

AUTHORITY IN ROMANS 13:1 – 7: ITS RELEVANCE TO THE CHIEFS AND
PEOPLE OF GOMOA TRADITIONAL AREA IN THE CENTRAL REGION OF
GHANA

KNUST



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AUGUST, 2011

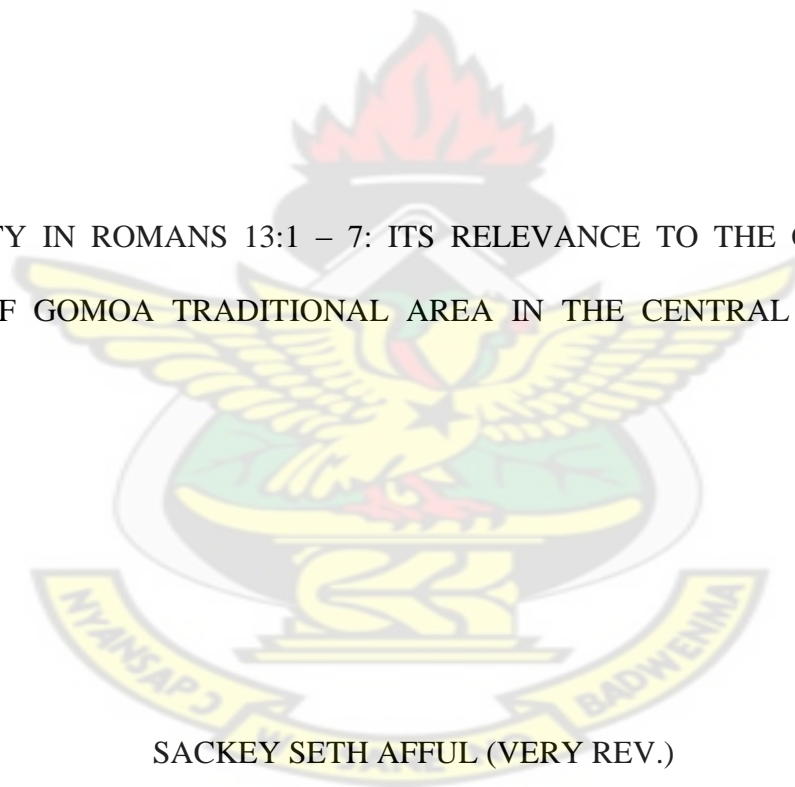
KWAME NKRUMAH UNIVERSITY OF SCIENCE AND TECHNOLOGY

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BY

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OF

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AUGUST, 2011

Declaration

I declare that this study is my own original work and that all references to other people's work have been duly acknowledged. I further certify that this thesis has neither been presented in whole nor in part to any other institution for any degree.

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Dedication

This work is dedicated to my late parents Alfred Sackey and Sarah Baah Odoom.

And to my wife, Mrs. Priscilla Afful Sackey and our son Daniel Kobina Owusu Baah Sackey for their prayer support and for coping with my long absence from home.

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Sackey Seth Afful (Very Rev.)

August, 2011

List of Abbreviations

DCE	District Chief Executive
GATA	Gomoa Ajumako Traditional Area
GTA	Gomoa Traditional Area
ICGC	International Central Gospel Church
MDCC	Musama Disco Christo Church
NT	New Testament
OT	Old Testament
RCC	Roman Catholic Church
WMCI	World Miracle Church International



Abstract

The authority of rulers be it political, traditional or religious, is ordained by God for the good of their subjects. Subjects have to submit to their rulers, and refusing to do so is a rebellion against God. In this study, authority in Romans 13:1-7 is examined with particular attention to the chief and people of Gomoa Traditional Area. The study discussed authority using Romans 13:1-7 as a base and its relevance to traditional set ups. This study was largely done through interviews conducted by the researcher and his assistants with some chiefs, elders, church leaders and citizens of the study area. Also, biblical commentaries, handbooks as well as other relevant documents were consulted. The research has shown that Romans 13:1-7 – submission to authority - was not for Christians in Rome alone, but for Christians and non-Christians in and outside Rome. The relevance of the text cuts across all cultures including that of Gomoa. The study recommends that citizens of Gomoa Traditional Area recognize their rulers as people ordained by God – who is the source of all authority – for their good. Mutual respect, trust understanding and co-operation from both governing authorities and subjects in a state or traditional area always bring peace and for that matter development, and must be upheld.

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CHAPTER ONE

GENERAL INTRODUCTION

1.1 Introduction

This chapter focuses on the general introduction to the study - Authority in Romans 13:1-7: Its relevance to the chiefs and people of Gomaa Traditional Area in the Central Region of Ghana. Also, the statement of problem, objectives and the various approaches like inculturation interpretation and methodology will be discussed. Again, the significance of the study, the organisation as well as the literature review will be highlighted.

1.2 Background to the Study

In every setup be it religious or secular, people are governed by authorities. People placed in authoritative positions are expected to rule their subjects with caution and treat them as human beings equal in the sight of God. Douglas et al (1987) say *exousia* (authority) is the legal and moral right to exercise power, or power that is rightly possessed. Biblically, God is presented as the ultimate, personal authority and the source of all authority.

According to Douglas and Hillyer (1962), *exousia* (authority), means the rightful, actual and unimpeded power to act, or to possess, control, use or dispose of something or somebody. Whereas *dunamis* means physical power, *exousia* signifies power that is in some sense lawful; *exousia* may be used with the stress on either the rightfulness of power really held, or the reality of power rightfully possessed. God's authority is an aspect of His unalterable universal and eternal dominion over His world. His regal authority over mankind consists of unchallengeable right and power to dispose men as

He pleases together with his indisputable claim that men should be subject to him and live for his glory. Throughout the Bible, the reality of God's authority is proved by the fact that all who ignore this claim incur divine judgment. The royal judge has the last word, and so his authority is vindicated.

The biblical conviction is that the rightful power within creation is, ultimately, the Creator's. Such authority as men have is delegated to them by God, to whom they must answer for the way they use it. Because all authority is ultimately God's, submission to authority in all realms of life is a religious duty, which is part of service to God.

Based on the above statement, this researcher is of the view that authority which is of God, given to people on earth, should be exercised in the best interest of all. Society always looks up to leaders who serve as good examples for the up and coming young ones to emulate. Leaders also expect the young ones to take instructions from them, in order that both authorities and subjects live in harmony. Paul's exhortation in Romans chapter 13:1-7 which deals with obeying authorities, has been chosen to address any problem that might arise between people in authority and their subjects in Gomoa Traditional Area.

1.3 Statement of Problem

Paul asserts in Romans 13:1-7 that, there is no authority except from God. Thus every person should be subject to governing authorities. Paul writes this to the Christian Jews living in Rome. He sees the need for addressing them in a Gentile land on how they should relate with the authorities. Paul's assertion raises a lot of questions. Was the letter to the Romans addressing Christians within the Roman world or it included those outside

the Roman world? Was that letter meant to be for Christians at all times? Is it also for non-Christians everywhere including those in the Gomoa Area? Chiefs are heads of their various communities. They seek the general well being of their peoples, be it health, economic or security. They are respected and recognised as people of authority.

From the above, one may ask: Can chiefs be said to have derived their authority from God? Are Chiefs in the Gomoa Traditional Area recognised as people with authority? Should subjects submit to all forms of authority because they have been established by God? If a chief is not living up to the norms of the society, can he be called to order? Why do some leaders exercise authority cruelly? Can we say that rulers with questionable character are chosen of God? Do Christians in the Gomoa Traditional Area recognise their chiefs as people chosen by God? These are the questions that the study has attempted to find answers to.

1.4 Aims and Objectives of the study

The objectives of the study is to examine Paul's teaching on the Christian's relation to civil authorities as outlined in Romans 13:1-7 and its relevance to the chiefs and people of the Gomoa Traditional Area in the Central Region of Ghana.

The study aims at achieving four things. Firstly, the study was to survey the problem of the textual authority of the passage. Secondly, it was to take a brief look at the historical context of the letter and the social make-up of the church in Rome. Thirdly, the actual study was to be done with an in-depth exegesis of the passage. Fourthly, the relevance of the passage (Romans 13: 1-7) to the chiefs and people of the Gomoa Traditional Area was to be discussed.

1.5 Area of study

The study focused on what Paul said about authorities in Romans 13:1-7 and its relevance to the chiefs and people of the Gomoa Traditional Area-chiefs exercising their God-given authority and the people obeying their chiefs because it is God who put them in authority.

1.6 The Study Approach and Methodology

In writing this thesis, the Inculturation Hermeneutical approach was used. Inculturation Hermeneutics is a method of biblical interpretation which makes the African context the subject of interpretation (Ukpong, 2001). The Greek text for exegesis was based on the *Nestle-Aland Greek New Testament* which is considered by scholars to be the most up to date of the Greek versions of the New Testament.

The primary source of information relating to the topic was obtained through interviews. Ten selected Chiefs/Queenmothers from the Gomoa area were interviewed. The Amanhene and their councillors were also interviewed. Other interviewees include community leaders as well as ordinary citizens. The researcher made good use of secondary resources, that is, written documents by theologians as well as New Testament scholars, to explain what Paul meant when he wrote Romans 13:1-7.

Also the views of some Christian churches regarding giving recognition to people placed in authority were discussed. Again, books on Akan culture especially those on *Mfantse* as well as relevant documents were consulted to enable the researcher assess the relationship between the chiefs and the people. The researcher's knowledge and understanding of events on the ground due to his citizenship in the area, coupled with his

father being one time chief linguist of the Gomoa Traditional Council served as useful source of information.

1.7 Theoretical Framework

The researcher used the Inculturation hermeneutics approach championed by the Nigerian biblical scholar Justin Ukpong who takes cue for his approach from life outside the academy as a response to Western academic forms of biblical interpretation which did not pay attention to the African socio-cultural context and the questions that arise from it (Ukpong: 2001).

1.8 Significance of the study

The exegetical analysis of the passage will serve as a guide to New Testament students who may be seeking to understand the message of Romans 13:1-7. Also, the findings of the study will serve as a reference document for the chiefs and people of the Gomoa Area in promoting peace and harmony among them. Again, it will serve as a reference book for other researchers who may want to research on a similar subject in other traditional areas. Further, it will help in showcasing the culture of the Gomoa Area.

1.9 Limitation of the Study

Every research work has its own limitations and this work is no exception. This work does not capture every aspect of the life of the people in the Gomoa area. It is limited in that its focus is on the concept of authority of the chiefs in the Gomoa area using Romans 13:1-7 as its basis. This means that other researchers may conduct further studies on chieftaincy in the Gomoa Traditional Area but from different perspectives.

1.10 Problems Encountered

The researcher encountered some difficulty in getting some of the prominent chiefs to respond positively to the interviews. He also encountered a problem where some citizens refused to give him vital information needed to enrich his work. No reasons were given but the researcher is of the belief that, they do not want to expose all that they hold on to as traditional people. Again, financial constraints were not left out. Despite all these problems the researcher managed to finish the work as scheduled.

1.11 Literature Review

Barrett (1971:244) commenting on Romans 13:1 which is a vital part of this research, says the authorities Paul has in mind are human authorities, the governing authority of the Roman Empire under which Paul and his readers lived. This is the view of many commentators such as Jewett and Cranfield, but it has been challenged by Cullmann (cited in Stott 1994:338), who argues that the word 'authorities' refers not simply to the state itself but also to the 'invisible angelic powers that stand behind the state government.' He is of the view that the 'everyone' of the translation conceals a Semitic expression (every soul), and in what follows, Paul expresses what is characteristically a Jewish point of view. The matter may not be decided on purely linguistic grounds. There is no difficulty in supposing that Paul is here referring to the state or its administration. It may therefore be assumed that Paul is speaking simply of the relation of Christians to the state. The researcher is of the view that the biblical text should not be read and understood literally, but should instead be read and understood in its own context. Thus he explored Romans 13:1-7 from its religio-cultural context to see who the "authorities" were.

Stott(1994:340) in his assertion against the view that all authorities belong to God and therefore everyone must obey people in authoritative positions, argues that we need to be cautious, however, in our interpretation of Paul's statements in Romans 13:1 that "There is no authority except that which God has established" since it cannot be taken to mean that all the Caligulas, Herods, Neros and Domitians of the New Testament times and all the Hitlers, Stalins, Amins and Saddams of our times were appointed by God; and that God is responsible for their behaviour or that authority is in no circumstances to be resisted.

The researcher is of the view that God created man and gave him a will. This God-given will should be exercised in conformity with the plan of God. Anyone who occupies a position and exercises authority outside the will of God may be ungodly. This study thus gives a distinction between godly and ungodly leadership.

Jewett's (2007) commentary on Romans employs all of the standard methods of historical-critical exegesis. This includes historical, rhetorical and cultural analysis. It also has a theological interpretation that takes details into account rather than following traditional paths formed by church traditions. The book of Romans offers grace to every group in equal measure, shattering the imperial premise of exceptionalism in virtue and honour. The commentary bears all of the available historical and cultural information that Paul used to persuade and transform the Roman congregation. The researcher is of the view that, Jewett's commentary is useful for the detailed discussions on Romans. The discussions did not only centre on Christians in Rome, but Christians and non-Christians living in both Rome and outside Rome. With this assertion, the use of inter-cultural

approach was employed to find out whether the pericope in Romans 13:1-7 could be of relevance to the chiefs and people of Gomoa Traditional Area.

Allen (1956:124) suggests that the Christian must live his life as a member of society because he is a citizen of the state and as such cannot escape the duties of Christian citizenship. In fact, one cannot be a good Christian and not be a good citizen. Thus Paul's teaching in Romans 13:1-7 is important. The principle of the separation of church and state is a priceless heritage in every nation's life. But it needs to be matched with another principle: The Christian is a citizen and has a God-given obligation to translate Christian principles into civic responsibilities. Does the statement mean that God approves a corrupt government, ungodly officials, or unjust legislation? This is one of the questions the researcher sought to find an answer to.

Nanos (1996:291), in his approach to the interpretation of Romans 13:1-7 contended that, instructions are not concerned with the state, empire or any circular government at all. Rather it is the obligation of Gentile Christians, associating with the Synagogues of Rome for the practice of their new 'faith', to submit themselves to the leaders of the Synagogues and to the customary 'rules of behaviour'. In this study, the researcher used the exegesis of the passage to ascertain whether the passage is only limited to the Synagogues.

Gill cited in D' Souza (1990:22) says that the essential qualities and skills involved in leadership can be learned and developed through education and experience. People can learn to communicate clearly, make effective decisions, motivate and inspire others. Leaders can maintain and show respect and trust towards subordinates, be just in making

judgments, instruct clearly, be patient with mistakes, be loyal to followers. They can be humble and open to new ideas and different opinions, keep a sense of humour, and know how to relax. The researcher applied the skills and qualities mentioned by Gill to the chieftaincy institution at the Gomoa Traditional Area.

Fitzmeyer (1993:664) writes on strained Jewish-Roman relations and states that when Paul wrote Romans “Judaism was on the brink of catastrophe as a result of its longstanding resistance to Roman Imperialism”. He says that the Roman authorities regarded Christianity as a Jewish sect and were caught up in the crisis of Jewish-Romans relations. Therefore it is possible that Paul in his own wisdom wanted Christians in Rome to model civil obedience, to distinguish themselves from their Jewish neighbours. Thus to Fitzmeyer, the ‘every person’ in Romans 13:1-7 stresses the obligation of every individual. This study extends Fitzmeyer’s view by applying it not only to Christians but to all people who are under leadership and especially the Gomoa Traditional Area.

Having commented on the believers’ proper attitude to God, to fellow believers and to outsiders (including enemies), Hendriksen (1999:448) says, Paul now describes how God’s children should relate to governing authorities. He states that these rulers have been ordained by God, so that those who oppose them are resisting God’s ordinance. Moreover, the addressed should bear in mind that magistrates have been appointed by God to promote the interest of the people over whom they were placed in charge. Therefore, in order to avoid God’s wrath and also for the sake of the conscience of those for whom Paul’s letter was written – believers in every age – should submit themselves to the civil authorities. Those who follow the opposite course should better remember

that they are opposing God himself; also that the magistrate does not bear his sword in vain.

Is Hendriksen (1999: 448) suggesting that the authority of rulers is ordained by God, so whatever authorities say or instruct or demand from their people must be obeyed even if they will lose their lives? Do human beings created in the image of God possess a will? This work will find out the extent to which citizens of a state will tolerate their authorities. Cranfield (1979: 656) on the other hand insists that we need to understand the 'every person' in Romans 13:1-7 in the context of Romans. According to him the 'every person' refers to every Christian, and as such no Christian is exempted from obeying the authorities. In other words, Christians are to obey the governing authorities because they are established by God, and since there is no authority except from God one can infer that all types of authority and government are to be submitted to. The 'every person' in the passage may be understood to mean Christians and Gentiles. With this assertion, the study attempts to find out exactly who Paul was addressing. Was he addressing all people in the state or only Christians?

Chieftaincy remains an important entity of traditional governance in Ghana. Odotei and Awedoba (2006:15-40, 103-167) assert that chieftaincy is the medium for the expression of social, political, religious and to some extent, economic authority vested in chiefs, queen mothers, priests, religious practitioners and other traditional functionaries in Ghanaian communities. Odotei and Awedoba said in 1471, when the Europeans arrived on the coast of Ghana, their first contact was with a chief, bedecked with gold ornaments and accompanied by an entourage of attendants. They say also that chieftaincy is multifaceted in its court cultures and forms of etiquette and ethics.

Ghanaian chieftaincy is not only here and now; it is also rooted in a rich past and tradition. It is accepted to preserve and transmit to new generations its traditional legacies and heritage. As a governance entity, it commands considerable power and authority over its constituents. The researcher finds Odotei and Awedoba's book very useful. The book though useful, speaks of chieftaincy of the Akan in general and all the examples given have not included that of Gomoa, therefore this work concentrated on the relevance of chieftaincy to the chiefs and people of the Gomoa Traditional Area.

Addo Dankwa (2004:1,29-31, 109 -115) commenting on chieftaincy in Ghana, said chieftaincy has emerged from the social fabric of the land. He holds the view that like the chieftaincy set-ups in other parts of Africa, chieftaincy in Ghana is nobody's creation and therefore cannot easily be destroyed. On the question of who is a chief, Addo Dankwa sees a chief to be a person who hails from the appropriate lineage or family and who has been validly nominated, elected, enstooled or enskinned as a chief or a queen, as the case may be. He said a person must be appointed and installed as such in accordance with the requisite applicable customary law and usage. He sees chieftaincy as one of the human institutions, and as such its future depends upon many factors, particularly its ability to adapt itself effectively to changing conditions without losing its basic attributes. The researcher found Dankwa's book useful and consulted it in his study of chieftaincy and its relation to Gomoa Area.

Ekem (2009) writing the revised edition of his first book-*Priesthood in Context*, brought up vital subjects of priesthood in the Ghanaian context against the backdrop of the interaction between Christianity and African Traditional Religions. The book also gave its implications for Mother-tongue Biblical interpretation, of which Hebrews was used as

a case study. The researcher finds Ekem's book useful for the reason that the researcher's work has a direct link to Christianity and Gomoa Traditional people. The method used in interpreting Hebrews in the context of African Tradition was helpful in dealing with Romans 13:1-7 which is the passage in context of the researcher's work. According to Meyer Fortes and Evans Pritchard, cited in Bediako (2004:100, 101) "An African Ruler is not to his people merely a person who can enforce his will on them. He is the axis of their political relations, the symbol of their unity and exclusiveness and the embodiment of their essential values. He is more than a secular ruler. His credentials are mystical and are derived from antiquity."

The explanation for the mystical credentials of the African ruler is the crucial political role of the ancestors in virtually all African societies; that is, both the centralized authority and those that lack it. The belief traditionally is that the well being of the society depends upon maintaining good relations with the ancestors on whom the living depends for help and protection. In this case the ruler fulfils an important function as intermediary, and is also the central figure at the instituted religious rituals ensuring the maintenance of the desired harmony between the living and the ancestors.

The above point means that the authority of the ruler in the traditional political system is the authority of the ancestors. Busia (1968:36) supporting the assertion made by Fortes and Pritchard says that "The traditional ruler is the one who sits on the stool for the ancestors." This crucial role of ancestors in the traditional set up within the political organization implies that the office of the ruler, as well as the whole realm of politics is sacralised. It is believed that in the traditional perspective the concept of the state is

inclusive of the living and the ancestors. This study sought to find out the place of the ancestor in the concept of authority which Paul talks about in Romans 13: 1-7.

Mbiti (1989: 177-181) commenting on kings, queens and rulers, states that not all African people have had traditional rulers in the form of kings, queens or chiefs. He says where these rulers are not simply political heads: they are the mystical and religious heads, the divine symbol of their people's health and welfare. Mbiti further comments that the individuals as such may not have outstanding talents or abilities, but their office is the link between human rule and spiritual government. They are therefore, divine or sacred rulers, the shadow or reflection of God's rule in the universe. Again people regard them as God's earthly viceroys.

From the perspective of chieftaincy in Ghana, there are other important officials that include sub chiefs, councillors, advisors, governors, instructors and religious personages. It is through these that the ruler manages to maintain his authority over his kingdom, know what is going on, be reachable by his subjects, keep his position and be in contact with the spiritual world. This study found Mbiti's book useful because it helped in researching into the chieftaincy in the Gomaa Area.

In Crayner's (2007) second edition of *B4rb4r Kunkunfi* he writes about the two categories of the Fantes (Mfantsefo), Western and Eastern. Crayner traces the migration of all the Fantes to their present locations. The book was written in *Mfantse* Language with detail work on the history aspect. Gomaa people could trace their history, the coming into being of *Ahobaa* Festival and how their *4k4mfo* Akomanyi became the *4k4mfohen* during the time of *Esuantsehen* Nana Osei Tutu I. The researcher found the

book useful for it tells a lot of Gomoa people-how they do not discuss the authority of the Chiefs/Queens and expectations of their subjects. This, the researcher investigated further to find out how peace and unity can bring development.

Nkansah-Kyeremateng (2000:58-60) states that the heart of the political system of Kwahu is the institution of chieftaincy, with the chief-most figure being the paramount chief. He has divisional chiefs directly responsible to him, to discharge certain religious and political schedules. He talks about prohibitions and once installed, the chief's person and office come to be regarded as sacred. The researcher found out the relationship between the sacredness of the chief and what commentators have said about the term "authority" in Romans 13:1-7, that it has some spiritual backing.

1.12 Profile of the Gomoa District

The Gomoa District in the Central Region of Ghana is bounded on the north by the Agona District, on the north-east and east by the Awutu-Efutu-Senya District, on the west and north-west by Mfantseman and Ajumako-Enyan-Essiam Districts respectively, on the south by the Atlantic Ocean. The district covers a land size of 1,022.3 square kilometres. Population of land area to region is 10.4% with 197 settlements. Also the Gomoa Traditional Area has two paramount chiefs with their seats at Gomoa Assin and Gomoa Ajumako. The district population as at 2000 was 197,792.

The main economic activities in the district are: farming-crops and livestock, fishing, mining and quarrying, tourism, commerce and services, manufacturing and agro-processing. There are two constituencies in the district, being Gomoa West and East constituencies. On social and economic infrastructure, the traditional area can boast of

health facilities, educational institutions, water supply, power supply as well as post and telecommunications. Presently, the district has been divided into two – Gomoa West and East with Apam and Afransi as their capitals respectively. The researcher found the Gomoa District profile a useful document. It showcases Gomoa Traditional Area which is the area of study. (Gomoa District profile 2007).

1.13 Organisation of the Study

The work is divided into six chapters. The first chapter introduces the study. It comprise the background to the study, statement of problem, objectives and scope of the study, methodology, theoretical framework, significance of the study and limitations of the study. Some commentaries on Romans chapter 13:1-7 and literature on chieftaincy among the Akans were reviewed. Again, a profile of the Gomoa District is presented. The second chapter discusses the background of the letter to the Romans. Chapter three deals with the Greek text, transliteration, translation and exegesis of Romans 13:1-7. Chapter four discusses the religio-cultural context of the Gomoa Traditional Area. Chapter five focuses on the use of authority at Gomoa Traditional Area in the light of Romans 13:1-7. Chapter six concludes the study. It gives summaries of findings, issues emerging out of the research and some recommendations.

CHAPTER TWO

BACKGROUND AND CONTEXT OF THE LETTER TO THE ROMANS

2.1 Introduction

In chapter one, we discussed the general introduction to the work. The background of the study and a statement of the problem were dealt with. The chapter also stated the aims and objectives of the study including the area of study. In the same chapter, the study approach and methodology has been discussed. Again, significance, limitation and problems envisaged have been made known. The chapter also dealt with books reviewed for the study, as well as the organization of the study. Chapter two again focuses on why we have to put the passage in context. We also looked at the historico-political setting of Rome and the situation of the Jewish community. Also mentioned were the Christian communities in Rome, the letter to the Romans: the author, reasons that led to the writing of the book, the recipients, synopsis of the book, the context of Romans 13:1-7 and the relevance of the book of Romans in diversity of cultures.

2.2 Why Discuss a Biblical text in its Context?

Osborne (1991:19) says statements simply have no meaning apart from their context. Also, in scripture the context provides the situation behind the text. Osborne suggested two areas that must be considered at the beginning of any biblical scholarly study, these are historical context and the logical context. In historical context we study introductory material on the biblical book in order to determine the situation to which the book of study was addressed. Under logical context, we use inductive approach in order to trace the thought development of a book. Both aspects are necessary before we begin a detailed analysis of a particular passage.

Also Hermeneutics becomes an important tool for the study of a biblical text in context. It enables one to move from text to context, to allow the God-inspired meaning of the word to speak today with as fresh and dynamic relevance as it did in its original setting. Every community provides traditions to guide the reader in comprehending a text, and these produce the meaning. That “meaning” differs from community to community, so in most situations the any passage might have multiple meanings and each is valid for a particular reading community.

Guthrie (1981:59) asserts that, it is impossible to study New Testament texts and theology in isolation. It arose in a world of various religious influences and the theologian must take account of these influences if he or she is to arrive at a true understanding of the text. It is for this reason that background studies of Romans plays an important role in New Testament theological interpretation. According to Guthrie, care must be taken to ensure that background studies do not become more important than the biblical text.

According to Ossai-Ugbah (2010:39-42) Hermeneutics gives a Bible passage the context and content of meaning within a culture. The context in which a given scripture passage is written influences how the passage is to be understood. Context includes (a) the verse(s) immediately before and after a passage, (b) the book in which the verse(s) occur, (c) the dispensation in which it was written, (d) the message of the entire Bible, and (e) the historical-cultural environment of that time sets the broad backdrop in which the Bible events occurred and the writing of a particular book took place and thus influences the other narrower “contexts” of a given text.

What the named scholars such as Hendrikson and Jewett have said has given the researcher the reason for discussing the chosen text:

[¹Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God.² Therefore he who resists the authorities resists what God has appointed, and those who resist will incur judgment.³For rulers are not a terror to good conduct, but to bad. Would you have no fear of him who is in authority? Then do what is good, and you will receive his approval,⁴for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain; he is the servant of God to execute his wrath on the wrongdoer.⁵ Therefore one must be subject, not only to avoid God's wrath but also for the sake of conscience.⁶ For the same reason you also pay taxes, for the authorities are ministers of God, attending to this very thing.⁷ Pay all of them their dues, taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honour to whom honour is due. (Romans 13:1-7. RSV).

2.3 The Historico-Political Setting of Rome

The city of Rome, within which the early congregation developed, according to Jewett (2007:46), was decisively altered by Octavian's triumph over Mark Antony in the Battle of Actium in 31 B.C.E. This left Octavian as the sole master of the empire.

He ceremonially turned power over to the Senate, receiving the title of "Augustus" in 27 BCE for having restored the Republic, ruled as the single head of state whose power derived from the oath of allegiance that the citizens of Rome and the governments of the provinces had granted him prior to the Battle of Actium.

Earl (1968:66,193) says that the populace thus became Octavian's private clientele with him, the emperor, as the master patron. An effective propaganda campaign portrayed Augustus as the divinely appointed ruler who brought peace to a troubled world by restoring a legitimate government based on the rule of law and the restoration of public virtue. The *ludi saeculares* games and festivities were first cele-

brated in 18 B.C.E to thank the gods for the Augustan peace, to purify the free citizens, and to enjoy days of celebration provided by the state.

An extensive building programme paid for by the emperor and his wealthy supporters transformed Rome into a gleaming city of marble that grew to house a million people. Under his loyal son-in-law Agrippa, White (1999:114-124) writes that a new aqueduct was built along with numerous public fountains; temples were restored; public gardens, baths, and theaters were erected. Also the city administration was reorganized with fire brigades and police protection; enhanced grain deliveries to Roman citizens were also provided. All of these improvements served to demonstrate that the golden age of peace and plenty had finally arrived. The beneficiaries of this vast programme of renewal were the citizens of Rome but not the slaves and immigrants who made up the bulk of the early Christian congregations.

Barrett (1980:56) states that the successors of Augustus, Tiberius and Caligula, were poor administrators who managed nonetheless to keep the precarious system of propagandistic dictatorship going. Unlike Augustus, as Earl explains, they (Tiberius and Caligula) no longer gave account of public funds, and the distinction between the immense personal wealth of the emperor and public wealth disappeared, this may be a clear indication of dictatorship. Of more direct relevance for the situation of Paul's Letter to the Romans were the reigns of Claudius (41-54 C.E) and Nero (54-68 C.E).

Jones, cited in Jewett (2007:47) states that Claudius continued the process of urban

development with the creation of a new harbour for the grain trade, the improvement of the roads and aqueducts, the reorganization of the court system, and the creation of an imperial bureaucracy consisting of slaves, freedmen and women who administered the affairs of the empire in areas where the emperor had direct control. Two of the leaders of this bureaucracy were the ex-slaves - Pallas and Narcissus, - who amassed vast powers and wealth, evoking the intense resentment of the Roman nobility.

Nero came to power with the pledge to restore the role of the Senate and the rule of law, and was celebrated for ushering in a golden age. According to Griffin (1992:1076-77) he (Nero) promoted Greek values with an aim of civilizing the Roman upper class and promised to cease the practice of issuing commands through imperial agents. Nero began to deteriorate in 62 A.D., restoring the brutal practice of secret majesty trials with summary executions of political opponents, and as Jewett adds, including the eventual execution of the apostle Paul himself.

At the time the letter to the Romans was written, however, the Nero administration was providing an exemplary form of government and law enforcement, despite the profligate personal habits of Nero himself - an aggressive bisexual who enjoyed stalking the streets of Rome with his crowd of sycophants demanding sexual services from passersby and “indulging in brawls and petty thieving.” The combination of Paul’s denunciation of immorality combined with the command to respect governmental agents as the source of law and order may derive in part from these peculiar circumstances.

2.3.1 The Roman Civic Cult

Some scholars including Earl (1968:52-54) have suggested that the ideology of the ruler cult, especially with Augustan images, may well have influenced Paul. In Rome, where people had traditionally hated the divinization of human beings, the ruler cult began with honouring famous Roman citizens in temples and house shrines. Octavius arranged for extravagant honours devoted to himself and for his statue to be placed next to the speaker's rostrum in the forum. He was called the "Son of the Divine Saviour," and was initially depicted as a military redeemer, in nude pose, with his foot resting on a globe as universal ruler of the world. In his struggle with Mark Antony, who put himself forward as a prototype of Heracles and later of Dionysius, Octavian assumed the image of Apollo, in the role of a resister of tyranny. By adopting this self-limiting role, the victory over Antony at Actium was celebrated as a triumph of Apollo over a dangerous Dionysius.

With Octavian's victory over the alleged forces of barbarism, he was celebrated as the guarantor of peace and tranquility. In reality, however, Octavian had deposed a legitimately elected coregent in an aggressive campaign that followed the example of Julius Caesar in gaining sole access to dictatorial power. The sophisticated form of imperial propaganda developed by Octavian according to Beard et al (1998:318) carried no overt elements of self-glorification but emphasised his Apolline role, now increasingly depicted in restored temples replete with traditional symbols of peace and tranquility. Octavian reinforced the new mode of propaganda by melting down 60 silver statues of himself and ceremonially returning control to the Senate. This act of renouncing power allowed the Senate to save face, and to crown him as princeps and not king.

While possessing unlimited power and authority, Augustus promoted the restrained values of the Republic and led Rome into what was celebrated as the Golden Age that embodied piety. *Pietas* was understood as respect for tradition, expressed in his renovating some eighty-two (82) temples and building new ones with classical style and Roman elements where sacrifices were made to the god of peace. In these new temples Augustus as a symbol of Rome wore a veil with a toga, abandoning the Greek pose of an uncovered head. According to Beard et al Augustus himself was no longer depicted as the half-nude divine hero, wearing a breastplate with honourific symbols, but was now shown in poses of piety. The performance of Augustus's religious duties was an essential part of this propaganda, and he assumed the high priestly office of *pontifex maximus* in 12 B.C.E.

It is clear that Paul criticizes and reverses the official system of honour achieved through piety on which the empire after Augustus rested. Paul offers a new approach to mercy, righteousness, and piety, one that avoided the propagandistic exploitation of the Roman imperial system. In the words of Georgi (1991:86), "Here, in Romans, there is a critical counterpart to the central institution of the Roman Empire," that is, redemptive kingship (see Rom 1:1-3). Augustus is celebrated in the poetry of Virgil as the saviour figure who ushers in "this glorious age"; he receives the prophetic tribute: "He shall have the gift of divine life."

In a similar vein, Georgi says that Claudius was voted the most dynamic emperor by the Roman Senate when he died in 54 AD. Nero, on his accession to the throne, was celebrated as the glorious leader who would usher in yet another Golden Age. This follows the pattern established by Augustus, who developed this masterpiece of

propaganda, with the regent holding unlimited power and ostensibly resisting divinization while receiving divine honours as the humble Apollo who restores peace to the world.

Several aspects of the civic cult are reflected in the way the argument of the Epistle to the Romans proceeds. It begins with a description of divine wrath against those who seek to suppress the truth (1: 18) and worship the creature rather than the Creator (1:25), and it goes on to claim that all humans are liars (3:4) and none is truly righteous (3: 19-10), all of which comprise the antithesis or official propaganda about Rome's superior piety, justice, and honour. The civic cult is also countered by Paul's depiction of Christ. That he alone is "Lord" with a name above every name, and that he subjects everything under his authority, fits the pattern of an imperial ruler.

As Maier (2005:386) observes, the visual depictions found everywhere in Rome were "designed to convince the inhabitants of the Roman Empire that they were governed by an order willed by the gods, with a divinely established ruler, indeed *divifilius or víod theov, (huios theou)* - Son of God at its head. In contrast to Julius Caesar, who seized authority as dictator, Augustus, his successor, and Christ all renounce tyranny and claim to bring peace through service; and the argument of Romans revolves around the question of which rule is truly righteous and which gospel has the power to make the world truly peaceful.

2.3.2 The Hierarchy of Honour

Lendon (1997:13) commenting on the hierarchy of honour of the Roman Empire

shows that a relatively small number of officials ruled the vast empire, using a combination of force, propaganda, and patronage that was held together by "the workings of honour and pride," which provided "the underpinnings of loyalty and gratitude for benefactions" that made the empire functional. Although the threat of force and the desire for gain were always present, "the duty to 'honour' or respect officials, whether local, imperial, or the emperor himself, was vastly more prominent in ancient writings than the duty to obey...". Subject and official were linked by a great network of honouring, and obedience was an aspect of that honouring.

The explicit concern in ancient Roman Society with the issue of honour was visible in their creation or what Judge (1964:28) has called "an aristocracy of esteem." They used the term *gloria* to describe the aura that "arises from a person's successfully exhibiting himself to others," particularly in victorious political or military leadership. Such glory was viewed as intrinsic to the heroic person, raising that person above the level of others. This was conveyed in expressions like "immortal glory" or "celestial glory" in that the superlative accomplishments would continue to resound after one's death. In contrast to Jewish thought, which reserved "glory" largely for descriptions of God, the Romans virtually restricted *gloria* to superior human accomplishments. Victorious military leaders were celebrated in religious processions, for example, that acknowledged the quality of immortal glory.

Jewett (2007:50) states "that the glorious man is raised up from the human to the eternal sphere: he does not become a hero but remains thoroughly human, indeed a citizen." Such glory depends, of course, on the recognition granted by other citizens to its 'great

man' for performing public service. The glorious leader was thought to be capable of bringing the blessing of the gods upon the community; he was honoured as the source of righteousness and prosperity. A sophisticated system of gradation in honour was established, in which the Roman Senate voted appropriate rewards, offices, and celebrations for various levels of accomplishment in the fields of philanthropy or military strategy. The ambition of Roman leaders, usually drawn from leading families, was to gain ever higher levels of honour.

The competition for honour was visible in every city of the Roman Empire in which members of the elite competed for civic power through sponsoring games and celebrations, financing public buildings, and endowing food distributions. The public life in the Roman Empire was centered in the quest for honour. Moxnes (1980:114-118) affirms that there were inscriptions on every public building and artwork indicating to whose honour it should be attributed. Rome in particular was full of majestic public buildings such as temples, baths, fountains, and amphitheaters built to honour glorious leaders and triumphal occasions. In Cicero's memorable formulation (cited in Jewett 2007:51), the Romans boasted of being *religione multo superiores* ("with respect to religious observance far superior") in comparison with the other nations they had incorporated into their empire. The argument about overturning this corrupt and exploitative honour system is found throughout Paul's Letter to the Romans.

2.4 The Situation of the Jewish Community

The large Jewish community in Rome had played a major role in the formation of the Christian congregations prior to the time of Paul's letter. Jewish families that had arrived as part of the Diaspora were augmented by Pompey, who brought large numbers of

Jewish slaves from Jerusalem, which was captured in 63 B.C.E. Most of them became Roman citizens upon their emancipation, and the community as a whole numbered between 15,000 and 60,000 in the late 50s. Lichtenberger (1996:2157-59), indicate that the area around the Porta Capena was a popular gathering spot for Jews. Judging from the grave inscriptions found in the Jewish Christian tombs as well as from references in non Jewish sources, most members of the community were relatively uneducated and impoverished, as stated by Leon (1995:122-134). Most of the inscriptions on the tombs were in Greek and those in Latin commenced after the third century, which indicates according to Rutgers (1998:210-259) that the Jewish community remained largely Greek speaking until well after the time of Paul's letter. There are very few Hebrew inscriptions or epitaphs. Rutgers has analysed these inscriptions in comparison with non-Jewish funerary inscriptions, showing close parallels that indicate a substantial degree of inculturation. He further states that Jewish families chose names that were popular in contemporary non-Jewish society at large.

Schafer (1997:180-195) asserts that despite a fairly high level of "Judeophobia" in Rome, the rights of the Jewish community were repeatedly recognised by the government. Julius Caesar granted the right of Jewish communities to follow their own laws, which was confirmed by the Senate in 44 B.C.E. and later by Augustus and Claudius. The "right to live according to Jewish Laws and Customs" included permission to have meetings for worship and meals together, to organize a communal life, the right not to give bonds on the Sabbath, to have kosher markets, and to send funds to the Jerusalem Temple. Williams (2004:36) writes that a peculiar feature of Judaism in Rome was the habit of fasting on the Sabbath, which may reflect mourning over the fall of Jerusalem to Pompey in 63 B.C.E. Evidence about synagogue life and organisation according to Leon

(1995:46-66), comes in large part from the Jewish Christian tombs that have been found in Rome. These underground cemeteries were mined out of the soft tufa clay and contain thousands of tombs of members of particular synagogues. The most critical assessment was that the Jewish Christian tombs originated in the second or third century and thus throw uncertain light on the rise of early Christianity and the construction of the similar Christian tombs. In 2002 one of the most important discoveries in recent biblical research was announced by Rutgers and his colleagues at the University of Utrecht. They said that carbon 14 dating techniques prove that the Jewish Christian tombs in the Villa Torlonia was started in the period from 50 B.C.E, and thus was in existence at the time of Paul's letter. Since the Christian tombs appear to be related to specific synagogues to provide burial spaces for their members, this discovery makes inferences concerning their membership and social organization relevant for Paul's letter and it throws further light on the conflicts between traditionalists and messianic advocates as also involving burial rights.

Although the carbon 14 tests (used for determining the age of an object) have not yet been performed in the Christian tombs, it is likely that they also originated in an earlier period than could previously be demonstrated. It is a period when members or early congregations were refused the right to bury in the the Jewish Christian tombs where earlier members of their families had been interred. The Synagogue of the Hebrews was probably the earliest to have been organised in Rome, and it was associated with the Monte Verde Christian tombs, to the south of Trastevere, which suggests that the synagogue could well have been located in Trastevere itself. Rutders (1998: 206-209) posits that there were probably proselytes, God-fearers, and sympathizers in some of these synagogues, and an explicit evidence in Rome of conversions to Judaism.

An assessment of the appeal of these synagogues is provided by Seneca, the philosopher who served as a chief administrator in the period when Paul's letter was written. According to Hengel (1974:91) there is also solid evidence that conflicts within these synagogues had repeatedly come to the attention of the Roman authorities, in 41 and 49 A.D. Another piece of evidence suggests that the controversy in 41 was as related to Christian agitation as the event in 49 that led to the expulsion of Jewish and Jewish Christian leaders. Since Augustine had earlier contrasted the Jewish moral law as against the *new law* of Christianity, and in view of the unlikelihood that Porphyrius believed that Judaism itself first arrived in Rome at this late date, he probably refers to a particular Jewish teaching derived from Syria, which was the area from which the first organised Christian mission movement is reported in Acts 13-14.

2.5 The Origin and Orientation of the Christian Communities in Rome

Research has shown that in dealing with the letter to the Romans and its first audience, we must exercise due care to respect the fact that the letter is not addressed to a congregation founded by Paul. It is not in the same genre as other Pauline letters that deal directly with congregational problems in an authoritative manner. Research into both the rhetorical and historical situations indicates a complicated variety of congregation in Rome. There is an inevitable measure of circularity in reconstructing the origin and orientation of these grouping of believers, because evidence from the letter is used to draw a model of the audience, in relation to which the rhetorical question is interpreted.

2.5.1 The Origin of Christianity in Rome

In his biography of Claudius, Suetonius (cited in Jewett:2007:59-60) reports that the emperor expelled from Rome Jews who were constantly making disturbances at the instigation of Chrestus, Suetonius apparently believed that the disturbances were caused by a rabble-rouser named "Chrestus", a common slave name that could easily be confused with "Christ" because of the tendency in Koine Greek to pronounce various vowels as /i/. Slingerland (1997:228) argues that Chrestus was a Roman advisor who caused Claudius to expel from Rome the continuously rebelling Jews, a highly unlikely translation of Suetonius in view of the absence of any other evidence of an official by this name in the Claudian period.

It is also improbable according to Benko (1969:412-415), that Chrestus was a Jewish zealot resident in Rome, because it is unlikely that a single agitator could have evoked such massive Roman reaction, and moreover the name Chrestus does not appear among the hundreds of Jewish funerary inscriptions that have been assembled by Leon. Most historians infer that this is a reference to agitation in Roman synagogues concerning Jesus as the Christ, and that the resultant exile should be correlated with the detail in Acts 18:2 concerning the expulsion of Priscilla and Aquila from Rome around 49 A.D.

Lampe (2003:13-14) argues that while some scholars follow the detail in Acts that "all the Jews" were expelled, there is no necessity to read the Suetonius passage in this way, and it seems more likely that those responsible for the disturbance were expelled. The history of the Christian movement prior to the 40s A.D. is shrouded in mystery. That there were Christians in Rome in the period prior to this is suggested by the reference in Acts 2:11 to "Jews and Proselytes" from Rome being present in Jerusalem on the day of

Pentecost, but Brown and Meier (1983:104) on Acts view this Pentecost report as a latter summary indicating how Christianity spread through the known world. In Lampe's (2006:10) assertion, the penetration of Christianity via the "trade route" sketched by Lampe is based on the reference in Acts 28:13-14 to Paul encountering believers in the port of Puteoli, but the history of Christianity in this city to the early 60s A.D when Paul arrived as a prisoner is known.

In a recent article, Lampe (2003:143-148) suggests that Jewish slaves and freedmen and women attached to Roman households brought Christianity to Rome. He shows that Valerius Biton, bearer of the letter from Rome to Corinth, was an old man who had been a believer since his childhood in the 30s or 40s A.D; this can be correlated with grave inscriptions and other references to Jewish slaves of the Valerius gens. Although the evidence is unavailable to piece these details together in order to produce a coherent historical account, it is clear that Christianity had penetrated Rome from a variety of sources in the decades prior to the writing of Paul's letter. The sheer scale of Christianity in Rome along with the indications of diversity makes a variety of avenues most likely.

Paul greeted a large number of persons in Romans 16 whom he had met in previous missionary activities in the eastern half of the Mediterranean world. They were now back in Rome, which correlates with what is known about the Claudius Edict. The most probable explanation for Paul's acquaintance with these early Christian leaders is that they met while in exile. Paul knew that they have returned to the capital of the empire during the peaceful, early years of the Nero administration before he writes in the winter of 56-57 A.D. from Corinth. Balch (2004: 27 – 46) suggests that it is

appropriate to infer that the Christian groups originating inside the various Jewish synagogues in Rome had been deprived of their Jewish Christian leaders by Claudius' deportation order in 49 A.D. and that they continued as house congregations with Gentile leaders for almost five years.

2.5.2 The Population of the Christian Communities in Rome

Lampe (2003:35) concludes that there were at least seven separate islands of Christianity, which would represent a total of only around two hundred believers. Stark (1996:7) estimates that the entire empire had only fourteen hundred Christians in the year 50 A.D, of which Rome could surely have no more than several hundred. This impression cannot easily be correlated with the evidence from non biblical sources. According to Griffin (1984:132-133), Tacitus reports that Nero made the Christians into "scapegoats" after the great fire in July 64 A.D, and "had self-acknowledged members of this sect arrested. About their information, Incigneri (2003:219) states that a tremendous crowd was condemned. This, according to Halton (1997:253) it implies a "huge crowd" or "tremendous crowd," which echoes "*πολύ πλῆθος ἐκλεκτῶν*" – great multitude of elect.

According to Lampe (2003:82-84) in view of the fact that Nero had the alleged arsonist wrapped in animal skins and used as torches in his gardens, a punishment that would have been illegal if they had been citizens. A status that most Jewish Christians would have possessed, most of these victims were probably Gentile believers. Jeffers (1991:17) claims that many Jewish Christians must have survived the persecution. Yet, on the basis of the prevailing estimates of the size of Christianity in Rome, the movement should have been wiped out by Nero, It is also difficult to imagine that Nero would have felt it was feasible to scapegoat a movement so tiny that it could hardly be

noticed in a city the size of Rome. The movement must have been sufficiently large to have become unpopular with a significant portion of the population to make scapegoating worthwhile. These point to a movement that had grown to several thousand adherents by the summer of 64 A.D.

With membership in early congregations ordinarily estimated between twenty and forty persons, there would have been dozens of groups at the time that Paul wrote his letter some seven years before the fateful fire, although he is able to identify only five of them. Lampe (2003: 397 – 408) says the later history of Christianity in Rome, involving many leaders whose activities can be traced by historical sources, indicates a large movement with substantial cultural and theological "fractionation" that prevented the development of a monarchical episcopacy until the latter part of the second century. This variety in organization, orientation, and location was already present at the time of Paul's letter, and this explains many of its features.

2.6 Romans

2.6.1 Authorship of Romans

There has never been any dispute of real significance over the authorship of Romans (Hawthorne et al 1993: 838). It was written by Paul according Rom 1:1. More to the point is what the letter says about the author - particularly his sense of commissioning as an apostle and consequent commitment to preaching the gospel. It is a fact that Paul the Jew, or preferably, Paul the Israelite (Rom 11:1) commissioned as apostle to the Gentiles (Rom 11:13) wrote the epistle to the Romans.

According to Keener (1993:411), all New Testament scholars accept Romans as a genuine letter of Paul. The style and vocabulary used also suggests that Paul is the author of Romans. Knox and Cragg (1954:355) in their commentary on the style and vocabulary of the letter to the Romans assert that the style and vocabulary of the letter are the characteristic style and vocabulary of I & II Corinthians and Galatians, not to mention other indisputable letters so that to say that Paul wrote any of these letters is really to say that he wrote them all. Style and vocabulary are always exceedingly difficult to imitate, as we recognise when we examine the Pastoral Epistles which also claim to have been written by Paul; and this may be true of Paul's style. It is an intensely personal literary style revealing the man himself in a remarkably striking way.

To read Paul's words is to hear his voice, and in a fashion and measure true of few other writers. We cannot doubt the conclusion – or rather the impression – that back of the greater letters stands a single person; and there is not the slightest reason to question that his name is Paul and that he is the same man whose missionary work is described in the Acts of the Apostles and who was known as an Apostle in the later church. This impression of genuineness is confirmed so far as Romans is concerned, by every feature of the letter and by almost every word it contains.

2.6.2 Date of Writing of the Book of Romans

Sanday and Headlam (1895:xiii) are of the view that it was during the winter 57-58 A.D, or early in the spring of the year 58 A.D, that St. Paul wrote his Epistle to the Romans. Even if there be some slight error in the calculations, it might not be far away from 57-58 A.D; the Epistle may certainly have been written during the early years of

Nero's reign. Also, there is a general believe that Paul dictated the letter from Corinth or its vicinity in the period immediately before departing on the final trip to Jerusalem to deliver the offering from the Gentile churches.

While some commentators like Barrett (1980), Heil (1987), Leenhardt (1961) provide a precise date for writing the letter as AD 55, 56, 57, or occasionally as late as AD 59, as in the case of Meyer (1876). Others like Best (1967) designate a broader period from 55 to 64 A.D. The major exception to this broad consensus of a date in the middle to the late A.D. 50s is Luedemann (1984:173-175, 263) who proposes 51/52 A.D. on the basis of a placement of the Edict of Claudius in 41 A.D. rather than 49, but no Roman commentator has dealt with this as a serious alternative. In the case of the Edict of Claudius, its placement has a bearing both on the date for the composition of Romans and on the history of the Roman congregations prior to Paul's intended visit. When this and other data are weighed, the conclusion will emerge with a relatively high degree of probability that Romans was drafted in the winter of 56-57 A.D. or the early spring of A.D. 57.

2.6.3 The Setting for the Composition of Romans

There is conclusive evidence, drawn in part from primary evidence in the Pauline letters, according to Käsemann (1980:421), that the letter to the Romans was created in Corinth. In Romans 16:23 Paul sends greetings from Gaius, whom he described as host to him and the whole church. There is a consensus that this is Gaius Titus Justus who is mentioned in Acts 18:7 and I Cor 1:14 as a church leader in Corinth whose house was next door to the synagogue. Paul's mention of his travel plans confirms that he was in Corinth or its environs at the time of writing. This evidence has led

commentators such as Barrett and Best of the book of Romans, without exception as it is believed, to conclude that Paul wrote Romans in the area of Corinth.

2.6.4 Reasons that led to the Writing of Romans

It is surely quite clear that Paul did not have just one single purpose in mind but rather a complex of circumstances and hopes, as he and Tertius set to work. According to Cranfield (1979:815-816) it was very natural that Paul should decide to write a letter to the Christians in Rome since he was intending to visit them in the near future, it was now appropriate to inform them of his intention without delay. So here we have the first and most obvious purpose. A second purpose also indicated in Romans 15:14ff is to tell the Roman Christians of his Spanish plans and to solicit for help. In Romans 15:30-32 a third purpose is disclosed—to ask their prayers for himself. Two particular requests which he wants them to make on his behalf are specified: first, that he may be delivered from the dangers he is about to face from the side of the unbelieving Jews in Judaea and, secondly, that the Jerusalem church may accept the Gentile churches' collection with a brotherly responsiveness answering to the spirit in which that collection has been organized.

Cranfield continues that the great body of theological and practical teaching extending from about the middle of chapter one to not far from the middle of chapter fifteen (15) is a kind of parenthetical insertion in the letter proper, something which is easily detachable from its epistolary context and which could just as well have been sent to another church. It would only be plausible, if it were altogether impossible to suggest any reasonably convincing connexion between this body of

theological and practical teaching but the circumstances indicated in chapters 1:1-16a and 15:14ff, is certainly not the case.

It should also be noted that the process of detaching the main bulk of the document from the opening verses is by no means as simple and straightforward an operation as this view presupposes, since what appears to be the statement of the theme to be worked out in the great central body of the epistle is both grammatically and substantially an integral part of Paul's expression of his readiness to visit Rome. The links between the sentences which make up 1.14-24 and also the way in which the reference to the gospel in 1.15-17 are prepared for by what is said about the gospel in 1.2-4 make it very much more natural to see an integral connexion between the early verses of Romans and the theological teaching which follows than to see some sort of more or less artificial suture.

In analysing the purpose of Paul's letter to the Romans, Kasemann (1980:47,384-388) points out that:

(i) Since Paul was known to the great majority of the Christians in Rome only by repute, it would be appropriate to introduce himself to them at the same time as he informed them of his intention to visit them. He told them of, and sought their support for, his proposed mission to Spain, and asked their prayers for himself.

(ii) Also, since Paul would be coming to them as the apostle of the Gentiles and since he had no evidence as an apostle apart from the gospel, the appropriate way to introduce himself would be to set before them a serious and orderly summary of the gospel as he had come to understand it.

(iii) Several considerations may well have combined to encourage Paul to make this summary one of considerable length and to devote special care to its composition:

(a) he had now been preaching the gospel of Christ for about twenty years and it is likely that he was notconscious of having reached a certain maturity of experience, reflection and understanding. Kasemanann continues that it which made the time ripe for him to attempt, with God's help, such an orderly presentation of the gospel.

(b) Paul may possibly have felt that the weeks before it would be time for him to set out for Jerusalem held some promise of affording him the necessary relative freedom from pressure, in which he might be able to set his thoughts in order.

(c) He may well have thought that, in view of the size and importance of the Roman Christian community and its location in the imperial capital to which very many Christians from other places would be likely to come at one time or another. It may be from the point of view of benefiting as many people as possible, for such a careful presentation of the gospel;

(d) Kasemann further suggests that Paul may have considered that such a summary of the gospel as he had come to understand it might encourage the Roman Christians to give their support. They may give it wholeheartedly and confidently to his proposed Spanish mission;

(e) It is also quite possible, in view of the probable connexions between the Jewish Christian part of the Roman Christian community and the church in Jerusalem. Paul

may have hoped that, if his careful and balanced presentation of the gospel were successful in clearing away some misunderstandings and suspicions against himself among the Jewish Christians in Rome. This might have some good results also in his relations with the Jerusalem church.

We recognise the possibility, indeed probability, that considerations connected with his missionary plans, with his concern for the unity of the churches, with his hopes for the conversion of the unbelieving Jews, his knowledge of his own circumstances, of opposition, of misunderstandings encountered, of objections likely to be raised, and what knowledge he had of the composition and condition of the Christian community in Rome and the problems facing it, played some part in shaping this main body of the epistle.

Käsemann again says that Paul is right to start from the fact that Paul really does introduce himself to the Roman Christian community, which is unknown to him personally, by means of a weighty statement of the gospel as he understands it, and to draw attention to the fact that the epistle is distinguished from other Pauline epistles by the extent to which it is characterized by the presence of the results of reflection concerning past experiences.

2.6.5 Recipients

In the early period of historical-critical research on Romans, Jewett (2007:70) writes that scholars tended to follow Baur in the assessment that Paul's audience in Rome was entirely Jewish Christian. However, in view of the address in 1:5 "among all the Gentiles" and the apology in 1:13 for not winning fruit among them "as among the rest of

the Gentiles," it became clear by the 1870s that the recipients were mostly Gentiles. In 11:13 the audience is explicitly placed among the Gentiles and the wording of 15: 14-19 makes it clear that most of the audience is indeed Gentile. This assessment is accepted by most (NT) contemporary such as: Jewett, Cranfield and Stott.

Nevertheless, it is clear that Christianity in Rome began with Jewish converts and that problematic relation between a Gentile majority and Jewish minority are in view throughout the letter. The formulas, "to the Jew first and then to the Greek" and "both Jews and Greeks or Gentiles" echo throughout the letter, and in 9:4-5 and 11: 18 Paul emphasizes the Jewish origins of the messianic gospel. Yet it is clear from 14:1 and 11:17-24 that the Gentile majority was discriminating against the Jewish minority whom it was claiming to displace. According to Michel cited in Jewett (2007:70), the "disputes over opinions" that Paul prohibits in chapter 14:1 are obviously being dominated by the Gentile majority to the disfavour of the Jewish minority.

The characterization of the factions in Rome according to Elliot (1999:243) as "weak" and "strong" in 14:1-15:13 has provoked such complicated debate that many scholars have concluded that no precise identification of the identity of these groups can be drawn. We realize that this assessment derives in part from the unacknowledged demonstrative genre of Romans, which required an indirect and diplomatically nuanced address to the issues in a congregation that Paul had not founded. Thus the audience situation appears very vague in comparison with the situations in Corinth, Thessalonica, Galatia, or Philippi. Another shortcoming was that much of the evidence in the letter was not taken into account. For example, the composite confession in 1:3-4 reveals an interest in addressing both Jewish Christian and Gentile Christian concerns.

It is likely that the majority of the strong were Gentile believers, with Jewish liberals such as Paul and his close allies included in this group. Murray (2004) believes that it is also likely that the weak included Jewish adherents to the law, but this group probably included some Gentiles who had been close to synagogues before becoming believers, or those drawn to the movement when it was still meeting in synagogues, that is, prior to 49 A.D. When various Roman commentaries associate Jewish Christians with the weak and Gentile Christians with the strong, these are meant to be homomorphic and descriptive formulations that encompass a fairly wide range of ethnic and theological diversity.

Moreover, while Paul addresses the "weak" directly, there is no plausible way that Paul's letter could have been presented to Jewish synagogues hostile to the messianic message. Finally, when one takes account in understanding the "speech-in-character" created by Paul in 2: 17-29, it is clear that no non believing Jew is addressed in second person style anywhere in the letter. When Paul speaks explicitly of his fellow Jews who have not yet accepted the gospel, he consistently uses the third person which would have been perceived as impolite if they constituted the "weak" being addressed in the letter.

The ethnic diversity of the Roman congregations enhanced a combative tendency that was present throughout the culture. Despite their comparatively low social status, the house and tenement churches in Rome were engaged in fierce competitions with one another for superior honour. Lendon (1997:102) observes that such competition was nowhere more evident than in the case of the slave and freedman assistants of the emperor, which is particularly relevant for understanding

the situation in the Christian community in Rome because it is likely that two of the five groups were situated within the imperial bureaucracy.

2.7 Synopsis of Romans

Romans is a theologically rich book that could be divided into two. The first 11 chapters deal with theological issues while chapters 12 to 16 have to do with practical issues. Bible commentaries attribute the authorship to Paul as we noted earlier under authorship (2.5.1 above). Paul was an apostle born a Jew or an Israelite. There is a high degree of probability that Paul wrote Romans in the winter of 56-57 AD or the early spring of AD 57 (see 2.5.2 above). It was written to both Jewish and Gentile Christians in Rome at a point when Paul wanted to visit them. Role models found in the book of Romans include: Paul, Phoebe, Saints of Macedonia and Achaia, Priscilla and Aquila, Tertius – the bearer of the letter to the Christians in Rome, and Gaius (who provided hospitality to Tertius and others in the church; 16:23). Paul's intentions of writing Romans were to encourage the believers, to ask for support for his Spanish mission and to ask for their prayers for the looming danger ahead of him and also that the collections of the Gentiles would be accepted by believers in Jerusalem.

2.7.1 Chapters 1-11

This section has to do with God's Plan of Salvation. It was essential that Paul provided the church with his credentials and a summary of his teachings. His focus centered on (1) God's faithfulness. A central theme of Romans is God's covenant faithfulness. His fidelity to his promise to Abraham is revealed in salvation on the basis of faith. Both Jews and Gentiles find righteousness before God through faith in Jesus. (2) This has to do with righteousness. Neither Jew nor Gentile is righteous before God; each, apart from

Christ, is under his wrath. But there is good news available to everyone: Through Jesus' death, God credits his own salvation in Jesus Christ. This righteousness is a gift - not law earned by human effort or through obedience to the Old Testament law. Through their union with Jesus, the power of the Holy Spirit still enables Christians to live righteous lives here and now.

2.7.2 Chapters 12-16

This is the practical section of Romans. It is mainly exhortations and instructions concerning Christian duties. Paul talks about the Christian community as a single body with many members, each of whom is to use his or her spiritual gifts for the good of others. Also, God has ordained human government, and Christians are to support its authority by showing respect and paying taxes. Again, the Christian community is to be accepting and loving of individuals, not constructing lists of "dos and don'ts" by which to judge one another. Paul was particular about reconciliation among Christians and he devoted a chapter of his letter to talking about people who have played some role in the establishment of the Christian church in Rome.

2.8 Context of Romans 13:1-7

With regards to the relation of Romans 13:1-7 to its overall context, Michel (cited in Cranfield, 1979:651-655) says that there is a lack of connection between this section and its immediate context. He bases his arguments on the assertion that Romans 13:1-7 interprets the continuity between Romans 12:21 and 13:8. According to him, the style and argumentation differ considerably from that of its context which is similar to Jewish-Hellenistic Wisdom-teaching; again there is an absence of any trace of eschatological reserve with regard to the state; he argues further that this section is altogether non-

Christological, since reference is made only to God as creator; and again that the idea of the state with its use of force is far removed from that of love which is the theme of Romans 12:9-21 and 13:8-10. Michel argues further that no specifically primitive-Christian motif is seen in this section.

It is surprising that Michel regards the section as a parenthesis independent of its context which Paul has inserted. Some special circumstances in the church in Rome led Paul to insert such a section. First, since in Romans 12:9-21 the different items are only loosely connected, a close logical connection between 13:1-7 and its context is hardly to be expected; the various connections of thought, more or less plausible, have been suggested, as, for example that having spoken in 12:9-13 (or 16) of the relations of Christians among themselves and in 12:14 (or 17-21) of their relations with those outside the church, it was natural for Paul to go on to refer to their obligation toward the civil authorities. Second, it may be said that, since the state serves the good of men (13:4) to help in maintaining it, it can be regarded as part of one's debt of love to one's neighbour. Third, it should be noted that a number of traces of the influence of Jewish wisdom are to be seen in 12:9-21.

In view of such considerations as these, it may be claimed that there is nothing surprising in Paul referring here to the question of the Christians' obligation to the state authorities. A good many commentators are content to leave the matter here. However, we ought probably to admit that the relation of 13:1-7 to its context remains for us to some extent problematic; for a full inward, theological connection can hardly be said to have been made out, and it is still difficult to understand why Paul could write quite so positively about the authorities.

The crucial question concerning Romans 13:1-7 is whether it is true to say that this passage is non-Christological. It is, of course, true that Christ is not mentioned at all in these seven verses. Morrison (1866:653-658) claims that Christology was for Paul, not a self-contained supplement to his theology but the central point from which he comprehended the whole of God's revealed plan and therefore the view that this section contains nothing Christological must be challenged. Morrison argues further that, while Paul is not here concerned to impart fresh teaching about God to his readers, we shall fail to share in the communication between Paul and his audience; unless we take into account the significance of Christ in Paul's understanding of God. The presumption is that Paul, when he used the word *θεός* (*theos* – God) in this passage, used it in a fully Christian sense and expected his readers also to understand it.

For Paul, to say that civil authorities are *διάκονοι* - servants and *λειτουργοί* – Ministers of God is necessarily to imply that they are in some way linked with God's holy and merciful purpose in Christ, and in some way subserve it. According to the scriptures, authority included authority over the kingdoms of men (Dan 4:17, 25). A Christological understanding of the state is thus implicit in this passage, quite independently of any acceptance of the particular explanation of *ἐξουσία* – authorities which has come to be specially associated with the Christological interpretation of the state.

We may conveniently refer at this point to the question whether Paul thought that the civil authorities of this world were in any way affected by Christ's death, resurrection and ascension. According to Morrison, the governing authorities were not affected. Rome was no different the week after the resurrection from what it was the week before it. The issue by a competent authority of a warrant for a man's arrest effects a radical

alteration of his situation, even though he and his associates may at the time know nothing about it and may for a while carry on in just the same way as before.

2.9 The relevance of Romans in Diverse Cultures

Whoever is interested in Christianity must necessarily be interested in the Epistle to the Romans. According to Knox *et al* (1954), history leaves Paul no alternative. In age after age, this letter has aroused the church from lethargy, and given it the power which is inseparable from a vital understanding of its faith. Research has shown that Romans is always relevant to the human situation because its message is not dependant for its effectiveness on factors which vary from one century to the next.

The letter is not addressed to one age but to all ages; it speaks to problems which are common to men at any time and under all conditions. The relevance of the book of Romans cuts across all cultures, be it European or African, including that of Gomoa Traditional Area of Ghana. His world was not different from our own as we are tempted to imagine. The nature of its problems, the atmosphere which pervaded its society and the kind of mentality that existed are those which mark our day. We are not so remote from our ancestors of the first century as we think, and what Paul wrote to them can be applied to us with very little modification. But the significance of the similarities between Paul's age and ours can easily be exaggerated. The truths which this letter sets forth are relevant to our situation for reasons other than that of coincidences. Romans is important because it speaks of realities far more abiding than any set of circumstances, and it speaks to needs which is characteristic of man in every generation.

2.10 Conclusion

The chapter has examined the Biblical text in its context (Romans 13: 1-7). The focus was done from the historical and logical perspectives. Also, the Historico – Political setting of Rome where early Christianity developed and the city founded by Octavia has been discussed. We again learnt that the ruler cult began with honouring heroes and famous citizens in the temples and house shrines. We studied that relatively small number of officials ruled the vast Roman Empire. It has been suggested that Christianity had penetrated Rome from a variety of sources in the decades prior to the writing of Paul's letter. About authorship, all Roman commentators mentioned Paul.

The purposes that led Paul to write Romans in the environs of Corinth in 57 AD have been discussed as: first, to inform his audience at Rome about his intention to visit them in the near future. Second, to tell the Roman Christians of his Spanish missions and to solicit for assistance. Third, to ask for their prayer support for himself. Another discussion was the recipient of the letter, first to the Jewish Christians and then to the Gentile believers. The letter cuts across all cultures and must be studied within a cultural context.

How can the exegetical analysis of Romans 13:1-7 give the real meaning of the text? What is the message of Romans 13:1-7? Can the transliteration and translation of the passage into Fante (*Mfantse*) Mother-tongue and English make easy reading and understanding? Will interpretation of the text in the *Mfantse* New Testament be meaningful? Can a brief English interpretation in line with the *Mfantse* be helpful? These will be our focus in the next chapter.

CHAPTER THREE

EXEGESIS OF ROMANS 13:1-7

3.1 Introduction

In chapter two, we discussed the background of the letter to the Romans. We realized that there is the need to examine a biblical text in its context. The historico-political settings of Rome and the origin of Christianity in Rome, the author, purpose of writing as well as the main context of Romans 13:1-7 have been dealt with. This chapter focuses on the exegesis of Romans 13:1-7: The transliteration and translation in English and *Mfantse* of the passage using the Nestle-Aland Greek New Testament which scholars consider to be the more accurate version of the Greek will be done.

Both Mother-tongue and inculturation Hermeneutics have been selected as the approach to the interpretation of the passage. Mother-tongue Biblical Hermeneutics or interpretation is a discipline that endeavours to interpret the Bible using a language that people can identify with right from infancy (Ekem, 2009:188). In like manner, inculturation or cultural Hermeneutics aims at interpreting scriptures of the Old (OT) and the New Testament (NT) using the text to draw out the cultural presuppositions inherent in the text in order to bring them to bear on the culture of the reader (Ukpong, 2001:592). Again, a brief analysis and the exegesis of the text will be thoroughly discussed.

3.2 Transliteration and Translation of Romans 13:1-7 from Greek to English and *Mfantse*

This section focuses on transliteration and translation of Romans 13:1-7, using the *Mfantse* dialect of Ghana as well as *Mfantse* characters or their closet equivalents, the

researcher's own mother-tongue. Also, the *Mfantse* transliteration is used for the interpretation of the passage. An English equivalent will be provided for the benefit of non-Mfantse speakers.

3.2.1 Nestle - Aland Greek New Testament text from Romans 13:1-7

Πάσα ψυχή ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω· ὁ γάρ ἐστιν ἐξουσία ἐκ τοῦ θεοῦ, αἱ δὲ οὐσαι ὑπὸ θεοῦ τεταγμέναι εἰσὶν.² ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τοῦ θεοῦ διταγὴ ἀνθεστηκεν, οἱ δὲ ἀνθεστηκότες ἑαυτοὶ κρίμα λήμψονται.³ οἱ γὰρ ἄρχοντες οὐκ εἰσὶν φόβος τῷ ἀγαθῷ ἔργῳ ἀλλὰ τῷ κακῷ. θέλεις δὲ μὴ φοβέσθαι τὴν ἐξουσίαν. τὸ ἀγαθὸν ποιεῖ, καὶ ἐξεις ἐπαινον ἐκ αὐτῆς.⁴ θεοῦ γὰρ διάκονος ἐστὶν σοὶ εἰς τὸ ἀγαθόν. Ἐάν δὲ τὸ κακὸν ποιῇς, φοβού. οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ. Θεοῦ γὰρ διάκονός ἐκδικὸς εἰς ὀργὴν τὸ κακὸν πράσσοντι.⁵ διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργὴν ἀλλὰ καὶ διὰ τὴν συνείδησιν.⁶ διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε. λειτουργοὶ γὰρ θεοῦ εἰσιν εἰς αὐτὸ τοῦτο προσκαρτεροῦντες.⁷ ἀπόδοτε τὰς ὀφειλάς, τῷ τὸν φόρον τὸν φόρον, τῷ τὸ τέλος, τῷ τὸν φόρον τὸν φόρον, τῷ τὴν τιμὴν τὴν τιμὴν.

3.2.2 Transliteration of Romans 13:1-7 using Fante Orthograph

¹*Pasa Siuke1suusiais hup1r1k4usais hup4tass1sto uu gar 1sten 1suusia 1i mehup4 t14u, ai d1 uusai hup4 teou t1tagm1nai 1isin.*

²*host1 h4 antitass4m1n4s te1suusiate tuu t1lou diatageant1stek1n, h4i d1 ant1stek4tes 1aut4 i s krema lemsi4ntai.*

³*.h4i gar aak4nt1s uuk 1esen f4b4s to agato1rgoalla tokako t1llis d1 me f4b1listai ten 1k4usian t4 agat4n p4iei, kaae 1klees 1pain4n 1k autees.*

⁴*.teou gar diak4n4s 1sten s4i eis t4 agat4n 1an d1t4 kak4n poiei, f4buu uu gar liketen makaeran f4ree t1lou gar diak4n4s 1sten 1kidik4s 1is horgen to t4 kak4n prass4nti.*

⁵ *dio anagke hup4tass1stae uu m4n4n diaten horgen alla kaae dia ten sun1idesin*
⁶ *dia tuut4 gar kaae f4ruus tellit1 l1it4ug4i gar t1ou 1sten 1is aut4 tuut4*
pr4skart1r4unt1s
⁷ *hap4d4t1 pasen taash4flilaas to t4n f4r4n t4n f4r4n too t4 tel4s t4 tel4s, to t4n f4b4n*
t4n f4b4n, to ten timen ten timen.

3.2.3 [Mfantse] Fante Translation of Romans 13:1-7

¹ *W4ma onyimpa biara mfa no ho nhy1 aman tum a 4kr4n ase, asekyer1 nye d1 tum biara nnyi h4*
d1 Nyankop4n, na dza w4w4 h4 nyinaa Nyankop4n hyehyle. ²D1m ntsi obiara a 4tsewetua w4
etumdzifo do no 4tsewetua w4 Nyankop4n ne nhyehyle do; na h4n a w4y1 d1m no w4 af4bu. ³Na
aman tumdzifo ho nny1 hu mma h4n a w4y1 dza 4tsen; na mbom h4n a w4y1 b4n. Ennkosuro
tumdzinyi, 4no yl dza 4tsen, na ibeya n'enyim adom. ⁴ \$kyer1 d1 obiara a odzi tum no 4y1
Nyankop4n no somfo, na ne dwumadzi hwehw1 wo yiey1. Na mbom s1 1y1 b4n a 4no suro
osiand1 tum a w4dze tsea no nnkita no gyan. \$y1 Nyankop4n ne somfo a 4dze ne wura n'ebufuw
ba obiara a 4nny1 dza 4tsen. ⁵D1m ntsi 4s1 d1 obiara dze no ho hyl tum no ase, nny1 d1
Nyankop4n n'ebufuw ntsi, na mbom 4w4 d1 obiara ma ne tsiboa kasa kyer1 no. ⁶Iyi ara so ntsi
na 4s1 d1 hom tua tow; na etumdzifo yl Nyankop4n n'edwumaylfo a w4hw1 mma n'edwuma k4
do d1 br1 4s1 ara. ⁷Hom mfa obiara n'famu dze mma no d1 mbr1 4s1 no, dza 4s1 tow no w4ntua
d1m tow no mma no, dza amandze s1 no, w4ny1 mma no, d1m ara so na nyian 4fata enyidzi no
wondzi no nyi.

3.2.4 English Transliteration

¹ *Pasa psuchē exousias huperechousais hupotassesthō, ou gar estin exousia ei mē hupo*
theou, ai de ousai hupo theou tetagmenia.
² *hoste ho antitassomenos tē exousia tē tou theou diatage anthesteken, hoi de*
anthestekotes eautois krima lēmpsontai.

³ *hoi gar archontes ouk eisin phobos tō agathō ergō alla tō kakō, theleis de mē phobeisthai tēn exousian to agathon poiei, kai exeis epainon ex autēs.*

⁴ *theou gar diakonos estin soi eis to agathon, ean de to kakon poiēs, phobou ou gar eikē tēn machairan phorei theou gar diakonos estin ekdikos eis orgēn tō to kakon prassonti.*

⁵ *dio anagk ē hupotassesthai, ou monon dia tēn orgen alla kai dia ten suneid ēsin.*

⁶ *dia touto gar kai phorous teleite leitourgoi gar theou eisin eis auto touto proskarterountes.*

⁷ *apodote pasin tas opheilas, tō ton phoron ton phoron, tō to telos to telos, tō ton phobon ton phobon, tō tēn timēn tēn timēn.*

3.2.5 English Translation

¹ Everyone ought to submit himself or herself to ruling authorities ^{1b} because no authority exist apart from that of God, and therefore those existing authorities are God's own ordination.

² Truly, any person who rebel against people in authoritative positions rebel against what God has ordained, and such people will not escape punishment.

³ Those who rule are not there as threat to good behaviour, but to those who do evil. If you will not like to fear one with authority, then always do what is good, and you will receive his reward.

⁴ For a ruler is a servant of God whose duty is to seek the good of his people. But the person who does wrong needs to be afraid, because the ruler does not hold his sword for nothing; he has been ordained by God to punish the wrong doer.

⁵ It calls for every person to submit to ruling authority not for the fear of God's wrath but for conscience sake.

⁶ It is for the same purpose that the paying of taxes become necessary, for the authorities are workers of God who work for this purpose

⁷ Give humbly to all authorities what belongs to them, give taxes to whom taxes belong, give revenue to whom revenue belongs, respect must be given to those who deserve respect and honour ought to be given to those who deserve to be honoured.

3.3 Brief Analysis of Romans 13:1-7

The assertion that Romans 13:1-7 stands in isolation judging from the trend of events from chapter one up to chapter twelve does not suggest that Paul was the sole author of the whole book of Romans. The exhortation of Romans 13:1a brought up three coherently phrased arguments and a concluding ethical application concerning the payment of taxes (Jewett 2007: 781). The first argument according to Weiss (1897:244) opens with two statements of two lines each. These provide a chain-link parallelism that portrays a doctrine of the divine institution of earthly authority and the resultant necessity to avoid resistance.

The opposite words between the “to subject oneself” of verse 1a and “the one resisting” of 2a and 2b together with that in verse 2, lend a compelling coherence to the first argument not to resist the authorities. The word “power” or “authority” repeated itself four times in the first three verses, while “appoint” appears five times. The phrase “under God” appears twice among others. In verse 4, the word “servant” occurs twice. From the whole passage, the word “God” is read not less than six times.

The second argument covers chapter 13:3b-5 and is addressed to the imaginary single conversation partner. In the assertion of Merkleinin Jewett (2007:782) the conversation

was organized in groups of short sentences of which verse 4a and 4c contain the word “for” and gave the rationale behind people opposing the authorities bring judgment upon themselves. Jewett et al continued that verses 13:4a and 4d bring out the ruler’s relation to good and evil, while 13:3b-c and 4b-c apply the rhetorical questions and exhortations to the situation of the imaginary conversation partner. Again, the centred word “fear” that appears in verses 3a-b and 4b is a motif picked up in the reference to conscience-pang in verse 5b. Stein in Jewett (2007:782) argues further that, the reiterations of “to subject oneself” in verse 5a serves to fuse these discussions effectively with the opening thematic exhortation in verse 1a.

The third argument in 13:6-7 is addressed to the congregation as a whole and spells out the practical implications of the on-going discussions. The mentioning of payment of taxes is followed by cleverly constructed exhortation concerning the rendering of whatever is owned. According to Stein, the asyndetic style of the imperative in verse 7 goes with that of 1a, and thus provides an effective inclusion for the passage in context. The passage ends with four parallel expressions as: taxes, revenue, respect and honour. Also, each of the final four lines begins with the article “To”, – which provides a poetic design for this conclusion.

3.4 The Exegesis – Romans 13:1-7

Exegesis (ἐξήγησις - *exēgēsis*) from the Greek etymology ἐξῆγεῖσθαι - to lead out, is a critical explanation or interpretation of a text, especially a religious text. According to Desmond *et al* (2000), traditionally, the term was used primarily for exegesis of the Bible; however, in contemporary usage it has broadened to mean a critical explanation of

any text, and the term "Biblical exegesis" is used for greater specificity. The goal of Biblical exegesis is to explore the meaning of the text which then leads to discovering its significance or relevance. The study therefore uses exegesis in studying authority in the text in context.

Romans 13:1a *Πάσα ψυχή ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω*- Let every person be subject to the governing authorities.

Πάσα ψυχή: “every soul/person”, that is, every christian in the context of Romans, every Christian (Cranfield, 1986:656). The Semitic phrase is emphatic: no one is to imagine himself exempt from the obligation indicated. The word *ψυχή* has the meaning of “every individual person”, without exception, must subject himself or herself to the authorities. As Walker (2001: 31) suggests, no differentiation is allowed between Christians and non-Christians, also between lower and higher ranks of citizens.

ἐξουσίαις ὑπερεχούσαις- governing authorities (it is clear and agreed that the civil authorities are referred to). What has been the subject of the considerable amount of dispute according to Cranfield (1979) is whether there is in *ἐξουσίαις* -authorities a double reference – to the civil authorities and also to angelic powers thought of standing behind, and acting through, the civil authorities. *ἐξουσία* -authority has a wide semantic range, including individual freedom of choice, capability, authority in an individual as well as a governmental sphere, dominion, and power.

Judge (1984) showed that the plural expression “governing authorities” used in Romans 13:1 encompasses a variety of imperial and local offices such as *ἡ ἀνδραγατική ἐξουσία* – proconsular authority; *ἡ δημαρχική ἐξουσία* – tribunal authority; *ἡ ἐπαρχική ἐξουσία* – praetorian authority; *ἡ ταμειντική ἐξουσία* –fiscal authority. Since the participle *οἱ*

ὑπερεχούτεες– the governing as well as the noun *ἐξουσία*– authority can be used to refer to governmental officials, their somewhat redundant combination here has a cumulative sense that encompasses a range of officials placed in superior positions of political authority, as Cranfield and Walker would describe as duly appointed to their tasks and continually exercising their power.

The verb *ὑποτασσέσθω* in the third person singular, translated here with “subject himself”, according to Porter (1991), is in the middle or passive voice and in this context has the middle sense of subjecting oneself to someone else. As Bergmeier (2000) puts it, it can have the sense of “to submit voluntarily” which has been lifted up as characteristic for early Christian ethics in contrast to obedience. In Porter’s (1991) view, Paul “uses an imperative to reiterate the call for a willing subordination, since use of the imperative implies ability to refuse on the reader’s part”. Believers at the time of Paul were encouraged to submit to the civil government who rule over them.

The rest of the passage will be discussed in three phases as: Romans 13:1b-3a, 13:3b-5 and 13:6-7.

3.4.1 The first argument, Romans 13:1b-3a

οὐ γάρ ἐστιν ἐξουσία εἰ μὴ ὑπὸ θεοῦ, αἱ δὲ οὐσαι ὑπὸ θεοῦ τεταγμέναι εἰσίν. ² *ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ θεοῦ διταγῇ ἀνθεστηκεν, οἱ δὲ ἀνθεστηκότες ἑαυτοὶ κρίμα λήμψονται.* ³ *οἱ γάρ ἀρχοντες οὐκ εἰσὶν φόβος τῷ ἀγαθῷ ἔργῳ ἀλλὰ τῷ κακῷ. θέλεις δὲ μὴ φοβείσθαι τὴν ἐξουσίαν. Τὸ ἀγαθὸν ποιεῖ, καὶ ἐξείς ἐπαινον ἐξ αὐτῆς.* - For there is no authority except from God, and those that exist have been instituted by God.

Therefore he who resists the authorities resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad.

13:1b-3a provides a basic rationale for the foregoing admonition. There is no ambiguity about the wording of v.1b-c or its background in the Jewish wisdom tradition. The word “authority” is repeated in the claim that it is *ὑπό θεού*- by God. Since this same expression appears in both v.1b and 1c, it appears to be a formula for designating the source of governmental power. Thus, no matter what Roman officials may claim as their authority, it really comes from the God of Jewish and Christian faith (Walker, 2001). The verb *τάσσω* - , appearing in v.1c in the perfect passive participle, *τεταγμένοι* - derives from military use, meaning arranged in rank and file; and associated concept is to be placed in command of others in the order of battle, and then in the political sphere.

The key to understanding the revolutionary implications of this argument is the twice-repeated formula, “by God” in v.1b-c, echoed and reinforced by 1a, v. 4a, d, and v.6b referring to governmental agents as servants of God. That all such officials are divinely appointed needs to be understood rhetorically. The range of interest of the Roman audience would not have extended to the question of whether officials beyond the boundaries of the empire, or whether governments arising in later centuries, were appointed by God; the relevant question was the status of the Roman government. The God who grants authority to governmental agencies is not Mars or Jupiter, as in the Roman civic cult; nor is he represented by the pantheon of Greco-Roman deities that had been assimilated into the civic cult since the time of Augustus.

The God of whom Paul speaks here is the same as announced in chapter 1 whose righteousness was elaborated for the next twelve chapters; it is the God embodied in the crucified Christ that is in view here, which turns this passage into a massive act of political co-optation. If the Roman authorities had understood this argument, it would have been viewed as thoroughly subversive. That the Roman authorities were appointed by the God and Father of Jesus Christ turns the entire Roman civic cult on its head, exposing its suppression of the truth. Its involvement in the martyrdom of Christ, crucified under Pontius Pilate, could not have been forgotten by the readers of chapter 13, who knew from firsthand experience of the edict of Claudius the hollowness of Rome's claim to have established a benign rule of law.

What remains is the simple fact of divine appointment, a matter justified not by the virtue of the appointee but by the mysterious mind of God who elects whom she will as the agents of her purpose (9:14-33; 11:17-32). Submission to the governmental authorities is therefore an expression of respect not for the authorities themselves but for the crucified deity who stands behind them. That this argument would have had an appeal to Christian groups working within the Roman administration is self-evident.

The nature of this verse is indicated by *ὥστε*- so that or accordingly, the same conjunction used in 7:4. This verse thus belongs with v.1a-b in clarifying why the Roman churches should subject themselves to the political authorities. The verb *ἀντιτασσόμενος*- resist or oppose, is used here for the only time in the Pauline letters, but it is used elsewhere in the sense of resistance to duly constituted authority. This verb is the opposite of *hupotassesthai* - to submit oneself, used in v.1, and a virtual synonym of *ανδίστημι* - oppose, used twice in this sentence and also in 9:19 with the same sense of opposing the Creator. Paul's inference is that since the authorities were appointed by

God, to resist them is to resist that divine appointment, a futile endeavour indeed. But again, the power does not reside in the political authorities themselves, but in their appointment by a God whose name they do not yet know and acknowledge.

The use of *διαταγή* - appointed in this verse has occasioned some controversy, because Deissmann (1912) cited it in support of their theory that Paul employed technical governmental language in this passage. The key evidence was a partially extant inscription that was read *τῶνδείωνδια[ταγ]τῶν*- of divine appointment, but more recently the text is read *τῶνδείων/ δια[ταμάτ]τῶν* - of divine ordinances. Mason (1974:126-151) and Fitzmyer (1993:667) argued that *διαταγή* - was actually not used for official decrees and appointments, but that closely associated terms such as *διατάξις* or *διάταγμα* were used instead, and that therefore, as Friedrich (cited in Jewett 2007:791) suggests, the entire case for Paul's use of Roman and Hellenistic administrative language collapses. While it appears clear that Paul chooses not to use a technical term for governmental appointments, the fact remains that the verb *τάσσω* and the stem *ταγ* were typically used in this connection, as noted above, and in the rhetoric of this pericope the noun in v. 2 echoes the verb in v. 1 and is defined by it.

That Paul wished to avoid glorifying the Roman state may be true, but in the opinion of Friedrich, not from the use of the isolated word *διαταγή*- appointment, it is suggested, rather, from Paul's argument that Roman rule is from the God and Father of our Lord Jesus Christ. It is safe to conclude that v. 2a refers to "the actual basis of submission under governmental authority as an order willed by God even for Christians." The relevance of this point for Paul's original audience is transparent.

In v.2b, the rhetoric shift from the third person singular to the plural. The perfect participle *οἱ δὲ ἀνθεστηκότες* - those who have resisted implies that the problem of opposition against Roman authorities was a matter of the past with continuing present relevance, which is usually overlooked by commentators and translators, but whether it also has the connotation of a “determined and established policy” of resistance to governmental authority, that is, the issue of “anarchy”, is debatable. In either case, according to Heilingental, the wordplay between *ὑποτασέσθω*- submit oneself and *ἀντιτασσόμενος* -resist in this passage clarifies the alternatives open to the audience, and the verse as a whole indicates the consequences of the latter.

Black (1989:182) describes the expression “receive judgment on themselves” as Semitic, reflecting the wording of Ezek. 4:5 and Job 9:19. According to Weiss referred to in Jewett(2007:791-792), the position of *eautois* - in relation to themselves is emphatic, which conveys the sense that those opposing the authorities bring a penalty upon themselves. The word *krima* itself has the basic connotation of a “verdict”, but in Romans it seems always to be used to refer to a negative verdict, thus “condemnation”. The future verb *λήψονται* - they will receive, conveys the sense of a certain, negative outcome of resistance. Friedrich in Jewett (2007) has inferred that this formulation implies that God’s future judgment is present in the penalties imposed by these civil authorities. This is a point of genuine significance for the members of Paul’s audience whose employment involved them in such legal administration. One way or another, even if civil authorities overlook one’s resistance, the verdict is assured. This adds a significant pragmatic consideration to the issue of a group submitting itself to governmental authority.

Even if the Roman gods do not exist, from whom the state officials believed they derived their powers, the God of the universe will not be thwarted. Since at least two of the Christian groups in Rome were probably members of governmental bureaucracies, these two verses provide a significant sanction for their activities. It is clear that, in Paul's view, they are not "working for the other side," no matter what the Roman civic cult and administrative system assumed about their service to the gods. In the opinion of Kasemann(1980:355)) the practical argument in support of the abomination in 13:1 begins in verse 3, namely, that the civil authorities conform to the standards of good and bad set forth in the preceding periscopes (12:2, 9, 21). That *οἱ γὰρ ἄρχοντες* refers to public officials is indicated by the context and supported by the close parallel in 1Cor 2:6, 8, the "rulers of this age" who crucified Christ. That these officials are not a *φόβος τῷ ἀγαθῷ ἔργῳ* literally "a fear or terror to good work," is consistent with Greco-Roman usage.

As Horsley (1981: 54-56) points out, the expression *ἔργῳ ἀγαθῷ* - good work appeared in 2:7 in the context of discussing divine approbation of good behaviour whether it occurs with Jews or Gentiles. Close at hand, both *ἀγαθός* - good and *κάκος* (*kakos*) - bad appeared at the beginning and closing of chapter 12:9, 21, referring to the universally acknowledged ethical standards that guide the expression of love. There is no escaping the conclusion that this formulation in 13:3 implies that governmental officials were guided by the same standards (Horsley, 1981:54-56).

3.4.2 Second Argument, Romans 13:3b-5

θέλεις δέ μή φοβείσθαι τὴν ἐξουσίαν. Τὸ ἀγαθὸν ποιεῖ, καὶ ἐξείς ἐπαινον ἐξ αὐτῆς. 4 θεοῦ γάρ διάκονος ἐστὶν σοὶ εἰς τὸ ἀγαθόν. Ἐάν δέ τὸ κακὸν ποιῇς, φοβοῦ. οὐ γὰρ εἰκὴ τὴν

μάχαιραν φορεῖ. Θεοῦ γάρ διάκονός ἐκδικῶς εἰς ὀργὴν τὸ κακὸν πράσσοντι. 5 διό ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργὴν ἀλλὰ καὶ διὰ τὴν συνείδησιν. - Would you have no fear of him who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain; he is the servant of God to execute his wrath on the wrong doer. Therefore one must be subject, not only to avoid God's wrath but also for the sake of conscience.

Paul's second argument which begins with a question from 13:3b "Do you wish not to fear the authority?" seems to be in Paul's own voice and it addresses anxiety on the part of the audience concerning the governmental "verdict" (13:2) that might be enacted. With "you" (sg) being addressed, a member of the audience, in effect, is made into a second imaginary character in this exchange, whose anxiety Paul is able to address. Paul again appeals to congregations with close ties to the government that harboured concerns that his project will entail public disturbances like those in his earlier career (Martin, 1981: 174,377).

According to Martin (1981), the oral traditions later used in the books of the Acts concerning Paul's involvement in riots and imprisonments would have been known at least in part in Rome, and, by Paul's own admission, he had often experienced "beatings", imprisonments, tumults" (2Cor 6:5) and was three times "beaten with rods" (2Cor 11:25) by Roman authorities. Now he advises a fearful imaginary conversation partner how to avoid such threatening encounters with the authorities: "do the good and praise" from Roman officials (13:3c).

This advice was not entirely hollow, because Strobel (1956: 67-93) and Unnik in Jewett (2007:793) have made a case that many civic authorities consciously sought to conform to ethical standards of good and evil. They offered *ἐπαινος* - praise, commendation in the form of public recognition to those performing good deeds on behalf of their communities. Strobel points to the practice of placing commendations of good deeds performed by citizens in public monuments. Unnik traces the public patterns both of punishing evil deeds and rewarding good deeds. Jewett (2007:293) quoting Zahn says he is quick to point out that the fact that Romans was drafted during a period of exemplary Roman administration led by Seneca and Burrus augments the likelihood that Paul's formulation would have resonated positively in Rome.

However, Winter (2002:94) explains that before and after that period, Paul's unqualified formulation that officials punish the bad and praise the good seems so far from accurate. Paul's wording clearly implies that within the Roman churches "there must have been Christians of very considerable means" who could play the role of public benefactors and gain such recognition. Yet, Winter suggests that in his earlier letters, such praise is considered legitimate only if it comes from God, and emphatically not from foreign governmental authorities. The most plausible explanation of the problematic wording of this verse is to see Paul's argument as missional rather than theoretical. He overlooks other problematic aspects of governmental behaviour in times past in order to appeal to the groups of believers within the imperial bureaucracy whose cooperation, as Winter says, was perceived to be absolutely vital in the Spanish mission.

In the opinion of Black (1989:183), with the possessive of "God" in the emphatic position, Paul contends that a governmental official is a *διάκονός* - *servant*, the same root

he had used for his own office in 11:13 and treated as a church service in 12:7. According to Black (1989:183), this extraordinarily high position of “God’s servant,” gives the early Christian choice of the term *δίακονός* – for an important leadership role in local churches. While the servant was generally granted only a menial role with minimal honour, service to the state was prestigious.

Rostovtzeff (1957: 104,583) says the use of the title “servants of God” will correspond to Roman official titles such as the *ministri* who served municipal cults and formed part of the imperial bureaucracy. It is nevertheless noteworthy that Paul selected none of the more prestigious titles for public officials currently employed in Rome, preferring one that had profound Christian resonance: even Christ in 15:8 is referred to as *δίακονος* especially when one considers that the God in question is the father of Jesus Christ instead of Zeus or Hermes or Apollo. Verse 13:4b-d develops the theme of wrongdoers rightfully fearing the servants of God, which according to Rostovtzeff, reiterates the thought of v. 3a-b. An essential component of the task of a *δίακονός θεου* – servant of God, is to provide a threat against the imaginary conversation partner if he does the “bad”. This is why Paul denies that the threat of punishment is *eikē* - in vain. Since it proved to be a mistake for interpreters to limit “bear the sword” to the *ius gladii* - , the right of provincial governors to execute Roman citizens convicted of crimes, it now appears more likely that it refers to police powers and governmental coercion in a broader sense.

The present tense of the verb *φορέω* in the present tense implies “a lasting, continuing, repeated, or customary action” of carrying something, in this instance the routine

wearing of the sword by law-enforcement officials, who in the Roman setting were specially trained soldiers. The idea here, as Morris (1988:464) suggests, is that governmental law enforcement carries out divine wrath against evildoers. According to Dunn (1988:765) and Moo (1996:802), Paul legitimates for these governmental “servants of God” the task of vengeance that is explicitly forbidden to believers acting on their own behalf.

The Latin equivalent *Malefacere* is a technical expression in Roman law enforcement, from which the English term “malefactor” is derived. Paul clearly implies that only criminals would be targets of such governmental vengeance, but within a few years after writing this letter a fateful traversy occurred. It is obvious from Paul’s formulation of 13:4 that no such travesty of law enforcement was envisioned as even remotely possible. Persons other than malefactors have in fact repeatedly been targeted, so the problem with Paul’s formulation should not be overlooked. Paul’s clever co-optation notwithstanding, the Neronian administration showed itself to be the servant of Jupiter and Mars. Yet the rhetorical force of Paul’s argument was clear for the original audience: the Spanish mission will not encourage illegal subversion against the empire, because Paul accepts the doctrine that imperial officers are divinely appointed avengers of wrath against malefactors.

Jewett (2007:796) asserts that, in view of what has been demonstrated in the preceding verses, Paul in v.5 concludes that “it is necessary to subject yourself.” The word *anagkē* is employed here in the idiomatic sense of “what is necessary” rather than in a sense of a personalized, magical fate. It has the sense that subjection “is indispensable, whereas in his earlier letters Paul had used *anagkē* as grim necessity that should be replaced by free decisions reflecting the new life in Christ (1Cor 7:37), here he employs it to convey a

binding necessity. Although the middle voice of the verb *ὑποτάσσεσθαι* - is again employed, implying willing subjections as in 13:1, the combination with *ἀνάγκη* - effectively eliminates choice or debate on the essential point.

In the opinion of Jewett (2007), two considerations are offered as explanations within the framework of a “not only.... but also” framework, employed here for the ninth and final time in the letter. The first consideration is well prepared by the preceding argument: *διὰ τὴν ὀργήν* - on account of the wrath, refers back to the preceding verse that described the governmental authorities as servants of divine wrath. To avoid divine displeasure, conveyed in the form of official sanctions, one must submit to such authorities the second expression *διὰ τὴν συνείδησιν* - on account of the conscience, seems unmotivated in this passage and has attracted a large amount of scholarly debate.

On the matter of conscience, Plutarch cited in Jewett (2007:797) writes: “The soul of every wicked person will probably meditate thus upon the empty joylessness of vice and take counsel with itself how it may escape the memory of its ill-deeds, cast out conscience and having become pure, live another life over again from the beginning”. This according to Jewett (1979:440) reflects the basic phenomenon of conscience when it was first articulated, which is visible in the makeup of the words for conscience in Greek and Latin. Both *sun* + *eidēsis* and *con* + *science* refer to the spontaneous knowledge one has with oneself that a deed performed is bad; such painful knowledge should be avoided. In the case of Rom 13:5, therefore, Paul is referring to the avoidance of such painful knowledge by acting in a manner consistent with the audience’s grasp of the divinely appointed function of governmental authorities.

Here Paul offers an external, pragmatic motivation of avoiding wrath and an internal motivation of avoiding the conscience-pang; however it may have been socially conditioned. In the light of this background and the diatribal style of second person singular discourse, the article with *συνείδησιν* as “your conscience” is in first person singular. Despite the problems it caused in later ethics, this verse provided additional grounds for the churches associated with the imperial bureaucracy to be willing to support Paul’s project (Leenhardt, 1961:324).

3.4.3 The Third Argument, Romans 13:6-7

⁶ *διὰ τοῦτο γάρ καί φόρους τελείτε. λειτουργοί γάρ θεοῦ εἰσιν εἰς αὐτό τοῦτο προσκαρτεροῦντες.*⁷ *ἀπόδοτε τὰς ὀφειλάς, τῷ τὸν φόρον τὸν φόρον, τῷ τὸ τέλος, τῷ τὸν φόρον τὸν φόρον, τῷ τὴν τιμὴν τὴν τιμὴν.* - For the same reason you also pay taxes, for the authorities are ministers of God, attending to this very thing. Pay all of them their dues, taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honour to whom honour is due.

In this third argument which starts with verse 6, Paul addresses himself directly to the congregations in Rome with second person plural forms (Tobin, 2004:396). Having laid a foundation through the preceding course, he turns to the concrete issue the congregation is confronting, introduced by *διὰ τοῦτο γάρ* - for this reason, which refers back to the discussion in the previous verse or verses (Porter, 2001: 134). What Paul provides, according to Barrett (1991:247) corroborated by Dunn (1988:766), are not mere illustrations but the practical point of the entire discourse, namely, that despite the pressures to the contrary the tribute taxes should continue to be paid. The expression *φόρους τελείτε*, according to Meyer (1876:282), could be translated either as an

imperative, “pay tributes!” or as an indicative, “you pay tributes” (The you is in plural). Cranfield (1998:668) says the word order and the presence of the connective *γάρ*—for points to the latter. Paul draws from the Romans’ own experience the fact that the consideration of avoiding conscience-pangs and wrath mentioned in the preceding verse are already operative: the Christian audience does in fact pay the tribute taxes, and this implies that they accept the corollary that governmental officials engaged in tax collections are *λειτουργοί γὰρ θεοῦ* - ministers of God.

An advance in our understanding of Rom 13:6-7 has recently been made by Coleman, cited in Jewett (2007:798-803) who pointed out that immigrants to Rome were being compelled by the Nero administration to pay the tribute levied by the provinces in which they resided at the previous census, which would have been in 53 or 54 AD, prior to the writing of Romans. According to Coleman, this means that the tribute tax could have been levied on all those exiled from Rome by the edict of Claudius in 49 AD, because they were elsewhere in the empire at the last census.

Whether this administrative crackdown included other emigrants who had resided for continuous periods in Rome still remains unclear, but Llewellyn in Jewett (2007) suggests that there is other evidence of measures taken against people fleeing their localities to avoid onerous taxes during this period. Later in Romans (15:16), Paul uses “minister” and its semantic equivalents only in connection with services performed on behalf of the church. According to Llewellyn, there are examples of the expression “ministers of God” in the context of cultic activities in Greco-Roman temples, as, for example, Dionysius of Halicarnassus’s reference to *καίλειτουργοί θεοῦ*- magistrates or the ministers of the gods, whose duties were prescribed by the Ordinances of Numa.

Since the phrase *εἰς αὐτό τούτο* - for this very thing in v. 6b is not in the dative to match the verb 9, Dunn (1988:767) and Barrett (1991:247) suggest it could refer back to the details in vv. 3-4, to the preceding *δια; του`το (dia touto)* in v. 6a referring to the grounds for paying taxes, or qualify “ministers of God” in terms of righteous behaviour. Walker (2001:53) suggests that none of these options provide a very smooth sense, and the suggestion that the phrase marks a transition to the imperatives in v. 7 is difficult grammatically.. The most plausible option, according to Riekkinen in Dunn (1988:767) and corroborated by Porter (1991), was that the phrase is employed periphrastically to provide the “completive” of the participle *προσκατερούντες* this would produce the translation, the ministers of God “are devoting themselves to this very thing. The verb *προσκατερέω (proskartereō)* occurs in a variety of contexts and here has the meaning “occupy oneself diligently or eagerly.”

The implication of Paul’s wording is that taxes must be paid because the imperial agents entrusted with this task are eagerly pursuing their vocation. Cranfield (1998:699) and Dunn (1988:767) suggest that whether this carries the covert implication that public officials “ought to behave in a way worthy of God’s officials, or that Paul wishes to promote “the ideal ... of dedicated public service”, seems doubtful in view of Paul’s missional goals in this letter and his future expectation of a quick end to world history. However, this formulation would have been rhetorically appealing to the portion of his audience engaged in the imperial bureaucracy.

The final verse – 7, is a highly compressed gnomic saying that summarizes the basic contention of the passage. The imperative *apodote* with the literal sense of “give back,”

which implies a response to social obligations such as taxes and respect. Black (1989:161) contends that this verb is often used in the Gospels to depict payment of debts or taxes (Matt 5:25; Mark 12:17; Luke 7:42) with the most discussed parallel being “Give back to Caesar what is Caesar’s” (Mark 12:17).

Jewett (2007:801) points out that the implication in Romans is that since the government authorities serve “you” (13:4) as God’s ministers, reciprocity is required by those receiving such benefits. This could also be seen in 15:27, that since the Gentile Christians are in debt to the Jewish Christians for “their spiritual blessings,” it is right that they should reciprocate “in material blessings” in the form of the Jerusalem offering. The noun *ὀφειλή* – obligation or debt fits into this reciprocity framework, implying something owed in return for something already received. To whom this indebtedness is owed remains a matter of dispute, with *πᾶσιν* - to all, implying as earlier in Romans, everyone everywhere, or, as seems much more likely, every governmental officer as specified in the fourfold description in v. 7b (Godet, 1977:445). To take “everyone” literally has reaches beyond the scope of this work and implies the absurdity of owing tribute and import taxes to someone other than the governmental authorities.

Furthermore, to propose that “everyone” includes God, on the grounds that fear and honour are only properly due to him, is theological assessment that is far removed from the logic of the text (Cranfield, 1998:276-72). Paul’s admonition is simply that believers are obligated to pay whatever is owed to the authorities who serve as God’s ministers. The first two examples, according to Cranfield, are *ὁ φόρος*, - the tribute tax and *τὸ τέλος* - the revenue tax, which come out of the preceding discussion. Cranfield explains that in contrast to *ὁ φόρος*, which was imposed as tribute to be carried to Rome by captive

peoples, *τό τέλος* is a generic term referring to a wide range of import and use taxes levied by the government. Paul's formulation implies that these taxes were to be paid to whomever they were due, reflecting the various tax farmers and civic administrators responsible for each type of tax. While the poetic structure of v. 7b is quite elegant, the terminology is characteristic of everyday usage. For example, Gaius required the inhabitants of Judea *τόν φόρον ἀπόδοτε* - to pay tribute consisting of one-fourth of the agricultural product.

The last two examples are *φόβον* – fear or respect and *τιμήν* - honour, the first repeating the term from v.3, but with different connotation. A distinction between two types of fear appears to surface here. “There are two forms of fear: the one that honourable and respectful sons display to their fathers and honourable, decent citizens display to right-minded rulers; but the other comes from enmity and hate, such as slaves feel about their masters and citizens about unjust and unworthy rulers”. In contrast to v.3 where subordinate fear is required, v.7 appears to reflect Aristotle's first type of *φόβον*. Similarly, Paul uses “fear of the Lord” (2 Cor.5:11) in a positive sense with reference to his own apostolic motivation, but Rom. 13:7 is the only instance where such respectful *φόβον* is recommended by him towards humans. Strobel argues that respect for imperial agents had become a matter of law in the closing years of the Claudius administration when financial administrators were given judicial powers equal to that of the emperor.

In the period after this ruling (53 AD), Lendon (1997:34) observes that citizens were required to have the same *φόβον* for imperial administrators as for Caesar himself, so Paul's wording becomes understandable when compared with other references restricting

such fear to divine forces, . “Respect” in this sense, as Cranfield (1998: 269-73) explains, is the acknowledgment of legitimate jurisdiction, which in the context of governmental powers of taxation meant accepting the right of the “ministers of God” to assess and collect what was due. This would have been a matter of considerable significance for the Christian groups in Rome.

In contrast, Danker (1982: 30-44, 213-33, 467-68) says that *τιμήν* - honour is a matter not of acknowledgment jurisdiction but of recognizing superior status and good performance. That it was thought to be due to the emperor and his subordinates was self-evident in the honour-shame system that unified the Greco-Roman world, so long as the good was being achieved and benefits received. “Honour was earned by “virtue, kinship, public service”, and to fail to grant *τιμήν* in such cases is to deprive a person *τήξυνήδου τιμήν* -of his accustomed honour. With regard to the honours due to Roman emperors, Jewett (2007:803) quoting Philo claims that they “are superior to the Ptolemies in prestige and fortune and deserve to receive superior honours”.

Lendon (1997:30-175) has shown that the granting of honours stood at the center of Rome’s imperial system, and that honouring emperors and their representatives was a crucial social obligation. According to Lendon, the wording of the final line in 13:7 seems particularly to embody the voluntary component of *ὑποτάσσεσθαι* - to subject oneself to; only those worthy of honour are to be granted it and honour is to be granted only when it serves the interest of the subject. However, if Paul’s motivation for this discourse was missional, as we have attempted to show, the irony is particularly acute. For the sake of the proclamation of Christ crucified, who overturned the honour system and rendered Paul a debtor to “Greeks as well as barbarians, educated as well as

uneducated” (1:14), in Rome as well as Spain, then Paul was willing to accept the system that demanded honour for the emperor and his officials whether they deserved it or not.

3.5 Interpretation of the Text (Romans 13:1-7) in Fante (*Mfantse*) Mother-tongue

In Romans 13:1-7, Paul deals directly with the Christian’s attitude and conduct with respect to governmental authority. Paul’s words were vital in his own day, and they are just as important to contemporary Christians. This section will make use of Mother-tongue to interpret the passage. Mother tongue, according to Quarshie, citing in *Journal of African Christian Thought* (June, 2002: 7), and also in Ekem (2009:188) is: “the language that one is born into, as it were, and grows up with. It is the person’s native language and the first language as compared to other languages one might learn latter in life, for example, in school. The mother tongue is not the same as a vernacular, the common language of a region or group, no matter how naturally such a language and its usage may come. Rather, the mother tongue is a person’s own native and indigenous language, very much intertwined with a person’s identity”.

Thus, it is the language that confirms and affirms who a person is, where he comes from and his sense of self-worth. It is the translation of the Bible into such languages and indeed all languages that we refer to as mother-tongue scriptures. According to Ekem (2009:188) nonetheless, a mother-tongue can also become a people’s vernacular, depending on its wide usage across geographical boundaries. Edusa–Eyison, quoting Dickson in *Journal of African Christian Thought* (December, 2007: 12) believes that the use of mother tongue to enhance theological education in Africa should be a concern to all African theologians. In his estimation, close to seventy percent (70%) of all sermons are preached in the mother tongues of Ghana.

According to Dickson, since the majority of the Christian population are not literate in the English Language, the issue of mother tongue usage become paramount for the theological task in Africa, in relating the Gospel to the practicalities of life, as well as expressing the Christian's commitment to the society in which one found himself. In support of Dickson, the study of mother-tongues in African institutions is a necessity. This enables one to appreciate his own language and have a meaningful understanding of the Bible.

With the above assertions by Quarshie, Dickson and Ekem, the researcher will use his mother tongue, that is Fante (*Mfantse*) to interpret Romans 13:1-7 which is the passage in context. The translation of key words into *Mfantse* will be taken from Akrofi *et al* (1996).

3.5.1 \$kyer1w5o no ne mp1nsap1nsamu w4 Roman5o Tsir Duebaasa (13), ne Nkyeky1mu Kor Kosi Esuon (1-7).

Roman5o Tsir Duebaasa, ne Nkyeky1mu Kor Kosi Esuon kyer1 h1n

Kristo5o su na ban w4 enyid]e a w4d]e ma aban mu etumfo na etum a 4kr4n w4 h1n do.

Paul as1m w4 n'aber do no bo a 4som tse d1 nd1 ber yi ara mu d]e so. Iyi na y1 rep1nsap1nsamu ehu dza Paul p1 d1 4kyer1, na dza y1n so y1botum esua efir mu w4 h1n ber yi mu. Dza odzi kan a y1b4hw1 nye dza Paul kae w4 nkyeky1mu a odzi kan no na ylatoa do dze ewie nkyeky1mu a4t4 do esuon no.

Fa a odzi kan w4 nkyekylmu a odzi kan no na ne nkyerlkyerl mu nyi yi:

Pasa SiukeIsusiais hup1r1k4usais hup4tass1sto -W4ma onyimpa biara mfa no ho nhy1 aman tum a 4kr4n ase. Paul hy1 h1n d1 4y1 1kristofo as1dze d1 y1 br1 h1n ho adze hyl etum a 4kr4n ase. “Nyimpa nyina” anaa “Akra nyina” kyer1 d1 obibiara d1 1y1Kraes mu gyedzinyi anaa nny1 Kraes mu gyedzinyi, 4s1 d1 obiara a 4tse 4man mu dze obu na ahobradze som ne man mu mpanyinfo. W4ka ahobradze a nasetsie so ka ho. Sunsum a 4taa ahobradze ekyir w4 ankorankor mu na 4dze setsie ba. Nny1 setsie nko na enyidzi so kaho. Sunsum no so dze ntsease ba, na 4ma asomdwee so.

Fa a 4t4 do ebien w4 nkyekylmu a odzi kan no na ne nkyerlkyerl mu nyi: d1 uu gar 1sten Isusiaili mehup4 t14u, ai d1 uusai hup4 teou t1tagm1nai iisin- asekyer1 nye d1 tum biara nnyi h4 d1 Nyankop4n, na dza w4w4 h4 nyinaa Nyankop4n hyehy1e. Etum a Paul reka ho as1m yi y1 aban mu etum5o. D1m etumfo yi w4 gyedzi w4 h4n mu d1 h4n tumdzi fir Nyame. Iyi ntsi na 4s1 d1 obiara dze obu na enyidzi dze ma h4n, d1 iy1 Kraes mu gyedzinyiana so d1 1y1 4man mu nyi. Kraes mu gyedzinyia 1tse 4man aasrafo na wodzi do tum nnkotum aaka d1 orinndzi h4n ahyldze do ber a 4tse 4man kor no ara mu. Suahun ma y1 hu d1 nny1 aber biara na etumfo no dza w4y1 no 4s1 d1 obiara dzi do. Mpo s1 Ikenkan kylr1ws1m no a, ihu d1 nny1 aber nyinara na agyedzi5o y11 komm, hw11 ma aman mu etum5o 5aa h4n a5o. Osuahun kylr1 d1 Daniel nwoma noka d1 Daniel na n’ay1nko5o ebiasa no sii nkitsi d1 w4nnkegyaa Onyame nekyir dzi asom ahonyi a w4y1 abosom w4 nkor45o aman do.

\$nny1 d1 na w4m5a enyidze mma aman no mu etum5o bi, na mbom d1 w4 b4b4 h4n mu adze ama abosom dze w’anny1. W4hy11 Daniel so d1 mma 4mmb4 mpaa nda eduasa mma ne Nyankop4n. Daniel enntsie, na mbom 4k4r do ara s4r ne Nyankop4n. Na n’any1nko5o no, mekyer1 Shadrach, Meshach, naAbed-nego so k4r do ara s4r Nyankop4n. Na nokwar s1m nye d1 Nyankop4n so endzi h4n huanb4. Peter na John w4 Asomafo Ndwuma etsir anan na enum no kyer1 h1n mbr1 w4sii gyinae kaa d1 otwar d1 wotsie Nyanko4n ky1n d1 wotsie nyimpa. D1m akokodur a w4nyaa no d1m aber no da

ho ara w4 h4 ma h4n a w4nye Nyankop4n nam na wotsie ne ndze. Ahobr1adze hia ma 4man ba biara osiand1, h4n a wodzi tum no nndzi no h4n ara h4n p1 mu, na mbom 4y1 Nyankop4n no ara na w'ahyehy1 no d1m. Onyankop4n dzi noho do w4 adze nyinaa mu, akwan nyinaa mu na aber biara. Nyankop4n nye tum ne farbae. Nyankop4n dze tum kaa n'ab4dze ho b4e na 4dze hy1 nyia 4p1 nsa ma 4dze d1m tum no eedzi dwuma ama ne mam5o h4n yiey1.

Nkyeky1mu ebien kosi anan no na ne nkyer1kyer1 mu nye d1: host1 h4 antitass4m1n4s te 1k4usia te tuu t1lou diatagēant1stek1n, h4i d1 ant1stek4tes laut4 i s krema lemsi4ntai. h4i gar aak4nt1s uuk 1esen f4b4s tō agatō 1rgō alla tokako t1l1is d1 mē f4b1listai ten 1k4usian t4 agat4n p4iei, kaae 1klees 1pain4n 1k autees.teou gar diak4n4s 1sten s4i eis t4 agat4n 1an d1 t4 kak4n poiei, f4buu uu gar liketen makaeran f4ree t1lou gar diak4n4s 1sten 1kidik4s 1is horgen to t4 kak4n prass4nti.- D1m ntsi obiara a 4tsew etua w4 etumdzifo do no 4tsew etua w4 Nyankop4n ne nhyehyle do; na h4n a w4y1 d1m no w4 af4bu. Na aman tumdzifo ho nny1 hu mma h4n a w4y1 dza 4tsen; na mbom h4n a w4y1 b4n. Ennkosuro tumdzinyi, 4no y1 dza 4tsen, na ibeya n'enyim adom. \$kyer1 d1 obiara a odzi tum no Nyankop4n no somfo, na ne dwumadzi hwewh1 wo yieey1. Na mbom s1 1y1 b4n a 4no suro osiand1 tum a w4dze tsea no nnkita no gyan. \$y1 Nyankop4n ne somfo a 4dze ne wura n'ebufuw ba obiara 4nny1 dza 4tsen.

Setsie ho nsusuado: H4n a wodzi tum nndzi no kwa, w4w4 ho kwan d1 wotsea h4n a w45om na w4hyira h4n a w4y1 dza oye. Kraes mu agyedzifo w4 d1 w4gye 4man mu etum5o mm5ua h4n afena no kwa. \$dze kyer1 tum a w4w4 ber a obi a5om. D1m etumfo yiara so y1 Nyankop4n asom5o. D1m ntsi 4s1 d1 obibiara dze enyidzi ma ne man mu etumdzi5o, d1 4y1 aban anaa 4hen. Onnyi kwan d1 h1n tsiboa bu h1n f4 w4 4som a 4s1

d1 y1 dze som h1n aman mu mpanyin. S1 y1ba h1n mpasua do a ahenfo na ahenmaafo so 4fata d1 y1dzi h4n nyi. Otwar d1 aman mba dwen adwen pa, b4 bra pa, y1 ndzeyl1 pa. Iyi nom dze nhyira ba amamba do. Obiara a 4d4 nokwar na 4y1 dza4tsen no, suro nnyi no mu. \$tse d1 obi a 4nnyl b4n na w'ahyia 4sranyi, onnsuro. Nyame som so mma kwan ma "y1m5a b4n nntua b4n kaw", Nyame amma h1n tumi d1 amamba y1 tot4 h1n ho wer. Nyankop4n ne nhyeyh11 mu no 4dze tum ama binom, na d1m aman etum5o yinom na w4w4 ho kwan d1 wobu ats1n. S1 y1ma h1n ho kwan, dzi aman mu etum5o nyi a, w4dze tum a w4w4 no bedzi h1n as1m ama h1n atamfo anaa h4n a w4y1 b4n tsia h1n no ennya asomdwee w4 dza w4y1 tsia h1n ho. S1 nso aman mu etum5o enntum emmbu ats1n tsenenee a Nyankop4n no ara nye h4n bedzi w4 ne mber pa mu. Iyi ntsi na 4s1 d1 obiara a Onyankop4n dze wo edzi panyin no, 4w4d1 inya ahw1 yie, na h1n so a y1y1 aman mba so otwar d1 y1 som h1n etum dzi fo w4 gyedzi nye nokwar mu. Iyi na 4ma ma y1bom tsena w4 4d4 na asomdwee mu ma mpontu ba h1n abrab4 mu.

Nkyeky1mu enum dze kosi esuon na ne nkyer1kyer1 mu nye d1:dio anagke hup4tass1stae uu m4n4n dia ten horgen alla kaae dia ten sun1idesindia tuut4 gar kaae f4r4us tellit1 l1it4ug4i gar t1ou 1sten 1is aut4 t4ut4 pr4skart1r4unt1s hap4d4t1 pasen taash4flilaas to t4n f4r4n t4n f4r4n too t4 tel4s t4 tel4s, to t4n f4b4n t4n f4b4n, to ten timen ten timen. - D1m ntsi 4s1 d1 obiara dze no ho hyl tum no ase, nnyl d1 Nyankop4n n'ebufuw ntsi, na mbom 4w4 d1 obiara ma ne tsiboa kasa kyer1 no. Iyi ara so ntsi na 4s1 d1 hom tua tow; na etumdzifo y1 Nyankop4n n'edwumaylfo a w4wh1 mma n'edwuma k4 do d1 br1 4s1 ara. Hom mfa obiara n'famu dze mma no d1 mbr1 4s1 no, dza 4s1 tow no w4ntua d1m tow no mma no, dza amadze s1 no, w4nyl ma no, d1m ara so na nyian 4fata enyidzi no wondzi no nyi.

Tsiboa mu adwen ho hia pii noara w4 ahobrad]e a 4s1 d1 aman mba anaa obiara kyer1 w4 obiara a od]i no do tum. \$w4 mu d1 ntsea w4 h4 ma h4n a w4to mbra d]e nanso onnyi kwan d1 etum5o y1 no efurado ara kwa na mbom 4w4 d1 w4d]e akomamutsiw bu h4n mam5o ats1n. “Iyi ntsi so na hom yi tow,” (13:6). Iyi kyer1 Agyedzifo h4n as1dze w4 aman dwuma dzi mu. D1 mbr1 yeehu d1 h4n a wodzi tum no y1 Nyankop4n asom5o no, d]aa y1y1 ma h4n biara no, y1y1 dze ma Nyankop4n osiand1 h4n gyina Nyankop4n anan mu na h4n dwuma dzi so wodzi dze ma amamba h4n yiey1. D1m tow yi, amandze, suro na enyidze nyinaa y1 Kraes mu gyedzinyi anaa 4man ba biara n’asodzi d1 4y1 dze ma h4n a 4fata h4n. Tow y1 adze a w4dze siesie aman mu ndz1mba tse d1 skuul adansi, ayarsa bea, akwan yi, asomdwee ho banb4 na aman mpanyin h4n yiey1 ho. Amandze so ho hia, d1m ntsi Otwar d1 amamba dze etum5o h4n amandze ma h4n. Suro y1 adze a ohia w4 aman y1 mu. Nny1 suro d1 nyimpa suro aman mu etum5o, na mbom d1 y1suro b4n na y1d4 papa ama ahot4 aba bebiara a y1w4. Enyidzi fata nyia enyidzi s1 no. Obiara a tum w4 ne nsamu no fata enyidzi. Mpo s1 etum5o dze enyidzi ma h4n mam5o a 4boa ma h4n enyidzi k4 kan ara yie. \$boa so ma kory1 ba. Kory1 dze nteasee ba, na nteasee dze mpontu ba, na ne nyinaa wie asomdwee ma obiara tum dzi ne ndwuma d1 mbr1 4fata. Kraes m agyedzifo w4 asodzi d1 w4boa h4n etumdzifo w4 h4n edwuma y1 mu. \$s1 so d1 w4dze adwen mu tsewee dzi h4n dwuma dze kyer1 Kraes ne su w4 h4n asetsena mu w4 bebiara a w4w4, ny1 Rome nko na mbom bebiara a Kraes mu agyedzifo w4 w4 wiadze n’afa nan nyinaa.

3.5.2 English Summary of the Mfantse Interpretation (13:1-7)

Pasa Siuke1ssusiai hup1r1k4usais hup4tass1sto- Let every person be in subjection to the governing authorities.

Paul gives us a very clear, categorical commandment at the beginning of our text. The commandment is addressed to all mankind, without exception. *Every person* is included in this instruction—both believers and unbelievers. Every person is required to be *in subjection* to the governing authorities. Subjection certainly includes obedience, but it implies even more. Subjection focuses on the spirit or attitude of the individual, which leads to obedience. It recognizes an authority over us to which we are obliged to give not only our obedience but our respect. It implies a spirit which seeks to understand the perspective and purpose of the one who is superior and to seek to enhance that one's position and purpose.

The authorities in view here are the *governing authorities*, those authorities which govern us politically. These governmental authorities are assumed to be legitimate, for there are those who claim authority but are illegitimate. A Christian living in a country where a military coup has occurred may have to determine which government is actually in power. Under normal conditions, it is the government which is in place (see verse 1b). From several Scriptures one might come to the conclusion that there are exceptions to the rule or precept Paul has laid down here. There were times when men had to choose to "obey God, rather than men" (e.g. Daniel 3, 6; Acts 4:19-20; 5:27-32). Generally, submission is exhibited by one's obedience. But when one cannot obey, one can still demonstrate a submissive spirit. This submissive spirit should never be set aside when it comes to those in authority over us.

(13:1b):*uu gar Isten IssusiaiLi mehup4 t14u, ai d1 uusai hup4 teou t1tagm1nai Iisin* — [For there is no authority except from God, and those that exist have been instituted by God].

For there is no authority except from God, and those that exist have been instituted by God. This shows that God is sovereign. He possesses ultimate authority. He is the sole authority of His creation. All human authority is delegated to men by God. No one has authority independent of God. How do we know that a given government is ordained of God and that He has given it authority? A government's existence is a proof that it is ordained of God and that it possesses divinely delegated authority. Paul says, "those which exist are established by God." God is sovereign. He is in control of all things. He causes all things to "work together for good" (8:28).

(13:2-4): *hostl h4 antitass4m1n4s te1ssusiaite tuu t1lou diatagēant1stek1n, h4i d1 ant1stek4tes laut4 i s krema lemsi4ntai.h4i gar aak4nt1s uuk lesen f4b4s tō agatō 1rgō alla tokako t1llis d1 mē f4b1listai ten 1k4usian t4 agat4n p4iei, kaae 1klees 1pain4n 1k autees.teou gar diak4n4s 1sten s4i eis t4 agat4n lan d1 t4kak4n poiei, f4buu uu gar liketen makaeran f4ree t1lou gar diak4n4s 1sten 1kidik4s 1is horgen to t4 kak4n prass4nti.* – [Therefore he who resists the authorities resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad. Would you have no fear of him who is in authority? Then do what is good, and you will receive his approval. For he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain; he is the servant of God to execute his wrath on the wrong doer].

In verse 1, Paul has stated that human government has divine authority. Verse 2 seems to emphasize divine consequences, based upon Paul's statement in verse 1b. Because of these consequences, resistance to governmental authority is also resistance against God

Himself. Such resistance eventually brings divine judgment. Disregard for government's authority also has present ramifications. These are described in verses 3 and 4. Government is given an unexpected title in verse 4—"minister of God." Its task is to serve God by dealing appropriately with those who do good and also those who do evil. God's purpose for human government is to reward those who do good and to punish those who do evil. The role of government in punishing those who do evil, and in rewarding those who do good, is consistent with and complimentary to the purposes of the Christian.

It should also be said that government's God-given role also frees the Christian from returning "evil for evil" by retaliating against those who persecute or mistreat him (see Romans 12:14-21). God has not given us the task of administering justice or of paying men back for their wrong-doings. God has given this task to governmental authorities. When we "leave room for the wrath of God" (12:19), we leave room for government to deal with the evil deeds of men against us. Government "bears the sword" for such purposes. And if government should fail in this task, God will make things right in that day when He judges with perfect judgment.

(13:5-7): *dio anagke hup4tass1stae uu m4n4n dia ten horgen alla kaae dia ten sun1idesindia tuut4 gar kaae f4ruus tellit1 l1it4ug4i gar t1lou 1sten 1is aut4tuut4 pr4skart1r4unt1s hap4d4t1 pasen taash4flilaas to t4n f4r4n t4n f4r4n too t4 tel4s t4 tel4s, to t4n f4b4n t4n f4b4n, to ten timen ten timen.*— [Therefore one must be subject, not only to avoid God's wrath but also for the sake of conscience. For the same reason you also pay taxes, for the authorities are ministers of God, attending to this very thing.

Pay all of them their dues, taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honour to whom honour is due].

Our conscience is not an infallible guide to good and evil. While we must never do what our conscience condemns, we dare not assume that everything our conscience permits is good, since our conscience can become hardened and insensitive (1 Timothy 4:2). Paul's conscience was a very important thing to him. He sought to serve God with an undefiled conscience, which he urged others to do as well.

An internal attitude of submission stimulates us to obey government even when our disobedience cannot be seen or punished. The actions of verses 6 and 7 are the outflow of an undefiled conscience and a spirit of submission. We have been made to know that government has God's authority and ministers for Him. Thus, when we fail to "pay our dues," whatever these might be, we disobey God. Even if the civil authorities never catch us, our conscience before God will be defiled. Our fellowship with Him will be hindered. Our service to others will be adversely affected. And so we must live by the higher standard. We must not only comply with the demands of government, we must cooperate in spirit. In so doing our conscience will be clear, our testimony untainted, and our service unhindered by sin and guilt. Living in subordination to divinely ordained government is beneficial to our walk with God and our service to others.

3.6 Conclusion

In this chapter we have done an exegesis of Romans 13:1-7 using the Greek Text, the English and *Mfantse* transliteration as well as the translations. The Fante interpretation

brought to light the fact that *onyimpa biara* – every person, irrespective of his or socio-economic background, living in a state ought to submit to the powers that be.

In the next chapter our focus will be on the relevance of the Religio-Cultural context of the Gomoa Traditional Area.



CHAPTER FOUR

THE RELIGIO-CULTURAL CONTEXT OF THE GOMOA TRADITIONAL AREA

4.1 Introduction

In the last chapter we did an exegesis and interpretation of Romans 13:1-7 from both the Greek and *Mfantse* mother-tongue perspectives. In this chapter, the focus is on religio-cultural context of the Gomoa Traditional Area (GTA). The discussion centres on the religious and cultural aspects of the Gomoa people.

4.2 Religio-Cultural Context of Gomoa Traditional Area

The Gomoa Traditional Area is found in the Central Region of Ghana. It covers a land size of 1,022.3 square kilometers. The Profile of Gomoa District (2007) shows that the area population as at the 2000 census was 194,792 with 197 settlements. Gomoa as a district is bounded on the north by the Agona District, on the north-east and east by Awutu-Efutu-Senya District, on the west and north-west by Mfantseman and Ajumako-Enyan-Essiam Districts respectively, and on the south by the Atlantic Ocean. It was in 2008 that the district was divided into Gomoa West and East District Assemblies with Apam (*Apaa*) and Afransi as District capitals. An interview with Ackom, former chief linguist of GTA revealed that traditionally the area of study – Gomoa - has two paramount chiefs. Gomoa Assin and Gomoa Assin Ajumako serve as the paramount seats.

The people of Gomoa (*Gomua*) traced their migration to their present day settlement from North-Western part of Sudan. Gomoa was part of the Akans who settled at Gyaman in the year 1225AD. They left for Techiman (Takyiman) in Brong Ahafo Region in 1229

AD. This was during the reign of Nana Kumfi Ameyaw. Crayner (2007) says the Fantes were seen to be hardworking and humble people. This brought them into good relationship with the royals and the people at large. In 1328 AD, Nana Kumfi Ameyaw, Takyimanhen fell sick and departed to join his ancestors. His departure brought in Oburmankoma –one of the Fante leaders - to succeed him as the substantive Takyimanhen. He ruled for thirty-five years and joined his ancestors in 1363AD (Crayner, 2007: 1, 2).

After the departure of Oburmankoma, the Fantes had wanted to replace him with his younger brother \$dapagyan which the Brongs (Brons) opposed. The Brongs installed one of the royals under the stool name Nana Kwakye Amoyaw. His actions and inaction brought discomfort to the Fantes. The Fantes believed they were in majority and therefore they expected to be treated with dignity. It was at this juncture that the Fantes decided to leave Takyiman for their own settlement. According to Crayner (2007: 1,2), \$dapagyan called on all the Fante elders at a gathering, and the main agenda was to leave Takyiman (Techiman) for their own settlement.

Gomoa and Enyan agreed but Kofi Ahor, the spiritual authority was then in communion with the gods. This made it impossible for the whole Eastern Fantes to leave together. Ahor was a Gomoa so 4baatan Gomoa asked that he and his people would wait and come with the spiritual head of the Fantes (Ahor). \$dapagyan and \$son told \$baatan Gomoa and his sister Gomoawa the exact route to choose and that they would do everything possible to aid them (Gomoa and his people) to get to *B4rb4r* peacefully. *B4rb4r* in Fante - *b4r+b4r*, *b4r+b4r*, literally means “move on, move-on” an

encouragement they gave to their women and children to aid them to move on. B4rb4r is made up of the seven states. The states are Anomabo, Saltpond, Mankessim, Ekumfi, Abura, Amanful and Kwamankese, who left Techiman before the Gomoas in 1365AD with their corpses.

The people of Gomoa left Techiman under the leadership of \$baatan Gomua and his sister Gomuawa. Together with them were \$s4fo Kofi Ahor, the spiritual head and \$k4mfo Akomanyi. They arrived at Mankessim to meet B4rb4r in 1366 AD. Enyan and his people, including their traditional priest Saa, were the last to leave Techiman to join B4rb4r and Gomoa in 1370AD.

Nana Annoh III, Chief of Gomoa Oguan, disclosed in an interview with the researcher that, the people of Gomoa multiplied in number and became a large group. Seeing their number increase as compared to the other groups - B4rb4r and Eyan - , sought permission to move for another settlement. It was at their meeting place “Befi dua-ase” (Befi Dua is a spiritual plant of the gods which determines the settlement of the Fantes) at Mankessim that \$komfo Akomanyi saw to the departure. After crossing River Emisakye, \$baatan Gomua and his people crossed another river known as Nakokye. Ahunako Ahor, \$manhen of Gomoa Akyempim, in an interview said, the Gomoas finally settled at the east-north of the *Nakokye* at the instruction of the gods through \$sfo Kofi Ahor. They named the place Gomoa Maim (Gomuamanmu). Their number increased again to the extent that all things were shared in groups of thousands, therefore the name “Akyempim”. \$baatan Gomua realizing that it could be a disaster in times of epidemics or wars, asked one of his sons \$pantsir to take some of the people to another

settlement. This he obliged, and named the settlement Gomoa Anntseadze. \$pantsir became their chief and leader.

According to Crayner (2007: 75), during the 1701 Sasabor war between the Agonas who have Agona Nyakrom as their traditional head and the Gomoas, \$pantsir IX sought help from one Amoasa Obuaben Otsiaba from the \$yoko clan at Anntseadze to lead the people. The reward was that he and his descendants would become chief of Anntseadze. Amoasa Obuaben Otsiaba agreed to it and led in the war, victory came their way and today the stool is occupied by a descendant of Amoasa Obuaben Otsiaba.

As time went on, Obaatan Gomoa noticed another multiplicity of his people was alarming and divided the people into three groups: *Abora-mba*, *Andam-mba* and *Asan-mba*. *Abora-mba* left Gomoa Maim to settle at Gomoa Borofounder *Abora* as the chief and leader. *Andam-mba* were led by \$b4mb4fo (hunter) Andam, \$komfo Andam and their aid Nkum-Esenyi. They settled at Gomoa Ohua. The third group *Asan-mba* settled at “Gomoa Edwumako under Nana Asan. Asan had two children, Efuwa Edwumako and Mensah Edwumako. Asan named their new settlement after his younger son Mensah Edwumako. In an interview with Nyanful Krampah \$manhen of Gomoa Ajumako, the naming brought misunderstanding between Efuwa and Mensah. Efuwa wanted the place named after her because she was the elder child. When they could not settle the matter, Efuwa Edwumako gathered some of the people and left for her own settlement. She finally settled at the present day Ajumako.

4.3 Cultural Aspects of the Gomoa People

Sarpong (2002: 38 -40) is of the view that culture is the context in which we operate. One cannot talk about a person without considering him or her from two angles-as an

individual species and as social being. Sarpong again said “Culture is that complex whole which includes knowledge, art, morals, law, custom and other capabilities and habits acquired by man as a member of society”. Culture then comprises everything that one has as a social being. Ntreh (2021:4) explains culture further by quoting Geertz who states that it denotes a historically translated pattern of meanings embodied in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and attitudes towards life.

Dickson (1984:47) explaining culture says it involves language, morality, art and generally material creations, including implements (whether used in agriculture, art, or whatever ensuring that life goes on). He says that the culture of a people embraces its economics, politics, legal systems and all other societal systems and arrangements set up to ensure the welfare of the community. The culture of a people is therefore identified by their society. Since Gomoa forms part of the Akan society, most of their socio-cultural settings are no different from the rest of the Akan groups especially Akyem, Asante, Kwahu, Wasa and Bono just to mention a few. This section will discuss, the language and economic life of the Gomoas.

4.3.1 *Mfantsekasa* (Origin of Fante Language)

The settlement of the *Mfantsefo* (Fante people) did not happen without difficulty. According to Crayner (2007: 20), the Fantes met *Etsiifo* who had settled along the River Pra, and had wanted to fight and drive them from their settlement. The *Etsiifo* devised a way for the identification of their opponents, which took *Mfantsefo* time before they could detect. *Etsiifo* could identify *Mfantsefo* by their Bron language, so the elders commanded all their people to learn and speak the *Etsii* Language. By so doing *Etsiifo*

could not easily make up the *Mfantsefo* among them. It came to be known as *Hom mfa Etsii nkasa*, literally meaning “make use of *Etsii* language and not the *Bron*”. It therefore came to be known as *FaEtsii* and through that “Fantse” came and the people became known as *Mfantsefo*-People who use *Etsii* language to their benefit. This was confirmed during an interview with Akua Oduoku, Queenmother of Gomaa Benso.

4.3.2 Economic Life of the Gomaa Traditional Area (GTA)

The main economic activities of the GTA could be categorized as: farming, fishing, mining and quarrying, tourism, commerce and services, manufacturing and agro-processing.

Chiefs and queenmothers play meaningful role in all the economic life of the Gomaa people. According to Osabarima Emmanuel Essel, 2010 Gomaa District Chief Farmer, there is no farming activity on Fridays. The day is sacred and dedicated to the gods of the land. Biblically, God rested on the seventh day of His creation, so “rest” is very important in that they can use the day to solve problems of individuals or the community. In so doing, they regain their strength and carry on their activities in the subsequent days.

In an interview with Oscar Forson, 2010 Gomaa District Chief Fisherman, Tuesday have been set aside as a sacred day dedicated to the gods of the sea. This is observed by all fishing communities whose source of livelihood is the sea. The people use the day to mend their nets, rest, and also solve problems involving themselves as well as the community. Failing to observe this day as sacred attracts sanctions from the chief and his council of elders.

All other economic activities in the traditional area were made possible with the involvement of the chiefs and elders of the traditional area. Research has revealed that it is the elders of the community who pour libation before the commencement of all projects, be it commerce or developmental. Again, entrepreneurs are made to observe all traditional norms of the land. Failing to comply with these provisions could end whatever agreement already entered into with the chiefs.

4.4 Religious beliefs of the Gomoas

There are a lot of beliefs that the people of Gomoa hold on to; notable among them for our discussion are: the Supreme Being - *Onyame*, the lesser gods - *abosom*, ancestral spirits - *Ewuak4r Mpanyimfo/Esunsum*, and lower spirits - *Etum Nkakraba*.

4.4.1 The Supreme Being (*Onyame*)

Ekem (2009:32) posits that “common to the indigenous Religions of Africa is the belief in a Supreme Being who is the source of all creation”. In his comment, Ekem is of the view that, the “Supreme Being has a variety of names and honorific titles in different African societies, all of which are attempts, however anthropomorphic, to describe its nature and functions.” For example, according to Mbiti (1969:31), to the Zulu and Banyarwanda of South Africa and Rwanda respectively, God is known as ‘the Wise One’.

Among the Akans, the common name of God is *Onyame* which is popularly pronounced *Nyame*. In his attempt to explain the Akan name of *Onyame* or *Nyame*, Danquah (1968:30) says that the Akan designate the Supreme Being by three distinctive names,

Onyame, *Onyankopon* and *Odomankoma*. He explains that, *Onyame* corresponds to the basic idea of Deity, while the name *Onyankopon*, is more appropriately described as Supreme Being or Supreme Deity in the sense of a personal religious God. Concerning the other name *Odomankoma*, Danquah is of the view that it corresponds to a conception of the Godhead as the everlasting or infinite Being. According to Amponsah (1977:25) many attempts have been made by various scholars to find out the root of the word *Nyame*. He states that in one instance, *Nyame* is made up of two verbs; *Nya* -get and *me*-be satisfied. *Nyame* then means the one who satisfies the one who has him.

Another name or title the Akan gives to God is *Oboadze*, the Creator. For example, the appellation *Twereampon* means the one whom one can lean on and will not fall, *Odomankoma* – He who satisfies the hearts of people and *Tsetsekwaforamua* – the Ancient One. Another interesting appellation of God among the Akan is “The Great Spider” *AnanseKokuroko* because like the spider, the Akan believed that God weaved the world on His own and then lives in the centre of it. This means that God is regarded as the Creator and Controller of the universe (Amponsah, 1977: 27). Danquah (1968:1) says that, “The Akan doctrine of God is the doctrine of an Akan type of God”. Danquah makes this statement in respect to the different kinds of names that the Akan has for God. He explains that the true God is not of several kinds, but he can be known under several degrees or colours, for each people has a name for God, and in that name He is found.

The Supreme Being, *Onyame* is entirely spiritual but His existence is known by all, even the child. This goes to buttress the axiom among the Asante that: *Obi nkyere abofra Nyame* –no one teaches the child to know God. Therefore among the Asantes the knowledge of the Supreme Being, *Onyame*, is something the individual is born with. The Gomoas know God the Supreme Being *Nyame* from crèche.

According to Ekem (2009: 35-36) Nyame is the ultimate source of support beyond whom nothing else can be effected. He said, the soul (4kra) of every person will give personal account of his or her actions and inactions on earth to *Nyame* after death. In Akan anthropology, man is made up of three key elements as: blood (*Mogya*), spirit (*sunsum*) and soul (*4kra*), which symbolizes a person's biological existence and it is associated with the mother. The *sunsum*, symbolizes the general behaviour which is attributed to the father while the *okra* is believed to have come from *Nyame* in which absence a person ceases to exist biologically. Ekem argues further that the relationship between the *sunsum* and *okra* is usually very difficult to determine. However, these are, in essence, symbolic expressions that according to him aid the Akans in their attempt to describe the nature of human existence.

4.4.2 The lesser gods (*abosom*)

In the Akan religious world view, there exists lesser gods who serves as intermediaries between humanity and the Supreme Being *Onyame*. According to Ekem (2009:36), apart from *Nyame*, who is the Creator and ultimate sustainer of the universe, the traditional Akan communities recognize the existence of lesser divinities or deities known as *abosom*.

Ekem further explains that, “studies have shown how the *abosom*, while being regarded as dependent on *Nyame* are in practice, often conceived of as ends in themselves. They demand worship and obedience from their adherents and are believed to possess mystical powers with which they either inflict punishment or bestow reward to individuals or the larger community”. According to Sarpong (1974:14) “the existence of minor gods everywhere in Africa is a fact which needs no formal proof as everybody knows it”. He

explains that the *abosom* are the first deities worshipped by an entire state; secondly, local deities of a town; thirdly, family, community or village deities and fourthly, individual or personal deities.

In the Akan traditional religious world view, the *abosom* though essentially spirits, are believed to reside in natural phenomenon, such as trees, rocks, lakes, mountains, streams and other objects. According to Amponsah (1977:39), “these are associated with features of the environment and are largely personifications of natural objects and forces”. In most part of the Akan land as well as other African societies, there are other deities *abosom* which are related to rivers only; they are known as “river gods”. Example of such river gods in Ghana are the Tano river which according to Sarpong (1974:14) is a deity for the Akans who lived close to it, other examples are the Bea river, the Pra river and Brim river just to name a few.

The river deities are regarded as the children of the Supreme Being. With regard to this, certain trees, rocks and almost every river or lake and certain mountains are believed to be the abode of some *abosom* and are therefore held in sacred. These gods are consulted by individuals and the larger communities for protection against misfortune, like famine, poverty, bareness, and to ward off evil spirits like witchcraft. When epidemic breaks out, the deities are normally consulted through sacrifices to get relief. Some also seek their assistance when they are about to undertake any life ventures like travelling or setting up enterprises.

According to Mbiti (1969:68), it is a widespread feeling among many African people that a person should not and cannot, approach God direct; he or she must do so through

the mediation of special persons or other beings. Mbiti is of the view that this feeling and practice seems to derive from the social and political life of the people concerned. He cites as an example where in most African societies children only speak to their father through their mothers or older siblings. This idea is also common in the traditional Akan land especially with the chiefs, where a subject can only speak to the chief through his linguist. This social pattern of the African must have informed the people of the use of intermediaries when dealing with the Supreme Being.

In the traditional Akan religion, one cannot have direct contact with the gods except through intermediaries. The *abosom* or gods are believed to operate through their official servants who are known as *ak4mfo* (priests). These *ak4mfo* serve as intermediaries between the gods and the people. These *ak4mfo*, (or priests) normally minister in the temples or shrines of the gods that has possession of them. They are normally called by the gods they serve or may be selected by the elders of the lineage as a successor to a dead *ak4mfo*.

When chosen, such people are usually subjected to long period of training in which they are taught the names, attributes and taboos of the various gods more especially the deity which has possessed them. They are also trained to master the ritual dance which forms essential part of traditional priests. They are again taught how to induce those who are possessed by other spirits like witchcraft to confess their evil doings. It is believed among the Akan that it is only the *Aksmfo* who speak and understand the language of the *abosom* and therefore communicate with them. They also interpret the wishes of the deity to the community and warn them of any danger ahead. Among the Gomoas, the

4k4mfo is highly respected not only as one who perform religious functions but also as one who takes care of the health needs of the people as well.

According to Amponsah (1977:38), the priests sometimes act as medicine-men. They at times diagnose diseases and are able to apply the right herbs for treatment. Sarkodie (1994) states that, the priest foster peace in the town and also serve as the father of all the people. Other duties of the priest include making sacrifices, conducting both public and private rites and ceremonies, caring for the shrines and temples of the gods and above all fulfilling their office as religious intermediaries. Almost every deity in the land of Gomoa has a shrine or altar where sacrifices are made in their honour.

The Eastern *Mfantsefo* travelled with traditional priests (*ak4mfo*). Notable among them were \$kwantsi and Amena for B4rb4r, Ahor and Akomanyi for Gomoa and Saa. In the traditional Akan religion, the earth deity is very important and plays a vitla role in their religious life. The earth deity among the Fantes is known as *Asase Efuwa* – earth whose sacred day is Friday. So in most of the *Fantse* societies, farming is forbidden on Friday. The earth deity is regarded as the goddess of fertility; she provides good harvest and is therefore accorded a thanksgiving sacrifice after a good harvest. Even though, the earth is regarded as a deity among the Gomoa, they do not consider it as *4bosom* or god, it has no worshippers like the river gods and the rest. This goes to affirm the saying in Akan that, *Asaasenny14bosom; onnkyer1 mbusu*, literally meaning “the earth is not a god; she does not serve as diviner”.

In the religious world view of the Akan, Sarpong (2002:98) notes that, the African Supreme Being is the explanation of all phenomena. He expatiates thus; “among the

Akan, the best and most convincing defense of anybody who is falsely accused of a crime or an evil act is for the person to say: *Nyamew4 h4* (God is alive) or *medze ama Nyame* (I have given everything to God). However, an accused person may not only stop at *Nyame w4 h4* or *medze ama Nyame* if he or she feels disgraced and therefore wish to clear his or her name. Most often than not, such a person can also appeal to the deities; the lesser gods to vindicate him or her in the form of *duabo*

4.4.3 The Ancestral Spirits (*Ewuak4rMpanyimfo/Esunsum*)

One constituent that gives insight to the traditional Gomoa or Mfantse religion is the beliefs in the ancestral spirits. Ekem (2009:37) states “in Akan religious thought, the dead, the living, and the unborn are ontologically bound to each other”. Ekem continues that the dead discover their ultimate worth only in relation to the living and the unborn; the latter’s existence is also considered meaningless without the former. This is why among the Gomoa a high premium is placed on the maintenance of this ontological balance.

Sarpong (1974:33), thinks that, “belief in the spirits of the dead and in the influence over the living is found among all peoples, and in every conceivable religion and culture”. To him the Christian believes in saints as people who are only good Christians who have died and are believed to be in heaven enjoying eternal bliss with their Creator and Father. He explains that both words; saints and ancestors, refer to people who once belonged to their religious group, but are now dead, and are supposed to be in a position of influence over the living. According to Sarpong (2002:98) not every dead qualifies to be an ancestor. To him, to become an ancestor, one must lead a good irreproachable life. No one wants to remember a good-for-nothing person, a thief, a murderer, a rapist, or people

who, in general, have no respect for themselves. It is those whose lives are worth emulating that are venerated as ancestors

Mbiti (1969:83) preferred to call the ancestors “the living-dead” He says that the living-dead are the closest links that a person has with the spirit world. Mbiti claims that the living-dead are bilingual in the sense that they speak both the language of the living and that of the spirits; he goes on to say that the living-dead are still part of the human families, and that people have personal memories of them. He argues further that the two are bound together and emphasizes that the living-dead are still people. According to Mbiti, the spirits of the ancestors are the guardians of family affairs, traditions, ethics and other cultural activities of the people. He notes that because they are still people, the living-dead are therefore the best group of intermediaries between humanity and God; they know the needs of the people, and at the same time they have full access to the channels of communicating with God directly or indirectly. Busia (1955:17) is of the view that ancestors are persons who have survived after death; they are in touch with this life, and can be depended on.

Concerning the role of the ancestors in the Akan tradition, Dankwa (2004:69) is of the view that the ancestors form part of the living community and are supposed to involve themselves on several occasions with the living. He explains that the constant involvement of the ancestors with the living keeps the communication gap between the two always open, which enables those, alive to remember the good deeds of the ancestors. According to Sarpong (2002:99), the ancestors are keenly interested in the living and form one family with them. The Akan families therefore consist of the dead, the living and the unborn. This is a very firmly held belief among the Gomoas.

4.4.4 Lower Spirit (*Etum Nkakra*)

In the Gomoa traditional area, *asuman* -charms is a widespread phenomenon. According to Ekem (2009:38) single households or individuals can own minor spirit agencies. He describes *asuman* as being made up of manufactured substances and concoctions. Rattary (1927: 22-23) believes that the power of the *asuman* comes through the dwarfs (*mbotsia*), “the little people of the forest”. *Asuman* are used for private protection against misfortunes, and at the same time could be used for destructive purposes. Obeng (1996:36) explains further that, the *asuman* consists of objects used as charms, talismans and amulets. Owners of *asuman* wear them around their waist, wrists, ankles or necks.

There are other powers that are evil. Examples are *sasabonsam* – a forest monster. This according to Ekem (2009:39) is said to victimize stranded travelers and to help others possess evil powers. *Abayifo* or *nnyen* (witches and wizards) operate as destructive of life and property. Brempong (1996:43-44) asserts that *abayifo* are believed to hinder people's prosperity and can alter people's destiny. Some of the stressful situations in life like bareness, impotence, lorry accidents, untimely death, dullness at school, snake bites, abject poverty are believed to be the works of *abayifo*. When a person is suspected of *bayi* he or she becomes a social misfit; he or she is feared, scorned at and at times cannot attend community gathering.

The religious world-view of Gomoa Traditional Area, which has been discussed in 4.3, is not much different from the rest of the Akan people of Ghana. Like any Akan set up, Gomoa believe in the Supreme Being, Lesser gods, Ancestral spirits, as well as the

lower spirits. The difference may be the situation in a geographical area. The importance of the Akan world-view is general.

4.5 Gomoa Festivals and their Significance in the 21st Century

Fantes (*Mfantsefo*) knew no festival called *Ahobaa* when they left Takyiman to settle at *Mankesemu*. The two festivals they were acquainted with according to Meyerowitz (1960:142 – 146) were *Nyanku sai* and *Apo* festivals, observed by the chiefs and people of Bron-Takyiman. After B4rb4r, Gomoa and Enyan have settled, there came an uncontrollable disease which turned into an epidemic, killing *Mfantsefo* irrespective of where one was. When nothing could be done to prevent the spread of the epidemic, the gods were consulted by the *\$komfoAkomanyi*. Eduful, the chief priest of Ahor Shrine, said according to Akomanyi, the gods were in demand of the blood of an upright Friday born. The person must be tortured to death without any crying but rather there must be a jubilation why he struggles to die. A concoction must be mixed with his blood with *d4w* (raffia) and the “d4w” must be tied to the hands of many people as possible and the dreadful disease would stop. Nananom assembled all elders and opinion leaders of Mfantsepem at Mankesim under *Befi-Dua ase* (the meeting place of the Fantes at Mankesim).

Confirming Eduful’s assertion, Kofi Akyer1mu, a descendant of Akomanyi, also added that present at the meeting were the Traditional Priests. Okwantsir and Amena were for Borbor, Kofi Ahor and Akomanyi - Gomoa, and Saa was for Enyan. Among them Ahor was said to be the spiritual head, and because of his constant communion with the gods of the land he was called Osofo. Crayner (2007:93) describes Ahor as: *\$barimba Ahor n’ano kasa; gyed1 Iwo na ne ky1m. Ne Nyansaa bun a, n’adwendwen a, kumaabi na*

wonye no se, naaso n'amand4 a 4w4 no Mfantse ho no, w4to no abaw a onnhyia, literally meaning ,“the man Ahor was eloquent. He was a man of wisdom his knowledge could be compared to few, but his love for his *Mfantse* people could not be compromised”. After a lengthy discussion on the issue, and when every one was not prepared to offer himself or a relative, 4sofo Kofi Ahor gave up himself to be sacrificed. He belong to *Anona* or *Agona* clan so the family demanded *Otsir eduasa*(today GH3.00) as a token of compensation.

According to Crayner (2007: 94), it was the third Friday of May 1399 at 3.00 p.m.that \$s4fo Kofi Ahor was sacrificed according to the directives of the gods. The people jubilated as Ahor was being tortured to death. In the morning of that fateful Friday,\$s4fo Kofi Ahor ordained his elder son Eduful to be his successor. He charged him to be loyal and faithful to the people even at his (Kofi Ahor's) death. Surprisingly, immediately after the death of \$s4fo Kofi Ahor, the epidemic seized. The remains of the victim was buried twelve feet down at Gomuamanmu. Gomuaman mourned Ahor for one week. Then came Efuwa Edwumako to mourn Ahor. A week after *B4rb4r* went to Gomuamanmu to do same; a week later Enyan mourned Ahor at Gomuamanmu.\$s4fo Eduful – the son of Ahor counted eleven weeks for the final funeral rites for the departed hero. Gomuaman gathered at Gomuamanmu to pour libation in memory of \$s4fo Kofi Ahor. A week after, Efuwa Edwumako followed. Then came *B4rb4r* after two weeks and finally Enyan poured their libation at Gomuamanmu a week after that of *B4rb4r*.

The sacrifice of \$s4fo Kofi Ahor and his memory brought into being a festival for *Mfantse* known as Ahobaa Festival. All the *Mfantsekuw* (groups of *Mfantse*) went to

Gomuamanmu to pour libation in honour of *As4fo* Ahor who they recognized as a leader and saviour of *Mfantse*. When the time came for the *Mfantse* groups to honour their hero, they said *y1rok4b4Ahorn'abawdo*, - "We are going to honour Ahor"; this turned to *y1rok4b4Ahobaa* which has become known as *Ahobaa*. The *fundah4* – burial, is what is now known as *Ahobaaketseabaor Nnkotobiriw*. That is when the farming season commences. The final funeral rites is the *AhobaaKese*. This is the harvesting period. Presently, according to Enyan, an elder of Gomoa Benso, another festival has been instituted; it is known as "Gomoa Two Weeks", observed two weeks after Christmas. It is a period used for pending funeral celebrations, merry making, as well as installation of chiefs/queenmothers, if any. Presently, Efuwa Edwumako, Borbor and Enyan no longer go to Gomuamanmu as before, but they celebrate the festival in the manner in which they were celebrating.

According to Ahunako Ahor and Nyanful Krampa, both *Amanhen* of Gomoa Traditional Area, Gomuamanmu is the root of *Gomuafu*. Nothing traditional is done in Gomualand without first consulting the gods through the *As4fo* in-charge of Ahor shrine. The following have been *as4fo* after Kofi Ahor: Eduful Panyin, Etsia-Kuntun, Yambowa, Esiar, Ampea, Okyeahen, Ampea, Otwe, Kyerbowa, Eduful, Obo and Esiar. *Ahobaa K1se* Festival is a weeklong celebration which commences on Monday and ends with a non-denominational thanksgiving church service on Sunday. Monday to Wednesday are used as the preparatory period. The main activities begin on Thursday at 9.00 p.m where all night vigil and firing of musketry known as *Apremat* Ahor Shrine is observed. Friday 12 noon, the *Asmanhen* receives Gomoa Akomfo; then at 9p.m another all night vigil is observed at Gomoa Assin – the seat of the Akyempim Traditional Council. The climax which portrays the real culture of the Gomoas is held on the Saturday.

The morning activities include normal pouring of libation and sacrifice to their gods - *abosom eduosuon -esuon* (seventy-seven gods) (Programme, Ahobaa Festival, 1985). At 10.30a.m a procession of chiefs and queen mothers is held. The procession exhibits authority at its highest. The chiefs of Gomoa appear in seven groups, in the manner as they would at war. The first group is led by the *Twafohen*. He is followed by the *Adontsen* Division. The third group is the *Benkum* Division, led by the *Benkumhen*. The fourth group that is the *Nyimfa* Division is led by the *Nyimfahen*. The next in the procession is the *Ossiman* Division which includes the *Tufuhen*. The *\$manhen*'s group comes next. This group has the *Gyaasehen*, *\$baatan*, *Baamuhen*, Queenmother and the *\$manhen* himself. The last group is the *Nkyidomhen* and his group. The libation at the durbar ground is offered by the longest serving chief among them.

In 1985 according to *\$takumatta*, Nana *\$baatan* of the Gomoa Traditional Area, the libation was poured by Nana Epo Mensah I – *Nyimfahen* and also chief of Gomoa Ohua. He was enstooled in 1902. Festivals of late have become occasions for development. Festivals are adaptations of past institutions for present purposes. They speak of the secularization of traditional authority. The relevance of Ahobaa Festivals in the twenty-first century (21st century) to the Gomoas are enormous. Research has shown that, at festivals, family disputes as well as marriage disputes are settled. New marriages are contracted. It is during these festivals especially the *AhobaakIse* that new chiefs and queen mothers are installed. Libation is offered to ask blessings for all citizens of the traditional area as well as the nation. Curses are however pronounced on enemies of the traditional area and the nation as a whole. Again, it is used for development. At the festival ministers of state and at times the President of the Republic is invited to grace the occasion and to attend to the needs of the people.

Otakumatta continues that, it was during a festival in the 1980s that the Head of State, then Flt Lt Jerry John Rawlings promised and built a library for both school children and the community at Gomoa Assin. Further, it is at this festival that the history of the people is told. This includes the contributions of Ss4fo Kofi Ahor and the reason why the festival has been instituted. It is also a time to reward citizens who have distinguished themselves in contributing to the development of the Gomoa Traditional Area. According to Brempong (2006:34-35) festivals in general bring together the “home boys”, residents in other parts of the country and the world outside Ghana, local and central government officials, ambassadors, high commissioners and representatives of developmental agencies are invited to participate. It is at the function that traditional rulers inform government representatives of what they need in their community. Normally they include: good drinking water, schools, clinics, modern places of convenience, electricity and good roads.

4.6 Gomoa Encounter with Christianity

The birth of Christianity in Ghana is usually dated to early Portuguese activities on the West Coast of Africa in the 14th century under the initiatives of Prince Henry the Navigator. The discovery in 1471 of the trading centres of Shama and Elmina on the shores of the then Gold Coast, present day Ghana experienced Christianity. According to Debrunner (1967:19), the period between the fifteenth and sixteenth centuries experienced a few sporadic attempts to evangelize the indigenous population. History records that from Elmina, the early Portuguese moved their activities inland to Efutu and nearby villages and towns. By the year 1503, the chief of Efutu in addition to 1300 of his subjects were baptized. It is however to be noted that most attempts to spread

Christianity and make converts were superficial, as the people's interests were more centred on trading than religion. However, according to Atigbor (1985:3-5) with little difficulty by the local chiefs and the people, trading and missionary activities began to increase leading to the gradual spread of Christianity from the coast to the interior lands.

The history of Christianity in Gomoa Traditional Area could not be complete without the mention of Ak4mfohen Akomanyi. Crayner (2007:102-107) states that in the year 1690, Esuantsehen Osei Tutu heard of \$komfo Akomanyi and organized a competition among all known *ak4mfo*- traditional priests. The mission was to find out the most powerful priest among the priests. An unknown animal was hidden under an object and the true priest was to tell of the exact hidden animal. \$komfo Akomanyi from Gomoa was able to mention the name of the hidden animal as *ewur* (tortoise). He won the competition and he was given the title *Ak4mfohen Akomanyi*. Those priests who could not mention the name of the animal were punished. When *Ak4mfohen Akomanyi* returned home he found a new settlement at *Anntseadze-adze* (near Anntseadze). Later the name *Anntseadze-adze* changed to Akrodo. He became so powerful that people from all walks of life came to his shrine for help.

After his death his descendants succeeded him. Crayner continues that, in 1851, during the tenure of 4k4mfo Kodwo Birabi and his son \$s4fo Agyirakwa, \$s4fo Freeman and Akweesi (a Fante) through evangelism brought to nothing the activities of the *Nananom pow* (*Nananom pow* was a thick forest near Mankesim where a number of traditional priests met and behaved as the gods of the land). They then extended their evangelism activities to Anntseadze and its environs. At Akrodo they managed to bring to an end all activities that people believed in. The people there could not believe their eyes and said:

Ei! \$s4fo yi w4 tum, w4mmayInto no dzin w4 ha ama dzin Freeman aaka Akordo ha, literally meaning “truly, this priest has authority or power, let us name something after him so that the name Freeman shall forever remain here”. Most of the people became converted, built a chapel and named it after Freeman. Today, the church is known and called Freeman Methodist Church, Gomoa Odumase. The evangelism zeal of \$s4fo Freeman and some indigenes led them to establish Methodism at Gomoa Enyeme, then to Apam and the rest of the area (Crayner, 2007: 107-108).

Interview with Mensah and Arthur revealed that not only Methodism is found in the Gomoa Traditional Area but Musama Disco Christo Church (MDCC) was first to be established at Gomoa Fomena; Others are Roman Catholic Church (RCC) at Gomoa Ohua, Assemblies of God Church at Gomoa Ankamu, just to mention a few. Other faiths can be found in the area. Gomoaland has produced great men of the Christian faith, notable among them are Samuel Yankson – the first prophet of the Methodist Church Ghana, Agyanka Appiah (Prophet-Jehu Appiah) of the MDCC, Awotwi-Pratt and Dickson, both past Presidents of the Methodist Church Ghana 1977-1979 and 1990 - 1997 respectively. Others are Mensah-Otabil, founder and leader of International Central Gospel Church, Ghana,(ICGC) and Agyin-Asare, also founder and leader of World Miracle Church International, Ghana (WMCI).

4.7 Conclusion

We have examined the religio-cultural context of the Gomoa Traditional Area. The chapter has examined among others: the background of the people, their cultural values, as well as their religious beliefs. We have also discussed the significance of the Gomoa Festivals in our contemporary time which has resulted in bringing some developments in

the Gomoa Land. We have studied how Gomoa encountered Christianity, the benefits that have been accrued and some great religious personalities that the encounter with Christianity has produced from the Gomoa area. The next chapter will examine the use of authority at Gomoa Traditional Area in the light of Romans 13:1-7

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CHAPTER FIVE

THE USE OF AUTHORITY IN GOMOA TRADITIONAL AREA IN THE LIGHT OF ROMANS 13:1-7

5.1 Introduction

In chapter four we discussed the religio cultural context of the Gomoa Traditional Area. Our purpose in this chapter is to focus on the use of authority at Gomoa Traditional area in the light of Romans 13:1-7. The discussion centres on socio-political organisation of Gomoa. Expectations of both Chiefs/Queenmothers and subjects will be discussed. The historical importance of towns like Antseadze, Assin and Ekwamkrom on discipline will be examined. Also to be discussed is the research findings and the theological discussions of issues from what the people in the Gomoa Traditional Area are saying.

5.2 The Socio-Political Organisation of Gomoa

The Akan and for that matter the Gomoa society is generally organized along the matrilineal lineage with occasional reference to the paternal line. According to Ekem (2009:28), the matrilineal clans of the Akan are “exogamous in their social set-up.” Inheritance and succession to ranks are usually traced through the mother’s lineage. He notes that the matrilineal principle has been described as the key to understanding of the Akan social organization. As Rattray (1923:21) puts it, it is an axiom in anthropology that without a clear knowledge of the family organization of a tribe, it is impossible to fully understand their social organizations. Each Akan group is categorized according to *abusua* or clan; with each *abusua* having a leader who is referred to as the *abusuapanyin* - head of the family. The Akan peoples, according to Ekem (2009: 28), identify seven clans; although the names are different in all the Gomoa groups. The Mfantse people have as their clans: *Nsona*, *Kona*, *Anona*, *Aboradze*, *Adwenadze*, *Ntwea* and *Twidan*.

However, there is also a patrilineal identity called *nton* which has to do with observance of special taboos and rituals connected with the father's line.

A number of clans come together to form a village or town, *kurow* being headed by *\$hen* or *Odzikuro* who does not rule alone but with selected elders-*Mpanyinfo*. Women are not left out, they have *Obaahenmaa* – Queenmother who functions as a chief. According to Ekem (2009:29), at a broader level is the state (*4man*), made up of towns and villages within an area. The overall head of an Oman is the *Omanhen* – paramount chief, to whom regular allegiance is paid by other chiefs (*ahenfo*) within the state. Gomoa like any Akan state in the olden days was organized on military basis both for defensive and offensive purposes. This is done in the event of an external aggression. Ekem (2009:29-31) states that the army: *asafo* was sub-divided into different strategic groupings, and led by divisional chiefs, a system which is relevant today with some modifications.

The working definition of the personhood of a chief embodied in the constitution of Ghana according to Dankwa (2004:21) is that a chief is a person who hailing from the appropriate lineage or family and who has been validly nominated, elected, enstooled or enskinned and installed as a chief or as a queenmother, as the case may be, appointed and installed as such in accordance with the requisite applicable customary law and usage. It is implied here that not everyone can become a chief irrespective of that person's socio-politico-economic status in society. The chief must hail from a particular area and must also be a royal. Kingmakers led by the Queenmother in the Gomoa as well as Akan land nominate the person for general approval and acceptance by the community.

The chief or chiefs also known as traditional ruler(s) have functions to perform. According to Brempong (cited in Odotei et al. 2006: 27) at all levels of the state, division and village or town, traditional rulers as holders of customary authority are generally seen as social and cultural leaders different from self imposed or elected leaders and official of the state. They act as social and cultural leaders with authority sanctioned by immemorial customs.

Traditional rulers are expected to fill in the spaces in socio-economic development, in their area of authority. Also, to maintain law and order by arbitration outside the regular courts, by invoking the time-honoured values of their political communities. Again, traditional rulers act as arbiters in disputes involving traditional rulers and serve as advisers to the central government on “desirable” and “undesirable” customary law. Further, the *1992 Constitution of Ghana* mandate the appointment of traditional rulers to vital agencies of government which envisage them as joint-guardians, with the government of the day in the best interest of the state.

An example of serving traditional rulers as arbiters in disputes involving themselves was that of the ninety year old chieftaincy dispute between the chiefs and people of Gomoa Oguan on one hand, and the Gomoa Akyempim Traditional Council on the other. The reconciliation was brokered by Obrafo Ahunaka Ahor Ankobea II, the *\$manhen* (paramount chief) of the Gomoa Akyempim Traditional Council (GATC) and Theophilus Aidoo-Mensah, the District Chief Executive (DCE) of Gomoa West District Assembly (*Daily Graphic*, GNA, Friday, 12/03/10).

The breakaway according to \$brefo Ahunako, between 1570 and 1730, led to a war between the people of Gomoa and those of Agona during the reign of Nana Ahunako – the *Omanhen* of Gomoa Akyempim. He continued that, due to the ill health of the *Omanhen*, he asked his herbalist and friend, Kusae Edu to lead the Gomoa in the war, known as *sasabor*. He said Gomoa defeated the Agonas and as a sign of appreciation, the traditional council enstooled Kusae Edu as the next \$*manhen* after the death of Nana Ahumako. Obirifo Ahumanko further said, the succession continued from Nana Edu's lineage up to about 1923 when the council felt that it had rewarded Nana Edu enough for his bravery and therefore, decided to return the stool to the Ahunako lineage. This did not go down well with the people of Oguan and as a result the then \$*manhen* Nana Kojo Nkum was destooled. He (Kojo Nkum) and Oguanman vowed never to serve the council and cut all links with the Akyempim Traditional Council. Separate interviews with Ama Tsetsewa, Mankrado of Gomoa Oguan, and Theophilus Aidoo-Mensah, the DCE of Gomoa West District Assembly, confirmed all that the \$*manhen* has said.

5.2.1 The Hierarchy of Authority in Gomoa

The authority of Gomoa chiefs is hierarchical, beginning with the paramount chief (\$*manhen*), followed by other divisional chiefs. The \$*manhen*, whether Akyempim or Assin Ajumako, exercises supreme authority guided by the advice of his councilors, which comprises all divisional chiefs within his domain. According to traditional constitution, he is an administrator, judge and soldier. As an administrator, he directs all the affairs of his traditional area. He sees to the general development of his area, and fights to protect his subjects as well as his territorial jurisdiction. As a judge, he presides over his court which is the highest traditional tribunal in his kingdom. He enacts laws with his councillors, and in the oldendays punished criminals. As a soldier, he is bound

by oath taken on the occasion of his enstoolment to assume personal command of his forces in the field of operation.

The *\$manhen* occupies the paramount stool. His office is hereditary, and succession to the stool is on maternal side. The *Nsona* clan of Gomoa Bubuatta and Akyemfo near Apam occupy that of the Akyempim. *Twidan* of Gomoa Ajumako are the occupants of the Gomoa Assin-Ajumako Paramount stool. There are other divisional chiefs who help in the day to day administration of the Traditional Area in consultation with the Omanhen. Some are as follows:

Akwamuhen: He is the royal chief investigator during times of war or journey.

Ebusuapanyin: Ebusuapanyin is assumed to be the owner of the Omanhen's Stool as well as the father of Omanhen himself.

Omankrado: He is the lord designate and guardian of all the land under the jurisdiction of an Omanhen.

Obaahemaa: Her superior position basically is in relation to her rank within the circuit of the Royal Family and the important privilege she enjoys as key figure in the nomination of a chief.

Benkumhen: He is the captain of the left-wing of Omanhen's army.

Nyimfahen: He is a divisional chief commander of the right-wing army.

Twafohen: He is a divisional chief and commander of advance guard. He is a member of Omanhen's council as well as a kingmaker.

Adontenhen: He is a divisional chief who commands Omanhen's main army. He resides in the capital town. Adontenhen is a councillor and a kingmaker.

Gyasehen: He is basically the chief of the Royal household and customarily considered as Omanhen's eldest son.

Akyeamehen: He is the chief royal spokesman and the head of all Akyeamefo within the Traditional Area.

Kyidomhen: A divisional chief and the commander of the rear-guard of the Omanhe.

Ankobeahen: He is the chief of the paramount chief's royal bodyguard. He must by custom always be the son of a king or a chief holding a divisional status within the domain of his paramount chief

Banmuhen: The chief who keeps the royal mausoleum and the sacred stools room.

Tufuhen: He is the commander of all the Asafo companies in the Traditional area. The post is non-hereditary and no stool attached to it. All *Supis* (captains) are directly under Tufuhen.

Ahenemahen: He is the chief of the royal sons whose others are commoners. He is a personal attendant of the chief and nurses him when taken ill by giving him medicine prepared by Sumankwahan.

The divisional chiefs of Gomoa Traditional Area exercise their authority in their divisions in consultation with the *\$manhen*.

5.2.2 Offences and the Related Fines

The chiefs and their Queenmothers are custodians of the traditions and culture of their people. No body goes unpunished when he or she commits a crime or goes contrary to the norms of the land. Showing disrespect or committing an offence against the *\$manhen*, divisional chief or queenmother attracts fines in the following categories according to the revised uniform bye-laws for Gomoa Akyempim/Ajumako Traditional Councils:

- *\$manhen* – three live sheep, four (4) bottles of schnapps and cash of GH¢5.00.
This dates back to 1998.
- Divisional Chiefs - two live sheep, three (3) bottles of schnapps and cash of GH¢4.00.
- *Nguabasuonhen*, sub-divisional chiefs and their queenmothers - one live sheep, two (2) bottles of schnapps and cash of GH¢3.00.
- *Adzikrofo* and their queenmothers - one live sheep, two (2) bottles of schnapps and cash of GH¢2.00.
- Sub chiefs ie, Mankrado, *\$manbaatan*, Tufuhen etc. - one live sheep, two (2) bottles of schnapps and cash of GH¢1.00.
- Ebusuapanyin, Asafo Baatan, Asafo Supi and the likes - one live sheep, two (2) bottles of schnapps and cash of GH¢0.50.

The Bye-Laws are numerous; there are traditional laws concerning any activity, be it economic, social, religious and political.

As the authority in the Gomoa Traditional Area would want their subjects to submit to their commands, give them the necessary respect and recognition, honour their financial

obligations for mutual understanding, peace and unity which lead to trust, progress and development, so do the citizens or subjects have expectations from their authorities.

5.3 Subjects' Expectations from their Chiefs and Queens

Chiefs rule over subjects and these subjects' rights as well as wishes are to be respected to make smooth governing. The researcher observed that subjects of Gomoa require that their chiefs would not abuse or insult or curse them but rather show them respect. This means that the chiefs should recognize their equality as human beings, even though they are not equal in wielding authority. Also, subjects require a reasonable sharing of the economic goods that may accrue to the community. This is a way of checking the chief from sliding down the path of corruption to which he could easily be driven by material greed. Again, they expect their chiefs not to act without the advice and full concurrence of their councilors who are suggested to be their representatives.

Traditionally, according to Gyekye (2003: 111-113), chiefs are bound by law and custom to rule with the consent of their people. There must be fairness and justice in the treatment of the people on the part of the chiefs. Gyekye also says, subjects would not expect impartiality in their judgments. The people expect that the chiefs make themselves accessible to them, thus they (the chiefs) should be willing and prepared to listen to their grievances and address them with urgency.

The expectations of the people and the acceptance of their chiefs constitute a contract between them and their people. According to Gyekye (2003: 114-115) the contract makes it constitutionally impossible for the chiefs to adhere stubbornly to his councillors and subjects. The expectations of the people curtail the political authority of the chief

that the chief in reality was expected to do little or nothing without having previously consulted his councilors, who in turn conferred with the people in order to sound popular opinion.

Gyekye again points out that consensus formation operates at all political levels, from the highest level, which would involve the chief's participation, irrespective of social status, every citizen – male and female – is free and has the right to contribute to consensus formation. Consensus is certainly the most outstanding feature of the decision-making process in traditional African political practice, where the values of equality, reciprocity, respect for others, and mutual recognition are implemented.

5.4 The historical importance of Antseadze, Assin and Ekwamkrom to discipline in the Gomoa Traditional Area

Gomoa Traditional Area has some sayings; the three notable ones among them are: *AsIm yi dze gyedl Assin*, literally, "this case has to go to Assin", *wotu wo fo na enntsie a w4dze wo k4 Antseadze*, literally meaning "If you refuse counseling on issues, you are summoned to Antseadze; and *w4ngye no Ekwamkrom mpata* literally meaning, "let him or her pay the price of *Ekwamkrom*" These three towns are noted for bringing discipline and justice to all people at the Gomoa Traditional Area (GTA). According to Addison, an educationist and citizen, Gomoa Assin is the traditional seat of the Omanhen of Gomoa Akyempim Traditional Area.

Serious arbitrations or cases are settled at Assin by the Omanhen and his council. The fines or the cost involved was heavy, and so when cases like chieftaincy disputes, land

litigation and curses or showing disrespect to a divisional chief arise, Assin is the place of settlement. Sending one to Assin for justice was a serious pronouncement, and it is said: *asIm yi dze gyedl Assin*, literally meaning “this case has to go to Assin.” In an interview with Ewul, Registrar, at the Gomoa Traditional Council, he said, in the past Antseadze was noted for her role of trial, fines and execution of wrong doers on market days. Eighty out of one hundred people sent to Antseadze were executed, fifteen were fined, whilst five were set free. It was therefore said that *wotu wo fo na Anntse a w4 dze wo k4 Antseadze*, meaning “if you refuse counselling on issues, you are sent to Antseadze”.

Benyah, a former member of Parliament and citizen of Gomoa said Ekwamkrom is also noted for her fines in the form of insults. The chief and elders of Gomoa Ekwamkrom were made to rain insults on those found guilty. Irrespective of ones social status in society, you are made to appear before the chief and his elders. The insults are so serious that they have repercussions on the wrongdoers. This came to be known as, “*w4ngye no Ekwamkrom mpata*,” literally meaning “let him/her pay the price of Ekwamkrom.”

These three sayings really brought some sanity to the Gomoa Traditional Area. Subjects are careful in their pronouncements. They also accept to apologise for any misconception that come their way. At the same time some people find themselves at either Assin, Antseadze or Ekwamkrom. According to Ekua Oduoku, queenmother of Gomoa Benso, this brought many people to the town. Some came to do business whilst others came to witness the execution which was done in public through stoning, beatings and the use of other implements on the condemned people. Ekua Oduoku said further that, parents were made to bring up their wards in a cultured manner. Respect was given to those respect

was due. Discipline was a hallmark of citizens in the area, and chiefs were recognized as people with authority. Gomoa people cherish belongingness and because of that family elders will not sit unconcerned when any of their member shows disrespect to the *\$manhen* or a divisional chief.

Ewul, in an interview said, all effort to get the matter resolved will be done knowingly or unknowingly to the accuser. If the matter is against the *\$manhen*, research has noted that a chain of command is followed. The offender's family elders will first of all appeal through the *Odzikro* then to the divisional chief like the *Tufuhen* who will lead them to the Akyeamehen, and then to the *\$manhen's* council of elders. No one gets up and have his or her matter resolved by the *\$manhen's* council of elders. The *\$manhen* and his elders were that powerful to the extent that any collective decision from them was not challenged.

An interview with Aba Enyamba, Aboradze Obaapanyin reveals that in 1982 during the Ahobaa K1se Festival, the *\$manhen* and the planning committee with the help of sons and daughters who were peace officers swooped on trouble makers in Gomoa Assin where the weekend waste to climax the celebrations, at the dawn of Friday. They were placed behind bars at Apam until the Sunday evening after the non-denominational thanksgiving church service. She said, to the surprise of all, no person among them or their families questioned the action of the authorities. This goes to confirm that, in Gomoa Traditional set-up, the usage of authority by the chiefs and the submission of subjects for peaceful co-existence that brings development are paramount.

5.5 Findings

In our findings from the people on questions on this research, different personalities were interviewed. Some are Chiefs and Queens including the two Paramount Chiefs in the Gomoa Traditional Area. Some are religious leaders as well as community leaders.

To the question, “Can chiefs be said to derive their authority from God?”, the following people have this to say: According to Nana Annor III, chief of Gomoa Oguan, chiefs derive their authority from God. He said God is the Creator of all things including power and authority. God holds the key to every success a chief can boast of. He says also that no one can carry himself or herself as chief without the ordination by God. Obrifo Ahunako Ahor Ankobea II, says chiefs are representatives of God to serve their communities. Chiefs cannot rule their subjects effectively if they do not rely solely on God’s wisdom and authority. He continued that chiefs are part of their royal clans, yet, not every royal can become a chief. To him it is only God who chooses and gives His authority to the chosen ones to govern or rule their people.

Oduoku added that, a chief must possess knowledge and that knowledge is given by God. She was of the view that all effective chiefs are chosen and equipped by God. According to her, an unknowledgeable chief cannot bring peace and progress to his or her community. Okatakyi Krampah II, points out that “most chiefs of Gomoa are Christians”. He believes that ruling as a chief in a community is rendering service to God and humankind. As Christians, the chief can co-operate well and live a God-fearing life that could be emulated by others as well. He concluded that chieftaincy is a sacred institution ordained by God, and therefore must be accredited as such.

Regarding chiefs in the Gomoa Traditional Area being recognized as people with authority, Eduful says Gomoa chiefs are powerful and that failing to recognize them as such can bring problem. He says also that traditional rulers are custodians of tradition and culture, and yet they are not above the laws of the land because they (chiefs) know that whatever position they occupy, they do that in trust of their ancestors. Addison said governing authorities include traditional rulers and for that matter chiefs and queenmothers derive their authority from God. Addison continues that chiefs, after nominating them by the kingmakers are brought to the people for their approval and if that is done with acceptance of the people, then nothing should be done in showing disrespect to them. Chiefs are recognized and are given their respectable place as tradition demands.

Arhin is of the opinion that Gomoa chiefs are taught the norms of the society by the kingmakers before installation and the chiefs are guided by those norms like, “not to eat or drink in public, not to fight or quarrel in public, not to insult citizens in public.” Chiefs, according to Arhin, are recognized and respected. According to Ansah, the recognition and respect the members of the MDCC give to their leaders in the church’s administration is extended to the traditional rulers. He says all chiefs need recognition and respect but if any chief abuses his position he or she loses the recognition. Again, he is of the view that since no position is permanent and one day one could become a chief, everybody ought to recognize and respect them (chiefs) so that one could be given the same recognition.

To the question, should subjects submit to all forms of authorities because they have been established by God, Sam says, if God has not ordained someone to become a chief, that person cannot be a chief. He continues that the source of all authority is God; it is

only God who out of his own will gives some sort of authority to His own chosen people. Sam believes that subjects have no choice than to submit to all kinds of authority for the sake of peace.

Quarm, says that subjects do submit to all forms of authority because of fear of being victimized. Subjects need peace in order to live and go about their economic activities so they should not do anything to face difficulties. Quarm believes also that chiefs are selected among citizens of communities. They are known by the people before becoming chiefs and since their installations are accepted by all people, people need to submit to their chiefs and people of Gomaa are noexception.

Otoo is of the view that not all forms of authority are established by God. His reasons are that some people in authoritative positions do buy their position with all kinds of means. Also, in traditional set-ups, some are seen as not true royals but they are in authority. According to Otoo, in most of the communities where peace does not prevail, it is believed that the chiefs were not properly installed. Botwe holds a different view when he says that no matter how one gets to a position, people under him or her have it as a duty to submit, recognize and give their maximum respect. He says, subjects ought to submit for the sake of peace. People who put others into certain authoritative positions need to be conscious of their actions and inactions. Botwe further says, the authority invested in people of authoritative positions is so powerful that they can use it to bring good or evil on their subjects.

On the question of whether chiefs can be called to order if they are not living up to the norms of the society, Ewul responds in the affirmative. He says, chiefs are custodians of custom and culture of their respective communities and they are taught the norms of the

land and the traditional area. Ewul argues that if a chief has been made to know the culture of his people and would go against it, why not call him to order? Donkor on his part says that most of the chiefs who go contrary to the norms of the people are destooled. Only few chiefs are talked to. In some places it happens only once, the second offence normally calls for destoolment. He says chiefs have council of elders, and it is the duty of the council to remind, advice and encourage traditional rulers to live up to the expectations of their people.

Otoo says, chiefs must know that there are other equal men and women in the royal family who may wish to become chiefs in their area. Otoo believes that the close friends of the chiefs hold it as a duty to prompt them anytime the chiefs are not living up to the norms of the society. Enyamba sharing her view says, every privilege goes with responsibility. One cannot accept to become a chief and refuse to observe the norms that go with it. She continues that chiefs who do not respect or live up to the norms of the society need not be allowed to continue their ruling. Further, council of elders need to have courage to advise their chiefs and to call them to order.

Answering the question of why some leaders exercise authority cruelly, Oscar explains that those chiefs are not ordained by God to rule, but due to their own selfish effort, they have managed to secure their positions. He is of the view that God is the source of good authority while Satan is the source of bad authority. Those with good behaviour are said to come from God. He says also that those chiefs with cruel character are not from God and everything possible must be done to overthrow them. Asiedu in support of Oscar says, chief who are cruel or rule their subjects in cruel manner need not be entertained in anyway. He asks the question “why should society entertain cruel leaders?” He continues

by saying that in the Gomoa area, the people of old would not allow cruel chiefs to rule for long. They were either destooled or publicly rebelled against. He calls on societies with leaders who exercise their authority cruelly to let those chiefs know what they are doing and encourage them to change their lives.

Crayner holds a different view from Oscar and Asiedu when he says, “God created everything including a “will” where any person with authority is expected to use his or her God given authority to the betterment of his or her people. Any chief who misuses his or her authority does so to bring the name of God’s institution of chieftaincy into disrepute. According to him despise the fact that the world has experienced people in authoritative position like Stalin, Hitler, Idi Amin and Saddam Hussein, all authority belongs to and comes from God. Crayner believes that God would not give unto society cruel leaders who may see nothing good in their people than always blaming, accusing and punishing the very people he or she rules.

Regarding the question of whether rulers of questionable character are chosen by God, some of them have this to say: Acquah says “all source of authority comes from God. Chiefs with questionable character are all rulers in societies.” He believes that traditional rulers are made to go through some forms of stages before finally becoming chief so if some of our chiefs are with questionable character, it should be made known to them and that should prevent them from being installed. Failing to know or prevent in-coming chiefs with questionable character to occupy the stools should not be blamed on anybody. Ansah adds that, God’s ways are not known before things happen. God can choose chiefs with questionable character for a purpose and when that happens no one can tell of God’s plan for those societies who are ruled by such chiefs who have done

something to incur the displeasure of God to send such leaders in question to take revenge on behalf of God. These leaders do not live to rule for long, either they die or are destooled.

Enyan says “being a subject under questionable rulers is a thing of worry, one cannot predict what is going to happen. Whenever the chief speaks people panic, and when he is not in good mood fear grips the people.” Enyan continues that “the very town or society is looked at twice. People at times would not like to have anything to do with people from the society.” He further says that, such chiefs after persistent advice are destooled. Abban on his part believes that in every traditional area, there are Traditional Councils which deal with such issues. Such chiefs with questionable character are brought before the council and at times it results in their destoolment. Abban again says, “in this modern world where people are going all out to bring development to their areas, there is no need to entertain chiefs who because of their character, developments are retarded. Such chiefs bring problem to their main line of inheritance.” He explains further that when such a chief is destooled, it becomes difficult for his other siblings to ascend the throne.

On whether Christians in the Gomoa Traditional Area recognize their chiefs as people chosen by God, some of them had this to say: Ebo Blay says “Gomoa churches and their members do recognize their traditional chiefs and queenmothers who are Christians and non-Christians alike. Presently, both *Amanhen* of the traditional area and some of their sub-chiefs are Christians. Again, those authorities who meet the Christian standard of leadership are not denied the position. This is an admission of the churches’ recognition that all authority, be it civil or traditional, is ordained by God.”

Acquah on his part says Gomoa traditional chiefs and queenmothers do recognize the important role the churches play in the area. According to Acquah, during annual Ahobaa Festivals the churches are made to organize non-denominational church services which are attended by all citizens in the community. Churches recognize the Gomoa traditional authority and do invite traditional personalities to chair their annual church harvests. Enyan adds that they are also invited during other activities like sod cutting, foundation stone laying and dedication of Manses or Chapels. Boabeng-Odoom, Synod Secretary of Winneba Diocese of the Methodist Church, said that the presence of chiefs and queenmothers at such occasions add colour and dignity to the occasion. Some of the Gomoa chiefs and queenmothers participate in churches' communal works, so do churches also play important roles in community works. This has brought mutual understanding between the churches and the traditional rulers.

5.6 Theological Discussion of Issues from what the People Say

Theologically, Paul's letter to the Romans was not for Christians in Rome alone, but also Christians and non-Christians outside Rome. Paul did not write the letter for a particular period of time, rather it was for all-time Christians and non-Christians, including present generations and generations yet unborn. The relevance of the letter cuts across all cultures be it European or African, of which Gomoa Traditional Area is no exception.

Age after age Romans has aroused the church from lethargy and given it the power which is inseparable from a vital understanding of its faith. It speaks to problems which are common to all citizens at anytime and under all conditions. Paul's world was not so different from our own. We are not so remote from our ancestors of the first century in the sense that what Paul wrote to them can be applied to us with very little modification.

On the question of the source of rulers authority, most commentators on Romans found in the exegesis of Romans 13:1-7 (3.6), like Jewett (2007), Cranfield (1979), Barrett (1971) and Stott (1994) reveal that all authority come from only one source, and that is God. God's authority is an aspect of His unalterable universal and eternal dominion over his world. The question here is why cruel leaders? Do they also derive their authority from God? If yes, how is that explained? Studies have shown that all authority comes from God, but we should not forget that God created everything including a "will". How one uses his or her will in exercising the power vested in him or her is another issue. God's given authority is to be used in conformity to His will for the betterment of mankind. Those who abuse their will are said to be cruel, examples being: Herod, Nero and Domitians of the New Testament; likewise Hitler, Stalin, Amin and Saddam of our time. Rulers with questionable character are not different in behaviour from those with cruel attitude.

According to Paul, all authority is derived from God. This authority is not only political, but religio-traditional as well. Every given state, then, gives relative but concrete expression to the purposes for which it is ordained, and is therefore entitled to be obeyed. Chiefs in the Gomoa Traditional Area have their authority ordained and delegated to them by God, to whom they will account for the way they use it. Subjects are to submit to the governing authorities and not to resist them, for they have been instituted by God. The ruler is said to be God's servant for their good, bearing the sword as an avenger to execute God's wrath on the wrongdoer. Those who do good need not fear, but may expect approval. Conscience, not only fear or wrath, should motivate their subjects as the authorities attend to their service to God. Taxes, revenues, respect and honour should,

therefore, be rendered to those to whom they are due. Resisting governing authority, be it political, religious or traditional, is resisting God and what he has ordained. Paul did not in the passage under discussion say his readers must resist some rulers and obey some. Subjection here however, does not mean absolute obedience. The apostles' words "we must obey God rather than men," (Acts 5:29) are universally accepted as a limitation of the requirement to be subject. Christians may resort to civil disobedience on issues ranging from welfare to abortion, nepotism and kidnapping. For the sake of peace, and even if it becomes unbearable to contain some rulers, Christians are encouraged to stand firm and deal with the issue humbly. Chiefs who did not live up to the norms of the state in the Bible were called to order. An example is David, Nathan engaged him, he admitted his deeds. So traditional rulers could and must be called to order so that there would be oneness among the chief and his subjects.

Christians are encouraged to establish a right way of thinking about rulers and to promote a right relationship to people in authoritative positions including chiefs in the Gomoa Traditional Area as chosen people of God.

5.7 Conclusion

We studied that Gomoa, like any Akan group, are organised along the matrilineal lineage with occasional reference to the paternal line. We also saw that authority of Gomoa chiefs is hierarchical and hereditary, having the *\$manhenas* chief administrator, judge and soldier. There are divisional and lesser chiefs whose functions have been discussed. Subjects' expectations from their Chiefs and Queens have been worked out to show the necessity on the part of the rulers to ensure smooth governing. Significance of Gomoa towns like Antseadze, Assin and Ekwamkrom on matters involving discipline and

orderliness in the traditional area has been looked at. Findings from the traditional area involving Chiefs, Queenmothers, religious people and citizens ranging from their knowledge about authority and its usage to the recognition of chiefs as people with authority have also been discussed. Again, what the people say have been discussed in the theological perspective. The next chapter will serve as the conclusion of the study. Focus will be on the summary, issues emerging out of the discussions and recommendations.



CHAPTER SIX

CONCLUSION: SUMMARY OF STUDY AND FINDINGS, ISSUESEMERGING OUT OF THE STUDY AND RECOMMENDATIONS

6.1 Introduction

In chapter five we focused on the usage of authority at the Gomoa Traditional Area in relation to Romans 13:1-7. This chapter concludes the study. It contains a summary of the study and findings, on issue emerging out of the study and recommendations.

6.2 Summary of Chapters

Chapter one focused on the general introduction to the study. It examined how Christians and non-Christians in all generations make Paul's exhortations concerning subjects submitting to their ruling authorities in Romans 13:1-7 meaningful in traditional set-ups particularly the chiefs and people of Gomoa Traditional Area in the Central Region of Ghana. The work has drawn its material from some Biblical Commentaries of the book of Romans as well as some African writers on traditions and culture. We have discussed subjects such as: elders in the community recognizing rulers as people ordained by God, and also, the mutual respect that exist among ruling authorities on one hand and subjects on the other.

Chapter two discussed the background of the letter to Romans. Both historical and logical methods were used to examine the biblical text in its context. The study revealed that Rome, a city founded by Emperor Octavia, was where early Christianity developed. We discovered also that relatively small number of officials ruled the vast Roman Empire. Christianity got to Rome from several sources in a period of time. Paul has been named as the author of Romans. He wrote it in the environs of Corinth in A.D 57. We learnt (in 2.6.4) the three purposes why Paul wrote the letter as; to inform his audience at

Rome of his intention of visiting and encourage them in the near future, also, to tell his fellow Christians of his Spanish missions and to solicit for help, and again, to ask for their prayer support for himself.

Romans has been divided into two parts. The first eleven chapters deal with theological issues while chapters 12-16 deal with practical issues. We discovered that Romans 13:1-7 has generated a lot of discussions about the link of chapter 12:21 and 13:8 but the style and vocabulary used in the passage was that of Paul. The passage was to address specific issues of subjects submitting to their ruling authorities to avoid chaos and ensure co-existence among the ruling authorities and the Christians. The relevance of the letter to the Romans cuts across all cultures in all ages and must be studied and applied within ones' own cultural context.

Chapter three of the study focused on the exegesis of the Romans 13:1-7 which was the text in context. The discussion centred on transliteration and translation of the text from *Nestled-Aland Greek* text into *Mfantse* Mother-tongue as well as English. The main exegesis was based on the premise that "Every one ought to subject himself or herself to ruling authority" (Romans 13:1a). The first among the three arguments found in Romans 13:1b-3a provides a basic rationale for the foregoing admonition that governmental authority has a divine origin. The second argument covering Romans 13:3b-5 starts with the question "will you not like to fear one with authority?"(Romans 13:3b). This might be addressed to individuals who have experienced the banning in 49AD. In the third argument Paul addressed himself directly to the believers in Rome with the second person plural forms. Paul addressed the practicalities confronting believers at his time concerning paying taxes and giving honour to those honour is due. In this same chapter,

the passage in context has been interpreted in the Mfantse Mother-Tongue and the *Mfantse* interpretation summarised in English Language.

The message of the text has also been spelt out with the help of some commentators on the book of Romans like: Cullman, Yoder, Kaesemann and Brunner. The message was studied in two phases. The first was concerning authorities and the knowledge of their subjects. (Romans 13:1-2). It is believed that by the “governing authorities” Paul was advancing a religious endorsement of the state as being ordained by God and subjects in all generations must acknowledge that. The study reveals that rulers are presented as servants and ministers of God and believers’ response to rulers is to do nothing to deserve punishment. Subjects are to be obedient and do good and must contribute to the good course of ruling the state.

In chapter four we focused on the religio-cultural activities of the Gomoa people aimed at portraying their culture among the Akan of Ghana. The cultural aspects of the Gomoa people centered on how Fante in general came to be known as *Mfantsefo* and speak *Mfantse*. This brought about an adaptation for the sake of saving lives and property. The authority of the traditional rulers cuts across all economic activities in the Gomoa Area. On religious beliefs of the people, Gomoa, like any tribe or state in Akan believe in the Supreme Being as the sole Creator, Controller and Sustainer of all creations.

He is called *Onyankopon*, *Onyame*, *Odomankoma* and *Twerampon* among others. Belief in lesser gods (*abosom*) is not left out. They served as channel to the Supreme Being. They do that through their agents-priests (*akomfo*). Ancestral spirits were discussed. In Akan religious thought, the dead, living and the unborn are ontologically bound to each

other. This belief is found among all peoples, and in every conceivable religion and culture.

Chapter four further focused on the festivals of the Gomoas. This focused on how Gomoa and for that matter the Eastern-Fantes, B4rb4r, Gomoa and Enyan came by Ahobaa Festivals and their significance in this Twenty-First Century. Ahobaa Festival came as a result of the sacrifice of the spiritual head of all the Eastern Fantes – \$s4fo Kofi Ahor (a Gomoa from the Agona Clan). We have discussed how Gomoa encountered Christianity. The role of Freeman and Akweesi brought to an end *NananomPow*– man made activities by some *MfantseNananom* and *ak4mfo* in the pretence of the gods at Mankesim. Also, the activities at the shrine of the Ak4fohen Akomanyi at Antseadze –Adze (Akordo) was brought to an end. The benefits that the encounter had brought to bear in the area have been spelt out.

Chapter five focused on how the socio political organisation of the Gomoa people have raised the low image of chiefs and the marginalization of their subjects. The hierarchical structure of the traditional authority has been spelt out where the paramount chief serves as administrator, judge and commander in their set up. *Omanhen* is supported in his governance by divisional as well as other sub chiefs. It therefore, became necessary to have either a social or political leadership to which all members of the traditional area, irrespective of one's religious, social and family affiliation must owe allegiance. Expectations from both chiefs and subject for the betterment of the traditional area have been stated. Gomoa people seek to bring people to order through discipline, and the traditional courts; notable among them are that of Antseadze, Assin and Ekwamkrom.

Questions raised in the statement of problem (1.2) have been answered with data from the researcher's visit and interaction with the people in the Gomoa traditional area. What the people are saying have been analysed theologically. The study has shown the relevance of Paul's exhortation in Romans 13:1-7, concerning subjects submitting to governing authorities and the lessons drawn from the passage cuts across all cultures including that of Gomoa Traditional Area.

6.2 Summary of Findings

Findings from the fieldwork recorded in 5.4 are summarised according to the questions asked and the answers given. To the question, can chiefs be said to derive their authority from God, respondents acknowledged that chiefs derive their authority from God who is the sole Creator, Controller and Sustainer of the universe. Regarding the issue of whether chiefs in the Gomoa Traditional Area are recognized as people with authority, respondents indicated that people in the traditional area hold their chiefs in high esteem in terms of recognition.

The next question examined whether subjects submit to all forms of authority just because they have been established by God. Respondents said that in their opinion God in his own wisdom established them all. Answering the question of why some authorities are cruel, respondents said that they believe God created them all but gave unto them a will and the manner in which one uses his or her will in discharging his or her duty makes one cruel or otherwise. Asked if chiefs could be called to order if they were not living up to the norms of the society, respondents said that chiefs are custodians of custom and culture of their respective communities, so going contrary to the norms of the land could lead to their destoolment.

Answering the question of whether rulers with questionable character are chosen of God, some respondents said that rulers are God's own chosen people and they hold authority, irrespective of one's character. Others were of the view that those with questionable character are not God's chosen rulers but are self acclaimed rulers. When asked whether Christians in the Gomoa Traditional Area recognize their chiefs as people chosen by God, all respondents indicated that Christians in the Gomoa Traditional Area do recognize their rulers as people chosen by God. Rulers in the area are invited to chair annual church harvest and also grace important occasions like sod cutting ceremonies and dedication of Chapels. There is mutual understanding and cooperation among Christian churches and the traditional rulers in Gomoa.

6.4 An Issue Emerging out of the Study

The most disturbing issue that emerged out of the study is the denial of polygamous Christian chiefs, especially in the Mainline churches, the opportunity of partaking in the "Lord's Supper", which is considered a "means of grace" of which every believer must not be denied. According to Asante cited in Odotei et al (2006:241), the debarring of polygamist from the "Lord's Supper" cannot be justified theologically. This should not be construed to mean that the church no longer has any objections to polygamy and that any Christian who so wishes can legitimately become polygamous. Asante continues that in the past, polygamists who joined the Mainline churches were not baptized or even churched when they died. Now polygamists are baptized in some of the Mainline churches and the rules forbidding the churching of the mortal remains of polygamists in these churches have been relaxed. In Paul's assertion, the partaker of the communion therein discovers the unity of the church, for as the members share together the one loaf

they sit down as the only body of Christ (1Cor. 11:26). The above discussion shows that the “Lord’s Supper” is a means of grace. This means of grace is for all Christians. If so why should the church receive all manner of people, share everything in common with them but deny those polygamists the “Lord’s Supper”? It is good that discussions on this matter are ongoing in Christian circles, and it is hoped that one day the Mainline churches in particular will find a lasting solution to it.

6.5 Recommendations

Based on the discussions in the study, we recommend that:

1. Governing authorities in every state must know that they have been ordained by God to rule in those states. They must rule their subjects in conformity to the will of God, and to the betterment of their subjects. Therefore, rulers must avoid being cruel in the discharge of their duties.
2. Rulers, be they political, traditional, or religious are ordained by God. Subjects, be they Christians or believers, citizens or settlers have a duty to obey whoever is in authority, this is to be done, first, for the sake of peace, secondly, to enable subjects to go about their economic activities without fear or intimidation. The third is for the sake of development. Developments could only take place when the people in the state are willing to pay their taxes and also contribute human resources.
3. The patriotism of Ahor, the first spiritual head of the Eastern Fantes must be encouraged in the line of what actual leadership entails. Ahor was the spiritual head who at a point saw it necessary to offer himself as a matter of necessity. Patriotism of

leadership, whether political, social, economic and religious need to be encouraged to enable both rulers and subjects live with one sense of purpose which could result in development.

4. African Biblical exegetes and interpreters should focus their attention on interpreting the Bible by taking into account the African reality.

5. Expectations of both rulers and subjects in every state should be met. This can be achieved by showing mutual respect, giving due recognition to one another and chiefs and subjects functioning as expected always. This will make them live in peace which eventually result in understanding and sharing of ideas for growth.

6. Polygamous Christian chiefs do contribute to the growth of the church in both cash and kind. The church gives them recognition during festivals and non-denominational church services. They are also called upon to grace occasions during church sod cutting ceremonies and dedication of chapels and manses. If the above statements are anything to go by then the debarring of polygamous chiefs from partaking in the Lord's Supper must be re-examined.

6.6 Conclusion

In this study we have examined Paul's assertion of authority in his exhortation in Romans 13:1-7. Biblical commentators such as Cranfield, Barrett, Kasemann, Jewett, Cullmann and others writing on Romans have discussed that all authority has been ordained by God and therefore subjects who disobey governing authorities be they political, traditional or religious disobey God. The transliteration, translation, exegesis,

and interpretation of the text in context in the Mfantse Mother – tongue has enhanced the understanding of the text. We also learnt that Paul’s exhortation is meant for believers and non-believers living everywhere and for all ages. The relevance of the text cuts across all cultures whether European or African.

The assertion of subjects submitting to their ruling authorities for the sake of peace, harmony and developments are important to all cultures of which the people of Gomoa Traditional Area in the Central Region of Ghana are no exception. Studies on the religio-cultural aspects and the socio-political set up of the Gomoas coupled with the researcher’s findings from the people themselves have shown that their traditional rulers have their source of authority from God and those cruel among them live in contrast to the will and purpose of God. The rights of the subjects need to be respected by their rulers and when that happens, mutual respect, understanding and peaceful coexistence come to play which result in developments for the benefit of all in the Gomoa Traditional Area.

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Ankobe II	Traditional Council	21/12/10
Obrempong Okatakyi Nyanful	Omanhen of Gomoa Assin –	
Krampah XI	Ajumako Traditional Council	08/09/10
Nana Annoh III	Chief of Gomoa Oguan	18/06/10
		13/11/10
		11/02/11
Ogyeedom Tsetsewa	Queenmother of Gomoa Oguan	15/12/10
Nana Akua Oduoku	Queenmother of Gomoa Benso	06/09/10
		14/02/11
Crayner, J.B	Author of B4rb4r Kunkumfi	14/08/10
		18/11/10
		05/03/11
Antwi Boasiako, P.	District Coordinator- Gomoa	06/11/10
	West District Assembly	
Armah, Ahun	District Chief Executive – Gomoa	09/12/10
	East District Assembly	
Acheampong, P.	Engineer, Gomoa East District Assembly	09/12/10
Ewul, T.K	Registrar, Gomoa Akyempim	05/11/10
	Traditional Council	19/01/11
		25/03/11
		04/04/11
Prophet Kofi Sam	Senior Prophet, MDCC, Muzano	19/02/11
Osofo Edufur	Chief Priest of Ahor Shrine,	11/01/11

Gomoa Maim

Efuwa Donkor	Bodoo Seller, Gomoa Ankamu	18/01/11
Addison, K.	Educationist and Citizen	18/01/11
Benyah, P. K.	Former Member of Parliament, Gomoa East	20/01/11
Aba Enyamba	Aboradze No. 1 Obaapanyin , Gomoa Assin	18/12/10 21/01/11
Kweku Ackom	Former Chief Linguist, Gomoa Akyempim Traditional Council	24/06/10
Kofi Kyeremu	Priest of Akomanyi Shrine	13/01/11
Buabeng-Odoom, J.K. (Very Rev)	Synod Secretary/Supt. Minister, Methodist Church, Winneba	07/02/11
Essel, E. O	Chief Farmer, Gomoa District(2010)	20/12/10
Oscar Forson	Chief Fisherman, Gomoa District (2010)	21/12/10
Nana Otakumatta	Obaatan of Gomoa Traditional Area	16/03/11
Ebo-Blay (Fr.)	Catholic Priest and Citizen	24/03/11
Aidoo Mensah, T.	DCE, Gomoa West District	17/12/10

Nana Mensah S.	Mankrado, Gomoa Fomena	09/01/11
Arhin K.	Agona Abusuapanyin, Gomoa Fomena	09/01/11
Enyan W. K.	Rtd. Educationist, Church Elder And Citizen	13/08/10
Ansah O. (Rev)	Rtd. Distrist Minister, MDCC, Musano	17/02/11
Acquah, R.	Citizen Gomoa Benso	17/04/11
Asiedu, J. K.	Society Steward, Methodist Church, Gomoa Assin	20/02/11
Oscar Otabir	Former Caretaker, Methodist Church, Gomoa Assin	20/02/11, 21/02/11
Otoo, J.K.	Citizen Gomoa Akroful	17/04/11
Donkor, C. K.	Citizen Gomoa Akroful	17/04/11
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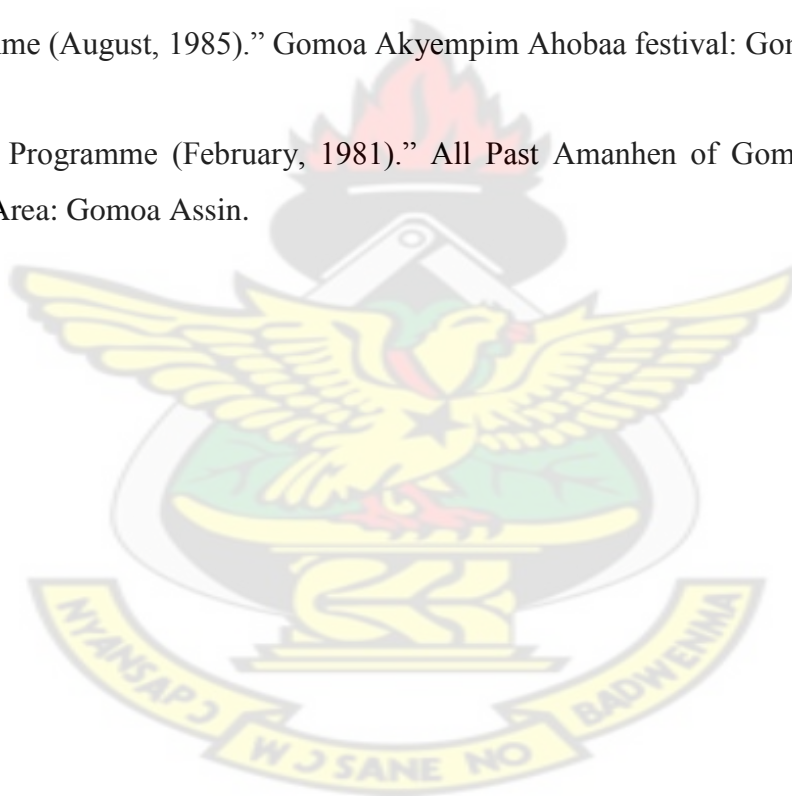
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Appendix A 1

Interview with Obrifo Ahunako Ahor Ankobea II, Omanhen of Gomoa Akyempim

Traditional Council (GATC) on (18th July, 2010), at his residence - Apam

RS: Thank you Nana for your permission to have a chat with you.

OAAA: I have to listen to you.

RS: How long have you been Omanhen of this traditional area?

OAAA: Since 1987.

RS: How did you become the occupant of the stool?

OAAA: After the death of my uncle in 1987, the mantle fell on me and I gave myself up to be installed.

RS: Where do you derive your authority?

OAAA: I know that my authority is derived from the almighty God.

RS: You are a traditionalist and you believe that your authority comes God?

OAAA: Yes! My authority comes from God, because God is the Creator of all authorities, be it political, traditional or religious.

Appendix A2

Interview with OkatakyiKrampah XI, Omanhen of GomoaAjumako Traditional Council (GATC) on (8th September, 2010), at his palace

RS: I can see that you are preparing to travel?

ONK: Yes, but I will listen to you, so go straight to your mission.

RS: Thank you. How long have you been a paramount chief?

ONK: About three years ago, immediately after the death of my uncle.

RS: What is your source of authority?

ONK: All authorities come from God, so does mine.

RS: What is the role of the ancestors in your day-to-day activities in connection with your authority?

ONK: Ancestors are our departed heroes who though are dead, yet are living as part of the community, they are not authorities themselves.

RS: How do you use your authority?

ONK: Authority belongs to God, which He gives to the people of His choice for the betterment of all in a society or community.

RS: What is the relationship between you and your subjects?

ONK: Very cordial, we are living in oneness and because of that, you can see for yourself developments like new primary school block and a market.

Appendix A3

Interview with AkuaOduoku, Obaahenmaa of GomoaBenso on (8th September, 2010), at herresidence

Researcher: Good morning Nana.

Nana AkuaOduoku: Good morning my son, hope all is well.

RS: When did you become the queenmother of GomoaBenso?

NAO: About 40yrs ago

RS: What has been your source of authority?

NAO: My authority is from God.

RS: Why are you saying so?

NAO: It is God who is the source of all authorities. Nananom cannot be said that they have their authorities elsewhere except from God.

RS: As a queenmother, how have you exercised your God given authority?

NAO: I am a mother to all, be they citizens or strangers. I have been a counselor to many families of which today many of them are living happily. See, those sitting there have come for counseling.

Appendix A4

Interview with J. B. Crayner, Author of BorborKunkumfi on (14th August, 2010), at his residence.

RS: Sir, I thank God that I am at your residence today.

JBC: Thank you for your visit.

RS: According to your book BorborKunkumfi, you traced the migrations of the different Fante groups, how did you do it?

JBC: I travelled to all the paramount seats of the Fantes.

RS: It means you have had encounter with different chiefs?

JBC: Yes! And it wasn't easy.

RS: Why is it that some traditional rulers are cruel?

JBC: The cruelty does not only apply to traditional rulers but all forms of rulers be they political, traditional or religious.

RS: You have encountered traditional rulers, what do you say about the cruel ones?

JBC: It is widely believed that all authorities are ordained by God including that of the traditional. The causes of cruelty on the part of some politicians and religious are the same as that of the traditional.

RS: What are some of the causes?

JBC: God created man in His own image and gave him a will. How one uses his will could be determined whether he is cruel or kind. Some chiefs forget about themselves as true servants of God and their calling to become chiefs is to serve their people and not to lord over them. Such chiefs become cruel out of pride and arrogance.

Appendix A5

Interview with Thomas Kwame Ewul, Registrar – Gomoa Traditional Council on (19th January, 2011), at his residence.

RS: I can see that you are not well?

TKE: Yes

RS: Can I have a discussion with you looking at your condition?

TKE: Oh yes you can, I am better now.

RS: Where do you work?

TKE: I am a registrar at the Gomoa Traditional Council, and also the assistant regional registrar, Cape Coast.

RS: How long have you been a registrar?

TKE: For the past 18yrs.

RS: In your opinion, can chiefs with questionable character be called to order?

TKE: Yes! As a registrar, I have seen a lot of such cases.

RS: What have been the consequences of such cases?

TKE: Some are made to pay a fine; some are cautioned whiles very few of them have been suspended from attending council meetings.

RS: Can such cases lead to destoolment of a chief?

TKE: Yes! Most of the destoolment cases in the past in the traditional area have happened as a result of such characters.

RS: What could be done to make chiefs behave well?

TKE: Kingmakers have to choose people with good character, respectful and prepared to serve; and not follow money or appearance.

KNUST



Appendix A6

Interview with Very Rev. John K. Buabeng-Odoom, Synod Secretary, Winneba

Diocese of the Methodist Church on (7th February, 2011), at his office.

RS: As a Christian and citizen of Gomoa, how do you recognize chiefs of Gomoa?

JKBO: I know that chiefs, like all rulers, derive their authorities from God. As such chiefs of Gomoa are recognized as people with authority

RS: What role do chiefs play in the church?

JKBO: Those who satisfy the church's constitution are given a full member status.

RS: What do you mean by full member status?

JKBO: Whatever a full member in the church can do, those members are not prevented from it.

RS: Like what?

JKBO: They partake in the Lord's Supper. They also qualify to hold any position in the church.

RS: How again do the churches recognize their chiefs?

JKBO: Chiefs are made to chair church annual harvest, invited to grace occasions like cutting of Sod, dedicating of Chapels, Manses and School buildings.

Appendix A7

**Interview with Rev. OhenAnsah, Senior Pastor of MDCC on (17th February, 2011),
at his chapel.**

RS: How do you recognize Gomoa Traditional rulers?

OA: Traditional rulers are people chosen by God to rule over God's own people in their communities.

RS: As an MDCC retired pastor, what is the stand of the church in recognition of chiefs in the traditional area?

OA: The MDCC has no problem at all in recognizing traditional rulers as people with authority.

RS: Why are you saying that?

OA: The MDCC has the same chieftaincy structure.

RS: What is the structure?

OA: MDCC has the overall head pastor referred to as NanawithObaahemaa, followed by council of elders.

RS: At what time is this structure exhibited?

OA: During the "Peace Festival" (*AsomdweeAfe*) at GomoaMuzano in August every year.

RS: Is there any dissimilarities between that of the traditional and your church?

OA: Oh yes! In that of ours, Libation is not poured. Also the outfit is not the same as the traditional.

RS: What is the source of the structure?

OA: It is from structure.

Appendix A8

Interview with Rev. Interview with Nana Annor, chief of GomoaOguan on (13th November 2010)

RS: Good afternoon Nana.

Nana Annor: Thank you my son, sit down.

RS: Thank you Nana.

NA: What has brought you here this afternoon?

RS: To find out about the source of your authority?

NA: My authority is from God, the Creator and Sustainer of all things.

RS: How can you say that your source of authority is God?

NA: I am a Christian and know it is only God who installs people as chiefs in their communities.

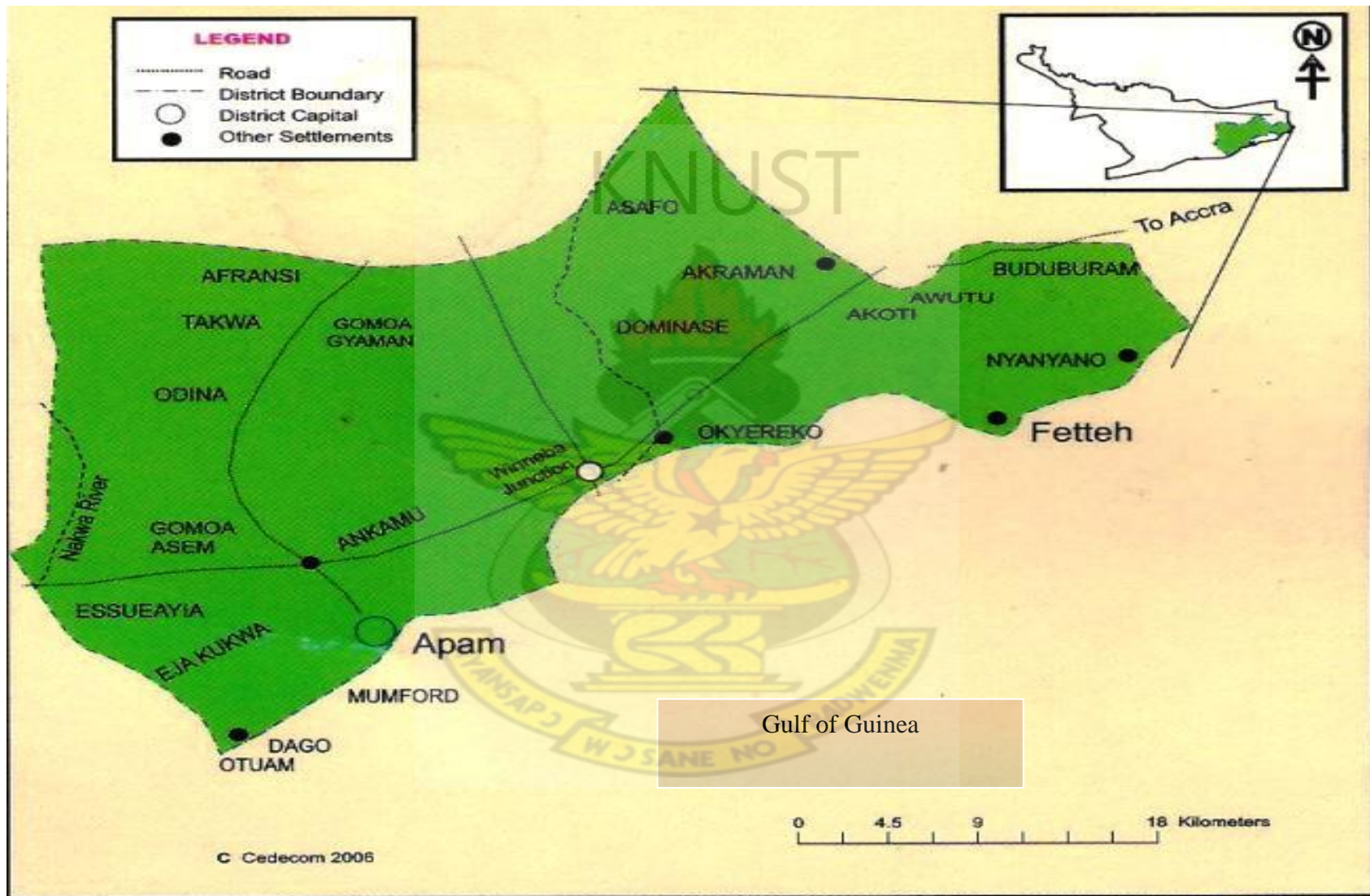
RS: How long have become a Christian?

NA: I was born and bred a Christian.

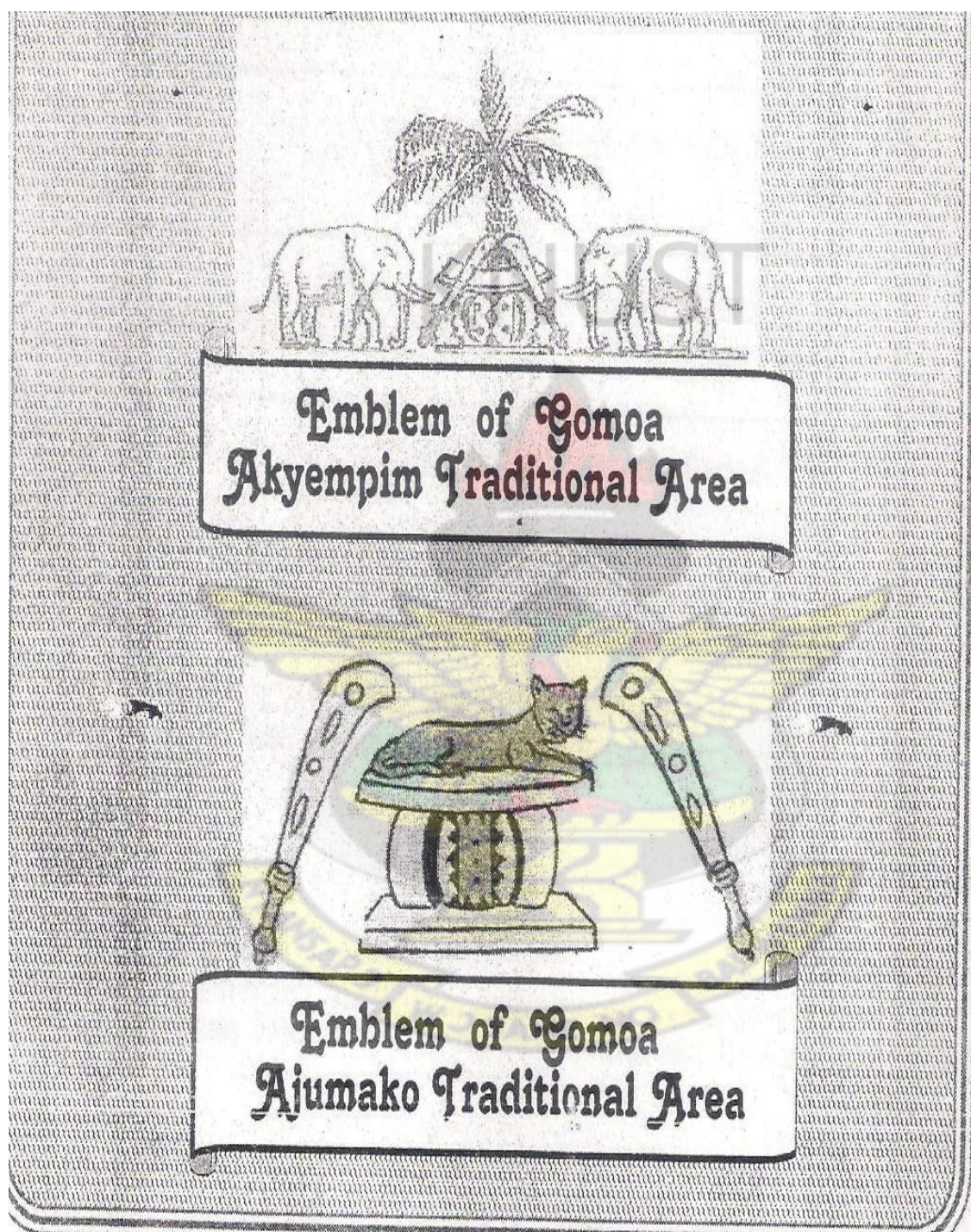
Appendix B1 - Map of Roman Empire (First Century)



Appendix B2 – Map of Gomoa Traditional Area



Appendix C – Symbol of Authority of GomoaAkyempim/Ajumako Traditional Councils



Appendix D1 – Principal Stools in the Gomaa Ajumako Traditional Area

Title	Town	Remarks
Omanhen of GATA	Ajumako	
Omanhen's Queenmother	Ajumako	
Krontihen of GATA	Abrekum	Snr. Div. Chief
Omankrado of GATA	Mpota	Div'I Chief
Adontehen of GATA	Afransi	Div'I Chief
Nyinfahen of GATA	Nkran	Div'I Chief
Benkumhen of GATA	Asabu	Div'I Chief
Gyasehen of GATA	Ajumako	Div'I Chief
Twaafohen of GATA	Aboso	Div'I Chief
Nkydomhen of GATA	Mankessim	Div'I Chief
Tufuhen of GATA	Ogaakrom	Div'I Chief Div'I Chief
Banmuhen of GATA		Div'I Chief
Nguabasuonhen of GATA	Ajumako	Div'I Chief
Ankobeahen of GATA	Ankamu	Div'I Chief
Obaatan of GATA	Manso	Div'I Chief
Esihen of GATA	Brofoyedu	Div'I Chief
Dabewhen of GATA	Akroful	Div'I Chief
Sahen of GATA		Div'I Chief
Sandahen of GATA		Div'I Chief
Nguantoahen of GATA		Div'I Chief
Apagyahen of GATA		Div'I Chief
Ahenmahen of GATA		Div'I Chief
Asokwahlen of GATA		Div'I Chief
Mponoahen of GATA	Afransi	Div'I Chief
Akyeamehen of GATA	Ankamu	Div'I Chief
Obaatan No. 2 of GATA	Abaasa	Div'I Chief

Appendix D2 – The Principal Stools of the GomaaAkyempim Traditional State

Title	Town or Village
Omanhen of Akyempim	Assin
Adontehen of GomaaAsin	Antseadze
Omankrado of Akyempim	Potsin
Nyinfra of Akyempim	Ohua
Twafohen of Akyempim	Fetteh
Kyidomhen of Akyempim	Ojobi
Benkumhen of Akyempim	Akropong No. 1
Gyasehen of Akyempim	Assin
Osahen	Mampon
Sanaahen	Nkoransa
Akwamuhene	Apam
Baamuhene	Adaa
Nguabasuonhen	Assin
Sahen	Kyiren
Ankobeahen	Ngyiresi
GomaaObaatan	Gomaa Maim
Obaahemaa	GomaaAssin
Nguantoahene	Abonyi
Tufuhene	Denkyira
Apagyahene	Dawurampong
Asokwahene	Adaa
Apesemakahene	Denkyira
Dabewhen	Assin

Appendix E

Obrifo Ahunako Ahor Ankobea II, Omanhen of Gomoa Akuempim Traditional Council Settles a 90 year Dispute between GATC and Oguan

Daily Graphic, Friday, March 12, 2010.

REGIONAL NEWS 21

90-year-old chieftaincy dispute settled

THE chiefs and people of Gomoa Oguan in the Gomoa West District, who broke away from the Gomoa Akuempim Traditional Council more than 90 years ago have reunited with their roots.

The reconciliation was brokered by Obeifo Ahunako Ahor Ankobea II, the Omanhen of the Gomoa Traditional Area and Mr Theophilus Aidoo-Mensah, the District Chief Executive (DCE).

As part of the reconciliation process, Nana Ama Tsetsewa, the Mankrado of Gomoa Oguan, was elevated to the status of Osahen of the traditional area, with the appellation, Ogyeedom Ama Tsetsewa.

Narrating the history of the breakaway, Obrifo Ankobea said between 1570 and 1730, a war broke out between the people of Gomoa and those of Agona when Nana Ahunako was the Omanhen of Gomoa Akuempim.

He said due to the ill-health of Nana Ahunako,

his herbalist and friend, Kusae Edu, was asked to lead the Gomoas to the war, known as "Susabor".

The Gomoas defeated the Agonas and as a sign of appreciation, the traditional council decided to enstool Kusae Edu as the next Omanhen after the death of Nana Ahunako.

The succession continued from Nana Edu's lineage up to about 1923 when the council felt that it had rewarded Nana Edu enough for his bravery and, therefore, decided to return the stool to the Ahunako lineage.

Obrifo Ankobea said the people of Oguan did not accept the decision and vowed never to serve the council.

He said Nana Kojor Kum from Nana Edu's lineage, who was then the Omanhen, was destroyed, compelling the chiefs and people of Oguan to cut all links with the Akuempim Traditional Council.

He stated that due to the valour exhibited by Kusae Edu and for the sake of unity, his administration manoeuvred with the help of the DCE and



Obrifo Ahor Ankobea (seated) congratulating Ogyeedom Tsetsewa on her elevation.

Ogyeedom Tsetsewa, to bring the people of Oguan back to the council.

Obrifo Ankobea said his doors were open at all times and that he was ready to listen to the grievances people had about the council for redress.

Ogyeedom Tsetsewa, known in private life as Ms Esther Atumoku, a Tema-based business-woman, expressed gratitude to all those who made

the reconciliation possible and expressed the hope that it would impact positively on the lives of the people.

Mr Aidoo-Mensah called on the people to use the fresh wind blowing in the area to facilitate its development.

He charged the new Osahen to lead the people to bring reforms in education and health. — GNA

Appendix F - Programme of Ahobaak1se, 1985

THURSDAY 22nd AUGUST

9 p.m. — All Night Vigil and Firing of Aprem

FRIDAY 23rd AUGUST, 1985

12 noon — Omanhene receives Gomoa Akomfo

9 p.m. — All night vigil at Gomoa Assin and Firing of Aprem

SATURDAY 24th AUGUST, 1985

3 a.m. — Invocation at Ahor Shrine at Gomoa Maim

5 a.m. — Presentation of Ahor to the gods

6 a.m. — Sacrifice to Seventh and Seventy—seventh gods

10 a.m. — Guests are to be Seated

10.30 — The Procession

11.30 — Guest of honour arrives

Exchange of Greetings

Traditional Prayers

Display by Opantsiramba led by Adontsenhen Nana Obentsi Kuma VIII

Welcome Address by Okukutan Ahumako Acquah I

Display by Asafo Company

Spilling of Ahors blood

Libation to the gods by the longest reigning Chief—Nana Epo Mensah I, enstooled 1902

Display by Ossiman led by Ossihen Nana Obuaben Tawia XVI

Address by the Guest of Honour

Gomoa Honours three worthy sons

Vote of thanks

