

(Introductory remarks regarding the last assignment on Dan. 9:24-27.)

Here was a very good paper that was turned in but at the end it said, Dr. MacRae, "It seems to me that I am not up to the level of your assignment." Now that was hardly necessary because it was an excellent paper. But he adds, "I think it would be better if you set a prerequisite of a year of Hebrew and a course of inter-testament history before attempting to take the course in Daniel."

It is true of most every course in the seminary except the course in introductory languages courses, that we could do much better in it if we took it after other courses were taken. We have only 3 years to crowd things in to, so I'm trying to give this course on a level in which people with no knowledge of Hebrew and no knowledge of the inter-testament period can get all that is required in the greater part of what is given.

Of course those who already have some background in these matters naturally can go further into the subject. Wherever it refers to Hebrew, I am either referring to it or as in the last case referring you to a book like Young's Concordance. Because in Young's Concordance you look up your English word and find what the Hebrew word is, and it gives it in Latin words as well as in Hebrew letters.

So if you don't know a single Hebrew letter, you can take what is given there in Latin letters and look it up in the back and see how the word is translated. This word Messiah you find translated Messiah twice in the OT, and nearly 40 times it is translated anointed. So the word simply means an anointed one.

Of course that's what the word Christ means -- an anointed one. It's the Greek for Messiah. We use it for the one whom God anointed for the most important purpose that ever was done.

But the same word is used of those whom God has anointed for other purposes. Therefore when we find this word in Hebrew we have, in translating, to make a judgment. Does this mean an anointed one, or is it referring specifically to the greatest of all anointed ones, the Christ. As the translators of the KJV have in these two cases rendered the word as Messiah, but in all the others they have simply rendered it my anointed or the Lord's anointed or something like that. Actually it's identical. That is, the decision whether to say Messiah or to say the anointed one is a matter of private determination by the student. And the translator gives you his judgment, but it's only his judgment.

(Question: about the pronominal suffix ? ? I don't know what the pronominal suffix is. I don't know whether . . .)

I'm sorry about that. Pronominal suffix. I did not make it clear but I thought I had made it clear. I said pronominal suffix such as my, his, etc. I thought that would indicate what it was. It is true you have to have--- I guess they don't have them in Greek. And in Hebrew you have to have maybe a month before you get it.