

GREETING WITH A HOLY KISS: A STUDY OF 1 THESSALONIANS 5:26 IN SOME GHANAIAAN MOTHER-TONGUE TRANSLATIONS OF THE BIBLE

Rev. Jonathan E. T. Kuwornu-Adjaottor

Department of Religious Studies, Faculty of Social Sciences,
Kwame Nkrumah University of Science and Technology, Kumasi, Ghana

Abstract

There seem to be translation and interpretation challenges facing mother-tongue readers of the Bible in their cultural settings. One of such cultural issues is the translation of 1Thess 5:26 in some Ghanaian mother-tongue Bibles which borders on the mode of greeting among Christians. This paper is a study of the 1 Thess 5:26 in the Greek New Testament and 20 Ghanaian mother-tongue translations of the text in six southern Ghanaian languages. The paper argues that greeting with a “holy kiss,” in 1Thess 5:26 which most of the Ghanaian mother-tongue translations seem to promote is not Ghana/African, and thus the verse should be retranslated to reflect Ghanaian culture.

Keywords: Greetings, holy kiss, 1 Thess 5: 26, mother-tongue Bible translations, Biblical interpretation

Introduction

The Bible Society of Ghana (BSG) has translated and published the full Bible in eight (8) Ghanaian mother-tongues – Asante-Twi, Akuapem-Twi, Gã, Mfante, Ewe, Dangme, Dagbanli, and Nzema. The New Testament has been translated into Esahie and Dagaare. The Old Testament translation projects in these languages are ongoing. Revision projects on some of the older versions are underway (www.biblesociety-ghana.org/what-we-do). The Ghana Institute of Linguistics, Literacy and Bible Translation (GILLBT) has translated and published the Bible in five (5) Northern Ghanaian mother-tongues – Konkomba, Tampilma, Bimboba, Farefare and Chumburung – and the New Testament in twenty-five (25) languages: Kusal, Vagla, Sisaala, Nafaanra, Hanga, Frafra, Chumburung, Kasem, Mo (Deg), Buli, Lelemi, Adele, Mampruli, Gikyode, Pasaale, Koma, Ntrubo, Birifor, Anufo, Selee, Siwu, Sekpelee, Tuwuli, Ahanta, Nkonya (www.gillbt.org). The International Bible Society (IBS) has also translated and published the full Bible in one (1) Ghanaian language - Ewe, and the New Testament in three languages –Akuapem-Twi, Asante-Twi, and Dangme. The New Word Publishing (Ghana) Limited has published the English-Twi Version of the New Testament. These translations are in no doubt important component in the history of the founding, establishment, and growth of the Church among the people concerned in that, they facilitate the understanding of the Christian faith in these language groups. But there seem to be translation and interpretation challenges facing mother-tongue readers of the Bible in their cultural settings. One of such cultural issues is the translation of 1Thess 5:26 in some Ghanaian mother-tongue Bibles which borders on the mode of greeting among Christians.

The pericope of 1Thess 5:26 is 1Thess 5:25-28: “²⁵Pray also for us.²⁶Greet all the brothers with a holy kiss.²⁷I adjure you by the Lord that this letter be read to all the brothers.²⁸The grace of our Lord Jesus Christ be with you.” In these verses we find Paul’s closing greetings to the recipients of the letter.

H. Boers says that “The Pauline letter closing has three items – doxology, greetings (usually with a respect for prayers), benediction” (Boers, 1975-1976: 140-158). F. F. Bruce has noted that, there is no formal doxology in the closing section of 1 Thessalonians, although there is an affirmation of God’s trustworthiness in v.24, “The one who calls you is faithful and he will do it” might to some extent be regarded as serving the purpose of a doxology (Bruce, 1982). The other items are here: the request for prayer (v.25), the greetings (v.26), and the benediction (v.28). In addition, there is a solemn charge inserted between the greetings and the benediction, insisting that the letter be read to “all the brothers” (v.27).

The bone of contention in this closing greeting however is in v.26, “Greet all the brothers with a holy kiss.” A critical study of Paul’s instruction here reveals that there is no explanation of what the holy kiss is, why it is to be done, how it is to be done, when it is to be done, who benefits from it, whether it should be done by both sexes or between the sexes, what biblical principle it is based on, or what it typifies or represents. The instruction does not also give any sort of warning to those who may not want to do it. The greetings with a holy kiss is also found in Romans 16:16, 1 Corinthians 16:20; 2 Corinthians 13:12, and 1 Peter 5:14. Like 1 Thessalonians 5:26, the instruction concerning the holy kiss in these verses is one sentence, without any further information. A study of these texts shows that the holy kiss instructions are in the context of personal greetings. These greetings at the end of the epistles are personal greetings from the writer to brethren he knows, loves, is thinking about, and praying for.

The Greek word translated “kiss” is *phil...ma*. It was a common courtesy greeting among the Rabbis. Judas’s kiss was of this nature (Matt 26:48f.; Mk 14:44f; Lk. 22:47). He addressed Jesus honorifically as Rabbi. Another example is found in the story of the woman who was a sinner (Lk 7:36 ff.). The woman kissed Jesus as a sign of respect for Jesus. In the parallel of the story however, the woman is not reported to have kissed Jesus (cf. Matt 26:6 ff.; Mk 14:3 ff.). The kiss in the ancient world was both a friendly sign of greeting and an emotional token of farewell (cf. Lk 15:20; Acts 20:27 where *kataphile* is used) (Brown, 1986: 549).

Languages change over time. They change as a result of usage (Ellis, 2008: 233). At the time of Paul and in the early Christian congregations *phil...ma* assumed a socio-religious function; it became *phi...ma hagion*, a holy kiss. Those who have been incorporated into fellowship of the love of God are *hagioi*, holy in being children of God, and can greet one another as such. This explains why we find greeting with a holy kiss in such some of the epistles (Rom 16:16; 1 Cor:16:20; 2 Cor 13:13; cf. 1Pet 5:14 where we read of *phi...ma agap...s*, kiss of love). The “holy kiss” was primarily a familial greeting in the Greco-Roman world, something one ordinarily did not share with non-family members” (Jewett, 2003). The greeting with a holy kiss took place between members of the same sex. They kissed on the cheek, and not the mouth.

Since language is an aspect of culture which is not static but dynamic, when a word enters into a culture it may take on a new meaning. This is also true of gestures such as kissing which has acquired sexual connotation than it was in the past. A hermeneutical interpretation of kiss could be “embrace” because it portrays the bond expressed in kissing. In our text under discussion, Paul wrote to the Christians in Thessalonica to “greet one another with a holy kiss.” Even though the term “holy” guards against anything untoward in the kiss, it can create some problems in Ghanaian/African cultures where kissing is not done in public, and in sacred contexts like the church. How is 1Thess 5:26 translated in the Ghanaian Mother-tongue Bibles? Do the various translations raise an issue?

Methodology

The study uses cultural criticism, mother-tongue hermeneutics and the dynamic equivalence principle of Bible translation as approaches. Cultural criticism is used because there is a cultural distance between what 1Thess 5:26 meant to the original recipients of the letter and what it means to us now; and mother-tongue hermeneutics because the writer wants to find out how the text has been translated into some indigenous Ghanaian languages, and what it means to the readers. The dynamic equivalence methodology is based on the principle that translation should not be a static process (word-for-word), but rather on thought patterns (thought-for-thought).

The *Anchor Bible Dictionary* Jeanrond defines cultural criticism as a methodology that focuses on cultural issues in the Bible and also in contemporary society and culture (Freedman, 1998: 442-442). G. A. Klingbeil relating cultural criticism to biblical hermeneutics argues that, (1) meaning is determined by cultural realities and there exists no definitive interpretation; (2) cultural criticism provides a starting point for interreligious dialogue but at the same time supplies interreligious feedback to understand Scripture better; (3) cultural criticism can function as a means to profile ideological dimensions within the biblical text (Klingbeil, 2003: 261-277). What Freedman and Klingbeil mean is that there are cultural issues in the biblical text and an interpreter of such texts needs the tools of culture to be able to interpret them in context.

Mother-tongue biblical hermeneutics is the scholarly engagement of the mother-tongue translation of the Bibles, in order to understand what they say and mean to the readers. The mother-tongue of a person is the initial language of that person. A mother-tongue is the medium of our innermost feelings and thought (Amonoo, 1989). It is that native language into which one is born and in which one grows up (Quarshie, 2007). It is a repository of indigenous wisdom, knowledge, insight, science, theology and philosophy. It is in the mother-tongue that one thinks and dreams, before translating ones thoughts to other languages (Bediako, 2006). The term, mother-tongue Bibles means the translation of the Bible into such languages into which people are born and nurtured. Mother-tongue Bibles give Ghanaians/Africans the opportunity to interpret Scripture from their own worldview (Atta-Akorsah, 2005).

J. D. K. Ekem says that “The varied mother tongues of Africa have a lot to offer by way of biblical interpretation in Ghanaian/African languages as viable material for interpretation, study Bibles and commentaries (Ekem, 2007: 48).” Ekem’s point is that, a person who wants to do African biblical hermeneutics must of a necessity include formal exegesis that reflects a dynamic encounter between Christian and traditional African worldviews, both of which continue to exert a powerful influence on communities.

E. Nida, the proponent of the dynamic equivalence principle of Bible translation posits that, (a) any message can be communicated to any audience in any language provided that the most effective form of expression is found; (b) human beings share a core of universal experience which makes such communication possible (Nida & Taber, 1982). Using these basic assumptions, he applied insights from the field of linguistic theory to develop a scientific approach to translation, and thus was able to provide a theoretical basis for translating the Bible idiomatically rather than literally.

Exegesis Of 1thess 5:26

The Greek Text (a transliteration)

aspasasthe tous adelphous pantas en phil...mati agiō (Nestle-Aland, 1994).

“Greet all the brothers with a holy kiss.”

(i) ***aspasasthe***

Aspasasthe has certain distinctive features which helps in the interpretation of 1Thess 5:26. It is a verb from the root word *aspazomai*, meaning “to greet, salute.” It is in the imperative mood, meaning it is a command or request “greet.” It is an aorist, meaning the greeting is not habitual or continuous. It is in the second person plural, “you (plural) greet.” It is in the middle voice, meaning the recipients of the command should greet themselves. It is a deponent verb, meaning it takes an active meaning. Thus *aspasasthe* is not just a word but a complete sentence that read, “You (plural), greet yourselves.”

(ii) ***tous adelphous***

Tous adelphous, meaning “brothers” appears fifteen times in the letter (1:4; 2:1; 2:9; 2:14; 2:17; 3:7; 4:1; 4:6; 4:9; 4:13; 5:4; 5:12; 5:14; 5:26; 5:27). But it is generic. It stands for both male and female. It is hard to imagine a church made up of men only. There were women in the Thessalonian assembly. There were brothers and sisters in the church even though we do not have names (cf. Rom 16:3-16 where the names of some women in the church in Rome are mentioned).

(iii) ***aspasasthetous adelphous pantas***

Putting one and two together, we have *aspasasthetous adelphous pantas*, a complete sentence which reads, “Greet all the brothers and sisters.” In this case Paul’s command or request is complete without how the greeting is to be done.

In the first century, a letter always began with the name of the writer, followed by that of the addressee, and a greeting. Thus 1Thessalonians is a letter from Paul to the church in Thessalonica. With this understanding one can interpret 1Thessalonians 5:26, “Greet all the brothers [and sisters]...” as “Greet the brothers [and sisters] for me.” Thus the phrase *en phil...mati agiō*, “with a holy kiss,” becomes a cultural issue and may or may not be translated.

1Thess 5:26 in some Ghanaian Mother-tongue translations

1. Gã

(i) ***Ñmale Kroñkroñ Le* (The GaFull Bible, Bible Society of Ghana/United Bible Societies, 1908)**

Nyeñãa nyemimeɪ lef... ke nãfomɔ kroñkroñ. [Greet all the brothers and sisters with holy lip greeting].

(ii) ***Åmalâ Krôâkrôn Lâ* (The Ga Full Bible, BSG, 2006)**

Nyââaa nyâmimâi lâ fââ kâ naashwômô krôâkrôâ. [Greet the all brothers and sisters with a holy kiss].

2. Ewe

(i) ***Biblia* (The Ewe Full Bible), BSG/UBS, 1931)**

Mitsô nugbugbô kôkôe ðuðô nôviwo katānam ñã. [Greet all the brothers and sisters with a holy kiss for me.]

(ii) ***Nubabla Yeye La* (The Ewe New Testament, BSG, 1990)**

Miedo gbe na nôviawo katā nyue![Greet all the brothers and sisters very well].

(iii) ***Agbenya La: Nubabla Yeye La* (The Living Word New Testament in Ewe, International Bible Society, 1988)**

Mina asi nôvi siwo katā le afima la nam. [Shake all the brothers and sisters there on my behalf].

(iv) ***Agbenya La* (The Living Word Full Bible in Ewe, IBS 2006)**

Mido gbe na nôviawo katā kple nugbugbô kôkôe. [Greet all the brothers and sisters with a holy kiss.]

(v) ***Biblia* (The Ewe Full Bible, BSG, 2010)**

Miedo gbe na nôviawo katā nyue![Greet all the brothers and sisters very well].

3. Fante

(i) Nwoma Krônkrôn (The Fante Full Bible, BSG/UBS, 1948)

Hom mfa mfewano krônkrôn nkyiakya enuanom nyinaa. [Greet all the brothers and sisters with a holy kiss.]

(ii) Ahyemu Fofor No Mu Nwoma (The New Testament in Fante, Interconfessional Revised Edition, UBS 1982))

Hom mfa mfewano krônkrôn nkyiakya enuanom nyina. [Greet all the brothers and sisters with a holy kiss.]

4. Akuapem-Twi

(i) Kyerâw Kronkron (The Akuapem-Twi Full Bible, BSG 1964)

Momfa mfewano kronkron nkyikyia anuanom nyinaa. [Greet all the brothers and sisters with a holy kiss.]

(ii) Apam Foforo (The Akuapem-Twi New Testament, BSG 1976)

Momfa mfewano kronkron nkyikyia anuanom nyinaa. [Greet all the brothers and sisters with a holy kiss.]

(iii) Nkwa Asem (The New Testament and Psalms in Akuapem, IBS 2000)

(iv) Momfa mfewano kronkron nkyikyia anuanom nyinaa. [Greet all the brothers and sisters with a holy kiss.]

(v) Kyerâw Kronkron (The Akuapem-Twi Bible, BSG 2012)

Momfa mfewano kronkron nkyikyia anuanom nyinaa. [Greet all the brothers and sisters with a holy kiss.]

5. Asante-Twi

(i) Twere Kronkron (The Asante-Twi Full Bible, BSG 1964)

Momfa mfeano kronkron nkeakyea anuanom nyinaa. [Greet all the brothers and sisters with a holy kiss.]

(ii) Nkwa Asem (The Living Word in Asante-Twi, IBS 1996)

Momfa mfeano kronkron nkeakyea anuanom nyinaa. [Greet all the brothers and sisters with a holy kiss.]

(iii) Twere Kronkron (The Asante-Twi Full Bible, BSG 2012)

Momfa mfeano kronkron nkyeakyea anuanom nyinaa. [Greet all the brothers and sisters with a holy kiss.]

(iv) Twere Kronkron (English-Twi New Testament, New World Publishing, 2013)

Momfa mfeano kronkron nkyeakyea anuanom nyinaa. [Greet all the brothers and sisters with a holy kiss.]

6. Dangme

(i) Somi He ô (The New Testament in Dangme, BSG/UBS 1977)

Nye nga nyemimeômê tsuo ke nya he fiômi klôuklôu. [Greet all the brothers and sisters with a holy kiss.]

(ii) Wami Munyuô: Somi He ô Kâ La ame. (The Living Word New Testament and Psalms in Dangme, IBS 1997)

Nye nga nyemimeômê tsuo ne nge lejeô ha mi. [Greet all the brothers and sisters there for me].

(iii) Ngmami Klôuklôu ô (The Full Bible in Dangme, BSG/UBS 1999)

Nyâ nga nyâmimâmâ tsuo ha wô kâ suômi nâ mi wa. [Greet all the brothers and sisters for us with a very strong love].

Analysis and interpretations of the Ghanaian Mother-tongue translations

All the 20 Ghanaian mother-tongue translations of the 1Thess 5:26 from the six languages under study agree that the verse is about ‘greeting.’ This is evident in the use of *âaa*(Gã), *nga* Dangme), *Mido gbe* (Ewe), *nkyia, nkea* (Fante, Akuapem-Twi, Asante-Twi).

There is however no consensus as to the mode of greeting. The Akan – Fante, Akuapem-Twi, Asante-Twi – translations (BSG/UBS 1948, 1964, 1976, 1982, 2004, 2010, 2012; IBS 1996, 2000; NWP, 2013) say the greeting should be done with *mfewano krônkrôn, mfeano kronkron, mfewano kronkron*, ‘holy kiss.’ The Gã translation (BSG/USB 1907,2006) uses *nâfomo kroŋkroŋ/naashwômô krôâkrôâ* ‘holy kiss.’ Like the Akan and Gã translations, two of the Ewe translations (BSG/UBS 1931; IBS 2006) use *nugbugbô kôkôe*, ‘holy kiss’ as the mode of greeting. The Dangme translation (BSG/UBS 1977) also uses *nya he fiômi klôuklôu*, meaning ‘holy kiss.’

Some of the translations however use different phrases to translate how the greeting should be done. They are: the Ewe (IBS 1988), *na asi*, ‘shake hand;’ Ewe (BSG 1990), *nyue*, ‘very well;’ Dangme (1999), *kâ suômi nâ mi wa*, ‘with a very strong love.’ The Ewe (BSG 1990) says the greeting should be done ‘very well,’ without indicating the actual mode of the greeting. These versions have dodged the ‘holy kiss’ as a mode of greeting, perhaps because the translators see the practice as a culture foreign to Ghana and Africa. The fact that there is a disagreement on the mode of greeting in the Ghanaian mother-tongue translations of 1Thessalonians 5:26 means that, there is a problem on how it should be translated to fit into the Ghanaian culture.

What are the modes of greeting in Ghana?

In Ghana greetings are cultural practices that are very important. Among Ghanaians those who greet are friends, family and fellowship/church members. Greetings are means of welcoming a new person into a family. The mode of greeting is sometime through a word that said to lift a person’s spirit up so that the person feels welcome into a conversation. But basically, greetings are between two people or more. Thus, a person cannot greet himself or herself. This means greeting is a communal activity. So if someone sees another person or a group of people and fails to greet, such a person is classified as an uncultured person. Greetings show love, respect and honour people have for others. Thus if a person greets another person with no response, it shows that they are not in good terms. Similarly if two people who are not in good terms begin to greet each other, it means their squabble is over. A Dangme adage says that *ngami kpataã pe*, meaning greetings settles squabbles!

All the ethnic groups in Ghana have many greetings and responses, depending on the time or occasion. Greetings are said with the mouth, but not demonstrated with kissing. In some cultures, especially among the Akans, greeting a group of people, for example at a funeral is done with hand shake. When someone wants to greet a group of people with a hand shake, the person starts shaking the people from the right to the left. It is an insult to use the left hand to shake a person; or to even greet a group from the left to the right (Prempeh, 2005; Bodomo, Marfo & Hall-Lew, 2010).

Now, if greeting a person with one’s left hand is an insult in a Ghanaian/African society, how much greeting someone with a ‘kiss,’ more so in a religious setting like the church? As indicated above, Ghanaians use the mouth to pronounce the words of the greetings such as *me ma woakyâ* ‘I wish morning’(Asante-Twi, Akuapem-Twi and Fante); *hôâdi* ‘take the morning’ (Ewe); *o je koo* ‘you are up again!’ (Gã); *i nga mo*, ‘I greet you’ (Dangme) but it is not part of the Ghanaian culture to greet people by kissing.

Constable says that it was common in Paul’s culture as in many Eastern cultures today, to greet friends with a kiss on the cheek. The men greeted other men this way, and the women did the same with other women. Such a kiss communicated personal affection, not

romantic love. Thus by urging this practice Paul was encouraging an outward physical expression of Christian love in a form that was culturally acceptable in his day. To prevent the danger of passionate or fleshly kiss, Paul qualified the kiss by saying that it must be “holy (Walvoord & Zuck, 2000).

The fact that the verb “kiss” is qualified by “holy” an adjective, does not in any way make the act “holy.” In traditional Ghanaian communities, kissing is not a holy practice. It is profane. Those who practice it do so privately; it is not considered as a good cultural practice because it incites sex.

The Ghanaian TV stations show a lot of *telenovelas* – profane films - with titles such as: *Love Spell; Love her to Death; In the name of Love; The Bold and beautiful*. Most indigenous Ghanaians have reservations concerning the widespread telecast of these films on both national and private owned television stations because a greater chunk of the ideas communicated in them are inconsistent with Ghanaian/African culture. The kissing scenes in these films promote promiscuity, especially among young people; and they seem to endorse sex before marriage. What makes the situation even more alarming is that those who register their displeasure of the kissing scenes in the films have no channel to voice out their misgivings. One wonders whether the Cinematography Act 1961 (Act 76), amended by the National Redemption Council Decree (NRCDC) 1975 is still in force in Ghana.

Majority of the Ghanaian mother-tongue translations of the Bible in 1Thess 5:26 and its parallels, seem to be advocating that there is nothing wrong with the translations which say that Christians should “greet one another with a holy kiss,” when they meet. Those who translated and those who interpret the verse with such an understanding have missed the point Paul makes in his conclusion part of 1Thess. The message of 1Thess 5:26 is that, readers of the letter should not only greet themselves but also extend Paul’s greeting to all the Christian brothers and sisters.

In that sense, the *Agbenya La: Nubabla Yeye La* (The Living Word New Testament in Ewe, IBS 1988), and the *Wami Munyuô: Somi He ô Kâ La ame*. (The Living Word New Testament and Psalms in Dangme, IBS 1997) are not only right but they are also culturally appropriate. They read: *Mina asi nôvi siwo katā le afima la nam*. [Shake all the brothers and sisters there on my behalf]. *Nyε nga nyemimeôme tsuo ne nge lejeô ha mi*. [Greet all the brothers and sisters there for me]. Both translations convey the greetings of Paul to the readers, which is consistent with the message the writer wants to convey to his readers. While the Ewe translation is clear on the mode of greeting by using *na asi*, shake hand, the Dangme translation uses *nga*, greet, which can be either hand shake or expressing the greeting by speech. Both modes are Ghanaian cultural ways of greeting.

The Living Word (Bible) and its mother-tongue versions are paraphrases which biblical scholars look down upon, but to me they are significant in the sense that we have a lot we can learn from when it comes to biblical interpretation for ordinary readers of the Bible. An example is what we have just seen. What the respected translations could not do, they have done. Of course there are *LivingWord (Bible)* translations in the other Ghanaian mother-tongues which do not interpret the verse culturally. They are:

- (i) **Nkwa Asem (The Living Word in Asante-Twi, IBS 1996)**
Momfa mfeano kronkron nkeakyea anuanom nyinaa. [Greet all the brothers and sisters with a holy kiss.]
- (ii) **Nkwa Asem (The New Testament and Psalms in Akuapem, IBS 2000)**
Momfa mfewano kronkron nkyikyia anuanom nyinaa. [Greet all the brothers and sisters with a holy kiss.]
- (iii) **Agbenya La (The Living Word Full Bible in Ewe, IBS 2006)**
Mido gbe na nôviawo katā kple nugbugbô kôkôe. [Greet all the brothers and sisters with a holy kiss.]

Did the translators paraphrased the verse or copied directly from the older respected translations? Is the *Living Word (Bible)* a complete paraphrase or a mixture of translations? Which of the Bible translation philosophies did the Ghanaian translators used – formal equivalence or dynamic equivalence? Can the two approaches be used together in one translation?

Recommendation

From the discussion above, the study recommends that:

- (i) 1Thessalonians 5:26 in the Ghanaian mother-tongue Bibles be retranslated to include a mode of greeting such as “hand shake” which is culturally acceptable and appropriate in the Ghanaian context.
- (ii) Bible translators and interpreters should endeavour to study the culture of the people they translate the Bible for. This will help them translate biblical texts which have cultural connotations appropriately.

Conclusion

The study has contended that the translation of 1Thessalonians 5:26 in majority of the Ghanaian mother-tongue translations of the Bible is culturally inappropriate and should be retranslated because the translator did not consider the cultural gap between the original leaders of the letter, and the Ghanaian mother tongue Bible reading communities, where greeting is not expressed by kissing but generally by handshake. The study recommends that Bible translators should study the culture and world view of the communities they translate for, taking note of cultural differences between the original readers and current indigenous reading communities. This will enhance communication of the biblical message in a better way to people who have cultural assumptions different from those of the Bible.

References:

- Ahyâmu Fofor No Mu Nwoma*. (The New Testament in Fante). (1982). Interconfessional Revised Edition. Bungay. Suffolk: United Bible Societies.
- Akrofi, C.A, Botchey, G.L. & Takyi, B.K. (1996). *An English, Akan, Eûe, Gã Dictionary*. Accra: Waterville Publishing House.
- Amonoo, R. F. (1989). *Language and Nationhood: Reflections on Language Situations with Particular Reference to Ghana – The J. B. Danquah Memorial Lectures Series 19*, February 1986. Accra: Ghana Academy of Arts and Sciences.
- Bediako, K. (2006). *Religion, Culture and Language: An Appreciation of the Intellectual Legacy of Dr. J.B. Danquah – J. B. Danquah Memorial Lectures, Series 37*, February 2004. Accra: Ghana Academy of Arts & Sciences.
- Biblia*. (1931). Accra: Bible Society of Ghana/United Bible Societies.
- Biblia*. (2010). Accra: Bible Society of Ghana/United Bible Societies.
- Boers, H. (1975-76). “The Form Critical Study of Paul’s Letters: I Thessalonians as a Case Study.” *New Testament Studies (NTS)*(22) 1975-76: 140-158.
- Bodomo, A., Marfo, C. & Hall-Lew, L. (2010). *Let’s Speak Twi: A Proficiency Course in Akan Language and Culture*. Leland Stanford: Centre for the Study of Language and Information.
- Brown, C. (1986), Gen. ed. *New International Dictionary of New Testament Theology* 4 vols. 2. Grand Rapids, Michigan: Zondervan.
- Bruce, F.F. (1982). *1 & 2 Thessalonians*. Waco, Texas: Word Books Publisher.
- Constable, T. L. (2000). “1Thessalonians.” In: Walvoord, J.F. & Zuck, R.B. eds., *The Bible Knowledge Commentary*. Eastborne, England: Kingsway Communications.

- Jewett, R. (2003). "1Thessalonians." In: Dunn, J.D.G. and Rogerson, J.W. eds., *Eerdmans Commentary on the Bible*. Grand Rapids, Michigan/Cambridge, U.K.: W.B Eerdmans Publishing Company.
- Jeanrond, W.G. (1998). "History of Interpretation." In: Freedman, D.N. ed., *Anchor Bible Dictionary*, 6 vols. Yale: Doubleday. 1998 (3): 442-443.
- Klingbeil, G. A. (2003). "Cultural Criticism and Biblical Hermeneutics: Definitions, Origins, Benefits and Challenges." *Bulletin of Biblical Research* 15 (2) 2003: 261-277.
- Kropp-Dakubu, M.E. (1999) ed., *Gã-English Dictionary*. Accra: Black Mask Limited.
- Kyerɛw Kronkron*. (1964). (The Bible in Akuapem Twi: New Testament). Accra: Bible Society of Ghana/United Bible Societies.
- Kyerɛw Kronkron*. (2012). (The Bible in Akuapem Twi: New Testament). Accra: Bible Society of Ghana/United Bible Societies.
- Nestle-Aland Greek-English New Testament*. (1994). Stuttgart: Deutsche Bibelgesellschaft.
- Ngmami Klôuklôu ô*. (1999). (The Dangme Bible: New Testament). Accra: Bible Society of Ghana/United Bible Societies.
- Nida, E.A. & Taber, C.R. (1982). *The Theory and Practice of Translation*. Leiden: Brill. 1982.
- Nkwa Asem*. (2000). (Akuapem New Testament and Psalms). Accra: International Bible Society.
- Nkwa Asem*. (1996). (Asante New Testament and Psalms). Accra: International Bible Society.
- Ñmale Kroñkroñ Le*. (1908). Accra: Bible Society of Ghana/United Bible Societies.
- Ðmale Krɛ̃ɲkroɲ Le*. (2006). Accra: Bible Society of Ghana.
- Nubabla Yeye La*. (1990). (The New Testament in Ewe). Accra: Bible Society of Ghana.
- Nubabla Yeye La Kple Psalmowo*. (Ewe New Testament and Psalms). Accra: International Bible Society. 1988.
- Nwoma Kronkro*. (1948). Accra: Bible Society of Ghana/United Bible Societies.
- Prempeh, A.A. (2005). *Akanfoô Amammerɛ*. Kumasi: Asare Printing Press.
- Quarshie, B.Y. (2002). "Doing Biblical Studies in the African Context – The Challenge of Mother-tongue Scriptures," *Journal of African Christian Thought* Volume 5, Number 1, June 2002: 4-14.
- Somi He ô*. (1977). (The New Testament in Dangme). Accra: Bible Society of Ghana.
- Twerɛ Kronkron*. (1964). Accra: Bible Society of Ghana/United Bible Societies.
- Twerɛ Kronkron*. (2012). Accra: Bible Society of Ghana.
- Twerɛ Kronkron*. (2013). (New Testament: English-Twi Version). Kumasi: New Word Publishing (Ghana) Limited.
- Wami Munyuô: Somi He ô Kâ La ame*. (1997). (Dangme New Testament and Psalms). Accra: International Bible Society.
- <http://www.biblesociety-ghana.org/what-we-do>; accessed 15/10/2011.
- <http://www.gillbt.org>, accessed 15/12/2011.
- theologyinafrica.com/papers/AttahAkorsah.pdf, accessed 17/10/2011.