

AFRICA'S ROOTS IN GOD

**THE KNOWLEDGE OF THE CREATOR
EMBEDDED IN THE INDIGENOUS
AFRICAN CULTURE**

**SEDNAK KOJO DUFFU ASARE
YANKSON
AFRICAN ROYALTY & AMERICAN PREACHER**

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FOREWORD

By Dr. Benjamin F. Reaves (Former President of Oakwood College)

Sednak Yankson has taken on a vitally important issue in addressing as he terms it, “Africa’s roots in God.” His contribution to this discussion comes at a time when, William G. Johnson, *Adventist Review* editor in the November 9, 2006 issue writes: “We are living through a transforming moment in the history of Christianity, as the peoples of Africa embrace Jesus in unprecedented numbers.”

At this propitious time, Yankson states that his hope is, “to create a new love for Africa and a dialogue between current residents of Africa and their brothers and sisters around the world.”

His personal life credentials are impressive and he writes from the rare perspective of participant, observer, and scholar, one who stands at the critical junction of culture and scholarship, employing theological, philosophical, and historical retrieval.

With perceptive insight and a discernable passion, Yankson addresses and reminds us of some challenging questions and stereotypes that still have currency in many circles. By carefully examining historical and biblical materials, he has uncovered some facts, corrected some misconceptions and broadened perspectives on Africa’s linkage and contribution to the preservation of Christianity. True to his intent, the main objective of this book is to show that the knowledge of the true God of creation has been identified and can be traced in the African culture.

In sum, the result is a document to be reckoned with in any consideration of African issues. I am confident the reader will find that Sednak Yankson’s book provides an important contribution to this area.

Benjamin F. Reaves
Vice President of Ministries, Adventist Health System and former
President of Oakwood College in Huntsville, Alabama

ACKNOWLEDGEMENT & DEDICATION

All glory goes to God for placing His call to ministry on me and for orchestrating this project. I thank the Omnipresent God who has been present among the indigenous people of Africa before any missionary, even with good intentions, got to the Continent and praise Him for laying the ideas of this book on my heart.

I honor the memory of my father, Okyeame Kwabina Saara Asane, the patient and wise patriarch, who exemplified for us a biblical personality, a repository of the accumulated wisdom of the ancients, and a royal linguist of Agonaman House of Chiefs until his death in 1976.

Thanks to my mother Esi Ehurema, Royalty of the Gyasehen throne of Agona Abodom of the Asona clan of the Fante Tribe, for her love and passion to see her children grow up in the fear of the Lord. I pay tribute to this strong African woman—industrious, passionate, and still looking attractive in her 70’s. I cherish your recollection of the sign of my calling you saw when I was a baby on your back at prayer meeting during an anointing service.

Thanks also to the Royal Palaces of Agona Nkum, Agona Nyakrom, Agona Swedru and Agona Abodom in the Central Region and the royalties of Kumasi in the Ashanti region for furnishing me with Akan history and theology.

Thanks to Mother of Zion—Sister Debra (the Pastor’s wife) and her visitation team for coming by my home to give me an “Amazing Facts” Bible studies which have not ceased to impact my life. Thanks also to the entire Laboni Church of Accra, which helped nurture my love for God and His truth.

Thanks to Pastor Sunset, an American missionary to Ghana for seeing in me a calling for ministry and wanting to see it come to fruition. I will never forget your prophetic utterance calculated to inspire me to a new dimension in ministry when you said, “Surely Sednak, you are doing “the work” now and wining souls, but you need to go to college so God can (enlarge your borders) use you to reach many more people you cannot now reach.” I think time is proving you a true “prophet”. Our evangelistic effort in 2005 in Brooklyn for which I was the Evangelist yielded **seventy-seven souls** and by the end of the year, **ninety-two souls** had been baptized for the Kingdom of God. (I must

also confess that I salted my evangelistic messages with some the ideas of this book.) I thank you for sowing the first seed of theological education in me and paying my first year's fees so I could attend Valley View Missionary Collage (now Valley View University) in Ghana.

To Dr. Whaley, when I still didn't see the need to attend, you called me home, fed me and then persuaded me by insisting that I attend even though classes had already begun two weeks earlier.

To Dr. Melvin Warren for allowing me to exercise the freedom of thought in doing my research for Greek minor and not killing my spirit when I tackled a taboo theme: "The Search for the Wilderness Woman." Then, when I concluded that the woman of Revelation 12 is the same as that of Revelation 17 and created a stir on campus, you gave me the opportunity to defend it before the faculty and my peers.

To Dr. Benjamin F. Reaves, my homiletics teacher at Oakwood for graciously consenting to write the foreword.

To Dr. Clifford Jones, the Associate Dean of the Andrews Theological Seminary and the Director of the African-American Doctor of Ministries Program, you have inspired the entire D. Min Cohort with true Christian humility in leadership.

To the Bronx Church for motherly love and the Mount of Blessing Church for brotherly love, and Canarsie and the New Dimension Churches for exhibition of shared Christian love.

To all the other churches that have given me the opportunity to share with them excerpts of this message.

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To Pastor Clifford Manie for being my head cheerleader all along and true brother.

To Dr. Ron Smith for publishing an excerpt of this work in the September/October 2004 edition of the *Message Magazine*.

To Elder Charles Bradford for using my original manuscript as a resource for his book, *Sabbath Roots in Africa*.

To Jeanette Bryson for her rich insights into Akan culture and encouragement.

To the Quotey family of Berrien Springs, Michigan, for their African hospitality at Andrews.

To the Cameron family of Uniondale, New York, for reminding me all the time of the deadline.

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To Franklyn Ocran Tuckson for the design of cover pages and African symbols. [(okoattvibes@gmail.com) or (okoattvibes@yahoo.com)]

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Best of all,

A million thanks to my wife Alice for taking care of the lioness' share of the house work, by juggling her own work with the children's. Thanks also to you, children—Pricilla, Josiah, Kiera, and Angel for your gracious understanding in allowing me to write.

Finally, a thousand thanks to the numerous people whose encouragement has helped make this project a success.

I dedicate this book to all African Ancestors for their contribution to our rich heritage in history and in God. May your descendants through this unfolding knowledge grow to call you blessed!

PREFACE

Can Anything Good Come Out of Africa?

Indigenous Africa, like ancient Nazareth, gets no respect and the reason is simple. Someone, sometime, somewhere said that Africa was a dark continent, without the knowledge of God, and that Africans were pagans until Europeans introduced God to them.

Well, whoever thought anything good could come out of Nazareth, yet out of Nazareth came God's great gift to mankind! God again has surprised us all; He has chosen the despised of the world to manifest His glory.

In the oral tradition of the Akan people of Ghana is found the accumulated wisdom of the ancients full of theological insights, now bearing witness to the greater light—the Bible. Through the oral traditions of the indigenous people, the concept of the true God of Creation, the knowledge of the Sacrificial System and Blood Atonement and the knowledge of Divine Redemption are all revealed in the symbols of Africa.

In the so-called heart of the darkness of Africa shines the light of the glory of God. Can anything good come out of Africa? Journey with me through these pages and you may be surprised at what you discover!

My Lamentation

I lament over the African American obsession with “Egyptology” or Ancient Africa to the neglect of Modern “Africalogy”. My hope is that this book will create a new love for Africa and an environment for a serious dialogue between the living children of Africa in the Motherland today and our relatives of the Diaspora. Through this dialogue, the current interest in Africa may be transformed from modern curiosity and fascination with some dead Africans turned mummies of yesteryear to an active challenge to get to know Africans still living on the continent.

So, while we pursue our often-unhealthy obsession for finding old treasure and gems in the remote graves of Egyptian mummies, let us not neglect the gems and geniuses of the modern descendants of Ancient Africa

who live among us today. While trying to find treasures from the graveyards of history, we cannot be oblivious to the teachers and linguists whom indigenous Africa has produced. Egyptology must not be the whole but a part of African Anthropology.

I believe the time has finally come for indigenous Africa and Diaspora Africa to meet somewhere and to celebrate our “Roots in God.” And the best place to celebrate our African roots is at the junction where our Heritage and the Bible meet. And that’s exactly where this book and its author sit.

“Do not look where you fell, but where you slipped.”

I live at the crossroad where African religious culture and Biblical theology meet. I was born in Ghana into the Asona Royal Clan of the Fante ethnic group of the Akan people. I grew up in the palace; therefore, I am no stranger to our heritage. I am also currently working on my dissertation for the Doctor of Ministry program at Andrews University Theological Seminary in Berrien Springs, Michigan. I am the Pastor of the New Dimension and Canarsie Seventh-day Adventist Churches in Brooklyn, New York. My exposure to our religious heritage and Biblical theology has given me a unique understanding of both.

By examining Akan culture and the Bible side-by-side, I have uncovered some startling facts which I present in this book, *Africa’s Roots in God: The Knowledge of the True God Embedded in the Indigenous African Culture*. This book is a window opened to “Africa’s Roots in God”. Message Magazine, a Black Seventh-day Adventist Magazine published an excerpt on this subject in the September/October 2004 edition.

The following are some of the issues addressed within the pages of this book: Where did Africans come from? Does Africa have a Biblical connection? Did Africa have a Theology of Creation? Did our African ancestors have a concept of the True God? Did Africa know God before the arrival of the European missionaries? Did God know Africa? Is Christianity a White man’s religion? Is Islam the authentic religion of Africa?

Other questions I hope to probe are: What connection is there between the Jews and the Africans? Did God curse Black people? What indigenous African cultural principles can we find in the Bible? Are Modern Africans true descendants of Ancient Egyptians and Ethiopians? What was the cultural backdrop of the Ethiopian Eunuch’s acceptance of Christ as the True Sacrifice?

Biblical Fruits on African Tree! How Incredible!

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PROLOGUE

SHACKLED BY LIES!

Breaking Lose From the Last Chains of Slavery

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

John 10:10

The Most Potent Weapon Of The Oppressor Is The Mind Of The Oppressed.

Steven Biko

Do you ever wonder why everything black is bad in the Americas? The word “black,” even in the dictionaries, is a metaphor for evil and the epitome of badness. Why Black Market, Black Sunday, Blackout, and Black Death? Why is the Devil black and Jesus white? Who attached goodness to whiteness and badness to blackness? What makes black magic worse than white magic, a black lie more evil than a white lie, a black cat more mischievous than a white cat?

Why did the world go to war against Germany in Europe to stop the genocide, to Bosnia in Europe to arrest the genocide, but refused to go to Rwanda to stop the genocide of one million Africans, or to Sudan to stop the genocide which has spread to Chad even now? Is the African life not worth saving? What then makes the African life so cheap around the world? I will tell you why!

What makes the black person a nobody, the color black ugly, black music inferior, black expressions sacrilegious and black instruments demonic and, therefore, unacceptable in church worship? Why is blackness so ominous in this world? *The thief came to steal, to kill, and to destroy: by lies, deceptions and fraud—Lies!*

Satan lied and humanity fell. Satan lied to Adam, who bought into the lies and Satan stole Adam’s dominion, killed Adam’s dream and destroyed Adam’s destiny. Humanity fell and Adam lost it all, because Adam accepted

the Devil's lies. Similarly, Hitler lied about the Jews, and Germans bought the lies and 6 million Jews died in the holocaust.

Slave masters lied about Africa to steal her wealth, her dignity, her historic achievements, and killed her dreams, her destiny, and her heritage. No lie is innocent; because all lies are dangerous, deadly and demonic calculated to destroy. No one can buy into Satan's lies and still hold on to the dignity of his or her roots, heritage, and humanity!

And yet like Adam, we have bought into some of his lies about humanity in general and black people in particular. The result? The world has been the worse for it!

Isn't it true that, in this world, people treat others based on their views of them? What if these views are unsubstantiated fabricated lies? Well, then, unless the Word of God detoxifies society and black people are unshackled by the truth of God, it matters little how much "emancipation" we proclaim. It matters little how often we sing, "We shall overcome" and how many Civil Rights legislations we pass. Both Kunta Kinte and the Klu Klux Klan will forever remain victims of lies, and Black people will continue to be treated as inferior, subhuman, and evil as long as these lies shall remain unchallenged and unrefuted! Racism is a disease of which lies are the cause and for which Truth is the only cure!

There are some historic chains of lies that blind and bind humanity, poison society, and rob black people of their historicity, dignity, and their destiny. I will deal with one of them here and the rest in subsequent books.

The Fallacy of African Paganism

This is one toxic lie among many that was told to justify slavery. The lie that said Africa was a dark continent and pagan, its people subhuman, savage, bad, evil, and ugly and it was better to take them slaves than to leave them free in Africa. European trader, envious of African wealth and eager to steal the natural resources—gold, bauxite, manganese and diamond, trumped up the need for Africa's children in the New World plantation economy, and lied to justify the enslavement of her people. Didn't the Bush Administration, according to the media, lie to go to Iraq? And didn't most people unwittingly believe it? Is there anything new under the sun?

And again, here are those bent on forever trying to prove that point by putting distorted negative images of dark hued people in general and Africans in particular on TV. You wonder why everything black is bad, and why black people are hated and killed for nothing? Even world leaders subscribe to these, otherwise why would Mexico's President Vicente Fox say, "Mexicans are doing the work in America that even black people would not do." The slave master said that Africans were dark, pagan, evil and ugly and everybody

agreed and said “Amen!” That’s why everything black is bad and black music is not good enough in the church, black expressions are not sacred enough in the church, and black instruments are not holy enough in the church.

Can anyone explain why the use of drums in church is frowned upon, but the guitar is welcomed? The obvious question is: On what Biblical grounds do people make those judgments? Where in the Bible has God said he hates the drums but loves the guitar? There is no Biblical basis! The simple reason is because drums are African and the guitar is European instrument. Why are musical forms like Jazz, Reggae, Blues and the Steel Band evil but Classical, Country and Brass or Marching Band holy? It was the slave master, not God, who stigmatized everything African, calling it pagan, evil, and unworthy for holy use!

Here is the historical scenario behind the attitude. The slaves used the “Talking Drum” in and out of church to render praise to God and also to communicate amongst themselves their strategy for fighting or escaping. The slave master realized that whenever drums were sounded and the songs of Zion were sung somebody went missing and the slave master’s kingdom shrunk. When the slave master could not control the drum, he banned its use, and branded it as a satanic instrument. He convinced others to believe that there was “evil in the drum” and since then that stigma has not been lifted. So, now even sophisticated blacks have come to believe that lie. Otherwise, how could church folks justify the evil of the drum and the holiness of the guitar, the organ or the keyboard? There is nothing inherently evil in an instrument. Rather, if there was any evil, it would be in the person playing the instrument! Instruments are not evil in and of themselves—they are neutral.

Who confers holiness on one instrument and not another, and who sanctions African instruments as evil but western instruments as holy? It certainly was not Jesus, the Holy Spirit, or the Father. It was the slave master. It was the slave master’s theology, which has fostered such a depth of slave mentality within our ranks today to judge everything European as good and everything African as evil. For all it is worth, Euro-centricity is not Biblical Christianity. The fact is that God has not chosen European culture to represent His kingdom.

Instruments originating in Africa have been condemned not because they are intrinsically evil but because they are African. And some of us—because of our European sensibilities have become parties to our own victimization and destruction—rejecting our history, our roots, and our heritage in the name of bad racist theology without any Biblical foundation.

The Bible says, Praise God with cymbals—Praise Him with high-sounding cymbals, which are percussion musical instruments. God does not hate drums! It was the slave master. In Psalm 150, God through the songwriter David says “let” (allow) “everything that has breath.” It means: everything that can make sound, music or communicate – “praise the Lord”!

Everything includes all musical instruments. God wants the whole orchestra, the string, the percussion, the wind, the voice, the hand and even the dance to praise His holy Name. That also includes the African drum. Let God be God to choose what God wants for His worship.

God wants authentic worship from all His creation. God does not expect red roses to turn lily white to give him glory. He doesn't want black folks sounding all white to be acceptable to Him. God wants our experience to inform our worship to be authentic. God loves the whole garden because He made the whole garden. He expects the whole garden— red, yellow, black and white—to give Him glory.

He wants all people to be who they are and act like who He has made them to be in giving Him glory. God expects Black folks to give Him glory as Black folks can and white folks to do the same. God wants authentic worship. He knows Black people are an expressive people; we have spontaneous joy, and we can give Him ecstatic praise! And instead of giving God authentic praise—we rather argue about how to praise than to give Him the praise He deserves.

Too many of us are confused about our identity in God and somehow we seem to believe what the American children are saying about us: “If you are White, you are all right; if you are yellow, you can mellow; if you are brown, stick around, but if you are black, get back!” We don't have to get back for anybody. Blackness is not bad—God made us a strong people. Africa was not dark. The Holy Spirit was in Africa, and Africa Knew God. The Slave master's lies won't stand forever. Truth cast to the ground will rise again.

The thief might have come to steal, to kill, and to destroy, by lies, deceptions and fraud, but I hear Jesus say; “I am come that they might have life, and have [it] more abundantly.” Jesus also said, “You shall know the truth, and the truth shall set you free.” We can be unshackled from the chains of Satan's lies! We can be unshackled from bad racist slave master's theology and mentality. We can be free from the bad press that has kept black people back through the ages. (*Response under the Chapter “Epilogue”*)

EPILOGUE

UNSHACKLED BY THE TRUTH!

*All truth is God's Truth! All Lies Come From The Devil!
And ye shall know the truth, and the truth shall make you free.
(John 8:32)*

The Truth

So what is the truth to the lies that have shackled African lives for generations? What is The Truth about the So-called African Paganism?

To the lie that says Africa was a dark continent before the arrival of the European missionaries, here is the truth. Africa knew God before, not after, the arrival of the European missionaries set foot on that continent in 1471! Africans were not pagans in the same way the Jews were not pagans! Not knowing Jesus is not to be equated with not knowing God! The Jews were not pagans because they didn't know Jesus. They knew God. Africans did not know Jesus but they knew God. The Missionaries brought the Gospel of Jesus to Africa not the knowledge of God.

How could God manifest Himself on Mt. Sinai in Africa before the arrival of the missionaries and Africans not know Him until the time of missionaries? How could Africans know God as the creator and acknowledge Him as such before the arrival of the European missionaries and not know God until the missionaries?

Mark Finley an international evangelist, who went to Ghana, said that he was called Sunday Whiteman and his interpreter explained that "Ghanaians from generation have known the God who made the world in six and rested on the seventh day and called Him 'The God of Saturday'. The missionaries came and changed it to Sunday. So the Akan people named the missionary after Sunday. When Mark Finley heard that he protested to the Ghanaians saying, "I am not a Sunday Whiteman, I am a Saturday Whiteman."

Africans might not have known Jesus but they surely knew the true God of creation, the God of Adam, Methuselah and the God of Noah and served Him before any European missionary got to the continent of Africa!

It was this God; Nyame, by His long Akan name; ‘Onyankopon Twereduampon Kwame’ that the slaves brought with them to the New World and that the unconquered Maroons in Jamaica named their city “Accompong Town” after. Onyankopon is the God they knew in Africa before slavery!

“Bryan Edwards, in his brief outline of the religious beliefs of the Koromantyn slaves, asserts: They believe that Accompong, the God of the heavens, is the creator of all things; a Deity of infinite goodness.’ In fact, we have in Jamaica to-day, in the Parish of St. Elizabeth, a Maroon town called Accompong which according to Cundall, the Island Historian, was so called after an Ashanti chief who figured in one of the early rebellions of the Island. One’s first impression would be that this chief had arrogated to himself the title of Deity. But J. G. Christaller assures us that among the Ashanti the Divine Name was frequently given to a slave in acknowledgement of the help of God enabling the owner to buy the slave. The Supreme Being among the Ashanti is Nyame, whom we shall later try to identify with the Hebrew Yahweh. His primary title is Nyankopon, meaning Nyame, alone, great one. Accompong then, appears to be the white man’s effort to express the spoken Nyankopon as heard from the early slaves.¹

Accompong Town in Jamaica is a testimony to the knowledge of God in the African culture before missionaries got there. Thus, the African slaves did not have to adopt the religion of their captors as is erroneously purported but rather accepted the logic of their own indigenous religion. They accepted Christ as the logical conclusion of the African Akan culture, with its biblical sacrificial system, the Sabbath concept, Yahweh’s knowledge and blood atonement. Calvary was the best explanation or fulfillment for their sacrificial culture. The slaves accepted Christianity not because the slave master beat it into them but something rather in them agreed with it. It clicked and made sense to them and they were more than willing to embrace it regardless of the master’s brutality. Africans knew God!

¹ Joseph John. S.J. Williams, *Hebrewisms of West Africa, from Nile to Niger with the Jews* (New York: Biblo and Tannen, 1967), 16.

On behalf of all oppressed people of the world, I reject all the devil's lies about our history and our heritage and refuse to join the bandwagon to denigrate our humanity and destroy our destiny!

We are unshackled to soar the sky, to serve the Lord, and to praise the Lord. We are unshackled to worship the Lord, in joy and gladness.

Salvation is a holistic experience! God doesn't merely want to set us free physically or socially! Almighty wants to set us free spiritually, mentally, psychologically and economically as well!

The devil knows if he can keep us in darkness about our rich heritage and who we are in substance, he can cause us to look down on ourselves, lose our self-esteem, and throw away our lives in a cheap despicable living, so he can control us forever.

The devil knows if he can make that strong African Eagle think himself or herself as an American, Canadian or European chicken, he can steel our future and keep us from ever soaring the sky.

The devil knows if he can make us believe we are mere chicken on the American Continent then, he can keep us in darkness, ignorance, confusion and in destructive behavior unbecoming a majestic eagle whose home is in the heavens. The devil knows only the truth can unshackle us from his chains. So fly African eagle fly!

Fly, Eagle, Fly!

Let the following be a metaphor of our Story:

A naturalist was visiting a farmer one day and was surprised to see a beautiful eagle in the farmer's chicken coop. "Why in the world, asked the naturalist, have you got this eagle living in with the chickens?"

"Well, answered the farmer, I found him when he was little and raised him in there with the chickens. He doesn't know any better, he thinks he is a chicken." The naturalist was dumbfounded. The eagle was pecking the grain and drinking from the watering can. The eagle kept his eyes on the ground and strutted around in circles, looking every inch a big, over-sized chicken. "Doesn't he ever try to spread his wings

and fly out of there?" asked the naturalist. "No, said the farmer, and I doubt he ever will, he doesn't know what it means to fly."

"Well, said the naturalist, "let me take him out and do a few experiments with him." The farmer agrees, but assured the naturalist that he was wasting his time. The naturalist lifted the bird to the top of the chicken coop fence and said "Fly!" He pushed the reluctant bird off the fence and it fell to the ground in a pile of dusty feathers. Next, the undaunted researcher took the ruffled chicken/eagle to the farmer's hay loft and spread its wings before tossing it high in the air with the command "FLY!"

The frightened bird shrieked and fell ungraciously to the barn-yard where it resumed pecking the ground in search of its dinner. The naturalist again picked up the eagle and decided to give it one more chance in a more appropriate environment, away from the bad examples of chicken lifestyle. He set the docile bird on the front seat of his pickup truck next to him and headed for the highest butte in the country. After a lengthy and sweaty climb to the crest of the butte with the bird tucked under his arm, he spoke gently to the goldenbird. "Friend, he said, you were born to soar. It is better that you die here today on the rocks below than live the rest of your life being a chicken in a pen, gawked at and out of your element." Having said these final words, he lifted the eagle up and once more commanded it to "FLY!" He tossed it out in space and this time, much to his relief, it opened its seven-foot wingspan and flew gracefully into the sky. It slowly climbed in ever higher spirals, riding unseen thermals of hot air until it disappeared into the glare of the morning sun.

The naturalist smiled and thought how happy he was with his days work. Like the eagle, he had for many years, let other people define his worth and direct his life for him. Like the eagle, it had taken a life and death situation for him to realize his self worth and real calling in life.²

² www.infowest.com/business/g/gentle/chicken-eagle.html

The devil knows we can be one powerful people if only we knew half the truth about our heritage and our history past slavery. If only we knew who we are and what we ought to be in the Lord.

We have lived in ignorance of who we are like chickens for far too long, now, the truth about our rich heritage has finally come to unshackle us to live as eagles that we are.

And so like the Naturist, by this book, I just want to say to you Eagles, stop thinking like chickens and start flying as eagles! African Eagles, You are Unshackled to Soar the Sky! So fly eagle fly! Royal Eagles of Africa, fly! Majestic Eagles of the African Sun it's time to fly! Golden Bird of the high heavens, your home is in the sky, you are not a chicken, you can fly; you can soar the sky. So fly eagle fly!

The thief might have come to steal, to kill and to destroy, but the truth comes to heal and to set free. Therefore, by the authority of God's Truth I challenge all to be unshackled! And in the words of Dr. Martin Luther King, I claim the freedom for all. "Free at last, free at last, thank God Almighty, we are free at last". Unshackled now and forever till Jesus Comes! Until then greet each other with these words: *Happy Heritage Day or Month! Be Free at Last! Free Indeed in Jesus! Unshackled!*

Now is the time for Africa "Ethiopia"(Psalm 68:31-32) to stretch out her hands unto God in Christ!

In the subsequent volume we will deal with the subject:

AFRICA'S EXODUS: The Journey of the African People from Eden Lost to Eden Restored.

In it we will trace Africa's history beyond slavery to the Garden of Eden and chart it all the way to the time of the flood, from Mount Ararat through Mesopotamia to Ethiopia, Egypt, Carthage and to the Sahara through Ghana, Mali and the Songhai Empires to our present locations in the interior Africa and in the Diaspora all the way to the New Jerusalem.

In short, we will trace THE MOVEMENT OF "YAH" PEOPLE FROM THEIR GLORIOUS PAST TO THE GLORYLAND.

Look out for it soon!

POSTSCRIPT

“SANKOFA” AFRICAN WISDOM

Only When Lions Have Historians Will Hunters Cease Being Heroes!
African proverb

So, to African Children, I say
“Sankofa Your Heritage”!

“Sankofa” Symbol of Wisdom¹



Go Back to Retrieve!

African Wisdom in Proverbs!

[Here Is an Exercise You May Find Interesting]

Assignment: Match these Proverbs with Biblical or Other Proverbs and Share Your Findings and Explanations?!

¹ <http://www.marshall.edu/edu/akanart>

1. A child does not rid of the bird of feathers and show it to the elders for identification.
2. A child who knows how to wash his hands eats with royalty.
3. A fool looks for dung where the cow never browsed.
4. A master drummer must have seven eyes.
5. A ripe fruit falls by its own accord.
6. A slave feels hunger and a king feels hunger.
7. A wise man who knows proverbs, reconciles difficulties.
8. Between true friends even water drunk together is sweet enough.
9. Do a thing at its time and peace follows it.
10. Do not call the forest that shelters you a jungle.
11. Even the mightiest eagle comes down to the treetops to rest.
12. Even though the old man is strong and hearty, he will not live forever.
13. Every time an old man dies it is as if a library has burnt down.
14. He who rides the horse of greed at a gallop will pull it up at the door of shame.
15. He who talks incessantly often talks nonsense.
16. His opinions are like water in the bottom of a canoe, going from side to side.
17. If a child washes his hands he could eat with kings.
18. If Yahmeh won't kill you mankind fights a losing battle.
19. If you don't work you won't eat.
20. If you refuse to be made straight when you are green and young you cannot be straightened up when you are dry and hard.
21. It is not by saying, "Honey, Honey," that sweetness comes into the mouth.
22. It is the calm and silent water that drowns a man.
23. It's a bad child who does not take advice.
24. Lack of knowledge is darker than night.
25. No one points out Yahmeh (God) to a Child
26. One falsehood spoils a thousand truths.
27. One must talk little and listen much.
28. People should not talk while they are eating or pepper may go down the wrong way.
29. Quarrels end, but words once spoken never die.
30. The bitter heart eats its owner.
31. The day the monkey is destined to die, all the trees get slippery.
32. The family is like the forest, if you are outside it is dense, if you are inside you see that each tree has its own position.
33. The fool talks, the wise listens.
34. The hunter in pursuit of an elephant does not stop to throw stones at birds.

35. The pot-lid is always partly off: the pot gets all the sweet, the lid nothing but steam.
36. The ruin of a nation begins in the homes of its people.
37. There is no medicine to cure hatred.
38. Those whose palm-kernels were cracked for them by a benevolent spirit should not forget to be humble.
39. To love the king is fine but a king's love for you is many times better.
40. Two birds disputed about a kernel, when a third swooped down and carried it off. (*The meek shall inherit the earth?*)
41. Until Lions have their own historians, tales of the hunt will always glorify the hunter.
42. When a king has good counselors, his reign is peaceful.
43. When a woman is hungry, she says, "Roast something for the children that they may eat."
44. When the drumbeat changes, the Dance changes!
45. When the fool is told a proverb, its meaning has to be explained to him.
46. When you are rich, you are hated; when you are poor, you are despised.
47. When your neighbor's horse falls into a pit, you should not rejoice at it, for your own child may fall into it too.
48. Words are spoken in their shells; it is the wise man's duty to find the kernel.
49. Work doesn't kill, it's the worry.
50. You do not laugh at your neighbor when you see his beard on fire. Get water by yours.
51. You don't light a fire if you are supposed to be in hiding.

“Sankofa Your Heritage”: Go Back to Go Forward!

Akan people referring to Sankofa say, “It is not a taboo to return to take what you have left behind.” There are some things we have left behind in our journey, without which we can not go forward. We can't take somebody's words for it. The time has come to go back to take what we have left behind in order to really go forward. It is a critical time in our journey. It is like saying that those who forget their history are doomed to repeat its mistakes over and over again. Therefore, Sankofa your Heritage:

1. Go back for your True African History Beyond Slavery
2. Go back for your African Roots in God
3. Go back for your African Royal Dignity
4. Go back for your African Narrative and Literature
5. Go back for your Words of Inspiration—African Preaching

6. Go back for your Apocalyptic Future—African Interpretation
7. Go back for your African Economic Development (Community Based Ministry)
8. Go back for your African Family Tree
9. Go back for your Authentic African Name
10. Go back for your True African Wisdom
11. Go back for your Royal African Ministry
12. Go back for your African Cultural Heritage
13. Go back for your African Royalty
14. Go back for your Traditional African Herbal Medicine
15. Go back for your African Traditional Constitution
16. Go back for your Testimony
17. Go back for a Taste of Africa
18. Go back home on your African Pilgrimage
19. Go Back to Go Forward! “Back to Our Heritage & Forward with our Mission!”

PROPOSED ORAL TRADITIONAL SCHOOL CURRICULUM

Oral Traditional Studies and Curriculum

Dedicated to Spiritual and Cultural Enrichment of African Heritage in order to connect Black People to their Roots and to restore unto them their humanity robbed from them by deception and fraud. We can take our humanity back.

All truth is God's truth and only the truth shall set us all free!

- Oral Traditional Studies
 - Sponsor Researchers
 - Exchange Program
 - Training
 - Train scholars to analyze, compare and unearth gems of truth scattered across Africa in their oral culture
- Oral Field Studies
 - To foster interaction between Children of the Diaspora with indigenous Africa
 - To honor oral giants (Griot- Linguist)
 - To confer honor on the Opanyin
 - THE WISE LEADER
 - To Witness a traditional cultural event
 - Court scene
 - Palace decorum
 - Marriage
 - Funeral
 - Naming ceremony
 - Outdooring
- Comparative and Collaborative Studies (Oral Tradition) with
 - Bible
 - History
 - Archeology
- Oral Cultural Training
 - Exegesis
 - Establishing what is
 - Systematic
 - Collecting and organizing of oral traditional concepts
 - Theology

- Formulating and formalizing oral tradition concepts
- Guides
 - Bible
 - Christian theology
- Dangers
 - Settling on the oral itself
 - Oral bears witness to the greater light
 - The Word
 - The word was first oral before it was written
- Reviving oral traditional knowledge
 - Oral Knowledge is a gift entrusted to Africa by God for a time and required of Africa by Him at an appointed time.
 - Time to render account unto God for what He has given in the oral tradition
 - Time to render accountability to God and bring respectability to Africa.
 - This is the case of the talents
 - Time to account for what He gave us in oral culture
- Implementation and Application
 - All disciplines must be contextualized in relations to this emerging truth.
 - Each point, concept or chapter must be analyzed biblically
 - Filter everything through the biblical lens
 - Each Chapter must follow a pattern
 - Implication
 - Challenge
 - Redemption
 - Affirmation – I will

Oral Traditional Studies

To Be Set Up In Schools Across The Nation Especially In Black Schools.

Oral Studies

Center for Oral Traditional Theology or Oral Theology

- Oral History
- Oral Culture
- Oratory
- Oral Wisdom
 - Oral concepts
 - Proverbs
 - Parables
 - Stories

- Oral symbols (Adinkra)
 - Sankofa
 - Gye Nyame
 - Etc
- Deciphering Meanings of
 - Symbols
 - Names
 - Etc

Oral Field Experience: Oral Tourism

- Oral Field Experience
 - Taste of Culture
 - Cooking
 - Food
 - Language
 - Forms
 - Genre
 - Proverbs
 - History
 - Parables
 - Stories
 - Traditions
 - Rituals
 - Marriage
 - Rights of passage
 - Naming ceremony
 - Funeral
 - Respect
 - Court Systems
 - Palace Studies
 - Installation of kings
 - Dethronement of kings
 - Sanctuary
 - Sacrifice
 - Defilement and cleansing
 - Festivals
 - Taboos and meanings
 - Days and meanings
 - Symbols
 - Required: “make contact with a child of the tradition”

Oral Tradition as a Vehicle of Knowledge

- African Legacy
- Traditional (System of Government) Africa
 - Judicial (Court System) – Indigenous African
 - Judge
 - Jury
 - Witness
 - Accused
 - Accuser
 - Process
 - Sentence
 - Appeasement
 - Atonement
 - Sacrifice (blood)
 - Animal
 - Process
 - Justice and forgiveness

Royal Africa

- Kingship
 - Choice (heir from the line)
 - Characteristics
 - Spotless (moral and physical)
 - Wise
 - Experienced or Matured
 - Ceremony
 - Taken from Community
 - Days of Grooming
 - Teachings
 - Rituals
 - Enthronement or Enstoolment
 - Day of appearance
 - Procession
 - Carried in a Palanquin
 - Women spread garment on the ground to welcome him
 - Jubilation, Songs and Dance
 - Libation

Palace Structure

- Holy
 - Place of Assembly
- Most Sacred
 - Place of the sacred stool

- Place of expiation
- Sprinkling blood on stool once a year

Regalia Africa

- Historical Africa (Legends)
 - Sankofa
 - Proverbs
 - About friendship
 - About marriage
 - About love
 - About court
 - "Tsi kor mpam"

Cultural Africa

Wit and Wisdom of Africa

- Short stories
- Parables
- Story Africa
- Symbolic Africa
 - Symbols all over
- Tribal Africa
- Musical Africa
 - Instruments
 - Asafo
 - Talking Drum
 - Trumpets
 - Talking Trumpets
 - Highlife
 - Stories in Songs
 - Ebibindwom – “Akan Indigenous Musical Style”
 - Like Shigionoth, Hab 3:1 – Prayer or a message set to music
 - In chant or narration
 - In call and response
 - In recounting the Psalms
 - Historical and biblical in theme and content
 - Form of Gospel in song
 - Just like the Spirituals (Flower of Akan indigenous style)
 - Similar to Gospel rap without all the fanfare and vulgarity

Ecclesiastical Africa

- Religious Africa
- Church life
- Customs

- Appellations
 - Through drums and words

Socio-Cultural Africa

- “NdoBoah” communal support or village helping each other
- Free access to the village
- Ceremonial Africa
- Marriage
 - By Family
 - Disapprove
 - Marrying the thief
 - Marrying the murderer
 - Marrying the chronically diseased

Puberty

- Rite of passage
- Virginity test at honeymoon
 - Also Bible (...)

Taboos

- Days of not going to certain places
- Things not to do at certain times
 - Become ceremonially unclean

Oral Tradition as a Tool: Implications

- As a vehicle of truth
- As a tool for teaching
- As a vehicle of communicating truth
- As a tool to burn truth in the memory or conscience

Modern Forms

- Rap (use it to teach truth and also academic subjects)
 - Message caught faster by young people in rap than in reading
- Musical chant - Call and response
- To perfect the art of memorization as an aid learning

Challenge in the New Environment

- Maintaining an oral culture in a written environment
- Putting both to work without losing either
- Speak and write at the same time
- Nurturing the oral traditional culture
 - Teach oral traditional skills in academia
 - Use for memory retention – (royal oratory – the linguist)

(Unconscious) Inheritance

- In preaching (Black preaching – epitomized by Dr. M. L. King)
- Speaking (Black Speakers epitomized by Johnnie Cochran)

Personal Examples

- Father
- Linguist (oral traditional oratory – the Griot)
- Wife use it to fasten truth in the minds of children

Greater Examples

- Divine Method Of Learning
- Jesus Method Of Studying The Scriptures – “Truth Set To Music”

Implications

- A call for a new evangelistic paradigm in ministering to and redeeming the whole man; spiritually, socially, mentally, physically and culturally.
- A call for the implementation of the wisdom of the ages for the advancement of our posterity in accomplishing our mission for God.

Some Ghanaian Foods

- Fufu
- Nkwan
- Oto
- Tuo
- Dokon or Dokono
- Nkatsekwan
- Emo
- Cassava
- Yam

Fruits

- Adesema
- Asaawa

Clothes

- Adinkra
- Kente

New from Africa

Asaawa: A small fruit that makes all other fruits sweeter when you taste it first

Abbubumbabaa: enigmatic creature not catalogued in the west

Sankofa Series:

1. Go back for your True African History
 - (Our history from Eden to Eden – African children looking for their original home)
2. Go back for your true African wisdom
 - (Proverbs and parables)
3. Go back for your African Human Dignity
 - Has to do with identifying with Jesus – “Give me back my Jesus)
4. Go back for your Royal Ministry
 - Has to do with leading the African chiefs to Jesus)
5. Go back for your African Cultural Heritage
 - (Has to do with better way of life in funeral, rights of passage...)
6. Go back for your African Family Tree
 - (Has to do with faces of Africa)
7. Go back for your African Roots in God
 - (Rooted in God and grounded in Africa)
8. Go back for your African Royalty
 - (Chieftaincy and palace life)
9. Go back for your African Narrative
 - (Has to do with folklore, songs, story, sayings, lamentations, taboos, Ebibindwom)
10. Go back for your Word of Inspiration
 - (African preacher’s Sermons)
11. Go back for your Apocalyptic Future
 - (African preacher’s insight into prophecy)
12. Go back to your African Traditional medicine
 - (Has to do with the leaves of the tree are for the healing of the nations)
13. Go back for your African Economic Development
 - (Education of head heart and hand – completing the reform)
14. Go back for your African Traditional Constitution
 - (Workable principles of governance for Africa)
15. Go back home for your Pilgrimage
 - (Reunion Tourism-go visit and unite with your relatives of long ago years)

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