that today. It's calledAquilla's translation of the Pentateuch,
                    valuable
and it is a most XXXXXXXXXthing if you know Hebrew. You can look

at this Greek translation and know exactly what Hebrew words are

there. But if you don't know the Hebrew it would be utterly mis-

leading. For instance in the Hebrew there is the word eth which

can mean with, or it can be the sign of the accusative. Aquilla

did not want to omit that at all. So where we translate it "In

the beginning God created the heavens and the earth" and we just

skip the eth before the heavens and the earth, Aquilla inserts it

and says "In the beginning God created with the heavens and with

the earth." And in Greek that makes absolutely no sense. So the

meanings of words are a problem in any translation.

     Also the forms of expression vary tremendously from one lan-

guage to another. If you write these words: Johnny said teacher

is a dunce. Just write those words down without using quotations
marks
XXXXX which were invented some time within the last two centuries -

certainly since the making of the KJV, you can't tell what the

sentence means. Does it mean, Johnny said, teacher is a dunce,

or does it mean: Johnny, said teacher, is a dunce. You just cannot

tell without those marks. It has an ambiguity, but to translated
                                      would be
that ambiguity into another languageXXXXXXXXX very different, very

difficult. You have to figure out which it meant and then put it

there and you may figure wrong. In Gen. 23 24 there is a statement

which literally says: "And said a servantAbraham I." ~~In the Heb-~~

~~rew the word "and" is to be understood; it does not express (?).~~
                                  a
So you could translate that: "And ~~the~~ servant said, I am Abraham."

Or in Hebrew there is the usage of having a word that has no article