



A Critical Study of *Abba Ho Patēr* in Romans 8:15 in the New Revised Asante Twi Version (2018)

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Abstract

Bible translation is among the difficult exercises in scholarship because it demands a careful analysis of the biblical text from the source language into the target language. The religio-cultural settings and worldview of the indigenous people are also considered so that they are able to access the word of God as written and meant by the author(s). An example of Bible translation exercise is the New Revised Asante Twi Version (NRATV) 2018, which contains some translation problems. Some texts are not translated but “carried wholly” into the new or target language to make them look as if they form part of the native language. One of such is “*Abba*,” which is a Hebraic-Aramaic word found in Romans 8:15. Since *Abba* is not an Asante (and Akan) language, it becomes difficult for the Asante reading community (and by extension all Akan languages) and users of the Asante-Twi Bible to understand and express the concept within their religio-cultural worldview because they do not understand the thought of the author in their language. Using exegetical, mother-tongue hermeneutics and the communicative method of translation as approaches, the study has found out that the translation of ...*Ἀββᾶ ὁ πατήρ* (...*Abba ho Patēr*) as ...*Abba, Agya* (...*Abba, Father*) in the Asante-Twi Bible (2018) should be rendered as “...*Agya, M’agya*” (Father, My Father). The study has thus added to the interpretations of Romans 8:15 in Asante-Twi. It is being recommended that in the future revision of the Asante-Twi Bible, the Bible Society of Ghana should consider

using “...*Agya, M’agya*” (Father, My Father) in the translation of ... *Ἀββα ὁ πατήρ* (...*Abba ho Patēr*).

Keywords: *Abba*, Bible translation, Mother-tongue, Asante-Twi, *M’agya*, Book of Romans

Introduction

The dynamism of language always necessitates constant revision of Bible translations to meet the new language of the native readers. However, there is no perfect translation whatsoever in the world. Notwithstanding this imperfection in Bible translations, Edusa-Eyison (2007) who referred to the work of Dickson is of the opinion that a faithful translation of Scripture into the mother tongue of a people is necessary in order to achieve relevant theological understanding. This is because the lack of a good translation impedes effective understanding of the text.

There are situations in Bible translations where some texts are not translated but “carried wholly” into the new target language to make them look as if they form part of the native language. Recipients of the translated version take such words as without fault and non-foreign. Furthermore, they wholly accept them, especially when the letters forming the texts have their equivalence in the recipient culture. Thus, when the orthography of the source text has its equivalence (letter or sound) in the target language, indigenes see such texts as part of their language, even if they do not understand. For example, the set of letters or characters forming the Greek word *Ἄλφα* (Rev. 1:8), which is transliterated as *alpha* have their individual letters equivalence in the Asante-Twi alphabet as *alpha*. This often misleads the Asante-Twi reading people who think that *alpha* is part of their vocabulary. However, Asamoah (2020a) argues that since the Asante-Twi people do not have the word *alpha* in their vocabulary, it makes the word become alien to the Asante-Twi people, even though the letters forming the word have their equivalence in the Asante-Twi alphabet. Aside from the fact that this leads to confusion and makes no meaning for the indigenes, such words, text, and translations do not represent the thought of the native individuals.

Another example is the biblical text “*Abba,*” which is a Hebraic-Aramaic word found in Romans 8:15 of the New Revised Asante Twi Version (NRATV) published in 2018. The thought of the writer for using such word or text is kept away from the Asante reading community who have been made to accept it as such. Translation of such nature fails to give the gospel a home in a new environment it enters. This is seen in the case of the Asante community. This further makes it difficult for the local indigenes to understand and express the concept within their culture and worldview. What did the author of Romans want his readers to know when he said *Ἀββα ὁ πατήρ*

(Abba ho Patēr) in Romans 8:15? How must this text be said in the Asante language by users of the Asante-Twi Bible and Asante reading communities? Therefore, “the gospel message must be original and native to the new environment while maintaining the original thought of the author” (Asamoah, 2020b).

Methodology

The study uses exegetical, mother-tongue hermeneutics and the communicative method of translation as approaches. According to Fee (1993), the exegetical approach considers the historical and the literary contexts of the texts with the purpose of interpreting the text by critically analysing the original language of the text and the historical context in which the text was written. The findings of the historical context bring out the following but are not limited to: the time and culture of the author and their readers, the occasion of the book, and the genre. Mother-tongue hermeneutics is employed in this exercise because the writers want to interpret the Bible using a language that people speak from their early childhood at home and also identify with while growing up (Asamoah, 2020c). The communicative methodology is based on the principle that translation should become culturally relevant, original, and appreciable to the indigenes who will access God’s word in their local dialect or mother-tongue with similar effect produced by the original text (Asamoah, 2020d).

Some English Translations of the Text

1. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father (King James Version).
2. For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship. When we cry, “Abba! Father!” (Revised Standard Version).
3. For you have not received a spirit of slavery in order that you should once more be afraid; but you have received a spirit of adoption, in which we cry out, “My Father, my dear Father!” (Münchener NT, 1988).
4. So you should not be like cowering, fearful slaves. You should behave instead like God’s very own children, adopted into his family—calling him “Father, dear Father” (New Living Translation).
5. For you have not received the Spirit of bondage again to fear, but you have received the Spirit of the adoption of children by whom we cry, “Father, our Father” (Aramaic Bible in Plain English).

With the exception of King James and Revised Standard Versions which used *Abba* in their translation exercise of the text, Münchener NT, New Living Translation, and Aramaic Bible in Plain Language used “My Father,” “Father,” and “Father” respectively for the translation of *Abba*. The purpose of these translations is to help their readers get understanding of the text in their religio-cultural settings.

Exegesis of the Text

Background to the Book of Romans

Apostle Paul is generally accepted as the author of the book of Romans (Rom. 1:1), which according to Hodge (1993) has been held as the high peak of the Bible. All the main biblical themes—God, man, sin, grace, law, judgment, the plan of salvation, election, justification, sanctification, and the place of Jews and Gentile in God’s purposes are brought together in the book and displayed in a single panoramic sweep. According to Baker (2011), Paul’s authorship was accepted by the early church since none of them raised their voice against his authorship. He wrote it around AD 57 possibly at Corinth or Cenchræe on his third missionary journey to Christians living in Rome (Rom. 1:7).

The plausibility of the Romans to have received distorted rumours about Paul’s message and theology (e.g., Rom. 3:8; 6:1-2, 5) preached over years, and the wrongs that were occurring in the church of God as a result of the wrong attitude among the Jews and the Gentiles (e.g., Rom. 2:1-29; 3:1; 9; 11:11-32), made Paul the author of the book of Romans. He wrote this book to draw the attention of the Roman Christians to the message he had preached over decades and also to correct the existing problems in the church of God which bothered much on relationship. Paul began by talking about God’s wrath to humanity as a result of the sin of man which is intercepted by the vicarious death of Jesus. He further explained that, in the Lord Jesus, the righteousness from God is revealed to all men as the answer to his wrath against sin. He continued by setting the gospel’s foundational truth to show that everyone needs the gospel. He argued that since the Jews and Gentiles are under sin and thus under God’s wrath, no person can be justified before God apart from the gift of righteousness through faith in Jesus Christ. Having been justified freely by grace through faith and having been given assurance of salvation, the Spirit of God then comes to dwell with the believer to lead and influence him or her to avoid sin and put to death the deeds of the flesh. “For as many as are led by the Spirit of God, these are sons of God” (Rom. 8:14, NKJV). The Spirit of God received by the believer brings him or her into the family of God by adoption, making him or her to call God “*Abba*, Father”. The major theme of Paul’s writing of the book to the churches in Rome is “to present his basic statement of the gospel: God’s plan of salvation for all

people, Jew and Gentile alike” (Baker, 2011). It unfolds the universality of sin, the ineffectiveness of the law to make humankind righteous before God, the power of God’s saving act in Christ’s death and resurrection, and believers receiving that power and forgiveness of sins by faith in Christ.

Being the longest and most influential of Paul’s letters, the book of Romans contains the following elements found in a standard letter as at the time: salutation (1:1-7), thanksgiving (1:8-17), the main body (1:18-16:18), and a farewell (16:19-24). The main body can broadly be divided into the following headings: what we are by nature (1:18-3:20), how to become a Christian (3:21-5:21), how to live a Christian life (6:1-8:39), and why Israel is set aside (12:1-16:18). This is affirmed by Mears (2011).

The Text

οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλὰ ἐλάβετε πνεῦμα υἰοθεσίας ἐν ᾧ κρᾶζομεν, Ἀββα ὁ πατήρ (Greek NT, 2005).

Transliteration

Ou gar elabete pneuma douleias palin eis phobon, alla elabete pneuma huiiothesias en hō krazomen, Abba ho Patēr (Romans 8:15).

Delimitation of the Text

The text under study in the remotest context falls within the main body of the book under the sub-heading “how to live a Christian life” (6:1-8:39). However, in the immediate context, the text falls under Romans 8:5-17. This forms part of Romans 8 which discusses about believers’ freedom from judgment (8:1-4), defeat (8:5-17), discouragement (8:18-30), and fear (8:31-39) as a result of being united with Jesus Christ as God’s children. Wiersbe (2007) captions Romans 8 as the “Christian’s Declaration of Freedom”. This is because he hopes that the Roman Christians are now living with the Spirit of the Lord which leads to their liberty (2 Cor. 3:17).

In the opening verse of Romans 8, Apostle Paul began by drawing the attention of the Christians in Rome to their new position in Christ Jesus. He lets them know that they are people who are without condemnation because they have been freed from the power of sin that leads to death (8:2). Hence, they have become new creation as a result of the power of the life-giving Spirit of God working in them as against their former master—the law—which could not save them because of the weakness of their sinful nature (8:3-4). Apostle Paul then described life on three levels—“those without the Spirit” (8:5-8), “those with the Spirit” (8:9-11), and “those the Spirit has” (8:12-17). He also encouraged his hearers to live on the highest level which in this case is the latter (Wiersbe, 2007). “For all who are led by the Spirit of God are children of God” (8:14, NLT). As children of God, the author informed them that “So

you have not received a spirit that makes you fearful slaves. Instead, you received God's Spirit when he adopted you as his own children. Now we call him, 'Abba, Father'" (8:15, NLT). It is from this backdrop that the text under study came about.

Structure of the Text

Immediately after admonishing the Roman Christians to follow the leadings of the Spirit of God to be continually identified as God's children, Apostle Paul made them to know that they have received the grace of the gospel, whereby God shows himself to them as a most gentle and loving Father in Christ Jesus, not as before in the proclaiming of the law where the people became terrified and fearful (Exo. 19). This was done to enable them (and all Christians) call him Father with great boldness, and the Holy Spirit seals this adoption in our hearts by faith.

The text under study could be treated in three parts—first, second, and third parts—which are all dependent sentences. The meaning of each is also derived from the other. The first part shows Apostle Paul saying; *οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον* (Romans 8:15a), the second part; *ἀλλὰ ἐλάβετε πνεῦμα υἰοθεσίας ἐν ᾧ κρᾶζομεν* (Romans 8:15b), and the last part; *Ἀββα ὁ πατήρ* (Romans 8:15c). This study is limited to the last part of the sentence.

Ou gar elabete pneuma douleias palin eis phobon

Elabete is a verb which means “to take” or “receive”. It is in the indicative mood, and this points to reality that the believers did not receive the spirit (*pneuma*) of slavery (*douleias*). It is in an aorist, which also means that the spirit they have received is instantaneous or punctiliar (point in time) and not a habitual or continuous action. Thus, the Christians in Rome had received the spirit of God in full at the particular moment they believed in Christ. It is in the second person plural, and the text is referring to a particular group of people. In this case, the Christians at Rome are the major focus. It is also in the active voice, which denotes that the believers as nominative in the statement have received the spirit of adoption and not the spirit of slavery. Therefore, the Christians (Roman believers) have not received the spirit of slavery again as they formerly were under the spirit of law and death that could put fear in them. Thus, it was not the Spirit leading them again to shrink from God in fear as they had done when they were under the law of sin and death. *alla elabete pneuma huiiothesias en hō krazomen*, *krazomen* is also a verb which means “to cry out”. It is in the indicative mood, and it points to the reality that believers (for which the writer is part of due to the first person plural tense) cry or “we are crying”. It is also in the active voice, which connotes that “the believers cry” or “the believers are crying”. This means that

they have not received the spirit of slavery again to fear but have received the spirit of adoption (*huiothesias*) which has now made them sons of God. This makes them cry continually to God who is their Father.

... *Ἀββὰ ὁ πατήρ* (...*Abba ho Patēr*).

Ἀββὰ (*Abba*) is an Aramaic or Hebrew equivalent for “Father” (Hodge, 1993; Kubo, 1975) and the Greek word “*πατήρ*” (*Patēr*) is added, which clearly shows a repetition of the word. *Ἀββὰ* (*Abba*) is used in the vocative case, which is the case for address or a title for God. This expresses a very intimate and inseparable relationship between Jesus and God and between Christians and God (Jn. 10:15). It is used to explain the present condition of the believer who by faith in Christ can draw on his or her spiritual wealth because they are heirs of God and a joint-heir with Christ. By parsing, *Abba* is a singular masculine noun. According to Hodge (1993), the writer used *Abba* to naturally and fully express his feelings of being God’s child in his own language—the Hebrew, to a foreign language, even though the Greek language was the lingua franca. Thus, Apostle Paul chose to refer to God as his Father in a language he was born and bred in; “for any language other than our mother tongue becomes so interwoven with our thoughts and feelings that it spontaneously surfaces when our hearts are overflowing” (Hodge, 1993).

Why Apostle Paul repeats the word in a different language has been one of the subject of discussion among scholars. Hodge (1993) believes that the writer used it for the sake of his hearers who spoke Greek as the conversational language. However, Ellicott (2021) holds that the repetition of the word in two different languages is one of compliment and appeal. This is taken from the natural instinct of children to repeat a beloved name in different forms, including their mother-tongue. This is to say that believers who have the Spirit of God in them have now become God’s children, which gives them the self-assurance to refer to the name of God not only in the language of others but also in their mother-tongue. Thus, this indicates that God is the Father for not only the Jews, but for the Jews and Gentiles (Gal. 3:28). This brings out the double paternity that is in God, which reveals that he is the Father of all men by creation and of believers only by grace and regeneration. Jamieson, Fausset, and Brown (2002), agreeing with Ellicott, asserts that the repetition is for believers to utter their Father’s name in both the accustomed forms, beginning with his cherished mother-tongue, and adding that of the learned. Barnes (2002), in affirming the argument, also explains the repetition which denotes mere intensity and the interest with which a Christian dwells on the name in the spirit of an affectionate, tender child.

The use of *Ἀββὰ* (*Abba*) is *ὁ* (ho) when prefixed to the nominative, which is utilized often for the vocative in address, places much emphasis on the noun *πατήρ* (*Patēr*) (Thayer, 1977). By parsing, it is a vocative masculine

singular. This means that the noun it qualifies is in the singular form in this case *πατήρ* (*Patēr*).

πατήρ (*Patēr*) simply means father in Greek. Thayer (1977) mentions nourishing, protecting, and upholding as some of the duties of a father to his children. In that regard, Christians receive nourishment, protection, and are upheld by the one they call their father. Who then is the author referring to as their father? Thayer (1977) reveals that *πατήρ* (*Patēr*) could mean a generator or male ancestor as in Matthew 2:22; 4:21, Luke 1:17, and Acts 7:14. It could also metaphorically be used to identify the originator and transmitter of anything (Rom. 4:12). This could be one who stands in a father's place and takes care of others in a paternal way (1 Cor. 4:15) or as a title of honour applied to teachers (Matt. 23:9) and members of the Sanhedrin (Acts 7:2; 22:1). *πατήρ* (*Patēr*) is also used to denote God as "the Father" because he is the creator, upholder, and ruler (Jam. 1:17). He is the father of all rational and irrational beings (Eph. 3:14; Heb. 12:9) and of all Christians (including the Romans). Thus, people through Christ have been exalted to have a close and intimate relationship with God, and they no longer dread him as the stern judge of sinners but revere him as their reconciled and loving Father (Gal. 4:6). In the context, the latter one fits in perfectly. The author was making the Roman Christians to know that they had come to someone who is no ordinary person but their Father.

In a nutshell, the author is telling his hearers that Christians (with himself inclusive) have not received the spirit of slavery again as they formerly were under the spirit of law and death that could put fear in them. They have now received the spirit of adoption which has now made them sons of God. This makes them cry continually to God who is a Father to them. The text under study can be translated as: "For you did not receive the Spirit of bondage again to fear, but you have received the Spirit of adoption by whom we cry out: 'Father, My Father.'"

The Asante-Twi Translation of Romans 8:15

According to Asamoah (2020e), the Akan is one of the multiple languages of Ghana which is a West African nation. As a language, Akan is spoken by the Akan people (or Akans). The Asante form part of the larger Akan group in Ghana, and they are predominantly found in Ashanti Region which is one of their sixteen regions (Asamoah, 2020f). Kumasi is their capital town and the residence of their king. *Otumfoɔ* is his title, and their official language is Asante-Twi. This is a language whose vocabulary is found in other Akan languages such as Akuapem-Twi, Mfantse, Agona, Akyem, Kwahu, Wasa, Assin, Denkyira, Buem, and among others.

New Revised Asante Twi Version (NRATV) 2018

Na moannya akoaye honhom a mode besuro bio, na mmom moanya abaye honhom a eno mu na yetea mu se: Abba, Agya! (For you did not receive the Spirit of bondage again to fear, but you have received the Spirit of adoption by whom we cry out: Abba, Father!).

Analysis of the Asante-Twi Translation

Na ... Abba, Agya!

The Asante-Twi translate *Ἀββα ὁ πατήρ* (*Abba ho Patēr*) as *Abba, Agya* (Abba, Father), and it does not meet the thought pattern and worldview of the native language (Asante-Twi dialect). It could be identified that *Abba* was not translated but taken wholly from the original language into the receptor language. This has made it to look like an Asante-Twi word, but it is not.

The Usage of “Abba” in Asante Language

The word “*Abba*” is not found in the Asante-Twi vocabulary. The closest usage of the word *Abba* is *aba* which has more than one usage. Firstly, it is used as a noun *aba* (seed), which is a small object produced by a plant from which a new plant can grow. Secondly, *aba* (vote) is used as a verb for casting lot or voting. Thirdly, *aba* is used as an exclamation word to describe something that one says suddenly and loudly as a result of being surprised, impressed, or angry. The usage of these words is not different from other Akan languages, and these dialects are mutually comprehensible. This is because a considerable amount of vocabulary is found in them (Asamoah, 2020e). Nevertheless, there are times they carry different meanings in other Akan languages.

For example, *Aba* is also used among the Mfantse as a name for a female child born on Thursday, with a respective male name being “Quao”. Since Mfantse is part of the larger Akan group, there are times Asante-Twi readers take *Aba* for *Abba*. However, when the text under study is read, it shares similar tonation and phonetics.

The Asante-Twi vocabulary or dictionary (and by extension to all Akan languages) does not have *Abba*. Hence, this makes understanding of the concept very difficult. Even the closest one has varied meanings such as seed, vote or lot and as a form of exclamation. Thus, it is an obstacle to proper understanding.

Romans 8:15 in Some Other Ghanaian Mother-Tongue Translations of The Bible

- Akuapem-Twi

Akuapem-Twi Kyeráw Kronkron (The Akuapem-Twi Full Bible, BSG/UBS, 1964)

Na moanya akoaye honhom a mode besuro bio, na mmom moanya abaye honhom a eno mu na yeteam se: Abba, agya! (For you did not receive the spirit of bondage to fear again, but you've received the Spirit of adoption by whom we cry out: Abba, father).

- Fante

Nwoma Kronkron (The Fante Bible, BSG, 2015)

Na hom ennya nkowaaye sunsum a hom dze bosuro bio, na hom enya abaye sunsum a yenam do tsea mu de, Abba, Egya. (For you did not receive the spirit of bondage to fear again, but you've received the Spirit of adoption by whom we cry out, Abba, Father).

- Chumburung

Abwasesej Wore-ɔ (The Chumburung Bible, GILLBT, 2010)

Mbeyomɔ, haree Wuribware a kufwiije-o a bo mone-ɔ gbaa ooo, ɔ maa sa ne mone sere mɔ, feye anej ne kenya sere kemo nyanpe-ɔ. Amaa Wuribware a kufwiije-o a sa ne mone a kii Wuribware mɔ gyi-ana. Amose-ɔ aa lee mɔ se ne anee tee Wuribware a feye “Ane se.” (If the spirit of God dwells in you, the spirit does not make you fear God as a slave. But the spirit helps you to know that God is your father. For this reason, the spirit allows us to call God “our Father”).

- Ewe

Ewe Biblia (The Ewe Full Bible, BSG/UBS, 2010)

Menye gbɔgbɔ, si nɔa kluviwo me la wotsɔ na mi, bene mianɔ vɔvɔ m o; ke boɔ Gbɔgbɔ si nɔa viwo mee miexɔ. Esia ta ne miedo Ÿli be: “Ao, Tɔnye lolɔtɔ!” (We have not been given the spirit that dwells in slaves, rather we have received the spirit that dwells in sons. Therefore, we shout, “Oh, my beloved Father!”).

- Konkomba

Uwumbɔr aagbaɔ (Konkomba Bible, 2014)

Nfuur Nyaan mu Uwumbɔr tii nimi na, mu aa joo nimi tinaagbirr ke ni san ijawaan. Waafuur Nyaan le ɔa nimi waabim, le ki cha ti yin u ke “Nte.” (The Holy Spirit that God has given you does not bring slavery that you should fear. His (Holy) Spirit makes you His children, and give us the power to call Him “My Father”).

Analysis and Interpretations of the Text in the Ghanaian Mother-Tongue Translations

It is interesting to know how the Asante-Twi Bible renders the phrase *Abba o` path,r* (*Abba ho Patēr*). Its rendering is *Abba, Agya* (Abba, Father), which is also different from that of three translations—Münchener NT, 1988, New Living Translation, and Aramaic Bible in Plain English. The Asante-Twi translators may have taken clue from King James and Revised Standard Versions which use “Abba, Father” for *Abba o` path,r* (*Abba ho Patēr*). Hence, this has led to the use of *Abba, Agya* (Abba, Father) in the Asante-Twi Bible.

With the exception of Akuapem-Twi and Fante, the other three Ghanaian mother-tongue translations of Romans 8:15 under study translated *Abba o` path,r* (*Abba ho Patēr*) in the ordinary language of the reading community. Bible translators engaged the communicative methodology which explains that translation should become culturally relevant, original, and appreciable to the target audience who will receive the word of God in their local dialect or mother-tongue with similar effect produced by the original text (Asamoah, 2020b). The Chumburung, Ewe, and Konkomba Bibles translate *Abba ho Patēr* as “*Anē se*” (our Father), “*Ao, Tɔnye lɔlɔ tɔ!*” (Oh, My beloved Father!), and “*Nte*” (our Father). The Akuapem-Twi translators maintained *Abba* (Abba) as *Abba* in the text. This is seen in the Asante-Twi translation, which is a product of literal correspondence¹.

The translation of *Abba ho Patēr* (*Abba, Agya*) as it stands now does not bring out the true meaning of the text. Hence, the Asante reading community and users of the Asante-Twi Bible find it difficult to interpret the text, which affects the whole section within which the text is identified.

Conclusion

The word *Abba* in Romans 8:15 is used in the vocative case, which is the case for address. This expresses a very intimate and inseparable relationship between Jesus and God and between Christians and God. This word was not translated to meet the Asante reading community, but it was taken wholly from the original language. Some translations in English such as Münchener NT, 1988, New Living Translation, and Aramaic Bible in Plain English and some Ghanaian mother-tongues such as Chumburung, Ewe, and Konkomba have a translation that meets the worldview and culture of their

¹ The purpose of Literal translation is to make the person who reads understand the source language as much as possible. It places much emphasis on dogmatic presupposition over the linguistic, socio-cultural, and literary considerations. This translation emphasises formal correspondence towards the source message and attempts to keep its grammatical form, sentence and clause structure, and uniformity of word usage in terms of the source language, as much as possible.

readers. For users of the Asante-Twi Bible to get the meaning of the text of Romans 8:15, this paper suggests a new translation. Since *Abba* is used in a vocative case, which is the case for addressing *Patēr* (Agya), “*M’agya*” (My Father) is suggested as a way to address *Patēr* (Agya). Therefore, *Abba ho Patēr* would be read as “Agya, M’agya”.

The new translation would read as “Na moannya akoayɛ honhom a mode bɛsuro bio, na mmom moanya abayɛ honhom a ɛno mu a yɛ su frɛ Onyankopɔn sɛ: “Agya, M’agya!” (For you did not receive the spirit of bondage again to fear, but you have received the Spirit of adoption by whom we cry out: “Father, My Father”).

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