

in Akwapem. The Akwapems were rather reluctant to compromise to the shorter form in this.

7. A few words which have no common synonym would need their equivalent in the other dialect to be added in brackets, e.g. *Atiridii* (*hurae*) for 'fever'.

So far compromises would have been possible. There was, however, one point where both sides stuck to their own version and in spite of much urging from the neutral observers were not ready to compromise. That was in the question of the so-called vowel harmony. This is a phonetic law peculiar to Twi, according to which the vowel of the pronoun if used with the verb is adapted, i.e. changed to a slight degree if followed by a narrow vowel ('u' and 'i' and sometimes narrow 'o') or by a consonant which has a narrowing influence (like 'ny', 'gy', 'dw' and 'tw'). This vowel harmony is not, or not as pronouncedly, observed by the Asantes. The latter were therefore for non-representation of the vowel harmony, while the former, though it might have considerably simplified the spelling, were afraid that it might change the language and therefore wanted a full representation of the vowel harmony.

Thus there was an impasse and no further compromise or progress being possible, the Advisory Committee then asked the Bible Society to agree to a printing of both dialect versions, which though being completely the same in the actual rendering would differ only in orthography and dialect usage as indicated above, and leave it to a later time to come to a compromise or to let the buying public decide which version alone should ultimately be printed. It is, indeed, a sad defeat of reason and mutual understanding, but we are grateful that the Bible Society, having realised the difficulties, has agreed to the request from the Advisory Committee, and the chief obstacles being for the meantime removed, there is much hope that the Revision work will progress now and that if one version is not possible for both dialects, yet a uniformity will be assured in the actual rendering of words and phrases.

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Ἀκούειν ἀκούετω — Mark 4 : 9, 23.

E. F. F. Bishop

Dr. Vincent Taylor's comment on the first of these verses that it "is clearly a characteristic expression by which (Jesus) impressed on His hearers the need to give *close attention* to His words", would receive full agreement.<sup>1</sup> The very fact that towards the close of each of the letters to the 'Seven Churches' the Seer puts a more than similar phrase into the mouth of 'the Son of Man' is proof enough.<sup>2</sup> As spoke the Jesus of History, so spoke the Christ of Revelation. The phrase in the Apocalypse is closer to the Matthean<sup>3</sup> abbreviation of Mark, the differences being 'ear' and the aorist imperative. On the eighth occasion in the Apocalypse<sup>4</sup> (not on the lips of Jesus) there is approximation

<sup>1</sup> The Gospel according to St. Mark, p. 254.

<sup>2</sup> Revelation 2 : 7, 11, 17, 29; 3 : 6, 13, 22.

<sup>3</sup> Matthew 13 : 9, also 11 : 5 and 13 : 49.

<sup>4</sup> Revelation 13 : 9.

to the second occurrence in Mark with *εἴτις*, though without the infinitive which precedes in both the Marcan and both the Lucan verses,<sup>5</sup> though the first is taken over from Mark. Each of these accordingly has two instances with slight variations — one common at the conclusion of the Parable of the Sower, the other peculiar, Mark's in connection with the saying about hidden things coming to light,<sup>6</sup> and Luke's following the call to renunciation and the teaching concerning the latter end of salt that has become useless. Matthew has two in addition to the one taken from Mark — at the close of the Explanation to the Parable of the Tares and after the identification of John the Baptist with Elijah. Each of these contexts has serious implications. No wonder the phrase is echoed in the letters to the Asian Churches.

The phrase has Old Testament roots in Deuteronomy and Isaiah, but perhaps the nearest in wording is Ezekiel's, "He that heareth, let him hear". There is the Psalmist's negative "They have ears, but they hear not".<sup>7</sup> In view of the incidence of the phrase without the Infinitive (which can hardly be an infinitive of purpose in the usual sense) both in Matthew and the Apocalypse, is it possible to suggest that in the Marcan and Lucan contexts *ἀκούειν* ought to be construed with the word that follows rather than in the preceding clause, where it is slightly redundant, if not tautological? It is true that most of the versions in English follow the familiar pattern of the Authorised Version. An exception occurs in Goodspeed, who in both the Marcan passages translates, "If anyone has ears let him be *sure to listen*". In the Lucan instances, however, he reverts to "ears to hear with". In his translation of the Apocalypse contexts there is no allusion to an 'ear' — "Let everyone who can hear listen". In the Marcan verses Goodspeed seems to have rendered *ἀκούειν* with *ἀκούετω* as a (Semitic) Infinitive Absolute. The point is not so much that the function of an ear is to hear (that is surely taken for granted) as that the ear does not always listen carefully and give heed. The emphasis is on listening, not on mere hearing.

Most of the early printed Arabic versions (always with the dual number in the Gospels) render 'hearing ears' (which is also redundant, since the participle by itself is used figuratively for 'ears').<sup>8</sup> This is the translation current in Roman Churches today, which may mean the translators were guided by the Vulgate *aures audiendi*. Exceptions are the readings in the MSS. collated by Levin, where curiously the Matthean renderings are longer than the Marcan in the effort to supply the meaning of a person who has 'ears for him to hear with'. That of Van Dyck is not only in accord with the customary understanding but has another infinitival phrase to match the Greek as explained in the commentaries.<sup>9</sup> There seems to be almost no support from the Arabic

<sup>5</sup> Luke 8 : 8, also 14 : 35.

<sup>6</sup> Mark 4 : 23.

<sup>7</sup> Deuteronomy 29 : 4, Isaiah 6 : 10, Ezekiel 3 : 27, Psalm 115 : 6.

<sup>8</sup> Versions edited by Erpenius and Lagarde; and in the Paris and London Polyglots.

<sup>9</sup> Bernhard Levin, *Die Griechisch-Arabische Evangelien-Übersetzung*. Luke is not included in this thesis.

versions for the suggestion that ἀκούειν ἀκουέτω might have a Semitic Infinitive Absolute behind it. The same is true of all but one of the Oriental versions included in Walton's Polyglot, though the literal Latin translation, which accompanies each one, has a different rendering of the saying, while meaning much the same.<sup>10</sup> The exception is the Ethiopic with *Qui habet aures, audiendo audiat*. On consulting Dr. E. Ullendorff of St. Andrew's University, he replied that though the Ethiopic itself "lends no positive support" to the suggestion, "the Latin *audiendo* is due to the Ethiopic gerund construction rendering (and there is no other way in Ethiopic) the Greek ἀκούειν". The Latin construction itself is generally considered a Semitism. The Ethiopic is consistent in this rendering in all the other cases both in the Gospels and the Apocalypse (though Luke 14:35 has *aurem* as in Revelation 13:9). The same *audiendo audiat* occurs in the Letters to the Seven Churches.

Two subsidiary matters may be mentioned. In his *Synopse* Huck places a comma after ἀκούειν in Mark 4:9, but does not do so in any of the contexts in Matthew and Luke, where the construction is participial (ὁ ἔχων). The Infinitive in Luke strengthens the Imperative. "He who has ears, let him hearken (hearkening)". This is a common construction in Arabic, written and spoken. One of the best known expressions with the implication of complete obedience consists in the omission of the actual verbs which are understood (as so often) in the saying *sama'an watā'tan* which can naturally only have a suppressed first person, 'I hear and obey'. Here the Infinitival Accusative Absolute dispenses with the need for a verb. Our Lord never used unnecessary words; but "He touches the keynote of a truth with a single divine smiting and leaves its circle of sound to spread: only calling down after it into the years".<sup>11</sup> "Whoever has ears let him give ear" indeed!<sup>12</sup>

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## A Study of the Words "Authority" "Might" and "Miracle"

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### Authority

In the New Testament 'authority' is usually the translation of the Greek word *exousia*, which strictly means derived or conferred authority.

<sup>10</sup> Persian, Syriac, Arabic.

<sup>11</sup> Mrs. Whitney (quoted in *The Pilot*, p. 166).

<sup>12</sup> As in *The Bible in Basic English*.