

with it placed before a word that has an article and therefore understood as if it had an article itself. You can say, And he said, The servant of Abraham ~~XXXX~~ am I." And those words alone nobody would have any idea which it meant. Of course in that case it is very easy to understand because in Gen. 24 Abraham had sent his servant to find a wife for Isaac and the servant ~~XXX~~ came to someone and they asked him who he was and he said, I am the servant of Abraham. So the context makes the meaning absolutely clear. But the ambiguity does not exist in English as it could in the Hebrew if you did not have context. There is the larger possibility of course often which requires not merely reading what is in the same chapter/^{but} what is elsewhere in the book.

Here I have a copy of the RSV. This version was made by a group of scholars studying the Bible; worked very carefully over it, and in many a case they have done a superb job of putting into beautiful English the precise meaning of a verse in the original Hebrew. But they say in their preface that theology does not matter in translation; all that matters is that you go to the book and see what is in it. That was not a tremendously/^{difficult} thing ~~XXXXX~~ for them to do in the NT. I don't think they altogether succeeded in the NT, but they did to some extent because they could pick up a book in Greek expressing some crazy ideas that some men had in the early days of Christianity, and they might think these ideas were a lot of nonsense but they can figure out what these men~~XXXXXX~~ meant, by what they said. And they can put it into English. So there are many good translations in their NT. And one nice thing they have done is that everywhere they have a quotation from the OT they have put a footnote what it means.