

word. The ordinary Heb. word for son is BEN. But the word BAR is an Aramaic word, and the Heb. and the Aram. speaking people were very much mixed together. Aramaic was the common language of commerce and in fact in the time of the exile the Hebrews stopped talking Hebrew, merely using it as a sacred language, and talked Aramaic entirely. So this word BAR or son was certainly intelligible to all of them. And we do find it at one place in the Proverbs where it is simply used in place of BEN.

So there is no reason anybody should have difficulty in understanding that this means "kiss the Son" even though the ordinary Heb. word for "son" is not used. But to the translators they did not see why the Messiah would be called the Son, so they said "kiss his feet" and put a footnote: "the Heb. is uncertain." In Zech. 9:9 there is a statement part of which is quoted in connection with the triumphal entry of the Lord into Jerusalem.

I want to refer to part of the statement that is not quoted in this NT reference. It is Zech.9:9: "Rejoice greatly O daughter of Zion. Shout aloud O daughter of Jerusalem. Lo your king comes to you. Triumphant and victorious is He. Humble and riding on an ass and on a colt the foal of an ass." That's a good way to describe a king coming, isn't it? Triumphant and victorious. But the KJV says: "just and having salvation." That is quite a change between just and having salvation, and triumphant and victorious. Now a person may think this does not make sense, to say that His ~~K~~ coming is going to be just and having salvation. It does not seem to me w it would be so difficulty to say that ~~about~~ about a king. But evidently to these men it seemed impossible. This word they