

יְדָנִי in Psalm, 110:1

ARTICLE SERIES

QADESH LA YAHWEH PRESS

COPYRIGHT © 2001

The Hebrew word found in Psalm 110:1, יְדָנִי (*a-d-n-i*), 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 יְדָנִי (*a-d-n-i*), saying, “A statement of Yahweh to יְדָנִי, 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 יְדָנִי, how is he his son?

No one was able to answer the riddle. Yet, the Pharisees believed in the resurrection.⁵ Therefore, if יְדָנִי 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 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

¹ Strong’s Exhaustive Concordance, Heb. #134.

² *A Concise Hebrew and Aramaic Lexicon of the Old Testament*. William GB. Eerdmans Publishing Company, Grand Rapids, Michigan, 1971, p. 5.

³ *Hebrew-English Lexicon. Zondervan Edition*, 1970, p. 5.

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

⁵ Acts, 23:8.

⁶ Luke, 3:23–38.

⁷ 1 Cor., 3:11.

⁸ That Yahweh became the fleshly descendant of Abraham see *The Festivals and Sacred Days of Yahweh*, Volume 1, Qadesh La Yahweh Press, Garden Grove, CA, 1998, Appendix B.

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

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 אֲדֹנָי to mean *adonai*. It is also possible that the Jewish scribes after the first century C.E. deliberately translated אֲדֹנָי 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 אֲשֵׁר (*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 אֲדֹנָי (*adonai*), a 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 אֲדֹנָי. By rendering אֲדֹנָי as אֲדֹנָי 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, אֲדֹנָי (*ad-n-i*) was correctly understood to mean “my foundation.”

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

¹⁰ Luke, 3:31–37.

¹¹ Luke, 3:23–31.

¹² *Hebrew Gospel of Matthew*, Mercer University Press, 1995, pp. 201–203.

¹³ *A Concise Hebrew and Aramaic Lexicon of the Old Testament*. William GB. Eerdmans Publishing Company, Grand Rapids, Michigan, 1971, p. 4.

