

(*A Pocket Lexicon to the Greek New Testament*) deals adequately with it; they both allow that *oida* may mean 'I know how', but are silent as to *ginōskō*.

Matt. 16:3. 'Ye know (*ginōskete*) to judge the face of the sky'. The AV here has "ye can discern," while the RV gives "ye know how..." That the AV is preferable is shown by the fact that in the very next sentence, in contrast, Jesus asks, "Can ye (*dunasthe*) not...?"

Luke 12:56. We take this next because it is the parallel of the Matthew passage. But the striking thing here is that *oidate* is used (which incidentally is another example of the dangers of unduly distinguishing between words of similar import—see *The Bible Translator* Vol. 6, No. 1, pp. 47-48). AV has "ye can"; RV, again, "ye know how."

Matt. 27:65. 'Make secure as ye know' (*oidate*), said Pilate to the Jewish authorities. AV and RV have "as sure as ye can."

Acts 21:37. *Hellēnisti ginōskeis* is elliptical; evidently "to speak" must be supplied. So AV has "Canst thou speak Greek?" The RV gives "Dost thou know Greek?" but this fails to take care of the form *Hellēnisti*.

1 Thes. 4:4. Both versions here give "know how" for *eidenai*. We submit that the idea here is of ability: 'that each one of you should be able to possess his own vessel...'. What would be the value of knowing how to do this apart from being able to do it?

1 Tim. 3:5. Surely the meaning here is 'If a man cannot rule his own household...?'

James 4:17. 'To one knowing (*eidoti*) to do good'. Again, surely here it is a matter of being able to do good and yet not doing it. Simply 'to know to do good' is not very illuminative.

2 Peter 2:9. In this passage also it seems to be a question of God's ability; He 'guarded' Noah and 'rescued' Lot, which shows that He is able to rescue pious souls out of trial, not merely that He 'knows how' (*oiden*) to do so, but that He 'can'.

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## How Do the Speakers Do It?

In developing new terms or new forms of expression necessary for translating the Bible into languages which have not had long contact with the concepts and culture of the Bible, the translator should watch very carefully for what the people do. One translator invented the expression 'king's country belonging to God' for 'Kingdom of God'. The preachers and Bible School students, however, although they had been repeatedly taught this new expression, never used it. They talked of 'God's town'. The translator insisted that this was not an adequate translation, but he missed the main point: that his own invention was completely unacceptable to the speakers of the language. If he wanted something better than 'God's town', he would have to search for it. His own proposal had been voted down. It did not fit the productive grammatical patterns of the language.