Reading Hebrews through Akan ethnicity and social identity

The Akan people of Ghana have concepts of ethnicity and social identity which are similar to those found in the Mediterranean world, which find expression in the issues addressed in the letter to the Hebrews. This similarity makes the reading of Hebrews in light of Akan ethnicity and social identity possible, giving one the expected meaning from the perspective of those concepts as within the original context of the audience. This article therefore discusses some theories on ethnicity and social identity as well as the Akan people of Ghana and their concepts of ethnicity and social identity. It further explains the social context of the letter of Hebrews against which Hebrews is then read in light of Akan ethnicity and social identity. The focus of this reading is on how the ethnic identity of the readers presented in Hebrews enhances the social identity of the readers and provides the means by which the author’s appeal to his readers for their faithfulness to God becomes meaningful and urgent.

Introduction

This attempt to read Hebrews from an Akan perspective on ethnicity and social identity is informed by the fact that there is similarity between the concepts of ethnicity and social identity of the first-century Mediterranean society (which find expression in, inter alia, Hebrews), and the concept of ethnicity and social identity in the Akan society of Ghana. It is therefore possible to read Hebrews’ appeal to his readers entirely in terms of ethnicity and social identity through the lenses of Akan ethnicity and social identity. This reading should be done by taking into consideration the peculiar Jewish and Christian elements introduced into the author of Hebrews’ presentation. In addition, one should bear in mind the context in which the believers had to be admonished to endure suffering in faithfulness to God and the Christian group.

Ethnicity

The term ‘ethnicity’, derived from the Greek ἔθνος (ethnos), was coined by the sociologist W.L. Warner in 1942 and has been used in various ways to refer to specific groups of people (Van Eck 2014:52, n. 4). Some regard ethnicity in fixed terms as describing people who share common features that are naturally given, as in Primordialism (see Duling 2010:71; Siapkas 2014:67). Others think of the features of ethnicity as the ways by which groups of people socially define themselves as distinct from other groups. Such people find fluidity in the features of ethnicity, as in the case of Constructionism (see Duling 2010:72; Sparks 1998:18). Ethnic features are usually given as kinship, myth of common ancestry, homeland, customs, shared historical memory, religion, phenotypical features and name (Duling 2010:71–72). Almost all the features that appear as natural and fixed, such as common ancestry and ethnicity, still find fictive use that enables groups to take on some particular ethnic identity. Even one’s participation in the religious practices and customs of a particular religion makes one an integral part of that community (see Buell 2005:43–44; Cromhout 2014:538–539, following Bell 1997:193). The creation of ethnic identity with the help of the construction of myths of common origin has been found among many groups who were not naturally part of the ethnic group now constructed. Christians were not alone in drawing on some explanations, adaptations and reinterpretations of human history in a bid to explain their emergence on the historical scene, the assertion of their superiority and the universalising ideas

Note: This article represents a reworking of aspects from the PhD dissertation of Seth Kissi, titled ‘Social identity in Hebrews and the Akan community of Ghana’, in the Department of New Testament Studies, University of Pretoria, with Prof. Dr Ernest van Eck as supervisor.
of their group. Because of its emphasis on differences between groups, ethnicity is a basic way of expressing one’s social identity.

Social identity

Social identity is defined as ‘that part of the individuals’ self-concept which derives from their knowledge of their membership of a social group (or groups) together with the value and emotional significance attached to that membership’ (Tajfel 1982:2; emphasis in the original). Social identity focuses on the self-concept and evaluation that one derives from one’s membership in any group(s), either by oneself or as perceived by others. To achieve positive social identity, which implies positive group identity, a process of comparison and evaluation is maintained in which the in-group favourably differentiates itself from outgroups (Kuecker 2014:71). As Esler observes (in following Tajfel 1978:28), our sense of belonging to a group actually has three dimensions, namely (1) ‘the cognitive’, which is the simple recognition of belonging to a group; (2) ‘the evaluative’, which covers the positive or negative connotations of belonging; and (3) ‘the emotional’, which refers to attitudes members hold towards insiders and outsiders (Esler 1998:42).

The Akan people of Ghana

Almost all the important aspects of the history and culture of the Akan people of Ghana have been recorded by writers such as Rattray (1929), Busia (1954), Meyerowitz (1958), Danquah (1968), Fortes (1975), Opoku (1977), Apiah (1992), Gyekye (1996), Buah (1998), Sarpong (2002), Nkansah-Kyeremanteng (2010) and Awinongya (2013). While a repetition of their work is unnecessary, this study requires a concise introduction of the Akan people and their concepts of ethnicity and social identity. These concepts are scattered in many works on the Akan people and has not yet been put together in writing as the social identity of the Akan people. Akan is the largest ethnic group in Ghana, making up 47.3% of the population of Ghana (Ghana Statistical Service 2013:61). They comprise the Bono, Asante, Adanse, Twifo, Asen, Fante, Akuapem, Akyem, Akwamu, Kwahu, Sefwi, Awowin, Nzima and Ahanta (Buah 1998:8). The name Akan, according to Danquah (1968:198), means ‘foremost, genuine’ (from kan, first) and is the corrupted form of Akane or Akana, corrupted by the early Arabs of the Sudan in Ghana and the early Europeans who visited the coast of West Africa in Guinea. The best known representatives of the Akan race are the Ashanti, Fanti, Akim, Akwapim, Assin and several of the present Twi-speaking races of the Gold Coast (Danquah 1968:198). Akan has a rich variety of dialects which are related and shared in various degrees of vocabulary and other linguistic elements. These dialects which are mutually intelligible include Asante, Akwapen, Akwamu, Fante, Akyem, Agona, Assin, Denkyira, Twifo, Wassaw, Kwahu, Brong and Buem (Agyekum 2006:206). The use by some scholars of the name Akan, to refer to the languages spoken by various groups, coincides more or less with the ethnographic use of the name Akan (Dolphyne n.d.:1, 2). Akan is spoken as a native language in 6 of the 10 regions in Ghana, namely in the Ashanti, Eastern, Western, Central and the Brong Ahafo Regions (Agyekum 2006:206).

There is hardly any consensus on the origin of the Akan people. Some of the suggestions hold that the Akan may have come from some parts the Sudan, the old Mali Empire, Burkina Faso and even from Mesopotamia where they had close connection with Israel. The inclination of majority of scholars is towards the southern part of the Saharan region, whether identified with the old Ghana or Mali Empires. There is, however, greater agreement that it was in the southern part of West African forest region that the ethnogenesis of the various Akan groups took place.

Akan ethnicity

Shumway (2011:19) observes that ethnic identity in Ghana, as elsewhere in Africa, is neither an unchanging relic of the...
distant African past nor a recent colonial invention applied arbitrarily to a population. Ethnic identities such as Akan, Fante and Asebu are manifestations of shared experiences among communities that evolved over time. With this changing nature of ethnic identity in mind, the interest of this article is centred on the views that are known to be operational in many Akan thoughts in terms of who Akans are. In some cases, such views could be traditional and not necessarily what all Akans now hold.

Adu Boahen, a professor of history (1966, in Dolphyne n.p.3), lists the use of common calendar, common religious beliefs, naming ceremonies, marriage, matrilineal systems of inheritance and monarchical system of government as cultural traits and institutions identical with all Akans in addition to language. The seven matrilineal ‘clans’, called abusua, and seven patrilineal groupings called nton or kra, are common features of the Akan people.12 Buah (1998:8) identifies inheritance through the maternal line as one peculiar practice of the Akan people (Buah 1998:8). This is true whether in terms of property or stools13 (Tieku 2016:87). It has however been noted that though the Akuapems are Akans, they inherit from the patrilineal side (Eshun 2011:9–10).14 Chiefaincy used to be a unique mark of the Akan communities according to Dolphyne. She intimates that on the coast the Gas and Ewes were ruled by their local priests, and that chiefaincy among them was introduced for the convenience of governance by the British (Dolphyne, pers. comm., 04 July 2016).

Nkansa-Kyeremanteng (2010:26), one of the most cited historians on Akan people, gives some indications of the meaning of the name Akan. His discussion of the subject first points to the meaning of the Twi word kan, which means ‘first’, and the suggestion that the Akans were the first settlers of Ghana. Associated with this view is the notion of superiority, which is reflected in a complex way in the Akan saying ‘[la nimguase mfata Okani ba’ [The Akan does not deserve disgrace]. Related to this notion is the view that the Akans were the most polite people among those with whom they lived. According to Danquah, ‘[The word Akan, ordinarily means a nice, refined, well-mannered man: civilised or cultured person’ (see Nkansa-Kyeremanteng 2010:26). In respect of what is characteristic of the Akan in general, Nkansa-Kyeremanteng (2010:27) mentions comeliness, bravery and their regard of sycophancy as disgraceful, ignoble and immoral, as well as their love for freedom. These are the reasons why Akans esteem and honour their sons and daughters who exhibit bravery.15

In so far, as ethnic identity is very important for the Akan, several attempts are made to project and strengthen the desired identities of the various groups within the Akan society. One of the ways in which Akans seek to realise their ethnic identity is through the use of totems. Eshun (2011:34; in following Quarcoopome 1978) intimates that animals are chosen as totems based on the qualities of the animal a particular clan wants to emulate. To the extent that character traits are considered to be passed on to children by their parents, some particular character traits are associated with particular clans or families. Though the mother’s line determines the clan (Abusua) to which a person belongs, every individual also belongs to a nton of his father, believed to be the spirit of the father that protects the person. It is believed that the bond established by the nton between the child and the father determines the characteristics that the child takes, such as intelligence, wisdom, knowledge and general character (Nkansa-Kyeremanteng 2010:33). People who belong to the same nton share some common features. There are 12 nton, and each has its own totem, taboos, peculiar characteristics and responses to their greetings. The insistence by some Akans on being given the right response of their clans or nton to their greetings is indicative of how important ethnic identity is for Akans.

Social identity in Akan society

Akans are very conscious, deliberate and explicit on their social identity. This finds expressions in proverbs that speak to the need for positive evaluation of one’s group, as well as the practice of negative evaluation of one’s opponent or outgroup. The Akan adage [o]bi mfa ne nsa benkum nkyere n’ayya akura [no one points to his or her father’s village with his or her left hand] speaks to the consciousness of the Akan that one must speak well of one’s group. The fact that the use of the left hand in public is a sign of impoliteness and disrespectful gives significance to the adage in terms of Akan concepts of social identity. Similarly, Isle woresua wo tampo asa a, wokya wo pu [you twist your waist when imitating your enemy in dancing (to give the impression that your enemy is deformed)] speaks to an Akan view on social identity in which one presents others (of outgroups) unfavourably.

How important social identity is in the Akan society can be appreciated from the way in which Akans speak fondly of their group when it is their source of pride. Group members make efforts to avoid anything that does not enhance the honour and pride they derive from their groups. Akans, in general, have a sense of pride as represented in the adage

13.The stool is the symbol of authority of Akan chiefs and kings, and it is that on which the children of the first occupant. In this case, the inheritance of the stool becomes patrilineal (see Tieku 2016:87).
14.This is, however, not true with all Akuapem people. The people of Akpropon have matrilineal inheritance. Those who have patrilineal inheritance, like the people of Adukrom, do not consider themselves Akans. Some of them who were spoken to indicated that they are Guans (Pamela Dickey Young, School of Religion, Queen’s University, pers. comm., 22 July 2016). Dolphyne (n.d.:2) notes that the Guans do not belong to the Akan ethnic groups, though some scholars include them in the language family of the Akan, Volta-Comoé or Volta-Bendama. Another interesting exception is the fact that the people of Anum, though Guans, have matrilineal inheritance, the only exception among the Guans as related by Martin Obeng (Department of Old Testament, Trinity Theological Seminary, Ghana, pers. comm., 06 August 2016), a Guan from Anum. An exception to the rule of Akan matrilineal inheritance is the case in which at the creation of a stool it was stated that it is for the children of the first occupant. In this case, the inheritance of the stool becomes patrilineal (see Tieku 2016:87).
15.Nkansa-Kyeremanteng (2010:27) believes that it is in their love for freedom that their regard of sycophancy as disgraceful, ignoble and immoral is exhibited. He describes the Akans as people who exhibit vast homogeneity linguistically and culturally, factors which have served to assimilate their immediate neighbours because of the superior political authority they exercised over others (Nkansa-Kyeremanteng 2010:26).
Mediterranean society.18 The use of these character traits, as a belief which has a masculine variant in the first-century [babblers].17 Apotofo language are described as a sense of pride that others who do not speak the Akan word kan (first) implies (Danquah 1968:198). It is from this sense of pride that others who do not speak the Akan language are described as Apotofo [babblers].17

The fact that members of Akan clans and nton share common character traits gives significance to the belief that the members of the clan and nton are descendants of one ancestor, a belief which has a masculine variant in the first-century Mediterranean society.18 The use of these character traits, as appellations by members of the clans, shows the pride they take from membership of these clans. It is not uncommon to hear members of the Asona Clan priding themselves in the beauty associated with their clan.19 If Akans greet and demand that specific responses of their clan are given to their greetings, it is not merely to identify with their clans or nton but also because of the pride of associating with the positive evaluation of the image of the respective clan or nton.20

Social context of Hebrews

The ‘few words of exhortation’ (Heb 13:22), as the unknown writer describes in his letter to the unknown readers, are to be understood within the context of the social problem the author found urgent for his address. His mixed Jewish and non-Jewish Christian believing community (association) faced the tendency to fall back into the dominant and more powerful groups from which they had come to join the Christian group. Their membership with the Christian group meant that they stopped doing things that citizens of the city and, for that matter, the Roman Empire were doing as patriotic members of their community. Avoiding the sacrifices to the gods now meant that they did not want the gods to bless the Empire with peace and prosperity (see Buell 2005:60). Their refusal to participate in emperor veneration was regarded as a threat to the political unity and stability. Association with the Christian group therefore gave one a bad image in the Empire. Members of the larger society would therefore avoid associations with any member of the group to show their disapproval of their deviant behaviour (see DeSilva 2012:46). In most cases, trade associations and families would disown and reject their members who join the Christian group. They would do this to dissociate themselves with the ‘antisocial’ and ‘unpatriotic’ behaviour of the Christians and save the image of their families and associations (DeSilva 2012:49–50). Because of their disfavour with the society, the Christians could have been victims of mob action and social hostility without the protection of the city authorities who would usually look on unconcerned as in the case of the stoning of Stephen and the beating of Paul to near death (Ac 7:54–60; 14:19).21

The believers had previously stood firm in the face of social abuse and other mistreatment, while identifying boldly with other believers who were imprisoned or mistreated (Heb 10:32–34). Now, the pressure had been sustained on them for a long time that, coupled with other factors, they were beginning to show signs of giving up on their membership of the Christian group and losing confidence in the Christian message (Heb 2:1). Some had actually stopped attending the meetings of the Christian group (Heb 10:25). Leaving the Christian group meant that one no longer had Jesus as his or her saviour.22 If such movement out of the group continued, it would spell doom for the future of the church (DeSilva 2012:163). The writer’s sense of urgency, reflected in his stern warnings in the letter, is indicative of the seriousness of the situation he addressed. The situation also meant that the believers had lost a positive social image and stood in a position of disadvantage when it comes to power. One of the ways in which the words of the author could be understood as addressing this social situation of his audience is to read his words through the lenses of ethnicity and social identity, because these issues lie at the core of the experience of the readers. In this case, the author intended his letter to address issues of ethnicity and social identity, and his words would reflect and find meaning in terms of those issues in the experience of his audience.

Reading Hebrews in light of Akan ethnicity and social identity

The author of Hebrews describes the members of the Christian group with specific ethnic terms that distinguished them from others who do not belong to the group. These ethnic descriptions are intended to call to mind the social institutions and their related expectations that oblige the

---

16 Another adage – Animguase mfsie Omm fi krobo [disgrace is not becoming of an Akan] – has already been noted.
17 It must be observed that all the ethnic groups in Ghana have some derogatory ways of referring to each other. According to R. Agbanah (pers. comm., 02 August 2016), an Ewe and security officer at the Trinity Theological Seminary, Ewes call the tribes in the north Dagbeawo [Northerners]. The term, according to him, is a negative term because it describes them in terms of where they come from. Ehiawo is the term Ewes use for the Akans who are usually called Asantes. The term means they are neither Fantes nor Gas. They also call Gas Egeawo, meaning foreigners. J. Adik (pers. comm., 02 August 2016), a Bulisa from the North and also a security officer at Trinity Theological Seminary, explains that Ewes are referred to as Zobury, their tribe in the North, a negative expression that means that they cannot be trusted. They also call Asantes (an expression they use for all Akans) Kabonga, a term which recalls their activities as violent captors of slaves in the north during the times of slave trade.
18 Duling (2010:74) notes that, except for magical texts, genealogies usually followed a single male line (‘unilinear patrilineal descent’); the most common form of identity was ‘X son of Y (son of Z)’, as in ‘James son of Zebedee’ (Matt 4:21).
19 It is said of the members of the Asona Clan that they are beautiful to the extent that rear of their head is as beautiful as someone else’s face. The saying won abo no ete se obi anin [the rear of their head is as beautiful as someone else’s face] gives expression to this pride (see Tieku 2016:90).
20 Within the extended family and the nuclear family, members enjoy some positive or negative social identity depending on the social image of the family concerned. Families which have members working or studying overseas see that as a source of pride. The same can be said of families which have members occupying significant public or social positions in such fields as politics, public and civil services. People who have made good names in any respect become a source of pride for their families, and members of these families are proud to identify with the families on account of this achievement. On the contrary, those families which have rampant records of murder, thefts and other vices become a reproach and their members hardly want to identify with them.
21 See for instance, Cockerill (2012:501, citing Eusebius, Hist. eccl. 3:17; Craddock 1998:125). This finds typical expression in the Akan saying, me no memmo wo, no mmom se obi rebo wo a, menney wo I will not beat you but I will not save you when someone is beating you.
22 Having group-oriented selves, and therefore very concerned to adopt the viewpoints in each group (their in-groups) whose fate they shared (Malina 1996:45), the Mediterranean person would never have considered Jesus as a personal honour. On the contrary, those families which have prominent heads of the group, who have been victims of abuse and other mistreatment, while identifying boldly with other believers who were imprisoned or mistreated (Heb 10:32–34). Now, the pressure had been sustained on them for a long time that, coupled with other factors, they were beginning to show signs of giving up on their membership of the Christian group and losing confidence in the Christian message (Heb 2:1). Some had actually stopped attending the meetings of the Christian group (Heb 10:25). Leaving the Christian group meant that one no longer had Jesus as his or her saviour.22 If such movement out of the group continued, it would spell doom for the future of the church (DeSilva 2012:163). The writer’s sense of urgency, reflected in his stern warnings in the letter, is indicative of the seriousness of the situation he addressed. The situation also meant that the believers had lost a positive social image and stood in a position of disadvantage when it comes to power. One of the ways in which the words of the author could be understood as addressing this social situation of his audience is to read his words through the lenses of ethnicity and social identity, because these issues lie at the core of the experience of the readers. In this case, the author intended his letter to address issues of ethnicity and social identity, and his words would reflect and find meaning in terms of those issues in the experience of his audience.
readers to respond to God and the Christian group with the right attitude and behaviour. On the basis of these social expectations, the believers are required to participate in the attitudes that are characteristic of the group. At the same time, these social expectations drive home how evil it is for the believers to act contrary to what the author demands from them. These social scripts further justify the severity of the punishment that must be expected in the event of breaking faith with the group. The question that should engage our attention now is how can the ethnic and social identity reasoning in Hebrews be understood within Akan understanding and experience?

By calling believers ‘many sons and daughters’ (Heb 2:10, 14), and ‘brothers and sisters’ to Christ (Heb 2:21), the author identifies the believers in familiar Akan kinship terms that convey a great sense of communion as one finds in life within the Akan family and clan.23 As sons and daughters, the readers have one Father who is God, and Jesus is their Brother. The introduction of ‘holy brothers who share in a heavenly calling’ (Heb 3:1) adds something new for the Akan. The world of the Akan does not include heaven as a place of abode that one can belong to. The place of the ancestors is Asanmando, a very distant place for ghosts and yet the Akan believes that the ancestors who live there have daily experiences with the living. The important point of contact here is the sharing in a life with members living in a spiritual realm. This spiritual realm now expands to include heaven from which Akan believers now receive their calling. The note of holiness associated with ‘holy brothers’ may convey a sense of ritual purity performed for harmonious relationship with the spirit beings and for the peace and prosperity of the Akan community. However, the Christian perspective on holiness here is related to the sacrifice of Christ by which believers are set apart for God. Neither the concept of sacrifice for cleansing nor the use of human victim is foreign to the Akan. In Akan society, sacrifices performed by which believers are set apart for God. Neither the concept of sacrifice for cleansing nor the use of human victim is foreign to the Akan. In Akan society, sacrifices performed for the peace and prosperity of the Akan community. However, the Christian perspective on holiness here is related to the sacrifice of Christ by which believers are set apart for God. Neither the concept of sacrifice for cleansing nor the use of human victim is foreign to the Akan. In Akan society, sacrifices performed for the peace and prosperity of the Akan community. However, the Christian perspective on holiness here is related to the sacrifice of Christ by which believers are set apart for God.

Hebrews makes both Jesus and the believers superior to the angels who are presented as servants of believers (Heb 1:14). Moreover, by this, believers have a mediator far better than those of the Jewish religion – the angels. To make sense of the effect the author seeks to achieve, the angels must be placed next to God and before the ancestors. Once this is done, it makes both Jesus and the believers superior to the angels who are presented as servants of believers and to whom Jesus is superior (Heb 1:14). That is to say, the spokesperson and messenger of God to the believers, Jesus, is greater than that of the Jews and, by implication, all other mediators associated with other religions. The implication for the Akan is that one who is greater than their traditional priest (Okomfo) is the one through whom God now speaks to us. This is because the Okomfo’s role in mediation is only between the living and the gods who themselves occupy a lower level in the hierarchy of the spirits than where the angels (to whom Jesus is superior) are now placed. The better evaluation of the Christian group in this light is obvious.

The ethnic description of the audience provides one frame in which to appreciate what God does for the audience. Throughout Hebrews, everything Jesus did in his humiliation and exaltation was done for the benefit of the children of God – Jesus’ brothers and sisters. He came to destroy the one who has the power of death, that is, the devil, and to deliver all those who through fear of death were subject to lifelong slavery (Heb 2:14–15). This deliverance, on the surface, should make a strong appeal to the Akan who sees deliverance from death as salvation. Those who consult deities for protection do so for protection against death (premature death usually resulting from an enemy’s action), among other things.

However, Hebrews is talking about something more than deliverance from death as in the prevention of an impending death. Hebrews speaks here of deliverance from death as in overcoming the fear of death so that one can go through death. Hebrews speaks here of deliverance from death as in overcoming the fear of death so that one can go through...
death standing by what is right when need be. In their history, Akans know of the courage to face death. Great Akan chiefs who offered themselves for the sake of their communities did it having overcome the fear that should have made them decide otherwise. Properly understood, the author’s call should make the Akan believer take inspiration from the liberation that Jesus gives from the fear of death and like their great ancestors – Agya Ahor and Tweneboah Koduah – be willing to go through death on account of their faithfulness to Christ and, for that matter, the Christian community.

Just as Akans believe that death introduces them to a new phase of life with the ancestors, Hebrews, sharing in the common faith of 1st-century Christianity, believes that death is not the end of life. Indeed, Jesus, the Brother of the many sons and daughters of God, went through death only to be exalted to sit at the place of power at the right hand of God. Now, it is this Jesus who brings many sons to glory (Heb 2:10). Akan believers can identify with this glory into which Jesus brings them. In the first place, if death is about joining the members of the community who have gone ahead as ancestors, then death should mean a reunion with their honoured Brother, Jesus, who has done so much for them. Second, by becoming his brothers and sisters, Jesus’ honour has become their honour even now. The truth is that, as Hebrews spoke about Christ bringing many sons and daughters to glory, his intention was not for the audience to only imagine this glory as something stored up for them after death. His primary purpose was the positive evaluation of the social identity the believers should derive from such thought by which their loyalty to Christ and his group could be strengthened here and now. The description of Jesus’ own glory is meant to indicate the ascribed honour of the Christian group. The fact that ascribed honour is key to social identity is relevant here.

With significance for the readers’ ascribed honour is the concept of Son of God as applied to Jesus. Though not entirely new to the Akan, the concept Son of God can only be fully appreciated as it applies to Jesus when seen against the accompanying attributes that define him as God in Hebrews 1:1–4. It is only in this sense that Jesus’ sonship as distinct from the sonship (children) of all human beings to God (as held by Akans) can be understood. This implies that Jesus as Son of God is unique. The kingdom of Christ and the subjection of his enemies under his foot recalls powerful Akan kings and kingdoms that subdued their enemies. As members of Christ’s kingdom, Akans should appreciate the need to fight on the side of their King while upholding the hope that their oppressors, belonging to the kingdom of their King’s enemies, would be subdued, humiliated and destroyed by their King in the end (Heb 1:13).

Hebrews indicates that Jesus was anointed with the oil of gladness because he emerged victorious in the contest of mediating God’s people to God as seen in his achievement of purification of sins, his exaltation and his loving righteousness and hating evil. Because of this, God now speaks through him as a Son instead of the prophets (Heb 1:2–3, 9). Yeagu no hyire [powder has been poured on him] is perhaps the Akan version of anointed with the oil of gladness. Victory in a contest comes with praises and celebrations in the Akan society. White powder (hyire) is poured on the victor in great quantity so as to make him (or her) appear white. In the community where the victor lives, his lot and that of his family are honour and pride. The praise of the victor brings the subject of discussion of the community, especially among women. In cases where the victory is of benefit to the entire community, such as victory in war, songs are composed in honour of the hero and sung while women are out playing. In this light, the positive evaluation of Jesus as one who emerges victorious in the contest of mediation of his people to God and, for that matter, of the Christian group becomes obvious. The one occupying such a unique and high position as the victorious mediator with honour from God cannot be obeyed or ignored without the corresponding high level of reward or punishment as the argument in Hebrews shows.

Consistent with the idea that whatever Jesus did was for the benefit of his brothers and sisters, Jesus is presented as suffering when he was tempted so that he is able to help those who are being tempted (Heb 2:17). Key to Jesus’ temptation was the option to avoid death on the cross; hence, his suffering includes his endurance of death on the cross. Against this understanding, his suffering as he was tempted should remind the Akan believer not only of the death some of their past chiefs went through for the good of their communities but also the mental agony of contemplating the fact that they had to go through death together with all that they would lose in terms of their possessions and family. Hebrews says Jesus is able to help believers who are facing even worse situations than that of these chiefs, worse because added to the trauma of possible impending death and separation from family is the constant ridicule, shame and all forms of abuse endured from members of the society. It is in this terrible situation that the Son comes to their aid.
Very important for the argument of the author is his indication that his audience are enlightened and have tasted the heavenly gift, shared in the Holy Spirit, and tasted the goodness of the word of God and the powers of the age to come (Heb 6:4–5). The Akan understanding of an enlightened person (*nimdefo*) carries the notion of one who has gone through the right training (*ntetee*) so that one knows exactly how to behave in a given situation. Akan understanding of *nimdefo* is akin to Hebrew’s use of the ‘enlightened’ and perfectly serves Hebrew’s employment of the expression as basis for demanding the appropriate conduct from his audience in their current circumstances. Because they have shared in the Holy Spirit, tasted the goodness of the word of God and the powers of the age to come (Heb 6:4–5), they are required as enlightened children of God to return the favour to God their Father. The Akan saying that most expresses this obligation of children to parents is *wo awofo hwe wo ma wesi ffiga, wo nso whe won ma won se ntetee*—literally meaning ‘after your parents have nurtured you to grow your teeth, you should also take care of them while they lose their teeth’ (Dolphyne, pers. comm., 04 July 2016). The saying implies that children should not abandon their parents in trying moments. It would therefore not only be a shame but also evil in Akan thought if the believers should abandon their Father (God) who through their Brother (Jesus) has granted them all the benefits mentioned pointed out in Hebrews.  

It is the light of the Father’s great beneficence and believers’ obligation to return favour that all the benefits in Hebrews should be considered. Their hope in Christ gives them a better possession, an abiding one (Heb 10:34). Even the suffering they are going through is God’s discipline that is meant for their good (Heb 12:7–11). Theirs is the heavenly city (Heb 12:22) and the kingdom that cannot be shaken (Heb 12:28). All these benefits and more are available to the members because their Father through Jesus, their Brother, made them possible.  

The Akan adult child who fails to take care of his or her parents in their old age is never forgiven the obligation as enlightened children of God to return the favour to God their Father. If the Akan believer is to inherit all the immense privileges and benefits so described in Hebrews, then the best training must be obtained, and as Hebrews indicates, such training is not meant to be easy, hence their experience of suffering God’sEDIA (training; Heb 12:5–11).

Hebrews’ line of argument based on the conviction that believers must behave in a manner characteristic of the people of God can be understood in light of the Akan belief and expectation that people behave in a manner consistent with that of the ethnic group to which they belong. The usual phrases such as *Akan ni kasa saa* [an Akan does not speak like this] and *Akan ni yye saa* [an Akan does not do that] express this belief and expectation. As noted of the character of the Akan person, the sunsum inherited from the father determines the character traits of the child. The *nton*, also of the father and to which the child belongs, has strong indications for one’s character and determines, among others, one’s taboos and prohibitions. The fact that steps are taken to inculcate the expected character traits in the child also provides further basis for expecting children to exhibit these traits as the writer of Hebrews does of his audience. The author intends the qualities of Jesus portrayed in Hebrews to be seen as typical of members of the family of God as those qualities are reflections of God their Father. Throughout Hebrews, these qualities of Jesus define what must be one’s right attitude to suffering as faithful children of God. Jesus suffered death which he tasted for everyone, and he was crowned with glory and honour as a result (Heb 2:9). He is faithful over God’s house as a Son (Heb 3:6). He was tempted but no sin was found in him (Heb 4:15). Jesus succeeded in his faithfulness because he took to a number of ways: In the days of his flesh, he offered up prayers and supplications with loud cries and tears to him who was able to save him from death, and he was heard because of his reverence (Heb 5:7). He learnt obedience through what he suffered, and being made perfect, he became the source of salvation to all who obey him (Heb 5:8). For the joy set before him, Jesus endured the cross scorning its shame and is now seated at the right hand of the throne of God (Heb 12:2). By all these, he managed to endure such hostility against him from sinners so that as the believers consider him, they too will not grow weary or fainthearted (Heb 12:3). The implication for the believers is clear: They too, like Jesus, must follow these ways of Jesus their Brother who has received God’s approval and be what they are supposed to be too as children of God. In this light,
the description of Jesus as pioneer and perfecter of our faith should give meaning to Hebrew's insistence that it is to those who obey Jesus that he is the source of salvation (Heb 5:9), emphasising the need for the readers to continue in obedience and faithfulness to the Lord.

Hebrews' use of name and language to describe the group of his listeners favourably and outgroups unfavourably has similar use in the Akan society. It has already been observed that Akans see themselves as the most civilised and foremost among their neighbours. Even among Akan tribes, such use of name and language exists. The import of such use of names and language by Hebrews is not difficult for the Akan to comprehend.

Recall of shared historical memory as a feature of ethnicity is done for a variety of purposes. This practice in the Akan society offers a window through which to appreciate Hebrews' use of recall of shared historical memory. The Chief of the Akan town of Tafo in Kumasi, Nana Agyen Frimpong, recalled the participation of the people of Tafo in all the Asante wars to underscore the fact that Tafo people are not cowards. This was during recent disturbances between the Muslims of Tafo Zongo and the citizens of Tafo. The Chief did this to underscore the fact that Tafo people are not cowards and, therefore, the fact that they did not respond with violence to the Muslims was just for the sake of peace (Tafohere, Nana Agyen Frimpong, Peace FM, 6 pm news, 03 July 2016). If the chief had intended to stir courage in his subjects with this shared historical memory recalled for retaliation, the effect would have been obvious. Nana Yaa Asantewaa effectively made use of the recall of shared historical memory and got the Asante kings to go to war with the British army. The author of Hebrews often recalls
shared historical memory to reinforce the group identity of his audience as people who belong to God as well as reawaken heroic deeds of past generations (and of their own) in the audience. It also helps him to stress their obligations to the group in ministry to one another. Hebrews describes the recipients as people who have demonstrated their love in the service of the saints in the past for which God will reward them (Heb 6:10). The audience stand in line with the historical experience of the heroes of faith as in a relay race because on the one hand, the heroes have run the race of faith before, and on the other their perfection depends on what God is doing now in Christ in which the readers have their current experience (Heb 11:40). The life of Esau is recalled as an example of an immoral character to be avoided because he made a hasty decision for the pleasure of the moment and lost his more valuable and enduring right to inheritance which he later sought in vain to regain. The believers under the pressure of the moment stand in a similar situation as Esau, but they should guard against any decision to go for the ease of the moment and miss the eternal reward God has for them. Jesus’s own example is also recalled from their common historical memory to which it now belongs, and he becomes the sole model on whom the gaze of the audience should be constantly fixed. This makes Jesus the prototypical member of the group holding the ideal image of the group’s character. In His character is embodied the ideals of the group; hence, being like him is being a true member of the group. As they look away to him, they should be able to run the race the way Jesus did, despising the shame and enduring their suffering in faithfulness to God (Heb 12:2). In this way, the author finds in the historical memory shared by the believers with the Jews a strong ethnic appeal for courageous stance for one’s family as is found in the Akan society.

Summary

With the lens of Akan concept of ethnicity, the author is seen to be arguing in familiar kinship terms that express close family relationships as within the basic family unit headed by the father. The exception is the distinctive Christian and Jewish thought in the author’s argument that must be understood on their own terms and which usually point to the superiority of the Christian privilege. If the believers’ Brother is glorified at the right hand of God and brings many ancestors in death provides a useful lens to appreciate the read in vain to regain. The readers have their current experience (Heb 11:40). The life of Esau is recalled as an example of an immoral character to be avoided because he made a hasty decision for the pleasure of the moment and lost his more valuable and enduring right to inheritance which he later sought in vain to regain. The believers under the pressure of the moment stand in a similar situation as Esau, but they should guard against any decision to go for the ease of the moment and miss the eternal reward God has for them. Jesus’s own example is also recalled from their common historical memory to which it now belongs, and he becomes the sole model on whom the gaze of the audience should be constantly fixed. This makes Jesus the prototypical member of the group holding the ideal image of the group’s character. In His character is embodied the ideals of the group; hence, being like him is being a true member of the group. As they look away to him, they should be able to run the race the way Jesus did, despising the shame and enduring their suffering in faithfulness to God (Heb 12:2). In this way, the author finds in the historical memory shared by the believers with the Jews a strong ethnic appeal for courageous stance for one’s family as is found in the Akan society.

Acknowledgements

Competing interests

The authors declare that they have no financial or personal relationships which may have inappropriately influenced them in writing this article.

Authors’ contributions

This article represents a reworked version of aspects from the PhD dissertation of S.K., titled ‘Social identity in Hebrews and the Akan community of Ghana’, in the Department of New Testament Studies, University of Pretoria, with E.v.E. as supervisor.

References


Awinongya, M.A., 2013, The understanding of family in Ghana as a challenge for a contextual ecclesiology, viewed 03 June 2016, from https://books.google.com/boo ks?id=0iCOB4sa050C&dq=communal+hiving+akan+with+gban+source:gb


http://www.hts.org.za


Jokiranta, J., 2013, Social identity and sectarianism in the Qumran movement, Brill, Leiden, the Netherlands.


Tieku, A., 2016, Tete wo bi kyere: History & facts about Asante Kingdom and Ghana, Schrodinger’s Publications, Kumasi.
