interviews with Adam Haruna's family, March 21, 2018).

From Kwame Donkor, Nyame Somafo Yaw went to Obuasi in the Ashanti Region to preach Rabbi's message. He spent two years preaching and healing people in Obuasi. While in Obuasi, Rabbi visited him and said to him, "today I have given you power over all spirits of iniquity which belong to Satan, because such bad spirits bring poverty, sickness, death and all forms of calamities to humanity" (Interview with Nyame Somafo Yaw, October 15, 2017). He then relates this promise of Rabbi to that of Moses in the Bible where God saw the predicaments of the Israelites in Egypt, and sent Moses to deliver the latter from their slavery. He adds that Rabbi, after delivering the Israelites, gave them a religion called Judaism. Rabbi equally called and commissioned Prophet Mohammed "SAW" to Saudi Arabia to liberate the Arabs from idolatry and later sealed it with Islam. Hence, God sent Prophets to deliver Israel and Saudi Arabia from slavery and idolism respectively and both nations are free from Satan's bondage. Similarly, Rabbi has sent him to deliver Ghana from all forms of satanic bondage since Christianity and Islam have both failed to do so. After rendering Satan's work powerless, Rabbi will then establish the Asomdwee Ntonton Nkabom Som in Ghana and the world at large<sup>21</sup>. He further believes that until Asomdwee Ntonton Nkabom Som establishes its hold in Ghana, the nation will never be free from deaths caused by evil forces, sicknesses, all forms of spiritual bondage and poverty regardless of the social intervention policies that government will implement to address such situations.

The messenger of Rabbi adds that the dynamic nature of the world often makes some humans forsake God for worldly things and end up becoming Satan's children. Additionally, Satan also infiltrates or sends agents to God's house and, consequently, the true religion of God becomes idolatrised. To remedy such a situation, God occasionally sends a messenger to come and redirect his children to the right path. Beginning from Noah's era, after Noah's flood, God has sent several prophets and messengers, including Moses, Jesus and Mohammed, to the earth to redirect humankind to His true worship. Similarly, he has been sent by Rabbi to redirect Ghanaians and the world at large to the true worship of the former. The rationale for sending him is that Rabbi has rejected Christians and Muslims, because the two religions have been infiltrated with satanic practices. For instance, unadulterated Islam, as practiced by the Prophet and his immediate adherents, was devoid of

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<sup>21</sup>He thinks that will be accomplished in one hundred and fifty years commencing from the inception of the faith in 2009.

consultations of intermediaries (Malams). Similarly, the concept of the trinity and the current elaborate and extravagant funeral practices among most Christians are some of the handworks of humans and not God. It is based on this that Rabbi called and commissioned him as the Messiah of the world, who is to redirect Ghanaians and the world at large to the true worship of Rabbi. In other words, he was commissioned to bring Christians, Muslims, and Traditionalists as well as people of other faiths under one umbrella to worship the Supreme Being and the Master of Judgement, Rabbi. In this regard, the thrust of his message, since his call to date, has been a call on people to repent from their sins, forsake their faith and accept his new-found faith, without which they are destined for hell.

He further argues that, in today's world, there are two nations that truly worship God and these are Israel and Saudi Arabia. These nations practice their faiths in their true given nature. In other words, the religions of these nations have not been idolised. In this regard, Rabbi's interest and motive for sending him is to cleanse Ghana from idolism through which the latter will become like Israel and Saudi Arabia in the worship of Rabbi as well as material wealth. This is so because Rabbi wants to restore Ghana's glory since the latter is dearest to Him.

Nyame Somafo Yaw is, thus, endowed with power by Rabbi to:

Reveal secrets that are hidden in the spiritual world (Daniel 2: 22); send spiritual messages to every part of the world (Psalm 107:20); heal all manner of spiritual sickness without any use of medicine (Luke 4:40<sup>22</sup>); exorcise demonic spirits from people who are possessed; and exercise power and command over Satan and its agents and their nefarious activities<sup>23</sup>.

As part of his mission, he was asked by Rabbi to build a temple which is the third in the world. The measurement of the temple (nine feet square) as well as where it is to be located were revealed to him by Rabbi. According to him, Rabbi informed him that the temples built in Mecca and that of King Solomon stand at seven by seven feet. This implies that his temple is bigger than that of Mecca and that of Solomon's. Aside, the glory of his temple,

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<sup>22</sup>This verse refers to Jesus at Capernaum and one wonders how this and the other verses became related to him. In his view, the verses refer to him and his religious activities.

<sup>23</sup>These five things that he does were taken from the 2018 calendar of the Asomdwee Ntonton Nkabom Som

according to him, will be greater than the two mentioned above. With this, he makes reference to Haggai 2:9 that reads, “the glory of this latter house shall be greater than the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts” (KJV). Besides, his temple stands for forgiveness, healing, procreation and blessing. Additionally, it is meant for victory over one’s enemies, progress and success in life. In fulfilment of these promises attached to the temple, Rabbi has set the days aside for specific blessings whenever a believer undertakes a pilgrimage round the temple.

To aid his mission work, on 24<sup>th</sup> March, 2014, around two o’clock midnight, Rabbi revealed a heavenly rod to him and instructed the latter to replicate same and this has been done. The rod, according to him, is similar to what God gave to Moses. He believes that Rabbi’s power resides in the rod and, just like that of Moses in the Old Testament, he is supposed to use the rod under the instruction of Rabbi during difficult challenges or times.

After staying and preaching in Obuasi for two years, he moved to Accra to continue Rabbi’s work. In Accra, he had an encounter with Rabbi who instructed him to choose a locality as his base, and Rabbi showed him three places and two were Botsin and Apam Junction, both in the Central Region. He opted for Apam Junction and he was instructed to acquire some plots of land and build a place of worship, residence for the sick, a temple and start a fellowship. He was further instructed to use ten years to liberate (deliver) Ghana from the hands of Satan. After the ten years, Rabbi will turn the fellowship into a full fledged religion since, by then, Ghana would have accepted Rabbi. From Ghana, the faith will spread to other nations and, by one hundred and seventy years of its existence, the faith would have spread worldwide and become the dominant faith (Interview with Nyame Somafo Yaw, October 15, 2017).

In response, Nyame Somafo Yaw finally left his base at Kasoa Old Barrier to Ankamu near Apam in the Central Region of Ghana to establish a base as instructed by Rabbi. At Apam, through the aid of some natives of Apam, he acquired one hundred and fifty acres of land, which is about seven minutes’ drive from the Apam Junction and some few meters away from the Apam Senior High School. Specifically, it is located at the eastern part or left side of the road between the Apam Senior High School and Apam Junction.

He started as a prayer camp in 2014 with fifty people, some of which were facing various health related and spiritual challenges.



Some of the earliest converts were his wife and children, Iman Abdul Aziz, Reverend Kwesi Amissah, and Mr. Robert K. Donkor (the secretary). The rest are Kofi Samiyu, Nana Yaw Akonnor, Kodjo Abu and Yaw Danso. According to the secretary of the fellowship, Mr. Donkor, as at 2017, the movement had five thousand registered and baptised members (Interview with Robert Donkor, October 25, 2017). Presently, the membership is over ten thousand, most of which are of middle age and the local folks. It is also worth adding that most of the members are from the Ahmadiyya movement. Currently, the movement has branches in Accra, Mankessim, Akontokyrir in Cape Coast, Elmina and Winneba. Additionally, the movement has branches in Essikado-Mempeasem, a suburb of Sekondi in the Western Region and Abuakwa in the Atwima Nwabiagya district of the Ashanti Region. Although, the movement is yet to establish a branch in the Eastern Region, it has some members from that region and this is because Nyame Somafo Yaw occasionally preaches Rabbi's message on Bryt FM in Koforidua (Interview with Kojo Essel, May 9, 2018).

## **Conclusion**

The call, mission and messiahship of Nyame Somafo Yaw has been explored above. It is realised that Nyame Somafo Yaw traces his genealogy to one Akan whom he claims the authors or writers of the Bible referred to as Arki/Arkite in the book of Genesis. Akan, and his descendants who were mostly Prophets of Rabbi lived in Sidon, an ancient Phoenician city. Before the death of Akan, Rabbi promised giving him and his descendants a land flowing with milk and honey, which is located in Sub-Sahara Africa and specifically, Ghana. This is similar to that of the Israelites when Yahweh liberated them from the hands of the Egyptians. The descendants of Akan left Sidon in search of the promised land, which they eventually located in the thirteenth century. In the course of their migration, Akan's descendants, at a particular point, forsook Rabbi and sought assistance from as well as adopted Akor, as their god.

Upon their arrival to the Promised Land, the various ethnic groups constituting Akan's descendants parted ways to settle at their places of choice. Eventually, the Fantes, one of the ethnic groups settled in the Central Region of Ghana. Nyame Somafo Yaw traces his root from Nana Kwaw Otu who was one of the patriarchy heads of the Fante people.

Like the case of Jeremiah in the Bible (Jeremiah chapter 1), before the conception and subsequent birth of Nyame Somafo Yaw, Rabbi knew him and had commissioned him as a Messiah for the Asomdwee Ntonton Nkabom Som. The rationale is to set Ghana free from all forms of satanic bondage and lead the nation as well as the world at large to the true worship of Rabbi. It is interesting to note that most of the aspects of this write-up as told by the self-acclaimed Messiah have some Biblical connections and this is probably because he was once a Christian, hence had some background knowledge of Christian stories. Additionally, it is worth noting that, since the commencement of his call, he has won the hearts of some people, most of whom are the semi-elites and the local folks.

It is significant to note that some Biblical references were made by Nyame Somafo Yaw, which have no relation to either his personality or activity related to his mission. To him, such verses have relations with his activities as a Messiah hence, the reference. The movement is experiencing a phenomenal growth and if it continues in this way, then the movement will be forced to reckon in the country as well as worldwide.