

אֲדֹנָי in Psalm, 110:1

The Hebrew word אֲדֹנָי (*a-d-n-i*) found in Psalm, 110:1, should be translated as “my *aden*,” *aden* meaning, “a basis (of a building, a column, etc):—foundation, socket,”¹ a “pedestal,”² or “any foundation.”³ It does not in the context mean “*adonai*” or “my sovereign (or lord),” as popularly understood. Proof that the Hebrew is to be read as “*aden*” and not “*adon*” comes from the context of the passage as discussed by the messiah with the Pharisees.⁴ In this conversation, Yahushua asked the Pharisees, “What do you think concerning the messiah? Whose son is he?” They responded, “David’s.” Yahushua then inquired of them about the puzzle their answer created:

How then does David in the *ruach* (spirit) call him אֲדֹנָי (*a-d-n-i*), saying, “A statement of Yahweh to אֲדֹנָי, Sit at my right hand, until I set your enemies as a stool for your feet”? If therefore David (who wrote the Psalm) calls him אֲדֹנָי, how is he his son?

No one was able to answer the riddle. Yet, the Pharisees believed in the resurrection.⁵ Therefore, if אֲדֹנָי meant “my *adon* (sovereign)” there would have been no puzzle. A man’s son can easily become king, and therefore sovereign over the father. Indeed, the Jews realized that the messiah would be greater than the resurrected Abraham. They also knew that even Abraham and the elect of Israel would be ruling over their ancestors after everyone has been resurrected. In the same way, after the First Resurrection, the offspring of David, being the messiah, will live at the same time as his resurrected ancestor David. Yet he would be in a higher political position than his father.

If “*adonai* (my sovereign)” was meant in Psalm, 110:1, then there is no dilemma. The question is easily answered. But if the original word used in Psalms, 110:1, was “*adeni* (my foundation),” then the Pharisees were faced with an enigma of the most perplexing kind. Yahushua’s question had the Pharisees dealing with the fact that the messiah was David’s “foundation” as well as his son or offspring. How could he be both at the same time? The Pharisees could not answer.

The solution to the problem, of course, is that Yahweh the son (Yahu Yahweh the archangel), being the creator Yahweh, was, as the book of Luke

¹ SEC, Heb. #134.

² CHAL, p. 5.

³ HEL, p. 5.

⁴ Matt., 22:43f; Mark, 12:35–37; Luke, 20:41–44.

⁵ Acts, 23:8.

informs us, the father of Adam, the ancestor of David.⁶ The messiah, accordingly, was the foundation of David, not only as his progenitor but the foundation upon which David's legal authority as king rested. Indeed, Yahushua is the only foundation upon which the Assembly, including Abraham, David, and the rest who are saved, are built. Saul writes:

For no other foundation is able to lay besides that
which is laid, which is Yahushua the messiah.⁷

When Yahweh the son merged with the seed of the woman named Mariam, herself a descendant of David, then Yahu Yahweh the archangel also became the offspring of David through a female descendant.⁸ The messiah, therefore, was both the foundation of David and his offspring. In Revelation, 22:16, this point is further established when the messiah notes, "I am the root and the offspring of David."⁹ That is, Yahu Yahweh was both the ancestor of David (i.e., Adam, the ancestor of David, was the son of Yahweh)¹⁰ as well as David's offspring.¹¹ This process will be dealt with in great detail in our forthcoming publication entitled *The Two Yahwehs*.

Vowel pointing was not provided with the Hebrew Scriptures until about the sixth century C.E., so it is difficult to know exactly what all the rabbis believed before that time. Nevertheless, it is clear that later scribes, by the fact that they vowel pointed the Hebrew to read "adonai" rather than "adeni," either ignored the context of Psalm, 110:1, or out of ignorance mistook יְהוָה to mean *adonai*. It is also possible that the Jewish scribes after the first century C.E. deliberately translated יְהוָה to mean "my sovereign" rather than "my foundation" as a direct result of their inability to answer Yahushua's question.

We have little comfort in the LXX. The present received text of the LXX went through the hands of Jewish scribes. It was then copied by later Christian scribes, usually of Pharisaic heritage, who translated the original Hebrew text of Matthew into Greek. In doing so, they followed Jewish custom. Yet the original Hebrew of Psalm, 110:1, remains with us, assisting in recovering the original meaning as used by the messiah when he questioned the Pharisees of his day.

Jewish difficulty with Yahushua's understanding of Psalm, 110:1, is also reflected in the later Jewish text of Matthew reproduced by Shem Tob, which clearly reflects Jewish tampering—i.e., it replaced the sacred name throughout with traditional Jewish substitutes like הַשֵּׁם (ha-shem; the name), *adonai*, *el*, and *eloahim*.¹² Shem Tob provided a complete Hebrew text of Matthew in his 14th century Jewish polemical treatise entitled *Even Bohan*. The purpose of his work was to provide arguments out of the New Testament against Christian doctrines. In the passage in question, the Shem Tob's text has יְהוָה (*adonai*), a

⁶ Luke, 3:23–38.

⁷ 1 Cor., 3:11.

⁸ That Yahweh became the fleshly descendant of Abraham see Appendix B.

⁹ Cf., Rev., 5:5, the lamb, or messiah, equals the root of David.

¹⁰ Luke, 3:31–37.

¹¹ Luke, 3:23–31.

¹² Howard, *Matt.*, pp. 201–203.

more definite form of “my sovereign.”¹³ Both the earliest known Hebrew texts and the present *Textus Receptus* (MT) of Psalm, 110:1, only have יָדָנָה. By rendering יָדָנָה as יָדָנָה the Jewish scribes have sought to read their own understanding into the text and thereby discredit the Christian argument.

Yet, the discussion in the New Testament, by the failure of the Pharisees to answer Yahushua’s question, strongly indicates that, at least for the men of Yahushua’s time, יָדָנָה (*a-d-n-i*) was correctly understood to mean “my foundation.”

¹³ CHAL, p. 4.

