

## A Wesleyan Theology of Politics for the Ghanaian Context<sup>1</sup>

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### Abstract

This journal article offers a Wesleyan theological framework based on a renewed Wesleyan notion of the political image of God in humanity for political engagement in the Ghanaian context. First, the essay considers the meaning of the notion and its biblical and theological basis. Second, the essay offers two reasons for recovery, that is, the effects of sin, and the non-integration of the notion into Wesley's evangelical theology. Third, the process of recovery is stated and implemented—drawing politics into Wesley's order or way of salvation. Fourth the contours of a Wesleyan theology of politics, based on the renewed and restored political image in humanity is formulated and applied to the Ghanaian context.

### Keywords

Creation, God, Ghanaian, Governance, Grace, Humanity, Image of God, Political Image, Theology of Politics

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## 1. Introduction

Faith communities do normally develop doctrines to guide and order the life of their members. These doctrines, apart from defining appropriate conduct required of members, also serve as catechetical tools, and delineate community boundaries. Instances of these are the Roman Catholic theory of Natural Law and the Lutheran doctrine of the Two Kingdoms. These provide for their followers theological rules of faith for political discourse.

Unlike Catholics and Lutherans, Wesleyans have no theological theory for political engagement both on the world stage (Weber 2000:19), and particularly in the African context (Ilesanmi 2009:700). This implies that there is no guided and uniform Wesleyan perspective in doing politics in Africa (Ilesanmi 2009:19), including Ghana. To correct this anomaly, the following essay seeks to provide a Wesleyan theological framework for political engagement in the Ghanaian context, using the Wesleyan theological notion of the political image of God as the main resource.

## 2. The meaning of the political image of God

The understanding of Wesley of what it means to be created in the image of God and particularly in the political image of God rested on three bases. The first is, it is rooted in the biblical narratives of creation and also restoration and renewal in both the Old and New Testaments. He regarded the biblical idea of the image of God as one theme, if not the dominant theological theme of the Church's history. For this reason, Wesley did not regard the notion as novel (1730:14). Second, Wesley's theological thoughts on the image of God were not influenced by either philosophical or scientific speculations. Instead, he regarded the term as a spiritual and moral entity with implications for the major theological themes of the Bible, particularly salvation. For Wesley, therefore, discourse on what it means for humanity to be created in the image of God, is almost always in reference to one aspect or the other of the *ordo salutis*. Finally, Wesley understood and described the image of God under the categories of natural, political and moral (1760:336–37).

### 2.1. Wesley's definition of the political image of God

According to Wesley, God created humanity in the divine image (1760: 157). This image is reflected in three categories – the natural image, the constituents of which are understanding, freedom of will and various affections; the political image which designated humanity as the 'governor of this lower world', having

dominion over all creation; and the moral image, the constituents of which are righteousness and holiness (1760:157). The focus here is the political image and its meaning in the thought of Wesley.

Theologically, Wesley believed that for humanity to have been created in the political image of God implies the following: (i) that humanity is God's representative and governor of the earth (1781:628). By this Wesley meant that a constituent of the political image of God in humanity was the exercising of dominion over God's creation. In other words, humanity as a political image of God is a steward of God's creation; (ii) that humanity is a channel of blessing between God and the rest of creation, and (iii) that the political image of God in humanity establishes human self-government as normative in creation. These have vast theological and practical implications for politics and governance, which will be explored later.

## **2.2. The meaning from Wesley's interpreters**

Almost all the interpreters of Wesley's notion of the political image of God affirm it as being constitutive of Wesley's interpretation of what it means for humanity to be created in the image of God (cf. Runyon 1998; Bartels 2003; Harlow 2009; Bryant 1992a, 2009; Collins 1997, 2007; Lodahl 2010; Weber 1990, 1997, 2001, 2002). The only notable exception is Maddox, who contends that although Wesley points to three dimensions of the image of God in humanity—the natural, the political, and the moral images—he did this on occasion only, choosing to focus more often on the natural and moral images (1994:68). According to Maddox, this corresponds to Wesley's differentiation between God's natural and moral attributes—the natural image of God in humanity being descriptive of the traits that pertain to being human, while the moral image describes the character of holiness and love that God intended for humanity.

Maddox's position has been challenged, though tacitly, by many Wesleyan scholars including Runyon (1998), Weber (2001) and Lodahl (2010). The works of these scholars evidence an assumption suggesting that the political image is an undeniable constituent of Wesley's analysis of the image of God in humanity. Collins appears to be the only Wesleyan scholar who has explicitly challenged Maddox on his claims. According to Collins, Maddox not only fails to realise the presence of the political image in Wesley's sermon, 'The General Deliverance', but also that the date of the sermon, 1781, follows the sermon in which the political image does not appear (1997:210). Based on evidence from his writings, therefore,

the political image for Wesley is affirmed as a constituent aspect of the image of God in humanity.

### 3. The Biblical and theological basis of the political image of God

The political image of God is rooted in the divine mandate for humanity to have dominion and rule over the rest of creation (Gen 1:26, 28). For Wesley, that mandate constitutes the political aspect of what it means for humanity to be created in the image of God. Interpreting Genesis 1:26–28 in his *Explanatory Notes on the Old Testament*, Wesley avers that God’s image upon humanity consists in humanity’s place and authority, in that God created humanity in the divine image and gave the authority to rule, therefore, making humanity God’s representative on earth (1765c:599).

Exegetical analysis of the Hebrew terms employed to denote rule (*radah*) in Genesis 1:26, 28, and subdue (*kabas*) in 1:28 concludes that they have political connotations. According to Limburg, most occurrences of *radah* are in political contexts, having to deal with the rule of one nation over another (1991:126). Similarly, Hiebert claims that *radah*, which is the basis for the divine mandate for humanity to rule in the context of Genesis 1:26, grants humanity the right and responsibility to rule, administer and manage the rest of creation. This institutes an order of power and authority that positions humanity above the rest of the natural order (1996:18).

In Genesis 1:28, subdue (*kabas*) is added to rule (*radah*) as an element of the divine mandate to humanity to exercise authority over the rest of creation. This term, Hiebert claims, portrays an ordered relationship in which humanity is placed above the rest of creation and assigned to exercise power and control over it (1996:18–19). In a similar submission, Walton observes that the usage of the verb *kabas* (subdue) is usually in political contexts (2003:132). All these suggest that the divine mandate for humanity to rule and subdue the earth is clearly defined as having political connotations.

The foregoing, coupled with exegetical evidence from Psalm 8 constitutes further evidence that God has given humanity a divine mandate to have dominion over the rest of the created order. Psalm 8 points clearly to the political image of God as biblically rooted. Gardoski (2007:7) observes that the psalm declares the majesty and dignity of humanity as God’s appointed ruler over creation. Hart affirms this when he states that humanity’s royal

rule of the earth and its position as the divine representative are clearly emphasised in Psalm 8 (1995:320). It is quite clear that Psalm 8 echoes the dominion theme of Genesis 1:26, 28.

Bringing all these together, one cannot help but agree with Lioy (2013:219), following Witherington and Hart (2004:234) that because humans are the only living beings made in God's image, the Creator put them in charge of everything else (cf. Genesis 1:26–30). As Psalm 8:6–8 reveals, the human race has dominion over 'subhuman creatures and nature'. Again, Lioy (2013:219), referencing Nel (1997:1137), Soggin (1997:689–690) and Gross (1998:68) reinforces this conclusion by surmising that the term translated 'rulers' in verse 6 carries the idea of oversight, administration, and government, with the extent of authority dependent on the context in which the term is used. This is the basis for the political aspect of the image of God. It is this biblical truth of God creating humanity with the mandate to serve as the divine vicegerent<sup>2</sup> that Wesley identifies as humanity imaging God politically.

<sup>2</sup> Vicegerent—This is a term that carries the connotation of one appointed to act in the stead of a ruler, as opposed to a vice-regent who is a deputy or assistant to the ruler.

#### 4. The need for recovering the political image

Essentially, two reasons make up the need for the recovery of the political image of God. These are, the impact of the Fall on the notion, and Wesley's failure to integrate the notion into his evangelical theology. Wesley himself variously indicated that, following the Fall, and as part of God's new creation, God would renew humanity into the whole image of God (1741:414; 1759:19; 1788:230). So pervasive is this theme in the soteriology of Wesley that Khoo claims it as Wesley's soteriological *telos* (2010:12).

##### 4.1. The Fall and the political image of God in humanity

Because humanity was created by God to function as the political image, there should be certain givens for humanity to properly function as such. These consist of, but are not limited to, the maintenance of an intimate, unbroken and loving relationship with God in which humanity exhibits dependence on, as well as obedience, loyalty, and faithfulness to God. These will ensure an uninterrupted flow of God's blessings through humanity to the rest of creation, and thus the right ordering of the entire created order for the glory of God. The Fall distorted these tenets of right relationship between the Creator and the creature, leading to a marring of the political image of God in humanity. Runyon clarifies this by submitting that, while humanity retains the capabilities of the political image, they are corrupted and turned to perverse

ends. Continuing, Runyon contends that as governor of the earth, humanity became self-centred, exploiting the resources of the earth selfishly for present needs and desires without thought for other creatures and future generations (1998:21).

The marring of the political image also affected the relationship of humanity with God in the first instance. Instead of being an obedient, dependent and loyal representative of God on earth, humanity became a rebellious rival to God; instead of being a channel of communication and blessing between God and the rest of creation, humanity became the source of conflict and animosity towards the rest of creation; instead of being a good steward of the created order, humanity became self-centred, exploiting the rest of creation for its selfish and perverted interests; instead of rightly ordering creation for the common good and the glory of God, chaos and disorder became the order of the day. In the end, all creation became susceptible to death.

#### **4.2. The political image of God in Wesley's political thought**

Wesley's theological notion of the political image of God is derived from the creational mandate of God to humanity to rule over the rest of creation. This means humanity as a whole is divinely mandated to rule over the created order. The implication is that the people in a political community should be at the centre of the political process. However, the basic tenet of Wesley's political thought has no place for the people in the political process (Weber 2001:391). In positing that the authority to rule originated from God, Wesley defended a hierarchical, top-down concept of political authority which excluded the people from the political process. One would have expected that, given the divine mandate for humanity to rule, which also implies that the authority to rule has been delegated to humanity as a whole, the people in any political process will be not only the mediators of authority to rule, but also the authorising agent in that process. This state of affairs is attributable, according to Weber, to Wesley's non-integration of the political image into his evangelical theology (2001:35).

### **5. Recovering the political image of God in humanity: Bringing Politics into the *Ordo Salutis***

According to Weber, the process for recovering the political image is its integration into Wesley's evangelical theology, particularly, the *ordo salutis* which proceeds along three movements of grace—prevenient, justifying and sanctifying grace.

Prevenient grace is the first movement of God's grace in Wesley's way of salvation. Through it, God partially restores the natural image of God in humanity, and extends grace universally to humanity for the purpose of eradicating the inherited guilt of Adam's sin (Wesley 1744:139), awakening humanity to its need for reconciliation with God and enabling a response to God's gracious offer (Wesley 1785:66). These overtures of grace, once embraced, lead to a grace-enabled relationship of co-operative and progressive transformation. Participation in such a relationship, though universally available, is not inevitable, because grace is resistible (Maddox 1994:90).

When politics is introduced into this movement of grace by way of the political image, what emerges is that, in and through prevenient grace, God initiates a consciousness of good governance patterned on the divine care for creation. Through that humanity is enlightened enough to recognise its deviation from the divine pattern inherent in the political image of God. A positive response to this generous offer leads to further works of grace in the political process towards good governance. This for Weber means God's work in caring for creation establishes a setting of grace in which humanity receives its nature as the political image of God. Consequently, God acts politically in governing the world with humanity responding by fulfilling its God-given political vocation (2001:412).

The movement of grace progresses to justifying grace or justification. Justification offers forgiveness based on Christ's atoning work, and leads to God's acceptance of persons who avail themselves of it. When this is applied to the political process, justification denotes God's acceptance and restoration of humanity to be the political image and the fulfilment of the divine vocation. This is inclusive of the power God confers through the Holy Spirit to enable humanity to will and do that which is pleasing to God and participate in the divine purpose (Wesley 1746:230; Markham 2006:82–83). Applied to the restoration of the image of God, this among other things implies that justified humanity is strengthened to not acquiesce needlessly to any form of dehumanising restrictions that distort the image of God, but to resist them and cooperate with God for their removal or positive transformation.

The final movement of grace in Wesley's *ordo salutis* is sanctifying grace which issues out in sanctification. Sanctification in Wesleyan theology denotes a process of growth, the *telos* of which is renewal into the whole image of God in which love for God and neighbour is perfected (Wesley 1770:416). There is, therefore, both a personal

and social dimension to it. A constituent of the political image of God in humanity embraces social involvement in that humanity is to be a channel of blessing to the rest of creation (Wesley 1781:244). This, among other things, implies that humanity has a mandate to ensure the flourishing of the rest of creation, which can only happen with intentional human involvement with the rest of creation. Thus while the personal dimension represents changes in personal attitudes and behaviour patterns, the social aspect, with the political image at the core, denotes development of social relations, socio-political and economic institutions that nurture and promote good governance. This should be viewed in regard to the process of humanity fulfilling its vocation of becoming the bearer of the renewed political image of God. As humanity co-operates with sanctifying grace, mediated through the Holy Spirit, to participate in God's purposes, we should also seek God's will for creation and position ourselves to fulfil our vocation of being vicegerents of God on earth. Progressively, therefore, sanctification enables the capacities of the political imaging of God to be focused on the implementation of a caring and compassionate stewardship in the governance of the earth.

The foregoing introduced politics into Wesley's order of salvation, thereby connecting his evangelical theology and the undeveloped aspects of his political thought. Consequently, humanity as the bearer of the political image of God is restored to the centre of political activity.

## **6. Towards a Wesleyan theology of politics for the Ghanaian context**

Formulating a Wesleyan theology of politics for the Ghanaian context will involve mapping out its contours through an analysis of Wesley's theology of politics and plotting its outline.

### **6.1. Mapping out the contours of a Wesleyan theology of politics**

To map out the contours of a Wesleyan theology of politics for application in the Ghanaian context, certain steps need to be taken. First, there is need to examine Wesley's theology of politics, if any, and its interpretations; second, whether it is possible to construct a framework based on resources within Wesley's theological thought.

### **6.2. Wesley's theology of politics**

Wesley did not formulate any known theological framework for political engagement. Apart from his theological notion of the



political image of God, by which he described the divine mandate for humanity to rule and govern the earth, there is nothing that can be remotely designated as a theology of politics in Wesley. Even the notion of the political image of God was not developed as it ought to provide a political language for the theological heirs of Wesley.

At various points in his career Wesley insisted he had no interest in politics (1768:14). Repeatedly, however, he engaged in political dialogue, thus contradicting both his self-representation and his position (Hynson 1984:30; Weber 2001:41, 125). Wesley's political views have been variously interpreted and categorised as traditional and modernist.

### **6.2.1. The traditional view**

Traditionally, Wesley has been tagged as an intensely conservative High Church Tory, totally devoted to king and country (Sweet 1922:255–258; Norwood 1956:165; Cameron 1961:42–46). The depiction is re-echoed in modern times by Harold L Howard (1992:46). In an essay responding to Hynson's suggestion that Wesley should be understood more as a democrat than a Tory, Howard referred to Wesley as 'a typical Tory of his day' (1992:46), a designation given credence by some of his own political writings (38). Though Coates suggests that such representations of Wesley are facile (2013:9), he nonetheless points to pervasive evidence in Wesley's own writings as warranting such a portrait (2013:8). An instance of this is Wesley's own popular saying: 'I am a High Churchman, the son of a High Churchman, bred up from my childhood in the highest notions of passive obedience and non-resistance (1775:156).

In spite of this, however, and given the diversity of thought within Toryism in the late seventeenth and early eighteenth centuries, there may be room, according to Howard, for some democratic tendencies, especially at the time Wesley was writing (1992:45). This notwithstanding, Howard concludes that Wesley was a typical Tory of his day (p. 46).

### **6.2.2. Modern interpretations**

Beginning from the early 1970s, scholars have challenged the traditional portrayal of Wesley's politics as Toryism, arguing for a more nuanced view. Towards this end, scholars have represented Wesley as a liberal democrat committed to natural rights (Hynson 1972:36–46; 1973:34–42; 1983:57–85), a liberation theologian dedicated to the liberation of the poor and the shared ownership of resources (Jennings 1990), and an organic constitutionalist who

championed the cause of loyalty to God, Church and country (Weber 2001).

What comes out clearly with these modern interpretations is that, Wesley's political thought was complex, not easily accessible, and prone to a wide variety of interpretations. Within the context of the current task, the issue is not whether Wesley was a Tory, a liberal democrat or a liberation theologian, but rather, what will a theological theory for politics rooted in the Wesleyan theological tradition look like, given the analysis and conclusions of section 5 above?

### **6.3. An outline of a Wesleyan theology of politics**

Theological doctrines have political implications (Tanner 1992:9, 19; 1997:70, 97; 2007:319, 320; Wogaman 2000:174), just as all politics is theological (Katongole 2011:22). However, some doctrines illustrate certain political issues more clearly than others (Wogaman 2000:164). Given these conclusions, I propose the following as contours of a Wesleyan theological theory for political engagement, especially for the Ghanaian context.

#### **6.3.1. The sovereignty of God**

In Wesleyan theology, government originates in the creative purposes of God. God as Creator of the earth (Wesley 1786:315), reveals the divine self as Governor and Sovereign (1777:361), to whom belongs all power (1772:53). This means that all human sovereignties are subordinate to that of God. Also, as governor of all creation, God is the origin of all governments, and no government can exist outside of divine government. Furthermore, as the source of all authority, the authority to govern belongs to, and is delegated to humanity (Gen 1:26, 28; Wesley 1760:336–337) by God. The essential summary here is that, the notion of the political image establishes government theologically in the doctrine of God (Weber 2001:396).

#### **6.3.2. The people as the political image of God**

A Wesleyan theology of politics, though rooted in God, revolves around humanity as the bearer of the political image of God (Wesley 178:628). This is because, in the creational purpose, humanity serves as 'God's vicegerent upon earth, the prince and governor of this lower world' (Wesley 1781:244), and has 'dominion over the fishes of the sea, and over the fowl of the air, and over the cattle, and over all the earth' (Wesley 1760:336-337), and also functions as the channel of blessings to the entire creation (Wesley 1781:628, 629). With this creational mandate, the political image

becomes the governing principle, which Weber defines as a commanding obligation and stewardship in which all humanity represents God in the governing of the rest of creation (2001:393). This means governance must ordinarily be inclusive of all people in every aspect of the political life and governing process in a political society.

### **6.3.3. The Church and governance**

The Church as the community of God's redeemed has a socio-political mandate to influence society for the common good towards the realisation of the purposes of God for the entire creation. Wesley explained the calling of Methodism as a call to reform the nation, particularly the Church, and to spread scriptural holiness over the land (1791:299). Wesley, therefore, understood the task of Methodism as the formation of a holy people whose presence and praxis would reform both Church and society. Within the Wesleyan theological theory for political engagement, the Church functions as a social prophet in upholding public morality by encouraging virtue and denouncing vice in the public arena. This is in addition to preparing the faith community through its catechesis to become model citizens, and also assume public office. The Church's constructive role in ensuring accountable and good governance for the flourishing and transforming of society is very significant. The church rather than the state should be occupied with the task of establishing the Kingdom of God in society (Forster 2012:78).

### **6.3.4. Institutions of governance**

The place of institutions in government is to aid in the right ordering of society for the realisation of the goal of government, and to serve the ultimate purposes of God. They are the instruments for the discharge of roles that include the strategies of caring policy, and the application of power to implement the strategies.

A Wesleyan theological theory of government prescribes the establishment of institutions of governance to facilitate an organised and harmonious governance system. Although, Wesley may not have explicitly indicated the need to establish institutions to aid in governance in any of his writings, his assent to the institutions and traditions which placed checks and balances on King and Parliament pointed in this direction.

According to Weber, Wesley did not believe that the king could rule without Parliament, or that the king's will was valid apart from a supporting and confirming parliamentary law, and that rulers should act in violation of the ancient constitution with its mutually

limiting political institutions, its prescriptive rights, and its constraining traditions (2001:401–402). The implication here is that, by the acceptance of these socio-political institutions, Wesley tacitly placed institutions of governance as imperative in a Wesleyan theory of governance.

## **7. Towards a Wesleyan theology of politics for Ghana**

De Mesa and Wostyn claim that our understanding of theology should be culturally intelligible, situationally relevant and pastorally meaningful (1990:4). Consequently, it is imperative for each era to reflect on, reinterpret and apply the basic tenets of a theological doctrine or theory. Such an undertaking is significant because it grounds the truths of the doctrine or theory in particular socio-cultural contexts. Herein lies the appropriateness of bringing the Wesleyan theology of politics into engagement with the Ghanaian context to make it authentically Ghanaian.

The application of the Wesleyan theological theory to politics and governance in the Ghanaian context will begin with a very brief look at the Ghanaian political context, following which, four broad areas will be focused on, namely, the sovereignty of God and the governing process, the role of the people in the political and the governing process, the place of the church in politics and governance, and the role of political institutions in the process of governance. These broad areas will be explored in the light of the politics and the governing process, particularly, of the fourth republic.

### **7.1. The Ghanaian political context**

Ghana's modern political history, which began with independence in 1957, had been anything but stable until the promulgation of the fourth Republican Constitution in 1992. From 1992 to the present, seven successful elections have been held and the reins of government changed three times between the two dominant political parties – the National Democratic Congress and the New Patriotic Party.

### **7.2. The Sovereignty of God and the governing process**

God as sovereign in Ghanaian politics means God is recognised as the ultimate governor of the nation, thus those who rule do so in the stead of, and are accountable to God. The implications here include, first that Ghanaian politics and governance should be patterned after God's governance. Divine politics and governance

entail caring for, and sustaining the entire creation through nurturing and developing and thus ensuring the flourishing of creation for the common good. This means that politics and governance in Ghana should be for the advancement of the well-being and flourishing of Ghanaians, as well as the development of the rest of creation on behalf of God and for the glory of God. Consequently, laws, policies and programmes that do not promote human well-being and the improvement of the rest of creation should have no place in the political and governance practices within Ghana. Politics and governance as prescribed by the Wesleyan theology of politics are means of serving God through serving the creation and creative purposes of God. Second, that because God is sovereign and the originator of politics and governance, such political and governance processes as the registration of the electorate for electioneering, selection of candidates for political office, campaigning for votes, as well as political education of Ghanaians must be devoid of discrimination, coercion and intimidation as well as corruption through vote buying and rigging, and abuse of incumbency, among other vices. Political and governance processes should be transparent, free and fair with equal opportunity for all involved.

### **7.3. The role of the Church in the political and governing process**

The role of the Church in Ghanaian politics as prescribed by the Wesleyan theology of politics includes the following: first, the Church should be mindful of its calling to form a people of God whose presence and praxis will reform and renew society towards the will and purposes of God. Consequently, the Church in Ghana should be intentional and purposeful in the formation of its ministers to not only be leaders of worship, but also, agents for the transformation of society. Second, the Church should focus on nurturing model citizens dedicated to serving as stewards of God for the holistic transformation of society and the nurturing of the entire creation. The Church should empower its members through moral formation and political education to be able to interpret their faith in concrete terms with the ability to contest public space for the kingdom of God; and third, the Church as a social prophet should commend and encourage acts of justice, truth and all that promotes human flourishing. At the same time, it should critique and denounce injustice, oppression and everything that dehumanises and thus stands against the realisation of the kingdom of God in Ghanaian society.

#### **7.4. The role of the people in the political and the governing process**

Politics defined by the political image of God puts the entire Ghanaian people in the centre of the political process. This means all Ghanaians within the parameters of the rule of law are qualified to vote and be voted for to hold political office provided they are qualified. In practice though, not all will be capable of holding office, and competent to do so. It also means Ghanaians should be allowed to willingly choose political office holders to not only authorise such officers, but also make them accountable. It also means vote buying, election rigging, intimidation of electorates, abuse of incumbency and all such acts that obstruct free and fair electioneering processes should be abjured.

#### **7.5. Political institutions in the Ghanaian political and governing process**

Within the framework of the Wesleyan theology of politics, political institutions have the ultimate purpose of advancing the governing work of God. This involves caring for the earth and its creatures, preserving them and enabling their development and prosperity. Political institutions are thus to be evolved as instruments for the formulation of strategies of caring policies and the application of power to implement the strategies (Weber 2001:405). Ghana's fourth Republican Constitution (1992) provides the legal framework for institutions of state and certain political institutions, such as political parties, to be established. It also defines the framework for the performance of their functions. The most conspicuous of these institutions are the Executive, the Legislature, the Judiciary, the Electoral Commission and the Commission of Human Rights and Administrative Justice (CHRAJ), and political parties. If these institutions are resourced and allowed to work independently and transparently, they will contribute to realising the objectives of the Wesleyan theology of politics.

Though these institutions were not established with the Wesleyan theology of politics in mind, their purposes and functions are in accord with the mandate of such institutions within the Wesleyan theory, except for the excessive powers granted to the Executive, and CHRAJ's lack of power to enforce its decisions among others. These may lead to certain anomalies, principal among which is Executive tyranny.

## 8. Conclusion

This article was an attempt to provide a Wesleyan theology of politics for political engagement in Ghana. Towards this end, the essay considered the Wesleyan notion of the political image of God as the primary resource. The notion was defined, rooted in the Bible and theology, and worked through the movements of grace as delineated in the Wesleyan way of salvation for the purposes of restoration and renewal. The outcome, which was applied to the Ghanaian context, far from being an idealistic conception of truth (Yung 2009:8), was a theologically sound, practically relevant and workable framework for contextual political engagement towards the fulfilment of God's redemptive and transformative governance of the entire creation.

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